

## Iqumrhu Lase Yerusalem



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### SABATHA EMVAKWEMINI

#### Fundela Isifundo Sale Veki:

IZenzo 15; Gal. 2:11–13; Eks. 12:43–49; Roma 3:30; Lev. 18:30; IsiTy. 2:14, 20.

#### Indima Yenkumbulo:

“Ngalo ubabalo lweNkosi uYesu Kristu, siyakholwa ukuba sosindiswa, njengazo” (IZenzo 15:11, NIV).

**E**mva kweminyaka emibini, uPawulos noBharnabhas babuyela kwiAntiyokwe yaseSiriya. Ngenxa yokuba ibandla apho lalikhokuba ekubathumeleni njengabavangeli, kwakunyanzelekile ukuba banike ingxelo. Ingxelo yayingacinezeli oko bakwenzayo bona kodwa oko uThixo wakwenzayo ngabo.

Injongo yengxelo, phofu yayingempumelelo yomsebenzi eziNtlangeni, nangona ayemaninzi namaYuda awezayo enkolweni. Sekunjalo, kususela kwisiganeko sikaKorneli, ukugquka kweeNtlanga kwaba ngumcimbi, (IZenzo 11:1–18), kodwa ngoku, njengokuba iqela elikhulu lazo lalingeniswa kubulungu bebandla, izinto zaba nzima ngendlela eyodwa. Amakhokwa amaninzi eYerusalem ayengonwabanga. Kuwo, iiNtlanga kwakufuneka ukuba ziqale zaluke, oko kukuthi, kwakufuneka zenziwe zibe ngamaYuda kuqala ukuze zibe yinxalenye yabantu bakaThixo ukuze zibe nolwalamano nawo.

UZenzo 15 ungengxaki yeeNtlanga ifikelela kwinqanaba eliphezulu nangebandla lihlangene ukuba lizame isisombululo. Iqumrhu laseYerusalem laba kulapho zajika khona izinto kwimbali yebandla labapostile ngokubhekiselele kumsebenzi eliwuthunywe kumhlaba wonke.

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## Into Ekubanjwenwe Ngayo

Kususela ekuqalekeni, ibandla lakwa-Antiyokwe lalineendidi ezimbini zamaYuda (angamaGrike), kunye neentlanga ezingalukanga (IZenzo 11:19–21, Gal. 2:11–13) abantu abo ababehlala kunye ngolwalamano oluseluxolweni. Olo lwalamano lwachithwa kukufika kweqela lamakholwa asuka eYerusalem.

**Funda: IZenzo 15:1–5. Yingxaki enjani elalijongene nayo ibandla?**

Ngokwesithethe, aba bantu babevela eYerusalem, nababebizwa ngokuthi bangabenzi bamaYuda ngokwesithethe, ikwangabo aba kuthethwe ngabo kwindima yesi-5 kuthiwa ngabaFarisi abangamakholwa. Ubukho baba baFarisi ebandleni akumele ukusimangalisa, njengoko noPawulos ngokwakhe wayengumFarisi phambi kokuba akholwe (Filipu 3:5). Eli qela ingathi laziyela ngokwalo kwa-Antiyokwe (IZenzo 15:24), nangona enye imbali yento eyenzekayo kwa-Antiyokwe kamva ibonisa ukuba amaYuda aliqela, aqoke abapostile, lalingtonwabanga kakhulu bubukho beeNtlanga ezingalukanga ebandleni (Gal. 2:11–13). Kwincwadi yakhe eya kwabaseGalati, uPawulos akathethi kakuhle ngabenzi bamaYuda, ubabona njengabenzi boqhushululu (Gal. 1:7, 5:10) “[na]bazalwana ababuxoki” (Gal. 2:4) abanjongo yabo ephambili yayikukusingela phantsi inkululeko yasemoyeni yeendaba ezilungileyo nokubeka abaguqukileyo beeNtlanga phantsi kobukhoboka bokugcinwa ngqongqo komthetho. Eyona nto babeyitsho yayilula: ngaphandle kokuba iiNtlanga zaluke zigcine yonke imithetho yeenkonzo zamaYuda, zazingasayi kuze zisindiswe. Usindiso—ngokukholwa kwawo—lwalufumaneka kuphela kumnqophiso wosapho lukaThixo, kwaye, ngokweTestamente eNdala, yayingekho enye indlela yokuba yinxalenye yabantu bakaThixo abanyuliweyo ngaphandle kokwaluka (Gen. 17:9–14, Exod. 12:48). Ngokufutshane, iiNtlanga zazinokusindiswa kuphela ngokuthi zibe zingeniswe ebuYudeni kuqala. Bona Pawulos noBharnabhas, babengavumelani nemiqathango enjalo, kuba yayichasene nendalo yegospile. Indlela ehlaselayo yeendwendwe zakwaYuda, phofu, yavusa ingxoxo eshushu; igama kwiZenzo 15:2 (elingustatis) linika ingqondo “yokulwa” okanye “ukungavani.” Kanti ke, lo mba wawubaluleke kakhulu ukuba ungaphathwa kwibandla lasekuhlaleni. Ubunye bebandla babusengozini. Abazalwana kwa-Antiyokwe baya bagqiba ukuba bathumele iqela labathunywa eYerusalem, kuqukwe noPawulos noBharnabhas, ukuba kuyokufunwa isisombululo.

**Zibeke kwindawo yabenzi bamaYuda. Zingxoxo zini owawuya kuzenza ukuba ume endaweni yakho?**

## Ulwaluko

Omnye wemiba emikhulu kule mbambano yayilulwaluko. Yayingesiso isimiso somntu esi (thelekisa noMat. 15:2, 9). Endaweni yoko, sasiyalelwe nguThixo ngokwaKhe njengomqondiso womnqophiso waKhe nenzala ka-Abraham njengabantu baKhe abanyuliweyo (Gen. 17:9–14).

**Funda: Eksodus 12:43–49. Ukongeza kumaSirayeli omgquba, ngubani omnye owayefanele ukwaluka?**

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Iintsikelelo zomnqophiso zazingaphelelanga kumaSirayeli omgquba kodwa zazinabele nakweliphi ikhoboka okanye owasenzini owayenqwenela ukuzifumana, xa enokuthi aluke. Emva kokwaluka, owasenzini, phambi kukaThixo, wayeza kuba kumgangatho omnye nowomgquba kaSirayeli: (Eks. 12:48). Ulwaluko, ke ngoko, lwalungakwazi ukungenziwa (liduna) ukuze likwazi ukuba lilungu losapho lomnqophiso kaThixo. Kwathi ke, ngenxa yokuba uYesu wayenguMesiya wakwaSirayeli, kwabonakala kufanelekile ukuba abenzi bamaYuda banyanzelise ukuba akakho oweNtlanga onokuzuza kusindiso lwaKhe engathanga kuqala abe ngumYuda.

**Funda: Roma 3:30, 1 Korinte 7:18, Galati 3:28, 5:6. Yintoni eyayisaziwa nguPawulos ngolwaluko?**

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Ngokuthi akakho oweNtlanga onokusindiswa ngaphandle kokuzimanya nobuYuda, la madoda ayexuba iibono ezimbini ezahlukene kakhulu: umnqophiso nosindiso. Ukuba lilungu losapho lukaThixo lomnqophiso kwakungaqinisekisi usindiso (Yer. 4:4, 9:25). Ukongeza apho, uAbraham ngokwakhe wasindiswa (ukugwetyelwa) ngokholo, nto leyo eyenzeka ngaphambi, (hayi ngenxa yokuba,) kokuba aluke (Roma 4:9–13). Usindiso lusoloko lusenzeka ngokholo, nangona umnqophiso ungumsindleko wemfesane kaThixo awayeza kuthi, Yena ngokwaKhe, ayazise emhlabeni wonke. Le mfesane, kukwaziwa kwaKhe kunye necebo laKhe lokusindisa. USirayeli wayenyulelwe le njongo (Gen. 12:1–3). Inkathazo, phofu, yayikukuba, ngokwayamisa kakhulu umnqophiso nosindiso, la makholwa akubona ukwaluka kuyinto ebalulekileyo efunekayo. Ubabalo lukaThixo olusindisayo, lona ngokwalo, alusebenzi apho imisebenzi yomntu isebenza khona. Ngoko ke, ukunyanzelisa ulwaluko njengendlela yosindiso kwiintlanga ezikholwayo, yayikukuyigqwetha inyaniso yegospile (Gal. 1:7, 2:3–5), ukulususa ubabalo lukaThixo (Gal. 2:21), nokumenza angabi lulutho uYesu (Gal. 5:2). Ngaphezu koko, yayikukuhanyela imo yokuba kokwezwe lonke kosindiso, (Kol. 3:11, Tito 2:11). UPawulos wayengakwazi ukuvumelana nale ndlela yokucinga.

# Impikiswano

**Funda: IZenzo 15:7–11. Lathini igalelo likaPetros kwimpikiswano eyayise Yerusalem?**

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ULuka yena akayibiki yonke inkqubo yentlanganiso. Bekuya kunika umdla ukwazi ukuba, umzekelo, iingxoxo ezixhasayo zabenzi bamaYuda (IZenzo 15:5), neependulo zikaPawulos noBarnabas (IZenzo 15: 12). Into yokuba sibe neentetho zikaPetros noYakobi ibonisa indlela awayebaluleke ngayo la madoda phakathi kwabapostile. Kwintetho yakhe, uPetros wathetha nabapostile namadoda amakhulu, ekhumbuza ngamava wakhe noKorneli kwiminyaka eyadlulayo. Okubalulekileyo, ingxoxo yakhe yayikwa yileyo wayeyisebenzisa ngaphambili kubazalwana eYerusalem (IZenzo 11:4–17). UThixo ngokwaKhe wayebonise ukumamkela kwaKhe uKorneli (nangona wayeyiNtlanga engalukanga) ngokumnika yena nendlu yakhe isipho esinye sikaMoya awayesinike abapostile ngemini yePentekoste. Ngokubonelela kwezulu, uThixo wayemsebenzisile obalulekileyo umntu onguPetros ukoyisela amakholwa amaYuda ukuba, Yena Thixo akahluli phakathi kwamaYuda neNtlanga ngokubhekiselele elusindisweni. Nokuba zazingakuzuzanga ukuhlajululwa yimithetho nemimiselo yoMnqophiso oMdala, iiNtlanga ezikholwayo zazingasathayathwa njengabantu abangahlambulukanga, kuba uThixo ngokwaKhe wayezihlambulule iintliziyi zazo. Intetho yokugqibela kaPetros yavakala ifana kakhulu noko wayeza kukulindela kuPawulos: “Ke ngalo ubabalo lweNkosi uYesu Kristu, siyakholwa ukuba sosindiswa kwangohlobo ezisindiswa ngalo nazo” (IZenzo 15:11).

**Funda: IZenzo 15:13–21. Wacebisa isisombululo esithini uYakobi kwingxaki yeeNtlanga?**

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Intetho kaYakobi inika ingqondo yokuba wayekwisikhundla segunya (thelekisa neZenzo 12:17; 21:18; Gal. 2:9, 12). Akukhathaliseki nokuba wayeyiqonde njani into yokwakiwa komnquba kaDavide, ekuthethwe ngako kwisiprofeto sika-Amosi ngokuthi kukubuyiselwa kobukumkani bukaDavide (Amos 9:11, 12), injongo ephambili kaYakobi yayikukubonisa ukuba uThixo sele ekulungiselele ukuhlanganiswa kweeNtlanga, ngandlela ithile, “kubantu bakaThixo” abakiwe ngokutsha, ngaloo ndlela babe bahlanganiswe noSirayeli. Ngenxa yoku, isigqibo sakhe yayisesokuba kwakungasekho miqathango imele ukongezwa kwabaguqukayo beeNtlanga, ngaphandle kwaleyo ihlala ifuneka kwabangaphandle abathanda ukuhlala ezweni lakwaSirayeli.

# Ummiselo Wobupostile

**Funda: IZenzo 15:28, 29. Zintoni ezine iqumrhu elagqiba ukuba lizimisele phezu kweeNtlanga eziguqukayo?**

Owona mcimbi uphambili elalibizelwe wona iqumrhu wasonjululwa ngokwanelisayo. Ngenxa yokuba usindiso lukho ngobabalo, iiNtlanga ezikhulwayo zazikhululekile kwisidingo sokwaluka xa zizimanya nebandla. Kanti ke, kwakufuneka zizinxweme kwizinto ezine: (1) inyama enikelwe ekubingeleleni kwizithixo kwiinkonzo zobuhedeni ethi inikelwe kwisidlo sasetempilini okanye ithengiswe emarikeni; (2) ekutyeni igazi; (3) inyama yesilwanyana ezidlavulweyo, oko kukuthi, inyama egazi layo lingakhange likhutshwe; (4) kunye nokuziphatha gwenxa ngokwesondo, ngeendlela zako ezahlukeneyo. AmaKristu amaninzi namhlanje azithabatha izalelo zokutya (izalelo 1-3) njengezincomso zexeshana. Ngenxa yokuba ezo zinto zazithiyekile ngokukodwa kumaYuda, izalelo—baxoxa bathi—zazijonge kuphela ekuvaleni umsantsa phakathi kwamaYuda namakholwa eeNtlanga. Kukwathiwa yonke eminye imithetho yeTestamente eNdala, kuquka imithetho yokutya ekuLevetikus 11 kunye nomthetho weSabatha (Eksodus 20:8–11), engekho kuludwe, ayisabopheleli kumaKristu. Into ekuthiwa ngummiselo wabapostile, phofu, wawungenguwo owexeshana, kwaye ungenguwo nomthetho omtsha wokuziphaka komKristu owawuchwethela ecaleni yonke enye into ehambelana neTestamente eNdala. Wona, phantsi kwenkokelo kaMoya Oyingcwele, (IZenzo 15:28), abapostile namadoda amakhulu ebandla awuyila uphinda imiyalelo kaLevetikus 17–18 owawujonge kuphela kwabangaphandle ababehleli kwaSirayeli. NgokwakwiLevetikus, le miyalelo yayithetha ukulahlwa kobuhedeni. Wonke owasemzini owayenga angahlala kwaSirayeli, kwakufuneka azisuse ezo zenzo zobuhedeni awayekhule eqhelene nazo (Lev. 18:30). Ngokunjalo, nawuphi oyiNtlanga owayenga angazimanya nebandla kwakulindeleke ukuba eme aqine ekuchaseni ubuhedeni. Oku ke, phofu, kwakulinyathelo nje lokuqala. Ngako nje ukuba abe phakathi, ngokufanelekileyo, wayeza kulindeleka ukuba enze intando kaThixo ngokuthobela loo mithetho yezwe lonke, yaphambi kukaMoses, yona ngokwayo ingeyonkonzo, njengeSabatha (Gen. 2:1–3) nokulandela ukwahlukaniswa phakathi kwento etyiwayo ehlabululekileyo nengatyiwayo engahlambulukunganga (Gen. 7:2). Into yokuba loo mmiselo wawungenguwo owexeshana, icacile, kuba, umzekelo, kwisiTyhilelo 2:14, 20, apho ummiselo wokuqala nowokugqibela iphindiweyo, ngokucacileyo, nowesibini uyabandakanyeka. Inyaniso yeyokuba, ubungqina bembali bubomisa ukuba ummiselo wawusabonwa njengosebenzayo sele kukudala ladlulayo ixesha leTestamente eNtsha.

**Xa kuvuka iimbambano, singakufunda njani ukuhlala sibanye, simamelana, size sithi, sisemoyeni wokunikana imbeko nokuthobeka, sisebenze ukuyisombulula imicimbi?**

## Ileta Ephuma EYerusalem

**Funda: IZenzo 15:22–29. Manyathelo mani awathatyathwa libandla laseYerusalem ngokubhekiselele kwisigqibo sequmrhu?**

Inyathelo lokuqala laba kukubhala ileta eya kumakholwa eNtanga ukuwaxelela ngesigqibo esathatyathwayo. Ileta, eyayibhalwe egameni labapostile namadoda amakhulu aseYerusalem yayiluxwebhu olusemthethweni olwalubonisa ukunyuka kwebandla laseYerusalem—ngokuqinisekileyo ngenxa yokukhokela kwabapostile—ngaphezu kwamanye amaqela obuKristu. Ibhale ngomnyaka we-A.D. 49, onokuba nguwona mhle ufanelekileyo wokuhlala kwequmrhu, le leta yenye yamaxwebhu okuqala obuKristu esinawo. Ibandla laseYerusalem laligqibe ukuba linyule abathunywa ababini, uYuda Bharsabhas noSilas, ukuba bahambe noPawulos, umsebenzi wabo ikukuphatha ileta nokuqinisekisa okubhalwe kuyo.

**Funda: IZenzo 15:30–33. Lasabela njani ibandla lakwa-Antiyokwe eleteni?**

Yathi yakufundwa ileta, ibandla lazaliswa luvuyo olukhulu ngenxa yesigidimi esiyinkuthazo: ulwaluko lwalungadingeki kwiiNtanga eziguqukayo. Abazange babe nakuzichasa ezinye izinto ezazifunwa yileta (umthetho ontlantlu-ne wobupostile). Kwaba kuxolelaniswe iyantlukwabo yokuqala neyayinkulu kakhulu kwibandla lokuqala, xa kutshiwo. Wathi uphela umhlangano wequmrhu, yaba igospile kaPawulos yamkelwe ngokupheleleyo ziinkokeli zebandla laseYerusalem, nelathi lolulela isandla sasekunene sobudlelane kuye nakuBharnabhas njengophawu lokubamkela nokubathemba (Gal. 2:9). Kanti ke, loo maKristu amaYuda awaqhubeka ephila ngomthetho wobuYuda, ayeza kuqhubeka ekufumana kuyingxaki enkulu ukuba nobudlelane neeNtanga ezitafileni. Kaloku kuwo, ngazo zonke iindlela, zazihleli zingahlambulukanga ngokwenkonzo yenkolo. Umzekelo, lo mba uboniswa sisiganeko esinoPetros phakathi, kumaGalati 2:11–14. “Nabafundi ngokwabo,” utsho uEllen G. White, “babengenayo intumekelelo yokusamkela isigqibo sequmrhu.”—*IZenzo Zabapostile*, p. 197.

**Nyaniseka kwisiqu sakho: Kunzima kangakanani kuwe ukuba nobudlelane namakholwa aphuma kwezinye iintlanga, iinkcubeko nakwimigangatho eyahlukileyo yokuhlala? Ungagutyulwa njani kule ngqondo ichasene neendaba ezilungileyo?**

## Ukufunda Ngakumbi:

:“Abaguqukileyo bamaYuda babengakhohli ngokusukela phezulu ngokukhawuleza ukwenza oko ukwazelelela kukaThixo kuvule indlela ngako. Kwiziphumo zokusebenza kwabapostile phakathi kweentlanga, kwakucacile ukuba aba baguqukileyo [beentlanga] baya kubadlula kakhulu abaguqukileyo bamaYuda ngamanani. AmaYuda ayesoyika ukuba izithintelo neenkonzelo ezizodwa zomthetho wawo zaziza kunganyanzelisi kwabeentlanga ukuba bazenze ukuze zibe ngunobangela wokuba babe nobudlelwane; izinto ezibalulekileyo zobuzwe kumaYuda, ezawagcina engabantu abahlukileyo kubo bonke abanye abantu ukuza kuthi xhaxhe kweli xesha, zaziya kungabikho kwabo bamkele isigidimi seendaba ezilungileyo.”—Ellen G. White, *IZenzo Zabapostile*, p. 189. “Yayiyinto eqhelekileyo kumaKristu angamaYuda awayehlala kufutshane netempile ukuzivumela iingqondo zawo ukuba zibuyele kumalungelo awodwa amaYuda njengohlanga. Athi akulibona ibandla lobuKristu lisuka kwiinkonzelo nezithethe zobuYuda, aphawula ukuba ubungcwele obubodwa awayethiwe jize ngabo amasiko obuYuda, zizinto eziza kungabonakali ngenxa yokukhanya kwenkolo entsha, abaninzi bamqumbela uPawulos ngokungathi, ubukhulu becala, nguye unobangela wolu tshintsho. Nabafundi ngokwabo,” babengenayo intumekelelo yokusamkela isigqibo sequmrhu. Abanye babenolangazelelo lomthetho weenkonzelo zamadini, baza abamthanda kakuhle uPawulos kuba becinga ukuba imithetho-siseko yakhe ngokweenkonzo zeentlambululo zomthetho wamaYuda zazityokololo.”—Page 197.

## Imibuzo Yokuxoxwa:

1. Eklasini buyelani kumbuzo wokugqibela wangoMvulo. Siyibona njani into yokuba ubulungu kwibandla “elilungileyo” abusiso isiqinisekiso sosindiso? Umzekelo, uSirayeli wakudala, ngokuqinisekileyo, wayeli“bandla elilungileyo,” kodwa oko akuthethi ukuba wonke okulo wayesindisiwe. Ukuba ukuba sebandleni lenyaniso akusiso isiqinisekiso sosindiso, yintoni ke ebalulekileyo ngokuba yinxalenye yalo?
2. Ukwamkela iiNtlanga ezingalukileyo kusapho lokholo kwakungumba obaluleke kakhulu wolawulo elalijongene nawo ibandla lokuqala. Ingaba yeyiphi imiba efana nalowo kwibandla lethu namhlanje, kwaye unokusifundisa ntoni umzekelo weZenzo 15 ngendlela yokuyiphatha loo micimbi?
3. Eklasini, makubekho abantu abathi bangamaYuda awema kwinto ethi iiNtlanga mazibe ngamaYuda kuqala ngaphambi kokuba zizihlanganise nebandla, nto leyo awayibona (elungisa) njengokwandiswa komnqophiso owenziwa kuSirayeli. Abeka zizathu zini, naye nina niphendula nithini? Ingxoxo enjengale ingambonisa njani unobangela wokuba imiba ekhangeleka icace kakhulu kule mihla, ngelinye ixesha, ibonakale inzima kakhulu kunokuba injalo kuthi ngoku?