



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi
Kwabase-Efesu

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Ihunyushwe nguThobile Nguse

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

Isithasiselo

Ingqikithi noma okuqukethwe kulencwadi kuyingxenye yokwakufundwa ekolishi lebhayibheli ebandleni I New Germany Baptist ngonyaka wezi 2007. Ukuze lokhu sikwenze kutholakale kulungele ukusetshenziswa ekilasini, sihlukanisile ngamakilasi njengokwakwenziwa kulezi zifundo. Ekhasini lokuqukethwe eliseceleni uzothola amakhasi okuqala ahlukanisiwe alishumi ngezahluko eziyisithupha (6) zalencwadi yabase-Efesu.

Umuntu uqhubeka kanjani ekuhambeni ngokunqoba uma kunzima futhi ezwa ubuhlungu? Kumele indoda, owesifazane Kanye nomntwana baziphathe kanjani ekhaya? Kumele senze njani lapho sisebenza khona? Njengabazalwane base-Efesu, sithola izimpendulo lapha kulencwadi. Kwangathi inkosi ingakubusisa ngezimpendulo zayo, ikubusise kakhulu nangenhliziyo engayeki ukufuna nokubuza.

Bill Daniels

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

Abangani bebhayibheli abayizincwadi bayatholakala nakuziqephu zalezincwadi;

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

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

Okuqukethwe

Amakilasi

Ikilasi 1.....	1
Ikilasi 2.....	17
Ikilasi 3.....	35
Ikilasi 4.....	57
Ikilasi 5.....	75
Ikilasi 6.....	93
Ikilasi 7.....	111
Ikilasi 8.....	125
Ikilasi 9.....	145
Ikilasi 10.....	165

Izahluko

Isahluko 1.....	17
Isahluko 2.....	47
Isahluko 3.....	70
Isahluko 4.....	93
Isahluko 5.....	125
Isahluko 6.....	159

*“Kepha uNkulunkulu...
wenza niphile Kanye no Kristu –
(kungomusa nisindiwe)”*

(Kwabase-Efesu 2:4-5)

Ikilasi 1 – Isingeniso

Lencwadi Kwabase-Efesu ingeyokuqala “yezincwadi zasejele” zethestamente elisha ezabhalwa uPawulu eboshiwe ukuboshwa kwakhe kokuqala eRoma, yona Kanye nencwadi KwabaseFilipi, KwabaseKolose Kanye nencwadi kaFilemoni. Okufafazwe kulezincwadi ezine kungumsebenzi kaPawulu esemaketangeni (Kwabase-Efesu 3:1, 4:1, 6:20, KwabaseFilipi 1:7, 13 & 14; KwabaseKolose 4:3 & 18; KuFilemoni 9, 10, 13, 22 & 23). Ngakho-ke isikhathi sezincwadi zasejele sasifana, siwela kumavesi okugcina ayi-16 encwadi yezenzo. Lapho sithola khona ukufika kukaPawulu eqhutshwa emva kweminyaka emibili eboshiwe eRoma. Ukuthi okukulezi zincwadi kwabhalwa ngesikhathi esisodwa akuthusi ngoba sibona ngisho okufanayo kuzo. Kangangokuthi abanye bathi incwadi yabaseKolose neyabase-Efesu yizincwadi ezingamawele ngenxa yokufanayo okukuzo. U Jensen kwinhlobo yakhe yethestamente elidala uthi kungangohafu wamavesi afanayo kulezi zincwadi zombili.

Buka uPawulu wasiguqula kanjani isikhathi sakhe sokudonsa ejele ukuze sizuze okuhle. Waphila njengokuba wayeshumayela, “*Nithengisise isikhathi, ngokuba izinsuku zimbi*” (5:16). Yize noma ukuboshwa kwakhe kwakungengokumufanele,

engenzanga lutho olubi, kepha okuhle kuphela futhi ehambisa iqiniso, uPawulu wayengagcwele usizi noma ubutha ngenxa yalokhu kuboshwa kwakhe njengokuba omunye engalindela. Kuyamangaza ukuthi imigqa yenjabulo kaPawulu kwithestamente elisha ivela kulesi sikhathi empilweni yakhe. Kanti futhi, kubukeka sengathi nempela incwadi yamaHeberu yabhalwa nguye uPawulu, ngosizo lukaLuka, ngesikhathi sakhe sokuvallelwa eKhesariya ngaphambi kokuba ayiswe eRoma. Ngenkathi amaJuda ayefuna igazi lakhe yena wayewafunela okulungile, efisa ukuveza ubudlelwane besivumelwano esidala nesisha. UNkulunkulu kuphela onganyakazisa ukuphendula okunjalo kokholwayo. Uthando olungaka, ukuthokoza, ukubekezela Kanye nobumnene okuyizithelo zikaMoya ohlala kumzalwane. Izikhathi ezinzima ziyasihlukumeza uma sizivumela ukwenza lokho. Buka umphumela wezithelo mungakanani eminyakeni ngeminyaka ngokuba uPawulu wanikezwa ithuba lokubhala lezincwadi esekuboshweni (Izenzo 28:16-31; KwabaseFilipi 1:13; 4:22). Uma ubekezela ngenhliziyo elungile amajele angasetshenziswa njengendawo ethela izithelo. U John Bunyan wabhala incwadi yakhe I “Pilgrims Progress” (uhambo lomhambi) esejele. UNkulunkulu uyakwazi ukuphendula “umshophi” ube ngukunqoba.

Ibandla e-Efesu

I-Efesu kwakuyidolobha elikhulu lesifundazwe sase Asiya ngezinsuku zikaPawulu. NjengaseKorinte, idolobha elalaziwa ngabefilosofi, izimbongi, abanamakhono Kanye nabakhuluma kahle. E-Efesu babehamba phambili ngezokuhwebelana, kunokukhonzwa kukaDiana (Artemis kumaGrekhi). Ithempeli lodumo likaDiana e-Efesu lalithathwa njengesinye sezimangaliso eziyisikhombisa zomhlaba (Izenzo 19:27). Yize noma manje engekho onesiqiniseko sokuba lalukuphi!

Ukukhula kwebandla e-Efesu nase Asiya kwakuyinto eqhubekayo;

- Kukhona abase-Asiya abaphenduka ngosuku lwephentekhoste (Izenzo 2:9) ababuyela ekhaya sebekholwa, kungenzeka abanye babuyela e-Efesu.
- UPawula wema impelasonto e-Efesu ebuya ePhalestina emva kohambo lwakhe lwesibili (Izenzo 18:18-21).
- U-Apholo wakhonza abazalwane khona isikhashana ngenkathi u-Akhwila noPriska behlala khona (Izenzo 18:24-26).
- UPawulu wajabulela isikhathi esiluliwe sokusebenza e-Efesu (Izenzo 19).

- Umyalezo kaPawulu kuma Elda ase-Efesu ubhalwe kwizenzo 20:17-38.
- Lencwadi yabase-Efesu yabhalelwa ejele, ngenxa yabazalwane bedolobha. Cishe ngama 61 A.D. Ngenkathi uPawulu ebhala, cishe eseneminyaka engama-65. Wazibiza “*mina Pawulu osemdala*” ngalesiya sikhathi (KuFilemoonni 9).
- UThimothewu waqhubeka khona nomsebenzi (1 KuThimothewu 1:3).

Ngokuhamba kwesikhathi ibandla lase-Efesu kubukeka sengathi laba yibandla elidala elizala amanye esigodini. Ngenkathi amabandla ase-Asiya ebhalwa kwincwadi yesambulo 1-3, ibandla lase-Efesu liba phezulu ohlwini.

Isikhathi Nenjongo

Kubukeka sengathi kwakungekho okuthize noma ingxaki eyayikhona eyanyakazisa uPawulu ukuba abhale lencwadi kwabase-Efesu njengokuba kunjalo kwezinye zezincwadi zakhe;

- Izimfundiso zamanga zenza ukuba kubhalwe incwadi yabaseKolose Kanye neyabaseGalathiya.

- Incwadi yokuqala kwabaseKorinte yayiqondisa udweshu lwangaphakathi ebandleni Kanye nemibuzo.
- Ukusola okungamanga kwakungenye yezinto ezagqugquzela ukubhalwa kwencwadi yabaseKorinte yesibili.

Injongo kaPawulu kulencwadi kwakungukuphakamisa uKristu njengenhloko yomzimba wakhe oyibandla. Wafuna futhi ngalencwadi ukuphakamisa ibandla ekuqondeni kwalo ukristu nebandla lakhe. Kukhona nokugxila ebunyeni kulencwadi. UPawulu wayesafuna ngisho nokulungisa ukuhlukana phakathi kwamaJuda nabezizwe; okuvezwa ku1:10, Okugxilwe kukho ku 2:11-22, “*imfihlakalo*” yaku 3:1-13, ngokuba “*munye umzimba, munye umoya, njengokuba nabizelwa ethembeni linye lokubizwa kwenu, yinye inkosi, yinye inkolo, munye umbhabhathizo, munye uNkulunkulu, uyise wabo bonke*” (4:4-6). Buka ukuhlanganisa kwebandla njengesakhiwo (2:20-22), umzimba (4:4-13), nomakoti (5:23-33). Inkosi yayingafuni ibandla lamaJuda elihlukile ebandleni labezizwe. Lena yincwadi eqondiswe ekukhuleni emoyeni kwabayifundayo, okuzobaholela ekuqondeni isimanga sokuba ungubani uNkulunkulu nokuthi usenzeleni, lokho kuholele ekuhambeni kosuku nosuku kokuhamba ekukhanyeni kwalamaqiniso

amakhulu. Akekho ongafunda lencwadi ngenhliziyo ethobekile ingamuphoseli inselelo ngendlela efanayo.

Inhlolovo/Ucwaningo

Incwadi yabase-Efesu inezimpawu zikaPawulu. Izahluko ezintathu zokuqala ziyimfundiso, ukwakhiwa kokholo lwethu ngomumo wethu waphezulu. Izahluko ezintathu zokugcina esingakwenza, okusiza ukuhamba nokwenza kwethu emhlabeni.

Uhlaka Oluyisisekelo

Isahluko 1-3 - Umumo wethu waphezulu.

Isahluko 4-6 – Ukwenza kwethu kwasemhlabeni.

Buka futhi isifundo esiphathekayo esishiwo yizimpawu zikaPawulu lapha. Uveza ukuthi kumele sikholwe futhi sicabange kahle ngaphambi kokuba siphile noma sihambe kahle. Buka umyalo wencwadi yezaga 4:23 *“gcina inhliziyo yakho, ngokuba kuyilapho kuvela khona ukuphila”*. Kwinhliziyo egcinwe kahle kuphuma ukuzimisela ukwenza okuhle. Buka ukuvama kukaPawulu kwincwadi yabaseFilipi umyalelo wentando yethu nemicabango yethu nemizwa yethu ngokunjalo. Ukwenza okuhle ngaphandle kuqala ekulungiseni ngaphakathi. Uma

lomgomo wenziwa;

- Ezimpilweni zethu, kusho ukuthi kumele sibukisise kahle esikukholwayo nesikucabangayo, ngokuba lokho kuzoba nomthelela kwesikwenzayo.
- Ebandleni, kusho ukuthi ukufundisa nokushumayela kumele kugxile kulokho inkosi efuna sikukholwe futhi sikucabange, kanjalo nokumele sikwenze (hlampe ngalokho kulandelana). Uma kuba khona isidingo sokulungisa ukuphambuka, akumele sifune ukulungisa isenzo esibi kuphela kepha nokukholelwa kokungalungile Kanye nendlela yokucabanga esemvakwakho lokho.
- Imfundiso yasekhaya nomntwana, kusho ukuthi akumele silungise abantwana ngaphandle kuphela, izenzo zangaphandle. Okumele sikhathazeke ngakho kuqala ngukuthi bacabangani, bakholwa yini. Buka izaga 23:12-16.

Isahluko 1-3 – Umumo wethu waphezulu.

Kusukela ekuqaleni siholelwa phezulu “*ezulwini kuKristu*” (1:3), lapho sibona khona ukuthi thina esibusisiwe “*ngesibusiso sonke sakomoya*”. “*Ezulwin*” umusho ongukhiye kulencwadi (1:3, 10 &

20; 2:6, 3:10; 6:12).

1:1-14 – Izibusiso zethu zakomoya kuKristu. “*Thina esathemba ngaphambili kuKristu*”;

- “*Osibusisile*” (1:3).
- “*Asikhethelela*” (1:4).
- *Wasimisela ngaphambilini ukuba sibe ngabantwana*” (1:5).
- “*Asiphe wona ngesihe, ngaye othandiweyo*” (1:6).
- “*Nani nabekwa uphawu olunguMoya Ongcwele wesithembiso*” (1:13).
- “*Esinokuhlengwa kuye ngegazi lakhe*” (1:7).
- Nithole “*Ukuthetheleliwa kwezono*” (1:7).
- Nithole “*ngokwengcebo yomusa wakhe*” (1:7).
“*Njengokuzibonela kwakhe*” (1:9).
- “*Esazi imfihlakalo yentando yakhe*” (1:9).
- “*Kuyena esabelwa futhi ifa kuye*” (1:11),
“*oyisibambiso*” noma idiphozi, noma ukukhokha kokuqala okunguMoya Ongcwele ohlala ngaphakathi. (1:14).

Zonke lezi zibusiso zingezethu “*kuKristu*”. Buka

ubumqoka balokhu nemisho efana nalona kwisahluko sokuqala. Ngenkathi esejele, ngaphansi kwesiqalekiso saseRoma, uPawulu wayazi ukuthi unesibusiso kuKristu.

Qaphela lapha ubuthathu bukaNkulunkulu bumunye emsebenzini omkhulu wokuhlenga umuntu;

- UNkulunkulu ubaba uyakhetha (1:3-6).
- UNkulunkulu indodana uyahlenga (1:7-12).
- UNkulunkulu uMoya Ongcwele ufaka uphawu (1:13-14).

1:15-23 – Njengokuba kuvamile ezincwadini zikaPawulu, ukubheka phezulu, kubhekwe inkosi ngenhliziyo ephuphuma uthando ngenxa yabantu olukhonjiswa ngokubakhulekela. Uyambona lapha emhlabeni esemaketangeni abaseRoma, kepha phakathi ubhabhaza ebukhoneni benkosi nasekuyazini “*Ngaphezu kwakho konke ukubusa, negunya namandla, nobukhosi, namagama onke aphathwayo*” (1:20-21)? UPawulu emkhulekweni “*wakhululwa*” kwimibuso yomhlaba ukuze ezoma phambi kwenkosi yamakhosi. Njengokuba noJona wakhululwa ngokukhuleka phakathi esiswini senhlanzi ngokukhumbula imfundiso yezwi Kanye nokukhonza ngenhliziyo, njengokuba kumele kube

njalo! Kungeyona into eyomile nje kepha yeqiniso futhi ephilayo. Kungasiyo into encane, kepha ifika ebunzulwini kwakho konke uNkulunkulu asibekele kona.

2:1-22 – Izinto esike sangaba nazo;

- Ukuhlengwa (2:1-10) – Ngaphambi kokuba sisindiswe;
 - Sasifile emoyeni (Ivesi 1).
 - Siyizikhonzi zikasathane (Ivesi 2).
 - Siyizigqila zezimfuno (Ivesi 3).
 - Ngaphambi kokuqonda esasiyikho, angeke siqondisise umusa kaNkulunkulu osisindisile.
 - **“Kepha uNkulunkulu...”** (Ivesi 4-10). Buka incwadi yabaseRoma 5:8. KuKristu uNkulunkulu usivusile ekujuleni kokufa emoyeni (Ivesi 5) wasivusela ebunzulwini *“ezulwini”* (Ivesi 6). Kungani? Ukuze ezosikhombisa *“ngokwengcebo yomusa wakhe”* ngokweminyaka ezayo (Ivesi 7). Kwaze kwakuhle!!
- Ubudlelwane (2:11-22) umJuda nowezizwe balethwe ndawonye ebunyeni bebandla.

Kwakungenxa yokushumayela kukaPawulu ngalobu bunye kuKristu ukuthi wabhala lencwadi eseRoma eboshiwe.

3:1-13 – Umshumayeli wemfihlakalo. Iyini “*imfihlakalo*” lena akhuluma ngayo uPawulu? Imfihlo akusikho ukuthi abezizwe bazongena kwisebo likaNkulunkulu lokuhlenga ngokuba lokho kwabekwa kwasekuqaleni (Ugenesise 12:3; U-Isaya 2:2; 11:10; 42:6; 49:6). Kungukuthi “*abezizwe bayizindlalifa Kanye nathi*” (Ivesi 6), ukuthi amaJuda nabezizwe ngokulingana bayizindlalifa zesibusiso sikaNkulunkulu kokusha, ibandla. Buka incwadi KwabaseGalathiya 3:28-29 & KwabaseKorinte 12:13.

3:14-21 – Umkhuleko wokunxusa. Qaphela ukuqhubeka okufana nokwencwadi yabaseRoma 11. Nansi indlela okumele sikhulekelane ngayo.

Isahluko 4-6 – Ukwenza kwethu emhlabeni.

Lapho kujikwa khona kwisahluko sesine kungaqhathaniswa nencwadi yabaseRoma 12, 1 KwabaseKorinte 12 kanye nencwadi yabaseGalathiya 5. Kanti nesihloko siyafana nakulezo zindawo, ukuthi ukuhamba ngomoya ukuhamba ngothando olubhekiswe kwabanye. Ukuthanda uNkulunkulu nabantu kungumgomo

wethestamente elisha wokwenza kwabazalwane.

4:1-16 - Ukuhamba othandweni. Inhliziyo ethobekile (Ivesi 2) kwakha ubunye (Ivesi 3-6). Okumele sikulwele okukhulu ukugcwala lonke ilunga lomzimba emzimbeni kaKristu olungileyo.

Buka ukuthi abaphostoli nabaphrofethi (4:11) banobudlelwane nesisekelo sebandla (2:20), kanti abavangeli, abafundisi nothisha banobudlelwano nemanje nokuqhubeka ukwakha ibandla (Buka incwadi 2 EkaPetru 2:1).

4:17-5:17 – Ukuhamba ebungcweleni. Buka umgomo wokususa ubeke lapha (4:20-32). Ukwenza okungafanele akumele kuyekelwe kuphela kepha kumelwe kususwe ngokwenza okulungile.

Uyabona ukuthi ukudabukisa uMoya kufakani ngokuqhathanisa okukhulunywa ngakho (4:29-32)? Kungukungahambi othandweni. Yize noma uMoya engumuntu ongamdabukisa, angeke umdabukise aze akushiye (Ivesi 30b; 1:13-14).

Futhi sithola ukuxwayisa kukaPawulu maqondana nezocansi njengaku 5:3-6. Buka incwadi 1 KwabaseKorinte 6 & 7; 1 KwabaseThesalonika 4.

5:18-21 - Ukuhamba ngomoya. Yize noma ukuqhubeka kokugcwaliswa ngoMoya kungumyalelo (5:18), ukubhabhadiswa ngomoya akukaze kube ngumyalelo ebhayibhelini. Imiphumela noma ubufakazi bokugcwaliswa ngoMoya yilokhu;

- Ukuthokoza (Ivesi 19). Impilo engcwele, enokuthokoza, eholwa ngumoya ekuhlanganeni kwabazalwane kumi kumelene nokudakwa yiwayini. Inhliziyo egcwele uMoya inehubo, ayikwazi nje ukuthula. Kepha *“ukuhlabelela kweziwula”*, njengokuhleka kwazo okungenalutho, okunesidina *“njengokucacamba kwezintathawe eziphansi kwekhanzi”* (Umshumayeli 7:5-6).
- Ukubonga (Ivesi 20).
- Ukuthoba (Ivesi 21).

5:22-6:4 – Ukuhamba ekhaya. Ekubhekaneni nobudlelwane nabantu inkosi ayisho lutho ngamalungelo ethu kodwa ngokumele sikwenze. Akekho u “uma”, “mese” noma u “kodwa” okhona lapha;

- Abafazi mabathobele (5:22-24).
- Madoda, thandani (5:25-33).
 - o Ngokuzinikela (Ivesi 25).

- Alingcwelise (Ivesi 26-27).
- Ukuzigcwalisa (Ivesi 28-33).

Okuseceleni

Ekufuneni kwakho ongashada naye, cela lokhu enkosini;

- Okuthanda kangangokuba angakufela.
- Okufisela okuhle enhlizweni yakhe.
- Hhayi othanda ukuthokozisa wena kuphela kepha ojabulayo ekukuthokoziseni.

-
- Bantwana thobani (6:1-3).
 - Boyise ningabathukuthelisi (6:4).

6:5-9 – Ukuhamba emphakathini.

- Izisebenzi ezizimisele (Ivesi 5-8). Isithombe sesisebenzi ngokwebhayibheli.
- Abaphathi abacabangelanayo (Ivesi 9). Isithombe somphathi ngokwebhayibheli.

6:10-20 – Nimelane nosathane. Qaphela ukugxila

komumo lapha (Ivesi 11-14);

- Isitha sikaNkulunkulu kumele sibukwe (Ivesi 10-12). Ngale kwempilo yokulwa komKristu kukhona ngisho izikhubekiso ekungesizo ezenyama.
- Izinsiza zikaNkulunkulu kumele zisetshenziswe (Ivesi 13-20). Kunamandla kwelingabonwayo esingenamandla okumelana nakho ngaphandle kwezinsiza zikaNkulunkulu zeqiniso, ukulunga, ukuthula, ukukholwa, insindiso, izwi likaNkulunkulu Kanye nomkhuleko.

Amaphuzu Okuzindla

Omunye umcabango ekubukeni incwadi yabase-Efesu;

- Ingcebo yasezulwini (1-3) sesibusisiwe *“ngesibusiso sonke sakoMoya”*.
- Ubufakazi obungcwele (4-6:9) – Umoya uyasinyakazisa asiholele empilweni yothando, ubunye, ukusebenza Kanye nokuhlanzeka.
- Isiphepho sesihogo (6:10-20) – Omubi umi emelene nempilo yokugcwaliswa ngoMoya.

“esínokuhlengwa kuye
ngegazi lakhe, ukuthethelelwa
kwezono ngokwengcebo
yomusa wakhe”

(Kwabase-Efesu)

Ikilasi 2 – Kwabase-Efesu 1:1-14

1:1 UPawulu, umphostoli kaKristu Jesu ngentando kaNkulunkulu, kubo abangcwele abase-Efesu nakubo abakholwa nguKristu Jesu:

1:2 Makube kini umusa nokuthula okuvela kuNkulunkulu uBaba wethu naseNkosini uJesu Kristu.

1:1-2 – UPawulu ubingelela abazalwane.

Qhathanisa nencwadi KwabaseGalathiya 1:1 lapho kwakukhona khona isidingo sokuba uPawulu abingelele sakuveza isikhundla sakhe, ukuba umphostoli Kanye nomyalezo wakhe kulabo ababenongabazane. Labantu abalapha babemazi futhi bemuthanda ngakho sasingekho isidingo sokuba abhale ngobuphostoli bakhe.

“*Kubo abangcwele*” Hhayi abazalwane abathize kepha bonke nje abazalwane abakholwayo. Igama “*abangcwele*” liyafana linobuhlobo nomsuka owodwa namagama “abangcwelisiwe” noma “ukungcweliiswa”. Lokhu kukhuluma ngokuhlungwa nokubekwa eceleni. Wonke umzalwane okholwa nguJesu kristu wehlukaniselwe uNkulunkulu ezweni nasekuhlanzekeni/ebungcweleni bakhe.

“Abakholwa nguKristu Jesu” – Konke lokhu okungokwethu ngomusa kaNkulunkulu kungoJesu Kristu. Buka ukubaluleka kwalomumo wokuthokoza (1:3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 15, njalonjalo 2:5, 6, 7, 10, 13 njalonjalo).

“Makube kini umusa nokuthula” – Lokhu kubingelela kufana impela noPawulu ekuhlenganiseni kwakhe abezizwe (umusa) namaJuda (ukuthula) kwakungukubingelela okuvamile ngezikhathi zakhe. Uthando lukaPawulu nokufisela abanye okuhle kwakululelwe bonke abantu, kungakhipheli muntu ngaphandle. Lamagama okubingelela ahlezi ehamba kanjena, kuveza iqiniso lokuthi ukuthula kulandela umusa kaNkulunkulu.

“KuNkulunkulu ubaba wethu nasenkosini uJesu Krustu” – Yikuphi okunye esingakulindela uma kubekwa laba bobabili ngaphandle kokuthi kukhona ukulingana phakathi kwabo?

1:3-14 - *“Makabongwe uNkulunkulu”*

Lengxenywe ingathi ukubingelela kokudumisa kuNkulunkulu oziqo zintathu, kubekwe ngezintanza ezintathu;

- Esokuqala (Ivesi 3-6) usondelene kakhulu

1:3 *Makabongwe uNkulunkulu, uYise weNkosi yethu
uJesu Kristu osibusisile ezulwini kuKristu ngesibusiso
sonke sokomoya,*

nenjongo kaNkulunkulu.

- Esesibili, eside kunazo zontathu (Ivesi 7-12) sisondelene nokuvezwa kwendodana kaNkulunkulu.
- Esesithathu esifishane (Ivesi 13-14) sisondelene nokugcinwa nguMoya.

Lezitanza zontathu Zavala “ngokudumisa uNkulunkulu”. Konke lokhu uNkulunkulu akwenzela abantu kumele kubaholele ekutheni “*makabongwe uNkulunkulu*”. Nokwahluka kwenjongo enhle kaNkulunkulu kumuntu kusukela “*ngaphambi kokusekelwa kwezwe*” (Ivesi 4) kuze kube “*sinokuhlengwa*” (Ivesi 14) kuye “*ezikhathini ezizayo*” (2:7). Kusukela phakade ekuqaleni kuye phakade kokuzayo!

Ivesi 3-6 – Okuvela kuNkulunkulu ubaba.

Ivesi 3 – “*Makabongwe uNkulunkulu*”. Igama lesiGrekhi elisho “makabongwe” lapha lihlanganisa isenzo “ukukhuluma” nesichaza bizo “okuhle”. Umqondo esiwuthola lapha owokukhuluma kahle

noma izwi elihle. Yize noma emhlabeni eboshiwe ngokungenabulungiswa, ulimi lwakhe lunikeziwe ukukhuluma okuhle ngoNkulunkulu. Kukude naye ukugcwala ukuba muncu, wayongamelwe ngomusa kaNkulunkulu!

Ekuqaleni ukuletha ukubonga kuNkulunkulu kuvesi 3, uPawulu uqhubeka nalokhu okubalulekile kulomusho omude oqhubekayo kuze kuyofika kuvesi 14. Inhliziyo yakhe yayigcwele kakhulu amaqiniso amahle awabekayo, kwakungathi nje akazi ukuthi agcine kuphi, igama negama elisha noma umcabango kwakunyakazisa kumholela kokulandelayo, kubukeka sengathi wayengasanake kusho noma ukucabanga kwabantu ukuthi usengabeka ngobuchule lomusho njengokuba nami ngenzile lapha. UPawulu omdala, nesitayela sakhe siyavela lapha. UMoya kaNkulunkulu wamengamela kulokhu kubhala, kulokhu akazange asuse ukuba wuPawulu kulokhu kubhala. UMoya wathatha isandla esinepeni somuntu onguye, ohlukile sahlanganisa lokho akubhalayo nokungenelela kwaphezulu kwase kuba ngumyalezo waphezulu. Uyabona ukuthi uNkulunkulu ekwengameleni kwakhe yonke into uyakwazi ukuthatha okuthile komuntu enze umsebenzi wakhe ekugcineni ngale kokususa uhlangothi lomuntu ekwenzeni kwakhe? Umuphumela, opheleleyo ngumsebenzi

kaNkulunkulu ngokupheleleyo, imibhalo kaNkulunkulu, ukuvezwa kwenhliziyo nengqondo kaNkulunkulu. Kepha umbhalo ngokungananazi ngokaPawulu. Ukucabanga nokwenza okungukubhala komuntu akudukanga kulokhu kuphefumulelwa kwalomyalezo. Kungabe kwakunguNkulunkulu? Ngokupheleleyo!! Ngisho okuncane kangangezingcezu zenkulumo nezimpawu zolimi. Kungabe kwakunguPawulu? Ngale kokunanaza! Indlela yakhe yokubhala ihlukile kwekaJohane, incwadi kaJakobe noma uLuka. Ukususa ingxenye yomuntu kwenza kube sengathi umuntu akakwazi ukwenza lutho, uyaqhutshwa njengopopayi, Ukususa ingxenye kaNkulunkulu ukwenza iphutha. Sizodinga lezi zingxenye zombili zebhayibheli ukuveza okuthile khona manje.

“Ezulwini” – “zulwini” yigama elichaza ibizo lapha njengegama “izwe”, lisho lokhu okumayelana nezulu uma kubhekene nomhlaba, okungesiwo umhlaba. Lapha limi ebuningini liqala uma ubheka uhlelo lolimi lithi *“ezulwini”*. Leli yigama elingukhiye, elitholakala kahlanu kulencwadi (1:20; 2:6; 3:10; 6:12) likhuluma ngakho konke okomoya nefa lethu eliphakade, kanjalo nobuzwe bethu, ukuthi *“ngenxa yethemba enibekelwe lona ezulwini”* (KwabaseKolose 1:5) kwenziwe kwaba ngokwethu ngokuhlangana noKristu ovukile wanyukela ezulwini.

*1:4 njengalokho asikhetela kuye ngothando ngaphambi
kokusekelwa kwezwe ukuba sibe ngcwele, singabi
nakusolwa phambi kwakhe;*

Ivesi 4-5 – “Njengalokho asikhetela kuye...wasimisela ngaphambilini” qaphela ukuthi lokho yikona okungaphezu kwabantu/komuntu futhi okugxilwe kukho lapha. Kungaphezu kwenkulumo yokukhetha kukaNkulunkulu imiphfumulo ethize, lapha ukubonga nokujabulela ukukhetha kukaNkuunkulu ngomusa wakhe, ukuthi enzele umusa abantu phambilini, ukuze sitholakale sihlobene naye ngobungcwele nothando ekusikheteleni emndenini wakhe. Lomuphumela uyinjongo yokukhetha kwakhe. Wakhetha ukusihlanza nokusithanda, wakhetha thina ukusihlanza nokusithanda. Wasibekela ngaphambili esikhetela ebuntwaneni, ukuba sibe ngamadodana. Ukukhetha kukaNkulunkulu kuyilapho kuqala khona isibusiso sakhe. Iphuzu lapha ngukuthi ukuhlengwa akusiyona into eyabuya yacatshangwa ngemuva, kepha kwakuyinhloso yakhe yomusa kwasekuqaleni. KwabaseRoma 8:29 kuvela ukuhlela kwangaphambili ukuze sifane noKristu. Sihlelelwe ngaphambili ukuba sifane naye. Ukukhetha kukaNkulunkulu ngukwenza kwakhe. Izizathu zikaNkulunkulu noma okugqugquzela ukukhethwa kwakhe akunikezwanga. Konke kodwa ekugcineni

kungokwentando yakhe, akanikezi indawo yokuba kube khona umuntu ozoziphakamisa. Sihamba sigcine lapho nje nalesi sihloko. Kepha akukho okungase kukhombe ukwenza okuthize komuntu, ukuphendula kwakhe noma ukukholwa kwakhe. Akukho ukuphikisa ukuthi uNkulunkulu ukhetha ukuhlenga akhethela nasebungcweleni, konke lokhu ngenxa yomusa wakhe omninginingi. Kepha lamaqiniso amakhulu akakususi ukuthi nomuntu kumele akhethe noma futhi awavezi isizathu sikaNkulunkulu sokukhetha. Okuqukethwe lapha akweseki inkolelo yokuthi ukwazi konke kukaNkulunkulu nokubeka konke ezandleni zakhe kuyaqeda ngokwenza komuntu, umuntu uyakwazi ukuzikhethela. Kanti futhi nokuzikhethela akuwunyatheli ngezinyawo umusa kaNkulunkulu. Akukho esikutholayo okuveza ukuthi abazalwane base-Efesu benziwa ukulalela bakholwe umyalezo wevangeli kuvesi 13, noma bafakelwa nguNkulunkulu inhlasu ukuze bazalwe kabusha ngokubanikeza ukukholwa. Bezwa bakholwa yivangeli kwaba ngukusindiswa kwabo. Kuyafana nokuphefumulelwa kwezwi, kungumsebenzi kaNkulunkulu ngokupheleleyo. Kodwa khona lapho ukuhlanganyela komuntu ngakho konke ekubhaleni akuzange kususwe.

“Ngothando” – Injongo kaNkulunkulu yomusa

*1:5 wasimisela ngaphambili ukuba sibe ngabantwana
kuye ngoJesu Kristu, njengalokho kwaba kuhle kuye
ngentando yakhe,*

ukuletha abantu kuye ukuze ezojabula Kanye nabo ebudlelwaneni bothando. Buka incwadi kaMalakhi 1:2, ukukhetha kukaNkulunkulu ngukuvezwa kothando lwakhe. Njengokuba sibona lapha, ulindele ukuba leliqiniso liholele umuntu ekumthandeni naye ngokunjalo.

“Ukuba sibe ngabantwana” – Abazalwane benziwe abantwana baNkulunkulu;

- Ngokuthi “bazalwe kabusha” ngomsebenzi kaMoya Ongcwele nembewu kaNkulunkulu engabuniyo eyizwi lakhe (1 kaPetru 1:23; EkaJakobe 1:18). Bengazalwa ngokwenyama njengokokuqala, kepha okuphakade, empilweni yakaMoya emndenini kaNkulunkulu.
- Ngokuthi babekwe endaweni yelungelo njengabantwana. (KwabaseGalathiya 4).

“Njengalokho kwaba kuhle kuye ngentando yakhe” – Isizathu somusa kaNkulunkulu kubantu akusikho ukufaneleka komuntu noma ukuwusebenzela, akusikho futhi ukuthi uNkulunkulu ubedinga.

1:6 ukuze kutuswe inkazimulo yomusa wakhe asiphe
wona ngesihle ngaye oThandiweyo;

Kungokuthi wakhetha ukuthanda abangathandeki.
“UJehova akanamathelanga kini, kanikhethanga
ngokuba nanibaningi kunezinye izizwe, ngokuba
naniyingcosana kunezizwe zonke, kepha **ngokuba**
uJehova enithanda” (Uduteronomi 7:7-8). Inkosi
yathanda, yakhetha ngokuba ithanda, ngokuba
yimvelo yakhe leyo, hhayi ngokuba kumfanele
umuntu!

Ivesi 6 – “Ukuze kutuswe inkazimulo yomusa wakhe”
– Ubulungiswa yilapho khona umuntu ethola lokho
akufanele. Umusa yilapho khona umuntu
engakutholi okumfanele. Umusa uphinde ube yisihe
lapho kudingeka khona ulaka. Umusa
nguNkulunkulu ekhetha ukuthanda izoni
ezingenasizo, ezingenathemba, zingafanelekile. Uma
ekugcineni sibona ukuthi usithanda kangakanani
sibe singathandeki, izinhliziyi zethu ziphendula
ngendumiso ngenxa yomusa wakhe omangalisayo!

“Ngaye othandiweyo” – “othandiweyo” noma
abathandiweyo kusho esiyikho kuKristu Jesu.
Ababusisiwe “abathandiweyo” bakababa sebebe
“ngabathandekayo” bamakholwa ngokunjalo.

1:7 *esinokuhlengwa kuye ngegazi lakhe, ukuthethelelwa
kwezono ngokwengcebo yomusa wakhe*
1:8 *awuvamisa kithi ngakho konke ukuhlakanipha
nokuqonda,*

Kuphela “kuye”, ngokuhlanganyela naye lothandekayo nathi siba ngabathandekayo enkosini, simbathiswe ukulunga kwakhe.

Ivesi 7-12 – Sivezwa ngendodana. Ngezwi “lothandekayo” uPawulu manje usegxila kuJesu Kristu oletha umusa kaNkulunkulu ngenjongo yakhe ngomuntu.

Ivesi 7 – “*Ukuhlengwa*” kukhuluma ngokukhululwa emva kokukhokhwa kwenani noma inhlawulo (KwabaseKolose 1:14). Ukuhlengwa kwethu kungokufa nokuphalala kwegazi likaJesu Kristu. Ngenani “*ngegazi elinqabileyo likaKristu*” (1 KaPetru 1:19) Umuntu owile uyathengwa aphume ebugqileni besono (1 KwabaseKorinte 6:20; isambulo 5:9), ususiwe ngaphansi kwesiqalekiso somthetho (KwabaseGalathiya 3:13; 4:5).

Ivesi 8 – Yize noma “*ngokwengcebo yomusa wakhe*” uNkulunkulu usenzele umusa wasihlenga wasixolela ngenani eliphakeme. Impela umusa wakhe uwuthululele kithi. Buka isigqi samagama

1:9 esazisa imfihlakalo yentando yakhe njengokuzibonela
kwakhe azimisela khona ngaphambili,
1:10 kuze kube yihlelo lokuphelela kwezikhathi lokuba
kuhlanganiselwe ndawonye kuKristu konke
okusezulwini nokusemhlabeni;

kulengxenyeye;

- Ngesibusiso sonke sakomoya (Ivesi 3).
- “Ngokwengcebo [umcebo] yomusa wakhe” (Ivesi 7).
- “Umusa wakhe *“awuvamise kithi”* (Ivesi 8).

Ivesi 9 – “*Imfihlakalo*” – “*imfihlakalo*” kwithestamente elisha ikhuluma ngokufihlakele kukaNkulunkulu, okwazeka kuphela ngokwambulwa, okwambulwa ngezwi lakhe eliphilayo, elibhaliwe futhi elipheleleyo. “*Imfihlakalo*” ingukuthi ukuhlengwa kuzakuza kumuntu wonke ngokuza kukaKristu engumuntu ukuzofa, umuphumela walokho kuyoba ngumusa olulelwe kubo bonke, amaJuda Kanye nabezizwe, behlangene bemunye emzimbeni. Ukunaba ngalokhu siyakuthola uma siqhubeka nalencwadi.

Ivesi 10 – “*Kepha lapho sekufike ukuphelela kwesikhathi, uNkulunkulu wathumela indodana yakhe*” uNkulunkulu wathumela uKristu “*ukuthi ihlenge abaphansi komthetho, ukuba samukele*

*1:11 kuyena esabelwa futhi ifa kuye, esakumiselwa
ngaphambili ngokwesimiso salowo osebenza izinto
zonke ngokunquma kwentando yakhe,
1:12 ukuze sibe ludumo lwenkazimulo yakhe, thina
esethemba ngaphambili kuKristu;*

ukuma kwamadodana” (KwabaseGalathiya 4:4-5).
Kanti futhi uma *“sekufike ukuphelela kwesikhathi”*
ekugcineni uNkulunuku uyobe eseyigcwalisile
injongo yakhe yokubuyisela ndawonye izinto
ebezicakaziwe zahlukaniswa yisono. Konke
okuhlengekayo kuyokuhlanganiswa ngokuthula
kahle ngaphansi kukaJesu Kristu. Lokhu akusikho
ukusindiswa komhlaba wonke, kepha *“ukuphelela”*
kokubuyisela kukaNkulunkulu kuye abantu
abakholwayo, ukugcwaliseka kwalezinjongo
ezinkulu eziyisithupha kwincwadi kaDaniyeli 9:24;

- *“Ukuqeda iziphambeko,”*
- *“Nokukhawula izono,”*
- *“Nokwenza ukubuyisana ngobubi,”*
- *“Nokungenisa ukulunga okuphakade,”*
- *“Nokunamathelisa umbono nesiphrofetho,”*
- *“Nokugcoba indlu engcwelengcwele”.*

“Kuhlanganiselwe ndawonye kuKristu” – futhi,

*1:13 kuye nani esenizwile izwi leqiniso, ivangeli
lokusindiswa kwenu, enakholwa nguye futhi, nani
nabekwa uphawu olunguMoya oNgcwele
wesithembiso*

izibusiso zonke zakomoya zihlanganiselwe ndawonye “*kuKristu*”. Ukusebenza okuchazwe lapha kuchazwe ngokunaba ezahlukweni zokugcina kwisambulo ezulwini elisha, umhlaba omusha Kanye neJerusalema elisha.

Ivesi 13-14 – Ukugcinwa ngomoya

Ivesi 13 – “*Kuye nani esenizwile izwi leqiniso*” – Ukuthi abazalwane e-Efesu bezwa kusho ukuthi ukhona owabatshela ngesibindi. Akekho noyedwa owakholwa ngaphandle kokuzwa! Futhi akekho noyedwa ozwayo engatshelwa. NguNkulunkulu owenze ngalendlela, ukuthi abantu bakhe bakhulume ivangeli uma abanye bezozwa bazuze kulokho. “*Bayakuzwa kanjani kungekho oshumayelayo na ?*” kwabuza uPawulu.

“*Enakholwa nguye futhi*” – UNkulunkulu ubekile ukuthi abanye bakholwe uma umyalezo ushumayelwa, umyalezo wevangeli, ukuze izwi lakhe lingabuyeli emuva lilambatha, Kunendlela ethize yokwenzeka kwezinto lapha;

- Nizwe izwi leqiniso, “*Ivangeli lokusindiswa kwenu*”.
- “*Futhi*” nakholelwa kuJesu umsindisi.
- “*Futhi*” nabekwa uphawu olunguMoya Ongcwele.

Ukubekwa uphawu kuveza igunya nokugadwa. Ekubekeni uphawu kwidokhumente ezikhathini ezedlule umuntu wayegxiviza indandatho yakhe (esikwe kahle yaba yindilinga) eveza iqinisekisa igunya lakhe, Kwakungukusayina ngesikhathi sakudala ungakafiki u-inki wokubhala ongena epenini nasephepheni. Isigxivizo, njengokusayina sasiqinisekisa igunya nesiqiniseko kokusayinwayo okuyidokhumente, umthetho noma isenzo okanye indawo egxiviziweyo. Kuphela lowo muntu noma olingana naye, noma ongaphezu kwakhe ngegunya wayengakuhlukanisa lokho kugxiviza ngale kokuthi azithole engaphansi kolaka logxivizile ngokwenza kwakhe lokho. Isigxivizo sasingumaka wongumnini, ukugangela ngakuwo kwakufana nobusela. Siyakubona ukusetshenziswa kwalezo zigxivizo ebhayibhelini;

- UFaro wanikeza indandatho yesigxivizo sakhe kuJosefa kugenesise 41:42.
- Indandatho yesigxivizo senkosi yasePeresi u-

- Ahashveroshi yasetshenziswa ukugunyaza umthetho omelene namaJuda kwincwadi ka-Esteri 3:12 & 8:7-10.
- Isivalo somphandu wezingonyama savakwa ngesigxivizo senkosi ebusuku, inkosi uDariyu encwadini kaDaniyeli 6:17.
- Ithuna likakristu lavalwa ngendandatho yosigxivizo sabaholi bamaJuda kwincwadi kaMathewu 27:62-68.
- Kwakukhona incwadi enezimpawu eziyisikhombisa embonweni kaJohane, kuphela “*ingonyama yesizwe sakwaJuda*” eyatholakala ilungile ukuba ingazivula (isambulo 5).
- Usathane uzakuphawulwa nguNkulunkulu emgodini ongenamkhawulo ngesikhathi seminyaka engama-1000 yombuso wasemhlabeni (isambulo 20:3).

Kuyacaca kulengxenywe ukuthi bonke abezwa bakholwa yivangeli baphawulwa kusukelwa mhla besindiswa, uphawu lukaNkulunkulu lwaphezulu alusoze lwaphulwa ngamandla enziweyo. Buka u 4:30.

“*Oyisibambiso sefa lethu*” – Leligama “isibambiso”

*1:14 oyisibambiso sefa lethu, kube ngukuhlengwa
kokungokwakhe, ukuze kutuswe inkazimulo yakhe.*

lisho “isiqinisekiso” noma “isithembiso” okanye “idiphozi” eqinisekisiwe. Igama lesiGrekhi emvakwalo litholakala kathathu kwithestamente elisha (Kanye nasencwadini 2 KwabaseKorinte 1:21-22 & 5:5), lihlezi lisho uMoya. Umqondo owento enikeziwe njengesithembiso kokukhulu okuyinzuzo okuzayo, inkokhelo yokuqala noma ingxenye yenkokhelo eqinisekisa ukuthi enye iseza, isazopheleliswa. Uma indoda inikeza owesifazane indandatho yesithembiso njengesithembiso sokuthi izimisele ukuqhubeka kube ngumshado kuveza okufanayo.

UMoya Ongcwele ohlala phakathi kwethu unikeziwe ngendlela ebalulekile, bonke abakholwayo bamamukele kulesi sikhathi sebandla, yisithembiso sikaNkulunkulu kithi esinento esandleni. UMoya uyisithembiso sikaNkulunkulu sokupheleliswa kwensindiso. Singahlala sinethezeke ekwazini ukuthi angeke abuyele emuva noma ajike kwisithembiso sakhe engakasiphelelisi kwifa eligcwele.

“Sefa lethu” – Uma uMoya kaNkulunkulu

eyisithembiso noma ingxenye yenkokhelo yefa lethu, lingase libe yini “*ifa lethu*”? Akukho okunye ngale kokugcwala bobukhona bukaNkulunkulu (Isambulo 21:1-4). Ingqikithi yalokho umuntu angase akuthole njengefa noma akwamukele. Uma ekugcineni sesinokugcwala bobukhona bukaNkulunkulu konke okunye kuba kuncane. Isithembiso sikaNkulunkulu ngukuphila okuphakade, ukuphila okuphakade ebukhoneni bakhe, Kanye naye!

“*Kube ngukuhlengwa kokungokwakhe*” – “*ukuhlengwa*”lapha akusiso isigaba sokuqala kepha ukuphelela ekugcineni. UPawulu ukhuluma ngalolusuku oluzayo, ekugcineni sesinoKristu futhi sesifana naye. Yilolosuku olububulelwa yimvelo ngenhlungu. Kuyoba “*izikhathi zokuhlunyelelwa*” futhi “*kuze kube yizikhathi zokubuyiselwa kwakho konke*” uPetru ashumayela ngazo kwincwadi yezenzo 3 (Ivesi 19-21).

Uma uMoya kaNkulunkulu ungena kumuntu noma kumphefumulo ngesikhathi sokusindiswa, uNkulunkulu umubeka uphawu lwaphakade, kube sengathi ubeka isigxivizo sakhe kuloyo, amuphawula njengokungowakhe, abeke ikhaya laphakade lokholwayo ngegunya likaNkulunkulu uqobo lwakhe, ogunya lakhe aledlulwa ngumuntu noyedwa! UNkulunkulu ube esenikezela uMoya

Ongcwele kumphefumulo okholwayo
njengesithembiso esiyisiqiniseko simile njengezwi
likaNkulunkulu, njengoNkulunkulu uqobo!
Ukungabaza ukuthi uNkulunkulu uzakukugcina
lokhu akugxivizile, akwenze akuthembisile
kungukungabaza ukuba neqiniso nokuthembeka
kwakhe uNkulunkulu uqobo.

Ikilasi 3 – Kwabase-Efesu 1:15-2:10

*1:15 Ngalokho nami, sengizwile ngokukholwa okukini
eNkosini uJesu nothando kubo bonke abangcwele,*

Umbono kaPawulu wokuvula ukhuluma ngomusa kaNkulunkulu, kukho konke lokhu uNkulunkulu oziq zintathu ulungisele wenzela abakhethiweyo bakhe uyaguquka kuvesi 15 kube ngukubonga nokukhuleka, ekhulekela abazalwane. Lokhu kuzoguqula inhliziyo yakhe abuke ubuhle nomusa kaNkulunkulu.

1:15-23 – Umkhuleko kaPawulu.

Ivesi 15-16 – “*Sengizwile ngokukholwa okukini*” – Yizwi eleza kuPawulu engobanjiwe eRoma ngokukholwa nothando lalaba ababhalelayo. Kona akujwayeleki uma ekubhalela labo abaziyo futhi abaholela ekuphileni Kanye nabaholi bedolobha lase-Efesu ngesikhathi esebenza khona umsebenzi wenkosi eminyakeni emihlanu kuya kweyisithupha edlule. Kufanele ukuba wayekwazi vele ukukholwa kwabo nothando lwabo. Wayekhona ukubasiza kukhona. Ukuphawula noma ukusho okunjengalokhu kuPawulu kusho ukuthi uPawulu wayebhalela abantu abaningi ngaphezu kwalaba

ayebazi ababesebandleni lase-Efesu kuphela. Kubukeka kubhekiswe ngisho kulaba abakhulwa kuKristu emva kokuba uPawulu esehambile kuleya ndawo. Hleze lencwadi yayibhalelwe ukuba ihambe kuso sonke isifundazwe sase-Asiya, ifundwe lapho kuhlangene khona abazalwane ababekhula ngenxa yobufakazi obase bugcwele i-Efesu. UPawulu wabhala ngendlela efanayo uma ebhalela abazalwane baseKolose, ibandla uPawulu ayengahlanganyelanga kulo ekwakhiweni kwalo; *“Simbonga njalo uNkulunkulu uyise wenkosi yethu uJesu Kristu, nxa sinikhulekela, lokhu sizwile ngokukholwa kwenu kuKristu Jesu nothando eninalo kubo bonke abazalwane”* (KwabaseKolose 1:3-4).

Bheka isimanga sokushiwo noma okuqukethwe yilamazwi. Lokhu okwaqalwa nguPawulu nabanye e-Efesu akumanga ndawonye! Abazalwane kuleliyadolobha baqhubeka bahambisa phambili umyalezo. Ubani owaziyo ukuthi bangaki abazalwane ababebasha abafunda lencwadi, beze ekukholweni ngenxa yabantwana bakaPawulu kwezikamoya kuleyandawo.

Qaphela ukuthi uPawulu waqala ukubakhulekela sebekholwa, hhayi ngaphambili. Akasho ukuthi *“makabongwe uNkulunkulu, bengilokhu ngikhulekela imiphefumulo yenu iminyaka”*.

*1:16 angiyeki ukubonga ngenxa yenu, nginikhumbula
emikhulekweni yami,*

Kungabe wakukhulekela ukusindiswa kwabangakhohwayo? Sibona ukugqugquzelwa okuncane kokukhulekela abangakhohwa ukuba basindiswe kwithestamente elisha (KwaabaseRoma 10:1; 1 KuThimothewu 2:1-3; NgokukaJohane 17:9).

“Kubo bonke abangcwele” – Ukukhohwa kweqiniso kuzala inhliziyo entsha enothando, engenakho ukukhetha (*“bonke abangcwele”*). Sibona wona lomgomo futhi kwithestamente elisha. Uthando lwabazalwane lweqiniso, ikakhulukazi kubazalwane abanye. Ngenkathi uPawulu ezwa lokhu kuphendula kwabo wabona kuyisizathu sokujabula, ukuthi kwakungubufakazi bokukhohwa okuphilayo. Buka ukuhlengana futhi kwalokhu kokubili, uthando nokukhohwa encwadini kwabaseKolose 1:4 nakuFilemoni 5.

“Angiyeki ukubonga” – UPawulu wayeyindoda eyayiqhubeka njalo emkhulekweni. Kanti futhi, yize noma wayeboshwe ngokungenabulungiswa, inhliziyo yakhe yayigcwele ukubonga kuso sona lesimo esingathokozisi. UPawulu enjalo nje wayengabhekile abazalwane base-Efesu kuphela.

*1:17 ukuze uNkulunkulu weNkosi yethu uJesu Kristu,
uYise wenkazimulo, aniphe umoya wokuhlakanipha
nokwambulelwa ekumazini yena;*

Ngaso sona lesi sikhathi empilweni yakhe;

- Kubazalwane baseFilipi wabhala, *“Ngiyambonga uNkulunkulu wami ekunikhumbuleni kwami konke, ngezikhathi zonke ekunxuseni konke ngani nonke, nginxusa ngokuthokoza”* (kwabaseFilipi 1:3-4).
- KwabaseKolose, *“Simbonga njalonjalo uNkulunkulu uyise wenkosi yethu uJesu Kristu, nxa sinikhulekela”* (KwabasseKolose 1:3).
- Kumngani wakhe uFilemoni, *“Ngibonga uNkulunkulu wami njalo ngikukhumbula emikhulekweni yami”* (Kufilemoni 4).

Wayenokuningi angakubongela, yize noma ayesejele.

Ivesi 17 – UPawulu uqala ukusho ayekukhulekela ngabo (Ivesi 17-20), lokhu kunyukela ekugxileni kuKristu, kuvela ngasekugcineni kwesahluko (Ivesi 21-23).

“UNkulunkulu wenkosi yethu uJesu Kristu” – qaphela

ukuthi uNkulunkulu ubaba uNkulunkulu kaJesu (NgokukaMathewu 27:46; NgokukaJohane 20:17), kepha kwimfihlakalo kaNkulunkulu oziqo zintathu, lokhu akwehlisi noma kususe ubuNkulunkulu bukaKristu. Kwincwadi yamahubo 45:6, ubaba kwindodana uthi “Nkulunkulu” njengokuba nombhali wamaHeberu echaza (KumaHeberu 1:8) Buka okufanayo kumahubo 45:7 (nakumaheberu 1:9).

Zine nje izinto uPawulu awayezikhulekela kulabazalwane;

- UNkulunkulu (Ivesi 17).
- Ubizo lwabo (Ivesi 18) ikakhulukazi ithemba lalo.
- Ifa labo (Ivesi 18).
- Ukusebenza kwamandla kaNkulunkulu endaweni yabo (Ivesi 19).

Okokuqala nje isambulo sikaNkulunkulu sisekugcwaleni kolwazi lakhe, lowo okumazi kwakhe “*ukuphila okuphakade*” (NgokukaJohane 17:3).

“*Umoya wokuhlakanipha*” Lapha kungenzeka akukhulunywa ngoMoya Ongcwele kepha umoya wethu okumele ugcwale ukuqonda ngokuzambula

*1:18 ekhanyisiwe amehlo enhliziyo yenu, nize nazi
okuyithemba lobizo lwakhe nokuyingcebo
yenkazimulo yefa lakhe kubo abangcwele,*

kukaNkulunkulu. UPawulu ukhulekela ukuba iqiniso likaNkulunkulu ligcwaliswe emphefumulweni wabo ngomsebenzi kaMoya ongcwele ngezwi lakhe njengokugcwalisa kwaphezulu. Injongo kaNkulunkulu yomusa nakufisayo ngomuntu ukuzambula ngokupheleleyo ngolwazi lwakhe. Yize noma engadingi muntu, kepha isifiso sakhe ukuhlanganyela nomuntu ebudlelwaneni futhi aziwe ngendlela okuyiyo.

Ivesi 18 – “*Ekhanyisiwe amehlo enhliziyo yenu*” – Futhi lapha ukhuluma ngokwambulwa okungumsebenzi kaMoya Ongcwele, esebenza ngezwi likaNkulunkulu elambuliwe.

“*Okuyithemba lobizo lwakhe*” – UPawulu ukhulekela ukuba baqonde konke uNkulunkulu ababizele kona kuKristu, nakho konke okukhona kulolubizo;

- Ukuhamba okufanele, bokuthobeka, bobumnene, okubuka kade, okubekezelayo, uthando Kanye nobunye (4:1-3).
- Okuphezulu, okungcwele, ubizo lwasezulwini (KwabaseFilipi 3:14; kumaHeberu 3:1).

- Ukuthula nokuphila ngokubonga (KwabaseKolose 3:15).
- “*Embusweni nasebukhosini bakhe*” (1 KwabaseThesalonika 2:12).
- Hhayi “*amanyala, kepha wasibizela ebungcweleni*” (1 KwabaseThesalonika 4:7).
- Ukubusisa hhayi ukuqalekisa noma ukuphindisela (1 KaPetru 3:9).
- “*Enkazimulweni yakhe yaphakade*” (1 KaPetru 5:10).

Ukubiza kukaNkulunkulu kufaka ukuhamba okuhle Kanye nesiqiniseko sethemba.

“*Nokuyingcebo yenkazimulo yefa lakhe kubo abangcwele*” – UPawulu uthanda ukuba baqonde ngokupheleleyo ingcebo uNkulunkulu ababekele yona (nathi), lelifa lasezulwini lokugcwala kobukhona bukaNkulunkulu, okukuye “*ukugcwala kwenjabulo*” Kanye “*nentokozo isesandleni sakho sokunene kuze kube phakade*”! (Amahubo 16:11).

Cabanga umcabango kaNkulunkulu “wefa labangcwele”. Akuvezi futhi uNkulunkulu akwamukelayo “kubazalwane”? UKristu wamukela umakoti wakhe ebandleni njengokuba uBhowazi

*1:19 nokungubukhulu obumangalisayo bamandla akhe
kithina esikholwayo, ngokokusebenza kwamandla
akhe amakhulu*

amukela owakhe kwabokufika.

Ivesi 19-20 – “*Nokungubukhulu obumangalisayo bamandla akhe*” – UPawulu wayebafisela ukuba baqonde amandla kaNkulunkulu amakhulu abonakaliswa endaweni yabakholwayo. Ivesi lingukusho okumangalisayo, lifaka amagama amane ahlukene amandla kwelesiGrekhi elisemvakwelesizulu;

- “*Amandla*” (dunamis) – Igama elisetshenziswayo elisho amandla akhona.
- “*Ngokusebenza*” (energeia) – agxile ekusebenzeni kwawo amandla.
- “*Amakhulu*” (kratos) asetshenziswa kwithestamente elisha, amandla kaNkulunkulu.
- “*Amandla*” (ischus) – amandla enyama.

Sengathi uPawulu wasebenza ukubuka ukuthi lokhu okukhulu kangaka angakubeka kanjani ngamagama. Kubukeka sengathi wayenamanye amagama anesigqi ayengawaphosa lapha futhi.

*1:20 asebenze ngawo kuKristu emvusa kwabafileyo,
wamhlalisa ngakwesokunene sakhe ezulwini,*

Buka lokhu;

- 3:7 – “ngokusebenza (energia) kwamandla (dunamis) akhe”.
- 6:10 – “Ngamandla (dunamis) amakhulu (kratos) enkosini, amandla enyama (ischus).

“Emvusa kwabafileyo” – Amandla amakhulu kaNkulunkulu awasebenzisa ukuvusa uKristu kwabafileyo yiwo awasebenzisa kithi “kithina esikholwayo”. UPawulu ufanisa amandla kaNkulunkulu okuvusa nalawa asetshenziswayo empilweni yomoya yomzawlane, efile esonweni. Lokhu kuveza ukuthi ukuzalwa kabusha kukude nokushintsha nje kwenhliziyo nempilo, kepha impilo lapho ikade ingekho khona, sengathi umuntu ufuswe siqu sakhe ekufeni. Buka u 2:10 lapho khona uPawulu ekhuluma “ngokwakhiwa kukristu”, sengathi ukudalwa okusha (2 KwabaseKorinte 5:17). Ukusindiswa komphefumulo akusiyo into encane. Kungumsebenzi omkhulu wamandla kaNkulunkulu njengokuba uKristu amuvusela ekuphileni emva kwezinsuku ezintathu efile noma njengokudala ekuqaleni. Ukusindiswa komphefumulo umphumela

*1:21 ngaphezu kwakho konke ukubusa, negunya,
namandla, nobukhosi, namagama onke aphathwayo,
kungekuleli zwe lodwa kepha nakulo elizayo;*

wokuvuka lokho okukhulu okumangazayo, kubonakaliswa amandla kaNkulunkulu okudala kumphefumulo, ewususa ekufeni ewuyisa ekuphileni, kusuka ekungazini okukamoya kuye ebukhoneni.

“Ezulwini” – Futhi njengaku vesi 3, *“ezulwini”*, manje ngomqondo wendawo. Leyo ndawo uJesu okumanje uhlezi ngakwesokunene sikaNkulunkulu ubaba, lendawo esilindwe khona yifa lethu *“isibusiso sonke sakomoya”*.

Ivesi 21-23 – Ngokubalulwa kokuvuka kukaKristu nokunyuka kwakhe, umcabango kaPawulu uyahamba uze uyofika ekuphakanyisweni nokuchaza uJesu Kristu, isihloko esingajwayele ukucasha kulendoda. Ungadluli nje lapha ungasibukanga isifundo sendlela yomkhuleko lapha. Kusukela ekubongeni ngenxa yabanye kuya ekubanxuseleni, inhliziyo yomuntu onomoya iyanyuka inyukele emajukujukwini okuphakamisa uNkulunkulu nomsindisi. Kungekho kuphika, kulaya, okuthile okuhleliwe. Ukuguduza nje kwenhliziyo eyengamelwe uthando lukaNkulunkulu

*1:22 wakubeka konke phansi kwezinyawo zakhe,
wammisa abe yinhloko phezu kwakho konke kulo
ibandla,*

nokuthanda uNkulunkulu.

“Ngaphezu kwakho konke” – Hhayi nje ngaphezulu *“ngaphezu kwakho”*. UPawulu ulekanisa amagama futhi lapha njengakuvesi 19, manje useveza amandla onke nokubusa. Ukubeka kwakhe kuthatha amagama asetshenziselwa ukubalulwa kwezingelosi, ezilungile nezingalungile (3:10; 6:12; KwabaseKolose 1:16; 2:15). Igama likaKristu negunya lakhe lingaphezu kwakho konke okudaliweyo, okusenyameni nokusemoyeni, manje naphakade.

“Wabeka konke phansi kwezinyawo zakhe” Ngokusobala lapha kubhekwa kumahubo 8:6-8 (110:1). Zonke izitha ziyakulethwa ekuthobeni nasekuguqeni, zikwenza ngokwentando noma ngempopo. Buka KwabaseKorinte 15:24-26.

“Ibandla” – Yize noma igama *“ibandla”* lijwayele ukusetshenziswa kwithestamente elisha ukukhuluma ngabazalwane abahlanganyela ukukhonza esontweni/enkonzweni, lapha leligama liyanwebeka kancane libuke ibandla emhlabeni wonke, abazalwane abahlengiwe balesi sikhathi.

*1:23 elona lingumzimba wakhe, ukugcwala kwakhe
ogcwalisa konke kubo bonke.*

Lisetshenziswe kanjalo leligama kulencwadi. Igama elihunyushwe lathi “*ibandla*” lisho “ababiziwe”. Ibandla libandakanya bonke ababiziwe ukuba baphume ezweni, bamunye noKristu Jesu ngendlela yothando. Yiwo lomzimba oba ngumakoti kaKristu esikhathini esizayo (2 KwabaseKorinte 11:2; Isambulo 21:9).

“*Elingumzimba wakhe*” – UJesu “uyinhloko” ngokuba unegunya ngaphezu kwakho konke (Ivesi 21). Kepha “uyinhloko” ngokuxhumana futhi njengekhanda emzimbeni oyibandla. Ndlela thize inhlangano yabakholwayo kulesi sikhathi igcwalisa “*ukugcwala kwakhe*”. Njengokuba ikhanda noma inhloko idinga umzimba, ngakho-ke uNkulunkulu wenzile ukuba uJesu agcwaliswe noma aphelele ngebandla. Futhi njengokuba umzimba ungephile ngaphandle kwekhanda, nebandla alikwazi ukuphila ngaphandle komsindisi walo. UPawulu ujoyikelele ukusebenzisa lokhu kufanisa ibandla njengomzimba kaKristu, nekhohle emzimbeni njengelunga (4:10-16; KwabaseRoma 12:4-8; 1 KwabaseKorinte 12). Kuchaza ukubumbana kokuhlukene ebandleni. Yilelo nalelo lunga lidlala indima yalo kepha wonke

abumbene noma ahlangene amunye. Umzimba osebenza kahle usinikeza isithobe sokuba kumele impilo ibe njani ngaphansi kwenhloko, udlala indima yawo. Ungayicabanga ingalo izenzela okwayo ingahlangene nomzimba, ingancikile kwikhanda? Lokho kungangawenza umqondo futhi kungamangaza. Kukanjalo ngamalunga ebandla athanda ukuzenzela okwawo, enganamathele noma encike kwinhloko.

Isahluko 2

2:1-10 – Kungomusa sisindisiwe.

Emva kwesibonelo sikaKristu evusiwe kwabafuleyo wanyukela enkazimulweni ngamandla kaNkulunkulu, uPawulu uyanaba kulesi sihloko salamandla “*kithina esikholwayo*”. Yize noma besifile emoyeni ngenxa yesono, kepha manje kuJesu sivuselwe empilweni yakamoya, sesimile silindele silungele ukunyukela “*ezulwini*” Kanye naye ngesikhathi esifanele.

Kumavesi amathathu okuqala sibona isimo sethu esingenathemba singakakholwa kuKristu;

- Ivesi 1 – ukufa emoyeni.
- Ivesi 2 – izisebenzi zikasathane.

2:1 *Uniphilisile nani enanifile ngeziphambeko nangezono zenu,*
2:2 *enanikade nihamba kuzo ngokwendlela yaleli zwe, ngokombusi wamandla omkhathi, ongumoya osasebenza kubantwana bokungalaleli,*

- Ivesi 3 – Ukuzinikela kokwami.

Ivesi 1 – “*Nani*” – Njengokuba kuliqiniso ngoJesu, uNkulunkulu “*wasivusa Kanye naye*” ngokunjalo (2:6), ephilisa okwakufile; uJesu enyameni, thina emoyeni. Njengokuba uJesu wahlala “*ngakwesokunene sakhe [uNkulunkulu] ezulwini*” (1:20), kanjalo nathi esikuye uNkulunkulu usenze “*wasihlalisa Kanye naye embusweni wezulu kukristu Jesu*” (2:6).

“*Ngeziphambeko nangezono*” – kuveza indlela ukufa kukamoya okweza ngayo. U-Adamu no-Eva bafa emoyeni ngesikhathi bekhetha isono, Kwase abantu bonke abayinzalo yabo bazalwa befile emoyeni “*ngeziphambeko*” hlampe kuveza ukwenza kokweqa umugqa wokulungile, “*nangezono*” eziwufuzo lemvelo embi okuholela ekwenzeni okubi noma okungafanele. Akusikho ukwenza okubi nje kuphela kepha imvelo engemuva kwezenzo.

Ivesi 2 – Izwe, inyama nosathane yizitha ezintathu

2:3 *esasikade sihamba phakathi kwabo sonke
ezinkanukweni zenyama yethu, senza intando
yenyama neyengqondo; ngemvelo sasingabantwana
bolaka njengabo abanye.*

ezinkulu zabantwana baNkulunkulu. Usathane usebenza ngabo bonke noma ngaleyondlela yezwe (isimo sengqondo, imigomo, ukutholakala, ize, njalonjalo), inkolelo ehlukile nokwenza kuqhamuka emugqeni kaKhayini wokuziphilela nokushiya uNkulunkulu. Ukuvumela izinkanuko zethu zisiholele ekuzinikeleni kokunjalo kungukuba yisisebenzi noma isigqila sikasathane. Ngakho-ke ukuyala kukaNkulunkulu kungukuba “*ningalingisi leli lizwe*” (KwabaseRoma 12:2) nokuthi “*ningalithandi izwe*” (1 NgokukaJohane 2:15), ngokuba “*izwe lonke limi ebubini*” (1 KaJohane 5:19), emathangeni omubi.

Ives 3 – “Sonke” – Kukhona ukugcizelela lapha uma ufunda ngehusho lesingisi “thina sonke”, hlampe likhuluma namaJuda uma ubeka nabezizwe. AmaJuda ayengekho ngcono ngenxa yemisebenzi ayeyenza ngaphandle nenzuzo yawo. Nabo babefile ezonweni njengabo bonke abezizwe abangakhulwayo, bengenalo ithemba njengabo. Ukuphila ngaphandle, impilo yebhayibheli noma isiko elicolekile akunamthelela empilweni efile yomuntu ayamukele

2:4 *Kepha uNkulunkulu ecebile ngesihawu, ngenxa yothando lwakhe olukhulu asithanda ngalo,*

njengofuzo engukufa emoyeni. Amandla
kaNkulunkulu avusayo kuphala angenza
loluguquko olubalulekile (lendalo).

“Ukuguquka” igama elidala elisho impilo ephilwayo.

“*Ezinkanukweni zenyama*” – lapha sibona isitha sethu esikhulu sesithathu, izinkanuko zenhliziyo yethu nemicabango ethokozisa wena, ukugijima nokugabisa kukasathane ngale kokungabaza, ugijimela ebubini ngezwe.

“*Sasingabantwana bolaka*” – Lapha kugxilwe kulaka lukaNkulunkulu, ngokuba “*intukuthelo kaNkulunkulu ihlezi phezu kwakhe*” wonke umphefumulo ongahlengiwe “*ongakholwa yindodana*” (NgokukaJohane 3:36). Ngaphambi kokuba sitholwe nguKristu, sasingabantwana basathane, sihlezi ngaphansi kokusabisa kukaNkulunkulu nolaka.

Ivesi 4-5 – “*Kepha uNkulunkulu...*” – Lapha yezinye zezindawo zoguquko (KwabaseRoma 3:21; 5:8) eziveza umusa kaNkulunkulu kubantu abadidekile.

2:5 *sesifile ngeziphambeko, wenza siphile kanye noKristu*
– *kungomusa nisindisiwe* –
2:6 *wasivusa kanye naye, wasihlalisa kanye naye*
embusweni wezulu kuKristu Jesu,

Ukuhamba kwethu okubi (Ivesi 2) nendlela (Ivesi 3) kudonsa ulaka lukaNkulunkulu seliphenduliwe ngengcebo nomusa kaNkulunkulu nothando. Lokho kungomusa! Ingcebo yomusa kaNkulunkulu omangalisayo nobukhulu bothando lakhe kukhanya lapha ngale kwalokhu esiyikho. UNkulunkulu uyimpendulo yezidingo zomuntu nomthombo nonikeza ngensindiso yomuntu. Akusiwo nje umusho oyisibonelo esiphezulu kodwa “*ecebile ngomusa*”, “*ngokwengcebo yomusa wakhe*” (Ivesi 7; 1:7). Njengokuba isono somuntu sidlula sonke isizathu ekujuleni kwaso, kanjalo nomusa wothando lukaNkulunkulu udlula sonke isidingo sethu ezulwini. UNkulunkulu kwakungekho okumcindezelayo ukuba kube khona akwenzayo. Umuntu wayengafanelwe yilutho. UNkulunkulu wanyakaziswa wuthando lakhe nokufuna ukwenzela umusa abantu abangafanele. “*Ngokuba uNkulunkulu walithanda izwe*”.

Ivesi 6 – “*Wasihlalisa Kanye naye embusweni wezulu*” – lokhu kuvezwa sengathi umcimbi osuqediwe, yiqiniso lamanje. Okungathi nje

2:7 kuze kuthi ezikhathini ezizayo abonakalise ingcebo enkulu yomusa wakhe ngobubele kithina kuKristu Jesu.

2:8 Ngokuba ngomusa nisindisiwe ngokukholwa; nalokhu akuveli kini, kuyisipho sikaNkulunkulu;

sekuqediwe! Yikho lokho isiqalo sempilo yethu yakamoya esigcina ngayo. Ngiyakuba khona, Kanye naye! Amalungelo enkazimulo angawethu “kuKristu Jesu”! Sanikezwa ukubuka ngaphambili!

Ivesi 7 – “Ukuze kuthi ezikhathini ezizayo” – Lokhu ngukusho okunenhloso, inhloso kaNkulunkulu ekusiphakamiseni njengalokhu esiphakamisile. Unyuse abahlengiwe wabanyusela ekubusisweni, ukuze aqhubeke ababusise “abonakalise ingcebo enkulu yomusa wakhe ngobubele kithina” esikhathini esizayo. UNkulunkulu angeke abusise umuntu ngokupheleleyo ngenxa yesono somuntu esimi endleleni, njengokuba wayengakwazi ukubusisa u-Abrahama ngakho konke ayefuna ukumthembisa kona esasesimweni sokungalaleli ngokupheleleyo (Ugenesise 13:14). Ngakho-ke inkosi iphakamisa umuntu, imuphakamisele kuxolo nasekuhlanzweni ukuze kungabi bikho okume endleleni yesibusiso sakhe esipheleleyo. Muhle kakhulu kangakanani uNkulunkulu!

Ivesi 8-9 – “*Ngokuba ngomusa nisindisiwe*” – Ukuze kungabi khona phutha kulokhu esinakho kuKristu nangendlela esikuthole ngayo. Kepha ngaphezulu, Lokhu kungukuveza umuntu ongamelwe wuthando lukaNkulunkulu, inhliziyi yakhe igcwele lona iphuphuma, uyaziphindaphinda kulesi sihloko (Ivesi 5), esebenzisa amagama amaningi omhawu; “*umusa*” Kanye “*nothando*”, “*nengcebo*”, “*enkulu*” (Ivesi 4), “*umusa*” nokuthi ingcebo enkulu (Ivesi 5, 7, 8), “*nisindisiwe*” (Ivesi 5,8), “*ngobubele*” (Ivesi 7), “*kuyisipho*” (Ives 8).

“*Ngokukholwa*” – Uhlangothi lomuntu kumusa. Lapha kufingqwe ingqikithi yesifundiso sethestamente elisha, ukusindiswa ngomusa kuphela ngokukholwa kuphela, ngale kwemisebenzi yomthetho. Lesi sihloko sinokudingidwa kakhulu encwadini kwabaseGalathiya nezahluko ezingasekuqaleni encwadini yabaseRoma. Umusa kaNkulunkulu ungokunikwa ngesandla sasezulwini okumangalisayo okumele isandla somuntu osemhlabeni sokukholwa siphakamele ukukubamba.

“*Nalokhu akuveli kini*” – Kusakhulunywa ngaloko kusindiswa, kuqinisekiswa ukuthi loku esinakho konke kuvela kuNkulunkulu, akukho nokukodwa okuvela kithi ngokukusebenzela. Abanye abawela

2:9 *akuveli ngemisebenzi, ukuze kungabikho ozibongayo.*
2:10 *Ngokuba singumsebenzi wakhe kuKristu Jesu,*
sidalelwe imisebenzi emihle ayilungisela ngaphambili
uNkulunkulu ukuba sihambe kuyo.

ngakulokhu okwafingqwa uCalvin bathi uPawulu lapha ukhuluma “ngesipho sikaNkulunkulu” esingukukholwa. Bathi uPawulu lapha ufundisa ukuthi ukukholwa kuyisipho esisiphiwa nguNkulunkulu. Kepha igama lesiGrekhi elihunyushiwe lapha lingakushintsha kancane "ukukholwa". Futhi ukuqhathanisa lapha kungokwento abanye abangacabanga ngephutha ukuthi kungatholwa “ngemisebenzi”. Lokhu kukhuluma ngegama nje elisho ukusindiswa okukhulunywa ngalo lapha.

“Ukuze kungabikho ozibongayo” – Kungaze kunyamalale umusa kaNkulunkulu ngenxa yokunyuka kwempakamo yomuntu. Kungaze kube khona umuntu ozokhuluma ngokufaneleka kwakhe.

Ivesi 10 – *“Ngokuba singumsebenzi wakhe kuKristu Jesu”* – Yize noma imisebenzi yomuntu ingenaqhaza ensindisweni, imisebenzi akumele ibe isiyasuswa iphele nya. Imisebenzi yethu emihle ithatha indawo ebalulekile ezimpilweni zethu ekubukeni kukaNkulunkulu, kepha kuphela uma leyo

msebenzi “ikuKristu Jesu”. Ngaphambi kokuba sisindiswe, imisebenzi ayinamsebenzi, kuphela “*izidwedwe ezibolile*” (U-Isaya 64:6). Emva kwensindiso ibaluleke kakhulu, futhi iyingongo yokuba yisidalwa esisha kuKristu.

“*Singumsebenzi wakhe kuKristu Jesu*” – Buka u 4:24, “*Umntu omusha*” wethu wenziwe kuNkulunkulu ekulungeni nasebungcweleni beqiniso. Buka KwabasaGalathiya 6:15.

*“Kepha manje kuKristu Jesu nina
enanikade nikude senenziwe
abaseduze ngegazi likaKristu”*

(Kwabase-Efesu 2:13)

Ikilasi 4 - Kwabase-Efesu 2:11-3:6

*2:11 Ngakho khumbulani ukuthi nina enanikade
ningabezizwe ngokwenyama, ababizwa ngokuthi
abangasoki yilabo ababizwa ngokuthi abokusoka,
okwenziwa ngezandla enyameni,*

Eseveze ukusindiswa ngokukholwa ngomusa, uPawulu useyabuka manje loku kusindiswa, kungukusindiswa kwini. Umphumela womsebenzi kaNkulunkulu wokuhlenga ukuthi amaJuda nabezizwe babe ndawonye “kuhlanguaniswe...kuKristu”, bahlanganyele ekukhonzeni, bahlanganyele amalungelo afanayo besemzimbeni, buqediwe ubutha phakathi kwalabantu abakhulu ababili. UPawulu akaqhubeki aze athi umahluko phakathi kwalaba bobabili ususiwe, kuphela ukuthi konke ukuhlukana, ukungavumelani nemizwa emibi ngomunye ayisekho kuKristu.

2:11-13 – Senenziwe abaseduze.

Lapha kujatshulelwa ukushintshwa kwethu esimweni esidala sokungazali, sikude noNkulunkulu kepha manje sesithole ukuba seduzane.

*2:12 ukuthi ngaleso sikhathi naningenaye uKristu,
naningaphandle kombuso ka-Israyeli,
naningabafokazi ezivumelwaneni zesithembiso,
ningenathemba, ningenaNkulunkulu ezweni.*

Ivesi 11 – “*Ngakho khumbulani*” – khumbulani lapho nivela khona. Ukukhumbula okunjalo kuyingqikithi yesidlo setabarnakele lamaJuda netafula lokuhlangana lebandla. Ukukhumbula kuyingxenye ebalulekile empilweni yomzalwane.

“*Ababizwa ngokuthi abangasoki*” – Leli kwakuyigama elingalihle amaJuda ayebiza ngalo abezizwe, leliyigama labangakholwa, abezizwe, amaJuda azi ukuthi aphethe izimpendulo kuNkulunkulu weqiniso, impakamo yenza bazibone bengcono futhi bengababoni laba ababenegama “abangasoki”, babegcwele ukubaphatha kabi ezindebeni zemlomo yabo futhi bengabafuni ngoba bengasokile. Ukusoka kwakunguphawu (ibheji) lokuba ngumJuda, uzalelwe kumndeneni wesivumelwano njengenzalo ka-Abrahama. UPawulu lapha akakhulumi sengathi naye wayebabuka ngendlela engalungile abezizwe. Ukhuluma ngokusobala, esho iqiniso ngqo.

“*Okwenziwa ngezandla enyameni*” – Iphuzu likaPawulu ngokuthi kwakungokwenziwe ngezandla nje, uma uqhathanisa nokusokwa kwenhliziyo

okungukuzalwa kabusha (KwabaseRoma 2:29; KwabaseKolose 2:11).

Ivesi 12 – “*Ngaleso sikhathi*” – Ngaphambi kokuza kukaJesu kwakuyisikhathi sobumnyama ezweni labezizwe. Babengekho kude noNkulunkulu kuphela kepha babengakwazi ngisho ukufinyelela kokwambuliwe nguNkulunkulu njengesizwe samaJuda. Bona “*ngaleso sikhathi*” babengaphandle! Bengenathemba kuKristu. Bengenabuzwe phakathi kwabakhethiweyo bakaNkulunkulu. Babengenazo izithembiso ezivela kuNkulunkulu. Lapha kukhulunywa ngesivumelwano sikaNkulunkulu ku-Abrahama nabantwana bakhe “ngembewu enguKristu”. Buka incwadi KwabaseRoma 9:4-5. Ngaphambi kokuba ivangeli lifike, ezweni labezizwe babengazi ukuthi isibusiso sikaNkulunkulu sesivumelwano nesithembiso no-Israyeli nabo bangangena kuso. Bengenathemba. Bengenabudlelwane bengafinyeleli kuNkulunkulu weqiniso. Lokho kwakuyisimo salabo “abahamba ebumnyameni”, behlala “*esigodini sethunzi lokufa*”, kuze kube “*ukukhanya okukhulu*” ekugcineni kufike, uJesu Kristu “ngevangeli lakhe elikhanyisayo ngokumangalisa”. Bonke babeze, bexakekile bengenathemba. Phakathi kwabezizwe abayinjula buchopho loku kungabi nathemba bekuyisihloko esikhulu esivamile kwizinkondlo zabo.

2:13 Kepha manje kuKristu Jesu nina enanikade nikude senenziwe abaseduze ngegazi likaKristu.

Omunye umbhali wabheka isisho esasijwayelekile esithi “Into eyayiyinhle ijabulisa nje kwakungukuzalwa, elandela lokho kwakuba ngukufa”. USolomoni ekuhlakanipheni wakhuluma inhliziyo yabezizwe, eveza ukuthi “*ngokuba umuntu akanakho okuhle ngaphansi komthunzi welanga kunokudla nokuphuza nokujabula*” (Umshumayeli 8:15). Yini vele enye uma konke onakho kuyingaphansi komthunzi welanga?

Ivesi 13 – “*Kepha manje kuKristu Jesu*” – “*kuKristu*” lokhu kumelene/kuphikisana no “*naningenaye uKrisu*” kuvesi 12. “*Manje*” ngoba sebemutholile, konke kushintshile. Kungokwaku phrofethiwe “*amaqhele esikhundleni somlotha, amafutha enjabulo esikhundleni sokulila, ingubo yokudumisa esikhundleni somoya odangeleyo, ukuze babizwe ngokuthi imithi yokulunga nokutshaliwe nguJehova ukuba adunyiswe*” (U-Isaya 61:3).

“*Senenziwe abaseduze ngegazi likaKristu*” – “*asiphe wona ngesihe, ngaye othandiweyo*” yindlela uPawulu abeka ngayo ku 1:6-7. Lapho njengalana “*ngegazi lakhe*”. Egazini likakristu elaphalala kuphela nokufa

*2:14 Ngokuba yena ungukuthula kwethu, owenza kokubili
kwaba kunye, nowabhidliza udonga olwahlukanisayo
olungubutha,*

kwakhe okukhululayo amaJuda nabezizwe
balungisisiwe noNkulunkulu. Isibonelo esihle
sikaKristu asizange sikuzuze lokho. Samukele
umumo wethu ongenanani phakathi kwababusiwe
ngokuphalala kwegazi lakhe elihle, ngaphandle
kwalo akukho ukuthethelelwa kwezono
(KumaHeberu 9:22).

2:14-22 – Simunye kukristu.

Ivesi 14-15- Ukuthula phakathi kwabantu.

Ivesi 14 – “*Ungukuthula kwethu*” – Uma eqhubeka
ubuka uJesu uqobo lwakhe ongukuthula kwethu,
ingqikithi lapha iqukethe imiqondo yomibili
yokuthula Kanye nabantu (Ivesi 14-15) Kanye
noNkulunkulu (Ivesi 16-19). UJesu ungukubuyisana
noNkulunkulu futhi ungukubuyisana komuntu
nomuntu ngesikhathi esisodwa, ngisho ukuhlukana
kakhulu kwabantu, amaJuda nabezizwe. Buka;

- U-Isaya 9:6-7 – Uyi “*nkosi yokuthula*”, eletha
isithembiso “sokungapheli”, “umbuso uyoba
mkhulu, ukuthula kungabi nakuphela...

nasembusweni wakhe”.

- Umbuso wakhe uyakubonakala;
 - o Ngokuthotshwa kwezilwane ezinobungozi (U-Isaya 11:6-9).
 - o Izinkemba nemikhonto ngamakhuba (UMika 4:3-4).
- U-Isaya 57:19 – *“Ukuthula, ukuthula kuye okude [abezizwe] nakuye oseduze [amaJuda], usho uJehova”*.
- NgokukaLuka 2:14 – Ukudumisa kwezingelosi ngokuzalwa kukaJesu, kwathiwa *“nokuthula emhlabeni kubantu abathokozelwa nguye”*.
- KwabaseRoma 5:1 – *“ngakho lokhu sesilungisisiwe ngokukholwa, sinokuthula kuNkulunkulu ngenkosi yethu uJesu Kristu”*.

“Kokubili kwaba kunye” – KuJesu Kristu amaJuda nabezizwe bamunye. *“Akakho umJuda nomGrekhi, akakho oboshiweyo nokhululekiyo, akakho owesilisa nowesifazane, ngokuba nina nonke nimuntu munye kuKristu Jesu”* (KwabaseGalathiya 3:28 buka nencwadi Kwabasekolose 3:11). Ngokuba “waphulile” futhi “wasusa” okwakumi phakathi. Yini eyayimile phakathi?

- *“Udonga olwahlukanisayo”* – Lapha hleze

kwakubukwa udonga phakathi kwendawo
 yamaJuda nabezizwe ethempelini
 eJerusalema. Ukwakhiwa kwendlu, indawo
 engcwele, i-althare lempepho liphambili,
 lizungezwe yindawo lapho kwakungena khona
 umphristi kuphela. Uma wehla amagxathu
 ayishumi nambili kwakukhona indawo
 egqinqiwe ebizwa ngendawo ka-Israyeli, lapho
 kwakungena khona amaJuda kuphela.
 Ngaphandle kwalokho kwakukhona indawo
 enkulu futhi ezungezile eyayibizwa
 ngeyabezizwe. Indawo ka-Israyeli neyabezizwe
 zazihlukaniswe wudonga olwaluphakathi
 nendawo. Ezinsikeni zaloludonga
 olwaluphakathi kwakukhona izixwayiso
 ezinzima ngesiGrekhi nesiLathini ukuthi
 abezizwe bengadluli. Isijeziso soweizizwe
 owayedlula lowomugqa kwakungukufal
 UPawulu kubonakala sengathi wenza lesa
 sifaniso phakathi kwezindonga, ziwiswa,
 kuqedwa ukwahlukana kumaJuda nabezizwe
 ebandleni, kuqedwa ukubukeka sengathi
 abanye baseduze nobungcwele
 bukaNkulunkulu kunabanye. Ngembazo
 yempi yaseRoma inkosi yafezekisa ukususa
 lolodonga olubonakalayo emva
 kweminyakana. Buka futhi nesihenqo
 sethempeli esadabuka Kabili ekufeni

*2:15 ngenyama yakhe ewenzile ize umthetho wemiyalo
esezimisweni ukuba adale kuyena labo ababili babe
muntu munye omusha, enze ukuthula,*

kukaKristu (NgokukaMathewu 27:51, KumaHeberu 10:19-20), kuveza ukususwa kokuvimbayo phakathi kukaNkulunkulu nezoni ezihlengiwe.

- *“Ubutha”.*
- *“Wenzile ize umthetho wemiyalo esezimisweni”*
 - Kubukeka sengathi loludonga olaluhlukanisa limele noma liveza umthetho. Lokhu kungukusho okuchaza imithetho kaMose, kungavumeli ukuhlukana okungasikho okwebhayibheli phakathi kwesimilo nemicimbi. Manje kuKristu akusekho.

“Ngenyama yakhe” – Lapha kukhulunywa ngempilo kakristu yasemhlabeni, yena “ezelwe ngowesifazane” (KwabaseGalathiya 4:4; KumaHeberu 2:14). Kusho futhi nokufa kukaKristu enyameni nokuvuka, Okwanelisa okufunwa ngumthetho futhi wamukela kuye isijeziso esiphelele sokuweqa.

“Babe muntu munye omusha” – Ibandla,

2:16 enze futhi ukuba bobabili babuyisane noNkulunkulu emzimbeni munye ngesiphambano, esebulele ubutha ngakho.

2:17 Weza washumayela ivangeli lokuthula kinina enanikude, yebo, ukuthula nakubo abaseduze.

“*elingumzimba wakhe*”, liyinto “entsha” ehlanganisa amaJuda nabezizwe. Hhayi ngoba sekuqediwe ngesizwe sakwa-Israyeli ngenxa yokungakholwa kwabo uKristu. Akusikho ukuthi isithembiso esenziwa kumadodana kaJakobe sigcwaliseka ngebandla. Kepha bonke benziwe bamunye kukristu nesithembiso esenziwa ku-Israyeli singakagcwaliswa.

Ivesi 16-19 – Ukuthula noNkulunkulu.

Ivesi 16 “*Esebutlele ubutha*” – Ekufeni kukaKristu, ubutha bomuntu bathululelwa kuye. Wazuza ukubhidliza kobutha, phakathi komuntu noNkulunkulu naphakathi komuntu nomuntu. “*Ukuze bobabili babuyisane*” ebudeni nasebubanzini, ngemiphumela engukuthula. Izinhloso zikaNkulunkulu ngathi zonke zihle!

Ivesi 17 – “*Washumayela ukuthula*” – Ekuzeni kwakhe emhlabeni nasekubuyeni ekufeni, ukuthula kwakuyinjongo kaKristu. Yikho lokho akushiya

nabafundi bakhe ngaphambi kokufa kwakhe “*ukuthula ngikushiya kinina, ukuthula kwami nginipha khona*” (NgokukaJohane 20:19). “Yivangeli lokuthula” alithumele ezweni ngezinyawo ezinhle (kwabaseRoma 10:15; U-Isaya 52:7), eholela imiphefumulo engaphandle ekuthuleni noNkulunkulu Kanye nabantu.

Ivesi 18 – “*Ngokuba ngaye sinokungena*”, “*ukungena*” kukhuluma ngesingeniso noma inkululeko ukungena uze kuNkulunkulu esimamukele kuJesu. Buka u 3:12; KwabaseRoma 5:2. U-Ironside wake wathi “umusa” yintonga yegolide eyaphakanyiswa yinkosi yenkazimulo kubo bonke abeza kuyo ngokukholwa”. Wayekhuluma lapha ngenkosi u-Ahashveroshi ayilulela u-Esteri emnikeza inkululeko yokuza kuye (U-Esteri 5:1-2). Wazimisela ukwenza lokho, ebeka impilo yakhe engcupheni (U-Esteri 4:11). Kwakuyinkululeko eyayinikezwa labo inkosi ebathandayo. Manje kuKristu sizuze ukuba sesikhundleni sokuba ngabathandwayo “*othandiweyo*” nenkosi yamakhosi! Ukukwazi ukungena kwethu kuNkulunkulu kungeminye yomehluko omkhulu phakathi kwesivumelwano

esidala nesisha. Ubukhona bukaNkulunkulu kwithestamente elidala;

- Kwakungale kwesihenqo.
- Kuhlezi kusemafini nasempephweni.
- Kuhlezi kungomphristi.
- Ngosuku oluthize onyakeni.
- Kuhlezi kufihlekile futhi kunokuvimbeka.

Kepha ngokufa kukaKristu, isihenqo sethempeli sadabuka kabili “*kusuka phezulu kuya phansi*”. Hleze ngisho indlela esadabuka ngayo iveza ukuthi kwakunguNkulunkulu owakwenza. Manje inkosi isitshela ukuba size noma singene ngesibindi “*esihlalweni somusa*” (KumaHeberu 4:16; 10:19-22). Akunakuvinjwa! Bonke abakukristu bathola ukungena. Ngokuba ekugcineni isono sethu sisusiwe ekulungisisweni, asimbozwanga nje kuphela.

“*Ngomoya munye kuyise*” – Umsebenzi omkhulu womusa ngenxa yethu umsebenzi ohlangene womthrinithi. “*Ngaye* [indodana]... *ngomoya munye kuyise*”. Indodana yanikela, ibeka. UMoya waguqula, ukholisa. Ubaba ehlela.

“*Kuyise*” – Lokhu kuveza injongo yokunyakaza nokusebenza okuphelele. Konke isigcino sako

2:19 Ngakho aniseyibo abafokazi nezihambi, kodwa
senimbuso munye nabangcwele, ningabendlu
kaNkulunkulu,
2:20 nakiwe phezu kwesisekelo sabaphostoli
nabaprofethi, uKristu Jesu ugobo lwakhe eyitshe
legumbi,

ngukuba sibe ngabantwana bayise, abe njengobaba wethu. UJesu wakhuluma ngokunyuka kuMariya eya “*kubaba noyihlo*” (NgokukaJohane 20:17). Lokhu kuyinzuzo yethu enkulu kuKristu ngomusa kaNkulunkulu.

Ivesi 19 – Izinto zihlukile “manje”. Manje kuKristu asisibo “*abafokazi*” (Ivesi 12) bezinsuku zethu ezedlule zobumnyama nokungabi nathemba, kepha “ningabahlanganyeli”, okuseduze nalokhu sesiseduze kangangokuba singabantwana bomndeni wenkosi! Asitholanga amalungelo okusuka lapho besikhona kuphela sangena “*embusweni wendodana yakhe*” saba ngabesizwe, kepha siphinde sangeniswa kuyo “*indlu kaNkulunkulu*”!

Ivesi 20 – Umqondo manje uyashintsha ekufakweni endlini kuya ekwakhiweni komuzi, kusukela ebandlen elingumzimba kaKristu kuye ebandleni eliyisakhiwo sikaNkulunkulu. UNkulunkulu wakhile umsebenzi wakhe wokuhlanga ewakhela esisekelweni sezwi lakhe ngabakhulumeli bakhe.

2:21 okuhlanganiselwe kuye isakhiwo sonke, sikhule sibe
yithempeli elingcwele eNkosini,
2:22 okukuyo nani, nakhiwe kanye nabanye, ukuba nibe
yindlu kaNkulunkulu ngoMoya.

Izwi lakhe elibhaliwe nalabo abalibhalile bangabahlali bendlela, bebeka phansi amaqiniso ayisisekelo. Izwi lakhe eliphilayo (NgokukaJohane 1:1), yinhloko “isisekelo”, isigcino saphezulu ekhoneni. Hlampe singabuka isithombe sikaJesu njengetshe elisemqoka elimisa izindonga, kolunye uhlangothi amaJuda kolunye abezizwe. UYilelotshe elihlanganisa isakhiwo ndawonye, liqede, liphelelise. Buka u 1 KaPetru 2:6; U-Isaya 28:16. Bonke abazalwane “bangamatshe aphilayo”. UPetru wabhala ku 1 KaPetru 2:5 “nibe yindlu yakomoya” noma “ithempeli elingcwele”, “lapho kuhlala khona uNkulunkulu”. Igama “ithempeli” lapha u naos (vaos), liveza ithempeli langaphakathi noma indawo engcwele, indawo ekuhlala kuyo uNkulunkulu, phakathi ethempelini elikhulu lomuzi. Abazalwane beqiniso ebandleni benza indawo engcwele noma indawo kaNkulunkulu yokuhlala emhalabeni.

Ivesi 21-22 “Kuye... enkosini... okukuye” – UJesu uvela kakhulu kaningana kwiphuzu likaPawulu lapha. Ukubo bonke, futhi bonke bakuye!

3:1 *Ngenxa yalokho mina Pawulu ngiyisiboshwa
sikaKristu Jesu ngenxa yenu nina bezizwe –*
3:2 *uma ngabe senizwile ngohlelo lomusa kaNkulunkulu
engiwuphiweyo ngenxa yenu*
3:3 *ukuthi ngaziswa imfihlakalo ngesambulo,
njengalokho sengaloba ngokufushane –*

Futhi umthrinithi ugganyisiwe kuvesi 22. Kwindodana sakhiwe ndawonye ukuze kuhlale ubaba ngoMoya.

Isahluko 3

3:1-6 – “*Imfihlakalo kakristu*”.

Ivesi 1 – “*Ngiyisiboshwa sikakristu Jesu*” – UPawulu akaziboni njengesiboshwa samaRoma kepha esikaJesu. IRoma yayiyimoto yasemhlabeni inkosi eyafeza ngayo icebo layo ngesicaka sayo. Buka incwadi kaFilemoni 1, 9.

Ivesi 2 – “*Ngohlelo lomusa kaNkulunkulu*” – UPawulu ukhuluma ngomsebenzi wakhe noma lapho esebenza khona njengesisebenzi somusa kaNkulunkulu kwabezizwe (KwabaseGalathiya 2:7).

Ivesi 3 – “*Ngaziswa imfihlakalo ngesambulo*” – UPawulu usho kanje ngevangeli lakhe kwincwadi

3:4 *okungakho, nxa nikufunda, ningaqonda ukwazi
kwami ngemfihlakalo kaKristu,*
3:5 *bengayaziswanga abantwana babantu
ezizukulwaneni ezinye, njengalokhu isiyambuliwe
manje kubaphostoli bakhe abangcwele nabaprofethi
ngoMoya*

yabaseGalathiya 1:12 “Ngokuma nami
angilamukeliswanga ngumuntu, futhi
angilifundiswanga, kepha ngilithole
ngokwambulelwa nguJesu Kristu”.

“Njengalokho sengaloba kafushane” – Hhayi incwadi edlule eyalahleka njengokuba abanye besho kepha njengokuba eshilo kulencwadi ku 1:9-10 & 2:13.

Ivesi 5 – Siyatshelwa iyini imfihlakalo. Iyinto “engaziwanga kubantu”, kweminye iminyaka... njengokuba manje seyambuliwe”. Noma hlampe into evezwe kalufifi. Ngokuba “umbhali wabona ngaphambili”, “ukuthi uNkulunkulu uzakulungisisa abazizwe ngokukholwa” (KwabaseGalathiya 3:8). UPawulu washo kwincwadi yabaseGalathiya ukuthi inkosi yayimemezela ivangeli uma itshela u-Abrahama ukuthi, “izizwe zonke ziyakubusiswa” (Ugenesise 12:3). Kwakungasiwo umyalezo ogqamile njengokuba manje sewutholakala (1 KaPetru 1:10-12), kepha yayikhona ilufifi. Ingxenyan yemfihlakalo eyambuliwe manje iyabonakala

3:6 *ukuthi abezizwe bayizindlalifa kanye nathi, nokuthi bamzimba munye nathi, nokuthi bangabahlanganyeli besithembiso kanye nathi kuKristu Jesu ngevangeli;*

kwisithembiso sika-Isaya sikaMesiya “*ukukhanya kwabezizwe*” ukuthi “*ube yinsindiso yami kuze kube semkhawulweni womhlaba*” (U-Isaya 49:6; Izenzo 13:47). Buka amahubo 18:49 & 2 USamuweli 22:50 nencwadi kwabaseRoma 15:9. Buka uDuteronomi 32:43 nencwadi yabaseRoma 15:10. Buka namahubo 117:1 nencwadi yabaseRoma 15:11.

Ivesi 6 – Siyatshelwa ukuthi iyini imfihlakalo. Kuyicebo likaNkulunkulu lokuhlenga kuJesu. Ifaka injongo kaNkulunkulu ekukhulunywe ngayo ngaphambili, ukuqoqa konke ndawonye ngaphansi kwenhloko uJesu Kristu (1:10, 22). Kuhlenganisa inhlanganyela yamakholwa onke kuye, ebandleni “*elingumzimba wakhe*” (1:22-23). Esinye isithombe salenhlanganyela siyibuka ebunyeni benkosikazi nendoda (5:30-32). Kepha kungawe kuKristu njengelunga lomzimba kodwa futhi “*ingcebo yenkazimulo yaleyo mfihlakalo phakathi kwabezizwe... enguKristu phakathi kwenu, ithemba lenkazimulo*” (KwabaseKolose 1:27). Wena kuKristu noKristu kuwe yingxenye yemfihlakalo. Ifaka phakathi iqiniso elingukuthi “*abezizwe kumele babe yizindlalifa Kanye nani emzimbeni*” (2:13:22), ukuthi

laba “abebekude” benziwe “*abalungisisiwe ngegazi likaJesu...senenziwe abaseduze ngegazi likaJesu...ukuba adale kuyena laba ababili babe muntu munye omusha, enze ukuthula*”. Lemfihlakalo ifaka isipho sikaNkulunkulu somusa kwabezizwe, ukuthi bangahlanganyela kuyo yonke inzuzo emzimbeni kaKristu bemi befana namaJuda. Futhi, Okunye kwalokhu kwakuveziwe kancane kwakudala kepha kwakuvezwe kancane, sinikezwe ingxenyana. Lokhu kwakuyinkulumo emangazayo engalindelekile ngezikhathi zikaPawulu, umyalezo ohamba phakathi kwezinhlamvu zamaJuda akhiphela abanye ngaphandle.

“*Ngevangel*” – Hhayi ngenye indlela! Hhayi ngomunye umyalezo, “ngemfihlakalo yevangeli” kuphela (6:19).

Okunye ukukhunywa “ngemfihlakalo”;

- UJesu watshela abafundi bakhe kuphela “*izimfihlakalo zombuso wezulu*” (NgokukaMathewu 13:11).
- UPawulu wakhuluma ngemfihlakalo “*yehlelwe ngubulikhuni*” okwenzeka “*ku-Israyeli, kuze kungene abezizwe ngokupheleleyo*” (KwabaseRoma 11:25).

- “Kune “mfihlakalo” ekutheni “*asiyakulala sonke, kepha siyakuguqulwa sonke, ngesikhashana, ngokuphazima kweso, ngecilongo lokugcina*” (1 KwabaseKorinte 15:51-52).
- Abazalwane babona “*imfihlakalo kaNkulunkulu enguKristu*” (KwabaseKolose 2:2; 4:3).
- Kulesikhathi “*imfihlakalo yokungabi namthetho isiyasebenza*” (2 KwabaseThesalonika 2:7).
- “Imfihlakalo yobuNkulunkulu” enkulu ingukuthi “*imfihlakalo yokukhonza uNkulunkulu yokuthi: owabonakaliswa enyameni, walungisiswa emoyeni, wabonwa yizingelosi, washunyayelwa ezizweni, wakholeka ezweni, waphakanyiselwa ezizweni*” (1 KuThimothewu 3:16).
- Kunezimfihlakalo kwisambulo;
 - “*Enye yezinkanyezi eziyisikhombisa nezinti zezibani eziyisikhombisa*” (1:20).
 - “*IBHABHILONI ELIKHULU, UNINA WEZIFEBE*” (17:5).
 - “*Owesifazane*” ogqoke leligama “*nesilo esimthweleyo*” (17:7).

Ikilasi 5 – Kwabase-Efesu 3:7-21

*3:7 engenziwa isikhonzi salo ngokwesipho somusa
kaNkulunkulu engiwuphiwe ngokokusebenza
kwamandla akhe.*

3:7-9 Isisebenzi semfihlakalo.

Ivesi 7 – “*Engenziwa isikhonzi salo*” – Buka incwadi KwabaseKolose 1:25 Lapha kukhulunywa ngemfihlakalo uPawulu abekhuluma ngayo. Umiselwe nguNkulunkulu ukuba abe “*isikhonzi*” sayo. Engasiye “*osebenza/isikhozi*” njengocotshiwe olele. Kusukela egameni elisemvakwaleli lesikhonzi kukhona elisho “*idikoni*”, elisho isisebenzi esisebenzayo. UPawulu wamdumisa uNkulunkulu ngokumubeka abe yisisebenzi esisebenzayo ekwambuleni imfihlakalo engumusa kaNkulunkulu. Leli yigama elisetshenziswayo futhi uma kukhulunywa ngabashumayela ivangeli likaNkulunkulu (6:21; 1 KwabaseKorinte 3:5; 2 KwabaseKorinte 3:6; 6:4; KwabaseKolose 1:7; 4:7; 1 KwabaseThesalonika 3:2). Lokhu kubekwa kulomsebenzi ungumsebenzi wothobekileyo, umsebenzi wokuzimisela nokuzinikela kunesikhundla sokuhlonishwa.

“Ngokwesiphiwo somusa kaNkulunkulu” – Buka uPawulu walibona lelithuba njengethuba lokumemezela izwi likaNkulunkulu *“njengesipho somusa engiwuphiwe”*. Umsebenzi kaNkulunkulu wawubona njengomusa kunokuba ube yijoka elinzima. Kwincwadi yokuqala kaThimothewu 1 uPawulu umangaliswa ngukuthi uNkulunkulu anganikezela umsebenzi kuye *“ngokwevangeli lenkazimulo”*, ukuthi angenzelwa umusa omngaka, abalwe njengothembekile ukuthi angasetshenziswa nguNkulunkulu ekubeni eyilokhu ayeyikho engakakholwa, *“noma kade ngingohlambalazayo, nozingelayo, nohluphayo”* (Ivesi 11-13). Akukho okusifanele kwithuba esilnikezwa nguNkulunkulu lokuba yizisebenzi somsebenzi wakhe. Asihlakaniphile ukuba singakhuhlana nethuba eliyinqayizivele kangaka lokungathi siyehluleka ukukwenza noma ukukufuna nokukufisa.

“Ngokusebenza kwamandla akhe” – Buka ivesi 21. Futhi lapha kukhulunywa ngamandla kaNkulunkulu ekusiletheni kulokhu esinakho kuye. Kungamandla amangalisayo asebenzayo aguqula uPawulu ekubeni yisitha esimuncu ekubeni abe ngumshumayeli omkhulu wevangeli nesisebenzi sikaKristu.

Ivesi 8 – *“Mina”* – Ngisho mina! UPawulu ukhuluma

3:8 *Mina engimncinyane kunabo bonke abangcwele
ngaphiwa lowo musa wokushumayeza abezizwe
ivangeli lengcebo kaKristu engaphenyekiyo*

ngokugcizelela lapha. Uyamangala ukuthi uNkulunkulu angamubusisa ngalelithuba emsebenzini wakhe. Lendoda singayibuka njengenyeyamadoda ayefaneleke kakhulu, kepha yona ayiziboni kanjalo.

“Engimncinyane kunabo bonke” – Bheka, leligama uPawulu alisebenzise lapha alibuye litholakale ndawo kwithestamente elisha. Uma singase sithole igama elisho “okuncane” sihlanganise no “nyana” kuphuma igama elishiwo nguPawulu lapha *“engimncanyane”*. Kuhlelo lolimi kusuka kokuncane kwehle kuye kokuncanyana, ukuqhathanisa izingalobuncane. Angeke uthole okuncane kunokuncanyana. Akujwayelekile. Ukusho okuncane okungafana nomlolozelo?

“Okuncanyana’ kuncane kunokuncane

“Okuncane kakhulu” kuncane kunakho konke

Kodwa okungekho “okuncanekazi”

Kodwa-ke ngeke simeqe uPawulu.

Igama uPawulu alisebenzisayo ukuzichaza kungathi

ukhuluma ngokuncane kakhulu “omncanyane”, uzibeka abe ngomncane kunakho konke okuncane “omncanyane”. Yindlela yokuchaza, indlela azihlaziya ngayo yena uqobo ayibona inguye uPawulu. Lendoda ayizibonanga ingazibeka ezingeni eliphezulu kunalapho abazalwane abayibeka khona, kepha yazibona ingomncane kunomncane kubo. Buka lokhu kuqhubeka kwesithombe sikaPawulu eminyakeni yakhe eyisisebenzi;

- 1 KwabaseKorinte 15:9 – “*Ngokuba mina ngingomncinyane kubaphostoli*” – Kwabhalwa ngo 56 A.D.
- Kwabase-Efesu 3:8 – “*Mina engimncinyane kunabo bonke abangcwele*” – Kwabhalwa emva kweminyaka eyisihlanu ngaphambili, ngo 61 A.D.
- 1 KuThimothewu 1:15 – “*...ukusindisa izoni, engingesikhulu kuzo*” – 63 A.D.

Emva kwesikhathi esiyiminyakana, uPawulu waqhuba ngendlela ayezibuka ngayo, kusukela komncinyane wabaphostoli kuze kuyoba komncinyane kubazalwane, isoni esikhulu, omncinyane kunabo bonke abantu. Kungabe yanyuka indlela uPawulu ayezibona noma ezizwa ngayo kuleminyaka ekhula enkosini? Kahle hle okuphambene nalokho. Kunalokho wehla waba

ngomncinyane emehlweni akhe, ezibona engafanele umusa kaNkulunkulu. Kungabe lokho kwenza ukuthi alokhu ezidabukela? Qha nakanye!!! “*Mina... ngaphiwa lowo musa*”, uyaveza lapha. Kukho konke lokhu okulapha kulengxenywe kuvela umusa kaNkulunkulu njengesihloko esihamba phambili. Ngenkathi umuntu ezibona ubunjalo bakhe yingenkathi uNkulunkulu ezomenzela umusa. Ukuzibuka okuneqiniso nokulungile kwenhliziyo yethu “*embi, futhi engumkhohlisi*” kusenza sibheke kulowo ebekumele sibheke kuye, kusicindezelela esifubeni sikaNkulunkulu, kusenze simuthande kakhulu yena osithanda sinjalo. Lokhu kugqugquzela, ukuzizwa kahle ngawe kwalesi sikhathi kungokokudukisa. Ukuzazi kakhulu kumi kubhekene nokuzizonda, akukuhle kuyisono, ukusuka lapho okumele ube khona, uzehlise wena uphakamise uNkulunkulu.

“*Ingcebo kaKristu engaphenyekiyo*” – Lomugqa ubulokhu ufana netshe elingakhiwanga ngezandla enhlizweni yami muva nje. Ukulibeka kwami kukhukhumale kwangigcwalisa ngentaba yomusa kaNkulunkulu (UDaniyeli 2:34-35). Lapha yisihloko senjongo yokushumayela kukaPawulu. Igama elihunyushwe “*engaphenyekiyo*” litholakala lapha nasencwadini yabaseRoma 11:33 kuphela, lapho khona uPawulu eveza khona konke esinakho

3:9 *nokubakhanyisela ukuthi luyini uhlelo lwemfihlakalo
ebifihliwe kwaphakade kuNkulunkulu owadala izinto
zonke,*

kukristu. “Yeka ukujula kwengcebo, nokuhlakanipha, nokwazi kukaNkulunkulu! Yeka izahlulelo zakhe ezingaphenyekiyo, nezindlela zakhe ezingaqondakaliyo!” Leligama likhuluma ngalokho izingqondo zethu ezihlulekayo ukukubamba. “Ingcebo” noma umcebo yigama uPawulu alisebenzisa izikhathi eziningi lapha kulencwadi. Sesikubonile lokho kathathu kumanje (1:7, 18; 2:7). UNkulunkulu wethu akanikezi ngokugodla kumusa wakhe. Usenze saba ngabacebileyo kuJesu! Kukholwe, kholwa!

Ivesi 9 – “Nokubakhanyisela” – Lapha yileyo njongo okungayo uPawulu “*wenziwa isisebenzi*” noma isikhonzi. Wayefuna ukukhanyisela bonke mayelana nemfihlakalo ebifihlakele kuNkulunkulu kusukela ekudalweni. Ngeqiniso nje akusiye wonke umuntu ozoyibona, ngokuba umuntu angeke enziwe abone angafuni ukukubona. Kepha umsebenzi kaPawulu kwakungowokukhanyisa isibani seqiniso likaNkulunkulu ukuba likhanye kubo bonke, ukuze labo abafunayo nabazimisele ngokukhanya kukaNkulunkulu bakuthole.

3:10 ukuze imibuso nabanamandla emazulwini baziswe
manje ngebandla ukuhlakanipha okuninginingi
kukaNkulunkulu,

3:10-13 – Injongo yemfihlakalo.

Ivesi 10 – Lapha sibona injongo kaNkulunkulu edlulayo emhlabeni wodwa nje kuphela “*imibuso namandla*” kufanele ukuba kusho amazinga ezingelosi ezilungile ezingaphansi kwenkosi ukuba izithume. Kuzo nazo lezi zidalwa uNkulunkulu uveza ukuceba kokuhlakanipha kwakhe ngomsebenzi wakhe womhlaba, kuhlenganisa zonke izindlela uNkulunkulu asebenze ngazo emlandweni selokhu umuntu awela esonweni; waqala wasebenza ngesizwe, wabe esesebenza ngebandla ngesizathu sokuthi amaJuda awakholwanga nguKristu. LoNkulunkulu uziveza engasiye okhethayo, eze eletha labantu ababili bamaqembu ahlukene ebukhoneni bakhe ngokwenza kwakhe. Kepha ekusebenzeni uhlelo lakhe olukhulu lokuhlenga uhlezi engolungileyo ebe elungisisa, ngesihawu ngale kokwenza ukungalungi. Ukuphelela kuveza ngokusobala ukuhlakanipha kwakhe kwaphezulu, ukubona phambili, umusa, uthando, lapho nezingelosi ziyazuza. Yikho lokhu uPetru ayekhuluma ngakho uma ekhuluma ngengxenye efihlakele yensindiso, “*izinto ezizifisayo izingelosi*

ukuzibona” (1 KaPetru 1:12). Igama elisetshenzisiwe ngemuva kwelihunyushwe “*ezizifisayo*” yigama eliveza isithombe somuntu ophansi, ebese elula umqala ukuze ezobona lokhu okumangazayo. Izingelosi zingaphansi kwabaphrofethi abaphenyayo, ziyabukisisa besabhala. Ngokuba nazo ziyafisa ukwazi ngokupheleleyo isizathu sokufa kukaKristu kulandelwe yinkazimulo, ziyafisa ukwazi ukuthi uNkulunkulu wenzani eyenzela umuntu emsebenzini wakhe wensindiso. Hhayi ngoba kungukuthi zingabafundi abahleli phansi nje bebuka kuphela bengenzi lutho, kepha babuka ngokumangala yonke ingxenye yesifundo sikaNkulunkulu nabantu abalahlekileyo, ngokuba zinjalo izifundo zikaNkulunkulu, okunguye ezikhuleka kuye zimuthanda. Umuntu osemathandweni uchazwa yizinto eziningi ezincane ngalona amthandayo. UNkulunkulu ubhalile ngokumangala kwezingelosi ngokwesivumelwano esidala ngokunjalo. Uyakhumbula ukuthi kwakukhonani imboze umphongolo wesivumelwano? Amakherubhi amabili agobile esihlalweni somusa, lapho zazibheke khona kwakungumusa kaNkulunkulu ekuhlanganeni nomuntu koxolo ngokufafazwa kwegazi lesilwane.

“*Okuninginingi*” lapha kushiwo “okunhlobonhlobo”. Ubuhlakani bukaNkulunkulu buvela ngezindlela

3:11 ngokwecebo laphakade alenza ngoKristu Jesu iNkosi yethu;
3:12 okungaye sinesibindi ukungena ngokwethemba, ngokukholwa nguye.

eziningi, ezisobala, nezingekho sobala. Isimanga esifana nalesi uNkulunkulu asisho kuJobe kwisahluko 38 encwadini yakhe.

“Ngokwecebo laphakade” – Futhi, ukusebenza kukaNkulunkulu kusuka ngemuva *“Ngaphambi kokusekelwa kwezwe”* (1:4). Kusukela emuva phakade kuze kuyoba phambili phakade umsebenzi kaNkulunkulu ukuletha ndawonye laba abamthandayo. Futhi lokho azimisele ngakho ngomusa uzokwenza *“KuKristu Jesu inkosi yethu”*.

Ivesi 12 – *“Okungaye sinesibindi ukungena ngokwethemba”* – Njengokuba kushiwo ku 2:18, konke kwenzelwe ukuba sibuyiselwe ebukhoneni benkosi nasebudlelwaneni nayo, kube yinkululeko yokuba sifinyelele kuye, isono sisusiwe ekulungisisweni. Lokhu akufanele kuyiwe kukho ngokungabaza kepha *“ngesibindi”*, ngokwethemba lesibindi. Lona leligama lisetshenzisiwe kwincwadi yamaHeberu 4:16, *“Ngakho-ke masisondele ngesibindi esihlalweni somusa”*.

3:13 Ngalokho ngiyacela ukuba ningadangali
ngezinhlupheko zami ngenxa yenu, okuludumo lwenu.
3:14 Ngenxa yalokho ngiguqa ngamadolo ami kuYise,
3:15 eyethiwa ngaye imindeneni yonke ezulwini
nasemhlabeni,

3:14-21 – Umkhuleko kaPawulu wokukhula.

Ivesi 14 – Ukuthi uPawulu ukhuluma ngokuguqa ngamadolo emkhulekweni akusho ukuthi yiyona ndlela okuyiyonayona yokukhuleka. Yize noma ukuguqa kujwayelekile, kwenye indawo siyabona abantu baNkulunkulu bekhuleka bebhakise phansi amakhanda abo, noma bemile, noma ngokuphakamisa izandla. Buka incwadi yezenzo 20:36; 21:5; 1 KuThimothewu 2:8.

Ivesi 15 – “*Imindeneni yonke ezulwini nasemhlabeni*” – Lokhu kuchaza bonke labo abasenkosini bezikhathi zonke, labo abasaphila ekulungeni kukaKristu nalaba asebelele besekulungeni bukaKristu. Leligama liqoqela ndawonye zonke izithelo zomsebenzi kaNkulunkulu womusa kusukela ekusekelweni komhlaba, kukaningi ukuba kufaka nezingelosi ezilungile ngokunjalo.

Ives 16 - 19 – “*Ukuba*” leligama livela izikhathi

3:16 ukuba ngokwengcebo yenkazimulo yakhe aninike
ukuqiniseka emandleni ngoMoya wakhe kumuntu
ongaphakathi;
3:17 uKristu ahlale ezinhliziyweni zenu ngokukholwa,
ukuze nigxile, nisekelwe othandweni,

ezinhlanu kulamavesi amane alandelayo, liveza
injongo yomkhuleko kaPawulu ngabazalwane.
“Ukuba”;

- UNkulunkulu aqinise umuntu wabo
wangaphakathi “ngoMoya Ongcwele” (Ivesi
16).
- “UKristu ahlale ezinhliziyweni zenu
ngokukholwa” (Ivesi 17) – hhayi ngokuba
babengasindisiwe, benganaye uJesu phakathi
kwabo. Umkhuleko kaPawulu ngabazalwane
kwakungukuthi uJesu Kristu abe ngomkhulu
futhi ongumthombo, omkhulu phakathi
kwabo, othandweni nakwintando.

Futhi sesike sabona izikhashana esikhathini
esidlule, buka uNkulunkulu oziqu zintathu
uvela kanjani emkhulekweni kaPawulu (1:17;
2:18; 22) kwakungukuthi “kuyise” wakhuleka
(Ivesi 14), ekhulekela amandla kaMoya
aqinisayo (Ivesi 16), manjeke indodana
sekuyiyo ebekwe phakathi kwabo (Ivesi 17).

3:18 nibe namandla okuqonda kanye nabangcwele bonke
okungububanzi, nobude, nokuphakama, nokujula,

- “Nibe namandla okuqonda” – Ubungako bothando lukaNkulunkulu. “Nigxile” njengesihlahla futhi “nisekelwe” noma nitholakale ninjengesakhiwo, lesi yisithombe esiveza amandla nokugxila. Lokho ungakubuka nomqondo wamandla okubekezela aveza isithombe solungileyo kwincwadi yamahubo 112. Buka kukanjani sengathi uthando belingumhlabathi lapho khona umzalwane omile egxile khona. “Okungububanzi” bothando lukaKristu, amaJuda engakhishelwa ngaphandle, kepha lubanzi ngalendlela yokuthi wonke umuntu uyangena. “Nobude” bothando lukaNkulunkulu lufinyelela ngaphambi “kokusekelwa kwezwe” kuze kube “esikhathini esizayo”. “Nokujula” bothando lukaNkulunkulu kufika emhlabeni, emntwini kwisimo sakhe esidabukisayo sokuwa. “Nobude” bothando lukaKristu buthinta ezulwini, luhlanganise noma luvale igebe phakathi komuntu noNkulunkulu, liholele abantu abawile ezulwini. Ubungako bothando lwakhe “akunakuqondwa”!

*3:19 nokulwazi uthando lukaKristu oludlula ukwazi
konke, ukuze nigwaliswe kube ngukugcwala konke
kukaNkulunkulu.*

- “*Nokulwazi uthando luka Kristu*” (Ivesi 19). Ukulazi uthando luka Kristu kuqhamuka ekwazini, yimizwa eqhamuka emva kokwazi. Njengoba sibonile ku 1:17-18, ingxenye enkulu yomkhuleko kaPawulu ngukuba abazalwane bakhule olwazini. Kuyamangaza ukukhulekela lokhu kulesikhathi samanje lapho abazalwane bebeka eceleni ibhayibheli nokushunyayelwa kwezwi kepha bafune ukuhamba ngemizwa ethize nangenjabulo noma babone “ukuziveza” kukaNkulunkulu, noma bamemeze besho okuthize isikhathi eside, bakubize “ukuhlabelela nokudumisa”, noma kwenzelwa ukuhlaliswa kujabuliswe izimbuzi phakathi kwezimvu. “Abahambayo” ugqozi ebandleni likaNkulunkulu lokwazi uNkulunkulu, indlela yakhe Kanye nentando yakhe? Lokhu okubalulekile uPawulu awayekukhulekela ngenxa yabanye abase behlehlise amabhayibheli banamathela ekukhonzeni kwesimanje.

“Oludlula ukwazi konke” – Kungathi uPawulu wayeqonde ezindaweni ezimbili. Ufisa babe

*3:20 Kepha yena onamandla okwenza okukhulu kakhulu
kunakho konke esikucelayo nesikuqondayo
ngokwamandla asebenza kithi,*

nakho “*ukwazi*”, kepha futhi ubuka uNkulunkulu Kanye nothando ongeke laqondwa ngabantu ngokupheleleyo. Kuphela “*ingxeny*e” esingayazi sisekulokhu kuphila. Kepha luyeza usuku lenkazimulo lapho khona “*ngiyakwazi ngokuphelele, njengokuba kade ngaziwa ngokuphelele*” (1 KwabaseKorinte 13:12). Umkhuleko kaPawulu welulekela ngale kwalokhu kuphila, lesikhathi, uze uye kwelizayo lapho uyokugcwaliswa khona.

- “*Ukuze nigcwaliswe, kube ngukugcwala konke kukaNkulunkulu*” (Ivesi 19). Lokhu kufaka;
 - Ulwazi oluphelele lukaNkulunkulu.
 - Ukwazi uthando lakhe.
 - Izinhliziy o ezigcwele futhi zizimisele ngentando yakhe elungile.
 - Ukufana naye ekuphenduleni.
 - Ukubuyela kuye ngemicabango okuqhubekayo Kanye nokuxhumana naye.

Ivesi 20-21 – Futhi njengaku 1:20-21, umthandazo kaPawulu ethandazela labazalwane kuyisa inhliziyoyakhe ekudumiseni. Akusikho nje okungenamuzwa, okudonswayo, lena yindlela ekumele ibe yiyo imikhuleko yethu. Kusukela ekunxuseni kuye kwindumiso kuphinde kubuyele ekunxuseni nakwindumiso futhi.

“Kepha yena onamandla okwenza okukhulu kakhulu” – Lalela ukujula kwamazwi kaPawulu. Kuyinto ethi ayifane no “kepha yena onamandla ngaphezu kwakho konke ukwenza ngaphezulu”

“Uthando lwakhe alunamkhawulo,
Umusa wakhe awunakulinganiswa,
Amandla akhe awanamkhawulo eyaziwa ngabantu,
Ngokuba kwingcebo yakhe kuJesu
Uyanikeza, anikeze, anikeze futhi”

Annie J Flint, “He Giveth More Grace” - Unikeza umusa omningi.

Okuvezwa nguPawulu lapha ukukwazi ukwenza ngokusizwa senziswa noma senzelwa yinkosi. Lokhu kubhekiswe kithi, maqondana “nalokho esikucelayo” kuye, ngisho nalokho “esicabanga” ukukucela ngaphambi kokuba sikucabange size sikucele. Lokhu akusho imithandazo yokucela izinto ezibhedayo noma izinto ezingaba ubungozi kithi.

*3: 21 makube kuye udumo ebandleni nakuKristu Jesu
ezizukulwaneni zonke zaphakade naphakade. Amen.*

Kepha “*uma sicela utho ngokwentando yakhe, uyasizwa. Uma sazi ukuthi uyasizwa, noma sicelelani, siyazi ukuthi sinakho esikucelileyo, esikucele kuye*” (1 KaJohane 5:14-15).

“*Makube kuye udumo ebandleni*” – Kuyena kuphela. “*Ngakho-ke, noma nidla, noma niphuza, noma nenzani, konke kwenzeleni udumo lukaNkulunkulu*” (1 KwabaseKorinte 10:31). Uma konke kuzokwenzelwa intando kaNkulunkulu ebandleni nendlela yokwenza Kanye nesiphetho, angithi? Lokho ngokunye okuhlukanisa ibandla lethu. Sizimisele ndawonye ukungayekethisi endleleni ngisho kuthiwa sizoba nesiphetho esihle. Ngakho-ke asizohlabelela amaculo ajatshulelwa ngabangakholwayo ukuze bezoza bahlale balalele umyalezo nokushunyayelwa kwezwi likaNkulunkulu ngokuba leyo yindlela yokwenza engcolile futhi engeke idumise uNkulunkulu ngisho kungaba kuthiwa kukhona abasindiswa ngokweqiniso ngenxa yokwenze njalo. Angeke silandele amasiko ka Billy Graham sibe yimbumba emalini ehlanganisa amakhatholika nabazalwane ukuze sizobahlanganisa mese sithola ithuba

lokubashumayeza. UZerubhabheli wayengavumeli ngisho ukuvumela ukuba amaSamariya asize ekwakheni thempeli eJerusalema (U-Ezra 4). Ukuzikhethela kukaPawulu *“ukuba yikho konke kubo bonke, ukuze ngakho konke ngisindise abanye”* akuwubulali umgomo lapha. Ukuzimisela kwakhe kwakungafaki indlela enganikezi uNkulunkulu udumo.

Sengathi udumo lungaba kuNkulunkulu kukho konke okwenziwayo *“ebandleni...ezizukulwaneni zonke”*. Kuzo zonke izizukulwane zeminyaka. Leli yigama eliqinile elihlanganisa *“umndeni wonke emhlabeni nasezulwini”*, kunikeza udumo kuNkulunkulu kuze kube phakade ezizukulwaneni zonke.

Ngo *“Amen”* kaPawulu uvala ingxenyanana yesifundiso salencwadi echaza umumo wethu waphezulu kuKristu. Usejikela kwizinto eziphathekayo ngokuhamba kwethu emhlabeni, ukuthi kube yindlela yomsindisi, othando lwakhe sesiyalazi kakhudlwana ngokuphelele.

*“Ngakho mina siboshwa eNkosini
ngiyanincenga ukuba nihambe
ngokufanele ukubizwa enabizwa
ngakho, ngokuthobeka konke
nobumnene, ngokubheka kade
nokubekezelelana ngothando”*

(Kwabase-Efesu 4:1-2)

Ikilasi 6 – Kwabase-Efesu 4:1-20

4:1 *Ngakho mina siboshwa eNkosini ngiyanincenga ukuba nihambe ngokufanele ukubizwa enabizwa ngakho,*

Isahluko 4

UPawulu esegxilile kwizinkathazo ngesifundiso kwizahluko ezintathu zokuqala manje usebheka kokwenziwayo, ukuvela ngaphandle kwalokho esiyiko nesisakho kukristu.

4:1-6 – ukugcina ubunye emoyeni.

Ivesi 1 – Ukuhlakanipha okuvela lapha kuyamangaza. UPawulu uthi “*Ngakho mina siboshwa enkosini ngiyanincenga ukuba nihambe ngokufanele*”. Okujwayelekile ngukuthi isiboshwa sihamba ngokungafanele emphakathini, yingakho siboshwa. Kepha uPawulu wayehamba ngendlela eyehlukile, indlela ephezulu, engafani nhlobo futhi engahlangani neyezwe, yingakho-ke aboshwa. Ngokungabi nakuzisola unxenxa abazalwane beqiniso abangabalandeli bakaJesu ukuba nabo balandele ekuhambeni kahle.

Ivesi 2 – “Ngokuthobeka konke nobumnene” – Yize noma kuyithuba elihle ukuhlushwa Kanye nenkosi, akumele kube khona ukuzigqaja okukhulu. “Ngokuthobeka” okungukuthobeka kwengqondo. “Ukuqonda okunzulu bokuziphatha kahle okuncane” ngokubeka kuka Lexicon. Ukungazibukeli phansi nokungazizondi. Kepha ukuzihlola ngendlela okuyiyona yona sibone ubuncane bethu phambi kukaNkulunkulu, sishaye sengathi abanye “*bancono kunathi*” (KwabaseFilipi 2:3). “*Ubumnene*” akusikho ubuntekenteke. Igama elisetshenzisiwe kwisihumushso sesingisi kuleligama “ngukuphula ihhashi”. Ihhashii eliphukile akusho ukuthi alisenawo amandla kepha amandla alo ayalawulwa. Isithombe esivela emva kwaleligama siveza amandla angabonakali, angaqondiswa kokuthize. Kunjalo nokukhulisa abantwana. Ukuholela umntwana kwimikhuba elungile nokuphendula kanjalo akwenzi umntwana angabe esakwazi ukuzenzela ngokwakhe kepha kumuholela ekutheni amandla akhe emvelo akwazi ukusebenziseka, kwenzelwa yena okuhle, uNkulunkulu wakhe Kanye nabanye.

“Ngokubheka kade nokubekezelelana ngothando” – Impakamo ayinaso isikhathi sokubheka labo esibathatha kancane noma esibabuka bengaphansi kwethu noma beyiziwula kakhulu kunathi. Izinkinga zokungazazi nokungaziqondi kumuntu kujwayeleke ukuba kube ngukulwa nempakamo yakhe. Kepha uNkulunkulu usibizela othandweni olufana nolwakhe, uthando oluzimisele ukubekezelela ngesineke labo abasicasulayo, njengokuba uNkulunkulu esibekezelela nathi ekugijimiseni kwethu izinto ezimelene naye. Uyakuzwa lokhu kubizelwa ekuthandeni abanye ngesineke? Ukuphika lokho ngukuphika uNkulunkulu. Kungukunqaba ukuba ngumntwana kayihlo. Kungukwala ukuxolela abanye isikweletu esincane ekubeni wena uNkulunkulu ukuxolele esikhulu obumkweleta sona (NgokukaMathewu 18:23-25). Ukuphendula okunjalo kokubekezela kufaka ukubeka phansi ilungelo lakho ngenxa yabanye, amalungelo esingamele ukuwabamba phambi kukaNkulunkulu uma esibizela ukuba siwabeke phansi. Kumele sikhumbule ukuthi ukuba kwakungeve kungomusa kaNkulunkulu, yena osibizele ukuba sibekezelelane othandweni, ngabe

*4:4 munye umzimba, munye uMoya, njengalokho
nabizelwa ethembeni linye lokubizwa kwenu;*

singabantu abafile! Kungabe kade sakuthola okusifanele, ingunaphakade esihogweni.

Ivesi 3 – “*Nikhuthalele ukugcina ubunye bukaMoya*” – Kumele sifukule ndawonye noMoya sifune lokhu akufunayo noma afuna kwenzeke. Ngemuva kwegama “*nikhuthalele*” kunegama elisho ukuqaphela ngesineke. Asinalo ilungelo lokudala uqhekeko ebandleni likaKristu. “Ukuthi nje angimuthandisisi kahle usbanibani ngoba wathi kumina, angikuthandanga nhlobo nje lokho!” “Hhayike lokho ngikubona kuyinto yakhe endala nje engingeke ngikwazi ukuyibekezelela ngoba nje unjena futhi kuyangicasula ngempela”. Lokho kucasuka kokuzimisela okubekwe enhlizweni ngenxa yepakamo kudala uqhekeko, kube yizimpande zokuba muncu kubazalwane. Esizimisele ngakho ukuletha ukuthula nokukugcina emndenini kaNkulunkulu. Uma kukhona izindlela ezisicasulayo kwabanye kumele silungise futhi nathi sikwamukele ukulungiswa, sizimisele ngandlela zonke, ngamandla ethu wonke ukugcina ubunye nabo bonke abantu abangamalunga.

*4:5 yinye iNkosi, yinye inkolo, munye umbhaphathizo;
4:6 munye uNkulunkulu, uYise wabo bonke, ophezu
kwabo bonke, okubo bonke, ophakathi kwabo bonke.*

Ivesi 4-6 – Nasi isizathu esinqala salokho. Ngokuba konke esiyikho nesinakho kuKristu kungokwethu nabanye;

- Umzimba kaKristu esiyingxenye yawo.
- UMoya ohlala kubo bonke abakholwayo. Qaphela lokhu; uPawulu akenzi mehluko phakathi kwabanoMoya phakathi kwabo nabangenawo emndenini kaNkulunkulu. Bonke abasindisiwe banaye uMoya. Iphuzu lapha ngelobunye hhayi ukwahlukana njengoba abaningana benza.
- Ubizo nethemba elikithi.
- Inkosi yethu sonke.
- Ukukholwa okugqugquzela ukuhamba kwethu.
- Ukubhabhadiselwa kuMoya esinakho sonke.
- Singabantwana bakababa oyedwa osezulwini, ongaphezu kwazo zonke izinto, kuzo zonke izinto nakithi sonke.

4:7 *Kepha yilowo nalowo kithina uphiwe umusa
ngokwesilinganiso sesipho sikaKristu.*
4:8 *Ngalokho uthi: “Esenyukele phezulu wathumba
abathunjiweyo, wapha abantu izipho.”*

4:7-16 – Iziphiwo zokwakha.

Njalo lapho kukhulunywa ngeziphiwo kujwayeleke ukuba kube khona nephuzu lobunye kanye nokuthula elitholakalayo. Buka incwadi KwabaseRoma 12 & 1 KwabaseKorinte 12.

Ivesi 7 – “*Kepha yilowo nalowo kithina*” – Lapha kunokugcizelela lapha kumuntu ngamunye. Omunye nomunye kithina ubusiswe ngeziphiwo, lezi ziphiwo ziyahluka kumuntu nomuntu ngokunikezwa kwazo. UPawulu uyasitshela encwadini yokuqala KwabaseKorinte 12 ukuthi uMoya usipha izipho ngezipho “*ebabela yilowo nalowo ngokuthanda kwakhe*” (Ivesi 11). Kwincwadi yabaseRoma 12 ukhomba ukuthi uNkulunkulu udlulisa noma uphana ngalezipho “*ngesilinganiso sokukholwa*” (Ivesi 6).

Ivesi 8-9 – UPawulu ucaphuna kumahubo 68:18 ukuchaza umkhombi wempi oyiqhawe ebuyela emuva nakuzuzile nabathunjwayo, esezophana ngakho kubantu bakhe, ehlanganyela nabo

4:9 *Kepha lokhu ukuthi wenyuka, kuthini, uma kungesikho ukuthi wake wehlela ezindaweni zomhlaba eziphansi na?*

ekunqobeni. Lesi sithombe sikanjalo nakuJesu Kristu ekuzeni, ekufeni, ekuvukeni nasekwenyukeni kwakhe. Ekwehleleni kwakhe emhlabeni, ngisho “*emathunjini omhlaba*”, kuze kuye kuleyandawo ehlala abafileyo, uJesu weza njengofohla esigodlweni sikasathane. Ekuvukeni kwakhe, wavuka engonqobayo ngaphezu kwesitha. “*Ebaphucile ababusi nabanamandla izikhali, wabathela ngehlazo obala, ebanqoba ngaso*”. Ekunyukeni kwakhe waphumelela ukuhlwitha ku “*nkulunkulu walelizwe*” inzuzo eningi engabahlengiweyo. UJesu, njengoJoshuwa phambi kwakhe waba nokunqoba okukhulu ukuholela “*abathunjwa*” ekhaya lakhe lenkazimulo. Emva kwalokho kwaba ukubabela izipho ezizuziwe emva kokubakhulula noma ukubahlwitha, uPawulu uveza isithombe salowo mqondo kuKristu uma enikezela izipho zakamoya kubazalwane ukubasiza emsebenzini omukhulu wokuzuza imiphefumulo, umsebenzi wokuqoqa nokuhlwitha abangabakhe kulomhlaba. Usishiyile ezweni, hhayi ukuthi sibe ngabezwe (NgokukaJohane 17), kepha ukuba sihlanganyele nenjongo kaNkulunkulu enkulu yokuzuzela kuye

4:10 Owehlayo nguyena owenyukela futhi ngaphezu kwamazulu onke, ukuze agcwalise konke.

4:11 Nguyena futhi owanika abanye ukuba babe ngabaphostoli, abanye abaprofethi, abanye abavangeli, abanye abelusi nabafundisi,

labo abasengaba thunjwa bomubi, sibazuzele kwinkululeko “ekuthunjweni” baye kwinkosi uJesu Kristu. UJesu, ekufeni, waphumelela ukumchitha “obe nawo amandla okufa ongusathane, abakhulule bonke labo abathi ngokwesaba ukufa ekuhambeni kwabo konke babeboshelwe ebugqileni” (KumaHeberu 2:14-15).

Ivesi 10 – “Owenyukela futhi ngaphezu kwamazulu” – UJesu wenyukele “ezulwini” lapho sinikeziwe khona indawo Kanye naye (2:6).

Ivesi 11 – “Nguye futhi owanika abanye” – Kuneziphiwo ezithize ezanikezwa abantu, njengakwabase Roma 12 nakwbaseKorinte bokuqala isahluko 12, lapha kugxilwe kubantu abaneziphiwo, beziphiwe yinkosi emabandleni. Uma ufunda kwihumusho lesingisi kukhona ukugxila kwimiphumela “yena uqobo wanikeza”. UKristu uqobo lwakhe unikeza izisebenzi emabandleni ukuze ibandla lizokhula kokukamoya. Futhi uKristu uqobo lwakhe kwizisebenzi (“izinkanyezi”) zebandla

ngesandla sakhe sokunene (Isambulo 1:20).

Uhlobo lwabokuqala lwabantu abanezipho wuhlobo lwabadala ngesikhathi ibhayibheli liqala libhalwa. Abaphostoli nabaphrofethi babengamadoda ayephiwe ukuletha izwi likaNkulunkulu kubantu. Lezi ezinye izipho ezakulesi sikhathi, lezi yizipho zokuhumusha nokuchaza lokhu osekubhaliwe kuvela kuNkulunkulu. Lokhu kusho “abafundisi” njengabelusi abondlayo. Okunye okuyindima yakhe enkulu ukufundisa nokondla izimvu zikaKristu. Impela izimpawu zobubhishobhi noma umfundisi ukuthi kumele kube “*onesu lokufundisa*” (1 KuThimothewu 3:2), akwazi ukufunda nokufundisa. Buka incwadi yokuqala KaPetru 5:1-4 “*Abavangeli*” yilabo abanesiphiwo sokuzuza imiphefumulo kuKristu. Yize noma sonke “*senze umsebenzi womvangeli*” (2 KuThimothewu 4:5), abaphiwe kanjalo basebenza umsebenzi onomuphumela obonakalayo. Buka ukuthi labo abanesipho sokujabulisa izimbuzi ababalwa kuloluhlu. Phela bona isipho sabo basithole komunye umthombo ohlukile.

Ivesi 12-16 – Injongo yezipho. Kube sekulandela umugqa omude ngenjongo kaKristu ngabaphiwe izipho ebandleni elisemhlabeni, injongo yezwi likaNkulunkulu Kanye nenjongo yalabo

*4:12 ukuze abangcwele bapheleliselwe umsebenzi
wokukhonza, kwakhiwe umzimba kaKristu,*

abafundisayo izwi, abondla beqondisa izimvu zikaKristu.

Ivesi 12 – “*Ukuze abangcwele bapheleliswe*” – Konke kunomsebenzi omuhle ekugcineni igama elihunyushwe “*bapheleliswe*” lapha yilo futhi elisetshenzisiwe kwenye indawo ukuchaza ukuhlanganisa inetha eligqashukile. Liveza ukuhlanganisa ndawonye kuze kuphelele noma kuhlelwe ngendlela. Futhi akusibo abantu abanezipho abanikezelwe ukuba basebenze bodwa umsebenzi wenkosi, kufunde kahle konke, “koqonde ekulungiseleni abazalwane umsebenzi wenkosi ongukwakha umzimba kaKristu. Abaholi abaneziphiwo banikezwe lezo ziphiwo ngenjongo yokwakha ibandla, abazalwane ukuze nabo bezongena emsebenzini wenkosi, konke kwenzelwa ukwakhiwa komzimba kaKristu. Qonda indlela ekuqhubeka ngayo. UJesu wehla ukuzokwenza umsebenzi wenkosi, ukuhlomisela abazalwane ukwenza umsebenzi wenkosi ukuze bonke bezakusukumela umsebenzi. UKristu isisebenzi esikhulu senkosi sashiya ngemuva izisebenzi zamabandla nomsebenzi wokuhola

*4:13 size sifinyelele sonke ebunyeni bokukholwa
nasekwazini iNdodana kaNkulunkulu, ebudodeni
obupheleleyo, esilinganisweni sobukhulu sokugcwala
kukaKristu,*

okungangesabelo sazo. Yileyo injongo. Kungalokho nje kunento ebizwa ngokuthi yibandla lokuhlanganyela. Uma wena njengomntwana kaNkulunkulu ungahlanganyeli emsebenzini wenkosi kulomhlaba usuzihlukanisile wena nenjongo yebandla. Manje kungaba uNkulunkulu ufuna sibe kuphi noma ukusiyisa kuphi ngalokhu asinikile kona ngebandla?

- Ukusihlomisa nokuba sikhule emsebenzini.
- Sibe munye ekukholweni nasekwazini okuphelele indodana kaNkulunkulu (Ivesi 13). Buka futhi ulwazi lukaNkulunkulu noKristu lungolunamandla ekukhuleni komzalwane.
- Ukuvuthwa (Ivesi 13-15).
- Ukunganyakaziswa yizimfundiso zokuduka (Ivesi 14). Igama “bantwana” lapha likhuluma ngezingane ezincane. Abanye abazalwane abakhuli ngenxa yezizathu ezahlukenene noma bakhula kancane. Njengabantwana, izingane zabazalwane zingabhozonyelwa kalula, zidonswe yizimpisi zakamoya.

*4:14 ukuze singabe sisaba yizingane, sishukunyiswa
okwamaza, sipheshulwa yimimoya yonke yezifundiso
ngenkohliso yabantu, ngobuqili obunamacebo
okudukisayo;*

- Abakhuluma iqiniso (Ivesi 15). Uma ngase uthathe ibizo “iqiniso” uliguqule libe yisenzo “ukuqinisa” ungathola okuhunyushiwe lapha. Umcabango ugijima ngaphezu kwalokho esikukhulumayo, kulokhu esikuphilayo, esingakusho kepha esikukhombayo noma esikuvezayo nesikuvumela kube sengathi.

Ivesi 14 – Imimoya enobungozi yezimfundiso ziyamazamiswa “*yimimoya yonke yezifundiso ngenkohliso yabantu ngobuqili obunamacebo okudukisayo*”. Buka incwadi yezaga 1, lokhu kuvula amehlo. Sinokwazi abafundisa amanga bezimisele enkohlisweni nasemsebenzini wabo wokudukisa. Kodwa lamazwi kaPawulu afaka ilambu ngeqiniso lalokhu. UPawulu wayengeke acacise njengalokhu umqondo wokuzimisela ukudukisa wabadukisi abafundisa amanga, yize noma bezimbathise ukuthobeka nomusa sengathi beza kahle. “*Ngenkohliso*” lapha kukhulunywa ngemizamo yokuqola. “*Ngobuqili obunamacebo*” lokhu kuqukethe umqondo wokusebenzisa ukuhlakanipha kwamanga, lokhu okukwenza ukholwe uma

4:15 kodwa sithi sikhuluma iqiniso ngothando, sikhulele
ngakho konke kuye oyinhloko, uKristu,
4:16 okungaye umzimba wonke uhlanganisiwe,
ubambene ngokwelekelelana kwamalungu onke awo
njengokusebenza okulinganiselwe yilelo nalelo lungu,
kukhuliswe umzimba, ube yisakhiwo othandweni.

ukukhela phezulu, kepha kubonakala ubunjalo babo uma sekundlalwa ekukhanyeni okuyizwi likaNkulunkulu eliyiqiniso. Buka incwadi 2 KwabaseKorinte 11:13-15. “*Ngobuqili obunamacebo okudukisayo*” kuveza ukuhlela ukudukisa ngokubamba uholele ophathe. Buka amahubo 36:3-4.

Ivesi 15-16 – Buka indawo engukhiye nekugxile kuyo uKristu, emzimbeni nasekukhuleni kwawo.

Ivesi 16 – Kusetshenziswa umzimba ukuveza okupheleleyo. UPawulu uveza isigcino nenjongo yebandla ukuba lize liphelele limunye. Ubunye obunjalo bufaka “*wonke amalunga*”, “*okungaye umzimba wonke uhlanganisiwe*”. Lonke ithambo noma ukuhlangana kwamalunga kudlala indima ekutheni ibandla noma umzimba usebenze kahle uphelele. Lokhu kuqhamuka “*ekusebenzeni*” kukamoya kuwo wonke amalunga, nokuzimisela kwalo lonke ilunga ngokusebenza kukaMoya, ebunyeni nasekusebenzeni. Umzimba olwa umelene

*4:17 Ngakho ngisho, ngifakaza eNkosini, ngithi ningabe
nisahamba njengalokhu kuhamba abezizwe ebuzeni
bengqondo yabo,*

nawo unomsebenzi omncane kakhulu uma kungukuthi ukhona. Yilolo bizo esibizwe ngalo (Ivesi 1), ukuthi sonke ngokusebenzisa izipho zethu zikaMoya sinengxenye yokuba “*yilelo nalelo lunga kukhuliswe umzimba, ube yisakhiwo othandweni*”. Ngakho asikwazi ukuhlanganyela ekwahlukaneni.

4:17-24 – Susa “*umuntu omdala*” ufake “*muntu omusha*”.

UPawulu uqala ukuveza umgomo wokubeka endaweni yokususiwe okumqoka empilweni yethu yokunqoba singamakholwa. Okusele esahlukweni kukhuluma ngokulahla noma ukususa okudala ukuze kuzakwembathwa okusha, kufana nesidingo sokubhidliza ama-althare ka Bhali phambi kokuvuka kwe althare lenkosi ngesikhathi sethestamente elidala. Buka incwadi KwabaseKolose 3.

Ivesi 17-19 – Indlela esasiyiyo singakamtholi uKristu yindlela izwe labangakholwayo elihamba ngayo;

- “*Ebuzeni bengqondo yabo*” (Ivesi 17). Igama

4:18 *behlwelwe emqondweni, behlukanisiwe nokuphila
kukaNkulunkulu ngokungazi okukubo ngenxa
yobulukhuni benhliziyo yabo,*

elisetshenziswe lapha liveza ubuze kwabakufunayo, okungayisi ndawo. Impilo yomuntu nemisebenzi yakhe ngaphansi komthunzi welanga, uma ingabhekiswanga kongaphezu kwelanga ayinalutho nobumnyama “kwenzelwa ini?”. Njengokuba enye indoda yaveza, kunjengokujaha umoya, ukudubula izinkanyezi noma ukujaha isithunzi sakho. Imiphumela yalokho ayilutho. Ngukufuna okungatholi, ukujaha ize. Lokho kungukuphela kwengqikithi yengqondo nenhliziyo engakholwayo (UJona 2:8). Baphelela lapho namathemba abo angayilutho konkulunkulu (Izenzo 14:15).

- “*Behlelwe emqondweni*” (Ivesi 18). Ukwala kwabo ukukhanya kukaNkulunkulu kubashiya ebumnyameni obunzima “ukwehlelwa emqondweni” maqondana neqiniso. Yonke imicabango nemidlinzo yabo ingcolisiwe yaguqulwa “*ngokungazi okukubo*” kweqiniso likaNkulunkulu. Zonke izibani zokugijima zicinyiwe, impilo yabo idunguza ebumnyameni obunzulu. Kepha kukhona

4:19 *abathi bebuthuntu, bazinikela emanyaleni, ukuze basebenze ukungcola konke ngokuhleka.*

ukukhanya kwimbobo kakhiye obubaniza ebumnyameni babo, kepha ngumnyango abalayo ukuwuvula abangakhulwayo, “*akezi ekukhanyeni ukuze imisebenzi yakhe ingasolwa*” kungani? Kungenxa yokuba “*bathanda ubumnyama kunokukhanya ngokuba imisebenzi yabo ibimibi*” (NgokukaJohane 3:19-20). Buka Kwabaseroma 1, ukuqhubeka kokwala komuntu ukusebenzisa ukuqonda kwakhe kuNkulunkulu ekungakwazini kwakhe ukuqonda. Buka incwadi 2 KwabaseKorinte 4:3-4, lapho ubumpumputhe babangakhulwayo kuphinde kumanyaniswe nosathane futhi.

- “*Behlukanisiwe nokuphila kukaNKulunkulu*” (Ivesi 18). Bevele “*befile ngeziphambeko nangezono*” (2:1), Bahlala bengabangaziwa kuNkulunkulu weqiniso. “*Anginazi*” lawa ngamazwi ayoshiwo nguJesu ekugcineni kwabangakhulwayo (NgokukaMathewu 7:23). Buka u 2:12.

- *“Abathi bebuthuntu”* (Ivesi 19). Abezwa mizwa, abanandaba neqiniso, ihlazo noma ukuhlonishwa. Kunesixwayiso lapha kithina abakuKristu, ukuthi singaweli kokufanayo, isosha elingenamdlandla alimsebenzi walutho empini. *“Sekuyihora lokuba nivuke ebuthongweni”* (KwabaseRoma 13:11).
- *“Bazinikele emanyaleni”* (Ivesi 19). Loyo “ozinikele emanyaleni” akabheki kuvinjwa ukwenza izenzo zakhe zezinkanuko, eziphatha ngokungenamahloni. Uzimisele ukwenza noma yini ekuhukekeni kwakhe.
- *“Basebenze ukungcola konke ngokuhukeka”* (Ivesi 19) lelivesi likhuluma ngayo yonke inhlobo yobubi bokuziphatha Kanye nomhobholo kulaba asebezinikele kukho abakuthandayo.

Ivesi 20 – *“Kepha nina animfundanga uKristu”* – Lokhu ngukubuka kahle izwe labangakholwayo ukuthi linjani, thina sasinjani, lesi makube yisibonelo esingesihle, esisigwemayo. Kubuke njengokumelene nendlela engcwele ekumele siphile ngayo kuKristu. Kuqaphele ukuthanda ukwenza

okunjalo kuwe njengezingubo zethuna okuyizo, zisuka kwindlela yethu endala yokufa esonweni. Phuthuma ukukukhumula, “*nizonde nengubo enindwe yinyama*” (EkaJuda 23). Uphuthume ukumbatha “*umuntu omusha... ekulungeni nasebungcweleni beginiso*” (Ivesi 24). UPawulu usezosihola kulendlela.

Ikilasi 7 – Kwabase-Efesu 4:21-32

*4:21 uma-ke nimzwile nafundiswa kuye, njengokuba
iqiniso likuJesu,*

Kwisahluko sesine uPawulu ujikela ezindleleni zempilo yekholwa. Kusukela kuvesi 17 uyaqala ukukhuluma ngomgomo wokulahla wembathe, ukulahla umuntu omdala nezenzo zakhe, wembathe umuntu omusha endaweni yakhe. Kuvesi 17-19 sithola ukuchazwa kwendlela ebesiyyo singakakholwa kuKristu. Yindlela abahamba ngayo abangakhulwayo. Singabahlakaniphile uma sibuka lesi sithombe esidwetshwa lapha, ukukhumbula futhi siqonde esasiyikho, ukukubuka kunguhlangothi olumelene nendlela yempilo engcwele ekumele siyiphile kukristu. Kumele sihlakaniphe ukukubona ukuncika kwethu ezingubeni zethuna zempilo yethu endala yesono ukuze sizokulahla. Lendlela endala akumele kube yiyo esihamba ngayo empilweni yethu entsha kuJesu Kristu. UPawulu ube esegijimisa lesi sihloko sokulahla nokwembatha.

Ivesi 21 – “*Iqiniso likuJesu*” – Lokhu kuphikisa ukungabi nanjongo, ize elijahwa abantu ezweni

ekungazini kwabo “*behlelwe emqondweni*”. KuJesu kuhlala iqiniso. Impela yena uqobo uliqiniso (NgokukaJohane 14:6). Ukumazi yena “ukwazi iqiniso”, mese liyakukhulula (NgokukaJohane 8:32). Yikho lokho okwakhunjulwa nguJona phakathi ezibilini zenhlanzi olwandle, wabona ukuthi “*abagcina okungumoya nokuyize nje bashiya okuthembekile kuye*”. Izithembiso ezingelutho lezi izwe eliphumula kuzo ziyobadumaza ekugcineni, akunandaba ukuthi bazimisele kangakanani ukufeza ize lezinto zabo abazifunayo. Konke lokho abakufunayo “*amanga ayize*” ngokuba kuthembisa iqiniso uma uzwa. Kepha wonke umphefumulo ozithembayo uyoizithola zingesizo lalutho ekugcineni. Njengokuba amatilosi nababesemkhumbini benzekela phansi ngoNkulunkulu babo kwisivunguvungu solwandle. Njengamafu angenawo amanzi akhuluma ngawo uJuda (kuvesi 12), athembisa imvula kepha akuzi lutho ngaphandle kokujabha. Kepha isithembiso esitholakala kuJesu Kristu asifani nalokho, ngokuba iqiniso likuye.

Ivesi 22 – “*Ukuba nikhumule umuntu omdala*” – Isenzo lapha sibhalwe kwinkathi yamanje,

sikhuluma ngesigameko hhayi into eqhubekayo. Indlela kaNkulunkulu uma kuza ekushiyeni okubi akusiyo indlela yokudonsa izinyawo. Kuyindlela yokuzimisela ukulahla, njengokuba umuntu engakhipha izingubo ezimbi ezingcolile zethuna. Umuntu omdala, indlela esasifile ngayo sisesezonweni, kwakuyindlela ebolile “*owonakala ngezinkanuko zenkohliso*”. Lalela futhi ukuvezwa kwemvelo yamanga nokukhohlisa kwethemba elidala. Impilo ephilwa kulandela izinkanuko ingabukeka sengathi ithembisa okuhle kwempilo. Kepha lawo amanga! Lolo udobo olubekwe kahle lubekwa ngomubi. Khumbula ubumnandi “*besinkwa samanga*” kepha ekugcineni uhlalwane (Izaga 20:17). Yize noma kungaba khona ubumnanjana besikhashana esonweni, kube sekulandela impilo yonke yobuhlungu benhliziyo, ukusaba sekuphinda phindiwe, inhlungu Kanye nenkinga. Injongo kaNkulunkulu ngathi ngukuba “*phaphamani ngokupheleleyo, ningoni*” (1 KwabaseKorinte 15:34).

Ivesi 23 – “*Nenziwe basha*” – Yigama elifanayo nokuguqulwa okutholakala encwadini kwabaseRoma 12:2 “*ningalingisi leli zwe, kodwa*

*4:24 nembathe umuntu omusha owadalwa
ngokukaNkulunkulu ekulungeni nasebungcweleni
beqiniso.*

niguqulwe isimo ngokwenziwa ibe ntsha ingqondo". UNkulunkulu ufuna ukuba siguqulwe emoyeni, sibe nengqondo entsha Kanye nendlela yokucabanga. Siyabona futhi lapha okuphambene nendlela yezwe okuveziwe. Lapho ingqondo yabo inikezelwe ezeni nokuqonda kwabo kufiphaziwe (Ivesi 17-18), Okholwa kukristu kumele enziwe abe musha ebungcweleni bemicabango, akhanyiselwe ngokukhanya bosuku olusha oluqalayo. Buka KwabaseFilipi (4:8).

Ivesi 24 – “*Nembathe umuntu omusha*” – Umuntu omusha kumzalwane uyisidalwa esisha sikaNkulunkulu, umuntu omusha uvela lapho khona kwakukhona ukufa emoyeni. Kepha uNkulunkulu wenze umsebenzi wobuchule, umsebenzi wokuvusa ngokuzala kabusha, buka lapha leliqiniso ekumele siliveze ngemizamo yethu kokwenziwayo, ngendlela esihamba ngayo. UNkulunkulu wanikeza ukunqoba ngendlela efanayo ku-Israyeli ngaphansi kukaJoshuwa, kepha kumele basukume, bawele umfula bathathe izwe uNkulunkulu abanikezile lona. Kumele baqwale izintaba futhi balwe izimpi. KuKristu udalwe

4:25 Ngakho lahlani amanga, nikhulume iqiniso, yilowo nalowo nomakhelwane wakhe, lokhu singamalungu omunye komunye.

kabusha “*ekulungeni nasebungcweleni beqiniso*”, manje yembatha okusha. Inkosi isishanele konke ukungcola kwethu bakudala bempilo yethu engenabunkulunkulu yasiveza kuKristu singabasha. Manje sekukithi ukuba sifunde ukuphila kulempilo entsha ngosizo lwakhe nangamandla akhe. Buka KwabaseKolose 3.

Kuvesi 25 – UPawulu uyagxila kuleliphuzu ngezibonelo. Njengokuba abantu abangakhulwa bengabakhuluma amanga, bezicabangela bona futhi bezivikela, konke lokho kumele kulahlwe, esikhundlelni sako kube yiqiniso, eliyindlela ehambisana nokwenziwa musha kukristu. “*Izindebe zamanga ziyisinengiso kuJehova, kepha abenza iqiniso bayintokozo yakhe*” (Izaga 12:22).

“*Lokhu singamalungu omunye komunye*” – Ukuqamba amanga kungukuveza inzondo futhikwenza abantu bame omunye emelene nomunye (Izaga 26:28). Awukho umzimba ongama uphile ube uhlukene phakathi. Khumbula ukugcizelela kukaPawulu ubumbano emzimbeni kuyo lencwadi.

4:26 *Thukuthelani ningoni; ilanga malingashoni
nisathukuthele.*
4:27 *Ningamniki uSathane indawo.*

Ivesi 26-27 – “*Thukuthelani ningoni*” – Lapha kunevesi elinamandla, elivamile ukwenza abahumushayo baye ezindaweni eziningi nalo. UPawulu wayeqonde ukuthini uma ethi “*ilanga malingashoni nisathukuthele*”? Ukuthi kungaze kuyolalwa sisathukuthelelene? Lona ngumyalelo kahle hle, “nizothukuthela kepha ningaze none”. Kubukeka sengathi uPawulu ukhomba ukuthukuthela okulungile, okungesiso isono, kunalokho okudingekayo empilweni yekholwa. Yize noma siyalwa yinkosi encwadini EkaJakobe “makasheshe ukuzwa, aphuze ukukhuluma, aphuze ukuthukuthela (1:19), akasho ukuba makungathukuthelwa. Buka izaga 14:29; 15:18. Noma siqonda ukuthi uthando lukaNkulunkulu “*alucunuki*” (1 KwabaseKorinte 13:5). Wahlanza ithempeli ngokuthukuthela okulungile. Kwenye inkathi uJesu wayethukuthela, kepha wayengoni, ngaphakathi wayegqugquzelwa “*ukushisekela indlu yakho*” (NgokukaJohane 2:17; Amahubo 69:9). UPawulu wagqugquzeleka ukuba kube khona akwenzayo e-Athens, ngokushisekela okuvuthayo nokuthukuthela uma ebona idolobha lonke linikezelwe ekukhonzeni kwezithombe. (Izenzo

17:16). “*UnguNkulunkulu othukuthela imihla yonke*” (Amahubo 7:11). Manje isibalo sokuthukuthela – isono asihlezi siyisizathu sokuthukuthela. Kukhona indawo yokuthukuthela okulungile empilweni yomzalwane, uma ubhekene nokuxazulula izinkinga, kunokuzicabangela wena nokuba muncu ngaphakathi, uma usetshenziswa njengomholi ekusizeni abanye kunokubalimaza, ubheka esixazululweni kunokugxila enkingeni. UPawulu lapha ubhekene nokunikezela kwethu okudala kwemvelo yethu ebolile nesidingo sokuyisusa ngemvelo entsha “*umuntu omusha*”, futhi lapha umyalelo ngowokuba sibe nokulunga futhi simelane nesono, ezimpilweni zethu nasezimpilweni zabanye. Akumele sivumele ukushisekela kwentukuthelo yethu elungile kwehle maqondana nesono sengathi ilanga liyaphuma kepha alisashisi ngamandla. Umyalelo kaJesu kuJoshuwa wawufana. Impi kaSirayeli ehlangene ngaphansi kwakhe yagqabula ingemuva labaseKhenana nokulwa kwabo, njengokuba ukufa nokuvuka kukaKristu kugqabula amandla esono empilweni yomzalwane. Emva kokuhlukanisa izwe ngokwezindlu, abantu bakaNkulunkulu kwakumele baqhubeke nomsebenzi wokuxosha nokukhipha abaseKhenana baze baphele ezindaweni zabo. Kwakungamele bavumele ukuvutha kokuzimisela kwabo kuphele kungakaqedwa umsebenzi wokuqeda amakhanana.

Ukuba khona kwamaKhanana kwakuyoba kubi kakhulu nomthelela wako uma beqhubeka nokuba phakathi. UPawulu usho into efanayo lapha. Uma sibhekene nemvelo yethu yesono, enomthelela ekuguqukeni kwethu nasekumbatheni umuntu omusha okithi ngaphakathi, ungavumeli uthando lakho lokulunga nokufuna ukulunga lufe. Gcina njalo imiyalelo kaNkulunkulu enhlizweni yakho “*yibani ngcwele ngokuba nami ngingcwele*”. Lokhu kulwa ulwela ubungcwele benhliziyo nempilo kumele kuqhubeke kuze kulamule ithuna. Ukusuka kuleyompi ukuvumela isitha semvelo yethu endala ukuba sihlale kamnandi phakathi kwethu “unike omubi indawo” ngokwenze njalo. Ukuvumela ububi obuphakathi kuwe kukuholela ekwamukeleni ubukhona babo kuwe. Ukukuvumela lokho kuvula indlela yokuba wengamelwe ngububi ngokukhula nokudlondlobala njengoba kwenzeka ngezinsuku zabahluleli. Lokho akukwazi ukuvunyelwa! Ngakho zimisele ukulawula inhliziyo yakho, ukhiphe ukhula nokwena. Ngokuba uma uke wakuvumela ukuba kukhule kuzotshala imbewu ezodala ukuba kudlondlobale kuze kube impilo yakho yokukholwa iminyaniseka kanzima (NgokukaMathewu 13:22). Mhlazane wayeka ukulwa nabaseKhenana abaphakathi bazokhula babe namandla bafune ukubuya bathathe lokhu okwakungokwabo. Qhubeka nokucindezela ngasohlangothini lakho.

*4:28 Owebayo angabe eseba, kepha kunalokho akhuthale
asebenze okuhle ngezandla zakhe, ukuze abe
nokokwabela osweleyo.*

Shisekela ngokuvutha umelane nobubi. “*Phezu kwakho konke okugcinayo, gcina inhliziyo yakho*” (Izaga 4:23). Ungake ulinge uphele amandla maqondana nokulwa okuhle noma ukulwela okuhle. Ngiyakholwa siyalwa ukuba senze njalo, lokhu kungukuyala kukaNkulunkulu ngomphostoli.

“*Ningamniki uSathane indawo*” – UPawulu uxwayisa ngokufanayo kwincwadi yesibili KwabaseKorinte 2:11 uma uhluleka ukuxolela, “*ukuze singehlulwa nguSathane*”. Umqondo “wokwehlula” yinto efana nesikhathi noma ithuba noma ukubamba. Sinikeza usathane ithuba uma sona, kufana nokwenzela uThobhiya igumbi ethempelini (UNehemiya 13). UNehemiya okholwayo wenza njani? Wavele wamkhipha nje! Ngale kokuxoxisana, ngale kwemibuzo! asilokhu sixoxisana nesitha, sisikhipha ngokukhulu ukuphuthuma!

Ivesi 28 – “*Owebayo angabe eseba*” – Njengokuba ukuqamba amanga kususwa ngeqiniso, sebenzisa ulimi ukukhuluma okuliqiniso kuphela, kanjalo nokuntshontsha kumele kulungiswe ngokusiza (kunokuzisiza thina, sisize abanye). Ukuthatha

4:29 Makungaphumi emlonyeni wenu nalinye izwi elibolileyo, kodwa kube ngelilungele ukwakha njengokuswelekileyo, ukuze libavezele umusa abezwayo.

kokuzicabangela wedwa makususwe ngokuzidela. Buka ukuthi inkosi ayimane ifune siyeke ukwenza okungalungile nje kuphela, kepha okubi sikulungisa ngokulungile. Umoya omubi okhishiwe kepha kwangamukelwa umoya kaNkulunkulu kungukuvula umnyango wokuba ubuyele noma kube kukhulu kunalokho. (NgokukaLuka 11:24-26).

Ivesi 29 – “*Makungaphumi emlonyeni wenu nalinye izwi elibolileyo*” – Ukubuyela ezonweni zolimi lapho uPawulu egxila khona kulengxenyana. Manje siyalelwa ukuba sisuse ukukhuluma okubi emazwini ethu ngomusa. “*Izwi elibolile*”, lapha kuyadlula nje kumazwi abolile kuze kuye kumazwi enhlamba kulabo abamelene “nalokho okulungile”, konke lokhu okulimaza noma kusike umuntu kunokuba kumakhe.

“*Kodwa ngelilungele ukwakha*” okuzosiza abanye. Kungumgomo omuhle ukuze sizoqaphela amazwi ethu. Kungabe lokhu engifuna ukukusho kuyakha noma kuyabhidliza? Kungabe amazwi ami akhona azomsiza? (Izaga 12:18; 16:24) Kungabe kukhona

*4:30 Ningamdabukisi uMoya oNgcwele kaNkulunkulu
enabekwa uphawu ngaye kuze kube lusuku
lokuhlengwa.*

ozolimala ngenxa yawo? Ukusebenzisa isikali esinjalo ukuhlola amazwi ethu kungasisiza ekubaleni amazwi ethu nasekusihlakaniphiseni (Izaga 17:27-28) kungasiphephisa nasezweni lezinkinga (Izaga 12:13; 13:3; 18:6-7; 21:23).

“Emlonyeni wenu” – Akumele imicabango yethu siyiyise emagameni. Yize noma singacabanga imicabango engemihle ngabanye, kühle kakhulu ukuba imicabango yethu siyiyise enkosini futhi siyinqabele ukuba iphume emlonyeni yethu seyingamagama.

Ivesi 30 *“Ningamdabukisi uMoya Ongcwele”* – Ubuntu bukaMoya Ongcwele buyabonakala lapha ekutheni angadabuka noma apha theke kabi. Siyalelwa ukuba siyicabangele inhliziyo yakhe. Lapha kukhulunywa ngokuthi simdabukisa kanjani uMoya. Ezinhlangothini zombili zalokhu kuyalwa ngukugqugquzela ukungabi muncu okubhekiswe kwabanye ngokuveza ngaphandle. Uma sikhetha ukulimaza abanye ngamazwi ethu kulimala noMoya ngokunjalo.

4:31 *Konke okubabayo, nentukuthelo, nolaka, nomsindo, nokuhlambalaza makususwe kini kanye nakho konke okubi.*

“Enabekwa uphawu ngaye” – Yize noma singamdabukisa uMoya ngezenzo zethu, uPawulu uphinda uyagcizelela isiqiniseko ku 1:13-14, singaze sicabange ukuthi angaze athuthe ahambe. Umumo wethu kuKristu ongaguquki, siphawuliwe, uyisiqiniseko sensindiso yethu yaphakade.

Ivesi 31-32 – Futhi umgomo wokulahla nokwembatha, kepha manje inzondo endala nokufuna ukulimaza abanye sikulahle sidonse umusa nobumnene sibembathe Kanye nokuzimisela ukuxolela, ukuze sizoba ngabantwana bakababa wethu osiphatha ngendlela enjalo.

“Konke okubabayo” – inzondo ebabayo *“abaphahluka njengokuhlaba kwenkamba”* (Izaga 12:18).

“Nentukuthelo” intukuthelo ingenye indlela yodlame, ukunyuka kwemimoya. Owesifazane wake wazama ukuzithethelela ngaphambi kwesonto lika-Billy, ethi ukuphakanyelwa kwakhe wumoya kwaba ngokwesikhashana wabe esebuyela ezingqondweni. Umnumzane Sonto waphendula ngokuthi isibhamu senza njalo, ukuqhuma nje okuncane. Kepha yeka

*4:32 Maniphathane ngobumnene, nihawukelane,
nithethelelane, njengalokho noNkulunkulu
wanithethelela ngoKristu.*

umonakalo esiwudalayo ngesikukhiphayo!

“*Nolaka*” – Ukucasuka okuhleziwe nakho
kwafukanyelwa.

“*Nomsindo*” – Ukuthetha, kusho udlame
lokungaboni ngaso linye noma ukuxabana.

“*Nokuhlambalaza*” – Ukuhlambalaza noma
ukukhulunywa kwamazwi alimazayo naveza kabi
igama lomunye.

“*Okubi*” Ukushisekela okuzolimaza omunye.

“*Ngenxa kaKristu*” – KuKristu kuphela yilapho khona
uNkulunkulu ekwazi ukuxolela umuntu. Ukufuna
ubulungiswa komthetho wakhe kumele kwaneliswe,
ngakho-ke kwaneliswa kuKristu endaweni yethu.
Ukusabeka kolaka lwakhe kumele kuthululelwe
kwisoni, kepha kwathululelwa kumngani wezoni.
Futhi, uma ngixolelwa “*amathalenta ayizigidi
eziyishumi*” esikweleti sami sesono kuNkulunkulu
ngomnikelo wakhe ongomuhle kakhulu, manje mina
kungenzeka kanjani ukuba ngifune, ngisho

ngokudinwa isikweletu “*esiyizinkulungwane eziyishumi*” (NgokukaMathewu 18:23-35).

Igama elisemvakwelihunyushwe “*ngobumnene*” lisho izibilini ezinhle, liveza umuzwa wozwelo kwabanye nokufuna ukubabusisa. Imizwa isondelene kakhulu nesinqumo kunokuba sicabanga. Senza isinqumo sokuthanda, ukwamukela, ukuvumela Kanye nokuxolela nemizwa emnandi ngaphakathi ebhekiswe kwabanye iyalandela.

Ikilasi 8 – Kwabase-Efesu 5:1-21

*5:1 Ngakho yibani ngabalingisa uNkulunkulu
njengabantwana abathandekayo,*

Isahluko 5

5:1-7 – Ukuhamba othandweni.

Ivesi 1 – “*Yibani ngabalingisa uNkulunkulu*” – Lona ngumyaleleo wokuphendula njengokuba uNkulunkulu ephendula. Emvakwegama elihunyushwe “ngabalingisa” igama eliphuma kwigama “lokwenza okulingisayo”. Isilinganiso ekumele sizibekele sona akumele sibe ngaphansi kwemvelo kaNkulunkulu. Uma abantu benesibindi “*sokuzilinganisa nokuzifanisa nabathile*” labo “*kabanamqondo*” (2 KwabaseKorinte 10:12). Asikwazi ukujatshuliswa ukuba ncono kunomunye umuntu. Injongo yethu kumele ibe kulokho inkosi esibekele kona phambi kwethu; “*Ngakho-ke manibe ngabapheleleyo, njengokuba uyihlo wasezulwini ephelele*” (NgokukaMathewu 5:48).

“*Njengabantwana abathandekayo*” – UPawulu akasho ukuthi “sengathi ningabantwana”.

5:2 *nihambe othandweni, njengalokho uKristu
wanithanda, wazinikela ngenxa yethu, abe
ngumnikelo nomhlatselo, abe yiphunga eliminandi
kuNkulunkulu.*

Akakhulumi ngokubona kwethu noma ukucabanga nokubuka kwethu. Kepha ubuka ngeqiniso lendawo yethu nobaba kuKristu. Impela “singabantwana abathandekayo” kuye, “*ngaye othandiweyo*”, labo abathandiweyo ngokweqiniso bamukelwa nguNkulunkulu njengabantwana bakhe. Kukholwe lokho, kholwa! Kungokwakho kuJesu.

Ivesi 2 – “*Nihambe othandweni*” – Njengabakhethwe nguNkulunkulu ukunithanda ningathandeki, ngakho naye uyalela ukuba nithande abangathandeki, ngisho labo ekunzima impela ukubathanda. Buka ukugxilwa othandweni okubonakalayo kulencwadi kuze kube manje;

- Kwabase-Efesu 1:15 – UPawulu wezwa ngokuba kwabo “*nothando kubo bonke abangcwele*”.
- Kwabase-Efesu 3:17 – UPawulu wakhuleka ukuba “*nigxile, nisekelwe othandweni*”.
- Kwabase-Efesu 4:2 – Enye ingxenye yokuhamba “*ingokubheka kade*

nokubekezelelana ngothando".

- Kwabase-Efesu 4:15-16 – Ukusiza abanye ekukhuleni nasemzimbeni *"sikhuluma iqiniso ngothando"*, *"kukhuliswe umzimba"*.
- Buka KwabaseGalathiya 5:6, 13-14, 22.

Konke lokhu kukhuthaza kumi othandweni lukaNkulunkulu oluninginingi. Kwaba *"yindodana kaNkulunkulu eyangithandayo"* kuqala (KwabaseGalathiya 2:20) *"ngenxa yothando lwakhe olukhulu asithanda ngalo"* (Kwabase-Efesu 2:4), *"njengalokho asikhethela kuye ngothando ngaphambi kokusekelwa kwezwe ukuba sibe ngcwele"* (Kwabase-Efesu 1:4), Ukuze sibe *"nokulwazi uthando lukaNkulunkulu oludlula ukwazi konke"* (Kwabase-Efesu 3:19), ngokuba *"ukuhamba kwenu kuKristu kunjengalokhu uKristu wanithanda, wazinikela ngenxa yethu"* (5:2). Ukugcizelela okukhulu kakhulu lapha kusothandweni lukaNkulunkulu enzela umuntu umusa, nendlela umuntu okumele aphendule ngayo efanele lokho, kuNkulunkulu nakwabanye, ikakhulukazi abazalwane. Ngokuba ukuzinikela kukaJesu njengomnikelo kuNkulunkulu kwaba *"yiphunga elihle"*. Futhi kuvela ukuthi nathi kumele sizinikele ngenxa yabanye kuNkulunkulu njengephunga elimnandi ngokunjalo. Buka incwadi KwabaseFilipi 4:18.

5:3 *Kepha ubufebe, nakho konke ukungcola, noma
isangabe, makungaphathwa nangegama phakathi
kwenu, njengokuba kufanele abangcwele,*

Ivesi 3 liqala ngokuphikisa okubi, izinto ezingavezi uthando. “*Ubufebe nakho konke*” “*ukungcola*”, konke ukukhohlakala okufaka abanye. Okungukungcola nokungahlanzeki okungase kungabafaki abanye abantu, kodwa kufaka okushayisa ngamahloni. “*Okwenziwa yibo ngasese kuyihlazo*” (Ivesi 12). “*Nesangabe*” ukushisekela kokufuna okuningi ngale kokucabangela abanye ekukutholeni lokho. Konke lokho kuzicabangela akufanele kube kulabo abakholwa yinkosi engcwele uJesu kristu, futhi akufanelwe ukutholwa enhlanganyelweni yabazalwane. Lokhu akulivezi uthando. Ukuhlanganyela nabanye kokuhlazisayo kungukuveza ukubazonda noma ukuhlukumezana (KwabaseThesalonika 4). Ukuba namabala okungcola kuvimba ukusebenziseka kwethu nokuba yisibusiso kwabanye. Ukuhala kungukufisa ukuthatha noma ukususa komunye lokhu esifisa ukuba nakho thina. Lapha okuvelayo ngukuthi uma lokhu kutholakala phakathi kwabazalwane, ukwenza okunjalo kumele kubhekanwe nakho ngenxa yobufakazi.

Ivesi 4 – “*Nehlazo*” lapha kukhulunywa ngezinto

*5:4 nehlazo, nokubheda, nokulawula, okuyizinto
ezingafanele, kepha kunalokho makube ngukubonga.*

ezihlazisayo, eziphambene neziletha inhlonipho, izenzo ezigcwele noma eziletha ihlazo namahloni. Kube sekulandela izono ezimbili zolimi. “*Nokubheda*” lapha kushiwo ukukhuluma okungenasidingo, izinto ezibhedayo nje eziphuma emlonyeni walabo abaveza ubulima babo. “*Nokulawula*” kwalowo okhuluma amazwi ngokuwajika azwakale kabi singekho isidingo. Lokho kungukwenza kwalabo abasebenzisa abakwazi ukukwenza ukuzicabangela bona futhi bone. Buka isixwayiso sikaKristu “*amazwi onke ayize abawakhulumayo abantu bayakuzilanda ngawo ngosuku lokwahlulelwa*” (NgokukaMathewu 12:36), ngokuba amazwi ethu aveza “*izwi elibolileyo*” noma “*emfuyweni embi*”. NoPawulu futhi uyaxwayisa lapha “*ngezwi elibolileyo*” Kanye “*nokuhlambalaza*” (4:29, 31). Kungafakani loko “*kukhuluma okubolile*” Kanye “*nehlazo*”? Ukujabulisa abanye ngenkulumo yobulima nenhlamba. Ukuba usomahlaya wekilasi. Ukujabula kwizinto zesono. Ukuthatha kancane izinto ezingcwele (“Kungabe uzwile ukuthi u Van Der Merwe noSipho bafike ndawonye esangweni lezulu...”). Izaga ziveza ukuthi ukukhululeka kuyinto enhle, impela ukuthi “*inhliziyi eyenamileyo iyikhambi elihle*” (Izaga 17:22; 15:13). Umshumayeli

5:5 Ngokuba yazini lokhu, nikuqonde ukuthi akukho sifebe, noma ongcolileyo, noma onesangabe ongokhonza izithombe, onefa embusweni kaKristu noNkulunkulu.

uveza ukuthi “*kunesikhathi sokuhleka*” (Umshumayeli 3:4) Kepha nokugcina isidima sakho kuhle ngokunjalo, futhi kudingeka kona kubaholi (1 KuThimothewu 3:4; KuThithu 2:2, 7). UJesu wayengesiye usomahlaya, kanjalo nabaphostoli bakhe. Babenesidima nokuzimisela, bengesibo abahleka yonke into njengokuba kwenziwa manje. Izindaba zenkosi yizindaba ekungamele zithathwe noma kanjani. Ulimi lwethu oluhlengiwe kumele lizinikele ekudumiseni “nokubonga”. Buka inceku ka-Abrahama kugenesise 24, ithunyelwe ngumphathi wayo ukuba iyobhekela umphathi unkosikazi. Yayingalokhu ihamba ihleka. Yayinokuzimisela nokugxila emsebenzini womphathi wayo. Yayizinikele ekwenzeni umsebenzi ewunikeziwe. Lenceku yaze yanqaba ukulokhu ijatshuliswa ungakapheli umsebenzi ewuzele. Kepha yaba mandla ukuthokoza ngokubonga ebufakazini bokuthi inkosi inayo. Lesi yisifundo sendlela yethu enkosini, emsebenzini wayo wokugcwalisa umakoti kaKristu ebandleni.

Ivesi 5 – “*Ngokuba yazini lokhu*” – Akusikho ukuthi

5:6 *Masingakhohliswa muntu ngamazwi ayize, ngokuba
ngenxa yalezo zinto ulaka lukaNkulunkulu lwehlela
phezu kwabantwana bokungalaleli.*
5:7 *Ngakho-ke ningabi ngabahlanganyela nabo.*

umzalwane owela kulokho ulahlekelwa
ngukusindiswa kwakhe, kepha manje uPawulu
usebuka izwe, eveza ukuthi ukwenza okunjalo
ngokwabangakhohliweyo.

*“Noma ongcolileyo, noma onesangabe ongokhonza
izithombe”* – Ukuphila ngokufisa nangezinkanuko
zokuningi kwalelizwe kufana nokuzakhela isithixo
enhlizweni. Labo abenza uNkulunkulu abe
nguNkulunkulu bayaphiliswa kuzo zonke izimfuno
ezinjalo “konke lokhu okusezweni”.

Ivesi 6-7 – *“Masingakhohliswa muntu”* – Ningavumeli
osheshayo, onolimi olushelelayo anikhombise
ngenye indlela anikhombise izinto
ezingenabuNkulunkulu zezwe ukuba nihlanganyele
kuzo. *“Animfundanga uKristu kanjalo”*. Indlela yezwe
akusiyo eyethu. *“Phumani phakathi kwabo,
nahlukane nabo, isho inkosi, ningathinti
okungcolileyo, khona ngiyakunamukela”* (2
KwabaseKorinte 6:17). Akumele sithalalise noma
sihlanganise okubi nobuhle bukaNkulunkulu.
Ubumnyama abudalelwanga ukuba busibekele

*5:8 Ngokuba kade naningubumnyama, kepha manje
ningukukhanya eNkosini; hambani njengabantwana
bokukhanya,*

ukukhanya (NgokukaJohane 1:5), kepha ukukhanya buhlakaza ubumnyama.

5:8-14 – Hambani ekukhanyeni njengabokukhanya.

Ivesi 8 – “*Ngokuba kade... kepha manje*” Izinto ziguqukile manje! Ukuhamba kwakho nempilo yakho makuveze ushintsho lenkazimulo. Wawungubumnyama engakafiki uKristu kepha awuseyikho, ngakho hamba ngendlela yalokho oyikho. Hamba njengokukhanya, njengosekukhanyeni. UJesu uthi kubalandeli bakhe “*Ningukukhanya kwezwe*” futhi “*Ukukhanya kwenu makukhanye*”. Sikwenza kanjani lokho? Ngokuthi izwe “*libone imisebenzi yenu emihle*” kulokhu libe “*selidumisa ubaba wenu osezulwini*” (NgokukaMathewu 5:14-16). Ukukhanya kwethu kukhanya ngemisebenzi emihle, ngokuphendula kwethu okuhle kunoma yini elethwa yimpilo kithi. Khumbula iphuzu likaPawulu ku 2:10, eniyikho “*ngokuthi singumsebenzi wakhe kuKristu Jesu*”. Kusukela ekuqaleni uNkulunkulu “*ayilungisela ngaphambili ukuba sihambe ngayo*”. Uma izwe lifuna ukusifaka emanyaleni sithi “*cha siyabonga!*” Uma

5:9 ngokuba izithelo zokukhanya zisebuhleni bonke
nasekulungeni naseqinisweni,
5:10 nihlole ukuthi kuyini okuthandeka eNkosini,

izwe lifuna ukusifaka ekungathembekini sithi “cha, angisakwenzi lokho”. Uma izwe lifuna sibe nenzondo sithi “mina ngizothanda!” Uma izimo zisiholela ekukhathazekeni, sithi “*nokho mina ngiyakuthokoza ngoJehova, ngijabulele uNkulunkulu wokusindiswa kwami*” (UHabakuki 3:18).

Ivesi 9 – Uma sihamba “ekukhanyeni njengoba naye esekukhanyeni”, sithola ukuxhumana noNkulunkulu nokuhlazwa “*ngegazi likaJesu Kristu indodana yakhe*” (1 KaJohane 1:7), leli yigatsha elihlala kumvini, okwendalo (okungaphezu kwendalo) kuyaqala kube khona izithelo zikaMoya. Ekuhambeni okuseduze nenkosi kuvela ubuhle kwesikwenza kubantu, ukulunga kwangempela ngokwesikalo sikaNkulunkulu, nothando lweqiniso nokuzonda konke okungamanga. Izithelo zikaMoya “kukho konke”. Hhayi ezimbalwa nje kepha ixhayi elehliselwe phansi yizithelo zikaMoya. Yilapho la inkosi isiletha khona.

Ivesi 10 – “*Nihlole ukuthi kuyini okuthandekayo*” – Ukuhamba okunjalo ekukhanyeni, okuzondla ngamazwi kaNkulunkulu aphakade kukhulisa kithi

*5:11 ningahlanganyeli imisebenzi yobumnyama
engenazithelo, kepha kunalokho niyidalule;*

ukukwazi ukuhlukanisa okuthokozisa inkosi. Buka KwabaseRoma 12:1-2. Uma sizizisa kuNkulunkulu ngokungazigodli, kulandele imvelo yethu eguquliwe ngezwi lakhe, kuvuka kithi ukuqonda “*ukuthi kuyini okuthandeka enkosini*”.

Ivesi 11 – “*Imisebenzi yobumnyama engenazithelo*” – Lalela manje Izindlela ezimnyama nezenzo okubi “*akunazithelo*”. Lokhu akukwazi ukuthela izithelo zongcwele, kepha omubi. Imisebenzi enjalo, nalaba abayenzayo “*engenazithelo, efe kabili, isishuliwe*” (EkaJuda 12). Ngokuba noma yikuphi ukwenza kokuhlanganisa ubumnyama nokukhanya, ukungcola nokuhlanzekile, emizamweni yokwenza ukukhanya kukaNkulunkulu kuvele kakhudlwana kulaba abasebumnyameni kuletha ukungabi nazithelo ngesilinganiso esifanayo nobumnyama obuhlanganisiwe.

“*Kepha kunalokho niyidalule*” – ngaphezu kokuba sigwemele ukuhlanganyela “*imisebenzi yobumnyama*”, kumele futhi siyikhuze noma siyidalule ngobunjalo bayo. Ukuthula kungukuqala kokuyekethisa noma ukuhlanganyela kokubi uma

*5:12 ngokuba okwenziwa yibo ngasese kuyihlazo
nokukhuluma ngakho.*

ungakhulumi umelane nakho. Ukumelana nokubi kuqhelisa ukudllalela eduze kwakho, okwehlisa ukuhlangana nokubi okunokujabula, okwehla kungabi nendawo yokuvumela bonke abangavumelani nobubi! Amabandla akhuza amabandla akhuza ububi! Lokhu kungukwehla okujwayelekile esesikubone izikhathi eziningi emlandweni. Ukukhuza ububi kuqinisekisa ukungakuniki indawo ububi, nokunika indawo ububi kususa ukukukhuza, okuholela ekuhlanganyeleni kukho. Akusiyo into elula ukukhuluma umelane nobubi, kepha akukho ukuphendula okubaluleke njengalokho kwabakholwa ngeqiniso kuJesu Kristu, futhi asikho nesikhathi esibaluleke njenge manje ukukwenza lokho!

Ivesi 12 – “*Okwenziwa yibo ngasese*” – KwabaseRoma 1, lencwadi iveza abenza lokho okushayisa ngamahloni, abantu besilisa nabesifazane abachiliza indlela eya kubo ezansi. UJesu waxwayisa, “*akukho okusitshekelweyo okungayikwambulwa, nokufihliweyo okungayikwaziwa*” (NgokukaLuka 12:2).

5:13 *Kepha konke okudalulwayo kubonakaliswa
ngokukhanya, ngokuba konke okubonakaliswayo
kungokukhanya.*
5:14 *Ngalokho uthi: “Phaphama wena oleleyo, uwuke
kwabafileyo, uKristu uzakukukhanyisa.”*

Owesifazane oyisiwula wezaga uphaka “*nesinkwa sentukuso*”, angalubeki lonke udaba, imiphumela yokuhlanganyela (Izaga 9:17-18). Umshumayeli ohlakaniphile uxwayisa ngokuthi uNkulunkulu uyakwahlulela “*konke okufihliweyo*” (Umshumayeli 12:14).

Ivesi 13 – Ukukhanya kwezwi likaNkulunkulu yikho okudalula yonke imisebenzi yobumnyama, sengathi yimvula yokukhanya eguqula ubumnyama kube ngokukhanya.

Ivesi 14 – “*Phaphama wena oleleyo*”- Nalu ubizo lukaNkulunkulu ebandleni elileleyo, ukuba livukele emsebenzini omkhulu wempi yakhe nesono. Buka KwabaseRoma 13:11.

5:15-21 – Hambani ngokuhlakanipha.

Ivesi 15 – Kukhona ukudlalisa kwamazwi okuncane kumyalelo “wokuba ubone ukuthi uhamba ngokucophelela”, ngokuba “ukucophelela” kusho

5:15 Ngakho-ke bhekisisani ukuthi nihamba kanjani,
kungabi njengabangahlakaniphile kepha
njengabahlakaniphileyo,
5:16 nithengisise isikhathi, ngokuba izinsuku zimbi.

“ukubuka emaceleni”. Buka ukuthi uyabona ekuhambeni kwakho empilweni. UNkulunkulu akasibizeli ukuba siphaphame kuphela, uphinde usibizela ukuba siqaphele. Usifuna “sibona” ngokugqamile iqiniso lokwenzeka eduze kwethu. Abahlakaniphile bayaqaphela. Ohlakaniphile ubona ububi mese eyakucashela (Izaga 22:3; 27:12). Abayiziwula bahamba empilweni bengaxhumene neqiniso lezinto ezenzeka eduze kwabo.

UPawulu unikezela umyalelo wezindlela ezintathu zokuhamba;

- Nihambe othandweni (Ivesi 2).
- Nihambe ekukhanyeni (Ivesi 8).
- Hambani “*njengabahlakaniphile*” (Ivesi 15).

Ivesi 16 – “*Nithengisise isikhathi*” – Umqondo lapha ukubamba ithuba, ubufishane bempilo yethu kusinikeza okuncane. Bambisisa ithuba! Bamba ithuba onalo usenethuba lokuphila nokuhamba ekukhanyeni, ngenxa yokuhle ongakuzisa

kulezinsuku esikuzo ezimbi, nangenxa yemiphefumulo ekumele izuzelwe empilweni noma ekuphileni okuphakade, nangenxa yabangingi ongabaguqula “*ubuyise abaningi ebubini*” (UMalaki 2:6); uDaniyeli 12:3). Ungadlulwa yithuba lokwenza umehluko. Lapha yinjongo kaNkulunkulu yethu kuloku kuphila kwethu okufushane.

Ivesi 17 – “*Ningabi yiziwula, kodwa qondani*” – Njengokuba UPawulu akhulekela ukuqonda kwabo (2:17-18), manje usebenza ngokufanayo kubo, efuna ukubaholela ekuqondeni okuhle. Lokhu esikukhulekelayo, siyagqugquzeleka ukuba senze okuthile ngakho. Njengokuba noJesu wayalela abafundi bakhe ukuba bakhuleke enkosini, bakhulekele izisebenzi zesivuno kuMathewu 9, wabe eseyabathuma kuMathewu 10 njengezisebenzi abezikhulekela. UPawulu ufuna ukuba sibe ngabaqondayo, abaqaphelayo, abahlukanisa kahle ubumnyama nokukhanya, okulungile nokungalungile, singavumeli muntu ukuba asenze siqonde okunye ngokuthi asifakele ungabazane kithi ukwenza buthuntu ukukhuza ububi babo. Ukwenza okubi kwalezi zinsuku zethu akulungile!

*5:18 Ningadakwa yiwayini, kuvela kulo umhumheko,
kodwa nigcwaliswe ngoMoya,*

Akunandaba ukuthi ubani ofaka isigxivizo akwenze kube semthethweni noma abaningi bekuvumela noma lololunye uhlangothi limemeza ukubaseka.

Futhi, siza kuloku kuqaphela “*okuhle, nokuthandekayo, nokupheleleyo*” ngokuzizisa kuNkulunkulu (KwabaseRoma 12:1), nangemvelo yethu eguquliwe “*alihlambulule ngesigezo samanzi ngezwi* (5:26).

Ivesi 18 – “*Ningadakwa yiwayini*” – Lomyalelo omelene nokudakwa umi ungophikisana nokugcwaliswa ngoMoya ukuveza okwenziwa yimiphumela. Utshwala abu wena wonke kodwa bunamandla okuba nomthelela endleleni oziphatha ngayo noma owenza ngayo izinto. Kanjalo nogcwaliswe ngoMoya, noma engaqhutshwa nguye uthola ukuba sebukhoneni obunamandla okuba nomthelela kwindlela yakhe yokwenza. UNkulunkulu uthi “*imimoya yabaphrofethi ithobela abaphrofethi*” (1 KwabaseKorinte 14:32). Akukaze kube kuhle ukuthi umntwana kaNkulunkulu angabi sezingqondweni noma ukunikeza uMoya wakhe ube ngaphansi kwegunya lomunye ngabo bonke

ubudenga bemithi nabathi bakumoya
ngokungaqondi

Yize noma lokwalelwa kunikezwe njengesifundiso
ukuze kuzoqondwa ukugcwaliswa ngoMoya,
akumele sikuthathe kancane lokhu okwaliwayo
(ukudakwa yiwayini). UNkulunkulu uyabalela
abantwana bakhe ukuba badakwe! Ngokuba kuveza
ukuminya okuyindlela yokuzicabangela wedwa
yezwe. “*Bonke abaduka ngalo abahlakaniphile*”
(Izaga 20:1).

“*Kodwa nigcwaliswe ngoMoya*” – Lona ngumyalelo
wokukwenza umkhuba wethu ukugcwaliswa
ngoMoya. Imicabango ngokuthi kuyini nokuthi
akuyini ukugcwaliswa ngoMoya;

- Akufani nokubhabhadiswa ngoMoya. Wonke
umphefumulo osindisiwe ubhabhadisiwe
ngoMoya ubhabhadiselwa emzimbeni kaKristu
ngesikhathi ukholwa noma usindiswa (1
KwabaseKorinte 12:13), umthelela wako
umumo omusha kuKristu. Ukubhabhadiswa
ngoMoya akusiyo into ibhayibheli elisiyala
ukuba siyifune. Ukugcwaliswa ngoMoya kona
kungumyalelo, akuhlezi kwenzeka
kumakholwa futhi kungokuhlala kwenzeka
(Izenzo 4), imiphumela yakho lokho amandla
empilweni yokukholwa. Siyalelwa ukuba

sigcwaliswe ngoMoya, hhayi ukuthi sikufune, lokhu kuvela njengesinqumo, hhayi into ozolokhu uyikhulekela.

- Ukugcwaliswa ngoMoya kuletha amandla kaNkulunkulu okwenza imisebenzi (Izenzo 4:8, 31; 13:9), emva kokwenza kwaSamsoni kowesifazane “omoya kaNkulunkulu wehlela kuye ngamandla” wenza ibhubesi isibaca noma walalisa amaFilisti noma wahlanganisa amasango aseGaza nanoma yimuphi umsebenzi owawudinga ukwenziwa.
- Ukugcwaliswa ngoMoya kungumuphumela wokuphila impilo yokwenza kokuthanda nokuphila ngemibhalo (Buka incwadi KwabaseKolose 3:16; KwabaseGalathiya 5:13-15). Buka ukugxila kukaPawulu ekuthandeni ukusebenza noma othandweni kwisahluko 4 kulencwadi. Khumbula lapho kukhulunywa khona ngokudabukisa uMoya okungumuphumela wokungabi nothando nokuba muncu (4:29-32). Qaphela umyalelo wokugcwaliswa ngoMoya ulandela ubudlelwane bothando ekhaya. Buka ingqikithi yewncwadi yabaseKorinte 12-15, lapho khona izithelo zikaMoya zinikezelwe ukwakha abanye futhi kumele zisetshenziswe ngothando (Isahluko 13).

*5:19 niphendulane ngamahubo nangezihlabelelo
nangamaculo okomoya, nihlabelele, nihubele iNkosi
enhliziyweni yenu,*

Kube sekulandela umqondo wokuphendula ozoba ngubufakazi kulowo ogcwaliswa ngoMoya.

Ivesi 19 – Impilo ephilwa ekukhanyeni, ngokuhamba ngoMoya, izoveza izithelo zikaMoya “*uthando, ukujabula, ukuthula*” (KwabaseGalathiya 5:22) kuvela ngendumiso nangokuhlabelela. UDavide wathi ngenkosi ekuthokozeni ngensindiso yakhe “*Wabeka igama elisha emlonyeni wami, igama lokubonga uNkulunkulu wethu; abaningi bayakukubona, besabe, bamethembe UJEHOVA*” (Amahubo 40:3). “Ingoma entsha”! Kungabe ulalele? Hhayi amaculo anephunga elibi lezingubo zethuna zokuphila kwethu kokufa. Lonke izwi leculo nokuhlabelela lisetshenzisiwe lapha ku 5:19, okuchaza ukuceba nezinhlabo zomculo wabahlengiweyo, hhayi amaculo kaDavide kuphela kepha nezinye izindlela ezingcwele zokudumisa nokuhlabelela. Asidingi umculo wezwe obanga umsindo ukuze sizophakamisela izinhliziyu zethu enkosini.

Bheka izindlela ezintathu lapho ungasebenzisa khona amaculo noma izingoma zikaNkulunkulu;

5:20 *nimbonge njalo uNkulunkulu uYise ngakho konke*
egameni leNkosi yethu uJesu Kristu,
5:21 *nithobelane ngokumesaba uKristu.*

- “*Niphendulane*” kuveza ukukhonzana ngokomhlabelelo.
- “*Enhliziyweni yenu*” Ukudumisa kwakho uwedwa ngeculo.
- “*Nihubele inkosi*” lapho kumele kuye khona wonke umculo omnandi, njengokudumisa nokuthokoza kuNkulunkulu wethu.

Ivesi 20 – “*Nimbonge*” Impilo ephilwa kuMoya ivamile ukuveza ukubonga kunokuba muncu. Umoya onjalo, obongayo kumele “njalo” ngenxa yezinto zonke, ezimbi kanjalo nezinhle. Buka umyalelo kaPawulu kwincwadi yokuqala KwabaseThesalonika 5:18, “kukho konke bongani, ngokuba lokhu kuyintando kaNkulunkulu kuKristu Jesu ngani”. Hhayi ezintweni ezithize noma ezintweni eziningi kepha “kukho konke”. Ndawonye nokukhathazeka, nanti lapha iphuzu elikhulu lamaKristu ekungalalelini (KwabaseFilipi 4:6).

Ivesi 21 – “*Nithobelane*” Impilo ephilwa kuMoya

ayinayo impakamo kepha igcwele ukuthobeka. Akukho ukugcina amagqubu okuhlezi kulaba abagcwaliswe ngoMoya. Akukho ukuzazi nokufuna ukubukeka ngendlela ethize. Kahle-hle akukho ukunaka okwakho kuphela, kepha ukufuna okuhle kwabanye. Yize noma kumele kube khona igunya lebhayibheli ekhaya, ebandleni nasemphakathini, njengokuba uPawulu ezakuthinta, akufanele kube khona onomqondo wokuphatha kwabanye (1 KaPetru 5:3). Sazi ukuthi uNkulunkulu wethu uyabuka, efisa labo abamuthokozisayo, esaba ukulahlekelwa ngukumamatheka, ohamba kuMoya ushaya sengathi abanye bakhulu kunaye ngokuzikhethela (KwabaseFilipi 2:3), eqinisekisa ukuthula, enhlizweni yakhe nanoma kuphi lapho impilo imuthola khona.

Ikilasi 9 – Kwabase-Efesu 5:22-6:4

5:22 Abafazi mabathobele amadoda abo kungathi kukuyo inkosi,

5:22-24 – Abafazi mabathobe

“Abafazi mabathobele amadoda abo” – “mabathobele”, leli sekube yigama elingcolile njena ezingqondweni zabantu esikhathini samanje nasemiphakathini. Kepha singabahlakaniphile yini uma sihlehlisela eceleni lomyalelo kaNkulunkulu noma siwubeke ngendlela ethandwa yithi? Buka ukugcizelelwa kwalesi sihloko ebhayibhelini;

- Ugenesise 2:18 – Owesifazane wokuqala wenzelwa ukuba abe ngumsizi kumyeni wakhe. Lena yindlela yakhe ayinikezwa nguNkulunkulu kusukela kwasekuqaleni.
- Ugenesise 3:16 – UNkulukulu wanikeza owesilisa ukuba aphanthe ngokuhola ekhaya.
- KwabaseKolose 3:18 – Amakhosikazi ayalwa ukuba athobe *“kungathi kukuyo inkosi”*.
- 1 KuThimothewu 2:12 – Abesifazane akumele *“babe negunya ngaphezu kwamadoda”*

ebandleni, nesizathu salokho sinikeziwe.

- KuThithu 2:3-5 – UThithu kwakumele afundise abesifazane abadala ukuba *“bafundise abesifazane abasha ukuthanda amadoda abo”*.
- 1 KaPetru 3:5-6 – USara uphakanyiselwa phezulu njengesibonelo sowesifazane owesaba uNkulunkulu ngokuthoba kwakhe *“ethi nkosi”* (Ugenesise 18:12).

Ngakho-ke lomyalelo kubazalwane base-Efesu akusiwo ohamba wodwa nje, umugqa ozimele wodwa ngandlela thize.

Ukuthoba;

- Ukuba nomqondo wokuvolontiya ngokuzithandela.
- Ukuzimisela ukubeka intando yakho ngaphansi kweyomunye.
- Ukuzinikela “ukumenzela okuhle” njengokuba kubonakala kowesifazane ohlakaniphile wencwadi yezaga 31 (Ivesi 12).
- Ukufunda ngokuzimisela ukuthi yini ejabulisa loyo osegunyeni, ngenjongo yokuyenza ngokucophelela nokuyenzisisa. Ukuthoba

5:23 *ngokuba indoda iyinhloko yomfazi, njengokuba noKristu uyinhloko yebandla, yena engumsindisi womzimba.*

5:24 *Kepha njengokuba ibandla lithobela uKristu, kanjalo nabafazi mabathobele amadoda ezintweni zonke.*

kwenza ngaphezu kwalokho okuceliwe kuphela. Njengokuba noRebeka enza okungaphezulu uma inceku ka-Abrahama icela amanzi (Ugenesise 24:17-21), wazizuzela indawo emlandweni ngenxa yenhliziyi yakhe elungile nezenzo zakhe. Buka inhliziyi kaKristu evezwa emazwini akhe, “*ukudla kwami kungukwenza intando yongithumileyo, ngifeze [ngiwenze ngiwuqede] umsebenzi wakhe*” (NgokukaJohane 4:34). Lawa ngamazwi enhlizweni ethobekile.

Ukuphendula kwemvelo kwaloyo onenhliziyi ethobekile isenhlizweni yomyeni wakwizaga 31, (Ivesi 11). Kulula ukuthanda ukuthembeka.

“*Kungathi kukuyo inkosi*” Ukuthoba ngukuthoba ngisho ngabe kuthiwa ngelikabani igunya. Akukho ukuthobeka okuncane okunikezwa owasemhlabeni noma okukhulu okunikezwa igunya lasezulwini. Ngakho-ke inkosi ngoPawulu iveza ukuthobela umyeni ngendlela sengathi kwenzelwa inkosi.

Njengokuba uNkosikazi engabuka ekumele akwenze enkosini, ngayo leyondlela kumele kube njengayo kumyeni wakhe. Kuvesi 23-24 umphostoli kaNkulunkulu ushayelela isando futhi esipikilini ukuze sizoshona phansi siqine ukuze singeke sigqashuke sigqitshwe abesifazane abalwela amalungelo abo.

Hleze umqondo lapha kunkosikazi ngukuthi ukuthoba kowesifazane ethobela umyeni wakhe ngukuthobela inkosi. Hhayi kuphela “*kungathi*” okuyindlela efanayo kepha ngendlela yokuthi “*kungathi kuyo inkosi*” ngokunjalo. Buka lokho kuthoba kumyeni sengathi uthobela inkosi. Njengokuba isisebenzi/isigqila esesaba inkosi yaso siyitusa (1 KuThimothewu 6:1) njengokuba isisebenzi esimbi singayitusi (1 KuThimothewu 6:1), ngakho-ke umgomo olandelwayo ngukuthi uma unkosikazi ethobela umyeni wakhe, kahle hle usuka ethobela uNkulunkulu, yingakho nokuthoba kubekwe kodwa kongakhonza ngakho owesilisa, ukuze kube ngukukhonza inkosi “*nazi ukuthi konke okuhle yilowo nalowo akwenzayo, uzakwamukela okunjalo enkosini*” (6:8). Akukho okwenzelwa inkosi okungabonakali. Lokhu futhi kuphakamisela phezulu ukuthoba. Kungokwenziwa enkosini ngisho kungathiwa linjani igunya ongaphansi kwalo, ngisho kungaba linzima noma lilula. Lona ngumgomo

ofanayo kithi sonke ekumele sithobele abasemagunyeni (6:5-8). Isisebenzi sikaNkulunkulu esizimisele sikhonza uNkulunkulu ngenhliziyo ebhekiswe kwathandwa kwenziwe ngabantu.

Ngakho-ke inkosi iyala ukuba unkosikazi anikezele inhliziyo yakhe yonke kuNkulunkulu ngokuzinikela, ngokuphinde futhi iphendukisele amehlo ayo kulendoda eyiyinikiwe nguNkulunkulu. Azinikele ukuthoba ngokupheleleyo kuvela enhlizweni ezinikele kuNkulunkulu.

Imibuzo Nezimpendulo

Umbuzo; Ngenze njani uma umyeni wami efuna ngone?

Impendulo; ukuthoba akusho ukuthobela isono, ngokuba igunya elikhulu ngelikaNkulunkulu.

Ngenzenjani ngomyeni ongumbusi kabi, ozifunela ngo dli, ocindezelanayo?

Thoba, khuleka, yima wethembe enkosini ukuba izokukhulula.

Kungabe ukuthoba akungenzi mina ngibe ngomncinyane, ongelutho?

*5:25 Madoda, thandani omkenu, njengalokho noKristu
ulithandile ibandla, wazinikela ngenxa yalo*

Indawo engaphansi, hhayi umuntu omncinyane. Ukuthoba ngokuzithandela kukukhulula ekwenzeni into okungamele uyenze, okungesiyo eyakho ukuze uzozinikezela kulokho obizelwe kukho.

Uma ngihlukumezeka emzimbeni?

Kumele usizo lufunwe ngaphandle uma kukhona ukuhlukumezeka kodlame.

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5:25-33 – Madoda thandani.

Ivesi 25 – “*Madoda, thandani omkenu*” – Igama elingumyalelo lapha yigama lokuthanda ngokuzimisela (agape), leligama lichaziwe kwincwadi 1 KwabaseKorinte 13. Lolu wuthando oluzikhethela ukufunela abanye okuhle ngisho ngabe kuthiwa awuzobuyiselwa lutho. Ukuthanda komyeni kungokuqhubekayo njengokuthoba kukankosikazi. Ekuyaleleni kwenkosi umyeni ukuba athande, inkosi ayiyali ngokusha, into engakaze iyisho, ngokuba isihloko sebhayibheli lilonke sigudla khona uma lithi

“wothanda umakhelwane wakho njengokuba uzithanda wena”. Indoda ayinaye umakhelwane oseduze odlula loyo olala eduze kwayo. Leliphaseji liqukethe okukhulu, okuchaza ukuthi loluthando lubukeka kanjani ebese linyuselwa phezulu. Inkosi ichaza uthando lomyeni kanjena;

- Lufana nolukaKristu.
- Yindlela yokuthanda kaNkulunkulu.
- Oluzikhohlwayo.
- Oluzinikelayo, kuze kube sekufeni.

“Njengalokho, noKristu ulithandile ibandla, wazinikela ngenxa yalo”. Aluthathi, lisebenzise omunye ngokwezimfuno zomunye noma luhlukumeze. Alubhali igama lokuthoba kumata osemnyango, lenze kwazeke. Luyazinikela (1 NgokukaJohane 3:16). Lezi yizimpawu zalo ezihamba phambili. Bonke lobudlelwane bokuthanda nokuthoba phakathi kwendoda nomfazi kuyinto eyodwa njengegilavu nesandla. Kungukuzinikezela ngokupheleleyo komunye kwizinhlangothi zombili. Akukho lapho khona kuxhumekeke ezintweni ezithize, ezisamigomo namibandela. Indoda ayithandi “uma” unkosikazi ethoba. Nonkosikazi akathobi uma indoda ithanda. Lena yimiyalelo evela kuNkulunkulu engenamigomo

5:26 *ukuba alingcwelise, alihlambulule ngesigezo
samanzi ngezwi,*
5:27 *ukuze azimisele ibandla elinenkazimulo,
lingenasisihla, nambimbi, nanto enjalo, kodwa libe
ngcwele lingenacala.*

noma okumele kubuyiselwe. Uhlobo lothando lukaNkulunkulu yilolu olungazicabangeli lona nezimfuno zalo “*alizifuneli okwalo*” (1 KwabaseKorinte 13:5). Lokhu kusho ukuzidela kosuku nosuku, ukubulala amalungelo akho owathandayo. Yindlela uNkulunkulu asithanda ngayo singabangathandekiyo. Ukuzinikela kunguphawu lothando. Uthando lwangempela luzimisela ukuzwa ubuhlungu nokulahlekelwa ukuze kuzokwenzelwa omunye okuhle noma ithuba lokuba omunye enzekelwe ngokuhle.

Buka futhi ukuthi indoda ezimisele ngokuhamba kahle noNkulunkulu iba kahle nenkosikazi yayo (1 KaPetru 3:7).

Ivesi 26-27 – “*Ukuba alingcwelise, alihlambulule*” – Manje sithola ukuthi uthando lendoda kwinkosikazi yayo kumele lube njengothando lukaKristu ethanda ibandla, ukumungcwelisa. “*Kuye osithandayo nowasikhulula ezonweni zethu ngegazi lakhe*” (Isambulo 1:5). Uthando luyahlambulula, buka

uHezekeli 16 (Ivesi 9). Njengokulungisiswa nokuhlangezwa komakoti wakhe, ibandla okwenziwa nguKristu kumanje, kumele kube njalo nakwindoda ngonkosikazi wayo, oluvela othandweni. “Ukuwasha” noma ukugeza uNkulunkulu akusebenzisayo “yizwi” (NgokukaJohane 17:17). “Ukuhlambulula” ukwenza kube ngcwele. Leligama elikhuluma ngokubeka eceleni okungukuhlukanisela inkosi. Akusikho ukwenza kwami kuze kuyofika kukho konke okuncanyana. Kungesikho ukwenza okungukuziba okwakhe ukuze kwenzeke ngendlela yami. Ukuba ngcwele ukuzihlukanisela inkosi ngokupheleleyo njengokungokwakhe, kube njalo kuze kube phakade! Ukuba bekukhona igama elilodwa ebelingabhalwa njengesihloko empilweni yomzalwane beliyothi “OWAKHE”. Yilokho kuhamba ekumele umyeni othandayo azimisele ukukuletha kunkosikazi wakhe. Hhayi ukuthi yena athobele intando yakhe kepha ukuba amlethe ekuthobeleni intando yenkosi ngokupheleleyo. Kumele siwakhulekelele lokho amakhosikazi ethu bafowethu. Kumele sibe nendaba ngokukhula kwabo enkosini, senze isiqiniseko sokuba kube khona esikwenzayo ngalokho. Unkosikazi kumele akwazi ukubona imisebenzi yomyeni wakhe ekukhuleni kwakhe mese ephendula ngokuthobeka nenhlonipha. Ongaba nesiqiniseko ngakho

ukuthi ukungcweliswa kukankosikazi wakho (nezingane) akuzokwenzeka ngaphandle kokucwila ezwini likaNkulunkulu. Kungani amadoda amaningi ukukhula emoyeni kwabantwana bekuyekela kumakhosikazi abo? Kungani amadoda ebandleni eyekela omama ukuba bafundise usontoskole?

Ivesi 27 ugqamisa ukuphindaphinda isizathu esisodwa, esibi Kanye nesihle. Injongo kaKristu ngebandla lakhe ngukuba “ibandla elikhazimulayo”, umakoti oyisimanga ohloniphekileyo, othathelwa phezulu. Kanjalo nenjongo yendoda kumele kube ngeyokuthi umkayo abe “ngumzalwane okhazimulayo”, ophakanyiselwa phezulu ngabahlakaniphile, abe yilokhu uNkulunkulu afuna abe yikho. Maningi amadoda asemsebenzini wokuwisa amakhosikazi awo ngamazwi awo angemahle kunokuba awaphakamisele phezulu ngenhlonipho. Lawo afuna ukuziveza wona engcono kunokwenza amakhosikazi abe ngcono, bawaphakamisele phezulu. Lokhu kungcwelisa akhuluma ngako uPawulu kuphinde kusho;

- Ukuthi indoda ingalethi ihlazo phezu kowesifazane ngokuhlangana naye kungekashadwa.
- Ukuthi indoda ingahlazisi igama lomkayo ngokuzibandakanya ebudlelwaneni nabanye.

5:28 *Kanjalo amadoda afanele ukuthanda omkawo
njengemizimba yawo. Othanda umkakhe uzithanda
yena.*
5:29 *Ngokuba akakho owake wazonda eyakhe inyama,
kepha uyayondla, ayiphathe kahle, njengalokhu
noKristu enza kulo ibandla;*

- Ukuthi ibalekele konke ukungcola namabala
ako.

Umshado yindawo yokukhula, indoda yiyona ebekwe nguNkulunkulu ukuba ikuqinisekise lokho. Uthando lwangempela luyacebisa, luyakha futhi lufunela omunye okuhle. Ukuzicabangela wena wedwa kuphambene nomgomo wothando. Ngenkathi ukuhlakanipha kwakha, ukuzicabangela wedwa kona kuyabhidliza. (Izaga 14:1). Ngakho-ke uthando lwendoda kwinkosikazi yayo kumele kuqala lube ngokuzidela mese lizimisele ngokumungcwelisa.

Ivesi 28-33 – UPawulu uphendukela kwiphuzu lakhe lokuqhathanisa, kwindoda ezithandayo yona ngothando lwemvelo kuvesi 28. Uthando lendoda kunkosikazi wayo kumele lube njengokuba nayo izithanda, lukhombise ukuphelela kothando lwayo.

Ivesi 28 – “*Othanda umkakhe uzithanda yena*” – Manje uPawulu uyashintsha esuka kwibandla njengomakoti kaKristu eza kwibandla njengomzimba

5:30 *ngokuba singamalungu omzimba wakhe.*
5:31 *Ngenxa yalokho umuntu uyakushiya uyise nonina,
anamathele kumkakhe; labo ababili bayakuba
nyamanye.*

kaKristu, “*ngokuba singamalunga omzimba wakhe*” (Ivesi 30). Futhi, isithombe esijwayelekile kwithestamente elidala (KwabaseRoma 12:5; 1 KwabaseKorinte 6:15; 12:17; Kwabase-Efesu 1:22-23; KwabaseKolose 1:18, 24). Ibandla lingumzimba kaKristu, hhayi kuphela ngeqeqebana elizibiza ngabazalwane, kepha ngokuxhumana kwangempela “inyama yakhe namathambo akhe” (Ivesi 30). UPawulu uyavuma ukuthi kuyinto emangazayo “*imfihlakalo enkulu*”, ukuthi bonke abazalwane bakulesi sikhathi bayingxenye yalomzimba. Ngokwehla kukaMoya Ongcwele ngenye indlela encwadini yezenzo, wonke umzalwane ngenkathi ekholwa ubhabhadiselwa ngoMoya Ongcwele, emubhabhadisela emzimbeni kaKristu. Inkosi ayive isebenzisa amagama amabili okubili okuhlukene lapha. Umakoti kaKristu, ibandla yilona futhi umzimba wakhe. Kanjalo nomakoti wendoda usefana nomzimba wayo, sengathi inezezewelwe. Ngakho-ke ukuba “*nyamanye*” kukagenesise 2:24 lapha kuvesi 31. Kunokuhlangana phakathi kwendoda nomkayo okungaphezulu kokuba sebudlelwaneni. Emshadweni baba nyamanye, babe

5:32 Le mfihlakalo inkulu, kepha ngikhuluma ngoKristu nebandla.

5:33 Nani-ke, yilowo nalowo makathande umkakhe njengokuba ezithanda yena, kepha umfazi makahloniphe indoda yakhe.

ngumzimba owodwa noma into eyodwa. Nasekudalweni kowesifazane siyakubona lokho, ngokuba wakhiwa ngengxenye yomzimba ka-Adamu, hhayi ngokwahlukana nje kokuzimela. Yikho lokho okwashiwo ngu-Adamu mhlazane ebona u-Eva, “*Lo useyithambo lamathambo ami nenyama yenyama yami*” (Ugenesise 2:23), eveza lobu banye obusemqoka. Kukhona isimanga ekubuyeleni kulemfihlakalo yokuhlangana emshadweni. Umqondo owodwa losemvakomyalelo kaPawulu maqondana nomshado kwincwadi yokuqala KwabaseKorinte 7:4, ukuthi indoda nomfazi bangena kulokhu kuphathana, ukuzinikela komunye nomunye. Ngenxa yalokhu, ukwehlukanisa umshado kunjengokudabula umzimba. Kanjalo-ke kumele siqaphele ukuthi sishada nobani. Akufanele umshado nokungena kuwo kuthathwe kancane noma kube yinto eyenziwa ngokunganaki. Kuyimfihlakalo eyisimanga yokuhlanganisa ababili abahlukene babe munye. Akukho ukuhlangana kwabantu okudlula lokhu okwake kwabonwa emhlabeni phakathi kwabantu.

Ngakho-ke iphuzu likaPawulu kuvesi 28-29. Buka ukuthi kungubulima kanjani ukuthi indoda iphathe kabi inkosikazi yayo. Ngokuba kwisimanga sokuhlangana kwabo, kufana nokuthi ayiziphathi kahle yona! Kanti futhi nendoda ethanda inkosokazi yayo izithanda yona.

Ivesi 29 – “*Ngokuba akakho owake wazonda eyakhe inyama*” – Hhayi umuntu ophila saka. Sonke sinikezelwe ekuzithandeni thina, imizimba yethu. Ngakho-ke kumele ngokunjalo senze njalo nakumakhosikazi. Ukumufunela okuncono ukuzifunela okuncono. Emushadweni asikwazi ukuhlukanisa phakathi kokulungele omunye nomunye. Uma indoda ihlukumeza umkayo, ihlukumeza ukwethemba kwakhe, lokho kungukuzilimaza kuyo. Buka amazwi enkosi kwizaga 6:32, “*Ophinga nowesifazane... wenza lokho ukuchitha umphefumulo wakhe*”. Ophingayo akagcini ngokungathembeki kunkosikazi wakhe kepha ulimaza umphefumulo wakhe. Ngokuba lowo amuhlukumezayo uyingxenye yakhe, “*inyama yenyama yami nethambo lamathambo ami*”. Ngokuba ukuthanda nokunakekela kwendoda umkayo kuyinto enomqondo, ekuphendukeni kungukuzithanda nokuzinakekela yona. Ukumuthanda ngukuzinakekela nokuzanelisa, ukumzonda nokumuhlukumeza ukuchitha

6:1 Bantwana, lalelani abazali benu eNkosini, ngokuba lokho kulungile.

umphefumulo.

Isahluko 6

6:1-4 – Bantwana Lalelani.

Sekuke kwashiwo ngokuhlakanipha ukuthi ukuhlakanipha kwabazali kufaka nendlela abakhulisa ngayo abantwana, indlela nabanye abazoyithanda njengokuba nawe uyithanda.

Ivesi 1-3 “*Bantwana, lalelani abazali benu enkosini*” – Umyalelo wokuba abantwana balalele bahloniphe abazali ususelwe kwimithetho eyishumi lapho uPawulu ecaphuna khona. Kungumyalelo olula nje wokulalela onesithembiso, futhi nokuveza ngokusobala ukuthi akukho sithembiso uma umyalelo ungalandelwa. Buka isigcino sika Hofini no Finehasi, abangakulalelanga ukukhuza kukayise (1 USamuweli 4). UNkulunkulu akathokozi ngabantwana abangalaleli (Uduteronomi 21:18-21). Buka nendlela yobuhlakani akusikho ukugudla igunya kulobu budlelwane begunya/umyalelo Kanye nokuthoba/ukulalela njengokuba ezweni kushiwo,

6:2 *Yazisa uyihlo nonyoko, okungumyalelo wokuqala
onesithembiso:*

6:3 *ukuze kube kuhle kuwe, uhlale kade emhlabeni.*

kuyimanje linyakazisa amahlongandlebe amancane ayizigidi! Buka ugenesise 18:19.

“Yazisa uyihlo nonyoko” – Lokhu kukhuluma ngomqondo wokuhlonipha ngokuzimisela. Lokhu akusikho okumele ukhethe noma ungakhethi ukukwenza, indlela ozizwa ngayo kepha ngukuphendula kumyalelo ovela emlonyeni kaNkulunkulu. Futhi lona akusiwo umyalelo wabakholwayo kuphela, kepha izwe lonke.

“Okungumyalelo wokuqala” – Imithetho eyishumi yehlukene kabili, nayo yayibhalwe ematsheni amabili. Imithetho yokuqala emine etsheni lokuqala imayelana nobudlelwane noNkulunkulu, eyisithupha elandelayo etsheni lesibili imayelana nobudlelwane nabantu. Lomyalelo kwakungesiwo owokuqala kepha *“kungumyalelo wokuqala”* etsheni lesibili maqondana nobudlelwane nabantu.

“Ukuze kube kuhle ngawe”, impilo izokuhambela kahle. Buka izaga 3:6.

“Uhlale kade emhlabeni” – impilo yasemhlabeni izoba

6:4 *Nani boyise, ningabathukuthelisi abantwana benu,
kodwa nibondle ngokuyala nangokuqondisa
kweNkosi.*

yinde.

Ivesi 4 – “*Nani boyise*” – njengoba indoda kukuyo ukuba kukhuliswe inkosikazi yayo, kanjalo kukuyo nokukhulisa umntwana noma abantwana. Isenzo esihunyushwe “nibondle” sisho ukubapha okunamandla okuzobakhulisa ku 5:29.

“*Ningabathukuthelisi abantwana benu*” – ukubathukuthelisa kungukugovuza noma kuvuse ukukhathazeka. Kuyini ukungabathukuthelisi;

- Akusikho ukungawenzi amaphutha. Abantwana kuvamile ukuba baphendule kancono kubaba othembekile kunobaba oyistaringi. Kuncono ukuba ngozimisele ukuthi “ngiyaxolisa ngimoshile”, kunokuhlezi uvuma amaphutha.
- Akusikho ukuqinisa isandla ngokungamele kwenziwe nemigomo yokujezisa, ukuvimba nemingcele. Futhi nje akukuningi ukuthi abantwana bangathukutheli uma kukhona imingcele emincane, ukunganakwa, ukungatshelwa ukuthi enze lokho aziyo

ukuthi kumele akwenze ngoba uyazi ekujuleni kwenhliziyo yakhe ukuthi kumele akwenze, akwaziyo ukuthi kukhona ozomumela amukhumbuze uma ethandwa ngempela. Ukuhlakanipha akusikho ukuma ngakwesokudla noma ngakwesobunxele ubekana nemingcele ugadile ukuthi umntwana akaphumi endleleni. Lokho kungukuba ntekenteke!

Izibonelo zobaba abathukuthelisayo;

- Ukuhlukumeza amadodakazi kukaLabani (Ugenesise 31). Asetshenziswa njengodobo ogibeni lukayise ukuzigcinela isisebenzi esinguJakobe. Baphathwa njengempahla kunabantu. ULabane wayekhathalele ikusasa lakhe kunelamadodakazi akhe. Ukuba inkosi ayingenelelanga, uLabane wayeyobashiya bengenalutho, kunokuba asize ukubabekela ikusasa.
- Abantwana baSawuli bathukutheliswa ukuphendula kwakhe kuDavide okungekuhle noma okungenabulungiswa (1 USamuweli 19:4; 20:24-34).

Izibonelo zobaba abondlayo;

- ADavide wakhuluma amazwi enkuthazo

kuSolomoni (1 Izikrinike 22:10-13; 28:9-10; 29:19).

- Amazwi okuhlakanipha anothando kubaba wezaga kwindodana yakhe (Izaga 1:10, 15; 2:1. 3:1; 4:10; 5:1; 6:1; 7:1; njll)
- Amazwi kaPawulu kubantwana bakhe bakamoya (1 KwabaseThesalonika 2:11-12).

*“Elokugcina,
qinani enkosini
nasemandleni ayo amakhulu”*

(Kwabase-Efesu 6:10)

Ikilasi 10 – Kwabase-Efesu 6:5-24

*6:5 Zinceku, abangamakhosi enu ngokwenyama,
balaleleni ngokwesaba nokuthuthumela ngobuqotho
benhliziyo yenu kungathi kukuKristu,*

Ekuvezeni okuthize kokusebenza ngaphandle kokugcwaliswa ngoMoya encwadini Kwabase-Efesu 5 & 6, uPawulu usedlulile ekhaya maqondana nokuthoba kowesifazane (5:22-24), uthando lendoda (5:25-3), Kanye nokuhlonipha kwabantwana. Manje uMoya uyasiphakamisa njengaba phrofethi abadala, esisusa ekhaya esiyisa endaweni yokusebenzela.

6:5-9 – Izinceku namakhosi.

Ivesi 5 – “*Ngokwesaba nokuthuthumela*” Buka ukuthi laba abangaphansi kwegunya labanye akumele bazimisele ngokwenza intando yalaba abangaphezu kwabo kuphela, kepha kumele bayenze ngezinhliziyo ezivumayo, “*kungathi kukuKristu*”. Lokhu ngukubuyela ekuqhathaniseni okufanayo nokuchaza ukuthoba kukankosikazi endodeni yakhe ku 5:22-24. “*Ngokwesaba nokuthuthumela*”, kusho isilinganiso esilungile sokuzimisela ukuze singeke singabathokozisi abasiphethe. Ikuphi indawo yokufukamela ukucasuka uma ulibheka ngesimo

6:6 *ningathengi amehlo njengabathokozisa abantu,
kodwa njengezinceku zikaKristu nenze intando
kaNkulunkulu ngenhliziyo,*

sengqondo enjena igunya? Kususiwe ngendlela efanayo esingabe asilungile ngayo uma sicasukela igunya likaNkulunkulu phezu kwethu. Sikuphi isikalo sokwenza izinto ngasese, sicashela ongaphezu kwethu, esikwenzayo kuphambene nentando yabo noma izwi noma umthetho? Lokhu akusikho ukusaba ukubanjwa, kepha ukuzimisela ngokungenzi okungamjabulisi noma okungamthokozisi loyo osegunyeni.

“*Ngobuqotho benhliziyo yenu*”, kukhulunywa ngokungabikho banoma yini engumbombayi ekhohlisayo noma amanga. Okulula nje, iqiniso elivulelekile elingenakho ukuzicabangela, ingqondo ethize. Lapha kukhulunywa ngesisebenzi uNkulunkulu afuna sibe yiso emsebenzini. Singabahlakaniphile uma sicabanga ukuthi lokhu kuyokwenzeka kanjani emsebenzini yethu.

Ivesi – 6 “*Ningathengi amehlo*” – Hhayi ukusebenzisisa uma kungena umphathi/umfundisi (noma ukwehlisa izinga lokusebenza uma ubona ususebenza kakhulu), kepha ukusebenza okusezingeni elilodwa ngaso sonke isikhathi. Hhayi

ukuwisa okokuhlanganisa amafayela, ukuwisele ekhabetheni noma ukwehlisa umdlalo wakwi khompyutha (noma okunye okungaphezulu). Akumele sisebenze ngaphansi kweso lomuntu, sibe *“njengabathokozisa abantu”*, kepha ngaphansi kweso likababa osezulwini *“njengezinceku zikaKristu”*. Kumele sihlezi sisebenzela ukuthokozisa yena, ukwazi ukuthi uNkulunkulu wethu uthokozile ngemisebenzi yethu emihle, eneqiniso nokuzimisela. Inkosi ayive inendaba kuphela nenhliziyo yethu edumisayo, kepha nomsebenzi wezandla zethu ngokunjalo. Siyadumisa ngendlela thize ngomsebenzi wethu. Ukukholwa kweqiniso kuthinta konke ngempilo yethu, ngisho okuncane. Kunendaba kuNkulunkulu ukuthi siziphatha kanjani emsebenzini. Ufuna senze konke esikwenzayo ngokuzimisela nokuthembeka. *“Konke isandla sakho esikufumanayo ukukwenza, kwenze ngamandla akho”* (Umshumayeli 9:10).

“Nenze intando kaNkulunkulu ngenhliziyo” – kahle hle *“kusuka emoyeni wethu”*. Hhayi ukulalela nje okufana nomsebenzi kaJona enexhala ngokuzokwenziwa yiNineve, kepha ngokuzimisela, isisebenzi esizimisele kusuka ngaphakathi. Ngokusuka enhlizweni *“yebo mnumzane”*, sibona uJesu Kristu ebuka, emi emuva komphathi wakho, nokumamatheka kukaNkulunkulu ngomsebenzi

6:7 *nikhonze ngothando kungathi kuseNkosini
kungekubantu,*
6:8 *nazi ukuthi konke okuhle yilowo nalowo akwenzayo,
uzakukwamukela okunjalo eNkosini, noma eyinceku
noma engokhululekileyo.*

owenziwe kahle.

Ivesi 7 – Kukhona ukuphindaphinda okukhulu lapha, ngokwezenzo zethu Kanye nesimo sengqondo emvakwazo.

“Nikhonze ngothando” – Kahle hle, ingqondo elungile, ngemicabango emihle elungile, nenqabe imicabango yokucasuka noma ukuziba nokuyekelela imisebenzi noma izinjongo eningazithandi. Igama lesiGrekhi elihunyushiwe lapha liphinde lasetshenziswa kwenye indawo, kuphela kwincwadi yokuqala KwabaseKorinte 7:3, lapho khona uNkulunkulu efuna indoda nomfazi banganqabelani ngokuzimisela okuhle.

Ivesi 8 – Ngokukholwa kukhona into esiyaziyo. *“Noma okuhle noma okubi”*, wonke umuntu *“ukuze yilowo nalowo amukele njengalokho akwenzileyo esesemzimbeni”* (2 KwabaseKorinte 5:10). Uma sisebenzela inkosi, sisebenze ngokuzimisela nemisebenzi emihle, siyokwamukela enkosini.

Akekho onikeza umvuzo njengayo.

“Konke okuhle yilowo nalowo akwenzayo” – Akunandaba ukuthi yini umuntu angayenza, uma kungukuthi *“okuhle”*, akunandaba ukuthi *“okuhle”* okwenziwe ngokuzimisela kuNkulunkulu nomuntu, kepha *“konke”*. Akunandaba ukuthi ngubani owenza *“okuhle”*, futhi nje *“yilowo nalowo”*. Akunandaba ukuthi umuntu ubekwe kuphi, kungaba ngaphansi noma ngaphezulu, *“isigqila noma okhululekileyo”*. Izinga lethu lempilo alisivimbi noma lisisize ukwenza izinto ezinhle sizenzela uNkulunkulu nabantu, nokwamukela kuNkulunkulu ngenxa yabo, kulempilo nakwelizayo. Ukuthi “ey ukube nje...” komuntu akunandaba kuNkulunkulu. Owesifazane, umntwana, isisebenzi siyakwazi ukuthola isibusiso somvuzo kuNkulunkulu ngokuthembeka ekusebenzeni njengawo wonke umuntu osesikhundleni segunya emhlabeni. Ngenxa yalesi sizathu ubundlobongela bukaKhora kwakungenasidingo (Unumeri 16). UmLevi wayengenawo amandla amancanyana ukuthola umvuzo nomusa kaNkulunkulu kunomphristi. Kepha ngokuzikhukhumeza, akubanga ngumusa kaNkulunkulu ukuba amadodana kaKhora ayebheka, kepha ukuba mkhulu phambi kwabantu *“njengabathokozisa abantu”*. Ngokuba *“siphila, sihamba, sikhona kuye”* phambi kukaNkulunkulu.

6:9 *Nani makhosi, yenzani okunjalo kuzo, niyeke ukusongela, nazi ukuthi neyazo neyenu iNkosi isezulwini nokuthi ukukhetha umuntu akukho kuye.*

Ivesi 9 – “*Nani makhosi*” Labo abasendaweni yegunya kuthiwa “*yenzeni okunjalo*” kwizinceku zenu. Niziphathe ngokuqaphela ukuthi inkosi yethu isezulwini. Njengoba kumele isisebenzi sibone inkosi njengosiphethe, ngaphezu kwabantu, kanjalo nenkosi kumele iyazi inkosi ngokunjalo.

“*Niyeke ukusongela*” – Bheka ekusebenziseni amazwi ahlabayo. Kubonakala sengathi kumele kube nomehluko ngendlela umphathi okholwayo ephatha abasebenzi bakhe, nangendlela umyeni okholwayo Kanye nobaba ephatha umndeni wakhe. Uma kuza emazwini ahlabayo noma ahlukumezayo, “*izwi elibolileyo*” elinjalo uma liphuma emlonyeni, lokho kumele kube yisexwayiso sokungalungile.

“*Ukukhetha umuntu akukho kuye*” – UNkulunkulu akathambisi kumphathi wesisebenzi kunesisebenzi ngokwahlulela. Akachemi kakhulu nohlangothi lonegunya ezintweni zobulungiswa. Unobulungiswa ekubukeni bonke. Kubundlobongela kukaKhora, inkosi yama namadodana ka-Aroni ngokuba ayesohlangothini olulungile. Ekulingweni nasekuweni kuka-Adamu no Eva, inkosi yahluka

6:10 Elokugcina, qinani eNkosini nasemandleni ayo amakhulu.
6:11 Hlomani izikhali zonke zikaNkulunkulu, ukuze nibe namandla okumelana namaqhinga kaSathane;
6:12 ngokuba asibambene negazi nenyama, kodwa sibambene nemibuso, namandla, nababusi bezwe balobu bumnyama, nabawomoya bobubi emkhathini.

phakathi kwabo bonke ababandakanyekayo, yabeka icala ngobulungiswa. Ngale kokuzama kuka-Adamu ukuzithethelela nokuzikhipha, wahlulelwa ngokwecala lakhe. Ngokuba akukho ukukhetha umuntu enkosini, akukho nokucashela iqiniso kulona omkhulu “owahlulela imicabango nezizindlo zenhliziyo”.

6:10-17 – Ukuvezwa kobuhle bukaNkulunkulu.

Ivesi 10 – UPawulu wafuna kulabazalwane lamandla ayebakhulekela wona (3:16). Usiholela ekuqhubekeni kukanembeza oncike emandleni kaNkulunkulu ukwahlula isitha. Buka ivesi 18.

Ivesi 13-17 – “*Izikhali zonke zikaNkulunkulu*” – Isudi ephelele yekholwa, okokuvika nokokugadla kunikeziwe;

- “*Izinkalo zenu ziboshiwe ngeqiniso*”,
kukhulunywa ngengubo eyisivikeli esiswini

- 6:13 Ngakho hlomani izikhali zonke zikaNkulunkulu ukuba nibe namandla okuzabalaza ngosuku olubi, nalapho senifeze konke, nime.
- 6:14 Ngakho yimani izinkalo zenu ziboshiwe ngeqiniso, nifakile isivikelo sesifuba sokulunga,
- 6:15 izinyawo zigqokisiwe ukulungela kukho ukushumayela ivangeli lokuthula;
-

nasokhalo (Ivesi 14) njengeketanga. Ukwazi kwethu iqiniso nokuzimisela kwethu ukulisebenzisa kukhona kokubili. Kumele sembathe ukristu, oyiqiniso.

- “*Isivikelo sesifuba sokulunga*” kukhulunywa ngokulunga kukaKristu okubalelwe kwikholwa. Umumo wekholwa ekulungeni, nokuzimisela kwalo ukwenza ukulunga, kungukuzivikela kwalo ezitheni zikaNkulunkulu. Buka ukuzimisela kukaJosefa ukulunga okwaba ngumkhululi wakhe kowesifazane oyengayo nobhidlizayo (Ugenesise 39). Buka ukuzimisela kukaDaniyeli ukwenza okulungile kwamukhulula ekungacacini nokungasebenziseki nguNkulunkulu (UDaniyeli 1).
- “*Izinyawo zigqokiswe ukulungela kukho ukushumayela ivangeli lokuthula*” (Ivesi 15), kuveza ukuzimisela ukukhuluma ivangeli,

6:16 *kukho konke nithathe isihlangu sokukholwa
eniyakuba namandla okucima ngaso yonke
imicibisholo evuthayo yomubi,*
6:17 *namukele futhi isigqoko sensindiso, nenkemba
kaMoya eyizwi likaNkulunkulu,*

nokuzimisela ukuhambisa umyalezo phezu
kwezintaba “*zinhle... izinyawo*” (U-Isaya 52:7).

- “*Isihlangu sokukholwa*” (Ivesi 16)
kukhulunywa ngalendlela yokungena
empilweni yokulunga, nalomgomo “*olungileyo
uyakuphila ngokukholwa*” ngokunjalo.
Ukukholwa kuyindlela yethu yokucima “*yonke
imicibisholo evuthayo yomubi*”. Ukukholwa
kuhlehlisa konke ukuduka engqondweni
nasenhlizweni. Ukukholwa kuma kuqinile
ngaphansi kwezilingo zempilo ezishaya
zibhubhisa. Buka uJobe; Habakuki 3:17-18; 1
KaJohane 5:4.
- “*Isigqoko sensindiso*” (Ivesi 17) lapha
kukhulunywa ngokuvulwa kwamehlo ethu
nokuqonda kusukela ngesikhathi sikholwa
sisindiswa.
- “*Nenkemba kamoya, eyizwi likaNkulunkulu*”
(Ivesi 17), lesi yisikhali sethu sokugadla.
UJesu wayisebenzisa ngokunqoba lenkemba,
ukugadla nokuvika, ehlane ekuhlaseleni

kukaSathane (NgokukaMathewu 4).

Ivesi 11-12 “*Amaqhinga kaSathane*” – izindlela zokusa namaqhinga kaSathane, ezingaphezu kokuba ingqondo yomuntu izibone ngale kokusizwa yinkosi. UNkulunkulu ufuna ukuba siqonde ukuthi kunamandla nezindlela kokungabonwayo, izwe lokubi leli umuntu engenasizo ngaphandle kwezwi likaNkulunkulu eliyiqiniso, ukulunga, ukuthula, ukukholwa, insindiso, izwi lakhe Kanye nomkhuleko.

“*Asilwi nanyama nagazi*” – Njengokuba singasebenzeli umuntu, kepha sisebenzela inkosi engemuva komuntu onegunya, kanjalo nobunzima esihlangabezana nabo okuza njengabantu bukhulu kunabantu. Abantu ababi nezinhlango ezimbi zivusiwe, zaphiwa amandla nguSathane namadimoni akhe. Izigaba zemimoya emibi zivezwa kuvesi 12, leyo isebenza ngemuva nangababusi basemhlabeni ukusebenzela izinjongo zikaSathane lapha phansi. Umhlaba nabakuwo basendaweni lapho khona amandla emimoya “yokuphezulu” (“ezulwini”) ilwa ngokuzonda nokumelana kwayo noNkulunkulu. Amadoda angamasosha, izinhlozi, abakhapheli Kanye nabaholi ohlangothini olulodwa noma abanye kulokhu kulwa kwezinsuku. Buka okuncane esinikezwa kona kwincwadi kaDaniyele

*6:18 ngokukhuleka konke nokunxusa, nikhuleka
ngezikhathi zonke ngoMoya; kulokho nilinde
ngesineke sonke nangokunxusela abangcwele bonke,*

10:13, 20.

6:18-20 – “*Nikhuleka ngezikhathi zonke*”

Ivesi 18 – Lona ngumgomo, hhayi wokukhuleka kuphela, kepha “*ngokukhuleka konke*”. Qaphela, ukuhamba kwawo konke kulapha;

- “*Nikhuleka ngezikhathi zonke*” – hhayi ngesinye isikhathi kepha, kahle hle “ngezikhathi zonke”. Kuzo zonke izinkathi, ezinhle nezimbi kanjalo, kumele siphose izinkathazo zethu kuye.
- “*Ngokukhuleka konke nokunxusa*” – Yonke indlela yokunxusa.
- “*Ngesineke sonke*” – hhayi uma sizwa umuzwa osiholelayo.
- “*Ngokunxusela abangcwele bonke*” – hhayi abathile kuphela. Hhayi nizikhulekela nina kuphela.

“*Ngomoya*” – Abanye ebandleni “likaMoya” bathi loku

*6:19 ninginxusele nami ukuba ngiphiwe izwi, nxa ngivula
umlomo wami, ngize ngiyishumaye ngesibindi
imfihlakalo yevangeli;*

kukhuleka “ngoMoya” kusho ukukhuluma ngezilimi. Qaphela ubungozi bokucaphuna ibhayibheli ngale kokubuka konke okushiwoyo noma umongo waleyondawo ocaphuna kuyo, ukuthola okuseka lokhu esikucabangayo yonke indawo ebhayibhelini. Umphostoli uPawulu wayikhuza lento esijwayeleke kakhulu esikhathini samanje ekuphatheni izwi, “*asiliphambanisi izwi likaNkulunkulu*” (2 KwabaseKorinte 4:2). Lokhu kusho ukukhuluma ngezilimi kulabo abahambe befuna okuzoseka leso sifundiso. UPawulu lapha ukhulume ngomkhuleko wohamba ngoMoya, ohamba ekukhanyeni “*njengalokhu yena uqobo esekukhanyeni*”.

Ivesi 19-20 – Kujabulisa kanjani ukuzwa uPawulu ecela umkhuleko ukuze ezokwazi ukukhuluma njengokuba kumele akhulume. Singacabanga ukuthi uPawulu vele wayekwazi ukukhuluma ngesibindi. Kuyacaca lesi sibindi wayesibona siyisipho esivela kuNkulunkulu. Wayencike kuNkulunkulu njengawe nami ukuze ezoba umlomo kaNkulunkulu ekumele abe yiwo. Ingqikithi yesicelo somkhuleko wakhe kwakungukuthi akwazi

ukusebenzisa isipho esivela kuNkulunkulu ngendlela ekuyiyo. Lena yinto esingakwazi futhi ekumele sikhulekele ngayo, “*abangwele bonke*”. Akubonakali kuyinto engavamile ukuthi inkosi yenza ngalendlela? Kubukeka sengathi akanikezi izisebenzi ukuba nesibindi ukuze sizokwenza umsebenzi. Ngesilinganiso esithize inkosi iyabamba ukuzethemba komuntu noma ithuba, ilindele ukuba abazalwane bakukhulekele. Akusikho lokho okuvezwayo lapha? UNkulunkulu wenze umsebenzi wakhe emhlabeni, nempumelelo nokuqhubeka kwawo kwancika ebantwaneni bakhe ukuba bakucele. Uyakhumbula inkosi u-Jowashi wakwa Israyeli eshaya eciba emhlabathini umcibisholo ngenxa yesicelo sika Elisha esezakufa? (2 Amakhosi 13:14). Inkosi yasheshe yayeka, yashaya kathathu, umuntu kaNkulunkulu wayithukuthelela (Ivesi 19). Kwavela ukuthi, wonke umucibisholo wawumele ukunqoba kwabantwana baNkulunkulu izitha zabo. Lalela mngani wami, uma ukunqoba kukaNkulunkulu kusemcibisholweni esiwucibayo, ngomusa kaNkulunkulu kumele sibe matasa siwuphonse ezulwini, sincenge inkazimulo kaNkulunkulu nokunqoba kuze kube ngusuku lethu lokufa!

Bukisisa lapho kugxile khona uPawulu eyisiboshwa eRoma. Kungabe uveza ukukhathazeka ngokwakhe

6:20 engiyisithunywa ngalo esiboshiwe ngamaketanga,
ukuze ngikhulume ngesibindi ngalo, njengokuba
kufanele ukuba ngikhulume.

nalesimo akuso? Qha nakancane. Kungabe enhlizweni yakhe ufuna ukukhululwa njengokuba abanye bengenza? Wake wawucela umkhuleko wokukhululwa? Qha nakanye. Okwakukuye kwakungukuba akwazi ukusebenzisa isiphiwo esikuye ngesibindi elapho ekhona. Ungaceli kakhudlwana ukukhululwa kwisimo sakho nasebugqileni okubo, kepha cela kakhudlwana ukuba uNkulunkulu akusebenzise kuso leso simo. Cela njengoPawulu, ukuthi usebenzise isipho noma izipho oziphiwe nguNkulunkulu ngokupheleleyo ngokwenkazimulo kaNkulunkulu, wenzele kahle nabantu lapho ukhona.

Ivesi 20 – UPawulu uziveza njengenxusa elidala emaketangweni. Kephha noma esemaketangweni enyama izwi likaNkulunkulu liwela izilwandle ngaye iminyaka ngeminyaka, emhlabeni wonke. “*Kephha izwi likaNkulunkulu aliboshiwe*”. Yonke imizamo yesitha yokunyakazisa izwi likaNkulunkulu ngabafundisi bakhe “*lokho okwangehlela kugcine kwaveza ukuqhubeka kwevangeli*” (KwabaseFilipi 1:12).

6:21 Kepha ukuba nani nazi okugondene nami nalokhu engikwenzayo, uyakunazisa konke uThikhiku, umzalwane othandekayo nesikhonzi esikholekileyo eNkosini,

6:21-24 – Amazwi okuvala

Ivesi 21-22 – Ingxenye yenjongo kaPawulu ekubhaleleni ibandla lase Efesu kwakungukubazisa ukuthi wayeqhuba kanjani. Kepha lokhu wakuyekela kuThikhiku, yena lowaphatha wahambisa lencwadi ukuxhumana nabo. Okwakubalulekile kuPawulu, nokwakuyingqikithi yalencwadi yilokhu okwakuzobalethela injabulo nenduduzo emandleni abo akamoya nasekunqobeni. UPawulu akamoshanga isikhathi esiningi ngezinto zakhe nokuthi yena nabanye babeqhuba kanjani ngaleso sikhathi empilweni yakhe. Wayegxile enkosini nakumongo webandla lapho libhekise khona amehlo alo, othandweni naseqinisweni.

“Umzalwane othandekayo nesikhonzi esikholekiyo enkosini” – uPawulu wayebancoma ngokukhululeka abazalwane abalungile. Kuyinto enhle ukukhuluma amazwi okuncoma lapho efuneka khona. Akukuhle ukukunyathela ngezinyawo lokho ngenxa yemvelo yethu ethanda ukuncintisana, impakamo Kanye nokuzicabangela wena.

6:22 *engamthumela kini ngakho lokho ukuba nazi
izindaba zethu, nokuba aduduze izinhliziyi zenu.*
6:23 *Ukuthula makube kubazalwane, nothando kanye
nokukholwa okuvela kuNkulunkulu uYise naseNkosini
uJesu Kristu.*

“Engamuthumela kini” – kwakuyilungelo eliyinqayizivele ukuthi lendoda ikhonze uPawulu Kanye nebandla likaNkulunkulu ngalendlela, ukubalwa njengefanele lomsebenzi. Amathuba anjalo ayavela uma sithanda ukukhonza lapho sikhona. Lokhu okwashiwo nguPawulu ngalendoda kungashiwo kuphela emva kokuveza uthando nokuthembeka empilweni yayo, okuveza amanye amathuba okukhonza amakhulu ngaleyo ndlela. Khonza noma sebenza lapho ukhona ngenhliziyi yakho yonke, uyekele ukukhula nokukhushulwa kwinkosi.

Ivesi 23 – *“Ukuthula... nothando Kanye nokukholwa”*
– Nazi izakhi ezintathu zobuzalwane bangempela bobuKristu;

- *“Ukuthula”* emphefumulweni osindisiwe, maqondana nawo uqobo noNkulunkulu wawo.
- *“Nothando”* maqondana nabanye Kanye noNkulunkulu.
- *“Nokukholwa”* maqondana noNkulunkulu

6:24 *Umusa mawube nabo bonke abathanda iNkosi yethu uJesu Kristu ngokunganqamukiyo.*

namazwi akhe.

KuKristu, nginokuthula nami uqobo, nginothando olubhekiswe kwabanye nokukholwa kuNkulunkulu, kuhlenganisa unxantathu wempilo yekholwa ephilayo.

Ivesi 24 – “*Umusa mawube nabo bonke abathanda inkosi yethu uJesu Kristu ngokunganqamukiyo. Amen*”- Wonke umphefumulo othanda uJesu ngeqiniso uthola umusa kaNkulunkulu. Kungabe usuwutholile? Abanye bathi bayamuthanda, kepha uthando labo aluvezi ukuthi bamthanda “*ngokunganqamukiyo*”. Bathanda “ngothando” olonakele. Ngemlomo yabo bakhombisa ukumthanda, kepha izinhliziyi zabo zikude naye. Kungabe usuwutholile umusa kaNkulunkulu, otholakala “*ngenkosi yethu uJesu Kristu*”? Usuke weza kuye ngothando “*olunganqamukiyo*”? Ungayeki ukufuna kwakho kuze kube usho njengoPawulu uthi “*amen!*”

