

Uhambo Lokuqala Lovangelo LukaPawulos



SABATHA EMVAKWEMINI

Fundela Isifundo Sale Veki:

IZenzo 13, 2 Kor. 4:7–10, Roma 10:1–4, Roma 3:19, IZenzo 14:1–26, Roma 9–11.

Indima Yenkumbulo:

“Makwazeke ngoko kuni, madoda, bazalwana, ukuba ngaye lowo kuxelwa kuni uxolelo lezono; nakuzo zonke izinto ebingenako ukugwetyelwa nikhululeke kuzo ngomthetho kaMoses, bonke abakholwayo bayagwetyelwa ngaye yena lowo” (IZenzo 13:38, 39).

Ngokuqinisekileyo, kwakufuneka igospile iyile eziNtlangeni nakumaYuda. Esi yayisisigidimi awathi amaKristu amaYuda, ngokucothayo kodwa ngokuqinisekileyo, aqala ukusibamba. Ingxelo yethu ecacileyo ngeeNtlanga ezazingena kwinkolo ngobuninzi yayame kwa-Antiyokwe. Ngamanye amazwi, kukwa-Antiyokwe apho ibandla lokuqala lamaKristu lasekwa khona, naxa nalo lalineqela elikhulu lamakholwa amaYuda (Gal. 2:11–13). Ngenzondelelo yokuvangela kwabaseki balo kunye negalelo elitsha elabakho ngokufika kukaBharnabhas noPawulos, ibandla apho lakhula ngokukhawuleza, laza laba liziko lokuqala elibalulekileyo lobuKristu ngaphandle kwakwaYuda. Eyona nto, kwezinye iinkalo lalidlula nebandla eliseYerusalem.

Bathi abapostile besazinze eYerusalem, iAntiyokwe yaba yindawo yokuzalwa kovangelo lobuKristu. Kwakulapho, kwakunye nenkxaso yamakholwa asekuhlaleni, apho uPawulos wayenduluka khona, kuzo zontathu iihambo zakhe zovangelo. Kwakungenxa yokuzinikela kwabo okwenza ukuba ubuKristu bube yinto uYesu awayeyilangazelela: inkolo yezwe lonke, eyayiza kusasazelwa “kwiintlanga zonke, nezizwe, neelwimi, nabantu” (IsiT. 14:6).

**Funda esi sifundo ukulungiselela iSabatha ka-Agasti 18.*

ISalamise NePafo

KwiZenzo 13, uLuka ubuyisela umboniso kwa-Antiyokwe ukuze aveze uhambo lokuqala lovangelo lukaPawulos, oluthabatha izahluko ezibini zonke (IZenzo 13, 14). Ukusuka apha ukuya ekupheleni kwencwadi, kuqwalaselwa kuPawulos nokusebenza kwakhe eziNtlangeni. Lo ngumzamo wokuqala wovangelo kwiZenzo ocetywe ngenjongo nangocoselelo libandla elinye; kanti, uLuka ubalula ngononophelo ukuba umzamo onjalo wavela kuThixo, hayi ngokucingwa nokucetywa ngamakholwa ngokwawo. Into ithi, sekunjalo, uThixo unako ukusebenza kuphela xa sivuma ukuzibeka kwindawo apho anokusisebenzisa khona.

Funda: IZenzo 13:1–12. Zeziphi iingongoma eziphambili uLuka afuna ukuzicinezela ngokubhekiselele ekusebenzeni kukaBharnabhas noPawulos eSipro?

Ixesha lomthandazo wokuthethelela nokuzila lakhokela ukunduluka kwabavangeli; kule meko, ukubekwa kwezandla kwakujonge ukunikelwa, [okanye ukubekela bucala], okanye ukunikelwa kubabalo lukaThixo (IZenzo 14:26) umsebenzi ophethweyo. Isiqithi saseSipro sikumntla-mpuma wolwandle lweMeditere, kungekude kwa-Antiyokwe. Yayiyindawo efaneleyo ukuba kungaqalwa kuyo, njengoko kungekuphela kuba uBharnabhas wayevela eSipro, kodwa igospile yayisele ifikile kweso siqithi. Kanti, ngokuqinisekileyo, kwakuse kuninzi okufuneka kwenziwe. Ngako nje ukuba bafike eSipro, uBharnabhas noPawulos—noYohane Marko, umzala kaBharnabhas (IZenzo 15:39, Kol. 4:10), owayekunye nabo—bashumayela ezindlwini zesikhungu zaseSalamis. Esi yayisisenzo esiqhelekileyo kuPawulos: ukushumayela kuqala ezindlwini zesikhungu phambi kokuba aye eziNtlangeni. Ngenxa yokuba uYesu wayenguMesiya kaSirayeli, kwakufanelekile kakhulu ukuba kwabelwane namaYuda kuqala ngegospile. Emva kweSalamis, badlulela ngasentshona, beshumayela (siyacinga) endleleni, bada baya kufika kwisixeko esiyintloko, iPafo. Emva koko imbali ijikeleza kubantu ababini: ixhwele lomYuda eligama lalinguBhar-yesu, owayesaziwa ngokuba nguElimas, kunye noSergius Pawulos, irhuluneli yasekuhlaleni ephantsi kweRoma. Ibali linika umzekelo omhle wendlela igospile eyamkelwa ngayo ngeendlela eziphikisanayo: kwelinye icala, inkcaso yayiphandle; kwelinye, yamkelwa ngokunyaniseka naziNtlanga kwezipezulu iindawo. Intetho yeZenzo 13:12 ngokucacileyo, ithetha ngenquku.

Cinga ngendlela yokuba, kule meko, yayingumYuda owachasa inyaniso lo gama iNtlanga yayamkelayo. Kungasinceda njani oku ekuqondeni ukuba, ngamanye amaxesha kunzima ukufikelela kwabo bamanye amahlelo obuKristu “[nge] nyaniso yeli xesha” kunabo bangakholwayo konke?

IAntiyokwe YasePisidi: Indawo Yoku-I

Ukusuka eSipro, uPawulos namaqabane akhe baya ePerga, esePamfili, kunxweme lwasezantsi kweTurkey yanamhlanje. Phambi kokuba banduluke ukuya ePisidian Antioch, uLuka unika ingxelo yeenguqulelo ezimbini ezibalulekileyo: UPawulos uhamba phambili (ukuza kufika apha bekusoloko kukhankanywa uBharnabhas kuqala) aze uLuka ayeke ukusebenzisa igama lesiYuda kuPawulos (“Sawule”) aqale ukusebenzisa u“Pawulos” (IZenzo 13:9). Mhlawumbi oku kwenziwa kukuba, ukususela ngoku, uPawulos uzifumana kakhulu esoloko engqongwe bubuGrike-Roma. KwiZenzo 13:13 kukho ingxelo kaYohane Marko ebuyela eYerusalem. Asixelelwa kwezi ndima ngesizathu esenze ukuba uYohane Marko awushiye umsebenzi. UEllen G. White wabhala esithi, wayejongene noloyiko nokutyhafa ngenxa yobunzima obabuphambi kwabo. “Wothuka ngakumbi uMarko, wapheliswa sisibindi, wala ukubheka phambili, wabuyela eYerusalem.”—*IZenzo Zabapostile*, p. 170. UThixo wayengazanga wathembisa ukuba kuya kuba lula. Kwelinye icala, uPawulos wayesazi kwasekuqaleni ukuba ukusebenzela kwakhe uYesu kwakuza kubandakanya ukubulaleka okukhulu (IZenzo 9:16), kodwa wafunda ukuxhomekeka kumandla kaThixo ngokupheleleyo, kwaye kulapho yayilele khona imfihlelo yamandla wakhe (2 Kor. 4:7–10).

Funda: IZenzo 13:38. Wawusithini owona mongo wesigidimi sikaPawulos kwindlu yesikhungu yakwa-Antiyokwe?

UZenzo 13:16–41 unentshumayelo yokuqala kaPawulos ebhaliweyo kwiTestamente eNtsha. Phofu yayingeyiyo intshumayelo yokuqala awayenzayo, kwaye akuthandabuzeki ukuba imele kuphela isishwankathelo soko wakuthethayo. Intshumayelo yahlulwe yazizigaba eziphambili ezithathu. Iqala ngeenkolo ngeenkolo ekuvunyelwana ngazo ngoSirayeli onyuliweyo nguThixo kwakunye nokuba ngukumkani kukaDavide. (IZenzo 13:17–23); le ndawo ijonge ukumisela indlela yokuqhagamshelana nabaphulaphuli bakhe. Okulandelayo, iveza uYesu ekukuzaliseka kwezithembiso zikaThixo zenzala kaDavide enokuzisa usindiso kuSirayeli (IZenzo 13:24–37). Indawo egqibelayo isisilumkiso ngasekwaleni usindiso olunikwa nguYesu (IZenzo 13:38–41). Incopho yentshumayelo ziindima yama-38 neyama-39, evalele umongo wesigidimi sikaPawulos ngokugwetyelwa. Uxolelo nokugwetyelwa zizinto ezifumaneka ngoYesu kuphela, hayi ngomthetho kaMoses. Le ndawo ayithi umthetho wapheliswa. Into eyenzayo kukuphakamisa ukungakwazi kwawo ukwenza oko kulindelwe ngamaYuda ukuba ukwenze, ebizwa ngokuthi, kukugwetyelwa (Roma 10:1–4). Ilungelo elinjalo likuYesu Kristu kuphela (Gal. 2:16).

Kuthetha ukuthini ukuthi usindiso lufumaneka ngoYesu kuphela? Ukuhlanganisa njani ukufuneka kokuba kugcinwe umthetho wokuhle kukaThixo nento yokuba umthetho awukwazi ukugwebela?

IAntiyokwe YasePisidi: Indawo Yesi-II

UZenzo 13:38, 39, ubeka umba wokungakwazi komthetho ukugwebela, imbono yemfundiso ebalulekileyo. Seyikho injalo imo ebophelelayo yemithetho yokuziphatha, umthetho awunako ukuzisa ukugwetyelwa kuba ungenako ukuveza ukuthobela okugqibeleleyo kwabo bawugcinayo (IZenzo 15:10, Roma 8:3). Nokuba umthetho ubunako ukuveza ukuthobela okugqibeleleyo kuthi, oko kuthobela kugqibeleleyo akunako ukucamagushela izono ezidlulileyo (Roma 3:19; Gal. 3:10, 11). Yiyo le nto ukugwetyelwa kunganako ukuba ngumvuzo, nakancinane. Singakufumana kuphela ngokholo kumbengelelo ocamagushelayo kaYesu (Roma 3:28, Gal. 2:16), isipho esingasifanelanga. Nokuba kungasembindini kangakanani ebomini bethu bobuKristu, ukuthobela akusokuze kusamkelise umvuzo wokusindiswa.

Funda: IZenzo 13:42–49. Isikhungu sasamkela njani isigidimi sikaPawulos?

Nangona yaba lukhuni indlela uPawulos awasigqiba ngayo isigidimi sakhe, indlela abasabela ngayo abaninzi endlwini yesikhungu yaba yentle kakhulu. Sekunjalo, ngeSabatha elandelayo izinto zatshintsha ngamandla kakhulu. Kuyabonakala kakhulu ukuba “amaYuda” awayesala isigidimi seendaba ezilungileyo ayeziinkokeli zendlu yesikhungu, ezo zazimele ubuYuda basemthethweni. ULuka ubutyabeka ubukrwada babo ngakuPawulos emoneni ababe nawo. Kwilizwe lakudala, imiba eliqela yobuYuda, njengokunqula uThixo omnye, indlela yokuphila, neSabatha ngokwayo, zizinto ezanika umtsalane phakathi kwabangengawo amaYuda, abaninzi kubo abazimanya nenkolo yamaYuda bengamaYuda awamkelelwe ebuYudeni. Ulwaluko, phofu, lwalusisithintelo esiqinileyo kwabangengawo amaYuda, njengoko sasibonwa sisisenzo esikrwada nesicaphukisayo. Isiphumo soko, zazininzi iiNtlanga ezazisiya ezindlwini zesikhungu ukuya kunqula uThixo kodwa zingaguquki ngokufanelekileyo ukuba zingene ebuYudeni. Aba babesaziwa njengabantu “abamoyikayo uThixo,” kwaye, inokuba yayingaba bantu bamoyikayo uThixo, kunye nabangena ebuYudeni, bendlu yesikhungu sakwa-Antiyokwe (IZenzo 13:16, 43) abanceda ukusasaza isigidimi phakathi kwabantu jikelele, baza beza ngobuninzi babo. Ukuba nokukwazi ukuxhamla usindiso ngaphandle kokuba kubanjelelwe ebuYudeni kuqala, ngokuqinisekileyo, kwaba nomtsalane, ngendlela eyodwa, kwabaninzi.

Oku kunceda ekuchazeni umona weenkokeli zamaYuda. Phofu ke, ngokwala igospile, zazinganeli kuzikhupha ngaphandle zona ngokwazo, kusindiso lukaThixo, kodwa zazikwakhulula noPawulos noBharnabhas ukuba base ingqondo yabo yonke eziNtlangeni. Zona iiNtlanga zazivuya zimfumisa uThixo ngokuzifaka kwicebo laKhe losindiso.

EIkoniyo

Phantsi kwempembelelo yeenkokeli zamaYuda kwa-Antiyokwe, amagunya asekuhlaleni aphemba umlilo kwisixuku sabantu ukuchasa Pawulos noBharnabhas. Baya babaleka bayishiya idolophu (IZenzo 13:50). Noko kunjalo, abafundi babezaliswe luvuyo nanguMoya Oyingcwele (IZenzo 13:52). Abavangeli basuka babheka kwisixeko saseIkoniyo.

Funda: IZenzo 14:1–7. Saba yintoni isiphumo sokusebenza kukaPawulos noBharnabhas eIkoniyo?

EIkoniyo, uPawulos noBharnabhas baqhubeka nesiko labo lokuthetha kuqala namaYuda ngaphambi kokuya eziNtlangeni. Intshumayelo kaPawulos kwa-Antiyokwe (IZenzo 13:16–41) inika esona sizathu sokubeka amaYuda kuqala kulungiselelo lwabo: ukunyulwa kukaSirayeli, nako konke okuqulathwe kuko (Roma 3:2; 9:4, 5), nokuzalisekisa kukaThixo isithembiso saKhe soMsindisi ophuma kumnombo kaDavide. Sele kusenzeka ukuba amaYuda amaninzi azale iindaba ezilungileyo, uPawulos akazange alilahle ithemba lokuguquka kwebathu elibonakalayo lamaYuda. KumaRoma 9–11, uPawulos ukubeka kucace ukuba “asingabo bonke abaphuma kuSirayeli abangamaSirayeli” (Roma 9:6) nokuba kuphela ngenxa yenceba kaThixo ukuba amanye amaYuda akholwe. UThixo akabalahlanga abantu baKhe, kodwa “nakweli xesha lakalokunje, kukho amasalela ngokonyulo lobabalo” (Roma 11:5). UPawulos waqhubeka eshumayela igospile eziNtlangeni, nangona wayekholwa ukuba, ngenye imini maninzi amaYuda aya kuza ekukholweni kuYesu. “Ingxoxo kaPawulos kumaRoma 9–11 inika inkcazo eyongezekileyo kwicebo lokuvangela alilandelayo kwibali leZenzo, aze ajongane naso sonke isizukulwana samaKristu nokubaluleka kwasekwazini ngoThixo ukusa ubungqina kumaYuda angakholwayo.”—David G. Peterson, *IZenzo Zabapostile* (Grand Rapids: Eerdmans, 2009), p. 401. Imeko yayingahlukanga kakhulu kuleyo yakwa-Antiyokwe. Ukusabela kokuqala kwamaYuda nabeeNtlanga kwigospile kaPawulos kwakukuhle kakhulu, kodwa aphinda amaYuda angakholwanga, mhlawumbi iinkokeli zamaYuda zosapho lwamakholwa lwasekuhlaleni, azixhokoxa iNtlanga azityhefa iingqondo zazo ukuba zibachase abavangeli, zabangela ukwahlukana phakathi kwabantu. Ngeli xesha abachasi beceba ukuhlasela nokubulala ngokungekho mthethweni uPawulos noBharnabhas, aba bavangeli babini bagqiba ukuba bayishiye idolophu baye kwelandelayo.

Ngaphezu kokuziva nje iindaba ezilungileyo, abantu abangamaYuda, badinga ukuzibona ziphilwa phakathi kwabo bazibiza ngegama likaYesu. Ukuba unabantu oqhelene nabo abangamaYuda, bubungqina obunjani obanika bona?

EListra NaseDerbe

Indawo elandelayo abaya kuyo uPawulos noBharnabhas kuseListra, ilali esitheleyo kwishumi elinesibhozo leemayile (phantse ama-29 ekhilomitha) kumzantsi-ntshona weLkoniyo. Nangona bachitha ixesha elithile apho (IZenzo 14:6, 7, 15), uLuka unika ingxelo yebali elinye kuphela kwanokuhluma kwalo: ukuphiliswa kwendoda eyayingumlwelwe, enokuba yayingqiba, eyayinesifo kwasekuzalweni kwayo.

Funda: IZenzo 14:5–19. Indlela abasabela ngayo kuPawulos iyityhila njani imeko yokukekelela ekugazini ababekuyo abantu?

Isihlewele sathabatheka kakhulu ngummangaliso owenza ukuba baphazame ngokuthi uPawulos noBharnabhas bangoothixo—uBharnabhas nguZeyusi, uthixo omkhulu kwimfumba yoothixo bamagrike, aze uPawulos abe nguHerme, osebenza noZeyusi nokwasisithethi sakhe. Eyona nto, abantu babefuna ukubenzela imibingelelo. Imbongi yesiLatini uOvid (43 B.C.–A.D. 17/18) ngaphambili wayebhale intsomi ngaba thixo babini ababezimilise okwabantu abatyelele idolophu ekwakulo mmandla (“iinduli zaseFrigi”) befuna indawo yokuphumla. Ngokwentsomi, isibini sabantu abadala ababethobekile, sabaphatha ngothando nangobubele; bona abanye abantu babengabakhathalele. Ngenxa yothando nobubele babo ngakwezi ndwendwe zingaziwayo, indlu yesi sibini yaguqulwa yayitpile baza bona baba ngababingeleli, yaza yona idolophu yonke yatshatyalaliswa (Metamorphoses 611–724). Xa kukho ibali elinjalo elalijikeleza kulo mmandla, ayimangalisi indlela abantu abawamkela ngayo ummangaliso kaPawulos. Ibali eli likwanceda ukuchaza ukuba kungani isihlewele sicinga ukuba abavangeli bangabo thixo babini, kodwa abanguye uAsklepiyo, umzekelo, uthixo wokuphilisa. UPawulos noBharnabhas, noko kunjalo, bakwazi ukukunqanda ukunqulwa kwabo okungekuko. Ekupheleni, abanye babachasi abaphuma kwa-Antiyokwe naseLkoniyo badala utshintsho lwemeko olupheleleyo, waza uPawulos waxulutywa ngamatye washiywa kucingwa ukuba ufile.

Funda: IZenzo 14:20–26. UPawulos noBharnabhas baluqgibela phi uhambo lwabo? Yintoni abayenzayo xa bebuya?

UPawulos wathi: “Simelwe kukuphumela ezimbandezelweni ezininzi, ukungena ebukumkanini bukaThixo” (IZenzo 14:22). Kuthetha ukuthini oko? Ingaba wena, mhlawumbi, wakha wanawo la mava alento ayithethayo apho? Okubaluleke kakhulu, ungakufunda njani ukukhula elukholweni kuzo naziphi “iimbandezelo” ojongene nazo?

Ukufunda Ngakumbi:

“Ngexesha lokuphila kwaKhe uKristu emhlabeni, wayezama ukuwakhupha amaYuda ekubeni ngabantu abazimele bodwa. Ukuguquka komthetheli-khulu nomfazi ongumSirofenikikazi kwakuziziganeko zokusebenza kwaKhe ngaphandle kwabantu ababalwa njengabakwaSirayeli. Lalifikile ngoku ixesha lomsebezi oshushu noqhube kayo phakathi kweeNtlanga, nalapho igospile yamkelwa ngovuyo luninzi lwabantu basekuhlaleni, bamzukisa uThixo ngokukhanya kwenkolo echubekileyo. Ukungakholwa nenkohlakalo yamaYuda akuzange kuyisunduzele ecaleni injongo kaThixo; kuba uSirayeli omtsha wamiliselwa kumthi womnquma omdala. Izindlu zavalwa ngakubapostile; kodwa izindlu zabantu zavulwa gengelele ukuba bazisebenzise, nezakhiwo zikawonke-wonke eziNtlangeni zasetyenziselwa ukushumayela ilizwi likaThixo.”—Ellen G. White, *Sketches From the Life of Paul*, p. 51. “Kuwu wonke amalinge abo okuvangela, uPawulos noBharnabhas bafuna ukulandela umzekelo kaYesu wokuzibingelela ngentumekelelo, nangokusebenzela imiphfumlo ngokuthembeka nokuzimisela. Bephaphamile, benenzondelelo, bengadinwa, abazange baziyekele kwabakunqwenelayo okanye kubomi bokuphola kwabo, kodwa bathi ngokuxhalaba, besemthandazweni, besebenza bengaphumli, bayihlwayela imbewu yokholo. Kuwu wonke amalinge abo okuvangela, uPawulos noBharnabhas bafuna ukulandela umzekelo kaYesu wokuzibingelela ngentumekelelo, nangokusebenzela imiphfumlo ngokuthembeka nokuzimisela. Bephaphamile, benenzondelelo, bengadinwa, abazange baziyekele kwabakunqwenelayo okanye kubomi bokuphola kwabo, kodwa bathi ngokuxhalaba, besemthandazweni, besebenza bengaphumli, bayihlwayela imbewu yokholo. Kunye nokuhlwayelwa kwembewu, abapostile bakunonophela ukuba, bonke abathe bema kuzo iindaba ezilungileyo, babanike imfundiso ephathekayo enexabiso elingenakubaliswa. Lo moya wokuzimisela noloyiko olungcwele, wenza ezingqondweni zabafundi abatsha umbhalo ongunaphakade ngokubaluleka kwesigidimi seendaba ezilungileyo.”—Ellen G. White, *IZenzo Zabapostile*, p. 186.

Imibuzo Yokuxoxwa:

1. Gxilani ngakumbi kwibali lokubaleka kukaYohane Marko xa izinto zaziba nzima. UPawulos noBharnabhas bathi kamva banengxoxo ngoYohane Marko, xa uBharnabhas wayefuna ukumsebenzisa kwakhona waye uPawulos engafuni (bona IZenzo 15:37). Sekuyiminyaka emva koko, uPawulos wabhala, esithi: “Thabatha uMarko uze naye; kuba unokundinceda kakuhle kumsebenzi wokulungiselela” (2 Tim. 4:11). Zifundo zini esinazo apha ngokubhekiselele kwabo abathi, kwiimeko ezithile, babonakalise ukungathembeki kubizo lwabo?
2. Phindani impendulo kaPawulos noBharnabhas kubantu baseListra xa babephazanyiswa noothixo (IZenzo 14:14–18). Singasabela njani thina xa silingeka ukuba samkele ukunconywa ngoko kwenziwe nguThixo?
3. Funda: IZenzo 14:21–23. Ngokuthabatha umzekelo kuPawulos nakuBharnabhas, yintoni esinokuyenza thina ngabanye, nanjengebandla, ukondla nokomeleza ukholo lwabantu abatsha enkolweni?