

## IGospile kunye NeBandla



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### SABATHA EMVA KWEMINI

#### Fundela le Veki:

Gal. 6:1–10, Mat. 18:15–17, 1 Kor. 10:12, Roma 15:1, Yohane 13:34, Luka 22:3.

#### Indima Yenkumbulo:

“Njengoko singathi sibe nethuba, masisebenze okulungileyo kubo bonke, ngokukodwa ke kwabendlu yokholo” (Galati 6:10).

**A**banye abalimi bakha bagqiba ekubeni bazigcinele imifuno emikhulu, baze batyale emincinane njengembewu. Emva kwezivuno ezimbalwa ezidanisayo, baphawula ukuba indalo yasihlisa isiqhamo saba ngangepetyu. Ngale ntlekele, abo balimi bafunda umthetho obalulekileyo ebomini babo. “Abanakuthabathela kubo okuhle ebomini baze bashiye intsalela ukuba ibe yimbewu. Umthetho wobomi unomyalelo wokuba isivuno sibonisa okutyaliweyo.

“Ngenye indlela, ukutyala oko kuncinane kusenzeka nangoku. Sizithabathela kuthi izinto ezinkulu zobomi size sityale intsalela. Silindele ukuba ngendlela ethile ephambeneyo yemithetho yasemoyeni, ukutsalela kwethu kuthi kungavuzwa ngokungenamona.”—*International Student Fellowship Newsletter, March 2007.*

UPawulos usebenzisa lo mthetho-siseko kumaGalati 6:1–10. Endaweni yokuba amalungu “[a]grenyane [a]dlane,” (Gal. 5:15), ibandla kufuneka libe yindawo apho uMoya asikhokelayo ukuba sibeke abanye ngaphambi kwethu. Ukwazi ukuba sisindiswe ngobabalo kusenza sithobeke sinyamezele ngaphezulu, sibe novelwano kwindlela esiphatha ngayo abanye.

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## Ukubuyisela Abawileyo

Nangona uPawulos elindele kakhulu imvelo yobomi bobuKristu (Gal. 5:16), icebiso lakhe kumakholwa kumaGalati 6:1 nalo liyinene ehlaziyayo. Uluntu alugqibelelanga, kangangokuba nawona maKristu azinikele kakhulu awasindanga ekwenzeni iimpazamo. EsiGrikeni, amazwi kaPawulos kumaGalati 5:16 abonisa ukuba wayenombono wemeko eyayinokwenzeka ebandleni ngelinye ixesha. UPawulos unika amaGalati ingcebiso ephathekayo ngendlela yokujongana neendlela ezinjalo xa zithe zabakho.

**Amele ukusabela njani amaKristu xa elinye ikholwa lisiwa ekuziphatheni okusisono? Gal. 6:1, Mat. 18:15–17.**

Ukuzuza ulutho kwingcebiso kaPawulos kumaGalati 6:1, kufuneka siyiqonde inkqu yemeko anayo uPawulos engqondweni. Oku kujikeleza kumagama amabini asetyenzisiweyo ekuqaleni kwesivisa. Igama lokuqala ngu-banjwa okanye ukudlulwa. Lithetha “ukufunyanwa, okanye ukugqithwa, okanye ukumangaliswa.” Apho lisetyenziswe khona nento eliyithethayo ehlanganisa neli gama kunika into ethi uPawulos unombono ezimbini engqondweni. Libhekisa, kungekuphela kwikhohwa “elibamba” elinye ikholwa kwisenzo esigwenxa, kodwa kwanendlela athi umntu azifumane “edlulwe” sisimilo (bona IMiz. 5:22) esithi, phantsi kwezona meko zintle, ngewayekhetho ukuziphapha. Okunokwenzeka kukuba, ulwaphulo-mthetho axoxa ngalo uPawulos, asilulo olwangabom njengoko kubonakala kwizaci azisebenzisayo. Igama eliguqulwe “impazamo” okanye “isono,” eliphuma kwisiGrike uparaptoma, alibhekisi kwisono sangabom kodwa kwimpazamo, ukukhubeka, okanye inyathelo eliphum’ ecaleni. Esi saci sokugqibela siyavakala ngokwenkcazo kaPawulos yangaphambili “ngokuhamba” ngokoMoya. Nangona oku kungathetheleli impazamo yomntu, kuyabonakala ukuba uPawulos akathethi ngesono sokudelela (1 Kor. 5:1–5). Impendulo eyiyo kwiimeko ezinjalo akumele kukohlwaya, ukugweba, okanye ukusika, kodwa ibe kukubuyisela. Igama lesiGrike eliguqulwe “ukubuyisela” ngu-katartizo laye lithetha “ukulungisa” okanye “ukumisa ngendlela.” KwiTestamente eNtsha lisetyenziswe ngo“kulungisa” iminatha yomlobi (Mat. 4:21), laye lichaza okwenziwayo xa kulungiswa ithambo elaphukileyo ngokwesaci sonyango kuncwadi lwesiGrike. Kwangokunjalo, nathi asinakumyeka umzalwana olikholwa owileyo waphuka umlenze, njengamalungu omzimba kaKristu simele ukubakhathalela ngobunono abazalwana noodade bethu kuKristu abanokukhubeka bawe njengoko sihamba kunye endleleni esinga ebukumkanini bukaThixo.

**Endaweni yokuphila ngokukaMateyu 18:15–17, kutheni le nto sisoloko sithetha kakubi ngomntu esixabene naye, siwuyeka ukhule umsindo wethu okanye sicebe impindezelo?**

## Lumkela Isihendo

“Waza wathi uNatan kuDavide, Loo ndoda nguwe” (2 Sam. 12:7). Ukuqiniseka kwamazwi kaPawulos kumaGalati 6:1—ukukhusela ubomi bethu hleze silandele isilingo—akufuneki kungahoywa. Isibonakaliso sokukhawuleza nokukhathala kukaPawulos kweli cebiso kubonakala ngendlela enza ngayo isibheni sakhe. Igama eliguqulwe “ukuqaphela” okanye “lumkelani” lithetha “ukukhangela ngocoselelo” okanye “ukuqaphelisa” (thelekisa nomaRoma 16:17, Filipu 2:4). Ngoko ke, eyona nto ayithethayo uPawulos ithi, “zigcineni phantsi kwengqwalaselo yenene! Hleze isono sinixhwile ningacingelanga. Ukusiqinisekisa esi silumkiso, uPawulos uyeka ukuthetha nesininzi siqukene kwisiqingatha sokuqala samaGalati 6:1 koko athethe nomntu ngamnye (wena) kwisiqingatha sokugqibela sendima. Esi ayisiso isilumkiso sebandla liqukene lilonke, kodwa sesomntu ngamnye ebandleni. UPawulos akayixeli ngokuphandle imo yesilingo alumkisa amaGalati kakhulu ngaso. Mhlawumbi wayengenaso esithe ngqo engqondweni kodwa ebhekisa kwingozi yokwenza isono esinye nokuba sesiphi, aba bazama ukubuyisana kuso. Kwangelo xesha linye, kumaGalati 5:26 amazwi akhe achasa “ukuziphakamisa” ebonisa ukuba ubalumkisa ukuba bangazingeli ukuba bangaphezulu ngokwasemoyeni kwabo bazama ukubabuyisela.

**Kungani ukuba uPawulos afune ukulumkisa amaGalati ngakwikatshi? Qaphela: 1 Kor. 10:12, Mat. 26:34, 2 Sam. 12:1–7.**

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Enye yezona ngozi zinkulu kuhambo lobuKristu likratshi lasemoyeni elisenza sicinge ukuba, ngandlela ithile, sisindile ekwenzeni izono ezithile. Into ebuyisa ingqondo yeyokuba sonke sinemvelo yesono—indawo echaseneyo noThixo. Ngoko ke, ngaphandle kwamandla asikhuzayo kaMoya kaThixo, besingathoba phantsi kwaso nesipi isono, ukuba iimeko bezisilungela. Ukuyiqonda okunjalo eyona nto siyiyo ngaphandle kukaKrikstu kungasigcina singawi esonweni sokuzibona singamalungisa, kwaye kunokusinika uvelwano olukhulu ngakwabo baye benze iimpazamo.

**Kukangaphi wena uzifumana ugweba abanye (mhlawumbi nje entliziyweni yakho) ngokwenza izono owakha nawe ngenye imini, wanobutyala ngazo?**

## Ukuthwala Umthwalo (Gal. 6:2–5)

**Ukongeza ekubuyiseni abawileyo, zeziphi ezinye iimfundiso uPawulos azinika amakholwa aseGalati? (Gal. 6:2–5; bona nakumaRoma 15:1; Mat. 7:12).**

Igama lesiGrike eliguqulwe “umthwalo” kumaGalati 6:5 ngu-baros. Libhekisa kumthwalo onzima okanye umthwalo ekufuneka umntu awuthwale indlela ende. Ngokuhamba kwexesha, laba sisifaniso sabo nabuphi ubunzima okanye inkathazo njengomthwalo womsebenzi welanga lonke ngemini etshisayo (Mat. 20:12). Nangona le ndawo uPawulos awunika kuyo umyalelo “wokuthwalisana ubunzima” ngokuqinisekileyo iquka ukusoloko kukho ukuwa ekuziphatheni kwamakholwa ekuthethwe ngawo kwindima eyandulelayo, ingcamango yokuthwala umthwalo anayo engqondweni ibanzi ngaphezulu. Iimfundiso zikaPawulos zityhila iimbono zasemoyeni ngobomi bobuKristu ekungafunekiyo ukuba zingahoywa. Kuqala, njengokuphawula kukaTimothy George, “Onke amaKristu anemithwalo. Imithwalo yethu iyahlukana ngobukhulu nangokumila, kwaye iyahlukana nangobunjani bayo, kuxhomekeka ekwazeleleni kukaThixo kohlelo lobomi bethu. Kwabanye, inokuba kukungaphili emzimbeni, okanye ukungazinzi kwengqondo, okanye intlekele yosapho, okanye ungaqeshwa, okanye ukuphathwa ziidemon, okanye umkhosi nje wezinto; kodwa akakho umKristu osindileyo emithwaleni.”—*Galati*, p. 413.

Okwesibini, uThixo akacebi ukuba siyithwale yonke imithwalo yethu sedwa. Ngelishwa, sikhohisa ukukhuthalela ukunceda abanye ekuthwaleni imithwalo yabo kunokuba sibavumele abanye ukuba basincede siyithwale neyethu. UPawulos uyigxeka le ngqondo yokuziva sanelisekile (Gal. 6:3) njengekratshi lomntu, xa sisala ukuvuma ukuba nathi sinazo iintswelo nobuthakathaka. Ikratshi elinjalo alaneli kusivimbisa intuthuzelo yabanye kodwa likwabathintela abanye ekwenzeni umsebenzi uThixo ababizele ukuba bawenze. Ekugqibeleni, uThixo usibizele ukuba sithwale imithwalo yabanye kuba kungezenzo zethu ethi intuthuzelo kaThixo ibe nokubonakala. Le mbono yakhelwe phezu kwento ethi, ibandla lingumzimba kaKristu. Umboniso woku ufumaneka kumazwi kaPawulos, “Ke lowo ubathuthuzelayo abathobekileyo, uThixo ke, wasithuthuzela ngokufika kukaTito” (2 Kor. 7:6). Qaphela ukuba “intuthuzelo kaThixo ayizange inikwe uPawulos ngomthandazo wakhe wangasese nokulindela eNkosini, kodwa ngobuqabane bomhlobo nangeendaba ezilungileyo aweza nazo.” “Ubhlobo bomntu, esithi kubo sithwalisane imithwalo, buyinxalenye yenjongo kaThixo ngabantu baKhe.”—John R. W. Stott, *The Message of Galati*, p. 158.

**Yintoni ekunqanda ukuba ungancedi—ikratshi, iintloni, ukungathembi, ukwaneliseka kwakho? Xa uswele, kungani ukuba ungafuni umntu omthembayo umcele lo mntu ukuba abelane nawe ngemithwalo yakho?**

## Umthetho KaKristu (Gal. 6:2–5)

**UPawulos uhlanganisa ukuthwala imithwalo nokufezekiswa komthetho kaKristu. Uthetha ukuthini ngo “umthetho kaKristu”? Gal. 5:14, 6:2; Yohane 13:34; Mat. 22:34–40.**

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Ukusebenzisa kukaPawulos intetho “umthetho kaKristu” (ton nomon tou Christou) akuveli kwenye indawo eBhayibhileni nangona esebenzisa intetho efanayo ku-1 Korinte 9:21 (ennomos Christou). Ukungaqheleki kwale ntetho kuye kwakhokelela kwiinguqulo eziliqela ezahlukeneyo. Abanye baphazama bexoxa ukuthi, oku kubonisa ukuba umthetho kaThixo owawunikwe eSinayi ususwe ngokuthi kubekwe umthetho owahlukileyo endaweni yawo. Abanye bathi igama umthetho lithetha “umthetho-siseko” (bona umaRoma 7:21), into ethetha ukuthi ekuthwaleni imithwalo yabanye, silandela umzekelo kaYesu. Lo gama inkcazo yamva inento entle, ukusetyenziswa nezaci ezifanayo nomaGalati 5:14 kunika into ethi, “ukufezekisa umthetho kaKristu” kokunye ukuthetha ngokuzalisekisa umthetho wokuziphatha ngothando. UPawulos wabonisa kwangaphambili eleteni yakhe ukuba umthetho wokuziphatha awuzange ususwe ngokufika kukaYesu. Endaweni yoko, umthetho wokuziphatha ochazwa ngothando uqhubeka udlala indawo ebalulekileyo ebomini bobuKristu. Lo ngumxholo wento eyafundiswa nguYesu ngexesha lokusebenza kwaKhe emhlabeni, waza wayiphila kubo bonke ubomi baKhe nasekufeni kwaKhe. Ekuthwaliseni abanye imithwalo asilandeli kuphela emanyathelweni kaYesu, sikwazalisekisa umthetho.

Omnye umba kwezi ndima, yinto ebonakala ngathi yimpikiswano phakathi kumaGalati 6:2 nesi-6:5. Phofu le ngxaki isombululeka lula xa siqonda ukuba uPawulos usebenzisa amagama amabini awahlukeneyo ukuchaza iimeko ezimbini ezahlukeneyo. Njengoko sesibonile, igama umthwalo kumaGalati 6:2 (baros) libhekisa kumthwalo onzima ekufuneka uthwelwe umgama omde. Igama phortion kwindima yesi-5 lona libhekisa kumthwalo wenqanawa, umgodlo othwelwe emqolo lijoni, okanye umntwana osesibelekweni. Nangona imithwalo yangaphambili [i-baros] inokubekwa bucala, le yamva [i-phortion] ayinako. Umfazi okhulelweyo kufuneka amthwale umntwana wakhe. Njengoko ucebisa lo mzekelo, ikho imithwalo abanokusinceda abantu ukuba siyithwale, kodwa eminye akukho mntu unakho ukusithwalisa, njengesazela esinobutyala, ukuva ubunzima, nokufa. Kule, kufuneka sixhomekeke kuncedo lukaThixo kuphela (Mat. 11:28–30).

**Nangona unokufuna uncedo kwabanye abantu ngeminye imithwalo, eminye kufuneka uyise eNkosini uwedwa. Ungakufunda njani ukunikela eNkosini izinto ongenako ukuzithwala wena ngokwakho?**

## Ukuhlwayela Nokuvuna (Gal. 6:6–10)

KumaGalati 6:7, igama eliguqulwe “ukuhlekisa,” kwiTestamente eNtsha lifumaneka apha kuphela nangona likholisa ukuvela kwinguqulelo yesiGrike seTestamente eNdala. Lona lithetha “ukunyusela impumlo.” KwiTestamente eNdala libhekisa ekudelelweni kwabaprofeti bakaThixo (2 IziKro. 36:16, Yer. 20:7), laye likwasetyenziswe kanye ukuchaza umoya wovukelo ngakuThixo (Hez. 8:17). Into ayithethayo uPawulos yeyokuba abantu bangangamhoyi uThixo okanye batyeshele imithetho yaKhe, kodwa abasayi kumqhatha. Ekugqibeleni nguYe umgwebi, kwaye abantu baza kuhlawula ngezenzo zabo.

**Funda Galati 6:8. Uthetha ukuthini uPawulos apha? Mizekelo mini onokuyifumana eBhayibhileni yabantu abahlwayelela enyameni baze bafune ngokwaseMoyeni? (Bona, umzekelo, IZenzo 5:1–5; Luka 22:3; Dan. 1:8, Mat. 4:1.)**

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Isifaniso sikaPawulos sokuhlwayela nokuvuna asinto ingaqhelekanga. Yindlela yobomi ebonakala kwiintetho zemizekelo yakudala. Okubalulekileyo, kunjalo ke, yindlela uPawulos asisebenzisa ngayo ukubabaza iintetho zakhe zangaphambili ngenyama noMoya. UJames D. G. Dunn uthi, “[intetho] efana nayo yeli xesha yethi, sikhululekile ukukhetha, kodwa asikhululekanga ukukhetha iziphumo zokukhetha kwethu.”—*Galati*, p. 330. Nangona uThixo engasoloko esinika ngokweziphumo zasemhlabeni zezono zethu, akufuneki soyiswe kukuphelelwa lithemba ngenxa yokukhetha okugwenxa esikwenzileyo. Singanovuyo kuba uThixo esixolele izono zethu wasamkela njengantwana baKhe. Kufuneka sixhaphaze amathuba esinawo ngoku ngokonga kwezo zinto ziya kunika isivuno sezulu. UmaGalati 6:10, okwangoku, uyayibonisa le nto yokuba, “ukuziphatha komKristu kubona kabini ngexesha: okunye kokwezwe lonke nokuwolela konke, ‘Masenze okulungileyo kubo bonke abantu’; isibheni sikaPawulos esiquka wonke umntu simile kwinto yokuba, bonke abantu, kuyo yonke indawo, badalwe ngokomfanekiselo kaThixo, ngoko ke baxabiseke ngokungenamda emehlweni aKhe. Lonke ixesha amaKristu eyilibe le ndawo yesityhilelo seBhayibhile, ayawa ngokuqinisekileyo abe ngamaxhoba ezono ezimfamekisayo zobuhlanga, zesondo, zobuzwe, zokukhethana, namanye amawaka okunye ukugqwetheka okumfamekise abantu ekuhlaleni kususela kuAdam noEva kude kube namhla.”—Timothy George, *Galati*, pp. 427, 428.

**Uyahlawayela, okulungileyo okanye okubi. Zikhangele. Siza kuba njani isivuno sakho?**

## Ingcamango Eyongeziweyo:

“UMoya kaThixo ubugcina ububi buphantsi kolawulo lwesazela. Xa umntu eziphakamisa ngaphezu kwempembelelo kaMoya, uvuna isivuno sobugwenxa. Kumntu onjalo uMoya unempembelelo encinane kakhulu ekumthibeni ekuhlwayeleni imbewu yokungathobeli. Amandla ezilumkiso aya encipha ngokuncipha phezu kwakhe. Uya esihla ngokuhla ekumoyikeni uThixo. Uhlwayelela inyama; uya kuvuna ukonakala. Isivuno sembewu ayihlwayele ngokwakhe, siyavuthwa. Uyijongele phantsi imithetho engcwele kaThixo. Intliziyo yakhe yenyama isuke yayintliziyo yelitye. Ukumelana nenyano kumqinisele ebugwenxeni. Kungokuba abantu baya bahlwayela iimbewu zobubi, okwenza ukuba ukungabikho mthethweni, nolwaphulo-mthetho, nobundlobongela bulawule kwihlabathi laphambi konogumbe. “Bonke kufuneka babe nobulumko ngokubhekiselele kwizenzeleli othi utshatyalaliswe ngazo umphefumlo. Asikuba kungenxa yomthetho othile uThixo awuthumeleyo ukuba achase umntu. Akamenzi umntu ukuba abe yimfama ngokwasemoyeni. UThixo unika ukukhanya nobungqina obaneleyo ukuze akwazi ukwahlula phakathi kwenyaniso nemposiso. Ngenxa yoko, akamnyanzeli umntu ukuba amkele inyaniso. Umyeka ekhululekile ukuba akhethe okulungileyo okanye akhethe okubi. Ukuba umntu umelana nobungqina obaneleyo ukuba bukhokelele ingqiqo yakhe kwicala elilungileyo, aze akhethe ububi kwixesha lokuqala, uya kukwenza oko lula kwilixa lesibini. Ngexesha lesithathu uya kuba efuna ngokulula kakhulu ukuzirhoxisa kuThixo akhethe ukuma ngakwicala likaSathana. Kule ndlela ke, uya kuhamba ade azinze ebubini, akholelwe bubuxoki abuthandileyo ngokungathi buyinyano. Ukwala kwakhe kube nesivuno (MS 126, 1901).” —Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1112.

## Imibuzo Yokuxoxwa:

1. Ngendlela ephathekayo, kukuthini ngokwenene “ukubuyisela” elinye ikholwa eliye lawa esonweni? Zeziphi iindlela esiye sithi isono esenziweyo sibe negalelo kumsebenzi wokubuyisela? Ingaba ukubuyisela kuthetha ukuba yonke into iya kuba njengoko ibinjalo ngaphambili? Xoxani.
2. Ngenxa yokuba kukho imithwalo ekufuneka ukuba abantu bazithwalele ngokwabo, (Gal. 6:5), liqonda njani ikholwa ukuba kufuneka limncedile omnye umntu?
3. Ufikelela phi umgangatho webandla lakho kwezi mfundiso zikaPawulos zikumaGalati 6? Ungenza ntoni wena ngokwakho ukuze kubekho umahluko?

## Isishwankathelo:

Into ebonakalisa ubukho bukaThixo phakathi kwabantu baKhe, ngumoya ofana nokaKristu obonakala ngaphakathi ebandleni. Ungabonwa ngendlela uxolelo nokubuyisana okwenziwa ngayo kwabo bonayo, kwindlela abancedana ngayo kwizihendo, nakwizenzo zokuzithandela zobubele ekwabelwana ngazo, kungekuphela phakathi kwabo, kodwa nakwabangakholwayo.

