



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Wokufunda
Incwadi
KwabaseRoma

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Ihunyushwe nguThobile Nguse

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

Isithasiselo

Okuqukethwe kulencwadi kuyingqikithi yokwakufundwa esikoleni sebhayibheli ebandleni I New Germany Baptist kowezi-2005. Ukuze sikunikeze njengokulungele ukusetshenziswa sikubeke ngokuhlukana kwamakilasi kulezifundo. Ngakho kwipheji elilandelayo lokuqukethwe uzothola amapheji okuqala kwangamashumi amabili amakilasi azolandela kwizahluko ezilishumi nesithupha (16) zencwadi yabaseRoma.

Umsebenzi wami kwincwadi kaPawulu engenakuqhathaniswa yabaseRoma, kube yisifundo esimnandi kakhulu kimina, ekulungiseleleni amakilasi nokugudla kuyo ngiyifunda ukwenza lencwadi ikulungele ukuba isebenziseke esandleni sakho. Uma inkosi ingakubona kukuhle ukubusisa inhliziyo yakho ngesilinganiso kube khona okuzuzayo kulezifundo *“Kimina akukho ukujabula okungadlula lokho”!* Ngiyamubonga uNkulunkulu ngokuba uyakwazi futhi uyafuna ukusibusisa uma simufuna ezwini lakhe elimi phakade.

Bill Daniels

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“Ngokuba anginamahloni
ngevangeli, ngokuba
lingamandla kaNkulunkulu,
kube yinsindiso kulowo nalowo
okholwayo”

(KwabaseRoma 1:16)

Ikilasi 1 – Isingeniso

Incwadi Yethestamente Elisha

Incwadi yabaseRoma iyincwadi yokuqala ebhekiswe kwibandla thize kwithestamente elisha. Uma ubuka nje incwadi yezenzo nencwadi kaLuka yizincwadi ezazilethwe udokotela uLuka kongumngani wakhe uTheyofilu, lokho kuvela kumavesi okuqala alezincwadi (NgokukaLuka 1:1-4; Izenzo 1:1). Kugqamile ukuthi inkosi yasebenzisa izincwadi zabantu abathize ukuhambisa iqiniso layo kwithestamente elisha, kwaba yizindlela eziyinhloko noma ezisemqoka azisebenzisa. Ihluke kakhulu lendlela uma iqhathanisa nethestamente elidala, Lokhu kuveza kugqamise ushintsho kusukela kwithestamente elidala kuya kwelisha. Ngaphansi komthetho, lokho okwakulindelwe, kufunwa uNkulunkulu kwakubhalwe ephepheni elisemthethweni, idokhumente elalibizwa ngokuthi umthetho kaMose. Lokhu kwagcizelelwa ngokwesabekayo ubukhona benkosi kumusi nokuzamazama kwentaba yaseSinayi esikuthola kwincwadi U-Eksodusi 19. Kulesi sikhathi esidala uNkulunkulu wazibonakalisa/waziveza kubantu bakhe ngesivumelwano esinemibandela, yayibekiwe yandlalwa, kwabekwa nokusabisa nesithembiso, isiqalekiso noma isibusiso sokulalela nokushaya

indiva kuvezwe obala. Lolu uhlelo olwabekwa ngokusemthethweni wesivumo, kuyisitifiketi esisemthethweni somthetho kaMose. “*Ngokuba umthetho wanikezwa ngoMose...*” (NgokukaJohane 1:17).

Kulokusa okuzayo ngokufika kwenkosi yethu uJesu Kristu, sekuyindaba ehlukile impela. Lesi sikhathi sethestamente elisha akusona esokusaba nokungqangqazela, umlilo nomusi. Kepha umhlathelo womusa uJesu Kristu endaweni yethu. Ngakho-ke ngisho ukubhalwa kuhlukile. Ngisho indlela uNkulunkulu abeka ngayo isivumelwano esisha sihambisana nalolushintsho, Izincwadi ezaziqondiswe kubantu abathize siqu sabo, kubudlelwane bomngani ebhalela umngani incwadi njengodokotela uLuka ebhalela uThiyofelu, emnikeza imiyalo, emgqugquzela, emuqondisa. Uyalubona lolushintsho? Kungaba uyathokoza ngalo? Kungaba inhliziyo yakho iyagxumagxuma igcwele uthando lukaNkulunkulu wethu womusa? “*...umusa neqiniso kwavela ngoJesu*” (NgokukaJohane 1:17).

Ngiyethaba ukubona okufanayo phakathi kwethestamente elidala nelisha. Ithestamente elidala liqala ngomlando, kuze izinkondlo maphakathi mese kulandela abaphrofethi ekugcineni – Izincwadi

ezilishumi neskhombisa (17) zomlando, ezinhlanu (5) zezinkondlo, nezilishumi nesikhombisa (17) zabaphrofethi. Zibuka asekwenzile uNkulunkulu phambilini zibheke nasesikhathini esizayo. Kanjalo futhi ithestamente elisha nalo lenze okufanayo ngezincwadi zalo ezinhlanu (5) zomlando ekuqaleni, kube yizincwadi ezingamashumi amabili nanye (21) mese kuba ukuphrofetha ekugcineni kwisambulo. Izincwadi eziphakathi kwithestamente elisha zithi azifane nezinkondlo eziphakathi nendawo kwithestamente elidala, zinika umuyalelo nokuqondisa kodwa ngendlela ebheke ngqo kwabathize futhi zigcwele imizwa.

Kwizincwadi ezingama-21 zethestamente elisha, eziyishumi nantathu (13) zabhalwa umphostoli uPawulu, singayibala neyamaHebheru yize noma kungaveli kahle umbhali wayo. Kwakunenhloso yokuzibeka ngendlela ezibekwe ngayo lezincwadi kwithestamente elidala. Kuqala ezikaPawulu phambili, kuze ezinye ezazibhalwe ngabanye, kungenzeka ukuthi eyamaHebheru njengoba ingasekuqaleni kwazo yingoba vele uyasoleka ekubhalweni kwayo. Kulezi zincwadi zikaPawulu ezili-13, kuqala lezi ezibhalelwe amabandla (Kusukela kwabaseRoma kuze kube kwabaseThesalonika besibili), kulandele lezi ezazibhalelwe abathize (uThimothewu kuze kuyofika

kuFilemoni). Phakathi kwalamaqembu womabili, ezincwadi ezibhalelwe ibandla nezibhalelwe abathize, ziqala kwende ziye ziyogcina kwemfishane, uma siyibeka eceleni eyamaGalathiya, enamavesi angaphansana kwencwadi yase-Efesu. Kulezi ezibhalelwe amabandla, kuqala lena echaza kahle ngensindiso (KwabaseRoma – KwabaseGalathiya). Kungenzeka lesi kube yisizathu sokuthi incwadi KwabaseGalathiya ime ngaphambi kwabase-Efesu, ukuze ezinomqondo owodwa zibe ndawonye. Kuzo lezi ezikhuluma ngensindiso, incwadi kwabaseRoma iphuma phambili.

Umbhali

Igama lakhe lesihebheru kwakungu Sawuli, elesigrekhi lingu Pawulu noma uPawulose, Ukushintsha kwegama lakhe kusukela ku Sawuli kuya kuPawulu sikuthola encwadini yezenzo 13:9 lapho uPawulu aqala khona umsebenzi wenkosi kwelabezizwe esiqhingini i-Cyprus. Kusukela lapho kwizenzo kuya kwezinye izincwadi unguPawulu, ngaphandle uma exoxa okwenzeka ekuphendukeni kwakhe. Abanye egameni lakhe babona ukuveza ushintsho empilweni yakhe, njengoJakobe eba u-Israyeli ePheniyeli noma uSimoni eba nguPetru esehlangene noJesu, lokhu kuyiqiniso impela. UPawulu waqala umsebenzi wakhe kulesikhathi soshintsho njengomphostoli wabezizwe. Kuveza

kakhulu ukusondela kwalolushintsho, ingqondo yakhe isisuka ezweni labakhuluma isigrekhi nesihebheru.

UPawulu wazalelwa edolobheni iTarsus lesifundazwe iSelokhiya, ngenhla nempumalanga ye-Asia minor (okuyi Turkey kumanje), Cishe ngesikhathi sokuzalwa kukaKristu. Wafunda umsebenzi wokwenza amatende njengendoda encane yaseTarsus, wafundiswa urabi wamaJuda noma umfundisi/uthisha owayengusolwazi kwezamaJuda, uGamaliyeli eJerusalema. Wazimisela kakhulu kulokufunda uSawuli omncane (KwabaseGalathiya 1:13-14). Emva kokubulawa kukaStefani owayethembekile (Izenzo 7) UPawuli waba njengofana nomholi ekuhlupheni ibandla, kwaze kwaba uyaphendukela kuKristu endleleni eya eDamaseku (Izenzo 9). UNkulunkulu wayiguqula impilo yalendoda ngensindiso yakhe, wasuka kokade ephambili ekuhlupheni ibandla waba phambili ekulakheni.

Izincwadi zikaPawulu zabhalwa ngenkathi ayehambisa ivangeli kwelaseRoma, indaba yalokhu iqala KwabaseRoma 13. Ezinye zezincwadi zakhe wazibhala esejele eRoma, zibizwa ngokuthi “izincwadi zasejele” (kwabase-Efesu, kwabaseFilipi, kwabaseKolose noFilemoni). Incwadi yakhe yesibili

kuThimothewu wayibhala esejele, ukuboshwa kwakhe kokugcina ngaphambi kokufa kwakhe, lencwadi ijwayele ukubekwa nezincwadi zabafundisi, incwadi 1 KuThimothewu, 2 Kuthimothewu Kanye noThithu. Emva kohambo lwakhe lesithathu ngenxa yevangeli, uPawulu wahlaselwa amaJuda eJerusalema. Wagcinwa iminyakana isishayamthetho sase Khesariya, wagcina eseseRoma. Lapho wabhala khona lezincwadi zasejele. Yize noma kwincwadi yezenzo kugcina lapho, kubukeka sengathi uPawulu wabuye wakhishwa, washumayela khona eminye iminyakana ngaphambi kokuba athathwe eRoma okwesibili eminye iminyaka. Yilapho ke lakhona abhala incwadi yesibili kaThimothewu ngaphambi kokuba abulawe ngenxa yokholo lakhe.

Incwadi

Incwadi kaPawulu kubazalwane baseRoma iyingcebo yenani elingenakubalwa. UNkulunkulu useyisebenzise ngokungakhulumeki empilweni yami kuleminyaka edlule. Omunye umbhali uthi “incwadi ejule kakhulu ekhona etholakalayo” uma ekhuluma ngalencwadi. UMartin Luther wathi “umphathi wengxenye yethestamenti elisha nevangeli ngokucwengeka kwalo” uma ekhuluma ngalencwadi. Abantu bavame ukuyichaza lencwadi engenakulinganiswa.

Incwadi KwabaseRoma iletha isithembiso kumuntu Kanye nokujabha, ukujabha kubo bonke laba abafuna imisebenzi yabo nokulunga kwabo phambi kukaNkulunkulu nakho konke ukwenza kwabantu kulesi sihloko. Ngokuba inkosi ngoPawulu yenza kucacele wonke umuntu, umJuda nowezizwe ukuthi yonke imizamo yakho yokufuna ukwamukeleka phambi kwenkosi ayinakuphumelela, ngokuba “*Basilalelwe yinkazimulo kaNkulunkulu*”. Kanti futhi kulencwadi kwabaseRoma inkosi inikeza ngokungamandla kubantu isithembiso sokulunga kukaNkulunkulu kubo bonke abakwamukelayo njengesipho sikaNkulunkulu ngokukholwa kuJesu Kristu.

Kubonakala sengathi uPawulu ubhale lencwadi ngasekugcineni kohambo lakhe lesithathu ngeminyaka ya-56 AD, ekuqaleni kokubusa kukaNiro. Kubonakala sengathi wabhala eseKhorinte ngaphambi kokubanjwa kwakhe kokuqala eJerusalema. Hlampe “ngaleziyazinyanga ezintathu” ekukhulunywa ngazo kwizenzo 20:3 (Buka umbhalo obhaliwe no 16:1-2). UPawulu lencwadi wayeyibhalela “*Kubo bonke abathandiweyo bakaNkulunkulu abaseRoma, ababiziweyo*” (KwabaseRoma 1:7). Abafundi abakholwayo baseRoma kwakuphakathi kwabo amaJuda (2:17) Kanye nabezizwe (1:13), Ibandla liqalile khona

ngamaJuda “*nezihambi zaseRoma*” (izenzo 2:10) abasindiswa ngosuku lwephentekhoste ekuqaleni, base bebuyela kulelidolobha elikhulu noJesu ezinhlizweni zabo nevangelini olwimini labo. Ofakazi ababezimisele, bengenakuthuliswa. UPawulu kwamele ukuba aye entshonalanga neRoma ngenkathi ebhalela abazalwane khona. Kwakuyomthatha iminyaka emibili kuya kwemithathu kusukela ngesikhathi sokubhala ukuba aphume khona. Futhi wayeyofika ngokungalindelekile, nohulumeni waseRoma wawuqaphile.

Uma ubalekela izwi likaNkulunkulu,
Njengokuba uJona enza,
Uyalukhokhela uhambo,
Ujike ungafiki ndawo.

Uma uhamba ngezwi likaNkulunkulu,
Njengokuba kwenza lomphostoli,
Izwe liyakuthengela ithikithi,
Lalapho ubufisa ukuya khona!

UPawulu wathola isivunguvungu sohambo olukhokhelwe olwalumyisa lapho ayefuna ukuya khona.

Umyalezo

UPawulu wabhala incwadi kwabaseRoma ukuchaza ivangeli kumaJuda Kanye nabezizwe (isahluko 1:11) nokubafundisa ukuhamba ngokwevangeli ekuhlaleni kwamaKristu (Isahluko 12:15). Kwakukhona ukudideka phakathi kwamaJuda nabaphendukile (abezizwe abaphendukela kwinkolo yamaJuda). Babecabanga ukuthi umthetho kaMose yiwona izwi likaNkulunkulu lokugcina alibekile nentando yakhe ngomuntu. Ngakho amaJuda ayegcizelela ukuba abezizwe basokwe bagcine nomthetho kaMose (izenzo 15). Babecabanga ukuthi okunye uNkulunkulu akwenzile noma akufakile kumele kufake lokhu asekwenzile nakunikezile. Kwakunesidingo sokuthi kube khona ozobachazela ukuthi lesikhathi esisha nomyalezo wevangeli lomusa elihlobene nelidala ngomyalezo wesivumelwano. Kwakunesidingo sokuba kube khona ochazayo okuza nalesivumelwano kumJuda ngalesi sikhathi, nesibusiso sikaJesu Kristu esihlanganisayo ngokukholwa. Kwakunesidingo sokuthi kube khona ozochaza ukuthi ukulunga kukaNkulunkulu kutholakala kanjani ngokukholwa nokuhlobana nokulunga kukaNkulunkulu okuphilwa ngokugcina umthetho kaMose. Kwakunesidingo sokuthi kube khona ochazayo ukuthi bonke sebeyangena kwisithembiso uNkulunkulu asenza nesizwe sika-Israyeli.

Lomphostoli kwakunguye loyo, emiselwe wathunyelwa uNkulunkulu ukuletha incazelo ezweni elilindile.

Umthwalo wenkosi kulencwadi umyalezo wokusindiswa komuntu kuJesu Kristu, nokuthi ukulungisiswa komuntu phambi kukaNkulunkulu akukho ekugcineni umthetho kaMose noma izimiso ezithize kodwa kungomusa kaNkulunkulu kuJesu Kristu. Ukulungisiswa komuntu akukho ekugcineni umthetho ngokuba imvelo yomuntu nesono ayimenzi aphilile ngendlela yobungcwele obubekwe emthethweni wakhe. Kulendawo irekhodi lomuntu linokuhluleka okubi! Lokhu kuhluleka komuntu uNkulunkulu uzokuveza zingakapheli nje izahluko zokuqala ezintathu kulencwadi. Ukuma okuhle komuntu phambi kukaNkulunkulu ukulungisiswa, ukuhlansa kwakhe, ukuxolela kwakhe, akusikho ukuthi umuntu wenzeni noma angenzani, kepha ukuthi uNkulunkulu ngomusa wakhe umenzeleni umuntu ngokuza komhlatshele onguJesu Kristu. Leyo yingqikithi yengxenye yokuqala encwadini yamaRoma, isahluko 1-11.

Ngemiphumela yengcebo esinayo kuJesu Kristu, Ufanelwe ukuthembeka nokuzinikela kuye ngenhliziyo yakho yonke. Lena yingqikithi yengxenye yesibili kulencwadi, izahluko 12-15.

Lencwadi ihlukaniseke izingxenye ezine;

- Isitatimende sokuvula – 1:1-17.
- Imfundiso yokuyala – 1:18-11:36.
- Imiyalo yokwenziwayo – 12:1-15:13.
- Umbono wokuvala – 15:14-16:27.

Ingxenyana ewukhiye kulencwadi isahluko **1:16-17**;

“Ngokuba anginamahloni ngevangeli, ngokuba lingamandla kaNkulunkulu, kube yinsindiso kulowo nalowo okholwayo, kumJuda kuqala, nakumGreki. Ngokuba ukulunga kukaNkulunkulu kwambulwa kulo, kuvela ekukholweni, njengokulotshiweyo ukuthi: “Olungileyo uzophila ngokukholwa.”

Ukubuka konke

Isahluko 1-3:20 – Isidingo sensindiso – Ukulahla kukaNkulunkulu.

Yize noma ukuphusha kwalencwadi kungukusindiswa komuntu, uPawulu uqala ngokuveza ngokusobala isimo somuntu nokudinga

kwakhe ukusindiswa. Kukhona isifundo lapha. *Izindaba ezimbi ngaphambi kwezinhle!* Akekho umuntu ozomuhlenga uma engenaso yena isiqiniseko sokuthi ulahlekile. Yilapho uNkulunkulu engena khona ngomphostoli uPawulu, lapho ekumele siqale khona.

- 1:18-32 – Ukulahlwa kwezwe labahedeni. Lapha isambulo solaka lukaNkulunkulu kwizoni (ivesi 18), ngokuba isambulo sakhe “*phakathi kwabo*” (ivesi 19) nakwimvelo (ivesi 20) ikangangokuthi “*bangabi nokuzilandulela*” (ivesi 20). Izwe labangakholwayo liyahlulelwa, hhayi ngenxa yokungazi kwalo, kodwa ngenxa yokuzikhethela ukwala kwalo ukukhanya abanikwe kona (buka uJohane 3:18-21).
- 2:1-16 – Abazisho abalungile bayalahlwa. Bonke banecala ngenxa yobumnyama bakwisahluko 1. Akekho olungele ukulahla abanye.
- 2: 17-3:8 – AmaJuda ayalahlwa. Sisavuma ngamakhanda kukho konke okusashiwo, inkolo yabo ngaphandle yayingenakho ukulunga kwangaphakathi.

“ngokuba bese sibamangalele abaJuda namaGrekhi

ngokuthi bonke baphansi kwesono” (3:9)

- 3:9-20 – Uluntu lonke luyalahlwa. Wonke umphefumulo usele ungenasizo, akukho ongakubeka noma uzilandulele ngakho phambi kukaNkulunkulu ongewe (ivesi 19). Ngale kosizo lomthetho ongenawo amandla okusindisa ngisho oyedwa! (ivesi 20).

Izahluko 3:21-5:21 – *“Kepha manje kubonakalisiwe ukulunga okuvela kuNkulunkulu ngaphandle komthetho”*

- 3:21-31 – Ukuchazwa kokulungisiswa. Yize noma isono sibiza ukwahlulelwa, uNkulunkulu wathabathela kuye ukujezisa kwezono zethu kumuntu uKristu Jesu. Yiyona ncazelo esemqoka yokuba kanjani uNkulunkulu *“ukuze yena abe ngolungileyo, abengumlungisi walowo okholwa nguJesu”*.

Ukulunga kukaNkulunkulu akububuli,
ukuze sithole umusa wakhe.

Ngokuba uNkulunkulu usenike *“ngokukholwa nguJesu Kristu kubo bonke abakholwayo”* kubantu abayizoni ukuba babizwe ngabalungile.

- Isahluko 4 – Isibonelo sokulungisiswa. Ukulungisiswa akusiyona into yemisebenzi (4:1-8), ngokuba u-Abrahama (ivesi 1-5) noDavide (ivesi 6-8) balungisiswa ngokukholwa hhayi ngemisebenzi. Ukulungisiswa akusikho omaka (4:9-25), ngokuba uAbrahama wasokwa (Ugenesise 17:9) emvakokuba elungisiswe ngokukholwa. (Ugenesise 15:6).
- Isahluko 5 – Isipiliyoni sokulungisiswa. Ngenkathi singenasizo (ivesi 6), siyizoni (ivesi 8), siyizitha (ivesi 10) kwaba nokubuyisana (ivesi 10-11). Lokhu u-Adamu, ngokwekhanda lakhe lobuntu nje, akwenza ngenxa yesono sakhe, uJesu Kristu, ikhanda lakomoya, wakuguqula ngenxa yokulunga kwakhe. (ivesi 12-21).

Lapha kunokuhlinzekwa okukhulu okuvela kuNkulunkulu nezindaba ezimnandi zevangeli. Noma umuntu eyilokhu ayikho, engenathemba nasizo, ebole phuhlu, engcolile enecala phambi kukaNkulunkulu, kodwa inkosi yenza indlela ngenxa yothando layo ukuze umuntu ezolungisiswa ngomhlathshelo onguJesu Kristu. Indlela elungile yomuntu ukuba aphenndule ngayo ukuba akholwe kuJesu. Ukuphendula kukaNkulunkulu

ekukholweni komuntu ukumusho ukuba
ungolungileyo nohlengiwe ekuthunjweni futhi
oxolelwe impela.

Isahluko 6-8 – Ukuphila impilo yobukristu
ngokunqoba- Umusa kaNkulunkulu
ohlambululayo.

- 6:1-7:6 – Ukunqoba amandla esono

Impilo entsha – Sifile noKristu
maqondana nesono, siphila noKristu
kuNkulunkulu (6:1-11).

Inkosi entsha – Asisezona izigqila zesono
ngokuthanda kwethu, kodwa izigqila
zokulunga (6:12-23).

- 7:7-25 – Impi eqhubekayo ngenxa yemithetho
emibili ephila kumzalwane manje.
- Isahluko 8 – Umoya kaNkulunkulu uyena
osinika amandla okunqoba.

Izahluko 9-11 – U-Israyeli? - Umninimandla onke
nomuntu onomthwala wemfanelo.

Isizwe sakwa-Israyeli uNkulunkulu ubelokhu

ebheke sona kusukela kugenesise 12. Lapha sekuyachazwa ukuthi lokulunga okuvela ngokukholwa kuwathinta kanjani amaJuda Kanye nokugcina umthetho kaNkulunkulu kuze kube phakade, izithembiso zikaNkulunkulu ngesizwe saka-Israyeli ezingenakwephulwa.

- Isahluko 9 – Ubungqongqoshe bukaNkulunkulu ensindisweni. Ubungqongqoshe bukaNkulunkulu kusukela ekuqaleni busebenza ukukhipha amanye amaJuda nokufaka abanye bezizwe.
- Isahluko 10 – ingxenye yomuntu kwinsindiso “ukuba yilowo nalowo...” (ivesi 11, 13). Isahluko 9 kubalandeli baka-Arminius. Isahluko 10 kwaba Calvin.
- Isahluko 11 – Insindiso ezayo ka-Israyeli. “*UNkulunkulu akasilahlanga isizwe sakhe*” (11:2). Isahluko 11 ama-Armilenialisti.

Izahluko 12-15 – Pho siphile kanjani?

UPawulu uyashintsha manje kulesigaba uya kwindlela okumele ikholwa liphile ngayo. Qaphela ukuthi impilo yomkristu iqala ekujuleni (“*Umnikelo ophilileyo*”), ukulandela isibonelo somhlatshelo

kaKristu Kanye nokuqonda amaqiniso Kanye nezibusiso esekungezethu!!!

- Isahluko 12 – Isisebenzi sikaNkulunkulu Kanye nezinye.
- Isahluko 13 – Isisebenzi sikaNkulunkulu nabaholi.
- Isahluko 14 – Isisebenzi sikaNkulunkulu nabazalwane.
- Isahluko 15:1-7 – Isisebenzi sikaNkulunkulu esiyisibonelo.

*“Eyabonakalisiwa ngamandla
ukuthi iyindodana
kaNkulunkulu ngokomoya
wobungcwele ngokuvuka
kwabafileyo, uJesu Kristu
inkosi yethu”*

(KwabaseRoma 1:4)

Ikilasi 2 – KwabaseRoma 1:1-23

Umphostoli uPawulu wabhala lencwadi eyibhalela abazalwane abaseRoma emva kweminyaka aphenyuka, emashumini eminyaka. Akukwazi ukuthi singakudlula, ngisho uma evula kuyamangaza ukuthi uthando lakhe lukaJesu Kristu lalusavutha amalangabi njengasekuqaleni.

UPawulu wabhala lencwadi eyibhalela abazalwane abakhulwa kuJesu, Labo uJesu abasindisile ezonweni. Hlampe ngaleso sizathu akasibonanga isidingo sokuveza nokubeka ubufakazi, neqiniso lokuthi imibhalo yakhe iphuma kuNkulunkulu ingathenjwa. Izimvu ziyalizwa izwi lomalusi. Nami ngiyaqhubeka lapho angizomosha isikhathi ngizame ukuchaza ukuthi lencwadi iyizwi likaNkulunkulu (kwabaseRoma). Impela lezhlukuko ezimbalwa eziphambi kwethu ziphethe umyalezo omqoka kakhulu owake wawela ezindlebeni zabantu. Intshisekelo engikuphosela yona kulesifundo ukuba uyekele uNkulunkulu akhulume nawe ngalencwadi. Ngezwi lakhe eliyinzuzo ngathi angakafundisa isifundiso sakhe esihle, abuyise ukunhlanhlathela kwakho ngokukuyala kokumele ukwenze, abuyise izindlela zakho zilunge, akuyale ukuba ubambe inkambo yakho ngendlela yakhe elungile, akuholele *“ukuba upheleliswe”* ekukhuleni njengekholwa,

1:1 UPawulu, incek uKaKristu Jesu, umphostoli obiziweyo nowahlukaniselwe ivangeli likaNkulunkulu,

hhayi ekucabangeni kahle nasekukholweni kuphela kodwa nangaphandle. “yonke imisebenzi emihle”.

“Yonke imibhalo iphefumulelwe nguNkulunkulu ilungele ukufundisa, nokusola, nokuqondisa, nokuyala ekulungeni, ukuze umuntu kaNkulunkulu aphelele, apheleliselwe yonke imisebenzi emihle” (2 KuThimothewu 3:16-17).

1: 1-7 – Ukubingelela kukaPawulu

Ivesi 1- Ukuzichaza kwakhe okunxantathu;

- “Incek uKaKristu Jesu” – Isithombe lapha esesigqila esivumayo saku-Eksodusi 21:1-6, Ozinikezele kumphathi wakhe ukuba abe ngaphansi kwakhe ngokupheleleyo, engenasikhathi, enganampahla noma akuhlelayo ngokwakhe. Kepha lokho akumcasuli, akumphathi kabi kuJesu, ukwenza ngokuthanda. Ngokuba thina, njengabo bonke abendlu kaSawuli, “yayinjengabafuleyo” phambi kwenkosi nomahluleli (2 USamuweli 19:28). Ngenani

eliyigazi likaJesu elaphalala genxa yethu sesithengelwe ukuphila. UJesu uqobo lwakhe uyisibonelo kithina ngokuzinikela entandweni kayise (Amahubo 40: 6-8; KumaHeberu 10:5; U-Isaya 50:5).

- Umphostoli obiziweyo – “*obiziweyo*” Ukhuluma ngokubizwa noma ukumiswa okanye ukuqokwa kwakhe kwaphezulu. Igama “umphostoli” lisho othunyelwe, okhuluma ngomyalelo awuthunyiweyo waphezulu. Singasho nje ukuthi bonke abakuKristu bathunyiwe njengamanxusa, ukunxusela ukubuyisana kwabalahlekileyo endaweni kaKristu (2 KwabaseKorinte 5:20).
- “*Nowahlukaniselwe ivangeli likaNkulunkulu*” – owahlukaniselwe yilowo ohlungiwe, wakhethwa (Izenzo 13:2), noma unqunywe wadediswa kukho kokubili okuzocima umthelela womyalezo wethu nakuyo inkosi nengunaphakade labanye. Ukuba besinaka kakhulu okumele sihlukane nakho, besizoba nezinkinga ezincane kabi ukuhlola ekumele sihlukane nakho. Kodwa izingxoxo eziningi zabazalwane kuyethusa ukuthi kwimibuzo eminingi eyezinto ekumele sizigweme. Uma kuyisifiso sami ukuthobeka noma ukuguqa kuJesu Kristu nokumukhazimulisa ngempilo

yami, imibuzo eminingi iwela kokulungile
nokungalungile “kumzalwane”, ukuphuza,
ubude bezinwele, amadiskho, umculo wezwe
wenyama Kanye nokunye. Ngiyamazi lowo
engingowakhe Kanye nezinto ezingahambisani
nobungcwele bakhe!

Upawulu uyaziveza kulamagama avula ngawo
njengoboshiwe kuJesu kristu futhi onake yena
nokwakhe.

Ezinye izindlela zokuchaza ukuzichaza
okunxantathu kukaPawulu;

- Isisebenzi – othunyiweyo – Ohlukaniselwe.
- OkaNkulunkulu – Ohambayo – Ivangeli.
- Ophethwe – Ohloniphekile – Omatasa.
- OkaKristu – Othunyiweyo – Osebenzayo.

Ivesi 2 – Ubani owayenza izithembiso ngabaprofethi
bethestamente elidala? Babengabaprofethi babani?
Kanye noPawulu, kumele sicabangeni ngemibhalo
yabaprofethi baNkulunkulu ngaphandle kokuthi

bayizwi likaNkulunkulu uqobo? Futhi qaphela ukuthi ingqikithi yevangeli, ukuhlangukwa kwaphakade ekulahlweni ngenxa yesono, ngokukholwa isithembiso sikaNkulunkulu, kukhona kwimibhalo yabaphrofethi kwithestamente elidala. Umyalezo wevangeli wawungesiyo into entsha, kwakungesiyo into entsha evela nabantu kwithestamente elisha kodwa injongo kaNkulunkulu kwasekuqaleni, into endala. UPawulu waphawula kuThimothewu ngencwadi endala “*enamandla okukuhlakaniphisa, kube yinsindiso ngokukholwa kuKristu Jesu*” (2 KuThimothewu 3:15). UPetru naye kwincwadi yezenzo 10 uyanaba ngokuthi “*Bonke abaphrofethi bafakaza*” ngoJesu, “*ukuthi ngegama lakhe bonke abakhohwa nguye bayakwamukela ukuthethelelwa kwezono*” (Ivesi 42-43). Umuntu uJesu Kristu nokuletha insindiso yakhe ngokukholwa “*Wayethenjiswa ngaphambili abaphrofethi bakhe*”. Buka incwadi kaLuka 24: 26-27, 44.

Ivesi 3 – Ukuthi uJesu waba “*Yinzalo kaDavide ngokwenyama*” likhuluma ngobuntu bakhe nelungelo lakhe kwisihlalo sikaDavide, kugcwaliseka

1:4 eyabonakaliswa ngamandla ukuthi iyiNdodana
kaNkulunkulu ngokoMoya wobungwele ngokuvuka
kwabafileyo, uJesu Kristu iNkosi yethu
1:5 esamukela ngaye umusa nobuphostoli kube
ngukulalela kokukholwa ezizweni zonke ngenxa
yegama lakhe,

isivumelwano sikaDavide (2 USamuweli 7).

Ivesi 4 – Yebo ngokuvuka kwakhe uJesu
“ubonakalisa” noma ubeka umehluko wokuba
“Yindodana kaNkulunkulu” ngomoya.
UbuNkulunkulu bukaKristu kwabekwa obala
ngesigameko esingumlando, ukunqoba kwakhe
ukufa, wabonisa ukuba ngowaphezulu naye uqobo
ngommangaliso wokuvuka kwakhe.

Ivesi 5 – KungoJesu “okungaye” umuntu uthola
umusa kaNkulunkulu nenjongo yakhe. Uma ubuka
umucu wokugcina kulelivesi, “ngokuba igama
lakhe”, sithola ukuthi konke okwethu kungaye futhi
kungokwakhe ukristu. Kusukela kwigama lokuqala
lencwadi nomphostoli ukhuluma ngoJesu Kristu!

Injongo noma inhloso yomsebenzi kaPawulu
“ngokomyalo kankulunkulu ongunaphakade yaziswe
ezizweni zonke, kube ngukulalela kokukholwa”,
uyiqala ayiqede lencwadi kulokho (16:26).

1:6 enikuzo nani eningababiziweyo bakaJesu Kristu,
1:7 kubo bonke abathandiweyo bakaNkulunkulu
abaseRoma, ababiziweyo, abangcwele: Makube kini
umusa nokuthula okuvela kuNkulunkulu uBaba
wethu naseNkosini uJesu Kristu.

Kusondelene kakhulu ukukholwa nokulalela (10:16; 15:18, 31). Ukungakholwa kuJesu Kristu akusikho nje ukuthi awuzwa kahle, noma awuchazelekile. Ukunqaba ukulalela ngokukholwa. Akusikho ukuthi okuchazelayo unephutha, kodwa iphutha likuwe olalela ngenkani ungafuni ukuzwa, ukubona, ukholwe.

Ivesi 6 – “Obiziweyo” ku (vesi 1) ubhalela “ababiziweyo” (buva uvesi 7).

Ivesi 7 – Igama “abathandiweyo” yigama elijwayelekile kwithestamente elisha uma kukhulunywa ngabazalwane njengalabo abahlungiwe, abakhethiwe ezweni bakhethelwa enkosini (buka ivesi 1). Ukuthi babizwa ngabathandiweyo iveza lapho ababekwe khona uNkulunkulu. Umuntu akabi ngothandiweyo ngakwenze yena enzisa okomzazwane, futhi akabekwa abantu. “Kumele uzalwe ngokusha” (NgokukaJohane 3:7). UNkulunkulu obekanayo. Umuntu yena kumele akholwe. Othandiweyo noma

1:8 *Kuqala-ke ngibonga uNkulunkulu wami ngoJesu Kristu ngani nonke, ngokuba ukukholwa kwenu kunconywa ezweni lonke.*

1:9 *Ngokuba uNkulunkulu, engimkhonza emoyeni wami ngevangeli leNdodana yakhe, ungufakazi wami wokuthi ngokungaphezi ngiyanikhumbula*

indodana ngokweqiniso “othandiweyo kaNkulunkulu”, “ukuze kutuswe inkazimulo yomusa wakhe asiphe wona ngesihle ngaye othandiweyo” (Kwabase-Efesu 1:6).

“Makube kini umusa nokuthula” – ngalokho kulandelana! Kuphela ngokuthola umusa kaNkulunkulu umuntu angaba nokuthula, “ukuthula noNkulunkulu” ekubuyeleni kuye (5:11), uJesu “esenzile ukuthula ngegazi lesiphambano sayo” (KwabaseKolose 1:20), futhi “ukuthula kukaNkulunkulu”, abakhathazekile izwe elikhatheleyo ngeke likuchaze umzalwane akuzwayo (KwabaseFilipi 4:6-9).

1:8-15 – Isingeniso sikaPawulu.

Ivesi 8-9 – Umkhuleko abakhulekela wona. Bheka ukukholwa okuphilayo nokuthandwa kwalelibandla. Kwimpambanamgwaqo yalelidolobha ngesikhathi sombuso wamaRoma, ubufakazi babo babaziwa

ezweni lonke.

Bheka ukuthi akushiwo lutho ngesibalo sokukhula sabantu ebandleni laseRoma, kodwa ubufakazi babo osebuhambile bezwakala. Kuyacaca ukuthi usayizi nenani labantu ebandleni akusho lutho kulokhu izwe elibuka ngakho. Ngathi kunganjalo nasebandleni lethu! Sibaningi noma sibancane kepha ngathi umthelela wethu ezweni ungaba mkhulu impela!

Bheka umthelela walelibandla ubekwe eduze kokuthi umphostoli akayeki ukubakhulekela. “*umkhuleko wolungileyo*”, nowalendoda elungileyo waletha iziqhamo (EkaJakobe 5:16). Siyosifunda nini lesifundo esisemqoka kangaka, ukuthi uma abantwana bakaNkulunkulu bekhulekela umsebenzi webandla likaNkulunkulu uyalalela, asebenze, awuphakamise umsebenzi! UPawulu wayejulile othandweni lakhe nasemsebenzini “*ngani nonke*”. Wayengase asho athi enkosini, kungumkhuba wakhe ukukhulekela abazalwane ayengakaze ababone, abavakashele. Inhliziyo yakhe yayigcwele labo abangabaNkulunkulu! Umsebenzi kaPawulu wenkosi kwakungesikho ukuzenzisa nje. Wayengathi “ngiyisisebenzi sakamoya ngokwevangeli lendodana yakhe”. Ukusebenza emoyeni kufaka;

1:10 njalo emikhulekweni yami, nginxusa ukuba, uma kungenzeka ngentando kaNkulunkulu, ngiphumelele ukufika kini.

- Umsebenzi wokukhuleka ngesineke ungabonwa. Yize noma wayengakwazi ukuthi angangena abone abazalwane baseRoma, uPawulu wayelokhu ebakhonza ngomoya sonke lesikhathi.
- Umsebenzi kaNkulunkulu ngokweqiniso ekujuleni komuntu.
- Ukushisekela kwakhe kwangaphakathi kwakulingana nakwenza ngaphandle.
- Impilo ecatshangisiswe kahle.

Ivesi 10-13 – Izifiso nemizamo yakhe yokubabona.

Ivesi 10 – Emkhulekweni kaPawulu, ingxenye yawo yayiyisifiso sokuba uNkulunkulu amenzele indlela ayobabona abazalwane. Inkosi igcine iwuphendulile lowo mkhuleko, kepha akwenzekanga ngendlela uPawulu ayengathanda kwenzeke ngayo noma ayifisayo. Uma ngempela “ngiyinceku kaJesu Kristu” kungokwami ukwamukela izindlela nezikhathi zempendulo kaNkulunkulu. Ukuba uNkulunkulu wavulela uPawulu amasango aseRoma ngokushesha

1:11 *Ngokuba ngilangazelela ukunibona ukuze nginabele
isipho esithile somusa sokomoya ukuba niqiniswe,*

uma ekhuleka, hleze sasingeke sibe khona isidingo salencwadi eyisibusiso, ngokuba uPawulu wayeyoba nesikhathi sokufundisa lamaqiniso kubazalwane ubuso nobuso. UNkulunkulu wayekwazi kahle ayekwenza. Indlela ekumele siphendule ngayo uma kuthulekile ezulwini ukuba siqhubeke silinde sisebenzela uNkulunkulu.

Ivesi 11-12 – uPawulu wayebafisela okuhle labazalwane njengomama efisela abantwana bakhe okuhle (1 kwabaseThesalonika 2:7-8). Wayenesifiso sokugcwalisa okushodayo ekukholweni kwabo (1 KwabaseThesalonika 3:10). “iziphiwo zikamoya” uPawulu afisa ukuzidlulisela kubo kungaba ukubaduduzela ngomoya noma ulwazi, noma yikuphi ayengabasiza ngakho; immangaliso, ukugqugquzela njengalaba abaletha lencwadi, isibusiso sesifundiso esiphilile. Konke kwenzelwa ukuba imiphefumulo yabo yakhiwe ekukholweni.

Okuseceleni

Buka lapha! UPawulu waqonda ukuthi isiphiwo

1:12 okungukuthi siduduzane kanye nani phakathi
kwenu ngokukholwa kwethu okwenu nokwami.

1:13 Angithandi, bazalwane, ukuba ningazi ukuthi
ngazimisela kaningi ukuza kini, kepha ngathiyeka
kuze kube manje ukuba nakini ngibe nezithelo
njengakwezinye izizwe.

sikamoya asinikeziwe kumele sisetshenziselwe
ukuzuzwa kwabanye, hhayi yena ekusithekeni noma
ukuzithokozisa yena. Akusiyo leyo inhloso yeziphiwo
zikaMoya. Buka kwincadi kaPetru 4:10 kanye
nencwadi yabaseKorinte 13 lapho sibuka khona
uthando, 1 KwabaseKorinte 12:7, isizathu seziphiwo
zikaMoya “*kube ngokokusiza*”.

.....

Uthando lukaPawulu labazalwane
kwakungeleqiniso, ehlezi ebafunela okubalungele
(KwabaseFilipi 2:3-5) njengoba naye wayengazifisela
(NgokukaMathewu 22:37). Bheka nje lokhu ngenxa
yabantu ayengabazi ngisho ukubazi. Impela
sehlukile kuye, sihlezi silindele ukukhubeka,
singabazithanda thina, kuyilowo nalowo ngokwakhe
kunokubheka okwabanye. Mangaki amakhohla
angenazithelo emsebenzini wenkosi ayizamayo, kuze
kube ufunda ukuthanda abazalwane ngeqiniso.
Ngiyakhunjuzwa futhi ngiyakhuzeka ngalesibonelo
sokuthanda imiphefumulo!

1:14 Nginecala kumaGreki nakwabezizwe,
kwabahlakaniphileyo nakwabangaqondiyo;
1:15 kanjalo mina ngokwami nginesifiso sokushumayela
ivangeli nakinina baseRoma.

Ivesi 13 – ukuzimisela kukaPawulu ngalabazalwane akupheleli emazwini nakwizifiso. Useke wazama ukuya kobona labazalwane izikhashana impela kodwa kube khona ukuvimbeka okukhona, okunye okuvela enkosini (Izenzo 16:6-7) okunye kusathane (1 KwabaseThesalonika 2:18). Khumbula imizamo kasathane ebandleni laseGalathiya, edunga umsebenzi kaNkulunkulu ngamasiko amaJuda, kodwa akaphumelelanga, futhi lokho kwasishiya nencwadi encane enhle kaPawulu yokulungisa. UNkulunkulu wathatha isikhubekiso esibekwe usathane wasenza isitebhisi sezwi lakhe!

Ivesi 14-15 – Ugqozu lakhe ngevangeli.

“*Nginecala*” – uPawulu wayezizwela kumfanele. Okwakhe kwakunguthando nokuzibophezela enkosini njengo “*umkhiqizo ophume emlilweni*”. Akwamukela ngomusa wakunikela ngomusa. Ingcebo kaNkulunkulu ayeyamukele ngomusa wayidlulisela nakwabanye, akayenzanga eyakhe yedwa. Wayengumfula ohambayo kunesiziba esimile.

1:16 *Ngokuba anginamahloni ngevangeli; ngokuba
lingamandla kaNkulunkulu, kube yinsindiso kulowo
nalowo okholwayo, kumJuda kuqala, nakumGrekhi.*

“KumaGrekhi nakwabezizwe” – abamasiko nabangaziyo.

“kwabahlakaniphileyo nabangaqondiyo” – Abanolwazi nabangenalo. UPawula wayinqaba indaba yokubuka ngebala emsebenzini wakhe wenkosi nakwabanye, ebabuka bonke abantu ngokufanayo.

1:16-17 – Isihloko sikaPawulu

Ivesi 16 – *“Anginamahloni”* – Kwakungekho ukukhophoza kulendoda mekumele kumiwe eduze kukaJesu Kristu. Lona ongenawo amahloni okubizwa ngowakhe (KumaHeberu 11:16). Kwakungekho ngisho ukungabaza okuncane kuPawulu ekukhulumeni ngokukholwa kwakhe kuJesu noma isidingo sabo bonke abantu. Wayengenakho ukucasha uma kufanele kumelwe inkolo yakhe. Wayazi ngale kokungabaza ukuthi umyalezo kakristu ungaphezulu kokuqonda noma ukwenza kwabahlakaniphileyo, zonke izinkolelo zeze, amafilosofi abantu nabantu abanokuziphakamisa ngokuhlonishwa.

1:17 *Ngokuba ukulunga kukaNkulunkulu kwambulwa kulo, kuvela ekukholweni, kuyisa ekukholweni, njengokulotshiweyo ukuthi: “Olungileyo uzakuphila ngokukholwa.”*

Umyalezo wevangeli awukho omunye ofana nawo owaziwa kubantu, “*Ngokuba lingamandla kaNkulunkulu, kube yinsindiso*”. Uyaphila, Uyaphilisa umyalezo ophethwe yilo, njengembewu yaphezulu, amandla okusindisa kumphefumulo okholwayo. Yilo izwi likaNkulunkulu “*liphilile, linamandla, lihlaba kuze kuhlukaniswe*” (KumaHeberu 4:12). Yilo “*senizelwe kabusha kungengambewu ephelayo kepha engapheliyo*”, liletha ukuzalwa kabusha kubo bonke abakholwayo, njengembewu engabuniyo (1 EkaPetru 1:23).

“*Yilo lelivangeli elashunyayelwa kinina*” (1 EkaPetru 1:25).

Ivesi 17 – Ivangeli liveza ukulunga kukaNkulunkulu, kuza kumuntu, kodwa kungezi ngenxa yokulunga kwakhe kepha “kusuka kukukholwa kuya kukukholwa” okungukuthi “ukusuka ekukholweni ungene ekukholweni”. Ukulunga okuvulelwe kubantu ngomsebenzi kaKristu esi, phambanweni, “kusuka” noma kuqhamuka ekukholweni komuntu futhi “kuya” ekuthembekeni noma kwimpilo entsha

egcwele ukukholwa. Ukulunga kukaNkulunkulu akuzi kumuntu ngenxa yokuthembeka kodwa kungumphumela wakho. Akusikho ukusindiswa noma ukulunga ngenxa yomsebenzi womuntu, kodwa “*olungileyo uyakuphila ngokukholwa*”, lomugqa ucashunwe kuHabakuki (2:4) osiza ukugcizelela amazwi kaPawulu kuvesi 2 ugqamise nesihloko salencwadi Kanye nayo yonke incwadi yezincwadi kaNkulunkulu. Labo abalungisisiwe phambi kukaNkulunkulu benziwe njalo ngokukholwa kuKristu kodwa, ngale kwemisebezi yomthetho kaNkulunkulu. Impela ngoJesu “...ebeningenakulungiswa kukho ngomthetho kaMose. Yilowo nalowo okholwayo uyakulungisiswa ngaye” (Izenzo 13:38-39). Lena yiyo ingqikithi yomyalezo kamphostoli uPawulu ngomyalezo walencwadi. Lapha kunalomlilo owakhanyisa inhliziyo kaMartin Luther, ukhanyisela isikhathi soguquko (reformation) ngolasemzini. Lengqikithi yomyalezo wevangeli iba yisikali sawo wonke umyalezo wokwaphula noma ukuphilisa. Ukusindiswa okuza ngenye indlela engawuphathi lomyalezo kungamanga! Elinye “ivangeli” elisonta lomgomo “liqalekisiwe” (KwabaseGalathiya 1:6-9). Umyalezo waseGalathiya ulele lapho.

1:18-23 - Ukwambulwa kolaka.

1:18 *Ngokuba intukuthelo kaNkulunkulu yambulwa ivela
ezulwini phezu kwakho konke ukungamesabi
uNkulunkulu nokungalungi kwabantu abathiya
iqiniso ngokungalungi,*

UPawulu eqala ukubheka isidingo somuntu sokulunga kukaNkulunkulu. Njengokuba isiphrofetho sika-Isaya siqala ngokuveza ububi besimo somuntu wesono, manje uPawulu uyaveza ukuthi uluntu lonke alunakho ukulunga, kusukela kwizenzo zangaphakathi kuya kwezangaphandle kubole phuhlu! Lena indlela kaPawulu, eyizela ngenye indlela kuze kube ushiya abantu bengenampendulo nakwenza ku 3:20. Kulamavesi asele kulesahluko usebhekene ngqo nenhliziyo yabangakholwayo nempendulo.

Ivesi 18 – Okungekuhle okuphikisa uvesi 17. Uvesi 18 uveza ukulunga kukaNkulunkulu kwabamamukelayo, kuvesi 18 uveza ulaka lukaNkulunkulu kwabamphikayo. Nawe ungakhetha kokubili! Uqobo lukaNkulunkulu lumelene nabo bonke ububi, ulaka lakhe lingumphumela wako. ‘ukungabi nabunkulunkulu’ kukhuluma ngalomcabango wokangamushayi indiva uNkulunkulu, ukungafuni ukubona ukuthi ungofanelwe. Ukungamthandi nokungamkhonzi uNkulunkulu! “ukungalungi” kusho izenzo

1:19 *ngokuba lokho okwazekayo ngoNkulunkulu
kusobala phakathi kwabo; ngokuba uNkulunkulu
ukubonakalisile kubo.*

1:20 *Ngokuba okungabonwayo kwakhe, kuthi amandla
akhe aphakade nobuNkulunkulu bakhe kubonakala
kwasekudalweni kwezwe, ngokuba kuqondakala
ngezenzo zakhe, ukuze bangabi nakuzilandulela,*

kumuntu, ezingaba ubuhle nobulungiswa. Ngeke kuthande uNkulunkulu futhi kukhonze abantu! Leyo mkhuba emibi nokungabi naNkulunkulu kudonsela abantu emuva, kubacindezele, kuthuntubeze inqubekela phambili yeqiniso likaNkulunkulu emhlabeni, kushabalalise namathuba abanye okulalela bakholwe.

Ivesi 19 – Angazeka uNkulunkulu ngezinto abantu abakwaziyo ukuzibona, Izinto uNkulunkulu aziqinisekisa njengobufakazi kubo bonke ngokuba yena uqobo azenzile uyavela “kuzo”, ezinhlizweni zabo nasezingqondweni zabo. Yingakho inkosi iphindelela ukubiza ngesilima loyo “*othi enhlizweni yakhe, akekho uNkulunkulu*” (Amahubo 14:1; 53:1), Ngokuba lezo ziphukuphuku ziphika ezikwaziyo kahle ekujuleni kwezinhlizziyo zazo, okungeke kwaphikwa.

Ivesi 20 – Ngisho amaqiniso ngoNkulunkulu okunzima ukuwaqonda ngamehlo ethu

1:21 *ngokuba kuthe bemazi uNkulunkulu,
kabamdumisanga, kabambonganga
njengoNkulunkulu, kodwa balutheka ekuzindleni
kwabo; inhliziyo yabo engaqondiyo yaba mnyama.*
1:22 *Bezisho ukuthi bahlakaniphile baba yiziwula,*

angubufakazi, izinto zikaNkulunkulu aziqondwa ngemizwa yomuntu kodwa ziqondisiswa ngengqondo yomuntu. Izinto ezifana namandla nokwaphezulu (“ubuNkulunkulu”), okungubufakazi kusukela ekudalweni komuntu emhlabeni ekudaleni kukaNkulunkulu. Indlela eyisimanga ebabazekayo yokudalwa iyintshumayelo engapheli ngomdali omkhulu owenzileyo, ngokuba “*Amazulu ayalanda ngenkazimulo kaJehova, nomkhathi ushumayela umsebenzi wezandla zakhe*” (Amahubo 19:1-4). Lokuxhumana kukapakela kuzo zonke izilimi, kushiye wonke umphefumulo osemhlabeni “*kungekho ukuzilandulela*”, ukuziba, kungekho nokuzivikela phambi “*kohlulela abaphilayo nabafileyo*”.

Ivesi 21-22 – “*Ngokuba kuthe bemazi uNkulunkulu*” – ngokwempela “bemazi uNkulunkulu”. Bonke bekwazi kahle ubukhona bakhe nobukhulu bakhe. LoNkulunkulu uyacabanga. Kodwa impakamo yabo nokuzenza ababalulekile akubavumeli ukuthi babonge badumise uNkulunkulu ngenkazimulo

1:23 *nenkazimulo kaNkulunkulu ongabhuhhiyo
bayiguqula ifane nomfanekiso womuntu obhubhayo,
owezinyoni, nowezilwane ezinezinyawo ezine
nezinwabuzelayo.*

yakhe nokubaluleka. Bala ukuvuma ukupha kukaNkulunkulu kukho konke, bala ukubonga. Banqaba ukuvuma ukuthi uNkulunkulu ufanele ukuphakanyiselwa phezulu. Bala ukuvuma intando kaNkulunkulu baziphakamisa bona. Buka isixwayiso sokuqala kwincwadi yamaHeberu NGOKUDELELA (KumaHeberu 2:1-3). Ukuhlola kukaNkulunkulu kokuphendula okunjalo okusobala kuluntu kubukhali futhi kuqonde ngqo, “*Baba yiziwula*”.

“*Inhliziyo yabo engaqondiyo yaba mnyama*” – Abakhohlisi (ivesi 18) manje bakhohlisiwe. Bezisho ukuthi bangukukhanya, izinhliziyo zabo zimnyama, sebeqale bahluleka ukuhlukanisa phakathi kokubi nokuhle. Uma kubekwa ngokwepolikiki;

Izinhliziyo zabo zenziwa mnyama,

Bezisho ukuthi bangukukhanya;

Bahluleka ngisho ukuhlukanisa

Phakathi kokubi nokuhle.

Ivesi 23 – Lapha indlela eyehlela ukokhonza izithombe. Inkazimulo kaNkulunkulu yehlisiwe, kuqala ububi bomuntu ofayo, kuye ezinyonini zezulu, izilwane zasendle, nakuzo ezinwabuzelayo. Indlela yomuntu ongakholwa iphansi, kude noNkulunkulu wezulu. Abangakholwayo angeke balubekezelele eduze kwabo ulwazi lukaNkulunkulu, ngoba bazokuzwa ukushisa kolaka lwakhe maqondana nesono abasithandayo. Abantu abalayo bakubona kukuhle ukuthatha umgwaqo ophakathi nendawo, bezwa isidingo sokwanelisa omkhulu, kodwa khona lapho babeke ongasabeki “unkulunkulu” phakathi kwabo noNkulunkulu wenkazimulo. Lena injini ekukhonzeni izithombe. Lokhu akuzi nje ngokungazi, kodwa ngokuzikhukhumeza. Hhayi ngoba umuntu engeke akwazi kodwa ngenxa yokuthi akafuni ukwazi. Ngemiphumela uNkulunkulu uyaqala ukuhliphiza isizinda sokwazi kulabo abazikhukhumezayo, enze mnyama inhliziyo yabo. Ngokuba akafunanga ukwazi ebe enokwazi, manje akasakwazi ukwazi lokho abengakwazi.

Amaphuzu okuzindla

KwabaseRoma 1:17 Omunye wonxantathu bethestamente elisha lapho kucashunwe khona

uHabakuki 2:4 (“*Olungileyo uzakuphila ngokukholwa*”).

KwabaseRoma 1:17, Ugqamisa isihloko “*olungileyo*” – Inkazimulo yomyalezo wevangeli “*Ukulunga kukaNkulunkulu kwambulwa*” kwamukelwa yiyo yonke imiphefumulo kaNkulunkulu ekholwayo.

KwabaseGalathiya 3:11, ugqamisa isihloko “*olungileyo uzakuphila ngokukholwa*” – Ukuthi umphefumulo uqala futhi uphile noma uqhubeke kuKristu ngokukholwa. “*Niqalile kumoya seniyakugcina enyameni na?*” (KwabaseGalathiya 3:3).

KumaHeberu 10:38, ugqamisa kumaHeberu isihloko “*olungileyo uzakuphila ngokukholwa*” – Lomgomo osemqoka wempilo nempilo ephakade ukukholwa, “*ukuqiniseka ngezinto ezithenjwayo*” futhi “*kuyiqiniso ngezinto ezingabonwayo*”.

Ikilasi 3 – KwabaseRoma 1:24-2:16

Kwikilasi lethu eledlule saqala sabuka ukulahla kukaNkulunkulu okulungile kwezoni kwingxenye yesibili yencwadi kwabaseRoma isahluko sokuqala. Kuvesi 18 umphostoli uPawulu ukhuluma ngolaka lukaNkulunkulu olwambuliwe “*phezu kwakho konke ukungamesabi uNkulunkulu nokungalungi kwabantu*”. Ukungamesabi uNkulunkulu okukhulunywa ngakho yilokhu kokungafuni ukudumisa nokuvuma uNkulunkulu Kanye nokubona ukuthi ungofanelwe. Ukungalungi okukhulunywa ngakho yilokhu okungukwenza okubi kubantu. Okokuqala kukhuluma ngendlela yokuziphatha ebhekiswe kuNkulunkulu, okwesibili kukhuluma ngendlela nangezenzo ezibhekiswe kuNkulunkulu ezimelene nokulunga. UPawulu uqale wabuka ukungamesabi uNkulunkulu kwabantu kuvesi 19-23. Ekwaleni nasekushintsheni komuntu ukuvuma iqiniso elibekwe nguNkulunkulu ngamanga. Manje kuvesi 24 kuze kuyofika ekugcineni kwesahluko sokuqala, uPawulu ugxila kububi bomuntu ekwenzeni nasekucabangeni. Ububi bokuphika uNkulunkulu akusiyo into engathathwa kancane. Meke kwayekwa kwafaka amazipho empilweni yomuntu njengembewu enobudlova, ingena ifune ukudlondlobala.

1:24 *Ngalokho uNkulunkulu wabanikela ezinkanukweni zezinhliziyo zabo kukho ukungcola, bahlazisane imizimba yabo,*

1:24-32 – Ukungamesabi uNkulunkulu kuzisa ukungalungi.

Ivesi 24 – “*Ngalokho*” ngenxa yokwala okusobala uNkulunkulu kwabantu nokungafuni ukumvuma nokumuhlonipha (ivesi 19-21), nangenxa yobulima bomuntu nokuzikhethela amanga esikhundleni sikaNkulunkulu (ivesi 23) kuzaleka inkokhelo elungile evela kuNkulunkulu.

“*Unkulunkulu wabanikela*” wabayekela noma “*wabanikezela ezinkanukweni zezinhliziyo zabo*” Wayekela ukubamba kwizinkanuko zabo, izinkanuko zobubi zomuntu ziza emva kokwala ubukhona bukaNkulunkulu nodumo lwakhe, kube sekufika isikhathi lapho uNkulunkulu eyeka ukuvimbela onjalo, eguquka kuloyo oguquka kuye. Uma uNkulunkulu ekugcineni ekuyekela ekufezekeni kwephupho lakho lobumnyama kusuke kungukuqhubekela okusondelayo kokubhekana nokuthululwa kolaka lukaNkulunkulu ludedelwe. Buka incwadi yamahubo 81.

1:25 *baguqule iqiniso likaNkulunkulu, balenza amanga;
bahlonipha, bakhonza okudaliweyo kunoMdali
ongobongekayo kuze kube phakade. Amen.*

Abokhonzi bezithombe badume ngokwenza okuzisa amahloni ukungahloniphi “*bahlazisane imizimba yabo*” izisekelo zokuziphatha ngokungalingi zivamile ukutholakala kubakhonzi bezithombe. Njengoba besuke sebephathe ngokungalingile uNkulunkulu ezinhlizweni zabo, bagcina sebengasahloniphi ngisho imizimba yabo. UPawulu uyaveza ukuthi ukwenza kwabo kwasekusithekeni okufana nalokhu kushayisa ngamahloni kakhulu ngisho ukuba kukhulunywe ngakho (Kwabase-Efesu 5:12).

Ivesi 25 – Ukukhonza kwangaphakathi nemisebenzi yangaphandle yenkolo noma yiphi engenzelwa ukuhlonipha inkosi “*okudaliweyo kunomdali*”, ngokuba uNkulunkulu wenzile konke. Ukunikeza udumo lophezulu kulokho okungaphansi “amanga”, kukhomba inhliziyi eyenza ushintsho olubi.

“*Kunomdali obongekayo kuze kube phakade. Amen*”
– Lapha inhliziyi ekholwayo ehlonipha lapho kufanele khona, ekhomba ukudumisa kweqiniso yize noma bekhona abaphikayo kungengenxa yokungazi

1:26 *Ngenxa yalokho uNkulunkulu wabanikela
ekuhuhekeni okuyihlazo; ngokuba abesifazane babo
baguqula ukwenza okwemvelo kwaba
ngokuphambene nemvelo;*

Kanye nabenkolo yamanga. UNkulunkulu wezulu oqinisileyo yena yedwa, ohlala endumisweni yabantu bakhe. Amen!

Ivesi 26 – Impinda nokulula kukavesi 24 njengoba uvesi 25 wenza ku-23. UPawulu uphinda uyabuyela kulokushona phansi. Ngokuba abantu baphendukezela iqiniso likaNkulunkulu elimbulwe lasobala kubo ngenxa yonkulunkulu abaqamba amanga, namanga ngoNkulunkulu, inkosi futhi iyabanikela “*ekuhuhekeni okuyihlazo*”, ukuhuheka kwamahloni. Lapho kube sekulandela ukuchazwa okusobala bobutabane, kubo abesilisa nabesifazane, kuze kungabi khona noyedwa ongaphika ukuthi uNkulunkulu lapha uveza ukuthi ubutabane buyisono, ukubiza “*ukuhuheka okuyihlazo*”. Ubutabane isenzo sokushintsha okuyimvelo “*ngokuphambene nemvelo*”. UNkulunkulu uqobo lwakhe usho ukuthi lena indlela yobubi, obungaqondisiwe kuye kuphela (“okuyihlazo”) ngisho “*okuphambene nemvelo*”.

Yikuphi nje esingakucabanga ngesizwe esigunyaza

1:27 ngokunjalo nabesilisa bayeka ukwenza kwemvelo
kowsifazane, basha ngokukhanukelana, abesilisa
benza okuyichilo kwabesilisa, bezitholela umvuzo
ofanele ukuduka kwabo.

ukwenza okunzima kanjane “*ukuhuheka okuyihlazo*”? Asikuboni ukuyekelelwa kwesizwe sethu? Iningizimu Afrika isifana ncamashi neSodoma neGomora, nezwe ngaphambi kukazamcolo kaNowa, nabaseKhenana ububi babo okwase kuphelele, nombuso wamaRoma. Bonke balandela lolukhondolo lokwehlela phansi, nathi sizimisela ekubhujisweni.

Ivesi 27 – Abantu ngokungalungi nokungesikho okwemvelo bavuthela izinkanuko zabo. Ngiyala umfana omncane ngobutabane eminyakeni eyadlule wachaza ukushisekela kwakhe ayenakho ngokwabanye besilisa.

“*bayeka ukwenza kwemvelo*” – Buka ukugcizelela okukhona kuvesi 26-27. Lokuhuheka kuveza ukwenza kwemvelo njengo(butabane), umphakathi wezitabane ofuna sikukholwe. Ukuba yisitabane akusikho okwemvelo futhi akunabo ubunkulunkulu. Njengoba kuvela lapha. Ukuhamba nohlangothi lobutabane kungukuphika uNkulunkulu, akuveli ebubini bomuntu bemvelo.

1:28 Nanjengalokho bengakunakanga ukumazi
uNkulunkulu, uNkulunkulu wabanikela engqondweni
yokunganaki ukwenza okungafanele,

Kahle hle konke ukungalungi kuvela kukho lokho kumphika. Buka nje isiphithiphithi nokungaqondi okufika namabandla ezitabane Kanye nokukhonza kwabo inkosi. Lezo nje izinto ezingahlanagani nhlobo, kufana nokukhuluma ngeconsi lamanzi elomile noma isikwele esiyindilinga okanye iqhwa elishisayo.

Futhi siyatshelwa lapha ukuthi ubutabane “*lokho akulungile*”, kushayisa ngamahloni okungenanhlonipho. Buka ugenesise 19:5; uLevitikusi 18:22; 1 KwabaseKorinte 6:9. Nalabo abahlanganyela kulokhu bathola umvuzo obalungele ngobubi babo “*ukuduka kwabo*”.

Ivesi 28 – “*Engqondweni yokunganaki*” – Leligama likhuluma ngekhandela elingasizakali, akusekho ukubuyela emuva. Igama lesiGrekhi elisetshenzisiwe lapha liphethe “*ukulahlwa*” noma “*ongenamsebenzi*”. Laba ababona uNkulunkulu engafanelwe ezingqondweni zabo, uNkulunkulu ubayekelela engqondweni yokunganaki” ngenxa yokuthi uNkulunkulu bamubona engafanelwe ukwaziwa,

1:29 *begcwele konke ukungalungi, nokonakala,
nesangabe, nobubi; begcwele umhawu, nokubulala,
nokuphikisana, nenkohliso, nobuqili, nokuhleba;*

babe sebelahlekelwa ukukwazi ukuhlukanisa okulungile. Labo abazibona bevunyiwe bangabangavunywanga yilowo abangamuvumiyo, baliwe yilowo abamalayo. Umuntu ekuphikeni kwakhe uNkulunkulu uzilethela ukuphela kwakhe okuhambisana nobubi bakhe.

Ivesi 29-32 – Isiphetho sabangalungile ngenxa yokwala uNkulunkulu.

Ivesi 29 – “*Begcwele*” – Kuveza injula yokubola kwengaphakathi labo. Sonke thina singazibuka khona lapha kulobubi benhliziyo.

“*Ukuhaha*” – Ukufuna ukuba nokuningi.

“*Nobubi*” – Abantu nje abanonya.

“*Nokuphikisana*” – Bethanda kuhlezi kunokuphikisana nengxabano.

“*Nenkohliso nobuqili*” – Abafuna bathole amaphutha, ababi nje ababona ububi kwabanye nabo benjalo.

1:30 *beyizinyevuzi, nabazona uNkulunkulu, nezidlova,
nabazidlayo, nabazigabisayo, nabaqambi bokubi,
nabangalaleli abazali,*
1:31 *nabangenangqondo, nabangathembekile,
nabangenaluthando, nabangenasihawu,*

“*Nokuhleba*” – Abaputshuza izimfihlo zabantu ngezindlela eziphansi.

“*Beyizinyevuzi*” – Labo abakhuluma kabi ngabanye esidlangalaleni kodwa bengekho.

“*Nabazona uNkulunkulu*” – Ngale kokungamshayi indiva uNkulunkulu kwabangamesabi, laba banyanya uNkulunkulu ngendlela ebekumele banyanye ngayo okubi.

“*Nezidlova nabaqambi bokubi*” – Abalimaza abanye kungabi ndaba zalutho.

“*Abangalaleli abazali*” – Abafuni ngenkani ukulalela abanikwe uNkulunkulu igunya phezu kwabo.

“*Nabangathembekile*” – Abangathembekile abangami emazwini abo.

“*Nabangenalo uthando*” – Abangenalo uthando labazali Kanye nomndeni.

1:32 *abathi besazi isimiso sokulunga sikaNkulunkulu
sokuthi abenza okunjalo bafanele ukufa, abenzi lokho
kuphela, kodwa babuye bavumelana nabakwenzayo.*

“*Nabangenasihawu*” Abafuni ngisho ukubuyiswa ebubini babo babe nokuthula, abanyakaziseki.

Lesi isithombe semiphefumulo engenaso ngisho isikhala esincane sokungenisa ukukhanya kukaNkulunkulu. Abangasakwazi ngisho ukuboniseka ngokubi. Akekho ofika kuleso simo ngaphandle kokulahla ithuba emvakwethuba.

Ivesi 32 – Bekwazi ukuhlulela kukaNkulunkulu okuzokwehlela bonke abanjalo, Hhayi ukuthi bakwenza lokho bengazisoli ngisho kancane kodwa bayakuphasisa, bakugququzele, bakushaye izandla, baze basize nabanye ukwenza okufanayo. Laba abanendaba nhlobo nokucatshangwa uNkulunkulu!

Qaphela ukuthi uthokozelani kumabonakude, amafilimu, nokufundwayo. Asidonswa yini yilezo zinto ukuba sijabulele futhi sishaye izandla ububi?

U-Harry Ironside usitshela ngothisha wakwelamashayina owakhuluma nowayelethe

ivangeli (imishinari) wakhuluma naye wathi akukwazi ukuba ibhayibheli libe lidala ngenxa yokuthi incwadi KwabaseRoma isahluko sokuqala ichaza impilo yawo amashayina. Wabona sengathi lencwadi yabhalwa emva kokuhlala kubukwe impilo yabo. Lokho akusikho okokuqala izwi likaNkulunkulu neqiniso lalo lisetshenziswa abantu ukuphika iqiniso lalo kunokulivuma.

Inkosi ngomphostoli iphenya ikhethini lobubi benhliziyo yomuntu ongakholwa kulesahluko. Uveza abantu abaphika uNkulunkulu njengezoni, ezingakufuni ukukhanya, ezijabulela ukungalungi, uveza isimo sabo esimbi kakhulu nesidingo sabo sokulunga okunikezwa uNkulunkulu. UNkulunkulu yedwa ongahlenga imiphefumulo yabo kulokhu!

Umugomo ogcizelewa kulesahluko amanyala nokungaziphathi kahle kwabangalungile kungenxa yezinhliziyi zabo eziguqukile kuNkulunkulu ophilayo. Lamanyala empilo angubufakazi besizukulwane sethu esithukuthelisa uNkulunkulu. Impela, akuphi amandla okubeka unqenqema ekushisekeleni ukwenza okubi ngaphandle kukaNkulunkulu ophilayo egcinile, wasebenza ukuvimba kithi? Inkosi ibamba labo ababambelela kuyo. Kukuphi ukufisa kwethu ukuzigcina ngaphandle kokusaba uNkulunkulu, ukuqala

2:1 *Ngakho awunakuzilandulela wena muntu, noma ungubani owahlulelayo, ngokuba ngalokho owahlulela ngakho omunye uyazilahla wena, ngokuba wena owahlulelayo uyakwenza khona lokho nawe.*

kokuhlakanipha? Ukuphika uNkulunkulu isinyathelo sokuqala sobulima kumgaqo oya ebubini nehlazo.

2: 1-16 – Abazishaya abalungile bayalahlwa.

Ivesi 1 – UPawulu manje uyajika kwabangakhohla, ukujabula ekungalungini kwakhe, ubheka kolunye uhlobo. Manje sekungabahlakaniphileyo, abazisho abalungileyo emphefumulweni yabo, Abazithole bemamatheka ngobekubekwa uPawulu kwisahluko sokuqala, bezibona bethe ukuphakama kunalezimpisi ezidalulwe ngaphezulu. Leli manje yiqembu labantu abathanda ukuphatha abanye ngobuxoki (ngokuzenzisa). Laba abatholanga ukuphepha kwabo kumpheme onguJesu kristu, Kodwa isiqiniseko sabo kubona uqobo ngalokho abakubona kukuhle phakathi kwabantu. Bazihlulela bona ngesikali sabo abazenzele sona mese bezibona bebhale kunabanye. Nabo laba balethwa ekuhlalweni okufanayo “*Ngalokho owahlulela ngakho omunye uzahlulela wena*”. Nabo uqobo benza

2:2 *Siyazi ukuthi ukwahlulela kukaNkulunkulu
ngokweqiniso kubehlela abenza okunjalo.*

lokhu abakuhlulela ngokushesha kwabanye, imfihlo yempilo yabo ayisilo ithempeli likaNkulunkulu kunabokuqala. Uma bengenzi okufanayo, izenzo zabo zobubi ziyafana. Yize noma kuhlotshiswe ngesiliva, ukuhlakanipha kwezwe, nakho lokho kukude nokuhlanzeka phambi kukaNkulunkulu.

“Ngakho awunakuzilandulela...noma ungubani owahlulelayo”. Kungabe lokhu kusho ukuthi senza kabi uma sihlulela noma sibuyisa abanye nanoma ngayiphi indlela? Kungabe yilokho okushiwo incwadi kaMathewu 7:1-5 (*“Ningahluleli ukuze ningahlulelwa”*)? Izwe lobubi linqaba ukuyalwa ngokusebenzisa amazwi enkosi kabi, uma uthi uyalongisa kuthiwa uyahlulela, wenza lokho uNkulunkulu athi kungenziwa, Kungabe lokho kunjalo nasezinganeni zethu? Lomqondo uJesu awukhuza lapha uyafana nakwincwadi kaMathewu 7. Ukukhuza kwethu abanye makube ngokufuna ukusiza, hhayi ukulimaza, futhi nathi sizilungise kuqala. UNkulunkulu ufuna kokubili ugongolo nocwezana kumuntu kususiwe, ngalokho kulandelana! (NgokukaMathewu 7:5). Yikho lokhu uJesu ayekuqondile ngokuloba kukaJohane

2:3 *Ucabanga lokho yini wena muntu owahlulela abenza okunjalo, ubukwenza nawe, ukuthi uyakubalekela ukwahlulela kukaNkulunkulu na?*

2:4 *Kumbe uyayidelela yini ingcebo yobumnene, neyokubekezela, neyenyewe yakhe, ungazi ukuthi ubumnene bukaNkulunkulu bukuyisa ekuphendukeni na?*

isahluko 13 uma ekhuluma ngokugeza umfowenu izinyawo. Hhayi kulesikhathi sethu sokungagqoki imbadada kepha ngokusiza abanye ukubahlambulula ebubini ngenxa yezibi zendlela sisahamba ezweni. Hlampe okunye okuhle ngempilo yobuzalwane ukulangazelela ukuhlanzeka nokusiza abanye ukuba bahlanzeke nabo.

Qaphela ukuxwayisa ngokwahlulela kukaNkulunkulu kulengxenywe.

Ukwahlulela kukaNkulunkulu kuhamba ngeqiniso (ivesi 2). UNkulunkulu ubheka inhliziyo. (1 USamuweli 16:7), ubuka futhi ahlulele ngokubuka “*okufihliwe kwabantu*” (ivesi 16). Akalenzi iphutha ekwahluleleni.

Ukwahlulela kukaNkulunkulu akunakubalekelwa (ivesi 3).

Ukwahlulela kukaNkulunkulu akugwenywa

2:5 *Kepha ngobulukhuni bakho nangenhliziyo
engaphendukiyo uzibekelela ulaka ngosuku lolaka
nolokwambulwa kokwahlulela okulungileyo
kukaNkulunkulu*

2:6 *oyakuvuza yilowo nalowo ngokwemisebenzi yakhe:*

2:7 *labo abafuna ngokukhuthazela ekwenzeni okuhle
inkazimulo nodumo nokungabhubhi bothola ukuphila
okuphakade;*

ngomusa (ivesi 4). Yize noma uNkulunkulu ecebile, uyayidelela yini ingcebo “*yobumnene, nokubekezela neyenyewe yakhe*”, ukubekezela komusa wakhe ngeke kususe ukwahlulela kwakhe okulungile. “*akenzi onecala abe msulwa*” (UNahume 1:3). Abantu bavamise ukucabanga ukuthi ukwahlulelwa okukude kusho ukwahlulela okungekho, bezitholela imvume yokuqhubeka nesono uma benganqunywa masinyane ngenxa yobubi. (Umshumayeli 8:11) Ukuthi uNkulunkulu ngomusa wakhe akasukumi ngaso leso sikhathi akusho ukuthi isono usifaka isigxivizo “*kepha iyanibekezelela, ingathandi ukuba kubhubhe namunye, kodwa ukuba bonke beze ekuphendukeni*” (2 KaPetru 3:9). Futhi qaphela lapha ukungashayi ndiva injongo yobuhle bukaNkulunkulu, obekumele kunyakazise umphefumulo uphendukele kuye, kepha ukubukela phansi umusa wakhe. Uma umusa kaNkulunkulu ungakwazi ukuphushela umuntu ekuphendukeni wenza isimo sakhe sibe sibi kakhulu kunakuqala,

- 2:8** *kepha labo abanombango bengalaleli iqiniso, belalela ukungalungi, bothola ulaka nentukuthelo.*
- 2:9** *Usizi nokubandezeka kuyakwehlela imiphefumulo yabantu bonke abenza okubi, umJuda kuqala, nomGrecki futhi;*
- 2:10** *kepha inkazimulo nodumo nokuthula kubo bonke abenza okuhle, kumJuda kuqala, nakumGrecki futhi.*
-

wenza lowo onyathela ngezinyawo ubuhle bukaNkulunkulu ngokunjalo.

Ukwahlulela kukaNkulunkulu kugciniwe noma kuhlanganisiwe (ivesi 5). Njengekhaphasitha eqoqayo elindele umshudo wokugcina. Umphefumulo ongasindisiwe uziqoqela ulaka lukaNkulunkulu ngokuba nenkani kokunqaba ukuphenduka nokuxolelwa kwezono kuJesu.

Ukwahlulela kukaNkulunkulu kungangemisebenzi (ivesi 6-10). Bukisisa okugcizelelwayo lapha. UPawulu manje usebeka isikali somthetho kaNkulunkulu. Siyona ngoba siyizoni ekujuleni kwethu. Ngakho ke ukwahlulelwa kwethu kubhekwa maqondana nomthetho kaNkulunkulu (Isambulo 20:12-13). Imisebenzi yabantu iyona ekumiwa ngayo phambi kukaNkulunkulu kuze kube manje uma umuntu ewugcina kahle umthetho kaNkulunkulu. (UJakobe 2:10). “*Uma umuntu ezenza, uyophila ngazo*”

2:11 Ngokuba akukho ukukhetha umuntu kuNkulunkulu.

2:12 Ngokuba bonke abonileyo bengenamthetho
bayakubhubha bengenamthetho; kepha bonke
abonileyo benomthetho bayakwahlulelwa
ngomthetho;

(Ulevitikusi 18:5). Buka futhi nencwadi ka Nehemiya 9:29; Amahubo 62:12; Izaga 24:12; UJeremiya 17:10; NgokukaMathewu 16:27 kanye neSambulo 22:12.

Ukwahlulela kukaNkulunkulu kulungile (ivesi 11).

UNKulunkulu akahluleli ngokubuka ingaphandle lobuzwe, izinga lempilo, isikhundla Kanye nokunye. Kanti futhi Ubhekisisa ngisho “*Okufihliweyo kwabantu*” (Ivesi 16; Isambulo 2:23). Buka ivesi 5 “kokwahlulela okulungile kukaNkulunkulu”.

Ukwahlulela kukaNkulunkulu kungokukhanya

okwambuliwe (ivesi 12-16) Impela bonke abangisindisiwe “bayabhubha” Kodwa kuyoba khona ukubhekwa kokukhanya ababenakho. Akukho ukwaphulwa, njengokuba amaJuda akholwa, ukuthola ukukhanya okuza ngezwi likaNkulunkulu, ukuphendula okulungile kulo (Ivesi 13). Bewazi umthetho obhaliweyo kaNkulunkulu banyukelwa ukulahlwa labo abala ukuwuthobela Kanye nokuyala kwawo, ngokuba uJesu uthi,

- 2:13** ngokuba akusibo abezwayo umthetho
abangabalungile phambi kukaNkulunkulu, kepha
abenzayo umthetho yibona abayakulungisiswa.
2:14 Ngokuba nxa abezizwe abangenawo umthetho
ngokwemvelo benza okomthetho, laba, bengenawo
umthetho, bangumthetho wabo ngokwabo,
-

“yilowo nalowo ophiwe okuningi, kuyakubizwa okuningi kuye” (NgokukaLuka 12:48). Futhi akukho ukwaphulwa noma ukuzilandulela ngomthetho ngaphandle kwalabo abathi umuntu angaba ngcwele cwe, angabi nasono kuwo enhlizweni nasempilweni. Umgomo womthetho uyavela futhi emazwini kaJesu kummeli encwadini kaLuka 10:28, *“Yenza lokho, uzakuphila”*. Ukugcina kahle umthetho kukwenza muhle phambi kwenkosi, ukuba ubungcwele cwe, ukungabi nasono bekutholakala kubantu, kodwake akutholakali. UPawulu lapha ucindezela ukuzicabanga kuwo wonke umuntu ofuna lokhu okungatholakali, ukugcina umthetho kaNkulunkulu ngokupheleleyo. Umthetho kaNkulunkulu uyinkombandlela esiphethweni sokusobala kwabaneqiniso, ukuthi, *“Ngokuba ngemisebenzi yomthetho akukho nyama eyakulungisiswa phambi kwakhe”* 3:20, emva kwalokho *“ebeningenakulungisiswa kukho ngomthetho kaMose. Yilowo nalowo okholwayo uyakulungisiswa ngaye”* (izenzo 13:38-39). Ngisho abezizwe

2:15 babonakalisa ukuthi umsebenzi womthetho
ulotshiwe ezinhliziyweni zabo, nonembeza wabo
uyafakaza naye, imicabango yabo imangalelana
noma ivunana,

abebengafinyeleli emthethweni obhaliwe
kaNkulunkulu banikeziwe nguNkulunkulu phakathi
kubo umthetho wokukwazi ukubona okuhle nokubi
okubhalwe konembeza babo (Ivesi 14-15), Kanye
nokufakaza kwemvelo. Bheka ukuphendula
kwabahlali baseMelita (Malta ngokubizwa
kwamanje) kwizenzo 28 abakhombisa
ukuhlakanipha kwemvelo, bacabange ngomvuzo
olungile owehlela omubi (Ivesi 4). Yize noma izimiso
zomthetho kaMose zingaweli ezindlebeni zabantu,
kodwa konembeza babo bayawazi umvuzo olungele
ukungawuthobeli umthetho kaNkulunkulu, lokho
kuyabahlulela ezinhlizweni zabo, ubasola noma
ubavuna ngemicabango nangezenzo zabo. Unembeza
womuntu uyisipho esivela kuNkulunkulu
ukuvimbela lokushona phansi okuchazwa ku 1:24-
32. Makadunyiswe uNkulunkulu ngonembeza oma
endleleni yethu! Unembeza “oshisiwe” noma
“ovusiwe” (2 KuThimothewu 4:2) umcabango
osabisayo ngokuba uyingxenye kaNkulunkulu
yokunikezela umphefumulo kokushayisa
ngamahloni “*ukuhuheka okunamahloni*”, uya
esimweni esishiwo sithi “*begcwele konke*

2:16 *ngosuku uNkulunkulu ayakwahlulela ngalo okufihliweyo kwabantu ngokwevangeli lami ngoKristu Jesu.*

ukungalungi". Ngomthetho wonembeza babo izwe labangakholwa lizakuhlulelwa, abangawazi umthetho kaNkulunkulu. Umbuzo wokuthi umuntu ukutholile yini ukuphila okuphakade ngaphandle kwevangeli akukhulunywa ngawo kulengxenywe. Abantu bazakwahlulelwa ngomthetho abawutholile kuNkulunkulu, ongaphakathi noma obhaliwe. Noma ngaphakathi noma obhaliwe, umthetho kaNkulunkulu wenzelwe ukuba uphushe umphefumulo uwuphushela ekuwugcineni kahle, mese umyisa enkosini afune umusa ngokuphenduka kweqiniso. Wonke umphefumulo ophendukayo ngendlela okuyiyo elungile uzoba nokukhanya okuvela kuNkulunkulu kumholele empilweni kuJesu Kristu.

Ivesi 16 ngathi lithatha kwivesi lesi-12 (nokuncane okufakiwe kuvesi 13-15). Sike siwubone umqondo wokufaka okunye emibhalweni kaPawulu, hleze eveza ukulangazelela kwakhe. Umoya kaNkulunkulu owaphefumulela imibhalo yakhe akasiboni isidingo sokuhlala kumthetho oqondile nokunakekela indlela eqondile ukubeka amaqiniso evangeli

elingenakulinganiswa likaJesu Kristu.

Ngisho ngabe kuthiwa umuntu wona enawo noma engenawo umthetho obhaliwe kaNkulunkulu, uzakuma ngaphambi komahluleli ohlulela “abaphilayo nabafile”, yena obona konke wahlulela konke ngobulungiswa okubekwe kwaphumelela ukuba yimfihlo phambi kwabantu namajaji angabantu. Ngalokwahlulela uMoya Ongcwele uyafakaza emsebenzini wakhe uyaqondisa “*izwe ngesono, nangokulunga, nagokwahlulela*” (NgokukaJohane 16:8-11). Wonke umphefumulo uyobekwa icala ngokupheleleyo ngalokho akwazi nalokho engabe wakwazi kepha wangafuna ukwazi. Ukuthi uJesu wobuya eyijaji labantu kwakukhona kumyalezo wevangeli likaPetru emzini kaKhoneliyu (Acts 10:42).

Ikilasi 4 – KwabaseRoma 2:17-3:8

UPawulu uveza bonke abantu bengaphansi kokuhlulela kukaNkulunkulu kulezehluko ezingasekuqaleni zencwadi yabaseRoma, uhlobo lwemiphefumulo emva kolunye. Uqale ngalabo abaphika uNkulunkulu ngale kokunanaza mese bezihlalela ezonweni zabo (1:18:32), laba abaziyo ukuthi bangabangalungile kodwa futhi abanayo inkinga nalokho. Kwisahluko sesibili ube esebuka laba abazibona benakho ukulunga bandla okungatheni, ukulunga ngokwesikali sabo. Laba yilabo abanokubukeka belungile ngaphandle, ukulunga okungasho lutho kuNkulunkulu. Laba yilabo abazisho ukuthi balungile, abathembele kokuthize kwenkolo abakwenzayo okungase kubafake ezulwini. Phakathi nendawo kwisahluko sesibili uPawuli usebhekana ngqo nabafundi bamaJuda, olunye uhlobo oluzisho ukuthi lulungile. Nabo ubaletha ekulahlweni okukodwa, ebavezela ukuthi nabo badinga ukulunga kukaNkulunkulu njengawo wonke umuntu.

2:17-24 – Ukulahlwa kwamaJuda Kanye nabezizwe.

Ivesi 17-20 – Ukuzigqaja/ukuzibonga kwabo.

AmaJuda ayazi ukuthi wona anguhlanga

2:17 *Kepha uma uthiwa ungumJuda, wethemba
umthetho, uzibonga ngoNkulunkulu,*
2:18 *wazi intando yakhe, ukhetha okungcono,
ungofundisiwe emithethweni,*

olukhethiweyo kunabo bonke abanye
abangaphandle kwesithembiso sikaNkulunkulu,
kulokhu babeshaye khona. Umlando wesizwe sabo
uyaveza ngokusobala ukunakekelwa kwabo
nguNkulunkulu weqiniso. Kodwa ke kulokho
kunakwa kwabo uNkulunkulu kuyavela ukuthi
phakathi kwabo kwakukhona nokuzitshela ukuthi
bangaphezu kokuhlulela kwakhe, ababezibona
bengathinteki kwisijeziso nanoma bengacabangani
benzeni kuNkulunkulu wamazwi akhe.

Ivesi 17 – “*Wethemba umthetho*”AbaJuda babeme
ngokuba nomthetho kaNkulunkulu njengobufakazi
bokuthi bangabami kahle nayo inkosi, bekhohlwa
ukuthi njengoba babethenjwe ngokukhanya
kwakumele kakhulu bahambe futhi kukho.

“*Ozibongayo akazibonge enkosini*” – Wajabula
ekwazini uNkulunkulu weqiniso, kufanele. Ngokuba
impela wonke unkulunkulu okungesiye
uNkulunkulu webhayibheli uyithemba eliyize
“*kodwa balutheka ekuzindleni kwabo*” ngezinhliziyi
ezinobumnyama nobulima (1:21). Kepha kukhona

2:19 *uzethembile wena ukuthi ungumholi
wezimpumputhe, ungukukhanya
kwabasebumnyameni,*

2:20 *umyali weziwula nomfundisi wezingane, unakho
ukuma kokwazi nokweqiniso emthethweni,*

ukudumisa uNkulunkulu okufanele (U-Isaya 45:25) kukhona nokuthemba okuyize okusobala kuye ongaphileli intando yakhe ahlale nakwizithembiso zokulunga kwakhe okuza naye. Lokho ukuzibonga okumi naye ingxenyanana kodwa okungaxhumene kahle naye. Njengokuzigqaja ngomakhelwane ophumelele sengathi ubaba wakho. Kungenzeka ube nenhlanhla yokuhlala eduze kwakhe, kodwa akalona igazi lakho.

Ivesi 18 – “*wazi intando yakhe, ukhethe okungcono*” Ulwazi labo lamazwi kaNkulunkulu labenza bakwazi ukuhlukanisa okulungile kukho ababekukholwa nababekwenza. Babewazi kakhulu umehluko phakathi kwezinto ezisemthethweni nezivunywa nguNkulunkulu nezinto ezingenjalo ngenxa yencwadi ababenayo. Ngolwazi lamazwi kaNkulunkulu bazuza iwindi lokwenza izinqumo ezilungileyo.

Ivesi 19-20 – Lapha kuvezwa ukuzazi kwamaJuda ukuthi bona babeyisibane kulelizwe

elinobumnyama. Impela inkosi yayibanikile ukuba babe yisibane sakhe, njengokuba nebandla liyiso kulesikhathi samanje. UJesu waqinisa kowesifazane waseSamariya ukuthi “*Insindiso ingeyamaJuda*” (NgokukaJohane 4:22). UNkulunkulu weqiniso ubekile ukuthi umsindisi, insindiso nezibhalo kumele zize kubantu ngo-Israyeli. Laba abakuphikayo lokho bazixakanisa bona. Kodwa ngebhadi Inhloso kaNkulunkulu ukusebenzisa lesa sizwe ukuletha “*ukukhanya kweqiniso*” iqiniso laphendulwa abantu bakhe labakhukhumeza, kwabalimazela izinhliziyi nenhloso kaNkulunkulu wabo. Manje babenesimo noma ukubukeka kweqiniso yebo, kodwa okungaphandle okungakwazi ukufinyelela ezinhlizweni zabo (buka incwadi 1 KuThimothewu 1:5-7).

“Izimpumputhe”, “iziwula”, noma “izingane” Lawa amagama amaJuda ayebiza ngawo abezizwe abangenalwazi. Kepha nabo babengenalwazi ngamazwi kaNkulunkulu ayesezandleni zabo nasekhanda labo kepha engekho ezinhlizweni zabo. Kangangokuthi uJesu wabiza abafundisi babo “izilima”, “abaholi abayizimpuputhe” kuMathewu 23 ebathululela intululwane yo “Maye”, “*ngokuba nihlambulula ingaphandle lenkezo nesitsha, kepha ngaphakathi kugcwele impango nokuhuheka*” (Buka incwadi 1 KuMathewu 23:25).

2:21 *wena-ke ofundisa omunye, awuzifundisi wena na?
Wena oshumayela ukuthi akungebiwa, uyeba na?*

Ivesi 21-24 – Ukumangalelwa kwabo.

UPawulu manje uveza ubumnyama balabo ebekumele baveze ukukhanya kukaNkulunkulu. Icala ababeka lona liyahambisana nokusola kukaKristu okulokhu kuphinda phindwa ngenxa yokuzenzisa kwabo (NgokukaMathewu 23). Uma amazwi kaNkulunkulu kungasiwo awethu ukuba siphile ngawo, akusifanele nakancane ukuba sishumayele izwi lakhe kwabanye.

Ivesi 21 – “Uyeba na?” – Abaphristi bamaJuda babedume ngokweba. *“ngokuba nidla izindlu zabafelokazi”* uJesu wasola abaholi bamaJuda (NgokukaMathewu 23:14). U-Ironside washo lokhu “Ezweni elidala amaJuda ayaziwa ngokuba amasela amakhulu, besebenzisa wonke amacebo obuqili aziwa komashonisa, nakwababoleka imali kubo ukuba bahambe nengcebo yabo”. Ngokuba abazenzisi babephinde bavumelane noNkulunkulu ngobubi bokuntshontsha.

Ivesi 22 – *“Uyaphinga na?”* uJakobe uma ebhalela *“kuzo izizwe ezilishumi nambili ezihlakazekileyo”*

2:22 Wena othi akungaphingwa, uyaphinga na? Wena
owenyanya isithombe, uphanga ithempeli na?

2:23 Wena ozibonga ngomthetho, udumaza uNkulunkulu
ngokweqa umthetho na?

uma ebachaza “*ziphingi*” (EkaJakobe 4:4). Uma kungesizo ezenyama ezakamoya.

“*Uphanga*” – ukweba ethempelini noma ukuphatha izithombe. Yize noma abaholi bamaJuda babenyanya ukuhlangana nezithombe babediliza amathempeli abahedeni mese bedayisa izithombe abazithathile kuwo. Into efana nokuzonda ukudayiswa kotshwala, ungafuni ngisho ukubuthinta, uze uphinde uhlasale ngisho izindawo ezibudayisayo utshwala, uthathe impahla yawo uyivale, bese uyajika udayise lotshwala obuthathile ubudayise ukwenza inzuzo.

Lokhu kuphanga kwabo kuhamba hamba kuze kufake ukungcolisa izinto ezingcwele. UJesu wawasola amaJuda ngokuphendula ithempeli likababa “*umhhume wabaphangi*” (NgokukaMathewu 21:13); UJeremiya 7:11), futhi inkosi yabasola kwincwadi kaMalakhi ngokumurobha, ngokungamniki “*izishumi neminikelo*” (UMalakhi 3:8).

2:24 *Ngokuba igama likaNkulunkulu liyahlanjalazwa phakathi kwabezizwe ngenxa yenu, njengalokho kulotshiwe,*

Ivesi 23 – Noma beziphakamisa bezigqaja ngokuba nomthetho kaNkulunkulu, ngomqondo wabo wokudembesela okuqukethwe kuwo abahloniphi uNkulunkulu womthetho.

Ivesi 24 – Uma uPawulu ecaphuna kubaphrofethi ulanda amagama esibindi kaNathan kuDavide esonweni sakhe, *“Nokho, ngokuba ngaleso senzo waveza ithuba elikhulu lokuba izitha zikaJehova zihlambalaze”* (2 USamuweli 12:14). Ungalinge ukhohlwe ukuthi ngenxa yokukhetha ukwenza okubi *“igama lika JEHOVA liyahlanjalazwa”* (1 KuThimothewu 6:1). Kanjalo nangakuhlangothi oluhle *“ukwethembeka okuhle ukuze zihlobise isifundiso sikaNkulunkulu umsindisi wethu”* (KuThithu 2:10). *“Kanjalo makukhanye ukukhanya kwenu phambi kwabantu, ukuba babone imisebenzi yenu emihle, badumise uyihlo osezulwini”* (NgokukaMathewu 5:16).

Manje amaJuda ayeneqiniso enhlizweni ngabe awezwa amazwi omphostoli ngenhliziyo, evuma ukuba necala kwakhe nekhanda lakhe libuza

2:25 *Ngokuba ukusoka kuyasiza kambe, uma ugcina umthetho; kepha uma ungumeqi womthetho, ukusoka kwakho kuphenduka ukungasoki.*

umbuzo. Bekungeke kube yiqiniso ukuthi yena wayengaphumela eceleni kukwahlulela kukaNkulunkulu ngenxa yobuhlobo bakhe no-Abrahama ngenxa yophawu lwenyama ukusokwa ngenxa yesithembiso? Wayengeke ahluke kubantu kazana nje? Athi ukuba phezulu? Umuntu osokiwe ubengagcina esihogweni? AmaJuda ayekholwa ukuthi lokho ngeke kwenzeke. Lomqondo wabo ubonakala ngisho emibhalweni yabafundisi babo efana nalena: “Akekho umuntu osokiwe oyakulahlwa”, nesisho sabo esidala esithi u-Abrahama umi esangweni lesihogo eqinisekisa ukuthi akekho ongena khona osokiwe.

2:25-29 – Umbuzo ngokubaluleka kokusoka.

Buka nje ubuthuntu kangakanani uPawulu kulengxenywe, engancengi ngamagama.

Ivesi 25 – Ukusokwa kwangaphandle ngale kokugcina umthetho akusizi ngalutho, njengoba kanjalo ukwazi umthetho kungasho lutho uma ungawugcini (ivesi 13). Uphawu, umcimbi noma

2:26 *Ngakho-ke uma ongasokile egcina izimiso
zomthetho, ukungasoki kwakhe akuyikubalwa ukuthi
kungukusoka na?*

ukwenza izinto zenkolo kuba namandla uma kuveza ukuzinqumela kwenhliziyo elungile. Indandatho yomshado esandleni somuntu ohamba elala isilahle konke ekushoyo. Akukho ukwenza kwenkolo noma umaka, njengendandatho yomshado, okunamandla okwenza umuntu alunge phambi kukaNkulunkulu noma athembeke kowakwakhe. Kunalokho ingaveza ukuthembeka kwangaphakathi.

Ukusokwa kwanikezwa uNkulunkulu njengophawu lesivumelwano sakhe no-Abrahama, nakuzizukulwane zakhe ezikholwa nguNkulunkulu, ngokukholwa, kwabalelwa kuye ukulunga. Kwakunguphawu lokuthi bangabantu baNkulunkulu besithembiso, akusho ukuthi kwabalelwa kubo ukulunga njengo-Abrahama.

Ivesi 26 – Ukulunga ngokugcina umthetho kwakuvulelekile kuwo wonke umuntu. Kanti futhi uPawulu lapha ngesibindi uveza ubuncane kwalokho okungaphakathi uma kuqhathaniswa nokulunga kwempilo ekutholeni umusa kaNkulunkulu. Khumbula ukuthi kubhekwe

2:27 *Khona ongasokile ngokwemvelo, egcina umthetho, uzakwahlulela wena othi unombhalo nokusoka, weqe umthetho.*

ekulungeni okupheleleyo, okungekho muntu ongakuphila ngenxa yobuthakathaka benyama. Lena kwakuyingxenye yesizathu sesivumelwano esidala njengoba “*ngumlayi wethu osiyisa kuKristu*” (KwabaseGalathiya 3:24) ngenxa yokungakwazi komuntu ukugcina umthetho ngokupheleleyo.

Ivesi 27 – Kungesikho nje ukuthi abezizwe abagcina umthetho bathola umusa kaNkulunkulu ngaphezu kwamaJuda akhomba ukusokwa nokuba nomthetho, kodwa uzakuhlulela alahle abanye ngokunjalo.

Okuseceleni

Ngcela ubuke nje ukuthi uma uphawu lweqiniso lesivumelwano sikaNkulunkulu nabantu bakhe lalungasho lutho ngaphandle kokulunga kwangempela, imicikilisho eyenziwe abantu ingazuzani enye?

- Isenza-saKristu (ukwenzisa okukaKristu) kungazuzani lokhu okungekho ezwini

2:28 Ngokuba umJuda kakusiye onguye ngokubonwayo,
 nokusoka akusikho okubonwa enyameni;
2:29 kodwa umJuda yilowo onguye ngaphakathi,
 nokusoka kungokwenhliziyo, ngomoya
 kungengagama, okutuswa kwakhe kungaveli kubantu
 kepha kuNkulunkulu.

likaNkulunkulu?

- Ukuzihlukumeza noma uzijejise
 kungayinyakazisa kanjani inhliziyo
 kaNkulunkulu?
 - Yikuphi ukuzincisha okwenziwe abantu
 okungabazuzela izulu, ngisho ukuzila ukudla
 nokunikela izishumi?
 - Kunanzuzoni ukukhanyisa amakhandlela,
 ukulengisa ikristalu, izimpaphe ezindizayo,
 izintelezi zenhlanhla?
-

Ivesi 28-29 – Akasiye umJuda wangempela (noma umntwana kaNkulunkulu) onguye ngaphandle kuphela, ngezimpawu zangaphandle nje qha. Nokusokwa kwangaphandle kwenyama akusikho ukusokwa. Umaka nje, njengazo zonke izinto zangaphandle zenkolo akumenzi umntwana kaNkulunkulu! Onokudumisa uNkulunkulu

ngeqiniso osokiwe ngaphakathi, enhlizweni nasemoyeni “*umIsrayeli uqobo*” njengoba uJesu abiza uNathaniyeli (NgokukaJohane 1:47). Lokhu kubizwa kufanele ngabe amaJuda akuqonda (UDuteronomi 10:16; 30:6). UStefane washaya amaJuda ngakho lokhu, ukuthi “*izinhliziyi zabo ezingasokile*”.

Buka incwadi ULevitikusi 26:41, UJeremiya 4:4; 9:26; UHezekeli 44:9.

“Hhayi encwadini” – Ukwenza kwangaphandle kwenkolo.

“*Babethanda udumo lwabantu*” Eshaya ngqo kwinjula yendaba yamaJuda azibona enokulunga, bedlala phezu kwegama lakhe. “UmJuda” uvela egameni “UJuda”, elichaza ukuthi dumisa (Ugenesise 29:35). Umbuzo ungukuthi, umuntu uphilela indumiso kabani. Kungabe eyabo kwakungeyokujabulisa abantu, Labo bomphakathi wamaJuda, noma babefuna kahle ukudumisa uNkulunkulu? Buka umbuzo kaKristu kubaholi bamaJuda kuJohane 5:44, “Ningakholwa kanjani nina enidumisana nodwa, ningalufuni udumo oluvela kuNkulunkulu na? Abantu abafana noNikhodimasi noJosefa wase-Arithmeya noma loya mbhali onokuqonda encwadini kaMarku 12:32-33, ngezinhliziyi ezazifuna ezizwelayo izinto

zikaNkulunkulu ngabe bakuzwa lokhu okwabekwa uPawulu lapha.

Laphoke uPawulu wagqemeka ingozi kuzona zontathu izinsika amaJuda ayephumuza kuwo ithemba lawo, imilenze yomthathu yesihlalo ayebeke kuso ithemba lawo yaphuka;

- Ukuba nomthetho akusindisi, ngokuba babengawugcini (Ivesi 17-24). Ubani onendaba nokuthi unamabhayibheli amangaki nokuthi kungaki osukwazi ngengqondo kulo?
- Ukusoka akusindisi, ngokuba abazange bawugcine umthetho (ivesi 25-27). Ubani onendaba nokuthi zingaki iziphambano nezinye nje izinto zamakristu onazo?
- Ukuba umntwana ka-Abrahama enyameni akusindisi (Ivesi 28-29); NgokukaMathewu 3:9). Kwenza mehluko muni ukuthi abazali bakho babekholwa nokuthi ukhonza kuliphi ibandla?

Okude nokufishane kwakho yilokhu kokuthi abezizwe namaJuda kwizizwe zonke nangezikhathi zonke bami ndawonye bengenathemba, belahliwe ngaphandle kokulunga kukaNkulunkulu! Ukwenza kwangaphandle kwalabo abazisho abalungile, Kanye

nalaba abenza okwamaJuda okusebhayibhelini
akunanzuzo ezobenza babe ngabahle phambi
kukaNkulunkulu nokusindiswa okudlula
okwabahedeni besahluko sokuqala. Bonke bama
bemelwe ukulahlwa bedinga ukulunga
kukaNkulunkulu.

Amaphuzu Okuzindla

Uma kwenzeka umuntu efikelwa ukuzibonga noma
impakamo ngobudlelwane bakhe noNkulunkulu
kunokuba ame emangele enokubonga
ngokusindiswa kwakhe ukhombisa inhliziyo ezisho
ukuba ilungile.

Uma kwenzeka umuntu efikelwa ukubukela phansi
abanye kunokuba abafisele okuhle, uveza inhliziyo
ezisho ukuba ilungile.

Ifunani kithi inkosi, “kungabi ngukwenza ukulunga
kuphela nokuthanda umusa, uhambe
noNkulunkulu wakho ngokuthobeka na? (UMika
6:8).

Iliphi iqiniso nengqikithi yenkolo ngaphandle
kokuhamba ngokuthobeka nothando
lukaNkulunkulu, wamukele ukulunga kwakhe

3:1 *Ngalokho kuyini umJuda adlula abanye ngakho na?
Kukho, ukusoka kunokusiza kuni na?*
3:2 *Kukhulu ngezindlela zonke. Kuqala ngokuba
baphathisiwe amazwi kaNkulunkulu.*

kuJesu Kristu? (10:13; 1 KuThimothewu 1:5)

.....

3:1-8 – Ukuphikisa kwamaJuda

UPawulu cishe wayesewuzwa unyuka umsindo wamaJuda ngokwamaJuda ngesibindi, ngalesitatimende esishanelayo. Kukusiza ngani ukuba umJuda uma kunjena, ukuba nophawu labantu bakaNkulunkulu abakhethiweyo? Sisho ukuthini isivumelwano sikaNkulunkulu no-Israyeli? Kungabe ukungakholwa kwabo kuyazicima izithembiso zikaNkulunkulu, izwi lakhe libe ngamanga? Kanti futhi, uma ukwahluleka kwabantu bakhe kungaphezu kokuthembeka kukaNkulunkulu, Angeke yini abe nephutha ekubajeziseni ngokumnika ithuba lokuveza inkazimulo yakhe?

Ivesi 1-2 – Amazwi kaPawulu ayezocasula amaJuda anempakamo, bamubeke nabezizwe ekulahlweni ngaphambi kukaNkulunkulu. Kodwa umphostoli

uyaqinisa “*kukhulu ngezindlela zonke*” inzuzo yomJuda ngaphezu kowezizwe. Kungeve kungukuthi uyasuswa ekwahluleleni kukaNkulunkulu njengokuba becabanga, kodwa ekubambeni kwabo ukukhuluma kukaNkulunkulu okubhaliweyo. Kungani lokhu kuyinzuzo? Ngenxa yokuthi “*ukukholwa kuvela ngokuzwa, ukuzwa kuvela ngezwi likaNkulunkulu*” (10:17). Ukuba nokuzwa izwi likaNkulunkulu kuletha ithuba elikhulu, kolalela ngokukholwa impendulo enhlizweni. UPawulu ukhomba inzuzo eningi kepha unikeza eyodwa, eyinkosi (uphinde aveze ezinye ngaphambili ku 9:4-5). Kungani inkosi yanikeza izwi layo esizweni sakwa-Israyeli?

- Ukuze bakhanye! Ukuze bathobele izwi likaNkulunkulu emhlabeni, baphile impilo eyehlukile ekungcoleni okubazungezile.
- Ukuze bezoba nokukhanya! Ukuze bezodlulisa izwi likaNkulunkulu emhlabeni, banikele impilo yabo ukuzuza abalahlekile kuluntu lonke.

Ukuthunyelwa kuka-Israyeli kungokwethu, ukuba sikugcine, sikwenze, sidlulisele iqiniso likaNkulunkulu ekugcineni komhlaba.

Uma uNkulunkulu eqiniseka ukuthi kuyisibusiso

3:3 *Kunjani pho? Uma abanye bengakhohlwanga, ukungakhohwa kwabo kuyakwenza ize ukukholeka kukaNkulunkulu na?*

3:4 *Qha nakanye; kepha makube ngukuthi: UNkulunkulu uqinisile, wonke umuntu ungumqambimanga, njengokuba kulotshiwe ukuthi: “Ukuze uthiwe ungolungileyo emazwini akho, unqobe ekwahlulelweni kwakho.”*

kangakanani ukuba abantu bakwazi ukuthola izwi lakhe elibhaliweyo, uyaqinisekisa ukuthi kubaluleke kangakanani ukuthakasela amazwi akhe, nokwenza isiqiniseko sokuthi zonke izilimi nezizwe ziyalithola.

Ivesi 3-4 – Kuthiwani uma abanengi benqaba ukukholwa lawo mazwi noma izithembiso zikaNkulunkulu? Ukungakhohwa kwabo kuyathinta ukuthembeka nokuba neqiniso kwenkosi, kwenze amazwi akhe angabi namsebenzi engathi akakwazi ukufeza izithembiso zakhe kubantu bakhe? Qha nakanye!! Ukwala kwamaJuda uMesiya wabo akwenzi izwi likaNkulunkulu lingabi namthelela. Yiphutha lomuntu yedwa uma engakwazi ukubamba isibusiso sesithembiso sikaNkulunkulu. Kodwa ukungakhohwa kwabo ngabe kuveza ubuntekenteke ngakwingxenye kaNkulunkulu? Akuvezi ukwahluleka kwezwi lakhe? Yena ongezwi lakhe kwavela okudaliweyo angakwazi ukufeza isithembiso sakhe kubantu bakhe? Eyikhulelwe ingane

3:5 *Kepha uma ukungalungi kwethu kubonakalisa ukulunga kukaNkulunkulu, siyakuthini na? Imbala uNkulunkulu ungongalungile yini owehlisa ulaka na? Ngikhulumisa okomuntu.*

izinyanga zaphela angazali? Owahola abantwana bakwa-Israyeli izinkulungwane zeminyaka ukuba balindele uMesiya ozayo ebukhosini bakhe, ayekele kuvele kubhidlike nje kanjalo sekusele kancane kuphele? “UNkulunkulu akavumeli” kuphele imicabango! Yize noma wonke umuntu ehluleka eqinisweni lakhe uNkulunkulu uma eqinisile kumazwi akhe. Konke kuzokwenzeka njengokusho kwakhe. UPawulu usecaphuna amahubo 51:4 ukweseka, *“ukuze kuthiwe ulungile ekukhulumeni kwakho, uchache ekwahluleleni kwakho”*. Amazwi kaNkulunkulu nokuziphatha kwakhe akusoleki, kuyovela kunjalo kuze kube sekugcineni.

Ivesi 5-8 – Lapha manje kulaba abazama ukuthethelela ububi babo (noma basole ivangeli ngokulunga okulula). Uma ububi babantu baNkulunkulu kugqamisa ukulunga kukaNkulunkulu, angabahlulela kanjani labo abenza ukuphenduka okuhle, beletha udumo kwigama lakhe ngendlela esemuva? Angeke sithi uNkulunkulu akalungile ekuletheni isijeziso kithi? Singasho hlampe ukuthi ukungalungi komuntu

3:6 *Qha nakanye, ngokuba uNkulunkulu uyakuhlulela kanjani izwe, pho, na?*

3:7 *Kepha uma iqiniso likaNkulunkulu lavama ngamanga ami, kube yinkazimulo yakhe, ngisahlulelwani futhi mina njengesoni na?*

ikhethini elimnyama elidingekayo ukugqamisa ngokupheleleyo ukubenyezela kobuhle bukaNkulunkulu? Lokho ngeke kwenze isono sibe yingxenye yenjongo kaNkulunkulu ngomuntu kusukela ekuqaleni? Lokhu angeke kuveze sengathi uNkulunkulu umenzi wokubi, kususe umuntu ekuvumeni indima yakhe ezonweni zakhe? Kungabi njalo! Akusona isono sami kodwa ubungcwele bukaNkulunkulu obumenza abukeke kahle. Kodwa vele ukhona yini umuntu oke one kube wudumo lukaNkulunkulu? Kungabe wona enenhloso ethize engqondweni, ukudumisa uNkulunkulu? Lobu ubulima bokuzama ukuzithethelela, kokubeka udaba ekukhuzeni kukaNkulunkulu okulungile. UPawulu ukhuluma ngendlela yabangamlaleli uNkulunkulu, ekwazi ubulima babo, kodwa efuna ukubanikeza izwi enhlizweni yabo ukuze ezobanikeza impendulo.

Ivesi 6 – UNkulunkulu angaletha kanjani ukuhlulela kunoma ubani, njengoba wonke umphefumulo ungakugwema ukwahlulela kwakhe ngendlela

3:8 *Kungabi ngukuthi, njengalokhu sihlanjazwayo nanjengalokhu abanye bathi siyasho ukuthi asenze okubi, ukuze kuvele okuhle na? Ukulahlwa kwabo kubafanele.*

eyodwa? Uma engeke aphashe ngobulungiswa amaJuda angalungile naye akalungile futhi akakufanele ukuba umahluleli wabo bonke.

Ivesi 8 – Ukulahlwa kwabo bonke abathethelela ububi babo ngalendlela kulungile futhi kunobulungiswa. UPawulu akabalahli kuphela abakhuluma ngaloluhlobo ududula lokhu kusola ukuze yena nabazalwane Kanye naye bakholwe ngalendlela, nokuthi ukulunga okutholwe ngaphandle kwemisebenzi kungaholela ekucabangeni ukuthi singenza okubi ngenkululeko ukuze kuzoza okuhle. Kuyindlela eyejwayelekile yabantu ukuthola imfudumalo ekucabangeni kwabo okukhohlisayo. Kodwa akekho ongasinda ekwahluleleni kukaNkulunkulu ngalendlela.

Ikilasi 5 KwabaseRoma 3:9-31

3:9 *Kunjani kanti? Siyabatlula na? Qha nakanye,
ngokuba bese sibamangalele abaJuda namaGriki
ngokuthi bonke baphansi kwesono,*

Sesivezwe obala isono sabangakhohlwayo (isahluko 1), Laba abazisho ukuthi balungile (isahluko 2-3), Inkosi manje iveza ikhethini elinomhlabathi lokuzilandulela komuntu ukuveza obala ukungcola koluntu lonke kwangaphakathi, ngokuba “*bonke baphansi kwesono*”.

3:9-20 – “Bonke baphansi kwesono”

Ivesi 9 – UmJuda angakwazi yini ukuzibona engaphezudlwana kwabo bonke abantu? Cha! Asoze! Baba nayo inzuzo yesikhathi benethuba eliyinqayizivele ngaphezu kwabanye abantu, kodwa lingelikhulu noma lamukeleke kancono kuNkulunkulu kunabanye. Bonke abantu bangaphansi kwamandla esono (KwabaseGalathiya 3:22). Kulokhu umJuda nowezizwe bami belingana, kwisikali esisodwa, ngokufanayo belahlwa.

Ekuqhubekeni nokuveza ububi babo bonke uPawulu

3:10 njengokuba kulotshiwe ukuthi: “Akakho olungileyo,
akakho noyedwa;
3:11 akakho oqondayo, akakho ofuna uNkulunkulu;

usephendukela kwithestamente elidala kuvesi 10-16. Lengxenyana iyiziqeshana ezicashuniwe, ikakhulukazi kumahubo, ukuveza isithombe sobumnyama obukumuntu, okungengaphezu noma ngaphansi kwaloluya suku nanoma iluphi usuku. Kungabe uzakuzwa? Ivesi 10-12 bacashunwe kwihubo 14:1-3 & 53:1-3, emvakwenkulumo yokuvula kulamahubo afanayo ukuthi “*Isiwula sithi enhlizweni yaso, akakho uNkulunkulu*”. Kulamavesi kubukwa wonke umuntu, kuvela ukuthi indaba yesono eyomhlaba jikelele (kabili “akakho noyedwa” izikhathi ezine “akakho”, “bonke”...ndawonye”). Lapha kuvezwa isithombe sokuhluleka komuntu. Kuvesi 9-12 sibona ukusabalala kwesono emhlabeni wonke, ukuthi wonke umuntu emhlabeni uyabandakanyeka (Umshumayeli 7:20). Kwivesi 13-18 sibona ukusabalala kwesono, ukuthi yonke ingxenye yomuntu iyathinteka (UJeremiya 17:9).

Ivesi 11 – Indlela yokuqonda ukufuna uNkulunkulu ngokweqiniso. Uzivezile kithi sonke (1:19-21), Kepha abantu abamufuni. Indlela abangafuni ngayo uNkulunkulu iveza ukungabi nokuhlakanipha

- 3:12** *bonke baphambukile, baphenduke imbuqa bonkana;
akakho owenza okuhle, akakho noyedwa.*
- 3:13** *Umphimbo wabo uyiliba elivulekileyo, ngezilimi
zabo bayakhohlisa, isihlungu sezinyoka siphansi
kwezindebe zabo;*
-

kwabo. Lapha kuchazwe labo abala umyalelo omkhulu kunayo yonke, ukuthanda uNkulunkulu ngakho konke. Ongafuni ukufuna uNkulunkulu ugcwele ukufuna okwakhe nezimfuno zakhe.

Ivesi 12 – Bonke abantu bayaphambuka “*bonke baphambukile*” baphambuke kwindlela abayaziyo ukuthi ilungile. “*baphenduke imbuqa*” abasayinto yalutho. Hlampe lapha kubukwa kakhulu okwenziwayo kuvesi 12 – ukuzifunela okwakho kuvesi 11 nokwenza okuthandwa nguwe kuvesi 12.

Ivesi 13-14 – Kugcizelelwa loyo owona akakhulu, ulwimi lomuntu noma umlomo (buka umlomo/ulwimi kwisahluko 10 kwizaga). Imigqa emibili yokuqala kuvesi 13 isuka kumahubo 5:9, umugqa wesithathu usuka kumahubo 140:3 nakuvesi 14 ocashunwe kumahubo 10:7.

“*Umphimbo wabo uyiliba [ithuna] elivulekileyo*” – engathi ukusabeka komthelela wezidumbu esidlangalaleni. UJesu wathi “*Ngokuba umlomo*

3:14 umlomo wabo ugcwele ukuthuka nokubaba;
3:15 izinyawo zabo zishesha ukuchitha igazi,

ukhuluma ngokuchichima kwenhliziyo
(NgokukaMathewu 12:34). Umqala yilesigatshana oluntwini kwinhliziyo enokuhuheka okuyihlazo.

Ivesi 14 – Hhayi kancane nje kodwa “*ugcwele ukuthuka nokubaba*”. “*ukuthuka*” ukufisela omunye ukuba ehlelwe okubi. “*nokubaba*” inzondo evezwa ngamazwi.

Ivei 15 – Ukuzimisela ukulimaza ngenxa yokuncane nje okwenziwe. (“*zishesha*”). Uma uvesi 13-14 ugxile kumazwi ethu, uvesi 15-17 ugxila kwizindlela zethu, kucashunwe ku-Isaya 59:7-8.

Ivesi 17 – “*Indlela yokuthula abayazi*, kusho uNkulunkulu wami kwababi” ngokuba “*banjengolwandle olunyakazisiweyo*, ngokuba alunakuphumula, namanzi alo akhipha udaka nobishi (U-Isaya 57:20-21). Ngokuba abanakho ukuthula phakathi kwabo, baze bagumbe ukungcola kwabanye, bathokoze uma bekuthola. Ingqondo enjalo iyajabula ekungcoleni okuncane noma umbango ukuthi ukunandisa kancane lempilo yokuzicabangela wedwa ebhorayo.

3:16 *incithakalo nosizi kusezindleleni zabo,*
3:17 *indlela yokuthula abayazi.*
3:18 *Ukwesaba uNkulunkulu akukho phambi kwamehlo*
abo.”

Ukuhluleka komuntu kufaka izinhloso zakhe zangaphakathi (ivesi 11), okwenza ngaphandle (ivesi 12), Kanye namazwi (ivesi 13-14) Akakho ongaphikisa isifundiso sebhayibheli ukuthi umuntu ubolile ngokuphelelyo, ububi bakhe buthinta ngisho ihlabathi lonke Kanye nawo wonke umuntu.

Ivesi 18 – Lapha impande Kanye nomsuka wobubi babantu abayizoni, kucashunwe kwihubo 36:1. Impakamo yabo ime endleleni yendumiso, umuntu ngale komsindisi, akashiyi ndawo yokusaba, ukuhlonipha Kanye nokuthanda uNkulunkulu. Ukusaba uNkulunkulu “*ukuqala kokuhlakanipha*” (izaga 9:10), amandla aphephisa kokubi.

Kuyacaca ukuthi lokho umuntu ayikho ngaphandle, kubantu akucinanisi ubukhulu besono phambi kukaNkulunkulu. Ukhona ongazisusa yena kulelicala lapha? Sonke sipendwe ngalopende.

Okuseceleni

Ungakudluli lapha ukuthi uPawulu uliphakamisa kanjani ithestamente elidala. Ngokusobala wayeyithathela phezulu lencwadi endala njengamazwi kaNkulunkulu, ngaleyo ndlela kumele abantu benze nabo okufanayo.

Futhi bheka ukuthi uPawulu ukhuluma ngomthetho kuvesi 20 kodwa ucaphuna kumahubo nakubaphrofethi. Kubukeka ngathi igama “*umthetho*” libanzi okudlula izincwadi zikaMose nje kuphela kepha lifaka lonke ithestamente elidala.

Ivesi 19-20 – UPawulu uyahlanganisa lapha, eletha ukumangalela kukaNkulunkulu uluntu lonke kuya ekugcineni kwesigwebo – BANECALE!! “*Yonke imilomo...lonke izwe*”. Bonke bayizoni. Abanakuzilandulela phambi kukaNkulunkulu. Inkosi ilethile impendulo kukho konke ukuphikisa, futhi ngokwanele. Abanye bangabambelela ekuzivikeleni kwabo kwamanga okwamanje, Kodwa bonke bayokuphoqeleka ukuba bavume okusobala ngaphambi kokwahlulela kukaNkulunkulu ekugcineni. Kungcono kangakanani ukuvuma ngokuphenduka phambi kwenkosi manje! Ndawonye

3:19 *Kepha siyazi ukuthi lokhu okushoyo umthetho
ukukhuluma kubo abasemthethweni ukuba yonke
imilomo ivinjwe, izwe lonke libe necala kuNkulunkulu,*
3:20 *ngokuba ngemisebenzi yomthetho akukho nyama
eyakulungisiswa phambi kwakhe; ngokuba
ngomthetho kukhona ukwazi isono.*

siphambi futhi singaphansi kokulahlwa okulungile kukaNkulunkulu futhi sidinga ngendlela eyisimanga ukulunga esingakunikwa uNkulunkulu yedwa. Inhloso kaNkulunkulu kulesi siqeshana ukususa zonke izaba emlonyeni womJuda nowezizwe ngokufanayo. Umuntu uhlakaniphile ukubuza umbuzo abahlakaniphile abawubuzile mnyaka yonke, “Nkosi, ufuna ngikwenzeleni? (Izenzo 9:6) *“Ngimelwe ukwenzani ukuba ngisindiswe na?”* (Izenzo 16:30) futhi “kepha umuntu angaba elungile phambi kukaNkulunkulu na?” (UJobe 9:2) UNkulunkulu ufunani kumuntu ukuba abeke eceleni amamaski akhe amanga, ukuziveza ulungile nokuthobeka phambi kukaNkulunkulu wenkazimulo. “Uma ningaphenduki nizakubhubha”. Wonke umphefumulo ohlakaniphile othobekile uyakuhlangatshezwa uNkulunkulu womusa nobumnene.

Ivesi 20 – Njengokuba umuntu ebekiwe icala watholwa enalo, umthetho kaNkulunkulu

(ukukuwenza wona noma ukwenza okuhle) akunawo amandla okukusiza esimweni sakho sokulahlwa. Ungaphezu kosizo ngaphansi, kungekho themba, kugxilwe shi esonweni. *“Ayikho inyama”*, akekho umuntu ofayo ongakwazi ukuzenza abe muhle phambi kukaNkulunkulu ngokugcina umthetho. *“Abasenyameni abanakumthokozisa uNkulunkulu”* (8:8). Umthetho kaNkulunkulu unamandla okuveza umuntu, lokhu ayikho, egcwele isono engenamandla ngaphezu kwesono. Njengokuba uPawulu efakaza ekuqhubekeleni, *“kepha bengingasazanga isono, uma bekungengomthetho”* (7:7, buka incwadi 1 KuThimothewu 1:8-10, kuvela ukuthi umthetho uyasebenza ikakhulukazi kwabangalungile). Umthetho awunawo amandla okunikeza ukuxolelwa nokwenza umuntu abe muhle phambi kukaNkulunkulu. Lokhu *“ngokuba ungenamandla ngenxa yenyama”* (8:3). Umthetho awukwazi ukunikeza umuntu amandla okushintsha. Awukwazi ukukwenza ube muhle noma ukungcwelise. Awukwazi ukuholela umuntu kukuthula. Ukwazi ukususa ukuthula kumuntu, uveze ukuxabana kwakhe noNkulunkulu, impela isiqalekiso sikaNkulunkulu phezu kwakhe, ngokuba *“Makaqalekiswe ongawaqinisi amazwi alomthetho ukuba awenze”* (KwabaseGalathiya 3:10, kucoshwa kuDuteronomi 27:26).

Ukuqhathanisa nencwadi EkaJakobe

UPawulu kwabaseRoma ukhuluma ngokwamukeleka phambi kukaNkulunkulu, encwadini kaJakobe ikhuluma ngokwamukeleka kubantu. UPawulu ukhuluma ngokulunga okuvela kuNkulunkulu, lokho okunikwa uNkulunkulu, uJakobe ukhuluma ngomsebenzi kamoya empilweni engcwele. Incwadi kaJakobe ayiphikisani nokuba muhle noma ukwamukeleka phambi kukakaNkulunkulu ngokukholwa. Ilwa nokukholwa kokuzenzisa, lokho okufile, okungayishintshi impilo ilunge phambi kukaNkulunkulu nabantu.

Siza manje kwesinye seziqephu ezibalulekile ebhayibhelini lilonke, esifingqayo isimanga salokho esikwenzelwe uJesu nalokho uNkulunkulu akwenzele abantu kuye. Lapha yimpendulo yemibuzo kaJakobe yokuba umuntu angalunga kanjani phambi kukaNkulunkulu. Lapha kufana nesiphuzo samanzi amnandi ezweni olusogwadule, lokhu kuveza isimo sokuphila komuntu. Kodwa ungadlulwa ukuthi kumele kuqala umuntu aye khona kulendawo uPawulu aselethe kuyo uluntu lonke ezweni. Umuntu kumele aqale abone ukungabi nathemba kwakhe, azizwele ukuphenduka mayelana

nesono, abone ukungabi nathemba, ukuthi uma inkosi ingasenzeli, alikho ithemba emhlabeni, akekho phakathi kwabantu ongazenzela abe muhle phambi kukaNkulunkulu.

3:21-31 – Ukulunga ngokukholwa.

Sisuka kwizindaba ezimbi zesono somuntu, bonke bemi bethuli belahliwe phambi kukaNkulunkulu, ngesikhathi esilungile ingqondo yethu iyaguqulwa, iguqulelwa ezindabeni ezimnandi zevangeli (“*Kepha manje...*”). UNkulunkulu ngomusa wakhe wenza indlela ukuze abantu abayizoni ngokulunga kwakhe, ngokukholwa kuJesu Kristu. Manje uPawulu ubuyela lapho eqale khona ku 1:16-17, ngaphambi kwalobumnyama obuphakathi ubuka ulaka lukaNkulunkulu lwambuliwe “*phezu kwakho konke ukungamesabi uNkulunkulu*”. Selivelile igebe olukhona phakathi kukaNkulunkulu ongewe Kanye nomuntu ongumoni, inkosi iveza indlela eyodwa eyilethile ukuvala lolugebe, isifundiso SOKULUNGISISWA!

Uma uNkulunkunu elungisisa umphefumulo, ukulunga kukaJesu Kristu kubalelwa kuye, kumenze alunge, njengokuba indodana kaNkulunkulu ilungile. Ukulungisisa, njengokuba uPawulu eveza lapha, ukusho ukuthi umuntu

- 3:21** *Kepha manje kubonakalisiwe ukulunga okuvela kuNkulunkulu ngaphandle komthetho, kufakazelwa ngumthetho nabaprofethi,*
- 3:22** *ngisho ukulunga kukaNkulunkulu ngokukholwa nguJesu Kristu kubo bonke abakholwayo; ngokuba akukho mahluko;*
-

ulungile noma umi kahle. Lokhu uNkulunkulu ukwenzela okholwayo ngenxa yokufa kukaKristu endaweni yomuntu. Uma umuntu engathola umusa nokusindiswa, kungokwamukela ukulunga okuvela esandleni sikaNkulunkulu.

Bheka manje izimpawu zalokhu kulunga okungatholwa abantu;

- **Kungukulunga kukaNkulunkulu** (ivesi 21-22, 25). Ukuya kuNkulunkulu noma ukuthola izulu umuntu kumele eze nokulunga akwamukele kuNkulunkulu.
- **Lokulunga akuzi kumuntu ngemisebenzi noma umthetho** (ivesi 21, 28) Akuhlangene nhlobo nomthetho Kanye nokwenza kwabantu (KwabaseRoma 4:4-5; Izenzo 13:39; KwabaseGalathiya 2:16; Kutitu 3:5). “Ngokuba ngomusa nisindisiwe...Nalokho akuveli kini” (Kwabase-Efesu 2:8). Kungani umuntu engaphikekela ukwenza lokho angeke akwazi

ukukwenza kunalokho uJesu asekwenzile?

.....

Kungani Imiphefumulo Ibhubha

Kunokuthi, umuntu akalahleki ngoba ona. Nabasindisiwe bangalahleka uma kunjalo, ngokuba nabo bayona. Umphefumulo olahlekile ubhubha ngenxa yokuthi awutholanga ukulunga okwamukelekayo kuNkulunkulu ngaphambi kukaNkulunkulu. Umphefumulo osindisiwe wamukele ukulunga ngokukholwa, yize noma usona. Ngakho kungenzeka ukuthi umuntu olahlekile one kanconywa kunomntwana kaNkulunkulu. Kodwa umehluko obalulekile ukuthi umzalwane unento angenayo ongakholwa futhi angeke akwazi ngisho ukuyithola ngokona kancane. Unokulungisisiswa okuvela kuNkulunkulu.

Kunosizo lapha kulabo abangabaza insindiso yabo Kanye nalabo abangakholelwa ekuhlengweni kwaphakade. Bobabili bacabanga okungesikho ngensindiso, becabanga ukuthi yinto nje exolela izono. Kodwa insindiso ukwamukela ukulungisiswa okuhle. Umuntu unaso lesi siph o esivela kuNkulunkulu noma akanaso, noma angaphila yiphi impilo.

.....

- **Lokulunga kuyimpendulo yalokho okwakhulunywa yithestamente elidala** (Ivesi 21).

- U-Abrahama walungisiswa ngokukholwa (4:9).
- UDavide wajabula ekuxolelweni kwesono (4:6-7).
- Ithunzi lemihlatshelelo nokuhlanzwa nobuphristi bethestamente elidala kwakukhomba okusemqoka noma ukugcwaliseka kuJesu kristu.
- U-Isaya wakhuluma ngezingubo zenkosi *“ngokuba ungimbathisile izingubo zensindiso, wangisibekela ngesambatho sokulunga”* (U-Isaya 61:10).
- UDaniyeli waphrofetha ngosuku lapho inkosi *“nokukhawula izono...nokungenisa ukulunga okuphakade”* (UDaniyeli 9:24).
- UPetru wathi *“bonke abaphrofethi bafakaza ukuthi ngegama lakhe [uJesu] bonke abakhulwa nguye bayakwamukela ukuthethelelwa kwezono”* (izenzo 10:43). UPetru wakhomba futhi kubaphrofethi

bephrofetha ngenkazimulo yensindiso ngokuhlupheka kukaKristu (1 ekaPeru 1:10-11).

- **Ukulunga kukaNkulunkulu kuyatholakala kubantu “ngokukholwa kuJesu Kristu”** (Ivesi 22, 25, 26, 28, 30). UKUGCIZELELA OKUKHULU LAPHA! Ukukholwa yiwona mbandela wokwamukela ukulunga kukaNkulunkulu. Ukukholwa akusiwo umsebenzi. Kuyisandla somphefumulo nje sithatha lokho uNkulunkulu akunikeza mahhala. Kodwa ukwazi nje akusikho ukukholwa. Ukukholwa kufaka “ukuthanda nokwenza” kokwamukela, njengokukholwa esihlalweni kuhlala. Ukukholwa ukwethemba nokuzinikela emaqinisweni okukamoya, kufaka amaqiniso kunemizwa. Umuntu akatholi ukukholwa okwengeziwe ngenxa yemizwa ayizwayo noma ukufuna ukuzwa okuthile kwenkolo noma ukukhulekela okwengeziwe. *“Ukukholwa kuza ngokuzwa, ngokuzwa izwi likaNkulunkulu”* (10:17). Ukukholwa kunyuswa ukufuna iqiniso ngokuzimisela.

3:23 ngokuba bonke bonile, basilalelwe inkazimulo kaNkulunkulu;

Usindiswa kanjani Umphefumulo?

Yamukela iqiniso lobubi bakho nesono sakho.

Kholwa wamukele iqiniso lokuthi uJesu wahlawulela izono zakho ngokufa esiphambanweni.

Yamukela isipho sikaNkulunkulu sokulungisiswa ngokukholwa.

Ungabe usachitha sikhathi!!

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- **Ukulunga kukaNkulunkulu kuyatholakala ngokulinganayo kuwo wonke umuntu, akukhethi bala** (Ivesi 22, 29-30), Njengokuba bonke behlanganyela esonweni ngokufanayo, “*basilalelwe inkazimulo kaNkulunkulu*” (ivesi 23). Ukusilalelwa ukusilalelwa okubanzi noma okuncane. Ekugcineni nje bonke basilalelwe ukulunga kukaNkulunkulu obumsulwa.
- **Ukulunga kukaNkulunkulu kunikeziwe mahhala,** njengesipho samahhala, ungasisebenzelanga noma sibe yinkokhelo ngokwenzile, kuphela “*ngomusa*” (Ivesi 24).

3:24 *balungisisiwe ngesihle ngomusa wakhe
ngokuhlengwa okukuKristu Jesu,*

3:25 *ammisileyo uNkulunkulu abe yinhlawulo
ngokukholwa egazini lakhe, kubonakaliswe ukulunga
kwakhe ngokuyekelwa kwezono ezenziwe
ngaphambili*

Inkosi ayibheki ukusebenza kwethu sizama ukulunga noma ukufaneleka. Umphefumulo angeke wenze lutho noma unikeze lutho ukuze ufaneleke. Ukuthi ukulunga kukaNkulunkulu kuza kithi “ngomusa” kuveza umusa uNkulunkulu asikhombisa wona sibe sifanelwe ulaka lakhe. Asikutholi lokulunga ngoba kukhona izinga lokuhlanzeka esesifike kulo enhlizweni nasempilweni. Ukukuthola akuhlangani nanoma yini esingayenza. UNkulunkulu kumele kuqala alungisise umuntu ngaphambi kokuba akwazi ukwenza izinguquko ezinomqondo empilweni yakhe.

Ubulungiswa yilapho sithola khona okusifanele, umusa ukungatholi okubi okusifanele. Ukulunga ukwamukela okuhle sibe sifanelwe okuphambene nakho. Emseni singathola ukulungisiswa kuNkulunkulu ekubeni isihogo saphakade sisifanele impela.

- **Ukulunga kukaNkulunkulu kutholakala**

- 3:26** *ekubekezeleni kukaNkulunkulu, ukuba kubonakaliswe ukulunga kwakhe esikhathini samanje, ukuze yena abe ngolungileyo, abe ngumlungisisi walowo okholwa nguJesu.*
- 3:27** *Ngakho kuphi ukuzibonga na? Kuvalelwe phandle. Ngamthetho muni na? Ngowemisebenzi na? Qhabo, kodwa ngomthetho wokukholwa.*
-

ngalokho uJesu akwenzile (ivesi 24-25)

- Ukulunga kukaNkulunkulu kufaka umphefumulo okholwayo;

- **“Ukuhlengwa”** (Ivesi 24) – Ukwaphulwa ngokukhokhwa kwenhlawulo. Saphuliwe noma sithengiwe sakhishwa kulabo abayiswa ekufeni ngenxa yenhlawulo yegazi likaKristu elihle. (1 EkaPetru 1:18-19).
- **“Isihlawulelo”** (Ivesi 25) Ulaka lukaNkulunkulu kwisoni lehliswa noma luqedwa ngomnikelo onguKristu (1 EkaJohane 2:2). Ulaka lukaNkulunkulu olulungileyo lwaluvukile futhi lusavukile kwisoni (1:18). *“unguNkulunkulu othukuthela imihla yonke”* (Amahubo 7:11), hhayi ngobubi babo kuphela. Kodwa ngesono somuntu phezu kukaJesu (U-Isaya 53:6),

3:28 Ngakho-ke sithi umuntu ulungisiswa ngokukholwa ngaphandle kwemisebenzi yomthetho.

3:29 Kumbe uNkulunkulu ungowabaJuda kuphela na? Kasiye nowabezizwe na? Yebo, nowabezizwe,

Ngokwahlulela kukaNkulunkulu okwathelwa phezu kukaJesu (ULevitikusi 16), ulaka lukaNkulunkulu lungapholiseka kuloyo okholwa umsindisi.

- **“Ukuthethelelwa kwezono”** (Ivesi 25). Igama elisetshenzisiwe lapha lichaza ukudlula noma ukushaya sengathi awuboni isono. Umnyakazo obonakala lapha kuNkulunkulu edlula labo ababhece igazi lemvu (U-Eksodus 12). Kanjalo uyasidlula isono saloyo igazi likaJesu elibalelwe kuye.

- **Ukunikezwa kwalokulunga;**

- **Akwehlisi noma kwenze ize ukulunga kukaNkulunkulu** (Ivesi 26). UNkulunkulu angeke avume ukuthi lokhu akunikezayo ngomusa wakhe kunyathele imvelo yokulunga kwakhe. Angeke asizibe kanjalo nje isono. Ubulungiswa bakhe obuhle nothando

3:30 *uma impela uNkulunkulu emunye oyakulungisisa
abasokileyo ngokukholwa nabangasokile
ngokukholwa.*

3:31 *Ngakho-ke umthetho siwenza ize ngenxa
yokukholwa na? Qha nakanye, kodwa siyawuqinisa
umthetho.*

nomusa kuhlangene nevangeli.
Umthetho kaNkulunkulu uvumela
ukulahla kwakhe okulungile.
Isiphambano sikaKristu sivumela
umusa wakhe omuhle. Kukuthi uJesu
waba yinhlawulo yami, uNkulunkulu
wangenze umusa mina, waqhubeka
walunga, kuso leso sikhathi washo isoni
ukuba singolungile. Umusa wakhe
wanqoba usuku ngenxa yami,
ubulungiswa bakhe bapheleliswa.

- **Akuvumeli impakamo yomuntu,**
njengokwenza imisebenzi emihle ukuze
uzokwamukeleka (Ivesi 27). Ngakho
akekho ongakhomba ubuhle obuthize
noma ukuhlanzeka, ukulungisisiswa
kuphakamisa inkosi yodwa, kuthobise
impakamo yabantu. "*ukuze kungabikho
nyama ezibongayo phambi
kukaNkulunkulu...ozibongayo
akazibonge enkosini*" (1 KwabaseKorinte

1:1:29-31, kuveza ingqikithi kaJeremiya 9:23-24).

- **Akuwenzi umthetho ungabi yilutho** (Ivesi 31) – ungabi yinto yalutho.

Ukuphikisa kwamaJuda okunamandla kungaba yilokhu kokuthi ukulungisiswa okutholwa mahhala kuzoqeda ukugcinwa komthetho, lokho kuzoletha ukuyekelela nobundlobongela (Ivesi 8). Kodwa ukunikeza kwalokulunga kukaNkulunkulu ngokukholwa ikona Kanye okunike umthetho, ngokuba;

- Ulaka lukaNkulunkulu olulungile phezu kwabantu lathululelwa kuJesu Kristu eKhalvari.
- Injongo namandla ngokungcweliswa ekuthobekeni kugcwalisiwe kubantwana bokukholwa kunakubantwana bomthetho. Umoya kaNkulunkulu oguqulayo emphefumulweni osindisiwe uholela ekulungeni okubonakalayo kunokungenziwa ukugcina umthetho.
- UJesu weza ewuhlonipha wonke umthetho, ukulunga kwakhe ekugcineni umthetho kubalelwa kuyo yonke imiphefumulo ekholwayo. Akazelanga ukuzobhubhisa

umthetho kepha ukugcwalisa imigomo yawo
ngempilo yakhe nangempilo yabakholwayo.

Kwisivumelwano esisha imigomo yomthetho
isibhalwe enhlizweni ngoMoya Ongcwele.

*“lapho ngiyakwenza isivumelwano
esisha...ngiyakufaka umthetho wami ezibilini zabo”
(UJeremiya 31:31-33).*

*“kepha kongasebenziyo, kodwa
ekholwa nguye olungisisa
ongamesabi uNkulunkulu,
ukukholwa kwakhe kubalelwa
yena ukuthi kungukulunga”*

(KwabaseRoma 4:5)

Ikilasi 6 – KwabaseRoma 4:1-25

Lesi sahluko sesine kwincwadi yamaRoma siqondiswe kulowo ofuna ukuqonda kahle ukuthi ivangeli liza kanjani ngezinto ezindala ezehla zivela kuNkulunkulu kwithestamente elidala, ikakhulukazi kuMose. Kunempendulo lapha kumbuzo othi kungaba ivangeli yinto entsha yini na? Iphuzu likaPawulu lapha ukuthi ohlangothini lukaNkulunkulu kungomusa wodwa, ohlangothini lomuntu ukukholwa kodwa bekuhlezi kuyindlela yensindiso, lokhu kuvela kugqame kahle kwivangeli. Alisiyo into entsha, yintsha ekucabangeni noma emqondweni wamaJuda, nakhona ngenxa yokuthi asukile kwinkombandlela yeqiniso. Indlela kaNkulunkulu kwiminyaka ngeminyaka ibihlezi iqondile uma kuza kuluntu. Abantu baba buhlungu uma bethola ukuthi indlela kaNkulunkulu ikude kuneyabo, kodwa akusikho ukuthi uNkulunkulu uguqukile, umuntu nguye Kanye ophaphalazayo. Abantu bakhetha ukufunda ngendlela yabo noma ukubhala kabusha incwadi, noma ukubhala omunye umthombo ngezansi, kumele baqonde ukuthi bazididisa bona bezikhathaza.

“UNkulunkulu uqinisile, wonke umuntu ungumqambimanga” (KwabaseRoma 3:4)

Kunamagama amathathu angukhiye kulesahluko,

avelavelayo;

- “*Ukukholwa*” nesenzo sakhona “kholwa” (litholakala ka-16 kulesahluko).
- “*Balelwa*”, “*bala*” noma “*cabanga*”, livela izikhathi (eziyi-11) livela kwisigrekhi, leligama liveza into efana nokuthathelwa isikweletu sibekwe komunye.
- “*Ukulunga*” nesenzo sakhona “lungisa”, leligama (livela ka-10). Livele kasikhombisa kumavesi okugcina ayi-11 kwisahluko sesithathu naka-17 kumavesi angama-36 kusukela kwisahluko 3:21 kuya kwisahluko 4:25. Cishe lonke ivesi likhuluma ngokulungisiswa.

Ukulungisiswa noma ukulungiswa yilapho khona uNkulunkulu ngokomthetho esho ukuthi umphefumulo ulungile, uhlanziwe noma uxolelwe ngokuphelele (3:25). Umphefumulo uhlangwa ngesikhathi ulungisiswa (3:24), ubuyisane noNkulunkulu (5:10), wenziwe musha noma uzalwe kabusha, wamukelwe emndenini kaNkulunkulu waphakade (8:15).

4:1-8 – Ukulungisiswa akusikho ukukholwa + imisebenzi.

- 4:1** *Ngakho-ke siyakuthi uzuzeni u-Abrahama, ukhokho wethu, ngokwenyama na?*
- 4:2** *Ngokuba uma u-Abrahama walungisiswa ngemisebenzi, unakho ukuzibonga; kodwa phambi kukaNkulunkulu qha.*
-

UPawulu uyaphinda ubuyela kwithestamente elidala ukwesekwa, ngezibonelo zababili abakhulu encwadini endala, u-Abrahama Kanye noDavide. U-Abrahama umele umthetho, indaba yakhe iyatholakala encwadini yokuqala kaMose. UDavide umele izinkondlo Kanye nabaphrofethi namahubo. Kukhona lapho kuhlangukhona ithestamente elidala kulaba bobabili. Kanti futhi u-Abrahama uyashesha ukuvela encwadini yokuqala yebhayibheli, uDavide avele umbuso ka-Israyeli usumile, lapha sibona ukuqala nokusimama kwesizwe.

Ivesi 1-5 – isibonelo sika-Abrahama.

Ivesi 2 - Uma umumo omuhle kangaka ku-Abrahama weza ngemisebenzi yakhe wayeyoba nento angazibonga ngayo, lokho phambi kwabantu (“ngemisebenzi”), “kodwa phambi kukaNkulunkulu qha” (3:27). Ngisho omdala kokhokho akanaso isizathu sokuzibonga, futhi akufanele (Kwabase-Efesu 2:8-9). AmaJuda akekho ayengamuphakamisa

4:3 *Ngokuba umbhalo uthini na? Uthi: “Kepha u-Abrahama wakhohwa nguNkulunkulu, kwambalelwa ukuthi kungukulunga.”*

njengo Abrahama. Kodwa naye wayengenaso isizathu sokuzibonga. Lokhu u-Abrahama ayenako kwakuyisipho sikaNkulunkulu.

Ivesi 3 – Lapha kucashunwe encwadini kagenesise 15:6, ukukholwa kuka Abrahama “*kwabalelwa*” kuye kwaba ukulunga (KwabaseGalathiya 3:6; EkaJakobe 2:23). Walungisiswa ngokukholwa kuNkulunkulu, kungengemsebenzi ayeyenzile. Nali iphuzu likaPawulu. Njengokuba u-Abrahama ekuqaleni wathiwa ungolungileyo nguNkulunkulu ngenxa yokukholwa kwakhe, ngaphandle kwemisebenzi yomthetho, kanjalo nevangeli manje likhuluma ngalokho kulunga okwamukelwa ngokukholwa, kungengemisebenzi. Alukho ushintsho ohlelweni lukaNkulunkulu lwensindiso phakathi kwethestamente elidala nelisha, kusukela encwadini yokuqala nakubaba wesizwe esikhethiweyo kuze kube manje. Bekulokhu kuyinsindiso ngomusa kuphela ngokukholwa kuphela ezikhathini zonke.

Kubukeka sengathi ukukholwa kuka-Abrahama

- 4:4** *Kepha kosebenzayo umvuzo awubalelwa ngokomusa kodwa ngokwemfanelo;*
4:5 *kepha kongasebenziyo, kodwa ekholwa nguye olungisisa ongamesabi uNkulunkulu, ukukholwa kwakhe kubalelwa yena ukuthi kungukulunga,*
-

kwakungaphezu nje kwesithembiso sesizukulwane sakhe. Umbono wakhe wabheka kulesizwe esiseduze Kanye nembewu ekude yesithembiso, inkosi uJesu Kristu. Lena hlampe yincazelo yamazwi kaKristu, “*U-Abrahama uyihlo wathokozela ukubona usuku lwami*” (NgokukaJohane 8:56-58).

Ivesi 4-5 – Izindlela ezimbili nemiphumela yazo, Umuntu angathola umklomelo ngenxa yemisebenzi yakhe, okwenza lowo abemsebenzela amukwelete ukuba amukhokhele umholo wakhe. Noma amukele isipho samahhala, esinikezwa ngomusa, engakweletwa lutho. Izindlela ezimbili zokukholwa/ukwamukela nokusebenza azihlangani, kokubili akukwazi ukuhlanganiswa. Umsebenzi uyawenza ukuze uzophila. Ukukholwa kuyenza ngoba kuyaphila. Ukukholwa kumi kuphikisana nemisebenzi, ngokuba kungukuphumula kwisithembiso sikaNkulunkulu. Ukukholwa kungukungena ekuphumuleni kwenkosi kwesabatha (KumaHeberu 4:1-11). UNkulunkulu akavuzi ngokulunga lowo osebenzayo afune

4:6 njengalokhu noDavide esho ngokubusiswa komuntu
uNkulunkulu ambalela ukulunga ngaphandle
kwemisebenzi, ethi:
4:7 “Babusisiwe abathethelelwe izeqo zabo, nabazono
zabo zisitshekelwe;

ukuphila ngomthetho wakhe. UNkulunkulu ngeke phela enziwe akwelete umuntu. Akukho akukweleta umuntu ngaphandle kwesihogo ngenxa yesono sakhe! UNkulunkulu akakhokheli ukulunga ngesikweletu sokuphila kahle.

“*Kepha kongasebenziyo*” (Ivesi 5) – Kulowo mphefumulo ongenathemba kwimicabango noma imizamo yokuthola umvuzo. Ukwamukela ngokukholwa kumelene nokusebenza mese uyathola. Ukukholwa kodwa kuNkulunkulu “isenzo” Esinikezela ukulunga kukaNkulunkulu kokholwayo.

Ivesi 6-8 – Isibonelo sikaDavide. UPawulu ucaphuna kwincwadi yamahubo 32:1-2, Ihubo likaDavide lokuthokoza ekuxolelweni kwesono. “ukubusiswa” kwangempela noma ukujabula kungatholakala ekuxolelweni kwesono nasebudlelwaneni obuhle noNkulunkulu.

Ivesi 8 – Ithemba kumuntu ukuba athole indlela ukuze isono sakhe singabalelwa kuye noma sibekwe

4:8 ubusisiwe umuntu iNkosi engayikumbalela isono. U-Abrahama wamukeliswa isithembiso ngokukholwa.”

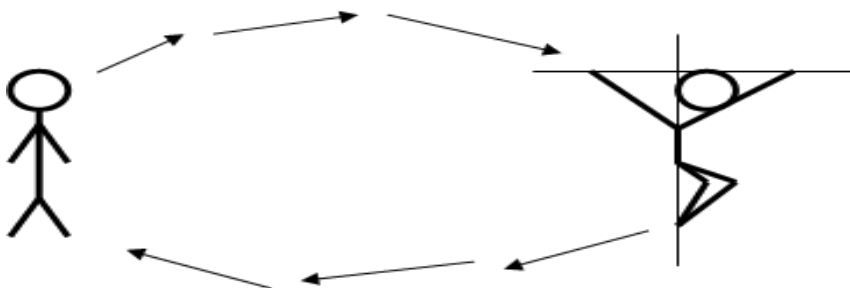
kuye. Uma ezozithwalela isono sakhe sokwahlulela kukaNkulunkulu, impela alikho ithemba ngomphefumulo wakhe! Ngakho uDavide wajabula ukwazi ukuthi lihlanziwe ibala lesono sakhe phambi kwenkosi. Lokuma okuhle phambi kwenkosi kwabalelwa kuye “*ngaphandle kwemisebenzi*”.

Uma ubheka ivesi 6 (Ukulungisiswa) Kanye nevesi 8 (Ukungalungisiswa) Siyabona ukuthi kokubili ukufakwa ekulungeni nokuthethelelwa noma ukususwa komubi kuyefana, umsebenzi waphezulu. Kokubili kuyadingeka. Ku-Abrahama kubhekwe kakhulu ngasohlangothini oluhle lokulunga okwamuk elwe enkosini, kuDavide, uhlangothi olubi lesono, kodwa bobabili “*kungengemsebenzi*” (Ivesi 5 & 6).

4:9 *Ngakho-ke lokhu kubusiswa kuqondene nabasokile noma nabangasokile na? Ngokuba sithi: Ukukholwa kwabalelwa u-Abrahama ukuthi kungukulunga.*
4:10 *Pho, kwabalelwa kanjani na? Esesokile yini noma engakasoki na? Akubanga esesokile, kodwa engakasoki,*

Isikhathi Sokukholwa

Ukusulwa kwesono kokholwayo Sibekwe kuJesu (U-Isaya 53:6-7)



Ukulunga kukaNkulunkulu kubalelwa kumphefumulo okholwayo.
Kubalelwa kith!

4:9-12 – Ukulungisisiswa AKUSIKHO ngokukholwa + imisebenzi yenkolo.

Ivesi 9-10 – Manje uPawulu usebhekana ngqo nombuzo wokuba ngabe ukusokwa (okungasho noma yikuphi okunye okungenziwa ngenxa yenkolo) kuyadingeka yini ukuze umuntu alungisiswe. AmaJuda ase esheshe akhohlwa ukukholwa kuka-

Abrahama kwangaphakathi okwadlulela kuphawu langaphandle, bahlanganisa ukukholwa nokusokwa, ngokuba kwakunguphawu labo lokuzalelwa emndenini wesithembiso, njengabantwana baka-Abrahama. Kodwa ukukholelwa kwisithembiso sikaNkulunkulu yiyona yodwa indlela yokuya emndenini kaNkulunkulu kusukela ekuqaleni. Bathatha umndeni wesithembiso bawenza wafana nomndeni kaNkulunkulu. Babona umntwana ka-Abrahama njengomntwana kaNkulunkulu. Badidanisa isithembiso esinemigomo sikaMose basifanisa nesithembiso esingenamigomo sika-Abrahama. Kodwa ukulunga akukaze kuze ngemisebenzi ethize noma amasakhramente, ngezinto ezithile zakamoya.

Minyaka yonke kusukela ekuqaleni abantu baphambanisa leliqiniso, benza okubalulekile kwakamoya kubaluleke noma amandla engekho, nemisebenzi nemicimbi kube sengathi yikona okuzoletha umusa futhi kwenze umuntu azibone emi kahle noNkulunkulu. Isitebhisi esilandelayo ukubuka loku kuphatha nalokho, kwenza umusa kaNkulunkulu ube sezandleni zabathize noma ebandleni elithize. Umuntu uzithola ewela kulezo zinto zokuba namandla phezu kwabanye, kusetshenziswa izinkolelo nokungazi kwabantu, kunikezwa abantu amandla okunikeza lokho

okunganikezwa uNkulunkulu kuphela.

UPawulu usebenzisa amadoda amabili asokiwe ukuveza. Sibuyela manje kwisibonelo sika-Abrahama, umbuzo osobala kungaba ukuthi ukusokwa kuka-Abrahama kuhlagana kanjani nokulungisiswa kwakhe. Ibhayibheli liveza ngokusobala ukuthi u-Abrahama wamukela “ukubusiswa” kokulunga kukaNkulunkulu ngaphambi kokuba asokwe. Kugenise 15:6 u-Abrahama walungisiswa. Sesihambele isikhathi u-Ishmayela wabunjwa esiswini u-Abrahama eneminyaka engama-86 (Ugenise 16:16). Kugenise 17: 9-14 ukusokwa kwase kwabekwa u-Abrahama eseneminyaka engama-99 (Ivesi 1). Ngakho ke kwaba khona iminyaka engama-13-14 phakathi kokulungisiswa kuka-Abrahama nokusokwa kwakhe. Wayezihlalela njengowezizwe, ezweni labezizwe njengolungisisiwe iminyaka cishe engaphezu kweshumi engakalutholi uphawu lokusokwa. Njengoba u-Abrahama alungisiswa ngaphambi kokusokwa, isibonelo sakhe sisho ukuthi ukulungisiswa kuvulelekile kwabasokile nabangasokileyo, kumaJuda nabezizwe, “*Bonke abakholwayo*”. Akukho okuthile kwenkolo okudingakalayo! Ukusokwa kuba yisibonelo sophawu lwangaphandle noma isakhramente abantu abangalenza lidingeke ukuze usindiswe,

4:11 *Wasamukela isibonakaliso sokusoka, sibe luphawu lokulunga kokukholwa ayenakho engakasoki, ukuba abe nguyise wabo bonke abakholwayo bengasokile, ukuze ukulunga kubalelwe kubona,*

4:12 *futhi abe nguyise wabasokileyo, kungabi ngowabasokileyo kuphela, kepha nowabo abahamba emkhondweni wokukholwa ubaba u-Abrahama ayenakho engakasoki.*

njengokubhabhadiswa nokuzenza ikholwa
nomakhandlela nokuzilimaza noma ukuqwala
izintaba uthathe uhambo, nanoma ikuphi
kwalolohlobo. Umphefumulo kumele ukholwe
kuphela ukuze uzokwamukela “*ukubusiswa*”.
Akukho nje ukuphikisa umbhalo ogqamile lapha.

Ivesi 11-12 - Ukusoka kwakunikeziwe ku-Abrahama njengophawu lwangaphandle nesigxivizo sokulunga kwangaphakathi ayesekwamukele ngokukholwa (yize noma kungeke kusasho into eyodwa nonezinsuku eziyi-8 ezelwe emvakwalokho). Ngakho u-Abrahama waba ubaba wabo bonke abakholwayo (ivesi 11), Kanye futhi nawo amaJuda aqhubeka ngokukholwa. “*Yazinike futhi ukuthi abokukholwa yibona abangamadodana ka-Abrahama*” (KwabaseGalathiya 3:7). Lokuba ubaba okukabili yingakho kwagcwaliseka egameni lakhe elaphrofethwa uNkulunkulu ukuthi u-Abrahama “*ubaba wezizwe*” (ivesi 17; Ugenesise 17:4-10).

4:13 *Ngokuba isithembiso sokuthi uyakuba yindlalifa yezwe asinikwanga u-Abrahama nenzalo yakhe ngawo umthetho kodwa ngokulunga kokukholwa.*

Ithestamente elisha liyavama ukugqamisa ububaba buka-Abrahama wabathembekile kunalabo abaphuma esizalweni sakhe u-Israyeli. UJohane umbhabhadisi wakuqeda lokho kuxhumana (NgokukaLuka 3:8), uJesu wavusa ukungabaza ngobubaba buka-Abrahama kumaJuda angakholwayo (NgokukaJohane 8:39). Abantwana bokuqala baka-Abrahama abakholwayo.

4:13-25 – Ukulungisiswa akusikho ukukholwa + umthetho.

U-Abrahama wamukela ukulunga ngokukholwa eminyakeni engama-430 kungakanikezwa ngisho umthetho (KwabaseGalathiya 3:17) ngaphambi kokusokwa Kanye nomthetho kaMose, ukulungisiswa akuzi ngisho ngokukodwa kwalokho.

Ivesi 13 – Kuleso sithembiso sesivumelwano sika-Abrahama “*kuwe yonke imindeni yomhlaba iyakubusiswa*” (Ugenesise 12:3) ukusikisela kulokhu “*indlalifa yezwe*”. Thina esikholwa kuJesu singena kuleso siqinisekiso, ngokuba uPawulu uthi

4:14 *Ngokuba uma izindlalifa ziyizo ngawo umthetho, ukukholwa kwenziwe ize, nesithembiso asiselutho;*

kumakholwa “*Ngokuba konke kungokwenu*” (KwabaseKorinte 3:21, ubuke nomathewu 5:5).

Futhi, isithembiso sokwamukeliswa izwe ku-Abrahama nabantwana bakhe kungokukholwa hhayi ngokugcina umthetho, akutholwa njengomklomelo wokuphila kahle. Ingxenye yalelifa ingafunyanwa yiwo wonke umuntu owamukela isithembiso sikaNkulunkulu ngokukholwa njengo-Abrahama. Isithembiso sanamuhla – “*Kholwa yinkosi uJesu Kristu [imbewu yesithembiso], khona uyakusindiswa*” (Izenzo 16:31).

Ivesi 14-15 – Isizathu sokuba ifa likaNkulunkulu lingeke lamukelwa ngokwenza komthetho.

Ivesi 14 – Ngokuba ukugcina umthetho kuyakucisha ukwamukela ngokukholwa isithembiso. Uma labo abagcina umthetho benziwa izindlalifa isithembiso sikaNkulunkulu asibi yinto yalutho. Kuyindlela eyodwa nje noma enye. Akukwazi ukuba yizo zombili, noma okuncane ngapha nangapha (kwabaseGalathiya 3:9-12).

4:15 ngokuba umthetho ubanga intukuthelo, kepha lapho kungekho khona umthetho, akukho nakweqa.

4:16 Ngelokho kuya ngokukholwa ukuba kube ngokomusa, ukuze isithembiso siqiniseke enzalweni yonke, kungabi kweyomthetho yodwa kodwa nakuleyo engeyokukholwa kuka-Abrahama ongubaba wethu sonke,

Ivesi 15 – Njengoba umthetho ungahlengi, kodwa uletha ulaka. Kahle hle umthetho akusiwo owethu, kodwa umelene nathi. Usivezele ukuba sibabi kangakanani nokuthi siweqe kangakanani umugqa kaNkulunkulu wokuhle, lokhu umthetho wakhe okuvezayo. Isimo sethu senziwa sibe sibi kakhulu ngumthetho, ngokuba uyasiqalekisa. Futhi uma kunjalo, umphefumulo ungawubona kanjani umthetho njengendlela kaNkulunkulu yesibusiso noma ifa? Lokhu okusibonisa nje ububi bethu akusoze kwasenza saba bahle. Uma sithola usizo lwesono sethu kusuka komunye umthombo kodwa hhayi umthetho kaNkulunkulu.

Ivesi 16 – “*Ngakhoke*” ukukholwa kumele kube yikho okungakho sithola ifa likaNkulunkulu nomusa, ukuze kuzoza njengesipho samahhala sikaNkulunkulu kungabi ngokwenza komuntu. Lokhu kuwo amaJuda akholwayo, “*abomthetho*” Kanye nabezizwe (Ivesi 12).

4:17 njengokulotshiweyo ukuthi: “Ngikumisile ube
nguyise wezizwe eziningi” phambi kwalowo
Nkulunkulu akholwa nguye, yena ophilisa abafileyo
nobiza okungekho ngokungathi kukhona,
4:18 owathi kungekho themba wakholwa ngethemba,
ukuze abe nguyise wezizwe eziningi, njengalokho
okwashiwo ukuthi: “Yoba njalo inzalo yakho;”

Ivesi 17-22 – Ukukholwa kuka-abrahama. UPawulu manje ubheka ukuthi u-Abrahama wakholwa yini futhi kanjani. U-Abrahama wabona ukuthi omdala kunezinsuku, odale konke angamuvusa ofileyo (Ivesi 17). Ngakho ke yena loyo onamandla okudala angamnikeza umntwana ebudaleni bakhe, angasivusa lesi sizwe asithembisile ngaye (Ivesi 18), angaletha imbewu yesithembiso nomhlengi ngalesiya sizwe.

Ivesi 18 – U-Abrahama wathemba lapho kwakungathembisi khona. Isimo ngokubona kwabantu okungathi asinayo nhlobo impendulo. Wahhlala ezwini likaNkulunkulu ukuthi “*kuyakuba njalo inzalo yakho*”, njengezinkanyezi zezulu (Ugenesise 15:5). Ukukholwa ukuthi, njengoba sibona ku-Abrahama, lokhu okunika ithemba kwizinto ezithenjwayo, isiqinisekiso ngezinto ezingabonwayo (KumaHeberu 11:1). Yize noma isimo sika-Abrahama sasibukeka singenathemba ukuthi umntwana nembewu kungaphuma kuye, engenayo

4:19 engabanga buthakathaka ekukholweni wabona
umzimba wakhe obusufa, eneminyaka engaba
ngeyikhulu, nesizalo sikaSara sifile;

4:20 akangabazanga ngesithembiso sikaNkulunkulu
ngokungakholwa, kodwa waqina ekukholweni, enika
uNkulunkulu udumo,

indodana ngoSara, bobabili bekhulile kepha;

- Ivesi 19 – “Engabanga buthakathaka ekukholweni...” Akanakanga izinkinga. Akavumanga ngisho ukumangalelwa umzimba wakhe owase ukhulile usungantoyalutho, esenekhulu leminyaka noSara naye esemdala.
- Ivesi 20 – “Akangabazanga...” – Akanyakaziswanga emanqikanqika ephelelwe yithemba.

U-Abrahama wathatha amazwi kaNkulunkulu njengokusho kwakhe nempilo yakhe wayiphila kanjalo. Akazange abe nemibuzo noma angabaze uNkulunkulu noma alokhu echaza. Kulokhu kuphendula kokuthemba “enika uNkulunkulu udumo”, eveza ukuqiniseka ukuthi uNkulunkulu angathenjwa ngale kwemibuzo ngisho kwizimo ezingabuzisa imibuzo. Futhi kulokhu uba yisibonelo esikhulu kithi, indoda yokholo ngempela.

4:21 *eqinisekile ukuthi lokho akwethembisile unamandla nokukwenza.*

4:22 *Ngalokho-ke kwabalelwa yena ukuthi kungukulunga.*

Ukukholwa uNkulunkulu ukunikeza uNkulunkulu udumo. Ukungakholwa ukwenza uNkulunkulu umqambi manga. Yingakho lokhu abangakholwayo bayalahlwa, ngokuba ukungakholwa kwabo kudelela uNkulunkulu weqiniso, bamubiza ngomkhohlisi. Impela zazikhona izikhathi zokudideka ekukholweni kuka-Abrahama (Ugenesise 15:8; 17:17-18) noSara (Ugenesise 18:12), lezo kwakuyizikhathi zokudideka hhayi ezokungamethembi uNkulunkulu, kubuhlungu ngendlela yakhe nesikhathi sakhe kunokuba bangamuthemba yini.

Ivesi 22 – Lapha ukukholwa kuzuza ukulunga kukaNkulunkulu, ukukholwa okwamukela amazwi kaNkulunkulu ngokuwathemba, “*eqinisekile ukuthi lokho akwethembisile unamandla nokukwenza*”. Lokhu ukukholwa okungabuki muntu kodwa enkosini, ekuthembekeni kwamazwi akhe. Njengasemihleni, inkosi yenza lokho eshilo ukuthi izakwenza, akukhathali kungabe kubukeka lingekho kanjani ithemba. Uyamethemba yini/ Uyawathemba amazwi enkosi?

- 4:23** *Kepha akulotshwanga ngenxa yakhe yedwa ukuthi kwabalelwa yena,*
4:24 *kodwa nangenxa yethu esiyakubalelwa khona, thina esikholwa nguye owavusa uJesu iNkosi yethu kwabafileyo,*
4:25 *owanikelwa ngenxa yeziphambeko zethu, wavuswa ngenxa yokulungisiswa kwethu.*
-

Ivesi 23-25 - kusilungele nathi. “Hhayi ngenxa yakhe kuphela kodwa ngenxa yethu futhi”. U-Abrahama wakholwa ngaphambili isimangaliso sokuzalwa kuka-Isaka kubazali abase bebadala. Siphinde sibuke emuva kwisimangaliso sokuzalwa nokuvuka kukaJesu Kristu. Bungakanani ubufakazi esinabo beqiniso kunalokhu u-Abrahama ayenako! Kodwa kuzo zombili izinhlangothi sibizelwe ukuba sithembe ukuthembeka kwezwi likaNkulunkulu ukuze lokho kulunga okwabalelwa ku-Abrahama kubalelwe nakithi.

Ivesi 25 – Ngenxa “*yeziphambeko zethu*” uJesu “*wanikelwa*” ekufeni ngenxa yeziphambeko zethu. Wanikelwa ekufeni ukuze isono sethu sibekwe kuye ekufeni (U-Isaya 53:6; KumaHeberu 9:28; 1 EkaPetru 2:24). Ngokufa kwakhe kube yinhlawulo yezono zethu (3:25). Samukela ukuxolelwa ngenxa yomsebenzi kaKristu esiphambanweni, ukulungisiswa ngokuba ithuna lakhe alinalutho. Ukuvuka kwakhe kuveza amandla akhe nokunqoba

]

phezu kwesono nokufa. Kungubufakazi
kokwaneliseka kwababa ngomnikelo wendodana,
ukuthi ubulungiswa bakhe kupholisiwe
kwahlawulelwa ngakhoke uyasithethelela
asilungisise thina abakholwayo.

Iphuzu Lokudlinza

Kungabe ukubhabhadiswa kwama endaweni
yokusokwa? Abaningi bafundisa ukuthi ukusokwa,
ukuphawula umntwana njengoka-Abrahama
ngaphansi kwesivumelwano esisha kususwe
ukubhabhadisa (Ukwenza umkristu) uphawula
umntwana njengelunga lomndeni wesivumelwano
esisha ukuze ezakuphepha kuze kube usemdala
ngokwanele ukuthi angazikhethela ngokwakhe.
Qaphela umehluko;

Ukusokwa

Abesilisa bodwa

Umake wokuzalwa
kwenyama

Uphawu lokukholwa
luka-Abrahama

Ukubhabhadiswa

Bonke abasindisiwe

Umake wokuzalwa
komoya

Uphawu lokukholwa
labo bonke
Ababhabhadisiwe

Lokhu kokubili kubekwe ndawonye ngenxa yokungaphakathi okufanayo kukho, kodwa sippi isifundiso esicacile sethestamente elidala esiveza ukuhlengana noma okunye kususwa okunye?

Ikilasi 7 – KwabaseRoma 5:1-21

Ukulunga kukaNkulunkulu kungatholwa abantu kwivangeli, yilokho uPawulu akuvezayo kuze kube manje. Ukuma okuhle noNkulunkulu kwamukelwa abantu ngomusa kuNkulunkulu nokukholwa kumuntu. Lesi simanga sesipho sokulunga kukaNkulunkulu siyamukelwa ngaphandle singenzuzo ngenxa yokuthi wenza okulungile okuvela kuNkulunkulu noma kubantu, nangale kokwenza izinto zenkolo, incimbi Kanye nokunye. Lokhu kulunga kumele bonke bakuthole ngokuba wonke umuntu uyisoni futhi wonakele noma ngabe kuthiwa uzibona emuhle kangakanani noma uzicabanga emuhle kangakanani. Bonke bangaphansi kokulahlwa uNkulunkulu bengenalo nethemba ngaphandle kokulunga okwamukelwa kuNkulunkulu. Lena yingqikithi yesesikubonile kulezahluko zokuqala ezine kwincwadi yabaseRoma. Lendlela yokuhlangula ngokulunga kukaNkulunkulu ayishiyi sikhala sokuzibonga kumuntu, ukwenza umthetho, futhi yaqala kwithestamente elidala.

Kulesahluko sesihlanu sencwadi yabaseRoma umphostoli ubuka imiphumela yokulungisiswa empilweni yekholwa nakuluntu lonke.

5:1 *Ngakho lokhu sesilungisisiwe ngokukholwa,
sinokuthula kuNkulunkulu ngeNkosi yethu uJesu
Kristu,*

5:1-11 – Izisekelo Zokulungisiswa

Ivesi 1 – “*Ngakho*” Buka emuva kuzo zonke izisekelo zethemba esimi kulo kuJesu Kristu elibekiwe.

“*Sesilungisisiwe*” Njengoba sesikholwa kuJesu sekubalelwa kithi ukulunga phambi kukaNkulunkulu uPawulu useyasibalela ukuthi kuzani kithi ngoJesu Kristu.

“*Ngokukholwa*” eqinisa futhi ukuthi indlela yokulungisiswa nokuba nakho. Igazi likaJesu elaphalala livula umnyango liveze ukukhanya ngembobo kakhiye. Ukukholwa kubona isikhala kungene.

“*Sinokuthula noNkulunkulu*” - lokhu akusho “ukuthula kukaNkulunkulu” (KwabaseFilipi 4:7) esikuzwayo nesikutholayo, isimo sengqondo “ukuthula noNkulunkulu”, sesibuyisene noNkulunkulu ngokupheleleyo, singasanazi ngqinamba noNkulunkulu nanoma ngayiphi indlela. Thina esasiyizitha zakhe (KwabaseKolose 1:21;

5:2 *okungaye sinokungena ngokukholwa kulo musa esimi kuwo, siyazibonga ekwethembeni inkazimulo kaNkulunkulu.*

Kwabase-Efesu 2:14), “Akusekho ukulahlwa kubo abakuKristu Jesu” (8”1). Ulaka olungabe luthululelwe kithi lulamuliwe ngenxa yokufa kukaKristu endaweni yethu. Konke lokhu “Ngenkosi yethu uJesu Kristu” kukho konke lokhu asenzele kona, efela izono zethu, anelisa ulaka nokulunga kukaNkulunkulu kithi, enza ukulunga kwakhe kutholakale nakithi. Ngeke sikwazi “ukuthula noNkulunkulu”. Senziwe saba bahle kuNkulunkulu ngokulungisiswa, lokho futhi siyakhwazi ukuze sizozwa injabulo yokuthethelelwa kwesono nomusa kaNkulunkulu. Ukuthula noNkulunkulu akutholwa ngokukhonza uMariya, ukuhamba uhambo, amasakhramente, ukuthandaza kahlanu ngelanga, ukuzila ukudla, ukuzihlanza nanoma iyiphi indlela abanye abayididisa nokuletha ukuthula noNkulunkulu eyenziwe abantu ezikhathini ezidlule ngokusuka kwabo ebhayibhelini. Ukuthula noNkulunkulu kutholakala ngokulungisiswa ngokukholwa uJesu Kristu kuphela.

Ivesi 2 – “*Sinokungena*” kukhulunywa ngokungena noma ukungeniswa “*kulo musa*”, sima emuseni.

5:3 *Kepha akusikho lokho kuphela, kodwa sizibonga nangezinhlupheko ngokwazi ukuthi ukuhlupheka kuveza ukukhuthazela,*
5:4 *ukukhuthazela kuveza ukuqiniseka, ukuqiniseka kuveza ithemba;*

KuJesu sithole ukuma ngomusa nobumnene, simi emseni wakhe, hhayi ngesikwenzile. U-Ironside uthi ngomusa: “Lena yinyoka yethusi ebanjwe yinkosi yenkazimulo kulaba abeza ngokukholwa” (U-Esteri 4:10-11). Lokhu kuvulelwa nokungena kuNkulunkulu kungomunye womehluko phakathi kwethestamente elidala nesivumelwano esisha. Ubukhona bukaNkulunkulu kwithestamente elidala kwakuhlezi kusemva kwekhethini kufihlekile, kumbozwe amafu, kungomphristi, ngosuku oluthize onyakeni, efihlakele. Kodwa ngokufa kukaKristu isihenqo sethempeli sadabuka kabili (NgokukaMathewu 27:51), manje inkosi isisiyalela ukuba size ngesibindi “*ngesihenqo*”, “*kwisihlalo somusa*” (KumaHeberu 4:16; 10:19-22).

Sithokoza “*kwithemba lenkazimulo kaNkulunkulu*” lapha kukhulunywa ngesikuzwayo kunesiyikho. KuJesu size kwinqabulo ngenxa yethemba lokuthi sinengxenywe kwinkazimulo kaNkulunkulu. Ithemba lekhaya lethu laphakade Kanye naye yithemba nokujabula kwethu, inhlese yokubekezela kwethu.

Ekulungisisweni ubudlelwane bulungisiwe noNkulunkulu sesithola ukungena emseni, ngakho siyathokoza kukho konke lokhu okungaphakathi kwethu, sibheka sinesiqiniseko ukuthi kungokwethu kuze kube phakade.

Ivesi 3-4 - kwivesi lokuqala besibuka lokho esesikwamukele. Kwivesi lesibili sibuka phambili kulokhu okuphambi kwethu, kwivesi 3-4 sibuka esiyikho kumanje. Asithokozi nje kuphela kulokhu okuphambi kwethu, kodwa futhi sibhekana nokubekezela kulokhu kuphila sesibheka ngenye indlela, ngokuba siyazi ukuthi lokhu kuphila kusilungiselela noma kuyasiqiniselela lokhu okuzayo. Asithokozi ngenxa yezinhlupheko kodwa sithokoza ngenxa yezintshushiso, kodwa futhi sinakho ukujabula kwethu nokubonga kuzo. Buka uMathewu 5:10-12. Ngokuba sesinolwazi lukaNkulunkulu njengobaba wethu osezulwini sinolwazi lwesandla sakhe kwizinto esibhekana nazo empilweni ngokunjalo. Usebenza kithi nangezinto esibhekana nazo, kusebenzelana kube ngokuhle ngokodumo lwakhe. Izinkinga zisifundisa *“hlanganyela nami”* ngokubekezela *“ukuhlupheka njengebutho elihle likaKristu”* (2 KuThimothewu 2:30. Ukubekezela ngesineke kuyasiqinisa isimilo nesiphongo kwizinto zomhlaba ezimelene nathi. (U-Hezekeli 3:8-9; U-Isaya 50:7), Ukuqina okungcwele

5:5 *ithemba alijabhisi, ngokuba uthando lukaNkulunkulu lutheliwe ezinhliziyweni zethu ngoMoya oNgcwele esimuphiweyo.*

5:6 *Ngokuba sisebuthakathaka, uKristu wafela abangamesabi uNkulunkulu ngesikhathi esifaneleyo;*

okumelene nezinhlophe ngamandla okuhamba nenkosi kahle ngawo. Lokhu kusinikeza ithemba elisha, ukuthi lokhu “*Ngokuba nguNkulunkulu osebenza kini nokuthanda nokwenza njengentando yakhe*” (KwabaseFilipi 2:13). Ithemba liphenduka inkazimulo kwizinto ezizayo (Ivesi 2) Ezasemhlabeni azibe zisama.

Ivesi 5 – Lelithemba kuNkulunkulu liyithemba elingasozela laletha amahloni noma lisibhekisele phansi ekugcineni. Angeke sithole ukuthi impilo esiyiphilele inkosi besiyiphilele ize. Buka amahubo 22:5. Futhi, ithemba elisiholela ekuhlanzekeni kwempilo (1 EkaJohane 3:2-3), nokuhlanzeka kwempilo kusinika “*isibindi*” ukuze “*singabi namahloni sinyibe kuye ekubonakaleni kwakhe*” (1 KaJohane 2:28).

Isiqiniseko sethu manje njengoba sithemba enkosini angeke sisibhekisele phansi “*uthando lukaNkulunkulu*”. Loluthando lukaNkulunkulu lenziwe lwaziwa kithi ebukhulwini balo “ngoMoya

5:7 ngokuba cishe kungenzeki ukuba umuntu afele
olungileyo, kodwa mhlawumbe kungase kube khona
ongaba nesibindi sokufela omuhle;
5:8 kepha uNkulunkulu uyabonakalisa ukusithanda
kwakhe ngalokhu ukuthi, siseyizoni, uKristu wasifela.

Ongcwele esimunikiweyo”. Okokuqala kulencwadi kukhulunywa ngesipho sikamoya, okubo bonke abakholwayo kuJesu. UMoya uyena owambula uthando lukaNkulunkulu kithi ngezwi. Lokhu esikuthola kuJesu Kristu kuyagcwaliseka, uMoya ukhulume ngakho kwithestamente elidala. Nokufakaza kukamoya phakathi enhlizweni yomntwana kaNkulunkulu kuyinto yangempela, efakazela uthando lukaNkulunkulu ngobumnene kithi. Angeke siqiniseke ngesikuzwayo kuphela kodwa ufakazi ongaphakathi uyaqinisekisa ukuthi lokhu esikubonayo, sikukholwa, kuyiqiniso ezwini lakhe (8:16).

Ivesi 6-8 Uthando lukaNkulunkulu luyabonakala ekusithandeni kwakhe, hhayi njengokuba abantu bethanda kodwa ngokwenza kukaNkulunkulu ngomusa wakhe. Wasithanda singathandeki nhlobo. Umuntu angayibeka phansi impilo yakhe ngolungileyo ngolungele noma ofanelwe ukuhlonishwa ukuze ezomuthanda. Kodwa uNkulunkulu ukhombisa uthando lwakhe ngokuthi

5:9 *Ngakho kakhulu sesilungisisiwe ngegazi lakhe, siyakusindiswa ngaye olakeni.*

5:10 *Ngokuba uma sathola ukubuyisana noNkulunkulu ngokufa kweNdodana yakhe sise yizitha, ikakhulu siyakusindiswa ngokuphila kwayo sesitholile ukubuyisana;*

wathumela uJesu ukuba asifele “*siseyizoni*”. Sisamelene naye, wayengakithi! Singeve sizenze saba babi kuphela phambi kwakhe futhi sifanelwe ulaka lakhe, kodwa sasingalufuni usizo lakhe, singamufuni kubundlobongela bethu. Kwakungaleso sikhathi, kulobo bubi, singenasizo, singenathemba, “*sibuthakathaka*” ukuba singazisiza kwinkinga yethu, uNkulunkulu wanikela ngokumangalisayo ngokuthumela uJesu ukuba afe endaweni yethu. Kulokhu kubonakaliswa uthando lukaNkulunkulu, livezwa ngendlela engakaze ibonakale.

Siyabona kwivesi 8 uNkulunkulu noJesu babumbene kanjani. Akukho ukulahlekelwa othandweni lukaNkulunkulu ekuthumeleni uJesu ukuba afe, ngokuba bamunye.

Ivesi 9-10 – “*Ngakho kakhulu*” – Uma uNkulunkulu enza okukhulu kangaka sisesonweni, singahlengiwe, okufaka ukunikela okungaka ohlangothini lakhe,

singalindela okungakananike manje sesilungisisiwe, sihlengiwe, sabuyisana, sathola ukungena emndenini wakhe. Njengoba kushiwonje uma lowo asisindisa ebubini angeke yini wasisindisa ngokupheleleyo? (KumaHeberu 7:25). Ekwenzile konke lokhu asesenzele kona, angasiyekela olakeni lakhe ekugcineni? “*Yena ongayigodlanga eyakhe indodana, kepha wayinikela ngenxa yethu sonke, kungaba kanjani ukuba angasiphi konke Kanye nayo na?*” (8:32) Asithanda siyizitha, kangakanani.

“*Siyakusindiswa ngempilo yakhe*” – Lokhu akusho ukuthi sisindiswa ngokulandela isibonelo sempilo elungile kaKristu (KumaHeberu 9:22; Isambulo 5:9) Iphuzu lapha ukuthi uma sesihlanguliwe sabuyisana “*ngokufa* *kwendodana yakhe*”, sinesiqinisekiso kangakanani ngokuhlelwa emuseni wakhe yena ovukile kwabafileyo “uyaphila ukusinxusela” ukuphila kwethu, umsindisi onothando uhlezi ngakwesokunene sikababa, “ongakithi” (8:31) osinxuselayo “*sinommeli kuyise*” (1 KaJohane 2:1) , lesi yisiqiniseko sethu esinguna phakade. Buka bonke kuMthrinithi “*ngexa yethu*” ku 8:26, 31-32 & 34. Uma ayekulungele ukufa ngenxa yokuhlelwa kwethu, akhona yini amathuba okuthi angasiyekelela, manje ngoba esevukile kwabafileyo uyasiphilela? KuKristu ukuhlelwa kwethu olakeni lukaNkulunkulu kuhlakaniphe

5:11 *kepha akusikho lokho kuphela, kodwa sizibonga
futhi ngoNkulunkulu ngeNkosi yethu uJesu Kristu,
esesamukelisiwe ngaye ukubuyisana.*

njengegama likaNkulunkulu, kunesiqiniseko ngothando lukaKristu kwabakhe. Kuyintokozo yethu enkulu kuKristu hhayi nje ukuthola insindiso kuphela kodwa isiqiniseko sokugcinwa! Laba abokuqala kwabahlanu “*kangakanani*” kulesahluko. Engathi uPawulu uyahluleka ukuqonda konke lokhu uNkulunkulu anakho ngathi.

Ivesi 11 – Manje uPawulu ubuyela kwiphuzu lakhe kuvesi 2 ukuthi asive sibuyisene kuphela kuNkulunkulu kodwa sinenjabulo kuye futhi. Indlela uPawulu abeka ngayo izipho esinazo kuKristu imenza abheke ngokupheleleyo konikayo noma ophayo uqobo. Asive sihlengiwe kuphela kuKristu kodwa ukuthula kwethu nenjabulo kuhlezi kwesokunene sakhe kuze kube phakade. (Amahubo 16:11)

Kulengxenyana uPawulu uqhubeka nokukhomba lomthombo oyisibusiso okuza ngawo ingcebo engenakulinganiswa kithi;

- Ivesi 1 - “*ngenkosi yethu uJesu Kristu*”

- Ivesi 2 – “*okungaye*”
- Ivesi 9 – “*ngegazi lakhe*”
- Ivesi 9 – “*ngaye*”
- Ivesi 10 – “*ngokufa kwendodana yakhe*”
- Ivesi 10 – “*ngokuphila kwayo*”
- Ivesi 11 – “*ngenkosi yethu uJesu Kristu*”
- Ivesi 11 – “*okungaye*”

Siza kulengxenye simi silungisisiwe emuseni kaNkulunkulu futhi sijabula lapho (Ivesi 1-2) siphume futhi sithokoza enkosini ngalokho ekwenzileyo kithi futhi enzela thina “*ngenkosi yethu uJesu Kristu*”. Lapha kuyachazwa ukuthi kuyini ukuba umkristu; izinkinga zabantu, siphendulwa ngothando lwaphezulu, phakathi kwezibongo ezingapheliyo.

5:12-21 – o-Adamu ababili.

Manje uPawulu uyajika ubheka amakhanda amabili abantu abahlukene, labo abaku-Adamu nalabo abakuKristu. Ubheka kakhulu kwimiphumela yokulungisiswa, kodwa manje imiphumela yakho kuluntu kunomuntu oyedwa nje. Kulengxenyana ethanda ukuba nzinyana iphuzu elilokhu livela ukuthi ukwenza koyedwa kwaletsa umuphumela

5:12 *Ngakho-ke njengalokho isono sangena ezweni
ngamuntu munye, nangesono kwangena ukufa,
ngokunjalo ukufa kwafikela abantu bonke, lokhu
bonke bonile;*

othinta abaningi. Ngokona kuka-Adamu ukufa kwadluliselwa kwabaningi. Ngokulunga kukaJesu Kristu, ukukunga nempilo kuyatholakala kubo bonke, kuphakamisa uhlanga olusha labahlengiwe kuhlanga olonakele. Lokhu u-Adamu, ikhanda loluntu akwenza ngesono sakhe, uJesu Kristu, ikhanda lakamoya wakulungisa ngokulunga kwakhe.

Ivesi 12 – Ngenxa yesono sika-Adamu, isono nokufa kwadluliselwa kwizizukulwane zakhe. Ngenkathi u-Adamu ona, sonke sona naye. Sabalwa Kanye naye sathola ukufa. Kodwa manje ekubalweni noJesu kuphela, u-Adamu wesibili, sithola isipho samahhala sempilo ephakade. UPawulu uphinda uqhubeka nalo lelivesi futhi kuvesi 18. Ivesi 13-17 bayincazelo.

Ungakhohlwa ukuthi imiphumela yesono sika-Adamu inzima kangakanani. Kumele impela sibuke isono ngokungqangqazela uma kungukuthi isono esisodwa nje senza uluntu lonke lube yizitha noNkulunkulu.

Okuseceleni

Siyatshelwa lapha ukuthi ngo-Adamu, Lelikhanda elimele uluntu lonke, “*isono sangena ezweni, nokufa ngesono*” (Ugenesise 2:17). Lokhu kunamandla kakhulu uma kuziwa kwinkulumo mpikiswano yokuvela komuntu. Ibhayibheli liyakuveza ukuthi kuleso sono, ngakho ke ukufa kweza ngomuntu, abaphikisayo basho okuhlukile, ukuthi umuntu weza ngokufa, eyinto nje wase eba umuntu. “*Ekugaleni uNkulunkulu wadala izulu nomhlaba*”. Kwathi ekugcineni kwazo lezonsuku eziyisithupha uNkulunkulu edala wathi “*konke kuhle*” (Ugenesise 1:31). Kungekho sono nakufa kuleso sikhathi. Kwathi ekuhambeni kwesikhathi kwangena ukufa empilweni yasemhlabeni, ngokukhetha kuka-Adamu no-Eva ukona (Ugenesise 3). Lokhu okushiwo abantu (evolution) angeke kuhlenganiswe nebhayibheli.

“*Ukufa kwadluliselwa kubo bonke abantu, ngalokho bonke bonile*” – Bonke abantu sebehlanganyela ekufeni ngokuba bonke bahlanganyela ekoneni. Abantu bangayiphika indaba yokusabalala kwesono umhlaba wonke ngenxa ka-Adamu kodwa kumile ukuthi abantu banecala futhi bayizoni ezilahlelwayo

5:13 *ngokuba isono sasikhona ezweni kungakabikho umthetho, kepha isono asibalelwa ungekho umthetho;*
5:14 *nokho ukufa kwabusa kusukela ku-Adamu kwaze kwaba kuMose, naphezu kwabangonanga ngendlela yeseqo sika-Adamu oyisifanekiso sakhe obeyakuza.*

ngakho bangaphansi kokufa. Lokhu kweza ngenxa yesinqumo sika-Adamu owayemele uluntu. Isenzo soyedwa sathinta bonke bathinteka ekungcoleni kwesono. Futhi, Kuvela ukuthi njengoba ukungcola kwesono kwadluliselwa kwabaningi ngoyedwa, kanjalo futhi “*isipho samahhala*” sokulunga singatholakala kubo bonke ngoyedwa.

Ivesi 13-14 – Isono sika-Adamu kubo bonke. Njengakwisahluko sesine, umqondo wokubalelwa ukulungisa isikweletu somunye (UFilemoni 18), Lapha singabeka nje kube yinto ekanjena;

- Ukufa umphumela wesono (ivesi 12).
- Kwaba khona ukufa kubo bonke phakathi kuka-Adamu noMose (ivesi 14).
- Ngakhoke kwaba nesono esabalelwa kubantu phakathi kuka-Adamu noMose.
- Kodwa umthetho kaNkulunkulu awunikezwanga ngaphambi kukaMose (Ivesi 13), futhi ngaphandle komthetho “*isono*

asibalelwa”.

- Ngakhoke isono sabalelwa ngaphambi kukaMose kwakungeve kungenxa yokuphula umthetho kaNkulunkulu. “*isono sasisezweni*” ngalezo zinsuku, kodwa ungakafiki umthetho, isono sasingekona ukunyathela emgqeni kaNkulunkulu womthetho, ngokuba, “*isono singukuphula umthetho*” (1 NgokukaJohane 3:4).
- Ngakhoke kuyacaca ukuthi isono sika-Adamu sabalelwa kubo bonke.
- Kungakhoke abantu bonke benecala lesono sika-Adamu.

Manjeke njengoba “ukufa kwabusa” singakashayi isikhathi sezinsuku zikaMose kuveza ukuthi isono sasikhona vele, uNkulunkulu wayebabalela isono ngenxa yobubi babo ungakanikwa ngisho umthetho (Ugenesise 6:18). Ngisho labo abancane kakhulu abangakakwazi ukuzinqumela okubi nokuhle (“Abangonanga njengo-Adamu”) bafa nabo, kuvela ukuthi isono sasibusa nakubo, sibusa kubo bonke, lokhu kuveza ukuthi uluntu lonke lawa noma lona ngenxa ka-Adamu. Nanoma ngabe uyifunda kanjani lendaba yesono ku-Adamu, akukho ukuphikisa iqiniso lokuthi “*bonke bafa ku-Adamu*”.

- 5:15** *Kepha isipho somusa asinjengesiphambeko; ngokuba uma ngesiphambeko samuntu munye abaningi bafa, ikakhulu kwavama kwabaningi umusa nesipho sikaNkulunkulu ngomusa wamuntu munye, uJesu Kristu.*
- 5:16** *Isipho asinjengokona kwalowo emunye, ngokuba uma ukwahlulela kwaba ngoyedwa kube ngukulahlwa, isipho somusa sona-ke saba ngeziphambeko eziningi kube ngukulungisiswa.*
- 5:17** *Ngokuba uma ngesiphambeko samuntu munye ukufa kwabusa ngalowo emunye, ikakhulu abamukela ukuvama komusa nokuvama kwesipho sokulunga bayakubusa ekuphileni ngalowo emunye, uJesu Kristu,*
-

“Owayezoba umfanekiso waloyo ozayo” – U-Adamu wayefana noKristu ngokuba inhloko yoluntu lonke. Ohlukile kunaloyo ozayo ukuzokwenza indlela yabaningi kulokhu u-Adamu akumosha.

Ivesi 15-16 – Umehluko phakathi kuka-Adamu noJesu.

Ivesi 15 – Uma ngokona koyedwa (u-Adamu) uNkulunkulu wahlulela ngokufa abaningi, kangakanani uNkulunkulu uyafuna futhi angakwazi, ngokulalela koyedwa (UJesu), ukunika ngobuningi isipho sempilo kwabaningi. Akulungile futhi akukuhle ukuba abaningi bazuze kolungile? Njengokuba ongalungile, kanjalo nolungileyo kumele eze njengekhanda elimelayo.

5:18 *Ngalokho-ke njengokuba ngasiphambeko sinye kwaba khona ukulahlwa kubantu bonke, kanjalo ngasenzo sinye sokulunga kwaba khona ukulungisiswa kukho ukuphila kubantu bonke;*
5:19 *ngokuba njengalokho ngokungalaleli kwamuntu munye abaningi benziwa izoni, kanjalo ngokulalela kwamuntu munye abaningi bayakwenziwa abalungileyo.*

Ivesi 16 – Isiphambeko soyedwa sayisa esonweni nasekulahlweni kwabaningi, kodwa izwe lesono lithola ukulungisiswa ngesipho samahhala soyedwa kungenandaba ukuthi izono zingaki. Njengoba oyedwa owona aletha ukulahlwa kwezwe, ukona okuningi kwaletsa ukunikezwa kwempilo ngoyedwa.

Ivesi 17 – Ukufa kwabusa ngenxa yesiphambeko soyedwa. Kangakanani ukulunga kuyabusa kuholele empilweni ephakade kulabo abamukela isipho somusa sikaNkulunkulu sokulunga.

Ivesi 18-19 – “*Ngakhoke*” – UPawulu usebuyisa imicabango yakhe ndawonye. Njengokuba ukona koyedwa kwaletsa ukwahlulelwa kwezwe, kanjalo ngokulunga koyedwa, “ukulungisiswa kwempilo”. Uveza umehluko kwizinhlanga ezimbili zamadoda ayizinhloko.

Ivesi 20 – Ngokufika komthetho kaNkulunkulu

5:20 *Kepha umthetho wangena ukuba isiphambeko sande; kodwa lapho kwavama khona isono, umusa wavama kakhulukazi,*
5:21 *ukuze njengalokho isono sabusa ngokufa, nomusa ubuse kanjalo ngokulunga, kube ngukuphila okuphakade ngoJesu Kristu iNkosi yethu.*

eSinayi, isono sathatha igxathu lobumnyama, kwaba ukweqa umugqa kaNkulunkulu onika umthetho. Lapha yisizathu esisodwa sokunikezwa komthetho kaNkulunkulu, ukuze ububi besono kubonakale ngalokhu okuyikho. Kodwa futhi inkosi yamnene ngomusa kubantu, ibaholela phezulu ngaphandle kwendawo yesono emnyama ejulile (Ivesi 15)

Ivesi 21 – Ezweni lokuqala likaNkulunkulu isono sabusa ngenxa yokwenza komuntu, kwaholela ekufeni. Kanjalo ezweni elizayo, izulu elisha nomhlaba omusha kwesambulo 21 & 22, umusa uyakubusa ngomsebenzi kaJesu Kristu, uholele ekulungeni nempilo.

**“Makadunyiswe uNkulunkulu,
ngakho konke akwenzileyo”**

Ikilasi 8 – KwabaseRoma 6:1-23

Ngisikhathi umphefumulo ulungisiswa ngokukholwa wamukela ukuthethelelwa konegunya elingaphezu kwawo wonke ezweni. Futhi kuso sona leso sikhathi uzalelwa emndenini kaNkulunkulu, ungeniswe kumusa kaNkulunkulu, lapho ema khona kungakhathaleki ngayikho noma imizwa yakhe. Lawa amanye amaqiniso amangazayo atholakala kwisahluko 3-5. Mese kuhafu wokugcina kwisahluko sesihlanu uPawulu ukhulume ngezinhloko ezimbili, u-Adamu noKristu, echaza inkinga yokuma kwethu nesono. Kwisahluko sesithupha usekhuluma ngamakhosi amabili, isono noNkulunkulu, echaza inkinga yethu yokwenza isono. Okokuqala umumo womuntu maqondana nesono, kuveza ukuba kubaluleke kangakanani ukulungisiswa, Ngenxa yobumpofu bethu emoyeni ku—Adamu (*“Ku-Adamu bonke bafa”*). Okwesibili, ukwenza kwabantu abawile isono, Kuveza imiphumela yokulungisiswa empilweni, ngokuba okholwa ngokweqiniso uba noguquko.

Eseveze ukulahlwa koluntu kwisahluko 1-3 nokulungisiswa kwisahluko 3-5, manje kwisahluko sesithupha uPawulu useqala ukuveza ukungcweliswa komzawlwane noma imigomo yempilo engcwele. UPawulu uqala ngokuveza lapha iqiniso

lakushilo ekugcineni kwesahluko sesithathu, ukuthi ukwamukela ukulunga kukaNkulunkulu ngokukholwa akuve kungukulahla umthetho. Umthetho kahle hle uyagcwaliswa kwikholwa kunanoma yimuphi umuntu ozama ukungena ezulwini ngokugcina umthetho ngokwakhe.

Kanti futhi, Lena yimpendulo kaNkulunkulu kubagxeki elethwa nguPawulu;

- *“Asenze okubi ukuze kuzovela okuhle na”* (3:8).
- Asivele *“sihlale esonweni ukuze kuvame umusa na”* (6:1).
- Asivele *“siyokona ngoba singephansi komthetho, kodwa phansi komusa na”* 6:15).

Ekuthethelelweni okupheleleyo nasekumeni okuhle noNkulunkulu kuyamukelwa ngokukholwa ngale kokuphila ngomthetho, Asivuli umnyango wokona? Lena inkulumo endala yalaba abazisho ukuthi balungile uma bebhaka laba abamukele ukulunga kuNkulunkulu. Kulula kanjani ukuqhubeka kwisono uma sikhuluma ngokuthethelelwa kwaphakade esikwamukele kuNkulunkulu ngokukholwa. Njengomuntu ongasasiboni isidingo sokusebenza, lokho kokugcina impilo yakhe, ngokuba manje usethole isipho samahhala sezinkulungwane ngezinkulungwane zemali.

6:1 *Ngakho siyakuthini na? Sihlale esonweni, ukuze kuvame umusa na?*

Sikuphi manje isidingo sokusebenza ukuze azuze lokho vela asenakho, angasakudingi? Uma samukela umusa kaNkulunkulu mahhala, siqinisekisiwe futhi sigciniwe, sigqugquzelwa yini ukuba siphile impilo elungile? Hlampe lena eminye yemizwa kokholwayo ukuthi angalahlekelwa yinsindiso ake ayamukela ngokukholwa. Ithini impendulo kaNkulunkulu kuloludaba? Ukuthi kumele siqhubeke siphile kahle ngenxa yalokuthethelelwa esikutholile? Cha, kunaloko uPawulu ufundisa ukuthi ukulungisiswa kwangaphakathi kusiholela kwingaphandle elingcwele nokuphila okuhle, kunokuba kusiholele ekudleni izono njengokuba kungacatshangwa. Lokhu kungenxa yokuthi umzalwane wafa Kanye noKristu maqondana nesono usezelwe kabusha kuKristu, njengokuba kuvela kumubhabhadiso (ivesi 1-11). Kanti futhi njengokuba ikholwa selikhululiwe esonweni njengenkosi yalo ekufeni, lathola inkosi entsha, inkosi yokulunga (ivesi 12-23).

6:1-11 – Sifile, sangwatshwa, savuka noKristu.

Ivesi 1 – Futhi, Izwi lomgxeke, lithatha kokushiwo uPawulu ku 5:20 “*sihlale esonweni, ukuze kuvame*

6:2 *Qha nakanye. Thina esafa maqondana nesono
singabuye sihambe kanjani kuso na?*

6:3 *Kumbe anazi yini ukuthi sonke esabhapathizelwa
kuKristu Jesu, sabhapathizelwa kukho ukufa kwakhe
na?*

*umusa na?, eguqula lokhu ekubhuqeni ukulunga
okwamukelwe ngokukholwa kuphela. “Ngakho
konke-ke asone kakhulu ukuze sizoxolelwa
kakhulu!”*

Ivesi 2 – UPawulu manje useyaqala uveza umehluko womzalwane weqiniso oqhubeka esonweni. Uqhubeka kanjani uphile entweni ofile kuyo? Uyaqala lapha uveza amaqiniso akomoya, ukubalwa kwethu Kanye noJesu Kristu ekufeni kwakhe nasekuvukeni kwakhe ngenkathi sensindiso ngokukholwa. Kukhona ukufa kimi, ezweni, emandleni esono okwenzeka ngenkathi umphefumulo usindiswa. Loku ukufa-kimi izwi eliphendukile limaka isigaba sokushiya nokuguquka ekuphileni kwami okudala kuqale impilo entsha kuJesu. Siyasibona lesi sikhathi esizweni sika-Israyeli likhululwa ebugqileni baseGibhithe. Bafa empilweni yabo endala yobugqila eGibhithe besendleleni ephumayo. Kusukela lapho uFaro nabaphathi bakhe balahlekelwa igunya ababenalo kubo. Isimangaliso sokuweliswa kwabo olwandle

6:4 *Ngakho sembelwa naye ngokubhathizelwa kukho ukufa ukuba njengalokho uKristu wavuswa kwabafileyo ngenkazimulo kaYise, kanjalo nathi sihambe ekuphileni okusha.*

olubovu siveza isithombe sokufa kwabo empilweni yabo endala ukuze bezophila impilo entsha ngaphansi komthetho kaNkulunkulu owanikezwa ngoMose. Nathi ngokunjalo sophulwa noma safa kwimpilo yethu endala ngenkathi sisindiswa, ukuze sizophila impilo entsha ohlangothini lenkululeko eza ngoJesu Kristu. Lapho esiqala khona ukuqonda impilo yethu entsha kumele siqaphele ukuthi sesifile maqondana nempilo yethu endala. Ukuze sizogala kahle siqonde amandla okuphila impilo yethu entsha kumele siqonde ukuthi amandla empilo endala agqashuliwe. Uma ufile okokuphila akusakuthinti.

Ivesi 3-4 – UPawulu manje uyasikhumbuza ukuthi umbhabhadiso wenziwa ngendlela yebhayibheli (ukucwiliswa okupheleleyo) kuwuphawu lalokho okwenzeka ngenkathi sisindiswa; safa, sangcwatshwa, savukela ekuphileni kuJesu. Ngenkathi uJesu evukela empilweni entsha, kuvezwa kithi uma siphuma emanzini ombhabhadiso, kanjalo-ke impilo yethu entsha kuJesu kumele ibe yilokho, impilo entsha, yehluke kwedlule yesono.

6:5 *Ngokuba uma sihlanganisiwe kanye naye ngokufa
okufananayo, siyakuba njalo nangokuvuka,*

6:6 *sazi lokhu ukuthi umuntu wethu omdala wabethelwa
kanye naye esiphambanweni, ukuze umzimba wesono
wenziwe ize, singabe sisakhonza isono,*

Ivesi 5 – Umzalwane uhlangana noJesu ekungcwatshweni naye, ekuvusweni naye ekuphileni okusha. UPawulu uyaqhubeka ukuchaza kuvesi 6-7 ukufana kwethu noJesu ekufeni kwakhe, futhi kuvesi 6-7 ukufana kwethu naye ekuvukeni kwakhe.

Ivesi 6 – “*Umuntu omdala*” usho imvelo yethu yesono engahlengiwe, ukuthi sasifana nomuntu nje wenyama, sithwele ibala lesono nakho konke ukubola kwakuqala nemikhuba, singathethelelwe uNkulunkulu. Lowo muntu omdala wabethelwa noKristu ngenkathi sikholwa nguye. Kusho ukuthini ukubethelwa Kanye naye? Kusho ukufa! Kushiswe amabhuloho, singabe sisakwazi ukubuyela emuva (eGibhithe), sibuka phambili (ezweni lesithembiso). Buka KwabaseGalathiya 2:20.

“*Umuntu omdala*” Usefile kuKristu sisakubona ukwenza kwakhe (KwabaseKolose 3:9-10; Kwabase-Efesu 4:22-24). Noma “sifile”, kusakhona ukukhumula komuntu omdala okudingakalayo ngakithi. Lomuntu omdala kubukeka sengathi

umatasa ezama ukumelena nokufuna ukwenza kwethu intando kaMoya, usalwela ukuphatha. Lempi iyachazwa kwabaseGalathiya 5:17. Imuva lalawo mandla amadala laphuliwe kithi, kodwa lisabhonga ngokudinwa. Njengenkathi uDavide wayesegcotshiwe ukuba abe yinkosi emva kukaSawuli. Kodwa futhi uSawuli wayesaphethe amandla, ebhodla umlilo ngenxa kaDavide. Njengo-Israyeli ngaphansi kukaJoshuwa sebenqobile ngokupheleleyo eKhenana balithatha izwe lesithembiso. Kodwa futhi asala amaphikankani amancane ezweni, belwela impilo yabo nokuhlala ezweni. Izimpi ezincane nalaba abancane zazilokhu ziqhubekile. Futhi uma babeyekelwa ukuba baqhubeke bahlale kwakuqhubeka nokufuna kwabo ukufaka unyawo ekuphileni kuka-Israyeli (Buka lokhu kwincwadi yabahluleli 1).

Manjeke uma umuntu omdala engesenawo amandla phezu kwethu kukristu, kungani abuye abe namandla phezu kwethu? Ngokuba yithi esimubuyisela esihlalweni! Ngokuba siyayithanda leyo mikhuba emidala. Ngokuba siyayeka ukulwa phambi kwayo, njengo-Israyeli eKhenana. Ngokuba simyeka asisuse ebukhoneni benkosi noma endaweni yenkosi yesithembiso, njengokuba uDavide ayekela ukusaba kwakhe uSawuli kumyise ezweni lamaFilisti (1 USamuweli 27:30). Yize noma

6:7 ngokuba ofileyo ukhululiwe esonweni.

6:8 Kepha uma safa kanye noKristu, siyakholwa ukuthi siyakuphila futhi kanye naye,

amandla emvelo yethu endala egqashukile, engasakwazi ukusenza senze intando yawo, siwanikeza amandla ngokuhlanganyela nawo ekuthandeni isono, ngokubaleka sinokwesaba, ngokuphosa ithawula maqondana nokulwa nobubi obungaphandle nobungaphakathi.

Manje buka ukuthi ukufa nokuvuka kwethu kuJesu Kristu kuchaza ushintsho olukhulu kithi ngokulungisiswa. KuKristu “siyizidalwa ezintsha” (2 KwabaseKorinte 5:17), okudala kudlulile kwavela okusha. Insindiso akusilona ushintsho nje, kungaphezu kokuqala kabusha. Insindiso ukufa kwalempilo engahlengiwe kithi, nempilo entsha lapho kwakukhona khona impilo engahlengiwe kuqala. Ushintsho lwethu olusha sha kuKristu luphelele njengokufa nokuvukela ekuphileni okusha sha, okunezimfuno ezintsha.

“Ukuze umzimba wesono ubhujiswe” – Ususwe kuqedwe nje ngawo, uye ekubhujisweni kwamampela.

6:9 sazi ukuthi uKristu esevusiwe kwabafuleyo akasafi, ukufa akusabusi phezu kwakhe.

6:10 Ngokuba ukufa, afa ngakho, wakufa kanye nje ngenxa yesono; kepha ukuphila akuphilayo ukuphilela uNkulunkulu.

“Ukuze singakhonzi isono” – Engathi isono besingumuntu, sifuna ukuba yinkosi empilweni yethu, lena esasiyikhonza siyithanda ekuqaleni.

Ivesi 7 – Futhi Sakhululwa impela ekubuseni kwesono okudala kwesono noSathane? Ngokufa kwethu kukho nakuJesu.

Ivesi 8-9 – Ekuvukeleni kwethu kwinkosi entsha kuJesu Kristu, sihlanganyela naye kwimpilo entsha kusukela manje kuze kube phakade! Njengokuba ukuvuka kukaKristu kwaba ubufakazi bokuthi amandla okufa phezu kwakhe aphuliwe, ngakho-ke ukufa Kanye naye nokuvuka kuJesu kufakazela ukuthi amandla esono nokufa kuphukile ezimpilweni zethu. Yize noma umphefumulo osindisiwe ungekho ngcwele cwe futhi untekenteke, kodwa amandla esono kuye awasekho.

Ivesi 10 – *“Wakufa Kanye nje ngenxa yesono”*, Ethwala isono soluntu siphezu kwakhe, ukufa okungukuzinikela kukaKristu kwaba *“Kanye ngenxa*

6:11 *Kanjalo nani manizisho ukuthi ningabafileyo
maqondana nesono, kodwa niphilele uNkulunkulu
kuKristu Jesu.*

yabo bonke” (KumaHeberu 7:27:9:12, 10:10), 12, 14). Akasadingi ukuphinda afe futhi ngenxa yesono (Manje kungani isifundiso samakhatholika sithi kumele afe aphinde afe kaningi ngenxa yabangingi?) Ukufa kuhlwithiwe igunya ngokuvuka kukaKristu.

Ivesi 11 – Manje kubuke kunjalo. Qonda ukuba kwenzekeni kuwe kuKristu, ukubalele kuwe kunjalo. Bona ukuthi manje usufile kumandla esono uyaphila kuNkulunkulu. Qonda enhlizweni yakho ngokukholwa ezwini likaNkulunkulu ukuthi ukubusa kwesono kuwe akusekho ngokufa nokuvuka noJesu Kristu. Phila manje impilo entsha, ushiye isono esingasenawo amandla okukubamba sikuphoqe. Phila lokho oyikho! Ungabuyeli ezintweni ezifile zempilo endala. Ungaphinde uzigqokise izingubo ezinyanyisayo zethuna, zamanga, izinkanuko, ukuba muncu, ukudinwa nokubola nokunye. Uma sizazi sizisho abafile maqondana nesono sizoyizwa kancane insimbi yesono.

“Ngenkosi yethu uJesu Kristu” – KuKristu kuphela iyaphileka impilo yokunqoba Amandla esono

asibambayo.

Uyabona ukuthi inkosi ibheke kuphi lapha ngokubhala komphostoli? Ukuhlangana komphefumulo okholwayo noJesu Kristu kwinsindiso kumuguqulela kwimpilo enemigomo emelene ngqo nokwenza isono.

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Inothi Lokubhabhadiswa

Kuyini ukubhabhadiswa?

- Ukucwiliswa okupheleleyo komntwana kaNkulunkulu okuveza ukufa, ukungcwatshwa Kanye nokuvuka kwakhe kuKristu.
 - Ngakho ke kungokwalowo okholwayo kuJesu (Ngaphandle kokufundisa abantwana ngobukristu).
 - Isithombe sokuhlanganiswa komzalwane noJesu nokubandakanywa naye (“ubhabhadiselwa kuJesu Kristu”, Ivesi 3),” Ngokucwiliswa kulokho uJesu ayikho.
 - Yisithombe sokuvuka komzimba wethu ngaphansi kwamandla okufa.
-

6:12 Ngakho makungabusi isono emzimbeni wenu ofayo,
nize nilalele izinkanuko zawo;
6:13 futhi ninganikeli izitho zenu esonweni, zibe yizikhali
zokungalungi, kodwa zinikeleni nina kuNkulunkulu
njengabaphilayo bevukile kwabafileyo nezitho zenu
kuNkulunkulu, zibe yizikhali zokulunga,

6:12-23 – Ukushintshwa kwamakhosi.

Ukubandakanyeka kwethu noKristu sekukithi ngamandla.

Ivesi 12 – Umyalelo wevesi 11 usho ukuthini uma nje sikhuluma? Ungayivumeli inkosi endala eyisono ukuba ibuyele esihlalweni sobukhosi enhlizweni yakho. Yize noma ikufuna ukuhlala khona, ikununusele ngezinkanuko enhlizweni, ungavumi ukuba isono sikutshale ukuthi yenzani. Kuleso sihlalo akube uMoya kaNkulunkulu kusukela manje. Singakasindiswa kwakungekho esingakwenza ngale kokuba sivumele isono sibuse kithi. Manje sesiyakwazi ukukhetha. Uma iza, ukudonsisana kuvuka phakathi kwakho, kunamandla futhi kungalungile, ungathi “KuJesu Kristu angikwazi ukukuvumela lokhu! Uyinkosi yami manje”.

Ivesi 13 – Lokhu kusho ukuthi umzimba wethu

6:14 *ngokuba isono asiyikubusa phezu kwenu; ngokuba aniphansi komthetho, kepha niphansi komusa.*

awutholi lutho, akukho okwethu okuya ekwenzeni okubi. Ungazivumeli izinyawo zakho, izandla zakho, amehlo, ingqondo nokunye ukuba kusetshenziselwe noma kufune okubi. Amalunga akho wanikele kuNkulunkuku, uwayekele kuye, azinikele kuye emsebenzini ngokupheleleyo. Ususe ukwenza okungalungile ngokulungile (Kwabase-Efesu 4:22, umgomo wokususa). Sibhekana nempi yangaphakathi. Isono sihlezi simelene nalokho umoya akufunayo. Isono kithi sifuna ukuthi amalunga ethu adansele isigingci sawo. Kodwa akufanele sikuvumele lokho futhi. Kumele siqonde ukuthi ababili angeke bahlale esihlalweni ngesikhathi esisodwa (NgokukaMathewu 6:24). Uma uvuma ukunika isono indawana nje encane sizofuna ukubusa indawo yonke, umoya agudlwe. Yinkosi eyodwa nje qha. Kungaba umgomo wesono noma umgomo wokuhle esihlalweni ngesikhathi esisodwa. Lempi iqala ngosuku lensindiso (KwabaseGalathiya 5:17). Makabongwe uNkulunkulu ngalempi. Maye kumphefumulo ongasayilwi lempi!

Ukufingqa; kukristu ufile maqondana nesono. Kwazi lokho kube njalo. Kubone kunjalo. Mese uguqula

6:15 *Kunjani, pho, na? Siyakona ngokuba singephansi komthetho kodwa phansi komusa na? Qha nakanye.*

amalunga akho ngokupheleleyo ekukhonzeni uNkulunkulu.

Ivesi 14 – “Anikho ngaphansi komthetho kodwa ngaphansi komusa” - futhi, umthetho wawungeke wenze isono ukuba sivame ngokwambula ububi besono (5:20; 7:13) ngokuba “Amandla esono ngumthetho” (1 KwabaseKorinte 15:56). Umoya wesono ukulwa, amandla esono yinto ongalwa nayo emthethweni. Kahle hle umthetho wasiza isono ukubhidliza amandla ezimpilweni zethu singakakholwa. Yize noma umthetho wawukukhomba okuthokozisa uNkulunkulu, kodwa umusa kuphela owawungasibuyisela kuNkulunkulu futhi usisize siwuthobele umthetho. Ngakho-ke ikholwa lisusiwe ngaphansi komthetho ngokufa kukaJesu, lathola ukulunga ngomusa wodwa. Buka uJohane 1:17, KwabaseGalathiya 4:1-7, 2KwabaseKorinte 3.

Ivesi 15 – Futhi UPawulu uveza izwi lomgxeki onemibuzo ngokusindiswa ngomusa kuphela nangokukholwa kuphela uthi, “Njengoba ngingekho phansi komthetho kushukuthi akunandaba ukuthi

6:16 *Anazi yini ukuthi lowo enizinikela kuye ukuba nibe yizinceku zokumlalela, niyizinceku zakhe enimlalelayo, noma ezesono kube ngukufa noma ezokulalela kube ngukulunga, na?*

6:17 *Kepha makabongwe uNkulunkulu ukuthi nina enaniyizinceku zesono senilalela ngenhliziyo indlela yesifundiso enanikelwa kuyo*

ngenzani uma kunjalo”. Kodwa inhliziyo eguquliwe ayihambi ifuna upotsho wokona. Buka nje futhi ukuklolodelwa kwesifundiso sikaPawulu sivumelana nesigcino sethu ukuthi uPawulu ukhuluma ngokulungisiswa ngokupheleleyo ngaphandle kwemisebenzi.

Ivesi 16 – Uzenza isisebenzi noma isigqila salowo okhetha ukuthi abe yinkosi yakho. Ngaso sonke isikhathi siba yisigqila somunye noma omunye. Kodwa ukuba isigqila sokulunga ukuba “*okhululekileyo impela*” njengo-Israyeli ekhululwa ukokhonza inkosi. Besuka kwinkosi enenhliziyo embi beya kwemnene. Kwijoka elinzima beya kwelilula. Beyizigqila zenkosi ngokuthanda hhayi ngempopo.

“*Isono sokufa*” – Lokhu kufa kusho ukufa kwaphakade kwalowo ongamamukelanga uKristu. Ukuqhubeka uhlale esonweni ngokukhululeka kusho ukuthi usayisigqila sesono, uyasiphikisa

6:18 *nokuthi, senikhululiwe esonweni, naba yizinceku zokulunga.*

6:19 *Ngikhulumisa okomuntu ngenxa yobuthakathaka benyama yenu. Ngokuba njengalokho nanikela izitho zenu zibe yizinceku zamanyala nezokungalungi kwaba ngukungalungi, kanjalo nikelani manje izitho zenu zibe yizinceku zokulunga kube ngukungcweliswa.*

isivumo sakho sensindiso. Kanti futhi isono siyabuqeda nya ubufakazi bosindisiweyo, siholele abanye ekufeni kwaphakade, kanti futhi isono sidlala ngisho nangomzimba wethu uqobo okungenza ukuba usheshe ufe.

“Ezokulalela kube ukulunga” – Lokhu akusho ukulalela okukuzuzela ukulunga kodwa ukulunga komzalwane okuholela abanye ekulungeni kokuphila kuJesu.

Ivesi 17-18 – Wayenokubonga kangakanani uPawulu ukuba bathole iqiniso, iqiniso labakhulula ukukhonza inkosi ngokulunga.

Ivesi 19 – Futhi, ukusebenza okubonakalayo kokulunga kwangaphandle ukunikela amalunga ethu *“yizinceku zamanyala nezokungalungi kwaba ukungalungi”*. Ukungalungi okukodwa kuholela kokunye ukungalungi, kuya kugxila kuba mnyama

6:20 *Ngokuba lapho nise yizinceku zesono,
nanikhululekile maqondana nokulunga.*

6:21 *Ngaleso sikhathi naninezithelo zini na?
Eseninezinhloni ngakho manje; ngokuba ukugcina
kwalokho kungukufa.*

6:22 *Kepha manje, senikhululiwe esonweni naba
ngabakhonza uNkulunkulu, ninazo izithelo zenu kube
ngukungcweliswa nasekugcineni ukuphila
okuphakade.*

emanyaleni okungasakwazi ukuzisiza. Isono asiwona umgomo wokuvilapha siza siphethe umsebenzi njengokuba imbewu iza iphethe enye impilo kuyo.

Ivesi 20-21 – Uma uyisigqila sesono, ukulunga akukho kuwe Kodwa iyiphi into ephilelwa impilo engazimiselanga ukwenza okulungile? Akukho nokukodwa okuhle okuza ngayo! Ayiyinto yalutho! Ukuphela kwayo leyompilo amahloni nokufa. Noma ngabe kuthiwa iheha kanjani ngokubuka kwezwe, uNkulunkulu phezu kwabangakholwayo ubhala, “amahloni nokufa”.

Ivesi 22 – Umehluko wempilo kuJesu. Manje kukrestu amandla esono ahluliwe kudunyiswa uNkulunkulu ngokuthokoza. Laphoke sithola inkululeko, lapho “*ijoka lilula*” kanti “*umthwalo ulula*” uma uqhathanisa nokuba ngaphansi

6:23 *Ngokuba inkokhelo yesono ingukufa, kepha isipho somusa sikaNkulunkulu singukuphila okuphakade kuKristu Jesu iNkosi yethu.*

kwesono. Izithelo zokuphila okunjalo ubungcwele kulempilo, nasekugcineni ingunaphakade naye! Mayibongwe inkosi!

Ivesi 23 – Umgomo ojwayelekile. Isono sikhokhela ukufa ekugcineni, okomzimba nokwaphakade. Kodwa uNkulunkulu namanje unikeza ukuphila okunomphumela waphakade.

Manje buka umehluko lapha, Njengoba ukwenza isono kuletha ukufa, kungabe ukwenza okulungile kukunika impilo? Cha! Impilo ephakade kumele yamukelwe nguye obese ezizuzele ukufa ngenxa yesono. Kumele yamukelwe njengesipho sikaNkulunkulu samahhala, isipho esitholakala kuNkulunkulu kuphela. Kanti futhi, bonke kuphela naphakade “*NgoJesu Kristu inkosi yethu*”. Yonke into esinayo yaphakade evela kuNkulunkulu ngomsindisi wethu omuhle. Ngokuba “*uKristu...ukuphila kwethu*” (KwabaseKolose 3:4), “*Niphelelisiwe kuye*” (KwabaseKolose 2:10).

Buka uPawulu usivala kanjani isahluko 5 kwisihloko

esisodwa esihlezi singesakhe, isihoko sezihloko kulaba abamthandayo uNkulunkulu. Yilabo abakuJesu Kristu abayokwazi isibusiso sikaNkulunkulu emaphakadeni. Kungabe ukubo?

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Imiyalelo ebalulekile kulesahluko

- Ivesi 11 – “*Manizisho*” (isenzo esiqhubekayo)
- Ivesi 12 – “*Makungabusi isono emzimbeni wenu*” (isenzo esiqhubekayo)
- Ivesi 13 – “*Futhi ninganikeli*” (isenzo esiqhubekayo)
- Ivesi 13 – “*Zinikeleni*” (isenzo samanje)
- Ivesi 19 – “*Zinikeleni*” (isenzo samanje nje saku 12:10)

“Wo! mína muntu wosízi,
ngubani oyakungíkhulula kulo
mzimba wokufa na?”

(KwabaseRoma 7:24)

Ikilasi 9 – KwabaseRoma 7:1-25

- 7:1 Kanti anazi yini, bazalwane, ngokuba ngikhuluma kwabawazi umthetho, ukuthi umthetho uyabusa phezu komuntu ngesikhathi sonke esekhona na?*
- 7:2 Ngokuba owesifazane oganileyo uboshelwe ngomthetho endodeni isekhona; kepha nxa indoda isifile, ukhululiwe emthethweni wendoda.*
-

7:1-6 – Ukufa maqondana nesono, ukuphila kuKristu.

Iphuzu lenziwa ku 6:14 ukuthi “isono asiyikubusa phezu kwenu, ngokuba aniphansi komthetho kepha ngaphansi komusa”. Lesisahluco siyaqhubeka nokubuka ukuthi lokhu kungaba kuchaza ukuthini. Yini manje lebusayo kumzalwane nengabusiyo? Lesi sihloko sizosibuka kuze kube kwisahluco sesi-8.

Ivesi 1 – Umthetho kaNkulunkulu yiwona simiso kuze kube umuntu uyafa.

Ives 2-3 – UPawulu usebenzisa umshado ukubeka kahle iphuzu lakhe. Umthetho kaNkulunkulu ubophezela owesifazane kumyeni wakhe yedwa uma nje esaphila (1 KwabaseKorinte 7:39). Ukhululeka kulowo mthetho uma eseshonile umyeni wakhe.

7:3 *Ngalokho-ke lapho indoda isekhona, uyakuthiwa isiphingi, uma eba ngowenye indoda; kepha nxa indoda isifile, ukhululekile emthethweni, angebe yisiphingi, uma eba ngowenye indoda.*

7:4 *Kanjalo nani bazalwane bami, nani naba ngabafileyo maqondana nomthetho ngomzimba kaKristu ukuba nibe ngabomunye, lowo owavuswa kwabafileyo, ukuze sithелеle uNkulunkulu izithelo.*

Uma engazama ukuphila umyeni wakhe ephila ngokuzijabulisa nabanye noma enye indoda, umthetho kaNkulunkulu uthi ungophingayo. Ukufa komlingani wakho kuphela okuqeda umshado, kanti nawo futhi umshado awuqedi izibopho zabo ngokomthetho. Kungaba ulalela noma uzwa umthetho wokuvumelekile kwalesi sikhathi samanje? Emphakathini ofaka isahlukaniso somshado umuntu aphinde ashade futhi, kungakuhle sizwe ukuthi uNkulunkulu uthini ngalokhu. Ukufa kuphela okuhlukanisa umshado, umshado owempilo yonke!

Ivesi 4 – Lokhu akushoyo uPawulu kuya ngokugqama ekukwenzeni. Njengokuba ukufa kuqeda isibopho somthetho phakathi kowesilisa nowesifazane, kushiyela ophilayo ukuba angaphinda ashade omunye, kanjalo ukufa kuJesu Kristu kwekholwa lifa maqondana nesono Kanye nomthetho (6:33-7; NgokukaJohane 12:24), kuqeda

7:5 *Ngokuba kwathi sisenyameni, ukuhuhuka kwezono okwavela ngomthetho kwasebenza ezithweni zethu ukuthelela ukufa izithelo;*
7:6 *kepha kalokhu sikhululiwe emthethweni, sifile maqondana nalokho esasibanjwa yikho ukuba sikhonze emoyeni omusha, kungesegameni elidala.*

ubudlelwane bakhe Kanye nomthetho, kumukhululela kubudlelwane obusha noJesu. Sesilungisisiwe manje “*ngaphansi komthetho kaKristu*” (1 KwabaseKorinte 9:21). Besingeke sikwazi ukuba umakoti kaKristu (Kwabase-Efesu 5:23-24; 2 KwabaseKorinte 11:2) Uma besingafanga emthethweni kuqala. Inhloso yokufa kwethu “ukuba sishade noKristu mese sithela izithelo kuNkulunkulu”. Izithelo kuNkulunkulu izithelo ngokukaNkulunkulu uma sihlala kuJesu (NgokukaJohane 15:2-8).

Ivesi 5-6 – Manje njengoba sesihlangene noJesu lokho kusho ukuthi asingabe sisazinikela esonweni “*sithele izithelo zokufa*”, njengokuba oshadile engeke azinikele komunye ngaphandle kwalowo ashade naye.

Ivesi 5 – “*sisesenyameni*” lokhu kusho impilo yethu singakasindiswa.

“Isimo sokuguquka kwezono, okwakungomthetho” kuchaza ukuthanda noma uthando lesono, okwaguqulwa noma kwaphendulwa ngokuvimba kukaNkulunkulu ngelungelo lakhe. Konke ukuzama kwethu ngethemba lokwenza okulungile ukuze sizoma kahle noNkulunkulu kwaletsha “*izithelo zokufa*”. Lezo zithelo noma “*imisebenzi yenyama*”, okuholela umuntu ekufeni zibhaliwe kwincwadi KwabaseGalathiya 5:19-21.

Ivesi 6 – “*Kepha kalokhu*” asisekho enyameni kodwa sihamba “*ngokukamoya*” njengokuba isahluko sesi-8 sizogqamisa, lesi yisimo esisha, esingahlangani nomthetho. Njengoba ngaphansi komthetho sakhonza “ngaphansi kwencwadi endala” manje “*sikhonza emoyeni [kumoya?] omusha*”.

Ngalokho sikhululiwe emthethweni na? ngokulungisisiswa? Kepha akekho oke walungisiswa ngokugcina umthetho. Leliphuzu uPawulu ulibeke lagqama. Ngokwenza imicimbi engaphansi komthetho kuphela? Kodwa umthetho wokuphila kaNkulunkulu yiwo ekukhulunywa ngawo lapha. Ivesi 7 likhuluma ngemithetho elishumi. Kungabeke sesikhululekile kukulunga okufunwa umthetho? Kodwa uPawulu uthi ukulungisiswa ngokukholwa kubeka umthetho (3:31). Iphuzu ukuthi kukristu asisabophezelwe ekugcineni komthetho

7:7 Ngakho siyakuthini na? Umthetho uyisono na? Qha nakanye; kepha bencingasazanga isono, uma bekungengomthetho; ngokuba ukufisa bencingakwazanga, uma umthetho ubungashongo ukuthi: “Ungafisi;”

okunemigomo ethize. Safa kwimpilo yethu nomlingani wethu omdala. Asisagxili lapho manje. Ngokuba “*sihamba ngomoya*”, “*Asifezekisi izinkanuko zenyama*” (KwabaseGalathiya 5:16). “*Kepha uma niholwa ngumoya, aniphansi komthetho*” (KwabaseGalathiyam5:18).

7:7-13 – Isono sisizakala ngomthetho.

UPawulu uqala ingxoxo yokuba ukugcina umthetho akusizi endleleni yokukholwa.

Ivesi 7 – Kumele sicabangeni ngokukhululwa kwethu emthethweni? Kungaba umthetho kaNkulunkulu uyinto embi uma kunjalo? Esinye sesihloko esiqhamukayo lapha kulesahluko ukuthi akusilo icala lomthetho ukuthi awusisizi ebungcweleni. Icala likwimvelo yomuntu yesono, ukunyanya okuyisisekelo kwenhliziyo yenyama konke lokho uNkulunkulu akuchaza njengokulungile nokuhle. Imvelo yethu yesono isebenzisa ukulunga okubekiwe komthetho kaNkulunkulu njengesikhali kithi.

Umuntu akasazi isono ngaphandle komthetho osivezayo. Umuntu akazi ukuthi akulungile, hhayi ukwenza okungalungile kuphela kodwa ngisho ukukufisa, ngaphandle kokuba umthetho usiyala ukuba singafisi (U-Eksodusi 20:17). Akulungile ukukhulisa nokunaka izimfuno zokungalungile ngisho ngabe kuthiwa awukwenzi! Umthetho kaNkulunkulu uyasazisa lokho. Uholela ekwenzeni okuhle, wambula ububi bobubi, uphakamisele isazela somuntu lapho ekufanele sibe khona. Lokho okwakungumphumela wokwakumele kwenziwe umthetho emphefumulweni. Njengokulwa ngeplangwe elidala, kuveza konke lokhu obekufihliwe ngaphansi elangeni, kukhiphe izilwanyana ezinwabuzela kulo, Umthetho kaNkulunkulu kumele ushunayelwe ube nalemiphumela. Kahle hle impilo yomuntu onaNkulunkulu kumele ibe njalo engashongo lutho, iveze ukungcola kwempilo yabanye ngenxa yesono. Kuze kube umsebenzi omuhle uyenziwa bazibonele isidingo sokufuna usizo kumsindisi bangathembeli kubo. Yize noma ungakwazi ukusindisa umphefumulo, umthetho uyakwazi ukuholela umuntu ekuboneni isidingo sensindiso kuJesu Kristu (KwabaseGalathiya 3:24). Ngale kokuba abantu babone isono ngomthetho, angeke lube khona ulwazi lobungozi besono. Futhi ngaphandle kolwazi oluphelele lwesono akukho ukuqonda

*7:8 kepha isono sathola ithuba ngomyalo, sasebenza
kimi ukufisa konke; ngokuba ngaphandle komthetho
isono sifile.*
*7:9 Mina-ke ngake ngahamba ngaphandle komthetho;
kepha kwathi ukuba kufike umyalo, savuka isono,*

umusa, Ukuthi uNkulunkulu ngothando kithi anganikela ngendodana yakhe ngenxa yezoni (5:8). Umthetho kaNkulunkulu undlalela noma uyisiqalo ekuqondeni ngokupheleleyo umusa wakhe.

Ivesi 8-11 – Imvelo yethu yesono, Ukungaqondi kwethu, kuvezwa manje sengathi umuntu, osicindezela kokubi, yize noma umthetho usiyala ngakho. Njengaloyo oshayela emgaqweni omdala omubi yize noma izimpawu zibekiwe. Futhi ngaphezu kwalokho umthetho ubhaliwe wabekwa nemiyaalelo emelene nathi, kuveza inkani yesele kwimvelo yethu endala yobundlobongela.

“*Isono sithola ithuba ngomyalelo*” (Ivesi 8,11) – Ukungena komthetho kuphemba amalangabi kubundlobongela bangaphakathi, kulandelwe yilo lonke uhlobo lokuhuheka okukhulu oluding ukuba kucindezelwe, okulokhu kufuna umuntu aziphilele yena futhi eziyisa ekubhujisweni. Kungathi isono sasingumata wasemnyango, ongenamsebenzi omkhulu kodwa khona phambi komnyango

*7:10 ngafa mina; umyalo obungowokuphila wona
wafunyanwa ungowokufa kimi,
7:11 ngokuba isono, sithola ithuba ngomyalo,
sangikohlisa, sangibulala ngawo.
7:12 Ngakho-ke umthetho ungewe, nomyalo ungewe,
ulungile, muhle.*

womthetho empilweni yami nasekuqondeni. Kodwa ngokufika komthetho isono savuka saphila kimina, siholela kubo bonke ububi nezithelo zokufa. Engathi ukuvimba komthetho kwajabulisa isono kimina ukuthi sifune kakhulu kunakuqala ukwenza izinto ezingamelwe ukwenziwa noma lezo umthetho ozivimbayo. Kahle hle, ungibulala, ungiwisela phansi ungihlula, ungenza ngibone futhi ukuthi ngiyahluleka ukugcina umthetho ngokwami yize noma ngilungisisiwe kuKristu. Ngangingeke ngikwazi ukuwuphila ngaphandle kwensindiso yami futhi angikwazi ukuwuphila sengisindisiwe.

Ivesi 12 – Akusiwo umthetho okumelwe ubekwe iphutha, hhayi ngaphezu kokuba sibeka iphutha kobulala mgombese. Kuhle ukuthi mthetho uveze isono kimina, ukuze ngizothola izimpendulo kukristu. Ngakho ke kuhle uma inkosi isebenzisa thina ukubhekana nobubi bomunye nomunye. Noma kulokho kubhekana singavela njengomubi kwisoni. Kodwa ngalokho kunethemba lokuthola

7:13 *Pho, okuhle kwaba ngukufa kimi na? Qha nakanye; kepha isono, ukuba sibonakale ukuthi siyisono, sangibangela ukufa ngakho okuhle, ukuze isono ngawo umyalo sibe ngesonayo kakhulu.*

ukuphumula kuJesu. Ithemba losizo kongakholwa ukubeka isitaki somehluko phakathi kokuhle nokubi kube ngubufakazi kithi, lapho sizibeka engcupheni yolaka lwesoni thina esikhuza ububi. Bona (nathi) kumele beze kabhlungwana uma beza ekuzalweni kabusha. Asibasizi abangasindisiwe ngokwenza mncane umehluko phakathi kwethu nabo, sibe nokungcolana kwengubo yethu yethuna, sibe phakathi nendawo ebubini nasenyameni. Ngebhadi lena sekuyiyo indlela yabazalwane abangakholwa bebandla lanamuhla. Sisiza abangakholwa ngokuba kuvele umehluko omkhulu phakathi kobumnyama babo Kanye nokukhanya kwethu kube ngubufakazi.

Ivesi 13 – Akusiwo umthetho kepha yisono esisebenza ukufa kimina, sisebenzisa umthetho omuhle, siwenze umelane nami. Umthetho kaNkulunkulu wakhanyisa isibani “*esonweni, esisebenza ukufa kimina*”, ungikhombisa isono ngobunjalo baso, “ngesonayo kakhulu”. Umthetho kaNkulunkulu, unikeza “*ulwazi lesono*” (3:20) wambule ukona (4:15), Kwaba yithuba lesono ukuba

sande (5:20), kuveza ububi nokungcola nokusebenza okubi kimi kwesono.

UPawulu kubukeka sengathi uchaza ubungozi bempilo ehlangiwe kodwa enamathele kukugcinwa komthetho kaNkulunkulu kulesahluko. Ekukhulumeni ngempilo yethu entsha yokunqoba kuJesu Kristu, uqala ngendlela engasebenziyo, indlela yokugxila emthethweni. Sengathi usanamathele kumlingani omdala yize noma usushade nomusha. Akusikho kuphela ukuthi umthetho awukwazi ukusilungisisa, awukwazi nokusingcwelisa. Ukuzama ukuphila impilo yobuKristu ngokomthetho kaNkulunkulu ukuzilungiselela ukuhlulwa. *“Asikho phansi komthetho kodwa ngaphansi komusa”* (6:15) Umthetho kaNkulunkulu awusiwo umgomo obusayo kwinsindiso yethu futhi awusiwo umgomo obusayo ekuguqukeni kwethu.

7:14-25 – Umthetho awuthukululi kwimvelo yesono.

Kunempi manje echazwa ilamavesi asele. Bonke bayavumelana nalokhu. Kodwa kunenkulumo mpikiswano enkulu kulempi, ukuba yenzeka emphefumulweni wosindisiwe noma ongasindiswanga. Ngiyakholwa lesi sahluko sonke sichaza impi kubazalwane, abafuna ukuphila impilo

7:14 *Ngokuba siyazi ukuthi umthetho ungowomoya; kepha mina ngingowenyama, othengisiwe phansi kwesono.*

7:15 *Ngokuba engikwenzayo angikugondi; ngokuba engikwenzayo akusikho lokho engikuthandayo; kodwa lokho engikuzondayo, yikho engikwenzayo.*

yobukristu beqaphela umthetho, kodwa bathola ukuthi umgomo wesono usakhona phakathi kwabo futhi ukhona impela. Isahluko 8 siletha impendulo kulomphefumulo ochazwe lapha. Kukhona okungase kube yiqiniso kwabangasindiswanga ngokunjalo kodwa asikhulumi ngoPawulu ongasindisiwe lapha. Abangasindiswanga abasoze bachazwa njengababuka umthetho kaNkulunkulu njengabangcwele, abahle, abalungile “(Ivesi 12) njengokuba lapha kushiwo. Angeke bachazwe njengabanalemvelo embili esiyibona kuvesi 17 kuqhubeka, “ukufisa” akukho kubo (Ivesi 18). Abangakholwa abanakho ukufisa ukwenza okulungile (Ivesi 19) njengabasindisiwe. Abakwazi “*ukuthokoza ngomthetho kaNkulunkulu*”, ngokuba imvelo entsha kuphela ekwaziyo. Kunalokho umthetho uyasabisa kwabangakholwayo, uza ungumphindiseli wegazi. Ngakho lesigabana siveza umphefumulo osindisiwe ongakutholi ukuphumula ngokwenza kwawo nangokuzama ukuphila ngomthetho kaNkulunkulu. Bheka ukuthi akabalwa

*7:16 Kepha uma ngenza lokho engingakuthandiyo,
ngiyawuvumela umthetho ukuthi muhle.
7:17 Kodwa kalokhu akuseyimi engikwenzayo, kodwa
yisono esihlala kimi.
7:18 Ngokuba ngiyazi ukuthi kimi, kungukuthi enyameni
yami, akuhlali okuhle; ngokuba intando ikhona kimi,
kodwa ukwenza okuhle akukho,*

nhlobo umoya kulesahluko (yize noma ebalwa izikhathi ezili-19 kwisahluko 8!). NoKristu uzobalwa ekugcineni. Leli yikholwa nje lodwa, ngamandla alo, ngaphandle kosizo labaduduzi baNkulunkulu, namehlo alo ebheke emthethweni ezama ukuphoqa imvelo endala ukuba ithobe.

Ivesi 14-15 – Ngaphansi kwezimfuno zenyama futhi, njengesisebenzi noma isigqila sesono esingathandi, kuvela amandla esono angaphakathi. UPawulu uchaza abazalwane baseKorinte ngendlela efanayo kwincwadi yokuqala KwabaseKorinte 3:1.

UPawulu ufaka amazwi kulento esilwa nayo endleleni yethu yokukholwa. Uchaza impi phakathi kwalemvulo yombili phakathi kwethu, imvelo eguquliwe ibhekene nemvelo endala (6:6). Imayelana nokwahluleka kwethu ukwenza okumelene, sizonda lokho, sithanda okuhle nokulungile, kodwa asinawo amandla okuphila okuhle sishiye okungalungile.

7:19 *ngokuba okuhle engikuthandayo angikwenzi,
kodwa okubi engingakuthandiyo lokho ngiyakwenza.*
7:20 *Uma-ke ngenza lokho engingakuthandiyo
akuseyimi engenza lokho, kodwa yisono esihlala kimi.*
7:21 *Ngalokho ngifumana kimina engithanda ukwenza
okuhle umthetho wokuthi kukhona okubi kimi,*

Ivesi 16-20 – Ukuthi wenza lokhu angafuni ukukwenza, lokhu umthetho omyala ukuba angakwenzi, kuveza ukuvumelana kwakhe nomthetho ukuthi ulungile, Lokhu futhi kuveza enye imvelo kuye, ema ngasohlangothini lokulungile ngokukaNkulunkulu ephambene nemvelo endala yesono esisakhona lapho. Lemvelo yombili iyabonakala kulamavesi. Imvelo yethu endala yesono ivezwa njengengxenye yethu esisondeza esonweni ingcolise konke okuhle. U-John Bunyan uchaza ukuhlangana kwalezi zombili ngalendlela; “Ukufisa kuza kufudumele noMoya nomusa kaNkulunkulu kithina, kodwa njengamanzi afudumele emapayipini abandayo, noma amanzi angcolile ahamba emgudwini engcolile, ngakhoke ukufisa kwethu kuyapholiswa kungcoliswe ukungcola kwenyama”. Kujulile ukuhluleka kwethu noma ukungaqondi kwethu, “*kimina* (okungukuthi enyameni) *kodwa ukwenza okuhle akukho*” (UJeremiya 17:9). Lona umphefumulo ohlengiwe uyazana nokulwa okungaphakathi (“*ngokuba ngiyazi*”).

*7:22 ngokuba ngiwenamela umthetho kaNkulunkulu
ngokomuntu ongaphakathi,
7:23 kepha ngibona omunye umthetho ezithweni zami
olwayo nomthetho wengqondo yami, ungithumbela
emthethweni wesono osezithweni zami.
7:24 Wo! mina muntu wosizi, ngubani oyakungikhulula
kulo mzimba wokufa na?*

Ivesi 21-23 – UPawula lapha uqala amazwi akhe okuvala ngokufingqa akushoyo ngemigomo yemvelo embili kumzalwane nemithelela yayo ebonakalayo. Imigomo ephikisanayo efuna ukubusa. Noma kukhona ukufuna ukwenza okuhle, kukhona nokwenza okubi.

Ivesi 22 – Injabulo yalemvelo entsha emthethweni kaNkulunkulu yiyo levezwa umbhali wehubo 119 (ivesi 16, 24, 77, 97, 113). Ukujabulela kwakhe umthetho kaNkulunkulu awulethi umuphumela ongukuba ngcwele akufisayo. Kodwa ngathi kumholela kakhulu esonweni. Kukhona okungalungile lapha.

Ivesi 24 – Kwinhlungu yalokulwa okungaphakathi, ukujabula emthethweni nokufuna ukuphila ukulunga kwawo, kodwa kube kungenzeki ngenxa yamandla esono aqhubekayo, uPawulu ufuna ukukhululwa kulobugqila abuzondayo ngombuzo othi “ngubani oyakungikhulula” Engathi ubuza

ukuthi uyoluthola kuphi usizo. Engathi ugqamisa ukuthi amehlo akhe abelokhu ebheke endaweni ekungesiyo kuze kube kalokhu, okuholele kulokhu kwehlulwa akuchazayo. UKristu nomoya bebelokhu bengekho kulengxaki kuze kube manje. Bekulokhu kungomuntu ozama ukumelana nesono, namehlo ebheke emthethweni, ezama ukusebenzisa umthetho ukuqeda ngemvelo yakhe yesono. Kodwa imvelo yakhe endala ivele yona isebenzise umthetho ukumqeda ngaphakathi ukuze engabe esalwa ngisho ukulwa. Kuyacaca umthetho nemizamo yethu akwanele.

“Kulomzimba wokufa” – Kokufile, okubolile umthelela womzimba wokufa (6:6), ubethelwe uhlalelwe ukubhubha. Abanye bafanisa lokhu okushiwo uPawulu lapha kwindoda eboshelwe kwisidumbu. Lokhu kwakuyindlela yokujezisa umuntu obulele, ukumubophela nesidumbu noma ukubhaxabulwa emhlane. Engathi kuhudullwa lonyanyisayo ofileyo *“umzimba wesono”* ngokuhlala kwakhe emhlabeni. Ayikho into angayenzela isidumbu futhi akukho nokusuka kuso. Lokhu ukufisa komphefumulo ohlengiweyo Kanye nayo yonke imvelo, imele ukukhululwa *“kuyakukhululwa ebugqilini bokubhubha, kube ngukukhululeka ngenkazimulo yabantwana bakaNkulunkulu”* (8:21). Noma zikhona izimpendulo kwisahluko 8, okunye

kwalempi sizoyilwa kuze kube sekupheleni. Lapha “*kuyabubula kunezinseka*” kwingqondo kamoya, kumele kulangazelele ukuhlengwa ekugcineni kumandla esono. Lokhu kububula kuyakhula ngenkathi sikhula othandweni lukaNkulunkulu nokuzonda isono. Buka uPawulu;

- Engakasindiswa wayezibona engenabala ngokomthetho (KwabaseFilipi 3:6).
- Ngo 58 A.D, kwiminyaka engama-20 eyadlule kwimpilo yakhe yobuKristu, uPawulu wazibiza “*ngongafanele ukubizwa ngomphostoli*” (1 KwabaseKorinte 15:9).
- Kuthe ngo 63 A.D ukuzibuka kwakhe kwase kwehlile “*Mina engimncinyane kunabo bonke abangcwele*” (Kwabase-Efesu 3:8).
- Kwasekuthi ngo 65 A.D uPawulu wazibiza “*...izoni, engingesikhulu kuzo*” (KuThimothewu 1:15).

Kodwa buka ukuvezwa komusa kaNkulunkulu kulengxenywe esiyifundayo. Ukubonga kukaPawulu umusa kaNkulunkulu noNkulunkulu womusa usephathelwe phezulu ekuqondeni kwakhe ukungcola kwangaphakathi kwemvelo yesono.

Ivesi 25 – Ukukhala kwakhe efuna usizo sekuthola

7:25 *Makabongwe uNkulunkulu ngoJesu Kristu iNkosi yethu. Ngalokho-ke mina ngokwami ngikhonza umthetho kaNkulunkulu ngengqondo kepha umthetho wesono genyama.*

impendulo “*ngoJesu Kristu inkosi yethu*” nangomsebenzi kaMoya ngaphakathi okuvela kahle kwisahluko 8. Kukhona lokulwa kodwa ubona ukukhululwa, okuholela ekuthokozeni, ngokuba ekugcineni ubheke endaweni ekuyiyo. Umthetho akusiwo umgomo wethu wempilo nakancane, futhi ukubuka kuwo ukuba ube yinkombandlela kuzoqhubeka nje nerekhodi lokuhluleka empilweni yomkristu. Okwethu ukuba sibuke lapho uPawulu agcine ebuka khona ekugcineni. Ukuhlala ubheke kuJesu Kristu kuyindlela yokunqoba kulokhu kuphila. Asinawo nhlobo amandla ngokwethu ukwenza inyama yethu ithobele umthetho. Impendulo ukuba singabe sisabheka emthethweni, siphenduke sibheke uKristu, ukubamba inhloko, ukunamathela kumvini, sibheke khona. Buka lokhu okufanayo okubalulekile kwincwadi 2 KwabaseKorinte 3. Impendulo umsebenzi kaMoya kithi sisabheke kuKristu. Buka kwincwadi kaJohane 15 ekubhekisa uKristu, nempilo ehleli kuye ethela “*izithelo eziningi*”. Ukuze igatsha libe nezithelo kumele lihlale kumvini, ukukhula kuyazizela ngokwemvelo ngokuhamba kwesikhathi, ukukhula

okuncane kodwa okunamandla kwesihlahla esitshalwe “*ngasemifuleni yamanzi*” (Amahubo 1).

Manjeke inkolo yeqiniso ayiyeki ukulwa nesono sanoma luphi uhlobo uma ngabe nje kusakhona isono ekumele silwiwe. Ukuba nesiqiniseko sokuba ngeke kube khona ukuthula phakathi kobumnyama besono nokukhanya kokulunga kukaNkulunkulu (KwabaseGalathiya 5:17; 2KwabaseKorinte 6:14-16). Kanti nesikalo seqiniso sokukholwa kwethu ukubuka ukuthi isono sisizonda kangakanani (Isambulo 2:2, 6). Kodwa impi nesono ayihlangene nomthetho nokufaka imvelo yethu endala kuyo. Kunalokho ihlobene noJesu Kristu, nokugcina izinhliziyi zethu zibheke kuye. “*Ngokuba kimina ukuphila kunguKristu*” (KwabaseFilipi 1:21). “*nakho konke okudephileyo okuziphakamisela ukuthiyana nokumazi uNkulunkulu, namacebo onke siwathumbela ukumlalela uKristu*” (2 KwabaseKorinte 10:5). Impilo yethu asiymbheki ngokomthetho ngendlela efanayo njengoba igatsha libeka ukukhula kwalo nesivuno kumvini oyiwonawona. Kuphela kumele lihlale kumvini, isithelo esiyiso sizakuza. Unkosikazi omuhle akaphileli umyeni wakhe ngamehlo abheke emnyango ukuthi unkosikazi olungile kumele abe njani. Uphila ngokuthanda kwakhe umyeni wakhe, ebheke kuye yedwa, naye ngokumthanda kwakhe

unkosikazi wakhe. Amehlo ethu akumele abheke emnyango ngokuqhathanisa. Amehlo ethu asenkosini, sibheke kuye njalo ngokuqhubeka nangesineke njengesisebenzi esithembekile kumphathi waso. Ekwenzeni njalo umoya uyaqala asebenze ukulunga komthetho kithi.

Ukunqoba phezu kwezinto ezisibuyisela kwimvelo yethu endala akuzi ngokuyihlula. Ukunqoba kuza ngokubona ukuthi ingaphezu kwethu nokuthi sidinga usizo (Ivesi 24-25), Mese sibheka kumsizi wethu ngaso sonke isikhathi.

*“Kanjalo akusekho
ukulahlwa
kwabakuKristu Jesu”*

(KwabaseRoma 8:1)

Ikilasi 10 – KwabaseRoma 8:1-17

Isihloko esikhulu salencwadi ukulungisiswa ngokukholwa, ukuthi uNkulunkulu uzokusho ukuthi ulungile ngenxa yokukholwa kwakho yisithembiso sakhe sempilo kuJesu Kristu. Ayikho imisebenzi yomuntu angayenza ukuze akulungele ukuya ezulwini. Ukulungisiswa kungumsebenzi kaNkulunkulu kumphefumulo okholwayo.

Kwisahluko sesi-5 uPawulu ukhuluma ngezithelo zokulungisiswa ebungcweleni empilweni yekholwa. Manje kwisahluko sesi-8 sibuka uMoya njengobalulekile empilweni yethu yokunqoba yobukristu. Impilo ephilwa ngomoya lapha yenziwe yahluka kwimpilo ephilwa ngokwenyama. Buka “uMoya” kukhulunywa ngaye izikhathi eziyi-19 kulesahluko, “inyama” kukhulunywa ngayo izikhathi eziyi-14. Khumbula ukuthi ngasekugcineni kwesahluko sesikhombisa kuchazwe imigomo yemvelo embili empilweni yekholwa, “umuntu wangaphakathi” (7:22) noma “ingqondo” (7:23, 25) uthokoza emthethweni kaNkulunkulu, kanti “emthethweni wesono osezithweni zami” (7:23, 25) ubukeka unamandla. Sibonile futhi impilo ehlulekayo yalowo ozama ukushaya inyama yakhe ukuba ithobele umthetho kaNkulunkulu. Isahluko sesi-8 manje siza nokunqoba singabe sisabheka

8:1 *Kanjalo akusekho ukulahlwa kwabakuKristu Jesu.*

emuva, namehlo esusiwe emthethweni, naku ‘mina’ kepha kumoya kaNkulunkulu nomsindisi.

8:1-4 – Ukuzethemba nokunqoba.

Ivesi 1 – Ayikho manje into eyisigwebo sokulahlwa kumphefumulo ophumula “*kuKristu Jesu*”, “*akayi ekwahlulelweni, kepha usephumile ekufeni, wangena ekuphileni*” (NgokukaJohane 5:24).

Buka ukungabikho kokuhlukana kuvesi 39. KuJesu asisayikukwazi futhi ukulahlwa noma ukuhlukana noNkulunkulu. Abangakholwayo bahlalelwe ukulahlwa Kanye nokuhlukana noNkulunkulu (3:19). Abakholwayo abanakho lokho! UNkulunkulu akukho akubambele umphefumulo ohlengiwe, “*akusekho ukulahlwa*”! Ngakhoke umphefumulo osindisiweyo awukwazi ukuthi ungazama ukuthandwa nokuba muhle kuNkulunkulu ngokuba usenakho konke! Impilo yekholwa elinqobayo iqala lapha, ukwazi ukuthi ukusindiswa kwakho kuqinisele futhi kumile. Buka amazwi ashiwo isicaka sikaNkulunkulu ngesibindi ku-Isaya 50:7-9, UmKristu ophila ngokuhluleka uthola ukuphumula okukhulu kulokhu ngenxa yomphefumulo wakhe

8:2 *Ngokuba umthetho kaMoya wokuphila okuKristu
Jesu ungikhululile emthethweni wesono nowokufa.*

olusizi, uzama ukugcina umthetho ukubalekela ukulahlwa nguNkulunkulu, uma ekugcineni ebona ukuthi kahle hle indaba yesono iqediwe “AKUSEKHO UKULAHLWA” kulobubudlelwane obusha noNkulunkulu. UNkulunkulu okwenze kwaba yiqiniso lokho!

“Ongahambi ngenyama kodwa ohamba ngomoya” – Leli yiqiniso elithathwa kancane noma elinganakiwe. Ukuze ubone ukuthi lona umkristu ungabona ngokuthi amehlo akhe abheke kuMoya hhayi emthethweni, nokuzama ukuthobisa inyama enenkani nalokho ekufunayo.

Ivesi 2 – Futhi, sifile sangcwatshwa maqondana nomthetho, savuswa sashadela enkosini (7:4). Umgomo wempilo ngokoMoya ukhulula umzalwane kulokhu okungakwazi ukwenzeka, ukuphila ngokugcina umthetho usenyameni, okunemiphumela engukuhluleka. Nokukhululeka kwimicabanga yokuzigcinela insindiso, manje sikhululeke entandweni kaNkulunkulu ngenxa yokuba siyamuthanda.

8:3 *Ngokuba lokho okwehlula umthetho, ngokuba ungenamandla ngenxa yenyama, wakwenza uNkulunkulu ngokuthuma iNdodana yakhe ifana nenyama yesono, nangenxa yesono walahla isono enyameni,*

Ivesi 3 – Umthetho awukwazanga;

- Ukwanelisa ulaka lukaNkulunkulu ngenxa yesono somuntu.
- Ukuhlanza umphefumulo kwisono nesazela.
- Ukugqashula amandla okubamba kwesono uholele ekulungeni, ngenxa yobuthakathaka benyama (7:13).

UJesu weza “*indodana yakhe ifana nenyama yesono*”, njengomuntu, kodwa engenayo imvelo yomuntu yesono.

UJesu wahlulela kanjani “*nenyama yesono*”? Wasusa isono ekufeni kwakhe, wasisusa nakimi ngokufa naye (6:3-6, buka nencwadi 1 KaPetru 2:24, “*Yena owathwala izono zethu emzimbeni wakhe emthini*”). Wagqashula amandla esono ekufeni ngokuvuka kwakhe. UJesu wenza lokho umthetho owawungakwazi ukukwenza. Wanqoba (“*ukulahlwa*”) isono nokufa. Ekugcineni umthetho

8:4 ukuze umyalo womthetho ugwaliseke kithina
esingahambi ngokwenyama kepha ngokukaMoya.

ugcwaliswa kokholwayo kakhulu ngaphezu kgcina umthetho, ekulungisiseni nasempilweni ephilwa ngokunqoba ngenxa yomsebenzi kaMoya wokungcwelisa. Singasho ukuba ngcwele cwe, okungenasono, kodwa ingaphakathi eliholwa uMoya uholela ekungonini (1 EkaJohane 3:4-10).

Ivesi 4 – Buka kahle lapho ebhekiswe khona amehlo wonqobayo kwimpilo yobuKristu. Futhi, akusiwo umthetho, ukuzama okuyize bokuhlukumeza inyama ukuze ithobe kodwa nguMoya. Labo abahamba ngokunqoba bahamba ngoMoya. Kusho ukuthini lokhu?

- Amazwi kaNkulunkulu ayiphimbo likaMoya (2 Kapetru 1:21) – bayalalela.
- Inhloso kaMoya ukuphakanyiswa nokudunyiswa kukaKristu (NgokukaJohane 16:14; 15:26) – Babhekile (2 KwabaseKorinte 3:18).
- Izipho zikaMoya Kanye nezithelo (KwabaseGalathiya 5:22-23) akufunayo – akwenzayo.

8:5 *Ngokuba abokwenyama banaka okwenyama, kepha abakaMoya banaka okukaMoya.*

8:6 *Ngokuba ukunaka kwenyama kungukufa, kepha ukunaka kukaMoya kungukuphila nokuthula.*

- “*Imisebenzi yenyama*” iyisitha sikaMoya (KwabaseGalathiya 5:17-21) – Bayakuphika.

Ikhola eliphila ngokunqoba aliphili ngokusaba, ngongabazane nokukhathazeka kodwa ngokuphumula “*impilo nokuthula*” (ivesi 6).

8:5-11 – Izindlela ezimbili ezihlukene.

Ivesi 5 – Ingqondo yenyama noma kaMoya. Ongakhola, engenaye uMoya kaNkulunkulu phakathi kwakhe unengqondo egcwele izinto zenyama (zezwe). Bahlukene kunalaba ongqondo yabo igcwele izinto zakamoya (zezulu, KwabaseKolose 3:1-2).

Ivesi 6 – Ukuphela kwenyama nomoya. Noma siphila ngokokuphila, abangakhola wayo bafile ngokukamoya (Kwabase-Efesu 2:1), futhi kuyophelela ekufeni kwaphakade. Umehluko, loyo ophila impilo yenyama Kanye nekamoya “*unokuphila okuphakade...udlulile ekufeni wangena ekuphileni*” (NgokukaJohane 5:24).

8:7 *Ngokuba ukunaka kwenyama kungubutha
kuNkulunkulu; ngokuba akuwuthobeli umthetho
kaNkulunkulu, yebo, futhi kungekwenze;*
8:8 *abasenyameni abanakumthokozisa uNkulunkulu.*

Ivesi 7 – Ingqondo yenyama ayinakwenza okuningi ngaphandle kukumelana noNkulunkulu. Ukungabi njalo kuyobe kusho ukushintsha kwimvelo yayo kantike lokho inyama angeke ikwazi ukukwenza. Ingqondo yenyama iyazifanela nje nesidumbu, angeke ukwazi ukushintsha isimo sayo. Alikho ithemba lokuyifundisa ngobungcwele njengokuba ungeke ukwazi ukufundisa isthusabantu ukuba sitshale noma sicibe imicibisholo. Ifile! Idinga ukuvuswa kwempilo okuza ngomoya kuphela okuletha ukuzalwa kabusha. Abangakholwa bangazama ukufihla ukungamufuni kwabo uNkulunkulu kodwa kusobala engqondweni yabo efuna okwezwe ihambela kude nentando kaNkulunkulu. Buka ukhayini nenzalo yakhe (Ugenesise 4), bezibekela okwezwe abakuzuzile phakathi kwabo kodwa bengacabangi ngisho kancane ngoNkulunkulu noma beza kuye ngendlela yabo. Lena yingqikithi yazo zonke izinkoleloze.

Ivesi 8 – Labo abaphilela ukuzijabulisa bona abasoze bamuthokozisa uNkulunkulu. Ngisho noma bangazama “ukukhonza” uNkulunkulu ngendlela

8:9 *Kepha nina anisenyameni, kodwa nikuye uMoya, uma uMoya kaNkulunkulu ehlala kini. Kepha uma umuntu engenaye uMoya kaKristu, lowo kasiye owakhe.*

8:10 *Uma uKristu ekini, umzimba ufile ngenxa yesono, kepha umoya ungukuphila ngenxa yokulunga.*

kaKhayini yenyama ezisa umhlatshele phambi kwenkosi, beza ngengqondo yenyama, beza kodwa bemelene noNkulunkulu. UNkulunkulu ubaphendula njengoba aphenndula ukhayini emnikelweni wakhe. NjengoKhayini abangakhohwa bayadinwa uma kukhona obatshelelo ukuthi umnikelo wabo awamukelekile kuNkulunkulu, lokho kudinwa kwabo yikho Kanye okubakhombisayo ukuthi kanti bangobani, bangabalahlekileyo. Kwangathi amazwi enkosi lapha “angabavuselela” laba abadinwayo, imiphefumulo engasindiswanga abaholele emnikelweni owamukelekile enkosini. Umnikelo owenziwa kwaba Kanye kaJesu Kristu ngegazi lakhe elaphalala ngenxa yethu.

Ivesi 9-10 – Umehluko kwabasindisiwe.

- Banaye umoya. Siyithempeli elithobekile impela, ukuthi uMoya kaNkulunkulu ungahlala kithi! Njengesilwane sasolwandle sinendoda kaNkulunkulu (uJona) esiswini. Noma njengomhlaba uqobo lwawo unoJesu

emathunjini awo (NgokukaMathewu 12:40)
Ukuphakamisa noma ukuhlonipha omunye
ngokuhlaza omunye, umusa wodwa!

- “Abekho enyameni”.
- “Basemoyeni. kwisiGrekhi kunokugcizelela
lapha *“kepha nina (ukugcizelela)
anisenyameni, kodwa (ukugcizelela) nikuye
umoya”*.

“Uma kunjalo...” (Ivesi 9) akusho ukuthi
amanye amakholwa akanaye uMoya ophila
phakathi kwawo. Umqondo walomugqa ungu
“manje”. Bonke abazalwane banoMoya, uma
kungenjalo *“Abasibo abakhe”*,
abanakuxhumana noJesu.

- Umzimba wabo ufile ngenxa yesono.
- Umoya wabo uyaphila ngenxa yokulunga
sengathi umzimba wabo ulaxazelwe ekufeni,
umoya wabo usindisiwe manje kuze kube
phakade.

Ngokusobala inkosi ayikhulumi ngomqondo
wokususwa lapho ukade ukhona, noma impilo
eletha uguquko. Ukhuluma ngokufa nempilo entsha
lapha, isimanga sokuzalwa kabusha, isimanga
sokuvuka kwalowo okade efile ngokukamoya.
Umphefumulo owenziwe wamusha oguquliwe lowo

uNkulunkulu akhuluma ngawo, ngokuba khona kukaMoya Ongcwele kuyena, eza nokuguqulwa kwesimo sengqondo.

Kunokushiwo yilengxenyana esiyifundayo okungamele sikudlule. Abakholwayo baphambene nabangakholwayo. Abahambi ngenyama (Ivesi 4), kodwa ngomoya. Abanandaba nezinto zenyama (ivesi 5) kodwa izinto zakamoya. Abacabangi ngokwenyama (Ivesi 6), kodwa bacabanga ngokukamoya. Izingqondo zabo azigxilile kokwenyama nakubona bodwa (Ivesi 7) kodwa ithobela intando kaNkulunkulu. Abekho enyameni kodwa emoyeni. (Ivesi 8-9) ngakho bayayithokozisa inkosi. Bangabantu abahlukile impela. Njengofishi obukade usemanzini waguqulwa waphila ngokuphefumula umoya, ukuguquka okukhulu lokhu. Bahlala kumoya kuphela abasindisiweyo, noma babehlala enyameni kuqala. Engathi bahogela umoya omusha, inkazimulo kunomzimba wesono ofayo.

“Umzimba ufile ngenxa yesono” – Ikhulwa lisanomzimba wenyama kodwa eyahlulelwe ukulahlwa ngenxa yesono. *“Ngokuba bonke bafa ku-Adamu”*, futhi *“inkokhelo yesono ingukufa”*. Umusho omdala usamile (5:12). Imbewu yokubola isakithi, thina esisindisiwe noma abangasindisiwe, sizokhula

sibe badala sife. Njengoba kwenzeka kuPawulu eMelitha, umkhumbi uzozika. Alukho usizo lwawo. Kodwa yize umkhumbi uzozika, abagibeli bazakusinda, ngokuba kukhona omunye umthetho osebenza kumzalwane. Impilo manje isikhona emzimbeni wakhe obhubhayo ngokuhlala kukaMoya kaNkulunkulu.

“Kepha omoya ungukuphila ngenxa yokulunga” – Ikhohwa lamukele ukulunga kukaNkulunkulu ngokukholwa, yize kungomzimba oshaywe ngenxeba lokufa lesono. Kepha usehlanguliwe ngaphansi kwamandla esono. Njengokuluma kwenyoka enobuthi, uphoyizeni ugijima ngegazi nangemithambo unganqandeki, injalo inzalo ka-Adamu, ilunywe ngophoyizeni wesono ihlalelwe ukufa. Kodwa ngokukholwa kuJesu Kristu kuza umoya kaNkulunkulu, ikhambi lokulapha uphoyizeni wesono. **Ukuhlasela kwesibili okuyisibusiso!!** Ngo-Adamu wesibili!

Buka umugqa ongwele noma waphezulu wokungenwa kuvesi 9-11;

- Ivesi 9 – *“Umoya kaNkulunkulu”*.
- Ivesi 9 – *“Umoya kaKristu”*.
- Ivesi 10 – *“UKristu”*.

8:11 *Uma-ke uMoya walowo owavusa uJesu kwabafileyo ehlala kini, yena owavusa uKristu Jesu kwabafileyo uyakuphilisa nemizimba yenu efayo ngaye uMoya wakhe ohlala kini.*

8:12 *Ngalokho-ke, bazalwane, asinacala kuyo inyama lokuba sihambe ngokwenyama.*

- Ivesi 11 – “*Umoya walowo owavusa uJesu kwabafileyo*” (uNkulunkulu ubaba).

Umthrinithi kaNkulunkulu uza kwikholwa ngesimanga uhlale phakathi!

Ivesi 11 – Noma umzimba uhlalelwe ukulahlwa, imizimba yethu efayo iyakuvuselwa kwengafi ngomsebenzi walowo owazibonakalisa ekuvukeni kukaKristu. Njengokuba uJesu avuswa, kanjalo nathi siyakuvuswa. Kukholwe lokho wena oyikholwa! Ukuba khona kukaMoya kithi kuyisiqinisekiso sokuba, yize noma sihlalelwe ukufa enyameni, siyakuvuswa ekufeni ngommangaliso njengokuba kwaba njalo kuKristu.

8:12-17 – Izimpawu zobudodana.

Ivesi 12 – Inyama asiyikweleti lutho ukuba singaphila ngokwayo. Lapha njalo uPawulu akaqondile ukuthi singaphila noma kanjani. Thina

8:13 *Ngokuba uma nihamba ngokwenyama, nizakufa;
kepha uma nibulala imisebenzi yomzimba ngoMoya,
nizakuphila.*

8:14 *Ngokuba bonke abaholwa nguMoya kaNkulunkulu,
labo bangabantwana bakaNkulunkulu.*

esibiza igama likaKristu kumele siphile impilo ehlukenene nobubi sifune ukuhamba ngomoya.

Ivesi 13 – Ukuphila ngokwenyama ukuba seduze kokufa. “*Bulala*”, lesi isenzo esiqhubekayo empilweni yekholwa. Kumele sidedise kithi noma sibulale ukwenza komzimba “*ngomoya*” njengomkhuba wethu wamihla yonke. Siyakwazi ngenxa kaMoya ohlala kithi, kepha nathi kumele sizimisele ukwenza njalo. KwabaseKolose 3:5-9 sithola ukugqugquzelwa okufanayo, kuvela izinto ekumele sizibulale. Njengamahlamvu afile nesiqu sokwenza kwethu isono siyasuswa, kuvuleka isikhala sezithelo zikaMoya, ukuba ziqhakaze (Amahubo 92:12).

Lolu uphawu lomntwana kaNkulunkulu wangempela, ongaphili “*ngokwenyama*” kodwa ohamba “*ngomoya*”, ebulala izenzo zenyama emzimbeni.

Ivesi 14 – Lawa (ukugcizelela) amadodana kaNkulunkulu, abaholwa ngumoya ubasusa

8:15 *Ngokuba anamukeliswa umoya wobugqila ukuba nibuye nesabe, kepha namukeliswa umoya wobuntwana esimemeza ngaye sithi: “Aba, Baba!”*
8:16 *Yena lowo Moya ufakaza kanye nomoya wethu ukuthi singabantwana bakaNkulunkulu.*

ezintweni ezingenza ubudodana babo bube nembuzo. Kungathiwani nje ngaloyo ophila ngokwenyama engenandaba nezinto zakamoya? Kungaba ulwa nesibusiso sikamoya noma akanaye!

Ivesi 15 – Umoya owamukelwe yikholwa akusiwo owobugwala. KuKristu samukele umoya wendodana kaNkulunkulu (KwabaseGalathiya 4:6), samukelwe emndenini kaNkulunkulu, siba nobudlelwane noNkulunkulu kangangokuthi simubiza ngobaba. “Abba” igama elisondele elithandekayo lokuthi baba. Ukuthi “Abba” kuNkulunkulu kuveza ukumthanda kwethu. Nalu olunye uphawu lomntwana kaNkulunkulu. Umntwana kaNkulunkulu unobudlelwane obunzulu noNkulunkulu, ayengabazi engakalungisiswa.

Ivesi 16 – Obunye ubufakazi bobudodana ukufakaza kukaMoya emoyeni wethu ukuthi ubudlelwane esinabo noNkulunkulu okobuntwana.

Ivesi 17 – Siyizindlalifa zakho konke

8:17 *Uma-ke singabantwana, siyizindlalifa futhi,
izindlalifa zikaNkulunkulu, izindlalifa kanye noKristu,
uma phela sihlupheka kanye naye, ukuze siphawe
inkazimulo futhi kanye naye.*

okukaNkulunkulu! Umoya kaNkulunkulu okithi
usesinikezile “*isibambiso*” (inkokhelo yokuqala noma
idiphozithi) yalelifa lenkazimulo kuze kube
ukuhlengwa kokuthengiweyo (Kwabase-Efesu 1:13-
14).

Izimpawu Zobudodana

Sizwa ngomoya ukuphela kwemisebenzi yenyama.
(Ivesi 13).

UMoya usiholela ekushiyeni izenzo zenyama (Ivesi
14).

Ubufakazi bobudlelwane bethu obusha
noNkulunkulu njengobaba (Ivesi 15).

Ufakazii oqondile ongaphakathi ofakazela
ubudodana bethu ngoMoya ongaphakathi (Ivesi 16).

*“Yena ongayigodlanga
eyakhe iNdodana,
kepha wayinikela ngenxa
yethu sonke, kungaba
kanjani ukuba angasiphi
konke kanye nayo na?”*

(KwabaseRoma 8:32)

Ikilasi 11 – KwabaseRoma 8:18-39

8:18 *Ngokuba ngithi izinhlupheko zesikhathi samanje
azinakulinganiswa nenkazimulo eyakwambulwa
kithina.*

Noma sihamba kumoya, singabanqobayo phezu kwenyama (Ivesi 1-11) Noma izimpawu zobudodana bethu zingubufakazi (Ivesi 12-17), kodwa isimo sethu asikakabi esilungile, esingenasici sisengakulengxenye yenkazimulu. Kunokububula ekuhluphekeni kwethu esibekhezela ngaphansi kwako Kanye nemvelo yonke ngaphansi kwemiphumela yokuwela komuntu esonweni nokufa. Kodwa inkosi isiqunga isibindi ngezizathu zokubekhezela kulabo abahlupheka bekuKristu.

8:18-30 – Kusuka ekuhluphekeni kuze kube senkazimulweni.

Sona lesisihlokwana senkazimulo kuvesi 18 no vesi 30 sihlanganisa lezingxenyana.

Ivesi 18 – Izinhlupho “*zesikhathi samanje*” ziqhathaniswa “*nenkazimulo eyakwambulwa*”. Okwakudala kulula, isikhashana futhi kuyadlula

8:19 Ngokuba ukulangazela kokudaliweyo kulindele
ukwambulwa kwabantwana bakaNkulunkulu.

8:20 Ngokuba okudaliweyo kwabekwa phansi kobuze,
kungengtando yakho kodwa ngaye owakubekayo,

kanti okuzayo “*isilinganiso esikhulu kakhulu senkazimulo emiyo phakade*” (2 KwabaseKorinte 4:17). Lokhu esibhekana nakho akufanelwe ngisho ukulinganiswa nenkazimulo ezakuza, hhayi ngisho emhlabeni owodwa.

Ivesi 19-22 – Imvelo yonke yawela esonweni mhlazane umuntu ekhetha isono (Ugenesise 3:17-19), kuyobuyela kwisimo sokuqala sase-Ideni ngosuku lokubuya kukaKristu.

Ivesi 19 – Igama elihunyushwe “*ukulangazelela*” liqukethe incazelo eqinile impela, eveza ukululeka komqala kulowo olindele okuzayo ebheke ngokulangazelela (KwabaseFilipi 1:20). Imvelo yonke iyabubula ibubulela ukuguqulwa komhlaba okuza noKristu ezobusisa umbuso wakhe wasemhlabeni (Isambulo 20; U-Isaya 11, 35, 65: 17; U-Hezekeli 34:25-27; UHosiya 2:21-22) nezulu elisha nomhlaba omusha okuzolandela (Isambulo 21-22; 2KaPetru 3:13). Indalo kaNkulunkulu iyakubuyiselwa kwinkazimulo nobuhle eyayibazi ngaphambi kokuba umuntu awele esonweni.

8:21 *ethembeni lokuthi nakho okudaliweyo
kuyakukhululwa ebugqileni bokubhubha, kube
ngukukhululeka kwenkazimulo yabantwana
bakaNkulunkulu.*

8:22 *Ngokuba siyazi ukuthi konke okudaliweyo
kuyabubula kanyekanye kunezinseka kuze kube
manje;*

8:23 *akusikho lokho kuphela, kepha nathi uqobo lwethu
esinolibo lukaMoya siyabubula phakathi kwethu,
silindele isimo sobuntwana, ukukhululwa komzimba
wethu.*

Ivesi 21 – “Kube ngukukhululeka kwenkazimulo yabantwana bakaNkulunkulu” Ekugcineni lapho ukukholwa kwethu kuyogqashula kubone inkazimulo yobukhona bukaNkulunkulu, siyoyazi inkululeko epheleleyo ekuboshweni nasekungcoliseni kwesono indalo kaNkulunkulu.

Ivesi 23 – Qaphelake wena osindisiwe. Ukuphepha ekulahleni kukaNkulunkulu kuKristu akusikhululi kwizinhlupheko nomuphumela wesono sisenganeno nempilo.

Ukuze nathi “uqobo lwethu esinolibo lukamoya”, isikhumbuzo sikaMoya wesithembiso ophakathi kwethu sokugcwalisa kukaNkulunkulu okuzoba ngokwethu ngosuku oluzayo. Yize noma kuKristu “namukeliswa umoya wobuntwana” (Ivesi 15) sisalindele ukugcwaliswa kobuntwana kwifa

8:24 *Ngokuba ethembeni sisindisiwe; kepha ithemba elibonwayo alisilo ithemba; ngokuba lokhu umuntu akubonayo usakwethembelani na?*
8:25 *Kodwa uma sithemba lokho esingakuboniyo, siyakulindela ngokubekezela.*

elipheleleyo “*ukukhululwa komzimba wethu*”, ngokuba “*siyakuguqulwa*”.

Ivesi 24-25 – Uma ukukholwa kuphenduka ukubona sithokozela ukubona ukugcwaliseka kwezithembiso zikaNkulunkulu, ukulangazelela ngethemba ngeke kusaba khona kithi. Intando kaNkulunkulu ngabakhe ukuba bakhombise iqiniso lokukholwa kwabo manje ngokulinda kokubekezela bebbeke izithembiso zakhe. Inkos ifuna lokho kuthemba nokukholwa.

Lapha kuvesi 18-25 kunokugqugquzela kokuqunga isibindi kwimpi umkristu abhekana nayo kulokhu kuphila. Ingcindezi nenhlupheko okukhona manje akusikho okwaphakade. siphila ngethemba, silangazelela usuku oluzayo ngokwesithembiso sikaNkulunkulu. Mhlazane kwasa ngalolosuku, okudala kuyobe kudlule, inkazimulo yalo ayinakulinganiswa nezinhlu pho “zalesikhashana” aziyoba yintoyalutho.

8:26 *Ngokunjalo noMoya uyasisiza ebuthakathakeni bethu; ngokuba asikwazi esingakucela ngokufaneleyo, kodwa uMoya uqobo usikhulumela ngokububula okungenakuphinyiselwa;*

8:27 *kepha yena ohlola izinhliziyu uyakwazi okuqondwa nguMoya, ngokuba ukhulumela abangcwele ngokwentando kaNkulunkulu.*

Ivesi 26-27 – Osiza Umoya Wethu.

Ivesi 26 – igama elihunyushwa “siza” liveza isithombe sothatha isinyathelo, athathe into nomunye, njengokubamba intambo nomuntu oqeqeshiwe ekudonseni into noma ogijimela ukuyosiza omunye osindwa okungathi kuyamehlula, okungaphezu kwakhe. Enye yezindlela uMoya kaNkulunkulu asisiza ngayo ukusisiza ebuthakathakeni bethu uma sikhuleka. “*uyasibubulela*”, lokhu akusho ukukhala kokukhononda kodwa imizwa noma okusihluphayo. Kulezo zikhathi ezinzima lapho khona ungazi ukuthi ukhulekeleni noma ukhuleke kanjani, uma usizi emphefumulweni kungasazeki ukuthi lungabekwa kanjani ngamagama, kulezo zikhathi uMoya ukhona ukusinxusela, ebeka indaba yethu kubaba. Nanti elinye izwi lokugqugquzela kumzalwane osenkingeni, ukwazi ukuthi uMoya kaNkulunkulu ungumsizi wethu, osiza ukuthatha intambo okunzima ukuyidonsa empilweni lapha emhlabeni.

8:28 *Siyazi ukuthi kwabamthandayo uNkulunkulu konke kusebenzelana kube ngokuhle, kulabo ababiziweyo ngecebo lakhe.*

8:29 *Ngokuba labo ayebazi ngaphambili wabamisa ngaphambili, bafane nesimo seNdodana yakhe, ukuze yona ibe yizibulo phakathi kwabazalwane abaningi;*

Kanti nje lokhu “kububula” akusho ukukhuluma ngezilimi njengokuba abanye besho, lezi akusizo izinto ezingaziwa kepha izinto ezingenakuphimselwa.

Ivesi 28-30 – Imiphumela igcinwe esandleni sikaNkulunkulu. “Zonke izinto” okubalwa kuzo izinsuku ezimbi Kanye nezinhle. “*kwabamthandayo uNkulunkulu*”, abazalwane, ezinhlizweni zabo “*uthando lukaNkulunkulu lutheliwe*” (5:5), ikakhulukazi abazalwane abahamba othandweni benake inkosi. Okubhalwe “*kulabo ababizwe ngecebo lakhe*” kube sekuyachazwa kwivesi 29-30.

“Ukuhlela ngaphambili” ukumisa ngaphambili noma ukwenza ngaphambi kwesikhathi. Labo inkosi eyabazi ngaphambi kwesikhathi sabo yabamisela ukusindiswa okupheleleyo ekulandeleni ukristu ekufeni nasekuvukeni, ekufaneni naye enkazimulweni (1 KaJohane 3:2). Konke okwenzeka kithi “*okusehlayo*” kusiyisa kwicebo

8:30 *labo abamisile ngaphambili ubabizile futhi; labo ababizile ubalungisisile futhi; labo abalungisisileyo ubaphile nenkazimulo futhi.*

liaNkulunkulu ukuze sizofana noJesu Kristu. Ekuhlanzweni kwegolide insimbi iyashiswa kususwe amanyalela izikhathi eziningana mese liyapholishwa licwalwe noma licwengeke kangangokuthi usungazibuka kulokhu kucwebezela. Kanjalo noNkulunkulu wethu uyasicwala asicwenge emlilweni wezingqinamba, kubuhlungu kukhishwa amanyalela noma ukungcola okungafuneki aze abone indodana yakhe kithi.

Lapha asitshelwa ukuthi inkosi “yazini ngaphambili” noma yazini ingakenzeki kodwa sinikezwa umqondo wokwazi okuthize maqondana nabakhethiweyo bakhe. Ukufundisisa kahle izwi liaNkulunkulu kuyaveza ukuthi ukwazi konke kukaNkulunkulu nokumele kwenziwe umuntu kuyahlangana emsebenzini wokuhlengwa. Ekwazini konke kukaNkulunkulu akunyathelwa ngezinyawo okumele kwenziwe ngumuntu, kanti futhi okumele kwenziwe ngumuntu, ukwazi phambilini kukaNkulunkulu akuyekethiswa. Impendulo kulezizinto ayizi ngokuba uphike okukodwa.

“Wabiza” – Inkosi ibizela kwinsindiso ngamazwi ayo, yize noma kungumsebenzi kaMoya ukubonisa nokuvula amehlo nangobufakazi babazalwane.

“Ubaphile nenkazimulo futhi” kuchazwa isigcino somsebenzi kaNkulunkulu ngomuntu okuzuzwa ngoKristu, ukuze *“Abaningi bayakuza bevela empumalanga nasentshonalanga, bahlale ekudleni no-Abrahama no-Isaka noJakobe embusweni wezulu”* (NgokukaMathewu 8:11).

Kulokhu kuxhuma kwenkathi edlule kuvesi 29-30 uPawulu ubuka umsebenzi wokuhlengwa njengosuphelile, eveza ukuqiniseka kwenjongo kaNkulunkulu. Kungathi yonke imiphefumulo inkosi yayazi ngaphambili yase yayibekela ukufana noKristu ngokubizelwa ensindisweni kaJesu Kristu. “Yalungisiswa” noma kwashiwo ukuba ilungile yase “yakhazinyuliswa” enkazimulweni yenkululeko yabantwana bakaNkulunkulu. Kunesiqiniseko! Futhi buka ushintsho lapha. Akukho okungabonakali. Iso likaNkulunkulu elinakayo liphezu kwabantwana bakhe! Kusukela ekuqaleni kuze kube sekugcineni ingunaphakade, kusukela ekwazini kwakhe phambili kuya enkazimulweni. Wonke umphefumulo olungisisiwe uyakutholakala enkazimulweni, ngokuba kuvesi 30 ukhuluma ngoyedwa (uNkulunkulu)_izikhathi eziyisi-6.

8:31 *Sesiyakuthini ngalokho na? Uma uNkulunkulu emi ngakithi, ngubani ongamelana nathi na?*

Kungokwenza kukaNkulunkulu hhayi ukuzigcina kwabantu.

Nakhu okunye ukugquguzela kumzalwane osesikhathini esinzima. Imiphumela iqinisekisiwe! Kwizinto ezimbi noma ezinhle, “*konke kusebenzelana kube ngokuhle*” kumzalwane ngokubuka kukaNkulunkulu.

8:31-34 – “*Uma uNkulunkulu engakithi*”

Umqondo kulengxenye usobala nje futhi uyaguqula uphinde ududuze. Bheka kanje, Ayikho neyodwa into kwindalo kaNkulunkulu enhle engavimba icebo lakhe lokukhazimulisa indodana yakhe.

Ivesi 31 – Kunombuzo nje wokuthi “*ngubani*” (izikhathi ezine kuvesi 31-35). Uma omkhulu esamukele, kwenza muphi umehluko ukuthi ubani ongasamukeli? Akunandaba ukuthi isitha sethu sinamandla kangakanani uma umnini mandla onke engumngani wethu. Uma umahluleli omkhulu esithethelele, yimuphi umahluleli ongasilahla kume lokho kulahlwa? Ubani nje ngisho sekuthiwa

8:32 Yena ongayigodlanga eyakhe iNdodana, kepha wayinikela ngenxa yethu sonke, kungaba kanjani ukuba angasiphi konke kanye nayo na?

8:33 Ngubani ozakumangalela abakhethiweyo bakaNkulunkulu na? UNkulunkulu ungolungisisayo;

uyafuna? Ubani ongazama? Buka u-Isaya 50: 7-9. “uJehova ungakimi, angiyikwesaba, umuntu angangenzani na?” (Amahubo 118:6). Usathane, ngaphezu kwakho konke okudaliwe unawo impela amandla ekumelaneni nathi, kodwa ke naye udaliwe futhi emlandweni wakhe wonke ulokhu ehluleka uma ezama ukumelana necebo likaNkulunkulu. Ukuphela kwakhe kumanje kubhaliwe encwadini kaNkulunkulu kusukela ekuqaleni (kugenesise 3:15) nasekugcineni (kwisambulo 20:10), izahluko ezintathu noma ngabe uqala ngakuphi.

Ivesi 32 – Yisiphi isithembiso esidlula lesi uNkulunkulu asinikile sona, sokuthi “ungakithi” esidlula ukunikela kwakhe ngendodana yakhe? Uma asinikeza isipho esikhulu kunazo zonke, angasinqabela kanjani izipho ezingaphansana? Impela uma uJesu Kristu engowakho “zonke izinto zingezakho” (2 KwabaseKorinte 3:21-22). Inkosi ayikho enye indlela ebingakhombisa ngayo ukuzinikela, ukusinakekela kwayo kunalokhu ekwenzile ngomsindisi. Ngakho sinesiqiniseko

8:34 ngubani olahlayo na? UKristu Jesu owafayo, yebo
impela, owavuswa kwabafileyo, ongakwesokunene
sikaNkulunkulu, nguyena osinxuselayo.

sokuthi izimisele ngokuhle kwethu. “Ungakithi”
Kukholwe lokho! Angeke kungabi njalo!

Ivesi 33-34 Akusekho ukulahlwa! Uma
kunguNkulunkulu okhethe abahlengiweyo, uma
kunguNkulunkulu osho ukuthi umphefumulo
ungolungileyo, uma uJesu obefile, evukile
kwabafileyo, waphakanyiselwa phezulu, uma
kunguye ohlezi ngakwesokunene sikaNkulunkulu
njengommeli wethu esinxusela thina abazalwane,
ubani ongasisola noma asibeke icala nokulahlwa
kume? Ongazama ukwenza njalo uyobe umelene
ngqo nentando kaNkulunkulu. Sithola kokubili
ukushayisana nokuhluleka kukasathane
ngokunxusa kukaKristu encwadini kaLuka 22:31-
32, “*Simoni, simoni, bheka, usathane unifunile ukuba
anihlunge njengokolweni, kepha mina ngikunxusele
ukuba ukukholwa kwakho kungapheli; wena-ke nxa
usuphendukile, uqinise abafowenu.*” Usathane
wayefuna ithuba lokuba ahlunge abafundi baJesu,
efuna ukubenza njengokolweni “*Kepha mina
ngininxusele.*” Ukunxusa kukaKristu kwanela
uPetru ukuze angawi. Ngokugcinwa kwakhe yinkosi

wavela njengomholi oqavile ebandleni, inkosi imususa ekuphikeni kwakhe imuyisa ebuholini besikhathi, njengokuba sibona kwincwadi yezenzo 1-12. Sinokumbona uPetru ekuphendukeni kwakhe, *“kepha mina ngikunxusele” ukuba ukukholwa kwakho kungapheli: futhi nxa usuphendukile, uqinise abafowenu*”. “Nx” hhayi “uma kwenzeka”. UJesu wayazi ukunxusela kwakhe uPetru kuzozuzani. Omunye umzamo kasathane elinga ikholwa sikubona ezama uJobe, nemizamo kaBhalamu yokuqalekisa abantwana bakwa-Israyeli (Kunumeri 22:24). *“Bheka ngiyaliwe ukubusisa; yena ubusisile, anginakukubuyisa. Akabonanga ingozi kuJakobe, akabukanga nankathazo kwa-Israyeli. UJehova uNkulunkulu wakhe unaye”* (Unumeri 23:20-21).

Buka nje ukuphelela kukaNkulunkulu “ongakithi” kulesigabana esiguqulayo, ubaba, indodana Kanye noMoya Ongcwele;

- Ivesi 26 & 27 – “UMoya uqobo uyasinxusela”.
- Ivesi 31 & 32 – “Uma uNkulunkulu engakithi”.
- Ivesi 34 – “UKrisu... onxusayo ngenxa yethu”

8:35-38 – Yini noma ubani ongasehlukanisa?

8:35 *Ngubani ozakusahlukanisa nothando lukaKristu na? Noma ukuhlupheka, noma ukubandezeka, noma ukuzingelwa, noma indlala, noma ukuhamba ze, noma ingozi, noma inkemba, na?*

Uma sisondela ngasekugcineni kwesahluko 8 kuvela umbuzo wokuba ngubani noma yini engabeka ugange phakathi komphefumulo nomsindisi wawo.

Ivesi 35 – Akekho, akekho umuntu ongahlukanisa umphefumulo osindisiwe “*othandweni luka Kristu*”. Inselelo yalokubuza “ngubani” ayibuzwa yini nguye osindisiweyo?, ngokuba akakho ongasusa umntwana kaNkulunkulu esandleni sika Kristu (NgokukaJohane 10:28-29), naye uqobo angeke akwazi, kunjalo nje. Akekho ongaleta ukwahlukana phakathi kukaKristu nomntwana othandwa nguye, ngisho yena umntwana akakwazi.

Asikho isigameko esingahlukanisa osindisiweyo nomsindisi, ngisho “inkemba” noma ukufa. Ukufa kwenza loyo ofileyo abe “*Kanye nenkosì*” (2 KwabaseKorinte 5:8) eduze kakhulu futhi kube phakade!

Qonda ngalokhu ukuthi akukho nkinga engafundwa kahle iveze ukuhlukana noNkulunkulu. Noma izinhlopheko zethu kwesinye isikhathi kungangathi

8:36 Kulotshiwe ukuthi: “Ngenxa yakho sibulawa usuku lonke, sithiwa izimvu zokuhlatsywa.”

8:37 Kepha kukho konke lokho siyanqoba nokunqoba ngowasithandayo.

zithi uNkulunkulu usishiyile, lokho akusoze kwaba yiqiniso.

Ivesi 36 – Kucashunwa kumahubo 44:22. Abazalwane baso sonke isikhathi bake bazizwa kanjena, bafikelwa yilemicabango. Umqondo lapha ovelayo ukuthi abazalwane babonakala bebulaleka kalula yizitha zabo ngenxa yokuthi abaphindiseli isikhathi esiningi, kodwa impindiselo yabo ikuNkulunkulu, nokubulawa kwabo kubukeka kungesiyo into elula ekugcineni. Bheka imizamo kaHerodi nesiphetho kwincwadi yezenzo 12 noHamani encwadini ka-Esteri. Kanti futhi, yize noma abantwana bakaNkulunkulu bethathwa kancane ngabantu, befana nezimvu benganakekile kepha kahle hle yilabo “*izwe elalingabafanele*” (KumaHeberu 11:35-38).

Ivesi 37 – Ukubuka ekugcineni, kunokunqoba! Asingaphezu nje kwabanqobi, singabanqobi impela! Abanqobayo! Noma izwe lingasenza okubi kangakanani, ngisho ekufeni singabanqobi. Uma siphuma ejele njengoJosefa, uPetru, uPawulu no Sila

8:38 *Ngiyakholwa ukuthi nakufa, nakuphila,
nazingelosi, nababusi, nakho okukhona, nakho
okuzayo, namandla,*
8:39 *nakuphakama, nakujula, nanto enye edaliweyo
akuyikuba namandla okusahlukanisa nothando
lukaNkulunkulu olukuKristu Jesu iNkosi yethu.*

noma silahlekelwa yimpilo siya ekufeni njengoJakobe noJohane umbhabhadisi, bahamba benqobile kwizitha zabo. Ukuqiniseka “*uphondo*” lokulunga “*lwakhe luyakuphakama ngodumo. Omubi uyakukubona, acunuke, agedle amazinyo akhe abesephela; isifiso sababi siyakubhubha*” (Amahubo 112:9-10).

Ivesi 38-39 – Ukukholisa okubusisiwe.

Imibuso namandla, okungase kusho izigaba zezingelosi ezingalungile namadimoni (Kwabase-Efesu 6:12; KwabaseKolose 2:15).

“Izinto ezikhona” nezinto ezizayo ziveza kahle ukuhamba kwesikhathi ngokwamanje.

“*Nakuphakama, nakujula*” – Asikho isikhala esingenza uhlukano (Amahubo 139).

“*Nanto enye edaliweyo*” yonke into edaliweyo

ngaphandle komphefumulo nomsindisi wawo.

“Akuyikuba namandla okusihlukanisa” – isiqiniseko esiqala manje kuze kube phakade!

Akukho okusele kungashiwongo kuloluhlu lezinto ezingaphikisa. Okukhulunywa ngenxa yesikhathi, indawo nokudaliweyo kuyavezwa uPawulu kulenkulumo yakhe yokuqinisekisa. Ayikho neyodwa into engeza phakathi kwethu nomsindisi, phakathi komzalwane weqiniso Kanye no *“Jesu Kristu inkosi yethu”*. Size kulesahluko kungekho ukulahlwa futhi sizosiqeda kungekho ukuhlukana!

Singakanani isibindi enhlizweni yethu sisabhekana nempilo “kulesi sikhashana”?

- Ukuhlupheka kwethu kwalesikhathi akusikho okwaphakade, inkazimulo kaNkulunkulu iyakufiphalisa (ukuhlupheka), (Ivesi 18-25).
- UMoya ongcwele ungumsizi wethu othatha intambo esisiza ngamandla ebunzimeni bokudonsa bempilo (Ivesi 26-27).
- Noma kuza okuhle noma okubi, imiphumela iqinisekiwe (Ivesi 28-30).
- Noma kungezani, uNkulunkulu ekupheleleni kwakhe, ngokungananazi “ungakithi” (Ivesi

31-34).

- Akukho nokukodwa okungeza phakwathi kosindisiwe nomsindisi wakhe (Ivesi 35-38).

Lapha ukududuzwa kwethu “hamba ngomoya”. Khumbula uJesu uma ekhuluma ngoMoya ekuqaleni umbiza ngokuthi “*umduduzi*” (NgokukaJohane 14). Uhambo lwamehlo abheke kumoya angeke lube uhambo lokukhululeka “impilo nokuthula”. Kungakanani inkosi esinikeze kona mahhala! Ukuthokoza kwaphakade ngokuba umkristu!

*“Bheka, ngibeka eSiyoni
itshe lokukhubekisa,
nedwala lokuwisa,
nokholwa yilo
akayikujabha”*

(KwabaseRoma 9:33)

Ikilasi 12 – KwabaseRoma 9:1-33

9:1 *Ngikhuluma iqiniso ngikuKristu, angiqambi amanga,
unembeza wami ufakazelana nami eMoyeni
oNgcwele*

Lezahluko ezintathu ezilandelayo kwincwadi yabaseRoma zimayelana nombuzo wokubuyisana kwisikhathi sethestamente elidala Kanye nelisha. Siyiqonda kanjani indlela kaNkulunkulu entsha yensindiso etholakala mahhala kubo bonke ngokukholwa nje uma kubhekwa ukuthi phambilini indaba ibingamaJuda nesizwe sawo? Isahluko 9 sibuka imuva lika-Israyeli kanti isahluko 11 sibuka ikusasa lika-Israyeli.

Ingqikithi yesihloko sesishiyagalolunye akusiyo njengoba abanye becabanga, ukukhetha kukaNkulunkulu abantu abazosindiswa nabazokulahlwa. Lapha kuvezwa ukuthi uNkulunkulu unelungelo lokuhambisa ngokwentando yakhe kanti futhi wazi ngaphambili imiphefumulo yonke.

9:1-4 – Ukuqalekiswa Kanye nenzuzo yonke.

Ivesi 1-2 UPawulu wabona isidingo sokuqinisekisa

9:2 *ukuthi nginokudabuka okukhulu nobuhlungu obungapheliyo enhliziyweni yami.*

9:3 *Ngokuba ngingafisa ukuba mina uqobo ngibe ngoqalekisiweyo kuKristu ngenxa yabazalwane bami abangabakithi ngokwenyama;*

amazwi akhe ngokuba wayesolwa ngokulahla amaJuda noma ukungawanakekeli.

Ivesi 3 – Isizwe samaJuda sase siyisizwe esiqalekisiwe kuNkulunkulu. UPawulu, njengoMose phambi kwakhe (U-Eksodusi 32:32), wayezimisele nokuqalekiswa endaweni yabo, wayebathanda ngothando olukhulu abantu bakubo. UJesu waba oqalekisiwe endaweni yabo bonke abantu, lwalulukhulu uthando lakhe. Lapha sibona inhliziyoyomholi wangempela wakamoya, egcwele uthando lukaNkulunkulu ezimisele ngisho ukunikelwa ngenxa yabanye.

Ivesi 4-5 – Amalungelo abantwana baka-Israyeli.

“*Inkazimulo*” – Ukuhlukana kolwandle olubovu, okwenzeka eSinayi, Ukuvuleka komhlaba phansi kwamadodana kaKora, ukuhlukana komfula iJordani, ukwehlulwa kwabaseKhenana Kanye nokunye okuningi.

9:4 bona bangabakwa-Israyeli, okungesabo isimo
sobuntwana nenkazimulo, nezivumelwano,
nokumiswa komthetho, nenkonzo, nezithembiso,
9:5 abangababo okhokho avela kubo uKristu
ngokwenyama, yena onguNkulunkulu ophezu kwakho
konke, obongekayo kuze kube phakade. Amen.

“Izivumelwano” – Esika-Abrahama, esikaMose,
esikaDavide.

Isizwe sakwa-Israyeli sasinenzuzo enkulu
kuNkulunkulu. Kodwa yize noma sasibusiswe
ngamathuba amaningi ngokwenza kwangaphandle,
kodwa isibusiso esikhethekile sabo asizizuzanga
izinhliziyi zabo. Lesi yisifundo esikhulu emlandweni
ekumele sifundwe. Ukunikeza kukaNkulunkulu
inzuzo nethuba kokwangaphandle akuyizuzi
inhliziyi. AmaJuda avele aphenduka sengathi
umfana omncane nje ototoswayo. Ozalelwe
emafutheni kepha ongafuni kubamba qhaza,
ongafuni kubonga, ukuthanda noma
ukukhonza/ukusebenza.

Kungakweqi okusobala kulendawo, kwivesi lesi-4.
UPawulu akasho ukuthi ibandla lingu-Israyeli
omusha. Akavezi ukuthi uNkulunkulu angeke
asazifeza izithembiso zakhe ku-Israyeli oyisizwe,
kodwa ukuthi ngokumangazayo uzozigcwalisa

9:6 *Akusikho okungathi izwi likaNkulunkulu liphuthile.
Ngokuba asibo bonke abavela ku-Israyeli
abangabakwa-Israyeli;*

ebandleni. Phinda ufunde futhi, ngokuqaphelake manje. “*Bona bangabakwa-Israyeli...nezithembiso*”. Kungaba ulalele? Akakhulumi ngalabo izithembiso ekwakungezabo kodwa kulabo ekungezabo. Lapha akungabazeki ukuba kukhulunywa ngobani. Izithembiso zika-Israyeli, isizwe sika-israyeli.

9:6-13 – Ukwala noma ukungakhulwa kwabo akuphikisi izwi likaNkulunkulu.

Ivesi 6 – Lona ukhiye oyimpendulo ekusoleni kwamaJuda kwenkolo yamakristu uPawulu akhuluma ngayo. Bakhononda ukuthi uPawulu wenza izwi likaNkulunkulu lingabi nasisindo ngokufundisa ukuthi izibusiso zikaNkulunkulu sezifulathele isizwe samaJuda. Manje kuzokwenzakalani ngezithembiso zikaNkulunkulu ezingaguqukiyo kumaJuda na? U-Israyeli angabekwa kanjani nje eceleni, uNkulunkulu usejikele kwabezizwe? Lokhu kungenzeka kanjani uma izwi likaNkulunkulu liqinisile? Lokho akusho ukuthi izithembiso zikaNkulunkulu ziwele phansi zangafezeka. Ukuthi nje kusukela ekuqaleni

akukaze kube yinzalo ka-Israyeli (uJakobe) engu-Israyeli noma wonke umuntu wesizwe owayezohlomula kwinzuzo nezithembiso ezitholakala kuNkulunkulu. Ukwamukela izithembiso zikaNkulunkulu akuyi ngokuzalwa noma ngefa lenyama njengoba amaJuda ayekhohlelwa. UPawulu uzama ukuveza lona leliphuzu. Ukuba nesiqiniseko nje yayikhona inzuzo ethize ngokuba owesizwe ngokuzalwa. Kodwa isibusiso esiphelele sikaNkulunkulu siza ngokukholwa. Qonda ukuthi izwi likaNkulunkulu alive lingafezeki ngenxa yokuthi izithembiso zakhe azikafezeki kwabenzalo ka-Abrahama kuleminyaka eyadlule. Abantu abakulayini wesithembiso yilabo abakhohwayo phakathi kwesizwe sika-Israyeli. Kanjalo futhi nebandla likaNkulunkulu yilabo abakhohwa ngeqiniso phakathi ebandleni elibonakalayo emhlabeni. Kukhona izithembiso ezenziwe kwibandla, njengaku-Israyeli, ezizakugcwaliseka kulabo abakhohwa ngokweqiniso kuphela ebandleni. Ngakho-ke singasho ukuthi akusilo ibandla lonke ibandla, njengokuba kungesiwo u-Israyeli wonke u-Israyeli.

AmaJuda acabanga ukuthi isibusiso sikaNkulunkulu siphezu kwabo ngenxa yokuphuma ku-Abrahama ngokokuzalwa, kuye uNkulunkulu owenza isithembiso saphakade esingenakuguquka

- 9:7** *nakuba beyinzalo ka-Abrahama, bonke abasibo abantwana, kodwa kuthiwa: “Ngo-Isaka iyakubizwa inzalo yakho.”*
- 9:8** *Lokhu kungukuthi akusibo abantwana benyama abangabantwana bakaNkulunkulu labo, kodwa abantwana besithembiso bathiwa inzalo.*
-

(Ugenesise 12:1-3). Babona ukuthi banenzuzo kuNkulunkulu ngoba benomthetho kaMose owawubalungisa ingaphandle, beyisizwe sona sodwa esinomthetho kaNkulunkulu. UPawulu manje, njengoSamsoni ngengalo ezungeze lezinsika zombili, egcwele umoya kaNkulunkulu ukudiliza indlu yokuzibona noma ukuzisho ukuthi ulungile ufundisa ngokunobuhlakani.

Ivesi 7-9 – U-Ishmayeli naye wayengumntwana ka-Abrahama ngokokuzalwa. Kepha akubanga nguye ozohlanganyela kumalungelo. Kodwa “*Inzalo yakho iyakubizwa ku-Isaka*”, kuphela kulendodana yommangaliso. Indodana yokuqala ka-Abrahama yakhishelwa ngaphandle kulamalungelo. Ngokuba kusukela ekuqaleni kwakukhona abantwana baka-Abrahama ababengekho kulayini wamalungelo. Kwakukhona abantwana benyama ba-Abrahama kodwa bengasibo “*abantwana besithembiso*”. Ngakho ke umgomo othi ‘akusibo bonke’ wabekwa kusukela ekuqaleni kulabantwana ababili ba-

9:9 *Ngokuba lingesithembiso leli zwi lokuthi: “Ngalesi sikhathi ngizakufika; khona uSara uzakuba nendodana.”*

9:10 *Akuyilokhu kuphela, kodwa kwaba njalo nakuRebeka ekhulelisiwe ngoyedwa, u-Isaka, ukhokho wethu;*

Abrahama.

Futhi nje ukubheka kukaNkulunkulu namalungelo bekuhlezi kulandela ulayini othize;

- Hhayi bonke abantwana babantu kepha kulayini kaSeth-uNowa-uShem-no-Abraham.
- Hhayi bonke abantwana ba-Abrahama kepha aba-Isaka.
- Hhayi bonke abantwana ba-Isaka (Ivesi 10-12), kodwa uJakobe.
- Hhayi ngisho abantwana baJakobe ngokuba “*Akusiwo wonke u-Israyeli, u-Israyeli*”. Kwakuyile yonsali ethembekile phakathi kwenzalo kaJakobe eyathola isibusiso sikaNkulunkulu ngokupheleleyo, ngokukholwa yisithembiso sakhe. Buka uvesi 27-29.

Ngakhoke ukuthi uphuma kwinzalo ka-Abrahama

9:11 ngokuba bengakazalwa, bengakenzi okuhle nokubi,
ukuze icebo likaNkulunkulu eliya ngokukhetha lime,
9:12 kungabi ngemisebenzi, kodwa kube ngaye obizayo,
kwashiwo kuye ukuthi: “Omkhulu uyakukhonza
omncane,”

akukaze kube yisiqiniseko salutho kodwa ithuba nje
elithe ukuba sezingeni.

Ivesi 10-13 – Leliphuzu liyaqhutshwa manje
sekubukwa abantwana ba-Isaka, okuka-Ishmayeli
nje wayengumfana omubi ophume ebudlelwaneni
obubi. Kodwa unkosikazi ka-Isaka uRebeka, wazala
uJakobe no-Isawu. Kepha futhi, uJakobe
wamukelwa, u-Isawu wakhishelwa ngaphandle,
ekhishwa yinkosi kusukela ekuqaleni (Ivesi 12),
Ngaphezu kokuba babezalwa umama oyedwa, phezu
kwalokho bengamawele. Buka okufanayo
nokuhlukile. Lomunye umntwana ka-Abrahama u-
Ishmayeli, owazalwa kowesifazane owayengesiye
unkosikazi wakhe, intombazane yaseGibhithe
eyayisigqila, isenzo senyama, ukwenza kwabantu,
isixazululo sengalo yenyama, kuveza ukuntenga
ekuthembeni uNkulunkulu nesithembiso sakhe.
Kanti futhi hleze no-Ishmayeli wazikhipha yena
ngokuhlupha u-Isaka (Ugenesise 21:9-10). Kodwa u-
Isaka noRebeka kwakungukuhlangana okulungile
nowesifazane olungile, ngisho nangokuzala

okufanayo (“*ngesigaxa sisinye*” Ivesi 21). Lapha inkosi yakhetha bengakazalwa ngisho ukuzalwa, bengakakwazi ngisho ukuba bangenza imisebenzi engabenza bathandeke enkosini, kungakabibikho ongenza noma angenzi kahle, azandisele noma azinciphisele amathuba okukhethwa, bengakakwazi ukwenza okubonakalayo kubantu. Kungaba uyalibona iphuzu likaPawulu? Ubuyela kwiphuzu lakhe eledlule kwisahluko sesine. Isibusiso sikaNkulunkulu akukaze samukelwe ngokwenza imisebenzi emihle njengoba amaJuda ayekholelwa. UNkulunkulu wabeka izifundo ezimbili ebekela isizwe sika-Israyeli, sifakwe phakathi ezimweni zababili abadala kubo;

- Amadodana amabili ka-Abrahama ngokwenyama (u-Ishmayeli no Isaka) baveza ukuthi akusibo bonke abavela ku-Abrahama ngokwenyama ababaliwe kwisibusiso sikaNkulunkulu, ukuthi kusukela ekuqaleni akukaze kuye ngokwenyama.
- Amadodana amabili ka-Isaka (u-Esawu no Jakobe) baveza ukuthi isibusiso sikaNkulunkulu asikaze samukelwa ngemisebenzi yangaphandle.

Manje ngiyacela nje ube neqiniso ubuke nami kulengxenyana ukuthi ayinakwenza lutho nokubeka

9:13 njengalokho kulotshiwe ukuthi: “UJakobe ngamthanda, kepha u-Esawu ngamzonda.”

kukaNkulunkulu imiphefumulo yesibusiso Kanye neyokulahlwa ingakazalwa ngisho ukuzalwa njengoba kujwayelekile ukuba lokhu kuphambaniswe. Iphakade lesihogo nezulu akusiyo nje into ekukhulunywa ngayo lapha. Kodwa okwasemhlabeni, amalungelo nolayini okhishelwe ngaphandle okukhulunywa ngakho lapha. Kungabe inkosi ikhuluma ngokususa ku-Esawu nabantwana bakhe ukuba bangasindiswa? Kungabe siyakutshelwa yini loko? Futhi, funda kahle.

Ivesi 13 – Lokhu kucashunwa kwincwadi kaMalakhi 1:2-3 kwakhulunywa yinkosi eminyakeni eminingi emvakokuba obhuti sebephile izimpilo zabo bakhombisa ukukholwa noma ukungakholwa kwabo. Kungabe kumele sicabange ukuthi uNkulunkulu wababuka kanjena bengakazalwa? Futhi, siyatshelwa yini lokho lapha? Lokhu angeke sikubuke njengokuveza kukaNkulunkulu ekubukeni kwakhe ekukhetheni kwakhe njengokuba enza, bengakazalwa ngisho ukuzalwa? Lokhu okwakulindelekile, kubonakele ukuthi kuzokwenzeka lokho uNkulunkulu akwazi ngezinhliziyi zalamawele engakazalwa.

9:14 *Ngakho siyakuthini na? Kukhona yini ukungalungi kuNkulunkulu na? Qha nakanye.*

9:15 *Ngokuba kuMose uthi: “Ngizakumhawukela engimhawukelayo, ngimzwele engimzwelayo.”*

9:14-29 – Ukwala noma ukungakhohwa akuphikisi ubulungiswa bukaNkulunkulu.

Ivesi 14 – UNkulunkulu wayengeve engongalungile ngokungavuleli u-Esawu endaweni yamalungelo, kungakabi khona ngisho isizathu sokwenza lokho. AmaJuda ayengacabanga kanjalo ngoba phela kuwo okwakubaluleke kakhulu kwakuyimisebenzi Kanye nokuzalwa.

Ivesi 15 – UPawulu ucaphuna kumazwi enkosi kuMose ngenkathi u-Israyeli esevezile ukuba nenkani kwakhe kwindawo yenkazimulo kaNkulunkulu nokubheke kade (U-Eksodusi 33:19). Buka ukuthi akukho lutho lapha ekhuluma ngokuzimisela ngaphambi kokuzalwa, kodwa inkani ezayo. Ukukhombisa umusa noma ukwahlulela kwakuyikho kokubili okusembuzweni lapha. Iphuzu lithi inkosi ngomusa yenzela u-Israyeli umusa kwisimo engabe yabaqinisa izinhliziyi baye ekulahlweni ngokukhetha kwabo kuze ukuqiniswa. Ukuphila kwabo kwakusenkosini yomusa, hhayi ebuhleni babo nasemisebenzini yabo. Manje uma

9:16 *Ngakho-ke akuyi ngentando nangokuzikhathaza
komuntu, kodwa kuya ngokuhawukela
kukaNkulunkulu.*

uNkulunkulu emuseni wakhe ekhetha ukubusisa abezizwe, u-Israyeli kukhona yini angakusho? Ngokuba nabo babephila ngomusa wakhe. Yilapho-ke la eya khona uPawulu.

Ivesi 16 – Inkosi yenzela umusa lowo efisa ukumenzela. Ukusindiswa komuntu akusuki kumuntu noma ukuzimisela kwakhe (NgokukaJohane 1:12-13). Akusikho ukufuna komuntu noma ukugijima. Yisibusiso nje somusa kaNkulunkulu, ngokukholwa komuntu. Inkosi ayikweleti muntu ukumbusisa, ngokuba bonke bafanelwe yisiqalekiso sakhe. Kuhlezi kugxilwe kumusa kaNkulunkulu, hhayi ukuzuza kwabantu. UKristu kuJohane 3 ugcizelela ukungafaki lutho ekuzalweni kabusha. Umsebenzi wokuzalwa kabusha okaNkulunkulu akusiwo owomuntu, noma ikhona ingxenye esiyidlalayo ekukholweni kwethu kodwa ekugxilwe kukho umusa kaNkulunkulu ngale kokwenziwa ngumuntu ngaphandle;

- Bengakazalwa (Ivesi 11).
- Bengakenzi okuhle nokubi (Ivesi 11).

9:17 Ngokuba umbhalo uthi kuFaro:

*“Ngakuphakhamisela khona lokhu ukuba
ngibonakalise amandla ami kuwe nokuba igama lami
lishunyayelwe emhlabeni wonke.”*

9:18 Ngakho uhawukela lowo athanda ukumhawukela,
umenza lukhuni lowo athanda ukumenza lukhuni.

- Hhayi ngemisebenzi kodwa ngokubizwa (Ivesi 11).
- Hhayi ofunayo noma ogijimayo kodwa umusa kaNkulunkulu (Ivesi 16).

UPawulu ufuna ukususa amaJuda kwinsindiso egxile kumuntu abayise kwinsindiso egxile kuNkulunkulu.

Ivesi 17-18 – UNkulunkulu wayengasiye ongalungile ngokusebenzisa uFaro ngendlela amsebenzisa ngayo.

“Ngakuvusa” – Lokhu ukuvuswa kokuba khona, noma esimweni umlando owamuthola kuso? Esimweni sangaphambi kokuzalwa, noma phakathi koluntu olungakholwayo olungamesabi uNkulunkulu? Asitshelwa lapha ukuthi inhliziyo kaFaro yaqiniswa engakazalwa, siyatshelwa yini? Inhliziyo yakhe yaqiniswa kulesiya simo ngaleyankathi ehlangana noMose. Eqala

9:19 *Usuzakuthi kimi: “Usasolelani yena na? Ngokuba ngubani ongamelana nentando yakhe na?”*

9:20 *O, wena muntu! Ungubani-ke wena ophikisana noNkulunkulu na? Okubunjiweyo kungasho yini kowakubumbayo ukuthi: “Wangenzelani ngaba njena na?”*

uNkulunkulu uthi “*ngizoqinisa inhliziyo kaFaro*” (U-Eksodusi 7:3) hhayi ukuthi “ngikwenzile lokho”. Okubhaliwe kuveza ukuthi ngaphambi kokuba uNkulunkulu aze ayiqinise inhliziyo kaFaro, yena wayiqinisa kuqala inhliziyo yakhe (buka ku-Eksodusi 5:1 no 7:1-5). UFaro wayenethuba lokukholwa, engakafiki uMose noma esefikile, kodwa wakhethe ukungakhohla, ngakho inkosi yamusiza kulokho (Buka ku 1:24-28), Inkosi ingakhetha ukuqinisa loyo oziqinisayo, isebenzisane noqinisa inhliziyo ukuba abe yilokhu akhetha ukuba yikho. Iphuzu lapha ukuthi noma inkosi yakhetha ukwenzela u-Israyeli umusa ehlane (Ivesi 15) yaketha ukuqinisa inhliziyo kaFaro. Ukwenza umusa noma ukuqinisa inhliziyo, kokubili kwenziwa uNkulunkulu ekwahluleleni kwezoni eziqinisa izinhliziyo. Unalo ilungelo lokulahla umuntu kube yinkazimulo yakhe futhi akasiye ongalungile ngokwenze njalo. Futhi nje uyothatha umkhohlisi omkhulu izwe eselike lambona ngokuza nokubusa komphikikristu akwenze kusebenzele yena, kube

9:21 *Nokuba akanamandla yini umbumbi ebumbeni
ukwenza ngesigaxa sisinye isitsha esinye
esihloniphekayo nesinye esingahloniphekiyo na?*

9:22 *Uma, pho, uNkulunkulu, ethanda ukubonakalisa
ulaka nokuveza amandla akhe, wathwala
ngokubekezela okukhulu izitsha zolaka ezilungiselwe
ukubhujiswa*

9:23 *ukuba abonakalise ingcebo yenkazimulo yakhe
ezitsheni zomusa ayezilungisele inkazimulo
ngaphambili,*

khona ukusindiswa kwemiphefumulo ngesikhathi
sezinhlopheko zokugcina ezinkulu (Isambulo 7)
Kanti futhi uNkulunkulu wasiza u-Israyeli ukuqinisa
izinhliziyi zabo ngoMesiya, ngokuba ngokuthanda
kwabo base beziqinisile vele izinhliziyi zabo
ngokungakhulwa kwabo kuze kube sekugcineni
ukuze uJesu ezolahlwa abulawe kube yithuba elihle
noma elikhulu kakhulu kubantu emhlabeni. Kanti
futhi nalapha akukhulunywa ngesinqumo
saphezulu sokwenza umusa noma ukuqinisa
izinhliziyi kwemiphefumulo ngaphambi kokuzalwa.

Ivesi 19 – Kanjani pho sinokusolwa? Imicabango
kaPawulu lapha iphinde ithathwe ngenye indlela
(3:5-7; 6:1, 15).

Ivesi 20-21 – Uphendula lombuzo nje ongenasidingo.
UNkulunkulu wenza njengokuba ethanda uma kuza
kubantu nezizwe. Akunasidingo sokuba abantu

9:24 *thina asibizayo nathi, kungesikho kubaJuda kuphela kodwa nakwabezizwe?*

9:25 *Njengalokhu esho nakuHoseya ukuthi: “Ngiyakubiza abangesiso isizwe sami ngokuthi isizwe sami, nongathandiwe ngokuthi uthandiwe;*

9:26 *nasendaweni lapha kwathiwa kubo: ‘Anisibo abantu bami,’ lapho bayakubizwa ngokuthi: ‘Abantwana bakaNkulunkulu ophilayo.’”*

abangelutho nje bafune abenze baqonde.

Ivesi 22-23 – “*Ezilungiselwe*” – Hhayi ezenziwe, zakhiwa noma zadalwa kodwa ezilungele noma ezivuthiwe. Lokhu akusho ukulungiselwa komphefumulo isihogo kulungiselwa uNkulunkulu, elungisela umphefumulo ungakazalwa, kodwa kwisenzo sokuqinisa esiyisa ekubhujisweni esesifundile ngako kwizahluko ezedlule. UNkulunkulu uyanikela kwingqondo yokungakholwa, imiphefumulo enenkani, engafuni ukumazi. UNkulunkulu uqinisa izinhliziyi zabaziqinisayo. Lokhu akusikho ukukhetha kukaNkulunkulu kwangaphambi kokuzalwa komphefumulo ukuba uye ezulwini noma esihogweni, kodwa uNkulunkulu usebenza Kanye nesinqumo somuntu, elahla noma ebusisa. Ekusebenzisa kokubili ukuzikhombisa yena emkhulu, elungile, enguNkulunkulu onomusa, efuna isivuno esikhulu semiphefumulo phakathi

9:27 U-Isaya umemeza ngo-Israyeli, uthi: “Nokuba umumo wabantwana bakwa-Israyeli ungangesihlabathi solwandle, yinsali eyakusindiswa,
9:28 ngokuba iNkosi iyakufeza izwi layo emhlabeni, iliphelelise, ikhawuleze,”
9:29 njengalokho washo u-Isaya ngaphambili ukuthi: “Uma iNkosi Sebawoti ibingasishiyelanga inzalo besiyakuba njengeSodoma, sifane neGomora.”

kwabantu. Buka uvesi 23 no 8:29-30.

Ivesi 24-26 – Ukuthi inkosi yakhetha ukunyakaza ngenxa yabezizwe kuyilungelo layo futhi akuthusi! Kwakuyindlela eyabekwa ngeziphrofetho (UHoseya 2:23; 1:10) nakwisivumelwano no-Abrahama kusukela ekuqaleni (Ugenesise 12:3). UPawulu uveza ukuthi ukufakwa kwabezizwe kuyahambisana nendlela kaNkulunkulu yokuvula amehlo u-Israyeli ngokunjalo. Kwakungumusa nentando kaNkulunkulu kuphela ukuthi nasekuqaleni amalungelo nenzuzo kwakubhekiswe ku-Israyeli kwasekuqaleni, kanjalo-ke manje akusabhekisiwe kuye. Akabakweleti lutho. Abazange benze lutho ukuzuza umusa wakhe. Inkosi yabakhetha ngomusa wayo, kanjalo nabezizwe kumanje.

Ivesi 27-29 – Ukucaphuna ku-Isaya (10:22, 23; 1:9), kuveza ukuthi kusukela ekuqaleni “*insali iyakusindiswa*” kwisizwe sakwa-Israyeli, hhayi

- 9:30** Ngakho siyakuthini na? Ukuthi abezizwe
abangafunisisanga ukulunga batholile ukulunga,
ukulunga kambe okungokukholwa;
- 9:31** kepha u-Israyeli, elandela umthetho wokulunga,
kafinyelelanga emthethweni.
- 9:32** Ngani na? Ngokuba akubanga ngokukholwa kodwa
kungathi ngemisebenzi; baqhuzuka etsheni
lokuqhuzula,
- 9:33** njengalokho kulotshiwe ukuthi: “Bheka, ngibeka
eSiyoni itshe lokukhubekisa, nedwala lokuwisa,
nokholwa yilo akayikujabha.”
-

bonke.

9:30-33 – Imibono yokuvala.

Ivesi 30 – Yize noma abezizwe bengakulandelanga ukulunga komthetho kaNkulunkulu, kodwa bakuthola ukulunga kukaNkulunkulu ngokukholwa.

Ivesi 31-33 – Yize noma amaJuda alandela ukulunga kukaNkulunkulu komthetho, kona lokho kulandela kwaba yisiqhuzuko sabo (U-Isaya 28:16). Ngokuba bakholwa ukuthi bangaba nokulunga kwabo, mese bethandeka kuNkulunkulu ngokwenza kwabo kwangaphandle. Lokhu kukholwa kwabo kwabavala amehlo ekuboneni ukudinga kwabo okumqoka, ukudinga uJesu Kristu umsindisi. Kodwa ke ithuba lisamile (Ivesi 33). Okholwayo akasoze wajabhiswa.

Indawo yabakholelwa kokwafingqwa uCalvin

UNkulunkulu enamandla phezu kwakho konke ukwenza kwabantu wakhethela imiphefumulo ukusindiswa noma ukulahlwa, ingakabikho. Ukukhetha kwakhe akunanto yakwenza nemizamo yomuntu, kungaze insindiso ibe yinkokhelo kungabi ngomusa kaNkulunkulu kuphela. Angithi phela wonke umphefumulo uhlelelwe insindiso noma ukulahlwa ungakazalwa, ngokukhetha kukaNkulunkulu kuphela. Empilweni uma umuntu engenawo ngempela amandla okusabela kuNkulunkulu, kuze kuba uNkulunkulu ubona kumufanele ukumuvezela inhlati yokuphila kulowo amuphe ukukholwa. UNkulunkulu uyamhlulela umuntu mese eyahlwa ngenxa yesono sakhe nokungakholwa kwakhe enhlizweni yize noma engakwazi nhlobo ukusabela kuze kube uNkulunkulu uyamupha ukusabela loyo okhethiweyo. Kumele asabele kodwa akakwazi. Abaningi abakholwa yilokho basuke bengafundanga kahle isahluko sesi 9.

Indaba ngokumele kwenziwe umuntu.

Kuhlezi kubalulekile ukuthi ufunde ibhayibheli ngamehlo abheka okuqokethwe kwisahluko, Kanye

nokufunda izihloko ezinzima ngamehlo abuka ukukhuluma kwebhayibheli konke. Kuyabonakala ukuthi indlela yokubuka ibhayibheli kubantu ukuthi kungabe liyafundeka na, liyabasabisa, lifunani, lincengani, ligqugquzelani, liyayidla yini intando yomuntu, okusho ukuthi unokuzikhethela nokukhululeka ukukhetha, livezela umuntu angakwenza noma engakukhetha, indlela okumele ayithathe, kumele azikhethela yena angalanda ngokukukhetha. Buka;

- U-Hezekeli 18 30-32 - Inkosi ibeka izindlela ezimbili phambi kwabantu kwingxenye efuna ukubuya kwakhe.
- EkaJona 3 – Inkosi yashintsha noma yaphenduka ngenxa yezinqumo zabantu. Buka u-Eksodisi 32.
- 1 KuThimothewu 2:4 – “*Othanda ukuba bonke abantu basindiswe, bafinyelele ekulazini iqiniso*”. Kungukufisa kukaNkulunkulu okuveziwe lapha, uthanda ukuba bonke abantu basindiswe. Lokhu ukufisa kwakhe okuqhubekayo. Buka u 2 KaPetru 3:9 “*inkosi...ingathandi ukuba kubhubhe namunye, kodwa ukuba bonke beze ekuphendukeni*”. Buka uHezekeli 33:11.

Manje yini lokhu okuxakayo kokuthi

uNkulunkulu ufuna kusindiswe bonke, kodwa futhi esho ukulahlwa kwabaningi? Ukuveza ukufisa kwakhe insindiso yabantu kuveza ukuthi yena, ebukhulwini bakhe, kukhona ukufisa kwakhe akushiyele ukuba kugcwaliseke ngaphandle kokwenza kwakhe namandla akhe? Lokhu nje kukodwa akusho ukuthi abantu ubashiyele nabangakukhetha?

- Izenzo 16:31 - “*Kholwa yinkosi uJesu Kristu, khona-ke uyakusindiswa*”. Umyalelo wokuba usindiswe, oveza okumele ukwenze nongakwazi ukukwenza. Buka yonke indawo lapho kubizelwa khona ekukholweni ebhayibhelini.

Lesi sigcino sibona uNkulunkulu eyala kumuntu lokhu yena angakwazi ukukwenza kuye?

- KwabaseRoma 10:13 & Izenzo 2:21 (kucashunwa kuJoweli 2:13) – “*Bonke abayakukhuleka egameni lenkosi bayakusindiswa*” Igama lesigrekhi elisetshenzisiwe lapha liveza into enjengalokhu “Bonke labo” abayakukhuleka. Lokhu kusho ukuthi loyo ozimisele angakhuleka, lokhu kululela insindiso kuwo wonke umuntu.

Akekho umuntu ongathi ayikho indima edlalwa nguNkulunkulu emphefumulweni osindiswayo, kodwa;

- Kungani uNkulunkulu ebeka phambii komuntu indlela yokuphila nendlela yokufa uma ukukhetha kwakhe kungelutho, kodwa kuyinto nje esiqediwe?
- Kungani kukhona amaxusa anxenxayo (2 KwabaseKorinte 5:11) uma umuntu engakwazi ukuzikhethela?
- Kungani uNkulunkulu enxenxa abantu kwibhayibheli lonke?
- Kungani uNkulunkulu ethi kubantu mabakhethe uma bengakwazi ukukhetha?

Izici zalokho okwafingqwa uCalvin (Calvinism) zihluleka ukuhlenganisa lokhu okushiwo uNkulunkulu okusobala encwadini kaNkulunkulu eveza ngokusobala lokhu okumele kwenziwe umuntu.

Ikilasi 13 – KwabaseRoma 10:1-21

Kulesahluko esincane ngibala izikhathi eziyi-11 okucashunwe kwithestamente elidala. UPawulu ucaphuna emthethweni, kwizinkondlo Kanye nakubaphrofethi (abancane nabakhulu) ngokukhululeka. Ukweseka lokhu akuvezayo lapha, ecaphuna ngobuchule kwimpambanamgwaqo yethestamente elidala lonke. Ngokwenza lokhu, uthatha imibhalo ezimele yodwa ukufakazela imibhalo noma isifundiso esingagqamile kahle.

Buka ukuthi ukukwazi ukuzikhethela komuntu kugqame kanjani kulesisihloko. Into inkosi eyayazi ingakenzeki ukuthi ukuhlukumeza izwi kwabakholelwa kulokho okwafingqwa uCalvin uma kuziwa kulengxenywe yemibhalo. Ngakho ke isidingo salokhu kulungisa sikhona.

Lesi sahluko siphinde sigqamise ukuthi ithestamente elidala likhulumile ngokulungisiswa ngokukholwa, nokuvuleleka kwabezizwe. U-Israyeli wezwa kepha wenqaba ukubona ukholwe, lisakhona ithuba lomuntu lokuthola insindiso ngomsindisi, kungaba umJuda noma owezizwe.

10:1-4 – Ukuholelwa ophathe kuka-Israyeli.

10:1 *Bazalwane, ukulangazela kwenhliziyo yami
nokunxusa kwami kuNkulunkulu ngabo kungukuba
basindiswe.*

10:2 *Ngokuba ngiyabafakazela ukuthi bashisekela
uNkulunkulu kodwa kungengokuqonda;*

Ivesi 1 – Sibona futhi ukuveza ukufisa kukaPawulu, efisela abakubo insindiso (9:1-3).

Ivesi 2 – Kwakukhona kumaJuda ukufuna uNkulunkulu okungaphandle kepha ngaphandle kokumazi okupheleleyo, kokuzambula “kancono” nokuletha uJesu Kristu (KumaHeberu 1:4; 7:19, 22; 8:6; 9:23). Kwaba nesikhathi lapho uPawulu, njengabo “ngokungazi kokungakholwa” (1 KuThimothewu 1:13). Nathi sasingenjalonini?

Ivesi 3 – Ngokuba amaJuda ayematasa ezenzela indlela yawo yokuya ezulwini, ayengakulindele ukuzwa indlela yabo ingamukeleki, kukhona enye. Babazi ukuthi uNkulunkulu ulungile, kodwa babengakunaki ngokuqonda ukuthi ulunge kangakanani. Leli yiphutha labo bonke abazisho ukuthi balungile. Bazenza abalungile futhi okumele bamukeleke enkosini ngoba lokho kuyenzeka ngokubona kwabo. Kufana nje nokwenza ibhuloho elingamamitha amathathu ulungisela umjaho wamabanga angamakhilomitha amathathu.

10:3 ngokuba bengakwazi ukulunga kukaNkulunkulu,
befuna ukumisa okwabo, abakuthobelanga ukulunga
kukaNkulunkulu.

10:4 Ngokuba isiphetho somthetho nguKristu, kube
ngukulunga kubo bonke abakhohwayo.

Njengabo bonke abazisho ukuthi balungile, impakamo yabo ayivumi ukuba babhekane nokuthi lungakanani igebe phakathi kwabo noNkulunkulu. Uma umuntu ebona futhi eqonda ubuhle bukaNkulunkulu, ukuphelela bobungcwele bakhe, uyazi ukuthi akunakwenzeka ukuba umuntu amthokozise uNkulunkulu ngemizamo yakhe. Uma umphefumulo usufika ekuboneni lokho, ubona ukuthi awukho nhlobo ezingeni lokulunga okufunwa nguNkulunkulu, lowo usuke esekulungele ukuhamba kwibhuloho uNkulunkulu alinikezile elinguJesu Kristu. Lapha abakwa-Israyeli bahluleka ukuthoba noma ukukhothama khona. Ithemba lalabo abazisho ukuthi balungile ukushiya imizamo yabo bamukele ngokwenama indlela yokulunga uNkulunkulu ayivulile ngoJesu Kristu. UPawulu naye wenza lokho (KwabaseFilipi 3:4-9), konke ekushaya “*indiva*”.

Ivesi 4 – UJesu uyindlela encono omthetho kaNkulunkulu uholela ukhomba kuye, ugcwalisa konke okwakuyisithunzi kuwo. Lapho umthetho

10:5 Ngokuba uMose uloba ukuthi umuntu owenza
ukulunga okuvela emthethweni uyakuphila ngakho.
10:6 Kepha ukulunga okuvela ngokukholwa kusho kuthi:
“Ungasho enhliziyweni yakho ukuthi: ‘Ngubani
ozakwenyukela ezulwini na?’ okungukuthi ukwehlisa
uKristu,

kaNkulunkulu ufuna ukulunga ongekho umuntu onakho noma ongakuthola, uJesu wawugcwalisa umthetho empilweni yakhe, wagcwalisa nokulungisisa kwawo ezimpilweni zalabo abakholwa kuye, ebalungisela ukwamukeleka kuNkulunkulu.

10:5-13 – Ivangeli kumele lamukelwe yiyo bonke.

Ivesi 5 – Kucashunwa encwadini kalevitikusi 18:5, uPawulu uveza indlela yokulungisiswa ngomthetho kaMose. Owenzile, wawugcina, wawenza kahle, lowo uyophila ngomthetho. Kodwa futhi, onecala kowodwa wawo unecala kuwo wonke (EkaJakobe 2:10), ngokuba uNkulunkulu ufuna ukulunga okupheleleyo kobungcwele. “*umuntu owenza lokho*” okwenza kahle. Buka incwadi KwabaseGalathiya 3:10 kucashunwa kuDuteronomi 27:26, “*Makaqalekiswe ongawaqinisi amazwi alo mthetho ukuba awenze*”

Ivesi 6 – Enye indlela, indlela eyodwa yokulungisiswa

10:7 nokuba: ‘Ngubani ozakwehlela kwalasha na?’ ”
okungukuthi ukukhuphula uKristu kwabafileyo.

kwabantu iphinde itholakale emibhalweni kaMose (UDuteronomi 30:12-14). Buka kuDuteronomi 30:10 ukuthi umyalelo ongabanjwa kalula kwakungesikho ukulunga ongakuthola ngomthetho, kepha ukuphendukela kuNkulunkulu ngomphefumulo nangenhliziyo. Ukuzama ukuya ezulwini kuNkulunkulu ukuzitholela ukwamukeleka njengokwenziwa ngombhoshongo wasebhabhiloni, kuletha ukwahlulela kukaNkulunkulu njengokuba enza kwincwadi kagenesise 11. Kulesikhathi, ukuphika u-Imanuveli, ukuthi indodana kaNkulunkulu yehlele kubantu ukubiza ulaka lukaNkulunkulu lehlele kongakholwayo (NgokukaJohane 3:13).

Ivesi 7 – Ukwehlela phansi kwalasha kungaba ukuzama ukuthi uNkulunkulu akhulume, njengenkosi uSawuli ezama ukuholela uSamuweli kwabafileyo, nenkosi ikhuluma ngaye. Kanti futhi, ukuzama ukwenza njalo kungaba ukuphika lokhu uNkulunkulu asekwenzile ngokuvusa uJesu kwabafileyo. Kulamaphuzu womabili amakhulu kuhleli wonke umyalezo wevangeli;

10:8 *Kepha kuthini na? Izwi liseduze nawe, emlonyeni wakho nasenhliziyweni yakho, okungukuthi izwi lokukholwa esilishumayelayo.*

10:9 *Ngokuba uma uvuma ngomlomo wakho ukuthi uJesu uyinkosi, ukholwa enhliziyweni yakho ukuthi uNkulunkulu wamvusa kwabafileyo, uyakusindiswa;*

- UJesu kristu, indodana kaNkulunkulu wehla waba yinyama wahlala phakathi kwabantu. Iphimbo eliphika lokhu akusilo iphimbo likaNkulunkulu. (1 KaJohane 4:2-3, 15)
- Ukuthi uJesu Kristu wavuka kwabafileyo.

Imizamo yomuntu yokunyuka noma ukwehla iveza ukuthi sidinga okungeziwe kulokhu uNkulunkulu asesinikile kona ezwini lakhe elibhaliwe, eliphilayo. Lowo mqondo ezwini lakhe elanele ungukuzibizela ukwahlulelwa. Ukunyukela noma ukwehlela kwalasha kuyofana nje nomphefumulo ozama ukuzilungisisa, okungenakwenzeka.

Ivesi 8 – Amazwi enkosi aseduze nenzuzo yawo isamile iyatholakala. Simelwe nje ukukholwa ukuze samukele umusa wakhe. Indlela yensindiso akusiwo umqansa ongaqwaleki, iseduze kwabo bonke futhi ivuleleke ngisho kwabancinyane babantu ukuba bayamukele.

10:10 ngokuba umuntu ukholwa ngenhliziyo kube
ngukulunga, ngomlomo uyavuma kube
ngukusindiswa.
10:11 Ngokuba umbhalo uthi: “Lowo okholwayo
akayikujabhiswa.”

Ivesi 9-13 – Ukubiza kokukholwa. Ukukholwa kweqiniso kukhala enkosini njengokuphenduka kwaloyamthelisi (NgokukaLuka 18:9-14), njengaye kuhamba kulungisisiwe! Awukho umphefumulo okholwayo futhi obiza noma okhuleka egameni lenkosi oyakujabhiswa. Kodwa uyothola ukuphila nensindiso kuJesu Kristu. Buka u-Isaya 49:23, lapho inkosi iqinisekisa khona ukuba “*abathemba kimi abayikujabha*”. Ukukholelwa kwizithembiso zikaNkulunkulu ezimile akusoze kwamshiya dengwane umuntu. Asikho isithembiso sakhe esiyophelela emoyeni, kube uhambo olungenasiphetho. Akufani nebhuloho elide, umhhume, nesaziso esibekwe ngasekuqaleni, sithembisa ukukhanya ekugcineni komuhhume kodwa eliyisa ebumnyameni kuze kube sekupheleni. Cha!! Isaziso esibekwe ekuqaleni esiyisithembiso sibekwe nguNkulunkulu ngemibhalo yakhe. Sizogcina njengalokho yena eshilo noma ngabe kuthiwa izinto zibukeka zinjani okwamanje. Singaba nesiqiniseko futhi sinethezeke ukuthi kuJesu asilandeli inganekwane noma isekisi. UNkulunkulu

10:12 Ngokuba akukho mahluko phakathi komJuda
nomGrecki, lokhu yena uyiNkosi yabo bonke,
ubacebele bonke abakhuleka kuye,

uzakwenza njengalokhu ethembisile!

Lokhu kucashunwa okubili kubaphrofethi (Ivesi 11 kuthathwe ku-Isaya 28:16, kuvesi 13 kucashunwe kuJoweli 2:32) kuveza ukuthi insindiso yayihlezi ingeyalabo abakholwayo futhi abakhulekayo, hhayi “*umuntu owenza lezi zinto*”. UPawulu usecaphunile ku-Isaya 28:16 ku 9:33, kubukeka sengathi ufuna sikuqonde lokhu, buka indlela yensindiso ibekwa ngamazwi alula – khuleka!! Noma ubani angakhuleka, ngisho ingane encane. Akusiyo into eyingxaki, akusiyo into esezingeni eliphezulu, akusiyo inkulumo yefilosofi. Akusiyo impilo okunzima ukuyiphila. Ukukhuleka nje kokukhala enkosini. Njengokukhala kukaPertru olwandle olugubhuzayo, “nkosi, ngisindise! Iletha usizo oluphuthumayo. Njengokukhalela ukutholela usizo, qonda ukuthi kunenkinga nokuthi uJesu kuphela ongasiza kulenkinga.

Ivesi 12 liqinisekisa ukuthi ubuzwe “abenzi mehluko” ekutholeni umusa kuNkulunkulu. AmaJuda kufanele ukuba afunda kahle

10:13 ngokuba “bonke abayakukhuleka egameni leNkosi bayakusindiswa.”

leziziphrofetho “*yilowo nalowo*” kunoma iliphi isayidi likavesi 12 mayelana namaJuda wodwa. (njengokuba uCalvin ethi elabakhethiweyo kuphela), kepha uPawulu ufaka bonke abantu uma ethi “*yilowo nalowo*” kusho unomubani nawo wonke umuntu, akushiwo nje abantu abathize noma iqeqebana. Nabo labo “lowo nalowo” uqhamuka kwithestamente elidala, incwadi yamaJuda. Babengeke baphikisane nayo.

Buka ukufana komcabango ku 3:22-23, “...ngokuba akukho mahluko, ngokuba bonke bonile, basilalelwe inkazimulo kaNkulunkulu”. Lapha, akukho mahluko phakathi kwamaJuda nabezizwe ezonweni zabo. Lapha awukho umehluko kulelithuba, bonke banethuba lokungena kuKristu, kukristu nesibusiso sikaNkulunkulu. UNkulunkulu akakhethi. Njengoba bonke abonayo beyakwahlulelwa, kanjalo bonke abakholwayo bayakusindiswa.

Ivesi 13 – Umqondo ovezwa isiGrekhi lapha usho ukuthi “lowo nalowo, wonke” okhulekayo. Lapha kuvezwa ngokusobala ithuba elivuleleke wonke umuntu. Akukhethwa muntu. Awukho

umphefumulo oza enkosini ngokukholwa othola umnyango uvaliwe, uvulekele abathile kuphela noma uhlanga oluthize. Akekho umuntu oke weza kuye ngokukholwa wangathola ukuthi ulindele ukumamukela ngomusa nothando. “*Ngokuba wena nkosi umuhle, ungothethelelayo, unomusa omkhulu kubo bonke abakhala kuwe*” (Amahubo 86:5). Ukuphendula kwakhe kubo bonke abakhulwayo kuyafana. Izwi “linothile” noma lihle kakhulu! Inkosi imi ilindele ukuthululela umusa wayo kuwo wonke umphefumulo omufunayo ngokukholwa nangokuphenduka. Inani lengcebo lalokhu esinakho kuvela kuNkulunkulu;

- Lesi yisithembiso sensindiso esivela kuNkulunkulu siza kuwe. Lokhu kuveza imvelo yomuntu yesono nesidingo sensindiso.
- Lensindiso iyisipho. Esingasetshenzelwa “*sindiswa*”, awuzenzeli ngokwakho. Inkosi enikeza lensindiso.
- Futhi unikeza lensindiso ngokuba nje ukhuleke egameni lakhe. Ukwenza kwesikhathi, akusiyo inde yinde.
- Futhi uvulele bonke, “yilowo nalowo” angakhuleka. Izikhathi ezine igama elithi bonke kulimi lwesiGrekhi kuvesi 11-13 (Ivesi 4).

Ubani ongayamukela? “Yilowo nalowo” – Bonke abantu bomhlaba.

Yini okumele siyenze ukumamukela? “abayokhuleka”- khuleka ngokukholwa.

Kukuphi lapho sithola ukusindiswa okungaka? “*egameni lenkosi*” – umlamuleli oyedwa kaNkulunkulu.

Nini? “*Manje kuyisikhathi esihle kakhulu; bheka manje kulusuku lwensindiso*”.

Kunephuzu elikhona lapha ekumele siliqaphele kuvesi 13 ocashunwe kuJoweli 2:32. Ngenkathi uJoweli ebhala, wasebenzisa igama elikhulu likaNkulunkulu “*Jehova*”. Njengokuba uPawulu lapha esecaphuna, kungabe usho kubani? Kuyacaca kuJesu kristu. Ngathi kunokuhlambalaza uyabona? Ngaphandle-ke uma uJesu enguye uJehova uqobo! Buka u-Isaya 45:21-23 nencwadi yabaseFilipi 2:9:11 kulokhu.

10:14-21 – Ivangeli kumele lishunyayelwe kubo bonke.

Uma lomyalezo wensindiso ngokukholwa kwakungowabo bonke, uNkulunkulu

10:14 *Kepha bayakukhuleka kanjani kuye
abangakholwanga nguye na? Bayakukholwa kanjani
abangezwanga ngaye na? Bayakuzwa kanjani,
kungekho oshumayelayo na?*
10:15 *Bayakushumayela kanjani, uma bengathunywa
na? Njengokulotshiweyo ukuthi: “Yeka, zinhle
izinyawo zabashumayela izindaba ezinhle.”*

wayewuqondise kubo bonke kumele uye kubo bonke. UPawulu ngamehlo akhe abheke kwiziphrofetho zethestamente elidala, manje uveza ukuthi ivangeli livulelwe nakwabezizwe njengokuba kwakuvela kalufifi kwincwadi endala.

Ivesi 14-15 – Ukukholwa kudinga ukuzwa, okudinga ukushunyayelwa, okudinga ukuba kuthunywe. Iqiniso elisibhekile lapha ukuthi uNkulunkulu wabona kukuhle ukuthi isipho sakhe sokuphila okuphakade sincike kwabashumayela ivangeli. “*kwaba kuhle kuNkulunkulu ukusindisa abakholwayo ngobuwula bentshumayelo*” (1 KwabaseKorinte 1:21). Inkosi ibhalile lokho ekucabangayo ngabashumayela ivangeli layo leqiniso ithi, “*Zimnandi kangakanani ezintabeni izinyawo zoletha izindaba ezinhle*” (U-Isaya 52:7).

Umqondo wakulomugqa usezinyaweni. Amavila angafuna ukwenza kahle. Kubheda mese kufanele kube nomnyakazo, ukwenza kwangempela, buqale

10:16 Kodwa abalilalelanga bonke ivangeli. Ngokuba u-Isaya uthi: “Nkosi, ngubani owakhohwa ngesikuzwileyo na?”

ubuhle bezinyawo zomuntu ziqhakaze. Uma ukulangazelela sekudlula izintaba (U-Isaya uthi “Zimnandi kangakanani ezintabeni”). Uma uthando lwethu liqala ukunqoba “izintaba” eziyizingqinamba ezilethwa omubi endleleni, lapho-ke usungazuza ukutuswa nguNkulunkulu, athi “*zimnandi kangakanani ezintabeni izinyawo*” zakho. Uzoqhubeka nokuzama noma izinto zingahambi kahle? Uzoqhubeka nokuzinikela emsebenzini wenkosi ubhekene nezingqinamba ezimelene nokuhlelile? Uzoqhubeka ukhulekele ukuzuzwa kwezwe inhliziyi yakho igcwele okuyinzuzo yakho? Zimnandi kangakanani izinyawo zohambayo, ozamayo, osizayo, osebenzayo, ohlala kunzima nalapho kunobunzima khona obukhulu!

Ivesi 16 – Ukukhononda kuka-Isaya kuveza ukungathathelwa phezu komyalezo kaNkulunkulu oweza ngaye ngesikhathi sakhe (“*Ubani owakhohwa ngesikuzwileyo*” U-Isaya 53:1). Lesi yisikhalo esisenhlizweni kuwo wonke umphefumulo okhulumela uNkulunkulu nokuzuzela kuye, Ukhalela izithelo kuNkulunkulu, kodwa uthola

10:17 *Ngalokho-ke ukukholwa kuvela ngokuzwa, ukuzwa kuvela ngezwi likaKristu.*

amazwi enzondo nokwaliwa komyalezo. KuMose bathi “*sekwanele*” (Unumeri 16:3). KuHezekeli, “*Asithi uyalinganisa*” (UHezekeli 20:49). Ku-Amose, “*izwe alinakuthwala onke amazwi akhe*” (U-amose 7:10-13). KuJeremiya, “*Izwi olikhulume kithi egameni likaJehova asiyikulilalela*” (Ujeremiya 44:16-19). KuPawulu, “*Leliphoshophosho lithina na?*” (Izenzo 17:18). KuJesu, “*Msuseni onje emhlabeni, ngokuba akufanele ukuba aphile*” (Izenzo 22:22); NgokukaJohane 19:15). Kodwa izithelo zabo zimile! Bekulokhu kunjena kubashumayeli baNkulunkulu. UJesu waqinisekisa kubahlwanyeli bakhe abathembekile ukuthi bazobathola abalalela besendleleni, emhlabathini onamatshe, emhlabathini onameva Kanye nomhlabathi ovundileyo. Sithola ukuthi u-Isaya ngezinsuku zokuphrofetha kwakhe wayexakekile ngo-Israyeli, ngendlela abathatha ngayo uJesu Kristu Kanye nevangeli lakhe. Kanti futhi, amaJuda angakhononda, “Lona angaba kanjani uMesiya uma abaningi ka-Israyeli bengamukholwa? Kungaba kanjani umdlalo kaNkulunkulu lona ongenayo impumelelo?” Kepha lokho kukhononda kwabo nakho kuyatholakala kwiziphrofetho. Nomyalezo

10:18 *Kepha ngithi: Abezwanga yini na? Yebo, impela:
“Izwi labo liphumele emhlabeni wonke, nokusho
kwabo kuye nasemikhawulweni yelakhiweyo.”*

abawamukelanga kahle, kodwa u-Isaya akazange adikibale ukuwushumayela. Kanjalo noJeremiya Kanye no Nowa abazange badikibale. Asibizelwanga ukuthi bayaphenduka noma abaphenduki. Bonke kumele balizwe izwi ngokuba akekho ongakholwa engalizwanga.

Ivesi 17 – Futhi, njengokuba kuvela kuvesi 14 (ukugqamisa) Indlela yokukholwa ebekiwe nguNkulunkulu ukuba yakheke enhlizweni ingokulalelwa izwi lakhe. Wenze ukulalelwa kwezwi lakhe kube yindlela, manje ukunikeze umlomo nezinye izindlela zokuwudlulisa. Kumele kube khona lapho kungena khona iqiniso, njengokuba imbewu ingena emhlabathini ukuze izokhula. Umsindo wokukhononda kwabamuphikayo akumele kusivale imilomo. Kumele sikhulume “*kuyisikhathi, noma kungesiso*” (2 KuThimothewu 4:2), kuvumelekile noma kungavumelekile.

Ivesi 18 – Wezwa yini u-Israyeli? Impendulo ithi “yebo”. UPawulu usecaphuna kwincwadi yamahubo 19:4, echaza izwi likaNkulunkulu kwindalo, ibabaza

10:19 *Kepha ngithi: U-Israyeli wayengaqondi na? Kuqala, uMose uthi: “Mina ngiyakunivusela umhawu ngabangesiso isizwe, nginithukuthelise ngesizwe esingenangqondo.”*

10:20 *Kepha u-Isaya unesibindi sokuthi: “Ngafunyanwa yilabo abangangifunanga, ngabonakala kulabo abangangibuzanga.”*

inkazimulo buthule kuyo yonke imiphefumulo yabantu, idlula kuzo zonke izilimi.

Ivesi 19 – U-Israyeli wayengazi ukuthi uNkulunkulu uyoguqula izimvu ezilahlekile kwabezizwe na? Kwakumele bazi. UMose wakhuluma (UDuteronomi 13:45). Ngale kokufakwa kwabezizwe kuhlelo lukaNkulunkulu lensindiso, nokwenza u-Israyeli abe nomhawu, hleze aphenduke (Izenzo 13:45). Ngokuba u-Israyeli wenza uNkulunkulu abe nesikhwele ngabantu owawubabona “bengesibo bantu” Lokhu kusuka kwimpakamo yamaJuda eyayibhekiswe “*kwabezizwe abayizinja*”. U-Israyeli kwakumele ube nesikhwele uma ubona abanye, ababebabona bengaphansi kwabo bengena bethatha amalungelo abo nezithembiso zabo enkosini. (NgokukaMathewu 8:11-12), abanye bemenywe emcimbini wabo, futhi sekubukwa bona isikhashana impela.

Ivesi 20-21 – U-Isaya wahamba ngalowo layini, ekhuluma ngokuthola uNkulunkulu kwabezizwe

10:21 Kodwa ngo-Israyeli uthi: “Usuku lonke ngehulela izandla zami kuso isizwe esingalaleliyo nesiphikayo.”

ekugcineni nokuqiniswa kwezinhliziyi zamaJuda (U-Isaya 65:1-2), buka nencwadi yabaseRoma 9:30). Futhi nokuvezwa ngu-Isaya ngendlela u-Israyeli amukela ngayo isiphrofetho kwaphrofetha indlela abayophendula ngayo ngezinsuku zikaKristu. Benamathuba onke nenzuzo, uNkulunkulu wabuka ukuthi amazwi akhe awela ezindlebeni ezingezwa ngezinsuku ezinde zika-Israyeli elangeni lokunakwa nguNkulunkulu. Babengabantu ababehlezi belwa naye bebe behleli kuye bekhululekile. Kahle hle kwakungamele babe nesikhwele uma uNkulunkulu esephendukela kwabanye. Babengayifuni inkosi noma ukulunga kwayo kodwa futhi babedinwa uma kukhona umuntu ozokuthola, nesibusiso esandleni sayo. Inkosi isisize kungabi njalo kithi.

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Izithunywa zikaNkulunkulu zensindiso;

- Ilula.
- Ilulelwe bonke.
- Kumele ihanjiswe kubo bonke.
- Bayingcosana abazoyikholwa.

Manje ubani ozohamba? “*Ngiyakuthuma bani, ngubani oyakusiyela na?*”

“*Nangu mina, ngithume mina*”

Ikilasi 14 – KwabaseRoma 11:1-16

11:1 *Ngalokho ngithi: UNkulunkulu usilahlile isizwe sakhe na? Qha nakanye, ngokuba nami ngingumIsrayeli, wenzalo ka-Abrahama, wesizwe sakwaBenjamini.*

Sibonile ukuthi yize noma isizwe sika-Israyeli sisabekwe eceleni isikhashana ngokwenza kukaNkulunkulu (isahluko 9), kodwa ithuba lisamile livulekile kumaJuda ngokukholwa kuJesu Kristu kube yinsindiso (isahluko 10). Kwisahluko 11 uPawulu uqhubeka nokubuka lokho inkosi ekwenzayo kwisizwe sayo esikhethile, kepha abaningi abakutholi ukusindiswa ngoMesiya kulesahluko. Uveza ukuthi ukungakhohwa kwesizwe sakwa-Israyeli akusikho ukugcina nokuphelela kodwa isikhashana ngokubheka kukaNkulunkulu u-Israyeli, kunikeza ithuba umusa kaNkulunkulu ukuba uwele nakwabezizwe.

11:1-10 – Ukungakhohwa kuka-Israyeli akusikho ukugcina noma ukuphelela.

Ivesi 1 – Kulemiphefumulo engaphathekile kahle efundisa ukuthi isizwe sakwa-Israyeli asisekho

11:2 UNkulunkulu akasilahlanga isizwe sakhe ayesazi ngaphambili. Kumbe anazi yini ukuthi umbhalo uthini ngo-Eliya ukuba umangalela u-Israyeli kuNkulunkulu ngokuthi:

kwiziphrofetho, izithembiso zaso sezitholwe yibandla, impendulo igqamile. Kungenzeki! Kusho umphostoli. Ubufakazi balokho umJuda oyedwa owathola umsindisi, uPawulu eyisibonelo nomele u-Israyeli, “Ngokuba uJehova akayikulahla abantu bakhe, nefa lakhe akayikulishiya” (Amahubo 94:14). Kuphelela lapho.

Waba mkhulu kangakanani umusa kaNkulunkulu ekusindisweni kukaPawulu;

- UNkulunkulu waba nomusa ku-Israyeli ngokusindisa insali, njengokuba bemelwe kuPawulu um-Israyeli.
- UNkulunkulu waba nomusa ekusindiseni lowo owayenolaka emelene neqiniso lakhe Kanye nebandla njengoPawulu waseTarsu (Izenzo 8-9).
- UNkulunkulu waba nomusa ngokuthumela uPawulu umphostoli emthumela kwabezizwe bengezinsuku zakhe (Izenzo 26:17-18).
- Buka umusa kaNkulunkulu ngezinsuku zethu

11:3 *“Nkosi, bababulele abaprofethi bakho, badilizile ama-altare akho, mina ngisele ngedwa, sebefuna ukungibulala nami,” na?*

mihlayonke ngezwi lakhe eliphefumulelwe
asishiyela lona ngenxa yaleyondoda
eyayiphiwe.

Ivesi 2-3 – Lapha sithola ukukhononda kuka-Eliya enkosini ehluphekile emoyeni (1 Amakhosi 19). Isimo sasemoyeni sabantu bakaNkulunkulu sasifana naleso sangezikhathi zikaPawulu. U-Israyeli wawungashayi ndiva bonke abaphrofethi. Ngisho imimangaliso ngo-Eliya eyayimufakazela abayishayanga indiva, ayilethanga imvuselelo njengokuba wayethembile. Ngendlela efanayo abakhohlwanga yizimangaliso ezenziwa uJesu Kristu waseNazaretha ezazingubufakazi bakhe.

Okuseceleni

Buka ku-Eliya ukuthi izithunywa zikaNkulunkulu ezinamandla zingazithola kanjani zingaphansi kwengcindezi ngesimo somqondo kwezinye izikhathi. Senza kahle uma sibuka ukuthi amandla kaDavide olungileyo ayekuphi, ekulingweni kwakhe ezizwa

11:4 *Kepha impendulo kaNkulunkulu ithini kuye na? Ithi:*
“Ngizishiyele amadoda ayizinkulungwane
eziyisikhombisa angaguqanga ngamadolo kuBali.”
11:5 *Kanjalo kukhona nangalesi sikhathi samanje insali
ngokokukhetha komusa;*

efuna ukudangala washo wathi “*Metembe uNkulunkulu, ngokuba ngisezakumdumisa...ngakho-ke ngikhumbula wena...*” (Amahubo 42:5-6, 11). Wazikhethela ngenhliziyo yakhe ukubeka ithemba lapho ekumele alibeke khona.

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Ivesi 4 – Njengasemihleni ka-Eliya, nasemihleni yonke, inkosi izibekela abathile abakholwa ngokweqiniso. Lensali ingusawoti womhlaba, owenza izwe lingabhubhi ngokuphazima kweso (U-Isaya 1:9) Manje-ke, njengezikhathi zonke, yize noma inkosi ilahla izwe, likhona ithuba labasele, nsuku zonke, bakhona abazokholwa ka-Israyeli.

Qaphela ukuthi indlela yensindiso ihlanganisa ukungenelela kwaphezulu Kanye nokwenziwa ngumuntu, ukugcina kukaNkulunkulu nokukholwa komuntu, okungukwamukela iqiniso nokwala ukukhothamela amanga.

11:6 *kepha uma kuya ngomusa, akusayi ngemisebenzi;
uma kungenjalo, umusa awuseyiwo umusa.*

Ivesi 5-6 – Iphuzu elibalulekile okumele libanjwe ngofundayo, ikakhulukazi ongumJuda ukuthi insindiso ingokukholwa ngomusa, hhayi imisebenzi. Uma iya ngemisebenzi yomuntu akusesiwo umusa waphezulu. Uma kungomusa, akusiyo into umuntu angayisebenzela. Imigomo emibili, umusa nemisebenzi ayintshonalanga nempumalanga (KwabaseGalathiya 3:8-12; Kwabase-Efesu 2:8-9). Imizamo yokuhlanganisa lokhu kokubili ukwamukela insindiso noma ukuyigcina kufana nokuzama ukuhlanganisa amanzi nomlilo. Okunye kuqeda okunye. *“Kepha kosebenzayo umvuzo awubalelwa ngokomusa kodwa ngokwemfanelo”* (4:4). Kungaba insindiso yomuntu iyisipho somusa noma isikweleti somsebenzi.

“Ukukhethwa komusa” – Yize noma uPawulu wayekwabashisekela kakhulu ukumelana neqiniso, inkosi yakhetha ukumenzela umusa. Kanjalo uFaro ekhombisa inhliziyo eqinile, uNkulunkulu wakhetha ukumuqinisa kakhulu kuze kube sekulahlweni (9:17). Inhliziyo kaFaro yaqiniswa nguye noma kwaba ukwenza kukaNkulunkulu? Impendulo ithi Yebo! Futhi isizwe sonke, sinezinhliziyo eziqinile

*11:7 Kunjani, pho? Lokho u-Israyeli akufunayo
akakufumananga, kepha abakhethiweyo
bakufumana, abanye benziwa baba lukhuni,*

ehlane uNkulunkulu wakhetha ukusenzela umusa ngokukhuleka kukaMose (9:15; u-Eksodusi 32-33). Kanti futhi (9:18) UNkulunkulu ozikhethelayo ukuba wenzela bani umusa ngokumnikeza ithuba (njengoPawulu eDamaseku) nahlangana naye enenhliziy o eqinile ukumqinisa. Lapha akukhulunywa ngokukhethwa komuntu engakazalwa.

Ivesi 7 – U-Israyeli akatholanga ukwamukelwa nokulunga kwaphezulu njengoba babefuna, ngokuba babefuna ngendlela okungesiyo, ngokulunga kwemisebenzi “*kepha ukukhethwa*”, labo uNkulunkulu akhetha ukubenzela umusa, bathola ukwamukelwa kuye ngokukholwa, abanye, ekungaphendukini kwabo benqaba ukukhanya ubaqinisa kuze kube bayalahlwa.

Ivesi 8-10 – Lokhu kuhambiselana nencwadi endala ababenayo, kukhombisa ukuthi ukwenza kukaNkulunkulu okunjena kwabangakholwayo akusiyona into entsha.

11:8 njengalokho kulotshiwe ukuthi: “UNkulunkulu wabanika umoya wobuthongo, amehlo okungaboni, nezindlebe zokungezwa, kuze kube lusuku lwanamuhla.”

Ivesi 8 – Okucashunwa encwadini ka-Isaya (29:10). Lokhu yilokhu u-Isaya ayetsheliwe ukuba akulindele uma eyoshumayela kwisizwe samaJuda esinenkani, ontamolkhuni (U-Isaya 6:9-10). Ukuthanda kuka-Israyeli ubumpumpupthe babo kwenza uNkulunkulu angenelele kubuvila babo. Ekucaphuneni lokhu uPawulu uveza ukulunga kukaNkulunkulu ekungeneleleni ekuzimiseleni kuka-Israyeli ngokungaboni ezinsukwini zakhe, eveza ukuthi uNkulunkulu wabaqinisa izinhliziyi ngokuba bona baphika uMesiya wabo. Namanje akukhulunywa ngokukhethwa ngaphambi kokuzalwa.

Sibona uNkulunkulu eqinisa izinhliziyi zabanezinhliziyi eziqinile kwincwadi yesibili kwabaseThesalonika 2:9-12 ngokunjalo. UNkulunkulu uyakuyeka usathane nabakhe babe namandla (Ivesi 9) Ukudukisa labo vele abayobe bezikhethele ukumelana neqiniso ngalezo zinsuku. Labo abangalamukelanga uthando lweqiniso (Ivesi 10), laba abangalikhohlwanga iqiniso kodwa bajabula ekungalungini (Ivesi 12), uNkulunkulu uyakubayeka batanase labo abangalikhohlwa iqiniso, bakholwe

11:9 NoDavide uthi: “Itafula labo malibe yisihibe nogibe,
nesikhubekiso nempindiselo kubo,

amanga, kuze kube sekwahlulelweni.

Ivesi 9-10 – Ukucaphuna kumahubo (69:22-23 & 35:8), kuchaza ukuphendula noma ukwenza kukaNkulunkulu kwabangakholwa.

“Itafula labo” Kukhulunywa ngamalungelo esidlo amaJuda awathola Kanye nenkosi, ayephuma esandleni sayo. Kubantu bonke basemhlabeni babekhethiwe ukuba badle nenkosi etafuleni layo, njengo Mefibhosheti emenyelwe etafuleni lenkosi uDavide (2 USamuweli 9). Hhayi ngoba wayekulungele ngokwakhe noma wayengumngani noDavide. UMefibhosheti wathandwa wathola amalungelo ngokuhlobana kwakhe nobaba kaJonathani, owayethandwa nguDavide. Kanjalo u-Israyeli uhlengiwe wathola amalungelo nokunakekelwa “*ngenxa kababa*” (Ivesi 28). Kanjalo kuKristu siyamukelwa othandweni lukababa ebukhoneni bakhe nasekunakakaleni. Hhayi ngoba sifanelekile kepha ngenxa yokuxhumana kwethu nendodana yakhe ayithandayo. Njengo Onesimasi owayeyisigqila esibalekile ethola ukwenzelwa umusa nokuphepha ngenxa yokuxhumana kwakhe

11:10 *kufiphazwe amehlo abo ukuba angaboni, ugobe umhlane wabo njalo.”*

noPawulu owayengumngani nomnini sigqila uFilemoni. Yizwa isimanga kulowo owenze inkosi imvu; *“Ulungisa itafula phambi kwami, ebusweni bezitha zami; ugoba ikhanda lami ngamafutha, indebe yami iyachichima”* (Amahubo 23:5). Imigubho ka-Israyeli yeminyaka yayiveza lelitafula libonakale, noma ukunakekela kukaNkulunkulu, ngokuba yonke imigubho yayenzelwa inkosi. Imigubho yayi sikhumbuzo sokwenziwa uNkulunkulu esikhathini esidlule, abakuso nobuhle obuzayo kubo njengesizwe esikhethiweyo. Isidlo esingumyalelo webandla siyafana nalokhu, sihlanganyela nenkosi emseni wayo omkhulu obonakale ekufeni kukaKristu. Kuyibhadi elikhulu ukuthi amaJuda abhibiza isandla sikaNkulunkulu ngokubulala uMesiya wabo ngosuku lomgubho wephasika. Bethi baveza ukulunga kwabo kwavela inzondo yabo. Umkhuleko kaDavide kumahubo 96 kuloyo ofuna futhi okwazi ukuba isinkwa sabo sokuphila ungenxa yokungabongi kuka-Israyeli, uDavide ucela ukuba umsizi wabo aphenduke umzingeli, itafula labo libe yisihibe nogibe, nesikhubekiso nempindiselo kubo.

“Ugobe umhlane wabo njalo” ukhuluma ngomsebenzi

wabo wobugqila, isizwe siphenduke umsila singabi yikhanda (UDuteronomi 28:13 & 44). UNkulunkulu uyakwazi ukuphendula isibusiso sibe yisiqalekiso ekwahluleleni kwakhe, uyakwazi ukuguqula labo abangafuni ukuba bangakwazi futhi bangasoze. Angenza isibusiso sokudla nenjabulo yokudla kunganelisi. *“Nihlwanyela okuningi, ningenisa okuyingcosana; niyadla kepha anisuth; niyaphuza kepha ananeliswa; niyembatha kepha akakho ofudumalayo; ozuza imali uyizuzela isikhwama esibhobokileyo”* (UHagayi 1:6). Angenza isibusiso sesithembiso sesivuno sigcine singukujabha. *“Nihlwanyela okuningi, ningenisa okuyingcosana... ozuza imali uyizuzela isikhwama esibhobokileyo...Nabheka okuningi; bhekani kwaphenduka okuncane”* (UHagayi 1:6-9).

UPawulu ngokucaphuna kwithestamente elidala ukhombisa ukuthi abantu abanenkani, abahamba uNkulunkulu ngemuva akusiyona into entsha. Babekhona kudala. AmaJuda ase ezibuka njengabantu abangenakuthintwa, besezingeni, bemiselwe uNkulunkulu izibusiso ezingenakushintsha. Kodwa ke iqiniso elishaqisayo ukuthi nabo bangabantu abangaphansi kukaNkulunkulu, angakhetha ukuqinisa izinhliziyi zabo baze baye ekulahlweni uma bengafuni ukwenza intando yakhe. UNkulunkulu wamangaza amaJuda

11:11 *Ngakho ngithi: Bakhubeka ukuba bawe na? Qha nakanye; kepha ngesiphambeko sabo insindiso ifikile kwabezizwe ukubavusela umhawu.*

uma ewaphatha ngendlela efana nalena ayephethe ngayo abezizwe (uFaro). UPawulu uyaveza kwisahluko 9 ngokunjalo umlando kaNkulunkulu wokwenza njena kubantu, ngisho abantwana ba-Abrahama.

11:11-36 – Ukungakholwa kuka-Israyeli akusiso isiphetho.

Ivesi 11 – Kungabe konke lokhu kusho ukuthi uNkulunkulu useqedile ngo-Israyeli? Kungabe ukungakholwa kwabo nokungathembeki kuholele ekuweni kwabo okupheleleyo, lingekho ithemba lokulungisa? Kungabe kwakusho lokho ngenkathi lamazwi ekhulunywa okokuqala njengokuba uPawulu esecaphuna? “kungenzeki!” Ukucabanga kobuwula! Kwakusho futhi kuchaza ukujezisa kukaNkulunkulu abantu bakhe nokuhlukana kwesikhashana. Kodwa kwakungasho ukuphela kwesizwe sakwa Israyeli noma ukubhuntsha kwezithembiso uNkulunkulu athembisa ukuzenza kubo. Kusasho manje lokhu okwakukusho kwasekuqaleni. Ukudlula kukaNkulunkulu u-

Israyeli akusho ukuphela kwakhe.

Iqiniso lithi, uNkulunkulu waba nomthelela enkanini yesizwe sakwa-Israyeli kuze kube sekuhlukaneni, ukuze nje kwenye ingxenye kuzovuleka umnyango wethuba, uvulelwe umhlaba wonke. Kulokhu “*insindiso ingeyamaJuda*” (ngokukaJohane 4:22). Ngokungakhohla kwabo, ithuba lokungena kwingcebo engaka latholwa yithi. Bekumele zibe mnene izinhliziyi zethu kulesizwe esasetshenziswa nguNkulunkulu ukuletha izibhalo Kanye nensidiso ezweni. Abezizwe babehlezi bekhona engqondweni kaNkulunkulu kusukela ekuqaleni (Ugenesise 12:3). Futhi nje, nokuhlukana okudala nabathunjwa besizwe babenaleyo nhloso. KwakunguNkulunkulu eletha ukusa kwabezizwe (I-Asiriya neBhabhiloni), kuhamba ubufakazi bukaNkulunkulu ezizweni, kwenziwa amasinagoge nezindawo zokuqonda kweqiniso kwizizwe ezazingomakhelwane. Ngalokhu wavula indlela evulela abashumayeli bevangeli esibabona encwadini yezenzo. Ukuqiniseka, Kwakunguhlulela kukaNkulunkulu ku-Israyeli owayengakhohla nokuthola ukungena ekukhanyeni kwabezizwe, ngesikhathi esedlule Kanye nangesikhathi sikaPawulu. Kanti futhi, nokwenza u-Israyeli abe nomhawu, uma ebona ubufakazi bomusa kaNkulunkulu nakwabezizwe, ebiza phakathi kwabo

11:12 *Kepha uma isiphambeko sabo siyingcebo yezwe, nokuncipha kwabo kuyingcebo yabezizwe, pho, kakhulu kangakanani ukuphelela kwabo.*

11:13 *Ngikhuluma kini nina bezizwe. Njengokuba mina ngingumphostoli wabezizwe, ngidumisa ukukhonza kwami*

abantu begama lakhe (Izenzo 15:14). Lokhu kwakuyoholela ekutheni u-Israyeli afune uNkulunkulu wakhe abuyele kuye nakuMesiya abangamkholwanga. UNkulunkulu ngeso lakhe lomusa kubo bonke abantu, uguqule izinhliziyu ukuze kuzongena abaningi abangangena.

Ivesi 12-15 – Uma ukuhluleka kuka-Israyeli kulethe isibusiso esingaka kwabezizwe, kungakanani okuyolethwa ukubuyiselwa kwakhe emhlabeni wonke, isibusiso sombuso kaKristu emhlabeni! Buka uNkulunkulu wenza njani kuJona ekubalekeni kwakhe kokungalaleli, isibusiso kwabambalwa ababesemkhunjini, lapho ukusebenza kukaNkulunkulu ngaye kwaletsa ukuphenduka okukhulu nesibusiso kwidolobha lonke laseNinive!

Ivesi 12 – “*Ingxenye ka-Israyeli yehlelwe ubulukhuni ngokubekwa eceleni okwesikhashana, ukuze kungene abezizwe ngokupheleleyo*” (Ivesi 25).

11:14 ukuba mhlawumbe ngingabavusela umhawu abenyama yami, ngisindise abanye kubo.

11:15 Ngokuba uma ukulahlwa kwabo kungukubuyiswa kwezwe, ukwamukelwa kwabo kungaba yini, uma kungesikho ukuphila kwabafileyo na?

“Ngokupheleleyo” kukhulunywa ngokubuyiselwa kuka-Israyeli okuzayo, mhla beyobona baphendukele enkosini ngokupheleleyo njengokuba babeyizimpumputhe ngezinsuku zikaKristu (UZakariya 12; UHosiya2; uDaniyeli 9).

Ivesi 14 – UPawulu wabona kahle waqonda isidingo sokwenza isimo sibe sibi kakhulu kwabangakhulwayo uma bezobuka iqiniso bathole nokukhululwa lapho. Sibona okufanayo ohambeni lakhe lokushumayela encwadini yezenzo. Ukuphendula okubili kwalabo abathintwe yivangeli, abamuncu ngomona Kanye nabajabula ngokukholwa. Kumele sizimisele ukuthi abanye sizobadina uma sizobona abanye besindiswa.

Ivesi 15 – Ukubuyiselwa eceleni kuka-Israyeli ngenxa yokungakhulwa nokubulala uMesiya wakhe kwafana nokufa kwakhe u-Israyeli. Futhi usuku lemvuselelo yokugcina nokubuyiselwa kwakhe enkosini luyobonakala, luyoba lukhulu, olungakaze lwabonwa, luyofana nokuvuka kwabafileyo, into

11:16 *Uma ulibo lungcwele, nenhlama injalo; uma impande ingcwele, namagatsha anjalo.*

efana nokuvuka kukaKristu ekufeni. Lokhu kuvezwe isithombe sakho kumbono kaHezekeli wamathambo omileyo (UHezekeli 37). Kuphinde kubonakale ekuphendukeni okupheleleyo eNinive.

Ivesi 16 – Uma insali esindisiwe ka-Israyeli (leyo emelwe uPawulu, ivesi 1) “iba ngcwele” noma izahlukanisela inkosini, “isigaxa” noma umzimba omkhulu wesizwe esihlengiwe kulolusuku oluzayo uyoba ngcwele ngokunjalo. Isivuno sokuqala isona esikhombisa konke okuzayo, isivuno sonyaka. Futhi uma “izimpande” zabadala abathembekile “zingcwele” (Njengo-Abrahama “*wakholwa nguNkulunkulu...kuye...ukulunga*”), kuyakuba njalo nakumaJuda nabezizwe abathola ukuxhumana kweqiniso noNkulunkulu ngokukholwa kukababa u-Abrahama.

*Yeka ukujula kwengcebo,
nokuhlakanipha,
nokwazi kukaNkulunkulu!*

*Yeka izahlulelo zakhe
ezingaphenyekiyo,
nezindlela zakhe
ezingaqondakaliyo!*

(KwabaseRoma 11:33)

Ikilasi 15 – KwabaseRoma 11:17-36

Sesiza ngasekugcineni kwalesahluko se-11 siza ekugxileni kukaPawulu kwivangeli esikhathini samanje nangokwamaJuda. Kwisahluko 9 sihlanganyele naye umphostoli sibuka indlela uNkulunkulu aphatha ngayo u-Israyeli esikhathini esadlule. Kwisahluko se-10 besibuka indlela uNkulunkulu aphethe ngayo u-Israyeli kumanje. Abantu, amaJuda Kanye nabezizwe bangakhuleka egameni lenkosi basindiswe. Kwisahluko se-11 amehlo ethu ayajomba abone icebo noma injongo kaNkulunkulu ngo-Israyeli ngesikhathi esizayo. Ekuqiniseni kwabo izinhliziyi inkosi ikhethe ukubaqinisa ukuze abezizwe bezothola ithuba eliyinqayizivele, ukuthi nesizwe sika Israyeli sibe “*nomhawu*” (isikhwele noma umona) kanti futhi “*U-Israyeli wonke uyakusindiswa*” (Ivesi 26).

Isahluko 11 siphela ngesifundiso samaRoma ngokunjalo, ngokwenza njalo kuvuka isifundiso esiphezulu sezimfundiso ezinkulu ebhayibhelini. Isahluko 12 sizoqala ngokunxena okumele kwenziwe kususelwa kwingcebo kaNkulunkulu nalokho asenzele kona nathi.

Ivesi 17-24 – Isihlahla uNkulunkulu asinakile, sibona umfanekiso wesihlahla somnqumo. UPawulu

11:17 *Kepha uma kwaphulwa amanye amagatsha, wena-ke ongumnqumo wasendle wafakelwa phakathi kwawo, wahlanganyela nawo impande yamafutha yomnqumo,*

11:18 *ungazigabisi phezu kwamagatsha; kepha uma uzigabisa, akusuwe othwele impande, kepha yimpande ethwele wena.*

uyaqhubeka nokukhombisa ukuthi uNkulunkulu wenzani ngabezizwe ohlelweni lakhe futhi kumthinta kanjani u-Israyeli. “*Isihlahla somnqumo esihle*” simele isizwe sakwa-Israyeli, esinakekelwe ngethuba lesibusiso sikaNkulunkulu (3:2; 9:4-5). Lokhu “*ngempande*” yobabamkhulu babo nothando lukaNkulunkulu ngesivumelwano nabo. “*Nina abezizwe*” (Ivesi 13), esenifakwe kwibusiso sikaNkulunkulu nathola nethuba eliyinqayizivele, ngobufakazi bevangeli ngamazwi kaNkulunkulu sesiyatholakala isibusiso nakini.

Manje kumele siqonde ukuthi lesi sithombe sokufaka endaweni yesihlahla esihle asivezi insindiso, ukuthi amaJuda angakholwa mese kufakwa abezizwe. Ukuxhumana nesiqu kuveza isikhathi sethuba, ukunaka kukaNkulunkulu okuthize njengoba simbona ephendukela kwabezizwe kwincwadi yezenzo 13 kuqhubeka. Lena yindlela efanayo yethuba eliyinqayizivele, ngokukhetha kukaNkulunkulu, u-Isaka kungabi u-

Ishmayeli, uJakobe kungabi u-Esawu. Lapha yikhona lapho uPawulu eqala khona isahluko sesi-9 (Ivesi 7-12). Lokhu kukhetha kwaphezulu akuvaleli muntu wendlu yakwa Ishmayeli noma yakwa-Esawu ngaphandle ukuba akholwe kube ngukusindiswa. Isipho sensindiso futhi asikho ekubhekeni kanjalo. Kuphela nje ukuthi babengakwazi ukuhlanganyela ngokukholwa kulokhu “*Okukhulu ngezindlela zonke*” okuvezwa kwisahluko 3:1-2.

Ivesi 17 – “*Kepha uma kwaphulwa amanye amagatsha*” – Kuvezwa ukungasoze kwanyakaziswa kuka-Israyeli “*isihlahla*”. Amalunga athize aphuliwe noma asusiwe. Kulesikhathi lapho uNkulunkulu ebheke kwabezizwe, u-Israyeli ulahlekelwe yithuba namalungelo okubhekwa nguNkulunkulu okuyingqayizivele. Inzalo yamaJuda kusukela ngesikhathi sikaKristu ingamagatsha aphukile.

“*Wena-ke*” – ivesi 17-24 ukhuluma (ngomuntu wesibili kodwa ebunyeneni) kwabezizwe sengathi umuntu oyedwa, njengoba inkosi ijwayele ukukhuluma no-Israyeli uma ikhuluma ngesizwe (NgokukaMathewu 23:34-39). Buka amazwi kakristu kwincwadi ngokukaJohane 10:16.

Ivesi 18-20 – Akukho ukuzibonga. Uma kuthi zibonge, abezizwe kumele bakhumbule ukuthi

11:19 *Uzakuthi-ke wena: “Amagatsha aphulwa ukuba mina ngifakelwe.”*

11:20 *Kulungile; aphulwa ngokungakhohwa, wena-ke umi ngokukhohwa. Ungazikhukhumezi, kepha yesaba;*

abasiyo impande noma isiqu, bangamagatsha nje, afakwe ngomusa kwisihlahla sikaNkulunkulu esihle. Lokhu esifakwe kukho kubaluleke ngaphezu kwethu. Amagatsha angakhuliswa kepha ngeke isiqu. Futhi hhayi ngokwenza kwethu okuthize okuhle ukuthi sizuze ukufakwa namalungelo. Ngomqondo wokuthobeka kwebandla uKristu uyakulihola. Wakhuluma ngendlela efanayo no-Israyeli esikhathini esiphambili, ukuthi wayebathanda ngokuba wayebathanda, hhayi ngoba kwakukhona abakwenzile noma kubafanele (UDuteronomi 7:7-8). Kodwa lokhu bakukhohlwa, bakhohlwa ukuthi babeme ngomusa kaNkulunkulu kuphela. Manje nina bezizwe qaphelani ningacabangi ukuthi uNkulunkulu ube nomusa kini nathola ithuba ngenxa yokuthi kukhona ukubaluleka okuthile kinina. Unithande ngoba enithanda, manje unibusisa ngokusa, ilanga likhanya ngakini emhlabeni. Ningalandeli izindlela zobuwula zika-Israyeli, ningacabangi njengokuba benza, ningacabangi ukuba ushiye bonke abanye ngenxa yobukhona benu. Ningacabangi ukuthi amalungelo enu avela enkosini ayithikithi lokungena

11:21 ngokuba uma uNkulunkulu engayekanga
amagatsha emvelo, nawe angeze akuyeka.
11:22 Bheka-ke ububele nobukhali bukaNkulunkulu;
ubukhali kulabo abawayo kepha kuwe ububele
bukaNkulunkulu, uma uhlala ebubeleni; uma
kungenjalo, uzakunqunywa nawe.

ezulwini. Inkosi iyakwazi futhi ikulungele ukuthi ingenza kwabezizwe njengokuba yenza kwisizwe sakwa-Israyeli, njengokuba saba nokuzidla nokuzithathela phezulu, singayisabi inkosi, singenakho nokukholwa, bazi ukuthi bangamagatsha ayiwonawona, bekubona kungenakuguquka. Kanjalo nani bezizwe qaphelani ningabi nalowomqondo ngenxa yendawo enikuyo yamalungelo enkosi. Khumbulani indawo yenu nina eningumnqumo wasendle ofakiwe emuseni kaNkulunkulu omninginingi, ningesibo abokuqala ngokwendawo nesikhathi. Kahle hle ningabesibili, umnqumo wasendle futhi wesikhashana. Zibongeni ekuhlakanipheni kwenu kodwa enkazimulweni nasemseni waloyo onifakile endleleni yesibusiso.

Ivesi 21-22 – Inkosi iziveza izimisele ukudunyiswa njengokuba izimisele ukuba mnene ibeyinhle, isusa okwesikhashana abantu bayo besivumelwano, abantu abakhethiweyo. Laba ngokwemvelo ebabambele eduze. Kubonakala sengathi

11:23 *Nalabo uma bengahlali ekungakholweni,
bayakufakelwa, ngokuba uNkulunkulu unamandla
okubafakela futhi.*

11:24 *Ngokuba uma wena wanqunywa emnqumweni
ongowasendle ngemvelo, wafakelwa emnqumweni
omuhle ngokuphambene nemvelo, ikakhulu labo
abangabemvelo bayakufakelwa emnqumweni
wakubo.*

angabayeka nalaba angababambele eduze kakhulu uma ekwazi ukwenza njalo, abomnqumo wasendle uma yayeka laba abaseduze nayo. Uma abezizwe nabo bengawaphathisi okwezikhali zamantungwa lamalungelo inkosi ingabakhipha kumalungelo nenzuzo njengokuba yenza kumaJuda. Futhi, lokhu akukhulumi ngokulahleka kwensindiso, kodwa ithuba elithize. Lamazwi awakhulunywa kumuntu oyedwa kepha bonke abezizwe, mayelana nebandla. Ubuhle bukaNkulunkulu kululekela ebandleni uma lihamba naye ebuhleni bakhe. Uma lingasahambi naye, uNkulunkulu uzakulikhipha aphinde anake u-Israyeli ngokwamalungelo. Lokhu futhi uzokwenza ngokuba kulotshiwe kwiziphrofetho. Mhla inkosi ihlwitha bonke abakholwayo emhlabeni iyobe isiphenduka kulaba abahlubuke ebandleni abasele (KwabaseThesalonika 2:3), isuke ekubhekeni ukuzuza abezizwe ibuyele ku-Israyeli. Lokhu kuyoba njengokulotshiwe encwadini kaDaniyeli yamasonto angamashumi ayisikhombisa (UDaniyeli 9). Lesi

11:25 *Ngokuba angithandi, bazalwane, ukuba ningayazi
le mfihlakalo, funa nizishaye abahlakaniphileyo,
ukuthi inxenye ka-Israyeli yehlehwe ngubulukhuni,
kuze kungene abezizwe ngokupheleleyo;*

esinye isizathu esenza ukuthi amakholwa awayikuba khona ngesikhathi sezinhlupho, kumele aqale asuswe ngokuhlwithwa.

Ivesi 23-24 – Uma isizwe samaJuda sonke ekugcineni sesiphendula ngokukholwa, naso siyakubuyiselwa endaweni yaso yamalungelo nguNkulunkulu esebheka lesi sizwe.

Ivesi 25-32 – Ukubuyiselwa kuka-Israyeli kuqinisekisiwe.

Isikalo esiqiniseleyo sokusifanele yikhambi lokucabanga okukhulu, singaze sibuke iso likaNkulunkulu okwamanje bese siyazicabangela, okungesikho. “*imfihlakalo*” yokusebenza kukaNkulunkulu ukumpumputhekisa noma ukuqinisa inhliziy o kwehlele u-Israyeli, kuvule iwindi lethuba ezweni labezizwe, okumanje kunjalo. Ukumpumputhekiswa noma ukulahlwa kuka-Israyeli “isikhashana” kwenze;

- Kukhona abanengi abasindiswayo abangasiwo

11:26 *kanjalo u-Israyeli wonke uyakusindiswa, njengalokho kulotshiwe ukuthi: “Kuyakuvela eSiyoni uMhlangulisi, asuse ukungahungu kuJakobe.*
11:27 *Yilesi isivumelwano sami nabo, lapho ngisusa izono zabo.”*

amaJuda (Ivesi 1) akasilahlile isizwe sakhe, lokhu akusikho ukuphela.

- Lesi akusiso isimo saphakade sika-Israyeli. Akasilahlile isizwe sakhe kuze kube sekupheleni.

“Ukuze kupheleliswe abezizwe”, lapha kukhulunywa ngesikhathi sokubuya kukaJesu ezolanda ibandla lakhe ngokulihlwatha emhlabeni, “*Kanjalo-ke siyakuba nayo inkosi njalo*” (1 KwabaseThesalonika 4:13-14; 1 KwabaseKorinte 15:51-55). Kuyobe sekuba khona abezizwe abaningi abazakusindiswa ngesikhathi sezinhlopheko (Isambulo 7) kepha laba abasiyo ingxenye yebandla.

Ivesi 26-27 – “*Kanjalo u-Israyeli wonke uyakusindiswa*” – Kushiwo wonke amaJuda ayobe ephila ngesikhathi sezinhlopheko ebona ehlelwa yizinto uJesu ayeshilo ukuba zobehlela abantu bakhe encwadini kaMathewu 24 mhlazane uJesu ebuyisela umbuso wakhe (Isambulo 19-20). U-

Israyeli “*Bambheke abamgwazayo, bamlilele njengokulilela ozelwe yedwa, babe nomunyu ngaye*” (UZakariya 12:10). Ekugcineni amaJuda ayakulivuma iqiniso naye “oyiqiniso” eyisizwe sonke, njengokuba bala iqiniso beyisizwe sonke ngokulahla babulale uMesiya wabo. “*u-Israyeli wonke*”, lokhu akusho wonke umJuda kusukela ekuqaleni komhlaba, ngoba uPawulu uselenzile iphuzu lokuthi “*akusiye u-Israyeli wonke u-Israyeli*” (9:6). Wonke amaJuda akholwayo azo zonke izikhathi kanye namaJuda ayobe esemhlabeni ngesikhathi sokubuya kukaJesu.

UPawulu ube esuphendukela kubaphrofethi ukuveza ubufakazi bokuthi u-Israyeli uzakubuyela enkosini. Kuvesi 26 uncinza kancane nje ku-Isaya 59:20. Mese kuvesi 27, wathi ukungeza ngakuthatha kuJeremiya 31:33-34. Lokhu ukuhlanganisa ukuveza isithembiso somhlengi ozayo ozophumelela ekuguquleni u-Israyeli, aphendukele kuNkulunkulu ashiye ukona, aphendukele kwisibusiso sesivumelwano esisha. Amahubo 14:7 aveza ukusuthiswa kokulangazelela nenjabulo yesizwe ngalolosuku oluzayo; “*Sengathi ukusindiswa kuka-Israyeli kungayela esiyoni...uJakobe uyakwethaba, u-Israyeli ajabule.*” Lezi ziphrofetho zagcwaliseka ingxenye ekufikeni kokuqala kukaKristu, zizakufezekiswa ekuzeni kwakhe.

11:28 Ngokwevangeli bayizitha ngenxa yenu, kepha
ngokukhethwa bangabathandiweyo ngenxa
yawokhokho,

11:29 ngokuba izipho zomusa nokubiza kukaNkulunkulu
akaguquki kukho.

Ivesi 28 – Kulesikhathi samanje sokushunyayelwa kwevangeli, u-Israyeli uqinisiwe ukuze kuzongena abezizwe, bathole ithuba eliyinqayizivele. Kepha futhi bakhethiwe yinkosi ukuba bathandwe babusiswe njengesizwe, lokho kumile ngenxa yothando lwabadala “*nangokuba ubeyakugcina isifungo asifungela oyihlo*” (UDuteronomi 7:8).

Ivesi 29 – inkosi isho ekuqondile futhi iqonde lokho ekushoyo. Izithembiso nenjongo yakhe akunakuguquka. Makadunyiswe uNkulunkulu ngalokho! Beliyakuba kuphi ithemba lethu ukuba ubengathembekile ezwini lakhe ku-Israyeli? Buka amahubo 89:29-37. Akuthembisa kwabadala bamaJuda uzakwenza, noma kungumgaqo omude oguduzayo. Buka inkosi yasizuzela kanjani isizwe izwe lesithembiso ekuqaleni ngendlela efanayo. Yenza isithembiso, kodwa abavelanga baqonda khona futhi ngaso leso sikhathi ngenxa yokungakholwa nokungalaleli kwabo ehlane lasekhadeshi. Isithembiso safezeka emva kohambo olude ehlane ngenxa yokukhetha ukungakholwa.

11:30 Ngokuba njengalokho nina kade ningamlaleli
uNkulunkulu, kepha manje nihawukelwe ngenxa
yokungalaleli kwabo,
11:31 kanjalo nalaba kalokhu abalalelanga, ukuze
ngomusa enenzelwe wona nabo bahawukelwe manje.

Kodwa ekugcineni bafika ezweni lesithembiso, safezeka isithembiso sakhe ngokuqonda kwalokhu! Ukungafezeki maduze akushintshi izithembiso zenkosi futhi akusho ukuthi azifundwe ngenye indlela sengathi umfanekiso wokuthize. Yima kancane! Uma kungawenzi umqondo njengamanje, awuthi ukulinda nami.

Ivesi 30-32 – Ukuqiniswa kwashintshwa ngomusa. Izikhathi ezine “*umusa*” kulamavesi womathathu. Laba kuphela abazibona benzelwe uNkulunkulu umusa ekugcineni bazibekela isisekelo esiyiso senhliziyo nempilo enobunkulunkulu. “*Ngumusa kaJehova ukuthi asiqediwe, ngokuba ububele bakhe abupheli*” (Isililo 3:22). Makadunyiswe uNkulunkulu ngokungakhohla nangokungalaleli kwamaJuda, ngokuba kwasilethela;

- Ukufa kokuzinikela komhlengi endaweni yethu Kanye nokuvuka kwakhe.
- Kwavuleka indlela yokungena kukaNkulunkulu yavulwa, “*indlela entsha*”

11:32 Ngokuba uNkulunkulu ubavalele bonke
ekungalelini ukuze abahawukele bonke.

*ephilayo, edabula isihenqo, okungukuthi
inyama yakhe*” (KumaHeberu 10:20).

- Ivangeli elibheke emhlabeni wonke.

Kanti futhi yize noma umhawu ngesibusiso sikaNkulunkulu kwabezizwe (Ivesi 14), amaJuda asazokubuyiselwa enkosini ngokunjalo. Kukho konke lokhu okuvezwa uPawulu lapha kuyacaca ukuthi ukungakholwa kuka-Israyeli kungokwesikhashana nokuthi injongo kaNkulunkulu engenakuguquka ngalesiya sizwe izakufezeka kuso, zonke lezi ezikhulunyiwe.

Ivesi 32 – Nakhu ukufingqwa kwalokhu konke. Bobabili amaJuda nabezizwe sebeke bakuthola ukuqiniswa Kanye nokwenzelwa umusa, kuya kwisivuno esikhulu kubantu. Ngenxa yenjongo kaNkulunkulu omukhulu ukubenzela umusa, ukuveza ukuthi bonke abanathemba ngaphandle kwakhe, ukubabeka ezingeni elilodwa, kungekho ongaba nokuzibonga ngaphezu komunye. Bonke ngehlo elibheke ngqo kulolusuku olukhulu oluzayo lemiqhele “*abe nomusa kubo bonke*” lolo suku

11:33 *Yeka ukujula kwengecebo, nokuhlakanipha,
nokwazi kukaNkulunkulu! Yeka izahlulelo zakhe
ezingaphenyekiyo, nezindlela zakhe
ezingaqondakaliyo!*

lokubuyiselwa kuka-Israyeli Kanye nokuphelela kwabezizwe embusweni kaKristu nangale kwezulu elisha nomhlaba omusha.

Ivesi 33-35 – Isifundiso sokudumisa. Lencwadi kaPawulu iyafundisa ngokufundiswa yibhayibheli kuze kube lapha, kepha sifika ekugcineni kwalengxenye noPawulu ehlabela ihubo lendumiso! Ukufundisa kweqiniso akukaze kube ukuhlanganiswa kwenkulumo nje ebandayo eholela kwimpakamo ngenxa yokuhlakanipha. Kwakungenjalo kulomphostoli. Ekubukeni ukusebenza kukaNkulunkulu ngabantu, uPawulu wagcwala ukudumisa uNkulunkulu, ngenxa yobuhlakani bakhe obumangalisayo bomusa nenjongo yakhe ngomuntu. Sengathi wayengasakwazi ukuzibamba ngenhliziyo yakhe eyayifuna. Yize uPawulu ukubuka kwakhe kwakumi kwisifundiso sezwi, akukaze inhliziyo yakhe igcwale okwezwe kuze kube akasakwazi ukushisekela ngothando nangemizwa. Kodwa khona manjalo, kepha, akukaze kube khona isifundiso esibalulekile esingekho emibhalweni yomphostoli. Izifundiso eziya

11:34 Ngokuba “ngubani owawazi umqondo weNkosi na? Nokuba ngubani owaba ngumeluleki wayo na?”
11:35 Noma “ngubani owaqala ukuyipha ukuba kubuyiselwe kuye na?”

zilahleka kubashumayeli bakulesikhathi. Ukushiya isifundiso sikaNkulunkulu ukushiya uNkulunkulu uqobo, utholakala ukhonza uNkulunkulu wengqondo yakho omenzile kunalowo okwenzileyo. “Ulwazi longcwele ngukuqonda”.

Ivesi 33 – “Yeka ukujula” – Ukujula okunzulu umuntu angeke aze akuqondisise. Ukujula kwengcebo, akuvezi kuphela ukuceba kwenkosi kepha nokuhlakanipha kwayo. Kepha izahlulelo zakhe ezingaphenyekiyo zonke zibhekiswe kithi! UNkulunkulu uyingjula yengcebo yezibusiso impela! Ucebile kakhulu ngothando kubantu, kwabangathandekiyo!

“Izahlulelo zakhe” zingukulunga kwezinjongo zakhe. “izindlela zakhe” ezilungileyo afezekisa ngazo izinjongo zakhe. Izinjongo nezenzo aletha ngazo izithelo kubantu abangakhohlwayo, ethatha eveza ubuhle emlotheni.

Ivesi 34 – Akukho nokukodwa okudaliweyo okufana noNkulunkulu. Akakho namunye ongazi umqondo

11:36 *Ngokuba konke kuvela kuye, kukhona ngaye, kuya kuye; makube kuye inkazimulo kuze kube phakade. Amen.*

kaNkulunkulu ngokupheleleyo. Akanaso nesidingo sokuboniswa ngabantu, “*ngokuba ngubani owake wazi umqondo wenkosi ukuba ayibonise*” (1 KwabaseKorinte 2:16).

Ivesi 35 – Inkosi ayenzeli noyedwa umusa ngoba imukweleta. Inesihe iyaphana, konke lokhu kusuka kuqobo lwakhe ngomusa. Akakho “*owaqala ukuyipha*” ukuba angazizuzela isibusiso sayo.

Ivesi 36 – Ngokuba kukho “*konke*” inkosi;

- Umthombo (“*kuye*” noma “*ngaye*”).
- Futhi nangaye (“*ngaye*”, “ngokwenza kwakhe”).
- Nokugcina (“*kuya kuye*”, “*makube kuye*”).

Incwadi yesambulo iyakuveza lokhu, iveza okwenzeka ngemuva noma ngale kwekhethini ukuthi okudaliweyo kuphendula kanjani kumdali (5; 7:10-12). NgoJesu Kristu kwincwadi yabaseKolose 1:16 umcabango ofanayo.

Inkosi inguye enguye, iyikho eyikho singayeka
kanjani ukuyeka konke okwethu?

Inkazimulo kuye!!

Ikilasi 16 – KwabaseRoma 12:1-21

Umphostoli lapha usefika ekugcineni kwengxenye yesifundiso sakhe kulengxenye yalencwadi (Isahluko 1-11) Esedingidile udaba lukaNkulunkulu olukhulu lenjongo yakhe ngomuntu, amaJuda Kanye nabezizwe. Manje kwisahluko se-12 uPawulu useqala ukukhuluma ngokuziphatha komzalwane, ekumele akwenze Kanye nesimilo sakhe. Ulayini ahamba ngawo kulencwadi; Okokuqala amaqiniso okukholwa mese kuba yindlela yokuphila yekholwa; kuqala amaqiniso aphakade kulandele okumele kwenziwe manje, okokuqala amalungelo kulandele ukwenza. Ibhayibheli lilonke liphethe kona lokhu.

Buka ukuthi ukuyala ngesifundiso kungaphezu kabili kokwenziwayo. Singagoqa nje ngokuthi izingxenye ezintathu zokuveza ubukristu kumele zibe ngokuthi ungubani uNkulunkulu, ungubani umuntu, uNkulunkulu usinikezani ekulungisisweni, lithini icebo likaNkulunkulu leminyaka Kanye nokunye. Sibheke futhi nakancane okumele sikwenze, ukuthi kumele siphile kanjani. ngaphandle kwalokho kufundiswa ukuthi kumele kuphilwe kanjani, singasazi isizathu salokho kufundiswa. Isimilo sethu Kanye nendlela yokuziphatha yomkristu kumele isuke ekutheni siyaqonda ukuthi asifanelwe umusa kaNkulunkulu

12:1 *Ngakho ngiyanincenga, bazalwane, ngobubele
bukaNkulunkulu ukuba ninikele imizimba yenu ibe
ngumnikelo ophilileyo, ongcwele, othandeka
kuNkulunkulu, kube ngukukhonza kwenu kokuqonda;*

omkhulu.

12: 1-2 Ukuphila entandweni kaNkulunkulu.

Lamavesi womabili ayisingeniso kwingxenye yokumele sikwenze kulengxenye yencwadi. Konke inkosi efuna sikwenze mayelana nempilo yethu yobukristu kulapha.

Ivesi 1 – Isethulo esikhulu.

“Ngakho...ngobubele bukaNkulunkulu” – lokhu kuvula “ngakho” kubuka ngemuva ubukhulu bomusa nesibusiso sikaNkulunkulu esibekelwe kona kuKristu. Ngokuba ulungisisiwe mahhala ngomusa wakhe (Isahluko 3), ngokuba uthole ukuthula noNkulunkulu (5:11), ngokuba ukubusa kwesono empilweni yakho kugqashuliwe (Isahluko 6), ngokuba wamukele isipho sempilo ephakade esandleni senkosi (6:23), Ngokuba akusekho kuwe ukulahlwa (8:1), ngokuba kuwe kuhlala uMoya Ongcwele (Isahluko 8), ngokuba indodana noMoya bayakunxusela (Isahluko 8), ngokuba wabekelwa

ngaphambili ukufana nesimo sendodana (8:29), ngokuba alikho icala oyobekwa lona phambi kwenkosi (8:33), ngokuba akukho okungakuhlukanisa nothando lenkosi (8:35-38), ngenxa yengcebo oyibekelwe yinkosi endlini yengcebo kuKristu, ngiyakucela ukuba unikele impilo yakho kuye, ibe ngumnikelo ophilileyo. Lesi yisicelo sikaPawulu (sikakaNkulunkulu). Akukho ukugqugquzela okungadlula lokhu ukuba sinikele izimpilo zethu entandweni kaNkulunkulu nokuqonda okudlula lokhu asenzele kona kuKristu. Sibizelwe ukuqonda lokhu uNkulunkulu akulindele kithina ukuze sinikele imizimba yethu kuye, emsebenzini wakhe njengo Shedirakhi, Meshaki no-Abedinego *“zanikela imizimba yazo ukuba zingakhonzi, zingakhuleki kunkulunkulu noyedwa, uNkulunkulu wabo kuphela”* (UDaniyeli 3:28).

Ukuba *“ninikele”* ukunikeza kuNkulunkulu konke. Leligama lesiGrekhi elibhalwe *“zinikeleni”* ku 6:13. Yilo futhi leli elisetshenziswe lapha elisho ukunikela kwesiko ngokweminikelo yethestamente elidala. Umnikelo wonke wokushiswa kwakuyisilwane esibiza inani elithile, sibulawe, sibekwe kwi-Althare siphellele, sishe phambi kwenkosi (ULevitikusi 1). Lomnikelo wawuveza ukunikela konke kwalowo onikelayo kube ngukukhonza inkosi kuye. Ukuzinikela kumele kube *“imizimba yenu”*. Ukwenza

uqonde okuhle akwanele. Ukuphelela kwempilo yethu nokwenza kwethu kumele kubekwe kwi-althare phambi kwenkosi.

Lokhu “*ukukhonza kwenu kweqiniso*” ngokuba lomnikelo awukho ngaphansi kwethestamente elidala, awenziwa kwi-althare elibonakalayo. Lomnikelo akhuluma ngawo uPawulu kumele kube ngukukhonza okugcwele uNkulunkulu kwi-althare lenhliziyo yethu, sizidele ngokupheleleyo kuNkulunkulu onesihe. Kube njengokuziyisa kwesigqila kuloyo esingaphansi kwakhe ku-Eksodusi 21. Kube njengokuzinikela kwabashadile komunue nomunye. Kushiswe wonke amabhuloho! Enza kungaphendulwa uNkulunkulu ngokubuka umusa wakhe omningi ningi ngokulahlekelwa okukhulu, akuqondakali. Ukunikela izimpilo zethu okungcwele okwamukeleka kuye ngomusa wakhe kuJesu Kristu kuphela. Ukuhlupheka nokufa kukaKristu kungabukwa kanjani kungukushintshana okulungile ukuze sizothola konke? Singangamnika kanjani konke?

“Konke enginakho, konke engiyikho,
konke engithemba ukuba yikho ngiyakunikela
manje, ngingabambi lutho, kuwe!”

Ivesi 2 – Uguquko olukhulu.

12:2 *ningalingisi leli zwe, kodwa niguqulwe isimo
ngokwenziwa ibe ntsha ingqondo yenu, ukuze nibe
nokuhlolisisa okuyintando kaNkulunkulu, okuhle,
nokuthandekayo, nokupheleleyo.*

“Ningalingisi leli zwe” – lokhu kubhalwe njengomyalo. Ningazilungisi ngokwesikhathi samanje nangesitayela sezwe. Ungavumi izwe likuhehele emgodini walo. Ushintsho kwindlela esasihamba ngayo, *“enanikade nihamba kuzo ngokwendlela yalelizwe”* (Kwabase-Efesu 2:2). Umhlaba nokwenza kwawo kungaphansi kukasathane (1 NgokukaJohane 5:19). Ukulingisa noma yikuphi kungukusuka kuNkulunkulu.

“Kodwa niguqulwe” nawo lona umyalelo. Igama elisetshenzisiwe lijule kakhulu kunoku *“lingisa”* okuchaza ingqikithi yethu, kunokushintsha nje kwangaphandle. Ukuguquka kuza ngengqondo eguqukile, eyenziwe yayintsha *“alihlambulule ngesigezo samanzi ngezwi”* (Kwabase-Efesu 5:26) sisashintsha ekufaneni nezwe siguqukela kumoya mese kuqala umsebenzi omuhle woshintsho ngomoya phakathi kwethu. Sibe sesiyamazi uNkulunkulu njengomdali (Ugenesise 1). Siyaqala sibone ukubanjwa ekuzicabangeleni sodwa okuyisihibe Kanye nokuzithathela phezulu okuyize, ukuziphakamisa (1 EkaPetru 3:3-4). Siyaqala

sikwazi ukuhlukanisa phakathi kobumnandi obusizayo nobulimazayo. Siwabona kahle amanga kasathane, sibone okulungile nokungalungile. Sithola izipho zethu zakamoya nabanye baqale ukubona ukusebenza kukaNkulunkulu ngathi. Senza nezinye izinqumo eziningi sizenzela kuKristu, isimo sengqondo, izenzo ziyaqala zibe yizithelo ezimnandi zomsebenzi kaMoya oququlayo amagatsha empilweni yethu. Inkosi isibizela ukuba sihole kulesikhathi esibi, singabi ngabadonswa ngekhala. Ungavumi ukuba izwe elidlulayo likasathane likutshela ukuthi yini ekumele ibaluleke empilweni yakho kodwa funa ukuhola kukaNkulunkulu. Kokubili “ukulingisa” noku “*guquka*” kuyazenzekela, okuveza okunye ukwenza kithi. Inkosi ngezwi layo nosathane ngezwe bafuna ukusenza sibe ngababo. Kukuwe ukuthi uthobela yiphi inkosi ukuba ikuhole. Kukuwe ukuthi amehlo akho abuka kuphi (Buka incwadi 2 KwabaseKorinte 3:18). Lapho ivesi 1 likhuluma ngokwenza kwesikhathi ukuzibeka, ivesi 2 likhuluma ngomsebenzi oqhubekayo wokuguquka. Ukungcweliswa akusiyo into yesikhathi nje sokukhanya kodwa yisinqumo sempilo yonke ukuze ufane noKristu.

12:3-8 – Ukusebenza ngokuzithoba.

12:3 *Ngokuba ngomusa engiwuphiweyo ngisho kulowo nalowo phakathi kwenu ukuthi angacabangi athi mkhulu kunalokho afanele ukukucabanga, kodwa acabange kube ngokuqonda, njengalokho uNkulunkulu abele lowo nalowo isilinganiso sokukholwa.*

UPawulu manje uguqukela ekusebenzeni komzalwane. Kuqala ukuzinikela komzalwane kulandele ukusebenza komzalwane. Okokuqala ekuqaleni. Ukuba nesiqiniseko, yonke inhliziyo ezinikele enkosini (Ivesi 1) eqhubeka ukufana nenkosi (Ivesi 2) iguqukela kokufanayo. Yilapho ukuzahlukanisela kusiholela khona.

Ivesi 3 – Umsebenzi wokuqala wogcina isivini ukusicola kahle silingane. Amazwi kaPawulu “kuwo wonke umuntu ophakathi kwenu” lapha uPawulu uyaxwayisa ngokuziphakamisa. *“kepha ngokuthobelana nishaye sengathi abanye bakhulu kunani?”* (KwabaseFiliphi 2:3). Uma zonke izipho nesikwazi ukukwenza sikwamukele kuNkulunkulu, *“Kepha uma uyamukelisiwe, uzibongelani kungathi awuyamukeliswanga na?”* (1 KwabaseKorinte 4:7), engathi wena ubungumthombo. UPawulu uveza lokhu akufunayo, uma ekhuluma *“ngomusa kaNkulunkulu engiwunikiwe”*. Lapha phezulu kukhona ukuthobeka ekuzinikeleni, kwimpilo efana

12:4 Ngokuba njengalokhu sinezitho eziningi emzimbeni munye, kepha izitho zonke azinamsebenzi munye,
12:5 kanjalo thina esibaningi simzimba munye kuKristu, kepha ngabanye siyizitho, omunye esomunye.

nekaKristu (Buka ivesi 16). Ukuziphakamisa kuyisitha sokulunga. Ukuhlanganisa lamazwi nevesi 2, kuyabonakala ukuthi ngempela impakamo ingeyezwe futhi kumele siyigweme.

“Ukuze nibe nokuhlolisisa” maqondana nani, ningazibukeli phansi, kodwa nizihlolisise, ngokweqiniso. Ningahambeli phezulu, ningazenzisi kepha nizibheke ngokuyikho.

Ivesi 4-5 – Ukuhluka ebunyeneni. UPawulu ukujwayele ukuchaza ibandla, umzimba kakristu njengomzimba onamalunga amaningi (1 KwabaseKorinte 12; Kwabase-Efesu 4:6).

Ivesi 6-8 – Izipho zikamoya okukhulunywa ngazo lapha ukukwazi ukukhonza abanye ngenxa yakhe. Wonke umzalwane (ilunga lomzimba ka Kristu) kukhona akwazi ukukwenza akunikezwe nguNkulunkulu ukuba amkhonze ngakho akhonze nabanye ngendlela ethize,

“Singesokuphrofetha” (Ivesi 6) Lapha kukhulunywa

12:6 *Sinezipho zomusa ezahlukileyo ngokomusa
esiwuphiweyo; uma singesokuprofetha, asiprofethe
ngesilinganiso sokukholwa;*
12:7 *uma singesokukhonza, kube senkonzweni;
ofundisayo, kube sekufundiseni,*

ngokushumayela noma ukukhuluma nokusho noma ukuletha izwi likaNkulunkulu, ukusho esingeke sikwazi nje ngokwethu. Njengokuba inkosi yasho kumphrofethi uJeremiya “*ngibekile amazwi ami emlonyeni wakho*” (1:9). Ngokuphelela kwebhayibheli isikhathi sabaphostoli sesizophela, lesipho sokuphrofetha, isipho esaletha izincwadi sadlula (1 KwabaseKorinte 13:8; 2 EkaPetru 2:1). Asisekho isidingo.

“*Singesokukhonza*” (Ivesi 7) – Igama lesiGrekhi elithi diakonia, esithola kulona igama elithi idikoni lisho “ukukhonza” lichaza umuntu okwazi ukunakekela izidingo zabanye eziphathekayo.

“*Ofundisayo*” (Ivesi 7) – Lona uphiwe ekuqondeni, ekwenzeni nasekudluliseni izwi likaNkulunkulu. Ophiwe ekuchazeni izwi oze ubone kahle ukuth cha lokhu angikaze ngikubone. Lesi sipho sidingeka kwabangama-elda Kanye nabafundisi. (1 KuThimothewu 3:1-2); KuThihu 1:9).

12:8 *oyalayo, ekuyaleni; owabayo, enze ngobuqotho; oholayo, ngenkuthalo; ohawukelayo, ngentokozo.*

“*Oyalayo*” (Ivesi 8) – Lona uphiwe ekududuzeni nasekugqugquzeleni nokunxenna abanye ukuba bahambe kahle. Lesi kungaba yisipho esikulabo abangabavangili. Lesi sipho siyenza, hhayi kakhulu ekuyaleni ukuqonda njengesiphiwo sokufundisa, kodwa siyakwazi ukubonisa inhliziyo nentando yabanye ukwenza okulungile. Buka uBhanabhasi kwincwadi yezenzo 4:36; 11:22-24).

“*Owabayo*” (Ivesi 8) – Yize noma wonke umuntu kumele anikele ngengcebo yakhe kuNkulunkulu uma enalesi sipho, abazalwane abanalesi sipho basetshenziswa nguNkulunkulu. Laba basebenzisa isipho sabo “ngobuqotho” ngenhliziyo ekhululekile, ngale kokufuna ukubukwa. Isilingo esikhulu uma upha ukuthi ufune ukubonwa abantu ukuthi wenza imisebenzi emihle.

“*Oholayo*” (Ivesi 8) Igama lesiGrekhi lapha lisho “ukubekwa phambili”, lisho okhomba abanye. Lona uphiwe ekwengameleni nokukhomba indlela emsebenzini webandla lakhe. Engaholi ngokuthi hlampe uyena ongaphezu kwabanye, uyena ophethe, kodwa uholo ngokuhlakanipha. Laba kumele bahole

12:9 *Uthando malungabi nakuzenzisa; nenyanye okubi,
nibambelele kokuhle;*

“ngobuqotho”, ngokuzimisela, benakekela abanye ngokuba ibandla uyalithanda uNkulunkulu.

“*Ohawukelayo*” (Ivesi 8) – Lesi yisiphiwo sikamoya salowo okhombisa isihawu, ohluphekayo ngenxa yokuhlupheka kwabanye. Njengesiphiwo sokukhonza nokwaba, lesi siphiiwo asikhulumi kakhulu, kodwa senza kakhulu ngokusiza nokuzwa labo abanezidingo. Sonke siyabazwela ababhekene nezikhathi ezinzima kepha onesiphiwo kuba khona akwenzayo esuswa nguMoya osebenzayo kuye. Abazalwane abaphiwe abakwazi ukusuka lapho bengakwazi khona ukududuza nokusiza abadingayo noma abasenkingeni.

12:9-21 – Isimilo somzalwane.

Manje iziqephu ezimfishane, imigqa nje yokubalulekile okumelwe kwenziwe ngumzalwane, kukhuluma kakhulu ngendlela esixhumana nesiphathana ngayo singabazalwane. Ezweni eligcwele amaphimbo amaningi afuna siwalalele, nanti iphimbo likaNkulunkulu likuhola.

12:10 *thandanani ngenhliziyo ngothando lobuzalwane;
ekwazisaneni nandulelane;*

Ivesi 9 – Uthando olungenakuzenzisa noma olungamanga. Ukuzimisela kweqiniso kokufisela abanye okulungile.

“Nenyanye okubi” – Konke okubi nokungalungile kuphathise kwento oyinyanyayo. Buka incwadi 1 KaPetru 3:11, ekaJobe 1:1, 8.

“Nibambelele kokuhle” – Uma kuza ekukhetheni, Kumele uhlezi uba ngasohlangothini lalokho owaziyo ukuthi kuhle noma kulungile ngisho kungabe awuzizwa ngathi ufuna ukukwenza lokho. Buka u 13:10; 1 KwabaseKorinte 13:6.

Ivesi 10 – *“Thandanani ngenhliziyo, ngothando lobuzalwane”* Ekuthandeni nasekunakekeleni abazalwane, bathande njengomndeni wakho.

“Ekwazisaneni nandulelane” – Ekuhloniphaneni nasekwazisaneni, zama ngandlela zonke ukuba nguwe ngokuhle. Ubazise abanye. Ukhulume ngodumo lwabanye, ukhulume nabanye ngenhlonipho. Uyalicabanga ibandla (noma izwe) eligcwele lokhu esikubalile? Kuyoba njalo ezulwini.

12:11 *ekukhuthaleni ningenqeni, nivuthe emoyeni,
nikhonze iNkosi;*
12:12 *ethembeni nithokoze; osizini nibekezele;
ekukhulekeni niqinisele njalo;*

Ivesi 11 – “*Ekukhuthaleni ningenqeni, nivuthe emoyeni, nikhonze inkosi*” Nisebenze nazi ukuthi inkosi inibhekile, nizimisele ngenxa yayo kukho konke enikwenzayo! “*Konke isandla sakho esikufumanayo ukukwenza, kwenze ngamandla akho*” (Umshumayeli 9:10). Buka incwadi KwabaseKolose 3:23. Ukusebenza ngokuzimisela emsebenzini, esikoleni, kokumele ukwenze Kanye nokuningi. Uqaphele ekuhambeni nasekukhonzeni kwakho uNkunkulunkulu.

Ivesi 12 – “*Ethembeni nithokoze*” – Ube nenhliziyo ejabulile ebambe isiqiniseko senkazimulo ezakuza. “*Kepha ukukholwa kungukuqiniseka ngezinto ezithenjwayo, kuyiqiniso ngezinto ezingabonwayo*” (KumaHeberu 11:1). Ukukholwa kusenza siqiniseke ngezinto ezizayo engathi sinobufakazi obunzulu.

“*Osizini nibekezele*” Nibekezele ngesineke kukho konke ukuxakeka, izinkinga, ingcindezi noma ukuhlaselwa. Nazi ngokukholwa ukuthi konke kusuka esandleni sikababa wethu onothando.

12:13 *hlanganyelani nabangcwele ekusweleni kwabo, nikhuthalele ukungenisa izihambi.*

12:14 *Babusiseni abanizingelayo; busisani, ningaqalekisi.*

“Ekukhulekeni niqinisele njalo” – Nizinikele emkhulekweni. Bheka kukangaki sithola uJesu ekhuleka kwincwadi kaLuka.

Ivesi 13 – *“Hlanganyelani nabangcwele ekusweleni kwabo”* Izidingo zabanye zenze kube ngezakho.

“Abangcwele” Asikho isidingo sokuthi sizizwele phezu kwethu izidingo zomhlaba wonke kepha ezabazalwane esinabo ebandleni. Kungeve kungukubanika imali nje kuphela, kepha ukubanika ngenhliziyo ekhululekile noma yini engabasiza abazalwane bethu enkosini.

“Nikhuthalele ukungenisa izihambi” – Niveze ukunakekela ngenhliziyo emhlophe, ngokwamukela, umoya wokusiza kubo bonke. Inkosi ifisa siguquke ekubhekeni okwethu kuphela, kepha sisize nabanye nganoma iyiphi indlela.

Ivesi 14 – *“Babusiseni”* Ukubusisa ukuba nezwi elihle olishoyo, ukhulume kahle ngabakuzondayo nabakuzwisa ubuhlungu. Lokhu kunikezwe

12:15 *Thokozani nabathokozayo, nikhale nabakhalayo.*

12:16 *Manibe nhliziyonye; ningazindli okuphakemeyo, kodwa yaneliswani ngokuphansi. Ningazishayi abahlakaniphileyo.*

12:17 *Ningaphindiseli muntu okubi ngokubi; nakani okuhle phambi kwabantu bonke;*

njengomyalelo izikhathi eziningana kugxekwa okubi ngokugcizelela. Uma uphendula ngaloluhlobo ubulala ukuziphakamisa. Buka uJesu (“baba baxolele”; kwincwadi 1 EkaPetru 2:23) noStefani (Izenzo 7:60).

Ivesi 15 – Ukuzwelana nabanye. Abantu abazazi bona kakhulu abakwazi ukuzwela abanye.

Ivesi 16 – Ubunye ngokuthobeka. Ubunye bungakhula ngenxa yentobeko. UPawulu uliqala lapha ivesi lesithathu. Ungabeki ingqondo yakho kwizinto eziphezulu, izinto ezihlaba umxhwele noma ezikwenza ukwazi ukubonakala kwabangafuni ukubonakala nabaphansi. Ukuthanda umakhelwane wakho njengokuba uzithanda wena, kuno “bonke” omakhelwane.

Ivesi 17-21 – Ukuphila nabahlaselayo.

Ivesi 17 – Yindlela kaNkulunkulu ukuba

12:18 *uma kungenzeka, ngokwenu hlalisanani
ngokuthula nabantu bonke;*

12:19 *ningaziphindiseli nina bathandwa, kodwa dedelani
ulaka, ngokuba kulotshiwe ukuthi: “Ngokwami
ukuphindisela, ngiyakubuyisela mina,” isho iNkosi.*

singabuyiseli okubi ngokubi. Cabanga okulungele wonke umuntu, ngisho nalabo abakuzondayo (KwabaseFilipi 4:8).

Ivesi 18 – Yiba nesiqiniseko ukuthi ayikho indima oyidlalayo ukuthi kube khona ukwahlukana, ngakuwe kungabi bikho ukuxabana, yiba nesiqiniseko unokuthula nabo bonke. Leli vesi lifakwe phakathi kokubili ukungalungi kokuziphindiselela nokuziqhelanisa (buka ulevitikusi 19:18). Mina nawe kumele sibone ukuthi konke kulungile. Uma umzalwane enotho kithi, siyahamba sikulungise (NgokukaMathewu 5:21-25). Uma kukhona esinakho ngomfowethu, siyahamba sikulungise (NgokukaMathewu 18:15-17).

Ivesi 19 – Kunokwenza into ngokuthukuthela, “sinikeza indawo” ulaka lukaNkulunkulu. Ukubuyisela kungokwakhe, kumele sibe nesiqiniseko ukuthi “uzobuyisela” ngokuba ushilo. Buka incwadi kaDuteronomi 32:35. Inkosi iyolungisa konke ngesikhathi esifanele. “*izinto*

12:20 Kepha: “Uma isitha sakho silambile, siphe sidle;
uma somile, siphuzise, ngokuba ngokwenza lokho
uyakube ufumbela amalahle avuthayo ekhanda laso.”
12:21 Unganqotshwa ngokubi, kodwa ngoba okubi
ngokuhle.

ezizakubehlela ziyashesha” uyakukholwa lokho? Ukuyekela uNkulunkulu abe ngumlweli wethu ukukholwa yisithembiso. Khumbula uDavide wamubonga kanjani u-Abhigeli ngokumehlisa ukugcwala impindiselo (1 USamuweli 25: 26-33). UNkulunkulu wakhapha uNabali “*ngesikhathi esiyiso*”. Buka amahubo 35:11-16; Izaga 20-22; 24:16-18, 29; uJobe 31:29-30.

Ivesi 20 – Ukubuka ivesi 14 no 18 (kucashunwe kwizaga 25:21-22) njengokubuyisela izwi elihle ngokubi (Ivesi 14) Ukuqinisekisa ukuba kunokushisekela ukuthula ngasohlangothini lwethu kukho konke ukuxabana (Ivesi 18), Ngokunjalo lomqondo kumele uvele ekwenzeni okuhle nasekunakekeleni labo abasizondayo.

Ivesi 21 – Akumele sengamelwe ububi siphazamiseke sinyakaziseke ngokulinyazwa size singaphenduli kahle. Kumele sinqobe ububi ngendlela esenza ngayo uma silinyazwa noma sizwa ubuhlungu, ngobumnene, okuzonyakazisa isitha ukuba

siphenduke ekwenzeni kwaso okungalungile.

Ikilasi 17 – KwabaseRoma 13:1-14

13:1 *Akube yilowo nalowo azithobe phansi kwamandla ombuso, ngokuba akukho mandla ombuso angaveli kuNkulunkulu; lawa akhona amiswe nguNkulunkulu.*

UPawulu uyaqhubeka kulesahluko njengokuba eqalile kwisahluko se-12, nezinto eziphathekayo ekumele zenziwe umzalwane.

13:1-7 – okumele kwenziwe kuhulumeni.

Ivesi 1 – Lapha kukhona umyalelo wawo “wonke umphefumulo”. Akekho okhishelwa ngaphandle. Akukho abakhethiweyo. Umyalelo kaNkulunkulu oqonde ngqo kumkhuba wethu oqhubekayo wokuthoba, wokuthobela igunya lalaba abangaphezu kwethu, kusukela kumongameli, kuya kosopolitiki kuya kumaphoyisa. UPetru wabhala incwadi yakhe yokuqala emvakokuba umbusi uNero eqale ukushushisa amakholwa, kodwa umphostoli kaNkulunkulu wanxena abazalwane ukuba bathobele abasemagunyeni kwincwadi yokuqala kaPetru 2:13-14. UJesu wafundisa ngokuthoba “*kubabhali nabafarisi*”, ngokuba “*bahlala esihlalweni sikaMose*”, yize noma akwenza kwacaca bha ukuthi

13:2 Ngakho-ke omelana namandla ombuso umelana nesimiso sikaNkulunkulu; kepha abamelana nakho bayakwamukeliswa ukulahlwa.

13:3 Ngokuba ababusi abesabeki kwabenza okuhle, kodwa kwabenza okubi. Kepha uyathanda yini ukungesabi amandla ombuso na? Yenza okuhle, uyakubongwa yiwo;

babengesibo ababeyisibonelo esihle esingalandelwa. (NgokukaMathewu 23:2-3). Akekho umuntu oke waba negunya, okholwayo noma ongakholwa, ngale kokubekwa yinkosi uqobo (UDaniyeli 2:21). Ukuthembeka kwethu kwigunya likaNkulunkulu osezulwini sikukhombisa ngokuthembeka kumagunya asemhlabeni.

Ivesi 2 – Isiphetho esisobala;

- Ukumelana nanoma iliphi igunya lasemhlabeni ukumelana nokukhetha kukaNkulunkulu, okungukumelana noNkulunkulu uqobo (lokhu nje kungumgomo).
- Lokho kumelana kungukuzibekela ukushaywa noma ukujeziswa, phambi komahluleli ongumuntu noma umahluleli waphezulu. “ukulahlwa” lapha akusho isihogo noma ukubhubha kwaphakade kepha kusho ukujeziswa ngokungalungile.

13:4 ngokuba uyisikhonzi sikaNkulunkulu, kube kuhle kuwe. Kepha uma wenza okubi, yesaba; ngokuba awuyiphatheli ize inkemba; ngokuba uyisikhonzi sikaNkulunkulu, umphindiseli wokwehlisela ulaka kowenza okubi.

Ivesi 3-4 – UPawulu ubeka lomgomo oliqiniso;

- Uhulumeni akajwayele ukuhlupha labo abenza okuhle.
- Abaphila kahle abajwayele ukuphila ngokusaba uhulumeni noma ababusi.
- Abenza kahle bangathuka bezitholela izibongo kunokuhlushwa nguhulumeni nababusi.
- Abenzi bobubu benza kahle uma besaba, ngokuba bazohlangana nenkinga ngaphambi komahluleli wasemhlabeni noma owasezulwini.

Umlando uyaveza ukuthi lemigomo iliqiniso, kukambalwa nje kungenjalo. Lokhu ukwenza kukaNkulunkulu, ngohulumeni wabantu, kulokhu uhulumeni wabantu usebenza njengezisebenzi zikaNkulunkulu.

“Ngokuba awuyiphatheli ize inkemba” (Ivesi 4) Lokhu kukhomba ilungelo uhulumeni alinikeziwe

13:5 *Ngalokho kuswelekile ukuwuthobela, kungabi kuphela ngenxa yolaka kodwa nangenxa kanembeza.*

nguNkulunkulu phezu kwabangaphansi kwakhe. Uphethe ilungelo lokufa nokuphila. UNkulunkulu ulindele ukuba basebenzise “*inkemba*” (Isigwebo esikhulu), ngokuba asinikezelwanga yena ize. Kumele sisetshenziswe uma kubulewe. (Ugenesise 9:6; U-Eksodusi 21:12-14; ULevitikusi 24:17). Kukhona isexwayiso lapha kwabasemagunyeni Kanye nabantu. Akekho uhulumeni ohlakaniphile ukuba anqabe ukusebenzisa inkemba uNkulunkulu amunikeza yona. Uma ababulali beyekelwa benganikezwa isigwebo sentambo ngokulunga nangokukhululeka kukahulumeni, kumele abonge inkosi ukuthi akafike ebhubha esihogweni khona manje. NguNkulunkulu omenzele umusa ngokumuyekela, bekumele aguqulele inhliziyi yakhe kuNkulunkulu ngenxa yomusa wakhe.

Ivesi 5 – Kukhona Ekumele “sikwenze” sikwenze uma sifuna ukumamatheka kukaNkulunkulu. Akumele sithobe uhulumeni noma ababusi ngokwesaba amandla abo phezu kwethu, kepha kumele sithobe “*nangenxa kanembeza*”, njengabazalwane sifuna intando kaNkulunkulu. Hhayi ngokusaba kuphela kodwa nangothando. UJuda wabona nje lokhu

13:6 Ngokuba ngenxa yalokho nikhipha intela; ngokuba bayizikhonzi zikaNkulunkulu ezikhuthalela khona lokho.

okukodwa okukhomba ongakholwayo “*bayeyisa imibuso*” (EkaJuda 8; 2 EkaPetru 2:10), baveza ukungabi nanembeza kuNkulunkulu futhi abayifuni intando yakhe.

Qaphela ukuthi lapha akukhulunywa ngabathize. Hhayi ababusi abathize, ukunxenxa nje, noma ukufaka okuthize. Konke lokho akunandaba. Kepha umyalelo kaNkulunkulu lapha awusivimbeli ukumelana nababusi uma sebedlula emugqeni wabo befuna ukuba sigudluke noma siphike izinto uNkulunkulu afuna ukuba sizenze. Kwizimo ezikanjalo ababusi bona baba ngabamelene negunya likaNkulunkulu elikhulu, kumele sikulungele ukuma noPetru sithi “*Kumele silalele uNkulunkulu kunabantu*” (Izenzo 5:29). Noma silibona igunya lababusi lingaphezu kwethu, kumele sibone loyo onegunya ngaphezu kwabo. Buka ukunqaba kukaDanieli ukudla isidlo senkosi (UDanieli 1) nomyalelo wenkosi (UDanieli 6), Nokuma kwabangani bakhe, bemelene nokukhonzwa kwesithombe (UDanieli 3:16-18). Buka ukunqaba kukaPetru noJohane ukuthuliswa ebufakazini babo

13:7 *Nikani bonke okubafaneleyo: intela kofanele intela, inkokhiso kofanele inkokhiso, ukwesaba kofanele ukwesatshwa, udumo kofanele udumo.*

kwizenzo 4:19-20.

Ivesi 6-7 – Akumele kuphela sivume ukuhlala sithoba kwabasemagunyeni, ngaphezu kwalokho kumele sibasize ngenkokhelo yabo. “*okubafaneleyo*”, okuchaza ukukhokha intela, ukukhokhela izindawo zokuhlala, imigaqo ekhokhelwayo. Yize noma intela ibuye ibe umthwalo, lingabikho iqiniso, kuvele nokungalungi, kumele sikhokhe ngesidima lokho okufunekayo, lokho kuveza ukuba sizimisele ukulalela abasemagunyeni, silalela noNkulunkulu.

“*Ngokuba bayizikhonzi zikaNkulunkulu*” Leliphuzu liphethe isisindo esinxantahu nevesi lesine. Ukubasiza ngenkokhelo yabo ukwenza okumiswe yinkosi. Ngakho sikukhokha enkosini lokho esikukhokhayo kwintela mزالwane! Singabahlakaniphile uma leliqiniso lixosha ukukhathazeka kwethu nokukhononda ngenxa yabaqoqi bentela. Vele ukhokhe nje uthule, uthembe ukuthi wenza umyalelo ka “*baba wakho osezulwini*” (NgokukaMathewu 6:24-34).

“Nikani bonke okubafaneleyo” (Ivesi 7) – Kuveza isidingo sokufuneka kukhokhwe okufaneleyo, kona okufanelweyo. Kanti futhi likhona iphuzu elizwakalayo lokungakhokhi liyemukelwa, futhi elingazwakali alithathwa! Buka umyalelo kaKristu kulaba ababemelene noHerodi *“nikani okukaKesari kukesari, noNkulunkulu okukaNkulunkulu”* (NgokukaMathewu 22:21). Buka nokuvuma kukakristu ukukhokho imali yasethempelini *“kodwa-ke ukuba singabakhubekisi”* (NgokukaMathewu 17:24-27). Isimangaliso sokuhlela kwakhe lapha sikhombisa ukukwazi kwakhe ukusinikeza uma sizimisele ukumhlonipha yena ngokuhlonipha *“abasemagunyeni”*.

Buka ukwala kukaPawulu ukukhokhela uFeliksi intshontsho ayethembe ukulithola (Izenzo 24:26). Wancamela iminyaka emibili ejele kunokukhokha intshontsho, ebonakalisa abasemagunyeni ekungalingini kwabo Kanye nomhobholo okungamele sikuthobele.

“Inkokhiso” lapha kukhulunywa ngentela empahleni noma I V.A.T ngolwasemzini Kanye nokunye.

“Udumo” – *“Baziseni bonke...niyazise inkosi”* Kumele sikhombise inhlonipho kuhulumeni wethu, ngisho nasemikhulekweni yethu (1 KuThimothewu 2:1-4).

13:8 *Ningabi nacala lani nakubani, kuphela
elokuthandana; ngokuba othanda omunye
uwugcwalisile umthetho.*

Ngisho omubi kunabo bonke ohulumeni uncono kunokungathotshelwa komthetho. Maningi amathuba okuba amazwi kaPawulu abhalwa ngesikhathi sokubusa kukaNero, indoda athi u-Ironside yayiyimbi iphakeme “yadwengula umzimba kamama wayo ukuze ibone isibeletho esayithwala”. Kwakubaluleke kangako kuye! Kepha limile izwi likaNkulunkulu ukuba thoba. Uma kungofana noNero, kuyacaca kunoma muphi uhulumeni noma ngabe kuthiwa unenkohlakalo engakanani. Ngisho uNero wayebekwe yinkosi ekubuseni ngenxa yenjongo yayo, (ngisho uMugabe impela), hlampe ukuletha isijeziso kwababi noma ukuhola imvuselelo. Nokuboshwa okungalungile eminyakeni elandelayo, ebe nethuba lokucabanga ngendawo ami kuyo, uPawulu uyala ukuba uThithu abenjalo naye (KuThithu 3:1).

13:8-10 – Umgomo wokuthanda.

Ivesi 8 – Kunokugqamisa okubi kulelivesi. Uma ufunda ngesiGrekhi kuyinto ekanjena “Ungakweleti muntu lutho ngaphandle kothando”. Ukungabi

13:9 Ngokuba lokhu ukuthi: “Ungaphingi, ungabulali, ungebi, ungafisi,” noma ukhona omunye umyalelo, kuyahlanganiswa kuleli zwi elithi: “Wothanda umakhelwane wakho njengalokhu uzithanda wena.”

13:10 Uthando alwenzi okubi kumakhelwane; ngakho-ke uthando lungukugwaliseka komthetho.

nasikweletu kubekwe njengesimo samanje futhi esiqhubekayo esingumyalelo. Noma ngabe yimali noma yini ekumele iye kwabanye, noma ngabe ikweletwa kwabasemagunyeni noma kubantu, kumele sibheke ekungabini nasikweletu. Akumele sizithole sisesimweni lapho impahla yethu ingasakwazi ukukhokheleka. Leli yizwi ekumele lizwiwe yizwe lamanje elicwile ezikweletini. Konke okuvunyelwene ngakho akukhokhwe, senze isivumelwano esisodwa, ukuba siphile kahle nabanye.

Ivesi 9-10 – Uma siphila ngokuthanda abanye, sigcwalisa wonke umthetho wesibili omkhulu, owokuqala ungoNkulunkulu (U-Eksodisi 20:1-11), owesibili ungomuntu (U-Eksodisi 20:12-17). Ukuphila ngalowo mthetho wokuthanda umakhelwane njengokuba sizithanda thina (NgokukaMathewu 22:37) ukugcwalisa yonke lemithetho yokungalungi okwenziwa kwabanye. Buka incwadi KwabaseGalathiya 5:13-14;

13:11 Yenzani lokhu, njengokuba nazi isikhathi ukuthi sekuyihora lokuba nivuke ebuthongweni; ngokuba manje insindiso isisondele kithi kunaleso sikhathi esaqala ukukholwa ngaso.

EkaJakobe 2:8. Ukuzicabangela wedwa kusenza siphule yonke imithetho eqondene nabantu, kodwa uthando lweqiniso “*aluzifuneli okwalo*” (1 KwabaseKorinte 13:5). Ukuphinga, ukubulala, ukuntshontsha, ukukhohlisa, izinkanuko Kanye nokunye, konke kulimaza obanye ngenxa yomuntu ozicabangela yena nezimfuno zakhe. Uthando lwangempela alikwenzi lokhu okubi kumakhelwane. Ukuthanda uNkulunkulu ngakho konke ukufunela abanye okuhle, nokubathanda ngokweqiniso ngukuthanda uNkulunkulu. Buka incwadi yokuqala ngokukaJohane 4:8, 20-21.

13:11-14 - Ukufana nokristu

Ivesi 11 – Ukusebenzisa amagama kulesikhathi sethu, okusele kulomhlaba isizathu sempilo yothando (“umzuzwana”, 2 KwabaseKorinte 4:17). Inkosi izakusivusa, engathi ekulaleni kokungabi nozwelo nokungenzi lutho. Iqiniso lengunaphakade liyasondela ihora nehora. Khona maduze sizakuba khona, ngokufa noma ngokubuya kukaKristu. Lokhu kumele kusenze siphile ngokuthembeka

13:12 *Ubusuku sebuyaphela, imini isisondele. Ngakho-ke asilahle imisebenzi yobumnyama, sihlome izikhali zokukhanya.*

nangothando kulelithuba lokuphila esiliphiwe. Akumele silale njengoJona emkhunjini abangakholwa belwa nemiphumela yolaka lukaNkulunkulu olusizungezile. Siphethe izimpendulo ekulahlekelweni kwabo yithemba. Sinesinkwa sokuphila kwindlala yabo, amanzi okuphila ekomeni kwabo. Ubizo lwethu ukuba sisukume sihlanganye kumsebenzi wabaphrofethi Kanye noMoya sithi “*Wo nina noonke enomileyo, wozani emanzini*” (U-Isaya 55:1). “*Umoya nomlobokazi bathi: Wozani*” (Isambulo 22:17). UMoya nebandla noma umlobokazi kumele bahlangane bafakaze emhlabeni.

Ivesi 12 – Ukuphuma kosuku lokukhululwa kulesi sikhathi sobumnyama kuyoba ngukuphela kwethuba lethu lokuphilela inkosi phakathi kwabangakholwayo. UJesu wakhuluma ngazinqumele kona ngokunjalo, ekuphenduleni wabe esethi “*Ngimelwe ukusebenza imisebenzi yongithumileyo, kusesemini, buyeza ubusuku, lapho kungesebenze muntu*” (ngokukaJohane 9:4). Limanje ithuba lethu lokuba siphilele inkazimulo yenkosi.

13:13 *Asihambe ngokufaneleyo njengasemini, kungabi ngokuminza nokudakwa, kungabi ngobufebe namanyala, kungabi ngokuxabana nomhawu;*

“Asilahle imisebenzi yobumnyama” – Njengokususa izingubo zethuna zobumnyama kithi. Buka incwadi yamaHeberu 12:1; 1 KwabaseKorinte 9:24-27. Abantwana bokukhanya abazoveza *“okwamukelekile enkosini”*, ningabi nakwenza *“ningahlanganyeli imisebenzi yobumnyama engenazithelo”* (Kwabase-Efesu 5:8-11).

“Sihlome izikhali zokukhanya” – Kumele siphile impilo embethe isiqiniseko salolusuku oluhle oluzayo. Hhayi izingubo nje kodwa *“izikhali”*, Sikhumbule ukuthi impilo lapha emhlabeni yimpi yakamoya kubhekenwe nobubi. Buka incwadi yabase-Efesu 6:11-16; 2 KwabaseKorinte 10:4; KwabaseRoma 6:13.

Ivesi 13 – *“Asihambe ngokufaneleyo”* – Ngendlela elungile, ngokwenza okunjalo.

“Njengasemini” – Njengoba singenza emini kabha, ebukhoneni benkosi. Abantu ebusuku benza izinto abebengeke bazenze emini. Hamba njengencwadi evulekileyo, bonke bakubone. Hamba njengowaziyo

13:14 kodwa yembathani iNkosi uJesu Kristu,
ninganakekeli inyama kuvuswe izinkanuko.

ukuthi uphambi kwenkosi futhi imubhekile. Hamba ekukhanyeni mntwana wokukhanya (1 EkaJohane 1:7)

Abanye benza inhlekisa amabandla amabhaptisti ngenxa yohla lwawo “lokungenziwa”, kodwa lelisiko liqhamuka enkosini. Singahamba kanjani “kungabi”;

- “Ngokuxabana” – ukudelela, ukuphuza, ukuxokozela nokuzijuxuza.
- “*Ukudakwa*” – Izidakamizwa zanoma luphi uhlobo nomculo womsindo Kanye nokunye.
- “*Amanyala*” – ukungaziphathi kahle nobufebe.
- “Ubundlobongela” – Ukungalawuleki nokungabi nandaba nabanye. “ukuzilawula”.
- “*Ukuxabana*” – Ukuthanda ukuphikisana.
- “Ukuhala” – Ukubuka ngokufuna inzuzo yabantu.

Ukungafuni ukwenza nokulalela ukuvimba kukaNkulunkulu iyona nkinga kulesikhathi samanje emphakathini yethu egulayo.

Ivesi 14 – Kumele sigcwale ubunkulunkulu sifane noKristu kuze ukufisa kwethu izinto zezwe kushabalale. Ukumthanda kwethu yikho okusigqugquzela ukuphila impilo engcwele.

“*Ninganakekeli*” okusho ukubuka ngaphambili noma ukucabanga ngaphambili. Ungake ucabange ngaphambili ukuba “*kuvuswe izinkanuko*” zenyama noma ukuzanelisa ngokubi. Kungani siwela ezonweni zenyama? Ngokuba siyinika indawo. Sizinika isikhathi eside sokucabanga singakakwenzi ngisho ukukwenza lokhu okubi esikufunayo. Umyalelo kaNkulunkulu “*namacebo wonke siwathumbela ukumlalela uKristu*” (2 KwabaseKorinte 10:5).

Ngafunda ukuthi amehlo ka Augustine wase Hippo ekugcineni avuleka ngalamavesi okugcina encwadi yabaseRoma 13, Wabona ukuthi ukuphila impilo yokunqoba yomkristu akusuki kuye kepha kwakungukuxhumana nokristu. U-Ironside uchaza isimo lapha u-Augustine ngasekugcineni wabhekana ngqo nomunye omuhle wabangani bakhe bakudala, wajika wabaleka. “Wamlandela ekhala ethi, Augustin, Augustin ubalekelani? Yimi nje lona.’ Waphendula ehlaba ngejubane, ‘ngiyabaleka ngoba akusimina!’ Wafunda ngendlela ebambekayo kodwa enamandla “ukunganiki inyama indawo”.

Ikilasi 18 – KwabaseRoma 14:1-23

Lesi sahluko siyinkombandlela yokuthi abazalwane bangaphilisana kanjani kwizinto abahluka ngazo ngemibono. Kuvezwa imiqondo emibili yabazalwane lapha. Kukhona abangezwa kahle ukwenziwa kwezinye izinto. Laba babizwa “ngababuthakathaka” noma “ababuthakathaka ekukholweni”. Uma kubukwa ivesi eledlule (13:14) siyabona ukuthi lezi zinto ekukhulunywa ngazo akukho okuveza ukuba azilungile. Kanti futhi akusizona izinto zesifundiso futhi lezi ezibaxakayo ngokuba siyayalwa ukuba sibambelele kwisifundiso esingcwele. Lokhu okudida abazalwane ababuthakathaka yizinto nje zongabazane noma abazibona ziyingozi ngasohlangothini labo kodwa izinto ezingawubophi unembeza ngasohlangothini lwethu. Kuphinde kube khona abangangeni kulokho. Labo yilaba ababizwa ngabanamandla ekukholweni (15:1). Umbuzo ophendulwayo kulesahluko akusikho ukulunga nokungalungi kwemibono kwizinto ezingewona amaqiniso esingenakuphikisana ngawo, kepha ukuthi siziphatha kanjani maqondana nabanye nonembeza wethu. Lombuzo ubaluleke kakhulu njengoba ithestamente elisha lihlala lihlale liwuvakashele (1 KwabaseKorinte 8 & 10; Izenzo 15). Ebandleni laseKorinte, indaba yayingenyama ehlatshelwe izithombe emvakwalokho ingadliwa

14:1 *Kepha obuthakathaka ekukholweni mamukeleni, kungabi ngokwahlulela ngezizindlo.*
14:2 *Omunye ukholwa ukuthi angadla konke, kepha obuthakathaka udla imifino.*

ngabantu. Umbuzo kwakungukuthi abazalwane bangayidla yini leyo nyama. Njengoba ingxenye enkulu kulesisahluko ikhuluma ngokudla kungenzeka ukuthi nasebandleni laseRoma babebhekene nento efanayo.

14:1-23 – Ukukhululeka okwenziwa ngothando.

Ivesi 1-3 – Yamukelanani njengoba uNkulunkulu esamukele nathi. Umzalwane ohlukayo ngombono ekwenzeni akumele abonakale engumsebenzi. Akumele kuze kube khona ukuphikisana kubangwa ukuthi ngubani obona ngendlela elungile ebese ehlulela abanye abangaqondisisi.

Ngaphandle kokulungile nokungalungile kwalesikhathi okugqamile ezwini likaNkulunkulu, ngokwenza nangokukholwa, kukhona izinto eziningi okumele sizihlukanisele thina kuzona njengabazalwane, okumele sizenzele kuzo izinqumo. Njengokuthi uma kanjani uma ukhuleka, isitayela esifana nesamaJuda sokudumisa nemikhosi yokudla, ukuzila ukudla, ukungayidli inyama noma

14:3 *Odlayo angamdeleli ongadliyo, ongadliyo
angamahluleli odlayo, ngokuba uNkulunkulu
umamukele.*

ukungadli izinto ezithize, isabatha noma ukukhonza ngesonto, ukugubuzela kwabesifazane, ubude bezinwele, ukugcoba ngamafutha, ukuwasha izinyawo, indlela yokugqoka, ubuholi bebendla, izingoma eziculwayo Kanye nokunye okuningi. Ithestamente elisha ligcwele izingxenye ezikhuluma ngokulungile nokungalungile ekwenzeni kwethu. Sinikeziwe imigomo noma inkombandlela okumele sikhethe ngayo ukuziphatha okuhle ezimweni ezithize. Kubukeka sengathi zonke izinto ezingenamthetho zilungile futhi zivunyelwe, kodwa kulele kithi ukuba sikhethe okulungile noma kuphi (1 KwabaseKorinte 10:23). Izizathu nemiphumela yezenzo zethu kwabanye yikho uNkulunkulu akubhekayo. Lapha kuvela umehluko omkhulu phakathi kwesivumelwano esisha nesidala, kwesidala, kwakubekwe phansi imithetho ngayo yonke into ephathelene nempilo (U-Eksodusi 20). Ithestamente elidala lahlukanisa phakathi kokungcolile nokuhlanzekile, Oqinile noma onamandla ekukholweni uyaqonda ukuba umthetho wagcwaliswa kuJesu Kristu. Ngakhoke akakugwemi ukudla abanye abakubona kungcolile. “*Ngokuba*

konke okudalwe nguNkulunkulu kuhle; akulahlwa lutho, uma kwamukelwa ngokubonga” (1 KuThimothewu 4:4). Ukukholwa kwalowo okhulile enkosini kumubeka ngaphezu kongabazane olubambe ababuthakathaka. Izihloko ekungazona insindiso nokulungisiswa, ngokuba lezo ziyizifundiso esezigqamisiwe ngasekuqaleni. Kodwa lokho okuthokozisayo noma okungathokozisi inkosi empilweni yomzalwane okukhulunywa ngakho lapha. Kodwa ababuthakathaka, abasaba ukungcoliswa badla imifino. UPawulu akangeni “ekuphikisaneni kongabazane” kokulungile noma okungalungile kuleliphuzu. Lapha akubheke kakhulu indlela yokuziphatha noma isimo sengqondo phakathi kwabanamandla/abakhulile nababuthakathaka, ukuthi kungabi bikho ukubukelana phansi nokuzibona kukhona ofanele ukwahlulela.

Ukukhula enkosini kuyakuvumela ukwahlukana kwezinye izinto zempilo yobuKristu. Singabahlakaniphile uma siqonda ukuthi ukukhonza uNkulunkulu ngokuzimisela kungenzeka yize noma kukhona ukwahlukana kokunye nongabazane. Ungabi nankinga nabanongabazane enhlizweni yakho.

Umzalwane obuthakathaka owenza ngenye indlela

14:4 *Ungubani wena owahlulela inceku yomunye na?
Kusenkosini yayo ukuma noma ukuwa kwayo; kepha
iyakumiswa, ngokuba iNkosi inamandla okuyimisa.*

ohambeni lakhe lobukristu kumele umamukele ngezandla ezivulekile ezifudumele, Angeke ngikucebise ukumubeka ebuholini noma ekufundiseni ebandleni. Naye kumele akuqonde lokho.

Ivesi 4 – Bonke abantwana baNkulunkulu bayizisebenzi zenkosi eyodwa. Asikho isisebenzi esingazenza inkosi kwezinye izisebenzi. UPawulu ubuza ukuthi “ungubani” ukuba ungenza lokho. Lapha ukhuluma ngomqondo wethu, ngokuba kumele sikwazi ukukhuluma ngalokhu esihlukayo kukho. Asikwazi ukuvele sikuzibe. Kodwa sikhululekile ukwahlulela abanye kulokhu; Kwindlela yokuziphatha nesifundiso, yebo! (KwabaseGalathiya 5:12; 1 KwabaseKorinte 5; NgokukaMathewu 18:17). Ebubini, yebo! Kepha hhayi ebuthakathakeni. Wonke umuntu usebenzela inkosi. Inkosi iyakwazi ukuhola izisebenzi zayo zime kahle. Yize noma omunye engangavumelana nawe kwizinto ezibalulekile kuwe, akumele umuthathe njengosewile, ngokuba yinkosi emuvusayo noma emuvusile.

14:5 Omunye wazisa olunye usuku kunolunye, omunye wazisa izinsuku zonke; yilowo nalowo akaqiniseke enhliziyweni yakhe.

14:6 Ohlonipha usuku uluhloniphela iNkosi; nodlayo udlela iNkosi, ngokuba ubonga uNkulunkulu; nongadliyo, akadli ngenxa yeNkosi, ubonga uNkulunkulu.

14:7 Ngokuba akakho phakathi kwethu oziphilela yena, akakho nozifela yena;

Ivesi 5 – Lapha kuqhubekwa nesibonelo, kubukwa laba ababona usuku oluthize lungcwele kunezinye izinsuku bemelene nalaba abazibuka ngokufana zonke izinsuku.

UPawulu lapha uveza umgomo obalulekile – “*yilowo nalowo akaqiniseke enhlizweni yakhe*”. Buka ivesi 14 no 22-23. Wonke umuntu kumele aqiniseke ukuthi akamelani nonembeza wakhe phambi kwenkosi.

Ivesi 6-12 – Konke “kwenzelwe inkosi”. Likhona noma lungekho ungabazane ngezinsuku nangokudla nokunye okufanayo, kumele senze esikwenzayo (noma singakwenzi) ngeso elibheke ukuthokoza kwenkosi. Yilokhu okumele sizihluphe ngakho. UJesu uyinkosi yethu, asiyiyo thina, ekufeni noma ekuphileni. Asikwazi ukuba singalwisana nentando yakhe noma ngabe kuthiwa kwehlani. Asikaze singabi ngaphansi kweso lakhe nokunakekela

14:8 ngokuba uma siphila, siphilela iNkosi; uma sifa, sifela iNkosi. Ngakho-ke noma siphila noma sifa, singabeNkosi.

14:9 Ngokuba ngenxa yalokho uKristu wafa, wabuyele waphila ukuba abe yiNkosi yabafileyo neyabaphilayo.

14:10 Kepha wena umahlulelani umzalwane wakho na? Futhi umdelelani umzalwane wakho na? Ngokuba sonke siyakumiswa phambi kwesihlalo sokwahlulela sikaNkulunkulu.

kwakhe, kulempilo nangale ekufeni. Impilo yethu, ukufa, inzuzo nemiphumela kumele sikubonge kuye. Kuphela lapho! Kusho enye indlela, “*ngokuba kimina ukuphila uKristu*” (KwabaseFilipi 1:21).

Ivesi 9 – Lapha sibona injongo ngomsebenzi kaNkulunkulu womusa kuJesu Kristu. Hhayinje ukuba sophulwe esihogweni ukuziphilela thina, kepha ukuba siphilele yena njengabantwana abathengwe ngegazi lakhe. UJesu mukhulu, ujwayele ukubizwa “ngenkosi” kunokubizwa “ngomsindisi” kwithestamente elidala (izikhathi ezili-150 nangaphezulu). Akazelanga ukuzoba umsindisi kuphela, kepha inkosi. “*amadolo onke aguqe...nezilimi zonke zivume ngokuthi UJESU UYINKOSI*” (KwabaseFilipi 2:10-11). Sihlale kuye njenge nkosi yethu, akumele sivumele izinto phakathi kwenkosi nezisebenzi zayo zenze inhlukano Phakathi kwethu esiyizisebenzi zakhe.

14:11 Ngokuba kulotshiwe ukuthi: “*Kuphila kwami,’ isho iNkosi, ‘kimina ayakuguqa amadolo onke, nezilimi zonke ziyakudumisa uNkulunkulu.’*”
14:12 Ngalokho-ke yilowo nalowo phakathi kwethu uyakuziphendulela kuNkulunkulu.

Ukungavumelani nokungathokozeli ezinye izisebenzi akusiwo umsebenzi wethu kepha owenkosi. Ngokuba siyobhekana naye ngalolo suku sizilande phambi kwesihlalo sakhe sokwahlulela. “*Yilowo nalowo*” kwivesi 12. Ugqamisa ukuma wedwa, uzilande khona. Buka incwadi 2 KwabaseKorinte 5:10. Ulwazi lwethu lokuthi ngelinye ilanga siyakuma phambi kukaNkulunkulu bekumele lulungise ingqondo yethu maqondana nabanye (KwabaeFilipi 4:5).

UPawulu ucaphuna ku-Isaya 45:23 ukwesekela (ivesi 11). Nokwakushiwo kuJehova lapha ku-Isaya 45 kushiwo kuJesu lapha (Buka incwadi KwabaseFilipi 2:9-11). Ubheke nokuthi “*phambi kwesihlalo sokwahlulela sikaNkulunkulu...yilowo nalowo phakathi kwethu uyakuziphendulela kuNkulunkulu*” (Ivesi 10 & 12). Ungubani uJesu Kristu? UJehova inkosi.

Ivesi 13 – Ekubukeni ukusebenzisana nasekwahluleleni Kanye nazo zonke izisebenzi

14:13 *Ngakho masingabe sisahlulelana; kepha okungcono yahlulelani lokho kokuthi makungabekelwa umzalwane into yokumqhuzula nokuba isikhubekiso.*

zikaNkulunkulu, kunokuba sihlolane, sibhekane amaphutha nokufaneleka komunye, beka lokhu endaweni yakho yokugxeka. Ungabeki isikhubekiso noma isono esingenza omunye awe. Kunokuba abanye babe yizisebenzi zokuhlola kwakho, wena zenze isisebenzi sabo bonke! Ungabi yisikhubekiso noqeda amandla kwabanye ngokubakhiphela ngaphandle. Kepha bamba intambo udonse Kanye nenkosi emsebenzini wayo wokuphakamisa izisebenzi zayo (Ivesi 4).

“Ngalokho masingabe sisahlulelana” - Buka incwadi kaMathewu 7:1-5, lapho khona uJesu eyala umoya wokugxeka nokwahlulela izisebenzi zenkosi singakashayi isikhathi. Buka isisindo kumazwi kaKristu. Kumele sibe ngababonayo futhi abahlukanisayo (singabi zimpumputhe othandweni lethu), sifisele abanye okuhle njalo ngale kokubheka amaphutha abo. Kumele nathi sizikale ngesikali esikala ngaso abanye (NgokukaMathewu 7:3-4), Sizimisele ukusiza abanye ukufika ezingeni lokuphelela nathi esifuna ukufinyelela kulo (NgokukaMathewu 7:5). Singamubonisa omunye

14:14 *Ngiyazi, nganelisiwe eNkosini uJesu, ukuthi akukho lutho oluyichilo ngokwalo; kepha kuye othi lubi, kuyena lubi.*

14:15 *Ngokuba uma umzalwane wakho edabukiswa ngenxa yokudla, awusahambi ngothando. Ungambhubhisi ngokudla kwakho lowo amfelayo uKristu.*

ngoshintsho, silufune kuye. Kepha kumele sibe neqiniso kulokho, sifune ukulungisa amaphutha ethu futhi nathi sibalalele abanye.

Ivesi 14 – Ukunxenxa kukaPawulu kungakulaba abanamandla ekukholweni futhi abangenankinga nabangenakho ukuqondisisa. Uyabona kahle ukuthi ngesikhathi somthetho, esiza ngasekupheleni ngoJesu kristu, indaba yemithetho emidala yokudla nezinsuku ezithize kuyaphela. “*Ngokuba isiphetho somthetho nguKristu, kube ngukulunga kubo bonke abakholwayo*” (10:4). Sekushiwo lokhu, kumele kunakekelwe ukungenzi lutho olumelene nabonembeza omsulwa. Unembeza wethu kumele uyalwe, kodwa kumele ngaso sonke isikhathi uhlonishwe. Lokho umuntu azinqumele kona kumele kuhlونishwe, ukuzinqumela kwethu noma okwabanye.

Ivesi 15 – Ukulimaza umzalwane ngezenzo zethu kungukuphula umthetho wesibili omkhulu

14:16 *Ngalokho okuhle kwenu makungahlanjalazwa.*

14:17 *Ngokuba umbuso kaNkulunkulu awusikho ukudla
nokuphuza kepha ungukulunga, nokuthula,
nokuthokoza eMoyeni oNgcwele,*

wothando. Khumbula 12:9 no 13:8.

“Amfelayo uKristu” – Uma sibheka ukuthi ukristu usithande kangakanani ekufeni kwakhe ngenxa yethu, sibona kahle ukuthi kumele sithandane kangakanani (12:10).

Ngakho abanamandla bathi kwababuthakathaka, “yey wena, ukhululekile!” UNkulunkulu amuthinte emhlane athi “hhayi ngokushesha! Akakhululekile kunembeza”. Onamandla abe esethi, “kulungile, mina ngikhululekile”. UNkulunkulu athi “hhayi ngokushesha, awukhululekile kunembeza wakhe nawe”. Umongo ukuqaphela unembeza, owakho nowomfowenu.

Ivesi 16-17 – Kungenzeka ekwenzeni ngenkululeko yethu kuKristu siphule imithetho “yokulunga, ukuthula Kanye nokuthokoza kuMoya Ongcwele”. Lena enye yezingqikithi zombuso kaNkulunkulu, imvelo yakhe nendlela yakhe. Lezi yizisekelo ezibalulekile ekuhlanganyeleni okunokuzwana kwamakholwa, singaphoqi abanye ukuba baphile

14:18 ngokuba okhonza uKristu kulokhu uthandekile
kuNkulunkulu, ukholekile kubantu.
14:19 Ngalokho-ke asijonge okokuthula nokokwakhana.
14:20 Ungawuchithi umsebenzi kaNkulunkulu ngenxa
yokudla. Konke kuhlanzekile, kepha kubi kulowo
muntu okudla ekhubeka.

impilo yabo njengathi. Lokhu kusenza sibe bahle kuNkulunkulu. “Kepha ukudla akusondezi kuNkulunkulu, ngokuba noma singadli, asilahlekelwa lutho; noma sidla, asizuzi lutho” (1 KwabaseKorinte 8:8). Kumele siqaphele ukuba singenzi kube kubi obekumelekube kuhle ngokuphatha kabi omunye noma ukumkhuba (kulahleke ukuthula nenjabulo) umfowethu aze one kunembeza wakhe.

Ivesi 18 – Inkosi ibeka umsebenzi kuyo nomsebenzi olungile kubantu. Asikwazi ukukhonza inkosi singalaleli izimvo zabanye abazalwane.

Ivesi 19 – Zondelela ukuthula nokwakha abanye kunalokho okudala ukuxabana noma ukuxokozela, kuholele abanye ekuweni.

Ivesi 20-23 – Ungenzi lutho oluzokhuba umfowenu noma unembeza wakho. Lengxenywe iqhuba isixwayiso esenziwe kwivesi 14. Iphuzu liyagcizelelwa

14:21 *Kuhle ukungayidli inyama nokungaliphuzi iwayini
noma okunye umzalwane wakho aqhuzuka ngakho.*
14:22 *Ukukholwa onakho, yiba nakho ngokwakho
phambi kukaNkulunkulu. Ubusisiwe ongazahluleli
ngalokho akukhethayo;*
14:23 *kepha ongabazayo, nxa edla, ulahliwe, ngokuba
kungengokukholwa; konke okungaveli ekukholweni
kuyisono.*

liphindwe kulesahluko ukuba noma zonke izinto zokuziphatha kahle zizinhle, azikho zinhle kulabo abangakwazi ukuhlanganyela ngale kokukhubeka.

Ivesi 21 – Lapha kuvela okuhloswe uPawulu mayelana nabanye, ukuthi ungabi yisikhubekiso kumfowenu. Inkululeko ilawulwa wuthando. Buka incwadi 1 KwabaseKorinte 8:13. "*Ukuphuza iwayini*" singakubona njengenkululeko, ulwazi lokuthi kungakhuba umzalwane wami kusho ukuthi angidlalele kude nalo.

Ivesi 22 – Izwi kwabanamandla. Inkululeko yakho makube ngeyakho, ungalokhu uyiveza. Ujabulile umuntu oqinisile phambi kukaNkulunkulu, ongenzi okubi kuphenduke okuhle.

Ivesi 23 – Izwi kwababuthakathaka. Ozizwelayo akumele enze akungabazayo, ngokuba inkosi iyakumahlulela ngokwenza okuphambene

nonembeza wakhe, “ngokuba okungesikho ukukholwa kuyisono”. Ukuze isenzo sibe ngesilungileyo kumele sibe sezingeni likaNkulunkulu Kanye nonembeza wethu. Siyasho isisho esidala – Uma ungabaza, ungenzi!

Uyakhumbula ukuthi incwadi yamaHeberu 12 isebenzisa lomgomo ukusigqugquzela kwinkambo yethu yobuKristu? Inkosi iyasiyala lapha ukuba singabi ngabagqugquzelekile nje kuphela, kepha nokuba silungise esikuthwalayo siqede imikhuba yethu engukuhlehlela emuva uma sikhathala. Isizathu sinikeziwe, “*nenze izinyawo zenu izindlela eziqondile ukuba okuqhugayo kungaphinyizeki*”. Ukuze abanokukholwa okubuthakathaka baphenduke bashiye indlela eyodwa elungile ngokubuka kwabo ukungabaza kwakho nokukhathala.

Imicabango yethu kumele ibe kwabanye, nokuthi izimpilo zethu zibathinta kanjani. Kukhona esibathwele abasibhekile ukuba sibabonise indlela yokuphendula ngokukholwa. Kuyingxenye yokuthobela umthetho omkhulu wesibili. “*Ubothanda umakhelwane wakho njengokuba uzithanda wena*”.

Ikilasi 19 – KwabaseRoma 15:1-33

15:1 *Kepha thina esinamandla sifanele ukuthwala ubuthakathaka babangenamandla singazithokozisi thina.*

15:2 *Yilowo nalowo kithi makathokozise umakhelwane, kube kuhle, aze akheke,*

15:1-7 – Ukuphila ngokucabangela abanye kuyafingqwa.

Siqhubeka nengqikithi yesahluko se-14, ukungavumeli inkululeko yethu kuKristu isenze sihambe phezu kwabanye noma senze noma kanjani kubo. UPawulu manje ukhuluma nabanamandla.

Ivesi 1-2 – “*Kepha thina esinamandla*”, kukhulunywa ngalabo abakhulile enkosini ukuba baqonde inkululeko abanayo kuKristu. Laba manje babizwa ngakho lokho okwakushiwo ngabo kwisahluko esidlule. Abanamandla banxenxwa ukuba ababekezelele ababuthaka ekukholweni, ababona izinto ngenye indlela. Ukuba yisisebenzi sikaKristu, uhlale othandweni akusikho ukuthi uphilele ukuzijabulisa nokuzicabangela wena wedwa. Kungukuphila nokuhlala ucabangele nabanye.

15:3 *ngokuba noKristu akazithokozisanga yena, kepha kunjengokuba kulotshiwe ukuthi: “Ukuthuka kwabakuthukayo kwehlela phezu kwami.”*

Lokhu ngokuphambene nendlela yokuzicabangela wena wedwa yezwe. Buka umzalwane oyisa omunye umzalwane enkantolo encwadini yokuqala yabaseKorinte 6, uPawulu ubuza ukuthi “Yini ukuba ningavumi nakanye ukoniwa? Yini ningavumi nakanye ukuphangwa?” (Ivesi 7). Buka abazithanda bona bezinsuku zokugcina okukhulunywa ngabo encwadini yesibili kuThimothewu 3:1-2.

Akusikho ukuthi sithanda ukujabulisa abantu, “Ngokuba manje ngizincengela kubantu noma kuNkulunkulu na? kukho, ngifuna ukuzikholekisa kubantu yini, uma bengisazikholekisa kubantu, kungaba angisiyo inceku kaKristu” (KwabaseGalathiya 1:10). Akufanele siphелеle ekujabuliseni abantu, kepha kulokho okubalungele, ekwakheni nasekubasizeni babe namandla. Konke kumele kube sempini yakomoya ngokwabanye. Sibizelwe ekubekezeleni buthule nasekwakheni ngezenzo (“ukwakha”) abanye. Sibizelwe kokuhle kwabo nasekuzikhohlweni thina ngothando lwangempela (1 KwabaseKorinte 10:33).

Ivesi 3 – Ukristu uyisibonelo sethu esikhulu. UJesu akaphilelanga ukuzithokozisa yena (NgokukaJohane 4:34; 5:30). “*Ngokuba ngenza njalo okuthandeka kuye*” usho njalo encwadini kaJohane 8:29. Ngokukholwa uJesu wabona ukuba kwakungukuhlambalaza okubhekiswe kuNkulunkulu ubaba lokhu okwakuwela kuye. Kodwa wabekezela ngokuzidela kuleyonhlungu ekuthokoziseni ubaba wakhe nasekusindiseni imiphefumulo. UJesu, engenaso ngisho nesisodwa isono wazondwa “*kungenasizathu*”, kuphela nje ngokuma kwakhe nobaba ekulungeni. Isizathu nje esisodwa salokho kuzondwa kulelizwe siyafana nesikaKhayini no Abela, “*ngokuba imisebenzi yakhe yayimibi, kepha eyomfowabo yayilungile*” (1 KaJohane 3:12). Kuzakuba njalo nakubo bonke abakaJesu nabama naye, ngokuba njengaye “*ngokuba bengesibo abezwe*” (NgokukaJohane 17:14-16). Buka incwadi kaJohane 15:18-25; 16:1-3; NgokukaMathewu 10:22-25). Izwe lithanda abangabalo, lizonda abayizihambi. Abasindisiweyo bathanda uNkulunkulu futhi basondela bedonsekelo ezintweni zikaNkulunkulu (ngokukaJohane 8:47; 10:27; 18:37). Lemindeni yomibili kamoya injengenhlukeno yempumalanga nentshonalanga. Kodwa iphuzu eliletha induduzo lapha, kuKristu nathi ukuthi izwe alisizondi thina esilapha emhlabeni. Kahle hle lizonda uNkulunkulu wethu.

15:4 *Ngokuba konke okwalotshwa ngaphambili
kwalotshelwa ukufundiswa kwethu, ukuze
ngokubekezela nangenduduzo yemibhalo sibe
nethemba.*

15:5 *Kepha uNkulunkulu wokubekezela nowenduduzo
makaniphe nibe nokuqonda kunye phakathi kwenu
ngokukaKristu Jesu,*

Inzondo yabo kulula ukuyamukela uma siqonda ukuthi lokhu kuhlukumeza akubhekisiwe kithi ngokomthetho. Kufana nokulahlekelwa umthengi wakho ngenxa yokuthi uzithele phezu komphathi wakho omuncu. Kuncono ngoba uyazi ukuthi akusikho ukuhluleka kwakho. Ngokwezwe sinecala “*singenacala*” ngenxa yobudlelwane bethu namazulu.

Qonda ukuba ivesi 3 elicashunwe encwadini yamahubo 69:9 liyisipikili lapho kujika khona inkululeko ijikela ekumeleni iqiniso ngokungananazi. Ngokusaba izinhlamba zezwe ezibhekiswe kubaba, bazimisele ukuhlanganisa noma ukufaka izwe ekukholweni kwabo ukufihla ubudlelwane babo bomndeni nezwe elizonda uNkulunkulu. Kepha bakubiza ngenye yezindlela zokuzuzwa izwe, kanti kahle-hle kuyindlela yokuphika uNkulunkulu! Akusikho ukuthi kubhekwe isigcino uma isiqalo sikhombisa ukuphika inkosi. Ukunqaba ukuma ubekezelele ukudelelwa kanye naye

15:6 ukuze nganhliziyonye nidumise ngamlomo munye
uNkulunkulu uYise weNkosi yethu uJesu Kristu.
15:7 Ngalokho yamukelanani, njengalokho noKristu
wasamukela, ukuze kudunyiswe uNkulunkulu.

kungukudlova “ngendlela eyakhiwe”.

Igama elingukhiye kulelivesi kulesi sahluko ukuthwala noma ukubekezela (Ivesi 1), ukwakha (Ivesi 2), kanye nokuba nhliziyonye noma ukuvumelana (Ivesi 5-6).

Ivesi 5-7 – Kumele sihambe futhi sikhulume ngokuvumelana nokwamukelana komunye nomunye kuKristu. Yize noma imibona yahluka, uthando lobungani kumele lume. Umthombo webandla elithokozayo ngukuba “yamukelanani” lapha kuvesi 7 ufana nse negama elisetshenziswa nguPawulu uma eqala leliphaseji ku 14:1. Nokuthi kumele kube njalo uma ukwahluka kwethu ngemibono kungabalulekile. Kumele sikhumbule ukuthi samukelwa kuJesu (14:3) ngenkathi sasingenamandla, singenaNkulunkulu, siyizoni eziyizitha zikaNkulunkulu (5:6-8). Uma uNkulunkulu asithanda wasixolela sibabi, kumele sibamukele kanjani labo esinokwahlukana nabo okuncane phakathi kwabazalwane.

15:8 Ngokuba ngithi uKristu waba yisikhonzi
sabasokileyo ngenxa yeqiniso likaNkulunkulu, ukuze
aqinise izithembiso ezaphiwa okhokho,
15:9 abezizwe bamdumise uNkulunkulu ngenxa
yesihawu sakhe, njengalokho kulotshiwe ukuthi:
“Ngalokho ngiyakukudumisa phakathi kwabezizwe,
ngihubele igama lakho;”

15:8-13 – AmaJuda nabezizwe ndawonye.

Lapha uPawulu uyafingqa iphuzu elimqoka lalencwadi.

Ivesi 8 – KumaJuda. UJesu weza njengoMesiya oyisisebenzi wesizwe samaJuda, ngesineke enikezela umbuso wesithembiso, kuqala kubo. Weza egcwele ukugwalisa zonke izithembiso zikaNkulunkulu maqondana nokuza kukaMesiya okokuqala. Ngisho ukuthi yize noma alahlwa yisizwe esikhethiweyo, alikho izwi likaNkulunkulu, asikho isivumelwano noma isithembiso esiwele phansi, noma esiyoke siwele phansi singafezekanga. Nomsebenzi kaKristu emhlabeni awuwelanga phansi ngenxa yesizwe sakwa Israyeli, yize noma bamuphika.

Ivesi 9 – Kwabezizwe. Kude nokuhluleka, ukungakholelwa kukristu nokufa kwakhe kwaba ngumnyango ovulekile “*ngenxa yesihawu sakhe*” emhlabeni wonke. Lena futhi yingqikithi yalokho uPawulu aqonde ukukuveza kulencwadi. Isikhathi

15:10 *abuye athi: “Jabulani nina bezizwe kanye nesizwe sakhe,”*

15:11 *nokuthi: “Dumisani iNkosi nina nonke bezizwe, niyibabaze, nina bantu bonke.”*

15:12 *Futhi u-Isaya uthi: “Kuyakuba khona impande kaJesayi, yena oyakuvuka abuse abezizwe; abezizwe bayakwethembela kuye.”*

sevangeli akusikho ukujika kokudala.
Ukugcwaliseka kwakho!

Ivesi 10-12 – UPawulu unokucaphuna kwithestamente elidala. Emthethweni, izinkondlo Kanye nabaphrofethi. Konke kuqhubeka nokuveza ubufakazi benjongo kaNkulunkulu kusukela ekuqaleni, ukugona izizwe ngamaJuda. Ukufakwa kwethu akusiyona into eyacatshangwa kamuva. Lezi zibusiso zingezalaba “*naningabafokazi ezivumelwaneni zesithembiso, ningenathemba, ningenaNkulunkulu ezweni*” (Kwabase-Efesu 2:12). Lemfihlakalo kaNkulunkulu endala, yiyo uPawulu ayibiza “*ngemfihlakalo kaKristu...ukuthi abezizwe bayizindlalifa Kanye nathi, nokuthi bamzimba munye nathi, nokuthi bangabahlanganyeli besithembiso Kanye nathi kuJesu Kristu ngevangeli*” (Kwabase-Efesu 3:3-9). Konke lokhu kucaphuna kwithestamente elidala kubuka ngemuva kude kuze kube yilesikhathi samanje, kuveza abezizwe bedumisa uNkulunkulu (Ivesi 9). Konke lokhu

15:13 UNkulunkulu wethemba makanigwalise
ngenjabulo yonke nangokuthula konke ekukholweni,
ukuze nivame ethembeni ngamandla kaMoya
oNgcwele.

15:14 Kepha nami ngokwami nganelisiwe ngani
bazalwane bami ukuthi nanigcwele ukuva,
nigcwalisiwe ngokwazi konke, ninamandla futhi
okuyalana.

okwenzeka ngoJesu nakuJesu akuphikisani
nalokhu uNkulunkulu abekukhulumile.

Ivesi 13 – KuKristu kuphela ngokukholwa,
“ekukholweni” iqiniso elikhulu levangeli
kunokugcwaliswa “ngenjabulo yonke nangokuthula”
nethemba elipheleleyo.

Ngovesi 13 isifundiso esipheleleyo nokumele
kwenziwe umzalwane kuyaphela encwadini
yabaseRoma. Kusukela lapha kube sekugxilwa
kwizinto zomuntu ngayedwana zokuhlela, izinjongo
Kanye nabantu.

15:14-21 – Ukushisekela kakaPawulu emsebenzini
wenkosi.

Ivesi 14 – UPawulu uveza ukuthemba noma
ukwaneliswa anakho kulabazalwane.

15:15 *Kepha nginilobele kokunye ngesibindi
njengonikhumbuzayo futhi ngenxa yomusa
engiwuphiwe nguNkulunkulu*

15:16 *wokuba ngibe yisikhonzi sikaKristu Jesu
kwabezizwe, ngikhonze ivangeli likaNkulunkulu
njengompristi, ukuze abezizwe babe ngumnikelo
owamukeleka kahle, ungcwelisiwe ngoMoya
oNgcwele.*

“Nanigcwele ukuva” – ukhuluma ngezenzo zabo ezinhle noma imisebenzi yabo ngokwezwi likaNkulunkulu.

“Nigcwalisiwe ngokwazi konke” – ukwazi kwabo okuhle izwi likaNkulunkulu, yikho lokhu ukwazi okwakubalulekile.

“Ninamandla futhi okuyalana” – Lapha kusetshenziswe igama elisho ukubuyisela umqondo lapho okumele ubekhona. Lapha ukwenza izwi likaNkulunkulu emva kokulizwa, ekukhonzeni abanye. Labazalwane babekwazi ukubonisa, baqondise abaphambukayo. Lokhu kufaka uthando nokubekezela, ukugqugquzela nokukhuzana. Buka u-Ezra (7:10) Lombhali *“wabhekisa inhliziyo yakhe ukufuna umthetho kaJehova (egcwele lonke ulwazi), nokwenza (egcwele ukuva nokwazi konke) nokufundisa izimiso nezahlulelo (ekwazi nokubonisa abanye ngokwenza izwi likaNkulunkulu alifundile)*

- 15:17** *Ngalokho nginokuzibonga kuKristu Jesu maqondana nokukaNkulunkulu,*
15:18 *ngokuba angiyikuba nasibindi sokukhuluma lutho ngaphandle kwezinto uKristu azisebenza ngami, kube ngukulalela kwabezizwe, ngezwi nangesenzo,*
15:19 *ngamandla ezibonakaliso nezimangaliso, ngamandla kaMoya oNgcwele, njengokuba ngasuka eJerusalema, ngazungeza ngaze ngafika e-Iiriku, ngishumayela ivangeli likaKristu ngokupheleleyo.*
-

kwa-Israyeli”.

Qaphela ukuthi lamazwi okwethemba awasho ngalabazalwane ashiwo ebandleni lilonke lapha, hhayi nje kubafundisi nabaholi bebandla. Umsebenzi wokuyala abanye (nokukwazi ukukwenza lokho) kungumsebenzi wabo bonke abasebandleni. Esikuphokophelele sonke yilokhu; *“ukuze simise wonke umuntu ephelele kukristu”* (KwabaseKolose 1:28).

Ivesi 16 – Buka uPawulu ukhuluma ngomsebenzi wakhe kwabezizwe njengelungelo elivela kuNkulunkulu. *“Ukuze abezizwe babe ngumnikelo”*, ukhuluma ngabezizwe. Ubona laba abasindiswe ngomsebenzi wakhe bengumnikelo kuNkulunkulu.

Ivesi 17-18 – Akakwazi ukubalela kuye labo okumele babalelwe kuKristu *“Lokhu okwenzelwe ukristu*

15:20 *Kanjalo ngangihlose ukushumayela ivangeli kungabi lapho uKristu waziwa khona, ukuze ngingakhi phezu kwesisekelo somunye,*
15:21 *kodwa njengalokho kulotshiwe ukuthi: “Abangabikelwanga ngaye bayakubona, nabangezwanga bayakuqonda.”*
15:22 *Ngenxa yalokho ngathiyeka kaningi ukuza kini;*

kuyoma”.

Ivesi 19 – “*Ngishumayela ivangeli likaKristu ngokupheleleyo*” Lokhu akusho ukuthi bashumayela ivangeli yonke indawo. Kusho ukuthi uPawulu nayenabo baqala amabandla ezindaweni ezahlukene kuleya ndawo (irijini). Lawo mabandla kwakulindeleke ukuba akhule agwinye izindawo eziseduze ngomyalezo wevangeli. UPawulu wayesesebenzile kusuka eJerusalema kuya e-Illyricum (dalmashiya), isifundazwe esasingasolwandle i-Adriatic, entshonalanga esenyakatho neMasedoniya. Amakhilomitha angama-2,500 kusukela eJerusalema.

Ivesi 21 – Lapha kucashunwe ku-Isaya 52:15, lapho kukhulunywa khona ngoMesiya njengesisebenzi noma inceku kaJehova, ongokuhlupheka kwakhe “*iyakwethusa izizwe eziningi*”. Uyakumenyezela ezizweni ebezingamazi phambilini. Ngakho sekwenzekile futhi kuzokwenzeka njengoba

15:23 kepha manje, lokhu ngingasenandawo kulawa mazwe, futhi sekuyiminyaka eminingi ngilangazelela ukuza kini,
15:24 ngiyakuza nxa ngiya eSpaniya; ngokuba ngiyethemba ukuthi ekudluleni kwami ngizakunibona, ngikhashwe yinina, nxa ngiya khona, uma sengike nganeliswa yinina;
15:25 kepha manje ngisaya eJerusalema ngiyokhonza abangcwele.

kubhaliwe ku-Isaya 52:13-15.

15:22-29 – Ukulangazelela kukaPawulu ukuza kubo.

Ivesi 23-24 – Esezihambile izifundazwe zaseJerusalema nase Illyricum, uPawulu wayebuka lapho engakashunyayelwa khona uJesu. Wayelokhu eqhubeka, uMoya Ongcwele emnikile uthando lokwenza. UPawulu wayeyindoda eyayitholakala kwezikaNkulunkulu. Asazi noma wagcina efikile yini e-Spain. Kodwa kungenzeka, emva kokudedelwa kwakhe ekuboshweni kokuqala, kepha asitshelwa lapha. Buka isihawu nokuzwela kukaPawulu (“*ukushisekela*”) ngenxa yabantu. Sengathi inkosi ibingasenza sifane naye kulokhu.

Ivesi 25-27 – Okokuqala ekuqaleni. Buka ingemuva kwincwadi yezenzo 19:21. UPawulu wayenakho

15:26 *Ngokuba kwaba kuhle kwabaseMakedoniya nabase-Akhaya ukwenzela abampofu kwabangcwele baseJerusalema umnikelo othile.*

15:27 *Kwaba kuhle, ngokuba nembala banecala kubo; ngokuba uma abezizwe behlanganyela nabo ezintweni zabo zokomoya, banecala futhi lokubakhonza ngezokwenyama.*

15:28 *Ngakho nxa sengikufezile lokho, ngabeka leso sithelo esandleni sabo, ngizakuhamba, ngidlule ngakini, ngiye eSpaniya;*

ukucabanga ukuthi okubi kungase kumehlele eJerusalema (Izenzo 20:22-24).

Ivesi 27 – “*Ngokuba nembala banecala kubo*” – Isibusiso sevangeli saqala eJerusalema. Ngokuba “*insindiso ingeyamaJuda*” (NgokukaJohane 4:22). Ukupha okwenyama kwabakupha okukamoya kungumyalelo kaNkulunkulu, njengokuba isikweleti kumele sikhokhwe ngokweletayo.

15:30-32 – UPawulu unxusa ukukhulekelwa.

Kwakungekho ukunxusa okudlula lokhu uPawulu abancenga ukuba bakukhuleke, encenga ngenxa yalokho okwenziwe nguJesu nothando uMoya alufaka kubantwana baNkulunkulu (5:5). Wayazi ngezinsongo ezazimhlalele uma ebuyela eJerusalema. UPawulu ucela imikhuleko kuzo zonke izincwadi zakhe ngaphandle kwencwadi

15:29 *kepha ngiyazi ukuthi nxa ngifika kini, ngizakuza nokugcwala kwesibusiso sikaKristu.*

15:30 *Nginyanincenga, bazalwane, ngenxa yeNkosi yethu uJesu Kristu nangenxa yothando lukaMoya ukuba nilwe kanye nami ekungikhulekeleni kuNkulunkulu,*

yabaseGalathiya (2 KwabaseKorinte 1:11; Kwabase-Efesu 6:19-20; KwabaseFilipi 1:19; KwabaseKolose 4:3-4; 1 KwabaseThesalonika 5:25; 2 KwabaseThesalonika 3:1-2; KuFilemoni22). Ngisho ukucela okuncane “*nisikhulekele*” KumaHeberu 13:18 kungokunye kwezizathu sokuba kukholwe ukuthi uPawulu uyathinteka ekubhaleni kwalencwadi. Akekho omunye umbhali owacela imikhuleko njengokuba uPawulu ayicela. Igama elihunyushwe lathi “*nilwe Kanye nami*” lifana negama elisho “inhlungu”, liveza isidingo sokucela lomkhuleko njalo. Njengokuba uJakobe abambana nenkosi ePheniyeli (Ugenesise 32; UHoseya 12:3-6). Njengo-Ephafra, “*enilwela njalo emkhulekweni*”. UPawulu wayefisa bakhuleke kanjalo, kanti naye wayekhuleka kanjalo (“*Kanye nami*”). Zazintathu izinto awayecela ukuba zikhulekelwe;

- Ukwaphulwa noma ukuphepha kwabangakholwayo.
- Ukwamukelwa ngabakholwayo. Hleze wayecabanga izinkolelo zamaJuda akholwayo

15:31 ukuze ngihlanguliswe kwabangakhohwayo
baseJudiya nokuba lokho engikhonza ngakho
eJerusalema kwamukeleke kahle kwabangcwele,
15:32 ukuba ngize kini ngokuthokoza, ngentando
kaNkulunkulu, ngiphumule kanye nani.

ezingama endleleni yokwamukela isipho
esivela kwabezizwe.

- Ukuze aphumule “*Kanye nani*”

UNkulunkulu ngokumangalisayo wayiphendula
lemikhuleko, kodwa hhayi ngendlela umuntu
ayengalindela ngayo;

- Isipho esivela kwabezizwe samukelwa
ngabazalwane baseJudiya (Izenzo 21:17).
- Ngokushesha ukwenza kwamasosha aseRoma
uPawulu waphepha, wasinda ekufeni
eJerusalema ezandleni zamaJuda (Izenzo
21:27-34).
- Ngobufakazi besibindi bomshana kaPawulu
omncane, wasinda kwitulo ngempilo yakhe
uPawulu (Izenzo 23:12).
- Emvakweminyaka emibili yokuboshwa
eKesariya (ngokuba akavumanga ukukhokha
intshontsho) wahlengwa kumaJuda
ngokukhuluma no Khesari (Izenzo 23-26).

15:33 UNkulunkulu wokuthula makabe nani nonke.
Amen.

- Bonke basinda kwisivunguvungu esinzima nokufa komkhumbi olwandle (Izenzo 27-28).
- Ekugcineni uPawulu wafika eRoma ukuzophumula Kanye nabazalwane (Izenzo 28:14).

Wabuye wabhala ekuhambeni kwesikhathi kwincwadi ayibhalela abaseFilipi ngesivuno somsebenzi eRoma. Yize noma ayesejele (KwabaseFilipi 1:12-14; 4:22). Kwakungezinsuku zokuboshwa kukaPawulu laphe eRoma ukuthi sathola lezi zincwadi zethestamente elisha : Kwabase-Efesu, KwabaseFilipi, KwabaseKolose Kanye nencwadi kaFilemoni. Izincwadi ezigcwele uKristu njengesihloko sazo. Lesi kwakuyisikhathi sokunqoba kuleyandoda, hhayi esokuhluleka. UNkulunkulu wawuphendula umkhuleko wabo ngaye.

Ivesi 33 – Buka inkosi ivezwe kanjani kuso sonke lesahluko;

- Ivesi 5 – “UNkulunkulu wokubekezela nowenduduzo”.

- Ivesi 13 – “*UNkulunkulu wethemba*”.
- Ivesi 33 – “*UNkulunkulu wokuthula*”.

Ukuvela kwezindlela zikaNkulunkulu kunikezwe ukubusisa umuntu ngokubekezela kwakhe ngenxa yethu, nathi kumele sibekezelelane (Ivesi 1).

KuKristu inkosi iletha ukuthula nokubuyisana nayo, noma “*ukuthula noNkulunkulu*” (5:1). Futhi uletha kumuntu “*ukuthula kukaNkulunkulu*” (KwabaseFilipi 4:7), ukuthula esikuthola ngaphakathi. Kulokhu kwengeziwe isikalo esikhulu sokuthula nabanye ngokunjalo, ngokuba inhliziyo elungisisiwe noNkulunkulu ayisafuni impindiselo kumphikisi (12:17-19).

*Kepha uNkulunkulu wokuthula
uzakumchoboza masinyane
uSathane phansi kwezinyawo
zenu. Umusa weNkosi yethu
uKristu mawube nani.*

(KwaseRoma 16:20)

Ikilasi 20 – KwabaseRoma 16:1-27

16:1 *Ngiyamncoma kini uFebe, udadewethu oyisikhonzi sebandla laseKenikreya,*

16:2 *ukuze nimamukele eNkosini njengokufanele abangcwele, nimsizwe noma kuyiphi into angase ayidinge kini, ngokuba yena ube ngumsizi wabaningi, nowami uqobo.*

UPawulu uvala isahluko ngokubingelela Kanye namaphuzu anzulu.

16:1-2 – Ukuncoma uFebe.

UFebe nguye owayelethe lencwadi evela eKorinte lapho uPawulu abhalela khona ibandla laseRoma. Wayengowasebandleni laseKenikreya, empumalanga neKorinte eqondene nohlangothi lase Isithamas. Akukho okunye esikwaziyo ngoFebe ngaphandle kwakulendawo. Kuyacaca uPawulu wayemazi kakhulu njengokuba emncoma nanjengomuntu obe lusizo kuye.

UFebe uchazwa “njengesisebenzi sebandla”, okungukuthi wayeyidikoni. Emva kwegana elithi “*isisebenzi*” kukhona incazelo ethi “*idikoni*” kwithestamente elisha. Ukuba kwakhe yidikoni

16:3 *Khonzani koPriska no-Akwila, izisebenzi ezikanye
nami kuKristu Jesu,*

16:4 *abadela ukuphila kwabo ngenxa yokuphila kwami,
engibabongayo, kungeyimi ngedwa, kodwa
namabandla onke abezizwe.*

lesifazane kungasho ukuthi ukusebenza kwakhe bekugxile kwabobulili obufana nobakhe, abantwana Kanye nabagulayo. Umsebenzi ongenziwa ngowesifazane ebandleni ukuba ngumsizi hhayi umholi phezu kwabesilisa (1 KuThimothewu 2:12). Kukhona ukungakuqapheli lokhu okukhulayo emabandleni akulesi sikhathi, lokhu kuyibhadi ngokwentando.

16:3-16 – Ukubingelela noma ukukhonza kubazalwane.

Abaningana balaba uPawulu akhonza kubo lapha akukuningi abaziwa ngakho ngaphandle kwalapha. Kodwa kuyabonakala babengabantu abaziyo uPawulu ngesikhathi sakhe futhi abanomthelela othize empilweni yakhe. Sishiyeka nesifiso sokwazi okuningana ngabo. Kanti futhi nenani labantu uPawulu ayebazi (27 izikhathi ebingelela) kuyamangaza edolobheni ayengakaze aye kulo. Kuyabonakala ukuthi abantu babehamba impela ngaleyankathi iRoma isikhumulo ematasatasa.

16:5 *Khonzani nasebandleni elisendlini yabo. Khonzani ku-Ephenetu, isithandwa sami, ongulibo lwase-Asiya kuKristu.*

16:6 *Khonzani kuMariya owanisebenzela kakhulu.*

UPawulu wayesebe emsebenzini wenkosi isikhathi eside ngenkathi ebhala lencwadi. Abanye balaba kwakuyizihlobo zakhe, ezinye aziholela kuKristu, abanye besebenze naye noma bemsiza emsebenzini endleleni. Lapha siboniswa nje kancane uthando uPawulu ayenalo sdalwa. Ngamandla kaMoya aguqulayo kuPawulu omdala kwakukhona umzalwane onothando futhi naye owayethandeka, wazitholela nabangani abaningi ezinsukwini zakhe emhlabeni. Kufanele ukuba wayebazi ngamagama ngoba wayebakhumbula nasemkhulekweni.

Ivesi 3-5 – Upriska no Akhwila bayisifundo esinika ugqozi, bengamaJuda, babesuke eRoma Kanye namanye amaJuda ngesikhathi sikaKhesari ngo 52 A.D. Lokhu kwababeka eKorinte, emgqeni wokuba basindiswe bashunyayezwe ngenkathi uPawulu ehamba eze efika khona ngohambo lwakhe lesibili (Izenzo 18). Eminyakeni embalwa eyalandela babesekhona e-Efesu, ibandla lihlanguana emzini wabo (KwabaseKorinte 16:19). Kubukeka sengathi basebenza ngokuzimisela nasekuqaleni kwebandla e-Efesu, belungisela indlela umsebenzi kaPawulu

- 16:7** *Khonzani ko-Anidroniku noJuniya abayizihlobo zami, ababe yiziboshwa kanye nami, abaqhamileyo kubaphostoli nababe kuKristu ngaphambi kwami.*
- 16:8** *Khonzani ku-Ampiliyatu, isithandwa sami eNkosini.*
- 16:9** *Khonzani ku-Urbano, isisebenzi kanye nathi kuKristu nakuStaku, isithandwa sami.*
- 16:10** *Khonzani ku-Aphele, othembekileyo kuKristu. Khonzani kwabakwa-Arisitobulu.*
-

kuleyandawo ((Izenzo 19). uPawulu wayezimisele ukuya eRoma kulezo zinsuku (Izenzo 19:21), manje sibathola khona, futhi kuhlangene ibandla “*emzini wabo*” (Ivesi 5). Kubukeka sengathi labashadikazi babezinikele emsebenzini omuhle wokuqinisekisa ukuba amabandla ayaqala ngokusebenzisa umuzi wabo. UPriska no Akhwila bayisifundo sokwamukela abantu emzini wakho nokusebenzisa kahle umuzi wakho. Asitholi ndawo ukuthi laba babeka kanjani izimpilo zabo engcupheni ngenxa kaPawulu (Ivesi 40).

Ivesi 5 – U-Ephenetu kungenzeka ukuthi waba ngumuntu wokuqala uPawulu amholela kuKristu esifundazweni sase-Asiya ohambeni lwakhe lwesibili.

Ivesi 7 – Asitholi ukuthi izihlobo zikaPawulu noma “*abakubo*”, Adrinoku noJuniya bake bahlala naye ejele. Isimo senhlalo kaPawulu ejele sibhaliwe, kabili eRoma, Kanye eFilipi kanye ekhesariya. Kungenzeka

16:11 *Khonzani kuHerodiyone, isihlobo sami. Khonzani kwabakwaNarkisu abaseNkosini.*

16:12 *Khonzani koTrifina noTrifosa abakhandleka eNkosini. Khonzani kuPersisi othandekayo, owakhandleka kakhulu eNkosini.*

16:13 *Khonzani kuRufu okhethiweyo eNkosini nakunina ongumame.*

16:14 *Khonzani ko-Asinkiritu, noFilegu, noHerme, noPhatroba, noHerma nabazahwane abanabo.*

ukuba incwadi 2 KwabaseKorinte 11:23 iveza okungeziwe (*“nasekuboshweni kaningi kunabo”*). Kubukeka sengathi lamadoda womabili ayaziwa ngumphostoli.

Ivesi 13 - Esikhathini esithize ohambeni lwempilo, lomama othize elingabekwanga igama lakhe okuthiwa ngumama kaRufu, ubefana nomama nakuPawulu, futhi lokho wayengakukhohliwe. Ukuthanda okungenakuzenzisa okufana nokukamame kuyagqanyiswa yinkosi, ngisho ekudluleni kulesisebenzi esingaziwa kithi, esaziwa yinkosi. Omunye angabeka sengathi umphostoli ubemelene nabesifazane ngokunye aphinde wakusho ekubhaleni kwakhe, kepha asikuboni nakancane lokho kulesahluko. Uyaphakanyiswa owesifazane.

Ivesi 16 – Bingelelanani *“ngokwanga okungcwele”* –

16:15 Khonzani koFilologu noJuliya, kuNerewu
nodadewabo, naku-Olimpa nakwabangcwele bonke
abanabo.

16:16 Bingelelanani ngokwanga okungcwele. Ayakhonza
kini onke amabandla kaKristu.

Ukubingelela okwakujwayelekile kumazwe
aseMpumalanga, ngalesiya sikhathi namanje,
Iphuzu elibekwa lapha akusilo elokuba bonke
bathathe lokhu kubingelela njengomgomo
ezindaweni zonke. Iphuzu elibekwayo elokuvuleleka
nokuthandana emndenini wabazalwane, nanoma
ngakuphi ukubingelela kwenhlonipho nothando
kwesiko lako. “*thandanani ngenhliziyo ngothando
labazalwane; ekwazisaneni nendulelane*” (12:10).
Lolo thando nilukhombise”ngobungcwele” bonke.

16:17-20 – Umyalezo kwabadala ukwahlukana.

UPawulu akayiqedi lencwadi engaxwayisanga
ngababanga ukwehlukana nokukhubekisa.
Usathane njengebhubesi elibhongayo uhlezi
ezulazula efuna azakumubhozomela, abesilisa
nabesifazane Kanye nomsebenzi kaNkulunkulu
omuhle (1 EkaPetru 5:8). Lomsebenzi omuhle
eRoma, njengamabandla afundisayo, kwama ngenxa
yokunakekela kwabazalwane beqaphele.

16:17 *Nginyanincenga, bazalwane, ukuba niqaphele
ababanga ukwahlukana nokukhubekisa, bephambene
nesifundiso enafundiswa sona nina, nahlukane nabo;*

Ivesi 17 – “*Niqaphele*” – Baqapheni ngeso lokhozi abanjalo. UNkulunkulu akasho ukuba abantwana bakhe babe ngabanga qapheliyo, indlela yabo ukuqaphela;

- Baletha ukwahlukana ngokuba yisikhubekiso kwabanye ngezimfundiso zamanga (Ivesi 17). Njengoba kunjalo komubi, ukuthola abakhe, “baphambuke” emandleni enhlanganyelo (EkaJakobe 1:14). Njengebhubesi lifuna elizakumbhozomela, limubuyisela eceleni ukuba limdwengule.
- Bafuna labo “*izinhliziyi zabangenacala*” (Ivesi 18). Njengezilwane ezihamba ngezinyawo ezine futhi abafuni laba abakhulile abamile. Babamba laba abalula kunalokho. Buka abaphika iqiniso encwadini 2 KuThimothewu 3:1-9, “*bethumba abesifazane abasindwa yizono*”, labo abangacabangi, abantekenteke ekufuneni, abangabhekile, abangasoli ububi njengabantwana, abangagxilile. Kuhlezi kukhona ukungabonakali kahle kwesimilo kulaba abazingelayo nabo laba abaphumelela

16:18 *ngokuba abanjalo abayikhonzi iNkosi yethu
uKristu, bakhonza isisu sabo; nangamazwi amahle
namnandi bakhohlisa izinhliziyi zabangenacala.*

ukubabhozomela.

- Bakhuluma kahle (Ivesi 18), amazwi okuncenga, ahlaziyiwe, ashayelwa izandla. “izimpisi eziphangayo”, “zembethe isikhumba semvu”, uKristu ubachaza kanjalo kwincwadi kaMathewu 7:15. Bafana nobaba wabo usathane nolwimi olushelelayo. (Ugenesise 3). Kodwa ukukhuluma kokuhlakanipha akuyiyisanga ndawo ingelosi enhle yobumnyama ilinga uJesu, ngenxa yokuhlola kwakhe okulungileyo nenhliziyo egcwele izwi. Buka ukukhohliswa nokuwa “komuntu kaNkulunkulu” kwincwadi 1 Kubahluleli 13. Buka ukusa kwabaseGibeyoni kwincwadi kaJoshuwa 9. Buka ukuncenga nokuphikelela kowesifazane empilweni kaSamsoni (Abahluleli 14 & 16).

Okugqugquzela ukwenza kwabo;

- Akusiwo umsebenzi kakristu, yize noma beshaya sengathi.
- Basebenzela ukuzicabangela bona bodwa,

16:19 *Ngokuba ukulalela kwenu kuzwakele kubo bonke;
ngakho-ke ngiyathokoza ngani, kepha ngithanda
ukuba nihlakani phe kokuhle, nibe
ngabangahlakaniphile kokubi.*

inzuzo yabo (*“izisu zabo”*). Buka incwadi KwabaseFilipi 3:18-19. Buka Izinhlalo zenkosi uJerobowamu, ezingezinhle uma uqhathanisa namanga awaqamba ngazo encwadini 1 Kumakhosi 12:26-33. Siyatshelwa encwadini yokuqala kuThimothewu 6 kungani abantu befundisa okuhlukile kunalokhu *“amazwi aphilileyo enkosi yethu uJesu Kristu...nesifundiso esiya ngokumesaba uNkulunkulu.* (Ivesi 4-5). Kungenxa yokuba *“ukhukhumele lowo engaqondi lutho, kumphethe ukubuzana nokuphikisana ngamazwi”*. Ukubonisa kwakhe kufana nalokhu lapha, *“zizhelanise nabanjalo”*.

Ngakho-ke kumele siphendule kanjani kubadukisi? “bagweme”! Phenduka kubo, ungahambi nabo, ingabikho into ekuhlanganisa nabo. Ungamoshi isikhathi sakho ukhuluma nabo noma uphikisane nabo esidlangalaleni. Indlela yethu kulabo ukuba sibafundise. Uma sesibafundise kabili kathathu futhi abafuni ukuphenduka, bayeke kanjalo (KuThithu 3:10-11).

16:20 *Kepha uNkulunkulu wokuthula uzakumchoboza masinyane uSathane phansi kwezinyawo zenu. Umusa weNkosi yethu uKristu mawube nani.*

Ivesi 19 – Inkosi ifuna abantu bayo babe ngochwepheshe mayelana nokuhle, babe msulwa. Bangabi ochwepheshe, babenechashaza lokusoleka kokubi. Ukuthi abantwana baNkulunkulu kumele bahlanganye ebubini ukuze bezozoqoqa ubufakazi akuqhamuki emlonyeni kaNkulunkulu. Ufakazi owayeqavile kaNkulunkulu kwaba nguJesu kristu. UJesu wayengabazi ububi nesono. Indlela yokuhlakanipha ukwala ububi nokuhlubuka, nokufundisa abantwana ukwenza njalo besebancane. Ungake ube ngongahlakaniphile ozihlanganisa nabafundisi bamanga abafana namaMomoni, ofakazi bakaJehova, abalandela isayensi, ukujula okuthize neyoga, izinkoleloze zamandiya namasulumane nobhuda nokunye, isayensi yobukristu ama-Adventist, izinkolelo ezifihliweyo, ubuthakathi nezinkoleloze. Futhi niqaphele ibandla okungathi liholekela kukho lokhu, noma elivumela ububi bezwe bungene ebandleni Kanye nomculo wezwe. Qaphelisisa umculo oculwa kumabandla athi angamabandla kamoya. Qaphela izindlela zezinkoleloze nabantu abayizisebenzi zabo kunezisebenzi zomsindisi.

16:21 Uyakhonza kini uThimothewu, isisebenzi kanye nami, noLukiyu, noJasoni, noSosiphatru, izihlobo zami.

16:22 Mina Tertiyu engilobe le ncwadi ngiyakhonza kini eNkosini.

Ivesi 20 – Bonke labafundisi bamanga abonakele, nokuhuheka kwabo okuyize nokuzenzisa, ngesikhathi esibekile inkosi kuyophela. UPawulu lapha ususela kulamazwi athenjiswa okubhubhisa usathane kwincwadi kagenesise 3:15.

16:21-24 – Ukubingelela kwabaseKorinte.

UPawulu manje udlulisa imikhonzo yalaba ahlezi nabo.

Ivesi 21 – uThimothewu wayevela cishe kuzo zonke izincwadi zikaPawulu (ngaphandle kweyaseGalathiya, Kwabase-Efesu Kanye nekaThithu). Wayeyindoda ethembekile, ehlezi eseduze noPawulu eqhuba umsebenzi wakhe kusukela ngosuku ahlanganyela ngalo emsebenzini wenkosi. (Izenzo 16:1-3).

Ivesi 22 – uTertiyu wayengunobhala kaPawulu owaphatha ipeni nephepha ukubhala konke lokho uPawulu ayemyala ukuba akubhale, Kubonakala

16:23 *Uyakhonza kini uGayu ongingenise kwakhe, mina nebandla lonke. Uyakhonza kini u-Erastu, umphathisikhwama womuzi, noKwartu umzalwane.*
16:24 *Umusa weNkosi yethu uJesu Kristu mawube nani nonke. Amen.*

sengathi uPawulu wayevamile ukuba nononbhala, abanye bacabanga ukuba ngenxa yenkinga yeso lakhe. Wayebe esethatha ipeni ekugcineni abhale yena njengesigxivizo sokuba incwadi ivela kuye. Buka incwadi 2 KwabaseThesalonika 2:17-18; 1 KwabaseKorinte 16:21-24; KwabaseKolose 4:18; KwabaseGalathiya 6:11. Kungenzeka ukuba uTertiyu wabhala kwaze kwafika kwivesi 23 noma 24, uPawulu wathatha ipeni ekugcineni wavala ngokudumisa, ngesandla sakhe.

16:25-27 – “*Kuye uNkulunkulu onokwazi yedwa akube kuye inkazimulo*”.

Ukuvala kukaPawulu kokudumisa kuyafana nalokhu okukwincwadi EkaJuda (Ivesi 24-25), iveza ukufingqa kwakhe umyalezo osencwadini.

Ivesi 25 – Ekhona amazwi amaJuda ayemelene noPawulu, bekhona nabafundisi bamanga, uNkulunkulu uyakwazi ukulibeka iqiniso lakhe. Lapha ukhethe ukusebenzisa ivangeli likaPawulu

16:25 Kuye onamandla okuniqinisa ngokwevangeli lami
nentshumayelo kaJesu Kristu, ngokwambulwa
kwemfihlakalo eyayifihliwe ngezikhathi zaphakade
16:26 kepha manje isibonakalisiwe ngemibhalo
yabaprofethi, ngokomyalo kaNkulunkulu
ongunaphakade, yazisiwe ezizweni zonke, kube
ngukulalela kokukholwa,

“Ivangeli, nokushunyayelwa kukaJesu Kristu”. Lesi yisihloko sikaPawulu kusukela ekuqaleni. Leli yithemba lethu lensindiso. Lesi yisipho sika Pawulu asithola enkosini, ukwambula *“imfihlakalo”* yensindiso ngokukholwa *“yazisiwe ezizweni zonke”*.

Leligama lethestamente elisha *“imfihlakalo”* likhuluma ngento ebingambuliwe yinkosi kuze kube iyabona kufanele ukuba yambulwe, yaziswe kubantu, injongo kaNkulunkulu eyayigodliwe kuze kunikezwe u-Israyeli ithuba elipheleleyo lokudlala indima yakhe maqondana noMesiya. Emvakwa lokho uNkulunkulu wavula inhliziyo yakhe ngomphostoli uPawulu, ukudonsa izizwe zonke, amaJuda nabezizwe, abantu bakhe ngokukholwa, benziwa mzimba munye, ibandla, ngokwamukela uMoya ahlale kubo. Buka Kwabase-Efesu 2 no 3.

Ivesi 26 – Abaphrofethi bethestamente elidala abanikeza okufiphele ngesikhathi samanje sevangeli (Ugenesise 12:3; uJeremiya 31:31-34). Kodwa manje

16:27 kuye uNkulunkulu onokwazi yedwa akube kuye
inkazimulo ngoJesu Kristu kuze kube phakade. Amen.

“ngokomyalelo kaNkulunkulu ongunaphakade”
lemfihlakalo yevangeli ayisafihlakele ezweni,
ishunyayelwa “ezizweni zonke”.

Futhi, “ukulalela kokukholwa” (1:5; 10:16).
Ukuphendula kwethu enkosini kuhlenganisa
ukulalela nokukholwa, kokubili kukhothama
ekuphendukeni nasekukholweni kube yinsindiso.
Buka 15:8 nokubhalwe ekugcineni ku 15:31.

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Okuseceleni

Ukubonile lokhu;

- Akukhulunywa ngabefundisi ebandleni
(emabandleni?) eRoma noma eKorinte
kulokhu kubingelelana?
- Akuveli ukuba khona kwezikhundla ebandleni
noma eRoma ngezikhathi zikaPawulu?
- Igama likaPetru alibalulwa nababekhona
eRoma, akuveli nhlobo ukuba wayengupapa
khona?

Kumele sifunde ngokuqaphela, ngisho okungekho lapha.

.....

Isikhathi sethu kulencwadi enhle kangaka siphela lapha. Kwangathi inkosi ingathatha ukuqonda kwethu amaqiniso ayo aphakade asebenze ekuphileni kwethu ngobuhlakani, kube yisibusiso kithi, inkazimulo kuye, nokuhle kwabanye, nokuhlakaniphisa ibandla lakhe emhlabeni.

“Inkazimulo kuNkulunkulu, ngakho konke akwenzileyo”

