

## Ukuguquka KukaPawulos



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### SABATHA EMVAKWEMINI

#### Fundela Isifundo Sale Veki:

IZenzo 26:9–11, Dut. 21:23, IZenzo 9:1–20, 1 Kor. 9:1, Gal. 1:1, IZenzo 9:20–30.

#### Indima Yenkumbulo:

“Yiya; ngokuba lowo usisitya esinyuliweyo ndim, sokuphatha igama lam emehlweni centlanga, nookumkani, kwanoonyana bakaSirayeli” (IZenzo 9:15).

**U**kuguquka kukaSawule (owaba nguPawulos) kwaba sesinye seziganeko ezabalaselayo embalini yebandla labapostile. Ukubaluleka kukaPawulos, phofu, kudlula ngaphaya kokuguquka kwakhe, kuba uPawulos ngokuqinisekileyo yayingekuphela kwakhe utshaba lwebandla olwaba ngumKristu wenene. Endaweni yoko, umba uhambelana noko waphela ekwenza ngenxa yevangeli. UPawulos wayengumchasi ongalungisekiyo kumakholwa okuqala, kwaye ingozi awayenokuyenza kwibandla eliselula yayingathetheki. Wayenokuzimisela kwakunye nenkxaso yomthetho ukuba atshabalalise ibandla. Kanti ke, wasabela ngokuthembeka kubizo lukaThixo xa wayesendleleni esinga eDamasko waza waba ngoyena mpostile mkhulu. “Ukusuka phakathi kwabona batshutshisi bakrakra nabangenakuzisola bebandla likaKristu, kwaphuma owaba nguyena mkhuseli unesakhono kakhulu nomvakalisi wevangeli onempumelelo.”—Ellen G. White, *Sketches from the Life of Paul*, p. 9. Izenzo zikaPawulos zangaphambili zokutshutshisa ibandla lasekuqaleni zahlala zimnika ingqondo yokungafaneleki, nangona wakwazi ukuthi, ngoluvo olunzulu kakhulu, unombulelo kuba inceba kaThixo kuye yayingelilo ilize. Ngokuguquka kukaPawulos, ubuKristu baguquka ngonaphakade.

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## Umtshutshisi Webandla

UPawulos wayengumYuda womGrike. Wazalelwa eTarso, undlunkulu waseKilike (IZenzo 21:39). Noko sekunjalo, ngandlela ithile waphuma ecaleni kubungqola bobuGrike kuba waziswa eYerusalem, apho waya wafunda phantsi kukaGamaliyeli (IZenzo 22:3), eyona titshala yomFarisi enempebelelo ngelo xesha. NjengomFarisi, uPawulos wayeyibambe ngamandla inkolo, nangona ulangazelelo lwakhe lwalufikelela ekubaxeni (Gal. 1:14). Yiyo le nto wakhokelela ekufeni kukaStefano waza waba phambili ekutshutshiseni.

**Funda: IZenzo 26:9–11. Wazichaza njani uPawulos izenzo zakhe zokulwa nebandla?**

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Uthi uPawulos kwenye indawo, igospile yayisisikhubekiso kumaYuda (1 Kor. 1:23). Ngaphandle koko, into yokuba uYesu wayengangeni koko kwakulindelwe ngamaYuda okwakunguMesiya ongukumkani, babengakwazi konke ukuyamkela ingcinga yokuba Lowo wafa emnqamlezweni yayinokuba nguMesiya kaThixo, kuba isiBhalo sisithi, wonke othe waxhonywa emthini uphantsi kwesiqalekiso sikaThixo (Dut. 21:23). KumaYuda, ke ngoko, ukubethelelwa emnqamlezweni kona ngokwako kwakuyimpikiswano embi kakhulu, isibonakalaliso esicacileyo sokuba ibango lebandla ngoYesu lalibubuxoki. IZenzo 9:1, 2 zibonisa uSawule waseTarso esilwa namakholwa. IDamasko yayisisixeko esibalulekileyo kwisithuba se-150 seemayile kumntla weYerusalem, saye sasinabemi abaninzi abangamaYuda. AmaYuda awayehlala ngaphandle kwelakwaYuda ayehlangene eliqilima phantsi kolawulo olwaluseYerusalem (iSanhedrin), kwaye kukho izindlu zesikhungu ezazingamaziko enxaso asekuhlaleni. Lwalukho unxibelelwano olwalumi luqhubeka phakathi kweSanhedrin nabahlali abo ngeencwadi ezazihanjiswa yishalialah, “othunyiweyo” (igama elisuka kwisiHebhere ushalah, “ukuthuma”). Ishalialah yayingumthunywa oligosa elinyulwe ngokwasemthethweni yiSanhedrin ukuba lenze umsebenzi wenkolo. Xa uPawulos wayecela umbingeleli omkhulu, umongameli weSanhedrin, ukuba amnike iincwadi eziya kwizindlu zesikhungu eDamasko, waba yishalialah, enegunya lokubamba nabaphi abalandeli bakaYesu abazise eYerusalem (thelekisa neZenzo 26:12). EsiGrikeni, igama elifana noshalialah nguapostolos, igama ekuphuma kulo umpostile. Ngoko ke, phambi kokuba abe ngumpostile kaYesu Kristu, uPawulos waba ngumpostile weSanhedrin.

**Wagqibela nini ukuba semfuthweni wokuchasa (okanye ukuxhasa) into uze uthi kamva uyijike ingqondo yakho ngakuyo? Sifundo sini osifumanayo kula mava?**

## Endleleni Esinga eDamasko

**Funda: IZenzo 9:3–9. Kwenzeka ntoni kuPawulos ngexesha esondela eDamasko? Abaluleke ngantoni amazwi kaYesu kwiZenzo 9:5 (bona nakwiZenzo 26:14)?**

Kwathi xa uPawulos namahlakani akhe besondela eDamasko, kwenzeka into ebingalindelekanga: emini emaqanda kwabakho ukubengezela okukhulu kokukhanya okuphuma ezulwini kwaza kwabakho ilizwi elithethayo. Yayingenguwo umbono nje lo ngokwengqondo yokuprofeta kodwa yayikukubonakala kobuThixo, okwakubhekene ngqo noPawulos. Amaqabane akhe akubona ukukhanya; kodwa nguPawulos yedwa owaba yimfama; baliva ilizwi; kodwa nguPawulos yedwa owaliqondayo. Ukukhanya kwakububuqaqawuli obungcwele bukaYesu ovukileyo, owabonakala ngokwaKhe kuPawulos ngaloo mzuzu (IZenzo 22:14). Kwenye indawo uPawulos uxininisa ukuba wambona uYesu, nto leyo emenza alingane neShumi elinambini njengengqina lokuvuka kwaKhe kwanegunya lobupostile (1 Kor. 9:1, 15:8). Kwintetho elandelayo yabo bebobabini noYesu, uPawulos wachaneka ngokupheleleyo ngaphezu kokukhanya. UPawulos woyisakala ngokupheleleyo ukuba, ngokuhlasela abalandeli bakaYesu waseNazarete, wayekwenza oko kumsebenzi kaThixo wokuhlambulula ubuYuda kwingozi nokreco oloyikekayo. Okwammangalisayo, phofu, akanelanga kufunda kuphela ukuba uYesu uyaphila, kodwa nokuba ngokungcungcuthekisa abakholelwa kuYe, wayehlasela uYesu ngokwaKhe. Xa wayethetha noSawule, uYesu wasebenzisa intetho eqheleke ngokweqhalo, enokuba yayiphuma kumaGrike, ethi: “Wenzakala ukhaba iimviko nje” (IZenzo 26:14). Lo ngumfanekiso wenkomo ezenzakalisa ngokubalekela kwiintonga ezibukhali ezisetyenziswa ukuyiqhuba. Isuka yenzakale kakhulu ngokwenza oko. Le ntetho inokwalatha kwidabi elisengqondweni kaPawulos—iBhayibhile ikuchaza oku njengokusebenza kukaMoya Oyingcwele (Yohane 16:8–11)—okuthi kubuyele emva koko kwenzeka kuStefano. “USawule wayethabathe inxaxheba ebaluleke kakhulu etyaleni nasekugwetyweni kukaStefano, baza ubungqina obothusayo bobukho bukaThixo engakuStefano bamkhokelela uSawule ukuba abuthandabuze ubulungisa bendlela awayilandelayo ukuchasa abalandeli bakaYesu. Inqondo yakhe yayiphazamisekile kakhulu. Ekubhidekeni kwakhe, wabhenela kubantu awayethembele kakhulu ekubeni nobulumko kunye nokuba nombono kwabo. Izizathu ezabekwa ngababingeleli nabaphathi, ekugqibeleni, zamoyisela ekuthini, uStefano wayengumnyelisi, nokuba, uKristu owayeshunyayelwa ngumfundi owabulawayo wayelibhedengu, nokuba abo babebambe izikhundla ezingcwele ngokwenene babenyanisile.”—Ellen G. White, *IZenzo Zabapostile*, pp. 112, 113.

**Kutheni le nto kubalulekile ukusiphulaphula isazela sakho?**

## Utyelelo LukaHananiya

Wathi akuqonda ukuba uthetha noYesu ngokwaKhe, uSawule wabuza umbuzo owawuza kumnika uYesu ithuba awayelifuna [uYesu]: “Ndithini na, Nkosi?” (IZenzo 22:10). Umbuzo ubonisa ukutyumka ngenxa yezenzo zakhe zaloo mzuzu, kodwa okubaluleke kakhulu, ubonisa intumekelelo epheleleyo yokuvumela ukukhokelwa nguYesu ebomini bakhe ukususela ngoko. Akuba esiwe eDamasko, uSawule walindela imiyalelo elandelayo. KwiZenzo 9:10–19, iBhayibhile iveza indlela iNkosi eyayisebenza ngayo ukumlungiselela uSawule waseTarso ubomi bakhe obutsha engumpostile uPawulos. Embonweni, uYesu wanika uHananiya umsebenzi wokuhambela uSawule abeke izandla zakhe phezu kwakhe ukuze abuyisele ukubona kwakhe. UHananiya, kodwa, wayesele esazi ukuba ungubani uSawule, nokuba bangakanani abazalwana bakhe abava ubunzima bada balahlekwa nabubomi babo ngenxa yakhe. Wayesaziswe kakuhle nesizathu sokuba uSawule abe useDamasko, ngenxa yoko, ngokuqinisekileyo, akazange athande ukuba apho abe lixhoba lokuqala likaSawule. Ukuziziliza kwakhe kwakuqondakala. Kanti ke, into awayengayazi uHananiya yeyokuba loo Sawule wayesanda kuhlanguka noYesu ngendlela eyaguqula ubomi bakhe ngonaphakade. Wayengazi ukuba, endaweni yokuba abe usasebenzela iSanhedrin, uSawule—into eyamkhwankqisayo uHananiya—wayesanda kubizwa nguYesu ukuba asebenzele Yena, nto leyo eyayithetha ukuba wayengasenguye umpostile weSanhedrin kodwa waye esisixhobo esinyulwe nguYesu ukuba ahambise igospile kumaYuda nabeeNtlanga.

**Funda: Galatians 1:1, 11, 12. Lithini ibango elilodwa alenzayo uPawulos malunga nobizo lwakhe lokuba ngumpostile?**

KumaGalati, uPawulos umi kwinto yokuba wafumana isigidimi nokuba ngumpostile kuphuma ngqo kuYesu Kristu, kungekho emntwini. Oku akuyigaty indawo eyadlalwa nguHananiya kubizo lwakhe. Xa wayemhambele, uHananiya yena wayesenza umyalelo awayesele ewufumene uSawule kuYesu ngokwaKhe endleleni eya eDamasko. Inyaniso yeyokuba, ukuguquka kobomi bukaSawule bakhawuleza kangangokuba kwakungekho senzo samntu sinokubalelwa kuko. Kuphela kukungenelela kwezulu okunokuchaza indlela, oyena mchasi uzimiseleyo kaYesu, awathi ngequbuliso wamkela uYesu njengoMsindisi neNkosi, eshiya konke—iinkolo anazo, ukuphakama, umsebenzi—ngasemva, abe ngoyena mpostile uzinikeleyo nonengeniso enkulu.

**Zeziphi iindlela ethi inguqukuko kaSawule ibonise ukusebenza kobalalo lukaThixo olumangalisayo? Yintoni onokuyifunda kweli bali ngokubhekiselele kwabo, ngokukokwakho, othandabuzayo ukuba bangaze beze enkolweni eyinyaniso?**

## Ukuqala Komsebenzi KaPawulos

UZenzo 9:19–25 usinika imbono yokuba, emva kokuguquka kwakhe, uPawulos wahlala eDamasko ixesha elithile ngaphambi kokuba abuyele eYerusalem (IZenzo 9:26). KumaGalati 1:17, kunjalo, uPawulos wongeza ukuba, ngaphambi kokuba abuyele eYerusalem waya eArabha, apho kubonakala ukuba wahlala esekhusini ixesha elithile. “Elapha, kubulolo basentlango, uPawulos wayenexesha elininzi lokufunda nokucamngca ngokuzolileyo.”—Ellen G. White, *IZenzo Zabapostile*, p. 125.

**Funda: IZenzo 9:20–25. ULuka uwuchaza njani umsebenzi kaPawulos eDamasko? Wahamba kakuhle kangakanani?**

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Ungomo wokuqala kaPawulos xa wayesuka eYerusalem ephethe iincwadi zombingeleli omkhulu yayingamakholwa amaYuda ekucingwa ukuba ayefumana ukhuseleko ezindlwini zesikhungu zaseDamasko (IZenzo 9:2). Ngoku, akuba ebuyile eArabha, ekugqibeleni waya kwizindlu zesikhungu, engayi kubamba makholwa kodwa eyokwandisa inani lawo; engayi kuthetha kakubi ngoYesu ngelithi wayelibhedengu kodwa eya kuthetha ngaYe njengoMesiya wakwaSirayeli. Kunokuba kwenzeka ntoni ezingqondweni zabo, babeve kuphela ukuba ungomnye wabatshutshisi, xa ngoku bemva engqina ngoYesu? Babengathini, ngaphandle kokuba basuke bamangale ukuba kwenzeka ntoni kuSawule waseTarso noko wayekwenzela ibandla? (Ngokuqinisekileyo, abazange babe nayo ingqondo yempembelelo awayeza kuba nayo lo usanda ukuguquka!) bengakwazi ukumphikisa uPawulos, abanye babachasi bakhe baceba ukuba bambulale. Ingxelo kaPawulos yesi siganeko (2 Kor. 11:32, 33) ibonisa ukuba abachasi bakhe bamhleba kumagunya asekuhlaleni ukuze kufezwe injongo yabo. Noko kunjalo, ngoncedo lwamakholwa, uPawulos wakwazi ukusindiswa ngengebazi, mhlawumbi ngefestile kwindlu eyayikudonga lwesixeko.

UPawulos wazi kwasekuqaleni ukuba wayeza kujongana neningeni (IZenzo 9:16). Inkcaso, intshutshiso, ukuphatheka kakubi okuvela kwiindawo ezahlukeneyo kwakuza kuba yinto eqhelekileyo kumsebenzi awuthnyiweyo, kodwa kwakungekho nto yayiza kulushukumisa ukholo lwakhe okanye ingqondo yomsebenzi, sezikho ezo nzima nezilingo awayejongene nazo ngendlela ephathekayo kuyo yonke indawo awayesiya kuyo kubomi bakhe obutsha kuKristu (2 Kor. 4:8, 9).

**Sekukho amadabi nenkcaso, uPawulos akazange oyiswe, ayeke. Singakufunda njani thina ukwenza ngokunjalo xa kufika enkolweni—oko kukuthi, sizingisa njani phakathi kwezityhafiso nenkcaso?**

## Ukubuyela eYerusalem

Akuba esindile eDamasko, uPawulos wabuyela eYerusalem okokuqala kususela ukuba wayeyishiye engumtshutshisi. Oku kwenzeka kwiminyaka emithathu emva kokuguquka kwakhe (Gal. 1:18). Kwakungekho lula ukubuya kwakhe, njengoko wayejongene neengxaki ngaphakathi nangaphandle kwebandla. .

**Funda: IZenzo 9:26–30. Kwenzeka ntoni kuPawulos akuba efike eYerusalem?**

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eYerusalem, uPawulos wazama ukuhlangana nabapostile. Nangona ngelo xesha wayesele engumKristu iminyaka emithathu, iindaba zokuguquka kwakhe ezavakala zingakholeleki kangangokuba abapostile, njengoHananiya owayengaphambi kwabo, babe nesikrokro. Babesoyika hleze kuthi kanti lelinye iqhinga elicetywayo. NguBharnabhasi, umLevi waseSipro, (IZenzo 4:36, 37), ngoko umGrike, owakuchithayo ukungavumi kwabapostile waza wamazisa uPawulos kubo. Nabo, bamangaliswa yinto uThixo awayenzayo kuPawulos; ngako nje ukuba baqonde ukuba wayenyanisekile.

Ukuxhathisa okunjalo, phofu, kwakungasayi kuze kuthi shwaka ngokupheleleyo, ukuba kwakungesiso isizathu sezenzo zangaphambili zokutshutshisa ibandla, kanti nasemva koko ngenxa yokushumayela kwakhe iindaba ezilungileyo. Njengakwimeko kaStefano, amakholwa akwaYuda, kuquka nabapostile, bathabatha ixesha ukukuqonda ukufikelela kwizwe lonke kwenkolo yobuKristu, inkolo engamilanga kuhlelo lwamadini eTestamente eNdala, ngakumbi kucwangciso lwemibingelelo, eyalahlekwa lixabiso layo ekufeni kukaKristu emnqamlezweni. Olona lwalamano lusondeleyo lukaPawulos nebandla lakwaYuda kwakuya kusoloko kungamakholwa amaGrike: ngaphandle kukaBharnabhas ngokwakhe, kwakukho noFilipu, omnye wabasiXhenxe (IZenzo 21:8), noMnaso, naye ongowaseSipro (IZenzo 21:16). Kwiqela leminyaka emva koko, iinkokeli zebandla eYerusalem zaziza kumtyhola uPawulos ngokushumayela imfundiso enye naleyo yayishunyayelwe nguStefano ngaphambili (IZenzo 21:21).

Ngexesha leentsuku ezilishumi elinesihlantu awayehleli eYerusalem (Gal. 1:18), uPawulos wagqiba ukuba abelane ngeendaba ezilungileyo naloo maYuda angakholwayo awayevuke achasa uStefano ngaphambili. NjengakuStefano, amalinge akhe ahlangatyezwa ngenkaso eluqilima, eyayithembisa ukumbulala. Embonweni, uYesu wamxelela ukuba ayishiye iYerusalem ukuze akhuseleke (IZenzo 22:17–21). Ngoncedo lwabazalwana, waya kwisixeko saseKesareya waza wasuka apho waya eKiliki, apho wahlala khona iminyaka eliqela ngaphambi kokuba aqale iihambo zakhe zovangelo.

## Ukufunda Ngakumbi:

“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.”—Ellen G. White, *IZenzo Zabapostile*, p. 124. “UKristu wayeyalele ukuba abafundi baKhe bahambe bafundise zonke iintlanga; kodwa iimfundiso zangaphambili abazizuka kumaYuda zakwenza kwanzima kubo ukuwaqonda ngokupheleleyo amazwi eNkosi yabo, baza ngenxa yoko basuka kade ukuwenza. Babezibiza ngokuba bangabantwana baka-Abraham, bazibona bezindlamafa zesithembiso sezulu. Kwada kwaba yiminyaka emininzi emva kokuba iNkosi inyukile, xa zathi iingqondo zabo zavuleka kakhulu ukuba ziwaqonde ngokucacileyo injongo yamazwi kaKristu, angokuba kufuneka besebenzele ukuguquka kwazo iiNtlanga kwakunye namaYuda.”—Ellen G. White, *Sketches From the Life of Paul*, p. 38.

## Imibuzo Yokuxoxwa:

1. Gxilani ngakumbi kumbuzo kaYesu kuPawulos endleleni eya eDamasko: “Unditshutshiselani na?” (IZenzo 9:4, NRSV). KuPawulos, lo mbuzo wawukukubonisa ukuba uYesu waseNazarete ngokwenene wayevukile kwabafuleyo. Ngaphezu koko, wawukwaluphawu lwasemoyeni olwalukho phakathi kukaYesu nebandla laKhe (bona nakuMat. 25:34–45). Okuthethwayo kucacile: konke ukulimaza okwenziwa ebandleni kukulimaza okwenziwa kuYesu ngokwaKhe. Ngokwendlela ephathekayo, kuthetha ntoni oku kuthi namhlanje?
2. Ukungqina ngoYesu kuquka ukuphatheka kakubi ngenxa kaYesu. Asiyiyo ingozi into yokuba igama lesiGrike “ukungqina” (ukufelukholo) lwahlanganiswa “nokufelukholo.” Kukuthini ukuva ubuhlungu ngenxa kaYesu?
3. IsiLatini sinentetho endala ethi, Credo ut intelligam, ethetha ukuthi, “Ndiyakholwa ukuze ndiqonde.” Isinceda njani le ngcamango ukuba sikuqonde oko kwenzeka kuSawule waseTarso? Oko kukuthi, ngaphambi kokuguquka kwakhe, ngaphambi kokuba abe likholwa kuYesu, wayengaqondi. Kwaba kuphela emva kokuba eguqukile awathi wakwazi ukuqonda. Sifundo sini esisifumanayo koku [esinokusinceda] kumaxesha esithi sizifumane sinoxinzelelo ngenxa yabo bangakholwayo ziinyaniso nangona zibonakala zicace kangaka kuthi?