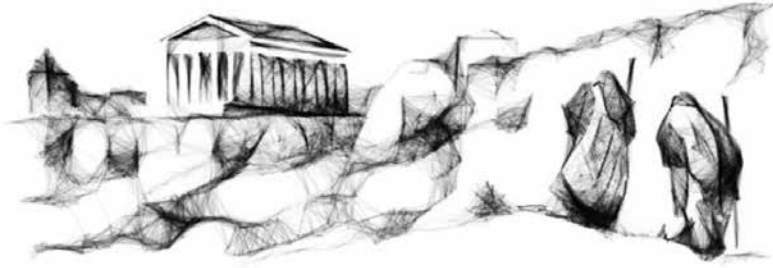


Uhambo Lwesibili Lokuvangela



NgeSabatha Ntambama

Kuleliviki Funda ku:

IZenzo 16, Rom. 3:28, Gal. 2:16, IZenzo 17, 1 Kor. 1:23, IZenzo 18:1-10.

Indimana Yekhanda:

“Ungesabi, kepha khuluma, ungathuli, ngokuba mina nginawe, akakho ozakukusukela, akulimaze, ngokuba nginabantu abaningi kulomuzi” (IZenzo 18:9, 10).

Emuva eAntiyokiya, uPawulu noBarnaba bondla ibandla, baqala nomsebenzi omusha wokuvangela bendawonye ngesikhathi kuvela ukuphikisana okukhulu phakathi kwabo, baze bahlukana. Isizathu sokuphikisana kwakunguMarku, umzala kaBarnaba (Kol. 4:10). Uma uPawulu wayemema uBarnaba ukuthi babuyele ezindaweni ababekade bezivangelile ohambweni lwabo lwangaphambili, uBarnaba wayefuna bahambe nomzala wakhe, kodwa uPawulu waphikisana nalokho ngenxa yephutha likaMarku langaphambili (IZenzo 13:13). Ukwehlukana kukaPawulu noBarnaba, kodwa kwaphenduka isibusiso ngoba ngokwehlukaniselana umsebenzi babezokwazi ukusebenza indawo ebanzi kunalokho ababekuhlelile. UBarnaba wathatha uMarku, babuyela eKhupro lapho wayezalwa khona (IZenzo 4:36). Kusenjalo, uPawulu esememe uSila ukuba ahambe naye, wadabula elaseSiriyi neKhalikhiya, eqinisa amabandla kulezo ndawo. Ngaphambi kokufika eAntiyokiya okokuqala, uPawulu wayeke wachitha iminyaka emining eTarsu (IZenzo 9:30; 11:25, 26). Manje wayesenethuba lokuphinda avakashele amabandla ayekade ewamisele lapho. Nokho-ke, uhlelo lukaNkulunkulu lwalubanzi kakhulu kunalokhu uPawulu ayekade ekucabanga.

**Funda isifunda saleliviki ukulungisela iSabatha likaMandulo 1.*

Emuva EListra

Indlela uLuka akhetha ngayo lokho akubhalayo ibuyisela uPawulu eDerbe naseListra. Ngokuphathelele neSiriya neKhilikiya, akushoyo kuphela ukuthi uPawulu wadlula lapho eqinisa amabandla (IZenzo 15:41).

Funda iZenzo 16:1-13. Isenzo sikaPawulu lapha sisifundisani ngobuhlakani bakhe emizamweni yokufinyelela ebantwini?

Nakuba uyise kaThimothewu wayengowezizwe, unina wayengumJuda ongumKrestu: igama lakhe kwakungu Yunisi. Nakuba wayengasokile, uThimothewu wayelazi iBhayibheli kusukela ebuncaneni bakhe (2 Tim. 3:16), okusitshela ukuthi naye wayekholwa. njengomKrestu, wayesehlonishwa futhi etuswa yibo bonke abazalwane. Ngesizathu sokuthi amaJuda athatha umuntu njengomJuda ngokozalo lukanina hhayi olukayise, uThimothewu wayengumJuda. Wayengasokwanga ngosuku lwesishiyagalombili ezelwe, mhlawumbe ngenxa yokuthi uyise wayebuka ukusoka njengento engaphucuzekile.

UPawulu wayefuna ukuthi uThimothewu abe umsizi wakhe emsebenzini, kodwa njengoba wayazi ukuthi njengomJuda ongasokile ngeke avunyelwe ukungena esinagogeni lamaJuda, uPawulu wamsoka. Imbangela kaPawulu yokumsoka kwaku ukuze bakwazi ukusebenza. Akungabukwa sengathi kuphikisana nevangeli ayelishumayela. Ngemuva kokuvakashela izindawo ayekade ekuzo ohambweni lwakhe lokuqala, uPawulu wazimisela ngokuya eningizimu-ntshonalanga, mhlawumbe e Efesu, esifundeni saseAsiya, kodwa uMoya oNgcwele wamenqabela ukuya lapho. Ngokuthi wayesevele edlula eMisiya, uPawulu wayesalelwe ukuya entshonalanga echwebeni lase Trowa, lapho wayenakho ukugibela umkhumbi oya noma yikuphi.

Embonweni wasebusuku kodwa, uNkulunkulu wambonisa ukuthi akawelege ngaphesheya kolwandle iAegean Sea, aye eMakedoniya. Kuthe lapho ozakwabo bezwa ngalowo mbono, babona ukuthi nangempela uNkulunkulu ubabizele ukwabelana ngevangeli nabaseMakedoniya.

Ake ucabanga ngesizathu esenza uPawulu asoke uThimothewu. Lokho kufanele kusifundiseni mayelana nokuvuma ukwenza ezinye izinto esingavumelani nazo noma esithi azidingekile, kodwa zibe zizofeza umsebenzi omkhulu?

EFilipi

Sebefikile eMakedoniya, uPawulu nalabo aye hamba nabo baya eFilipi lapho baqamba khona ibandla lokuqala lamaKrestu eYurophu.

Funda iZenzo 16:11-24. Bayaphi labavangeli ngeSabatha, futhi ngasizathu sini na? kwagcina kwenzekeni kubona lapho?

Njalo-nje kwakuthi uma uPawulu efika edolobheni elithile, umkhuba wakhe kwaku ukuya esinagogeni lapho ngeSabatha ukuze afakaze kumaJuda (IZenzo 13:14, 44; 17:1, 2; 18:4). Ukuthi eFilipi yena nethimba lakhe baya ogwini lomfula ukuyothandaza nabazalwane besifazane bamaJuda nabezizwe kungachaza ukuthi lalingekho lapho isinagoge. Lokhu kubalulekile ngoba uPawulu wayengayi emasinagogeni ngamaSabatha ukuyovangela kuphela, kodwa ngoba futhi kwakulusuku lwakhe lokukhonza.

Funda iZenzo 16:25-34. Bukeza indaba yokuphenduka komgciniziboshwa. Wayedingani ukuze asindiswe?

Impendulo kaPawulu noSila embuzweni womgciniziboshwa ihambisana kahle nevangeli, njengoba ukusindiswa kwenzeka ngokukholwa kuJesu kuphela (Rom. 3:28, Gal. 2:16). Singeke kodwa sisho ngokuthathela kulesigameko ukuthi ukukholwa kuJesu iyona yodwa into edingekayo ukuze umuntu abhabhadiswe, engafundiswanga. Yini esiyaziyo ngomgciniziboshwa? wayengumJuda noma umJuda ongumproselite? Noma wayeyini, ayekudinga ukukholwa kuJesu njengeNkosi noMsindisi. Singathini uma wayengowezizwe owayesevele emazi uNkulunkulu futhi emkhonza njengoKorneliyu, uLidiya (IZenzo 16:14), nabanye abaningi kuZenzo? Uma-ke wayeke waya ezinkonzweni zikaPawulu emzini? Noma ngabe lithini iqiniso ngaye, ubufishane bendaba akungasetshenziswa njengesizathu sokusheshisa umbhabhadiso.

Funda iZenzo 16:31-34. Lokhu kusifundisa kanjani ngokugcwala nokuphelela komhlathshelo kaKrestu ngenxa yethu na? Ungafunda kanjani, imihla ngemihla, ukuphumula phezu kwesiqiniseko sokulunga kukaKrestu okukwembozile kube

EThesalonika naseBeriya

Sebekhululiwe ejele, oPawulu noSila basuka eFilipi (IZenzo 16:35-40). Ukusuka eFilipi, uPawulu nalabo ahamba nabo baya eThesalonika, inhloko-dolobha yaseMakedoniya.

Funda iZenzo 17:1-9. AmaJuda aseThesalonika ayithatha kanjani impumelelo yokushumayela kukaPawulu phakathi kwabezizwe na?

Siphinda sibona uPawulu efuna isinagoge lapho engashumayela khona ivangeli. AmaGriki amaningi akhalekile kanye nabathile abesifazane abagqamile basamukela isigijimi sikaPawulu. Ukuthi laba abaphendukayo bazihlanganisa noPawulu noSila (IZenzo 17:4) kusho ukuthi baqamba iqoqwana elisha elalikhonza ngokwehlukana nesinagoge, mhlawumbe endlini kaJasoni. Ngokuqhutshwa umona, izimbangi zabo zasusa umbhikisho. Injongo yazo kwaku ukuletha uPawulu noSila phambi kwesigungu sedolobha, babathwese icala (akushiwo lutho ngoThimothewu lapha). Njengoba bengabatholanga, kwabanjwa uJasoni nabanye ababesanda kukholwa, bahudulelwa phambi kwezikhulu zedolobha, bebekwa icala lokukhuselisa izishosho zepolitiki.

Funda iZenzo 17:10-15. AmaJuda aseBeriya asabela kanjani uma kuqhathaniswa nabaseThesalonika?

Igama elithi eugenēs (IZenzo 17:11) ekuqaleni lalisho “ozelwe kahle” noma “ozalelwe ebukhosini” kodwa ekuhambeni kwesikhathi lase lichaza “ukwahlulela kahle”, okubonakala kunjalo lapha. AmaJuda aseBeriya awanconywa-nje ngoba avumelana noPawulu noSila, kodwa ngenxa yokuzimisela kwawo ukuzihlolela wona iMibhalo, nokuthi nsuku zonke babone ukuthi okushiwo abavangeli kunjalo ngempela yini. Ukwamukela ivangeli ngokuqhutshwa yimizwa, ngaphandle kokusebenza kwengqondo okudingekayo, kuvame ukuba okwesikhashana-nje. Kungekudala kodwa, izinhlu pho zaphazamisa umsebenzi kaPawulu eBeriya, waphoqeka ukuthi emuke aye eningizimu, eAthene.

Wagcina nini ukuhlola iMibhalo ngokukhuthala ufuna ukuthola “lezo zinto, noma ngabe ziyini, zinjalo ngempela” na?

UPawulu eAthene

I-Athene, isizinda sezihlakaniphi saseGriki yasendulo, yayizinkele ezithxweni. Izithombe zabantu nezezithixo ezibazwe ematsheni zazitholakala yonke indawo, kakhulukazi ekungeleni e-agera (ishashalazi lomphakathi), okwakuyinhliziyi yempilo yasedolobheni. UPawulu wakhathazeka kakhulu ngalokhu kugcwala kwezithixo waze washintsha umkhuba wakhe awejwayele wokuqala ngokuya esinagogeni, walandela ukwenza okumikhakha mibili: wayephikisana masonto onke namaJuda esinagogeni nabezizwe abakholwayo, bese futhi zonke izinsuku abe seshashalazini lomphakathi ukuyophikisana namaGriki, (bhaka iZenzo 17:15-22). Njengoba abase Athene babehlale bebheke okuthile okusha, ezinye izihlakaniphi zaba nomdlandla kulokho okufundiswa nguPawulu, zammema ukuba abe yisikhulumi e Areyophagu, isigungu esikhulu sakulelo dolobha. Enkulumweni yakhe, uPawulu akacaphunanga eMibhalweni noma aphinde umlando ngendlela uNkulunkulu aphatha ngayo uIsrayeli, njengoba wayenza uma ekhuluma nabethameli abangamaJuda (Qhathanisa neZenzo 13:16-41); lendlela ayenzanga mqondo ongakanani kwababemlalele. Esikhundleni salokho, wethula izimfundiso ezibalulekile zeqiniso laseBhayibhelini ngendlela ezwakala kangcono kubahedeni abaphucuzekile.

Funda iZenzo 17:22-31. Enkulumweni yakhe yaseAreyophagu, yimaphi amaqiniso amakhulu ngoNkulunkulu nosindiso nomlando nobuntu awashumayela kulabo bantu?

Amaningi amazwi kaPawulu ezwakala eyinsumansumane kulabo balaleli abaphucuzekile babahedeni, ababenolwazi oluhlanakezekile ngoNkulunkulu nangenkolo. Asazi ukuthi uPawulu wayehlose ukusiphetha kanjani isigijimi sakhe, ngoba kubonakala sengathi waphazamiseka ngalowo mzuzu-nje ekhuluma ngoNkulunkulu ozokwahlulela umhlaba (IZenzo 17:31). Leyo mfundiso yangqubuzana nezinkolelo ezimbili zamaGriki: (1) ukuthi uNkulunkulu akanandaba nakancane nokwenzeka emhlabeni noma izindaba zabantu, (2) ukuthi uma umuntu efa, ngeke kube khona uvuko. Lokhu kuyasiza ukuchaza ukuthi kungani ivangeli laliwubuwula kumaGriki (1 Kor. 1:23) nokuthi isibalo salabo abaphenduka e Athene saba sincane. Kodwa, phakathi kwalabo abavuma ukukholwa kwakukhona abanye abahlonipheke kakhulu emphakathini wase Athene, njengoDiyonisiyu, ilunga leAreyophagu, noDamari okuthi ngokubizwa kwakhe ngegama kusitshale ukuthi wayenezinga elithile, mhlawumbe naye wayeyilunga lesigungu (IZenzo 17:34).

Indlela eyehlukile eyasetshenziswa uPawulu eAreyophagu itshengisa ukuthi wayekuqaphele ukwehluka kwendlela yokuphila yomphakathi. Waze wacaphuna nenkondlo ebhalwe umhedeni ((IZenzo 17:28) ngesikhathi egcizelela iphuzu lakhe. Kufanele kusifundiseni lokhu ngokusebenzisa izindlela ezhlukene ukuze sifinyelele ebantwini abangafani na?

UPawulu eKorinte

IZenzo 18:1-11 zilanda ngamava kaPawulu eKorinte lapho ahlala khona umnyaka nenxenye. U-Akwila noPrisila baba abahlobo bakaPawulu izimpilo zabo zonke (IZenzo 16:3, 2 Thim. 4:19). Lendaba itshengisa ukuthi base bevele bengamaKrestu ngesikhathi beza eKorinte, mhlawumbe ngobe kuxoshwe wonke amaJuda eRoma ngomyalo wombusi uKlawudiyu. Umbhali womlando ongumRoma uSuetonius uthi ukuxoshwa kwamaJuda kwenziwa ngenxa yemibhikisho eyayenzeka emiphakathini yamaJuda, eyayithinta igama “likaKrestu” (Claudius 25.4), okunokwenzeka ukuthi kwaku umphumela wokushunyayelwa kwevangeli ngabazalwane abangamaJuda basendaweni. Kunokwenzeka-ke ukuthi uAkwila noPrisila babebandakanyeka kulokho. Noma kunjalo-ke, ngaphandle kokukholwa kwabo okufanayo nokuba amaJuda bonke, uPawulu nalabangane bakhe abasha babenza umsebenzi ofanayo futhi.

Funda iZenzo 18:4-17. Waba yini umphumela wokushumayela kukaPawulu eKorinte?

Kwathi uma kufika uSila noThimotheu bevela eMakedoniya, bafika neminikelo evela kubazalwane lapho (2 Kor. 11:8, 9), okwanika uPawulu ithuba lokuzinikela ngokugcwele ekushumayeleni. Umgomo kaPawulu kwaku ukuzondla ngesikhathi enza umsebenzi wevangeli, yize wabuye wafundisa ukuthi “labo abashumayela ivangeli bamelwe ukuphila ngevangeli” (1 Kor. 9:14), NKJV). Phezu kokumelana okukhulu kwamaJuda nesigijimi sikaPawulu, amanye amaJuda akholwa, kanye nabanye abezizwe ababekhonza uNkulunkulu. Phakathi kwabaphenduka kwakukhona uKrispu, umholi wesinagoge, kanye nomndeni wakhe wonke. Nabaningi baseKorinte bakholwa, babhabhadiswa. Kodwa isimo phakathi kwamaJuda sasishubile njengoba lesiwombe esilandelayo sitshengisa (IZenzo 18:12-17). UPawulu wayehlangoza ukusuka eKorinte kungekudala, kodwa embonweni wasebusuku wathola inkuthazo evela ezulwini ethi akahlale khona lapho (IZenzo 18:9-11). Endleleni ebuya eAntiyokiya, uPawulu wabuya noAkwila noPrisila, wabashiya e Efesu, lapho wachitha khona izinsuku ezimbalwa ngaphambi kokuqhubeka nohambo lwakhe. Ngesikhathi elapho, wathola ithuba lokushumayela esinagogeni lamaJuda, okwathi ngenxa yokusabela okuhle kwababemuzwa, wethembisa ukuthi, ngokuvuma kukaNkulunkulu, uzobuya (IZenzo 18:18-21). Lokho kwenzeka ngohambo lwakhe olulandelayo.

UPawulu, ekhungathekile ngendlela amukelwa ngayo, wayedinga ukukhuthazwa okuvela kuNkulunkulu mayelana nokusindiswa kwemiphfumulo lapho. Athini kithina amazwi kaNkulunkulu kuPawulu (IZenzo 18:10) uma sizizwa ngendlela efana naleyo ayekuyo uPawulu na?

Ukujula Nomcabango:

“Labo namhlanje abashumayela amaqiniso angathandeki, abangapheli amandla umangezinye izikhathi bethola ukungamukeleki ngisho nakulabo abazibiza ngamaKrestu, njengoba noPawulu nalabo ayevangela nabo bengamukelwanga yilabo ababesebenza phakathi kwabo. Izithunywa zesiphambano azihlome ngokuqapha nomthandazo, ziye phambili ngokukholwa nesibindi, zisebenza njalo egameni likaJesu.”—Ellen G. White, *The Acts of the Apostles*, p. 230. “Uma, ekuphethweni komlando walomhlaba, labo abashunyayezwa amaqiniso abiza ukuthi benze izinqumo ezibalulekile bebengalandela isibonelo sabaseBeriya, bahlole iMibhalo imihla ngemihla, baqhathanise izigijimi abazilethelwayo nezwi likaNkulunkulu, ngabe namhlanje baningi abathembeke emiyalweni kaNkulunkulu, njengoba manje bembalwa kangaka-nje... “Bonke bayokwahlulelwa ngokokukhanya abakunikiwe. UNkulunkulu uthumela amanxusa aKhe nesigijimi sokusindiswa, kanti labo abezwayo bayophendula ngendlela abaphatha ngayo amazwi ezinceku zaKhe. Labo abafuna iqiniso ngokuqiniseka bazohlolisisa izimfundiso zabashumayeli abazethulelwayo ngokusizwa yizwi likaNkulunkulu.”—Page 232.

Imibuzo Yokuxoxisana:

1. Ngokuthathela esigabeni sokugcina sesifundo sangoLwesiBili, xoxani eklasini ngemithelela yalamazwi alandelayo: “Kunesidingo sokuthi abazilungisela umbhahadiso bafundiswe kahle...Izimiso zempilo yobuKrestu azenziwe zibe sobala kulabo abasanda kwamukela iqiniso.”—Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 91, 92.
2. Gxilani embuzweni wokugcina wangolwesiNe. Singenza kanjani thina siyibandla ukutshengisa ubuhlakani uPawulu ayenabo maqondana nokwehlukana kwamasiko, nalokho kuzimisela ukuhlangabeza abantu lapho bekhona, ngaphandle kokunciphisa ivangeli nokuthi sikhonza kanjani?
3. Funda iZenzo 17:32-34. Singafundani ngezindlela ezintathu zokusabela ezatholwa uPawulu eAthene na? “(1) Abanye bahleka usulu. Bakitazwa yintshisekelo yalomJuda ongaziwa. Kungenzeka umuntu enze ihlaya ngokuphila; kodwa labo abenza lokho bayothola ukuthi lokho okwaqala njengehlaya kugcina ngosizi. (2) Abanye basihlehlisela kude isinqumo. Okuyilona suku oluyingozi kakhulu kulapho umuntu esethola ukuthi kulula kanjani ukukhuluma ngekusasa. (3) Abanye bakholwa. Umuntu ohlakaniphile uyazi ukuthi isiwula kuphela esingenqaba isipho sikaNkulunkulu.”—William Barclay, *The Acts of the Apostles*, rev. ed. (Philadelphia: Westminster, 1976), p. 133.
4. UPawulu wacaphuna umbhali womhedeni (IZenzo 17:18) ukuze agcizelele iphuzu lakhe kwabase Athene. Kufanele kusitsheleni lokho mayelana nokuthi ngezinye izikhathi ukusebenzisa imithombo efana nalena kungaba lusizo? Kodwa futhi kunabungozi buni?