

## Ukubanjwa eYerusalem



### SABATHA EMVAKWEMINI

#### Fundela Isifundo Sale Veki:

IZenzo 21; Rom. 2:28, 29; Gal. 5:6; IZenzo 22; IZenzo 23:1–30; Matt. 22:23–32.

#### Indima Yenkumbulo:

“Kekaloku, ngobo busuku iNkosi yema ngakuye, yathi, Yomelela, Pawulos; kuba njengokuba waqononondisa izinto ngam eYerusalem, kwangokunjalo umelwe kukuthi ungqine naseRoma” (IZenzo 23:11).

**K**anye nje emva kohambo lukaPawulos lokuqala lovangelo, kwaya kwacaca ukuba kukho ukungavumelani okukhulu ebandleni ngendlela iiNtlanga ezaziza kungeniswa ngayo enkolweni (IZenzo 15:1–5). Mhlawumbi ngokunakana imbambano, uPawulos weza necebo lokukhuthaza ubunye ebandleni. Ngenxa yokuba equmrhwini wayecelwe ukuba akhumbule abahluphekileyo, (Gal. 2:10), waqhiba ukuba ameme amabandla eeNtlanga ukuba enze usizo lwemali kubazalwana bakwaYuda, “ngokubuthwa kwemali yokusiza abangwele” (1 Kor. 16:1), mhlawumbi nethemba lokuba oko kuya kunceda ukwakha iibhulorho phakathi kwamaqela amabini. Oku kuchaza ukuzimisela kwakhe ukuba aye eYerusalem ekupheleni kohambo lwakhe lwesithathu, sekukho iingozi. Kwelinye icala, wayebathanda ngokwenene abazalwana bakhe abangamaYuda (Roma 9:1–5); kanti ke, wayekwalangazelela ukubona ibandla limanyene (Gal. 3:28, 5:6). Njengokuba amaYuda neeNtlanga besindiswa ngokholo, kungengamisebenzi yomthetho (Roma 3:28–30), konke ukuchasana kwabo kwasekuhlaleni okwakusekelwe phezu kokufunwa ziinkonzo zomthetho kwakuchasene nendalo yegospile, equka wonke umntu (Efese 2:11–22). Masimlandele uPawulos xa engena kwesi isigaba sobomi bakhe kunye nomsebenzi awuthunyiweyo.

*\*Funda esi sifundo ukulungiselela iSabatha kaSeptemba 15.*

## Ukuhlungana Neenkokeli ZaseYerusalem

Ukufika kwakhe uPawulos eYerusalem, wamkelwa ngobubele ngamakholwa ahlangele noMnaso, awayeza kuhlala naye (IZenzo 21:16, 17). KwiZenzo 21:18–22, uYakobi namadoda amakhulu aseYerusalem bayixela ingxaki yabo ngempembelelo kaPawulos phakathi kwamakholwa amaYuda ekuhlaleni anenzondelelo ngomthetho kaMoses. Ayexelelwe ukuba wayeza kufundisa abaguqukileyo bamaYuda abahlala ngaphandle ukuba amyeke uMoses, ebaxelela ukuba “bangabalusi abantwana bawo, bangahambi ngawo amasiko” (IZenzo 21:21). Phofu oku, kwakungeyiyo inyaniso ngenene. Into awayifundisayo uPawulos yayisithi, ngokomthetho wosindiso, ukungaluki nokwaluka kwakungathethi nto, njengoko amaYuda nabeeNtlanga, ngokufanayo, besindiswa ngokholo (Roma 2:28, 29; Gal. 5:6; Kol. 3:11). Oku kwahlukile ekukhuthazeni ngokuphandle ukuba amaYuda angawukhathaleli umthetho noko ukufunayo. Ukuthobela, kona ngokwako, akuthethi nto inye nokuba ngqongqo emthethweni, nangona kunokugqwethwa ngabom ukuba kuthethe oko.

**Funda: IZenzo 21:23–26. UKwakufuneka ebonise njani uPawulos ukuba use ngumYuda othembekileyo?**

UPawulos wacetyiswa ukuba abe semgceci ngokwepolitiki. Kwakufuneka ebonise ubugwenxa bamarhe angaye ngokuba nento ayenzayo enobuYuda obukhulu: ukuxhasa isifungo sobuNazarete samanye amakholwa amaYuda. Esi sifundo sasisisenzo esikhethekileyo sobungcwele awayezinikela ngaso umYuda kuThixo. Ngelishwa, uPawulos wavuma. Amagorha, kuquka nala eBhayibhile, anempazamo zawo, njengoko sibona kubomi buka-Abraham, uMoses, uPetros, nabanye abaninzi. Kungaxoxwa kuthiwe, uPawulos wayelandela nje isiko lakhe lokwenza njengomYuda xa esebenza namaYuda (1 Kor. 9:19–23), okanye ngokuba yena ngokwakhe kwathiwa wasenza eso sifungo kungekudala kakhulu ngaphambi koko (IZenzo 18:18), nangona eyona ndlela yesi sifundo ingacacanga. Ngeli xesha, yayikukuyekelela, njengoko kwabethelela iinjongo zocinomthetho okungqongqo lwakuba lufuniwe. Intsingiselo yomoya onjalo yiyo kanye le umpostile wayezama ukuyichasa ngamandla: ukuba kukho iigospile ezimbini, eyeNtlanga, yokusindiswa ngokholo, enye iyeyamaYuda, yokusindiswa ngemisebenzi. “[UPawulos] wayenganikwanga gunya nguThixo ukuba avume njengoko babemcela.”—Ellen G. White, *IZenzo Zabapostile*, p. 405.

**Kwimizamo yethu yokuba sibe semgceci, singakulumkela njani ukuba singayenzi impazamo efana naleyo [yenziwa nguPawulos]?**

## Uqhushululu Etempileni

Kuba esamkele isindululo seenkokeli zebandla, uPawulos kwanyanzeleka ukuba enze inkonzo yohlambululo lweentsuku ezisixhenxe ukunceda ukugqibezela isifungo sabantu (Num. 19:11–13). Ngeli xesha linye, isithethe samaYuda sasisithi, umntu ovela kwimimandla yeeNtlanga woba engcolile aze angakwazi ukungena etempileni. Seso sizathu esabangela ukuba kufuneka uPawulos azihlambulule ngaphambi kokuya kubabingeleli ukuya kwazisa ngenkqubo yokuhlambuluka kwakhe ehambelana namaNazarete (IZenzo 21:26).

**Funda: IZenzo 21:27–36. Yintoni eyenzekayo kuPawulos ekupheleni kwexesha leentsuku ezisixhenxe zokuhlanjululwa?**

Kwaya kwavuka uqhushululu, olwabangwa ngabo baxhokoxa isihlwele ngakuPawulos, bemtyhola ngokuhlasela eyona mifuziselo ingcwele yenkolo yamaYuda, ngokukodwa ngokuhlambela itempile. Njengokuba omnye owayehamba noPawulos wayelikholwa leNtlanga owayevela e-Efese, ogama linguTrofimo (IZenzo 21:29), bacinga ukuba umpostile umazise intendezezo yetempile engaphakathi, apho kwakungena amaYuda kuphela khona. Ukuba isityholo sasiyinyaniso, uPawulos wayeza kuba netyala lokona kukhulu ukona. Eludongeni olwalahlula intendezezo yangaphandle kweyangaphakathi, kwakukho imiqondiso yesiGrike nesiLatina eyayilumkisa iindwendwe zeeNtlanga ukuba zingadluli zingene phakathi, kungenjalo ubutyala bokufa okwakuya kulandela babuza kuba phezu kwazo. “Ngokomthetho wamaYuda, yayilulwaphulo-mthetho olugwetywa ngokubulawa into yokuba umntu ongalukileyo angene kwiinkundla ezingaphakathi kwesakhiwo esingcwele. UPawulos wayebonwe esixekweni enoTrofimo, um-Efese, kwaza kwagqitywa kwelokuba ebemzise wamngenisisa etempileni. Akazange wayenza loo nto; kwaye, kuye, njengomYuda, ukungena kwakhe etempileni kwakungekuko ukwaphula umthetho. Nangona isityholo sasibubuxoki ngokupheleleyo, sakwazi ukuvusa ukungweba kubantu jikelele. Sathi sakuqala isikhalo, senjenjeya ukuya kuzo zonke iinkundla zetempile, inkitha eyayibuthene apho yangenelwa yimpambano.”—Ellen G. White, *IZenzo Zabapostile*, p. 407. Zathi zakufika iindaba zodushe kwinqaba yaseRoma, umphathi-mkhosi waseRoma, uKlawudiyo Lisiyo (IZenzo 21:31, 32; 23:26), weza nemikhosi wamhlangula uPawulos ngaphambi kokuba bambulale. Njengekwakujoliswe kuye uhlasele, uPawulos wabanjwa wakhonkxa ngamatyathanga lo gama umphathi-mkhosi ezama ukuqonda oko kwakusenzeka. Ngenxa yomkhwazo wempambano yesihlwele, wayalela ukuba umpostile asiwe enqabeni.

**Ukukhalaza, kuxokwa, kwaluphemba olu dushe. Kutheni le nto kufuneka silulumkele kakhulu uhlobo lwezikhhalazo esiziphulaphulayo, okanye okona kubi kakhulu, esizisasazayo.**

## Phambi Kwesihlwele

UZenzo 21:37–40 usixelela ngokwenzekayo emva koko. Njengokuba uPawulos wasiwa enqabeni ukuya kuhlatywa imibuzo, wacela umphathi-mkhosi ukuba avunyelwe athethe nabantu, ababesakhwaza besithi makabulawe. Ngexesha athetha nomphathi-mkhosi ngesiGrike, umphathi lo wacinga ukuba uPawulos ungumYuda othile owayevela eYiputa nowathi, kwiminyaka emithathu eyadlulayo, wavusa udushe eYerusalem ukulwa ubukho beRoma khona. Uvukelo, lona loyiswa yimikhosi yamaRoma; abaninzi kubalandeli bakhe babulawa okanye babanjwa, lo gama yena umYiputa lowo wasindayo. Emva kokuba ethe ungowaseTarso, hayi eYiputa, uPawulos wayinikwa imvume yokuba athethe. Kwintetho yakhe, akazange anike zinkcukacha kwimpendulo yakhe kwizityholo awayetyabekwa zona (IZenzo 21:28) kodwa wabaxelela ibali lokuguquka kwakhe, ephawula ukuzinikela kwakhe ebuYudeni, wada wafikelela ekutshutshiseni ababekholelwa kuYesu. Wathi akutyhilelwa imibono eliqela evela eNkosini, akaba nako ukuzinceda koko wayilandela. Oku kwakuchaza ukujika kwakhe ngokupheleleyo kubomi bakhe, nokubizelwa kwakhe ukuba ashumayele eziNtlangeni. Endaweni yokungena kwingxoxo ngokufunda ngoThixo, uPawulos wabachubela amava awaba nawo noko wathi wakwenza.

**Funda: IZenzo 22:22–29. Isihlwele sasabela njani kwintetho kaPawulos yokuba wayengumpostile othunywe eziNtlangeni?**

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Isigqibo sokuvumela uPawulos ukuba athethe asizange sisebenze okuhle. Ngokuthetha ngokuzinikela kwakhe ezintlangeni, uPawulos wabonakala ngokungathi uqinisekisa inyaniso yezimangalo awayebekwa zona (IZenzo 21:28), saza isihlwele saphinda savuka indulumbane. Umphathi-mkhosi waseRoma usenokuba akazange ayiqonde into eyayithethwa nguPawulos, ngoko ke, wagqiba amhlolisise ngokumbetha. Kanti ke, ngaphandle kokuba ngumYuda wegazi (Filipi 3:5), uPawulos wayekwangummi waseRoma, waza wathi akukhankanya oku, umphathi-mkhosi kwanyanzeleka ukuba arhoxe. Njengommi waseRoma, UPawulos wayengenako ukuthuthunjiswa ngolo hlobo.

**Funda intetho kaPawulos (IZenzo 22:1–21). Buthini ubungqina obubonayo bokuba, ngaphandle kokuzikhusela, uPawulos wayekwashumayela kumaYuda akubo? Kwakungani ukuba abalise ngokuguquka kwakhe? Yintoni le engamabali okuguquka kwakhe ewenza ukuba abe namandla angaka ukuba makhulu?**

## Phambi KweSanhedrin

Wathi umphathi-mkhosi akuqonda ukuba uPawulos akazange abe nobungozi kubukumkani; oko kukuthi, umba obandakanya amadabi angaphakathi kwamaYuda, wacela iSanhedrin ukuba ilithabathe ityala elo (IZenzo 22:30; 23:29).

**Funda: IZenzo 23:1–5. Wakuqala njani uPawulos ukuzikhusela phambi kweSanhedrin?**

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Intetho kaPawulos yokuzazisa yahlangabezana nempama emlonyeni, mhlawumbi kuba, njengebanjwa, ukuthetha kwakhe ngoThixo kwavakala kunyelisa. Ukuphendula kwakhe ngomsindo, kusivezela kancinane ngemo yokuziva kwakhe. Ngokubiza umbingeleli omkhulu ngokuthi “ludonga ndini luqatyweyo” (IZenzo 23:3), unokuba wayephinda ukugweba kukaYesu ukuhanahanisa kwabaFarisi, kuMateyu 23:27. Kanti ke, njengokuba uPawulos wayengazi, ngokwenene, ukuba uthetha nombingeleli omkhulu, akunakwenzeka ukuba isuswe ngokupheleleyo into yokuba amehlo akhe ayengaboni kakuhle.

**Funda: IZenzo 23:6–10. Wazama njani uPawulos ukuba athi, ngobuchule, aziphazamise iingxoxo?**

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ISanhedrin yayinabaSadusi nabaFarisi ababechasana kwimiba emininzi, imfundiso ingomnye wayo. AbaSadusi, umzekelo, abancwadi zabo zesiBhalo zaziquka kuphela iincwadi ezintlanu zikaMoses (iPentateuch), babengakholelwa kuvuko lwabafileyo (Mat. 22:23–32). Yona intetho kaPawulos (IZenzo 23:6), yayingaphezulu kobuchule nje bengqondo bokuphazamisa iSanhedrin. Njengokuba ukuhlanguka kwakhe noYesu ovukileyo endleleni eya eDamasko kwakusisiseko sokuguquka kwakhe nokubizelwa kwakhe kumsebenzi wobupostile, inkolo yovuko yayingumba oyinene awayegwetywa ngenxa yawo (IZenzo 24:20, 21; 26:6–8). Akukho nto yimbi eyayinokuchaza indlela awatshintsha ngayo ekutshisekeni kwakhe kwangaphambili ukuze abe yinto ayiyo ngoku. Ukuba uYesu wayengavuswanga kwabafileyo, ngoko ke, umsebenzi wakhe wawuya kuba awunto, naye wayekwazi oko (1 Kor. 15:14–17). Ngobo busuku, ngexesha uPawulos asenqabeni, iNkosi yavela kuye nale nkuthazo: “Yomelela, Pawulos; kuba njengokuba waqononondisa izinto ngam eYerusalem, kwangokunjalo umelwe kukuthi ungqine naseRoma” (IZenzo 23:11). Xa iimeko zinjalo, isithembiso esinjalo kunokuba saba nentsingiselo eyodwa kuPawulos. Umnqweno wokushumayela eRoma, awayekade enawo (IZenzo 19:21, Rom. 1:13–15, 15:22–29) wawusaza kwenzeka.

## Ukutshintshelwa EKesareya

Lathi ngokucatshekiswa yinto yokuba lingakwazanga ukumgxotha ngokusemthethweni uPawulos, iqela labantu lagqiba ukuba lizame ukuhlanganisa icebo lokuba bamlalele baze bambulale ngokwabo.

**Funda: IZenzo 23:12–17. Lathini icebo labo, laye lathintelwa njani? Kusifundisa ntoni oku ngendlela abantu abanenzondelelo ngayo ukwenza izinto ezingalunganga?**

Into yokuba ngaphezu kwamashumi amane amaYuda aceba kunye ukuchasa uPawulos, azibopha ngesifungo, ibonisa ubukhulu bentiyo awayivusayo umpostile eYerusalem. ULuka akawachazi ukuba ayengoobani la madoda, kodwa ayekwinkalo esecaleni eyayinentumekelelo ukwenza nokuba yintoni ukukhusela inkolo yobuYuda kubantu ababonwa bengabangatsshi neentshaba zayo. Umgangatho onjalo wokubaxwa kwenkolo, kuhlangene nokutshiseka luvukelo nobuzwe, wawungento ingaqhelekanga kwelakwaYuda lenkulungwane yokuqala nemimandla elijikelezileyo. Ngendlela ethile yokubonelela kukaThixo, iindaba ezingecebo zafikelela ezindlebeni zomtshana kaPawulos. Kuya phoxa kodwa ukuba singeva nto ngosapho lukaPawulos, kodwa kuyabonakala ukuba yena nodadewabo babekhuliswe eYerusalem (IZenzo 22:3), apho waya wenda waza wanonyana omnye. Sekunjalo, kuyabonakala ukuba umtshana kaPawulos—indodana encinane (IZenzo 23:18, 22), kanti kwaukuba ibanjwe “ngesandla” (IZenzo 23:19) kubonisa ukuba yayisencinane—yakwazi ukumtyelela enqabeni imxelele ibali.

**Funda: IZenzo 23:26–30. Sithini isigidimi esathunyelwa ungumphathi-mkhosi, uLisiyo, kuFelikisi esasingoPawulos?**

Ileta yamnika uFelikisi ingxelo entle ngemeko. Ukongeza apho, ibonisa indlela uPawulos awazuza ngayo ngenxa yokuba ngummi waseRoma. Umthetho waseRoma wawubakhusela ngokupheleleyo abemi bayo, ababenelungelo, umzekelo, wokuvavanywa ngendlela efanelekileyo, ababenokuthi bavele phambi kwenkundla bazikhusele (IZenzo 25:16), kunye nelungelo lokubhenela kukumkani xa kungaxoxwanga kakuhle (IZenzo 25:10, 11). Akukhathaleki nokuba wayesaziwa njani uFelikisi, wamphatha kakuhle uPawulos, ngokwendlela efanelekileyo yasemthethweni. Emva kokumbuza kokuqala, wayalela ukuba abe phantsi kweliso lokumjonga bade bafike abamangaleli bakhe.

**Cinga ngokubonelela kukaThixo ebomini bukaPawulos. Kukangaphi ukuvuma ngokuzithoba ukubonelela kukaThixo ebomini bakho sekukho izilingo nokubandzeleka ophumela kuko?**

## Ukufunda Ngakumbi:

“Kwesi isiganeko, uPawulos namaqabane akhe banika ngokusemthethweni iinkokheli zomsebenzi eYerusalem iminikelo eyayiphume kumabandla abeeNtlanga yokuxhasa amahlwempu aphakathi kwabazalwana abangamaYuda. . . . Le minikelo yokuzithandela yayiluphawu lokunyaniseka kwabaguqukileyo beeNtlanga kumsebenzi omiselweyo kaThixo kulo lonke ihlabathi, kwaye kwakufuneka wamkelwe ngabo bonke ngombulelo owuvumayo, kanti ke, kwacaca kuPawulos nakumaqabane akhe ukuba, kanye kwabo babemi phambi kwabo, bakho ababengakwazi ukuwuxabisa umoya wothando lobuzalwana olwenza ukuba kunikelwe ngolo hlobo.”—Ellen G. White, *IZenzo Zabapostile*, pp. 399, 400. “Ukuba iinkokheli ebandleni zazizinikele ngokupheleleyo izimvo zazo zobukrakra [bomoya] ngakumpostile, zamamkela njengobizwe ngendlela eyodwa nguThixo ukuba ase iindaba ezilungileyo eziNtlangeni, iNkosi ngeyayingcinele zona. UThixo wayengamthambiselanga uPawulos ukuze ukusebenza kwakhe kuphele msinyane kangako, kodwa ayizange [iNkosi] yenze mmangaliso ukunqanda uthotho lweemeko, ezaya iinkokheli zebandla eYerusalem zanegalelo ekuziqaleni. Kwalo moya mnye usakhokelela kwiziphumo ezinye. Ukutyeshela ukuxabisa nokukhulisa imisindleko yobabalo olungcwele kulivimbe iintsikelelo ezininzi ibandla. Kukangaphi apho iNkosi ngeyilandisile ixesha lokusebenza kwabanye abalungiseleli abanyanisekileyo, ukuba ibixatyisiwe imisebenzi yabo! Ukuba ibandla livumela utshaba lwemiphefumlo ukuba liyigqwethe ingqiqo, ukuze bawamise ngandlela yimbi bawaguqule ngolunye uhlobo amazwi nezenzo zomkhonzi kaKristu; ukuba bavumela ukuba bona bame endleleni yakhe bakuphazamise ukuba lulutho kwakhe, iNkosi ngamanye amaxesha iyayisusa kubo intsikelelo ebibanikile. . . . “Emva kokuba zisongiwe izandla phezu kwesifuba esingasashukumiyo, xa ilizwi lokulumkisa nokukhuthaza lithe cwaka, kuye kuqale ukuphaphama ukuqaqadeka ukuzibona iintsikelelo okuye kwazilahlela kude kubo [abatshutshisi]. Ukufa kwabo [abanyuliweyo] kunokufeza oko ubomi babo buye basilela ukukwenza.”—Pages 417, 418.

## Imibuzo Yokuxoxwa:

1. Ngokuya eYerusalem sele esazi ukuba akasayi kwamkelwa, uPawulos wabeka phambili okulungele ibandla ngaphezu kokuthandwa nguye. Singawulandela kangakanani lo mzekelo wakhe?
2. Yintoni esinokuyifunda ekuyekeleleni kukaPawulos eYerusalem? Singenza njani ukuba sibe semgweni ngokwepolitiki ngaphandle kokunikezela imithetho-siseko esiphila ngayo? Okanye, singaba nako?
3. Ubunye bebandla busoloko bubalulekile. Singakufunda njani ukusebenza kunye, simanyene, naxa sineembono ezahlukeneyo ngezinto?