

LeTivumelwano Letimbili



INTSAMBAMA YANGESABATHA

Fundzela Sifundvo saleliviki:

Gal. 4:21 – 31; Gen. 1:28; 2:2, 3; 3:15; 15:1 – 6; Eks. 6:2 8; 19:3 – 6.

Livesi Lekukhunjulwa:

“Kodvwa leJerusalema lesezulwini ikhululekile, iphindze ibe ngumake wetfu”
(KubaseGalathiya 4:26, NIV).

EmaKhristu langlemekeli ligunya leliThestamente Lelidzala avame kubona kuniketwa kwemtsetfo eSinayi njengalokungahambisani nelivangeli. Aphetsa ngekutsi sivumelwano lesaniketwa eSinayi simele sikhatsi, inchubo, kusukela ngesikhatsi emlandweni webantfu lapho insindziso yayakhelwe ekulaleni umtsetfo. Kodvwa ngenca yekutsi labantfu behluleka kukhombisa lokufunwa ngumtsetfo, Nkulunkulu (batsi) waniketa sivumelwano lesisha, sivumelwano semusa ngekufaneleka kwaJesu Khristu. Loku, - ke, kukucondza kwabo kwaletivumelwano letimbili: lesidzala lesisuselwa emtsetfweni, nalesisha lesisuselwa emuseni.

Nome ngabe kwetayelekile kutsi lombono ungaba kanjalo, akukalungi. Insindziso ayizange seyitfolakale ngekulalela umtsetfo; buJuda beliBhayibheli, kusukela ekucaleni, babusolo buyinkholo yemusa. Lokulandzela inchubo yemtsetfo Pawula abemelene nako eGalathiya kwakukuphambuka endleleni, hhayi nje kwebuKhristu kepha kweliThestamente Lelidzala ngekwalo. Letivumelwano totimbili atisiko tindzaba tesikhatsi; esikhundleni titjengisa timo tebantfu. Timele tindlela letimbili letehlukene tekwetama kuhambisana naNkulunkulu, tindlela letibuyela emuva kuboKhayini na-Abela. Sivumelwano lesidzala simele labo, labanjengaKhayini, ngekweliphutsa betsembela ekulaleni kwabo njengemitamo yekujabulisa Nkulunkulu; ngalokwehlukile, lesivumelwano lesisha simele emava alabo, labafana na-Abela, labetsembela ngalokuphelele emuseni waNkulunkulu kutsi utawukwenta konkhe lakwetsembisile.

**Fundza Sifundvo saleliviki kulungiselela liSabatha, Inyoni 2.*

Tintfo Letisisekelo seSivumelwano

Labanyenti batsatsa kuchaza kwaPawula kwemlandvo waka-Israyeli kubaseGalathiya 4:21 – 31 njengenzima lelukhuni encwadzini yakhe. Loko kwentiwa kutsi kuyinkhulumo lengacondzakali kalula kakhulu ledzinga lwati lolubanti lwebantfu netigigaba temcondvo weliThestamente Lelidzala enkhulumeni yaPawula: lomcondvo walesivumelwano. Ligama lesiHebheru lelihunyusha kutsi “sivumelwano” ngu berit. Livala cishe emahlandla langemakhulu lamatsatfu eThestamenteni Lelidzala futsi likhomba sivumelwano lesibophela ndzawonye, sivumelwano noma sibopho. Eminyakeni letinkhulungwane, tivumelwano tadlala indzima lebonakalako nalebalulekile ekuchazeni lobudlelwane lobusemkhatsini webantfu netive kuyo yonkhe iMphumalanga leseDvute yasendvulo. Tivumelwano tivame kufaka ekhatsi kubulawa kwetilwane njengencye yalenchubo yekwakha (“kujuba” ngalokungiko) sivumelwane. Lokubulawa kwetilwane kwakumele loko lokwakutawenteka kulelicembu lehluleka kugcina tetsembiso netibopho talesivumelwano sato.

“Kusukela ku-Adamu uye ku-Jesu, Nkulunkulu wasebentisana nebantfu ngetindlela letiluchungechunge tetetsembiso tesivumelwane lesasigcile kuMhlengi lotako nalokwagcinela esivumelwaneni saDavide (Gen. 12:2,3; 2 Sam. 7:12 – 17; Isa. 11). Ku-Israyeli ekutfunjweni kwaseBhabhuloni Nkulunkulu wetsembisa ‘sivumelwane lesisha’ lesisebenta kakhulu (Jer. 31:31 – 34) mayelana nekubuya kwaMesiya wesivumelwane saDavide (Hez. 36:26 – 28; 37:22 – 28).” – Hans K. LaRondelle, *Our Creator Redeemer (Berrien Springs, Mich.: Andrews University Press, 2005)*, p. 4.

Sasiyini sisusa sesivumelwano sakudzala saNkulunkulu na-Adamu eNsimini yase-Edeni ngaphambi kwekungena kwesono? Gen. 1:28; 2:2, 3, 15 – 17.

Ngalesikhatsi umshado, kusebenta kwenyama, neliSabatha kuyincenye yemalungiselelo letayelekile esivumelwano sekudala, injongo yaso lenkhulu kwakungumyalo waNkulunkulu wekutsi bangadli lesitselo lesingakavunyelwa. Lendalo lesisekelo sesivumelwano yayi “kulalela nekuphila!” Nemvelo leyadalwa ngekuvumelana naNkulunkulu, iNkhosi ayizange ifune lokumatima. Kulalela kwakuyintfo yendalo yemuntfu; kantsi, Adamu na-Eva bakhetsa kwenta loko lokwakungesiko kwemvelo, futsi, ngekwentanjalo, abazange bephula sivumelwano sendalo, benta imibandzela yekuhlala ingabi ngulenemphumelelo kubantfu laboniwe sono. Nkulunkulu ngekwaKhe utawuvuselela budlelwane Adamu na-Eva bebabulahlile. Wakwenta loku ngekumisa sivumelwano semusa lesakhelwe esetsembisweni saphakadze seMsindzisi (Gen. 3:15).

Fundza Genesisi 3:15, setsembiso sekucala selivangeli saseBhayibhelini. Kukuphi kulelovesi lapho ubona khona inhlaye yelitsemba lesinalo kuKhristu?

Sivumelwano sa-Abrahama

Tetsembiso tini tesivumelwano Nkulunkulu lasenta ku-Abrama kuGenesisi 12:1 – 5? Yaba yini imphendvulo ya-Abrama?

Setsembiso sekucala saNkulunkulu ku-Abrama sakha lenye yetindzima lenemandla kakhulu eThesamenteni LeLidzala. Lamavesi onkhe akhuluma ngemusa waNkulunkulu. NguNkulunkulu, hhayi Abrama, lowenta letetsembiso. Abrama bekangakenti lutfo kuze atfole noma afaanelwe yintsandvo yaNkulunkulu, futsi kute nesibonakaliso lesikhomba kutsi Nkulunkulu na-Abrama bebake basebenta kanye kanye ndlelatsite kuze bente lesivumelwano. Nkulunkulu wenta konkhe lokwetsembisa. Abrama, ngalokwehlukile, ubitelwa kutsi abe nekukholwa ekucinisekeni kwetsembiso saNkulunkulu, hhayi “ekukholweni” lokulula nje kodvwa kukholwa lokubonakaliswa ngekushiya umndeni wakubo lomkhulu (aseneminyaka lengemashumi lasikhombisa nesihlanu!) ahambe aye eveni Nkulunkulu lametsembise lona. “‘Ngetibusiso’ letakhulunywa ku-Abrahama nangaye ebantfwini bonkhe, uMdali wavusetela inhloso yaKhe yekusindzisa. ‘Bekababusisile’ bo-Adamu na-Eva ePharadeyisi (Gen. 1:28; 5:2) wabese ‘ubusisa Nowa nemadvodzana akhe’ ngemuva kwaZamcolo (Gen. 9:1). Ngalandlela Nkulunkulu wacacisa setsembiso saKhe sangaphambili seMsindzisi lotawusindzisa bantfu, abhubbhise bubi, nekubuyisela esimeni iPharadeyisi (Gen. 3:15). Nkulunkulu wasicinisekisa setsembiso saKhe sekubusisa ‘bonkhe bantfu’ kulomsebenti waKhe wekufinyelela kubo bonkhe bantfu angakhetsi.” – Hans K. LaRondelle, *Our Creator Redeemer*, p. 22, 23.

Ngemuva kweminyaka lelishumi yekulindzela indvodzana yesetsembiso kutsi italwe, mibuto mini Abrama labanayo ngesetsembiso saNkulunkulu? Gen. 15:1 – 6.

Kuvame kuba malula kudvumisa Abrama njengendvodza yekukholwa leyayingazange seyibe nemibuto noma kungabata. ImiBhalo, kodvwa, yakha sitfombe lesehlukile. Abrama wetsemba, kepha naye bekanayo imibuto asahamba endleleni. Kukholwa kwakhe bekukukholwa lokukhulako. Njengeyise kuMakho 9:24, Abrama ecinisweni watsi kuNkulunkulu kuGenesisi 15:8, “Ngiyakholwa, yekelelela kungakholwa kwami.” Ngekuphendvula, Nkulunkulu ngemusa wacinisekisa Abrama ngekucineseka kwetsembiso saKhe ngekungena ngalokusemtsetfweni esivumelwaneni naye (Gen. 15:7 – 18). Lokwenta lendzima kutsi imangalise kangaka akusiko kutsi Nkulunkulu ungena esivumelwaneni na-Abrahama kodvwa ngulelizinga lelo Nkulunkulu abefise kutehlisa kuze ente njalo. Ngelokungafani nalabanye babusi balena eMphumalanga leseDvute bakadzeni, labangavumanga kulomcondvo wekwenta tetsembiso letitibopho netisebenti tabo, Nkulunkulu akazange aniketa Livi laKhe kuphela, kepha, ngekwendlula ngekwemfanekiso emkhatsini kwemacatsa etilwane letibulewe, wabeka imphilo yaKhe ngetulu kwato. Kunjalo, Jesu ekugcineni wanikela imphilo yaKhe eKhalvari ekwenteni setsembiso saKhe kutsi sibe liciniso.

Ngutiphi letinye tindzawo lapho ufanele ufinyelele kuto ngekukholwa nekwetsemba kuloko lokubukeka kungeke sekwenteke? Ungafundza kanjani kuchubeka ubambebele, noma ngabe kwentekani?

Abrahama, Sara, naHagari

Wentiwa yini Pawula kuba nembono lonemaganyana ngaleshlakalo naHagari? Gal. 4:21 – 31; Gen. 16. Phuzu lini lelimcoka ngensindziso Pawula lalentakongekusebentisa kwakhe lendzaba yeliThestamente Lelidzala?

Indzawo yaHagari kulenzaba lekuGenesisi ihambelana ngalokucondzile nekwehluleka kwa-Abrama kwetsemba tsetsembiso taNkulunkulu. Njengesigcili lesingumGibhithe emndenini wa-Abrama, Hagari kungahle wefika ekubeni yincenye ya-Abrama njengaletinye tetipho letinyenti Faro lamniketa tona ekuntjintjaniselaneni ngaSara, sigigaba lesihambisana nesento sekucala sa-Abrama sekungetsembi setsembiso saNkulunkulu (Gen. 12:11 – 16). Ngemuva kwekuma iminyaka lelishumi emele umntfwana wesetsembiso kutsi atalwe, Abram naSara bachubeka bangenaye umntfwana. Acabanga kutsi Nkulunkulu abedzinga lusito lwabo, Sara wanikela ngaHagari ku-Abrama kutsi abengumkakhe. Naloku kungaketayeleki loku kitsi lamuhla, lisu laSara laligcwele kuhlakanipha. Ngekwemasiko asendvulo, sigcili lesisikati ngalokusemtsetfweni singaba ngumake wesivumelwano kuNkhosikati yaso lengatfoli bantfwana. Kungako Sara abengatsatsa nanome ngumuphi umntfwana lotelwe yindvodza yakhe naHagari njengewakhe. Nalapho lelicebo lamveta umntfwana, kwakungesiye lomntfwana lowetsenjiswa nguNkulunkulu. Kulenzaba sinesibonelo lesinemandla sekutsi nawubhekene netimo leticedzana emandla, ngisho nendvodza ledvumile yaNkulunkulu yaba nekulahlekelwa kukholwa. KuGenesisi 17:18, 19, Abrahama wamncenga Nkulunkulu kutsi emukele Ishmayeli kutsi abe yindlalifa yakhe; Simakadze, ecinisweni, akasivumanga lesosipho. Intfo leyodvwa “leyisimanga” ekutalweni kwa-Ishmayeli kwaba kutimisela kwaSara kwabelana ngendvodza yakhe nalomunye umfati! Kute lokwakungakavami ngekutalwa kwemntfwana kulomfati, umntfwana lotelwe “ngekwenyama.” Kube Abrahama wetsembela kuloko Nkulunkulu labekutsembisile esikhundleni sekuvumela timo tehlule loko kwetsemba, kute kwaloku lokungabe kwenteka, nebuhlungu lobunyenti ngabe babalekelwa.

Ngalokwehlukile ekutalweni kwa-Ishmayeli, buka kuletimo letikhungetse kutalwa kwa-Isaka. Gen. 17:15 – 19; 18:10 – 13; Heb. 11:11, 12. Kweniwa yini kutsi letimo leti tidzinge kukholwa lokungaka kwa-Abrahama naSara?

Kungatiphi tindlela lokweswela kwakho kukholwa etetsembisweni taNkulunkulu lokukubangele buhlungu lobutsite? Ungafundza kanjani kuletiphosiso leti kutsatsa Nkulunkulu kulakusho evini laKhe, nome kwentekani? Kukhetsa kuni longatentela kona lokungakusita ekuciniseni likhono lakho lekwetsemba tsetsembiso taNkulunkulu?

Hagari neNtsaba yaseSinayi (Gal. 4:21 – 31)

Luhlobo luni lwebudlelwane besivumelwano Nkulunkulu lafuna kuisungula nebantfu baKhe eSinayi? Kufanana kuni lokunekuhambisana nesetsembiso saNkulunkulu na-Abrahama? Eks. 6:2 – 8; 19:3 – 6; Duth. 32:10 – 12.

Nkulunkulu bekafuna kwabelana ngalobudlelwane besetsembiso lesifanako nebantfwana baka-Israyeli eSinayi labelana ngabo na-Abrahama. Ecinisweni, kufanana kukhona emkhatsini wemavi aNkulunkulu ku-Abrahama kuGenesisi 12:1 – 3 kanye namavi aKhe lawakhutuma kuMose ku-Eksodusi 19. Kuletimdzaba tetimbili, Nkulunkulu ugcizetela toko latakwentela bantfu baKhe. Akabaceli baka-Israyeli kutsi batsembise kwenta lutfo kuze batfole tibusiso taKhe; esikhundleni, bafanele balalele njengemphendvulo kuleto tibusiso. Ligama lesiHebheru lelihunyushwa “kulalela” ku-Eksodusi 19:5 lisho nje “kuva.” Emavi aNkulunkulu akasho kulungiswa ngemisebenti. Ngalokwehlukile, bekafuna baka-Israyeli babe nekukholwa lokufanako lokwakubonakalisa similo semphendvulo ya-Abrahama etetsembisweni taKhe (lokungenani etikhatsini letinyenti!).

Nangabe budlelwano besivumelwano Nkulunkulu labuniketa ku-Israyeli eSinayi bufana nalobo lobaniketwa ku-Abrahama, kwentiwa yini kutsi Pawula amatanise iNtsaba yaseSinayi nemava laphikisako aHagari? Eks. 19:7 – 25; Heb. 8:6, 7.

Lesivumelwano saseSinayi kwakuhloswe kutsi sibonakalise kwona kwemuntfu nelikhambi lemusa lomkhulu waNkulunkulu, lokwakhonjiswa enkonzweni yasethempelini. Inkinga ngesivumelwano saseSinayi yayingekho ngakuNkulunkulu kodvva – ke netetsembiso letinemaphutsa letentiwa bantfu (Heb. 8:6). Esikhundleni sekuphendvula etetsembisweni taNkulunkulu ngekutifoba nekukholwa, baka-Israyeli baphendvula ngesibindzi. “‘Konkhe iNkhosi lekukhulumile sitakwenta’ ” (Eks. 19:8). Ngemuva kwekuphila njengetigcili eGibhithe iminyaka lengetulu kwemakhulu lamane, bebangenawo umcondvo weliciniso ngekubabateka kwaNkulunkulu noma lelizinga lesimo sabo sekwona. Ngendlela lefanako bo-Abrahama naSara lebetama ngayo kwelekelela Nkulunkulu ekugwaliseni setsembiso saKhe, baka-Israyeli bafuna kugucula sivumelwano saNkulunkulu semusa sibe sivumelwano semisebenti. Hagari ukhombisa iSinayi kutsi kokubili kwembula imitamoyemuntfu ekusindzisweni ngemisebenti. Pawula akasho kutsi umtsetfo lowaniketwa eSinayi wawumubi noma wacitfwa. Ukhatsatekile ngekungacondzisisi kahle umtsetfo lokuyinchubo yebantfu baseGalathiya. “esikhundleni sekusebentela kubakhomba lobulukhuni bekujabulisa Nkulunkulu ngalokuphelele ngekugcina umtsetfo, umtsetfo wacindzetela kuwo kutimisela lokugcizelelwe ekwetsembeleni etintfweni tebantfu kuze bajabulise Nkulunkulu. Kanjalo umtsetfo awuzange uyifeza injongo yemusa ekuholeni balanzeli benkholo yebuJuda kuKhristu. Esikhundleni, wabavalela kutsi bangasondzeli kuKhristu.” – O. Palmer Robertson, *The Christ of the Covenants (Phillipsburg, N.J.: Presbyteriana and Reformed Publishing Co., 1980)*, p. 181.

Ishmayeli na-Isaka Lamuhla

Indzaba lemfishane yaPawulo ngemlandvo webaka-Israyeli yayihlelelwe kuphikisana netinkhulumo letentiwa ngulabamelene naye lebebatsi bona basitukulwane sangempela sa-Abrahama nekutsi iJerusalma – inkhaba yebuKhristu bemaJuda nemtsetfo – wawungunina wabo. Bative, bashaya umtsetfo, abasibo bemndeni; nangabe bafuna kuba balandzeli lucobo baKhristu, kwekucala bafanele babe ngemadvodzana a-Abrahama ngekutinikela emtsetfweni wekusoka. Pawula utsi, liciniso, ngulolokuphambene naloku. Labagcini bemtsetfo abasiwo emadvodzana a-Abrahama kodvwa bangemadvodzana langasiwo emndeni, njenga-Ishmayeli. Ngekubeka kwetsemba kwabo ekusokeni, babetsembela “enyameni,” njengobe Sara enta kuHagari nanjengobe baka-Israyeli benta ngemtsetfo waNkulunkulu eSinayi. Emakholwa eBeTive, kepha wona, bekangemadvodzana a-Abrahama hhayi ngekwesitukulwane semvelo, kepha, njenga-Isaka, ngemandla langetulu kwemvelo. “njenga-Isaka bebakugcwaliswa kwesetsembiso lesentiwa ku-Abrahama . . . ; njenga-Isaka, kutsalwa kwabo enkhululekweni kwaba ngumphumela wemusa waseZulwini; njenga-Isaka, bona bangaseluhlangotsini lwesetsembiso sesivumelwano.” – James D. G. Dunn, *The Epistle to the Galatians* (London: Hendrickson Publishers, 1993), p. 256.

Intalelwane sibili ya-Abrahama itawubhekana nani kulomhlaba? Gal. 4:28 – 31; Gn. 21:8 – 12.

Isaka akaletselwanga tibusiso todvwa kuba ngumntfwana wesetsembiso kepha nekuphikiswa nekushushiswa. Ekukhulumeni ngekushushiswa, Pawula unemcondvo lokuGenesisi 21:8 – 10 engcondvweni, ngalesikhatsi Isaka advunyiswa na-Ishmayeli ubonakala ahlekisa ngaye. Ligama lesiHebheru kuGenesisi 21:9 ngalokwetayelekile lisho “kuhleka,” kodvwa indlela Sara layenta ikhombisa kutsi Ishmayeli beketfuka noma aphukuta Isaka. Ngalesikhatsi kutiphatsa kwa-Ishmayeli kwakubukeka kungasiko lokubalulekile kitsi lamuhla, kwakhombisa inzondo lejulile lekhona esimeni lapho lilungelo lebutibulo lalibangwa. Babusi labanyenti endvulo betama kugcina tikhundla tabo ngekukhweshisa timbangi letingahle tibe khona, lokufaka ekhatsi bantfwana bakubo (Behl. 9:1 – 6). Naloku Isaka wabhekana nekuphikiswa, bekatfola onkhe ematfuba elutsandvo, kuvikelwa, nekusitwa lokwakuhambisana nekuba yindlalifa yeyise. Njengesitukulwane sakamoya sa-Isaka, asikafaneli kumangala nasihlushwa bulukhuni nekuphikiswa, ngisho nalokuchamuka ekhatsi emndenini weliBandla ngekwalo.

Kungatiphi tindlela lohlupheke kushushiswa, ikakhulukati lokuchamuka kulabo labasondzele kakhulu kuwe, ngenca yekukholwa kwakho? Noma tibute wena ngekwakho lombuto lolukhuni: kungenteka yini utitfole unelicala lekushushisa labanye ngekukholwa kwabo? Cabanga ngako.

Lomunye Umcabango:

Fundza Ellen G. White, “*The Law and the Covenants*,” pp. 363 – 373, ku*Patriarchs and Prophets*. Kodvwa nangabe sivumelwano sa-Abrahama besifaka ekhatsi kuhlengwa, sentiwelani lesinye sivumelwano eSinayi? Ebugcilini babo labantfu esigabeni lesikhulu bebalahlekelwe lwati lwaNkulunkulu netimiso tesivumelwano sa-Abrahama “Nkulunkulu wabaletsa eSinayi; wabonakalisa inkhatimulo yaKhe; wabaniketa umtsetfo waKhe, nesetsembiso setibusiso letinkhulu nangabe balalela: ‘Nangabe niyawulalela Livi laMi, nigcine nesivumelwano saMi, ngaloko . . . niyawuba ngumbuso kiMi webaphristi, nesive lesingcwele.’ (Eksodusi 9:5, 6). Labantfu abazange basibone lesimo sekonakala kwetinhlitiyo tabo, nekutsi ngaphandle kwaKhristu kwakumatima kubo kugcina umtsetfo waNkulunkulu; ngekutimisela banga esivumelwaneni naNkulunkulu Kani kwengca kuphela emaviki lambalwa ngaphambi kwekutsi bephule sivumelwano sabo naNkulunkulu, baguca phansi bakhonta sitfombe lesibatiwe. Behluleka kwetsembela kunakekela kwaNkulunkulu ngesivumelwano lebebasephulile; nanyalo, babona simo sekona kwabo nesidzingo sekutsetselelwa, bentiwa kutsi beve sidzingo sabo seMsindzisi lesembulwe esetsembisweni sa-Abrahama saphindze sentiwa sitfunti eminkelweni yemhlatjelo. Nyalo ngekukholwa nelutsandvo besebaboshelwe kuNkulunkulu njengemkhululi wabo ebugcilini besono. Nyalo bese balungele kujabulela tibusiso tesivumelwano lesisha.” – Ellen G. White, *Patriarchs and Prophets*, pp. 371, 372.

Imibuto Yekucocisana:

1. Ngabe kuhamba kwakho neNkhosi kuluhlobo lolufana kakhulu “nesivumelwano lesidzala” noma “sivumelwano lesisha”? ungawubona kanjani lomehluko?
2. Ngutiphi taletinye tetindzaba eBandleni lakho lasekhaya letibanga kushuba kwetintfo emkhatsini walomtimba? Ticatululwa kanjani? Naloku ungahle utitfole wena ngekwakho ungulotsintsekako “ngekushushiswa,” ungasenta kanjani siciniseko , futsi, kutsi awusuye lowenta lokushushisa? Ukuphi lomugca lomncane lapho? (Buka Mat. 18:15 – 17.)
3. Kukangakhi wenta tsetsembiso eNkhosini tekutsi ungeke ukwente loku noma lokwa, utitfole sewukwentile loku noma lokwa? Leliciniso lelibuhlungu lingakusita kanjani kutsi ucondze inchazelo yemusa?

Sifinyeto:

Letindzaba taboHagari, Ishmayeli, nebantwana baka-Israyeli tikhombisa bulima bekwetama kwetsembela emetameni yefu kuphumelelisa loko lokwetsenjiswe nguNkulunkulu. Lendlela yekutibona ulungile ngekwakho kukhulunywa ngayo njengesivumelwano lesidzala. Sivumelwano lesisha sisivumelwano saphakadze semusa lesasungulwa kucala na-Adamu na-Eva ngemuva kwesono, savusetelwa ku-Abrahama, ekugcineni sagcwaliswa kuKhristu.

