

## Amakhoboka Aba Zindlamafa



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### SABATHA EMVA KWEMINI

**Fundela le Veki:**

Galati 3:26–4:20; Roma 6:1–11; Hebhene 2:14–18; 4:14, 15; Roma 9:4, 5.

**Indima Yenkumbulo:**

“Ngoko ke akusengumkhonzi, ungunyana; ukuba ke ungunyana, ukwayindlalifa kaThixo ngoKristu” (Galati 4:7).

**U**Pawulos uxelela amaGalati ukuba angaphili aze enze njengamakhoboka kodwa njengoonyana neentombi zikaThixo, enawo onke amalungelo namathuba oko—inyaniso le umfana uMartin Luther awayedinga ukuba ayive. Xa zazisiya zibanzulu iibono zakhe ngesono, indodana yafuna ukusebenza ngokwayo ukuba izuze uxolelo noxolo. Yaphila obona bomi buxakekileyo, izama ngokuzila, ukungalali, nokuzibetha ukuze yoyise ububi bendalo yayo, obathi ubomi balapho kuhlala amadoda angoonongendi boyiswa kukuzisa ukukhululeka. Akazange oyiswe kukwenza nawuphi umbingelelo awayenokuthi ngawo afikelele kubunyulu bentliziyo obabuya kumenza eme amkelekile phambi kukaThixo. Uthi kamva, waye ngunongendi [oyindoda] engcwele eyayilandela imigaqo yehlelo lakhe, kodwa akaze alufumane uxolo ngaphakathi. “Ukuba unongendi angafumana izulu ngemisebenzi yokuba ngunongendi kwakhe, nam ngendiya kuba nebango kulo.” Sekunjalo, loo nto ayizange imenzele nto.

Kwaba kuphela emva kokuba eyiqondile inyaniso ngosindiso olukuKristu, njengoko lutyhiliwe kumaGalati, awathi waqala ukuba nenkululeko yasemoyeni kunye nethemba lomphfumlo waKhe. Isiphumo soko, saba kukuba, ilizwe lethu alizange libuye lifane.

*\*Funda isifundo sale veki ukulungiselela iSabatha ka-Agasti 19.*

## Imeko Yethu KuKristu (Gal. 3:26–29)

**Yithi unomaGalati 3:25 engqondweni, ufunde umaGalati 3:26. Le ndima isinceda njani ukuba sibuqonde ukuba buyintoni ubudlelwane bethu nomthetho, njengokuba sihlangulewe nguKristu nje?**

Igama u-kuba ekuqaleni kwendima yama-26 libonisa ukuba uPawulos ubona ukuhlangani okuthe ngqo phakathi kwale ndima nale iphambi kwayo. Ngendlela efanayo naleyo athi unyana wenkosi abe phantsi komkhapheli ngokweli xesha esesezantsi ngeminyaka, uPawulos uthi abo bafika elukholweni kuKristu abasekho bancinane; ukudlelana kwabo nomthetho kutshintshwe kuba ngoku “bangoonyana” abadala bakaThixo. Isaci u-nyana, sona asibhekisi kuphela emaduneni; ngokucacileyo uPawulos uquka namabhinqa kolu luhlu (Gal 3:28). Isizathu sokuba asebenzise igama oonyana endaweni yabantwana kungokuba engqondweni unelifa losapho elalidlulela kwinzala engamaduna, kunye nokuba intethwana “oonyana bakaThixo” yayisisihlonipho esisodwa kuSirayeli kwiTestamente eNdala (Dut. 14:1, Hos. 11:1). KuKristu, iiNtlanga ngoku nazo zonwabela ubudlelwane obubodwa noThixo, obabukade bubekelwe uSirayeli kuphela.

**Yintoni le engobhaptizo eyenza ukuba lube sisiganeko esibaluleke kakhulu? Gal. 3:27, 28; Rom. 6:1–11; 1 Pet. 3:21.**

Ukusebenzisa kukaPawulos igama kuba kwindima yama-27 kubonisa kwakhona ukwayamana kokukhula okulandelelanayo kokucinga kwakhe. UPawulos ulubona ubhaptizo lususigqibo esiza ngamandla ukuhlanganisa ubomi bethu noKristu. KumaRoma 6, uluchaza ubhaptizo ngokomfuziselo onjengokumanyana kwethu noYesu, kuko kokubini — ukufa novuko. KumaGalati, uPawulos usebenzisa ufaniso olwahlukileyo: ubhaptizo sisenzo sokwambatha uKristu. Isaci sikaPawulos siyafana neendawo ezibalulekileyo kwiTestamente eNdala ezithetha ngokwambathiswa ubulungisa nosindiso (bona: Isaya 61:10, Yobhi 29:14). “UPawulos ukubona ukubhaptizwa njengomzuzu xa uKristu, njengengubo, egquma okholwayo. Nangona engasisebenzisi isaci, uPawulos uchaza ubulungisa obubekwa phezu kwamakholwa.”—Frank J. Matera, *Galati (Collegeville, Minn.: The Liturgical Press, 1992)*, p. 145. Ukumanyana kwethu noKristu okufuziselwa ngobhaptizo kuthetha ukuba oko kuyinyaniso ngoKristu kukwayinyaniso nangathi. Kuba uKristu eyi“mbewu” ka-Abraham, njengee“ndlalifa kunye noKristu” (Roma 8:17), amakholwa nawo azindlalifa azo zonke izithembiso ezenziwa kuAbraham nenzala yakhe.

**Hlala kule ngcamango yokuba oko kuyinyaniso ngoKristu kukwayinyaniso nangathi. Le nyaniso imangalisayo imele ukuchukumisa njani kuzo zonke iimbombo zobukho bethu?**

## Ukuthinjwa Kwiziqalelo Zehlabathi

Akuba egqibe nje ukuthelekisa ubudlelwane bethu noThixo kunye nobo boonyana neendlalifa, uPawulos ngoku unaba koku kufanisa ngokongeza umxholo welifa kumaGalati 4:1–3. Amagama asetyenziswa nguPawulos avusa imeko apho umnini womzi omkhulu aye wafa, eshiya konke okwakhe koyena nyana umkhulu. Unyana wakhe, phofu, use mncinane. Nanjengoko kumba wemiyoelolo [iwili] nanamhlanje, umyoelolo kayise uyaxela ukuba unyana wakhe kufuneka abe phantsi kolawulo lwabalindi nabalawuli ade afike kwixabiso lokuvuthwa [lobudala obuvunyelwe ngumthetho]. Nangona eyinkosi yempahla nomzi kayise ngokomthetho, njengoselula, ungaphezulwana kancinane kwekhoboka ngokwenza. Lo mlinganiso kaPawulos uyafana nalowo womkhapheli kumaGalati 3:24, kodwa apha igunya lomgcini [legosa] nabalawuli likhulu kakhulu laye libalulekile. Banomthwalo, kungekuphela wokukhulisa unyana wenkosi, kodwa bakwagcine yonke imicimbi yendyebo nolawulo ade unyana avuthwe ngokwaneleyo ukuba ayithabathele kuye ngokwakhe loo micimbi.

**Funda Galati 4:1–3. Yintoni ayithethayo apho uPawulos, kwakhona, enokusinceda ekucaciseni indawo yomthetho ebomini bethu, njengokuba ngoku sikuKristu?**

Kanye le nto ayithethayo uPawulos ngentethwana ethi, “iziqalelo zehlabathi” (Gal. 4:3, 8, ESV) iyaphikiswa. Igama lesiGrike u-stoicheia lithetha “iziqalelo.” Abanye balibona lichaza iziqalelo ezisisiseko ezenze iyunivesi (2 Pet. 3:10, 12); okanye amagunya eedemon alawula eli xesha likhohlakeleyo (Kol. 2:15); okanye imithetho-siseko yokuqala yobomi benkolo, ooABC benkolo (Heb. 5:12). Ukucinezela kukaPawulos kumgangatho woluntu “njengabantwana” phambi kokufika kukaKristu (Gal. 4:1–3) kunika ingqondo yokuba ubhekisa kwimithetho-siseko yokuqala ebomini benkolo. Ukuba kunjalo, uPawulos uthi, ixesha leTestamente eNdala, nemithetho namadini alo, liyincwadi yokuqala eyandlala isiseko sosindiso. Ngoko ke, ibaluleke ikwafundisa injalo imithetho yemibingelelo kuSirayeli, yayisisithunzi nje kodwa sento eyayiza kuza. Yayingamiselwanga ukuba ithabathe indawo kaKristu. Ukulungisa ubomi bomntu ngokwale mithetho endaweni kaKristu kufana nokubuyela emva ngokwexesha. Ukuba amaGalati abuyele kwezo ziqalelo emva kokuba uKristu sele efikile, kwakunjengokuba unyana omkhulu, womzekelo kaPawulos, afune ukuba ngumtwana kwakhona!

**Nangona ukhoho olunje ngolomntwana lunokuba luhle (Mat. 18:3), ingaba lukwayinto enye efanayo nokukhula kwasemoyeni? Okanye ungaxoxa uthi, okona ukhula kakhulu emoyeni, okona ukhoho lwakho luya kufana nolomntwana? Lufana njani nolomntwana, lwaye lu“msulwa” luthemba kanjani ukhoho lwakho?**

## “UThixo Wamkhupha Weza UNyana WaKhe” (Gal. 4:4)

**“Lithe ke lakuzaliseka ixesha, uThixo wamkhupha weza unyana wakhe, othe wazalwa ngumntu oyinkazana; ethe wazalelwa phantsi komthetho” (Gal. 4:4).**

Ukukhetha kukaPawulos igama ukuzaliseka kubonisa indawo eyenziwa nguThixo ukufeza injongo yaKhe kwimbali yoluntu. UYesu akazange afike nangaliphi ixesha; wafika kanye ngexesha elalilungiswe nguThixo. Ngokwembali, elo xesha lalisaziwa ngokuba yi-Pax Romana (uXolo lwaseRoma), ixesha lamawaka amabini eminyaka kukho inzolo noxolo kubo bonke ubukumkani baseRoma. Ukoyisa kweRoma izizwe zeMediteri kwazisa uxolo, ulwimi olulula kuwonke wonke, iindlela ezilula zokuhamba, nenkcubeko elula kuwonke wonke ukuze yenze kube lula ukusasaza igospile. Ngokwembono yeBhayibhile, kwaphawula ixesha elalibekwe nguThixo lokufika kukaMesiya ekwakuthenjiswa ngaYe (bona: Daniyeli 9:24–27).

**Kwakutheni ukuze kufuneke ukuba uKristu athabathe ubuntu bethu ukuze asihlangule? Yohane 1:14; Galati 4:4, 5; Roma 8:3, 4; 2 Kor. 5:21; Filipi 2:5–8; Hebhene 2:14–18; 4:14, 15.**

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UmaGalati 4:4, 5 unenye yezona ngxelo zimfutshane nezicacileyo zegospile esiBhalweni. Ukuza kukaYesu kwimbali yoluntu kwakungeyiyo ingozi. “UThixo wamthuma uNyana waKhe.” Ngamanye amazwi, uThixo wahamba phambili ekusindisweni kwethu. Enye into ecacileyo kula mazwi yinkolo esisiseko sobuKristu kubuThixo bukaKristu obungunaphakade (Yohane 1:1–3, 18; Filipi 2:5–9; Kolose. 1:15–17). UThixo akazange athumele umthunywa wezulu. Yena, ngokwaKhe, weza. Nangona wayenguNyana kaThixo, owayekho kwangaphambili, uYesu wabuya “wazalwa yinkazana.” Nangona ukuzalwa yinkazana kuthethwa ngako kule ntethwana, ibuqinisekisa ngakumbi ubuntu baKhe benene. Intethwana ethi, “wazalelwa phantsi komthetho,” ayalathi kuphela ekuzalelweni kukaYesu kumnombo wobuYuda, koko kuquka nokuba wathwala nokugwetywa kwethu. Kwakunyanzelekile ukuba uKristu athabathe ubuntu bethu kuba thina sasingenakho ukuzisindisa. Ngokumanya imvelo engcwele nemvelo yethu ewileyo [eyonileyo], uKristu wafanela ngokusemthethweni ukuba abe nguMmeli wethu, uMsindisi, noMbingeleli oMkhulu. NjengoAdam wesibini, weza ukuba abange konke okwalahlwa nguAdam wokuqala ngokungathobeli (Rom. 5:12–21). Ngokuthobela kwaKhe, wakuzalisekisa ngokugqibeleleyo okufunwa ngumthetho, ngoko ke, ehlawulela ukusilela okubi kuka-Adam. Ngokufa kwaKhe emnqamlezweni, wabanelisa ubulungisa bomthetho, obabufuna ukufa komoni, ngoko wazuza ilungelo lokuhlangula bonke abeza kuYe ngokholo nokuzinikela ngenene.

## Amalungelo Okwamkelwa [Ekubeni Ngabantwana] (Gal. 4:5–7)

KumaGalati 4:5–7, uPawulos uyongeza kumxholo wakhe, ecinezela ukuba uKristu “[u] bakhulule ngokubathenga abaphantsi komthetho” (iindima 4, 5). Igama ukuhlawulela lithetha “ukubuyisa ngokuthenga.” Lalibhekisa kwixabiso elalihlawulwa ukuthenga inkululeko yomthinjwa okanye ikhoboka. Ngokutsho kwale ndawo, ukuhlangukwa kuthetha imvelaphi embi: umntu udinga ukuba akhululwe. Yintoni, phofu, esidinga ukukhululwa kuyo? ITestamente eNtsha inika izinto ezine phakathi kwezinye: (1) ukukhululwa kongendawo namaqhinga akhe (Heb. 2:14, 15), (2) ukukhululwa ekufeni (1 Kor. 15:56, 57), (3) ukukhululwa kumandla esono esisikhobokisa ngendalo (Roma 6:22), kunye (4) nokukhululwa ekugwetyweni ngumthetho (Rom. 3:19–24, Gal. 3:13, 4:5).

**Ithini injongo entle asizuzele yona uKristu ngokuhlangulwa esinako kuYe? Galati 4:5–7; Efese 1:5; Roma 8:15, 16, 23; 9:4, 5.**

Sikholisa ukuthetha ngento uKristu asenzele yona njengo“sindiso.” Nangona oko kuyinyaniso, eli gama alicacanga laye lingenayo inkcazo njengegama elingaqhelekanga elisetyenziswa nguPawulos, ukwamkelwa [elusatsheni] (huiothesia). Nangona uPawulos ekuphela kombhali weTestamente eNtsha osebenzisa eli gama, ukwamkelwa [elusatsheni] kwakuyinkqubo eqheleke kakhulu emthethweni welizwe lamaGrike nobuRoma. Ookumkani abaliqela bamaRoma, ngexesha lokuphila kukaPawulos babesebenzisa ukwamkela njengendlela yokukhetha abalandeli xa ingekho indlalifa esemthethweni. Ukwamkela kwakunamalungelo aqinisekileyo: “(1) Unyana owamkelweyo wayeba ngunyana wenene walowo umamkelayo. . . . (2) Lowo wamkelayo uvuma ukuba uya kumkhulisa kakuhle amniki zonke izidingo zokutya nempahla. (3) Owamkelayo akanako ukubuya amphike unyana amamkelweyo. (4) Umntwana akanako ukwenziwa ikhoboka. (5) Abazali ngqo bomntwana abanalo ilungelo lokubuya bambange. (6) Ukwamkela kumiliselwa ilungelo lobundlalifa.” —Derek R. Moore-Crispin, “Galati 4:1–9: The Use and Abuse of Parallels,” *The Evangelical Quarterly*, vol. LXI/No. 3 (1989), p. 216. Ukuba la malungelo aqinisekiswa kumgangatho wasemhlabeni, cinga ukuba kungabeka phi ukuba makhulu kwamalungelo esinawo njengabantwana abamkelweyo bakaThixo!

**Funda: Galati 4:6, uqaphela ukuba igama lesiHebhere uAbba laliligama elisondele kakhulu elalisetyenziswa ngabantwana kooyise, njengegama utata [xa ulithelekisa nobawo], okanye Papa, namhlanje. UYesu walisebenzisa emthandazweni (Marko 14:36), nanjengabantwana bakaThixo, nathi sinelungelo lokumbiza uThixo ngokuthi, “Tata.” Ingaba uyalonwabela olo sondelelwano lunjalo kuThixo ebomini bakho? Ukuba akunjalo, yintoni ingxaki? Yintoni onokuyitshintsha ukuze uzuze oku kwayamana?**

## Uthini Ukubuyela Ebukhobokeni? (Gal. 4:8–20)

**Funda Galati 4:8–20. Shwankathela kule migca engezantsi oko kuthethwa nguPawulos apha. Uzithabatha ngokuzimisela okunjani iimfundiso ezigwenxa phakathi kwamaGalati?**

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UPawulos akayichazi ngqo imo yezinto ezenziwa ngamaGalati, kodwa ngokucacileyo unalo engqondweni uhlelo lonqulo olusisiphumo sobukhoboka basemoyeni. Ngokwenene, walubona luyingozi nentshabalalo kakhulu kangangokuba wabhala le leta enemvakalelo enzulu, elumkisa amaGalati ukuba, into ayenzayo ifana nokubushiya ukuba ngoonyana abuyele ebukhobokeni.

**Nangona engangenanga kwiinkcukacha, uthi uPawulos ayesenza ntoni amaGalati le wayifumana ingamkelekanga? Gal. 4:9–11.**

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Abaninzi bakucacisa ukubhekisa kukaPawulos kwi“mihla, neenyanga, namaxesha, neminyaka” (Gal. 4:10) njengokuchasa, kungekuphela imithetho yamadini kodwa neSabatha, ngokwayo. Ingcaciso enjalo, xa kunjalo, idlula ngaphaya kokubonakalayo. Zisuka nje, ukuba uPawulos ngokwenene wayefuna ukuyikhethe yodwa iSabatha kunye nezinye izinto ezizodwa ezazisenziwa ebuYudeni, kucacile kumaKolose 2:16 ukuba ngewayezibalule lula ngokuzibiza lula ngamagama. Okwesibini, uPawulos ukubeke kwacaca ukuba nokuba yintoni ayenzayo amaGalati, iwakhokelele ekusukeni kwinkululeko ekuKristu yawasa ebukhobokeni. “Ukuba ukugcina iSabatha yomhla wesixhenxe kumenza ikhoboka umntu, kunokuba nguMdali ngokwaKhe owangena ebukhobokeni xa wacina iSabatha yokuqala emhlabeni!”—*The SDA Bible Commentary*, vol. 6, p. 967. Kanti ke, kwakutheni ukuze uYesu anganeli kuyigcina kuphela iSabatha koko asuke afundise nabanye indlela yokuyigcina, xa ukuyigcina kakuhle ngandlela ithile kuvimba abantu inkululeko abanayo kuYe? (Bona uMarko 2:27, 28; Luka 13:10–16.)

**Ingaba zikho izinto ezenziwayo kuBulindi [kubuSeveth-day Adventist] ezisusa inkululeko esinayo kuKristu? Okanye endaweni yezenzo ngokwazo ekubeni zibe yingxaki, kwenzeka ntoni engqondweni ngenxa yezi zenzo? Inggondo egwenxa ingasikhokelela njani kuhlobo lobukhoboka uPawulos awalumkisa ngabo ngamandla amaGalati?**

## Ingcamango Eyongeziweyo:

: “Entlanganisweni yasezulwini, wenziwa umsindleko wokuba abantu, nangona bengaboni, bangatshabalali ekungathobelini kwabo, kodwa, ngokukholwa kuKristu njengongene endaweni yabo nosisiqinisekiso, banokuba ngabanyuliweyo bakaThixo ababekelwe kwangaphambili ukuba bamkelwe njengabantwana nguYesu Kristu ngokwaKhe ngokokuthanda kwentando yaKhe. UThixo uthanda ukuba bonke abantu basindiswe; kuba umsindleko owaneleyo wenziwe, ngokunikela uNyana waKhe ekuphela kozelweyo ukuba ahlawule ixabiso lokukhulula umntu. Abo batshabalalayo baya kutshabalala kuba besala ukwamkelwa njengabantwana bakaThixo ngoKristu Yesu. Ikratshi lomntu liyamthintela ekwamkeleni imisindleko yosindiso. Kona okuhle komntu akunakho ukuwungenisa umphefumlo kubukho bukaThixo. Into eya kumenza umntu ukuba amkeleke kuThixo lubabalo alunikwayo lukaKristu ngokholo kwigama laKhe. Akukho kuxhomekeka kunokubekwa emisebenzini okanye kwiimvakalelo eziphaphayo njengobungqina bokuba abantu bakhethe uThixo; kuba abanyuliweyo bakhethwa ngoKristu.”—Ellen G. White, “Chosen in Christ,” *Signs of the Times*, January 2, 1893.

## Imibuzo Yokuxoxwa:

1. Hlalani ngakumbi kwingcamango yokuba yintoni okuyithethayo, nokuba yintoni okungathethi yona, ukuba sibe njengabantwana ukuhamba kwethu neNKosi. Yeyiphi imiba yabantwana ekufuneka siyilinganise ngokubhekiselele kukholo lwethu nobudlelwane bethu noThixo? Kwangelo xesha linye, zeziphi iindlela esingathi ngazo siyibaxe le ngcamango? Xoxani.
2. Yintoni le inabantu, eyenza ukuba bayoyike kakhulu ingcamango yobabalo, yokusindiswa ngokholo kuphela? Kutheni le nto abantu abaninzi bekhetha ukuzama ukusebenza ngeyabo indlela ukuya elusindisweni, ukuba oko bekunokwenzeka?
3. Niyiklasi, phindani umbuzo wokugqibela wesifundo sangoLwesine. Zeziphi iindlela esingathi thina njengaBalindi sibambeke kuhlobo lobukhoboka phofu ngokomthetho sikhululwe kubo? Kungenzeka njani oku kuthi, singazi njani ukuba kuyenzeka, kwaye singakhululeka njani?

## Isishwankathelo:

KuKristu samkelelwe kusapho lukaThixo njengoonyana neentombi zaKhe. Njengabantwana bakaThixo, sifikelela kuwo onke amabango namalungelo aqukwe kulwalamano lolo sapho. Ukudlelana noThixo ngemimiselo nemiqathango kuphela kuya kuba bubudenge. Kuya kuba njengonyana ofuna ukushiya isikhundla nelifa ukuze abe likhoboka.

