

Uhambo Lwesibini Lovangelo



SABATHA EMVAKWEMINI

Fundela Isifundo Sale Veki:

IZenzo 16, Roma 3:28, Gal. 2:16, IZenzo 17, 1 Kor. 1:23, IZenzo 18:1–10.

Indima Yenkumbulo:

“Musa ukoyika, thetha ungathi tu; ngokuba mna ndinawe, kanjalo akukho namnye uya kukusa sandla, akuphathe kakubi ngokuba ndinabantu abaninzi kulo mzi” (IZenzo 18:9, 10, NIV).

Emva kwa-Antiyokwe, uPawulos noBharnabhas bakhulisa ibandla benza nomnye umsebenzi wokuvangela. Oku kwakubonakala ngokungathi lixesha lokugqibela besebenza kunye, njengoko kwabakho ukungavani okukhulu okwakhokelela ekwahlukaneni kwabo. Isizathu sokungavumelani kukaPawulos noBharnabhas yayinguMarko, umzala kaBharnabhas (Kol. 4:10). Wathi uPawulos akumema uBharnabhas ukuba abuyele kwiindawo ezazivangelwe kuhambo lwangaphambili, uBharnabhas wafuna ukuhamba nomzala wakhe, kodwa uPawulos akavuma ngenxa yokusilela kukaMarko kwixesha langaphambili (IZenzo 13:13). Phofu, ukwahlukana kukaPawulos noBharnabhas kwajika kwaba yintsikelelo, kuba ekwahluleni kwabo amalinge abo, bakwazi ukugqiba umhlaba obanzi kunoko babekucebile kuqala. UBharnabhas wathabatha uMarko wabuyela eSipro, ikhaya likaBharnabhas (IZenzo 4:36). Ngelo xesha linye, akuba ememe uSilas ukuba ahlangane naye, uPawulos wacanda iSiriya neKilike, esomeleza amabandla apho. Phambi kokuza kwa-Antiyokwe okokuqala, uPawulos wachitha iminyaka eliqela eTarso (IZenzo 9:30; 11:25, 26). Ngoku wayenalo ithuba lokuhambela kwakhona amabandla awayewamisele apho. Phofu ke, icebo likaThixo ngaye lalikhulu kunokuba yena uPawulos wayeliqonda.

**Funda esi sifundo ukulungiselela iSabatha kaSeptemba 1.*

Emva eListra

Ukukhetha kukaLuka iziganeko kumzisa uPawulos ngqo eDerbe naseListra. Into ayithethayo neSiriya neKiliki iphelela nje ekuthini, uPawulos wacanda kwezo ndawo eqiniseka amabandla (IZenzo 15:41).

Funda: IZenzo 16:1–13. Okwenziwa nguPawulos apha kusifundisa ntoni ngokuba bukhali kwendlela awafuna ngayo ukufikelela kwabanye?

Nangona uyise kaTimoti wayeyiNtlanga, umama wakhe wayengumKristu ongumYuda; igama lakhe lalinguYunike. Nangona wayengalukanga, uTimoti wazazi iziBhalo kwasebuntwaneni (2 Tim. 3:15), nto leyo ethetha ukuba wayengumntu ongcwele. NjengomKristu, wayesele ezuze ukuhlonitshwa nokuthandwa ngawo onke amakholwa asekuhlaleni. Ngenxa yokuba amaYuda ayebubala ubuYuda ngomnombo kamama, hayi okatata, uTimoti waye engumYuda. Waye engalukanga ngomhla wesibhozo emva kokuba ezelwe, mhlawumbi kuba uyise, umGrike, wayekubona ukwaluka njengobukrwada.

Ngokunqwenela ukuba uTimoti abe ngumsebenzi kunye naye, esazi ukuba, njengomYuda ongalukileyo, wayeza kwalelwa ukuba angene kwizindlu zesikhungu phantsi kwesimangalo sokrengo, uPawulos wamalusa. Injongo kaPawulos yokwenza oku, ngoko ke, yayiyinto ephathekayo nekungafuneki ibonakale ichasene nevangeli awayeyishumayela. Emva kokuphinda atyelele iindawo awayekuzo kuhambo lokuqala, uPawulos wagqiba ukuba aye kumzantsi-ntshona, (kunokuba kuse-Efese, kummandla waseAsiya), kodwa uMoya Oyingcwele wamalela ukwenza oko. Waya wasinga ngasentla, ezama ukuba eBhitiniya, kodwa nalapho, ngendlela ethile efihlakeleyo, uMoya wamalela ukuba aye apho. Ngenxa yokuba wayesele ecanda eMisa, into ekuphela kwayo awayenokuyenza uPawulos, yaba kukuya ngasentshona kwisixeko sakulwandle lwaseTrowa, apho wayeza kukwazi ukuya kumacala onke ngolwandle.

Embonweni wasebusuku, sekunjalo, uThixo wambonisa ukuba kufuneka acande ulwandle iEgeya aye eMakedoni. Athi amaqabane akhe akuva ngalo mbono, agqiba ukuba uThixo, ngokwenene, ubabizele ukuba bashumayele ivangeli kumaMakedoni.

Cinga ngesizathu sokuba uPawulos aluse uTimoti. Oku kunokusifundisa ntoni ngokuba nentumekelelo ukwenza izinto ezithile esingakholisi ukuvumelana nazo okanye esingaboni zinyanzelekile, kodwa zinokufeza umsebenzi omkhulu?

IFilipi

Ngako nje ukuba afike eMakedoni, uPawulos namaqabene akhe baya eFilipi, apho bamisela ibandla lokuqala lobuKristu eYurophu.

Funda: IZenzo 16:11–24. Abavangeli baya phi ngeSabatha, kuba kwakutheni? Ekugqibeleni, yintoni eyenzekayo kubo apho?

Ngalo lonke ixesha uPawulos efika esixekweni, into awayeyenza, yayikukuya endlwini yesikhungu yasekuhlaleni ngeSabatha, ukuze akwazi ukungqina kumaYuda (IZenzo 13:14, 42, 44; 17:1, 2; 18:4). Into yokuba eFilipi yena namaqabane akhe baye ngasemlanjeni—bekunye nabanye abafazi, abakhonzi bakaThixo bamaYuda nabeeNtlanga—ithetha ukuthi, kunokuba yayingekho indlu yesikhungu kweso sixeko. Okubalulekileyo ngoku, kukuba uPawulos akazange aye endlwini yesikhungu ngeSabatha kuphela ngeenjongo zokuvangela, kodwa nangenxa yokuba olu yayilusuku lokukhonza.

Funda: IZenzo 16:25–34. Phinda ibali elingokuguquka komgcini wentolongo. Kwakufuneka enze ntoni ukuze asindiswe?

Impendulo kaPawulos noSilas kumbuzo womgcini wentolongo uhambelana neendaba ezilungileyo, kususela ukuba usindiso lungokukholwa kuYesu ngokupheleleyo (Roma 3:28, Gal. 2:16). Into esingekke sigqibe ngayo kwesi siganeko, phofu, yeyokuba ukukholwa kuYesu kuphela kwento efunekayo na ukuze kubhaptizwe, zingakhathalelwa ezinye iimfundiso ezizizo nemfundiso yokwenziwayo. Sazi ntoni ngomgcini wentolongo? Ingaba wayengumYuda okanye umYuda ongenisiweyo ebuYudeni? Nakweyiphi kwezi meko, into awayeyidinga kukukholwa kuYesu njengeNkosi noMsindisi. Kwakuya kuthini ukuba wayeyiNtlanga eyayise imazi, imnqula uThixo, njengoKorneli, noLidiya (IZenzo 16:14), kunye nabanye abaninzi kwiZenzo? Bekuya kuthini ukuba wayekho kwiintlanganiso zovangelo zikaPawulos apho esixekweni? Nokuba inyaniso ithini ngaye, ubufutshane bengxelo abumele kusetyenziswa njengesizathu sokuthethelela ubhaptizo olukhawulezileyo.

Funda: IZenzo 16:31–34. Kusifundisa ntoni oku ngoku uphelele ukwagqibelele umbingelelo kaKristu ngenxa yethu? Ungafunda njani, imihla ngemihla, ukuba uphumle kwingqiniseko yobulungisa bukaKristu obukugqumayo njengethemba lakho ekuphela kwalo onalo losindiso?

EThesalonika naseBhereya

Bakuba uPawulos noBharnabhas bekhululwe entolongweni, abavangeli banduluka eFilipi (IZenzo 16:35–40). Ukusuka eFilipi, uPawulos namahlakani akhe baya ngqo eTesalonika, isixeko esiyintloko saseMakedoni.

Funda: IZenzo 17:1–9. Asabela athini amaYuda aseTesalonika kwintshumayelo kaPawulos eyaba nempumelelo phakathi kweeNtlanga?

Kwakhona siphinda sibona uPawulos ekhangele indlu yesikhungu apho wayenokushumayela igospile khona. AmaGrike amaninzi azinikeleyo neqela labafazi ababalulekileyo, boyiswa sisigidimi sikaPawulos. Ukuthi aba baguqakayo “[bazi]bandakanya noPawulos noSilas” (IZenzo 17:4) kubonakala ngathi benza iqela elibucala baza bahlangana qelele endlwini yesikhungu, mhlawumbi endwini kaYason. Bathi beqhutywa ngumona, abachasi babo baqala ingxwaba-ngxwaba. Injongo yabo yayikukuzisa uPawulos noSilas (akabalwanga uTimoti) phambi kwentlanganiso yomzi ukuba babekwe ityala. Bathi bakungabafumani abavangeli, babamba uYason ngokwakhe namanye amakholwa ambalwa babarhuqela kumagunya asekuhlaleni phantsi kwesityholo sokugcina abavukeli bolawulo.

Funda: IZenzo 17:10–15. Yathini impendulo yamaYuda aseBhereya xa ithelekiswa nawaseTesalonika?

Isaci ueugenēs (IZenzo 17:11) ngokwemvelo sithetha “ozelwe kakuhle” okanye “umntwan’ egazi” kodwa sahamba sathetha “ingqondo ekrelekrele,” ekunokuba kuthethwa yona apha. AmaYuda aseBhereya ayanconywa, kungengakuba avumelana noPawulos noSilas, kodwa ngenxa yokuba abanentumekelelo ukuhlolisisa iziBhalo ngokwawo yonke imihla, ukuze abone ukuba oko kwakuthethwa ngabavangeli kwakuyinyaniso. Ukusabela kwivangeli ngokuqhutywa ngumfutho nje wemvakalelo, kuye kuhambe nje phezulu, kungahambeli ndawo. Kwathi kungekudala, intshutshiso yawuphazamisa umsebenzi kaPawulos eBhereya, inyanzelisa ukuba asinge ezantsi, eAthene.

Wagqibela nini ukuziphengulula ngenkuthalo iziBhalo ngenjongo yokufumana ukuba ingaba ezi zinto [nokuba yayizeziphi] zingaba zinjalo na??

UPawulos EAthene

IAthene iziko lobuchopho kwiGrike yakudala, yayizinikele kwizithixo ngokuphandle. Imifanekiso eqingqiweyo yebhastile noothixo babefunyanwa kuyo yonke indawo, ngakumbi ekungeneni kweagora [indawo yokubutha kukawonke-wonke], kulapho buhlanganisene khona ubomi bedolophu. UPawulos wayenoxinzelelo olukhulu kakhulu kukuxhaphaka okungako konqulo lwezithixo wada wasiguqula isiqhelo sakhe sokuqala ngokuya endlwini yesikhungu, walandela indlela yokwenziwa ngeendlela ezimbini: Wayexoxa iiveki ngeeveki endlwini yesikhungu namaYuda kunye namaGrike azinikeleyo, aze athi imihla ngemihla abe kwisikwere sasesidlangalaleni namaGrike. (Bona IZenzo 17:15–22.) Njengoko abaseAthene babesoloko belungele ukuva into entsha, ezinye iinkcuba-buchopho zaba nomdla kwimfundiso kaPawulos, zaza zammema ukuba athethe kuzo eAriyopego, iqumrhu eliphezulu lesixeko. Kwintetho yakhe, uPawulos akazange azicaphule iziBhalo okanye aphinde imbali yokusebenza kukaThixo noSirayeli, njengoko wenzayo xa wayethetha kubaphulaphuli bamaYuda (thelekisa noZenzo 13:16–41); le ndlela yokungena yayingasayi kuqondakala kwaba abaphulaphuli. Endaweni yoko, wathetha ngeenyano ezithile ezibalulekileyo zeBhayibhile ngeendlela ababeza kuthi ngayo abahedeni abachubekileyo baqonde.

Funda: IZenzo 17:22–31. Kwintetho yakhe yaseAriyopego, zeziphi iinyaniso ezinkulu ngoThixo nosindiso kunye nembali nobuntu awashumayela ngazo kwaba bantu?

Amazwi amaninzi kaPawulos avakala ngathi ayahlekisa kwabo baphulaphuli babahedeni abachubekileyo, nabangqiqo zabo ngoThixo kunye nenkolo zazigqwetheke kakhulu. Asiyazi indlela uPawulos awayecinga ukusigqibezela ngayo isigidimi sakhe, kuba ubonakala ngathi waphazanyiswa esaqala nje ukuthetha ngokugweba kukaThixo ihlabathi (IZenzo 17:31). Le nkolo yangqubana neembono ezimbini zamaGrike: (1) eyokuba uThixo akangeke afikeleleke, engenanto yakwenza nakanjani nehlabathi okanye engenamda kwimicimbi yabantu, kunye nethi (2) xa athe umntu wafa akasokuze aphinde avuke. Le inceda ukuchaza unobangela wokuba iindaba ezilungileyo zibe bubudenge kumaGrike (1 Kor. 1:23) laza nenani labaguqukayo eAthene lalincinane. Kanti ke, phakathi kwabo bathi bakholwa babekho abaseAthene ababe nempembelelo kakhulu, njengo Diyonisiyo, ilungu leAriyopego, noDamaris, okuthi ukubizwa nje kwegama lakhe kuthi wayenewonga elithile, ukuba akunjalo, abe wayelilungu lequmrhu yena ngokwakhe (IZenzo 17:34).

Indlela eyahlukileyo awavela ngayo uPawulos phambi kweAreyopago ibonisa ukuphawula kwakhe iiyantlukwano zasekuhlaleni nezenkcubeko. Wada wacaphula imbongi yomhedeni (IZenzo 17:28) ukuze acacise akuthethayo. Kumele ukusifundisa ntoni oku ngendlela esinokuthi sisebenzise iindlela ezahlukileyo ukufikelela abantu abahlukeneyo?

UPawulos eKorinte

IZenzo 18:1–11 zinika ingxelo yamava kaPawulos eKorinte, apho wayeza kuhlala umnyaka onesiqingatha. UAkwila noPrisila baba ngabahlobo bakaPawulos ubomi bonke. (Roma 16:3, 2 Tim. 4:19). Ingxelo inika imbono ethi babesele bengamaKristu ukufika kwabo eKorinte, mhlawumbi ngenxa yamaYuda awavela eRoma eziswe apha ngukumkani uClawudiyo. Umbhali wembali yaseRoma, uSuestoniyo unika into ethi, ukuthunyelwa kwenzeka ngenxa yezidubedube ekuhlaleni kwamaYuda okwakuhlanganiswa negama lika“Kristu” (Claudius 25.4), okwakunokuba kususiphumo sokushunyayelwa kwegospile ngamakholwa amaYuda asekuhlaleni. Ngoko ke, kunokwenzeka ukuba uAkwila noPrisila nabo babe bandakanyeka kwizenzo ezinjalo. Sekunjalo, ngahandle kokwabelana ngenkolo enye kunye nemvelaphi enye yobuYuda, uPawulos nabahlobo bakhe abatsha nabo babe neshisini elinye.

Funda: IZenzo 18:4–17. Saba yintoni isiphumo somsebenzi wokuvangela kukaPawulos eKorinte?

Ukufika kukaSilas noTimoti bevela eMakedoni, babephethe inkxaso yemali ephuma kumabandla alapho (2 Kor. 11:8, 9), nto leyo eyenza ukuba uPawulos azinikele ngokupheleleyo ekushumayeleni. Umthetho kaPawulos wawungowokuba aphile ngokuzixhasa ekusebenzeni kwakhe ivangeli, nangona wayebafundisa abakholwayo ukuba “abazazisayo iindaba ezilungileyo, ukuba baphile ngeendaba ezilungileyo ezi” (1 Kor. 9:14, NKJV). Nangona yayinkulu kakhulu inkcaso yamaYuda kwisigidimi sikaPawulos, amanye amaYuda akholwa, kwakunye nabanye beeNtlanga ababenqula uThixo. Phakathi kwabaguqakayo kwakukho uKrispus, inkokeli yendlu yesikhungu, kwakunye nendlu yakhe yonke. Imeko phakathi kwamaYuda, phofu, yayimandundu, njengoko isiganeko esilandelayo sibonisa (IZenzo 18:12–17), waza uPawulos waceba ukuyishiya kwakamsinyane iKorinte, kodwa, embonweni wobusuku, wafumana inkuthazo yokuba akhe ahlale (IZenzo 18:9–11). Ekubuyeleni kwakhe kwa-Antiyokwe, uPawulos wathabatha uAkwila noPrisila wahamba nabo wabashiya e-Efese, apho wachitha khona iintsuku ezimbalwa ngaphambi kokuba aqale uhambo lwakhe. Ngexesha alapho, waba nethuba lokushumayela ezindlwini zesikhungu zasekuhlaleni, nalapho ukusabela okuhle kwamenza ukuba athembise ukuba, uThixo evuma, uya kubuya (IZenzo 18:18–21). Oku kwenzeka kanye kuhambo lwakhe olulandelayo.

UPawulos, enoxinzelelo ngokwamkeleka kwakhe, wayedinga inkuthazo evela eNkosini ngokubhekiselele ekusindisweni kwemphefumlo apho. Amazwi iNkosi eyawabhekisa kuye (IZenzo 18:10) athini kuthi xa siziva sinento efana nawayivayo yena?

Ukufunda Ngakumbi:

“Abo namhlanje bashumayela iinyaniso ezingathandekiyo, abamele kutyhafa ukuba ngamaxesha athile baye bangamkeleki, nakubantu abazibiza ngokuba bangamaKristu, njengoko kwakunjalo kuPawulos nakwabo wayesebenza nabo kubantu ababesebenza phakathi kwabo. Abathunywa bomnqamlezo kufuneka bazixhobise ngokuhlala bephaphamile nangomthandazo, babheke phambili ngokholo nesibindi, behleli besebenza egameni likaYesu.”—Ellen G. White, *IZenzo Zabapostile*, p. 230. “Ukuba, kwiziganeko zokugqibela zebali lehlabathi, abo kuvakaliswa kubo iinyaniso zovavanyo bangalandela umzekelo wabantu baseBhereya, baziphengulule iziBhalo yonke imihla, bekungabakho namhla inani elikhulu labanyanisekileyo kwimiyalelo yomthetho kaThixo, apho, ngokwangoku, bambalwa. . . Bonke baya kugwetywa ngokokukhanya ababekunikiwe. INkosi ithumela abameli baYo nesigidimi sosindiso, baze abo basivayo iNkosi ibenze baphendule ngendlela abaye bawaphatha ngayo amazwi abathunywa baYo. Abo bayifuna ngokunyaniseka inyaniso, baya kuzingisa ukuphanda, benokukhanya kwelizwi likaThixo, iimfundiso ezibekwe phambi kwabo.”—*Iphepha* 232.

Imibuzo Yokuxoxwa:

1. Ngokwendawo le yesi siqendu sokugqibela kwisifundo sangoMvulo, xoxani eklasini ngentsingiselo yale ntetho ilandelayo: “Kukho isidingo sokulungiselela ngoku okucokisekileyo kubantu abangenela ukubhaptizwa . . . Imithetho-siseko yobomi bobuKristu kufuneka icaciswe yacaca kwabo basanda kufika enyanisweni.”—Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 91, 92.
2. Gxilani ngakubi kumbuzo wokugqibela wangoLwesithathu. Thina njengebandla singabonisa njani ukuqonda okunye noko wayenako uPawulos ngeeyantlukwano zenkcubeko nentumekelelo enganayo ukuhlangabezana nabantu apho bakhoyo ngaphandle kokuyekelela igospile okanye ukumila kwethu enkolweni?
3. Funda: IZenzo 17:32–34. Yintoni esinokuyifunda kwezi mpendulo zintathu ezenziwayo ukusabela kwisigidimi sikaPawulos eAthene? “(1) Abanye bahlekisa. Babehlekiswa kukuzimisela ngokushushu okukhulu kwalo mYuda ungaziwayo? Kulula ukuhlekisa ngobomi; kodwa abo benza oko baya kufumana ukuba, oko kwaqala kungumdlalo wokuhlekisa kuya kuphela kuyinto yosizi. (2) Abanye basibekela kude isigqibo sabo. Eyona mini iyingozi kuzo zonke iimini, kuxa umntu aya kufumanisa ukuba kulula kangakanani ukuthetha ngengomso. (3) Abanye bayakholwa. Indoda esisilumko iyazi ukuba sisidenge kuphela esisalayo isipho sikaThixo.”—William Barclay, *IZenzo Zabapostile*, rev. ed. (Philadelphia: Westminster, 1976), p. 133.