

Ukusebenza kukaPetru



NgeSabatha Ntambama

Kuleliviki Funda ku:

IZenzo 9:32-43, IZenzo 10:9-16, Efesu 2:11-19, IZenzo 11:1-26, Izenzo 12:1-18.

Indimana Yekhanda:

“Khona uPetru wavula umlomo, wathi: Nembala ngiyabona ukuthi uNkulunkulu akabheki ubuso bamuntu, kodwa ezizweni zonke omesabayo nowenza ukulunga uyamukeleka kuye” (IZenzo 10:34, 35), NRSV).

Ngokuhamba kukaPawulu eya eTarsu, uPetru futhi sekunguyena ogqamile endabeni ebhalwe nguLuka yomlando webandla lobuKrestu. UPetru utshengiswa enza umsebenzi ehamba izindawo ngezindawo kulo lonke elaseJudiya namaphethelo. Lapha, incwadi yeZenzo isitshela ngezimangaliso ezimbili, ukuphulukiswa kuka Eneya nokuvuswa kukaThabitha (uDorka, ezilandelwa indaba kaKorneliyu esahlukweni 10). Ukuphenduka kwabezizwe kwaba udaba lwempikiswano enkulu ebandleni labaphostoli. Nakuba izingxoxo ezalandela ukubhabhadiswa kukaKorneliyu zingaziqedanga zonke izinkinga, ukuthululwa kukaMoya, okufana nalokho okwenzeka ngePhentekoste, kwasiza ukubonisa uPetru nabazalwane baseJerusalema ukuthi izibusiso zevangeli akuzona ezamaJuda kuphela. Kusenjalo, ibandla eAntiyokiya lase liqalile ukungena kwabezizwe nalo. Isifundo saleliviki sihlanganisa nokuqala kokushushiswa okusha, kwesikhathi esifishane—manje sekuyinkosi uHerodi—nomthelela wako kubaphostoli, ababesindile ekuhlushweni uPawulu.

**Funda isifundo saleliviki ukulungisela iSabatha likaNcwaba 11.*

ELida naseJopha

UPetru wayevakashele amaKrestu endaweni esogwini lwaseJudiya. Injongo yakhe kwaku ukubayala ngezimfundiso (IZenzo 2:42), kodwa uNkulunkulu wamsebenzisa ngendlela enamandla ukwenza izimangaliso ngendlela ezazenziwa ngayo uJesu uqobo lwaKhe.

Funda iZenzo 9:32-35. Yikuphi okufanayo ezimangalisweni zikaJesu kuLuka 5:17-26, nokuphulukiswa kuka Eneya?

Yize indaba imfishane, indaba isikhumbuza ngendaba eyaziwa kahle yowaseKarphenawume owayefe uhlangothi waze waphulukiswa uJesu (Luka 5:17-26). Neminingwane mayelana nombhede iyefana. Okubaluleke kakhulu kodwa, umthelela owenziwa ukuphulukiswa kuka Eneya hhayi eLida kuphela, kodwa nasemathafeni asogwini lwaseSharoni. Sebezanelise ngokwabo ukuthi senzekile ngempela isimangaliso, abaningi baphendukela kuKrestu.

Funda iZenzo 9:36-43. Bukeza indaba yokuvuswa kukaThabitha. Yini eyayigqame kakhulu ngaye?

U-Thabitha—okuyigama lesi Arameyiki elisho uhlobo oluthile lwempunzi; ngesiGriki uDorka—wayengokholwayo othandwayo emphakathini wakubo ngenxa yemisebenzi yakhe yosizo lobuKrestu. Indaba yokuvuswa kwakhe nayo ifana nokuvuswa kwendodakazi kaJayirou (Luka 8:41, 42, 49-56), ayezibonele kona uPetru. Ngokulandela isibonelo sikaJesu, wacela bonke ababesendlini ukuba baphume (bheka uMarko 5:40). Wayeseguqa, wathandaza, ngemuva kwalokho wamezeza owesifazane ofileyo wathi: “Thabitha, vuka” (IZenzo 9:40). Abaphostoli benza izimangaliso eziningi; kodwa empeleni kwakungukusebenza kukaNkulunkulu lokho esebenza ngezandla zabaphostoli (IZenzo 5:12). Ukufana nezimangaliso zikaJesu mhlawumbe kuzokhumbuza ibandla, kuhlenganisa nathi namhlanje, ukuthi okubaluleke kakhulu akusikho ukuthi uNkulunkulu usebenza ngobani, kodwa ukuthi lowo uzinikele kangakanani kuNkulunkulu (Johane 14:12). Uma sivumela uNkulunkulu ukusisebenzisela ivangeli ngokuphelele, kungenzeka izinto ezinkulu. UPetru akavusanga uThabitha-nje, kodwa leso simangaliso saholela ekuphendukeni kwabaningi eJopha (IZenzo 9:42).

Abanye abantu bacabanga ukuthi uma-nje bangabona isimangaliso sangempela, njengaleso esikhuluma ngaso lapha, bangakholwa. Nakuba-nje ngezinye izikhathi izimangaliso zasiza ukudonsela abanye enkolweni, iBhayibheli ligcwele ngezindaba zalabo ababona izimangaliso kodwa abaze bakholwa. Ngakhoke, kufanele ukukholwa kwethu kwesekelwe phezu kwani?

Endlini kaKorneliyu

EJopha, uPetro wayehlala endlini kaSimoni othile, umshuki wezikhumba (IZenzo 9:43). Khona manjalo, eKesariya, ibanga elingamakhilomitha angu 40 ukusuka eJopha, kwakuhlala umkhuzi wamasosha ongumRoma ogama lakhe nguKorneliyu. Yena nomndeni wakhe babengabantu abazinikele ekukhonzeni uNkulunkulu, nakuba babengakayamukeli ngokusemthethweni inkolo yobuJuda, okusho ukuthi uKorneliyu wayengowezizwe ongasokile. Embonweni ovela kuNkulunkulu, watshelwa ukuthi akathume izinceku ziye eJopha, zimeme uPetru eze ekhaya lakhe (IZenzo 10:1-2).

Funda iZenzo 10:9-16, 28, 34, 35. Waba namava anjani uPetru, wawahumusha kanjani?

Kubalulekile ukuphawula ukuthi umbono kaPetru wawungagqamisi ukudla, kodwa abantu. Yebo, kwakuyisikhathi sasemini, uPetru wayelambile, kanti nezwi lamtshela ukuthi akahlabe adle; kodwa uNkulunkulu wasebenzisa umbono, hhayi ukususa umehluko phakathi kwezilwane ezihlanzekile nezingahlanzekile, kodwa wafundisa uPetru ngokuthi ivangeli libandakanye bonke abantu

Lombono kwakuqondwe ngawo ukunqamula ukumelana kukaPetru nabezizwe. UPetru wayebona ukuthi uma engena endlini kaKorneliyu, adle naye, uzingcolisa, ngaleyo ndlela angafaneleki ukukhonza ethempelini noma ukuza ngaphambi kukaNkulunkulu. AmaJuda ayephila ngomnyaka-khulu wokuqala eJudiya nasemaphethelweni, ayengenabo ubudlelwane nabezizwe abangasokile. Inkinga kwakuyisifundiso sangaleso sikhathi esasibandlulula abezizwe ekuhlanganyeleni noIsrayeli, yize lokho kwasekuwukuhlanekezela kwenjongo yokubizwa kukaIsrayeli njengesizwe okwakumelwe sifinyelele emhlabeni nolwazi ngoNkulunkulu weqiniso. Ngoba ukusoka kwakuluphawu lwesivumelwano esenziwa noAbrahama, abezizwe abangasokile babebandlululwa, bebukelwa phansi. Babengenaso nesincane isabelo ezibusisweni zesivumelwano, ngaphandle kokuthi bamukele ukusokwa, babe amaJuda. Umqondo onjalo kodwa wawungahambisani nokufa kukaJesu okuhlanganisa umhlaba wonke njengoba abazalwane babuye babona.

Funda uThithu 2:11, abaseGalathiya 3:26-28, nabase Efesu 2:11-19. Lezindimana zisifundisani ngokuthi ivangeli lihlanganisa uwonk'uwonke? Zimelwe zisitheleni ngokungafaneleki kokuthi amaKrestu acwase noma yisiphi isizwe na?

Isipho sikaMoya

IZenzo 10:44-48 zitshengisa isikhathi esibucayi emlandweni webandla. Kwaku okokuqala ivangeli lishunyayelwa omunye wabaphostoli kwabezizwe abangasokile. Ngokungafani nabazalwane abakhuluma isiGriki, abaphostoli nabanye abazalwane baseJudiya babengakulungele ukwamukela abezizwe enkonzweni. Njengoba uJesu wayenguMesiya kaIsrayeli, babecabanga ukuthi ivangeli alishunyayelwe kumaJuda kuphela, kude naseduze. Abezizwe babezodinga ukwamukela ubuJuda kuqala, ngaphambi kokwamukeleka kubazalwane. Ngamanye amazwi, ngaphambi kokuthi abezizwe babe amaKrestu, kwakuzodingeka babe amaJuda kuqala. Yilowo mcabango owawudinga ukuguqulwa kubazalwane bamaJuda. Isipho sezilimi esaphiwa uKorneliyu nabomndeni wakhe, saba yisibonakaliso esicacile nesibonakalayo sokuthi umqondo onjalo uyiphutha, ukuthi uNkulunkulu akakhethi bala lamuntu, nokuthi uma kukhulunywa ngosindiso amaJuda nabezizwe bayalingana phambi kwaKhe.

Funda iZenzo 11:1-18. Ibandla eJeruselema lasabela kanjani uma lizwa ngamava kaPetru eKesariya?

Ukucwaswa ngamaJuda kwabezizwe okwase kuneminyaka kwaholela abazalwane eJeruselema ukuba bamsole uPetru ngokudla nabantu abangasokile. Kubonakala sengathi babenake kakhulu amasiko amaJuda ngaphezu kokusindiswa kukaKorneliyu nomndeni wakhe. Kunokwenzeka ukuthi babesaba ukuthi uma ibandla lingayeka lawo masiko, kungasolwa ukuphika inkolo yakwaIsrayeli; uNkulunkulu wayengabafulathela, basolwe amaJuda akubo, babekwe lawo macala aholela ekufeni kukaStefanu.

“Sase sifikile isikhathi sokuthi kuqalwe izinga elisha lomsebenzi ebandleni likaKrestu. Umyango owawukade uvalwe abazalwane abaningi bamaJuda kwabezizwe manje wawusuzovuleka gengezezi. Abezizwe abamukele ivangeli babezothathwa ngokulinganayo nabafundi bamaJuda, ngaphandle kwesidingo sokuthi basoke.” —Ellen G. White, *The Acts of the Apostles*, p. 136. Njengomhla we Phentekoste, lapha futhi bakhuluma ngezilimi ababekade bengazazi ngaphambili, noma izilimi zasezulwini. Kwakwehluke inhloso kuphela: kubaphostoli isipho sasiqondiswe emsebenzini webandla emhlabeni wonke, kuKorneliyu sasiqinisekisa ukuthi umusa kaNkulunkulu wawusebenza nakwabezizwe.

Ibandla eAntiyokiya

Ngokukhuthazwa ukuphenduka kakaKorneliyu, uLuka okomzuzwana ushiya indaba yokusebenza kukaPetru, anake ukuhamba kwevangeli phakathi kwabezizwe.

Funda iZenzo 11:19-26. Kwenzekani ngenkathi abanye ababaleka eJerusema sebefika eAntiyokiya na?

Lesigaba seZenzo 11 sikhuluma ngezinhlupho zikaPawulu kwisahluko 8. Ngakhoke, nakuba okwakuqhubeka kwakwenzeka eJudiya nakwezinye izindawo, abanye abazalwane abakhuluma isiGriki abacindezelekile ukubaleka eJerusema, babememezela ivangeli ngaphesheya kwemingcele yaseJudiya.

ULuka ubalula ngokukhethekile umuzi omkhulu wase Antiyokiya eSiriya, lapho khona ababaleki baqala ukuvangela kumaJuda akubo nakulabo abakhuluma isiGriki, kanti abaningi babo bayamukela inkolo. Uthumo lukaJesu olukuZenzo 1:8 lwase lufezeka ngemizamo yalamaKrestu akhuluma isiGriki. Yibona ngempela abavula indlela yevangeli phakathi kwabezizwe. Ngenxa yempumelelo yebandla eAntiyokiya, abaphostoli eJerusema bathatha isinqumo sokuthumela uBarnaba ukuyohlolisisa isimo khona. ngokubona amathuba amaningi okusabalalisa ivangeli, uBarnaba wabiza uPawulu eTarsu ngoba ebona ukuthi angaba lusizo olukhulu. Wayeshaye khona uBarnaba. Ngolomnyaka yena noPawulu babesebenza ndawonye, izixuku ezinkulu, iningi lazo kungabezizwe, balizwa ivangeli. Umdlantla ababekhuluma ngawo ngoJesu wenza ukuthi abazalwane kuleyo ndawo babizwe ngokuthi amaKrestu okokuqala (IZenzo 11:26). Ukuthi “babizwa ngokuthi” amaKrestu, kubonakalisa ukuthi leligama laqanjwa abantu okungesibona abebandla, mhlawumbe kuhlekiswa ngabo, ngesikhathi abakhulwayo bona babezibiza ngelithi “abazalwane” (IZenzo 1:16), “abafundi” (IZenzo 6:1), noma “abangwele” (IZenzo 9:13). Ngesikhathi kubhalwa incwadi yeZenzo, igama elithi “amaKrestu” lase landile (IZenzo 26:28), kanti uLuka ebonakala elamukela. Ukuthi “umKrestu” kusho umlandeli noma owamukela izimfundiso zikaKrestu.

Kusho ukuthini kuwena ukubizwa ngomKrestu? Yini leyo empilweni yakho engumKrestu ngempela na? Ngamanye amazwi, uphila ngokwehluke kanjani kulabo abangesiwo amaKrestu uma kukhulunywa ngezinto ezibaluleke ngempela?

Izintshushiso ZikaHero di

Sesibuyela eJudiya, manje sibhekana nezenzo zenkosi uHerodi ebulala uJakobe, umfowaboJohane, indodana kaZebedewu (Marku 1:19). Wayefuna ukwenza okufanayo nakuPetru.

Funda iZenzo 12:1-4. Lokhu kusifundisani ngezinqanaba ezizibhekene nebandla elalisafufusa na?

Lenkosi uHerodi okukhulunywa ngaye lapha u Agripa I, umzukulu kaHerod the Great (Math. 2:1); wabusa elaseJudiya kusukela ngo A.D. 40 kuya ku 44. Ngenxa yokutshengisa kwakhe ukukholwa, wathola udumo phakathi kwamaJuda angaphansi kwakhe, kakhulukazi abafarisi. Umzamo wakhe wokuzuzisa ukuthandwa amaJuda ngokuthi ahlasele abanye babaphostoli kuhambisana kahle kakhulu nalokho esikwaziyo ngaye esikuthola kweminye imithombo. Ngoba ukubulawa kukaJakobe kwafeza izinjongo zikaHerodi, wahlosa ukubulala noPetru. UPetru waboshwa, wanikelwa emabuthweni angamaviyo amane, anamasosha amane iviyo ngalinye, ukuthi amgcine kube yiviyo elilodwa ngayo yomine imilindo yobusuku. UPetru wayelindwe amasosha amane ngesikhathi esisodwa: wayeboshelwa ngeketanga emasosheni amabili, elilodwa ngapha kwakhe, nelinye ngapha, amabili aqaphe emnyango. Lezinyathelo ezinjena zazithathelwa ukugwema lokho okwake kwenzeka kuPetru (noJohane) ngaphambili (IZenzo 5:17-20).

Funda iZenzo 12:5-18. Kwenzekani ngemuva kokuthandaza kwabazalwane?

Ngobusuku obandulela usuku uAgripa ayehlose ngalo ukuthwesa uPetru icala bese embulala, uPetru waphinda futhi ngendlela eyisimangaliso, wakhululwa yingelosi. Okulandelayo, sithola indaba yokufa kuka Agripa eKhesariya (IZenzo 12:20-23). Kuzanyiwe ukuthola ukuthi wabulawa yini (i-peritonitis, isilonda sangaphakathi, noma ushevu): kodwa uLuka usho ngokusobala ukuthi lenkosi yabulawa ukushaywa uNkulunkulu.

UJakobe ubulewe, uPetru uyakhululwa, uHerodi ushaywa uNkulunkulu. Kwezinye izindawo sibona ubulungiswa; kwezinye, abubonakali. Kufanele kusifundiseni lokhu mayelana nokuthi asinazo zonke izimpendulo zemibuzo yethu, nokuthi sidinga ukuphila ngokukholwa maqondana nalokho esingakuqondisisi?

Ukujula Nomcabango:

“Esahlukweni seshumi kuZenzo sithola okunye futhi ukusebenza kwezingelosi zezulu, okwaba nomphumela wokuphenduka kukaKorneliyu nethimba lakhe. Azifundwe lezahluko (8-10), zibhekisise ngokukhethekile. Kuzona, sithola ukuthi izulu lisondele kakhulu k sifunde ngokuthi uNkulunkulu unake wonke umuntu, nokuthi yilowo nalowo akaphathe omunye njengesikhali sokufeza umsebenzi waKhe emhlabeni”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1059. “Uma ibandla lithandaza, umsebenzi kaNkulunkulu uzokuya phambili, izitha zaKhe zizokuba yize, yize noma lokhu kungalikhululi ibandla ekuhluphekeni nasekufeleni inkolo; ukukholelwa kukaLuka ekutheni ivangeli liyonqoba kuyiqiniso, futhi kuvuma ukuthi nakuba izwi likaNkulunkulu lingaboshiwe-nje, izinceku zalo zingase zihlupheke, ziboshwe.”—I. Howard Marshall, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 1980), pp. 206, 207.

Imibuzo Yokuxoxisana:

1. UKorneliyu uchazwa njengomuntu “okholwayo nowesaba uNkulunkulu kanye nomndeni wakhe wonke” (IZenzo 10:1, NRSV). Kusobala ukuthi uMoya kaNkulunkulu wawusuvele usebenza kuKorneliyu kudala ngaphambi kokuthi ahlangane noPetru. Kungenzeka yini ukuthi impilo yakhe yokukhonza yaba yithuba lokuthi uNkulunkulu afinyelele kuye nesigijimi sevangeli? Sithola sifundo sini kulendaba yakhe na?
2. Eklasini, buyelani embuzweni wokugcina esigabeni sangolwesiBili, nizibuze lombuzo: sinjani isimo sempilo ephilwayo lapho uhlala khona, nesombusazwe, okwenza kube khona ukushuba thina maKrestu esingafanele ukuba nakho? Ngamanye amazwi, uma kudingekile, singenza kanjani thina maKrestu ukuthi siphakame ngaphezu kwamisiko ethu nokuthi sizalwaphi?
3. Nakuba zaba nomonakalo, izintshushiso zikaPawulu zagcina zinomphumela omuhle: ababalekela eAntiyokiya baqala ukushumayela kumaJuda namaGriki. Eklasini, khuluma ngamava akho abuhlungu nawokuhlupheka, uNkulunkulu awaguqula aba yisibusiso.
4. UJakobe wayengomunye abafundi ababesondele kakhulu kuJesu (Marku 5:37, 9:2, 14:33) ; kodwa waba owokuqala kwabayishumi nambili ukufela inkolo yakhe: yiziphi ezinye izibonelo esizithola eBhayibhelini zabantu abathembekile abahlushwa ngokungenabulungiswa na? Simelwe sizitholele zifundo zini lapho mayelana nodaba lokuhlupheka?