

## Pawula: uMphostoli kuBeTive



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### INTSAMBAMA YANGESABATHA

#### Fundzela Sifundvo saleliviki:

Imis. 6:9 – 15; 9:1 – 9; 1 Sam. 16:7; Matt. 7:1; Imis. 11:19 – 21; 15:1 – 5.

#### Livesi Lekukhunjulwa:

“Batsi nabeva loko babindza, base badvumisa Nkulunkulu batsi: ‘Nembala Nkulunkulu sewunike neBeTive litfuba lekuphendvukela ekuphileni’.” (Imisebenti yebaPhostoli 11:18, NKJV).

**A** kusiko lokulukhuni kangako kucondzisa Sawula waseTarsus (lophindze atiwe ngekutsi ngumPhostoli Pawula ngemuva kwekuphendvuka kwakhe), nekutsi wakwentelani loko lakwenta. NjengemJuda lokholwako lowafundziswa imphilo yakhe yonkhe ngekubaluleka kwentsetfo nangekufika masinyane kwekuhlengwa kwebaka – Israyeli kutembangave, lomcondvo wekubuya lokulindzelwe sikhatsi lesidze kwaMesiya lowabulawa ngalokugcwele luhlazo njengesigebengu lesesabekako kwaba kukhulu kakhulu kutsi angakubeketelela. Akumangalisi, ke, bekanetisekile kutsi labalandzeli baJesu bebangakhombisi kwetsembeka kuletincwadzi taMose teTorah futsi, kanjalo, bavimbela licebo laNkulunkulu ngebaka – Israyeli. Tinkhulumo tabo tekutsi loJesu lowabetselwa bekanguMesiya kanye nekutsi wavuka kulabafile kwaku, wakholelwa kutsi, kwakukhulubuka lokuhamba embili. Kungaba bete kubeketelela umbhedvo lofana nalona noma nanome ngubani longavumanga kuyekela leyo micondvo. Sawula bekatimisele kuba sitfunywa saNkulunkulu kutsi ahlambulule baka – Israyeli kuletinkholelo letinjalo. Kungako, ubonakala kwekucala kulamakhasi emBhalo njengemhlokubeti loneludlame wemaJuda akubo, labo bebakholelwa kwekutsi Jesu bekanguMesiya. Kanjalo, naNkulunkulu, bekanemacebo lehlukile ngaSawula, emacebo labengeke asaticabangele wona ngekwakhe; akusiko nje kuphela kutsi lomJuda bekatawushumayela Jesu njengaMesiya, bekatawukwenta loko emkhatsini weBeTive!

*\*Fundza Sifundvo saleliviki kulungiselela liSabatha, Kholwane 1.*

## uMshushisi wemaKhristu

Sawula waseTarsu wabonakala kwekucala encwadzini yemiSebenti yebaPhostoli njengalomunye bekanesandla ekugcotjweni ngematje kwaStefano (Imis. 7:58) futsi nasekubambisaneni ekushushiseni lokwandza kakhulu lokwenteka eJerusalema (Imis. 8:1 – 5). Phetro, Stefano, Filiphi, kanye naPawula badlala indzima lebonakalako encwadzini yemiSebenti yebaPhostoli ngoba bebambandzakanyeka etehlakalweni letabangela kwandza kwekukholwa kwemaKhristu kwedlula umhlaba wemaJuda. Stefano ngulomunye lobalulekile ngoba kushumayela kwakhe nekukholwa kwakhe kubonakala kungatsi kwaba nemselela lojulile kuSawula waseTarsu. Stefano ngekwakhe bekangumJuda lobekakhuluma lulwimi lwesiGreeki, futsi angulomunye webadikoni labasikhombisa bekucala (Imis. 6:3 – 6). Ngekusho kwencwadzi yemiSebenti yebaPhostoli, licembu lemaJuda angephandle labekadze asele kutewuhlala eJerusalema (Imis. 6:9) langenelana nencabano naStefano ngenca yalokucuketfwe yinshumayelo yakhe ngaJesu. Kungenteka, mhlawumbe nangalokungenteka, kwekutsi Sawula waseTarsu bekasekhatsi kuletimpheki swano.

### **Fundza Imisebenti yebaPhostoli 6:9 – 15. Macala mani labekwa Stefano? Lamacala akukhumbutani wena? (Buka ngalokunjalo Matt. 26:59 – 61)**

Lobutsa lobesabekako lobabubhekene nekushumayela kwaStefano bubonakala kungatsi bavela etintfweni letimbili letehlukene. Ngakulolunye luhlangotsi, Stefana wabanga intfukutselo yalabo laphikisana naye ngekungabeki kubaluleka lokukhulu emtsetfweni wemaJuda nelithempeli, lokwasekuyintfo lebalulekile enkholweni yemaJuda neluphawu loluligugu lwenkhohlo neluphawu lwetebeve. Kepha Stefano wenta lokungetulu kunekutsatsela phansi letimpheki letimbili letitsandvwako; wamemetela ngemandla kwekutsi Jesu, Mesiya lowabetselwa waphindze wavuka, abeyingcikitsi leliciniso yenkhohlo yemaJuda. Akumangalisi, futsi, kwekutsi wafukutselisa umFarisi longuSawula (Fil. 3:3 – 6), inshisekelo yakhe yekumelana nemaKhristu asendvulo ikhombisa kwekutsi mhlawumbe abenguweluphiko lolunye lwetidlamlilo tebaFarisi letatinganabubele, lelo lelaligcwele inshisekelo yemavukelambuso. Sawula wabona kwekutsi lesetsembiso lesikhulu sesiphrofetho sembuso waNkulunkulu sasisengakagcwaliseki (Dan. 2; Zekh. 8:23; Isaya 40 – 55), kungenteka futsi kutsi bekakholelwa kwekutsi kwakungumsebenti wakhe kwelekelela Nkulunkulu ekufikeni kwalelolanga – lokwakungentiwa ngekuhlanta Israyeli ekukhohlakaleni kwetenkholo, lokufaka ekhatsi lomcondvo wekutsi loJesu lona bekangumMesiya.

**Enetisekile kwekutsi bekenta kahle, Sawula bekatimisele kubulala labo bebakababanga kwekutsi benta kabi. Nalapho siyidzinga inshisekelo nekutimisela ngaloko lesikholelwa kuko, sifundza kanjani kutsiba inshisekelo yetfu nekucaphela kwekutsi, ngaletinye tikhatsi, kungenteka sibe sephutseni?**

## Kuphendvuka kwaSawula

“Waphendvula watsi, ‘Ungubani wena, Nkhosi?’ iNkhosi yaphendvula yatsi, ‘NginguJesu, lomhluphako. Kulukhuni kuwe kukhahlela etinchijini’ (Imis. 9:5, NKJV).

Naloku kushushisa kwaSawula kweliBandla lasendvulo kucala lokungenani ngalokungabonakali kahle (njengobe ubambe kuphela emajazi alabo lababebulala Stefano), ngekushesha kuyacina (buka Imis. 8:1 – 3; 9:1, 2, 13, 14, 21; 22:3 – 5). Emagama lambalwa lasetjentiswa nguLukha ekuchazeni Sawula akha sitfombe sesilwane sasendle, lesesabekako noma lisotja lelingumphangi lelitimisele kubhubhisa sitsa salo. Leligama lelihunyushwa “lelibhubhisako” ku – Imisebenti yebaPhostoli 8:3 (ESV), sibonelo, liyasetjentiswa ehunyushweni lesiGriki lweliThestamente Lelidzala (Tihl. 80:13) ekuchazeni umkhuba longavinjelwa nalobhubhisako wengulube lendvuna yesiganga. Kuhlasela kwaSawula emaKhristu vele kwakungasiyo indzaba lemalula yencenyehlenlityo; kwakulicebo langemabomu nalelimisiwe lekucedza inkholo yebuKhristu.

**Buka kulokuchazwa lokutsatfu kwekuphendvuka kwaSawula (Imis. 9:1 – 18; 22:6 – 21; na 26:12 – 19). Nguyiphi indzima umusa waNkulunkulu lowaba nayo kulamava? Ngalamanye emagama, Sawula abekufanela kangakanani lokulunga iNkhosi leyamentela kona?**

Kuphendvuka kwaSawula, ngekubuka kwemuntfu, kwakufanele kubonakale njengentfo lengeke seyenteke (kungaloko lokugceka lokwendluliswa ngulabanyenti nabeva ngako kwekucala). Intfo leyodvwa Sawula leyayimfanelekwakukujeziswa, kepha esikhundleni saloko Nkulunkulu welulela sandla semusa kulomJuda lobekitimisele. Kubalulekile kunaka, noma kunjalo, kwekutsi kuphendvuka kwaSawula akuzange kwenteke entfweni lengenalutfo, futsi akucindzettelwanga. Sawula abengasuye umuntfu longakholelwa kutsi Nkulunkulu ukhona. Abeyindvodza lekhohlwako, noko wakhohliseka kakhulu ekucondzeni kwakhe Nkulunkulu. Emagama aJesu kuPawula, “ ‘Kulukhuni kuwe kukhahlela etinchijini’ ” (Imis.26:14, ESV), akhombisa kwekutsi Moya wawunguloku ucinisekisa Sawula. Emhlabeni wasendvulo, “inchiji” kwakuyindvuku leyayicijile leyayisetjentiswa ekutsintseni tinkhabeni nome ngunini lapho setingafuni kulima. Sawula bekakwalile kutsintfwa nguNkulunkulu sikhatsi lesitsite, kepha ekugcineni endleleni yakhe leya eDamaseko, ngesehlakalo lesingumangaliso naJesu lowavuka, Sawula wakhetsa kungachubeki nekulwa.

**Cabanga emuva ngemava ekuphendvuka kwakho. Mhlawumbe kwakungatsatsekisi njengakwaPawula (kulabanyenti akufanani), kepha kungatiphi tindlela letifananako wena lowatfola ngato umusa waNkulunkulu? Kubaluleke ngani kutsi ungaze nje sewukohlwe loko lesiphiwe kona nguKhristu?**

## Sawula eDamaseko

Ngalesikhatsi sesehlakalo saSawula naJesu, wamphumphutsekiswa wabese utjelwa kutsi ahambe aye endlini yendvodza lokwakutsiwa nguJudasi nekutsi alindzele lenye indvodza lapho, Ananiyase. Akungabateki kumphumphutseka kwaSawula kwenyama kwakusikhumbuto lesinemandla sekumphumphutseka kwakamoya lokukhulu lokwamholela kutsi ashushise balandzeli baJesu. Lokubonakala kwaJesu kuye endleleni leya eDamaseko kwagucula yonkhe intfo. Lapho Sawula bekacabange kutsi yena wente kahle kakhulu, abelahleke kakhulu. Kunekutsi asebentele Nkulunkulu, abenguloku asebenta ngekuphambana naYe. Sawula wangena eDamaseko ayindvodza leyehlukile kunalomFarisi lotichenyako nalonenshisekelo lobekasuke eJerusalema. Esikhundleni sekudla nekunatsa, Sawula wacitsa emalanga akhe ekucala lamatsatfu eDamaseko ekuzileni nasemthandazweni nakasabuka konkhe loku lokwakwentekile. Fundza Imisebenti yebaPhostoli 9:10 – 14. Ake ucabange kutsi kwakuchubekani engcondvweni ya-Ananiyase; hhayi kuphela nje Sawula, umshushisi, nyalo losalikhohwa kuJesu, futsi besekanguPawula, umphostoli lokhetfwe nguNkulunkulu kutsi ahambise livangeli emaveni eBeTive (Imis. 26:16 – 18). Akumangalisi kutsi Ananiyase bekadidekile kancane. Nangabe liBanda eJerusalema lalinekungabata kwemukela Pawula ngemuva kweminyaka lemitsatfu yekuphendvuka kwakhe (Imis. 9:26 – 30), umuntfu angatibuta kutsi mibuto mini nekukhatsateka lokwagcwalisa tinhlityo temakhohwa eDamaseko ngemva kwemalanga nje kwalesehlakalo!

Caphela, futsi, kwekutsi Ananiyase waniketwa umbono nguSimakadze amtjela ngaletindzaba letimangalisana nalingakabhekeki letimacondzana naSawula waseTarsu; noma ngabe yini lengephansi kunembono kwakungeke kumcinisekise yena kwekutsi loku labetjelwe kona ngaSawula vele kwakuliciniso – kutsi lesitsa semakhohwa emaJuda nyalo sesibe yincenye yabo. Sawula abesuke eJerusalema aneligunya nemyalo lophuma kubaphristi labakhulu wekubhubhisa inkholo yebuKhristu (Imis. 26:12); Nkulunkulu – ke Yena, noko, bekanemsebenti lomkhulu lowehlukile waSawula, lowo lotinte egunyeni lelikhulu kakhulu. Sawula bekafanele ahambise livangeli emhlabeni weBeTive, umcondvo lowawubhekeke wefuse kakhulu ku – Ananiyase nalamanye emakhohwa emaJuda kunalokuphendvuka kwaSawula ngekwakhe. Lapho Sawula bekafise kuvimbela kwandza kwenkhohlo yebuKhristu, nyalo Nkulunkulu sewutamsebentisa ekuyandziseni khashane kwendlula nanome yini emakhohwa emaJuda labengayicabanga.

**Fundza 1 Samuweli 16:7, Matewu 7:1, na 1 baseKhorinthe 4:5. Utsini umlayeto waletincwadzi mayelana nekutsi kungani sifanele sicaphele kutsi siwabuka kanjani emava akamoya alabanye bantfu? Tiphosiso tini lotentile ekwehluleleni kwakho labanye, nekutsi yini loyifundzile kuleto tiphosiso?**

## Livangeli Liya kuBeTive

**Lasungulwa kuphi liBandla lekucala leBeTive? Tehlakalo tini letabangela emakholwa kutsi aye lapho? (Imis. 11:19 – 21, 26). Loku kukukhumbutani kusukela etikhatsini teliThestamente Lelidzala? (Buka Danyela 2.)**

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Kushushiswa lokwenteka eJerusema ngemuva kwekufa kwaStefano kwabangela amakholwa lamanyenti emaJuda kutsi abaleke emamayela langemakhulu lamatsatfu kuya eNyakatfo e – Antiyokhi. Njengenhloko – dolobha yetifundza temaRoma eSiriya, i – Antiyokhi yayiyesibili kuphela kuneRoma ne-Aleksanda ngekubaluleka. Bantfu bakhona, balinganiselwa emakhulwini lasihlanu etinkhulungwane, ngalokwecile yayihlanganise tive letehlukene, kuyenta indzawo lefanele hhayi nje kuphela yeliBandla leBeTive kepha njengesisekelo sekucala semsebenti wamhlaba wonkhe weliBandla lasendvulo.

**Yini leyenteka e – Antiyokhi leyabangela kuvakasha kwaBhanabasi kulelidolobha nesincumo sakhe lesalandzela sekubita Pawula kutsi babe ndzawonye e – Antiyokhi? Luhlobo luni lwesitfombe lesetfulwako seliBandla lapho? (Imis. 11:20 – 26).**

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Kwakha kulandzelana kwetehlakalo ngekweluhlelo lwetikhatsi temphilo yaPawula kulukhuni, kepha kuyabonakala kutsi iminyaka lesihlanu yengca emkhatsini wangemuva kwekuphendvuka nekuvakashela eJerusema (Imis. 9:26 – 30) nesimmemo saBhanabasi sekutsi atewuba naye e – Antiyokhi. Pawula bekentani yonkhe leminyaka kantsi? Kumatima kusho ngekweliciniso. Kodvwa ekususeleni ekuphawuleni kwakhe kubaseGalathiya 1:21, kungenteka bekashumayela livangeli etifundzeni taseSiriya naseSilisiya. Labanye bancome kwekutsi, mhlawumbe, kwakungalesikhatsi lapho alahlwa khons ngumndeni wakubo (Fil. 3:8) wabuye wahlupheka emahlandla ebulukhuni labuchaza ku 2 baseKhorinthe 11:23 – 28. LiBandla e-Antiyokhi lakhula landza kakhulu ngephansi kwekuholwa nguMoya. Lenchazelo leku-Imisebenti yebaPhostoli 13:1 ikhombisa kwekutsi lendalo yemhlaba lohlanganise tive yalelidolobha ngekushesha yayitawubonakaliswa ekwehlukaneni kutebuhlanga nemasiko kwaleliBandla ngekwalo. (Bhanabasi bekavela eSayiprasi, Lushiyasi eSyrene, Pawula eSilisiya, Simoni yena kwangatsi e-Afrika, ubuye unake bonkhe BeTive labaphendvukile, ngalokunjalo.) Moya nyalo besekafuna kutsatsa livangeli liye kulabanyenti kakhulu BeTive ngekusebentisa i-Antiyokhi njengesisekelo semisebenti leminyenti yekuhambisa livangeli, kwedlula eSiriya naseJudiya.

**Fundza futsi Imisebenti yebaPhostoli 11:19 – 26. Yini lesingayifundza eBandleni lase-Antiyokhi, liBandla lebantfu labangafanani ngemasiko nangeluhlanga, lokungasita emaBandla lamuhla kwenta lokuhle lokwakukhona lapho?**

## Kushayisana Ngekhatsi eBandleni

Vele, kute lokwentiwa ngumuntu lokuphelele, futsi kwakungasiko kadze ngaphambi kwekutsi inkinga icale ngekhatsi kwemphakatsi wasendvulo wekukholwa. Kulabacalako, akusiye wonkhe muntu lowajabuliswa kungena kwemakholwa eBeTive eBandleni lasendvulo. Lokungavumelani kwakungasukeli emcondvweni wekuhambisa livangeli kuBeTive, kepha kwakungesisekelo BeTive labebafanele bavunyelwe ngaso kuhlanyela eBandleni. Labanye babona kwekutsi kukholelwa kuJesu kuphela akukeneli njengeluphawu lolwehlukana labangemaKhristu; kukholwa, baphikisana, kufanele kusitwe kusoka nekutubela umtsetfo waMose. Kuze ube ngumKhrestu sibili, batsi, BeTive bafanele basoke. (Singakhona, ku-Imis. 10:1 – 11:18, kubona lesigaba salokwehlukana emkhatsini wemaJuda neBeTive ngekubuka emava aPhetro naKhoneliyase kanye nemphendvulo leyalandzela.) Loluvakasho lolusemsetfweni lolusuka eJerusalema, lolwacaphela umsebenzi waFiliphi emkhatsini wemaSamariya (Imis.8:14) kanye nemsebenzi neBeTive e-Antiyokhi (Imis. 11:22), lungakhombisa lokunye kukhatsateka mayelana nekufaka ekhatsi labangesiwo emaJuda emphakatsini wemaKhristu. Kani, lokusabela embhathisweni waKhoneliyase lowachutjwa nguPhetro, lisotja lemRoma lelingakasoki, kusibonelo lesikhanyako sekungavumelani lokwakukhona embutweni weBeTive emkhatsini wemakholwa asendvulo. Lokufakwa ekhatsi kwemuntu weTive wetikhatsi letitsite lonjengaKhoneliyase kwakungenta labanye bangaphatseki kahle, kepha imetamo yangemabomu yaPawula yekuvula iminyango yeliBandla ibe banti kakhulu esimisweni sekukholwa kuJesu kuphela kwaphetsela emetameni yangemabomu yalabanye yekubukela phansi umsebenzi waPawula.

### **Emakholwa latsite lachamuka eJudiya etama kanjani kuphikisana nemsebenzi waPawula ngemaKhristu eBeTive e-Antiyokhi? Imis. 15:1 – 5.**

Naloku siGungu saseJerusalema, ku-Imisebenzi yebaPhostoli 15, ekugcineni savumelana naPawula endzabeni yekusoka, labangahambisani nemsebenzi waPawula bachubeka. Cishe ngemuva kweminyaka lesikhombisa, ngalesikhatsi sekuvakasha kwekugcina kwaPawula eJerusalema, labanyenti bebasolo banekusola ngelivangeli laPawula. Empeleni, Pawula nakavashela ethempelini, wacishe walahlekelwa yimphilo yakhe ngalesikhatsi emaJuda lavela e-Asiya amemeta kakhulu atsi, “Madvodza aka-Israyeli, sitani; Nangu lomuntu, lohamba tonkhe tindzawo afundzisa bantfu lokuphambene nesive sakitsi, nemtsetfo waMosi, kanye nalendzawo” (Imis. 21:28; buka kanjalo 21:20, 21).

**Ase utifake esikhundleni salamakholwa lawa emaJuda labekhatsatekile ngetimfundziso taPawula. Kwentiwa yini kukhatsateka kwabo nekungahambisani ndlela tsite kwente ingcondvo? Singafundzani kuloku ngekutsi imicondvo yetfu lesinayo, ngalokunjalo nangekwemcondvo wemasiko (futisi nangekwenkholo), kungasikhohlisa? Singafundza kanjani kutivikela tsine lucobo ekwenteni emaphutsa lafananako, akukhatsatekile kwekutsi tinhloso tetfu tingabe titinhle kangakanani?**

**Lomunye Umcabango:**

Ngebudlelwano lobukhona emkhatsini wekuphendvuka kwemuntfu neliBandla, fundza Ellen G. White, “Individual Independence,” pp. 430 – 434, ku-*Testimonies for the Church*, vol. 3. Nawufuna emabalave lalusito ngemphilo yasendvulo yaPawula nekuhlatiya ngekuphendvuka kwakhe, buka *The SDA Bible Commentary*, vol. 6, pp. 226 – 234. Ngaphambilini Pawula bekatiwa njengemvikeli lonenshisekelo yenkholo yemaJuda nemshushisi longakhatsali webalandzeli baJesu. Ngesibindzi, ngekutimela, ngekuphikelela, emakhono akhe nekuceceshwa kwakhe ngabe kwamvumela wasebenta noma kusiphi sigaba. Bekakwati kucabanga ngalokukhanya ngalokwecile, nangekuphukuta kwakhe lokuhlazisako bekangashiya sitsa sakhe ebaleni lelingatsandzeki. Futsi nanyalo emaJuda ambona lomfanyana losemusha wesetsembiso lesingaketayeleki amunye nalabo lake wabashushisa ngaphambilini, ashumayela angenakwesaba egameni laJesu. “Umphatsi wemphi lobulewe emphini usuke angasekho ebutfweni lakhe, kepha kufa kwakhe akusiniketi emandla langetulu lesitsa sakhe. Kodvwa nangabe indvodza ledvumile itihlanganisa nembuto lolwisa lomunye, akusiko nje kutsi kulahleke emandla akhe, kepha labo latihlanganisa nabo batfola inzuzo lencunyiwe. Sawula waseTarsu, endleleni yakhe leya eDamaseko, bekangashaywa nguNkulunkulu afe kamalula, nemandla lamakhulu bekangakhweshiswa kulamandla ekushushisa. Kepha Nkulunkulu ngemusa waKhe akazange nje avikela imphilo yaSawula, kodvwa wamphendvula, kanjalo wasusa lichawe eluhlangotsini lwesitsa laba seluhlangotsini lwaKhristu. Sikhulumi lesilibeka nemgeeki lomkhulu, Pawula, anenjongo yakhe lecinile nesibindzi lesingapheli, waba nato leto ticu letatidzingeke eBandleni lasendvulo.” – Ellen G. White, *The Acts of the Apostles*, p. 124.

**Imibuto Yekucisana:**

- 1. Sifundvo sini lesingasifundza kulenzaba yekutsi labanye labebaphikisana kamatima naPawula kwakungemaJuda akubo labekakholelwa kuJesu?**
- 2. Ungatimela kanjani tndzaba temigomo yekukholwa kube nangesikhatsi lesifanako wente siciniseko sekutsi awulwisani naNkulunkulu?**

**Sifinyeto:**

Sigigaba saPawula naJesu lovukile endleleni leya eDamaseko sasilitfuba leliletsa umehluko emphilweni yakhe nasemlandvweni weliBandla lasendvulo. Nkulunkulu wagucula lona lowake wabangumshushisi weliBandla wamenta umphostoli waKhe lokhetselwe kuhambisa livangeli emhlabeni webeTive. Kufaka beTive eBandleni kwaPawula ngekukholwa kuphela, kepha, kwabonakala njengemcondvo lomatima kulabanye labaseBandleni kuwemukela – sibonelo lesinemandla sekutsi umbono nelubandlululo singawuvimbela kanjani umsebenti wetfu.

