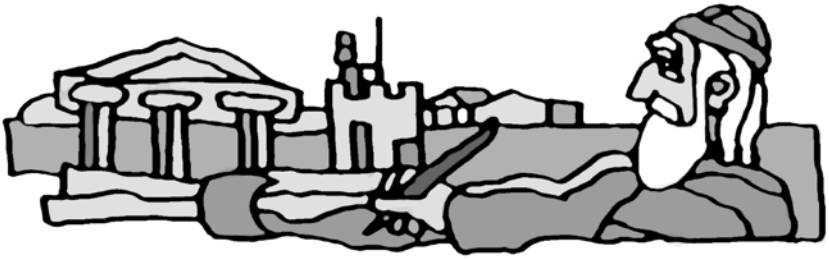
Isifundo 1

**Septemba 30—Okthobha 6*

Umpostile UPawulos ERoma



SABATHA EMVA KWEMINI

Fundela le Veki:
Roma 15:20–27, Zenzo 28:17–31, Filipi 1:12, Roma 1:7, Efese 1, Roma 15:14.

Indima Yenkumbulo:
Kuqala ke, ndiyabulela kuThixo wam ngoYesu Kristu ngenxa yenu nonke, kuba ukholo lwenu luxelwa ehlabathini lonke" (Roma 1:8).

Kubalulekile ukuba umfundi wencwadi yabaseRoma ayiqonde imbali yemvelaphi yencwadi. Okungaphakathi kusoloko kubalulekile xa kufunwa ukuqondwa iLizwi likaThixo. Sidinga ukwazi nokuqonda imiba ekwakuthethwa kubhekiswa kuyo. UPawulos wayebhalela iqela elikhethekileyo lamaKristu ngexesha elikhethekileyo ngesizathu esikhethekileyo; ukusazi eso sizathu kangangoko kungaba luncedo olukhulu kuthi ekufundeni kwethu.

Ngoko ke, masibuyele emva exesheni. Masizithwale sibuyele kwiRoma yenkulungwane yokuqala, sibe ngamalungu ebandla apho, size, njengamalungu ebandla lenkulungwane yokuqala, siphulaphule uPawulos namazwi awanikwe nguMoya Oyingcwele ukuba awanike amakholwa aseRoma. Kanti ke, nokuba yayiyeyengingqi kangakanani imiba awayethetha ngayo uPawulos, imithetho-siseko emva kwayo—kule meko, umbuzo wokuba Umntu usindiswa njani?—yeyezwe lonke. Kunjalo, uPawulos wayethetha kwiqela labantu abakhethekileyo; ewe, wayenomba okhethekileyo engqondweni xa wayebhala ileta. Njengoko sisazi, kwiinkulungwane eziliqela kamva, kwixesha nemeko eyahluke ngokupheleleyo, amazwi awawabhalayo ayelunge kuMartin Luther njengoko ayelunge kuPawulos xa wayeqala ukuwabhala. Kanti ke, asalungile nakuthi namhlanje.

**Funda isifundo sale veki ukulungiselela iSabatha kaOkthobha 7.*

Ileta Kampostile UPawulos

UmaRoma 16:1, 2 ubonisa ukuba uPawulos kunokwenzeka ukuba wawabhala amaRoma esesixekweni saseKenkereya, esasikufuphi eKorinte. UPawulos uthetha ngoFibhi, owayehlala eKorinte, uyibeka loo ndawo njengemvelaphi yeleta eya kumaRoma. Enye yeenjongo zokumisa isixeko semvelaphi yeeleta zeTestamente eNtsha, kukuqinisekisa umhla wokubhala. Kuba uPawulos wayehamba kakhulu, ukwazi indawo awayekuyo ngexesha elithile kusinika umkhondo ngomhla [wokubhala]. UPawulos waseka ibandla eKorinte kumjikelo wakhe wesibini wovangelo, A.D. 49–52 (bona iZenzo 18:1–18). Kumjikelo wesithathu, A.D. 53–58, watyelela iGrike kwakhona (iZenzo 20:2, 3) wamkela umnikelo wabangcwele abaseYerusalem ngasekupheleni kohambo lwakhe. (Roma 15:25, 26). Ngoko ke, ileta eya kwabaseRoma yabhalwa kwiinyanga ezisekuqaleni kowe-A.D. 58.

Ngawaphi amanye amabandla abalulekileyo awawahambelayo uPawulos kuhambo lwakhe lwesithathu? iZenzo 18:23.

Ehambela amabandla aseGalati, uPawulos wafumanisa ukuba, ngexesha lokungabikho kwakhe, iititshala zobuxoki zawoyisela amalungu ukuba athobele ulwaluko nokugcina eminye imiyalelo yomthetho kaMoses. Esoyika ukuba abachasi bakhe bangafikelela eRoma phambi kokuba afike, uPawulos wabhala ileta (yamaRoma) ukuthintela ukwenzeka kwentlekele eRoma. Kukholelwa ukuba ileta yabaseGalati nayo yabhalwa eKorinte ngexesha uPawulos wayelapho iinyanga ezintathu kuhambo lwakhe lwesithathu, mhlawumbi kufutshane emva kokufika kwakhe. Kwileta yakhe eya kwabaseRoma, uPawulos wabeka imithetho-siseko emikhulu yeendaba ezilungileyo. Wayicacisa indawo yena ame kuyo kwimibuzo eyayixake amabandla amaYuda nabeeNtlanga, watsho ebonisa ukuba amathemba namadinga awayengawamaYuda ngaphambili, ngoku ayenikelwe nakwabeeNtlanga."—Ellen G. White, *IZenzo Zabapostile*, iph. 373. Njengoko besitshilo, kubalulekile ukufunda neyiphi incwadi yeBhayibhile ukuze kwaziwe ukuba kwakutheni ukuze ibhalwe; oko kukuthi, ukuba yayisithini imeko eyayiyilungisa ukuze ibhalwe; Kungoko ke, kubalulekile kuthi ukuqonda ukuba ukuze siyiqonde ileta eya kwabaseRoma ukuze sazi ukuba yeyiphi imibuzo eyayihlupha amabandla amaYuda naweeNtlanga. Kwisifundo seveki ezayo siya kuqwalasela le mibuzo.

Yimiba enjani ekhathaza ibandla lakho ngoku? Ingaba ezi nkathazo zibonakala kakhulu ngaphandle kunangaphakathi? Nxaxheba ni oyidlalayo wena kwezi ngxoxo? Uthe nqumama kangakanani uzibuza ngenxaxheba yakho, indawo yakho, nomoya wakho nakwawaphi amadabi ojongene nawo? Lubaluleke ngantoni olu hlobo lokuzihlola?

Ulangazelelo LukaPawulos Lokutyelela ERoma

Akuthandabuzeki ukuba ukuhlangana buqu yeyona ndlela ilunge kakhulu yokuthetha ngamanye amaxesha. Singafowuna, sisebenzise i-email, sibhale, senze noSkype, kodwa ubuso ngobuso, inyama nenyama, yeyona ndlela ilungileyo yokuthetha. Yiyo le nto uPawulos wavakalisa kwileta eya kwabaseRoma ukuba ulangazelela ukubabona buqu. Wayefuna ukuba bazi ukuba uyeza, kunye nesizathu.

Funda Roma 15:20–27. Unika zizathu zini uPawulos ngokungatyeleli eRoma kwangaphambili? Yintoni eyenza ukuba agqibe ukuba aye ngexesha awaya ngalo? Wawubaluleke kangakanani umba wovangelo kuye ngokubona kwakhe? Yintoni esinokuyifunda ngovangelo nokungqina emazwini kaPawulos apha? Yintoni enika umdla, nebalulekileyo ayithethayo kumaRoma 15:27 ngamaYuda neeNtlanga?

Lo mvangeli mkhulu weeNtlanga waziva enyanzelekile ukuba ase isigidimi kwiindawo ezintsha, eshiya abanye besebenza kwiindawo apho yayise imilile ivangeli. Kwimihla yobutsha bobuKristu nabasebenzi bembalwa, kwakuya kuba kukuchitha amandla okuvangela ukusebenza kukaPawulos kwiindawo esele zingeniwe. Wathi, "Ndenjenjalo ke ukuzondelela ukushumayela iindaba ezilungileyo; kungekhona apho uKristu wakhankanywayo, ukuze ndingakhi phezu kwesiseko somnye," hleze kanti "nabo bangevanga nto, baya kuqonda." (Roma 15:20, 21). Yayingeyiyo injongo kaPawulos ukuhlala eRoma. Injongo yakhe yayikukuvangela eSpeyni. Wayethembe ukufumana inkxaso yamaKristu eRoma kumsebenzi wakhe.

Ngumthetho-siseko othini obalulekileyo esinokuwufumana ngokubhekiselele kumba wonke wokuzama kukaPawulos uncedo kwibandla esele limi ukuze kuvangelwe kwindawo entsha?

Funda kwakhona: Roma 15:20–27. Qaphela ukuba lwalulukhulu kangakanani ulangazelelo lukaPawulos ukulungiselela nokukhonza. Yintoni ekukhuthazayo wena nezenzo zakho? Ingakanani intliziyo yakho yokukhonza?

UPawulos ERoma

“Ke kaloku, xeshikweni sifikileyo eRoma, umthetheli-khulu wabanikela ababanjwa kumthetheli-mkhosi; ke yena uPawulos wavunyelwa ukuba ahlale yedwa, nesoldati elimgcinayo” (iZenzo 28:16). Isixelela ntoni le ndima ngendlela uPawulos ekuggibeleni aye wafika ngayo eRoma? Sifundo sini esinokusifumana koku ngezinto ezingalindelekanga nezingafunwayo eziye zize endleleni yethu?

Ewe, uPawulos ekugqibeleni wafika eRoma, nokuba wayelibanjwa. Kuba kangakanani amacebo ethu engenzeki ngokoko sithembe kona, nalawo enziwe ngezona njongo zilungileyo. UPawulos wafika eYerusalem ekupheleni komjikelo wesithathu wovangelo ephethe umnikelo wamahlwempu, awayewuqokelele kumabandla aseYurophu naseAsia Minor. Phofu wayelindelwe ziziganeko ezingalindelekanga. Wabanjwa wafakwa amatyathanga. Emva kokuba libanjwa iminyaka emibini eKesareya, wabhenela eRoma, ekungenzeka ukuba kwakungeyiyo indlela awayefuna yona ukuqala kwakhe ukubhala kuseyiminyaka phambi kokuba eze kwibandla laseRoma, exela ngenjongo yakhe yokutyelela ibandla apho.

Usixelela ntoni uZenzo 28:17–31 ngexesha likaPawulos eRoma? Okubaluleke ngaphezulu, sifundo sini esinokusifumana kuzo (ezi ndima)?

“Kwakungengazintshumayelo zikaPawulos, kodwa kungamakhamandela akhe, eyathi inkundla yatsalekela ebuKristwini. Kwakungobuthinjwa awathi waqhawula imixokelelwane eyayibabophelele kubukhoboka besono. Kwakungaphelelanga apho. Wavakalisa oku: “Abona bazalwana baninzi bathi, beseNkosini, bekholose ngeentambo zam ezi, babe kukhona benobuganga bokulithetha ilizwi, bengenakoyika.” Filipi 1:14.—Ellen G. White, *IZenzo Zabapostile* iph. 464.

Kukangaphi ufumana iinguqulelo ezingalindelekanga ebomini bakho, kuthi ekugqibeleni, kuphele kukuhle? (bona uFilipi 1:12.) Ungaluzuza okanye umelwe ukuluzuza njani ukholo kuloo mava ukuze umthembe uThixo ngezinto apho kungekho themba lokuhle okuvelayo?

"Abangcwele" ERoma

Apha uPawulos ubulisa ibandla eliseRoma: "Bonke abaseRoma, abaziintanda zikaThixo, ababizelwe ukuba babe ngabangcwele (NKJV), esithi, Makube lubabalo kuni, noxolo oluvela kuThixo uBawo wethu, weNkosi uYesu Kristu." (Roma 1:7). Ithini imithetho-siseko yenyaniso, ulwazi ngoThixo, kunye nokholo esinokuyifumana kula mazwi?

Zintanda zikaThixo. Nangona kuyinyaniso ukuba uThixo uyalithanda ihlabathi, ngendlela eyodwa uthanda abo bamnyulileyo, abo basabeleyo kuthando lwaKhe. Siyakubona oku kumgangatho wabantu. Sithanda ngendlela eyodwa abo basithandayo; kubo kukho ukutshintshisana ngothando. Uthando ludinga impendulo. Xa impendulo ingekho, uthando luyathinteleka ekuzibonakaliseni ngokupheleleyo. Ukubizelwa ukuba ngabangcwele. Kwezinye iinguqulelo u-"ukuba" ukekele, ukubonisa ukuba ufakelwe. Kanti ke angangabikho kodwa intsingiselo yona ihlale ihleli. Xa engekho, sifumana ingqondo yokuba kukubizwa ngokuba "bangcwele" oko kukuthi "zingcwele." U-Abangcwele yinguqulelo yesiGrike ka-hagioi, ethetha "abangcwele." U-ngcwele uthetha "ababekelwe bucala." Ingcwele ngumntu "obekelwe bucala" nguThixo. Usenokuba use kude ekufikeleleni ekungcwalisekeni, kodwa kwaukuba lo mntu ekhethe uKristu njengeNkosi, oko kumbekela ecaleni njengengcwele, ngokuthethwa ligama elo eBhayibhileni.

UPawulos uthi babizwa "babizelwe ukuba babe zingcwele." Ingaba oku kuthetha ukuba abanye ababizwanga? Sincedakala njani ekuyiqondeni into ethethwa nguPawulos xa sifunda ezi ndawo: Efese 1:4, Hebhere 2:9, no-2 Petros 3:9?

Iindaba ezinkulu zevangeli zezokuba uKristu wafela yonke indalo; yonke into engumntu eyadalwayo. Bonke babiziwe ukuba basindiswe kuYe "babizelwe ukuba babe zingcwele" kwaphambi kokusekwa kwehlabathi. Injongo kaThixo yokuqala yeyokuba lonke uluntu lulufumane usindiso kuYesu. Umlilo wokugqibela wesihogo walungiselelwa umtyholi nezithunywa zakhe(Mat. 25:41). Into yokuba abanye bangakwamkeli oko bakunikwayo ayiwususi ummangaliso wesipho, ngokufanayo nokhetha ukugqiba ukuba azilambise kukhona ukutya anokukufumana.

Kwaphambi kokuba kubekho ilizwe, uThixo wanibiza ukuba nifumane usindiso kuYe. Kutheni ke, ningayaleli nayiphi na into ukuba inithintele ekwamkeleni olo bizo?

Amakholwa ERoma

"Kuqala ke, ndiyabulela kuThixo wam ngoYesu Kristu ngenxa yenu nonke, kuba ukholo lwenu luxelwa ehlabathini liphela" (Roma 1:8).

Akwaziwa ukuba lasekwa njani ibandla laseRoma. Isithethe sokuba lasekwa nguPetros okanye uPawulos alinankxaso yesiseko sembali. Mhlawumbi lasekwa ngabashumayeli, abaguquka ngemini yePentekoste eYerusalem (Zenzo 2) baza bahambela okanye baya kuhlala eRoma. Kunokwenzeka ukuba, abaguqukayo baya eRoma bangqina ngokholo lwabo kweso sixeko siyintloko yehlabathi. Kuyamangalisa ukuba ngamashumi ambalwa emva kwePentekoste, ibandla ekungathi alizange latyelelwa ngumpostile laziwe kangaka. "Nangona kwakukho inkcaso, kumashumi amabini eminyaka emva kokubethelelwa kukaKristu kwakukho ibandla eliphilileyo, elinyanisekileyo eRoma. Eli bandla laliqinile linenzondelelo, kwaye iNkosi yayilisebenzela." Ellen G. White Comments, *The SDA Bible Commentary,* vol. 6, p. 1067. "Ukholo" apha lunokuba luhlanganisa konke ukuthembeka; ukuthi, ukuthembeka kwindlela entsha yobomi abayifumana kuKristu.

Funda Roma 15:14. Ulichaza njani uPawulos ibandla laseRoma?

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Apha zintathu izinto uPawulos afuna ziqatshelwe kumava amaKristu aseRoma:
1. "Ukuzaliswa kukulunga." Ingathethwa le nto ngawethu amava? Xa behlangana nathi, ingaba umdla wabo utsalelwa kuthi bubuninzi bokulunga?
2. "Ukuzaliswa kuko konke ukwazi." IBhayibhile ibethelela rhoqo ukubaluleka kokuchubeka, ulwazi nokwazi. AmaKristu akhuthazwa ukuba afunde iBhayibhile abe nolwazi kakuhle ngeemfundiso zayo. "Amazwi" athi, 'Ndiya kuninika intliziyo entsha,' athetha ukuthi,'Ndiya kuninika ingqondo entsha.' Ukutshintsha kwentliziyo kusoloko kuhamba nokoyisakala okucacileyo ngumsebenzi wobuKristu, ukuyiqonda inyaniso."—Ellen G. White, *My Life Today*, p. 24.
3. "Ukukwazi ukululekana." Akakho umntu onokukhula emoyeni emele kude yedwa kwamanye amakholwa. Sidinga ukukwazi ukukhuthaza abanye, kwangelo xesha linye, sikhuthazwe ngabanye.

Kunjani kwelakho ibandla? Laziwa ngantoni? Okanye okubaluleke kakhulu, ikho phofu into [elaziwa ngayo]? Impendulo yakho ikuxelela ntoni ngebandla lakho? Ukudlula apho, ukuba kunokwenzeka, unganceda njani ukuyiphucula imeko?

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Ingcamango Eyongeziweyo:

Funda: Ellen G. White, "The Mysteries of the Bible," p. 706, in *Testimonies for the Church,* vol. 5; "Salvation to the Jews," pp. 372–374, kuIZenzo Zabapostile. Funda naku-*The SDA Bible Dictionary,* p. 922; naku-*The SDA Bible Commentary,* vol. 6, pp. 467, 468. "Usindiso loluntu akusiso isiphumo sokucinga kwezulu sekusemva okanye ukulungisa ngokunyanzeleka oko kufunekayo kuba kusuke kwajika izinto ngendlela engalindelekanga emva kokuba kungene isono. Endaweni yoko, kusuka kwicebo lezulu lokuhlangulwa komntu elenziwa ngaphambi kokusekwa kweli hlabathi (1 Kor. 2:7; Efese 1:3, 14; 2 Tes. 2:13, 14) noluzinze kuthando olungunaphakade lukaThixo kuluntu (Yer. 31:3). "Eli cebo liwolela phakathi unaphakade owadlulayo, imbali yexesha langoku, nonaphakade ozayo. Liquka iinyaniso neentsikelelo ezinje ngokunyulwa nokumiselwa kwangaphambili ukuba ngabantu abangcwele bakaThixo kunye nokuba nomfanekiselo kaKristu, ukuhlangulwa nokuxolelwa, ubunye bezinto zonke kuKristu, ukutywinwa ngoMoya Oyingcwele, ukwamkelwa kwelifa elingunaphakade, nokuzukiswa (Efese 1:3–14). Ngaphakathi kweli cebo, kukho ukuphatheka kakubi nokufa kukaYesu, okwakungeyiyo ingozi yembali, kungesiso nesiphumo sokuba umntu asuke enze isigqibo, kodwa kumile kwinjongo ehlangulayo kaThixo (Zenzo 4:27, 28). Ngokwenyaniso, uYesu wayeyiyo 'iMvana eyaxhelwa kwasekusekweni kwehlabathi' (IsiTy. 13:8, KJV)." — *The Handbook of Seventh-day Adventist Theology (Hagerstown, Md.: Review and Herald Publishing®, 2000),* pp. 275, 276.

Imibuzo Yokuxoxwa:

1. Eklasini thethani ngentsingiselo yoHlaziyo lobuProtestanti. Cingani ngalo mbuzo ngendlela eyodwa: Beliya kuba nomahluko onjani ilizwe lethu ngaphandle kwalo (uHlaziyo)?

2. Gxilani kwingcamango yokuba sabizelwa ukuba sisindiswe, kwangaphambi kokusekwa kwehlabathi (khangelani nakuTito 1:1, 2; 2 Tim. 1:8, 9). Kungani ukuba sikufumane oku kukhuthaza kakhulu? Kusixelela ntoni oku ngothando lukaThixo kubantu bonke? Kutheni ke, le nto kuyintlekele kakhulu xa abantu bebuya umva koko bebekunikwe ngobubele obukhulu?

3. Khanihlale kumbuzo osekupheleni kwesifundo sangoLwesine. Iklasi yenu inganceda njani ukuphucula ukwaziwa (okanye igama) kwebandla lenu, ukuba oko kuyafuneka?

Notes