

UPawulos: Umpostile KwiiNtlanga



SABATHA EMVA KWEMINI

Fundela le Veki:

IZenzo 6:9–15, 9:1–9, 1 Sam. 16:7, Mat. 7:1, IZenzo 11:19–21, 15:1–5.

Indima Yenkumbulo:

“Bakuziva ke ezo zinto, bathi cwaka, bamzukisa uThixo, besithi, Kanti na ke neentlanga ezi uThixo uziphe ukuguqukela ebomini” (IZenzo 11:18).

Akunzima kangako ukumqonda uSawule waseTarso (okwaziwa ngokuba ngumpostile uPawulos emva kokuba eguqukile), nokuba kungani ukuba enze oko wakwenzayo. NjengomYuda ozinikeleyo nowafundiswa kubo bonke ubomi bakhe ngokubaluleka komthetho nokuhlangulwa okukhawulezileyo kukaSirayeli, ingcamango kaMesiya owaye kade elindelwe aze asuke abulawe njengoyena maphuli-mthetho mkhulu, yayingaphaya kokuba angayinyamezela.

Akumangalisi ke, ukuba aqiniseke ukuba abalandeli bakaYesu babenganyanisekanga kwiTora, nokuba babethintela icebo likaThixo ngoSirayeli. Amabango okuba uYesu owabethelelwayo wayenguMesiya, nokuba wavuka kwabafuleyo, wayeqinisekile ukuba kukumgangatho wokukreqa. Yayingenakho ukunyamezelwa inkunkuma enjalo, kwanomntu ongafuniyo ukwahlukana nayo. USawule wazimisela ukuba uya kuba ngumthunywa kaThixo ukuba asuse ezi nkolo. Kungoko ke, evela okokuqala esiBhalweni engumtshutshisi onamandla wamaYuda akubo, abo bantu babekholwa ukuba uYesu wayenguMesiya. Noko kunjalo, uThixo wayenamacebo awahluke kakhulu ngoSawule, amacebo awayengenakuze awalingele yena ngokwakhe: lo mYuda wayengazi kwanela ukushumayela nje ukuba uYesu unguMesiya, kodwa wayeza kuyenza loo nto phakathi kweeNtlanga!

**Funda isifundo sale veiki ukulungisela iSabatha kaJulayi 1.*

Umtshutshisi WamaKristu

USawule waseTarso uvela okokuqala kwiZenzo engowayebandakanyeka ekuxulutyweni kukaStefano (IZenzo 7:58) nakwintshuthiso eyathi saa iqale eYerusalem (IZenzo 8:1–5). UPetros, UStefano, uFilipu, noPawulos banendawo enkulu kwincwadi yeZenzo kuba babekho kwiziganeko ezakhokelela ekusasazweni kwenkolo yobuKrisu ngaphaya kwelizwe lobuYuda. UStefano ubaluleke ngendlela eyodwa kuba ukushumayela kwakhe nokufela inkolo kukhangeleka kwaba nempembelelo enkulu kuSawule waseTarso.

UStefano naye wayengumYuda othetha isiGrike, ekwangomnye wabadikoni abasixhenxe (IZenzo 6:3–6). NgokweZenzo, iqela lamaYuda angaphandle aweza kuhlala eYerusalem (IZenzo 6:9) angena kwimpikiswano ngokuqulathwe yintshumayelo yakhe ngoYesu. Kunokwenzeka, ukuba mhlawumbi, uSawule waseTarso wayekho kwezi ngxoxo.

Funda IZenzo 6:9–15. Zimangalo zini ezabekwa ngakuStefano? Zikukhumbuza ntoni ezi zimangalo? (Khangela nakuMat. 26:59–61.)

Imbambano enkulu ngakwintshumayelo kaStefano ingathi yabakho ngenxa yezinto ezimbini. Kwelinye icala, uStefano wayivusa ingqumbo yabamchasayo ngokungabeki phambili ukubaluleka komthetho wamaYuda kunye netempile, izinto ekwakujongwe kuzo bubuYuda kwaye ziyimifuziselo yophawu lwenkolo nobuzwe. Kunjalo nje, uStefano wenza ngaphaya kokubekela phantsi le mifanekiso mibini ixabisekileyo; wavakalisa ngamandla uYesu, uMesiya obethelelweyo wabuya wavuka, njengongumbindi wenkolo yobuYuda.

Akumangalisi ngoko ukuba, waqumbisa umFarisi uSawule (Filipu 3:3–6), obushushu benkcaso yakhe ngakumaKristu ibonisa ukuba wayekwiqela elingqongqo nelilwayo labaFarisi, nelalizaliswe ngumoya wovukelo. USawule wabona ukuba iziprofeto ezikhulu zezithembiso zobukumkani bukaThixo zazingekazaliseki (Daniyeli 2, Zek. 8:23, Isaya 40–55), waza wakuthabatha ukuba kuluxanduva lwakhe ukwenza ukuba loo mini ifike—nto leyo eyayinokwenziwa ngokuhlambulula uSirayeli kwinkohlakalo yenkolo, equka ingcamango ethi, lo Yesu wayenguMesiya.

Eqinisekile ukuba wayelungisa, uSawule wayekulungele ukubulala abo wayecinga ukuba abalungisi. Nangona sidinga ukuba nenzondelelo nomfutho ngenkolo yethu, singakufunda njani ukuhlanganisa inzondelelo yethu nokuqonda ukuba, ngamanye amaxesha, sisenokuba siyaphazama?

Ukuguquka KukaSawule

“Wathi ke yena, Ungubani na, Nkosi? Ithe ke iNkosi, Mna ndinguye uYesu omtshutshisayo wena; wenzakala, ukhaba iimviko nje” (IZenzo 9:5).

Nangona ukutshutshisa kukaSawule ibandla lasekuqaleni kuqala ngendlela engacacanga (njengoko wayebambe nje iingubo zababulali bakaStefano), kwakhawuleza kwaqina (bona IZenzo 8:1–3; 9:1, 2, 13, 14, 21; 22:3–5). Amagama amaninzi asetyenziswa nguLuka ukuchaza uSawule azoba umfanekiso werhamncwa lasendle eliqwengayo okanye isoldati eliphangayo, nelijongene nokutshabalalisa abachasi balo. Igama eliguqulwe “ukudlavula” kwiZenzo 8:3, umzekelo, likwasetyenziswe kwinguqulelo yesiGrike yeTestamente eNdala (Nd. 80:13) ukuchaza indlela yokuziphatha okungalawulekiyo nokutshabalalisayo kwenkunzi yengulube. Kucacile ukuba, iphulo likaSawule lokutshabalalisa amaKristu yayingengomcimbi nje wokulungelwa kokuthile; yayilicebo elakhiwa ngengqondo nelalixhaswa lokucima kuphele inkolo yobuKristu.

Qwalasela iinkcazo ezintathu ngokuguquka kukaSawule (IZenzo 9:1–18, 22:6–21, nakuma-26:12–19). Lwadolala indima ethini ubabalo lukaThixo kwesi siganeko? Ngenye indlela, wayekufanele kangakanani uSawule ukulunga awakwenzelwa yiNkosi?

Inguquko kaSawule, ngokokubona komntu, kwakuyinto engekhe yenzeke, (nto leyo eyenza ukuba kubekho ukungamkeleki ebantwini abaqala ukuyiva). Into eyayimfanele uSawule kukohlwaywa, kodwa uThixo wamnika ubabalo lo mYuda uzimiseleyo. Kubalulekile ukuqaphela, ukuba ukuguquka kukaSawule akuzange kwenzeke nje kwihante, kwaye kwakunganyanzelwanga. USawule wayengengomntu ungakholelwayo kuThixo. Wayeyindoda yenkolo, nangona yayiphazame kakhulu ekumqondeni uThixo. Amazwi kaYesu kuPawulos, “Wenzakala ukhaba iimviko nje,” (IZenzo 26:14), abonisa ukuba uMoya wawumthimba uSawule. Kwilizwe lakudala, uviko lwaluluthi olubukhali lokutyhuda iinkabi xa zisala ukutsala ikhuba. USawule wakwala ukutyhuda kukaThixo ixesha elide, kodwa ekugqibeleni, ekwindlela esinga eDamasko, ngokuhlangana ngendlela emangalisayo noYesu, uSawule wanyula ukuba angabi salwa.

Cinga ngokuguquka kwakho. Mhlawumbi kwakungekho mbono ufana nokaPawulos, (amaninzi awanjalo), zeziphi iindlela ezifanayo owaya wazuza ubabalo lukaThixo? Kubaluleke ngantoni ukuba singaze silibale oko sikuzuze ngoKristu?

USawule EDamasko

Ukuhlanguka kukaSawule noYesu, waphanyaka waza wayalelwa ukuba aye endlwini yendoda egama linguYuda alindele khona enye indoda, uHananiya. Ngokuqinisekileyo, ubumfama bukaSawule enyameni kwaba sisikhumbuzo sobumfama obungaphezulu basemoyeni obamkhokelela ekutshutshiseni abalandeli bakaYesu. Ukubonakala kukaYesu kuye endleleni yaseDamasko kwaguqula yonke into. Apho uSawule wayecinga ukuba ulunge kakhulu, wayephazame mpela. Endaweni yokusebenzela uThixo, wayesebenza ngokuchasene naYe. USawule wangena eDamasko engumntu ongomnye kunomFarisi onekratshi nenzondelelo ophuma eYerusalem. Endaweni yokuba atye asele, uSawule wachitha iintsuku zakhe ezintathu zokuqala eDamasko ezilile ethandaza ngeli xesha ekhumbula konke okwenzekileyo.

Funda iZenzo 9:10–14. Cinga ngoko kwakusenzeka engqondweni kaHananiya: uSawule ongumtshutshisi wayenganelanga kukholwa kuYesu, wayekwanguPawulos, umpostile onyuliweyo kaThixo ukuba ase ivangeli eziNtlangeni (bona: IZenzo 26:16–18). Akumangalisi ukuba uHananiya wakha wanokubhideka kancinane. Ukuba ibandla laseYerusalem lalikhuthandabuza ukumamkela uPawulos kwiminyaka emithathu emva kokuba eguqukile (IZenzo 9:26–30), ungacinga ngemibuzo neengxaki ezazalisa iintliziyo zamakholwa aseDamasko kwiintsuku ezisemva kweso siganeko!

Qaphela kwakhona ukuba uHananiya wanikwa umbono yiNkosi imxelela ngeendaba ezimangalisayo nezingalindelekanga ngoSawule waseTarso; nantonina enganeno kombono yayingayi kumenza ukuba akholwe ukuba oko akuxelelwa ngoSawule kuyinyaniso—ukuba utshaba lwamakholwa amaYuda nalo lungomnye wawo. USawule wayishiya iYerusalem ngegunya nomyalelo wababingeleli abakhulu ukuba anyothule inkolo yobuKristu (IZenzo 26:12); kunjalo, uThixo wayenomsebenzi omkhulu kaSawule, owawuzinze kwigunya elikhulu kakhulu. USawule wayeza kusa ivangeli eziNtlangeni, ingcamango enokuba yayisothusa ngakumbi kuHananiya namanye amakholwa amaYuda kunokuguquka kukaSawule ngokwakhe. Apho uSawule wayefuna ukunqanda ukusasazeka kwenkolo yobuKristu, ngoku uThixo usebenzisa yena ukuyisasaza ngaphaya kokuba enokucinga amakholwa amaYuda.

Funda 1 Samuweli 16:7, Mateyu 7:1, no-1 Korinte 4:5. Sithini isigidimi sezi ndima ngokubhekiselele ekubeni silumke kwindlela esiwabona ngayo amava asemoyeni abanye abantu? Mpazamo zini ozenzileyo ekujongeni kwakho abanye, iyintoni oyifundileyo kuzo?

IVangeli Iya EziNtlangeni

Lamiselwa phi ibandla lokuqala eziNtlangeni? Ziganeko zini ezabangela ukuba amakholwa aye apho? (IZenzo 11:19–21,26). Ikukhumbuzana ntoni loo nto ngekhwakukho ngamaxsha eTestamente eNdala? (Bona: Daniyeli 2.)

Intshutshiso eyaqalayo eYerusalem emva kokufa kukaStefano yenza ukuba iqela lamakholwa amaYuda abalekele kumakhulu amathathu eemayile kumantla akwa-Antiyokwe. Njengesixeko esiyintloko yommandla wamaRoma aseSiriya, iAntiyokwe yayilandela iRoma neAlesandire kuphela ngokubaluleka. Abantu bayo, babeqikelelwa kwisiqingatha sesigidi, sixinene kakhulu, nto leyo eyenza ukuba ifaneleke kakhulu njengendawo yebandla leeNtlanga kunye nokuqala uvangelo lwelizwe lonke kwibandla lokuqala.

Yintoni eyenzekayo eAntiyokwe eyabangela ukuba uBharnabhas ahambele eso sixeko nokuba enze isigqibo sokumemela uPawulos ukuba ahlngane naye apho eAntiyokwe? Unjani umfanekiso webandla onikwayo apho? (IZenzo 11:20–26).

Ukuzoba ulandelelwano lobomi bukaPawulos kunzima, kodwa kuyabonakala ukuba yaphela iminyaka emihlanu phakathi kokuya kwakhe eYerusalem emva kokuba eguqukile (IZenzo 9:26–30) nokumenyelwa kwakhe eAntiyokwe nguBharnabhas. Wayesenza ntoni uPawulos yonke loo minyaka? Kunzima ukuqiniseka. Noko kunjalo, ngokwengxelo ekumaGalati 1:21, unokuba wayeshumayela ivangeli kwimimandla yeSiriya neSilisiya. Abanye bathi, kunokuba lixesha awayehlanjwe likhaya lakhe (Filipu 3:8) weva ubunzima obukhulu abuchaza ku-2 Korinte 11:23–28. Ibandla laseAntiyokwe lakhula phantsi kwenkokhelo kaMoya. Inkcazo ekwiZenzo 13:1 ibonisa ukuba ubume besixeko esinabantu abaninzi sasiza kubonakala ekwahlukaneni kweelwimi neenkubeko ebandleni ngokwalo. (UBharnabhas wayevela eSipro, uLusiyus eKirene, uPawulos eSilisiya, uSimon ingathi eAfrika, cinga nangamanye amakholwa eeNtlanga.) UMoya wafuna ukusa ivangeli nakwezinye iiNtlanga ngokusebenzisa iAntiyokwe njengekhaya lomsebenzi wovangelo olufikelela kude, ngaphaya kweSiriya nelakwaYuda.

Funda kwakhona: IZenzo 11:19–26. Yintoni esinokuyifunda kwibandla eliseAntiyokwe, ibandla elalineenkubeko nobuzwe obahlukene kakhulu, nto leyo enokunceda amabandla anamhlanje ukuba alinganise okulungileyo okwakulapho?

Imbambano Ngaphakathi Ebandleni

Ngokwenene, akukho nto ingumntu igqibeleleyo, kwaza kungekudala yavuka inkathazo phakathi kwamakholwa okuqala. Kwasekuqaleni, asinguye wonke umntu owayonwabile kukungena kwamakholwa eeNtlanga kwibandla lokuqala. Oku kungavumelani, kwakungengomba womsebenzi kwabeeNtlanga, kodwa ngomhlaba wokwamkelwa kweeNtlanga xa zingena. Kwabanye kwakungathi, ukukholelwa kuYesu kuphela noko kwakunganelanga njengophawu lomKristu; ukholo, batsho, kufuneka longezwe ngokwaluka nokuthobela umthetho kaMoses. Ukuze zibe ngamaKristu, baqinisela, iiNtlanga kwakunyanzelekile ukuba zaluke. (Singabona, kwiZenzo 10:1–11:18, ububanzi bomahluko phakathi kwamaYuda neeNtlanga ngamava kaPetros noKorneli nokusabela okwalandelayo emva koko.) Utyelelo olusemthethweni olusuka eYerusalem, olwalujonge umsebenzi kaFilipu phakathi kwamaSamari (Zenzo 8:14) kunye nomsebenzi phakathi kweeNtlanga eAntiyokwe (Zenzo 11:22), lunento oluyithethayo ngengxaki yokuhlanganiswa kwabangengawo amaYuda phakathi kwebandla lobuKristu. Kanti ke, ukusabela ekubhaptizeni kukaPetros uKorneli, isoldati lomRoma elingalukileyo, kungumzekelo ocacileyo wokungavumelani okwakukho kumba weeNtlanga phakathi kwamakholwa okuqala. Ukuhlanganiswa kweNtlanga ethile njengoKorneli kunokuba kwabenza abanye ukuba bangonwabi, kodwa iinzame zikaPawulos zangabom ukuzivula genge iingcango zebandla kwiintlanga, ngokukholwa kuYesu kuphela, kwaba nesiphumo sokuzama, kusenziwa ngabom, ukusingela phantsi umsebenzi kaPawulos.

Azama njani amakholwa athile aphuma kwaYuda ukumelana nomsebenzi kaPawulos namaKristu eeNtlanga eAntiyokwe? IZenzo 15:1–5.

Nangona iqumrhu laseYerusalem, kwiZenzo 15, ekugqibeleni lamxhasa uPawulos kumba wolwaluko, yaqhubeka yona inkcaso kumsebenzi wakhe. Kwisithuba seminyaka esixhenxe kamva, kutyelelo lukaPawulos lokugqibela eYerusalem, abaninzi babesakrokra ngegospile kaPawulos. UPawulos wada waphantsa ukulahlekana nobomi bakhe ngexesha ehambele etempileni, ngokukhala kwamaYuda aphuma eAsiya esithi, “Madoda, maSirayeli, sizani. Nanku lo mntu ufundisa bonke ezindaweni zonke okuchasene nabantu, nomthetho, nale ndawo” (IZenzo 21:28; bona naku-21:20, 21).

Zibeke kule ndawo yala makholwa angamaYuda anomthwalo ngemfundiso kaPawulos. Kutheni le nto, ngandlela ithile, ivakala inkathalo kunye nenkcaso yawo? Singafunda ntoni kule nto ngokwethu ukugweba singabuzanga, nangenkcubeko (neyenkolo) ukuthi zizinto ezinokusilahlekisa? Singakufunda njani ukuzikhusela ekwenzeni kwaloo mposiso, nokuba sinenjongo ezintle kangakanani?

Ingcamango Eyongeziweyo:

Ukwenzela ukuhambelana phakathi kwenguquko yomntu kunye nebandla, funda uEllen G. White, “Individual Independence,” pp. 430–434, in *Testimonies for the Church*, vol. 3. Ukufumana imaphu yobomi basekuqaleni bukaPawulos nenkcazo yokuguquka kwakhe, khangelela i-*The SDA Bible Commentary*, vol. 6, pp. 226–234. “Ngaphambili, uPawulos wayesaziwa ngokuba nenzondelelo yokukhusela inkolo yobuYuda nokuba ngumtshutshisi ongenamikhinkqi wabalandeli bakaYesu. Ngesibindi, ukungadingi kuxhaswa, nokuzingisa, iitalente zakhe nokuqeqesheka kwakhe kwakunokumenza ukuba enze nawuphina umsebenzi. Wayezathuza ngeyona ndlela ichubekileyo, ekwazi, ngoburharha bakhe obunempoxo, ukumenza arhwaqele ozama ukumelana naye. AmaYuda alikhangelana ngoku eli gatyana lalithembisa ngendlela engaqhelekanga lizibandakanya nabo lalifudula libatshutshisa, selishumayela lingoyiki nto egameni likaYesu. “Injengele ebulewe edabini iyilahleko kumkhosi wayo, kodwa ukufa kwayo akongezi mandla elutshabeni. Xa indoda yodumo izimanya nomkhosi ochasayo, akulahleki kuphela imisebenzi yayo, kodwa abo izimanya nabo bazuza okukhulu kokuba luncedo kubo. USawule waseTarso, esendleleni esinga eDamasko, wayenokubethwa abulawe ngokulula yiNkosi, nto leyo eyayiya kuphungula amandla amaninzi kulawo atshutshisayo. UThixo akenzanga njalo, koko uthe, ngobuThixo baKhe, akanela kubusindisa ubomi bukaSawule, kodwa wamguqula, ngokwenza njalo esusa ubuntshatsheli kwicala lotshaba ebusa kwicala likaKristu. Indoda eyayiliciko, neyayikwazi ukucalula, uPawulos, enenjongo eme nkqi kunye nesibindi esingothuswa nto, wayeneempawu kanye ezazifuneka kwibandla lokuqala.”—Ellen G. White, *IZenzo Zabapostile*, iph. 124.

Imibuzo Yokuxoxwa:

1. Sifundo sini esinokusifunda kwinto yokuba abona bachasi bakaPawulos ababeqine ngendlela eyodwa yayingamaYuda akholelwa kunye naye kuYesu?
2. Ungayimela njani imicimbi yomthetho-siseko yenkolo kuthi kwangelo xesha linye uqinisekise ukuba akulwi noThixo?

Isishwankathelo:

Ukugagana kukaSawule noYesu ovuke kwabafileyo endleleni esinga eDamasko kwaba ngumzuzu obalulekileyo wokukhetha ebomini bakhe nakwimbali yebandla lokuqala. UThixo wamguqula owayesakuba ngumtshutshisi webandla wamenza umpostile waKhe onyuliweyo ukuba ahambise iVangeli eziNtlangeni. Sekunjalo ukufaka kukaPawulos iiNtlanga ebandleni ngokholo kuphela, kwabonakala kuyingcamango enzima ukwamkeleka kwabanye abaphakathi ebandleni—umzekelo onamandla wendlela iingcamango abanazo nokugweba kungabuzwanga enokuthi iphazamise umsebenzi wethu.

