



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi
KwabaseKolose

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Ihunyushwe nguThobile Nguse

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

Isithasiselo

Ingqikithi yalencwadi ngokwakufundwa kwizifundo zebhayibheli ebandleni I New Germany Baptist ngonyaka wezi-2008. Ukuze lokhu sikwenze kutholakale kulungele ukusetshenziswa ekilasini, siwahlukanisile amakilasi ayi-9 ayesetshenziswa kulesi sifundo. Ngakho-ke okubhalwe kodwa kwikhasi lokuqukethwe uzothola amakhasi okuqala ezifundo eziyisi shiyagalolunye (9) Kanye nezahluko ezine (4) zencwadi KwabaseKolose.

Izingqinamba ezidingidwa kulencwadi zikhona kithi nanamuhla, zidinga ukusebenza ngesineke kukaMoya ebandleni lakhe ngezwi lakhe. Isihloko esisemqoka salencwadi simi singukuphakanyiswa kukaNkulunkulu kuze kube namuhla; “uKristu uyikho konke, ukukho konke”. Kwangathi umsindisi omuhle angaba yisihloko sakho neculo lakho, ihubo lakho lokuthokoza. Kwangathi angaba yikho “konke” kuwe usamfuna ezwini lakhe.

Bill Daniels

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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“UKristu uyikho konke,
ukubo bonke”

(KwabaseKolose 3:11)

Ikilasi 1 – Isingeniso

Indawo

Ngenkathi uPawulu ebhala lencwadi yabaseKolose, wabhalela ibandla kwidolobha elincane, endaweni yasentshonalanga ne “Asia Minor eyaziwa nge Phrygia. Idolobha laseKolose lalingangebanga eliyi-160 lamakhilomitha uma usuka e-Efesu, ethafeni uma usuka emfuleni I Lycus othelela I Maendander. Ithafa lase Lycus kwakuyindawo yezimvu, lidume kakhulu ngewuli ethambileyo, lapho kwakudlula khona izinqola zasempumalanga-nentshonalanga (ungabuka kwinkombandlela ekhasini elilandelayo). Ngenkathi uPawulu ebhala lencwadi eyibhalela ibandla laseKolose, wayengaqondile ukuba ifundwe khona eKolose kuphela, kepha ukuba ifundwe nakwamanye amabandla ayeseduze ngamakhilomitha ambalwa ethafeni, edolobheni lase Laodicea (4:16). Kubonakala sengathi kwakukhona ibandla lesithathu ethafeni, kanjalo nasedolobheni lase Hierapolis, uma udlula umfula I Hierapolis, ngale komfula uma usuka eLaodicea (4:13). Lawa kwakungesiwo amabandla aqalwa nguPawulu uqobo. Lokho siyakuthola kwinkulumo yokuvula kukaPawulu ukuthi uPawulu ubengakaze avakashele ethafeni (1:3-4; 2:1).



Abantu

Amabandla amaningi asungulwa endaweni yase-Asia kufanele ukuba ayeyimiphumela yomusebenzi weminyaka yomsebenzi kaPawulu e-Efesu ogwini (Acts 19). Siyatshelwa kwizenzo 19:10 ukuthi lena imiphumela yaleyo minyaka yalowomsebenzi, “Baze

balizwa izwi bonke abakhileyo e-Asiya, abaNtshona namaGrekhi.” Kubonakala sengathi kwakukhona amadoda ayebizwe yinkosi ewabizela emsebenzini wenkosi ngokuqeqeshwa e-Efesu, abathatha izwi lenkosi esizindeneni nangaphandle. Noma mhlampe khona eKolose kwakungabazalwane ababuyela emakhaya bebuya e-Efesu, asebesindisiwe baphilela inkosi, base besetshenziswa yinkosi ukuholela abanye kwinsindiso kuKristu. Ngokushesha kwase kukhona ibandla labazalwane ababehlanganyela emzini ukukhonza. Inkosi kwakuyiyo eyayakha ibandla layo, iva ukukhanya ebumnyameni. UPawulu wayejwayele ukuya phakathi edolobheni kuhambo lwakhe ngomsebenzi wenkosi (eKorinte, e-Efesu, eFilipi), esungula amabandla kwizimpambano mgwaqo. Kepha yena noma inkosi isebenza kuye yayingazimisele ukuba umsebenzi wenkosi nokuqhutshwa kwawo kuphelele lapha. Kusukela lapho inkosi yayifuna izwi nebandla liqhubeke lize lifinyelele maphakathi, ezigodini nasemagqumeni, ngisho ezindaweni ezinabantu abancane nezincane. Yikho lokho esikubona kwenzeka esigodini sase Phrygia. UPawulu ubala indoda eyayikanye nabo ogama layo ngu Ephra, owayemuvakashela eRoma. Kungenzeka ukuba nguye owasindiswa, wakhiwa ezwini, wasetshenziswa nguNkulunkulu ukusungula amabandla ezigodini ezikude (1:7; 4:12-13). Manje kubonakala sengathi lomholi ozimisele

wayedinga ukuboniswa ngomdala kuye ngokomsebenzi wenkosi ukuthi angabhekana kanjani nezinkinga ezazivuka ebandleni. Ngakho waya kuPawulu efuna usizo. Kukhona owathintwa yinkosi, esuka ezindaweni azijwayele naneth Ezekile kuzo, waya lapho kunesidingo khona. Wayezimisele ukubhekana nezingqinamba ezikhona uma ungumholi webandla uholela nemiphefumulo kuKristu. Kufanele ukuba kwakungesiyo into elula ku-Ephafra. Akukaze kube lula ukushiya zonke izinto ozaziyo uyobhekana nezinto ezinzima zabantu nezinkinga zezinkoleloze. Kepha kuyinto ekumele yenzeke, kukhona ekumele akwenze. Ubani owayengabhekana namaqhinga kasathane nemisebenzi yakhe yamanga ngale empumalanga ukuba u-Ephafra akazange? Ubani namhlanje ezigodini zaleli lizwe? Uma kungesiwe, kube ngubani? Uma kungemanje, nini?

Sifunda encwadini ekhuthazayo yethestamente elisha incwadi kaFilemoni, indoda uPawuli ayibhalela incwadi, ihlala eKolose futhi iyilunga lebandla elizimisele lapha. Bangaki abanye abahlanganyela nebandla laseKolose? Likhulu kangakanani? Ubani owaziyo? Kungani singazi? Ngokuba kunandabani? Kwenza muphi nje umehluko ngempela? Lokho kwakungabalulekile kakhulu kubantu bakaNkulunkulu kuleso sikhathi,

futhi akubalulekile ngisho namanje. Kubaluleke kulamabandla asebhizinisini nokuzijabulisa enkonzweni, ukuthi ibandla lingakanani futhi likhula kangakanani, ibandla lamanje alive likunaka lokho.

Incwadi

Incwadi KwabaseKolose ingezinye zezincwadi ezabhalwa uPawulu esejele, ibhalelwa eRoma ngo 61 A.D. Kunobufakazi bokuthi incwadi kaFilemoni yathunyelwa ngesikhathi esisodwa, nesigqila esasibalekile u-Onesimasi, wabuyela eKolose no Thikiku owayephethe izincwadi zikaPawulu zasebandleni lase-Efesu (kwabase-Efesu) endleleni. Kungenzeka ukuthi incwadi kaPawulu KwabaseFilipi yashiywa no Ephafroduthu endleleni yaseFilipi gokunjalo?

Kuyamangaza ukuthola kwincwadi yabaseKolose 4:16 ukuthi uPawulu wathumela nencwadi yesithathu eLaudikeya esigodini saseLycus, incwadi okubonakala sengathi yaba nokulahleka ebandleni ngandlela thize. UMoya kaNkulunkulu ungumpetha omkhulu wokubhalwa kwezwi lakhe. Uyena obonile ukuba kungeneni emibhalweni engcwele uma sekwenzeke konke. Nokho kuyamangaza ukuthi leyo ncwadi yalahleka kanjani. Kungabe kukhona isimanga esenzeka? Kungabe yalahleka ku

Thikhiku? Kungabe kwasha umuzi Kanye nencwadi kungakenziwa enye eyikhophi? Kungabe kwakukhona ukuzwa inhlungu ngenxa yokulahleka kwalencwadi eyodwa eyimibhalo yomphostoli uPawulu? Konke lokho asikwazi. Kodwa ke kona ukuthi yalahleka kusho kona ukuthi kwakuyinhloso kaMoya ukususa okuthize okwakukuyo ukuba kuhambahambe ngenxa yezizathu azaziyo yena. Ukuba uNkulunkulu ubefuna sibe nayo, ngabe sinayo.

Siyakhala uma silahlekelwa, kulesosikhathi kubonakala kuwudume lwengozi impela. Kepha imishophi enjalo kuhlezi kungukuthi uNkulunkulu usivumele leso simo, ukusebenza intando yakhe kube ngokubalungele ababandanyekayo. Kuhlezi kuyisandla sombazi sisusa okungadingekiyo emsebenzini ongakapheli wempilo, noma iminyaka. Lencwadi eyalahleka yayingesiyi ingxenye yencwadi yezincwadi, singabuye sithini? Kanjalo nokulahlekelwa okulahlekelwe kwakungesikho okwakungakulethela okuhle. Cabanga kwakubuhlungu kanjani kuRuthe iminyaka ngeminyaka engabatholi abantwana nomyeni wakhe wokuqala. Wakubona ngokuhamba kwesikhathi ukuthi inkosi yayimubekele okuncono nokuhle kakhulu emgaqweni wempilo. Noma waba nokuthokoza ekutholeni isizathu sokungajabuli

kwakhe okwakusemuva, uNkulunkulu akahlezi esinikeza lelo lungelo. Kepha siyazi ukuthi ngokukholwa sizokwazi ekuhambeni kwesikhathi. Hhayi kungakafiki inkazimulo sizokwazi ukuthi kungani owesilisa omncane othembisayo ewa afe noma kungani kufe umama othanda inkosi noma umfundisi. Kepha siyosazi isizathu futhi siyoba nokuqonda inzuzo yaphakade yaleyo mshophi, ngenxa yethu nabanye ohlelweni lukaNkulunkulu lwaphakade; Kunokwenza kakhulu nokunqoba kunosizi uma singaba nokubekezela. Ukuphumula kwethu kusekuthembekeni kwakhe lowo “othembekile oqinisileyo”.

Injongo

UPawulu wabhala incwadi KwabaseKolose ukuphikisana noma ukumelana nezimfundiso ezingamanga nabafundisi bamanga okwakunyakazisa ibandla;

- Ubonakala ethinta kwizimfundiso zomthetho wamaJuda, akulungisa ngokuchaza kahle ukusokwa (2:11; 3:11), izimiso, ukudla Kanye namaholide (2:14, 16).
- Unikeza izimpendulo ngokuzincisha okuthize (uzahlukanisele inkosi) noma ukuncisha umzimba (2:20-23).

- Uphendula umbuzo wokudumisa/ukukhonza izingelosi (2:18).
- Ukhuluma ngamafilosofi abantu angasho lutho, angawabantu alandela izwe kunokristu (2:4, 8).

Eminye imibono yokuphambuka uPawulu ahlangebezana nayo eKolose ibizwa nge Gnosticism (abazitshela ukuthi banolwazi olungaphezulu kunabanye ngoNkulunkulu futhi lwambulwe nguye), yaqhamuka ngenxa yezimfundiso zika Plato nezinkolelo zasePersia, ezihlanganisa inkolelo yamabhuda nefilosofi. Laba-ke;

- Bathi banolwazi oluthile abanalo, olufihlakele, olwambulelwe abathize. (Buka 1:25-2-3).
- Bagcizelela ukuthi banolwazi olukhulu olungaphezu kwenkolo.
- Babuka ivangeli likaPawulu njengelabaphansi, abanobungane uma kuqhathaniswa nenkolelo yabo abayichazayo.
- Babona umehluko phakathi kwezinto zikamoya nezinto zezwe ezimbi.
- Bathi njengokuba uNkulunkulu emuhle, akukwazi ukuthi wadala lobubi obusemhlabeni.

- Ngokucabanga kwabo; bazenzele imimoya noma izingelosi (“umsuka”) phakathi kukaNkulunkulu nezinto, izinto eziphansi ezidalwe ngophezulu.
- Bakholelwa ukuthi izinto ezimbi zenziwe into ebizwa nge “Demiurge” (okuyisisebenzi sikaNkulunkulu kepha esingunkulunkulu omncane, esisebenzisana naye), lesi sibebenzi sikude noNkulunkulu ukuze singeke simungcolise.
- Uma betshelwa ngoKristu, bamubuka ngokwefilosofi yabo yabangakholwayo mese bemubeka konkulunkulwana babo;
 - o Bamenza angabi nguNkkulunkulu uKristu, baphika ubuNkulunkulu bakhe.
 - o Bamenza uKristu abe yingxenye yabalamuleli angabi “umlamuleli phakwathi komuntu noNkulunkulu”.
- Indlela ababuka ngayo ububi yenza abanye abakholelwa yikho lokhu bawela ekukholweni ngonkulunkulwana noma imithetho ethize yokuzila noma ukuzincisha okuthize kwimizamo yabo yokuthobisa inyama embi, imiphumela yalokho kuba ukwenza okuthize kwenkolo nokuzwa imizwa ethize

yokungakhululeki.

- Abanye babo babona kuncono ukuhlula inyama ngokuthi ithole konke ekufunayo, okuzala inkolo yokuthula ucindezele yonke imizwa (Epicureanism) ngolwasemzini.

Ngomyalezo waseKolose, uPawulu wabhala ngalezinkolelo zabantu, ephathele phezulu impendulo kubo bonke ubuqili nobuwula, enokuqonda okuyikho mayelana *noJesu kristu*.

“Ngokuba kugcwala kuye ngokomzimba ukugcwala konke kobuNkulunkulu”

“Okufihlwe kuye amagugu onke okuhlakanipha nokwazi”

“Nigcwalisiwe kuye, yena oyinhloko yemibuso yonke namandla”

“UKristu uyikho konke, ukubo bonke... (futhi) kini, ithemba lenkazimulo” (1:27; 2:3, 9-10; 3:11).

Lapha kunesihloko esikhulu sencwadi, *uKristu, uKristu, uKristu* uyikho konke! Impendulo akukaze kube izimiso noma ifilosofi noma okufihlakele noma onkulunkulwana nokuzincisha okuthize. Impendulo akukaze kube yingalo yenyama noma okusungulwe ngabantu. Impendulo umuntu uJesu Kristu! Yena okukuye konke! Ngakho umyalezo waseKolose unamandla, unomusa futhi okuveza obala uJesu

Kristu enguNkulunkulu omkhulu, umsindisi owahlupheka, umninimandla onke, umthombo wosizo lomuntu, omi phakathi koluntu lonke. Yena yedwa ungumlamuleli phakathi kukaNkulunkulu weqiniso nomuntu.

Ucwaningo

Incwadi KwabaseKolose ifana nencwadi KwabaseGalathiya ngokuthi yayibhalelwe ukulungisa ukuduka. “Ngokungancethezi” lelo yigama elinikeziwe ukuchaza umsebenzi onikezwe ngalendlela, ukukhuluma iqiniso ubhekenene nokuphambuka. Njengoba kwabaseGalathiya yaqala futhi yema iqinile, iphuthuma, ilahla, eyaseKolose iya ngokukhanya, kuba kuhle kuvela nokubonga. Kuyiqiniso uPawulu uveza izinto kulencwadi akhathazeke ngazo kepha akakhathazekile kuze kweqe. Hleze uveza ukuthi izinkinga zesifundiso zazimile kodwa zikujana, zingakangeni kakhulu enhliziyweni yebandla okwalesiya sikhathi. Uma uqhathanisa uzobona ukuthi eGalathiya kwakunokuphuthuma ukuthi lesi sifundiso esiphambukayo siseduze kakhulu futhi singabathatha.

Cabanga ngokuba zingakanani izincwadi zikaPawulu ezifaka ukumelana noma ukuphikisa (imfundisoze). Isidingo salokho, futhi esikhulu, sisho

ukubamba kukaNkulunkulu okwahlukanisa iqiniso lakhe. Akeve nje ekhululekile futhi elula ngezinto zeqiniso lakhe njengokuba abantu benza, ngale kwalokho ubengeke asibone isidingo sokuphendula okuqine kangaka noma okunamandla emelene nokuphambuka noma kuphi. Lokhu kwakha ubunye banamuhla ngokuthengisa iqiniso lesifundiso amaqhinga kasathane afuna ukuqeda ngeqiniso likaNkulunkulu phakathi kwabantu.

Isahluko 1 – Isifundiso ngoKristu.

- 1:3-8 – Ukubonga – Buka uPawulu, uvamise kanjani ukuveza ukubonga ngenxa yabantu (KwabaseRoma 1:8-9; 1 KwabaseKorinte 1:4; Kwabase-Efesu 1:15-16; KwabaseFilipi 1:3-5; 1 KwabaseThesalonika 1:2-3; 2:13; 2 KwabaseThesalonika 1:3;2:13; 2 KuThimothewu 1:3; KuFilemoni 4-5).
- 1:9-11 – Ukunxusa – Buka ukugxila olwazini nasekuqondeni (Ivesi 9 & 10).
- 1:12-14 – Thina singobani;
 - Silungisisiwe “owanenza nifanele” (Ivesi 12).
 - Izindlalifa zenkazimulo (Ivesi 12).

- Sihlengiwe ebumnyameni (Ivesi 13).
 - Singamalungu ombuso kaNkulunkulu wokukhanya (Ivesi 13).
 - Sithengwe ngegazi likaKristu (Ivesi 14).
- 1:15-22 – UJesu ungubani;
- Buka izindlela zokumuchaza lapha. “Alukho olunye uhlu olungaqhathaniswa nalolu okuchazwa ngalo uKristu lapha nobuNkulunkulu bakhe ongakuthola kwenye indawo” (Walvoord & Zuck).
 - Umuntu uKristu.
 - “Ingumfanekiso kaNkulunkulu ongenakubonwa” (Buka uJohane 14:9; 2 KwabaseKorinte 4:4; KumaHeberu 1:3).
 - “Izibulo” = ongaphezu kwakho konke (Ivesi 15, 17-18).
 - Umsebenzi kaKristu.
 - Umdali wakho konke (Ivesi 16).
 - “Nezinto zonke zimi ngayo” (Ivesi 17). UJesu kungaye zonke izinto zimi ndawonye.

- Ubuyisana nakho konke (Ivesi 20).
- Ku 1:26-27 uPawulu ukhuluma ngamakholwa eqiniso aholelwe kwimfihlakalo yeqiniso likaNkulunkulu weqiniso, “enguKristu phakathi kwenu, ithemba lenkazimulo”.

Isahluko 2 – Isifundiso samanga.

- 2:1-7 – zonke izimpendulo ziku Kristu, okufihlwe kuye ingcebo yokuhlakanipha nolwazi. Ungalandela kanjani izinto zabantu zokuqagela ekubeni konke kukuKristu?
- 2:8-10 – Ngale kokucabanga kwabantu. U J.B Phillips waphawula ngovesi 8, “Qikekela ukuba kungabikho ozomosha ukukholwa kwakho ngokuhlakanipha nombhedo ozwakala unzinyana”.
- 2:11-23 – Ngale kwemikhuba yabantu. Ku Kristu, ukulahla komthetho sekususiwe, kwaphanyekwa esiphambanweni noKristu (Ivesi 14). Konke ukwenza komthetho “yisithunzi” sikaKristu ozayo (Ivesi 17).

Buka kususelwa enkolweni yabanolwazi olungaziwa ngabanye kuvesi 18. Kubonakala

sengathi kukhona ababethi bona baphezulu, bahlangana noNkulunkulu noma izingelosi, ukweseka lokho. Kubukeka sengathi babebukela abanye phansi ngokomoya babenze bazizwe bengelutho “bengenamoya” bengembulelwe. “Njengokuba ungakaze ube khona noma uzizwele, awukwazi okubi nokuhle kwakho” babesho. UPawulu unyusa ikhethini labo eveza nempakamo yabo ebiza izambulo zabo ngamanga (“izinto angazibonanga”, ivesi 18). Kunokuvuma umthombo wasezulwini ngalamaphupho, uPawulu uthi “ingqondo yenyama” yiyo umthombo.

Isahluko 3-4:6 – Ukuphila kweqiniso okuveza uKristu.

UPawulu nje, usejika ubheka ekulenzeni nasekuliphileni iqiniso empilweni.

- 3:1-17 – Impilo yomuntu. Ongqondongqondo bengqondo (Ivesi 12) nongqondongqondo bamalunga (Ivesi 5) kumele kulahlwe. Funa ucabange “okwaphezulu” (Ivesi 1-2). Qhathanisa nokwakugxilwe kukho eFilipi, ukucabanga okulungile. Konke ukwenza kwesono kwenza ukuphela kokucabanga

okubi noma kokona okude. “khumula” kulendawo kunikeza umugomo wokubeka endaweni (Ivesi 8-14). Buka Kwabase-Efesu 4.

- 3:18-4:6 – Impilo nabanye.
 - Bafazi (3:18).
 - Madoda (3:19).
 - Bantwana (3:20). Ningabashayi abazali benu (u-Eksodusi 21:15). Ningabaqalekisi abazali benu (u-Eksodusi 20:12; uDuteronomi 27:16). Hloniphani abazali benu (uLevitikusi 19:3). Yilapho khona “ziveze uthembekile kuNkulunkulu” kuyaqala kumntwana, ngokuba uma kungenjalo kuyoba nemiphumela enzima (Izaga 30:17).
 - Boyise (3:21).
 - Zinceku (3:22-25).
 - Makhosi (4:1).
 - Izwe (4:2-6). Hhayi ngokwesikhathi sewashi (Ivesi 5) nolimi (Ivesi 6).

4:7-18 – Uhlu lwezisebenzi zenkosi.

Ikilasi 2 – KwabaseKolose 1:1-8

*1:1 UPawulu, umphostoli kaKristu Jesu ngentando
kaNkulunkulu, noThimothewu umzalwane*

Indoda ogama layo lingu Ephafra yayiseRoma ikhuluma nomphostoli uPawulu ngokwakwenzeka ebandleni nasemaceleni edolobheni laseKolose esigodini saseLikhu e-Asia Minor. Izindaba aziletha ezazizinhle zaletha injabulo kuPawulu ngobufakazi bempilo yabazalwane khona lapha. Ukuxwayisa kwakhe kwakhathaza kwadumaza umphostoli ngokunjalo Kanye nobufakazi bamanga kasathane ekuzameni ukufaka izifundiso zamanga. Injabulo nokubonga kukaPawulu kuhlangene nokunakekela kwakhe kwamenza asukume abhale lencwadi esiyifundayo manje, ayibhalela ibandla laseKolose.

1:1-2 – Ukubingelela

Ivesi 1 – “UPawulu, umphostoli kaKristu Jesu ngentando kaNkulunkulu” – njengomphostoli, uPawulu wayeyalelwe futhi ephiwe yinkosi ukuhambisa izwi layo ngezinsuku zokuqala kwebandla. Isipho sokuba ngumphostoli sasiphiwe amadoda athize ayeyibonile inkosi uJesu, ayalelwa

ukuba enze umsebenzi wakhe. Amadoda ayekhombisa ukusebenza kukaKristu “izimpawu zomphostoli” ngesikhathi sesizukulwane sokuqala sebandla (2 KwabaseKorinte 12:12). Babeyilabo “abamuzwayo uNkulunkulu futhi efakaza Kanye nabo ngezibonakaliso nangemimangaliso, nangemisebenzi yamandla eyizinhlobohlobo ngokwabelwa kukaMoya Ongcwele” (KumaHeberu 2:3-4). Yize noma bebaningi abaphathisiwe izwi likaNkulunkulu, babeyishumi nambili ababenikwe lesi siphso sobuphostoli. UJohane, umphostoli wokugcina, ngesikhathi sokuphela kwesikhathi sobuphostoli, embonweni wabona izindonga zeJerusalema elisha zimile “ugange lomuzi lwalunezisekelo eziyishumi nambili naphezu kwazo amagama ayishumi nambili abaphostoli abayishumi nambili beWundlu” (Isambulo 21:14). Futhi, “abaphostoli abayishumi nambili”. Kulesi zukulwane sokuqala kwebandla uNkulunkulu “wanikeza abanye ukuba babe ngabaphostoli, abanye ukuba babe ngabaphrofethi”. (Kwabase-Efesu 4), ngokuba ngamadoda ayephiwe waqinisa waqedelela izwi lakhe elilotshiweyo, elilotshelwe abantu ukubeka izisekelo zebandla. Kwathi-ke emva kokufa komphostoli wokugcina, inkosi yanikeza “abanye ukuba abavangeli, abanye ukuba abafundisi Kanye nabanye ukuba ngothisha”, kwenzelwa umsebenzi wokuhumusha nokuchaza kwizizukulwane

ngezizukulwane lokhu osekunikeziwe ngezwi lakhe eliphheleleyo. Laba abakholwayo futhi bafundise ukuthi isipho sobuphostoli siyaqhubeka kuze kube namuhla bakhuluma iphutha bandla.

Kubonakala kunesiqiniseko ukuthi uPawulu wayekhethwe yinkosi ukuthatha isikhala sikaJudasi umkhapheli. Ngakho-ke makhulu amathuba okuthi wayeyingxenye “yabayishumi nambili” kunoMathiya owakhethwa abafundi kwincwadi yezenzo 1.

Buka ukuthi uPawuli akazibaluli njengomphostoli ekuqaleni kwencwadi ayibhalela abaseFilipi. Kuyacaca sasingekho isidingo sokuba akubalule lokho khona. Ibandla laseFilipi lalimazi ukuba ungubani. Futhi uPawulu akabhalanga kakhulu ukubalungisa, okwakungadinga agqamise igunya lakhe njengomphostoli encwadini. Kodwa ngebandla laseKolose kwakuhlukile. Babengamazi uPawulu ubuso nobuso. Futhi kwakukhona izinkinga zangempela ezazivela khona, ezazidinga onegunya lokuzilungisa. U-Ephafra ekubuyeleni kubazalwane wayedinga amazwi onegunya, umphostoli, ukubhekana nezinkinga ezazikhona. Ngakho-ke kwakudingeka ukuba uPawulu ababhalele ngaloluhlobo. U-Ephafra wayeza negunya likaPawulu umphostoli ngemva kwakhe. UPawulu weza “ngentando kaNkulunkulu”, nesigxivizo

*1:2 kubo abaseKolose, abangcwele nabazalwane
abakholwayo kuKristu; makube kini umusa nokuthula
okuvela kuNkulunkulu uBaba wethu.*

sikaNkulunkulu emva kwakhe.

Ngezinsuku zethu, zonke izingxabano noma izinxushunxushu zilungiswa ngegunya lezwi likaNkulunkulu, hhayi igunya lomuntu nokucabanga kwakhe noma imizwa ethize yabantu. Izwi likaNkulunkulu liza kithi ngendlela efanayo neleza ngayo kulelibandla, ngokubhala kwemiyalo yomphostoli kaNkulunkulu. Minyaka yonke kuba khona abantu abafuna ukuphakamisa igunya labo ngokuhola ibandla likaNkulunkulu. Kepha konke kumele kuhlolwe ngokwezwi likaNkulunkulu elimi phakade. Ibandla lase-Efesu lanconywa yinkosi ngokubeka ecaleni “laba abazibiza ngabaphostoli, kepha bengesibo, batholakala bengabaqambi manga” (Isambulo 2:2). Lamanga asaqhubeka namanje.

Ivesi 2 – “Abangcwele, nabazalwane”, uPawulu wabhalela labo abangabazalwane, labo “abahlukanisiwe” njengokuba igama lisho, abahlukaniselwe inkosi. Igama nathi esibizwa ngalo lisho ukuthi sehlukile ezweni, singcwele

kuNkulunkulu.

1:3-8 – Ukubonga

Ivesi 3 – “Simubonga njalo uNkulunkulu” – Emazwini okuqala kaPawulu kulelibandla kukhona ukubonga. Kuvamile ukuba uPawulu uma eqala incwadi aqale ngokuveza ukubonga. Ngenkathi ebhalela laba abaseRoma wathi, “Kuqala-ke ngibonga uNkulunkulu wami ngoJesuKristu ngani nonke, ngokuba ukukholwa kwenu kunconywa ezweni lonke” (KwabaseRoma 1:8). Uma ebhalela abaseKorinte uthi “Ngibonga uNkulunkulu wami ngesikhathi ngani ngenxa yomusa kaNkulunkulu eniwuphiweyo kuKristu Jesu” (1 KwabaseKorinte 1:4). KwabaseFilipi uma eqala uthi “Ngiyambonga uNkulunkulu wami ekunikhumbuleni kwami konke ngezikhathi zonke, nginxusa ngokuthokoza” (KwabaseFilipi 1:3-4). Wayenza njalo uPawulu ezincwadini zakhe eziningana. Incwadi yakhe kwabaseGalathiya nencwadi kuTitu yilapho singatholi khona lokhu kubonga. Lapha futhi kulencwadi ebhalelwe ejele sibona iso elibuka kahle kulendoda. Laba bantu ababhalele wayebakhulekela

futhi egcwele ukubonga ngabo. Waqala futhi wavala umkhuleko wakhe ngendlela efanayo (Ivesi 12). Indlela uPawulu ayeza ngayo enkosini ngenxa yalabantu yayingenhliziyo egcwele ukubonga. Ukubonga, ukuthokoza kuveza isimo sengqondo kunezimo zangaphandle, zokwenzakalayo. UPawulu wayengakaze angabi nakho ukubonga. Wayekuvukuza ngokucophelela.

Ukubonga kumele kube yingxenye ebalulekile yokuxhumana kwethu noNkulunkulu ngokunjalo. Hlampe asicabangi ukuthi kubaluleke kanjani noma kangakanani, ukuthi kudlala yiphi indima. Kumele impela kube yilapho kuqubuka khona umkhuleko wethu, umoya ophefumulwa ngokukhuleka. Khumbula ukuthi umoya obongayo kumzalwane uyalelwe nguNkulunkulu uma ethi bongani. Kwincwadi yabaseThesalonika 5:18 uPawulu uthi “kukho konke bongani, ngokuba lokho kuyintando kaNkulunkulu kuKristu Jesu ngani”. Kuzo zonke izimo esibhekana nazo, siyayalwa ukuba sibonge. Ngisho ngale kokubona kulunga noma kufika usizo. Noma ngabe inhlungu noma ukukhathazeka noma ingcindezi kunyukela. Kumele kube “kukho konke”, hhayi emva kwakho. Ngisho kungakabi khona ngisho inhlasana yethemba. Khona phakathi kwezimo “kukho konke” inkosi yethu isiyala ukuba sigcwale ukubonga, njengalomphostoli ojabule

etilongweni kungengokwakhe, ngisho
 nakwizikhukhula nokufa komkhumbi. Njengokuba
 uJobe asho ephansi zimshayile wathi “Malidunyiswe
 igama lenkosi”, ngisho esikhathini sakhe
 sokulahlekelwa okukhulu (UJobe 1:21). Njengokuba
 uJona wathi “Kepha mina ngiyakuhlabelela ngezwi
 lokudumisa, ngigcwalise engikuthembisileyo” esho
 phakathi esiswini senhlanzi (UJona 2:9).
 NjengoPawulu noSilasi, ekuhluphekeni phakathi
 etilongweni, beboshiwe, phakathi nobusuku
 “bekhuleka, bamdumisa uNkulunkulu ngamahubo”
 (Izenzo 16). Khumbula nakwincwadi yabaseRoma
 1:21, ukungabibikho kwenhliziyo enokubonga yikho
 okubhekisela phansi kwabangamesabi
 uNkulunkulu (“ababonganga”). Ngokuba ukubonga
 ukuvuma ukuba ngincikile, abazikhukhumezayo
 abanakho lokho. Ngiyajabula ngokugcizelela
 kwincwadi yesibili KwabaseKorinte 9 ekunikezeni
 noma ekupheni, nakwizithembiso zikaNkulunkulu
 zokunikezela imbewu kotshalayo, kwande kulabo
 ababa yindlela yokudlulisa isibusiso sakhe
 kwabanye. Ngijabuliswa ngisho yimiphumela yakho
 konke. Abazalwane bonke abaphayo baba
 nokubonga (2 KwabaseKorinte 9:11-12, 15).
 Kugcwele ukumamatheka kukaNkulunkulu
 kuleyangxenye, opha ethokoza, amuthandayo (Ivesi
 7), nenhliziyo eyamukela ngokubonga.
 Usakukhumbula ukuphendula kukaBowazi

kwinhliziyo kaRuthe egcwele ukuthokoza kwincwadi kaRuthe 2:8-17? Ukujabula nokubonga kukaRuthe ubumnene akuthola kuBowazi kwenza inhliziyo yakhe imenzele okunye okukhulu. Asilindeli ukuthi inkosi isenzele njalo nathi? Angeke ize isuke isenzele okukhulu uma siphendula ngokuthokoza izibusiso zakhe ezingabukeka zincane? Thina asicikeki ngumuntu ongenakho ukubonga uma kukhona esimenzela kona, ongathi akaboni, noma ofuna okuningi? Asihlehleli emuva simushiye noma simuyeke owenza njalo? Inkosi angeke yenze njalo? Ukupha ngesihe kubantu kwenzelwe ukuthi abantu babonge umusa ngalokho abakutholayo. Futhi, Ukubonga kuyinto enkulu kunalokhu esikwenza kube yikho. Kukhulu kuNkulunkulu. Ngokuba ukubonga kweqiniso;

- Kunokuthobeka, njengokuba sibona kuRuthe. Ngokuba ukuziphakamisa kuyala ukuthi “ngiyabonga”.
- Yinto yokuncika. Ngokuba ukubonga kungukubona okwenzelwe noma okutholile ukudinga. Ukubonga kuthi, “ungisizile, bengilidinga usizo lwakho”.
- Kuyinto elula. Ngokuba akukho okunzima okuxakayo kwinhliziyo enokubonga.
- Kuyinto enobuhlakani. Ngokuba

*1:4 lokhu sizwile ngokukholwa kwenu kuKristu Jesu
nangothando eninalo kubo bonke abangcwele,*

ukuhlakanipha kuyaqhakaza kimina uma
ngingabuka abazali bami noNkulunkulu
ebusweni, bese ngithi “ngiyabonga”.

*“Khona thina bantu bakho, izimvu zedlelo lakho,
siyakukubonga kuze kube phakade” (Amahubo
79:13).*

Ivesi 4 – “Lokhu sizwile” – U-Ephrafa ekuvakasheleni kwakhe uPawulu eRoma wafika nezindaba ezimnandi ngalabazalwane abakhulayo eKolose (Ivesi 8). Wathi ukukuzwa lokho uPawulu wagcwala ukuthokoza nokubonga. Nathi kumele sithokoze ukuthokoza kwangempela uma sizwa ukusebenza kukaNkulunkulu kwabanye ngisho emisebenzini esingavumelani nayo. Kumele sidumale impela uma bengaphumeleli laba ababizwa ngegama lenkosi. Okwashiwo u-Ephrafa kwamjabulisa kakhulu uPawulu, kwaba ngubufakazi bokukholwa kwabo. Kona lokho futhi okwafika naye u-Ephrafa kwamudangalisa, ukuzwa ukuthi usathane uyakufaka okwakhe phakathi kwabo, uPawulu, njengezingelosi zezulu, wayejabula uma abanye bethola umsindisi naye amthola (NgokukaLuka

15:7), ngisho kungukuthi wayenze okuthile kuze kube njena. Inhliziyo yakhe yayihlangene nekaNkulunkulu imunye emsebenzini wenkosi nasembusweni wayo, hhayi owakhe.

“Ngokukholwa kwenu kuKristu Jesu nangothando eninalo kubo bonke abangcwele” – uthando lukaNkulunkulu olunzulu ngokuzimisela (agape) nokukholwa kweqiniso kuxhonywe ndawonye njengesandla kwigilavu. KwabaseGalathiya uPawulu usitshela ukuthi ukholo lusebenza noma lusetshenzwa wuthando noma ngothando. Kwincwadi yokuqala EkaJohane 3:23 kokubili “ukukholwa egameni lendodana yakhe uJesu Kristu” noku “thandana” kuyalelwe ngomoya munye. Ukukholwa nothando kungokubili kwezinsika ezinkulu zempilo yobuzalwane. Okwesithathu kuza kwivesi elilandelayo.

Ivesi 5 – “Ngenxa yethemba enibekelwe lona ezulwini” – Ithemba lapha alifaniswa nje nokufisa, kepha ngokwebhayibheli kuyisiqiniseko ngethemba. IThestamente elisha lichaza kabusha leligama, “ngethemba eliyisibusiso” lokubuya kukaKristu

eliqinisekile njengezwi likaNkulunkulu (uTitu 2:13). Inggikithi yethemba lethu akusikho okuyokwenzeka noma yindawo ngaphezu kukaJesu uqobo lwakhe. (1 KuThimothewu 1:1). Nguye obekelwe noma ohlalele thina ezulwini. Izulu liyoba ngubukhona bukaJesu, noma ngabe usibeka kuphi.

Lokhu kokuthathu; ukukholwa, ithemba Kanye nothando kwenza injini egqugquzela noma enika amakholwa amandla. Kwincwadi yokuqala KwabaseKorinte 13:13 uPawulu ukhuluma ngalokhu kokuthathu okuhlalayo, kudlulwa yizipho zesikhashana. Ngokuba sinokukholwa kwizithembiso zikaNkulunkulu, sinethemba. Nangenxa yethemba lethu eliphezulu uthando lwethu luyavama. Kepha iqiniso lothando lwangempela kithi, olwalungekho kuqala lingubufakazi bomsebenzi kaNkulunkulu kithina, phezu kokukholwa kwethu nethemba. Ukukholwa nethemba kubhekiswe kuNkulunkulu. Uthando lubhekiswe kuNkulunkulu nakubantu, futhi yilo lodwa kulokhu okuthathu okwenziwa nguNkulunkulu uqobo. Ukukholwa kubeka umuntu endaweni elungile noNkulunkulu, ebudlelwani obuhle noNkulunkulu. Ithemba linikeza isimo sengqondo esilungile maqondana nengomuso. Uthando lenza ubudlelwane obuhle kuNkulunkulu nabantu. Uma okukodwa kwalokhu kusenhlizweni,

nokunye kuzotholakala ngokunjalo, konke kutholakala kwizethembiso zikaNkulunkulu eziqinisileyo.

Mhlazane ekugcineni ukukholwa kwethu kuphenduka ukubona, ekugcineni kwingunaphakade, singasahambi ngokukholwa kodwa ngokubona, mhlazane ukukholwa kwethu sekuphenduka iqiniso esiliphilayo, mhlazane konke lokhu ebesikufisa sikubamba, uthando yilo oluyakuma kulokhu okuthathu. Yikho lokhu akhuluma ngakho uPawulu uma eseza ngasekugcineni kwencwadi yokuqala KwabaseKorinte 13. Yingakho ethi “Okukhulu kunakho kulokhu luthando”. Uthando luyoma ligcwalise ezulwini.

“Enezwa ngalo ngaphambili, ngezwi leqiniso levangeli” – “enezwa” kushiwo ithemba. Ukuza kwevangeli kubona kwaletsa ithemba. Ngale kwevangeli lomusa kaNkulunkulu kukuphi ukuthemba? Ngokuba akunathemba. Sibambelela kwithemba kumyalezo wevangeli amandla aletha ithemba kwimiphefumulo efayo eduze kwethu. Emazwini ezixhwele ezawela ehlane lase-Asiriya ngezinsuku zika-Elisha, ngenkathi idolobha iSamariya libulawa yindlala “asazi kahle, lolu suku lwanamuhla lungusuku lwentokozo, uma sithula

1:6 elifikile kini, njengalokhu likhona ezweni lonke lithela izithelo, landa, njengokuba kunjalo naphakathi kwenu, kusukela osukwini enezwa ngalo, nazi umusa kaNkulunkulu ngeqiniso,

nje” (2 Amakhosi 7:9). “Singathula kanjani ngalokhu uma abanye befa bonke ngenxa yokuswela lokhu esikutholile, futhi sakuthola ngobuningi?” Khona kunjalo, singangaba kanjani yingxenye yabadlulisa lomyalezo omkhulu onamandla, umyalezo wethemba? Nkosi, ngingadlala yiphi indima mina, ngingenza kanjani kancono? Singaveza kanjani ngezenzo zethu ukuthi sicabanga kancane ngalomsebenzi omkhulu kangaka futhi obalulekile? Ngumyalezo, umyalezo okunguwo wodwa oletha ithemba ezweni. Kungenzeka kanjani ukuthi kube khona noma omunye wethu angabizelwa endaweni yobuholi kulomsebenzi omuhle wenkosi lapha emhlabeni? Makube ngukuthi “Nkosi, ngikhombise uma ungafisi ngibe semsebenzini wakho ngokupheleleyo”, kungabi ngukuthi, Nkosi, ngivezele uma ufuna mina”. Asenzi kahle: Lomyalezo ungumyalezo wethemba elihle, futhi siyathula.

Ivesi 6 – “Njengalokhu likhona ezweni lonke” – uPawulu wabona ivangeli lihambe izwe lonke ngisho nangezikhathi zakhe. Kufanele ukuba wayengasho

*1:7 njengalokho nafunda ku-Ephafra othandekayo
oyinceku kanye nathi, oyisikhonzi esithembekayo
sikaKristu ngenxa yenu;*

ukuthi ivangeli selihambile lazwiwa yiwo wonke umuntu, kepha ukuthi isibani samanye amabandla ngobufakazi siyabonakala kubantu. Kungukusho okumangazayo lokhu, kuveza ukuthi abantu baNkulunkulu babematasa. Kodwa futhi, ivangeli uqobo lwalo lalimatasa/lisematasa.

“Lithela izithelo” – Ivangeli likaNkulunkulu alivilaphi, akusiwo umyalezo olele, kepha liyaphila lona uqobo, liyasebenza. Impela “lingamandla kaNkulunkulu okusindisa”. Njengembewu, yibeke ngaphandle yona izokwenza lokhu ekwazi ukukwenza, izenzela yona yodwa. Alibuyeli emuva lilambatha, “aliyikubuyela ze kimi, lingakafezi lokhu engikufunayo, liphumelele kulokhu engilithumele kukho” (U-Isaya 55:11). Umyalezo wevangeli uqobo lwawo “liphilile, linamandla, libukhali kunezinkemba zonke ezisika nhlangothi zombili” (KumaHeberu 4:12). Umyalezo wembewu engabuniyo “eliphilileyo nelimiyo” (1 KaPetru 1:23), liphethe amandla okuzalwa kabusha. Njengokuba imbewu yenziwe, iphethe kuyo ukukwazi ukukhula nokuziphindaphinda. Konke ekudingayo ukuba

ihlwanyelwe, ihlanywele ezimweni ezilungile nasemhlabeni olungile. Kanjalo-ke ivangeli liyimbewu. Uyabona ukuthi lokhu kususa umthwalo ongakanani emahlombe ethu? Asidingi ukuba ngabakhuluma kahle. Asidingi ukuba bukhali, sibe ngabahlukanisayo. Akuhlangene nathi nokwenza kwethu. Kuphela kumele sibe abaphathi nabavezayo. Sidinga nje amandla omhlwanyeli noma umlimi ophethe ibhakede lembewu, nesandla esiqinile sokuyihlwanyela ensimini. Imbewu nomhlabathi, ilanga nemvula kube sekwenza konke. UNkulunkulu ngevangeli lakhe eliyimbewu uyakwazi ukuletha izithelo futhi azenze zikhule.

Ivesi 7 – “Njengalokho nafunda ku-Ephafra” – Futhikubukeka sengathi lendoda u-Ephafra yayiyisithunywa somyalezo inkosi eyaletha ngayo umyalezo wevangeli kulabafundi, lapho khona isigodi sase Lycus sasiyikhaya lakhe ngaphambilini, noma wenza kube yikhaya lakhe elisha ekuletheni ivangeli kulaba bantu bakhona.

Ivesi 8 – “Okunguyena futhi wasilethela ngothando lwenu ngoMoya” – Lapha kuvezwa okwesibili

uthando lalabantu “kubazalwane bonke” (Ivesi 4). Kanti futhi uthando luyisipho somusa esingaphezu kwazo zonke izipho zeminyaka yonke. “kumoya” yiyona indlela yothando lwangempela lukaNkulunkulu, ngokuba uthando lukaNkulunkulu luyisithelo sikamoya (KwabaseGalathiya 5:22). UPawulu wajabula ngobufakazi bokusebenza kukaMoya kubo ngenxa yothando olukubo. (1 EkaJohane 4).

Ikilasi 3 – KwabaseKolose 1:9-20

*1:9 Ngalokho nathi, kusukela osukwini esezwa ngalo,
asiyeki ukunikhulekela nokuninxusela ukuba
nigcwaliswe ngokwazi intando yakhe
ngokuhlakanipha konke nokuqonda okungomoya,*

1:9-13 – Umkhuleko wokukhula.

Ivesi 9-11 UPawulu ukhuluma ngezinto abezibuza ngabazalwane baseKolose, izinto maqondana nokukhula kwabo enkosini, izinto ayefisa babe nazo. Kuvesi 12-14 ukhuluma ngesibusiso abonga ngaso, ngobudlelwane babo nenkosi, lokhu asebekwamukele.

Ivesi 9 – “Ngalokho nathi...asiyeki ukunikhulekela nokuninxusela”, kufanele ukuba kwabaqunga isibindi ukwazi ukuthi lomphostoli omdala uyabakhulekela njalo ngokunxusa. Ngezwa omunye ekhuluma ethi ukube ubazi ukuthi uJesu usegumbini eliseceleni kwelakhe uyamkhulekela, ubengeke asabe lutho empilweni. Kwabuye kwakhanya kuye ukuthi kahle-hle uJesu useduze naye ukhulekela ukuba kube kuhle ngaye. “Ukungayeki ukukhuleka” akusho ukuthi ngaso

sonke isikhathi, kepha kusho ukujwayela, njengokukhwehlela okuhlala hlale kubuye kodwa hhayi ukuthi kuhambile.

“Ukuba nigcwaliswe ngokwazi intando yakhe” Kunokugxila kokuthize kuPawulu uma ekhulekela labazalwane abakhulayo enkosini “ngokwazi intando yakhe”. Ngenkathi mina ekugcineni ngithatha ibhayibheli ukulifunda nokukhula. Ulwazi olulungile ngabe sengiyalisebenzisa empilweni yami ngaholeleka ekuqondeni nasekwazini. Umntwana angeke akwazi ukuqonda yonke imizwa nokuthi ukufunda kokuhle kuzomusiza ngani ngaphambi kokuba aqale afunde aqonde imisindo, kube amagama, okuzokwenza ukuba akwazi ukufunda. Ukukhula olwazini lweqiniso kuba yisisekelo sokuqonda. Ukulambela ukwazi konke esingakwazi ngoNkulunkulu nezwi lakhe kubalulekile uma sizokhula kuKristu. Asikwazi ukukhula kuye singenalwazi ngaye. Ngakho thatha konke ongakwazi ukukuthatha. Kukangaki nje empilweni sikholwa yizinto ezingezizo kuze kube liyafika iqiniso.

Igama elisetshenziwa uPawulu lapha “ngokwazi” liphethe umqondo wolwazi oluphelele. Lokhu kuphendula laba abazibona benolwazi oluthile bona bodwa ngoNkulunkulu, abazidlayo ngolwazi olwambulwe kubo bodwa nangezimfundiso zabo.

1:10 nihambe ngokufanele iNkosi, niyithokozise ngakho konke, nithela izithelo emisebenzini yonke elungileyo, nikhula ekumazini uNkulunkulu,

Ivesi 10 – “nihambe ngokufanele inkosi, niyithokozise ngakho konke” – “nihambe ngokufanele”, lokhu ukuhamba ngendlela elungele uNkulunkulu wethu. KuTitu 2:3 uPawulu ugqugquzela abesifazane abadala ngendlela efanayo “baziphathe ngokufanele abangcwele”. Kumele kube khona ukuzahlukanisela kokusa kithi kunokunganaki nokukhohlakala. Isimilo sethu kumele sihambisane nezinto ezahlukaniselwe uNkulunkulu. Ngakho umkhuleko kaPawulu ngalabazalwane ukuthi ukwazi kwabo ingqondo kaNkulunkulu kuhambisane nokuthobela intando yakhe ekwenzeni kwabo. Ukuthi ukuziphatha kwabo nendlela yokwenza kwabo ibe ngcwele enkosini. Ukuba phakathi kwabo kube khona ukufuna intando kaNkulunkulu kukho konke (“niyithokozise”). Buka ukuthoba kwenkosi usawuli okungaphelele ebhekene nama-Amaleki encwadini yokuqala kaSamuweli¹⁵. Wenza iphuzu elikhulu ngakwenza, ezama ukugqiba ubudedengu. Buka ukuhamba okufanele encwadini Kwabase-Efesu 4:11; KwabaseFilipi 1:27; 1 KwabaseThesalonika 2:12.

*1:11 niqiniswe nokuqiniswa konke ngokwamandla
enkazimulo yakhe, kuze kube ngukubekezela konke
nokubheka kade ngokujabula;*

Ivesi 11 – “Niqinisiwe nokuqiniswa konke” Ukugxila okukhulu kusekutheni laba abakhulekelwayo lapha “ngokwamandla enkazimulo yakhe”. Futhi, okumangazayo, kunokuba lokhu kuqiniswa kwenzeke, imisebenzi emihle ebonakalayo kithi, “kuze kube ngukubekezela konke nokubheka kade nokujabula”. Amandla, hhayi awokwenza kepha ukungaqiniseki! Kubonakala sengathi kuthatha amandla kaNkulunkulu amakhulu kithi ukuqiniseka enhluphekweni noma ebunzimeni bempilo. URyrie wenza iphuzu lokuthi ukuthokoza yikona okuhlukanisa ukubekezela komzalwane nomuntu nje ongenakubekezela. Nabo bangabekezela ebunzimeni, kepha ngempakamo kunokuthokoza. Kumele siqine ukuze sizobekezela ngesineke ebunzimeni esihlangabezana nabo empilweni, kepha nokungeziwe/esikuphiwayo ukukwazi, okungaveli kithina, senza njalo sithokoza.

Ivesi 12 – “Owanenza nifanele isabelo sefa” – ngokuthi uNkulunkulu “Owanenza nifanele” Usenze safaneleka “nifanele”. Akakwazi/ angeke akwazi ukwamukela isoni ngokumile. Unezinga lakhe

*1:12 nibonga uYise owanenza nifanele isabelo sefa
labangcwele ekukhanyeni,*

elithize lokulunga okumele libe khona. Futhi abantu abangenakho ukulunga kumele banikezwe ukulunga kukaNkulunkulu uma sizokwenziwa sifanele ukuba sebukhoneni bakhe Kanye nefa. Lokhu kusho umsebenzi omukhulu kaNkulunkulu wokulungisisa. Ekufeni kukaKristu, nangokukholwa nguye, uNkulunkulu uyakwazi ukulungisisa nokusho ukuthi balungile bonke abakholwayo. (KwabaseRoma 4).

Umqondo walapha usekwahlukaniseni kweKhanana nguJoshuwa, umndeni nomndeni uthole ingxenye yawo ezweni lesithembiso. Kanjalo nanoma ngabe yimuphi umzalwane nomntwana kaNkulunkulu uyokwamukela ingxenye yakhe kulezo “izindlu eziningi” ezisekhaya likababa (NgokukaJohane 14:1).

“Ekukhanyeni” – UJohane waphrofetha ngeJerusalema elisha elizayo ukuthi “Ubusuku abusiyakuba khona; abadingi ukukhanya kwesibani nokukhanya kwelanga, ngokuba inkosi uNkulunkulu iyakubakhanyisela” (Isambulo 22:5).

Ivesi 13 – “Owasikhulula” – “emandleni obumnyama” lapha kushiwo emandleni kasathane. Usebenzela ukuqhuba umbuso wakhe ngokwenza mnyama unembeza nokuqonda. Kepha ngokusindiswa komphefumulo kwenzeka ushintsho.

- Kusuka embusweni nasemandleni kasathane kuya kokukaNkulunkulu.
- Kusukela ebumnyameni bokuhlwa kuye ekukhanyeni kokusa.

Isenzo “khulula” noma ukuhlengwa lapha akusho umsebenzi kaNkulunkulu oqhubekayo, kepha lokhu asenzela kona ngesikhathi sisindiswa. Njengesosha lempi elifike lasihlwitha ngamandla, lasihlenga ekuthunjweni kwethu obekungenathemba, sithunjwe yisilwane sobumnyama, siboshwe ngamaketanga esonweni sethu. Kukhulunywa ngomsebenzi wakhe, hhayi owethu. Mese kukhulunywa ngendawo yethu yaphakade embusweni wakhe. Umsebenzi kaNkulunkulu wensindiso nokwaphulwa nxantathu, njengokuba sibona kwincwadi yesibili KwabaseKorinte 1:10;

- Okwadlule – “owasihlangulisa ekufeni okungaka”.
- Okwamanje – “noyakusihlangulisa”.
- Okuzayo – “esethemba kuye ukuthi uyakusihlangulisa”.

Ngakho ngingubani noma ngiyini kuKristu? Ngiyi;

- Indlalifa yenkazimulo, nginengxenyana “yefa labakholwayo”.
- Umntwana wobumnyama ohlanguliweyo.
- Isakhamuzi sombuso kaKristu wokukhanya.

“Ngokuba kade naningubumnyama, kepha manje ningukukhanya enkosini; hambani njengabantwana bokukhanya” (Kwabase-Efesu 5:8).

“Umkhondo wabalungileyo unjengokukhanya kokusa okuqhubeka ngokukhanya njalo kuze kube semini”. (Izaga 4:18).

1:14-20 – Ukukrestu akanakufaniswa/nakulinganiswa.

Kulamavesi ambalwa alandelayo sithola isithombe esimangazayo ngobuhle bom Sindisi wethu, njengakuphi nje ebhayibhelini.

*1:14 okukuyo sinokuhlengwa, ukuthethelelwa kwezono,
1:15 yona ingumfanekiso kaNkulunkulu ongenakubonwa,
izibulo lezidalwa zonke,*

Ivesi 14 “Okukuyo sinokuhlengwa, ukuthethelelwa kwezono” – “Ngegazi elihle likaKristu” inani lenhlawulo selihlawuliwe, sithengiwe ebugqileni besono (1 EkaPetru 1:18-19).

Ivesi 15 – “Yona ingumfanekiso kaNkulunkulu ongenakubonwa” – uJesu “ungumfanekiso kaNkulunkulu” njengo “mfanekiso” ungukwambulwa kukaNkulunkulu okunguye uqobo. Ukubona uKristu kungukubona uNkulunkulu ngayo yonke indlela, uNkulunkulu esingenakumbona. Njengokuba esho umbhali wamaHeberu, uJesu “ungukumenezela/ ukukhanya kwenkazimulo yakhe” (KumaHeberu 1:3). Ukuhumusha kwami lelivesi 1:3, “ungukukhanya okukhanya ngaphambi kwenkazimulo kayise, ukuvela kobunjalo bakhe”. UJesu wathi ngaye “Ongibonile mina, umubonile ubaba” (NgokukaJohane 14:9). UPawulu wabhala kwenye indawo “...kaKristu, ongumfanekiso kaNkulunkulu” (2 KwabaseKorinte 4:4). UNkulunkulu akabonakali kwawethu amehlo. Njengokuba uJohane waveza, “Akakho oke wabona

uNkulunkulu, indodana ezelwe yodwa...yiyona embonakalisile” (NgokukaJohane 1:18). Izwe eliyindalo kaNkulunkulu lingasitshela ngezinto eziningi ngoNkulunkulu, kakhulu kangangokuthi uNkulunkulu uyasho ngabangakholwayo “abanakuzilandulela” (KwabaseRoma 1:20). NoDavide uyengeza ukuthi lokho kuvela bobufakazi bukaNkulunkulu kwindalo yakhe kukhuluma kuzo zonke izilimi, ngokuba “Akukho ukukhuluma, awakho amazwi, lapho izwi lingezwakali khona” (Amahubo 19:3). Izwe elingakholwayo liyezwa futhi liyaqonda okwanele ngoNkulunkulu, uma kungobufakazi bemvelo. Kepha imvelo yodwa ayikwazi ukusiveza ngokusobala isithombe sakhe. KuJesu Kristu kuphela ongumfanekiso kaNkulunkulu ongenakubonwa uvela kahle noma ngokusobala. Uma uJesu engumfanekiso omuhle/opheleleyo kaNkulunkulu, impela unguNkulunkulu!

U- Arius wayengakholwa ukuthi uJesu uyindodana kaNkulunkulu, ngakho-ke akasiye uNkulunkulu, kepha ungowokuqala kokudaliweyo, lokho kwakungamanga amadala. Lokhu kucabanga kuthi uJesu wadalwa wabe esephakanyiselwa phezulu kokudaliweyo. Ofakazi bakaJehova khona manje bakholelwa kukho lokho kubheda. Kodwa lengxenye iyasitshela ngobukhulu bukaKristu, hhayi kuphela

*1:16 ngokuba kwadalelwa kuyo konke okusezulwini
nasemhlabeni, okubonwayo nokungenakubonwa,
nokuba kuyizihlalo zobukhosi, nokuba kuyimibuso,
nokuba kuyizikhulu, nokuba kuyiziphathimandla;
konke kwadalwa ngayo, kwadalelwa yona;
1:17 yona ingaphambi kwakho konke, nezinto zonke zimi
ngayo;*

ngobudlelwane bakhe nezulu njengomfanekiso kaNkulunkulu, kepha nongobudlelwane bakhe nomhlaba.

“Izibulo lakho konke okudaliweyo” – Bonke laba abafundisa ukuthi uJesu ungodaliweyo bakhomba lelizwi “izibulo”, Lokhu kuqonde ngendlela yokudalwa, njengezibulo. Kepha igama lithi “izibulo”, ozalwe kuqala, hhayi odalwe kuqala. Lapha kugxilwe ekuzalweni kukaJesu nelungelo lakhe “njengendodana/ indlalifa” okuveza ukuvela kuqala, ngendlela nangesikhathi, noma endaweni ebalulekile. Njengoba kuyiqiniso emagameni amaningi, indlela okumele kufundwe ngakho ukubuka okuqukethwe yindikimba. Iyiphi indikimba lapha?

Ivesi 16-17 – “Ngokuba kwadalelwa kuyo konke” – Ngokusobala uJesu akusiye owadalwa kuqala kwase kulandela zonke ezinye izinto emvakwakhe, “kuye”

(ngokuba) yena wadala zonke izinto njengokuba sitshelwa lapha. Nokuqedwa kwakho konke, lomsebenzi wakhe ochaziweyo lapha, “ngokuba kwadalelwa kuye konke okusezulwini nasemhlabeni, okubonakalayo nokungenakubonwa, nokuba kuyizihlalo zobukhosi, nokuba kuyimbuso, nokuba kuyizikhulu, nokuba kuyiziphathimandla; konke kwadalwa ngayo, kwadalelwa yona”. KuJesu izibulo lakho konke okudaliweyo, kumele siqonde ukuba yena njengomdali kumele abekwe ekuqaleni, ngaphezu kwakho konke akudalile, ngokuba uyisiqalo sakho konke. “Ngaphambi kwakho konke” okusho ukuthi uJesu wandulela indalo futhi ungaphezu kwendalo.

Kulapha lapho ofakazi bakaJehova bengena khona enkingeni ngesifundiso sabo, ngokuba babona uJesu njengodalwe kuqala, mese kuthi konke okudalwe nguye kungukuzifakela nje kwabathize abafundisa lokho (buka isihumusho se New world KwabaseKolose 1). Iqiniso ukuthi, uma uJesu edalile yonke into, njengokusho kwalapha esifunda khona, kusho ukuthi yena akadalwanga! Uyi “nkosi uNkulunkulu” (Buka u-Isaya 42:5. Ungaphezu kwakho konke, igama elingaphezu kwamanye amagama!! Indikimba yalokhu okushiwo nguPawulu lapha ubukhulu bukaKristu ngaphezu kwakho konke; emhlabeni nasezulwini, okubonakalayo

*1:18 yona iyinhloko yomzimba, ngisho ibandla,
engukuqala, izibulo kwabafileyo, ukuze yona ibe
ngowokuqala ezintweni zonke,*

nokungayikubonwa. Ungaphezu kwayo yonke into ethi gunya. Wandulela noma ungaphambi kwemvelo. Ungumthombo wakho konke okudaliweyo. Uyisizathu sakho konke okudaliweyo (konke “kwadalelwa yena”, ivesi 16). Buka incwadi KumaHeberu 1:6 lapho “oyizibulo” wamukela indumiso, engeke yamukelwa abadaliweyo (Isambulo 19:10). Buka ncwadi NgokukaJohane 1:1-3.

“Nezinto zonke zimi ngayo”, “ukuma” kusho, ukumisa ndawonye. Yonke into ivele ngoJesu, ngamandla akhe, futhi zonke izinto ziyaqhubeka ukuma ngaye, zonke azivele zindize nje zigcwale indawo yonke noma kunini. Singabheka maphi amandla emvelo angamisa zonke izinto ezimise umhlaba, izisekelo? Lokhu akusikho imvelo nje. Lokhu kungumsebenzi oqhubekayo wendodana kaNkulunkulu.

Khumbula lokhu mekungathi impilo yakho ayihambi kahle. UJesu uyena onamandla okuhlanganisa konke, konke kuze kuyoba yisiqu sakho, okufaka nezindlela zempilo yakho. Kwizikhathi lapho

kubukeka khona kumahliphi hliphi kumele usondele kakhulu kuye.

Ivesi 18 – “Yona iyinhloko yomzimba, ngisho ibandla” – UJesu uyinhloko yebandla, abakholwayo emhlabeni wonke behlangene zikhathi zonke. “Ibandla” Lakhiwe abakholwayo babhabhadiselwa nguMoya emzimbeni kaKristu. Lomsebenzi oyingqayizivele wokwenza ibandla waqalwa nguMoya ngosuku lwePhentekoste. “Kepha nina ningumzimba kaKristu nezitho ngabanye” (1 KwabaseKorinte 12:27). “Ngokuba singamalunga omzimba wakhe” (Kwabase-Efesu 5:30). Akukho muntu emhlabeni, noma okudaliweyo okusemhlabeni okuyinhloko yebandla leqiniso likaKristu. Inhlonipho nezibongo kuJesu yedwa, ngokuba yena yedwa ufanelwe.

Lapha yisimanga sobabazeka ngobukhulu, ukuthi uJesu wazibeka ezingeni lokuba ngumuntu, wavumela ukufa ngesandla sakudalileyo ngenxa yomusa wakhe omningi. Nokuthi uziveza emkhulu kunesitha esikhulu esake sabhekana nabantu, ukufa uqobo lwako. Konke lokhu ukuze ibandla libe yingxenye yakhe.

“Izibulo kwabafileyo” – UJesu ungowokuqala ukuvuka emzimbeni wakhe wenkazimulo, umzimba ongafiyo, onqobe ukufa. “Izibulo” lapha kubonakala

sengathi alisasho okokuqala ngokudalwa. Lokhu kuvuka kokuqala kuyisiqiniseko kwabanye ngokuzolandela noma abazolandela. NgoJesu kwathiwa “eyabonakaliswa ngamandla ukuthi iyindodana kaNkulunkulu, ngokoMoya wobungcwele ngokuvuka kwabafileyo” (KwabaseRoma 1:4). Kungani? “Ukuze yona ibe ngowokuqala ezintweni zonke”. Indawo yokuqala, ephezulu, igama elingaphezu kwamanye amagama! Yilesi isihloko sikaPawulu kulesiqeshana, ubukhulu bukaKristu; obubonakele;

- Ebudlelwaneni bakhe obukhulu maqondana noNkulunkulu.
- Ubudlelwane bakhe obukhulu maqondana nendalo.
- Ebudlelwaneni bakhe obukhulu maqondana nebandla, njengenhloko ephakamisiwe.
- Ebudlelwaneni bakhe obukhulu maqondana nokufa, isitha somuntu esikhulukazi nesikhali sikasathane esikhulu.

“Ukuze” lokho noma intando ibonwe yibo bonke, ukuthi udlula konke! Njengoba uPawulu esho ku 3:11, “uKristu uyikho konke, ukukho konke”. Akumele-ke abe yikho “konke, kukho konke” emicabangweni yethu nasezimfunweni zethu, ngisho

*1:19 ngokuba kwaba kuhle kuye ukuba ukugcwala konke
kuhlale kuyo*

nasekukhulumeni kwethu, ezinhlelweni zethu, ezifisweni zethu nakwimizamo yethu?

Ivesi 19 – “Ngokuba kwaba kuhle kuye ubaba ukugcwala konke kuhlale kuye” – Sithola okufanayo, okugcwele noma okwengeziwe ku 2:9, “ngokuba kuhlala kuye ngokomzimba ukugcwala konke kobuNkulunkulu”. Lokhu kusho ingqikithi Kanye nezimpawu. Lapha kukhona ukuvela ngokusobala ubuNkulunkulu bukaKristu ebhayibhelini lilonke. Lento ingashiwo yini ngomuntukazana nje? “Ukugcwala” = ukuphelela. Futhi, Enye ingxenye yokubhala kukaPawulu incwadi KwabaseKolose kwakungukulwisana nezifundiso zamanga zalaba abathi banolwazi oluyisipesheli olwambulelwe abathize esasivunguza ngalesiya sikhathi. Igama elihunyushiwe elisho ukugcwala (pleroma), lapha naku 2:9, yigama elalisetshenziwa yilaba ababefundisa lezimfundiso zamanga. Kubona igama lesiGrekhi elithi pleroma lisho “ingqikithi yaphezulu, ehleli ekukhanyeni okungafinyeleleki kukho; isibalo esiphelele samandla aphezulu nezimpawu”. Kubukeka sengathi uPawulu wenza ngamabomu ukusebenzisa leligama labo lapha ukuze ezokwenza

*1:20 nokuba ngayo abuyisane nakho konke esenzile
ukuthula ngegazi lesiphambano sayo, yebo ngayo,
nokuba kuyizinto ezisemhlabeni nokuba
ngezisezulwini.*

iphuzu lakhe lokuthi uJesu “uyingqikithi yokwaphezulu”, uhlala ekukhanyeni okungafinyeleleki kukho”. Isibalo esiphelele samandla aphezulu nezimpawu” Kuye kuhlala ukugcwaliseka bobuNkulunkulu! Futhi manje ngenxa yokuba uKristu ungukugcwala kukaNkulunkulu, uyakwazi ukwenza ongeke kwenziwe umuntu nje. Uyakwazi ukubuyisa izoni ezilahlekile, zibuyisane noNkulunkulu ongcwele!

Ivesi 20 – “Nokuba ngayo abuyisane nakho konke” - Amagama lapha ayafana nasetshenziswe kwincwadi yesibili KwabaseKorinte 5:18-20. Lapha kuchazwe ingxaki yomuntu, ohlukene, wakude noNkulunkulu, odinga ukubuyisana. Umuntu wenyama ufile kwiziphambeko zakhe nezono, kungathi kukhona udonga olukhulu phakathi kwakhe noNkulunkulu. Efile-ke, akakwazi ukubhidliza loludonga noma enze ibhuloho lokuwela. Ukuze kuzoba khona ukubuyisana phakathi komuntu noNkulunkulu, uNkulunkulu kumele kube nguye owenza indlela. Uma kukhona ukubuyisana okuzokwenzeka,

kumele kube yiloyo othinta uNkulunkulu Kanye nomuntu, umuntu ongefaniswe/ ongelinganiswa, umuntu uKristu Jesu. Uma uJesu engaphansi kukaNkulunkulu, ukusindiswa kwakhe akulungele, ukweluleka kwakhe akufiki esihlalweni sasezulwini. Kepha ngoba unguye onguye, ngakho-ke “nigcwalisiwe kuye” (2:10). “UKristu uyikho konke, ukubo bonke”!! Futhi, Akumele abe “konke, kubo bonke” kithi? “Kukho konke” emicabangweni yethu, kwizifiso zethu, kwesikukhulumayo, izinhlelo zethu Kanye nezifiso?

“enguKristu phakathi kwenu,
ithemba lenkazimulo”

(KwabaseKolose 1:27)

Ikilasi 4 – KwabaseKolose 1:21-29

*1:21 Nani ekade ningabafokazi nezitha engqondweni
ngemisebenzi emibi,*

1:21-23 – Isipho esingachazeki.

Ivesi 21 – “Ningabafokazi nezitha” – sonke sasilapho singakatholwa nguKristu. Kungekho nje kuphela ukuba abafokazi kepha kwakunobutha phakathi kwethu ngokunjalo. Kungesikho ukuhlukana kuphela kepha kukhona ukungazwani/ubutha phakathi kwethu noNkulunkulu singakezi ngokukholwa kuKristu. “Ukunaka kwenyama kungubutha kuNkulunkulu”, kusho uPawulu kwabaseRoma 8:7. Ngaphandle kukaKristu, abangakholwa “ngemvelo sasingabantwana bolaka” (Kwabase-Efesu 2:3). “Ngubani owaziyo amandla entukuthelo yakho?” (Amahubo 76:7). Ukuyala kokuhlakanipha kubantu abalahlwayo kuhlezi kufana; “Yangeni indodana, ingaze ithukuthele, nibhubhe endleleni, ngokuba ulaka lwayo luyavutha masinyane” (Amahubo 2:12). Isimo somphefumulo ongakholwayo phambi kukaNkulunkulu akusiyona nje inking encane engalungiseka kalula uma isoni

sizama. Umuntu ongahlengiwe ufana nomkhumbi kaPawulu omncane olwandle uphushwa yizivunguvungu zomoya. Njengentuthwane encane ngaphansi kwesithupha somuntu. UMuntu ongahlengiwe ufana nesizwe esincane esintekenteke sakwaJuda ngaphansi kwenkosi uHezekiya, nengavimbeki, engagwemeki, enkulukazi impi yase-Asiriya ezayo, isimise ngaphandle kwesango, lingekho ithemba losizo lwasemhlabeni. Yindlela yako phakathi komuntu noNkulunkulu. Ukuphelela kolaka lukaNkulunkulu maqondana nesono lumile lulindele ukuqhuma olakeni, ngamandla akhe amakhulu nganoma sippi isikhathi, kukhona isikhadlana esincane sesikhathi sempilo, ithuba lokuphenduka wamukele umusa. Izindaba azimnandi kuwo wonke umphefumulo ongenamsindisi, ngokuba isikali sokwahlulela ukulunga kukaNkulunkulu wasezulwini ongcwele, akekho ongafinyelela ngokwakhe.

“Engqondweni ngemisebenzi emibi” – Inkinga yomuntu akusikho okwangaphandle “imisebenzi emibi”. Imisebenzi yakhe iyimiphumela “yengqondo” yakhe embi. Umgomo wobubi uhamba kuwo wonke umuntu ngaphakathi, ngokuba “Inhliziyo iyakhohlisa ngaphezu kwakho konke”. Ingqondo ilendawo umuntu khona ecabanga, ahlanganise izindlela zakhe zobundlobongela, ezimelene nenkosi.

*1:22 nokho manje usebuyisene nani emzimbeni wenyama
yayo ngokufa ukuba animise ningcwele,
ningenasisihla nacala phambi kwakhe,*

“Uceba okubi ecansini lakhe” (Amahubo 36:4). Akubi kubi uma ekugcineni sesenza lokho okuyinjongo yethu. Ububi bayo buqale kungakabonakali lutho, izinjongo zobumnyama noma izifiso zisekithi ngaphakathi.

“Nokho manje ubuyisene nani” – Ukubuyisana ukubuyisela ubudlelwane bokubumbana, nokuthula, kususe ubutha obuke bama phakathi nendawo. KuKristu inkosi “esenzele ukuthula ngegazi lesiphambano sayo”, kepha senziwe sibe ngabangani bakaNkulunkulu (NgokukaJohane 15:4, NgokukaLuka 12:4).

Ivesi 22- “Emzimbeni wenyama yayo ngokufa” – Lapha kukhulunywa ngomzimba kaKristu wenyama. Ngokufa kwakhe kwenyama negazi lakhe elaphalala kwaba ngukubuyisana kwethu.

Isifundo esithi uJesu wayengesiye umuntu ngokufana ncamashi nomuntu esibizwa nge (Docetism) kwakungamampunge ayefundiswa, ukuthi uJesu wayengenawo umzimba kodwa

wayebukeka sengathi unawo. Lokhu uPawulu umelana nakho ngokuthi “emzimbeni” kaKristu “wenyama”, nokufa kwakhe kwenyama. Laba abakholelwa ukuthi kunolwazi lwabathize abalambulelwa nguNkulunkulu bathi yonke into yimbi, futhi nabo bayayiphika eyomzimba kaKristu nobuntu bakhe. Kodwa uPawulu uthi unguNkulunkulu ongumdali, futhi waba ngumuntu.

“Ukuba animise ningcwele, ningenasisihla nacala phambi kwakhe” – lapha yinjongo kaNkulunkulu ngokubuyisana nathi, esibuyisela kuye. Ukubhekisise nokuthi inhloso yakhe ngathi iyadlula ekusihlengeni nasekwahluleleni. Ukwenza kwakhe ukuba sibe ngabalungileyo abapheleleyo. Buka incwadi kwabaseRoma 14:9, lapho kuvela khona injongo yokugcina yokufa nokuvuka kukaKristu kwakungesikho ukuba abe ngumsindisi kuphela, kepha “ukuba abe yinkosi yabafileyo nabaphilayo”. UNkulunkulu akasisindiseli ukuba siqhubeke esonweni ngale kokusaba ukwahlulelwa. Usisindisela ukuba asishintshe sifane naye.

“Ningcwele” – Nahlukaniselwe uNkulunkulu, niphilela yena ngakho konke, nifile kwizikhangiso zalelizwe.

“Ningenasisihla” – ningenabala, ningenaphutha.

“Ningenacala” – Kungekho eningabekwa icala

*1:23 uma kambe nihlala ekukholweni, nisekeliwe nigxilile,
ningagudluzwa ethembeni levangeli enalizwayo,
elashunyayelwa kukho konke okudaliweyo okuphansi
kwezulu, engenziwa isikhonzi salo mina Pawulu.*

ngakho.

Buka injongo kaPawulu yokuveza abazalwane “niyintombi emhlophe” (2 KwabaseKorinte 11:2). Buka injongo kaKristu yokuletha ibandla kuye noma phambi kwakhe “Ukuze azimisele ibandla elinenkazimulo, lingenasisihla nambimbi, nanto enjalo, kodwa libe ngcwele lingenacala” (Kwabase-Efesu 5:27). Buka “kepha kuyena onamandla... nimiswe phambi kwenkazimulo yakhe ningenasici, ninokuthokoza okukhuku” (EkaJuda 24). Zinhle kakhulu izinto esibekelwe zona kuKristu. Kepha kuzo lezo ezimangalisayo kukhona ukukhululeka ekububuleni kokusindwa yisono “ukwambulwa kwabantwana bakaNkulunkulu” (KwabaseRoma 8:19-23).

Ivesi 23 – “Uma kambe nihlala...” Sesike sazibuka izinkulumo eziyimibandela ngaphambilini. Uma ubuka nje, lokhu kwenza kubonakala sengathi insindiso inemibandela ethize, ngesikwenzayo empilweni. Kodwa iphuzu elivezwayo lapha ngukuthi

ukubekezela kungubufakazi bokuba nakho ukuphila okuphakade. Buka incwadi kumaHeberu 3:6 no 14. Buka laba abanqobayo kwincwadi yesambulo 2-3. Buka uJakobe uma egcizelela ukukholwa ngale kwemisebenzi ukuthi kufile (EkaJakobe 2). Laba abaqhubekayo nokukholwa kuKristu baveza iqiniso lokuzalwa kabusha. Laba abangaqhubeki kuKristu, kunalokho abahambayo phakathi kwethu, basuka nje kwinto ehlangene noKristu, baveza ngokusobala “babengesibo abakithi”. “Ngokuba uma bebengabakithi, babeyakuhlala nathi, kodwa baphuma, ukuze kubonakaliswe ukuthi bonke abasibo abakithi” (1 KaJohane 2:19). Labo bahlubuki bafana nomhlabathi wesibili kumfanekiso kaJesu womhlabathi nomhlwanyeli (NgokukaMathewu 13: 20-21). Basho ngomlomo ukuthi bayakholwa, kepha abanakho ukuphila okuphakade, uma bengenakho ukuphila okuphakade, abakaze babe nabo kusukela ekuqaleni. Asikwazi ukulahlekelwa yinsindiso ngokuhluleka ukuqhubeka ngokuthembeka kuKristu. Ngalokho siyaziveza ukuba asikaze sisindiswe kwasekuqaleni.

“Nisekeliwe nigxilile” Inhliziyo enokukholwa iyakhula “njengezingane”, “langazelelani ubisi olungokomoya, olungenakonakala, ukuze nikhule” (1 KaPetru 2:2). Ingane nje ejwayelekile esanda kuzalwa ayidingi

ukufundiswa nokugqugquzelwa ukuba idle ukuze izokhula. Ukwenza kwayo kuyazenzakalela. Kanjalo nomphefumulo ozaliweyo ngokoMoya. Uma Ukukhula kwawo nokugxila ezwini lenkosi kungakhuli kulowo othi ungumzalwane noma uyakholwa, impela siyakungabaza ukukholwa kwakhe.

UNkulunkulu ufuna ukuba sibe yilaba, “nisekeliwe nigxile” kuKristu. “sigxilile” uma ekwakheni izimpilo zethu isisekelo sibe ngesezwi likaKristu eliphakade. Lowo ozwayo enze “amazwi ami” uJesu umufanisa “nendoda ehlananiphileyo, eyakha indlu yayo phezu kwedwala” (NgokukaMathewu 7:24). “Sisekelwe” uma sesibe nomfutho okhulayo wokuzethemba ekukholweni ngisho impilo iphosani kithina. Buka ukubekezela kwesithombe solungileyo kumahubo 112.

“Ningagudluzwa” – Ningaphephethwa “yimimoya yezimfundiso” njengabangenazimpande ezigxilile. Buka isithombe sokukhula encwadini yabase-Efesu 4:12-16.

“Elashunyayelwa kukho konke okudaliweyo okuphansi kwezulu” – Buka u 1:6. Leli yiphuzu elimangalisayo ngevangeli, nomsebenzi walo kuleliya bandla langesikhathi sokuqala sebandla. Buka

ukuthi uNkulunkulu emuseni wakhe umise umhlaba ukuba ufikelwe yivangeli ngobubanzi;

- Wabhala emthethweni kwithestamente elidala umkhuba wezidlo zomhambi, ukuthi wonke amaJuda azimisele abe seJerusalema ukuza kuJesu ngesikhathi sakhe somsebenzi wasemhlabeni. Ukuthi wonke amaJuda abe seJerusalema ukuze bamukele uMoya Ongcwele ngosuku lwephentekoste.
- Wavumela abathumbi ba-Israyeli nemiphumela, ukuze amaJuda ezohlakazeka agcwale izizwe zonke. Ukuze amaJuda azimisele noma akholwayo, amukele ivangeli eJerusalema ezolihambisa ezizweni zonke njengembewu emoyeni njengomthenwa waseTopiya. (Izenzo 8).
- Wavumela umbuso waseRoma ukuba ubuse emhlabeni, ngohulumeni wawo onamandla kube nokuthula, nengendlela yabo edumile yemigwaqo ukuze kuhambeke kahle.
- Wenza ubufakazi obukhulu obunamandla ngebandla lokuqala eJerusalema.
- Wavumela, ngentshushiso yalelo bandla ukuba “Abahlakazekileyo, base behamba, beshumayela izwi levangeli”, bahamba nevangeli (Izenzo 8:4).

*1:24 Kalokhu ngiyathokoza ezinhluphekweni zami ngenxa
yenu ngokugcwalisa okusileleyo osizini lukaKristu
enyameni yami ngenxa yomzimba wakhe, oyibandla;*

Konke ngenxa yenjongo yakhe enkulu yokuhambisa ivangeli emhlabeni wonke, ukuze abaningi bezothola ithuba lokuzwa bakholwe. Kanti futhi, laba bazalwane bokuqala babemataza bezimisele ukuhambisa ivangeli yonke indawo. Inkosi iyakwazi ukuhambisa umyalezo wayo ngokunamandla kakhulu kunalokhu esingakucabanga.

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Imibuzo

Kungabe babekhona abantu ababehlala eMelika noma eziqhingini (pacific) ngalezo zikhathi? Kungabe ababehambisa ivangeli baya nakhona? UPawulu uthi ivangeli “lashunyayelwa kukho konke okudaliweyo okuphansi kwezulu” ngezikhathi zakhe.

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1:24-29 – Ubizo olungelinganiswe/
olungenakukalwa nakuqondwa.

Ivesi 24 – “Kalokhu ngiyathokoza ezinhluphekweni

zami ngenxa yenu” – UPawulu, njengesisebenzi sevangeli wajabulela ithuba lokuhlupheka uma kuzozuzisa abantu baNkulunkulu. Kukangaki sibona amazwi anjengalawa, ukuzimisela kukaPawulu ukuhlupheka ngenxa kaKristu nabantu bakhe (KwabaseFilipi 1:20; 2:17; KwabaseKorinte 7:4; 12:10). Kanjalo nabanye abaphostoli bathokoza uma “ngokuba babefanele ukudunyazwa ngenxa yalelo gama” (Izenzo 5:41). NoPetru wabaqunga isibindi abanye ngokuthi “makadumise uNkulunkulu” ezinhluphekweni “ngenxa yalelo gama” (1 KaPetru 4:16). Buka amazwi kaKristu kwincwadi kaMathewu 5:11-12).

“Ngokugcwalisa okusileleyo osizini lukaKristu enyameni yami” – Lena yinkulumo okunzima ukuyizwisisa. Njengokujwayelekile, ekunzima ukuyiqonda, okwenza ukuthi itolikwe ngezindlela eziningi futhi isetshenziswe ukweseka izimfundiso zamanga eziningi. Kungayiphi indlela uPawulu agcwalisa ngayo enyameni yakhe okushodayo ezinhluphekweni zikaKristu? Kubukeka sengathi lapha ukhuluma ngokuqhubeka kokuhlupheka kukaKristu kwabamulandelayo. Useduze kakhulu nabamlandelayo uze uzwa inhlungu yabo. Impela “Ezinhluphekweni zabo zonke wahlupheka naye” (U-Isaya 63:9). Ngenkathi uJesu ebhekana noSawuli waseTharsu wathi “Sawuli, Sawuli, ungizingelelani

na?” Yize noma uSawuli ayengakaze abhekane noJesu siqu sakhe, kepha abalandeli bakhe. Kanjalo nokuhlupheka kwethu sihluphekela uJesu kubukeka sengathi sigcwalisa izinhlopheko zakhe ngokuba simunye naye.

Akuveli ukuhlupheka kwamakhatholika lapha, ehluphekela labo asebafa noma enzela laba asebafa. Lapho ayikho into eveza noma echaza ukuthi umsebenzi kaKristu wokusihlawulela awuphelelanga, okwenza kudingeke umsebenzi wethu nokuhlupheka kwethu ukuze kuphele umsebenzi.

“Ngenxa yomzimba wakhe, oyibandla” – Lapha kukhulunywa ngomzimba kaKristu oyimfihlakalo, “oyibandla”, hhayi umzimba wakhe wenyama “umzimba wakhe wenyama” okukhulunywa ngawo kuvesi 22. Lona umzimba wabo bonke abazalwane noma abakholwayo kuze kube kulesi sikhathi, bonke abaxhumene noJesu banokuhlangana okufana namalunga emzimbeni wethu, axhumana kuze kube sekhandla. Buka ivesi 18.

Ukuze sizoba nethuba lokusebenzisa imizimba yethu “ngenxa yomzimba wakhe”, ngenxa yebandla likaKristu, kuyilungelo elikhulu noPawulu ubona kanjalo.

*1:25 engenziwa isikhonzi salo ngokwesimiso
sikaNkulunkulu enganikwa sona maqondana nani
ukuba ligcwaliswe izwi likaNkulunkulu,*

Ivesi 25 – “Engenziwa isikhonzi salo” – Ekubeni kwivesi 3 uPawulu “wenziwa isikhonzi salo”, sevangeli, manje “wenziwa isikhonzi” noma isisebenzi sebandla. Umsebenzi wakhe, ayetholakala kukho, kwakulezi zinkomba ndlela ezimbili ezibalulekile ekuhambiseni ivangeli kwabangakhulwa ezweni nasekukhuliseni ibandla. Umsebenzi wethu nathi kumele ube mbaxambili njengalapha. Kumele sibe matasa ngokwenza izikhonzi kwizizwe zonke nokunakekela izimvu zomalusi olungile.

“Ngokwesimiso sikaNkulunkulu” – Ngokuphathiswa nguNkulunkulu noma ngokumisa noma ukuhola kwakhe ophathisiweyo nguyeyo. UPawulu wayengophathisiweyo, emisiwe endlini kaNkulunkulu, ibandla (1 KwabaseKorinte 4:1). Njengomphathiswa kaNkulunkulu, wayamukele enkosini lokho awayekhonzela ngakho emndenini wayo.

Ivesi 26-27 – “Ngisho imfihlakalo”, Futhi, Njengokuba wayebhalile encwadini kwabase-Efesu,

1:26 ngisho imfihlakalo ebifihlakele selokhu kwaqala izikhathi nezizukulwane, kepha kalokhu yambuliwe kwabangcwele bakhe;
1:27 okubona uNkulunkulu athanda ukubazisa ukuthi iyini ingcebo yenkazimulo yaleyo mfihlakalo phakathi kwabezizwe, enguKristu phakathi kwenu, ithemba lenkazimulo;

uPawulu enhlizweni yakhe wayenobizo lwakhe noma ukukhethwa kwakhe njengesisebenzi semfihlakalo (Kwabase-Efesu 2:3-7). Igama elithi “imfihlakalo” kwithestamente elisha lijwayele ukusetshenziswa ngendlela ehlukile kwesingase silisebenzise ngayo lapha, sikhulume ngento esingakwazi ukuyiqonda nokuyibona. UPawulu uma ekhuluma “ngemfihlakalo” lapha ukhuluma ngento ebifihlakele ngaphambilini, ingekho obala kepha manje isimbuliwe futhi iyazeka ngenxa yesambulo saphezulu (Kwabase-Efesu 3:5). Futhi “lemfihlakalo” uPawulu ayisisebenzi ngenxa yayo akusiyo into eyambulelwe abathize abanolwazi olwengeziwe kwabathize kuphela noma iqoqwana, kodwa eyambulelwe bonke futhi engatholwa yibo bonke. Imfihlakalo yilena;

- Icebo likaNkulunkulu lokuhlenga nguJesu Kristu kuphela, lifaka umyalezo wevangeli ongukuthi uJesu wafa wavuka.

- Injongo kaNkulunkulu ukuqoqa bonke abahlengiwe ngaphandle kwekhanda elilodwa, uJesu Kristu (Kwabase-Efesu 1:10, 22).
- Ukuhlangana kwabazalwane kuJesu Kristu, ebandleni “elingumzimba wakhe” (Kwabase-Efesu 1:22-23). Lokhu kungavezwa ngenye indlela njengokuhlangana komyeni nonkosikazi wakhe (Kwabase-Efesu 5:30-32).
- Hhayi wena kuphela kuKristu, emzimbeni wakhe, kodwa “ingcebo yenkazimulo yaleyo mfihlakalo phakathi kwabezizwe, enguKristu phakathi kwenu, ithemba lenkazimulo” (kwabaseKolose 1:27), Ngakho-ke wena kuKristu, nokristu kuwe yingxanye “yemfihlakalo”.
- Ukuthi, “ukuthi abezizwe bayizindlalifa Kanye nathi, nokuthi bamzimba munye Kanye nathi” (Kwabase-Efesu 3:6). Ukuthi labo “ababekude”, nabo “enikade nikude, senenziwe abaseduze ngegazi likaKristu...ngokuba yena ungukuthula kwethu”.
- Abezizwe bayahlanganyela kuyo yonke inzuzo emzimbeni kaKristu ngokulinganayo namaJuda.

“Imfihlakalo” eyibandla lalesikhathi ayisoze

yaphikisana nesithembiso sikaNkulunkulu esizweni sika-Israyeli sombuso wasemhlabeni. Yengeza ingxenye emnandi ekumele igcwaliseke, ukusindiswa nokubalwa kwabezizwe babantu begama likaNkulunkulu. Uma ibandla seliphelele, lizakususwa emhlabeni ngokuhlwithwa, uNkulunkulu aqale phansi futhi kabusha abheke isizwe sakwa-Israyeli, asilethe ekuphendukeni ngenxa yezinhlopheko. Konke lokhu uNkulunkulu akuthembisile isizwe sakwa-Israyeli, uzakugcwalisa ngabantwana baJakobe.

Manje khumbula ukuthi laba abakholelwa ekutheni banolwazi lwabo bodwa babekholelwa yimfihlakalo yabo, ngezimfihlo ezithize nesifundiso esambulelwe labo abakulelo qeqebana. Kodwa buka imfihlakalo kaNkulunkulu akusiyo eyabayingcosana, kodwa isesidlangalaleni. Inkolo yobukristu akusiyo inkolo yasekusithekeni, yize noma ukukwazi ukuqonda izinto zikaNkulunkulu kuza nomoya ohlala kuwe mhla usindiswa.

“EnguKristu phakathi kwenu” – ukuthi uJesu uhlala phakathi kwamakholwa ngendlela eyisimanga ngoMoya Ongcwele okithi “olunguMoya Ongcwele wesethembiso, oyisibambiso sefa lethu, kube ngukuhlengwa kokungokwakhe, ukuze kutuswe inkazimulo yakhe” (Kwabase-Efesu 1:13-14). Ukuthi

*1:28 okunguye esimshumayelayo, siluleka wonke
umuntu, sifundisa wonke umuntu ngokuhlakanipha
konke, ukuze simise wonke umuntu ephelele kuKristu,*

uJesu ukithi kuyisithembiso sokugcwaliseka noma sokugcwaliswa kwefa ngokupheleleyo ebukhoneni bukaNkulunkulu enkazimulweni.

“Ithemba lenkazimulo” – Umthombo opheleleyo wethemba lethu uJesu Kristu. Asinalutho ngaphandle kwakhe, asinathemba. “Ningenathemba, ningenaNkulunkulu ezweni” (Kwabase-Efesu 2:12). Kuye sinethemba noma isiqiniseko “senkazimulo”. “Inkazimulo” isho lendawo yokujabula nokuhlala naye phakade. Buka u 1:5 no 23; KwabaseRoma 8:17; KwabaseFilipi 3:20.

Ivesi 28 – “Esimushumayelayo” – qaphela lapha ukuthi akusikho “esikushumayelayo”, kepha “ubani”. UPawulu washumayela umuntu ngaphezu kwenkolo ethize nokuziphatha. Konke kukhomba inhloko, uJesu Kristu. UMose washumayela ngomthetho kaNkulunkulu. Wawushumayela kabili (kuduteronomi umthetho uyaphindwa) ngokuba kwakubalulekile ukuthi umuntu awukhumbule ukuze ezowenza. UPawulu washumayela indodana yothando, eletha umthetho ngaphakathi

ezinhlizweni. Manje kumele kugxilwe kwinkosi uJesu;

- Oyiqiniso.
- Ongukugcwaliseka kweziphrofetho zonke.
- Ongukwenzeka kwazo zonke izethembiso.
- Ongumsindisi, owanikelelwa mina.
- Ongukuphumula kwami kwesabatha.
- OnguNkulunkulu nomuntu, othinta ezulwini nasemhlabeni.
- Oyinhloko yomzima, oyibandla.
- Ongumdali, nozinto zonke zimi ngaye.

“Siluleka wonke umuntu” Kumele siluleke ngokungamandla maqondana nesithembiso sikaNkulunkulu sokubhekana nabantu ngobulungiswa, sizame ukuholela ozwayo ekuzinqumeleni nasekuphendukeni.

“Sifundisa wonke umuntu” – Kumele ngesineke silethe abafuna ukuzwa olwazini abaludingayo ukwamukela insindiso evela kuNkulunkulu. Kumele sihole ngesineke abahlengiweyo ekuqondeni okujulile kokuqonda konke esinakho kuJesu.

“Ukuze simise wonke umuntu ephelele” – Lapha

*1:29 engikusebenzelayo futhi, ngilwa ngokusebenza
kwakhe okusebenza kimi ngamandla.*

kukhulunywa ngesihlalo sokwahlulela sikaKristu, lapho wonke umzalwane eyoma khona azilande ngakwenzileyo bese “ukuze yilowo nalowo amukele njengalokho akwenzileyo esesemzimbeni, noma okuhle, noma okubi” (2 KwabaseKorinte 5:10). UPawulu uma ebuka lolusuku olukhulu “sonke” kuKristu siza ngokupheleleyo ukuzothola isibusiso nomqhele.

“Sonke... sonke... sonke” – Lapho kukhona abakhiphela abanye eceleni ngokuthi bona banolwazi oluthize, uPawulu ufaka wonke umuntu! Wafuna umphefumulo wawo “wonke” umuntu, uze ngakuye. Walwela ukuholela “wonke umuntu” kwinzuzo “yemfihlakalo” ka “Kristu okini, ithemba lenkazimulo”.

Ivesi 29 – “Engikusebenzelayo futhi” – uPawulu wasebenza ebhekene nezingqinamba kuze kube manje, edonsela ohlangothini lwenkosi ijoka elimbaxambili, ephikelela ngisho kukhona ameva angaphakathi nawangaphandle ukuze kuhambe izwi likaNkulunkulu nomsebenzi emhlabeni. Nathi ngokunjalo kumele “sisebenze’.

Inhlola Kusebenza

Okulandelayo yiqoqo lokucashunwe kwizibhalo kunjengoba kunjalo ebhayibellini;

“Wonke umshikashika unenzuzo, kepha obutha kancane kancane uyandiselwa (Izaga 14:23; 13: 11) njengomlimi osebenzayo (2 Thimothewu 2:6)

Ngokuba thina siyizisebenzi Kanye noNkulunkulu (1 KwabaseKorinte 3:9)

Ngokuba niyakhumbula, bazalwane, ukukhandleka nokushisekela (1 KwabaseThesalonika 2:9)

Sisebenza ubusuku nemini ukuba singasindi muntu kini (2 KwabaseThesalonika 3:8)

Kukho konke ngangikhombisa ukuba kumelwe ukuba nisize ababuthakathaka (Izenzo 20:35)

Ngokuba uNkulunkulu kasiye ongalungile ukuba akhohlwe umsebenzi wenu (KumaHeberu 6:10) nothando, enalubonakalisa ngakulo igama lakhe.

Ngalokho futhi, noma sisekhaya noma sahlukene nalo (2 KwabaseKorinte 5:9)

sihlose ukuba sibe ngabathandeka kuye, sizibonakalisa njengezikhonzi zikaNkulunkulu ekubekezeleni okukhulu (2 KwabaseKorinte 6:4)

nangomphefumulo munye nilwela ivangeli (KwabaseFilipi 1:27)

Engikusebenzelayo futhi, ngilwa ngokusebenza

kwakhe okusebenza kimi ngamandla
(KwabaseKolose 1:29)

Kanjalo ngangihlose ukushumayela ivangeli
(KwabaseRoma 15:20)

Futhi nxa umuntu encintisana, kaqheliswa
engancintisananga ngokomthetho (2 Thimothewu
2:5)

Ngakho-ke bazalwane bami abathandekayo, yibani
ngabagxilile, abangaxegiyo, abavame njalo
emsebenzini wenkosi, nazi ukuthi ukusebenza
kwenu akusilo ize enkosini” (1 KwabaseKorinte
15:58).

Ikilasi 5 – KwabaseKolose 2:1-10

Kwisahluko 1, sithola ukuvezwa okumangazayo bokuthi uJesu ungubani nokuthi usenzeleni. Ithini impendulo kuyo yonke imibuzo nokukhathazeka empilweni? Ukumazi! Angithi? Ngenxa yalowo uJesu anguye nalokho esinakho kuye uPawulu ube eseyasebenza kwisahluko sesibili ukuholela abazalwane ekuqhubekeni nokumazi kunokuba banake okokuphila lapha emhlabeni okungabalulekile kakhulu.

Siphila ezinsukwini lapho khona odokotela bengqondo bekhulumela ibandla futhi bevumelekile ukutolika inkolo yobukristu ngokwempilo. Abambalwa bayala ukulalela amazwi angaphumi kuchwepheshe, ngenxa yokufunda, ukucabanga okuphezulu Kanye neziqo zemfundo yikho okubalulekile nokusemfashinini. Ngakho ibandla selisukile endaweni yalo “kanjalo izingqondo zenu mhlawumbe zingadukiswa, ziyeke ubuqotho nobumhlophe ngakuKristu” (UPawulu usebenzise igama “zingadukiswa”, 2 KwabaseKorinte 11:3). Ukufundisa okulula bokuthi ungubani uJesu nokuthi lokho kusho ukuthini kithi kulahlekile ebandleni lesimanje. Uma uNkulunkulu esihola ngemigomo yohambo lethu lobukristu, yini asivezela yona ngaphandle kwemigomo kaJesu Kristu

2:1 Ngokuba ngiyathanda ukuba nazi ukuthi kukhulu kangakanani ukulwa enginakho ngenxa yenu nabaseLawodikeya nabo bonke abangabonanga ubuso bami ngamehlo,

waseNazareth? Yikuphi okunye esikudingayo?
Ubani omunye?

2:1-3 – Injongo kaPawulu ngabazalwane.

Ivesi 1 – “Ngokuba ngiyathanda ukuba nazi ukuthi kukhulu kangakanani ukulwa enginakho ngenxa yenu” – kukhulu kangakanani ukumpintsheka/ukuxakeka komphostoli empini yangaphakathi ngeqiniso likaNkulunkulu elithathelwa phansi ngenxa yezimfundiso ezibheke eceleni lapha esigodini sase Lycus. Yize noma abafundi kwakungabantu ikakhulukazi angakaze ahlangu nabo, kepha uPawulu wayengeke aze athule abuke kukhona izinkinga ezivelayo ebandleni negama lika Kristu lingahlonishwa. Akanelisekanga yizimfundiso ezindala ezifundiswayo ukuze kuzoba khona ukuthula phakathi kwabazalwane. UPawulu, enenhliziyi kaNkulunkulu wayengahambisani nhlobo nezimfundiso zamanga. Wayengathula kanjani nje izimpisi zingena kubazalwane abakhulwa kuKristu? Wayengeke ahlale nje engenzi lutho!

*2:2 ukuze izinhliziyi zabo ziduduzwe, behlanganisiwe
othandweni babe nengcebo yonke yokwazi okuphelele,
bazisise imfihlakalo kaNkulunkulu enguKristu,*

Wayelithanda kakhulua iqiniso ukuba angangakhuluma. Singasho kanjani ukuthi sithanda iqiniso likaNkulunkulu uma sivumela noma siyekela amanga kasathane eduze kwethu? Futhi uma singalithandi iqiniso likaNkulunkulu, singasho kanjani ukuthi siyamuthanda uNkulunkulu weqiniso? UPawulu wayemthanda uNkulunkulu ngokungamandla. Ngakho-ke wakuzonda konke okuphuma eceleni. Wakhuluma ngokumelana nakho, umshumayeli ohlakaniphileyo kwincwadi yomshumayeli 3 usitshela ukuthi "kunesikhathi sokuthanda, nesikhathi sokuzonda". Lendlela yothando olulungile nenzondo elungile kubalulekile, kepha lokhu kubaluleka kulahlekile ebandleni langalesi sikhathi.

Ivesi 2 – “Ukuze izinhliziyi zabo ziduduzwe, bahlanganiswe othandweni babe nengcebo yonke yokwazi okuphelele” – Iqiniso liyagqugquzela noma linika ugqozu. Njengalowo ofika ekuqondeni iqiniso likaNkulunkulu, ukhululiwe emaketangwini emithelela yokukholwa ngamanga, ngokuba “Iqiniso liyokukhulula” (NgokukaJohane 8:32). Konke

*2:3 okufihlwe kuye amagugu onke okuhlakanipha
nowokwazi.*

ukukholwa noma inkolelo yamanga iba yisibopho ndlela thize;

- Othanda izinto eziphathekayo uyaqhubeka nokufuna ukuzuza Kanye nokuvikela anakho.
- Lowo okholelwa ekutheni yonke into inomuphefumulo (animist) uqhubeka nokunikela ngomhlathelo ukuthokozisa unkulunkulu wakhe azakhele yena.
- Abakholelwa emthethweni basengaphansi kwejoka lokugcina umthetho.
- Nokunye.

Kepha iqiniso kuJesu ligqashula zonke izibopho, liveze/lilethe ukukhanya.

Ngokuthi “lize liphelele ithemba kuze kube sekupheleni” (KumaHeberu 6:11) futhi “ngokwethemba okupheleleyo” (KumaHebero 10:22). Uma ukuqonda kwethu, ithemba lethu, nokukholwa kwethu kufinyelela ekupheleleni ukuhamba kwethu kuyamiswa futhi sikhululwe ukuthanda ngale kokusaba.

2:4 Ngikusho lokhu, ukuze kungabikho muntu onikhohlisa ngamazwi okuyenga.

Ivesi 3 – “Okufihlwe kuye amagugu onke okuhlakanipha nowokwazi” – Lalela indlela akhuluma ngayo ngoJesu. Uhamba ngendlela yokuthi kukhona lapho eqonde khona, uPawulu uqala ngokwenza abafundi bencwadi yakhe baqonde ukuphelela kwabanakho kuKristu. Sasingekho isidingo sokuba aye kwenye indawo, angeke kubuwula befolosofi yabantu nezinkolo abazakhele zona ukuthole ukuthi uNkulunkulu uhlobene kanjani nemvelo yakhe. Konke kumbuliwe kuJesu Kristu futhi kuphelele. Ungukuphelela kwengcebo yeqiniso. Uma siza ukumazi;

- Siyaqonda ukuthi “nguNkulunkulu weqiniso ophilayo”.
- Sithola ukuthula noNkulunkulu.
- Okufihlakele kuyalungiswa.
- Imibuzo yonke iyaphendulwa.
- Ungabazane luyaqedwa.
- Sithola ukwaneliseka kuye.

2:4-10 – Ukristu ngale kwefilosofi.

*2:5 Ngokuba noma ngingekho ngomzimba, nokho
ngikhona kini ngomoya ngithokoza, ngibona inhlelo
yenu nokuqina kokukholwa kwenu kuKristu.*

Ivesi 4 – “Ukuze kungabikho muntu onikhohlisayo ngamazwi” – Kunesexwayiso lapha kulabo abadukisa ngamanga. Ukuze kungabikho oniholela ophathe ngamanga nangezinkulumo ezinxenxayo, ngisho noma amagama abo angazwakala kahle kangakanani, nolimi oluyolisiwe. UNkulunkulu usenikezile kubazalwane izwi lakhe elibhaliwe neliphilayo Kanye noMoya Ongcwele ongaphakathi. Kungabuye kuthiweni na? Buka uvesi 8, lapho igama “onithumbayo” liphethe umqondo wokuthatha ngenkani noma ukuthatha abathunjwa. Ukukhuluma kwabantu nemiqondo yabo kuvezwa njengesikhali esisetshenziswa ngabantu ukugqilaza laba abangakwazi ukuhlukanisa kahle phakathi kwabo. Leyo yindlela yezinkolelo zamanga nabafunda izinkanyezi, nokuhambaze nezinkolelo zasempumalanga Kanye nemfashini, konke lokho kuyize. Buka incwadi kwabaseRoma 16:8, labo “nangamazwi amahle namnandi bakhohlisa izinhliziyi zabangenacala”, kukhulunywa ngabanolimi olushelelayo okungathi lukhipha okuhle nokungethenjwa.

Ivesi 5 “Ngokuba noma ngingekho ngomzimba, nokho ngikhona kini ngomoya” – UPawulu wanikezwa isibonakaliso (safakazelwa yizethulo zika-Ephafra) sesimo sakamoya esihle kubazalwane baseKolose, nokuhleleka Kanye nokwenzisa kwamakholwa kwabo (2 KwabaseThesalonika 4:11-12). Wafisa ukuba baqhubeke ekukholweni kwabo kuKristu, ukuthi bengakhutshwa ngenxa yokungena kwezifundiso zamanga ezase zingena.

Ivesi 6 – “Njengalokho nimamukele uKristu Jesu inkosi, hambani nikuye” – Sinomyalelo ongukehiye lapha. Samamukela kanjani uKritu Jesu inkosi? Samamukela ngokukholwa. Insindiso kuKristu ingokukholwa esithembisweni sikaNkulunkulu. Bekuhlezi kunjalo. UNkulunkulu wenza isithembiso ku-Abrahama, U-Abrahama wasikholwa isethembiso sikaNkulunkulu. Ngakho-ke uNkulunkulu wabalela kuye kube ngukulunga ku-Abrahama. Kunjalonje! Buka incwadi yabaseRoma 4 kanye nogenesis 15:6. Buka incwadi kwabaseGalathiya 3:6-9, 14, 24-26. Manje uNkulunkulu ufuna ukuba siqhubeke ngendlela esaqala ngayo, ngokuba umgomo wokuphila impilo yobukristu ufana njengokuba

iqalile, ukuthi, “nokufina kokukholwa kwenu kuKristu”. Ngokukholwa, siyaqina, sibambelele kuJesu Kristu njengomlamuli oyedwa phakathi kukaNkulunkulu nabantu. Sibe sesihamba naye ngakho lokho kuqina, ukubambelela kokukholwa. Ungayeki ukukholelwa kulowo mlamuleli, uwele kwabanye abalamuli, njengoba kwakuvezwa kumakholwa lapha ngabafundisi bamanga.

Ngakho sihamba ngalokho kukholwa esafika ngakho kuJesu Kristu, ngokukholwa isithembiso sikaNkulunkulu. Ngakho, uma uNkulunkulu enikeze isithembiso sakhe kubo bonke abafunda badlinze ngezwi lakhe (UJoshuwa 1:9; Amahubo 1), kungabe uyakuveza ukukholwa lesosithembiso ekwenzeni kwakho? “Njengalokho nimamukele ukristu Jesu inkosi (ngokukholwa), hambani nikuye” (nikholwa yilesithembiso senkosi). Uma inkosi ithembise isibusiso sayo kubo bonke abazithibayo ocansini, nesiqalekiso sakhe kwabalayo ukwenza njalo (1 KwabaseThesalonika 4), uyasikholwa lesithembiso nesixwayiso? “Njengalokho nimamukele ukristu Jesu inkosi, hambani nikuye” (nikholwe yilesithembiso sikaNkulunkulu futhi). Uma uNkulunkulu enika isithembiso sakhe kubo bonke abamuhloniphayo ngakho konke okwabo, ngezithelo zokuqala zesivuno sabo (Izaga 3:9-10); UMalakhi 3:10; UHagayi; 2

KwabaseKorinte 8-9), Uyasikholwa lesithembiso? Kungabe impilo yakho nokwenza kwakho kuyakuveza lokhu kukholwa? “Njengalokho nimamukelile uKristu Jesu inkosi, hambani nikuye”. Uma inkosi ithembisa isibusiso kulaba abaphendula ngomusa kwinzondo nakukushushiswa (1 KaPetru 2-3), uyasikholwa leso sithembiso? Uma uNkulunkulu ethembisa isibusiso kulabo abakhuleka ngendlela okuyiyo (NgokukaMathewu 6), uyasikholwa leso sithembiso futhi kuyabonakala lokho kusikholwa kwakho ngokwenzayo? Uma uNkulunkulu ethembisa ukuthi sonke ngabanye ngabanye siyozilanda ngempilo yethu phambi kukaKristu, ngokubi nangokuhle, kobubi bethu okungavunywanga, uyasikholwa leso sithembiso? Kungabe inhliziyi yakho ikahle naye? “Njengalokho nimamukele uKristu Jesu inkosi, hambani nikuye”. Uma uNkulunkulu esiyala ukuba sithembe kuye kunokuba sesabe nokuthi sikhathazeke ngokusabisa kwabanye noma izimo zempilo (1 KaPetru 3:14, u-Isaya 51:12-13), Uyakhola ngempela ukuthi ungamethemba kunokuba wesabe, ukweswela, ngokuba uthembisile ukuba uzokunakekela, ungamethemba ngalokho? UNkulunkulu wenza izithembiso kithi, kukuthi ukukhetha ukuzikholwa ngokuba siphile njengabantu abanezithembiso. Noma singakhetha ukungakhola, siveze ukuthi asizikhola

*2:7 nigxilile, nakhiwe kuye, niqinisiwe ekukholweni,
njengalokho nifundisiwe, nivame ukubonga.*

izethembiso zakhe ngokungaphili
njengabanezithembiso. Akukho ukuma phakathi
nendawo. Asikho isikhala salowo okholwayo
yizithembiso zenkosi kodwa impilo ayiphilayo
eyomuntu ongakholwa. Usaqhubeka nempilo,
uphendula ngokukholwa kweqiniso kwizithembiso
zenkosi, kukhona okumangazayo okwenzekayo.
Ukhula kusuka emandleni kuya emandleni
empilweni yakho yokukholwa.

Ivesi 7 – “nigxilile, nakhiwe kuye, niqinisiwe
ekukholweni njengalokho nifundisiwe” – (Ivesi 6),
“kuye” (Ivesi 7) “ukuphila kwenu kufihliwe noKristu
kuNkulunkulu” (3:3). Ngesikhathi sikholwa,
ngokukholwa kwethu okuliqiniso kuKristu,
izimpande zethu zagxiliswa kakhulu kuye. “Nigxilile”
inkathi yamanje ngokupheleleyo, kukhulunywa
ngesimo sethu, into vele esiyenzekile ekuqaleni
kodwa umphumela wayo usabonakala. “Nakhiwe”
futhi “niqinisiwe”. Ngakho-ke “senigxilile kuye.
Lapha kukhulunywa ngento engeke iguquke
kuKristu kusukela ngikholwa, ngibe “ngakhiwa
kuye, ngiqiniswa nasekukholweni”, lokhu kusho into
eqhubekayo kuKristu nomzalwane. Thina

esingabakakristu sisesimweni “sokuthi sigxilisiwe kuye”; ukutshalwa kwaphakade okuncela kuKristu ukudla kwakamoya njengoba nezimpande zincipha emhlabeni. Uma uhamba maphakathi nentshonalanga kukhona utshani esibubonayo bukhula eceleni eduze nomgaqo ngasekupheleni kwezivande. Amahlamvu akhula abe mancane, aqine futhi abe yihlashana eliyindilinga. Uma esefa ayoma mese ephephulwa umoya kalula, agingqike njengebhola, achithe imbewu yawo. Abantwana baNkulunkulu akumele babe njangalolukhula, bapheshulwe yimimoya yezimfundiso ezidlulayo. Bagxilile ngokunamandla, okujulileyo! Bayisitshalo esinomehluko. “Bafana nesihlahla esitshalwe ngasemfuleni” (Amahubo 1:3). “Uyahhluma njengensundu” futhi “njengomsedari eLebanoni” (Amahubo 92:12). Banakho okokuqhubeka nokukhula kuKristu ngokholo oluqiniswayo njengokuba isihlahla sikhula siqine unyaka nonyaka odlulayo. UPawulu lapha ugcizelela ukuthi singakwazi ukukhula lapha kuvesi 7.

“Nivame ukubonga” – Kumele sivame ukubonga ekukholweni kwethu, ukholo lwethu lungami ndawonye, kepha “lukhule”. Kukabili, kungaba siqhubekele phambili noma sibuyiseleka emuva, ngendlela eyodwa njengomuntu ongazi izinto ezenzekayo emkhakheni wakhe uvame ukusalela

emuva. Noma muphi umzalwane ongaqhubekeli phambili ekukholweni kwakhe uyaqokwa yisitha, sidubule isihlilingi saso sokuqeda amandla kuye; ukubamuncu, izifundiso zamanga Kanye nezinkanuko zenyama. Omubi ufana nempisi elandela imfuyo, iqoka labo engathi babu thakathaka futhi basalela emuva ekukholweni kwabo. Ngenkathi umzalwane ekhula empilweni yakhe yokukholwa eba nemikhuba enobuNkulunkulu, azibone enqoba isono empilweni yakhe futhi efunda ezinye izinto ngoNkulunkulu, ngentando yakhe nangohlelo lwakhe, abone inkosi imunakekela, inhliziyo yakhe igcwala ukubonga “niqinise ekukholweni [ekukholweni kwakhe], nivame ukubonga”. Inhliziyo ethokozile, egcwele ukubonga iza nokukhula empilweni yomzalwane. Ukubonga ngeqiniso kunguphawu lokukhula okholweni. Ukubonga kuyisihloko ekugijinywa naso kulencwadi encane yabaseKolose (1:3, 12; 3:15, 17; 4:2). Inkosi iholela empilweni yobuzalwane ekhulayo ekuthokozeni nasekubongeni kuye nasemsebenzini wakhe. Buka isithombe esifanayo sokukhula komzalwane kuvesi 19. SikuKristu, sesiyingxenywe yomzimba wakhe, Kanye nabo bonke abaxhumene nekhandla. Ngenxa yokuthi sixhumene, inhloko (uKristu) iletha ukondleka emzimbeni, ukuze lonke ilungu lomzimba lizokhula ndawonye “nokukhula kukaNkulunkulu”.

*2:8 Xwayani funa kube khona onithumbayo
ngokuhlakanipha nangenkohliso eyize
njengokwemvelo yabantu, njengezifundiso
zokucathula kwezwe, kungenjengokukaKristu.*

Ivesi 8 – “Xwayani, funa kube khona onithumbayo” – igama “ifilosofi” lichazwa njengokuthakasela kokufuna ubuhlakani/ukuhlakanipha. Ubuhlakani babantu, hhayi obukaNkulunkulu. Ngokwabantu leligama lichaza injongo enkulu lapho kusebenza khona ingqondo yomuntu, noma injongo yokusebenzisa ingqondo yomuntu”. Ngasohlangothini lukaNkulunkulu, leli yilona gama lodwa elitholakala ebhayibhelini, kodwa kukhuzwa noma kuxwayiswa ngalo! Ukucabanga kwabantu ngefilosofi yabantu kuduka othulini uma kuqhathaniswa nokumangalisa kukaJesu Kristu. “Nangenkohliso eyize”, lapha kukhulunywa ngezinto ezingena msebenzi ezinikeza amanga amandla. “Njengokwemvelo yabantu”, “njengezifundiso zokucathula kwezwe”, lapho kushiwo imibono ehlanganisiwe, izimfundiso, imicimbi Kanye nokunye okuvela “ngaphansi komthunzi welanga”; izinto ezicutshungulwa ziphakamiswa ngabantu eminyakeni, bese zithathwa kanjalo nje sengathi ziyiqiniso. Impendulo kukho konke lokho ithi “isho INKOSI”. Ayikho into ethathwe phansi engakhanyisa

izinto “zivela phezulu, zehla kuyise wokukhanya” (EkaJakobe 1:17). UNkulunkulu uthi “Ngiyakuchitha ukuhlakanipha kwabahlakaniphileyo, nokuqonda kwabaqondileyo ngikwenze ize... UNkulunkulu kakwenzanga kube yize ukuhlakanipha kwalelizwe na?” 91 KwabaseKorinte 1:19-20).

Ivesi 9- “Ngokuba kuhlala kuye ngokomzimba ukugcwala konke kobuNkulunkulu” – Igama elihunyuswe “kobuNkulunkulu” lichaza ingqikithi noma isimo sikaNkulunkulu. Futhi kuyangabazisa ukuthi kungashiwo amagama aqine kangaka ngobuNkulunkulu bukaKristu, kepha lokhu kuhlenganiswe nobuntu bakhe (“ngokomzimba”). KuJesu Kristu kukhona ukuphelela bengqikithi yophezulu nezimpawu, kepha “izelwe ngowesifazane”, “enziwe ngomfanekiso wabantu” (KwabaseGalathiya 4:4; KwabaseFilipi 2:7).

Manje lalela ukuthi ivesi lihumushwe kanjani ngofakazi bakaJehova kwihumusho le “New World”; “Ngokuba kuhlala kuye ngokomzimba ukugcwala kwezimpawu”. Hhayi ubuNkulunkulu kepha

*2:10 nigcwalisiwe kuye, yena oyinhloko yemibuso yonke
namandla,*

izimpawu. Bavuma nje ukuthi uJesu ugcwele noma ugqoke izimpawu zophezulu, okungasiso isimo sakhe, angasiwo umthombo wazo, ngalokho bayamehlisa bamenze into eseduze nathi, enezimpawu nje zikaNkulunkulu. Kepha siyatshelwa ukuthi uJesu uqobo lwakhe kuye “ukugcwala konke” (1:19), “amagugu wonke okuhlakanipha nowokwazi” (Ivesi 3), yonke impendulo yokuphila nokufa “isiqiniseko esipheleleyo sethamba” labantu/loluntu. Kuye kuphela uthi “ngiyiindlela, neqiniso, nokuphila” (NgokukaJohane 14:6). Yena uqobo uthi “ngingukuvuka nokuphila” (NgokukaJohane 11:25) nomkhulu u “NGINGUYE” (NgokukaJohane 8:58).

Ivesi 10 – Nigcwalisiwe kuye” – Ayikho into edlula ukukholwa kwethu kuJesu Kristu. Akukho esikuswele nekumele sikwenze noma sikwenzisise uma sikuye. Ayikho ingxenye yokusindiswa kwethu okudinga ukuqedelelwa. Ngokuba “kuphelele”. KuJesu sinokukhululwa okupheleleyo. Ayikho indawo yemisebenzi yabantu. Asikho isidingo solunye uhlobo lomlamuleli. Ayikho indawo kaMariya noma amadlozi noma yizingelosi nanoma

yimuphi ummeli ocatshangwayo maqondana nokuphila okuphakade. Ukungena kokunjalo kuveza ukungaqondi ukuphelela kukaNkulunkulu nokukhululwa kuJesu. Ngokuba uJesu uyinhloko yabo bonke, “imibuso namandla”, nanoma yiliphi igunya elikhona. Futhi kuye, ngokukholwa kuye, ekugcineni sithola “ukuthula okuphaleleyo”.

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Amaphuzu Okuzindla

Njengokuba kuke kwashiwo, sisindiswa ngokukholwa yisithembiso sikaNkulunkulu. Umphefumulo ungasindiswa ngaphandle kokukholwa yisithembiso sikaNkulunkulu? Cha. Ukukholwa kuyiyona yodwa indlela insindiso efika ngayo emphufumulweni. Umphefumulo ungasazi isithembiso sikaNkulunkulu ngaphandle kokwambulwa kwezwi likaNkulunkulu elibhaliweyo? Cha. Kuphela ngokuzwa izwi likaNkulunkulu ungabona izithembiso zikaNkulunkulu zokuphila okuphakade kubo bonke abamukela uJesu njengomsindisi. Lapho-ke ukholwa yisithembiso sikaNkulunkulu. Nakhu uPawulu akuvezayo kwincwadi yamaRoma 10:14-15, okuqhuba umsebenzi webhayibheli. Abantu abakwazi ukukholwa kuJesu uma bengawuzwa umyalezo kaJesu. Kepha baningi abathi umuntu uyasindiswa

ngolwazi nje lawonkewonke, ngokubuka
uNkulunkulu kwindalo, ngale kwezwi lakhe
elibhaliwe. Kepha ukulungisisiswa kuza
emphefumulweni uma uzwa isithembiso
sikaNkulunkulu sempilo kuJesu, ukholwe
kuNkulunkulu ngesithembiso sakhe. Akukho
ukusindiswa ngaphandle kwesithembiso
sikaNkulunkulu. Futhi akukho ukusindiswa
ngaphandle kokukholwa yisithembiso
sikaNkulunkulu sokuphila okuphakade kuwo wonke
umphefumulo owamukela uJesu Kristu
njengomsindisi.

Kanti futhi, ukukholwa yizithembiso
zikaNkulunkulu uze uphile njengomuntu
ozikholwayo iyona yodwa indlela yokukhula
empilweni yobuzalwane. Kuhlezi kungumbuzo
walokho okhetha ukukwenza ngezwi
likaNkulunkulu elimileyo.

“Ngakho makungabikho
muntu onilahla ngokudla
nesiphuzo, noma ngemikhosi,
noma ukwethwasa kwenyanga,
noma amasabatha”

(KwaseKolose 2:16)

Ikilasi 6 – KwabaseKolose 2:11-23

*2:11 enasokela kuye futhi ngokusoka okungenziwanga
ngezandla ngokukhumula umzimba wenyama,
ngokusoka kukaKristu;*

Ukubaluleka kwemvelo yokuduka akushintshi kakhulu ezikhathini. Imininingwane esobala, amagama, abadlali bayashintsha ngokuhamba kwesikathi. Kodwa omubi akayekile ukuceba amacebo amasha okudukisa. Into ayenzayo uthatha wona lamacebo amadala awafake kwisitsha esisha, kufike ngenye indlela. Inkosi yayazi ukuthi kuyoba njalo. Ngakho-ke kumyalezo wezincwadi zethestamente elisha wabhalelwa ukubhekana nezinkolelo ezingalungile ezazingena ebandleni, umongo wako lokho ukuthi inkosi yayazi ukuthi izifundiso ezidukisayo ziyakuba khona nangesikhathi sethu. Njenganoma yiphi inkoleloze eyasungulwa ngaphansi komthunzi welanga, kukhona ukwenza komthetho okufana nokwalaba ababekhona ngezikhathi zikaPawulu befundisa okunye.

2:11-23 – Ukristu ngaphambi kokwenziwayo/ imisebenzi.

*2:12 nimbelwe kanye naye ngombhapathizo, okungawo
futhi navuswa kanye naye ngokukholwa ngamandla
kaNkulunkulu owamvusa kwabafileyo.*

Ivesi 11 – “Ngokukhumula umzimba wenyama” – Ukusokwa kwenyama kususa ingxenye yomuntu yenyama emzimbeni, kumenze abe yingxenye yesivumelwano uNkulunkulu asenza nabantu bakhe kwisivumelwano esidala. Kanjalo-ke kunokusokwa kwangaphakathi okwenzeka ngomzuzu lapho khona umphefumulo usindiswa, ngaphansi kwesivumelwano esisha, ukuphawula umphefumulo osindisiwe ngophawu lomndeni kaNkulunkulu. Kungukusika “okungenziwanga ngezandla”, umsebenzi kaNkulunkulu lapho imvelo yethu endala ilahlwa, ukufa kugqemeke ingozi (KwabaseGalathiya 2:20), yize noma ukusebenza okubonakalayo kwalolushintsho kungakapheleliswa kuze kube senkazimulweni. Sibona lokhu kuvezwa embusweni owathathwa kuSawule inkosi, wanikezwa uDavide (1 USamuweli 15:28), yize noma kwakuyiminyaka ngaphambi kokuba uSawule afe, uDavide ahlale esihlalweni. Kuphela embusweni ozayo oyobuswa yindodana kaDavide ezayo siyokwazi ngokuphelele inkululeko kwimvelo yethu yesono. Imiphumela yalokhu “ngokukhumula” kithi ukuthi ubudlelwane bethu nesono bushintshiwe ekuzalweni kabusha.

*2:13 Nani-ke ebenifile ngeziphambeko nangokungasoki
kwenyama yenu wanenza nibe ngabaphilayo kanye
naye esithethelela zonke izono zethu;*

Ivesi 12 – “Nimbelwe Kanye naye”... navuswa Kanye naye” – Kunendlela lapho sixhumana noKristu ekufeni kwakhe nasekuvukeni kwakhe ngesikhathi sisindiswa. Safa endleleni yethu endala, izimfuno Kanye nezifiso, sabe sesivuswa futhi, sivuselwa ekuphileni okusha kuJesu Kristu (KwabaseRoma 6-7). Lokhu kufa, ukungcwatshwa Kanye nokuvuka kuvela embhabhadisweni wethu. Lomsebenzi kaNkulunkulu kithi wenza ubudlelwane bethu noNkulunkulu bushintshwe ngesikhathi sizalwa kabusha.

Ivesi 13 – “Nani-ke enanifile ngeziphambeko” – Kunokufa esakufa Kanye noKristu ngenkathi sisindiswa, futhi kukhona nokufa esasivele sikufile ngenxa yezono zethu kusukelwa ekuzalweni, ngakho sasidinga ukubuyiselwa ekuphileni/empilweni (Kwabase-Efesu 2:1). UNkulunkulu wayetshele u-Adamu kusukela ekuqaleni, engadini yase Ideni ukuthi “ngalolo suku” edla isihlahla ekuthiwe angasidli “uyakufa nokufa” (Ugenesise 2:17). Ngakho-ke “ngalolo suku” u-Adamu adla ngalo, wafa emoyeni, wase waqala wafa ngisho nasemzimbeni.

*2:14 esehlangule incwadi yecala lethu, emelana nathi
ngemiyalo yayo, wayeyisusa ngokuyibethela
esiphambanweni;*

Ngakho, kusukela ku-Adamu, wonke umntwana ozalwayo, uzalwa efile emoyeni enesidingo sokuzalwa kabusha, athole impilo ephakade okunguNkulunkulu kuphela ongayinikeza.

“Esithethelela zonke izono zethu” – KuKristu, imvelo yethu endala eyayibusa isibekwe phansi, sase sivuselwa empilweni entsha. Kuye sihlanziwe, saxolelwa konke ukwahluleka kwethu nokuwela esonweni. Lokhu kuqinisekisa ukuphelela kwethu “kuye” (Ivesi 10). Umsebenzi wokuhlangwa uphelelisiwe kuKristu

Ivesi 14 – “Esehlangule incwadi yecala lethu emelene nathi” – Lencwadi yecala lethu isho umthetho kaNkulunkulu wesivumelwano esidala, ukuthi “inkonzo yokufa, enamagama aqoshiwe ematsheni” (2 KwabaseKorinte 3:7). Yizono zethu ezenza umthetho kaNkulunkulu “inkonzo yokufa”. Kepha manje ubudlelwane bethu nomthetho kaNkulunkulu usubuyekeziwe. UKristu usebe ngukuphela komthetho kubo bonke abakholwayo. Lomthetho kaNkulunkulu owawumelene nathi, usibekele

*2:15 ebaphucile ababusi nabanamandla izikhali
wabathela ngehlazo obala, ebanqoba ngaso.*

ukulahlwa ngokuba sasiyizoni. Wona lowo mthetho olahlanayo usususwiwe endleleni, wabethelwa, kungathi noKristu “esiphambanweni”. Esiphambanweni uJesu wasusa isikweletu sethu emthethweni Kanye nokubusa kwaso kithi. Manje asisawukweleti lutho umthetho, kuphela sikweleta isikweletu sothando kumsindisi wethu.

Ivesi 15 – “Ebaphucile ababusi nabanamandla” – UPawulu ukhuluma ngokunqoba kukaKristu ekufeni nasekuvukeni kwakhe, enqoba usathane namadimoni akhe. Manje sebehluwe ngokupheleleyo, bavezwa esidlangalaleni bephucwe wonke amandla nethemba lokunqoba. Ngakho ubudlelwane bethu nosathane sebuphuliwe inguna phakade. Kukristu simi singabahlanganyela naye ekunqobeni kwakhe. Asisahambi “ngokombusi wamandla omkhathi” njengoba sasihamba ngaphambili.

Manje kukhona ukushintsha kobudlelwane kane ngalokho uJesu asenzele kona esiphambanweni;

- Ubudlelwane bethu nesono bushintshile (ivesi

*2:16 Ngakho makungabikho muntu onilahla ngokudla
nesiphuzo, noma ngemikhosi, noma ukwethwaso
kwenyanga, noma amasabatha,*

11). Amandla esono agqashuliwe ngokusokwa kwaphezulu.

- Ubudlelwane bethu noNkulunkulu bushintshile (Ivesi 12-13). Amandla esono agqashuliwe ngokufa kwethu.
- Ubudlelwane bethu nomthetho kaNkulunkulu bushintshile (Ivesi 14). Amandla esono agqashuliwe ngokufa kwethu maqondana nesono (KwabaseRoma 7:4).
- Ubudlelwane bethu nosathane bushintshile (Ivesi 15). Amandla esono ahluliwe ngokuhlwitha usathane izikhali.

KuKristu sihlanziwe ezonweni, siphila kuNkulunkulu, sifile emthethweni, sakhishwa emandleni nasenjongweni kasathane! Makadunyiswe uNkulunkulu wethu!! “Kepha kukho konke lokho siyanqoba nokunqoba ngowasithandayo”.

Ivesi 16 – “Makungabikho muntu onilahla...”, u “Ngakho”, ubuka emuva, kulolushintsho olukhulu

maqondana nobudlelwane bethu nesono, noNkulunkulu, nomthetho wakhe, Kanye nesitha sethu esikhulu. Ngokubuka lolushintsho, ungavumeli muntu abe ngumahluleli phezu kwakho.

“Ngokudla nangesiphuzo” Makungabibikho okubuza izinto eziningi ngokudla okhetha ukukudla. Abathandimthetho bajwayele ukuba namazwi amaningi mayelana nokudla esimelwe nesingamelwe ukukudla. Kepha kuKristu sikhululekile! Ungakunaki ukulahla nokwahlulela okukhulunywa ngakho maqondana nokumele kudliwe. Kungusuku olusha, isikhathi esisha, isivumelwano esisha. “Kepha ukudla akusisondezi kuNkulunkulu”, ngokusho kukaPawulu kwincwadi yesibili KwabaseKorinte 8:8. Ukudla asoze ngandlela thize kusisondeze kuNkulunkulu, “ngokuba noma singadli, asilahlekelwa lutho, noma sidla, asizuzi lutho” (KwakaseRoma 14). Uma umuntu ecabanga ukuthi impilo yakhe ikahle uma edla noma engadli okuthize, yindaba yakhe. Kepha akumele abuke ngamehlo amancane abanye abadlayo ngokujabula lokhu yena akugwemayo. Incwadi kwabaseRoma 14 ikhuluma kithi ngesimo somqondo noma ukucabanga okulungileyo, ukuthi odlayo noma ongadli bangahlulelani, “ngokuba uNkulunkulu umamukele” (Ivesi 3). UNkulunkulu akabalahli nakancane labo abadla yonke into ngonembeza

ohlangezile. Ngakho dlulisa ubhekeni! Konke ukudla “kulungile”, ngokusho kwenkosi, “akulahlwa lutho, uma kwamukelwa ngokubonga” (1 KuThimothewu 4:4).

“Makungabikho muntu onilahlayo... noma ngemikhosi” – Lemikhosi ikhuluma ngekhulenda lonyaka lemikhosi yamaJuda, izinsuku ezifana nosuku lwephentekhoste, iphasika Kanye neminye imikhosi. Yize noma abanye bengazikhethela ukuzigubha lezi zinsuku njengoba abanye benza, akungabikho obabukela phansi noma obalahlayo labo abagubha lezo zinsuku ngonembeza ohlangezileyo. Asingenzi sengathi laba abangenzi bahamba phansi kokukamoya, laba abakwenzayo babhabha phezulu.

“Noma ukwethwasa kwenyanga, noma amasabatha” – UPawulu uyasuka kwimigubho yeminyaka aye kwimigubho yezinyanga kuze kuyofika kweyamasonto. Abanye bathi “amasabatha” kushiwo usuku lwesikhombisa esontweni njengoba lokhu kwabekwa kwimithetho elishumi. KwisiGrekhi igama elisemva kwelesizulu elithi “isabatha” alisho isabatha elithize kodwa isabatha njengokuba siliqonda igama. Ngale kokuba linxenxe ukuba sithathele phezulu usuku oluthize noma ukugcinwa kwenkolo ethize. Umuntu nje angakufunda kanjani

lokhu ngokufunda okujwayelekile? Uma uPawulu esho enye into ngaphandle kwesabatha esontweni bekumele kube khona okunye ukuchaza okukhona. Kepha akukho. Kepha uPawulu lapha ukhuluma ngosuku olugcinwa ngaphansi komthetho kaMose. Ikhalenda lonke “incwai yecala” yabethelwa esiphambanweni, kungaba ezeminyaka (“izinsuku ezingcwele”), izinyanga (“ukwethwasa kwenyanga”) noma isonto (“amasabatha”). Buka ukukhuza kukaPawulu kubazalwane baseGalathiya ababebungaza izinsuku ezithize, “nigcina izinsuku, nezinyanga, nezikhathi, neminyaka” (KwabaseGalathiya 4:10). Kuyacaca uPawulu wayefuna ukukuqoqa konke, zonke lezi zinsuku zesivumelwano esidala.

U-Ellen G. White, umsungulu wama-Adventist osuku lesi-7 wake wabhala ukuthi “ezinsukwini zokugcina isivivinyo sesabatha siyoba sobala. Uma lesi sikhathi sifika, yilowo nalowo ongaligcini isabatha uyokwamukela umaka wesikhonyane oyomuvimba ukuba aye ezulwini”. Manje yizwa isisebenzi sangempela sikaNkulunkulu uqonde! “makungabikho muntu onilahlayo ngokudla nesiphuzo, noma ngemikhosi, noma ukwethwasa kwenyanga, noma amasabatha”! Kepha loyo owenza sengathi umhlathshelo kaKristu wawunganele, enza sengathi imisebenzi yabantu iyalingana nekaKristu!

2:17 okuyisithunzi nje salokhu obekuzakuza; kepha umzimba ngokaKristu.

Ivesi 17 “Okuyisithunzi nje salokho obekuzakuza, kepha umzimba ngokakristu” – uJesu Kristu ungukuphelela kokukhona nokwakukhona. Izinto ezenziwa ngabantu ngaphandle njengalokhu okubhalwe kuvesi 16 zaziisithunzi sokuzayo, zimemezela ukuza kwakhe. Kodwa uJesu uqobo “umzimba” noma eqinisweni. Manje ngokufika kwakhe, okwakuyisithunzi kuyakhohlakala ngenxa yenjabulo yobukhona bakhe. Umuntu bekumele ajabule ngesithembiso esihle sesithunzi kuseyiso kuphela anaso. Kepha akekho umuntu ophile kahle oqhubeka nokujabulela isithunzi salowo osefikile yena uqobo! Lokho okwakwenziwa esikhathini esidala kwakukhomba okuyikho, ukufika kukaKristu. Yize noma sivumelana kakhulu noPawulu ukuthi “umthetho ungcwele, nomyalo ungcwele, ulungile, muhle” (kwabaseRoma 7:12), umuntu omusha “emoyeni”, ngaphansi kwesivumelwano esisha, esincono, akekho ngaphansi komthetho!

Ivesi 18 – “Makungabikho muntu onamuka umvuzo” – Igama lesiGrekhi elihunyushwe “onamuka umvuzo” liveza umuntu ongumahluleli noma obheka

*2:18 Makungabikho muntu onamuka umvuzo wenu,
othanda ukuzenza othobile ekhonza izingelosi, ephike
ngemibono yakhe, ezikhukhumeza ngeze ngengqondo
yakhe yeyama,*

imithetho kwabancintisanayo. Kepha lapha kufakwe ukwehlulela ungehambisani/ okungavuni “ungavumeli umuntu ozozenza umehluleli akuhlulele njengonecala”, akwemuke umklomelo. Lomqondo uyafana no “makungabikho onilahla...” kuvesi 16. Abanye abantu bayazama ukuzibeka ngaphezulu kwabanye, bazenze abahluleli, bahlole, baphike izimpilo nezinkolo Kanye nokwenziwa ngamanye amakhohla, bafune ukubahola ngenye indlela ekungesiyo ukuhamba ngokukholwa kukaKristu, baze babaholele ngaphandle kokudunyiswa nguNkulunkulu Kanye nomklomelo wabo. UNkulunkulu akaze athokoze ngalabo abafundisa izimfundiso zokuduka, kanti futhi akathokozi ngalabo abalandela ubuwula bamazwi abo. Leyo yindlela yokulahlekelwa; ukulahlekelwa ngukuphila okuphakade kwabangakhohla, abayekela abafundisa izimfundiso zamanga baze balahlekelwe ngukusindisa kukaNkulunkulu, nokulahlekelwa umqhele kwabakhohlwayo, abavumela ukuphinde bagudluzwe endleleni yeqiniso. Kunobungozi bangempela kumzalwane

owakha “ngemithi notshani nenhlanga” kulempilo kunokwakha “ngesiliva, negolide, namatshe anenani” (1 KwabaseKorinte 3:12). Ingozi yokwakha ngezinto ezishayo ezingalethi mvuzo uma sesima phambi kwenkosi. Uyoba ngohlakaniphile uma ugwema labo abazenza abaholayo ngaleyondlela kunokuba ungqangqazele ngaphambi kwabo sengathi bangabahloli bempilo yakho.

“Othanda ukuzenza othobile” – UPawulu kukhona akuvezayo ngokuthi abafundisi bamanga bazama kanjani ukufuna ukuthotshelwa ngabanye. Ubonakala ekhuluma ngokuthobeka okugqokiwe noma ukuzenzisa kulabo thisha (NKJV). Ungavumeli ukuthobeka kokuzenzisa kwabafundisi bamanga kukubambe. Bukisisa kahle lokho abakukholwayo, hhayi ukuba bahle kwabo ngaphandle. Uma bengabambelele kuKristu nasezwini lakhe, bangabazidlayo ngisho bangaziveza bemnene kanjani. Ukuthobeka kwamanga kwalabo abafundisa izimfundiso zamanga kuthi “ngiyisoni esibi, uNkulunkulu mukhulu kakhulu, uphezulu ukuba mina ngingamkhonza”. Ngokuzenza abathobekile, bayavuma ukuthi kukhona ugange phakathi kwesoni esingumuntu noNkulunkulu ongcwele. Yingakho bezama ukufaka omunye umlamuleli phakathi komuntu noNkulunkulu “ekhonza izingelosi”. Sike sabuka ukuthi labo bafaka

okunomoya/umphefumulo phakathi kwabantu nonkulunkulu wengqondo yabo ongathinteki, ekungayeki kuye. Ngokucabanga kwabo laba balamuleli baseduze nabantu, ngakho bayakwazi ukuphila komuntu enyameni ngale kokusondela ukuze abantu bengeke basondele kuNkulunkulu nokungcola kwabo. Kepha uJesu uthi “akakho oza kubaba ngaphandle kwami”.

U Harry Ironside ukhuluma ngendaba emnandi yomngani wakhe onomusa. Ngenkathi ebuzwa ukuthi kungani ethandaza kuMariya kunokuthandaza ngqo kuNkulunkulu ngoJesu Kristu. Lomngani waphendula ngentobeko enkulu kanjena “Inkinga ngiyisoni esikhulu, angifanele nakancane ukuziyela mina enkosini yethu. Ingaphezulu kakhulu kwami, angiyilutho, ihlanzekile, ingcwele, ubukhulu bakhe bungenza ngingafaneleki ukuya kuye/ ngizizise phambi kwakhe. Kodwa ngiyazi ukuthi akekho umuntu ongagoba indodana njengomama, ngiyazi futhi ukuthi inhliziyo yowesifazane ehlanzekile emnene inesihawu ngenxa yezoni nenhlungu nokwahluleka kwazo, ngakho-ke ngikhuleka kuMariya, ngithulule kuye inhliziyo yami njengakumama wami, ngimuncenge ukuba angikhulumele nendodana yakhe emhlophe, nginesiqiniseko sokuthi angamuzwa yena kunawo wonke omunye umuntu”.

Ngakho-ke umntwana angamuzwa umama. Futhi umama unenhliziy o emnene edlula eyendodana noma ubaba. Kubukeka sengathi kuyawenza umqondo ngendlela yokucabanga kwabantu. Kepha yilokho nje, ukucabanga kwabantu, akusiyo indlela yezwi likaNkulunkulu. Kuzishaya sengathi kunomoya wokuthobeka nokuhlonipha, sakufuna inkosi ngokuthobeka. Kodwa buka izinga lempakamo lapha, elichaza ukuthi indlela eyenziwe ngabantu yokuza kuNkulunkulu, ngomlamuleli obekwe ngabantu yiyona ndlela enobuhlakani kunaleyo ebekwe nguNkulunkulu uqobo lwakhe, yambulwa ezwini lakhe nangendodana yakhe. UNkulunkulu uthi ubekile umlamuleli oyedwa phakathi kukaNkulunkulu nomuntu, "umuntu Kristu Jesu".

Uma umuntu ezama ukufinyelela kuNkulunkulu nganoma yiphi indlela noma umlamuleli ngaphandle kwalowo uNkulunkulu amumisile kungubundlobongela, ngisho kungagqoka noma kwembathe intobeko yangaphandle. Kungukuphikisana nokushiwo nguNkulunkulu ngamandla akho wonke! Uma umuntu ezibekela owakhe umlamuleli, oseduze naye nonomhawu kakhulu, akaphiki isihawu sikaNkulunkulu? Buka isihawu sikaNkulunkulu kukristu (KumaHeberu 4:15-16; Isililo 3:22-23). Akekho ongcoliswe yisono

kangangokuba uJesu akamubizi uma ethi “wozani kimi”. Yize noma abantu beveza ukuthobeka uma uthi uyababuka, akusikho ukuthobeka kweqiniso uma belahlela eceleni amazwi kaNkulunkulu ngamazwi abo!

Qonda ukuthi okwakwenzeka emlandweni ebandleni lisanda kuqala, abantu babebuka izingelosi njengomlamuleli phakathi kukaNkulunkulu nomuntu, kwakuyinto elula okwathi ngokuhamba kwesikhathi yashintshelwa kweminye imimoya. Umsebenzi owawucatshangwa walabo abazibiza “ngamakholwa” nabakaMariya abakhonza imimoya ngenkani yabo, bekhola ngokungekho bezishaya sabandla. Kufana nje namakhatholika “kuzenza mzalwane” kube kungubuhedeni ekwenzeni nasekukholweni, njengabanye abaningi, inkolo yamakhatholika ithathe indlela yenkolo kokwakuvele kwenzeka kubahedeni bakulelizwe.

“Ephika nemibono yakhe” –Igama elihunyushwe “ephika” yinto efana “nokungena entweni” noma “ukufuna”, noma “bevakashela”. Laba bafundisi bamanga babecinga okufihlakele ngokucabanga kwabo bedlinza ngemimoya. Emva kwalokho base bazisa abanye abakuzwile, ababethi kuyabahlukanisa nabantu nje. Ngakho babethi

babona okungabonwayo, izambulo, kube ngukuthi bathi ukuxhumana noNkulunkulu noma nezingelosi, ukufakazela lokho abakushoyo. Lokhu kwakubenza babukeke bengaba bhabha kumoya, bebabukela phansi abanye abahambela phansi kwezakamoya uma kuqhathaniswa nabo. Babethi amazwi ezimfihlakalo abazibonayo awanakuphikiswa! Ngokuba bona babexhumana ngqo nokungabonwayo. Kepha uPawulu ngokungananazi uveza ubuwula babo ekubukeni kwabo, ebhala ethi banamanga ngemibono yabo “ephika nemibono yakhe”. Imfundiso yabo yayixhugisa umzimba kaKristu phakathi kwalabo “abanakho”, “nabanganakho” (izambulo), Labo abaphakathi kwabemibono yemfihlakalo Kanye nabangaboniswa, abangezwa lutho.

Emlandweni sitshelwa ngenkolo eyavuka phakathi kwenkolo yobukristu nge “century” yesibili, emva kweminyaka sekwadlula umphostoli wokugcina. Kwakuyiqembu elalandela indoda ekuthiwa ngu Montanus. Izimfundiso zakhe zazifana nezalaba abathi babona imfihlakalo bona bodwa, ibandla lakuqala labasho njengabangafundisi okuyikho, lazilahla izimfundiso zabo ngokubakhuza, phakathi kwezinto ababezikholwa, kwakukhona nokuthi ibandla lenziwe ngamaqoqo amabili, limbaxambili;

- Abazalwane “bakamoya” ababelandela

izifundiso zika Montanus futhi bethi bathola izambulo ezivela enkosini.

- Abazalwane “benyama” ababenemibhalo “efile” nje yebhayibheli.

Usuke wakuzwa lokhu? Babefundisa ukuthi “ibandla labakamoya” lalenziwa ngabantu ababoniswayo bezwe nezimfihlakalo. Lokhu kufana ncamashi nalokhu kwamabandla kamoya akulesikhathi, lapho kukhona khona lokhu kuhlukana phakathi kwalabo “abafinyelelayo” ngabakuzwa uma bekumoya, nalaba “abangafinyeleli”, abangazizwa izinto zakamoya. Ukuba kumoya “ubuzalwane” balezizinsuku. Abathi imibono yabo ayinakubuzwa lutho. Uma ubahlaba ngemibuzo wenza isono esingenakuxolelwa ngokuba bagcizelela ukuthi ukubangabaza, ungabaza lokho okushiwo ngumoya. Lokhu kuvala konke ukusola okungase kuvele. Futhi ngale kwaleso sihlangu, bathi bona ikhanda labo libheke ezulwini, bakhulume sengathi bakhuluma imibhalo kaNkulunkulu. Ngalokho kuvela konke ukukhuluma okuthiwa kuliqiniso! Kulenkolelo yamanje yabahamba ngomoya kuvela izimfundiso zika Montanus, okwakuyimfundisoze yabafundisa amanga. Ohamba ngomoya ngempela akazami ukuletha ukuhlukana emzimbeni kaKristu, enze

*2:19 engabambeleli kuye oyinhloko, okungaye umzimba
wonke usizwa, uhlanganiswa ngamalungu nemisipha,
ukhula ngokukhula kukaNkulunkulu.*

amaqembu namazinga akamoya ngenxa yemizwa. Inkolo yangempela ibumbene ngaphansi kwenhloko engukristu.

“Ezikhukhumeza ngeze, ngengqondo yakhe yenyama” – Umphostoli kaNkulunkulu uyaqhubeka lapha ngokubadalula. Ababefana nalaba “ezikhukhumeza” noma egcwele impakamo, bezikhukhumeza kodwa “ngeze”, ngale kwesizathu esizwakalayo, Kunokuba bavume umthombo wasezulwnini ngamaphupho abo. Buka lapho uPawulu ekhomba khona. Ukhomba phansi “ngengqondo... yenyama” umthombo wabo. Inkinga ngalaba abathanda ukubukwa yingqondo yenyama egcwele impakamo, wena owabona isihlalo esikhukhumele. Futhi, uma ubabuka bakhombisa “ukuzenza abathobekile”, bebukeka ezweni njengabalungileyo impela. Kepha uNkulunkulu uyabaveza njengoba benjalo, eveza ukuthi kahle hle into ebanyakazisayo yimpakamo. Babeziphakamisa, ikhanda labo ligcwele ukufuna kwabo izinto ezingakaze zibonakale.

Ivesi 19 – “Engabambeleli kuyo inhloko” Bebambelele kwizambulo zabo zamanga Kanye nemibono, belahla izwi likaNkulunkulu eliqinisileyo, bebeka eceleni izwi likaNkulunkulu elambuliwe ngenxa yemfihlakalo yabo. Incwadi yabo “yezinto abangakaze bazibone” yiyo eyayisebenza kepha ibhayibheli labo ligcwala izintuli. Kungabe uyakwazi lokho? Buka ingwijikhwebu yako;

- Babechazwa yimimoya emincane kunenhloko yangempela.
- Base bejikile kumthombo wempilo yakamoya yeqiniso Kanye namandla baya kwabakuthakaselayo bezitshela ukuthi kuyabanyusa emoyeni.
- Babecathi bayanyuka ekilasini labakamoya labathize, kanti bazisusile kumthombo weqiniso wokukhula emoyeni.

UJonathan Edwards wenza ukuphawula okungathi singakubuka encwadini yakhe “On Revivals” (kwizimvuselelo), ethi; “laba abashiya izwi lesiphrofetho eliqinisileyo – UNkulunkulu alinikezile njengokukhanya ebumnyameni – Ukulandela imizwa nemicabango, bashiya ukugadwa kwenkanyezi ekhanyayo balandele ithanga elikhanya ukukhanya okuncane”. Uma umuntu esuka ekuboniseni kokuqonda lokho uNkulunkulu akwambulile ezwini

*2:20 Uma nifile kanye noKristu nakhululwa
ezifundisweni zokucathula kwezwe, yini ukuba
okungathi nisaphila ngokwezwe nithobeke izifundiso
zokuthi:
2:21 “Ungaphathi, ungezwa ngolimi, ungathinti,”*

lakhe kungukubuyela ezinsukwini zabahluleli ngenkathi “Wonke umuntu wenza okuhle emehlweni akhe”.

“Okungaye umzimba wonke usizwa, uhlanganiswa ngamalungu nemisipha, ukhula ngokukhula kukaNkulunkulu” – Kungabe uyasibona lesi sithombe? Ubumbano/ukuxhumana, hhayi ukuhlukana. Kuhlanganiswe ndawonye, kukhula ndawonye kubambelele kuJesu Kristu kunenkolo yobukristu yamaqembu. Laba bathanda ukubuka ngokwemizwa yabo, babukele phansi abanye “abangafinyeleli” yibona abakude kakhulu nokuba kumoya ngokweqiniso.

Ivesi 20-22 – “Uma nifile Kanye noKristu... yini kuba okungathi niphila ngokwezwe” – UPawulu manje ubeka lezinto ezifundiwe, manje kunombuzo wokuba siba ngabakhululekile kuKristu noma sibe ngababoshiwe ngamasiko abantu noma ukuvimba kwabo nabakulindele. Kukristu sikhululekile ukuphila ngalemigomo emibili esibonisayo;

*2:22 okuphela konke ngokudliwa ngokweziyalezo
nezifundiso zabantu*

*2:23 ezinegama lokuhlakanipha kambe ngokuzikhethela
inkonzo, nangokuzithoba, nangokuhlupha umzimba;
akusizi lutho maqondana nokuzithiba kwenyama.*

ukuthanda uNkulunkulu ngakho konke, nomakhelwane njengoba sizithanda thina. Uma ngempela kungenandaba kuNkulunkulu ukuthi siyahlanganyela entweni noma asihlanganyeli, kungani sivumele kube nendaba kwabanye? Uma uqhubeka ngothando lwangempela kuNkulunkulu nakubantu, ubambelele kwinhloko wondla amanye amakholwa, qhubeka mfowethu, ungavumeli kube khona ozokususa emugqeni.

Ivesi 23 – “Ezinegama lokuhlakanipha kambe ngokuzikhethela inkonzo...” – Futhi, Ungakhathazeki ngokukhombisa inkolo kokuzenzisa eduze kwakho. Ukwenza kwenkolo komunye kungazibonisa kukuhle kuhalisa. Ukuba ngabahamba ngomthetho kwabo bangakuchaza kuze kuzwakale kunobuhlakani. Yilokho amasulumane ahlezi efuna ukukwenza. Konke anakho umlomo ogcwele ukuchaza inkolo yawo, akushaye indiva konke okunye. Kepha nje “ukukhombisa ukuhlakanipha” lokhu umthetho onakho. Ukwenza komuntu enkolweni yakhe

kwizinto azizwa sengathi angazenza nokuba azincishe okuthize “ukuncisha umzimba” kungakhombisa amandla nokuzimisela. Kodwa uma ubuka nje “kungukuzimisela ukukhonza”, ukujabula emandleni akho. Abantu bangabukeka bengathobekile nhlobo ekwenzeni okuthize ngenxa yenkolo yabo. Kodwa futhi, ungathathwa yilokho. Uma bengabambeleli kukristu oyinhloko, bangabazidlayo, abaphakeme ezinhlizweni uma usubhekisisa. Inkolo kaNkulunkulu yeqiniso ibambelela kuKristu, ihambe othandweni maqondana nabanye, iphokophelela inkazimulo kaNkulunkulu nokuhle kubantu enkululekweni emangalisayo.

Ikilasi 7 – KwabaseKolose 3:1-11

*3:1 Ngakho uma navuswa kanye noKristu, funani
okwaphezulu, lapho ekhona uKristu, ehlezi
ngakwesokunene sikaNkulunkulu;*

Njengezincwadi zikaPawulu nje, umongo uyaphenduka manje kwisahluko 3 uza kokumele kucatshangwe kwenziwe ekuphatheni kahle iqiniso empilweni, kungasekho okunye okushiwoyo mayelana nabafundisi bamanga. Manje sekugxilwe ekuphileni impilo yobukristu ekuhambeni. UPawulu uqala ngombuzo obalulekile ngalokho esikuvumela kubuse ingqondo yethu kuvesi 1-2, eqala lapho isono siqale khona. Kuvesi 5 ube esejikela kulokho esikuyeka kubuse amalungu ethu. Uqala ngomthambo omubi, ebhekana nezinto ekumele “sizilahle”. Mese kuthi kuvesi 11 abheke ohlangothini lokuhle, isimilo sobukristu okumele “sembathwe”. Kujwayelekile kuNkulunkulu ukuthi kuqale kugxilwe kokubi, kuvule kuhlanze indlela yokuhle.

3:1-4 – Inkosi yengqondo.

Ivesi 1 – “Ngakho uma navuswa Kanye noKristu”

UPawulu usenza leliqiniso abekhuluma ngalo ku 2:12-13 libe ngeliphathekayo, ukuthi ngenkathi sensindiso safa kithi uqobo savukela ekuphileni okusha kuKristu. Sifile kumuntu omdala, sifile maqondana nalokho okungaphansi komthetho kaNkulunkulu. Manje sesiyaphila kuKristu, sengathi sivuselwe empilweni entsha kuye. Njengoba leli kuliqiniso lakamoya lawo wonke umphefumulo kukristu, uPawulu uncenga ukuba izimpilo zethu zihambisane nempilo esinayo kuJesu Kristu. Ukuthi sibe ngabafuna izulu kunabahlezi emhlabeni. Okuphambana nabahlezi emhlabeni bencwadi yesambulo (3:10; 6:10; 8:13; 11:10; 12:12; 13:8, 12, 14; 14:6; 17:2,8), ondawo yabo yokuhlala isemhlabeni futhi abazakubhubha ekugcineni.

“Funani okwaphezulu” – Ngisho kungabe kuthiwa bafunani abaseduze nawe, wena yiba ngocabanga ngezulu. Khumbula incwadi yabaseFilipi ebhalwe egcizelela kwisimo sengqondo Kanye nokucabanga okulungile. Khumbula umyalelo lapha wokuhlehlisa ububi noma imicabango elahlisa ithemba ngokuhle, nemikhuba elungile, imicabango ethandekayo (isahluko 4).

“Lapho unakekela imbali mfana wami,
Ngeke kukhule ikhakhasi”

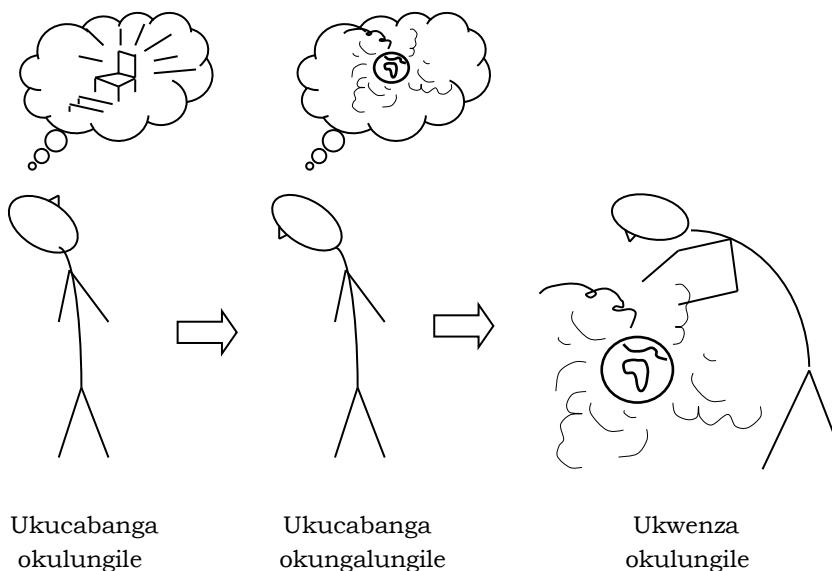
Futhi, Sonke isenzo sesono siphawula ukuphela

kwemicabango emide emibi. Yize noma imizimba yethu ihlala emhlabeni kulokhu kuphila, inhliziyo yethu akumele iphile ekungcoleni noma emanyundululwini akulomhlaba. Ukufuna kwethu izinto ezinenani kumele kukhule, kubheke phezulu, ngaphezu kweze lakho konke okuyize ngaphansi komthunzi welanga. Buka ukubheka komshumayeli, ebheka izinto zenani langempela encwadini yomshumayeli. Buka inkosi uJosaya, owathi ngisho esengumfanyana omncane “waqala wafuna uNkulunkulu kaDavide”, ngemiphumela emihle kwaba kuhle esizweni sakhe!

Ivesi 2 – “Nakani okwaphezulu” – kwi KJV igama “nakani” lingathathwa njengelikhuluma ngemizwa. Kepha igama elisemvakwalo likhuluma ngokucabanga kwethu, indlela esicabanga ngayo (igama elitholakala futhi encwadini yabaseFilipi). Inkosi futhi ikhuluma ngalokho esikhetha ukucabanga ngakho. Sicabange okwaphezulu!!

Esinakho lapha kuvesi 1 no 2 imiyalelo emibili ebhekene, ukhuluma ngesizikhethela ukukwenza ngokwentando yethu futhi nokuqonda. Imiyalelo

abangingi bethu abakuKristu abayalayo ukuyithobela yonke. Izwe lingabuka ngokumangala kumuntu ozimisele ngokuthobela lemiyalelo ngokuphelele! Konke ukusebenzisa amalunga ethu ngokungafanele kulandela ukusebenzisa ingqondo yethu ngokungafanele. U-Eva kwamele kuqala ayeke ukubuka kukaNkulunkulu ukuze acabange ngenzuzo yesilingo sikasathane, okwaholela ekushoneni phansi nasekwenzeni okubi.



UNkulunkulu manje ubiza bonke laba abenziwe babasha kuKristu ukuba bahlehlise umcibisholo walemidwebo yami engaphezulu babuyele lapho kumele ngabe bakhona; ukuthi ukugxila kwabo kokuhamba kulempilo entsha kuJesu Kristu kube

ngokukaNkulunkulu nezinto zakhe; ukuthi umphathi okumele abe yindlondlo engqondweni kube kulokho “okwaphezulu”, sidle kuye oyisinkwa sokuphila kunezinto ezingavunyelwe zalomhlaba. Lokhu akuvimbeli ukufunda ngomhlaba, kusichaza kabusha futhi kahle ngokuba manje sibe sesiba yisifundo sendalo kaNkulunkulu, konke kuhlobene naye futhi kuyisambulo sakhe. Njengoba omunye umlisa ake washo “izinto ezisemhlabeni azisiso isono, kepha ziba yiso uma sezifunwa futhi kudlinzwe ngazo, kukhethwe zona kunokwaphezulu”. Ukuthi “funani” ukulwela noma ukulandela, kukhuluma ngezifiso zethu. Buka izaga 2. Ukubeka ingqondo yethu entweni kusho ukugxila kuyo into. Ukutholakala ubhekile “okwaphezulu” kungukuthola indawo yokungena ekuphulukisweni kwalokhu okuzakulandela lapha kwisahluko sesithathu. Qathanisa amahubo 36, lapho khona umbhali wehubo echaza ukwenza nokudlinza ngezinto ezingafanele ekuhleleni nasekudlinzeni ngokubi. Kungani senza lokhu? Kungani silokhu sidlinza ngezinto ezingavunyelwe? Ngokuba siyakuthokozela ukucabanga ngokunjalo kanti futhi nangaphakathi sifuna ithuba lokukwenza noma ukukusho lokhu esizindla ngakho! Kungabuye kube yikuphi nje okunye? Impela singabahlakaniphile uma siqaphela. Ngokuba uma silokhu sizindla ngezinto ezingavunyelwe, okulandelayo ukuba

sizenze. Kanti nakho ukudlinza ngezinto ezingalungile kuyinkomba yokuba asisafuni izinto ezilungile, izinto zaphezulu “Lapho ekhona ukristu, ehlezi ngakwesokunene sikaNkulunkulu”. Buka incwadi KwabaseRoma 13: 10-14, lapho khona “ninganakekeli” ukucabangela ngaphambili “inyama kuvuswe izinkanuko”. Wonke umbulali angabhala iziqephu ngamahorakazi emicabango emibi ayicabangayo. Wonke umdlwenguli noma umhlukumezi ngokocansi unenqwaba yokubukela izinto zocansi emlandelayo, egcwele imicabango yakhe. Wonke umuntu onengcindezi, ozicabangela yena yedwa, osabayo, oziqhenyayo ulandelwa yimicabango emibi noma yesono, egcwele ukuzicabangela. Onjalo yilowo owenqabayo ukudlinza ngezinto zaphezulu. Wala “ukukuthumbela ukumlalela uKristu” (2 KwabaseKorinte 10:5). Khumbula amazwi kaDavide okuqunga isibindi kwabakwa-Israyeli abasiza uSolomoni ukwakha ithempeli, “nikelani inhliziyo yenu nomphefumulo wenu ekufuneni uJehova uNkulunkulu” (1 Izikronike 22:19). Noma njengokuba uPetru waqinisa isibindi, “Bathandekayo, nginincenga njengabafokazi nezihambi ukuba nidede ezinkanukweni zenyama (hhayi ukwenza kwenyama kuphela) ezilwa nomphefumulo” (1 KaPetru 2:11). Lungisa kuwe udedise imicabango yezinkanuko, “njengabafokazi

nezihambi”, kusho uPetru lapha. Njengezihambi ezibona izwe njengokuba linjalo, indawo yokuma yesikhashana. Lena akusiyo indawo yethu yaphakade yokuhlala “njengabezwe” bakwincwadi yesambulo. U-Abrahama wafuna idolobha omenzi walo nguNkulunkulu (KumaHeberu 11). Kanjalo ngokuthemba nokuhlalela indawo engcono nosuku oluncono. Njengokuba u-Abrahama engakutholanga okwakufunwa yinhliziyi yakhe eselapha emhlabeni, kanjalo nathi, size sifike ekhaya ekugcineni, ebukhoneni benkosi. Njengokuba u-Abrahama wayengumhambi, engenayo indawo yokuhlala emile, ehlala ematendeni, nathi siyizihambi nabafokazi emhlabeni ongavundile.

Ivesi 3 – “Ngokuba nafa, ukuphila kwenu kufihliwe noKristu kuNkulunkulu” – anifile nje kuphela, kepha “nimbelwe Kanye naye” (2:12). Buka u 2:20. Buka incwadi KwabaseGalathiya 2:20, “ngibethelwe nokristu”. Buka incwadi yabase-Efesu 2:1, 4-5. Futhi lapha sikhonjiswa ukuthi ukusindiswa akusikho nje ukugqoka impilo entsha, kuhle kwengubo entsha. Kungukuguquka okuvela phakathi. Hhayi ukupenda okusha okuhle ibhilidi

*3:4 nxa ebonakaliswa uKristu ongukuphila kwethu,
khona-ke nani niyakubonakaliswa kanye naye
ekukhazimuleni.*

elidala, kepha ibhilidi lonke libekwa phansi liqalwe kabusha, kwakhiwe isakhiwo esisha, phezu kwesisekelo esisha. KuJesu Kristu ngafa, manje ngiyaphila, kepha akuyimina kahle hle, uJesu ophila kimi.

Buka ukuphambana lapha namanga kasathane ensimini, “angeke ufe” (Ugenesise 3). Kanjalo usaqhubeka ukusho nakithi “buka awukafi, akumele”. Ukuphendula kukaNkulunkulu yilokhu “senifile!”

Ivesi 4 – “Nxa ebonakaliswa uKristu” – UJesu ecaleni lakhe phambi kwezazimthetho wakhomba ngesibindi usuku lapho eyogcwalisa khona isiphrofetho sikaDaniyeli, abuyele embusweni wakhe ngamandla nokubusa. Usuku lapho lona onamahloni khona eyobuya ngenkazimulo. Usuku lapho kuyongabikho mibuzo ngokuba ungubani. Usuku ayoba ngalo umehluleli, ashushise abantu abaphansi, seziguqukile izinto, kungesiye obuzwayo njengokuba abaholi bamaJuda benza kuye. Kulolo suku oluzayo lenkazimulo negunya, thina esimi naye

*3:5 Ngakho-ke bulalani amalungu enu asemhlabeni,
ubufebe, nokungcola, nokuhheka, nokukhanuka,
nesangabe, okungukukhonza izithombe,
3:6 okuza ngakho ulaka lukaNkulunkulu,*

ngokukholwa manje “siyakubonakaliswa naye ekukhazimuleni” lapho, simi ohlangothini lokunqoba.

Ivesi 5-6 – “Ngakho-ke bulalani amalungu enu asemhlabeni”. “Amalungu” lapha kukhulunywa ngamalungu omzimba. Sengathi siphila ezulwini ngisho manje singabakhona kodwa sinengxenye yethu esesemhlabeni. Sengathi vele sesithuthela ezweni elisha (izulu), kepha sishiye okumbalwa ezweni lethu elidala, hleze sifune ukubuyela. Manje umyalelo kaNkulunkulu ngukushisa wonke amabhuloho amadala ngokuba asisabuyeli emuva! Ungahleli noma ufise nokufisa ukubuyela ekuthembeni ububi nezinkanuko zalelizwe. Ungabi njengababebaningi bexubene phakathi kwabantwana baka-Israyeli, bekhanukela izinto ezindala zaseGibhithe. Zishiye! Yekela izimfuno zakho zokona nokuqhiyamela emumva, ingqondo yakho mayigxile ezweni lesithembiso elingaphambi kwakho kunaleli lobugqila elisemuva. Kube sekunikezwa izimemba okumele zibulawe;

“Ubufebe” – Igama elihambiselana nezocansi ngendlela engafanele, kungaba ukulala ungashadile noma ukulala ngaphandle kwalona oshade naye (1 KwabaseThesalonika 4).

“Nokungcola” – Ukuzitika ngokungcolile maqondana nesimilo.

“Nokuhuheka” – uthando lokonakala, ukungalawuleki ngokwemvelo.

“Nokukhanuka” – Ukukhanukela izinto ezingavunyelwe (Izaga 21:26). “Ukukhanuka” yigama elidala elikhuluma ngokufisa/ukuhalela okungajwayelekile into ethize, ikakhulukazi izinto ezihambisana nocansi, kukwengamele ngamandla amakhulu. Buka ukukhanuka kuka-Amnoni eze egula ngenxa kadadewabo uTamari (2 USamuweli 13). Buka inkosi u-Ahab ehalela isivini sikaNabothi eze eba nengcindezi (1 Amakhosi 21). Imiyalelo kaNkulunkulu emdala ithi “Ungafisi”.

“Nesangabe” Ukuba nomhobholo wokufuna izinto zalelizwe. “Ukukhonza izithombe” ngokwemvelo ukuhalela izinto eziphathekayo ngendlela eyisimanga, ukubuka izinto eziphathekayo kunomdali ukuze uphephe futhi waneliseke.

Kungenxa yalobubi obuvela lapha bemvelo yesono yomuntu ukuthi uNkulunkulu wehlisela ulaka

*3:7 ekade nihamba kukho nani, lapho nisahlezi kukho;
3:8 kepha kalokhu nani manilahle konke lokho, ulaka,
nokuthukuthela, nobubi, nokuhlambalaza,
nokukhuluma amahlazo aphuma emlonyeni wenu;*

Iwakhe “kubantwana bokungalungi”, abangakholwa bomhlaba. Futhi buveza ingozi yesimo semiphefumulo yonke engakholwa. Buka Kwabase-Efesu 5:6; 2:3. UJesu wathi “Ulaka lukaNkulunkulu luhlala (kumanje luhleli) kuye” (NgokukaJohane 3:36). Ngathi izimpawu zolahliwe “makungaphathwa nangegama phakathi kwenu njengokuba kufanele abangcwele” (Kwabase-Efesu 5:3).

Ivesi 7 “Ekade nihamba kukho nani” – Ngaphambi kokuba sithole impilo entsha kuKristu, sasihlala futhi sihamba lapha, phakathi kwengozi nokuduka kwabangakholwa balomhlaba. Buka incwadi kwabase-Efesu 2:2-3.

Ivesi 8 – “Kepha kalokhu nani manilahle konke lokho” – Lomyalelo wokulahla konke lokhu kusho ukuthi kukristu siyakwazi ukwenza lokho.

“Ulaka, nokuthukuthela” – Kwisizulu kunamagama amabili ahlukene, kepha lalilodwa ngolimi lwesiGrekhi, kepha akufani nesizulu, amagama

amabili esingisi asho okuhlukene. “Ulaka” lisho ukugcwala ubovu njengesilonda, ukugcwala ukudinwa, okuzimisela ngokuziphindiselela. “Nokuthukuthela” kuchaza ukuphuma kokushisa okushisa kusavela, ngaleso sikhathi.

“Nobubi” – Ukushisekela ukwenza okubi noma okubuhlungu komunye.

“Nokuhlambalaza” Ukukhuluma kabi, amazwi ahlabayo ukungcolisa igama lomunye elihle.

“Nokukhuluma amahlazo aphuma emlonyeni wenu” – Ukukhuluma kabi, ulimi olungayolisiwe (Kwabase-Efesu 4:29). Kungabe amazwi akho ayangeza kwisimilo esihle esifunwa yinkosi? Noma izinto ozishoyo, ozizwayo nozihlekayo zigqugquzela ukuwa? Kungabe amazwi akho ayabaphakamisa abawezwayo ukuba babuke “okwaphezulu”? Noma amazwi akho agcwele ukubola noma ukungcola “kwezinto zomhlaba”. Ungayekela u yebo wakho abe ngu yebo, no qha wakho abe ngu qha”? Noma kumele wonke umugqa owushoyo uphelezazelwe yinhamba. Buka Kwabase-Efesu 4:30 nokuqukethwe ngu (vesi 29-30). Okucima uMoya Ongcwele yinzondo nokuba muncu okuvezwa wulimi lwethu, amagama ahlabayo esiwabhekise kwabanye. Buka uJakobe 3, indlela yolwimi.

Ivesi 9 – “Ningaqambelani amanga” – Singabantu

*3:9 ningaqambelani amanga, lokhu nikhumule umuntu
omdala kanye nezenzo zakhe,*

baloyo oyiqiniso. Ngakho kumele sibe ngabantu beqiniso kuzo zonke izinto. Kuningi uNkulunkulu akushoyo ngokuba neqiniso kwabantu bakhe. Kanti futhi unokuningi akusho ngamanga, nabaqamba amanga. Uthi “izindebe ezikhuluma amanga ziyisinengiso kuJehova”, “Kepha abenza iqiniso bayintokozo yakhe” (Izaga 12:22), kanti “olungileyo uyazonda amazwi amanga” ngokunjalo (Izaga 13:5). Uthi oqamba amanga uyamzonda lowo amqambela amanga, ngokuba “Ulimi lwamanga luyazonda olubachobozileyo” (Izaga 26:28). Kuloluhlu olushayisa amahloni lezinto uNkulunkulu azizondayo (Izaga 6:16-19), okubili kokuyisikhombisa (28%), “Ulimi oluqamba amanga” Kanye “nofakazi okhuluma amanga”. Inkosi ngoPawulu iyayala ngokuqambelana amanga e-Efesu 4:25, ngoba “singamalunga omunye komunye”. Kuliqiniso kangakanani lokhu kunkosikazi nomyeni, ngokuba “bobabili”, “banyamanye”.

“Lokhu nikhumule umuntu omdala Kanye nezenzo zakhe” – “Umuntu omdala” leli yigama elikhuluma ngemvelo yethu endala. URyrie ukuchaza

*3:10 nembethe omusha, owenziwa musha abe nokwazi
ngokomfanekiso walowo owamdalayo,*

“njengomqondo wokukhipha uNkulunkulu phandle empilweni yakho nezenzo zakho,” okwakuyindlela yethu endala esimweni sethu sokungakholwa. Khumbula okwashiwo nguKhayini uma ukuqhathanisa nokwashiwo nguSeth kugenesise 4 no 5. “Umuntu omdala” wethu yilowo owayeyithi, osedlule owayenamandla ngaphezu kwethu singakabi nemvelo entsha noMoya Ongcwele ngokuzalwa kabusha. Lendlela endala nemvelo kumele ikhunyulwe njengokhipha kuye izingubo ezingcolile engathi kwakungezethuna, ushiye ngemuva izindlela zokungakholwa “zabantwana bokungalaleli”.

Ivesi 10 – “Nembethe omusha” – Lapha yimvelo yethu entsha, kulethwe ukuphila kithi ngomsebenzi kaNkulunkulu uma sisindiswa. Umuntu omusha kumzalwane uyisidalwa sikaNkulunkulu esisha, “ekulungeni nasebungcweleni beqiniso”. Lona ngumuntu omusha oze lapho kwakukhona khona ukufa emoyeni ngaphambilini. “Uma umuntu ekuKristu, uyisidalwa esisha; okwakuqala kudlulile; bheka, sekuvela okusha” (2 KwabaseKorinte 5:17). Kodwa yize noma lokhu kuyiqiniso ngesiyikho

kukristu, siphila sibasha ngomsebenzi kakristu wobuchwepheshe, umsebenzi wokuvuka kithi ngokuzalwa kabusha, sisekhona kodwa isidingo sokuba leli qiniso siliphile ezimpilweni zethu, ekumele “sikumbathe” noma senze kahle ngemizamo yethu. Yize noma uNkulunkulu anikezile ukunqoba isizwe sakwa-Israyeli ngaphansi kukaJoshuwa, kwakumele ukuba bavuke balithathe izwe. Kwakumele banyuke izintaba bawele imifula, balwe nezitha. Imvelo entsha kithi “umuntu omusha” yiqiniso lendawo esibekwe kuyo, elimile elingenakushintsha kusukela ngesikhathi sikholwa. Kepha umyalelo wokusebenza lomuntu omusha kumele kube yiqiniso esilenzayo, libonakale kakhulu sisafunda ukuphila izimpawu zenhloko yethu. Wenziwe wamusha kuKristu, manje gqoka okusha.

Kwincwadi yabase-Efesu 4 sibona wona lomgomo wokushintshana, kokulahla okudala, wembathe okusha. Hhayi ukuma ezindleleni ezimbi. Kunesithembiso esikhulu sokuphumelela uma silandela ukulalela ngokwembatha okusha endaweni yakho. Sibona umgomo ofanayo nakwincwadi KwabaseFilipi 4. Asiyeki kuphela ukukhathazeka ngenxa yezinto ezidlulayo. Kumele sisuse ukukhathazeka ngokuthemba umukhuleko noma umkhuleko wethemba (KwabaseFilipi 4:6). Inkosi yethu ayisho kuphela ukuthi asinqabe ukucabanga

*3:11 lapho kungekho mGrekhi namJuda, ukusoka
nokungasoki, owezizwe noma umSkithe, isigqila noma
okhululekileyo, kepha uKristu uyikho konke, ukubo
bonke.*

ngezinto ezimbi. Siyalelwa ukuba sisuse imicabango emibi ngezinto eziliqiniso, ezilungile, ezihlanzekile, ezithandekayo Kanye nokunye (KwabaseFilipi 4:8). Kulapho sithola khona “ukuthula kukaNkulunkulu” Kanye no “Nkulunkulu wokuthula”. Inkosi ihlezi ifuna kokubili, ukuthi ama-Althare amanga kubhali makaqale ehle/adilike mese i-Althere lenziwe lisha endaweni yawo.

Ivesi 11 – “Lapho kungekho...”, - “umSkite”- ababehlala eSkite, indawo yase Eukrane ne Cassock kwelaseRashiya. Kwakuyigama elisetshenziswa amaGrekhi kubantu abangasibo ngokwenkolo. Futhi, UPawulu uma ekhuluma ngobudlelwane bethu obusha. Njengakwincwadi yabase-Efesu 2, iphuzu lakhe ukuthi akusekho mingcele kukristu. Konke ukwahlukana kwabantu akuseyilutho ngenxa yebandla lakhe.

“Kepha uKristu uyikho konke, ukubo bonke” – Kubhekwe kuye. Konke kugcwalisiwe kuye. Akukho okwedlula ukusindisa kwakhe. Akukho ukukhetha abantu kuye.

Ikilasi 8 – KwabaseKolose 3:12-4:1

UPawulu ku 3:4-9 ukhuluma ngokubulala “umuntu omdala nezenzo zakhe” imvelo endala kithi eyala uNkulunkulu ifune siziphilele thina. Ube eseyaphenduka kuvesi 10 waphendukela kokumele kwembathwe “okusha”. Lomuntu “omusha” ungukuphila okusha noma ukudalwa okusha kukaNkulunkulu kuwo wonke umuntu okholwayo; isimo esiyiqiniso laphakade kusukela ekuzalweni kabusha. Akukaze kube khona lapho khona uNkulunkulu ekhuluma khona ngokucima leliqiniso ngenxa yokuhluleka kwethu ukuphila njengokulindelekile kokholwayo. Usiphatha njengabantwana, asifake uswazi uma kudingeka kubo bonke labo abangabakhe. Kodwa yize noma ubukhona balomuntu omusha kuqinisekisiwe kungenakuguquka, kepha nathi kukhona ekumele sikwenze okuveza lokhu esiyikho ngokwempela, ukukhipha “izingubo zethuna”, “zomuntu omdala nemisebenzi yakhe” ukuze “omusha” akhanye phakathi kwethu.

Ngake ngabona isiliva elingacwebezeli swanga kwesinye sezitolo sokubenzelayo. Lalilimbi! Isigaxa esizimele kambi sizungezwe ngudoti. Ngathuka kabi ukuthola ukuthi kwakuyisiliva emva kokubuza kwami. Inani lalesiya sigaxa lalilingana nelesiliva

*3:12 Ngakho-ke njengabakhethiweyo bakaNkulunkulu,
abangcwele nabathandekayo, yembathani ububele
benhliziyo, nesisa, nokuzithoba, nobumnene,
nokubheka kade,*

elingumgexo. Umehluko nje wawungukuthi lelisiliva lalingakasetshenzwa. Ekuzalweni kabusha saguqulwa ngokumangalisayo ngomusa kaNkulunkulu kulaba abafanelwe ngokubhubha kuye kwinani eliphakeme likaNkulunkulu. Kepha khona kunjalo ukungcola kwemvelo yethu embi endala ibuye ivele, ngakho ifuna umsebenzi oqhubekayo wokucwebazelisa, kuthuntuthwe uthuli oludala, lolu lwethu leqiniso, imvelo entsha ngokususa endala. Kumele sibone ukuthi sesizalelwe emndenini wenkosi, mese senza isinqumo, siyaqala ukusebenza kwisigaxa sempilo yethu eyenziwe kabusha ngesibonakaliso sendodana kaNkulunkulu.

Kuvesi 1-2 sesahluko 3 kumayelana nokuphila impilo ephilelwa uNkulunkulu.

Kuvesi 5-9 ukuphela kwempilo yokuziphilela (“ukwembatha”).

Kusukela kuvesi 10 kumayelana nomuntu omusha.

Kuvesi 11 ubudlelwane obusha.

Kusukela kuvesi 12 impilo entsha.

3:12-17 – Umuntu omusha kuKristu.

Ivesi 12 – “Ngakho-ke” – Ekukhanyeni kokusha kithi naseduze kwethu kuKristu, ngakho-ke umyalelo “yembathani” esiyikho, njengalaba abakhethiweyo, abangcwele nabathandwa nguNkulunkulu. “abangcwele” kufana nokuchazwa “komuntu omusha” kithi kuvesi 10. “Bathandekayo”, lapha kukhulunywa ngesimo salaba abakholwayo esiqhubekayo kuNkulunkulu, okumanje “ngaye othandiweyo” (Kwabase-Efesu 1:6). KuKristu singangabangenasici ngokwenza kwethu, kepha njalo “ngesihe” amadodana, “bathandekayo” bakaNkulunkulu.

“Ububele benhliziyo” Igama elisetshenzisiwe lapha likhuluma ngamathumbu noma izibilini. Kuthiwa izibilini zakhe “zachitheka” kuJudasi mewa ngekhanda “nezibilini zakhe zonke zachitheka” (Izenzo 1:18). Esikhathini sakudala, amathumbu noma izibilini kwakuthathwa njengesihlalo sozwelo lwethu, ukudinwa Kanye nothando nokunye okunjalo. Namhlanje sisebenzisa “inhliziyo” ngendlela efanayo, indawo yemizwa isithe ukunyuka. Besingathi “inhliziyo yomusa”, sisho kwinhliziyo enozwelo nesihawu. Ngisengumfana

ongakholwayo nganginesihawu esincane ngabantu nezilwane. Kodwa inhliziyo yozwelo olunothando yangena kimi mhlazane ngizalwa kabusha.

“Nesisa” Kwenziwa yimvelo evumayo. Kungekho amagama ahlabayo ngesimilo. Buka u 2 KuThimothewu 2:24.

“Nokuzithoba” – Siqonda isimo sobuncane bethu phambi kukaNkulunkulu. Sizibone njengalokho sinjalo, laba abafanelwe ukwahlulelwa. Leligama liphinde lihunyushwe “ngokuthobeka” ku 2:18. “Kepha nonke yembathani ukuthobeka, nithobelane ngokuba uNkulunkulu umelana nabazidlayo, kepha abathobekileyo ubapha umusa” (1 KaPetru 5:5).

“Nobumnene” – U Trench uchaza leligama “njengokuthobeka emoyeni lapho khona sivumela ukuthi ukwenza kukaNkulunkulu kithi kulungile, ngakho-ke ngale kokuphikisa nokwala”. Wona lomqondo obhekiswe kubantu ubona ukuthi “ukuphoxa nokulimala okungakwenza/ okungakudala kuvunyelwe futhi kusetshenziswa nguye uNkulunkulu ukuyala nokuhlanza abakhethiweyo bakhe.” Buka umqondo kaDavide ekuphoxeni kukaShimeyi (2 USamuweli 16:11). Buka incwadi yomshumayeli 7:21-22.

*3:13 nibekezelelane, nithethelelane, uma umuntu enensolo
komunye; njengokuba neNkosi yanithethelela,
yenzani njalo nani.*

“Nokubheka kade” Igama elihlangene lesiGrekhi lihlanganisa “ukubheka” no “kade”. Elisho ukubheka kade/ukubekezela. Ukukwazi ukubekezela ukuchukuluzwa ngomoya ophansi.

Ivesi 13 – “Nibekezelelane” – yize noma abanye bangakholelwa ekuziphatheni kahle okuze kusicike. Okunye kwalokhu kuyadingakala uma kubhekwa wonke umuntu, yize noma abanye bethu bengafuna ukubekezelelwa kabili noma kathathu.

“Nithethelelane” – Ukuzimisela ukuxolela kunokubamba igqubu. Ayikho indawo yokugwemana empilweni yobuKristu noma ebandleni. Okunjalo kungaholela kulezinto ezimbi okumele zibulawe kuvesi 8. “Kepha uNkulunkulu uyabonakalisa ukusithanda kwakhe ngalokhu ukuthi, siseyizoni, ukristu wasifela” (KwabaseRoma 5:8). Uma kuthiwa kukhona umuntu onesizathu esihle sokugwemela, nguNkulunkulu egwemela thina. Sathi sisamuzonda uNkulunkulu wasinika uthando thina simenze kabi. Ngakho-ke “Njengokuba ukristu wanixolela, yenzani njalo nani”.

*3:14 Kepha phezu kwakho konke lokho yembathani
uthando oluyisibopho sokuphelela.*

Njengokuba waba ngomkhulu ukwenza umsebenzi wothando kulaba ababemzonda, laba ayengaxabana nabo noma abamangalele, “yenzani njalo nani”.

Ivesi 14 – “Kepha phezu kwakho konke lokho...” Loluthando lingukuzimisela ngokuhle kwabanye. Yilokho uPawulu akukhulekela kuleli bandla (2:2), ubuhle obukhulu babo bonke ubuhle (1 KwabaseKorinte 13:13). “Umthetho wobukhosi ngokombhalo wokuthi; wothanda umakhelwane wakho njengalokho uzithanda wena” (EkaJakobe 2:8).

“Oluyisibopho sokuphelela” – Uthando lunamathisela ndawonye kahle konke okunye ukwenza kahle, njengento yokunamathisela, izibeka imelene nabo bonke ububi nemizamo yokuhlukanisa.

Uthando, ukubheka kade, ubumnene nesisa kubhaliwe futhi kwincwadi kwabaseGalathiya 5:22-23 “izithelo zikaMoya”. Kuyisikhumbuzo sokuthi noma sibizelwe ukuba “sembathe” lezi zinto, lokho sikwenza ngamandla kaMoya njengokuba si “hamba

3:15 Ukuthula kukaKristu makubuse ezinhliziyweni zenu, enabizelwa futhi kukho emzimbeni munye; futhi yibani ngababongayo.

3:16 Izwi likaKristu alihlale phakathi kwenu, livame, nifundisane ngokuhlakanipha konke, niyalane ngamahubo, nangezihlabelelo, nangamaculo okomoya, nimhubele uNkulunkulu ezinhliziyweni zenu ngokubonga.

kuMoya”. Ukugcwaliswa ngomoya kuhlezi kufunela abanye okuhle.

Ivesi 15 – “Ukuthula kukaKristu makube sezinhliziyweni zenu” – Umuyalelo ukuba uvumele ukuthula kukaNkulunkulu ukuba kube ngumgomo oqondisa izinhliziywo zethu. Uma imicabango nezenzo kwenza ukuthula kukaNkulunkulu kuyimicabango emihle nokwenza okuhle. Uma kungenjalo, kumele kugwenywe impela. Ngokuba kumele kube ngukuthula, ezinhliziyweni zethu nesemzimbeni kaKristu, ngokuba sibizelwe empilweni yomkristu. Buka KwabaseRoma 12:18, “Uma kungenzeka, ngokwenu hlalisanani ngokuthula nabantu bonke”. “Futhi yibani ngababongayo” Kuqaphele ukwenzelwa umusa futhi ube nokubonga. Ukubonga kungumqondo ofuna ukuthula phakathi kwabantu. Ogcwalisiwe ngoMoya ubeka ukujabula nokubonga enhlizweni.

Ivesi 16 – “Izwi likaKristu lihlale phakathi kwenu, livame” – Lona ngumyalezo oqhubekayo, okhuluma ngokumele kube yindlela yethu yokuphila. Kumele sivumele izwi likaNkulunkulu lisigcwalise. “Livame” kusho ukuthi lichichime. Kungabi sengathi kungumthwalo kithi ukuthi inkosi yethu ilindela ukuthi izinhliziyi zethu zigcware izwi layo. Senza kabi uma sivumela ezinye izinto, izinto ezingabalulekile, ziminyanise lokhu ekuphileni kwethu kwemihla ngemihla. Singasebenzisa kanjani “Inkemba kaMoya, eyizwi likaNkulunkulu” ekulweni kwethu nendweba kasathane uma izwi lakhe lingahlali kithi, livame? Yikho uJesu akwenza ukudedisa usathane nezilingo zakhe eziningi (NgokukaMathewu 4), Ngokuba wayekade efunda, egcina izwi laphaya kuDuteronomi, lapho acaphuna khona. Kuyisihlungu esisodwa esinamandla ukubhekana neziphambeko ezimi phambi kwethu. Yikho lokhu okwaba yingcebo kumbhali wehubo ethi, “Enhlizweni yami ngayalilonda izwi lakho, ukuze ngingoni kuwe” (Amahubo 119:11). Kuphela ngokuba “Umthetho kaNkulunkulu wakhe usenhlizweni yakhe; izinyathelo zakhe azisheleli” (Amahubo 37:31). Wajabula kwingcebo eyizwi likaNkulunkulu “njengemfuyo... kunezinkulungwane zegolide nezesiliva... imiyalo yakho kunegolide” (Amahubo 119:14, 72, 127), noJobe, “ngizibekele amazwi akhe kunezimiso zami”

(23:12). Singathemba kanjani ukwenza izinqumo eziphusile empilweni ngaphandle kokugcwala intando kaNkulunkulu nezindlela zakhe? UMoya kaNkulunkulu kithi usebenzisa izwi likaNkulunkulu elikithi lapho sidinga khona. UMoya kaNkulunkulu ungakukhumbuza kanjani into ongakaze wayifunda?

“Nifundisane ngokuhlakanipha konke” – Lokhu okumele ukhonze ngakho abanye. Njengasemihleni, ukugcwala inkosi kuzogcwalisa ukufuna ukukhonza abanye. Futhi, Ogcwaliswe ngoMoya uhlezi egijima nokuthandwa yinkosi ngabanye.

“Niyalane ngamahubo, nangezihlabelelo, nangamaculo akomoya” – “ngamahubo” lapha kwakushiwo amahubo ethestamente elidala ayehlatshelelwa nogubhu. “Nangezihlabelelo” amaculo okubabaza adumise uNkulunkulu. “Namaculo akomoya” ukuhlabelela ngezinto zakaMoya. Isibonelo sisinikeziwe kwincwadi yesambulo 5:9; 14:3; 15:3 lapho kusetshenziswe khona igama elifanayo.

Qaphela ukuthi amaculo kaNkulunkulu nokuculwa kwawo akusikho nje ukuzivocavoca okungenamsebenzi. Enzelwe ukuba abe nesifundiso esihle nokuyala ezimpilweni zalabo abawezwayo.

*3:17 Konke enikwenzayo, noma kungezwi noma
kungomsebenzi, kwenzeni konke egameni leNkosi
uJesu, nimbonge uNkulunkulu uYise ngaye.*

Ogcwaliswe ngomoya uyoba nengoma enhlizweni yakhe nasezindebeni. Buka “abaningi bayakubona, besabe” kumahubo 40 “nifundisane ngokuhlakanipha konke”.

Ivesi 17 – “Konke enikwenzayo” – Lena yimigomo eqondisa impilo yomkristu esiyibona kulengxenyana. Njengokuba sibonile kuvesi 15, ukwenza kwethu kuphelele uma kwenzelwe ukuthula kithi nasebandleni. Manje siyabona ukuthi amazwi ethu nokwenza kwethu kuphelele uma sikhuluma noma senza egameni lenkosi. Makube ngumugqa wakho konke. Ungenza noma ukhulumele inkazimulo yenkosi? Buka incwadi 2 KwabaseKorinte 10:31.

“Ngokubonga” – buka futhi ukugcizelela lesihloko (Ivesi 15, 17, 4:2). Engathi yisihloko esidinga ukukhunjuzwa.

3:18-21 – Umuntu omusha ekhaya.

Yonke lena imiyalo eqhubekayo kulengxenyane, echaza

ukuthi indlela yethu yokuphila kumele ibe njani komunye nomunye ekhaya. Buka nje ukuthi kukho konke lokhu, ubudlelwane bangaphakathi, umyalelo unikezwe laba abangafanele. Noma kungaba kuthiwa unjani umyeni, unkosikazi kumele athobe. UMyeni kumele athande unkosikazi wakhe noma kubuye kube sengathi akathandeki. Abantwana nezinceku kumele bathobele obaba nezinceku labo abangamakhosi yize noma longaphezulu enze kube nzima kunomngani. Awukho umyalelo onikwe nomugomo (1 KaPetru 2:18).

Ivesi 18 – “Bafazi, thobelani” – ukuthoba kungumqondo wokuvuma, ukufuna ukwenza ngentando, ngenxa yomunye. “Amadoda enu” manje yinhloko nomvikeli wakho, uthathe indawo kayihlo ngokwenzenjalo ngokomshado.

“Njengokufanele enkosini” – Ngokulindelekile noma okumele kwenziwe abakholwayo, abaphephile kuKristu. Yize noma kungabonakala kuncono ukufuna noma ukuthatha okufunayo uma wenza izinqumo zempilo, qonda ukuthi lokhu kungenza kanjani uNkulunkulu amelane nawe kulempilo, aze

abhidlize obekungalandela. Lawa akusiwo nje amazwi endoda abophayo, kepha amazwi kaNkulunkulu, Njengomntwana ophansi kwegunya, umyalelo onjena uba yisibopho uma unqatshwa ngaphakathi nangaphandle. Ekuphendukeni ukuthoba kuba yinto enomsebenzi futhi ejatshulelwayo, okumele kube njalo. Yize noma kungabonakala sengathi ikulahlekisela ngezinto ozifunayo empilweni, kumele sikhumbule ukuthi manje “sisenkosini” futhi sinenkazimulo phambi kwethu.

Ivesi 19 – “Madoda, thandani omkenu” – Nakhu lokwenza okukhulu “ngaphezu kwakho konke” (Ivesi 14), ukufuna okulungele abanye, ungafuni kuphela ukuzijabulisa ngaye, umenze abe yisigqila sezimfuno zakho. Uthando lunaka nokwakhe okuhle, injabulo yakhe, izifiso zakhe ngendlela ezwakalayo.

“Ningabacasukeli” – Lokhu kukhuluma ngendlela yethu yokubhekana namakhosikazi ethu. Indlela yethu eqhubekayo Kanye nabo akumele kube ngeyamazwi ahlabayo, okucasuka ngisho ukucasuku. Ukuba nesiqiniseko kukhona lapho kumele kumiwe khona Kanye nezimpi ekumele

*3:20 Bantwana, lalelani abazali benu ezintweni zonke,
ngokuba lokho kuyathandeka eNkosini.*

zilwiwe. Kepha indlela yethu ejwayelekile namakhosikazi ethu akumele kube wumuzwa wosizi. Kumele sibone futhi sikhulume kahle naloyo uNkulunkulu asinikile yena njengomlingani, hhayi isisebenzi esikhathazekile. Buka incwadi 1 KaPetru 3:7, “Kanjalo, madoda, hlalani nabo ngokokwazi, njengoba owesifazane eyisitsha esibuthakathaka, nibanike udumo, lokhu bayizindlalifa zomusa wokuphila Kanye nani, ukuze imikhuleko yenu ingathiywa”. Ukuhlonipha, ukuthathela phezulu, njengokuba umuntu engenza kubazali bakhe. Muphathe ngokucophelela nangenhlonipho noma imikhuleko yakho angeke ikuyise ndawo nenkosi.

Ivesi 20 – “Bantwana, lalelani” – Isenzo sifaka umqondo wokuzwa. Lalela, ngendlela yokuthi uyafuna ukulalela amazwi abo nemiyalo yabo.

“Ezintweni zonke” – Kuhamba kufike lapha loklalela. Akusikho ezintweni ezithize kuphela. Ukukhetha ukuthi ulalele maphi amazwi omzali wakho akubalelwa kumntwana kaNkulunkulu, ngaphandle kwezinto ezingalungile.

“Ngokuba lokho kuyathandeka enkosini” – Nasi isizathu salokhu kuphendula. Ngokuba inkosi ithi kulungile futhi ithi akulungile ukungalaleli abazali.

Ithestamente elidala lithatha lokhu kuphendula likhuphuke nakho. Ungabashayi abazali bakho (U-Eksodusi 21:15). Ungabaqalekisi abazali bakho (U-Eksodusi 21:17; Ulevitikusi 20:9). Ungabahlambalazi abazali bakho (U-Eksodusi 20:12). Khumbula igama lokuqala etsheni lesibili lemiyalelo eyishumi, maqondana nabantu. “Yazisa uyihlo nonyoko, njengalokho uJehova uNkulunkulu wakho wakuyala, ukuze izinsuku zakho zibe zinde, kube kuhle kuwe ezweni uJehova uNkulunkulu wakho akunika lona” (Uduteronomi 5:16). Indlela izinto ezikuhambela ngayo empilweni iya kakhulu ngokuthi uphendula kanjani kulokhu. Ulevitikusi 19:3 uze asebenzise igama “yesaba”, “Yilowo nalowo makahloniphe uyise nonina... nginguJehova uNkulunkulu wenu”. Phakathi kwemithetho yeziqalekiso, “makaqalekiswe odelela uyise noma unina” (Uduteronomi 27:16). Kwincwadi yezaga 30:11-17 umzimba wodelela abazali ushiywa ungagujelwanga udliwe zinyosi. Inkosi ayidlali ngalokhu. Ayikho indawo yokudelela abazali noma amakhaya aphethwe zingane emnothweni wakhe.

3:21 Boyise, ningabathukuthelisi abantwana benu ukuba bangadangali.

Umbuzo

Umntwana uyeka nini ukuba ngumntwana?

.....

Ivesi 21 – “Boyise, ningabathukuthelisi” Ungabi ngumuntu okhathazayo noma ocasulayo noma ukhulise umntwana wakho ngendlela engalungile. Qaphela ukuthi inkosi ngoPawulu iwela ngasohlangothini lozwelo kunokuba nesandla esiqinile. Ayisho ukuthi “shaya ngoswazi noma ngabe kuthiwa yisiphi isiphambeko”. Kunalokho ikhuluma ngesikali esizwakalayo sesijeziso kithi abayizinhloko emakhaya. Lokhu kuthukuthelisa;

- Akusho ukungaphinde kwenzeke kwephutha kepha ukuba neqiniso nokuthobeka phambi kwabo.
- Akusikho ukugwema ukunqaba okuqinileyo noma imigomo, kodwa ukwenza okuzwakalayo.
- Akusikho ukusebenzisa abantwana bethu ngezizathu zokuzicabangela nenzuzo yethu

kepha ukupha, ukunikeza lokhu okubafanele
ngisho nangesikhathi esizayo.

“Ukuba bangadangali” – Igama lapha ukungabi
namdlandla. Ukuze bangaphuki emoyeni, babe
nenhliziyo eyophayo ngenxa yezinye izizathu.
Ngokucophelela, Imicabango enothando nosizo
kumele kunikezelwe ekugcineni uthando lwempilo
nokugqugquzeleka kuyo. Buka KumaHeberu 12:15,
kumele ukwazi ukuhlukanisa, izingane zethu
zingakusebenzisi lokhu njengentambo ende.
Sidangalisa izingane zethu uma;

- Sinezimfuno eziningi kuzo.
- Silula kakhulu kuzo.
- Singathembeki kuzo.
- Singafezi amazwi ethu.
- Senza okulungele thina ngokusebenzisa zona.
- Sibasebenzisa njengemali, njengokuba enza uLabani.

Buka futhi ukuthemba kukaNkulunkulu u-
Abrahama maqondana nabantwana bakhe
kugenesise 18:19.

3:22-4:1 – Umuntu omusha emsebenzini.

*3:22 Zinceku, lalalani ezintweni zonke labo
abangamakhosi enu ngokwenyama,
kungengokuthenga amehlo njengabathokozisa abantu
kodwa ngobuqotho benhliziyo, niyesabe iNkosi.*

Ivesi 22 – “Zinceku, lalalani ezintweni zonke labo abangamakhosi enu” lapha kusetshenziswe umyalelo ofanayo nalona osetshenziswe kubantwana kuvesi 20, kumele uqhutshwe ngendlela efanayo “ezintweni zonke”. Inceku engumkristu noma isisebenzi sisebenza ukulalela kahle ngenhliziyo egcwele ukufuna ukukwenza lokho okuyintando yomphathi noma umqashi ngokupheleleyo.

“Kungengokuthenga amehlo” – Hhayi ukwenzela umphathi noma uthisha, noma iphoyisa okuhle kuphela uma bekuqaphile, kepha sizinikela ngenxa yaloyo ophezu kwethu sonke isikhathi, sazi ukuthi ngaphezu kwalabo kukhona ohlezi esibhekile, ubaba wethu osezulwini. Nguye esimubuka simesabe ekwenzeni kwethu senzela “amakhosi ethu ngokwenyama”.

“Ngobuqotho benhliziyo” – Kungabibikho okungamanga nokungabi qotho kithi. KuNkulunkulu kunendaba ukuthi siziphatha kanjani emsebenzini wethu/yethu Kanye nobudlelwane bethu nabasemagunyeni.

*3:23 Konke enikwenzayo kwenzeni ngenhliziyo, kungathi
kwenzelwa iNkosi, qha abantu,
3:24 nazi ukuthi niyakwamukela umvuzo wefa eNkosini.
Khonzani iNkosi uKristu.*

Ivesi 23 – “Konke enikwenzayo, kwenzeni ngenhliziyo” – “ngenhliziy” kusho ukuthi “kusuka emoyeni” kuyafana nesikuthola Kwabase-Efesu 6:6, “nenze intando kaNkulunkulu ngenhliziyo”. Engathi nikhuthazeke ekujuleni emisebenzini kepha kungengoku zenzisa. Lokhu hlampe kulandela umshumayeli 9:10, “konke isandla sakho esikufumanayo ukukwenza, kwenze ngamandla akho”. UNkulunkulu wethu ufuna konke esikwenzayo sikwenze ngamandla ethu wonke nangokuzimisela, sikwenze ngomdlandla, sazi ukuthi iso lakhe liyabuka ngaphezu kwamehlo abantu.

Ivesi 24 – “Nazi ukuthi niyakwamukela umvuzo wefa enkosini” – Kumele sisebenzele silangazelele umvuzo enkosini kunomvuzo wasemhlabeni. Yifa lakhe eliyosho kukhulu kithi kwingunaphakade emvakweminyakana embalwa siphila lapha emhlabeni. Lolu lwazi ngokukholwa lusenza sisebenze lapha, sisebenzele intokozo yakhe kunokufuna ukutuswa ngabantu.

*3:25 Ngokuba lowo owenza ukungalungi
uyakwamukeliswa ukungalungi akwenzileyo; akukho
ukukhetha umuntu.*
*4:1 Makhosi, zenzeleni izinceku zenu okulungileyo
nokufaneleyo; nazi ukuthi nani nineNkosi ezulwini.*

Ivesi 25 – “Ngokuba lowo owenza ukungalungi” – Lapha kukhulunywa ngesije ziso sikaNkulunkulu esilungile ngokwenza okungalungile, ngokuba yena akabheki bala lamuntu. Kuyoba njalo uma sesima phambi kwenkosi “esihlalweni sokwahlulela sika Kristu” ukuthi wonke umzalwane “ukuze yilowo nalowo amukele njengalokho akwenzileyo esesemzimbeni, noma okuhle noma okubi” (2 KwabaseKorinte 5:10). Nokwenza akhuluma ngakho uPawulu, okuyokwenza umehluko ngaloluyasuku, yizinto esizenza imihla namalanga ekhaya, ebandleni nasemsebenzini nsukuzonke.

4:1 – “Makhosi” amakhosi/umqashi kumele baphathe labo abangaphansi kwabo ngendlela elungile “nokufaneleyo” engenakukhetha. Lokhu kumele bakuqaphele ngokuba bayakuzilanda ngezenzo zabo “enkosini esezulwini”.

Imicabango ngokugcwaliswa ngoMoya

Khumbula okufanayo uma ubuka incwadi yabase-Efesu 5 kuleliphuzu. Ngokuqhathanisa kwabase-Efesu 5:18-6-9 kanye nencwadi kwabaseKolose 3:16-4:1, manje buka umyalelo oyinhloko yokubalulwayo. Kwabase-Efesu 5:18 “nigcwaliswe ngoMoya”. Lokhu kungokuqhubekayo “ukugcwaliswa”, kuyinto eqhubekayo hhayi umcimbi owenzeka kanye. Lapha kwabasekolose (3:16) umyalelo ofanayo “izwi likaNkulunkulu alihlale phakathi kwenu, livame, nifundisane ngokuhlakanipha konke” Lapha futhi yinto eqhubekayo yokugcwaliswa kwezinhliziyi namakhanda ngokugcwala okuchichimayo kwezwi likaNkulunkulu. Kubukeka sengathi impilo yokugcwaliswa ngoMoya ihlobene impela neyokuthi thina sizigcwalise ngezwi likaNkulunkulu, silenze ngokuhlakanipha ezimpilweni zethu. Ngakho-ke ukuhamba ngoMoya akukwazi ukwenzeka ngale kokuchitha isikhathi kwincwadi yezincwadi, uzimisele ngokufuna izindlela zikaNkulunkulu ezwini lakhe. Kepha baningi abanolwazi ngebhayibheli abangalungile futhi abangahambi ngoMoya. Ukuyekela izwi likaNkulunkulu lihlale kithi, livame kufaka nokuzimisela ukwenza lokho esikufundile ezimpilweni zethu. Njengo Ezra,

owagxilisa inhliziyi yakhe ngokuzimisela, wakhetha
ukufunda nokwenza Kanye nokufundisa izwi
likaNkulunkulu.

“Hambani ngokuhlakanipha
kubo abangaphandle”

(KwabaseKolose 4:5)

Ikilasi 9 – KwabaseKolose 4:2-18

4:2 Qiniselani ekukhulekeni, nilinde kukho ninokubonga.

4:2-4 – Ukucela kukhulekwe

Ivesi 2 – “Qiniselani ekukhulekeni” – isenzo lapha ngesiqinileyo, esiveza ukuqhubeka ngokuqiniseka noma ukunakekela, kubhalwe njengomyalelo oqhubekayo. “Nakekela ukuqiniseka emkhulekweni”. Kusetshenziswe igama elilodwa nalokhu okwakwenziwa ngabafundi egunjini eliphezulu belindele umoya wesithembiso ozayo. Baqiniseka ndawonye emkhulekweni (Izenzo 6:4). Lelo gama futhi lisetshenziselwe abaphostoli ekuzinikeleni kwabo “sizakuqiniseka ekukhulekeni” (Izenzo 6:4). Liphinde lisetshenziswe futhi ekugqugquzeleni kukaPawulu “ekukhulekeni niqhubeke njalo” (KwabaseRoma 12:12; Kwabase-Efesu 6:18). Lapha kukhona umqondo wokuqhubeka. Lapha kunokubaluleka namandla ezimpilweni zethu nasebandleni. Khumbula lowesifazane esinganikezwanga igama lakhe owayenomopho kuMarku 5 njengesibonelo. Yize noma isixuku esasijabule sasiseduze noJesu simungungile

kwakungasho lutho olutheni. Ngokuba wayazi ukuthi lokho kujabula kwaso akusho ukuzimisela kwaso. Kepha ngenkathi lowesifazane emthinta, wase eyabusiwa, uJesu waqaphela! Yize noma isixuku sasikhona eduze kwakhe, uyena yedwa lowesifazane okuthiwa wamuthinta. Yize noma abaningi besondela kuJesu namuhla, bagcina ngokusondela kepha abamuthinti ngokukholwa njengokuba kwenza lona wesifazane. Yayiyini imfihlo yakhe?

- Wayengenelisiwe ukuba seduze kukaJesu nje kuphela, kumele amuthinte.
- Akehlulwanga yisixuku esasizungeze uJesu samuthena amandla. Akuhlezi kulula ukufika kuJesu ngokuba ziningi izinto ezima endleleni.
- Akathenwanga amandla;
 - o Ukuba matasa kukaJesu.
 - o Ukuba ngowesifazane emphakathini obukela phansi abesifazane uma besondelana nabesilisa.
 - o Ukuthi wayengahlanzekile, engcoliswe yisimo sakhe somopho (Ulevitikusi 15). Wayengafanelwe ukuthinta umphetho wengubo yenkosi, kukaningi ukuba naye wayezibona engafanele.

- Wakholwa ukuba uJesu wayeyimpendulo yakhe futhi angamsiza.

Akavumelanga lezinto ukuba zimuvimbe ekufinyeleleni kuJesu kepha wabekezela kwaze kwaba uyafinyelela kuye amuthinte ngokukholwa. Ngalokho kuthinta kwakhe waphila, wabusiswa, washintshwa! Asizi kuJesu sifanelekile noma siyoveza ukulunga kwethu. Siza sibabi, izoni ezingahlanzekile, nokuvuma ukungafaneleki kwethu ngezindebe zethu. Futhi siyabusiswa uma siphikelela ngokuqiniseka emkhulekweni ukumthinta. Njengokuba u Spurgeon wathi “wena olaleleyo, uma usemkhulekweni wedwa, unganeliswa ngukuthi ukhulekile; ungadeli kuze kube uthinta uJesu emkhulekweni; noma, uma ungafinyelelanga kuye, phefumula ukhale kuze kube uyamthinta... ngaphandle kokuba uhambe wadlula ikhethini waya ezingalweni zikaKristu... ukuphelela yizenzo ezifile, ngale kwempilo namandla.”

“Nilinde kukho” – Ningabekezeli ekukhulekeni kuphela, umkhuleko onokuqonda. Uma ukhuleka, khuleka ingqondo yakho ikhona nangokuqaphela, wazi imizamo yomubi ukusiphuca amandla alesi sikhali esibalulekile. Ungabi yinto engenamdlandla, evilaphayo futhi unokuphazamiseka. Hhayi ngendlela engacacile noma eyenziwe. Kepha

*4:3 Nathi nisikhulekele, ukuze uNkulunkulu asivulele
umnyango wezwi ukuba sikhulume imfihlakalo
kaKristu engiboshwe ngenxa yayo,*

uphapheme unokuqonda.

“Ninokubonga” Hhayi kuphela ukubekezela
nokuqonda emkhulekweni, nokubonga.

Ivesi 3-4 “Nathi nisikhulekele” usakhuleka, cela
kuNkulunkulu ukuba umsebenzi wakhe uqhubeke
ngathi, kwacela uPawulu. Kanjalo nakubo bonke
abasemsebenzini wenkosi.

“Ukuze uNkulunkulu asivulele umnyango wezwi
ukuba sikhulume” – uPawulu wayecela
kuNkulunkulu amathuba okufundisa abanye izinto
zikaKristu. Akucaci kahle noma wayeqonde
umnyango wetilongo yini, ukuba akhishwe,
akhululeke ukuyokhonza nokukhonzisa kwezinye
izifundazwe futhi, noma iminyango yethuba kubantu
ababelapho ekhona naye. Kufanele ukuba
kwakungenankinga kuyena ukuthi kuvuleka muphi.
Wacela izinhliziyi ezivumayo nezingqondo ukuze
kuzoshunyayelwa izwi likaNkulunkulu.

Ivesi 4 – “Ukuze ngiyibonakalise njengalokhu

*4:4 ukuze ngiyibonakalise njengalokhu ngifanele
ukukhuluma.*

*4:5 Hambani ngokuhlakanipha kubo abangaphandle,
nithengisise isikhathi.*

ngifanele ukukhuluma” – UPawulu ukhulekela ukuba nesibindi ekukhulumeni njengoba noma kumele enze. Ukhulekela amazwi alungile ekudluliseni umyalezo kaJesu, afanele zonke izimo. UJesu wamuqhamukela ngenye indlela uNokhodima kunaqhamukela ngayo uZakewu noma owesifazane emfuleni noma abaholi bamaJuda. Kwakuhlangene nomoya wokuhlakanipha, wayazi ukuthi angahlangabezana kanjani nawo wonke umphefumulo ahlangana nawo ngendlela eyayifanele isimo sabo. Kumele sikhuleke sicele okufanayo kuNkulunkulu, amathuba okukhuluma ngoJesu sazise abanye ngaye sisahamba emhlabeni siphila, nanokuhlakanipha kukaNkulunkulu ukwazi ukuthi senzenjani.

Qaphela ukuthi uPawulu akaceleli umkhuleko abangakholwa, ukuba basindiswe. Ukhulekela ithuba namandla ukuze yena Kanye nezinye izisebenzi Kanye naye ziye kwabangakholwayo.

4:5-6 – Indlela yethu kwabangakholwa.

Ivesi 5 - “Hambani ngokuhlakanipha” Futhi, Nathi kumele sibheke indlela yokuhlakanipha “kubo abangaphandle”, abangakholwa eduze kwethu, abangaphandle komhlambi kaNkulunkulu. Singaceli kuphela ukuhlakanipha enkosini kepha kumele sikubheke futhi. Kumele sibe ngabafundi bevangeli/bokuvangela njengokuba sifundiswa encwadini kaNkulunkulu. Incwadi yezenzo iyindawo elungile ukuba ungaqala kuyo, ngokuba iveza ukuhamba kwebandla likaKristu ngendlela okuyiyo Kanye nomyalezo. Umyalelo kaPawulu lapha ukuba sibe ngabazimisele ukwenza okulungileyo uma sibhekana nabangakholwa.

“Nithengisise isikhathi” – Nisebenzise kahle lonke ithuba lokuveza uJesu, nenze lonke ithuba elivulekayo lisebenze. Ngokuba isikhathi sifana namanzi ahamba ngaphansi kwebhuloho. Uma eseke adlula angeke usawabuyisa. Njengokuba u Klark ebeka, “Nibambe isikhathi esilungile, isenzo esilungile, izwi elilungile ngenxa kaNkulunkulu Kanye nabangakholwayo”. Kwangathi singangadlulwa yithuba noma sidlale ngethuba lokwenza umehluko kulesi sizukulwane sethu. Kungumsebenzi wokufunda ukuthi singalidlulisa kanjani kancono iqiniso. Abantu abaningi bayafukuza befunda olunye ulimi ukuze bezokwazi ukudlulisa umyalezo obalulekile nowaziwayo

*4:6 Ukukhuluma kwenu makube nomusa njalo,
kuyolisiwe ngosawoti, ukuze nazi enifanele
ukubaphendula ngakho bonke abantu.*

kubantu. Ususebenze kangakanani ukuthi ukwazi ukuba nezimpendulo eziyizo kokubuzisa isizathu sethemba elikuwe? Ususebenze kangakanani ukuvusa imibuzo ebalulekile, njengokuba uJesu wenza kowesifazane waseSamariya, noPawulu wenza entabeni? Kwesinye isikhathi, ithuba liyaziqhamukela, kwesinye isikhathi kumele lenziwe ngokuza kwethu.

Ivesi 6 – “Ukukhuluma kwenu” Kusagxiliwe “kubo abangaphandle”. Isimanga somsebenzi kaNkulunkulu ukuthi uma umzalwane ekhuluma umyalezo okuyiwo, ngendlela eyiyo ezweni lakhe uNkulunkulu uyakwazi ukusindisa nokwenza nokuguqula impilo ngamazwi akhe.

“Makube nomusa njalo” – Ngaso sonke isikhathi ngomoya wobumnene nomusa. Buka incwadi kaPetru 2:21-23; 3:8-11. Buka u-Isaya 53:7, lapho sibona khona uJesu ecindezelwa ehlushwa “kepha akazange awuvule umlomo wakhe”. Buka uJosefa, ongakuvumelanga ukuba muncu (Ugenesise 45). Buka nokuphendula kuka Elisha kwimpi yase

Asiriya eyayingaboni encwadini 2 Amakhosi 6. Kunokuba ababulale, njengezitha, wabapha ukudla njengezivakashi (Ivesi 21-23). Ekuphenduleni okunjalo “uyakubuthela amalahle omlilo ekhanda lakhe” (Izaga 25:21-23; KwabaseRoma 12:20). “Ngokuba injalo intando kaNkulunkulu ukuba ngokwenza okuhle nithulise ukungazi kwabantu abayiziwula” (1 KaPetru 2:15).

Lokhu akusho ukuthi kumele kungaphumi lutho ngaphandle kwamazwi amnandi emlomeni wethu. UJohane umbhabhadisi, uJesu Kanye no Stefani babhekana nabaholi bamaJuda angakholwa. Yize noma sibhekana ngqo nezinto, kumele sikugweme ukuzonda namazwi ahlabaya.

“Kuyoliswe ngosawoti” – kuyoliswa kahle ngokuhlakanipha nokuphelela, njengokuba nopawulu efisa “ukuze ngakho konke ngisindise abanye” (1 KwabaseKorinte 9:22).

Futhi, kungokwazi “ukuze nazi enifanele ukubaphendula ngakho bonke abantu”. Nazi ngokuhlakanipha kukaNkulunkulu ukuhlela amazwi kwabezwayo ngabanye. Izaga zenza isithombe esihle sezwi samazwi akhulunywe ngesikhathi esifanele (25:11-12). Angena kamnandi kanjani, yize noma ngokwehluka, uPawulu

*4:7 Konke okuqondene nami uyakunazisa khona
uThikhiku, umzalwane othandekayo nesikhonzi
esikholekileyo oyinceku kanye nami eNkosini,*

wawahlela kahle amagama akhe kwabefilisofi base Athens naku Felikisi no Festu noma u-Agripha noma amaJuda eJerusalema noma eRoma. Yenza isifundo sobuchule sephuzu elidingidwa kwincwadi yamaHeberu ukuveza uJesu kumaJuda. Sibizelwe ekufundeni ukuba siphendule kanjani njenge “nhliziyo yolungileyo” (Izaga 15:28). Kumele sakhe inkulumo yethu phezu kwesisekelo esiqinile sokuhlakanipha, sisigqokise ingubo yomusa, sisiyolise ngokumnandi olimini, ukuze sizokwazi ukusebenzisa lonke ithuba uma kukhulunywa nabangakholwa. Kumele siqikelele ukuba asenzi umonakalo kumyalezo wevangeli esililethayo, sigweme okungalungile noma okubuhlaza, okubuhlungu nokungacabangi, sisheshe ukuxolisa uma okunjalo kukhulumeka.

4:7-18 – Ukubingelela namazwi okuvala

Ivesi 7 – “UTHikhiku” nguye owabhala lencwadi ngokuyalelwa nguPawulu, wabe eseyihambisa eKolose. Igama lakhe liyavela Kwabase-Efesu 6 ngokunjalo, kuvela ukuthi wayengunobhala emva

4:8 engimthumile kini ngakho lokhu ukuba nazi ukuthi
sihlezi kanjani, aduduze izinhliziyi zenu,
4:9 kanye no-Onesimu, umzalwane okholekileyo
nothandekayo, ongomunye wakini; bazakunazisa
konke okwalapha.

kwaleya ncwadi. UPawula manje uyamuncoma uThikhiku embiza njengakwincwadi yabase-Efesu engeza “nesikhonzi” noma isigqila. Lena kwakuyindoda eyaziwayo futhi ethandwayo ngabazalwane, ethembekile enkosini, emsebenzini yayo, njengoPawulu, wayezinikele enkosini ngakho konke, njengesigqila phambi kosiphethe.

Ivesi 8 – “Engimthumile enkosini ngakho lokhu” – njengokuba uThikhiku wayezokwazisa abazalwane baseKolose ukuthi uPawulu wayeqhuba kanjani eRoma, kanjalo kwakumele azi konke ngesimo sabo lapha alethe nokubagqugquzela kubo.

Ivesi 9 – “No-Onesimu”, lesi yisigqila sikaFilemoni esasibalekile, esahlangana noPawulu eRoma sakholwa sakhula nasempilweni yobukristu. U-Onesimu wabuyela noThikhiku kumphathi wakhe awayemonile eKolose, ngokuba wayentshontshile kwase kwamele alungise izinto. Beza nencwadi evela kuPawulu iya kuFilemoni, encengela u-Onesimu, esho ngisho ukuthi angakhokha nenhlawulo

*4:10 Uyakhonza kini u-Aristarku oyisiboshwa kanye
nami, noMarku umzala kaBarnaba, enayalezwa
ngaye — uma efika kini mamukeleni —*

*4:11 noJesu othiwa uJustu; yibo bodwa abangabokusoka
abasebenzela umbuso kaNkulunkulu kanye nami,
abakade beyinduduzo kimi.*

ngokwamoshakala. Lesi simo phakathi kwalaba abathathu; isigqila, umphathi wesigqila Kanye nomngani wabo bobabili (umlamuli), iveza isithombe esihle phakathi kwesoni noNkulunkulu, ongathandi isono sethu, nomsindisi wethu esincengela, ekhokha endaweni yethu njengomngani kababa nesoni.

“Bazakumazisa” – buka uPawulu ufaka u-Onesimu noThikhiku kulomsebenzi, ephakamisa lona ophansi, isigqila esasibalekile kwisithunywa somphostoli, enyusa amathuba okuba amukelwe kahle eKolose. Kulokhu sibona ukubeka ezingeni elilodwa nokuhlanganisa kwevangeli, elibeka isigqila nomphathi babe ngobhuti/abazalwane.

Ivesi 10-11 – U-Aristarku wayengowase Thesalonika. Wayephakathi kwalabo abaphelezela uPawulu ekugcineni kohambo lwakhe lesithathu ebuya eJerusalema nge-Akhayi ne Masedoniya. Wahhlala noPawulu eyisiboshwa eKhesariya futhi wamuphelezela eya eRoma (Izenzo 27:2). Ukumubiza

*4:12 Uyakhonza kini u-Ephra ongomunye wakini,
inceku kaKristu Jesu, enilwela njalo emikhulekweni,
ukuze nime niphelele niqinisekile entandweni yonke
kaNkulunkulu.*

*4:13 Ngokuba ngingufakazi wakhe wokuthi
uyanisebenzela kakhulu nina, nabaseLawodikeya,
nabaseHiyerapholi.*

“oyisiboshwa Kanye nami”, akucaci mengabe uPawulu wayesho ukuba uboshwe Kanye naye ngenxa kaKristu noma naye wayeboshiwe nje eRoma.

UMarku noma uJohane Marku wayengumzala kaBhanabhasi. Lena yindoda eyajabhisa uPawulu ohambeni lwakhe lokuqala noBhanabhasi. UMarku waphindela emuva emva kokuba ithimba lishiya e Cyprus (Izenzo 13:5, 13). Umbuzo wokufakwa kwakhe kuhambo lwesibili kwakuyiphuzu lokungaboni ngaso linye okwamhlukana noPawulu ku Bhanabhasi (izanzo 15:36-40). Kodwa uMarku waqhubeka no Bhanabhasi, ngokuhamba kwesikhathi wagcina eseyisisebenzi asihloniphayo uPawulu (2 KuThimothewu 4:11). UMarku uyisibonelo sowabeka phansi izintambo kodwa waphinda wazibonisa engofanele emva kokuhamba kwesikhathi, wabe eseyabuyiselwa emsebenzini wenkosi.

Ivesi 11 – “Abangabokusoka” laba abathathu ababaluliwe u-Aristarku, no Marku noJustu babengamaJuda aphen dukileyo kwinkolo yobuJuda besebenza lapha Kanye noPawulu kulesiya sikhathi.

Ivesi 12-13 – U-Ephafra wayeqhamuka phakathi kwabo eKolose, kubukeka sengathi nguye owayengumholi wakwamoya.

“Enilwela njalo emikhulekweni” – Igama esithola kulo elithi “enilwela” lisemvakwegama “enilwela njalo emikhulekweni lapha”. Futhi, kugqanyiswe umkhuleko. Indlela yomukhuleko ka-Ephafra ufana noka Jakobe elwa nengelosi yenkosi. Wayeyindoda enikezelwe okunjalo ngenxa yabantu bebandla laseKolose. Umkhuleko wakhe ngabo wawungolungile, ecelela laba abathandayo “ukuze bame, baphelele, baqiniseke entandweni yonke kaNkulunkulu”. Yini engcono esingayicelela abantu? Ukuba bangama bezimisele befuna lokhu okuyintando kaNkulunkulu ngempilo yabo. Ngaphakathi becabanga futhi befisa izinto ezithokozisa bona ngokupheleleyo. Bala/benqaba konke okungathokozisi uNkulunkulu. Njengokuba noPawulu wabakhulekela laba bazalwane ku 1:10, “nihambe ngokufanele inkosi, niyithokozise ngakho konke”. Ukuthi konke ngempilo yabo kuthokozise enkosini. Zingekho izimfihlo zobumnyama nehlazo.

*4:14 Uyakhonza kini uLuka inyanga ethandekayo,
noDema.*

Bengafuni lutho kodwa intanto kaNkulunkulu.

UPawulu wafakaza “ngomdlandla omkhulu” owawuku Ephafra, hhayi kuphela ngabazalwane baseKolose kepha nalabo ababesemadolobheni amabili esigodini sase Likhiku. I Hiyerapholi ne Lawodikeya babebhekene, phakathi kukhona umfula ongamakhilomitha angama-20 phansi esigodini saseKolose. Kungenzeka ukuthi u-Ephafra waba negalelo ekusunguleni nasekuqhubeni umsebenzi kulama dolobha amabili ngokunjalo. U-Ephafra uba yisibonelo samakholwa azinikele, ezinikele ngokupheleleyo emsebenzini wenkosi Kanye nakwabanye.

Ivesi 14 – Ngokukhuluma ngoLuka njenge “nyanga ethandekayo” sinikezwa isithombe saloyo owayethandwa yibo bonke, udokotela onakekelayo oheha ngobumnene. Imisebenzi kaLuka emikhulu (ivangeli, nezenzo) kubhalelwe ukusiza umngani wakhe, “uThiyofelu othandekayo”, kukhuluma ngalo futhi lolu thando, esebenzela ukusiza abanye. ULuka uyisibonelo esihle sikadokotela ongumzalwane, enakekela abantu emzimbeni nasemphefumulweni.

*4:15 Khonzani kubazalwane abaseLawodikeya,
nakuNimfa, nasebandleni lakwakhe.
4:16 Nxa le ncwadi isifundiwe kini, bhekani ukuba
ifundwe nasebandleni labaseLawodikeya; nani
niyifunde leyo evela eLawodikeya.*

UDema ubizwa ngegama lapha kuphela, kwangashiwo okunye ngaye. Lena yindoda eyalaxaza uPawulu ngokuhamba kwesikhathi esejele, eshiya umsebenzi wenkosi ngokuba “wayethanda lelizwe” (2 KuThimothewu 4:10). Hlampe kwalapha uPawulu kukhona ayekubona kulokhu kuncika okwagqashuka ngokuhamba kwesikhathi. UDema uyisibonelo sothandayo ukuba yisisebenzi kodwa azoyekela ekugcineni (okuphambene nokukaMarku), indoda eyeka uthando lezwe lumusobozele. UMarku yindoda eyaqala kabi kodwa yaqeda kahle. UDema yindoda eyaqala kahle, yaqeda kabi. Kowokuqala kunokuncoma, kowokugcina akukho.

Ivesi 15 – Sikhonjiswa ukuthi leli bandla endlini kaNimfa lalise Lawodikeya, kepha kungabanye abazalwane kunalaba “abazalwane abase Lawodikeya”, njengokuba bathola ukubingelelwa okuhlukile. Kungenzeka ukuthi ibandla edolobheni lalenziwa ngukuhlanganyela emzini ongaphezu kowodwa, kwakuhlanganyelwa nakomunye umuzi.

4:17 *Nimtshele u-Arkiphu, nithi: “Qaphela inkonzo oyitholile eNkosini, ukuze uyifeze.”*
4:18 *Yilokhu ukukhonza kwami ngesandla sami, mina Pawulu. Khumbulani izibopho zami. Umusa mawube nani.*

Ivesi 16 – Kubukeka sengathi lencwadi evela kuPawulu yalethwa nguThikhiku eLawodikeya esendleleni eya esigodini saseKolose. Zombili izincwadi kwakumele zifundwe kuwona womabili amabandla. Ukuthi yalahlwa yini incwadi yebandla laseLawodikeya, asazi. Abanye bakholelwa ukuthi leyo yilencwadi esiyazi ngokuthi incwadi Kwabase-Efesu, eyayibhalelwe ukuba ibe yincwadi ezungezayo emabandlelni, iqale e-Efesu. Asazi kungani amakholwa eHiyerapholi engafakwanga.

Ivesi 17 – “U-Arkiphu uyabalwa nakwincwadi kaFilemoni 2 mayelana nokuhlangana kwebandla elalihlanganela emzini kaFilemoni. Ngokushiwo lapha, wayebekiwe endaweni yokuba yisisebenzi eKolose, hlampe njengoqeqeshwayo. Kungenzeka ukuthi wabekwa njengomfundisi ebandleni ngenkathi u-Ephafra engekho, njengoba egqugquzelwa ukuba azinikele ngokuphelele obizweni lakhe, angashiya lutho lungenziwe.

Ivesi 18 – “Yilokhu ukukhonza kwami ngesandla

sami, mina Pawulu”- Lapha yila khona uPawulu wathatha ipeni kunobhala wakhe wasayina incwadi, isigxivizo esaziwayo esiqinisekiso (KwabaseGalathiya 6:11; KwabaseThesalonika 3:17). “Khumbulani izibopho zami” isikhumbuzo senhlupheko kaPawulu, ehluphekela amaJuda nabezizwe. Isikhumbuzo sothandolwakhe lukaNkulunkulu nabantu olumfake emaketangini. Isikhumbuzo sokubekezela kukaPawulu sokuphikisana okufanayo kumaJuda nakwabezizwe njengokuba kwaba njalo nakuJesu, ebanjwe ngabezizwe, ngezimfuno zamaJuda. Isikhumbuzo sokuthandazela intando kaNkulunkulu ngenxa yakhe nangokukhululwa kwakhe. Ukufisa kukaPawula umusa kaNkulunkulu ube naye kwabonakala ngokufisa ngempilo yakhe yokuzidela.

Kwangathi umoya kaPawulu uphindwe kabili ungaba phezu kwethu!

