

Uhambo Lokuqala LukaPawulu Lokushumayela



NgeSabatha Ntambama

Kuleliviki Funda ku:

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

Indimana Yekhanda:

“Ngakho-ke makwazeke kini madoda, bazalwane, ukuthi ngalowo kumenyezelwa ini ukuthethelelwa kwezono, nakukho konke ebeningenakulungisiswa kukho ngomthetho kaMose” (IZenzo 13:38, 39)

Nma kanjani, ivangeli kwakumelwe liye kwabezizwe nakumaJuda. Lona kwakungumyalezo amaKrestu angamaJuda ayeseqala ukuwamukela kancane kancane. Umbiko wokuqala osobala esinawo ngabezizwe bezihlanganisa nebandla ngobuningi babo, uqondene neAntiyokiya. Ngamanye amazwi, kwakuseAntiyokiya lapho ibandla lokuqala labezizwe lamiselwa khona, yize noma nalo lalinabazalwane bamaJuda abaningi (Gal. 2:11-13). Ngenxa yokushisekelela ukuvangela kwabaphembi balo nomfutho omusha owafika noBarnaba noPawulu, ibandla lapho lakhula ngokushesha, laze laba yisona sizinda sobuKrestu esibaluleke kakhulu ngaphandle kwelaseJudiya. Empeleni, kweminye imikhakha lalize ledlule ibandla laseJerusalema. Njengoba abaphostoli babehlezi eJerusalema, iAntiyokiya yaba indawo lapho kwaqala khona izimishini zobuKrestu. Kulapho uPawulu wasukela khona, ngokwesekelwa abazalwane balapho, ukuthatha zontathu izinkambo zakhe zokuyoshumaela emazweni. Kwakungenxa yokuzinikela kwabo ukuthi ubuKrestu bube yileyonto uKrestu ayeyihlosile: ukuthi bube yinkolo yomhlaba wonke, lapho ivangeli lalizosatshalaliswa “kuzo zonke izizwe, nabantu, nezilimi” (ISamb. 14:6).

**Funda isifundo saleliviki ukulungisela iSabatha lika Ncwaba 18*

ESalami nase Phafu

KuZenzo 13, uLuka ubuyela odabeni lwase Antiyokiya ukuze angenise uhambo lokuqala lukaPawulu, okukhulunywa ngalo ezahlukweni ezimbili eziphelele (IZenzo 13, 14). Kusukela lapho kuye ekupheleni kwencwadi, amehlo asebhenge kuPawulu nomsebenzi wakhe kwabezizwe. Umkhankaso wokuqala lona wokuyovangela ezizweni, owenziwa ngenhloso, uhlelwe kahle yibandla elilodwa; kodwa uLuka uqaphele ukuphawula ukuthi umkhankaso onjena uqhamuka kuNkulunkulu, akuyona into yabazalwane-nje. Iqiniso kodwa lithi uNkulunkulu angasebenza kuphela uma thina, ngokuzithandela, sizibeka endaweni lapho angasisebenzisa khona.

Funda IZenzo 13:1-12. Yimaphi amaphuzu agqamile uLuka afuna ukuwagcizelela mayelana nokusebenza kukaBarnaba noPawulu eKhupro?

Isikhathi somkhuleko nokuzila ukudla sandulela ukuphuma kwabavangeli; kulesimo, ukubekwa izandla kwakuyisenzo sokunikelwa kwabantu, noma ukucela umusa kaNkulunkulu (IZenzo 14:26) ngenxa yomsebenzi okubhekenwe nawo. Isiqhingi saseKhupro sisenyakatho-mpumalanga noLwandle Olukhulu, kungekude naseAntiyokiya. Kwakuyindawo efanelekile ukuthi kuqalwe khona, ngoba kwakungesikona kuphela-nje ukuthi uBarnaba wayengowakhona, kodwa futhi ivangeli lase lifikile kulesiqhingi. Kodwa, nokho kwakusekuningi okwakudinga ukwenziwa. Ngokufika kwabo-nje eKhupro, uBarnaba noPawulu—noJohane Marku, umzala kaBarnaba (IZenzo 15:39, Kolose 4:10), owayekade enabo—bashumayela emasinagogeni aseSalami. Kwaku umkhuba kaPawulu ojwayelekile lowo: ukushumayela emasinagogeni kuqala ngaphambi kokuphendukela kwabezizwe. Ngenxa yokuthi uJesu wayenguMesiya kaIsrayeli, kwakufanelekile vele ukwabelana ngevangeli namaJuda kuqala. Ukusuka eSalami, baya ngasentshonalanga, (sithatha ngokuthi babeshumayela endleleni), baze bafika enhloko-dolobha iPhafu. Indaba ibe seyigxila ebantwini ababili: isanusi somJuda okuthiwa uBarjesu, siphinde saziwe ngokuthi uEluma, noSergiyu Pawulu, isikhulu sombuso wamaRoma kuleyo ndawo. Lendaba isitshengisa izindlela ezehlukene ivangeli elalamukelwa ngayo: ohlangothi olulodwa, lavele laphikiswa; kokunye uhlangothi, lamukeleka kahle ngisho nasezikhulwini ezihloniphekile zabezizwe. Ulimi lwakuZenzo 13:12 lutshengisa ukuphenduka.

Cabanga-nje ukuthi lapha umJuda ophikisana nevangeli, kwaba owezizwe olamukelayo. Lokhu kungasisiza kanjani ukuqonda ukuthi kungani ngezinye izikhathi kulukhuni ukufinyelela “neqiniso lalesi sikhathi” kulabo bamanye amasonto kunalabo abangakhulwa nhlobo?

I-Antiyokiya yasePhisidiya: Isiqephu 1

Ukusuka eKhubro, uPawulu nalabo aye hamba nabo bahamba ngomkhumbi ukuya ePherge lasePhamfiliya, ogwini lwaseningizimu neTurkey. Ngaphambi kokuqhubekela eAntiyokiya lasePhisidiya, uLuka ubika izinguquko ezimbili ezenzeka: uPawulu uba umholi (kuze kube yilesi sikhathi kwakulokhu kubalwa uBarnaba kuqala), uLuka futhi uyayeka ukusebenzisa igama lesiJuda lika “Sawulu” aqale ukumbiza ngokuthi-nje u “Pawulu” (IZenzo 13:9). Mhlawumbe lokhu kungenxa yokuthi kusukela manje uPawulu usezithola kakhulu esendaweni yamaGriki namaRoma. IZenzo 13:13 zikhuluma ngokuphindela kukaJohane Marku eJerusalema. Asitshelwa endimaneni ngesizathu sokushiya kuka Johane Marku. U-Ellen G. White wabhala wathi, kwathi laphe ebhekene nokwesaba nokuphelelwa yithemba ngenxa yobunzima obuphambi kwabo, “uMarku wesaba kakhulu, waphelwa yiso sonke isibindi, wala ukuqhubeka nohambo, wabuyela eJerusalema.”—The Acts of the Apostles, p. 170. UNkulunkulu akakaze athembise ukuthi kuyokuba lula. Kunalokho, uPawulu wayazi zisuka phansi-nje ukuthi ukusebenzela kwakhe uJesu kuzohambisana nokuhlupheka okuningi (IZenzo 9:16), kodwa wafunda ukwethembela ngokuphelele emandleni kaNkulunkulu, kanti-ke kulapho kutholakala khona imfihlo yamandla akhe (2 Kor. 4:7-10).

Funda iZenzo 13:38. Kwakuyini ingqikithi yesigijimi sikaPawulu esinagogeni laseAntiyokiya na?

IZenzo 13:16-41 ziqukethe intshumayelo yokuqala kwezikaPawulu ezibhalwe eTestamenteni eliSha. Nokho, kwakungeyona intshumayelo yakhe yokuqala ake wayenza, futhi akungatshazwa ukuthi lokho kuyisifingqo salokho akusho. Intshumayelo yehlukaniswe izigaba ezinkulu ezintathu. Iqala ngezinkolelo ezamukelwa yiyo bonke ngokukhethwa kukaIsrayeli nobukhosi bukaDavide (IZenzo 13:17-23); lesigaba kuhloswe ngaso ukwakha indlela yokungena nabalaleli bakhe abangamaJuda. Okulandelayo, yethula uJesu njengokugcwaliseka kwezithembiso zikaNkulunkulu ngenzalo kaDavide eyoletha usindiso kuIsrayeli (IZenzo 13:24-37). Isigaba sokuphetha isixwayiso ngokwenqaba usindiso olutholakala ngoJesu (IZenzo 13:38-41). Umvuthwandaba wentshumayelo izindimana 38 no 39 eziqukethe umnyombo wesigijimi sikaPawulu sokulungisiswa. Ukuthethelelwa nokulungisiswa kutholakala kuphela ngoJesu, hhayi ngomthetho kaMose. Lezindimana azisho ukuthi umthetho ugudluziwe. Ziqhakambisa ukungabi namandla komthetho okwenza lokho amaJuda ayelindele ukuthi ukwenze—ukwenza umuntu abe ngolungileyo (Rom. 10:1-4). Lokho kuyilungelo likaJesu Krestu kuphela (Gal. 2:16).

Kusho ukuthini ukuthi usindiso lutholakala ngoJesu kuphela na? usihlanganisa kanjani isidingo sokugcina umthetho kaNkulunkulu (imiyalo eyishumi) nokuthi umthetho awukwazi ukulungisisa umuntu?

I-Antiyokiya lasephisidiya: Isiqephu 2

IZenzo 13:38, 39 ikhuluma ngodaba lokungabi namandla komthetho ukulungisisa, okuyimfundiso ebalulekile. Nakuba uphoqa ukuba kugcinwe imiyalo eyishumi, umthetho awukwazi ukwenza umuntu abe ngolungileyo ngoba awukwazi ukuveza ukulalela okuphelele kulabo abawugcinayo (IZenzo 15:10, Rom. 8:3). Noma umthetho bewungaba nakho ukuletha ukulalela okuphelele kithina, lokho kulalela okuphelele akukwazi ukugeza izono ezenziwe esikhathini esedlule (Rom. 3:19; Gal. 3:10, 11). Yiso isizathu lesi ukulungisiswa ungeke ukusebenzele, ngisho nenxenye. Singakuthola kuphela ngokukholwa emhlatshelweni kaJesu (Rom. 3:28, Gal. 2:16), okuyisipho esingasifanele. Noma-nje ukulalela kugqame kangaka empilweni yobuKrestu, akukwazi ukusitholela usindiso.

Funda iZenzo 13:42-49. Inisagogeni lasamukela kanjani isigijimi sikaPawulu?

Phezu kwendlela elukhuni uPawulu aphetha ngayo isigijimi sakhe, abanengi esinagogeni basamukela ngentokozo. Kunokwenzeka ukuthi “amaJuda” ayengasamukeli isigijimi sevangeli kwakungabaholi besinagogeni, labo abamele ubuJuda ngokusemthethweni. ULuka uthi ulunya lwabo ngakuPawulu kwakubangwa umona. Endulo imikhakha eminingi yenkolo yobuJuda, njengokukhonzwa uNkulunkulu oyedwa, indlela yokuphila, neSabatha, yayibakhanga abangesiwo amaJuda, abanengi babo baze bazihlanganisa nenkolo yamaJuda, baziwa ngokuthi amaproselitate. Ukusoka kodwa, kwakuwumngqo omkhulu njengoba kwakuthathwa njengomkhuba wokungaphucuzeki nonengekayo. Kanjalo-ke, abezizwe abanengi babeya kokhonzwa uNkulunkulu esinagogeni kodwa bengazinikeli enkolweni yamaJuda. Babaziwa ngokuthi “Abesaba uNkulunkulu.” Kanti kungenzeka ukuthi kwaku yilabo Abesaba uNkulunkulu kanye nama proselitate esinagogeni lase Antiyokiya (IZenzo 13:16, 43) abasiza ukusabalalisa izindaba ngesigijimi sikaPawulu emphakathini jikelele, beza ngobuningi babo. Ukuthi kwakuyinto engenzeke ukuthola usindiso ngaphandle kokuthi uqale ugcinwe amasiko obuJuda, akungabazeki ukuthi kwaba yinto ethathekisayo kwabaningi. Lokhu kungasiza ukuchaza umona wabaholi bamaJuda. Noma kunjalo, ngokwenqaba ivangeli, babengazivaleli bona-nje ngaphandle kosindiso lukaNkulunkulu, kodwa futhi babekhulula uPawulu noBarnaba ukuthi bagxile ngokugcwele kwabezizwe abathokoza babonga uNkulunkulu ngokubafaka nabo ngaphakathi kwecebo laKhe lokusindisa.

E-Ikoniyu

Ngokubhebezela abaholi bamaJuda base Antiyokiya, ababusi basendaweni bafaka umoya ebantwini ukuba bavukele uPawulu noBarnaba, baze babaxosha edolobheni (IZenzo 13:50). Abafundi kodwa, bagcwala intokozo noMoya oNgewele (IZenzo 13:52). Labavangeli base beya edolobheni lase Ikoniya.

Funda iZenzo 14:1-7. Waba yini umphumela womsebenzi kaPawulu noBarnaba e-Ikoniyu na?

E Ikoniyu, uPawulu noBarnaba baqhubeka nomkhuba wabo wokushumayela kumaJuda kuqala ngaphambi kokuya kwabezizwe. Intshumayelo kaPawulu eAntiyokiya (IZenzo 13:16-41) isinika isizathu esigqamile sokuqala ngamaJuda ekushumayeli kwabo: ukukhethwa kukaIsrayeli, nakho konke okuhambisana nakho (Rom. 3:2; 9:4, 5), nokugcwalisa kukaNkulunkulu isithembiso saKhe soMsindisi enzalweni kaDavide. Nakuba amaJuda amaningi engalamukelanga ivangeli, uPawulu akazange alahle ithemba lokuthi ayophenduka amaningi. KumaRoma 9 kuye ku 11, uPawulu ukubeka obala ukuthi “Akusibo bonke abavela kuIsrayeli abangabakwaIsrayeli (Rom. 9:6) nokuthi kungenxa yomusa kaNkulunkulu ukuthi amanye amaJuda ayakholwa nokukholwa. UNkulunkulu akabalahlanga abantu baKhe, kodwa “kulesikhathi kukhona insali ekhethwe ngomusa” (Rom. 11:5, RSV). UPawulu waqhubeka nokushumayela ivangeli kwabezizwe, yize noma wayekholwa ukuthi ngelinye ilanga amaJuda amaningi ayokholwa kuJesu.

“Iphuzu likaPawulu kumaRoma 9 kuye ku 11, lisinika esinye isizathu sendlela ayesebenza ngayo encwadini yeZenzo, aphonsele inselelo zonke izizukulwane zamaKrestu ngokubaluleka kwemfundiso yokufakaza kumaJuda angakholwa.”—David G. Peterson, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 2009), p. 401. Isimo sasingehlukile kakhulu kuleso sase Antiyokiya. Ukusabela kokuqala kwamaJuda nabezizwe evangelini likaPawulu kwaku kuhle kakhulu, kodwa futhi, amaJuda angakholwa, okungenzeka ukuthi kwakungabaholi bomphakathi wamaJuda kuleyo ndawo, baphehla uthuthuva kwabezizwe, badunga izingqondo zabo ukuba baphendukele abavangeli, kwaba khona ukuqembukelana ebantwini. Ngesikhathi abaphikisayo benza amacebo okuhlasela uPawulu noBarnaba nokubathatha ngendluzula, abavangeli bashiya lapho baya edolobheni elilandelayo.

Ngaphezu kokuzwa-nje ivangeli, amaJuda adinga ukulibona liphilwa yilabo ababiza igama likaJesu. Uma unabangane bamaJuda, ubanika hlobo luni lobufakazi na?

EListra naseDerbe

Indawo elandelayo eyahanjelwa nguPawulu noBarnaba, iListra, umzana onganakhekile, ongamakhilomitha angu 29 eningizumu-ntshonalanga neIkoniyu. Nakuba bake bachitha isikhathi lapho (IZenzo 14:6, 7, 15), uLuka ubika ngendaba eyodwa kuphela, nokukhula kwayo: ukuphulukiswa kwendoda eyayiyisishosha, inxiba, eyayikuleso simo selokhu yazalwa.

Funda iZenzo 14:5-19. Indlela abasabela ngayo kuPawulu kwatshengisani ngokuthi babecwile kangakanani ekusweleni ukuqonda na?

Isixuku sathatheka kangaka yisimangaliso kangangoba sathatha uPawulu noBarnaba ngokuthi bayizithixo—uBarnaba bathi uJuphitheri, unkulunkulu omkhulu wethempeli lamaGriki okuthiwa yi Pantheon, uPawulu bathi nguMerkuriyu, inceku ka Juphitheri nesikhulumeli sakhe. Empeleni, abantu babefuna ukubenzela imihlatshelo. Imbongi yesiLatini, uOvid (43 B.C. – A.D. 17/18) wayeke wabhala inganekwane ngalabonkulunkulu ababili ababezenza abantu benyama bevakashela idolobha kuleyo ndawo (“amagquma aseFrigiya”) befuna indawo yokuphumula. Ngokwalenganekwane owesilisa nowesifazane abasebegugile, babaphatha kahle babapha ukudla: bonke abanye abantu abazange banake. Ngenxa yokulunga kwabo kulezivakashi ezingaziwa, laba ababili abadala babona indlu yabo iguqulwa iba yithempeli, bona baphenduka abapristi, ngesikhathi idolobha lonke lichithwa (Metamorphoses 611-724). Njengoba kwakukhona inganekwane enjalo kulendawo, ayimangalisi indlela abantu abasabela ngayo kulesimangaliso sikaPawulu. Lendaba futhi iyasiza ukuchaza ukuthi kungani isixuku sathatha ngokuthi abavangeli yilezo zithixo, hhayi uAsciepius unkulunkulu wokwelapha. UPawulu noBarnaba kodwa baphumelela ekubavimbeni kulokho kukhonza kwabo kokweduka. Ekugcineni, abathile abaphikisayo abavela eAntiyokiya nase Ikoniyu baguqula sonke isimo, uPawulu waze wakhandwa ngamatshe, bamshiya becabanga ukuthi ufile.

Funda iZenzo 14:20-26. UPawulu noBarnaba baluqedelaphi uhambo lwabo na? futhi yini abayenza endleleni sebebuya?

UPawulu wathi: “Simelwe ukungena embusweni kaNkulunkulu ngezinhlupheko eziningi” (IZenzo 14:22). Kusho ukuthini lokho? Ngabe wena sewukuzwe kangakanani lokhu akushoyo lapha? Okubaluleke kakhulu, ungafunda kanjani kukukhula enkolweni “ngezinhlupheko” obhekana nazo zanoma yiluphi uhlobo?

Ukujula Nomcabango:

“Ngesikhathi sikaKrestu emhlabeni, wayezama ukukhipha amaJuda kwisimo sokuzikhetha. Ukuphenduka komkhuzi mabutho waseRoma kanye nowesifazane wase Khanani, kwakuyizigameko zokusebenza kwaKhe ngaphandle kwemingcele eyaziwayo yakwaIsrayeli. Sase sifikile isikhathi sokusebenza ngokukhuthala phakathi kwabezizwe okukhona kubo imiphakathi yonke eyamukela ivangeli ngokuthokoza, badumisa uNkulunkulu ngokukhanya kwenkolo enomqondo. Ukungakholwa kwamaJuda nesihluku sawo akuguqulanga injongo kaNkulunkulu; ngoba uIsrayeli omusha wafakelwa emthini omdala womnqumo. Abaphostoli bavinjelwa ukushumayela emasinagogeni, kodwa kwavuleka amakhaya ukuze bawasebenzise, kanti nezakhiwo zomphakathi zabezizwe zasetsenziselwa ukushumayela izwi likaNkulunkulu.”—Ellen G. White, *Sketches From the Life of Paul*, p. 51. “Kukho konke ukukhandleka kwabo ngenxa yevangeli, uPawulu noBarnaba babefuna ukulandela isibonelo sikaKrestu sokuzidela ngokuzithandela nokusebenzela imiphefumulo ngokwethembeka. Babephapheme, begcwele umfutho, bengadangali, abazange bacabangele ukuthokomala kwabo, kodwa ngokukhuleka nokusebenza bengaphezi, batshala imbewu yeqiniso. Kanye nokutshalwa kwembewu, abaphostoli babeqikelela ukunika iziyalo eziyigugu kubo bonke abamukela ivangeli. Lomoya wokuqiniseka nokwesaba uNkulunkulu kwenza isithombe esahlala njalo sokubaluleka kwevangeli ezingqondweni zalabo ababesanda kulamukela ivangeli.”—Ellen G. White, *The Acts of the Apostles*, p. 186.

Imibuzo Yokuxoxisana:

1. Ake uxile endabeni kaJohane Marku owabuyela emuva uma isimo siqala ukuba nzima. Kamuva, uPawulu noBarnaba baba nempikiswano ngoJohane Marku. UBarnaba wayefuna ukumsebenzisa futhi, kodwa kanti uPawulu wayengasafuni (IZenzo 15:37). Kepha ngemuva kweminyaka ethile, uPawulu wabhala wathi: “Ngitholele uJohane Marku, uze naye, ngokuba ulusizo kimina emsebenzini” (2 Thim. 4:11, NKJV). Singathola ziphi izifundo mayelana nalabo okuthi phansi kwezimo ezithile, babonakale bengathembekile obizweni lwabo?
2. Bukeza impendulo kaPawulu noBarnaba ngemuva kokuba abaseListra babebathatha njengezithixo (IZenzo 14:14-18). Singaphendula kanjani lapho silingeka ukuthatha udumo ngalokho okwenziwe uNkulunkulu na?
3. Funda iZenzo 14:21-23. Ngokwesibonelo sikaPawulu noBarnaba, yini es ngayenza ngabanye ngabanye noma njengebandla ukondla nokuqinisa ukukholwa kwalabo abasanda kuphenduka na?
4. Singaqiniseka kanjani ukuthi asivumeli imikhuba yabantu noma izinkolelo esesizisebenzise iminyaka eminingi, ukuthi ivimbele ukuqhutshekiselwa phambili kweqiniso, njengoba kwenza abaholi ababephikisana noPawulu na?