"Olungileyo...uyakhula njengomsedari eLebanoni"

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi

KwabaseGalathiya

Umbhali: Bill Daniels

Ihunyushwe nguThobile Nguse

"*Bafunda encwadini, emthethweni kaNkulunkulu…bachaza, babaqondisa okufundwayo.*" (UNehemiya 8:8)

Isithasiselo

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

Kwangathi inkosi ingakudlulisela kude kunalapho engingakubeka khona mina ngemizamo yami emincane yokugovuza kokugqugquzela inhliziyo yakho usafunda lencwadi kaPawulu enamandla yamabandla aseGalathiya. Iyakwazi futhi izimisele ukubusisa ekufuneni kwethu ezwini layo eliphakade.

Bill Daniels

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

Abangani bebhayibheli abayizincwadi bayatholakala nakuziqephu zalezincwadi;

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

Iyatholakala nesihloko sithi "Kwethandekayo incwadi yezincwadi, ukuhlaziywa kwethestamente Elisha".

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"Ngakho-ke yimani niqine,

ningabe nisaboshelwa

ejokeni lobugqila"

(KwabaseGalathiya 5:1)

Ikilasi 1 – Isingeniso

Lencwadi encane yabaseGalathiya yayiyisikhali esandleni sika Martin Luther ezimpini zakhe zamathuba emelene nokukhohlakala kwamabandla amaroma khatholika ekuqaleni kweminyaka yama 1500. Ngayo wahola abakhululekileyo abaningi ebakhipha "*emandleni obumnyama*" futhi waba "*owasibeka embusweni wendodana yothando lwakhe*". Zingaki izikhathi ezingabaleki kusukela nangaphambi kokuba lencwadi isetshenziswa nguNkulunkulu ukukhulula imiphefumulo ngaphansi kwejoka lomthetho nabathandimthetho nenkolo yamanga. Okuchazwe ngamandla amakhulu kulezahluko kuyisimanga senkululeko yethu kuJesu Kristu sisuka emthethweni. Lapha kutholakala umongo wesifundiso sokulungisiswa ngokukholwa, "*ukulunga okuvela kuNkulunkulu ngaphandle komthetho*", kuyavikelwa kumelwane nakho konke ukungalungi nokuguqula.

Ingemuva

IGalathiya laliyisifundazwe maphakathi ne Asia Minor. Igama elithi "Gaul' noma gallo no "Grecia", lichaza abantu ababekhona kuleyandawo. Babengabantu abavela emvakokuthatha noma ukungena ngendluzula ababebizwa yiGallikhi ngama

(200 B.C) kanje. Uma behlangene nabahlali ama Grecian bamamaphakathi e-Asia Minor. Njengoba lokho kwakuyiqiniso labanye kwezinye izifundazwe ngaphansi kombuso waseRoma. Imingcele yaseGalathiya yayithanda ukubuya ishintshe ihlale ingacacile kahle. Kwenye inkathi ngenxa yalokho, kanti futhi ngoba asinayo imininingwane eminingana eyinkombandlela maqondana nalokhu kwithestamente elisha, kuyiphuzu eliphikisekayo ukuthi "amabandla aseGalathiya" (1:2) ayewabhalele uPawulu ayengamabandla thina esingawazi futhi ayesezansi ne Asia njengokuba abanye abantu besho, ayeqalwe nguPawulu Kanye no Barnaba ohambeni labo lokuqala maphakathi ne Asia Minor (Antiyokiya, Iconium, Derbe ne lystra). Lamabandla ajwayelekile angenhla neGalathiya kubukeka sengathi yilapho okwakubhekiswe khona lencwadi kaPawulu. Ngisho ngabe kuthiwa kwakungamabandla asenhla noma ngezansi, lokho akuwushintshi umqondo noma ingqikithi yencwadi, yize noma kungasho okunye mayelana nesikhathi sokubhalwa kwencwadi. Okuyekwe kungenasiqiniseko kusho ukuthi lelo phuzu alibalulekile kakhulu.

UPawulu waqala umsebenzi phakathi kwabantu kulencwadi, cishe ngohambo lwakhe lokuqala noBarnaba. Wabe esevakashela yona lendawo

esedlula, ohambeni lwakhe lesibili (Izenzo 15:4), ukuhambisa incwadi yesinqumo sabaphostoli maqondana nomthelela womthetho evangelini (Izenzo 16:4). Wabe esevakasha futhi ohambeni lwakhe lwesithathu (Izenzo 18:23). Kwake kwavela inkinga ngokuhamba kwesikhathi kulamabandla aseGalathiya ngokungena kwabafundisi bamanga ababehlanganisa ivangeli Kanye nokuba ngaphansi komthetho, behlanganisa nokuthize komthetho kaMose. Laba bafundisi bavame ukubizwa “abenzimaJuda” (Judaizers) ngenxa yokwenza kwabo amaJuda noma befaka ubuJuda kwinkolo nemfundiso yamakristu. Umthelela wako emabandleni aseGalathiya okwase kufuna ukususa amakholwa kwizisekelo zeqiniso (1:6; 3:1). Amazwi alokho afika ezindlebeni zikaPawulu, okwenza ukuthi kubhalwe lencwadi. UPawulu hlampe lencwadi wayibhala eseKorinte ohambeni lwakhe lesibili noma e-Efesu ohambeni lakhe lesithathu. Isikhathi nendawo yokubhala kwakhe akwaziwa, kepha kubonakala sengathi uPawulu wayibhala eqeda nje ukuzwa ngokwakwenzeka, ngokuba uveza ukushisekela okuvuthayo Kanye nokuphuthuma.

Buka indlela kaSathane angenelela ngayo kulamabandla aseGalathiya. Mhlazane ivangeli lingena kulesiya sifundazwe, ukuhlasela kukasathane kwakusenyameni,

kwakungokwenyama futhi kunobungozi (Izenzo 13-14). Phezu kwalokho, ithonya lamaJuda adinwe eganwe unwabu, uPawulu wakhandwa ngamatshe washiywa kungathi ungofileyo eLystra. Kepha ngokungenelela kukaNkulunkulu okuyisimanga, kuhlangene nesibindi nokubekezela kukaPawulu noBarnaba, ukuhlasela kobungozi akuphumelelanga futhi amabandla asungulwa yize noma zazikhona izivunguvungu, omubi wabe eseyaguquka emsindweni wolaka weza ngendlela yokuthula nobuqili, ethumela abafundisi bamaJuda angabathandimthetho nabenza amaJuda emva kokuhamba kukaPawulu ukuba ibandla libe nongabazane ngegunya likaPawulu, umsebenzi wakhe Kanye nomlayezo wakhe. Injongo yabo kwakungesikho ukuphikisa iqiniso. Lokho phela kwakuyoba sobala kakhulu. Kepha imizamo yabo kwaba ngukuzama ukwengeza phezu kweqiniso likaNkulunkulu, bachathaze ingxenyana yokudukisayo. Lapho kungaphumelelanga khona ulaka nengozi, kubukeka sengathi amanga obuqili aphumelela. Omubi usathola lokhu kuvimba kobuqili kusebenza nanamhlanje. Kunokuma amelane neqiniso, okuncono nokungathi kusebenza kakhulu ukungenisa kwenzeke ingxubevange yokweduka okuzwakala sengathi kwenza umqondo, lokho kungukugqema ingozi okubukeka futhi kuzwakale sengathi ubukristu, kunuka ngisho

njengabo, kepha iqiniso lingukuthi kwahlukene kakhulu nobukristu bebhayibheli!

Indlela yokungenelela kukaSathane lapha kwakungukufundisa insindiso yokukholwa kuKristu Kanye nemikhuba yamaJuda ethize. Kububekeka sengathi babefundisa kona ukuthi insindiso ingomusa… ingxenyana! Mese kuba khona isilinganiso noma isikali sokuthobela uNkulunkulu ngokwethestamente elidala. Umthetho uyadingeka ngokunjalo ukugcina lokhu kusindiswa okuhle. Kwakungumyalezo wensindiso eyamukelwa ngomusa kuNkulunkulu kepha egcinwa noma iphelelisiswa ngomthetho, ukwenza komuntu. UbuRoma Khatholika nakho kungenye indlela kulesi sihloko sokwenza amaJuda, ukwengeza imikhuba yebandla noma yesonto njengokuyingxenye nesiqiniseko sensindiso.

Buka ubufakazi bezifundiso zezithunywa zomubi;

- 1:6 – "*Nihlubuka…emuseni kaKristu*" – Noma kuphi ukuhlanganisa imisebenzi yomuntu nomusa waphezulu kungukuhlubuka emuseni.

- 2:16 – "*Umuntu akalungisisiswa ngemisebenzi yomthetho, kuphela ngokukholwa ngukristu Jesu*" – Okwabo ukubuka kwakungukuthi

ukulungisiswa komuntu kunokuncika okuthize emisebenzini yakhe.

- 3:2 – "*Namukeliswa umayo ngemisebenzi yomthetho noma ngezwi lokukholwa na?*" – Ukubuka kwabo kwaphakamisa inyama kangangokuthi isilungisa umphefumulo phambi kukaNkulunkulu.

- 4:9-10 – "*Kukanjani ukuba nibuyele ezifundisweni zobungane ezilulana nezingelutho, enithanda ukuphinda nibe yizigqila zazo na? Nigcina izinsuku, nezinyanga, nezikhathi, neminyaka*" – Ubugqila bemicimbi eyimizamo yokuthokozisa uNkulunkulu kwakungukhiye wesifundiso senkolo yabo.

- 4:21 – "*Nina enithanda ukuba phansi komthetho*" – Baziyisa ngaphansi komthetho kaMose ongaphezu kwabo ngokuthanda.

- 6:12 – "*Abaniphoqela ukusoka*" – uphawu lwesivumelwano sikaNkulunkulu no-Israyeli lase lingenelele ebandleni.

Buka okushiwo ngabafundisi;

- 1:7 – "*bakhona abanididayo, bethanda ukuphendukezela ivangeli likaKristu*".

- 3:1 – “*O nina maGalathiya angaqondiyo! Ngubani onililoyileyo nina*”.
- 4:17 – “*Banishisekela ngokungekuhle, yebo, bafuna ukunivalela ngaphandle, ukuze nishisekele bona*”.
- 5:10 – “*Kepha onikhathazayo uyakuthwala ukwahlulelwa kwakhe, noma engubani*”.
- 5:12 – “*Sengathi bangazihuna abaninyakazisayo*”.

Umyalezo

UPawulu wabhala ukuveza obala izimfundiso zamanga zalaba bathandimthetho. Kusukela egameni lakhe lokuqala, wagcizelela ilungelo lakhe Kanye nobuqiniso bevangeli lakhe, lezo yizihloko aziveza ngamandla, ikakhulukazi kwizahluko ezimbili zokuqala. Ekuphenduleni kukaPawulu sibona umyalezo nendlela yabafundisi bamanga eGalathiya. Kubonakala sengathi balwa negunya loletha umyalezo Kanye nobuqiniso bomyalezo wakhe. Bathela ukudelela nokungabi neqiniso komyalezo wendaba emnandi yokulungisiswa ngomusa ngokukholwa kuphela. Babethi kukhona okudingekayo, okungaphezu kokukholwa okwakudingeka ukwamukela lesi Sibusiso kuNkulunkulu. Bagcizelela ukuthi

kumele kube khona ukugcinwa komthetho kaMose, noma ukusokwa-ke okungenani (Izenzo 15:1-2). Ekuphakamiseni umyalezo wabo ngaphezu kwevangeli likaPawulu baletha umbuzo wokuthembeka komphostoli kaNkulunkulu. Ungubani "lomphostoli" uPawulu? Kungabe ungumphostoli kaNkulunkulu njengalokhu esho? Kepha akaze alandele uJesu Kanye nabayishumi nambili. Ubani vele owamubeka njengomphostoli? Ucabanga ukuthi ungubani yena ukushintsha inkolo ebihlonishwa eyehla kudala isuka kuMose? Ubani omnike lelogunya? Abantu base beqala ukulalela emabandleni aseGalathiya, ngakho uPawulu wabhala incwadi ukugcizelela okuthize ezinhlizweni zabo ezihluphekile;

- Ukuthi akushoyo ngaye Kanye nevangeli lakhe kuliqiniso.
- Ukuthi insindiso nokulungisiswa kungokukholwa okungahlanganiswe nalutho! (2:16; 3:11, 24; 5:4).
- Ukuthi ukugcina umthetho kaNkulunkulu akunamsebenzi ekusindisweni nasekubagcineni besindisiwe.
- Ukuthi ukuhlanganisa ivangeli nomthetho kwehlisa umusa.

- Ukuthi impilo yenkululeko kukristu yiyo kuphela engezisa izithelo zakaMoya zeqiniso (Isahluko 5).

Kulencwadi uPawulu ubhala ngohlobo oluqinile impela;

- Ukubingelela kwakhe kwakunganazi futhi kuqondile.
- Akavezanga ukubonga nokujabula ngalabazalwane uma uqhathanisa nobufakazi nemfudumalo yakwezinye izincwadi zakhe. Hhayi ngoba yayingekho kubona into ayengayibonga, kepha kwakunalesi simo esiphuthumayo esasidinga ukubukwa ngokunaka, konke okunye eceleni.
- Wagxeka zisuka nje ngokuhlubuka kwabo "*masinya*" behlubuka eqinisweni (1:6).
- Kusobala wayengeneme neze ngenxa yomonakalo owenziwa yilaba abadala izinkinga;
    - Wabalahla ngokubaqalekisa kabili (1:8-9).
    - Wabafisela ukuba bazihune (5:12).
    - Waveza izizathu zabo ezifihlakele (6:11-13).

Kunokuvunguza kwefu elimnyama ngaphezu kwalencwadi Kanye nokukhanya kombani nokudinwa kokuduma njengoba uPawulu elwa ngokungesabi nezinhliziyo zalamakholwa. Uthando abathanda ngalo alumvumeli ukuba abayekele bahambe ngobuwula bengaphoselwa inselelo.

Ukuqhathanisa nokufanisa

Kukhona ukufana okumangazayo phakathi komyalezo walencwadi yabaseGalathiya Kanye nencwadi ekaJakobe. Ngezindlela eziningi zimi ngasekugcineni kokugqanyiswa yibhayibheli, njengezinhlangothi ezimbili zesikali ezenza sime. Umyalezo kaJakobe ubekwe ubhekene nohlobo lobukristu obuthi, njengoba ngisindisiwe ngomusa, ngokukholwa kuphela, akunandaba ukuthi ngenzenjani emvakwensindiso. Imisebenzi yami ayibalulekile. Maqondana nalokho kuvumela konke, ukungabi namthetho, ukukholwa okulula "*ukukholwa okungenayo imisebenzi kufile*" (Buka ekaJakobe 2:14-26). KwabaseGalathiya kolunye uhlangothi sebenza mawala bethi "impela umphefumulo usindiswa ngomusa, kepha lokho kusindiswa kumele ngikugcine noma nikulungise ngokugcina umthetho kaNkulunkulu, ngemisebenzi yokulunga". Ukusindiswa okungokukholwa Kanye nokunye okuthize, imisebenzi. AbaseGalathiya Kanye noJakobe bebekiwe ezinhlangothini benza

isifundiso sethestamente Elisha sime ngokuveza indawo yemisebenzi ensindisweni. "*Uyabona ukuthi ukukholwa kwasebenza Kanye nemisebenzi yakhe*?" (EkaJakobe 2:22). AbaseGalathiya baqinisa beveza inkululeko yethu kukristu. "*Isiphetho somthetho nguKristu, kube ngukulunga kubo bonke abakholwayo*" (KwabaseRoma 10:4). Manje elethu "*ithemba lokulungisiswa ngokukholwa*" (KwabaseGalathiya 5:5). Kahle hle kubekwe kanje "*ngokulunga kokukholwa*" (KwabaseRoma 4:13), ukulunga okubalelwe kunokulunga okusetshenzelwe (KwabaseRoma 4:11). Kunemizamo yethu yokuba noma yini ngokwenza kwethu, kunalokho "*senziwe sibe ngukulunga kukaNkulunkulu*" (2 KwabaseKorinte 5:21). UJakobe useyaqinisa ukuthi yize noma lokhu kuliqiniso, kepha sisaboshiwe ngomthetho wothando nokukholwa kweqiniso kuzovama ukuphila ngalowo mthetho.

Incwadi KwabaseGalathiya iqhathaniseka kahle nencwadi yabaseRoma. Kuzona zombili izincwadi uPawulu ugcizelela insindiso nenkululeko emthethweni kakristu. Zombili lezi zincwadi zikhuluma ngamaJuda nabezizwe, zibabeka kwisikali sinye ebandleni. Kepha incwadi yabaseRoma inomoyana ophansi, wokubanzi, okhanyisa okukhulu "ukukholwa okwanikezwa

abazalwane” ngenkathi eyabaseGalathiya idle ngokuqina, yangaba banzi, kepha iyashisa, ivuthela laba abahlukumeza ingxenye ethize “yokusindisa okungaka”.

Uhlaka

Umyalezo wabaseGalathiya ubekwe ngokusobala ngezingxenye ezintathu zezahluko ezimbili ingxenye iyinye;

Isahluko 1-2 – Umyalezo oqinisileyo.

- Umyalezo noletha umyalezo bayachazwa.

Isahluko 3-4 – Umyalezo ochazwayo.

- Insindiso ngokukholwa kuphela.

Isahluko 5-6 – Umyalezo owenziwayo.

- Ukuphila ngenkululeko.

Inhlolovo

Isahluko 1 – UPawulu kuyavela ukuthi kwakuthiwa ungothanda ukujabulisa abantu, ukuthi ushumayela ivangeli elilula elihlenga umphefumulo womuntu kepha hhayi indlela aphila ngayo. UPawulu uqinisekisa ukuthi ivangeli lakhe walithola njengesambulo esivela ngqo kuNkulunkulu.

<u>Isahluko 2</u> – Yize noma umsebenzi kaPawulu nomyalezo wakhe akuthola kuNkulunkulu, wavunywa ngabaphostoli eJerusalema ngokunjalo "*banika mina noBarnaba isandla sokunene sokuhlangana*" (Ivesi 9). UPawulu kwaze kwamele aqondise uPetru ("insika", 2:9), kunokuba bona baqondise uPawulu.

<u>Isahluko 3</u> – Lapha kuqala ingqikithi yesifundiso sencwadi. Lesi sahluko sifanisa ukukholwa nomthetho. Bheka izikhathi igama "ukukholwa" Kanye negama "umthetho" etholakala. Siphinde sithole lapha futhi kakhulu injongo yomthetho ekuholeleni umphefumulo ensindisweni ngokukholwa.

<u>Isahluko 4</u> – Ukubuka ku-Abrahama, uSara, uHagari, u-Ishmayeli Kanye no Isaka okumangazayo;

- U-Abrahama waqala ngoSara njengokuba noNkulunkulu waqala ngesizwe sakhe asikhetha ngenxa yesithembiso sakhe ku-Abrahama (Ugenesise 12). UHagari wabe eseyafakwa ngokuhamba kwesikhathi, njengokuba nomthetho wafakwa ngoMose. UNkulunkulu waqala emgomeni wokukholwa kwindodana yesithembiso, ngokuhamba kwesikhathi kwafakwa umthetho,

ongokokwenza komuntu.

- U-Ishmayeli ngoHagari baveza isithombe sesixazululo sengalo yenyama, ukuzalwa kwenyama nomzamo wamandla omuntu nokwenza. Kanjalo, ukugcina umthetho ekuzameni kwethu ukuzenza abalungile phambi kukaNkulunkulu kusilethela inkinga Kanye nobugqila.

- Ngenkathi indodana yesithembiso, u-Isaka (uKristu) eza ekugcineni, lokhu okwakungeziwe (uHagari/u-Ishmayeli/umthetho) kwakhishelwa phandle.

- U-Isaka uveza isithombe sokuzalwa kukaMoya ngommangaliso wamandla kaNkulunkulu ngokwesithembiso sakhe. Kanjalo ngokukholwa esithembisweni sikaNkulunkulu kuKristu "*senziwe ukulunga kukaNkulunkulu*", sakhululwa.

- Njengokuba u-Ishmayeli ahlupha u-Isaka, kanjalo nalabo abaphansi komthetho (amaJuda) ahlupha labo abalungisisiwe mahhala ngomusa, ngokukholwa.

<u>Isahluko 5</u> – Ngokubaluleka, yonke imiyalo ikhuluma nomfundi kulencwadi itholakala kwisahluko 5-6. Isahluko 5 simayelana nempilo

yekholwa ephilwa kuMoya;

- Kwinkululeko yokukhululeka ebugqileni bomthetho.
- Ekunqobeni imisebenzi yenyama.
- Ngomthetho wothando, umthetho owodwa osiqaphile (5:13-14). Yize noma sikhululekile kuKristu, isikhawulo senkululeko uthando lweqiniso lukaNkulunkulu nabantu.

Sithola ukubhalansa kulesi sahluko phakathi kokuthobeka maqondana nemthetho kaNkulunkulu Kanye nomthombo wamandla kuMoya Ongcwele. Ukulungisiswa kwethu kungokwenza kwethu Kanye nokwenza noma ukusebenza kukaMoya. Njengoba umphristi kumele ahambe phambili ngokuyala kukaNkulunkulu kuze kube izinyawo zisemanzini ezikhukhula ukuze inkosi izoletha ummangaliso womhlaba owomile emfuleni (UJoshuwa 3). Njengokuba uJesu eyala abafundi bakhe ngabazinkulungwane abalambileyo "*ehlane… banikeni okokudla*", kungekho semandleni abo ukukwenza lokho. Uma sebekwazile ukuthola umnikelo ongukudla komfanyana, kwase kuza ukuphinda phindeka kwemizamo yabo emincane. Lona othi masivuke senze umsebenzi wenkosi uqinisile. Lona othi umsebenzi wenkosi ungowenkosi naye uqinisile. Kunjalo! Yebo kunjalo!

<u>Isahluko 6</u> – Ukwenza kothando ekubuyiseleni abathwele imithwalo (Ivesi 1-5).

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**Ukufanisa kwisahluko 5 & 6**

- Inkululeko nobugqila (5:1).
- Ukuma kwinkululeko nokuwa emuseni (5:1-4).
- Inkululeko negunya (5:13).
- Inyama noMoya (5:17).
- Imisebenzi yenyama Kanye nesithelo sikaMoya (5:18-23).
- Ukutshala enyameni nokutshala kuMoya (6:8).
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Ikilasi 2 – KwabaseGalathiya 1:1-17

Lencwadi yabaseGalathiya ingeyesine yezincwadi zikaPawulu ezikhuluma ngensindiso (isihloko sigxile kwinsindiso) Kanye nencwadi KwabaseRoma, kube ngeyokuqala neyesibili KwabaseKorinte. Cishe kube ngamaphesenti angamashumi ayisithupha (60%) ezincwadini zikaPawulu zigxile kulesi sihloko.

Incwadi KwabaseGalathiya yincwadi yempikiswano. Umphostoli uPawulu uhlasela kusukela kwigama lokuqala, noma hlampe sithi uvikela. Lapha ubhekana nesifundiso noma inkolelo ethi umuntu kumele noma angakwazi ukuthola insindiso ngokuthobela umthetho, uvikela isifundiso esikhulu sokulungisiswa ngokukholwa. Isifundiso samanga amelene naso uPawulu kulencwadi sasibhebhethekiswa abafundisi abafika emabandleni aseGalathiya emva kokudlula kukaPawulu owayeshumayela ivangeli leqiniso. Babengamadoda ayefisa ukushadisa noma ukuhlanganisa izifundiso ezintsha zobuKristu Kanye nenkolo endala yamaJuda. Bazama ukuholela amakholwa ebandleni kwinkolo yamaJuda nezindlela zawo kanye nenkolo yawo. Laba bafundisi babevumelana noPawulu kokuningana, ikakhulukazi ekutheni ungubani kahle hle uJesu. Bavuma ukuthi uJesu unguMesiya wesithembiso,

ngisho nokuthi uyindodana kaNkulunkulu. Bavuma ukuthi uJesu wavuka ekufeni nokuthi insindiso iza ngaye. Kepha kulensindiso, ekuyigcineni, babe sebengeza okuthize, imisebenzi ethize. Kunomehluko omkhulu phakathi kwemisebenzi eveza ukukholwa Kanye nemisebenzi egcwalisa ukukholwa. Into eyayibaxaka kwakungukuthi uPawulu wafundisa indlela engaphelele, engacacile futhi eshibhile, indlela elula nje yokungena noma ukwamukeleka embusweni kaNkulunkulu. Kwingqikithi noma ekwenzeni babenoKristu omncanyana ngokubona kwabo. Ngokuba insindiso uJesu ayinikeza mahhala bayibona inganele ukuthi ingathatha umphefumulo okholwayo iwuyise enkazimulweni. Ngokubona kwabo, insindiso yayingesiyo into noma umumo okuwo kumanje, kubo kwakufana nendlu ethengiwe kodwa ekhokhelwa kancane kancane, kusenesikweletu. Kusakhona inkokhelo ekumele ikhishwe ngasohlangothini lethu ngaphambi kokuba sithole itayitela.

Indlela kaPawulu kusukela ekuqaleni nje ukuveza ukuthi ubuphostoli bakhe buvela kuNkulunkulu. Wayengazibekanga yena ngokungafanelekile. Njengoba egcizelela ukuthi insindiso ilele ngokupheleleyo emsebenzini opheleleyo kaJesu Kristu esiphambanweni.

1:1 UPawulu, umphostoli ongaveli kubantu noma ngomuntu, kodwa ngoJesu Kristu noNkulunkulu uYise owamvusa kwabafileyo,

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Isahluko 1

<u>1:1-5</u> – Ukubingelela

Ivesi 1 – "*UPawulu umphostoli*" igama "umphostoli" lisho lowo othunyiweyo. Kwithestamente Elisha kwakungamadoda kaNkulunkulu ayephiwe anikelwa ibandla ngasekuqaleni, ekulakheni ibandla (Kwabase-Efesu 2:20) nasekuqedeni ibhayibheli. Kulencwadi uPawulu wayenesizathu esilungile sokuveza isikhundla sakhe sobuphostoli. Uma igunya lakhe lalingaphikiseki, ukuqhubeka kwezimfundiso zamanga kwakukuncane lapho uPawulu ayesebenze khona. Yingakho abafundisi bamanga babona isidingo sokubuza igunya likaPawulu nokubekwa kwakhe abe "umphostoli", beveza ukuthi hlampe wayengumphostoli mbumbulu, nevangeli elithambile. LoPawulu uqondisa lokho zibekwa nje, kumazwi akhe okuqala.

"*Ongaveli kubantu noma ngomuntu*" – Ukubekwa kwakhe kwakungemuntu umthombo wako, kanti futhi kwakungesikho ukusebenza kukathisha ongumuntu (Ivesi 12).

1:2 nabazalwane bonke abanami kuwo amabandla aseGalathiya:

Ungaphuthwa ubufakazi bomthelela wamazwi okuvula kukaPawulu lapha. Ngomoya owodwa uPawulu uqinisekisa abafundi balencwadi ukuthi ukubekwa kwakhe akusuki kumuntu noma ngomuntu, okulandelayo uyasiqinisekisa ukuthi uJesu kristu nguye owamubeka.

Kungabe ulalele? Okuvezwa ngamazwi kaPawulu ngokusobala ukuthi uJesu ungaphezu koluntu nje. "*NoNkulunkulu uyise owamvusa kwabafileyo*" – Ukuvuka kukaKristu kuyisimangaliso esiwuphaphe oluveza ukwamukela kukababa indodana Kanye nomnikelo okuveza isiqiniseko sikaJesu njengoMesiya.

Ivesi 2 – "*Amabandla aseGalathiya*" – kukhona into ethize oyibonayo lapha? Kwezinye izincwadi zikaPawulu kuye kuvele ukubavuma abazalwane noma ukuthokoza ngabo ngokuthize.

- KwabaseRoma 1:7 – "*Kubo bonke abathandiweyo bakaNkulunkulu abaseRoma, ababiziweyo*".

- 1 KwabaseKorinte 1:2 – "*Kulo ibandla*

1:3 Makube kini umusa nokuthula okuvela kuNkulunkulu uBaba wethu naseNkosini yethu uJesu Kristu
1:4 owazinikela ngenxa yezono zethu, ukuze asophule kuleli zwe elibi lamanje ngokwentando kaNkulunkulu uBaba wethu;

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likaNkulunkulu eliseKorinte, kubo abangcwelisiwe kuKristu Jesu, ababiziweyo abangcwele".

- Kwabase-Efesu 1:1 – "*Kubo abangcwele abase-Efesu nakubo abakholwa nguKristu Jesu*".

Lapha sithola okungenalutho nje okuqondile "*amabandla aseGalathiya*". Akushiwo lutho ngabasindisiwe nesimo sokulungisiswa kwabafundi. Ngokuba kwakukhona ibandla elaliguquka ngakho-ke uPawulu wayengenasikhathi sokulokhu encoma. Wayelwela ukubancoma emoyeni. Wayelwela isimo sabo sakamoya, ngakho wayengenaso isikhathi sokunanaza. Kungenza ngizibuze ukuthi umphostoli kaNkulunkulu kwabezizwe wayengalibhalela ndlelani ibandla eliyithi noma "amabandla endlela yaphezulu".

Ivesi 4 "*Owazinikela ngenxa yezono zethu*" – Ngokufundisa kwabo indlela yamaJuda behlisa umnikelo omkhulu kaKristu esiphambanweni. Akukho okunye okungashiwo. Uma imisebenzi

yomuntu iyisidingo ensindisweni, lokho kusho ukuthi umsebenzi kaKristu awanele (5:2). Futhi uma umnikelo kaKristu wanele, yonke eminye imisebenzi yomutu yokuhlengwa kwakhe ayinamsebenzi walutho! Ngakho-ke lelo phuzu ligqanyiswa esavula. Uma kukhona okunye okumele kukhokhwe lokho kusho ukuthi uJesu akazange akhokhe inhlawulo epheleleyo ngenxa yesono sethu. Emvakwalokho, akuphelele! "*Esinokuhlengwa kuye ngegazi lakhe, ukuthethelelwa kwezono ngokwengcebo yomusa wakhe*" (Kwabase-Efesu 1:7).

"*Ukuze asophule*" – Bheka lokho umthetho obungasoze wakwenza "*ngokuba ungenamandla ngenxa yenyama*" (KwabaseRoma 8:3), "*… ebeningenakulungisiswa kukho ngomthetho kaMose*" (Izenzo 13:39). Lapha injongo epheleleyo yokuba "*uNkulunkulu ngokuthuma indodana yakhe ifana nenyama yesono*". Umthetho wethestamente elidala ubulokhu ungenawo amandla okuqinisekisa ukukhululwa! Kuphela uveza ngokusobala ukuhluleka komuntu ukuwugcina. UJesu kuphela oletha ukukhululwa.

1:6-10 – Ivangeli elilodwa kuphela.

1:6 Ngiyamangala ngokuba nimhlubuka masinya kangaka yena owanibizela emuseni kaKristu, niye kwelinye ivangeli,

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Ivesi 6 – "*Ngiyamangala*" – UPawulu ushaya phansi engami ngisho ukuma ukuzilungisa. Lapha yiphuzu lapho kujwayeleke khona ukuthi kuvele ukubonga kuPawulu Kanye nokukhulekela abafundi bakhe. Kepha kunokuthi "ngiyambonga uNkulunkulu" sithola "ngiyamangala"! Kwihlazo lenu ngiyamangala yini! Ekubingeleleni kukaPawulu ekuvuleni kuvela ukuphuthuma kwazokhuluma ngakho. NjengoDavide ebhekene nebhubesi nebhele elalifuna ukubhozomela imfuyo yakhe, wayenganikezi sikhathi lezi zilwane uma kuza emfuyweni yakhe, wayeqondana ngqo nalokhu okuletha ubungozi. Ngakho uPawulu uyangenelela lapha, njengeqhawe empini, evayiza isikhali sezwi lakhe, elwela ukumela iqiniso nokugcina ivangeli lenkululeko yamakholwa. Abantwana bakhe ekukholweni, izimvu zikayise zazingaphansi kohlaselo, zaziholelwa edlelweni olunobungozi noshevu, ngakho-ke akekho umalusi onozwelo ongama ayekelele kwenzeka lokho angenzi lutho. Makadunyiswe uNkulunkulu ngaloyo ongeke akudumise noma akutuse ngenkathi ufuna, kepha othanda kakhulu, ozimisa ngesibindi endleleni yokuhlubuka kwakho uthanda ungathandi.

Okudinga ukubuke impela lapha ukuqhathanisa okwenzekayo uma ubuka incwadi eyayibhalelwe abaseKorinte. Yize noma leliya bandla kwakuyibandla elalishayeke kakhulu ngokwesimilo nezipho zakaMoya bezibuka bezisebenzisa ngenye indlela, kepha uPawulu wathatha isikhathi waveza ukubonga kwakhe umusa kaNkulunkulu neziphiwo kubo (1 KwabaseKorinte 1:4-5). Lesi sifundiso sokudukisa kungaba sikhulu, kungenzeka ukuba sikhulu kunokuba thina sibuka? Kubukeka sengathi loku kuduka, yize noma kuvamile emabandleni "akamoya" kumanje sinzima kakhulu kunesokungaqondi ngezipho zikaMoya. Ukuphika iqiniso lokuhlengwa kwaphakade, ukuthi uma umuntu eke wasindiswa angeke alahlekelwe yinsindiso kungukuphika insindiso engekaNkulunkulu. Kungukukholwa ukuthi insindiso yethu igcinwa ngokulunga kwethu noma ukwenza kwethu. Lokhu kwakuphuthuma impela kuPawulu (nakuNkulunkulu) uma bebheka.

"*Ngokuba nimhlubuka masinya kangaka*" – Njengoba amaGalathiya ayengabaguqukayo nabangagxilile ngasekuqaleni, esuka ekudumiseni aye ekubulaleni ngosuku olulodwa (Izenzo 14:6-19), lokho kuyavela futhi ekulungeleni kwabo "masinya" ukujikela iqiniso babuyele ekudukeni. Kumele sibukisise izindlela zethu. Ngokuba imikhuba emidala,

izingubo zethuna zempilo yethu edlule singakakholwa isavama ukubambelela kithi yize noma sesihlanziwe ngegazi likaKristu.

"*Nimhlubuka masinya kangaka owanibizela emseni kakristu*" – ekuzimiseleni kwabo ukubuyela emuva ekwenzeni okuthile komthetho babengenzi isinqumo sempilo esiphephile esincane sokwengeza, uma hleze kwenzeka ukuthi labafundisi abasha baqinisile. Babephika ukuthi uJesu angaphelelisa umsebenzi wokukhulula. "*Nahlukene noKristu nina nonke enifuna ukulungisiswa ngomthetho*" (5:4). Njengeswishi engqafazwayo. Ayikwazi ukuba sezindaweni ezimbili ngesikhathi esisodwa. Kufana nokuphinga. Ukwamukela umlingani wesibili kungukuphika owokuqala noma amalungelo akhe lowokuqala. Kungukuthi lowokuqala akanele. Qonda umehluko phakathi kwenkolo ozizuzela yona (oyisebenzelayo) nenkolo yomusa (oyamukelayo). Ukuthemba uNkulunkulu kuphela ngengxenyana yayo kuyingqikithi yokungakholwa kahle hle! Ukukholwa okunjalo kuletha ukuthuka uNkulunkulu! Zimbili izindlela zokusindiswa;

- Ukugcina umthetho, wonke! Kulokhu konomnyango ovaliwe ngenxa yesono sethu.
- Ukwamukela isipho samahhala sensindiso uKristu ayinikezayo esiphambanweni.

1:7 *elingesilo elinye, kuphela ukuba bakhona abanididayo, bethanda ukuphendukezela ivangeli likaKristu.*

Buka futhi nokuthi babezisusa bona "*yena owanibizayo*". Ukushiya kwabo kwakungasuki esifundisweni esinzima esibambisa ikhanda, kepha kuNkulunkulu. Leli kuhlezi kuyilona qiniso. Injongo yethu kumele kube ngukuthokozisa uNkulunkulu, enkolweni yethu nasekwenzeni kwethu. Labo abaphika umongo wesifundiso uma siletha ukwahlukana ebandleni abakwazi abakhuluma ngako. Uma umuntu esuka ezwini likaNkulunkulu, usuka kuNkulunkulu! Kubahlubuki abanjalo, abahlakaniphile bayadeda.

"*Niye kwelinye ivangeli*" – Lokhu kuveza ukuthi laba ababenza amaJuda babekubiza "ngevangeli" lokhu, yize noma elabo livezwa njengevangeli elilungile, elalingashiyi "lutho ngaphandle" uNkulunkulu abefuna kufakwe.

Ivesi 7 – "*Elingesilo elinye*" – kunokudlalisa amagama lapha, okuhunyushwe "*elinye*" kuvesi 6 & 7 okungamagama amabili kwisiGrekhi. Kuvesi 6 u heteros, oveza umehluko wekhwalithi, okuhlukile. Kuvesi 7 u allos, oveza umehluko wokubalwayo, okunye kokufanayo. "Nizisusile naziyisa kwelinye

1:8 Kepha-ke noma kungaba yithina noma ingelosi evela ezulwini enishumayeza ivangeli eliphambene nalelo esanishumayeza lona, makabe ngoqalekisiweyo.
1:9 Njengalokho sesishilo, ngisaphinda nakalokhu, ngithi: Uma umuntu enishumayeza ivangeli eliphambene nalelo enalamukelayo, makabe ngoqalekisiweyo.

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ivangeli, elingesilo elifanayo". UPawulu akakhulumi ngelinye ivangeli elifana naleli leqiniso, kepha "ivangeli" elihluke kangangokuthi akumele ngisho ngabe libizwa ngevangeli, into ehlukile impela. "Ivangeli labantu" uma uqhathanisa "*nevangeli likaKristu*". Kungenzeka ngumyalezo wokusindiswa umuntu angeke alithole Kanye nesipho samahhala, noma liyathokala kepha aligcineki ngumuntu, okwenza umnikelo kaKristu ube mncanyana, futhi nje into ewukumosha engadingeki.

Ivesi 8-9 – "*Kepha-ke noma kungaba yithina noma ingelosi evela ezulwini*"- Noma kungathiwa ngubani noma yisithunywa somuntu esikhulu kangakanani. Ngisho kungaba kuthiwa "yingelosi", odaliweyo onamandla amakhulu futhi ogqamile ongezwakala kunomuntu. Ngisho kungaba yingelosi ebukeka ilungile "*evela ezulwini*", ekungasiyo ngisho eyasesihogweni.

"*Makabe ngoqalekisiweyo*" – Igama lesiGrekhi lapha

1:10 Ngokuba manje ngizincengela kubantu noma kuNkulunkulu na? Kukho, ngifuna ukuzikholekisa kubantu yini? Uma bengisazikholekisa kubantu, kungaba angisiyo inceku kaKristu.

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u-Anathema. Njengokuba iJerikho laphathwa ekunqotshweni kweKhanana, umqondo owomuntu noma into enikelwe kuNkulunkulu ukuba ayibhubhise ngokupheleleyo, kungekho muntu ongaba namandla okwaphula "*kuyesabeka ukuwela ezandleni zikaNkulunkulu ophilayo*" (KumaHeberu 10:31). Ukuthemba okukhulu okuvezwa nguPawulu lapha kuveza ukuthi "*wayeqhutshwa nguMoya Ongcwele*" ukuveza ivangeli kubantu, nokuthi uNkulunkulu azikho izinguquko azozenza kulo.

Ivesi 10 – "*Ngifuna ukuzikholekisa kubantu yini?*" – Iphuzu likaPawulu kwizahluko zokuqala ngukuveza ukuthi wayengesiye ojabulisa abantu, nomyalezo wakhe wawungesiwo owabantu. Kuvela ukuthi lolu olunye uhlangothi lalithi uPawulu ucima ivangeli elipheleleyo esho elilula elingumyalezo wokubuyisana ngemizamo yokufaka abezizwe ababengenandaba nomthetho kaMose. Lokho kusolwa wakuphika uPawulu. Abantu abathanda ukuthandwa abazikhiphi iziqalekiso! Kusobala wayengekho emsebenzini wokubajabulisa. UPawulu kwisahluko sesibili sokukhuza uPetru uveza kona

1:11 Ngokuba ngiyanazisa, bazalwane, ukuba ivangeli elishunyayelwe yimina alisilo elingokwabantu.
1:12 Ngokuba nami angilamukeliswanga ngumuntu, futhi angilifundiswanga, kepha ngilithole ngokwambulelwa nguJesu Kristu.

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lokho. Kumazwi akhe okuvala udalula laba abenza amaJuda njengalabo abavumela okunye nabafuna ukwamukelwa (6:12-13).

Ivesi 11-12 – Kulamavesi sithola ukusho noma isitatimende sesihloko sikaPawulu kulezi zahluko zokuqala. Umyalezo wakhe wevangeli kanjalo nomsebenzi wakhe kuvela kuNkulunkulu uqobo. Ngakho ke ukuguqula noma "ukulungisa" lokho akusho kuchaza ukuthi nguNkulunkulu owayedinga ukulungisa. Amasulumane afuna ukwenza lokho, ezama ukufaka iKurani ezweni, alibiza ngokuthi "yithestamente lokugcina". Sengathi lingukugcwala kwezwi likaNkulunkulu egcwalisela ithestamente Elisha nelidala. Engathi ukuphika kuka Mohammed nokususa izwi afake okuthize kungukulungisa kukaNkulunkulu ngokuhamba kwesikhathi elungisa izwi lakhe. Incwadi yamaMomoni ingesinye sezibonelo eziphambene zokujika izwi likaNkulunkulu eliyiqiniso ngamanga okuhlubuka. "*Makabe ngoqalekisiweyo*".

1:13 Nizwile phela lokhu ngenkambo yami yakuqala ebuJudeni ukuthi ngalizingela kakhulu ibandla likaNkulunkulu, ngalichitha,

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1:13-24 – Ubufakazi bukaPawulu.

Manje uPawulu uvakashela embula ukuthi ivangeli lambuleka kanjani kuye eveza ukuthi akwamukela kuvela kuphela kuNkulunkulu. Khona lapho unikeza izinsika ezintathu zobufakazi obulungile; impilo yakhe ngaphambi kokuba akholwe, ukusindiswa kwakhe, Kanye nempilo yakhe emva kokusindiswa.

Ivesi 13-14 – Ngaphambi kwensindiso. Kulezo zinsuku uPawulu wayephumelela ukuzingela abazalwane nasekubhidlizeni ibandla. Lemizamo yakhe yayingubufakazi obusobala yokuzinikela kwakhe ngokwezenkolo yamaJuda ngalesiya sikhathi empilweni yakhe, kanjalo nokuzimisela kwakhe ukubhidliza inkolo yobukristu. Ekuthinteni "*ibandla likaNkulunkulu*" uPawulu wayethinta uNkulunkulu webandla. Akekho ongenza ngaphandle kokuthintwa nguNkulunkulu. Uma ubheka kwincwadi yezenzo ukuphenduka kukaPawulu, ubufakazi bakhe uthola isiqiniseko sokuthi abantu baNkulunkulu, abesilisa nabesifazane, babezwiswa ubuhlungu, bebulawa,

1:14 futhi ebuJudeni ngabadlula abaningi abayintanga yami kwabakithi, ngishisekela kakhulu kunabo amasiko awokhokho.

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bahlakazeka naseJerusalema (Izenzo 20:4). Lokho kwaba wusizo kuNkulunkulu kunokuba ubuhlungu ngokuba kwaba ngukuhlwanyelwa kwembewu yevangeli kumagumbi amane. Ukuhlushwa kwamakholwa akukaze kwaphumelela ekuthuliseni inkolo yobukristu. Iphumelela kahle ukuhlukanisa amakholwa avunywa yizimo kumakholwa eqiniso.

Ivesi 14 – "*Futhi ebuJudeni ngabadlula abaningi*"- UPawulu wayengumfundi ohlakaniphile, eqhamuka ngaphansi kwabaFarisi kulezo zinsuku. Ngaphakathi wayephushwa ngukuzimisela ukuba yilokho ayikho "*ngishisekela kakhulu*", evikela futhi egqugquzela inkolo yamaJuda. Engenakho ngisho ukungabaza nokuba manqika ngenkolo yakhe, wayezinikele ngokuphelele kuwo "*amasiko awokhokho*" kulezo zinsuku, enyusa kunokwehlisa izinga layo.

Manje umuphumela walokho osobala womlando owazekayo kwaba ngukuthi wayengekho ongabeka icala uPawulu lokunganaki umthetho kaNkulunkulu namasiko amaJuda. Lezo zinto wayezazi okudlula bona laba ababenza amaJuda. Kepha wayenolwazi

1:15 Kepha-ke mhla kwaba kuhle kuNkulunkulu owangahlukanisela kwasesiswini sikamame, wangibiza ngomusa wakhe

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futhi ezimisele ukubeka umthetho namasiko eceleni ngenxa yevangeli.

"*Kepha manje kubonakaliswe ukulunga kukaNkulunkulu ngaphandle komthetho… ngisho ukulunga kukaNkulunkulu ngokukholwa nguJesu Kristu kubo bonke abakholwayo*" (KwabaseRoma 3:21-22).

Ivesi 15-16 – insindiso.

"*Kepha-ke… kuNkulunkulu*" – Kwase kuza ubuso bukaPawulu obuhle kakhulu endleleni eya eDamaseku ngenkathi uJesu Kristu uqobo lwakhe engenelela empilweni yalendoda. Makadunyiswe uNkulunkulu kukona "kepha uNkulunkulu" kithi sonke esitholwe nguJesu njengomsindisi.

Elinye iphuzu elibalulekile lisobala lapha. Uma umuntu ezimisele kakhulu ukubhidliza inkolo yobukristu, ekholelwa okungesiko ngayo, ephakama ukuveza lokhu kuzimisela angase nje ezinsukwini zingengaki azithole esengokaKristu, esengumgqugquzeli wayo, ngokusobala umsebenzi

1:16 ukuba ayambule iNdodana yakhe kimi, ukuze ngiyishumayele phakathi kwabezizwe, khona lapho angibuzananga nenyama negazi,

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kaNkulunkulu weqiniso yiwo ongachaza ukuguquka okungaka. Uyabona uPawulu ukhomba kanjani umlando ukuveza ukungenelela nomsebenzi kaNkulunkulu namandla akhe aguqulayo kuye? Ebusweni bakhe obashintsha babonakala wasuka ekubeni ngozingelayo waba ngumshumayeli okholwayo, kusukela ekuzondeni okukhulu ibandla kwaya ekuthandeni okukhulu uNkulunkulu nabantu bakhe, ngisho ekuzondeni abezizwe kuya ekubathandeni nasekushumayeleni kubo. Wayengeke azenze izinguquko ezinjena ngamandla akhe. Lokho asoze kwabalelwa emsebenzini womuntu. Kulandela ukuthi uzoshumayela lamaqiniso abalulekile ashintsha inhliziyo yakhe nempilo yakhe ngaloluhlobo. Washumayela akwaziyo, amandla kaNkulunkulu aguqulayo.

UPawulu ukhuluma ngezinto ezintathu uNkulunkulu amenzela zona;

- Wahlukaniselwa ekuzalweni, “wakhethwa”. Lapha kukhulunywa ngokukhetha kukaNkulunkulu kothando. Hleze kufanisa kubuka uPawulu engumfarisi, igama elisho

“ukuhlungwa” noma “ohlungayo”. UNkulunkulu wahlukanisa umhlukanisi wamenza okungcono, wamukhethela umsebenzi wakhe wekhethelo.

- Wabizwa ngomusa wakhe ebizelwa kwinsindiso nomsebenzi. Ukuhambisana kokukhetha kukaNkulunkulu nokubiza nobufakazi benkululeko yemisebenzi yabantu noma okwenziwa ngabantu kufana nokwashiwo ngu-Aguri “indlela yokhozi emoyeni” (Izaga 30:18-19). “*Ezingehlula ngokumangalisayo*”, kanjalo nawe.
- Wambula indodana yakhe (Ivesi 16). Ukwambulwa kwangaphandle kukaJesu endleleni yaseDamaseku kwalandelwa ngukwembulwa kwangaphakathi bokugcwala kukaKristu enkazimulweni yakhe, umusa nobuhle. Lokhu kwenzeka e-Arabia. Hlampe eduze naseSinayi, okuyindawo ezwakalayo uma uphendula ngomthetho womusa.

Ivesi 16 – “*Ukuze ngiyishumayele phakathi kwabezizwe*” – Lapha sibona injongo kaNkulunkulu yasekuqaleni ngoPawulu. Ukuthi uzoba ngumshumayeli kwabezizwe. Nokuthi isihloko somyalezo wakhe sizoba “nguye”, uJesu Kristu. Umsebenzi nomyalezo wakunikezwa

1:17 futhi angenyukelanga eJerusalema kubona ababe ngabaphostoli ngaphambi kwami, kodwa ngamuka ngaya e-Arabiya, ngaphinda ngabuyela eDamaseku.

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nguNkulunkulu.

Impisi enkulu yaba ngumelusi omkhulu, umzingeli waba ngumshumayeli. Owayesusa kwasani waba ngumvangeli. Umbhidlizi omkhulu wokukholwa waba ngovikela ukukholwa. Loyo owayengamelwe yivangeli lemisebenzi yomthetho, eqonda njengabanye abambalwa ubungozi bokujika inkolo ngezifundiso zamanga zensindiso eyinzuzo. UPawulu waqonda ukuthi lamanga axutshwe kanjani aze alimaza inkolo yobukristu yeqiniso, ibukela phansi amandla ayo.

Ivesi 16 – Emva kwensindiso. Laba ababenza amaJuda kubukeka sengathi bathi uPawulu useqeqeshwe ngabaphostoli ngokubanzi eJerusalema. Kepha kulokho uPawulu uveza ukuthi wayeseDamaseku iminyaka emithathu nase-Arabia ngaphambi kokuba aye eJerusalema (1:18; Izenzo 9:26-29), wabe eseya eTarsu iminyaka eyishumi nanye nase-Asiriya (Antiyokhiya) ngaphambi kokuvakashela eJerusalema okwesibili (2:1; Izenzo 11:30). Iphuzu lapha ngukuthi umyalezo wakhe wavela ezulwini, hhayi eJerusalema. Ukuphenduka

kukaPawulu, ukuqeqeshwa nokuthunywa kwakhe akusiwo umsebenzi womuntu.

Ikilasi 3 – KwabaseGalathiya 1:18–2:10

1:18 Kwathi emva kweminyaka emithathu ngenyukela eJerusalema ukubona uKhefase; ngahlala kuye izinsuku eziyishumi nanhlanu.

Ekilasini elidlule sishiye uPawulu ephakathi nokuthula ubufakazi bakhe kwisahluko sokuqala. Kuvesi 13-14 ukhulume ngempilo yakhe ngaphambi kokuba akholwe. Kuvesi 15-16 ukhuluma ngokwamehlela endleleni yaseDamaseku. Kusukule ekugcineni kukavesi 16 ube eseqala ukubheka okwenzeka emva kokusindiswa kwakhe. Akazange afundiswe ngumuntu, kepha nguNkulunkulu ngesikhathi seminyaka emithathu eseDamaseku nase Arabia. Kwathi-ke emva kwaleyo minyaka emithathu ebalulekile empilweni yobukristu kaPawulu inkosi yambula ivangeli layo kuye, waya isikhashana naseJerusalema. Iphuzu lingukuthi wayeshumayela ivangeli likaNkulunkulu ngaphambi kokuba aze abonane nabaphostoli eJerusalema. Lokhu wakuveza ukumelana nalabafundisi ababenza amaJuda abazalwane ebandleni laseGalathiya.

Ivesi 18 – "*Ukuyobona uKhefase*" – Injongo yokuya kwakhe eJerusalema kwakungesiko ukuyothola

imiyalelo kepha kwakunguvakasha nje. Wayefuna ukubona nokwenza ubungani noPetru. Wayefuna "*ukubona*" noma ukujwayelana noPetru. UPawulu wayazi ngoPetru ngoba uPetru waba ngumkhulumeli webandla ongukhiye emva kokunyuka kukaKristu. UPetru;

- Wayengumshumayeli kwincwadi yezenzo 2 emva kokwehla kukaMoya.
- Nguye owaphilisa indoda eyayiyisishosha ethempeleni kwincwadi yezenzo 3 walandelisa ngentshumayelo kwisixuku esasithakasele intshumayelo.
- Nguye "*egcwele uMoya Ongcwele*" owaphendula abaholi bamaJuda ababebuza imibuzo kwizenzo 4 no 5. Kungenzeka ukuba uPawulu wayekhona lapho.

UPawulu akayanga eJerusalema ukuyoqhathanisa akwaziyo nokwaziwa nguPetru yize noma ezinye izingxenye zokuphenduka kwabo noKristu kwakuyinto ababengayixoxa. UPawulu wayeze ukuzobona lona ogxilile emsebenzini kaKristu kulolo suku naleyondawo. Iphuzu likaPawulu ngukuthi ukuvakashela kwakhe uPetru izinsuku eziyishumi nanhlanu kwakuyisikhashana kakhulu ukuba sekungaze kube sengathi wayeyomufundisa. Kwakuyisikhathi esincane ukuthi sasingaze

1:19 Kepha angibonanga omunye wabaphostoli, kuphela uJakobe umnawe weNkosi.

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sishintshe ukukholwa kwakhe kunaleminyaka emithathu ezinyaweni zikaJesu ehlane. ULuka uyanezelela ukuthi ngalezo zinsuku ezimbalwa eJerusalema uPawulu wayematasa ngokushumayela "*egameni lenkosi uJesu*" enenkulumo mpikiswano namaJuda angamaGrekhi (Izenzo 9:28-29). Wayenguthisha kunokuba abe ngumfundi lapha. Wayengongaphezulu kunofundiswayo. ULuka uchaza isimo esavela lapho uPawulu khona waphoqeleka ukuhamba ngokuphuthuma ngenxa yemizamo yokufuna ukumubulala (Izenzo 9:29-30), njengoba kwenzeka naseDamaseku. Kuyacaca ukuthi ngalawo maviki amabili uPetru nabaholi bamaJuda eJerusalema babengaba nethuba lokubona ukuthi uPawulu wayekholwa yini, bakwazi nokumlungisa lapho edinga ukulungiswa khona ngokusho kukadokotela uLuka noma yena uPawulu uma echaza okwenzeka ohambeni lakhe. Kunalokho uPetru ngokuhamba kwesikhathi wafaka isitembu sokuvuma imibhalo kaPawulu nezifundiso zakhe emazwini okugcina ekubhalelweni kwebandla kwincwadi yesibili KaPetru 3:15-16, efakazela izincwadi zikaPawulu "*njengokuhlakanipha ayekuphiwe*" ebeka imibhalo yakhe "*njengalokhu*

1:20 Kulokhu-ke enginilobela khona bhekani, phambi kukaNkulunkulu, angiqambi amanga.

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benze njalo nangezinye izincwadi".

Ivesi 19 – "*UJakobe umnawe wenkosi*" – Lona ngathi uJakobe;

- Owayaziwa kakhulu njengo "*Jakobe olungile*", owayengumfowabo kaJesu.
- Owaba ngumfundisi ebandleni laseJerusalema (Izenzo 15).
- Owayengesiye omunye wabaphostoli abalishumi nambili. Abafowabo nodadewabo bakaJesu babengakholelwa kuye ngaphambi kokuvuka kwakhe (NgokukaMathewu 12:46; NgokukaMarku 6:3; NgokukaJohane 7:3-5).
- Owayengumbhali wencwadi yethestamente Elisha EkaJakobe.

Kungenzeka ukuba into eyayiyisa kakhulu uPawulu eJerusalema ekufikeni kwakhe kokuqala kwakungukuyofunda ngoJesu, efunda kubafundi bakhe Kanye naloyo abehlala naye ekhaya ekhula.

Ivesi 20 – Isifungo sesiqiniseko sikaPawulu salezi

1:21 Emva kwalokho ngeza emazweni aseSiriya naseKhilikhiya.
1:22 Ngangisengongaziwayo ngobuso emabandleni aseJudiya akuKristu,

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zinto sisho ukuthi abanye babemuhlaba ngemibuzo mayelana nalezinto, hlampe beveza noma besho ukuthi wachitha iminyaka efunda kubaphostoli eJerusalema. Kungenzeka ukuba kukhona abase benongabazane eGalathiya, okwenza ukuthi uPawulu akuqinisekise lokhu.

Ivesi 21 – "*Emazweni aseSiriya naseKhilikiya*" – uLuka ukhuluma ngokuthi uPawulu waphelezelwa ekhishwa eKhesariya, kusukela lapho wayiswa eTarsu esifundazweni saseKhilikiya (Izenzo 9:30), lapho atholwa khona nguBarnaba ekuhambeni kwesikhathi (Izenzo 11:25-26). Belapho emva kweminyaka engaphezu kweyishumi uPawulu wayengekho ngaphansi kwabaphostoli ukuba bangamufundisa. Wabe eseyasebenza isikhathi impela e-Antiyokiya eSiriya.

Ivesi 22-24 – Ngalesi sikhathi ibandla laseJudiya lamazi uPawulu ngemisebenzi yakhe, lajabula emandleni nasemuseni kaNkulunkulu ngomsebenzi awenza kuloyo elalimesaba. Iphuzu elivelayo lapha ngukuthi uPawulu wavunywa ngumzimba

1:23 abesezwile nje ukuthi: "Lowo okade esizingela useshumayela ukukholwa akade ekuchitha."
1:24 Ayesedumisa uNkulunkulu ngami.

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wamabandla ayephume eJerusalema. Abazalwane baseJudiya babemazi njengaloyo "*oshumayela ukukholwa*", hhayi oshumayela okuphambene, ivangeli elingaphelele. Kwakungekho emoyeni yabo ukubhekisisa noma ukumelana nendlela nomyalezo kaPawulu. Kuphela "*badumisa inkosi*" ngenxa yobufakazi bomsebenzi wayo kulomzingeli owaphenduka umshumayeli. UPawulu uvezela abazalwane baseGalathiya ukuthi labafundisi abenza abazalwane amaJuda yibo abaphuma eceleni ngendlela abahlola ngayo uPawulu. Abazalwane baseJudiya abazange bavumelane nabo.

Ivesi 23 – "*Useshumayela ukukholwa*" – leli gama "*ukukholwa*" lijwayele ukusetshenziswa uma kukhulunywa ngomzimba wesifundiso sokwamukela ukukholwa kuJesu kristu (Izenzo 6;7; EkaJuda 3; 1 KuThimothewu 3:9; 5:8; 6;10, 21; 2 KuThimothewu 4:7). Lomzimba weqiniso ufaka sonke isifundiso sethestamente Elisha esihlanganisa ivangeli. Ukukholwa kungumongo wakho konke, njengoba ukulalela kokwenza kunguphawu olukhulu lwesivumelwano esidala. UJesu kristu engumongo wokukholwa kwethu.

Okuseceleni

UPawulu wenza iphuzu eliqinile lokuthi akabekwanga ngesandla somuntu. Wayengenalutho aluthathe kubaphostoli, laba abalibona igunya kwiqiniso likakristu nomsebenzi wakhe Kanye nomyalezo wakhe. Buka nje ukuthi esikhathini samanje abanye bangenza okuphambene nalokho okwenziwa nguPawulu lapha. Wayengajabulela ukuthi kuthiwa ufunde kumadoda aziwayo anegalelo, akwenze lokho kubonakale, agxivizwe ngabantu emnyango wehhovisi lakhe. Lokho wayengahamba ekuthwele ngeqoma phambi kwabanye ukuze kuzobonakala ukuthi uzwana nobani, igama lakhe libalwa nelobani. Kepha kuPawulu okwakubalulekile kwakungukuthi ukwamukele kuJesu Kristu, ngamazwi akhe. UPawulu waliqonda iphuzu lokuthi igunya maqondana nezinto zakamoya aliveli kubantu kepha livela kuNkulunkulu uqobo lwakhe. Yize noma esikhathini samanje abantu bebona sengathi kumele bafunde kwabanye abafundile, lokhu kufuna ukuthola isigxivizo kubantu nokubonwa ngabantu akusiso isibonelo esashiywa nguJesu noma abaphostoli bakhe.

2:1 Kwathi emva kweminyaka eyishumi nane ngabuye ngenyukela eJerusalema kanye noBarnaba, ngithatha noThithu futhi.

Isahluko 2

<u>2:1-10</u> – Ukuqinisekiswa kwevangeli negunya likaPawulu.

Kokunye ukuvakasha eJerusalema kukaPawulu cishe ngaphezu kweminyaka elishumi, ivangeli lakhe laphasiswa ngabaholi bebandla eJerusalema. Kanjalo nokuba ngumphostoli wabezizwe kwabonakala kuhlangana nesiphiwo sikaPetru nokuthunyelwa kumaJuda. Iphuzu likaPawulu kulengxenyana ngukuthi ngesikhathi ebeka noma eveza phambi kwabaphostoli ivangeli alishumayelayo akubanga khona ukulungiswa noma ukwengezwa okwenziwa. Kunalokho umyalezo wakhe wabonakala futhi wamukelwa kuJakobe, uPetru Kanye noJohane ngokuxhawula kwenhlanganyelo.

Ivesi 1 – "*Emvakweminyaka eyishumi nane*" kubukeka sengathi ukusindiswa kwakhe, emva kweminyaka eyishumi nanye emva kokuvakasha kwakhe kokuqala eJerusalema.

"*Ngabuye ngenyukela eJerusalema*" – uBarnaba

wayeyiyi lendodana enakekelayo "*wayeyindodana enhle*" – Akucaci kahle noma lokhu kuvakasha okwangalesi sikhathi uBarnaba Kanye naye babethunyelwe besuka e-Antiyokiya kwizenzo 11 (Ivesi 30), noma hlampe ngenkathi benyuka kwizenzo 15 ukuyoqinisekisa izimpendulo ngenxa yezimfundiso ezazibanga ukuphikisana okwakubhekene nebandla laseGalathiya. Isikhathi nokuqukethwe kuveza sengathi okuphambili. Lokhu kuvakasha kwangasekuqaleni kwizenzo 11 injongo yako kwakungukuletha usizo kulaba ababonganyelwe ngubuphofu ebandleni laseJerusalema. Kubonakala sengathi uPawulu akalubalanga loluhambo njengoba lalungahlangene nezimfundiso kepha lalunguhambo lomusa.

"*NoBarnaba*" uBarnaba "*wayeyindodana enhle*", njengokusho kwegama lakhe, walanda uPawulu eTarsu wamukhombisa emsebenzini wenkosi e-Antiyokiya. Wayeyindoda eyayiphiwe yinkosi ekufundiseni, ekuboniseni Kanye nasekugqugquzeleni, wahamba noPawulu ohambeni lakhe lokuqala eya e-Khupro naseGalathiya. Ukubalulwa kwegama lakhe lapha kwakubekwe kahle ngoba abafundi balencwadi kaPawulu babemazi kahle.

"*Ngithatha noThithu futhi*" – uThithu akabalulwa

2:2 Kepha ngenyukela ngambulelwe; ngabalandisa ivangeli engilishumayela phakathi kwabezizwe, kepha phambi kwabadumileyo bebodwa, funa mhlawumbe kungaba ngukuthi ngigijimela ize, noma sengagijimela ize.

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ngegama kwincwadi yezenzo. Waholelwa enkosini nguPawulu, hlampe ngezinsuku zokusebenza kwakhe e-Antiyokiya. Kanye noThimothewu Kanye nabanye abayingcosana, uThithu waba ngomunye wababethenjwa nguPawulu, umngani wakhe wesikhathi eside Kanye nesisebenzi kanye naye. Ngesikhathi sokusebenza kukaPawulu emsebenzini wenkosi siyamubona uThithu emsebenzini wase-Efesu, eKorinte (2 KwabaseKorinte 12:18), eMasedoniya (2 KuThimothewu 4:10), nasesiqhingini saseKrete (KuThithu) 1:5). Kungathi wachitha izinsuku zakhe ezase zisele emsebenzini wenkosi eKrete waze wangcwatshwa khona.

Ivesi 2 – "*Kepha ngenyukela ngembulelwe*" – UPawula waholelwa yinkosi kulokhu kuvakasha ngendlela engaziwa, lokhu ekuhlanganeni nokuthunyelwa kwakhe yibandla e-Antiyokiya ukuba ahambe. Ngendlela efanayo, noBarnaba waholelwa ngoMoya Kanye nebandla mhla ebizelwa ohambeni lakhe lokuqala (Izenzo 13).

“*Ngabalandisa ivangeli engilishumayela…*” – Ivangeli uPawulu alishumayela eJerusalema kwakuyivangeli elifanayo naleli ayelithumela ebandleni ngezincwadi, umyalezo wensindiso ngomusa, ngokukholwa, isipho sikaNkulunkulu somusa wokulungisiswa komuntu ngaphandle kwemisebenzi yomthetho, lokhu kunikezelwa kuwo wonke umuntu, amaJuda Kanye nabezizwe ngokufanayo. Laba ababefuna ukwenza amaJuda ibandla kolunye uhlangothi babefundisa ukuthi abezizwe kumele bengeze ukusokwa ekukholweni kwabo njengophawu lwesivumelwano sabo kuNkulunkulu, kulandele nokugcina umthetho kaMose.

“*Kepha phambi kwabadumileyo bebodwa*” – Kwakulungile futhi kufanele ukuba uPawulu athathe lokhu akukholwa yedwa ukuba kuphasiswe ngabaholi kuqala, ebanikeza ithuba lokumulungisa, kunika bona ithuba lokukuqinisa, bakulungise noma bakwale uma bebona kufanele. Injongo yaloku kuvakasha kukaPawulu kubhaliwe lapha. Wayefuna isiqinisekiso salabo “*ababa ngabaphostoli ngaphambili*” kwakhe. Hhayi ngoba wayengenaso isiqiniseko ngaye noma isambulo asamukele, kepha ngenxa yemvelo yamaJuda nabezizwe, izindaba zesivumelwane esisha nesidala, Kanye nesidingo sokuveza ukubumbana ekuyiseni umyalezo ezweni. Into nje efana nabazali ababili bevumelana

2:3 Kepha ngisho noThithu owayenami engumGreki kaphoqwanga ukuba asoke.

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ngabakumelayo ukuze kungabikho ukusengwa ngasese koyedwa. Kubukeka sengathi inkosi yayihola uPawulu ukuthi athole lesiqiniseko ngalesi sikhathi, yazi kahle ukuthi yase izokhiphela uPawulu noBarnaba ezweni labezizwe. Kwakunobungozi bokuthi ivangeli elihlakazekile lingahlangana nezingqinamba ngenxa yokungavumelani kwevangeli, phakathi kwevangeli lamahhala ngomusa, ngokukholwa Kanye nevangeli (elihlanganisayo!) lomthetho kaMose. Ibandla eliyisisekelo kumele livumelane ngokuphelele kulokhu elikukhiphayo.

Incwadi yezenzo 15 isinikeza ingqikithi yokwakwenzeka. Amadoda ayeze e-Antiyokiya esuka ezifundisweni zaseJudiya, "*uma ningasokwa ngomthetho kaMose, ningesindiswe*" (Izenzo 15:1). Kepha laba "*abathile*" baficana noPawulu noBarnaba khona lapho, kwase kuvuka "*ukuphambana nokuphikisana okukhulu phakathi kwabo*". Lokho kwaholela ekuhlaleni kwamadoda ebandla angabaholi okwesibili eJerusalema ukulungisa lokhu.

Ivesi 3 – UThithu "*engumGrekhi*", "*kaphoqwanga ukuba asokwe*" – Kwahlolwa ngaye lapha, futhi kungenzeka ukuba kwahanjwa naye ngenxa yaleso sizathu. Isidingo sokusokwa singaphoqelwa kuye, eze kwinsindiso kuKristu? Nangohlolo lokusoka kwakusho ukuthi kusekhona eminye imithetho ekumele igcinwe ukuthola noma ukugcina insindiso. Kepha lowa mhlangano wabaholi bebandla owawubalulekile wakuphikisa ukudingeka kwalokho okunjalo njengoThithu, ngakho-ke inkululeko yamakholwa okwakungokwakuphakanyiswa nguPawulu yaphakamiselwa phezulu, hhayi ukwenza abazalwane amaJuda. Isiphakamiso esenziwa sathunyelwa emabandleni kuloyamhlangano kwincwadi yezenzo 15 (Izenzo 29). Uma umzalwane ezokwenza kahle maqondana noNkulunkulu Kanye nabanye abazalwane kumele angahlanganyeli;

- "*Okuhlatshelwe izithombe*" – Esikhathini esizayo uPawulu wabuye wakucacisa lokhu. Kwakunesidingo sokukugwemela ukudla okunjalo uma kukhona onenkinga nakho (1 KwabaseKorinte 10:27-28). Ukudla leyo nyama kwakungesiyo inkinga. Indaba yayinobufakazi kwabanye, sengathi kunokuvumelana nokuhlanganyela kwizithombe.

2:4 Kepha kwaba ngenxa yabazalwane bamanga abangeniswa ngasese, abangena ngokunyenya, bezakuhlola ukukhululeka kwethu esinakho kuKristu Jesu, ukuze basenze izigqila,

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- Ukudla inyama enegazi "*nokuqumbeleneyo*".
- Ubufebe.

Lokhu okubili kokuqala kumayelana nobufakazi, ukuthi okwenziwa abezizwe abakholwayo kungabi yisikhubekiso kumaJuda. Kungekho ukwenza okubi kubo, kepha ukuthi babecabangele nabanye, ukuthi abezizwe abakholwayo abazimisele ukuyekela okunjalo bangabi yisikhubekiso kungabazane lamaJuda. (KwabaseRoma 14).

"*Kuhle ukungayidli inyama nokungaliphuzi iwayini noma okunye umzalwane wakho aqhuzuka ngakho*" (KwabaseRoma 14:21).

"Ningakhubekisi namaJuda, namaGreki, nabandla likaNkulunkulu" (1 KwabaseKorinte 10:32).

Ukusoka uThimothewu kukaPawulu kwakusuka lapha; "*ngenxa yabaJuda ababekhona kulezo zindawo, ngokuba bonke babemazi ukuthi uyise wayengumGreki*" (Izenzo 16:3). Kepha-ke umama kaThimothewu wayengumJuda, kwakubalulekile

2:5 esingabahlehlelanga nasikhashana ngokubathobela, ukuze iqiniso levangeli lime njalo kinina.

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ukuba asoke ukugwema ukukhubekisa abanye. Kwakungekho ngisho emqondweni ukufuna ukuthokozisa uNkulunkulu ngakho noma ukuqedelela insindiso.

Ivesi 4 – "*Ngenxa yabazalwane bamanga*" abangena ngokunyelela phakathi kwabazalwane kungathi uPawulu ukhuluma "*ngamadoda athile*" abawaphikisa e-Antiyokiya, ayefundisa ngesidingo sokusokwa ukuze usindiswe. UPawulu akavumeli ngisho ukuthi babengamadoda akholwayo, kepha ukuthi "*banamanga*" ekutheni kwabo "*abazalwane*". Laba babengene benyelela ukuzohlola abazalwane enkululekweni yabo bababuyisele emuva ekugqilazweni ngumthetho.

Ivesi 5 – Abakaze ngisho umzuzwana bavumele izimfundiso nezimfuno zalaba bafundisi bamanga kungaze okungesilo iqiniso, "*iqiniso levangeli liqhubeke kini*"; ukuthi ukulungisiswa ngokukholwa emsebenzini *opheleleyo* kaJesu Kristu, hhayi ngomsebenzi womthetho, ukuthi "*<u>niphelele</u> kuye*" kuphela ngokuba "*kuye*".

2:6 Kepha kwabadumile ngokuthi bayinto – nokuba babe yini, akulutho kimi; uNkulunkulu akakhethi ubuso bamuntu – ngokuba kimi abadumileyo abenezelanga lutho.
2:7 Kepha kunalokho, lapho bebona ukuthi ngithenjiwe ngevangeli kwabangasokiyo njengoPetru kwabasokayo,

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Kungubizo lethu, njengokuba kwakunjalo kubaholi bebandla ngasekuqaleni, ukuba sibambe "*inkolo abayinikelwayo abangcwele kwaba Kanye*". Thina, njengabo kumele simelane nayo yonke imizamo nokuduka okusondela endleleni naseqinisweni likaNkulunkulu ukuze umyalezo okuwonawona ungakhubazeki ukuba uhambe uye kwesinye isizukulwane esisilandelayo.

Ivesi 6 – "*Kepha kwabadumile ngokuthi bayinto*" Igama uPawulu alokhu eligqamisa ngabaholi baseJerusalema "*ngokungathi bayinto*" (Ivesi 2, 6, 9). Uveza ukungayingeni eyokuthi babengababalulekile ebantwini. Wayengeke abukele phansi abaphostoli baNkulunkulu. Angithi wayengasiye owesaba abantu, ngokuba "*uNkulunkulu akakhethi ubuso bamuntu*" (ubuso". Lokhu kwakungesiko ukuwathathela phansi lamadoda, kepha ukuwabuka njengabo bonke abantu. Ukuduma komuntu, aziwa ngakho, isikhundla sakhe noma ubuhle bakhe akumthinti uNkulunkulu noma kube

2:8 ngokuba yena owanika uPetru amandla ukuba abe ngumphostoli wabasokayo wanginika nami amandla ukuba ngibe ngumphostoli wabezizwe,
2:9 bathi ukubona umusa engiwuphiweyo, oJakobe noKhefase noJohane, ababaziswa ngokuthi bayizinsika, banika mina noBarnaba isandla sokunene sokuhlangana ukuba thina siye kwabezizwe, kepha bona baye kwabasokayo,

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nomthelela ekuphenduleni kwakhe, kanjalo noPawulu wayengeke akuvumele lokho ukuba kumthinte yena. Akekho umuntu omkhulu kunomunye.

"*Abanezelanga lutho*" Ubuholi babaphostoli eJerusalema bavumelana ngokungasusi lutho kumyalezo wevangeli likaPawulu.

Ivesi 7- 9 – "*Kepha kunalokho*" kunokuba kube khona abakulungisayo evangelini likaPawulu baliqinisekisa. Bavuma ukuthi njengoba uPetru ebizwe nguNkulunkulu njengomphostoli wamaJuda, uPawulu yena ungumphostoli wabezizwe. Igunya likaPawulu, amandla Kanye nokuthunywa kwakhe kwakulingana nokwabaphostoli yize noma kwakubheke ezindaweni ezahlukene. "*Isandla sokunene sokuhlangana*" sabaholi bebandla ngenxa yokuvumelana nokuma naye kulokhu.

2:10 kuphela ukuba sikhumbule abampofu, eyonanto nami ebengikhuthalele ukuyenza.

"*Ngevangeli kwabangasokiyo*" – Hhayi ukuthi uPetru akakaze ashumayele kwabezizwe. Kunalokho wayeyindoda uNkulunkulu ayisebenzisa ukuvulela abezizwe umnyango bangene emzini kaKoneliyu (Izenzo 10).

"*Kwabasokayo*" – Hhayi amavangeli amabili ahlukeneyo, kepha lona lodwa ivangeli lithunyelwe ezindaweni ezingafani. Kanti futhi, hhayi ukuthi uPawulu akakaze ashumayele kumaJuda. Kunalokho waqala kumasinagoge edolobheni. Kepha ukubizwa kwabo kukhuluma ngomongo womsebenzi wabo.

Ivesi 10 – "*Sikhumbule abampofu*" – lapha kungenzeka ukuba kwakukhulunywa ngabazalwane ababehlupheka eJerusalema naseJudiya. Ngokuba inkosi yayiguqula isiqalekiso sibe ngokuhle phezu kwesizwe esabulala uMesiya waso, omphumela walokho kwaba ngukucekelwa phansi kwedolobha nokuhlakazeka ngonyaka ka 70 A.D. Impilo yabazalwane yaba nzima ngaphansi kwezimo ezinjalo. Kulungile futhi kufanele ukuba emndenini kaNkulunkulu labo abanakho banakekele labo abasokolayo abanokuncane kakhulu.

Ikilasi 4 – KwabaseGalathiya 2:11-21

2:11 Kepha ekufikeni kukaKhefase e-Antiyokiya ngamelana naye ubuso nobuso, ngokuba wayenecala.

<u>2:11-21</u> – Igunya likaPawulu nokukhuza kwakhe uPetru.

Ivesi 11 "*Kepha ekufikeni kukaKhefase e-Antiyokiya*" – I-Antiyokiya eSiriya, amakhilomitha angama-500 ngenhla neJerusalema kwaba yindawo lapha abazalwane bezizwe, ibandla lihlanganyela khona emvakokuba amakholwa ahlakazeka ngezintshushiso eJerusalema (Izenzo 11:19). UPawulu ezinsukwini zakhe zokungaqondi nezolaka oluqondiswe kubazalwane waba nomthelela ekuqubukeni kwaleli bandla e-Antiyokiya. Kukhona ingwijikhwebi ekhona lapha ekutheni uPawulu wawuqala khona umsebenzi wenkosi, yilapho abizelwa khona. Kwathi ngesinye isikhathi uPawulu esesemsebenzini wenkosi e-Antiyokiya amadoda athize ehla esuka eJerusalema eshumayela ukuthi labo abakholwa kuJesu kumele basokwe ukuze bezosindiswa (Izenzo 15:1). UPawulu noBarnaba baba nokuphikisana nalamadoda ayefundisa okungesilo iqiniso (Ivesi 2). Umphumela walokho

kwaba ngukuthi uPawulu noBarnaba bathunyelwe eJerusalema yibandla lase-Antiyokiya ukuze kuzoba khona ukucaciseleka ngaloludaba. Kwabizwa umhlangano ophelele kwadingidwa udaba. UPetru wasukuma wabakhumbuza ukuthi inkosi imusebenzise kanjani ukufaka noma ukubala nabezizwe ensindisweni nasekwamukeleni uMoya (Izenzo 10), akukho ukusoka nokugcina umthetho umoya akushoyo. UPawulu noBarnaba bafakaza emhlanganweni ngokuthi inkosi isebenze ngokumangaza kanjani ngabo ukufinyelela kwabezizwe babazuzele kuKristu eGalathiya ngale kukaMose. Umsebenzi kaNkulunkulu kubo wawungokukholwa kuJesu Kristu kuphela. Kwathike ibandla ngokuvumelana laqinisekisa ukuthi insindiso ingomusa kuphela, ngokukholwa kuphela, isipho sikaNkulunkulu hhayi semisebenzi. Babe sebebhala incwadi eyayizothunyelwa eJerusalema bebhalela amabandla ezizwe bebagqugqquzela ekwenzeni okunye, bebayalela nokumele bakugweme. Hhayi ukuze bezosindiswa ngokuba base besindisiwe, beguquliwe befuna nokuba yisibusiso enkosini nasebandleni layo, imigomo eyayigqugquzela abezizwe abakholwayo ukuba bazihlukanise nokungcolisayo Kanye nokukhubekisa abazalwane babo abangamaJuda. Ukugwema ukuhlanganyela Kanye nezwe Kanye nesikhubekiso ebandleni kuyindlela yethu kaMoya.

Yize noma udaba lwebandla lasonjululwa khona ngalolo suku, kwakungekaqedwa ngokuba uPawulu wathola ukulwa nalezimfundiso ezazihlanganisa umthetho nomusa eminyakeni yakhe njengesisebenzi senkosi. Futhi nje kuze kube namuhla usalwa yona leyompi, ukuphambaniswa kweqiniso ngezincwadi zakhe. Laba "ababenza amaJuda" (befundisa lokhu) babemlandela kwidolobha nedolobha ngalemfundiso yabo iminyaka ngeminyaka, behlezi befuna ukuphambanisa ivangeli likaNkulunkulu leqiniso, umyalezo wokusindiswa ngokukholwa, bahlezi bebukela phansi igunya likaPawulu njengomphostoli kaNkulunkulu Kanye nomkhulumeli. Uma omubi engakwazi ukumisa isithunywa noma umyalezo, ube esezama ukuphambanisa umyalezo Kanye nendlela yokubuka isithunywa. Leyo yiyona mzamo uPawulu enza indlela yokuyichitha kulencwadi.

Emva kwezindaba ezijabulisayo zesinqumo kuloya mhlangano omkhulu wesibili wabaholi bebandla eJerusalema zafika e-Antiyokiya, konke kwabuyela kokujwayelekile kuPawulu noBarnaba baqhubeka nomsebenzi wabo khona ngaphambi kokuba baye kuhambo lwabo olwalulandela. Kubukeka sengathi kwakungalesikhathi, emva kwezinyangana ukuthi kwenzeka okwakukubana. UPawulu uyasichazela kusukela kuvesi 11 wencwadi yabaseGalathiya 2.

2:12 Ngokuba bengakafiki abanye ababevela kuJakobe, wayedla nabezizwe; kepha kuthe ukuba kufike bona, wamonyuka, wazahlukanisa nabo, esaba abokusoka.

Usitshela ngokuvakasha kukapetru owehla evela eJerusalema eya e-Antiyokiya, lokho kuvakashela kwaholela kwenye inkulunmo mpikiswano.

"*Ngamelana naye ubuso nobuso*" – UPawulu wagcina esephambi kobuso bukaPetru, bebhekene ngqo.

"*Ngokuba wayenecala*" – Ngokuba lokho akwenza uPawulu kwakumele kumlahle ngecala.

Ivesi 12 – Ngenkathi uPetru efika e-Antiyokiya waziphatha ngendlela efanele ngokupheleleyo ngokwesinqumo esenziwa eJerusalema. Ngokukhululeka "*wayedla nabezizwe*" kuyavela ukuthi wayengenandaba nobumbano lakwamoya. Buka incwadi yezenzo 10:10-20, 48. Kepha kwathi uma sekufika abanye abazalwane abangamaJuda besuka ebandleni laseJerusalema, ngokumangazayo "wazahlukanisa nabo, esaba abokusoka". Wayesaba ukuthi angathola ukudeleleka noma ukubukwa kabi ngabazalwane bamaJuda, ngokuba umthetho omdala wawuthi amaJuda awazihlanganisi nabezizwe ngobungani, kangakanani-ke ukudla nabo (Izenzo 11:2-3). Ngakho-ke uPetru

2:13 Nabanye abaJuda futhi bazenzisa kanye naye, waze wathatheka noBarnaba ngokuzenzisa kwabo.

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wazehlukanisa nabo wangabe esadla nabazalwane bezizwe, ekhohlwa ngumyalelo kaNkulunkulu kuye, "*lokhu akuhlambululile uNkulunkulu, ungasho wena ukuthi kubi*" (Izenzo 10:15). Leli ngelinye iwindi lokubuka ukuthi amaJuda ayebabuka kanjani abezizwe, kwakusegazini. UPetru lokhu wakwenza ngokuhlakanipha, ngokuthula. Kepha uPawulu wakubona lokho! Kanjalo namaJuda ayelandela uPetru. UPawulu akazange achithe isikhathi ukulandelela izinkomba zalokho okwenziwa nguPetru. Kubukeka kungukuthi uPetru wayeveza ukwahlukana emzimbeni kakristu, amaJuda/abezizwe, Bona/thina, emelana nalokho uPawulu akuveza encwadini yabase-Efesu 2:11-19, ubunye emzimbeni kaKristu.

Ivesi 13 – "*Nabanye abaJuda futhi bazenzisa Kanye naye*" – Nabu ubuhlungu bezinqumo zethu ezingalungile. Abanye bamaJuda babuka kuPetru, izenzo zakhe. Amadoda ayekhona emhlanganweni waseJerusalema. Abantu okwakumele bazi kancono. Ngisho noBarnaba wadonseleka phakathi, yena lowo okwakungathi angeke anyakaziseke kulokhu, lomngani kaPawulu emsebenzini wenkosi

kwabezizwe onobubele, indoda enhle, lona owayelwa kanye noPawulu bemelene nababefundisa okuphambene e-Antiyokiya, owayehambise udaba Kanye naye ebandleni laseJerusalema, owayehlanganyele naye khona ukufakaza. Buka nje uPetru wayebe nomthelela ebufakazini bakhe kuloyamhlangano ngokunjalo. Kukhuluma kithi ngamandla esibonelo esisibekayo nendlela esinomthelela ngayo kwabaningi, kungaba ngokulungile noma okungalungile. Ngicabanga ubuhlungu benhliziyo ngesibonelo sikaRebeka esaholela ebuqilini bukaJakobe. Amadodana kaJakobe alandela lowo mgudu nangokuphinda phindwa kobuhlungu Kanye nehlazo eminyakeni eyalandela. Njengokuba uJakobe aholekela ekuqambeni amanga kuyise, namadodana akhe ngokunjalo enza kuyena. Okwenzeka ekuqaleni akungabi yikho okukuholayo kepha makube yizwi likaNkulunkulu. Ungalandeli sengathi uyimpumputhe izibonelo nezenzo zabahloniphekile abedlule. Hlakanipha ubheke konke, ngisho izibonelo ezigqamile ezimelene nezinga lezwi likaNkulunkulu. Cabangisisa ngokuvezwa yizenzo zakho. Kungabe ziyahambisana nokushoyo? Nokulungile? Ngokuba isibonelo sethu sinamandla “okubophezela” abanye. Buka nje ukuthi;

- Uma egameni lobungani “ubungani bokuvangela” uhluleka ukudlulisa ivangeli ngokwamazwi, awukuvezi ukuphuthuma.

Ukuvangela kobungani kugcina kungesikho ukuvangela. Ngezinto nje ezifana nengunaphakade kuncono uwele ohlangothini lwesikhubekiso kunokuqaphela.

- Uma ukukholwa kwakho kungayishintshi impilo yakho yokungakholwa "kungani uzihlupa?" Bayazi umculo wabo ungcolile, amahlaya abo ayabheda, inhlamba yabo ayilungile, utshwala babo buyamosha, ukukhathazeka kwabo kubi, intukuthelo yabo yimbi, ingcindezi yabo emnyama iyisa ekufeni ekugcineni. Uma uhlanganyela kokunjalo usho ukuthi akukho okuncono. Uma ungavezi lutho oluncono, ungavezi ukulamba kwabo ngenxa yesimanga osithole kukristu. Uma bethi;
- Awukwazi ukuzwana noganene naye ngokunjalo.
- Ugijima njengomoya futhi nawe.
- Awunandaba nemithetho yomhlaba nawe.
- Ungocwasa ngokobuhlanga njengathi sonke.

Uma kunjalo ummese wakho ubthuntu awusakwazi kusika lutho, awulungisi lutho. Kwangathi bangabona imisebenzi yethu emihle badumise ubaba wethu ezulwini.

"*Waze wathatheka*" – Sengathi yisimo nodumo kwabengamela ukubuka kahle, kuyabasukumisa kubaqukule kubathumbe.

"*Bazenzisa... bathatheka*" – Igama kwisiGrekhi yileli esithola kulo igama ukuzenzisa. Babephikisa ngezenzo zabo lokho ababekuvumile esidlangalaleni ukukukholwa, ngokwenze njalo baveza ukuzenzisa nokungami entweni. Ukwenza kwabo kwakumelene nalokho ibandla elakuhlola ngomoya ngokuhlanganyela ukukusho. Bahamba bemelene nebandla Kanye noMoya ekwenzeni kwabo. Konke lokhu bekwenza ngenxa yokusabana bona ukuthi abanye bangase bacabangeni. Ukwesaba abantu! Izaga ziyasixwayisa ngokuthi "*ukwesaba abantu kubeka ugibe*" (29:25).

Buka ukuthi lokho yikho lokhu esakubona uPetru ebambelela kukho nangaphambilini. Yize noma wayeyindoda eyayivame ukwenza futhi inesibindi, kepha isono lesi esithandela kalula sadonsela uPetru emuva kwaba ngukwesaba abantu. U Alford wathi ngoPetru "waba ngowokuqala ukubona, nowokuqala ukuhlehla emaqinisweni amakhulu". Buka ukuphendula ngokwesaba kwenkosi uSawuli encwadini yokuqala kaSamuweli 13 & 15, ukwesaba kwakhe abantu kwaphoqa ukuba angalaleli uNkulunkulu.

2:14 Kepha kuthe sengibonile ukuthi kabahambisi ngokweqiniso levangeli, ngathi kuKhefase phambi kwabo bonke: "Uma wena ongumJuda uhamba ngokwabezizwe, ungahambi ngokwabaJuda, ubaphoqa kanjani abezizwe ukuba bahambe ngokwabaJuda na?

Futhi kunesexwayiso lapha ngemikhuba yethu emidala, izindlela zethu singakakholwa zisekithi. Ezikhathini zethu zobuthaka zimane zivele. UPetru wayefana nabanye abashumayeli abashumayela okunye benze okunye;

- Abesaba abantu, abasontayo Kanye nontanga.
- Abalingisayo noma bashumayele indlela eyodwa uma benabanye kepha kuhluke uma kukhona abanye.
- Abanyakaziswa ngabantu kunemigomo.

Nathi kumele siqaphele ukuphika ngezenzo lokhu esikuvumayo njengeqiniso esidlangalaleni. Iqiniso lesono kumele libe ngeliphuthumayo ebufakazini bethu, uma kungukuthi siyakukholwa lokho. Iqiniso lokwahlulela kumele liveze ukuhlanzeka, iqiniso Kanye nokuthembeka ezimpilweni zethu. Ibhayibheli leqiniso kumele libe ekhanda lethu nasezinhliziyweni zethu nasolimini lwethu njalo, uma sikukholwa lokho. Kahle hle ukuma wami kuze kube phakade

ezandleni zenkosi kumele kuzale injabulo yaphakade kwindlela engibuka ngayo. Ngalokhu siyabona ukuthi inkolo nempilo kumele kuhambisane, uma kungenjalo kumele kube khona ukukhuzwa.

Ivesi 14 – "*Kabahambisi ngokweqiniso*" – "*kabahambisi*" kuchaza "unyawo oluqondile". Babengahambi emgqeni oqondile kepha babengena emgudwini oseceleni.

"*Phambi kwabo bonke*" – UPawulu wakhuluma noPetru esidlangalaleni ngoba ukuhola kwakhe okubi wakwenza esidlangalaleni. Uyambona uPawulu ngesibindi ema yedwa, ngokubheka komuntu? Ngisho uBarnaba wayengekho naye kulokhu. Kepha uPawulu akabesabanga abantu. Lokhu uPetru ayebonakala eyikho phambi kwabantu yena akabanga nandaba nakho (Ivesi 6). Wasaba uNkulunkulu kuphela. Wayethanda nebandla kakhulu ukuba angayekela isenzo sikaPetru singakhuzwanga. Amazwi akhe ayeqinile, kepha ayengahlabi futhi ayengenabo ubuhlaza nokudinwa. Mayidunyiswe inkosi ngamadoda anjena, ama wodwa ngisho emelene nesivunguvungu. Ama enesbindi ngakukholwayo. UPawulu wadela ukwenza izitha abangani bakhe. Kepha ubungani obahlalayo kwababahlakaniphile akuzanyazanyiswa ngukukhuzwa. Incwadi 2 EkaPetru 3:18 iveza ukuthi

uPawulu akazange alahlekelwe ngumngani onguPetru, impela esikhathini eside. Buka nokuthi asitshelwa ngisho ukuthi uPetru waphendula wathini lapha, nabo laba abalandela ukuhola kwakhe. Engathi akunandaba ukuthi impendulo itheni. Okwakubalulekile ngukuthu uPawulu wama ngesibindi emela okulungile futhi kwakulungile ukuba akhulume njengokuba akhuluma. Abanye lapha kwakungenzeka basole uPawulu ngokudala udweshu kunokuthula. Ukusaba ukuhlukana kwakungenzeka kumvalise umlomo wakhe. Kepha kwakunguPetru owayedala ukuhlukana. Ukukhuzwa nokuphenduka ubuyele kokulungile kwakuyiyona ndlela yokuqhuba ukuthula.

Buka indlela kaPawulu nesibonelo sakhe ekukhuzeni kwakhe;

- Ukukhuza kumele kube sobala "ebusweni" balowo owenze okubi noma loyo ongaphendula.
- Ukukhuza kumele kube sesidlangalaleleni noma ekusithekeni njengecala elenziwe (1 KuThimothewu 5:20).
- Ukukhuza akumele kukhethe iphela noma kubheke ubuso bomuntu. Ngisho nalabo "abangathi bayizinsika", amakholwa amadala asebe enkolweni isikhathi eside, nabo

bangakwenza okungalungile badinge ukukhuzwa. Ukukhuza kukaPawulu kwathinta umngani wakhe omkhulu uBarnaba ngokunjalo.

- Ukukhuza kumele kungabi nokwesaba okungase kube yimiphumela.
- Ukukhuza kumele kube sobala, kucace, kuqonde okuthize. Ukubamba lapha nalapha kuletha ukudideka.
- Ukukhuza kumele kungabi nongabazane.
- Ukukhuza kumele kube ngubufakazi bothando.

"*Amanxeba othandayo athembekile*" (Izaga 27:6). UDavide wathi "*olungileyo makangishaye, kungumusa kimi, angisole, kungamafutha ekhanda, ikhanda lami malingawanqabi*" (Amahubo 141:5). Khumbula lokhu okuhle okuvezwa kwizaga "*Izwi elikhulunywayo ngesikhathi esiyiso, linjengama-apula asezitsheni zesiliva*" noma "*njengecici legolide nesivunulo segolide elicwengekileyo, unjalo umsoli ohlakaniphileyo endlebeni elalelayo*" (Izaga 25:11-12). Futhi uPawulu uveza ukuthi wayengafuni ukuba ngumuntu wabantu, kanjalo nomsebenzi wakhe wawungesiwo owabantu.

“*Ubaphoqa kanjani abezizwe ukuba bahambe ngokwabaJuda na?*” – Umugqa lapha “*ukuba bahambe ngokwabaJuda*” usho uwenza umJuda kwisiGrekhi. Uma uPetru engumJuda, ayishiya impilo yomthetho wethestamente elidala, kungani manje ngezenzo zakhe abezizwe babe ngabesibili embusweni? Kungani wayenza sengathi abazalwane bezizwe babeshoda kancane uma uqhathanisa namaJuda angabazalwane? Ekwenzeni kwakhe kanjalo wayephoqa abazalwane bezizwe ukuthi bacabange ngokunye, bacabange ngento abangayingeza kwinsindiso noma ukuhlanganyela ngokuphelele.

Buka ukuthi kusukela lapho ubuwula buka Petru kungukusaba, ukubhalwa kwakwenza lapha kwabe sekuyafiphala kwincwadi yezenzo mese kugxilwa kuPawulu. Kungenzeka hlampe ithuba likaPetru lalahleka futhi kulokuwa kwakhe ewela ekusabeni?

“*Ningabi ngabafundisi abaningi, bazalwane bami, nazi ukuthi siyakwamukeliswa ukwahlulelwa okukhulu*” (EkaJakobe 3:1).

UPetru wayengumholi ngokwemvelo phakathi kwabantu. Kepha wayenokungacaci, uPawulu yena wayenganyakaziseki engasabi.

2:15 "Thina singabaJuda ngemvelo, singesizo izoni zabezizwe;
2:16 kepha lokhu sazi ukuthi umuntu akalungisiswa ngemisebenzi yomthetho, kuphela ngokukholwa nguKristu Jesu, nathi sakholwa nguKristu Jesu ukuba silungisiswe ngokukholwa nguKristu kungengemisebenzi yomthetho; ngokuba ngemisebenzi yomthetho akuyikulungisiswa nyama.

UPawulu kumavesi asele kulesahluko uqhubeka echaza ukuthi akusiwo nje umbuzo wenkululeko yamaKristu. Akusiyo nje into yokuthwala ubuhlungu babanye ukuthi singabi yisikhubekiso futhi nabo singabavumeli babe yiso. Kepha ingqikithi yevangeli isengcupheni kulokhu. Kungabe abezizwe kumele babe ngamaJuda noma baphoqelekile "*ukuba bahambe njengokwamaJuda*"? Kungabe kumele bahambe ngomthetho wethestamente elidala? Kungabe kumele basokwe? Impendulo ingu CHA! Ongenako nokunanaza.

Ivesi 15 – "*Thina esingabaJuda… singesizo izono zabezizwe*" – lamazwi akhulunywa nokusangwijikhwebu ukuba nesiqiniseko. Lena kwakuyindlela amaJuda ayebuka ngayo kudala, ukuthi abezizwe bayizoni ezingahlanzekile. UPetru wase ebuyela kulomqondo ongesiwo owobuzalwane.

Ivesi 16 – AmaJuda noma abezizwe, "thina" noma

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bona, "*umuntu akalungisiswa ngemisebenzi yomtheto, kuphela ngokukholwa ngukristu Jesu... kungemsebenzi yomthetho; ngokuba ngemisebenzi yomthetho akuyikulungisiswa nyama*".

Igama ajwayele ukulisebenzisa uPawulu, "ukulunga, "ukulungisiswa" "olungileyo", "ukulungisiswa" amagama abaluleke kakhulu. Akhuluma ngomsebenzi womusa kaNkulunkulu omkhulu ekuxoleleni isono esibalelwe kwisoni sabekwa kuKristu ekufeni kwakhe. Ngaso sona leso sikhathi, ukulunga kukaKristu kubalelwe kwisoni ekuthobekeni kwakhe. Icala lisusiwe nesono "*njengenhlukano yempumalanga nentshonalanga*" kulowo mzuzu wokulungisiswa, nokuxolela kukaNkulunkulu kuyatholwa. Lokhu kushintshana kwamukelwa ngesikhathi umzalwane ekholwa, ekholwa yisithembiso sikaNkulunkulu ukuthi uzokwenza lokhu athe uzokwenza.

Ivesi 17 – "*Kanti uKristu uyisikhonzi sesono na?*" – Leli yicala elibekwa laba abafuna ukwenza abazalwane amaJuda osekwenziwe ngabaningi ezikhathini zonke, kungabalwa ngisho

2:18 Ngokuba uma ngibuye ngakhe engikudilizileyo, ngifakaza ukuthi ngingoweqa umthetho.

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amasulumane kulezi zinsuku. Uma ukulungisiswa kuyisipho samahhala ngale kwemizamo engukugcina umthetho kaNkulunkulu, ngabe lokhu akubi nemphumela engukukholwa okulula kakhulu okucishela isono iso, okungenandaba nokuthi umzalwane ukhetha ukulandelisa ngokuphila ngokulunga noma cha. Leyo nkolo elula yenza "*uKristu isikhonzi sesono*", okuveza insindiso eshibhile engayishintshi impilo? "*Qha nakanye*" kusho uPawulu! Okusho ukuthi "Kungeke kwenzeka"! Kepha isenzo sikaPetru kubonakala sigcizelela lokho. Wayenza ukwahlukana emzimbeni kaKristu phakathi kwabasokiwe nabangasokiwe, abangcina umthetho nabangawugcini umtheto, okuveza ukuthi umnikelo kaKristu uwodwa awulungisisi ngokupheleleyo. Lokho kwenza uJesu abe ngogqugquzela ukungabi namthetho kulaba abakholwayo kube yinsindiso, abangagcini umthetho.

Ivesi 18 – Ukubuyela kulokho uPetru "akubulele" noma akudilizele phansi, ukuncika emthethweni ukuze uzokwamukeleka kuNkulunkulu, lokho kuyoba ngukushiya uKristu, wenze umsebenzi

2:19 Ngokuba ngomthetho mina ngafa kuwo umthetho, ukuze ngiphilele uNkulunkulu. Ngibethelwe kanye noKristu;
2:20 akuseyimi ophilayo, kepha uKristu uphila kimi; kodwa ukuphila engikuphilayo kalokhu enyameni ngikuphila ngokukholwa, okungukukholwa yiNdodana kaNkulunkulu eyangithandayo, yazinikela ngenxa yami.

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wakhe omkhulu nomnikelo wakhe kungabi namsebenzi. Ngokuphendula okunjalo kobuwula njengokuba uPawulu eveza "*ngifakaza ukuthi ngingoweqa umthetho*" impela!

Ivesi 19-20 – "*Ngibethelwe Kanye noKristu*" Lapho kunempendulo enkulu kulelicala elingaphezulu lenkolo egqugquzela isono, ukukholwa okulula. Ukusindiswa akusikho ukugqoka inkolo njengengubo, kungukuguqulwa wena siqu, uguqulwe wena kumongo wempilo yakho. "*Ukufa maqondana nomthetho*" noKristu Jesu Kanye nokuphila kuye impilo entsha "*kuNKulunkulu*". Buka incwadi KwabaseRoma 6-7. UPawulu wathola umkhuba wempilo yakhe entsha kuJesu ibheke ekwenzeni ukulunga kunokuqhubeka esonweni, okungeke kunikezwe ngumuntu. Ngezimfuno zomthetho ukuba umuntu alunge, isono "*sithola ithuba ngomyalo… sangibulala ngawo*" (KwabaseRoma 7:11), ukuze ezovuselwa empilweni

2:21 Angiwenzi ize umusa kaNkulunkulu, ngokuba uma ukulunga kuya ngomthetho, khona uKristu wafela ize."

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entsha kuJesu kristu. Ngokusobala nje uPawulu wayengesiye loPawulu ayenguye. UPawulu omdala, owayengenasizo, engenathemba, eboshiwe ngamandla esono, wafa wavuka noJesu Kristu ukubalwa Kanye naye. UPawulu omusha wavuswa, waphila noKristu, waphila impilo entsha kaJesu Kristu.

"*Kanjalo uma umuntu ekuKristu uyisidalwa esisha; okwakuqala kudlulile; bheka, sekuvele okusha*" (2 KwabaseKorinte 5:17).

"*UKristu uphila kimi*", kusho uPawulu, ngokuhlala kukaMoya Ongcwele. Ngokuba uNkulunkulu uqobo lwakhe ungumthombo nokungemuva kwempilo yomzalwane entsha. Lokhu akunikezi mnyango ovuliwe wokona kuKristu. Kude noJesu "*isikhonzi sesono*" ngokuba uyisikhonzi sokulunga kumzalwane. Umthetho wakhomba indlela ngokuvala lonke ithemba lokuzizuzela ukusindiswa ngemisebenzi, lokho kwaholela lofunayo athole isixazululo nokuthula evangelini. UPawulu manje waphila "*ngokukholwa yindodana kaNkulunkulu*", edonswa wuthando lokuphilela lendodana

"*eyangithandayo, yazinikela ngenxa yami*".

Ivesi 21 – "*Angiwenzi ize umusa kaNkulunkulu*" – Ukuqhubeka nokucabanga ukuthi ukulunga "*kuya ngomthetho*" ngukubeka eceleni noma wenze umsebenzi kaKristu womusa ungabi yinto yalutho. Kungukususa incazelo yenani lawo. Manje umthetho omdala awusekho njengendlela yokuphila nezaba zokwamukeleka kuNkulunkulu. Ukukholwa okubambelela kuKristu, njengegatsha esiqwini, lokho sekuyindlela entsha yokuphila kumzalwane. "Kepha uma kuya ngomusa, akusayi ngemisebenzi; uma kungenjalo, umusa awuseyiwo umusa (kwabaseRoma 11:6). Akukho lutho okungukuxhumana phakathi komthetho nomusa, imisebenzi nokukholwa.

"Niwulekile kangaka na?

Niqalile kumoya,

seniyakugcina enyameni na?"

(KwabaseGalathiya 3:3)

Ikilasi 5 – KwabaseGalathiya 3:1-18

Isahluko 3

Kwizahluko ezimbili zokuqala kwincwadi yabaseGalathiya uPawulu ubelokhu esho lapho encike khona, ubuphostoli obunegunya. Njengokuba echaza, ngasekuqaleni kwakungekho ukuxhumana phakathi kwakhe nalabo ababa ngabaphostoli kuqala. Kwathi ekugcineni esehlangana nabo emva kweminyaka cishe engaphezu kweshumi bacobelelana ngevangeli ababelishumayela elalifana. Kwakungukuvela kokuthi lomyalezo ungokaNkulunkulu, umelane nokuphambuka, "ivangeli" elithanda umthetho elalihlanganiswe yilaba ababefuna ukwenza abazalwane amaJuda, bezama ukufaka iwayini Elisha levangeli leqiniso ezitsheni ezindala zomthetho. Kwakungukuveza ivangeli likaPawulu njengelivela phezulu (ezulwini), kanti leli elezitha zakhe lalivela phansi (emhlabeni). Elaphezulu laliphakamisa umusa kaNkulunkulu, uNkulunkulu womusa. Leli laphansi laliphakamisa umuntu ngokucabanga kwakhe ukuhlanganyela noNkulunkulu ukwenza indlela eya ezulwini. UPawulu wagcina eqondisa ngisho uPetru naye owayese ejikela kulokho. Uma siza kukuguquka kwisahluko 2, uPawulu uzinikezela yena ngokupheleleyo kulengxenye elandelayo

3:1 O nina maGalathiya angaqondiyo! Ngubani oniloyileyo nina enalotshelwa phambi kwamehlo enu umfanekiso kaJesu Kristu ebethelwe esiphambanweni na?

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ukugcizelela noma ukuveza ukulungisiswa ngokukholwa kuphela. Okuvela ngamandla kulengxenye elandelayo ukukholwa (izikhathi eziyi-7) esithembisweni sikaNkulunkulu (izikhathi eziyi-8) kuqhathaniswa nomthetho (izikhathi eziyi-10).

3:1-5 – Cabanga ngesipiliyoni sakho.

Ivesi 1 – "*O nina maGalathiya angaqondiyo*" – Ukuvula "O" lapha yigama elichaza ukucasuka kukaPawulu ngalabantwana bakhe bakamoya akhuluma kubo njengobaba. Kuyafana nomqondo kakristu uma ekhalela idolobha labantu abangakholwa "*O Jerusalema, Jerusalema…*"

"*Ngubani oniloyileyo*" – Bheka ukukhethwa kwamagama lapha uma kukhulunywa ngalabo abakhohlise abazalwane baseGalathiya sengathi yilaba abasebenza ngokuthakatha. Kukhulunywa ngalesenzo sabo sokudukisa esasingesiso esabo kahle-hle kepha umsebenzi wabaqhamuka ngaphandle abeza ngobuqili nobubi.

“*Ukuthi ningalithobeli iqiniso*” – Manje uphendukela kwiphutha labazalwane uqobo, ngokuba nabo babengenako ukuzilandulela ngokuvuma kwabo ukususwa eqinisweni. Kunjalo nakithi. Omubi uhlezi efuna ukususa abantu bakaNkulunkulu njengebhubesi elibhongayo elifuna elingamubhozomela, umsebenzi wobumnyama ayohlulelwa ngawo. Kepha akekho nomuntu ongenasono, emva kokuhola kwakhe lomubi. Abafundi baPawulu babesephutheni ngokuba uKristu obethelwe babelotshelwe ngaye phambi kwamehlo abo ngokushumayela kwesisebenzi sikaNkulunkulu.

Buka futhi lokhu okwakugxile kukho izintshumayelo zikaPawulu “*sishumayela uKristu ebethelwe*” (1 KwabaseKorinte 1:23).

Buka ukuthi uPawulu akazibeki yena icala njengoba abanye bevame ukwenza uma bekulendawo akuyo. Akazange alokhu ezibuza ukuthi uhlulekile yini ukuletha kahle iqiniso. Akacabanganga ukuthi hlampe akazange achithe isikhathi esanele nabo ebagxilisa eqinisweni. UPawulu wayegculisekile kuye ngokuthi ubanike ngokwanele futhi nokusobala, okubalungele ukuba baphendule ngendlela eyiyo. Wabona ukungaqondi kugcwele kubona bonke ngokuba bahluleka ukubambelela kokulungile maqondana neqiniso likaNkulunkulu. Njengokuba

3:2 Yilokhu kuphela engithanda ukukwazi kinina ukuthi: Namukeliswa uMoya ngemisebenzi yomthetho noma ngezwi lokukholwa na?

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umbhali wencwadi yamaHeberu abona indaba yokungakholwa ezinhlizweni zabangakholwayo, abezwa "*ivangeli lishunyayelwa*" Kanye nabo bonke abanye. Kepha ukuhluleka kwabo laba abngakholwanga kwakusekutheni "izwi lashunyayelwa" kepha alihlangananga "*nokukholwa kulaba abalizwa*" (KumaHeberu 4:2-3).

Ivesi 2 – Namamukela kanjani uMoya? Ukhomba kulesikhathi bephenduka ngenkathi bamukela "*oyisibambiso sefa lethu*" (Kwabase-Efesu 1:14). Buka u 4:6. Kusukela ngomzuzu wabo wokukholwa, ngenkathi beba ngamadodana, "*uNkulunkulu uthumile umoya wendodana yakhe ezinhliziyweni zenu omemeza ethi: Aba, baba!*" Kusukela kuleso sikhathi esingelinganiswe sokwehlelwa ubukhona bukaMoya ngokuzalwa kabusha nguNkulunkulu, kepha uNkulunkulu wami, ubaba wami. Ngezwa noshintsho mayelana nobudlelwane naye. Ukuzizwela ngikude kwahamba, ngazi ubukhona bakhe, izinto ezibambekayo njengomoya zaqala umsebenzi wangaphakathi wokufakaza emoyeni wami ukuthi ngingumntwana kaNkulunkulu (KwabaseRoma 8:15-16). Iphuzu likaPawulu yileli

"Namukela uMoya kaNkulunkulu ngaphambi kokuba nizwe izifundiso zalabo abanenza amaJuda, kungakafiki ngisho umqondo wokuzama ukuthola ukwamukelwa ngokugcina umthetho. Futhi uma namukela umoya kaNkulunkulu ngale kwemisebenzi yomthetho yini okunye ongakulethelwa ukwenza imisebenzi yomthetho? Yisiphi esinye isiqiniseko sensindiso esingaphezu kokuba noMoya kuwe?

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## Okuseceleni

Ukwamukela ukuzalwa kabusha nokwamukela uMoya kwenzeka ngomzuzu owodwa. Kuphela ngesikhathi soshintsho kwincwadi yezenzo sibona isikhala phakathi kokusindiswa Kanye nokwehlelwa nguMoya, ngokuba khona sithola okubhaliwe ngokwehla kwakhe, kuqala kumaJuda (Izenzo 2), mese kuba ngamaSamariya (Izenzo 8), kulandele abezizwe (Izenzo 10). Manje ngalesi sikhathi sebandla "*Ngokuba ngomoya munye thina sonke sabhapathizwa sibe mzimba munye*" (1 KwabaseKorinte 12:13). Futhi, "*kepha uma umuntu engenaye uMoya kaKristu, lowo kasiye owakhe*" (KwabaseRoma 8:9). Ukusindiswa ukuba noMoya ahlale kuwe.

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3:3 Niwulekile kangaka na? Niqalile kuMoya seniyakugcina enyameni na?

Ivesi 3 – Kungaba inyama yethu iyalingana noMoya, ukuthi ngemizamo yethu singaphelelisa okwaqalwa nguMoya?

"*Niwulekile kangaka na?*" Kuphinde kuvela ukucasuka okuthize futhi lapha. Kumele sisindiswe ngokukholwa namandla kaMoya Kanye nemsebenzi yemizamo yabantu? "*Njengalokho nimamukele uKristu Jesu inkosi, hambani nikuye*" (KwabaseKolose 2:6). Konje samamukela kanjani? Ngokukholwa! Ngakho-ke "*sihamba ngokukholwa, asihambi ngokubona*" (2 KwabaseKorinte 5:7), ngokuba "*olungileyo uyakuphila ngokukholwa*" (KumaHeberu 10:38). Olungileyo akezi ekulungisisweni ngokukholwa namandla kaNkulunkulu kepha lempilo entsha igcinwa ngokukholwa namandla kaNkulunkulu ngokunjalo. Ukulungisisiswa kungumsebenzi waphezulu ngokupheleleyo, ngomusa kuphela, ngokukholwa kuphela.

Ivesi 4 – Kungabe ukuhlushwa kwakho uhluphekela ivangeli kwakwenzelwa ize uma ukusindiswa kungekho ngokukholwa ekugcineni? Manje uPawulu

3:4 Nahlupheka kangaka ngeze na? uma kambe kungeze.
3:5 Ngakho yena oninikayo uMoya noveza imisebenzi yamandla phakathi kwenu ukwenza ngemisebenzi yomthetho noma ngezwi lokukholwa na?

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ubuka emuva kwizinhlupheko azihlupheka eGalathiya ngenkathi ivangeli liqala ukufika kubo. Asikutholi ukuhlushwa kwabazalwane khona. Esikutholayo kungoPawulu noBarnaba ababekezela ukuze kuzalwe amabandla laphaya (Izenzo 14), ikakhulukazi ezandleni zamaJuda. Singacabanga ukuthi kweza okunjalo nakulaba abalandela emva kokuba izisebenzi zenkosi sezihambile kuleya ndawo. Iphuzu likaPawulu; "uma manje ekugcineni usuzowela okungakuphephisa ezinkingeni, sasikuphi isidingo sokubekezela ezinhluphekweni kwasekuqaleni? Hlampe umqondo ovezwayo lapha ngukuthi singalindela ukuthi abaphathi beqiniso babhekane nezinhlupho kulelizwe elonakele. Kepha uma ukuthatha ukugcina umthetho okuthize kusisusa kwizinhlupheko kulabo abathanda umthetho, lokhu akusivezeli yini ukuthi kukhona okungalungile ngevangeli elinokugcina imthetho ethize?

Ivesi 5 – Yikuphi esingathi ngakho uNkulunkulu wenza izimangaliso zomphostoli kini? Siyabona

kwizenzo 14 (Ivesi 3, 8-11) okuthile kwesimanga samandla kaNKulunkulu okwabonwa ngabazalwane baseGalathiya emsebenzini kaPawulu noBarnaba khona. Iphuzu likaPawulu; "angizange mina, enganilethela umyalezo wokusindiswa ngokukholwa, ngize nobufakazi baphezulu begunya? Anibonanga nina ubufakazi bukaMoya Kanye nezimangaliso kithi?"

"*Ngezwi lokukholwa na?*" Lokhu ngukuzwa ivangeli likaJesu Kristu "*lingahlangananga nabezwayo ngokukholwa*" nemiphumela yokuthi "*ngokuba siyangena ekuphumuleni thina esikholwayo*" (KumaHeberu 4:2-3).

Kuqaphele ukuthi kumele kube khona ukuzwa ngaphambi kokuba kube khona ukukholwa. Kungaba khona kanjani ukukholwa ngale kokushunyayelwa? (KwabaseRoma 10). Kuyiqiniso elikhulu eligqugquzelayo eselikhiphe impi yabashumayeli yayohlasela ezweni minyaka yonke. Ngokushunyeyelwa komyalezo wevangeli kukhona ithuba lokuzwa Kanye nokukholwa nokukhululwa kwabanye besuka kwisiqalekiso sikaNkulunkulu.

3:6-9 – Cabanga ngo-Abrahama.

Incwadi KwabaseRoma 4 ichaza lengxenyana. Yize

3:6 Njengalokho u-Abrahama wakholwa nguNkulunkulu, kwabalelwa kuye ukuthi ngukulunga.

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noma laba ababefuna ukwenza abazalwane amaJuda babebambelele kuMose nomthetho, uPawulu ubuyela emgomeni wokuqala. Uyadlula kuMose, ubuyela kwisiphethu sobuzwe bamaJuda, ku-Abrahama engakasokwa ngisho ukusokwa. Kungumbuzo wokuthi u-Abrahama wasithola kanjani isibusiso phambi kukaNkulunkulu, ngaphambi komthetho nokusokwa.

Ivesi 6 – U-Abrahama wabusiswa "*ngokulalela kokukholwa*", hhayi "*ngemisebenzi yomthetho*", ngokuba ukukholwa kuka-Abrahama "*kwabalelwa kuye ukuthi ngukulunga*". Womabili amagama "*kokukholwa*" Kanye no "*kwabalelwa*" lapha angamagama ngolwesiGrekhi aveza; ukwenza ngaleso sikhathi, isenzo samanje. Yinto eyenzekayo, hhayi eqhubekayo. U-Abrahama wakholwa nguNKulunkulu ukuthi uzokwenza lokhu akuthembisile; ukuthi u-Abrahama uzoba nabantwana abangabalekiyo ngenkathi wayengakabi ngisho noyedwa umntwana, ukuthi kuye isibusiso sizokwehlela kubantu bonke ngenxa yenzalo yakhe ("imbewu"). Iphuzu lapha ngukuthi ukusindiswa ngokukholwa kwakungesiyo into

3:7 Yazini-ke ukuthi abokukholwa yibona abangamadodana ka-Abrahama.

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entsha. Lokhu kwakungamele kube yinto ethusayo. Ukukholwa kwaba yindawo yokuqala lapho uNkulunkulu ayesebenza khona isizwe sakwa-Israyeli ku-Abrahama.

UPawulu lapha ucaphuna kwincwadi kaGenesise 15:6, njengoba ukusoka kuwuphawu lobudlelwane besivumelwano sikaNkulunkulu no-Israyeli, kwabe sekungena emva kwesikhathi kugenesise 17 (Ivesi 24).

Ivesi 7 – Abantwana ba-Abrahama bakamoya yilabo abalandela ekukholweni, labo bayinzalo yakhe okudlula abenyama yakhe. Kunokugcizelela okukhona lapha "*abokukholwa yibona abangamadodana ka-Abrahama*". Laba kuphela!

Lapha hhayi ukuthi seseka laba abangama (Amillenislists), abathi zonke izibusiso uNkulunkulu azenza ku-Israyeli wenyama zehlele u-Israyeli wakwamoya ("weqiniso") okuyibandla. Izithembiso zikaNkulunkulu zabantwana baJakobe ngokwenyama zizogcwaliseka kubo, ngokuba uNkulunkulu uzigcina kanjalo izethembiso zakhe.

3:8 Kepha umbhalo, ubona ngaphambili ukuthi uNkulunkulu uzakulungisisa abezizwe ngokukholwa, walishumayela ngaphambili ivangeli ku-Abrahama, wathi: "Izizwe zonke ziyakubusiswa kuwe."
3:9 Njalo-ke abokukholwa bayabusiswa kanye no-Abrahama okholwayo.

Izwi lakhe uligcina ngendlela eliqondwa ngayo, kahle nje.

Ivesi 8 – Isiphrofetho esithi inkosi izobusisa umhlaba ngokulungisiswa ngo-Abrahama kwaba yizindaba ezimnandi zevangeli nengqikithi yalo. Iphuzu likaPawulu ngukuthi ingqikithi yevangeli lika (Abrahama) lingaphambi komthetho ka (Mose), lilidlula ngeminyaka. Abazalwane bethestamente elidala, njengabakwithestamente Elisha bamukele ivangeli likaNkulunkulu ngokukholwa – ekuqaleni ngesithembiso (esizayo), manje ngokutshelwa okwenzekile (okwedlule). Ngisho noma ngabe kuthiwani, kunoma siphi isikhathi, "*olungileyo uzakuphila ngokukholwa*".

Ivesi 9 - Abantwana ba-Abrahama bakamoya, abalandela ezinyathelweni zakhe ngokukholwa yibona ababusiswe kanye no-Abrahama.

3:10-14 – Cabanga ngesiqalekiso somthetho.

3:10 Ngokuba bonke abemisebenzi yomthetho baphansi kwesiqalekiso, ngokuba kulotshiwe ukuthi: "Baqalekisiwe bonke abangemi njalo kukho konke okulotshiweyo encwadini yomthetho ukuba bakwenze."

UPawulu manje ushintsha amagiya ukubeka kahle iphuzu lakhe phakathi nemvelo yomthetho, lokhu ongakwazi nongeke ukwazi ukukwenza umthetho. Iphuzu lakhe lithi; umthetho angeke ukwazi ukulungisisa. Kuphela ungaqalekisa noma ulahle.

Ivesi 10 – Laba abangabomthetho baqalekisiwe. Ucaphuna kwincwadi kaduteronomi 27:26. Uma umuntu efuna ukulungisiswa ngomthetho, lowo uwuloluhlobo lomphathi esimubukayo. Isiqalekiso sikaNkulunkulu singaphezu kwawo wonke umuntu ("wonke") ongawugcini wonke umthetho ("kukho konke"). Ngezikhathi zonke ("ngokuqhubeka"). Wonke umuntu! Yonke imiyalo! Ngaso sonke isikhathi! Ukulalela kokuthoba kuyisikalo sikaNkulunkulu, ngaso sonke isikhathi! Akukwazi!! Kahle-hle. Umuntu akakwazi ukulalela ngaloluhlobo. "*Ngokuba ngemisebenzi yomthetho akukho nyama eyakulungisiswa phambi kwakhe*" (KwabaseRoma 3:20).

Ivesi 11-12 – Umthetho nokukholwa akuhambisani

3:11 Kepha ukuthi ngomthetho akukho muntu olungisiswayo phambi kukaNkulunkulu kusobala, ngokuba olungileyo uzakuphila ngokukholwa;
3:12 ngokuba umthetho awusiwo owokukholwa, kodwa owenza lokho uyakuphila ngakho.

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nhlobo, kuyinto efana nokuzama ukuhlanganisa umazibuthe. Kwithestamente elidala sithola okubekwa nguNkulunkulu etafuleni okungukuthi "*olungileyo uzakuphila ngokukholwa*". Uma kungukuthi "*ukuzwa kokukholwa*", lokho kusho ukuthi hhayi ngokwenza umthetho. Imvelo yomthetho iyenza kanti futhi yehluke kakhulu ekukholweni.

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## Okuseceleni

Lamazwi enkosi kuHabakuki, "*olungileyo uzakuphila ngokukholwa*" (2:4) acashunwe kathathu kwithestamente Elisha;

- KwabaseRoma (1:17) kugxilwe ekuzeni kwimpilo entsha ngokukholwa.
- KwabaseGalathiya (3:11) – Kugxilwe ekugcineni impilo entsha ngokukholwa.
- KumaHeberu (10:38) Kugxilwe ekuhambeni kwimpilo entsha ngokukholwa.
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3:13 UKristu wasihlenga esiqalekisweni somthetho, ebenziwe isiqalekiso ngenxa yethu, ngokuba kulotshiwe ukuthi: "Baqalekisiwe bonke abalenga emthini,"

Ivesi 13 – "*UKristu wasihlenga esiqalekisweni somthetho*" Akusikho kuphela ukuqonda ukungahlangani komthetho nokukholwa. Kungukuqonda ukuthi kushoni lokhu okwaqedwa nguKristu esiphambanweni. UJesu wathatha isiqalekiso somthetho wasibeka kuye ukuze samukele isipho samahhala sensindiso "ngokukholwa".

"*Ophanyekiweyo uqalekisiwe nguNkulunkulu*" – Lapha kucashunwe kwincwadi kaDuteronomi 21:23. Ngezinsuku zethestamente elidala umzimba wesigebengu wawuphenyekwa emthini noma ubekwe emva kwesigwebo ukuze kuzobonakala ukuthi ulahliwe noma uqalekisiwe. Lokho kwakwenzelwa ukuveza ukuthi ngisho noNkulunkulu imbala uyahambisana nalesi sigwebo. Ukwenziwa njalo kwaba yinto enzima kakhulu eyayingafunwa ngumuntu. Yingakho kwakubalulekile ukuthi izidumbu zamadodana kaSawuli zehliswe ngokushesha kokuphazima kweso ngenkathi amaFilisti ezineka ogangeni laseBeti shani. UJesu waya ngokuvuma endaweni

enjalo ukuba aphanyekwe, ezibeka ngaphansi kwesiqalekiso sikaNkulunkulu ngenxa yethu, endaweni yethu.

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## Okuseceleni

Ukuphanyekwa kwakuyindlela yokujeziswa eyayenziwe ngamaRoma, hleze bebuka isiqalekiso esishiwo kuduteronomi 21:23. Ngokwenziwa kwaso, ingxenye yobuhlungu bokusaba ukufa ngokuphanyekwa kwakuyihlazo lokuphanyekwa endaweni yesiqalekiso usaphila, ukuze ufe khona lapho. Lona ofayo wayebhekana nehlazo nokuba semanyaleni ngesikhathi sokugcina sempilo yakhe.

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Umsindisi wethu walenga phakathi kwezulu nomhlaba kungathi akakufanele kokubili. Kungathi ulahliwe yikho kokubili. Ngake ngafunda ukuthi amaJuda ahlambalazayo uma ekhuluma ngoJesu athi "lowalenga". Abasuke beqonde ukukuveza ngukuthi wafa ukufa kwehlazo, ukufa kwesiqalekiso. Impela wafa isiqalekiso sikaNkulunkulu siphezu kwakhe kuleyandawo yesiqalekiso nendlela. Kepha abangazange bakuqonde ngukuthi kwakungenxa yecala lezono zabo ezabekwa kuye, hhayi ngezakhe. Abazange babone ukufa kwakhe njengokuthatha

3:14 ukuba isibusiso sika-Abrahama ngoKristu Jesu sifike kubo abezizwe, ukuze samukeliswe isithembiso sikaMoya ngokukholwa.

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indawo yabo okwakuyikho (NgokukaMathewu 20:28, 1 EkaPetru 1:18-19).

Kukristu sihlengiwe esiqalekisweni nesasijezisweni noma inkokhelo yomthetho – singabangenacala. KuKristu sihlengiwe ebugqilini bomthetho (4:3-5) – sikhululekile.

"*UKristu wasihlenga*" – futhi. "Sihlengiwe", leli yigama eliyisenzo samanje ngokwesiGreki, kuveza okwenzekayo. Wasikhipha ngaphansi kwesiqalekiso somthetho njengokwenzakalayo, ngakho-ke siphumile impela. Angeke sisakwazi ukwenza okuthize ngemizamo yethu kokuqhubekayo nokuphuma esiqalekisweni somthetho. Sibuka emuva kokwenzeka sikhululwa Kanye kuqedwa.

Ivesi 14 – Okubili "lokhu" noma injongo yokufa kukaKristu okususa thina ekufeni;

- Ukuze abezizwe bezokwamukela isibusiso sokulungisiswa ngokukholwa ku-Abrahama.
- Ukuze bonke abahlengiwe bamukele uMoya wesithembiso ahlale kubo.

3:15 Bazalwane, ngikhulumisa okwabantu: nokuba kuyintando yokugcina yomuntu eyaqiniswayo, akakho oyichithayo noma enezele kuyo.
3:16 Manje-ke izithembiso zanikwa u-Abrahama nenzalo yakhe; akasho ukuthi: "Ezinzalweni," kungathi ngeziningi, kepha kungathi ngeyodwa ukuthi: Nasenzalweni yakho enguKristu.

3:15-18 – Cabanga ukubaluleka kwesithembiso.

Ivesi 15 – Liveza ngokubuka impilo yomuntu. Ekuthengweni noma ekushintshaneni kwabantu emhlabeni (okungadluli ukubaluleka kwaphezulu, izinto zaphakade), uma isivumelwano phakathi kwababili noma ngaphezulu senziwa esidlangalaleni, angeke sishintshwe ngokuhamba kwesikhathi noma siqedwa ngomunye. UNkulunkulu yena angashintsha kanjani esinikeze ngisho izwi lakhe?

Ivesi 16 – "*Izethembiso zanikwa u-Abrahama nenzalo yakhe*" – Lapha kuvezwa isithombe sabathathu bevumelana, uNkulunkulu enza isethembiso ku-Abrahama nakwinzalo yakhe. Futhi "lembewu" njengokuba uPawulu echaza ayisho inzalo ka-Abrahama nje yonkana, kepha kukhona oyedwa ekukhulunywa ngaye, igama lakhe uJesu Kristu uMesiya wesethembiso (nakubo bonke abaxhumene naye, baba yingxenye "*yomzimba wakhe, ibandla*".

3:17 Kepha ngisho lokhu ukuthi isivumelwano esaqiniswa nguNkulunkulu ngaphambili, umthetho owavela emva kweminyaka engamakhulu amane namashumi amathathu, awusesuli, uze usichithe isithembiso;
3:18 ngokuba uma ifa likhona ngomthetho, alikho ngesithembiso; kepha uNkulunkulu umnikile lona u-Abrahama ngesithembiso.

Okuseceleni

Buka ukuthi iphuzu elivezwayo lapha lihlangana ekusebenziseni kukaNkulunkulu "imbewu" ebunyeni ngaphezu "kwezimbewu". Kuyacaca uPawulu wama noJesu ekukholweni ukuthi incwadi endala ingathenjwa kuze kube kwizimpawu zokuloba. "*Kuze kudlule izulu nomhlaba, akusoze kwadlula gamana linye nasicashana sinye somthetho, kuze kufezeke konke*" (NgokukaMathewu 5:18).

Kepha siyakuthini uma abaqopha ibhayibheli ngezilimi bengathathi igama negama ekuqopheni kwabo njengebhayibheli elidumile I (New International Version (NIV)? Akubonakali ngenye indlela ukuthi uPawulu (uNkulunkulu) wayengumuntu wezwi ngezwi?

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Ivesi 17-18 – UPawulu manje uchaza iphuzu lakhe.

Umthetho weza emva kweminyaka engama-430 emva kokuba uNkulunkulu esewakhulumile amazwi akhe esithembiso ku-Abrahama nenzalo yakhe (Eksodusi 12:40-41). Ngenkathi umthetho uza, uNkulunkulu wayesesibekile isiqiniseko ngaloludaba ngaphambili. Isibusiso sakhe sokulungisisa samukelwa ngokukholwa kwisethembiso sakhe, samukelwa yibo bonke abakholwayo, amaJuda nabezizwe babusisiwe ku-Abrahama. Isivumelwano sikaMose somthetho ngemisebenzi siza kamuva futhi angeke sicime ebese kuvunyelwene ngakho phakathi kukaNkulunkulu no-Abrahama nenzalo yakhe. Ubudlelwane obubalulekile phakathi kukaNkulunkulu nomuntu yisivumelwane sesithembiso kwabanokukholwa njengo-Abrahama. Akukho ukwengeza imigomo emisha noma ukushintsha emidala! Akukho ukushintsha amapali! Lesi sethembiso/ukukholwa kumi kwisivumelwano esiphakade, esingaguqukiyo (Ugenesise 15:8-21), siqhubeka sipheleliswa evangelini.

Ngokusobala nje isivumelwano sikaMose esimi ngomthetho/imisebenzi sasinenjongo yaso, kungesiyo indlela yokulungisiswa phambi kukaNkulunkulu. Ngokuba bese kukudala kwamiswa ukulungisiswa ngokukholwa kwisethembiso sikaNkulunkulu. Lokhu kusiholela

ekutheni sibuke ukuthi iyini injongo yomthetho. Kepha okungubufakazi uma uwubuka ngukuthi umtheto wehlukile impela kunokulungisiswa ngokukholwa, ufike ngemuva, wengeziwe, awuhlobene futhi ungowesikhashana. UNkulunkulu ngenjongo yakhe, emlandweni wabeka ibanga phakathi kwalokhu kokubili noma izivumelwano ukuze ezoveza umehluko phakathi kwazo

Laba ababefuna ukwenza abazalwane amaJuda kukaningi ukuba babethi njengokuba umthetho weza kamuva, ubalulekile kunalokhu okweza kuqala. Kukanjalo nje nangamasulumane uma ekhuluma “ngethestamente lokugcina” iKorani yabo, bethi ibaluleke (ize isusa) ithestamente elidala nelisha eleza kuqala. Kepha lokho akusilo iqiniso. UNkulunkulu akenzi kabusha abekwenzile ngaphambili, izithembiso zakhe ezingaguquki ngenxa yokuza ngemuva. Yingakho izethembiso zakhe kwisizwe sakwa-Israyeli zingeke zaguquka yize noma bengakholwanga nguye ukuthi unguMesiya. Yingakho thina esisesandleni sikaKristu singeke sone size sisuke kuso.

Ikilasi 6 – KwabaseGalathiya 3:19-4:7

Lesisahluko sesithathu sencwadi KwabaseGalathiya siyithestamente elidala elifingqiwe. Kuso kugqanyiswe izindima zabathathu abavelayo kwicebo likaNkulunkulu elihle lokuhlengwa;

- U-Abrahama, kuye owokuqala okwanikezwa isithembiso sempilo ngokukholwa.
- UMose, okweza ngaye umthetho.
- UKristu, ekwagcwaliswa ngaye isethembiso.

Kulesahluko uPawulu uveza iphuzu eleseka isibusiso sokulunga kukaNkulunkulu kumuntu njengesipho sikaNkulunkulu ngaphandle kwemisibenzi yomthetho;

- Awamukelanga uMoya ngevangeli lokulungisiswa ngokukholwa ngale kokwenza umthetho? (Ivesi 2).
- Kungabe inyama yakho iyalingana noMoya ukuthi isingaqedela okwaqalwa ngoMoya? (Ivesi 3).
- Kungabe ukuhlupheka kwakho kwakungokweze ngenkathi uhlushelwa ukukholwa yivangeli lokulunga okwamukelwa ngokukholwa? (Ivesi 4).

- Asizange thina esanilethela lelivangeli seza nobufakazi nesigxivizo segunya ngezimangaliso zabaphostoli? (Ivesi 5).
- U-Abrahama akalungisiswanga ngokukholwa ngaphambi komthetho, ngisho ngaphambi kokusokwa? (Ivesi 6).
- Akusilo yini iqiniso ukuthi labo abangaphansi komthetho bangaphansi kwesiqalekiso, ngokuba abakwazi ukugcina yonke imiyalo ngaso sonke isikhathi? (Ivesi 10).
- Njengokuba olungile ezakuphila ngokukholwa singayithola yini impilo ngomthetho? Kungaba kokubili kanjani? (Ivesi 11-12).
- Ukufa kukaKristu kwakungesikho yini okwasikhipha ngaphansi kwesiqalekiso somthetho? (Ivesi 13) uma sihlengiwe, sihlengiwe! Umsebenzi uphelile.
- Akusilo yini iqiniso ukuthi uNkulunkulu waqinisekisa ukulungisiswa kube ngokukholwa kwisithembiso asenza ngaphambi kokuba kunikezwe umthetho? (Ivesi 15-18). Isivumelwano sokugcina asiqedi ngesokuqala?

Ngokusobala umthetho wawunenjongo yawo kepha engasiyo imizamo yokulungisiswa phambi

3:19 Pho, umthetho uyini na? Wenezelwa ngenxa yeziphambeko, kuze kufike inzalo enikiwe isithembiso, umisiwe ngezingelosi, ngesandla somlamuleli.

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kukaNkulunkulu.

<u>3:19-25</u> – Injongo yomthetho.

Ivesi 19 – "*Pho umthetho uyini na?*" UPawulu ucabanga ngempendulo yabathandi mthetho. Uma umthetho ungeke usilethele uMoya Ongcwele, ukulungisiswa noma impilo, uma ungeke uzise ukuba phakade kokukholwa njengethuluzi lokwamukela lezi zinto, uletha isiqalekiso kuphela, kanti iyini injongo yawo?

"*Wenezelwa*" – wanezelwa kwisethembiso, uqinisekisa okufana nokwengeza, okuyingxenye yemvelo yomthetho.

"*Ngenxa yeziphambeko*" – Umthetho wawunikezelwe ukubopha ukudlondlobala kwesono, ukunqanda abantu ekungakwazini ukuziphatha. Ukwazi umthetho kaNkulunkulu kwenza umuntu abone ukwahluleka kwakhe phambi kukaNkulunkulu. "*Ngokuba ngomthetho kukhona ukwazi isono*" (KwabaseRoma 3:20; 5:20; 7:13; 1 KwabaseKorinte 15:56), mese sibona isidingo somsindisi. Umthetho

nokusabisa kwawo ngokwahlulela ungase ulondoloze uthambele "*abangenamthetho namahlongandlebe*" (I Kuthimothewu 1:9).

Ngakho-ke umthetho wawunomkhawulo ngokwenjongo yawo, wawungukumisa nje noma ukugwema isivinini sesono, unikezelwe kulesikhala sokungenelela phakathi kokunikeza isethembiso Kanye nokugcwaliseka kwaso kuJesu.

"*Kuze kufike inzalo*"- "*kuze*", okugcizelela ukuthi umthetho usudlulile ngokuza kukaKristu, "imbewu", isikhathi somthetho siphelile. Isikhathi somthetho saba nenjongo engukulungiselela isikhathi samanje esizakulandela. Umthetho wawunomkhawulo ngesikhathi sawo, isikhashana esidlulayo.

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## Okuseceleni

Nginemibuzwana nje eqondene nalaba abahlukanisa phakathi komthetho wokwenziwayo Kanye nowokuziphatha, labo abathi umthetho wokwenziwayo waphela kuKristu kepha umthetho wokuziphatha ovela kwimyalelo eyishumi usasebenza nakulezinsuku. Siyabona lapha ukuthi umthetho wawusebenza ngaphambi kukakristu, wawubheka isono. Imithetho yokuziphatha ibaluleke ngani lokhu
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imthetho yokwenziwayo engabalulekanga ngako? Ukubaluleka lokho bekungeke kube ngumsebenzi wokuziphatha okuza nomthetho? Asikho isiqiniseko sokuthi kumele sifake umthetho wokuziphatha kulokhu "kuze" ngokunjalo, okwaqedwa ngokuza "kwembewu"? Impela ingxenye yokuziphatha yomthetho ngokubhekwe kukho lapha "*kuze kufike inzalo*".

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**"***Umiswe ngezingelosi…umlamuleli*" – Njengoba umthetho wanikezwa ngezithunywa (Amahubo 68:17; Izenzo 7:53) nomlamuleli, isithembiso sanikezwa ngqo nguNkulunkulu uqobo lwakhe. Lapho kwama khona uMose phakathi kweNkosi nabantu ekunikezeleni umthetho (Uduteronomi 5:5), akekho owesithathu owema phakathi kukaNkulunkulu no-Abrahama ekumnikeni isithembiso. Manje uPawulu ukhomba ubukhulu besithembiso ngaphezu komthetho.

"*Ngokuba uma lokho obekuzakuphela kwaba nenkazimulo, ikakhulu okumiyo njalo kunenkazimulo.* (2 KwabaseKorinte 3:11).

Umthetho kukhona lapho owawungafinyeleli khona uma uqhathanisa nesingeniso sesithembiso esingcono.
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3:20 Kepha umlamuleli kasiye owamunye; kepha uNkulunkulu munye.

Ivesi 20 – "*Umlamuleli kasiye…munye*" – Umlamuleli ophakathi kokubili. "*Umlamuleli kasiye…munye*" ngendlela yokuthi akadingeki uma kukhona uhlangothi olulodwa. Endabeni yomlamuleli onguMose owangenisa isivumelwano somthetho ngobukhona bezinhlangothi ezimbili, uNkulunkulu no-Israyeli, uMose wayengophakathi. Kulokhu kuvezwa ukuguquguquka kwemvelo yomthetho (Uma wenza lokhu, ngizokwenza lokhu), ngokuba zombili izinhlangothi zazihlanganyela kwimigomo yesivumelwano sazo. Kepha ekunikezweni kwesithembiso asibanga khona isidingo somlamuleli, ngokuba "*munye uNkulunkulu*" futhi kwakunguye owayenikeza imigomo ku-Abrahama. Wabeka nje lapha ukuzimisela kwakhe ukubusisa okholwayo. Uyena yedwa owabeka isivumelwano ngakho—ke nguyena owadlula izilwane ezahlukene (Ugenesise 15:17-21). Lapha kuvezwa imvelo yokungaguquki kwesithembiso, singancikile ekugcinweni ngumuntu.

Ngakho-ke umthetho kukhona lapho owawungakwazi ukufinyelela khona uma uqhathanisa nesithembiso esingenamibandela,

3:21 Pho-ke, umthetho uphambene nezithembiso zikaNkulunkulu na? Qha nakanye. Ngokuba uma wawunikiwe umthetho onamandla okuphilisa, ngempela ukulungisiswa ngakuya ngomthetho.
3:22 Kepha umbhalo uvalele konke phansi kwesono, ukuze isithembiso ngokukholwa nguJesu Kristu siphiwe abakholwayo.

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esingeke sihluleke ngenxa yokuhluleka komuntu ukugcina uhlangothi lakhe.

Ivesi 21 – "*Umthetho uphambene nezethembiso zikaNkulunkulu na?*" – Manje uPawulu uyalalela aphinde aphendule ngenye indlela. Uma ukwenza umthetho nokukholelwa kwisithembiso kuyimigqa emibili eyahlukene akumele yini sibuke ukuthi bagijima ezindleleni ezahlukene noma ezimelene? "*Qha nakanye*" Ngathi kungenzeke! Hleze yimigqa elinganayo kodwa hhayi emelene. Akukaze vele kube yinjongo yomthetho ukunikeza ukuphila noma ukulunga kusukela kwasekuqaleni. Lena kwakuyinjongo yesithembiso, eseza kuqala.

Qaphela ukuthi ukunikeza ukuphila kokukade kufile ekukhulunywa ngakho lapha. LoNKulunkulu wenza ngokukholwa kwisethembiso sakhe, njengokuzalwa kuka-Isaka okuyisimanga, futhi njengokuphilisa kwakhe okuyisimanga uma bebheka ngokuthembeka nokulalela kwinyoka

3:23 Kepha kungakafiki ukukholwa, sasigcinwa phansi komthetho, sivalelwe kuze kufike ukukholwa obekuzakwambulwa.
3:24 Njalo-ke umthetho sewaba ngumlayi wethu wokusiyisa kuKristu, ukuze silungisiswe ngokukholwa.

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yethusi ehlane. Umthetho wawungakwazi ukunikeza ukuphila.

Ivesi 22-24 – "*Kepha umbhalo uvalele konke phansi kwesono*" – indlela okubekwe ngayo lapha "uvalele" yenezela kwisithombe sendlu yesiboshwa somthetho noma isaphula mthetho;

- Ivesi 23 – "*Sasigcinwa phansi kumthetho*" – siqashiwe noma sigciniwe.
- "*Sivalelwe*", igama elifanayo nelisetshenziswe kuvesi 22.
- Ivesi 24 "*Ngumlayi*" – umfundisi oqondisayo. Isigqila esithembekile (esiyisisebenzi nje), esiqapha umntwana kuyo yonke ingozi yenyama noma ukuziphatha okubi okungahlasela umntwana yonke indawo. "Ukulandela njengomftundisi" bekuyisaga esivela noma esichaza umsebenzi waloyo oqondisa umntwana konke lapho ehamba khona. Kanjalo nomthetho (Uduteronomi 6:8).

- 4:2 – "*Nababonisi*" – abangonogada bomuntu.
- 4:2 – "*Abaphathi*" – Abaphathiswe impahla.
- 4:3 – "Nathi… sasisebugqileni" – Siyizigqila.

Ivesi 23 – "*Kepha kungakafiki ukukholwa…obekuzakwambulwa*" – Siyazi ukuthi ukulungisiswa ngokukholwa kwisithembiso sikaNkulunkulu kwakukhona kwithestamente elidala, ngokuba sinesibonelo sika-Abrahama (Ugenesise 15), uDavide (KwabaseRoma 4), Kanye nomyalelo omkhulu kaNkulunkulu kuHabakuki, "*olungile uzakuphila ngokukolwa*" (UHabakuki 2:4). Kepha iqiniso elisobala lobudlelwane bokukholwa noNkulunkulu ngale kokwenza umthetho kubonakala ngokuphelele kwivangeli likaJesu Kristu.

Ngakho-ke uma umthetho ungamelene nokulungisiswa ngokukholwa yisithembiso sikaNkulunkulu, laba bobabili bahlangana kanjani bengaxabani? Umthetho wadlala indima efana ncamashi neyadlalwa nguJohane umbhabhadisi, owayememezela uJesu Kristu. Yena lowalungisa indlela elungisela omunye, enzela ukuba ezobonakala kahle futhi kunesidingo. Njengomthetho nje, uJohane weza ememezela isigwebo esifanele isoni Kanye nesidingo

sokuphenduka. Yilokho nje ayengakwenza, yikuphi okunye? Kanjalo-ke nenjongo yomthetho ukuveza ukungabi nathemba komuntu ngaphandle kokuza kuKristu Kanye nokugqilazwa kwakhe yisono, nesidingo sakhe esinzima somsindisi. Indlela yomthetho ifana nomlimi okhiphela izinkomo ngaphandle komgaqo, indawo enobungozi, ekwenza lokho ngesisiswebhu. Loyo oyibonayo ingozi akuyo ukulungele ukuyophepha kuJesu Kristu. Umthetho kaMose ungulowo mbonisi (wesiswebhu) ekhomba kuKristu. Kukristu sithola ukukhululwa ngaphansi kwesiqalekiso somthetho sithole ifa lethu eliphelele. UMose onikeza umthetho angeke asifukule asiyise aKhenana. Angasizisa nje phambi kwalo, silibone sisezintabeni zase Pisga. Lapho-ke kumele uMose abe eseyama khona anikezele kuJoshuwa induna yebutho lenkosi, lesiya sithombe sikaJesu kwithestamente elidala. Yena yedwa unikeziwe futhi uyakwazi ukuhola "*abantwana ba-Abrahama*" beqiniso abaholele kwifa labo. UJohane umbhabhadisi wayengeke akwazi ukuhlenga abantu. Kuphela wakhomba "*iqiniso lokukhanya*". Emvakwalokho kumele adede mese kugxilwa kuJesu waseNazaretha yena yedwa, "*yena uyakuba mkhulu, athiwe indodana yophezukonke*". Kanjalo nomthetho kumele udede lingene ivangeli, njengoMose noJohane phambi kukaJoshuwa noJesu.

3:25 Kepha-ke sekufikile ukukholwa, asisephansi komlayi.

Lendlela eyayiholwa nguMose olwandle olubovu yayifana nombhabhadiso kaJohane, umbhabhadiso wokuphenduka. Akwanele! Lengxenyana yaletha umthetho, ilungiselela indlela yombhabhadiso kaJoshuwa eJordani, ukubhabhadiselwa ekuphileni Kanye nakuMoya Kanye nefa nokuthela izithelo eKhenana.

Njengenyoka yethusi nanjengoMariya, kanjalo nomthetho wawukhona isikhashana ngenjongo ethize, ngaleso sikhathi waphakanyiswa ngabantu abayiziwula ngaphezu kwalokho uNkulunkulu ayekuqondile, ukulungiselela indlela encike, ikhomba kuJesu kristu, ungenisa yena futhi ukhomba kuye. Kepha-ke lezi zinqola zikaKristu abantu bazenza ziminyanise uKristu Kanye nomsebenzi wakhe owaneleyo. Leyo yinto abantu abavamisile ukuyenza, bethatha izinto ekumele zisiholele ekuqondeni ubuhle bukaJesu Kristu ziguqulwe zenziwe isizathu noma indlela yokugwemela ukukhanya kweqiniso. Ziyisihenqo ezisisitha inkazimulo yakhe, ukufaka ukuhlanganyela komuntu nokucabanga komuntu kokungathi kuyakhanya.

3:26 Ngokuba nonke ningabantwana bakaNkulunkulu ngokukholwa kuKristu.
3:27 Ngokuba nonke enabhapathizelwa kuKristu nembatha uKristu.
3:28 Akakho umJuda nomGreki, akakho oboshiweyo nokhululekileyo, akakho owesilisa nowesifazane, ngokuba nina nonke nimunye kuKristu Jesu.

3:26-29 – Amadodana nezindlalifa abakhululekile.

Ivesi 25 – Kuyaphela ngomthetho uma usuyidlalile indima yawo.

Ivesi 27 – "*Nembatha uKristu*" – uKristu "ungukuvuthwa/ukukhula", njengengubo yamadoda eRoma egqokwa lapho ushiya ukuba ngumfana uye ebudodeni kwiminyaka eyishumi nane. Njengokuba indoda noma umuntu engeke aze abuyele kwizambatho zakhe zobuntwana, nathi angeke sikwazi ukugqoka ingubo esimpintshayo yomthetho, ngokuba manje "*sembethe uKristu*". Njengokuba iwayini Elisha lingeke lifakwe esitsheni esidala kulunge. Kuba nokulahlekelwa, inkolo yesivumelwano esisha angeke yenziwe ukuba ingene kwesidala kungenzeki okufanayo.

Ivesi 29 – "*Seniyinzalo ka-Abrahama*" – kubuyelwa ku 3:7.

3:29 Kepha uma ningabakaKristu, seniyinzalo ka-Abrahama, niyizindlalifa ngokwesithembiso.
4:1 Kepha ngithi ngesikhathi indlalifa iseyingane, kayahlukile ngalutho encekwini, ingani iyinkosi yakho konke;

Isahluko 4

Kumavesi okuqala kulesahluko sesine uPawulu ubuka isimo somuntu ngaphansi komthetho (Ivesi 1-3) nesimo sakhe esisha kuKristu (Ivesi 4-6). Ngaphansi komthetho sasiyizigqila, kepha kuKristu singamadodana nezindlalifa!!

<u>4:1-7</u> – Ukuqhathanisa izigqila Kanye namadodana.

Ivesi 1 – "*Indlalifa… kayahlukile ngalutho encekwini, ingani iyinkosi yakho konke*" – Ngomumo, indlalifa iyinkosi yakho konke, ngelinye ilanga yonke impahla kuyoba ngeyayo, kepha uma isencane iyafana nenceku. Ifa lingelayo ngokwesithembiso, kepha alikho kuyo isencane. Iphuzu likaPawulu ngukuthi ngesikhathi sethestamente elidala, abantu babenjenge ndlalifa esencane. Kwakukhona isithembiso sesibusiso esenziwe kuluntu ngezinsuku zika-Abrahama, kepha isikhathi saleso sithembiso sasingakafiki. Ngaphansi komthetho, amadodana esithembiso ayefana nezinceku, ebuswa yizimfuno nokusabisa kwemiyalo kaNkulunkulu.

4:2 kodwa iphansi kwabaphathi nababonisi, kuze kube yisikhathi esamiswa nguyise ngaphambili.
4:3 Kanjalo nathi, lapho siseyizingane, sasisebugqileni phansi kwezifundiso zobungane zezwe;

Ivesi 2 – "*Kepha iphansi kwababusi nababonisi*" – Labo "*babonisi nabaphathi*" balawula indlalifa encane Kanye nempahla, bayiyalele futhi bayikhuze sengathi bayinkosi kuyo njengokuba wenza umthetho.

"*Kuze kube yisikhathi esamiswa nguyise*" – Kuze kube ngusuku lapho uyise ebona khona ukuthi indodana isikulungele ukukhululwa nokuzimela, mese inikezwa ifa layo, ingasobuye iphinde iye ekuqashweni ngeso lakudala.

Ivesi 3 "*Kanjalo nathi…sasisebugqileni*" – Kwakunjalo ngabantu Kanye nesizwe samaJuda. Ngaphambi kokuza kukaKristu, umuntu esengaphansi komthetho, engathi usengumntwana, sasiyizindlalifa zaleso sithembiso uNkulunkulu asenza no-Abrahama Kanye nezwe. Sasiyizindlalifa zesithembiso, sisazokwamukeliswa.

Ivesi 4-5 – "*Kepha lapho sekufike ukuphelela kwesikhathi*" – Usuku olwalubekwe yinkosi;

- Isono sesidlondlobele.

4:4 kepha lapho sekufikile ukuphelela kwesikhathi, uNkulunkulu wathuma iNdodana yakhe, izelwe ngowesifazane, izelwe phansi komthetho,
4:5 ukuze ihlenge abaphansi komthetho ukuba samukele ukuma kwamadodana.

- Ukungabi nasizo komuntu sekwambuliwe.
- Ngenkathi ukungabi nasizo ngaphansi kobugqila bomthetho sekuvele ngokupheleleyo.
- Ngenkathi sekuyisikhathi sokuba abantwana bakhule bamukele inkululeko nokuzimela.
- Ngenkathi isikhathi somcibisholo kakristu wesiphrofetho uhlangana noJesu waseNazaretha.

Ubugqila bomuntu ngaphansi komthetho kwaqhubeka iminyaka ethi ayibe ngama-1300. Uhambo olude olunzima phezu kwezintaba, kusukela entabeni yaseSinayi kuya entabeni iMoriya (Kalvary). Iminyaka enzima "yobuntwana" bomuntu.

"*UNkulunkulu wathuma indodana yakhe*" – Lapha okunye kwalokhu okukhulu "*kepha...uNkulunkulu*" izingxenye zebhayibheli (Kwabase-Efesu 2:4; kwabaseRoma 5:8).

"*Wathumela*" – Ukuza kukaKristu nokuzinikela kwakhe akusiyo into eyenzeka ngephutha, kepha yayihlelwe ngubaba. Ukubuya kwakhe kwesibili nakho kuyoba njalo "*sekufikile ukuphelela kwesikhathi*" esihlelwe nguNkulunkulu.

UPawulu akafuni silahlekelwe ngukuthi uKristu uyena owayekulungele ukuzisa ukuhlengwa komuntu. Ngokuba uyindodana kaNkulunkulu "*wathumela*" kusukela ekuqaleni ebukhoneni bakhe "*ezelwe ngowesifazane*", njengomuntu ozelwe ngumama wasemhlabeni. Buka u-Isaya 9:6, "*sizalelwe umntwana, siphiwa indodana*". UJesu ungowaphezulu futhi ungumuntu, ufinyelela phezulu kuNKulunkulu naphansi kumuntu. Ngakho yena yedwa mukhulu, wehlukile ukuba asitholele ukuhlengwa. Ukuba akazange abe ngumuntu, wayengeke akwazi ukuhlenga abantu. Ukuba wayengesiye uNkulunkulu wayengeke akwazi ukubuyisela abantu kuNkulunkulu.

Ivesi 5 – "*Ukuze ihlenge abaphansi komthetho*" – Injongo yomusa kaNkulunkulu ngokuthumela indodana yakhe kwakungukuhlenga thina. "*Ukuhlenga*" kusho ukuthenga ngokukhokha inani elithile. Isithombe lapha siqhamuka ekubukeni lapho kwakudayiswa khona izigqila. Uma umuntu esesithengile isigqila, wayengenza noma yini kuso

ngokuba sase siyimpahla yakhe. Babengamugcina lowo muntu njengesigqila sabo, noma basinikeze omunye noma basikhulule sizenzele esikuthandayo ngokuthanda komniniso. Nasi isithombe esihle esivezwa ekuhlengeni kukaNkulunkulu. Umuntu wayenjengesigqila ngaphansi komthetho, elahlwe kabuhlungu ngumthetho ngenxa yesono. Umuntu ubelahliwe ngenxa yokuba ubeqhubeka nokuhluleka ukuphila impilo ayibekelwe yinkosi yakhe uNkulunkulu ongowakhe umthetho. Kepha ngomnikelo kaKristu, uNkulunkulu wakhokha wasithenga kulobo bugqila. Okumangalisa kakhulu kulokhu ngukuthi usithengele ukusikhulula emthethweni!

UJesu "*wenziwa waba ngaphansi komthetho*" (Ivesi 4) lapho kwakuvalelwe khona umuntu "*ngaphansi kwesono*" lapho umthetho wasibamba wasibophela khona, ukuze ezosikhulula "*ngaphansi komthetho*", "*ukuze ihlenge abangaphansi komthetho*". Weza lapho kwakukhona khona umuntu ukuze ezomholela lapho ekhona yena.

"*Ukuba samukele ukuma kwamadodana*" – Ukuze sibekwe njengamadodana, abantwana baNkulunkulu. Lapha kudwetshwa isithombe ngokomthetho lapho khona umuntu ocebile ongenabo abantwana ethathela emndenini wakhe

4:6 Lokhu ningamadodana, uNkulunkulu uthumile uMoya weNdodana yakhe ezinhliziyweni zenu omemeza ethi: "Aba, Baba!"

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umntwana oyisigqila. Kuthi ngaleyo nhlanhla lowo mntwana asuke ekuhluphekeni nasebugqileni, lapho ekade engasiye ngisho owakhe, ube esethola inkululeko nokuba ngowakhe uqobo. Futhi njengoba esuke esuka kubuphofu obukhulu ube eseba yindlalifa ecebileyo. NgoKristu uNkulunkulu akazange asithenge, asikhulule ngaphansi kwesigqila sesono Kanye nomthetho kuphela, kepha wengeze nomusa, wasimemela emndenini wakhe, wasenza saba yizindlalifa zengcebo yaphakade. O Ukujula kobuhle bukaNkulunkulu!

Ivesi 6 – "*UNkulunkulu uthumile umoya wendodana yakhe*" – Qaphela lezi zibusiso ezimbili, "*wathuma*" kusuka kubaba; indodana yakhe (Ivesi 4) nomoya wendodana yakhe (Ivesi 6). Buka ukusebenza ndawonye kukaNkulunkulu oziqu zintathu, umthrinithi lapha. UNkulunkulu ubaba wathumela kuqala indodana yakhe ezweni mese kuba uMoya ezinhlizweni zethu.

"*Omemeza ethi: Aba baba*" – Igama elithi "*Aba*" yigama lolimi lama-Arabu, elisho "ubaba" ngokusho samntwana. Liseduze nenhliziyo, indlela ejwayelekile

umntwana abiza ngayo uyise. Yigama elasetshenziswa yindodana kaNkulunkulu ensimini eGetsemane ikhuleka umkhuleko ojulile kuyise. Yindlela wonke umntwana kaNkulunkulu ngeqiniso angabiza ngayo ubaba osezulwini. Ngokuza kukaMoya Ongcwele kaNkulunkulu ezinhlizweni zethu siholeleka ekutheni "*Aba, baba*", Noma kungengengokwamazwi kuphela kepha ngesikuzwayo esiyikho. Kwincwadi yabaseRoma 8:15-16 uPawulu wengeza okunye okuncanyana;

- KwabaseRoma 8:15 – Ngenkathi samukela umoya wobudodana (samukelwa emndenini kaNkulunkulu samukela umoya wendodana yakhe) Kungenxa yakhe uMoya ukuthi siyakwazi ukumemeza sithi "*Aba, baba*".

- KwabaseRoma 8:16 – Umoya kaNkulunkulu ufakaza emoyeni wethu ukuthi impela siyibo abantwana baNkulunkulu, ngokumemeza sithi "*Aba, baba*" phakathi kithi.

Igazi nenyama ngeke kukwambule lokhu. Ukubhekana noNkulunkulu ngaloluhlobo njengobaba kungumsebenzi kaMoya wendodana enhlizweni eyenziwe yaba yintsha. Asikho isigqila noma inceku engakhuluma nomphathi wayo noma inkosi yaso ngaloluhlobo. Kepha indodana kuphela engazi lokhu kujula kobudlelwane. UNkulunkulu

4:7 Njalo-ke awuseyiyo inceku, kepha usuyindodana; kepha uma uyindodana, uyindlalifa futhi ngaye uNkulunkulu.

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wathumela indodana yakhe ukuze nathi sizothola ukuma kwendodana. UNkulunkulu wathumela uMoya wakhe ukuze sizokwazi ukuba nobudlelwane obujulile bamadodana.

Uyasibona isimanga salokhu? UNkulunkulu akagcini ngokusihlenga kuphela kuKristu kepha uyasikhulula nokusikhulula. UNkulunkulu akasikhululi nje kuphela, kepha usenza sibe ngamadodana akhe. UNkulunkulu akagcini ngokusenza amadodana akhe ngokunikela ngendodana yakhe, kepha uphinde uyasiqinisekisa ukuthi singamadodana, ngenxa kaMoya ohlala kithi ofakaza enhlizweni yethu. Ngomusa wakhe uqinisekisa amaqiniso nemizwa.

Ivesi 7 – "*Njalo-ke awuseyiyo inceku, kepha usuyindodana*" – Futhi, usesibuyisele kithi, wasithenga ebugqileni besono Kanye nasekulahlweni ngumthetho wasikhulula! Hhayi ukusikhulula nje kuphela, kepha amadodana akhe! Akasekho umphathi onezimfuno nosilawulayo ongumthetho. Sesiziphatha ngokomgomo kaMoya okithi, umthetho ubhalwe enhlizweni

kwisivumelwano esisha kunalona wangaphandle wezinsuku "zobuntwana" zomuntu.

"*Uma uyindodana, uyindlalifa futhi ngaye uNkulunkulu*" – Ubekile ifa ngaphambi kwethu elingokwaphakade, okungaphezu kwengcebo yenyama. Ngokuba umntwana kaNkulunkulu "*indlalifa kaNkulunkulu*" uqobo. Futhi yena usinikezile okwengeziwe khona manje okungukwazi konke lokhu, okujabulisa izinhliziyo zethu ngakho konke lokhu akubeke phambi kwethu. Uyanika, anike, aphinde anike futhi!!

"*Kepha usuyindodana...*" – Lawo ngamazwi athokozisa inhliziyo, ajabulisayo angukhiye kuvesi 6, asiholela ngaphezu kwalokho uNkulunkulu asekwenzile Kanye naqhubekayo ukukwenza, kanjalo nazokwenza kuze kube phakade. "*Kepha uyindodana*" unikeziwe uMoya kuwe, ofakazela ubudodana, ogqugquzela umkhuleko wakho, oyisibambiso sefa eligcwalisiwe esikhathini esizayo, isilinganiso sobukhona bukaNkulunkulu. Ngenxa nje yokuthi "*uyindodana*" uMoya uhlala kuwe. Kungabe uyezwa? Ayikho eminye imigomo eqinisekisa lesi sibusiso esingaka. Akukho mlolozelo okumele ushiwo. Akukho umkhuleko ongawukhuleka. Akukho ukuzizwa ngendlela ethize noma indawo noma abakhuluma nabafile okumele

ukufune. Kuphela ngokuba "*usuyindodana*" uMoya uhlala kuwe. Indlela uNkulunkulu asiqinisekisa ngayo ukuthi siyizindlalifa namadodana ayizi ngophawu oluthize noma isipho sangaphandle, kepha ngobufakazi obuthuli bukaMoya kaNkulunkulu ofakaza ngaphakathi, sisanyakaziswa ukubhekana noNkulunkulu wenkazimulo njengobaba wethu othandekayo!

Manje buka umehluko phakathi kwendlela yabathandimthetho Kanye nendlela yabantwana bakaNkulunkulu. Omunye uhlobene noNkulunkulu ngokuthize akwenzayo, omunye unobudlelwane naye. Lomunye unomoya wakhe yena kuye kepha lomunye unomoya kaNkulunkulu kuye. Oyedwa ugabe ngakwenzayo ngaphandle nemithetho ethize, lomunye unemvelo kayise osezulwini kuye. Njengokuba uPetru asho, umntwana kaNkulunkulu uhlanganyela kwimvelo kaNkulunkulu (2 EkaPetru 1:4). Njengendodana yeqiniso, umntwana kaNkulunkulu unemvelo efanayo nekayise ngenxa kaMoya ohlala kuye. Kungenzeka kanjani nje emhlabeni ukuthi umthetho nokuwugcina kunikeze umuntu imvelo kaNkulunkulu ngaphakathi? Lokhu kuza kuphela ngommangaliso womsebenzi wokuzalwa kabusha ngokukholwa kwisithembiso sikaNkulunkulu. Umthetho wawukwazi ukunika umuntu ukuqonda kwangaphandle.

Owawukwenza kwakungukuveza ukwahluleka komuntu nokudinga kwakhe imvelo kaNkulunkulu ngaphakathi. Ukuhlobana noNkulunkulu ngokwenza umthetho ngukumazi njengoNkulunkulu, futhi hlampe njengobaba. Ukuba nobudlelwane bobudodana noNkulunkulu ngukumazi njengo "*Aba, baba*", ubaba oseduze!

"Ngakho-ke bazalwane,

asisibo abantwana besigqilakazi,

singabokhululekileyo"

(KwabaseGalathiya 4:31)

Ikilasi 7 – KwabaseGalathiya 4:8-31

4:8 Kepha ngaleso sikhathi ningamazi uNkulunkulu naniyizigqila phansi kwalabo abangesibo onkulunkulu ngemvelo;

UPawulu usezichazile izinsuku zomuntu ngaphansi komthetho kaMose njengezomntwana ongakakhuli, osemncane ukuba angamukela lokhu okungokwakhe, okuyifa sengathi ngumuntu osekhulile. Manje uyaphenduka ukukhuluma nabaseGalathiya ngqo, ebuza ukuba kungani sebebuyele ebunganeni noma ezintweni zobungane, bengenzisi kwasebekhulile, amadodana, bezibuyisela ngaphansi kolawulo lababaphathi nababonisi. Kungani beshiya amalungelo obudodana bezibuyisela ebugqileni bomthetho njengezinceku?

4:8-11 – Ukusaba kukaPawulu ngenxa yesimo sabo sakamoya.

Ivesi 8 – "*Ningamazi uNkulunkulu*" – Ngaphambi kokwazi uNkulunkulu ophilayo, bakhonza okungesiye uNkulunkulu. Buka ukuthi uPawulu akavezi kwahlukana phakathi kwalaba, eveza abanye hlampe benconywana kunabanye. Bonke

4:9 kepha manje, njengalokhu senimazi uNkulunkulu, yebo, phezu kwalokho, niyaziwa nguNkulunkulu, kukanjani ukuba nibuyele ezifundisweni zobungane ezilulana nezingelutho, enithanda ukuphinda nibe yizigqila zazo na?

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bayinto nje engekho, opopayi nje abangavezi iqiniso kuphela abaveza izindlela zikasathane zokudukisa. Ngokuba nguNkulunkulu othi "*NginguNkulunkulu, kakho omunye*" (U-Isaya 45:22). Ngqi!

"*Naniyizigqila*" – Isenzo esisetshenzisiwe lapha ngesobugqila. Inkolo yamanga ingubugqila kanti inkolo yeqiniso ingubudlelwane.

Ivesi 9 – "*Kukanjani ukuba nibuyele ezifundisweni zobungane, ezilulala nezingelutho, enithanda ukuphinda nibe yizigqila zazo na?*" – Sebeze kubudlelwane noNkulunkulu, bemazi naye ebazi ngendlela yobudlelwane obujulile, kungani bebuyela kobunye ubugqila ngendlela yamaJuda? Qaphela uPawulu uchaza kanjani okusha Kanye nokudala;

- Kokubili kuyizindlela zobugqila benkolo.
- Kokubili kuncike kokwenziwa ngaphandle ukuzincengela kuNkulunkulu.
- Kokubili akunawo amandla okunikeza

isibusiso sobudlelwane obuseduze noNkulunkulu obujulile.

Impela lomthetho uyizinto "*ezilulana nezingelutho*";

- "*Ezilulana*" ngokuthi awunawo amandla okusihlenga nokusiphephisa. Kuphela ubeka izinga elifunwa nguNkulunkulu phambi kwethu uphinde usilahle ngenxa yokwehluleka kwethu ukuphila ngawo.
- "*Ezilulana*" ngokuthi umthetho kaNkulunkulu awukwazi ukwenza izinguquko zangaphakathi kithi. Uma izinguquko zenziwa ngenxa yomthetho, lezo zinguquko zenziwe yithi. Futhi yizinguquko zangaphandle. Umthetho awukwazi ukunikeza inhliziyo entsha nemvelo entsha.
- "*Nezingelutho*" noma awunamandla ngokuthi umthetho awunayo ingcebo ongasibusisa ngayo. Kuphela ukwazi ukusiqalekisa nokusilahla. (3:10).

Ivesi 10 – "*Nigcina*" – eminye nje imicabango ngalesi senzo;

4:11 Nginovalo ngani ukuthi mhlawumbe nginihluphekele ngeze.

- Sibhalwe ngenkathi yamanje eqhubekayo ("niyagcina"), okuveza ukuthi babengakucabangi nje kuphela ukuphilisa okwamaJuda kepha base bekwenza nokukwenza.

- Qaphela, ukunakekela ukugcina kuvezwe kwigama elisetshenzisiwe, eliveza imvelo yokongamela kobugqila bomthetho.

- Kubhalwe ngezwi lophakathi ("niyazigcinela nina"), kuveza ukuthi lokhu ababekwenza babengakwenzeli uNkulunkulu njengoba babefisa.

Babeqaphela ekugcineni kwabo;

- "*Izinsuku*" amasabatha esontweni.

- "*Nezinyanga*" usuku lokuqala enyangeni (Unumeri 28:11).

- "*Nezikhathi*" imikhosi yeminyaka Kanye nezikhathi zenjabulo.

- "*Neminyaka*" ijubhili, unyaka wesikhombisa wesabatha Kanye nasemvakweminyaka

engama-50.

Ivesi 11 – “*Nginovalo ngani*” – UPawulu wayekhathazekile ngempilo yabo yakamoya.

4:12-20 – Ukubancenga.

Ivesi 12 – “*Yibani njengami*” enkululekweni yami ebugqileni bomthetho.

“*Ngokuba nami nginjengani*” – UPawulu wabancenga ukuba balahle ubugqila bokuqaphela ukugcina umthetho nokwenzisa okwamaJuda, njengokuba naye alahla ukucwasa ngokobuzwe bamaJuda ngenkathi eshumayela kubo. “Susani lomthetho onibophayo oniholela ekutheni ningabe nisangethemba futhi ningenyanye, njengoba nami ngenze njalo ekunithandeni nasekunikhonzeni, ngishumayela kini ivangeli lomusa.”

“*Aningonanga ngalutho*” – Babekhombise uthando kuye ngezinsuku zakhe zokushumayela kubo. Usebakhumbuza ubudlelwane bakhe nabo ngesikhathi esedlule ukuthi kwakungubudlelwane

4:13 kepha niyazi ukuthi kwaba ngenxa yobuthakathaka benyama ukuba ngishumayele ivangeli kini okokuqala,
4:14 nokulingwa kwenu ngenyama yami anikudelelanga, aninengwanga yikho, kodwa nangamukela ngokungathi ngiyingelosi kaNkulunkulu, ngokungathi nginguKristu Jesu.

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obumnandi bokunakekela phakathi kwabo, unethemba lokuthinta izinhliziyo zabo ngalokho.

Ivesi 13-15 – Kwakukude nabo ukumona yena nganoma yiphi indlela, kunalokho babengabe baphose ithawula ngaye kudalana kulezo zinsuku, ngisho amehlo abo ukuba kwakungengenxa kaPawulu owenza kahle (Ivesi 15). Babemuthanda kakhulu uPawulu ngaphambi kokuba kufike laba abafundisa amanga bamoshe umsebenzi. Kepha izifundiso zokugcina umthetho Kanye nabafundisi base befake ubutha ezinhlizweni zabo badala ukuba baqhele kuye.

"*Ubuthakathaka benyama*" uPawulu adlula kukho, akhuluma ngakho kwivesi 13 ababazi. Abanye bathi hlampe kwakuyinkinga yakhe yamehlo, okwaholela kwakusho kuvesi 15.

Ivesi 16 – Uma laba ababefuna ukwenza abazalwane amaJuda babenza okulungile, lokho kusho ukuthi

4:15 Pho, sekwayaphi ukuzihalalisela kwenu na? Ngokuba ngiyanifakazela ngokuthi, uma kwakungenzeka, nanizakukhipha amehlo enu, ninginike wona.
4:16 Konje sengaba yisitha kini ngokunishumayeza iqiniso na?
4:17 Banishisekela ngokungekuhle, yebo, bafuna ukunivalela ngaphandle, ukuze nishisekele bona.

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uPawulu wayelethe ivangeli elikhohlisayo, manje wayesedalulwa njengesitha sebandla ngokungalitsheli iqiniso. Kepha uPawulu uveza umbuzo wokuthi kungabe ubudlelwane ababenabo Kanye naye kuyabavezela yini izinkomba zokuthi ungumuntu ongabafiseli okuhle. Akazange yini azimisele ukuveza ukuzimisela kwakhe ukuvumela iqiniso kuphela ekubhekaneni nabafundisi abafundisa umthetho (2:5) Kanye nokwenziwa nguPetru efuna ukugcina umthetho (2:14)?

Ivesi 17 – "*Bafuna ukunivalela ngaphandle*" – uPawulu ukhuluma ngabangani babo abangabafundisi bamanga eqhathanisa naye lapha. Kukhona okuvelayo lapha ngendlela bona ababenza ngayo noma befundisa ngayo amaGalathiya. Njengokuba indlela kaPawulu yayihlezi inokuncenga, ebathandela okulungile, laba ababebenza amaJuda kubonakala sengathi babesabisa ngokwahlulelwa kulabo ababambelele

4:18 Kepha kuhle ukushisekelelwa ngento enhle njalonjalo, kungabi nxa ngikhona kini kuphela,
4:19 bantwana bami, enginemihelo futhi ngani, uKristu aze abunjwe phakathi kini;

"evangelini elingaphelele". Kubonakala sengathi babebakhiphela ngaphandle ethembeni lezulu Kanye nokuhlanganyela nalabo bevangeli "eliphelele", behlukanisa "abanakho" Kanye "nabangenakho", bezama ukwenza abazalwane balandele abafundisi abasha nalokhu ababekubeka etafuleni.

Ivesi 18 – "*Kungabi nxa ngikhona kini kuphela*" – UPawulu wayengenankinga ukuthi abanye babakhonze phakathi kwabo, kuphela uma kuzoba ngalokho "*okulungile*", okuhle nokuyiqiniso. Wayengakhipheli muntu ngaphandle futhi wayengenamona.

Ivesi 19 – "*Bantwana bami*" – Lamagama ajwayele ukusetshenziswa nguJohane kepha lapha asetshenziswa nguPawulu. Aveza uthando lalobaba kubantwana bakhe abasizile wabazala emoyeni wabafundisa. Futhi uyabakhombisa ngeziphansi ukuthi ukuzalwa kwabo emoyeni bezalelwa ekuphileni okuphakade kungenxa yakhe. Laba bazalwane singasho nje ukuthi kwakungathi bayamukweleta ndlela thize ngaphezu kwabo bonke

4:20 kepha bengingathanda ngibe khona kini manje, ngiguqule izwi lami, ngokuba ngididekile ngani.

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abantu emhlabeni. Lapha uPawulu ukhuluma ezinhlizweni zabo. Ngale kokubafuna ngomfutho, uPawulu ubhala njengobaba kubantwana bakhe.

"*Enginemihelo futhi ngani*" – Lapha kuqhubeka lesi sithombe somntwana nomzali, kepha manje sekuvela ingxenye kamama, ukhuluma sengathi unemihelo ngokubazala futhi. "Futhi" uzithola engenakho ukuthula ngabo encenga imiphefumulo yabo njengasekuqaleni. Noma ukuze bakhululwe kwinkokhelo yesono njengabangakholwa noma ngaphansi kwamandla esono njengabakholwayo, ngokuba kubonakala sengathi wayengasenaso isiqiniseko sokuthi ubhekene nobani.

"*UKristu aze abunjwe phakathi kini*" – kuze kube iqiniso likakristu Kanye nenkululeko yethu kuye kupheleliswa kube nokukhula kubo.

Ivesi 20 – "*Ngididekile ngani*" – Wayemangele engenaso isiqiniseko sokuba akhulume kanjani nabo. Ukuba nje ubekhona Kanye nabo ukubhekana nabo ngqo ubeyokwazi kahle ngisho ukuguqula izwi "*ngiguqule izwi lami*" noma akhulume ngenye indlela

kubo.

Buka ukuthi wayenemizwa enjani ngalabazalwane bakhe uPawulu. Njengokuzimisela kwakhe ngeqiniso kwakungesiyo into ebandayo ekude, kanjalo nokuzimisela kwakhe ngabantu. Wezwa ubuhlungu wakhathazeka ebona lezi zimvu eziphuma edlelweni njengokuba nenkosi ibuzwa. Kepha futhi, buka lona ozimisele ngokumela iqiniso wenza izitha. Kepha inking nje ukuthi lezo zitha ziba phakathi kwalaba esibathandayo nebesibabiza ngabangani!

4:21-31 – "*Aniwuzwa yini umthetho*".

Ivesi 21 – "*Aniwuzwa yini umthetho na?*" – UPawulu manje uthatha izikhali zezitha zakhe, "*umthetho*" uzisebenzisa ngobuchule kubona. Ubuyela emuva encwadini kaGenesise, kubantwana ba-Abrahama ababili kwabesifazane ababili empilweni yakhe, uSara noHagari.

Ngenkathi u-Abrahama nomkakhe bengekamtholi umntwana uNkulunkulu abemthembisile, bavumelana ngokuthi u-Abrahama abe nomntwana

ngoHagari, isigqilakazi sika Sara, njengozobazalela umntwana (Ugenesise 16). Kwakungumungtu ezama ukugcwalisa isithembiso sikaNkulunkulu ngemizamo yakhe yenyama. Umphumela walokho kwaba ngu-Ishmayeli, "*ezelwe ngokwenyama*". UNkulunkulu wabe esenza kwacaca ku-Abrahama ukuthi isithembiso sakhe sizakugcwaliseka ngomntwana ozakuzalwa nguSara (Ugenesise 17). Emva kweminyaka, kwazalwa u-Isaka "ngokwesethembiso… ngokukaMoya", ngesimanga, uSara eseyidlulile iminyaka yokuba angathola abantwana ngokubuka kwabantu. Kwathi ngosuku lokujabulela ukuyekiswa ibele kuka-Isaka (iminyaka elinganiselwa ku 3-4), uSara wabona u-Ishmayeli "*edelela*" noma ehlupha u-Isaka (Ugenesise 21:9-10). Isenzo sika-Ishmayeli sasiqondakala. Iminyaka, bekulokhu kubhekwe yena njengomntwana kulelikhaya, uyise enake yena. Kepha manje useyaphoqeleka ukwabelana no-Isaka ngalokho, hhayi kuphela ukunakwa kepha usethatha indawo yesibili. Ngokuba u-Isaka, eyindodana ka Sara, indodana yesithembiso nendlalifa yakho konke okuka Abrahama. Lawo malungelo abezoya ku-Ishmayeli wonke engumntwana wesigqilakazi. Kepha uSara, nenkosi ikanye naye, yaphoqa ukuba u-Abrahama akhiphe u-Ishmayeli Kanye nonina ekhaya lakhe. Kwakungumsebenzi "onzima" ku-Abrahama, hlampe into enzima kunazo zonke izinto

aseke wazenza.

UPawulu usebenzisa lendaba noma lesi sithombe ngendlela emangazayo, njengendlela yokumelana nendlela yobugqila ngaphansi komthetho ngendlela yesibusiso ngesithembiso.

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## Okuseceleni

Ukukhuluma ngokuxoxa indaba uma uveza okuthize kuveza elinye iqiniso, ngaphezu kwalamaqiniso asobala. Ungaphuthwa yindaba yebhayibeli esifundiswa yona lapha. Yize noma uPawulu akubuka lokhu njengendaba exoxwayo ukuveza isithombe esithize, ebuka umqondo wayo wesibili, akazange aphike ukuthi lokhu kungokwenzeka. U-Abrahama, uSara, uHagari, u-Ishmayeli Kanye no Isaka bangabantu bangempela emlandweni, nokukhulunywa ngakho okwenzeka. Indaba lapho ibhalwe khona akwenziwanga istori kepha into eyenzeka ngempela, kusetshenziswe umlando wangempela ukwenza istori. Nasi isifundo esibalulekile kulaba abathi ibhayibheli ligcwele izitori ezenziwe nje ukumelana neqiniso lebhayibheli Kanye neziphrofetho ngokuthi akusiyo into yangempela. Yize noma kungabekwa ngendlela yokuxoxa kugenesise 1 kubukwa usuku lokuqala
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4:22 Ngokuba kulotshiwe ukuthi u-Abrahama wayenamadodana amabili, enye kuso isigqilakazi nenye kokhululekileyo.
4:23 Kodwa eyesigqilakazi izelwe ngokwenyama, kepha eyokhululekileyo izelwe ngesithembiso.

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kweziyisithupha kudalwa, kushiwo zona izinsuku eziyisithupha, ezingamahora angama-24. Yize noma kungasetshenziswa ukuveza okuthize, isiphrofetho kwisambulo 20 seminyaka engama-1000 sombuso kaKristu emhlabeni sisho yona iminyaka engama-1000 emhlabeni. Kuvela izikhathi eziyisithupha ukwenzela ngisho laba ababambelele kwisifundiso i-ammillenialism phakathi kwethu.

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Ake manje sibuke ukuthi uPawulu uyisebenzisa kanjani lendaba ka-Abrahama nabesifazane ababili Kanye namadodana;

- UHagari "*isigqilakazi*" noma inceku eyisigqila.
- USara "*kokhululekileyo*" (Ivesi 22).
- Indodana kaHagari u-Ishmayeli "*izelwe ngokwenyama*", ngokuzalwa okujwayelekile (Ivesi 23). Futhi mhlampe "*ngokwenyama*" ngisho ekutheni babesenyameni uma uqhathanisa nakumoya, imisebenzi yengalo
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4:24 Lokhu kungukufanekisa; ngokuba laba bayizivumelwano ezimbili, esinye ngesasentabeni yaseSinayi, esizalela ubugqila, esinguHagari.
4:25 Kepha uHagari lo uyintaba yaseSinayi e-Arabiya, eqondene neJerusalema lakalokhu, ngokuba lisebugqileni nabantwana balo.

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yenyama ukuzama ukugcwalisa isithembiso sikaNkulunkulu.

- Indodana kaSara u-Isaka wazalwa "*ngesithembiso*" (Ivesi 23), "*ngokoMoya*" (Ivesi 29).

- Abesifazane ababili ba-Abrahama baveza isithombe "sezivumelwano ezimbili", esidala nesisha.

- Esidala (uHagari) sihlobene nentaba yaseSinayi, sizala ubugqila ngaphansi komthetho (Ivesi 24). Igama likaHagari lisho "idwala" futhi yigama elalisetshenziswa uma kukhulunywa ngentaba iSinayi. Ngakho uPawulu usebenzisa lamagama "*esinye ngasentabeni iSinayi, esizalela ubugqila, esinguHagari*" (Ivesi 25).

- Lokhu kwakuhlangana neJerusalema langezikhathi zikaPawulu (ubuJuda), liqhubeka "*lisebugqileni nabantwana balo*" (Ivesi 25).

4:26 Kepha iJerusalema eliphezulu likhululekile, lona lingumame wethu.
4:27 Ngokuba kulotshiwe ukuthi:
"Thokoza wena nyumba ongazaliyo;
mpompoloza wena ongenamihelo;
ngokuba abantwana boyisikhwebu baningi
kunabakhe onendoda."

- Manje uHagari isigqilakazi kulendaba umele umthetho kaMose onzima owabekwa entabeni yaseSinayi.

- USara (omusha) unobudlelwane neJerusalema elizayo, "*neJerusalema lakalokhu…lingumama wethu*" thina abakhululekile kukristu. (Ivesi 26).

- USara ongowesifazane okhululekileyo umele ummangaliso wendodana eyamukelwe ngokukholwa, Kanye nokulunga kuye.

- Njengalokhu uHagari ayeyisigqilakazi, indodana yakhe, noma kuphi akuthola kwaba sebugqileni njengaye, wonke umuntu usebugqileni bomthetho kaMose.

- Ekuhlanganeni kuka-Abrahama noHagari, okhululekile noyisigqila kungenzeka ukuba bekuveza isithombe semizamo yokuhlanganisa umthetho Kanye nomusa, ubugqila Kanye nenkululeko.

4:28 Kepha nina bazalwane, njengo-Isaka ningabantwana besithembiso.
4:29 Kepha njengakuleso sikhathi owazalwa ngokwenyama wazingela owazalwa ngokoMoya, kunjalo-ke namanje.

- Njengokuba uSara wayengowesifazane okhululekile, nendodana yakhe ngokunjalo yazalwa ikhululekile, kuchaza inkululeko yawo wonke umphefumulo obambelela kwisethembiso sikaNkulunkulu ngokukholwa, ukhululekile ebugqileni bomthetho nakunembeza onesono.

- Ngakho-ke u-Ishmayeli uveza isithombe senyama nokuzalwa okujwayelekile ngamandla omuntu nokudalwa, okusenza izoni ezingaphansi komthetho nesono (ukuzalwa kwethu kokuqala).

- U-Isaka uveza isithombe sokuzalwa emoyeni ngamandla amangalisayo kaNkulunkulu, okusikhululayo njengabakaNkulunkulu "*abantwana besithembiso*" (Ivesi 28). Ukuzalwa kwethu kwesibili kungokukholwa yisithembiso sikaNkulunkulu (NgokukaJohane 3).

- Ngakho-ke u-Ishmayeli, "*owazalwa*

4:30 Kodwa umbhalo uthini na? Uthi: "Xosha isigqilakazi nendodana yaso, ngokuba indodana yesigqilakazi ayisoze yalidla ifa kanye nendodana yokhululekileyo."
4:31 Ngakho-ke, bazalwane, asisibo abantwana besigqilakazi, singabokhululekileyo.

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ngokwenyama" wahlupha u-Isaka "*owazalwa ngokoMoya*" (Ivesi 29).

- "*Kunjalo-ke namanje*" ukuthi labo abangaphansi komthetho (amaJuda Kanye nabanye abazimisele ngokugcina umthetho) bahlupha labo abalungisiswe mahhala ngomusa, ngokukholwa. Ekusebenzeni kwakhe umsebenzi wenkosi uPawulu, ababemhlupha ikakhulukazi kwakuyilabo abangamaJuda. Ngawo lowo mgomo onjalo, imvelo yethu endala noma inyama yethu "*ukhanuka okuphambene nomoya*", kudelela imvelo yethu entsha ekithi.

- Bukisisa ukuthi kwakunguNkulunkulu uqobo lwakhe owayalela u-Abrahama ukuba "*lalela izwi lakhe*" kukho konke lokhu uSara akufunayo ngoHagari, ukumlahlela ngaphandle, yena kanye no-Ishmayeli, lapha kucashunwa amazwi akhe (Ivesi 30; Ugenesise 21:10-12).

- Ngakho u-Abrahama waqala ngoSara (isethembiso), kwalandela uHagari (umthetho) owengezwa ngokuhamba kwesikhathi (3:17-19).

- Kepha ngenkathi indodana yesithembiso, u-Isaka (ukristu), izalwa ngommangaliso, lokhu okwakwengeziwe (UHagari/u-Ishmayeli/umthetho) kwamele kulahlelwe ngaphandle, kuchaza ukuthi ukukholwa nomthetho akuvumelani. Angeke kukwazi ukuhlala ndawonye, manje imbewu yesithembiso isifikile nesipho somusa noMoya ohlala kumuntu, manje-ke umthetho, owawukhona "*kuze kufike imbewu*", usuyalahlwa. KuKristu sihlukene gelekeqe nomthetho. Mayelana nomthetho, buka incwadi 2 KwabaseKorinte 3:11, 13, "*obekuzakuphela*", "*wayeyisusa*" nencwadi KwabaseKolose 2:14, futhi "*wayisusa endleleni*".

- Manje-ke ekukhulumeni "nabazalwane" noma labo abakuKristu kuqinisekisa ukuthi "*asisibo abantwana besigqilakazi* (umthetho), *singabokhululekileyo*" (Ivesi 31).

- Insindiso yamukelwa ngokukholwa yisithembiso sembewu kaNkulunkulu, umthetho usulahlelwe ngaphandle.

Hlampe singabuka okuthi akufane ku-Abrahama "ephatheke kabi kakhulu", ephuke inhliziyo uma ekhiphela phandle u-Ishmayeli. Ubuhlungu benhliziyo yakhe nokulalela kwasho ukuthi u-Isaka (ongoka-Israyeli) uthola inkululeko yefa. Kanjalo uNkulunkulu ubaba waba nosizi ekuthumeleni indodana yakhe njengozothwala isono ibe ngumnikelo wethu size sithole inkululeko kukristu Kanye nefa labazalwane laphakade. Ukuba nosizi kuka Abrahama ekuyekeleni u-Ishmayeli ahambe kungavela njengesithombe samaJuda akholwayo ekudedeleni ekubambeleleni ekwenzeni kwemithetho yethestamente elidala. Lona ngumthwalo wencwadi yamaHeberu.

Inzalo yomthetho yashushisa inzalo yesithembiso (Ivesi 29). Lokhu kwakungesikho futhi akusikho ukuzimisela ngentando kaNkulunkulu noma indlela yakhe kepha kuvela emoneni, okuthi <u>thina</u> singabantu bakaNkulunkulu, asifuni ukwamukela ushintsho, sisele ngaphandle ekuqhubekeleni phambili kwecebo noma injongo kaNkulunkulu emhlabeni. Ukuba inhliziyo ka-Ishmayeli yayilungile, wayeyothokoza ekuphakanyisweni komntwana wesethembiso noma wesimangaliso, ngisho ngaphezu kwakhe. Wayeyomangala ngobufakazi besandla sikaNkulunkulu ekumletheni lomntwana, njengokuba u-Israyeli kumele ngabe

wenza njalo kuKristu. Kanjalo-ke nathi, uma izinhliziyo zethu zilungile futhi zithobekile zikulungele ukuthokozela umntwana wommangaliso, inkosi uJesu kristu, ngisho ngaphezu kwethu, nenjongo yethu, ukugcina umthetho kwethu, isandla sethu ukusizuzela ukuhlengwa. Yimpakamo ebamba umphefumulo ukuba uncike kuJesu ngokupheleleyo, kepha umuntu uncamela ukwethemba imizamo yakhe yokulunga kwakhe.

Lokucashunwa kwincwadi yezaga 54:1 kuvesi 27 kuveza ukwengamelwa yinjabulo embusweni kaMesiya, ukuthi abaningi bayotholwa bengamadodana esithembiso ekugcineni. Okubukeka sengathi yidlanzana noma insali ("ongenamihelo") kuyobe sekuxoxwa enye indaba. Sekushiwo konke, kwase kuyabalwa ekugcineni, abantwana besithembiso bayotholakala bengaphezu kwabantwana benyama. Ithemba elijabulisayo!!

Ivesi 28 – "*Nina, bazalwane… ningabantwana besithembiso*" – Abazalwane, ngisho abezizwe bangamadodana njengo Isaka, sizelwe ngommangaliso ngenxa yesithembiso. Ubudlelwane besizwe samaJuda no-Abrahama yinzalo yokuzalwa nje, lokho akubanikezi ingxenye yesithembiso. Ukuzalwa kwabo kwenyama kwabashiya beyinzalo

kaHagari ngokukamoya.

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## Ukuqhathanisa isahluko 3 & 4

Umthetho nesithembiso.

Imisebenzi nokukholwa.

Izinceku eziyizigqila namadodana akhululekile.

Isivumelwano esisha nesidala.

- UHagari naSara
- Isigqilakazi nokhululekile.
- U-Ishmayeli no-Isaka.
- Ozelwe ngokwenyama nozelwe ngokoMoya.
- ISinayi neJerusalema.
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"Ngokuba kuKristu Jesu akusizi lutho
ukusoka kunokungasoki,
kepha kuphela ukukholwa
okusebenza ngothando"

(KwabaseGalathiya 5:6)

Ikilasi 8 – KwabaseGalathiya 5:1-12

5:1 UKristu wasikhulula ukuba sibe nenkululeko; ngakho-ke yimani niqine, ningabe nisaboshelwa ejokeni lobugqila.

Isahluko 5

UPawulu usewuvikele umyalezo wakhe Kanye naye uqobo njengesithunywa somyalezo wevangeli likaNkulunkulu linjengoba linjalo kwisahluko 1-2. Ube eseveza iqiniso lomyalezo wakhe ngezinkulumo akade eziveza ukuweseka kwisahluko 3-4, esusa ivangeli kwithestamente elidala. Manje kwisahluko 5 uPawulu useqala ukubuka impilo yenkululeko kuJesu kristu.

5:1-6 – Yimani enkululekweni.

Ivesi 1 – "*Yimani niqine*" – Uma nibuka lobu bufakazi abebekuveza kulezahluko ezedlule zokulungisiswa ngomusa kaNkulunkulu kuphela, ngokukholwa kuphela, "*ngakho-ke*" yimani niqine, nimelane nemizamo yabafundisa ngokwenza okuthize, benidonsela ekugcineni umthetho.

"*UKristu wasikhulula*" – Sebekushiyile ubugqila

bobunceku ebuntwaneni babo, sebedlulele kwinkululeko yobudodana (4:1-5). "*Niyakulazi iqiniso, neqiniso liyakunikhulula…Ngakho-ke uma indodana inikhulula niyakuba ngabakhululekileyo impela*" (NgokukaJohane 8:32, 36).

"*Ningabe nisaboshelwa*" – ukuboshelwa manje enkolweni yamaJuda njengokuba beke baba noma bahlanganyela nawo emicimbini yawo yokukhonza izithombe (4:8). Imicimbi engenalutho yabo yayifana ncamashi nokuba bayizigqila. Buka amazwi kaPetru aqinile kwincwadi yezenzo 15:10.

"*Ejokweni lobugqila*" – Buka amajoka amabili;

- Elinzima, ijoka eligqilazayo lomthetho.
- Elilula, ijoka elikhululayo likakristu (NgokukaMathewu 11:28-30).

Ivesi 2 – "*Bhekani, mina Pawulu*" – umphostoli uyagcizelela lapha, uma ethi *"bhekani* (buka!), mina Pawulu uqobo ngithi kini…", ukhuluma ngokusobala, kepha ngamandla.

5:3 Ngiyaphinda ngiqinisa kumuntu wonke osokayo ukuthi unecala lokugcina umthetho wonke.

"*Uma nisoka*" – iphuzu lapha akusiso isenzo sokusoka esingalungile, kepha ukubuyela ekusokeni njengokwenza kwenkolo okumele ukugcina noma umgomo wokugcina insindiso, kungukufulathela ukristu ngokwenza okufanayo. Lokhu okubili angeke kuhlanganiswe ngisho kuthiwa ufaka okuncanyana.

"*UKristu kayikunisiza ngalutho*" – Ukuzinikela kukaKristu endaweni yenu kuba yinto engenamsebenzi kini. Kungenziwa uJesu noma kwenziwe nguwe. Uma wenza wena kushukuthi uJesu akanamsebenzi. Kuphakathi kokuba uyalima wena noma uyekela ugandaganda ukulimele. Kepha uma ngamandla akho wenza, ugandaganda awusizi ngalutho.

Ivesi 3 – "*Unecala lokugcina umthetho wonke*" – Konke noma lutho (3:10). UPawulu ubheka umthetho njengophelele kuwo uqobo. Akekho ongahlanganyela kwimvuthuluka encane yomthetho ngale kokugwinya ulofu ophelele. Uma uzothobela okuncane, ukusoka, kumele ulihambe lonke ibanga lokugcina umthetho ukuze uzosindiswa, uma ungakwazi. Akukho ukuhlanganisa lokhu kokubili.

Babefuna ukukholwa kuKristu futhi benze nemisebenzi yomthetho ngokunjalo, ukuba nesiqiniseko. Njengowayeyikhatholika osazishaya isiphambano esifubeni, uma kungenzeka bebeqinisile. Sengathi isizathu sokubambelela kokudala ngukwesaba ukukhuba noma ukucasula unogada omdala uzibizele ukushushiswa nokulahlwa.

Lena yindlela yokuzifaka kwinkolo entsha ejwayelekile kubantu, ukubona isisindo sevangeli Kanye nokusebenza kwenkolo endala Kanye nokwesaba ukuhlukana nayo gelekeqe. Ukungaliboni ivangeli ngobungako balo, linikeza inkululeko. Ukungaliboni liyimpendulo ephelele, liqeda ngendala. Kepha ukungaliboni ivangeli ngokuphelela kwalo kungukungaliboni nhlobo! Abenkolo yamaHindu bayakujabulela ukufaka uJesu njengomunye wonkulunkulu, abangeNkulunkulu. Kepha kumele babone kuJesu impendulo epheleleyo, balahle zonke ezinye uma bezothola ukusindiswa Kanye nenkululeko kuye. Izayoni zama-Afrika zingumuphumela wokungakholwa, wokuhlanganisa okudala nokusha, osekuvele kwaba yenye yenkoloze eyenziwe sakukholwa. UPawulu wayebona ukuthi eGalathiya bangase baphelele lapha, wase enza imizamo yokukugwema lokho.

5:4 Nahlukene noKristu nina nonke enifuna ukulungisiswa ngomthetho; niwile emseni.

Ivesi 4 – "*Nahlukene noKristu nina*" – UPawulu kancane kancane unyusa ukuqina kwamazwi akhe. Isenzo lapha siphethe umqondo wokusika noma ukuhlukanisa. Buka ukuthi leligama liphinde lisetshenziselwe umthetho encwadini yesibili kwabaseKorinte 3, elihunyushwe "*nahlukene*" Kanye negama "uqediwe" lapha. Buka futhi nencwadi yabaseRoma 7:2, 6. Futhi, njengokusebenzisa iswishi, ungayisa ngasendleleni eyodwa kuphela. Kungaba ngukuthi ithemba lomphefumulo wakho ligcinwe ngokugcina umthetho nokuthize, ongokwenza njalo ubukela phansi injongo kaKristu namandla akhe okuhlenga umphefumulo wakho, noma ithemba lakho lisekuhlengeni kukaKristu, ushiye konke ukugcina umthetho.

"*Niwile emseni*" – UPawulu akasho ukuthi sebelahlekelwe yinsindiso yabo njengokuba abanye bebuka kanjalo kulesahluko. UPawulu ubabiza "*bazalwane*" izikhathi eziyisishiyagalolunye kulencwadi, igama abiza ngalo abakholwayo. Buka u 4:6. Okushiwo nguPawulu lapha kuveza ukuthi bawile ekubambeni kwabo nasekuqondeni ukulungisisisiswa abakwamukela ngomusa,

5:5 Ngokuba thina ngaye uMoya sihlalela ithemba lokulungisiswa ngokukholwa.
5:6 Ngokuba kuKristu Jesu akusizi lutho ukusoka nokungasoki, kepha kuphela ukukholwa okusebenza ngothando.

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ngokukholwa. Sebehlile kwizinga labo lokubuka umusa kaNkulunkulu behlela phansi ekuwubukeni njengezinto "*ezilulana nezingelutho*", sengathi ukulungisiswa kungenxa yemisebenzi yomuntu, ngemisebenzi yokulunga. Ukulungisiswa nanoma ngayiphi indlela okusetshenzelwayo kumosha umusa! Kuyamangaza ukuthi laba abadukile bakhomba okuthile ebhayibhelini okumele kulungise ukuduka kwabo njengokubasekayo ebuwuleni babo.

Ivesi 5-6 – Ukulunga "*kungokukholwa*", hhayi ngokwenza komthetho. Futhi, yonke imisebenzi enjalo ibekwe ndawonye nokusoka okungenamsebenzi.

"*Ukukholwa okusebenza ngothando*" – Lapha uPawulu uvumelana noJakobe. Yize noma ukulungisiswa kwethu phambi kukaNkulunkulu kuphelele ekukholweni kuphela, akusikho ukukholwa kobuvila kepha ukukholwa okusebenzayo. Ukukholwa kungukhiye woguquko

ezinhliziyweni ezingahlengiwe, ngakho-ke kungukhiye wempilo eguqukile ngokunjalo. Ngendlela ukukholwa okuziveza ngayo emphefumulweni okholwayo "*kungothando*", ukuthanda uNkulunkulu nokuthanda abanye. Uma kunokuphila okusha, kunothando olusha. Uma lungekho uthando, ayikho impilo! Buka incwadi yokuqala KwabaseKorinte 13:13, izimpawu ezifanayo zamakristu ezitholakala khona kulamavesi womabili. "*Kumi ukukholwa, nokwethemba, nothando, lokho kokuthathu; kepha okukhulu kulokho luthando*". Kungabe abahumushi baleligama lesiGrekhi bakhuluma ngegama elilodwa (agape), bekhuluma ngalokhu kuzimisela kothando olubeka okwabanye phambili ngisho ngabe kuthathani noma kuzobuyiswani. Uthando ngumsebenzi kaNkulunkulu osuka ezinhlizweni zethu eziguquliwe nguMoya. Yilawo mandla avimbayo ayisa amakristu ekwenzeleni abanye izinto noma ekubakhonzeni. Ithemba libhekiswe kuNkulunkulu futhi libuka phambili. Yilawo mandla asigcina sincike enkosini sibheke izinto ezincono. Ukukholwa ngukubuka kwethu kwakaMoya, Ngale kwethemba asiboni iqiniso lezinto ezingabonwayo noma izinto ziseza, siba ngabanganathemba. Ngale kokukholwa alukho uthando, asikho isizathu sokuthanda noma siphilele abanye, asikho isizathu sokuphilela lutho kepha kukhona imanje kuphela.

5:7 Benigijima kahle; pho, nithiywe ngubani ukuba ningalaleli iqiniso na?
5:8 Lokho kuyenga akuveli konibizayo.

<u>5:7-12</u> – Ukulahlwa kwabahluphi.

Ivesi 7 – Ukubuka kwezemidlalo. Lokhu kujwayelekile kuPawulu (2:2, KwabaseFilipi 3:14). Akakusebenzisi lokhu ukuveza umqondo wokuba ngumkristu, kepha kuhlezi kuveza isithombe sophila impilo yobukristu. Umuntu kumele abe nobuzwe ngaphambi kokuba ancintisane.

"*Benigijima kahle*" – Beningabagijima kahle, ukhuluma ngezinsuku zabo ezadlule zensindiso nokukhula kuKristu.

"*Nithiywe ngubani*" – Okungukuthi "ubani onithikamezile waneqela". Ovele weza phambi kwenu, enivimba futhi enihambisa kancane, eze enisusa emgqeni oyiwo?

Ivesi 8 – UPawulu wayazi kahle ukuthi lokhu asebekukholwa akuveli kuNkulunkulu. Buka u 1:6.

Ivesi 9 – "*Imvubelo eyingcosana*" – Lokhu kukhulunywa njengesaga, hleze esasijwayelekile kuleziya zinsuku. UPawulu wasisebenzisa futhi uma

ekhuluma ngomthelela wendoda eyayiphila esonweni emini kabha eKorinte ingaphenduki (1 KwabaseKorinte 5:6). Imvubelo noma uyisti kujwayele ukusetshenziswa ebhayibhelini uma kukhulunywa ngokufohla kwesono. UJesu wathi "*xwayani imvubelo yabaFarisi*" (NgokukaMathewu 16:6) ngenkathi ekhuluma ngezinkolelo nezifundiso zabo, kona lokhu kuphendukezela iqiniso uPawulu abhekene nako lapha kulencwadi. Imvubelo kwakungamele ibekhona ngephasika, okwakuyisithombe sephasika lethu elingenasono elinguKristu.

"*Ibilisa inhlama yonke*" – Ukuvumela ububi obuncane noma ukuduka kuzomosha impilo yomzimba wonke kungesikhathi esingakanani. Ukuvumela okuncane ukufundisa kokugcina okuthize komthetho kungaholela ekulahlekelweni yinkululeko kuKristu. Umyalezo wevangeli uyokuphenduka ube ngenye into "*elinye ivangeli*" elihlukile, "*ekungesilo elinye*" elifana nalo (1:6-7).

Hlampe ukusetshenziswa kwemvubelo okwenza inhlama ikhukhumale kungaqondwa njengokuchaza ukukhukhumala kwempakamo esezimpandeni

5:10 Nginethemba ngani eNkosini ukuthi aniyikuba nawo omunye umqondo; kepha onikhathazayo uyakuthwala ukwahlulelwa kwakhe, noma engubani.

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zokwenza impakamo. Kuhle ukuba nezinga elibonakalayo lempilo yobukristu, uma nje singaqali sizikhukhumeze njengababhabha phezulu kakhulu emoyeni.

Ivesi 10 – "*Nginethemba ngani*" – UPawulu kubonakala sengathi wayenesiqiniseko esivela enkosini sokuthi amaGalathiya angeke ongamelwe yizimfundiso zabenza ibandla amaJuda ngemvubelo yabo.

"*Noma engubani*" Ngisho ngabe kuthiwa uhlonishwa kangakanani, noma unaziqu zini noma ubizwa ngamagama maphi ababebizwa ngawo abafundisi bamanga, uNkulunkulu uzakubhekana nabo ngqo. Futhi inkosi, njengoPawulu, ayikhethi "*kwabadumile ngokuthi bayinto*" phakathi kwabantu (2:6). Izimfundiso ezinhlanhlathayo zidinga ukukhuzwa ziza zikhuzwe kubantu, kusukela kwabangazi lutho kuze kuye kwabahlakaniphile.

Ivesi 11 – Kwakuvezwa ukuthi uPawulu naye ufundisa ngesidingo sokusokwa, futhi kwakuyindawo lapho uThimothewu aphuma khona,

5:11 Kepha mina, bazalwane, uma ngisashumayela ukusoka, ngisazingelelwani na? Ngabe siphelile isikhubekiso sesiphambano.

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loyo owasokwa nguPawulu ngenxa yamaJuda ngenkathi eza emsebenzini wenkosi (Izenzo 16). Lokhu ngenxa yokuthi unina kaThimothewu wayengumJuda. Kwakwenzelwa ubufakazi nje kuphela lapha, kwakungukuba ngumJuda kumaJuda, eba "*yikho konke kubo bonke, ukuze ngakho konke ngisindise abaningi*" (1 KwabaseKorinte 9:22). UPawulu uveza amanga alokho ngakuye ngokuthi washushiswa yilabo abangaphansi kwenkolo yamaJuda. Ubugqila bushushisa inkululeko njengokuba u-Ishmayeli washushisa u-Isaka, ozalwe okhululekile (4:29). Ubugqila babusashushisa uPawulu. Ngakho-ke kungenzeka ukuba uPawulu wayesamile eqinile enkululekweni kukristu omenze waba ngokhululekile. Ngokuba uPawulu kwamele abuyele ebugqileni, okuphawulwe yisidingo sokushumayela ukusoka okungamukhulula ekushushisweni.

"*Isikhubekiso sesiphambano*" – Siyini "*isikhubekiso sesiphambano"*? Isiphambano sabeka uJesu endaweni yokuqalekiswa, wafa ukufa kwehlazo ngokuphanyekwa "*emthini*" (3:13). Ukungaqondi ukufa kukaKristu endaweni yawo, amaJuda abona

ukuthi ukufa kanjena kukaJesu kugcizelela isiqalekiso sikaNkulunkulu phezu kwakhe ngenxa yobubi bakhe, hhayi ukuthi ububi bawo babalelwa kuye. Wayebakhuba nje ngalokho, bekuthatha njengobufakazi bokugcina bokuthi akakwazi ukuba angaba uMesiya.

Kepha okunye kuleliphuzu lesiphambano ngukukhubeka Kanye nokuphela kwemizamo yomuntu ngemisebenzi yomthetho kuze kube ngukusindiswa. Umsebenzi wesiphambano uthi umsebenzi uphelile, ukuhlengwa komuntu kuphelelisiwe. Isiphambano sithi uNkulunkulu akavumeli mazenzele maqondana nokuhlengwa. Isiphambano sisusa konke ukuqaphela kwami nokukwazi kwami ukuzenzela kujikele kuJesu Kristu nalokho asenzele kona. Insindiso eyamukelwe ngokukholwa iyisikhubekiso kwimpakamo yomuntu ngokuba yenza yena wonke akwelete uNkulunkulu. U-Israyeli waqhuzuka lapha, ngokulandela umthetho wokulunga, abazange bakuthole ukulunga ngomthetho, "*ngokuba akubanga ngokukholwa, kodwa kungathi ngemisebenzi, baqhuzuka etsheni lokuqhuzula*" (KwabaseRoma 9:32).

Ivesi 12 – “*Sengathi bangazihuna*” – amanye amahumusho;

- NASB, RSV – “zicwiywe izitho zomzimba”
- NIV – “ukuhlutshwa”
- NEB – “Ukuzenza umthenwa”

Buka ukuqina kwakufisela abafundisi bamanga uPawulu ngokubhuqa ababhuqa kona. Laba babonisi abayizinkinga ubafisela lokhu, laba abahambisa phambili ukusokwa, ubafisela ukutholwa ngummese oshelelayo! Ukuthi ngale kokusokwa ngathi bangashumpula izitho zomzimba, benze okungaphezu kwalokhu abafuna ukukwenza. Amazwi anzima ekumele siwaqonde njengaphuma emlonyeni kaNkulunkulu njengoba enjalo.

“*Abaninyakazisayo*” – Ukuhlupheka kukaPawulu kwakufana nokwenkosi. Wayekhathazekile ngemiphumela yalezi zifundiso ezidukisayo zalaba abafundisa izimvu zikaNkulunkulu amanga. Inhliziyo yalomalusi ayinalo uthando lezimpisi zalelizwe. Buka incwadi yezenzo 13:10.

"Ngokuba nina bazalwane nabizelwa ekukhululekeni, kuphela ningakwenzi ukukhululeka kube yithuba enyameni, kepha khonzanani"

(KwabaseGalathiya 5:13)

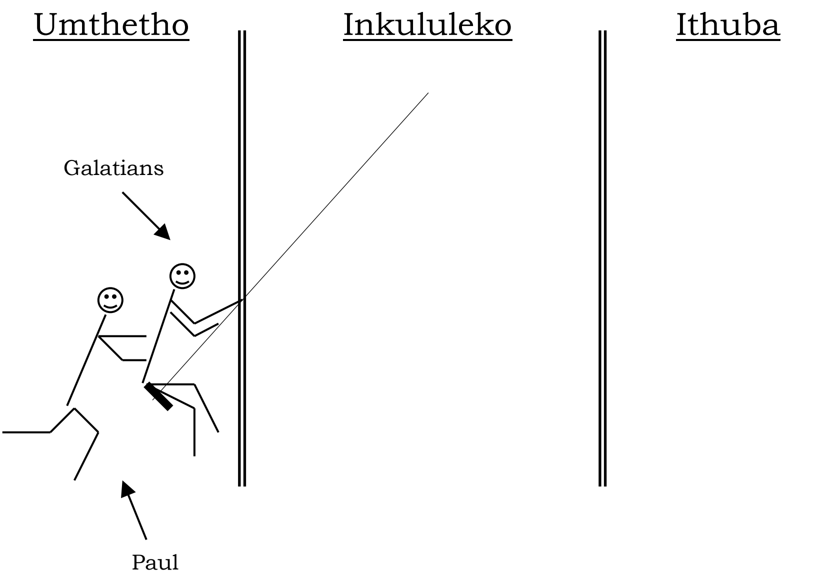
Ikilasi 9 – KwabaseGalathiya 5:13-26

5:13 Ngokuba nina bazalwane nabizelwa ekukhululekeni. Kuphela ningakwenzi ukukhululeka kube yithuba enyameni, kepha khonzanani ngothando.

5:13-15 – Ukukhululelwa ukuthanda.

Ivesi 13 – "*Nabizelwa ekukhululekeni*" – UPawulu kulomugqa ufingqa inkulumo yakhe ebesiyibuka, useguqukela kwisihloko esisha.

"*Ningakwenzi ukukhululeka kube yithuba enyameni*"



UPawulu ubakhuza ngokuwela kuleli elinye icala ngokudlulele, ngaphandle komthetho, ngenkululeko, kuze kube yithuba. Ungasebenzisi inkululeko yakho njengokuzokuholela ekungabini namthetho, ungasabambeki nhlobo. Ngokuba inkululeko ehlukunyezwayo iba ngubugqila ngendlela yayo, ikhanukela ukondla inyama.

"*Njengabakhululekileyo, kodwa kungabi njengabenza ukukhululeka kube yisigubuzelo sokubi kepha njengezinceku zikaNkulunkulu*" (1 EkaPetru 2:16).

Yize noma singekho ngaphansi komthetho, kodwa akumele sibe ngabangenamthetho. Yonke imigomo yokubekezela okulungile kokuziphatha kusukela kumthetho kaMose kwakhelwe kuyo inkolo kaKristu.

"*Kepha nikhonzane ngothando*" – Sikhululekile, kepha sikhululeke ukuba sikhonzane ngothando. Lona ngumgomo oqondisayo wejoka likaKristu elilula uma uqhathanisa nobugqila bomthetho.

"*Ngininika umyalo omusha wokuba nithandane*" (NgokukaJohane 13:34, 35).

Ijoka likaKristu = Umtheto kaKristu = Umthetho wothando

5:14 Ngokuba umthetho wonke ugcwalisiwe ezwini linye lokuthi: "Wothanda umakhelwane wakho njengokuba uzithanda wena."

Lomthetho wothando ungumongo ongumongo kwizifundiso zethestamente Elisha futhi yiwo umthetho osiqondisayo.

Qaphela ukuqhathanisa phakathi kuka 5:12 & 13. Uthando lwangempela lungaqina! UNkulunkulu wothando ulahla imiphefumulo eminye esihogweni ekuhluphekeni kwaphakade! Kungabe ukuthanda kwakhe kwehlile ekwenzeni lokhu?

Ivesi 14 – "*Umthetho wonke ugcwalisiwe*" – UPawulu ucaphuna amazwi kaKristu kwincwadi kalevitikusi 19:18 ngenkathi ebuza umthetho omkhulu (NgokukaMathewu 22:36-40). Kukhona amagama amathathu olimini lwesiGrekhi emvakwegama "*wothando*" noma uthando;

- Eros – kuchaza uthando olumanyene nezocansi.
- Philia – umuzwa noma uthando lobungani. Ibizo elitholakala Kanye kuphela kwithestamente Elisha kwincwadi EkaJakobe4:4, lichaza ubungani nezwe.

- Agape – Uthando olwenzayo, oluchaza ukukhetha ukuzincisha ukuze uzobhekana nezidingo zabanye. Lelibizo litholakala ngaphezu kwezikhathi ezilikhulu kwithestamente Elisha. Ngokusobala nje uNkulunkulu akakunaki kakhulu esikwenzayo kakhulu konokuba sizizwa kanjani ngakho. Akuthusi ukuthi ukujwayeleka kokusebenza kwaleligama kungenye indlela emibhalweni ejwayelekile yesiGrekhi.

Buka ukugcizelela okubekwa ekuthandeni abanye ngaloluhlobo lothando okuthiwa i-Agape kwithestamente Elisha;

- NgokukaJohane 13:34-35 - "*Umyalo omusha*".
- NgokukaMathewu 22:37-40; ngokukaMarku 12:29-31 Imithetho emikhulu emibili "*kubambelela umthetho wonke nabaphrofethi*".
- NgokukaMathewu 5:43-38 – "*Thandani izitha zenu*" phezu kwalokho.
- KwabaseRoma 13:8-10 – Ningabi nacala komunye, kepha "*kuphela elokuthandana…uwugcwalisile umthetho*".
- KwabaseGalathiya 5:14 – "*Umthetho wonke ugcwalisiwe*".

5:15 Kepha uma nilumana, nidlana, qaphelani ukuba ningaqedani.

- 1 KuThimotewu 1:5 – "*Ukuphela komthetho*".
- EkaJakobe 2:8 – "*Umthetho wobukhosi*".
- 1 EkaPetru 1:22 – "*Senihlambulukile imiphefumulo*".
- 1 EkaJohane 2:9-11; 3:10-19, 23-24; 4:7-13, 20-21 – UJohane ugcizelela ukuthanda abazalwane bethu enkosini ngisho njengobufakazi bensindiso. Uphinde wenza ukuxhumana phakathi kothando nokuba noMoya phakathi kwakho kwincwadi yokuqala kaJohane 4.

"*Khonzanani ngothando*" – Lapha kusetshenziswe igama eliqinile lokukhonzana, lanikezwa njengomyalo wamanje, oqhubekayo. Uthando i-Agape lubonakala ngokukhonza abanye nokubafunela okulungile.

Ivesi 15 – "*…Nilumana, nidlana, qaphelani ukuba ningaqedani*" – Lapha kuvezwe isithombe sabazalwane sengathi yizilwane zasendle ezikwebhanayo. Ukubuyela emthethweni kwakwenze uthando lungabonakali liqhakaza

phakathi kwabo. Ngenkathi abaFarisi ngomthetho bebambelela kuze kweqe, ukristu wabakhuza ngokungabi nothando "*kwizindlu zabafelokazi*". Ngenkathi uMartin Luther, owakhululwa ngaphansi komthetho wesikhathi sombuso wamakhatholika echaza embhalweni wakhe ukuzimisela kwalezo zinsuku. Yize noma bazila ukudla, balinda bethandaza, kepha uLuther uthi "babezondana ukufa". Lokhu kuzondana kwabo okwakunhlangothi zombili babengakuboni njengesono. Kepha ukuyeka ukuzila kwabo ukudla nokukhuleka babekubuka "njengecala elikhulu".

5:16-26 – Impilo kuMoya.

UPawulu manje usejikela ekubalulekeni kwempilo ephilwa kuMoya Ongcwele uma kuqhathaniswa nempilo ephilwa enyameni. Okusele kulesahluko kunikezelwe kwinjongo kaMoya ekusiholeleni kwimpilo yothando nokunqoba ngaphezu kwemisebenzi yenyama. Konke lokhu kukhulunywa kubhekwe umyalelo kaPawulu kuvesi 13 "*nikhonzane ngothando*".

Esikutholayo lapha ukuthi impilo yokukhonza ngothando ngukusebenza ngaphandle kwempilo ephilwa kuMoya. Umthombo wothando lukaNkulunkulu ngukuhamba kuMoya. Impilo

5:16 Kepha ngithi: Hambani ngoMoya, khona aniyikufeza izinkanuko zenyama.
5:17 Ngokuba inyama ikhanuka okuphambene noMoya, kepha uMoya ukhanuka okuphambene nenyama; ngokuba lezi zinto ziyamelana, ukuze ningenzi lokho enikuthandayo.

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egcwaliswe ngoMoya icabangela abanye (Kwabase-Efesu 5:18; 4:29-31; KwabaseRoma 5:5). Ukugwemela uKristu akusikho ukugwemela uKristu! Qhathanisa ukuhlangana kukaMoya Kanye nothando labazalwane lweqiniso kwincwadi 1 EkaPetru 1:22 no 1 EkaJohane 4.

Ivesi 16 – "*Hambani ngoMoya*" – Kunokugcizelela lapha, "Ungafezekisi izimfuno zenyama". Gcwalisa ubhaskidi ngokolweni, angeke kube khona isikhala sokhula. Gcwalisa impilo yakho ngoKristu, ngeke ibe khona indawo ka "mina".

Ivesi 17 – "*Lezi zinto ziyamelana*" – Ukulandela uMoya ngukubalekelana nezimfuno zenyama. "*Ngokuba ukunaka kwenyama kungubutha kuNkulunkulu, ngokuba akuwuthobeli umthetho kaNkulunkulu, yebo, futhi kungekwenze*" (kwabaseRoma 8:7). Imvelo yethu endala yesono iqhubeka nokuba khona kithi ngisho emva kwensindiso, manje isikhona Kanye nemvelo yethu entsha. Imvelo endala ivuthiswa ngusathane Kanye

5:18 Kepha uma niholwa nguMoya, aniphansi komthetho.

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nomthelela wezwe. Entsha ivuselelwa nguMoya Ongcwele ongaphakathi Kanye nezwi likaNkulunkulu. Lemvelo yombili ayifani nhlobo, ziyaxabana njalo, zombili zifuna ukushaya umthetho empilweni yekholwa. Yimpi engaziwa ngumuntu ongakholwa ngokuba inyama iyabusa kuye. Lempi ivezwa kahle uma ubuka uSawuli noDavide. Yize noma uSawuli wase ehlisiwe njengenkosi, kwakhethwa uDavidwe wagcotshwa njengendlalifa emva kokuphikwa kukaSawulu kwincwadi 1 USamuweli 15. Inzondo kaSawuli yazingela impilo kaDavide ngokuzimisela okunzulu. Kanjalo nemvelo yethu endala iyalwa nemvelo yethu entsha, ukuzalwa kabusha, yimpi yokuphatha.

"*Ukuze ningenzi lokho enikuthandayo*" – Uma yombili imvelo endala nentsha zisekhona emsebenzini, yilowo nalowo ume endleleni yokuba omunye aphathe.

Ivesi 18 – "*Niholwa nguMoya, aniphansi komthetho*" – Buka ukuphikisana kwalokhu kokubili; okudala, okungumsebenzi wengaphandle womthetho, nokusha, okungumsebenzi wangaphakathi noMoya,

5:19 Kepha imisebenzi yenyama isobala, engukuthi: ubufebe, nokungcola, namanyala,

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nomthetho olotshwe ezinhlizweni. Olandela ukuqondisa kukaMoya uzogcwalisa umgomo womthetho, ngakho-ke ukuvimba kwangaphandle komthetho akusadingeki kuloyo. Imithetho nokuvimba kudingeka kulabo abangafuni ukuthobela igunya (1 KuThimothewu 1:9-10). UMoya ohlala Phakathi unikeza ukuthanda ukwenza intando kaNkulunkulu ngaphakathi. Kanjalo-ke uma uhamba ngoMoya asisekho isidingo sokuba kulokhu kufunwa ukuvinjwa ngaphandle. Ngokuba phela uma siholwa ngoMoya, asikho ngaphansi komthetho.

Ivesi 19-21 "*Imisebenzi yenyama*".

Mayelana nezocansi;

- "*Ubufebe*" – Ukungathembeki emshadweni.
- *"Namanyala*" – Konke okuphambene ngokocansi, ikakhulukazi ukuzibandakanye ngaphandle komshado.
- "*Ukungcola" – Ukungahlanzeki ngakwezocansi.*
- "*Ukuhuheka"* – Ukuzicabangela, ukulahla

5:20 nokukhonza izithombe, nokuthakatha, nobutha, nokulwa, nomona, nokuthukuthela, nokubanga, nokwalana, nokwahlukana.

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okulungile nokumisa konke okunye kujabuliswe inyama.

Mayelana nokukhonza kwamanga;

- "*Nokukhonza izithombe*" Ukukhonza nokuguqela okunye okungesiye uNkulunkulu.
- "*Nokuthakatha*" – Imilingo Kanye nokunye. KwisiGrekhi kuthiwa pharmakeia, ukusikisela kokumayelana nabesiko lezidakamizwa.

Mayelana nokungabi nothando;

- "*Nobutha*" – ukuzondana okubi.
- "*Nokulwa*" – Ukuxokozela Kanye nomoya ongenakho ukuthula oholela kukho.
- "*Nomona*" – Ukufisa okwabanye.
- "*Nokuthukuthela*" - Ukudinwa.
- "*Nokubanga*" – Ukuzicabangela wena wedwa.
- "*Nokwalana*" – Ukungezwani okudala uqhekeko.

5:21 nomhawu, nokudakwa, nokuxokozela, nokunjalo engandulela ukunitshela ngakho, njengokuba senganitshela ukuthi abenza okunje abayikulidla ifa lombuso kaNkulunkulu.

- "*Nokwahlukana*" – Ukuba maqembu qembu ngenxa yezifundiso ezidukisayo.
- "*Nomhawu*" – Ukufisa ukuba nalokhu abanakho abanye.
- "Nokubulalana" – Ukuzonda okukhulu kunakho konke.

Mayelana nokweqisa;

- "*Ukudakwa*" – Hhayi ukusebenzisa iwayini kepha ukucwila kulo.
- "*Nokuxokozela*" – Umsindo wemijuxuzo nokuphuza.

Ibhayibheli liphethe uhlu olunjena nakwezinye izindawo (NgokukaMarku 7:20-23, KwabaseRoma 1:29-32; 1 KuThimothewu 1:9-10; 2 Kuthimothewu 3:2-5).

Ivesi 21 – "*Abenza okunje*" – Lapha akukhulunywa ngokuthuka ukwenza lokhu, kepha kukhulunywa ngempilo ephila ngokukwenza, okungumkhuba

5:22 Kepha izithelo zikaMoya ziluthando, nokujabula, nokuthula, nokubekezela, nobubele, nobuvi, nokukholeka,
5:23 nobumnene, nokuzithiba. Akukho mthetho omelana nokunjalo.

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wayo. Imikhuba enjena iveza inhliziyo nesimilo somuntu.

Ivesi 22- 23 "*Izithelo zikaMoya*" – Ukusetshenziswa kwegama "*izithelo*" lapha esikhundleni segama "*imisebenzi*" (Ivesi 19) ngukuguquka okumele sikubuke, kuveza umehluko phakathi kwesivumelwano esisha nesidala. Kwesidala indaba yayingomthetho "*imisebenzi yenyama*". Kepha ingqikithi yesivumelwano esisha yisithelo sikaMoya kaNkulunkulu, "*imvelo yasezulwini*", sengathi itshaliwe emphefumulweni womzalwane, sekumila izithelo ngokunakekelwa okuhle. Ingqikithi yobukristu beqiniso akusiwo umbuzo wezenzo zangaphandle ezinhle. Yimvelo kaNkulunkulu ngaphakathi edala ukuthela kwezithelo, eziveza ukusaba uNkulunkulu ngezenzo nendlela yokubheka.

Qaphela ukuthi "isithelo" sisebunyeni lapha, hlampe okuveza ukuthi isithelo sikaMoya wuthando, okuholela kulokhu okunye kwezimpawu ezibaliwe

lapha. Buka incwadi 1 KwabaseKorinte 13, lapho khona uthando luchazwa ngazo lezimpawu ezibhalwe lapha.

- "*Ziluthando*" – futhi, leli yagama lesiGrekhi elisho uhlobo lothando i-Agape, oluzinikelayo ngenxa yabanye.
- "*Nokujabula*" – Uluntu aluyazi injabulo kuze kube lujabula kuJesu ekugcineni.
- "*Nokuthula*" – Lapha akukhulunywa "*ngokuthula noNkulunkulu*" ngokulungisiswa (KwabaseRoma 5:1), kepha okuza ngakho "*ngukuthula kukaNkulunkulu*" kithi (KwabaseFilipi 4:9). Ukuzizwela ukuthula ngokuba sinokuthula noNkulunkulu.
- "*Nokubekezela*" – Ukubekezela ngesineke ngaphansi kobunzima nokuchukuluzwa. Buka uthando "*luyabekezela*" futhi "*alucunuki*" (1 KwabaseKorinte 13:4-5). Buka ukuphendula kukakristu ekuhlukumezeni okungalungile kwincwadi yokuqala EkaPetru 2:23, kuyekelwa ukuphindisela kumnikazi wako.
- "*Nobubele*" – Inhliziyo ebuswa ngokuhle nezinjongo ezilungile kunokuzicabangela.
- "Nobuvi" – Ukuba nomusa, okuphambene

nokungabi nanhliziyo.

- "*Nokukholeka*" – Ukuthembeka.
- "*Nobumnene*" – Hhayi ukuba ntekenteke, kepha ekuphumuleni kumnini mandla onke nasemandleni akhe ngisho kuthiwa abantu bayakwenzakalisa.
- "Nokuzithiba" – Ukukwazi ukuzithiba kwizimfuno zenyama. "*Ngiyawutuba umzimba wami, ngiwenze isigqila*" (1 KwabaseKorinte 9:25-27).

Buka ukuchaza kukaPawulu inceku yenkosi kwincwadi yesibili KuThimothewu 2:24-25.
"*Akukho mthetho omelana nokunjalo*" – Iphuzu elifanayo nelikuvesi 18. Umphumela womthetho uyawa kulowo ohamba kuMoya aveze izithelo zakhe ezinhle.

Ivesi 24 – "*Babethele esiphambanweni inyama*" – Isenzo lapha sibhalwe njengesenzo esenzakalayo. Ngesikhathi sensindiso, uma siphenduka sishiya isono. Kuleso sikhathi esibalulekile sokwenza isinqumo, impilo yethu endala yabethelwa, kuvela

5:25 Uma siphila ngoMoya, masihambe futhi ngoMoya.
5:26 Masingafuni udumo oluze, siqalana, sifelane umhawu.

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lapho sibhabhadiswa (KwabaseRoma 6), futhi namandla esono phakathi kwethu agqashulwa. Buka ukugqama kwalesi sihloko kwithestamente elisha;

- "*Ngibethelwe noKristu*" (2:20).
- "*Thina esafa maqondana nesono… sembelwa naye*" (KwabaseRoma 6:2, 4).
- "*Umuntu wethu omdala wabethelwa Kanye naye*" (KwabaseRoma 6:6).
- "*Nimbelwe Kanye naye ngombhapathizo*" (KwabaseKolose 2:11-12).

"Abazalwane banjengababethewe Kanye noKristu enyameni, omandla ayo ayahlulwa Kanye nemithambo yayo ayikwazi kwenza lutho" (Clark).

Ivesi 25 "*Masihambe futhi ngoMoya*" – Nayi indawo elungile ekumele kuhanjwe ngayo, emva kokukaMoya kunokwenza kwesono.

Ivesi 26 – "*Masingafuni udumo oluze*" – "*udumo oluze*" lapha kukhulunywa ngokuzithathela phezulu

okungenasidingo, kokuzazi. Yimizamo engenalutho yokuzidumisa. Uthando, lumelene nokuzazi, kunalokho lizihlupha ngokuhle nokulungile kwabanye.

"*Siqalane*" – Ukudala izinkinga nokulwa. Lokhu hlampe kungumphumela walokhu okungaphezulu, ukuziphakamisa kulabo abazibona benamandla. Owaziyo amandla akhe ufuna ukukuveza lokho kwabanye. Izimpande zalokho yimpakamo. Futhi uthando lumelene nalokho, lifuna ukwakha abanye kunokuba bashiywe phansi bopha.

"*Sifelane umhawu*" – Umphumela wengqondo yokuzifunela okwakho kwabantekenteke, labo abazibona bengabancanyana kodwa befuna ukuba bakhulu. Benyakaziswa ngukuba bancane noma ukuba bakhulu, banyakaziswa ngukuzicabangela, kanti futhi ukuzazi kumelene nesithelo sikaMoya esiluthando.

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## Kuhanjwa kanjani ngoMoya

Kwincwadi yabase-Efesu 5:18 sifunda "*kepha nigcwaliswe ngoMoya*". Kungokwamanje, futhi kungumyalelo oqhubekayo, obiza impilo yokugcwaliswa. KwabaseGalathiya 5:16 sifunda
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"*hambani ngoMoya*", nakhona lapha, yinto yamanje futhi eqhubekayo, ebiza impilo yokugcwaliswa. Lokhu ngukuhamba kogcwalisiwe ngoMoya, impilo abayalwa ngayo abazalwane. Manje kubalulekile ukubuka ukuthi ukugcwalisa kukaMoya Kanye nokuhamba siyalelwe kona, ngakho-ke kumele sizimisele, intando yethu ingenelele. UMoya udlala indima yakhe, kanjalo nathi. Kungukukhetha nje ukuthi sizowuvumela yini lomsebenzi kaMoya. Ukugcwaliswa/ukuhamba kufana nemali yesiliva ezinhlangothi ezimbili iyinye, ukwenza kwethu nokwenza kukaNkulunkulu. Kokubili kubalulekile ukwenza impilo eyodwa yokuhamba ngoMoya. Umakhelwane ofika kahle efuna usizo ukuxazulula okuthize, kepha oma le athi qekelele engathi akafune sizo kunokuba afune nawe isixazululo afunde, loyo akafune sizo ngenkinga yakhe. Kuphela nje ufuna wena umxazululele. Kufanele ukuba onjalo angake umsize njalo. Kanjalo nenkosi kumele ibone izinhliziyo zethu zishushile sisemsebenzini wokuhamba kwethu ngoMoya. Ngakho-ke indaba yentando yethu, ukuzifaka kwethu kunendaba. Sekushiwo lokhu, buka lokhu okubili okulandelayo. Ukuhamba ngoMoya kufaka;

- Ukuzimisela **UKUKHONZA NGOTHANDO –** kwabaseGalathiya 5 umyalelo wakuvesi 13, "ngothando khonza abanye", kuhambisana ngqo novesi 16, "*hambani ngoMoya*"

nobufakazi bothando. Kukhona umqondo ongukuthi ukuthobela okunye ngukuthobela nokunye. Kunokuhambisana phakathi kokuzimisela ukuphila impilo yokukhonza abanye Kanye nokuhamba ngoMoya. Futhi umphostoli uJohane ukuvezile lokuhambisana ku 1 EkaJohane 4 phakathi kwamaphaseji amabili ngoMoya kaNkulunkulu laphayana (Ivesi 1-6 & 13) amavesi amakhulu akhuluma ngothando ebhayibhelini. Buka isahluko 15 sevangeli likaJohane futhi. Kona kubonakala sengathi awukwazi ukuhamba ngoMoya ngaphandle kokuzimisela ukukhonza abanye.

- Ukuzimisela **UKUPHILA IBHAYIBHELI** – Uma siqhathanisa amaphaseji afanayo encwadi Kwabase-Efesu 5:18-6:9 kanye nencwadi KwabaseKolose 3:16-4:1. Sithola imiyalelo efanayo ephezulu kuloluhlu lezimpendulo (Bafazi thobelani… Madoda thandani… Bantwana, boyise, zinceku, makhosi). Kwabase-Efesu 5:18 "*nigcwaliswe ngoMoya*". KwabaseKolose (3:16), umyalelo ofanayo"*Izwi likaNkulunkulu alihlale phakathi kwenu, livame*". Ngakho-ke ukuhamba ngoMoya yinto eqhubekayo yokugcwalisa izingqondo zethu ngezwi likaNkulunkulu, sikwenze kube yingxenye yempilo yethu. Ukuhamba ngoMoya

kufaka isikhathi encwadini kaNkulunkulu usuku nosuku, ukuzimisela ukufuna indlela kaNkulunkulu ezwini lakhe. Kepha baningi abalaziyo ibhayibheli abangahambi ngokuqondile, futhi abangahambi ngoMoya. Ngokuba ukuhlalisa izwi likakristu kithi kuvame ukufaka nokuzimisela ukukwenza ezimpilweni zethu lokho esikutholayo ("ekuhlakanipheni"), njengokuba u-Ezra azinqumela kwinhliziyo yakhe ukufunda nokwenza, Kanye nokufundisa izwi likaNkulunkulu. Ngakho-ke ungazinqumeli ukwazi izwi likaNkulunkulu kuphela, kepha zimisele **<u>UKUPHILA</u> IBHAYIBHELI.**

Ngakho-ke ukuhamba ngoMoya kufaka ukuzimisela ngezinqumo eziqinile;

- Impilo yokukhonza ngothando.
- Impilo yokuphila ibhayibheli.

Ngesinqumo esingcwele kanjalo sokuhamba ngoMoya okithi, uNkulunkulu uqala ukuthela izithelo zakhe ezingcwele kithi, nangathi.

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Amaphuzu okuzindla

Buka ukunqandeka kwenkululeko yamakristu lapha kwincwadi yabaseGalathiya 5:13-14 kanye nencwadi 1 KwabaseKorinte 8:10 (ikakhulukazi 8:9 & 13), 1 EkaPetru 2:16 kanye nencwadi EkaJakobe 2:8).

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Buka ukubhalansa kwemiyalo kaNkulunkulu Kanye nomthombo wamandla ethu kuMoya Ongcwele KwabaseGalathiya 5. Embuzweni wokuba ukungcweliswa kungemizamo yethu impendulo ngu yebo no qha. Buka umyalelo kaNkulunkulu kubaphristi ukuhamba phambili bafake izinyawo emanzini kuJoshuwa 3. Ngokulalela kwabo kwenzeka isimangaliso sendawo eyomileyo phambi kwabo. Buka umyalelo kakristu kubafundi ukuthi "*bapheni nina ukudla*" (NgokukaMathewu 14:16). Kwenzeka ummangaliso wokuphindaphindwa emva kokuhluleka kwabo ukulalela. Loyo othi kumele sisukume senze umsebenzi kaNkulunkulu ulungile. Nalona othi umsebenzi kaNkulunkulu ungokaNkulunkulu, naye ulungile. Yizinhlangothi ezimbili zento eyodwa.

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Qhathanisa kwisahluko 5;

- Inkululeko nobugqila.

- Ukuma enkululekweni nokuwa emthethweni (5:1-4).
- Inkululeko nethuba (5:13).
- Inyama noMoya.
- Imisebenzi yenyama nesithelo sikaMoya (5:18-23).

"Ningaduki; uNkulunkulu akahlekwa,
ngokuba lokho akuhlwanyelayo umuntu,
lokho wokuvuna"

(KwabaseGalathiya 6:7)

Ikilasi 10 – KwabaseGalathiya 6:1-18

Izahluko ezimbi ezimbili zokugcina zencwadi KwabaseGalathiya zimayelana nokwenziwa kwevangeli;

- Kwinkululeko (5:1-12).
- Othandweni 95:13-15).
- KuMoya (5:16-26).
- Ekukhonzeni (5:16-26).
- Ekuzinikeleni (6:11-18).

Kukhona umusho ojwayelekile otholakala kwithestamente Elisha okubukeka sengathi ufingqa kahle okukhulunywa nguPawulu kulengxenyana. Umusho othi "…*komunye*". Ezinye izibonelo;

- "*Thandanani*" (Uvela izikhathi aziyishumi nambili kwithestamente Elisha).
- "*Nikhonzane ngothando*" (5:13).
- "*Nikhulekelane*" (EkaJakobe 5:16).
- "*Nakhane*" (1 KwabaseThesalonika 5:11).
- "*Nandulelane*" (KwabaseRoma 12:10).
- "*Namukelane*" (1 EkaPetru 4:19).

Ngake ngafunda ukuthi uWilliam Booth, owasungula ibandla i-Salvation Army, engakwazi ukuyokhonza inkomfa kazwelonke ngenxa yesimo sempilo engeyinhle, waphathisa umyalezo onegama elilodwa ababethunyiwe ukuyomumela: "*Abanye*". Lengxenyana yokugcina yencwadi yabaseGalathiya yeseka lona lelo phuzu. Lapha sibona ukugcizelela kokukhonza abanye. Kubonakala kukuncane ukuqhathanisa kokukhulunywa ngakho.

<u>Okwenzelwa Abanye</u>	**<u>Okwenzelwa Mina</u>**
Ukubuyisa umzalwane owonayo (6:1) – Ukufunela abanye okuhle	"*Ukufuna udumo oluze*" (5:26) – Ukuzifunela wena okuhle
"*Ngomoya wobumnene*" (6:1)	"*Siqalana*" (5:26)
Ngothando, nithwalisane (6:2)	"*Sifelane umhawu*" (5:26)
Uyakuthwala umthwalo wakhe (6:5).	Ezishaya utho engelutho (6:3)

Isahluko 6

<u>6:1-10</u> - Ukwenza uthando ngokukhonza.

6:1 Bazalwane, uma umuntu ehlelwa yisiphambeko, nina bomoya mbuyiseni onjalo ngomoya wobumnene; uzibheke wena, funa uyengwe nawe.

Ivesi 1-5 – Ukubuyisela abathwele imithwalo.

Ivesi 1 – "*Ehlelwa*" – Kungaba ngokwengamelwa noma ngokuphazima kweso, isono sinyukela ekubuseni noma sesiziveza obala sibonwe ngabanye.

"*Yisiphambeko*" – Lapha kukhulunywa ngesono esivulekile esingase sibe yingozi kuloyo osenzayo noma kulabo abaseduze naye.

"*Nina bomoya mbuyiseni*" – Labo abahamba ngoMoya, hhayi abenyama, kudingeka ukuphendula kokukhula, obunobudoda.

"*Mbuyiseni onjalo*" – Igama lesiGrekhi elisetshenzisiwe lapha liyafana negama elisho ukuhlanganisa inetha. Ukulungisa noma ukuqondisa. UPawulu akasho ukuthi "mbetheleni lowo"! Ningayi kuye nizimisele ukumuwisa nokumulimaza esonweni sakhe, yize noma kungadingeka ukuthi azwe ubuhlungu ngaphambi kokuthola usizo. UPawulu akasho ukuthi "muklolodeleni lowo". Lokhu akusikho ngomuntu,

kepha ukusiza omunye umzalwane umbuyisele kwisidima nenhlonipho. Wazi ukuthi nawe kungenzeka udinge okufanayo ngelinye ilanga.

Sithola ukunikwa ithemba kakhulu ebhayibhelini ukubuka izinkinga ezenzeka ezimpilweni zabazalwane mese sibhekana nazo ngokwenza okuthize. "*Masiqaphelane, ukuze kuvuswe uthando nemisebenzi emihle*" (KumaHeberu 10:24-25; 12:14-15).

Oyikho kunomthelela ekuphenduleni kwakho izinkinga ezikwabanye. Uma uhamba ngoMoya, inhliziyo yakho iyathanda ukusiza. Ungafuna nokusizwa ngokuthi uqhubeke kanjani. Kukaningi ukuthi uzoqala uthandaze. Uzobe usudinga ukuya kulabo ababandakanyekayo, yize noma kunzima. Kepha uzoya ngomoya wobumnene. Uzimisele enhlizweni yakho ukubuyisela lowile ekukhuleni emoyeni.

"*Funa uyengwe nawe*" – Ukwazi ubuthaka bethu nokuthi singona nathi kwenzelwe ukuthi silungise indlela esiya ngayo kwabanye, ngobumnene nokuqonda.

Kukhona ukusuka ebuningini kuye ebunyeni lapha, kusukela ku "E" kuya ku "U". Sekubukwa labo

6:2 Thwalisanani imithwalo yenu, nigcwalise kanjalo umthetho kaKristu.

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ababandanyekayo, kukhonjwa ukulingwa komuntu, ubungozi obuqondene nomuntu.

Ivesi 2 – "*Thwalisanani imithwalo yenu*" – Kukhona imithwalo enzima esibhekana nayo empilweni, izinto ezinzima, ubuthaka Kanye nokulingwa, nokuthanda isono. Okunjalo kuyimithwalo edinga ukuba sithwalisane yona, sidinga usizo lwabanye, abazoba nendaba, basiqonde noma bame endleleni yethu uma sidonswa ngamandla okulingwa noma sithwele ukulahlwa ngunembeza ngenxa yokulingwa okusikheqile noma ekwahlulekeni kokukamoya okujwayelekile kubantu. Laba abakhulile emoyeni kumele basize abanye ezikhathini ezinjalo. Angeke bahlehliswe ngubunzima bazo. Akumele baqedwe amandla ngamanga okufihla noma ukubuyela emuva abangahlangana nabo. Akumele bazimisele ngokuvika. Kungani laba "*abomoya*" bengaphenduli kanjalo? Ngokuba inhliziyo yabo ayigcwele impakamo, kepha igcwele uthando lukaNkulunkulu ngokuhamba ngoMoya.

"*Nigcwalise kanjalo umthetho kaKristu*", - "*Umthetho kakristu*" ngowakhe, "*Ngininika umyalo omusha*

6:3 Ngokuba uma umuntu ezishaya utho, engelutho, uyazikhohlisa.
6:4 Kepha makube yilowo nalowo ahlole owakhe umsebenzi, yikhona eyakuba nokubongwa ngokungokwakhe yedwa, kungengokomunye,

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wokuba nithandane; njengalokho nginithandile, nani nithandane" (NgokukaJohane 13:34). "*Yilo umyalo wami wokuba nithandane, njengalokho nginithandile*" (NgokukaJohane 15:12).

Ivesi 3-4 – Uma umuntu eba ngothwalisana imithwalo, othanda umakhelwane njengokuba ezithanda yena, kukhona ekumele kulahlwe. Ukuzazi Kanye nokuzicabangela wena wedwa kumele kulahlwe. Ngokuba konke okunjalo kwenza ungabanaki abanye nokwahluleka kwabo, lokho kukwenza ucabange ukuthi wena angeke uhluleke noma uthathe kancane okukuhlulayo, kepha okwabanye ukubone kukukhulu. Buka incwadi KwabaseFilipi 2:1; KwabaseRoma 12:3, 16. Uma sizosiza abanye kudingeka intobeko ezikhathini lapho imithwalo yethu inzima ukuba singayithwala.

Ivesi 5 – Igama elisemvakwegama "*umthwalo*" lapha lihlukile kunaleli elikuvesi 2. Leli lisho umthwalo nje ojwayelekile ekumele sonke siwuthwale uma uqhathanisa nemithwalo enzima yempilo eqeda

6:5 ngokuba yilowo nalowo uyakuthwala owakhe umthwalo.

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amandla ethu okukhulunywa ngawo kuvesi 2. Kulokho sidinga usizo kwabanye kwesinye isikhathi.

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## Yisikhathi Sendaba

Buka ngalendlela. Kungathi wonke umzalwane ngesikhathi ekholwa unikezwa igunya lokungena ezinsimini ezimbili ezixhumene. Eyodwa ibizwa "insimi yenyama" enye ibizwa "idlelo lakamoya". Ube esenikezwa imbewu ebizwa "imbewu yokuqaphela". Akanaso isiqiniseko sokuthi imbewu yakhe izohlala isikhathi esingakanani. Lamasimu womabili ahlukile kakhule elinye kwelinye. Umhlabathi "kwinsimi yenyama" womile, uklayekile ngokuba awuwatholi amanzi. Umhlabathi "kwidlelo lakamoya" muhle ucebile ngokuba uqhubeka nokukha "emthonjeni wamanzi aphilayo". Ngakho-ke, njengokuba ekwazi ukungena ezinsimini nembewu yakhe, umzalwane omusha usebizwa "ngomlimi Kanye nathi".

Manje "umlimi lo Kanye nathi" ngokuhlakanipha uya ezincwadini. Angithi unikwe nenkululeko ngezincwadi eziningi, u-66 wonke, ezichaza insebenzo, imigomo yokuphumelela Kanye nendlela
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yokwenza, kahle hle, ukutshala okunenzuzo. Ekufundeni kwakhe uthola ukuthi ukutshala imbewu “ensimini yenyama” kuletha imiphumela emangazayo *engelutho*! Imbewu ivele ibune, imiphumela yalapha ngukulahlekelwa kuphela, ukulahleka kwesikhathi Kanye nembewu. Kepha-ke ngocwaningo, uphinde uyathola ukuthi yonke imbewu ayitshale “kwidlelo lakaMoya izoba yisivuno sezithelo ezinhle. Manje ucabanga ukuthi lomlimi uzoya ngakuyiphi insimi? Kungabuye kube kuphi ngaphandle “kwedlelo lakamoya”? Ngokuba ukuphosa imbewu “ensimini yenyama” kuzothatha isikhathi somsebenzi esifanayo futhi okuzoba ngukusebenzisa isikhathi ngendlela elungile, kanjalo namandla Kanye nembewu, kepha konke okusetshenzisiwe kuzoba nemiphumela engukulahlekelwa!

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UPawulu kulengxenye ukhuluma ngokuthi sikhetha ukuyiphosa kuphi “imbewu yokuqaphela”. Njengokuba enza izikhathi eziningana encwadini KwabaseGalathiya, ubeka okuphikisanayo. Ungasebenzisa isikhathi sakho, ithalente, ukuqaphela Kanye nempahla yakho, kepha ekugcineni uyakuvuna ukubola kuphela. Noma ungazinikela ezintweni zakaMoya, ezizoba nomphumela oyisithelo sokuphila okuphakade.
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6:6 Kepha yena ofundiswa izwi makahlanganyele nalowo omfundisayo kuzo zonke izinto ezinhle.
6:7 Ningaduki; uNkulunkulu akahlekwa. Ngokuba lokho akuhlwanyelayo umuntu, lokho wokuvuna.

Lokhu akusho ukuphila okuphakade kwekholwa, njengoba vele selisindisiwe mhlazane likholwa futhi okungeke kumzuzele noma kumlahlekisele ngesipho samahhala sensindiso. Iphuzu lapha lingukuphila kwaphakade kwabanye, uma sisebenzisa ithuba lethu esinalo ekunyuseni kwempilo ephakade "emhlabathini" oyimiphefumulo eduze kwethu. UPawulu wasebenzisa isithombe esifanayo sempahla yokwakha ekwakheni encwadini yokuqala KwabaseKorinte 3. Inkosi kubukeka sengathi ibhekene nento eyodwa noma ingxenye eyodwa yokutshala noma ukwakha lapha, indlela esikhetha ukudlulisa ngayo (sitshale) impahla yethu.

Ivesi 6-8 – "*Makahlanganyele… kuzo zonke izinto ezinhle*" – Okungemuva kokuhlanganyela lapha, ukuhlanganyela nomunye. UPawulu akakhulumi ngokukhuluma kwethu noma ukuxoxa kepha ukhuluma ngezinto eziphathekayo "izinto ezinhle" noma usizo. Labo abafunzwa izwi lenkosi kumele bakulungele ukupha labo ababafunza izwi lenkosi. Ngukuphendula okugqugquzelwayo ebhayibhelini lokhu (1 KwabaseKorinte 9:11-14; 1 KuThimothewu

6:8 Ngokuba ohlwanyelela inyama yakhe uyakuvuna ukubhubha kuyo inyama; kepha ohlwanyelela uMoya uyakuvuna ukuphila okuphakade kuMoya.

5:17-18), ukuphendula okubeka ukubaluleka kokuyalwa ngezwi. Okulandela lokhu kugqugquzela ukusiza ngoxhaso labo abafundisa izwi likaNkulunkulu sithola ukuthi lamavesi ajwayelekile okutshala nokuvuna kuvsi 7-8.

Okungathi kugqugquzelwa nguPawulu lapha ngukunakekela ukuthi siyifayela kuphi “imbewu yokuqaphela”. Uma sizimisela kokukaMoya kuzakuba khona ukuvuna ukuphila okuphakade Kanye nomklomelo. Uma sizimisela ukunaka okwenyama namanga sizovuna ukubola kuphela. Thina abalimi abazokuhlakanipha kumele sibeke “imbewu yokuqaphela” ngokuqaphela. Uma singanikeza uqobo lwethu Kanye nempahla yethu ekuxhaseni imisebenzi yebandla, abahambisa ivangeli, izinhlelo zokuhambisa ivangeli emsakazweni Kanye nokunye, uma senza njalo sitshala endleleni enenzuzo yaphakade, kubhekwe emgomeni owodwa “ukuphila okuphakade” okusuka ekufundisweni ngendlela izwi likaNkulunkulu. Kepha uma sizinikeza thina Kanye nempahla yethu ukuxhasa izifundiso zamanga noma abazalwane “abangamile ezwini” abaphendukezela izwi, lapho

6:9 Kepha masingakhathali ekwenzeni okuhle, ngokuba siyakuvuna ngesikhathi esifaneleyo, uma singadangali.
6:10 Ngakho-ke njengokuba sinethuba, asenze okuhle kubo bonke, kepha ikakhulu kwabendlu yokukholwa.

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kusuke kuhlangenwe nje, angeke ufane umklomelo. Kanti futhi nokuchitha isikhathi, amathalenta nezinto ezithokozisa inyama kuzoba nesiphelo esibi ekugcineni.

Ivesi 9 – "*Masingakhathali*" – ungafikelwa ngubuvila, uyeke ukwenza okuhle. Isikhathi sesivuno siyeza impela. Uzokwamukela ngokuhle kwakho lokhu okade ukulindele. Lesi "*sihlahla esitshalwe ngasemfuleni wamanzi*" esithela "*izithelo <u>ngesikhathi esifanele</u>*" (Amahubo 1). Imiklomelo yaphakade ayikhuli "edlelweni lakamoya" ngobusuku obubodwa. "*Umlimi uyalindela isithelo somhlaba esiyigugu, ebekezelela sona*" (EkaJakobe 5:7). Izaga ziveza ukuthi "*uma udangala ngosuku lokuhlupheka [*izikhathi ezinzima*], amandla akho mancane*" (24:10).

Ivesi 10 – "*Ikakhulu kwabendlu yokukholwa*" – Ukunakekela kwethu kumele kube kakhulukazi kwabendlu yokukholwa. Izwe kumele likwazi ukubuka lithi, "buka bathandana kangakanani".

6:11 Ake nibone ukuloba okungaka enginilobele ngakho ngesami isandla.
6:12 Bonke abafuna ukubukeka enyameni, yibona abaniphoqela ukusoka, kuphela ukuba bangayikuzingelwa ngenxa yesiphambano sikaKristu.

Kepha akumele sibakhiphele ngaphandle abanye abaseduze nathi ekwenzeni okuhle. UNkulunkulu uqobo lwakhe uyisibonelo sethu kulokho okunjalo. Yize noma isibusiso sakhe sibheke kubantwana bakhe, unisela imvula, akhanyise ilanga kwabalungile kanjalo nabangalungile.

6:11-18 – injongo uma iqhathaniswa.

Ivesi 11 – "*Ake nibone ukuloba okungaka enginilobele ngakho*" – UPawulu wayejwayele ukusebenzisa unobhala ekubhaleni kwezincwadi zakhe, njengokuba uTherthiyu abhala incwadi KwabaseRoma (16:22). Kuthe sekuza ngasekugcineni kwencwadi uPawulu wathatha ipeni yena uqobo wabhala amagama okuvala ngesandla sakhe. Buka incwadi 2 KwabaseThesalonika 3:17, "*Ngiyakhonza ngesandla sami mina Pawulu, okuluphawu ezincwadini zonke; ngiloba kanjalo*". Lokhu kwakwenzelwa ukuqinisekisa incwadi, njengendlela yokusayina, okungokukaPawulu uqobo. Buka incwadi 1 KwabaseKorinte 16:21;

6:13 Ngokuba ngisho bona abasokayo nabo kabawugcini umthetho, kodwa bathanda ukuba nisoke, ukuze bazibonge ngenyama yenu.

KwabaseKolose 4:18. UPawulu wenza okufanayo lapha kepha khona ubhekene nodaba olude.

Ivesi 12-13 – Igama lokugcina kwabafundisa ngokugcina umthetho nokunye okuthize. UPawulu uqhubeka nokuveza izinjongo zabafundisa ubuJuda. Manje sifunda ukuthi babengabazenzisi abathanda ukuthandwa ngabantu. Okwababaphushela emsebenzini wabo wokufundisa amanga ngukuthi babefuna ukuba nokuthula namaJuda, noma hlampe babezivikela bona. Babengafuni ukushushiswa ngamaJuda ngakho-ke kwamele baveze ukuthi basengaphansi komthetho. Lokhu bakwenza ngokufuna ukufaka abazalwane ngaphansi komthetho, ngalokhu babezama ukwenza "okubukekayo enyameni" ukuze amaJuda ezojabula ngabo, ngalokhu kukhombisa kwabo ukuthi basenawo. Kubonakala sengathi babengenandaba neqiniso, kepha babenendaba nokucasha kwabo. Ukuba ngabazenzisi kwabo kwahamba kangangokuthi "*ngisho bona…kabawugcini umthetho*". Bezenze abakweleta "*ukwenza wonke umthetho*", bona uqobo babengaphumeleli ekuwenzeni hlampe kunabanye. Impela akekho

6:14 Kepha kimi makungabikho nakanye ukuzibonga, kuphela ngesiphambano seNkosi yethu uJesu Kristu, okubethelwe ngaye izwe kimi nami kulo izwe.

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umuntu okwazi ukuqhubeka "*kukho konke okulotshiwe encwadini yomthetho, ukuba awenze*". Kulokhu babengenzi iqiniso kubo uqobo. Iqiniso lingukuqala kokusizwa yinkosi kwangempela.

Ivesi 14 – "*Kepha kimi makungabikho nakanye ukuzibonga*" – KuPawulu sibona ukuzimisela okuhlukile. Ngenkathi abenzimaJuda babesaba amaJuda futhi bezibonga "ngokuphenduka", bephendukela ekubeni ngaphansi komthetho, uPawulu wabuka kwinkosi uJesu Kristu wazibonga ngesiphambano sayo, ephakamisa yona lento ababeyiqeda ngezimfundisoze.

"*Okubethelwe ngaye izwe kimi, nami kulo*" – "izwe" lapha liyikho konke okusezweni. Konke okungokwesikhashana uPawulu wayengenandaba nakho, uveza futhi ukuthi yena akasiye othanda ukujabulisa abantu. Wayengabuki ndoda ethize, engazami ukuthi kube khona ozojabula ngaye. Wayebuka phezulu kuphela ebhekise inhliziyo yakhe yonke nempilo yakhe ekuthokoziseni uNkulunkulu. Wayefile maqondana nezwe, engenakho ukufisa udumo nokwamukeleka kubantu. Kuyamangaza

6:15 Ngokuba nakusoka nakungasoki akulutho, isidalwa esisha kuphela.
6:16 Bonke abahamba ngale ndlela makube kubo ukuthula nesihawu, yebo, ku-Israyeli kaNkulunkulu.

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lokhu! Lomphostoli wayelashwe ngokumangalisayo kumgaqo wempakamo.

Ivesi 15 – Buka ukuthi ingxenye yalelivesi ifana ncamashi no 5:6. Njengoba kubonakala sengathi ingxenye yokugcina iyafana;

"*Ukukholwa okusebenza ngothando*" = "*isidalwa esisha*".

Ukukholwa kweqiniso okuvela ngothando kungubufakazi "*besidalwa esisha*". Ngokukholwa siba yisidalwa esisha kuKristu (2 KwabaseKorinte 5:17). Kusuka eqinisweni lalempilo entsha ezoba yimpilo ebonakala ngothando.

"*Siyazi ukuthi sidlulile ekufeni, sangena ekuphileni, ngokuba sithanda abazalwane*" (1 KaJohane 3:14).

Ivesi 16 – Laba abahamba othandweni, ekugcineni bayothola ukuthula nokujabula ebebekade bekufuna ensimini yokuzigabisa nokuzinaka bona bodwa. Ukutshala uthando noma ngothando

ngukuvuna ngobubele.

"*Ku-Israyeli kaNkulunkulu*" – UPawulu futhi uyahlukanisa phakathi kwalabo abangabantwana ba-Abrahama ngokwenyama kuphela Kanye nabangabantwana bakhe ngokukholwa (3:7). Ku-Israyeli kaNkulunkulu, uPawulu ayingxenye yawo wabambelela esiphambanweni washumayela ivangeli leqiniso, ngenkathi "isigodlo sikaSathane" (Isambulo 2:9; 3:9) saphika isiphambano, sashumayela ivangeli lamanga, ivangeli lemisebenzi.

Ivesi 17 – "*Izimpawu zikaJesu*" – UPawulu ukhuluma ngokulinyazwa akuthwala emzimbeni wakhe eshushiswa ngenxa yevangeli leqiniso alishumayela. Izingozi azithola ikakhulukazi ezandleni zamaJuda ayekhubekile. "*KubaJuda ngathola kahlanu imivimbo, kushiywa munye emashumini amane. Ngashaywa kathathu ngezinduku, ngakhandwa Kanye ngamatshe*" (2 KwabaseKorinte 11:24). Uyacabanga imivimbo ayenayo emzimbeni wakhe, izimpawu ayenazo, ikakhulukazi emhlane?! Leyo mivimbo emzimbeni wakhe ingubufakazi bokuthi uPawulu wayengashumayeli umthetho kepha

6:18 Umusa weNkosi yethu uJesu Kristu mawube nomoya wenu, bazalwane. Amen.

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wayeshumayela isiphambano, insindiso ngomusa kuphela, eyamukelwayo ngale kokusetshenzelwa noma ukufaneleka. Abafundisa umthetho babengeke baziveze lezo zimpawu ngokuba indlela yabo kwakungeyokugwema isiphambano sehlazo.

Igama lesiGrekhi elisho "uphawu" lithiwa (stigma). U Kenneth Wuest uveza ukuthi kwakuyigama elisetshenziselwa izigqila emathempelini asePhergamu ezazizosebenza kuwo impilo yazo yonke, ngakho babeqanjwe ngegama lomphathi wabo. Izigqila ezijwayelekile namasosha zaziba namagama abaphathi bazo. Izimpawu noma imivimbo ekuPawulu imenza abe yisigqila noma isosha likaJesu Kristu, lokho wakugqoka kwaze kwaba sethuneni, ukuthembeka kwakhe emsebenzini kaKristu. Ngokuba "*bonke abathanda ukuhamba ngokumesaba uNkulunkulu kuKristu Jesu bayakuzingelwa*" (2 KuThimothewu 3:12). Kwakuyizimpawu zikaPawulu "*izimpawu zikaJesu*".

Imigomo Eyisikhombisa Yesivuno

Lemigomo ikhona ekutshaleni okubi noma okuhle.

Umzuzu nomzuzu wempilo yethu siyatshala;

1. Uma sekutshaliwe, kulandela ukuvuna ("bayakuvuna", UHoseya 8:7).
2. Lokhu okutshalwayo kuveza okuzovunwa, ngokuba sivuna esikutshalile ("*umoya… isivunguvungu*", UHoseya 8:7), "*Ngokuba lokho akuhlwanyelayo umuntu, lokho wokuvuna*" (KwabaseGalathiya 6:7).
3. Inani lokuvunwayo lizokudlula kakhulu okutshaliwe. Ngokuba isivuno sokutshaliwe ngokwemvelo siyaphindaphindeka ("umoya… isivunguvungu", uHoseya 8:7). "*Yiphani, khona niyakuphiwa; bayakunipha esifubeni senu isilinganiso esihle, esigxushiweyo, esichichimayo*" (NgokukaLuka 6:38).
4. Sivuna ngesikhathi sonyaka esehlukile kunesitshale ngaso (ngesikhathi esifaneleyo, KwabaseGalathiya 6:9). Ngakho-ke ukubekezela komlimi kuyadingeka.
5. Sivuna isivuno esiphelele uma sizimisela ("uma singadangali", KwabaseGalathiya 6:9). Buka incwadi KaJakobe 5:7.
6. Sivuna ngendlela efanayo nesitshale ngayo ("*ingcosana…ingcosana…kakhulu…kakhulu*",

2 KwabaseKorinte 9:6), "*ngesilinganiso enilinganisa ngaso nani niyakulinganiselwa*" (NgkukaLuka 6:38). Okwenziwa yisivuno ukwandisa; ukuthi kususelwa kuphi kuhlelwa yithi.

7. Akukho esingakwenza ngesivuno sangonyaka owedlule, kepha kukhona esingakwenza ngesakulonyaka. "*Ngikhohlwa okungasemuva, ngizilulela kokuphambili*" (KwabaseFilipi 3:13-14). Ukukhala noma ukuzibonga okudlule, ukubuka emuva kuzophazamisa inqubekela phambili uqhubeka nenkosi.