



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi
KwabaseFilipi

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 2008. Ukuze lokhu sikwenze kutholakale kulungele ukusetshenziswa ekilasini, sihlukanisile ngamakilasi njengokwakwenziwa kulezi zifundo. Ekhasini lokuqukethwe eliseceleni uzothola amakhasi okuqala ahlukanisiwe alishumi ngezahluko ezine (4) zalencwadi KwabaseFilipi.

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

“Ndodana yami, uma wamukela amazwi ami, uzibekелеle imiyalo yami, ukuze ubeke indlebe yakho ekuhlakanipheni, uthobele ekuqondeni inhliziyo yakho, yebo, uma ukhala ngengqondo, uzwakalisa izwi lakho ngokuqonda, uma ukufuna njengesiliva, ukuphenya njengamagugu afihliweyo, khona uyakuqonda ukumesaba uJehova, ufumane ukumazi uNkulunkulu.” (Izaga 2:1-5).

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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*“Ngokuba kumina,
ukuphila kunguKristu,
ukufa kuyinzuzo”*

(KwabaseFilipi 1:21).

Ikilasi 1 – Isingeniso

Lencwadi yabaseFilipi iyincwadi yokuthokoza. “Kuzo zonke izincwadi zikaPawulu, lena ingegcwele injabulo kunazo zonke”, kwasho u Irving Jensen. Sithola amagama “*thokoza*” noma “*ukuthokoza*” izikhathi eziyi-17 kulezahluko ezimfishane ezine zalencwadi. Ngokusobala, ayisihloko esibalulekile. Impela ungojabule ongena agxile kulengcebo yemayini yegolide encanyana “*athole ukuqonda*” kuyo. UJesu wathi, ngeqiniso lezwi likaNkulunkulu, “*uma nazi lokho, nibusisiwe uma nikwenza*” (NgokukaJohane 13:17). Izimpendulo ezinkulu zokujabula kwimibuzo emikhulu yempilo ziza ngokwazi nokwenza okubhalwe kulencwadi. Injabulo nokwaneliseka okunikeziwe lapha kuyingqikithi yokufunwa yiwo wonke umphefumulo emhlabeni.

Omunye umusho ongukhiye kulencwadi yabaseFilipi, “*kuKristu*”. Kukanjalo nangencwadi Kwabase-Efesu. Intokozo yangempela itholakala “*kuKristu*”, zonke izinkinga, izintshushiso nokuhlupheka kwabangakholwa kwenzelwe ukubacindezela emphefumulweni kubaholela ekutheni bathole indawo yokuthokoza nokucasha.

Lena ingenye yezincwadi zasejele ezine (Kwabase-Efesu, KwabaseFilipi, KwabaseKolose Kanye

nencwadi KuFilemoni). Ngakho-ke futhi, isikhathi sokubhalwa kwencwadi yabaseFilipi, njengazo lezi ezinye ezine zasejele, kwakungezinsuku zokuboshwa kokuqala kukaPawulu eRoma, ingena lapha kumavesi okugcina ayishumi nesithupha okugcina encwadi yezenzo. Kwakungama 61 A.D, iminyaka kaPawulu isingama-65. Kulokhu sibona isibonelo esiyisimanga sohambo lomzalwane weqiniso, ukuthi uPawulu wabhala lokhu, incwadi yakhe egcwele ukuthokoza, eseyindoda endala eyisiboshwa eRoma, esengcupheni yokuthi angafa nokufa, nezitha zimuzungezile! Yonke indawo emhlabeni iba yindawo yokuthokoza uma inhliziyo yethu ifana nekaPawulu, “*kuKristu*” nasekufuneni ukristu. Usathane kungenzeka ashintshe isigaba sempilo yomuntu. Kunganikezwa kuye ukuba “ehlise” isimo somuntu, njengoPawulu, emgcine ebugqileni, emuncisha noma emuphuca ukukwazi ukuhamba, ekhipha amaphiko akhe okwesikhashana. Kepha usathane akanawo amandla okuguqula ingqondo yomuntu noma umumo wakhe kuKristu njengongaphezu kwabanqobi. Izinga lempilo noma isimo, yebo. Isimo sengqondo nomumo, cha! Lokhu kuphakathi komphefumulo nomsindisi wawo, akunakuthintwa ngokunomthombo wasemhlabeni. Usathane akanawo amandla phezu kwalokhu ngaphandle kwalokho umuntu amnikeza kona, umuntu osaba izinto kunoNkulunkulu yedwa.

Idolobha

UPawulu wabhala lencwadi “*kubo bonke abangcwele kuKristu Jesu abaseFilipi*” (1:1). IFilipi kwakuyidolobha esifundazweni saseMakedoniya eRoma kuleyandlela endala edumile ebizwa ngendlela ye-Egnetia. ULuka wakhuluma ngalelidolobha “*eFilipi elingumuzi oyikhanda lesifunda saseMakedoniya*” (Izenzo 16:12). Buka ukuthi iRoma, iKorinte Kanye ne-Efesu kwakungamadolobha amakhulu ezindaweni zawo ngokunjalo. UPawulu wayevamise ukugxilisa umsebenzi wakhe phakathi namadolobha kwizifundazwe ayesebenza kuzo. IFilipi laliyidolobha elalicebile, laziwa ngegolide lalo, izimayini zesiliva Kanye nomhlaba ovundileyo. Kwakukhona ngisho nesikole sodokotela esasidumile khona, hlampe yingakho udokotela uluka ayehlala khona kulelidolobha.

Ibandla

Ibandla eliseFilipi kwaba yilo ibandla lokuqala elasungulwa nguPawulu uqobo Kanye nayenabo kwelaseYurophu, lokhu kwenzeka ngohambo lwakhe lwesibili ngokomsebenzi wenkosi. Lokho kuqala eYurophu kwakungukuyala kukaMoya Ongcwele okuvezwe kwincwadi yezenzo 16. Iminyango yase-Asiya Kanye naseMpumalanga yavalwa ngenkathi

uPawulu neqembu lakhe behamba ngasentshonalanga bewela e-Asia Minor, kwaze kwaba behlela eTrowa olwandle lwase Aegan. Lapho inkosi yakhuluma noPawulu ebusuku ngombono wendoda eyayifuna usizo kubo ngaphesheya kolwandle eMakedoniya, “*ubizo lwaseMakedoniya*” oludumile. Kubukeka kungathi lowo mbono walandelwa ngukungqongqoza kukadokotela uLuka ekuseni ngakusasa ezocela usizo lukaPawulu eFilipi. Buka indlela kaNkulunkulu noPetru kwincwadi yezenzo 10. Siyabona ngokucashile encwadini yezenzo ukuthi uLuka wayehlala eFilipi wase ehlanganyela noPawulu neqembu lakhe khona ngaphambi kokuba athathe umkhumbi awelele edolobheni;

- Izenzo 16:7-13 – (uLuka uhlanganyela noPawulu (“*bona*” kuya ku “*thina*”).
- Izenzo 17:1 – uLuka uyasala eFilipi (“*bona*”).
- Izenzo 20:5-6 – uLuka uyaphinda futhi uhlanganyela nabo bedlula eFilipi futhi (“*thina*”).

Ukubhalwa ngokwakhiwa kwalelibandla Kanye nabasunguli balo kutholakala encwadini yezenzo 16;

- Izenzo 16:14-15 – uLidiya nomuzi wakhe. ULidiya wayengusomabhizinisi wesifazane

(wezobubende) waseThiyatira Kanye nomJuda oguqukile. Inkosi yavula inhliziyu yakhe ukuba akholwe yivangeli ngenkathi uPawulu ekhuluma ngesabatha emkhulekweni eduze komfula emva kokuba efike khona. Lomhlangano wangesabatha ngaphandle kwedolobha uveza ukuthi kungenzeka ukuba lalingekho isinagoge edolobheni. Hlampe ngenxa yokuthi ayengemaningi amaJuda kuleya ndawo ukuba kwase kungaba khona isinagoge. Umusa walona owayesanda kuphenduka ukuvulela ikhaya lakhe kwabahambisa ivangeli waba nomthelela ekubeni nalelibandla.

Buka akubanga khona ukubambezela ukubhabhadisa uLidiya emva kokukholwa kwakhe kuJesu.

- Izenzo 16:16-18 – Intombazane eyayinamadimoni. Intombazane eyayisigqilakazi, engashiwongo igama layo ayibange isakwazi ukubhula uPawulu eseyikhiphe amadimoni. Nayo futhi yasindiswa. Laba ababezuya ngokubhula kwayo bathukuthela bagana unwabu ngenxa yokulahlekelwa kwabo, baze baqambela amanga uPawulu kwijaji. Labo bashawa baboshwa.

- Izenzo 16:25-34 – Umgciniziboshwa Kanye nomuzi wakhe. Umgciniziboshwa ongashiwongo ngegama wanyakaziseka Kanye nejele kunyakaza umhlaba phakathi namabili. Wahlangwa ngamazwi kaPawulu ekufeni, amhlengela ekuphileni, ekuphileni okuphakade.

Uyacabanga ukuthi lencwadi yenjabulo eyabhalwa nguPawulu esejele yamuthinta kanjani umgciniziboshwa? Yena uqobo lwakhe wasindiswa ngokuhlabelela kukaPawulu kokuthokoza ejele laseFilipi. Wazibonela ngawakhe amehlo ukuthi ukushaywa nokuboshwa akuyisusi injabulo yomzalwane ogcwaliswe ngoMoya.

- Njengoba kuke kwavela, udokotela uLuka wayehlanganyele kwangasekuqaleni kwalelibandla ngokunjalo.

Kubonakala sengathi uPawulu wagcina ubudlelwane bakhe nalelibandla, eseduze nalo kwaze kwaba ngasezinsukwini zakhe zokugcina, akufani namabandla aseGalathiya Kanye nawaseKorinte, abazalwane baseFilipi bahlala othandweni labo lokuqala bangashintsha maqondana noPawulu. Babezinikele ngisho ekusizeni ngeziphopho zemali, futhi

bakwenza bephindelela (4:15-16). Leli bandla kumele ukuba laliphakathi “kwamabandla aseMakedoniya” uPawulu ayewaphakamisela phezulu ewancoma ngokuba yisibonelo sokupha encwadini yesibili KwabaseKorinte 8. Futhi bathi uma bezwa ukuthi uPawulu usejele eRoma bamuthumelela usizo ngo Ephafrodithu, yikona lokho okwabe sekuzala lencwadi. Ukupha kwabuyisela lencwadi eyisibusiso esikhulu minyaka yonke.

Injongo

Akubonakali sengathi kwakunesidingo esithile sokubi okwenza ukuba kubhalwe lencwadi, kwakungekho inkinga ephuthumayo eyayidinga ukuxazululwa nguPawulu. Lena yincwadi nje elula, yobungani futhi ebonisa uthando. Kuvela lezinjongo eziwayelekile;

- Kahle-hle kwakuyincwadi yokubonga ngenxa yesipho salabazalwane nokucabanga kwabo (94:10-19). Kubukeka sengathi indoda ogama layo ngu-Ephafrodithu yahambisa isipho sabo semali kuPawulu eRoma. Ngenkathi impilo yakhe yayihlaselwe ngukugula okukhulu. Kwathi eseluleme, u-Ephafrodithu wathatha lencwadi, amazwi kaPawulu okubonga, wabuyela nayo eFilipi.

- UPawulu wabe esethatha ithuba ukuqondisa ukungaboni ngaso linye okuncane (4:2-3). Buka ukugxila ebunyeni ngokuthobeka (1:27-2:3). Usathane, leya nkosi yempakamo, uhlezi efuna ukutshala ukhula ebandleni likaNkulunkulu. *“Ngokuziqhenya kuvela ukuxabana kuphela”*. Imvelo kaKristu ephansi ingokuphambene nalokho.
- UPawulu wabazisa ngezinhlelo zakhe (2:19-24).
- Wanikeza umyalelo nesibonelo;
 - o Impilo ephilelwa uKristu (1:20-21; 3:7-14). *“Ngokuba kimina ukuphila kunguKristu, ukufa kuyinzuzo”* (1:21).
 - o Impilo ephilelwa abanye (Isahluko 2). *“Mawube kini lowo mqondo owawukhona nakuKristu Jesu”* (2:5), egqema ingozi kwingqikithi yokungumsusa wokudala izinkinga ebandleni.
 - o Yonke imibhalo yabhalelwa ukuyalwa nokulungiswa kwethu (2 KuThimothewu 3:16-17).
- Njengokujwayelekile uPawulu akazange aliyeke lidlule ithuba lokuphakamisa uJesu

Kristu. Ekuvezeni isibonelo sikakristu uPawulu ulandela ngokumuphakamisela phezu kubafundi bakhe. UJesu uvezwe njengozithobile ophansi, kodwa futhi ophakeme kwisahluko sesibili. Uvezwe njengongaphezukonke uma kubhekwa inhliziyo yongcwele kwisahluko 3. Uma ufuna uKristu uyazikhohlwa wena ufune inkazimulo kaNkulunkulu, ukufunela abanye okuhle kuba seqhulwini kwinjongo yakho. Imiphumela yalokho yilena;

- Ukuthokoza kwivangeli elishunyayelwayo ngisho kungabe kuthiwa ngubani, kanjani, kuphi, nanganjongoni (Isahluko 1).
- Inhliziyo ethobekile yenceku/isisebenzi (Isahluko 2).
- Ukufuna okulungile (Isahluko 3).
- Ukucabanga okulungile futhi okunempilo (Isahluko 4).

Inhlolovo

Isahluko 1 – Ubufakazi bempilo ephilwa ngaphezu kwezwe.

Ivesi elingukhiye lencwadi Kanye nesihloko sempilo kaPawulu ku 1:21 “*ngokuba kimina ukuphila kunguKristu*”. Akukho ukunqoba noma ukuthokoza ngaphandle kukaJesu Kristu. UPawulu wayezungezwe yizinkinga (ukuboshwa, izitha Kanye nokusongeleka kwempilo yakhe ngokufa), kepha ngaphezu kwakho konke wanyuka sengathi ngezimpiko zoheshe;

- Esathanda (Ivesi 3-8).
- Esathandaza (Ivesi 9-11). Umkhuleko kaPawulu kwakungesiyo into eyayihlale ihlale yenzeke, kepha yayenzeka (“*njalo*”, “*zonke*”, “*nonke*”, ivesi 3-4). Izicelo zakhe zazisobala;
 - Uthando lwenu luvame (Ivesi 9).
 - Nikwazi ukwahlukanisa (Ivesi 9-10).
 - Nibe mhlophe (Ivesi 10).
 - Nigcwaliswe ngezithelo zokulunga (Ivesi 11).
- Eqhubeka nokushumayela (Ivesi 12-18). Ivangeli alizange livinjwe kepha laqhubeka khona lapho ekuboshweni kwakhe ngaye Kanye nangabanye. Buka incwadi yezenzo 28:30-31. UNkulunkulu uyakwazi ukuguqula itshe lokuqhuzuka Kanye nosathane babe yizitebhiso. Isimo ekukhulunywa ngaso kuvesi

15-16 asikhulumi ngomyalezo ongesiwo noma indlela yokuwuhambisa kepha injongo engesiyo.

- Esenomfutho, ngisho ukufa kungekho kude (Ivesi 19-26).
- Esenomdlandla (Ivesi 20). Umdlandla wakhe wawusekutheni uKristu adunyiswe noma aphakanyiswe emzimbeni wakhe.

Isahuko 2 – Izibonelo zempilo ephilelwa abanye.

Kunokugxila okukhulu ebunyeni (Kusukela ku 1:27) Kanye nobunceku kulengxenye. Loku kwenza kusukela entobekweni yeqiniso.

- 2:6-11 – Umnikelo kaKristu;
 - Ukuhlanjalazwa kwakhe (Ivesi 6-8). Wayengeke abonwe njengalona anguye. Buka izitebhiso eziyisithupha wehle lapha.
 - Ukuphakanyiswa kwakhe (Ivesi 9-11). UNkulunkulu wamuphakamisa ngesikhathi esiyiso. Kucashunwe ku-Isaya 45:23.
 - Lena yingxenye engukhiye kwisifundiso sikaKristu. Kahle-hle “*wazidela* (kenosis) *ethabatha isimo senceku*”.

Wazidela, edelani? Abanye bathi uJesu wadela ubuNkulunkulu bakhe ekuzeni kwakhe kokuqala. Abanye bathi wadela ukusebenzisa ezinye izimpawu zakhe zobuNkulunkulu. Ihumusho i-king James (lesingisi) lilungile ngokuthi “*wathabatha isimo sobunceku*”. “*Wazidela*” (wadela ubufakazi bobuNkulunkulu bakhe). Iphuzu lapha ngokuthi uJesu wadela ubufakazi bakhe obubonakalayo, inkazimulo esobala, konke lokho kwabonakala entabeni mhla ekhazimuliswa. Sasingekho isidingo sokuba abonwe njengoba enjalo. Lapha sibona umgomo wokuthobeka.

- 2:19-22 – Umsebenzi kaThimothewu. Sasingekho isidingo sokuba agijimise uhlelo lwakhe. Injongo yakhe kwakungukukhonza. Ngalokhu wamukela ukudunyiswa nguNkulunkulu nabantu.
- 2:25-30 – Ukugula kuka-Ephafrodithu. Sasingekho isidingo sokuba aphilele ukwenza okulungele yena kuphela. Futhi ngalokho wamukela ukudunyiswa nguNkulunkulu Kanye nabantu.

Isahluko 3-4 – Ukuyala

Isahluko 3 – Izinjongo zikaPawulu;

- “*Ngobukhulu bokumazi uKristu*” (Ivesi 8). Umklomelo weqiniso! Ulahla konke lokhu abantu abakubona njengokubalulekile afune ukudunyiswa kukaKristu.
- “*Ukuze ngimazi*” (Ivesi 10). Ukulungisiswa kweqiniso. Lapha ukusebenzisa imiqondo esiyinikezwe nguNkulunkulu ngendlela elungile nenhle (Buka incwadi KwabaseRoma 1).
- “*Ngijonga ukuba ngingakubamba*” (Ivesi 12). Umlandeli weqiniso. UPawulu wayengowokuqala ukuvuma ukuthi “*wayengakafiki*”, kepha wayezimisele ephokophelele.

Lapha kunezimfihlo zenhliziyi yokhulile enkosini. Buka uMose (u-Eksodusi 33), buka uDavide owayeseduze nenhliziyi kaNkulunkulu. Qathanisa nenhliziyi yomuntu wenyama, ongakhumbuli ngisho ukukhumbula uNkulunkulu (KwabaseRoma 1).

Isahluko 4 – Amandla okusebenzisa ngokulungile ingqondo yethu (indawo yempi). Isivivinyo

sangempela sayikho umuntu nayoba yikho akukho kakhulu ekutheni wenzani noma ukhulumani, kepha ukuthi ucabangani! Uma silalela imiyalo kaNkulunkulu, ingqondo yethu igxile kokulungile, siqinisekisa ukuthi ukuthula kukaNkulunkulu kugcina ingqondo yethu (Ivesi 7) noNkulunkulu wokuthula uyakuba nathi (Ivesi 9). Okuhle nodumo kuyogcwalisa kuchichime kwizinhliziy ezingalo kunokuba muncu nokukhathazeka. Buka izaga 4:23. Futhi lapha kuyacaca uPawulu uvela kanjani ekugcineni kulencwadi; engojabulile (4:10), enokubonga (4:14-18), engowanelisekile (4:11) Odumisayo (4:20). KuKristu kwakuphelele konke kuPawulu (Ivesi 11) ekwazi ukwenza konke (Ivesi 13). Buka ukuthi asinaso isithembiso sokumbatha kubo bonke ku 4:19. Isithembiso sakhulunywa kulabo abanikelwa enkosini banikela kwabanye. Isithembiso sifaka ukunikela nokuzinikela. Buka incwadi 2 KwabaseKorinte 9:6.

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Omunye umcabango ekubukeni lencwadi yabaseFilipi;

- Isahluko 1 – Ukristu uyikho konke kithi – empilweni nasekufeni.
- Isahluko 2 – Ukristu uyisibonelo sethu.
- Isahluko 3 – Ukristu uyimizamo yethu –

yokuzuza, sazi Kanye nokumubamba.

- Isahluko 4 – Ukristu uyintokozo yethu – Ukuthokoza kwethu, ukuthula, ukwaneliseka kusengqondweni ehlala kuye.

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Bukisisa isimo somqondo kaPawulu onethemba;

Isahluko 1 – Ukundiza noma ukuphakama ngaphezu kwezingqinamba.

Isahluko 2 – Ukuzinikela okubhekiswe kwabanye.

Isahluko 3 – Ukufuna ukristu yedwa.

Isahluko 4 – Wanelisekile njalo.

UPawulu wayeyindoda ejabulile!! Buka incwadi yesibili 11:23-29. Asikho isimo esathatha ukuthokoza noma injabulo yakhe.

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Qaphela izinto ezintathu ezedlula (huperecho);

- Ezedlula izimfuno – abanye (2:3).
- Ezedlula ukwazi – uKristu (3:8).
- Ezedlula ukuthula – kwakho? (4:7).

*“ngethembile ngempela yona le nto
ukuthi owaqala umsebenzi omuhle
kinina uyakuwufeza kuze kube lusuku
lukaKristu Jesu”*

(KwabaseFilipi 1:6).

Ikilasi 2 – KwabaseFilipi 1:1-11

Abafundi bebhayibheli bavame ukubona izincwadi eziyi-13 zikaPawulu zihamba ngezihloko ezilandelanayo;

- KwabaseRoma 1 & 2 KwabaseKorinte Kanye nencwadi KwabaseGalathiya zinikezwe isihloko esiyisifundo sensindiso.
- Izincwadi zasejele Kwabase-Efesu, KwabaseFilipi, KwabaseKolose Kanye nencwadi kuFilemoni zinesihloko esiyisifundo sikaKristu.
- Izincwadi ezimbili KwabaseThesalonika zigxile kakhulu esifundweni sezinsuku zokugcina noma izinto ezizayo.
- Izincwadi ezintathu zabafundisi, incwadi yokuqala neyesibili KuThimothewu Kanye nencwadi kuThithu zimayelana nesifundo ngezinto zebandla.

Ngezinyanga uPawulu ayesejele laseRoma ngazo, ebhala ezine zezincwadi zakhe ekhona, umqondo wakhe wawuhlezi ukuKristu. Futhi incwadi yakhe egcwele injabulo yilencwadi yabaseFilipi eyabhalwa ngaphansi kokuboshwa kwaseRoma. Isisindo

*1:1 OPawulu noThimothewu, izinceku zikaKristu Jesu,
kubo bonke abangcwele kuKristu Jesu abaseFilipi,
kanye nababonisi namadiyakoni:*

sezinsuku noma isikhathi esinzima sabalula futhi sasuka ngenxa yenhliziyo ebheke kokulungile.

Isahluko 1

1:1-2 – Ukubingelela.

Ivesi 1 “*OPawulu noThimothewu*” – UThimothewu wayeyiloya mfana omncane owabalwa nguPawulu embalela emsebenzini wenkosi endaweni yase Lystra nase Derbe ohambeni lukaPawulu lwesibili ngenxa yomsebenzi wenkosi e-Asia Minor kuqhubeka. UPawulu wayenikezelwe ukulanda nokuqeqesha amadoda athembekile endleleni, ewasizela ukuba akwazi ukuhola. UThimothewu wayengumfanyana omncane (1 KuThimothewu 4:12), enamahlonyana (2 KuThimotewu 1:7), futhi wayeyindoda ethembekile (KwabaseFilipi 2:19). Yize noma uPawulu ayeyindoda eyasetshenziswa kakhulu nguNkulunkulu, akakaze amele kude nabanye abasebenzi emsebenzini wenkosi, kunalokho wayebanikeza isikhathi sokuba bakhulu babe ngabaholi kusasa. Kulokhu uPawulu uma eyisibonelo sesisebenzi esidala emsebenzini wenkosi, enakekela abangakabi mnkantshubovu

kepha abathembekile futhi abancane. Buka uMose noJoshuwa Kanye no Eliya no Elisha.

UPawulu ujwayele ukuveza ubuphostoli bakhe ekubingeleleni kwakhe, eveza igunya lakhe elivela kuNkulunkulu. Akenzi njalo kulencwadi, hleze ngenxa yabhala ngakho okuhle, akagcwele imizwa ehlukene yobuhlungu nokuxakeka okungadinga agqamise igunya lakhe ukubhekana nakho nokulungisa.

“Izinceku zikaKrist Jesu” - *“Izinceku”* lapha yigama lolimi lesiGrekhi (doulos) noma isigqila. Lona akusiye umsebenzi oqashiwe kepha ungowomqashi, uthengwe ngegazi likaJesu ngakho-ke uyaveza ukuthi ungowakhe. Buka incwadi ka-Eksodusi 21. Ekuphenduleni kumusa kaNkulunkulu laba *“izinceku zikaKristu Jesu”* ziwalahlile wonke amalungelo azo nentando yazo zazinikezela kuye ngokuphelele. Injabulo ngomsebenzi!

“Kubo bonke abangcwele kuKristu Jesu” – *“abangcwele”* yigama lethestamente elisha elisetshenziselwa bonke abakholwa kuJesu. Alisho abazalwane abathize phakathi kwabazalwane kepha bonke *“abahlukaniselwe”* uNkulunkulu ngokukholwa kuJesu Kristu. Leligama lisho umumo wamakholwa phambi kukaNkulunkulu, hhayi

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

ukwenza kwakhe phambi kwabantu. “*KuKristu Jesu*” yigama elijwayelekile kwithestamente elisha, elichaza umumo wethu wensindiso nokuphepha. Ngesikhathi sokusindiswa komphfumulo ubhabhadiswa nguMoya ewubhabhadisela emzimbeni kaJesu kristu (1 KwabaseKorinte 12:13), amubeke “*kuKristu*”. Lokhu emva kwesithombe sikaNowa nomndeni wakhe owaphepha emkhunjini kwizivunguvungu ezisabekayo zokwahlulela kukaNkulunkulu abangaphandle, noma njengomndeni yamaJuda emizini eyabhecwa ngegazi lewundlu emnyango ngosuku lwephasika, ngale kokusaba ingelosi yokufa.

“*Kanye nababonisi namadiyakoni*” – Nanka amahhovisi ethestamente elisha ebandleni, ibhishobhi (episkopos) ngumbonisi njengokuba igama lesiGrekhi lisho, liphinde lithiwe yi-elda (omdala), (presbuteros) nolusa abantwana baNkulunkulu (1 EkaPetru 5). Idiyakoni (diakonos) yisisebenzi sebandla njengokuba igama lisho, ngamadoda anakekela izinto eziphathekayo kubazalwane, kepha isikhundla sabo siyanyuka siye

*1:3 Ngiyambonga uNkulunkulu wami ekunikhumbuleni
kwami konke
1:4 ngezikhathi zonke ekunxuseni kwami konke ngani
nonke, nginxusa ngokuthokoza,*

kokwakamoya futhi. Buka incwadi yezenzo 6. Okumele babe yikho laba bobabili kunikeziwe encwadini yokuqala kuThimothewu 3.

1:3-11 – Ukubonga, uthando Kanye nomkhuleko.

Ivesi 3-4 – UPawulu wayeyindoda ethokozile, lencwadi ikuveza ngokusobala kunazo zonke ezinye izincwadi. Wayejabule;

- Ekukhulekeleni abazalwane (Ivesi 4). Umkhuleko wawungadonswa nje kumaphuzu inhliziyo ingekho, kepha ukuthokoza kukaPawulu nelungelo. Kuyena kwakuyihora elimnandi lokukhuleka.
- Ekushumayeleni ukristu (Ivesi 18). Ngisho kunoma ngayiphi injongo.
- Ebunyeni ebandleni (2:2).
- Ekuzideleni kwakhe uqobo (2:17).
- KuKristu Jesu (3:3).
- Kwizithelo zomsebenzi wakhe (4:1;

1 KwabaseThesalonika 2:19).

Ngihlezi ngichazeka ngomsebenzi kaNkulunkulu kulendoda ejabulile nangayo. Othandweni lukaPawulu nasekubongeni abazalwane sibona uNkulunkulu, enakekela abazalwane. Umphrofethi uZefaniya wathi ngoNkulunkulu “...uyakujabula ngawe ngentokozo, athule othandweni lwakhe, ethabe ngawe ngokuhlabelela” (3:17). Kanjalo noNkulunkulu wayenza okufanayo ngalomphostoli kubazalwane baseFilipi. “Ukukhumbula konke” kwabo kuletha ukubonga. Lena kwakungesiyo nje into eyenzeka nje. Kwase kudlule iminyaka eminingi engenabo kepha futhi wayebabona njengababalulekile emcabangweni yakhe. Lokhu kuveza uNkulunkulu. Lokhu ngukubekezela kukaNkulunkulu, okufuna ukunakekela. Kukhona uthando olunjena Kanye nokucabanga kuye ngabakhe. Lamagama kaPawulu angakhipheli muntu ngaphandle (njalo, zonke, nonke) aveza ukunakekela bonke kuyo yonke leminyaka yomsebenzi emva kokubashiya uPawulu wayenabo enhlizweni yakhe, emlomeni wakhe nasemkhulekweni wakhe. Buka kulomphostoli onothando isithunzi sikaJesu ohlalela ukunxusela abazalwane (KumaHeberu 7:25).

UPawulu akagcini ngokubonga uNkulunkulu ngabo

nokubakhulekela, kepha kubonakala sengathi uthola injabulo ekubatsheleni ngokwenzenjalo. Ngendlela efanayo futhi emangazayo inkosi ejabulela ngayo ukubusisa abantwana bayo, ujabulela ukubabusisa ngolwazi nangesithembiso sesibusiso. Iziphrofetho zikaNkulunkulu zimayelana nalokho. Ukugcwalisa abazalwane ngethemba manje ekuthembeni kwabo izinto ezizayo, uPawulu akubanga nje ukuthi useduze nalabazalwane nangendlela azizwa ngayo ngabo, wayengenamahloni ngisho okubatshela. Wayebathanda, futhi wayesho ngisho indlela abathanda ngayo.

Manje bukisisa kahle indoda egcwele injabulo mese uyazibuza wena ukuthi kungani? Akusikho ukuthi yingenxa yokuthi wayegxile ekubeni yisikhonzi sabo bonke? “*UJehova wambuyisela uJobe ekuhluphekeni, lapho ekhulekela abangani bakhe*” (UJobe 42:10). Ukuzicabangela wedwa kuzama ukuthokoza ngokubamba ize. Kepha ukuphendula okunjena empilweni kuphuca umuntu ukujabula. Injabulo yangempela nokukhululwa kutholakala ekuzikhohlweni wena ukhonze abanye. Uma ungajabulile, kukhona into ekumele uyazi. Usugijima emgaqweni wasekuzicabangeleni ndlela thize.

1:5 *ngenxa yokuhlanganyela kwenu evangelini, kusukela osukwini lokuqala kuze kube manje;*

Ivesi 5 – “*Ngenxa yokuhlanganyela kwenu evangelini*” – UPawulu ukhuluma ngezinto ezibalulekile zobuzalwane ngalomugqa omncane “ngokuhlanganyela evangelini”. Wathokoza ngokuhlanganyela Kanye nabo kwinzuzo yevangeli, ukufakwa kwabo emzimbeni kakristu nakho konke lokhu okungokwethu kuye. Kwakungekho ukukhiphela ngaphandle kuPawulu. Njengokuba aveza kubazalwane baseThesalonika, ithemba lakhe nenjabulo yakhe Kanye “*nomqhele wokuzibonga*”, “*phambi kwenkosi yethu uJesu Kristu ekufikeni kwakhe kungeyinina na? Ngokuba nina niludumo lwethu nokuthokoza kwethu*” (1 KwabaseThesalonika 2:19-20). Konke ukuzuza kwakuyimpi. Ngakho-ke konke ukuzuza kwakungukuthokoza! Njengakulamabandla lapho uThimothewu wakhuliswa khona, kanjalo nalabazalwane baseFilipi babengazalelwanga emndenini kaNkulunkulu ngaphandle komzukuluzuku obuhlungu, njengokuba nencwadi yezenzo 16 iveza. Kepha wonke umama onothando ube esekhohlwa yinhlungu yokuzala uma esebuka umntwana ozalelwe emndenini.

“Abahlwanyela ngezinyembezi bayakuvuna ngokuthokoza. Ohamba ekhala izinyembezi, ephethe imbewu yokuhlwanyela, uyakubuya ngokuthokoza, ephethe izinyanda zakhe” (Amahubo 126:5-6).

Kepha futhi, “ngokuhlanganyela nabo evangelini” uPawulu ukubona ngokuhlanganyela nabo ngokwezimali kusukela ekuqaleni kokuzalwa kwabo kukamoya. Ngamavikana nje emva kokusindiswa, lelibandla *“nathumela Kanye nakabili ngokuswela kwami”* maqondana nezidingo zikaPawulu kwidolobha elilandelayo ayesebenza kulo (4:16). Babenikezelwe ekunakekeleni nasekwamukeleni izisebenzi zikaNkulunkulu kusukela ekuzalweni kwabo kabusha futhi baqhubeka kulokho (buka incwadi yezenzo 16 ukwamukela kuka Lidiya Kanye nomgciniziboshwa). Yilokhu umbhali wencwadi kumaHeberu akhuluma ngakho uma ethi, *“kepha maningakhohlwa ukwenza okuhle nokuphana [ukuhlanganyela nokwabelana], ngokuba imnikelo enjalo uNkulunkulu uthokoziswa yiyo”* (13:16).

Ngemuva babehlanganyele noPawulu ngozwelo, besondela kuye emaketangini. Babazi futhi bekanye naye owathunyelwa u-Ephafrodithu, emphathele usizo lwezemali esandleni sakhe. Babephila izwi likaNkulunkulu, *“uma kuhlupheka isitho sinye, kuhlupheka izitho zonke Kanye naso”* (1

*1:6 ngethembile ngempela yona le nto ukuthi owaqala
umsebenzi omuhle kinina uyakuwufeza kuze kube
lusuku lukaKristu Jesu,*

KwabaseKorinte 12:26). “Ngokuba nazwelana
nababoshiweyo” (KumaHeberu 10:34).
“...nomzalwane uzalwa osizini” (Izaga 17:17).

Ekugcineni baba nokuhlanganyela noPawulu
ekuqhubeni kwakhe ivangeli, nabo uqobo
bahambisa ivangeli kulabo ababeseduze kwabo
ngokunjalo.

Ngakho babehlanganyela noPawulu ensindisweni,
ekusizeni umsebenzi wakhe ngemali, ukumzwela
enhluphekweni yakhe Kanye nasekuhambiseni
ivangeli (insindiso, ukweseka, uzwelo Kanye
nokutshala). Kulezi zinhlobo “zokuhlanganyela”
kumele sidlale indima nathi. Kumele ube kuKristu.
Kumele uxhase umsebenzi wakhe. Kumele
unakekele abazalwane. Kumele udlulise umyalezo
wakhe. U H.A Ironside wabhala, “Ukuhlanganyela
kwabazalwane behamba ndawonye ngokwesaba
inkosi, okwenziwa ngokubambisisa izwi lokuphila
kwabangakholwayo, lokho kukaningi ukuthi
kungazi ukuhlanganyela kwangempela kunokuba
nabazalwane okuyiloyo naloyo umatasa ngezinto
zakhe, ngezibusiso zakhe – konke nje ngaye”.

Ivesi 6 – “Yena owaqala umsebenzi omuhle kinina” – uPawulu wayengeke ajikiswe ngumuntu ngokuthembaka kukaNkulunkulu. Ukhuluma ngaye “yena owa...”, hhayi “lokhu o...”, sengathi ukhuluma ngamandla nje athize noma umthetho, okanye umgomo. Isithembiso sethu siphumula phezu kokuthembeka kukaNkulunkulu ukwenza lokhu athembise ukukwenza. Hhayi okunye! Ukuba uNkulunkulu ubengathembekile ezwini lakhe besingengeke sibe nathemba. Kwincwadi yokuqala KwabaseKorinte 1:7-9 uPawulu wakhuluma “ngenkosi yethu uJesu Kristu: oyakuniqinisa nani kuze kube sekupheleni, ningabi nacala ngosuku lwenkosi yethu uJesu Kristu. Uthembekile uNkulunkulu” KumaHeberu 12:2 uJesu uchazwe waba “ngumqalisi nomphelelisi wokukholwa kwethu”. Uyakuqeda akuqalile. Encwadini EkaJuda 24 sifunda lokhu ngaye “kuyena onamandla okunilinda ukuba ningakhubeki, nimiswe phambi kwenkazimulo yakhe ningenasici, ninokuthokoza okukhulu”. UPawulu wathola ithemba lakhe ekuthembeni kukaNkulunkulu, ngokuba “nokuthembeka kwakho kuze kube semafwini” (Amahubo 36:5), futhi “yena uhlala ethembekile, ngokuba akanakuziphika” (2 KuThimothewu 2:13), futhi “busha ekuseni njalo, ukuthembeka kwakho kukhulu” (Isililo 323). Uma abanye bekhola ukuthi singalahlekelwa yinsindiso, kungabe ithemba lapho likuphi noma kwini? Thina

asikwazi ukuthembeka kodwa uNkulunkulu akakwazi ukugathembeki! Manje yini lena esiyishoyo uma sicabanga ukuthi singalahlekelwa yinsindiso?

“Uyakuwufeza kuze kube lusuku lukaKristu Jesu” – “uyakuwufeza” lapha sivezelwa ukuqeda noma ukulungisa noma ukubona ukuba kuyaqedwa. UNkulunkulu ayikho into ayiqalayo engazimisele ngokuyiqeda (NgokukaLuka 14:25-33). Yikuphi noma nini lapho ake enza khona into yaba ngu hafu? Igama lakhe *“ngu-Alfa no Omega, isiqalo nesiphetho”* (Isambulo 1:8). Kungesikho kuphela ukuthi akasoze wasidela noma wasishiya (KumaHeberu 13:5), kungesikho kuphela ukuthi asoze sabhubha (NgokukaJohane 10:28), kepha uNkulunkulu uzakuwqeda umsebenzi wakhe kithi ngokuwufeza (*“ningenasici”*), ngokuba lokhu ukuthembisile. UNkulunkulu ukwazi ukubona lokhu abantu abazoba yikho uma umsebenzi wakhe esewuqedile, lokho kubuka kwaphambili kumele sizifundise kona. UBarnaba waba nakho. Wabona isosha lenkosi elihlengiwe ku Sawuli wase Tarsu. Nathi sijwayele ukugcwalisa umbono wethu ngokubi okukwabanye singabe sisakubona okuzayo. Kumele sibe njengombazi, obona ubuhle kwitshe elitshekile, noma njengohlola umhlabathi, obona ngaphezu komhlaba oyinyumba Kanye nokungcola kokhula, kepha ubuka izitshalo ezizovela emva kokutshala.

1:7 njengalokhu kufanele ukuba ngibe nomqondo onjalo ngani nonke, njengokuba nginithwele enhliziyweni yami, lokhu ekuboshweni kwami nasekulivikeleni nasekuliqiniseni ivangeli nina nonke nihlanganyele nami emseni.

“Ngosuku lwenkosi uJesu Kristu”, bonke bayofana nendodana yakhe. Kepha manje sonke sisendleleni yokufana, utshani busakhula, okutshaliwe kusaqala ukuvela.

Kwelinye uhlangothi kumele siqaphele lomqondo wokuthi “ngicela ungilinde! UNkulunkulu akakaqedi ngami!” Lokhu ngihlezi ngikubona njengokunomqondo wokuzithethelela, njengokuthi “Ungalokothi ungahlulele! Ngisajabulela ukuphila njengosenyameni, ngiyabonga! Yisimo sengqondo esingakulungele ukudela ezinye izinto ukuze kudunyiswe uNkulunkulu. Hlampe okuzwakala kancono (uma sikudinga) kungaba yilokhu, “Ngicela ube nomusa ungisize ngibone lapho uNkulunkulu engakaqedi khona nami”.

Ivesi 7-8 – UPawulu uveza ukuhlanganyela okubalulekile phakathi kwakhe nabazalwane baseFilipi; ngokuba ngokumcabangela beza kuye ngozwelo nangosizo oluphathekayo ukumusiza ekuhluphekeni kwakhe kokuboshwa, ukuboshwa

*1:8 Ngokuba uNkulunkulu ungufakazi wami wokuthi
nginilangazelela kangakanani nonke ngesihe sikaJesu
Kristu.*

ayebhekene nakho “lokhu ekuboshweni kwakhe nasekulivikeleni nasekuliqiniseni ivangeli”, ngokuba base behlanganyele Kanye naye ekuhluphekeni ngenxa yomsebenzi wenkosi, ngakho-ke bazoba ngabahlanganyela naye emuseni ngokunjalo. Kubukeka sengathi ukhuluma ngengxenye yabo kumklomelo ngenxa yomsebenzi wakhe emhlabeni awenzela uKristu. Lokhu ayokwamukela kuNkulunkulu ngelinye ilanga bayohlanganyela kukho njengokuba behlanganyela naye manje ngokumunakekela.

“Nginilangazelela kangakanani nonke ngesihe sikaJesu Kristu” – Kwakukhona ukulangazelela okunamandla kuye ngabo, “ngesihe” lapha kukhulunywa ngokusuka enhlizweni noma ekujuleni, njengoba namhlanje singakhuluma ngenhliziyo. Uma silangazelela ngothando izinto kwabanye sikuzwa phakathi kithi. Lokulangazelela ngothando uPawulu ukuhlanganisa noJesu Kristu ongumsusa wako. Asijwayele ukuthanda abanye nje ngokusuka kithi ngalendlela, uma uthando lukaNkulunkulu lukithi, luqubuka kuKristu okithi. UPawulu wakuqonda ukuthi kungukristu okuye

*1:9 Ngikhulekela lokhu ukuba uthando lwenu luvame
kakhulu njalo ekwazini nasekuqondeni konke,*

owayethanda abanye ngaye.

Uyabona umphostoli uza kanjani engasiye onikeza imiyalelo nje kuphela ukuba ilandelwe, engagqamisi igunya lakhe kwizimvu? Kepha uza njengomalusi onothando. Buka uJesu ekwenzeni kwalendoda. Ukukhuleka nokulangazelela kuningi kunokufuna nje kuphela.

Ivesi 9-11 – “*Ngikhulekela lokhu*” Njengokuba uPawulu ejwayele ukwenza ezincwadini zakhe, useyaqala manje uveza indlela yomkhuleko wakhe abakhulekela wona.

Ivesi 9 – Ukhulekela ukuba uthando lwabo luvame – Akakhulekeli kuphela ukuba izimpilo zabo zibonise uthando, kepha ukuba luvame, lolu wuthando olubeka omunye phambili (agape). Uthando olunquma ukwenza. Lolo wuthando olwenzayo futhi olungumyalelo. Akusilo nje uthando lemizwa, uzwelo noma ukubonga. Kepha uthando olufunela omunye kakhulu noma abanye, akunandaba ukuthi baphendula kanjani kuloluthando, noma abaphenduli kwanhlobo. Yiloluthando oluyalelwa

indoda kumkayo (Kwabase-Efesu 5:25) futhi okumele lenziwe ngabazalwane kwabanye (NgokukaJohane 13:34), lenzelwe ngisho izitha (ngokukaMathewu 5:44). Wuthando oluchazwe encwadini yokuqala kwabaseKorinte isahluko 13, olubekezelayo, olumnene, olungazigabisi, olungazikhukhumezi, olungazifuneli okwalo, olungacunuki, olungathokozi kokubi. Kepha loluthando lithokoza ngeqiniso, lixolela iziphambeko, likholelwe kokuncono.

“Ekwazini nasekuqondeni konke, ukuze nikwazi ukuhlukanisa” – “ukuhlukanisa” lapha kukhulunywa ngendlela yokubuka izinto, noma ukwahlukanisa. UPawulu akafuni ukuba uthando lwabo lungacwasi lutho, kepha ukuba baqonde futhi bahlukanise, uthando oluthanda lokhu okuthandwa nguNkulunkulu, lizonde lokhu okuzondwa nguNkulunkulu. Ukuhlakanipha kukaNkulunkulu kusitshela ukuthi kukhona *“isikhathi sokuthanda, nesikhathi sokuzonda”* (Umshumayeli 3:8). Uthando lwanamhlanje likushiya ngaphandle lokhu, lengxenywe yokwazi nokuhlukanisa, okusiholela ekutheni sikholwe ukuthi akunandaba ukuthi umuntu ukholwa yini uma nje enothando. Ukuvama othandweni akukhipheli ngaphandle ukuhlukanisa nokufuna abanye benze okuhle. UPawulu angeke sithi wayengenalo uthando ngenkathi ekhuza uPetru

*1:10 ukuze nikwazi ukwahlukanisa, nize nibe mhlophe
nabangakhubekisiyo kuze kube lusuku lukaKristu,*

ngenxa yokuhlehla kwakhe (KwabaseGalathiya 2) noma u-Elimasu wemilingo ngokuphikisa kwakhe (Izenzo 13), noPetru wayengaphikisani nokusebenza kukamoya wothando ngenkathi elahla u-Ananiya noSafira.

Ivesi 10 – Ukukhetha okuhle – “*ukuze nivumele lokho okulungileyo*” ukuthi nivumele izinto emva kokuzihlola. Ukuze nikhetho kahle uma kunokuhlukana. Ukukhetha okusemqoka. Hhayi izindaba ezingayisi ndawo nokuholela ophathe, kepha ngendlela inkosi efuna kube ngayo. Ngale nje kokulungile nokungalungile lokhu kukhuluma ngentando kaNkulunkulu enhle ngaphezu kokuvunyelwe. Asinaso nhlobo isikhathi sezinto eziphakathi nendawo, ngisho nezinto ezibukeka zizinhle. Inkosi isiholela ukuba sikwazi ukwahlukanisa nokwenza izinqumo ezilungile. UKristu wehlela injongo eyodwa, “*ukwenza intando yakho, Nkulunkulu*” (KumaHeberu 10:7), intando yakhe emnandi. Kwincwadi yamaHeberu 5:14 uNkulunkulu ukhuluma ngokuqeqesha ingqondo yethu ukuze “*sihlukanise okuhle nokubi*”. Ukuhlukanisa okunjalo kuza ngokwenza izwi

*1:11 nigcwaliswe ngezithelo zokulunga ezingaye uJesu
Kristu, kube yinkazimulo nodumo kuNkulunkulu.*

likaNkulunkulu, sibe ngababhekile, abaqondayo, abakhulekayo bafunde izwi lakhe nezindlela zakhe, sibambisise ngokushesha lonke iqiniso lakhe maqondana nentando yakhe, bese siyakwenza ngokushesha okushiwo yilo ngendlela esenza ngayo ezimweni zempilo esihlangabezana nayo.

“Nize nibe mhlophe nabangakhubekisiyo” – umqondo ongemuva kwegama “nibe mhlophe” ngukuba ufunyanwe umsulwa uma usuhlolwa ngokuvela kwelanga, obala. Njengomshini wodokotela (x-ray) oveza amathambo ngaphansi kwesikhumba kumuntu wenze kubonakale lapho kunokulimala khona. Umshini kaNkulunkulu yihlo (noma elabanye) okumele lingatholi ukulimala noma ukugudluka noma ukulimala kwisimilo sethu. Kungani kumele ukhulekele okungaphansi kwalokho?

“Nabangakhubekisiyo” lapha kukhulunywa ngokuthi singabi nalutho empilweni yethu noma kwisimilo sethu ezoba yisikhubekiso kwabanye. Singenzi abanye bathole sebesezintweni abangakwazi ukuzimela, baze bawele esonweni.

Ivesi 11 – “*Nigcwaliswe ngezithelo zokulunga*” – Lezi yizithelo zabazalwane ezivela ekulungeni esikunikezwa nguNkulunkulu mhla sisindiswa. Lezi yizithelo zikaMoya ezingesikho ukwenza kwethu, kepha “*ezingaye uJesu Kristu*”, ngoMoya kaKristu okithi. Ngenkathi sibambeleva kuKristu oyinhloko, umvini, kanjalo nesithelo “*esingaye*” senza amalunga okusehlelayo njangabazalwane ngendlela engasiyo eyemvelo.

“*Kube yinkazimulo nodumo kuNkulunkulu*” – Umthombo wezithelo zonke zokulunga nguNkulunkulu esebenza kithi. Ngakho-ke isigcino sezithelo ezinjalo yinkazimulo kaNkulunkulu, hhayi eyethu. “*Ubaba uyakhazimuliswa ngalokhu ukuba nithele izithelo eziningi*”.

*“Njengokulangazela nokwethemba
kwami ukuthi...uKristu uyakwenziwa
mkhulu emzimbeni wami, nokuba
kungokuphila nokuba kungokufa”*

(KwabaseFilipi 1:20)

Ikilasi 3 – KwabaseFilipi 1:12-26

*1:12 Kepha ngithanda ukuba nazi, bazalwane, ukuthi
lokho okwangehlayo kugcine kwaveza ukuqhubeka
kwevangeli,
1:13 kwaze kwathi izibopho zami zabonakala enqabeni
yonke nakubo bonke abanye ukuthi zingenxa
kaKristu*

1:12-18 – Ukushunyayelwa kukaKristu.

Ivesi 12-13 – Umphumela kwabangakhulwayo.

“*Ukuqhubeka kwevangeli*” – UPawulu wayefisa ukuba abazalwane bakhe eFilipi baqonde ukuthi okwamehlela ngeminyaka yokuboshwa kwakhe akuzange kumise ukuhamba noma ukuqhubeka kwevangeli. Wayefuna bazi ukuthi ukumqunga kwabo isibindi kwaba nomphumela okungase kube wawungalindelekile. Iminyaka, uPawulu nayekade enabo babesemsebenzini wokuqala amabandla kwizifundazwe zase Greece e-Aegean. Kulowo msebenzi uNkulunkulu wasebenzisa lomphostoli ngokunamandla. Ngokusobala isiphiwo sikaPawulu sasetshenziswa kakhulu ngalendlela. Kepha izinto zaqala zamungunga. Izitha zikaNkulunkulu zase ziyazimisela kakhulu. Zazifuna impilo yakhe eKorinte esesondele ohambeni lwakhe lesithathu

ngomsebenzi wenkosi, zamcindezela waze wahamba ngeMakedoniya (Izenzo 20). UPawulu wavalelisa e-Efesu ngokuba wayazi ngomoya owamvezela ukuthi kukhona okumhlalele eJerusalema (Izenzo 20:23-24). Wabekezela, efisa ithuba lokukhuluma nabantu abangakholwayo lapha, engabhekile impilo yakhe. Wabe esetholwa ngamaJuda amhlasela ethempelini eJerusalema, ayezimisele ngokumbulala (Izenzo 21:27). IRoma yabe isiyangenelela yaba ngumhlengi nomgcini kaPawulu, kwaba kanjalo iminyakana impela. Hlampe kwakuyinkani kaPawulu yokuhamba ngisho uMoya emkhuzile okwamubeka kulendawo. Hlampe kwakuyinhloso yenkosi yokususa uPawulu ekuzungezeni isikhashana, ngenhloso yokumsindisa. Hlampe futhi kokubili. Wabe eseyashushiswa ngaphambi kwabazimthetho eJerusalema (Izenzo 23), lokhu kwashintsha ngokushesha kwaba ngumdlalo wezithutha. Wabe eseyasindiswa ekwenzelweni uzungu lokuba abulawe eKhesariya (Izenzo 23:12). Lapho futhi wabe eseshushiswa nguFeliksi (Izenzo 24). Yize noma afunyanwa engenacala, wagcinwa iminyaka emibili ngenkathi uFeliksi ecabanga ukuthi uzothola intshontsho (Izenzo 24:26-27). UFestusi wabe eseba ngumbusi endaweni kaFeliksi, uPawulu wabe eseyashushiswa phambi kwakhe (Izenzo 25). UPawulu engumRoma wayenelungelo lokuphosela inselelo icala lakhe kuKhesari uma ebona ukuthi

wayengaphethwe kahle. Lelikhadi walikhipha ngenkathi uFestusi efuna ukumubuyisela emuva eJerusalema ukuyoqula khona icala lakhe, lokhu wayekwenzela ukujabulisa amaJuda. Ngenkathi sebeya eRoma bahlangabezana nesivunguvungu esikhulu olwandle bakhukhuleka bayofika eMelitha esiqhingini (Izenzo 27). Uma sesiya ngasekugcineni kwencwadi yezenzo uPawulu wayeseze wafika eRoma, wahlala khona iminyaka emibili futhi.

Ngokubuka kwalabazalwane baseFilipi, nabanye ababukayo, Kwakungathi uPawulu ulokhu elandelwa ngamabhadi wodwa. Kanjani ukuthi lona ophiwe kangaka ukuqala nokwakha amabandla elokhu ezulazula cishe iminyaka elishumi empilweni yakhe? Labazalwane ababemthanda uPawulu futhi ababemlandela eduze bemuxhasa emsebenzini, ekuzweni kwabo ukufika kwakhe eRoma ukuyoboshwa kufanele ukuba babecabanga ukuba uPawulu usephelelwa ngamandla, nokuthi ivangeli ngaye lase lizakuma noma kube kubi kakhulu. Kukhona phakathi kwabo ababecabanga ukuthi umoya walomphostoli uzoshona phansi uma uqhathanisa nabeyikho Kanye nomdlandla wakhe. Kepha yisiphi isihloko esigqame kakhulu kulencwadi yabaseFilipi? Intokozo nokuthokoza! Kungabe uPawulu wayephelelwe ngamandla? Cha!

Kungabe umsebenzi wenkosi ngaye wama? Hleze kwezinye izindlela inkosi eyayimusebenzise ngazo esikhathini esedlule. Kepha kwezinye izindlela umsebenzi ayebizelwe kuwo wayesebenzile impela futhi nomsebenzi wakhula, ngakho-ke lokhu kufanele ukuba wakwazi. Uyabona, uNkulunkulu wayegcwalisa izwi lakhe kuPawulu kusukela ekuqaleni kobizo lwakhe (Izenzo 9:15-16). Wayebizelwe *“ukuthwala igama lami ngaphambi kwamakhosi”*. Ukumela uNkulunkulu phambi kwamakhosi Kanye nabantukazana. Yize noma ayengeke akwazi ukungena kwisifundazwe samaRoma ngalesiya sikhathi, manje wase ekwazi ukungena ezindlini zamakhosi. Buka uvesi 13 kanye nencwadi yezenzo 28:30-31. Kubonakala sengathi indlu kaPawulu eyayiqashiwe yaba yindawo lapho onogada baseRoma abaningana bezwa khona ivangeli. *“Nakuzo zonke izindawo”*, noma njengokuba ibhayibheli liveza, *“kwabanye bonke”*. Kubukeka sengathi kunendlela eyabekwa emnyangweni kaPawulu ngaloluyasuku kuleyandawo. Kubonakala izithelo kumgcini ziboshwa owathola impilo ephakade ngokuboshwa kukaPawulu okuncane eFilipi uma usubuka ngeso elibanzi. Idolobha elikhulu laseRoma lezwa ivangeli ngenxa yesiboshwa esathola inkululeko yokushumayela. Njengomgcini ziboshwa eFilipi, onogada ababesebugqileni besono bakhululwa.

*1:14 nokuthi iningi labazalwane eNkosini betholile
ithemba ngezibopho zami bazuzile kakhulu isibindi
sokukhuluma izwi likaNkulunkulu ngokungesabi.*

Ivesi 14-18 – umphumela phakathi kwabakholwayo.

Ivesi 14 – “*Iningi labazalwane*” Amanye amakholwa edolobheni nangaphandle ayekhuthazekile enokukholwa nokuthemba kuKristu ngenxa yokuma, ukubekezela nokuqhubeka kukaPawulu. Phakathi kwamakholwa khona, njenganoma iliphi iqeqebana lamakholwa, abaningana babenokwesaba ukuthi bangaphumela esidlangalaleni bashumayeke ngoKristu. Kepha isibonelo salona okanye nabo sabagqugquzela impela. Abazalwane abanengi “base benesibindi sokuma bakhulume izwi”. Yiso lesi sibonelo Kanye nomsebenzi ekumele nathi singene kuwo ezinsukwini zethu, emisebenzini yethu Kanye nasemndenini yethu ngokunjalo, ngokuba “*singamanxusa kaKristu*” kulomhlaba (2 KwabaseKorinte 5:20). Inkosi ibeka kuye wonke umzawlane othengwe ngegazi, owamukele umusa kaNkulunkulu, unikezwe umyalelo wokukhuluma ngesibindi ngezindaba ezimnandi zokufa kukaKristu efela izoni. Wonke umntwana kaNkulunkulu akakukhohlwa lokhu. Kepha abanengi bakhetha ukuthula. Kepha buka umphumela wokwenziwa yilowo oma ngesibindi akhulumele uKristu yize

noma esenkingeni ngenxa yako lokho. OKwenziwa ngufakazi onesibindi! Yikho lokho ibandla lethu elibe yiko ngokuma ngesibindi nokwenza izwi likaNKulunkulu ngezintshumayelo ezincane ezibhalwe zaba yizincwadi ezincane esizithumela emphakathini. Namakholwa ayemancane aphumela obala enikezwa yizincwadi zethu isibindi athi “yebo! Lokhu kulungile! Ngima nani. Ngiyabonga isibindi senu ukuba nikusho. Ningisizile impela ekukhubazekeni kwami kwakamoya! Thina singalindela okuphambene nesikutholayo, ukuthi ukuboshwa kukaPawulu kwakungenza amanye amakholwa athule. “Buka ukushumayela kwakhe kumubekephi! Hhay cha, ngiyabonga mina!” Kepha umlando ufakazela lokhu esikubona lapha. Kunokwenza abazalwane basabe, ukushushiswa kwabo nezinkinga zabo abathembekile zisusa noma zihlunga ebandleni labo abawukhula, kuthi abamile babe nesibindi nokuzinqumela.

Hlampe lomphumela uPawulu akhuluma ngawo awubanga khona eRoma kuphela. Kungenzeka ukuthi abaningi bazizwa ngendlela namanje abantu abake bazizwe ngayo ngabaholi babo bakamoya. Ngenkathi uPawulu ayengaphandle eshumayela, abaningi abasibonanga isidingo sokuba nabo benze njalo ngenxa yokuthi wayekhona yena ewenza nje umsebenzi “Usekhona owenzayo umsebenzi, futhi

*1:15 Abanye kambe bashumayela uKristu ngomhawu
nangombango kepha abanye ngenhliziyo enhle;
1:16 laba bashumayela ngothando, bazi ukuthi
ngimiselwe ukuvikela ivangeli,*

uwenza kahle impela kunendlela mina engingawenza ngayo.” Kepha uPawulu esesusiwe, engasakwazi ukuhambahamba, abaningi bawuzwa lomthwalo ayewuzwa ususemahlombe abo. Amadoda ayephiwe kodwa ayehlehlele emuva ngenxa yobukhona nokusebenza koyedwa “ophiwe kakhulu” abe esezizwela isidingo siwacindezela. Inkosi isenza okufanayo nanamhlanje. Isusa abaholi ukuze izoletha abanye abaholi.

Ungaphuthwa yisifundo esibalulekile lapha. Noma kuphi lapho inkosi isibeka khona, liyanda nethuba lomsebenzi wenkosi. Azikho izimo ezisivimbayo ezingaze zisho ukuqeda ngomsebenzi wenkosi. Konke ukuvalelwa kungukuvuleka komnyango. Konke ukuhlehlele emuva ngukunyuka. Lapho kumiwa khona kuqalwa kabusha. Ukuhlala ukhalele isimo kwenza ungaboni ukusa okuzovela kosuku olusha. Sikhuluma ngo “phansi kwezimo” sengathi zisicindezele. Kepha njengoJosefa omdala, UPawulu akakuvumelanga ukucindezelwa yizimo, kepha wazabalaza waqhubekela phambili eholwa yizimo.

- 1:17 *kepha labo bamemezela uKristu ngombango kungenganhliziyo emhlophe, bethi bazakungivusela ukukhathazeka ekuboshweni kwami.*
- 1:18 *Kunani pho? Nokho uKristu uyamenyezelwa ngezindlela zonke, noma ngokuzenzisa noma ngesiminya; kulokho-ke ngiyathokoza, yebo, ngiyakuthokoza,*
-

Ivesi 15-18 – Uma nje uKristu eshunayelwa. UPawulu ukhuluma ngababili abahlukene abaqiniswe ngukuboshwa kwakhe. Kwakukhona labo ababeshisekela “*ngenhliziyo enhle, beshumayela ngothando*” (Ivesi 15, 17), besebenzela inkosi “*ngeqiniso*” nangokuzimisela (Ivesi 15-16). Abangasekugcineni babezenzela bona. Ingxenye yomsebenzi wabo “kwakungukwengeza ubuhlungu” ezinhlophekweni zikaPawulu ngokwenza izinto ngegama likakristu. Kubonakala sengathi labo babezibona bengeza usizi kuPawulu ngandlela thize.

Ivesi 18 – “*Noma ngokuzenzisa noma ngesiminya*” – ngisho kungabe babezimisele noma bengazimisele, uPawulu wajabulela ukuthi liyahamba ivangeli likaKristu. Akusikho ukuthi kwakungumyalezo ohlukile, ukristu ohlukile noma ivangeli elihlukile elalishunyayelwa, Ukuba lokho kwakungenjalo, uPawulu wayeyokhuluma isiqalekiso phezu kwabo (KwabaseGalathiya 1:6). Siyatshelwa ukuthi kuwona womabili amaqembu “*Kushunyayelwa uKristu*”.

Lapha indaba ikokungemuva, isizathu sokushumayela kunokushunyayelwayo. Akusikho ukuthi kwakusetshenziswa enye indlela engesilo ibhayibheli, “*ubuwula bokushumayela*”. Indaba inesizathu sokushumayela. Kunzima ukuhlukanisa kulesixuku esingenakuzimisela. Futhi kuyacaca babelifisa igunya likaPawulu, bezifunela bona, isikhundla sakhe noma ukuba nezithelo kwakhe. Into efana namadodana kaKora noMose (Unumeri 16). Kuyacaca ukuthi babenombango, bebona ubumbano endlini kaNkulunkulu luyinto encane, bezifunela okwabo noma ukubusa njengokuba uPawulu wayengasekho. Ujwayele ukuvela umona onjalo phakathi kwabaholi bamabandla ahlalayo ezwini. Bonke bathi bakhonza ukristu futhi abakwenzayo bakwenzela yena. Kepha emsebenzini kaKristu kuyabonakala umncintiswano ozalwa yimpakamo nokuzenzela “umbuso wakho”. Uma abazalwane befika emcabangweni “*wokuzilinganisa nokuzifanisa nabathile*” uNkulunkulu usebakalile vele wase elethe isibalo. Abanjalo “*kabanamqondo*”! (2 KwabaseKorinte 10:12). Lalelisisa ukuyala kokuhlakanipha, “*amehlo akho mawabheke phambili*” (Izaga 4:25). Buka kakhulu “*umqalisi nomphelelisi wokukholwa kwethu*”, kunokuba uziqhathanise namasosha aseduze kwakho. Bheka ukuba uphakamise yena kunokuba uziphakamise

*1:19 ngokuba ngiyazi ukuthi lokhu kuyakungenzela
ukusindiswa ngokunxusa kwenu nangokusiza
kukaMoya kaJesu Kristu,*

wena noma iqembu lakho.

“UKristu uyamenyezela; kulokho-ke ngiyathokoza”
– Uma kungokuduka, uPawulu uyakhuza. Uma ongesiye olungileyo eshumayela uKristu, uPawulu uyathokoza. Yize noma kwakukhona ukushoda kweqiniso levangeli, kepha iqiniso lishunyayelwa, uPawulu wayejabula. Kungenzeka singavumelani ngokuphelele ngakho konke ukukhonza. Kepha singakuthola ukujabula uma uKristu ephakanyiswa. Qaphela ukuqinisa amazwi kumzalwane oshumayela uKristu. Ngokuba ngalowo msebenzi kungasindiswa imiphefumulo, ngale kwezinto ezinye esingavumelani ngazo okungenzeka ukuthi aziyidumisi inkosi kangako.

Singabahlakaniphile uma sifunda kulendoda ngempilo yokujabula. KuPawulu kwakungekho nhlobo ukuzifunela okwakhe. Lokho kuwuphawu lomusa kwisisebenzi seqiniso emsebenzini womsindisi waso. UJohane umbhabhadisi uveza kona lokhu kahle uma ethi ngoJesu *“Kumele akhule yena, mina ngehle”*. UPawulu wayengenandaba nalaba ababefuna ukwandisa usizi lakhe. Futhi vele

1:20 njengokulangazela nokwethemba kwami ukuthi ayikho into engizakujabhiswa kuyo, kepha ngesibindi sonke, njengasezikhathini zonke namanje, uKristu uyakwenziwa mkhulu emzimbeni wami, nokuba kungokuphila nokuba kungokufa.

lalungekho usizi olalungengezwa! Imizamo yabo yavinjwa ngukuzimisela kukaPawulu nokuphokophelela, nokungazicabangeli yena, ephakamisa uJesu. Laba ababebuka abanye ngeso elazi bona, eligcwele impakamo nokuzifunela okwabo babecabanga ukuthi uPawulu uzophendula ngendlela bona ababengaphendula ngayo, akhathazeke ngokuphumelela kwabo. Kepha bavele bamugqugquzela kakhulu kunakuqala.

1:19-26 – Ukuphila nguKristu.

Ivesi 19 – “*Lokhu kuyakungenzela ukusindiswa*” – Umqondo kaPawulu lapha uhlukile kunencwadi yesibili kuThimothewu eyayibhalelwe kwelinye ijele laseRoma. Wayelindele ukukhululwa kulelijele (Ivesi 25-26), kanti wayelindele ukufa kulena yokugcina.

Ivesi 20 – “*Njengokulangazela nokwethemba kwami*” – Ithemba likaPawulu nayekulindele kuyafana nokwabo bonke abazalwane. “*Ithemba elibusisiweyo nokuvela kwenkazimulo kaNkulunkulu omkhulu*

nomsindisi wethu uJesu Kristu”, lelo themba lebandla (Kuthithu 2:13). Igama “*sibheke*” ngokuchazwa kwalo lisho ukubuka okuthize, ukubuka ngokulula ikhanda. Omunye wababhali wathi ngaleligama “Ngukuphenduka ubuke into ethize yona yodwa ufulathele okunye... ukuzibe”. Abanye babecathi bangakhathaza uPawulu ngemizamo yabo, kwaze kwaba bayabona ukuthi akabhekile ngisho ngakubona. Ngokuba amehlo akhe ayebheke lapho kufanele engabe nawabo ayebheke khona, “*ithemba elibusisiweyo*”.

“*UKristu uyokwenziwa mkhulu emzimbeni wami*” – Kuyashiwo ukuthi izisebenzi ezinhle zenza loyo ezimsebenzelayo abukeke emuhle. Yilokhu okwakongamele uPawulu, ukuphakamisa inkosi yakhe. UPawulu wayesebenza njengetheleskophu, enza loyo omkhulu ezulwini, kepha obonakala emncane emhlabeni kumehlo angaboni kahle amubone njengomkhulu noseduze njengokuba eseduze kwabantu. Buka incwadi yokuqala KwabaseKorinte 10:31, “*konke kwenzeleni udumo lukaNkulunkulu*”.

Ivesi 21 – “*Ngokuba kimina ukuphila kunguKristu*” – qedelela umusho; “*Kimina ukuphila...*” thembeka! Uyini umgomo wakho, izimfuno zakho, ugqugquzelwa yini? Yini ngempela oyithandayo,

1:21 Ngokuba kimina ukuphila kunguKristu, ukufa kuyinzuzo.

oyinikeza isikhathi, namandla akho uwasebenziselani? Ungaphendula ngeqiniso mayelana;

- Nobumnandi benyama?
- Ukukhululeka ezimalini?
- Inzuzo yengcebo nempahla?
- UJesu usitshelile ukuthi “*ukuphila komuntu akumi ngobuningi bempahla yakhe*” (NgokukaLuka 12:15).
- Ukuhlonishwa, amandla noma umumo?
- Umndeni wakho, oshade naye noma abantwana?
- Ukuthembeka? Isidima? Ukulunga?

Maningi amagama abantu abangawasebenzisa ukuqedelela lemishwana. Ezinye izimpendulo ezilungile futhi ezihloniphekile. Kepha uma sekuza “kwizinto ezilungile” uPawulu wayengafune lutho kusuka emthanjeni yakhe. Kuyena “*ukuphila*” kwakungukungabambi lutho ekubambela yena, ukungagodli lutho, wayenikela ngakho konke

anakho, ayeyikho Kanye nayefisa ukuba yikho kuKristu. Khumbula isexwayiso sikakristu, umuntu angazuza izwe lonke, alahlekelwe ngukuphila kwakhe.

“Ukufa kuyinzuzo” – Ukungasabi ukufa kukaPawulu kwakungesiyo into engukukuncamela, okungaze kuholele ukuzibulala. Buka incwadi yesibili KwabaseKorinte 5:8-9. Buka ukuthi uma impilo yomuntu inikezelwe ekuzuzeni izinto, iminako yalelizwe kuphela, ukufa kuyena akukwazi ukuba yinzuzo. Kepha kuba ngukulahlekelwa yilokhu akushiya emuva. Ngokuba lapho ingcebo yakho ikhona, nenhliziyo yakho iyokuba khona. Futhi uma ngempela impilo yethu yasemhlabeni iyiminyakana nje mese siyahamba, lena ezayo iphakade, manje singaphilela kanjani lempilo sengathi sizoyibamba inguna phakade? Kepha uma uKristu eyikho konke, njengoba waba yikho konke kuPawulu, ngakho-ke ukushiya, ngukushiya izinto ezincane uye ebukhoni balowo ongukuphila uqobo lwako. Lapho kukhona ingcebo yakho, nenhliziyo yakho iyoncika khona. Ukufa akusiso isitha kuloyo uJesu Kristu ayikho konke kuye. *“Nakani okwaphezulu, ninganaki okwasemhlabeni”* (KwabaseKolose 3:2). Konke okubalulekile kuwe kube kuloyo osandulele. Kungabi *“abantu balelizwe, abasabelo sabo*

*1:22 Kepha uma ukuphila enyameni kuyisithelo
somsebenzi kimi, angisakwazi engizakukukhetha.*

*sikulokhu kuphila, nabasisu sabo usigcwalisa
ngengcebo yakho, nabashiyela izingane zabo okusele
kubo” (Amahubo 17:14). Bukisisa isibonelo sombhali
wehubo, ngubani ongamemezela, “Kepha mina
ngiyakubuka ubuso bakho ekulungeni, ngisuthe
ngesimo sakho ekuvukeni kwami” (Amahubo 17:15).*

“O cabanga, ukuma esihlabathini solwandle,
Leso sihlabathi yizulu.
Ukubamba isandla,
Leso yisandla sikaNkulunkulu!
Ukuphefumula umoya omusha!
Uwuthola umoya ohlanzekile!
Ukuzizwa unamandla,
Nokwazi ukungafi kwawo!
O cabanga! Ukudlula kwizulu elibi nesivunguvungu,
Ukuthula okungeqedwa;
Ukuvuka,
Nokuthola inkazimulo”!

Umbhali akaziwa.

Ivesi 22-23 – “Angisakwazi engingakukhetha” –
UPawulu wayemangele ecindezelekile
ezinhlangothini ezimbili eziphikisanayo.
Wayekulangazelela ukuhamba ngokufa ngokuba
“kuncono kakhulu” ukuyoba noJesu. UPawulu

1:23 *Kepha ngiphakathi kokubili; nginesifiso sokumuka
ngibe noKristu, ngokuba yikhona okuhle kakhulu;*
1:24 *kanti-ke ukuhlala enyameni kuswelekile kakhulu
ngenxa yenu.*

wasebenza kanzima wahlupheka kakhulu ephilela umsindisi wakhe. Uyaveza ukuhlupheka okunye akuhlupheka ezincwadini ezifana neyesibili KwabaseKorinte 4, 6, 11. Impilo yayingekho lula futhi ingekho ntofontofo kuye. Yize noma kwakuyinto enhle ukusebenza emsebenzini wenkosi, uPawulu wayazi “kuncono kakhulu” ukuphumula ebukhoneni bakhe. Ngakho-ke wayekulangazelela lokhu. Hlampe singengasho Kanye noPawulu, “*ukufa kuyinzuzo*” ngokuba impilo yethu ihamba kahle?

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Okuseceleni

Izinto okumele uziqaphele ngendlela uPawulu akhuluma ngayo ngokufa lapha;

- Ukufa kungukuhamba, hhayi ukuphela. Kufana nje nokushintsha umuzi, noma umkhumbi osukayo. Buka leligama kwincwadi yesibili KuThimothewu 4:6.
- “*Ngime noKristu*” kuveza ukwazi kabanzi ngokufa, hhayi ukulala komphefumulo.

1:25 Lokhu nginalo leli themba, ngiyazi ukuthi
ngiyakuhlala, yebo, ngihlale nani nonke, kube
ngukuqhubeka nokuthokoza kwenu ekukholweni,
1:26 ukuze ukuzibonga kwenu ngami kuvame kuKristu
Jesu ngokufika kwami futhi kini.

Ivesi 24-26 – “*Kanti-ke ukuhlala*” – yize noma “*ukufa*” kwakuyinzuzo kwabasele. Ngenxa yabo nokubalungele uPawulu wabona kukuhle ukuba ahlale esengakwazi. Kahle hle, sengathi ukusho kwakhe kwamqinisa waba nesiqiniseko. UPawulu manje ukhuluma ngethemba, “*nginalo leli themba, ngiyazi ukuthi ngiyakuhlala, yebo ngihlale nani nonke*”. Kwakufana nje naye ukuba nendaba nokwakulungile okwakuzuzwa ngabanye kunenzuzo engaziwa nguye ebukhoneni benkosi. NoNkulunkulu unakekela ngokunjalo. Ubaba angafuna ubukhona bendodana, kepha bahlukana isikhashana, ukuze ngoKristu nathi size sihlale naye.

Ngiyakhumbula ngibona imoto ehlekisayo nje kumbukiso bhanyabhanya ngisengumfana. Wonke amasondo ayengekho phakathi nendawo, ukuyigibela kwakufana nokugibela ihhashi elingathenwanga. Ukuyibukela nje ihamba kwakuhlekisa ngokuba yayixakile bo. Abazalwane abaningi banezimpilo ezinjena. Impilo exakayo kulaba ababukayo, ibaleka ehlathini iya ethafeni.

Ngenxa yokuba isabelo sabo sixhumeke ezimweni lapha emhlabeni oguqukayo. Kepha uma kumphefumulo ukuphila kunguKristu, zonke izinto lapha phansi ziyawa, azibe zisasibusa noma zisilawule ngokusicindezela. Isimo siphucwa ukuba nomthelela kunembeza womuntu ojabulile. Yonke into iyaqonda mese sigwedla kahle kumagagasi empilo.

Ikilasi 4 – KwabaseFilipi 1:27-2:8

1:27 Kuphela hambani ngokufanele ivangeli likaKristu, kuze kuthi, noma ngiza nginibona noma ngingekho, ngizwe izindaba zenu zokuthi nimi niqinile emoyeni munye, nangomphefumulo munye nilwela inkolo yevangeli,

Uma sibuka lokhu esekukhulunywe ngakho;

1:1-11 – Ukubingelela, ukubonga, uthando Kanye nomkhuleko.

1:12-18 – Kushunyayelwa uKristu. UPawulu wayengaphelelwe ngamandla futhi wayengavinjiwe ngukuboshwa ukuqhuba umsebenzi wenkosi. Kwakwenziwa abazalwane futhi benyakaza eRoma.

1:19-26 – Ukuphila kungu kristu. Injongo eyodwa nje eyayengamele uPawulu kwakungukuvela nokuphakanyiswa kukaKristu ngempilo yakhe.

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1:27-2:4 – Ukuhamba okufanele.

Ivesi 27 – ligxile ebunyeni. Emva komusho “*ukukhuluma kwenu*” (KJV) yigama elilodwa (isenzo) kwisigrekhi. Igama lesiGrekhi elisho idolobha lithi

polis, laphe sithola khona igama “phoyisa” noma “iphoyisa lamasipala”. Igama eliyisenzo lalokhu lilapha, lisho ukuziphatha njengelunga lesizwe noma idolobha. Njengofungele isizwe. Isicelo sikaPawulu ngukuthi abazalwane baziphathise njengabafanele ukubizwa ngabasevangelini, engathi siyingxenye yalesi sizwe sikaKristu. Uma sikujabulela ukuthola amalungelo akulesizwe, kumele sizimisele ukuba ngabesizwe abenza okulindelekile kubo. UPawulu uxakekile ukuthi abantwana baNkulunkulunkulu baziphatha ngendlela engafanele labo ababizwa ngegama likaNkulunkulu nomndeni wakhe, egxile kakhulu (“evangelini likaKristu”) kusuka emasangweni esizwe esingcwele. Ngamanye amazwi, kumele siqhubeke ngendlela ehambisana nevangeli esilihambisayo. UNowa wathola umyalezo enkosini waphendula ngokuphila impilo ehambisana nomyalezo ayewutholile, ngokulungiselela nokuzimisela ekumemezeleni (KumaHeberu 11:7; 2 EkaPetru 2:5). Ungacabanga nje uNowa ethatha umyalezo wesexwayiso enkosini ewenza idili lomculo? Kungabe leyo ndlela iwufanele umyalezo kaNkulunkulu? Uyamucabanga uNowa ethatha umyalezo ewuyisa ezindaweni zokuphuza, kuthukwa inhamba Kanye nabafana kushawa amahlanya angcolile ngemizamo yokuzuza labo abakulezo zinto? Kungabe leyondlela iwufanele umyalezo? Kunjani ukuba netiyetha yevangeli, noma umbukiso

wopopayi, kubekwe ingilazi enofishi egcwele amanzi ukuveza lokhu okuzayo, noma lapho kuzohlalwa khona phansi kuxoxwe ngokusiza abampofu nabahluphekayo? Kungabe lezindlela ziwufanele umyalezo nesixwayiso eziwuphethe? Qha nakanyel! UNowa wasebenzisa ukuhlakanipha, indlela yokuhlakanipha. Wakhala; Wazwakalisa izwi lakhe ezitaladini; walizwakalisa emakhosini, emasangweni; nasedolobheni wazwakalisa izwi lakhe (Izaga 1:20-21). Wamemezela, wabhala, wazisa ngokuxwayisa kukaNkulunulu ezweni lakhe. Iyona yodwa indlela efanele umyalezo.

“Ivangeli likaKristu” liyivangeli lomusa ngokunjalo, uNkulunkulu ozimisele ngokuthanda abangathandekiyo, waze wazinikela ngisho ukuzinikela ngenxa yabo. Lomyalezo kumele uphathwe ngobubele nangomusa kulowo owuhambisayo, ngokuzimisela okufanayo nokuzinikela. Inceku ka-Abrahama iyakuveza lokhu ngokuhamba okunokuzinikezela emsebenzini wenkosi yayo, ngokukhathazeka ngomsebenzi nokuzimisela ukwenza umsebenzi sengathi u-Abrahama wayekhona ebuka (Ugenesise 24). *“Singamanxusa kaKristu”* (2 KwabaseKorinte 5:20), siya ezweni endaweni kakristu. Ngakho kumele sihambe ngomoya kaKristu, sihambe ngomusa, sivulele inkosi yethu indlela.

*1:28 ningethuswa ngalutho ngabamelene nani,
okuyisiboniso sokubhubha kubona kepha
ngesokusindiswa kwenu; lokhu-ke kuvela
kuNkulunkulu.*

Siza nevangeli elibizela imizimba emzimbeni munye, ibandla, lapha kuvela ubunye. Munye umndeni kuKristu. Ngakho kumele size ngentobeko engakhipheli muntu ngaphandle. Nakho lokhu kuyindlela yokuphila njengabesizwe sevangeli likakristu.

Ivesi 28-30 – Ukubekezela ngaphansi kwabaphikisayo.

“Ningathuswa ngalutho” - Akusiyona nje inkuthazo ejwayelekile lena, kepha umyalo mayelana nokusaba kunoma ziphi izimo. Umyalezo wevangeli ekujuleni kwawo ungumyalezo wokunqoba. Ngakho-ke ukuwuthemba kubiza ukuphendula ngokwethemba izithembiso zenkosi. Ukuphendula ngokwesaba ezweni elisabisayo akusikho ukuhamba okufanele ngokwemvelo yomyalezo esiwamukelile. “Ningesabi ababulala umzimba bengenamandla okubulala umphefumulo, kepha kakhulu mesabeni onamandla okubhubhisa nomphefumulo nomzimba esihogweni” (NgokukaMathewu 10:28).

1:29 *Ngokuba ngenxa kaKristu nina nabelwa ngomusa,
angisho ukukholwa kuye kuphela kepha
nokuhlupheka ngenxa yakhe,*
1:30 *nikukho khona lokho kulwa enakubona kimina,
nakalokhu nizwa ukuthi kukimina.*

“Okuyisiboniso sokufa kubona” – buka incwadi yesibili KwabaseKorinte 2:14-16. ukungabi nokwesaba kokukholwa kweqiniso kuyakhuluma nezwe. Kuveza ukuzethemba noma ukunqoba, ngisho ukufa uqobo, isitha esisatshwa kakhulu emhlabeni. Lokho kuzethemba akujwayelekile kubantu. Kungokwaphezulu! Ngakho-ke ukuba khona kwalokhu kungesabi ebusweni bokufa kuveza ukuxhumana nokwaphezulu. Kuveza ukugqashula emaketangeni abophe abantu *“impilo yabo yonke”* (KumaHeberu 2:14-15), Inkululeko etholakala kuNkulunkulu kuphela. Buka incwadi yokuqala EkaPetru 3:6, esho ukuthi *“Ningasabi lutho olusabisayo”*. Buka ukubizwa kukaHezekeli encwadini yakhe 2:6-7; 3:7-9 ukuthi *“ungabasabi bona, ngisho namazwi abo nokubuka kwabo”*. *“Ukwesaba abantu kubeka ugibe”* (Izaga 29:25). Ukuba uShedraki, uMeshaki no-Abednigo Kanye noDaniyei baphendula ngokwesaba abantu ngabe bawela kulolugibe. Uyabucabanga ubuso benkosi uNebukhednezar *“egcwele ulaka”* ngenxa yokungafuni ukuthoba kwalaba abathathu

2:1 Ngakho-ke uma kukhona induduzo kuKristu, uma kukhona ukududuzeka kothando, uma kukhona inhlangothi kaMoya, uma kukhona isisa nesihawu,

encwadini kaDaniyeli 3? Wayeyinkosi yomhlaba ngalesiya sikhathi. Kepha bama ngethemba bamelana nenkosi yabo nalokhu ekushilo, ngalokho bazizuzela inhliziyi eqinile ebandayo yenkosi uNebukhadnezar. “*Ngokuba uJehova uyakuba yithemba lakho, agcine unyawo lwakho ukuba lingabhajwa*” (Izaga 3:25). Ukusaba kukaPetru kwamuholela ekuphikeni inkosi yakhe (NgokukaMathewu 26:69). Buka incwadi ka-Isaya 51:7-8, 12-13.

Isahluko 2

2:1-4 – Ukuthobeka

Ivesi 1 – Asekuveza manje uPawulu okugqugquzelayo, okududuzayo, uthando, isihe nemizwa yothando yabazalwane. Yisifundo esibalulekile esifaka ukunakekela, ubunye emndenini wakamoya webandla.

Ivesi 2 “*Agcwalisa ukuthokoza kwami*” – Ubuyela futhi endabeni yobunye. Yayingekho into ejabulisa

2:2 *gcwalisani ukuthokoza kwami ukuba nibe nomqondo
munye, ninothando lunye, nibe nhliziyonye, niqonde
into inye;*
2:3 *ningenzi lutho ngombango nangodumo lweze;
kepha ngokuthobeka nishaye sengathi abanye
bakhulu kunani,*

uPawulu njengokubona ubunye ebandleni, emoyeni, othandweni nangomqondo. Ubunye obuzalwe ngukuzimisela ukunakekela kuyisihloko esibalulekile lapha. Buka incwadi KwabaseRoma 12:1.

Ivesi 3 – “*Ningenzi lutho ngokombango*” – hhayi ngomoya wokwahlukana, ukufuna ukudala uqhekeko (1 KwabaseKorinte 1). Singagijimi ngokucabanga kwethu kepha sizihlanganise necebo likaNkulunkulu. Iqembu lakhe kumele kube yiqembu lethu.

“*Nangodumo lweze*” – Ize noma udumo lweze, noma ukuziphakamisa wena, kepha okungenaso isizathu. Ukungabikho kwempakamo kungukhiye wobunye. UThando oluyalelwa nguNkulunkulu “*aluziphakamisi*” (1 KwabaseKorinte 13:4). Buka incwadi yezaga 3:34, licashunwe kabili kwincwadi kaJakobe 4:16 nencwadi yokuqala EkaPetru 5:5.

“*Ngokuthobeka kwengqondo*” – Lapha kunentobeko

elungile, ukuzishaya sengathi ungomncinyane, okuholela ekungazicabangelini wena wedwa. “Ukuzizwela ungomncanyana” kuyindlela uThayer achaza ngayo ukuthobeka. Ukuzishaya omncane akusikho ukuzibuka kabi uzithathe kancane, kepha ukungabi nokuziphakamisa. Kungukuzibuka ngokweqiniso, ukungabi yilutho kwethu okusenza sincike kuNkulunkulu futhi saneliseke kuye yedwa.

“Nishaye sengathi abanye bakhulu kunani” – Igama elihunyushwe *“bakhulu”* yigama elisetshenziselwa *“amandla amakhulu”* kwincwadi yabaseRoma 13:1 *“nenkosi, njengephakeme”* kwincwadi yokuqala EkaPetru 2:13. Lezi yizikhathi ezimbili lapha kuvela leligama ngaphandle kwasencwadini KwabaseFilipi. Kumele sibuke abanye bebakhulu kunathi, thina siyizisebenzi zabo. Buka incwadi KwabaseRoma 12:10. Amazwi kaKristu asamile, ayavela futhi lapha ngesibonelo sakhe, *“Nalowo ofuna ukuba yinceku yabo bonke. Ngokuba nayo indodana yomuntu ayizelanga ukukhonza kepha ukukhonza nokunikela ukuphila kwayo, kube yisihlengo sabaningi”* (NgokukaMarku 10:44-45). Kepha futhi kusasele kithi ukuthanda ukuzibona singaphezu kwabanye ngokucabanga kwethu, isiko lethu, uhlanga lethu, nathi uqobo. Khumbula ukuthi yibaphi abakhethiweyo baNkulunkulu kwincwadi yokuqala KwabaseKorinte 1:26-29; *“iziwula”*,

2:4 yilowo nalowo angabheki okwakhe, kepha yilowo
abheke nokwabanye.

2:5 Mawube kini lowo mqondo owawukhona nakuKristu
Jesu

*“ababuthakathaka”, “abaphansi”, “abadelelekileyo”,
nezinto “ezingekho”, noma ezingabalulekile
empilweni. Ekukhetheni okunjalo inkosi yenza
bonke babone ukuthi alukho udumo oluya kumuntu
oziphakamisayo, “ukuze kungabikho nyama
ezibongayo phambi kukaNkulunkulu”.*

Ivesi 4 – Angabheki okwakhe noma izinto zakhe,
kepha phatha abanye njengokuba nawe ufisa
ukuphathwa. Hhayi ukuthi sishiye izinto ekumele
sizenze. Kepha esikunakekelayo kumele kube
ngaphezu kokuzicabangela thina kuphela.
Kungokufana noNkulunkulu. Ngokuba indlela yakhe
ngukunakekela izidingo zabanye nokwenza
iminyakazo yokusiza. Indlela kaMoya ngukudumisa
indodana (NgokukaJohane 16:14), Nendlela
yendodana ngukudumisa uyise. Yize noma
ukukhonza abanye kungeyona imfashini esikhathini
samanje sokuzicabangela nokuzibonelela, kepha
eyethu indlela kumele ihluke, kube yindlela
kuNkulunkulu, ukudumisa uNkulunkulu nabanye.

2:5-8 – Isibonelo sikakristu sokulunga.

2:6 *owathi enesimo sikaNkulunkulu, akaze asho ukuthi
kuyinto yokuphangwa ukulingana noNkulunkulu,*
2:7 *kepha wazidela ethabatha isimo senceku, enziwe
ngomfanekiso wabantu;*

Ivesi 5 – “*Mawube kini lowo mqondo*” – UPawulu unikeza umyalelo lapha maqondana nomqondo okumele ube kithi, ukuthi sibe nokuzimisela nemikhuba yemicabango eyayikuJesu. Usitshela ukuthi masicabange kanjani!

Ives 6 – “*Owathi enesimo sikaNkulunkulu, akaze athi kuyinto yokuphangwa ukulingana noNkulunkulu*” – Igama elihunyushwe “*yokuphangwa*” liveza into ehlwithwayo noma ethathwa ngokushesha. Iphuzu lapha lliveza isimo noma ukubukeka. Yize noma uJesu enguNkulunkulu, futhi ayenguNkulunkulu ngobufakazi ngaphambi kokuba abe yinyama, kepha akazange athathe ukubonakala bobuNkulunkulu bakhe kuyinto okwakumele abambelele kuyo noma akuhlwithe eze nako emhlabeni. Wayezimisele ukunikela isimo sakhe sangaphandle noma ukubonisa ubuyena, ezile ezofuna imiphefumulo yabantu.

Ivesi 7 – “*Kepha wazidela*” – Emva kwalomusho kukhona igama (kenosis) elisho “ukuzidela”. UJesu wadelani? Lendawana iyagqamisa ukuthi wabeka

eceleni ukubukeka kwakhe kwangaphandle bobuNkulunkulu, kepha wathathela kuye “*isimo sobunceku*”, “*enziwe ngomfanekiso wabantu*”. Inkazimulo yakhe yambozwa isikhashana esesemsebenzini wakhe wasemhlabeni (NgokukaJohane 17:5; 1:14; 2:11). Akusikho ukuthi uJesu wabeka phansi bonke ubuNkulunkulu bakhe. Kungukuthi wakhetha ukukusebenzisa nokuveza izingxenye zobuNkulunkulu bakhe. Wazidela ngisho ekutheni ashiye ngemuva ingcebo nobumnandi bezulu. (2 KwabaseKorinte 8:9).

Okwamenza ukuba adele okungaka sonke lesi sikhathi ngenxa yalabo abancane kangaka, abaphansi kangaka? Wayefuna ukunika udumo kuyise (NgokukaJohane 13:31-32; 17:4). Wanyakaziswa wuzwelo ukuthi adele amalungelo akhe nentokomalo yakhe ekuzeni kwakhe. Wabona ukudinga kwethu wabona kumele enze okuthize. Wayenaloku esikudingayo, wahluleka ukuzibamba ukusilethela, njengoba sinalokhu izwe elikudingayo eduze kwethu, nathi akumele singakulethi ezweni. Weza njengesisebenzi somsebenzi wenkosi. Yiwo lowo mqondo onyakazisa abantu nanamuhla ukuthi badele amalungelo abo, intokomalo yabo nabakwaziyo ngenxa yabanye. Yiwo lowo mqondo osanyakazisa abanye ukuthi babekezelele ukungathokomali kwezindawo abangazazi ukuze

2:8 *wathi efunyenwe enjengomuntu ngesimilo,
wazithobisa, elalela kwaze kwaba sekufeni, yebo,
ekufeni kwesiphambano.*

bezoletha umyalezo wethemba kulabo abawudingayo. Isihawu ngenxa yabantu abadukile nokufuna ukudumisa uNkulunkulu kusenhlizweni yomsebenzi kaKristu nenhliziyo yomsebenzi kaNkulunkulu. ***“Mawube kini lowo mqondo, owawukhona nakukristu Jesu”.***

“Ethabatha isimo sobunceku” – Igama elisemvakwegama *“sobunceku”* lapha lithi (doulos), liveza umcabango noma impahla. Njengokuba uPawulu noThimothewu bazinikela emsebenzini kaJesu (1:1), kanjalo uJesu wazinikela emsebenzini kayise ngaphambi kwabo. Khumbula igama elijwayelekile likababa, *“inceku yami”*, lisetshenziswe ukuchaza uMesiya kwincwadi yethestamente elidala (U-Isaya 42:1; 52:13).

Ivesi 8 – *“Wathi enziwe ngomfanekiso wabantu”* – Ngale kwegama *“enziwe”* kunomqono wegama elibanzi ngaphezu kwalokhu okubonakalayo, kepha kukhulunywa *“ngakho konke kumuntu okwenza umqondo, okuthinta imizwa, isimo, ukuzalwa, izenzo indlela yokuphila Kanye nokunye”.* (Thayer). UJesu wayengumuntu engasiye upopayi, yonke ingxenye

yobuntu sinayo, wena nami.

“*Wazithobisa*” – Lokhu kufana nokuthi “*wazidela*” okuvela kuvesi 7. Isibonelo uPawulu asigqamisayo lapha ukuthobeka kukaKristu, ekungabini nempakamo nokuziphakamisa kweze, ukuthi aze afune kubonakale ukuthi yena ungubani, noma abonwe njengalokhu ayikho noma lokho anako. Kunzima lokhu kuthobeka kothanda udumo lweze;

- Umfana kumele aveze amandla akhe.
- Intombazane iyaphoqelesa ukuveza umzimba wayo omi kahle ngezimpahla eziyimpintshayo nezimfishane,
- Umuntu kumele aveze iziqu zakhe, ingcebo yakhe ayigcinile noma izinto zakhe ezingubukhazikhazi.

“*Ekufeni kwesiphambano*” – Hhayi kuphela ukuthi ubunkulunkulu bakhe obungufakazi bokuthi ungubani ububeke eceleni, hhayi ukuvuma ukuba phansi kwisimo somuntu, hhayi ukuvuma kuphela ukuzofa, kepha ukufa okwakunzima kwehlazo elidlula wonke! Ukufa esiphambanweni noma ukuphanyekwa kwakuyindlela yesijeziso eyayibolekwe e Phoenicea ngamaRoma. Kwakuyindlela eyisihluku yokufa, yayibekelwe izigebengu esezihlulile ezenze ubugebengu

obushaqisayo. UJesu ekuseni ngosuku afa ngalo wayiswa ehlazweni nasekuqedweni kwesithunzi sakhe. Ukubethelwa kwakhe Kanye nezigilamkhuba kwakungukuhlambalaza (Kepha ngisho khona lapho wazala isithelo kwesinye sezigilamkhuba esazehlisa, sifa eduze kwakhe). Yize noma ayethathele kuye “*isimo somuntu*” kepha washawa ngokungenazwelo kangangokuthi wayengasabonakali njengomuntu (U-Isaya 52:14). Yize noma kwakumfanele ukuba agqoke ezobukhosi, kepha wahlutshulwa izingubo zakhe esidlangalaleni. Yize noma engabufihlanga ubuso bakhe kwihlazo (U-Isaya 50:6), kepha wazonda ihlazo (KumaHeberu 12:2). Ngendlela yamaJuda yokucabanga kwakuyihlazo elikhulu ukuxhoma noma ukuphanyeka umzimba wofile (Uduteronomi 21:23; KwabaseGalathiya 3:13). Ukusabisa kokuphanyekwa kwakungavumeli ngisho olahliwe ukuba nelungelo noma ukuthola ukufa ngaphambi kokuba umzimba wakhe uphanyekwe, kube yihlazo!

UJesu akakhumulanga kuphela ubufakazi bobuNkulunkulu bakhe wazehlisela phansi endaweni yomuntu. Hhayi ukuthi wavuma ukufa kuphela. Kepha wavuma ukuvela kubantu basemhlabeni njengongaphezu kwesigebengu, wafa ukufa kwehlazo. Umngani ongumJuda ekhuluma ngoJesu, uthi uJesu wayengophikisana nomthetho

kahulumeni wendawo, umphikisi nje njengabanye.
Leyo yindlela asabona ngayo uJesu namanje.

Amaphuzu Okudlinza

Buka okufanayo kwisibonelo sikaKristu kulendawo nokuthobeka kwakhe, egeza abafundi bakhe izinyawo kuJohane 13;

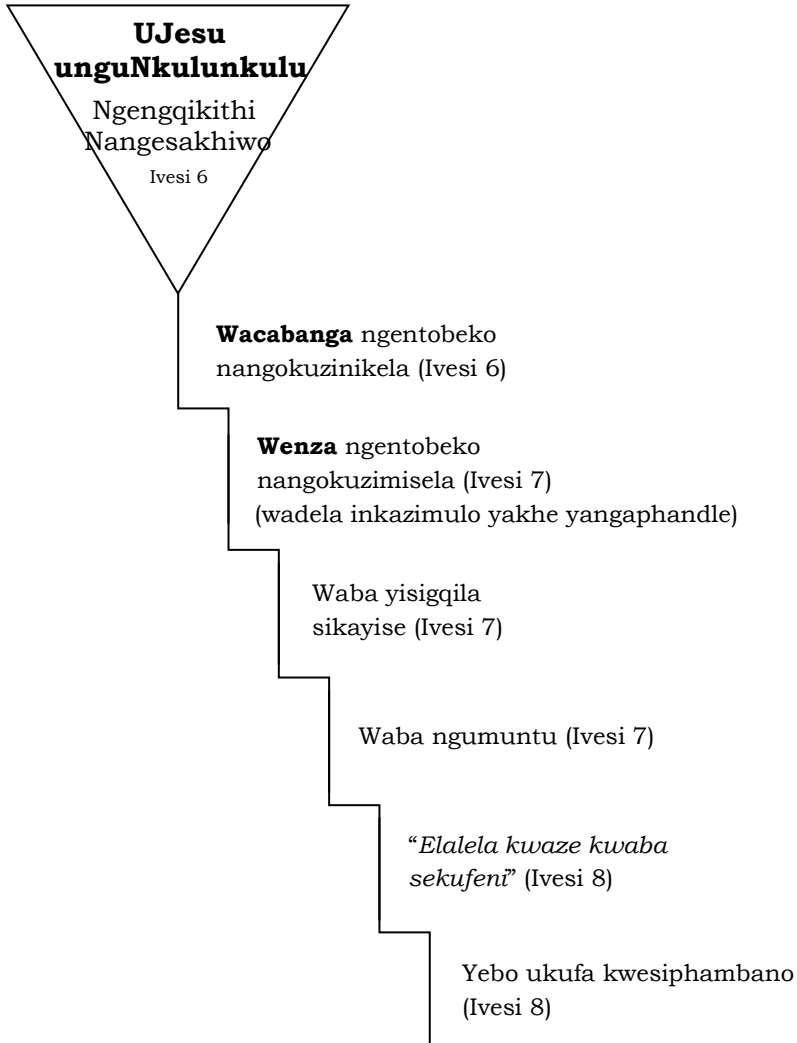
- “*Wasuka ekudleni*” khona (NgokukaJohane 13:4), wasukuma weza esidingweni somuntu.
- Eqala nje ekhumula izingubo zakhe lapha egumbini eliphezulu (NgokukaJohane 13:4), wakhumula ingubo yakhe yobukhosi, ubufakazi benkazimulo yobuNkulunkulu bakhe (KwabaseFilipi 2:6-7).
- Ezisonga ngethawula, ezigqokisa ingubo yophansi, inceku (NgokukaJohane 13:5), ngakho “*wathabatha isimo sobunceku*” (KwabaseFilipi 2:6-7). Kulezindawo zombili wayekhonza uluntu, ehla, ehlela phansi.
- Ngenkathi ekhonza abafundi, ebageza izinyawo, kanjalo wehla ukuzohlanza abazalwane ezonweni zabo.
- Emva komusebenzi wakhe wokuthobeka waphinde wathabatha ingubo yakhe

yobukhosi wayembatha njengakuqala (NgokukaJohane 13:12), kanjalo emva komsebenzi wakhe wasemhlabeni uyagqokiswa futhi “*ngenkazimulo ebenginayo, izwe lingakabikho*”.

- Wabe esebuyela etafuleni (NgokukaJohane 13:12), njengokuba manje esehlezi kwisandla sokunene sikababa (KwabaseFilipi 2:9).
- UJesu wabe esetshela abafundi bakhe ukuthi benza kahle uma bemubiza “*mfundisi, nkosi*” (NgokukaJohane 13:13), njengokuba “*nezilimi zonke zivume ngokuthi UJESU KRISTU UYINKOSI*” (kwabasefilipi 2:11).
- UJesu wakhuluma umusa kulabo abamulandelayo (NgokukaJohane 13:17), kanjalo injabulo yisihloko esivela kwisibonelo sikaKristu sokuhlazeka nokuphakanyiswa encwadini kaFilipi 2.

Ukuhlazeka kuka Jesu Kristu

KwabaseFilipi 2:6-8



*Ngalokho-ke uNkulunkulu
wamphakamisa kakhulu, wamnika igama
eliphezu kwamagama onke*

(KwabaseFilipi 2:9)

Ikilasi 5 – KwabaseFilipi 2:9-18

Ukubuyekeza;

2:1-4 – Ukuthobeka, Buka futhi ukugxila ekutheni kumele sibe mqondo njani;

- Ivesi 2 – “*Nibe mqondo munye*” – Ukuthi nonke nibe mqondo munye.
- Ivesi 2 – “*Mqondomunye*” – nibe mqondomunye.
- Ivesi 3 – “*Ngokuthobeka*” – umqondo wokuthobeka.
- Ivesi 5 – “*Mawube kini lowo mqondo*” – Umyalelo wokuba mqondo munye noma isimo somqondo onjengokaJesu.

UNkulunkulu uyasiyala maqondana nemicabango yethu, uvo lwethu Kanye nesimo sethu sengqondo.

2:5-8 – Isibonelo sikaKristu ngesokuthobeka, kugxilwe kakhulu “*kwisimo*” uJesu ayezimisele ukubonakala eyiso. Sasingekho isidingo sokuba kubonakale ubufakazi bokuthi ungubani.

.....

*2:9 Ngalokho-ke uNkulunkulu wamphakamisa kakhulu,
wamnika igama eliphezu kwamagama onke,*

2:9-11 – Ukuphakanyiswa kukaKristu

Ivesi 9 – “*Ngalokho-ke uNkulunkulu wamuphakamisa kakhulu*” – “*Ngakho-ke*” uveza umphumela. Ukuvolontiya kukakristu ukuhlazeka njengenceku yenkosi nomuntu kwazala ukuphakanyiswa kwakhe. UNkulunkulu akazange amuphakamise kuphela nje uJesu, kepha “*wamuphakamisa kakhulu*”. Ngenxa yomsebenzi wakhe wokuthobeka, uJesu uvuswe waphakanyiselwa ebukhosini, waphakanyiselwa endaweni yokuhlonishwa.

“*Wamnika igama eliphezu kwamagama onke*” – Njengokuba ingelosi – uGabriyeli yaphrofetha ngoJesu kuMariya ekuqaleni, “*Yena uyakuba mkhulu, athiwe indodana yophezu konke*” (NgokukaLuka 1:32). “*Ophezu kwakho konke*” yigama elisetshenziswa kwithestamente elisha likaNkulunkulu wethestamente elidala, igama El Elyon, “*ophezu kwakho konke*”, ophakeme kakhulu nonamandla amakhulu “*umdali wezulu nomhlaba*” (Ugenesise 14:19); “*ubusa imibuso yabantu*” (UDaniyeli 4:17, 25, 32). Ukuthi uJesu “uyindodana yophezukanke” kuveza ukuthi imvelo yendodana

2:10 ukuze kuthi ngegama likaJesu amadolo onke aguqe,
awabasezulwini, nawabasemhlabeni,
nawabangaphansi komhlaba,
2:11 nezilimi zonke zivume ngokuthi UJESU KRISTU
UYINKOSI, kube yinkazimulo kuNkulunkulu uYise.

iyafana nekayise, njengokuba “ephezu kwakho konke” uhlanganyela negama lakhe kukho konke.

Qaphela imiphumela ejabulisayo. Kunokuzicabangela yena abambelele kwinkazimulo okwakungeyakhe, uJesu wadela wonke amalungelo nobufakazi. Futhi ngasekugcineni wakwamukela konke okwakungokwakhe, nokuningi. Akalahlekelwanga yilutho, kepha wazuza konke ekugcineni! Umgomo ofanayo nakithi ngokunjalo. Asilahlekelwa yilutho uma sidela okuthize ngenxa kaNkulunkulu nabanye. UNkulunkulu wenza isiqiniseko ukuthi konke kubuyela kithi. Lendlela enyukayo iphansi kumnotho kaNkulunkulu. “Nalowo ofuna ukuba ngowokuqala phakathi kwenu makabe yinceku yenu”. Indlela eya ebukhulwini kuNkulunkulu ngukuba phansi. Indlela eya enkazimulweni yeqiniso ngukuzidela ekukhonzeni abanye.

Ivesi 10-11 – “*Amadolo onke aguqe... nezilimi zonke zivume*” – Kukhona amagama acoshwe lapha

kwincwadi ka-Isaya 45:23 maqondana noJehova, lapha aqondiswe ngqo kuJesu Kristu. Kungokunye kwalokho kuqhathanisa okusetshenziswa ngofakazi bakaJehova, ngokuba akukho ukujikela eceleni kokusobala, ukuthi uJesu unguJehova uqobo lwakhe. Isiqinisekiso sikaJehova kwincwadi ka-Isaya 45 yokuphendula kwabantu okuqinisekiwe enkosini yenkazimulo kuvezwe ngokugqamile lapha. “*Mina*”, Jehova, ongeke awaqambe amanga, “*ngifungile*”, ngezwi lami, “ngami”, njengomkhuba wamaHeberu wokufunga, ukufunga ngongaphezu kofungayo. Buka incwadi kumaHeberu 6:13, Ugenesise 22:16. Lapha kunesiqiniseko esingenakubuzwa lutho ngokuyikho!

Umgomo osetshenzisiwe lapha ngukuzinikela kuJesu ngayo yonke impilo yethu. Ukuthoba okuvezwa nguJesu kubaba. Lokhu kuveza ukuzimisela ukwazi intando yakhe kukho konke! Kungabe sikhona lapho? Kona sinendaba? Encwadini kaLuka 6 uJesu wabuza umbuzo ophenyayo; “Ningibizelani ngokuthi; nkosi, nkosi, ningakwenzi engikushoyo na? (Ivesi 46) Kungani umlomo wakho nempilo yakho kuhamba izindlela ezahlukene? Umgomo lapha ungoqhubekayo, ukubona uJesu njengongaphezu kwakho konke empilweni yethu nsuku zonke, ngezenzo zethu, izinqumo, imicabango, izimfuno, esikuthandayo

noma esikufisayo, esikubuka kumabonakude, ezobumnandi njalonzalo.

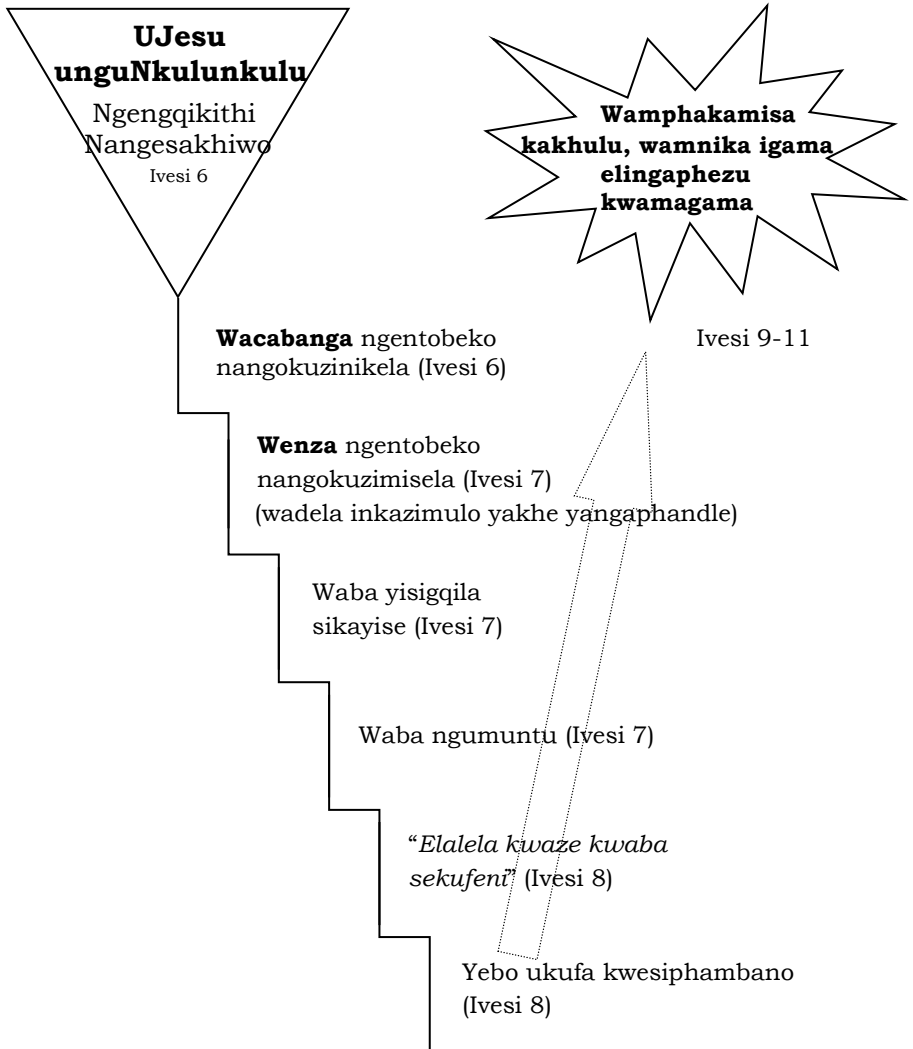
“Nawabangaphansi komhlaba” – Lokhu kungasho kuphela imiphefumulo yabafileyo esihogweni. Ngisho nabo bayophoqelesa ukuvuma iqiniso maqondana noJesu, kumele abe *“yinkosi yabafileyo nabaphilayo”* (KwabaseRoma 14:9). Kungukuhlakanipha okungakanani ukuguqa kuwe ngokuzimisela ngokwakho kunokuba uphoqwe laphe khona inguna phakade ingesenakuguquka.

“Ngokuthi UJESU KRISTU UYINKOSI” – Ukuthobela ubukhosi bukaJesu Kristu ezweni lonke yiyona njongo ayezele yona uJesu (KwabaseRoma 14:9). Ibhayibheli lisebenzisa igama “Nkosi” okwedlula igama “msindisi” uma likhuluma ngoJesu kwithestamente elisha. Ngaphezu kwezikhathi ezingama-150 ngaphezulu! Msindisi? Yebo, umninimandla wonke ngokunjalo! Yena ohlengayo? Yebo, kepha yena obusayo! Ngokuba, *“uyinkosi yakho konke”* – kwasho uPetru eshumayela (Izenzo 10:36).

Iminyakazo emibili elula ebonakala kulengxenyana ngukuphakanyiswa kukaKristu ephakanyiselwa phezulu nguNkulunkulu, uluntu lehliwa, liguqa, livume ukuthi uJesu ungubani. Buka indlela

Ukuhlanjalazwa nokuphakanyiswa kukaJesu Kristu

KwabaseFilipi 2:6-8



*2:12 Ngakho-ke, bathandiweyo bami, njengalokho
nilalele ngezikhathi zonke, kungesikho nxa ngikhona
kuphela, kodwa ikakhulu manje nxa ngingekho, fezani
ukusindiswa kwenu ngokwesaba
nangokuthuthumela,*

okuvezwe ngayo indlela kaNkulunkulu kulomnyakazo, iphambene neyabantu. Ubuntu ngukuziphakamisa kwababi, bephakamisa umuntu, akwenzayo, ukuhlakanipha kwakhe, ukwenza kwakhe Kanye nemibono yakhe, ngenkathi kuncishiswa ofanelwe ngempela. UJesu Kristu, ethotshiswa ngabazikhukhumezayo kepha ephakanyiselwa phezulu, uyakubona abaziphakamisayo bethotshiswa phambi kwakhe ekugcineni.

2:12-18 – Ukukhanya ezweni lobumnyama.

Ivesi 12-13 – Ukusindiswa kwanamuhla. “*Ngakho-ke*” futhi ubuka emuva, kulesikhathi, kwisibonelo sikaJesu ekutheni “*wazithobisa*” kwaze kwaba sekufeni, ekufeni kwesiphambano (Ivesi 8). UJesu wazithobisa kuyise, “ngakho-ke” nani zithobeni kuyihlo.

*“Njengalokho nilalela ngazikhathi zonke...
ikakhulukazi manje”* – UPawulu, endaweni

kaNkulunkulu, unxenna abazalwane ukuba balalelisise bathobe ekungabikhoneni kwakhe, sengathi wayekhona nabo. Nathi kumele sisheshe ukulalela, siphendule ezwini lenkosi sengathi ibikhona lapha ikhuluma izwi layo kithi silalele. Kulungele thina. Ngokuba futhi, ukulalela okupheleleyo akumulahlekisanga lutho uKristu kepha wazuza inkazimulo enkulu. “Ukulalela” Kanye “nokuthobeka” ngamagama angcolile ezweni lamanje. Loluntu, eligxile emntwini Kanye nokubonakala kwakhe. Kepha inkosi ayinyakazi nemiphakathi yabantu. Indlela yokulalela kusayindlela yesibusiso phambi kwakhe nangalo lolusuku.

“Fezani ukusindiswa kwenu” – Lona ngumyalelo wokusebenza ukusindiswa kuphelele, ukusindiswa osekungokwenu kuKristu. UPawulu lapha akakhulumi ngokusebenza insindiso yakho sakuyizuza ngokuyisebenzela, ngokuba uNkulunkulu akaziphikisi. *“Ngokuba ngomusa nisindisiwe ngokukholwa; nalokho akuveli kini, kuyisipho sikaNkulunkulu, akuveli ngemisebenzi, ukuze kungabikho ozibongayo”* (Kwabase-Efesu 2:8-9). Insindiso kwinkokhelo yesono iyisipho sikaNkulunkulu ekupheleleni kwayo. Ukusindiswa emandleni esono kwesinye isandla yindaba ekumele sihlanganyele kuyo. UPawulu lapha ukhuluma

ngokubuka iqiniso lokusindiswa kwethu ekwenzeni kwethu, senze lokho esiyikho kukristu. Njengoba ngathola ifa eliyimayini yegolide, manje kumele ngisebenze lokhu okungokwami. Kumele ngisebenze, ngisebenze igolide uma ngizozuza inzuzo enhle kulokhu engikwamukele. Ngale kwalokho angenzi kahle maqondana nemayini. Kumele sizihlobise ngalo sidlulisele nakwabanye. Kumele sibe nobufakazi obunesibindi, singasheshi ukucasuka, sizimisele ukukhonza, sibe nempilo ehlanzekile, sisize ngokubanzi, nokusiza kwethu kululeke njalonjalo. Okudala kumbelwe, okwamanje kushintsha, ingomuso linesiqniseko. Udumo lonke kuNkulunkulu! Buka ukufana phakathi kuka “sebenza” otholakala kuvesi 12 naku vesi 13. Kungumusa kithi ukuba noNkulunkulu esebenza kithi. Ngakho-ke kukithi ukusebanza ngaphandle lokhu akusebenza ngaphakathi kithi. Uyasebenza, ngakho sebenzisana naye.

Ungaphuthwa ngukubalulwa kwalokhu okukhulu onakho “*ukusindiswa kwenu*”. Yilokho uNkulunkulu ayekuqondile nayekuhlelile asekwenza kubonakale kuwe ngenani elikhulu, inani legazi eCalvary! Kungumusa omukhulu kithi ukuba sibe nokusindiswa okuvela kuNkulunkulu. Ngakho kumele siqaphele ngoba kukithi ukuphila njengaye osindisiwe, ukuphila njengonokubonga lesipho

*2:13 ngokuba nguNkulunkulu osebenza kini nokuthanda
nokwenza njengentando yakhe.*

esikhulu sothando. *"Isipho sikaNkulunkulu ngukuphila okuphakade ngokristu Jesu inkosi yethu".* Kungenzeka yini ukuthi awukabi naso lesi sipho esihle?

"Ngokwesaba nangokuthuthumela" – Lokhu kukhuluma ngokulangazelela okuzimisele kakhulu ukwenza kahle maqondana noNkulunkulu. Hhayi ngoba ubalekela ukulahlekelwa ngukusindiswa, kepha ukubalekela ukuphoxa inkosi yethu noma ukumosha umsebenzi wayo. Kanti futhi, lokhu kukhuluma ngokuzethemba okungasikho nje okomuntu, kepha ukuzethemba kukaNkulunkulu, kwesiqiniseko *"kuyena onamandla okunilinda ukuba ningakhubeki"* (EkaJuda 24). *"Ngakho-ke osuka ethi umi, akaqaphele ukuba angawi"*.

"Ngokuba nguNkulunkulu osebenza kini" – Buka ukufana okwenzeka kuvesi 12 novesi 13 ochaza kahle ukuma kwempilo yomzawane. Sivame kangakanani ukubona ukungqubuzana phakathi kokwaphezulu, umnini mandla onke Kanye nokumele kwenziwe ngumuntu. Impela ukuhlangu ngokomshado kulokhu kokubili,

okungekho umuntu okwazi ukukuqondisisa. Buka incwadi kaJohane 6; KumaHeberu 13:20-21 (maqondana nemiyalelo); Kwabasekorinte 15:10; EkaJuda 20-25.

“Ngokuthanda nokwenza” – Ubhekana nentando yethu efiswa yizinhliziyi zethu, eholela ekusebenzeni okuhle nokulungile kwizenzo zethu. UNkulunkulu ukhona kwizifiso zethu nasekwenzeni/kwizenzo zethu, kwizinhloso zethu nesikwenzayo. Kepha asiyalelwa ukuba sihlale kuze kube kuqubuka kithi ukufuna ukwenza okuhle uma sesingakwazi. UNkulunkulu akaweseki lomqondo othi “thanda uNkulunkulu, wenze okuthandayo”. Ufuna ukuba simuthande futhi senze lokhu okumuthokozisayo ngisho ngabe kuthiwa thina asikuthandi, ngesiqiniseko sokuthi usemsebenzini kithina ukuletha ukufuna ukwenza okuhle kuhlangane nemisebenzi yethu emihle.

“Ngokuthanda nokwenza njengentando yakhe” – Isimanga! Ukuthi thina abantwana baNkulunkulu siyamuthokozisa ngentando yethu nangemisebenzi! Buka incwadi KumaHeberu 11:5, UDaniyeli 9; 2 Kuthimothewu 2:4.

Ivesi 14 – *“Yenzani konke ngokungakhononi”* – kungaki? Qonda ukuthi lokhu kubhalwe

njengomyalo ovela kuNkulunkulu. Akakuvezi lokhu njengongakhetha ukukwenza noma ukungakwenzi. “*Ngokungakhononi*” okungukuveza ukungathokozi ngamagama acashile. Hhayi njengalona ovele abhadluluke akuveze, oyihlongandlebe, kepha lokhu okwenziwa ngemuva kepha nako okungubuhlongandlebe. “*Ukuphikisana*” kungukuxabana, ungabazane lwemibuzo Kanye nokusebenzela ukuthola amaphutha. Ukukhuluma okunjalo kongabazane kungabhekiswa;

- KuNkulunkulu – Sengathi ukubona uNkulunkulu njengesitha, yena lowasinikeza ngokuhle hle kwakhe. Buka incwadi yezaga 19:3, lapho khona umuntu ethola iphutha kuNkulunkulu ngenxa yobulima bakhe. Njengokuba enza u-Adamu owayebanjwe oqotsheni ebulimeni bakhe ngesinqumo sakhe wase ebeka iphutha kuNkulunkulu ngesibusiso “owesifazane onginikeze yena” (Ugenesise 3:12). Njengokuba uDavide, owaziba umyalo kaNkulunkulu ekuhambiseni umphongolo wabe esethola iphutha kuNkulunkulu ngokufa kuka Uza (2 KuSamuweli 6). Singabangahlakaniphile

2:15 ukuze nibe ngabangasolekiyo nabangenacala,
abantwana bakaNkulunkulu abangenasici phakathi
kwesizukulwane esiyisigwegwe nesiphambeneyo,
enikhanya phakathi kwaso njengezinkanyiso ezweni,

ukubeka iphutha kuNkulunkulu ngenxa
yemiphumela yezono zethu.

- Kungabhekiswa kwabanye – Buka incwadi kaJakobe 5:7. UJakobe naye ukhalela ukubekezelelana, ukungabambelani amagqubu nokucasukelana, ukuveza ukucasuka noma imizwa enzima “komunye nomunye”.

Okufunwa nguNkulunkulu kuncane nje, ukuthembeka, ukuzimisela maqondana nemiyalelo yakhe Kanye nalabo abasegunyeni.

Ivesi 15 – “Ukuze nibe”;

- “Ngabangasolekiyo” – ningabi necala noma izisihla, nibe ngabangasolekiyo.
- “Ngabangenacala” – ningabi ngabanamaqhinga, nibe ngabangasolekiyo, kahle hle “abangaxovekile”, kungabi bikho ububi kini noma ukuba mbaxambili.

- “*Abantwana bakaNkulunkulu abangenasici*” – ningenabala, kungabi bikho into engafanele ukuba kumntwana kaNkulunkulu.

“*Phakathi*” – Yize noma kungamele sibe “ngabezwe”, kepha uNkulunkulu usimisile “ezweni” (NgokukaJohane 17). Futhi “phakathi” kokujwayelekile. Njengokuba uNkulunkulu abeka u-Israyeli phakathi kwezinye izizwe zasemhlabeni ukuze ezoba “*phakathi*” kwesizukulwane sabo ukuze ubufakazi babo buzobonakala.

“*Enikhanya phakathi kwaso*” – Zonke izizukulwane zinamaqhinga nokukhohlakala. Umuntu nje ngaphandle kukaNkulunkulu wengamelwe ngubumnyama enhlizweni yakhe (KwabaseRoma 1: 21), “*behlelwe emqondweni*” (Kwabase-Efesu 4:18), Lokhu kusukela ngosuku u-Adamu aholela ngalo uluntu lonke esonweni. Kepha uNkulunkulu umisile ukuthi abantwana bakhe bahambe kwisizukulwane sethu njengokukhaynya “*ukukhanya kwezwe*”, ngokuba “*uNkulunkulu ungukukhanya, kuye abukho ubumnyama*” (1 NgokukaJohane 1:5). Kuyindalo yakhe ukuba ngukukhanya nokuxosha ubumnyama. Indlela enza ngayo lokhu ngukuletha ukukhanya kwakhe emhlabeni ngabantwana bakhe abangukukhanya. Singukukhanya okuza ngakho amandla asezulwini abonakale emhlabeni.

Ukuvumela impilo yethu itholwe ngukukhohlakala, ukulimaza nokuba ngosolekayo nofanelwe ngukukhuzwa kucime ukukhanya kwethu. Endaweni lapho kukhona khona indawo yethu yokuhlanganisa izincwadi kwakukhona isitolo sombazi iminyaka. Kwakubukeka sengathi abazihlanzi nhlobo izikhanyisi zabo ngokuba ukungcola nezintuli kwakuhlezi kubambelele. Uyawucabanga umehluko wokukhanya uma isikhanyisi sesihlanziwe, sikwazi ukunikeza kahle ukukhanya, sikhululekile ukuletha ukukhanya? Injongo kaNkulunkulu ngathi ngukuthi sibe ngabahlanzekile, sibe ngabangenabo ububi balomhlaba. Ufuna ukukhanya okungafihlakele kithi sonke esingabakhe. Ungasicabanga isibane sikhanya ebhokisini elincane endaweni yokusebenzela singalethi ukukhanya? Isibani kumele sihlanzeke phakathi komsebenzi wezwe ukuze izwe lizobona kahle iqiniso.

Buka incwadi kaDuteronomi 32:5 lapho uPawulu ecaphuna khona lapha. Lapho, ngoMose inkosi yabuka ngaphambili maqondana no-Israyeli, kuze kube wusuku lapho khona amabala abo engeke abe ngamabala kaNkulunkulu. Ngenxa yokudlala kwabo nobubi, uphawu lokuthi bangabaNkulunkulu kwaba namabala kwangcoliswa ukukhohlakala kwezwe (Uduteronomi 32:10-22). Balahlekelwa ngubuzwe

*2:16 nibambelele ezwini lokuphila, ngize ngibe
nokuzibonga ngosuku lukaKristu ngokuthi
angigijimelanga ize, angisebenzelanga ize.*

babo nobufakazi baNkulunkulu kubo. Bathatha imikhuba yabezizwe, benza uNkulunkulu abe nesikhwele. Ngakho-ke naye wabenza baba nesikhwele ngokudonsela kuye abezizwe kunabo (Ivesi 21). Uma bona bathatha izindlela zabezizwe, naye wathatha abezizwe. Abantu bakhe baba njengezwe, ngakho-ke ubufakazi babo abucacanga. Isizwe sika-Israyeli seza kamnandi ezweni lesithembiso ngesibani esinguNkulunkulu. Sangena ezweni elibi futhi elikhohlakele lesizukulwane samaKhanana beletha ukukhanya kukaNkulunkulu ebumnyameni babonkulunkulu. Kwakuyinjongo kaNkulunkulu ukubasusa ebumnyameni. Kepha kunalokho, loko kukhanya kwakulokhu kucima kancane kwaze ebumnyama basobozela abantwana baNkulunkulu. Akubanga kusaba khona umehluko phakathi kuka-Israyeli Kanye nabezizwe abakhonza onkulunkulu. Lena yiyona ndlela usathane afuna ukuthi ibandla lihambe ngayo. Kepha-ke uNkulunkulu usibizela ukuba singalahlekelwa ngubuzwe bethu, sihlale sahlukile, sikhanye isibani sethu.

2:17 Yebo, nokuba nginikelwa emhlatsheleweni
nasenkonzweni yokukholwa kwenu, ngiyathokoza,
ngithokoza kanye nani nonke;
2:18 ngokunjalo-ke thokozani nani, nithokoze kanye
nami.

Ivesi 16 – “*Nibambelele ezwini lokuphila*” – Sengathi nibambelele esibanini endaweni emnyama. UPawulu uthi mabaqhubeke ukukwenza lokhu. Uma eshiya emvakwakhe abaletha ukukhanya kubazalwane baseFilipi Kanye nabanye uma eshiya lokuphila, uyokwazi ukuthi impilo yakhe izuze okuthize. Ukuthi ubengagijimisi esebenzela ize. Angangena ebukhoneni bukaKristu enesizathu esihle sokudumisa.

“*Ngize ngibe nokuzibonga ngosuku likaKristu*” – Kukhona isicelo esivelayo lapha, ukuthi baphile izimpilo zabo ngeso elihlonipha uPawulu Kanye nomvuzo wokuthokoza phambi kwenkosi, ngenxa yokulandela kwabo ubufakazi bamakholwa akhazimulayo. Lokhu abakhetha ukuba yikho kuyoba nomthelela ekuthokozeni kukaPawulu phambi kwenkosi.

Ivesi 17-18 – Ukwaphulwa nokuthululwa – UPawulu uthatha isithombe sethestamente elidala lomnikelo wokuphuzwayo, owakuthelwa emnikelweni. Uma

impilo yakhe ithelwa njengomnikelo enkosini kumele ithele ukuvuna ukukholwa kwabanye, lokho-ke kwakumnikeza injabulo. Njengothela ethelwa enkosini, ngakho-ke uPawulu uyazithulula kuKristu yena uqobo. Njengoba sibonile isibonelo sikaKristu, konke ukuzinikela okwenzelwa uNkulunkulu kuba; Ngukuphakanyiswa ekugcineni. Futhi, ayikho into elahlekayo uma yenzelwe uNkulunkulu. Lezo akusizo izinto zokuba uphatheke kabi noma ube nosizi.

“Ngokunjalo-ke thokozani nani, nithokoza nami” – Kubo bonke ubunzima obamehlela emsebenzini wenkosi, uPawulu wayethokozile, futhi ebuthokozele nabo lobo bunzima. Ngale kwalokho wayengeke abe nabangani bakhe eFilipi ababemukhalela, kepha mabahlanganyele ezinhluphekweni Kanye naye.

“Nibusisiwe nxa benithuka, benizingela, bekhuluma konke okubi ngani, beqamba amanga ngenxa yami. Jabulani, nithokoze, ngokuba umvuzo wenu mukhulu ezulwini, ngokuba kanjalo babazingela abaphrofethi abanandulelayo. Nina ningusawoti womhlaba... ningukukhanya kwezwe” (NgokukaMathewu 5:11-14).

Ikilasi 6 – KwabaseFilipi 2:19-30

2:19 Kepha ngiyethemba eNkosini uJesu ukuthuma uThimothewu kini masinyane, ukuze nami ngename nxa sengazi izindaba zenu.

Yizibonelo eziningi inkosi ezibeka phambi kwalesisebenzi esithembekile uPawulu ezibekela amabandla (nathi) kulesahluko sesibili sencwadi Kwabasefilipi. Ekuqaleni yizibonelo esiphezulu sikakristu. Ngokuvuma kwakhe ukuhlazeka nokuzidela kwakhe, uNkulunkulu ubaba wamuphakamisa ngaphezu kwakho konke. Manje uPawulu uma esebenzisa lesi sibonelo saphezulu kithina, ekuhambeni kwethu kwasemhlabeni uyazinikela njengakuvesi 17. Engazikhukhumezi kepha wayezimisele ukuzithulula njengomnikelo ngenxa yabanye.

2:19-24 – UThimothewu umalusi ozidelayo.

Ivesi 19 – “*Kepha ngiyathemba enkosini uJesu ukuthuma uThimothewu kini masinyane*” – Njengoba sazi kusukela evesini lokuqala encwadini uThimothewu wayeseRoma noPawulu. Impilo yalendoda yindaba yesisebenzi esizithulelayo, esinikezelwe ngakho konke ekusizeni uPawulu. Uma

sihlanganisa esikwaziyo ngoThimothewu, kubukeka sengathi wayengumalusi ophiweyo, umfundisi wabafundisi. Okwakhe kwakungesikho ukuba nesibindi, ukuba namandla, ukuthandeka nje, noma hlampe uThithu. Wayengenalo nolimi oluqondisa kahle njengo Apholo. UThimothewu kubonakala sengathi wayephansi (2 KuThimothewu 1:7). Kepha wayengumuntu abazalwane ababengathembela kuyena ngokuhlezi ezimisele ngomsebenzi. Abanye bangasebenzisa ukuba kwabo ngabantu abaphansi ngokwemvelo ukubalekela ukwenza umsebenzi wenkosi, njengoba abanye bengasebenzisa ukugula, noThimothewu wake wagula (1 KuThimothewu 5:23). Nami ngazama ngasekuqaleni ukungangeni emsebenzini wenkosi ngenxa yokuthi nganginamahloni. Kepha lendoda ayizange isebenzise lokho ukuze izohlehla emsebenzini wenkosi. Uthando lukaNkulunkulu nabantu alususwa kalula noma liyiswe kwenye indawo. UThimothewu wayezimisele ukushiya ikhaya lakhe nomndeni wakhe Kanye nezinto azijwayele azihlanganise noPawulu emsebenzini onzima, ukuba athunyelwe ukwenza okunzima, ukuthi ahlezi elalela ngokuthoba nangokwenza akuthunyiwe, anikele akuthandayo yena abe yinceku kaKristu ethembekile. Kuyavela ukuthi uThimothewu waqhubeka njengebhishobhi e-Efesu kwaze kwaba uyafa, efa ngokubulawa ngenxa yevangeli eDomitian

*2:20 Ngokuba anginamuntu onenhliziyi enjengeyakhe,
onganakekela izindaba zenu ngobuqotho;*

noma Nerva.

“Ukuze nami ngenam nxa sengazi izindaba zenu” – UPawulu wayethakasele ukuzwa ukuthi abazalwane baqhuba kanjani eFilipi, wathemba uThimothewu ukuthi angamubuyela nombiko maqondana nalokho, uPawulu wayenokuthemba ukuthi lowo mbiko uzomulethela “ukwenama”.

Ivesi 20 – *“Ngokuba anginamuntu onenhliziyi enjengeyakhe”* – UThimothewu wayenomoya owenza uPawulu amuthande kunabo bonke. Wayeyindoda uPawulu ayeyithemba ukuthi ingafunda izinto njengoba naye ebengenza, nokuthi wayenganakekela futhi aziphathe njengokuba naye uPawulu wayengaziphatha (Izaga 25:13). UThimothewu wayengongajwayelekile futhi oyigugu.

“Onganakekela izindaba zenu” – “ngokwemvelo” kuvela ukunakekela kokuzimisela kukaThimothewu. Wayethembekile, engasiye umzenzisi. Igama elihunyushwe “onganakekela” yigama elifanayo nelisetshenziswe ku 4:6 “qaphelani”, ngendlela yokukhathazeka. Yigama

2:21 ngokuba bonke bafuna okwabo, abafuni okukaJesu Kristu.

elinzima elisetshenziswe ngokunamandla. UThimothewu wayenenhliziyo yomalusi wangempela, engafuni udumo lweze kepha efunela abanye okulungileyo futhi ezimisele ngalokho, kumenza abe ngomunye ofana noPawulu okwenza ukuthi afune ukuthuma yena.

Ivesi 21 – “*Ngokuba bonke bafuna okwabo*” – Kukhona kithi sonke ukuthanda ukuzifunela okwethu, ngisho emsebenzini wenkosi. Kuyimvelo yethu nje futhi kujwayelekile ukuba sizicabangele sodwa, sifune konke esikuthandayo kuhambe kahle. Njengokuba u-Ironside abhala “Kungenzeka ube nguthisha ohlonishwayo, abayizinkulungwane bahlale emazwini akho, noma ube ngumvangeli okwaziyo ukubeka indaba kahle olandelwa ngabaningi befuna ukuzwa umyalezo, kepha ube ngunontanda-kbukwa, usebenzise isipho akuphe sona uNkulunkulu ukuzijabulisa wena, noma ukuthola ingcebo yize noma usho ngomlomo wakho ukuthi awunandaba nemali”. Kwaba yilaba ababezifunela okwabo, insali eyabuyela eJudiya eyazisa ukukhuzwa yinkosi ngomphrofethi uHagayi noZakariya. Ukuxwayisa kokuhlakanipha

2:22 *Kepha niyakwazi ukuthembeka kwakhe ukuthi ukhonzile kanye nami ngenxa yevangeli njengomntwana kuyise.*

kwincwadi yezaga 20:6 ngukuthi “*abantu abaningi bayamemezela, kepha yilowo nalowo umusa wakhe, kepha ngubani ongafumana umuntu othembekileyo na?*” Umoya wokuhola ngokweqiniso likaNkulunkulu uzimisele ukunikela ngokwawo ngenxa yabanye. UMose wakhulekela u-Israyeli owawuphambuka, “ususe mina encwadini yakho kunokuba ususe bona” (Uduteronomi 32:32). UPawulu wathi ngamaJuda angaboniyo, “Ngizimisele ukubhubha uma u-Israyeli engasindiswa” (KwabaseRoma 9:3), baphi abaholi bangempela, ongezinhliziyo zabo bancamela ukuzinikela bona? Abanjalo ngamadoda nabesifazane abayibekile induku ebandla ngezikhathi zabo. Kuphela abanjena. Yize noma indlela yethu sonke, “*bonke bafuna okwabo*”, “izinto okungasizo ezikaJesu Kristu”. UThimothewu wayeyindoda eyaphila ngo 2:4 nangaphezulu. Akabukanga okwakhe nje kuphela, “wabheka okwabanye”, kubukeka sengathi wayezimisele ukubuka kanjalo kuphela.

Ivesi 22 – “*Niyakwazi ukuthembeka kwakhe*” –

2:23 *Yena-ke ngiyethemba ukumthuma masinyane, uma sengibonile ukuthi okuqondene nami kophelelaphi;*

UThimothewu wayenoPawulu ngenkathi befika eFilipi. Wayesengumfana omncane osafundiswa, ethathwe nguPawulu ngezansi neGalathiya, “*owayefakazelwa kahle ngabazalwane baseListra nabase-Ikoniyu*” (Izenzo 16). Ngakho-ke ibandla laseFilipi lalimazi kahle njengesisebenzi esizimisele.

“*Njengomntwana kuyise*” – UThimothewu wasindiswa ngaphansi komsebenzi kaPawulu ohambeni lakhe lokuqala ngomsebenzi wenkosi, waba ngumntwana kaPawulu enkosini. Yingakho ngokuhamba kwesikhathi uPawulu ethi kuye “*uThimothewu, umntwana othandekayo*” (2 KuThimothewu 1:2; 1 KwabaseKorinte 4:17). Kepha ngaphezu kwalokhu kwabakhona ukusondelana kwabo okubekezelayo emsebenzini wenkosi ekuhambeni kweminyaka. UThimothewu waba ngumngani kaPawulu owayehlezi ekhona. Asikho isisebenzi Kanye noPawulu enkosini okukhulunywa ngaso njengoThimothewu emibhalweni kaPawulu. Babengaphezu kokuba yizisebenzi zenkosi, base befana nobaba nendodana. Kuyabonakala ukuthi uPawulu wayeyithanda lendoda encane futhi wayemuhlonipha kakhulu ngenxa yesimilo sakhe

2:24 kepha ngiyethemba eNkosini ukuthi nami ngizakuza eduzane.

Kanye nokuthembeka kwakhe. Ngenkathi abanye base beyishiyile inkosi noPawulu eminyakeni, uThimothewu wasala futhi akashintshanga. Kuzo zonke izipho lendoda eyayiphiwe zona, ukuthembeka kwakhe kwakukhulu. UPawulu wayazi ukuthi angathembela kuye.

Kubukeka sengathi umsebenzi owawusemqoka kuThimothewu kwakungowokuqinisa amabandla asemasha. UPawulu wayeshiya uThimothewu ngemuva yena adlulele ukuqala umsebenzi omusha. Wayephiwe ekuqiniseni nasekufundiseni abazalwane abasebasha enkosini njengomalusi wezimvu zenkosi. Umsebenzi kaThimothewu owawumkhulu ebandleni kubukeka sengathi wawenza e-Efesu (2 KuThimothewu 1:4). Wayesashumayela khona ngenkathi uPawulu ayazi ukuthi kusekupheleni, wase emcela ukuba asheshe eze kuye (2 KuThimothewu 4:9, 21).

Ivesi 23-24 – *“Masinyane, uma sengibonile ukuthi okuqondene nami kophelelaphi”* – Emva kweminyaka eminye ngaphansi kokuboshwa eRoma, kubukeka sengathi isinqumo noma isigwebo ngecala

*2:25 Kodwa ngibone ukuthi kudingekile ukuba ngithume
kinina u-Ephafrodithu, umzalwane nesisebenzi
nebutho kanye nami, nesithunywa senu, isikhonzi
ekusweleni kwami,*

likaPawulu sase silindelekile maduzane njengokuba abhala. Futhi sibona ukuba nethemba kuyena ukuthi uzokhishwa (1:25). Isiko liveza ukuthi uPawulu wakhululwa kulokhu kuboshwa kwakhe kokuqala waphinde waqhubeka emsebenzini wenkosi. Akwaziwa ukuthi kwaba yisikhathi esingakanani nokuthi uPawulu wahamba ibanga elingakanani ngaphambi kokuba aboshwe ukuboshwa kwakhe kokugcina

2:25-30 – U-Epafra isisebenzi esizidelile.

Lo Ephrafodithu simazi ngokuthi abhalwe lapha kulencwadi kuphela futhi sinokuncane ngaye. Kepha esinakho kwanele ukumuveza njengesisebenzi esasizinikele, esinye sezibonelo uma sibheka akhuluma ngakho lapha uPawulu. Kuyacaca ukuthi u-Ephafrodithu wayeyilunga “*nesisebenzi*” sasebandleni laseFilipi nokuthi ibandla lathumela yena kuPawulu nesipho/imali noma okwakuwusizo kuPawulu (4:18). Kubukeka sengathi wafika ezimisele, ethunyiwe ukuzolekelela uPawulu ngokwezidingo ayenazo endaweni yaleliya

2:26 lokhu wayenilangazelela nonke, eyaluza ngokuba nizwile ukuthi wayegula.

2:27 Ngokuba nempela wayegula ephansi kokufa; kepha uNkulunkulu wamhawukela, kungeyena yedwa, wangihawukela nami, ukuze ngingabi nalusizi phezu kosizi.

bandla elalimukhonzile futhi lizimisele ukuqhubeka ukuhlanganyela naye, limukhombisa uthando ngokuthumela ozobamela ekumkhonzeni.

Ivesi 25 - “Kodwa ngibone ukuthi kudingekile” – Kungabe kukhona ukungabaza okubonayo emagameni kaPawulu? Kungabe wayefisa ukugcina u-Ephafrodithu isikhashana? Isimilo esinobuNkulunkulu siyadina kubantu abangakholwa kepha siyaheha kwabakholwayo.

Ivesi 26-27 – “Ngokuba nizwile ukuthi wayegula” – Ngenkathi eseRoma u-Ephafrodithu wayegula kakhulu. Asitshelwa ukuthi yini eyayimuphethe, noma yayingumphumela wokuza kwakhe eRoma yini, ingohambo lakhe nomsebenzi. Kepha sinikwe okwanele ngalendoda. Kuyabonakala futhi ukuthi wagula yena isikhashana impela ngokuba kwaba khona isikhathi sokuthi ukugula kwakhe kuze kwaziwe naseFilipi kwaze kwabuya amagama abo okudabuka. Ukuthi lomyalezo waya kanjani khona

waphinde wabuya, akwaziwa. Kepha kuyamangaza ukuthi ukuxakeka kuka-Ephafrodithu kwakungekho ekuguleni kwakhe kepha kumndeni wakhe oyibandla ngokugula kwakhe. Yena, njengoPawulu, njengoNkulunkulu, wayethwele umthwalo wokuqinisa ibandla nokuliduduza. Siphinda futhi sibona omunye ozidelayo kulona. Sibona umsebenzi kaMoya ongcwele kumadoda anjengalawa, wonke aveza uthando lokuzidela, befunela abanye okuhle. Ngabo sibona uNkulunkulu esemsebenzini, ekunakekeleni ibandla lakhe emhlabeni.

Uyayibona iphethini lapha izikhathi ezine?

- UJesu Kristu wazidela, ukukhonza uNkulunkulu nabantu, ngisho ukufa esiphambanweni.
- UPawulu wathokoza uma ezithulula yena ngenxa yokukholwa kwabanye.
- UPawulu wazidela ukuze ezoba yisikhonzi sikaNkulunkulu esiqinisile.
- U-Ephafrodithu akazigodlanga, wazidela maqondana nokuzicabangela yena, wacabangela uPawulu Kanye nebandla wacishe wakhokha inani ngenxa yomsebenzi wakhe.

Qaphela lomqondo ovela lapha, uyasondela impela;

- UJesu Kristu uyisibonelo sethu esikhulu. Akwenza singakulindela othandweni laphakade kwindodana kaNkulunkulu. Kepha thina singabantu nje!
- UPawulu wayeyisibonelo esihle sokuthembeka Kanye nokuthobeka. Kepha wayeyindoda eyasindiswa ngendlela eyisimanga wase eyathunyelwa, enesiphiwo esiyisimanga. Wafundiswa nguJesu uqobo lwakhe ehlane. Uma ubuka ubuhle bukaNkulunkulu ezambula kuye nangaye, angangathembeka kanjani? Hlampe naye angabukwa ngabanye engophakeme kakhulu kuthina abantukazana nje.
- UThimothewu wayeyindoda nje ejwayelekile, ephansi futhi eseduze nalapho ayehlala khona. Kepha khona kunjalo wayephakathi, kwabafundi ababethandwa kakhulu ngumphostoli. Igama lakhe liyavela izikhathi eziningi kwithestamente elisha.
- Kepha u-Ephafrodithu ngale kokungabaza, wayengomunye wethu. Wayeyisisebenzi nje esingavelaveli futhi esingaziwa. Iningi lethu sizibuka kuye. Akekho onesizathu sokungathathi isibonelo sakhe.

Bonke bayisibonelo esibalulekile sokuthobeka nokuba phansi kepha uzinikele. Futhi bonke bathola umvuzo ngokuvumela umqondo wokuba phansi, umqondo kaKristu ube kubo.

“Ukuze ngingabi nalusizi phezu kosizi” – UPawulu wayeyoba nosizi olukhulu uma ngabe lesi sisebenzi anaso enkosini sidlula emhlabeni, yize noma ayazi ukuthi ukufa kuyinzuzo. Usizi lukaPawulu lwalungeke lube njengolwabantu basemhlabeni abangenalo ithemba. Kepha njengoba sazi ukuthi umphefumulo womzalwane uyaphi emva kokufa, lokho akuchazi ukuthi asibi nosizi uma silahlekelwa. Futhi asenzi kabi uma sizwa inhlungu size sikhale uma kudlula emhlabeni labo esibathandayo. UJesu wakhala ngenxa kaLazaru yize noma ayazi ukuthi uzomvusa kwabafileyo. Hlampe kumele sinyuse amashiya uma lungekho usizi noma imizwa. O nkosi sifundise ukuba nemizwa!

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OKuseceleni

Buyela emuva ubuke isimo lapha no Ephafrodithu. Lena yindoda ayayikhonze kakhulu umphostoli uPawulu, yayisecansini lokugula, ingaphathekile kahle emzimbeni ikanye naye, isho ukumlethela

“usizi phezu kosizi” uma ingase idlule emhlabeni. Kepha akukho okuveza ukuthi uPawulu wayisindisa ngommangaliso. Kungani? Kubonakala sengathi wabuye waphila ngempiliso ejwayelekile yemvelo, kwaba yizinsuku impela, hlampe amasonto. Kubukeka sengathi isimangaliso sokuphilisa umuntu ngezwi sasingahlezi sikhona kuPawulu uqobo. Ukuthi akamphilisanga u-Ephafrodithu kusho ukuthi wayengakwazi. Ngisho lapha ngesikhathi sabaphostoli kubukeka sengathi isipho sokuphilisa sasingayona into eyinsakavukelwa, kwakwenzeka nje ngalezo zikhathi ukufeza injongo ethize. Akukho okusivezela ukuthi uPawulu wafuna lelo lungelo lokuphilisa enkosini ngenxa yalendoda, ngisho yona lendoda eyayiyisisebenzi esithembekile esinjengo Ephafrodithu. UPawulu waqonda ukuthi ukululama kwalendoda kwakulele kumusa kaNkulunkulu nokukhetha kwakhe ukumlulamisa. Kwakungahlangene nalokho abanye abakubona njengamalungelo abazalwane noma amalungelo okuzalwa kabusha, abanye bakubona “njengokulashwa ekuxolelweni”. Umphostoli uPawulu akaze abufundise lobo buwula, futhi akakuvezi lapha.

Qaphela futhi ukuthi akukho nokuncane okungaveza ukuthi ukugula lapha kwakungenxa yezono ezingavunyiwe noma ukungabi nokukholwa

*2:28 Ngelokho ngakhuthalela kakhulu ukumthuma,
ukuze kuthi nxa senimbona futhi nithokoze, kimi
kunciphe usizi.*

kulona ogulayo. Sibona okuphambana nako lokho. NjengakuJobe, u-Ephafrodithu wagula ngenxa yobuqotho bakhe engemzalwane hhayi ngoba ayengayiphili impilo yobuzalwane. Kulendoda kubonakala sengathii ukugula kwayo kwakungenxa yokuzidela ingene emsebenzini ngenxa yabanye.

Qaphela futhi ukuthi ukugula kuka-Ephafrodithu akuvezwa njengomsebenzi kasathane. Akukho kuzama ukubopha usathane nokumukhuza noma umkhuleko omelene naye okuvela lapha.

Kuyamangaza ukuthi asifundi ngoPawulu noma izisebenzi Kanye naye bephilisana ngezibonakaliso. UPawulu wake wahlupheka enyameni kepha wabizelwa ekubekezeleni (2 KwabaseKorinte 12). UThimothewu wacetshiswa ukuba ame kancane emanzini abambe kwiwayini emva kokuba ehlushwa yisisu kunokuba athole ukuphulukiswa (1 KuThimothewu 5:23). UTrofimu washiywa ngumphostoli kaNkulunkulu egula eMilethu (2 KuThoimothewu 4:20). U-Ephafrodithu naye waphiliswa ngendlela engesimanga noma isibonakaliso.

*2:29 Ngakho-ke mamukeleni eNkosini ngokuthokoza
konke, abanjalo-ke nibaphathe ngokubatusa,*

Ivesi 28 – “*Ngakhuthalela kakhulu ukumthuma*” – UPawulu wayezimisele ukusheshisa u-Ephafrodithu ngokuphuthuma ngenkathi esesindile esengakwazi ukuhamba, ngokuba naye wayebakhathalele abazalwane bakhe basempumalanga.

“*Kimi kunciphe usizi*” – Ukuthokoza kwakhe kwakuxhomeke kokwabo. Ukubasiza kwakhe osizini kwakumenza azizwe encono. Futhi, buka ukumangaza kwenkosi ecabangelanayo ngokwemvelo. Manje yini ngawe nami? Asinjena kuKristu ngenxa yokuvumela isono sibandise uthando lukaNkulunkulu kithi, sisuke sigcwale ukuzazi kunokuba sigcwale amandla kaMoya Ongcwele, sicinanisa umsebenzi kamoya kithi. Khumbula ukuthi isithelo sokuqala sikamoya wuthando (KwabaseGalathiya 5:22).

Ivesi 29 – “*Ngakho-ke...abanjalo-ke nibaphathe ngokubatusa*” – Onjalo kumele aphathiswe kokwenani eliphakeme, ngokuba anjalo amadoda nabesifazane inkosi ejabulayo ukubahlonipha. Kwakungesiyo indoda eyayizibona ifanele ngokuhlonishwa/ukukutuswa okwenziwa

*2:30 ngokuba ngenxa yomsebenzi kaKristu wacishe wafa
ezidela amathambo, ukuze agcwalise okusileleyo
ekungikhonzeni kwenu.*

abazalwane. Kwakuyindoda eyayizimisele ukuthatha indawo ephansi, ukwenza imisebenzi ephansi. Indoda eyayinganikezelwe kokwayo. U-Ephafrodithu, njengoJesu ngaphambi kwakhe, wazenza inceku, owazidela, wenziwa ngomfanekiso wabantu. Ngenxa yokwehla kwakhe waphakanyiselwa phezulu. Abanjalo yilabo abayophakanyiswa yinkosi uqobo ngesikhathi esifanele. *“Zithobeni ebusweni benkosi, khona iyakuniphakamisa”* (EkaJakobe 4:10).

Ivesi 30 – *“Ezidela”* – Igama lesiGrekhi elisemvakwegama *“ezidela”* eliqhamuka ngokuhlanganisa amagama amabili, *para* elisho, ngaphandle kokuthize, negama, *ballo* elisho ukulahla. Leligama laphuma ekugembuleni kwamaRoma okwakhlanganisa ukujikijela noma ukuwisa izigxobo ezicijile. Lapha kukhulunywa ngokugembula noma ukuzibeka engcupheni ngokubeka impilo yakho engozini. U-Ephafrodithu wabeka impilo yakhe engozini ngenxa kaPawulu. Hleze waqhubekela noma engasaphilile, waphikekela, eveza ukuzimisela kwakhe

ukuzinikela, anikele impilo yakhe ngenxa yabanye. Lokhu esingakubiza ngobulima uPawulu wakudumisa futhi wakusebenzisa njengesibonelo esihle ekumele sisibone noma sifunde kuso. Ukuqhathanisa okumele sikubuke;

- Amadoda kaDavide ayenesibindi adabula kulayini wezitha ukwenza isifiso senkosi yawo maqondana namanzi emthonjeni waseBethlehema (1 Izikronike 11:15-19).
- U-Esteri owabeka impilo yakhe engcupheni noma ebungozini ngenxa yabantu bakhe ePeresiya (U-Esteri 4).
- Labo abadunyiswa ngumbhali wencwadi yamaHeberu “*ngokuba ngabahlanganyeli*” nalabo “*ngokuba ngumbukwane ngezinhamba nangezimbandezeko*” (KumaHeberi 10:33), nalabo “abazwelana” nombhali ngenkathi esejele (Ivesi 34).

“Umngane uyathanda ngezikhathi zonke, nomzalwane uzalwa ekuhluphekeni” (Izaga 17:17).

“Ukuze agcwalise okusileleyo ekungikhonzeni kwenu” – UPawulu akaqondile ukuthi bonke kwakumele babe khona laphayana. Kuphela ukuthi ummeli wabo, abamthumela, owayephansi wamkhonza endaweni yabo.

UPawulu uyaveza ephindelela umgomo obalulekile wabazalwane ngabanye, ukubeka abanye ngaphambili, sishiyele abanye okuningi kunokwethu. Yindlela yokujabula. Kepha okubaluleke kakhulu yilokho uNKulunkulu azimisele ngakho ngabantwana bakhe. Yindlela kaNkulunkulu yethu ngokuba yindlela kaNkulunkulu ngathi. Uma inkosi ibizela umuntu emsebenzini wayo ayifuni abe ngusaziwayo, okwazi ukwenza izinto ezinkulu noma aveze imiphumela emikhulu. Ufuna ukuthembeka Kanye nokuba yisisebenzi esizinikele.

Ikilasi 7 – KwabaseFilipi 3:1-10

Isahluko 3

Umphostoli uPawulu emibhalweni yakhe wayejwayele ukushiya ingqikithi yakhuluma ngakho ihamba impela athi ukuthinta okunye ngaphambi kokuba afike kumongo walapho eya khona, aphinde abuyele khona futhi. Kubonakala sengathi wenza kona lokho futhi lapha kwisahlauko sesithathu, ezophinda abuyele kumongo walokhu kwisahluko sesine. Akusikho ukuthi wayengahlelekile mayelana nolimi lokubhala noma wayengacabangisisi ngaphambi kokuba abhale noma wayehluleka ukugxila entweni eyodwa. UPawulu wayebhala eholwa nguMoya, ngakho-ke lokho esikubonayo kuyindlela kaMoya yokubhekana nokuxoxa nabantu. Hlampe emva kwesibonelo sikaFilipi kwizenzo 8, owabizwa ukuba aphume emsebenzini wenkosi eSamariya ukuyohlangana nomthenwa waseTopiya owayeya e-Afrika. Waphinda wahlwithwa wabuyiselwa emsebenzini wenkosi eKhesariya. Wasuswa (ngokomzimba), esuswa nguMoya ngenxa yesidingo. Buka ukunyakaza noma ukuhamba kwezingelosi kuHezekeli 1, zihamba njengokuyala kukaMoya. *“Zaya khona, lapho umoya ayethanda ukuya khona, lapho umoya wayethanda ukuya khona”* (Ivesi 12 & 20). Kanjalo noPawulu

*3:1 Elokugcina, bazahwane bami, thokozani eNkosini.
Ukunilobela khona lokho angikwenqeni, kepha nina
kuyanigcina.*

wahanjiswa ngalendlela, manje nasi isihloko, ukuphawula komzali okuseceleni, ukuqhubeka futhi ngalolayini njengokuba uMoya amuqhuba ekubhaleni kwakhe. Izihloko zakhe bekulokhu kungukuzinikela, ukuba phansi Kanye nobunye okuvela ngasekugcineni kwesahluko sesibili. Ku 4:1 sekuyaqhutshwa futhi lomcabango.

3:1-3 – Ukugxila okungekuhle ekuzethembeni.

Ivesi 1 – “*Thokozani enkosini*” – Lokhu kubhalwe njengomyalelo, isenzo sesiGrekhi emvakwegama eliveza isenzo esiqhubekayo. Futhi, umbono lapha. Kumele sivumelane ngokuthi ukuphendula okungafani nalokhu ngukungalaleli. UPawulu ubhala esejele ngenhliziyo yakhe egcwele ukujabula futhi ufuna lokho nakulaba ababhalelayo. Yindlela uNkulunkulu enza ngayo kulencwadi, esiyalela ukuba sithokoze.

Imicabango ngokufunda ngabantu kubukwa ibhayibheli

Akufanele singaqapheli noma sikhohlwe yisifundo lapha. Kunokwamukela imikhuba yethu yenyama, yengqondo, nemicabango nanoma yini esikubona kungaphezu kwethu, inkosi isinikeza imiyalelo maqondana nezinto ezibonakala zingezemvelo, esingazikhetheli. Izinto ezifana nalezi;

- Ukuthokoza kwisimo sethu sengqondo (3:1; 4:4; 2:18, kuyalelwa izikhathi ezinhlanu).
- Indlela yethu yokucabanga (2:5; 3:15-16; 4:2, 8). Buka ukuthi akukhulunywa ngokuthi ngiyakwazi yini, noma kungani ngingeke ngikwazi ukuba nomqondo onjena. Kuphela ngumyalelo wokucabanga ngendlela elungile. Umuntu ophakeme noma ozikhukhumezayo uyathanda ukususa kuye lokhu okumele akwenze, akhombe ezinye izinto esikhundleni sokuba athobeke. UNkulunkulu akasivuli isikhala salokho.
- Ukukhathazeka ngisho okuncane nje akuvumelekile (14:6) Kubonakala sengathi singakwazi ukukwenza! U Sherman Nagel wake washo lokhu “abantu abaningi bakhathazeka baze bafe kunokuba basebenze

baze bafe. Ukukhathazeka yinkokhelo esizinika yona singakafiki isikhathi. Kwenye inkathi uNkulunkulu uthi “yima”, kepha akakaze athi khathazeka”.

UNkulunkulu ubhekana nathi ngokuthi kuyini esikhetha ukukucabanga nokukwenza, hhayi maqondana nokuthi kungani sicabanga futhi senza lokhu esikwenzayo. Usiyala maqondana nemibono yethu yonke, isimo sethu sengqondo, imicabango yethu, nezinjongo zethu Kanye nemizwa (?), Kanye nezenzo. Yini enye esingakubiza ngayo lokhu ngaphandle kokuba yiphikankani ukuphendula okungesikho lokhu okubekwe lapha? Uma uNkulunkulu esinika umyalo, zonke izinkulumo, ukubuka izimo, ukuthelelwa noma imizwa ayibi nandawo.

“Nakho konke okudephileyo okuziphakamisela ukuthiyana nokumazi uNkulunkulu, namacebo onke siwathumbela ukumlalela uKristu” (2 KwabaseKorinte 10:5).

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Manje inhliziyo kaPawulu ijikela ezitheni zenkosi ezimatasa Kanye nabantu bayo ezifuna ukusincisha injabulo ngamaqhinga azo noma ubuqili.

“Ukunilobela khona lokho” – Yize noma u-

3:2 *Xwayani izinja, nixwaye izisebenzi ezimbi, nixwaye abokusika.*

Ephafrodithu, noThimothewu ngokuhamba kwesikhathi bakhuluma “*izinto ezizodwa*” kubo, uPawulu wayefuna ukuba nesiqiniseko sokuthi babexwayiswe ngokwanele maqondana nokwakubalulekile.

Ivesi 2 – “*Xwayani izinja, izisebenzi ezimbi, nixwaye abokusika*” – AmaJuda asebenzisa igama “*izinja*” uma ekhuluma ngezinto ezidelelekile. Abezizwe Kanye nezitabane babebizwa ngalendlela (Uduteronomi 23:17-18). Lapha uPawulu ukhuluma ngalabo ababefuna ukubhozomela abazalwane. Abazalwane baseFilipi, njengabo bonke abazalwane, zikhathi zonke, babehlaselwe ngabafundisi bamanga. Njengezinja ezihalayo njengokuba uPawulu eveza. Lokho kuchaza kufanele izinkoleloze ezenza okunjalo nanamhlanje. Lokhu okushiwo nguPawulu lapha yisicathulo esilingana labo ababenza ibandla amaJuda, labafundisi bamanga ababefuna ukuhlanganisa ukukholwa kuKristu Kanye nobugqila bomthetho. Babefika bethi bangabashumayela uKristu, kepha iqiniso lithi “*yizisebenzi ezimbi*”, bafuna ukuholela abazalwane ekugcineni umthetho futhi. Ama Adventisti osuku

3:3 *Ngokuba singukusoka thina esikhonza ngoMoya
kaNkulunkulu, sizibonga kuKristu Jesu, singethembi
enyameni,*

lwesikhombisa aveza lokhu kuduka kulesikhathi sethu. Buka ingwijikhwebu lapha ukuthi uPawulu ebhalela abezizwe usebenzisa igama elisetshenziswa ngamaJuda (“*izinja*”) uma bekhuluma ngabezizwe.

“*Abokusikisa*” Leli yigama ekubukeka sengathi uPawulu wazenzela lona uma ekhuluma ngalabathandimthetho babafundisi bamanga. Laba bagcizelela ukuthi abazalwane kumele basokwe ngokomthetho kaMose ukuze bezokwamukeleka ngokupheleleyo kuNkulunkulu, njengokuba nama-Adventisti osuku lwesikhombisa eyala ukugcinwa kwesabatha. Kepha kunokusebenzisa igama ukusokwa (peritome), okusho ukusika kwelijikayo, uPawulu kunokuba akhulume “ngokufushane” (katatome), okusho ukunqamula noma ukusika! Labo abagcizelela ukugcinwa komthetho banqamula inkululeko ekuKristu.

Ivesi 3 – “*Ngokuba singukusoka*” – UPawulu akawuvumeli umqondo wokusokwa kwenyama njengokusokwa kwangempela. Ukusokwa kwangempela selokhu ukristu aqeda umsebenzi

*3:4 nakuba nami bengingaba nokwethemba enyameni.
Uma omunye umuntu ecabanga ukuthi
unokwethemba enyameni, mina kakhulu;*

esphambanweni sekusenhlizweni. Kungukususa isono okutholakala kumsindisi. Yiloluphawu lobudlelwane bethu naye. Lapho kuphela, ukuzethemba kwethu kukuKristu kuphela.

“Thina esikhonza ngoMoya” – Lokhu kuguqulwa kwenhliziyo kwethu kuKristu yikho okusiholela endumisweni yeqiniso nasekuthokozeni nasekuzibongeni *“kuKristu Jesu”* hhayi *“enyameni”*. KuKristu asisazibongi ngokwenyama noma kwesikwenzayo thina nemicimbi. Konke ukwenza kwenkolo okugxile kwimithetho yangaphandle kuhlezi kulahlekelwa ngukugxila kumaqiniso akamoya avezwa yikho konke lokhu okwenziwa ngaphandle. Kahle hle akukaze kube semandleni angaphandle ukulungisisa umuntu maqondana noNkulunkulu. Kuhlezi futhi kwakuhlezi kusekubizeni yena ngokukholwa yizethembiso zikaNkulunkulu eziletha ukwaphulwa komphefumulo. Yize noma izinga likaNkulunkulu lobuhle libalulekile, akunawo amandla okuzuza ukuma kahle phambi kwakhe. Buka ivesi 9.

3:5 ngasokwa ngosuku lwesishiyagalombili
ningowohlanga luka-Israyeli, owesizwe
sakwaBenjamini, umHeberu wamaHeberu,
ngokomthetho umFarisi;
3:6 ngokokushisekela ngingowazingela ibandla,
ngokokulunga okusemthethweni ngingongasolekiyo.

3:4-11 – Ukugxila okuhle kokuzethemba kuKristu.

Ivesi 4 – “*Nokuba nami bengingeba nokwethemba enyameni*” – Uma kubheka laba abagqugquzela ukuncika ngalokho okwenziwa ngaphandle njengoba uPawulu ezibona engama ngakho ngokubuka kwezwe, ngakho-ke ubengongakhuluma ngalokho kuzwakale. Uma kukhona ongamukelwa phezulu ngokwezinto ezenzeke emhlabeni, bekungaba nguPawulu. Ngokubuka kwabantu wayengazibonga ngako, futhi ngaphezu kwabo bonke. Wayengaphezu kwabo bonke “ngokufushane”. Uma oyedwa kubo engacabanga ukuthi uzethemba enyameni, “*nakuba nami*”.

Ivesi 5-6 – “*UmHeberu wamaHeberu*” – UPawulu wayengesiye “*umfokazi ezivumelwaneni zesithembiso*” – kepha wayezalelwe esizweni samaJuda. Wayethwele emzimbeni wakhe uphawu lwabantu besethembiso kusukela ngosuku lwesishiyagalombili lempilo yakhe maqondana

nomthetho. Wayengoqhamuka “*esizweni sikaBenjamini*”; inzalo kaJakobe ngonkosikazi ayemthanda, walesiyasizwe noma indlu engazange yamelana nombuso kaDavide, kepha sama/yama maqondana neJerusalema nethempeli noDavide emlandweni ka-Israyeli wonke. Ukuba ngowendlu kaBenjamini kwakuyinto ebalulekile, kunjengokuba seduze nje, wena owabona abayishumi nambili. Ngenkathi abaningi balaba ababenza ibandla amaJuda kwakungaba ngabezizwe abase beshintshele kwinkolo yamaJuda, ifa likaPawulu lihlehla lize liyofika kuJakobe uqobo lwakhe. Hhayi ukuthi wayengumJuda nje kuphela ngokuzalwa kuphela, wayengumJuda ozimisele futhi ekholelwa ezintweni zamaJuda kwiminyaka yakhe yangaphambili. UPawulu akakaze abe ngumKristu noma ikhatholika njengokuba abanye bezibiza, kepha hhayi ngokwenza. UPawulu wasindiswa wakhishwa kwezenkolo yamaJuda, “*ebuJudeni ngabadlula abaningi abayintanga yami*” bona bonke (KwabaseGalathiya 1:13-14). Futhi yena uqobo ekade engumfarisi, wayengaphakathi kwalabo ababezigqaja ngomthetho. “*Ngangihamba ngehlelo eliqinileyo lenkonzo yakithi ngingumFarisi*” (Izenzo 26:5). Futhi njengalowo “*owayezingela ibandla*” uPawulu wayezibonise njengomFarisi wabaFarisi, enza izinto zenkolo ngomdlandla omkhulu phakathi kwabantu bakhe ngaphambi kokuba aphendukele

3:7 *Kanti-ke lokho okwakuyinzuzo kimi ngakushaya
indiva ngenxa kaKristu.*

kuKristu.

Ivesi 7 – “*Kepha...*” Ngegama elincane “*kepha*” lifika engqondweni ngenxa yesimanga sokuguquka kukaPawulu eguqukela kukristu futhi ekhula kuye. Ngenkathi lokhu kuqina, ukufundiseka, ukuzisho olungile, umnqobi wenkolo yakhe ekugcineni wahlangana noJesu, wafinyelela eqinisweni ngaye, uguquko olukhulu lwenzeka kuyena futhi akaphindanga wafana nawayeyikho. UPawulu wabona ngesikhathi sokuphenduka kwakhe okwakuchazwa nguNkulunkulu ku-Isaya 64:6, ukuthi konke ukulunga kwakhe kwakufana nezidwedwe ezibolile. Okwenzeka kuPawulu kwakungesikho nje ukushintsha inkolo. KuKristu waba yisidalwa esisha impela. Sengathi indoda, uSawuli wase Tarsu, wafa khona lapho endleleni yaseDamaseku wabuya esengumuntu omusha. Ngokuphazima kweso zonke izinto uPawulu ayezibona ziyinzuzo, izinto ayezithemba ukuzuzana ngazo ingunaphakade, izinto ayekade akhele kuzo ithemba lakhe ukuthi ngazo uzoba ngomi kahle phakathi kwabakubo Kanye noNkulunkulu ngokunjalo. Ngokuphazima kweso wabona lezo zinto

3:8 Yebo impela, konke ngikushaya indiva ngobukhulu bokumazi uKristu Jesu iNkosi yami, engilahlekelwe yikho konke ngenxa yakhe, ngikushaya izibi, ukuze ngizuze uKristu,

njengokuba uNkulunkulu ezibona ekugcineni. Zingentoyalutho! Ingubo enindiweyo engamumbozi wonke ngaphambi kukaNkulunkulu ongcwele. Lezi zinto uPawulu washesha ukuzibona njengezingcolile zethuna njengokuba ase evusiwe noKristu.

Ivesi 8 – “*Ukuze ngizuze uKristu*” – Lokhu kwaba yiyonanto ayeyiphilela uPawulu. Wakushaya indiva konke lokhu abantu ababekubuka njengokubalulekile wafuna ukudumisa uKristu. Umklomelo wangempela!

Qaphela liphindwe kanjani igama “ukushaya indiva” kuvesi 7 & 8. Okungaphezu kokushaya indiva, ngisho ukuzibona zishibilikela emgodini wezinto ezimbi/ezinyanyisayo, njengokuphuma esilwaneni noma udoti. Buka iphuzu elibaluleke kakhulu lapha. UKristu yena yedwa ungumgomo wethu, ukufuna kwethu okudlula konke. UKristu yena yedwa uhlangabezana nezidingo zemiphefumulo yonke. Zonke izinto zasemhlabeni aziyinto yalutho uma uziqhathanisa. Hhayi kuphela ukuthi uPawulu wabala zonke izinto njengezingenzuzo ngenxa

kaJesu Kristu endleleni eya eDamaseku ngenkathi ehlangabezana nenkazimulo yakhe okokuqala kepha ngeminyaka emide yomsebenzi wenkosi akubanga khona ushintsho kuye ngesimo sakhe. Konke wayesakushaya indiva uma ekuqhathanisa nobuhle bom Sindisi wakhe. Enye indoda eyayingezile kabi yangibizela eceleni yangixwayisa emva kokusindiswa kwami ukuthi ngingalahli okuningi ngenxa kaKristu. Yize noma ukufuna ukwazi uKristu kwangengamela ngezinsuku zokuqala zokusindiswa, ngaxwayiswa ukuthi konke lokho kuzokwehla kungekudala. Iqiniso elidabukisayo ngukuthi leyandoda yayiqinisile uma ubuka abazalwane abaningi. Yize noma bengaba nomdlandla nokuzinikela ngasekuqaleni, othandweni labo lokuqala, babuye bavumele izwe elingenalutho nezimo zalo ukuba kungene kuze kuvele njengokubalulekile, kumunce lonke uthando luka Jesu Kristu. UPawulu akazange abuyele ezintweni zezwe ezingenamsebenzi, ngokuba wayeselitholile ipele lenani eliphakeme.

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Okuseceleni

Kukhona into uPawulu angayibaluli lapha kuloluhlu lwezinto ayengazibonga ngazo uma wayenendaba. UPawulu wafundiswa ngokwenkolo yakhe yobuJuda “*ngaphansi kukaGamalieli*”, omunye wothisha

bamaJuda ababehamba phambili kwezenkolo (Izenzo 22:3). UGamaliyeli wayengudokotela wefilisofi maqondana nomthetho wamaJuda, indoda yokuqala ukubizwa ngegama lokuhlonishwa “Rabani, igama lokuhlonishwa eledlula igama Rabi noma nkosi. Othisha abayisikhombisa kuphela bamaJuda abathola lokhu kuhlonishwa. Ukuthi uPawulu aqeqeshwe ngaphansi kwalowo kusho ukuthi waya kwinyuvesi ephambili ezweni. Kepha akakubali ngisho ukukubala lokho uma ebhala ngakuzuze emhlabeni emva kokuba emehlo akhe ayesevulekile ngensindiso.

Ngezinsuku lapho iziqu nokuthi ufundephi kubaluleke kakhulu kwabaningi, ezinsukwini lapho khona amadoda “aneziqu” ethanda kangaka ukuhlala ahlale athinte iziqu zawo ukuze kuzobonakala, singabahlakaniphile uma sibuka isibonelo sikaPawulu. Akazange akubale ngisho ukukubala! Futhi uma ebekubalile bekuyofakwa nakho kumanyolo walapha efake khona konke lokhu okunye akushaya indiva.

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Ivesi 9 – “*Ngingenakho ukulunga okungokwami*” – Maqondana nensindiso, akusiwo umbuzo walokhu esikwenzile lapha phansi. Umbuzo wokuthi usibeke kuphi uNkulunkulu. “Uyatholakala kuye?” kungabe

*3:9 ngifunyanwe kuyena, ngingenakho ukulunga
okungokwami okuya ngomthetho kodwa lokho okuya
ngokukholwa nguKristu, ngisho ukulunga okuvela
kuNkulunkulu ngokukholwa,*

uphephile “kuKristu”? Awukho umphefumulo ongaba kuleya ndawo yokuphepha nesibusiso, awukho umphefumulo ongama, wamukelwe nguNkulunkulu ngaphandle kokugqokiswa ngokulunga kuNkulunkulu. Futhi awukho umphefumulo ongagqokiswa ngokulunga kwawo. Wonke umphefumulo kumele ube “nokulunga kukaNkulunkulu”. Nasi lapha isifundiso sebhayibheli esikhulu, isifundiso sokulungisiswa (KwabaseRoma 3-4);

- Ukuthi uNkulunkulu unikeza ukulunga kuloyo amlungiselela izulu.
- Ukuthi lokho kulunga kungamukelwa kuphela njengesipho kuNkulunkulu, ngale kokukusebenzela ngasohlangothini lethu.
- Ukuthi ukulunga kukaNkulunkulu kwamukelwa kuphela “ngokukholwa”, “ukukholwa kuKristu”. Ukulunga kukaNkulunkulu kungamukelwa kuphela ngokuthemba isithembiso sikaNkulunkulu sokunikeza lowo okholwayo ngenxa yaso.

*3:10 ukuze ngimazi yena, namandla okuvuka kwakhe,
nokuhlanganyela ezinhluphekweni zakhe, ngimfuze
ngokufa kwakhe,*

Ivesi 10 – “*Ukuze ngimazi*” – Lokhu ngukungcweliswa kwangempela. Futhi lapha ngukusetshenziswa kahle umqondo esiwuphiwe yinkosi (buka incwadi KwabaseRoma 1). UPawulu wayefisa ukwazi ngekhanda lakhe nangokubona;

- Umuntu uJesu Kristu
- “*Namandla okuvuka kwakhe*”
- “*Nokuhlanganyela ezinhluphekweni zakhe*” – UPawulu wayezimisele, futhi eze efisa, ukwazi nokubona ubuhlungu nokudabuka kwenhliziyo okwathwalwa ngumsindisi wakhe ngenxa yakhe.
- Ngisho ukuthi “*Ngimfuze ngokufa kwakhe*” – UPawulu wayengafisi kuphela ukufa noKristu, kepha ukufa kwimvelo yakhe endala kuKristu. Engafisi kuphela ukuvuswa Kanye noKristu kepha ukuvuselwa empilweni entsha kuye. Buka incwadi KwabaseRoma 6.

Lalelisisa injongo enkulu yendoda kaNkulunkulu yangempela bese uyafunda ukuthi yenziwa yini.

Kungabe ukukhula kokukamoya kuyamukelwa? Kungabe umuntu uzalwa enjalo? Kungabe kuya ngabantu? Kungabe ukukhula enkosini kulethwa yindlela osindiswe ngayo? Kungabe ukuphenduka okuyisimanga kungumongo wokukhulu nokuhola? Kungabe izindawo umuntu angazihamba zinomthelela othize wokuthi ukhishwe kuphi? Akunjalo kuze kube ufinyelela kwimfihlo yenhliziyoyomphefumulo wolungileyo ukuthi uyathola kungani beyilokhu abayikho. Kuphela uma uzwa ukulangazelela kwangempela nokufisa okujulile kokunjalo uyokwazi ukuthi kungani bebakhulu enkosini. UPawulu uyasitshela kwincwadi yabaseRoma isahluko sokuqala ukuthi ukuncika komuntu ongasindiswanga akusikho ukumkhohlwa uNkulunkulu, kepha bafisa ngisho ukungamukhumbuli ngisho engqondweni. Kwincwadi kaJeremiya 2, inkosi ikhononda ngokuthi *“bangikhohliwe izinsuku ezingenakubalwa”* (Ivesi 32). Kepha buka impilo kaMose. Indoda ethobekile ayivesananga yaba ngenkulu, yasetshenziswa yinkosi. Bukisisa kahle indlela eza ngayo kuNkulunkulu kwincwadi ka-Eksodusi 33 ezofunda ezindleleni zakhe. Ngisho kulesiya sikhathi sokusaba okukhulu uMose wayefuna ukwazi inkosi (*“ukuze ngimazi”*, Ivesi 13, 18). Lapho uMose wamukela isambulo kuNkulunkulu (Ivesi 19-23). Kepha akusiso leso sambulo noma lokho okwenzeka

okwakhulisa uMose emoyeni. Bangingi abake bahlangana nezinto ezithize zakaMoya kepha bagcina behluleka ukukhula. Okwenza uMose akhule abe mkhulu ukuthi wayesebenziseka yinkosi. Futhi okwamenza asebenziseke ukulambela kwakhe uNkulunkulu obunobufakazi lapha. UDavide wasetshenziswa nguNkulunkulu ngokungamandla njengomphrofethi wakhe “umhlabeleli wakwa-Israyeli” futhi njengomunye wamakhosi amakhulu abantu bakhe. Kepha buka futhi kulendoda ukulambela uNkulunkulu ezindaweni ezinjengakwihubo 42 & 63. Lapha sibona ukushaya kwenhliziyo yendoda eyayiseduze nenhliziyo kaNkulunkulu. UDavide wathola isibusiso esiphezulu ngenxa yokulangazelela kwakhe uNkulunkulu. “*Babusisiwe abalambele, bomele ukulunga, ngokuba bayakusuthiswa*” (NgokukaMathewu 5:6). Qhathanisa u-Ezra nesandla esihle sikaNkulunkulu phezu kwakhe ngenkathi efuna inkosi ezwini layo (U-Ezra 7:10). Ungaphoswa ukubona ukuthi kungesikhathi sezinhlupheko lapho inhiziyo ikhala khona kuNkulunkulu (amahubo 42 & 63). Ungabi namahloni futhi ungakubalekeli lokho, kepha thokoza ezikhathini ezinjalo ngenzuzo eziyilethayo. (NgokukaMathewu 5:10-12).

Kwakunjalo nakuPawulu. Yini eyamenza abe

mkhulu kuNkulunkulu? Kungaba yimuva lakhe noma ukufundiswa kwakhe Kanye nokuphenduka kwakhe okumangazayo noma ukuzimisela kwakhe kwemvelo? Cha, cha, cha! Kulapha kwincwadi yabaseFilipi 3:10. Ngokuba lapha kuvela lokhu okwakuphusha amadoda afana noMose, uDavide Kanye no-Ezra. Lapha kunokulangazelela uNkulunkulu! Lapho ngaphambili umthetho kaMose yiwo owawugqugquzela uPawulu, manje kwaba nguJesu Kristu, ukumazi yena, ukumuzuza! Uma iphuphu lenyoni lilambile, lihlala likhamisile. Uma lowo mlomo uvulekile, umama wenyoni uyawugcwalisa. Kanjalo-ke nomntwana olambeke uNkulunkulu, inhliziyo yakhe, izindlebe, amehlo, ingqondo Kanye nentando yakhe kuvulekile ngenxa yokufuna. UNkulunkulu uthembekile ukugcwalisa inhliziyo nokukhulisa emoyeni ube mkhulu.

“Mina nginguJehova uNkulunkulu wakho... khamisa umlomo wakho, ngiwugcwalise” (Amahubo 81:10).

Ngale kokufunza kukaNkulunkulu akukho ukukhula. Amadoda nabesifazane abakhulu abazalwa benjalo, bayakhula kanjalo, ukulangazelela uNkulunkulu okukhulu, ukuhamba naye, ukufunda izindlela zakhe, ukubuka imvelo yakhe. Ukujabulisa yena yedwa. Angeke ube khona umphefumulo okhulile ngaphandle kokulangazelela uNkulunkulu!

Ikilasi 8 – KwabaseFilipi 3:11-21

Isifundo sethu salencwadi yabaseFilipi sisibuyisela kwingxenyanana yemibhalo ethanda ukuba nzima impela encwadini kaPawulu. Sithola futhi siyizindlalifa zezinto eziningi ezimangalisayo Kanye namalungelo nezithembiso kuKristu. Esinye salezi zethembiso ngukushintshelwa enkazimulweni kwabazalwane mhla uKristu ezolanda ibandla lakhe (1 KwabaseThesalonika 4:13-18). Kulesi sikhathi esizayo akusikho kuphela ukuthi abazalwane bayakunyuka babe naye uKristu kepha bayakuguqulwa ingunaphakade;

- Sibona isithembiso salokho kushintshwa encwadini yokuqala KwabaseKorinte 15:52, *“ngecilongo lokugcina; ngokuba icilongo liyakukhala...thina siguqulwe”*.
- Sibona isikhathi maqondana nalokho kuguquka encwadini yokuqala kaJohane 3:2, *“nxa ebonakaliswa, siyakuba njengaye”*.
- Sibona ukwenzeka kwalokho kuguquka encwadini KwabaseRomma 8:29. Sibekelwe ngaphambili *“ukufana nesimo sendodana yakhe”*, kubalwa ngisho isimo senkazimulo. (Ivesi 30).

3:11 uma mhlawumbe ngingaze ngifinyelele ekuvukeni
kwabafileyo,

Kumele silwele kona ukufana noJesu manje.
Isibonelo sikaPawulu sokwenza lokho sivela
ngamandla kulendawana.

Ukubuyekeza;

3:1-3 – ukugxila okubi ekuzithembeni. Lapha
kunokuxwayisa okukhulu kulabo abahola abantu
bakaNkulunkulu, bebasusa ekuthembeni uKristu
bebaholela ekuzethembeni ngenxa yokugcina
umthetho.

3:4-10 – Ukugxila okuhle ekuthembeni uKristu.
UPawulu ushaya konke ukuzethemba emntwini
ekufuneni kwakhe ukwazi nokufuna “*ukuzuza
uKristu*”.

.....

3:11-14 – Ukuzilulela kokuphambili.

Yize noma sisekuphumuleni futhi sithemba
kuKristu, akumele sibe ngamavila nabanelisekileyo.
Yize noma kuKristu singekho isidingo sokufuna
insindiso, kepha kukhona esikhulu esokufuna
ukungcweliswa. Lona ngulayini uPawulu aseGijima

ngawo kulengxenyana.

Ivesi 11 – *“uma mhlawumbe ngingase ngifinyelele ekuvukeni kwabafileyo”* – Noma ukufundwa kukavesi 11 kungabonakala sengathi ukusebenzela *“mhlawumbe”* ukuvuka ekufeni, uvukele ekuphileni okuphakade, uma ufundisisa okukhulunywa ngakho usheshe ubuyele emugqeni. Hhayi kuphela konke lokhu okubhalwe nguPawulu, okwenza kucace ngokusobala ukuthi ukulungisiswa kwethu noma ukulunga noNkulunkulu kungokukholwa kuphela *“kungengemisebenzi yokulunga esayenzayo”* (UThithu 3:5), kepha nokukhulunywa ngakho kulamavesi kuyasisiza ukuqonda lokhu okunzimana. Kuvesi 9 uPawulu ubhalile futhi ukuthi ukutholwa kuKristu akunanto yokwenza, *“ngingenakho ukulunga okungokwami okuya ngomthetho”*, kepha okungokukholwa kuKristu. Kanti futhi, amavesi alandelayo (Ivesi 12-14) aveza ukuthi umqondo ovezwayo lapha akusiwo owemizamo yomuntu, kepha ukuzimisela ukufana noKristu ophezulu Kanye nesibusiso kuye. Okwakuyinjongo eyayigququzela umphostoli kwakungukususwa kulempilo awelele empilweni epheleleyo engenasici evela ovukweni.

Ivesi 12 – *“Kungesikho ukuthi sengibambile”* – UPawulu akashongo ukuthi usengongenasici,

*3:12 kungesikho ukuthi sengibambile nokuthi
sengiphelelisiwe, kepha ngijonga ukuba kumbe
ngingakubamba yini lokho nami engabanjelwa khona
nguKristu Jesu.*

ukuthi usefikile ekupheleleni kubungcwele khona manje. Kunokuyala okuhle lapha kubazalwane abaphusha “ubungcwele” (amaweseli namanazaretha) abafundisa abazalwane ukuthi kumele bamukele kuNkulunkulu ukubangcwele cwe ekwenzeni kwabo. Kumele siqaphele ukuhlukanisa phakathi kwalokho esiyikho nalokho esiyikho ngomumo (ngokukaNkulunkulu). Umumo wethu kuKristu uthi singabangcwele, abalungisisiweyo kuJesu Kristu. Kepha ekwenzeni kwethu neqiniso lethu asikakakwamukeli lokho kulunga. Asikwazi ukuba msulwa, sibe ngabangenasono sisesemhlabeni. Uma kukhona umuntu ongama athi yena “usefikile” kwakungaba ngumphostoli uPawulu. Kepha kwawuyena uqobo lwakhe akazange avume lokho. Futhi lokho uPawulu uyakuphinda futhi kuvesi 13 enzela ukugcizelela. Ukukholwa ukuthi singaba ngcwele cwe ekwenzeni kwethu kuvula isiskhala sokudangala uma sesibona ukuthi imvelo yesono isaphila kithi. Kuphela mhla sakhazinyuliswa ebukhoneni benkosi siyofika ekubeni ngcwele okungenasici kwesikwenzayo.

3:13 *Bazalwane, angisho ukuthi mina uqobo
sengikubambile; kepha kunye engikwenzayo:
ngikhohlwa okungasemuva, ngizelulela
kokungaphambili,*

“Ngimfuze” – Yize noma uPawulu ayengakafiki empilweni engenasici futhi engeke afike vele, lokho akuzange kumqede amandla ukuba akufune.

“Ngijonga ukuba ngingakubamba yini” – Inkosi uJesu kristu yehlela phansi kithi ukuzohlangabeza isidingo sethu esikhulu kakhulu ngokufa kwakhe, ukuzobamba abakholwayo ngokwenza njalo. Futhi weza yena uqobo kuPawulu endleleni yaseDamaseku. Lapho “yamubamba” noma yathatha inhliziyi kaPawulu ngesandla sayo. Manje injongo kaPawulu kwakungukubamba isandla senkosi noma ukwenza ukristu abe ngowakhe, njengokuba nayo inkosi imenzile uPawulu abe ngowayo. Lendoda ayisebenzelanga lutho futhi ayilangazelelanga lutho okungaphansi komklomelo ongukuthokoza kukaKristu. Kulokho uba yisibonelo esihle kakhulu kithi.

Ivesi 13 – “Kepha kunye engikwenzayo” – Kahle hle, “*kunye engikwenzayo*”. Hhayi kuphela akwenza, kepha akucabanga, wakufuna futhi wakufundisa empilweni ayeyiphila, ngobuyena. UPawulu

wayeyimbethe impilo yokuba ngumzalwane kuze kuyofika kokuncane kwayo. NguJesu kristu kuphela, kugxilwa kuye, konke kungokwakhe “*ukristu uyikho konke, ukubo bonke*” (KwabaseKolose 3:11). Noma yikuphi okunye uPawulu awayeyikho nakwenza phambilini, ukususa nokuhlanganisa, ukuphumelela nokushaya phansi, ukunqoba nokuhlulwa, akakuvumelanga konke lokho ukuba kube nomthelela kwayesengaba yikho ngenxa yenkosi. Abanye abantu baphila kokudlule, belokhu bezisola ngabakwenzile. Kepha uPawulu wayenendaba nalokhu ayesengaba yikho ngenxa kaJesu. Konke okunye wayekela isikhathi samanje siqhubeke kepha yena waqhubekela emgomeni, enza okumelene nezimo. Lapha akakhulumi ngokungekuhle abese eke wakwenza, ngokuba konke okubi kumele kuqondiswe ukuze siqhubekele phambili.

“*Ngizilulela kokungaphambili*” – Emva kwegama “*ngizilulela*” kukhona igama eliqinile, eliveza umuntu ozinwebayo noma olulekayo ezilulela emgomeni. Lokho kususelwa kumgijimi lona uPawulu akhuluma ngaye. Esegijime wazungeza okokugcina sekunzima ukumgijimi esezilulela ekhaya, amehlo esethe njo entambweni kungasekho okungamuvimba!

*3:14 ngijonge emgomeni, emklomelweni wokubizwa
okukhulu kwaphezulu nguNkulunkulu kuJesu Kristu.*

Ivesi 14 – “*Ngijonge emgomeni*” – Amazwi kaPawulu akhuluma ngokuqhubekayo, hhayi okomzuzwana. Kwakuyindlela yakhe eqhubekayo ukufuna ukufika emgomeni. Yize noma ukuphila lapha phansi kwakungubizo lwaphezulu uPawulu ayelithathela phezulu kunayo yonke enye into. Esequqile washiya zonke izinto eziyize zomhlaba, uKristu nokuthokozisa yena kwaba yilapho ejonge khona. UPawulu wabeka eceleni yonke iminako yokuthi ubekade egijima kanjani ekuqaleni. Lokho kwakungekho emgomeni owawuphambi kwakhe!

Hlampe kukhona ukuqhubeka okukhona lapha kokwakwisihloko esadlule kuso lesahluko. Laba bafundisi bamanga ababefuna ukwenza abazalwane amaJuda babebambelele emandleni enyama ukwamukeleka kuNkulunkulu ukuze basindiswe. Indlela yabo yayisho ukuthi bazibuka baziqhathanise nabanye ngokwezinto ezenziwa ngaphandle. Kwakuthi uma sebebona ukuthi bakutholile/bakwenzile (ukwenza kwangaphandle) mese beyahlala banethezeke ngoba sebefikile. Kepha uPawulu yena akanelisekanga ngokuziqhathanisa nabanye noma okwenziwa ngabazalwane

ababeseduze kwakhe. Wayengasiye oziqhathanisa nabantu noma nomthetho, kepha nokristu. Umgomo wakhe kwakungukuphelela kuKristu. Akaneliswanga ukwenza njengoba abanye benza!

Isifundo sesibonelo sikaPawulu singubufakazi. Ungake ulinge waneliswe ngukwenza njengoba abanye benza! Yiba yikho konke ongaba yikho ngenxa yomsindisi wakho. Funda konke ongakufunda ngaye Kanye nezwe lakhe. Yiba ngokwazi ukwenza konke ongakwazi ukukwenza. Konke ngenxa yakhe, hhayi abanye abalapha phansi. Ungamukeli okungelutho, noma okuphakathi nendawo, umzalwane ojwayelekile nje empilweni yakho yobuzalwane. Umehluko phakathi kobukhulu enkosini nokuba phakathi nendawo;

- Umgomo ekugxilwe kuwo.
- Amandla asetshenzisiwe ukukuthola.
- Ukuncika kuNkulunkulu njengomthombo.

Abazalwane abaningi umgomo wabo ngukuba abazalwane nje, abangena kamnandi emphakathini wabazalwane. Ukuphakama ngaphezu kwalokho kungase kubadonsele amanzi ngomsele, ngisho noma ukudelelwa. Kepha umgomo kaPawulu, nomgomo asikhomba kuwo, awukho ngaphansi kokupheleleyo; ukungashiyi lutho nokungasabi

3:15 Ngakho-ke thina sonke esiphelele masibe nokuqonda okunjalo; kepha uma kokuthile niqonda ngokunye, nalokho uNkulunkulu uyakunambulela khona,

lutho ukuba sibe yilokho uNkulunkulu afuna sibe yikho. Akuthi labo abaseduze banyuse amashiya bangakhululeki. Ngomusa kaNkulunkulu;

- Ngizobalela uKristu!
- Angeke ngiphile kwiminkenke ngingabonakali.
- Angeke ngibekezelele ukuzikhohlisa!
- Ngizozimisela ukujonga ngizilulele emgomeni!

Kwangathi inkosi ingathokoza ukudonsa abazolandela emvakwethu.

3:15-21 – Ukukhuthaza.

Ivesi 15 – “*Thina sonke...nokuqonda okunjalo*” – Futhi uNkulunkulu uyayala maqondana nesimo sengqondo yethu nemicabango. “Ngokuqonda okunjalo” ngendlela efanayo nechazwa nguPawulu uma echaza ukuthanda kwakhe uKristu. Futhi nje bonke “abalungile” noma abakhulile emoyeni bazohamba benomqondo ofanayo.

3:16 kuphela ukuthi kwesesifinyelele kukho, sihambe
ngawo lowo mkhondo.
3:17 Ngilingiseni, bazalwane, nibabhekisise abahamba
njengathi esiyisibonelo kini.

“Kepha uma kokuthile niqonda ngokunye, nalokhu uNkulunkulu uyakunambulela khona” – UNkulunkulu ulungisa egcina ibandla lakhe. Uveza obala labo abanamanga phakathi kwethu Kanye namanga aphakathi kwethu emsebenzini wakhe omkhulu wokulungisa umvini wakhe ukuze uzothela kakhulu izithelo.

Ivesi 16 – *“Sihambe ngawo lowo mkhondo”* – Kunokuphila ngomthetho ukuhlenga noma ukugcina ukusindiswa kwethu, sigijima emva kukaKristu ukuze sizokwenza okuthokozisa yena. Ukugxila emthethweni kaNkulunkulu *“kuyaqedwa”* okusele. Yena *“omkhulu kakhulu...okhazimulayo”* kunokungenziwa ngumthetho kumele kube nguye okugxila kwethu kukuye. (2 KwabaseKorinte 3).

Ivesi 17 – *“Ngilingiseni”* – Igama elisemvakwegama *“ukulingisa”* lisho ukwenza njengobukela kuye. Hhayi ukuthi kumele silingise uPawulu ngesimo sengqondo kuphela, kepha nasekwenzeni kwakhe ngokunjalo Buka u 4:9; 1 KwabaseKorinte 4:16; 11:1; 2 KuThimothewu 2:1-2. Esikwenzayo nesimo

*3:18 Ngokuba abaningi, enganitshela kaningi ngabo
namanje nginitshela nangezinyembezi, bahamba
beyizitha zesiphambano sikaKristu,*

sethu sengqondo kumele kuhambisane, okunye
kuba nomthelela kokunye ngokushintshisana.

*“Nibabhekisise abahamba njengathi esiyisibonelo
kini”* – UNkulunkulu ukhuluma nathi lapha
ngamaqhawe ethu, labo esibukela kubo sifise
ukwenza njengabo. Kanti futhi nalapha ngumyalelo,
hhayi umbono. Ngobani amaqhawe akho, futhi
ngobani amaqhawe abantwana bakho? Yimiphi
imibhalo evumela abantwana bakho bayihenge
odongeni lamagumbi abo okulala? Ababhukudi,
abadume ngokumosha isikhathi emanzini?
Osaziwayo bakumabonakude, Abaculi ababanga
umsindo nezinwele ezingahlelekile? O kodwa
ngesizukulwane oNkosi yaso nguNkulunkulu
namaqhawe aso ngubukhazikhazi!

Ivesi 18 – *“Ngokuba abaningi...bayizitha
zesiphambano sikaKristu”* – Njengokuba uPawulu
ebesitshela ukuba sibhekisise abayizibonelo
zokulandelwa, manje uyaxwayisa ngabayizibonelo
ezingafanele ukulandelwa, izibonelo okumele
sizigwemele, labo abangaphili futhi bengafuni

ukuhamba ngendlela efuna ukuhlonipha inkosi. Buka incwadi KwabaseRoma 16:17-18. Babebaningi abanjengalabo, izimpilo nezinkolelo zabo azilungile kangangokuba uPawulu ubabiza “*izitha*”, kanti futhi inhliziyo yabo iyaphuka maqondana nabo, akakwazi ukukhuluma ngabo ngaphandle kwezinyembezi. Lesi kwakungesiso isikhathi sokuqala uPawulu exwayisa maqondana nalaba, kepha ubatshelile “*izikhathi*”, esaba ukuthi laba abazalwane ayebathanda kakhulu bangase baholeleke ekulandeleni labo. Yize noma igama ngalawo ma-apula abolile kubonakala sengathi liyasiqinisekisa ukuthi bangabazalwane, izenzo zabo zibaveza njengalabo “*abayizitha zesiphambano sikaKristu*”.

Manje kubonakala kunobuhlakani futhi kubalulekile kubaholi bamakristu ukuthi bakulungele ukukhomba ama-apula abolile nezibonelo ezimbi kulabo abangami eqinisiweni likaKristu lesiphambano Kanye nokuxwayisa ngabo, ngisho ukukhuluma ngalendlela. Yize noma sinesiqiniseko sokubukwa njengabantu abahlezi bemelene nezinto nabathanda ukwenza uqhekeko ekwenzeni njalo.

Buka ukuthi akusizo izitha zikaKristu, kepha “*izitha zesiphambano sikaKristu*”. Kungenzeka kanjani ukuthi abantu babe “*yizitha zesiphambano*”.

sikaKristu”? Esiphambanweni sikaJesu Kristu sithola umnikelo opheleleyo ngenxa yethu, osizuzela ukuhlengwa okuphelele. Ngokuba umsebenzi wokusindiswa kwethu waqedwa eKhalvari! Manje sekumele sikholwe kuJesu ukuqiniseka ngengunaphakade lethu. Kepha uma abanye bengeza imisebenzi emsebenzini kakristu opheleleyo, bazenza bona “izitha zesiphambano”. Ngokuba baveza ukuthi umnikelo wase Khalvari wawunganele ukuphelelisa ukusindiswa, okusho ukuthi uJesu wenza ingxenyanana yomsebenzi. Ngakho-ke bazizwela isidingo sokwengeza isabatha ukuqedelela umsebenzi. Kahle-hle baphika ukuphelela komsebenzi esiphambanweni. Ake sithi inkosi yasezweni ikhetha ukukuhlonipha ngesipho suku lumbe ngokukunikeza into enenani eliphakeme kakhulu. Akusikho ukuthi ungumhlali okufanele ukuhlonishwa. Ikunikezile nje ngenxa yomusa. Kepha wena, usashaqekile yilomusa ongaka, uphendule ngokuthi “aybo cha cha! Ngibona sengathi kuzomele ngikukhokhele lokhu!” Ube usubuyela ekhaya uyohlanganisa konke ongakuthola, ekugcinenei uthole ukuthi kungu R121,23. Ebese uyabuyela enkosini ubale yonke leyo mali yakho. Ucabanga ukuthi ingakuphendula ithini? Ukuthuka!! “Mina ngikuphe isipho ngomusa!” kusho inkosi. “Awugcini ngokwenza isipho sami singabi nenani kepha uze wenza imizamo

engenasidingo uzimisele ngokukhokha, waze wasishibhisa isipho sami ngalokhu okubeka esandleni sami! Uma kungukuthi kuzomele wenze okuncono kunalokho! Uma uzokhokha kuzomele ngikubambe njengonesikwelethu uze ukhokhe uqede. Kuphakathi kokuba uyasamukela lesi siphoma noma ukhokha inani laso lonke!” Kunjalo-ke ngomnikelo kakristu samukele isipho samahhala ngokukholwa, alikho inani esingalibeka kuso njengesidingo saso. Uma umuntu eqhubeka efuna ukusebenza nokufaka okuthize, ngemisebenzi yakhe yokulunga engasho lutho, imizamo yakhe iba ngokuthuka uNkulunkulu. Ukukholelwa futhi uhambise leso sifundiso kukwenza ube yisitha sesiphambano, ushibhisa lokhu uJesu akwenza khona, wenze umnikelo kaKristu ongenanani ungabi yisipho.

Kanti futhi, labo abaphikisa ihlazo nokufa kukaKristu esiphambanweni bazenza izitha. Ngokuba isiphambano esinjalo asihambisani nenkolo yabo yobuKristu “emnandi”. Labo bafuna inkolo eshibilikayo nje okungesiyo lena evezwa yibhayibheli. Ekwenzeni kwabo bafuna lokhu okunikezwa yisiphambano ngaphandle kwehlazo, ngale kokubatshela ukuthi babi kangangokuthi kwaze kwadingeka ukuchitheka kwegazi eKhalvari. Nabo labo bazenza izitha.

3:19 abakuphela kwabo ngukubhujiswa, abankulunkulu wabo yisisu, nodumo lwabo lusehlazweni labo, abangabanaka okomhlaba.

UPawulu manje uqhubeka nokuchaza lezi zitha.

Ivesi 19 – “*Abakuphela kwabo ngukubhujiswa*” – Ungakhathazeki ngokuthi izitha zikaNkulunkulu kubukeka sengathi ziyaphumelela empilweni, sinikiwe isiqiniseko sokuthi “*ukuphela kwabo ngukubhujiswa*”.

“*Abankulunkulu wabo yisisu*” – Unkulunkulu womuntu yilokho okuza kuqala empilweni yakhe nasemicabangweni yakhe, lokhu afuna ukukujabulisa kakhulu. Ngokuba lapha kwakungukuhala kwabo. Igama “isisu” ngokusobala likhulu kunokuhalela ukudla nje kepha ukuhala kwenyama. Laba babehalela kuphela ukusuthisa inyama yabo, izinkanuko zenyama. “*Nabathanda injabulo kunokuthanda uNkulunkulu*” (2 KuThimothewu 3:4). Uma umuntu ezinikela ekusuthiseni ukuhala komhlaba ngale kokuvinjwa yizulu usenzele lokho kuhala kube ngunkulunkulu wakhe. Futhi ekwenzeni kanjalo uphika uNkulunkulu wenkazimulo.

“Nodumo lwabo lusehlazweni labo” – Ngenxa yalabonembeza abafile noma abangayishayi ndiva intando kaNkulunkulu bathokoza bazibonge ezintweni, kwabakwenzayo, amazwi, imibono, amafilimu, amaphathi, ezokuqeda isizungu Kanye nokunye okuningi okumele kubenze babe namahloni (KwabaseRoma 1:32). Bayazigqaja ngokuthanda lezi zinto, bavikela unembeza wabo ezwini likaNkulunkulu elihlabayo.

“Abangabanaka okomhlaba” – Abanjengalaba banaka izinto zomhlaba ezingenakho ubuhle ezulwini. Bonke abanjalo bathanda udoti Kanye nokujaha izinto zezwe kangangokuthi abacabangi ngisho ukucabanga ngoNkulunkulu. Kona kungenzeka bakhulume ngezinto zasezulwini futhi babuke kumabonakude kukhulunywa ngezingelosi Kanye nezibhalo ezatholakala olwandle, kepha ukugxila kwemicabango yabo kusezintweni zezwe kunezinto zikaNkulunkulu. Buka uLoti owenza isinqumo sokuyohlala eSodoma ngenxa yenani lasemhlabeni, wabe eselahlekelwa yikho konke (Ugenesise 13 & 19) Buka u-Esawu owakhetha ngokuhala kwangaleso sikhathi, wabe esekhala usizi eselahlekelwe yikho konke okubalulekile ekugcineni (KumaHeberu 12). Buka uMose, owenza isinqumo ngenxa yesithembiso sikaNkulunkulu, wanqaba ukubusa eGibhithe, wabe eseyazuza kakhulu

3:20 Kepha thina singabombuso wasezulwini, lapho futhi silindela khona ukuba kuvele uMsindisi, iNkosi uJesu Kristu,

(KumaHeberu 11:24-27).

Ungaba kanjani yisitha sesiphambano;

- Yengeza okuthize (noma kuphi) emsebenzini ophelele wase Khalvari.
- Gwema lokho okumelwe yisiphambano;
 - o Ihlazo lesono sethu
 - o Ukunikela nokulahlekelwa ngenxa yabanye.
- Funa intando yakho, okujabulisa wena, usuthise nokuhala manje.
- Khetha izinto zasemhlabeni kunezasezulwini.

Ivesi 20 – “*Lapho futhi silindela khona ukuba kuvele umsindisi*” – Igama lapha, njengaku 1:27, ngubuzwe noma ubumbano, kushiwo leliya lizwe lasezulwini lapho singabakhona ngaphezu kokuba singabalapha. Ngokuba kuKristu sifile Kanye naye savuka Kanye naye, savukela ekuphileni okusha kuye, ngakho-ke sesibizelwa ukuba, “*funani*

3:21 *oyakuguqula isimo somzimba wethu
wokuthotshiswa, ufane nomzimba wakhe
wenkazimulo, ngamandla angazihlelela ngawo konke
phansi kwakhe.*

*okwaphezulu, lapho ekhona uKristu, ehlezi
ngakwesokunene sikaNkulunkulu” futhi “nakani
okwaphezulu, ninganaki okusemhlabeni”
(kwabaseKolose 3:1-3).*

“Lapho futhi silindela khona ukuba kuvele umsindisi”
– Kukhona ukulindela ngokuxhuxhuma okukhona
lapha egameni *“silindele”*. Silindele ukubuya
kukaKristu njengenkosi elindele umyeni wayo
obuyayo. Sibuka njengomakoti emshadweni
wasempumalanga elindele umyeni ukuba amthathe
amyise emzini kayise.

Ivesi 21 – *“Oyakuguqula isimo somzimba wethu”* –
Ukahunyushwa kwalokhu kulinda esikulindayo
kukuvesi 20. Ukuguqulwa esikulindele lapha
kukuvesi 21. Kuyobe kungokwesibili. Ngenkathi
sisindiswa sakhishwa embusweni wobumnyama
safakwa embusweni wendodana kaNkulunkulu
(KwabaseKolose 1:12-13), ngawo lowo mzuzu
saguqulwa saba *“yisidalwa esisha”* (2
KwabaseKorinte 5:17). Kepha manje uPawulu
ukhuluma ngokunye ukuguqulwa okuzayo,

ukubuya kukaKristu emhlabeni nombuso wakhe wasemhlabeni. Futhi ukhuluma ngokunye ukuguqulwa okuzayo, okwabahlengiweyo, imizimba yabo isuka ekuboleni iya ekungabolini (1 KwabaseKorinte 15:53-54). Imizimba “efana nomzimba wakhe wasenkazimulweni” siyoyamukeliswa. Imizimba engeke isagula, engeke ibe buthakathaka, ibe nezifo, izinhlungu noma ukufa. Buka incwadi ka-Isaya 25:8; Isambulo 7:17; 21:3-5. Inkosi uJesu Kristu ungumsindisi wokuphila kwethu konke, ngaphakathi nangaphandle, umphefumulo nomuzimba. Ongaboliyo waba ngobolayo ukuze azuze ukungaboli. UJesu waba yilokhu esiyikho ukuze sizoba yilokho ayikho. Yena onamandla ngaphezu kwakho konke, okwazi ukubeka konke ngaphansi kwakhe uyakwazi ukukwenza.

*“Thokozani enkosini njalonjalo;
ngiyaphinda ngithi: Thokozani...
Ningakhathazeki ngalutho”*

(KwabaseFilipi 4:4-6)

Ikilasi 9 – KwabaseFilipi 4:1-9

*4:1 Ngalokho, bazalwane bami abathandekayo
nabalangazelelwayo, ntokozi yami nomqhele wami,
yimani niqinile kanjalo eNkosini, bathandwa.*

Isahluko 4

4:1-3 – U-Evodiya noSintike.

Ivesi 1 – “*Ngalokho...yimani niqinile enkosini*” – “Ngalokho” ubuka emuva. Uma ubheka amaqiniso amakhulu nezibonelo ezinkulu ekukhulunywe ngazo ngaphambilini;

- Ngensindiso yomphefumulo nenyama kuJesu (3:21).
- Umsindisi ozayo futhi (3:20).
- Ubuzwe bethu basezulwini (3:20).
- Isibonelo sokushisekela kukaKristu nokufuna ukupheleliswa kuye. (3:7-17).
- Isibonelo sokuzidela kukaJesu, uPawulu, uThimothewu no Ephafrodithu (Isahluko 2).

“*Ngakho-ke*” Qhubeka ngomfutho ekunakeni usuku

*4:2 Ngiyamyala u-Evodiya, ngiyamyala noSintike ukuba
babe nokuqonda kunye eNkosini.*

nosuku injongo kaNkulunkulu ngempilo yakho
nangomzimba wakho.

*“Kepha anazi yini ukuthi umzimba wenu ulithempeli
likaMoya Ongcwele okinina, enimamukele
kuNkulunkulu, nokuthi anisibo abenu na? Ngokuba
nathengwa ngenani elikhulu. Ngakho-ke mbongeni
uNkulunkulu emzimbeni wenu” (1 KwabaseKorinte
6:19-20).*

*“Bazalwane bami abathandekayo
nabalangazelelwayo, ntokozi yami nomqhele
wami...bathandwa” – Buka ukuthanda abantu
kulona onothando lukaKristu. Angeke sibe neqiniso
lomunye ngaphandle kokuba neqiniso ngomunye.
UPawulu wayebanakekela kakhulu labazalwane
futhi uyakuveza lokho. Yize noma manje enamazwi
okukhuza ngothando, buka uwabeka kanjani
amazwi akhe okunakekela, “njengoncelisayo ethanda
umntwana” (1 KwabaseThesalonika 1:7).*

Ivesi 2 – *“Ngiyamyala u-Evodiya, ngiyamyala
uSintike” – Siyaphoqelesa ukuba sifunde phakathi
kwemigqa lapha. Kubonakala sengathi laba ababili*

besifazane babeyingxenye yebandla eFilipi, kepha ngenxa yezizathu ezingaziwa babenokungezwani futhi bala ukubuyisana. Kwakungukungabikho kobunye uPawulu ayeza kubo, manje usehlangana nakho ngqo. Asibazi laba bobabili nokuthi babenzani emsebenzini wenkosi noPawulu ngaphambi kokuba abhale lamazwi ngabo. Asiphinde sizwe lutho ngabo encwadini yethestamente elisha. Ukuthi nje babehlanganyela emsebenzini wenkosi kusho kona ukuthi babengesibo abazalwane abasebancane enkosini. Kepha kuyadabukisa nje ukuthi into esiyaziyo ngabo ngukuthi babengafuni ukuzwana. Engabe kuyobhalwani ngathi, ngiyazibuza. Buka ukuthi ukukhula enkosini akuyisusi imisebenzi yenyama. Ngisho ibandla eliyisibonelo njengalo leli bandla laseFilipi alikho ekupheleleni.

Buka ezinye zezindlela inkosi ebhekana ngayo nezinkinga ngoPawulu;

- Uqala alungise izinhliziyi zabamulalele ngenxa yobunye bentobeko nokuzimisela ngabanye, ukunika izibonelo ezinhle zalabo abangazifuneli okwabo okungaphazamisa umsebenzi wenkosi ngabo.
- Ubiza abantu ngamagama. Ubabiza bobabili ngale kokuveza kukhona osecaleni kunomunye.

- Indlela yokwenza kwakhe ukuncenga nokucela kunokufuna noma ukuyala. Hhayi ngamagama alumelayo “phezu kwefa likaNkulunkulu, kepha ukuba yisibonelo kumhlambi”. Akabenzi bazizwe bebancane noma abahlambalaze esidlangalaleni.
- Akabaluli ngisho icala labo. Hlampe ngenxa yokuthi akunandaba ngempela ukuthi yini eyafaka ukubaba ebudlelwaneni kwabo ebandleni. Ukubalulwa kodaba lwabo bekungase kwenze kugxilwe kukho kunalokhu okube ngumphumela wakho. Inkosi yathula yabukela phezulu lokhu okwakubukwa njengokusemqoka, isizathu senhlukano phakathi kwabo, kukhomba ukungalungi kwalokuhlukana.

Iphuzu ngukuthi inkosi, ngoPawulu yayala ukuba loludaba luyekwe phakathi kwabo, ngisho ngabe kuthiwa yini. Ngendlela efanayo uyaqinisa ukuthi kumele silungise izinto ezingukungaboni ngaso linye phakathi kwethu emndenini wethu oyibandla. Akunandaba kahle hle ukuthi yini eyisizathu sokungaboni ngaso linye nokuthi siyini isizathu soqhekeko. *“Uma kungenzeka, ngokwenu hlalisanani ngokuthula nabantu bonke”*. (KwabaseRoma 12:18).

“Babe nokuqonda kunye enkosini” – Akumele labo

abanokungaboni ngaso linye bacabange ngendlela eyodwa ngabakukholwayo, kepha kumele babe nokuzimisela okufanayo ukuthi bavumelane. Kumele babe nokuqonda kunye;

- NjengoJesu, owadela konke ayenakho ayengakujabulela ngenxa yethu.
- Njengo-Ephafrodithu owazidela ngenxa yokukhonza abanye, waze wabeka impilo yakhe engcupheni
- NjengoPawulu, owashaya indiva zonke izinto zomhlaba ukuze afune uKristu.

UPawulu lapha akakhulumi ngokudela izinto okholelwa kuzo kakhulu ngenxa yokuthi uzama ukwenza ubunye njengokuba ibandla lanamuhla lenza. Kepha kumele kube khona ukuzimisela ukulalela lokhu abanye abakukholwayo nabo, futhi kumele kungapheli ukuzimisela ukunakekela ngisho labo esingaboni ngaso linye nabo ngabakukholwayo. Kumele sibukisise okungasilahlekela nokuthi kungabe kubaluleke kangakanani lokhu esingavumelani ngakho. Ukungabikho kobunye ebandleni akusiyo into ethathwa kancane.

Ivesi 3 – “*Ngiyakunxusa nawe mana wami*” – Lapha uPawulu uyasuka ekusebenziseni ubuningi usebenzisa ubunye ngolimi lwesiGrekhi

4:3 *Yebo, ngiyakunxusa nawe mana wami oqotho,
yelekelela labo besifazane, lokhu babambisana nami
evangelini, kanye noKlemente nezinye izisebenzi zami
abamagama abo asencwadini yokuphila.*

ukubhekana nothize lapha eFilipi. Hlampe kwakungumfundisi webandla, lowo uPawulu akhuluma naye ngenhlonipho, amubiza ngesisebenzi Kanye naye. Buka ukuthi igama lalowo alibalulwanga. Kubonakala sengathi kwakungenandaba ukuthi singubani isisebenzi. Okwakubhekwa lapha ngukuba kwakhe yisisebenzi. Ukusebenza kwethu emsebenzini wenkosi, sisebenzela ibandla yikona okubalulekile. Lendoda uPawulu uyayigqugquzela ukusiza laba abesifazane ababili babuyele ebunyeni.

Impela uPawulu wayelithanda lelibandla futhi elifisela okuhle. Wayengeke ayekele ukuxabana, wayengeke ayekele ukuqala kokubola phakathi kwalo. Wayezimisele kakhulu ngokuhle nokukhula kwabazalwane, kuye kwakuphuthuma sengathi kuphakathi kokufa nokuphila. “*Ngokuba kalokhu siyaphila, uma nina nimi niqinile enkosini*” (1 KwabaseThesalonika 3:8). Kumphostoli uJohane kwakungekho “*ukujabula okukhulu*” okudlula ukuthi abantwana bakhe bahamba ebunyeni (3 EkaJohane 2-4). Esihlalweni sikaKristu sokwahlulela, izithelo

ezinjalo zomsebenzi wenkosi ziyoba “*ngukuthokoza nomqhele*” kwizisebenzi zikaNkulunkulu (1 KwabaseThesalonika 2:19-20). Injabulo yethu enkulu ngalolosuku iyoba ngabanye abami eduze kwethu, abahlengiweyo bethola imivuzo yabo ngenxa yomsebenzi abawenzile. Kuyoba yinjabulo sesibona abafana nathi, abatshali nabavuni bejabula ndawonye Kanye nathi phambi kwenkosi. Ukuqhubekela kwabo phambili kwakuyinjabulo kaPawulu nomvuzo wakhe, Ukuwa kwabo nokunganaki ezakamoya kwakungubuhlungu bakhe nehlazo. Wayengeke izinkinga zabo aziyekele nje ezinqumweni zabo. Wayebakhathalele kakhulu ukuthi wayengavele abayekele nje kanjalo. Ngakho-ke ngokusaba nangokuthuthumela ubhekana nabo labo abahamba ekwadukeni. Futhi lapha sibona inhliziyi kaNkulunkulu kuPawulu.

Ekubhekaneni kwethu nabanye kungaba sikhombisa ukubaphilisa nokunakekela okunjena, okungukuphilisa ngokusika njengodokotela ohlinzayo onekhono lokuphinde avale kahle? Usathane uhlezi ematasa efuna ukutshala ukungaboni ngaso linye emzimbeni kaKristu, ngisho nangendlela esifuna ngayo ukuzuza okuhle ekugcineni angangenelela. Lobo bubi ukwenza ngokutshala kubantu ububi obufana nalobu obusenhlizweni yakhe embi, ukuziphakamisa

4:4 *Thokozani eNkosini njalonjalo; ngiyaphinda ngithi:
Thokozani!*

nokuzicabangela wena wedwa. Okuphambene nje nokuba phansi nokuzidela okuhle okusenkosini.

“Abamagama abo asencwadini yokuphila” – Lena yileyoncwadi ebhalwe amagama alabo abasindisiwe. Kuyisikhumbuzo sokuthi noma abazalwane bengaphendula ngokudideka kwesinye isikhathi, njengalaba besifazane ababili, kepha abalahlekelwa ngukuma kwabo phakathi kwabantwana bakaNkulunkulu.

4:4-9 – Ukhiye wokukhathazeka.

Ivesi 4 – *“Thokozani enkosini njalonjalo”* – Nanku omunye umyalelo oqhubekayo, ukuthokoza impilo yonke, kube ngumkhuba womzuzu nomzuzu. (3:1). UPawulu ukhuluma ngokugcizelela ngokuphinda phinda (*“ngiyaphinda ngithi: Thokozani”*). Futhi lokhu kumele kwenziwe *“njalonjalo”*. Kungani lomyalelo wokuthokoza uphindiwe lapha? Ngokuba ubunye buba lapho kukhona khona ukuthokoza kwangempela (Amahubo 133). Uma kungekho ukuthokoza kithi kuvela ukuthi kukhona okungahambi kahle endleleni yethu noNkulunkulu

4:5 *Ukubekhezela kwenu akwaziwe ngabantu bonke;
iNkosi iseduze.*

Kanye nabanye.

Ivesi 5 – “*Ukubekhezela kwenu akwaziwe ngabantu bonke*” – Igama elisemuva kwegama elihunyushwe “*ukubekhezela*” yigama ekumele silibuke. Lihunyushwa ngezindlela eziningi, libuye lisho ukunikezela, ukucabangela, ubumnene, ukucabanga, ngisho nokucabanga okulungile. Liveza ukuphikisana nokungazinikezeli, umqondo wokuqina ngisho ngamazwi okudala uqhekeko. Buka indlela “*isisebenzi sikaNkulunkulu seqiniso*” encwadini yesibili kaThimothewu 2:24-25. Buka okumele libe yikho ibhishobhi encwadini yokuqala kaThimothewu 3:3, kuchazwa ongahlukumezi futhi ongagijimeli izingxabano. Kumele kube khona ukuvemelana okujabulisayo ngathi.

“*Inkosi iseduze*” – Okusho kona ukuthi “*inkosi isisondele*”, Okungavezi-ke ukuthi kungabe kushiwo isikhathi noma inkathi/ubudlelwane. Yomibili lemicabango kumele kuhanjwe nayo. Inkosi ilungile kithi njalonjalo, iyabheka ibona ukwenza kwethu, izwa amazwi ethu, yazi imicabango yethu yonke. “*Amehlo kaJehova asezindaweni zonke, aqaphela*

4:6 *Ningakhathazeki ngalutho, kepha kukho konke izicelo
zenu mazaziwe nguNkulunkulu ngokukhuleka
nokunxusa kanye nokubonga.*

ababi nabahle” (Izaga 15:3). “*Lapho futhi silindela khona ukuba kuvele umsindisi, inkosi uJesu Kristu*” (3:20). Uyabuya futhi, hleze masinyane. Impela uma uqhathanisa nengunaphakade ukubuya kwakhe “*kuseduze*” nokuguquka ekukhulunywa ngakho ku 3:21 kuyoba yiqiniso. Buka ukuyala kukaJakobe, “*ningavungamelani, bazalwane, ukuba ningahlulelwa, bhekani, umahluleli umi ngasemnyango*” (5:9). Kuzo zombili lezingxenye, ithemba lokubuya kukaJesu ngokushesha kumele libe nomthelela ebudlelwaneni esinabo omunye nomunye.

Ivesi 6 – “*Ningakhathazeki ngalutho*” – Njengokuba bekuke kwavela, igama elisetshenziswe lapha lisho ukungahlaliseki nokukhathazeka. Kanti futhi, sinomyalelo oqhubekayo. Sibiziwe nguNkulunkulu ukuba sibe futhi siqhubeke nomkhuba wokungazinikeli ekukhathazekeni nokunaka okudlulayo. Buka umyalo kaKristu oqhubekayo futhi ophindaphindwayo, “*Ningakhathazeki*” encwadini kaMathewu 6:25-34. Buka umyalelo ophindaphindiwe encwadini yamahubo 37,

“ungakhathazeki” (Ivesi 1, 7, 8). Yize noma lokhu kungabonakala njengokucelwa okukhulu kakhulu, uNkulunkulu wethu unguNkulunkulu wokubonakala sengathi ngeke kwenzeke. Ukukhululwa kuqala ngokwazi kokuqonda lokhu akulindele kithina. Lena yingxenye yokupheleliswa uPawulu ayephikelele kuyo.

“Kepha kukho konke” – Bukisisa igama elisetshenziswe lapha eliqoqayo. “Ngokuba akukho”, lapho kumele sizinikele khona ekukhathazekeni, uma sisesendaweni “yakho konke” kumele sizinikele kuNkulunkulu ngokukhuleka. Ngokuqhubeka ukulahla ukukhathazeka Kanye nokugqoka umkhuleko kuyalwa nguNkulunkulu. Kumele siphenduke kokunye, sisuse okunye ngokunye.

“Umkhuleko” – yigama elijwayelekile elisho ukukhuluma kwethu noNkulunkulu. “Izicelo” zisho esikufisayo, ukuzuza okuthize. “Ukubonga” uNkulunkulu ngezibusiso ezadlule akumele kushiye ngaphandle uma sikhuluma naye. Yize noma uNkulunkulu wethu azi konke, uyasiyala khona manjalo ukuba senze izicelo zethu zaziwe nguye, sihlale sincike kuye. Lona ngumyalo obekwe nguNkulunkulu ukuba sisuse ngawo ukukhathazeka kwethu nemicabango esihluphayo, *“siphose kuye zonke izinkathazo zethu”*, yena

osinakekelayo.

“Phonsa phezu kukaJehova umthwalo wakho, uzakukuphasa; akayikuvuma naphakade ukuba olungileyo azanyazanyiswe” (Amahubo 55:22).

O Kwangathi angangasigcina ngendlela nangesikhathi esifisa ngaso thina. Impendulo yakhe kubantu bakhe abakhala kuye ehlane akubanga ngukususa izinyoka ezinobutha, kepha ukwenza indlela yokuphepha kulabo abamkholwayo babuka inyoka yethusi eyayixhonyiwe (Unumeri 21). Kanjalo-ke kungenzeka angalethi ukukhululwa enyameni esikucelayo, kepha angasebenzisa izimo zethu ukuletha izimpendulo zakamoya esingakaze sazi ukuba siyazidinga.

Ukuthi “akumele sicabange” akusho ukuthi kumele singalicabangeli ikusasa. Ukukhathazeka, cha. Ukucabangela ikusasa ngukuqaphela (Izaga 14:15; 22:3; 27:12). Umbuzo wesikwenzayo ngezinto esizicabangayo, umbuzo wothwala umthwalo wazo. Enye indoda yathi “awukwazi ukushintsha ingemuva ngokukhathazeka, kepha ungaba nesiqiniseko sokuba ungamosha imanje ngokuxakeka ngekusasa”. Inkampani enkulu yomkhiqizo yathola ukuthi ukungasebenzi kahle kwabasebenzi esingathi izikhathi eziyisishiyagalolunye kwezilishumi kungenxa

*4:7 Ukuthula kukaNkulunkulu okudlula ukuqonda konke
kuyakulondoloza izinhliziyi zenu nemicabango yenu
kuKristu Jesu.*

yokukhathazeka. Inkampane yezomshwalense yathola ukuthi izikhathi ezine kwezinhlanu zokusaba kokuthuthumela aziqali kokwenzekayo kepha ziqala ekukhathazekeni. Umhlaziyi wezempilo wathola ukuthi amaphesenti angu 35 eziguli, ukugula kwazo kuveza ukuthi kuqale ngokukhathazeka.

Ivesi 7 – “*Ukuthula kukaNkulunkulu, okudlula ukuqonda konke*” – Kuyini lokhu? Akusiso isithembiso? Ukuthemba okulula kangaka kuphendula ngokukholwa kwisiqinisekiso sikaNkulunkulu kunokuqonda kwethu, indlela izinto ezingabukeka ngayo, siyokwamukela ukuthula kuNkulunkulu okudlula ukuqonda kwethu, ukuthula okungawenzi umqondo kulabo ababukayo. Akuwenzanga umqondo ukuthi ukukhuleka kukaHana kunganyusa umoya wakhe ngenxa yokuthi ukhulekile (1 USamuweli 1). Kwakungukuthula okudlula ukuqonda. Kungenzeka kanjani ukuthi ukuthemba kuka-Abrahama isithembiso sikaNkulunkulu sendodana kunganyakaziseki ngisho unkosikazi wakhe uSara

4:8 Elokugcina, bazalwane, konke okuyiqiniso, konke okuhloniphekayo, konke okulungileyo, konke okumhlophe, konke okuthandekayo, konke okutusekayo, noma kukhona okuhle, noma kukhona okubongekayo, zindlani ngalokho;

esekhulile ukuba angaba nomntwana? Kwaba ngukuthula okudlula ukuqonda konke.

Ivesi 8 – “*Zindlani ngalokho*” – Nayi impi enkulu, Nanku ukhiye ekuphileni ubukristu ngenhliziyo elungile. Izenzo ezinhle zingumuphumela wokusebenzisa kahle ingqondo. USolomoni wabhala ekuhlakanipheni kwakhe, “*phezu kwakho konke okugcinayo, gcina inhliziyo yakho*” (Izaga 4:23), futhi “*Ngokuba unjengozicabangelayo*” (Izaga 23:7). Ngaphezu kwakho konke ukugcina kwakho, qiniseka ukugcina inhliziyo yakho, ngokuba kuyo kuvela oyikho nozokwenza. “*Umuntu omuhle ukhipha okuhle engcebeni yakhe enhle, nomuntu omubi ukhipha okubi engcebeni yakhe embi*” (NgokukaMathewu 12:35). Ukuhlola kahle umuntu ngukubheka ukuthi ucabangani uma kungekho okufanele acabange ngakho.

Sihlezi sivelelwa yizilingo zokubi ngenxa yomabonakude, umsakazo, amaphephandaba, yizikhangiso namabhuku Kanye nokunye okuningi

okushintsha ingqondo yethu kube nomthelela kwesicabanga ngakho nesimo sengqondo yethu. Siphila ezweni elimatasa libuyekeza ebesiyikho, maqondana nezocansi, ezomthetho, ukuthembeka Kanye nokwakha isidima. Kuze kube umphakathi unyukela ezingeni lapho khona wonke umuntu “*enza lokhu okubukeka kukuhle emehlweni akhe*” (Kubahluleli 21:25), kuze kufike lapho khona umuntu “*engahlukanisi okungcwele nkuyichilo*” (UHezekeli 22:26). Kuze okubi kube yimfashini, futhi okujwayelekile. Kukhona ukungayeki, ukuphikelela, impi yosuku nosuku yokulawula ingqondo yomuntu, ngisho abazalwane phakathi kwabantu. Ngakho-ke ukuqondisa kukaNkulunkulu kusobala kuvesi 8, “*zindlani ngalokho*”. Dlinza ngalokho. Ugxile ezintweni ezinjalo. Ukugxila kwakho makube, kuqhubeke lapha. Umqondo wakho mawube lapha, hhayi ebubini bezwe. Buka ukuyala okuvela kwihubo 1. Umphefumulo olungileyo ungathola kanjani ukukhululwa “*kwizaluleko zababi*”? Ngamandla agcinayo okuhlala noNkulunkulu ezwini lakhe. “*Odlinza ngomthetho wakhe ubusuku nemini*”. Ukudlinza ngukuhlala noma ukumunyunga kancane kancane, nangokulungile. Ngakho sinikeziwe uhlu lwezinto ezilungile ukuba singadlinza ngazo, ezisusa lokhu okungcolile.

“*Konke...*”;

- “*Okuyiqiniso*” – Igama lesiGrekhi lapha liphethe umqondo “wokungamboziwe”. Izinto ezisobala. Izinto zeqiniso futhi ezisobala.
- “*Okuhloniphekayo*” – izinto ezilungile nezihloniphekile. Okuphikisana nezinto ezishayisa ngamahloni, imisebenzi yobumnyama engakhulumeki (Kwabase-Efesu 4:11-12).
- “*Okumhlophe*” – Izinto ezihambisana nesikali esibekwe nguNkulunkulu sokuhle nokungcwele, ezingatholwanga ngobubi noma ngezindlela ezingaqondakali.
- “*Okuhle*” – Izinto ezingangcoliswanga noma ezingcwele. Ezimelene nezwe elifuna sihlanganyele nalo ekuhaleleni izinto ezingcolile futhi ezingavunyelwe.
- “*Okuthandekayo*” – Izinto ezihehayo ngendlela elungile.
- “*Okutusekayo*” – Izinto ezikhulunywa kufiselwa abanye okuhle. Eziphikisana nokuhleba nokukhuluma kabi ngabanye okungabazwisa ubuhlungu.
- “*Okulungile*” – Izinto ezinhle ngokuziphatha.
- “*Okubongekayo*” – Izinto ezincomekayo.

Ukuhumusha okuqondile lapha kunzima ngoba lezinto ziyagamanxa kwezinye ngokuchazwa. Iphuzu elisobala lapha ngukuthi zonke izinto ezihambisana nobuhle begama likaNkulunkulu elingcwele nemvelo yakhe, makugcwalise imicabango yethu kunezinto ezihambisana nobumnyama bemvelo yomuntu yesono. Lokhu kubiza ukuzimisela ukwenza. UNkulunkulu uyifuna lapha yonke “*imicabango yethu*”, ukuba “*siyithumbele*” ekumlaleleni (2 KwabaseKorinte 10:5).

Yize noma uPawulu ekhuluma ngemicabango yangaphakathi kithi sonke lapha, kukaningi ukuba ingxenye yayekuqondile yilenkinga eyayiphakathi kuka-Evidiya noSintike. Ukuhlukana lokhu okwase kukhona lapha kwakwenza omunye acabange kabi ngomunye. Nakithi kuyenzeka sizithole sikokunjalo, ukugxila ekwahlulekeni kwabanye. Kepha wonke umntwana kaNkulunkulu unokuyiqiniso, okuhle, okuncomekayo, ubufakazi bokuhle. Uma sonke sikhetha ukugxila kulezi zinto ezimbi kwabanye, singamangala ukubona ukuthi ubudlelwane bethu bungabuhle kangakanani kuleli bandla, singabumbana kangakanani, sibe nokuthula, nokuphumula, kungagqugquzela kanjani lokho!

Kanti futhi, Akumele nakanye sivumele ingqondo yethu idle okubi, ukungcola kwezinto zenyama,

*4:9 enakufunda, nakwamukela, nakuzwa, nakubona
kimi, kwenzeni lokho; khona uNkulunkulu wokuthula
uyakuba nani.*

njengezingulube ezidla izinto ezibolileyo. Umyalelo kaNkulunkulu ngukuba sikulahle lokho. Yala imicabango enjalo ohlwini. Yisuse ngemicabango esohlwini. Zikhumbuze amavesi ebhayibheli aqondene naleso silingo obhekene naso, esikuhlaselayo. Yala ukunaka lowo mkhuba ngokubukayo, okulalelayo, noma labo ohlala nabo. Kuyimvelo ukuthi ingqondo yenyama ekithi igijimela lokhu okubi ngemicabango yethu. Kungukuzikhethela esikwenzayo ukuvumela inkosi yenyama noma inkosi uKristu ukuba isibuse. U Pentecost wabhala ukuthi “Izinga likaNkulunkulu ngabantwana bakhe ngukuthi sihlale ekwahlulelweni ngayo yonke imicabango egijima ezingqondweni zethu”; noma esikubuka kumabonakude, noma okuziveza kumabhuku nesikufundayo noma amagama esiwahlabelelayo.

Ivesi 9 – UPawulu futhi uyaziphakamisela phezulu njengesibonelo ekumele silandelwe (3:17). Manje umyalelo usuhlobene nesikwenzayo kunesikucabangayo njengakuvesi 8. Inkosi iqale ngokubhekana nesimo sengqondo yethu, imicabango yethu, manje sekuyizenzo zethu.

Amaphuzu Okudlinza

Imiyalelo eyisishiyagalolunye emavesini ayisishiyagalolunye. Wonke emunye, ekhuluma ngokuqhubekayo;

- Ivesi 2 – Yimani niqine enkosini.
- Ivesi 3 – Sizani laba besifazane.
- Ivesi 4 – Thokozani enkosini njalonjalo.
- Ivesi 4 – Ngiyaphinda ngithi: Thokozani.
- Ivesi 5 – Ukubekezela kwenu makwaziwe ngabantu bonke.
- Ivesi 6 – Ningakhathazeki ngalutho.
- Ivesi 6 – Izicelo zenu mazaziwe nguNkulunkulu.
- Ivesi 8 – Zindlani ngalokho.
- Ivesi 9 – Kwenzeni lokho.

*“Nginamandla ukwenza konke
ngaye ongiqinisayo”*

(KwabaseFilipi 4:13)

Ikilasi 10 – KwabaseFilipi 4:10-23

Emazwini kaPawulu okuvala kulencwadi yebandla laseFilipi akayeki ukuzwakalisa noma ukuveza ukubonga ngenxa yesipho abazalwane ababemthumelele sona ngo-Ephafrodithu. Laba kwakungabantu abashesha ukubona lokhu kudinga ukunakekelwa kukaPawulu ngaphambi kwabo bonke abanye. Babenesandla kakhulu kulowo owaletha uKristu kubo, kulowo ababengathi bayamkweleta ngokuba wabaletshela ulwazi lweqiniso olabakhulula. Ngasekuqaleni, sabona ukuvula kwemizi kuLidiya Kanye nomgciniziboshwa emva kokukholwa kwabo. (Izenzo 16). Kwathi uPawulu eseya edolobheni ngasentshonalanga, esikhathini nje esingangamasonto amathathu bathumela izipho ukuba asizakale kwizidingo zakhe. Ekupheni kwabo abazalwane baseFilipi baba yisibonelo uPawulu angasiphakamisa nakwabanye. (KwabaseRoma 15:26; 2 KwabaseKorinte 8:1-5). Kepha manje kwase kudlule iminyakana bekade bagcina ukumlethela utho. Ngokuba kwase kube yiminyaka emibili yonke ehla enyuka olwandle eboshwe ngamaRoma eKesariya ogwini lwasePhalestina, ngobusika wayesesiqhingini I Melitha. Kepha manje emva kwesikhathi baphinde bahlangana naye ngababemthumile u-Ephafrodithu ngenkathi uPawulu efika eRoma, kwakukude khona

*4:10 Kepha-ke ngathokoza kakhulu eNkosini, ngokuba
manje senize navuselela ukunginakekela kwenu;
beninginakekela kambe, kepha anibanga nathuba.
4:11 Akusikho ukuthi ngisho maqondana nokuswela,
ngokuba mina ngifundile ukuba nganeliswe noma
ngihlezi kanjani.*

impela.

4:10-20 – Ububele babaseFilipi.

Ivesi 10 – “*Kepha anibanga nalo ithuba*” – Isipho sabo, ubufakazi bokunakekela kwabo okuqhubekayo kwaphakamisa umphostoli ukuba abonge inkosi. Yize noma kwase kuke kwathuleka isikhathi impela selokhu bagcina ukuthumela, uPawulu waveza ukuthi kwakuswelakele ithuba, kwakungesilo iphutha labo. Wayazi ukuthi babehlezi bemucabangela befisa nokumusiza kepha ingekho indlela yokwenza. Ngalokho wayebenza bakhululeke, wabenza babone ukuthi uyaqonda.

Ivesi 11 – “*Akusikho ukuthi ngisho maqondana nokuswela*” – UPawulu wayefuna bazi ukuthi akusikho ukuthi wahlupheka esandleni sikaNkulunkulu ngenkathi bengakwazi ukumsiza. Wayefike endaweni lapho ukwaneliseka kwakhe kwakungancikile kwizimo noma okwenzekayo.

*4:12 Ngiyakwazi ukuba phansi, ngiyakwazi nokubusa;
kukho konke nasezintweni zonke ngifundisiwe:
ukusutha, nokulamba, nokubusa, nokuswela.*

Ivesi 12 – “*Ngiyakwazi ukuba...*” – UPawulu wafunda ngenxa yenkosi ukuhamba ngokuthokoza ngisho kungabe kuthiwa umfula omuthelela okwasemhlabeni uyoma noma ngabe uyakapaka. Ukuba nokuningi akuzange kumone kanti nokuba nokuncane akuzange kumushafise. Kubonakala sengathi uPawulu wayanelisekile uma enokuncane njengokuba ayanelisekile ngokuningi. “*Kepha uma sinokudla nezambatho, asaneliswe yikho*” (1 KuThimothewu 6:8). Ngokuthobeka ngokweqiniso, ukuthi siyathobeka yini kwintando kababa wethu. Ngokuba “*akakho ongakhonza amakhosi amabili. Ngokuba uyakuzonda enye, noma abambelele kwenye, adelele enye. Ningekhonzwe uNKulunkulu noMamona*” (NgokukaMathewu 6:24). Ubusisiwe othando lwakhe liyinkosi uJesu Kristu, ongadingi lutho olunye, ongavumeli abanye onkulunkulu!

UPawulu wafunda imfihlo yokwaneliseka. Abanye bathi uPawulu ngathi wayephuma lapho kubuswa khona. Ukufunda kwakhe ngaphansi kuka Gamaliyeli kwakuyinto enkulu kumaJuda, into engandele bani. Lokho kwakungeke kube lula

emalini. Kepha ekugcineni uPawulu wathola ipele lenani elikhulu wadayisa konke ayenakho ukuze ezoba noKristu. Wafulathela isikhundla sakhe, udumo, igunya, ukuhlonishwa, ukuthokomala ngokwezwe ayenakho Kanye nethuba ngenxa kaJesu waseNazaretha. (Kufanele ukuba kukhona abomndeni kaPawulu ababenganeme neze, ababona sengathi ulahla ithuba eliyinqayizivele. Kepha qaphela ukuthi imizwa yalabo akukhulunywa ngayo ezwini likaNkulunkulu. Kuyacaca ukuthi imizwa yabangahlengiwe ayinandaba kakhulu ukuba uNkulunkulu angayinaka. Ngenkathi uPawulu eyalelwe noBarnaba e-Antiyokiya ukuhambisa ivangeli kwabezizwe, kukaningi ukuthi bahamba nomkhuleko nje wabantu bakaNkulunkulu. UPawulu wahamba engokwazi ukwenza amatende, wasebenzisa lokho ukuze bezokwazi ukudla uma kudingeka. Nakhu ukwehlela empilweni ephansi, *“ngokulamba nangokoma, kaningi ngokuzila ukudla, nasemakhazeni nangokuhambaze”* (2 KwabaseKorinte 11:27). Kanti futhi, kukristu wathola ukwaneliseka! Njengoba omunye umbhali abhala “Ukujabula akuncikile kakhulu kwisikhundla kakhulu kunalokhu oyikho”. Kahle hle, indaba yokukholwa, ukukholwa okunqoba izwe. Indaba exoxwayo yenkosi eyagula, yaphathwa yisifo esithize esasingalapheki. Obonayo wabe esetshela inkosi ukuthi uma igqoka isikibha sendoda ejabulile

iyakusinda. Ngethemba elisha inkosi yacela isizwe ukuba simubhekele loyo. Kepha maye, uma bemufica, wayengenaso isikibha!

Yize noma uPawulu wayengalindela ukusizwa kwezezimali njengokuba kwakumulungele ukuba acele kulabo abasiza, wakhetha ukungakwenzi lokho (1 KwabaseKorinte 9:6-15). Kepha wajabula kanjani uma ethola usizo. Yize noma wayengaba muncu ngenxa yabanye okwakumele bamusize, akazange akuvumele lokho. Akazange akhononde noma abe nemicabango ethize. Konke wakunikela enkosini azi ukuthi angeke imushiye noma imukhohlwe. Inkosi inathi njalo, futhi ayikaze ime eceleni ibe yisibukeli.

“Kukho konke, nasezimweni zonke” – okushiwoyo nje ngalokhu ngukuthi “kukho konke (ubunye) nokuthi ezimweni zonke (ubuningi)”. Uphindiwe futhi lowo musho, okokuqala ebunyeni, okwesibili, ebuningini. Lapha kubukwa izimo zempilo ezithize, Kanye nempilo yonke. Inkosi, isebenza ngokukholwa kukaPawulu izeza isipiliyoni, yafundisa umuntu ukukwazi ukubekezelela okukhulu Kanye nokuthinta umuntu oyedwa nje empilweni. Lobu bufakazi kwakungesikho uPawulu ayehlezi enakho noma okwavela kwaba khona ngokuphazima kweso. Amazwi asetshenzisiwe aveza ukufunda okuqhubekayo.

Ivesi 13 – “*Nginamandla ukwenza konke ngaye* (uKristu) *ongi qinisayo*” – UPawulu ukhuluma “ngezinto zonke” ezikwintando kaNkulunkulu lapha. KuKristu nangokwentando yakhe uPawulu wayelingana nakho konke, ngisho ukwaneliseka uma impilo imubeka phansi. Buka okufanayo kwincwadi yabaseRoma 8:37, “*kepha kukho konke lokho siyangoba nokunqoba ngowasithandayo*”. Ukuba ngumnqobi kwanele. Ukuba “ngaphezu komnqobi” kuma kodwa le phezulu, kwanele.

“*Ongi qinisayo*” – UPawulu wayengeke athi “ngiyakwazi” ngaphandle kwamagama “*ngaye*”, amandla kaKristu aqinisayo. Lokhu akusikho ukuzibonga, kepha ngukuzibonga kuKristu. UPawulu wakuqonda ukuthi nguJesu osebenza kuye, emunxusela, eguqula imvelo yakhe, esebenza intando kaPawulu nendlela yokwenza intando kaNkulunkulu nokumuthokozisayo. Kwakungulokhu kuthemba kwakhe okwamenza wakwazi ukuma kunanoma yisiphi isimo ayebhekene naso.

Ungaphuthelwa ngukubuka impumelelo echazwe kulesi sahluko, iqala iphele ngokuncika;

- Ivesi 4-6 – Wala ukukhathazeka, ukususa ubeke ukuncika ngomkhuleko.
- Ivesi 8 – Khetha ukucabanga kahle.
- Khetha ukwenza kahle.
- Ivesi 11-12 – Funda ukucabanga ukwaneliseka.
- Ivesi 13 – Konke okwenzekayo kuncike kukristu.

UPawulu wayesefundile ukuthi akanalo usizo ngaphandle kokuba nobukhona kwenkosi uJesu ehlala kuye. Waphinda wafunda elinye iqiniso elikhulu futhi, ukuthi ngoJesu Kristu okuye omupha amandla angenza konke, konke okwakufunwa yinkosi kuye! Buka ukuma kahle;

- “*Ngingenza*” – Sengathi konke kulele kimi. Ukuzikhethela kwami okulungile ukwenza “*konke*” njengoba kumele ngenze.
- “*Ngaye ongiqinisayo*” – Sengathi konke kuncike kuye. Ngokuba ngaphandle kwakhe ngingenze lutho.

Noma yini eyifunayo inkosi noma eyilindele kithi singakwazi ukuyenza ngaye ohlala kithi onamandla aguqulayo. Ngaphandle kwakhe alukho usizo futhi

akukho lutho oluqinile olungenziwa. Ngaye, ngisho okubonakala kungenakwenzeka kungenzeka. Ngenkathi laba abangu 5000 besehlane uJesu wabona kumele badle, waqala wayala abafundi bakhe ukuba babaphe ukudla (NgokukaMathewu 14:16, *bapheni ukudla*). Akubathathanga isikhathi eside ukuba babone ukuthi akukho okungenziwa lapha. Kungabe bagcina bebaphile yini ukudla ekugcineni? Yebo, babanikeza. Kepha hhayi ukuthi ngaphandle kukaKristu nemimangalisayo yakhe. Abazalwane beminyaka ngeminyaka baye babone ukuthi ayikho into uNkulunkulu angeke ayenze ngabantu bakhe. U-Abrahama wabona uNkulunkulu owenza okubonakala kungenzeke. Kwathi unkosikazi wakhe uSara owayeyinyumba esedlulelwe nayisikhathi sokuthola abantwana, naye u-Abrahama ebudaleni bakhe, kepha uNkulunkulu wenza okungecatshangwe ngabo ngokuzalwa kuka-Isaka okumangalisayo. Akazange atshele u-Abrahama ukuthi “uzozala indodana”, wathi, “*ngiyakumbusisa, ngikunike indodana*” (Ugenesise 17:16). UMose wabona uNkulunkulu okungekho okungenzeke kuye. Kwathi ekugcineni inkosi siba nomhawu ngenxa yabantu bayo ababebhekene nobugqila eGibhithe wathumela uMose ukuba ayosho bakhululwe abantu bakhe, zonke izigqila zikaFaro. NgokukaMose kwakubonakala kungeke kwenzeke lokho, uFaro engeke akuvumele! UMose

4:14 *Nokho nenze kahle ngokuhlanganyela nami
ekuhluphekeni kwami.*

wayazi ukuthi yena angeke enze uFaro amlalele, kanti naye uzobahola kanjani abantu abaningi kangaka ehlane. Ukuphendula kukaNkulunkulu kuFaro kwakulungile, “awungiqondisisanga mngani wami”, Angishongo ukuthi kuzokwenziwa nguwe. **Mina** ngizakubakhulula ngawe”. Futhi wakwenza lokho. Njengokuba uNkulunkulu esesebenze kwabaningi encwadini yakhe, “*abathi ngokukholwa banqoba imibuso, basebenza ukulunga, bazuza izithembiso, bavimba imilomo yezingonyama*” (KumaHeberu 11).

UPawulu wathi “konke”, okufaka okwethu esibona sengathi kungenzeke uma kusentandweni yenkosi. Kungabe angeke ukwazi ukulunga umshado obhidlikayo? Kungabe akuphileki ngempela ngomholo owodwa ukugwema ukugadelwa nokukhuliselwa ngabanye abantwana bethu? Kungabe kunzima ngaleyondlela ukuba ngolungileyo kwezamabhizinisi kulomhlaba odunguzelayo esiphila kuwo? Kungabe kunzima ukuthi uthembeke kumlingani wakho oganene naye? Kungabe kunzima ngaleyondlela ukushiya imikhuba yakho emibi wenze kahle? “*Ngingenza konke ngaye ongiqiniseyo*”.

Ivesi 14 – “*Nenze kahle*” – UPawulu waqinisekisa abangani bakhe ukuthi abakwenza kwakukuhle “ekuxhumaneni” nasekuhlanganyeleni naye kwisipho ngokumuthumelela u-Ephafrodithu isisebenzi. Wayengafuni kube sengathi isipho sabo sasingasho lutho kuye nokuthi vele wayengenankinga nokungabi nalutho. UPawulu wayengobongayo impela.

Qonda ukuthi ngokukaNkulunkulu senza kahle uma sikhumbula labo abasemsebenzini wakhe, ukusiza lezo zisebenzi ngezinto eziphathekayo uNkulunkulu asinikile zona. Ngokuba ukubasiza kungukubagqugquzela ukuba baqhubeke emsebenzini wenkosi, ngakho-ke ukwenza njalo ngukukhonza inkosi. Buka incwadi yesithathu KaJohane 5:8; KwabaseGalathiya 6:6; 1 KwabaseKorinte 9:14; 1 KuThimothewu 5:17-18. Kumele sihlezi sikucabanga ukukhonza izikhonzi ezisikhonza kahle. Ukungakwenzi lokho kuveza ukuthi sithatha kancane izinto zakamoya Kanye nomsebenzi owenziwa yizwi empilweni yethu nasemndenini wethu. Ukwenza njalo kuyisitebhisi sokukholwa ezwini likaNkulunkulu. Izwe elingakholwayo, elivaleke amehlo maqondana nezinto zakamoya lingakutshela ukuthi lilahla imali emoyeni uma liyiyisa ezintweni zenkosi (bangakusho lokho bezihabulela ugwayi. Ngibukise phela

4:15 Niyazi nani nina baseFilipi ukuthi ekuqaleni
kwevangeli ekuphumeni kwami eMakedoniya
kwakungekho bandla nelilodwa elahlanganyela nami
endabeni yokupha nokwamukela, kuphela nina
nodwa,
4:16 ngokuba naseThesalonika nathumela kanye nakabili
ngokuswela kwami.

ukulahlwa kwemali, ukubhubhudlwa kwayo emoyeni!). Kanti futhi, siyagqugquzelwa ukusiza abazalwane bethu abadingayo (KwabaseRoma 12:13; KumaHeberu 13:16; 1 KuThimothewu 6:17-18; KwabaseGalathiya 6:10). Ungavumeli ukuba lawo mathuba okuhle akudlule. Kungani ungenzi isinqumo sezezimali esibhekile ukuze uzokwazi ukusiza ukuze uma ithuba livela, ulibambe ngazo zombili? Buka lokuya kwenza okuhle komshunemikazi esiza u-Elisha (2 Kumakosi 4). UNkulunkulu wamubusisa kangakanani ngokunikela kwakhe. Kuyashiwo ukuthi, “ukuzinikela kuyikho konke okubusisiwe”. “Nikhumbule futhi amazwi enkosi uJesu ukuba yena wathi, kubusisiwe ukupha kunokwamukela” (Izenzo 20:35).

Ivesi 15-16 “Kwakungekho nebandla elilodwa elahlanganyela nami...kuphela nina nodwa” – Njengokuba bese kuke kwavela, labazalwane baseFilipi babeshesha futhi bezimisele

4:17 Akusikho ukuthi ngifuna isipho, kodwa ngifuna isithelo esiyakwandisa okubalelwa nina.

ekuhlanganyeleni kwabo noPawulu ngokumusiza emsebenzini wenkosi. Lokho kugqugquzelwa akakukhohlwanga uPawulu.

Ivesi 17 – *“Isithelo esiyakwandisa okubalelwa nina”*
– Ekungazicabangelini yena yedwa uPawulu wayelangazelele umklomelo wabo waphezulu kunokuzuza kwakhe kwasemhlabeni. Iqiniso lokubala kukaNkulunkulu lisobala lapha, impela uyakhumbula futhi aklomelise ngokwenzelwe yena emhlabeni. Khumbula ukuthi uJesu wayekuqinisekisa kanjani lokho;

- Kumfanekiso wakhe encwadini kaLuka 16 wesisebenzi esingalungile esamosha impahla yenkosi yaso. (Asenzanga njalo nathi?), lesi sisebenzi satholwa futhi sabanjwa yinkosi yaso izinsuku zaso zabalwa. Kwaba khona izinsuku lapho khona lesisebenzi saqhubeka khona ukuba yisisebenzi ngaphambi kokuba siyeke. Ngaleso sikhathi sasebenza ngokushesha sisebenzisa impahla yenkosi yaso ukuthukulula imithwalo yabanye ngokwehlisa inani abalikweletayo. Wayenethemba lokuthi labo bayomsiza naye

uma esephelelwa ngumsebenzi. Lesi sisebenzi asigcinanga ngokuvunywa yinkosi yaso ngokusebenza kabi kwaso kepha sazilungisela ngisho ikusasa laso maqondana nakwezezimali. Umgomo okhona lapha uveza ukuthi ukusebenzisa impahla yenkosi yalenceku ngokwayo kwakubeka impilo yayo engcupheni futhi kuletha nokulahlwa. Kepha ukuhlakanipha kwayo lenceku ekunikezeni izimpahla zenceku yayo kwanconywa.

- Kumfanekiso wamathalente nenceku ehlakaniphile eyasebenzisa amathalenta enkosi yawo yenza inzuzo yathola nomklomelo wayo, ngenkathi isiwula senceku esagqiba ithalente sathola ukulahlwa (NgokukaMathewu 25:14-30). Akukho esinakho okungokwethu. Kuphela singabaphathiswa bempahla yenkosi yethu. Ukusebenzisela impahla yenkosi kwabanye kubalelwa emklomelweni wethu kusizuzele ukubongwa, kanti ukuhlala nezinto sizibambebe eduze kusilethelaa ukukhuzwa futhi kusenze izilima impela, abangahlakaniphile.
- UJesu wasitshela ukuba “sibeke ingcebo yethu ezulwini” (NgokukaMathewu 6:19-20). Kanjani? Ngokungazibekeli ingcebo

4:18 *Kepha nginakho konke ngokweqileyo; nganelisiwe sengamukelisiwe ngu-Ephafrodithu okuvela kinina, iphunga eliminandi, umhlatshele omuhle nothokozisayo kuNkulunkulu.*

emhlabeni, kepha ukuyihlukanisa ngokwabela abanye Kanye nomsebezi kaNkulunkulu kulomhlaba.

- Impendulo kakristu kumbusi omncane owayenengcebo kwaba ngukuthi adayise konke okungokwakhe anikele “*Uyakuba nengcebo ezulwini*” (NgokukaMathewu 19:21).

Kukhona ingcebo eyakutholwa kulabo baphathiswa abahlakaniphile.

Ivesi 18 – “*Nothokozisayo kuNkulunkulu*” – Ukupha kwabo akuzange kubalethele isibusiso kuphela kugqugquzele nesisebenzi senkosi, kepha uPawulu waveza ukuthi ukwenza kwabo kwakuyinto ethokozisa uNkulunkulu. Buka ufunde! Ukunikela emsebenzini kaNkulunkulu ngenxa yothando lukaNkulunkulu nothando lwabanye kuyamuthinta.

Ivesi 19 – “*UNkulunkulu wami uzakugcwalisa ukuswela konke kwenu*” – Leli ngelinye lamavesi elisetshenziswa ngendlela engafanele yilaba

*4:19 UNkulunkulu wami uzakugcwalisa ukuswela konke
kweni njengokwengecebo yakhe ekukhazimuleni
kuKristu Jesu.*

*4:20 KuNkulunkulu noBaba wethu makube ludumo kuze
kubekhe phakade naphakade. Amen.*

abazicabangela bona. Abaningi basebenzisa lelivesi ukukhomba uNkulunkulu ukuba angenelele ekusweleni kwabo, belifunda ngendlela okungasiyo bezama ukulifunda njengelimubambayo. Emva kwalokho babe sebebeka icala kuNkulunkulu uma “engalimeli” izwi lakhe. Lelivesi kumele silifunde kahle ngokwelikushoyo. Leligama liphinde lasetshenziswa futhi kuvesi 18 no 19. Ngenkathi uPawulu ethi “*nginakho konke*” kuvesi 18, emvakwaleligama lesenzo lihunyushwe “*uzakugcwalisa*” kuvesi 19. Njengokuba abazalwane baseFilipi bagcwalisa izidingo zikaPawulu ngokunikela kwabo, kanjalo noPawulu uyabaqinisekisa ukuthi noNkulunkulu uzakwenze njalo kubo. Ngakho-ke lesi sithembiso sizogcwaliseka ngenxa yokupha kwabo komusa. “Njengokuba nenzile kimina, kanjalo nenkosi iyakwenze njalo kinina”. Lapho asitholi igunya lokuxhaphaza imali, sicabange ukuthi uNkulunkulu kumele anikeze wonke umzalwane. Iqiniso elilula ngokuthi uNkulunkulu uzimisele yena ukuklomelisa lowo onikela kuye. Ongamukhonzi uNkulunkulu

ngokunikela ethokoza angeke ayazi injabulo yokubona uNkulunkulu emubuyisela. Buka isibonelo sika-Israyeli. Ngenkathi u-Israyeli eshiya konke ukukhoseleka kwaseGibhithe ethemba uNkulunkulu ukuba uzomunakekela ehlane ngokupheleleyo Kwenzekani? UNkulunkulu wabo wabanakekela ngokupheleleyo ngezindlela ezingakaze zilindeleke, (amanzi aphuma etsheni nesinkwa esehla ezulwini). “*Itafula ehlane*”, leyo yindlela umbhali wehubo achaza ngayo, isidlo ehlane. UNkulunkulu wanakekela izigidi ngendlela emangalisayo nasesimweni esimangalisayo ngenxa yokuthi bathemba kuye, bakholwa yizwi lakhe, balandela ukuhola kwakhe. UNkulunkulu uyazibophezela ukunakekela impilo enikelwe kuye, ethemba kuye. Impilo enikelwe, yimpilo enikelayo. Ngakho-ke isithembiso sikaNkulunkulu sokunakekela abazalwane abanikelayo sama eFilipi.

Kungakudluli ukubona ukuthi ngaphandle kokuba u-Israyeli amukele okwakuthenjisiwe ehlane, kwakumele babe nokukholwa nokulalela uNkulunkulu. Kwamele ukuba baqale baphume kukhuselo labo. Ukuba baqhubeka nokuhlala eGibhithe babengeke bakubone ukunakekela okuvela esandleni sikaNkulunkulu. Ungazihlupha ngomkhuleko othi “Nkosi yami, mengase ungiphe isigidi nje samarandi, ngiyakubuyisela kuwe

okweshumi”. Uma unganikeli lutho kokutholayo nalapho angeke unikele ngalutho. UNkulunkulu akahlekwa. Ukufuna kuNkulunkulu ukugcwaliseka kwezithembiso zakhe ngale kokuzinikela ekunikeleni kuye ngukungacabangi. *“Abangidumisayo ngiyakubadumisa; abangidelelayo bayakweyiswa”* (1 USamuweli 2:30). Fthi, njengokuba senza kuye, naye uyenza kithi.

Buka futhi isibonelo sendodana yolahleko kwincwadi kaLuka 15 maqondana nalokhu. Ekushiyeni kwayo umsebenzi kayihlo nempahla, kwasheshe kwayehlala ukungabi nalutho. Kepha, ngokuvuma kwayo, ngekathi ingaphansi kwayise “yayinakho, nagaphezulu” (Ivesi 17. Buka incwadi kaLuka 6:35-38; Izaga 3:9-10; ngokukaMathewu 6:1-4.

Ubufakazi Ngokunikela

Iminyaka yami yokuqala ngisenyuvesi yadla iphakethe labazali bami ngaphezudlwana kwalokhu esasikulindele. Ngabe sengiyasindiswa, ngabizelwa emsebenzini wenkosi, ngabe sengiya ekolishi lebhayibheli ngayoqeqeshwa khona. Unyaka wokuqala wami ngakwazi ukuzikhokhela mina izifundo zami ngemali engangiyibekile. Ngangikwazi futhi nokunikela emsebenzini wenkosi nami

ngazimisela futhi emsebenzini wayo, nganikela inhliziyo yami nempilo yami kuye. Kwathi kuphela lowo nyaka ngabe ngingasasalelwe yilutho. Wathi uphela unyaka wokuqala ekolishi lebhayibheli kwadingeka ukuba ngiqhubeke nokuqeqeshwa kwami kwelinye ikolishi, ngathemba noNkulunkulu ukuthi uzongisiza ngakwezezimali. Ngenkathi ngihlala phansi ngikhuluma nobaba wami waba nokuxakeka ukuthi ngiphisene ngengxenye yemali yami. Yize noma ayengavumelani nendlela engase ngiyithathile wabona kukuhle ukuthi angisize ngoba imali yami yokufunda yayisadle kancane ephaketheni lakhe kuze kube ngalesiya sikhathi. Wase eyisebenzisile imali kwizifundo zikadadewethu omncane, wabona kuncono ukuthi nami angisize onyakeni wami wesibili ekolishi lebhayibheli. Inkosi eyahlela ngalendlela ukuze ngizosizakala ukukhokhela izifundo zami. Ngonyaka owalandela, kwahamba kahle, ngakwazi ukusiza ubaba akhe indlu ebusika. Imali engayithola kulokho Kanye nemisebenzi engangiyenza ekolishi yakwazi ukungikhokhela esikoleni ngonyaka wesithathu. Kuso sonke lesi sikhathi ngangiqikekela ukudumisa inkosi ngokunikela, ukuxhasa noma ukweseka umsebenzi wayo Kanye nokusiza abanye ngalokhu inkosi eyayingiphe kona. Ehlobo, phakathi konyaka wami wesithathu nowokugcina ekolishi ngathola umsebenzi kwimboni yezawoyela ogwini lwase

*4:21 Ngikhonzeleni kwabangcwele bonke abakuKristu
Jesu. Abazalwane abanami bakhonza kinina.*

Louisiana. Lomsebenzi wanginikeza okungaphezulu kokwengangikudinga ngenxa yezifundo zami, okungaphezulu impela. Ngaphinda futhi ngaphuma ekolishi ngingenaso nhlobo isikweletu futhi ngikwazi ukusiza abanye abafundi ababedinga usizo. Sihlezi siqaphela ukudumisa uNkulunkulu ngenzuzo yethu, naye uyasidumisa ngokunjalo, “ngokwanele nangaphezulu”.

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Ivesi 21 – “*Kwabangcwele bonke abakuKristu*” – UPawulu uqala aqede lencwadi yakhe ngokujabula. Bonke abayingxenywe yebandla lakulesikhathi, “*bakukristu*”. Sonke isibusiso siqala siphele khona.

“*Abazalwane abanami bakhonza kinina*” – Abazalwane ababeseRoma noPawulu kwakungabalwa kubo u-Aristukhu naye owayeyisiboshwa ngenxa yevangeli (KwabaseKolose 4:10)., nabanye ababekhona ngokweseka umsebenzi, abafana noThimothewu (1:1), Kanye no-Ephafrodithu, Thaykhiku, Onesimu, hlampe noMarku, noJususi, udokotela uLuka (KwabaseKolose 4:7-14), hlampe nabanye. Ngisho

4:22 *Abangcwele bonke bayakhonza kini, ikakhulu
abendlu kaKesari.*

4:23 *Umusa weNkosi uJesu Kristu mawube nomoya
wenu.*

ejele, kwakukhona amadoda ayemqondo munye engunge lendoda eyayijabule, bakhonza. Kwakungenandaba ukuthi uPawulu ukephi, kwavuswa abangani nabalandeli eduze kwalomzalwane omdala enkosini, lalikhona nethuba lokuba bazuze kuye mayelana nezinto zenkosi.

Indlela kaNkulunkulu yokuvusa abaholi ibilokhu ifana, ukuthola abazalwane abancane basondele kwabadala. UJoshuwa noMose wakhe, u-Elisha no-Eliya wakhe, Isikole sabaphrofethi sasinoSamuweli, uJesu enabafundi bakhe. Lokho kusho ukuthi masiqaphele ukuba sishiya siphi isibonelo kwisizukulwane sethu. “*Nenzele izinyawo zenu izindlela eziqondileyo, ukuba okuqhugayo kungaphinyizeki*” (KumaHeberu 12:13).

Ivesi 22 – “*Ikakhulukazi abendlu kaKesari*” – Kwakukhona abazalwane ngisho abendlu kaKesari, phakathi kwezisebenzi zakhe namasosha akhe. Njengokuba uPawulu eke washo ngasekuqaleni, “*Izibopho zami zabonakala enqabeni yonke*” (1:13). Kusobala kuwo wonke umuntu ukuthi wayeboshiwe

ngenxa yokuzunikela kwakhe kuKristu. Ukuba khona kukaPawulu, ubuyena, nomoya wakhe kwadonsa amehlo lapha. Kwakukhona ukukhulu kokufuna ukwazi kabanzi kulabo ababethola izimpendulo kuJesu Kristu.

UPawulu waqhakaza noma kuphi lapho etshalwe khona. Wayengeke athule ngoba nakhu ayeyisiboshwa. Wayeyisisebenzi esihlezi sisemsebenzini, umsebenzi wenkosi, zaziphuma iziqhamo. Ngale kwalokho wayengaqhubeka kanjani athole lokhu kuvuleleka ebukhosini bamaRoma ngaphandle “kwesehlo” sokuboshwa kwakhe okwakungafanele?

