

## Ukukhululeka kuKrestu



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### NgeSabatha Ntambama

**Kuleliviki Funda ku:**

Gal. 5:1-15; 1 Kor. 6:20; Rom. 8:1; Heb. 2:14, 15; Rom. 8:4; 13:8.

**Indimana Yekhanda:**

“Ngokuba nina bazalwane nabizelwa ekukhululekeni. Kuphela ningakwenzi ukukhululeka kube yithuba enyameni, kepha khonzanani ngothando” (Galathiya 5:13).

**K**wabaseGalathiya 2:4, uPawulu uthinte kancane ukubaluleka kokuvikela “inkululeko” esinayo kuKrestu Jesu. Kodwa usho ukuthini uPawulu uma ekhuluma “ngenkululeko,” okuyinto akhuluma ngayo kangaka? Ibandakanyani lenkululeko na? Ihamba indima engakanani lenkululeko? Inayo yini imingcele? Futhi kunakuxhumana kuni phakathi kwenkululeko kuKrestu nomthetho na?

UPawulu ukhuluma ngalemibuzo ngokuxwayisa abaseGalathiya ngezingozi ezimbili. Eyokuqala ukwethemba umthetho ngensindiso. Abaphikisana noPawulu eGalathiya babematasatasa bezama ukuzitholela ukuthandwa uNkulunkulu ngemisebenzi yabo kangoba badukelwa umsebenzi kaKrestu okhululayo, nosindiso asebenalo vele kuKrestu ngokukholwa. Ingozi yesibili umkhuba wokudlala ngenkululeko uKrestu asithengele yona ngokuthi babuye baphile impilo yokuchanasa. Labo abenza lokhu benza iphutha lokuthi inkululeko iphikisana nomthetho.

Kokubili, ukwethemba umthetho nokuchanasa, kuphikisana nenkululeko, ngoba kokubili kugcina abakwenzayo befana nezigqila. UPawulu kodwa unxusa abaseGalathiya ukuba bame baqine enkululekweni yeqiniso okuyilungelo labo kuKrestu.

*\*Funda isifundo saleliviki ukulungisela iSabatha lika Mandulo 9*

## UKrestu Wasikhulula

**“UKristu wasikhulula ukuba sibe nenkululeko; ngakho-ke yimani niqine, ningabe nisaboshelwa ejokeni lobugqila” Gal. 5:1).**

Njengomyalo womkhuzi wamasosha emabuthweni akhe angabazayo, uPawulu uyala abaseGalathiya ukuba bangadeli inkululeko yabo ekuKrestu. Isigqi sephimbo likaPawulu senza sengathi amazwi awakhulumayo azogxuma encwadini aphenduke izenzo. Empeleni, kubonakala sengathi uPawulu wayehlose kona lokho. Nakuba lendimana ixhumene ngokomqondo nokwandulelayo nokulandelayo, indlela efutheka ngayo nokungabi nokuxhumana olimini lwesiGriki isitshela ukuthi uPawulu wayefuna lendimana ime igqame njengesikhangiso esikhulukazi. Inkululeko kuKrestu igoqa yonke inkulumo kaPawulu, kanti abaseGalathiya babesengozini yokunikezela ngayo.

**Funda kwabaseGalathiya 1:3, 4; 2:16; no 3:13. Yikuphi ukuqhathanisa okusetshenziswe kulezindimana, futhi kusisiza kanjani ukuthi siqonde lokho uKrestu asenzele kona na?**

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Amazwi kaPawulu athi “uKrestu wasikhulula ukuze sikhululeke” (Gal. 5:1) alinganisa ukuthi kukhona okunye afuna ukukufanisa lapha. Indlela okubhalwe ngawo lamazwi ifana nawomthetho ongcwele wokukhululwa (manumission) kwezigqila. Ngoba izigqila zazingenawo amalungelo asemthethweni, kwakucatshangwa ukuthi unkulunkulu othile angazithengela inkululeko, bese isigqila nakuba sikhululekile ngokomthetho, sibe esalowo nkulunkulu. Nokho-ke, empeleni lokhu kwakuyingane kwane-nje; kwakuyisigqila esasikhokha imali esikhwameni sethempeli ukuthenga inkululeko yaso. Njengesibonelo somthetho owawusetshenziswa komunye wemibhalo engaphezu kwenkulungwane eyatholakala ethempelini lika Apollo wase Pythiya eDelphi, yangeminyaka 201 B.C. kuye ku A.D.100: “ ‘Ngenxa yenkululeko, uApollo wathenga kuSosibus wase Amphissa isigqila sowesifazane ogama laso lalingu Nicaea...kos Kodwa inhlawulo yayinikezwe uNicaea ku Apollo ukuze akhokhele inkululeko yakhe’ — Ben Witherington III, *Grace in Galatia* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1998), ikhasi 340. Loluhlelo linokuthile okufana namazwi asetshenziswa uPawulu, kodwa kukhona umehluko omkhulu. Endabeni kaPawulu, akukho nganekwane. Akuthina esakhokha intengo yenkululeko (1 Kor. 6:20, 7:23). Intengo yayiphezulu kakhulu ukuthi siyikhokhe. Sasingenamandla okuzihlenga, kodwa uJesu wangenelela wasenzela lokho esasingakwazi ukuzenzela kona ngaphandle kokulahlekelwa ukuphila kwethu. Wakhokha inhlawulo yezono zethu, ngaleyo ndlela wasikhulula ekulahlweni..

**Buka impilo yakho. Uke ucabange yini ukuthi ungazisindisa? Kufanele iikutsheleni impendulo yakho ngokubonga ofanele ukuba nakho ngalokho esikuphiwe uJesu?**

## Uhlobo Lwenkululeko YobuKrestu

Umyalo kaPawulu wokuthi bame baqine, akawusho esikhaleni nje. Kukhona amazwi ayiqiniso awendulelayo: “uKrestu wasikhulula.” Kudingeke ngani ukuthi amaKrestu ame eqinile enkululekweni yawo na? Kungoba uKrestu usewakhululile vele. Ngamanye amazwi, inkululeko yethu umphumela walokho uKrestu asesenzele kona. Ukubhala kanje kokubekwa kweqiniso elithile bese lilandelwa isiyalo, kuvamile ezincwadini zikaPawulu (1 Kor. 6:20; 10:13, 14; Kol. 2:6). Isibonelo: uPawulu wenza izinkulumo eziningi kumaRoma 6 ngamaqiniso esimo sethu kuKrestu, njengokuthi “Siyazi ukuthi umuntu wethu omdala wabethelwa kanye naYe” (Rom 6:6). Ngokulandela leliqiniso, uPawulu manje usekhipha isiyalo esiphoqayo esithi “Ngakho makungabusi isono emzimbeni wenu ofayo (Rom. 6:12). Lena yindlela kaPawulu yokuthi: “Yibani yilokho eseniyikho kuKrestu.” Impilo yobuqotho yevangeli ayisithwesi umthwalo wokwenza izinto ukuze sifakazise ukuthi singabantwana bakaNkulunkulu. Kunalokho, senza esikwenzayo ngoba vele singabantwana baKhe.

**UKrestu usikhulule enini na? Rom. 6:14, 18; 8:1; Gal. 4:3, 8; 5:1; Heb. 2:14, 15.**

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Ukusetshenziswa kwegama elithi inkululeko ekuchazeni impilo yobuKrestu kugqame kakhulu ezincwadini zikaPawulu, uma kuqhathaniswa nezinye izincwadi lapho kuvela khona izikhathi ezingu 13 kuphela. Usho ukuthini uPawulu ngenkululeko? Okokuqala, akuyona into esemqondweni kuphela nje. Akubhekisile enkululekweni kwezombusazwe, inkululeko kwezomnotho, noma inkululeko yokuphila noma kanjani. Kunalokho, yinkululeko egxile ebudlelaneni bethu noJesu Krestu. Ingqikithi yamazwi akhe itshengisa ukuthi uPawulu ukhuluma ngenkululeko ebugqilini bobuKrestu obuqhutshwa umthetho, kodwa inkululeko yethu ibandakanya okungaphezu kwalokho. Ibandakanya ukukhululeka esonweni, ekufeni kwaphakade, nakuSathane. “Ngaphandle kukaJesu Krestu, impilo yabantu igqilazekile—ukugqilazwa umthetho, ukugqilazwa ububi obugcwele ezweni, ukugqilazwa yisono, yinyama, kanye noSathane. UNkulunkulu wathumela iNdodana yaKhe emhlabeni ukuzohlakaza ukubusa kwalokhu okusigqilazayo.”—Timothy George, *Galatians*, ikhasi 354.

**Zinto zini obona ukuthi ziyakugqilaza? Funda ngekhandha abaseGalathiya 5:1, ucele uNkulunkulu enze lenkululeko onayo kuKrestu kube eyangempela empilweni yakho.**

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# Imiphumela Eyingozi Yokwethembela Emthethweni (Gal. 5:2-12)

Indlela uPawulu ashayelela ngayo abaseGalathiya 5:2-12 itshengisa ukubaluleka kwalokho azokusho. “Bhekani” (RSV), “Lalelani” (NRSV), “Qaphelani amazwi ami!” (NIV), “Mina Pawulu, ngithi kini” (ESV). UPawulu akadlali. Ngokusebenzisa kwakhe ngokufutheka igama elithi bhekani, akanxusi-nje kuphela abafundayo ukuba bamlalele, kodwa futhi usebenzisa igunya lakhe njengomphostoli. Ufuna baqonde ukuthi uma abezizwe kuzofuneka basokwe ukuze basindiswe, abaseGalathiya badinga ukwazi imiphumela eyingozi ehambisana nesinqumo sabo.

## **Funda kwabaseGalathiya 5:2-12. Uxwayisa ngani uPawulu mayelana nalo lonke udaba lokusoka na?**

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Imiphumela yokuqala yokuzama ukuzitholela uthando lukaNkulunkulu ngokuthi usoke, ukuthi lokho kucindezela umuntu ukuba agcine wonke umthetho. Ulimi lukaPawulu ezindimaneni 2 no 3 lunokudlala ngamazwi. Uthi, uKrestu ngeke abe lusizo kubona (ophelesei); esikhundleni salokho, bazocindezelwa (opheiletes) umthetho. Uma umuntu efuna ukuphila ngokomthetho, akakwazi ukuvele akhethe-nje leyo miyalo azoyilandela. Uyigcina yonke, kungenjalo angagcini lutho.

Okwesibili, “bazonqunywa” kuKrestu. Isinqumo sokulungiswa ngemisebenzi sibandakanya khona manjalo ukwenqaba indlela kaNkulunkulu yokulungiswa kuKrestu. “Awukwazi ukukuthola kokubili. Akunakwenzeka ukwamukela uKrestu, okusho ukuvuma ukuthi awukwazi ukuzisindisa, futhi wamukele nokusoka, okusho ukuthi uyakwazi ukuzisindisa.”—John R. W. Stott, *The Message of Galatians* (Leicester, England: InterVarsity Press, 1968), ikhasi 133. Isixwayiso sesithathu sikaPawulu ngokusoka ukuthi kukhinyabeza ukukhula ngokwasenkolweni. Ufanekisa ngomgijimi othi esebange lapho kuqedwa khona, kodwa athiywe ngamabomu. Igama elihunyushwe ngokuthi “ukuthiywa” (ndim. 7) lalisetshenziswa emasosheni uma kushiwo ukwemba umgwaqo noma ukubhidliza ibhuloho noma ukubeka isikhubekiso endleleni yesitha ukuze singakwazi ukuqhubekela phambili.”—*The SDA Bible Commentary*, vol. 6, ikhasi 978.

Okokugcina, ukusoka kususa isikhubekiso sesiphambano. Kanjeni na? Isigijimi sokusoka sisho ukuthi ungazisindisa; kanjalo-ke, sikhohlisa umuntu, aziqhenye ngoba abantu badinga ukuvuma ukuthi bancike kuKrestu ngokuphelele .

UPawulu ushaqisiwe ukugcizelela kwalabantu kokuthi akusokwe, uze athi ufisa sengathi ummese ungashibilika bazithene bona! Amazwi ashubile lawo, kodwa iphimbo likaPawulu litshengisa ukukhathazeka abuka ngakho loludaba.

## Inkululeko Akusikho Ukuchanasa (Gal. 5:13)

KwabaseGalathiya 5:13 sibona inguquko ebalulekile kulencwadi yabaseGalathiya. Njengoba kuze kube manje uPawulu ubelokhu egxile ngokuphelele emfundisweni eyingqikithi yesigijimi sakhe, kodwa manje usephendukela odabeni lokuziphatha kwamaKrestu. Kufanele aphile kanjani umuntu ongasindisiwe ngemisebenzi yomthetho na?

**Yikuphi ukusetshenziswa kwenkululeko budedengu uPawulu ayefuna ukuvimbela abaseGalathiya kukho na? Gal. 5:13.**

UPawulu wayazi kahle ukuthi ukugcizelela kwakhe umusa nenkululeko abakholwayo abanayo kuKrestu kungase kuhlanakezelwe (Rom. 3:8; 6:1, 2). Inkinga kodwa kwakungesilo ivangeli likaPawulu, kodwa umkhuba wabantu wokutamasa. Umlando ugcewele izindaba zabantu, amadolobha, nezizwe lapho imikhonyovu nokucwila ebubini kwakuxhumene ngqo nokungazithibi kwabo. Ubani ongakaze akubone lokhu kweyakhe impilo? Kungakho-nje uPawulu enxusa abalandeli bakaJesu ngendlela esobala kanje ukuthi abagweme ukutamasa kwasenyameni. Empeleni, ufuna benze okuphikisana nalokho, “ukukhonzana ngothando” (NKJV). Njengoba wonke umuntu okhonza abanye ngokuqhutshwa uthando azi, yinto lena engenzeka kuphela ngokuthi kufe “umina”, kufe inyama. Labo abatamasa enyameni yabo akusibo labo abavame ukukhonza abanye. Ngakhoke inkululeko yethu kuKrestu akusiyo-nje inkululeko ebugqilini bezwe, kodwa ubizo lokukhonza okusha, ukukhonza abanye ngothando. “Yilungelo lokuthanda umakhelwane ngaphandle kwezikhubekiso, ukwakhiwa kwemiphakathi esekelwe phezu kokuzidela kwabo bonke esikhundleni sokufuna amandla nezinga eliphakeme.”—Sam K. Williams, *Galatians* (Nashville, Tenn.: Abingdon Press, 1997), ikhasi 145.

Ngenxa yokwejwayelana kwethu nobuKrestu nezihumusho zesimanje zabaseGalathiya 5:13, kulula ukunganaki umfutho omangalisayo walamazwi kwabaseGalathiya. Okokuqala, ulimi lwesiGriki lutshengisa ukuthi uthando olwaluqhubezela ukukhonza okunjena kwakungesilo uthando olwejwayelekile lwabantu—kwakungeke kwenzeke lokho; thando lwabantu lunemibandela eminingi kakhulu. Indlela uPawulu asebenzisa ngayo igama elithi “uthando” ngokwesiGriki itshengisa ukuthi ukhuluma ngothando lwasezulwini esiluthola kuphela ngoMoya (Rom. 5:5). Okumangalisa ngempela ukuthi igama elihunyushwa ngokuthi “ukukhonza” yigama lesiGriki elisho “ukugqilazwa.” Inkululeko yethu akusiyo eyokuzibusa, kodwa eyokuthi sonke sibe yizigqila omunye komunye ngokothando lukaNkulunkulu.

**Phendula ngokwethembeka: wake wacabanga yini ukuthi ungasebenzisa inkululeko onayo kuKrestu ukudla isono kancane, lapha nalaphaya? Yini leyo engalungile ngomcabango onjalo na?**

## Ukugcina Umthetho Wonke (Gal. 5:13-15)

**Uwahlanganisa kanjani amazwi kaPawulu angemahle “ngokwenza wonke umthetho” (Gal. 5:3) namazwi akhe amahle “ngokugcwalisa wonke umthetho” (Gal. 5:14)? Qhathanisa Rom. 10:5; Gal. 3:10, 12; 5:3 namaRoma 8:4; 13:8; Gal. 5:14.**

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Abaningi babona ukuphikisana phakathi kwamazwi kaPawulu angemahle “ngokwenza umthetho wonke” nalawo amahle ngoku “gcwalisa umthetho wonke” njengokushayisana. Empeleni akunjalo. Isisombululo ukuthi uPawulu usebenzisa umusho ngamunye ngamabomu ukwenza umehluko obalulekile phakathi kwezindlela ezimbili ezehlukene zokuchaza ukuziphatha kobuKrestu mayelana nomthetho. Isibonelo: kubalulekile ukuthi lapho uPawulu ekhuluma kahle ngokuthi amaKrestu agcine umthetho akakuchazi lokho njengo “kwenza umthetho.” Ulisebenzisa lelo gama kuphela uma esho izezo eziphambukile zalabo abaphila ngaphansi komthetho futhi bezama ukuzitholela ukwamukeleka kuNkulunkulu “ngokwenza” okushiwo umthetho. Lokhu akungathathwa ngokuthi labo asebethole ukusindiswa kuKrestu abalaleli. Kungaba yiphutha elikhulu lokho. UPawulu uthi “bayawugcwalisa” umthetho. Usho ukuthi ukwenza kwamaKrestu eqiniso kungaphezu kokulalela-nje kwangaphandle “kokwenza” umthetho; “kuyawugcwalisa” umthetho. UPawulu usebenzisa igama elithi gcwalisa ngoba lidlulela phambili kunalelo elithi “ukwenza.” Ukulalela okunje kugxile kuJesu (bheka kuMath. 5:17). Akusikho ukushiya umthetho, noma ukunciphisa umthetho bese uyathanda-nje kuphela, kodwa yindlela okholwayo angazizwela ngayo ngeqiniso okuhloswe umthetho wonke!

**Ngokusho kukaPawulu, kutholakalaphi ngokugcwele okuhloswe umthetho na? Lev. 19:18; Marko 12:31, 33; Math. 19:19; Rom. 13:9; Jakobe 2:8.**

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Nakuba kuyisicaphuno esithathwe kuLevitikusi, amazwi kaPawulu kwabaseGalathiya agxile endleleni uJesu asebenzisa ngayo uLevitikusi 19:18. UJesu kodwa kwakungekuphela womfundisi ongumJuda owakhuluma ngo Levitikusi 19:18 okuyisifinyezo sawo wonke umthetho. URabbi Hillel, owayephila esizukulwaneni esasingaphambi kwesikaJesu, wathi: “Lokho okuzondayo, ungakwenzi kumakhelwane wakho; lokhu kungumthetho wonke.” Kodwa umbono kaJesu wawehluka kakhulu (Math. 7:12). Hhayi nje ukuthi ukhuluma kahle, kodwa futhi utshengisa ukuthi umthetho nothando akuphikisani. Ngaphandle kothando, umthetho uyize, uyabanda; ngaphandle komthetho, uthando aluyi ndawo.

**Yini elula kunenye, futhi ngasizathu sini: ukuthanda abanye, noma uvele ugcine imiyalo eyishumi? Woza nempendulo yakho eklasini.**

**Ukujula Nomcabango:**

“Ukukholwa kweqiniso kusebenza ngothando njalo-nje. Uma ubheka eKalvari akusikho ukuthulisa umphefumulo wakho ngoba ungakwenzanga okufanele, awuzilungiseli ukulala, kodwa ukwakha ukukholwa kuJesu, ukukholwa okuzosebenza, kuhlambulule umphefumulo ekungcoleni kobugovu. Uma sibambelela kuKrestu ngokukholwa, ikhona uqalayo umsebenzi wethu. Wonke umuntu unemikhuba emibi adinga ukuyinqoba ngomshikashika onamandla. Wonke umuntu kudingeka ukuthi alwe ukulwa kokukholwa. Uma umuntu engumlandeli kaKrestu, ngeke akhwabanise ebhizinisini, ngeke abe nenhliziyo elukhuni engenalo uzwelo, ngeke adlavuze abanye ngenkulumo yakhe. Ngeke agcware ukuzazisa nokukhukhumala. Ngeke aziqhenye asebenzise namazwi alukhuni, agxibhe, asole. “Umsebenzi wothando uvela emsebenzini wokukholwa. Inkolo yaseBhayibhelini isho ukusebenza ngaso sonke isikhathi. ‘Kanjalo makukhanye ukukhanya kwenu phambi kwabantu, ukuze babone imisebenzi yenu emihle, badumise uyihlo osezulwini.’ Fezani ukusindiswa kwenu ngokwesaba nangokuthuthumela, ngokuba nguNkulunkulu osebenza kini, nokuthanda nokwenzanjengentando yakhe.’ Sidinga ukushisekela imisebenzi emihle; siqaphele ukuthi siyayigcina imisebenzi emihle. Kuzothi-ke uFakazi oqinisile athi: ‘Ngiyayazi imisebenzi yakho.’ “Yize kuyiqiniso kuthi ukuba matasatasa kwethu ngeke kukodwa kusitholele ukusindiswa, kuyiqiniso futhi nokuthi ukukholwa okusihlanganisela kuKrestu kuzogqugquzela umuntu ukuba asebenze (MS 16, 1890).”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, ikhasi 1111.

**Imibuzo Yokuxoxisana:**

- Eklasini, bukezani izimpendulo zenu zombuzo wokugcina esifundweni sangolwesiHlanu. Iyiphi impendulo abanengi abayithole ilula, ngasizathu simi? Ipendulo yakho itshengisa maqiniso mani abalulekile kuwena ngokuthi kusho ukuthini ukugcwalisa umthetho na?
- UPawulu uthi ukukholwa “kusebenza” ngothando. Usho ukuthini?
- Ake uhlole lomcabango wokufuna ukusebenzisa inkululeko yakho kuKrestu ukuze utamase esonweni. Kungani kulula ukwenza lokho? Nokho, uma abantu becabanga ngaleyo ndlela bawela kusiphi isithiyi? (Bheka ku 1 Johane 3:6).

**Ngokufingqiwe:**

Igama elithi ‘inkululeko’ liyathandeka kuPawulu uma echaza ivangeli. Libandakanya lokho okwenziwa uKrestu ngenxa yethu ngokusikhulula ebugqilini bomhlaba futhi nokuthi sibizelwe ukuphila impilo yobuKrestu. Sidinga ukuqaphela kodwa, ukuthi inkululeko yethu ingaweli esithiyweni sokwethembela emthethweni noma ekuchanaseni. UKrestu akasikhululanga ukuze sizikhonze thina, kodwa ukuze sinikele ngezimpilo zethu ekukhonzeni omakhelwane bethu.

