

Ukuqhayisa Ngomnqamlezo



SABATHA EMVA KWEMINI

Fundela le Veki:

Gal. 6:11–18, Roma 6:1–6, 12:1–8, 2 Kor. 4:10, 5:17, 11:23–29,

Indima Yenkumbulo:

“Mna ke mandingakhe ndiqhayise nganto, ingenguwo umnqamlezo weNkosi yethu uYesu Kristu; ekuthe ngaye ihlabathi kum labethelelwa emnqamlezweni, ndathi nam kwihlabathi ndabethelelwa emnqamlezweni” (Galati 6:14).

Esi sifundo samaGalati sibe nzima. Kungokuba ileta ngokwayo inzima. Esazi ubizo lwakhe, esazi ubunyaniso boko wakushumayelayo (ngapha koko, njengoko etshilo amaxesha amaninzi, inyaniso yayivela eNkosini), uPawulos wabhala ngenzondelelo ephefumlelweyo yabaprofeti beTestamente eNdala, ekaIsaya, uYeremiya, uHoseya. Kanye njengoko bacengana nabantu bakaThixo ngexesha labo ukuba babuye kwiimposiso zabo, nalapha uPawulos wenza kwaloo nto injalo kwabo bexesha lakhe. Nokuba zahluke kanjani iimeko zangoku, ekugqibeleni amazwi kaYeremiya angasebenza nje ngokulula eGalati njengoko enza kwabo bomhla kaYeremiya. “Utsho uYehova ukuthi, Isilumko masingaqhayisi ngobulumko baso, igorha malingaqhayisi ngobugorha balo, isityebi masingaqhayisi ngobutyebi baso. Oqhayisayo makhayise ngale nto yokuba endiqiqa, endazi mna ukuba ndinguYehova, owenza inceba, nesiko, nobulungisa, ehlabathini; ngokuba ndinanze ezo zinto, utsho uYehova” (Yer. 9:23, 24).

Akukho apho buvelekhona ngokucacekakhulu ubulumko bethu bobuntu “obuqaqambileyo,” ubutyebi bethu, namandla ethu, njengexesha langaphambi komNqamlezo kaKristu—apho ijonge khona ileta kaPawulos kumhlambi waseGalati owonayo.

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Ngesandla Sakhe UPawulos

Thelekisa amazwi kaPawulos xa evala kumaGalati 6:11–18 ukuya kwawokugqibela awenza kwezinye iileta. Sifana njani isiphelo samaGalati, saye sisahluka njani kuzo? (Bona intetho yokugqibela yamaRoma, 1 no-2 Korinte, Efese, Filipi, Kolose, no-1 no-2 Tesalonika.)

Amazwi okuvala kaPawulos awasoloko efana, kodwa iziqalelo eziqhelekileyo ziyabonakala kuzo: (1) imibuliso eya kubantu abaqinisekileyo, (2) isiyalo sokugqibela, (3) intsayino ngesakhe isandla, (4) intsikelelo yokuvala. Xa ezi mpawu ziqhelekileyo zithelekiswa amazwi okuvala kaPawulos kumaGalati, kukho iimpawu ezimbini ezibalulekileyo ezivelayo. Okokuqala, ngokungafaniyo neeleta ezininzi zikaPawulos, amaGalati awanawo umbuliso wakhe. Kutheni? Njengokungabikho kombulelo wesiqhelo ekuqalekeni kweleta, mhlawumbi oku kubonakalisa ubudlelwane obunengxaki phakathi kukaPawulos namaGalati. UPawulos uphandle kodwa uziphethe ngendlela.

Okwesibini, kufuneka sikhumbule ukuba yayisisithethe sikaPawulos ukubizela unobhala xa ebhala ileta zakhe (Roma 16:22). Wayesithi ke xa egqibile, uPawulos aluthabathe ngokwakhe usiba abhale amazwi nje amafutshane ngesakhe isandla ekupheleni kweleta (1 Kor. 16:21). KumaGalati, phofu, uPawulos uthethe cebu kwesi siqhelo. Ngexesha ethabatha usiba kombhalelayo, uPawulos wayesakhathazekile ziimeko zaseGalati kangangokuba waphela eqhubeka nokubhala. Akakwazi ukulubeka phantsi usiba ade acengane namaGalati kwakhona ukuba abuye kwiindlela zawo zobudenge.

KumaGalati 6:11 uPawulos ucinezela ukuba uyibhale ileta ngoonobumba abakhulu. Abanye bazama ukuthi wayengathethi ukuba wayengathethi ngobungakanani bamagama kodwa ngobunjani (ukuma kakubi) kwawo. Bathi, mhlawumbi isandla sikaPawulos sasilimele kakhulu yintshutshiso okanye sonakaliswe kukwenza iintente kunzima ukubamba usiba enze amagama kakuhle. Abanye bakholelwa ukuba iintetho zakhe zibonisa ukuba wayenengxaki nokubona. Nangona zombini ezi mbono zinokuba zinjalo, kubonakala kungekude kona ukuthi uPawulos wabhala ngoonobumba abakhulu ngenjongo ukuze aqinisekise abethelele oko akuthethayo, ngale ndlela senza ngayo nathi xa sigxininisa igama okanye ingcamango ebalulekileyo ngokukrwela umgca ngaphantsi, okanye sikekelise okanye sisebenzise OONOBUMBA ABAKHULU. Nokuba sasiyintoni isizathu, uPawulos yena ngokuqinisekileyo wayefuna ukuba abafundi bakhe baqaphele izilumkiso neengecebiso zakhe.

Ukuqhayisa Enyameni

Funda Galati 6:12, 13. Uthini uPawulos kwezi ndima?

Nangona uPawulos ekhe warhesha ngomxolo nenkuthazo yabachasi bakhe (bona Gal. 1:7, 4:17), iintetho zakhe kumaGalati 6:12, 13 zezokuqala eziphandle ezingabachasi bakhe. Ubachaza njengabafuna ukuba “baqhayise ngeyiyeyenu inyama.” Ibinzana “baqhayise” ngesiGrike lithetha “ukuzibonakalisa.” Igama “ubuso” linye esiGriekni nelithetha ngesigqubuthelo sobuso kumdlali (eqongeni), laye lalisetyenziswa ngokomfuziselo ukubhekisa kwindawo ayidlalayo umdlali. Ngamanye amazwi, uPawulos uthi aba bantu bafana nabadlali eqongeni abafuna ukwamkelwa ngababukeli. Kwinkcubeko esekwe phezu kodumo nehlazo, ukuzayamisa kuyafuneka, baze bathi abo bafundisa iimposiso babonakale bengabafuna ukunyusa umgangatho wabo phambi kwamaYuda akubo eGalatiya kunye namanye amaYuda angamaKristu emva ekhaya, eYerusalem. UPawulos ubeka ingongoma ebalulekileyo ngenye yeenjongo zabo—ukuzama ukuphepha intshutshiso.

Nangona intshutshiso inokuqondwa ngendlela zayo ezibonakala zimbi eziquka ukuphatha dlakalala emzimbeni, isenako ukuba nomonakalo omkhulu ngeendlela “eziphole” kakhulu zokuphata kakubi nokwenza ikheswa. UPawulos kunye namanye amatsha-ntliziyo akwaYuda babekhe baluqhuba olu hlobo lokuqala [lwentshutshiso] (Gal. 1:13), kodwa nolu lwamva lwaba nalo igalelo kumaKristu. Iinkokheli zenkolo zamaYuda zazisenempembelelo ebonakalayo kwezopolitiko kwiindawo ezininzi. Zazinemvume esemthethweni yaseRoma; kungoko, amakholwa amaninzi amaYuda ayenomdla ukubugcina bubuhle ubudlelwane nazo. Ngokwalusa iiNtlanga nokuzifundisa ukuba zigcine iTorah, abadali boqhushululu eGalatiya babenendawo ehambelana namaYuda asekuhlaleni. Oku kwakungazi kwanela ukubavumela nje ukuba bagcine ubuhlobo nezindlu zesikhungu, kodwa kwakuza kuqinisa amaqhina namakholwa amaYuda aseYerusalem, awayenesikrokro esikhulayo ngomsebenzi owenziwa neeNtlanga (IZenzo 21:20, 21). Akuthandabuzeki ukuba, ngenye indlela izenzo zabo zazinokwenza ukuba ukungqina kwabo kumaYuda kube nempumelelo enkulu. Nokuba yayiyeyiphi imeko anayo uPawulos engqondweni, akuthethayo kucacile: “Nabo bonke ke abathanda ukuhlala ngokuhlonela uThixo kuKristu Yesu baya kutshutshiswa” (2 Tim. 3:12).

Cinga ngesizathu ababenaso aba bantu sokufundisa iimposiso zabo. Siyavakala kakuhle, xa kujongwe zonke izinto. Inokusixelela ntoni le nto ngokuba nezona njongo “zilungileyo” zingasilahlekisa, ukuba asilumkanga? Wagqibela nini ukuphela usenza okuphum’ ecaleni unenjongo ezintle phofu?

Ukuqhayisa Ngomnqamlezo (Gal. 6:14)

“Mna ke mandingakhe ndiqhayise nganto, ingenguwo umnqamlezo weNkosi yethu uYesu Kristu, ekuthe ngaye ihlabathi kum labethelelwa emnqamlezweni, ndathi nam kwihlabathi ndabethelelwa emnqamlezweni (Gal. 6:14).

Emva kokuba ezivezile iinjongo ezakhuthaza abanye ukuba bazingise ngomba wolwaluko, uPawulos unika isigidimi sakhe sevangeli kumaGalati okokugqibela, nangona isisishwankathelo. KuPawulos, ivangeli imile kwisiseko esiyimithetho emibini: (1) ukuba sembindini komNqamlezo (indima 14) kunye (2) nemfundiso yokugwetyelwa ngokholo (indima 15). Kwisifundo sanamhlanje siza kuqwalasela lo wokuqala. Njengokuba siphila kwinkulungwane yamashumi amabini ananye, kunzima ukukuqonda ukothuka okwathi ekuqaleni kwaziswa ziintetho zikaPawulos ngomNqamlezo (Gal. 6:14). Namhlanje umNqamlezo kaKristu uyinto eqhelekileyo nomqondiso ovusa imvakalelo kubantu abaninzi. Ngemihla kaPawulos, umNqamlezo wawungeyiyo into yokuqhayisa kodwa uyinto yokudelwa. AmaYuda ayeyifumana ikhubekisa ingcamango kaMesiya obethelelweyo, aye amaRoma ekufumana ukubethelelwa kuyinto ethiyekileyo kangankokuba kwakungathethwa nokuthethwa ngayo njengohlobo lokohlwaya olufanelekileyo kubemi baseRoma. Ukuwujongela phantsi, ihlabathi lakudala elaliwubona ngako, umnqamlezo kaKristu kubonakala ngokucacileyo kwimizobo yokuqala yengxelo yokubethelelwa. Kususela kude ekuqaleni kwenkulungwane yesibini, iqhekeza lakudala elinomzobo womntu oxhonyiweyo libonisa ukuxhonywa komntu onentloko yembongolo. Apha ngaphantsi komnqamlezo kwayame apha emzobeni wendoda ephakamise izandla inqula, kukho umbhalo othi, “UAlesandire unqula uthixo wakhe.” Okuthethwayo kucacile: umnqamlezo kaKristu ubonwa njengento eyintlekisa. Kukule meko ke apho uPawulos evakalisa ngesibindi ukuba, akanakho ukuqhayisa ngenye into ngaphandle komnqamlezo kaKristu!

Wenza mahluko uthini umnqamlezo kaKristu kubudlelwane bukaPawulos kunye nehlabathi? Gal. 6:14, Roma 6:1–6, 12:1–8, Filipu 3:8.

Umnqamlezo kaKristu uyitshintsha yonke into yokholwayo. Unika umngeni kuthi ukuba, singaneli ukukuxabisa nje kuphela ngokutsha ukuzikhangela kwethu, kodwa kwanendlela esidlelana ngayo nehlabathi. Ihlabathi—eli xesha langoku likhohlakeleyo nako konke elinako (1 Yohane 2:16)—limi lichasene noThixo. Ngenxa yokuba sife kunye noKristu, ihlabathi alisenawo amandla okusenza amakhoboka lawo lalifudula linawo phezu kwethu, kwaye ubomi obudala esasibuphilela ihlabathi asisenabo. Ukulandela umzekeliso kaPawulos, ukwahlukana phakathi kwekholwa nehlabathi kufuneka kube njengaxa abo babini beflele omnye komnye.

Yintoni eyenziwe ngumNqamlezo echukumisa ubudlelwane bakho nehlabathi? Wenze umahluko onjani ebomini bakho? Uphila ngokwahlukileyo njani ngoku kunoko wawuphila phambi kokuba uzinikele eNkosini, eyakufelayo?

Indalo Entsha

Akuba egxininisile ngokuba sembindini komNqamlezo kaKristu ebonini bomKristu, uPawulos ngoku uxinisa kumthetho wesibini osisiseko sesigidimi sakhe seVangeli: Ukugwetyelwa ngokholo. Njengoko sibonile kuyo yonke le kota, uPawulos wakekelela kakhulu elwalukweni ngokuchasene negospile. Kanti ke, akachasananga nesenzo [solwaluko] ngokwaso, kodwa akafuni ukuba amaGalati agqibe kwelokuba ukungaluki kumkholisa kakhulu uThixo kunokwaluka. Awukho apho umcimbi kuba umntu angaba ngumqononondisi-mthetho ngento ayenzayo nangento angayenziyo. Ngokuthetha ngokwasemoyeni, umbandela wolwaluko wona ngokwawo usecaleni. Inkolo yenene ayimilanga ekuziphatheni kwangaphandle kodwa kwimeko yentliziyo yomntu. Njengoko watshoyo ngokwaKhe uYesu, umntu angabonakala emangalisa ngaphandle kodwa abe ebolile ngaphakaathi ngokwasemoyeni (Mateyu 23:27).

Kuthetha ukuthini ukuba yindalo entsha? Gal. 6:15, 2 Kor. 5:17. Unamava athini wena ngento eyithethayo?

U-*Ktisis* ligama lesiGrike eliguqulwe “indalo.” Linokubhekisa “kwisidalwa” esinye (Heb. 4:13) okanye kuko konke “okudaliweyo” (Roma 8:22). Nakuyiphi kwezi zinto, igama linika ingqondo yokuba kukho isenzo soMdali. Ulapho ke uPawulos. Ukuba “sisidalwa esitsha” asinto enokubakho ngomzamo womntu—nokuba lulwaluko okanye nantoni eyenye. UYesu ubhekisa koku kwenzeka “[njengoku]zalwa ngokutsha” (Yohane 3:5–8). Sisenzo sezulu apho uThixo athabatha ofileyo ngokwasemoyeni aphefumlele kuye ubomi basemoyeni. Esi sesinye isifaniso sokuchaza isenzo sokusindisa uPawulos asichaza ngokuthi kukugwetyelwa ngokholo.

UPawulos ubhekisa kula mava endalo entsha ngokuchaza ngakumbi iinkcukacha ku-2 Korinte 5:17. Kule ndima uPawulos uchaza ukuba, ukuba yindalo entsha kuthetha ngaphezu kokutshintsha nje komgangatho wethu ezincwadini zasezulwini; kuzisa utshintsho ebomini bethu namhlanje. Ngokutsho kukaTimothy George, “kubandakanya yonke inkqubo yokuguquka: umsebenzi ohlaziyayo kaMoya Oyingcwele okhokelela enguqukwini naselukholweni, inkqubo yamihla le yokubulala nokuvuselela, ukukhula okungemiyo ebungcweleni okuthi, ekugqibeleni, kukhokelele ekuhambelaneni nomfanekiso kaKristu.”—*Galati*, p. 438.

Amanqakwana Okugqibela (Gal. 6:16–18)

UPawulos unika intsikelelo yakhe kwabo, athi, “abahamba ngalo mgca” (Gal. 6:16). Ngokwale ndawo kuthethwa kuyo, nguwuphi “umgca” ocinga ukuba uPawulos uthetha ngawo?

Igama eliguqulwe “umgca” lithetha intonga ethe tse okanye uluthi olusetyenziswa ngabakhi okanye abachweli ekulinganiseni. Igama, ekugqibeleni, laba nentsingiselo engumfuziselo ebhekisa kwimigaqo okanye imigangatho athi umntu axabise into ngayo. Umzekelo, xa abantu bethetha ngeencwadi zeBhayibhile zeTestamente eNtsha ezamkelekileyo, babhekisa kwezingama-27 kwiTestamente eNtsha, ezibonwa njengezinegunya ekugqibeleni kwinkolo nezenzo zebandla. Ngoko ke, ukuba imfundiso “ayifikeleli kwisilinganiso” esifumaneka kwezi ncwadi, ayamkeleki.

Ziintoni “iimpawu zeNkosi uYesu” uPawulos azithwele emzimbeni wakhe? Uthetha ukuthini xa ebhala esithi akukho mntu “omakamhluphe” ngenxa yazo? Angasinceda na amaGalati 6:17, 2 Kor. 4:10, 11:23–29 ukuphendula lo mbuzo?

Igama uphawu livela kwigama lesiGrike u-stigmata, ekuvela kulo elesiNgesi u-stigma (uphawu). UPawulos unokuba ubhekisa kwisenzo esiqhelekileyo sokuphawula amakhoboka ngetywina lenkosi yawo njengohlobo lokubonakalisa, okanye kwisenzo sezinye zeenkolo ezingaqhelekanga apho abo bazinikele kuyo aziphawula ngomqondiso wokuzinikela. Sekunjalo, “ngee’mpawu zeNkosi uYesu’ uPawulos ngaphandle kwentandabuzo ubhekisa kwiziva awaba nazo emzimbeni ngokutshutshiswa nokutsala nzima (bona: 2 Kor. 4:10, 11:24–27). Abachasi bakhe ngoku bemi ekunyanzeleni abaguqukileyo beeNtlanga ukuba bamkele uphawu lolwaluko njengomqondiso wokuzinikela kwabo kubuYuda. UPawulos, yena, unempawu ezibonisa ukuba uye walikhoboka likabani; kwaye kuye akukho okunye ukunyaniseka ngaphandle kokubhekisa kuKristu. . . . Iziva awazifumanayo uPawulos kwiintshaba zakhe ngexesha esemsebenzini weNkosi yakhe, zazithetha okuninzi kakhulu ngokuzinikela kwakhe kuKristu.” — Ellen G. White *Comments, The SDA Bible Commentary*, vol. 6, p. 989.

Zeziphi “iimpawu” emzimbeni okanye ngenye indlela, onazo ngenxa yokholo lwakho kuYesu? Ngamanye amazwi, lukudle ntoni ukholo lwakho?

Ingcamango Eyongeziweyo:

“Umnqamlezo waseKalvari ucela umngeni, kwaye ekugqibeleni uza kulitshabalalisa lonke igunya lasemhlabeni nelikhohlakeleyo. Emnqamlezweni, ilapho yonke impembelelo, apho kuyo iphuma khona yonke impembelelo ukuya kuyo yonke indawo. Yindawo yomtsalane omkhulu, kuba apho kuwo uKristu wamkela ubomi baKhe ngenxa yoluntu. Lo mbingelelo wanikelwa ngenjongo yokubuyisela umntu kwingqibelelo yakhe yasekuqaleni. Ewe, nangaphezulu, wamnikelwa ukuze umnike inguqulelo epheleleyo yesimilo, kumenze ukuba abe ngumoyisi nokukhulu. “Abo bathi ngamandla kaKristu baloyise utshaba olukhulu lukaThixo nomntu, baya kuba kwisikhundla kwiinkundla zasezulwini ngaphezu kwengelosi ezingazange ziwe. UKristu uthi, “ukuba ndithe ndaphakanyiswa emhlabeni, ndiya kubatsalela bonke kum.’ Ukuba umnqamlezo awuyifumani impendulo ewuxhasayo, uyayidala impembelelo. Kwisizukulwana emva kwesizukulwana, inyaniso yeli xesha ityhilwa njengenyaniso yangoku. UKristu emnqamlezweni wayelijelo ekwathi ngalo inceba nenyano zahlangana, ubulungisa noxolo bangana. Le yindlela eya kulishukumisa ihlabathi (MS 56, 1899).”—Ellen G. White *Comments, The SDA Bible Commentary*, vol. 6, p. 1113.

Imibuzo Yokuxoxwa:

1. Kukubaluleka okunjani okufumana kwinto yokuba uPawulos uyiqala ayigqibe ileta yakhe ethetha ngobabalo lukaThixo? Thelekisa umaGalati 1:3 nesi-6:18.
2. Ngokwentetho kaPawulos engoku“bethelelwa . . . ehlabathini” (Gal. 6:14), budlelwane buni amelwe ukuba nabo amaKristu nehlabathi namhlanje? Amelwe ukuzayamanisa njani amaKristu nemiba engokuhlala, ubuzwe, ukhupho lwezisu, njalo njalo, ukuba afile ngasehlabathini?
3. Wazi njani umntu ukuba uyiyo “indalo entsha” abhala ngayo uPawulos?
4. Ngoko uthe wakufunda kule kota, ungazishwankathela uthini iimbono zikaPawulos ngakule miba ilandelayo: umthetho, imisebenzi yomthetho, ukugwetyelwa ngokholo, iminqophiso--omdala nomtsha, umsebenzi kaKristu, kunye nendalo yobomi bobuKristu?

Isishwankathelo:

Inkolo yenene ayaneli kubonakala ekuziphatheni kwangaphandle kuphela, kodwa nakwimeko yentliziyo. Yakuba intliziyo inikelwe kuThixo, ubomi bomntu buya kusityhila ngakumbi nangakumbi isimilo sikaKristu njengoko, umntu lo, esiya ekhula elukholweni. Intliziyo kufuneka ibe phantsi kolawulo lukaKristu; ukuba oko kuyenzeka, konke okunye kuya kulandela.