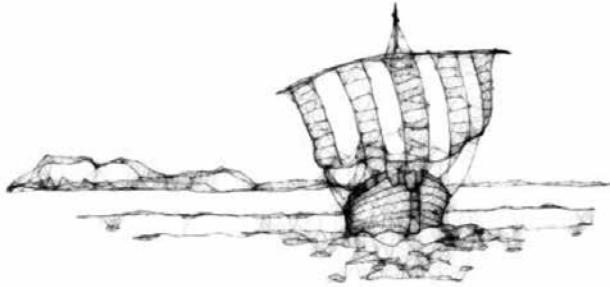


Uhambo Lwesithathu Lokuvangela



NgeSabatha Ntambama

Kuleliviki Funda ku:

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

Indimana Yekhanda:

“Kepha ukuphila angikushayi into yalutho ukuba kube yigugu kimi, kuphela ukuba ngiphelelise ukuhamba kwami nenkonzo enayamukela eNkosini uJesu yokufakaza ngevangeli lomusa kaNkulunkulu” (IZenzo 20:24).

Ukulanda kukaLuka ngohambo lwesithathu lukaPawulu kuqala ngokungalindelekile. Indimana ithi ngemuva-nje kokuchitha isikhathi esithile eAntiyokiya, isizinda sezimishini zikaPawulu, uPawulu wathatha olunye uhambo, edlula ngempumelelo eGalathiya naseFrigiya, ekhuthaza bonke abafundi (IZenzo 18:23). Kanjalo-ke, amamayela okuqala ohambo angu 1 500 kubhalwe ngawo emshweni owodwa.

Lokhu kungenxa yokuthi umgomo wohambo kwakuyindawo yase eFesu, lapho uPawulu achitha khona isikhathi eside ukwedlula noma yiliphi elinye idolobha kuzo zonke izinkambo zakhe. Ngokuqondene nokuvangela, umsebenzi e Efesu wawunezithelo eziningi; umthelela wokushumayela kukaPawulu wafinyelela kuso sonke isifunda sase Asiya (IZenzo 19:10, 26). Kungaba amabandla aseKolose, eHierapholi, neLlawodikeya asungulwa ngalesikhathi, mhlawumbe ngokusebenza kuka Ephafra (Kol. 4:12, 13), omunye owayesebenza kanye noPawulu (zlp;/ 1⁷7. Filimone 23). Okuthathekisayo ngaloluhambo ukuthi uhambo lukaPawulu lokugcina olubhalwe kwiZenzo. UPawulu wathatha loluhambo engokhululekile. ULuka ubhala ngolunye uhambo, oluya eRoma manje, kodwa eseyisiboshwa.

**Funda isifundo saleliviki ukulungisela iSabatha likaMandulo 8.*

E-Efesu: Isigaba 1

IZenzo 18:24-28 zisitshela ukuthi ngesikhathi uPawulu esesendleleni eya e Efesu, umzalwane womJuda okuthiwa u Apholo wefika e Efesu. Wayeyigagu lokukhuluma futhi eyazi kakhulu iMibhalo. Ukuthi uApholo wayengumlandeli kaJesu, kusobala ngendlela uLuka amchaza ngayo, ethi: “wayefundisiwe indlela yeNkosi, futhi wayekhuluma ngentshisekelo enkulu, efundisa ngoJesu ngendlela okuyiyo” (IZenzo 18:25, NIV). Kodwa, wayazi kuphela umbhabhadiso kaJohane. Njengoba wayebhabhadiswe nguJohane, uApholo wazana noJesu ngesikhathi uJesu esesehlabeni, kodwa kubonakala ukuthi wasuka kuleyo ndawo—mhlawumbe wabuyela eAleksandriya—ngaphambi kokubethelwa kweNkosi kanye nePhentekoste. Lokhu kuyasichazela ukuthi kwakungani uAkwila noPrisila kwadingeka ukuba baphinde bamfundise. Nakuba wayekwazi ukukhomba neMibhalo ukuthi uJesu unguMesiya kaIsrayeli (IZenzo 18:28), uApholo wayedinga ukufundiswa ngokusha mayelana nobuKrestu selokhu uJesu enyuka. Kodwa, uAkwila noPrisila benzela uApholo okungaphezulu: kanye nabanye abazalwane e Efesu, bamnika incwadi emncomayo ebhalelwe amabandla aseAkhaya (IZenzo 18:27), eyamenza wasebenza ngempumelelo eKorinte (1 Kor. 3:4-6, 4:6, 16:12).

Funda iZenzo 19:1-7. Kwenzekani kuPawulu ekufikeni kwakhe e Efesu na?

Indaba kaApholo ixhumene neyamadoda ayishumi nambili ahlangana noPawulu e Efesu ngesikhathi efika khona, ngoba isimo sabo sasifana. Ukuchazwa kwabo “njengabafundi” (IZenzo 19:1) nombuzo kaPawulu kubona (IZenzo 19:2) kutshengisa ngokusobala ukuthi basebevele bengabakholwa kuJesu. Khona manjalo, impendulo yabo kuPawulu itshengisa ukuthi, njengaku Apholo, babekade bengabafundi bakaJohane uMbhabhadisi ababuye abalandela uJesu bengazange babe namava ePhentekoste. Babezothola ithuba lokuba namava ajule nangaphezulu neNkosi. “Ekufikeni kwakhe e Efesu, uPawulu wathola abazalwane abayishumi nambili, ngokufana no Apholo, ababekade bengabafundi bakaJohane uMbhabhadisi, futhi babenolwazi nomsebenzi kaKrestu. Babengenalo ikhono elifana nelika Apholo, kodwa ngokuqiniseka nokukholwa okufanayo, babefuna ukusabalalisa ulwazi ababelutholile.” —Ellen G. White, *The Acts of the Apostles*, p. 282. Sidinga ukubuka umbhabhadiso wabo omusha ngeso lalesimo esingavamile. Babengasuki kwelinye ibandla lobuKrestu, futhi babengadingi ukuphenduka. Kuphela-nje, babehlanganiswa nobuKrestu obaziwayo. Ukuthi bamukeliswa uMoya baze bakhuluma ngezilimi, kungasho ukuthi babehambisa izindaba zobuKrestu emazweni, njengo Apholo, kanti manje basebenikwe igunya lokufakaza ngoKrestu nomaphi laphe beya khona.

E-Efesu: Isigaba 2

E-Efesu, uPawulu walandela umkhuba wokushumayela esinagogeni kuqala. Kuthe lapho kuqubuka ukuphikiswa, yena nabazalwane abasanda kukholwa bathuthela esikoleni sikaTiranu, lapho uPawulu washumayela khona zonke izinsuku kwaze kwaba iminyaka emibili (IZenzo 19:8-10). ULuka ufingqa ukubhala kwakhe ngomsebenzi kaPawulu e Efesu athi sonke isifunda savangelwa ngokuphelele (IZenzo 19:10, 26). KuZenzo 19:11-20, uLuka ujobelela ezinye izindaba eziyizimangaliso, ezichaza ukunqoba kwamandla kaNkulunkulu emzini lapho kwakuvame khona umlingo neminye imikhuba. Akungatshazwa ukuthi uNkulunkulu wayephilisa esebenzisa uPawulu, kodwa ukuthi namaduku nezindwangu ezithintwe ngumphostoli ayenamandla okuphilisa (IZenzo 19:12) kungezwakala kuyinqaba kwabanye, kodwa lokhu kuthi akufane nokwenziwa uJesu mhla ephilisa owesifazane owayenomopho (Luka 8:44). Izinkolelo-ze zabase Efesu kungenzeka ukuthi yizona ezenza ukuthi uNkulunkulu enze izimangaliso ezingavamile njengoba kusho uLuka (IZenzo 19:11). Lokhu mhlawumbe kuyisibonelo sikaNkulunkulu ehlangabezana nezidingo zabantu ngendlela abazoyiqonda. UPawulu esenelisiwe imiphumela yomsebenzi wakhe e Efesu, wazimisela ngokuya eJerusalema (IZenzo 19:21). ULuka akanikezi zizathu zaloluhambo, kodwa siyazi ngokubhala kwakhe uqobo uPawulu ukuthi wayehlose ukuhambisa umnikelo ayekade ewuqoqile ukudambisa ukuhlupheka kwabazalwane eJerusalema (Rom. 15:25-27, 1 Kor. 16:1-3). Ukuhlanganisa izimpahla okwenzeka ebandleni eminyakeni yokuqala, kanye nendlala enzima ezinsukwini zikaKlawudiyi, kwaletsa ubumpofu kubazalwane baseJudiyi, kwathi uma becela usizo, (Gal. 2:10) uPawulu wathola ithuba lokuqinisa ukwethemba kwabo abaphostoli kanye nobunye bebandla elaselixube izizwe, nakuba lokho kwakungambeka engcupheni (IZenzo 20:22, 23; Rom. 15:31).

Funda iZenzo 19:23-41. Kwakuyini isizathu sangempela sokumelana noPawulu okwaqubuka e Efesu ekupheleni kohambo lwakhe lapho?

Ukuphikiswa kukaPawulu kwakuphathelene nokukhonza kwabahedeni okwabekwa engcupheni ngenxa yokushumayela kukaPawulu. Okwakuqhuba uDemetriyu ngempela, yinzuzo yemali, kodwa waphumelela ukwenza kubukeke njengento ethinta inkolo ngoba ithempeli likaDiyana elaziwa ngesinye sezimangaliso eziyisikhombisa zomhlaba wasendulo, lalise Efesu.

Funda iZenzo 19:27. Qaphela indlela yobuhlakani uDemetriyo afaka ngayo ukukholwa emzamweni wakhe wokwenza imali ingene ingenile. Kungani thina maKrestu sidinga ukuqaphela ukuthi singasebenzisi inkolo yethu noma ukuzenza abalungile, ngendlela efanayo?

ETrowa

Ngemuva kwesiphithiphithi (IZenzo 19:23-41), uPawulu wahlosa ukushiya e Efesu. Kodwa wathatha indlela egwegwesayo edabula eMakedoniya nase Akhaya esikhundleni sokuthatha eqondile eya eJerusalema (IZenzo 20:1-3). Kululuhambo, wayephelekezelwa abamele amabandla abezizwe (IZenzo 20:4).

Funda iZenzo 20:7-12. Yikuphi okungalungile ngenkulumo eyejwayelekile ethi lezindimana zifakaza ukuthi iSabatha selaguqulwa osukwini lokuqala lweviki?

Ukuvakasha kukaPawulu eTrowa kwavalwa ngomhlangano wenkonzo “ngosuku lokuqala lweviki” (IZenzo 20:7). Babuthana “ukuhlephula isinkwa” esingathi kusho isidlo seNkosi, noma kwakunokuhlanganyela ekudleni noma kungekho. Ukuhlanganyela kwebandla ekudleni kwakuvamile ebandleni ezinsukwini zokuqala zebandla eJerusalema (IZenzo 2:42, 46). Ukuthi akushiwo lutho ngendebe noma imithandazo, akusho ukuthi akwenzekanga lokho. Okubalulekile kodwa, ukuthi lomhlangano uvame ukuthathwa njengobufakazi bokuthi ngezinsuku zikaPawulu, amabandla abezizwe basebefake usuku lweSonto esikhundleni seSabatha njengosuku lokukhonza. Kepha, ngaphambi kokusho lokho, kubalulekile ukuthola ukuthi kwakungolwesingaki ngempela kubanjwa lomhlangano, nokuthi wawunhloboni. Ukubalulwa kwezibani (IZenzo 20:8) kanye nokuthi intshumayelo kaPawulu yadonsa phakathi kwamabili (IZenzo 20:7), kwaze kwasa (IZenzo 20:11), singasakhulumi ngobuthongo buka Evitikusi (IZenzo 20:9), kwenza kube sobala ukuthi kwakuyinkonzo yasebusuku.

Umbuzo kodwa, ukuthi kwaku ubusuku obandulela iSonto noma obulandela iSonto na. Impendulo iya ngokuthi uLuka wayesebenzisa yiphi indlela yokubala isikhathi, noma eyamaJuda, okusho ukushona kwelanga kuye kokunye ukushona kwelanga; noma eyamaRoma ebalala usuku kusukela phakathi kwamabili kuye phakathi kwamabili futhi. Uma wayesebenzisa eyamaJuda, kuyokusho ukuthi kwakunguMgqibelo ebusuku; uma wayesebenzisa eyamaRoma, kwakuyiSonto ebusuku. Noma ngabe iyiphi, iZenzo 20:7-12 zitshengisa ukuthi noma ngabe inkonzo yayingeSonto ebusuku, kwakungeyona inkonzo ejwayelekile, kodwa ekhethekile ngesizathu sokuthi uPawulu wayezohamba ngelanga elilandelayo. Kulukhuni-ke ukubona ukuthi lenkonzo eyodwa nengavamile, inikeza kanjani ubufakazi bokugcinwa kweSonto. Iqiniso ukuthi abukho lobo bufakazi.

Gxila kakhudlwana phezu kwazo zonke izizathu zokugcinwa kweSabatha losuku lwesikhombisa. Ubufakazi obunamandla beBhayibheli busiza kanjani ukusiqinisa njengamaKrestu amaSeventh-day Adventist nobizo lwethu lokusabalalisa isigijimi sezingelosi ezintathu emhlabeni?

EMilethu

Endleleni eya eJerusalema, uPawulu waphinda wema, manje kwakuseMilethu, lapho waba nethuba khona lokwenza inkulumo yokuvalelisa kubaholi bebandla lase Efesu.

Funda iZenzo 20:15-27. Kwakuyini ingqikithi yenkulumo kaPawulu esingenisweni na?

Njengoba wayesenze izinhlelo zolunye uhambo olwaluzohlenganisa iRoma neSpayina (Rom. 15:22-29), uPawulu wayekholwa ukuthi ngeke esabuyela eAsiya. Ngakhoke, waqala inkulumo yakhe ngokunika umbiko ngeminyaka ayekade eyichithe e Efesu. Umbiko onjalo kodwa, wawungaxilile kuphela kulokho osekwedlule, okusho indlela ayekade ephila ngayo phakathi kwabase Efesu, kodwa wawubheke nekusasa, ngoba wayenexhala ngokwakungase kwenzeke kuyena eJerusalema. Ixhala likaPawulu kwakungesilona ihaba. Ibandla laseJerusalema lambuka ngeso lokungamethembi, noma ukungamthandi, ngenxa yalokho ayekwenza esikhathini esedlule, ukushushisa abazalwane futhi nangenxa yesigijimi ayesishumayela esingakuqhakambisi ukusoka (IZenzo 23:1, 2). Phakathi nomnyaka-khulu wokuqala, kakhulukazi ngenxa yokungabusi ngendlela kwamaRoma, iJudiya lakhungathwa umoya wobuzwe nokuvukela umbuso. Lomoya waba nomthelela kuyo yonke imikhakha yempilo yamaJuda, kuhlenganisa nebandla. Phansi kwesimo esinje, ukukhwishiza kukaPawulu owayekade engumFarisi phakathi kwabezizwe, kwamenza wasoleka (IZenzo 21:27-36).

UPawulu wayenokunye futhi okumkhathazayo. KuZenzo 20:28-31, uPawulu wagxila ekuthini abaholi e Efesu abohlangabezana kanjani nabafundisi bamanga, labo abafanisa nezimpisi ezihahayo ezazizozama ukulahlekisa nokulutha umhlambi. Kanjalo-ke, nasebandleni uqobo, nasezinsukwini lapho ibandla lisafufusa, yayilokhu ikhona ingozi yabafundisi bamanga. Ngokusho kuka Solomononi kwenye indawo: “Akukho okusha phansi kwelanga” (Umshumayeli 1:9). Umlando webandla lobuKrestu utshengisa umonakalo owethusayo owenziwe abefundisi bamanga ebandleni. Lenkinga izoqhubeka kuze kube sekupheleni (2 Thim. 4:3), Ngaphandle kombuzo, uPawulu wayenokuningi emqondweni wakhe, okuningi okumkhathazayo; kodwa ukwethembeka nokukhuthala kwakhe akuzange kudambe.

Funda ku 2 Korinte 4:8-14. Yini eshiwo uPawulu lapha leyo esidinga ukuzisebenzilsela yona, kakhulukazi uma kufika izilingo? UPawulu ulibeka-phi ithemba lakhe?

ETire naseKhesariya

Ukusuka eMilethu, uLuka ubhala ngokugcwele ngohambo lukaPawulu. Esesendleleni eya eJerusalema, umphostoli wachitha isonto eTire, ogwini lwaseFenike, lapho umkhumbi wawuzothululwa khona (IZenzo 21:1-6). Kodwa eselapho, abazalwane bamnxusa ukuba angayi eJerusalema. Ukuthi abazalwane babeholwa uMoya ukuxwayisa uPawulu ukuthi angayi eJerusalema akuphikisani nesiqondiso somphostoli sangaphambili. Igama lesiGriki elithi etheto en to pneumatik kuZenzo 19:21 belingabekeka kangcono ngokuthi “wahlosa/wazimisela ngokukaMoya” (ESV, NRSV, NKJV), kunokusho sengathi uPawulu wayezithathele yedwa lesinqumo. Kunokwenzeka ukuthi uMoya wayebatshengisile abazalwane baseTire izingozi ezazilindele uPawulu; kanjalo-ke, ngozwelo lwabo, bacebisa ukuthi angaqhubeki nenhloso yakhe. UPawulu qobo lwakhe wayengaqinisekile ngokwakuzokwenzeka kuye eJerusalema (IZenzo 20:22, 23). Ukuhola kwezulu akucacisi yonke into ngaso sonke isikhathi, nakumuntu onjengoPawulu.

Funda iZenzo 21:10-14. Kwenzeka sigameko sini esibalulekile eKhesareya maqondana nohambo lukaPawulu lokuya eJerusalema na?

U-Agabu wayengumprofethi ovela eJerusalema, esaziyo ngaye ngesigameko sendlala kuZenzo 11:27-30. Ngendlela efana neziprofetho zeTestamente eliDala (isibonelo, Isaya 20:1-6, Jer. 13:1-10), isigijimi sakhe wasinikeza njengomlingisi (acting); sasiyisibonakaliso esicacile salokho okwakuzokwenzeka kuPawulu ekufikeni kwakhe eJerusalema, nokuthi izitha zakhe zazizomnikela kwabezizwe (amaRoma). Labo ababenoPawulu ngokusobala bathatha isigijimi sikaAgabu njengesixwayiso, hhayi isiprofetho, ngakhoke bazama ngazo zonke izindlela ukubonisa umphostoli ukuthi angenyukeli eJerusalema. Nakuba wathinteka kakhulu yilokho, uPawulu wayezimisele ukufeza umsebenzi wakhe, noma ngabe kumbiza impilo yakhe. Kuyena, ukulondeka kwevangeli nobunye bebandla kwakubaluleke ngaphezu kokuphepha kwakhe noma izidingo zakhe. “Wayengakaze umphostoli aye eJerusalema ngenhliziyi edabuke njengaleso sikhathi. Wayazi ukuthi ngeke athole abangane abaningi, kodwa izitha eziningi. Wayesondela emzini owenqaba waze wabulala iNdodana kaNkulunkulu, manje owase ulengelwa ulaka lukaNkulunkulu.” — Ellen G. White, *The Acts of the Apostles*, pp. 397, 398.

Noma uPawulu wayevame ukusolwa ngokungafanele, aqanjelwe amanga, aphantwe kabi, kodwa waqhubekela phambili ngokukholwa. Singafunda kanjani

Ukujula Nomcabango:

“Impumelelo yokushunyayelwa kwevangeli yavusa kabusha intukuthelo yamaJuda. Kuzo zonke izindawo, kwakufika imibiko yokwanda kwalemfundiso entsha ekhulula amaJuda ekugcineni izimiso zomthetho wemikhosi, nabezizwe benikwa amalungelo alingana nawamaJuda njengabantwana baka Abrahamama...Amazwi kaPawulu anohlonze athi: ‘Akukho mGriki noma mJuda, kusoka nakungasoki’ (Kolose 3:11), athathwa yizitha zakhe njengokuhlambalaza okusobala, zavumelana ngokuthi iphimbo lakhe alithuliswe.”—Ellen G. White, *The Acts of the Apostles*, p. 390. “Futhi kwakungekho noyedwa ayengancika kuye ukuze athole uzwelo nesihawu, ngisho nakubazalwane basenkonzweni. AmaJuda angaguqukile ayejade emlandela ezithendeni, awachithanga sikhathi, asabalalisa imibiko emibi eJerusalema, ngemilomo yawo nangezincwadi, mayelana noPawulu nomsebenzi wakhe; amanye, nakubaphostoli nabadala, bathatha lemibiko njengeyiqiniso, ngaphandle kwemizamo yokuyiphikisa, futhi bengatshengisi nesifiso sokuzwana naye.”—Page 398.

Imibuzo Yokuxoxisana:

1. Abafundi abayishumi nambili uPawulu ayehlakane nabo e Efesu babe kade bengabalandeli bakaJohane uMbhabhadisi abasebengabafundi bakaJesu (IZenzo 19:1-7). Ucabanga ukuthi kulungile yini ukusebenzisa lendimana ukuphoqa amaKrestu asebhabhadiswe ngokucwiliswa vele, evela kwezinye izinkonzo afuna ukuzihlanganisa nebandla lama Adventist ukuthi abhabhadiswe futhi? Kubalulekile yini ukuthi uApholo akazange abhabhadiswe okwesibili?
2. Cabanga ngesimo sikaPawulu. Waliwa abantu bakubo abangakholwa kuJesu. NakumaJuda akholwayo kuJesu, abanengi bambuka ngokusola nokungamethembi uPawulu ngoba becabanga ukuthi uhlanekezela “izikhonkwane.” Abahedeni abanengi bayalizona ivangeli alishumayelayo. Kodwa bheka. Kungani uPawulu waqhubeka phezu kwakho konke lokhu kuphikiswa? Nakuba singeyena uPawulu, singazitholelani endabeni yakhe na?
3. Cabanga ngezinye izimpikiswano abantu abazama ukuzisebenzisa bezama ukutshengisa ukuthi iSabatha laguqulelwa osukwini lweSonto, noma ukuthi alisesona isibopho. Siziphendula kanjani lezo mpikiwano ngendlela etshengisa ukuthi ukulalela umyalo weSabatha akusikho ukuzama ukuzitholela ukusindiswa kodwa kufana nokulalela eminye imiyalo nayo okungahlosiwe ngayo ukuthola ukusindiswa?