

Ukuphenduka kukaPawulu



NgeSabatha Ntambama

Kuleliviki Funda ku:

IZenzo 26:9-11, Duter. 21:23, IZenzo 9:1-20, 1 Kor. 9:1, Gal. 1:1, IZenzo 9:20-30

Indimana Yekhanda:

“Hamba, ngokuba lo uyisitsha sami esikhethiweyo sokuphatha igama laMi phambi kwabezizwe namakhosi, nabantwana bakwaIsrayeli” (IZenzo 9:15).

Ukuphenduka kukaSawulu wase Tarsu (owabuye wabizwa ngoPawulu) esinye sezigameko ezithathekisa kakhulu emlandweni webandla ngesikhathi sabaphostoli. Nokho, ukubaluleka kukaPawulu kuhamba kwedlule kude ukuphenduka kwakhe, ngoba akusiye yedwa isitha sebandla esaba uMKrestu weqiniso. Kunalokho, ingqikithi yilokho agcina ekwenza ngenxa yevangeli. UPawulu wayekade eyisitha esingagobi samakholwa, kanti nencithakalo ayengayenza ebandleni elifufusayo yayinkulu. Wayenokuzimisela kanye nokwesekelwa yizikhulu zombuso ukuthi achithe ibandla. Kodwa, wasabela ngokwethembeka obizweni lukaNkulunkulu endleleni eya eDamaseku, waba umphostoli omkhulu kunabo bonke. “Phakathi kwabahlupha ibandla likaKrestu ngenzondo enkulu nokungakhathali, kwavela okunguyena omemezela ivangeli onekhono elikhulu nempumelelo.”—Ellen G. White, Sketches from the Life of Paul, p. 9. Isenzo sesikhathi esedlule sikaPawulu sokuhlupha ibandla sasilokhu simkhumbuzisa ngokungafaneleki kwakhe, nakuba wayesho ngokubonga okujulile ukuthi umusa kaNkulunkulu kuyena awubanga yize. Ngokuphenduka kukaPawulu, ubuKrestu bashintsha unomphelo.

**Funda isifundo saleliviki ukulungisela iSabatha lika Ncwaba 4.*

Umhluphi Webandla

UPawulu wayengumJuda okhuluma isiGriki. Wayezalwa eTarsu, inhloko-dolobha yaseKhalikhiya (IZenzo 21:39). Noma kunjalo, ngandlela thize, wehluka kumaGriki, ngoba walethwa eJerusalema, lapho wafunda khona ngaphansi kukaGamaliyeli (IZenzo 22:3), owayenguthisha onedumela elikhulu kakhulu kubaFarisi ngaleso sikhathi. NjengomFarisi, uPawulu wayekholwa kakhulu emthethweni, kanti ukushisekela kwakhe kwakucisho kube okwesidlamlilo (Gal. 1:14). Kungakho-nje wabangela ukufa kukaStefanu, waba ohamba phambili ekuhlushweni kwebandla okwalandela.

Funda iZenzo 26:9-11. UPawulu wazichaza kanjani izenzo zakhe ekulwiseni ibandla na?

Kwenye indawo uPawulu uthi ivangeli laliyisikhubekiso kumaJuda (1 Kor. 1:23). Ngaphandle kokuthi uJesu akakwenelisanga okwakulindelwe amaJuda, ukuba uMesiya oyinkosi, awakwamukelanga nakancane ukuthi lowo owafa esiphambanweni angase abe uMesiya kaNkulunkulu, ngoba iMibhalo ithi umuntu olenga emthini uqalekisiwe nguNkulunkulu (Duter. 21:23). KumaJuda-ke, ukubethelwa kwakuphikisana kakhulu nabakwaziyo, okwaba ubufakazi obucacile bokuthi okushiwo yibandla ngoJesu akulona iqiniso.

IZenzo 9:1, 2 zibonisa uSawulu waseTarsu elwa nabazalwane. IDamaseku kwakuyidolobha elibalulekile, elalikude ngamamayela ayikhulu namashumi amathathu nanhlanu enyakatho yeJerusalema, kanti futhi yayinamaJuda amaningi. AmaJuda ayehlala ngaphandle kwelaseJudiya ayehleleke ngamaqoqwana, isizinda sawo esikhulu siseJerusalema (iSanhedrin), amasinagoge wona kuyizikhungo ezelekelelayo zemiphakathi yalapho. Kwakukhona ukuxhumana njalo phakathi kweSanhedrin nalemiphakathi, kubhalelwana izincwadi ezazihanjiswa owaziwa ngokuthi i-shalial, “othunyiweyo” (igama elivela kwelesiHeberu elithi shalah, “ukuthuma”). Ishalial kwakuyisithunywa esisemthethweni esikhethwe yiSanhedrin ukwenza imisebenzi eminingana yenkonzo. Ngesikhathi uPawulu ecela kumpri omkhulu (umongameli weSanhedrin) izincwadi ezibhalelwe amasinagogi aseDamaseku, waphenduka ishalial, enegunya lokubopha noma yibaphi abalandeli kaJesu, abalthe eJerusalema (qhathanisa neZenzo 26:12). Olimini lwesiGriki, igama elilingana no shalial lithi apostolos, lapho kususelwa khona igama elithi ‘umphostoli.’ Kanjalo-ke, ngaphambi kokuba umphostoli kaJesu Krestu, uPawulu wayengumphostoli weSanhedren.

Kwakuyinini lapho wawushisekela okuthile (noma owawulwisana nakho) okwathi ekuhambeni kwesikhathi waguqula umqondo ngayo? Zifundo zini owazifunda ngalawo mava?

Endleleni Eya eDamaseku

Funda iZenzo 9:3-9. Kwenzekani ngesikhathi uPawulu wayesondela eDamaseku na? abaluleke ngani amazwi kaJesu kuZenzo 9:5 (bheka neZenzo 26:14)?

Njengoba uPawulu nalabo aye hamba nabo babesondela eDamaseku, kwenzeka okungalindelekile: emini bebede, kwavela ukukhazimula okukhulu kuvela ezulwini, nezwi elalikhuluma. Lokhu kwakungesiwo-nje umbono ojwayele ukubonwa abaprofethi, kodwa ukuzibonakalisa kwezulu okwakuqondiswe kuPawulu. Ababehamba naye bakubona ukukhanya: kodwa uPawulu yedwa owaxhopheka: balizwa izwi: kodwa uPawulu yedwa owayazi ukuthi lisho ukuthini. Ukukhanya kwakuyinkazimulo yezulu kaJesu owavukayo, owazibonakalisa mathupha kuPawulu ngaleso sikhathi (IZenzo 24:14). Kwenye indawo uPawulu uyagcizelela ukuthi wambona uJesu, okwamenza walingana nabayishumi nambili njengofakazi wovuko lwaKhe negunya eligcwele lobuphostoli (1 Kor. 9:1, 15:8).

Ingxoxo noJesu eyalandela yamshaya uPawulu ukwedlula lokho kukhanya. UPawulu wayekholwa ngokuphelele ukuthi ngokuhlasela abalandeli bakaJesu waseNazaretha, wayenza umsebenzi kaNkulunkulu wokuhlaza inkolo yobuJuda kulolo hlubuko oluyingozi nolwesabekayo. Wethuka uma ezwa ukuthi akugcini ngokuthi uJesu uyaphila, kodwa nokuthi ngokuhlupha abakholwa kuYe, uhlupha uJesu uqobo.

Ngesikhathi ekhuluma noSawulu, uJesu wasebenzisa isisho samaGriki uPawulu ayesazi, wathi: “Kulukhuni kuwe ukukhahlela ezinkandini” (IZenzo 26:14). Lesisho siphathelene nenkabi esejokeni ezama ukuphikisana nenduku ecijile esetshenziselwa ukuyiqhubukusha ukuze idonse. Uma yenza lokho, inkabi izilimaza yona. Lesisho singasho umzabalazo owawusengqondweni kaPawulu—iBhayibheli likubiza lokhu ngokuthi ukusebenza kukaMoya (Johane 16:8-11)—okwakusukela emuva kulokho okwenzeka kuStefanu. “USawulu wayethathe indima egqamile ecaleni nasekulahlweni kukaStefanu, kanti ubufakazi bobukhona bukaNkulunkulu kulelifelankolo, kwaholela uSawulu ukuba angabaze ukulunga kwalomkhankaso akade ewugququzela, elwa nabalandeli bakaJesu. Umqondo wakhe wakhathazeka kakhulu. Ekuxakekeni kwakhe waphendukela kulabo ayethemba ukuhlakanipha kwabo bokwenza izinqumo. Izimpendulo zabapristi nababusi zagcina zimnqobile ukuthi uStefanu wayengumhlambalazi, ukuthi loKrestu owayeshunyayelwa yilelifelankolo wayengumkhohlisi, nokuthi abapristi baqinisele.”—Ellen G. White, *The Acts of the Apostles*, pp. 112, 113.

Kungani kuyinto yokuhlakanipha ukulalela unembeza wakho na?

Ukufika kuka Ananiya

Uma esebona ukuthi ukhuluma noJesu uqobo, uSawulu wabuza umbuzo owanika uJesu ithuba ayekade elifuna, wathi: “Ngizokwenzani, Nkosi na?” “ (IZenzo 22:10, NKJV). Lombuzo utshengisa ukuzisola ngezendo zakhe kuze kube yileso sikhathi, kodwa okubaluleke kakhulu, utshengisa ukuzimisela okungenamibandela kokuvumela uJesu ahole empilweni yakhe kusukela ngaleso sikhathi kuye phambili. USawulu wayiswa eDamaseku lapho wayezolindela khona ukuzwa azokwenza. KuZenzo 9:10-19, iBhayibheli libonakalisa ukuthi uNkulunkulu wayesebenza kanjani ukulungisela uSawulu waseTarsu impilo yakhe entsha njengomphostoli uPawulu. Ngombono, uJesu wanika uAnaniya umsebenzi wokuvakashela uSawulu, ambeke izandla ukuze kubuyiselwe ukubona kwakhe. UAnaniya kodwa, wayazi ukuthi ungubani loSawulu, nokuthi bangakanani abazalwane abahluphekile, abanye balahlekelwa ukuphila kwabo ngenxa yakhe. Futhi wayazi kahle ukuthi uzokwenzani eDamaseku uSawulu, ngakhoke, akafunanga ukuba yisisulu sokuqala sikaSawulu eDamaseku. Ukungabaza kwakhe kuyezwakala. Kodwa lokho ayengakwazi uAnaniya ukuthi uSawulu usanda kuhlanguka noJesu mathupha, kwaguquka impilo yakhe unomphelo. Wayengazi ukuthi esikhundleni sokuqhubeka nokusebenzela iSanhedrin, uSawulu wamangaza uAnaniya ngokuthi usebizwe nguJesu ukuba amsebenzele, okusho ukuthi uSawulu wayengeseyena umphostoli weSanhedrin, kodwa waseyisikhali sokuhambisa ivangeli kumaJuda nabezizwe bobabili.

Funda kwabaseGalathiya 1:1, 11, 12. Yikuphi okukhethekile akushoyo uPawulu mayelana nomsebenzi wakhe wobuphostoli na?

KwabaseGalathiya, uPawulu uyaqinisa ukuthi wemukela isigijimi sakhe nobizo lobuphostoli kuvela kuJesu ngqo, hhayi emntwini. Lokhu akuphikisani nendima eyadlalwa ngu Ananiya obizweni lwakhe. Ngesikhathi uAnaniya eya kuPawulu, wayeqinisekisa ubizo ayesevele eluthole kuJesu uqobo endleleni eya Damaseku. Empeleni, inguquko empilweni kaSawulu yayimangalisa kangangoba ngeke kushiwo ukuthi kwakuwumsebenzi womuntu. Ukungenelela kwezulu kuphela okungachaza indlela isitha esikhulu kangaka sikaJesu sasingamamukela njengoMsindisi neNkosi masinyane kangaka, sishiye konke— izinkolelo, udumo, nomsebenzi—ngemuva, sibe umphostoli waKhe ozinikele kangaka nonezithelo ezingaka.

Ukuphenduka kukaSawulu kutshengisa kanjani ukusebenza komusa omangalisayo kaNkulunkulu na? Ungafundani endabeni yakhe mayelana nalabo abasempilweni yakho ongabazayo ukuthi bangase bamukele inkolo yeqiniso na?

Ukuqala Komsebenzi kaPawulu

IZenzo 9:19-25 zisinika umqondo wokuthi ngemuva kokuphenduka kwakhe, uPawulu wahlala eDamaseku isikhashana ngaphambi kokubuyela eJerusalema (IZenzo 9:26). KwabaseGalathiya 1:17 kodwa, uPawulu wenezela ngokuthi ngaphambi kokuya eJerusalema, waya eArabiya, lapho kubonakala ukuthi wayehlala yedwa isikhathi esithile. “Lapha ogwadule, uPawulu wayenethuba elanele lokufunda nokuzindla.”—Ellen G. White, *The Acts of the Apostles*, p. 125.

Funda iZenzo 9:20-25. ULuka uwuchaza kanjani umsebenzi kaPawulu eDamaseku na? Waqhubeka kahle kangakanani?

Ungomo kaPawulu ngesikhathi esuka eJerusalema ephethe izincwadi ezivela kumpristi omkhulu, kwaku ukubopha abazalwane bamaJuda esingathi babekhosele emasinagogeni aseDamaseku (IZenzo 9:2). Manje, esebuye eArabiya, wagcina ephumelele ukuya emasinagogeni, kungengenhloso yokubopha abazalwane, kodwa eyokwandisa isibalo sabo; hhayi ukukhuluma kabi ngoJesu njengomkhohlisi, kodwa ukumshumayela njengoMesiya kaIsrayeli. Kwenzekani ezingqondweni zalabo ababekade bezwe ngaye kungekudala, engomunye abahlupha ibandla, kodwa manje osefakaza ngoJesu? Yini ababengayenza ngaphandle kokumangaliswa yilokho uSawulu waseTarsu aseyikhona nalokho akwenzela ibandla? (Babengazi nokwazi ukuthi lomzalwane omusha uzokuba nomthelela ongakanani!)

Ngokwehluleka ukuphikisana noPawulu, abanye abayizimbangi zakhe bahlosa ukumbulala. Indlela uPawulu alanda ngayo loludaba isitshela ukuthi izitha zakhe zamkhuluma kabi kwabasemagunyeni ukuze zifeze inhloso yazo. Kodwa ngosizo lwabazalwane, uPawulu wakwazi ukuphunyuka ngobhaskidi, ngefasisela lendlu eyakhiwe odongeni lwedolobha. UPawulu wayazi zisuka phansi, ukuthi uzobhekana nezingqinamba (IZenzo 9:16). Ukuphikiswa, ukushushiswa, nokuhlupheka okuvela ngapha nangapha, kwamlandela njalo emsebenzini wakhe wokushumayela, kodwa akukho lutho olwagudlula ukukholwa kwakhe noma ukuzinikela emsebenzini, yize kwakunobunzima nezilingo ayehlangana nazo yonke indawo kulempilo yakhe entsha kuKrestu (2 Kor. 4:8, 9).

Nakuba kwakukhona imizabalazo nokuphikiswa, uPawulu akayekanga. Singafunda kanjani ukwenza okunjalo mayelana nenkolo—ukubekezela phakathi kwezinto ezixegisa amadolo nokuphikiswa?

Ukubuyela eJerusalema

Esephunyukile eDamaseku, uPawulu wabuyela eJerusalema okokuqala selokhu wayehambe njengomshushisi.. lokhu kwenzeka eminyakeni emithathu ngemuva kokuphenduka kwakhe (Gal. 1:18). Kwakungelula lapho, ngoba wahlangabezana nezinkinga ngaphakathi nangaphandle kwebandla.

Funda iZenzo 9:26-30. Kwenzekani kuPawulu ekufikeni kwakhe eJerusalema na?

EJerusalema uPawulu wazama ukuzihlanganisa nabaphostoli. Nakuba ngaleso sikhathi wayesekade enguMKrestu iminyaka emithathu, izindaba zokuphenduka kwakhe azikholakalanga kangangoba abaphostoli, njengo Ananiya ngaphambi kwabo, bangabaza. Besaba bethi yicebo-nje lobuqili. UBarnaba, umLevi wase Khupro (IZenzo 4:36,37), ngaleso sizathu-ke owayengumJuda okhuluma isiGriki, owanqamula ukwesaba kwabaphostoli, wethula uPawulu kubona. Nabo bamangala ngalokho uNkulunkulu akwenzile kuPawulu ngoba babona ukuthi uphenduke ngeqiniso.

Ukumelana noPawulu kodwa akuzange kunyamalale ngokuphelele ngenxa yezenzo zakhe zokuhlupha ibandla engakaphenduki kanye nevangeli ayelishumayela. njengakuStefanu, abazalwane baseJudiya, kuhlanganisa nabaphostoli, abakwamukelanga kalula ukuthi inkolo yobuKrestu eyabantu bonke, yinkolo engasekelwe phezu kwemikhosi yeTestamente eliDala eyase iphelelwe yisikhathi ngokufa kukaJesu esiphambanweni. Labo ababesondele kakhulu kuPawulu eJudiya kwakuyilabo bazalwane abakhuluma isiGriki: ngaphandle kuka Barnaba uqobo, kwakukhona phakathi kwabo noFiliphu, omunye wabadiyakoni abayisikhombisa (IZenzo 21:8), noMnasoni, naye owayevela eKhupro (IZenzo 21:16). Ngemuva kweminyaka eminingana, abaholi bebandla eliseJerusalema babesasola uPawulu ngokushumayela lona lelo vangeli uStefanu ayelishumayela ngaphambili (IZenzo 21:21). Ngezinsuku eziyishumi nanhlano azihlala eJerusalema (Gal. 1:18), kubonakala ukuthi uPawulu wazimisela ukwabelana ngevangeli nawo lawo maJuda ayengakholwa ayekade ewasasazele uStefanu ngaphambili. njengakuStefane, imizamo yakhe yahlangabezana nembibizane, okwabeka impilo yakhe engcupheni. UJesu wamembulela umbono, emtshela ukuthi akahambe eJerusalema ukuphephisa impilo yakhe (IZenzo 22:17-21). Ngokusizwa abazalwane, waya echwebeni laseKhesariya, wasuka lapho waya kwelakubo eKhilikhiya lapho ahlala khona iminyaka eminingi ngaphambi kokuqala izihambo zakhe zokushumayela emazweni.

Ukujula Nomcabango:

“Ukubulawa komkhuzi-mabutho empini kusho ukulahlekelwa kwempi yakhe, kodwa ukufa kwakhe akusisizi ngalutho isitha. Kodwa uma umuntu ogqamile ezihlanganisa namabutho aphikisayo, akugcini ngokuthi impi yakubo ilahlekelwe, kodwa labo azihlanganisa nabo bayazuza kakhulu. Kwakulula ukuthi uSawulu waseTarsu abulawe uNkulunkulu endleleni yaseDamaseku, futhi lokho kwakunganciphisa izinga lokuhlushwa kwebandla. Kodwa uNkulunkulu ekuhlakanipheni kwaKhe akamlondolozanga-nje kuphela uSawulu, kodwa wamguqula, ngaleyo ndlela esusa iqhawe ohlangothini lwesitha elibeka ngakuKrestu.”—Ellen G. White, *The Acts of the Apostles*, p. 124. “UKresu wayeyale abafundi baKhe ukuba bafundise zonke izizwe; kodwa izimfundiso ababekade bezithole kumaJuda zenza kwaba lukhuni ukuthi baqonde amazwi eNkosi yabo, kanjalo-ke bahudula izinyawo ekwenzeni utho ngawo. Babezibiza ngabantwana baka Abrahamama, bezithatha njengezindlamafa zesithembiso sasezulwini. Kwaze kwaba yiminyaka eminingi ngemuva kokwenyuka kweNkosi lapho izingqondo zabo zenaba khona zaqonda injongo yamazwi kaKrestu athi abasebenzele ukuphenduka kwabezizwe kanye namaJuda.”—Ellen G. White, *Sketches From the Life of Paul*, p. 38.

Imibuzo Yokuxoxisana:

- 1. Gxila embuzweni kaJesu kuPawulu endleleni yaseDamaseku: “Ungihluphelani?” (IZenzo 9:4, NRSV). KuPawulu, lombuzo wawuyinkomba yokuthi uJesu waseNazaretha wayevukile ngempela kwabafuleyo. Kodwa, ngaphezu kwalokho, wawutshengisa ukuxhumana ngokomoya okukhona phakathi kukaJesu nebandla laKhe (bheka noMath. 25:34-45). Kusobala ukuthi kusho ukuthini lokhu: othinta ibandla, uthinta uJesu uqobo. Ngokubonakalayo, kusho ukuthini lokhu kithina namhlanje?**
- 2. Ukufakazela uJesu kusho nokumfela uJesu. Akwenzekanga ngephutha ukuthi igama lesiGriki elisho ukufakaza (martyrs) lisetshenziswa ukuchaza ukufela inkolo yakho. Kusho ukuthini ukuhluphekela uJesu?**
- 3. Kukhona isisho esidala sesiLatini esithi: Credo ut intelligam, okusho ukuthi “Ngikholwa ukuze ngiqonde.” Lomqondo usisiza kanjani ukuqonda lokho okwenzeka kuSawulu waseTarsu na? Ngenye indlela, ekholwa kuJesu, akazange aqonde. Waze wakuqonda lokho ngemuva kwamava akhe. Singathola sifundo sini kulokhu ngezikhathi lapho sizithola sikhungathekile ngalabo abangawakholwa amaqiniso abukeka esobala kangaka kithina na?**