

Uhambo Olusinga eRoma



SABATHA EMVAKWEMINI

Fundela Isifundo Sale Veki:

IZenzo 27, 28; Roma 1:18–20.

Indima Yenkumbulo:

“Musa ukoyika, Pawulos, umelwe kukuma phambi koKesare” (IZenzo 27:24).

UPawulos kwakukade elangazelela ukuya eRoma, kodwa ukubanjwa kwakhe kwazijika zonke izinto. Ngokoyiswa kukucinezelwa ngumthetho weenkokeli zebandla laseYerusalem, waphela evalelwe eRoma isithuba seminyaka emihlanu, kuquka ixesha awalichitha elwandle, kuhambo oluya eItaly. Le nguquko yayimele ukuqhokreka kakhulu kwamacebo akhe okuvangela. Sesikho sinjalo isiphazamiso, uYesu ngokwaKhe wayethembise ukuba umpostile wayeza kunika ubungqina ngaYe [Yesu] eRoma (IZenzo 23:11). Naxa simphoxa, uThixo unako ukusinika elinye ithuba, nangona engakholisi kususindisa kwiziphumo zezenzo zethu. UPawulos akazange aphelele ekusiweni eRoma engumbanjwa, kodwa akukho bungqina eBhayibhileni bubonisa ukuba wakha waya eSpain, njengoko wayethembe ukuba uya kuya (Roma 15:24). Emva kokuba ekhululwe koko kwaziwa ngokuba kukuvallelwa kokuqala eRoma, uPawulos wayeza kuphinda abanjwe kwakhona, ukuze ngeli xesha aphelele ekubeni lifelukholo (2 Tim. 4:6–8) phantsi kukaNero ngowe-A.D. 67.

Yinyaniso ukuba uPawulos waya kufika eRoma, waza wathi elinde kwindlu eyintolongo ukuba avele enkundleni phambi kukakumkani, wathetha, nangona wayesemakhmandeleni (Efese 6:20, Filipu 1:13), engenasithintelo nakubani oweza kuye (IZenzo 28:30, 31), kuquka nabantu ababalulekileyo bendlu kaKesare (Filipu 4:22).

**Funda esi sifundo ukulungiselela iSabatha kaSeptemba 29.*

Ukuya eRoma Ngenqanawa

Kwisithuba seminyaka emibini emva kokuvalelwa eKesareya (Izenzo 24:27), uPawulos wathunyelwa eRoma. Ngokubona kokusetyenziswa kwesininzi kumntu wokuqala [ngokwegrama] nangokuchuma kweenkcukacha ezikiniweyo ukuchaza uhambo olude nolwandle olwalusilwa kuhambo okuya eItaly (Izenzo 27:1–28:16), uLuka wayehamba noPawulos, kwaakunye nomnye umKristu, uAristarko (Izenzo 27:2). Omnye umntu obalulekileyo kweli bali ngumthetheli-khulu waseRoma, uYuliyo, owayekwajonge namanye amabanjwa (Izenzo 27:1). Lalise liphela ihlobo ngexesha babesuka. Uzilo (Izenzo 27:9) lubhekisa kwiMini yoCamagushelo, kwisiqingatha sesibini senyannga yeDwarha [Okthobha]. Ngenxa yeemeko zobusika, uhambo kwiMeditere lwalikholiswa ukuphetshwa phakathi kukaNovemba noMatshi. Ngeli xesha, phofu, bajongana nobunzima kwasekuqaleni, kwaza kwathi emva kokulibaziseka okukhulu, bafika kwitheku elincinane laseMachweba aMahle, kwisiqithi saseKrete (Izenzo 27:8).

Funda: Izenzo 27:9–12. Ngexesha beseMacweba aMahle, uPawulos wangenelela njani ebalini, kwaza kwamkeleka njani ukungenelela kwakhe?

Izilumkiso sikaPawulos azizange zikhathalelwe, kwaza kwagqitywa ukuba kubhekwe ngasentshona isithuba esingama-40 eemayile, kolunye ulagcibe eFenike, apho kwakuza kuchithwa ubusika kukhuselekiwe. Ngelishwa, ukuguquka kwemozulu okukhawulezileyo, baya babambeka kwisqaqhwithi esikhulu. Kwaya kwenzeka ukuba iyekwe inqanawa iqweqwediselwe kumzantsi-ntshona ngumoya, yaza yaba kude nomhlaba. Kungekudala, baqala ukuyilahlela elwandle imithwalo, kwanezinye izixhobo zenqanawa ngokubhuzuzela kuzanywa ukuyenza ukuba ibe khaphukhaphu inqanawa, njengoko yayisele iqala ukungenwa ngamanzi. Imeko yayimbi. Emva kwentsuku eziliqela kungekho kukhanya kwaneleyo, kungabonakali kakuhle, imvula inkulu, umoya uvuthuza, bengazi nokuba baphi, benxaphile, ekugqibeleni “laphela kwathi tu lonke ithemba lokusindiswa” (Izenzo 27:20, NIV).

Funda: Izenzo 27:21–26. Kwakusithini ukungenelela kwesibini kukaPawulos apha ebalini?

Ngamazwi obuprofeti, uPawulos wasixela kwigqiza labasebenzi benqanawa isigidimi awayesanda kusifumana kuThixo. Kwakungekho sizathu sokuncama nokuphelelwa lithemba. Yayiza kubakho yona ingozi nelahleko, kodwa bonke bona babeza kusinda.

Kwakungani ukuba umkhonzi onjalo ukuthembeka nokuzinikela eNkosini athubeleze kwimbandezelo enjalo? Sifundo sini esinokusifunda kula mava akhe?

Ukuqhekeka Kwenqanawa

Ukungenelela kwakhe kwesibini ebalini, uPawulos wabaqinisekisa bonke ababekhwele—ama-276 abantu bebonke (IZenzo 27:37)—ukuba, nangona izinto zonke zazingayi kulunga, akusayi kubakho mntu ulimalayo; kuphela yinqanawa eya kutshona (IZenzo 27:22). Kwiintsuku ezili-14 emva koko, azaliseka amazwi ompostile. Bathi besephantsi kwesaqhwithi esoyikekayo, nenqanawa iya isiya enzulwini, oomatrose banovo lokuba umhlaba ukufuphi, mhlawumbi kuba babesiva amaze ebetha emaweni (IZenzo 27:27). Emva kothotho lwegxolo, nokoyika ukungqubeka kwenqanawa emaweni angaselunxwemeni, baphosa phantsi iiankore kwicala langasemva lenqanawa ukuze kuthothe isantya; ngelo xesha babenxunguphele becela koothixo babo ukuba kuvele ukukhanya kwemini (IZenzo 27:28, 29).

Funda: IZenzo 27:30–44. Sithini isifundo esisifumanayo kweli bali?

Ekuqaleni kohambo, umthetheli-khulu wamphatha kakuhle uPawulos kodwa akwabakho nto ithi kolu uhambo makathembele kulwazi lwakhe lwangaphambili lokuhamba elwandle. Emva kweeveki ezimbini izinto zazijikile. UPawulos wayesele ekufumene ukhlonitshwa ngumthetheli-khulu ngenxa yokungenelela kwakhe ngokuxela kwangaphambili ngokuqhekeka kwenqanawa (IZenzo 27:21–26), nto leyo eyayibonakala iza kwenzeka ngeli xesha. UPawulos wabakhuthaza abantu ukuba bahlale enqanaweni batye, kungenjalo babengayi kuba nawo amandla okudada baye elunxwemeni. Ukubonelela kukaThixo akuye kusikhulule ekwenzeni oko kuluxanduva lwethu ukuba sikwenze. “Kulo lonke eli bali uzinzo oluhle luginiwe phakathi kwesiqinisekiso sikaThixo senkuseleko yabo kunye namalinge abantu ababandakanyekayo ukuqinisekisa inkuseleko leyo.”—David J. Williams, *IZenzo* (Grand Rapids: Baker, 1990), p. 438. Kwathi xa kusisa, oomatrose bawubona umhlaba; yaye iyindawo enechweba, apho bagqiba ukuba bayimise khona inqanawa. Sekunjalo, inqanawa ayizange ifike elunxwemeni. Endaweni yokuba ime kakuhle, yabetheka kumqolo wentlabathi yaqhekezwa ngamaza abetha ngamandla. Icebo lamasoldati lokubulala amabanjwa ukuthintela ukuzimela kwawo lanqandwa ngumthetheli-khulu, kwaza kwabakho noyedwa umntu olahlekayo.

Iyonke le nto, ithini kuthi ngamandla okungqina kukaPawulos, kunye nesimilo sakhe, kangankokuba ngenjongo yokumgcina ephila uPawulos, amasoldati alelwa ukuze angabulali nebanjwa elinye?

EMalta

Kwakungexa befika elunxwemeni apho abo basindayo baya bazi ukuba baseMalta, isiqithi esincinane kumbindi weMeditere, kanye kumzantsi weKiliki. Kwiiiveki ezimbini ababe dukada elwandle, beyekele emandleni omoya, babegqibe kumakhulu amane anesihlanu eemayile kususela ekusukeni kwabo emaChweba aMahle, eKrete. Ngoku kwakuza kufuneka balinde iinyanga ezintathu zobusika phambi kokuba baqhubeke nohambo lwabo (IZenzo 28:11).

Funda: IZenzo 28:1–10. Kwenzeka ntoni kuPawulos apho esiqithini saseMalta, waza uThixo wakwazi njani ukumsebenzisa?

Abantu baseMalta babenobuhlobo nobubele, yaza into yokuqala abayenzela uPawulos neqela lakhe, ababemanzi begodola bonke, yaba kukuphemba umlilo ukuba babe shushu; izinga lobushushu eMalta ngeli xesha lomnyaka lalingadluli kumaqondo angama-50°F. Isiganeko senyoka satsalela umdla wabantu kuPawulos. Ekuqaleni, abahedeni basekuhlaleni bayibona into yokutyiwa kwakhe yinyoka njengesohlwayo sezulu. Babcinga ukuba uPawulos ungumbulali owakwazi ukuphuncuka ekufeni ngokutywiliselwa nowayesabanjwe ngoothixo okanye mhlawumbi sisithixokazi samaGrike, uDikē, isimntwiso sobulungisa nempindezelo. Ngenxa yokuba umpostile engafanga, waphakanyiswa njengoothixo, njengoko kwenzeka eListra kwiminyaka eliqela eyadlulayo (IZenzo 14:8–18). Nangona uLuka enganabi kule ntlekele, kukhuselekile ukucinga ukuba uPawulos wayisebenzisa le meko ukuba angqine ngoThixo awayemkhonza. UPubliyo mhlawumbi wayeligosa lasemthethweni eMalta okanye isikhulu sasekuhlaleni, kodwa wamamkela uPawulos namahlakani akhe iintsuku ezintathu, bada bafumana indawo esisigxina yokuhlala. Phofu ke, ukuphiliswa kukayise wale ndoda, kwamnika uPawulos ithuba lokuba enze umsebenzi wokunyanga phakathi kwabantu baseMalta. Kwingxelo kaLuka, akuthethwa nangoyedwa owaguqukayo okanye naliphi ibandla awalishiyayo apho uPawulos xa eyishiya iMalta. Kunokuba ukungayithethi into etshoyo eyenzekayo ngokupheleleyo, kodwa kubonisa ukuba, umsebenzi wethu ehlabathini udlula ngaphaya kokubhaptiza okanye ukutyalwa kwebandla. Eli licala eliphathekayo levangeli (IZenzo 20:35; thelekisa noTito 3:14).

Kunika umdla kangakanani ukuba aba bahlali bangazi nto kwesi siqithi, babe novo ngobulungisa bezulu. Ekugqibeleni, oko kwakuphuma phi? Bona kumaRoma 1:18–20.

Ekugqibeleni, UPawulos EseRoma

Emva kwenyanga ezintathu eMalta, uPawulos namaqabane akhe, ekugqibeleini bakwazi ukuqhubeka nohambo lwabo (IZenzo 28:11). Bafika ePuteoli (IZenzo 28:13)—iPozzuoli yangoku, ngakwi Bhayi laseNaples—apho basuka khona ukuya eRoma ngendlela yasemhlabeni (bona IZenzo 28:11–16). Iindaba zokuza kukaPawulos eRoma zafika ngokukhawuleza, kwaza kwakho apha iqela lamakholwa awahamba iqela leemayile ukuya ezantsi ukuba amkhawulele. Nangona engazanga waya eRoma, umpostile wayenabahlobo abaninzi apha esixekweni: abasebenzi kunye naye, abaguqukayo, izizalwana, nabanye abaninzi awayebathanda kakhulu (Roma 16:3–16). Intlanganiso eyayikwiAppian Way inokuba yayichukumisa ngendlela eyodwa ngakumbi ngokubhekiselele ekuqhekekeni kwenqanawa nokuba uPawulos ngoku wayengumbanjwa. Isiphumo sokubonakalaliswa okunjalo okukodwa kothando nenkathalo ngabahlobo bakhe abaziintanda, umpostile wambulela uThixo waziva echukumiseke kakhulu entliziyweni njengoko wayejongene nokuvela ematyaleni phambi kukakumkani. Kwingxelo yakhe njengegosa lomthetho, uFesto umele ukuba wabhala ngokubhekiselele kumthetho waseRoma, wathi uPawulos wayengenatyala libonakalayo lokwaphula umthetho (IZenzo 25:26, 27; 26:31, 32). Oku kunokwenzeka ukuba uchaza isizathu sokuba afumane ilungelo lokuziqeshela indawo yokuhlala esecaleni (IZenzo 28:30) endaweni yokuthunyelwa kwintolongo eqhelekileyo okanye kwinkammpu yamasoldati, nangona ngokohlobo lwaseRoma wayeqanyangelwe ngamakhamandela kunye nesoldati lonke ixesha. Into yokuba uPawulos wayesebenzisa eyakhe imali inika ingqondo yokuba wayekwazi ukuzenzela ishishini lakhe. (IZenzo 18:3).

Funda: IZenzo 28:17–22. Yintoni awayenzayo uPawulos ngako nje ukuba azinze?

Nangona uPawulos wayengenako ukuya kwindlu yesikhungu, indlu yesikhungu yayinako ukuya kuye. Ngoko ke, esasanda kufika, ngokwesiko lakhe lokutyelela amaYuda kuqala (Roma 1:16), wabizela ndawonye iinkokeli zamaYuda ukuze abeke ubumsulwa bakhe achaze, njengoko wenzayo ngaphambili, ukuba akabanjelwanga nto ngaphandle kwesizathu sethemba likaSirayeli (IZenzo 23:6, 24:15, 26:6–8). Injongo yakhe yayingekho kangako ekuzikhuseleni ngaphezu kokudala umoya wokuthembana owamenza ukuba ashumayele ivangeli, abonise indlela ukuvuka kukaYesu kwathi kwakukuzaliseka kwethemba lamanyange akwaSirayeli. Emangalisiwe kuba engekafumani lwazi-ngxelo isuka eYerusalem ngoPawulos, amaYuda agqiba ukuba amphulaphule.

Funda: IZenzo 28:22. Isixelela ntoni le nto ngobutshaba obabusekho ngakumakholwa nangalo eli xesha? Singenza njani ukuba sihlale sithembekile naxa abanye bethetha ngokuchaseneyo nenkolo yethu?

ULoyiso LweGospile

Ngemini eyayimisiwe, amaYuda afika emaninzi ukuze aphulaphule okwakuza kuthethwa nguPawulos ngeendaba ezilungileyo (IZenzo 28:23).

Funda: IZenzo 28:24–31. Wayezama ukuthini uPawulos xa ecaphula uIsaya kule meko?

Isicatsulwa kuIsaiah 6:9, 10 sichaza oko kwenzekayo xa abantu besala ukwamkela isigidimi sezulu. Nangona amanye amaYuda akholwa, amanye awazange, kwathi, ke ngoko, ngenxa yengxwabangxwaba enkulu, umpostile akabi nakwenza ngakumbi kodwa waphinda wabuyela eziNtlangeni (IZenzo 13:46, 47; 18:6). UPawulos kwafuneka elinde iminyaka emibini phambi kokuba aye ematyaleni kukumkani. Ngelo xesha, nangona evaleleke kwintolongo-eyindlu yakhe, wayesakwazi ukushumayela igospile engathinteleki kwabo babesiza kuye. Umboniso wokugqibela kwiZenzo ngocinezela uloyiso lwegospile, njengoko kwakungekho gunya, nokuba lelamaYuda okanye lamaRoma, lalinako ukukumisa ukubheka phambili kwayo. Akucaci ukuba kungani ukuba uLuka ayigqibezele kule ndawo incwadi yakhe, njengoko kukho okubonakalayo kokuba, ngenxa yobuthakathaka kwetyala lokuchasa uPawulos, wakhululwa kule ntolongo, waya kolunye uhambo lokuvangela, wabuya waphinda ukusiwa eRoma waza wabulawa (2 Tim. 4:6–8). Mhlawumbi, ngokwenjongo kaLuka yokubhala, ngokubaithe yashunyayelwa nakwiindawo ezikude neRoma, ivangeli yayisele ifikelele “ekupheleni komhlaba” (IZenzo 1:8).

“Umonde nokonwaba kukaPawulos ngexesha elide nelingenabulungisa lokuvallelwa kwakhe, isibindi sakhe kunye nokholo lwakhe, zaba yintshumayelo eqhubekayo. Umoya wakhe, ongafaniyo kakhulu nowehlabathi, wangqina ukuba, igunya elingaphezulu kunelo lehlabathi, lalihleli likunye naye. Ngomzekelo wakhe, amaKristu atyhalelwa kumandla angaphezulu ukuba abe ngabameli bomsebenzi kwimisebenzi yasekahleni awaya warhoxiswa kuyo yenaPawulos. Ngezi ndlela, amakhamandela ompostile ayenempembelelo, ukuze kuthi xa amandla akhe nokuba lulutho kwakhe kunqanyulwe, kubonakala kakuhle ukuba kuncinane kakhulu anokwenza, abenako ukuqokelela izithungu zikaKristu kumasimi ekubukeka ngathi ususwe kwaphela kuwo.” Ellen G. White, *IZenzo Zabapostile*, iph. 464. Ngokwendawo owawukuyo umsebenzi othunye ibandla, phofu, kungatshiwo ukuthi, incwadi yeZenzo—okanye imbali yokusasazwa kwevangeli—ayikagqitywa, kwaye ulapha apho elowo nalowo kuthi angena khona emfanekisweni. Izahluko ezininzi kakhulu ezinika umdla nezothusayo zaya zabhalwa kwiinkulungwane, maxa wambi ngegazi lamangqina kaThixo athembekileyo. Ngoku umcimbi ujonge kuthi ukuba songeze esinye isahluko, esokugqibela (siyathemba!), size siwuzise umsebenzi uYesu awawushiya nabafundi baKhe ekuwugqibeni okupheleleyo—“kwandule ke ukufika ukuphela” (Mat. 24:14).

Ingcamango Eyongeziweyo:

“UKristu unike ibandla uhlaselo olungcwele. Lonke ilungu lifanele ukuba libelijelo athi ngalo uThixo agqithisele ubutyebi bobabalo lwaKhe, ubutyebi obungenakuphandwa bukaKristu. Ayikho into uMsindisi ayilangazelela kakhulu njengabathunywa bokumela ehlabathini uMoya waKhe kunye nesimilo saKhe. Ayikho into edingwa kakhulu lihlabathi njengokubonakalisa eluntwini kothando loMsindisi. Izulu lonke lilindele amadoda nabafazi anokuthi uThixo ngabo atyhile amandla obuKristu.”—Ellen G. White, *IZenzo Zabapostile*, p. 600. “Kukade uThixo elindele umoya wokukhuthalela ukusebenza ukuba uthi hlasi ibandla lonke ukuze wonke umntu amsebenzele ngokwesakhono sakhe. Xa amalungu ebandla likaThixo esenza umsebenzi anyulelwe wona kwiintsimi ezinentswelo ekhaya nakude, ekuzalisekiseni umyalelo, umhlaba wonke uya kulunyukiswa ize iNkosi uYesu ibuye ize kulo mhlaba ngamandla nobuqaqawuli obukhulu.” — iphepha 111.

Imibuzo Yokuxoxwa:

1. ULuka uluzoba njani ukhohlo lukaPawulos kuThixo kulo lonke uhambo lokuya eRoma? Abanye bachaphazeleka njani lukhohlo olunjalo ukungaxhomekeki kwiimeko ezithile?
2. Sele kukho konke awathubeleza phantsi kwako, uPawulos akazange alulahle ukhohlo lwakhe okanye umsebenzi awayethunywe wona. ERoma, waqhubeka nokushumayela nangona wayeqhoboshekile kwinkululeko yakhe. Yintoni esinokuyenza xa lilingeka ukuba sikuncame okanye sikuyeke ukuvakalisa iindaba ezilungileyo kwabanye abantu?
3. Funda: Roma 1:14, 15. Kwakutheni ukuze uPawulos azive enyanzelekile—okanye enetyala—ukuba ashumayele iindaba ezilungileyo kubo bonke abantu? Cinga ngale ntetho: “Ukusindisa imiphefumlo kumele kube ngumsebenzi wokuphila kuye wonke ozibiza ngoKristu. Sinetyala ehlabathini ngobabalo esilunikwe nguThixo, ngokukhanya okukhanya phezu kwethu, nangobuhle namandla enyaniso esithe sayifumana.”—Ellen G. White, *Testimonies for the Church*, vol. 4, p. 53.
4. Funda kwakhona isicatshulwa esikuIsaya esisetyenziswe nguPawulos. Kunjalo, sinikwe inyaniso eninzi, kodwa ukuba sizenza lukhuni ngakuyo, okanye kwimiba yayo enokuba ichasene nolangazelelo lwethu okanye iminqweno yethu, ithini ingozi esinokujongana nayo ngokwasemoyeni?
5. Yiba nombono wakho ulisoldati elibotshwe kunye noPawulos. Ucinga ukuba labona ntoni kwindoda elalisondelene nayo kangako ngokubotshwa?