

Uyaboshwa eJerusalema



NgeSabatha Ntambama

Kuleliviki Funda ku:

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

Indimana Yekhanda:

“Ngobusuku obulandelayo iNkosi yema eduze kukaPawulu yathi: ‘Yima isibindi! Njengoba ufakaze ngami eJerusalema, kanjalo uzakufakaza eRoma’ “ (IZenzo 23:11, NIV).

Masinyane ngemuva kohambo lukaPawulu lokuvangela lokuqala, kwavela obala ukuthi kukhona ukungaboni ngaso linye ebandleni mayelana nendlela abezizwe ababezokwamukelwa ngayo ebandleni (IZenzo 15:1-5). Mhlawumbe uPawulu esola ukuthi kungaba khona ukungezwani, wacabanga isu lokugqugquzela ubunye ebandleni. Ngoba emkhandlwini wacelwa ukuba akhumbule abampofu (Gal. 2:10). Wamema amabandla abezizwe ukuba alekelele ngezimali kubazalwane baseJudiya, “umnikelo obuthelwa abangcwele” (1 Kor. 16:1), mhlawumbe ngethemba lokuthi lokho kungasiza ukwakha ubudlelwane phakathi kwalemihlambi emibili.

Lokhu kungachaza ukugcizelela kwakhe ngokuya eJerusalema ekupheleni kohambo lwakhe lwesithathu, yize noma lwalunengozi. Ohlangoathini olulodwa, wayefisa ukubona ibandla libumbene (Gal. 3:28, 5:6). Njengoba amaJuda nabezizwe babesindiswa ngokukholwa bonke, hhayi ngemisebenzi yomthetho (Rom. 3:28-30), ukwehlukana kwabo okwesekelwe phezu kwemithetho yemikhosi kwakuphikisana nevangeli (Efesu 2:11-22). Asimlandele uPawulu uma engena kulesiwombe esisha sempilo nomsebenzi wakhe.

**Funda isifundo saleliviki ukulungisela iSabatha likaMandulo 15.*

Ukuhlangani Nabaholi BaseJerusalema

Ngesikhathi uPawulu efika eJerusalema, abazalwane abahambisana noMnasoni ayezohlala kwakhe, bamamukela ngezandla ezifudumele (IZenzo 21:16, 17). KuZenzo 21:18-22, uJakobe namalunga aseJerusalema bezwakalisa ukukhathazeka ngokubikwa ngoPawulu phakathi kwabazalwane bamaJuda asendaweni ayeshisekela umthetho kaMose. Babethelwe ukuthi uPawulu ufundisa amaJuda amukele uKrestu ukuba akhohlwe uMose, ebatshela ukuthi bangasoki izingane zabo, futhi bangawagcini amasiko (IZenzo 21:21). Kodwa lokhu kwakungelona iqiniso. Okwakufundiswa uPawulu ukuthi, ngokosindiso, nakusoka, nakungasoki, akusho lutho njengoba amaJuda nabezizwe bonke basindiswa ngokukholwa kuJesu (Rom. 2:28, 29; Gal. 5:6; Kol. 3:11). Lokhu kwehlukile kunokukhuthaza amaJuda ngokusobala ukuba adele umthetho nezimfuno zawo. Ukulalela kukodwa, nokho, akusho into efanayo nokuzama ukusindiswa ngomthetho, nakuba kungahlanekezelwa ngamabomu ukuze kusho lokho.

Funda iZenzo 21:23-26. UPawulu watshengisa kanjani ukuthi usengumJuda othembekile na?

UPawulu wacetshiswa ukuthi akhulume okwamukelekayo. Atshengise amanga amahemuhemu akhulunywa ngaye, ngokwenza okuthile okuhambisana nendlela yokuphila yamaJuda: ukukhokhela izindleko zesifungo sobuNazari samanye amakholwa amaJuda. Lokhu kwakuyisenzo esibalulekile sokutshengisa ukukholwa, umJuda ayezinkela ngaso kuNkulunkulu. Ngeshwa, uPawulu wavuma. Amaqhawe, kuhlangani naseBhayibheleni, nawo ayawenza amaphutha, njengoba sibona emlandweni ka Abraham, uMose, uPetru, nabanye abaningi. Kungashiwo ukuthi uPawulu wayelandela umthetho wakhe wokuthi enze okwenziwa amaJuda uma esebenza phakathi kwamaJuda (1 Kor. 9:19-23), noma ukuthi yena uqobo kuthiwa wayesenzile leso sifungo kungekudala ngaphambi kwalokhu (IZenzo 18:18), yize ubunjalo baso ngempela bungacaci. Manje kodwa, kwaku ukwenzelela, njengoba kwakubonakalisa ukuvumelana kwakhe nezinjongo zalesifungo zokusindiswa ngokugcina umthetho. Umphumela womqondo onjalo kodwa yiwo lowo umphostoli ayephikisana nawo kangaka: ukuthi kunamavangeli amabili, elilodwa elabezizwe, elokusindiswa ngokukholwa, elinye elamaJuda, elokusindiswa ngemisebenzi. “UPawulu wayengayaliwe uNkulunkulu ukuba avume lokho ababekucela.”—Ellen G. White, *The Acts of the Apostles*, p. 405.

Emizamweni yethu yokungaphambani nehlobo, singenze njani ukugwema iphutha elinjalo?

Isiphithiphithi Ethempelini

Esesamukele isincomo sabaholi bebandla, uPawulu wayedinga ukwenza inkonzo yokuzihlambulula yezinsuku eziyisikhombisa ukwelekelela ukugcwaliseka kwesifungo salawaya madoda (Num. 19:11-13). Khona manjalo, isiko lamaJuda lalithi umuntu ovela ezweni labezizwe uzokuba ongahlambulukile, ngakhoke akanakungena ethempelini. Kungakho-nje uPawulu kwadingeka ukuthi azihlambulule ngaphambi kokuya kubapristi, ukubazisa ngokuzihlambulula kwakhe okuqondene namaNazari (IZenzo 21:26).

Funda iZenzo 21:27-36. Kwenzekani kuPawulu ekupheleni kwesikhathi sakhe sezinsuku eziyisikhombisa zokuzihlambulula?

Kwasuka isiphithiphithi, sibangwa yilabo abashoshozela izihlwele ngakuPawulu, bemsola ngokuhlasela okuyizona zinto ezingcwele ngempela zenkolo yobuJuda, kakhulukazi ukungcolisa ithempeli. Njengoba omunye walabo ababehamba noPawulu wayengowezizwe ophendukile, wase Efesu, ogama lakhu lingu Trofimo (IZenzo 21:29), bacabanga ukuthi umphostoli wayemngenise egumbini elingaphakathi lethempeli, lapho kungena khona amaJuda kuphela. Uma lezo zinsolo zazingaba yiqiniso, uPawulu wayezolahlwa yicala elibi kakhulu. Odongeni olwehlukanisa igumbi langaphandle kwelangaphakathi, kwakunezimpawu ezibhalwe ngesiGriki nangesiLatini zixwayisa abezizwe abavakashile ukuthi bangadluli lapho, kungenjalo babeyozisola bona ngokuyokwenzeka kubona.

“Ngokomthetho wamaJuda kwakuyicala elihamba nesijeziso sokufa ukuthi umuntu ongasokile angene egumbini elingaphakathi nendlu engcwele. UPawulu wayeke wabonakala edolobheni ehamba noTrofimo wase Efesu, kwase kucatshangwa ukuthi wayeke wamngenisa ethempelini. Wayengakwenzanga lokho; kanti njengoba naye engumJuda, isenzo sakhe sokungena ethempelini sasingaphuli mthetho. Kodwa nakuba ukusolwa kwakungelona nakancane iqiniso, kwasebenza ukubasela ukucwasa kwamaJuda. Kwathi uma isikhalo sizwakala kuwo wonke amagumbi ethempeli, izixuku ezazibuthane lapho zavukwa amadlingozi.”—Ellen G. White, *The Acts of the Apostles*, p. 407.

Kwathi uma izindaba zesiphithiphithi zifika enkambini yamaRoma induna yamabutho engumRoma, uKlawudiya Lisiya (IZenzo 21:31, 32; 23:26), yeza namabutho, yamsindisa uPawulu ngaphambi kokuthi isixuku simdwengule. Njengalowo okwakuqondwe yena, uPawulu waboshwa ngamaketanga ngesikhathi induna izama ukuzwa ukuthola ukuthi kwenzenjani. Ngokumemeza kwesixuku, induna yayala ukuthi umphostoli ayiswe enkambini lungaze lumdwengule uquqaba.

Amahemuhemu, angelona neqiniso, aqala lomsindo. Kubaluleke ngani ukuthi siqaphele amahemuhemu esivalalelayo, noma okuyikona okubi kakhulu, esiwabhebezelayo?

Ngaphambi Kwesixuku

IZenzo 21:37-40 zisitshela ngokwalandela. Njengoba uPawulu wayeyiswa enkambini yamaRoma ukuyophonswa imibuzo, wacela imvume enduneni yokuthi akhulume ebantwini ababelokhu bememeza bethi akafe. Esakhuluma nenduna ngesiGriki, induna yacabanga ukuthi uPawulu yilowo mJuda waseGibhithe owayesuse umbikisho eJerusalema eminyakeni emithathu eyedlule, ephikisana nobukhona kwamaRoma ezweni labo. Lowo mbikisho kodwa wanyathelwa phansi amabutho amaRoma; abaningi ababekuwo baboshwa noma babulawa, umholi yena waphunyuka wabaleka. Esehazile ukuthi ungowaseTarsu, hhayi eGibhithe, uPawulu wanikwa imvume yokukhuluma. Enkulumweni yakhe akachazanga ngokubanzi ngezinsolo asolwa ngazo (IZenzo 21:28) kodwa walanda ngendaba yokuphenduka kwakhe, egqamisa ukuzinikela kwakhe endleleni yobuJuda, waze washushisa abakholwa kuJesu. Eseboniswe imibono eminingi ivela kuNkulunkulu, akukho ayengakwenza ngaphandle kokuyilandela. Lokhu kwachaza isizathu sokushintsha kwempilo yakhe, nobizo lwakhe ukuthi ashumayeke kwabezizwe. Kunokuthi aphikisane nabo ngezenkolo, uPawulu wabalandisa ngamava akhe nokuthi kungani enza lokhu akwenzayo.

Funda iZenzo 22:22-29. Isixuku saphendula kanjani emazwini kaPawulu athi ungumphostoli kwabezizwe?

Isinqumo sokuvumela uPawulu ukuthi akhulume, asibanga sihle. Ngokuchaza umsebenzi wakhe phakathi kwabezizwe, uPawulu wayefana nokuthi uvumelana nezinsolo abekwa zona (IZenzo 21:28), isixuku saphinda savutha ngolaka. Induna yomRoma kungenzeka ukuthi ayiqondanga konke okwashiwo uPawulu; kanjalo-ke yathatha isinqumo sokumphonsa imibuzo, eshaywa. Kodwa ngaphandle kokuba umJuda woqobo, ongxubile (Filipu 3:5), uPawulu futhi wayenobuzwe baseRoma, okuthe mayekuveza lokhu, induna yahoxa. Njengomuntu onobuzwe baseRoma, uPawulu wayengenakho ukuphathwa ngesihluku esinjalo.

Funda inkulumbo kaPawulu (IZenzo 22:1-22). Ubona bufakazi buni bokuthi ngaphandle kokuzivikela, uPawulu wayeshumayela kulamaJuda akubo? Kwakudingeke ngani ukulanda ngendaba yokuphenduka kwakhe? Yini lena enamandla angaka ngezindaba zokuphenduka komuntu?

Ngaphambi kweSanhedrin

Uma induna seyibona ukuthi uPawulu akasiyona ingozi embusweni, ibona ukuthi umbango umayelana nezindaba zobuJuda, yalwedlulisela esigungwini samaJuda, iSanhedrin udaba (IZenzo 22:30; 23:29).

Funda iZenzo 23:1-5. UPawulu waqala wathini uma eziphendulela phambi kweSanhedrin?

Amazwi kaPawulu okuqala amholela impama emlonyeni, mhlawumbe, njengesiboshwa, ukuphatha kwakhe igama likaNkulunkulu kwezwakala njengokuhlambalaza. Ukuphendula kwakhe ngokuhluthuka kusitshengisa intukuthelo yakhe. Ngokubiza umprihi omkhulu “ngodonga olucakiwe” (IZenzo 23:3), wayephinda amazwi kaJesu egxeka ukuzenzisa kwabaFarisi kuMathewu 23:27. Kodwa, njengoba uPawulu wayengazi ukuthi ukhuluma nomprihi omkhulu, ngeke sakushiya ngaphandle ukuthi wayenziwa ukuthi wayengaboni kahle emehlweni.

Funda iZenzo 23:6-10. Wazama kanjani ngobuhlakani uPawulu ukuphazamisa ukuqulwa kwecala?

ISanhedrin yayixube abaSadusi nabaFarisi ababengezwani ngamaphuzu amaningi, imfundiso yebandla elinye lawo. Isibonelo: abaSadusi, ababenemibhalo engcwele eyayiqethe kuphela izincwadi zokuqala ezinhlanu zikaMose (i-Pentateuch), babengakholwa ukuthi lukhona uvuko lwabafileyo (Math. 22:23-32). Amazwi kaPawulu kodwa, (IZenzo 23:6), ayengaphezu kobuhlakani bokuphazamisa iSanhedrin. Njengoba ukubonana kwakhe noJesu owavukayo, endleleni eya eDamaseku kwakuyisisekelo sokuphenduka kwakhe, nomsebenzi wobuphostoli, ukukholwa uvuko kwakuyisona sizathu sokuthweswa kwakhe icala (IZenzo 24:20, 21; 26:6-8). Ayikho enye into eyayingachaza ukuthi waguquka kanjani kusuka kuleyantshisekelo yakhe yangaphambili, aze abe yilokhu ayikho manje. Uma uJesu wayengavuswanga ekufeni, kwakuzokusho ukuthi umsebenzi wakhe wawuyize, naye futhi wayekwazi lokho (1 Kor. 15:14-17). Ngalobo busuku, uPawulu esenkanjini, uNkulunkulu wabonakala kuye nalesi sikhuthazo: “Qina isibindi Pawulu: ngoba njengoba ufakaze ngami eJerusalem, uzokufakaza ngami naseRoma” (Acts 23:11, NKJV). Phansi kwalesimo, isithembiso esinjalo sasisho okukhulu kuPawulu. Isifiso sakhe sakudala, sokushumayela eRoma (IZenzo 19:21, Rom. 1:13-15, 15:22-29) sasisenakho ukugwaliseka.

Uthunyelwa eKhesariya

Isixuku sabantu esasithukuthele ngoba engagwetshwanga uPawulu, senza uzungu lokumlalela uyendle endleleni, sizibulalele yena mathupha.

Funda iZenzo 23:12-17. Lalithini icebo labo, futhi laphazamiseka kanjani? Lokhu kusifundisani ngendlela abantu abashisekela ngayo izinto ezingalungile?

Ukuthi amaJuda angaphezu kwamashumi amane enzela uPawulu uzungu, azibopha ngesifungo, kutshengisa ukuthi uPawulu wayevuse inzondo engakanani eJerusalema. ULuka akasitsheli ukuthi ayengobani lamadoda, kodwa kwakuyizishosho ezizimisele ukwenza noma yini ukuvikela ubuJuda kulabo abababona njengezitha zaleyo nkolo. Izinga elinjalo lokuba yisishosho senkolo, kuhlangene nomoya wobuzwe, kwakungeyona into engavamile eJudiya ngomnyaka-khulu wokuqala. Ngandlela-thile kaNkulunkulu kodwa, izindaba zozungu zafinyelela ezindlebeni zomshana kaPawulu. Kuyajabhisa ukuthi asazi lutho ngomndeni kaPawulu, kodwa kusobala ukuthi yena nodadewabo babekhuliselwe eJerusalema (IZenzo 22:3), lapho udade wagana khona wathola okungenani indodana eyodwa. Nokho-ke, umshana kaPawulu omfishanyana, esibona ukuthi wayeseyibhungu ngoba kuthiwa wabanjwa ngesandla (IZenzo 23:19), wayevunyelwe ukumvakashela enkanjini, waze wamtshela nalendaba.

Funda iZenzo 23:26-30. Sigijimi sini induna uLisiya asithumela umbusi uFelksi ngoPawulu na?

Leyoncwadi yanika uFeliksi isithombe ngesimo. Phezu kwalokho, kuyatshengisa ukuthi uPawulu wasizakala kanjani ngobuzwe bakhe baseRoma. Umthetho waseRoma wawubavikela ngokugcwele abakhi bakhona, phakathi kwezinye izinto, ababenelungelo lokuthethwa kwecala ngokusemthethweni, lapho babengavela phambi kwenkantolo baziphendulele (IZenzo 25:16), kanye nelungelo lokulidlulisela phambili eRoma uma icala lingahambanga kahle (IZenzo 25:10, 11). Nakuba wayedume kabi, uFeliksi waphatha uPawulu ngendlela efanelekile, yasemthethweni. Ngemuva kokumphenya ngemibuzo, wayala ukuba agcinwe eqashiwe kuze kufike abamangaleli bakhe.

Cabanga ngokusebenza kukaNkulunkulu empilweni kaPawulu. Kukangaki uvuma ngokuzithoba ukusebenza kukaNkulunkulu kweyakho impilo, phezu kwezilingo nokuhlupheka odlule kukho?

Ukujula Nomcabango:

“Ngalelihlandlo, uPawulu nabangane bakhe baletha ngokusemthethweni kubaholi bebandla eJerusalema iminikelo evela emabandleni abazizwe, yokwesekela abampofu phakathi kwabazalwane bamaJuda...“Leminikelo yokuzithandela yayitshengisa ukwethembeka kwamakholwa abazizwe emsebenzini ohleliwe kaNkulunkulu emhlabeni wonke, futhi kwakumelwe yamukelwe yiyo bonke ngokubonga, kodwa kwaba sobala kuPawulu nabangane bakhe ukuthi naphakathi kwalabo abemi phambi kwabo manje kwakukhona abanye ababengawuthakaseli umoya wothando lobuzalwane owawuqhubezele lomnikelo.”—Ellen G. White, *The Acts of the Apostles*, pp. 399, 400. “Ukuba abaholi bebandla babenikele ngokuphelele imizwa yabo yokungamthandi umphostoli, bamamukele njengobizwe uNkulunkulu ngendlela ekhethekile ukuhambisa ivangeli kwabezizwe, uNkulunkulu wayezomgcinela bona. UNkulunkulu wayengahlelile ukuthi umsebenzi kaPawulu ukhawuke masinya kangaka, kodwa akenzanga simangaliso sokuphikisana nochungechunge lwezimo olwenziwa abaholi bebandla eJerusalema. “Wona lowo moya usaveza leyo miphumela efanayo. Ukungathakaseli nokungathuthukisi izipho zomusa zasezulwini kulahlekisele ibandla izibusiso eziningi. Kukangaki lapho uNkulunkulu ayezokwelula isikhathi sokusebenza kwenceku ethembekile, ukuba ukuzikhandla kwayo kwakwamukelekile! Kodwa uma ibandla livumela isitha semiphefumulo ukuphambanisa ukuqonda, ukuze bahlanakezele amazwi nezenzo zenceku kaKrestu; uma bema endleleni yayo bavimbe usizo lwayo, iNkosi ngesinye isikhathi iyasisusa isibusiso ebeyibanike sona.... “Uma izandla sezigoqiwe esifubeni esingasaphefumuli, amaphikankani azophaphama, abone izibusiso eziwalahlekele. Ukufa kwenceku kungafeza lokho impilo yayo engakwazanga ukukufeza.”—Pages 417, 418.

Imibuzo Yokuxoxisana:

1. Ngokuya eJerusalema nakuba wayazi ukuthi ngeke amukeleke, uPawulu wabeka izimfuno zebandla ngaphezu kokuzicabangela yena. Sifanele ukumlingisa kangakanani?
2. Singafundani ngokwenzelela kukaPawulu eJerusalema na? Singakwenza kanjani okuhambisana nezifiso zabantu kodwa singadeli izimiso esiphila ngazo na? Kungenzeka kodwa?
3. Ubunye bebandla bubaluleke njalo. Singafunda kanjani ukusebenzisana, simunye, nakuba sinemibono eyehlukene ?