

## Ukuzibonga Ngesiphambano



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### NgeSabatha Ntambama

#### Kulelviki Funda:

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

#### Indimana Yekhanda:

“Kepha kimi makungabikho nakanye ukuzibonga, kuphela ngesiphambano seNkosi yethu uJesu Kristu, okubethelwe ngaye izwe kimi nami kulo izwe” (Galathiya 6:14).

**L**esifundo ngabaseGalathiya, besijulile. Lokho kungenxa yokuthi lencwadi nayo ijulile. Njengoba wayelwazi ubizo lwakhe, elazi iqiniso alishumayelayo (njengoba washo naye izikhathi eziningi, lelo qiniso lalivela eNkosini), uPawulu wabhala ngentshisekelo ephefumulelwe yabaprofethi baseTestamenteni eliDala, oIsaya, oJeremiya, oHoseya. Njengoba babenxusa abantu bakaNkulunkulu ngesikhathi sabo ukuba bashiye izono zabo, uPawulu wenza kona lokho kulabo besikhathi sakhe. Noma izimo zangaleso sikhathi zazezhluka kanjani, amazwi kaJeremiya ayengalunga kwabaseGalathiya njengoba alunga ebantwini besikhathi sikaJeremiya: “UJehova uthi : ‘Ohlakaniphileyo makangazibongi ngokuhlakanipha kwakhe, neqhawe mailingazibongi ngobuqhawe balo, nocebileyo makangazibongi ngengecebo yakhe, kepha ozibongayo makaziboge ngalokhu ukuthi uyangiqonda , angazi ukuthi nginguJehova owenza umusa nokwahlulela nokulunga emhlabeni, ngokuba ngiyathokoza ngokunjalo, usho uJehova’ “ (Jer. 9:23, 24). Akukho lapho ukuhlakanipha komuntu “kodumo”, ingcebo yethu, namandla ethu, kubonakala khona obala ngobuze bakho konke njengasesiphambanweni sikaKrestu — lapho kugxile khona incwadi kaPawulu emhlambini wakhe ophambukayo eGalathiya.

*\*Funda isifundosalelviki ukulungisela iSabatha likaMandulo 30.*

## Isandla sikaPawulu Uqobo

**Qhathanisa amazwi okuvala kaPawulu kwabaseGalathiya 6:11-18 nokuvalelisa kwakhe kwezinye izincwadi zakhe. Kuphi ukufana nokwehluka phakathi kwencwadi yabaseGalathiya nezinye izincwadi zakhe? (Bheka amazwi okugcina kumaRoma, ku 1 no 2 Korinte, Efesu, Filipi, Kolose, naku 1 no 2 Thesalonika.)**

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Amazwi kaPawulu okuvala incwadi awafani ngaso sonke isikhathi, kodwa kukhona okuningi okufanayo kuzo: (1) uvalelisa kubantu abathile ababiza ngamagama, (2) inkuthazo yokugcina, (3) ukusayina kwakhe, kanye (4) nesibusiso sokugcina. Uma kuqhathaniswa lamazwi kaPawulu okuvala izincwadi nalawo akwabaseGalathiya, kuvela umehluko ombili obalulekile. Okokuqala, ngokungafani nezincwadi zikaPawulu eziningi, eyabaseGalathiya iqukethe imikhonzo yakhe uqobo. Ngani na? Njengoba futhi kungekho ukubonga okuwumkhuba wakhe ekuqaleni kwencwadi, lokhu kungasho ubudlelwane obuxegayo phakathi kukaPawulu nabaseGalathiya. UPawulu umnene, kodwa uhambisa ngokomthetho.

Okwesibili, asikhumbule ukuthi kwakuwumkhuba kaPawulu ukubhalelwa izincwadi unobhala (Rom. 16:22). Sekwenziwe lokho, uPawulu wayevame ukuthatha ipeni abhale amazwi ambalwa ngesandla sakhe ukuphetha incwadi (1 Kor. 16:21). KwabaseGalathiya, kodwa, uPawulu wenza okwehlukile kunomkhuba awejwayele. Uma ethatha ipeni kunobhala, uPawulu usakhathazekile ngesimo saseGalathiya kangoba uze abhale okuningi kunomkhuba wakhe. Akakwazi ukubeka phansi ipeni engakabancengi abaseGalathiya okokugcina ukuba bashiye izindlela zabo zobuwula.

KwabaseGalathiya 6:11 uPawulu ugqamisa ukuthi wayibhala ngamagama amakhulu lencwadi. Asazi ukuthi kungani. Abanye bacabanga ukuthi uPawulu wayengasho ubukhulu bamagama, kodwa ukubhaleka kwawo kabi. Bathi mhlawumbe izandla zikaPawulu zaziwuqhotho ngenxa yokushushiswa, noma zigothshiswe umsebenzi wokwakha amatende, ngaleyo ndlela wayengakwazi ukubhala kahle. Abanye bakholwa ukuthi amazwi akhe anika obunye ubufakazi besimo samehlo akhe. Nakuba yomibili lemibono ingase ibe yiqiniso, akulona ihaba ukuthi uPawulu wayebhala ngamagama amakhulu ngenhloso njengendlela yokuphina agcizelele iphuzu lakhe, ngendlela efanayo thina namhlanje singakwenza lokho ngokudwebela ngaphansi, noma ukubhala okutshekile (*italics*) noma ukubhala NGAMAGAMA AMAKHULU. Noma ngabe sasiyini isizathu, uPawulu wayefuna abafundi baqaphele isixwayiso sakhe nesiyalo.

# Ukuzibonga Ngenyama

**Funda kwabaseGalathiya 6:12, 13. Uthini kulezindimana uPawulu?**

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Yize uPawulu eseke wathinta kancane izinhloso nezinhlelo zezimbangi zakhe (bheka amaGal. 1:7, 4:17), ukuphawula kwakhe esahlukweni 6:12, 13 okokuqala ephumela obala ngezimbangi zakhe. Uzichaza njengabafuna “ukubongwa ngenyama.” Amazwi athi “bafuna ukuba nobuso obubukekayo” esiGrikini asho “ukuzenza abahle.” Igama elisho “ubuso” kuseyilo esiGrikini elisho okufakwa umlingisi kokufihla ubuso (mask), kanti futhi leligama lalisetshenziswa ngendima edlalwa umlingisi. Ngamanye amazwi, uPawulu uthi labantu bafana nabalingisi abafuna ukwamukelwa yizibukeli. Emphakathini owesekelwe phezu kokudunyiswa nokuhlazeka, kubalulekile ukuhambisana neningi, kanti-ke labo ababefundisa okuphambene neqiniso kubonakala sengathi babefuna ukukhuphula izinga labo lokudunyiswa phambi kwamaJuda akubo eGalathiya kanye namanye amaKrestu angamaJuda eJerusalema. UPawulu wenza iphuzu elibalulekile ngenye yezinhloso zabo— isifiso sokugwema ukushushiswa. Yize noma ukushushiswa singakubuka ngesimo sakho esishaqisayo sokuhlukumeza umzimba, kuyahlukumeza noma kuthiwa kuncane uma abantu bephebezwa noma bekhiswa inyumbazane. UPawulu nezinye izidlamliilo eJudiya babeke bakwenza lokuhlukumeza okubalulwe kuqala (Gal. 1:13), kodwa nalokhu kwesibili kwaba nokwawo umphumela emaKrestwini. Abaholi bezenkolo yobuJuda babesenomthelela omkhulu kwezombusazwe ezindaweni eziningi. Babenemvume yasenthethweni evela eRoma; kanjalo-ke abazalwane bamaJuda abaningi babefuna ukuba nobudlelwane obuhle nabo. Ngokusoka abezizwe nokubafundisa ukuthi bagcine I Torah okungumthetho kaMose, labasusi bothuthuva eGalathiya babenokuthile okufanayo namaJuda asendaweni. Lokhu kwakungezubanika ilungelo lokuxhumana namasinagoge-nje kuphela, kodwa futhi babengase baqinise ubuhlobo babo namaJuda aseJerusalema ayenokusola ngomsebenzi owenziwa phakathi kwabezizwe (Izenzo 21:20, 21). Ngaphandle kokungabaza futhi, ngenye indlela izenzo zabo zazingenza ukufakaza kwabo emaJudeni kube nesisindo. Noma ngabe yisiphi isimo ayenaso engqondweni uPawulu, akushoyo kusobala: “Yebo, bonke abathanda ukuhamba ngokumesaba uNkulunkulu kuKrestu Jesu bayakuzingelwa” (2 Thim. 3:12).

**Cabanga ngezizathu zalabantu zokufundisa leziphosiso zabo. Uma ucabangisisa, kubonakala kwenza umqondo. Lokhu kumelwe kusitsheleni ngokuthi ngisho nezinhloso “ezinhle kakhulu” zingasidukisa uma singaqaphele? Wagcina nini ukuzithola sewenza izinto ezimbi ngezinhloso ezinhle na?**

## Ukuzibonga Ngesiphambano (Gal. 6:14)

**“Kepha kimi makungabikho nakanye ukuzibonga, kuphela ngesiphambano seNkosi yethu uJesu Kristu, okubethelwe ngaye izwe kimi nami kulo izwe” (Gal. 6:14).**

Esezembulile izinhloso zalabo ababegcizelela ukusoka, uPawulu uyaphinda wethula isigijimi sevangeli kwabaseGalathiya okokugcina, ngendlela efinqiwe. Ngokuka Pawulu, ivangeli lesekelwe phezu kwezinsika ezimbili: (1) ukugxila esiphambanweni (indim. 14) nemfundiso yokulungisiswa (ndim. 15). Isifundo sanamhlanje sizogxila ephuzwini phezu kwensika yokuqala. Njengoba siphila kumnyaka-khulu ka 21, kulukhuni ukuqonda ukwethuka okwaethwa ukuphawula kukaPawulu ngesiphambano ekuqaleni (Gal. 6:14). Namhlanje isiphambano sikaKrestu sejwayelekile futhi siyathandwa, sivusa umuzwa omuhle ebantwini abaningi. Kodwa ezinsukwini zikaPawulu, isiphambano kwakungeyona into owawungaziqhenya ngayo, kunalokho sasibukelwa phansi. AmaJuda athatha umqondo kaMesiya obethelwe njengesikhubekiso, amaRoma abuka ukubethelwa kukubi kangangoba ayengakubali nokukubala njengendlela yokujezisa efanele umRoma. Indlela ehlanzayo abantu basendulo ababebuka ngayo isiphambano sikaKrestu ingabonakala ngokusobala ngomdwebo wokuqala owaziwayo wesiphambano. Umdwebo owenziwa emakhulwini amaningi eminyaka utshengisa ukubethelwa komuntu onekhanda lembongolo. Ngenzansi kwesiphambano, maqondana nomdwebo womuntu uphakamise izandla ethandaza, kunombhalo othi: “uAlexander ukhonza unkulunkulu wakhe.” Kusobala okushiwoyo: isiphambano sikaKrestu kuhlekiswa ngaso. Kungenxa yesizathu esinje ukuthi uPawulu athi ayikho enye into angazibonga ngayo, ngaphandle kwesiphambano sikaKrestu!

**Yimuphi umehluko owenziwa yisiphambano sikaKrestu ebudlelwaneni bukaPawulu nezwe na? Gal. 6:14, Rom. 6:1-6, 12:1-8, Filipi 3:8.**

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Isiphambano sikaKrestu siguqula yonke into kulowo okholwayo. Sisiphonsela inselele yokuthi sibukisise indlela esizibuka ngayo thina, nokuthi sinobudlelwane obunjani nezwe. Izwe—lesikhathi samanje esibi kanye nakho konke okuhambisana nalo (1 Johane 2:16)—liphikisana noNkulunkulu. Ngenxa yokuthi sesafa kanye noKrestu, izwe alisenawo amandla okusigqilaza elake laba nawo phezu kwethu, futhi nempilo endala esasiyiphilela izwe, ayisekho. Uma silandela isifanekiso sikaPawulu, umkhathi phakathi kokholwayo nezwe kufanele ube sengathi kokubili lokhu kwafa okunye kokunye.

**Senzeni isiphambano lokho okuthinte ubudlelwane bakho nezwe na? Lokho kwenze mehluko muni empilweni yakho? Usuphila impilo eyehluke kanjani manje selokhu wazinikela eNkosini eyakufela na?**

## Indalo Entsha

Ngemuva kokugcizelela ukubaluleka kwesiphambano sikaKrestu empilweni yobuKrestu, uPawulu manje ugcizelela insika yesibili yesigijimi sakhe sevangeli: ukulungisiswa ngokukholwa. Njengoba sibonile ebudeni bekota, uPawulu uqhathanise ukusoka nevangeli. Kodwa, akaphikisani nomkhuba wokusoka ngokwawo. UPawulu usesho okuningi ngokusoka (bheka amaGal. 5:2-4), kodwa akafuni abaseGalathiya bacabange ukuthi ukungasoki kumthokozisa kakhulu uNkulunkulu kunokusoka. Akuyona into ayiqondile leyo, ngoba umuntu angathembela kulokho akwenzayo njengoba engathembela kulokho angakwenzi. Ngokwasenkolweni, udaba lokusoka kukodwa, alusho lutho. Inkolo yeqiniso ayigxilile kokwenzeka ngaphandle, kodwa phezu kwesimo senhliziyo yomuntu. Njengoba uJesu uqobo washo, umuntu angabukeka emuhle ngaphandle, kodwa abole ngaphakathi (Math. 23:27).

**Kusho ukuthini ukuba yindalo entsha> Gal. 6:15, 2 Kor. 5:17. Wena uzizwela kanjani empilweni ukuthi kusho ukuthini lokhu?**

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Ukuthi ktisis igama lesiGriki elihunyushwa ngokuthi “indalo.” Lingasho “isidalwa” esisodwa (Heb. 4:13) noma zonke izinto “ezidalweyo” (Rom. 8:22). Kulemikhakha yomibili, leligama lisho isenzo soMdali. Ilokho akushoyo uPawulu. Ukuba “isidalwa esisha” akusiyo into engenziwa ngamandla omuntu—noma ukusoka, noma yini enye. UJesu ukhuluma ngalokhu njengo “kuzalwa kabusha” (Johane 3:5-8). Isenzo sezulu lapho uNkulunkulu ethatha khona umuntu ofile ngokwasemoyeni, aphefumulele umoya wokuphila kuyena. Lesi esinye isifanekiso sokuchaza isenzo sokusindisa leso uPawulu asichaza ngokuthi ukulungisiswa ngokukholwa. UPawulu ukhuluma kabanzi ngalamava okuzalwa ngokusha ku 2 Korinte 5:17. Kulendimana uPawulu uchaza ukuthi ukuba yindalo entsha kusho okukhulu kunokuguqulwa kokuma kwethu ezincwadini zasezulwini; kuletha inguquko empilweni yethu namhlanje. Njengoba ephawula uTimothy George, “kubandakanya wonke umsebenzi wokuphenduka: umsebenzi kaMoya oNgcwele owenza ukuzalwa kabusha oholela ekuguqukeni nokukholwa, umsebenzi wansuku zonke wokubulala nokuphilisa, ukukhula njalo ebungcweleni okuholela ekuthini ekugcineni sifane nomfanekiso kaKrestu.”—*Galatians*, ikhasi 438. Kodwa-ke, ukuba yindalo entsha akuyona leyonto esilungisisayo. Leyo nguquko enkulu ukubonakala okungangabazeki, kokuthi kusho ukuthini ukuba olungisisiwe.

## Ukuphawula Kokugcina (Gal. 6:16-18)

**UPawulu wehlisela isibusiso sakhe kulabo ababiza ngokuthi “abahamba ngalendlela” (Gal. 6:16). Uma ucabanga ngakho konke osekushiwo, ucabanga ukuthi iyiphi lendlela akhuluma ngayo uPawulu?**

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Leligama elihunyushwe ngokuthi “indlela” empeleni lisho induku eqondile esetshenziswa abaqophi bamatshe noma ababazi ukulinganisa. Leligama lagcina selisho imithetho esetshenziswayo uma umuntu ekala okuthile. Isibonelo, uma abantu bekhuluma ngeTestamente eliSha, bakhuluma ngezincwadi ezingu 27 zeTestamente eliSha ezithathwa ngokuthi ziwumthetho wokusho inkolelo nokumelwe kwenziwe yibandla. Ngakhoke, uma imfundiso “ingafinyeleli esilinganisweni” salokho okutholakala kulezi ncwadi, ayamukeleki.

**Yini lezi “mpawu zeNkosi uJesu” “uPawulu anazo emzimbeni wakhe? Usho ukuthini uma ebhala ethi “akangakhathazwa muntu” ngenxa yazo? Kungenzeka abaseGalathiya 6:14 basisize ukuphendula lombuzo? Gal. 6:17, 2 Kor. 4:10, 11:23-29.**

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Igama elithi “izimpawu” livela kwelesiGriki elithi stigmata, okuphuma kula elesingisi elisho isigcwagcwa (stigma). Kungenzeka ukuthi uPawulu wayekhuluma ngomkhuba owawuvamile wokubhala izigqila ngophawu lomnikazi ukuze zaziwe, noma mhlawumbe wayesho umkhuba wezinye izinkolo lapho ilungu lalizibhala ukutshengisa ukushisekela kwalo. Noma kunjalo-ke, ngokuthi “izimpawu zeNkosi uJesu” uPawulu ngokuqinisekile wayesho izibazi ezisemzimbeni wakhe ngenxa yobunzima nokushushiswa (bhaka ku 2 Korinte 4:10, 11:24-27). Izimbangi zakhe manje ziphikelela ngokucindezela abazalwane basezizweni ukuba bathathe amasiko amaJuda. kodwa uPawulu unezimpawu ezitshengisa ukuthi uyisigqila sikabani, futhi kuyena akukho okunye okwethembeka ngaphandla kokwethembeka kuKrestu... izibazi ayekade ezitholile uPawulu ezitheni zakhe ngesikhathi esebenzela iNkosi yakhe zazikhuluma ngokusobala ngokuzinikela kwakhe kuKrestu.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, ikhasi 989.

**“Zimpawu” zini onazo, emzimbeni noma ezinye, ngenxa yokukholwa kwakho kuJesu? Ngamanye amazwi, ukukholwa kwakho kukubizeni?**

**Ukujula Nomcabango:**

“Isiphambano saseKhalvari siphonsa inselele, futhi ekugcineni siyoqothula yonke imibuso yasemhlabeni nekaSathane. Esiphambanweni kulapho kuhlangukhona yonke imithelela, futhi yonke imithelela iphuma esiphambanweni. Singuzibuthe omkhulu ngoba kulapho uKrestu anikela khona ngempilo yaKhe ngenxa yabantu. Lomhlatshelelo wenziwa ngenjongo yokubuyisela umuntu kwisimo sakhe sokuqala sokuphelela. Yebo, nangaphezu kwalokho, wenziwa ukumnika ukuguqulwa okuphelele kwesimilo, ukuze abe ngaphezu komnqobi. “Labo okuthi ngamandla kaKrestu banqobe isitha sikaNkulunkulu nesabantu, bazohlaliswa ezindlini zobukhosi zasezulwini ngaphezu kwezingelosi ezingazange zone. UKrestu uthi: ‘Mina, uma ngiphakanyiswa emhlabeni, ngiyodonsela bonke abantu kimina.’ Uma isiphambano singatholi umthelela ohambisana naso, sizakhela umthelela. Ezizukulwaneni ngezizukulwane, iqiniso lalesi sikhathi libonakaliswa njengeqiniso lamanje. UKrestu esiphambanweni wayeyindlela okwahlangukhona kuyo umusa neqiniso. Iyona into ezonyakazisa izwe le (MS 56, 1899). “—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, ikhasi 1113.

**Imibuzo Yokuxoxisana:**

- Ukubona kubaluleke ngani ukuthi uPawulu uvula aphinde avale incwadi yakhe ngokukhuluma ngomusa kaNkulunkulu? Qhathanisa amaGal. 1:3 no 6:18.
- Njengoba uPawulu ethi “ubethelwe ...kokwasezweni” (Gal. 6:14) ubudlelwane obunjani amaKrestu afanele ukuba nabo nezwe namhlanje? AmaKrestu afanele ukuzithatha kanjani izindaba eziphathelene nokongiwa komhlaba, ukucwasana ngobuzwe, ukuhushula izisu, njalo njalo uma sebefile kokwasezweni?
- Umuntu wazi kanjani ukuthi usedalwe ngokusha yini njengoba esho uPawulu?
- Ngokwalokho okufundile kulekota, ungayifingqa kanjani imibono kaPawulu ngalezihloko ezilandelayo: umthetho, imisebenzi yomthetho, ukulungisiswa ngokukholwa, isivumelwano esidala nesisha, umsebenzi kaKrestu, kanye nesimo sempilo yobuKrestu?

**Ngokufingqiwe:**

Inkolo yeqiniso ayiyi ngokubonakala ngaphandle kodwa, kodwa iya ngobunjalo benhliziyo. Uma inhliziyo inikelwe kuNkulunkulu, impilo yomuntu izokuya ngokubonakalisa isimilo sikaKrestu ekukhuleni kwakhe ngokukholwa. Inhliziyo kumelwe ithotshiwe uKrestu; uma kwenzeka lokho, konke okunye kuyolandela.