

## Ukuvalelwa EKesareya



### SABATHA EMVAKWEMINI

#### Fundela Isifundo Sale Veki:

IZenzo 24, IZenzo 25, IZenzo 26, 1 Kor. 1:23.

#### Indima Yenkumbulo:

“Nokuba kungokukhawuleza okanye kungabi njalo, ndiyathandaza kuThixo ukuba ingabi nguwe wedwa, kodwa nabo bandiphulaphuleyo namhlanje ukuba babe njengam nje, ngaphandle kwale mixokelelwane” (IZenzo 26:29, NRSV).

**U**kutshintshelwa kukaPawulos eKesareya kwaqala ukuvalelwa kweminyaka emibini kweso sixeko (IZenzo 24:27), endlwini kaHerode (IZenzo 23:35), eyayiyindawo yokuhlala irhuluneli yaseRhoma. Ngaloo minyaka, ayeliqela amatyala ekwakufuneka ebizelwe wona phambi kweerhuluneli ezimbini zaseRoma (uFelikisi noFesto) kunye nokumkani uAgripa II, ngaloo ndlela abe uwuzalisekile umsebenzi awayewunikiwe nguThixo (IZenzo 9:15). Kuko konke ukuvela kwakhe ematyaleni, uPawulos wayesoloko esithi akanatyala, esithi akukho bungqina bunokuvezwa ukumchasa, njengokuba ukungabikho kwamangqina kwakusitsho. Eyona nto, lilonke ibali liqonde ukubonisa ukuba uPawulos wayengenzanga nto efanele ukubambisa nokuba wayenokukhululwa ukuba wayengabhenelanga kuKesare (IZenzo 26:32). Oku kuvela ematyaleni, phofu, kwamnika amathuba okungqina ngoYesu kunye nethemba elikhulu elifumaneka kwisithembiso sovuko.

Kanti ke, leyo yayise yiminyaka yoxinzelelo olunzulu, nokuvalelwa okudinisayo, ekwathi ngayo, kwabonakala ngokungathi umpostile akazange wazuza naluphi uhlobo lwenkxaso eYerusalem, ebakhokeli bayo “babesenayo into ethi, uPawulos waba negalelo elikhulu kwingxaki yentiyo yabo.”—Ellen G. White, *IZenzo Zabapostile*, p. 403.

*\*Funda esi sifundo ukulungiselela iSabatha kaSeptemba 22.*

## Phambi KukaFelikisi

Kwiintsuku ezintlanu emva kokusiwa kukaPawulos eKesareya, iqela leenkokeli ezibalulekileyo zamaYuda—umbingeleli omkhulu, iqela lamalungu eSanhedrin, igqwetha eliqeqeshiweyo eligama linguTertulo—behla bevela eYerusalem babeka, phambi kukaFelix, isimangalo sabo, ngakumpostile ngokusemthethweni (IZenzo 24:1–9). Kuphela kwetyala eli kwiZenzo apho abamangaleli besebenzisa igqwetha. Kwintetho yakhe, uTertulo wazama icebo elinika umdla ukuba azuze ukuthandwa yirhuluneli. Yayingeyiyo inyaniso into yokuba, phantsi kukaFelikisi, amaYuda axhamla ixesha elide loxolo. Kakuhle, ayikho enye irhuluneli eyayinengcinezelo noburhalarhume, kwaye olu cinezelo lwavusa intiyo enkulu kakhulu kumaYuda ngakulawulo lweRoma. Ngobuchule obuninzi, uTertulo wasebenzisa umgaqo wolawulo lwerhuluneli ngokwayo ukuyoyisela ekuthini, inganenzolo kulawulo lwayo nakweli tyala kuphela ngengcinezelo eqatha. Emva koko, waqhubeka wanyanzelisa ezinye izimangalo ezithathu ngakuPawulos: (1) uPawulos wayengumphembi woqhushululu owayesoloko eqhwaya udushe phakathi kwamaYuda kubo bonke ubukumkani (IZenzo 24:5); (2) wayeyinkokeli yamaNazarete (IZenzo 24:5), nto leyo eyayithetha ukuba uBuKristu bubonke babuyintshukumo ephazamisayo; nokuba (3) wayekhe wazama ukungcolisa itempile yaseYerusalem (IZenzo 24:6).

**Funda: IZenzo 24:10–19. Waphendula njani uPawulos kuso ngasinye isimangalo?**

Ezinye iingongoma ezimbini awazivezayo uPawulos, zalichitha ityala labamangaleli: (1) ukungabikho kwamangqiba aseAsiya (IZenzo 24:18, 19), nto leyo eyayikwazi ululwenza uvavanyo ukuba lungabi nto, kwanokuthi (2) amaYuda alapho athetha ngokuvavanywa kwakhe uPawulos phambi kweSanhedrin kwiiveki ezimbini ngaphambi koko (IZenzo 24:20), aza akabi nanto anokumbeka ityala ngayo ngaphandle kokuba wayekhohlelwa eluvukweni lwabafileyo (thelekisa neZenzo 23:6).

UFelikisi wakhawuleza wabuqonda ubunzima bengxoxo kaPawulos, kanti nokuba wayekwaqhelene nobuKristu, mhlawumbi ngenxa yomfazi wakhe womYuda, uDrusila. Eyonanto yeyokuba wazimisa ityala, kude kube lelinye ixesha (IZenzo 24:22). Impendulo kaFelikisi (IZenzo 24:24–27) yaveza okuninzi ngesimilo sakhe: wayengumlibazisi obekela ixesha elizayo, wayenako ukuthengwa [ukunyotywa], nokuba wayekhetha amathuba athile. Labalincinane ithuba awaba nalo uPawulos lokuba angamanyelwa [angaxoxa] kakuhle nomntu ofana noFelikisi.

**Funda: IZenzo 24:16. UPawulos wathi wayehlala ezama ukuba “[angabi] nasazela sikhubekisa nganto kuThixo nangakubantu.” Kuthetha ntoni oko? Yintoni, ukuba ikho, onga ingayitshintsha uyithethe nawe le nto?**

## Phambi KukaFesto

Emva kweminyaka emibini evalele uPawulos entolongweni kuba efuna ukuthandwa ngamaYuda, kwaya kwangena endaweni kaFelikisi uPorkiyo Festo waba yirhuluneli yelakwaYuda (IZenzo 24:27). UFesto waphatha kususela kowama-A.D. 60 ukuya kowama-A.D. 62.

**Funda: IZenzo 25:1–5. Oku kusinceda njani ukuba sikubone okunokwenziwa kukushunyayelwa kwenyaniso kwabo bangafuniyo ukuyikholelwa?**

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Mhlawumbi kuba baboyisakele kuqala kumzamo wabo wokoyisa uFelikisi kwizimangalo zabo ngakuPawulos, iinkokeli azizange zifune ukulinga kwakhona. Kwinto eyayibonakala ilutyelelo lokuqala lukaFesto eYerusalem bacela, njengenceba kubo, ukutshintshwa kwabagwebi, bemcela ukuba ambuyisele kubo uPawulos ukuze avavanywe yiSanhedrin ngokomthetho wamaYuda. Isicelo esi sona yayikukunkwalambisa nje, beyifihla eyona njongo yabo: ukumbulala uPawulos. Nangona uFesto wayenayo intumekelelo yokuphinda alivule ityala, watsho ukuthi, ukuthethwa kwalo kuya kuba seKesareya, hayi eYerusalem, nto leyo eyayithetha ukuba uPawulos wayeza kuvavanywa ngokomthetho waseRoma. Ngakonje ukuba uFesto abuyele eKesareya, wabiza iqumrhu, baza abachasi bakaPawulos baqala ukwandlala izimangalo zabo ngakuPawulos (IZenzo 25:7). Ngeli xesha, uLuka akaziphindi izimangalo, kodwa, ngokubona impendulo kaPawulos (IZenzo 25:8) siyabona ukuba zazifana nezo zeminyaka emibini yangaphambili, mhlawumbi kukho nokunye ukucinezela okuthi, ngenxa yokuba engumphemi wodushe, uPawulos ukwayingozi ebukumkanini.

**Funda: IZenzo 25:9–12. Xa enakana ukuba kungenzeka ukuba uFesto asebenzise yena kwiinjongo zopolitiko, waphendula njani uPawulos?**

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Ekuqheleni kwayo yonke le nto, akuzange kubonakale kukho kwahluka phakathi kukaFesto noFelikisi ngokubhekiselele kumacebo opolitiko (IZenzo 24:27). Engakulungelanga ukulahlekwa yinkxaso kusekwangoko ekuphatheni kwakhe ngokuba athi uPawulos akanatyala, wacinga ngokuvumela isicelo sabo sangaphambili: ukuyeka ukuba umpostile avavanywe yiSanhedrin eYerusalem. Oku, phofu, kwakungamkelekanga kuPawulos, owayesazi ukuba akanako ukulindela ukuphatheka kakuhle apho, eyekelwe kwintando yeentshaba zakhe. Ngoko ke, emi kumalungelo akhe obuRoma, wema kwelokuba wayenelungelo lokuvavanywa yinkundla yaseRoma. Wathi ngokungayiboni enye indlela yokuphuma kuloo meko ingumngcipheko, waqgiba kwelokuba abhenele kwelona gunya liphezulu lobulungisa baseRoma, elalingukumkani ngokwakhe.

## Phambi Kuka-Agripa

UFesto wasamkela isicelo sikaPawulos sokuba athunyelwe eRoma (IZenzo 25:12). Ngelo xesha linye, irhuluneli yathabatha ithuba elihle lokutyelela ngokusesikweni kukumkani uHerode Agripa II ukuba abonisane naye ngomcimbi kaPawulos, ngakumbi ngokubhekiselele kulwazi afanele ukuluthumela kukumkani kwingxelo yakhe yasemthethweni. UFesto wayengaqhelananga ngokwaneleyo nemicimbi yamaYuda, kanti uAgripa wayenokumcenga, ngokuqinisekileyo. (IZenzo 26:2, 3).

**Funda: IZenzo 25:13–22. Wathini uFesto kuAgripa ngoPawulos, waza waphendula njani ukumkani?**

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UAgripa II, owokuqibela kooHerode, weza eKesareya nodade wabo uBhernike, ukuba babulise irhuluneli entsha. Kwinkcazo yakhe yemeko kaPawulos, uFesto waveza ukumangaliswa kwakhe zizimangalo ngakuye ezazingahambelani naso nasiphi isityholo esibulalayo ngakuye, nokuba sesopolitiko okanye sesokwaphulwa komthetho. Endaweni yoko, zazinento yokwenza nemiba ehlangene nenkolo yobuYuda, ngakumbi engoYesu othile, “owayefile, abe esithi yena uPawulos wavuka” (IZenzo 25:19, ESV). UPawulos wayesele etshilo phambi kweSanhedrin ukuthi, usematyaleni ngenxa yenkolo yakhe ekuvukeni kukaYesu, waza ngoku uFesto wakubeka kwacaca ngoku ukuba le, ngokwenene, yayiyiyo into ekubanjwene ngayo.

**Funda: IZenzo 25:23–27. ULuka uyichaza njani inkqubo yokvela kukaPawulos phambi kuka-Agripa?**

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“Wema uPawulos phambi kwelo qela lihlanganisene apho, yena esesemakhmandeleni. Umahluko ongako! UAgripa noBhernike babengabantu abanegunya nesikhundla, ngenxa yaloo nto behlonitshwa lihlabathi. Eyona nto babenayo intswelo yeempawu zesimilo asixabisileyo uThixo. Babengabaphuli bomthetho waKhe, benenkohlakalo entliziyweni nasekuphileni kwabo. Ukwenza kwabo konke kwakuthiyekile ezulwini.”—Ellen G. White, *IZenzo Zabapostile*, p. 434.

**Yintoni elimele ukusifundisa yona eli bali ngendlela iimbonakalo zangaphandle, ezinokuba ziyanelisa emehlweni abantu, ezinokukhohlisa ngayo ngobunyaniso boko kuyinene ngaphaya kwembonakalo? Kuthini oko ngathi? Yahluke kangakanani imbonakalo kokuyinyaniso?**

## Ukuzikhusela KukaPawulos

Lakuba iqonga lilungisiwe, izikhakhamela zobukumkani sezihleli ngeendawo zazo kufuphi nomlawuli, ibanjwa langenisa ukuba lizokwenza intetho yokuzikhusela, eyayijonge kakhulu kuAgripa, njengoko uFesto wayesele eyivile ngaphambili (IZenzo 25:8–11).

**Funda: IZenzo 26:1–23. Yintoni awayeyenza uPawulos kwintetho yakhe phambi kuka-Agripa?**

Intetho kaPawulos, yayiyinxelo yobomi bakhe ngaphambi nangasemva kokuguquka kwakhe. Oko yayikuqulathile, kwakukhumbuza enye ekwiZenzo 22:1–21, awayithetha phambi kwesihlwele eYerusalem. Umpostile waqala ngokuzama ukuzwa ukwamkeleka kuAgripa. Walibulela ithuba lokubeka umcimbi wakhe phambi komntu omkhulu kangako, ngakumbi kuba uAgripa wayeqhelene nawo onke amasiko nemiba eyayame kwinkolo yesiYuda. Ngenxa yeso sizathu, uAgripa wayeza kuba luncedo olukhulu ekuncedeni umlawuli waseRoma ukuba aqonde ukuba iinguqulelo ezibekwe ukuchasa yena zazingenanto ziyiphethayo kodwa zibubuxoki. Intetho yayinokwahlulwa ibe zizigaba ezithathu. Kwesokuqala (IZenzo 26:4–11), uPawulos wachaza ubungcwele bakhe bokuqala bobuFarisi, obabusaziwa kakhulu phakathi kwabo kuvuko wayephila nabo eYerusalem. NjengomFarisi, wayekhohlelwa kuvuko lwabafuleyo, nto leyo eyayifuneka ekuzalisekiseni ithemba likaSirayeli. AmaYuda, ke ngoko, ayengahambi mgceni ngokuchasa imfundiso yakhe, kuba kwakungekho nto kuyo eyayisecaleni ngokwesiseko samaYuda. Wayeyiqonda kakuhle kodwa ingqondo yawo, nokuba kwakungokuba yena ngokwakhe wakha wayifumana kunzima ukuyikholelwa into yokuba uThixo wayengamvusa uYesu kangangokuba wabatshutshisa abo babekhohlelwa kuyo loo ndlela. Kwindawo yesibini (IZenzo 26:12–18), uPawulos wanika ingxelo ngendlela imbono yakhe yaguquka ngayo kususela ekuhlanganeni kwakhe noYesu kwindlela esinga eDamasko, kwakunye nobizo awalufumanayo lokuba ase isigidimi seendaba ezilungileyo eziNtlangeni. UPawulos uthi, ekugqibeleni, oko wakubonayo kwaba negalelo (IZenzo 26:19–23) kangangokuba kwakungekho nto yimbi anokuyenza ngaphandle kokuba ayithobeke aze enze umsebenzi wovangelo, ekuphela kwesizathu eso esenza ukuba abe usematyaleni ngoku. Eyona nto eyenza ukuba abanjwe, ke ngoko, kwakungekuba wayophule umthetho wamaYuda okanye wahlambela itempile. Kwakungenxa yesigidimi sakhe sokufa nokuvuka kukaYesu, esasivumelana ngokupheleleyo neziBhalo kwaye sizivumela iiNtlanga eziguqukileyo ukuba zibe nesabelo esilinganayo elusindisweni [kulo usindiso].

**Funda: IZenzo 26:18. Ngokwala ndima, yintoni eyenzekayo kwaba bafumana usindiso kuKristu? Athini awakho amava ngale nyaniso?**

## UPawulos Phambi Kweenkokeli

Nangona uPawulos wayethetha noAgripa, uFesto waba ngowokuqala ukuphendula, njengoko kunjalo kwiZenzo 26:24. UFesto ngewayengenayo ingxaki ukuba uPawulos wayethethe ngokungabi nakufa komphumlo, kodwa namaGrike eRoma yakudala ayesazi ukuba zombini ezi mbono—ukungabi nakufa kunye novuko—azihambelani enye nenye. Ngoko ke, abamba eyokuqala [eyokungabi nakufa] ayilahla enye [eyovuko]. Yiyo le nto uPawulos esithi kwenye indawo, iindaba ezilungileyo zazibubudenge kwiiNtlanga (1 Kor. 1:23). Ngendlela enentloniopho, uPawulos wakukhusela ukuba sezingqondweni kweembono zakhe waza wabuyela kuAgripa, umYuda owayengayi kwanela ukumqonda kodwa owayeza kuyiqinisekisa into awayeyithetha ukuba ivumelana nabaprofeti bamaHebhere (IZenzo 26:25, 26).

**Funda: IZenzo 26:27, 28. Waphendula wathini uAgripa kumbuzo kaPawulos owawuzingile?**

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Umbuzo kaPawulos wamfaka engxakini uAgripa. NjengomYuda, wayengakwazi ukuyikhanyela inkolelo yakhe eziBhalweni; kwelinye icala, ukuba waye nokuvuma, kwakuza kunyanzeleka ukuba avume ukuba uYesu unguMesiya. Impendulo yakhe yakuphepha ngobuchule ukungena kumgibe ofanelekileyo awaye kuwo: “Kwangoku sowufuna ukundenza umKrestu nam?” (IZenzo 26:28, IBHAYIBHILE); thelekisa nenguqulelo engcono yesiGrike—le yeIZIBHALO EZINGCWELE ithi: “ngokuncinane undeyisela ukuba ndibe ngumKristu.” Kumazwi akhe okugqibela, uPawulos koko kuthethwa kwetyala, Impendulo kaPawulos ityhila umgangatho ochukumisayo wokuzinikela kwigospile: “ndithandaza kuThixo, ukuba ingabinguwe wedwa, ibe ngabo bonke abandivayo namhlanje, abaya kuthi, nangokuncinane nangokukhulu, babe njengam nje, ngaphandle kwezi ntambo” (IZenzo 26:29). Emazwini akhe okugqibela ekuthethweni kwelo tyala, umpostile akazange abongozele ukuba akhululwe, akhululeke njengabo babemphulaphule. Endaweni yoko, walangazelela ukuba bangafana naye, ngaphandle kwamatyathanga asezingalweni zakhe. Inzondelelo kaPawulos yokuvangela yayidlule kakhulu ekukhathaleleni kwakhe eyakhe inkuseleko.

**Funda: IZenzo 26:30–32. UAgripa wayibeka njani ingcinga yakhe ngobumsulwa bukaPawulos?**

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**Funda: IZenzo 26:24–28. Ekugqibeleni uPawulos wabhenela phi, kwaye oku kusixelela ntoni ngokubaluleka kwento elimele ukuba yiyo igunya lethu lokugqibela kwimiba yenkolo?**

**Ingcamango Eyongeziweyo:**

“Ingaba ingqondo ka-Agripa yathi ngenxa yala mazwi yabuyela kwimbali yangaphambili yosapho lwakubo, kwimizamo yayo yokuchasa Lowo uPawulos wayeshumayela ngaYe? Ingaba wacinga ngokhokho wakhe, uHerode, nokutshabalalisa kwakhe abantwana eBhetelehem? Ngomtakwabo kayisemkhulu, uAntipas, nokubulawa kukaYohane umBhaptizi? Ingaba wacinga ngowakhe uyise, uAgripa I, nokufelukholo kukampostile uYakobi? Ingaba wazibona iintlekele ezakhawuleza kakhulu ukufikela aba kumkani njengobungqina bokunganeliseki kukaThixo ngenxa yezi zenzo zenkohlakalo ngakubakhonzi baKhe? Ingaba imivuyo nemigcobo yaloo mini yamkhubuza uAgripa ngexesha uyise, ukumkani owayenamandla ukudlula yena, wema kuso sona eso sixeko, enxibe iingubo ezimbetshebetshe, baye abantu bekwaza besithi unghixho? Ingaba wayeyilibele indlela ekwathi, ingekapheli naloo mikhwazo yokumvuyela, impindezelo, ekhawulezileyo neyoyikekayo, yamfikela ukumkani onozuko olungamampunge? Yabakho into, kuko konke oku, eyandanda phezu kwengqondo ka-Agripa; kodwa ikratrshi lakhe lakhohliswa yimibono eyayibengezela phambi kwakhe, nokuzibona kwakhe emkhulu emehlweni akhe, kwazigxotha zonke iingcinga eziphakamileyo.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, pp. 1066, 1067.

**Imibuzo Yokuxoxwa:**

1. Eklasini, xoxani ngesigqibo sikaPawulos sokubhenela kuKesare. Ingaba sasilungile esi sigqibo (thelekisani neZenzo 25:25; 26:31, 32)? Singade sifikelele phi, ngokusemthethweni, sisenza izigqibo zokuzikhusela endaweni yokuxhomekeka ngokupheleleyo kwinkathalelo kaThixo?
2. Yetyisani intetho kaPawulos kukumkani uAgripa: “Ekuthe koko, kumkani Agripa, andaba nguyeyi ongalulamelayo umbono wasamazulwini” (IZenzo 26:19). Kusixelela ntoni oku ngoPawulos? Sithembeke kangakanani thina kubizo lwethu lovangelo, singamaKristu (1 Pet. 2:9, 10)?
3. UPawulos wayenemvakalelo kakhulu ngabantu—kungengawo ngamanani, kodwa ngabantu. Kwityala lakhe lokugqibela eKesareya, wabaxelela abaphulaphuli ulangazelelo lwentliziyo yakhe lolokuba bonke bangafana naye; oko kukuthi, basindiswe ngobabalo lukaThixo (IZenzo 26:29). Wayenganqweneli eyakhe inkululeko okanye ubulungisa ngaphezu kokunqwenela bona ukuba bafumane usindiso lukaThixo. Yintoni esinokuyifunda kulo mzekelo wakhe apha? Sinentumekelelo kangakanani ukuzincama ukuze sibone ivangeli isasazeka?
4. UAgripa wayenaloo ithuba lokuyiphulaphula igospile iphuma kanye emlonyeni kaPawulos. Kwathi kunjalo, wasuka wayala. Singakulumkela njani ukuba singawaphosi amathuba amakhulu xa evela phambi kwethu? Oko kukuthi, singathini ukuze sihlale silungile ngokwasemoyeni ukuba siziqonde izinto ezenzekayo kokusingqongileyo?