

Umkhandlu Wase Jerusalema



NgeSabatha Ntambama

Kuleliviki Funda ku:

IZenzo 15; Gal. 2:11-13; Eks. 12:43-49; Rom. 3:30; Lev. 18:30; Rev. 2:14, 20.

Indimana Yekhanda:

“Kepha siyakholwa ukuthi sisindiswa ngomusa weNkosi uJesu ngandlelanye nabo”
(IZenzo 15:11).

Ngemuva kweminyaka engaphezu kwemibili, uPawulu noBarnaba babuyela eAntiyokiya laseSiriya. Ngenxa yokuthi lonke ibandla lapho lalinesabelo ekubathumeni njengabavangeli, kwakufanelekile ukuthi babuyisele umbiko ebandleni. Inqikithi yombiko kodwa, kwakungesikona abakwenzile, kodwa lokho uNkulunkulu ngokwaKhe akwenze ngokusebenzisa bona. Inhloso yombiko, kwakuyimpumelelo yomsebenzi phakathi kwabezizwe, nakuba namaJuda amaningi akwamukela ukukholwa. Kusukela ngesigameko sikaKorneliyu kodwa, ukuphenduka kwababezizwe abangasokile kwase kuyindaba egudwini (IZaga 11:1-18), kodwa manje njengoba kwase kwamukelwa izibalo ezinkulu zabo ebandleni, isimo sashuba. Abazalwane abaningi eJerusalema abathokozanga. Ngokusho kwabo, abezizwe babezodinga ukusokwa kuqala, okusho ukuthi babe amaJuda aphendukile ukuze babe yinxenye yabantu bakaNkulunkulu, babe nobudlelwane nabo.

KuZenzo 15 kukhulunywa ngenkinga yabezizwe eyase ifinyelele ezingeni eliphezulu, kanye nemizamo yebandla yokuthola isisombululo. Umkhandlu waseJerusalema waba yisiqalo esisha emlandweni webandla ngezikhathi zabaphostoli ngokuphathelele nomsebenzi walo wokuvangela emhlabeni wonke.

*Funda isifundo saleliviki ukulungisela iSabatha likaNcwaba 25.

Inggikithi Yendaba

Kusukela ekuqaleni, ibandla lase Antiyokiya lalihlanganisa amaJuda akhuluma isiGriki kanye nabezizwe abangasokile (IZenzo 11:19-21, Gal. 2:11-13) okubonakala ukuthi babehlalisene ngokuthula. Lobo budlelwane kodwa, bahlukumezeka ngokufika kwesixuku sabazalwane abavela eJerusalema.

Funda iZenzo 15:1-5. Kwakuyini inkinga ebhekene nebandla?

Labantu ababaziwa ngokwejwayelekile ngokuthi-nje amaJuda, bevela eJudiya, kunokwenzeka ukuthi kwakuyibo labo okukhulunywa ngabo endimani 5 ukuthi abaFarisi abakhulwayo. Ubukhona kwabaFarisi ebandleni akumelwe kusimangalise njengoba uPawulu naye wayekade engumFarisi ngaphambi kokuphenduka kwakhe (Fil. 3:5). Labantu kubonakala ukuthi babezisukele ngokwabo ukuya eAntiyokiya (IZenzo 15:24), yize esinye isigameko naso esenzeka eAntiyokiya kamuva, sitshengisa ukuthi amaJuda amaningi, kuhlangukisa nabaphostoli, ayengeneme kahle ngobukhona kwabezizwe abangasokile ebandleni (Gal. 2:11-13). Encwadini yakhe kwabaseGalathiya, uPawulu akakhulumi ngokuncomayo ngalamaJuda, ebabiza “njengabakhathazayo” (Gal. 1:7, 5:10) nokuthi “abazalwane bamanga” (Gal. 2:4) abanjongo yabo yangempela kwaku ukucekela phansi inkululeko kamoya yevangeli nokwenza abazalwane basezizweni izigqila zomthetho. Udaba lwabo lwalulula: ngaphandle kokuthi abezizwe basoke, bagcine nayo yonke imithetho yemikhosi yamaJuda, ngeke basindiswe. Usindiso—ngokusho kwabo—

lwalutholakala kuphela ngaphakathi kwabantu besivumelwano sikaNkulunkulu, futhi ngokusho kweTestamente eliDala, yayingekho enye indlela yokuba inxenye yabantu abakhethiwe bakaNkulunkulu ngaphandle kokusokwa (Gen. 17:9-14, Eks. 12:48). Ngamafishane, abezizwe babengasindiswa kuphela uma kuqala beba amaproselite amaJuda. UPawulu noBarnaba abavumelananga nalokho okwakuphikisana nevangeli uqobo. Indlela yesihluku yalamaJuda avela eJerusalema kodwa, yasusa impikiswano enkulu; igama elisetshenziswe kuZenzo 15:2 elithi (stasis) lisinika umqondo “wodweshu” noma “ukwehlukana.” Nokho, loludaba lwalubaluleke kakhulu ukuthi lwalungaxoxwa ezingeni eliphansi kuphela. Ubumbano lwebandla lwalusengcupheni. Abazalwane base Antiyokiya bathatha isinqumo sokuthumela izithunywa ezithile eJerusalema, kuhlangukisa noPawulu noBarnaba, ukuyothola isisombululo.

Ake ungene ezicathulweni zalamaJuda. Ungaluvikela uthini udaba lwakho?

Ukusoka

Elinye iphuzu elikhulu kulempikiswano kwaku ukusoka. Ukusoka akuqhamukanga ngomuntu (qhathanisa noMath. 15:2, 9). Kunalokho, kwakuyalelwe uNkulunkulu uqobo njengophawu lwesivumelwano saKhe nenzalo ka Abrahama njengabantu baKhe abakhethiwe (Gen. 17:9-14).

Funda uEksodusi 12:43-49. Ngaphandle kwabakwa Israyeli ngokuzalwa, obani abanye okwakudingeka basoke?

Izibusiso zesivumelwano kwakungezona ezabazalwa benguIsrayeli kuphela, kodwa zazenatshiselwe kuzigqila noma abafokazi ababefisa ukuphila kuleso sivumelwano, kuphela-nje uma bezosoka. Ngemuva kokusoka, umfokazi wayezokuma phambi kukaNkulunkulu njengalowo ozelwe engumIsrayeli: “Uzokuba njengowokuzalwa ezweni” (Eks. 12:48, NKJV). Ngakhoke ukusoka kwakudingeka noma kanjani kwabesilisa ukuze babe amalunga agcwele omndeni kaNkulunkulu wesivumelwano. Futhi ngesizathu sokuthi uJesu wayenguMesiya kalsrayeli, kwakubukeka kulindelekile ukuthi amaJuda agcizelele ekuthini owezizwe ngeke asizakale ngosindiso ngaphandle kokuthi abe ngumJuda kuqala.

Funda kumaRoma 3:30, 1 Khorinte 7:18, Galathiya 3:28, 5:6. UPawulu wayekuqonda kanjani ukusoka?

Ngokuthi akukho owezizwe oyosindiswa ngaphandle kokuthi kuqala azihlanganise nenqubo yobuJuda, labantu babehlanganisa izinto ezimbili ezehlukene: isivumelwano nosindiso. Ukuba yilunga lomndeni kaNkulunkulu wesivumelwano kwakungesona isiqiniseko sokusindiswa (Jer. 4:4, 9:25). Phezu kwalokho, u Abrahama uqobo wasindiswa (walungisiswa) ngokukholwa, okwenzeka ngaphambi kokusoka, hhayi ngoba esokile (Rom. 4:9-13). Ukusindiswa kwasolokhu kutholakala ngokukholwa, kanti isivumelwano kwakungumhlinzeko womusa uNkulunkulu ayozozazisa ngayo Yena necebo laKhe lokusindisa emhlabeni wonke. UIsrayeli wayekhethelwe leyo njongo (Gen. 12:1-3). Inkinga kodwa, kwaku ukuthi ngokuhlanganisa kakhulu isivumelwano nosindiso, labazalwane bathola umqondo wokuthi ukusoka kungabazuzela ukusindiswa. Kodwa umusa kaNkulunkulu osindisayo awusebenzi lapho kusebenza khona imisebenzi yabantu. Ngakhoke, ukucindezela ukusoka kwabezizwe abaphendukile njengendlela yokusindiswa, kwakuhlanekezela iqiniso levangeli (Gal. 1:7, 2:3-5), kwenze umusa kaNkulunkulu ube yize (Gal. 2:21), kwenze noJesu angabi lusizo (Gal. 5:2). Ngaphezu kwalokho, kwakuphika indlela yokusindiswa kwabantu bonke (Kol. 3:11, Thithu 2:11). UPawulu akazange avumelane nokucabanga okunjalo.

Inkulumo-Mpikiswano

Funda iZenzo 15:7-11. Kwaba yini igalelo likaPetru ezingxoxweni eJerusema na?

ULuka kodwa, akabiki ngayo yonke imininingwane yomhlangano. Bekungaba kuhle ukwazi imicabango eyesekela imibono yamaJuda (IZenzo 15:5), kanye nezimpendulo zikaPawulu noBarnaba (IZenzo 15:12). Ukuthi esinakho-nje inkulumo kaPetru nekaJakobe, kutshengisa ukubaluleka kwalamadoda phakathi kwabaphostoli. Enkulumweni yakhe, uPetru wabhekisa kubaphostoli namalunga, ebakhumbuza ngamava akhe noKorneliyu eminyakeni embalwa edlule. Iphuzu lakhe lalifana nalelo ayelisebenzise phambi kwabazalwane eJerusema (IZenzo 11:4-17). UNkulunkulu ngokwaKhe wayekwamukele ukuphenduka kukaKorneliyu (yize wayengowezizwe ongasokile) ngokumnika yena nabomndeni wakhe sona leso sipho sikaMoya ayekade esinike abaphostoli ngePhentekoste. Ngokuhlakanipha kwaKhe, uNkulunkulu wasebenzisa umuntu onjengoPetru ukwenza abazalwane baseJudiya babone ukuthi akehlukanisi phakathi kwamaJuda nabezizwe uma kukhulunywa ngokusindiswa. Noma babengasizakali ngemithetho yesivumelwano esidala nezimiso, abezizwe abakholwayo babengasafanele ukubizwa ngokuthi abahlambululekile, ngoba uNkulunkulu uqobo lwaKhe wayehlangele izinhliziyi zabo. Amazwi kaPetru okugcina afana nalawo esingawalindela kuPawulu: “Kepha siyakholwa ukuthi sisindiswa ngomusa weNkosi uJesu ngandlelanye nabo” (IZenzo 15:11).

Funda iZenzo 15:13-21. Yisiphi isisombululo enkingeni yabezizwe esaphakanyiswa nguJakobe na?

Inkulumo kaJakobe isitshela ukuthi wayenesikhundla negunya (qhathanisa neZenzo 12:17; 21:18; Gal. 2:9, 12). Noma ngabe wayekuqonda kanjani ukwakhiwa kabusha kwetabarnekeli likaDavide, uAmos athi ukubuyiselwa kombuso endlini kaDavide (Amos 9:11, 12), injongo enkulu kaJakobe kwaku ukutshengisa ukuthi uNkulunkulu wayesewenzile vele umhlinzeko wokuthi abezizwe bazihlanganise “nabantu bakaNkulunkulu” abenziwe kabusha, kanjaloke babengafakwa kuIsrayeli. Ngenxa yalokhu, isinqumo sakhe sathi akungabekwa eminye imigoqo kubazalwane bezizwe, ngaphandle kwalokho okufuneka kwabezizwe abafisa ukuhlala ezweni lakwa Israyeli.

Umyalo Wabaphostoli

Funda iZenzo 15:28, 29. Yimiphi imigoqo emine umkhandlu owayibeka phezu kwabezizwe abasanda kuphenduka na?

Iphuzu elikhulu elalibizelwe umkhandlu lacazululwa ngendlela enhle. Ngenxa yokuthi ukusindiswa kutholakala ngomusa, abezizwe abakhulwayo bakhululwa ekusokeni uma bezihlanganisa nebandla. Kodwa, kwakudingeka bagweme izinto ezine: (1) inyama enikelwe ezithixweni emadilini abahedeni, bese iphakelwa izimenywa noma ithengiswe esilaheni; (2) ukudla igazi; (3) inyama yesilwane esiqumbelene, okusho ukuthi aliphumanga igazi kusona; (4) ubufebe ngayo yonke imikhakha yabo. AmaKrestu amaningi namhlanje athatha imigoqo kwezokudla (owokuqala kuye kowesithathu) njengesincomo sesikhashana. Ngoba lezo zinto zaziningeka kakhulu kumaJuda, bathi kwakuhloswe ngayo ukuvala igebe phakathi kwabazalwane bamaJuda nabezizwe. Futhi kuvame ukuthiwa yonke eminye imithetho yeTestamente eliDala, kuhlenganisa nemithetho ephathelene nokudla kuLevitikusi (Levitikusi 11), nomyalo weSabatha (Eks. 20:8-11) engekho ohleni, ayisawabophi amaKrestu.

Lomyalo okuthiwa owabaphostoli kodwa, kwakungesiwo owesikhashana, futhi kungeyona indlela entsha yokuziphatha kwamaKrestu ehlukana nakho konke okweTestamente eliDala. Empeleni, ngokuholwa uMoya oNgcwele (IZenzo 15:28), abaphostoli namalunga ebandla baphinda izimiso zika Levitikusi 17 no 18 benzela kuphela abafokazi abahlala kwaIsrayeli. Kulesimo sikaLevitikusi, lemigoqo isho ukudela ubuhedeni. Umuntu wokuhamba owayefisa ukuhlala kwaIsrayeli kwakufuneka alahle leyo mikhuba asejwayele (Lev. 18:30). Ngokunjalo, noma yimuphi owezizwe okholwayo owayefisa ukuzihlanganisa nebandla kwakudingeka ukuthi athathe isinyathelo sokudela ubuhedeni. Lokhu nokho, kwakuyisinyathelo sokuqala-nje. Uma esengaphakathi, wayelindelekile ukuthi enze intando kaNkulunkulu ngokulalela leyo miyalo ethinta bonke abantu, yesikhathi esingaphambi kukaMose, engaxilile emikhosini, njengeSabatha (Gen. 2:1-3) nokwehlukana phakathi kokudla okuhlangezile nokungahlangezile (Gen. 7:2). Kusobala ukuthi lomyalo wawungesiwo owesikhashana, ngoba njengesibonelo, kuSambulo 2:14, 20, lapho umgoqo wokuqala nowokugcina iyaphindwa, okubandakanya nalena eminye emibili futhi. Empeleni, ubufakazi obusemlandweni butshengisa ukuthi umyalo wawusathathwa ngamaKrestu njengosebenzayo iminyaka eminingi ngemuva kwezikhathi zeTestamente eliSha.

Uma kuvela ukungaboni ngaso linye, singafunda kanjani ukuhlala ndawonye, silalelane, kuthi ngomoya wokuhloniphana nokuzithoba, sisebenzisane kulezondaba?

Incwadi Evela EJerusalema

Funda iZenzo 15:22-29. Yiziphi ezinye izinyathelo ezathathwa yibandla laseJerusalema mayelana nezinqumo zomkhandlu na?

Isinyathelo sokuqala kwaku ukubhala incwadi ebhekiswe kubazalwane bezizwe ukubazisa ngezinqumo zomkhandlu. Lencwadi eyabhalwa egameni labaphostoli namalunga aseJerusalema, yayisemthethweni, itshengisa isikhundla esiphakeme sebandla laseJerusalema—ngenxa yobuholi babaphostoli—phezu kwamanye amabandla amaKrestu. Yabhalwa ngo A.D. 49, okulinganiselwa ukuthi iwona unyaka womkhandlu. Lencwadi ibalwa kwezokuqala izincwadi ezikhona zebandla elifufusayo lobuKrestu. Ibandla laseJerusalema labuye lakhetha izithunywa ezimbili, uJuda Barsaba noSila ukuba bahambe noPawulu noBarnaba ukuya eAntiyokiya; umsebenzi wabo kwaku ukuhambisa incwadi, benze isiqiniseko ngokuqokethwe iyona.

Funda iZenzo 15:30-33. Lasabela kanjani kulencwadi ibandla eAntiyokiya?

Kwathi lapho ifundwa incwadi, ibandla lagcwaliswa yintokozo enkulu ngenxa yomlayezo okhuthazayo: ukusoka kwakungasadingeki kubazalwane basezizweni. Futhi abazange baphikisane nezimfuno zencwadi (umyalo wabaphostoli omikhakha-mine). Ukwehlukana kokuqala okukhulu ebandleni kwasombululeka kanjano, uma kushiwo. Ekuvalweni komkhandlu, ivangeli likaPawulu lase lamukelekile kubaholi bebandla eJerusalema, bamnika isandla sobudlelwane yena noBarnaba njengopawu lokubethemba (Gal. 2:9). Kodwa, lawo maJuda ayeqhubeka nokuphila ngomthetho wamaJuda ayesenenkinga ngokudla nabezizwe ayebabuka njengabasangcolile ngokwesiko lamaJuda. Lokho sikubona ngesigameko esithinta uPetru kwabaseGalathiya 2:11-14. UEllen G. White uthi: “Ngisho nabafundi babengakulungele bonke ukwamukela isinqumo somkhandlu.”—*The Acts of the Apostles*, p. 197.

Ake wethembeke emphefulweni wakho: kulukhuni kangakanani kuwena ukuba nobudlelwane nabazalwane bezinye izizwe, ngisho nezifundo zasekungcebelekeni? Ungahlanzwa kanjani kulesimo somqondo olwisana nevangelini?

Ukujula Nomcabango:

“AmaJuda ayesanda kuphenduka ayengahambi ngesivinini uNkulunkulu ayewavulela ngayo indlela. Ngenxa yomphumela wokusebenza kwabaphostoli kwabezizwe kwavela obala ukuthi abezizwe babezokwedlula kakhulu amaJuda ngezibalo. AmaJuda esaba ukuthi uma imigoqo nemikhosi yomthetho wabo ingaphoqelelwa kwabezizwe, ibe yimibandela yokuba amalunga ebandla, ubuzwe bamaJuda okwehlukile kwezinye izizwe, nokwawagcina ehlukele kwabanye abantu, kungagcina kunyamalele kulabo abamukela isigijimi sevangeli.”—Ellen G. White, *The Acts of the Apostles*, p. 189. “AmaKrestu amaJuda ayehlala eduze nethempeli avumela imiqondo yawo ukuthi igxile phezu kwamalungelo akhethekile esizwe samaJuda. Lapho bebona ibandla lobuKrestu lideda emikhosini namasiko obuJuda, bebona ubungcwele obukhethekile isizwe samaJuda esasiphathiswe bona sengathi buzolahleka kungekudala ngenxa yalenkolo entsha, abaningi bamsola uPawulu njengomuntu owaba nesandla esikhulu ekwenzeni lenguquko. Nabafundi uqobo babengakulungele ukwamukela isinqumo somkhandlu ngokuzithandela. Abanye babenentshisekelo ngomthetho wemikhosi, babuka uPawulu ngamehlo amabi ngoba bethi uxegisa kakhulu uma kufika emthethweni wobuJuda.”—Page 197.

Imibuzo Yokuxoxisana:

- 1. Eklasini buyelani embuzweni wesigaba sangolwesiBili. Sikuzwa kanjani ukuthi ukuba yilunga lebandla okuyilonalona akusona isiqiniseko sokuthi abakulona bazosindiswa. Uma ukuba sebandleni leqiniso akusona isiqiniseko sokusindiswa, pho kusiza ngani ukuba yilunga lalale bandla?**
- 2. Ukuthi bamukelwa kanjani ebandleni abezizwe abangasokile, kwakuyinselelo enkulu yabaholi ebandleni. Yiziphi izinselelo ezifana naleyo ebandleni lethu namhlanje, futhi isibonelo seZenzo 15 sisifundisani ngokuhlangabezana nazo?**
- 3. Eklasini, akube khona abathile abazobamba iqhaza lokuba amaJuda ayephikelela ukuthi abezizwe abenze amasiko amaJuda angamaproselite kuqala, ngaphambi kokwamukelwa ebandleni, ababekubona (futhi ngokufanelekile) njengokwenatshiselwa kwezithembiso zesivumelwano ezenziwa kuIsrayeli. Yimaphi amaphuzu abo, wena ungaphendula uthini? Inkulumo-ngxoxo enjena**
- 4. ingasibonisa kanjani ukuthi izindaba esizithatha namhlanje sengathi zilula, zingase zibe lukhuni kakhulu kunokuba zinjalo manje?**