

Umngani Ongafunda
Naye Incwadi Yokuqala
KwabaseKorinte

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Ihunyushwe nguThobile Nguse

*“Bafunda encwadini, emthethweni
kaNkulunkulu...bachaza, babaqondisa
okufundwayo.” (UNehemiya 8:8)*

Isithasiselo

Ingqikithi noma okuqukethwe kulencwadi kuyingxenye yokwakufundwa ekolishi lebhayibheli ebandleni I New Germany Baptist ngonyaka wezi 2008. Ukuze lokhu sikwenze kutholakale kulungele ukusetshenziswa ekilasini, sihlukanisile ngamakilasi njengokwakwenziwa kulezi zifundo. Ekhasini lokuqukethwe eliseceleni uzothola amakhasi okuqala ahlukanisawe angamashumi amabili, (20) ngezahuko ezingama-16 encwadini yokuqala kwabaseKorinte.

Isifundo sencwadi yokuqala kwabaseKorinte sibaluleke kakhulu ebandleni lamanje. Kukhona usizo oluningi oluvela phezulu lapha mayelana nezimpilo zethu Kanye nempilo yasebandleni. Abazalwane Kanye namabandla banezinkinga kanti-ke lencwadi ibhekana nezinkinga ezifanayo nesibhekana nazo. Kukhona umbuzo obaluleke kakhulu kithina lapha maqondana noMoya ongcwele Kanye neziphiso zikaMoya. Kwakuyini injongo ukuba kukhulunywe ngezilimi? Kungani leso siphiso saphela ebandleni? Uthando lukaNkulunkulu lona lunjani? Iyiphi indlela yomyalezo okuyiyo ebandleni? Senze njani uma kukhona umzalwane ohlala esonweni oyilunga lebandla? Konke lokhu okubukwayo kulencwadi ngokudingekayo kumanje ekwakheni abantwana bakaNkulunkulu Kanye nebandla, kube yinkazimulo

kaNkulunkulu ekuzuzeni nasebufakazini kwabadukileyo. Kwangathi inkosi inganyusela ukholo lwakho nobuzalwane ezingeni elimangazayo.

Bill Daniels

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Abangani bebhayibheli bethu njengalona bayizichazibhayibheli ezilula, bakhuluma ngezincwadi ezahlukene zebhayibheli. Bakunikeza usizo lokuba ufunde ibhayibheli lakho ube nokuqonda. Ngale kokucabanga kuze kweqe. Lezincwadi ziyafundiswa, kuvezwe zisithinta kanjani thina, sezibe yisibusiso kwabaningi.

Abangani bebhayibheli abayizincwadi bayatholakala nakuziqephu zalezincwadi; Ugenesise, UJoshuwa, U-Ruthe, 1 USamuweli, 2 USamuweli, Izaga, Umshumayeli, Isihlabelelo sezihlabelelo, U-Isaya, UDaniyeli, UJona, UHagayi, UZakariya, KwabaseRoma, 1KwabaseKorinte, 2 kwabaseKorinte, KwabaseGalathiya, Kwabase-Efesu, KwabaseFilipi, KwabaseKolose, KumaHeberu, Isambulo.

Iyatholakala nesihloko sithi “Kwethandekayo incwadi yezincwadi, ukuhlaziywa kwethestamente Elisha”.

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*“Kepha makabongwe uNkulunkulu
osinika ukunqoba ngenkosi
yethu uJesu Kristu”*

(1 KwabaseKorinte 15:57)

Ikilasi 1 – Isingeniso

Izincwadi zika Pawuli ezimbili, azibhalela abazalwane base Korinte zengeza ingxeye ebaluleke kakhulu kwi Thestamente Elisha futhi ziyingxenywe enkulu. Zombili lezi zincwadi zikhuluma ngezinkinga, ikakhulukazi izinkinga zebandla. Ibandla laseKorinte kwakuyibandla elikhathazekile futhi elihluphayo. Kodwa imiphumela yalezi zincwadi iwusizo olukhulu, yelekelela kakhulu nasemabandleni amanje kwizinkinga abhekana nazo. UNkulunkulu wayekwazi akwenzayo, uyakwazi ukuguqula isimo sosizi kube yisimo sokunqoba, athathe isimo esinzima asenze sibe ngesihle njengegolide. Lezi zincwadi eziyigugu ezinamakhulu ngamakhulu eminyaka ziqukethe inqwaba yeziyalo eziwusizo nokulungiswa ngedlela efanele yokusebenza kwebandla, nokuthi kubhekanwa kanjani nezinkinga zabantu kuleso simo. Kwakungesona neze isimo esimnandi uPawuli okwakumele asiqondise okanye ukuthi ibandla libhekane naso. Kodwa njengamazwi ka Josefa ewabhekise kubafowabo eGibhithe, *“nina nangisongozela okubi, kepha uNkulunkulu wakuceba kwaba kuhle”*. Kanjalo-ke lezinkinga ibandla laseKorinte elalibhekene nazo UNkulunkulu wayehlose okuhle ngazo kubo nakithi uqobo, kanjalo nempilo yebandla laKhe kuyo yonke leminyaka.

Idolobha Lase-Korinte

Idolobha laseKorinte kwakuyinhloko dolobha yeNingizimu yesifundazwe sase- Achaia ngezikhathi zika Pawuli. Yaphenduka isizinda sezohwebo esibaluleke kakhulu, isizathu salokhu sinye; yilapho indawo ikhona: iKorinte yayise ningizimu ngasekupheleni cishe amakhilomitha ayisi-6 ububanzi e-isthmus(indawo) eyayihlukanisa ulwandle lwase-ionian ihlanganisa izwekazi ne Peloponnesus. Kwakukhona izindawo zohwebo zemvelo nhlangothi zombili ze-isthmus. Izinkumbi zemikhumbi zaziya empumalanga nasentshonalanga kulelozwe zihamba ngendlela encanyana kulelozwe, ngesikhathi samanje zazihamba kumsele. Lokushintshana kwemikhumbi



kwaba yikho okwadumisa iKorinte laba ngelokuqala kwezohwebo. Abaqhubi bemikhumbi babeshinsthana ngempahla phakathi kwe-Italy Kanye ne Asia Minor babekwazi ukugwema uhambo oluzungeza ngaseNingizimu eduze kwe Achaia ngokuyihambisa bawele i-Isthmus encanyana. Ukugwedla ngokuzungeza kwakuthathela, kwakungaphezu kwamakhilomitha angama-300 kudlula nasendleleni eyayidume ngobungozi ngezinsuku zokuqhuba imikhumbi. EKorinte imikhumbi yayifike ithululwe kwesinye sezizinda semikhumbi Kanye nempahla eyayibe isiwela i-Isthmus iwelela kweminye imikhumbi eyayisuke ilindele kwesinye isizinda semikhumbi ohlangothini olungaphesheya. Maqondana nemikhumbi emincane base benze indlela yokuyiqukula emanzini bayiwelise e-Isthmus nge thilamu noma indlela eshibilikayo. Ngaleso sikhathi lalingelinye lamadolobha ayecebe kakhulu endulo.

Idolobha laseKorinte lalidume kakhulu ngezinkanuko. IKorinte lalingelinye lamadolobha asendulo elalidume ngokocansi. Izichazamazwi zamanje zisaveza idumela elibi laleliya dolobha elisenyameni;

- Isichazamazwi i-webster ichaza “iKorinte” njengedolobha “elonakele [elizitikayo, elingaziphethe kahle] elithanda izinto

eziphezulu njengoba kwakushiwo ukuthi abantu baseKorinte, bathanda ubukhazikhazi nempilo ephakeme”

- Isichazamazwi i-worldbook “siveza ukungaziphathi kahle kweKorinte endulo, inhlakanhlaka [izitika ngokungacabangi], ubutabane, ukungaziphathi kahle, namadoda angenamahloni.”

Uku”korinta” kwabe sekusho ukuphila impilo yokungaziphathi kahle. Ukuthi kowesifazane ungumKorinte kwakufana ncamashi nokumbiza ngomahosha. Ithempeli lonkulunkulwana (aphrodite) bamaGrekhi lalimi eKorinte egqumeni lasedolobheni. Lonkulunkulwana (Aphrodite) wayekhonzwa ngamaGrekhi njengo nkulunkulu wobuhle Kanye nothando lwezocansi. Imvelo yenyama yaleya nkolo Kanye nabantu yayisobala, kubonakala ngomahosha basethempeleni lalonkulunkulu Kanye nokukhonza kwabo okunamanyala ethempeleni lakhe. Kuyamangaza ukuthi iNkosi izigqiba kanjani izindawo ezifana nalezo, izishiye ziwuthuli namanxiwa njengokuba yenza ngeKorinte elidala. Idolobha labhujiswa ngokuzamazama komhlaba ngonyaka wezi-1858 akuphindanga kwakhiwa kulelonxiwa.

Funda imidwebo, isayensi Kanye ne filosofi

eyayigcwele edolobheni laseKorinte Kanye nemidlalo. Buka uPawuli uma ekhuluma ngezemidlalo kwincwadi yakhe yokuqala kwabaseKorinte 9: 24-27

Ibandla laseKorinte

Sithola umlando webandla laseKorinte kwincwadi yezenzo 18. UPawuli naye nabo baqala lelibandla laseKorinte ngohambo lakhe lesibili ngomsebenzi weNkosi, wathi esebalekele e-Athens wabe eseya eKorinte ngenxa yababemelene naye, wahlangana namaJuda ayecasukile ese Makhedoniya. Kungenzeka ukuthi uPawuli wayeseneminyaka engama-50 ngenkathi efika eKorinte okokuqala mhlampe wayesephelelwa nawumdlanla ngenxa yenkinga abhekana nayo e Makhedoniya Kanye nezithelo ezincane e-Athens. Kepha iNkosi yeza kuPawuli ngombono owamvuselela ngenkathi eseKorinte yaphonsela inselelo inceku yayo ukuba ime isibindi ikhulume “*ngokuba nginabantu abaningi kulomuzi*” (izenzo 18:9-10). UPawuli waqhubeka nokushumayela eKorinte izinyanga ezithi azibe yi-18, lokho kwaholela ekutheni kube khona ibandla lamakholwa kuleyandawo. Yilapho athola khona abangani bakhe u Priska no Akwila ahlala nabo ngenkatthi ezenzela amatende ukuze ezoziphilisa yena Kanye nalabo ayenabo beshumayela ivangeli edolobheni.

Emuva kokuba uPawuli nayenabo bahambe eKorinte bashiya uthisha ogamalakhe ngu Apholo ukuba akhonzise (izenzo 18:27-19:1;1 kwabaseKorinte 1:12; 3:6) uPawuli wayenomthelela omkhulu emsebenzini ka Apholo weNkosi ngo Akwila noPriska. Ngokuba *“yena wayefudisiwe indlela yeNkosi”* yibone ngenkathi behlangana naye e-Efesu (Izenzo 18:24-26) ngokuba babefundiswe kahle nguPawuli, bakwazi ukusiza omunye ngendlela efanayo. *“Lokho okuzwileyo kimi phambi kofakazi abaningi, lokho-ke kubeke kubantu abathembekileyo abazakuba namandla okufundisa nabanye”* (2 kuThimothewu 2:2).

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Okuseceleni

Buka uPawulu wangena kanjani ngokuthula kulelizwe lezithixo nesigodlo somubi. Ngokubuka kwamaKorinte uPawulu wayengelutho, wayengomunye nje wabantu owayehamba emigwaqweni yabo, elethe umyalezo wokukhanya ebasusa kwababekushisekela. Kepha linamandla kangakanani ivangeli phakathi kwabanjena, abasendaweni eshayisa ngamahloni. *“Ngokuba lingamandla kaNkuluNkulu kube yinsindiso kulowo nalowo okholwayo”* (kwabaseRoma 1:16). Ngisho endaweni efana naleya babekhona abebelindele ukuzwa bakholwe. Kumele kusigqugquzele kakhulu

nathi emsebenzini weNkosi, yize noma sisebenza ezindaweni ezinzima phakathi kwabantu abalikhuni. Kungenzeka ukuthi uPawuli wabuka ubunzulu bobubi kuleya ndawo wahamba ecabanga ukuthi alikho ithemba. Kepha ngamandla kaNkulunkulu, ngamandla evangeli likaNkulunkulu kwaqalwa ibandla elathela izithelo ezinhle kakhulu, lithinta izimpilo zezinkulungwane iminyaka ngeminyaka ngenxa yomlayezo owathunyelwa kulo lelibandla ngalezincwadi ezimbili. Buka imiphumela yaseNinive ngaphansi kokusebenza kukaJona. Yize noma kwabukeka engathi izithelo zingevele, kepha emibhalweni yonke asikaze siyibone imiphumela enamandla njengalena ebhalwe kumyalezo owodwa njengase-Ninive ngaphansi komsebenzi kaJona eyewungabaza!

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Incwadi Yokuqala KwabaseKorinte

UPawuli wabhala incwadi yokuqala ebhalela abaseKorinte ngenkathi esohambeni lwakhe lwesithathu lokuhambisa ivangeli, wayesezibandakanye iminyaka emithathu kulenkonzu yokushumayela ivangeli esendaweni yase-Efesu (1Korinte 16:8). UPawuli wayezikhathaza futhi ezibophezela ukulandelela labo asekwazile

ukubaholela kuKrestu, ngeshwa abazalwane baseKorinte babekudinga lokho kulandelelwa. Uma sibheka imvelaphi yabo Kanye nesimo senhlalo ababephila ngaphansi kwaso, kwathina kusenza siziqonde izinkinga ezazibavukela phakathi kwabo. Ngenkathi uPawulu esase-Efesu wafikelwa imiyalezo engemihle ethinta abazalwane baseKorinte (1:11 & 5:1). Wabe esebabhalela ngenhloso yokuzama ukulungisa izinkinga ezazisebandleni aphinde abaphe nezixazululo nokugquqguzela abafowabo ukuze bakhule ngokomoya. Nebandla lase Korinte lalimbhalelile uPawulu licela izimpendulo zemibuzo elalinayo mayelana nokuphila komKristu (7:1). Ngakho kusukela kwisahluko sesi-7 kuya phambili kubukeka sengathi uPawulu usuka komunye umbuzo uya komunye ngenhloso yokuphendula imibuzo yabo. Ngaleso sizathu incwadi ka Pawulu yokuqala kubazalwane baseKorinte yaba yisiqondiso esiwusizo ukuqondisa ibandla laseKorinte. Kodwa izinkinga ababenazo azixazululekanga, lokho kwenza ukuthi kube nesidingo sokuthi aphinde abhale eyesibili incwadi (Eyesibili KwabaseKorinte).

Indikimba/inhloso enkulu yalencwadi yisiphambano sika Kristu;

- Ukushumayela kwethu
kungokwesiphambano (1:17-18, 23; 2:2;

15:3) “*sishumayela uKristu obethelwe esiphambanweni*” (1:23).

- Ubungcwele bethu bubheke esiphambanweni (5:7).
- Ukunakekela kwethu kungenxa yesiphambano (8:11)
- Ukuhlanganyela kungenxa yesiphambano (10:16; 11:25-27).

Inhlolovo

UKudingida Izingxabano

Isahluko 1-4 – Ukwehlukana ngenxa yempakamo ebandleni

- Ukuzigabisa kwabo - 4:6, 18-19; 5:2.
- Ukwahlukana kwabo - 1:11; 3:3-4; 6:6-7; 11:17-18.
- “Ngokuziqhenya kuvela ukuxabana kuphela” (Izaga 13:10).
- Iyiphi impendulo yokuzigabisa? “*uthando alizifuneli okwalo, aluzikhukhumezi...*” (13:4-5).
- Ukuzicabangela wena, amakristu enyama

ilawo anomoya wokwehlukana (3:1-4).

Isahluko 5 – Ububi eBandleni

- Nabo, njengawo wonke amabandla anamuhla, bahluleka ukufundisa nokuyala amalunga amabandla abo.
- Inkathazo ihlala ifika njalo lapho sibekezelela ububi okwedlula ukubekezela kuka Nkulunkulu. Uma ubheka ibandla lase-Efesu kwincwadi yeSambulo 2 liyanconywa kakhulu ngobungcwele bokungakubekezeleli okubi.
- INkosi ngomphostoli wayo yafuna ukuba athathelwe izinyathelo ezifanele umzalwane owonile.

6:1-11 – Abazalwane enkantolo

- Qaphela ukubhuqa kukaPawuli (6:5 “ngikusho lokhu ukuba nibe namahloni”).
- Umzalwane kumele ehlezi ekulungele ukoniwa nokulahlekelwa kunokuthatha izinyathelo enkantolo (Ivesi7).
- Lomgomo;
 - o Usebenza ebuhlotsheni bethu nabo bonke abanye.

- Uzogcina ikhaya linokuthula.
- Uzogcina umshado uhlangene.
- Uwusizo olukhulu ukugwema ubuhlungu benhliziyo, ukukhathazeka, ukufutheka, izilonda esiswini, umfutho wegazi ophakeme, ukucindezeleka, njll.

6:12-20 – Cha ekungcoleni ngokocansi

- Ngoba usungoguqukile (Ivesi 11).
- Ngoba umzimba wakho uyithempeli leNkosi (Ivesi 13).
- Ngoba ukuvuswa kuqinisekisiwe (Ivesi14). Akukho ukuzidela okuyize. Isahluko se- 15 sizogcizelela kabanzi ngaleliphuzu elibalulekile. Bheka ukuthi ukukholwa kuyigxenye ebaluleke kanjani ekungcwelisweni kwethu.
- Ngoba umzimba wakho uyilunga likaKristu (Ivesi 15-16).
- Ngoba ofebayo ungcolisa/wona owakhe umzimba (Ivesi 18). Buka nencwadi ye zaga 6:32.
- Ngokuba uMoya Ongcwele uhlala kuwe (Ivesi 19).

- Ngokuba awuyena owakho (Ivesi 19). Umzalwane ongcolisa umzimba wakhe ufana nse nesela ngoba ungcolisa into okungeyona eyakhe.
- Ngokuba wathengwa ngenani elikhulu (Ivesi 20).

Indlela Yokulungisa Imibuzo

Maqondana nokukhathazeka komuntu siqu

Isahluko 7 – Maqondana nokuganana

UPawulu uhamba ngezindlela ezimbili kulesi sahluko, kweyokuqala ukhuluma ngezibopho okanye okulindeleke kwabaganene, eyesebili ngumbuzo wokuthi kuganwane noma cha. Umgomo oyisisekelo walesi sahluko ngukuthi isimo esihle kakhulu yikhona ukungashadi, ngoba ngaleyondlela uyakwazi ukuzinikela ngokuphelele eNkosini nasemsebenzini wayo. Ukungashadi akusona isimo nje, mhlampe ongasibeka ezingeni lesibili kodwa kusezingeni lokuqala, empeleni yikona okuhamba phambili (bheka ivesi 1). Ngakho-ke isidingo somshado akufanele sibe yisiphetho sako konke, okanye kube yinto eyisidingo esisomqoka! Iqiniso lithi baningi abafisayo/abadingayo ukushada, alikho futhi iphutha kulokho. Ukugwema umshado

akuwona umqondo omuhle kulabo abangenaso isipho sokwenza njalo, ngoba lokho sekungaholela ekuziphatheni okubi. Kanjalo nomshado awubalungele labo abanesiphiwo sokungashadi.

Lesi sahluko sihlobene nengxoxo eyadlule esengxenyeni yesibili yesahluko sesithupha. Lapha uPawuli ubeka umshado njenge mpendulo esemthethweni ezingozini abaxwayisa ngazo, futhi uwuthango noma isivikelo maqondana nendlela engcolile yokuziphatha. Kuqondisise ukuthi umshado kumele ube yilesi sivikelo, ube nobuhlakani futhi bokuthi ungalenzi iphutha lokunganaki inhloso nqangi yokuganana. Ningagodlalani ucansi ngaphandle uma nivumelene, nakhona kube okwesikhashana ukuze usathane anganiyengi. Buka incwandi yezaga 5:15-19. Buka nezinye zezifundiso zika Pawulu kwi thestamente Elisha ezimayelana nomshado, lapho eveza khona ukuthi isithunzi somshado usithwele ngeqoma kanye nokuhlangana ngokomzimba kwendoda nomfazi.

- Kwabase -Efesu 5:22-33 – ababili sebenyamanye.
- 1 KuThimothewu 4:3 – ukwenqaba ukuganana yimfundiso yamadimoni.
- 2 KwabaseKorinte 6:14 – Maningaboshwelwa ejokeni linye nabangakholwayo.

- KumaHeberu 13:4 – “*Umbhede mawungagcoliswa*”.

Isahluko 8 – 10 – Imicabango ngenkululeko yamakristu

Maqondana nokudla (sahluko 8);

- Umbuzo – Singayidla inyama ehlatshelwe izithombe na? (8:4)
- Impendulo – “*uma ukudla kumkhubekisa umzalwane wami, angisoze ngayidla inyama kuze kube phakade ukuze ngingamkhubekisi umzalwane wami*” (8:13). Yebo, kodwa uma inkululeko yami izomkhubekisa omunye umzalwane kuhle ukuthi ngiyidele. Iqiniso ngukuthi kuKristu ngingokhululekile impela kodwa ukukhululeka kwami makungabi yisikhubekiso kwabanye. Siyazi ukuthi inyama yinyama nje, nezithixo azibona onkulunkulu bangampela. Kepha noma uNkulunkulu nami silazi iqiniso lalokhu akunandaba ukuthi abanye abantu bacabanga noma babuka kanjani izenzo zami. Buka inwadi kwabaseRoma 12:17; 2 kwabaseKorinte 8:21.

UPawuli uyisibonelo esihle kwi (sahluko 9). Akavumanga ukubonelelwa ngokwezimali ngoba egwema ukuthi kungabikhona abazokhubeka.

Incazelo ka Pawulu kwi (sahluko 10). “Ngakho-ke noma nidla, noma niphuza, noma nenzani, konke kwenzeleni udumo lukaNkulunkulu. Ningabi isikhubekiso kwabanye...” (10:31-32).

Maqondana nokukhonza ebandleni

11:1-16 – Mayelana nezinwele (isembozo?)

Ngemumva kwalenkulumo ethi “*ikhanda layo limboziwe*” kuvesi 4 kunombono wokuthi “*uhlazisa ikhanda lakhe*”. Uvesi 13-15 uyincazelo echazwe ngokucace bha.

11:17-34 – Mayelana nesidlo seNkosi

Lesi isitatimende esigcwele ithestamente Elisha maqondana nesidlo seNkosi.

Isahluko 12-14 – Maqondana neziphiso zokoMoya

- Isahluko 12 – ubumbano ekwahlukahlukeneni. Yekani ukufuna lezi zipho ezigqamisanayo okanye ezikwenza ubonakale. UMoya kaNkulunkulu uyiNkosi

yazo zonke lezi zipho (12:3-11). Zonke zibalulekile futhi zenzeza okuthile ekuphelelisweni kweBandla likaKristu.

- Isahluko 13 – “Indlela eyona iyinhle kakhulu” (12:31). Zonke izipho kumele zisetshenziswe Ngothando.
- Isahluko 14 – Zonke zisebenziselwe ukwakhana. Uqaphele ukuphindaphindeka kwaleligama ukwakha noma ukwakheka.

Isahluko 15 – Mayelana nokuvuka kwabafileyo

Lesi yisahluko esikhulu maqondana nokuvuka kwabafileyo, isifundiso esasingaziwa ngokucabanga kwamaGrekhi. U-S. Lewis Johnson kwisichazabhayibheli i-wycliffe uthi; “amaGrekhi ayekhohlelwa ekungabhubhini komphefumulo kepha ayenqaba ukwamukela ukuvuka komzimba. Kubona ukuvuka komzimba kwakuyinto eyayingekho nasezingqondweni kwazise phela babekholwa ngukuthi umzimba ungumthombo wobuthakathaka bomuntu nesono. Ngakho-ke ukufa babekwamukela ngenxa yokuthi ngakho umphefumulo uyobe usukhululiwe emzimbeni; kepha ukuvuka babengakwamukeli, ngokuba lokho kuyobe kusho ukuthi omunye umphefumulo uyokwehlela ethuneni emzimbeni”. Ababebizwa ngama-Epicureans

babekuphika ukuphila emuva kokufa njengaba sadusi, laba babekholwa ngukuthi ukufa kuhlukanisa umphefumulo nomzimba bese umphefumulo uphila ingunaphakade kuphele nya ngomzimba. Ama-platonists ayekuphika ukuvuka komzimba. Uma uqhathanisa ne filosofi eyayibona ukugcwaliseka kwakho kulokhu kuphila, uPawulu wenza iphuzu eliqinile ukuthi konke lokhu okwenziwayo nokungenziwa ngenxa kaKristu kulokhu kuphila kuhlala isikhathi eside. Wonke umsebenzi nokuzidela ngenxa yeNkosi akwenzelwa ize!

“Kepha makabongwe uNkulunkulu osinika ukunqoba ngeNkosi yethu uJesu Kristu. Ngakho-ke, bazalwane bami abathandekayo, yibani ngabagxilile, abangaxegiyo, abavamenjalo emsebenzini weNkosi, nazi ukuth ukusebenza kwenu akusilo ize eNkosini” (15:57-58).

Lonke ungabazane nokwesaba maqondana nengomuso kuyathula ngokukholwa kwethu nguvuko kwabafileyo. Konke ukubalekela ukukhathazeka, sibalekela enjabulweni yesikhashana kuyaphela ngenxa yokukholelwa kwethu kukuvuka kwabafileyo.

Amaphuzu Okuzindla

Izinkinga nemiyalelo kaPawuli;

- Impendulo kwizingxabano eziholela ekwahlukaneni, intobeko, ukuthobeka ubheke isihlalo sokwahlulela sikaKristu (isahluko 3).
- Impendulo yokumangalelana, ukungacabangelani nokuthanda ukubukwa; nguthando.
- Ukuphilela ukuzicabangela wedwa, ukuthokozisa inyama kuphendulwa ngomshado (okwamanje) novuko (kusasa).

Ikilasi 2 – 1 KwabaseKorinte 1

1:1 *UPawulu, obizelwe ngentando kaNkulunkulu ukuba
abe ngumphostoli kaJesu Kristu, noSostene
umzalwane,*

UPawulu uqala lencwadi eya kwibandla lase Korinte ngendlela aqala ngayo cishe zonke izincwadi zakhe. Isingeniso sakhe sakhiwe yisibingelelo namazwi okubonga. Ngokuvamile futhi okuyiqiniso, uma siqaphelisisa kahle, amazwi akhe esingeniso ayasinikeza umqondo wokuthi njengonga ebhala nje inhliziyo yakhe ikusiphi isimo.

1:1-9 – Isingeniso

Vs 1-3 – Ukubingelela.

Vs.1 – *“Pawulu, obizelwe ngentando kaNkulunkulu ukuba abe ngumphostoli”* – Njengoba besikhulumile ngenhla uma sibheka ezinye izincwadi uPawulu ezibhala, kubukeka sengathi uma ebhala wayenenhloso yokuxazulula noma ukuqondisa izigwegwe. Wayekucacisa ukuthi ungubani futhi ngubani omubekile kuleyondima. Wayebekwe nguNkulunkulu njengomphostoli, wamnikeza

1:2 *kulo ibandla likaNkulunkulu eliseKorinte, kubo
abangwelisiwe kuKristu Jesu, ababiziweyo
abangwele, kanye nabo bonke abakhuleka egameni
leNkosi yethu uJesu Kristu ezindaweni zonke, eyabo
neyethu:*

negunya lokungenelela axazulule zonke izinkinga labo bantu ababebhekene nazo. Incwadi yeZaga (26:17) iyasexwayisa ngokuzigaxa ezingxabanweni esingahlangene nazo, leso senzo isifanisa noku “bambainja ngamadlebe”. Ukwenza njalo kungaholela ekulunyweni kanzima futhi kulungile lokho, kepha ukubekwa kahle kwalendoda njengomphostoli kaNkulunkulu kuyinika igunya lokungena ezindabeni zabo. Njengokuba sibona ngokuhamba kwesikhathi ukuthi kukhona ababengahambisani nakho loko, ukuthi igunya likaPawulu lalingenakuphikiswa, kepha ukubeka lokho ngasekuqaleni kwenkulumo yakhe, engasiboni isidingo sokuziveza njengonjalo. Labo abezwayo bayezwa.

“*NoSostene umzalwane*” – noma singamazi, kubukeka sengathi abaseKorinte babemazi, okanye besingekho isidingo sokuthi abalulwe lana. Uma lona kunguSostene “*umphathi we sinagoge*” e Korinte (Izenzo 18:17), ngakho-ke uyakholwa, wamthola uKristu njengo Crispus naye “*umphathi wesinagoge*” ngaphambi kwakhe (Izenzo 18:8).

Vs 2 – “Kulo ibandla likaNkulunkulu eliseKorinte” – qaphela nanti iphuzu elibalulekile. Kwakuyibandla likabani? “LikaNkulunkulu”. Lelibandla kwakungelaNkulunkulu, hhayi umholi othize noma omunye ngaphakathi kwabo. Sisazocaciselwa, lelibandla lalihlukene kanjani phakathi, amalunga alo ayethatha izinhlangothi. Amazwi okuqala asuka kumeluleki onobuhlakani ayegqugquzela ubumbano noma ubunye ngaphansi kukaNkulunkulu, hhayi abantu.

“Abangcwelisiwe kuKristu uJesu” – Noma ibandla linabantu abanhlobonhlobo kodwa ibandla likaNkulunkulu leqiniso lakhiwe yilabo abangcwelisiwe futhi beku Kristu Jesu. Bangingi abasebandleni kodwa bengekho kuKristu, abangaphakathi ezindongeni, abakhona ngisho emagameni amalunga kepha bengaphandle kwezimvu. “Abangcwelisiwe” kukhulunywa ngalabo abahlukanisiwe nezwe, bahlukaniselwa inkosi. Igama “*abangcwele*” lapha yigama elijwayelekile kwithestamente Elisha uma kukhulunywa ngamakholwa, liqhamuka kulo lelo gama. Ngisho igama “*ibandla*” liveza umqondo ofanayo. Igama lesiGrekhi elihunyushwe “*ibandla*” lisho ukuthi “ababiziweyo”. Ibandla likaNkulunkulu ngobunjalo balo yinhlanganyelo yalabo ababizwe nguNkulunkulu, ebakhipha ezweni, ezahlukanisela

- 1:3 *Makube kini umusa nokuthula okuvela kuNkulunkulu uBaba wethu naseNkosini uJesu Kristu.*
- 1:4 *Ngibonga uNkulunkulu wami ngesikhathi sonke ngani ngenxa yomusa kaNkulunkulu eniwuphiweyo kuKristu Jesu*
-

bona, abathole ukuphepha “*kuKristu*”. Labo yilabo abakhuleka “*egameni likaJesu Kristu inkosi yethu*” umsindisi, ngokuba “*Abayakukhuleka egameni lenkosi bayakusindiswa*” (KwabaseRoma 10:13).

Buka ukuvela ekugxileni ebuNkulunkulwini buka Jesu Kristu buqale lapha; (Ivesi 3, 7, 8, 9, 10). Lokhu futhi kusivezela isidingo sikaPawulu sokukhala esizoqala sivele kulabazalwane abangabazicabangela bona.

Ivesi 4-9 Ukubonga

UPawulu ngokuvamile izincwadi zakhe uziqala ngokubonga, ebonga abafundi bakhe, ebalula nokuthi uyabakhumbula njalo emkhulekweni. Noma lelibandla lalimhlupha uPawulu kodwa phezu kwalokho akaphezi ukubonga uNkulunkulu ngalo. Kuningi esikufunda kuPawulu ngokuphatha abantu. Enye yezindlela zikaPawulu esebenzayo yobuhlakani iyabonakala lapha. Wayebafunela okuhle abanye. Yize noma kwakungalula ukuthi ayekele ukwenza kwabo kusithibeze umbono wakhe, yize noma

1:5 *ukuthi ezintweni zonke nicetshisiwe kuye,
ekukhulumeni konke nasekwazini konke,
1:6 njengalokho ubufakazi ngoKristu baqiniswa kini,*

ezincwadini zakhe zombili, uPawulu ekuqondiseni lelibandla laseKorinte usebenzisa namagama ahlabayo kodwa konke lokhu ukwenza ngothando, wayebathanda futhi enza nesiqiniseko sokuthi bayakwazi lokho. Yize noma ayengabona ukuthi kwanele ukuthi wayebathanda ngokubalungisa. Wayebatshela ngothando nokunakekela kwakhe kubona. Nokho-ke sijwayele ukungayinaki leyo, futhi uPawulu wayenjena kubantu bonke. Yiyona ndlela lena uPawulu ayephatha ngayo wonke umuntu. Kusencwadini eya kwabaseGalathiya lasibona khona ebushaya indiva ubumnene nokukhathalela kwakhe ngenxa yokuphuthuma nobucayi besimo sakuleliyabandla, izimfundiso zamanga ezase zandile. Uma sikhuluma amazwi okulungisa kubantu kumele asuke ekutheni sibakhathalele.

Vs 5-7 - UPawulu ubonga labazalwane, qaphelisisa ukuthi uma eabonga ugxile kulokhu ababenakho okuvela kuNkulunkulu, kakhulu kulokho ababusise ngakho (iziphiwo zomusa), kunezindlela bona abayisibusiso ngazo. Kumele simnike njalo uNkulunkulu udumo ngabazalwane abanjalo.

- 1:7 *ukuze ningasilalelwa nasinye isiphiwo somusa, nisahlalele ukwambulwa kweNkosi yethu uJesu Kristu,*
1:8 *yena oyakuninqinisa nani kuze kube sekupheleni, ningabi nacala ngosuku lweNkosi yethu uJesu Kristu.*
-

“Ukuze ningasilalelwa nasinye isiphiwo somusa” – babephiwe ngokucebile izipho zakaMoya, *“ekukhulumeni nasekwazini konke”*, kanye nezinye izinhlobo zokukhonzana kwabazalwane enkosini. Sisazozwa kabanzi ngalezi ziphiwo kwisahluko 12-14.

Ivesi 8 – *“Yena oyakuninqinisa nani kuze kube sekupheleni”* – Bonke labo abakuKristu ngokweqiniso bagxilile kuye koze kube sekupheleni. Konke kumayela nokuthi Yena wenzani hhayi ukuthi thina senzani. Asikwazi thina ukuzigcina kodwa uYena osigcinayo siKuye.

“Ningabi nacala” – Umqondo lapha *“ukungabi nacala”*, okungukuthi *“ababiziweyo”*, okukhuluma ngesimilo, hhayi esingadidisi sidale imibuzo. *“Kepha kuyena onamandla okunilinda ukuba ningakhubeki, nimiswe phambi kwenkazimulo yakhe ningenasici, ninokuthokoza okukhulu”* (EkaJuda 24)

Vs 9 – *“Uthembekile uNkulunkulu”* – Ukungasoleki kwethu okumisiwe kuze kube sekugcineni

1:9 *Uthembekile uNkulunkulu, okungaye nabizelwa
ekuhlanganyeleni neNdodana yakhe uJesu Kristu
iNkosi yethu.*

kuyindaba yokwethembeka kukabani na? Hhayi okwami! Hhayi futhi okwakho! Konke kuncike kuLowo Oyedwa okwazi ukusigcina simile ekukholweni. Ukuzethemba kwethu kumi ezithembisweni zikaNkulunkulu othembekile. Lobu ubudlelwano besivumelwano, isivumelwano sohlangothi olulodwa, isivumelwano esingenamibandela.

Manje hlehlela emuva, uyaQaphela ukuphindaphindeka kwegama likaJesu Kristu kuwona wonke ama vesi esesikhulume ngawo, kabili kuvesi 2, ngaphandle kuka vesi 5 igama lakhe eliphheleleyo “*inkosi uJesu Kristu*” noma “*UJesu Kristu iNkosi yethu*”. Kwamaningi alamavesi ayisishiyagalolunye.

- Vs 1 – “*Ngumphostoli kaJesu Kristu*”
- Vs 2 – “*Abangcwelisiwe kuKristu Jesu*”
- Vs 2 – “*abakhuleka egameni leNkosi yethu uJesu Kristu*”
- Vs 3 – “*Umusa...ovela eNkosini uJesu Kristu*”

1:10 *Kepha ngiyancenga, bazalwane, ngegama leNkosi yethu uJesu Kristu ukuba nikhulume zwilinye nonke, kungabikho ukwahlukana phakathi kwenu, kodwa nipheliselwe emqondweni munye nasekuboneni kunye.*

- Vs 4 – *“yomusa kaNkulunkulu eniwuphiweyo kuKristu uJesu”*
- Vs 5 – *“Ezintweni zonke nicetshisiwe Kuye”*
- Vs 6 – *“Ubufakazi ngo Kristu”*
- Vs 7 – *“Ukwambulwa kweNkosi yethu uJesu Kristu”*
- Vs 8 – *“Ngosuku lweNkosi yethu uJesu Kristu”*
- Vs 9 – *“Ekuhlanganyeleni neNdodana yakhe, uJesu Kristu iNkosi yethu”*

Ukugxila okumangazayo! Njengoba sivamisile ukubona kuPawulu, lena yindoda eyayizinikele kuJesu Kristu, ikuye yonke, ishisekela okwakhe. Yonke into kwinkolo yobukristu ingqikithi yayo *“yinkosi yethu uJesu Kristu”*.

1:10-17 – Ukugxila kokungalungile – ukwahlukana

Ivesi 10-12 – Ubunjalo bokwahlukana kwabo.

Ivesi 10 – *“Kepha ngiyanincenga, bazalwane”* – ubuqotho buka Pawuli buyavela ngenkathi eqala elungisa udaba okwakuyilona olasusa izinkinga ababenazo. Zazingi zona izinkathazo kodwa impakamo yokwahlukana iyona eyayisisusa sodweshu. UPawulu uyabancenga *“ngegama likaJesu Kristu iNkosi yethu”* Weza enaleligama lenkazimulo engqondweni yakhe, ukuthi lisho ukuthini kithi, wase eveza ukuthi singaphendula kanjani kuyena nakwabanye.

“Nikhulume zwilinye” – amazwi ababewaphimesela ayebonisa ukungaboni ngaso linye (vs 12), kepha uPawulu wayefuna ukuba babuyele emazwini aveza ubumbano nobunye.

“Kungabikho ukwahlukana phakathi kwenu” – igama elisemuva kwelihunyushiwe yileli gama elisho ukwahlukana okukhulu, okuveza into ehlukene kabili. Noma kubukeka sengathi ukwahlukana kwabo kwakungakafiki kulesi sigaba sokuthi bahlukane ngamabandla kodwa ngaphakathi babehlukene.

“Kodwa nipheleliswe emqondweni munye” – Njengento ebikade idabukile noma ihlukene phakathi kodwa yalungiswa. Igama kulimi lesiGrekhi elisetshenziswe lapha liyafana negama

1:11 *Ngokuba ngitsheliwe ngani bazalwane bami
ngabendlu kaKlowe ukuthi kukhona ukuphikisana
phakathi kwenu.*

elisetshenziswe kwenye indawo lokuhlanganisa amanethi.

“*Emqondweni munye*” – Ngalokhu akasho nje ukusho izinto ezifanayo nokufuna ukwethembeka okufanayo, kodwa kube ngukucabanga okufanayo. Isifiso sika Pawulu ngukuba imilomo yabo, izingqondo zabo, nemibono yabo, konke kuhambisane.

Ivesi 11 – “*Ngokuba ngitsheliwe ngani*” – Abendlu ka Klowe bamstshelile uPawuli ngesimo ibandla laseKorinte elalibhekene naso, sokungaboni ngaso linye. Laba bendlu kaKlowe okukhunyulwa ngabo lapha asibazi kodwa kuyacaca abazalwane baseKorinte bona babebazi. Lokhu akumele kuthathwe njengenganekwane noma ukuhleba. UPawuli udalula igama lalabo abamlume indlebe nje, kungenzeka ukuthi yingoba igunya lalokho walithola kubo. Labantu bayise lezindaba kuPawulu ngoba kunguyena osesimweni sokuthi angenza okuthile ngakho. Singabahlakaniphile uma sikwazi ukuhlolisasa umehluko phakathi kokuhleba, nokukhuluma ngenhloso yokulekelela.

1:12 *Ngisho lokhu ukuthi yilowo nalowo kini uthi: “Mina ngingokaPawulu”; “Mina ngingoka-Apholo”; “Mina ngingokaKhefase”; “Mina ngingokaKristu”.*

“*Bazalwane bami*” – Uma sibheka indlela uPawulu aphatha ngayo labazalwane ngomusa, kukhulu esingakufunda mayelana nokuphatha abantu. Lapho inkulumo iqala nje ifudumala, lapha eseqala ethinta amaphuzu abalulekile lokho akumenzi ukuthi abayeke ukubabiza “*bazalwane bami*”. Akalenzi iphutha lokuthi azikhiphe yena enkulumeni, ukhuluma nabo njengomunye wabo. Umholi ongazifundisi ukuphatha abantu ngothando nangobuhlakani angeke ahola isikhathi eside. Buka ubudlabha nobudedengu buka Jeftha mhla eqondisa isimo samadoda ka Efrayim (Abahluleli 8:1-3; 12:1). Phinda ubuke umehluko lapho iNkosi uRehobowamu amukela izeluleko kubeluleki bakhe abadala nabancane nemiphumela yakhona (1 Amakhosi 12). Lapho uphaphalaza noma uphuma esandleni, kulungile ukuba nabantu abazokubonisa bakubuyise endleleni ngothando. Kungabi ngempakamo.

Ivesi 12 – “*Yilowo nalowo kini uthi*” – Lomoya wokwahlukana ususabalale wagcwala ibandla lonke, uthinta “*yilowo nalowo*” wabo. Kunokuziqqaja nokuzikhukhumeza okuvezwa yizinkulumo

1:13 *UKristu wahlukanisiwe yini? UPawulu wabethelwa esiphambanweni ngenxa yenu na? Nabhathizwa egameni likaPawulu na?*

1:14 *Ngibonga uNkulunkulu ngokuba ngingabhathizanga muntu kini, kuphela oKrispu noGayu,*

zamaqembu noma amahlelo athize phakathi kwabo. Iqiniso lithi: UPawuli nguyena owaqala umsebenzi, ngemumva kwakhe kwalandela u-Apholo (Izenzo 18:24-19:1), u-Apholo wayaziwa kakhulu ngobugagu bolimi lwakhe. UKhefase/uPetru kungenzeka wathandwa kakhulu amaKristu angamaJuda ayephakathi kwabo, yena wayengumphostoli wokusoka (kwabaseGalathiya 2:7), nakuba ungekho umbhalo oqoshiwe obonisa ukuthi uPetru wake wavakashela eKorinte. Labo abathi bangabakaKristu bakhombisa ukulangazelela ukungalandeli umuntu ofana nabo, ababuthembi ubuholi bomuntu onamaphutha.

Ivesi 13-17 – UPawulu uzosikhombisa ukuthi ukwahlukana kwalabazalwane kwakungenasidingo kangakanani emzimbeni kaKristu.

Ivesi 13 – “*uKristu wahlukanisiwe yini?*” – Akamunye na, nabo bonke abasemzibeni wakhe abamunye kuye na?

- 1:15 funa kube khona othi nabhaphathizwa egameni lami.
1:16 Kodwa ngabhaphathiza nabendlu kaStefana;
ngaphandle kwalokho angazi ukuba ngabhaphathiza omunye.
1:17 Ngokuba uKristu kangithumanga ukuba ngibhaphathize, kepha ukuba ngishumayeke ivangeli, kungabi ngokuhlakanipha kwamazwi, funa isiphambano sikaKristu senziwe ize.
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“UPawulu wabethelwa esiphambanweni ngenxa yenu na?” – Ukhona yini umuntu ongakwenzela lokhu okwenziwa nguJesu?

“Nabhaphathizwa egameni likaPawulu na?” – Ngabe nina senimunye noPawulu, okusho ukuthi nincike kumuntu? Akunjalo Izinkathi zontathu! Lemibuzo kaPawulu ihloselwe ukuguqula ukucabanga kwalababantu kube lapho kufanele kube khona.

Ivesi 14-16 – UPawulu wabhabhadisa abantu abambalwa, futhi lokho kwamthokozisa ukuthi iNkosi ihlele ngaleyo ndlela ngoba ukubhabhadisa kwakhe kwakungathathwa ngenye indlela kulabo ababhabhadisa phakathi kwalaba bantu. Uyaziqhelisa nokuba nendima ethize kulamaqembuqembu ayesevuke phakathi kwabo.

Ivesi 17 – *“Ngokuba uKristu kangithumanga ukuba ngibhaphathize”* – Akukhona ukuthi uPawulu uphika ukubaluleka kokubhabhadiswa kodwa ucacisa

ukuthi yena akabizelwanga lokho, owakhe umsebenzi kwakungukushumayela ivangeli. Kanjalo no Jesu kazange enze umbhabhadiso eminyakeni yenkonzo yakhe, kodwa lowomsebenzi wawushiyela abafundi bakhe ukuba bawenze (NgokukaJohane 4:2). NoPawulu umsebenzi wokubhabhadisa wawushiyela abasizi bakhe. Kwakuthi lapho uma umsebenzi weNkosi usuqalile, abantu besindiswa, bephenduka bekhulwa nguJesu, ebese umsebenzi wokubhabhadisa ushiyelwe abaholi bebandla.

Kunobungozi obungavela lana, futhi obukhona namuhla. Ubungozi “bensindiso edumile”. Ngake ngabuza omunye ukuthi usindisiwe na? Waphendula ngesibindi, “ngabhabhadiswa eminyakeni eminingi eyadlule ngomunye umholi webandla odumile” kungathi lokho kuphendula umbuzo wami, ukubhabhadiswa ngumfundisi odumile akulona ithikithi lendlela esheshayo yokungena emasangweni egolide. Sengathi yikho okunesiqiniseko.

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Okuseceleni

Qaphela indlela uPawulu abuza ngayo imibuzo mayelana nokubhabhadiswa. Imibuzo mbumbulu ka Pawulu kuvesi 13 ithinta izingxenywe ezintathu

zevangeli: UJesu Kristu, ukubethelwa kwaKhe, nesidingo sokubhabhadiswa. Uveza indawo ebalulekile maqondana nombhabhadiso ebonakala ekuthumeni kukaKristu ekugcineni kwencwadi ka Mathewu 28. Njengoba sibona lapha uPawulu akazixakanga ngokwenza kube ngumthetho ukubhabhadisa labo abasindiswa kepha lokho wakuyekela kwabanye. Lokhu kwakuyoba yinto exakayo ukuba ukupheleliswa kwensindiso yomphefumulo kuza ngokubhabhadiswa njengokuba abanye befundisa, kepha siyaqonda ukuthi ukubhabhadiswa kubalulekile. Emuva kokuzalwa kabusha, yisitebhisi esidingekayo sokukholwa kepha umphefumulo awusindiswa ngakho.

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“Kungabi ngokuhlakanipha kwamazwi” – Inhloso kaPawulu yokushumayela kwakungekhona ukuzidonsela udumo kuye ngobugagu bolimi, kodwa kwakungukushumayela uKristu ebethelwe esiphambanweni, ukuze adonsele bonke abantu kuye (Johane 12:32). UPawulu wayengeke avumele ukuthi kubekhona okufihla ingqikithi yokushumayela kwakhe, wayengeke avume ukuba ilahleke ngendlela ayiveza ngayo. Wayezisusa yena kudumo olwalufunwa ngabanye eKorinte.

1:18 *Ngokuba izwi lesiphambano kwababhuhayo
lingubuwula, kepha kithina esisindiswayo
lingamandla kaNkulunkulu.*

1:18-31 – Ukugxila okulungile – uKristu

Njengoba ebese yibekile inhloso nqangi, uPawulu uqhubeka nayo. Indikimba uJesu Kristu iyona uPawulu ayegxila kuyona.

Ivesi 18-25 – uKristu ebethelwe ungamandla nobuhlakani bukaNkulunkulu

Vs 18 – “*Ngokuba izwi lesiphambano kwababhuhayo lingubuwula*” – kulabo amehlo abo aphuphuthekisiwe, abadukisiwe ngubuhlakani balelizwe, labo abasendleleni eya ekubhujisweni. Ukushumayela uKristu nomsebenzi wesiphambano kuwubuwula kubo. Akukhona ukuthi ivangeli liphakeme okanye linzima ukuba baliqonde kodwa liphansi kakhulu ukuthi labo “*ababhuhayo*” bangazithoba balinake. Ngokwabo liyihlazo, liyinhlamba futhi liyaphoxa.

“*Kepha kithina esisindiswayo lingamandla kaNkulunkulu*” – ukukholwa kwabasindisiwe kwahluke kakhulu. Kwababhuhayo ivangeli aliwenzi umqondo, liwubuwula. Kwabasindisiwe

1:19 *Ngokuba kulotshiwe ukuthi: “Ngiyakuchitha
ukuhlakanipha kwabahlakaniphileyo, nokuqonda
kwabaqondileyo ngikwenze ize.”*

lisebenza (njengamandla)!

Buka incwadi kwabaseRoma 1:16 Ivangeli lana lichazwa njenga “*mandla kaNkulunkulu kube insindiso hhayi kubobonke kepha kuphela yilowo nalowo okholwayo.*”

Ivesi 19 – “*Ngokuba kulotshiwe....*” – UPawulu ucaphuna u Isaya 29:14 ukweseka iphuzu lakhe. Inkomba ngukuthi kuyakuphela nya ubuhlakani bomuntu, kuphela lokho okushunyayelwa maqondana neqiniso lomyalezo wesiphambano kuyakuma.

Kuyiqiniso elivamile ukuthi indlela yobuhlakani buka Nkulunkulu ayiwenzi umqondo kwabazigabisayo. Imvama abantu baheheka ekulandeleni ukuqonda nobuhlakani babo esikhundleni sokuncika bathembele kuNkulunkulu ngezinhliziyi ezipheleleyo (Izaga 3:5). Kukangaki kubonakala sengathi ukuhlangana nezwe elingumakhelwane kuba ngokumlungeleyo u-Israyeli (kepha kugcina kulusizi), kunokuba u-Israyeli athembe ukuvikelwa yinkosi umnini mandla onke.

1:20 *Siphi isazi na? Uphi umbhali na? Uphi umphikisi walesi sikhathi na? UNkulunkulu kakwenzanga kube yize ukuhlakanipha kwaleli zwe na?*

Buka u-Asa encwadini yesibili yezikronike 14 kanye no-Asa encwadini yesibili yezikronike 16, Kanye nemiphumela yakhona. Kukangaki nje lokho okwenza umqondo kungengokokukholwa, kuthi lokhu kokukholwa kungawenzi umqondo. Akuzange kuwenze umqondo ukuthi indoda ishiye umhlaba wayo ungalinyiwe onyakeni wesikhombisa uma kumele iphile (ulevitikusi 25). Akuwenzi umqondo ukuba sinikele emsebenzini wenkosi okuyinzuzo kithi siphinde nathi sikwazi ukuphila (Izaga 3:9-10; 11:24-25). Ngale kokuthi kungathenjwa izithembiso zikaNkulunkulu.

Vs 20 – “*Siphi isazi na?*” – UPawulu ubuza lombuzo ubheke usuku lokuphela, lapho khona lombuzo uyobe usezindebeni zalabo abanobuhlakani beqiniso – ubuhlakani buka Nkulunkulu. Lapho khona bonke abanye beyakwahlulelwa basuswe. “Uphi lo oqophisana ngamazwi” ngokuba wonke umlomo uyakuthuliswa, “izwe lonke” litholakale “linecala phambi kukaNkulunkulu” (KwabaseRoma3:19).

Vs 21 – “*Ekuhlakanipheni kukaNkulunkulu izwe...*” – Ubuhlakani bomuntu buntekenteke, selokhu kwathi

1:21 *Ngokuba njengalokho ekuhlakanipheni
kukaNkulunkulu izwe alimazanga uNkulunkulu
ngokuhlakanipha kwalo, kwaba kuhle kuNkulunkulu
ukusindisa abakholwayo ngobuwula bentshumayelo.*
1:22 *Ngokuba abaJuda babiza izibonakaliso, namaGrecki
afuna ukuhlakanipha,*

nhlo abunawo amandla okumfikisa kulwazi lukaNkulunkulu olusindisayo kunalokho kuba ngokuphambene nokulungile, lapho ezikhukhumeza uziqhelelanisa kakhulu noNkulunkulu oyiqiniso futhi ophilayo. Buka ukuqhubeka kokuzikhukhumeza ngokuhlakanipha komuntu encwadini yabaseRoma 1.

“*Ngobuwula bentshumayelo*” – Lokhu akusho indlela yokwenza kepha kushiwo umyalezo noma okuqukethwe kulokho okushunyayelwayo. Umyalezo “*KaKristu ebethelwe*” (Ivesi 23). Ngokwentando yakhe uNkulunkulu ukhethile umyalezo obukeka sengathi ungubuwula kwabahlakaniphile bezwe. Hhayi indaba yokubethelwa, kepha uKristu ebethelwe, okuyiyo ingqikithi yevangeli. Abantu abangakholwa babona “*uKristu obethelwe*” njengomyalezo owubuwula ngokuba uveza ukuthobeka kwabawuzwayo nabawuhambisayo. Sibizelwe ukushumayela yena. Ngokuba phakathi kwabaningi abaklolodayo, abanye bayakulizwa ubizo lukaNkulunkulu bakholwe.

1:23 *kepha thina sishumayela uKristu obethelwe
esiphambanweni, isikhubekiso kubaJuda, ubuwula
kubo abezizwe,*

Vs 22-23 – *“Ngokuba abaJuda babiza izibonakaliso”*
– Laba bayalenqaba iqiniso ngoba befuna ukubonakaliswa kwamandla nobukhosi neziqinisekiso, isigxivizo esingaphezu kwemvelo esivela ezulwini ukuze baqinisekise umyalezo nesigijimi esithunyiwe. Noma uJesu wafika nakho konke lokhu abakufunayo kodwa abakubonanga. Kodwa uKristu obetheliwe ubonisa ubuthakathaka futhi ubonakala eyisahluleki, kanjalo lokhu kuba yisikhubekiso kubo njengoba kwenza nasenkolweni yamaSulumane.

“NamaGrekhi afuna ukuhlakanipha” – AmaGrekhi, emele bonke abezizwe ayewunqaba umyalezo wevangeli ngoba efuna okuthile okunengqondo, noma okunobufakazi obuzwakalayo. Ngisho uKristu obethelwe akawenzi umqondo kubo. Ukholo olulula lulula kakhulu kubo, alubandakanyi nobuhlakani nokufunda noma amakhono angajwayelekile. Kuyathobisa ekuziphakamiseni kumuntu! Ukukholwa kungaba yimpendulo kanjani esigebegwini, esilahlwe yicala na? Kuwubuwula! AmaJuda nabeZizwe baphuphuthekisiwe futhi bayaziphakamisa uma becabanga ukuthi bona

1:24 *kepha kubo ababiziweyo, abaJuda namaGreki, sishumayela uKristu, amandla kaNkulunkulu nokuhlakanipha kukaNkulunkulu.*

1:25 *Ngokuba ubuwula bukaNkulunkulu buhlakaniphile kunabantu; nobuthakathaka bukaNkulunkulu bunamandla kunabantu.*

bayayazi indlela engcono.

Vs 24 – “*Kepha kubo ababiziweyo*” – Bonke laba abezwa izwi likaNkulunkulu ngoMoya Ongcwele, ngebandla, bakholwe, babalwa njengalabo ababiziwe. Konke kucace bha kubo, “uKristu obethelwe” (ovukile) wonke umcebo wobuhlakani bukaNkulunkulu namandla akhe. Bayaqonda ukuthi iyona kuphela indlela lena eyayingagcina uNkulunkulu elungile futhi enguMlungisisi, ukuze akwazi ukugwema ukudela izimiso zakhe zobulungiswa kodwa futhi akwazi ukukhulula umuntu onesono. Amehlo abo avuliwe ekuqondeni ukuthi iyona kuphela lena indlela uNkulunkulu ayengabuyisana nomuntu oyisoni nobudlelwano babo bulunge.

Ivesi 25 – “*Ubuwula bukaNkulunkulu buhlakaniphile kunabantu*” – UNkulunkulu usebenzisa ubuhlakani bakhe ukusikhombisa ukuthi ubuhlakani bomuntu bungubuwula impela! Ngoba inhloso yako ngukukhukhumeza umuntu aphakame kuphela,

1:26 *Ngokuba bhekani ukubizwa kwenu bazalwane:
kababaningi abahlakaniphileyo ngokwenyama,
kababaningi abanamandla, kababaningi
abayizikhulu,*

1:27 *kodwa izinto zobuwula zezwe uNkulunkulu
uzikhethile ukuba ajabhise abahlakaniphileyo; nezinto
ezibuthakathaka zezwe uNkulunkulu uzikhethile
ukuba ajabhise izinto ezinamandla;*

kodwa ngelinye ilanga buyophenduka ize leze. Buka incwadi kaJakobe 3 uqhathanise “*ukuhlakanipha kwaphezulu*” Kanye “*nokuhlakanipha*” “*kwezwe kububi*”.

Ivesi 26-31 – Inkosi yona yodwa kumele idunyiswe.

Ivesi 26 – “*Kababaningi abahlakaniphileyo ngokwenyama....kababaningi abayizikhulu*” – Ababaningi phakathi kwalabo abaziwa njengabahlakaniphileyo abayothola impendulo ku Kristu, izinjula buchopho, osomahlaya abahlakaniphile nabahlaziyi. Bambalwa abayokholwa phakathi kwabaholi abanamandla, abadlali beshashalazi abadumile, abezemidlalo. Akasho ukuthi akekho oyokholwa phakathi kwabo kodwa uthi “*ababaningi*”. Lelisango elincinyana liya ngokuya lincipha lapha phezulu.

Ivesi 27-28 – “*Kodwa izinto zobuwula zezwe uNkulunkulu uzikhethile*” – Ukhethe ukusebenza

1:28 *nezinto eziphansi zezwe nezinto ezidelelwayo
uNkulunkulu wazikhetha, nezinto ezingekho, ukuba
achithe ezikhona,*
1:29 *ukuze kungabikho nyama ezibongayo phambi
kukaNkulunkulu.*

ngabantu nezinto ezibhekwa njengeziwubuwula nezibuthaka phakathi kwabantu ukuze ahlazise abantu nezinto ezibhekwa njengezihlakaniphile neziligugu ezifanelekile phakathi kwabantu. Njengoba uMariya wakhuluma ekuMoya wathi: “Wenzile amandla ngengalo yakhe uchithile abazidlayo ekuzidleni kwenhliziyo yabo. Uwisile amakhosi ezihlalweni, uphakamisile abantukazana.” (Luka 1:51 -52).

Ivesi 29-31 – “*Ukuze kungabikho nyama ezibongayo phambi kukaNkulunkulu*” – Yilesi isizathu esisemqoka esenza uNkulunkulu asebenze ngabantu ngendlela asebenza ngayo, ukuze lonke udumo luye kuye lungayi kumuntu. Ukuze ukuzibonga kwethu kube ngoNkulunkulu owasiphakamisa kakhulu kangaka thina “*esesikuKristu Jesu*”. Ngoba kuye sithole;

- Ubuhlakani beqiniso, nezimpendulo eziyizo kuzona zonke izinkinga zokuphila nokufa.
- Ukulungisiswa kukaNkulunkulu, njengesipho somusa wakhe, kungewona

1:30 *Kepha ngaye nikuJesu Kristu owenzelwe thina
ukuhlakanipha okuvela kuNkulunkulu nokulunga
kanye nokungcweliswa nokuhlengwa,
1:31 ukuze kuthi njengokulotshiweyo: “Ozibongayo
akazibonge eNkosini.”*

umsebenzi womthetho.

- Ukungcweliswa, njengoba sikhula ebungcweleni ngokusizwa ngamandla kaMoya Ongcwele.
- Sihlengiwe, sikhululiwe ebugqilini besono esasibopheke kubo, lokhu kwenzeke ngenani eliphezulu lesihlengo *“igazi likaKristu eliyigugu”*.

Umsebenzi kaNkulunkulu wonke ngowomzimba kaKristu wonke. Kulokhu kubuka okunjena indlela yabo yokuziphakamisa engasho lutho nabakufisayo eKorinte isibukeka incane impela!

Ikilasi 3 – 1 KwabaseKorinte 2

Uma singabheka ibandla labantu banamuhla elibandakanyeka ezinhlotsheni zokukhathazeka abazalwane baseKorinte ababandakanyeka kuzo, singacabangani ngabo? Laba babegcwele ukuziqgaja, ukwahlukana, bethatha izinhlangothi behlukaniswe ngumoya wombango. Mhlampe nje ukwahluleka ngobufakazi obusobala, angeke yini mhlawumbe sigcine sizibuza ukuthi ngabe laba kwakungabantu abamazi ngempela uKristu njengoMsindisi? Nokho akungabazeki ukuthi uPawulu wayebhalela amakholwa, kwisingeniso sakhe uthi: *“kwabangcwelisiwe kuKristu Jesu,”* *“ababiziweyo abangcwele”*. Wayekuqonda ukuthi ubhalela abazalwane abangamaKristu, bheka u (1:11, 2:1), labo ababe *“kuKristu uJesu”* (1:30). Kumele siqaphele ukushesha sahlulele kwethu, lapha sikala ukukholwa kwabantu noma sincikisa ukukholwa kwabo kwingaphandle labo.

Njengoba sesibonile, umbiko wafinyelela kuPawulu lapho esashumayela ngaphesheya kwe Aegean e-Efesu mayelana nezinkinga ezinkulu ebandleni laseKorinte. Okwakukhathaza kakhulu kwakuwukwehlukana nezingxabano phakathi kwabo. Kufanele ukuthi umoya ubumubi laphaya ngenxa, yezingxabano, izimpikiswano nokufuna

ukufakazela ukuthi ezinye izikhundla zingcono kunezinye. Loludaba uMphostoli akapholisanga maseko waphendukela kulo ngokushesha, waqeda ukubingelela nokubonga kwakhe wase edingida lona ngokuphuthuma. UPawulu uqala ngokufuna ukuguqula ukunaka kwabo, akususe kubantu akubhekise eNkosini, ekuhlanganyeleni esinakho kuJesu Kristu. Uyakubalula ukuthi umsebenzi kaNkulunkulu kuKristu ungowomzimba wonke kaKristu, nokuthi ukuzibonga kwethu kukuNkulunkulu akukho kubantu.

Ku 1:17 uPawulu waqala futhi ukuqhathanisa ukushumayela kwakhe nokuhlakanipha kwabantu. Ngokusobala indaba yobuhlakani bomuntu, ubuhlakani noma ubusoka bolimi kwakuyingxenye yombango phakathi kwalaba bantu ababenezinkinga. Kodwa uPawulu uveza iphuzu lokuthi izinto ezinjalo azihlangene nenkonzo kaKristu ephumelelayo. Ubuhlakani bomuntu abulethi isixazululo kwisidingo somuntu esikhulu, kodwa nguNkulunkulu kuphela oletha lesi sixazululo ngoMsindisi obethelwe. Inshumayelo ka *“Kristu ebethelwe esiphambanweni”* iwubuwula futhi iyohlezi ibonakala njengobuwula kulabo *“ababhuhayo”*. Ngakho akumele size sizame ukumemezela uKristu ngobuhlakani bezwe. Lokho kwenza amandla kaNkulunkulu abe yize (1:17). Lezi

yizindaba ezinhle ngempela kwabaningi bethu emsebenzini weNkosi. Eqinisweni uNkulunkulu uyajabula ukwenza umyalezo waKhe oyisisekelo oyindlela yomuntu eya ekubusiweni ubonakale uwubuwula kwabahlakaniphe ngokwezwe. Lokhu kufana nesisefo, esenzelwe ukukhipha labo abeza ngokuziphakamisa bafune ukuthi uNkulunkulu enze indlela Yakhe ngendlela ethandwa yibo (izimangaliso nokuhlakanipha kwezwe, (1:22). Ngokuhlakanipha uNkulunkulu wakhetha ukungasebenzisi izinto abantu abangazilindela, lezi abazibheka njengezifanelekile, ezihlakaniphile futhi ezinamandla. Kunalokho wakhetha ukusebenza ngalezo abantu abazibona zingafanelekile futhi ziyubuwula Kulabo abanezinhliziyo ezilungileyo, umyalezo wevangeli uyasebenza, ngakho kokubili ukuhlakanipha namandla amaningi (1:24). Futhi ngalendlela umyalezo wevangeli ubuchitha ngenkulu impumelelo ubukhulu bomuntu ukuze kugqame obukaNkulunkulu, *“ukuze kungabibikho nyama ezibongayo phambi kukaNkulunkulu”* kodwa ukuze *“ngaye nikuKristu owenzelwe thina”* (1:29-30). Nakuba kwakuyindlela yomJuda ukulindela izibonakaliso, abezizwe bejabule ngokuhlakanipha kwezwe. Inqikithi yevangeli langempela alitholakali kulokho kokubili. Kepha akusilo yini iqiniso ukuthi abantu bavame ukugijima babuyele kuzona lezi zinto emizamweni yabo yokumemezela uKristu wabo?

2:1 *Nami, bazalwane, ekufikeni kwami kini angifikanga ngobungcweti bokukhuluma nobokuhlakanipha, ngimemezele kini ubufakazi bukaNkulunkulu.*

Unjalo umgomo oyisisekelo wevangeli. Futhi yilesi simiso esiyisisekelo esaphendula inkinga enkulu yaseKorinte. Ukuze kungabibikho ukuzibonga enyameni kodwa sibe munye ekudumiseni uNkulunkulu. Kuhlala kujwayele ukuba yiqiniso ukuthi abantu bahlukene ngenxa yokuthi bahlangene phakathi kwabantu, eduze kwesimilo somuntu, amakhono omuntu, ukuhlakanipha komuntu. Kepha uma ubunye bethu kuKristu bugcizelelwa, kulula kangakanani ukuzwana nalabo abakolunye uhlangothi noma esingaboni ngaso linye nabo labo.

2:1-5

Ivesi 1 – “*Nami bazalwane, ekufikeni kwami kini...*” – Manje uPawulu ubabiza ukuba bakhumbule isibonelo sakhe, indlela yena ngokwakhe eze ngayo kubo ekuqaleni. Qhathanisa ubizo lukaPawulu olufanayo kweminye imibhalo yakhe lokucabangela okufanayo (Gal. 3:5, 1Thes 2, 2Thes 3;7-8). Libaluleke kangakanani ithuluzi lokufundisa ukuthi ukwazi ukuthi “ngibheke njengesibonelo, wenze njengoba ngenza”. Njengokuyala kukayise

2:2 *Ngokuba nganquma ukuthi angiyikwazi okunye phakathi kwenu, kuphela uJesu Kristu, lowo obethelwe esiphambanweni.*

ekuncengeleni indodana yakhe, “amehlo akho enamele izindlela zami” (Izaga 23:26). Ungakusho okufanayo kwindodana noma indodakazi yakho?

“*Angifikanga ngobungcweti bokukhuluma nobokuhlakanipha*” – Lapho uPawulu efika kubo akazange enze mzamo yokukhuluma nabo ngobuciko noma ngobuhlakani bezifundiswa ezinkulu. Akazange afune ukubonisa izimfanelo ezingahle zibadonsele kuye. Njengoba esebayala nje futhi esebe isibonele phambi kwabo, inhloso yakhe kwakungekhona ukuziveza yena kodwa kungukuyisa udumo lonke kuNkulunkulu.

Ivesi 2 – “*UJesu Kristu, lowo obethelwe esiphambanweni*” – Futhi, wanquma ngamabomu ukugxila kuphela eqinisweni likaKristu obethelwe esiphambanweni. Umyalezo wakhe kwakuyinsindiso ngomhlatshelo onguJesu Kristu ngenxa yethu. Kwesinye isahluko kuyo lencwadi, uyakubalula ukuthi “*uKristu wafa ngenxa yezono zethu, njengokwemibhalo, nokuthi wembelwa, wavuswa kwabafileyo ngosuku lwesithathu njengokwemibhalo*” (15:3-4). Kulula kanjalo nje. Futhi-ke kulawo maqiniso ayisisekelo kuvela

amathuba, nesimilo, ukuzwelana nokuzinikela!

Ngokuba uPawulu wanquma ukungazi lutho “ngaphandle kukaJesu Kristu”, wayeyindoda eyayigxilile ngokuphelele kuMuntu uJesu, imibono yakhe igcwele umsindisi wakhe. Kwakungeyena uJesu nomthetho. KwakunguJesu, konke ukugcwaliseka komthetho! Kwakungeyena uJesu kanye nobupristi. KwakunguJesu, uMpristi omkhulu uqobo, isiphetho esikhazimulayo kanye nempendulo kuwo wonke umqondo wobupristi. KwakunguJesu nje engahlanganiswe nalutho, uPawulu wayengafuni ukwengeza utho olunye.

Ivesi 3 – *“Ngangikini ngobuthakathaka”* – UPawulu waletha umyalezo wentobeko, umyalezo wesiphambano ungothobekileyo ngoba ukhuluma ngomuntu omubi, ongcilile ngenxa yezono ngalendlela yokuthi kwakudingakala ukufa kweNdodana Yakhe uqobo ukuze umuntu asindiswe. Kungakho ubuKristu obuyibona bujwayele ukuyishaya indiva okanye bayithathe kancane lendaba yokufa kwendodana kaNkulunkulu. Ngoba abaqhoshayo bayathanda ukulondoloza ukuqhosha

- 2:4 *nokukhuluma kwami nokushumayela kwami
akubanga ngamazwi okuhlakanipha ahungayo,
kepha kwaba ngesibonakaliso sikaMoya
nesamandla,*
- 2:5 *ukuze ukukholwa kwenu kungemi ngokuhlakanipha
kwabantu, kume ngamandla kaNkulunkulu.*
-

kwabo bebe bevumelana noNkulunkulu. Kodwa uPawulu wafika ngentobeko ephethe umyalezo wentobeko. Akafikanga njengowazi konke kodwa wafika njengobu “*thakathaka*”. Akafikanga egcwele ukuzethemba kodwa “*ngokusaba, nokuthuthumela*”. Weza nomuzwa wokungafaneleki noma ukungafaneleki kuye ngenxa yobukhulu bomsebenzi, kunokuba aziveze njengeqhawe elibalulekile nokuba umuntu onekhono lokukhuluma. Njengoba sekuxoxiwe ngaphambilini, uPawulu kungenzeka wayecindezelekile emoyeni ngandlela thize lapho efika eKorinte ngenxa yezimo okanye izizathu ezazimlethe khona. Hlampe yingakho inkosi yafika kuye ngombono oqoshwe kwiZenzo 18:9-10, ukumduduza njengenceku yayo, yamupha namazwi ethemba kulesi sivuno esikhulu ayeya kuso. Ithemba lemiphumela emihle wayelibeke endaweni elungile, konke wayekubeke emseni kaNkulunkulu ngo Kristu.

Ivesi 4-5 – “*Nokukhuluma kwami nokushumayela kwami*” – Qaphela futhi indlela yomuntu

kaNkulunkulu. Akukho nodoli, amahlaya noma abalingisi. Akukho qembu elikabalasayo, ithimba lombukiso. Kuphela indlela endala ebonakala kuyo yonke incwadi ka Nkulunkulu; “*ukushumayela*” noma “*ukumemezela*” kwezwi lika Nkulunkulu okulula.

“*Akubanga ngamazwi okuhlakanipha ahungayo*” – Ingabe inkonzo yevangeli ifuna ukuhlakanipha ukuze iphumelele? Kuthiwani ngalabo inkonzo yabo egxile ekufakazeleni iqiniso lendalo? Kuyiqiniso yini ukuthi kumele sithambise isisekelo sokuziphendukela kwemvelo ngokucutshungulwa kabusha ngokufundwa kwamatshe noma I jiyoloji kusukela kumbono wendalo ngaphambi kokuba abakwethu belalela ibhaybheli? Ingabe inkonzo ewusizo ngempela ifuna izincwadi ezimbili, nencwadi yamatshe noma ijyoloji bese kuba yibhaybheli? Kuthiwani ngalabo abaxabana nendlela efanelekile yabamela ivangeli lika Kristu. Kumele sihlakaniphe ngokwanele ukuphikisana nabakwethu kuyo yonke imibono ngaphandle kweqiniso? Ngicabanga ngebhuku lamaKristu engisanda kulifunda eligqamisa amaphuzu ezikhulumi nababhali. Lowo ofanelekile nohlakaniphileyo okwazi ukudlala imidlalo eyi-12 ye chessi kulandelana, evaliwe amehlo, sidinga lokho ngempela? Kungabe umuntu kumele uqaphelisise lezi zinto phambi kwalabo

abahlakaniphile bezwe, bezomlalela? Kungabe kumele agogode abe nezitifiketi ukuze ezoba ngofanelekile ukuze abe nezwi? Kungabe lokhu kuzomenza abaluleke emsebenzini kaNkulunkulu? Noma kumele sigcizelele iphuzu kuqala lokumemezela ngomthetho kulabo abezwe abangasindisiwe? Kungabe abantu kumele bezwe ukuduma nokulahlwa ngoku phambana nomthetho kaNkulunkulu ngaphambi kokuba bazibone bedinga umsindisi? Kuyini ukukhonza kwezwi okuyiqiniso? Yizinxenye ezinjena ezisenza siqonde futhi zisinika indlela encono yokulungisa ukugxila kwethu. Ngokuqiniseka idonsa ukushisekela kubalaleli uma sikwazi ukuveza ikhono eliphezulu lokuxhumana noma ulwazi Kanye nezinga eliphezulu kwizingxoxo ekumemezeleni inkolo ka Kristu. Kodwa bhekisisa lapho uPawulu egxile khona. “Angifikanga ngobungcweti bokukhuluma nobokuhlakanipha”, isilingo sokufuna ukujabulisa abantu sizohlale sinathi, ikakhulukazi kulabo abanendima yokukhuluma/yokufundisa/yokushumayela.

Abantu bayaheheka yizikhulumi ezihlakaniphile. Iningi limbondelana eduze kwaloyo obukeka enamandla. Kunokuheheka okukhulu kulabo abakwazi ukucabanga, okumangazayo, nempikiswano enokuhlakanipha. Akunjalo kuPawuli. Akezanga ngokukhuluma okukhulu nokuhlakanipha. Abanye bakwethu babeveza

umbono wokuthi” kepha nxa ekhona ngomzimba, ubuthathathaka, ukukhuluma kwakhe kudelelekile” (II Cor.10:10) wayengasiye lowo ojabulisa abantu ngobukhona bakhe. Wayengasiye uPolosi. NoJesu wafika nendlela elula yokuveza amaqiniso. Isifundo silana, izikhonzi zeqiniso zevangeli kumele ngokusobala ngendla abazoyqonda, zigcine uKristu ebethelwe kumgogodla wentshumayelo yazo. Yizintshumayelo ezinjena ezizothola impumelelo ekugcineni, lapho isinqumo sokugcina senziwe.

“Kepha kwaba ngesibonakaliso sikaMoya nesamandla” – Intshumayelo kaPawuli ifike nesibonakaliso sikaMoya Ongcwele, uMoya kaNkulunkulu usebenza eduze kwentshumayelo wenza *“umsebenzi omuhle”* wakhe wokuphendula izale kabusha labo abakholwayo. Lena yinhlenganisela esebenza kahle kakhulu ukuhlenga ngeqiniso imiphfumulo, lokhu kudlula ukuhlakanipha kwabantu abangakwenza. Ekubeni izinkonzo zamanje zilandela indlela kakhulu indlela ka-Apholosi kuneka Pawulu. Ngoba abaningi inhloso yabo ukuheha isibalo esikhulu kunokuholela abalandeli ekuhlengweni kweqiniso. Lokhu nje kukodwa kungokunye kokukhohlisa okukhulu ukuheha abantu kwinkonzo yobuKristu ubanike isithombe sokuthi sebengabanye babahlengiwe, kube eqinisweni bengakaze baba nokuxhumana

nabo noma ngenxa yokubambelela kumzuzwana othile noma ethakaseleka kumuntu noma ukubonakaliswa kokuthile. Ngesikhathi esithile isimo sezinhliziyo zabo zeqiniso siyabaholela ngaphandle kwemigibe yenkolo yabo entsha ngokungokudumazeka ngabantu abangenzi okuhle noma nokunye ukuphoxeka kodwa bagwinywe ngukwenyanya wonke amaculo nokugida kwamaKristu, bangafuni kuzwa lutho ngakho. Abazalwane abanjalo abakaze benziwe kabi noma bayiswe emsebenzini onyantisayo? Kumele kukhulunywe nabo nje ngokucacile, ngale kokumbandaza. Kumele benziwe babone indlela abamdinga ngayo uJesu Kristu. Kumele batshelwe esidlangalaleni ngesono sabo nemvelo yabo yesono, nogange olubanzi lokwahlukana phakathi kwemiphefumulo yabo noNkulunkulu nokuphepha kwabo ngaphandle kukaJesu Kristu. Kepha lokho kubhekana nabo kuke kubalahle abanye, kanti ukwenza isekisi kuyababiza noma kuyabadonsa abantu. Ngakho-ke abaningi bakhetha lokhu okusobala. Kuncike nje ekutheni wenzela bani.

Okuseceleni

Iqiniso ngukuthi, abaholi akufanele bahlonishwe noma banconywe kakhulu ngalokho abayikho noma ukuthi bangobani, kodwa ngenxa yokuthi

2:6 *Kepha ukuhlakanipha sikukhuluma phakathi kwabapheleleyo, ukuhlakanipha kambe okungesikho okwalesi sikhathi nokwababusi balesi sikhathi, ababhuhayo.*

banendaba ngokwanele;

- Ukubambelela kumyalezo osobala, umyalezo kaJesu Kristu obethelwe esiphambanweni.
- Ukungafiphalisi lomyalezo ngokuziqgamisa bona.
- Ukumemezela iqiniso, bethemba uMoya Ongcwele ukuba usebenze ngamadla emphefumulweni wabantu.

2:6-16 – Ubuhlakani bukaNKulunkulu kwahlukaniswa ngokomoya.

UPawulu manje uqgamisa ivangeli njengokuhlakanipha kweqiniso. Nokho kuwukuhlakanipha okuqondwa kuphela ngokusebenza kukaMoya.

Ivesi 6 – “*ukuhlakanipha sikukhuluma phakathi kwabapheleleyo*” – Nakuba ukuhlakanipha kukaKristu kungavumelani nokuhlakanipha

2:7 *Kodwa sikhuluma ukuhlakanipha kukaNkulunkulu emfihlakalweni efihliweyo uNkulunkulu akumisela ngaphambili kube yinkazimulo yethu, kusukela kwaphakade,*

kwezwe, uPawulu uyaqinisekisa ukuthi kuveza uhlobo lokuhlakanipha oluncono noma oluphakeme.

“*Kwabapheleleyo*” – Lapha kukhulunywa ngalabo asebekhulile ekukholweni. Njengoba sikhula ekukholweni sifinyelela ekuqondeni nokwazisa ukuhlakanipha kwangempela kwezinhloso zikaNkulunkulu. Lapho sivumela umoya ukuthi ubuse ngokugcwele ngaphakathi kwethu, kulapho umsebenzi wakhe wokufundisa/wokukhanyisa uchuma kithi.

“*Okungesikho*” – abahlakaniphe ngokwezwe nabaholi babantu, nawo wonke amandla abo asemhlabeni nodumo, basendlelni yokuphuma. Usuku luyeza lapho umbuzo phakathi kwabahlengiwe uyoba khona uthi: “*baphi abahlakaniphile*” ngoba “*izwe liyadlula*” nakho “*konke okukulo*” nabo bonke abalithandayo (1KaJohane 2:16-17). Bheka indida lapha uma siqhathanisa ne vesi 1:28. Noma izwe libabukela phansi abantu bakaNkulunkulu njengabantu abangeyilutho, kodwa ekungcineni yibona abaphenduka ize, lapho thina

2:8 *okungaziwa namunye wababusi balesi sikhathi; ngokuba uma bebewazi, babengayikuyibethela esiphambanweni iNkosi yenkazimulo;*

sesingabeNkosi yethu sihleli nayo ingunaphakade.

Ivesi 7-8 – “*Kodwa sikhuluma ukuhlakanipha kukaNkulunkulu emfihlakalweni efihliweyo*” – Ukuhlakanipha kukaKristu nesiphambano kuyimfihlakalo kwabezwe. Ukube bakwazi ukuqonda ukuhlakanipha kweqiniso, okwedlula konke kuJesu ngabe abakaze bambethele esiphambanweni. Ukuthi “*ukuhlakanipha kukaNkulunkulu*” futhi “*kuyimfihlakalo*”, “*kunguhlakanipha emfihlakalweni*” akuqondisile ekutheni kungamaqiniso ayimfihlo, atholwa noma aqondwa abekhethelo kuphela. Njengasencwadini yase-Efesu, “*imfihlakalo*” lapha ibhekise emaqinisweni ekade engakambulwa noma embulwe kalufifi, kodwa manje enziwe aba sobala futhi avuleleke ku wonke wonke, lawo maqiniso ilawa:

- Inhloso kaNkulunkulu ngukubuthela bonke ngaphansi kweNhloko eyodwa, uJesu Kristu (Kwabase-Efesu 1:10).
- Inhlanganyelo yabo bonke abakholwayo kuye, ebandleni, “*elingumzimba wakhe*” (Efesu 1:22-23).

2:9 kepha kunjengokuba kulotshiwe ukuthi: “Lokho iso elingakubonanga, nendlebe engakuzwanga, okungavelanga enhliziyweni yamuntu, uNkulunkulu akulungisela abamthandayo.”

- Isimangaliso sika “*Kristu okini, ithemba lenkazimulo*” (kwabaseKolose 1:27).
- Abezizwe babaliwe nabo njengezindlalifa futhi bonke bengamalunga omzimba munye (Efesu3:6). Bejabulela yonke inzuzo kuKristu ngokulinganayo namaJuda.

Kunomqondo wokuthi ukufinyelela kunqunyelwe ezimfihlakalweni zikaNkulunkulu ukuthi abanengi bangafunda ngazo, kodwa kungumsebenzi kaMoya kaNkulunkulu kuphela lapho umphefumulo ukwazi ukuqonda lokho okuzwayo noma okufundayo.

“*Kube yinkazimulo yethu*” – Ngokuba thina esihlala kuKristu, sinethemba lenkazimulo kodwa ababusi balelizwe abaphila enkazimulweni (yabo yesikhashana), kepha kofika isikhathi lapho konke lokho kuyoba yize (Ivesi 6).

Ivesi 9 – Lokhu ukuhunyushwa kwa-Isaya 64:4. Ngaphambi kwalenkathi yevangeli umuntu wayengakwazi ngisho nokucabanga lokho uNkulunkulu womusa ayekuhlelele umuntu

- 2:10 *Ngokuba kithina uNkulunkulu ukwambulile ngoMoya; ngokuba uMoya uhlolisisa konke, yebo, nokujulileyo kukaNkulunkulu.*
- 2:11 *Ngokuba ngumuphi kubantu owazi okomuntu, uma kungesiye umoya womuntu okuye na? Ngokunjalo nokukaNkulunkulu akwaziwa muntu, kuphela nguMoya kaNkulunkulu.*
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kuKristu, kulabo abamfuna ngokweqiniso. UJesu akasiletheli nje kuphela ezintweni ezingabonakali nezingezwakali kodwa nezinto ezingacabangeki nhlobo ngobuhle bobuhle bukaNkulunkulu obuchichimayo.

Ivesi 10-12 – “*Ngokuba kithina uNkulunkulu ukwambulile ngoMoya*” – Ngenxa yezinzuzo esinazo ngoMsindisi ovukile imibhalo egcwalisiwe noMoya ohlaka ngaphakathi kithi sinesambulo esiphelele ngalokho uNkulunkulu akuhlelele abantwana bakhe. UMoya kaNkulunkulu ohlala kulowo nalowo mzalwane okholwayo usenza sikwazi ukuqonda amazwi kaNkulunkulu. Umuntu angakwazi kuphela ngokugcwele ukujula komuntu, imicabango nezinjongo zakhe ezijulile, akuthandayo nangakuthandi ngokuba nokufinyelela emoyeni womuntu. Kanjalo nathi ngenxa kaMoya kaNkulunkulu ohlala kithi sikwazi ukufinyelela “ekujuleni kwezinto zikaNkulunkulu”. Iphuzu lingukuthi kungenxa kaMoya kaNkulunkulu ohlala

2:12 *Kepha thina asamukelanga umoya wezwe kodwa umoya ovela kuNkulunkulu, ukuze sikwazi esikuphiwe nguNkulunkulu ngomusa,*

ngaphakathi kithi owenza izinto zikaNkulunkulu nokuhlakanipha kwakhe nakho konke asinike kona kuKristu kwenze umqondo kithi.

“*ukuze sikwazi*” – Kungani uMoya wanikezwa ngendlela ekhethekile esimamukele ngayo? Ukuze simazi uNkulunkulu! Ukuze siqonde ngokugcweleyo yonke ingcebo yalokho esikuphiwe nguNkulunkulu ngesihle. UNkulunkulu uyapha futhi ufuna sazi ngokugcwele konke asinike kona! UNkulunkulu ubuyisana nezoni ezingcolile ngoKristu futhi ufuna ukuba simazi ngokugcwele kuze kufike emnyombweni wokuthi ungubani ngempela. Ufuna sibe seduze naye futhi siqaphele! Ufuna ukuba ngimazi njengalokhu nami ngaziwa (13:12). Ingcebo eyigugu kakhulu abanika yona bonke abamfunayo nabamtholayo. Isimanga somusa wakhe!

Okuseceleni

Ungaphuthelwa inkomba esobala kaMoya oNgcwele;

- Ubizwa ngohlukile kuNkulunkulu uBaba.
- Kukhulunywa ngaye njengoMuntu, ohlola

2:13 *esikhuluma ngakho futhi, kungengamazwi
afundiswa ngukuhlakanipha kwabantu kodwa
afundiswa nguMoya, sichaza okomoya ngokomoya.*
2:14 *Umuntu wemvelo kakwamukeli okukaMoya
kaNkulunkulu, ngokuba kungubuwula kuye;
angekuqonde, ngokuba kuboniswa ngokomoya.*

ngenkuthalo futhi azi.

- UnguNkulunkulu

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Ivesi 13 – “*Esikhuluma ngakho*” – lezi yizinto uPawuli ayezifundisa. Engafundisi ubuhlakani bezwe kodwa ubuhlakani bukaNkulunkulu ngevangeli. Lokho kokubili okusakazwa futhi kuchazwa ngoMoya kaNkulunkulu uqobo, osebenza ngamandla ngenkonzo ka Pawulu. Kanjalo umcabango uyaqinisekiswa, ukuthi ukuzama ukufundisa izinto zakaMoya ngokuhlakanipha komuntu akusoze kwasebenza. Kepha ukwethula izinto ezingokomoya Kanye nomsebenzi womoya.

Ivesi 14 – “*Umuntu wemvelo kakwamukeli*” – Akusibo bonke abakwazi ukwamukela ukuhlakanipha okungokomoya uPawuli ayekushumayela, lapho kubalwa umuntu ongakholwa (owemvelo). “*Imvelo*” ichaza isimo sonke esizalelwe kuso, lapho

sisalawulwa yimvelo eyonakele imvelo entsha ingakabi nawo amandla kithi. “Okungokomoya” kuchaza ozelwe ngokwesibili ekuzalweni okusha. Ngokuba “umuntu wemvelo” uma ebheka” izinto zikaMoya kaNkulunkulu”, njengokushunyayelwa kwesiphambano ubona ubulima bese eyenqaba/aphike amandla (1:18). Lona ufaniswa nendoda ecinene, edlula ngase bhekawozi kodwa iphunga lakhona ingalishayi indiva. Izinto zikaMoya ziqondwa ngabantu bakaMoya osuke esebenza ngaphakathi kubo. Izindlebe namehlo akwanele. Abangakholwa abakwazi ukuqonda ubuhlakani bukaNkulunkulu.

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Okuseceleni

Lendawana isisetshenziswe kabi yilabo abakhonza ezinkonzweni “zikaMoya”. Ngokuba abanye phakathi kwabo bathi loyo osethole “umusa wesibili” ngokubhabhadiswa ngoMoya akakwazi ukuqonda nokukhuluma ngokunjalo. Kumele umuntu abeke eceleni ibhayibheli lakhe, ahambe, ebese eyasitshela, ngokuba ukubhabhadiswa ngomoya ngubufakazi obanele. Kubona asisekho isidingo sokuchazelwa. Kepha siyamubona uPawulu esebenzisa iphuzu lakhe ngalendlela lapha? Futhi kungabe ibhayibheli liyasigqugquzela ukuba siziyekelele (14:32)?

2:15 *Kepha ongowomoya ubonisisa konke, kodwa yena kabonisiswa muntu.*

Kungabe uMoya uyasebenza ngendlela ephambene nalokhu akushilo emibhalweni, ezwini? UPawulu ukhuluma ngabakholwayo lapha uma ubuka abangakholwa, hhayi abasindiswe ngokwesiko uma ubuka abafowabo abangesibo abesiko.

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Ivesi 15 – “*Kepha ongowomoya ubonisisa konke*” – Igama lesiGrekhi elisemvakwegama elihunyushwe “*ubonisisa*” yigama elifanayo nelisho “*ukwahlukanisa*” ekupheleni kukavesi 14. Elisho ukuhlola. Umphefumulo osindisiwe, futhi ikakhulukazi lowo ohamba ngoMoya, ehlala esifubeni soMsindidi wakhe, uhlola zonke izinto ngokuqonda. Uyawazi wonke amaqiniso asemhlabeni “*umuntu wemvelo*” awaziyo, nokho unamandla okuqonda indawo engokomoya. Futhi uyakwazi ukuqonda izinto zasemhlabeni ngokubheka amaqiniso asezulwini, kanjalo amgcine eqondile ezindabeni zemvelaphi nezikhathi zokugcina nakho konke okuphakathi nendawo. Lona ngumsebenzi kaMoya wokukhanyisisa.

2:16 *Ngokuba ngubani owake wazi umqondo weNkosi ukuba angaze ayifundise na? Kepha thina sinomqondo kaKristu.*

“Kodwa yena kabonisiswa muntu” – Nakuba abantu bengase benze izahlulelo kwabahlengiweyo kulokhu kuphila, baze babalahle njengabafanelwe ngukufa, nokho ekugcineni kuyoba ngabahlengiweyo abanikezwa ukwahlulela izinto zonke. Njengoba uDanyeli ebikezela ukuphela, “kodwa abangcwele boPhezukonke bayakuthatha umbuso, badle umbuso kuze kube phakade naphakade....kwaze kwafika omdala wezinsuku nokwahlulelwa kwabangcwele boPhezukonke.....umbuso, nokubusa, nobukhulu bombuso phansi kwezulu lonke kuyakunikwa abantu abangcwele boPhezukonke, ombuso wabo ungumbuso waphakade” (Dan. 7:18, 22, 27).

Ivesi 16 – *“Ngokuba ngubani owake wazi umqondo weNkosi” – Lokhu kucaphunwe encwadini ka Isaya 40:13. Njengalokhu kungekho muntu osesimweni sokufundisa uNkulunkulu, kanjalo akekho noyedwa phakathi kwabantu bemvelo onokuhlakanipha kwamazwi okwazi ngempela ukuqonda ngokugcwele noma ukwahlulela kahle “engqondweni kaKristu” esikuthole kuye. KuKristu siyimfihlakalo kubantu basemhlabeni njengoKristu uqobo lwakhe. Futhi abantu bayathanda ukuzonda lokhu abangakuqondi*

(NgokukaJohane 15: 18-21).

Ikilasi 4 – 1 KwabaseKorinte 3

Isimo esiyisisekelo sevangeli singukuthi kungabibikho nyama okufanele izigqaje, okanye kuyo noma ngomunye umuntu. Esahlukweni sesi-2 uPawulu waqala ngokukhuluma ngendlela yakhe yenkonzo, ukuthi wafika engenabo ubuciko noma ubuhlakani bamazwi kwindlela afundisa ngayo. Weza engaphethe mihlobiso yokuheha ukuze kunakwe yena, akafikanga ngisho ngokuzethemba. Kodwa wafika njengendoda ethobekile, elethe umyalezo othobekile ka “*Kristu ebethelwe*”. UPawulu ukunaka kwakhe konke kwakusekuhlakanipheni kweqiniso likaNkulunkulu evangelini, lowo myalezo:

- Uhlakaniphe ngaphezu kwakho konke ukuhlakanipha kwabantu.
- Ubandakanya isibusiso esingacabangeki esivela kuNkulunkulu.
- Okubandakanya izimfihlakalo ezinkulu ezazingaziwa ngabantu kodwa manje ezaziwa ngokugcwele ngokwembulwa nguMoya kaNkulunkulu.
- Kepha amaqiniso awakahlukaniseki kwabangakhulwa bomhlaba ngaphandle komsebenzi kaMoya.

3:1 *Nami-ke, bazalwane, bengingenakukhuluma kini njengakwabomoya kepha njengakwabenyama, njengakwabayizingane kuKristu.*

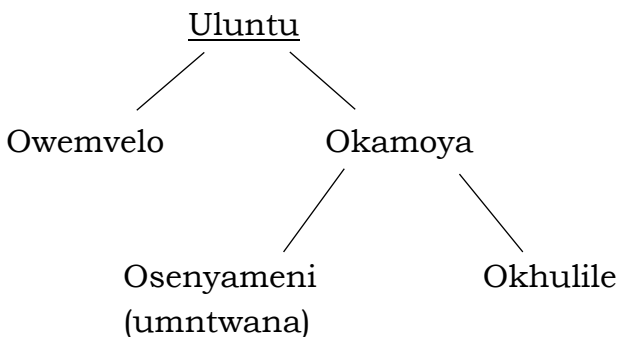
KuKristu, ngoMoya kaNkulunkulu ohlala ngaphakathi kithi, sesifinyelele ekuqondeni wona kanye umqondo nenhliziyo nenjongo kaNkulunkulu. Ngakho-ke lomzamo wokwethula izinto zikamoya ngobuhlakani bomuntu awusoze wasebenza.

3:1-4 – Ukwahlukana

Ngasekupheleni kwesahluko sesibili uPawuli ukhuluma ngezinhlalo ezimbili zabantu emhlabeni, umuntu “*wemvelo*” noma onomphefumulo kanye nomuntu “*ongokamoya*” noma osindisiwe. Wonke umuntu ozelwe “ngokwemvelo” kufanele azalwe kabusha “ngokoMoya” ngalekwalokho angeke ambone uNkulunkulu (NgokukaJohane 3). “*Umuntu wenyama angewubone umbuso kaNkulunkulu*”, ngokomqondo wokungena kuwo ngelinye ilanga, futhi akakwazi ukuwubona ngomqondo wokubulaluleka okukhulu.

Ivesi 1 – “*Nami-ke, bazalwane, bengingenakukhuluma kini njengakwabomoya*” – Manje uPawulu ubuyela ekukhathazekeni kwakhe ngenxa yebandla labo elalihlukene phakathi,

ebese ethula enye imbangela yesithathu yokwahlukana. Nakuba ayazi ukuthi wayebhalela “*amakholwa*” kuKristu futhi kanjalo abantu “*kwaboMoya*” ngokuphambene “*nemvelo*”, nokho lamakholwa ayengaziphathisi okwamakholwa, abantu bakaMoya. Futhi kanjalo ukhuluma ngabo “*njengabenyama*” noma abahamba ngenyama, enika incazelo yegama alisebenzisile “*njengakwabayingane kuKristu*”. Ebe ekuvuma ukuthi “*bakukristu*”. UPawulu ubeka ukuvuthwa kwabo ezingeni labantwana. Lawa kwakungesiwo amazwi okujabula! Nakuba bazalelwe empilweni kaMoya, babeziphilela bona ngokuthanda kwabo okungokwenyama kunokulandela okufunwa yiNkosi, abantwana beNkosi. Ngakho-ke ukwehlukana phakathi kwabo, ukuzicabangela bodwana. Yizingane zamaKrestu ezingakwazi ukuzwana ebandleni.



Ivesi 2-3 – “*Nganiphuzisa ubisi, anganipha ukudla*”

3:2 *Nganiphuzisa ubisi, anganipha ukudla okuqinileyo, ngokuba beningakaqini. Yebo, nakalokhu anikaqini,*

okuqinileyo” – Njengezingane, uPawulu akakwazanga ukubondla ngamaqiniso aqinile kaNkulunkulu (“inyama”), ngenxa yokungakhuli kwabo babengeke bakwazi ukuzibamba nokuzisebenzisa. Buka laba “*asebaba lukhuni ukuzwa*”.

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Okuseceleni

“*Inyama*” noma ukudla okuqinile kwezwi likaNkulunkulu mhlawumbe kuhlobene nezinto ezifana nalezi;

- Ukugcwaliseka kwazo zonke izici zesivumelwano esidala kuJesu Kristu njengoba kukhulunywa ngakho encwadini yamaHeberu.
- Ingxoxo yokunqoba kukaKristu elotshiwe encwadini yabase-Efesu, uma kuqhathaniswa nezindaba ezingokoqobo okukhulunywa ngazo kule ncwadi.

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Kuthatha umsebenzi wamahhala kaMoya

3:3 *ngokuba niseyibo abenyama. Ngokuba uma kusekhona phakathi kwenu umhawu nokuphikisana, anisibo abenyama, anihambisi okwabantu na?*

kaNkulunkulu ongaphakathi kumuntu ukuze akwazi ukubona uNkulunkulu ngokugcwala kwakhe. Lowo ophila enyameni uyamuncisha uMoya indawo yokuphila, engamvumeli ukuba abuse ngokukhululeka ngaphakathi. Ngakho-ke onjalo ubambekile ngempela futhi umile ekukhuleni kwakhe ngokomoya, uba yinkinga kakhulu kunomfundisi kuzo zonke izimo atholakala kuzo, evame ukwakha nokwandisa “*umhawu nokuphikisana*” nokwehlukana kunokuba amelane nokusabela okunjalo phakathi kwamakholwa.

“*Yebo, nakalokhu anikaqini*” – Noma sekunesikhathi eside labazalwane besindisiwe, abazalwane baseKorinte babephila impilo yobungane. Kuyenzeka ukuthi abazalwane bahlale iminyaka bengakhuli eNkosini. Sikhona isigaba esivumelekile sobuntwana lapho khona esanda kuzalwa, kulindelekile ukuthi abe njengabantwana futhi adle ubisi “*njengezingane ezisand* ‘*ukuzalwa langazelelani ubisi olungokomoya*” (1 KaPetru 2:2). Kodwa ukuhlala isikhathi eside ebuntwaneni kuyinto eyethusayo njengoba kungaba njalo nasempilweni yenyama. Emazwini okuncenga kwincwadi yamaHeberu

3:4 Ngokuba nxa omunye ethi: “Mina ngingokaPawulu,”
omunye: “Mina ngingoka-Apholo,” anisibo abenyama
na?

“*siqhubekele kokupheleleyo*” (6:1).

“*Anisibo abenyama, anihambisi okwabantu na?*” – Abazalwane benyama bahambisa okwezwe, “*bahambisa okwabantu*” kanti futhi kukambalwa ukuba bahlukanise ezweni abakulo. Yebo, kungenzeka ube ngumkristu kepha uphilise okwezwe, ugqokise okwalo, ukhathazeke uxakeke njengalo, ucule wenzise okwalo, uthakasele ungathakaseli abakwenzayo. Kepha ngamakristu asengabantwana enza njalo, labo abaziphilela bona kunokuphilela umsindisi wabo. Oh “*masiqhubekele kokupheleleyo*”.

3:5-17 – Imvelo/isimo sokukhonza

Ivesi 5-9 – Izisebenzi esinazo ensimini.

Ivesi 5 – “*Pho uyini u-Apholo? Uyini uPawulu na?*” – Ubani uPawulu no Apholo ngaphandle kokuthi bayizisebenzi zikaNkulunkulu. Bobabili babeyithuluzi likaNkulunkulu, alisebenzisa ukuze abazalwane baseKorinte bafumane insindiso ngo

- 3:5 *Pho, uyini u-Apholo? Uyini uPawulu na? Bayizikhonzi enakholwa ngazo, kwaba yilowo nalowo njengokupha kweNkosi.*
- 3:6 *Mina ngatshala, u-Apholo wanisela, kepha uNkulunkulu wakhulisa.*
-

Kristu.

“Yilowo nalowo njengokupha kweNkosi” – Izinceku zeNkosi ziphiwa yiyo iNkosi ukuze kuzuze ibandla layo. Buka incwadi Kwabase-Efesu 4:11.

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Okuseceleni

Buka ukuthi Abaholi bakaMoya akumele bahlonishwe noma banconywe kakhulu ngalokho abayikho noma ukuthi bangobani, kodwa ngenxa yokuthi basezikhundleni zabo futhi bahlale lapho ngoba uNkulunkulu ubabeke lapho.

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Ivesi 6-7 – *“UNkulunkulu wakhulisa”* – UPawulu wafika waqala umsebenzi eKorinte, wase etshala ibandla. U-Apholo ufike kamumva, owakhe umsebenzi bekuwukufundisa. Izifundiso zakhe bezifana nemvula esiza ukukhulisa lokho uPawulu ayekutshalile. Lokhu uPawulu akufingqile

3:7 *Njalo-ke notshalayo kalutho, noniselayo kalutho,
kodwa uNkulunkulu okhulisayo.*

kulencwadi, incwadi yeZenzo yenaba kabanzi ngakho ku (18:1-19:1). UPawuli wayephiwe kakhulu ekuqaleni amabandla, u-Apholo yena ephiwe ukufundisa, esiza abazalwane bakhule emoyeni. Nakuba sithola manje ukuthi akekho phakathi kwabo owaba nesandla ekutheni lababantu bakhule ngokoMoya, ngoba ukukhula ngokoMoya akuhlangene nalowo owamukelayo okanye onikezayo. Iqiniso uPawulu ayezolenza laziwe ngukuthi umsebenzi phakathi kwabo wawungeke uthiwe wenziwe ngumuntu oyedwa, kodwa uNkulunkulu kuphela, osebenzisa izinceku Zakhe ezihlukahlukene emsebenzini ngokwentando Yakhe.

“Njalo-ke notshalayo kalutho, noniselayo kalutho” – Lamadoda asebenza insimu awabalulekile kangako. Abasiyena umlimi oyingcweti ensimini yeNkosi. Bonke bayizisebenzi nje ezijwayelekile zasemasimini eziphatha amageja namapayipi, amakhono abo kanye nokusebenza kwabo kuyingxenye encane yohlelo olukhulu lweNkosi yensimu.

Ivesi 8 – *“Otshalayo noniselayo bakunye”* – Akekho noyedwa kubasebenzi basensimini osebenza

- 3:8 *Otshalayo noniselayo bakunye, kepha yilowo nalowo uyakwamukeliswa owakhe umvuzo ngokomsebenzi wakhe.*
- 3:9 *Ngokuba thina siyizisebenzi kanye noNkulunkulu, nina niyinsimu kaNkulunkulu, niyisakhiwo sikaNkulunkulu.*
-

ngenhloso yakhe yedwa, kodwa bonke banhlosonye. Abaziqhathanisi nabanye phakathi kwabo noma ngabe kuvela luphi uhlobo lombango. Kungani pho kunjalo kulabo ababalandelayo? Izisebenzi zikaNkulunkulu zeqiniso zonke ziyalingana, asikho esiziveza siphakeme okanye sisikhulu kunesinye.

“Yilowo nalowo uyakumukeliswa owakhe umvuzo” – Wonke umuntu osebenza ensimini uyokhokhelwa yiNkosi ngomsebenzi wakhe nangokwethembeka kuwo. Bonke banesibopho kuNkulunkulu futhi bamukela Kuye.

Ivesi 9 – Lapha uPawulu ucacisa umfanekiso wensimu kaNkulunkulu nomsebenzi wethu ndawonye kuyo. Amakholwa aseKorinte *“ayeyisakhiwo sikaNkulunkulu”* noma njengensimu yenkonzo yaKhe. Qaphela ukugcizelelwa kongumnini lapha. Lona akuwona umsebenzi womuntu kodwa ngokaNkulunkulu, futhi sihlakaniphe ngokwanele ukukwazi ukuphatha ngokucophelela okukhulu okungokwaNkulunkulu.

3:10 *Ngokomusa kaNkulunkulu engiwuphiweyo, njengenyanga yokwakha ehlananiphileyo ngabeka isisekelo, omunye wakha phezu kwaso. Kepha akube yilowo nalowo aqaphele ukuthi wakha kanjani phezu kwaso.*

Ivesi 10-15 – Bakhi bakithi. Manje isithombe sokulima singena esikhundleni salowo wezakhiwo. Lapha sithola ingxenye ehambisana nencwadi yabaseKorinte yesibili 5:10, ichaza isihlalo sokwahlulelwa sikaKristu. Ngoba nakhu futhi isiqiniseko semisebenzi yethu sihloliswa ngokugcwele lapho simi phambi kweNkosi ekugcineni.

“*Ngokomusa kaNkulunkulu engiwuphiweyo*” – uPawulu ukuqokwa kwakhe enkonzweni ukubona njengesipho somusa kaNkulunkulu, hhayi njengomthwalo oyisicefe. Buka incwadi yokuqala kuThimothewu 1:12.

“*Njengenyanga yokwakha ehlananiphileyo*” – Akukhona ukuthi uPawulu uzishaya isifuba kodwa ukhuluma ngomusa kaNkulunkulu awuphiweyo, ngaleyondlela uNkulunkulu ayemnike yona, ukuze akwazi ukwakha ibandla lokuqala. Nguyena owayemiswe nguNkulunkulu ukuba aqale umsebenzi eKorinte futhi aphinde ahlele ukuthi lizokhula kanjani lelibandla. Wayengomiselwe

yinkosi ukuqala khona umsebenzi eKorinte, manje futhi usesibekela ibalazwe lokukhula kwabo kulencwadi yokuqala.

“Ngabeka isisekelo, omunye wakha phezu kwaso” – Ngemva komfanekiso wangaphambili ovela ensimini. UPawulu kanye nabanye ayenabo babeka isisekelo futhi bafaka isandla ekusungulweni kweBandla lase Korinte. Akazange ahlale ukuze aqhubeke nomsebenzi, kodwa abanye bazinikela ukuze babeke isitini ekwakheni izindonga zalowo msebenzi. Ngokusobala akukho nhlobo indawo yokuthi abantu bazakhele imibuso yabo yangasese kulokhu kumelwa komsebenzi kaNkulunkulu emhlabeni.

“Kepha akube yilowo nalowo aqaphele ukuthi wakha kanjani phezu kwaso” – Njengoba izisebenzi zasensimini kufanele ziqaphele ukuthi zihamba kanjani futhi zisebenza kanjani *“ensimini kaNkulunkulu”*, kanjalo nobuchwepheshe babakhi kufanele bakhe ngokucophelela phezu kwesakhiwo sikaNkulunkulu. Nakuba abantu nezindlela nemikhuba kanye nezinto ezisetshenziswayo kungase kuhlukwe, bonke mabaqiniseke ukuthi basebenzisa izinga likaMoya elifanayo lezwi likaNkulunkulu emsebenzini wabo ezindongeni.

Ivesi 11 – *“Ngokuba akakho ongabeka esinye*

3:11 *Ngokuba akakho ongabeka esinye isisekelo, kuphela leso esibekiweyo, esinguJesu Kristu.*

isisekelo” – Uma ngempela kuyisakhiwo sikaNkulunkulu, umsebenzi kaNkulunkulu oyedwa ophilayo noweqiniso, ngakho ke yesekelwa kuJesu Kristu. Yonke inkolo engakhiwe phezu kwesisekelo esinguJesu Kristu ifana nendlu eyakhiwe esihlabathini. Uma izikhukhula zokwahlulela kukaNkulunkulu zifika, akukho okuyoma ngaphandle kwalokho okwakhelwe edwaleni likaKristu. Ngabe sikhombisa ukuzitshela uma siphakamisa uJesu Kristu kuphela njengesisekelo esifanelekile sikamoya? Cha simemezela lokho uNkulunkulu ngokwakhe akushilo. Ngabe senza iphutha uma simemezela lezi zindaba lapho livela ithuba lokuthi abantu bazizwe? Cha, akulona iphutha, kodwa sibonisa uthando. Ngabe nabo bazokubona kanjalo? Mancane amathuba ngenxa yokuhlakanipha komuntu okuyize. Indlela yethu yokuphendula efanele akusikho ukuphendula ngokobuwula babo, kodwa ukumane simemezela ukuhlakanipha kweqiniso kwevangeli. Futhi lapho lomyalezo ophilayo uhlangana nokukholwa enhliziyweni, Kanye nokusebenza okunamandla kukaMoya Ongcwele ngaphakathi, imiphumela iba namandla!

3:12 *Kepha uma umuntu akha phezu kwaleso sisekelo
ngegolide, nesiliva, namatshe anenani, nemithi,
notshani, nenhlanga,*

Ivesi 12-15 – Ukuhlola okokwakha.

Ivesi 12 – “*Ngegolide, nesiliva, namatshe anenani*” – Okokuqala kubalwe izinto ezingeke zishe. Lezi zichaza inkolo ehluzekile, esekelwe ngokuqinile emaqinisweni aphakade ezwi likaNkulunkulu, eholela ezinkolelweni nasemikhubeni enjalo eyomelana nokuhlola kukaNkulunkulu okujulile futhi uyothola umvuzo ekugcineni ngokulalelisisa kahle nokwenza iqiniso.

“*Nemithi, notshani nenhlanga*” – Lapha usebala izinto eziyosha. Futhi ezikulungele. Kumele sikhumbule ukuthi inhloso/umongo lapha ungowokuhlolwa kwamakholwa. (Njengakwincwadi yesibili KwabaseKorinte 5), kuhlolwa amakholwa. UJesu wathi, “*ngimelwe ukusebenza imisebenzi yongithumileyo kusesemini*” (Johane 9:4). Wayengekho matasa nanoma ngayiphi imisebenzi yenkolo, kodwa ngekayise omthumileyo. Lapha kuqondiswe kunoma yiphi imfundiso noma isiqondiso esingasekelwe eqinisweni lebhayibheli, kodwa esihlanganisa:

- Ifilosofi yabantu nokubonakala

kunobulungiswa.

- Imicimbi yenkolo engayisi ndawo.
- Umqondo webhizinisi wezwe kanye nezindlela “zempumelelo”.
- Amasu okukhohlisa.
- Njalonjalo.

Kubalwa futhi nalabo abaphakathi kwabantwana baNkulunkulu abacabanga ukuthi bakhonza uNkulunkulu ngempilo efuna ukushintsha ezenhlalakahle nokusiza, okungasuki kumyalelo omkhulu. Buka incwadi KwabasaGalathiya 6:6-8 umqondo wokuvuna okutshaliwe usetshenzisiwe ukusiza labo abasemsebenzini wenkosi. Kuphela ukweseka kwalabo abasemsebenzini wenkosi onikeza yona inkosi udumo, ukondla abazalwane, ukuholela imiphefumulo kumsindisi kuyobala inguna phakade.

Isexwayiso esithuthumelayo sithunyelwa kuzo zonke izinkolo ezingasizi ngalutho, ngisho nalezo ezikubeka sengathi zesekelwe eBhayibhelini, ezigcwele ubukhazikhazi benkolo nemikhosi, ezindala njengezingodo futhi azinayo yonke incazelo yeqiniso. Lapha sizobeka bonke abacabanga ukuthi ubudlelwane babo noNkulunkulu buhamba ngofuzo

3:13 *umsebenzi walowo nalowo uyakuvela obala;
ngokuba usuku luyakuwudalula, lokhu kwambulwa
ngomlilo, nokuthi umsebenzi walowo nalowo unjani,
umlilo uqobo uyakukuvivinya lokho.*

noma buyamukelwa, ngobumpofu, uhambo noma ukubhabhadiswa. Futhi lapha kungena wonke amakholwa akholwa ngokuthi insindiso yawo itholwe ngokuphila impilo elungile, umthetho noma ukugcina isabatha. Buka ukuyala kuka Ahab kubaphrofethi bamanga “abaphrofethi benkosi” (1 Amakhosi 22). Sisenabo. Buka bonke laba abanye abaphrofethi bamanga okukhulunywa ngabo ebhayibhelini abathi bakhulumela inkosi kepha bona basukile emazwini ayo. Baqhathanise nabaphrofethi besimanje benkolo yamanga ababeka kuyo ukukholwa kwabo sengathi ebhayibhelini, babe sebelindela ukuthi uNkulunkulu ababusise ngendlela esamthetho. Bonke bakha ngemithi, notshani nenhlanga.

Ivesi 13 – “*Umsebenzi walowo nalowo uyakuvela obala*” - Ukuthi uligugu laphakade noma ize leze eliphelayo kuyokwaziwa konke ekungcineni. Isithombe manje sesibheke kumsebenzi womcwengisisi. Futhi njengomcwengi, umlilo uyithuluzi okufanele lisetshenziwe ekuqedeni amanyala nasekuboniseni igolide langempela.

3:14 *Uma umsebenzi womuntu awakhileyo kuso umi, uyakwamukela umvuzo;*

Umlilo okukhulunywa ngawo lapha akusiwo owokwahlulela kodwa owokuhlola kwakhe. Uhlola okuyiqiniso nokungamanga, ukhula nokolweni, ushise okunye ushiye okulungile.

“Ngokuba usuku luyakuwudalula” – Lapha kuchazwa ngosuku lapho abakholwayo beyokuma ngaphambi kukakristu ukuze bezokwahlulelwa ngemisebenzi yabo abebeyenzela yena. Buka ku 4:5 nencwadi yabaseRoma 2:16.

Ivesi 14-15 – *“Uma umsebenzi womuntu awakhileyo kuso umi”* – Noma ukusindiswa komphumulo kuyisipho samahhala esivela ngokukholwa, kanti imivuzo evela kuKristu enye indaba eyehlukile. Lezi zitholakala kubantwana bakaNkulunkulu ngemisebenzi yomuntu eyenziwa ngenhliziyo enhle neyokwesaba uNkulunkulu ngemva kokungena ekuphileni okusha kuKristu. Qhathanisa nencwadi yabase – Efesu 2:8-10 & Isambulo 22:12. Qhathanisa ukubhekisela kukaPawulu emiqheleni yemivuzo (9:25; 2Timothi 4:8; 1Pretru 5:4; Isambulo 2:10; 3:11). Konke okufanele ukugcinwa kuzomelana novivinyo kuze kuhlangebezane nomvuzo. Konke lokhu okungenamsebenzi wangempela kodwa

3:15 *uma umsebenzi womuntu usha, uyakulahlekelwa yiwo; kepha yena uqobo uyakusindiswa, nokho kube kungathi uphuma emlilweni.*

kusekelwe ezimisweni ezingenalutho Kanye nemikhuba kuyoshabalala, kuphenduke ize leze. Imisebenzi eminingi yokuphila, njengendlu enkulu ehlabisa umxhwele yezinti, eyakhelwe phezu kwemibono yabantu, iyokhuphuka ngefu lentuthu ngosuku olunzima lokwahlulelwa. Abanengi abakholwa ngeqiniso bayosala bekhalela ukulahlekelwa kwabo njengabathengisi base Bhabhiloni (Isambulo 18). Lokhu kulotshelwe ukuze siqinisekise ukuthi izimpilo zethu nothando kanye nemigudu kukleliswe lapho kufanele kube khona.

“Kepha yena uqobo uyakusindiswa, nokho kube kungathi uphuma emlilweni” – UPawulu uyaphinda futhi ukhuluma ngokuhlolisiswa komzalwane phambi kukaNkulunkulu. Lengxoxo ayihlanganise lutho nezisekelo ngaphandle kukaJesu Kristu. Lokhu kuhlangele nalokho abangcwele abakhetha ukwakha phezu kwaleso sisekelo, akuhlangele nokulahlekelwa yinsindiso. Abanye isisekelo siyakushiswa sidilizwe futhi bangene enkazimulweni bengenalutho esandleni sabo, njengomuntu ophunyula nokuphila kwakhe kuphela lapho indlu yakhe isha. Abantu abanjengo Loti olungileyo

3:16 *Anazi yini ukuthi niyithempeli likaNkulunkulu
nokuthi uMoya kaNkulunkulu uhlala kini na?*

mhlawumbe.

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Okuseceleni

Abanye bangazama ukusebenzisa lengxenywe ukweseka isifundiso esithi kunendawo yokujeziswa ubuye usindiswe ngenxa yomlilo. Kepha futhi lapha kukhulunywa “ngokulahleka komvuzo” ngenxa yokusebenza kwakhe. Kulabo abami esisekelweni sensindiso noma ukusindiswa ngokukholwa kuphela kuJesu kuphela.

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Ivesi 16-17 – Izwi lesexwayiso.

“Anazi yini ukuthi niyithempeli likaNkulunkulu” – UPawulu ubonakala ekhuluma nabo manje njengebandla, lokhu kuphikisana nesahluko 6:19 lapho ekhuluma ngabazalwane ngamunye njengamathempeli kaMoya oNgcwele. NguMoya kaNkulunkulu ohlala futhi osebenza ngaphakathi nangaphandle kwebandla likaNkulunkulu. Lokhu futhi kubeka ukubaluleka okukhulu phezu

3:17 *Uma umuntu echitha ithempeli likaNkulunkulu,
uNkulunkulu uyakumchitha yena, ngokuba ithempeli
likaNkulunkulu lingcwele; niyilo-ke nina.*

kwesakhiwo esingcwele seBandla likaNkulunkulu, futhi kukhuluma isixwayiso kunoma ubani ongacabanga ukungcolisa ithempeli likaNkulunkulu. Iso likaNkulunkulu lokuhlola liphezu kwanoma ngubani ongalimaza noma anciphise noma angcolise iBandla Lakhe ngezinkolelo noma izimfundiso noma imikhuba engafanele, noma ngokuhlukanisa kwabo okungafanele. Abantu abanjalo bazobhekana Naye uqobo. Igama elifanayo elihunyushwe ngokuthi “bhuhhisa” lingemva kwegama elithi “ngcolisa” ekuqaleni kwevesi. UNkulunkulu umuntu umphatha ngendlela aphatha ngayo iBandla likaNkulunkulu. Umqondo uyafana nalowo owakhulunywa kwa- Israyeli kuGenesisi 12:3, lapho kwakufanele kukhishwe isibusiso noma isiqalekiso kuye ngokuthi umuntu abaphatha kanjani abakhethiweyo bakaNkulunkulu. Lento ebizwa ngebandla ibaluleke kakhulu eNkosini! Kulapho uKristu ebonakala khona okokuqala embonweni kaJohane kwiSambulo 1, ephakathi kwezinti zezibani zaKhe, enakekela amabandla aKhe. Isexwayiso lapha singemuva kwesibalo sobungcwele bethempeli le thestamente elidala nokufa

3:18 *Makungabikho ozikhohlisayo; uma umuntu phakathi kwenu ethi uhlakaniphile kulesi sikhathi, akabe yisiwula, ukuze ahlakaniphe.*

okudingekayo kunoma ubani ongalokotha alephule. Buka ukwahlulela kukaNkulunkulu kuNadab no Abihu kwincwadi kanumeri 3.

3:18-23 – Phendukani ekuhlakanipheni kwalelizwe

Ivesi 18 – “*Makungabikho ozikhohlisayo*” – Lokhu kukhuluma kubonisa kona ukuthi kungenzeka abekhona ozikhohlisayo. Futhi lenkulumo iya kubazalwane ebandleni, isikhumbuza sonke ukuthi kwathina singakhohliseka. Lowo othi ungohlakaniphileyo makazibonise ukuthi unjalo ngempela, ngokwamukela ukuhlakanipha kweqiniso lokho izwe elikubona kuwubuwula, ngokwamukela ukuhlakanipha kukaNkulunkulu evangelini likaNkulunkulu. Wonke umuntu ocabanga ukuthi hlampe ngandlela thize uhlakaniphile kunoNkulunkulu, uyazikhohlisa, lowo obona ehlakaniphile ukuthi angamukela izindaba ezinhle ngoJesu Kristu ngoba zibonakala ziwubuwula kuye, ugcwele ukuzikhohlisa.

Ivesi 19 – “*Ubamba abahlakaniphileyo ebuqilini babo*” – Ukufakazela ubuwula balokhu izwe elicabanga

3:19 *Ngokuba ukhlanipha kwaleli zwe kungubuwula kuNkulunkulu. Ngokuba kulotshiwe ukuthi: “Ubamba abhlaniphileyo ebuqilini babo,”*

ukuthi kuwukhlanipha, uPawulu ucaphuna amazwi encwadini kaJobe 5:13, kusukela emazwini omluleki wokuqala kaJobe ongacabangelani, u-Elifazi umThemani. Uyabona ukuthi uPawulu wenzani lapha? Ucaphuna umeluleki owayaziwa njengokhlaniphile *“ukhlanipha kwaleli zwe”*, kodwa laba beluleki bahluleka ukunika indoda kaNkulunkulu (Jobe) izeluleko ngenkathi izidinga. Abangani baJobe baletha ukhlanipha kwezwe okusezingeni eliphezulu kakhulu, nokho sibona inkosi ibasola ekugcineni. Kungani uPawulu ecaphuna amazwi alendoda? Ukuze abonise iqiniso lephuzu lakhe kusukela ekuqaleni kwezinsuku zomuntu emhlabeni. Ingxenye yokhlanipha okuvezwe *“ezincwadini zokhlanipha”* zikaJobe zibonisa ukushabalala kokhlanipha komuntu. Abaluleki ababhekwa njengabhlaniphile kubantu abayizoni ukhlanipha kwabo akunamsebenzi walutho uma bengabhlaniphile ngokhlanipha kukaNkulunkulu. Ezindebeni zabo ukulahlwa kwabo kuyakhulunywa futhi kulotshiwe encwadini endala yeBhayibheli, okufakazela iqiniso lokuthi nakuba abantu bomhlaba bezisholo ukuthi bhlaniphile,

3:20 nokuthi: “*INkosi iyazazi izizindlo zabahlakaniphileyo ukuthi ziyize.*”

3:21 *Ngakho-ke akungabikho ozibongayo ngabantu, ngokuba konke kungokwenu,*

ekugcineni uNkulunkulu uyobabonisa ukuthi bayiziwula (KwabaseRoma 1:22) uphendula amaqhinga abo abe ngukudideka kwabo.

Vs 20 – UPawuli manje ucaphuna Amahubo 94:11 ukuze asekelele ukuqaphela kukaNkulunkulu, hhayi nje imininingwane yokuhlakanipha, kodwa nokuthi kuyinto engenamsebenzi. Buka incwadi kwabase-Efesu 4:17.

Ivesi 21-23 – “*Ngakho-ke akungabikho ozibongayo ngabantu*” – Manje uPawulu usefike esiphethweni sesiyalo sakhe sokuqala kulencwadi yokuqala yabaseKorinte. “*Ngakho-ke*” ukuzigabisa kwethu makungabi kubantu. “*Ngakho-ke*” alikho ikholwa elinesisekelo sokuziqhenya ngaphezu kwanoma yimuphi omunye. UNkulunkulu uyabathobisa bonke abanomqomdo onjalo.

“*Konke kungokwenu*” – Uyaphinda futhi uPawulu uphendulela ukunaka kwethu emfanekisweni omkhulu, ethumela imicabango yethu ngaphezu kwemizabalazo emincane nangale kweyakamumva.

3:22 *noma uPawulu, noma u-Apholo, noma uKhefase,
noma izwe, noma ukuphila, noma ukufa, noma
okukhona, noma okuzakuba khona; konke
kungokwenu;*
3:23 *nina-ke ningabakaKristu, uKristu
ungokaNkulunkulu.*

Ithemba esithembisweni senkazimulo ezayo,
njengokungathi lisesandleni sethu, lihloselwe ukuba
libe ngamafutha aphilisayo kuzo zonke izinkathazo
zokuphila.

*“Babusisiwe abamnene ngokuba bayokudla ifa
lomhlaba”*

*“Futhi-ke kufuneka kubaphathi
ukuba umuntu afunyanwe ekholekile”*

(KwabaseKorinte 4:2)

Ikilasi 5 – 1 KwabaseKorinte 4

4:1 Umuntu makasazi ukuthi siyizikhonzi zikaKristu nabaphathi bezimfihlakalo zikaNkulunkulu.

Amabandla anezinkinga zawo. Eminyakeni emibalwa edlule ngake ngezwa ngomfundisi owaya ekhefeni, eyophumula yena nomndeni wakhe. Kwathi lapho seliphelile iholidi esebuyela emsebenzini, wafikela ezindabeni ezithi ibandla limxoshile akasenawo umsebenzi. Noma kuphi la kunento enomuntu phakathi kukhona ukungajwayeleki kokwenzeka kwezinto ngoba abantu bayinqaba. Nebandla lokuqala alinamehluko. Izinto zazingahambi kahle phakathi kwabazalwane base Korinte. Babegxile kakhulu kubantu, abantu abafana nabo nje ababeyizisebenzi ensimini yeNkosi noma abakhi esakhiweni seNkosi (3:6-10). Futhi nakuba kwakukhona ukwahlukana phakathi kwabo lapho behlangana ngenxa yabaholi abathile abebemesaba uNkulunkulu, kodwa khona futhi lapho kwakukhona ukwahlukana phakathi kwabaholi bakaNkulunkulu (3:8-9).

4:1-5 – Izikhonzi ezizibophezele kuKristu

4:2 *Futhi-ke kufuneka kubaphathi ukuba umuntu afunyanwe ekholekile.*

Ivesi 1 – “*Umuntu makasazi*”- Abantu mabasibone kanjalo, ngalendlela, kusho uPawulu uthi, “*siyizikhonzi zikaKristu*”. Makungabikho muntu ozibonga ngathi sengathi siwutho phakathi kwabantu.

Ngemuva kwegama elithi “*izikhonzi*” lapha likhuluma ngenceku noma umsizi, njengoba udokotela wamazinyo enomsizi noma njengabasizi bakaEliya/Elisha “*bathela amanzi ezandleni zenkosi yabo*” (2 Amakhosi 3:11). UPawulu nalabo ababekhonza naye babemane nje beyizigijimii, bemi belungele ukugijimela lapho uJesu Kristu ebathuma khona.

“*Nabaphathi bezimfihlakalo zikaNkulunkulu*” – Umphathi kwakuyinceku eyayiphethe izinto zenkosi yayo. Wayengomunye wababephathisiwe izinto ezibalulekile ekungcineni indlu noma impahla yenkosi Yakhe. Singasebenzisa igama elithi “*umphathi*”. *Inceku* nomphathi amagama amabili uPawulu ayezichaza ngawo. Bona noma yimuphi omunye phakathi kwamadoda kaNkulunkulu kwakungafanele babhekwe njengamakhosi.

Ivesi 2 – *“Futhi-ke kufuneka kubaphathi ukuba umuntu afunyanwe ekholekile.”* – Nansi indaba eyinhloko yomuntu osesikhundleni esinjalo, isilinganiso seqiniso sokwahlulela ukubaluleka komphathi. Ngaphezu kwakho konke umphathi kufanele athembeke emisebenzini yesikhundla sakhe nasentandweni yeNkosi yakhe. Umphathi othembekile:

- Uzimisela ekwenzeni intando yeNkosi, abe yisandiso senkosi, njengesisebenzi sika Abraham (Genesis 24).
- Uyakwazi ukusebenzisa izinto zeNkosi ngaphandle kokuzisebenzisa kabi. usebenzisa lokho umfundisi amuphathise noma amethembe ngakho.
- Kungathenjelwa kuso ngokupheleleyo lapho engekho ngaphansi kokubhekwa.
- Ubeka impilo yakhe engcupheni ngenxa yenjongo yeNkosi. NjengoDavide nezimvu zikayise kanye noGoliyathi.
- Unikezwa okuhle kakhulu eNkosini yakhe.

Kungase kube nezinye izimfanelo ezingaba wusizo kumuntu onjalo, njengokuhlakanipha, ukusungula, umusa, ukuqonda njalo, kuye ngemithwalo yemfanelo yomuntu ethile enkonzweni yeNkosi

yakhe. Kodwa zonke lezi zimfanelo ziyizinto ezincane uma ziqhathaniswa nalena ephakeme kakhulu. Uma kuziwa ekuphathweni kwezinto okungezona ezakho, ngaphezu kwakho konke, ukwethembeka *kungokufanele*. Kuyisimiso esiqondisayo kubo bonke abangaphansi kwegunya lomunye. Izimfanelo ezifingqiwe kulamazwi akhulunywa ngowesifazane oqotho maqondana nomyeni wakhe kwiZaga 31:12 “*uyayenzela okuhle, kungabi ngokubi, zonke izinsuku zokuphila kwakhe*”. Ngangazi enye indoda eminyakeni edlule eyayingumphathi wezezimali esikoleni samaKristu. Yayiyindoda enomoya omuhle futhi enobungane, inonkosikazi omuhle nomndeni. Yayiwusizo olukhulu esikoleni sayo, uma kuza emsebenzini wayo yayingasoleki ngalutho. Kwaze kwafika usuku okwatholakala ngalo ukuthi kade ipheka amabhuku, izisiza ngemali yesikole. Yilona lolosuku eyalahlekelwa ngalo yisikhundla sayo! Nakuba yayingumuntu omuhle ngezindlela eziningi, nokho ukwethembeka noma ubuqotho “*buyafuneka kubaphathi*”.

Umbuzo – Ngubani ongumnikazi womzimba wekholwa nawo wonke amalunga alo, kanye nengqondo yalo nemicabango yalo?

Impendulo – “*Anazi yini ukuthi umzimba wenu uyithempeli likaMoya oNgcwele okunina....ngokuba*

4:3 *Kepha kimina kuyinto encane impela ukuba ngahlulelwe yinina noma ngokwahlulela kwabantu; yebo, nami angizahluleli.*

nathengwa ngenani elikhulu” (6:19-20).

Ingabe uthembekile endleleni ophatha noma ophethe ngayo impahla yeNkosi yakho? Ngize ngithumbe yonke imicabango ekulaleleni kukaKristu.

Ivesi 3-4 – Kwakuyindaba encane kuPawulu ukuthi abanye babengase bathembakale ekumahluleleni noma ekumhloleni futhi bamthole engaphansi kwesibonelo esihle emehlweni abo.

“Yebo, nami uqobo angizahluleli” – uPawulu wayengeke aze azethembe ukuthi engazihlola ngendlela efanele. Abanye abantu baphila ebuhlungwini benhliziyo ngenxa yokwehluleka kwabo okudlule, babuyela njalo osizini lwangaphakathi ngenxa yezinto eziwubuwula abazishilo nabazenzile, okuholela izinhliziyu zabo ekudangaleni, belikhalela uhlobo lomuntu abangeke babe yilo, behlezi njengabahluleli ezinhliziyweni zabo futhi bezilahla njengabayihlazo. Becabangela ukuthi nabanye bazizwa ngendlela efanayo ngabo, futhi bekhathazeka kakhulu ngokujulile ngalokho. Kodwa akunjalo ngoPawulu. Isimo sakhe sobuyena

4:4 *Ngokuba angizinyezi ngalutho ngokwami, nokho angilungisisiwe ngalokho; kepha ongahlulelayo yiNkosi.*

sasingenandaba naye, ngoba wayesezidele. Wenza isinqumo sokukhohlwa “*izinto ezingemuva*” futhi afinyelele “*kokungaphambili*” njengoba ayephushekela “*ngijonge emgomeni, emkomelweni wokubizwa okukhulu kwaphezulu nguNkulunkulu kuJesu Kristu*” (KwabaFiliphi 3:13-14). Akakumoshanga nakancane ukuphila kwakhe ngokuthi azisole ngalokhu ayengakwazi ukukwenza. Wayelokhu egxile kuKristu nalokho okungafezwa kuye, ethemba ukuthi iNkosi izobeka umunwe wayo kunoma iyiphi ingxenye yempilo yakhe engase idinge ukunaka kwakhe, futhi asheshe ukuvuma izono ukuze aphile “*ngawo wonke unembeza omuhle phambi kukaNkulunkulu*” nakubantu (Izenzo 23:1; 24:16). Ukubheka emumva kuzokwenza ukhubeke ekuqhubekeleni phambili kwakho njengoba ugijima umjaho weNkosi (kumaHebheru 12:1-2).

“*Ngokuba angizinyezi ngalutho ngokwami*” – UPawulu akazange athembele ekwahluleleni kwakhe ukuthi azi izizathu zalokho okwenzeka empilweni yakhe nokuthi uphendula kanjani kukho. UNkulunkulu uyakwazi ngempela ukusebenzisa ngisho ukwahluleka nobuwula bethu, izinto

4:5 *Ngakho-ke ningahluleli lutho singakafiki isikhathi, ingakafiki iNkosi eyakukuveza ekukhanyeni okufihlakeleyo kobumnyama, iveze obala izizindlo zezinhliziyi; lapho-ke yilowo nalowo uyakuthola ukubongwa kuNkulunkulu.*

esizikhumbulayo kodwa okumele ngabe sizikhohliwe kanye nezinto esizikhohliwe okufanele ngabe siyazikhumbula, izinto esazenza nesazisho esifisa sengathi ngabe asizange sizikhumbule. Kumele silwele ukwenza konke okusemndleni ethu bese sithembela kuNkulunkulu wethu lapho esiqinisekisa ngokuthi “*siyazu ukuthi kwabamthandayo uNkulunkulu, konke kusebenzelana kube ngokuhle, kulabo abiziweyo ngokwecebo lakhe*” (KwabaseRoma 8:28).

“*Nokho angilungisisiwe ngalokho*” – Asilungisiswanga phambi kukaNkulunkulu ngesimo sethu sengqondo noma ukuqaphela kwethu. Asilungisiswanga ngoba sizizwa silungile noma sizahlulela njengabalungile. Ukuma kwethu phambi koMahluleli weqiniso kusekelwe ezwini likaNkulunkulu Kanye nokholo lwethu kwisethembiso saKhe.

Ivesi 5 – “*Ngakho-ke ningahluleli lutho singakafiki isikhathi*” – Ngenxa yekhono lethu elibhedayo, lokukwazi ukuzihlola ngokugcwele. Kumele

siqaphele ubungozi ekwenzeni abanye onkulunkulu okanye amadimoni. Wonke umuntu unezici zempilo yakhe ezingaziwa ngabanye, nakuba zaziwa ngokugcwele eNkosini. Zonke lezi zimfihlo ezimnyama ezingavuyiwe kungakhathaliseki ukuthi kwenziwa noma ngenhloso, kuyovela obala lapho sima phambi kweNkosi, futhi bonke abantu bayobonakala ngendlela abayiyo ngempela.

Lemicabango kumelwe ilinganiselwe nesidingo sokuhlola nokuqonda;

- Imimoya yeqiniso kweyamanga (1Jon 4).
- Inkohliso yabafundisi bamanga (Isambulo2:6; Rom 17-18; Thithu3:10-11).
- Izenzo ezikhohlakele zalabo abazinikele eubuni (1Korinte 5; Isambulo 2:2).
- Ubuvila balabo abaphiwe ukukhululeka (2 KwabaseThesalonika 3).

“Lapho-ke yilowo nalowo uyakuthola ukubongwa kuNkulunkulu”- qaphela lokhu okungumbono kaPawulu, unethemba ngemiphumela yesihlalo sokwahlulela sikaKristu. Ngoba noma amakholwa eyobhekana nalolo suku enamahloni noma ethokoza, noma ethola inzuzo yegolide noma amanyela nokulahlekelwa lapho phambi kwakhe,

4:6 *Lokhu-ke, bazalwane, ngikuguqulele kimina naku-Apholo ngokulinganisa ngenxa yenu, ukuze nifunde kithi ukungeqisi kokulotshiveyo ukuba ningakhukhunyezwa, kungabi yilowo akhethe omunye kunomunye.*

siyakulungisiswa nokulungisiswa phambi kukaNkulunkulu ngalolo suku lokuvivinywa, ngentokozo yonke yokuthethelelwa nokuhlanjululwa okupheleleyo. Futhi umphumela uyoba yinjabulo enkulu ekukhanyeni nasebudlelwaneni obungenakuvinjelwa ngokuphelele bukaNkulunkulu Kanye nomuntu.

4:6-13 – Izikhonzi ziyiziwula zikaKristu

Ivesi 6 – “*Lokhu-ke, bazalwane, ngikuguqulele*” – kungenzeka ukuthi uPawulu ubonisa lapha ukuthi kunokuba akhulume ngokuqondile ngalabo ababehileleke enkingeni yaseKorinte futhi agagule amagama abantu ababehlangana lapho, mhlawumbe uPawulu wayesebenzise igama lakhe nelika Apholo ukuze amelele amaqembu ahlukahlukene lapho. Lokhu ukulinganisa okungacunuli mhlawumbe, okungaba ukucabangela kakhudlwana kodwa nokho kungashiya kungabaza kulabo ayebhekise kubo.

“*Ukuze nifunde kithi ukungeqisi kokulotshiveyo*” –

4:7 *Ngokuba ngubani okhetha wena na? Unantoni
ongayamukeliswanga na? Kepha uma
uyamukelisiwe, uzibongelani kungathi
awuyamukeliswanga na?*

Ibhayibheli liyisikali sikaPawuli futhi ngokuvamile ibhayibheli linikeza isexwayiso ngesimo sangempela somuntu;

- Inhliziyo yethu *“iyakhohlisa ngaphezu kwakho konke, futhi imbi”* (UJeremiya 17:9).
- *“Bonke bonile, basilalelwe inkazimulo kaNkulunkulu”* (KwabaseRom 3:23).
- Akukho muntu *“emhlabebeni olungileyo kangaka ukuba enze okuhle, angoni”* (uMshumayeli 7:20).

Sonke sikude nezidalwa ezifanele ukuhlonishwa. Akekho phakathi kwethu okumele *“azikhukhumeze”* noma aphakanyiswe phezu komunye. Futhi akekho ohlakaniphile ngokuba nombono ophakeme ngomunye wezinceku zikaNkulunkulu noma ophambene ngomunye. Buka umqondo ka Pawulu *“Kwabadumileyo ukuthi bayinto”* eJerusalema. *“Nokuba babe yini, akulutho kimi, ngokuba uNkulunkulu akakhethi buso bamuntu”* (KwabaseGalathiya 2:6).

4:8 *Senize nasutha, senize naceba, senabusa ngaphandle kwethu; yebo-ke sengathi ngabe niyabusa, ukuze nathi sibuse kanye nani.*

Ivesi 7 – “*Ngokuba ngubani okhethe wena na?*” - Ngubani ocija izinceku zakhe ngamakhono azo? Akulona yini iqiniso ukuthi lokhu esinakho kuyizipho esizamukele esandleni sikaNkulunkulu? Ukhona yini ongazibonga ngayikho noma nganakho athi kuvele ngawakhe amandla? Ingabe sike sibe sesimweni sokukhonzwa nanoma ngayiphi indlela yilabo abamaziyo uNkulunkulu? Ingabe kufanele sihileleke ekwenzeni okufanayo nabanye? Kusukela kumlingisi odumile kuya kumshumayeli wevangeli, asinasicelo kunoma yikuphi esikutholile, futhi asinasizathu sokubamba igqubu nganoma yini esingayitholanga. Kunosizo olumangalisayo lapha, kokubili ngokumelene nomuzwa wokuthi uphakeme okanye uphansi. Kokubili kuyizimpendulo ekuzicabangeleni wedwa kulabo abangazikhukhumeza noma bazizwe bephumelele ngokwabo noma bekhungathekile ngokwehluleka kwabo ukuhambisana nezinga lomphakathi.

Ivesi 8-10 – “*Senize nasutha...thina siyiziwula*” – UPawulu ukhuluma sakubhuqa lapho eveza ukukhathazeka kwakhe ngendlela abacabanga ngayo. Ulandelela izimpawu zokuziqhenya kwabo

4:9 *Ngokuba ngithi kungathi uNkulunkulu usimisile thina baphostoli sibe ngabokugcina, sibe njengabanqunyelwe ukufa; ngokuba senziwe umbukwane wezwe nowezingelosi nowabantu.*

aze afike eziphethweni ezisobala, abamise sengathi abasebukhosini bengcebo ebaqhathanisa nezinceku zikaNkulunkulu ezithobekile.

“UNkulunkulu usimisele thina baphostoli sibe ngabokugcina” – Lapho umuntu ezinikela ngokuphelele kuKristu kulapho izwe limbheka njengesiwula, impela bambona *“njengezibi zezwe”* futhi *“njengokungcola okuvela ezintweni yazo zonke izinto”* (Ivesi 13). UJesu wathi *“Uma umuntu ethanda ukuba ngowokuqala, makabe ngowokugcina kubo bonke, nesikhonzi sabo bonke”* (NgokukaMarkhu. 9:35)

“Senziwe umbukwane wezwe” – *“ukubukwa”* leli yigama lesiGrekhi elihunyushiwe lisuka ku (theatron) okuvela kulo igama lesingisi elisho ishashalazi. Ishashalazi kwakuyindawo lapho imidlalo yayibukwa khona. Ukusebenzisa kukaPawulu leli gama lapha kuveza umuzwa wakhe wokuthi yena Kanye nabasebenza naye evangelini babesenkundleni ezungezwe yizwe eliklolodayo libukele, sengathi ukuqokwa kwabo ukufela

4:10 *Thina siyiziwula ngenxa kaKristu, kepha nina nihlakaniphile kuKristu; thina sibuthakathaka, kepha nina ninamandla; nina niyadunyiswa, kepha thina siyadunyazwa.*

ehlazweni, phambi kwezixuku ezibuthene zizozijabulisa ngokwezwe. Umbhali wencwadi yamaHeberu uchaza umbono ofanayo kumaHeberu 10:33, lapho isenzo sihunyushwe “ngokuba ngumbukwane ngezinhlamba nangezimbandezeko”.

“*Thina siyiziwula ngenxa kaKristu*” – Kuyilapho izinceku zeqiniso zeNkosi zazithwele kanzima. AbaseKorinte babefuna ukugxamalaza, bagcine ukuhlanipha kwezwe baphinde baqhubeke nokukholwa ngu Kristu. Njengabangingi ebandleni kulesi sikhathi sethu, kwakukhona ukuzimisela ngokuba noJesu Kristu, kodwa ngaphandle kokuthwala isihlamba sakhe. Laba babefisa ukubonakala “*njengabahlakaniphileyo*” “*bekuKristu*”, kanti uPawulu wayekujabulela kakhulu ukubhekwa njengesiwula “*ngenxa kaKristu*”. Abantu abasezweni abangasindisiwe banokuningi abangakusho mayelana nezindlela ezingasebenza kancono uma sekuza ekufinyeleliseni ivangeli kubantu kodwa ngokuvamile zonke lezi zindlela zivela ekuhlakanipheni kwabo. Amakhholwa “*asenyameni*” ayazithokozela kakhulu lezi zindlela.

4:11 Kuze kube yisona lesi sikhathi silambile, somile,
sihamba ze, siyamuhluzwa, siyimihambima,
4:12 siyakhandleka, sisebenza ngezandla zethu; sithi
sithukwa, sibe sibusisa; sithi sizingelwa, sibe
sibekezela;

Kanti “*abakamoya*” banamathela kulendlela eyamukelekile futhi efakazelwa nguNkulunkulu nakuba ingase ibonakale “*ibuthakathaka*” futhi “*idelelekile*”.

Ake ucabange nje amahloni ayengaba khona lapho abazalwane baseKorinte bezwa lamazwi. Khona ngamazwi anzima lawa, kodwa ukuqondiswa okudingekayo. Ngesinye isikhathi amazwi anzima naqinileyo yiwona adingakalayo ukuze lowo ozwayo ezothinteka abone ububi bezindlela zakhe.

Ivesi 11-13 – Kulamavesi uPawulu uyaqhubeka echaza ngokufingqiwe ubunzima yena nayenabo ababebhekana nabo usuku nosuku. Uma ubheka incwadi yesibili KwabaseKorinte 6:4-10; 11:23. “*Ukumuhluzwa*” kukhuluma ngokushawa, usho ukushawa ngezibhakela. Ukuba “*imihambima*” kwakufana nokuthi “*iNdodana yomuntu kayinandawo, lapho ingacamelisa ikhanda*” (NgokukaMathewu 8:20). Kwakungekhona ukuthi mhlampe ulala ehlathini, kodwa wayengenayo indawo angayibiza ngekhaya, wayehamba ehlala

4:13 *sithi sihletshwa, sibe siphendula kahle; senziwe kungathi siyinsila yezwe, umphucuzo wezinto zonke kuze kube manje.*

nabantu. Ibandla laseKorinte yllona elazi kancono ukuthi uPawulu usebenze ngezakhe izandla ngenkathi esaphakathi kwabo. EKorinte wayehlala no Akwila no Priska, ayesebenza nabo umsebenzi wokwenza amatende ukuze akwazi ukuziphilisa yena nayehamba nabo (Izenzo 18:3). Lapho labo bezwe “*bebathuka*” noma bebaqalekisa ngamazwi bona babephendula ngamazwi amahle njengalokhu uPawulu ayeyalile kwabaseRoma 12:14 ethi “*nibabusise abanizingelayo, nibusise ningaqalekisi*” nanjengenduduzo ka Kristu kuMathewu 5:10-12, 44. Kwathi bebhekene nokuhlushwa okubi babekezela buthule, isilingo sasingaba khona sokukhuluma ukuze bazivikele noma baziphindiselele. Lapho behlanjalezwa ngenxa yevangeli, abazange bakhulume ngendlela elindelekile kohlanjalezwayo kodwa bakhuluma amazwi okugqugquzela futhi akhuthaza labo ababebazonda ngoba inhloso yabo ihamba kulamazwi; “*hlalisanani ngokuthula nabantu bonke*” (KwabaseRoma 12:18). Kubona bonke ubunzima ababebhekana nabo bathula bazibophezela “*wanikela kuye owahluleka ngobuqotho*” (1 EkaPetru 2:23). Babekezela kukho konke, nalapho

4:14 *Angikulobi lokho ukuba nginithele amahloni, kodwa ukuba nginiluleke njengabantwana bami abathandekayo.*

umphakathi wabo usuvumelana ukuthi abayizinto zalutho. Inkonzo yeqiniso kaKristu iyadelelwa ngabezwe. “*Yebo, bonke abathanda ukuphila ngokumesaba uNkulunkulu bekuKristu uJesu, bayakuzingelwa*” (2 KuThimothewu 3:12). UPawulu waphila impilo yobunzima njengoKristu. Lokhu kungumfanekiso wenceku kaKristu ethobekile, engafani nalabo ababengazibeka njengezinto zokuhlonishwa.

4:14-21 – Izexwayiso zikaBaba

Kuleliphuzu uPawuli ukhuluma ‘ngami’ ‘naye’ hhayi ‘thina’ ‘nathi’ njengoba esondela kancane kubafundi bakhe efuna ukuzuza izinhliziyi zabo, uphinde ubakhumbuza indlela ekhethekile azizwa ngayo ngabo. Manje sekungukuncenga okunesisa kukababa hhayi amazwi ahlabayo okusola.

Ivesi 14-15 – “*ukuba nginiluleke njengabantwana bami abathandekayo*” – Nakuba base bewele ebuwuleni, injongo kaPawulu kwakungekhona ukubalahla kodwa ukubaphakamisa. Lokho kuyohlezi kuyinhloso yothando lweqiniso. Manje

4:15 *Ngokuba noma ninabafundisi abayizinkulungwane eziyishumi kuKristu, nokho oyihlo kababangingi, ngokuba mina nganizala kuKristu Jesu ngevangeli.*
4:16 *Ngakho-ke ngiyanincenga ukuthi: Yibani abalingisi bami.*

usekhuluma nabo njengobaba wakamoya, ekhuluma nabantwana bakhe ekukholweni, efuna ukubayalela endleleni ephakeme, esaba ukujula inkambo yabo yamanje engase ibaholele kukho. Kwakuyisikhundla esahlukile lesi uPawulu ayenaso nalabantu ababekhathazekile, wabona kukuhle ukusebenzisa lobu buhlobo obukhethekile ukuze athole ukubambisana nabo.

Ivesi 16 – “*Ngakho-ke ngiyanincenga ukuthi: yibani ngabalingisi bami*” – Lesi kwakuyisikhuthazo esivamile sikaPawulu (KuFilemoni 3:17; 4:9), kodwa esatholakala kuphela ngokuphila kwakhe kokuthobela uNkulunkulu, nangokuba yisisebenzi esithembekile. Lalilinye ithemba likaPawulu; ukuthi balandele ezinyathelweni zakhe njengengane ihamba ezinyathelweni zika yise, ngokuthiziba:

- Inceku ethobekile.
- Umholi owethembekile.
- Ukwazisa uNkulunkulu njengomuphi wakho konke esinakho nesiyikho.

4:17 *Ngalokho-ke ngithumele kini uThimothewu ongumntanami othandekayo nothembekayo eNkosini, oyakunikhumbuza ngokuhamba kwami okukuKristu, njengokuba ngifundisa ezindaweni zonke emabandleni onke.*

- Uthando olungcwele nokuzimisela ukubekezelela konke ngenxa yabanye.

Ivesi 17 – *Ngalokho-ke ngithumele kini uThimothewu*” – Kubukeka sengathi uPawulu wayesemthumele uThimothewu ukuya eMakhedoniya ngaphambi kokuthi athumele lencwadi (Izenzo 19:22), inhloso kwakungukusiza ekucaciseleni abazalwane baseKorinte ngalokhu uPawulu abhala ngakho lapha. UThimothewu kwakumfanele ukuthi athunyelwe ngoba wayeyisibonelo esihle sesikhonzi esithembekile (KuFilemoni 2:19-23). Futhi abazalwane baseKorinte babemazi uThimothewu ngoba wayekanye noPawulu ngenkathi ibandla laseKorinte liqala. UPawulu yena wayehlela ukubavakashela kamuva uma sekuvele ithuba.

“*Njengalokhu ngifundisa ezindaweni zonke emabandleni onke*” – Lokhu uPawulu abagququzela ngakho yilokhu ayekulindlele kubo bonke. Futhi izinto ayebayala ngazo yena wayeziphila ngokungaguquki noma ikuphi lapho aya khona. Inkonzo yakhe yayingaguquki, ivezwa ngokusobala

4:18 *Kepha abanye bakhukhumele ngokungathi
angiyikuza kini;*
4:19 *kodwa ngizakuza kini masinyane, uma iNkosi ivuma,
ukuze ngazi, angisho amazwi alaba
abakhukhumeleyo kepha amandla abo.*

ukuphila okuzinzile, okugxilile, nokumesaba uNkulunkulu. Engathi sonke besingaba ngabalandeli bakaPawulu kulokhu.

Ivesi 18 -21 – “*Ngizakuza kini masinyane*” – UPawulu uyabaxwayisa ukuthi uyeza kungekudala inhloso yakhe enkulu ukuthi uma efika khona aqondise okudinga ukuqondiswa, kungenzeka kube amazwi othando noma induku yakhe yokuqondisa izigwegwe. ‘UBaba’ wabo wayezokwenza okwakudingeka, aphinde athole nethuba lokuhlola indawo abakhe kuye. UPawuli wayezimisele ukuthatha noma iliphi igxathu, ngabe ukuqondisa noma ukugqugquzela. Kodwa wayefisa ukuthi ukuvakasha kwakhe kube ngesisa ngoba izinto zase zilungisiwe phakathi kwabo. Ibonake ababezikhethela ukuthi izinto zihamba kanjani uma uPawulu efika.

Kuqaphele ukuthi ibandla laseKorinte lalinobuholi balo obabuqokiwe, buqokwe ngubaba wabo wakamoya. Kodwa uPawulu wayesanalo igunya lokufika noma nini ukuzoqondisa izigwegwe uma

4:20 *Ngokuba umbuso kaNkulunkulu awuyi ngezwi
kepha ngamandla.*

4:21 *Pho, nifunani? Ngize kini ngiphethe induku, noma
ngize nginothando nomoya omnene na?*

kukhona isidingo. Kungathi kwabanye kwakungafiki kahle kubo lokhu, babezibuza ukuthi uPawulu unalo yini ilungelo futhi engalisebenzisa yini (Ivesi 18).

Ivesi 20 – “*Ngokuba umbuso kaNkulunkulu awuyi ngezwi, kepha ngamandla*” – Ukusebenza kukaNkulunkulu kubantu akukho ngamazwi nje, kodwa ngamazwi aphilayo. Akuwona umlayezo nje, kodwa umyalezo onamandla, okuguqulayo, umyalezo wevangeli eliletha ukuphila. Ngamandla ezwi likaKristu asebenza ngaphakathi ezinhliziyweni zabantu kulesisikhathi esiphila kuso, futhi uyomisa umbuso wakhe wasemhlabeni ekupheleni kwawo. Lapho uPawulu esefikile eKorinte ebhekene ubuso nobuso nalabo ababenhlanhlatha bephuma endleleni, nalabo uNkulunkulu ayengakubo, bayovela obala.

.....

Ukufingqa

Abantu akumele bamcabangele phezulu omunye umuntu.

Abantu akumele baziphakamise, bazibone bencono kunabanye.

UNkulunkulu ungumphathi nomuphi wakho konke.

Inkonzo yeqiniso futhi ethembekile:

- Ayimuphakamisi umuntu ezweni, kodwa iyamthobisa.
- Ayijwayele ukuba nabalandeli abaningi (Jn 6).

*“Khiphani imvubelo endala
ukuze nibe yinhlama entsha,
njengalokhu ningabangenamvubelo.
Ngokuba nelethu iphasika lihlatshiwe,
elinguKristu”*

(1 KwabaseKorinte 5:7)

Ikilasi 6 – 1 KwabaseKorinte 5

Abantu banikezelwe kukungalingani, bavama ukudonseleka kokunye noma kokunye. Enye yezinselelo ezibalulekile ekufundeni kwethu uNkulunkulu wethu ezwini lakhe ngukuthola nokubambelala embonweni oyiqiniso Ngaye, ukuze singagcini siguqukele noma sithembele emicabangweni yethu hleze sigcine sinoNkulunkulu esizakhele yena kunokuba siqonde isimo sangempela salowo owasidalayo. Kukumuntu nje ukubona engathi uNkulunkulu unesandla esiqinile noma uyayekelela ukwenzeka kwezinto, lokho kuba nomthelela kwindlela esiphatha ngayo abantu nendlela esiziphatha ngayo thina. Kunokulinganisela okuhle kuPawulu okubonisa indlela elungile ambona ngayo uNkulunkulu. Akekho umbhali webhayibheli owayezinikele kakhulu ekuboniseni uthando lwakhe olumnene kubantu kuno Pawulu, futhi ikakhulukazi kubantu bakubo, kungakhathali ukuthi amaJuda noma amaKristu. Uma sekumele aqondane nesono noma nezoni amazwi akhe ayalumela. Nakuba ayezimisele ukuqalekiswa ngenxa yabantu bakhe u-Israyeli, uPawulu wabeka isiqalekiso sikaNkulunkulu phezu kwabashumayela ivangeli okungesilo (KwabaseRoma 9:3; KwabaseGalathiya 1:8-9). Ngenkathi ejabulela abantwana bakhe bakamoya “ngenkazimulo

5:1 Kuyezwakala ngempela ukuthi kukhona ubufebe phakathi kwenu, futhi ubufebe bohlobo olungekho ngisho nakwabezizwe, okungukuthi omunye kini uya kumkayise.

nenjabulo” yakhe, uPawulu wafisela ukucwiywa kwezicubu kulabo ababemelene nesigijimi sevangeli leqiniso (1 KwabaseThesalonika 2:19-20; KwabaseGalathiya 5:12). Ezikhathini eziningi singakwazi ukulandelela ibhalansi efanayo kulendoda nakwabanye, futhi sithola inhliziyo kaNkulunkulu. Kuningi uPawulu asekushilo ukuqondisa ibandla laseKorinte kulencwadi, ngenxa yothando ayenalo ngabo isandla sensimbi yisona ababesidinga. Kungenye indaba lasimubona eqinisa isandla esahlukweni 5, lesi sandla esiqinile esingekho emasontweni amaningi namuhla. Akekho othanda ukuba nesandla esiqinile. Akekho othanda ukuqhubeka nomsebenzi onzima wokuqondisa izigwegwe eBandleni. Kodwa ukhona okumele ewenzile lomsebenzi ukuze ibandla lihlale lingcwele. Kwizahluko ezintathu ezilandelayo uPawulu udingida izindaba zobungcwele kumalunga ebandla.

5:1-5 – Ukuyalwa komuntu

Ivesi 1-2 – Inkinga ebekiwe.

Ivesi 1 – *“Kuyezwakala ngempela ukuthi”* – Lokhu kubukeka sengathi kungaphezu komyalezo uPawulu ayewutholile uvela ngabo *“abendlu ka Klowe”* ku 1:11. Kubukeka sengathi kwakuyinto eyaziwayo ukuthi abazalwane baseKorinte babenenkinga enkulu yobufebe.

“Omunye kini uya kumkayise” – owesilisa othize ebandleni ogama lakhe lingabalulwanga walala *“nomkayise”*. Ngoba lowesifazane akabizwanga ngonina kungenzeka ukuthi kwakungumama ongamzali. Akukho okunye esichazelwa khona mayelana nesimo somshado salaba bobali. Kungenzeka ukuthi uyise walendoda wayeseshonile, washiya indodana nalonkosikazi behlala ndawonye, okunye kwaholela kokunye. Kungenzeka ukuthi bekunzimo *“ezithethelelayo”* noma izizathu abebengazikhomba eziholela esenzweni sabo. Kodwa ngisho nasemphakathini lapho ubufebe babungendaba yalutho khona, uPawulu uqhathanisa nezinto ezingenziwa ngisho *“nakwbebezizwe”* lokhu kubonakalisa ukuthi isenzo salabo siyisenzo esingavamile. Kwakumele kube nesinyathelo esithathwayo, kodwa saqondana nowesilisa kuphela ngoba yena wayeyilunga lebandla kodwa owesifazane engesilona. Okungenzeka futhi ukuthi wayengakholwa nokukholwa.

5:2 *Kepha nina nikhukhumele kunokuba nga nilila, ukuze akhishwe phakathi kwenu owenze lesenzo.*

Ivesi 2 – “*kepha nina nikhukhumele*” – Qaphelisisa ukuthi amazwi kaPawulu aqinile ayeqonde ebandleni lonkana hhayi kulona wesilisa yedwa, lokhu kukhombisa umsusa wenkinga. Ngenxa yokuzikhukhumeza nokuzicabangela okwakuhlasele abantu baleli bandla kwenza bangaboni nokubaluleka kwenkinga yalona wesilisa. Esikhundleni sokuthi bakhale eNkosini ngenxa yalesi sono, bakhetha ukungasinaki okanye bahluleka nje ukusibona njengento edinga ukuthathelwa izinyathelo. Ngokungenzi lutho kwabo bafana nabavumelana nokwenzekile ngaphandle kokuphimisela. Ukuziphakamisa kuwukuzicabangela wena, ukuzicabangela wena kwenza umuntu ayekelele izinto eziningi okumele ngabe uzithathela izinyathelo ngenxa yothando lukaNkulunkulu nolwabantu. Ukuziqaphela kwethu ngokungafanele kusiphuca ukuqaphela okufanele kwabanye uNkulunkulu asibizele kubo (KwabaseFilipi 12:4; KwabaseRoma 15:2; KumaHeberu 12:14-16).

“*Ukuze akhishwe phakathi kwenu*” – UPawulu ukhuluma ngokunqunywa kwelunga lebandla ebandleni.

5:3 *Ngokuba mina ngokwami, noma ngingekho
ngomzimba, nokho ngikhona ngomoya, senginqumile
ngokungathi ngikhona ngalowo muntu owenze
okunjalo ukuba*
5:4 *egameni leNkosi uJesu nihlangane nina nomoya
wami kanye namandla eNkosi yethu uJesu,*

Ivesi 3-5 – Isinyathelo esifanele

Ivesi 3 – UPawulu wayeseyinqumile kakade inkambo efanele, esekelwe wulwazi ayenalo. Ngaphansi kwezimo ezijwayelekile ukuba khona kwethu kwakuyodingeka ukuze senze uphenyo olufanele, njengoba kwafanela benze abazalwane baseKorinte. Kodwa esimeni sikaPawulu kubonakala ngokusebenza komoya, wayefana nomuntu owayekhona phakathi kwabo “*ngomoya*”, futhi ngaleyondlela eqaphela kakhulu futhi ekwazi ukwahlulela ngokulunga.

Ivesi 4 – “*Egameni leNkosi uJesu*” – Esenzweni sabo sokuqondisa izigwegwe bayobe bekwenza benegunya likaJesu Kristu ebasekela njangabameleli baKhe siqu emhlabeni. Babezokwazi ukuthi lokhu kuyiqiniso ngoba uJesu uqobo Lwakhe wayeseyinikezile imvume yokususa labo abaphila esonweni ebandleni lakhe. Uma ufunda incwadi kaMathewu 18:15-17 uyayibona imigudu uJesu ayengayilandela ukuba lokhu kwakuqondene naye.

Lo wesilisa wayezoboniswa amaphutha akhe, uma engakwamukeli ukuqondiswa, ababili noma abathathu kumele baye futhi. Uma futhi engafuni ukulalela emva kwalokho, indaba kumele ihanjiswe ebandleni. Uma esanesibindi sokunqaba futhi, kumele anqunywe athathwe “*njengowezizwe nomthelisi*” (Math 18:17).

“*Nihlangane nina*” – Isiyalo sebandla kufanele senziwe esidlangalaleni (ngaphakathi ebandleni), ngomhlangano osemthethweni webandla hhayi ngasese. Konke okwenzakalayo kumele amalunga ebandla akwazi futhi acaciseleke ukuthi kungani kwenziwa.

“*Nomoya wami kanye*” – UPawulu uyabasekela kulesinyathelo ayesesithathile mayelana nesono okwakumele sivezwe obala ebandleni, noma engekho ngokwenyama kodwa unabo ngomoya. Kanjalo neNkosi uqobo iyabeseka njengoba lisho izwi. Yisinyathelo esinzima nokho lesi okwakumele basithathe kodwa sibalulekile, ukududuza kakhulu iNkosi uqobo Kanye nomphostoli bekanye nabo kukho konke (noma bengekho ngokwenyama).

“*Namandla eNkosi yethu uJesu*” – Uyaphinda futhi ugcizelela ukuthi iNkosi inathi ebukhoneni bayo uma senza intando yayo ngokwethembeka lapho

5:5 *onjalo anikelwe kuSathane kukho ukubhubha kwenyama, ukuze umoya usindiswe ngosuku lweNkosi uJesu.*

siqondisa izigwegwe ebandleni layo. Ngalenkulumo kumele sihlanganise namazwi kaKristu akuMathewu 18:18-20. Kumongo wesiyalo sebandla, uyathembisa:

- Ukufakazela ezulwini lokhu okuvunyelwana ngakho emhlabeni (vs.18).
- Ukulandelela kulokho okuvunyelwane ngakho ebandleni (vs 19).
- Ukuba khona “*phakathi*” kwethu lapho silwa nezinqumo ezinzima (vs 20).

Ivesi 5 – “*Onjalo anikelwe kusathane*” – ngendlela yenqubo yebandla sisusa “*phakathi kwethu*” lowo owele esonweni kodwa engafuni ukuphenduka (ivesi 2, 13). Akusikhona ukuthi lomuntu omubi simkhipha phakathi kwethu kuphela, kodwa sinnikela ezandleni zikaSathane (1 KuThimothewu 1:20). Kukhona indawo yokukhosela ethile evikelayo phakathi kobulungu bomndeni webandla elihlonipha uNkulunkulu. Uma kususwa ukuqondiswa kwezigwegwe leyondawo yokukhosela iyasuka. Akulahleli ukusindiswa komphfumulo. Alikho ibandla noma umholi walo onamandla

okususa ukusindiswa komphefumulo. Kodwa kukhona usongo oluphathekayo olushiwo kulokhu (“*ukubhubha kwenyama*”) lapho kunqunywa ilunga ebandleni, kushiya umuntu embuleke izinga. Ngakho uNkulunkulu uhlanganyela nebandla elithembekile lapho benikela ngomphefumulo kusathane ukuze kuqondiswe izigwegwe. Kuyisilinganiso esenzelwe ukusiza lowo owenzile isono, ongafuni ukuphenduka. Nakuba ehlupheka kulokhu kuphila kule mpilo, ithemba lingukuthi ukulahlekelwa kwakhe kungase kuholele ekutheni umphefumulo wakhe uzuzwe kwelizayo. Ezinye izinsolo lapha ngukuthi kungenzeka lendoda yayingakaze isindiswe kwasekuqaleni, futhi yilokho okungenza siqondisise kangcono lesisenzo sayo sehlazo. Uma ubuka incwadi yokuqala kaThimothewu 1:20 uPawulu wayenethemba ekunikeleni uHimenewu no Aleksandru “*kusathane, ukuze bayalwe ukuba bangahlambalazi*”.

Hlampe ake ngibuze nje imibuzo embalwa. Angeke yini lesinyathelo esithathelwe lendoda (nowesifazane wakhe) silumele noma singafiki kahle kulabo abangakholwa? Ngeke yini siholele ephutheni lokuthi laba bobabili baqhelelane kakhulu neNkosi Kanye nensindiso kunakuqala? Bekungeke hlampe kube ngumbono omuhle ukuthi kungaqiniswa isandla futhi kungathathwa izinyathelo ezinqala

kodwa kunalokho kuzanywe ukuzuza izinhliziyiyo zalaba abangakholwa, kuvunyelwe uMoya kaNkulunkulu ukuthi ubagwebe ngobubi babo? Kumele yini ukuthi sithathe indawo kaMoya Ongcwele ezimweni ezinjena? Usuke wabezwa abantu besho izinto ezikanjalo? Kodwake sithini iseluleko sikaNkulunkulu lapha? Uthi iyiphi indlela ekhombisa ubuhlakani bangempela? Msuseni! Kalula nje kanjalo, kodwa futhi kuyinto enzima. UPawulu uyaye ancike kakhulu kuloluhlangothi lwesandla esiqinile ngenxa yobungcwele kunaleli lomusa nokuyekelela izinto uma ebhekene nabantu abawuhlupho. Ngaso sonke isikhathi lapho lowo owonile eboniswa isono sakhe, uma engazimisele ngokuphenduka okubalulekile kuye, lena yindlela esetshenziswayo ukumubonisa iphutha lakhe. Kanti ukuphendula kweqiniso kothokozelwa yilona owonayo ukuthi ube nesibindi wambonisa isono sakhe. Lapha esifunda khona akushiwo lutho ngezimpendulo noma imicabango laba ababesesonweni ababenayo, lokho kubonisa ukungabaluleki kwemibono yabo. Okumele ukwenze nje ukuqala inqubo yokukhipha lowo ophila esonweni ebandleni. Uma evuma isono sakhe ephenduka, lokho uyokwazi, kobe kusho ukuthi “usuzuze umfowenu” eNkosini njengalokhu uJesu ekubeka. Uma engaphenduki, lokho kungakukhathazi ngoba ayikho enye indlela engcono

5:6 Akukuhle ukuzibonga kwenu. Anazi yini ukuthi imvubelo encane ibilisa inhlama yonke na?

obungenza ngayo. Futhi ukuthi ucabangani ngawe lokho akunamsebenzi. Into ebalulekile lapha ukuthi wenze njengalokhu izwi leNkosi lisho, “*akhishwe phakathi kwenu owenze lesenzo*”.

5:6-13 – umgomo wokuyala

Ivesi 6 – “*Akukuhle ukuzibonga kwenu*” – Lapha uPawulu ubuyela enkulumweni yakhe yaphambilini, lapho ebekhuluma khona ngoqhekeko olwaludalwa ngukuncoma umholi oyedwa ngaphezu komunye. Ngenkathi begxile kulezi zinto ezingasizi ngalutho izinto ezibalulekile base beziyekelele.

“*Anazi yini ukuthi imvubelo encane ibilisa inhlama yonke na?*” – Kungathi babengaboni ukuthi nakuba bejabulela izinto eziwubala manje isimiso sokubhubha ekungcineni sasivunyelwe phakathi kwabo. Lamazwi uPawulu uwakhuluma ngathi isaga esijwayekile kulezinsuku ababephila kuzo, ngoba siphinde simbone ekhuluma ngaso lapho ebhalela abaseGalathiya 5:9. Kushukuthi bona babemqonda kangcono ukuthi ukhuluma ngani. Usebenzisa imvubelo kulezi zimo ukuchaza ithonya lobubi obuqhubekayo nobabudlangile. Okungalungile uma

5:7 *Khiphani imvubelo endala ukuze nibe yinhlama entsha, njengalokhu ningabangenamvubelo. Ngokuba nelethu iphasika lihlatshiwe, elinguKristu.*

kuyekelewa kunganakwa noma kanjani kuzokhula kusabalale, konakalise yonke inhlama okanye umzimba. Kahle hle ngenxa yokuthi bathulile kube kwenzeka izinto eziphambene nezwi likaNkulunkulu kusho kona ukuthi inhlama bese yonakele, yingakho kube lula ukuvumelana baphinde babe yingxenye yakho ukungalungi. Bebekabandla likaNkulunkulu amachashaza phambi kwabantu.

Ivesi 7 – “*Khiphani imvubelo endala*” – Noma kuyinto enzima lena, kodwa ukugwema ukuthi ububi busabalale ebandleni, kukodwa okumele kwenziwe. Njengomdlavuza kumelwe ukhishwe ngokuphelele usesezigabeni zokuqala ngaphambi kokuthi usabalale. Akumele unikwe indawo. Kanjalo nesono nezoni, kumele kunqunywe ebandleni lamaKristu kanjalo nasezimpilweni zabazalwane ukuze kugwenywe umonakalo ongahle ubekhona kusasa ngenxa yabo empilweni yebandla.

Lapho ekhuluma ngemvubelo *endala* uPawulu ubeka iphuzu lokuthi okunjalo kuvela ekuphileni kwethu kwakudala, ngendlela esasiyiyo ngaphambi kokuba sazane noKristu. Kuyena manje siyi

“zidalwana ezintsha: okwakuqala kudlulile bheka, sekuvele okusha” 2 KwabaseKorinte 5:17. Ukuvumela izindlela ezimbi akuhambisani nalokho esiyikho kuJesu.

“Njengalokhu ningabangenamvubelo” – Njengabantu bakaNkulunkulu abayingxenywe yomzimba kaKristu okwathiwa bangabalungileyo ngaphambi kukaNkulunkulu, njengoba noPetru *“wayehlangezeka yonke indawo”* kuKristu (NgokukaJohane 13:10). Nokho uPetru kwakusadingeka *“ageze izinyawo zakhe”*, kanjalo nalaba kwakudingeka bazigcine behlanzekile ukuze bona njengebandla bahlale *“beyinhlama entsha”*.

“Ngokuba nelethu iPhasika lihlatshiwe, elinguKrestu” – uJesu wabulawa ngosuku lwephasika ngoba Yena uyiphasika lethu. Egazini lakhe elachitheka lasebenza ukukhulula ukuphila kwethu, ekufeni kwakhe kulapho uNkulunkulu abonisa ukwahlulela okulungileyo maqondana nesono. Ngomkhosi wesinkwa esingenamvubelo owawulandela masinyane emva kwephasika, yonke imvubelo kwakumele ikhishwe ezindlini zamaJuda izinsuku eziyi-7 zomkhosi. Noma isizathu salokhu singacacanga kahle ngalesiya sikhathi, kuKristu sicace bha! Lokhu kuyisithombe somzalwane okholwayo kuKristu. Uma umuntu esethole

5:8 Njalo-ke masigubhe umkhosi, kungabi ngemvubelo endala, kungabi ngemvubelo yokushinga neyobubi, kodwa kube ngesinkwa esingenamvubelo sobuqotho neseqiniso.

ukukhululwa kwiwundlu lephasika uyobe esehamba empilweni engenamvubelo, impilo yobumsulwa kuso sonke isikhathi “*somkhosi*” wempilo yakhe entsha kuKristu. UJesu nguyena kuphela umsindisi ofanelekile ngoba isono asifumanekanga kuye, ngakho wafa njengeWundlu likaNkulunkulu elingenasici. Ngakho-ke ukukhululwa esikuthola kuye manje kuvela esonweni nemiphumela yaso emibi. Konke esiyikho nesinakho kuKristu kuyasiqhelelanisa nemvubelo yesono. Sisizwa nguyena ukususa isono kancane kancane okuyopheleliswa ngelinye ilanga (UDaniyeli 9:24). Asikwazi ukugona, sange isitha sethu esikhulu kolunye uhlangothi sithokoze ngomhlobo wethu wasezulwini. Asikwazi ukudlalela izinhlangothi zombili. Yingakho imvubelo yomubi kumele ikhishwe ebandleni nasekhaya uqobo, emsebenzini ngisho nasendaweni yokudlala uma sifuna ukwazi intokozo epheleleyo etholakala ebukhoneni baKhe kuphela.

Ivesi 8 – Futhi, uma ngenjabulo “*masigubhe umkhosi*” wokuhamba eduze noKristu kufanele kube ngaphandle kwemvubelo endala yezindlela

5:9 *Nganilobela encwadini yami ukuba ningahlangani nezifebe;*

zakudala zemvelo yethu yesono, lapho “*enanihamba kuzo ngokwendlela yalelizwe, ngokombusi wamandla omkhathi, ongumoya osasebenza kubantwana bokungalaleli, esasikade sihamba phakathi kwabo sonke, senza intando yenyama neyengqondo; ngemvelo sasingabantwana bolaka njengabo abanye*” (Efe 2:2-3).

“*Kungabi ngemvubelo yokushinga neyobubi*” – ukonakala – ukubhekise kakhulu esimweni sengaphakathi lomuntu ukungcola nobubi bemicabango anayo ngabanye abantu. Ububi – ububhekisa kwizenzo zangaphandle ezimbi, eziyimiphumela yenhliziyo noma ingaphakathi elonakele.

“*Kodwa ngesinkwa esingenamvubelo sobumsulwa neqiniso*” – igama elihunyushwe ngokuthi ubumsulwa likhuluma ngobuqotho beqiniso, ukungasoleki lapho uhlolisiswa. UNkulunkulu angathanda ukuba sibe abantu abangaboqobo, ngisho lapho sihlolisiswa ngokucophelela.

Ivesi 9-11 – Ngokusobala uPawulu wayeseke wabalobela ngaphambilini (incwadi engafinyelelanga

*5:10 angisho izifebe zalo mhlaba, nokuba abahahayo
nabaphangi, nokuba abakhonza izithombe, ngokuba
phela ngabe nimelwe ukuphuma ezweni;*

kithi kubukeka ngathi uMoya ka Nkulunkulu wawungathandi ifakwe embhalweni engcwele). Manje uPawulu lapha wayesezolungisa noma acacise kulokho ayekubhale kumbhalo wangaphambilini owawungaphfumulelwe. Lapho ayebhale khona wathi: “*ningahlangani nezifebe*” manje usenikeza imniningwane eyengeziwe yokuthi wayesho ukuthini ngalokho. Akukhona ukuthi kwakufanele bonke abangasindisiswe ababeseduze nabo abahileleke ezinhlotsheni ezahlukene zezono. Lokho uPawulu akakugqugquzeli, “*ngokuba phela ngabe nimelwe ukuphuma ezweni*” iyodwa indlela yokugwema izoni, ukubaleka emhlabeni noma uphume nje emphakathini wabantu! UNkulunkulu akasifundisi ukuthi kufanele sikugweme ukuxhumana nabantu abanesono ngenxa yokuthi sivikela ubungcwele bethu. Kumele sibe phakathi kwabo, phandle emigwaqeni ekuphileni kwabo kwansuku zonke, siphile Kanye nabo. Sizihlanganise nezwe emisebenzini ezweni, yize singasibo abezwe sihlanganyela nalo ukuze silizuze (Joh 17). Kumele senze ubungani nabo kodwa singabi njengabo noma sisondelana nabo, kodwa singasondelani kakhulu.

5:11 kepha manje nganilobela ukuba ningahlangani nomuntu obizwa ngokuthi ungumzalwane, uma eyisifebe, noma engohahayo, noma engokhonza izithombe, noma eyisithuki, noma eyisidakwa, noma engumphangi; ningaze nadla nokudla nonjalo.

Ivesi 11 – “*Kepha manje nganilobela*” – lapha uPawulu wayeqonde ukuthi lokhu ayekubhale encwadini yasekuqaleni useyakucacisa manje. Wonke umuntu owaziwa “njengomzalwane” kuKristu noma ikholwa kumele ahluke. Indlela yokuziphatha kumele ihluke, isizathu salokho uzosicacisa maduze. Uma labo abathi bengamakholwa kodwa bengena ebumini obusobala, kusho ukuthi thina esihamba neNkosi akufanele sizihlanganise nabo, size singahlanganyeli nabo esidlweni, ikakhulukazi uma bekhuziwe ngokusemthethweni yibandla likaNkulunkulu. Ubungozi bungaba sekutheni izenzo zethu zibonise engathi siyavumelana nabakwenzayo, kumele sibagweme ngazona zonke izindlela. Ngakho-ke uPawulu ubala ezinye izono ezinkulu njengezibonelo.

Uma uqaphela lapha uzobona ukuthi uPawulu akakhulumi ngamakholwa enza izono ezisobala kodwa ngalabo abazibiza “*ngamakholwa*”. Uma umzalwane enza ukungalungi hlampe kunesizathu esihle sokungabaza ubuqiniso bensindiso yakhe. UJohane uphakamisa umbuzo ofanayo encwadini

*5:12 Ngokuba nginandabani nokwahlulela
abangaphandle na? Nani anahluleli abangaphakathi
na?
5:13 Kepha uNkulunkulu uyakwahlulela abangaphandle.
Xoshani omubi phakathi kwenu.*

yakhe yokuqala, ethi: “*siyazi ukuthi yilowo nalowo
ozelwe nguNkulunkulu akoni ngokuba ozelwe
nguNkulunkulu uyazigcina, nomubi akamthinti*” (1
KaJohane 5:18).

Ngaphandle kwabangcwele abawayo kuphela,
kukhona isexwayiso esibhekiswe kithi lapha
ngokusondelana kakhulu nalabo abanesimilo
esingabazisayo kanye nalabo abazinikele ezintweni
zezwe. Abangani kumele sibakhethe ngokucophelela.
Ngoba isimilo sabo singaveza okungaphakathi
ezinhlizweni zethu noma lokho esizoba yikho
maduze ngethonya labo.

Ivesi 12-13 – “*Kepha uNkulunkulu uyakwahlulela
abangaphandle*” – Labo “abangaphandle” noma
ngaphandle komndeni kaNkulunkulu
bawumsebenzi wakhe. UPawulu nanoma yimuphi
umzalwane abahlanganise lutho nomsebenzi
wokwahlulela abangakholwa. Laba uNkulunkulu
uzobhekana nabo ngesikhathi sakhe esifanele
nangokulunga okuphelele nobungcwele lokho
okuyinkinga yabo enkulu. Ngoba akekho umuntu

ongaqophisana nobungcwele bukaNkulunkulu obupheleleyo ngaphandle kwesipho sakhe sokulunga kuKristu. Kodwa labo abasebandleni bawumthwalo wabangcwele okufanele babhekane nawo. UNkulunkulu usithwesa umthwalo wokusiza ekwaluseni abantu bakhe ekugcineni ibandla lakhe limsulwa.

“Kepha” njengomkhulumeli kaNkulunkulu uPawulu uphetha lesi sahluko ngokukhipha umyalo kaNkulunkulu ocacile *“xoshani omubi phakathi kwenu”*. UPawulu empeleni wayecaphuna kwithestamente elidala, *“kanjalo uyakukhipha ububi phakathi kwakho”* (Duteronomi 13:5; 17:7; 12; 19:19 21:21; 24; 24:7). Kwakuthi uma kukhulunywa la mazwi kwakusuke kuzobulawa labo abathinteka ebubini. Naphansi komthetho abaphula umthetho kwakufanele babulawe ngokukhandwa ngamatshe. Kulenkathi yomusa kunomqondo wokuthi owonayo angavumi ukuphenduka uyekelelwa kusathane. Kuzona zombili izinkathi injongo yeNkosi iyafana, wenza ngakho konke okusemandleni akhe ukuthi asuse ububi eBandleni lakhe elingcwele. Impela kungumsebenzi wakhe, oseduze nenhliziyo yakhe uma nathi senza okufanayo.

Lokhu kucaphuna kwithestamente Elidala kuphakamisa izinga, kuveza nokubaluleka

kwesifundiso ebandleni, lapho isenzo sifaniswa nokukhandwa ngamatshe ngaphansi komthetho. Kuwubuwula obubi kulabo abangaphenduki ukuthi konke lokhu bakuthathe kalula futhi bakubone njengento engabalulekile. Ngoba nguNkulunkulu weqiniso nophilayo oyenza ifaneleke ngempela!

*“Konke kuvunyelwe kímí,
kepha akusízi konke”*

(KwabaseKorinte 6:12)

Ikilasi 7 – 1 KwabaseKorinte 6

6:1 Ukhona yini umuntu kini, uma enendaba nomunye, onesibindi sokumangala kwabangalungile, kungabi kwabangcwele, na?

Ngasekupheleni kwesahluko sesi-5 uPawulu ubeqinisekisa izimfanelo zebandla okungukuthi: “*ibandla malihlulele*” abasebandleni. Lomcabango uphinde waletha okunye ukukhathazeka enhlizweni ka Pawulu ngokuziphatha kwamakholwa okwakukhona eKorinte. Umoya wombango owawuphakathi kwabo wawusubangele ukuthi abanye bayisane ezinkantolo zezwe ngenxa yezingxabano phakathi kwabo.

6:1-11 – Ukudumisa uNkulunkulu ekwahlukahlukeni kwethu

Ivesi 1 – “*Ukhona yini umuntu kini uma enendaba nomunye, onesibindi sokumangala*” – uPawulu ngaphambili ukhulumile ngokuqondisisa okwaphezulu kumuntu kaMoya (2:14-16), ngoba bonke abakuKristu banomqondo kaKristu. Kodwa abangasindisiwe abakwazi ukuhlola izinto zakaMoya. Ngakho-ke onoMoya kaNkulunkulu

6:2 *Anazi yini ukuthi abangcwele bayakwahlulela izwe na? Kepha uma izwe lahlulelwa yinina, anifanele ukunquma namacala amancane na?*

uhlakaniphe okwedlula lowo ohlakaniphe kunawo wonke umuntu ezweni. Iphuzu likaPawulu ngukuthi; kungani umuntu engaba yisiwula ngalendlela yokuthi aze akhethe ukuthi kungenelele ongaphansana kwakhe ebe ekwazi ukufinyelela kokuhle kakhulu emhlabeni-ibandla?

“*Kwabangalungile, kungabi kwabangcwele, na?*” – uPawulu akasho ukuthi izimantshi zonke azinabulungiswa ekusebenzeni kwazo. Usebenzisa igama elithi “*ongalungile*” ukuchaza isimo esejwayelekile sabangakholwa. Abalungisiswa noma benziwe abalungileyo kuKristu, ngokungafani nabangcwele abangcwelisiwe noma abahlukaniselwe uNkulunkulu emhlabeni. Ngendlela efanayo ithestamente Elidala ngokuvamile libhekisela kwabangakholwa nabalahllekile, abalungile nababi (noma abangamhloniphi uNkulunkulu) (Amahubo 1). Nakuba kungenzeka ukuthi umuntu ongakholwa abe umuntu olungile ngokwemvelo nokho loko kulunga kwakhe akwamkeleki ngoba akukhona ukulunga kukaNkulunkulu okwamukelwa ngokukholwa.

Ivesi 2 – “Anazi yini ukuthi abangcwele bayakwahlulela izwe na?” – UPawulu uphindaphinda umbuzo owodwa ukuqwashisa kuso lesahluko (vs. 3, 9, 15, 16, 19). Labo abazikhukhumezayo abazibona becebile, behlakaniphile futhi benamandla (4:8-10) UPawulu wazibuza ukuthi babengazi ngempela yini.

Kwithestamente elidala kuyakhulunywa ngaloludaba lokuthi abangcwele bayokwahlulela umhlaba. Ngakho-ke labo abangathi abakwazi lokhu abanakho ukuzilandulela. Uma uNkulunkulu esekhulumile okwethu ukuthi sikwazi akushilo. Njengoba besike sabheka ngaphambilini, lapho uDaniyeli ekhuluma ngezinsuku zokubuya kukaKristu “*ukwahlulela sekunikwe abangcwele boPhezukonke*” (Dan 7:22). Isambulo 20 sisinika umqondo ofanayo uma sikhuluma ngabangcwele behleli ezihlalweni zobukhosi. Uma abangcwele bebonakala befanelekile ukuba kanye noKristu babuse kanye naye embusweni wakhe, kushukuthi bangakwazi ukumelana “*nezinkinga ezincane*” zasebandleni.

Hlampe akumele siphaphalaze kakhulu ngalokhu size sithi abazalwane akumele nhlobo basebenzise izinkantolo okanye bafune ubulungiswa ezweni. Kodwa esizama ukukusho ukuthi izwe malingabi

6:3 *Anazi yini ukuthi siyakwahlulela izingelosi na?
Kakhulu-ke okwalokhu kuphila.*

6:4 *Ngakho-ke uma ninamacala alokhu kuphila,
niyababeka yini abangenasithunzi ebandleni babe
ngabahluleli na?*

nendima ekuxazululeni izimpikiswana eziphakathi kwabazalwane.

Ivesi 3 – “*Anazi yini ukuthi siyakwahlulela izingelosi na?*” – Lena babengeke basoleke uma bengayiqondi ngoba ngisho kwi thestament elidala kukancane ukuthi sithole inkulumo efakazela lena. Kungenzeka ukuthi kukhulunywa ngokubandakanyeka ekwahluleleni izingelosi zobumnyama, nemimoya ekade ihlukumeza abangcwele impilo yabo yonke besasemhlabeni. Mhlawumbe lisivezela indawo noma igunya lethu elingaphezulu kwelezingelosi zikaNkulunkulu. Noma ngabe yikuphi kulokhu kokubili kodwa ngokuqinisekile ikhuluma ngendima ephakeme eyonikezwa abangcwele bakaNkulunkulu ngesikhathi esifaneleyo. Uma kungukuthi ngolunye usuku sizokhushulelwa kulelozinga lomthwalo wemfanelo, ngokuqinisekile singakwazi ukumelana nezinkinga ezincane ezikhathaza ibandla lisesemhlabeni.

Ivesi 4 – Uma kuba namacala avukayo phakathi ebandleni adinga umeluleki, okuncono celani usizo

6:5 *Ngisho lokhu ukuba nibe namahloni. Kunjalo kanti:
akukho namunye phakathi kwenu ohlakaniphileyo
onganquma phakathi kwabazalwane bakhe na?*

kulabo enibabona bengenasithuzi ebandleni
kunokuthi izinkinga zebandla ziyiswe phambi
kwabantu bezwe.

Ivesi 5 – “*Ngisho lokhu ukuba nibe namahloni*” –
Kwisahluko 4:14 UPawulu wayengabalobeli
ngenhloso yokuthi abahlaze, kepha lapha ubalobela
ukuba babe namahloni. Babesephutheni elikhulu
kuloludaba.

“*Akukho namunye phakathi kwenu
ohlakaniphileyo?*” – Lombuzo uqonde ukubahlaza
ngoba babengabantu ababezibona
njengabahlakaniphile. Yingakho uPawulu esebuza
ukuthi “pho uphi ohlanakiphileyo phakathi kwenu,
noma abe munye, onganimela njengomvikeli?”

Nakuba babekhetha lapha eKorinte ngohlobo
lokuhlakanipha ababelwazisa noma luthandwa yibo,
uma ubhekisisa uyabona ukuthi ukuncika kwabo
endleleni yokuhlakanipha yezwe kwakuyimbangela
yokuthi kungabi nokuthula phakathi kwabo.
Ukuhlakanipha kwezwe kwakungasebenzi. Uma
sihamba noNkulunkulu eqinisweni lezwi lakhe

6:6 *Kodwa umzalwane umangalela umzalwane, nalokhu akwenze phambi kwabangakholwayo na?*

kukhona ukuthula, kusuka ngaphakathi kuye. Futhi lapho kungekho ukuthula sinezizathu zokungabaza uhambo lwethu lokukholwa. Noma yikuphi ukuchezukela ekuhlakanipheni kweqiniso likaNkulunkulu kungukuchezuka kulokho okuyosisebenzela ekuphileni kwalomhlaba nokuphila kwaphakade.

Ivesi 6 – *“Umzalwane umangalela umzalwane...phambi kwabangakholwayo”* – UPawulu uzwakala ekhuluma ngokuthuka nokungakholwa. *“Yini lena!?”* Kuwubufakazi obunjani ngoKristu kwabangakholwa, uma abazalwane bengaboni ngaso linye, esikhundleni sokuthi bahlale phansi baxazulule izinkinga bona bafune izwe lingenelele? Nanti iqiniso ngabazalwane, amakholwa kungenzeka angazenzi izinto ngendlela, futhi angazenzi ngisho phambi kwezwe, kodwa ebe eyiwo amakholwa. Nalapha uPawulu akasenzi singabaze usindiso lwabo, noma thina singahle sidideke ekucabangeni kanjalo uma sibheka indlela abenza ngayo.

Ivesi 7 – *“Nempela nakalokhu sekuyisici esikini”* – UPawulu ubukeka esuka kancane odabeni lokuyisa

*6:7 Nempela nakalokhu sekuyisici esikini ukuba
nimangalelane. Yini ukuba ningavumi nakanye
ukoniwa? Yini ukuba ningavumi nakanye
ukuphangwa na?*

amacala abo ezinkantolo zezwe, manje ubheka indlela okubukeka ngayo. Iyona nkinga enkulu futhi ebalulekile ukuthi kwasekuqaleni yingani bekunezingxabano phakathi kwabo. Akusikho nje ukuthi bebeyisana ezinkantolo, kodwa bekunezindaba ezishisayo ngaphakathi ezidinga ukulamulwa. Amakholwa akufanele kube ngabantu abagcwele izindaba nezingxabano, ikakhulukazi uma besemndenini owodwa, umndeni wabo wokholo. Kungani kunezinkinga ezinjalo phakathi kwenu? Abathobekile abavamile ukususa noma bakhuthazele izingxabano. Incwadi yeZaga iyasazisa ukuthi umbango ubangelwa ukubakhona kwababi (6:14), abanolaka (15:18; 29:22), abathanda isono (17:19), abadeleli (22:10), izidakwa (23:29), abahlebi (26:20; 16:28), nabaqhoshayo (28:25). Lokhu kwakuveza kahle inkinga ababebhekene nayo njengokuba kwase kunjena phakathi kwabo. Uthando lwabo lobuKristu lalungasazwakali kahle, kwase kungubudlelwane obumayo buphinde buqale. Babungekho ubunye kubo, omunye wayezenzela okwakhe kanjalo nomunye. Ukuzicabangela wena kwakujulile futhi ukubekezelelana kwakuya

ngokuya kufiphala, ubulungiswa sebubuncane phakathi kwabo.

“Yini ukuba ningavumi nakanye ukoniwa?” – UPawulu kubonakala sengathi ubanikeza indlela ephakeme, encono kuneyomlamuleli womkristu ebike yavela ngaphambili. “Kungani nivele nikwamukele nje?” Ngukukholwa kuNkulunkulu njengomgcini wethu osinika amandla kulokhu esikunikwa noma esikubekelwa nguPawulu. Buka inkosi u-Amaziya encwadini yesibili yezikronike 25. Ngenkathi inkosi ihlela ukuyohlasela kwayo e-Idomi, yaqasha abalwi bempi abasezingeni abangama-100 000 ka-Israyeli ukuya enyakatho ukuyoqinisa impi yayo yabangama 300 000, yakhokha amathalenta noma amakhilo angama 3,420 (7, 500 lbs) esiliva ukuze bezothola lokho. Ngokwesikali sanamuhla kungaba ngu 11.8 wezigidi zamarandi noma u R118 isosha ngalinye. Akusiyo imali encane lena. Kepha emva kokuba kwase kukhokhiwe inkosi yathumela *“umuntu kaNkulunkulu”* ukuxwayisa inkosi ukuthi ingawasebenzisi lawo masosha, *“uJehova akasenaye u-Israyeli”* (Ivesi 7). *“Kepha siyakwenzenjani ngamatalenta ayikhulu engiwanike impi yakwa-Israyeli na?”* Kubuza inkosi (kuvesi 9). *“Umuntu kaNkulunkulu wathi: uJehova unamandla okukunika okuningi kunalokho.”* Ungakhathazeki ngemali, ungakhathazeki ngokusebenzisile

6:8 *Kepha nina uqobo niyona, niyaphanga; nikwenza lokhu nakubazalwane benu.*

nokukulahlekele. Wena yiba nesiqiniseko sokuthi uphendula ngokwentando yenkosi, yona izakunakekela izimali zakho. Unamandla okulungisa konke okukulahlekele, ungazuza uma uphendula ngokwendlela yakhe. Lokhu kungukuyala okuhle, ungakuthatha uma ufisa. Kuphela beka ithemba lakho enkosini, uthathe okubi wamukele okulahlekile. Ziyekele uthathelwe ngomkhonyovu. Akakuphikisi ukuthi bekungukugetshengwa. Kepha usiqunga isibindi sokuthula ngenkathi kwenzeka. Qhubekela phambili, ukuyeke kuhambe, ungaceli lutho, themba uNkulunkulu ukuthi uzowenza umehluko futhi asibusise uma sizimisele ukwenza intando yakhe ukwenza kube nokuthula. “*Iso ngeso*” Kanye nokuthi “*izinyo ngezinyo*” yindlela yesikhathi sakudala. Nayi indlela entsha lapha, yize noma ibuhlungu (NgokukaMathewu 5:38-42). Buka incwadi kumaHeberu 10:34, lapho “ngokuzwelana”, “*navuma ngokuthokoza ukuphangwa kwempahla yenu*”.

Vs 8 – “*Nina uqobo niyona, niyaphanga*” – kunokugcizelela lana “nina nonke nenza okubi futhi niyaqola”. Ngenkathi bematasa bekhankasela okulungile bona eceleni basuke benza okubi.

6:9 *Kepha kanazi yini ukuthi abangalungile abayikulidla ifa lombuso kaNkulunkulu na? Ningadukiswa. Nazifebe, nabakhonza isithombe, naziphingi, nazihlobongi, nabesilisa abalalanayo,*

Ngaphandle kobulungiswa, uPawulu wayazi ukuthi imizamo yabo ngomunye nomunye yayifinyelela ngisho nasekufuneni ukulimazana. Uma kwenzeka kube khona olahlekelwayo bekuba nentshisekelo yokulinganisa amaphuzu ngisho ngabe lokho kuzolimaza omunye. Akuwenzi umqondo ukuthi abazalwane bakufisa kanjani ukulimaza amalungu omndeni wabo waphakade.

Vs 9-10 – “*Kepha kanazi yini ukuthi abangalungile abayikulidla ifa lombuso kaNkulunkulu na?*” – Futhi kwaba yisiphakamiso sokungazi kwalaba abahlakaniphile ekubuzeni ukwazi kwabo. Lomcabango usuka evesini eledlule. Igama elihunyushiwe lapha elithi “*abangalungile*” liyisenzo sebizo elihunyushwe ngokuthi “*niyona*” evesini 8. “Nina ngokwenu nenza okubi, anazi yini ukuthi ababi abayikulidla ifa lombuso kaNkulunkulu na?” UPawulu akasho ukuthi abangcwele bangase balahlekelwe yinsindiso yabo ngenxa yokubuyela ekwenzeni okubi, kodwa ubeka iphuzu lokuthi izimpilo zethu ziveza indlela yabangakholwayo. UPawulu ubala ezinye izindlela ezingaba yiqiniso

6:10 *namasela, nabahahayo, nazidakwa, nazithuki,
nabaphangi abayikulidla ifa lombuso kaNkulunkulu.*

ngamakholwa ngezikhathi ezithile, nokho lezo zindlela ngezalabo abangenalo ifa noNkulunkulu. Ngoba insindiso yangempela uma isifikile ayimshiyi umuntu esafana.

“Nazihlobongi, nabesilisa abalalanayo” – *“nazihlobongi”*, leligama likhuluma ngabantu besilisa abanikela imzimba yabo kulokho okuphambene nemvelo. Lomusho othi “abanukubezi phakathi kwabantu” uvela egameni elilodwa lesi Grekhi, igama elihlanganisa amagama asho “owesilisa” kanye “nombhede”, ewuveza ngokucacile umqondo walowo ohileleke ebulilini obufanayo. Lawa magama omabili ndawonye abonakala edlulisela izinhlangothi zombili zobudlelwane bobulili obufanayo.

“Namasela” – Kunamagama amabili esiGrekhi avame ukusetshenziswa ukuchaza amasela. Elinye libhekisa kumphangi ontshontsha obala esebenzisa amandla njengomgulukudu obamba inkunzi. Elinye libhekise kulowo oweba buthule ngobuqili njengabakhuthuzi.

Vs 11 – *“Babenjalo abanye kini”* – uPawulu

6:11 Babenjalo abanye kini, kepha senahlanzwa,
senangcweliswa, senalungisiswa ngegama leNkosi
uJesu Kristu nangoMoya kaNkulunkulu wethu.

uqinisekisa ushintsho olubonakalayo kumakholwa aseKorinte ngokusebenzisa igama lesi Grekhi elinamandla eselihunyushwe ngokuthi “kodwa”, futhi elisebenzisa kathathu. Uyagcizelela ukuthi izinto sezishintshile manje kubo. Base bengabantu abahlukile kulabo basekuqaleni.

“*Senahlanzwa, senangcweliswa, senalungisiswa*” – Lamazwi aphephe amaqiniso amakhulu amathathu afezeka ngesikhathi sisindiswa. KuKristu “*sagezwa*” ekungcoleni kwezono zethu. “*Sangcweliswa*” noma sahlukane noma sangcweliswa njengabangcwele ngokupheleleyo. “*Salungisiswa*” noma kwathiwa silungile phambi kukaNkulunkulu, njengokungathi sembethe ukulunga kukaJesu Kristu, isono sethu sasuswa kithi “*njengoba impumalanga iqhelelene netshonalanga*” nokulunga okuhle kukaJesu Kristu kwanikezwa endaweni yaso. Sesibekwe ohlangothini lukaNkukulunkulu kuze kube phakade.

“*Ngegama leNkosi uJesu Kristu nangoMoya kaNkulunkulu wethu*” – Konke esinakho kungenxa yegunya legama likaKristu nangokusebenza

6:12 Konke kuvunyelwe kimi, kepha akusizi konke. Konke kuvunyelwe kimi, kepha mina anginakubuswa lutho.

kukaMoya ngaphakathi kithi.

6:12-20 – Ukudumisa UNkulunkulu emzimbeni yethu

Ngemva kokudingida indaba yokuthi izingxabano kumele zisingathwe kanjani uPawuli ubuyela emumva esihlokweni sokuziphatha okubi asiqale kwisahluko sesi-5.

Ivesi 12 – “*Konke kuvunyelwe kimi*”- lokhu kubonisa inkululeko etholaka kuJesu Kristu. Kungenzeka ukuthi uPawulu uphindaphinda lenkulumo ngoba ezama ukubonakalisa okwakushiwo eKorinte, kodwa-ke abanye base befuna ukusebenzisa lenkululeko yabo njengethuba lokonakala. UPawulu lana ufuna ukunqanda ukusebenza kabi kwalenkululeko. Inkululeko yethu yobuKristu ayizange ihloselwe ukuba ibe yimvume yokwenza noma yikuphi ukungcola ngaphandle kokusizola. Buka ku 10:23.

“*Kepha akusizi konke*” – akuzona zonke izinto ezinenzuzo. Ukusebenzisa inkululeko yethu yobuKristu akuhlezi kuzoba nenzuzo njalo, kithi

6:13 *Ukudla kungokwesisu, nesisu singesokudla; kepha uNkulunkulu uyakuqeda kokubili. Kepha umzimba asiwo owobufebe, ungoweNkosi, neNkosi ingeyomzimba;*
6:14 *kepha uNkulunkulu wayivusa iNkosi, nathi iyakusivusa ngamandla akhe.*

okanye kwabanye. Uma umfowethu ekhubeka ngenxa yesenzo sami engisenze ngenxa yenkululeko enginayo lokho sekuyisano kimi. Buka no 10:32-33. Impilo yobukristu yokuhlonipha uNkulunkulu ngokweqiniso ingukufuna okuqotho “okuhle kuphela” (KwabaseFilipi 1:10).

“*Kepha mina anginakubuswa lutho*” – Nakuba sikhululekile kuKristu, asikhululekile ukuba yizigqila zanoma yiliphi ithonya ngaphandle kwakhe. Ngakho ke sinezimiso ezimbili lapha ezisisiza ekunqumeni ngokunemba kunoma iyiphi inkambo:

- Kungabe iyafaneleka noma iyona engcono kakhulu kunezinye?
- Kungabe iyagqilaza noma ingifaka ngaphansi kwamandla ayo?

Ivesi 13-14 – Kubukeka sengathi uPawulu uqhathanisa izinto lapha, izinto ezingakhathazi kangako (ukudla kwesisu) nezinto ezikhathazayo ngempela (umzimba akuwona owobufebe).

6:15 Anazi yini ukuthi imizimba yenu iyizitho zikaKristu na? Pho, ngithathe izitho zikaKristu, ngizenze izitho zesifebe na? Qha nakanye.

6:16 Kepha anazi yini ukuthi ohlangana nesifebe ungumzimba munye naso na? Ngokuba uthi yena: “Labo ababili bayakuba nyamanye.”

Kubonakala sengathi uPawulu wayelwa nesimo sengqondo phakathi kwamakholwa aseKorinte awayebheka ubufebe njengokwanelisa isidingo senyama, esifana nesomuntu odlayo ukuze asuthise indlala. Iphuzu lakhe ngukuthi ukhona umehluko futhi mukhulu. Nakuba ukudla esikudlayo kungenandaba, ngoba lemizimba iyophela futhi ishintshwe ovukweni, nokho ukunikela ngomzimba wethu ebufebeni kuyindaba ehluke kakhulu, ngenxa yezizathu uPawulu azinikezayo manje. Njengoba sinethemba elikhulu lokuthi imizimba yethu iyovuswa njengeyabanqobi, kungani siyihlazisa futhi siyilulaze ngokuziphatha okubi? Imizimba yethu “ngeyeNkosi, ayisiyo eyobufebe” noma ukusetshenziselwa ukungalungi. Ngakho ke umkhuba wokuziphatha okubi awuhlangene nenkululeko yobukristu. Kungani na?

- Ngoba asikwazi ukuhlanganisa okumsulwa nokungcolile (15-17). Ekuzalweni kwethu kabusha senziwe ingxenye yomzimba kaKristu. UPawulu uzonaba kabanzi ngaleliphuzu kwisahluko se-12. Omunye

nomunye wethu wabekwa kuKristu futhi waphiwa ukwenza umsebenzi othile emzimbeni wakhe, simunye njengamalunga omzimba munye. Nokho lapho umuntu ehlangana nesifebe ngokomzimba esenzweni sokuziphatha okubi uzenza nyamanye naso. UPawulu ucaphuna kwincwadi kaGenesisise 2:24, ekhuluma ngobuhlobo obungokwenyama phakathi kwendoda nomkayo lapho bebonisa ngomzimba ubunye babo enhlizweni nasekuphileni. Uma umkristu ehlangene nesifebe ngokwenyama lokho kusho ukuhlangana kwento engcwele nengcolile. Lokhu nje kungukuhlanganisa izinto ezingahlangani, ngokuba “*kunabudlelwano buni ukukhanya nobumnyama*”. Abukho ubudlelwane obungabakhona ngokoMoya neNkosi ube usazithokozisa ngokwenza okubi.

- Ngoba kuwumyalo kaNkulunkulu ukuthi “sibalekele ubufebe”. Umyalo kaPawulu wokubaleka uyahamba wedlule ekuziphatheni okubi kodwa ufaka konke ngisho nalokhu kungcola okufikela amehlo nasezindlebe zethu. Lomyalo uthatha

6:18 Balekelani ubufebe. Zonke izono azenzayo umuntu zingaphandle komzimba; kepha owenza ubufebe wona owakhe umzimba.

6:19 Kepha anazi yini ukuthi umzimba wenu uyithempeli likaMoya oNgcwele okinina, enimamukele kuNkulunkulu, nokuthi anisibo abenu na?

ngokuthi asinawo amandla okuvele sizibalekele lapho sibhekene nesilingo. Akasitsheli ukuthi sime. Umyalo ucacile, uthi baleka futhi ubaleke ngokushesha! Ungavumi ukuhlala ngaphansi kwesilingo noma ngabe umzuzwana nje. Buka ukubaleka kukaJosefa ngokwethembeka (UGenesise 39).

- Ngoba ubufebe buyisono kumzimba womuntu (Ivesi.18). Kunento ehlukile kwisono sokuziphatha okubi (ubufebe) kunezinye izono. Kukhona ukulimaza nehlazo okuhambisana nakho, ikakhulukazi kulowo ohilelekile. Uma ubuka incwadi yezaga 6:32-33. Indoda yayihloselwe kuphela ukuhlangana ngokomzimba nowesifazane oyedwa phakathi kobungcwele bomshado. Noma ngabe yini engaphandle kwalokhu ngokucacisa kwebhayibheli kuwukuziphatha okubi Kanye nokulimaza impilo yomuntu siqu.

6:20 Ngokuba nathengwa ngenani elikhulu. Ngakho-ke mbongeni uNkulunkulu emzimbeni wenu.

- Ngoba imizimba yethu yathengwa nguNkulunkulu njengethempeli lakhe (Ivesi 19-20). Imizimba yethu njengamakholwa iyithempeli likaNkulunkulu ngoba uMoya kaNkulunkulu uhlala kithi, kusukela ngosuku sisindiswa. Ngakho-ke asisakwazi ukuziphilela umathanda, imizimba yethu siyisebenzise umathanda. Asisenalungelo ngaphezu kwemizimba yethu. Ngendlela efanayo naleyo esilahla ngayo isilinganiso esithile selungelo lomzimba wethu lapho sishada (7:4), ngokufanayo nathi ngomqondo othile salahlekelwa yilungelo lethu lapho sihlengwa “*ngegazi elinqabileyo likaKristu*” (1 ekaPetru 1:18-19). Ngakho-ke gcina umzimba wakho ngenxa yenkazimulo kaNkulunkulu ngendlela efanayo nethempeli lakhe elaligcinelwe ukusetshenziswa ezinsukwini zokubusa kukaDavide emhlabeni. UPawulu wayengeke akhethe ukusebenzisa igama elithi “ithempeli” ngaphandle kwemicabango yalaba bantu abagijimela ethempelini lika Afrodite. Umehluko ubonakala ngokushesha phakathi

kwendlela engcolile yezwe naleyo kaKristu.
“*Khethani namuhla ukuthi ngubani eniyakumkhonza*”, niyohlala ethempelini labani

Ngamafuphi, kungani kumele “*sibalekele ubufebe*”?

- Ngoba kungumyalelo kaNkulunkulu kimi.
- Ngoba umzimba wami ungoweNkosi.
- Ngoba ubungcwele nokungcola akuhlangani.
- Ngoba ubufebe buyisono phambi kweNkosi nasemzimbeni wami uqobo.
- Ngoba umzimba wami uyithempeli likaNkulunkulu futhi uyigugu.

*“Indoda ayinike umfazi okumfaneleyo;
nomfazi enze njalo endodeni”*

(1 KwabaseKorinte 7:3)

Ikilasi 8 – 1 KwabaseKorinte 7:1-16

Kwisahluko sesi-7 uPawulu manje ngokujwayelekile wayeka okubukhali nezinkinga lapha ebandleni laseKorinte (nakuba wayengakaqedi ngamazwi okusola labo bantu ababekhathazekile) waqala ukubeluleka ngokuphathelene “*nalokho enaloba ngakho*”, okumayelana nemibuzo amakholwa ayeyithumele encwadini kuPawulu. Phakathi kwezinto ezazibakhathaza kwakunemibuzo ephathelene nomshado nesehlukhaniso nokuba ngumuntu ongashadile nokunye. Ngakho-ke njengoba izindaba zokuziphatha nokuhlanzeka zincike kakhulu kwisahluko 5 no 6 uPawulu manje uphendukela emibuzweni yabo yendikimba efanayo.

Manje sekulula ukufika ekungaqondini kahle kule ngxenye, ukufunda emazwini kaPawulu mayelana nombono osebenzayo ngomshado. Kodwa kumele siqonde ukuthi lokhu akukona kuphela uPawulu akubhala ngomshado. Wayenokuningi ayengakusho mayelana nokuzinikela kanye nokuzidela ebudlelwaneni phakathi kwendoda nomkayo. Kodwa ubuhlobo bomzimba Phakathi kwendoda nowesifazane buyisici esibalulekile esilinganisweni somshado. Futhi uma izwi likaNkulunkulu lingabonakali lihambisana kahle nenguqulo yenoveli yothando nokuqomisana pho yini okudingeka

7:1 Maqondana nalokho enaloba ngakho, kuhle kumuntu ukuba angamthinti owesifazane.

ishintshe? Futhi, kumele sikhumbule ukuthi uPawulu ubhala ukuze aphendule imibuzo kule ngxenye, hhayi ukubhekana nendaba yomshado yonke.

7:1-9 – Imigomo Evamile yomshado

Ivesi 1 – “*Kuhle kumuntu ukuba angamthinti owesifazane*” – Ngokuthi “*thinta*” uPawulu akakhulumi ngokugona umama wakho. Lapha ukhuluma ngobuhlobo bobulili bendoda nowesifazane emshadweni. Isiqinisekiso sikaPawulu singukuthi kuhle ukuba indoda ihlale ingashadile, ngaphandle kwesidingo sokusondelana nomfazi. Ngakho uPawulu uqala ingxoxo yakhe lapha evikela ubumpohlo, noma ukungashadi nokuhlala umsulwa kulesosimo. Njengomthetho uzokweluleka ngomshado, nokho zisuka nje uzolibeka ngembaba elokuthi umshado awuyona impoqo. Ukungashadi akusona isimanga, kodwa kuyisimo esihloniphekile futhi esithandeka kakhulu (lokhu uPawulu uzokuchaza kabanzi engxenyeni yokugcina yalesi sahluko). Alukho uhlobo olukhethekile, noma ukubukwa, noma uhlobo lwesikhundla okumele

7:2 *Kepha ngenxa yobufebe akube yilowo nalowo abe nowakhe umfazi, nalowo wesifazane abe neyakhe indoda.*

ulifise noma olutholayo uma ushada. Cishe singaphetha ngokuthi abantu baseKorinte babenemibono efanayo ngokuphathelene nomshado eyenziwa abantu ezweni lanamuhla, kusukela kulabo ababheka umshado njengohlobo oluthile lobubi kuye kulabo ababheka ukuhlala ungashadile njengento exakayo futhi umshado uyisibopho.

Ivesi 2 – “*Kepha ngenxa yobufebe*” – Manje uPawulu uphendukela kwenye yezinjongo zomshado, ukuze anikeze indlela efanele nefanelekile yokuphuma kwesifiso sobulili, ngoba uNkulunkulu wenza iningi lethu laba nesidingo salokhu. Ukube abesilisa nabesifazane bengafisi ngokwemvelo omunye nomunye futhi bafise ukusondelana ngokobulili nomunye komunye, akekho obengashada futhi abe nabantwana. Ngakho uNkulunkulu wethu wasenza saba nalokho kukhanga okungokwemvelo, ukukhanga okunamandla eqinisweni okungaholela kalula ebuhlotsheni obungcolile. Lokhu akukhona ukukhanga okubi ngokwako, kodwa kuyintando kaNkulunkulu. Eqinisweni kwasekuqaleni kwakunguNkulunkulu owathi “*akukuhle ukuba umuntu ahlale yedwa*” (Ugenesiseen. 2:18). Kusukela

kwasekuqaleni uNkulunkulu wamisa umshado njengomthetho-sisekelo ongcwele ngokohlelo lwakhe. Futhi kusukela ekuqaleni kwenkonzo kaKristu yasemhlabeni, ngisho “ukuqala kwezimangaliso” Zakhe, waphendula amanzi aba yiwayini emshadweni waseKhana (NgokukaJohane 2), waphinde wabeka isibusiso sakhe emshadweni. Kwakungumthetho futhi kuwumthetho omuhle ukuthi owesilisa nowesifazane bahlanganiswe emshadweni. Futhi umphostoli kaNkulunkulu manje uveza ngokucacile ukulungiselela umshado, Phakathi kwezinye izinto eziningi, njengesivikelo ekungcoleni kokuziphatha. Ukungazimiseli ngokushada ngenxa yokuzinikela okungokwenkolo akuphambani nentando kaNkulunkulu nje kuphela, kodwa eqinisweni “*kuyizimfundiso zamadimoni*” (1 KuThimothewu 4:1-3).

Ungaphuthelwa okusobala lapha. UPawulu wathi “*Yilowo nalowo abe nowakhe umfazi, nalowo wesifazane abe neyakhe indoda.*” Imigomo icacile, akunjalo? Ukhuluma ngendoda enowesifazane, hhayi indoda enendoda noma owesifazane nowesifazane. Futhi imigomo isebunyeneni. Ukhuluma ngowesilisa oyedwa nowesifazane oyedwa. Ubungqingili, isithembu kanye nokuziphatha okuxekethile kuthola isiphetho sakho esifanele evangelini.

7:3 *Indoda ayinike umfazi okumfaneleyo; nomfazi enze njalo endodeni.*

Okuseceleni

Okunye kokuthathu okumele i-elda libe yikho ebandleni ngokwencwadi yokuqala kaThimothewu 3 ngukuba “*abe yindoda emfazi munye*” (Ivesi.3). Ngaphandle kwalokho kusobala ukuthi kumenza angabi naye. Lokhu kukhomba ukuthi umfundisi kumele aganwe kanye kuphela. Lokhu kuyamenqabela ukuthi athathe isithembu, futhi mhlawumbe nesehlukano nokuphinda ashade. Kodwa kungase futhi mhlawumbe kusikisele ukuthi umfundisi kufanele abe indoda eshadile, ngenxa yezizathu ezifanayo uPawulu azinikezayo kulo mingo.

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Ivesi 3 – “*Indoda ayinike umfazi okumfaneleyo*” – Hhayi udlame olufanele, kodwa “umusa”. Igama ngokwezwi nezwi lisho “intando enhle” noma “umusa”. Kodwa embhalweni lapha yi-euphemism, indlela elula yokubhekisela ekusondeleni ngokomzimba kowesilisa nowesifazane emshadweni. UPawulu ubonisa ukuthi ukuhileleka okunjalo “kwenyama-nye” komunye nomunye “kufanele”

7:4 *Umfazi kanamandla phezu kowakhe umzimba, kodwa yindoda enawo; kanjalo nayo indoda ayinamandla phezu kowayo umzimba, kodwa ngumfazi onawo.*

noma kuwumthwalo wabaganene omunye komunye. Futhi iNkosi ayenzi nje iziphakamiso lapha. Ukuhumusha kwalokhu “umusa okufanele” emshadweni kubhalwe njengomyalo. “Khuthala ngasohlangothini oluseduze lomshado wakho!” Ngoba futhi, umshado wakho unikeza isidingo salokhu endodeni nasesifazaneni. Owesifazane udinga ukuthola lokho owesifazane akufunayo emshadweni, futhi indoda kumele itholele umkayo lokho akudingayo. Qaphela ukuthi uPawulu uyaqikelela ukuba akhulume ngokuqondile kuye owesilisa nowesifazane. Umshado ofanele awukona nje ukuhlangabeza izidingo ezingokwenyama zendoda kuphela, kodwa bobabili abalingani bajabulela ukuhlangabeza izidingo zomunye. Izinkinga eziningi zomshado ziqala ngokunganaki noma zibangele ukunganakwa kwakho. Buka nencwadi yezaga 5:15-21 ukuze uthole imiyalo efanayo mayelana nokusondelana ngokomzimba. Lapho uNkulunkulu ayaleza khona indoda ngomkayo, ukuba “*amabele akhe akusuthise ngaso sonke isikhathi*”. Iphuzu lingukuthi umfazi womuntu kufanele abe yintokozo yakhe, kunanoma iyiphi enye

*7:5 Ningagodlalani, kuphela kube ngokwesikhathi
ngokuvumelana ukuba nithole ithuba lokukhuleka,
nibuye nibe ndawonye, ukuze uSathane anganiyengi
ngokungazibambi kwenu.*

imizimba etholakalayo laphaya. Kodwa umyalo futhi ungowomfazi, ukuba abonise injabulo engokwenyama ngomyeni wakhe.

Ivesi 4 – Ukunikezelana kwethu ngokufanayo kwenzeka emshadweni, okuhlanganisa ngisho nemizimba yethu yenyama. Unengxenye ethakaselayo emzimbeni wakhe manje, futhi unengxenye kowakhe. Akanalo ilungelo lokumnqabela lokho anamasheya kukho, futhi akanalo ilungelo lokumnqabela lokho anakho. Futhi akekho umlingani onelungelo lokunikeza umuntu wangaphandle lokho okungokwengxenye yomlingani wakhe womshado. Emshadweni kukhona ukuncika phakathi kwalaba bobabili. Uma owesilisa nowesifazane bengazwani ububele bobudlelwane babo bomzimba ngokuvamile yinto yokuqala abanqabelana yona. Kodwa asinayo ngokufanelekile le nketho kusukela ngesikhathi sishada. Ngakho-ke asikhululekile ngempela ukuhlala singaboni ngaso linye, sivale umnyango wokufinyelela komunye nomunye.

Ivesi 5 – “*Ningagodlalani*” – Futhi lokhu kulotshiwe njengomyalo ngesiGrekhi. Ukuncisha noma ukugodlela omunye okungekona okwethu ukuba sikugodle kuwuhlobo oluthile lokweba. Ungabanqabeli okungokwabo.

"Kuphela kube ngokwesikhathi ngokuvumelana" – Umyeni akanalo ilungelo lokuzisusa kumkakhe isikhathi eside. Umfazi akanalo ilungelo lokuzikhipha kumyeni wakhe isikhathi eside. Kungukucela inhlekelele. Kungukushaya indiva isizathu esisodwa esibaluleke kakhulu sokuthi kungani beshadile, esivelele kakhulu lapha. Kuphela uma kukhona isivumelwano phakathi kwabo ngale ndaba, futhi ngenxa yesizathu esithile esifanelekayo njengokufisa ukunqaba ubumnandi basemhlabeni ukuze bazinikele esikhathini sokuthandaza. Ukuthi uPawulu unikeza isibonelo sezizathu ezifanele, noma ngabe uphakamisa isizathu esingokomoya kuphela njengesizathu esifanele akucacile. Iphuzu lingukuthi akufanele sikhululeke futhi sibe lula ngokuhlukana isikhathi eside kwabaganene ngenxa yezingazi ezihilelekile.

"Nibuye nibe ndawonye" – Kubalulekile ukuthi babuyele ekuzibandakanyeni okuseduze ukuze omubi anganikezwa ithuba lokusebenzisa ubuthakathaka babo. Igama elithi “ukungajwayeli”

liyigama elisetshenziswa namuhla kancane ngokulahlekelwa ukulawulwa kwesinye. Kodwa umqondo lapha ungowokuntula ukuzithiba, futhi ubhekisela kulabo abahlulekayo noma abangahluleka ukungashadi, okwaba nengxenye ekufuneni kwabo umshado kwasekuqaleni (Ivesi. 2)

Ivesi 6 – “*Lokhu ngikusho ngemvume, angikusho ngomyalo*” – UPawulu akasho lapha ukuthi iNkosi yamvumela ukuba asho lamazwi kodwa ayizange imyale ngempela ukuba akhulume kanjalo, njengokungathi imicabango enikezwe lapha yayiwuhlobo oluthile lwesambulo sesibili. UPawulu manje ubuyela esitatimendeni sakhe sokuqala sesimo esihloniphekile sokungashadi (Ivesi 1). Wayengeke athi amazwi akhe ngomshado makathathwe njengomyalo wokushada. Ukhuluma kakhulu ngendlela yemvume noma imvume yokufuna umshado ngenxa yeqiniso lokuthi abaningi abakwazi ukuhlala bengashadile ukuze bezophepha. UNkulunkulu akayaleli indoda ukuba ishade ngaphezu kokuba eyala noma iyiphi indoda ukuba ingashadi. Imiyalo enjalo ivela kuphela ekusonteni iqiniso eliphendukezelwe lomuntu.

7:7 Nokho ngingathanda ukuba abantu bonke babe njengami; kepha yilowo nalowo unesakhe isiphiwo somusa esivela kuNkulunkulu, omunye kanje, omunye kanje.

Ivesi 7 – “*Nokho ngingathanda ukuba abantu bonke babe njengami*” – Ngokusobala uPawulu wayengashadile ngaleso sikhathi. Qhathanisa ukusikisela okufanayo ku-9:5. Irekhodi lakhe lomshado asilazi, kungenandaba ukuthi akakaze ashade noma wake washada futhi noma ngandlelathile washonelwa umkakhe.

UPawulu usikisela ukuthi ukungashadi “akulungile endodeni” kuphela kodwa kuyindlela encono kakhulu ukuba njalo. Nokho futhi, “yilowo nalowo unesiphiwo sakhe esifanele esivela kuNkulunkulu.” UPawulu wayengahlala engashadile ngoba wayengahlala enjalo, ngaphandle kokudinga lokho okulungiselelwa umshado. Uyayibona yini inkomba lapha ukuthi kuyindaba yesiphiwo sikaNkulunkulu kuzo zombili izinhlangothi, ukudinga umlingani noma cha? Iphuzu likaPawulu lingukuthi indoda kumelwe yenze lokho okumelwe kwenziwe yindoda. Kodwa ungavumeli isiko lakho noma lokho okulindele emndenini noma ubuwula obunjalo buphoqe ukuba ushade lapho ungakudingi noma ungathandi ukushada. Inkambo encono kakhulu

7:8 *Kepha ngithi kwabangaganiwe nakubafelokazi:
Kuhle kubona, uma behlala benjengami.*
7:9 *Kepha uma bengenakuzibamba, mabaganane,
ngokuba kuhle ukuganana kunokusha.*

iwukuba uhlale njengoba unjalo, uma unesiphiwo. Kodwa uma uqaphela ukuthi ukulawula kuyantuleka endaweni yesifiso sobulili, qonda-ke lokhu njengobizo lukaNkulunkulu lokufuna umshado, futhi umcele isiqondiso sakhe kanye nokuhlinzekela mayelana nalokhu.

Ivesi 8-9 – Lokhu manje yinkulumo efingqiwe yamazwi kaPawulu "*kwabangaganiwe nakubafelokazi*", kulabo abangashadile okwamanje. Amazwi akhe aqondile lapha. UPawulu akafaki labo abehlukanisile, kodwa kuphela labo abangakaze bashade noma abashonelwe ngababeganene nabo.

"*Kuhle kubona*" ukuhlala bengashadile (isitatimende esihambisana nendima 1). Kodwa uma bengakwazi ukuhlala benjalo ngenxa yezizathu ezixoxiwe, khona-ke bahlakaniphile ukubheka eNkosini ukuze bathole impendulo Yayo. Isihumusho se (KJV) siphinda sikhulume ngokuzithiba. "Ukuvutha" kubhekisela enhliziyweni ehlala ivutha isifiso sobulili obunye. Okuningi kokuvutha okunjalo kuhlobene nalokho esikhetha ukucabanga ngakho,

7:10 Kepha abaganeneyo ngiyabayala, kungemina kodwa yiNkosi, ukuthi umfazi kangahlukani nendoda;

ukukubuka, ukufunda, njll. Sihlakaniphile ukuthi singasikhuthazi ngokungalungile lesi sifiso semvelo phambi kweNkosi silwele ngobuqotho ukuletha "*namacebo onke siwathumbela ukumlalela uKristu*" sizowanciphisa kakhulu amandla enkanuko.

Ngakho iNkosi ngomphostoli wayo ayilokothi ibonise ukuthi umshado ulungile noma awulungile. Akalokothi asikisele umshado noma ukungashadi njengesimo sezinga lesibili. Kumane kuyindaba yesiphiwo somuntu ngamunye njengoba enikezwe nguNkulunkulu wethu. Futhi umshado, ngokusondelana okunikezayo, ngempela uyimpendulo esebenzayo phambi kukaNkulunkulu nabantu. Futhi KumaHeberu 13:4 "*Umshado mawuhlonishwe ezintweni zonke, nombhede ungabi nasisihla.*"

7:10-16 – umyalelo Kwabashadile

Vs. 10 – "*Kepha abaganeneyo ngiyabayala*" – uPawulu manje uphendukela kwabashadile, ebanikeza iziyalezo ezivamile bobabili, ephinda lokho uJesu ayekushilo njengoba kulotshwe emavangelini

7:11 – kepha uma eke wahlukana nayo, kahlale engaganile, kumbe abuyisane nendoda yakhe – nendoda ingamlahli umkayo.

futhi edlulela ngale kwalokho iNkosi manje eyakunikeza ngoPawulu.

“*Kungemina kodwa yiNkosi*” – UPawulu uqala ngenkulumo elula yalokho uJesu akusho. Amazwi akhe mafushane futhi aqondile, enikeza umthetho ovamile walabo abashadile.

“*Umfazi kangahlukani nendoda*” – Ngokwezwi nezwi “umfazi endodeni ukuba angahlukaniswa”. Icacile futhi ilula. Nokho eqaphela ukuthi asiphili ezweni elilula nokuthi ukwehlukana kungase kwenzeke, uPawulu uqhubekisela phambili lokho.

Vs. 11 – “*Kepha uma eke wahlukana nayo, kahlale engaganile, kumbe abuyisane nendoda yakhe*” – Lena imiyalo. Uma ukwehlukana kufanele kwenzeke kukhona okubili kuphela abangakhetha kukho labo abahlukene;

- Hlala esimweni ungashadile.
- Buyisana nomlingani wakho.

"Kodwa...kodwa...kodwa" invamisa iqala ukuvuka

khona manje; "Kodwa kuthiwani ngaleli elinye ivesi? Kodwa kuthiwani ngaleso siqephu? Kodwa kuthiwani ngalokho okwenziwa yibo bonke abanye futhi beluleka?" kodwa, ake silalele lokho uNkulunkulu akushoyo okwesikhashana, akunjalo? Umthetho uthi *akukho ukwehlukana*, uma singabajabulisa uNkulunkulu. Futhi uma kwenzekile ukwehlukana, kungakhathali ukuthi yini imbangela, umthetho uthi awusekho umshado futhi, noma ukubuyisana nomngane womunye umshado owehlukanisile.

"*Nendoda ingamlahli umkayo*" – Futhi kungumthetho ofanayo – akukho ukhlukana! Sicela ubeke eceleni izizathu futhi ulalele nje. Uqinisile, angazi ukuthi i- "*owawushade naye*" wayenjani nokuthi wakuphatha kabi kanjani. Kodwa uthini *uNkulunkulu* ngempela? Lowo ngumbuzo ophambi kwethu njengamanje. Lapho eqhathanisa ukulandisa kwevangeli uJesu wathi;

- "*Yilowo nalowo olahla umkakhe, aganwe ngomunye, uyaphinga kuye. Futhi uma owesifazane elahla indoda yakhe, agane enye, uyaphinga*" (Mak 10:11).
- "*Yilowo nalowo olahla umkakhe, aganwe ngomunye, uyaphinga, nalowo oshada nowaliweyo yindoda yakhe uyaphinga*" (Luka

16:12).

Kunoma yimuphi umlingani ohilelekile, lowo ohlukanisayo futhi ashade nomunye uyaphinga. Ngokusobala uNkulunkulu akabheki isehlukaniso sabo njengesivumelekile. Nalapha futhi, umthetho uthi *akukho ukwehlukana*. Futhi uma kwenzeka ukwahlukana, *uhlala ungashadile noma ubuyisane nomlingani wakho*.

Manje abaningi babambebele ngokugoqa okumhlophe “esigatshaneni esihlukile” sikaMathewu 5:32 & 19:9 – “ngaphandle kokuphinga”. Kodwa kunemibuzo eminingi ephakamayo mayelana nalesi sitatimende “sokufaneleka”. Kungani litholakala kuMathewu kuphela? UJesu wayebhekisela kuphi emongweni wamaJuda wevangeli likaMathewu? Futhi uma sifika ezincwadini zeTestamente Elisha, izincwadi zezimfundiso lapho ukuphila kukaKristu nokulandisa kwevangeli kuhunyushelwa esontweni, sikuphi lesi sigatshana esihlukile esingavamile? Uma kwenzeka kwaba khona indawo lapho lesi sigaba somthetho sasingase siqinisekiswe futhi size sichazwe khona lapha encwadini yokuqala kwabaseKorinte 7:10-11, ikakhulukazi lapho uPawulu ethi lapha uzwakalisa lokho iNkosi eyayala ngakho. Kodwa lutho ngisho nakancane! Futhi

iphakamisa incazelo ethile ehlukile kuleso sigatshana somthetho, kunomnyango ovulekile wesehlukaniso nokushada kabusha njengoba abaningi bekhetha ukusifunda. Buka uvesi 39 lapho umuntu “*ekhululekile ukuba ashade*” nomunye kuphela lapho lona ebeshade naye efa. Buka nencwadi yabaseRoma 7:1-3, lapho uPawulu eqinisekisa khona ukuthi ukuphela kwendlela owesifazane angashada ngayo nomunye futhi angabi yisiphingi kulapho umyeni wakhe efa. Abafelwa nabafelokazi bakhululekile ukuba baphinde bashade, njengoba kusikiselwa kuvesi 8. Angazi ukuthi ngenzenjani ngaleso "sigatshana esihlukile", kodwa kuyamangaza ukuthi uPawulu akenzi *lutho* ngaso, sengathi asikhulumi nathi. Umthetho ulapha njengoba kushiwo.

Manje ingabe izimiso zomshado ezivezwe kulamavesi zisebenza kubantu abakholwayo kuphela? Bekungeke yini kubonakale sengathi izimiso ezifanayo zingasebenza kwabangakholwa na? Ingabe ukuhleleka kokubakhona kwesehlukaniso kuwela kuphi nensindiso yomuntu, ngempela singenza umehluko eziqondisweni ezinikezwe lapha na? Sonke isono esenziwa ngaphambi kokusindiswa kufanele silethe impendulo yokuphenduka phambi kweNkosi futhi kufanele silungiswe ngokusemandleni ethu.

*7:12 Kepha kwabanye kusho mina, akusho iNkosi,
ukuthi uma umzalwane enomfazi ongakholwayo,
yena-ke evuma ukuhlala naye, angamlahli;
7:13 nomfazi, uma enendoda engakholwayo, yona-ke
ivuma ukuhlala naye, angayishiyi indoda.*

Ivesi 12-13 – "*Kepha kwabanye kusho mina, akusho iNkosi*" – UPawulu manje uphendukela esimweni esithile semishado exubile, lapho kusindiswa oyedwa kuphela wabashadile. Uchitha isikhathi esiningi kule ndaba (kumavesi 12-16), ephakamisa indaba eyayibakhathaza kakhulu. Kulokhu kuphawula wayekhuluma ngalolu daba futhi "*akusho iNkosi*", futhi uPawulu wayengasikiseli ukuthi wayekhuluma okungaphandle kokuphefumulelwe. Wayemane esho ukuthi manje usedlulela esicini uJesu ayengakhulumanga ngaso ngokukhethekile. UJesu wayekhuluma nje kuphela ngendaba yesehlukaniso somshado nokushada kabusha.

Imishwana emibili esekupheleni kukavesi 12 & 13, "*makangamlahli*" kanye nokuthi "*makangamshiyi*" yomibili iyimiyalo (empeleni igama lesiGrecki elifana ncamashi ngemuva kwemishwana yomibili, isenzo esifanayo nalesi esisekupheleni kukavesi 11). Nalapha umthetho uthi akukho ukwehlukana. Ngenxa yokuthi umshado uxubile, phakathi

7:14 Ngokuba indoda engakholwayo ingcwelisiwe ngomfazi, nomfazi ongakholwayo ungcwelisiwe ngomzalwane. Uma kungenjalo, abantwana benu ngabe bangcolile; kepha kalokhu bangcwele.

kosindisiwe nongasindisiwe, lokhu akudingi ukuthi umshado uphele, futhi akunikezi inkululeko kulowo osindisiwe ukuba ashiye ongasindisiwe futhi ashade nekholwa. Akukho ukungcoliswa kwabasindisiwe ngokuhlangana kwabo nabangasindisiwe njengoba mhlawumbe abanye babecabanga. Isinqumo sokuhlala ndawonye sishiywe neqembu elingasindisiwe. Uma bejabule ungalinge uzixake ngakho.

Kodwa-ke, umyalo kaPawulu lapha awukuvumeli ukuba ikholwa lingene emshadweni nongakholwa, ngoba lokhu bekuyohlenganisa ijoka elingalingani uPawulu axwayisa ngalo kwincwadi yesibili KwabaseKorinte 6:14.

Ivesi 14 – “*Ngokuba indoda engakholwayo ingcwelisiwe ngomfazi*” – Leli vesi liyathakazelisa njengoba linzima, liyanyakazisa ngenxa yalokho zonke izinhlobo zezincazelo ezithokozisayo. Ezinye izinto zicacile. Ukuvula "*ngoba*" kukhombisa isizathu sokuthi kungani ikholwa kungafanele lishiye umshado oxubile. “*Ukungcweliswa*” kusho

7:15 Kepha uma ongakholwayo ehlukana nomkakhe, makahlukane naye; umzalwane noma umzalwanekazi kaboshiwe kokunjalo. Kepha uNkulunkulu unibizile nibe nokuthula.

ukuhlukaniswa noma ukwenziwa ngcwele. Imvelo yalokhu kuhlanzwa kumuntu ongasindisiwe ekhaya ayicacile, kuphela ukuthi oshade naye ongasindisiwe kanye nabantwana babekwa ngaphansi kokuhlanzwa okuthile kube ngokungcweliswa, isilinganiso esithile sokuhlanzwa, ngokubakhona kwalowo okholwa kuKristu. Kuvesi 16 siyaqonda ukuthi lomphumela wokungcwelisa awubhekiseli ekusindisweni noma ekuzalweni kabusha. Ithestamente elisha yonke indawo liyaqinisekisa ukuthi wonke umuntu kufanele azenzele esakhe isinqumo sokukholelwa kuJesu ukuze asindiswe. Kodwa okuhlangenwe nakho kukaLidiya nomphathi wejele eFilipi kusikisela ukuthi lapho umuntu esindisiwe kunamathemba ancono kakhulu okusindiswa kwawo wonke umndeni (Izenzo 16:15, 33). Kungenzeka babekhona abanye eKorinte ababecabanga ukuthi ikholwa lalingcoliseka ngandlela-thile emshadweni oxubile. Kodwa uPawulu uyaqinisekisa ukuthi kwakungenye indlela, ukuthi empeleni kwakukhona ithonya elihle kwabangasindisiwe kunokuba nomthelela omubi kwabasindisiwe emishadweni enjalo.

7:16 *Ngokuba wena mfazi, wazi ngani ukuthi ungeyisindise indoda yakho? Nawe ndoda, wazi ngani ukuthi ungemsindise umkakho na?*

Ivesi 15 – “*Kepha uma ongakholwayo ehlukana nomkakhe, makahlukane naye*” – Futhi, njengakuvesi 12-13, isinqumo sokuthi uyahlala yini kufanele sihlale kongakholwayo. Ikhohla “*alikhongaphansi kobugqila*” noma aliphokelekile ukwenza izimfuno ezimweni ezinjalo. Asibophekele ukuba silondolozwe umshado wethu. Lowo ngumsebenzi kaNkulunkulu. Singashiya ngisho “*nenhlekelele*” enjalo njengoba umshado ongafunwa ungonakalisa kuphela ukuthula ikhohla elibizelwa kukho, futhi okufanele lihlale likubonisa empilweni yalo. Noma ngabe lokhu kusho ukuthini ngeke kube ngumnyango ovulekile wokushada kabusha, ngoba umthetho usushiwo kakade.

Ivesi 16 – “*Ukuthi ungeyisindise*” – Ngisho ekwamukeleni ukuhamba komunye ngomoya wokuthula kukhona ubufakazi kwabangasindiwe.

Kanjalo sithola izinhloso ezintathu ezinkulu emshadweni kwabasindiwe;

- Ukuletha ukungcwelisa ekhaya kubo bonke abathintekayo (ivesi 14).

- Ukugcina ukuthula kweNkosi, ngisho nasekulahlekelweni okukhulu (ivesi 15).
- Ukufuna insindiso yabangasindisiwe (vs. 16). Qhathanisa neyoku-1 Pet. 3:1.

*“Akube yiloyo naloyo ahlale
obizweni abizelwe kulo”*

(1 KwabaseKorinte 7:20)

Ikilasi 9 – 1 KwabaseKorinte 7:17-40

*7:17 Kuphela nje ukuba yilowo nalowo ahambe
njengokuba iNkosi imabele, kube yilowo njengokuba
uNkulunkulu embizile. Ngiyala kanjalo emabandleni
onke.*

7:17-24 – Umyalelo wokwaneliseka

Ngaphambili uPawulu ukhulume ngokukhetha okuncono kwalabo abazinqumele ukungashadi uma benesiphiwo sokuhlala kanjalo ngaphandle kokuhlushwa yisilingo esikhulu (Ivesi 7-9). Waphinde futhi wakhuthaza abesilisa nabesifazane abasindisiwe ukuthi bahlale emshadweni yabo noma abantu abashade nabo bengasindisiwe uma isimo sivuma. Kulegxye emaphakathi yesahluko 7 uPawulu welula umcabango wakhe ngomgomo ojwayelekile wokwaneliseka.

Ivesi 17 – “*Yilowo njengokuba uNkulunkulu embizile*” – Noma ngabe yisiphi isabelo inkosi ekwabele sona empilweni, yaneliswa ukuhlala kuso. Kunephuzu elibalulekile kulelivesi, ukuthi nguNkulunkulu obhekene nakho konke ukwabiwa kwakho konke esinakho. Lokhu kuwukuphindaphindwa kwesahluko 4:7.

*7:18 Ukhona obizwe esokile na? Kangabi njengongasokile.
Ukhona obizwe engasokile na? Kangasoki.*

“Ngiyala kanjalo emabandleni onke” – Ngegunya lobuphostoli kaNkulunkulu, uPawulu udlulisa umyalelo wokwaneliseka kubo bonke abakholwayo. UPawulu wakhuluma ngezwi lomyalo kaningi (izikhathi eziyisi 7) kulesigaba:

- Vs 17 – *“ahambe”*
- Vs 18 – *“Kangabi njengongasokile”*
- Vs 18 – *“Kangasoki”*
- Vs 20 – *“Yilowo nalowo ahlale”*
- Vs 21 – *“Ungakhathazeki ngalokho”*
- Vs 23 – *“Ningabi yizigqila zabantu”*
- Vs 24 – *“Yilowo nalowo ahlale noNkulunkulu kulokho abizwe ekukho”*

Konke lokhu kubhalwe njengemiyalo ngesiGrekhi ngaphambi kokuthi kulethwe esingisini, nasesizulwini.

Ivesi 18 – *“Ukhona obizwe esokile na?”* – Lenkulumo ephathelene nokusoka isetshenziswa njengomfanekiso wesimo sokwaneliseka. Ukuthi

7:19 *Ukusoka akulutho, nokungasoki akulutho, kuphela ukugcina imiyalo kaNkulunkulu.*

“ubizwe” kubhekiswe enkathini uzwa ubizo lwensindiso kaNkulunkulu futhi ukholelwa kuKristu. Kungabe umuntu wangena ekusindisweni kuKristu njengomuntu osokiwe? Uma kunjalo, angifuni wenze ushintsho ngalokho.

“Kangabi njengongasokile” – angicabangi ukuthi ngiyafisa ukwazi ukuthi lokhu kubukeka kanjani! Kodwa ngokusobala kungabandakanya inqubo yokuhlinzwa uma kuwukuthi ubhekise kwinqubo yangempela.

Ivesi 19 – *“Ukusoka ... nokungasoki akulutho”* – Konke lokhu akunamsebenzi walutho kuKristu, kungukuguquka kusuka kwisivumelwano esidala kuyiwa kwesisha.

Endabeni kaThimothewu, uPawulu wamsoka lapho engena enkonzweni njengobufakazi kumaJuda ngenxa kanina kaThimothewu ongumJuda (izenzo 16:3). Kwakungewona umsebenzi ongowenkolo kodwa kwakuyinkambo engcono kakhulu kulowo mongo uma kucatshangelwa labo uThimothewu ayezobakhonza. Uma ubheka nakuThithu uzobona

7:20 *Akube yilowo nalowo ahlale kulokho kubizwa abizwe ekukho.*

7:21 *Ubizwe uyisigqila na? Ungakhathazeki ngalokho. Kepha uma kwenzeka ukuba ukhululwe, kukhethe lokho.*

ukuthi yena “akaphoqwanga ukuba asokwe” (KwabaseGalathiya 2:3).

“*Kuphela ukugcina imiyalo kaNkulunkulu*” – Lokhu futhi kungenye yezimpawu ezikhombisa ukushitsha ezindleleni zakudala. Lapho ukusokwa kwakuyingxanye yezindlela abantu bakaNkulunkulu ababekhombisa ngayo ukuthi bayamlalela/bayamthobela, kodwa manje “*ayiselutho*”. Manje uJesu usesinikeze umyalelo omusha, othi “*thanda omunye, njengalokhu ngikuthandile, thanda omunye*”. Umyalelo wethu kulesi sikhathi samanje ungowokuthanda uNkulunkulu ngakho konke nokuthanda abanye ngendlela abesinganakekela ngayo izidingo zethu. Izimpawu “zokukholwa” aziselutho manje, osekubaluleke kunakho konke ukwenza lemyalelo emibili emikhulu kaNkulunkulu.

Ivesi 20 – “*Akube yilowo nalowo ahlale kulokho kubizwa abizwe kukho*” – empeleni kuphindaphindwa u vesi 7 lapha. “*Ubizo*” lapha

lubhekiswe esimweni noma emsebenzini umuntu asuke ebizelwe kuwo uma esephendukele kuKristu.

Ivesi 21 – *“Ubizwe uyisigqila na?”* – UPawulu uyaqhubeka ubonisa iphuzu lakhe, usephendukela endabeni yomsebenzi. Igama lesiGrekhi elisetshenziswe lapha lithi doulos, lijwayele ukusetshenziswa uma kukhulunywa ngesigqila esiqashiwe. Isibonelo sokuqala sikaPawulu siveza ukwahluka kwezenkolo ngaleziya zinsuku, phakathi kwamaJuda nabezizwe. Lesi sibonelo sesibili siveza ukwahluka kwezenhlalakahle kulesiya sikhathi, phakathi kwezigqila nabaziphethe. Ngalendlela uPawulu uveza isimo somphakathi wonkana, abakhholwayo nabangakhholwayo.

“Ungakhathazeki?” – Ungakuvumeli nje kube ukukhathazeka noma ngabe ukusiphi isimo njengamanje, noma ngabe usokile noma ungongasokile, noma inkosi noma isigqila, oshadile noma ongashadile. Konke ukuhlukana kwezenhlalo emhlabeni kuya ngokuya kushabalala kulabo abasendleleni eya enkazimulweni. Futhi ngaphandle kwalokho, thina esesikholwa iNkosi yethu uJesu Kristu sibelwe ukuthuleni (Ivesi 15). Akufanele nanini silindele ushintsho esimweni sethu. Kumele singabi nandaba saneliseke ngesimo sethu samanje. Kungukuzikhethela esikwenzayo.

Ngakho-ke isimiso esivamile siwukuba nje uhlale ulungile lapho uKristu akuthola khona, ngaphandle kokukhathazeka, ngaphandle uma iNkosi ikwenza kucace ukuthi uguquko luyadingeka.

“uma kwenzeka ukuba ukhululwe, kukhethe lokho” – Uma ithuba lokukhululeka ebugqilini linikezwa wena, ungaliyeki. Kodwa sebenzisa inkululeko yakho ukukhonza iNkosi. Umyalelo ofanayo siwusebenzisa kuzo zonke izimo zokuphila esizithola kuzo. Sibizelwe ukuba *“siyisebenzise”* kunoma yini *“uNkulunkulu asabele”* yona. Ake kube khona kuwe ukulangazelela ukusebenzisa esakho samanje eNkosini, kunokhathazekela ukuthi iNkosi isishitshe. Philelani uKristu ngokungashadi kwenu njengasebugqilini benu. Ngenjabulo sebenzisa isimo sakho ukuze uzuze izigqila okanye nazo, futhi ube ngubufakazi bobukristu eNkosini yakho. Ngendlela efanayo uPawulu akazange afune inkululeko yakhe lapho eboshwa ngokungafanele iminyaka emine ngama Roma. Kunalokho wasebenzisa ukuboshwa kwakhe *“ngenxa yokuqhubekisela phambili ivangeli, ukuze izibopho zami kuKristu zibonakaliswe esigodlweni sonke nakuzo zonke ezinye izindawo”*. Ngakho-ke wasebenzisa isigodlo sakhe ukuze aqhubeke ashumayele (KwabaseFilipi 1:12-13). Ukuthi lendoda yayithunjwe nguKristu kwaziwa yibo bonke eyayiboshwe nabo, nokuthi yayisiboshwe

*7:22 Ngokuba owabizelwa eNkosini eyisigqila
ungokhululekile weNkosi; ngokunjalo nowabizwa
ekhululekile uyisigqila sikaKristu.
7:23 Nithengiwe ngenani elikhulu; ningabi yizigqila
zabantu.*

ngenxa yokuma kwayo kuKristu. Ngakho nawe, thatha isinqumo sokuthi uhlale futhi usebenzise amathuba azivezayo.

Ivesi 22-23 – Osindiswe eyisigqila usethole inkululeko yangempela kuKristu, futhi osindiswe njengomuntu okhululekile empeleni wathengwa ebugqilini besono Kanye nenkonzo kaSathane “*ngegazi eliyigugu likaKristu ukuze abe inceku yeNkosi*”.

“*Ningabi yizizgqila zabantu*” – Kungathaliseki ukuthi isimo sakho sangaphandle sinjani, ungazivumeli ukuba ugqilazwe yizimo zengqondo ezikhona kanye nemizwa engemihle, yokwesaba laba abaseduze nawe. INkosi mayibe nguMphathi wesimo sakho, yiphakamisele inhliziyo yakho phezulu noma abantu bengabona isimo sakho njengesinzima. Khetha ukuthi ujabule esimweni sakho kwezemishado okwamanje, ngaphandle uma izimo zangaphandle noma isipho sikaNkulunkulu sikuphoqa ukuba wenze okuhlukile. Uma ubheka izinto ezenzeka

*7:24 Bazalwane, akube yilowo nalowo ahlale
noNkulunkulu kulokho abizwe ekukho.*

emhlabeni wethu, ungavumeli ukwesaba okuvamile okuvezwa abaningi ukuthi kukwethuse uze ulandele laba abashiyayo bethi bafuna “*umhlaba ophephile*”. Okwakho ubo “*Themba kuJehova ngayo yonke inhliziyo yakho, ungenciki kokwakho ukuqonda.*” Gijimela eNkosini ngakho konke onakho lapha, umethembe ukuthi uzokubamba ngesandla sakhe. Khumbula igugu lezethembiso azenzile kuMaHubo 91 kulabo abahlala “*endaweni esithekileyo yophezikonke*” abahlala “*ngaphansi komthunzi noMninimandla onke*”.

Ivesi 24 – “*Bazalwane, akube yilowo nalowo ahlale noNkulunkulu kulokho abizwe ekukho*” – kulokhu kuphindwaphindwa iculo elilodwa lokwaneliseka (vs 17, 20). Khetha ukuthokoza eNkosini lapho okhona.

7:25-35 - Iseluleko kwabangashadile

Emavesini ambalwa alandelayo uPawulu uzogxila kulabo abangashadile, ngoba ubeseke wakuthinta kancane ku vesi 8-9. Sizobona futhi ukuthi uzobe ebhekene nemibuzo ethile eyayibuzwa abazalwane khona eKorinte.

*7:25 Kepha maqondana nezintombi anginamyalo
weNkosi, kepha nginitshela ukubona kwami
njengothembekileyo ngokuhawukelwa yiNkosi.
7:26 Ngakho-ke ngithi kuhle lokhu ngenxa yokubandezeka
okukhona ukuba umuntu abe njengalokhu enjalo.*

Ivesi 25 – “*Anginamyalo weNkosi*” – akukhona ukuthi uPawulu uqonde ukuthi manje wayebhala ngaphandle kokuholwa nguMoya, ubonisa okuhlukile ku vesi 40, kodwa ukuthi umbuzo womshado kwabangashadile yilowo uJesu angakaze akhulume ngawo ngokuqondile enkonzweni yakhe yasemhlabeni. Ngakho-ke uPawulu akakhaphi imiyalo eqinile lana, kunalokho wayenikeza isiqondiso sakhe, eshiya isinqumo kubantu.

Ivesi 26 – “*Ngakho-ke ngithi kuhle lokhu ngenxa yokubandezeka okukhona ukuba umuntu abe njengalokhu enjalo*” – kuyaboniswa lapha “*okuhle*” nesimo esifanele sokungashadi. Qathanisa uvesi 1 no 8. Ungavumeli okubekwe ngomunye umuntu ngesikali sakhe Sikuphoqele ekucabangeni ngomshado ukuthi uyisidingo esikhulu. Izikhathi ezine kulesahluko uPawulu usebenzisa igama elithi “*okuhle*” ekuchazeni ukungashadi. Lapho enikeza izizathu zobuhle bokungashadi, uqala ngokukhomba “usizi lwamanje”, ubunzima obuthile obuzayo noma izinkinga ezisabisayo, mhlawumbe

*7:27 Uboshelwe kumfazi na? Ungafuni ukukhululeka.
Ukhululekile kumfazi na? Ungamfuni umfazi.*

ebhekise ekuhlushweni okukhulu kwebandla okwakuzokwehlela ibandla likaKristu ngalezo zikhathi. Akucaci ukuthi uPawulu wayekhuluma ngani lapha, mhlampe isimo esithile endaweni noma ukulindela kwakhe ukubuya kweNkosi masinyane. Ngenxa yalokho kungathekisa kwakhe, wayebona ukuthi kungase kube ukuhlakanipha ukuhlala ungashadile. Ngokusobala ukuhlala ungashadile yikhona uPawulu ayekuncamela futhi ekufisela nabanye.

Ivesi 27 – Nanku umthetho, uya ngokuthi yisiphi isipho sikaNkulunkulu esikufanele (vs 7). Ungazikhathazi ngokushitsha isimo sakho somshado manje. Uma “*uboshelwe kumfazi*” hlala lapho. Sebenza ulinde. Inkulumo ethi “*ukhululekile kumfazi*” abanye baqonda ukuthi ibhekise kulabo asebehlukanisile umshado wabo. Akukwazi ukwenzeka lokho, ngoba uPawulu manje ukhuluma nalabo ababengakashadi, futhi ube esewukhiphile umthetho mayelana nalabo abahlukana nabashade nabo ku vesi 11. Kumele bahlale bengashadile, noma babuyisane nabashade nabo. Igama elithi “*ukhululekile*” liveza isimo esiphambene nesomuntu “*uboshelwe kumfazi*”.

7:28 *Kepha-ke uma uganwa, kawoni; nentombi uma igana, kayoni; kepha abanjalo bayakuba nosizi enyameni; kepha mina benginiphephisa.*

7:29 *Ngisho lokhu kodwa, bazalwane, ukuthi isikhathi sesinciphile; ngakho emva kwalokhu abanabafazi mababe njengabangenabo, nabakhalayo babe njengabangakhaliyo,*

Ivesi 28 – Kodwa uma owesilisa noma owesifazane (intombi) ongashadile ekhetha ukuganwa/ukugana akusikho ukona noma ukuwela entandweni encane kaNkulunkulu ngabo. Akufanele kube necala ngoba benza iZwi likaNkulunkulu lokuthi indoda iyakushiya uyise nonina inamathele kumkayo (UGenesise 2:24).

“*Kepha abanjalo bayakuba nosizi enyameni*” – emshadweni kukhona “inkathazo” eyengeziwe yesidingo sokunaka izidingo zabanye. Emshadweni kufanele kunikezwe okuningi kakhulu ekuphileni kwabantu ababili abaphila ndawonye Kanye nasebantwaneni. Emshadweni kunemisebenzi komunye nomunye okumele ibonakale. Indoda nowesifazane abakhululekile emshadweni ukuba benze izinqumo ngaphandle komunye. Buka u vesi 32-34.

Ivesi 29-30 – “*Isikhathi sesinciphile*” – UPawulu ubonakala ebhekise esimweni esifushane, esidlulayo

sempilo yethu kanye nenkathi yalesi sikhathi ngokuqhathanisa nengunaphakade. Njengoba uJohane amemezela, “*bantwanyana, sekuyisikhathi sokugcina*” (1 EkaJohane 2:18). Uma kubhekwa iqiniso lokuthi ngolunye usuku ngempela kuyosa ngokubuya kukaJesu, lapho ithemba lethu elibusisekile liyovela libonakale likhazimula, ngemva kwalokho ithuba lokumela iqiniso likaNkulunkulu phambi komakhelwane, abangani, imindeni kanye nesisebenza nabo lobe seliphelile, ngakho-ke cabanga ngenketho “enhle” yokungashadi. Ungasheshi uwukhahlaze lombono ngaphandle kokucabangisisa. Ungavumeli ubudlelwano nabantu kubuse imcabango nesikhathi sakho sonke, ukuze uzokwazi ukuzinikela ngokuphelele kuNkulunkulu owaba nesihawu kuwe. Kungaba ukukhetha okuhle lokhu okumele ukucabangisise futhi.

“*Mababe njengabangenabo*” – hhayi ukuthi kufanele siqhelelane nabanye noma imindeni yethu. Hhayi ukuthi kufanele singanaki imisebenzi yethu komunye nomunye, ngoba uNkulunkulu usibizele ekucabangeni ngokucophelela umsebenzi ekuqaleni kwalesi sahluko (Ivesi 3). Nokho ngisho nasosizini

*7:31 nabasebenzisa leli zwe babe njengabangalisebenzisi,
ngokuba isimo saleli zwe siyadlula.*

nasekujabuleni, ukuphila emhlabeni
nasebudlelwaneni nabantu uPawulu
engasikhuthaza ukuthi singaboshelwa ngokweqile
noma sizinikele ngokweqile ezintweni zalapha
ezweni. Amazwi akhe mhlawumbe afana namazwi
kaKristu mayelana ‘nomfowabo, nodadewabo,
nonina’ (NgokukaMathewu 12: 46-50). Noma
singakhetha ukuzibophezela komunye emshadweni,
ubudlelwane basemhlabeni kanye nebhizinisi
kumele kuthathe indawo yesibili emva komsebenzi
weNkosi. *“Njengabangena lutho, kanti sinezinto
zonke”* (2 KwabaseKorinte 6:10). Qathanisa
izibopho zasemhlabeni zalabo abasemfanekisweni
kaKristu ababemenyelwe *“esidlweni esikhulu
sakusihlwa”* omunye ngemva komunye
bezithethelela (NgokukaLuka 14:16). Akumele
sivumele lutho ukuba lusiphazamise kakhulu kuleso
sidlo sakusihlwa esikhulu esizayo ebukhoneni
benkosi Kanye nabo bonke abangase batholakale
lapho ngomthelela wethu. Ngoba lapho inhliziyo
yakho ikhona kulapho ingcebo yakho ilele khona.

Ivesi 31 – *“Nabasebenzisa lelizwe babe
njengabangalisebenzisi”* – kufanele sibe sezweni

*7:32 Kepha ngifuna ukuba ningabi nakukhathazeka.
Ongaganiwe ukhathalela okweNkosi ukuba
angayithokozisa kanjani iNkosi.
7:33 Kepha oganiweyo ukhathalela okwezwe ukuba
angathokozisa kanjani umkakhe,*

kodwa singabi ngabezwe. Izinto zezwe sizisebenzise kodwa ngokuqaphela, sizisebenzise ukuqhubekisa injongo kaNkulunkulu phakathi kwabantu, sibe sazi njalo ukuthi lelizwe akusilo ikhaya lethu.

“Ngokuba isimo salelizwe siyadlula” – Konke okungaphansi komthunzi welanga kufana nomkhumbi ocwilayo, yilabo abanobudlelwane nongaphezu kwelanga kuphela abayosinda ekucwileni kanye nawo. Ngakho-ke ngokukholwa sihlakaniphile ukulahlela isisindo sokunaka kwethu ezintweni zaphakade kunezinto ezilahlwayo nezibhubhayo. Ngakho kunesilinganiso esithile ekuzibandakanyeni kwethu nezinto zomhlaba. KuKristu akuselona ikhaya lethu leli, futhi lokhu esikubonayo manje akukhona okwaphakade. Kumele kube kuncane kithi ukukhathazeka mayelana nezimfanelo zethu kanye nobudlelwane obudlulayo.

Ivesi 32-34 – Futhi, umshado uthambekela ekusibopheni kakhulu ezintweni ezithinta umhlaba

7:34 wahlukene phakathi. Nongaganile oyintombi
ukhathalela okweNkosi, ukuze abe ngcwele
emzimbeni nasemoyeni; kepha oganileyo ukhathalela
okwezwe ukuba angayithokozisa kanjani indoda
yakhe.

7:35 Ngisho lokhu ukuba kube lusizo kinina; akusikho
ukuba nginigaxe ngentambo kepha ukuba nihambe
ngokufaneleyo, nibambelele eNkosini
ngokungaphazameki.

emsebenzini wasekhaya nomndeni. Lamavesi aveza
isexwayiso sokuhlupheka enyameni (Ivesi 28).

Ivesi 35 – “*Ngisho lokhu ukuba kube lusizo kinina*” –
uPawulu waloba lokhu ngenjongo yokubasiza.
Kwakuyinjabulo yabo enkulu esikhathini eside
ayekucabanga.

“*Akusikho ukuba nginigaxe ngentambo*” – uPawulu
wayengeke abe yisitha senkululeko yethu,
esibophele ebunyumbeni obuthile bokungashadi
noma asincishe injabulo yomshado ekuphileni,
esivimba ekuvumeleni uNkulunkulu asinike
inkululeko yomshado. Kodwa futhi angasenza
siqonde ngokugcwele ukuthi singena kwini uma
singena emshadweni, futhi usenza siqonde ukuthi
nokungashadi kungukuzikhethela okuhle.

“*Nibambelele eNkosini ngokungaphazameki*” – Nansi
inhloso yenkulumo kaNkulunkulu ngoPawulu kulesi

7:36 Kepha uma umuntu ethi wenza okungafanele ngakuyo indodakazi yakhe, uma isikhulile ngeminyaka, akenze akubonayo, uma kumelwe ukuba kwenziwe kanjalo; akoni; mabaganane.

sahluko. Buka abathenwa basendulo, ababekhonza iNkosi yabo ngaphandle kweziphazamiso zanoma yiluphi uhlobo.

7: 36-38 – Iseluleko kubazali

Ngezinsuku zikaPawulu abazali emphakathini babehlanganyela ekunikeleni ngezingane zabo emshadweni, namanje lokhu kusayiqiniso emazweni amaningi aseMpumalanga. Kuvesi 36 uPawulu usejikela kulokhu ekubukeni okukhulunywa ngakho. Kanti futhi, lokhu kuhlobene ngqo nombuzo abuzwe wona maqondana nalokhu.

Ivesi 36 – “*Kepha uma umuntu ethi wenza okungafanele ngakuyo indodakazi yakhe*” – Manje uPawulu ukhuluma nobaba onomthwalo wemfanelo wokunquma ngamalungiselelo omshado wezingane zakhe. Mhlawumbe ubaba onjalo angase acabange ukuthi uphatha kabi indodakazi yakhe engashadile ngokungayiniki indoda ngokomshado, ngaphandle kokubheka izizathu eziholela esinqumeni sakhe. Mhlawumbe kukhona indoda ayithandayo noma

7:37 Kepha omiyo eqinile enhliziyweni yakhe, engacindezelwa lutho, angenza akubonayo; uma esenqumile enhliziyweni yakhe ukuthi uzakugcina indodakazi yakhe iyintombi, wenza kahle.
7:38 Kanjalo nowendisa indodakazi yakhe, wenza kahle; kepha ongayendisiyo wenza kahle kakhulu.

emthandayo noma bobabili bayathandana. Mhlawumbe useke wezwakalisa kuyise ngesidingo sakhe sokufisa ukushada. Ubaba okuleso simo kumele aqonde ukuthi unelungelo lokwenza ngendlela azizwa ngayo nendlela ayibona izosebenzela indodakazi yakhe. Uma ebona ukuthi isikhulile ngokweminyaka yokushada futhi enomuzwa wokuthi kufanele ayivumele ishade, akusiso isono ukuthi aqhubeke kanjalo.

Ivesi 37 – Kanjalo uma intombazane engaganile ibona ukuthi asikho isidingo sokugana ebese uyise ebona kukuhle ukuthi ayigodle indodakazi yakhe, naye wenzakahle. Akumele azizwe ecindezelekile ukuba ayishadise. Eqinisweni ngokwenza kanjalo kukho konke ukukhathazeka uPawulu akuchazayo kulesi sahluko futhi uyamkhulula ukuba akhonze iNkosi ngaphandle kokuphazamiseka. Umcabango onjalo wawungajwayelekile kwisiko lamaJuda, ukungashadi kwakubukwa njengehlazo.

Ivesi 38 – *“Kanjalo nowendisa indodakazi yakhe,*

7:39 Umfazi uboshiwe ngesikhathi indoda yakhe isekhona; kepha uma indoda isifile, ukhululekile, angendela nakubani ngokubona kwakhe, kuphela ukuba kube seNkosini.

wenza kahle” – uPawulu ubengakaze alisebenzise leligama elithi “*kuncono*” uma ekhuluma ngokungashadi kodwa futhi akumangazi ukuthi ekugcineni useze waliphimisela, ngoba selokhu eqalile izinkulumo bezigudla eduze kwalo. Kuyindlela encono uma ukubuka ngeso laphakade, uma unalesi siphosikaNkulunkulu. Kungase kubekhona ukudumala okuvela kugogo nomkhulu. Kodwa futhi akumele sivumele ingcindezi yamasiko isiphophelele entweni esingaphila kancono ngaphandle kwayo. Kunohlobo oluthile lokwethuka olungakhula enhliziyweni yomuntu osemusha, olangazelela ukuzuzisa “injabulo yomshado”, ezimisele ngisho ukuyekethisa ukuze athole lento ayifunayo. Isiphakamiso sikaNkulunkulu esinamandla lapha sithi: yima uzibuze ukuthi kungani. Yini lena ekugqugquzelayo? Kungani futhi ungabi nokuthula nokwaneliseka khona lapho ukhona?

7:39-40 – Iseluleko kubafelokazi

Emavesini ambalwa asele kulesi sahluko, uPawuli uphendukela endabeni ekhethekile yabafelokazi.

7:40 Kepha unenhlanhla ngokubona kwami, uma ehlala njengalokhu enjalo; ngithi nami nginoMoya kaNkulunkulu.

Vs 39 – “*Umfazi uboshiwe ngesikhathi indoda yakhe isekhona*” – iphuzu elifanayo liyavezwa kwabaseRoma 7:2 ekufanekiseni ukukhululeka kwethu emthethweni kuphela ekufeni kwethu ndawonye kuJesu. Kuphela lapho umyeni wakhe eshona, yilapho owesifazane ekhululeka ukuthi angaphinda ashade. Nalapha futhi uma esephinda eshada akumele kube nomuntu owehlukanisile nomkakhe.

“*Kuphela eNkosini*” – ngaleyondlela owesifazane okholwayo ukhululekile ukuphinde ashade “*nalowo athanda ukumshada*”, kodwa kuphela ngaphansi kwemibandela emibili enikezwe lapha:

- Ukushona komlingani wakhe wokuqala.
- Ukusindiswa komlingani wakhe omusha.

Isimiso esifanayo singasebenza endodeni engumKristu eshonelwe umkayo.

Bheka ukuthi iNkosi ivumela kanjani ngokusobala ukushadana kwamakholwa. Ngokuba ukungena emshadweni oxubile ngamabomu kuwukuboshelwa

“ejokeni elinalingani” elenqatshelwe kwincwadi yesibili KwabaseKorinte 6:14.

Ivesi 40 – *“Kepha unenhlanhla ngokubona kwami ehlala njengalokhu enjalo”*- uyojabula kakhulu uma engase ahlale engashadile njengomuntu ozinikele ngokuphelele enkosini. Buka incwadi yokuqala kuThimothewu 5:14, lapho uPawulu empeleni ekhuthaza abafelokazi abasebasha ukuthi baphinde bashade esimnweni sase-Efesu uThimothewu ayekhona kuso.

“Ngithi nami nginomoya kaNkulunkulu” – nakuba uPawulu ayenikeza iseluleko kunokuba akhiphe imiyalo evela eNkosini, nokho wayeqiniseka ngokuthi wayekhuluma amazwi kaMoya.

Ukufingqa amazwi ka Pawulu kulesahluko:

- Ukungashadi kuyisimo esincono sokuzinikela ngokuphelele enkonzweni yeNkosi.
- Uma ungashadile awukho umkhawulo emshadweni uma lokhu kuyisidingo noma yintando yomuntu.
- Nokho qonda ukuthi kukhona ukulahlekelwa nenzuzo.

- Uma ushadile, hlala kanjalo! Asikho isimo esivumela ukuyaluza nokuhlukana.
- Uma nihlukene noma nihlukanisile nowakwako, hlalani kanjalo noma nibuyisane. Asikho isimo esivumela ukuphinde ushade nomunye umuntu umlingani wakho esaphila.

Qonda futhi ukuthi akukho lutho lapha eyeseka ukunganganwa noma ukuba ngabathenwa bobuphristi bamakhatholika. Kahle-hle sibona okuphambene. Kuvezwa indlela engcono yokunganganwa nokungagani, uma lokho kuyisipho sakho. Uma kungenjalo, umshado uyinto ekulungele.

*“Ngalokhu uma ukudla
kumkhubekisa umzalwane wami,
angisoze ngadla nyama
kuze kube phakade,
ukuze ngingamkhubekisi
umzalwane wami”*

(1 KwabaseKorinte 8:13)

Ikilasi 10 – 1 KwabaseKorinte 8

8:1 Maqondana nokuhlatshelwe izithombe siyazi ukuthi sonke sinokwazi. Ukwazi kuyakhukhumeza, kepha uthando luyakha.

Manje uPawul uzophendula omunye futhi umbuzo abazalwane baseKorinte ababewubuzile. Lona umayelana nenyama esuke ihlatshelwe izithombe nokuthi abazalwane bavumelekile yini ukuyisebenzisa. Umbuzo usekutheni inkululeko yabazalwane ihamba ifikephi. Ukubaluleka kwalomyalelo kubonakalisa ukuthi uPawulu aqhubeke adingide lona loludaba nakwisahluko se-10, cishe kube indikima yencwadi yonke.

8:1-3 – Uthando yilona elingumyalelo wethu

Ekuqaleni nje, uPawulu ubonisa uthando njengokukhanya okusiholayo nokusilekelelayo ukuhlolisisa indlela eya phambili uma sibhekene nemibuzo enjengalena.

Ivesi 1 – “*Maqondana nokuhlatshelwe izithombe*” – uma kuhlatshelwe izithombe, akusiyona yonke inyama eyayishiswa lapho kunikelelwa

konkulunkulu, enye yayisala idliwe. Nokho yayiba isilwane esisetshenzisiwe ngenqubo yokungcwelisa, ngaleyondlela yayehlisa inani lenyama endaweni yemakethe. Kubukeka sengathi yayiminingi imicimbi namadili ayenziwa emathempelini lapho okwakunokudla okwakunikelelwe izithombe. Umbuzo umileke, ingabe abazalwane bavumelekile ukudla lokho kudla na? ingabe ukhona umyalelo onqabela abazalwane ukuthi badle? Ngabe ikhona imimoya ebandakanyekayo kulezinkolo zamanga mhlampe ezingahle zibe nomthelela omubi kithi?

AmaJuda ayengafuni noma engavumelekile ukuthatha ingxenye kunoma yini eyenzelwe izithombe. Kwincwadi yeSambulo 2:14 ukudla izinto ezinikelelwe izithombe yayingenye yezikhubekiso u Bhalami ayesibeke phambi kwabantu bakwa Israyeli (UNumeri 25:2). Cishe kwakuyoba nzima kumaJuda akholwayo ukushintha lendlela yokucabanga endala. Ngakho-ke kwakungaba yisikhubekiso uma bezwa ukuthi amanye amakholwa ayedla lokhu kudla ngokukhululeka. Eselulekweni sebandla kwincwadi yezenzo 15 sokudela “*amanyala ezithombe*” (Ivesi 20) kwaphinde kwashiwo ukuthi “*niyeke okuhlatshele izithombe*” (Ivesi 29). Kubonakala sengathi lokhu kwakugqugquzelwa kakhulu kumakholwa abezizwe ukugwema ukukhubekisa amaJuda. Lesahluko sizohlela

kwisiphetho esifanayo, kodwa esicacile noma umyalelo uyacaca lana. UPawulu uzokwenaba kabanzana ngaloludaba kwisahluko se-10.

“Siyazi ukuthi sonke sinolwazi” – Manje uPawulu usezoqala ukugxila olwazini lwethu eluqhathanisa nothando lwethu. Igama elithi *“yazi”* noma *“ulwazi”* livela izikhathi eziyi-11 kulesahluko. KuKristu amehlo ethu avulekele ezindaweni ezibanzi zayo yonke into, esiholela ekuqondeni okucacile kweqiniso mayelana nezithixo (Ivesi 4). UPawulu uqhubeka kwingxoxo yolwazi, luqhathaniswa nothando kulamavesi ambalwa alandelayo, lapho aqala khona ukumisa isisekelo sokuphendula umbuzo ophakanyisiwe. Ubuyela embuzweni wabo evesini lesi-4, bese esebenzisa lemicabango emayelana nolwazi nothando endabeni evela kwivesi lesi-7.

“Ukwazi kuyakhukhumeza, kepha uthando luyakha” – ulwazi ngokwalo, njenganoma yisiphi esinye isipho noma isiphiwo, lunomkhuba wokwenza umuntu aziphakamise azigqaje kulokho anakho. Ukuze ulwazi lube usizo kumele luthonywe. Lapho ulwazi luthanda ukuziphakamisa, uthando luphakamisa abanye. Lapho ulwazi luzicabangela lona lodwa, uthando lukhathazeka ngezidingo zabanye. Lapho ulwazi luqonda iqiniso mayelana namaqiniso

8:2 *Uma umuntu ethi wazi utho, kakazi njengokuba kufanele ukuba azi;*
8:3 *kepha uma umuntu ethanda uNkulunkulu, yena uyaziwa nguye.*

angokomoya futhi luqonda inkululeko yethu yokuthi zonke izinto zivumelekile kithi ngoKristu, kodwa uthando lubheka kakhulu umthelela wezinqumo nezenzo zethu. Kungenzeka ukuthi sikhululekile ukwenza noma yini kodwa kungenzeka ukuthi akusizi ukuthi sikwenze ngenxa yabanye (6:12).

Ivesi 2 – “*Kakazi njengokuba kufanele ukuba azi*” – ukuthobeka kweqiniso kuvame ukungalazi ikhono lakho langempela. Lowo ocabanga ukuthi unolwazi uvame ukuthambekela kakhulu ekungazini kunalowo othobelike futhi ozehlisayo. Umuntu ongelutho uvamisile ukuzicabanga ewutho kodwa usuke “*ezikhohlisa*” (KwabaseGalathiya 6:3).

Ivesi 3 – “*Kepha uma umuntu ethanda uNkulunkulu*” – Ukwazi nokuthanda uNkulunkulu weqiniso kungukwaziwa kuye. Futhi ukumthanda kanjalo kuwukuthanda nabafowenu, ngoba “*ongathandiyo akamazi uNkulunkulu, ngokuba uNkulunkulu uluthando. Uma ethi ngiyamthanda uNkulunkulu, kepha ezonda umzalwane wakhe, ungumqambimanga*” (1 EkaJohane. 4:8 & 20).

8:4 *Ngakho-ke maqondana nokudla okuhlatshelwe izithombe siyazi ukuthi asikho isithombe ezweni nokuthi akakho omunye uNkulunkulu, munye kuphela.*

Umcabango kaPawulu uthi kawukwazi ukuthanda uNkulunkulu ngokweqiniso kodwa uthando lwakho lwabantu lungakhuli. Futhi uthando lwethu luyilesithako esibalulekile esidingekayo ukuze siqedele ulwazi lwethu lweqiniso futhi silwenze lube wusizo.

8:4-6 – Ulwazi luholela enkululekweni

Emavesini ambalwa alandelayo uPawulu ubuyela kulo mbuzo wenyama ehlatshelwe izithombe, eveza isimiso esivelele senkululeko. Nokho inkululeko yethu kuKristu akumele iphule uthando kwabanye.

Ivesi 4 – “*Siyazi ukuthi asikho isithombe*” – manje usebuyela emumva lapho eqale khona ku vesi 1, umbuzo wabo mayelana nokuthi yikuphi okulungile nokungalungile ngokudla “*nokudla okuhlatshelwe izithombe*”, uPawulu uyasiqinisekisa ukuthi siya kuKristu. Isithixo asinakho ukuphila kwangempela. Njengoba iNkosi yakhuluma ngokungagwegwesi ngabo bonke onkulunkulu bamanga nezithombe ekuvivinyeni kwayo izizwe ku- Isaya 41, “*bhekani,*

8:5 *Ngokuba noma kukhona okuthiwa onkulunkulu,
nokuba kusezulwini nokuba kusemhlabeni,
njengokuba bakhona onkulunkulu abaningi
namakhosi amaningi,*

niyize, nomsebenzi wenu uyize” (Ivesi 24). Kukangaki kwi thestamente elidala iNkosi ichaza ukungabi namsebenzi walutho kwezithixo nobuwula obudlulele bokukhonza izithombe, ngisho nangesimo sengqondo sokuhleka usulu (Isaya 2:8-9; 40:18-25; 44:9-20; Amahubo 115: 4-8). Isithombe simane singumfanekiso ongokoqobo owakhiwa umuntu othile ngokhuni, insimbi noma itshe. Futhi lapho uPawulu ethi isithixo asilutho cishe wabheka ngale kwesithombe sangempela esingumfanekiso kankulunkulu ocatshangelwayo. Akekho unkulunkulu ongokoqobo ohlotshaniswa nomfanekiso onjalo, ngoba “*akakho omunye uNkulunkulu, munye kuphela*” olwazini lwethu oluphelele lweqiniso siphetha ngokuthi abekho abanye onkulunkulu abakhona ngaphandle kukaNkulunkulu oyedwa ophilayo noweqiniso noMdali wabo bonke. Ezinye izidalwa zakamoya ezikhona yizingelosi, ezawa nezingawanga. Ngakho-ke labo okuthiwa “onkulunkulu” abasebenza ngemva kwayo yonke inkolo yamanga kungaba ibutho likasathane elibi lamadimoni azenza onkulunkulu (10:20-21). Futhi uma “isithombe

8:6 nokho kithina kukhona uNkulunkulu munye, uYise, okuvela kuye konke, nathi sikhonela yena, nenkosi inye, uJesu Kristu, okungaye konke, nathi sikhona ngaye.

singelutho” kungekho nkulunkulu weqiniso ngemva kwaso, yini ngempela isithixo noma I althari elingayenza? Ukwethulwa kwesilwane ngaphambi kwetshe noma insimbi kwakungayithinta kanjani inyama? Kungenzeka kanjani ukuthi into engekho ingcolise noma yini? Kungenzeka kanjani ukuthi into engenawo amandla angempela ibe namandla phezu kukaNkulunkulu noma koku ngokukaNkulunkulu?

Ivesi 5 – “Ngokuba noma kukhona okuthiwa onkulunkulu, nokuba kusezulwini nokuba kusemhlabeni, njengokuba bakhona onkulunkulu abaningi namakhosi amaningi” – UPawulu akakhulumi ngobukhona bangempela bonkulunkulu abaningi. Kumongo wenza kucace lokhu. Usikisela ukuthi ezingqondweni zabantu nasezinkolelweni zezizwe zomhlaba abantu bacabanga ukuthi kukhona onkulunkulu abaningi noma amakhosi ezinhlobo ezahlukahlukene.

Ivesi 6 – “Kukhona uNkulunkulu munye” – Lalela indlela okuchazwa ngayo ubudlelwano bethu

noNkulunkulu:

- “*Okuvela kuye konke*” – kahle kahle konke “*kuphuma kuye*” zonke izinto ziphuma kuNkulunkulu, ungumthombo wazo zonke izinto.
- “*Nathi sikhona ngaye*” – lapha kukhulunywa ngomqondo wokuthi thina sikuye. UNkulunkulu uyinhloso yethu eyodwa enkulu, ukuphila nenkonzo yethu kugxile kuye.
- “*Okuvela kuye konke*” – “*ngaye*” lana kunomqondo wokudlula noma umgudu thizeni. UJesu uyindlela okwadalwa ngayo konke futhi okungaye zonke izinto zihlanganisiwe (KwabaseKolose 1: 16 -17).
- “*Sikhona ngaye*” – NgoJesu asigcinanga ngokuthola ubukhona basemhlabeni ekudalweni kwethu, kodwa sithole ubukhona baphakade ekuhlengweni kwethu.

8:7-13 – Uthando Lubekela Imingcele Inkululeko Yethu

Kuze kube manje isiqondiso samazwi kaPawulu sibheke enkululekweni yethu kulombuzo wokudla

8:7 *Kepha lokho kwazi akukho kubo bonke. Kodwa abanye, lokhu bejwayelene nezithombe kuze kube manje, bakudla njengokuhlatshelwe isithombe, nonembeza wabo obuthakathaka uyangcola.*

okuhlatshelwe izithombe. Njengoba uPawulu wabhalela ibandla laseRoma, “*ngiyazi, nganelisiwe eNkosini uJesu, ukuthi akukho lutho oluyichilo ngokwalo*” (KwabaseRoma 14:14). Ngakho ngokombono wolwazi lwethu noma ukuqaphela kwethu izinto ezingokoqobo, ezingokomoya akunakuba nangozi engabakhona ngenxa yokuzibandakanya nokudla okunjalo. Kodwa nakuba sikhululekile ekukhathazekeni okunjalo akuwona wonke umKristu oye wayikhululeka lenkululeko ngonembeza wakhe siqu, futhi “*kepha kuloyo othi lubi, kuyena lubi*” (KwabaseRoma 14:14). Ngakho ke, sibizelwe ukuphila sikhumbula onembeza babanye.

Ivesi 7 – “*Kepha lokho kwazi akukho kubo bonke*” – izinkolelo zihlukana phakahti kwamaKristu. Kwabanye kusasele insalela yomuzwa wokuthi kungase kube nengozi ethile ezokwethulwa yisithixo. Ngakho-ke kubona ukudla okuhlatshelwe izithombe kunokubaluleka (ngaphezudlwana kwendlela okumele ngabe kubaluleke ngayo), kunoba kube yinto engelutho.

8:8 *Kepha ukudla akusisondezi kuNkulunkulu; ngokuba noma singadli, asilahlekelwa lutho; noma sidla, asizuzi lutho.*

“Nonembeza wabo obuthakathaka uyangcola” – kubantu abanjalo akukho ukuqiniseka okungaba yisixazululo salendaba yokuthi zonke ezingekho mayelana nokuziphatha zivumelekile kumntwana kaNkulunkulu. Futhi uma ngenxa yezimo ezithile bangase baholeleke ekwenzeni lokho okungahambisani nonembeza wabo, ngalendlela unembeza wabo ungase *“ungcoliswe”* noma ucnuleke. Lapho behlanganyela entweni abasasola ukuthi inobubi obuthile bangena esonweni ngokwezinga elivumelana nonembeza wabo.

Ivesi 8 – *“Kepha ukudla akusisondezi kuNkulunkulu”* – esikudlayo noma esingakudli akunangxenye ekuhlanganyeleni kwethu noNkulunkulu, akusiqhelisi futhi akusisondezi kuNkulunkulu. Asisekho ngaphezulu noma ngaphansi ngenxa yokuthi sikhetha ukudla noma ukungadli. Ukuma kwethu phambi kweNkosi kumayelana nomumo wethu kuMsindisi kunalokho esikwenza etafuleni. Buka futhi inkomba yomehluko phakathi kwesivumelwano esidala nesisha (7:19). Lapho esivumelwaneni esidala kwakukhona ukudla okwamukelekayo nokungamukeleki, kulenkathi

8:9 *Qaphelani kodwa, funa leli lungelo lenu libe
yisikhubekiso kwababuthakathaka.*

8:10 *Ngokuba uma umuntu ekubona wena onokwazi
uhlezi ekudleni ethempelini lesithombe, unembeza
walowo osebuthakathaka akayikududeka yini, aze
adle okuhlatshele isithombe, na?*

yesivumelwano esisha “*Ngokuba konke okudaliwe
nguNkulunkulu kuhle; akulahlwa lutho, uma
kwamukelwa ngokubonga*” (1 KuThimothewu 4:4).
“*Ngokuba umbuso kaNkulunkulu awusikho ukudla
nokuphuza, kepha ungukulunga, nokuthula,
nokuthokoza eMoyeni oNgcwele*” (KwabaseRoma
14:17).

Ivesi 9 – “*Qaphelani kodwa...*” – nansi ingxenye
ebalulekile yombuzo wonke kanye nephuzu okumele
siliqaphele ngokucophelela. Inkululeko yethu izoba
namuphi umthelela kwabanye? Nakuba
sikhululekile ngempela ukuba sidle futhi siphuze
ngendlela esithanda ngayo, ngeke sikwazi
ukuzihlukanisa nombuzo wokuthi izenzo zethu
zizobathinta kanjani abanye. Qaphela ukuthi ulwazi
lwakho lungenzi umonakalo kunembeza wamanye
amakholwa. “*Ungawuchithi umsebenzi kaNkulunkulu
ngexa yokudla, konke kuhlangezile, kepha kubi
kulowo muntu odla ekhubeka*” (KwabaseRoma
14:20).

8:11 Khona obuthakathaka useyabhubha ngenxa yokwazi kwakho, engumzalwane amfelayo uKristu.

Ivesi 10-11 – UPawulu unikeza isibonelo sokuthi umuntu angafaka kanjani umzalwane enkingeni ngokusebenzisa ulwazi lwakhe kanye nenkululeko. Uma umzalwane enibona nidla edilini lasethempelini, noma nijabulela ukudla okunikelelwe izithombe, futhi uma lowo eba nesibindi ngalendlela aze ahlanganyele kulokho unembeza wakhe ongamvumeli ukuthi akwenze ngokukhululeka, ngandlela thize ube nengxanye ekutheni lowo mzalwane agcine enze lokho unembeza wakhe ongahambisani nakho. Empeleni umkhuthazile ukuba enze lokho akubona kunjengo kungalungile. Umsizile esonweni. Ulwazi lwakho oluyigugu kuwe, olushaya emhlohlweni kunolwakhe, selukwenze wazicabangela wedwa, wazicabangela wena wedwa futhi ngaleyondlela ube nesono, ulethe ukulimala emphefumulweni walowo “*uKristu amfelayo*”. Nakuba uKristu wafela wena, Olungile ngenxa yabangalungile, kodwa wena awuzimisele ukufa enkululekweni yakho eyigugu kuwe ngenxa yabanye? Ngabe ubona isiqhathaniso esibi? Ungama elungelweni lakho lokudla noma lesikhathi esimnandi ukhohlwe ubungozi lokho obungakuletha kumphefumulo womfowenu? Lona ngumbuzo

8:12 *Kanjalo uma nona kubazalwane, nilimaza unembeza wabo obuthakathaka, niyona kuKristu.*

8:13 *Ngalokhu uma ukudla kumkhubekisa umzalwane wami, angisoze ngadla nyama kuze kube phakade, ukuze ngingamkhubekisi umzalwane wami.*

wokuthi uzimisele yini ukuzinikela ngenxa yabafowenu emva kwesibonelo soMsindisi wami owazinikela ngenxa yami.

Ngakho sithola isimiso/umyalelo lapha. Noma inkululeko yethu kuKristu iyinhle, leyonto enhle ingaguquka kalula ibe yinto embi uma yenziwa ngokungacabangi, nangokuzicabangela wedwa.

Ivesi 12 – “*Kanjalo uma nona kubazalwane*” empeleni kusho “*ukona uKristu*”. Lokhu kuthumela ukuzicabangela wena okunjalo, ukwenqaba komhlatshelel onjalo, ezingeni eliphansi kanye necala eliphakeme kakhulu. Ngakho-ke ukugcizelela okukhulu endabeni. Lokhu akukhona ukukhathazeka okuncane.

Ivesi 13 – “*Ngalokhu uma ukudla kumkhubekisa umzalwane wami, angisoze ngadla nyama*” – uPawulu ufinyelela esiphethweni esiqinile mayelana nendlela yokuziphatha, umemezela ukuzibophela kwakhe kulesi simiso “ngenkathi umhlaba usamile”

kanye nokuveza isimiso esifanayo kubo bonke. Ngenxa yabanye wayekudela konke okungase kuholele noma kukhube omunye umzalwane futhi lokhu wayekwenza ethokoza. Wuthando olwalumholela ekutheni enze lokhu, kungakhathalisekile ulwazi lwakhe noma inkululeko yakhe. Njengoba omunye umlobi akubeka: “kumelwe ukuba ngokwezinga elithile siqondiswe ekuziphatheni kwethu ngomqondo, ukuzicabangela nangokungathembeki, nokubandlulana, nangobuthakathaka babanye”. KuPawulu konke kwakungenxa yokuhle kwabafowabo; kunakho konke ukuze agweme ukona noma ukonisa omunye, “*kuhle ukungadli nyama, nokungaphuzi iwayini noma okunye umzalwane wakho aqhuzuka ngakho*” (KwabaseRoma 14:21) Buka nesexwayisa sikaKristu mayelana nokukhubekisa “*labo abancinyane abakholwa nguye*” (NgokukaMarku 9:42); NgokukaLuka 17:1-2).

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Amaphuzu okuzindla

Imicabango “*ngababuthakathaka nabanolwazi*”.

Encwadini yokuqala Kwabasekorinte 8 nencwadi yabaseRoma 14- 15 uPawulu ukhuluma “*ngababuthakathaka*” ebaqhathanisa “*nabanolwazi*”

(Ivesi 7,9-12; kwabaseRoma 15:1). Uma ekhuluma ngababuthakathaka ukhuluma ngalaba abangakalamukeli kahle iqiniso lenkululeko kuKristu, ngakho-ke bathwele izinto ezinokokwenza nokuthi bangenzani noma bangenzini ukuze bezokwamukeleka noma bathokozise uNkulunkulu. UPawulu akaqondile ukuthi “*ababuthakathaka*” abakwazi ukumelana nesono noma ukulwa nokwenza okungalungile. Kanti futhi asitholi nakanye lapho sifunda khona ukuthi laba abanolwazi bangacabanga ukuthi bangabancinyana laba ababuthakathaka. Kanti futhi umgomo okhomba indlela ngowokuthanda abanye, uzenze inceku kaNkulunkulu ukukhonza abazalwane ekukhonzeni uNkulunkulu nasekukhonzeni abanye.

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Imicabango kunembeza wethu;

- Ukulalela unembeza wethu kungukulalela uNkulunkulu, futhi ukuwuphika kungukuphika uNkulunkulu. Lokhu kuyiqiniso nakuba isikali sikanembeza wethu singase singacabangi kanjalo manje.
- Unembeza wethu ungafundiswa noma uqondiswe ngokwencwadi engcwele.
- Singaphoqeleli abanye ukwenza okungahambisani nezinkolelo zabo, okanye

sizofana nezisebenzi zikasathane, siholele abanye ekoneni.

- Akumele silandele izeluleko noma izibonelo zabanye, uze unembeza wethu uvume ngokugcwele.
- Unembeza wethu njengezinceku zikaNkulunkulu ukhonela ukuthi usisole noma usikhulule (KwabaseRoma 2:15).
- Unembeza ohlukunyeziwe ungaba lukhuni njengalowo “*oshiswe njensimbi eshisayo*” (1 KuThimothewu 4:2).

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Cabanga ngalesimo sothando esivezwe kulesi sahluko esisetshenziswe ekuphuzeni utshwala. Ngesizathu sezingozi ezingaholela abanye (ngisho abazalwane) emonakalweni, ingabe kuwukuzidela okukhulu ukukhetha ukuphuza enye into esikhundleni sotshwala?

Ikilasi 11 – 1 KwabaseKorinte 9

Njengoba uMphostoli uPawulu eqalile esahlukweni sesi-7 ukudingida imibuzo eyayiphakanyiswe abazalwane bebandla laseKorinte, uqale ngokugxila kokuhle maqondana nokuzinqumela\ngokuzikhethela ukuhlala ungashadi, nenjabulo, nokunethezeka, Kanye nokuvikeleka kwasemhlabeni kokuza nawo umshado. Lpha kwakuyindlela uPawulu ayezikhethela yena, okuyindlela abeyincoma naphakathi kwabazalwane. Kungesikho nokho ukuthi umshado uyinto embi. Futhi uma mhlawumbe umzalwane ezikhethela ukushada akusona nakanye isono lokho. Kodwa kuyisinqumo esibeka umngcele kumzalwane maqondana nokusebenzela iNkosi. Ngakho-ke sikhululekile ukuzikhethela. UMshado yinkululeko esinayo kuKristu. Kodwa yize kunjalo umshado uyisthuthi sesinqumo esihle, uma uphiwe kunjalo, ukuthi uzikhethela ukungazibandakanyi nomshado Kanye nakho konke okuza nomshado.

Nase sahlukweni sesi-8 sibone ukuqhubeka kwayo njalo indikimba yenkululeko. Kodwa manje udaba seluqonde ngqo kokulungile nokungalunganga maqondana nenkululeko yabazalwane. Kube ngumbuzo wokuthi ngabe abazalwane bafanele yini noma cha ukudla inyama ehlatshelwe onkulunkulu

bamanga. Kuloludaba kubekhona ukubandakanyeka kwabathize abangaphatheki kahle uma lokhu kwenzeka phakathi kwabazalwane. Kodwa futhi kumele sikhumbule ukuthi bayinto engekho onkulunkulu bamanga. Empeleni abekho abanye onkulunkulu abaphilayo ngaphandle kukaNkulunkulu weBhayibheli, okunguyena yedwa ophilayo noqinisileyo, okusho ukuthi umsebenzi wezinto eziphathelele nemihlatshelo akufanele nokuthi ngabe zidala izinkulumo.

Kodwa lezinkulumo ziphenduka inkinga uma kukhona abalimalayo uma abanye besebenzisa inkululeko yabo. Sikhululekile kodwa silawulwa wuthando njengabazalwane, silawulwa wunembeza noma yindlela abanye abazalwane ababheka ngayo izimo zokuhlukana kwezindlela esiziphatha ngayo. Kuphinde futhi njengodaba lomshado; uPawulu uzibeke njengokhethe okuhle ngokukhetha ukungashadi, usikhomba kwisibonelo sakhe esihle ngakufundisayo. Njengoba azikhethela ukungashadi nokungazibandakanyi ebudlelwaneni bokusondelana nomuntu wesifazane ngandlela thize, nokuba kunjalo esibekile isinqumo sakhe uphinda athi; *“Ngalokho uma ukudla kumkhubekisa umzalwane wami, angisoze ngadla nyama kuze kube phakade, ukuze ngingamkhubekisi umzalwane wami.”* (8:13)

UPawulu uqhubeka ngomzila owodwa nasesahlukweni sesi-9, ephinda futhi esikhomba esibonelweni sakhe esihle. Umqondo/inqikithi yazama ukukudlulisa kulesahluko ngukuthi; noma uPawulu wayenalo ilungelo lokuthi alindele uxhaso ngokwezezimali kubazalwane ngenxa yokusebenzela ivangeli, kodwa akazange alisebenzise ilungelo lakhe lokucela uxhaso, lokhu wayekwenza ngoba engafuni kubekhona abasola izinjongo noma izinhloso zakhe ngomsebenzi wenkosi. Njengoba wayezimisele ukungashadi nokungayidli inyama ngenxa yabazalwane, kanjalo wayezimisele ukwenza umsebenzi weNkosi ngaphandle kokuxhaswa ngemali. Ukwenza konke lokhu ngenxa nje yenjongo eyodwa ukuze ngizuze abaningi (Ivesi 19). Konke lokhu kwenzelwa ukuze kube nomthelela omuhle kwabanye. UPawulu wayengafuni kubekhona okuzoba yisiphazamiso noma ekushunyayelweni kweVangeli (Ivesi 12). Lokhu kwakuyisimiso iNkosi eyayisigcizelela kithi. Kuwukuhlakanipha ukunciphisa inkululeko esinayo kuKristu, ngothando lokhu sikwenza *“ukuze ngakho konke sisindise abanye”* (Ivesi 22) Sibubula sikhala Kanye noPawulu ngezinto azichitha ngenxa yesibusiso esikhulu kakhulu esiwukwazana neNkosi, sihlale nayo ingunaphakade!

9:1-18 – Ukungazishayi ntoyalutho kukaPawuli

- 9:1 *Angikhululekile na? Angisiye umphostoli na?
Angimbonanga uJesu iNkosi yethu na? Nina anisiwo
umsebenzi wami eNkosini na?*
- 9:2 *Noma ngingesiye umphostoli kwabanye, nokho
kinina nginguye, ngokuba uphawu lobuphostoli bami
eNkosini yinina.*
- 9:3 *Lokhu kungukuziphendulela kwami kwabangisolayo.*
-

Ivesi 1-3 – ubuPhostoli bukaPawuli.

UPawulu uqala ngokusiqinisekisa ngokuyiqiniso eliwukuthi ngempela wayenguye umphostoli. Okukodwa nje okwakuqinisekisa ukuthi othize unguMphostoli ngempela kwakuwukuthi wabekade embonile uKristu iNkosi yethu. UPawulu wahlangana noKristu evukile, endleleni eya edamaseku. (15-8). Kodwa ubufakazi obuphathekayo bobuphostoli bukaPawulu babonakala ngezithelo zomsebenzi ayewenza kubazalwane baseKorinte. Noma abanye bangacabanga ukuthi kwakungabazeka ubuphostoli bukaPawulu kodwa abazalwane baseKorinte babengenayo lenkinga. Ngoba base bebonile “*Izimpawu zobuPhostoli*” phakathi kwabo (2 KwabaseKorinte 12:12), kanti futhi imiphumela yomthelela kaPawulu kwakuwukutakulwa kwabo balethwe ekuphileni okungunaphakade. Umsebenzi kaPawulu ayewenzela iNkosi wawuyisiqiniseko sobuphostoli bakhe futhi kuyimpendulo kulaba

- 9:4 *Asinalungelo yini lokudla nokuphuza na?*
9:5 *Asinalungelo yini lokuhamba nomzalwanekazi
ongumkethu njengabanye abaphostoli, nabafowabo
beNkosi, noKhefase, na?*
9:6 *Kanti yimi kuphela noBarnaba esingenalungelo
lokuyeka ukusebenza na?*
-

ababefuna ubufakazi ngokuzibiza kwakhe ngomphostoli.

Ivesi 4-6 – Ukwamukela inkululeko.

“Asinalungelo yini lokudla nokuphuza na?” – Iphinda futhi ibuyela emibuzweni, yonke elindele impendulo ka “Yebo”. Akaze yini uPawulu nabazalwane bakhe babe nenkululeko yokudla, baphuze njengokuthanda kwabo, njengoba ekhulumile esahlukweni sesi-8? Akaze yini uPawulu nasebenza Kanye nabo bebe nenkululeko yokuthi bashade, ngokusho kwakhe esahlukweni sesi-7, njengoba futhi abanye babaPhostoli babenzile? Lokhu kuveza ngokuphelele ukwamukeleka komshado phakathi kwazalwane. Ngokunjalo futhi ngabe uPawulu nayekade esebenzisana nabo wayengenalo yini ilungelo lokuba acele ukuxhaswa emsebenzini weNkosi ngokwezezimali kubazalwane? UPawulu usebenzisa imifanekiso ehlukahlukene ukusivezela iphuzu lakhe lokugcina.

- 9:7 *Ngubani oke aye empini ngezakhe izindleko na?
Ngubani otshala isivini, angazidli izithelo zaso, na?
Ngubani owalusa umhlambi, angadli ubisi
lomhlambi, na?*
- 9:8 *Lokho ngikusho ngokwabantu nje na? Nomthetho
kambe kawusho khona lokho na?*
- 9:9 *Ngokuba kulotshiwe emthethweni kaMose ukuthi:
“Ungayifaki inkabi isifonyo, nxa ibhula amabele.”
Konje uNkulunkulu ukhathalela izinkabi na?*
-

Ivesi. 7-14 – imifanekiso ngokuxhasa umsebenzi weNkosi;

- Empini (ivesi 7) njengobani oya empini. Ngubani ozikhokhela yena uma eya empini?
- Ngokulima (Ivesi lesi-7) njengobani otshala esivini sakhe engalindele ukudla izithelo kusasa?
- Emfuyweni (Ivesi 7) njengobani owelusa imfuyo yakhe engalindele nzuzo kuyo kusasa?
- Emthethweni (Ivesi 8-9) – Ngale kokuhambisa kwasezweni, umthetho awuvumelani yini nokufanayo? Ukucaphuna nje ku-Duteronomi 25:4, uPawulu usikhomba emyalelweni weNkosi uqobo, ngokumelana nokufakwa kwenkabi isifonyo nxa ibhula. Ngokujwayelekile inkabi babeyisebenzisela ukudonsa isihlibhi ezinhlamvini, ukuhlukanisa uhlamvu emakhobeni. Kodwa

9:10 *Noma ukusho ngenxa yethu impela na? Yebo, kwalotshwa ngenxa yethu, ngokuba olimayo kufanele alime enethemba, nobhulayo abhule enethemba lokwabelwa naye.*

9:11 *Uma thina sihlwanyele kini okomoya, kuyinto enkulu yini, uma sizovuna okwenu kwenyama na?*

kuyabonakala ukuthi lesi sibonelelo somthetho sibanzi ngale kokunakekelwa nje kwenkabi, isimiso esifanayo, nakho “*Kwalotshwa ngenxa yethu*” (Ivesi 10). Uma uNkulunkulu ebona isidingo ngokusetshenziswa kweNkabi kangakanani ke eNcekwini yakhe ukuthi kumele ivuze ezithukuthukwini zayo.

- Kuphinde futhi ensimini (Ivesi 10) ithemba lokuvuna yilona eligqugquzela umuntu ukuthi alime noma ahlwanyele. Kunjengohlobo lomnotho olwenza inzuzo ngotshalomali mhlawumbe?

Ivesi 11 – Sibheka ukuqhathaniswa phakathi kwezinto zakomoya Kanye nezinto zenyama. Umbuzo othi, “*Kuyinto enkulu yini?*” Uveza ukulungela kokulindelekile ukuthi izinto eziphathekayo zesikhashana kumele zize esikhundleni sezinto ezingunaphakade, okuncane esikhundleni sokukhulu. Kwakuwenza umqondo ukuthi uPawulu

9:12 *Uma abanye behlanganyela lawo mandla phezu kwenu, kungebe yithi kakhulu na? Nokho asilisebenzisanga lelo gunya, kepha sibekezela ngakho konke, ukuze singalithiyi ivangeli likaKristu.*

nayesebenza Kanye nabo evangelini balindele ukusekwa ngokwezezimali ngomsebenzi wabo ababewenza e “*zintweni zakwamoya*”.

Ivesi 12 – “*Uma abanye behlanganyela*” – kubonakala sengathi abanye abafundisi babekuthola ukuxhaswa ngokwezezimali ngeminikelo yabazalwane abaseKorinte. Uma labo bafundisi babenikelelwa, kangakanani ke uPawulu ubaba wabo wokomoya.

“*Nokho asilisebenzisi lelo gunya*” – Lona ngukhiye wephuzu uPawulu ayebheke kulo engxoxweni yakhe yonkana. Nokuba uPawulu nalabo ayesizana nabo, ngokwesikhundla sakhe wayekufanele ukuthola uxhaso kubazalwane, kodwa uPawulu akazange alisebenzise leli lungelo noma inkululeko ayenayo. Yinkululeko ayishaya indiva nenxa yothando. Kwakuyinkululeko angayisebenzisanga uPawulu “*ukuze singalithiyi ivangeli*”. Kunalokho uPawulu nayesebenzisana Kanye nabo evangelini bakhetha ubunzima, babeqoma ukusebenza ebusuku ukuze bezokwazi ukushumayela ivangeli emini, ukuze

9:13 Anazi yini ukuthi abaphethe imisebenzi yethempeli
badla okwethempeli nokuthi abakhonza e-altare
bahlanganyela ne-altare na?
9:14 Ngokunjalo iNkosi imisile ukuba abamemezela
ivangeli baphile ngevangeli.

kungabi khona noyedwa ozobasola noma abagxeke ngokufuna izimali kubazalwane, noma mhlawumbe kube khona ozosola izinhloso zabo ngokushumayela ivangeli. Lokhu babekwenzela ukungabi namahloni futhi kungabi nasisihla emagameni nasemsebenzini wabo.

Ivesi 13 – Sithola incazelo noma umfanekiso ethempeleni. Akulona na iqiniso ukuthi ethestamentini elidala abapristi nabaLevi babexhaswa yiminikelo eyayivela kubantu ababebashumayeza?

Ivesi 14 – “Ngokunjalo” iNkosi uJesu uqobo ifakazela lona impela leli phuzu, lokuthi “*abamemezela ivangeli baphile ngevangeli.*” UPawulu kubonakala sengathi wayebhekise emazwini kaKristu ngesikhathi ethumela abafundi ukuthi bayoshumayela kuMathewu, ethi “*ofuyile udla inyama*” (Ivesi 10). Kuyasicacela ukuthi yiNkosi uqobo eyabeka lesi simiso. Labo abafundisa izwi leNkosi ngokuthembeka kumele bakwazi

*9:15 Kepha mina angisebenzisanga lutho lwalezo zinto;
futhi lokho angikulobanga ukuba kwenziwe kanjalo
kimi; ngokuba kungaba ngcono kimi ukuba ngife
kunokuba umuntu alwenz' ize udumo lwami.*

ukuziphilisa ngawo lomsebenzi.

Ivesi 15 – “*Kepha mina angisebenzisanga lutho lwalezo zinto*” – Kodwa ke uPawulu akafunanga ukuzuza kubazalwane baseKorinte ngokwendlela eyayibekwe yiNkosi. Iphuzu azama ukulidlululisa lapha uPawulu elokuthi uphindile futhi wayishaya indiva inkululeko yakhe, kungewona umshado nenyama kuphela kodwa nemali yabazalwane. Wakwenza lokhu ukuvimbela abathize abangahle bathi ushumayela nje ngoba elindele imali kubazalwane. Ukuba khona kwalezo zinkulumo ezinjalo kwakungacekela phansi umsebenzi kaKristu, manje uPawulu wayekugwema ngazo zonke izindlela ukuba lokho kungenzeki. Kubonakala sengathi uPawulu ungoqoma ukubulawa yindlala impela kunokuba kutholakale okuncane nje okungaba yisithiyo evangelini ayelishumayela.

Izingxabano ngamaholo abafundisi zivamile emabandleni, futhi azizihle. Kuwukubathanda ngempela abazalwane ukuzimisela ukuyishaya

9:16 *Ngokuba noma ngishumayela ivangeli,
anginaludumo ngalokho, ngokuba ngimelwe ukwenze
njalo; ngokuba maye kimina uma ngingalishumayeli
ivangeli!*

9:17 *Ngokuba uma ngikwenza lokho ngokuzithandela
kwami, nginomvuzo; kepha uma kungengakho
ukuzithandela kwami, khona-ke kungumsebenzi
engiwuphathisiweyo.*

indiva injabulo Kanye nekhaya nempilo uqobo ukuze abazalwane bakhule ekwazini iNkosi.

Ivesi 16 – “*maye kimina uma ngingalishumayeli ivangeli!*” – Ngokubheka isibonelo sikaPawulu kulokhu, ngonembeza omsulwa engaqinisekisa okuyilona lodwa ugqozi lwakhe ngokushumayela iVangeli. Kwakuyisithiyo “*esiyisidingo*” obizweni lwakhe yiNkosi nasothandweni lwakhe olumnene ayethanda ngalo abazalwane okwakumenza enze konke lokhu. Akukho okwakungaveza hlampe ukuthi wayeziqoqela umhlambi wakhe ukuze azicebise noma anothe ngawo, njengoba abaningi benza nje namuhla.

Ivesi 17 – “*Ngokuba uma ngikwenza lokho ngokuzithandela kwami*” – UPawulu wayengawulindela umholo wakhe (“*Umvuzo*”) osuka eNkosini uma ukusebenza kwakhe kwakusuka enhlizweni evumayo. Wayengabhekisile kuphela

9:18 Pho, uyini umvuzo wami na? Uyilokhu ukuba nxa ngishumayela ivangeli, ngikwenze ukuba ivangeli lingabizi lutho, ukuze ngingasebenzisi ilungelo lami enginalo evangelini.

emvuzweni ozayo enkazimulweni, kodwa wayesho kumvuzo ayewuthola ngenjabulo yenhliziyoyayenziwa ukukhonza abazalwane. Uma mhlawumbe kwakuvuka ukukhononda emoyeni wakhe uPawulu kwakufanele azikhumbuze yena ukuthi wayephathiswe ukuphatha umsebenzi weVangeli ephathiswe yiNkosi uqobo. Futhi kulindelekile ukuthi abaphathi babe abathembekayo ekuphatheni kwabo (4:2).

Ivesi 18 – “*Pho, uyini umvuzo wami na?*” – Emsebenzini wakhe uPawulu wathola umvuzo wakhe entokozweni yokwazi ukuthi wayeshumayela iVangeli ngokukhululeka kungekho sithiyo, nokuthi kwakungekho owayekade emsola ngokuba wumhlukumezi kulomsebenzi.

Uyaphinda futhi uPawulu uba yisibonelo esihle esimisweni esibalulekile akhuluma ngaso kulengxenywe. Ngokuthi agcizelele elungelweni lethu ngenkululeko ukuthi kunabeka umngcele kokuphumelela kwezinto zakwamoya, ngoba ngokwenza njalo sinciphisa ukuthi zimpilo zethu

9:19 Ngokuba noma ngikhululekile kubo bonke, ngazenza isigqila sabo bonke, ukuze ngizuze abaningi.

zibe nomthelela omuhle kwabanye. Kuphakathi kokuthi sinciphisa inkululeko yethu ukuthi sibe nomthelela omuhle noma sinciphisa umthelela wethu omuhle ngokwenza inkuleko yethu. INkosi ikushiye kithi ukukhetha. Kodwa yasazisa kuqala ukuthi lezindlela ziquketheni, zombili okuhle nokubi.

9:19-23 – Umsebenzi kaPawulu

Bheka ukugxila kwalama vesi alandelayo egameni elithi “*Inzuzo*”, kuze kuvele izikhathi zibe zi-5 emavesini ayisihlanu alandelayo futhi kusivezela okuyiyona nhloso kaPawulu. UPawulu wayenza konke ukuzuza imiphefumulo eyizuzela kumbuso kaKristu futhi wayezimisele ukulahlekelwa yinkululeko engahle ithiye leyonzuzo.

Ivesi 19 – “*ngazenza isigqila sabo bonke, ukuze ngizuze abaningi*” – Kuphinde futhi, noma ayewazi wonke amalungelo amaningi ayenawo kuKristu, ngokuzithandela kwakhe uPawulu waba yisigqila kubo bonke abantu ngenhloso yokuzuza imiphefumulo. Njengesisebenzi esithunywe

*9:20 KubaJuda ngaba njengomJuda, ukuze ngizuze
abaJuda; kwabaphansi komthetho ngaba
njengophansi komthetho, noma ngingephansi
komthetho mina, ukuze ngizuze abaphansi
komthetho;*

ukuphatha sikaKristu wayekhululekile ukukhonza.

*“Ngokuba nina bazalwane nabizelwa
ekukhululekeni. Kuphela ningakwenzi ukukhululeka
kube yithuba enyameni, kepha khonzanani
ngothando” (KwabaseGalathiya 5:13).*

Ivesi 20 – *“KubaJuda ngaba njengomJuda”* – UPawulu wayezimisela ukulisebenzisa ilungelo lakhe lokuba ngumJuda, ikakhulukazi makuhlanganyelwa amasiko akhona ahlukene nasemikhosini yakhona, emadilini Kanye nasekuzileni ukudla Kanye nabo. UPawulu wayezimisele futhi ukuziqhelelanisa naleyomikhuba eyayingahle ingahambiselani namaJuda ukuze akwazi ukuwazuza evangelini. Buka incwadi yeZenzo 15. UPawulu akakhulumi lapha ngezimiso zemihlatshelo, kodwa ukhuluma kuphela ngokulahlekelwa yinkululeko yakho ezintweni eziphathelele nokuhlukana kwezindlela zokuziphatha.

Ivesi 21 – *“Kwabangenamthetho ngaba*

9:21 *kwabangenamthetho ngaba njengongenamthetho, ngingesiye ongenamthetho kuNkulunkulu kepha ngiphansi komthetho kaKristu, ukuze ngizuze abangenamthetho;*
9:22 *kwababuthakathaka ngaba buthakathaka, ukuze ngizuze ababuthakathaka; sengaba yikho konke kubo bonke, ukuze ngakho konke ngisindise abanye.*

njengongenamthetho” – ekubhekaneni nabezizwe uPawulu akazange abaphoqelele ekwenzeni imikhuba yethestamenti elidala noma amasiko amaJuda ukuba bawenze. Nanoma eshumayela wayesebenzisa indlela ehluke kunayisebenzisa uma eshumayeza amaJuda (Ayegxilile kakhulu ethestamentini elidala). Khumbula ukuthi uPawulu wayekhuluma kanjani namaGrekhi ase-Athens, uPawulu wayecaphuna kwenye yemibhalo yezinkondlo neminye eyayishicilelwe kwenye yamaAlthari amaningi (Izenzo 17:23, 28). Akukhona ukuthi uPawulu wayengongenamthetho, noma ukuthi wayefundisa khona ukungabi namthetho. Umthetho wothando wesivumelwano esisha yiwona uPawulu ayememezela ngawo.

Ivesi 22 – *“kwababuthakathaka”* – Ekubhekaneni nalabo ababekuzwa kuwumthwalo ukwenza lezo zinto ezabe ziyimpoqo nalezo abanqatshelwa ukuzenza, uPawulu wayezimisele ngokubanika imvume yokuzenza ngenxa yokuba efuna ukuba

*9:23 Ngikwenza konke ngenxa yevangeli, ukuze nami
ngibe ngumhlanganyeli kulona.*

akwazi ukubaholela eqinisweni likaNkulunkulu. Kwamanye amabandla nezinye izindawo abasifazane abagqoke amabhulukwe bathathwa njengabadelelayo. Ngakho-ke yenza isiqiniseko sokuthi abasifazane namantombazane emndenini wakho bagqoka izingubo ukuze bangaphathi kabi abantu ezindaweni ezinjengalezi. Nakwezinye futhi izindawo abanye abantu abaphatheki kahle uma owesilisa egqoke ihembe elinemikhono emifishane, noma isikhindi. Ngakhoke uma umuntu eshumayela ezindaweni ezinjalo kumele siqinisekise ukuthi asikhubi muntu ngesikugqokile. Ungazicabangeli wedwa bese ubambelela enkululekweni yokuzigqokela ngokuthanda, ngokwenza njalo uzivalela amathuba okuzuza abathize. Isiqubulo sikaPawulu sasithi *“sengaba yikho konke kubo bonke, ukuze ngakho konke ngisindise abanye.”*

Ivesi 23 – *“ukuze nami ngibe ngumhlanganyeli kulona”* – UPawulu wayezoba ngowabelana Kanye nabo ekuphelelisweni kwesibusiso seNkosi. Ngisho nokulangazelela kwakhe umvuzo wangunaphade kwakungekhona ukuzicabangela yedwa. Wayefuna ukuba nabazalwane abaningi bahlanganyele

9:24 Anazi yini ukuthi abagijima ngokuncintisana bagijima bonke, kepha munye owamukela umklomelo? Gijimani kanjalo, ukuze niwuthole.

ndawonye ekulangazeleleni. “*Siluleka wonke umuntu, sifundisa wonke umuntu ngokuhlakanipha konke, ukuze simise wonke umuntu ephelele kuKristu*” (KwabaseKolose 1:28). Injongo kaPawulu kwakuwukuphelela kwawo “*wonke umuntu*”.

9:24-27 – “*Gijimani kanjalo, ukuze niwuthole*”

Ivesi 24 – Ukuqhathaniswa kwempilo yomzalwane Kanye nomdlalo wokuqhudelana kuwumfanekiso uPawulu avamile ukuwenza (Kwabasefiliphi 3:13-14; 1 UThimothewu 2:5). Futhi kwakungena khaxa kulabantu ayebhala kubo, ngoba amaGrekhi ayezikhonze kakhulu ezemidlalo. Njalo ngonyaka wesibili imidlalo yama-Isthmain yayibanjelwa endaweni yaseKorinte, kusuke kunohlelo oluqinile lokuqeqeshwa nemigomo kulabo ababefanele ukungenela umncintiswano. Kuyo yonke lemncintiswano kwakuthatha onokuzimisela okukhulu ukuthi abuye nesicoco. Ngakho-ke kumele ube ngolwela isicoco! Yilo-ke iphuzu likaPawulu leli.

Ivesi 25 – “*Bayazithiba ezintweni zonke*” – Noma ubani ozimisele ngempela ukuphumelela kumele

*9:25 Bonke abancintisanayo bayazithiba ezintweni zonke;
labo benza ukuze bathole umqhele ophelayo, kepha
thina ukuze sithole ongapheliyo.*

azivocavoce ngamandla, abe ngokwaziyo ukuzilawula “*ezintweni zonke*”. Kumele abe wozithibayo nangendlela adla ngayo nangedlela azilolonga ngayo. Kumele abe ngowuqeqeshayo umzimba wakhe uze ufike lapha khona esezwa ukungakhululeki. Kufanele abe ozimisele futhi ukuthi akudele konke abanye abantu abakwenzayo njengendlela yokuzijabulisa. Kunjalo nakubazalwane. Kufanele singacabangi nakancane ukuthi impilo yomzalwane iwubumnandi nokungebeleka. Uma sizojabulisa iNkosi yethu bese sithole umkomelo ebukhoneni bayo kumele sibe ngabazimisele ukuthola ubuhlakani bethu. Kufanele sikulungele ukuyeka ukudla nokuphuza okuthile ukuze sigweme imiphumela elimazayo lokhu okungahle kube nayo emathembeni omsebenzi weNkosi kwabanye. Uma abanye belinyazwa yindlela esisebenzisa ngayo inkululeko yethu kushukuthi sizolahlekelwa phambi kweNkosi. Kufanele sikulungele ukuzincisha okunye kwezinjabulo zempilo ukuze sizoba abanqobi eNkosini. Injabulo yokudla okuphambili nenjabulo yokusondelana emshadweni Kanye nokukhululeka kokuthola ubuthongo obanele konke lokhu kuyizinto okufanele

9:26 Ngakho-ke mina ngiyagijima kungengokungathi kangiqondi; ngiyagadla kungengokungathi ngishaya umoya.

sibe nazo. Ayikho into embi ngalezi zinto, kodwa lezi zinto abanye bazinqumela ukungazitholi, konke bekwenzela umbuzo omkhulu.

“Kepha thina ukuze sithole ongapheliyo” – Labo abasuke beqeqeshelwa imidlalo basuke bephokophelele umqhele ophelayo wasemhlabeni. Nginendebe endala esingcolile okuqoshwe kuyo igama lami okuyimanje unkosikazi wami ayisebenzisela ukubeka isitsha sezitshalo zakhe. Lendebe yayisho lukhulu emnyakeni edlule manje ayisasho lutho, isilungele khona nje ukubeka isitshalo ngoba yinde ngokwanele emagatsheni akhulayo. Zingaki nje izinkulungwane zezindondo zezemidlalo nezindebe nokunye okwakuwuphawu lwempumelelo yasemhlabeni, kwakuyigugu ngosuku lwakho, kodwa ngokuhamba kwesikhathi kuphelela ezitolo zamasekeni noma emgqomeni kadoti. Kodwa phokophelani ubuhlakani emjahweni oncono kumele siphokophelele umklomelo ongapheliyo, ovela ezulwini. Kuphinde futhi, iNkosi ikhuluma kaningana impela ngemivuzo ngemisebenzi yeNkosi esiyenzayo njengabazalwane (EkaJakobe 1:12; 1 KaPetru 5:4; Isambulo 2:10; 22:12).

Ivesi 26 – “Ngakho-ke mina ngiyagijima kungengokungathi kangiqondi” – Wonke umuntu ogijimayo egijimela ukuzivivinya akagijimeli ukuphumelela. Ukugijimela ukuphumelela kubandakanya ukungabikho kokuzibamba, inhloso kube ukungantengantengi. UPawulu wayazi enhlizweni yakhe ayekufuna. Wayezinikele emcintiswaneni, konke ekwenzela “*umkomelo wobizo lwaphezulu eNkosini ngoKristu uJesu*”. Wayezinikele kukho konke okwakuzokwakha abanye kudunyiswe iNkosi, wayengakhathaleli inani okwakumele alikhiphe ukuze lokho kwenzeke, noma ngabe kwakumbiza ukuba adele ukunethezeka nokungecebeka kwakhe.

“*Ngiyagadla kungengokungathi ngishaya umoya*” – UPawulu usesishintshela umfanekiso uwuyisa esibhakeleni, ekuphokopheleni umklomelo wentokozo yeNkosi uPawulu wayengeke alwe njengongaboni. Wayezogadla esigodlweni sikasathane ngenhloso yokuthi aqondane naye ngqo. Wayezokwenza njengokuyala noma ukulawula kweNkosi. Engenzeli njalo injongo yakhe kodwa esebenzela “*umsebenzi walowo ongithumile*”. Wayengenzi lokhu yena ayecabanga ukuthi kufunwa yinkosi kodwa wayenza ngendlela iNkosi eyayiyale ngayo. Bangingi abantu abenza ngezindlela bona abacabanga ukuthi zingamjabulisa uNkulunkulu,

9:27 *Kodwa ngiyawutuba umzimba wami, ngiwenza isigqila, ukuba mina engishumayeza abanye ngingaliwa mina uqobo.*

kodwa bengabheki imibhalo ukubuka okuyimiyalo yeNkosi eyijabulisayo.

Ivesi 27 – “*Kodwa ngiyawutuba umzimba wami, ngiwenza isigqila*” – kuphinde futhi, sidinga ukuzithiba uma sifuna ukuphumelela endleleni yethu yokukholwa. Ngeke saphumelela uma kungekho ukuzinqanda, kumele sikhulise uthando lokuthokozisa iNkosi. Landela ukukhuluma ngokuzinqanda encwadini yeZaga;

- 12:16 – “*Ukukhathazeka kwesiwula kuyaziwa ngosuku*”, ngoba asikwazi ukuzibamba.
- 14:29 – Kulowo okwazi ukuzithiba olakeni lwakhe “*unokuqonda okuningi*”.
- 16:32 – Labo abaphuzayo ukuthukuthela bangamaqhawe empilweni.
- 25:28 – “*Njengomuzi odiliziweyo ungenalugange, unjalo umuntu omoya wakhe ungenakubanjwa*”. Kuyisithombe songakwazi ukuzivikela othandweni lwakhe lokugxamazela.

“Ngingaliwa mina uqobo” – Kwakusemvuzweni wangunaphakade wabazalwane lapho uPawulu ayegxilise khona amehlo akhe. Wayengeke avumele lutho oluzomenza abe ngongafanelekile ukwamukela umvuzo.

Amaphuzu okuzindla

Cabanga ngezinye izigameko zokuhluka kwendlela yokuziphatha okungaba wubuhlakani ukuzikhohlwa ukuze abanye bangakhubeki,

- Uma umshumayeli weVangeli engasebenzisa utshwala noma abheme abanye bangakhubeka.
- Uma umfundisi engakhetha ukushayela imoto ebizayo u-Mercedes, noma imoto nje kanokusho, abanye bangangaphatheka kahle.
- Uma siveza ubudlabha nokuzinikela okuncane abanye bangangaphatheka kahle.

Ikilasi 12 – 1 Kwabasekorinte 10

Lona ngumbuzo wezinto ezingabazekayo uPawulu abelokhu ezidingida kusukela esahlukweni sesi-8. Umbuzo wobuhlakani bokusebenzisa izinto ezingenza ukuthi abanye balimale noma zivimbe umsebenzi weNkosi ebantwini. Umbuzo wobuhlakani ngokusebenzisa ilungelo esinalo kuKristu. Isihloko uPawulu aqhubeka naso esahlukweni se-10, eseyivala ke lendikimba. Ngoba kunezinye izingxenye ezibalulekile ezidinga ukubhekwa. Ngisho nohlakaniphe ukudlula cishe sonke, inkosi uSolomoni, wakhohliseka ekubandakanyekeni kwakhe nezinto ezingabazekayo. USolomoni kancane kancane wasuka ekudlaleni ngomphetho wokugobisa intando kaNkulunkulu wagcina ephenduke ihlubuka. Ngakho ke kunobungozi ngisho kwabaqinile, kulabo abacabanga ukuthi bangama bona. Nabo laba kumela balalele ngokuqaphela abakwenzayo ngenxa yenkululeko abanayo kuKristu ukuze bangazithuki sebewa. UPawulu usesithatha usiyisa ezibonelweni zethestamenti elidala ukusigqamisela lesi sexwayiso.

10:1-13 – Izixwayiso zasehlane

Ivesi 1 – *“Okhokho bethu bonke babephansi kwefu, bonke badabula ulwandle”* – Igama *“bonke”* livela

*10:1 Ngokuba angithandi, bazalwane, ukuba ningazi
ukuthi okhokho bethu bonke babephansi kwefu, bonke
badabula ulwandle;
10:2 bonke baphapathizwa kuMose efwini naselwandle;*

zikhathi ezi-5 kulamavesi amane okuqala. Iphuzu ukuthi bonke abantwana bakwa Israyeli babenokufinyelela okufanayo elungelweni lokwaphezu ohambeni lwabo nasehlane.

Ivesi 2 – “*Bonke baphapathizwa kuMose*” – kubonakala sengathi ohambweni labo phakathi kolwandle “*efwini naselwandle*” kusetshenziselwe ukuveza noma ukubonisa ngandlela thize umbhabhadiso. Ekugcineni u-Israyeli wawusubona uMose njengomkhululi owabakhulula ebugqileni baseGibhithe, ngakho ke ngokumlandela ohambeni, olwandle babhabhadiswa “*kuMose*”, owayemele uNkulunkulu enyameni. Ngokufanayo siveza ngombhabhadiso ukuvuma kwethu uJesu Kristu njengoMmeli kaNkulunkulu amthuma (NgokukaJohane 17:3), aphinde abe ngumkhululi wethu ebugqileni besono. Futhi sikhombisa ngombhabhadiso kuwo wonke umuntu ukuzinikela kwethu ngokumlandela ehlane lempilo yethu sibheke ezweni lesethembiso, lasophumula khona.

Ivesi 3-4 – Bonke badla baphuza ukudla okukodwa.

10:3 bonke badla kudla kunye komoya;
10:4 bonke baphuza kuphuza kunye komoya; ngokuba
baphuza edwaleni lomoya elabalandelayo. Idwala
lelo lalinguKristu.

Imana yayingukudla kwakamoya okwakunikezwa kuvele ngqo esandleni seNkosi. Amanzi aqhuma edwaleni ayeyisiphuzo sakomoya ngoba kwakungokunye ukuhlinzeka kweNkosi okuyisimangaliso. Sifunde kabili ngabantwana bakwa-Israyeli bephuza amanzi ayevela edwaleni. Okokuqala kusencwadini ka-eksodusi 17 emvakokuba kuvele imana. Kokubili imana namanzi kwaqhamuka ngokububula kuka-Israyeli ukhononda. Lapho uNkulunkulu wabanikeza amanzi ngesikhathi uMose eshaya idwala ngenduku “*edwaleni laseHorebe*” (ivesi 6). Indawo yayibizwa nge-Massah (“isilingo”) ne-Meribah (“ukuthetha”), ngoba abantu lapho basola uMose futhi “balinga iNkosi, bethi, ngabe iNkosi ikhona phakathi kwethu, noma cha?” (ivesi 7) ukungabaza kwabo okungenanqondo kwakwanele ukuvusa ulaka lweNkosi.

Lelodwala elaliletha impophoma eyanelisayo ehlane uPawulu ulifanisa noJesu Kristu. Kwakunguye owayehamba ohambeni lwabo lonke lwasehlane, ngokufanayo unathi “*Kuze kube sekupheleni*”

10:5 Kepha iningi labo uNkulunkulu wayengathokozi ngabo; ngokuba bashaywa phansi ehlane.

kwezwe” (Mathewu 28:20). UJesu kwakunguye owayeqeda ukoma kwabo, kuphela uma kwakushawa idwala. Kuyisithombe esisobala sikaKristu eba yimpendulo ezidingweni zethu, nguyena owashawa wachotshozwa ekhalvari endaweni yethu.

Bheka ukuthi izimiso zombhabhadiso zethestament elisha Kanye nesidlo seNkosi ziyavela kulezizigameko zethestamenti elidala. Thina, njengabo, sivumile phambi kwabantu ukuthi singabalandeli beNkosi umkhululi wethu, njengoba kuvela kumbhabhadiso wethu. Futhi nathi sesenziwe sayingxenye yakho konke uKristu asipha kona, singakusho ngesibindi futhi ukuhlanganyela etafuleni leNkosi.

Ivesi 5 – *“Kepha iningi labo uNkulunkulu wayengathokozi ngabo”* – lapha ke isiyaphenduka inkulumo kaPawulu. Ngaphezu kwakho konke okwakukhona ebantwini *“iningi labo”* lasala lisabalele ehlane. Isisho esithi *“iningi”* sichaza ukuthi *“abaningi”*. Abaningi balabo ababeqale noMose abazange bangene ezweni lesethembiso. Kwangena uJoshuwa noCaleb besizukulwane sokuqala

abawela iJolidane. Kunesixwayiso esibhekiswe kithi lapho. Ukuzibandakanya nje kuphela nezinto noma nabantu bakomoya/eNkosini akusiqinisekisi impilo engunaphakade. Bonke bazithokozela izimangaliso Kanye namalungelo amaningi uNkulunkulu ayebapha wona, kodwa abaningi babo abafinyelelanga ezweni lesethembiso. Kufanele ngamunye ngamunye, umuntu ngokwakhe athole isipho eNkosini ngokukholwa uKristu Jesu. Akekho noyedwa kithi ozongena ezulwini ngokukholwa kwabazali bethu noma ngokukholwa kwashade naye noma ngokuthokozela amalungelo eNkosini njengezibonakalisa, ukwembuleka kwezinto, noma ukuphendulwa kwemithandazo. Nokuthi sikholiwe nje kuJesu akusho ukuthi ukubhekeleleka kwemiphefumulo yethu akusasho lutho. Asikwazi ukulahlekelwa yinsindiso yethu uma sesiyamukelile esandleni seNkosi, kodwa kuningi okungasilahlekela endleleni yomvuzo, isibusiso Kanye nomthelela esinawo kwabanye ngokunganaki. KuKristu kufanele sikhale siqaphile ngoba *“Isitha sethu, uSathane, siyahamba njengebhumbesi elibhodlayo lifuna elingamgwinya”* (1 ka Petru 5:8). Omubi uyakwazi futhi uyafuna *“ukugwinya”* amakhholwa. Ngakho-ke zikhona impela izingozi okumele sibheke ukungazibandakanyi nazo noma ngabe kuthiwa zibukeka zizinhle.

10:6 *Kepha lokho kwaba yizibonelo kithi, size singafisi okubi, njengalokho bona babekufisa.*

10:7 *Futhi ningabi ngabakhonza izithombe njengabanye kubo, njengokulotshiweyo ukuthi: “Abantu bahlala phansi ukuba badle, baphuze, basukuma ukuba badlale.”*

Ivesi 6 – “*Kepha lokhu kwaba yizibonelo kithi*”- Lezi zigameko zasemandulo zenzeka futhi zashicilelwa ukuze kuzuze thina, ukuze sifunde ukugwema ingozi ebawisile abaningi. Ezinye izinto ezimsulwa zingasiholela “*ekufiseni okubi, njengalokhu bona babefisa*”. Izinto ezimsulwa azimsulwa kulabo ezibaholela enkanukweni. Njengoba u-Charles Erdman eyibeka nje, “ukuzitika ngohlobo oluthile lwenjabulo, ngokwakho akusona isono, futhi ukwenziwa kwakho abanye abakuboni kuyinto embi, kungasenza singaneliseki ngezimpilo zethu, ngokuqina komthetho wendlela esiphila ngayo, emthethweni, kuze kufinyelele la kujula khona ukunganeliseki, bese kuphenduka ukungathembeki.

Ivesi 7 – “*Futhi ningabi abakhonza izithombe*” – isigameko okukhulunywa ngaso lapha yilapho abantu benza khona ithole legolide emvakokuba uMose engabuyanga entabeni yaseSinayi (U-eksodusi 32). Njengoba uPawulu ecaphuna u-Eksodusi 32:6 uveza, ukuthi kokubili idili nezenzo zenyama okuwukukhonza izithombe yikho

*10:8 Futhi asingenzi ubufebe njengokuba abanye kubo
benza ubufebe, bafa ngalusuku lunye
abayizinkulungwane ezingamashumi amabili
nantathu.*

ababezibandakanya kukho. Ukukhonza izithombe kubi kakhulu kunendlela umuntu angayicabanga, ukuba bekungenjalo ngabe azikho izixwayiso eziningi ngakho ethestamentini elisha. Ngisho umphostoli uJohane uvala incwadi yakhe yokuqala ngomyalo, “*Bantwanyana dedani ezithombeni ezibaziweyo*”. (1 Johane 5:21).

Ivesi. 8 – “*Futhi asingenzi ubufebe*” – isigameko okuqondiswe kuso lapha sikuNumeri 25, ngesikhathi amadoda amaningi akwa-Israyeli “*aqala enza ubufebe namadodakazi akwaMowabi*” ngokwezinkanuko zenkolo yabo. Lokhu kwakuwukusho kweseluleko sika Balaam (Isambulo 2:14). Ngesikhathi engasakwazi ukuqalekisa u-Israyeli njegoba ayejwayele ukwenza, wabonisa iNkosi yakwaMowabi ukuzama ukwenza u-Israyeli abantu abaqalekisiwe phambi kukaNkulunkulu, ngokubancenga ukuthi benze ngokwenyama lokhu okwakuyinkolo yabo yamanga. Impendulo kaNkulunkulu lapho kwaba wukuvusa amadoda angcwele njengo-Finiyase (Unumeri 25:6-8), owabulala ngokwahlulela kweNkosi bonke ababenza

10:9 Futhi asingayilingi iNkosi njengabanye kubo bayilinga, babhujiswa yizinyoka.

10:10 Futhi ningakhononi njengabanye kubo bakhonona, babhujiswa ngumbulali.

lobu bubu. Kwakuwumfanekiso ofanele kubazalwane baseKorinte ukuthi bangawukhohlwa, ngoba nakhona kwakunenkanuko enyantisayo.

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Okuseceleni

Senzenjani ngokudideka kwezinombolo lapha? UPawulu uthi bangama-23 000 abafa kuleyangozi, kanti uMose uthi bangama-24000 kunumeri 25:9. Kubonakala sengathi impendulo ingatholakala ekutheni uPawulu wayeveza ukwenzeka kwesigameko kungazelelwe, isigameko sokwahlulela, ukuthi “ngosuku olulodwa” kwaba abangama-23000. Kwase kuthi bonke sebehlangene emva kwesigameko emva kwezinsuku baba ngama 24000.

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Ivesi 9 – “Futhi asingayilingi iNkosi, njengabanye” – Lapha kukhulunywa ngokwalotshwa encwadini kaNumeri 21. Kuyaphinda futhi abantu balinga

*10:11 Kepha lezo zinto zabehlela bona kube yisibonelo;
kulotshelwe ukusiyala thina, osekufikile kithi
ukugcina kwezikhathi.
10:12 Ngakho-ke osuka ethi umi, akaqaphele ukuba
angawi.*

ukubekezela kukaNkulunkulu, bakhononda ngobunzima bendlela nokungabikho kokudla abakufunayo namanzi. UNkulunkulu waphendula ngokuthumela izinyoka ezinophoyizeni, ngenxa yalokho “*abantu abaningi bakwa-Israyeli bafa*” (Unumeri 21:6).

Ivesi 10 – “*Futhi ningakhononi njengabanye kubo bakhonona*” – Lokhu kubhekiswe ku-“*Cha*” wevoti eKhadeshi kuNumeri 14 ngesikhathi *Bonke abantwana bakwa-Israyeli bekhononda kuMose noAroni*” ngenxa yokungakholwa. Umphumela wesinqumo sabo kwaba ukuthi cishe sonke isizukulwane esabandakanyeka kulelovoti sangwatshwa ehlane ngaphandle kokungena ekhenani.

Ivesi 11 – “*Kepha lezo zinto zabehlela bona kube yisibonelo*” – Zonke lezigameko, nemvelo yokuphendula kukaNkulunkulu, kuhlanganiselwe ukusiyala thina esiphila ezikhathini zokugcina, ngaphambi kokubuya kweNkosi.

*10:13 Anifikelwanga ukulingwa okungenjengokwabantu;
kepha uNkulunkulu uthembekile, ongayikuvuma
ukuba nilingwe ngokungaphezu kwamandla enu,
kepha oyakuthi kanye nokulingwa anenzele indlela
yokuphepha, nize nibe namandla okukuthwala.*

Ivesi 12 – “*Ngakho-ke osuka ethi umi, akaqaphele ukuba angawi*” – Makungabikho noyedwa ozocabanga ukuthi ukhululiwe ngandlela thize noma angeke wawa ngokufanayo. Indlela uNkulunkulu abhekana ngayo nabangezwa isexwayiso okufanele sisiphathise okomcebo ngoba sibhekana nobuthakathaka bethu okusibonisa ukuqhubeka kwesidingo sokuthembela eNkosini. Njengoba uPawulu exwayisile encwadini kwabaseRoma 11:20, “*Ungazikhukhumezi, kepha yesaba*”. Kungekhona nokho ukwesaba ukuwa, kodwa “*ukwesaba uNkulunkulu*” lokhu okusigcinayo kukho konke okunye ukwesaba nokuwa.

Ivesi 13 – “*Anifikelwanga ukulingwa okungenjengokwabantu*” – Nansi ke inhlasi yethemba ifika ngefu elimnyama lengozi. Kunezindlela eziningi kulelivesi eziwusizo ezisifundisa maqondana nokulingwa;

- Asikho isilingo esihlangana naso abanye abangakaze balingwe ngaso. Asisodwa.

*10:14 Ngalokho-ke, bathandwa bami, kubalekeleni
ukukhonza izithombe.*

- INkosi iyazi futhi iyona evumela ukuthi ukukholwa kwethu kuvivinywe ukuze kuvele.
- UNkulunkulu wethu uthembekile angeke asinika isilingo esingaphezu kwamandla ethu. KuKrist asifanele ukona.
- Lowo ofuna ngokweqiniso ukugwema okubi uhlezi eyithola indlela yokuphunyuka, ngisho ngabe yisimo esiphelisa ngethemba kanjani.

Ngakho-ke qonda ukuthi sizungezwe yingozi yangempela empilweni yethu yakomoya, njengo-Israyeli, sibone ukuthi uNkulunkulu wethu uyazi futhi ukhona Kanye nathi ukusisiza sibhekane nazo zonke izimo zempilo.

10:14-22 – Qaphelani izithombe

UPawulu manje ujikela endabeni yezithombe. Kuyaphinda futhi, kukhona ubungozi ngokusebenzisa inkululeko yethu ngobuqili okusiholela kude kunokubambelela kuNkulunkulu weqiniso, sibambebele kwabanye onkulunkulu. *“Bantwanyana, balekelani izithombe”.*

10:15 Ngikhuluma njengakwabahlakaniphileyo; qondani engikushoyo.

10:16 Isitsha sesibusiso esibusisayo asiyyo inhlanganyelo yegazi likaKristu na? Isinkwa esisihlephulayo asiyyo inhlanganyelo yomzimba kaKristu na?

Ivesi 14-15 – “Ngakho-ke bathandwa bami, kubalekeleni ukukhonza izithombe” – Ukukhathazeka kukaPawulu ekhathazeka ngalabazalwane ayebathanda kwakungukuthi mabakugweme okungabahlanganisa nokukhonza izithombe. Njengeseluleko sakhe uPawulu ngokuziphatha kabi (2 KuThimothewu 2:22), ngokukhonza izithombe, umgomo omuhle, akusikho ukuma nokubekezela kodwa ngukubaleka. Bheka futhi emlandweni ubungozi obalethwa ukukhonza izithombe ebantwini bakaNkulunkulu. Izindlela zezwe zingabukeka zizinhle futhi zinobuqili ngokweqile ukujika izinhliziyi zethu endleleni yeqiniso. Yibani “Ngabahlakaniphileyo”. Qaphelani. Qondani. Kwabahlakaniphileyo uPawulu wayenika inselelo kubafundi ukuqonda ayekusho ngalokhu. Kwakungenye into, udaba lwenkululeko, ukudla ukudla okwakwabelwe izithombe. Futhi kungaba enye into ukusondela kulobo bungozi, ukudla khona emhlatshelweni yezithombe nakubakhonzi bezithombe. Akufanele sidlalele eduze nomlilo uma sifuna ukuba abamthokozisayo uNkulunkulu.

10:17 *Ngokuba isinkwa sisinye, thina esibaningi
singumzimba munye, lokhu thina sonke sihlanganyela
leso sinkwa sinye.*
10:18 *Bhekani u-Israyeli ngokwenyama. Abadla
imihlatshelo abasibo abahlanganyela ne-altare na?*

Ivesi 16 – “*Asiyiyo inhlanganyelo yomzimba kaKristu na?*” – Akulona na iqiniso ukuthi ngokuzibandakanya esidlweni seNkosi sibonisa ukuthi sabelana noma siyingxenywe yokufa kukaKristu nokuchitheka kwegazi na? Kungekhona njalo ukuthi sidle futhi siphuza umzimba negazi lakhe enyameni, kodwa ukuthi siveza inhlanganyelo Kanye naye uma sidla. Siziveza singababelana Kanye naye emhlatshelweni wakhe awenzela thina. Yingakho abangakholwayo kungafanele bahlanganyele esidlweni seNkosi. Ngoba ekwenzeni njalo baveza okungamanga.

Ivesi 17 – “*Ngokuba isinkwa sisinye, thina esibaningi*” – Ngisho emthethweni wesimiso sesidlo seNkosi bonke abahlanganyela esinkweni esisodwa, kuveza ubunye bethu sindawonye nobunye bethu kuKristu. Ndawonye simunye kuye futhi ukithi, emelwe yisinkwa esikithi.

Ivesi 18 – “*Bhekani u-Israyeli ngokwenyama*” – Manje ke bheka umfanekiso ofanayo ngesizwe sakwa-Israyeli sonkana. Uma beletha imihlatshelo yabo e-

10:19 *Ngakho ngithini pho? Ngithi okuhlatshele isithombe kuyinto na? nokuthi isithombe siyinto na?*
10:20 *Kodwa ngithi: Lokho okuhlatsywa ngabezizwe bakuhlabela amademoni, kabakuhlabeli uNkulunkulu. Kepha angithandi ukuba nibe nenhlanganyelo namademoni.*

althare ngohlelo lwethestamente elidala bese bedla ndawonye leyomhlatshelo, akulona yini iqiniso ukuthi ekwenzeni kwabo kanjalo babezihlanganisa noNkulunkulu we-althare ababedla kulo na?

Ivesi 19 – “*Ngakho ngithini pho?*” – Ngabe manje ngithi ngiyakuhoxisa noma ngiyajika kulokhu engikushilo phambilini mangiqiniseka ukuthi “*okuhlatshele isithombe siyazi ukuthi asikho isithombe ezweni*” (8:4) ngabe manje ngithi isithombe siwokuthile ezweni? Impendulo elindelekile embuzweni kaPawulu u “Qha”. Wayengashintshi ayekushilo.

Ivesi 20 – Kodwa sidinga ukuqonda okwenzakalayo ngaloludaba, “*Lokho okuhlatsywa ngabezizwe bakuhlabela amademoni*”. Ngakho ke ukuvumela ukuthi sizihlanganise nezinkonzo ezifana nalezi nemihlatshelo kuwukwabelana noma sinobudlelwane nosathane, futhi “*Kepha angithandi ukuba nibe nenhlanganyelo*” noma izithombe nezinto ezinikelwa kuzo kungasho lutho phambi

10:21 Ningesiphuze isitsha seNkosi kanye nesitsha samademoni; ningelihlanganyele itafula leNkosi kanye netafula lamademoni.
10:22 Kumbe siyayivusela iNkosi ulaka na? Kanti sinamandla kunayo na?

kukaNkulunkulu, kodwa ukuzihlanganisa nendumiso enjengalena kuwukuzihlanganisa nesenzo samadimoni uqobo. Futhi ngisho ebuqilini balezi zenzo ngokwemvelo yazo zinobungozi nezilingo.

Ivesi 21 – Asikwazi ukubonakala sihamba izindlela ezimbili, ngapha uhlanganyela neNkosi esidlweni sayo uphinde futhi ngapha uhlanganyele namadimoni emadilini awo axhasiwe.

Uyalithola iphuzu likaPawulu lapha? Ngendlela efanayo ukuhlanganyela esidlweni seNkosi kuhlanganisa abazalwane noKristu (Ivesi 16-17), futhi ngendlela efanayo ukudla kuka-Israyeli imihlatshelo ye-althare kwakubahlanganisa nonkulunkulu walelo althare elingcwele, kanjalo futhi ukudla imihlatshelo yezithombe ethempelini labo lokho kungachaza ukuhlanganyela ekudumiseni unkulunkulu wabo (amadimoni). Futhi lokhu akuyona into enhle.

Ivesi. 22 – *“Kumbe siyayivusela iNkosi ulaka na?”* –

Singabenza yini ubudedengu bokubuyela kulesiya sithombe sasehlane lapho abantu babelinga khona uNkulunkulu bevusa nolaka lwakhe? Kumbe sicabanga ukuthi sinamandla kunabo bonke *“abaningi”* abangamthokozisanga uNkulunkulu *“ngokuba bashaywa phansi ehlane”* (Ivesi 5)

Ngakho-ke noma yayincane inkinga ngokukhonzwa kwezithombe, kwakunesexwayiso ngokusondela ekukhonzweni kwezithombe. Kuzoba nobungozi ngokuhlanganyela emadilini emathempelini ezithombe, njengoba abanye abazalwane bengazizwa bekhululekile ukwenza lokhu, bethi konke kuvumelekile kimi! kufanele sikhumbule kukhona isilingo, futhi kufanele sikhumbule abakhulu abawa esonweni esifanayo, ngisho noSolomoni imbala. Futhi siyadinga ukukhumbula ukuthi akekho noyedwa ongakwazi ukuzimela ngokwakhe yize singacabanga kanjalo. Ngakho-ke ayikho ingozi kuphela kulabo abangabona bese bayakhubeka (Isahluko 8), kunobungozi ngisho kulaba abazenzayo, ukuthi bangaholeleka ekuthandeni izinto okufanele ngabe bayazizonda futhi bazilungise.

10:23:33 – Isiphetho

UPawulu usiletha esifinyezweni sendaba yakhe

10:23 *Kuvunyelwe konke, kodwa akusizi konke;
kuvunyelwe konke, kodwa akwakhi konke.*
10:24 *Akungabikho ozifunela okwakhe, kodwa akube
yilowo nalowo afunele omunye.*
10:25 *Konke okuthengiswa esilaheni* kudleni, ningahloli
lutho ngenxa kanembeza,*

nasesiphethweni, esinika nezindlela ezingasisiza.

Ivesi. 23 – “*Kuvunyelwe konke*” – kuphinde futhi uPawuli unanela abanye ababekade bekusho ababezinikele enkululekweni yabo njengabazalwane kodwa bengakubheki konke lokhu uPawulu ebekuveza (6:12). Kodwa yize “*kuvunyelwe konke*” “*kodwa akusizi konke*”, kungengakhona kuphela ukuthi ezinye izinto aziwona umbono umuhle ngoba abanye bangakhubeka, kodwa ezinye izinto azisiwo umqondo omuhle ngoba ngingakhubeka.

“*Kodwa akusizi konke*” – Kubalulekile isikhathi esiningi ukukhetha izinto ezizosakha kanye nezizokwakha abanye abazalwane.

Ivesi 24 – “*Akungabikho ozifunela okwakhe*” – kuyinkulumo efanayo nasencwadini yabasefiliphi 2:4. Umsebenzi wethu ukuhlala “*sifuna*” sifunela okwabanye kuqala ngaphambi kokufuna kwethu nenkululeko yethu. Lona wumthetho wothando.

10:26 ngokuba umhlaba ungoweNkosi, nakho konke okukuwo.

10:27 Uma omunye kwabangakholwayo enimema, nithanda ukuya, kudleni konke okubekwa phambi kwenu, ningabuzi lutho ngenxa kanembeza.

10:28 Kepha uma umuntu ethi kini: “Lokhu kuhlatshelwe izithombe,” ningakudli ngenxa yalowo okushiloyo nangenxa kanembeza,

Ivesi. 25-30 – UPawulu useyivala ngamazwi azosisiza njengenqubo enhle, ekutheni singazenza kanjani izinto okukhulunywe ngazo. “*Esilahleni*” kwakuyindawo okwakuthengwa kuyo impahla yokudla (Ivesi 25). Kwakuchaza ukuthi ukudla kokuhlatshelwa izithombe kwakungatholakala kulendawo. Kodwa zonke lezi zinto nabazalwane babevumelekile ukuzithenga bazidle. Sasingekho isidingo sokubuza ngaphambi kokuba uthenge ukudla okuthile. Ngamehlo ethu evuliwe kuKristu sifinyelele ekwazini ukuthi konke okungaphansi komthunzi welanga kungokuka Baba wethu osezulwini, okuwuyena yedwa uNkulunkulu ophilayo (Ivesi 26). Ngakho ke ungathenga ukhululeke ngaphandle kokukhathazeka ngezimpahla zemihlatshelo.

Uma umngani wakho ongakholwa ekumema ukuthi uzodla Kanye naye, ungakhululeka ukudla noma yini akunika yona (ivesi 27). Asikho isidingo sokubuza noma uphakamise izinkinga ngokubuza

10:29 kangisho owakho unembeza, ngisho owalowo omunye. Ngokuba yini ukuba inkululeko yami yahlulwe ngunembeza womunye na?

10:30 Uma ngidla ngokubonga, ngihlanjalazelwani ngalokho engikubongayo na?

10:31 Ngakho-ke noma nidla, noma niphuza, noma nenzani, konke kwenzeleni udumo lukaNkulunkulu.

izinto ezisetifuleni. Dlana ngonembeza omsulwa, ngaphandle kokwesaba ukuthi ungase ungenwe yinto thizeni. Kodwa ngakolunye uhlangothi uma kukhona etifuleni ochazayo ukuthi ukudla kuhlatshelwe izithombe, iseluleko esihlakaniphile wukuthi uvele usukume ngaleso sikhathi ubashiye etifuleni (Ivesi 28). Kungaze kubukeke sengathi ngokuhlanganyela kwakho kulokhu uchaza ukuthi uyavumelana nesenzo sabo.

Ivesi. 29-30 – UPawulu kubonakala sengathi usho okuthile ngombuzo umuntu angase abenawo, ekhononda ngenkululeko evinjelwe. Impendulo iyalandela kulamavesi angezansi.

Ivesi 31-32 – “*Konke kwenzeleni udumo lukaNkulunkulu*” – Lesi yisimiso esisilawulayo noma umbuzo esingazibuza wona ekuhloleni nanoma yini esifuna ukuyenza. Ngingakwenza lokhu nalokhuya ngikwenzela udumo lweNkosi? Futhi kulomongo ukwenza okuthize ukwenzela udumo lweNkosi

10:32 Ningakhubekisi nabaJuda, namaGreki, nabandla
likaNkulunkulu,
10:33 njengokuba nami ngithokozisa bonke ngakho
konke, ngingafuni okungisiza mina kodwa okusiza
abaningi, ukuze basindiswe.

ukwenza kuphela lokhu “*okungaphathi muntu kabi*”
kunoma yimuphi umuntu noma iqembu. Kumele
siyinciphise inkululeko yethu uma singezukukhuba
muntu, futhi uma konke sizokwenzela udumo
lwenkosi kumele singakhubi muntu.

Ivesi 33 – “*Njengokuba nami ngithokozisa bonke
ngakho konke*” – kuyaphinda futhu uPawulu
usivezela yena njengesibonelo ngengoba ebelokhu
enza. Futhi akusikho ukuthi uPawulu ukuthokozisa
“*bonke ngakho konke*” kuyamvimba ukuthi asho
izinto ezinzima, ezingakhuba abathize abantu
abadinga ukuzizwa, futhi ezizobaholela eqinisweni.
Buka lamagama avuthayo kaPawulu;

- Ku-Elimasi isangoma e-Cyrus (izenzo 13:9-11), wamemeza “*O wena oggcwele inkohliso yonke nobubi bonke*”, “*Indodana kasathane*” “*isitha sokulunga konke*”. Ephuzwini lokubhekana nalokhu ngokwethembeka uPawulu waba ngumholi woqobo lapha. Kwakungaseyena “*uBhanaba noSawuli*” (ivesi 7), kodwa “*UPawulu nababenaye*” (ivesi 13).

- Kubadumisi bamanga e-Lidiya (izenzo 14:15), ebabiza ukuthi baphenduke kwizeleze, enkolweni yeze.
- Kubadumisi bamanga base-Diyana e-Efesu (Izenzo 19:24-26). UPawulu ubatshela ngqo ukuthi *“makungabikho onkulunkulu abenziwe ngezandla”* ebayekisa unkulunkulu wabo wasemandulo.

“Ukuze basindiswe” – Kwakuwugqozu lwalendoda olumangalisayo. Wayekulungele ukuthi *“enziwe konke kubo bonke, ukuze ngalokho asindise abanye”* (9:22). Noma ephethe ngokufanayo kwabaseRoma 15:1, *“Kepha thina esinamandla sifanele ukuthwala ubuthakathaka babangenamandla, singazithokozisi thina”*.

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Amaphuzu okuzindla

Maqondana nokwabenkoleloze pharafenaliya? Kungabe izinto ezinjalo ziyasikhathaza endlini yethu? Kungabe lemigomo ihlangana kanjani nokuthengwayo kubekwe njengemhlobiso emihle elenga ubukhazikhazi noma okufana namahhashi asezinganekwaneni.

.....

Cabanga ngawo wonke amaphunga, izigcobo Kanye nokunye okudayisa ezitolo namuhla okukhangisa ngokuzuza uthando, oluguquka inzondo, nokuqeda ngentando yabantu ngokubenza izinto ezithile, ubenze bezwe ngawe. Kungabe zonke lezi zinto zinamandla ngaphezu kwethu?

Ikilasi 13 – 1 KwabaseKorinte 11

11:1 Yibani ngabalingisi bami, njengokuba nami ngilingisa uKristu.

11:1 – Ubizo lokulandela

Iphuzu elifanayo liphinde liyenziwa nasesahlukweni se-11 elingena khaxa kuleli elinziwe esahlukweni esisuka kuso. Kuyiqiniso ukuthi uPawulu kulezahluko ezidlule ubelokhu ephindaphinda eziveza yena njengesibonelo esihle sokulandelwa;

- Isahluko sesi-7 – Unxenxa ukuthi kungashadwa, njengoba naye uPawulu wayekhethe kanjalo, bakhethe ukungashadi baphilele iNkosi kukho konke nokukhathalela okwabanye. Kuyisinqumo esihle okungafanele sithathwe kancane.
- Isahluko sesi-8 – Uncenga abantu ukuthi bangayenzi inkululeko yabo uma izolimaza abanye, ibavimbela ukukhula kwabo eNkosini. Lokhu kusemvakokuba ekhethe ukuthi *“Uma ukudla kumkhubekisa umzalwane wami, angisoze ngadla nyama kuze kube phakade, ukuze ngingamkhubekisi umzalwane wami”*

11:2 Ngiyanibonga ngokuba ningikhumbula ezintweni zonke, nibambelela ezifundisweni, njengokuba nganinika zona.

(Ivesi 13).

- Isahluko sesi-9 – Bheka isibonela sikaPawulu sokuze anqabe ukuxhaswa ngezimali, ukuze abanye bangaze bacabange ukuthi umsebenzi weNkosi uwenzela izinhloso zakhe ezingalungile. *“Sengaba yikho konke kubo bonke, ukuze ngakho konke ngisindise abanye”* (Ivesi 22).
- Isahluko se-10 – *“Njengokuba nami ngithokozisa bonke ngakho konke, ngingafuni okungisiza mina kodwa okusiza abaningi, ukuze basindiswe”* (Ivesi 33).

Ngakho-ke uPawulu uncenga bonke ukuba balandele isibonelo sakhe esihle sokuzinikela ngenxa yemiphufumulo yabanye. Kodwa ngakolunye uhlangothi isibonelo sikaJesu Kristu, okunguyena uPawulu ayemlandela, okunguyena ogcizelelayo lapha esahlukweni se-11 (Ivesi 23-26).

11:2-16- Izinhloko nezembatho

Ivesi 2 – *“Ngiyanibonga ngokuba”* – uPawulu

11:3 Kepha-ke ngithanda ukuba nazi ukuthi inhloko yawo onke amadoda inguKristu, nenhloko yowesifazane ijindoda, nenhloko kaKristu inguNkulunkulu.

wayeqiniseka ukuncoma lokhu okwakuncomeka kuleli bandla elalihlupha kangaka. Ukuthi babembheka njengowayengabasiza ngemibuzo ababenayo, ngalokhu wababonga uPawulu. Futhi wayekubonga uPawul ukuthi babeqaphela ukwenza konke lokhu ayesebafundisa kona, ngakho-ke wayelindela ukuthi bazozibambisisa izinto ayeke wababhalela zona.

Ivesi 3 – uPawulu manje ubheka endabeni yobunhloko, ikakhulukazi ezinkonzweni. Kuleliphuzu kubhekwa kakhulu indaba yokuziphatha phakathi ebandleni. Lena kwakungenye into noma indlela umphostoli eyamenzela izitha eziningi. Konke nabekushilo esahlukweni sesi-7, abanye lapha babona sengathi uPawulu ubukela abesifazani ezingeni eliphansi. Kodwa uPawulu wayesenguMphostoli kaNkulunkulu ozinzile, nemibhalo yakhe iyizwi likaNkulunkulu eliphefumulelwe. Kuwukuhlakanipha ukubheka lengxenywe njengezwi likaNkulunkulu, noma ngabe kunzima kangakanani lokho.

Inqubo yamagunya yilena;

11:4 Yileyo naleyo ndoda esuke ikhuleka noma iprofetha, ikhanda layo limboziwe, ihlazisa ikhanda layo.

1. UNkulunkulu.
2. UJesu Krestu.
3. Indoda.
4. Owesifazane.

Phakathi kwabantu uNkulunkulu unikezile indoda ukuba ihole, ebandleni nasekhaya (uGenesisi 3:16). Akukho okuxoxisayo ngomehluko phakathi kwalobulili, engakhulunywa yizindima ezihlukene ezidlalwa yilobulili bobubili. KuKristu bobabili owesilisa nowesifazane bayalingana (KwabaseGalathiya 3:28). Mawuqhathanisa izindima ezahlukahlukene ezidlalwa uNkulunkulu ubaba noNkulunkulu indodana, kodwa akekho ongathi kukhona oncono kunomunye. Kanjalo akekho ongathi owesilisa uncono kunowesifazane. Kuphela uNkulunkulu ubekile indlela yokuphatha phakathi kwabantu, njengoba sibona nasebuthathwini bukaNkulunkulu.

Ivesi 4-5 – *“Yileyo naleyo ndoda esuke ikhuleka noma iprofetha, ikhanda layo limboziwe”* – Lokhu kumbozwa kwekhanda okukhulunywa ngakho lapha

11:5 Kepha yilowo nalowo owesifazane osuke ekhuleka nokuba 11:eprofetha, ikhanda lakhe lingagutshuzelwe, uhlazisa ikhanda lakhe, ngokuba lokho kukunye nokuthi uphucile.

kusho isigqoko noma iveyili. Ngakho-ke kwakuyinto ejwayelekile ukuthi kuwukuhlonipha ukuthi owesilisa uyasikhipha isigqoko mayengena enkonzweni, owesifazane yena kumele afake okuthize ekhanda mayengena enkonzweni. U-*“Kukhuleka noma ukuprofetha”* kuyaveza ukuthi kuveza kumongo wenkonzo. Umbuzo omkhulu ngalesi sisho *“ikhanda layo limboziwe”*, okushiwo yilokhu yinto emboze ikhanda noma ukusuka ekhanda kuye ezansi, ayivumekile kwabesilisa konke kufuneka kwabesifazane, kakhulukazi endaweni yokukhonzela. Isihumusho se NASB sithi *“wonke umuntu wesilisa onokuthize ekhanda lakhe uma ethandaza noma ephrofetha, uhlazisa ikhanda lakhe”*. Lokhu ngukuhunyushwa. Yize noma lokhu kuvamise ukufundwa njengokuba nokuthize ekhanda, kuvesi 13-14 kuba sobala ukuthi isembozo sekhanda noma iveyili lisho lekhandu uPawulu akhuluma ngalo. Indoda *“ihlazisa ikhanda layo”*, yona Kanye nenkosi yayo ezulwini, uma yenza izinto zakamoya ibe igqoke *“izinwele zowesifazane”* (Isambulo 9:8).

*11:6 Ngokuba uma owesifazane engagubuzele,
akagundwe. Uma kuyihlazo kowesifazane ukuba
agundwe noma aphuce, akagubuzele.*

Iphuzu elingacacile lapha ukuthi uphawu lokumboza ikhanda ngesigqoko noma ngezinwele lukuveza kanjani ukuthoba noma ukuzithoba, nokuthi liyihlazo kowesilisa kodwa liwukuhlonipha kowesifazane. Ngokujwayelekile noma ngokucatshangwa ukuthi ukwembozwa kwezinwele ezinde kunobufazane phakathi, ngakho-ke kwakuyinto engafanele kowesilisa, ngoba ngokwenzanjalo uchitha isikhundla sakhe sokuhola uNkulunkulu amnike sona. Kubukeka kuyinto ejwayelekile ukuthi izinwele ezimfushane, ezingeyona imiyeko, zinobulisa phakathi ngakho ke azibukeki kowesifazane, ngokwenza njalo kwakhe uzenza indoda okusho ukuthi usengahola, okuyinto uNkulunkulu ayabele abesilisa leyo.

“Ngokuba lokho kuyafana nokuthi uphucile” – lesi sisho, nesisevesini le-6, siyasiza ukusiqinisekisa ukuthi izinwele okukhulunwa ngazo lapho ayi izigqoko. Ngoba ukuthi owesifazana agunde izinwele zakhe njengezendoda, kuze kube ikhanda lakhe alimbozwe nganwele, lokhu ukuzibizela ihlazo elifana nokuthi uziphuce zonke izinwele.

11:7 Ngokuba nempela indoda ayifanele ukumboza ikhanda, lokhu ingumfanekiso nodumo lukaNkulunkulu; kepha owesifazane uludumo lwendoda.

Ivesi 6 – “Akagubuzele” – Kusobala lapha ukuthi uPawulu lomqondo wokugunda usewuthatha ngokugagamela. Uma owesifazane ehlazisa ikhanda lakhe, kungabe uyise noma umyeni wakhe, ngokuziveza egundise okwendoda ngakho ke makalithwale ihlazo njengophuce zonke izinwele. Lawa ngamazwi anzima. Kodwa uPawulu kubonakala sengathi wayebhekene nengwadla lapha, abesifazane baseKorinte basebenzisa inkululeko yabo ngokweqile. Kuyiqiniso ukuthi sinenkululeko eyisimanga kuKristu ukwedlula lezi ezinye izinkolo zamanga ezweni. Kodwa futhi siqhubeka nayo inkulumo kaPawulu yasekuqaleni yokuthi singayisebenzisi inkululeko yethu kabi. Ngakho-ke ngamazwi alukhuni ubabuyisela (usibuyisela) ebuhlakanini.

Ivesi 7 – “Ngokuba nempela indoda ayifanele ukumboza ikhanda” – Kumuntu wesilisa kwehlukile. Ikhanda lakhe alifanele ukufihlwa noma ukumbozwa ngezinwele ezinde, uma ezoba ngomthokozisayo uNkulunkulu.

11:8 Ngokuba indoda ayivelanga kowesifazane, kodwa ngowesifazane owavela endodeni.

“Lokhu ingumfanekiso nodumo lukaNkulunkulu” – UPawulu akuqondile ngalesi sisho okunye ukungaqiniseki kulomongo. Sonke siyazi ukuthi kwakungu-Adamu owadalwa kuqala *“ngomfanekiso kaNkulunkulu”*, kwase kulandela-ke u-Eva. Siyazi futhi ukuthi uNkulunkulu unobudoda akanabo ubufazane kuye. Mhlawumbe lomcabango uphethe umqondo wokuthi ukuthokoza kwendoda kuseNkosini, ekubeni ukuthokoza kowesifazane kusekuthobeleni indoda yakhe.

Siyaqonda ukuthi lesi sifundiso sehluleka kanjani ukugxila kwabesifazane besimanje ngokusebenzisa inkululeko yabo. Kodwa akuyona indoda noma (owesifazane) esifuna ukumthokozisa kodwa nguNkulunkulu. Futhi asixolisi ngoNkulunkulu nangamazwi akhe, noma kwesinye isikhathi singakwazi kahle ukudlulisa lokhu akushoyo.

Ivesi 8-9 – Izizathu zokudalwa ziyavezwa manje ngokubusa kowesilisa phezu kowesifazane;

- Ivesi 8 – Umthombo – Owesifazane wathathwa emzimbeni wendoda kunokuba indoda ithathwe kowesifazane (UGenesise 2:21-23).

11:9 Ngokuba indoda ayidalelwanga owesifazane, kodwa owesifazane wadalelwa indoda.

Owesifazane uvela endodeni.

- Ivesi 9 – Injongo – Owesifazane wayedalwe nguNkulunkulu ukuba abe ngumsizi wendoda, ayi owesilisa njengomsizi wowesifazane (UGenesise 2:18). Owesifazane ungowendoda.

Buka incwadi yokuqala kuThimothewu 2 kunokunye ngayo njalo indlela uNkulunkulu abeke ngayo izinto;

- 1 KuThimothewu 2:13 – Uhlelo – u-Adamu wabunjwa kuqala walandela kamuva u-Eva. Owesifazane ulandela emva kwendoda.
- 1 KuThimothewu 2:14 – Imvelo – Noma u-Eva kwakunguye owakhohliswa usathane, kwakungeyena u-Adamu, okuveza mhlawumbe ingozi enkulu ngokukhohliseka kowesifazane. Lokhu futhi kuvela njengokunye okuvimbela abesifazane ukuba bahole.

Ivesi 10 – iyavela enye yezimbangela zokuthi kungani owesifazane ongcwele kufanele “*abe nophawu lwesithunzi ekhanda*” okuveza igunya eliphezu

*11:10 Ngalokho-ke owesifazane ufanele ukuba abe
nophawu lwesithunzi ekhanda ngenxa yezingelosi.
11:11 Nokho eNkosini owesifazane kalutho ngaphandle
kwendoda, nendoda ayilutho ngaphandle
kovesifazane,
11:12 ngokuba njengalokhu owesifazane evela endodeni,
kanjalo nendoda ivela ngovesifazane; kepha konke
kuvela kuNkulunkulu.*

kwakhe, kakhulukazi ukuveza ukuhlonipha leligunya ngokumboza izinwele zakhe.

“*Ngenxa yezingelosi*” – Akukho sobala ukuthi uPawulu wayeqondeni ngalokhu, noma izingelosi zangempela, noma izithunywa (njengoba igama elithi “Ingelosi” lokho), noma izingelosi ezilungile noma eziwile. Okubi-ke ayikho imikhondo embhalweni ukusisiza siqonde. Asinakho okuningi esikunikiwe, ngakho-ke ungavumeli noma ubani azame ukuyenza ingwijikhwebu into efana nalena njengoba abanye benza. Akuvezwanga lapha ukuthi mhlwawumbe isithunywa sekhethelo, ngakho-ke kubonakala sengathi kufanele sithathe sengathi yizingelosi zangempela. Uma bekuchazwa izingelosi zokuwa ngabe zibizwe ngama- “Dimoni” kunokuba kuthiwe “izingelosi”. Ngakho-ke kufanele kube nesifundo esithile ngokuzithoba ezingelosini zikaNkulunkulu ebandleni njengoba kuyiyona ndawo lena lapho okuvela khona kahle ukuzithoba. Bheka incwadi kumaHebheru 1:14 & 13:2. Umqondo ovezwa

11:13 Ziboneleni nina ngokwenu; kufanele yini ukuba owesifazane akhuleke kuNkulunkulu engagubuzele na?

11:14 Imvelo uqobo lwayo ayinifundisi yini ukuthi uma indoda inezinwele ezinde, kuyihlazo kuyo,

ngukuhlonipha izingelosi nokufunda esibonelweni sethu kwengeza isisindo kwesikwenzayo. Kunengxenye “*yefu elingaka lofakazi*” okuyilo “*elisihaqile*” (KumaHeberu 12:1).

Ivesi 11-12 – “*Nendoda kayilutho ngaphandle kowesifazane*” – Manje uPawulu usinikeza isilinganiso, echaza ukudingana okukhona phakathi kwalobulili bobubili. Akusikho kuphela ukuthi “*owesifazane owathathwa endodeni*”, kodwa ngokunjalo indoda “*ivela ngowesifazane*”. Noma owesifazane wokuqala wavela endodeni, wonke omunye umuntu wesilisa ovelayo uzalwa ngumuntu wesifazane.

Ivesi 13 – “*Zihloleni nina ngokwenu*” – Kucabange nje. Phakathi enhlizweni yakho ukuthi kuyabukeka yini ukuthi owesifazane eze eNkosini nezinwele ezigundiswe okwezowesilisa? Impela akubukeki. Ukuthi angaya eNkosini eyofuna usizo lwayo kodwa eziveza njengongadingi sizo ngoba edelela indlela uNkulunkulu abeke ngayo izinto.

*11:15 nokuthi uma owesifazane enezinwele ezinde,
kuludumo kuye na? Ngokuba uphiwe izinwele zibe
yisimbozo.*

Ivesi.14-15 – *“uma indoda inezinwele ezinde, kuyihlazo kuyo”* – UPawulu usebenzisa isenzo lapha esichaza ngokucacile uku *“khulisa izinwele zibe zinde”*. Futhi ungaphuthwa yiphuzu aqhubeka kulo kulamavesi okuyiphuzu elilodwa abekade ekhuluma ngalo. Akukho okuveza ukuthi useyashintsha lapha uPawulu. Kuyacaca yindaba *yokumboza* le okukhulunywa ngayo nakulenxenye yesahluko se-11, akukhulunywa ngezizigqoko namaveyili.

Ngakho-ke ukuthi indoda ibe nezinwele ezinde, *“izinwele zowesifazane”*, *“kuyihlazo kuyo”*. Kuyihlazo kuyo, kusho iNkosi! Futhi abazali abavumela ingane yabo yomfana ukuthi ikhulise izinwele zayo zibe zinde njengezentombazana isengaphansi kophahla lwabo bazihlazisa bona. Ngokunjalo, kuyihlazo ukuthi intombazana noma owesifazane aphuce ikhanda lakhe njengomuntu wesilisa, akukhathalele ukuthi ngabe kusesitayeleni na, futhi kuyihlazo kubazali ngokuvumela ukuthi udumo lwakhe luze ngokugunda izinwele njengezomfana. Kungani abazali behluke kulezizimo ezifana nalezi bebe bekwazi okulungile nokungalungile? Yingoba bafuna ukukhululeka ukwenza lokhu abakufunayo

11:16 Kepha uma umuntu efuna ukuphika inkani, asinawo umkhuba onjalo thina, namabandla kaNkulunkulu kawanawo.

(ebuqgileni bemibono yabantu). Ekungayifunini iNkosi, belandela izwe. Yisisho segunya, yisimemezelo sokuzimela, kunokuba esemfashini.

Izinwele ezimfushane emadodeni azikhubi muntu. Ngakho-ke noma yimuphi umuntu wesilisa ofisayo ngempela ukusebenzela iNkosi ezimpilweni zabanye, uzoqikekela ukuthi izinwele zakhe zinqunyiwe, zihlanzekile, futhi zicolekile, azikhubi muntu.

Ivesi 16 – uPawulu kubukeka sengathi ubeka isiphetho sakhe ngalendaba njengesimiso samabandla onke. Impela ubeke imicabango yakhe ekwenzeni kunokuba akubeke njengombono wesikhashana.

11:17-34 – Izexwayiso nokuziphatha esidlweni seNkosi

Njengoba sibonile, ukwehlukana kwakuyilona phawu olwaluchaza abazalwane baseKorinte. Kodwa inkinga enkulu yayivuka uma sebethatha ukwehlukana kwabo beya nakho esidlweni seNkosi. Njengoba sibonile esahlukweni se-10:16-17, lokhu

11:17 Kepha nxa ngiyala ngalokho, anginibongi ukuthi nibuthana kungekukho okuhle kepha kukho okubi.

11:18 Ngokuba okokuqala, nxa nibuthana ebandleni, ngizwa ukuthi kukhona ukwahlukana phakathi kwenu; nganxanye ngiyakholwa yikho.

kwakwenzelwa ukugqamisa ubunye abanabo kuKristu.

Ivesi 17-18 – “*Kepha. . . anginibongi*” – ukuqhathanisa ukubabonga lokhu abebabonga ngakho ekuqaleni kwesahluko (ivesi 2), uPawulu manje ujikela kwezinye izinto uyabakhuza. Enye yemiphumela yokwahlukana phakathi kwabo okuyikhona uPawulu abhekana nakho kakhulu ezahlukweni ezidlule kwakungukuthi ukuhlanganyela kwabo kwakunobungozi kakhulu kunokuba kubakhulise eNkosini.

Ivesi 19 – “*Ngokuba kumelwe kube khona amaqembu phakathi kwenu*” – igama elihunyushiwe “*amaqembu*” lapha lithanda ukuqina kunaleli “*lokuhlukana*” okukhulunywe ngalo evesini le-18, likhuluma ngezinto ezibucayi ngokwemvelo yazo. Kwenye into ukuba khona ukwehlukana noma ukungaboni ngaso linye Phakathi ebandleni. Futhi kwenye into ukuthi lokhu kwehlukana kwenziwe kube semthethweni kube amaqembuqembu noma amahlelo. uPawulu wayazi ukuthi lokhu

11:19 Ngokuba kumelwe kube khona amaqembu phakathi kwenu ukuba abaqinisileyo phakathi kwenu babonakale.

kwahlukana “*khona amaqembu phakathi kwenu*” ngenxa yemvelo yesono esikumuntu nokuziphakamisa, nangenxa yokuthi kuzohlezi kukhona ukhula labangasindisiwe phakathi kuka kolweni wabantwana bakaNkulunkulu, labo abasho kuphela ngomlomo ukuthi bayakholwa kunokukholwa kweqiniso. Phinda futhi ubheke ukuthi ngandlela thize uPawulu uveza lamaqembuqembu njengokwenza kwenkosi. Kuyizindlela inkosi elungisa noma ehlanza ngayo ibandla layo, inkosi ihlukanisa labo abangebona abayo, ishiya umzimba olimele kodwa onempilo. Abazalwane bahlala phansi balungise la bengaboni ngaso linye khona bese beyaqhubeka babumbane. “*Isixuku*” Phakathi kwabo asikwazi ukwenza lokhu, sizohamba hambe sigcine sihambile. Umphostoli uJohane wengeza ngokuthi “*Baphuma kithi, kodwa babengesibo abakithi; ngokuba uma bebengabakithi, babeyakuhlala nathi; kodwa baphuma, ukuze babonakaliswe ukuthi bonke abasibo abakithi*” (1 EkaJohane 2:19).

“*Ukuba abaqinisileyo phakathi kwenu babonakale*” – Ukuze labo abangabaka Kristu bavele. UNkulunkulu

11:20 Ngakho-ke nxa nibuthana ndawonye, akusikho ukudla isidlo seNkosi lokho;

11:21 ngokuba ekudleni kwenu yilowo nalowo uthatha okwakhe ukudla ngaphambili, omunye alambe, omunye adakwe.

usebenzise ukwehlukana ukuze kuvele izimilo zabo, bobabili abasindisiwe nalaba abadukile. Lezi kungaba yizimo ezibucayi, kodwa uNkulunkulu azisebenzisele okuhle.

Ivesi 20-21 – “*Akusikho ukudla isidlo seNkosi lokho*” – Uma nihlanganyela ebandleni ngokudliwa kwesidlo seNkosi kusuke kungesona isidlo seNkosi enisuke nisihlanganyele. Kunalokho abantu bahlanganela ukuzokwenza okwabo! Ekudleni ziboneleni nina ukuthi anizi nokukhononda, nina eninakho okokudla. Bese kuthi labo abanokuncane bahamba belambile!” Kuncane ubunye nokuhlanganyela phakathi kwabo. Lokhu uPawulu akuchazayo kubonakala kuwuhlobo lweqembu okwakuvamisile ukudliwa emhlanganweni yebandla. Kodwa babengakwenzi ukuthi kulethwe bese kuyabelwana njengoba thina senza. Bebeletha bese kuba yilowo nalowo adle akulethile bengacabangi nje ukwabela abanye. Noma bababelana nalabo ababengabangane nabo, babancishe abanye. Indlela ababeluhlaza, bengacabangelani ngayo! UNkulunkulu (ngo-Pawulu wayenyanya uma ebuka lokhu kwehlukana Phakathi

*11:22 Kanti aninazindlu yini zokudlela nokuphuzela na?
Kumbe niyalidelela yini ibandla likaNkulunkulu,
nijabhise abangenanto na? Ngizakuthini kini na?
Nginibonge na? Anginibongi ngalokho.*

ebandleni.

Ivesi 22 – “Uma wehluleka ukwabelana kanye nabanye lokhu osuke ukulethile noma ukuphethe, kuncono nidlele ukudla kwenu ezindlini zenu. Ningahlanganyeli ndawonye ngalendlela embi kangaka bese niveza indlela enithatha kancane ngayo ibandla lika-Nkulunkulu. Ningezi nenala yobugovu bese nihlaza labo abampofu phakathi kwenu.” Amazwi kaPawulu alukhuni, kodwa kwakunesidingo sokuthi asiphikise ngokuqinile lesisenzo esasinganambithisiseki kahle.

Kanjalo futhi, amakholwa ayakwazi ukuzincokolela futhi baqhubeke futhi babe ngamakholwa. Akusiyona impilo yokunandisa eyenza umuntu abe ngumzalwane noma efaka umuntu ezulwini. Ukuphila okungunaphakade kufanele kwamukelwe eNkosini. Futhi inika bonke ngomusa labo abeza kuyo ngobuqotho. Kuyilapho-ke aqala khona ukushintsha isimilo sabo.

Ivesi 23-26 – Ngokusobala lesisenzo sokudla

*11:23 Ngokuba mina ngakwamukela eNkosini lokho,
nenganinika khona, ukuthi: INkosi uJesu, ngalobo
busuku akhashelwa ngabo wathabatha isinkwa,*

ngamaqembu okukhulunywe ngaso sahamba saze sayovela nasesidlweni senkosi. Esebhekanile nokungenani nendaba yokudla engenamsebenzi, uPawulu manje unika imiyalo eyisango uJesu ayibeka esidlweni seNkosi ekanye nabafundi bakhe. Incazelo lapha ayiguquki kweyevangeli, inikeza efanayo kodwa neminingwane nezixwayiso ezengeziwe ezivela eNkosini.

Ivesi 23 – UPawulu ubavezela njengalokho iNkosi imnikile.

“Ngalobo busuku akhashelwa ngabo” – noma ukulahlekelwa okukhulu kwakusongela uKristu ngaleso sidlo sokugcina futhi wayazi, kodwa okwakusemcabangweni yakhe kwakuyilokhu abalandeli bakhe ababezokuzusa ngokulahlekelwa kwakhe. Noma abantu bangamkaphela, kubo lobo busuku, kodwa bona futhi labo bantu wabathanda ngokuthembeka wabasebenzela nasekufeni kwakhe. Umkhululi wethu wakhashelwa;

- Ngesikhathi isizwe sakhe nabaholi bemkhiphela osizini lwabo.

11:24 wabonga, wasihlephula, wathi: “Lokhu kungumzimba wami ohleshulelwe nina; lokhu kwenzeni ukuba ningikhumbule.”

- Ngesikhathi uJudasi emdayisa ukuze athole izinto eziphathekayo.
- Ngesikhathi abafundi bakhe bengami naye, kodwa bamshiya wahlupheka yedwa.
- Ngesikhathi engekho owamvumayo, kodwa bamphika.
- Ngesikhathi umhlaba woma ekushiseni kwezinhupho.
- Ngesikhathi abantu bengamvumi ngenxa yokuthi wabanqabela ukwenza izinto ngendlela yabo.

Ivesi 24 – “Lokhu kungumzimba wami” – ukuhleshulwa kwesinkwa kwakuwuphawu noma sasimele umzimba ka-Kristu owahleshulwa ngenxa yethu.

“Lokhu kwenzeni ukuba ningikhumbule” – Izinkomba zicacile ukuthi kwafanele kube yisimiso sebandla noma kube wumkhuba oqhubekayo wenziwe. Futhi ukwenziwa kwawo kwakufanele kube wukukhumbula ukhulushwa kwenkosi uJesu

11:25 *Kanjalo wathabatha nesitsha emva kokudla kwakusihlwa, wathi: “Lesi sitsha siyisivumelwano esisha egazini lami; lokhu kwenzeni ngezikhathi zonke enisiphuza ngazo ukuba ningikhumbule.”*

ihlushelwa thina.

Ivesi 25 – *“Lesi sitsha siyisivumelwano esisha egazini lami”* – *“isivumelwano”* sichaza isivumo. Isivumelwano esisha saqinisekiswa yigazi elinqabile likaKristu uqobo kanti esidala sasiqinisekiswe ngegazi lezinqama nezimbuzi. Isivumelwano esisha sinikeza ukuphila okungunaphakade ngokukholwa yiNkosi ethenjisiweyo. Esidala sinikeza kuphela ukubusiswa noma isiqalekiso ngokulalela noma ukungalaleli. Ukunakekelwa ngesivumelwano esisha sikaKristu kunikeziwe nakumaHebheru 8:10-12;

- Ukulunga kukaNkulunkulu (umthetho) olotshwe ezinhlizweni ngomoya ongcwele ongaphakathi.
- Ngobudlelwano obuhle noNkulunkulu.
- Ulwazi jikelele ngoNkulunkulu olungaphezu kwemvelo.
- Ukuthethelelwa kwezono.

“Ngezikhathi zonke enisiphuza ngazo” – Alikho inani

11:26 Ngokuba njalo, nxa nidla lesi sinkwa niphuza lesi sitsha, nimemezela ukufa kweNkosi ize ifike.

11:27 Ngakho-ke lowo odla lesi sinkwa, aphuze lesi sitsha seNkosi ngokungafanele, unecala lomzimba negazi leNkosi.

noma imvamisa ebekiwe. Lokhu kuyekelelwe ekuzikhetheleni komuntu ngamunye ngamunye, nasemabandleni ngokuhlukana. Kodwa futhi, isizathu sokwenziwa kwalesi simiso sivezwe ngokucacile. Akuyona into umzalwane ongcwele angengayinaki noma ongafisa ukungabikhona uma yenziwa.

Ivesi 26 – “*Nimemezela ukufa kweNkosi ize ifike*” – Lo mkhuba wokukhumbula obekwe yiNkosi ubheka izikhathi zombili. Sibheka emuva isihluku esikhulu umsindisi wethu asibekezelela ngenxa yethu nodumo olukhulu lokuthi wakwenzela thina. Siphinde sibheke phambili enjabulweni enkulu yokubuya kweNkosi yethu nombuso wayo.

Ivesi 27-32 – Ningadli ngokungafanele.

UPawulu manje unikeza izexwayiso ngobungozi bokudla isidlo seNkosi ngendlela engafanele. Abazalwane akufanele badelele “*ibandla likaNkulunkulu*” (Ivesi 22), kanjalo futhi akufanele badelele isidlo seNkosi.

11:28 Kodwa umuntu akazihlolisise, khona-ke akadle lesi sinkwa, aphuze lesi sitsha.

11:29 Ngokuba odlayo aphuze uzidlela aziphuzele icala, uma engawahlukanisi umzimba weNkosi.

Ivesi 27 – Ukudla nokuphuza “ngokungafanele” kulomongo kuchazwa njengobugovu, ukuhlukana kwabazalwane baseKorinte (Ivesi 20-21), ngoba babehlupheka ngaphansi kokwahlulela kukaNkulunkulu ngokunganaki nengqondo yabo yokungahloniphi njengoba ivesi lama-30 liveza. Kuphinde nasekuziphatheni kwabo, indlela ababeveza ukuwuthatha kancane ngayo umthetho wezimiso zikaNkulunkulu (Ivesi 22).

Ivesi 28-30 – “Kodwa umuntu akazihlolisise, khona-ke akadle lesi sinkwa” – umuntu nomuntu makazihlolisise isimo sakhe ngaphambi kokudla nje kalula esidlweni seNkosi. Akukhona ukuthi sigwema isimiso senkosi ngokusaba ukushawa ngezifo nokufa (Ivesi 30). INkosi iyasiyala ukuthi singene esidlweni, kodwa ukuthi sibe nokuyesaba okufanele lokhu okuzosiletha etafuleni, size;

- UKristu engaphakathi ngengoMsindisi wethu ngokukholwa (2 KwabaseKolose 13:5).
- Isimo esifanele sokumhlonipha nokuthobeka ezimisweni zakhe nabantu bakhe.

*11:30 Ngenxa yalokho baningi phakathi kwenu
ababuthakathaka nabagulayo, nabaningana balele.*

- Ukuzonda isono sethu nokuzikhukhumeza okwaletha ubuhlungu nehlahlo kumsindisi wethu.
- Ukuvuma ngomlomo wethu nentando yokuyeka zonke izono esizaziyo ezinhlizweni zethu.
- Uthando lweqiniso lokuphelela lukaNkulunkulu sibe sazi ukuthi akusifanele.

“Ngokuba odlayo aphuze uzidlela aziphuzele icala” – “icala” mhlawumbe yigama elithanda ukuqina qina njengaleli “lokulahlwa” evesini lama-34. Akukhona ukuthi umntwana kaNkulunkulu angalahlekelwa yinsindiso yakhe noma ehlukelele lesi simiso esingcwele, kodwa angazithola esesenkingeni ngokungazinaki izinto ezibalulekile zikaNkulunkulu. Ngoba ubaba wethu osezulwini onothando ukulungele ukuthatha umntwana wakhe amdonsele eceleni amfake uswazi njengoba evesini lama-30 kuchazwa. UPawulu wayazi “ngabaningi” abazalwane ababegula nabashonayo (“abalala”) khona eKorinte, ngokwaziwayo ukudla ngokungafanele nokunganaki uma beya esidlweni senkosi.

11:31 *Kepha uma besizahlulela thina,
besingayikwahlulelwa.*

11:32 *Kepha nxa sahlulelwa, siyalaywa yiNkosi, ukuze
singahlulwa kanye nezwe.*

Ivesi 31-32 – “*Kepha uma besizahlulela thina*” – isithembiso sikaNkulunkulu sisekhona encwadini, sokuthi “*Uma sizivuma izono zethu, uthembekile, ulungile ukuba asithethelele izono, asihlambulule kukho konke ukungalungi*” (1 EkaJohane 1:9). Uma sizimisele ukuza sithembeke kuNkulunkulu, uma sizimisele ukuvuma kuye maqondana noqobo lokonakala kwezindlela zobubi bethu ukuthi kunokuhlanjululwa nokuthethelelwa kwezono kuye. Kanti uma siqaba ukuvuma izono zethu phambi kweNkosi sibambelela kuzo sizifihle emehlweni abantu, size siye nazo etafuleni leNkosi lapho-ke sizibizela uswazi lwenkosi lokuqondisa izigwegwe, futhi ngokuqhubeka kwesikhathi inkosi izoluletha. Akasilahli nezwe labangasindisiwe. Usiqondisa njengengane. Futhi uma engasiyali ngokona kwethu kufanele sizibuze umbuzo wokuthi ngabe singabakhe noma singabezwe, “*Ndodana yami, ungadeleli ukulaya kweNkosi, uphele amandla, nxa usolwa yiyo*” (KumaHeberu 12:5).

Ivesi 33-34 – UPawulu manje uletha iphuzu lakhe esiphethweni.

11:33 Ngakho-ke, bazalwane bami, nxa nibuthana ukuba nidle, anolindana.

11:34 Uma omunye elambile, akadle ekhaya ukuba ningabuthaneli ukulahlwa. Kepha okuseleyo ngokulungisa mhla ngifikayo.

“Anolindana” – “Kunalokho nenze isimiso sesidlo senkosi isikhathi somusa nokunakekelana”, kusho uPawulu. “Futhi njengesokudla ukudla ndawonye, kungaba ncono ukulishiya leliphuzu okwamanje ngoba liyiphuzu lombango nokuhlukumeza Phakathi kwenu, okunilethela ukwahlulela kukaNkulunkulu Phakathi kwenu. Siziqhubeka silungise izinto mangifika.” Bheka indlela uPawulu abathathisa okwezingane ezincane ezidinga ukubhekwa umzali ukuze zizwane, ngenxa yokuthi babenzisa okwazo izingane.

“Ngokuba noma benifanele ukuba nibe ngabafundisi, uma kuya ngesikhathi, nisadinga futhi ukuba kube khona onifundisa iziqalo zezifundiso zamazwi kaNkulunkulu; senaba ngabadinga ubisi, kungesikho ukudla okuqinileyo.

Ngokuba lowo odla ubisi akakaqondi lutho lwezwi lokulunga, ngokuba uyingane” (KumaHeberu 5:12-13).

Sengathi iNkosi yethu yomusa ingasiholela ebuhlakanini nasekukhuleni eNkosini.

“Kepha maqondana
neziphiwo zakomoya,
angithandi bazalwane,
ukuba ningabi nakwazi”

(KwabaseKorinte 12:1)

Ikilasi 14 – 1 KwabaseKorinte 12

12:1 Kepha maqondana neziphiwo zokomoya angithandi, bazalwane, ukuba ningabi nakwazi.

12:2 Niyazi ukuthi nisengabezizwe naholekela kuzo izithombe eziyizimungulu, nakuba naholwa kanjalo.

Kwisahluko 11 uPawulu uqale ngokudingida indaba yokuziphatha enkonzweni. Manje uqhubeka ngawo lowo mkhakha esebuza ngezinto zakomoya. Lendikimba ebalulekile uzolokhu ehambe ngayo nje kuze kube sekugcineni kwesahluko se-14. Kubonakala ngathi imibuzo ike yavela kuso lesihloko, noma kwakungabazalwane baseKorinte noma mhlawumbe abanye ngenxa yendlela abaseKorinte ababeziphatha ngayo.

12:1-3 – Umoya kaNkulunkulu uphakamisa uKristu

Ivesi 1 – “*Kepha maqondana neziphiwo zokomoya*” – Umugqa wokuvula uyafana nowesiGrekhi kwisahluko 8 uma uqala. Kunombuzo ngezinto ezinikelelwa izithombe, manje sekuyizinto zakomoya.

Ivesi 2 – UPawulu uqala ngokubakhumbuza ngendlela yenkolo yabo ngaphambi kokuba

bafumane uKristu. Endleleni yabo bengabakhonza izithombe, labo “*abaholeleka*” ekulweni nasekuhlanyeni ekudumiseni nasekuprofetheni kwakuyibona abakomoya phakathi kwabo. Umlando uyaqopha indlela yezinkolo zamanga zangaleso sikhathi kuleyondawo. Ukulandela lendlela yabo endala kuyavela nasendleleni yabo entsha yobuKristu, okuholela kumbono wokucabanga ukuthi ukuqonda okuhlukene nokucabanga yikhona okulawulayo uma umuntu ezwa amandla kaMoya Ongcwele, ukuthi umoya uchazwa ngendlela thize yokuhlanya noma ukungaphili njengesimo sokufa. Uyacabanga nje ukuthi lesi senzo sibukeka kanjani uma senziwa yibandla lonke. Kwakuyizindlela ezisobala zokusebenza komubi ukonakalisa ukudunyiswa kweNkosi okumsulwa ngokuxuba namanga. UPawulu uzozama ukubaqondisa lesi sigwegwe ezahlukweni ezintathu ezizayo. Uzodinga kubo ukuhleleka nokucabanga ekukhonzeni kwabo (14:27-30). Uzosho ukuthi “*imimoya yabaprofethi ithobela abaprofethi*” (14:32), akuwona owesiyaluyalu. Uzokhomba ekuthuleni hhayi ekudidekeni (14:33), futhi “*ngokufanele nangokuqondisa*” ngengomyalo wakhe ekuziphatheni kwebandla lakhe hhayi ukudideka. (14:40)

Ivesi 3 – UPawulu usenikeza isivivinyo sokuhlola

*12:3 Ngakho ngiyanzisa ukuthi: Akukho muntu
okhuluma ngoMoya kaNkulunkulu ongathi:
“Kathukwe uJesu;” futhi akukho muntu ongathi:
“UJesu uyinkosi,” kuphela ngaye uMoya oNgcwele.*

omoya. Angeke labo abaholwa umoya kaNkulunkulu bakhulume okuphikisa uJesu kristu. Impela bonke abagcwaliswe ngomoya kaNkulunkulu weqiniso bazobe bechichima ngokuqaphela okucacile ubukhosi nenkazimulo kaKristu. Kuphenduka isimiso esiqondisayo ekuhloleni omoya ebandleni. Konke ukusho okwenziwe umoya kaNkulunkulu kuzoqiniseka futhi kuKristu. Ngokusobala singaphetha sithi impela kunesidingo sesimiso esiqondisayo esifana nalesi esisesihlokweni senkulumo kaMphostoli ngezinto zakomoyo, ngemiphumela esobala yokuthi bakhona abanye omoya abasebenzayo emabandleni ngaphandle kokaNkulunkulu.

Bheka okunye okuqala kuba sobala lapho mayelana nathi esazi uJesu Kristu. Akusilo yini iqiniso ukuthi wonke umntwana kaNkulunkulu ngokweqiniso kunomoya osebenzayo phakathi kwakhe, omnika amandla okuvuma uJesu njengenkosi nomsindisi? Akekho umzalwane ongenawo umoya kaNkulunkulu.

12-4-11 – Munye ophayo, Izipho eziningi

Ukugxila kwalamavesi alandelayo kusekwahlukaneni kweziphiwo zikaNkulunkulu zakomoya, ebe eyedwa umnikazi wazo zonke. Phakathi emavesini 4-11 isisho “*munye*” sivela izikhathi zize zibe yi-7. UNkulunkulu nguyena oqondisa ukunika kweziphiwo zakhe, *ebabela yilowo nalowo ngokwakhe njengokuthanda kwakhe* (Ivesi 11). UPawulu wayephendula ekungaqondini nasekungasebenzisini kahle iziphiwo phakathi kwalabazalwane, futhi imvelo yempendulo yakhe iveza imvelo yokuhlukumeza kwabo. Impakamo nokuzikhukhumeza kwezindlela zabo abazalwane baseKorinte kwaholela ekungenelisekeni kubazalwane abeneziphiwo ezingavelele, nempakamo kwabanye ababeneziphiwo ezazithathwa njengezibalulekile. Umona wabo nokungathokozi kwaholela ekungezwanini, kunokuba basebenzise iziphiwo zabo ukukhulisana njengoba inkosi yayizenzele ukuthi bakhule. Mhlawumbe ukulangazelela kweziphiwo ezithize kwakungaholela ekutheni bazenzise. Kuyavele futhi ekufundiseni kukaPawulu lapha ukuthi isiphiwo sezilimi kwakuyisona esasilangazelelwa kakhulu ebandleni laseKorinte, mhlawumbe yingoba lesi siphwiwo singena khaxa nohlobo lwendumiso yabo yamanga. Ukwenzeka kwabo kwalenjabulo

*12:4 Kepha kukhona iziphiwo zomusa ezahlukeneyo,
kepha nguye lowo Moya.*

*12:5 Kukhona izinkonzo ezahlukeneyo, kepha yiyo leyo
Nkosi.*

engachazeki kwakuyingxenye yenkolo yabo yamanga ngisho ngaphambi kokuba isiphiwo sezilimi sibe yingxenye yenkolo yobuKristu (ngabe izilimi zebhayibheli ziyiyiyo lenjabulo engachazeki na?). Kubonakala sengathi babelukhali eziphiweni eziveza ngathi zibasondeza elangabini lakomoya beyeka lezi ezizosiza nabanye. Lokhu uPawulu ukulungisa ngobuqotho esahlukweni se-14. Ngakho-ke uPawulu uqala ngokuqinisekisa ukuthi ukupha kwazo zonke iziphiwo ebandleni kungukuqonda kwenkosi akusikho okwethu ukuthi sikufune ngenkani noma sizakhele kona. Uzoqhubeka esahlukweni se-13 nenkulumo ngezimiso zothando ngakho konke okufanele kwenziwe ebandleni.

Ivesi 4 – “*Kepha kukhona iziphiwo zomusa ezahlukeneyo*” – igama elihunyushiwe “*iziphiwo*” lapha lisho iziphiwo ezinikiwe ezikhethekile ezenza abazalwane babewusizo emsebenzini wenkosi. Noma ziziningi iziphiwo, “*munye umoya*” ozinikezayo zonke.

Ivesi 5 – “*Kukhona izinkonzo ezahlukeneyo*” –

12:6 Kukhona imisebenzi yamandla eyahlukeneyo, kepha nguye lowo Nkulunkulu osebenza konke kubo bonke.

Kunezinkonzo eziningi ezahlukahlukene abazalwane abasebenzisa ngazo iziphiwo zabo kuzo, kodwa “iNkosi enye” ebiza abantu bayo emsebenzini yayo ehlukahlukene.

Ivesi 6 – “Kukhona imisebenzi yamandla eyahlukeneyo” – Yahlukahlukene kodwa isebenzela umgomo ofanayo, kodwa uNkulunkulu oyedwa ozihlosela, eminyakeni yonke, ngayo yonke indlela ngomsebenzi wakhe.

Sengathi sibona bonke ubuthathu bukaNkulunkulu lapha busebenzela umsebenzi omuhle kaNkulunkulu emhlabeni;

- Umoya kaNkulunkulu njengesipho ulungisa abazalwane.
- UNkulunkulu indodana ubiza bese ethumela abazalwane emsebenzini wakhe. Njengoba sibona uKristu enza ezigamekweni ezisemavangelini akhe.
- UNkulunkulu uBaba ukwengamela konke, eqinisekisa ukuthi izwi lakhe alibuyi lilambatha, kodwa ukuthi likufeza lokhu okuyinhloso yalo.

12:7 Kepha yilowo nalowo uphiwa okubonakalisa uMoya kube ngokokusiza.

Ngoba lowomkhumbi owacwila, umlisa wase-Nigeria walahlekelwa ngunkosikasi wakhe, okwenza abe nenhliziyo eyamukelayo, okwavula amehlo nezindlebe zakhe. Kulelipheshana ekwenzeka walicosha endleleni likhuluma ngevangeli, elalikade lisuka phesheya lalisemkhunjini, kungenzeka ukuthi indoda yinye yakhetha ukunikeza uNkulunkulu udumo ngomnikelo wayo, futhi yenza leso sinqumo ngenxa . . . njll. njll. Ngakho uNkulunkulu uzihlanganisela yena umsebenzi wakhe ongenakuqondwa.

Ivesi 7 – “*Kepha yilowo nalowo uphiwa okubonakalisa uMoya kube ngokokusiza*” – ukubonakaliswa komoya noma ikhono lekhethelo elivela kumoya linikiwe kumzalwane ngamunye ngamunye. Futhi kunesizathu noma injongo esinikeziwe yona kuzo zonke lezahluko ukuthi kungani lezi ziphiwo sizinikeziwe. Zonke zinikeziwe “*ukusakha*” thina nalaba abaseduze nathi, ukuze sikwazi ukuthi kube “*yilowo nalowo angabheki okwakhe, kepha yilowo abheke nokwabanye*” (KwabaseFiliphi 2:4). Ngakho-ke iziphiwo zinikezwa njengobufakazi noma “*isibonakaliso*” somoya osebenza kithi nanjengezindlela zokuthi sikhonze

*12:8 Ngokuba omunye uphiwa ngoMoya izwi
lokuhlakanipha, kepha omunye izwi lokwazi ngaye
lowo Moya,*

abanye kahle. “*Nikhonzane, kube yilowo nalowo ngesipho asiphiweyo njengabaphathi abahle bomusa omninginingi kaNkulunkulu*” (1 KaPetru 4:10). Singazisebenzisi iziphiwo zikaNkulunkulu ukuzuzathina kuphela. Amazwi kaPawulu lapha ayengababonokuthusa eKorinte, ebakhomba esiqondisweni esiphambene nezimfuno zabo.

Ivesi 8-11 – Manje sesibala uhlu lwezinye zeziphiwo uPawulu akade ekhuluma ngazo. Kodwa silokhu sikhunjuziswa “*ngomoya omunye*” ozinikezayo zonke;

- “*Izwi lokuhlakanipha . . . izwi lokwazi*” – Ikhono elithe ukuphakama lokwazi nokuqonda okuyizwi likaNkulunkulu yiyona ngqikithi esobala yalezi ziphiwo ezimbili, noma ukuzama ukulandela ukuhluka kwazo kungathanda ukuba yinkingana. Qhathanisa nesahluko se-13:2. Zombili lezi ziphiwo zibandakanya amazwi ngako-ke yiziphiwo zokuxhumana, mhlawumbe zibandakanya nesambulo esikhethekile. Bheka uPawulu uzibeka phezulu kohlu leziphiwo ezikwazi ukusiza abanye. Buka lezi ziphiwo;

12:9 omunye ukukholwa kuye lowo Moya, omunye
iziphiwo zokuphulukisa kuye uMoya munye,
12:10 omunye ukwenza imisebenzi yamandla, omunye
ukuprofetha, omunye ukwahlukanisa omoya, omunye
ukukhuluma izilimi ngezilimi, omunye ukuhumusha
izilimi.

“esokufundisa” kanye nesokukhuthaza
kwabaseRoma 12:7-8.

- *“Ukukholwa”* – lokhu akusho ukholo olusindisayo ngoba lona luyisidingo ukuthola ukuphila kuJesu. Lesi siphiso sokukholwa siyithemba omunye angaba nalo kuNkulunkulu, ukumethemba ezintweni ezinkulu, emsebenzini ekhethekile, noma ukunaka kweNkosi okuyisimangaliso.
- *“Iziphiwo zokuphulukisa”* – *“ukuphilisa”* kusebuningini (Ivesi 28) elichaza ikhono elivela phezulu lokuphulukisa ngezindlela ezahlukahlukene ezifeni zasenyameni noma ukugula okuthile. Lesi kwakuyisiphiso esasivamisile ukubonakala senzeka kakhulu ebandlela lokuqala.
- *“Ukwenza imisebenzi yamandla”* – Amandla okwenza okungaphezu kwemvelo njengoba sibona ku-Eliya, ku-Elisha, ku-Jesu nakubaphostoli.

- *“Ukuprofetha”* – Lesi kwakuyisiphiwo lapha khona uNkulunkulu ayefaka amazwi akhe emlonyeni womuntu, akhulume konke lokhu uNkulunkulu ayemyala ukuba akukhulume (UDuteronomi 18:18).
 - Kakhulukazi ukubikezela okuzayo kodwa ngesilinganiso sokuzokwenzeka.
 - Lesi kwakuyisipho esibalulekile ngalesiya sikhathi ibhayibheli lisahlanganiswa.
- *“Ukuhlolwa komoya”* – Ukuqonda kwaphezulu kokubona nokuqondisa leyo mimoya okungeyona ekaNkulunkulu. Buka indlela uPetru aphatha ngayo uSimoni isangoma (Izenzo 8), noPawulu ku-Elimas (Izenzo 13) nentombazana eyayinamadimoni (Izenzo 16). Lokhu kusho kona ukuthi ikhona eminye imimoya esebenzayo ebandleni, edinga ukuvezwa obala.
- *“Izilimi”* – Yikhono elivela enkosini lokukhuluma izilimi ongakaze uzifunde. Lokhu kwakungasetshenziswa ukuhambisa umsebenzi wokulandwa kwemiphefumulo uhambe ngesivinini, kuphela njengendlela yokuveza umsebenzi weNkosi nenjongo, kwiphentekosti.

12:11 Kepha konke lokho kusetshenzwa nguyena lowo Moya munye, ebabela yilowo nalowo ngokwakhe njengokuthanda kwakhe.

- *“Ukuhumusha izilimi”* – Yikhono lokukwazi ukunika incazelo kulokhu okukhulunywe ngolimi olungaziwa.

Ungahluleki ukuqaphela lokhu uPawulu akubeka ekugcineni kohlu lapha, ukufaka ekugcineni lokhu abazalwane ababekumemeza kakhulu. Noma lezi ziphiwo zibonakala ziyisimanga kakhulu futhi zihaleleka futhi zifana nalendlela yenkolo yamanga ababesuka kuyo, kodwa kusukela ekuqaleni zazikhona iziphiwo ezazingagxilile kakhulu ngasemsebenzini wenkosi kwabanye, zisetshenziselwa ukuzicabangela wedwa. UPawulu wayebaholela ekutheni bazikhohlwe laba bese iziphiwo zisetshenziselwa ukwakha abazalwane.

Yilowo moya *“osebenzayo”* ohlukanisa iziphiwo zakhe *“ebabela yilowo nalowo ngokwakhe njengokuthanda kwakhe”*. Sike sibabone yini abazalwane kwithestamente elisha bekhalela iziphiwo zikamoya noma befunda ukuzenza? Benza ngathi ukunikwa komoya kuhlangukiswa nokuqeqeshwa ngunkosikazi kamfundisi. Ngumoya

onikeza lezi ziphiwo, ezibonakala zisebenza ngokuphelele. Azinikezwa ngabaphathi bebandla, kanjalo nesipho sensindiso.

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Okuseceleni

Uyaqaphela ukuthi uPawulu ukhuluma kanjani ngomoya kulengxenywe/kulokhu akhuluma ngakho lapha? UMoya nguyena osebenza ukwaba ngokwentando yakhe. Nguyena owenzayo nokhethayo maqondana nezipho. Ukuthi uMoya ungumuntu noma unesimo somuntu sikubona ngokusobala lapha. Nokuthi kungukusebenza kukaNkulunkulu “*kukho konke nakubo bonke*” kuvesi 6 kanti futhi umoya wenza umsebenzi “*ngokuthanda kwakhe*” kuvesi 11 kuveza uMoya Ongcwele njengoNkulunkulu. UMoya kaNkulunkulu awusiwo umoya nje ongenasimo kepha ungumuntu. Kepha futhi unguNkulunkulu uqobo lwakhe, uyalingana noNkulunkulu ubaba Kanye noNkulunkulu indodana.

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12:12-13 – Munye umzimba, Maningi amalunga

UPawulu manje uwuqhubela phambili umqondo

12:12 Ngokuba njengomzimba umunye, kepha unezitho eziningi, nezitho zonke zomzimba, nokuba ziziningi, zingumzimba munye, unjalo-ke noKristu.
12:13 Ngokuba ngaMoya munye thina sonke sabhathizwa sibe mzimba munye, noma singabaJuda noma singamaGreki, noma siyizigqila noma singabakhululekileyo; thina sonke saphuziswa Moya munye.

wokuhlukana ngaphakathi, sibe simunye kuKristu. Ekwenzeni njalo usebenzisa umfanekiso womzimba womuntu, ngoba umzimba wethu uyinto eyodwa kodwa wenziwe yizingxenye zamalunga, konke kusebenzisana ngokumangalisayo. Ibandla liwumzimba kaKristu. Qhathanisa namaRoma 12:4-5; KwabaseEfesu 4:16; 5:30; KwabaseKolose 2:19.

Ivesi 12 – “*Ngokuba njengomzimba umunye, kepha unezitho eziningi*” – Ukugxila kukaPawulu, nalokhu okwakubalulekile ukuthi labaBazalwane bakuqonde, kwakuyindaba yobumbano. Noma umzimba unamalunga amaningi, ngalinye ngalinye linomsebenzi owehlukile kowelinye, kodwa ahlanganele into yinye.

“*Unjalo-ke noKristu*” – Njengalokho kufanele kube kuKristu. Noma sonke sahlukile futhi siphilwe ngokungefani kumele kube khona isisekelo sobumbano kuKristu kungenjalo umzimba wakhe ngeke usebenze kahle.

12:14 *Ngokuba umzimba awusiso isitho sinye kodwa eziningi.*

12:15 *Uma unyawo luthi: “Lokhu ngingesiso isandla, angisikho okomzimba,” nokho luyikho okomzimba.*

Ivesi 13 – “*Ngokuba ngaMoya munye thina sonke sabhapathizwa sibe mzimba munye*” – UPawulu lapha ukhuluma ngebandla njengomzimba lonke ayi nje ingxenyana yalo. Kuphinde futhi kuyacaca ukuthi bonke abazalwane babhabhadiswa ngomoya emzimbeni kaKristu, kungakhathalele ubuzwe babo, ubulili babo noma imvelaphi yabo. Noma labaBazalwane baseKorinte babesengabantwana kuKristu uPawulu akazange nakancane abakhiphe inyumbazana kulokhu “*thina sonke*”.

Abanye bangafundisa ukuthi kunomsebenzi wesibili waphezulu ngokusebenza kombhambabhadiso womoya okumele siwufune uma sesisindisiwe. Kodwa izingxenyane ezinjengalezi zidalula obala amaphutha esifundiso esinjengalesi. Bonke abantu abasindisiwe kusukela ngomzuzu wensindiso yabo babhabhadiswa kumoya owodwa emzimbeni kaKristu. Futhi kuKristu siyaliwe ukuba “*sigcwaliswe ngomoya*” (KwabaseEfesu 5:18). Singagcwaliswa ngomoya njalo njalo, kodwa sibhabhathiswa noma sibanomoya ongwele Kanye, bese kuba yingunaphakade (NgokukaJohane 14:16).

12:16 Noma indlebe ithi: “Lokhu ngingesilo iso, angisikho okomzimba,” nokho iyikho okomzimba.

12:17 Uma umzimba wonke ubuyiso, ukuzwa ngabe kuphi na? Uma wonke ubungukuzwa, ukunuka ngabe kuphi na?

12:18 Kepha kalokhu uNkulunkulu umisile izitho zonke, yilesa naleso emzimbeni ngokuthanda kwakhe.

Ivesi 14-24 – wonke amalunga omzimba ayadingeka. Evesini le-14 uPawulu manje uyaqala ngokukhombisa ukuthi lonke Ilunga emzimbeni libaluleke kanjani ukuze umzimba usebenze kahle wonke. Evesini le-15-17 iphuzu lakhe ngukuthi akekho ongacabanga kancane ngokuphiwa kwabo nenjongo ebandleni kunabanye. Evesini lama-21-24 uqinisekisa ukuthi akekho futhi okufanele acabange kakhulu ngesiphiwo sakhe kunezabanye. Kuba sobala ukuthi labazalwane babephakamisa izinga leziphiwo ezithize noma ukwenza okuthize ebandleni bedelela ezinye. Kuphinde, esahlukweni se-14 kubonakala sengathi ukukhuluma izilimi kwakuyisiphiwo esasifiswa yiwo wonke umuntu. Ukungaphiwa lesi siphiso kwakwenza abanye babe nomhawu kulabo ababenaso, nokungeneliseki ngezinye izinto. Lendlela ingaholela ekulahlekelweni ebandleni ngokuthi bazuze kwezinye iziphiso zikamoya. Iphuzu likaPawulu kuyo yonke lengxenye ukuthi; ungangabanamsebenzi futhi usabeke kanjani umzimba uma konke bekufana emzimbeni.

12:19 *Uma kambe zonke ziyisitho sinye, umzimba ngabe uphi na?*

12:20 *Kepha kalokhu izitho ziningi, kodwa umzimba munye.*

12:21 *Iso alinakusho esandleni ukuthi: “Angikudingi;” nekhandanda futhi alinakusho ezinyaweni ukuthi: “Anginidingi.”*

Ukwehlukahluka kwamalunga kubalulekile ukuze umzimba ukwazi ukusebenza kahle wonke. Izinyawo angeke zikwazi ukubamba kanjalo futhi nezandle angeke zahamba. Izindlebe ngeke zikwazi ukubona namehlo kanjalo ngeke akwazi ukuzwa. Futhi ngaphandle kwezinyawo nomlomo umzimba unгахamba ukhulume kanjani? Alikho Ilunga elingaphika ukubaluleka kwelinye, ngoba ngalinye linomsebenzi owehlukile kunelinye futhi ngalinye ngalinye ayadingana ukuze asebenze kahle. Futhi, nguNkulunkulu uqobo *“umisile izitho zonke, yilesi naleso emzimbeni ngokuthanda kwakhe”* (Ivesi 18). Umbuzo obalulekile wukuthi yini ethokozisa uNkulunkulu, ayi ukuthi yini ethokozisa thina. Futhi, ukunikezwa kweziphiso ngumsebenzi kaNkulunkulu (Ivesi 6, 11). Ungafisi esinye isiphiso noma somunye umuntu. Kunalokho thatha lokhu uNkulunkulu akuphe kona ugijime nakho kuze kube sekupheleni komhlaba, konke ukwenzele udumo likaNkulunkulu nokuhle kubantu bakhe.

12:22 Kanti ngempela lezo zitho zomzimba ezingathi
zibuthakathaka kunezinye ziyadingeka;
12:23 nalezo zitho zomzimba ezingathi zidelelekile
kunezinye, yizona esizazisa kakhulu; nalezo
esinamahloni ngazo zihlonipheka kakhulu.
12:24 Kanti lezo ezinesimo esihle azikudingi lokho. Kepha
uNkulunkulu wawuhlanganisa umzimba, enika
esidelelekileyo udumo olukhulu kakhulu,

Ivesi 22-24 – Ezingakhangisi, ezenani eliphakeme. Ngisho amalunga omzimba athathwa njengangenamsebenzi noma ezikhangisi singathola ukuthi yizona ezinokubaluleka okukhulu kunoma sicabanga, zinobuhle bazo. Abantu babhala izinkondlo ngobuhle bamehlo, futhi ayisici esinamandla okukhanga kokulinga (Izaga 6:25). Kodwa noma singaphila ngaphandle kwamehlo kodwa ngeke sifike ndawo ngaphandle kwamathumbu, noma kungekho owatusayo. Inkazimulo yowesifazane yizinwele zakhe. Yinto uSolomoni akhuluma ngayo esihlabelweni sakhe ekuchazeni ubukhazi khazi bokuziqhenya kwakhe. Uma kukulahlekela ungaqhubeka uphile. Kodwa zama ukuphila ngaphandle kwesinye, esingafakiwe ohlwini lukaSolomoni. *“UNkulunkulu ukubusisile”* noma uhlanganisile noma wahlanganisa waphinda wenza isisindo umsebenzi wamalunga ukusabalalisa ukulingana okuthile kokubaluleka kuwo wonke. Kanjalo nasemzimbeni kaKristu.

12:25 ukuze kungabikho ukwahlukana emzimbeni, kepha izitho zonke zinakekelane ngokufanayo.

12:26 Uma kuhlupheka isitho sinye, kuhlupheka izitho zonke kanye naso; uma kudunyiswa isitho sinye, kujabula izitho zonke kanye naso.

Ivesi 25-26 – *“Ukuze kungabikho ukwahlukana emzimbeni”* – nayi injongo enkulu yesiphetho sikaPawulu. Njenganoma yimuphi umzimba owehlukene noma olwayo ngumzimba ongenampilo lowo, kanjalo uma kunobutha phakathi emzimbeni kaKristu lowo umzimba ongenampilo futhi ongakwazi ukusebenza njengoba wawudalelwe. Emzimbeni onempilo wonke amalunga ajabule ukuba yingxenye yawo wonke futhi ajabulela ukusebenzisana nawo wonke amanye amalunga futhi ayacabangelana. Yilelo nalelo lungu liyakhathazeka ngokugcina elinye ilungu, ngoba noma yikuphi ukulimala kuba nomthelela ekusebenzeni kwawo wonke umzimba. Asikho isikhala sempakamo Phakathi kwabazalwane, noma ukwehlukana, noma amaqembu qembu, noma abaxoshwayo, noma ukucwasa, noma ukungacabangelani. Zonke zincamela ukubonisana *“zinakekelane ngokufanayo”* ngendlela efanayo, zijabula nalabo abajabulayo zikhala nalabo abakhalayo (KwabaseRoma 12:15).

Ivesi 27-28 – *“Kepha nina ningumzimba kaKristu*

12:27 *Kepha nina ningumzimba kaKristu nezitho ngabanye.*

12:28 *UNkulunkulu umisile abathile ebandleni, kuqala abaphostoli, okwesibili abaprofethi, okwesithathu abafundisi, bese kuba yimisebenzi yamandla, bese kuba yiziphiwo zomusa zokuphulukisa, nokusiza, nokubusa, nezilimi ngezilimi.*

nezitho ngabanye” – UPawulu manje ubheka ngasohlwini lweziphiwo zikamoya noma abantu abaphiwe, manje ebabeka ngokubaluleka kokulandelana kwabo ngendlela ecacile, eqala “*ngabokuqala... abesibili... abesithathu*”;

- “*Kuqala abaphostoli*” – Labo abavelele ngesiphiwo sokwedlula imvelo, esinesigxivizo sezulu njengesithuthi uNkulunkulu azophelelisa ibhayibheli nazobeka ngazo isisekelo sebandla lakhe (Kwabase-Efesu 2:20).
- “*Okwesibili abaprofethi*” – Labo abamemezela umyalezo kaNkulunkulu, kungaba ngokushumayela noma ngokuprofetha.
- “*Okwesithathu abafundisi*” – Labo abaphiwe ukuqonda, ukuchaza, nokwenza izwi likaNkulunkulu elinikeziwe ebandleni.
- “*Bese kuba yimisebenzi yamandla*” – Bheka evesini le-10. Isipho esiza “*ngemuva*” noma

12:29 Bonke bangabaphostoli na? Bonke bangabaprofethi na? Bonke bangabafundisi na? Bonke bangabenza imisebenzi yamandla na?

isibili, ngakho-ke esinomsebenzi omncane ekuzuzeni kwabanye kunalezo ezibalwe kuqala.

- “*Iziphiwo zokuphulukisa*” – Bheka evesini lesi-9.
- “Nokusiza” – Labo abanokwazi ukusiza abazalwane abadingayo. Buka incwadi kwabaseRoma 12:8 “*ohawukelayo, ngentokozo*”, kulabo ikakhulukazi abavukelwa wuzwelo ebuhlungwini babanye ebunzimeni babo.
- “Nokubusa” – Ukukwazi ukwengamela noma ukubusa ngempumelelo noma ukukhomba indlela ekuholeni umsebenzi webandla likakaNkulunkulu. Buka incwadi kwabaseRoma 12:8 “*oholayo, ngenkuthalo*”.
- “*Nezilimi ngezilimi*” – Kuyaphinda futhi, lesi siphiiwo sihlala ekugcineni kohlu, okuveza ukuzimisela kukaPawulu ukuphendula indlela ababheka ngayo lesi siphiiwo njengesikhulukazi. Kwakuyisiphiiwo esasinenjongo ethize, njengoba uPawulu ezoveza esahlukweni se-14, nesinenani

12:30 *Bonke baneziphiwo zomusa zokuphulukisa na?
Bonke bakhuluma ngezilimi na? Bonke bayahumusha
na?*
12:31 *Kepha zondelelani iziphiwo ezinkulu.
Kanti senginikhombisa indlela eyona iyinhle kakhulu.*

elincane kakhulu kunezinye.

Ivesi 29-30 – “*Bonke bangabaphostoli na?*” – Ukushaya emhlohleni ngephuzu lakhe uPawulu manje ujikijela imibuzo kubafundi bakhe, yonke ngokucacile enempendulo ka “cha”. Eqiniso elingephikwe kuloludaba lwezinto zikamoya wukuthi kumele kube “*neziphiwo ngokuhlukahlukana*” uma kuzoba nomzimba ophelile, kubekhona ukusebenzisana komunye nomunye emzimbeni, nesidingo sabo bonke ukwenza lokhu okulindeleke kuye ukuze wonke usebenze kahle. Bonke abazalwane kufanele bakuqonde lokhu. Nokuthi nguNkulunkulu olawula lokhu, esebenza “*konke kukho konke*” (Ivesi 6) “*ngokuthanda kwakhe*” (Ivesi 11). Nguye “*obekile abanye ebandleni*” (ivesi 28) “*njengokuthanda kwakhe*” (ivesi 18).

Ivesi 31 – “*Kepha zondelelani iziphiwo ezinkulu*” – Kunobunzima obuthakasisayo esenzweni esihunyushiwe “zondelelani” lapha. Ngabe uPawulu ubeke, mhlawumbe usho ngezwi lokumangalela,

“kodwa nikhuthalele isiphiwo esincono, kodwa nginikhombisa indlela encono kakhulu”, lokhu kunikeza kungathola uxhaso endikimbeni, ngoba uPawulu wayefuna ukuholela laba bantu kude nokuzifunela okwabo ngeziphwi bekhanga ngazo bezibona bencono kunabanye. Noma ngabe uPawulu uyabagqugquzela ekukhathaleleni iziphwi ezincono kakhulu, amehlo abo manje mhlawumbe elungisiwe ekutheni yiziphi iziphwi ezazilunge ukuba zilandelwe? Lokhu okusekugcineni kubonakala kungena khaxa nokuqhubeka kukaPawulu kulesahluko, ukuthi isinqumo ngokunikezwa kweziphwi ngumsebenzi kaNkulunkulu. Lokhu okusekugcineni kungena khaxa nesahluko se-14:1 & 39 lapho ukuzondelela kweziphwi kugqugquzelwa. Kungeve kungokuthi umuntu uzifisela ukuhi esakhe “ngesincono”, kodwa ngokusebenzisana kokugqugquzela phakathi kwabo lezo ziphiwo eziwusizo kakhulu ukuzuzisa bonke.

“Kanti senginikhombisa indlela eyona iyinhle kakhulu” – Lendlela “*enhle kakhulu*” yindlela yothando, ezovela ngokuphelela kulesisahluko esilandelayo.

Ikilasi 15 – 1 KwabasKorinte 13

Kunegama eliwumongo walemyalelo emibili emkhulu elengela emthethweni yonke kaNkulunkulu nabaProfethi, wokuthanda uNkululunkulu ngakho konke nokuthanda umakhelwane njengalokhu sizithanda thina (NgokukaMathewu 22:37-40). Yigama elifanayo futhi elivelela kaningi ningi lapha esahlukweni se-13, livela izikhathi zize zibe isi-9 emavesini ambalwa. Kwesinye isihumusho leli gama livezwe njengelisho “*isihawu*”. Abanye lokhu bakuthatha njengesihumusho esishaya eceleni njengoba ngokwemvelo yalo leligama lisho isenzo somusa kwabadingayo. Kodwa igama “uthando” liveza okungaphezu kokuvezwa yimizwa. Siyayaye sicabange uthando njengomuzwa esiwuzwayo siphinde singawuzwa, oke wenzeke noma kwesinye isikhathi ungenzeki, okhulayo futhi obuye uphele, esiwutholayo uphinde unyamalale, sibe sihlezi nje thina singenzi lutho. Kodwa umbono ofana nalona ngothando akulona uthando lokuzinikela, uzikhohlwe. Mhlawumbe kuncono kusetshenziswe elinye igama kunaleli “lothando” ukuchaza ukujula komqondo waleligama ngokwemvelo kaNkulunkulu nobudlelwane bethu naye nabanye. Isici esibalulekile saloluthando izenzo. Lubandakanya isinqumo esiwumnqamula juqu sokubeka abanye phambili okuholela ezenzweni zokuhle. Kuyisinqumo

*13:1 Noma ngikhuluma ngezilimi zabantu nezezingelosi,
kepha ngingenalo uthando, ngiyithusi elikhencezayo
nensimbi encencethayo.*

sosuku nosuku ukwenza okuhle kwabanye ungalindele luthu kubo. Mhlawumbe “*isihawu*” bekungewona umbono omubi.

13:1-3- Uthando lubalulekile

UPawulu uqala ngomyalo ocacile wokuthi lolu thando uNkulunkulu asibizela kulo luyisithako esiyinhloko kuyo yonke imizamo yokukholwa. Noma ngabe ibukeka imihle noma igculisa kanjani imisebenzi yakomoya, kodwa ukungabikho kwaloluthando konke kuyize leze.

Ivesi 1 – “*Noma ngikhuluma ngezilimi zabantu nezezingelosi*” – noma ukwenziwa kwesiphiwo sezilimi siyiqiniso ngokwanele, kodwa kungafana nomsindo ongasho lutho ngaphandle kokugqugquzelwa noma ukulekelelwa wuthando. Futhi kuchaza nokuthi nesiphiwo sezilimi sasinikezelwe ukuthi sise abanye nokuthi sisebenzele lo onaso. Nokuthi ukuqala kukaPawulu ngezilimi lapha kuveza ukungafaneli kokubeka lesi siphwiwo phezulu okwakwenziwa yilelibandla.

13:2 Noma nginokuprofetha, ngiqonda izimfihlakalo zonke nokwazi konke, noma nginokukholwa konke ngangokuba ngingagudluza izintaba, kepha ngingenalalo uthando, angiyinto yalutho.

13:3 Noma ngabela abampofu konke enginakho, noma nginikela umzimba wami ukuba ushiswe, kepha ngingenalalo uthando, akungisizi ngalutho.

Ukukhomba kukaPawulu “ezilimini. . . zezingelosi” kuwukusebenzisa ihaba, ngoba akukaze nakanye ebhayibhelini kube khona izingelosi ezikhuluma izilimi ezingezwakali kuphela njengokuba abantu bekuqonda. Kodwa kungenzeka futhi ukuthi uPawulu wayekusho njengehlaya lapha, azi ukuthi kukhona mhlawumbe ababesho njalo eKorinte bethethelela ukuklabalasa kwabo “emoyeni”.

Ivesi 2 – Zize zibezintathu izikhathi leligama elithi “konke” livela, futhi okuveza lona ihaba. Noma umuntu angaba nakho konke, namandla amakhuklu okuhlola, nokholo olukhulu lwezimangaliso, kodwa mayeshoda ngesithako esibalulekile “akayinto yalutho”.

Ukuqonda nolwazi lapha kuhlobene “nezwi lokukuhlakanipha” Kanye “nezwi lokwazi” esahlukweni se-12:8. UPawulu ukhuluma ngokunikwa kolwazi okungaphezulu kokwemvelo.

*13:4 Uthando luyabekezela, uthando lumnene,
alunamhawu, uthando aluzigabisi, aluzikhukhumezi;*

Ivesi 3 – Manje uPawulu usejikela ezenzweni zomusa noma zesihawu, izenzo ezingaphandle eziveza uthando. Noma ukwenza komuntu kokuzinikela kungaphela, kodwa uma kungagqugquzelwa wuthando lokuzikhohlwa, konke lokhu kungabe wudumo oluyize. Nenzuzo yangunaphakade yalesi senzo ayikho. “*Ngiqinisile ngithi kini: Sebewamukele umvuzo wabo*” (Ngokukamathewu 6:2, 5, 16).

13:4-7 – Uthando luyachazwa

Manje uPawulu uqala ngokuchaza uthando lokuzikhohlwa esebenzisa izitatimende eziyi-15 ezihlanganisa kokubili, okuhle nokubi.

Isihawu;

- “*Luyabekezela*” (ivesi 4) – Loluhlobo lothando luhloswe isikhathi eside. Luhlezi luzinikele ekwenzeni okuhle kodwa kwabanye, lungakhathalele ukuthola okuthize ngalokho. Luyakwazi ukubekezelela ukuphoxeka okukhulu. Uma abazalwane bengakutholi lokhu abakufunayo kulabo abashade nabo noma ebanganini bathola omunye umuntu ozokwanelisa izimfuno zabo. Lolu akulona

uthando lweqiniso. Uthando lukaJobe kwakuyilolu olubekezelayo, ngoba wabambelela ngokweqiniso enkosini yakhe “*noma engichoboza*”. Akusajwayelekile lokhu kuqina, nokubekezela kothando kubazalwane.

Kodwa bheka ukuthi noma uthando lubekizela alubekizeleli *yonke into*. Lunakekela ngokwanele ezimvini ukuthi zizonde izimpisi (NgokukaMathewu 23; KwabaseGalathiya 5:12). UNkulunkulu unakekela ngokwanele abasindisiwe ukugcina bebalahlile abadukile.

- “*Lumnene*” (ivesi 4) – Uthando ngokwalo luzothile noma lupholile ebantwini, luthambisa ulimi ngokungajwayelekile. Uthando luhlezi lukhathazeka ngokuthi izenzo zakho nokushoyo kuzobaphatha kanjani abanye. Luhlezi lushiya abanye bevuselelekile futhi bethokozile kunokuba beshayekile noma bebhocobele. Kodwa lendlela yobumnene ayisho ukuba buthaka noma ukuthamba ungabi nezimiso eziqinile noma intando yokubambelela kuzo. Uthando lwenza okuhle ekukhulumeni okuyiqiniso noma libaba kangakanani kolishoyo nalowo olizwayo. Noma liqikelela ukugwema ukuzwisa omunye ubuhlungu, kodwa luzimisele ukusho

okunzima.

Manje amaphuzu ayi-8 okubi aveza lapho uthando olungayi khona.

- “*Alunamhawu*” (ivesi 4) – Uthando aluzinzi olakeni uma oqhudelana naye eba ngaphezulu, eba mkhulu, eduma kunawe, ebancono, efaneleka noma eba ngowokuqala. Alubheki abanye njengezimbangi, aluzifuneli ukwedlula abanye. Lokhu kuziqhathanisa kuyizinkomba ezisobala zokuzikhukhumeza. Uthando luyakuthokozela ukuba ngaphansi lukhonze abanye. Alufuni ukuba ngaphezulu noma ubukhosi, ngoba “*aluzifuneli okwalo*”. Ayikho into edala inzondo nombango njengomona odalalwa ukuziqhenya noma ukuzikhukhumeza (KwabaseGalathiya 5:26). Qhathanisa uRaheli noLiya Kanye noHanna noPenina. Uthando lufisa kuphela ukwakho nokugqugquzela abanye, ayi ukubacindezela phansi. Umhawu ufisa kuphela ukunyathela abanye uziphakamise wena wedwa. “*Ngokuba nayo iNdodana yomuntu ayizelanga ukukhonzwa kepha ukukhonza nokunikela ukuphila kwayo, kube yisihlengo sabaningi*” (NgokukaMarku 10:45).
- “*Aluzigabisi*” (ivesi 4) – Uthando aluchomi

noma luzigabise. Futhi aluziboni luncono, aluzikhathaleli zonke lezinto, ngoba aligxili kokwalo kodwa lubhekelela abanye.

- “*Aluzikhukhumezi*” (ivesi 4) – Lokhu kuhlobene nokudlule. Uthando aluzikhukhumezi ngempakamo. Akukho okugxila kokwalo.

- “*Aluziphathi ngokungafanele*” (ivesi 5) – “*Ngokungafanele*”, lokhu kukhuluma ngezinto ezingahloniphisi noma ezibanga amahloni. Uthando aluzenzi izinto ezingafanele noma eziveza ukwedelela. Uthando alwenzi ngokweqile noma ngokwedlulele noma izinto ezithusayo nomangayiphi indlela, kungaba ngokukhuluma, ngokugqoka, noma ngokuziphatha, ngoba aluzami ukuhlaba abanye umxhwele noma ukuzidonsela amehlo abantu. Kunalokho uthando luhlezi luveza inhlonipho kwabanye kusuka ekukhathazekeni kweqiniso ngabanye. “*Ukukhuluma kwenu makube nomusa njalo, kuyolisiwe ngosawoti*” (KwabaseKolose 4:6)

- “*Aluzifuneli okwalo*” (ivesi 5) – Nasi isisho

esicacile futhi esishaya emhlohlweni, kodwa esingafani neze nomuntu! Abukho ubugovu nokuzifunela okwakho othandweni, nokufuna amalungelo akho (okwehlukile kunendlela yabazalwane baseKorinte komunye nomunye). Abazifunela okwabo njalonzalo benza inkululeko yabo bengenandaba nabanye, kodwa uthando luhlezi lubeka okwabanye ngaphambi kokwalo. Uthando luyathokoza futhi luyeneliseka ukuthuthuka kwabanye. Uma eyodwa yalezi zisho zingachaza kahle konke lokhu, lesi kungaba esishaya esikhonkosini.

- “*Alucunuki*” (ivesi 5) – Uthando aluvamile ukucikeka noma ukushesha ukuthukuthela. Umuntu ocunuliwe uyena ophushelwe ezingeni lokubekezela. Kodwa uthando lunomnyango omkhulu wokubekezela. Kunjengezinkuni ezimanzi ezingabaseki. Kunjengekhandlela elisemoyeni. Wonke umentshisi ucinywa wumoya (umoya) ngaphambi kokuba uthintiswe ekhandleleni ukuze livuthe. Sisengamakhandlela asengakwazi ukukhanya, kodwa umthelela womoya kaNkulunkulu ongaphakathi kithi osigcina ukuthi singaba abokheleka kalula. Ngakho uthando luyenqaba

ukubandakanyeka ezinxushunxushwini. Luyahoxa kulokhu okubukeka kunempi. Buka okufanayo ngendlela yokuhlakanipha kokuzithoba encwadini yeZaga.

Kodwa iBhayibheli lithi “*aphuze ukuthukuthela*”, akushiwo u “cha” ekuthukutheleni (EkaJakobe 1:19). Kunezikhathi la ukuthukuthela noma ulaka kuyimpendulo elungile noma efanele. UJesu wayengashayi ikhwela lentokozo ngesikhathi ekhipha ethempelini abadayisi, nabathengi, nalabo abalandela imali (NgokukaJohane 2:13-17). Buka incwadi yezenzo 15:39 & Umshumayeli 3:8.

- “*Alunagqubu*” (ivesi 5) – Uthando alubali ukoniwa noma okubi okwenziwe kulo. Luyashesha ukwedlulisa nokuxolela kunokuba libuke ukoniwa.
- “*Aluthokozi ngokungalingile*” (ivesi 6) – Akulungile ukwenza okubi, futhi akulungile ngokufanayo ukuthokoza ekwenziweni kokubi ngabanye noma ukujabulela labo

abakwenzayo. Buka incwadi KwabaseRoma 1:32, lapho “*bavumelana nabakwenzayo*”, kukhuluma ngokuvuma ndawonye nalabo abenza lezo zinto zokungalingi, “*bafanele ukufa*”. Zingaba kuphi izinhlelo zikamabonakude ukube abazalwane bayithatha njengeqinisileyo? Kukangaki nje lezi zinto zokuzijabulisa zisiholela ekuthokozeni ekungalingini komlingisi. Siyahleka lapho okumele ngabe siyakhala khona futhi sijabule lapho ngabe siyenyanya khona. “Nkosi sifundise ukuthanda lokhu okuthandayo nokuzonda lokhu okuzondayo”. UNkulunkulu wamvuzisa uJobe ngoba “*wamsaba uNkulunkulu, wakwenyanya okubi*”. Lokhu kuhlanguka kube ngamacala amabili ohlamvu lwemali olulodwa. “*Ukumesaba uJehova kungukuzonda okubi*” (izaga 8:13). Ukumthanda ngokweqiniso ukuzonda lokhu akuzondayo.

Manje sibuyela kokulungile.

- “*Kepha luthokozela iqiniso*” (ivesi 6) – Kwakungumphostoli uJohane, owayeyi-“ndodana yolaka” iNkosi eyamphendula “umphostoli wothando”, owathi “*Anginayo intokozo enkulu kunaleyo yokuba ngizwe*”

13:7 lubekezelela izinto zonke, lukholwa yizinto zonke,
luthemba izinto zonke, lukhuthazelela izinto zonke.

ukuthi abantwana bami bahamba eqinisweni” (3 KaJohane 4). Ngoba uJohane wayethanda ngothando lukaNkulunkulu, wayegcwala injabulo uma iqiniso litholakala kwabanye. Uthando luyakuzonda okungelona iqiniso futhi liyawaqondisa amanga kulabo elibathandayo. Uthando luzithobile futhi luthokoza ekuthobeni. Ngakho-ke alufihli lutho futhi lwamukela ukuhlolisisa. Akukho ngisho umcengezi wegolide ogqitshiwe ngaphansi kwetende noma isithombe esebiwe safihlwa ngaphansi kwesihlalo sehhashi. Uthando luvulelekile, luqinisile, lunobuhle obungafihliwe.

- *“Lubekezelela izinto zonke”* (ivesi 7) – Uthando lubekezelela amaphutha nezikhubekiso ezilethwa ngabanye empilweni yakho. Luvamile ukubheka isizathu sokuthi bakwenziswa yini lokhu okukucikayo, izizathu kwesinye isikhathi esithi masizilandela ziveze ukwehluleka ngakolwethu uhlangothi uma sizimisele ukuzibona. Buka isibonele sikaJesu kuMarku 6 sowabekezelela izikhubekiso zabantu. Uma ezwa ukuthi uJohani

umbhabhadisi ubulewe wafisa ukusuka esixukwini. Ngakho-ke wahamba ngomkhumbi nabafundi bakhe olwandle lwaseGalile. Kodwa uma bema bathola ukuthi isixuku sesigijime sayobavimbezela ngaphambili. Kodwa esikhundleni sokuphendula ngokucikeka uJesu “*Waba nozwelo kubo*”, ngoba wayebabona “*njengezimvu ezingenamelusi*”. Lolu kwakuwuthando olubekezelayo lwenziwa! Uma uBaba ethumela imvula neLanga kulabo abamzondayo, lolo wuthando lokubekezela lwenziwa yiNkosi. Uma uKristu ethwala icala lesono sethu eze eshiywa ngubaba wakhe ngenxa yakho lokhu, azi ukuthi kwakuyiyona kuphela yesibusiso sethu. Uthando lubekezelela konke. Inhliziyo encane nokukushesha ukuthukuthela kuqhelelene naloluthando.

- “*Lukholwa yizinto zonke*” (ivesi 7) – Lokhu akukhona ukuthi othandayo uyashesha ukukhohliseka. Kodwa ngakolunye uhlangothi uthando alusheshi ukusola. Uthando luncika ekuthembeni, luyashesha ukuthemba lokhu okushiwoyo. Alungeni kodwa luvale amehlo kwelikuzwayo ukuthi akulona iqiniso, kodwa aluhlaleli ovalweni lokuthathwa. Ngoba lwazi

lo omkhulu owanika uthando futhi luhlala ngaphansi ngokhuselo lwakhe.

- *“Luthemba izinto zonke”* (ivesi 7) – Uthando ngokwesisekelo salo lunokuthemba okukhulu. Izimo azivamisile ukulunyakazisela emicabangweni yokuphelelwa yithemba. Luvamise ukuhlezi, ngokwemvelo yalo lubuka ohlangothini oluhle futhi luthemba okuhle ngabanye. Ithemba lothando lenganyelwe yizithembiso eziqinisekileyo zikaNkulunkulu, uthando lwakhe olungezanyazanyiswe, namandla amangalisayo alowo *“ongakithi”*. Uthando luqonda ukuthi konke okuyinkazimulo kuphambi kwethu ngakho-ke akukho lutho empeleni okulahlekayo kokungabukeka ngathi ukulahlekelwa noma ukunikela lapha.

- *“Lukhuthazelela izinto zonke”* (ivesi 7) – Uthando luphikelela ebusweni bazo zonke izimo ezimbi. Buka inceku enganaki ku-Isaya 50, *“ubuso ngathi yitshe”* bumelene nolaka nenzondo yomuntu obuhlaza Kanye nokwetshe. Uthando luma lapho abanye bekhononda belahla ithemba. Luma luqine ekuzimiseleni ezimweni ezinzima kakhulu iminyaka eminingi. Luyanqaba ukuvumela

13:8 Uthando alusoze lwaphela; kepha nokuba kukhona ukuprofetha, kuyakukhawuka; nokuba kujizilimi, ziyakunqamuka; nokuba kungukwazi, kuyakukhawuka.

ukungaziphathi kabi kube wumthelela wokuziphatha kwalo. Ukubekezela kuwumnikelo uthando oluwenzayo ukuze kuzuze abanye, noma omunye engaphendula ngokubi. Yindlela uNkulunkulu wethu asithande ngayo siseyizoni simzonda.

13:8-13- Uthando Lungunaphakade

Evesini 1-3 uPawulu uchaza uthando njengesithako esibalulekile, ngoba ngaphandle kwalo zonke iziphiwo zikamoyo azinamsebenzi. Evesini 4-7 uPawulu uchaza uthando ngezindlela ezahlukene, izithako eziningi zobuhle. Manje kulamavesi asele uPawulu uchaza kokubili ubungunaphakade bothando nokuvelela kwalo.

Ivesi 8 – “*Uthando alusoze lwaphela*” – Uthando alusoze lwehla endaweni yalo yokuvelela nokubaluleka. Luyilobu buhle obuhlezi buphakeme futhi bubukhulu kuzo zonke iziphiwo zikaNkulunkulu. Abazalwane baseKorinte babekugcizelela kuze kweqe ukubaluleka

kweziphiwo ezithize, okungukuthi uPawulu wakuveza “*ukuProfetha*”, “*Izilimi*” “*nolwazi*” olungapezu kwemvelo. Kodwa uma lezi ziphiwo zifika ekupheleni kwesikhathi sazo “*ziyophela*” futhi “*zishabalale*”.

Ukuzikhukhumeza kwalaba bazalwane kwaze kwathatha iziphiwo zikaNkulunkulu ezinhle kwazenza amathuluzi okwahlukana, ngoba uthando kwakuyisona sithako esasishoda ekufuneni kwabo ukubaluleka. Manje uPawulu uqala phansi ubeka izitini, esusa uthando ezansi lapho abazalwane baseKorinte ababelubeke khona elubeka endaweni yalo efanele, ngaphezulu kwakho konke. Iziphiwo zikamoya ziveza amathuba okwenza uthando kwabanye, njengoba ikhompyutha inikeza isikhala esithize sokusebenzisa. Ukuphakamisa iziphiwo zikamoya ngaphandle kothando kunjengekhompyutha engenasikhala. Inamsebenzi muni? Kunjengokuba nepayipi lamanzi elingenamanzi. Njengokuba nendlu eshubhiwe kodwa engenagesi. Konke okufanele kube khona kukhona kodwa kushoda okubalulekile ukuthi kukwazi ukusebenza. Futhi uthando lungunaphakade, luqhubeka eminyakeni eminingi ngisho emva kokuba zona lezi ziphiwo abazalwane baseKorinte abaziphethe ngegugu zishabalale. Lezi ziphiwo zesikhashana, abazigcizelelayo ngenxa

*13:9 Ngokuba sazi inxenye, siprofetha inxenye.
13:10 Kepha nxa sekufikile okupheleleyo, lokho
okuyinxenye kuyakukhawuka.*

yokufuna ukubaluleka, zinendawo yazo, nenhloso nesikhathi sazo. Kodwa uthando luyisiphiwo somusa esiqhubeka ingunaphakade. Kuso sonke lesahluko uPawulu ugcizelela indikimba eyodwa ekubalulekeni nasekubekeleni kothando kukho konke. Uma kukhona into esinayo eNkosini efanelwe ukuthi sigqugquzele nokucophelela yiyo le!

Ivesi. 9 – *“Ngokuba sazi inxenye, siprofetha inxenye”* – indlela esibheka ngayo uNkulunkulu nezinto zakhe sazi ingxenye. Iziphiwo ezinhle ziveza ingxenye kuphela, izimpendulo ziyingcosana embuzweni esinayo ngoNkulunkulu nenkazimulo yakhe. Isambulo esiphelele siyeza futhi sizokwambulelwa bonke, ukwambulwa kwaphezulu okuzoveza ukuqonda okukhulu ngosuku lwesambulo sikakristu onjengamanje okubonakala kulufifi. Asihlakaniphile ukubona lokhu okuncane njengamanje kuqhathaniswe nokuqonda okuyisimanga kwalolo suku oluzayo.

Ivesi. 10 – *“Kepha nxa sekufikile okupheleleyo”* – Igama elihunyushiwe *“okupheleleyo”* lingahunyushwa kalula lithiwe *“ukwanela”* noma

*13:11 Lapho ngisengumntwana, ngakhulumisa
okomntwana, ngaqondisa okomntwana, ngazindlisa
okomntwana; kuthe sengiyindoda, ngayeka
okobuntwana.*

“ukuqeda”. Umbuzo wokuthi uPawulu ukhuluma ngokupheleleyo okuzayo ngosuku lokubuya kukaKristu noma ukupheleliswa kwesiprofetho sokuphelela kombhalo wezwi likaNkulunkulu, kodwa ikusasa njengokuloba kukaPawulu. Kubukeka kungenzeka ukuthi uPawulu wayengasho kokuthize lapha, kodwa wayesho ebulimeni bokuphakanyiswa kwesithuthi seziphwiwo, ezibekelwe ukuphelelisa lokhu ezazithunyiwe ukukwenza. Kungaba njengokudumisa iphasela, ekubeni lizolahlwa ekufikeni kwalo, kulahlwe konke nokuphakathi.

Kunokubaluleka kombuzo wokuthi yisiphi isidingo seziphwiwo ezifana nolwazi olungaphezu kwemvelo nokuprofetha uma ukupheleliswa kwesambulo sebhayibheli sesinikeziwe. Futhi kunesisindo sombuzo wokuthi yisiphi isidingo sezilimi uma injongo yokubaluleka kwazo isigcwalisiwe, ngengoba uPawulu eqhubeka nokusho esahlukweni esilandelayo.

Ivesi. 11 – “*Lapho ngisengumntwana*” – UPawulu

13:12 Ngokuba manje sibona esibukweni kalufifi; kepha lapho sobukana ubuso nobuso; manje ngazi inxenye, kepha lapho, ngiyakwazi ngokuphelele, njengokuba kade ngaziwa ngokuphelele.

manje usebenzisa imifanekiso ukusiza ukuchaza iphuzu lakhe. Ekuqaleni kwesigaba sempilo, njengasekuqaleni kwebandla, kwakunendlela esasikhuluma ngayo futhi sicabanga ngayo futhi senza izinto ngendlela yeminyaka nokwazi kwethu; indlela eyabe ilokhu ishintsha njengoba silokhu sikhula ekuvuthweni. Ngakho-ke indlela yokushintsha kwezinto evezwa ngokucacile. Buka ku 14:20. Kuphinde kube nogcobo lokuyala okucacile emazwini kaPawulu lapha, okuchaza ukuthi kwase kuyisikhathi sokuthi labazalwane bakhule basuke ezindleleni zabo zobungane.

Ivesi 12 – “*Kepha lapho sobonana ubuso nobuso*” – Kuyaqhubeka nomqondo wengxenye yethu, uPawulu ukuqhathanisa nomehluko Phakathi kokubuka okuthize okulufifi esibukweni nokubuka izinto ngqo. Manje ukhuluma ngokuqondile ngenkzimulo yokubuya kukaKistu, lapho sizobona futhi siqonde njengoba inkosi isibona futhi iqonda njengamanje. Sincane isidingo sokutolika, nezimpawu zemibhalo yezwi likaNkulunkulu uma sesibona uqobo ngokucacile izwi likaNkulunkulu eliphilayo.

*13:13 Manje-ke kumi ukukholwa, nokwethemba,
nothando, lokho kokuthathu; kepha okukhulu kulokho
luthando.*

Ivesi 13 – “*Kepha okukhulu kunakho konke wuthando*” – UPawulu uvezile ukuthi uthando luzidlula kanjani zonke ezinye iziphiwo. Manje uveza ukuthi uthando ludlula ubuhle obukhulu bomusa. Uthando aluphakeme nje kuphela kunezinto ezidlulayo kuphela kodwa lukhulu ngisho kunezinto ezikhona. Ukukholwa kubalulekile kubeka umuntu ebudlelwaneni obulungile noNkulunkulu. Ithemba liyimiphumela yokukholwa, lisigcwalisa ngokulangazelela okuqinileyo ngekusasa. Kodwa uthando lumqoka ekusigcineni sinobudlelwane obuhle noNkulunkulu Kanye nomuntu. Ukukholwa nethemba kuyangisiza, kodwa uthando lukusiza ngami. Ukukholwa nethemba kuyizimpawu zomuntu kunezikaNkulunkulu. Kodwa uthando luyizimpawu ezivela eNkosini, ngoba “*uthando lungolukaNkulunkulu*”, futhi uthando luveza uNkulunkulu, ngoba “*UNkulunkulu uwuthando*” (1 kaJohane 4:7-8, 16). Uthando luyimvelo kaNkulunkulu uqobo, futhi ngenxa yalokhu *luphakeme!* Uthando luwubuhle obuphambili obugcwele amazulu! Ngakho-ke umyalo ka 14:1 “*Jongani uthando*”. Kukho konke ukufuna kwakho iziphiwo yenza lesi Siphawo sibe yinhloko yakho

konke!

Ikilasi 16 – 1 KwabaseKorinte 14:1-22

Ngichazekile yindlela enomusa uPawulu apethe ngayo isimo sabazalwane abakhathazekile baseKorinte engxoxweni yakhe ngezphiwo zikamoya. Kwakusobala ukuthi wayebhekene nokusetshenziswa kwazo ngendlela engalungile phakathi kwabo, ikakhulukazi kwisiphiwo sezilimi. Kodwa akezanga nesitswebhu noma induku ukuzobaqondisa ngokushesha, kodwa wabaphathisa okwabantwana. Uza nokubabekezelela ngendlela yomalusi onesineke. Uzwelana Kanye nabo, ngenhloso yokubahola ebasusa lapho bekade bekhona ebayisa lapho kumele babekhona ngokwemicabanga nezenzo zabo. Empeleni ufika njengesibonelo esiphilayo ngalokhu abekuchaza esahlukweni se-13, ngesineke, ngokubekezela, nendlela enethemba yothando.

Kwisahluko se-14 uPawulu ukhombisa ubukhulu bokungabi nanzuzo kokukhulunywa kwezilimi uma zingahunyushwa kuqhathaniswa nezinye iziphiwo. Ubese echaza ukuthi isiphiwo sezilimi sikhonelani. Futhi, okungaba wumcabango kuyo yonke lengxenye ukuthi ukuba wusizo kwesiphiwo yindaba yenani laso phakathi kwabazalwane. Lezi ziphiwo zikamoya zinikezelwa *“ukuthi kuzuze abanye”*. Akuzona ezenzuzo yomuntu ngayedwana.

14:1 Jongani uthando, futhi nizondelele iziphiwo zomoya, ikakhulu ukuba niprofethe.

14: 1-5- Izilimi Kanye nokuprofetha

Ivesi. 1 – “*Jongani uthando*” – siphuma ekubekweni kwesahluko se-13 sibizelwa ekulangazeleleni uthando ngaphezu kwakho konke. Uthando lwabanye malube yisimiso esiwumqondisi kukho konke ukufuna kwethu iziphiwo.

“Kunalokho nizondelele iziphiwo zomoya, ikakhulu ukuba niprofethe” – “*Kunalokho*” lapha uveza umqondo “wokuningi”. UPawulu uncamela ukuthi bafune isiphiwo sokuprofetha kakhulu kunokukhuluma izilimi ngenxa yokuba nomsebenzi kwakho kwabanye. Futhi, ukugxila kwsiphiwo sokuprofetha bekuhlezi kuwukumenezelwa kwezwi likaNkulunkulu. Ukukwazi ukwambula amazwi kaNkulunkulu lapho ebengakambuleleki khona ukuze kwenziwe lokhu uNkulunkulu akushilo. Lendlela inomqondo wokushumayela, ukumenyezela kwezwi likaNkulunkulu elambuliwe. Ngokuqedwa kwethestamenti elidala nelisha kuyilokhu okufanele ibandla lamanje ligxile kukho. Buka ku 13:8 & nesambulo 22:18. Izwi likaNkulunkulu elingunaphakade likhuluma nezidingo zethu ngamunye, nezimo ezidinga

*14:2 Ngokuba okhuluma ngezilimi kakhulumi kubantu,
kepha ukhuluma kuNkulunkulu; ngokuba kakho
ozwayo, ukhuluma izimfihlakalo ngomoya.
14:3 Kepha oprofethayo ukhuluma kubantu kube
ngukwakha, nokududuza, nokuqunga isibindi.*

ukukholwa nokuvusa isibindi nokondla
umphefumulo (KwabaseRoma 10:17) lapho
ukwambula umyalezo omusha kaNkulunkulu noma
ukuchaza lokhu osekwambuliwe isiphiwo sikamoya
siphakathi.

Ivesi 2-5 – UPawulu manje unikeza izizathu ukuthi
kungani isiphiwo sokuprofetha noma sokumemezela
kumela sincanyelwe esikhundleni sezilimi.

Ivesi 2 – Izilimi azikhulumi nhlobo nabantu kodwa
noNkulunkulu. UNkulunkulu uyayiqonda indumiso
engaphakathi nezibongo kungakhathalele umsindo
ophuma emlonyeni, kodwa kwabanye balalele into
abangayazi. Indumiso enjalo ingathobeka phambi
kukaNkulunkulu, kodwa inamsebenzi muni
kwabanye? Qonda indlela uPawulu ayibeka ngayo
lapha. Iphuzu lakhe elisobala ngukuthi kuwuphawu
olubalulekile ngezilimi ukuthi nguNkulunkulu
kuphela ozwa lokhu okushiwoyo.

Ivesi 3 – Ngokwahlukile, indlela encono ukuprofetha.
Ngoba ngokwenziwa kwalesi Siphwiw bonke

14:4 Okhuluma ngezilimi uyazakha yena, kepha oprofethayo wakha ibandla.

14:5 Nokho bengithanda ukuba nikhulume ngezilimi nonke, kepha kakhulu ukuba niprofethe; mkhulu kodwa oprofethayo kunokhuluma ngezilimi, uma engahumushi, ukuze ibandla lakheke.

bayakwazi ukuqonda lokhu okushiwoyo. Futhi ngokusetshenziswa kwalesiphiwo kunamathuba amaningi kwabanye, ekubakheni ekukholweni nasekubagqugquzeleni ukushisekela ezintweni zenkosi nasekuletheni ukuthula kweNkosi nenduduzo emphefumulweni yabo. Indlela enomsebenzi kaNkulunkulu yokulanda abantu nokuphakamisa ibandla lakhe kuhlezi kuwukushunyayelwa kwezwi lakhe. (2 KuThimothewu 4:2).

Ivesi 4 – Ukukhulunywa kwezilimi phakathi kwabazalwane kuzuba kuphela lowo osuke ezikhuluma, yinhliziyoyalowo kuphela ebheka eNkosini ngendumiso. Ngakolunye uhlangothi ukuprofetha kuzuzisa bonke abazwayo, ngethemba lokwenza bonke bakholwe badumise futhi babonge uNkulunkulu ngobubele neqiniso nenkazimulo yezithembiso zakhe.

Ivesi 5 – Noma uPawulu wayengenankinga nokukhuluma kwabo izilimi, kodwa wayezimisele

14:6 Manje-ke, bazalwane, uma ngiza kini ngikhuluma ngezilimi, ngiyakunisiza ngani, uma ngingakhulumi kini noma ngokwambula, noma ngokwazi, noma ngokuprofetha, noma ngokufundisa na?

kakhulu ukuthi benze lokhu okuzokondla izimvu zikaNkulunkulu.

“*Uma engahumushi*” – Uma kuphela izilimi zihunyuswa yilapho kuphela ezaziba nomsebenzi kwabanye.

14: 6-19 – Izilimi kumele zihunyushwe

Njengoba sekushiwo evesini lesi-5, isidingo sesiphiwo sokuhumusha uma kukhulunywa izilimu, uPawulu manje ulandela lendikimba ngemifanekiso.

Ivesi 6 – “*ngiyakunisiza ngani*” – Uyaphinda uPawulu ubuyisa ukukhathazeka kokuqala ngokusebenza kweziphiwo zikamoya. Zinikezelwa ukuthi kuzuze abanye. Uyini-ke umsebenzi wesiphiwo uma singayifezi injongo yaso? Uyawubona umgomo obalulekile kukho konke lokhu? “Manje-ke, bazalwane, uma ngiza kini ngikhuluma ngezilimi, ngiyakunisiza ngani, uma ngingakhulumi kini noma ngokwambula, noma ngokwazi, noma ngokuphrofetha, noma ngokufundisa na?”

14:7 *Nezinto ezingenamphefumulo ezikhalayo, noma igenkle noma ihabhu*, uma zingakhali ngokwahlukeneyo, kuzakwaziwa kanjani okubethwa ngegenkle nangehabhu na?*

14:8 *Ngokuba uma icilongo likhala ngezwi elingaqondakaliyo, ngubani oyakuzilungiselela ukulwa na?*

Ivesi 7 – “*Uma zingakhali ngokwahlukeneyo, kuzakwaziwa kanjani okubethwa ngegenkle nangehabhu na*” – UPawulu manje unikeza umfanekiso ngomculo. Uma umuntu esuka aye ogujini afike alushaye nje sonke singamangala ukuthi kwenzenjani. Sonke singaxakeka. Kodwa uma lungashawa kahle, nangesikhathi esifanele, luhambisane ludlalwe ngokujwayelekile, sonke singathi “ngiyalazi leliya culo!”

Ivesi 8 – “*Ngokuba uma icilongo likhala ngezwi elingaqondakaliyo*” – Manje sibheka umfanekiso wesigcawu sempi. Ezimpini zasemandulo, ngaphambi kokuba kubekhona imisakazo nomabonakude, kwakusetshenziswa icilongo ukumemezela ukusuka kwempi. Imisindo yecilongo ehlukehlukeneyo yayimele ukuphendulwa ngendlela ethize. Kwakunomsindo wecilongo owawubiza bonke ukuthi bahlangane ekuseni. Kwakunomsindo owawuchaza ukuhlaselwa ukuthi kubalekwe. Kodwa enkundleni yempi amasosha uma ezwa ukukhala

*14:9 Kanjalo nani, uma ningakhiphi izwi elichachileyo
ngolimi, kuzakwaziwa kanjani okukhulunywayo na?
Ngokuba niyakube nikhuluma emoyeni.*

kwecilongo kuzwakala ezihlahleni, noma okuwumsinjwana nje ongaqondakali, ayebukana bese ethi, “ngabe lokho kuchaza ukuthini?” kwakungekho okunye ukuxhumana. Abanye babezwa ngathi kuyahlaselwa bambe imisele abanye babaleke futhi abanye bagibele ezihlahleni noma bebalekele endaweni thizeni. Bonke babedideka bahlakazeke. Umsindo wezwi kumele uzwakale ucace uma abantu bezothola usizo nokuqondiseka, okuyinjongo yazo iziphiwo zikamoya.

Ivesi 9 – “*Kanjalo nani*” – Manje okumele kwenziwe siyanikezwa. Ngaphandle uma ukhuluma ngendlela engaqondakali ubani ozozwa ukuthi uthini? Ungaphuthelwa ukugcizelela okuyisimanga uPawulu ashayelela ngakho isipikili kulengxenye. Umusa wendlela apethe ngayo labazalwane abasengabantwana kodwa ezimisele ukubahola ebasusa “emathoyizini” ezilimi ababekade belokhu bedlala ngawo phakathi kwabazalwane. UPawulu ngesineke wayenjengo thatha okuthile okungasetshenziswanga ngendlela esandleni somgnani wakhe, ekushintshanisa ngokuncono kakhulu endaweni yakho. Ungaphuthwa okuyisici

*14:10 Kukhona izinhlobo noma zingahle zibe zingaki
zokukhuluma ezweni, kepha alukho olungasho
okuthile.*

esibi emqondweni kaPawulu (kaNkulunkulu), isiphiwo emehlweni abantu esasithathwe ngeqholo. Lesi kwakungesona isiphiwo okwakufanele sibeke esisekelweni njengoba laba bantu babenza nanjengabantwana bakaNkulunkulu abaningi namuhla. Kangakanani ke ubuncane balesiphiwo kunesokumenyezelwa kwezwi likaNkulunkulu ekuzweni nasekuqondeni konke!

Ivesi 10-11 – Kulamavesi uPawulu ubukeka eveza ubunzima besimo senqqondo noma ukungezwani okwakulethwa ukukhulunywa kwezilimi okwenziwa ngokungabacabangeli abanye okwakwenziwa eKorinte.

Ivesi 10 – Noma ziziningi izilimi emhlabeni wonkana alukho nolulodwa ulungasho lutho kulabo abalukhulumayo. Okushiwoyo lapha izilimi eziningi zomhlaba zikhombisa ukuvumelana nokuthi izilimi uPawulu akhuluma ngazo kulengxenye kwakuyizona ezazikhulunywa ngemini yephentekoste. Kwakuyisiphiwo saphezulu sokukwazi ukukhuluma ulimi lwabanye abantu, kungesikho nje ukunxanxatha.

*14:11 Ngakho-ke uma ngingakwazi okuqondiwe
ngokukhulunyawo ngiyakuba ngowezizwe nje
kokhulumayo, nokhulumayo abe ngowezizwe kimi.
14:12 Ngokunjalo nani, lokhu nishisekele iziphiwo
zomoya, funani ukuba nibe nazo kakhulu, ukuze
kwakheke ibandla.*

Ivesi 11 – “*Ngiyakuba ngowezizwe nje kokhulumayo*” – Igama “*owezizwe*” lalisetshenziselwa ukusho kunoma ngubani ongakhulumi ulimi lwakho, ngakho-ke wayengowezizwe. Uma umuntu ekhuluma ulimi olwahlukile kulokhu engikuqondayo uphenduka abe ngowezizwe kimi, nami kanjalo kuye. Asinabo ubunye bokuqonda okufanayo. UPawulu ngamanye amazwi uchaza ukuthi base bengenisa isici esahlukanisayo phakathi enkonzweni, esenza babe ngabezizwe komunye nomunye ngokukhuluma kwabo izilimi ngaphandle kokuba zihunyushwe, kunokuba babe yimbumba babelane kukho konke njengezakhamuzi zasezulwini.

Ivesi 12 – “*Ngokunjalo nani*” – UPawulu ubuyela kokungenziwa yilaba ayebabhalela. Njengoba babemandla ngapha ezintweni zikamoya, okuyinto enhle, uPawulu ufuna babemandla kanjalo ekusebenziseni izinto zikamoya ngendlela efanele. Asike sithi umuntu ubenesibhamu esinamandla. Ubengeke aze afise ngaphandle kokuqaphela ukuthi

14:13 Ngakho-ke okhulumayo ngezilimi akhulekele ukuba akuhumushe.

kunendlela ethize elungile yokubamba izibhamu. Ngingaba ngokuthanda ngendlela eyisimanga ukushayela, futhi ikakhulukazi uma ngithole isipho esikhulu esiyimoto. Kodwa angikwazi ukuvele ngingene ngiyishayeleyomoto ngaphandle kokwazi nokuqaphela imithetho yomgwaqo nokukwazi ukushayela kahle kungenjalo ngizodala izinkinga emphakathini. Laba bazalwane, kubo bonke abazalwane kufanele baqonde ukuthi lokho abanakho ngomoya kukhonela ukwakha umzimba kunokuthi kuhlukanise ngokuveza imifantu ecashile. Kunemithetho yemigwaqo ngokusetshenziswa kweziphiwo zikamoya. Ngendlela odingeka ngayo lomyalezo ebandleni lanamuhla!

Ivesi 13 – “*Akhulekele ukuba akuhumushe*” – Ezinye izinto eziyintshisekelo ziyashiwo lapha. Ngisho okwakunguyena owabe ekhuluma izilimi wayengakwazi okwakushiwo, kodwa enesidingo sokuhumussha. Ngakho-ke izilimi nokuhumussha akuzi ndawonye, kodwa kuyiziphiwo ezimbili ezahlukene. Kanjalo, onokulangazelela ukuzuzisa umzimba angacela ukwamukeliswa isiphiwo sokuhumussha noma ukutolika. Isahluko se-12 sibukeka siveza ngenye indlela (ivesi 11), ukuthi

- 14:14 *Ngokuba uma ngikhuleka ngezilimi, kukhuleka umoya wami, kepha ingqondo yami ayinasithelo.*
- 14:15 *Kunjani pho? Ngizakukhuleka ngomoya, ngikhuleke nangengqondo futhi; ngizakuhuba ngomoya, ngihube nangengqondo futhi.*
- 14:16 *Uma kungenjalo, nxa ubonga ngomoya, lowo osesikhundleni sabangafundile angasho kanjani ukuthi Amen ekubongeni kwakho na, lokhu engakwazi okushoyo?*
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ukunikwa kweziphiwo kungokukamoya.

Ivesi. 14 – “*Ngokuba uma ngikhuleka ngezilimi*” – Usaqinisekisa isidingo sezilimi ukuba zihunywuswe, uPawulu uveza ukuthi okhuluma noNkulunkulu ngezilimi akakwazi ukuthi azuze ngisho *kwayena*. Noma yena engabona ngathi ubekhuluma noNkulunkulu, nokuthi bekuyindumiso noma izibongo noma isicelo thize, kodwa ngaphandle kokuhunyushwa engeke ayazi imininingwane yamazwi lakhe. Ubuhlakani bakhe “*abunazithelo*”, kuphinde futhi akubi nanzuzo njengoba uma owezizwe ebekhuluma naye. Ngakho-ke ngokukhulunywa kwezilimi akunanzuzo kuphela kwabazwayo kodwa nakozi khulumayo.

Ivesi 15-19 – UPawulu wazinqumela ukuthi uma ekhuleka noma ehlabela noma ekhuluma uzokwenza lokho ngendlela ezozuzisa ukuqonda kwakhe kanjalo nokuqonda kwabanye ababelalele.

14:17 Ngokuba nempela ubonga kahle wena, kepha lowo omunye akakhiwa.

14:18 Ngibonga uNkulunkulu ngokuba ngikhuluma ngezilimi kakhulu kunani nonke;

Wayengeke “ashumayele” ngendlela ezophakamisa yena njengokholwa kakhulu. Wayezobambelela kwayekunqumile ukuthi aphakamise futhi asize abanye ngakho konke ayekwenza. Umsebenzi weNkosi weqiniso-ke lona. Wayekhuleka, ehlabelela, ekhuluma ngolimi oluzwakalayo kulabo ababekhona noma kuhunyushwe uma kunezilimi.

Ivesi 18 – Kuyabonakala ukuthi uPawulu wayenazo futhi ezisebenzisa iziphiwo zezilimi nokuhumusha futhi ekuthakasela kakhulu ayekuphiwe yinkosi. Ngakho-ke uPawulu wayengeke asolwe ngokuphakamisa isiphiwo sokumemezela noma sokushumayela kunesezilimi kuphela ngoba wayengakaze azizwe izilimi.

Isilinganiso sokugcizelela okukhulu kwale ndikimba lapha kuyisimanga! Ngokufanayo *kufuna* ibandla ukuthi liphakame bese liyanaka, letshise ngokukhulu ukucophelela lokhu uPawulu ayekusho lapha ekwenziweni kweziphiwo zikaNkulunkulu. Emthethweni othandekayo kaNkulunkulu webandla akukho esizenzela kona thina. *Konke* kwenzelwa

14:19 kodwa ebandleni ngingathanda ukukhuluma amazwi ayisihlanu ngengqondo yami, ukuze ngifundise abanye, kunamazwi ayizinkulungwane eziyishumi ngezilimi.

14:20 Bazalwane, ningabi ngabantwana ngengqondo, kanti ebubini nibe yizingane, kepha engqondweni nibe ngabakhulileyo.

ukukhula nenzuzo yomzimba. Ukuzicabangela wedwa lokhu abazalwane baseKorinte ababekwenza, bedlala ngezilimi, okwaletha uPawulu ukuthi aqondise. Kuyisifundo esibalulekile sokuthi siphilele abanye.

14:20-22 - *“Izilimi ziyibonakaliso”*

UPawulu manje uphenya ikhethini ngokucophelela ukwambula umbono obalulekile noma isizathu sokukhulunywa kwezilimi, esivezela ukuthi lesi siphwiwo kwakungesani. Kwakubalulekile ukuthi baqonde (siqonde) inhloso yalesisiphwiwo.

Ivesi 20 – *“Bazalwane, ningabi ngabantwana ngengqondo”* – UPawulu wayekujabulela ukungazi kwabo njengabantwana abancane uma kuza ebuxhwanguxhwangwini. Kepha uma sekuza ekuqondeni izinto zikamoya kwakuyisikhathi sokuthi bakhule. Ukuthi uPawulu kufanele akhulume nabo ngalendlela kuveza izinga

14:21 *Emthethweni kulotshiwe ukuthi: “Ngabantu bezinye izilimi, nangezindebe zabezinye izizwe ngiyakukhuluma kulesi sizwe; kepha noma kunjalo abayikungizwa,” kusho iNkosi.*

lokungakhuli kwabo kulezi zinto. Buka u 13:11, lapho uPawulu wayelokhu eveza isidingo esisodwa kulelibandla ukuthi kufanele likhule. Ukusebenzisa kwalo isiphiwo sezilimi kwakunjengabafanyana besusa uphawu lokuthi izimoto zime emgwaqeni balisebenzise njengethoyizi. Kukhona ozolimala lapho kungekudala nje. Kanjalo nabazalwane baseKorinte babethatha into eyayenzelwe ukuba wuphawu noma isibonakaliso beyisebenzisa njengento yokudlala. Bathatha into enenhloso ebalulekile, inhloso eyayizohamba ihambe ifike ekupheleni 13:8, kodwa babekwenza into yokudlala. Manje uPawulu uza njengomnakekeli onobubele, efisa ukuchaza ubungozi nokuhlukunyezwa okukhona, efisa ukususa lesiphiwo ekubeni yinto yokudlala esibuyisele ekubeni wuphawu njengoba kwakufanele.

Ivesi. 21 – *“Emthethweni kulotshiwe”* – UPawulu ucaphuna encwadini ka-Isaya 28:11-12. Amazwi ka-Isaya lapha achaza isikhathi emlandweni ka-Israyeli ngesikhathi uNkulunkulu ngabaprofethi bakhe ayefuna ukukhuluma nabantu bakhe kodwa

babengalaleli. Empeleni ngokomqondo ka-Isaya 28 lapha abaholi bamajuda ababeziqhenya babekhononda ngendlela uNkulunkulu eza ngayo kubo ngamazwi akhe *“Ngokuba kuyisiyalelo phezu kwesiyalelo, isiyalelo phezu kwesiyalelo”* ebaphathisa okwezingane, *“Yibo abanyuliweyo obisini, basuswa emabeleni na?”* (Isaya 28:9-10). Noma wayekhuluma nabo ngolimi lwabo ngomprofethi wabo ngendlela eqondile nephindaphindayo, kuze kufike la sebezwe ngokwanele futhi begula bekhathele wukuzwa, kodwa abafunanga ukuzwa futhi benze amazwi enkosi okubaxwayisa. Ngakho-ke iNkosi kwakungekho okunye engakwenza ngaphandle kokwenza lokhu ekade ikushilo ukuthi izokwenza. Emuva ohlwini lweziqalekiso kuDuteronomi 28 iNkosi yayixwayisile abantu bayo ukuthi *“UJehova uyakukuthumela isizwe esivela kude ekugcineni komhlaba njengokundiza kokhozi, isizwe ongeyukuqonda ulimi lwaso”* (ivesi 49). Uma sekufika ephuzwini labantu bakaNkulunkulu bengalilaleli iphimbo lakhe, amazwi akhe ngolimi lwabo ngabantu babo noma abaprofethi bekhuluma bephindaphinda kodwa benqaba ukulalela, iNkosi ekugcineni izobe isiletha abezizwe Phakathi kwabo. Futhi noma laba bezofika bekhuluma izilimi okungezona ezabo, kodwa abantu bakaNkulunkulu ekugcineni bazozwa baqonde umyalezo wakhe wokwahlulela ucacile.

Umyalezo “*Ngabantu bezinye izilimi, nangezindebe zabezinye izizwe*” zabathumbi babo bezizwe kungabonakaliswa kubo. UNkulunkulu wenza njengokubaxwayisa kwakhe. Impela wenza njalo! Uhlezi enjena, njengokuthembisa kwakhe, kungaba ngokuqalekisa noma ngesibusiso. Uma iNkosi ngomprofethi wayo ixwayisa abantu bayo ngokuza kwe-Asiriya ukuzothumba izizwe eziyi-10 zasenyakatho no-Israyeli wanikeza isiqiniseko kwabaphila ubungcwele phakathi kwabo ukuze kube, “*Awuyikubona abantu abanobudlova, abantu abanokukhuluma okujulileyo ongenakukuzwa, nabalulimi lwabo olukwitizayo kungekho ongaluqonda.*” (u-Isaya 33:19). Kodwa abanye bahlupheka ngenxa yokungalaleli kwabo ngaphansi kwama-Asiriya njengoba uNkulunkulu wayebaxwayisile. Bathathwa ngendluzula beyothunjwa ngabantu “*abanolimi olungezwakali*”. Kuthe uma izizwe ezimbili zikaJuda eningizimu ziqala zilandela indlela eya eweni njengabanye, indlela yenkani, engqikithini yamazwi aqinile okulahlwa nokunqanda kukaNkulunkulu kubo ngomprofethi wakhe uJeremiya, ethi, “*Bhekani, ngiyakwehlisa phezu kwenu isizwe esivela kude, usho uJehova; “yisizwe esinamandla, yisizwe esidala, yisizwe ongazi ulimi kwaso, nongezwa lokhu abakukhulumayo*” (uJeremiya 5:15). Njalo yayifana indlela uNkulunkulu abhekana ngayo nabantu

*14:22 Njalo-ke izilimi ziyisibonakaliso
kwabangakhohwayo, kungesikho kwabakhohwayo;
kepha ukuprofetha kuyisibonakaliso kwabakhohwayo,
kungesikho kwabangakhohwayo.*

bakhe. Uma bebhekene nesiboniso ayekade ebanike sona sokuba “*abanye bezinye izilimi*” babazi ukuthi wuphawu lokwahlulela kukaNkulunkulu. Kubonakala sengathi ukwahlulelwa kwasendulo eBhabhele kwakuyisithunzi sendlela efanayo eyayisetshenziswa yiNkosi emlandweni wakwa-Israyeli (uGenesise 11).

Manje buyela kwincwadi yokuqala KwabaseKorinte 14 bese uqonda lokhu uPawulu ayekusho ngokukhulu ukucophela kubazalwane baseKorinte.

Ivesi 22 – “*Njalo-ke izilimi ziyisibonakaliso*” – Izilimi kwakungezona ezomuntu ukuthi azenze ezakhe. Empeleni zazingenzelwe nhlobo ukuzuzisa abazalwane. Zazinikezelwe ukuba yisibonakaliso noma wuphawu, “*kungesikho kwabakhohwayo, kodwa kulabo abangakhohwa*”. Kulengqikithi “*kulabo abangakhohwa*” kushiwo kulabo abangakhohwa, abangamahlubeka bendlu ka-Israyeli. Isiphiwo sezilimi kwakuwuphawu olwalusebenza ebandleni lakuqala njengenkombi ikakhulukazi kumaJuda ukuthi bona njengabantu

bafumaniseka njengabadingayo, ngoba babezidonsela bona ukushaya kuka-Nkulunkulu. Kulokhu ngokunqaba nokubulala uMesiya owayethenjisiwe. Ngakho-ke njengoba uJesu ememezele kubaholi bamaJuda encwadini kaMathewu 22, umbuso kaNkulunkulu wawuzothathwa kwa-Israyeli (Ngesikhathi) bese *(unikezwa isizwe esasiveza izithelo)* (NgokukaMathewu 22:43. Ibandla yilesi sizwe esiveza izithelo! Futhi kwakuyiso lesi “*sizwe*” sebandla esasiletha uphawu noma isibonakaliso, “*abezinye izilimi*”, beqinisekisa abangakhulwa kwa-Israyeli ukuthi ukubhujiswa kwabo kwakusendleleni. Lesi *kwakuyisizathu* sezilimi bazalwane. Yisizathu sokuthi kungani lesi siphawu esingajwayeleke kangaka sasinikeziwe ngosuku lwephentekoste nasebandleni lasekuqaleni. Futhi kwasekuza u-70 A.D lapho uNkulunkulu waphinda wachoboza futhi wahlakaza abantu bakhe ngamagumbi amane, njengoba ayexwayisa ngesiphawu. Futhi njengoba uPawulu evezile esahlukweni se-13, isiphawu sikamoya sezilimi saphela. Ngoba injongo noma inhloso yalesi siphawu yayingasekho ngoba nokwahlulela kukaNkulunkulu kwase kwehlele esizweni samaJuda. Futhi nomlando ukushicilele ukuthi impela isiphawu seziphawu sakhawuka ebandleni lasekuqaleni. Kuphela ngokukhulu ukungajwayeleki, kukhona idlanzana

lezinye izinkolo zasendulo elisaqhubeka nokukhulunywa kwezilimi, amaqembu anjengama-Mountainists nama-Irvingites, amaMomoni, amaKhatholika Kanye nezinye izinkolo. Ulalele? “Ukukhulunywa” kwezilimi yikho abaqhubeka nakho, ayi *isiphiwo* sezilimi. Ngoba isiphiwo sezilimi sakhawuka nenjongo yaso. Uma siqonda *isizathu* sesiphiwo, ukuthi *yini* nokuthi *nini* kuyaphenduleka nakho.

Ngesaba ukuthi uma usathane esenza ibandla likaNkulunkulu ukuthi linhlathathe kuyisenzo esicacile sokungukuhlambalaza nokuhlekisa ngoNkulunkulu nokubhekana kwakhe ukuqeda ubugebengu bomubi ekuqaleni, eBhabhele. Ngusathane othumela ukudideka nokwahlukana Phakathi kwabantu baka-Nkulunkulu, njengoba uNkulunkulu adida wahlakaza abantu bakasathane nenjongo laphaya.

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Imicabango ngabaProfethi neziprofetho

Isiphiwo sokuPhrofetha yisiphiwo esinikezwe nguNkulunkulu ukukwazi ukuhlobanisa isambulo sikaNkulunkulu kubantu, kungaba ukusho okusanda kwambulwa noma ukuchaza osekwambuliwe vele. Kwakuyisiphiwo sakwamoya

esibalulekile ngezikhathi zebandla lakuqala, isiphiwo iNkosi eyayambula ngaso ibhayibheli layo ebantwini bayo. Kodwa uma ithestamenti elisha (futhi ngakho-ke incwadi yonke yesambulo sikaNkulunkulu ebantwini) yaqedwa. Wase eyashona umphostoli wokugcina, yini-ke esayisidingo sabaProfethi neziprofetho ukuletha isambulo esisha ebantwini? Uma “*isisekelo sabaphostoli nabaprofethi*” (Kwabase-Efesu 2:20) sesabekwa, kungani iNkosi ingaphinde ibeke isisekelo? Iminyaka esiphila kuyo eyomqulu wezwi ophelele. Ngakho-ke ukugxila kweNkosi sekusukile esiphiweni sesiprofetho kwabhaka esiphiweni sokushumayela nesokufundisa (bhaka 2 EkaPetru 2:1, *abaprofethi ezinsukwini zabo kodwa abafundisi ezinsukwini zethu*) ngabafundisi abaphiwe nabafundisi inkosi ehola futhi yondle izimvu zayo ngabo ekuqondeni nasesambulweni sayo esiphelele esinikiwe. Lokhu kushintsha kwabaphostoli bebeka isisekelo kuya kuBafundisi, bakha phezu kwaleso sisekelo kuyingxenye yalokhu iNkosi eyayikuhlosile ngesikhathi iProfetha kwabaseKorinte bokuqala isahluko 13:8-10 ukuthi isiphiwo sokuphrofetha, nolwazi olungaphezu kwemvelo, kuyodlula uma “*ukuphelela*” noma ukugcwaliseka sekufikile. Futhi uNkulunkulu wayivala incwadi ephelele ngesexwayiso sethuna kuwo wonke umuntu ozoqhubeka engeze esambulweni senkosi

“ngeziprofetho” mbumbulu (Isambulo 22:18). Asisekho isidingo somphrofethi kaNkulunkulu esikhathini samanje, ngakho-ke akekho umprofethi kaNkulunkulu weqiniso namuhla. Bonke abazibiza ngalokho badukile futhi bangabadukisi. Sengathi bonke abangabenkosi futhi abalangazelela ukuyithokozisa abafuna ngobuqotho ukuqonda futhi benze konke lokhu okwambuliwe kithi yinkosi ngabaProfethi bayo beqiniso bakudala.

*“Kepha konke makwenziwe
ngemfanelo nangenhlelo”*

(1 KwabaseKorinte 14:40)

Ikilasi 17 – 1 KwabaseKorinte 14:23-40

Sibheka esifundweni esedlule;

14:1-5 – Izilimi ziqhathaniswa nesiprofetho – isiphiwo esinjengesoku phrofetha yisona okufanele silangazelelwe kunesezilimi, ngoba ukukhuluma ngezilimi akukhulumi nhlobo nabantu ekubeni ukuprofetha kukhuluma nogkuqonda futhi kuzuzisa bonke.

14:6-19 – Izilimi zifanele ukuhunyushwa – lingaba yini inani lomsindo ongezwakali futhi ongasho lutho? Umqondo nje uthi ukuze umyalezo ube nenzuzo kwabanye kufanele wethulwe ngendlela ezwakalayo necacile.

14:20-22 – *“Izilimi ziyisibonakaliso”* – isizathu salesiphiwo senani elingabazeka kangaka siyinani *lesibonakaliso*. Sasinikezelwe lolophawu noma njengesimemezelo sokwahlulela kukaNkulunkulu, ikakhulukazi esizweni sabaJuda ababengezwa emvakokuba bebulele uMesiya wabo. Lokhu kumele impela kube yingxenye yesizathu sokuthi kungani ukushumayela ngosuku lwephentekoste kwaba nomphumela wokuphenduka okuyisimanga phakathi kwabaJuda ababehlangene lapho edilini emkhosini.

*14:23 Ngakho-ke uma ibandla lonke libuthene ndawonye,
bonke bakhulume ngezilimi, bese kungena
abangafundile noma abangakholwayo, abazukuthi
niyahlanganyela na?*

14:23-25 – Umthelela ebandleni. UPawulu manje welamanisa okungumthelela ongenzeka kulabo abangakholwa uma bevakashela ibandla labo.

Ivesi 23 – “*Bonke bakhulume ngezilimi*” – Uma ibandla lokuqala libhekana nengozi ngezinkinga kungukuthi lihamba ngokudideka nangakho konke ukubhibhidla ndawonye ngezilimi, bangathatha ibandla kalula nje, kube sengathi yinhlanganyelo yongqonjwana! Ngeke kuphela bengazuzi lutho lapho, kodwa bangaphinde baqiniseke ukuthi lelobandla bekungeyona indawo abantu abaphilayo emakhanda abangathola kuyo usizo.

Okushiwoyo ukuthi lokhu kwakuyimvelo yokukhonza kwabo eKorinte, beklabalasa ngokungavinjwa muntu bonke bekhuluma ngezilimi ngesikhathi esisodwa, behayiza njengama-qhude. Futhi uma ulalelisisa kahle ungezwa ukuthi usathane efa yinsini. UPawulu umphostoli kaNkulunkulu ukubeka ngokusobala lapha ukuthi lokhu *akuyona neze into enhle!* Lena akuyona indlela uNkulunkulu ayeyenzele ibandla lakhe. Kodwa futhi

*14:24 Kepha uma bonke beprofetha, kungene
ongakholwayo noma ongafundile, uzakuhlatsywa
yibo bonke, ahlulelwe yibo bonke;*

lena yiyona nto eyenzekayo lapha ngaphandle phakathi kwabazalwane esikhathini samanje. UPawulu owakusho kuqala efisa ukuholela ibandla likaNkulunkulu kude nalenhlamba yokungaphathi kahle iziphiwo zikaNkulunkulu.

Ivesi 24-25 – “*Kepha uma bonke beprofetha*” – Kodwa ngendikimba siyaqonda ukuthi uPawulu akasho ukuthi bonke basuke bekhuluma umyalezo owodwa ngesikhathi esisodwa lapha, “*ngabanye ngabanye*” (Ivesi 31) labo abahlangene banikezwe ithuba lokuzwakalisa lokhu abakuthole kuNkulunkulu ngokucinga emibhalweni.

“*Uzakuhlatsywa yibo bonke, ahlulelwe yibo bonke*” – Imiphumela yalendlela, ngokusetshenziswa kancono kwesiphiwo, akusikho kuphela ukuthi abasindisiwe bayakheka nokuthi bayayaleka futhi bayaduduzeka, kodwa umoya uyakwazi ukuthatha amazwi akhulunyiwe bese kuthi ngawo ehlola futhi adalule aphinde aguqule inhliziyo yongakholwayo ozwayo. Zingaki izinkulungwane ngezinkulungwane zabazuzile emakhulwini eminyaka edlule ngokushumayela kwabazalwane abaphiwe.

14:25 okufihliweyo kwenhliziyo yakhe kuyadalulwa; njalo uyakuwa ngobuso, akhuleke kuNkulunkulu, aqinise athi: “Impela uNkulunkulu ukhona phakathi kwenu.”

Ngokusetshenziswa kwalesi siphwiwo esiwusizo kangaka isono salowo olalele siyavezwa bese simbuleka kuye. Umoya kaNkulunkulu uyahlanganyela nawo ukucindezela umphefumulo wesoni ngokuguquka okunamandla, ngentshisekelo yokuqondwa ukuhlulelwa kwaso phambi kukaNkulunkulu (NgokukaJohane 16:8; Izenzo 24:25). Ozwayo ube eseyanyakaziseka ngenkuthalo yokubuza ukuthi “*Siyakwenzenjani na?*” futhi aholeleke ukuyokhalela umusa eNkosini (Izenzo 2:37; 10:30). Ukuhlanjululwa nentethelelo Kanye nokuphila okuphakade kutholakala kuJesu Kristu! Makabongwe uNkulunkulu ngeziphwiwo zakhe eziwusizo phakathi kubantu bakhe.

“Njalo uyakuwa ngobuso” – Noma lowo ongakholwa engenile endaweni yokukhonzela engongakholwa, engazi ngokwahlulelwa kwakhe phambi kukaNkulunkulu, kodwa abe ngumzalwane ngokweqiniso nomdumisi ngokusetshenziswa kahle kwesiphwiwo sikamoya ebandleni.

14:26-35- Indlela yenqubo yebandla

14:26 Kunjani, pho, bazalwane? Uma nibuthana, yilowo nalowo uba nehobo, noma isifundiso, noma ukwambula, noma izilimi, noma ukuhumusha. Konke akwenzelwe ukwakhiwa kwebandla.

UPawulu manje uqala ubhekisa ngokuqondile ekuholeni leliBandla kude nezindlela zokudideka phakathi kwabazalwane. Konke okwenziwayo kumele kwenzelwe *“ukwakhiwa kwebandla”* (Ivesi 26) kodwa *“konke makwenziwe ngemfanelo nangenhlelo”* (Ivesi 40)

Ivesi 26 – *“Kunjani, pho, bazalwane?”* – Abanye lelivesi balithatha njengelichaza indlela yokudideka kwenkonzo yabazalwane baseKorinte, okuyikhona uPawulu ayefuna ukukuqondisa. Kodwa uPawulu uqale ngokufanayo evesini le-15 wayesenikeza indlela ekuyiyonayona okumele kuqhutshwe ngayo. Ngenhlanhla lapha sibekelwe ngokufingqiwe indlela eyiyo okufanele izinkonzo zebandla labo okufanele zenziwe ngayo. Kunalokho kwaphakanyiswa ukuthi mhlawumbe ihubo noma umhlabelelo wendumiso ukuthi bawucule ndawonye, bese kuthi mhlawumbe kube khona ozonika izwi lokufundisa, bese kuba nomyalezo ngolimi olukhulunywayo lulandelwa ukuhumushwa, bese kuthi mhlawumbe okuthile okwambulwa komunye. Nokho sifunde lelivesi, isimiso esiyinhloko, esiveziwe izikhathi zaziningana

14:27 *Uma-ke umuntu ekhuluma ngezilimi, akube ngababili, bangadluli kwabathathu, badedelane, omunye ahumushe;*

nezindlela kuyo yonke lengxenye, ivezwe ngokucacile; ukuthi konke “*akwenzelwe ukwakhiwa kwebandla*”. Buka ivezi. 3, 4, 5, 6, 17.

Ivesi 27-28 – “*Uma-ke umuntu ekhuluma ngezilimi...*” – Manje isiqondiso esiwusizo sinikeziwe maqondana nokuqondiswa kokukhulunywa kwezilimi, okuwumgomo owuwonawona kulesisahluke sonke. Uma abanye befisa ukukhuluma ngezilimi kunoma ngabe ziphi enkonzweni kufanele kube ababili noma abathathu okungenani. Futhi laba kwakufanele bakhulume Kanye Kanye kodwa kwenziwe ngokuhleleka, kukhulunywe kudedelwane. Ukwenziwa kwezinto ngendlela ehlelekile kwakubiza ukuthi kube nomholi ozokhethwa ebandleni, owayenikeziwe igunya ukuqinisekisa ukuthi imiyalelo kaPawulu ayishawa indiva noma ikhohlakale. Uma owesine noma owesihlanu efisa ukukhuluma ngezilimi noma uma idlanzana lifisa ukukhuluma ngesikhathi esisodwa kwakufanele bathathwe njengabaphuma kulayini bese bayathuliswa yilabo abasegunyeni. Kwakufanele kungabi nabangathi badlikiziswa “umoya”, abazalwane kube ngathi abalawuleki,

*14:28 kepha uma kungekho ohumushayo, kathule
ebandleni, azikhulumele yena yedwa
nakuNkulunkulu.*

nokukhulumisa okwezinhlanga, kube ngathi abekho emhlabeni futhi becekela phansi ukuhleleka kwenkonzo. Indlela eqondile yokuziphatha kwakufanele iqinisekiswa ngaso sonke isikhathi.

Eminyakeni eminingi edlule ngavakashela ibandla Lase-Nazarene isikhashana ngesikhathi ngisezansi ne-Missouri. Kwakukhona othile owayehlala ngaphambili. Bese kuthi manje namanje wayesukuma nje kancane aphakamise izandla zakhe, ikhanda alise emuva, amehlo akhe ebuke kude, kungathi ubanjwe futhi uthwelwe ngumoya. Ebese eqala ke ngokuphazamisa kwakhe ephazamisa noma yini eyabe yenzeka enkonzweni ngaleso sikhathi, noma ngabe yisiphi isimemezelo noma ukushunyayelwa noma ubufakazi noma ngabe yini. Konke kwakufanele kume aze aqede inkulumo yakhe. Ngabona ukuziphakamisa, ukufuna ubukhosi ngendlela ayelawula ngayo.

“Omunye akahumushe” – “akahumushe”, ayi ukuphazamisa! Kufaneke kube khona oyedwa ozohumusha noma zivele zingakhulunywana nhlobo izilimi! Konke okwenziwayo nokushiwayo kumele

14:29 Abaprofethi-ke, kukhulume ababili noma babe bathathu, abanye bakuhlole.

kwenzelwe inzuzo yabo bonke. Futhi ngomyalo “*wokuthula*” uma kungekho ozohumusha uPawulu akabavumeli ngisho ukuthi kube khona ukuhhumuzela okuphuma emlonyeni yabo. Kwakufanele bazigcine kubo izimfihlakalo zabo. UPawulu wathi “*mabathule*”. Kwakungafanele futhi babenjengabantantayo behhumuzela ngasese uma inkonzo isaqhubeka. Bonke kwakumele babe yingxenye yalokhu okusuke kwenziwa, “*ukuze bonke bafunde, futhi bonke baduduzeke*”. Bangakhuluma kafushane noNkulunkulu kodwa kungabi ngathi abekho ezingqondweni. Akekho okwakufanele eze ngezinhloso zokuzoveza ubuqhawe bakhe kwezikamoya.

Ngakho qonda ngokusobala. Akukho ukukhulunywa kwezilimi okwakufanele kwenzeke uma kusenkonzweni ngaphandle kokuthi abantu bakwazi ukuqonda. Faka imiyalelo kaPawulu lapha bese konke lokhu kukhulunywa mbumbulu kwezilimi kuzovela obala njengento engekho.

Ivesi 29-30 – “*Abaprofethi-ke, kukhulume ababili noma babe bathathu*” – Umgomo ofanayo womkhawulo uyavela nasekushumayeleni futhi,

14:30 Kepha uma kwambulwa utho komunye ohlezi khona, kathule owokuqala.

14:31 Ngokuba ningaprofetha nonke abanye ngabanye, ukuze bafunde bonke, balulekwe bonke;

inkonzo ingaze ibe yinto engapheli ize ikhathaze. Kodwa kube yintshumayelo eyodwa, ezimbili noma ezintathu imiyalezo engemide ezwini inikezwe.

“Abanye bakuhlole” – Izwi okungelona elomshumayeli noma umfundisi akumele lamukelwe ngobumpumpithe kodwa lonke izwi kufanele lihlolwe ngokucophelela ukuqondisisa ukuthi ngabe liqinisile yini ezwini likaNkulunkulu. Bonke labo abalalele kumele balalele ngendlebe yabazalwane base-Bheriya, *“balamukela izwi ngenhliziyo yonke”*, kodwa futhi *“bahlolisisa imibhalo imihla ngemihla ukuba zinjalo yini lezo zinto”* (Izenzo 17:11).

Ivesi 30 – Kwakufanele kubekhona umusa ovamile phakathi kwabo. Kwakufanele kubekhona ukulungela ukunikeza omunye owayenokuthile afisa ukukusho noma ukwengeza kulokhu okufundiswayo ithuba.

Ivesi 31 – *“Ngokuba ningaprofetha nonke abanye ngabanye”* – UPawulu akakhulumi ngokukhuluma bonke enkonzweni eyodwa, ngoba wayesekade

ekudlulisile ukuthi ababili noma abathathu enkonzweni okwakumele bakhulume. Kodwa bonke ababephiwe futhi befanele ukukhuluma okwakufanele banikezwe ithuba ukudlulisa lokhu ababekufundile kumoya maqondana nokukhula nokududuzeka kwabo bonke. Kufanele kubhekwe ukuthi akubona bonke abaphiwe ukudlulisa okushiwo amazwi kaNkulunkulu. Futhi abanye abafanelekile ukufundisa phakathi kwabantu ngenxa yezizathu ezithize. Ukubaluleka kwalemikhawulo icatshangelwe.

Ivesi 32 – “*Imimoya yabaprofethi ithobela abaprofethi*” – Lokhu kwakuvamise ukukhulunywa ekupheleni kokwakwenzeka lapho. Khumbula inkolelelo yaleyondawo yabezizwe “*beholeleka*” endumisweni (12:2). Kodwa akukho nakancane ekwenziweni kwanoma yisiphi isiphiwo somoya kaNkulunkulu kukhona ongasakwazi ukuzibamba. Ukugcwaliswa ngomoya ngukwazi ukuzithiba okuyisimanga. Ngakho-ke lokhu kuyiyo indlela ehlelekile yokuziphatha uPawulu ayichazayo. Futhi ukulungela kwalowo ukulindela ithuba lakhe noma athule uma abanye besakhuluma, noma aze alindele ukukhuluma uma bephinda behlangana. Abantu

14:33 ngokuba uNkulunkulu kasiye owesiyaluyalu kepha ngowokuthula. Njengokuba kunjalo emabandleni onke abangcwele,

14:34 abesifazane mabathule emabandleni; ngokuba kabavunyelwe ukuba bakhulume, kepha mabazithobe, njengokuba usho njalo nomthetho,

abasizwa ngumoya kaNkulunkulu ngempela futhi besebenzisa iziphiwo zikamoya ngendlela okuyiyona akwenzeki kube namawala, noma ukulimazana ekuziphatheni kwethu enkonzweni. Futhi okuyisilinganiso sokuxokozela enkonzweni, ngesilinganiso esifanayo *akuwona* umoya kaNkulunkulu lowo. Ukukhuluma ngokuzithiba u-Clark uthi, “lokhu kuhlukanisa abaphrofethi bakaNkulunkulu kumoya wabaprofethi abangabahedeni.

Ivesi 33 – “*Ngokuba uNkulunkulu kasiye owesiyaluyalu*” – Umsebenzi weqiniso kaNkulunkulu usemphefumulweni, njengaseBandleni, kuzoholela ekuzinzeni nasekuphumuleni kunesiphithiphithi nokungaphumuli kokuxokozela. Lena iyona ndlela yawo wonke amabandla. Ukuthula umsebenzi kamoya (KwabaseGalathiya 5:22; EkaJakobe 3:17) lapho ukudideka kuyimiphumela yokuzifunela okwakho.

Ivesi 34-35 – “*Abesifazane mabathule emabandleni*”

– Amavesi athakasisayo esesiza kuwo manje, avusa inkulumo-mpikiswano kwakushoyo nendlela okumele enziwe ngayo. Abanye bawashaya indiva amazwi kaPawulu njengesimo saseKorinte kodwa kunjengasemabandleni ethu namuhla. Kodwa impendulo efana nalena iza uma kukhona izimfuno zokwenza ibhayibheli lisho lokhu okufunwa yithi noma isimo sangaleso sikhathi. Amaphuzu ongawabheka;

- Umyalo wokuthuliswa kwabesifazane ngaphakathi ebandleni yindlela eveza ukuthoba kwabo. Ku 1Thimothewu 2:11 uPawulu uhlanganisa ukuzithoba kwabesifazane nokuthula kwabo.
- UPawulu lapha ukhuluma ngebandla esidlangalaleni, akasho isakhiwo. Abesifazane bangaba semsebenzini weNkosi obakhulumisayo ngaphakathi ebandleni, ngoba siyatshenwa esahlukweni 11:5 ukuthi ngokumboza okuyikho bangakwazi ukuthi bathandaze futhi baphrofethe. Kodwa ukufundisa noma ukuhola kwabesifazane phezu kwabesilisa ebandleni akuvunyiwe (2 Thimothewu 2:12). Khumbula izinkolo zaqhamuka ngezifundiso ezidukisayo zabesifazane (Christian Science, 7th Day Adventism, njalonjalo).

- Ingxenye enkulu kulezahluko yindaba yeziphiwo zikamoya (12-14). Lapha esahlukweni se-14 kunokuqhathaniswa phakathi kwesiphiwo sezilimi nesokuphrofetha. Leliphuzu livelele ngaphambili nangemuva kwalamavesi. Kakhulukazi ukuthula okufunekayo kulezi zimo evesini 28 & 30 okuchaza okungenziwa uma kusetshenziswa iziphiwo zikamoya ezimayelana nokukhuluma. Noma amadoda anjengalawa anganikeza ubufakazi noma ahole umthandazo ukuthula kwabo kufana nokusebenzisa isiphiwo sokukhuluma.

Ngakho-ke iphuzu eliqhakambile lapha kubonakala limelene nabesifazane ukuthi basebenzise iziphiwo zabo zikamoya enkonzweni, ngoba lokhu kungakha ukufundisa. Ngisho imibuzo (nobufakazi) bungasetshenziswa njengokwenziwa ngendlela yobuqili yokufundisa. Ngakho-ke nazo lezi azivunyelwe. Lona umbuzo omsulwa wokubandakanyeka ezintweni zenkonzo. Lokhu akushiya ngaphandle abesifazane eziphiweni nasemsebenzini wenkosi. Bheka kuyimpumelelo kanjani ukuvangela kowesifazane wase-Siha encwadini ngokukaJohane 4, ngisho ngaphakathi kwamadoda asedolonheni lakhe. Bheka iwusizo olunjani imiyalelo ka-Akwila no-Priska ekukhombeni

14:35 Uma-ke bethanda ukufunda utho, mababuze emadodeni abo emakhaya; ngokuba kuyihlazo ukuba owesifazane akhulume ebandleni.

ku-Apollos ukungakholwa kwakhe (Izenzo 18:26). Umsebenzi wabesifazane emsebenzini weNkosi awubalulekile kancane kunowamadoda, kodwa kuvame ukwenzeka la kungaboni khona muntu ekusizeni nasekwesekeni ukuqhubeka komsebenzi weNkosi. Abesifazane abangcwele babesebenza ngezinsuku zikaKristu emhlabeni, kodwa kakhulu babesebenza lapho kungaboni khona abantu, abafundi bona babengabalandeli ababebonakala kakhulu base beba ngabaholi. Akukaze kwaba wukuthi abesifazane bangaphansi. Kodwa kuphela wubizo, lukaNkulunkulu njengenhloko. “*Ngokuba u-Adamu wabunjwa kuqala, emva kwalokho u-Eva*” njengomsizi owayemfanele (1 kuThimothewu 2:13).

“Njengokuba usho njalo umthetho” – lokhu mhlawumbe kushiwo ngomqondo wokuthoba okwaqalwa ukukhulunywa ngakho esiqalekisweni sikaNkulunkulu kowesifazane kuGenesisise 3:16.

Noma ngabe sisisebenzisa kanjani lesi sivimbelo, akukho ukungabaza ukuthi ukusetshenziwa kwezephiwo ezifana nezilimi nokuprofetha *akuzona*

*14:36 Konje izwi likaNkulunkulu laphuma kinina na?
Nokuba lafika kinina nodwa na?*

ezokusetshenziswa ngowesifazane enkonzweni!
Noma kuthakaseleka ukulandela indima eqavile yabesifazane asebeyidlalile ekuthuthukiseni inhlangotho yezilimi zesimanje manje ekhulwini leminyaka elidlule, kusukela ngesikhathi iqala no-Agnes Ozman, e-Parham's Bethel esikoleni sebhayibheli e-Thopeka, Khansas.

14:36-40- Ukuphawula okuyisiqinisekiso

Kusobala ukuthi uPawulu wayelindele abazomelana naye kulezi zinto eyezibhalile, ikakhulukazi esahlukweni se-14. Ngakho-ke ube esephetha indaba yakhe yeziphiwo ngamazwi aqinile ayinselelo kunoma ubani ongafuni ukulalela, eqinisekisa igunya okusho isibopho semvelo yamazwi akhe ebandleni.

Ivesi. 36 – “*Konje izwi likaNkulunkulu laphuma kinina na?*” – Belangazelele phakathi kwabo abanye benqaba ukulandela, uPawulu ubuza ukuthi bangazisho yini ukuthi bangumthombo wezwi likaNkulunkulu lemiyalelo yendlela yempilo yomzalwane neyenkonzo. Ngalokho-ke bangazisho na ngokungabi namahloni njengabalisebenzisayo

*14:37 Uma umuntu ethi ungumprofethi, noma ethi
ungowomoya, makaqonde ukuthi lokhu enginilobela
khona kungumyalo weNkosi.*

noma balichaze noma balitolike ngokuthanda kwabo?

“Nokuba lafika kinina nodwa na?” – Ngabe uPawulu wayebasukela nje laba bazalwane? Noma ngabe kwakungesilo yini iqiniso ukuthi wonke umntwana kaNkulunkulu wayebizelwe ukuphila ngendlela efanayo.

Ivesi 37 – UPawulu wayenesibindi sokuthi bonke ababengabakwamoya noma ababenesiphiwo sangempela sokuProfetha babezowezwa amazwi akhe ukuthi evela kuNkulunkulu uqobo. Manje lokhu kuyathakaseleka impela. Ungaphuthwa yilokhu kucabangela okusobala lapha. Umphostoli uPawulu wayazi ukuthi akusikho kuphela ukuthi imibhalo yakhe yayiphfumulelwe nguNkulunkulu, kodwa nokuthi kwakuzoba khona ngaphakathi emabandleni alesosikhathi abaphiwe ngokomoya abazobona okufanayo. UNkulunkulu lapha uqinisekisa ukuthi kuzobakhona amadoda aqeqeshiwe ngokomoya ukusefa noma ukuhlola imibhalo yabanye nokuhlolisisa amazwi emibhalo ukuthi impela angakaNkulunkulu. Lomsebenzi

14:38 *Kepha uma umuntu engazi, makahlale engazi.*

14:39 *Ngakho-ke, bazalwane bami, zondelelani ukuprofetha, ningakwimbeli ukukhuluma ngezilimi.*

obaluleke kangaka wafumaniseka ngeziphwiwo zikamoya, nokushiya ibandla likaNkulunkulu nezwi eliqinisileyo, eliqukethwe yimibhalo okuyiyona yona futhi likushaye indiva okunye.

Ivesi 38 – “*Makahlale engazi*” – Amazwi kaPawulu abucayi njengoba esephetha nje (11:16). Bonke abazenza abangazi ngamabomu benqaba okungamazwi avela kuNkulunkulu bathunyelwe ekungazini abazikhethela kona. UPawulu akamoshi mazwi kulabo abanenkani, kodwa wabanikelela kuNkulunkulu ukuthi abhekane nabo ngendlela okuyiyo.

Ivesi 39 – “*Zondelelani ukuprofetha, ningakwimbeli ukukhuluma ngezilimi*” – Ngamafuphi nje ngenye yemicabango eyayiqinile kaPawulu kulesahluko, wakhuluma ngakho kokubili okuhle ngokuthi bakwenze lokhu kanye nokungekuhle okufanele baqhelelane nakho. Ngalelo langa isiphwiwo sezilimi sasenzeka kodwa siyigugu kancane. Kwase kuthi emashumini emaningi eminyaka kwafika ukukhawuka kwalokho okwakwenzelwe izilimi, kuletha ukuphela nesidingo sezimagaliso.

14:40 *Kepha konke makwenziwe ngemfanelo nangenhlelo.*

Ivesi 40 – “*Kepha konke makwenziwe ngemfanelo nangenhlelo*” – Manje ngamafuphi elinye lamaphuzu kulengxenye, uPawulu ubashiye nokuvala okungumyalelo kuloludaba lendlela yokuziphatha enkonzweni. Ngemuva “*imfanelo*” kunegama eliveza ukuphatha kahle noma lokho kokuba noma okufanele, lokho okungeke kwenze abangakholwa bathole iphutha. Egameni “*inhleleko*” sithola okuphambene nalo “*ukudideka*” evesini lama-33.

.....

Ukufingqa umcabango ngezilimi

Ukukhuluma izilimi njengesiphiwo sokungale kwemvelo kuvela ebhayibhelini encwadini yeZenzo 2, 10, 19 nalapha kwincwadi 1 kwabaseKorinte 12-12. Singakuthola kwezinye izindawo ebhayibhelini ngezindlela zobuqili. Noma mhlawumbe kwisiphiwo sokuziveza, kwakungesona isiphiwo esasiyigugu eliphezulu ekuqaleni. Ukuvelela kwezilimi kulenkinga yebandla laseKorinte akusho lutho ngokubaluleka kwaso. Sasingenzelwanga ukuthi sithathwe njengophawu lombhabhadiso wakwamoya, njengoba abanye babekholwa yilokho. Sasinikezwe ngengophawu lokwahlulela

kukaNkulunkulu esizweni samaJuda. Isiphiwo sakhawuka njengokubikezelwa ngoba inhloso yaso seyafezeka ngokubhujuswa kweJerusalema nokuhlakazeka kwamaJuda, ekuqaleni kuka-70 A.D.

*“Kodwa manje uKristu
uvusiwe kwabafileyo,
uwulibo lwabaleleyo”*

(1 KwabaseKorinte 15:20)

Ikilasi 18 – 1 KwabaseKorinte 15:1-28

*15:1 Kepha, bazalwane, ngiyanikhumbuza ivangeli
enganishumayeza lona nenalamukelayo nenimi kulo,*

UPawulu manje ujikela emcabangweni omusha kwisahluko se-15, indikimba yakhe yokugcina kulencwadi. Kubukeka sengathi ubeke ukukhathazeka kwakhe okubalulekile ukuthi akusho ekugcineni ekubhekaneni nebandla laseKorinte elalihlupha. Kwabanye ngaphakathi kwabazalwane babebambe ukuthi “*akukho ukuvuka kwabafileyo*” (Ivesi 12). Makabongwe uNkulunkulu ngalabo ababebambe leliphutha lapho! Ngoba ukungabaza kwabo kwaholela ukuthi umphostoli kaNkulunkulu esiphethweni esihle kangaka ngovuko labafileyo kulo lonke izwi likaNkulunkulu. UPawulu uqala ngokubeka imvelo ebalulekile neyiqiniso ngokuvuka kukaKristu kwabafileyo. Lokhu ubese ekuphakamisela phezulu njengesiqiniseko sokuthi bonke abangabakhe bazovuswa nabo.

15: 1-4 – Ivangeli likaPawulu

Ivesi 1 – “*Ngianikhumbuza ivangeli*” – UPawulu

*15:2 nenisindiswa ngalo, nxa nibambelela ezwini
enganishumayeza lona, uma kambe ukukholwa
kwenu kungabanga yize.*

uphakamisa phambi kwabo umyalezo wevangeli awuzisa kubo okokuqala, umyalezo ofanayo, ababekade bekholve yiwo bawamukela ekusindisweni kwemiphefumulo yabo nabaqhubeka bemi kuwo ekukholweni kwabo. Njengoba siye sibone futhi sazi, uma ukholo lungolweqiniso kuKristu luma luqine ngaphezu kwanoma yiziphi izigameko ezingavela endleleni yethu. Lokhu uJobe abhekana nakho kwakwedlulele ngempela! Futhi okubi kakhulu ngukuthi wayengaqondi ukuthi konke lokhu kungenxa yani. Kodwa isifungo sakhe maqondana noNkulunkulu wakhe asikaze sanyakaziseka. Noma iNkosi yayingathatha impilo yakhe kodwa ukuthembeka kwakhe kwakuzolokhu kumile, wayezoghubeke amkhonze uNkulunkulu. Ngoba ukholo lwakhe kwakungolweqiniso nomphefumulo owahlengwa ngokweqiniso.

Ivesi 2 – “*Nxa nibambelela ezwini enganishumayeza lona*” – Ngemuva kwesisho “*gcina njengesikhumbuzo*” lapha yisenzo esichaza ukubambelela noma ukugcina ubambebele entweni. Babesindiswe ngempela uma bebambelela emyalezweni wevangeli uPawulu awushumayela. Ngoba futhi, ukubekezela

*15:3 Ngokuba okokuqala nganinika lokho
engakwamukela nami ukuthi uKristu wafa ngenxa
yezono zethu njengokwemibhalo,*

kokukholwa kuveza ubuqiniso bokukholwa. Buka nencwadi kwabaseKolose 1:23. Khumbula lezo zenzo ezibalulekile zezinkathi kumaHebheru 3:6 & 14.

“Uma kambe ukukholwa kwenu kungabanga yize” – Lombono mhlawumbe yinkombandlela njengoba uPawulu esivezela la ayebheke ngakhona. Njengoba esenika inselelo labo abangabazayo ukuvuka kwabafileyo, okusho ukuthi uma uJesu engavukanga kwabafileyo kushuthi *“ukukholwa kwenu kuyize”*, futhi bonke abakholwayo kuye basasezonweni zabo (Ivesi 14, 17). “Ngaphandle uma vele konke kuyize”, yilokhu uPawulu okubonakala ngathi uyakusho lapha.

Ivesi 3-4 – *“Engakwamukela nami”* – Khumbula iphuzu likaPawulu eliqinile alenze kwabaseGalathiya 1 & 2, ukuthi ivangeli lakhe alamukelwanga *“alisilo elingokwabantu Ngokuba nami angilamukeliswa ngumuntu, futhi angilifundiswa, kepha ngilithole ngokwambulelwa nguJesu Kristu”* (1:11-12). Ukhuluma lapha ngakwamukela kuNkulunkulu (11:23).

Okuyisisekelo somyalezo wevangeli uPawulu uyakufinqa lapha;

- UJesu wafela izono zethu- Khumbula “*uKristu ebethelwe*” njengesici esibalulekile ekushumayeleni kukaPawulu (isahluko 1-2).
- UJesu wambelwa – Okuveza isimo sakhe sokufa kwangempela. Umphefumulo wakhe waba Kanye nabafileyo (Amahubo 16:10).
- UJesu wavuka ngosuku lwesithathu – Okuveza ukuqhubeka kokwenzekile. Usesimweni sokuvuswa.

“*Njengokwemibhalo*” – “*Ngemibhalo*” uPawulu kungenzeka wayekhuluma ngethamente elidala kuleliphuzu. Kokubili ukufa kukaKristu nokuvuka kwakhe kuyabonakala lapho; ukufa kwakhe siyakubona kulezingxenyana, Amahubo 22 & Isaya 53:1-9 nokuvuka kwakhe encwadini yaMahubo 16:10 & u-Isaya 53:10. Ngisho nokuvuka kukaKristu kwabafileyo ngosuku lwesithathu kuyabonakala nakuJona nenhlanzi.

15:5-8 – Ofakazi bovuko kwabafileyo

*15:5 nokuthi wabonwa nguKhefase; wayesebonwa
ngabayishumi nambili;
15:6 emva kwalokho wabonwa ngasikhathi sinye
ngabazalwane abadlula amakhulu ayisihlanu, iningi
labo lisekhona nakalokhu, kepha abanye sebelele;*

Kulamavesi ambalwa alandelayo uPawulu ubeka uhlu lofakazi abaqanda ikhanda bokuvuka kukaKristu.

Ivesi 5 – “*Wabonwa nguKhefase; wayesebonwa ngabayishumi nambili*” – Kuyaphinda, uKhefasi uyisimo somAramu sikaPetru. Ngalolo suku lokuvuka kwakhe uJesu wavela kuPetru ngandlela thize ngaphambi kokuba azambule kwababili endleleni eya Emawosi (NgokukaLuka 24:34). Uthe ntambama eziveza kubo bonke ababehlangene egumbini eliphezulu (NgokukaLuka 24:36). “*Kwabayishumi nambili*” yigama eliqonde abafundi bakaKristu, noma ngabe bobabili uJudasi noTomasi babengekho kulabo bokuqala aziveza kubo evukile.

Ivesi 6 – “*Wabonwa ngasikhathi sinye ngabazalwane abadlula amakhulu ayisihlanu*” – Izimo zalomhlangano zazingenasiqiseko. Mhlawumbe kwenzeka entabeni yaseGalile lapho uJesu ahlangana khona nabafundi bakhe wase ebanika umyalelo omkhulu (NgokukaMathewu 28:7, 10, 16). UPawulu wayazi ukulabo ababekade bembonile

*15:7 emva kwalokho wabonwa nguJakobe; ngasemuva
wabonwa ngabaphostoli bonke;
15:8 ekugcineni kwabo bonke wabonwa nayimina
enginjengozelwe kungakabi yisikhathi.*

uJesu ababesaphila ngalesikhathi ebhala. Ngakho-ke iqiniso lalokhu lingaqinisekiswa kakhulu abaningi ababesaphila.

Ivesi 7 – “*Wabonwa nguJakobe*” – Lokhu ngokusobala kwakungu-Jakobe umfowabo kaJesu ongumbhali wencwadi yethestamente elisha ekaJakobe. Noma abafowabo bakaKristu babengakholwa kuye esaphila (Johane 7:5) lokhu ngokusobala kwashintsha ngemuva kokufa nokuvuka kwakhe (Izenzo 1:14).

Ivesi 8 – “*Ekugcineni kwabo bonke wabonwa nayimina*” – Kuphindiwe nasencwadini yezenzo (isahluko 9, 22, 26) uPawulu, neNkosi ivukile futhi inyukile endleleni yase-Damaseku. UPawulu wayesesindisiwe eseguqiliwe lapho wayesethunywa emsebenzini womsindisi wakhe futhi akazange abheke emuva.

“*Enginjengozelwe kungakabi yisikhathi*” – UPawulu ubonakala enza iphuzu lapha lokuthi ukuzalwa kwakhe kabusha kwakungesona isikhathi noma

15:9 *Ngokuba mina ngingomncinyane kubaphostoli, engingafanele ukuthiwa umphostoli, ngokuba ngazingela ibandla likaNkulunkulu.*

sasesidlulile isikhathi. Ukuba wayesindiswe kusenesikhathi noma ngaphambili wayengeke azihlaze ngokuzingela abazalwane ngalomfutho ayenawo. Bangaki kithi asebekuKristu abafisa okufanayo noPawulu, ukuthi ngabe samthola noma sakhetha ukumphilela kusenesikhathi. Akukaze kwaphuza ukuphendukela kuJesu noma sinikele impilo yethu kuye ngomsebenzi wakhe “*Njengomhlatshele ophilayo*”. Noma futhi akukaze kube nesikhathi esilungele ukudlula *imanje!* Ukushesha sibe nobudlelwane noNkulunkulu yilapho siphunyuka khona.

15:9-11 – Inceku ekhethwe nguNkulunkulu

Lomcabango manje ujikisa lenceku yeNkosi emseni kaNkulunkulu ekukhetheni umuntu ongafanele umsebenzi wakhe.

Ivesi 9 – “*Ngokuba mina ngingomncinyane kubaphostoli*” – UPawulu wayezibona njengongaphansi kuzo zonke izinceku, ezithatha njengongafanele nokubizwa ngokuthi “umphostoli”. Wayehluleka ukungabi namahloni ezinto ayezenza

*15:10 Kepha ngomusa kaNkulunkulu ngiyikho engiyikho,
nomusa wakhe kimi awubanga yize, kodwa
ngasebenza kakhulu kunabo bonke; kepha akusimina
kodwa ngumusa kaNkulunkulu okimi.*

engakakholwa. Bheka ukuthi lendoda kaNkulunkulu ayikaze izizwe iphoqelekile ukufihla amahloni ayo, noma ukuwabeke ngemuva. Eselungile noNkulunkulu, uPawulu ukhuluma ngokukhululeka ngehlazo lezolo lakhe. Akaze akhohlwe yilokhu uNkulunkulu ayemsindise kukho, evumela lokhu ukuthi kwenze inhliziyi yakhe indumise njalo uNkulunkulu. Wayengeyona indoda enokuzethemba okukhulu, kodwa wayenokuzithemba kukaNkulunkulu. Wayengeyona indoda enesibindi kuyo, kodwa kuphela egcwele isibindi sikaNkulunkulu.

Ivesi 10 – “*Ngomusa kaNkulunkulu ngiyikho engiyikho*” – Kukathathu umusa kaNkulunkulu uvela kulelivesi. UPawulu wayehlala ethangeni lomusa kaNkulunkulu ochichimayo. Wayengaholi lutho, kodwa wakuthola konke. Akazifunelanga lutho, kodwa kuMsindisi wakhe. Wayengayena ophikisayo ngenxa yokuhluleka kwempilo yezolo lakhe, noma wayekwazi lokho. Wayenentshisekelo ngoba amehlo akhe ayegxile kuNkulunkulu. Kuyimpendulo ebuhlungwini nasekuzicabangeleni

wedwa okwenzekayo manje ezweni. *“Inhliziyo eqinileyo uyayilinda ngokuthula okupheleleyo, ngokuba yethemba kuwe”* (u-Isaya 26:3).

“Nomusa wakhe kimi awubanga yize” – Kwakungelona ize ukuthi inkosi isindise uPawulu. Leso senzo somusa kaNkulunkulu asibanga nomphumela wempilo engenazithelo, ngoba uPawulu wayezinikele emsebenzini weNkosi njengabanye abambalwa emlandweni. Wayeqeqeshwe yinkosi futhi egqugquzelwa yiyo futhi iNkosi. Kodwa noma emsebenzini wakhe onzima uPawulu akafunanga dumo ukuba luze kuye. KwakunguNkulunkulu owayesebenza kuye futhi esebenza ngaye, *“nokuthanda nokwenza njengentando yakhe”* njengoba uPawulu wayehamba ekukhanyeni. Wayazi ukuthi kwakuwudaba lwesinqumo sakhe nokwenza kwakhe, kodwa wayengeke asho ukuthi kwakungukwenza kwakhe kodwa yinkosi yenza ngomusa wayo ngaye. Buka incwadi Kwabase-Efesu 3:7, lapho uPawulu ekhuluma *“ngokwenziwa isikhonzi” kungeve kungokwesipho somusa kaNkulunkulu*” kuphela kodwa *“nangokokusebenza kwamandla akhe”* futhi. Ukukhethwa, ukuphiwa, nokunikwa amandla konke kwakuvela kuNkulunkulu.

Ivesi 11 – *“Sishumayela kanjalo, nakholwa kanjalo”* –

15:11 Ngakho-ke noma kuyimina noma kuyibona,
sishumayela kanjalo, nakholwa kanjalo.

15:12 Kepha-ke uma uKristu eshunyayelwa ukuthi
uwusiwe kwabafileyo, basho kanjani abanye phakathi
kwenu ukuthi akukho ukuvuka kwabafileyo na?

Ubuyela endikimbeni yakhe yokuvuka kukaKristu kwabafileyo nabo bonke abangofakazi, bonke abangofakazi bavumelana neqiniso lokuvuka kukaKristu ababelishumayela. Kanjalo nabazalwane balapho eKorinte bakholwa yiqiniso lokufa koMsindisi, ukumbelwa, nokuvuka kwakhe.

15:12-19 – Uma kungekho ukuvuka kwabafileyo

Ivesi 12 – “*Basho kanjani abanye phakathi kwenu ukuthi akukho ukuvuka kwabafileyo na?*” – Uma uKristu ovukile eqinisekisiwe futhi kukholwa yonke indawo yibo bonke abazalwane manje kwenzeka kanjani ukuthi kubekhona abakungabazayo lokho? Akukwazi ukuthi kubekhona umbuzo kulokhu. Lokhu kungabaza kukaningi ukuthi kwakuvela kuyimbono yabahedeni kumakristu. Mhlawumbe kwabangelwa yisifundiso sabaSadusi ababethi “*akukho ukuvuka kwabafileyo*” (NgokukaMarku 12:18; Izenzo 4:1-2), lokhu kuvuka ngesici samaJuda phakathi kwabazalwane lapho eKorinte. Mhlawumbe kwavuka embonweni yama-Epicureans ababengakholwa ukuthi ikhona impilo ngale

15:13 Kepha uma kungekho ukuvuka kwabafileyo, akavuswanga naye uKristu.

15:14 Kepha uma uKristu engavuswanga kwabafileyo, ukushumayela kwethu kuyize, nokukholwa kwenu kuyize.

kwethuna, bevuka ngasohlangothini lwabezizwe. Umthombo asinikezwanga ngenxa yokubaluleka kancane kwawo, kuphela ngukuthi kwakungumbono owawubolisa phakathi kwabo, odinga ukubhotshozwa. Ngoba wawungukubola okukhulayo phakathi enkolweni yokuKristu.

Ivesi 13 – “*Akavuswanga naye uKristu*” – Isiphetho esisobala kungaba wukuthi ngisho uJesu Kristu akavuswanga uma ingekho into okuthiwa ngukuvuka kwabafileyo. Kungafanele sifake isimiso esifanayo. Noma okungenzeka uvuko kwabafileyo lukhona noma alukho. Futhi uma kungenjalo, kushukuthi uvuko kwabafileyo lukaKristu alubalwanga ngokufanayo. Buka okufanayo evesini le-16.

Ivesi 14 – “*Kepha uma uKristu engavuswanga kwabafileyo...*” – Uma engekho uKristu ovukile kwabafileyo kushukuthi kuneziphetho ezisobala esingafinyelela kuzo;

- Kushukuthi usafile.

15:15 *Yebo, sifunyanwa singofakazi bamanga ngoNkulunkulu, ngokuba safakaza ngoNkulunkulu ukuthi wamvusa uKristu, angamvusanga kambe, uma kanti abafileyo bengavuswa.*
15:16 *Ngokuba uma abafileyo bengavuswa, akavuswanga naye uKristu.*

- Kushukuthi zonke izintshumayelo ezivumelana noKristu ophilayo ziyinto engelutho, ziyimizamo engenamsebenzi. Amadoda alungile amaningi achitha izimpilo zawo ngeze.
- Ukukholwa okubekwe kumuntu ofile akuyinto yalutho futhi akunamsebenzi. Uma ukufa kwaba yisiphetho sikaKristu ngokunjalo kufanele kube ngesethu nathi. Uma engabanga nawo amandla okunqoba ukufa *thina* singaba nathemba lini lokwenza lokhu? Uma lowo oyedwa oshilo wathi “*ungukuvuka kwabafileyo nokuphila*” efile futhi engasekho kushukuthi ungumkhwabanisi?

Umongo wenkolo yobuKristu nguKristu. Futhi uma uKristu ebolile kushukuthi inkolo yobuKristu ibole emsukeni wayo.

Ivesi 15 – “*Yebo, sifunyanwa singofakazi bamanga ngoNkulunkulu*” – Ekumemezeleni ukuthi uNkulunkulu umvusile uKristu, uPawulu

15:17 Kepha uma uKristu engavuswanga, ukukholwa kwenu akusizi lutho, nisesezonweni zenu.
15:18 Khona-ke nalabo asebalala bekuKristu babhubhile.

nabangani bakhe babezotholakala njengabathengisa amanga, befafaza okungelona iqiniso. Kungabaveza njengeziwula ezingasile, amakristu mbumbulu, futhi bonke labo abaningi abangamakhulu abangofakazi balokhu uPawulu akhuluma ngakho bayingxenye yomkhonyovu ofanayo. Futhi ngasizathu sini?

Ivesi 17 - “*Nisesezonweni zenu*” – Njengesisho evesini le-16 empeleni siphindiwe evesini le-13, ngakho-ke ingxenye yokuqala yevesi le-17 ingatholakala evesini le-14 futhi. Evesini le-14 kuyize ochaza okufanayo nento engekho okukhomba isikhala esikhulu kulolukholo. Evesini le-17 kuyize ochaza into engenanjongo, ekhomba okungenathemba okuyimiphumela yalolukholo. Njengomunye umbhali esho, kungaba njengokuhubhana nomoya noma ukudubula izinkanyezi noma ukulandela isithunzi sakho. Ukholo olufana nalolu, olungenakubaluleka, olungalungisisi noma luhlange muntu! Ukholo olungenanjongo lungashiya umuntu enamabala futhi elahliwe, esenecala phambi kukaNkulunkulu ngezono zakhe.

Ivesi 18 - “*Nalabo asebalala bekuKristu*” – Lena

*15:19 Uma singabathembela kuKristu kulokhu kuphila
kuphela, singabokukhalelwa kunabantu bonke.*

yindlela uPawulu ayevamise ukubiza ngayo labo asebashona bekuKristu, okusho khona ukuthi kusekhona ukuphila kubo. Manje belandela izinto ezibhekene nabo, isiphetho esingalindelekile, kufanele kuvunywe-ke ukuthi ngaphandle komthelela wabaphilayo, ukukholwa okungenamsebenzi kungashiya ikholwa lingenathemba lengunaphakade futhi! *Yikuphi okubi okudlula lokhu?!*

Bheka okushiwoyo lapha. Noma ukuba nempilo engunaphakade noma ukubhubha yikhona kuphela ongakhetha kukho ngengunaphakade lakho. Kuyabonakala ukuthi akukho kuhlolwa okusawukuhlanza okukhona, kukhona? Uma ukukholwa kuMsindisi ovukile kungasiyisi enkazimulweni kushuthi kuzosishiya ekubhubheni.

Ivesi 19 – “*Singabokukhalelwa kunabantu bonke*” – uma ngokholo lwethu kuKristu kuyize leze, kuphela kusishiya sididekile ekuphileni kwempilo, kushukuthi konke ebesikubekezelela sikudela ngenxa kaKristu lapha angeke kwaba yinto yalutho. Thina kubo bonke abantu singabokudatshukelwa, ngoba ngabe siphile futhi safe enkohlisweni,

*15:20 Kepha kalokhu uKristu uvusiwe kwabafileyo,
engulibo lwabaleleyo.*

ekugcineni sibhekane nokubhujiswa kwaphakade!

15:20-28 – Ukuvuka nokubusa kukaKristu

Ivesi 20 – “*Kepha kalokhu uKristu uvusiwe kwabafileyo*” – Ukusho kukaPawulu “*kepha kalokhu*” lapha indaba iyajika enkulumeni yakhe. Kusuka emgodini ophansi wokungabi nathemba manje useyasikhipha futhi usiyisa phezulu ekunqobeni kwethu esikuthola kuKristu. Iqiniso lakho Kanye nobufakazi bako ngukuthi uJesu Kristu *Impela uvukile* kwabafileyo! Futhi ngokuvuka kwakhe use “yizibulo” labo bonke abalale bekuJesu, ukuvuka kwakhe kwaba yisiqiniseko kubo nakithi. Ngesikhathi sethestamente elidala izibulo lalibandakanya isithungo noma isivuno bese silethwa kumphristi kuzonikelwa ngakho enkosini (ULeviticusi 23:9-14). Ngisho ngosuku okwakuzonikelwa ngalo kwakucaciswa nguMose. Kwakufanele kulethwe “*kusasa emva kweSabatha*”, isibonelo; ngosuku lokuqala evikini noma ngesonto. Kwakuwuphawu lokubonga ngesivini esasizoza. Kwakuyisenzo sokukhumbula *zonke* izibusiso zesivuno esizayo esivela eNkosini. Impela isimangaliso sembewu ehlwanyelwe enhlabathini

15:21 Ngokuba lokhu ukufa kweza ngomuntu, ukuvuka kwabafileyo nakho kweza ngomuntu.

15:22 Ngokuba njengalokhu ku-Adamu bonke bayafa, ngokunjalo futhi kuKristu bonke bayakuphiliswa.

ithumela isithungu sokusanhlamvu esandleni somPhristi, kwakuyisithome sokuvuka kwabafileyo, salaba abangcwatshwa ekufeni kodwa bavuka empilweni entsha. Noma kunjalo ukuvuka kukaKristu “*kusasa emva kweSabatha*” sibona uphawu lwesivini esizayo sokuvuswa kwabafileyo kwemiphefumulo ezovuswa ngaye.

Ivesi 21-22 – Ku-Adamu uluntu lonke lwawela esonweni, okwaholela ekufeni (KwabaseRoma 5:12). Njengoba kwenzeka ngenxa yomuntu, ngo-Adamu, owayesimele, okuyilapho isitha sethu esikhulu sokufa esavela khona, ngakho-ke kwakungenxa yomuntu, umuntu uJesu Kristu, okwavela ngaye ukunqotshwa kwesitha sethu esikhulu. Indodana kaNkulunkulu kwakufanele ibe yindodana yomuntu ukuze ifeze ukuhlangwa komuntu ogibeni lokufa, imenze indodana kaNkulunkulu.

“Ngokunjalo futhi kuKristu bonke bayakuphiliswa” – U-Adamu wanika impilo ebantwini, kodwa ngokwemvelo singabokufa, ngoba wonke umuntu ozalwe ku-Adamu uyafa. Kodwa wonke umuntu

15:23 *Kepha yilowo nalowo ngesigaba sakhe: uKristu kuqala, bese kuba ngabangabakaKristu ekufikeni kwakhe,*

ozelwe *kabusha* kuKristu uyaphila, esethole ubusha bempilo kamoya, futhi uzovuswa ekugcineni enyameni nasempilweni engabhubhiyo.

“Uma uKristu ekini, umzimba ufile ngenxa yesono, kepha umoya ungukuphila ngenxa yokulunga. Uma-ke uMoya walowo owavusa uJesu kwabafileyo ehlala kini, yena owavusa uKristu Jesu kwabafileyo uyakuphilisa nemizimba yenu efayo ngaye umoya wakhe ohlala kini” (KwabaseRoma 8:10-11).

Ukuthi *“bonke bayaphiliswa”* lapha akusho ukuthi uluntu lonke njengoba abanye bekuthatha kanjalo, kodwa kushiwo kubo bonke *“abakuKristu”*. Ibhayibheli aliyifundisi insindiso yajikelele, ngoba yilabo kuphela abakhetha ukukholwa kuKristu abangenakubhubha kepha bazoba nempilo engunaphakade (NgokukaJohane 3:16).

Ivesi 23-28 – UPawulu manje unikeza umyalelo wawo wonke umuntu ngokuvuka kwabafileyo nezinsuku zokugcina, okunemiphumela yengunaphakade;

- *“Ukristu kuqala”* lokuvuka kwabafileyo.

15:24 andukuba kufike ukuphela, nxa enikela umbuso
kuNkulunkulu uYise, lapho esechithile ukubusa konke,
nobukhosi bonke, namandla.
15:25 Ngokuba umelwe ukubusa, aze abeke izitha zonke
phansi kwezinyawo zakhe.

- Bese kuba yilabo “ngabangabakaKristu ekufikeni kwakhe” – bheka ukuthi yilabo kuphela abakuKristu, abangabakhe, abazovuswa ekufeni. Bonke abasindisiwe bazovuswa, imizimba yabo izovuswa ingasafi ihlangane nemiphefumulo yabo ukuze bangene embusweni kaKristu wasemhlabeni “ekufikeni kwakhe” noma ekubuyeni (Isambulo 19). Lokhu kuvuswa kwabafileyo kwalaba abasindisiwe kuzoba sezigabeni ezimbili;
 - o Abazalwane bebandla sebevusiwe basuswa emhlabeni ekuhlwithweni ngaphambi kweminyaka eyisi-7 yezinhlupheko.
 - o Bonke abanye abahlengiwe, ngaphambi kwebandla ngesikhathi sezinhlopheko bazovuswa ngesikhathi sokubuya kukaKristu emhlabeni.
- “Andukuba kufike ukuphela” – Lokhu “ukuphela” ngukuvalwa kombuso kaKristu

15:26 Isitha sokugcina esiyakuchithwa singukufa.

15:27 Ngokuba izinto zonke uzithobisele phansi

kwezinyawo zakhe. Kepha nxa ethi: “Izinto zonke zithotshisiwe,” kusobala ukuthi ungaphandle kwazo yena ozithobisele phansi kwakhe.

wasemhlabeni olindelwe futhi oveziwe kuKristu ngubaba encwadini yamaHubo 2 kwachazwa encwadini yeSambulo 20. Emva kwemizamo yokugcina kasathane, nabanye kwabangakholwa emhlabeni (“amazibulo”) sebezivezile (Isambulo 20:7-10), nangemva “*Kwesihlalo sobukhosi esikhulu*” ukwahlulelwa nokulahlwa kokugcina kwabo bonke abadukile “echibini lomlilo” (Isambulo 20:11-15), bese kuthi okokugcina uJesu uzobe ekugcineni futhi okwaphakade esenqobe sonke isitha sokulunga, nazo zonke zozi-6 izinjongo zika Daniyeli 9:24. Ngisho ukufa imbala kuzophoswa echibini lomlilo (Isambulo 20:14). Kuyobe sekuyilapho uJesu ngokuthokoza ayobe eseveza kubaba umsebenzi opheleleyo wokukhululwa kwabantu. Opheleliswe embusweni wasemhlabeni owathenjiswa kudala ngesizwe sakwa-Israyeli. NangoJesu ngokwethaba ozozininikela kuBaba ngaleso sikhathi (ivesi 28), kodwa izinsuku zokubusa kukaKristu ngeke ziphele kulokho “*kuphela*”. Ngokuba

15:28 Kodwa nxa izinto zonke sezithotshiselwe phansi kwakhe, lapho-ke nayo iNdodana iyakuzithoba phansi kwalowo owathobisa zonke izinto phansi kwayo, ukuze uNkulunkulu abe yikho konke kukho konke.

isiprofetho siqinisekisa ukuthi uzobusa ngunaphakade (u-Isaya 9:7); Daniyeli 7:14; Isambulo 11:15). Ukusuka lapho kuya phambili kuyobe sekuwukubusa ngokubambisana kukaBaba nendodana.

Ivesi 28 – *“Ukuze uNkulunkulu abe yikho konke kukho konke”* – UNkulunkulu weqiniso nophilayo ekugcineni uzobe engasenambangi ezinhlizweni zayo yonke imiphefumulo ephilayo. Usuku oluhle! Lonke uthando lomuntu nokuzinikela kuzoba ngokweNkosi, kuze kube ngunaphakade. Kuyobe kungekho ngisho nensali encane yesono noma yokungabaza ezoba endleleni ngalolo suku ezovimba ubudlelwane obuqondile noNkulunkulu wethu womusa. Siphila ndawonye nangokuhlanganyela naye kanjalo naye nathi. Siphila enkazimulweni yokukhanya kwakhe, singeke sisalingwa kude naye futhi. Ithemba elithokozisayo!

Ikilasi 19 – 1 KwabaseKorinte 15:29-58

15:29 Pho, bayakwenze njani ababhaphathizelwa abafileyo na? Uma abafileyo bengavuki nempela, babhaphathizelwani ngenxa yabo na?

Abanye Phakathi kwabazalwane lapha eKorinte base befike ekungabazeni ukuvuka kwabafileyo futhi okungenzeka kungenxa yobubi bezinto ezingamanga ezazishiwo Phakathi kwabo. Sesibubonile ubufakazi kulo leli bandla lwemithelela emibi evela ngaphandle ekuncikeni kwabo ebufebeni (isahluko 5-6) nokungasebenzisi kahle kwabo iziphiwo zikamoya (isahluko 12). Kuyingozi kithi njengoba siphila phakathi kwemiqondo eyingozi kulelizwe elibi eligcwele isono. Yingakho nje kufanele sihlalahlale sihlole izinto esizikholwayo sizihlole ngezwi likaNkulunkulu.

15:29-34- ukucwila ekuphambukeni

UPawulu manje ujikela ohlangothini alushiye kuvesi 19, ebheka Imiphumela uma uvuko kwabafileyo kuthiwa alukho.

Ivesi 29 – *“Babhaphathiselwani ngenxa yabo na?”* – Yonke imibhalo ngebhayibheli ivumelana nakho

ukuthi leli yivesi okunzima ukuliqonda. Isandulela esingemuva “*yabo*” lapha sichaza “esikhundleni salokhu”. Ngakho-ke lokhu kungachaza umbhabhadiso wabaphilayo esikhundleni noma ngenxa yalabo abafileyo. Ukuhluka kwezihumusho siyakubona lapha, kodwa izinto zicacile;

- Umyalezo ocacile ebhayibhelini lilonke ngukuthi ukulungisiswa yikhona okusingenisa ezulwini, futhi lokhu kungomusa kuphela ngokukholwa kuphela.
- Akukho okusindisayo ngombhabhadiso, ngoba umbhabhadiso yisiboniso sangaphandle somphefumulo osindisiwe. Iyini inzuzo ke kulombhabhadiso kulabo abafileyo futhi abangasakwazi ukuzenzela isinqumo ngoKristu?
- Alukho uxhaso lwalombono noma isenzo ebhayibhelini.
- Ngisho emlandweni akukho okufakazela lombono noma lesi senzo nasebandleni lokuqala.

Ungaphuthwa amaduku esabizwana. UPawulu lapha ukhuluma ngo “*bona. . . bona*”, bese kuba nokugcizelelwa “*thina*” evesini lama-30. Ngakho-ke ubonakala mhlawumbe ekhomba ezinkolweni

zabanye ngaphandle kwasebandleni. Impela kunosiko oluqinile lombhabhadiso. Ngokuka Hislop kumabhabhiloni akhe amabili lombono waqhamuka ngobuhedeni, kuphakanyiswa uNowa njengobaba wabantu bonke emva kwezikhukhula. Emfihlakalweni yenkolo yaseBhabhiloni uNowa wayethathwa njengodlule emanzini amadala weza kwamasha. Ngakho-ke wayesebizwa “ngozelwe Kabili” eyedwa. Kwasekuvuka umbono wabahedeni oqinisekisa umnyango empilweni ezayo ngamanzi ombhabhadiso, okungumbono impela osuthole intuba yokungena nakubazalwane ebandleni lamanje. Uma umbhabhadiso wamanzi ungaqinisekisa ukungena empilweni ezayo kushuthi lokhu ngokwemvelo kungaholela esidingweni sokuthi kubhabhadiswe izingane ezincane, futhi kungaholela nasekutheni labo abaphilayo babhabhadiselwe labo abangasekho ngoba bengasakwazi ukuzenzela bona. Iphuzu lika Pawulu lapha mhlawumbe ngukuthi labo abazibandakanya kulokhu baphanga inhloso uma ukufa bekungukuphela kwakho konke. Futhi mhlawumbe ukuqhubeka nalomkhuba wemibono ochezukile, uPawulu manje kubonakala elingisa abaphelelwe yithemba “*amadoda angenathemba*” okukhulunywe ngawo evesini le-19 abafumana ukuthi akukho ukuvuka kwabafuleyo.

15:30 *Futhi sizifakelani thina engozini imizuzu yonke na?*
15:31 *Bazalwane, ngiyaqinisa ngokubongwa enginakho
ngenxa yenu kuKristu Jesu iNkosi yethu, ngiyafa
mihla yonke.*

Ivesi 30-32 – “*Futhi sizifakelani thina engozini imizuzu yonke na?*” – Kungani na sibeka izimpilo zethu engozini ngobulima? Kungani sibeka ukuphila kwethu engozini? Kungani sibhekana nemfezi yamadoda amabi kungathi sihlangana nezilo zasendle enkundleni yezemidlalo? Impela konke kuyize leze-ke, enzuzweni engekho! Uma besihlakaniphile besingancamela ukubheka ifastela lalempilo njengakho konke esizoba nakho nesizophila ngako kodwa esinakho kulo, ngesiqubulo sezinkanuko ezindebeni zethu, “*masidle, siphuze, ngokuba ngomuso sizofa*” (u-Isaya 22:13). Singaziphilela thina nezimfuno zethu uma singakwazi ukubaleka nazo ekwamukeleni isiphetho esingenathemba sokuphila kwethu. Yilapho umbono wokuphika uvuko kwabafuleyo oholela khona.

Ivesi 33 – “*Ningakhohliswa*” – Emva kwesibonelo sikababa nendodana encwadini yeZaga, owaholela umfana wakhe eduze komlilo ukuze abone indlela ekhangayo yobufebe obunobuqili, ebese emdonsa ngokukhulu ukushehsa embuyisela kokwakwenzeka ngombono ocacile wemiphumela elimazayo

*15:32 Uma ngalwa nezilo e-Efesu ngokwabantu,
nginanzuzoni? Uma abafuleyo bengavuki, masidle,
siphuze, ngokuba ngomuso sizakufa.
15:33 Ningakhohliswa; ukujwayelana nababi konakalisa
ukuziphatha okuhle.*

yokuzibandakanya nalokhu (Izaga 7), ngisho uPawulu udonsa abalaleli bakhe ebasusa kulezi zenzo zobulima ezazenziwe yimicabango yezwe okubandakanya nokukholwa ngamaFilosofi nemicabango yalo. UPawulu ucaphuna lapha umbhali u-Manander, umuntu wezwe, ekubekeni ubungozi bokuvumela izindlela zezwe ukuthi zithiye ukucabanga kwethu.

“Ukujwayelana nababi konakalisa ukuziphatha okuhle” – Ukuzwana lapha yigama elisho uzuhlanganyela. “Ubungani nababi bonakalisa izinto eziqotho”. Ngisho umuntu wasezweni uyabubona ubungozi bemithelela yezinto ezisizungezile ziholela abaqotho kude nobuhle. Kangakanani ke thina kufanele siqaphele. Iqiniso lakho ukuthi abafele enkosini bazovuswa. Nokuchithwa nokuchitha konke ngenxa kaKristu yikho okufanelekile kuwo wonke umuntu. Futhi ukuziphilela siyekelela kulabo abaseyizimpumpu the evangelini yikhona okudlula konke okuchitha impilo, noma abanye bengabona ngenye indlela, ukuthi ukuphilela uNkulunkulu nabanye ekuzideleni kungukuchitha konke esingaba

15:34 Phaphamani ngokufaneleyo, ningoni; ngokuba abanye kabamazi uNkulunkulu; ngisho lokhu ukuba nibe namahloni.

nakho ekuphileni kwethu emhlabeni.

Ivesi 34 – *“Phaphamani ngokufaneleyo, ningoni”* – “Vukani ebuthongweni benu! Niyeke ukucasha kwenu kokuzikhohlisa okulethwa ngukuphuza kwenu ushevu wezwe, kungazuthi niyakhubeka nidiyazeliswa ukudakwa! Yekani ukuvumela izwe ukuthi linihehe ezindleleni zalo, ngoba yindlela yesono!”

“Ngokuba abanye kabamazi uNkulunkulu” – UPawulu lapha ukhuluma ngenhloso yonke yokuba kwethu emhlabeni; singaziphileli kodwa siphilele abanye; singaziphakamisi thina kodwa siphakamise umyalezo, umyalezo wevangeli (Ivesi 1-4), indlela abantu abangeza ngayo kuNkulunkulu.

“Ngisho lokhu ukuba nibe namahloni” – Aqinile nokho amazwi kaPawulu, ngoba ayequkethe umongo obalulekile, oyisici *“sokukholwa okwalethwa ngabazalwane”*. Buka ku 6:5. Ngezinye izikhathi kubalulekile ukujabhisa abanye ngothando uma lokho kuzokwenza babone ubuwula bezindlela zabo. UPawulu wayekhululekile ukukwenza lokho futhi

15:35 Kepha omunye uyakuthi: “Abafileyo baviruswa kanjani na? Beza benamzimba muni na?”

ngokungangabazeki kwakuyiyona Ndlela
eyayisebenza ngoba uthando lwakhe ngabo
lwaluhlezi lubonakala (Ivesi 58; 1:4).

15:35-48- Umzimba ovukile

Manje uPawulu ujikisa imicabango yakhe uyibhekisa emvelweni yokuvuka kwabafileyo nomzimba wokuvuka kwabafileyo.

Ivesi 35 – *“Abafileyo baviruswa kanjani na? Beza benamzimba muni na?”* – Uma ubheka impendulo kaPawulu evesini elilandelayo, kunokuba aphenidule ngentobeko embuzweni efana nalena wezwa ukungakhohwa. Akusiyo into embi ukubuza imibuzi ngeNkosi. Kodwa kuhlezi kukubi ukukhuluma amazwi aveza ukungakhohwa ayinselelo ngeNkosi njengakaPilatu *“yiliphi iqiniso?”* aveza inhliziyi yokungabaza njengabanye eKorinte. Kubonakala sengathi abanye babekhohlwa ngumbuzo owawubekwe kuJeremiya owawubekwe ngu *“Nkulunkulu wenyama yonke”,* ebuza; *“kukhona okungahlulayo na?”* (UJeremiya 32:27). Kungenzeka yini ukuthi ukwenzeka kovuko kwabafileyo kungabanzima kuNkulunkulu owadala *“inyama*

15:36 Wena ongaqondiyo, lokho okuhlwanyelayo wena
akutholi ukuphila kungafanga;
15:37 futhi lokho okuhlwanyelayo awuhlwanyeli
umzimba ozakuba khona kepha uhlamvu oluze, noma
kungaba ngolukakolweni, noma kungaba
ngolokunye;

yonke” nazo zonke izinto? UPawulu uyakukhuza lokhu kungabaza ngokuthi “*nina ziwula*”. Lona ngumbuzo wongacabangi!

Ivesi 36-38 – “*Lokhu okuhlwanyelayo wena akutholi ukuphila kungafanga*” – Umphostoli kaNkulunkulu manje ubonisa ngokutshala komlimi esivinini sakhe enza lamaphuzu;

- Ngeke ibe khona impilo esitshalweni ngaphandle uma imbewu itshalwe “ekufeni” (Ivesi 36). Imbewu kufanele ize ifike ekupheleni kwayo ngaphambi kokuba umphumela wesitshalo uphile. Buka incwadi ngokukaJohane 12:24.
- Isitshalo esisha yimbewu evuselelwe noma imbewu ephilayo (Ivesi 36). Noma isitshalo singafani nembewu, siyimbewu. Ukuqhuma kwesitshalo embewini akusiyo impilo entsha sha ehlukenene nembewu kodwa yimpilo eyodwa kodwa esivela ngendlela ehlukenile.
- Noma isitshalo esisha siyimbewu evuselelwe,

15:38 *kepha uNkulunkulu ulunika umzimba
njengokuthanda kwakhe, yileyo naleyo mbewu owayo
umzimba.*

15:39 *Inyama yonke ayinhlobonye, kepha enye
ngeyabantu, enye yinyama yezilwane, enye yinyama
yezinyoni, enye ngeyezinhlanzi.*

isitshalo asifani nembewu (Ivesi 37-38). Noma kungahlukile ngokwenziwa, kodwa kuvela ngedlela eyehlukile. Imbewu isuke isishintshe kakhulu esitshalweni. Njenge siphaphalazi siphuma emfeceni kuyinto eyodwa kodwa kusuke sekwehlukile nesibungu.

Ngakho-ke imbewu kufanele ife ngaphambi kokuba ivuke isiyisitshalo, kuyinto ethi ayifane nemiphumela yesisitshalo. Ukuqhubeka kodwa okunomehluko. Inhlanganyelo efanayo, kwehluke ikhwalithi. Kunjalo nakithi ekuvukeni kwabafeyo. Impela kuzobe kuyimina nawe abavukayo ekufeni, noma sizobe sesishintshile, ngoba *“lokhu okufayo kumele kwembathe okungafi”*. Kanjengoba kwakunjalo kuJesu owavuka ethuneni emzimbeni wenyama ongadla futhi uphuze futhi ube nezibazi, kodwa ngumzimba ongavela uphinde unyamalale.

Ivesi 39 – *“Inyama yonke ayinhlobonye”* – Manje uPawulu udlulela esibonelweni sempilo yezilwane eveza ukuthi kunezinhlobo nhlobo zezinyama.

- 15:40 *Ikhona nemizimba yasezulwini nemizimba yasemhlabeni; kepha inkazimulo yeyasezulwini iyodwa, neyasemhlabeni iyodwa.*
- 15:41 *Iyodwa inkazimulo yelanga, iyodwa inkazimulo yenyanga, iyodwa inkazimulo yezinkanyezi; yebo, enye inkanyezi yahlukile kwenye inkanyezi ngokukhazimula.*
- 15:42 *Kunjalo nokuvuka kwabafuleyo. Kuhlwanyelwa kunokubola, kuvuswa kungenakubola;*
-

Inyama yomuntu ayifani neyezilo, eyezinyoni noma eyezinambuzane. UNkulunkulu akavimbelekile nanoma ngayiphi indlela ekwenzeni emzimbeni ephilayo.

Ivesi 40-41 – *“Ikhona nemizimba yasezulwini nemizimba yasemhlabeni”* – Esusa ukugxila kwakhe ekuyisa phezulu, uPawulu uveza ukuthi kuneqiniso elifanayo ngemizimba yasezulwini kuneyasemhlabeni, ngoba uNkulunkulu ungumdali wakho konke okuphathekayo nokungaphatheki. Ngamunye ngamunye umzimba uqukethe ukwehluka kwawo noma udumo lwawo.

Ivesi 42-44 – *“Kunjalo nokuvuka kwabafuleyo”* – Kunjalo nakulabo abavuswa ekufeni. Imizimba yethu eyonakele izobhubha bese iyambelwa ingcwatshwe njengembewu ezovuswa sekuyimzimba ehlukile, sekuyimizimba engabhubhiyo. Imizimba yethu engalungile emiselwe ububi bokubola

*15:43 kuhlwanyelwa kunokudelwa, kuvuswa
kunenkazimulo; kuhlwanyelwa kunobuthakathaka,
kuvuswa kunamandla.
15:44 Kuhlwanyelwa kungumzimba wemvelo, kuvuswa
kungumzimba womoya. Uma ukhona umzimba
wemvelo, ukhona nowomoya.*

izovuswa enkazimulweni, ingaphinde ibe sehlazweni. Ngoba *“iNkosi uJesu Kristu, iyakuguqula isimo somzimba wethu wokuthotshiswa, ufane nomzimba wakhe wenkazimulo, ngamandla angazihlelela ngawo konke phansi kwakhe”* (KwabaseFilipi 3:21). Imizimba yethu ebuthaka, iyaphelelwa ngamandla nempilo futhi ibe bungqabavu ngokuhamba kwesikhathi sifika ekugcineni ebungqabavini bomzimba wethu, uzovuswa namandla aphakade. Abukaze ubuthakathaka bomuntu bubonakale okudlula lapho enqotshwa ngumzuzu wokugcina wokufa kunyelela. Kodwa sizovuswa singaphinde sife! Imizimba yethu yemvelo noma yomphefumulo enamathele kangaka futhi ephazamisekayo nezinikela ezintweni zomhlaba izovuswa mekukhona ukugxila ezintweni zikamoya. Njengoba manje sinemizimba elungele lempilo yesikhashana lapha emhlabeni, kanjalo sizoba nemizimba elungele impilo yangunaphakade ebukhoneni bukaNkulunkulu.

Ivesi 45-46 – Manje sekungumbuzo wokuhleleka

15:45 Kanjalo futhi kulotshiwe ukuthi umuntu wokuqala u-Adamu waba ngumphefumulo ophilayo; u-Adamu wokugcina waba ngumoya ophilisayo.

emqondweni kaPawulu ngegama “*okokuqala*” elivela kathathu emavesini amathathu alandelayo. Njengoba kubekiwe emfanekisweni wokuhlwanyela evesini lama-36, kufanele kuqala kube nembewu ngaphambi kokuba kulandele isitshalo. “*Njengoba kulotshiwe*” kuGenesise 2:7, u-Adamu waba ngumuntu wokuqala uNkulunkulu amdala. Wayenziwe ngothuli lomhlaba, impilo yakhe enomphefumulo, yayigxile emhlabeni, kunjalo nakubo bonke abazalwe ngu-Adamu.

“*U-Adamu wokugcina waba ngumoya ophilisayo*” – U-Adamu weza enikeza impilo yemvelo kuwo wonke umphefumulo ozelwe ngumuntu emndenini. Kodwa “*ku-Adamu bonke bayafa*” ngenxa yokuwa kwakhe esonweni (Ivesi 22). Kodwa uJesu weza enikeza impilo ngokukamoya noma ngokuvuka kwabafileyo kuwo wonke umphefumulo ozelwe kabusha emndenini kaNkulunkulu, ngoba “*kuKristu konke kuyaphiliswa*” (Ivesi 22). “*Ukuvuselelwa*” kwakhe noma okwenziwa aphile nempilo yakomoya kuza muva kubazalwane ompilo yabo yemvelo evela ku-Adamu. Ingunaphakade, impilo yokuvuswa kwabafileyo ayitholakali empilweni yemvelo evela

15:46 *Kepha okokuqala akusikho okomoya kodwa okwemvelo; bese kuba ngokomoya.*
15:47 *Umuntu wokuqala wavela emhlabeni, engowenhlabathi; umuntu wesibili uvela ezulwini.*

Ku-Adamu. Lempilo yamukelwa kuphela “*ku-Adamu wokugcina*”.

Ivesi 46 – Kuphinde, kuqala kufanele kube nempilo yemvelo ebese kuba yimpilo yakwamoya kulandelana kanjalo. Njengokuba uJesu asho kuNikhodima kwincwadi ngokukaJohame 3, “*Ngaphandle uma umuntu engazelwe ngamanzi nangomoya, akayakuwubona umbuso kaNkulunkulu*” (Ivesi 5). Umuntu kufanele kuqala azalwe ngokwenyama ebese ephinde “*azalwe kabusha*” ngokomoya noma angeke angene ezulwini.

Ivesi 47-48 – “*Umuntu wokuqala wavela emhlabeni, engowenhlabathi*” – Njengoba umuntu wokuqala, emhlabeni, engowomhlabathi, ubuyela emhlabathini ekufeni kwakhe (uGenesisise 3:19), umuntu wesibili, owamazulu, yena “*onguye owehla ezulwini*” (NgokukaJohane 6:33), wabuyela ezulwini. Njengowokuqala ngokusemandleni wahola abantu emhlabeni (“*ngokwasemhlabeni*”) njengalokho wavela khona, ngakho owesibili “*inkosi evela ezulwini*”, iyakwazi ukuhola abayo ibaholela ezulwini

15:48 Njengokuba enjalo owayengowenhlabathi, banjalo nalabo abangabenhlabathi; nanjengokuba enjalo ongowasezulwini, banjalo nabo abangabasezulwini.
15:49 Futhi njengokuba besinesimo songowenhlabathi, siyakuba nesimo songowasezulwini futhi.

(“ngokwasezulini”) njengalokhu ivela khona. Konke kuncike ekutheni ngubani esixhumene naye kuze kube sekufeni. Uma sixhumene kuphela no-Adamu wokuqala esavela kuye sizomlandela nasethuneni. Uma kodwa sibe nokuxhumana noKristu, u-Adamu wesibili, sizolandela yena sibheke ezulwini nasekuphileni okungunaphakade. Ngabe uxhumene nobani mngani wami?

15:49-58 – Ithemba nokunqoba kuKristu.

UPawulu kulamavesi alandelayo uphendukela ukubhekana *nesimo* semizimba yethu ekuvukeni kwabafuleyo.

Ivesi 49 – “*Siyakuba nesimo songowasezulwini*” – Njengoba sithwale ukubukeka kwemvelo kukababa wethu wasemhlabeni, sinjengabomhlaba njengaye, kanjalo nasekuvukeni kwethu kwabafuleyo sizoba nokubukeka nemvelo yomsindisi wethu ovukile sinomzimba onjengokaKristu. “*Nxa ebonakaliswa, siyakuba njengaye*” (1 EkaJohane 3:2).

15:50 *Kepha ngisho lokhu, bazalwane, ukuthi inyama negazi akunakulidla ifa elingumbuso kaNkulunkulu; nokubola akulidli ifa elingukungaboli.*
15:51 *Bhekani, ngiyanitshela imfihlakalo; asiyikulala sonke, kepha siyakugququlwa sonke,*

Ivesi 50 – *“Inyama negazi akunakulidla ifa elingumbuso kaNkulunkulu”* – Kunomzimba ofanelekile yimpilo yalapha emhlabeni kulesisikhathi samnje. Futhi kukhona uhlobo lomzimba ofanelekile indawo kaNkulunkulu nobukhona bakhe. Lowo onokwenza *“ukungalungi”* ngenxa yobubi awukwazi ukuphila kuleyondawo lapho kungekho okufayo noma ububi banoma iyiphi indlela. Akekho ozochitha futhi afe ukuguga ebukhoneni bukaNkulunkulu noma ngisho embusweni kaKristu emhlabeni.

Ivesi 51 – *“Bhekani, ngiyanitshela imfihlakalo”* – nge *“mfihlakalo”* uPawulu akasho into engeke yaziwe, kodwa into ebikade ingaziwa kodwa manje esiyambuliwe futhi engatholakala ukuba singayiqonda.

“Asiyikulala sonke” – Akuyibo bonke abazalwane abazodlula ekufeni ngaphambi kokuba baviruswe ekufeni. UPawuli akasho ukuthi *“thina”* njengokuthi naye ulindele inkosi ukuba Ifike ngaphambi kokuba

*15:52 ngesikhashanyana, ngokuphazima kweso,
ngecilongo lokugcina; ngokuba icilongo liyakukhala,
abafileyo bavuswe bengenakubola, thina siguqulwe.
15:53 Ngokuba lokhu okubolayo kumelwe ukwembatha
ukungaboli, nalokhu okufayo kumelwe ukwembatha
ukungafi.*

afe, kodwa “thina” njengomzimba kaKristu, siyibhandla. Ukubuya kukaKristi ebuyela ibandla lakhe impela kuseduze, nganoma yimuphi umzuzu.

“Kepha siyakuguqulwa sonke” – Noma abanye abazalwane bazobe besaphila ngokubuya kukaKristu ezolanda abakhe futhi abanye sebefile eNkosini, kodwa bobabili abaphilayo nabafileyo bazodlula ekuguqulweni babe ngesinye isimo ngaleso sikhathi.

Ivesi 52-53 – *“Ngesikhashanyana, ngokuphazima kweso”* – Ngesikhashana, kahle kahle ngokushesha njengomzuzu wokucwayiza kweso, lolu shintsho luzokwenzeka kithi.

“Ngecilongo lokugcina” – AmaJuda ayevamise ukusebenzisa umsindo wecilongo ukuhlanganisa abantu emcimbini obalulekile. Nenkosi izosebenzisa lona, siyafunda ngomcimbi ofanayo KwabaseThesalonika 4:13-18. *“Ngokuba inkosi uqobo iyakwehla ezulwini ngezwi lenhlokomo,*

15:54 Kepha nxa lokhu okubolayo sekwembethe ukungaboli, nalokhu okufayo sekwembethe ukungafi, kuzakugcwaliseka izwi elilotshiweyo lokuthi: “Ukufa kugingiwe kwaba ngukunqoba.”

ngephimbo lengelosi enkulu nangecilongo likaNkulunkulu, nabafileyo kuKristu bayakuvuka kuqala, khona thina, esisekhona sisasele siyakuhlwithwa kanye nabo emafini, sihlangebeze inkosi emoyeni; kanjalo-ke siyakuba nayo inkosi njalo” (1 KwabaseThesalonika 4:16-17). Ngalowo mzuzu wokubuya kwenkosi izolanda ibandla layo, ngomsindo obikiwe wokumemezela, bonke abakholwayo bobabili abafileyo nabaphilayo bazoguqulwa ekungalungini babengabalungileyo, basuswe kokufayo kube ngabangaseyikufa, bahlwithwe njengo-Enokhi no-Elijah ekuhlwithweni kwebandla. Akuyikho ukuthi sizoba yinto entsha noma abantu abahlukile ngoba imvelaphi yethu izobe isenjengoba injalo. Akukhona ukuthi imizimba yethu yobhujiswa bese sinikwa eminye esikhundleni sayo eyahluke yonke into. Sizoba nefana nayo kodwa kungeyasezulwini.

Ivesi 54 – *“Ukufa kugingiwe kwaba ngukunqoba”* – Kwakungu mphrofethi u-Isaya owakusho kuqala lokhu (25:8), okunguyena uPawulu amcaphunayo njengoba manje ephenduka egubha ukunqoba

15:55 *“Kufa, kuphi ukunqoba kwakho na? Kufa, luphi udosi lwakho na?”*

15:56 *Udosi lokufa yisono; amandla esono ngumthetho.*

okuzoba ngokwethu ekuvukeni kwabafileyo. Ngalokho kushintshwa kwenkazimulo umqondo wonke wobubi nokufa uzonqotshwa ususwe ekunqobeni singaseyukufa.

Ivesi 55 – *“Kufa, kuphi ukunqoba kwakho na”* – Manje uPawulu uthatha kumazwi omphrofethi u-Hoseya (13:14), njengoba ephinda egubha ekulangazeleleni ukunqoba okungokwethu. Amazwi akhe lapha avela njengento ewukubhuqa. Kungazukuthi ukufa kunikwa isimo somuntu futhi uPawulu ubheka ngokuthokoza ukushwabana kwakho, ukubuna nobuthakathaka babo. Buka imigubho yasezulwini encwadini yeSambulo 19 nokuwa okungunaphakade kweBhabhiloni.

Ivesi 56 – *“Udosi lokufa yisono”* – Ukukhetha ukona kuka-Adamu kwaletsa ukufa ezweni (KwabaseRoma 5:12), okwaholela ukuthu uluntu lonke lutinyeleke ngoshevu wokonakala, wobubi nokufa.

“Amandla esono ngumthetho” – Ukona ukusilalelwa ngumthetho kaNkulunkulu. Futhi ukwazi umgomo womthetho kaNkulunkulu ngukwazi isono sethu

15:57 Kepha makabongwe uNkulunkulu osinika ukunqoba ngeNkosi yethu uJesu Kristu.

ngomzuzu wokuqaphela. Kuphela ngomgomo kaNkulunkulu ophелеle “*ngokuba ngomthetho kukhona ukwazi isono*” (KwabaseRoma 3:20). Ngakho-ke isono siza nangobungqabavu ngokungena komthetho (KwabaseRoma 7:9). Isono senza idili ngomyalelo ukusikhohlisa bese sisebenza kithi “*sasebenza kimi ukufisa konke*” (KwabaseRoma 7:8, 11).

Ivesi 57 – “*Kepha makabongwe uNkulunkulu, osinika ukunqoba*” – Ngomsebenzi ophēleleyo kaKristu wokuhlenga sophuliwe sayiswa ekunqobeni, ekungalingini kwesono nasekulahlweni ngomthetho kususiwe. Ngoba uJesu uzithathile lezi “*wayezisusa ngokubethelwa esiphambanweni*” (KwabaseKolose 2:14). Kusuka ekwesabeni safika ekunqobeni. Ngoba manje sesiphila kulowo;

- Owathwala izono zethu ekufeni.
- Owagcwalisela thina konke okwakufunwa ngumthetho.
- Owavuka wanqoba ukufa ukusiholela ekunqobeni okufanayo

15:58 Ngakho-ke, bazalwane bami abathandekayo, yibani ngabagxilile, abangaxegiyo, abavame njalo emsebenzini weNkosi, nazi ukuthi ukusebenza kwenu akusilo ize eNkosini.

- “Owenza zonke izinto kahle” ngokunqoba konke esasibambeke kukho.

“Kodwa makabongwe uNkulunkulu osihola njalo odwendweni lokunqoba kuKristu” (2 KwabaseKorinte 2:14).

Ivesi 58 – *“Ngakho-ke, bazalwane bami abathandekayo. . .”* – Manje ekugcineni uPawuli usebeka okungenziwa ngalamaqiniso abalulekile. Zisho ukuthini lezi zinto kimi namuhla? Ngaphandle kokugcwalisa izinhliziyi zethu ngethemba elikhulu, neqholo, kanye nokukhuthazeka, zikhonela ukugcwalisa izinsuku zethu ngemisebenzi eqotho futhi. Eyakhelwe phezu kweqiniso eliyisiqiniseko sokuvuka kwabafuleyo, *“yibani”*;

- *“Ngabagxilile”* – Niqine enjongweni.
- *“Abangaxegiyo”* – Niphikelele ngokuqinileyo. Singanyakaziseki esifungweni sethu ngamathonya angcolile avela ezweni.
- *“Abavame njalo emsebenzini weNkosi”*

- Bengawenzi nje kuphela umsebenzi wakhe kodwa “*bavame*” kuwo.
- Bangawenzi ngezinye izikhathi kodwa “*njalo*”.
- Ngingenzi into yami kodwa umsebenzi weNkosi, sigcwalise inhloso yakhe.
- Yilowo msebenzi ongumsebenzi weNkosi, inhliziyo Yakhe, okuyikho asebenza ekwenza njengamanje okuyiwo futhi asibizela ukuthi sibekanye naye kuwo.

Qhathanisa nezinceku zenkosi ezinganaki encwadini ka-Isaya 50 ezenza “*Ubuso bami njengensengetsha*” kukho konke okungahle kuholele ekudangaleni (Ivesi 7), bebizela abanye “*ethembele egameni likaJehova, noma ingenakukhanya, yencika kuNkulunkulu wakhe*” (Ivesi 10).

“*Nazi ukuthi ukusebenza kwenu akusilo ize eNkosini*” – Kuzoba khona ukuvuka kwabafuleyo. Kuzoba khona impilo emva kwalena. Futhi kuzobakhona umklomelo kwabasebenza ngokuthembeka. Esikwenzela inkosi nokubekezela kwethu lapha ngeke kube ngokweze. Kodwa kuphela “*eNkosini*”, kuphela labo abazile kuyo ngokukholwa base befumana kuyo kuphela indawo yokukhusela

olakeni lukaNkulunkulu phezu kwesono.

“Manje makabongwe uNkulunkulu, osinika ukungoba ngeNkosi uJesu Kristu”.

Ngabe uphakathi na?

Ikilasi 20 – 1 KwabaseKorinte 16

16:1 Maqondana nomnikelo obuthelwa abangcwele, njengalokho ngayala amabandla aseGalathiya, yenzani kanjalo nani.

Esesibekile isiphetho sakhe ekugxileni kwakhe endikimbeni yovuko kwabafuleyo esahlukweni se-15, uPawulu manje ujikela ekwenzeni lemiyalelo ebhekene nomnikelo webandla nezinhlelo zakhe zohambo namazwi okuvala anikeza inselelo.

16:1-4 – Imiyalelo ngokuqoqwa komnikelo

Ivesi 1 – “*Maqondana nomnikelo obuthelwa abangcwele*” – Ngokusobala lesi kwakuyisihloko abafundi bakaPawulu ababenolwazi ngaso. Lokhu “*kubuthelwa abangcwele*”, isibonelo abazalwane eJerusalema, badlala indima evelele ohambeni lukaPawulu lwesithathu. Isihloko esifanayo sigcizelelwe encwadini yesibili kulo futhi lelibandla (2 KwabaKorinte 8-9). Futhi uma ebhalela ibandla laseRoma uPawulu ukhulume nangakho “*ukwenzela abampofu kwabangcwele baseJerusalema umnikelo*”, ukukhathazeka amabandla aseMakhdoniya nase-Akhaya aveza ukuzimisela

okukhulu ukuba yingxenye (KwabaseRoma 15:26). KuPawulu kuyisikweletu esilungele ukuthi abazalwane bezizwe banakekele izidingo zabaJuda abakholwayo eJudiya, *“ngokuba uma abezizwe behlanganyela nabo ezintweni zokomoya, banecala futhi lokubakhonza ngezokwenyama”* (KwabaseRoma 15:27). Uma uPawulu esehlaselwa futhi ebekwa icala ngamaJuda eJerusalema wayelapho ngenhloso yokuzoletha umnikelo owawuvela kwabezizwe (Izenzo 24:17).

Asinikwanga isizathu sokuthi kungani abazalwane baseJerusalema babehluleka ngakwezezimali kodwa akunzima ukuthola. Ukwazi ubukhulu benzondo phakathi kwamaJuda ngenxa kaKristu nalabo ababemlandela, kwakuvamise ukubanzima kubazalwane ukuhweba phakathi kwabo. AmaHeberu 10 akhomba okuthile ngokuhlukunyezwa nobugebengu abazalwane ababehlangabezana nakho kulawo maJuda anobutha (Ivesi 32-34). Kanjalo, khumbula ukuthi uNkulunkulu ubaxwayisile abantu bakhe ngaphambi kukaMose ngalokhu azokwenza uma bemufulathela. Wakubeka kwacaca ukuthi uzosusa yonke imfuyo nempilo bese ekugcineni abahlakaze ekuthunjweni (uDuteronomi 28). Ngokubulala lowo oyedwa oyiqiniso, uMesiya wabo, uNkulunkulu ozigcinayo izethembiso impela uNkulunkulu

wayebaqinisela amabhawodi omnotho wabantu ababengamfuni ngalezo nsuku, futhi bonke babezowuzwa umthelela. Konke okwakuzoholela ekubhujisweni nasekuhlakazekeni ngamaRoma ngo-70 A.D. kwakungeyona indawo okwakulula ukuhlala kuyo ngalezonsuku.

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Okuseceleni

Manje bheka impendulo yalabazalwane abangcwele abasaphila kuso lesimo esinzima lapho eJudiya naseJerusalema, noma mhlawumbe behlangabezana nendlala. Lokhu abakubekezelela kwakunesizathu okwakungelona iphutha labo ngoba basebamukele uMesiya kaNkulunkulu. Kungabe bake badayisa konke bahamba beyofuna amadlelo aluhlaza nempilo elula? Cha! Bahlalela ithuba lokufinyelela kubantu babo lapho ngothando. Futhi inkosi yenza yini ukuba balambe ngaphansi kwalesi simo? Cha. UNkulunkulu wabo wabonelela ekudingeni kwabo, ebanika uxhaso ngokwezezimali emthonjeni ongalindelekile, ngisho Phakathi kwabezizwe abazondwayo!

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UNkulunkulu wenza uPawulu akusukumele

*16:2 Ngosuku lokuqala lweviki akube yilowo nalowo
azibekelele eqongelela njengenhlanhla yakhe, ukuze
kuthi nxa ngifika, kungabi yikhathi kwenziwa
umnikelo.*

ukudinga kwabafowabo eJudiya akuyise kulawomabandla ayeshumayela kuwo e-Asiya, eMakhedoniya, nase Akhayi. Namanje umyalelo ofanayo unikeziwe emabandleni aseGalathiya Phakathi ne-Asiya (modern Turkey) nawunika abazalwane baseKorinte.

Ivesi 2 – “*Ngosuku lokuqala lweviki*” – Usuku lokuqala, noma isonto, kwakungusuku ibandla lakuqala elaliqala ngalo ukuhlanganyela, ukudumisa, ukulalela imiyalelo ezwini likaNkulunkulu, nokuhleshulwa kwesinkwa (Izenzo 20:7). Lokhu ngenxa yokuthi kwakungusuku uKristu avuka ngalo ekufeni, lowo mcimbi ovela kakhulu ezahlukeni ezedlule. Manje uPawulu ubeka umbono wokuthi bangaqhubeka kanjani bavame “*emsebenzini weNkosi*” ngokwethemba lethu eliqinisekileyo lokuvuswa noKristu. Wengeza ubukhulu bendumiso yabo yangesonto emyalelweni lapha ukuthi bahloniphe iNkosi ngayo yonke into. Ngokwenza njalo uPawulu unikeza iseluleko esihle ukuthi abantwana bakaNkulunkulu bangazibandakanya kanjani ekunikeleni;

- Kumele kwenzeke “ngosuku lokuqala” njengendlela yokudumisa inkosi.
- Kwakuyinto “wonke umuntu” okwakumele ahlanganye kuyo. Wonke umtwana kaNkulunkulu kufanele akucabange njengomsebenzi wakhe nendlela yokudumisa inkosi, kungaba kubantu abadingayo noma abampofu, owesilisa noma owesifazane, abancane noma abadala. NguNkulunkulu osiphumelelisile kungakhathalele isilinganiso saleyo Mpumelelo. Ngakho-ke nguNkulunkulu okufanele simdumise “nangolibo lwazo zonke izithelo zakho” (Izaga 3:9-10).
- Kumele kwenziwe kube ngumkhuba kunokuba kube wukuxhamazela nje noma ngemizwa. Kodwa ekwenzeni kwethu akufanele sikhohlwe ngesikwenzayo, ukuthi sikwenzelani, nokuthi senzela bani ukuzinikela okungaka.
- Kufanele kwenziwe ngokulinganayo. Alikho inani elithile elilungele wonke umuntu, kodwa “njengokuphiwa yiNkosi”, kubekwe iphesenti elithize mhlawumbe.

“Ukuze kuthi nxa ngifika, kungabi yikhathi kwenziwa umnikelo” – UPawulu wayengafuni kube nezinkulumo zezimali uma efika, ngoba kwakufanele anake izidingo zabo uma efika kubo. Wayefisa

*16:3 Ekufikeni kwami labo enibakhethayo
ngizakubathuma, bephethe izincwadi, ukuba bayise
izipho zenu zothando eJerusalema;
16:4 uma kufanele ukuba nami ngihambe, bayakuhamba
kanye nami.
16:5 Kepha ngiyakuza kini, nxa sengidabulile
iMakedoniya; ngokuba ngiyakudabula iMakedoniya;*

sengathu bonke angabafica seabuthene ekufikeni kwakhe. Kodwa futhi, mhlawumbe wayefuna ukuthi bona (thina) singene emkhubeni wokunikela emsebenzini wenkosi.

Ivesi 3-4 – Ummeli wabo abamethembile kwakufanele aphaathe isiphiwo sabo. Futhi laba kwakumele baphathe incwadi yokwethulwa evela ebandleni. Uma sekuza kwezezimali, kakhulukazi izimali abazalwane ababezikhiphela ukudumisa inkosi, ngenxa yobungozi bezinsolo nokumangalelwa kwamanga uPawulu wenza ukuqapha okukhulu ukuqinisekisa ukuthi konke kwakwenziwe ngobuqotho, futhi kubonakala kanjalo.

16:5-12 – Izinhlelo zohambo

Esezishilo izinhlelo zokubavakashela evesini le-3, uPawulu manje unikeza imininingwane ebalulekile yohambo nezinhlelo zokuvakasha.

16:6 *kepha ngingahle ngihlale isikhathi kini, noma ngidlulise nobusika, ukuze ningiqhube lapho ngisuka ngiya khona.*
16:7 *Ngokuba angizukunibona manje nxa ngidlula; ngokuba ngithemba ukuhlala kini isikhathi, uma iNkosi ivuma.*

Ivesi 5 – “*Nxa sengidabulile iMakedoniya*” – Inhloso kaPawuli kwakungukwenza uhambo lokushumayela ehamba edlula esifundazweni sase-Makhedoniya aye enyakatho neKorinte. Wayesethemba ukulandela aye eningizimu ayochitha isikhathi nabo. Wayengafuni nje kube ngukuvakasha okuphuthumayo kodwa wayefisa “*ukuzinza*” noma ukuhlala nabo isikhashana. Mhlawumbe wayengahlala nabo ubusika bonke luze luqhubeke uhambo lwakhe lwasolwandle entwasahlobo, ebanikeza ithuba lokuba bambone endleleni yakhe nokuhlinzeka okwanele esazozokuqhubeka nohambo lwakhe.

Ivesi 7 – “*Ngokuba angizukunibona manje nxa ngidlula*” – Isisho “*Nxa ngidlula*” sichaza ukudlula ngendlela noma ukudlula. Kuyaphinda, wayefisa ukuchitha isikhathi nabo kunokuthi ame edlula. Njengoba sibonile, kwakunezinkinga ezazibalulekile ezazidinga ukuxazululwa phakathi kwabo, okuyizona uPawulu ayecabange ukuthi zizodinga isikhathi. Futhi wayengafisi ukuya kubo “*manje*”,

16:8 *Kepha ngizakuhlala e-Efesu, kuze kufike iPhentekoste;*

16:9 *ngokuba ngivulelwe umnyango omkhulu wethuba lokusebenza; nabamelene nami baningi.*

mhlawumbe ngenxa yokuthi uma eya wayezophoqeleka ukubhekana kanzima nabo njengoba ayebaxwayisile. Kwakungenzeka wayethemba ukuthi lencwadi yayizoqondisa ezinye zezinkinga, ngakho kuphungule umthwalo.

Kubukeka ngathi loluhambo uPawulu ayeluhlelile yilo esiluthola encwadini yezenzo 20. Ngenxa yesiphithiphithi esavuswa ngu-Demitru nabanye abakhanda isiliva ngokuncipha kohwebo lwezithombo zase-Diana ngokushumayela uKristu lapho (Izenzo 19), uPawulu wahamba e-Asiya wadlula eMakhedoniya ebanika *“amazwi okubakhuthaza”*. Ube esefika eGreece, wachitha izinyanga ezintathu lapho ngaphambi kokuphelezela labo ababephethe isipho esihlanganisiwe samabandla aseJerusalema.

Ivesi 8-9 – *“Ngizakuhlala e-Efesu, kuze kufike iPhentekoste”* – Ikakhulukazi ezinhlelweni zakhe, uPawulu wahlosa ukuhlala lapho emsebenzini weNkosi e-Efesu kuze kube yidili lePentekoste, elalizobakhona phakathi noNhlabane. Wayezobe esechitha izinyanga zehlobo enza umsebenzi

weNkosi esifundazweni sonke saseMakhedoniya, ebese efika eKorinte achithe izinyanga zobusika lapho.

Esinye isizathi uPawulu ayengafisi ukusiveza ngokushesha kwakuyithuba lokuvula umnyango bese ehlaba umkhosi lapho e-Asiya. Akaniki imininingwane maqondana nalokhu, kuphela ukuthi Kwaku “*kukhulu*” futhi “*kunempumelelo*” nokuthi Kwaku “*nezitha eziningi*”. Ngomusa kaNkulunkulu uPawulu wayezohlala isikhathi esithi asibe side bese enza konke okusemandleni ukungena kulowo mnyango! Kwakuyindlela yempumelelo emangalisayo emsebenzini wenkosi futh uPawulu wayeyindoda enamehlo avulekile nenhliziyo elangazelelayo ithuba elihle elifana naleli. Mhlawumbe kwakuyithuba lokufundisa “*abafundi, washumayela imihla ngemihla esikoleni sikaTiranu... baze balizwa izwi leNkosi bonke abakhileyo e-Asiya, abaJuda namaGreki*” (Izenzo 19:9-10). Mhlawumbe kwakungumsebenzi oyisimanga wokukholwa nokuzibuyisela eNkosini lapho e-Efesu Phakathi kwalabo “*abangingi kubo ababenza imilingo*” noma imikhuba yemimoya (Izenzo 19:17-19), ngoba izwi likaNkulunkulu lalikhula ngamandla futhi lidlondlobala e-Asiya ngalezo nsuku (Ivesi 20). Lokhu kwase kwenza ukuphakama kwemizamo kasathane ephikasayo ngokuvukelwa ngabakhandi besiliva.

*16:10 Kepha nxa kufika uThimothewu, anobheka ukuba
ahlale kini engenalo uvalo, ngokuba usebenza
umsebenzi weNkosi njengami;*

Ekubhekaneni “*nezitha eziningi*” nezinkulu uPawulu wayazi ukuthi wayesesondela enhlizweni emnyama yesitha. Lolulwazi kungenzeka lwasiza futhi ekumgcineni laphaya. Siyazi ukuthi siphila ubungcwele kuKristu Jesu uma sihlukunyezwa sishushiswa (2 KuThimothewu 3:12). Singazi ukuthi sesithinte umuzwa womubi uma sibhekana nolaka lwakhe ngabantu bakhe, ikakhulukazi abantu bakhe benkolo yamanga.

Ivesi 10 – “*Kepha nxa kufika uThimothewu*” – UPawulu wayethumele uThimothewu ngaphesheya kwe-Aegean ukushumuyela emabandleni aseMakhedoniya nase-Greece njengoba yena engekho, elungisela uPawulu indlela ekuzeni kwakhe. Kuyathakasisa ukuthi uPawulu wezwa isidingo sokuqinisa ukukhuluma maqondana nendlela abangathatha ngayo uThimothewu lapho eKorinte, kungathi wayesaba ukuthi umsizi wakhe othembekile angahlukunyezwa Phakathi kwabo. UThimothewu wayesemncane nangokwemvelo engaqhakambile njengoPawulu. Mhlawumbe wayeyilenhlobo yabazalwane abaziqhenyayo futhi abahlupha njengabaseKorinte abangayenza isidlo

*16:11 ngakho makungabikho omdelelayo. Nize
nimphelekezele endleleni ngokuthula ukuba eze kimi,
ngokuba ngimbhekile kanye nabazalwane.*
*16:12 Maqondana nomzalwane u-Apholo, ngamncenga
kakhulu ukuba eze kini kanye nabazalwane; kepha
kwakungesiyo intando yakhe neze ukuba eze manje;
kodwa uyakuza nxa enethuba.*

sasekuseni. Kodwa uThimothewu wayezobakhona lapho njengomele uPawulu nanjengenceku kaKristu ngakho-ke wayezibona eyifanele inhlonipho yabo.

Ivesi 11 – “*Ngakho makungabikho omdelelayo*” – Kwakungafanele kube khona omthatha kancane uThimothewu kunomuntu ayemmele. Buka no 1 Thimothewu 4:12. Kanjalo vele akekho ohlakaniphe ukuthatha kancane noma iyiphi inceku yenkosi. UPawulu wagcizelela ukuthi babhekelele izidingo zakhe bamsize nangokuhamba kwendlela, kokubili lapho enabo nokuya phambili.

Ivesi 12 – “*Maqondana nomzalwane u-Apholo*” – UPawulu ukhulume no-Apholo ngokuya eKorinte ukuyosiza ngokukhulisa abazalwane khona, mhlawumbe ukuhamba nalabo ababephethe lencwadi, ngoba u-Apholo wayekhona kusaqalwa ibandla (Izenzo 18:27-19:1) kodwa kubonakala sengathi wayengakuthakasele, kungenzeka kwakuyinto kwakuyileso sikhathi. Izizathu

16:13 *Lindani nigxile ekukholweni, nibe ngamadoda, nibe namandla.*

azinikeziwe zokungathakaseli kwakhe. Mhlawumbe kwakumayelana nalokhu ayematasa ngakho khona e-Asiya. Noma mhlawumbe kwakunokwenza nomonakalo owawumkhulu phakathi kwabazalwane eKorinte.

Bheka ukuthi uPawulu wayengekho esikhundleni sokuphatha, okuveza ukungabibikho kokubusa ngokwezinkolo. UPawulu wayengamkhuthaza u-Apholo ngempendulo efana nalena, kodwa u-Apholo wayezimele naye eNkosini.

16:13-18 – Isikhuthazo sokugcina

Esebeke izinhlelo zakhe nokuthi zincike kanjani ebandleni, uPawulu uveza kafushane ngemiyalelo emayelana nokuphila kwamakristu.

Ivesi 13 – “*Lindani nigxile ekukholweni*” – Nibhekile noma niqaphile. Nibheke futhi nihlale niqaphile ukwehlukana, imizamo yokucekela phansi yomubi, onjenge “*Bhubebesi elibhodlayo, lifuna elingamgwinya*” (EkaPetru 5:8). Funda ukuba ngaleyondlela bese uhlala ngaleyondlela. Kuzokuvikela futhi kuvikele nabanye. Lomyalelo

lapha usho ingozi enkulu! Kunabadukisi bezinhlobo nhlobo lapha ngaphandle ezweni elibi. Wokuqaphela uzimisele ukwethemba iseluleko salabo abaziveza bethembekile kodwa ungasheshi uthembe izinjongo zonoma ngubani!

“Lindani nigxile ekukholweni” – Noma mhlawumbe *“ekukholweni”*. *“Ukukholwa”* yitemu elivame kakhulu kwithestamente elisha elichaza emzimbeni weqiniso *“abayinikelwayo abangcwele kwaba kanye”* (EkaJuda 3). Nibe namandla njalo ninokuqina konke eqinisweni enalikhelwayo futhi enalamukelayo ngoKristu nabaphostoli bakhe. Kwangathi amazwi kaNkulunkulu kwabaseGalathiya kungadingeka ukuba ashiwo kithi; *“Ngiyamangala ngokuba nimhlabuka masinya kangaka yena owanibizela emuseni kaKristu, niye kwelinye ivangeli. . . O nina maGalathiya angaqondiyo, ngubani oniloyileyo ukuba ningalilandeli iqiniso”* (1:6; 3:1). Kunezwi labaloyi lapha ngaphandle okufanele babonwe lento abayiyo bese kumelanwa nabo, *“izimpisi ezihahayo zingawuhawukeli umhlambi”* (Izenzo 20:29). Kuwukuhlakanipha ukukwenza umkhuba ukwazi amazwi kaNkulunkulu, ukufuna izimpendulo zakhe ezinkingeni, futhi sime kuzo noma ngabe kwenzakalani, noma ngabe lokhu kuma kusongela ukusiholela kuphi noma ukusishiya. Phakathi

kokuyekethisa nengqondo evalekile kunamandla okuqiniseka, lolo lwazi lokukala yonke into ngeqiniso likaNkulunkulu lungaholela ekuthunjweni “*nabesifazane abayiziwula*” encwadini 2 Thimothewu 3. Yilolo lwazi lokukwazi ukudlulisa yonke into esisemweni sezwi elingunaphakade likaNkulunkulu, lisefe konke ukungcola okungafuneki ewayinini elicwebile lezwi nentando yakhe. Kungenxa yokuthanda uNkulunkulu nabantu “abathenga ngegazi lakhe” ukuthi simelwe ukuma. Abantu beNkosi basho lukhulu kuyo, okwengeza isisindo sokubaluleka kokuma kwethu eqinisweni, singaligobisi, singaliyekethisi.

“*Nibe ngamadoda*” – Nibe njengamadoda ekuziphatheni kwenu empilweni yenu nikuKristu. Nibe nesibindi! Omubi ufuna ukudlala ngalokho kuthambekela kwemvelo kithi ukuze sesabe. Asiphosisi noma sintekenteke ukuba nemizwa efana nalena. Kodwa siyaphosisa uma siyivumela ithole indawo esibindini sethu bese iyasilawula isisusa ekukhonzeni uNkulunkulu asifuna kona. Singesaba ukwenza noma ukusho izinto ezidinga ukwenziwa noma ukushiwo, kodwa kumele senze futhi sisho!

“*Nibe namandla*” – okushiwo yileligama lapha lisho ukuthi “*niqine*”, ningaguquki, ningaphenduki

enjongweni yethu esigxile kuyo. Kufanele sihlezi sikhumbula ukuthi umsebenzi wethu oyinhloko ngukuzuza abadukile nokondla izimvu zikaNkulunkulu. Ungalokothi uzivumele ukunyakaziswa ngubuqili kweminye imisebenzi. Ungakhohlwa ngamaqiniso asobala;

- *Ukushumayela kuzala ukuzwa.*
- *Ukuzwa kuzala ukukholwa.*
- *Ukukholwa kuzala ukwamukela.*
- Bese lowo owamukele insindiso esandleni sikaNkulunkulu uba nakho konke futhi avame njengomntwana wakhe wangunaphakade.

Niqaphele, ninesiqiniseko ngeqiniso, nibe nesibindi, nizinqumele bese niqina emsebenzini wenu.

Ivesi 14 – “*Konke enikwenzayo akwenziwe ngothando*” – Funda ivesi le-13 livele njengesiyalo esiqinile, nantu olunye uhlangothi lendlela yokuphila yomzalwane, uhlangothi laba abaseKorinte ikakhulukazi ababedinga ukulizwa futhi balilalelisise. Nikela ngawe wonke ngenxa yabanye. Ukuqiniseka nesibindi kufanele sibe

16:15 Ngiyanincenga, bazalwane, niyayazi indlu
kaStefana ukuthi ingulibo lwase-Akhaya nokuthi
bazimisele ukukhonza abangcwele
16:16 ukuba nibathobele abanjalo nabo bonke
abasebenzisana nabo bekhandleka.

nakho, “*kodwa okukhulu kunakho konke lokhu wuthando*”. Kwakungumehluko noDavide Livingstone. Kwakunokuhlonipha okunothando nokunakekela kuye enakekela abantu base-Africa okwabenza bamthanda nabo bahamba naye ezwenikazi bezinikele ngokwethembeka. Ngokho-ke, niqaphela, niqinisekile, ninesibindi, niqine, kodwa nihlezi nibonisa uthando ekuzinikeleni kwabanye noma ngabe anikutholi lokho kubo.

Ivesi 15 – “*Bazimisele ukukhonza abangcwele*” – Yisisho esihle lesi mayelana nalendoda uStefani nomndeni wakhe. Babengabantu ababezimisele noma “bezinikele emsebenzini weNkosi”, umsebenzi wenkosi ikakhulukazi “*kubazalwane*” noma kumakholwa. Ukukhetha kwabo kwakungeyona into eyayiphokiwe kubo kodwa kwakuyinto esuka ngaphakathi “*kubo*” isinqumo sokuzikhethela. Bonke abayizinceku njengabo emhlabeni bazohlonishwa kakhulu ezulwini (NgokukaMathewu 23:11).

Ivesi 16 – “*Ukuba nibathobele abanjalo*” –

16:17 *Ngijathokoza ngokufika kukaStefana noFortunatu
no-Akhayiku, ngokuba bakufezile obekusilele ngakini.*
16:18 *Ngokuba bawuhlumelele umoya wami nowenu;
ngakho baziseni abanjalo.*

Ekuphenduleni kulokhu kukhonza uPawulu manje umemezela ukuzithoba kithi esizinikele, okungukuthi ngokwemvelo kufanele kube njalo. Impakamo yenza umuntu angaphatheki ngakho-ke angabi namsebenzi emsebenzini weNkosi. Impakamo yenza futhi idala ukwehlukana njengoba kwakunjalo phakathi kwabazalwane baseKorinte, kungcolisa ubufakazi bomsebenzi wobumbano weNkosi.

Ivesi 17-18 – Lapho amadoda ezile esuka eKorinte akwazi ukunikeza usizo nokudla kuPawulu esikhundleni sebandla labo elalikude. Buka nencwadi KwabaseFilipi 2:29-30.

“Ngakho baziseni abanjalo” – UPawulu wayegcwele indumiso ngenxa yendlela yokuphila kwalamadoda, egcizelela ukuthi abazalwane lapho bayibuke impilo yawo Kanye nokubaluleka kobukhona kwawo phakathi kwabo.

16:19-24 – Imikhonzo

Ivesi 19 – *“Amabandla ase-Asiya ayakhonza kini”* –

16:19 Amabandla ase-Asiya ayakhonza kini. O-Akwila noPriska bakhonza kakhulu kini eNkosini, kanye nebandla elisendlini yabo.

Isifundazwe sase Asiya kwakuyilapho uPawulu ayesebenza khona, ngaphezu kokwakubhalwe phansi okwakumbeka eFilipi. Idolobha lase-Efesu kwakuyinhloko dolobha lakuleso sifundazwe.

“O-Akwila noPriska bakhonza kakhulu kini eNkosini” – Abashadikazi bathola inkosi ngokuhamba kukaPawulu etshala amabandla eKorinte. Kwakuyibo uPawulu ayehlala nabo ngesikhathi eseKorinte, esebenzela emzini wabo umsebenzi wokwenza amatende (Izenzo 18). Uma ukhumbula kahle, sibathola eRoma esivalelisweni sikaPawulu encwadini kwabaseRoma. Nalapho futhi kwakukhulunywa ngabo ukuthi kwakukhonzelwa endlini yabo (KwabaseRoma 16:3-5). U-Akwila noPriska babedingisiwe eRoma namanye amaJuda ngomyalo kaKhesari ngo-52 A.D., baphelela eKorinte. Babesindisiwe futhi beyalwe nguPawuli ngesikhathi eqala ibandla edolobheni. Base behamba noPawulu e-Efesu, basala uma esehamba. Encwadini (Izenzo 18:18). Babesese e-Efesu ngenkathi uPawulu ebuya ezoqhuba umsebenzi weNkosi lapho (Izenzo 19), kubonakala ngathi badlala indima ebalulekile ekuqalweni kwebandla

16:20 Abazalwane bonke bayakhonza kini. Bingelelanani ngokwanga okungcwele.

lapho. UPawulu wayehlose ukuya eRoma ngalezo zinsuku (Izenzo 19:21) siphinde sibathole lababashadikazi eRoma, futhi emhlanganweni webandla “*endlini yabo*”. Babebonakala bezinikele ekuqaleni umsebenzi wokuqala amabandla ngokusetshenziswa komuzi wabo, futhi mhlawumbe ekuqaleni ukuza kukaPawulu.

Ivesi 20 – “*Bingelelanani ngokwanga okungcwele*” – Njengoba siyaye sixhawulane noma sangane, lokhu “*kwangana okungcwele*” kwakuyindlela ejwayelekile yokubonisana uthando phakathi kwabazalwane, yindlela edingekayo kubazalwane ababehlukene njengalaba. Lokhu kwanga kokubingelela kuvame ukuchazwa njengo “*kungcwele*”, phakathi kosisi nobhuti ngaphandle kwezinjongo ezingalungile. Buka nakwincwadi yabaseRoma 16:16, 2 KwabaseKorinte 13:12, 1 KwabaseThesalonika 5:26; 1 EkaPetru 5:14. Noma singalandeli usiko olufanayo isimiso sicacile. Kufanele sibonise ukuthandana okufudumele. Futhi uma sehluleka ukwenza lokhu sizokwazi ukuthi kukhona okungalungile ezinhlizweni zethu.

Ivesi 21 – “*Nakhu ukukhonza kwami mina Pawulu*”

16:21 *Nakhu ukukhonza kwami mina Pawulu ngesandla sami.*

16:22 *Uma umuntu engayithandi iNkosi, makabe ngoqalekisiweyo. Woza, Nkosi!*

ngesandla sami” – Njengoba siyaye sibone ekugcineni kwezincwadi zikaPawulu, ngalesikhathi wayethatha ipeni kulowo owabe embhalela lokhu ayekusho bese eloba imigqa embalwa ngesandla sakhe. Kwakuyindlela yakhe yokusayina ukuqinisekisa imibhalo ngokuthi isuka kuyena, “*mina uPawulu*”.

Ivesi 22 – “*Uma umuntu engayithandi iNkosi*” – “*Noma ngubani ongayithandi inkosi uJesu Kristu makathukwe*”. *Inhlamba*” isho entweni ezinikele ekubhujisweni, njengabaseKhenana ngezinsuku zokunqoba. Wonke umphefumulo okwaziyo ukwazi nokuthanda uNkulunkulu onqabayo ukuphakamisa uJesu ngendumiso nothando unikelwe ekubhujisweni! Asikwazi ukukhuluma ngo “Nkulunkulu” namasulumane bese sicabanga ukuthi banensindiso efana neyethu, lena esayithola. Kumele bathole bese bethande uJesu Kristu njengoNkulunkulu okunguye yedwa impendulo esonweni uma bezosindiswa. Asikwazi ukukhuluma namaKhatholika ngoJesu obekwe ethangeni “lendlovukazi yezulu” bese sicabanga ukuthi bathole

16:23 *Umusa weNkosi uJesu mawube nani.*

16:24 *Uthando lwami alube nani nonke kuKristu Jesu.*

loku esakuthola. Kufanele bathande bese bazisa uJesu Kristu njengophakeme kunakho konke, “*okunguye yedwa umxhumanisi Phakathi kwabantu noNkulunkulu*”. Asikwazi ukukhuluma nabezinkolo zamandiya ngazo zonke izindlela eziya komkhulu kunakho konke ofanayo. Kufanele balahle nombono wabo wokukhonza izithombe bese bethanda uJesu Kristu yedwa njengayona yodwa indlela eya ekuphileni okungunaphakade, okuphikisa konke okunye okuyizindlela zamanga. Noma uJesu uyitshe lokugibela noma itshe eligxobayo. KungoJesu ukuthi yonke imiphefumulo iyasizakala iye ezulwini langunaphakade noma iphonswe esihogweni sangunaphakade.

“*Maranatha*” – Leligama lenziwe ngamagama amabili esi-Aramu elichaza ukuthi “*iNkosi mayize*” noma “*buya Nkosi*”. Iphuzu likaPawulu ngukuthi ukuza kweNkosi esiyithandayo sekuseduze.

Ivesi 23-24 – “*Uthando lwami alube nani nonke*” – Noma uPawulu ebesekhulume ngamandla kulezahluko kulabazalwane abahluphayo baseKorinte kodwa wayesalangazelela ukuthi umusa kaNkulunkulu ube nabo, wayefuna balwazi uthando

analo ngabo. Empeleni wayezimisele ukukhuluma iqiniso elivamise ukuba buhlungu kubo ngenxa yokuthi uyabathanda.

Ngesikhathi uPawulu ethatha ipeni lapha ekuvaleni incwadi yakhe konke kwakumayelana noJesu Kristu, igama lakhe livela izikhathi zize zibentathu emavesini amathathu okugcina. Khumbula uPawulu uqale lencwadi ngegama likaKristu cishe kulo lonke ivesi kulamavesi asekuqaleni. Uqale waze waphetha ngendikimba eyodwa, lowo ongu-Alpha no-Omega, isiqalo nesiphetho, ukuqala nokuphela kwayo yonke into ekhona emhlabeni.

Maranatha! (Buya Nkosi!)

