

UPawulu: UMphostoli Kwabezizwe



NgeSabatha Ntambama

Kuleliiki Funda:

Izenzo 6:9-15, 9:1-9, 1 Samuweli 16:7, Mathewu 7:1, Izenzo 11:19-21, 15:1-5.

Indimana Yekhanda:

“Bathi ukuzwa lokho bathula, badumisa uNkulunkulu, bathi: “Kanti uNkulunkulu unike nabezizwe ukuphendukela ekuphileni” (Izenzo 11:18).

Akuyona into elukhuni ukuqonda uSawulu waseTarsu (owayebuye aziwe ngokuthi umphostoli uPawulu ngemuva kokuguquka kwakhe), nokuthi kungani enza lokho akwenza. NjengomJuda othembekile owayefundiswe impilo yakhe yonke ngokubaluleka komthetho kanye nenkululeko kaIsrayeli yezombusazwe eyayizofika masinyane, inkulumo ngoMesiya okudala elindelwe futhi owayezokufa ukufa okuyihlazo njengesigelekeq esibi, akakwazanga ukuyibekezelela. Akumangalisi-ke, ukuthi wayekholwa ukuthi abalandeli bakaJesu babetshengisa ukungethembeki kwiTorah (umthetho kaMose), ngaleyo ndlela babebambezele icebo likaNkulunkulu ngoIsrayeli. Imfundiso yabo yokuthi uJesu owabethelwa unguMesiya, nokuthi wavuka ekufeni, kwakuluhlubuko olungenakulinganiswa, ngokucabanga kukaPawulu. Imbudane enjalo wayengeke ayibekezelele, futhi nanoma ubani owayengafuni ukwehlukana nemicabango enjalo. USawulu wayezimisele ukusetshenziswa uNkulunkulu ekusiphuleni lezo zinkolelo. Kanjaloke, uqala ukucela emakhasini eBhayibheli engumuntu ohlupha amaJuda akubo ayekholwa ukuthi uJesu wayenguMesiya. Kodwa uNkulunkulu wayenezinhlelo ezehlukile ngoSawulu—izinhlelo yena uqobo ayengazicabangi: kwakungeke kugcine nje ngokuthi lomJuda wayezoshumayela ukuthi uJesu unguMesiya, kodwa wayezokwenza lokho phakathi kwabezizwe!

**Funda isifundo saleliviki ukulungisela iSabatha li ka Ntulikazi 1.*

Umdluphi wamaKrestu

USawulu waseTarsu uqala ukubonakala kweyeZenzo ngeqhaza lakhe ekukhandweni ngamatshe kuka Stefane (Izenzo 7:58), abonakale futhi emkhankasweni wokuhlushwa kwamaKrestu owaqubuka eJerusema (Izenzo 8:1-5). UPetru, uStefane, uFiliphu, noPawulu, badlala indima ebalulekile encwadini yezenzo ngoba babebandanyeka ezigamekweni ezaholela ekusabalaleni kwenkolo yobuKrestu ngaphandle kwemingcele yelakwaJuda. UStefane ugqame ngokukhethekile ngoba ukushumayela kwakhe nokufela kwakhe inkolo kubonakala kwaba nomthelela omkhulu kuSawulu waseTarsu. UStefane yena wayengumJuda okhuluma isiGriki, futhi engomunye wamadikoni okuqala ayisikhombisa (Izenzo 6:3-6). Ngokwencwadi yeZenzo, isigejane samaJuda okufika ayesehlala eJerusema (Izenzo 6:9) aba nempikiswano noStefane mayelana netshumayelo yakhe ngoJesu. Kungenzeka ukuthi uSawulu waseTarsu wayebandanyeka kulezimpikiswano.

Funda Izenzo 6:9-15. Wayesolwa ngani uStefane? Lezo zinsolo zikukhumbuzani? (Bheka noMathewu 26:59-61).

Ubutha obabuqondiswe entshumayelweni kaStefane kubonakala ukuthi yayiwumphumela wezinto ezimbili ezehlukene. Ngakolunye uhlangothi, uStefane wacasula izimbangi zakhe ngokungaqamisi umthetho wamaJuda kanye nethempeli okwasekuphenduke izinto ezinakwa ngaphezu kwakho konke okunye, futhi zaba amagugu ezenkolo nobuzwe. Kodwa uStefane wenza okungaphezu kokubukela phansi lezi zinto; wamemezela ngamandla ukuthi uJesu, uMesiya owabethelwa wabuye wavuka, uYena ingqikithi yenkolo yobuJuda yangempela.

Akumangalisi-ke, ukuthi wathukuthelisa umFarisi onguSawulu (Fili. 3:3-6), ontshisekelo yakhe yayikhomba ukuthi wayeyinxenye yephiko labafarisi abantamo-lukhuni, abanenkani, abagcwele umfutho wentshisekelo. USawule wabona ukuthi izithembiso zeziprofetho ezinkulu ngombuso kaNkulunkulu zazingakagcwaliseki (Daniyeli 2, Zekariya 8:23, Isaya 40-55), futhi kusobala ukuthi wakholwa ukuthi kuwumsebenzi wakhe ukwelekelela uNkulunkulu ukuthi asheshise lolu suku—okuyinto ngokuhlanjululwa kukaIsrayeli kukho konke ukungcola, okuhlanganisa nomqondo othi loJesu unguMesiya.

Eginisekile ukuthi ubambe ngakho, uSawulu wazimisela ukubulala labo ayebabiza ngokuthi baphambukile. Nakuba sikudinga ukushisekela ngalokho esikholelwa kukho, singafunda kanjani ukudambisa intshisekelo yethu ngolwazi lokuthi ngezinye izikhathi, kungase kwenzeke-nje ukuthi kanti siphaphalazile?

Ukuphenduka kukaSawulu

“Wayesethi: ‘Ungubani, Nkosi?’ Yathi: “Mina nginguJesu omzingelayo wena. Kulukhuni kuwe ukukhahlela ezinkandini” (Izenzo 9:5, NKJV).

Nakuba ukuhlupha kukaSawulu ibandla kwaqala ngendlela enganakekile (njengoba wayegcine izembatho zababulali bakaStefane), kwashuba ngokushesha (bheka Izenzo 8:1-3; 9:1,2,13,14,21; 22:3-5). Amagama amaningi asetshenziswa nguLuka uma echaza uSawulu asinika isithombe sesilwane sasendle esibhodla ulaka noma ibutho elihlaselayo, lizimisele ngokushabalalisa isitha. Igama elichazwe ngokuthi “wachitha” kuZenzo 8:3, lisetshenziswe eTestamenteni eliDala lesiGriki ukuchaza indlela ingulube yasendle ehlasela ngayo icekele phansi. Ngokusobala, umkhankaso kaSawulu wokuhlasela amaKrestu kwakungesona isenzo sokugcina icala nje; kwakuyisenzo esinenjongo, esaqhubeka njalo okwakuhlelwe ngaso ukuphula ubuKrestu nezimpande zabo.

Buka izindlela ezintathu zokuchaza ukuphenduka kukaSawulu (Izenzo 9:1-18, 22:6-21m bajy 26L12-19). Waba naqhaza lini umusa kaNkulunkulu kukho konke lokhu na? Ngamanye amazwi, wayekufanele kangakanani okuhle iNkosi eyamenzela kona na?

Ukuphenduka kukaSawulu, uma sikubuka ngamehlo omuntu, kwakuyinto eyayingenakwenzeka (sibona ukungabaza kwabaningi uma beqala ukuzwa ngalokho kuphenduka). Okuyiyona into ayeyifanele uSawulu, yisijeziso, kodwa esikhundleni salokho uNkulunkulu wamenzela umusa lomJuda ogewele intshisakalo. Kubalulekile ukuphawula, nokho, ukuthi ukuphenduka kukaSawulu akwenzekanga-nje esikhaleni, futhi kwakungacindezelwe. Akusho ukuthi uSawulu wayengakhohle kuNkulunkulu. Wayeyindoda ekholwayo nakuba wayelahleke kakhulu ngendlela ayeqonda ngayo uNkulunkulu. Amazwi kaJesu kuPawulu athi: “ ‘ “ Kulukhuni kuwe ukukhahlela ezinkandini” ‘ “ Izenzo 26:14), atshengisa ukuthi uMoya wawukade usebenza kuSawulu. Endulo, inkandi kwakuyinduku ecijile, eyayisetshenziselwa ukuqhubukusha izinkabi uma zingafuni ukudonsa igeja. USawulu wayemelene nokuqhubukusha kukaNkulunkulu isikhathi esithile, kodwa ekugcineni, endleleni eya eDamaseku, lapho anqwamana khona noJesu owavuswayo, uSawulu wakhetha ukungabi esalwa.

Ake ucabange ngawakho amava okuphenduka. Mhlawumbe ayengathathekisi njengakaPawulu (amaningi awathathekisi), kodwa yiziphi izindlela ezifanayo owathola ngazo umusa kaNkulunkulu? Kubaluleke ngani ukungakukhohlwa lokho esikuphiwe uKrestu?

USawulu useDamaseku

Ngesikhathi sokuhlangana kukaSawulu noJesu, waphuphuthekiswa, wase eyalwa ukuba aye endlini yomuntu ogama lakhu ngu Juda, alindele lapho omunye umuntu, uAnaniya. Ngaphandle kokungabaza ukuphuphutheka kwamehlo kukaSawulu kwakuyisikhumbuzo sokuphuphutheka okukhulu kwasemphefumulweni okwamholela ekuthini ashushise abalandeli bakaJesu. Ukubonakala kukaJesu kuyena endleleni eya eDamaseku kwaguqula yonke into. Lapho uSawulu wayecabanga ukuthi uqiniseke ngaphandle kokungabaza, kwatholakala ukuthi uphaphalazile. Kunokuthi asebenzele uNkulunkulu, wayesebenza ngokuphambene naYe. USawulu esengumuntu owehlukile kunalowaya mfarisi oziqhenyayo owayesuke eJerusalema. Esikhundleni sokudla, aphuze, uSawulu wachitha izinsuku ezintathu zokuqala eDamaseku ezilile, ethandaza, ngesikhathi ezindla ngakho konke okwakwenzekile.

Funda kwiZenzo 9:10-14. Cabanga-nje ukuthi kwakwenzekani engqondweni ka Ananiya: uSawulu wayengesiye-nje umhluphi, osekholwa kuJesu; wayesenguPawulu, umphostoli okhethekile kaNkulunkulu owayezohambisa ivangeli kwabezizwe (bheka Izenzo 26:16-18). Akumangalisi ukuthi uAnaniya wayedidekile kancane. Uma ibandla eJerusalema lalimanqikanqika ukwamukela uPawulu ngemuva kweminyaka emithathu esaguquka (Izenzo 9:26-30), ungacabanga-ke ukuthi mibuzo mini nokukhathazeka kuni okwakugcwele ezinhliziyweni zabazalwane eDamaseku izinsukwana-nje ngemuva kwesigameko!

Qaphela futhi, ukuthi uAnaniya wanikezwa umbono uNkulunkulu, emtshela ngalezindaba ezingalindelekile nezimangalisayo zikaSawulu waseTarsu. Ukuba wayengaboniswa umbono, wayengeke akholwe ukuthi lokho akuzwayo ngoSawulu kuyiqiniso—ukuthi isitha sabazalwane bamaJuda manje sesikanye nabo. USawulu wayephume eJerusalema enemvume negunya alithole kubapristi abakhulu lokuthi asiphule nezimpande inkolo yobuKrestu (Izenzo 26:12); uNkulunkulu kodwa wayenecebo elehlukile ngoSawulu, icebo elalesekelwe phezu kwegunya elikhulu kunalelo, okuwumcabango owawethusa nakakhulu ku Ananiya nabanye abazalwane bamaJuda ukwedlula ukuphenduka kukaSawulu uqobo. Ngenkathi uSawulu wayefuna ukunqunda ukusabalala kwenkolo yobuKrestu, manje uNkulunkulu wayezomsebenzisa ukuyisabalalisa ifinyelele lapho abazalwane bamaJuda ababengazange bacabange khona.

Funda ku 1 Samuweli 16:7, naku 1 Korinte 4:5. Sithini isigijimi salezindimana mayelana nokuthi asiboqaphela siwabuka kanjani amava okukholwa abanye abantu? Yimaphi amaphutha owake wawenza ngokwahlulela abanye abantu, futhi wafundani kulawo maphutha?

Ivangeli Liya Kwabezizwe

Laqanjwaphi ibandla lokuqala labezizwe na? Zigameko zini ezenza ukuthi abazalwane baye lapho na? (Izenzo 11:19-21,26). Lokho kukukhumbuzani okusezinsukwini zeTestamente eliDala na? (Bheka uDaniyele 2.)

Ukuhlushwa kwamaKrestu okwavela eJerusalema ngemuva kokufa kukaStefane kwenza ukuthi abazalwane abaningi bamaJuda babaleke eAntiyokiya, amamayela ango 300 enyakatho. Njengenhloko-dolobha yesifundazwe samaRoma okuyi Siriya, iAntiyokiya yayedlulwa yiRoma neAlexandriya kuphela ngokubaluleka. Ubuningi babantu bakhona, abalinganiselwa ku 500 000, babexube izizwe ngezizwe, okuyinto eyenza kube yindawo efanelekile ukuthi kube nebandla labezizwe khona, futhi kube yisizinda somhlaba wonke somsebenzi webandla elifufusayo.

Yini eyenzeka eAntiyokiya eyaba nomphumela wokuthi uBarnaba avakashele lapho, nesinqumo sakhe esalandela sokuthi ameme uPawulu ukuze abe naye eAntiyokiya na? Sithola isithombe esinjani sebandla lapho? (Izenzo 11:20-26).

Kulukhuni ukulandelisana izigigaba ngempilo kaPawulu, kodwa kubonakala sengathi kwadlula iminyaka emihlanu phakathi kokuvakashela kwakhe eJerusalema esephendukile (Izenzo 9:26-30) nesimemo sika Barnaba sokuthi eze kuyena eAntiyokiya. Wayenzani uPawulu kuyo yonke leyo minyaka? Kulukhuni ukusho ngendlela eqonde-ngqo. Kodwa ngokuthathela emazwini akhe kumaGalathiya 1:21, kunokwenzeka ukuthi wayeshumayela ivangeli emikhawulweni yaseSiriya naseKhilikhiya. Abanye baze bathi mhlawumbe kwakungalesi sikhathi lapho walahlwa khona umndeni wakubo (Filipi 3:8) wabuye wahlupheka nangezinye izindlela azichaza ku 2 Korinte 11:23-28. Ibandla lase Antiyokiya lakhula ngokuholwa uMoya. Ukuchazwa esikuthola kuZenzo 13:1 kutshengisa ukuthi ukuba yinxubevange kwedolobha kwashesha kwabonakala ngobukhona bezizwe ezehlukene ebandleni uqobo. (UBarnaba wayengowase Khupro, uLukiyo evela eKhurene, uPawulu evela eKhilikhiya, uSimoni kuthathwa ngokuthi wayevela eAfrika, cabangana-ke ngabo bonke abanye abaphenduka bevela ezizweni.) UMoya manje wayefuna ukuyisa ivangeli nakwabanye abezizwe ngokusebenzisa iAntiyokiya njengesizinda somsebenzi owawuzofinyelela ezindaweni ezikude ukwedlula iSiriya neJudiya.

Phinda ufunde Izenzo 11:19-26. Singafundani ebandleni lase Antiyokiya, ibandla elalixube izizwe namasiko okuphila, okungasiza amabandla namhlanje ukuthi alingise lokho okuhle okwenzeka lapho?

Uthuthuva Ngaphakathi Ebandleni

Kuliqiniso ukuthi ayikho into yabantu engenasici, kanti-ke akubanga yisikhathi eside ngaphambi kokuthi kusuke uthuthuva ngaphakathi kwabazalwane. Okokuqala-nje, akubona bonke abathokoza ngokungena kwabezizwe ebandleni elalisafufusa. Uthuthuva kwakungekona ukuthi sekunebandla labezizwe, kodwa kwakuwumbandela okwakufanele abezizwe bavunyelwe phansi kwawo ukungena ebandleni. Abanye babethi ukukholwa kuJesu nje, akwanele njengophawu olwehlukana amaKrestu; babethi ukukholwa kufuneka kuqiniseke ngokusoka nokugcina umthetho kaMose. Ngokusho kwabo, ukuze babe amaKrestu eqiniso, abezizwe babedinga ukusokwa. (Singabona kweyeZenzo 10:1-11:18 ukuthi kwaba njani ukuphikisana phakathi kwamaJuda nabezizwe ngenxa yokuhlangana kukaPetru noKorneliyu, nomphumela owalandela.) Uhambo olusemthethweni lwabavela eJerusalema, lokuhlolisisa umsebenzi kaFilipu phakathi kwabaseSamariya (Izenzo 8:14) kanye nomsebenzi phakathi kwabezizwe eAntiyokiya (Izenzo 11:22), lungasitshela okuthile ngokukhathazeka ngenxa yokungeniswa kwalabo abangesiwo amaJuda enkonzweni yamaKrestu. Kodwa indlela okwabukwa ngayo ukubhabhadiswa kukaKorneliyu isosha lomRoma elingasokile nguPetru, yisibonelo esicacile sothuthuva olwalwukhona kubazalwane bakuqala ngenxa yodaba lwabezizwe. Ukwamukelwa koyedwa wezizwe njengo Korneliyu kwakungenza abanye bangenami, kodwa imizamo enenhloso kaPawulu yokuvula iminyango yebandla gengelezi, kwabezizwe ngenxa yokukholwa kwabo kuJesu kuphela, kwaba nomphumela wokuthi abanye bazimisela ukudicilela phansi umsebenzi kaPawulu.

Bazama kanjani abanye abazalwane eAntiyokiya ababevela eJudiya ukuphazamisa umsebenzi kaPawulu phakathi kwamakholwa avela kwabezizwe? Izenzo 15:1-5.

Nakuba umkhandlu waseJerusalema kwiZenzo 15, wagcina uvumelene noPawulu ngodaba lokusoka, kwaqhubeka ukuphikisana nomsebenze kaPawulu. Esikhathini esingangeminyaka eyisikhombisa eyalandela, ngohambo lukaPawulu lokugcina lokuya eJerusalema, abaningi babesalisola ivangeli likaPawulu. Empeleni, ngesikhathi uPawulu engena etempeleni, wacishe wabulawa ngesikhathi amaJuda aseAsiya ememeza ethi: “Madoda akwa Israyeli yekelelani, nguye lo muntu ofundisa bonke ezindaweni zonke okuphambene nesizwe, nomthetho, nale ndawo” (Izenzo 21:28; bheka no 21:20, 21).

Zibeke endaweni yalabazalwane bamaJuda ababekhathazekile ngemfundiso kaPawulu. Kungani ukukhathazeka nokuvimbela kwabo kwenza umqondo ngenye indlela? Singafundani kulokhu maqondana nokuthi imibono yethu nendlela yethu yokuphila (neyenkolo imbala) ingasidukisa na? Singazivikela kanjani ekwenzeni amaphutha afana nalawo, noma ngabe besihlose okuhle kangakanani na?

Ukujula Nomcabango: Ukuthola kabanzi ngobudlelwane phakathi kwenguquko yakho nebandla, funda eka Ellen G. White, “Individual Independence,” amakhasi 430-434, ku*Testimonies for the Church*, vol. 3. Ukuthola uhlelo oluzokusiza ngempilo kaPawulu yasekuqaleni kanye nesinanelo sokuphenduka kwakhe, bheka i*SDA Bible Commentary*, vol. 6, amakhasi 226-234. “UPawulu wayekade aziwa njengesha-nhliziyo elivikela inkolo yobuJuda, futhi engumhluphi ongakhathali wabalandeli bakaJesu. Wayenesibindi, ezimele, ekhuthazela, amathalente akhe nokuqeqeshwa kwakhe kwakungambeka ethubeni lanoma yimuphi umsebenzi. Wayekwazi ukusebenzisa umqondo ngendlela ecacile, kanti nangokubhinqa kwakhe wayengahlazisa noma ubani ophikisana naye. Manje amaJuda asebona lensizwa enesipho esingavamile isizihlanganisa nalabo eyayikade ebahlupha ngaphambili, ishmayela ngegama likaJesu ngaphandle kokwesaba. “Isikhulu sasempini sifela khona empini, kodwa ukufa kwaso akwenezeli mandla esitheni. Kodwa uma umuntu oqgamile ezihlanganisa nempi akade ephikisana nayo, akugcini ngokuthi balahlakelwe labo abashiyayo, kodwa labo azihlanganisa nabo bayazuza kakhulu. USawulu wase Tarsu, esendleleni eya eDamaseku, kwakunokwenzeka ashaywe uNkulunkulu ngokufa, okwakungenza kudambe kakhulu ukuhlushwa kwamaKrestu. Kodwa uNkulunkulu ekuhlakanipheni kwaKhe akagcinanga ngokuphephisa impilo kaSawulu, kodwa wamphendula, kanjalo wasusa iqhawe ohlangothini lwesitha, laya ngakolukaKrestu. Njengomuntu oyigagu lokukhuluma nokucubungula izinto, uPawulu ngokuzimisela kwakhe nesibindi, wayenalazo zimpawu ezazidingeka ebandleni elifufusayo.”—Ellen G. White, *The Acts of the Apostles*, p. 124.

Imibuzo Yokuxoxisana:

- 1. Singafunda sifundo sini ekuthini abanye ababephikisana noPawulu ngendlela enamandla kakhulu kwaku amaJuda akubo ayekholwa kuJesu?**
- 2. Ungawamela kanjani amaqiniso okukholwa, kodwa ngaso lesa sikhathi uqiniseke o**
- 3. ukuthi awulwi noNkulunkulu?**

Ngokufingqiwe:

Ukuhlangana kukaSawulu noJesu ovukile endleleni eya eDamaseku kwaba ukuguquka kwezinto empilweni yakhe naseklandweni webandla elifufusayo. UNkulunkulu waguqula lowo owayehlupha ibandla wamenza umphostoli waKhe okhethekile, ozohambisa ivangeli kwabezizwe. Isenzo sikaPawulu sokungenisa abezizwe ebandleni ngokukholwa kwabo kuphela, kwaba yinto elukhuni ukwamukeleka kwabanye ngaphakathi ebandleni — okuyinto eyisibonelo esinamandla sokuthi imibono emidala ingaphazamisa kanjani umsebenzi wethu.

