

Ivangeli neBandla



NgeSabatha Ntambama

Kuleliviki Funda:

Gal. 6:1-10, Math. 18:15-17, 1 Kor. 10:12, Rom. 15:1, Johane 13:34, Luka 22:3.

Indimana Yekhanda:

“Ngakho-ke njengokuba sinethuba, asenze okuhle kubo bonke, kepha ikakhulu kwabendlu yokukholwa” (Galathiya 6:10).

Abanye abalimi banquma ukuzigcinela okuyiyona mifino emikhulu (amaveji), batshale emincane ezobakhiphela imbewu. Ngemuva kwezivuno ezimbalwa ezingajabulisi, bathola ukuthi imvelo inciphise imikhiqizo yabo yalingana nezimabuli. Ngalesigameko, labalimi bafunda umthetho obalulekile wasekuphileni. “kwakungeke kwenzekke ukuthi bazithathele okuhle kunako konke, basebenzise okusalayo njengembewu. Umthetho wemvelo uthi isivuno sizofuza okutshaliwe. “Ngenye indlela, ukutshala kancane kusenzeka namanje. Sizithathela izinto ezinkulu zasempilweni, sitshale okusalayo. Sicabanga ukuthi ngomlingo othile ubugovu bethu buzovuzwa ngokuphana.”—International student fellowship Newsletter, March 2007.

UPawulu usebenzisa lomthetho kwabaseGalathiya 6:1-10. Kunokuba amalungu “alumane, adlane” (Gal. 5:15), ibandla kumelwe libe yindawo lapho uMoya usiholela ekuthini sibeke abanye kuqala kunathi. Ukwazi ukuthi sisindiswa ngomusa kemelwe kusenze sithobekwe, sibekezele kakhulu futhi sibe nesihe ngendlela esiphatha ngayo abanye.

**Funda isifundo saleliviki ukulungisela iSabatha likaMandulo 23*

Ukubuyisa Abawile

Nakuba uPawulu elindele lukhulu ngempilo yobuKrestu (Gal. 5:16), isiyalo sakhe kwabaseGalathiya 6:1 siyiqiniso. Abantu abazona izingelosi, futhi nalawo maKrestu athembeke kakhulu, anamaphutha nawo. ngesiGriki, amazwi kaPawulu kwabaseGalathiya 5:16 atshengisa ukuthi unombono wesimo esingase senzeke ebandleni ngesinye isikhathi. UPawulu unika abaseGalathiya iziyalo ezisebenzayo ngokuthi babhekane kanjani nezimo ezinjalo uma zifika.

AmaKrestu kumelwe enze njani uma omunye wabazalwane ewela esonweni? Gal. 6:1, Math. 18:15-17.

Ukuze sisizakale ngesiyalo sikaPawulu kwabaseGalathiya 6:1, sidinga ukusiqonda njengoba sasinjalo isimo uPawulu ayekhulumela phezu kwaso. Lokhu kwencike emagameni amabili asetshenziswe enxenyeni yokuqala yomusho. Igama lokuqala lithi ukwehlelwa noma ukubambeka. Lisho ukubhadanywa noma ukubanjwa ungazelele. Isimo okubhalwe phansi kwaso sithi uPawulu unemikhakha emibili engqondweni. Akusho kuphela umzalwane “obamba” omunye umzalwane enza into engafanele, kodwa futhi kusho nendlela umuntu azithola “ehlelwe” ngayo ukuziphatha abengakhetha ukukugwema phansi kwezimo ezingcono (Izaga 5:22). Ukuthi isenzo akhuluma ngaso uPawulu akusona esamabomu, kubonakala emagameni awasebenzisayo. Igama elihunyushwe ngokuthi “iphutha” noma “isono”, elivela kwelesiGriki elithi paraptoma, ukona ngenhloso, kodwa iphutha, ukuqhuzuka, noma isinyathelo esiphaphalazayo. Lencazona yokucina yenza umqondo ngendlela ekhethekile uma sicabanga amazwi kaPawulu ngaphambili uma ekhuluma “ngokuhamba” ngokukaMoya. Noma lokhu kungezona izaba zephutha lomuntu, kusobala ukuthi uPawulu akakhulumi ngokona ngenkani (1 Kor. 5:1-5). Into efanekile phansi kwesimo esinje, akungabi yisijeziso, ukugxeka, noma ukunqunywa, kodwa ukubuyisela. Igama lesiGriki elihunyushwe kwathiwa “ukubuyisela” lithi katartiz, kanti lisho “ukuchibiyela” noma “ukulungisa.” ETestamenteni eliSha lisetshenziswa maqondana nokuchibiyela amanatha okudoba (Math. 4:21), ezincwadini zesiGriki libuye lichaze ukulungisa ithambo eliphukile ngendlela yokwelapha. Ngendlela efanayo esingelahle ngayo omunye umzalwane owile waze waphuka umlenze, njengamalungu omzimba kaKrestu, sidinga ukunakakela ngobumnene abazalwane nodadewethu kuKrestu okunokwenzeka ukuthi baqhuzukile, bawa, njengoba sihamba ndawonye endleleni eya embusweni kaNkulunkulu.

Esikhundleni sokuthi senze uMathewu 18:15-17, kungani izikhathi eziningi sikhuluma kabi ngomuntu esimthukethelele, noma sivumele ulaka lwethu ukuba lubile ngakulowo muntu, noma size sifune nokuziphindezela?

Qaphela Isilingo

UNathani wathi kuDavide: Nguwe lowo muntu” (2 Sam. 12:7). Ukushuba kwamazwi kaPawulu kwabaseGalathiya 6:--ukuqaphela ezethu izimpilo hleze nathi siwele esilingweni—akungathathwa kancane. Into etshengisa ukuphuthuma nokukhathazeka kukaPawulu kulesiyalo ingabonwa ngendlela enza ngayo ukunxusa kwakhe. Igama elihunyushwe ngokuthi “uzibheke” noma “qaphela” lisho “ukubukisisa” noma “ukuqaphela” (qhathanisa ama Roma 16:17 nabaseFilipu 2:4). Ngakhoke uPawulu uthi “zibuke ngeso elibukhali” hleze isono sikuzume. Ukugqamisa lesixwayiso, uPawulu akasasho ukuthi “nina”(inxenye yokuqala kwabaseGalathiya 6:1) kodwa usesebenzisa u “wena”(inxenye yesibili yaleyo ndimana). Lesi akusona isixwayiso jikelele-nje ebandleni; esomuntu ngamunye ngaphakathi ebandleni. UPawulu akalugaguli uhlobo lwesilingo axwayisa ngaso abaseGalathiya esebenzisa amazwi anamandla kangaka. Mhlawumbe wayengaqondile isono esithile ngqo, kodwa wayebhekise engozini yokwenza sona lesa sono esifana naleso ababezama ukubuyisa omunye kusona , noma ngabe siyini. Khona manjalo, amazwi akhe kwabaseGalathiya 5:26 lapho exwayisa khona ngokufuna “udumo oluyize” asitshela ukuthi ubaxwayisa ngokuthi abangaziboni bengcono ngenkolo kunalabo abababuyisayo.

Kwakudingeke ngani ukuthi uPawulu axwayise abaseGalathiya ngokuziphakamisa ngokwenkolo na? Cabanga ngo 1 Kor. 10:12, Math. 26:34, 2 Sam. 12:1-7.

Enye yezingazi ezinkulu kakhulu ohambweni lobuKrestu ukuzibona uyikholwa elingcono, okwenza sicabange ukuthi sivikelekile ekwenzeni uhlobo oluthile lwezono. Iqiniso elivula ingqondo ukuthi sonke sinemvelo yesono efanayo—imvelo emelene noNkulunkulu. Ngakhoke, ngaphandle kwamandla oMoya kaNkulunkulu asivikelayo, besingacwila kunoma yisiphi isono uma evuma amathuba. Ukubona esiyikho ngaphandle kukaKrestu kungasigcina singaweli esonweni sokuzibona singongcwele-ngcwele, futhi kungasinika uzwelo olukhulu ngabanye abenza amaphutha.

Kukangaki uzithola ugxeke abanye (noma ngenhliziyo-nje) abenza izono nawe owake wazenza ngelinye ilanga?

Ukuthwala Imithwalo (Gal. 6:2-5)

Ngaphezu kokubuyisa abawile, yiziphi ezinye iziyalo uPawulu azinika abazalwane eGalathiya na? (Gal. 6:2-5; bheka namaRoma 15:1, Math. 7:12).

Igama lesiGriki elihunyushwe ngokuthi “umthwalo” kwabaseGalathiya 6:5 lithi baros. Lalisho umthwalo osindayo noma umthwalo okwakudinga uthwalwe ibanga elide. Ngokuhamba kwesikhathi kodwa, lase lisho noma yiluphi uhlobo lwenkathazo noma ubunzima, njengomthwalo wosuku olude lomsebenzi elangeni elishisayo (Math. 20:12). Nakuba umyalo kaPawulu woku “thwalisana imithwalo” ubandakanya ukuwela esonweni kwabanye abazalwane okukhulunywe ngakho endimani engehla, umqondo wokuthwalisana imithwalo acabanga ngawo ubanzi kakhulu. Imiyalo kaPawulu itshengisa ubuhlakani obukhulu kwezenkolo ngenkolo yobuKrestu esingafanele ukukukhohlwa. Okokuqala, njengoba esho uTimothy George, “Wonke amaKrestu anemithwalo. Imithwalo yethu ingehluka ngobukhulu nokuma, futhi izokwehluka ngezinhlobo zayo, kuya ngalokho esikumiselwe. Kwabanye umthwalo wesilingo nemiphumela yokuwa, njengokusho kwendimana yokuqala lapha. Kwabanye kungaba ukugula emzimbeni noma engqondweni, noma isimo esingesihle emndenini, noma ukweswela umsebenzi, noma ukucindezelwa amadimoni, noma ezinye izinto eziningi; kodwa akukho mKrestu ongathinteki yimithwalo.”—*Galatians*, ikhasi 413.

Okwesibili, Akuyona inhloso kaNkulunkulu ukuthi sizithwalele yonke imithwalo yethu. Ngeshwa, sivame ukufuna ukusiza abanye ukuthwala imithwalo yabo ngaphezu kokuvumela abanye ukuba basisize ukuthwala eyethu. UPawulu ugxeka lesi simo sokuzibona angadingi lutho Gal. 6:3) asibize ngokuthi ukuziphakamisa, uma singavumi ukuthi nathi sinezidingo nobuthakathaka. Ukuziphakamisa okunje kusephuca ukududuzwa abanye, kodwa futhi kuvimbela abanye ukuba bangakwazi ukufeza inkonzo uNkulunkulu ababizele ukuyenza. Okokugcina, uNkulunkulu uthi asithwale imithwalo yabanye ngoba induduzo kaNkulunkulu ibonakaliswa ngezenzo zethu. Lombono wesekelwe phezu kweqiniso elithi ibandla lingumzimba kaKristu. Umfanekiso walokhu usemazwini kaPawulu athi: “Nokho uNkulunkulu oduduzwa abadanileyo usiduduzile thina ngokufika kukaThithu” (2 Kor. 7:6). Qaphela ukuthi “induduzo kaNkulunkulu ayinikwanga uPawulu ngomthandazo wakhe wangasese nokulindela iNkosi, kodwa ngobuhlobo bomngane nezindaba ezinhle afika nazo. “Ubungane babantu, lapho sithwalisana khona imithwalo, buyinxenye yenhloso kaNkulunkulu ngabantu baKhe.”—John R. W. Stott, *The Message of Galatians*, ikhasi 158.

Yini ekuvimbela ukuthi ufune usizo—ukuziphakamisa, ihlazo, ukungethembi, ukuzibona ungesweli lutho? Uma weswele, yini ungafuni umuntu omethembayo, ucele lowomuntu akuthwalise imithwalo yakho?

Umthetho kaKrestu (Gal. 6:2-5)

UPawulu uxhumanisa ukuthwala imithwalo nokugcwalisa umthetho kaKrestu. Usho ukuthini “ngomthetho kaKrestu” na? Gall. 5:14, 6:2, Johane 13:34, Math. 22:34-40.

Ukusetshenziswa kwamazwi athi “umthetho kaKrestu” (ton nomon tou Christou) nguPawulu akuveli ndawo futhi eBhayibhelini, yize esebenzisa amazwi acishe afane ku 1 Korinte 9:21 (ennomos Christou). Ukuba yingqayizivele kwalamazwi sekubangele ukuhunyushwa okuningi okwehlukene. Abanye benza iphutha ngokuthi lokhu ubufakazi bokuthi umthetho kaNkulunkulu owanikwa eSinayi sewachithwa ngumthetho owehlukile, umthetho kaKrestu. Abanye bathi igama elithi umthetho lisho umuzwa-nje (bhaka amaRoma 7:21), besho ukuthi ngokuthwala imithwalo yabanye, silandela isibonelo sikaJesu. Noma lokuhunyushwa kokugcina kunalo iqiniso elithile, okunye okubhaliwe esahlukweni kanye namagama acishe afane nalawo akwabaseGalathiya 5:14 kusitshela ukuthi “ukugcwalisa umthetho kaKrestu” enye indlela esho ukugcwalisa imiyalo eyishumi ngothando. UPawulu utshengisile ngaphambili encwadini yakhe ukuthi imiyalo eyishumi ayichithwanga ngokufika kukaKrestu. Kunalokho, imiyalo eyishumi ezibonakalisa ngothando iyaqhubeka ukudlala indima ebalulekile empilweni yobuKrestu. Lena yingqikithi yalokho uJesu ayekufundisa esesemhlabeni, futhi wakuphila empilweni yaKhe yonke ngisho nasekufeni. Ngokuthwala imithwalo yabanye, asihambi-nje ezinyathelweni zikaJesu, futhi sigcwalisa nomthetho.

Kuvela olunye udaba kulezindimana, okubonakala sengathi kuyaziphikisa phakathi kwabaseGalathiya 6:2 no 6:5. Lenkinga, kodwa, ixazululeka kalula uma sibona ukuthi uPawulu usebenzisa izimo ezimbili ezingefani. Njengoba sesibonile, igama lomthwalo endimaneni yesibili (baros) lisho umthwalo osindayo odinga ukuthwalwa ibanga elide. Igama elithi phortion endimaneni yesihlanu, kodwa lisho umthwalo womkhumbi, isikhwama sasemhlane sesosha, noma umntwana esibeletweni. Njengoba lemithwalo eminye ingabekwa phansi, lona wokugcina ngeke. Inkosikazi ezithwele izomthwala umntwana wayo. Njengoba lesibonelo sisho, kukhona eminye imithwalo abantu abangasisiza ngayo, kodwa eminye akekho umuntu ongasithwalela yona, njengomthwalo kanembeza, ukuhlupheka, nokufa. Ngalemithwalo sidinga ukwethembela osizweni lukaNkulunkulu kuphela (Math. 11:28-30).

Nakuba ungathola ukusizakala kwabanye abantu ngeminye imithwalo, eminye udinga ukuyiyisa eNkosini wedwa. Ungafunda kanjani ukunika uNkulunkulu lezo zinto wena ongekwazi ukuzithwala?

Ukutshala Nokuvuna (Gal. 6:6-10)

KwabaseGalathiya 6:7, igama elihunyushwe ngokuthi “akahlekwa” (muktorizo) livela kulendawo kuphela eTestamenteni eliSha, yize livame ukuvela esihumushweni sesiGriki seTestamente eliDala. Lisho “ukunyipha.” ETestamenteni eliDala lisho ukwedelela abaprofethi bakaNkulunkulu (2 IziKron. 16:16, Jer. 20:7), futhi lisetshenziswe kanye ukuchaza ngokusobala umoya wohlubukela uNkulunkulu (Hezekiyeli 8:17). Iphuzu likaPawulu ukuthi abantu bangamziba uNkulunkulu, baze beyise nemiyalo yaKhe, kodwa ngeke baqophisane naYe. Okusalayo, ukuthi uYena umehluleli, futhi ekugcineni bayojeza ngezenzo zabo.

Funda kwabaseGalathiya 6:8. Usho ukuthini lapha uPawulu? Yiziphi izibonelo ongazithola eBhayibhelini zabantu abahlwanyelela enyameni nabahlwanyelela kuMoya? (Njengesibonelo bheka iZenzo 5:1-5, Luka 22:3, Dan. 1:8, Math. 4:1.)

Isifanekiso sikaPawulu sokuhlwanyela nokuvuna akusona esakhe yedwa. Yiqiniso lasekuphileni elitholwa kwizaga eziningi zakudala. Okubalulekile kodwa, indlela uPawulu asisebenzisa ngayo ukugqamisa amazwi akhe angaphambili akhuluma ngenyama noMoya. UJames D. G. Dunn uthi: “Okwalemihla yanamhlanje okufana nalokhu ukuthi sikhululekile ukuzikhethelela, kodwa asikhululekile ukukhetha imiphumela yokukhetha kwethu.”—*Galatians*, ikhasi 330. Nakuba uNkulunkulu engasikhululi sonke isikhathi emiphumeleni yezono zethu yasemhlabeni, asingadikibali ngenxa yokukhetha okubi esikwenzile. Singathokoza ngokuthi uNkulunkulu usithethelele izono zethu wasithatha njengezingane zaKhe. Asisebenzise amathuba esinawo manje, sizibekelele kulezo zinto ezizokhipha isivuno sasezulwini. Khona manjalo, kwabaseGalathiya 6:10 kufanekiswa iphuzu lokuthi “ukuziphatha kobuKrestu kunemikhakha emibili: Owodwa ubandakanya wonke umuntu jikelele: ‘Asenze okuhle kubo bonke’; omunye uqonde-ngqo kwabathile, ‘ikakhulu kwabendlu yokukholwa.’ Ukunxusa jikelele kukaPawulu kwakwesekelwe phezu kweqiniso lokuthi bonke abantu yonke indawo badalwe ngokomfanekiso kaNkulunkulu, ngaleyo ndlela-ke, bayigugu elikhulu emehlweni aKhe. Njalo-nje uma amaKrestu ekhohlwa yilokhu okubaluleke kangaka esikwembulelwe yiBhayibheli, awela ezonweni eziphuphuthisekayo zokucwasa ngobuzwe, ngobulili, ngobuhlanga, ngezomnotho, nokunye okuningi okudunge abantu kusukela kuAdamu noEva kuze kube yimanje.”—Timothy George, *Galatians*, amakhasi 427, 428.

Uhlwanyelela okuhle noma okubi. Zibuke. Uzovuna isivuno esinjani na?

Ukujula Nomcabango:

“UMoya kaNkulunkulu ugcina ububi bungaphansi kolawulo lukanembeza. Uma umuntu eziphakamisa ngaphezu komthelela kaMoya, uzovuna isivuno sobubi. Phezu komuntu onje, uMoya unomthelela onciphayo wokumvimbela ekuthini angahlwanyeli imbewu yokungalaleli. Izixwayiso ziba namandla aya ngokuba mancane phezu kwakhe. Kancane kancane, ulahlekelwa ukwesaba uNkulunkulu. Uhlwanyelela inyama; uzovuna inkohlakalo. Isivuno salembewu ehlwanyelwe uyena uqobo, siyavuthwa. Wedelela imiyalo engewele kaNkulunkulu. Inhliziyo yakhe yenyama iphenduka inhliziyo yetshe. Ukumelana neqiniso kumuqinisa ebubini. Kungenxa yokuthi abantu bahlwanyela imbewu yobubi, ukungabi namthetho, ubugebengu, nobudlova njengoba kwavama ngezikhathi ezingaphambi kukazamcolo. “Bonke abantu abaqwashe mayelana namandla onakalisa umphefumulo. Akusikho ukuthi uNkulunkulu ukhiphe umyalo olwisana nabantu. Akamenzi umuntu abe yimpumputhe ngokukamoya. UNkulunkulu unikeza ukukhanya okwanele, nobufakazi ukuze umuntu ehlukane iqiniso kulokho okuyiphutha. Kodwa akaphoqi muntu ukwamukela iqiniso. Uyekela emntwini ukukhetha ukulunga noma ububi. Uma umuntu emelana nobufakazi obenele ukuhola ingqondo yakhe endleleni elungile, yena akhethe ububi kanye, kuzokuba lula ukwenza lokhu ngokwesibili. Ngokwesithathu, kuzophinda kube lula nangaphuzu kwakuqala ukuzihoxisa kuNkulunkulu, akhethe uhlangothi lukaSathane. Ngalandlela, uzoqhubeka aze aqine ebubini, akholwe yilawo manga yena akade ewathatha njengeqiniso. Ukuqinisa kwakhe intamo sekukhiqize isivuno (MS 126, 1901).”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, ikhasi 1112.

Imibuzo Yokuxoxisana:

- Ngendlela ebonakalayo, kusho ukuthini ngempela “ukubuyisa” umzalwane owele esonweni? Uhlobo lwesono esenziwe luyithinta kanjani indlela yokumbuyisa? Ngabe ukubuyisa kusho ukuthi konke kuzokuba njengoba kwakunjalo ngaphambili? Xoxani ngalokhu.
- Ngenxa yokuthi kunemithwalo abantu okufanele bayithwale bebodwa (Gal. 6:5), umzalwane wazi kanjani ukuthi kufanele yini noma cha, ukuthi asize omunye?
- Ibandla okulona limi kanjani mayelana neziyalo zikaPawulu kwabaseGalathiya 6? Yini ongayenza wena ngokwakho ukwenza umehluko?

Ngokufingqiwe:

Isibonakalisi sobukhona bukaNkulunkulu phakathi kwabantu baKhe umoya wobuKrestu okhona ebandleni. Kungabonakala ngendlela okuxolelwana ngayo, kubuyiswane ngayo nalabo abonile, ukusizana ngesikhathi sokulingwa, nangezenzo zomusa hhayi phakathi kwabazalwane bodwa, kodwa nakulabo abangakholwa.

