

MULTILINGUAL TEACHING RESOURCE

“...not knowing the things that shall befall me”

Acts 20:22–23

A translation pack in Akan, Amharic, Bemba, Chichewa, French, IsiZulu, Juba Arabic, Kinyarwanda, Krio, Luganda, Odia, Portuguese, Setswana, Sudanese Arabic and Swahili.

*Language note: Juba Arabic is supplied in Latin script; other translations use the customary script named by the language.
Translated using AI.*

Facing the Future by Faith

"...not knowing the things that shall befall me" **Acts 20:22-23**

Summary

This passage draws from Paul's journey to Jerusalem to reflect on the believer's unknown future. It teaches that, while much is concealed from us, enough is revealed for faith, duty, caution, and comfort. We are not called to pry into the future, but to trust the wisdom and goodness of God, to attend to the duties of the present day, and to rest in the assurance that he will guide, sustain, and finally receive his people.

Outline

1. **Paul's case applied to common experience:** His words, though spoken as an Apostle, furnish instruction for men and Christians entering a new period of life.
2. **The concealment of the future:** Like Paul, we know not what shall befall us; yet this ignorance is neither accidental nor unkind, but ordered by divine wisdom.
3. **The duty of trust:** Since God knows the way we take, we are called to confidence, patience, and restraint from vain curiosity.
4. **The wisdom of daily dependence:** The year is presented as a succession of appointed duties and trials, to be opened day by day, not anticipated with anxious intrusion.
5. **What may still be known:** Though particulars are hidden, the general course of life is clear enough to guide prudence, duty, and preparation.
6. **The certainties of earthly life:** Nature, society, creaturely insufficiency, trial, bereavement, age, and death all belong to the known condition of man.
7. **The greater certainties of faith:** Above all these stands the unchanging God, who hears prayer, never forsakes his people, gives strength according to their day, guides them by counsel, and receives them at last to glory.

Akan (Asante Twi)

“...mennim nneema a ebeba me so.” Asomafo Nnwuma 20:22–23

Senea wɔaka no tiawa

Saa kyerɛwsem yi twe adwene si Paulo akwantu a ɔkɔɔ Yerusalem so, na ɛma yɛdwennwen gyidini no daakye a yenim no. Ɛkyerɛkyerɛ yɛn sɛ, ɛwom sɛ nneema pii ahintaw yɛn de, nanso wɔada nea ɛso sɛ gyidi, asɛyɛde, ahwɛyiye ne awerɛkyekye ho adi akyerɛ yɛn. Wɔmfɛ yɛn sɛ yɛnkɔpɛ daakye mu nsem mu, na mmom sɛ yɛmfɛ yɛn ho nto Onyankopɔn nyansa ne ne papayɛ so; yɛnyɛ nne da no asɛyɛde, na yɛnhome wɔ awerɛhyem a ɛwo sɛ obegya yɛn kwan, agyina yɛn na awiei koraa no, wagye ne nkurofo aba ne nkyɛn.

Outline

1. Paulo asem a wɔde fa da biara mu osuahy ho: Ɛwom sɛ ɔsomafo na ɔkaa saa nsem yi de, nanso ɛma mmarima ne Kristofo a wɔrehyɛ asetra bere foforo ase nkyerɛkyerɛ.
2. Daakye no ahintasɛm: Te sɛ Paulo no, yennim nea ebeba yɛn so; nanso saa nimdeɛ a yenni yi nye akwanhyia anaa ayamhyehye a enni mu, na mmom Onyankopɔn nyansa na ɛhyehyɛ.
3. Ahotoso asɛyɛde: Esiane sɛ Onyankopɔn nim ɔkwan a yɛfa so nti, wɔfɛ yɛn sɛ yɛwɔ ahotoso, boasetɔ, na yɛtwe yɛn ho fi anigyede a enni mfaso sɛ yɛpɛ sɛ yɛnya daakye ho nimdeɛ no ho.
4. Da biara mu gyinabea nyansa: Wɔde afe no to ho sɛ asɛyɛde ne sɔhwɛ a wɔahyɛ da ayɛ no nnidiso nnidiso; ɛsɛ sɛ wobue mu da biara, na ɛnyɛ sɛ wɔde ahopopo kɔhwehwɛ mu ansa na bere no aso.
5. Nea yebetumi ada so ahu: Ɛwom sɛ nsem nketenkete no ahintaw de, nanso asetra no kwan titiriw da adi araa ma ɛkyerɛ yɛn ahwɛyiye, asɛyɛde ne ahosiesie.
6. Asase so asetra mu nokware a yebetumi ahu: Abɔde, nnipa asetena, abɔde mu ade a entumi mma yɛn nea yɛhia nyinaa, sɔhwɛ, awerɛhow, nkwakoraabere ne owu nyinaa ka onipa tebea a yenim no ho.
7. Gyidi mu nokware akɛse: Eyinom nyinaa so no, Onyankopɔn a ɔnsakra no gyina ho; otie mpaebo, ɔmpaw ne nkurofo da, ɔma wɔn ahooɔden senea wɔn da no hia, ɔde n'afotu kyere wɔn kwan, na awiei no ogye wɔn kɔ anuonyam mu.

Amharic

“...በዚያ የሚደርሰውን ሳላውቅ።” የሐዋርያት ሥራ 20፥22-23

ማጠቃለያ

ይህ ክፍል ጳውሎስ ወደ ኢየሩሳሌም ካደረገው ጉዞ ተነስቶ የአማኙን ያልታወቀ የወደፊት ጊዜ ያስታውሳል። ብዙ ነገር ከእኛ ቢሰወርም፣ ለእምነት፣ ለግዴታ፣ ለጥንቃቄ እና ለማጽናኛ የሚበቃ ተገልጦልናል ብሎ ያስተምራል። የወደፊቱን ለመመርመር አልተጠራንም፤ ነገር ግን በእግዚአብሔር ጥበብና ቸርነት እንድንታመን፣ የዛሬን ግዴታ እንድንጠብቅ፣ እርሱም እንደሚመራን፣ እንደሚያበረታን እና በመጨረሻ ሕዝቡን እንደሚቀበል በማረጋገጫ እንድናርፍ ነው።

Outline

1. የጳውሎስ ሁኔታ በተለመደው ተሞክሮ ላይ ሲተገበር፣ ቃላቱ ለሐዋርያ ቢነገሩም፣ አዲስ የሕይወት ዘመን ለሚገቡ ሰዎችና ክርስቲያኖች ትምህርት ይሰጣሉ።
2. የወደፊት መስወር፣ እንደ ጳውሎስ በእኛ ላይ የሚደርሰውን አናውቅም፤ ይህ አለማወቅ ግን በአጋጣሚ ወይም በጭካኔ የመጣ ሳይሆን በመለኮታዊ ጥበብ የተደረገ ነው።
3. የመታመን ግዴታ፣ እግዚአብሔር የምንሄድበትን መንገድ ስለሚያውቅ፣ ወደ መተማመን፣ ወደ ትዕግሥት እና ከከንቱ ጉጉት መቆጠብ ተጠርተናል።
4. በየቀኑ የመደገፍ ጥበብ፣ ዓመቱ በቀን በቀን እንዲከፈት እንጂ በጭንቀት ቀድሞ እንዲገባበት ሳይሆን፣ በተመደቡ ግዴታዎችና ፈተናዎች ተከታታይነት ቀርቧል።
5. አሁንም ሊታወቅ የሚችለው፣ ዝርዝሮች ቢሰወሩም፣ የሕይወት አጠቃላይ አቅጣጫ ጥንቃቄን፣ ግዴታን እና ዝግጅትን ለመምራት በቂ ግልጽ ነው።
6. የምድራዊ ሕይወት እርግጠኞች፣ ተፈጥሮ፣ ማኅበረሰብ፣ የፍጡር አለመበቃት፣ ፈተና፣ ሐዘን፣ እርጅና እና ሞት ሁሉ የሰው ሁኔታ ከሚታወቁት ክፍሎች ናቸው።
7. የእምነት ታላላቅ እርግጠኞች፣ ከእነዚህ ሁሉ በላይ የማይለወጠው እግዚአብሔር ይቆማል፤ ጸሎትን ይሰማል፣ ሕዝቡን ፈጽሞ አይተውም፣ ለቀናቸው የሚበቃ ኃይል ይሰጣቸዋል፣ በምክሩ ይመራቸዋል፣ በመጨረሻም ወደ ክብር ይቀበላቸዋል።

Bemba (Icibemba)

“...ukubula ukwishiba ifyakwikila pa ine.” Imilimo ya Batumwa 20:22–23

Amashiwi ya mu mafikishanyo

Aya amashiwi yatendeka pa lwendo lwa kwa Paulo ukuya ku Yerusalemu, ukubomfya ayo ukutontonkanya pa ntambi ya pa nshita iyo umukristu teshishibe. Yalanga ukuti nangu fintu fingi fyaishilwa kuli ifwe, pali ifyo fyatuloshiwa fyalibako ifyakukwana ku citetekelo, ku mulimo, ku kwilinda no ku kusansamusha. Tatwitwa ukupalama mu fya ku mailo; twitwa ukucetekela mu mano na mu busuma bwa kwa Lesa, ukucita imilimo ya lelo, no kupumula mu kushininkisha ukuti akatutungulula, akatukosesha, no kutupokelela pa mpela ku bantu bakwe.

Outline

1. Icalo ca kwa Paulo calinganishiwa no bumanyiro bwa cila muntu: Amashiwi yakwe, nangu yalilandilwe nga umutumwa, yaleta amasambililo ku bantu na ku Bakristu abaleingila mu nshita ipya ya mweo.
2. Ukwishilwa kwa fya ku mailo: Nga Paulo, tatwishibe ifyakutufikila; lelo ubu bushikuubwa te bwa cingalilo nelyo te bwa mutima mubi, bwalungikwa na mano ya kwa Lesa.
3. Umulimo wa kucetekela: Pantu Lesa alishiba inshila twendamo, twitwa ku kushininkisha, ku kupapata, no kuleka ukutemwa ukwishiba fya ku mailo ukwabula umulimo.
4. Ubwafya bwa kutekela cila bushiku: Umwaka waishiba nga ukulondolola kwa milimo na mayesho yafikila pa nshita yayo; ufwile ukwisulwa ubushiku ku bushiku, te ukingilamo na mano ya kulanda nomba.
5. Ifyo twingeshiba: Nangu utuntulu twashilwa, inshila ya mweo mu bwafya bwayo yaliba pantanshi pakutulungamika mu mano, mu mulimo no mu kuilungamika.
6. Ifyo fya cishinka mu mweo wa pa calo: Icalo, abantu, ukubula ukukwana kwa fya fibumbwa, amayeso, ukulila, ukukota no kufwa fyaba ku mibele ya muntu iyo twaishiba.
7. Ifyo fya cishinka ifikulu ifya citetekelo: Pa fyonse ifi, Lesa ushachinja aliminina; alomfwa mapepo, taleka abantu bakwe, abapa amaka aya kulingana ne bushiku bwabo, abatungulula na mano, no kubapokelela pa mpela ku bukata.

Chichewa

“...osadziwa zinthu zimene zidzandigwera.” Machitidwe 20:22–23

Chidule

Ndime iyi imachokera pa ulendo wa Paulo wopita ku Yerusalemu kuti itithandize kuganizira za tsogolo losadziwika la wokhulupirira. Imatiphunzitsa kuti, ngakhale zinthu zambiri zabisika kwa ife, zovumbulutsidwa zokwanira zilipo pa chikhulupiriro, ntchito, chenjezo ndi chithonhozo. Sitinaitanidwe kufufuza zamtsogolo, koma kukhulupirira nzeru ndi ubwino wa Mulungu, kusamala ndi ntchito za lero, ndi kupumula m'chitsimikizo chakuti adzatitsogolera, kutilimbitsa, ndipo potsiriza adzalandira anthu ake.

Outline

1. Nkhani ya Paulo ikugwiritsidwa ntchito pa zochitika za anthu onse: Mawu ake, ngakhale ananenedwa ngati Mtumwi, amapereka malangizo kwa anthu ndi Akhristu olowa m'nyengo yatsopano ya moyo.
2. Kubisika kwa tsogolo: Monga Paulo, sitidziwa zimene zidzatigwere; komabe kusadziwa kumeneku sikungochitika mwangozi kapena mwankhanza, koma kwakhazikitsidwa ndi nzeru za Mulungu.
3. Ntchito yokhulupirira: Popeza Mulungu amadziwa njira imene timayendamo, tayitanidwa ku chidaliro, kuleza mtima, ndi kupewa chidwi chopanda phindu chofuna kudziwa zamtsogolo.
4. Nzeru yodalira tsiku ndi tsiku: Chaka chili ngati mndandanda wa ntchito ndi mayesero oikidwa ndi Mulungu, otsegulidwa tsiku ndi tsiku, osati kufikiridwa pasadakhale ndi nkhwana.
5. Zimene tingadziwebe: Ngakhale tsatanetsatane wabisika, njira ya moyo imadziwika mokwanira kuti ititsogolere mu nzeru, ntchito ndi kukonzekera.
6. Zotsimikizika za moyo wa padziko: Chilengedwe, anthu, kusakwanira kwa zolengedwa, mayesero, maliro, ukalamba ndi imfa zonse ndi mbali ya moyo wodziwika wa munthu.
7. Zotsimikizika zazikulu za chikhulupiriro: Pamwamba pa zonsezi pali Mulungu wosasinthika, amene amamva pemphero, sasiya anthu ake, amapereka mphamvu yokwanira pa tsiku lawo, amawatsogolera ndi uphungu, ndipo potsiriza amawalandira ku ulemmero.

French

« ... *ne sachant pas ce qui m'arrivera.* » Actes 20:22–23

Résumé

Ce passage s'inspire du voyage de Paul vers Jérusalem pour réfléchir à l'avenir inconnu du croyant. Il enseigne que, si beaucoup de choses nous sont cachées, assez nous est révélé pour la foi, le devoir, la prudence et le réconfort. Nous ne sommes pas appelés à scruter l'avenir, mais à faire confiance à la sagesse et à la bonté de Dieu, à nous appliquer aux devoirs du jour présent et à nous reposer dans l'assurance qu'il guidera, soutiendra et recevra finalement son peuple.

Outline

1. Le cas de Paul appliqué à l'expérience commune : ses paroles, bien que prononcées par un Apôtre, instruisent les hommes et les chrétiens qui entrent dans une nouvelle période de leur vie.
2. Le voile sur l'avenir : comme Paul, nous ne savons pas ce qui nous arrivera ; pourtant cette ignorance n'est ni accidentelle ni cruelle, mais ordonnée par la sagesse divine.
3. Le devoir de faire confiance : puisque Dieu connaît le chemin que nous suivons, nous sommes appelés à la confiance, à la patience et au renoncement à une curiosité vaine.
4. La sagesse de la dépendance quotidienne : l'année est une succession de devoirs et d'épreuves fixés d'avance, à ouvrir jour après jour, non à envahir d'avance avec anxiété.
5. Ce qui peut néanmoins être connu : si les détails sont cachés, le cours général de la vie est assez clair pour guider la prudence, le devoir et la préparation.
6. Les certitudes de la vie terrestre : la nature, la société, l'insuffisance des créatures, l'épreuve, le deuil, la vieillesse et la mort font tous partie de la condition connue de l'homme.
7. Les plus grandes certitudes de la foi : au-dessus de tout cela se tient le Dieu immuable, qui entend la prière, n'abandonne jamais son peuple, donne la force selon le jour, le conduit par son conseil et le reçoit enfin dans la gloire.

IsiZulu

“...ngingazi izinto ezizangehlelayo.” Izenzo 20:22–23

Isifinyezo

Lesi siqephu sisusela ohambweni lukaPawulu oluya eJerusalema ukuze sicabange ngekusasa lekholwa elingaziwa. Sifundisa ukuthi, nakuba izinto eziningi zifihlekile kithi, kwembuliwe okwanele ukukholwa, ukwenza umsebenzi, ukuqaphela nokududuzeka. Asibizwanga ukuba sihlolisise ikusasa, kodwa ukuba sethembe ukuhlakanipha nobuhle bukaNkulunkulu, sinake imisebenzi yanamuhla, futhi siphumule esiqinisekiseni sokuthi uyosiqondisa, asisekele, futhi ekugcineni amukele abantu bakhe.

Outline

1. Indaba kaPawulu isetshenziswa kokujwayelekile: Amazwi akhe, nakuba akhulunywa njengawomPhostoli, afundisa abantu namaKristu abangena esikhathini esisha sempilo.
2. Ukufihlwa kwekusasa: NjengoPawulu, asazi okuyosehlela; nokho lokhu kungazi akusikho okwengozi noma okungenamusa, kodwa kuhlelwe ukuhlakanipha kukaNkulunkulu.
3. Umsebenzi wokwethemba: Njengoba uNkulunkulu eyazi indlela esiyihambayo, sibizelwa ethembeni, ekubekezeleni nasekuzibambeni ekufuneni ukwazi ikusasa okuyize.
4. Ukuhlakanipha kokuncika nsuku zonke: Unyaka uchazwa njengokulandelana kwemisebenzi nezilingo ezimisiwe, okufanele kuvulwe usuku nosuku, kungangenwa kusenesikhathi ngokukhathazeka.
5. Okusengaziwa: Nakuba imininingwane ifihlekile, indlela ejwayelekile yempilo icacile ngokwanele ukuqondisa ukuhlakanipha, umsebenzi nokulungiselela.
6. Izinqiniseko zempilo yasemhlabeni: Imvelo, umphakathi, ukunganeli kwezidalwa, izilingo, ukushonelwa, ukuguga nokufa konke kuyizingxenye zesimo somuntu esaziwayo.
7. Izinqiniseko ezinkulu zokholo: Ngaphezu kwakho konke kukhona uNkulunkulu ongaguquki, olalela umkhuleko, ongabashiyi abantu bakhe, onika amandla alingana nosuku lwabo, abahola ngeseluleko sakhe, futhi ekugcineni abamukele enkazimulweni.

Juba Arabic (Latin script)

“...ma arif haja al-bi-hasal li.” Acts 20:22–23

Khulasa

Kalām da min safar Paulos le Jerusalem, wa bikhalina nifikar fi mustagbal al-mumin al-ma maruf. Bi-allimna inno, hatta law haja ketira maktuma minna, fi haja makshufa kifaaya lil-iman, lil-wajib, lil-ihitiyat wa lil-taaziya. Ma matlub minna niftish fi mustagbal; matlub nithig fi hikma wa khair Allah, nishil wajib al-yom, wa nirtah fi yakin inno huwa bi-yahdina, bi-yiqawina, wa fi al-nihaya bi-yigbal nasu.

Outline

1. Halat Paulos fi hayat al-nas: Kalamu, law inno galhu rasul, bi-idina dars lil-nas wa lil-Masih al-dakhilin fi zaman jadeed fi hayatuhum.
2. Mustagbal maktum: Zay Paulos, ma narif haja al-bi-hasal lina; bas jahil da ma sadfa wala ma fi rahma, lakin mutaratab bi hikma Allah.
3. Wajib al-thiga: Allah arif al-tariq al-namshi fih; ashan da matlub minna thiga, sabr, wa nukhalli fadul al-ma fi faida an narif al-mustagbal.
4. Hikma al-itimad yom bi yom: Al-sana zay silsila min wajib wa tajriba mutaayana; niftaha yom bi yom, ma nadhku fiha badri bi qalag.
5. Haja al-mumkin narif: Law tafasil maktuma, tariq al-hayat al-am wadih kifaaya li al-hikma, al-wajib wa al-istidad.
6. Haga al-muakada fi hayat al-dunya: Tabiya, mujtema, adam kifayat al-makhluqat, tajriba, huzun al-mawt, kibar al-sin wa al-mawt kullaha min hal al-insan al-maruf.
7. Al-yaqin al-kabir fi al-iman: Fawq kull da fi Allah al-ma bitghayar; bi-isma al-dua, ma bi-tarak nasu, bi-idi quwa hasab yomhum, bi-yahdihum bi-nasiha, wa fi al-nihaya bi-yigbalhum fi al-majd.

Kinyarwanda

“...ntazi ibizambaho.” Ibyakozwe n’Intumwa 20:22–23

Incamake

Iki gice gishingiye ku rugendo rwa Pawulo aya i Yerusalemu kugira ngo gitwereke ku hazaza h’umwizera hatazwi. Kitwigisha ko, nubwo byinshi bitahishuriwe, hari ibyahishuwe bihagije ku bwo kwizera, inshingano, kwitonda no guhumurizwa. Ntiduhamagarirwa gucukumbura ahazaza, ahubwo duhamagarirwa kwizera ubwenge n’ubugwaneza bw’Imana, kwita ku nshingano z’uyu muni, no kuruhukira mu cyizere ko izatuyobora, ikadukomeza, kandi ku iherezo ikakira ubwoko bwayo.

Outline

1. Ikibazo cya Pawulo gishyirwa mu mibereho isanzwe: Amagambo ye, nubwo yavuzwe nk’Intumwa, atanga inyigisho ku bantu no ku Bakristo binjira mu gihe gishya cy’ubuzima.
2. Guhishwa kw’ahazaza: Nkuko Pawulo atari azi ibizamubaho, natwe ntubizi; ariko uku kutamenya si impanuka cyangwa ubugome, ahubwo gutunganyijwe n’ubwenge bw’Imana.
3. Inshingano yo kwizera: Kubera ko Imana izi inzira tunyuramo, duhamagarirwa kugira icyizere, kwihangana no kwirinda amatsiko y’ubusa ku by’ahazaza.
4. Ubwenge bwo kwishingikiriza buri muni: Umwaka werekanwa nk’uruhererekane rw’inshingano n’ibigeragezo byateganyijwe, bigomba gukingurwa umuni ku wundi, atari kubyinjiramo mbere n’amaganya.
5. Ibigishobora kumenywa: Nubwo ibisobanuro byihariye bihishe, inzira rusange y’ubuzima irasobanutse bihagije kugira ngo iyobore ubwitonzi, inshingano no kwitegura.
6. Iby’ukuri byo mu buzima bwo ku isi: Kamere, sosiyete, kudahagije kw’ibiremwa, ibigeragezo, kubura abacu, gusaza n’urupfu byose biri mu mimerere izwi y’umuntu.
7. Iby’ukuri bikomeye by’ukwizera: Hejuru yabyo byose hari Imana idahinduka, yumva amasengesho, itareka ubwoko bwayo, ibaha imbaraga zihwanye n’umuni wabo, ibayobora n’inama yayo, kandi ku iherezo ikabakirira mu bwiza.

Krio

“...no sabi di tin dem we go bi happen to mi.” Acts 20:22–23

Sɔmari

Dis pasij de tek komot na Pɔl in jɔni go na Jerusalem fo mek wi tink bot di bilivaman in fiyucha we e no sabi. E de tich wi se, ɛn if plenti tin dem aed frɔm wi, wetin don de sho na wi na inaf fo fet, dyuti, keafulnes ɛn kɔmfɔt. Wi no de kɔl fo prai na fiyucha; wi de kɔl fo trɔst God in wɪzdɔm ɛn gudnes, fo mind di dyuti dem fo tide, ɛn fo rɛst na di ashurans se e go gid wi, sɔpɔt wi, ɛn na di ɛn e go welkam in pipul dem.

Outline

1. Pɔl in kes fo yuuz fo kɔmɔn ɛksperiyeɪns: In wod dem, ɛn if na as Apostol e tok am, de gi instrɔkshɔn to man ɛn Kristyan we de go na nyu taim na laif.
2. Di fiyucha de aed: Lek Pɔl, wi no sabi wetin go bi happen to wi; bot dis no sabi na no bi chɛns no ɛvil, bot God in wɪzdɔm don ɔda am.
3. Di dyuti fo trɔst: Bikos God sabi di we we wi de tek, wi de kɔl fo get kɔnfidɛns, patiɛns, ɛn fo lef empiti kɔryɔsiti bot fiyucha.
4. Di wɪzdɔm fo dipɛn pan evri de: Di yia na wan saksɛsɔn fo dyuti ɛn trayal we God don set; fo open de bai de, no fo go insay am fos wit wɔri.
5. Wetin wi stil fit sabi: ɛn if di smɔl smɔl pat e aed, di jɛnral kɔs fo laif klia inaf fo gid prudens, dyuti ɛn pripiɛshɔn.
6. Di sho tin dem na dis wold: Necho, sosayti, di no-inafnes fo krieɛha, trayal, bɛrivmɛnt, ɔl ɛj ɛn dɛt, ɔl na pat fo man in kondishɔn.
7. Di big sho tin dem fo fet: Pas ɔl dis, God we no de chɛnj de de; e de yɛri prea, e no de lef in pipul, e de gi pawa lek di de nid am, e de gid dem wit in kansil, ɛn na di ɛn e de risiiv dem na glɔri.

Luganda

“...nga simanyi ebyandituuseeko.” Ebikolwa by’Abatume 20:22–23

Mu bufunze

Ekitundu kino kiggya ku lugendo lwa Pawulo olw’e Yerusalemi okutulowoozesa ku biseera by’omukkiriza eby’omu maaso bye tamanyi. Kituyigiriza nti, newaakubadde nga bingi bitukwekeddwa, waliwo ebyabikkuliddwa ebimala okubeera n’okukkiriza, okukola obuvunaanyizibwa, okwegendereza n’okubudaabudibwa. Tetuyitiddwa kukebera biseera bya mu maaso, wabula okwesiga amagezi n’obulungi bwa Katonda, okufaayo ku buvunaanyizibwa bwa leero, n’okuwummulira mu bukakafu nti alitukulemba, alituyimiriza, era ku nkomerero alikkiriza abantu be.

Outline

1. Pawulo bye yayitamu bikozezebwa ku bulamu obwa bulijjo: Ebigambo bye, newaakubadde nga byayogerwa ng’Omukwakkiriza, biwa abayiiya n’Abakristaayo abayingira mu kiseera ekiy’obulamu obuyigirize.
2. Ebiseera eby’omu maaso bikwekeddwa: Nga Pawulo, tetumanyi ebiriba bitutuuseeko; naye obutamanya buno si bwa mukisa gwokka wadde obutali bwa kisa, wabula bwatekebwa mu magezi ga Katonda.
3. Obuvunaanyizibwa obw’okwesiga: Kubanga Katonda amanyi ekkubo lye tuyitamu, tuyitiddwa okuba n’obwesige, okugumiikiriza, n’okulekayo okwagala okw’obwereere okw’okumanya eby’omu maaso.
4. Amagezi ag’okwesigama buli lunaku: Omwaka gulagiddwa ng’omuddiring’anwa gw’obuvunaanyizibwa n’ebigezo ebyatekebawo; gulina okubikkulwa olunaku ku lunaku, so si kuguyingiramu nga tukyali n’okweraliikirira.
5. Ebyandisobodde okumanyibwa: Newaakubadde nga ebikwata ku buli kintu bikwekeddwa, ekkubo ly’obulamu mu bulambalamba limanyiddwa okumala okulunganya okwegendereza, obuvunaanyizibwa n’okweteekateeka.
6. Ebitakyukakyuka mu bulamu bw’ensi: Obutonde, abantu, obutasobola kw’ebyatondebwa okumala, ebigezo, okufiirwa, obukadde n’okufa byonna biri mu mbeera y’omuntu emanyiddwa.
7. Ebitakyukakyuka ebinene eby’okukkiriza: Ku byonna bino, Katonda atakyuka ye ayimiridde; awulira okusaba, taziya bantu be, abawa amaanyi agalinga olunaku lwabwe, abakulemba n’amagezi ge, era ku nkomerero abakiriza mu kitiibwa.

Odia

“...ମୋ ଉପରେ କ’ଣ ଘଟିବ, ତାହା ନ ଜାଣି।” ପ୍ରେରିତ 20:22-23

ସାରାଂଶ

ଏହି ଅଂଶ ପାଉଲଙ୍କ ଯିରୁଶାଲମ ଯାତ୍ରାରୁ ଗ୍ରହଣ କରି ବିଶ୍ୱାସୀଙ୍କ ଅଜଣା ଭବିଷ୍ୟତ ବିଷୟରେ ଚିନ୍ତା କରାଏ। ଏହା ଶିଖାଏ ଯେ, ଯଦିଓ ଅନେକ କଥା ଆମ ପାଇଁ ଲୁଚି ରହିଛି, ତଥାପି ବିଶ୍ୱାସ, କର୍ତ୍ତବ୍ୟ, ସତର୍କତା ଓ ସାନ୍ତ୍ୱନା ପାଇଁ ଯଥେଷ୍ଟ କଥା ପ୍ରକାଶିତ ହୋଇଛି। ଭବିଷ୍ୟତର ଗୁପ୍ତ କଥା ଜାଣିବାକୁ ଆମକୁ ଡାକାଯାଇନାହିଁ; ବରଂ ପରମେଶ୍ୱରଙ୍କ ଜ୍ଞାନ ଓ ମଙ୍ଗଳମୟତାରେ ଭରସା କରିବାକୁ, ଆଜିର କର୍ତ୍ତବ୍ୟରେ ମନ ଦେବାକୁ, ଏବଂ ସେ ନେତୃତ୍ୱ ଦେବେ, ଧାରଣ କରିବେ ଓ ଶେଷରେ ନିଜ ଲୋକଙ୍କୁ ଗ୍ରହଣ କରିବେ—ଏହି ନିଶ୍ଚୟତାରେ ବିଶ୍ୱାସ କରିବାକୁ ଡାକାଯାଇଛି।

Outline

1. ସାଧାରଣ ଅନୁଭବରେ ପାଉଲଙ୍କ ଘଟଣାର ପ୍ରୟୋଗ: ପ୍ରେରିତ ଭାବେ ଜୁହାଯାଇଥିଲେ ମଧ୍ୟ, ତାଙ୍କ କଥା ଜୀବନର ଏକ ନୂତନ ପର୍ଯ୍ୟାୟରେ ପ୍ରବେଶ କରୁଥିବା ଲୋକ ଓ ଖ୍ରୀଷ୍ଟିୟାନମାନଙ୍କୁ ଶିକ୍ଷା ଦେଇଥାଏ।
2. ଭବିଷ୍ୟତର ଗୁପ୍ତତା: ପାଉଲଙ୍କ ପରି ଆମେ ଜାଣୁନାହିଁ ଯେ ଆମ ଉପରେ କ’ଣ ଘଟିବ; କିନ୍ତୁ ଏହି ଅଜ୍ଞତା ଦୁର୍ଦ୍ଦିନାଜନିତ କିମ୍ବା ନିଷ୍ଠୁର ନୁହେଁ, ବରଂ ଦିବ୍ୟ ଜ୍ଞାନରେ ବ୍ୟବସ୍ଥିତ।
3. ଭରସାର କର୍ତ୍ତବ୍ୟ: ପରମେଶ୍ୱର ଆମେ ନେଉଥିବା ପଥ ଜାଣନ୍ତି, ତେଣୁ ଆମକୁ ଆତ୍ମବିଶ୍ୱାସ, ଧୈର୍ଯ୍ୟ ଏବଂ ନିର୍ବ୍ୟର୍ଥ କୌତୁହଳରୁ ସଂଯମ ପାଇଁ ଡାକାଯାଇଛି।
4. ପ୍ରତିଦିନ ନିର୍ଭରତାର ଜ୍ଞାନ: ବର୍ଷଟି ନିର୍ଦ୍ଦିଷ୍ଟ କର୍ତ୍ତବ୍ୟ ଓ ପରୀକ୍ଷାର ଏକ କ୍ରମ, ଯାହା ଦିନକୁ ଦିନ ଖୋଲିବା ଉଚିତ; ଚିନ୍ତାରେ ପୂର୍ବରୁ ତାହାରେ ପ୍ରବେଶ କରିବା ଉଚିତ ନୁହେଁ।
5. ଯାହା ଏବେ ମଧ୍ୟ ଜଣାଯାଇପାରେ: ବିଶେଷ ବିବରଣୀ ଲୁଚିଥିଲେ ମଧ୍ୟ, ଜୀବନର ସାଧାରଣ ଗତି ଏତେ ସ୍ପଷ୍ଟ ଯେ ବିବେକ, କର୍ତ୍ତବ୍ୟ ଓ ପ୍ରସ୍ତୁତିକୁ ପଥ ଦେଖାଏ।
6. ପାର୍ଥକ୍ୟ ଜୀବନର ନିଶ୍ଚିତତା: ପ୍ରକୃତି, ସମାଜ, ସୃଷ୍ଟିର ଅପର୍ଯ୍ୟାପ୍ତତା, ପରୀକ୍ଷା, ଶୋକ, ବୃଦ୍ଧାବସ୍ଥା ଓ ମୃତ୍ୟୁ—ସବୁ ମଣିଷର ଜଣାଶୁଣା ପରିସ୍ଥିତିର ଅଂଶ।
7. ବିଶ୍ୱାସର ମହାନ ନିଶ୍ଚିତତା: ଏସବୁ ଉପରେ ଅପରିବର୍ତ୍ତନଶୀଳ ପରମେଶ୍ୱର ଅଛନ୍ତି; ସେ ପ୍ରାର୍ଥନା ଶୁଣନ୍ତି, ନିଜ ଲୋକଙ୍କୁ କେବେ ତ୍ୟାଗ କରନ୍ତି ନାହିଁ, ସେମାନଙ୍କ ଦିନ ଅନୁଯାୟୀ ଶକ୍ତି ଦିଅନ୍ତି, ପରାମର୍ଶରେ ସେମାନଙ୍କୁ ଚାଳନା କରନ୍ତି ଏବଂ ଶେଷରେ ମହିମାରେ ଗ୍ରହଣ କରନ୍ତି।

Portuguese

“...não sabendo as coisas que me hão de acontecer.” Atos 20:22–23

Resumo

Esta passagem parte da jornada de Paulo para Jerusalém para refletir sobre o futuro desconhecido do crente. Ela ensina que, embora muitas coisas nos sejam ocultas, o bastante foi revelado para a fé, o dever, a prudência e o consolo. Não somos chamados a perscrutar o futuro, mas a confiar na sabedoria e na bondade de Deus, a atender aos deveres do dia presente e a descansar na certeza de que ele guiará, sustentará e, por fim, receberá o seu povo.

Outline

1. O caso de Paulo aplicado à experiência comum: suas palavras, embora proferidas como Apóstolo, fornecem instrução para homens e cristãos que entram num novo período da vida.
2. O encobrimento do futuro: como Paulo, não sabemos o que nos acontecerá; contudo, essa ignorância não é acidental nem cruel, mas ordenada pela sabedoria divina.
3. O dever de confiar: visto que Deus conhece o caminho que tomamos, somos chamados à confiança, à paciência e à contenção diante da curiosidade vã.
4. A sabedoria da dependência diária: o ano é apresentado como uma sucessão de deveres e provações designados, a serem abertos dia após dia, e não antecipados por uma invasão ansiosa.
5. O que ainda pode ser conhecido: embora os detalhes estejam ocultos, o curso geral da vida é suficientemente claro para orientar a prudência, o dever e a preparação.
6. As certezas da vida terrena: a natureza, a sociedade, a insuficiência das criaturas, a provação, o luto, a velhice e a morte pertencem todos à condição conhecida do ser humano.
7. As maiores certezas da fé: acima de tudo está o Deus imutável, que ouve a oração, jamais abandona o seu povo, dá força conforme o dia, guia-o pelo seu conselho e finalmente o recebe na glória.

Setswana

“...ke sa itse dilo tse di tla ntiragalelang.” Ditiro 20:22–23

Kakaretso

Temana e e tsaya mo loetong lwa ga Paulo go ya Jerusalema go akanya ka isagwe e e sa itsiweng ya modumedi. E ruta gore, le fa dilo tse dintsi di fitlhlwe mo go rona, go senotswe mo go lekaneng go ka re naya tumelo, tiro ya rona, kelotlhoko le kgomotso. Ga re bile diwe go tlhotlhomisa isagwe, mme go ikaega ka botlhale le bopelonomi jwa Modimo, go tlhokomela ditshwanelo tsa gompiano, le go ikhutsa mo netefalong ya gore o tla re kaela, a re tshegetse, mme kwa bokhutlong a amogele batho ba gagwe.

Outline

1. Kgang ya ga Paulo e dirisiwa mo maitemogelong a a tlwaelegileng: Mafoko a gagwe, le fa a builwe e le Moaposetoloi, a naya thuto banna le Bakeresete ba ba tsenang mo nakong e ntsha ya botshelo.
2. Isagwe e fitlhlwe: Jaaka Paulo, ga re itse se se tla re diragalelang; le fa go ntse jalo go sa itse gono ga se ka phoso kgotsa go tlhoka bopelonomi, mme go rulagantswe ka botlhale jwa Modimo.
3. Tiro ya go tshepa: E re ka Modimo a itse tsela e re e tsayang, re bile diwa go nna le tshepo, bopelotelele le go ithiba mo kgatlhegolong ya lefela ka isagwe.
4. Botlhale jwa go ikaega letsatsi le letsatsi: Ngwaga o tlhagisiwa e le tatelano ya ditshwanelo le diteko tse di rulagantsweng, tse di tshwanetseng go bulwa letsatsi ka letsatsi, e seng go tlhaselwa pele ka tlhobaelo.
5. Se se ka itsiweng: Le fa dintlha di fitlhlwe, tsela e e akaretsang ya botshelo e bonala sentle mo go lekaneng go ka kaela kelotlhoko, tiro le paakanyetso.
6. Dinete fatso tsa botshelo jwa mo lefatsheng: Tlholego, setšhaba, go se lekane ga dibopiwa, diteko, kutlobotlhoko, botsofe le loso tsotlhe ke karolo ya seemo se se itsiweng sa motho.
7. Dinete fatso tse dikgolo tsa tumelo: Mo godimo ga tsotlhe go eme Modimo yo o sa fetogeng, yo o utlwang thapelo, yo o sa tlogeleng batho ba gagwe, yo o ba nayang nonofo go ya ka letsatsi la bone, yo o ba kaelang ka kgakololo ya gagwe, mme kwa bokhutlong a ba amogela mo kgalalelong.

Sudanese Arabic

وما عارف الحاجات البتحصل لي. «أعمال الرسل 20:22-23...»

الخلاصة

المقطع ده مستمد من رحلة بولس لأورشليم علشان يتأمل في مستقبل المؤمن المجهول. بعلمنا إنو، مع إنو حاجات كثيرة مخفية عننا، المكشوف لينا كفاية للإيمان والواجب والحرر والتعزية. ما مدعويين نفتش في المستقبل، لكن نثق في حكمة الله وصلاحه، ونهتم بواجبات اليوم، ونرتاح في اليقين. إنو هو ح يقودنا ويسندنا وفي النهاية يستقبل شعبه.

Outline

1. حالة بولس مطبقة على التجربة العادية: كلامه، مع إنو انتقال كرسول، بيدي تعليم للناس والمسيحيين الداخليين في فترة جديدة من الحياة.
2. خفاء المستقبل: زي بولس، ما بنعرف شنو البحصل لينا؛ لكن الجهل ده لا صدفة ولا قسوة، بل مرتب بحكمة إلهية.
3. واجب الثقة: بما إنو الله عارف الطريق البنمشي فيه، مدعويين للثقة والصبر والابتعاد عن الفضول الفارغ.
4. حكمة الاعتماد اليومي: السنة متصورة كسلسلة من واجبات وتجارب معينة، تنفتح يوم بعد يوم، ما ندخل فيها بدري بقلق.
5. الممكن نعرفه: مع إنو التفاصيل مخفية، المسار العام للحياة واضح بالقدر البيرشد الحكمة والواجب والاستعداد.
6. يقينيات الحياة الأرضية: الطبيعة، المجتمع، عدم كفاية المخلوقات، التجربة، الفقد، الكبر والموت كلها من حالة الإنسان المعروفة.
7. يقينيات الإيمان الأعظم: فوق كل ده الله الذي لا يتغير؛ يسمع الصلاة، وما بترك شعبه، ويديهم قوة حسب يومهم، ويقودهم بمشورته، وفي الآخر يستقبلهم للمجد.

Swahili

“...nisiyajue yatakayonipata.” Matendo ya Mitume 20:22–23

Muhtasari

Kifungu hiki kinatokana na safari ya Paulo kwenda Yerusalemu ili kutafakari juu ya wakati ujao usiojulikana wa mwamini. Kinafundisha kwamba, ingawa mambo mengi yamefichwa kwetu, yamefunuliwa ya kutosha kwa imani, wajibu, tahadhari na faraja. Hatujaitwa kuchunguza siku zijazo, bali kuamini hekima na wema wa Mungu, kuzingatia wajibu wa siku ya leo, na kupumzika katika uhakika kwamba atawaongoza, atawategemeza, na hatimaye atawapokea watu wake.

Outline

1. Kisa cha Paulo kikitumiwa kwa uzoefu wa kawaida: Maneno yake, ingawa yalisemwa kama Mtume, yanatoa mafundisho kwa watu na Wakristo wanaoingia katika kipindi kipya cha maisha.
2. Kufichwa kwa wakati ujao: Kama Paulo, hatujui yatakayotupata; lakini kutokujua huku si kwa bahati wala si kwa ukatili, bali kumewekwa kwa hekima ya Mungu.
3. Wajibu wa kuamini: Kwa kuwa Mungu anaijua njia tunayopita, tumeitwa kuwa na tumaini, uvumilivu, na kujizuia na udadisi wa bure.
4. Hekima ya kumtegemea Mungu kila siku: Mwaka unaoneshwa kama mfululizo wa wajibu na majaribu yaliyowekwa, ya kufunguliwa siku baada ya siku, si kutanguliwa kwa kuingiliwa kwa hofu.
5. Yale ambayo bado yanaweza kujulikana: Ingawa maelezo ya pekee yamefichwa, mwendo wa jumla wa maisha uko wazi vya kutosha kuongoza busara, wajibu na maandalizi.
6. Hakika za maisha ya duniani: Asili, jamii, kutotosheleza kwa viumbe, majaribu, msiba, uzee na mauti vyote ni sehemu ya hali inayojulikana ya mwanadamu.
7. Hakika kuu za imani: Juu ya hayo yote yupo Mungu asiyegeuka, anayesikia maombi, ambaye hawaachi watu wake kamwe, anayewapa nguvu kulingana na siku yao, anayewaongoza kwa shauri lake, na mwishowe kuwapokea katika utukufu.