

Inceku Iphenduka Indlalifa



NgeSabatha Ntambama

Kuleliviki Funda:

Gal. 3:26-4:20; Rom. 6:1-11; Heb. 2:14-18; 4:14, 15; Rom. 9:4, 5.

Indimana Yekhanda:

“Njalo-ke awuseyiyo inceku kepha usuyindodana; kepha uma uyindodana, uyindlalifa futhi ngaye uNkulunkulu” (Galathiya 4:7).

UPawulu utshela abaseGalathiya ukuthi abangaphili njengezigqila, futhi bangenzi njengazo, kodwa njengamadodana namadodakazi kaNkulunkulu, benawo wonke amalungelo alokho—iqiniso uMartin Luther owayesemusha ayedinga ukulizwa. Ngokukhula kokubona izono zakhe, lensizwa yafuna ukuthola intethelelo nokuthula ngemisebenzi yayo. Waphila impilo elukhuni kakhulu ezama ngokuzila ukudla, imilindelo, nokuzwisa umzimba wakhe ubuhlungu, ukuthobisa ububi bemvelo ayengakhululekanga kukho ngokuhlala esigodlweni sabefundisi. Akukho ukuzidela ayekwesaba uma-nje engafinyelela ezingeni lobumsulwa benhliziyo okwakuzomenza amukeleke phambi kuka Nkulunkulu. Ngokusho kwakhe kamuva, wayengumfundisi okholiwe, owayelandela imithetho yehlelo lakhe njengoba injalo, kodwa akakutholanga ukuthula ngaphakathi. “Uma kukhona umfundisi owayengazusa izulu ngemisebenzi yakhe yobufundisi, ngaphandle kokungabaza kwakungaba yimina lowo.” Kodwa akumsebenzelanga.

Kwaze kwathi kamuva lapho eseqala ukuqonda iqiniso ngosindiso olukuKrestu njengoba lwembuliwe kweyabaseGalathiya, kwaba yikhona eqala ukuthola inkululeko kwezikamoya nethemba lomphfumulo wakhe. Umphumela kwaba ukuthi umhlaba awuzange usafana nangaphambili.

**Funda isifundo saleliviki ukulungisela iSabatha lika Ncwaba 19.*

Isimo Sethu kuKrestu (Gal. 3:26-29)

Usagcine abaseGalathiya 3:25 engqondweni, funda kwabaseGalathiya 3:26. Lendimana isisiza kanjani ukuqonda ukuthi ubudlelwano bethu nomthetho buyini manje njengoba sesisindiswe uJesu na?

Igama elithi “ngokuba” ekuqaleni kwendimana 26 likhomba ukuthi uPawulu ubona ukuxhumana ngqo phakathi kwalendimana naleyo engaphambi kwayo. Ngendlela efana nendodana yenkosi eyayiphansi komlayi kuphela-nje eminyakeni yayo yobungane, uPawulu uthi labo abakholwa kuKrestu ngokukholwa abasezona izingane; ubudlelwane babo nomthetho buguqukile ngoba manje sebe “ngamadodana” kaNkulunkulu akhulile. Igama elithi “amadodana” kodwa alibhekisile kwabesilisa kuphela; ngokusobala uPawulu uhlanganisa nabesifazane kulesixuku (Gal. 3:28). Isizathu sokusebenzisa igama elithi “amadodana” esikhundleni sokuthi “izingane” ukuthi emqondweni ucabanga ngefa elalidluliselwa kuzalo lwabesilisa, kanye nokuthi amagama athi “amadodana kaNkulunkulu” kwakuyindlela ekhethekile ebhekise kuIsrayeli eTestamenteni eliDala (Duter. 14:1, Hos. 11:1). KuKrestu, abezizwe manje nabo sebezwa ubumandi bobudlelwano obukhethekile noNkulunkulu obabukade bungokwabakwaisrayeli bodwa.

Yini eyenza umbhabhadiso ukuba ube yinkonzo ebaluleke kangaka? Gal. 3:27, 28; Rom. 6:1-11; 1 Pet. 3:21.

Ukuthi uPawulu usebenzise igama elithi “ngokuba” kwindimana 27 kuphinda kutshengise ukwenaba kwakhe ngomqondo. UPawulu usebenzisa umbhabhadiso njengesinqumo esimqoka sokuhlanganisa izimpilo zethu noKrestu. KwabaseRoma 6, uchaza umbhabhadiso ngokuthi usihlanganisa noJesu, ekufeni kwaKhe nasovukweni. KwabaseGalathiya uPawulu usebenzisa isifanekiso esehlukile: umbhabhadiso yisenzo sokwembathiswa uKrestu nosindiso (bheka kuIsaya 61:10, Jobe 29:14). “UPawulu ubuka umbhabhadiso njengomzuzu lapho uKrestu, njengesambatho egubungela okholwayo. Nakuba engakubizi ngegama, uPawulu uchaza ukulunga okuphiwa abakholwayo.” — Frank J. Matera, *Galatians* (Collegeville, Minn.: *The Liturgical Press*, 1992), ikhasi 145. Ukuxhumana kwethu noKrestu okufanekiswa ngombhabhadiso kusho ukuthi okuyiqiniso ngoKrestu, kuyiqiniso nangathi futhi. Ngenxa yokuthi uKrestu “uyimbewu” kaAbrahama, njengezindlamafa kanye naYe (Rom. 8:17), abakholwayo nabo bayizindlamafa zazo zonke izithembiso zesivumelwano ezenziwa kuAbrahama nenzalo yakhe.

Gxila kulomcabango othi okuyiqiniso ngoKrestu kuyiqiniso futhi ngathi. Kufanele leliqiniso elimangalisayo libe nomthelela onjani kuyo yonke imikhakha yempilo yethu na?

Ukugqilazwa Yizimfundiso Zobungane

Eseqhathanisile ubudlelwane bethu noNkulunkulu nalobo bamadodana nezindlamafa, uPawulu manje uyenaba kulomfanekiso ngokuhlanganisa isihloko sefa kwabaseGalathiya 4:1-3. Amagama asetshenziswa uPawulu enza sibone isimo lapho umnikazi wefa elikhulu eshona, ashiyele indodana yakhe yokuqala yonke impahla yakhe . Lendodana kodwa iseyingane. Njengoba kwenzeka ngezabiwo-mafa nanamhlanje isabiwo-mafa sikababa sizokuba phansi komlawuli ize ikhule indodana. Yize noma indodana ingumnikazi wefa likayise ngegunya lesabiwo-mafa, ngoba iseyingane, ayehlukile kakhulu nenceku. Ukuqhathanisa kukaPawulu kuyefana nalokho komlayi kwabaseGalathiya 3:24, kodwa lapha amandla enceku nomlawuli makhulu futhi abalulekile. Abagcini ngokuba nomsebenzi wokukhulisa indodana, kodwa futhi balawula zonke izindaba zezimali nezokuphathwa kwefa ize ikhule ngokwanele indodana lapho isiyoziphathela mathupha.

Funda kwabaseGalathiya 4:1-3. Uthini lapho uPawulu olufanele lusisize ukuthi iyini indima yomthetho ezimpilweni zethu manje njengoba sesikiKrestu na?

Ngempela ngempela kuyaphikiswana ngokuthi uPawulu wayeqonde ukuthini uma ethi “izifundiso zobungane” (Gal. 4:3, 8). Igama lesiGriki elithi stoicheia lisho “isisekelo.” Abanye balibona njengezisekelo eziyisizinda somhlaba (2 Petru 3:10, 12); noma izifundiso zokuqala zempilo yokukholwa, njengo ABC benkolo (Heb. 5:12). Ukugcizelela kukaPawulu ukuthi abantu “bayizingane” uma bengakezi kuKrestu (Gal. 4:1-3) kusinika umqondo wokuthi ukhuluma ngezifundiso zokuqala zenkolo. Uma kunjalo, uPawulu usho ukuthi isikhathi seTestamente eliDala nemithetho yaso nemihlatshelo, kwakuyisisekelo-nje sevangeli esasendlala imithetho yokuqala yokusindiswa. Kanjalo-ke, yize noma imithetho yemihlatshelo yayibaluleke kangakanani futhi inezifundo ezingakanani kuSrayeli, yayiyisithunzi-nje salokho okwakuzofika. Akuzange kuhloswe ngayo ukuthatha indawo kaKrestu. Ukuhlela impilo yakho ngokwalemitheshwana esikhundleni sikaKrestu, kufana nokubuyela emuva nesikhathi. KwabaseGalathiya ukubuyela kulezo zisekelo zokuqala ngemuva kokuba esefikile uKrestu, kwakufana nomuntu osekhulile, emfanekisweni kaPawulu, ofuna ukuba yingane futhi!

Nakuba ukukholwa okufana nokwengane kungaba yinto enhle-nje (Math. 18:3), kuyinto efanayo yini nasekukhuleni kwezikamoya? Noma ungashe yini ukuthi uma ulokhu ukhula kwezikamoya, kulapho ukukholwa kwakho kuzofana nokwengane? Ukukholwa kwakho bufana kangakanani nokwengane, kumsulwa kangakanani, futhi kwethemba kangakanani?

“UNkulunkulu Wathuma iNdodana yaKhe” (Gal. 4:4)

“Kepha lapho sekufikile ukuphelela kwesikhathi, uNkulunkulu wathuma iNdodana yaKhe, izelwe ngowesifazane, izelwe phansi komthetho” (Gal. 4:4).

Ukukhetha kukaPawulu igama elithi “ukuphelela” kutshengisa iqhaza lika Nkulunkulu ekusebenzeni icebo laKhe emlandweni wabantu. UJesu akezanga nje noma ngasiphi isikhathi; wafika ngesikhathi okuyisona sona esasilungiswe uNkulunkulu. Ngokuthathela emlandweni, leso sikhathi saziwa ngokuthi yi Pax Romana (ukuthula kwaseRoma), isikhathi seminyaka engamakhulu amabili okusimama nokuthula embusweni wamaRoma. Ukunqoba kweRoma amazwe azungeze Ulwandle Olukhulu kwaletsa ukuthula, nolimi olulodwa olukhulunyawo, izindlela ezingcono zokuhamba nendlela yokuphila efanayo okwenza kube lula ukusabalalisa ivangeli. Ngokuthathela eBhayibhelini, kwaku yileso sikhathi uNkulunkulu ayesikhethile sokufika kukaMesiya othenjisiwe (bhaka uDanyeli 9:24-27).

Kungani uKrestu kwadingeka ukuthi athathe isimo sabantu ukuze asisindise na? Johane 1:14; Gal. 4:4, 5; Rom. 8:3, 4; 2 Kor 5:21; Filipi 2:5-8; Heb. 2:14-18; 4:14, 15.

AmaGalathiya 4:4, 5 apethe omunye wemilando yevangeli ebhalwe ngokufishane eBhayibhelini. Ukufika kukaJesu emlandweni wabantu kwakungelona iphutha. “UNkulunkulu wathuma iNdodana yaKhe.” Ngamanye amazwi, uNkulunkulu owathatha isinyathelo sokuqala odabeni lokusindiswa kwethu. Okunye futhi okuqukethwe yilamazwi yinkolelo enkulu yobuKrestu yokuthi uKrestu unguNkulunkulu waphakade (Johane :1-3, 18; Filipi 2:5-9; Kolose 1:15-17). UNkulunkulu akathumelanga isithunywa sasezulwini. Wazizela Yena. Nakuba wayeyiNdodana kaNkulunkulu engcwele neyayikhona ekuqaleni, uJesu wabuye “wazalwa owesifazane.” Nakuba ukuzalwa yintombi kuthintiwe kulamazwi, afakaza kakhulu ngobuntu baKhe kwangempela. Amazwi athi “phansi komthetho” awakhombi ozalweni lukaJesu lobuJuda, kodwa ahlanganisa nokuthi wathwala icala lethu. Kwakudingekile ukuthi uKrestu athathe ubuntu bethu ngoba sasingeke sazisindisa. Ngokuhlanganisa imvelo yaKhe yobuNkulunkulu neyethu thina bantu abawile, uKrestu wafaneleka ngokwasemthethweni ukufa esikhundleni sethu, abe uMsindisi noMpristi oMkhulu. Njengo Adamu wesibili, weza ukuzohlenga konke okwakulahlekele uAdamu wokuqala ngokungalaleli kwakhe (Rom. 5:2-21). Ngokulalela kwaKhe wafeza ngokuphelele izimfuno zomthetho, ngaleyo ndlela wahlenga ukwehluleka kuka Adamu okubuhlungu. Futhi ngokufa kwaKhe esiphambanweni, wafeza ubulungiswa bomthetho, obabufuna ukuthi isoni sife, ngaleyo ndlela wathola ilungelo lokusindisa bonke abeza kuYe ngokukholwa kweqiniso nokuzinikela.

Ilungelo Lokwenziwa Umntwana (Gal. 4:-7)

KwabaseGalathiya 4:5-7, uPawulu uyenaba ngesihloko sakhe, egcizelela ukuthi uKrestu manje “ubahlengile labo ababephansi komthetho” (izind. 4, 5). Igama elithi “ukuhlenga” lisho ukuthenga obekukulahlekele.” Lalisho intengo ekhishwayo ukuze kukhululwe umthunjwa noma isigqila. Njengoba kubhaliwe lapha, ukuhlengwa kusho ubukhona besimo esingesihle: kunomuntu odinga ukukhululwa. Kodwa-ke, yini leyo esidinga ukukhululwa kuyona? ITestamente eliSha lisinika izinto ezine, phakathi kwezinye: (1) ukukhululwa kuSathane nobuqili bakhe (Heb. 2:14, 15), (2) ukukhululwa ekufeni (1 Kor. 15:56, 57), (3) ukukhululwa emandleni esono esisigqilazayo (Rom. 6:22), (4) nokukhululwa ekulahlweni umthetho (Rom. 3:19-24, Gal. 3:13, 4:5).

Iyiphi inhloso enhle asitholele yona uKrestu ngokuhlengwa esakuthola kuYe? Gal. 4:5-7; Efesu 1:5; Rom. 8:15, 16, 23: 9:4, 5.

Sivame ukubiza lokho uKrestu asenzele kona ngokuthi “usindiso.” Nakuba kuyiqiniso-nje, leligama alicacile kahle njengencazelo kaPawulu engafani nezinye elithi ukwenziwa umntwana (adoption; uiothesia). Yize uPawulu kunguyena kuphela umbhali weTestamente eliSha osebenzisa leligama, ukwenziwa umntwana kwakuyinto yasemthethweni eyaziwayo emphakathini wama Griki nama Roma. Ababusi abaningi bamaRoma ngesikhathi esaphila uPawulu babeyikhetha ngalendlela indlalifa uma bengenayo ngokomthetho. Ukwenziwa umntwana kwakuqinisekisa amalungelo amaningi: “(1) Lendodana eyenziwe umntwana yayiba indodana ngokuphelele...yalowo oyithathile...(2) Lobaba wayevuma ukukhulisa ingane ngendlela efanele nokuyibonelela ngezidingo zokudla nokokugqoka. (3) Ubaba lowo akakwazi ukuyiphika leyo ndodana. (4) Leyo ngane neke yenziwe isigqila. (5) Abazali begazi baleyo ngane abanalo ilungelo lokuyithatha futhi. (6) Ukwenziwa umntwana ngalendlela kuhamba nelungelo lokudla ifa.”—Derek R. Moore-Crispin, “Galatians 4:1-9: The Use and Abuse of Parallels,” *The Evangelical Quarterly*, vol. LXI/No. 3 (1989), ikhasi 216. Uma lamalungelo eqinisekile kokwasemhlabeni, cabanga-ke ukuthi makhulu kangakanani amalungelo esinawo njengoba senziwe abantwana bakaNkulunkulu!

Funda kwabaseGalathiya 4:6, uqaphele ukuthi igama lesiHeberu elithi Aba kwakuyigama lobuhlobo obusondelene izingane ezazilisebenzisa kuyise, njengoba namhlanje kusetshenziswa amagama athi Daddy no Papa. UJesu walisebenzisa emthandazweni (Marko 14:36), kanti-ke, njengezingane zikaNkulunkulu nathi sinelungelo lokubiza uNkulunkulu ngokuthi “Aba.” Unabo yini lobo budlelwane bokusondelana kanjalo noNkulunkulu empilweni yakho? Uma kungenjalo, yini inkcinga? Yini odinga ukuyiguqula ukuze kube khona lokho kusondelana?

Kungani Nibuyela Ebugqilini? (Gal. 4:8-20)

Funda kwabaseGalathiya 4:8-20. Bhala Ngokufingqiwe emigqeni engenzansi lokho okushiwo uPawulu lapho. Uyibuka ngamehlo abukhali kangakanani imfundiso yamanga ephakathi kwabaseGalathiya?

UPawulu akachazi kabanzi ngokwanziwa abaseGalathiya ekukhonzeni kwabo, kodwa ngokusobala engqondweni yakhe ucabanga ngendlela yokukhonza eyaba nomphumela wokuthi babe yiziqhila ngokukamoya. Eqinisweni wakubona lokhu kuyingozi elimazayo, waze wabhala lencwadi ngentshisakalo engaka, exwayisa abaseGalathiya ngokuthi lokho abakwenzayo kwakufana nokushiya isimo sokuba yindodana, ubuyele ebugqilini.

Nakuba engazange ajule ngemininingwane, uthi yini leyo abayenzayo, yena ayithola ingamukeleki nakancane nje? Gal. 4:9-11.

Abaningi bahumsha amazwi kaPawulu athi “izinsuku, nezinyanga, nezikhathi, neminyaka” Gal. 4:10) njengokuphisa hhayi imithetho yemikhosi kuphela, kodwa neSabatha imbala. Ukuhumsha ngalendlela kodwa sekudlulele. Okokuqala, ukuba uPawulu wayefuna ukukhuluma ngeSabatha ngqo kanye neminye imikhosi yamaJuda, kusobala ngokwabaseKolose 2:16 ukuthi wayengazibiza kalula-nje ngamagama. Okwesibili, uPawulu ukwenza kube sobala ukuthi noma ngabe yini eyenziwa abaseGalathiya, ibasusile enkululekweni kaKrestu yabayisa ebugqilini. “Uma ukugcina iSabatha losuku lwesikhombisa kuholela ebugqilini, kungasho ukuthi uMdali uqobo wangena ebugqilini ngesikhathi egcina iSabatha lokuqala emhlabeni!”—*The SDA Bible Commentary*, vol. 6, ikhasi 967. Kanti futhi, uJesu wayezokwenzelani ukuthi angaligcini-nje kuphela, kodwa abuye afundise nabanye indlela yokuligcina, uma ukuligcina kahle kwakuzolahlekisela abantu ngenkululeko abanayo kuYena? (Bheka uMarko 2:27, 28; Luka 13:10-16).

Kungenzeka yini ukuthi ebandleni lama Seventh-day Adventist kukhona izinto ezisinciphisela lenkululeko esinayo kuKrestu? Noma mhlawumbe kunokuba kube ilezo zinto eziyinkinga, yindlela thina esizibuka ngayo eyinkinga? Kungenzeka kanjani ukuthi indlela esibuka ngayo izinto ingasiholela kulobo bugqila uPawulu ayexwayisa ngabo abaseGalathiya kanjena na?

Ukujula Nomcabango:

“Emkhandlwini wasezulwini kwenziwa umhlinzeko wokuthi abantu, noma beyizoni nje, kodwa ngokukholwa ukuthi uKrestu wathatha indawo yabo waba yisiqinisekiso sabo, bangaba abakhethiweyo bakaNkulunkulu azihlelele bona ngaphambili uJesu ukuthi babe yizingane zaKhe ngokwentando yaKhe. UNkulunkulu ufuna ukuthi bonke abantu basindiswe; ngoba anele amalungiselelo enziwe, ngokuthi anikele ngeNdodana yaKhe ezelwe yodwa ukuthi ikhokhele abantu inhlawulo. Labo abayobhubha bayobhubha ngoba balile ukwenziwa abantwana bakaNkulunkulu ngoKrestu Jesu. Ukuziphakamisa komuntu kumvimbela ukuthi angawamukeli umhlinzeko wosindiso. Kodwa ukulunga komuntu ngeke kungenise nowodwa umphefumulo phambi kukaNkulunkulu. Into eyokwenza umuntu afaneleke kuNkulunkulu umusa kaKrestu esiwuphiwa ngokukholwa egameni laKhe. Ngeke sithembele emisebenzini noma ekuzizweni sijabule njengobufakazi bokuthi uNkulunkulu usikhethile; abakhethiweyo bakhethwa ngoKrestu.”—Ellen G. White, “*Chosen in Christ*,” *Signs of the Times*, January 2, 1893.

Imibuzo Yokuxoxisana:

- Gxila kulomqondo othi kusho ukuthini, nokuthi akusho ukuthini, ukufana nezingane kuloluhambo lwethu neNkosi. Yimiphi imikhakha yobungane esidinga ukuyilingisa maqondana nokukholwa kwethu nobudlelwane noNkulunkulu na? Kusenjalo, singeqisa kanjani ekwenzeni lokhu na? Xoxani ngalokhu.
- Yini lena eyanza abantu bawesabe kangaka umcabango womusa, wokusindiswa ngokukholwa kuphela? Kungani abantu abanengi bebengakhethe ukuzama ukusebenzela usindiso, ukuba bekungenzeka?
- Njengeklasi, bukezani umbuzo wokugcina esifundweni sayizolo. Singazithola kanjani thina maSeventh-day Adventist sesibhajwe kulobo bugqila ebesikhululwe kubona? Kungenzeka kanjani kithina lokhu, singazi kanjani uma sekwenzekile, futhi singakhululeka kanjani?

Ngokufingqiwe:

KuKrestu senziwe abantwana emndenini kaNkulunkulu njengamadodana namadodakazi aKhe. Njengezingane zikaNkulunkulu, singafinyelela kuwo wonke amalungelo ahambisana nobudlelwane obunjalo bomndeni. Ukuhlobana noNkulunkulu ngemithetho nemiyalo nje kuphela, kungaba ubuwula. Kungafana nendodana efuna ukushiya isikhundla sayo nefa ukuze ibe yisigqila.

