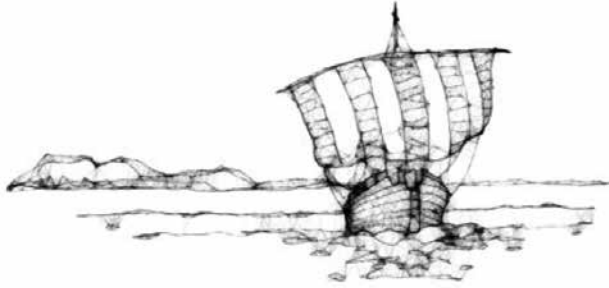


## Uhambo Lwesithathu Lovangelo



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### SABATHA EMVAKWEMINI

#### Fundela Isifundo Sale Veki:

IZenzo 18:24–28; IZenzo 19; IZenzo 20:7–12, 15–27; 2 Kor. 4:8–14; IZenzo 21:1–15.

#### Indima Yenkumbulo:

“Andibubaleli ukuba bunexabiso kum ubomi bam, ukuba nje ndingalugqiba ugqatso lwam nokulungiselela endakuzusa eNkosini uYesu, ukuze ndingqine ngazo iindaba ezilungileyo zobabalo lukaThixo” (IZenzo 20:24, NRSV).

**I**ngxelo kaLuka yohambo lukaPawulos lwesithathu isuka ingene nje ngendlela equbulayo. Indima isuka ithi, emva kokuchitha ixesha kwa-Antiyokwe, iziko likaPawulos lovangelo, umpostile wasuka waqala olunye uhambo, edlula ngokulandelelana “ilizwe laseGalati, nelaseFrigi, ebomeleza bonke abafundi” (IZenzo 18:23). Ngoko ke, iimayile zokuqala ezili-1,500 zohambo, zigqitywe kwisivisa esinye.

Oku kungokuba indawo ajonge kuyo yohambo yiEfese, apho uPawulos wachitha ixesha elingaphezulu kunakwezinye izixeko kwiihambo zakhe. Ngokokubona uvangelo, umsebenzi wawe-Efese waba neziqhamo ezihle; igalelo lokushumayela kukaPawulos lafikelela kummandla wonke welaseAsiya (IZenzo 19:10, 26). Kunokwenzeka ukuba kwakungeli xesha awathi asekwana ngalo amabandla aseKolose, Hirapolisi, naseLawodike, mhlawumbi nguEpafras (Kol. 4:12, 13), omnye wababesebenza kunye noPawulos (Kol. 1:7, Filemon 23).

Into ebalulekileyo ngolu hambo yeyokuba lolokugqibela olubhaliweyo kwiZenzo. UPawulos waluqala engumntu okhululekileyo. ULuka ukwabhala nolunye uhambo, ngeli xesha oluya eRoma, kodwa engumbanjwa.

*\*Funda esi sifundo ukulungiselela iSabatha kaSeptemba 8.*

## E-Efese: Indawo yoku-I

UZenzo 18:24–28 unengxelo yokuba, ngexesha uPawulos wayesesendleleni esinga e-Efese, uApolo, ikholwa lomYuda, weza kuye kweso sixeko. Waye engumntu oliciko, nozifunde kakhulu iziBhalo. Into yokuba uApolo wayengumlandeli kaYesu icace kwindlela uLuka amchaza ngayo: “wayeyifundisiwe ngomlomo indlela yeNkosi; waza evutha ngumoya wathetha, wafundisa ngoYesu ngokucokisekileyo” (IZenzo 18:25, NIV). Kanti ke wayesazi kuphela ubhaptizo lukaYohane. Njengoko wayebhaptizwe nguYohane umBhaptizi, uApolo waqhelana noYesu ngexesha uYesu wayephila emhlabeni, kodwa unokuba wesuka wemka kuloo mmandla—mhlawumbi ebuyela eAlesandre—ngaphambi kweziganeko zeMfesane/Pentekoste. Oku kuchaza isizathu sokuba uAkwiLa noPrisila bamnike enye imfundiso. Nangona wayekwazi ukubonisa ngeziBhalo ukuba uYesu wayenguMesiya kaSirayeli (IZenzo 18:28), uApolo wayekudinga ukuva ngokwenzekayo ngobuKristu kususela kulungiselelo lukaYesu. Phofu ke, uAkwiLa noPrisila bamenzela okungaphezulu uApolo: benamanye amakholwa e-Efese, bamnika ileta yokumazisa immcoma eyayibhalelwe amabandla aseAkiya (IZenzo 18:27), neyamvumelayo ukuba abe nomsebenzi onempumelelo eKoringe (1 Kor. 3:4–6, 4:6, 16:12).

**Funda: IZenzo 19:1–7. Kwenzeka ntoni kuPawulos ngexesha wayefika e-Efese?**

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Ibali lika-Apolo lihlange kwingxelo yamadoda ali-12 awadibana noPawulos ukufika kwakhe kweso sixeko, ngento yokuba imeko yabo yayifana kakhulu. Ukuchazwa kwabo ngokuthi “ngabafundi” (IZenzo 19:1) nombuzo kaPawulos kuwo (IZenzo 19:2) ibonisa ngokucacileyo ukuba babese bekhola kuYesu. Kangelo xesha linye, impendulo yawo kuPawulos ibonisa ukuba, ngokufanayo no-Apolo, ngaphambili babe ngabafundi bakaYohane umBhaptizi, nowaba ngumlandeli kaYesu engenawo amava ePentekoste. Babeza kuba nethuba lokonwabela amava anzulu neNkosi. “Ekufikeni kwakhe e-Efese, uPawulos wafumana abazalwana abalishumi elinambini, abaye, njengoApolo, njengabafundi bakaYohane umBhaptizi, kwanje ngaye [uApolo] benolwazi oluthile abalufumanayo ngomsebenzi kaKristu. Babengenaso isakhono sika-Apolo, kodwa ngokunyaniseka nokholo olufana nolwakhe, babefuna ukuya kusasaza emazweni ulwazi ababelufumene.” — Ellen G. White, *IZenzo Zabapostile*, p. 282. Kufuneka sikubone ukubhaptizwa kwabo ngokwale meko iyodwa. Babengaphumi kwelinye ibandla lobuKristu, okanye befumana ukuguquka. Babengeniswa kuphela kumsinga omkhulu wobuKristu. Into yokuba bamamkela uMoya bathetha ngeelwimi, ithetha ukuba babe ngabavangeli bamaKristu, njengoko wayenguye noApolo, abathe ngoku banikwa amandla okuba bangqine ngoYesu kuyo yonke indawo abaya kuyo.

## E-Efese: Indawo yesi-II

E-Efese, uPawulos walandela isiqhelo sakhe sokushumayela endlwini yesikhungu kuqala. Kwathi kwakuvuka inkcaso, yena namakholwa amatsha baya kwiholo yokufundisa yomntu othile ogama linguTirano, apho uPawulos washumayela imihla ngemihla iminyaka emibini (IZenzo 19:8–10). Isishwankathetlo sikaLuka somebenzi kaPawulos sesokuba wonke ummandla wawusele uvangelwe ngamandla (IZenzo 19:10, 26). KwiZenzo 19:11–20, uLuka wongeza iqaqobana lamabali achaza ngoloyiso lwamandla kaThixo kwisixeko apho umlingo nezinye izenzo zeenkolo zaziqhelekile okanye zixhaphakile. Akuthandabuzeki ukuba uThixo wayenako ukuphilisa ngoPawulos, kodwa eyokuba neetshefu neefaskoti ezichukunyiswe ngumpostile zazinawo amandla okuphilisa (IZenzo 19:12) ingavakala isothusa kwabanye, nangona oku kunika umfanekiso wokuphilisa kukaYesu umfazi owaye enethombe legazi (Luka 8:44). Iinkolo ezazigquba e-Efese, zazinako ukukhokelela uThixo ekwenzeni “imisebenzi yamandla” emangalisayo, ngokutsho kukaLuka (IZenzo 19:11). Mhlawumbi lo ngumzekelo wokuhlangabezana kukaThixo nezidingo zabantu kumgangatho wokuqonda abakuwo. Uthe anelisekile ziziphumo zomsebenzi wakhe e-Efese, uPawulos waqibisa ukuba aye eYerusalem (IZenzo 19:21). ULuka akasiniki isizathu solu hambo, kodwa siyazi kwimibhalo yakhe uPawulos ukuba wayenga angahambisa imali awayiqokelela ukunceda amahlwempu ebandla laseYerusalem (Roma 15:25–27, 1 Kor. 16:1–3). Ukuhlanganiselwa ndawonye izinto okanye iimpahla zeminyaka yokuqala, nendlala enkulu ngemihla kaKlawudiyo, kwawenza ahlopheka amakholwa akwaYuda, waza uPawulos wabona, kwisibheni sabo esifuna uncedo (Gal. 2:10), ithuba lokomeleza kokubini, ukuthembela kwabo kubupostile bakhe kwakunye nobunye bebandla langoku elixande kuzo zonke iinkcubeko, nangona ezazi iingozi awayeza kuthi azifumane (IZenzo 20:22, 23; Rom. 15:31).

**Funda: IZenzo 19:23–41. Sasiyintoni esona sizathu senkcaso ngakuPawulos eyavuka e-Efese ekupheleni kokuhlala kwakhe apho?**

Inkcaso yayinento yokwenza nonqulo lobuhedeni, olwalusengozini kakhulu kukulungiselela kukaPawulos. Eyona njongo kaDemetri yayinento nemali, kodwa wayekwazi ukuyijikela kumcimbi wenkolo ngenxa yetempile ka-Artemis (okanye uDiyana), owayethatyathwa njengomnye wemimangaliso esixhenxe yelizwe lakudala, owayese-Efese.

**Funda: IZenzo 19:27. Qaphela ubuchule bukaDemetri bokungenisa “ubungwele” benkolo kwilinge lakhe lokugcina imali ingena. Kungani ukuba thina singamaKristu kufuneka sikulumkele ukusebenzisa inkolo yethu, okanye ubungwele bokuzenzisa, ngokubhekiselele elukholweni lwethu, ngendlela efana naleyo?**

## ETrowa

Emva kwesixholoxholo (IZenzo 19:23–41), uPawulos wagqiba ekubeni ayishiye iEfese. Waya wahamba ngendlela ende ephume ecaleni ecanda eMakedoni naseAkiya endaweni yokuya ngqo eYerusalem (IZenzo 20:1–3). Kolu hambo, abameli bamanye amabandla eeNtlanga babekunye naye (IZenzo 20:4).

**Funda: IZenzo 20:7–12. Yintoni eyimposiso kwingxoxo eqhelekileyo ethi ezi ndima zineda ukubonisa ukuba iSabatha ayizanga yatshintshelwa kwiCawa?**

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Ukuma kukaPawulos eTrowa kwaphela ngentlanganiso yebandla “ngolokuqala usuku lweveki” (IZenzo 20:7). Babuthelana ndawonye ukuba “baqhekeze isonka,” ekunokuba kubhekiswa kumthendeleko, kwakunye okanye ngaphandle kwesidlo sobudlelane esasiye sihlngane nawo kususela kwimihla yangaphambili yebandla laseYerusalem (IZenzo 2:42, 46). Into yokuba kungekho nto ithethwayo ngendebe nangayiphi imithandazo ayiyisusi into yokuba oku kwakusenzeka. Phofu, eyona nto yile yokuba, esi siganeko sihlala sikhankanywa njengesibonisa ukuba, ngexesha likaPawulos, amabandla eeNtlanga aye sele emise iCawa endaweni yeSabatha njengosuku lokunqula. Kanti ke, ngaphambi kokwenza ibango elinjalo, kuyafuneka ukuba kuqondwe olona suku owawungalo umhlangano. Ukuthetha ngokusetyenziswa kwezibane (IZenzo 20:8), kwanokuba isigidimi sikaPawulos saqhuba kwada kwasezinzulwini zobusuku (IZenzo 20:7), kwada kwathi qheke ukusa (IZenzo 20:11), kungasathethwa ke ngokubasebuthongweni obunzulu kukaYutiko (IZenzo 20:9), kwenza kucace ukuba le yayingumhlangano wasebusuku. Eyona nto, ithi, kunokuba yayibubusuku obuphambi kweCawa okanye ubusuku obusemva kweCawa. Impendulo ixhomekeka kwindlela elibalwa ngayo ixesha elisetyenziswa nguLuka, mhlawumbi lelo hlelo lwesiYuda, ukusuka ekutshoneni kwelanga kuse ekutshoneni kwelanga okanye olwesiRoma, elisuka kwinzulu yobusuku liye kwinzulu yobusuku. Ukuba lolu lokuqala, kwakungokuhlwa kwangoMgqibelo; kolu lwamva, kwakungokuhlwa kwangeCawa. Nangayiphi indlela, indawo yeZenzo 20:7–12 ibonisa ukuba, nokuba umhlangano wawungokuhlwa kwangeCawa, wawungenguwo umhlangano wenkonzo oqhelekileyo kodwa wawukhethekile ngenxa yokunduluka kukaPawulos ngentsasa elandelayo. Kunzima ukubona, ke ngoko, ukuba le nkqubo yesi siganeko sizimele sodwa, ingakwazi ukuxhasa ukugcinwa kweCawa. Inyaniso yeyokuba, ayikwenzi oko.

**Gxila ngakumbi kuzo zonke izizathu zobunyaniso bokugcina iSabatha yosuku lwesixhenxe. Inkxaso yeBhayibhile enamandla ngeSabatha inceda njani ukusiqinisekela kuphawu esinalo lokuba ngamaKristu angamaSeventh-day Adventist, kwakunye nobizo esilunikiweyo lokusasaza izigidimi zeengelosi ezintathu emhlabeni wonke?**

## EMileto

Uthe esendleleni yakhe esinga eYerusalem, uPawulos wakha wemisa eMelito, apho waba nethuba lokwenza intetho yombuliso wokugqibela kwiinkokeli zebandla lase-Efese.

**Funda: IZenzo 20:15–27. Yintoni awayicinezelayo uPawulos kwintshayelelo yentetho yakhe?**

Njengoko wayesele ezenzile izicwangciso zohambo olutsha, olwaluquka iRoma neSpani (Roma 15:22–29), uPawulos wayekholwa ukuba akasokuzze aphinde abuyele eAsiya. Ngoko ke, wayiqala intetho yakhe ngohlobo lokunika ingxelo yeminyaka awayichitha e-Efese. Ingxelo enjalo, phofu, yayingajonge kuphela kwixesha eladlulayo, indlela awaphila ngayo phakathi kwabase-Efese, kodwa nakwixesha elizayo, kuba wayenxhala lokunokwenzeka kuye eYerusalem. Uloyiko lukaPawulos lwalungasuki nje emoyeni. Ibandla laseYerusalem lalimjonge ngokumxhalela, okanye ngokumoyika, ngenxa yokuba wayengumtshutshisi ngaphambili, nangenxa yegospile awayeyishumayela, engenako ukwaluka (IZenzo 21:20–26). Ngokwamagunya amaYuda, wayengumngcatshi into ayiyo nomkreqi kwizithethe zenkolo yawo (IZenzo 23:1, 2). Kwathi kufika phakathi kwinkulungwane yokuqala, ngakumbi ngenxa yempatho-mbi yeRoma, elakwaYuda lalizaliswe ziingcinga zovukelo nezobuzwe. Lo moya waphembelela zonke iinkalo zasekuhlaleni kwamaYuda, kunokwenzeka kuquka nebandla. Kwimeko enjalo, iintshukumo zowayesa kuba ngumFarisi ngaphambili, ephakathi kweNtlanga, kunokuba zamenza wabonakala engozele yinkathazo (IZenzo 21:27–36). UPawulos wayenazo nezinye izinto ezimhluphayo. KwiZenzo 20:28–31, uPawulos ujonge kwindlela iinkokeli zebandla lase-Efese ezaziza kuwuphatha ngayo umcimbi weetitshala zobuxoki, awazithelekisa neengcuka ezaziza kuzama ukuwulahlekisa ziwugqwethe umhlambi. Ngoko ke, nosebandleni ngokwalo, kwakwimihla yokuqala yebandla, ingozi yeetitshala zobuxoki yayiyinto ekhoyo. Njengoko uSolomon watshoyo kwenye indawo, ukuthi: “Akukho nto intsha phantsi kwelanga” (Intsh. 1:9). Imbali yebandla lobuKristu iveza umonakalo ongathethekiyo owangeniswa ebandleni ziietitshala zobuxoki. Le yinkathazo eza kubakho kude kuse ekupheleni (2 Tim. 4:3). Ngaphandle kwentandabuzo, uPawulos wayenezinto ezininzi engqondweni yakhe, imfumba yezinto ezimhluphayo; ukanti, ukunyaniseka nokukhuthala kwakhe akuzange kugungqe.

**Funda: 2 Korinte 4:8–14. Yintoni ethethwa nguPawulos apha esidinga ukuyisebenzisa kuthi, ngakumbi xa kufika izilingo? UPawulos ulibeka phi ithemba lakhe lokugqibela?**

## ETire NaseKesareya

ULuka unika iinkcukacha ngohambo lukaPawulos emva kokuba wayeseMileto. Esesendleleni esinga eYerusalem, umpostile wachitha iveki eTire, kunxweme lweFenike, apho inqanawa yayiza kuthulwa khona umthwalo (IZenzo 21:1–6). Kwathi, ngexesha wayelapho, amakholwa amkhuthazela ukuba angayi eYerusalem. Into yokuba amakholwa ayekhokelwa nguMoya ukuba amlumkise uPawulos ukuba angayi eYerusalem ayiphikisani nokukhokelwa kompostile kwangaphambili. Intetho yesiGrike ethi etheto en tō pneumatī [“wamisa emoyeni wakhe”] IZenzo 19:21 inako ukubekwa ngokuthi, “wenzā isigqibo eseMoyeni” (NKJV), endaweni yokuba ibe ngathi wafikelela kwesi sigqibo ngokwakhe. Into ithi, uMoya unokuba wabonisa amaKristu aseTire iingozi azazimlindele uPawulos; kwaza ngenxa yoko, ngokukhathala kobuntu, bakhuthaza ukuba angaqhubeki nenjongo yakhe. UPawulos ngokwakhe wayengaqinisekanga ngokuya kwenzeka kuye eYerusalem (IZenzo 20:22, 23). Inkokelo yezulu ayisoloko iyenza icace yonke into, nakumntu ofana noPawulos.

**Funda: IZenzo 21:10–14. Sisiganeko esisodwa esinjani esenzeka eKesareya ngokubhekiselele kuhambo lukaPawulos lokuya eYerusalem?**

UAgabho wayengumprofeti owayevela eYerusalem nowayesele azisiwe kwibali elingendlala kwiZenzo 11:27–30. Ngendlela efanayo nakwiziprofeto zeTestamente eNdala (umzekelo, Isa. 20:1–6, Yer. 13:1–10), isigidimi sakhe sasisenziwa umdlalo; sasisebenza njengomzekelo ocacileyo wento eyayiza kwenzeka kuPawulos akuba efike eYerusalem, nendlela iintshaba zakhe azazisa kumnikela ngayo eziNtlangeni (amaRoma). Abo babe noPawulos basithabatha isigidimi sikaAgabho njengesilumkiso, hayi njengesiprofeto, baza bazama kangangoko ukumoyisela uPawulos ukuba angayi eYerusalem. Nangona wayechukumiseke kakhulu yindlela abasabela ngayo, uPawulos wazimisela ukuwufeza umsebenzi awuthunyweyo, nokuba angalahlekwa bubomi bakhe. Kuye isidima sevangeli nobunye bebandla yayizizinto ezibaluleke kakhulu ngaphezu kwenkuseleko yakhe okanye oko kuthandwa nguye. “Akazange wakha waya eYerusalem umpostile enentliziyo elusizi njengangoko. Wayesazi ukuba uya kufumana abahlobo abambalwa neentshaba ezininzi. Wayesondela kwisixeko esamala sambulala uNyana kaThixo, nekulengalenga phezu kwaso ukutyityinjiselwa umnwe wengqumbo yezulu.”—Ellen G. White, *IZenzo Zabapostile*, pp. 397, 398.

**Ethathyathwa ngendlela engeyiyo, enyeliswa, ephathwa kakubi, maxa wambi egculelwa, uPawulos, sekunjalo, wabhaka phambili ngokholo. Singafunda njani ukwenza ngokunjalo nathi sesijongene neemeko ezityhafisayo?**

**Ukufunda Ngakumbi:**

“Impumelelo eyahamba nokushunyayelwa kweendaba ezilungileyo yawuvuselela ngokutsha umsindo wamaYuda. Kuyo yonke indawo kwakuphuma iingxelo zokusasazeka kwemfundiso entsha eyayiwakhlulula amaYuda ekugcineni izithethe zenkonzo yamasiko, nokuba abeeNtlanga babefakwa kumalungelo alinganayo nawamaYuda njengabantwana baka-Abraham. . . . Intetho yakhe [uPawulos] enyanzelisayo, ethi, “[Akukho] mGrike namYuda, kwaluka nokungaluki” (Kolose 3:11), yathatyathwa zintshaba zakhe njengesinyeliso esinesibindi, zaza zazimisela ukuba ilizwi lakhe lithuliswe.”—Ellen G. White, *IZenzo Zabapostile*, p. 390. “Wayengenako nokuthembela kuvelwano nenkxaso yabakhe abazalwana enkolweni. AmaYuda angaguqukanga awayemlandele apho wayesukuba esiya khona, ayengalibazisanga ukusasaza iingxelo ezingentle eYerusalemi, wona iziqu nangeleta, ethetha ngaye nangomsebenzi wakhe; baye abanye, abapostile nabadala, bazamkela ezi ngxelo njengeziyinyaniso, bengazami ukuziphikisa, bengabonisi lulangazelelo lokusebenzisana naye.”—Page 398.

**Imibuzo Yokuxoxwa:**

1. Ishumi elinambini labafundi awahlangana nalo uPawulos e-Efese yayingabafundi bangaphambili bakaYohane umBhaptizi owaya wangumfundi kaYesu (IZenzo 19:1–7). Yintoni ekwenza ukuba ucinge ukuba kulungile ukusebenzisa le ndawo ukufuna ukubhaptizwa kwakhona kwamaKristu—abesele ebhaptizwe ngontywiliselo—avela kwamanye amabandla aza azimanya nenkolo yama-Adventist? Ingaba kukho nto ibalulekileyo ithethwa kukuba uApolo engazange aphinde abhaptizwe?
2. Cinga ngemeko kaPawulos. Uyalwa ngabantu bezwe lakhe abangakhohlwayo kuYesu. NakumaYuda akholwayo kuYesu, amaninzi amjonge uPawulos ngokumkrokrela okukhulu, nokungamthembi, kuba ecinga ukuba ugqwetha “imilimandlela.” Abaninzi kubahedeni bayithiyile igospile ayivakalisayo. Kanti kutheni? Kwakutheni ukuze uPawulos anyanzelise ukuqhubeka, sekukho konke ukuchaswa? Nangona singenguye uPawulos, yintoni esinokuzifumanela yona kweli bali lakhe?
3. Cinga ngezinye zeengxoxo abazisebenzisayo abantu ukuzama ukubonisa ukuba mhlawumbi iSabatha yatshintshwa yaya kwiCawa okanye ayisabopheleli [ayisanyanzelekanga]. Siphendula sithini kwiingxoxo ezinjalo, sibe sikwenza oko ngendlela ebonisa ukuba ukuthobela iSabatha asibubo ubungqongqo ekugcineni umthetho ngaphezu kokugcina neminye imithetho elithoba; oko kukuthi, ukuba sithobela ngokholo nangokuqonda apho lilele khona ithemba lethu losindiso ekuphela kwalo?