

SIFUNDO 1

UTHIXO

**1.1 Ubukho bukaThixo**

“Kuba lowo uzayo kuThixo umelwe kukukholwa ukuba ukho nokuba ungumvuzi wabo bamfunayo” (Heb. 11:6). Injongo yezizifundo kukunceda lowo ufuna ukuza kuThixo, kuqala akholwe “ukuba ukho”; ngoko ke asiyi kubananxaxheba ukufuna ukuqonda ukuba uThixo ukho ngenene. Singaphika njani ukuba uThixo ukho kuba sibona kwa indlela le esenziwe ngayo nelizwe indlela elime ngayo, yonke lonto ibonisa ngokuphandle ukuba uThixo nguye osinika impilo.

KumaHeb. 11:6 xa sithe sakholwa ukuba ukho naye uyasivuzisa ngoko. “Kwaye ubanika umvuzo abo bamfunayo bekhohwa kuye”.

Inxenye yeBhayibhile inamabali abantu bakaThixo amaSirayeli; ukumazi kwabo uThixo babungenziwa kukukholwa babenomkhokeli wabo uMoses: “Yazi ke namhla...ukunyamekele ngentliziyo yakho, ukuba nguye uThixo emazulwini phezulu nasehlabathini phantsi: akukho wumbi. Uyigcine imimiselo yakhe, nemithetho yakhe” (Dt. 4:39,40).

Ukuba siyangqina ukuba sinaye umdali kumelwe sigcine “imithetho yakhe”, ukuze siyazi imithetho ayifunayo nokuba siyigcina njani. Kumelwe sifunde ilizwi lakhe siliphande ukuze ukholo lwethu luqine somelele.

“Ukholo luza ngokuva, ngokuva ngelizwi likaThixo” (Rom. 10:17). Ngokufanayo nols. 43:3-12 ibonisa ukuba ukwazi ngeziprofetho zikaThixo kusinceda sazi “ukuba ndinguye” (Is. 43:13)- i.e Igama likaThixo “Ndinguye endinguye” liyinyani (Ex. 3:14). UPawulos waya edolophini ekuthiwa yiBerea kumantla aseGreece. Njengesiqhelo washumayela ivangeli (Indaba ezimnandi) zikaThixo. Kodwa endaweni yokuba abantu bamkele ilizwi likaPawulos bafumana (ilizwi likaThixo hayi uPawulos) ngokutyhila izibhalo yonke imihla nokuba ezo zinto zazinjalo. Abaninzi kubo bakhohwa” (Acts 17:11,12).

Imbangi yesisifundo kukunikeza inkcukacha ukuze umntu azifunele ulwazi oluphangaleleyo eziBhalweni, ukuze nawe ukholwe. Ukufumana ulwazi oluphangaleleyo ngeziBhalo kukuba uhlale uzityhila rhoqo.

- “Nento eninzi yamaKorinte yakuva yakholwa yabhaptizwa” (Acts 18:8).

- Abantu “boliva ilizwi lendaba ezilungileyo baguquke” (Acts 15:7).
- “senjenjalo thina ukushumayela nina nenjenjalo ukukholwa” (1 Cor. 15:11).
- “Imbewu” kumzekeliso wokutyala lilizwi likaThixo (Lk. 8:11). Kowomthi owomileyo “lukholo” (Rom, 10:8) okanye amazwi okholo nemfundiso eyiyo” (1 Tim. 4:6), intliziyo evulekileyo ukukholwa kuThixo nelizwi Lakhe (Gal. 2:2 cf. Heb. 4:2).
- Umpostile uYohane ubhala athi ngobomi bokukholwa kwiNkosi “Ubani othi iyinyani iyiyoke (i.e. inyaniso) ukuba akholwe” (Jn 19:35). Ngoko ilizwi likaThixo “liyinyaniso” (Jn. 17:17) – ukuze sikholwe.

## 1.2 UBUME BUKATHIXO

Kutyhileka eBhayibhileni ukuba uThixo ungumntu ophilayo. UYesu yena ungunyana kaThixo. Ukuba uThixo asingomntu ophilayo kunganzima ukuba abe noNyana “owayengumfuziselo wakhe” (Heb. 1:8). Ngaphezu koko kunganzima ukwakha ubuhlobo ‘noThixo’ ukuba uThixo akeko ezingqondweni zethu.

Njengoko uThixo engaphezu kwethu sonke, kuyaqondakala kumakholwa amaninzi ukucaca kwesithembiso sokuba ngenye imini siyakumbona. Kunzima ukuba umoni ambone uThixo (Ex. 33:20 RSV) – nangona lento ibonisa ukuba akungakona kwethu, uThixo ngokwenene ungumntu ‘ongabonwa’. AmaSirayeli ehla elukholweni kuba ayefuna ukubona uThixo “imbonakalo” (Jn. 5:37). Olo kholo luvela ekumazini uThixo nokukholelwa lilizwi Lakhe:

“Banoyolo abahlambulukileyo intliziyo, ngokuba bayakumbona uThixo bona” (Mt. 5:8).

“Abakhonzi (Thixo) bakhe bamkhonze: babubone ubuso bakhe, negamalakhe (Igama likaThixo – Rev. 3:12) libe semabunzini abo”. (Rev. 22:3,4).

Ithemba elihle kangaka, ukuba siyakholw ngenene kulo, siyakuba nentlalo entle ebomini bethu:

“Phuthumanai uxolo nabo bonke, nobungcwele, ekungekho namnye uya kuyibona iNkosi engenabo” (Heb. 12:14).

Akumele sifunge, “nalowo awafungayo amazulu, ufunga itrone kaThixo, nohleli phezu kwayo”. (Mt. 23:22).

“Ngokuba siya kumbona njengoko anjalo (xa ebuya uKrestu). Bonke abanalo elithemba kuye bazenza nyulu, njengokuba yena enyulu” (1 Jn. 3:2,3).

Kobu bomi ukumazi uBawo wethu asigqibelelanga, xa sinokuqhubela phambili kobu bomi bumnyama side simbone ekugqibeleni. ‘Ukumbona’ kwethu kuya kwenza ingqondo zethu zimbone ngokupheleleyo. UYobi wonwaba kubudlelwane bakhe noThixo owaye wabonwabela kwintsuku zakhe zokugqibela:

“Emveni kokuba ulusu lwam (i.e. ukufa) ludlavulwe lwanje, ingasekho inyama yam, ndiya kumbona, uThixo: Endiya kuzibonela mna ngokwam, amehlo ama ambone, ingabi wumbi” (Job19:26,27).

Umpostile Paulos ukhala phandle ngobomi obubuhlungu nobunentshaba:

“Kuba ngoku sikhangelela esipilini ngokwamanakanibe; oko ke siya kukhangelana ebusweni ( 1 Cor. 13:12).

#### UBUNGQINA BETESTAMENTE ENDALA

Ezi zithembiso zeTestamente Entsha zakhiwe zaqokelelwa kwiTestamente Endala ukunika ubungqina ngoThixo. Xa sinokuyifunda iBible siyazi asinakho ukungamazi uThixo. ITestamente Endala ithetha, ngoThixo ngokuba ngumntu; ngoko zizombini iTestamente Endala neNtsha zinika umntu okholwayo ithemba elinye labakholwayo. Ezi zilandelayo zingxoxo zobume bukaThixo”

- “Wathi uThixo, masenze umntu ngokomfanekiselo wethu ngokufana nathi” (Gen. 1:26). Ngoko umntu wenziwe ngokumfanekiso kaThixo, ngokunjalo neengelosi. uYakobi 3:9 uthetha “....abantu abenziwe ngokomfanekiselo kaThixo” Ukudalwa kwethu sangumfuziselo kaThixo kuthetha ukuba kumelwe siziqhenye ngokwenziwe sifane naye. UThixo lo esenziwe sangumfanekiso wakhe akayonto esingenakuzama ukuyiphilela. UHezekile wabona uThixo ehleli etroneni phezu kwekherobhine, enothando “emthanda umntu”. Imizimba yethu ifana naye ngoko kumelwe lo mzimba siwunika uThixo, njengoko abantu babenika okukaKesare kuKesare (Lk. 20:25).
- “Uyakwazi yena (God) ukubunjwa kwethu” (Ps. 103:14); usinqwenelela ukuba sifane naye ngento yonke, uBawo esinxulumene naye.
- Indawo ahlala kuyo xa ichazwa ibonisa ukuba iyodwa: “UThixo usezulwini” (Eccl. 5:2); “Ngokuba uqondele esendaweni yakhe ephezulu engcwele; wondele ehlabathini esemazulwini uYehova” (Ps. 102:19,20); “Yiva ke wena emazulwini, endaweni ohlala kuyo” (1 Kings 8:39). Siyafunda nokuba uThixo “unetrone” (2 Chron. 9:8; Ps. 11:4; Is. 6:1; 66:1). Ikwayindawo yakhe yasezulwini.
- Is. 45 unendawo ezininzi ezinobume bukaThixo apho kuchazwa khona enxulumene nezinto ezidingwa ngabantu Bakhe: “NdinguYehova, akukho wumbi ....mna Yehova ndingumenzi wezo zinto zonke.....konke kwadalwa ndim Yehova. Yeha ke obambana noMenzi wakhe.....izandla zam mna lo zaneka izulu.... Jonga kum, niya kusindiswa, zonke iziphelo zehlabathi”. UThixo ufuna sijonge kuye ngeliso elinokholo lonto ibonisa ukuba ungumntu .
- UThixo utyilwe kuthi njengoThixo oxolelayo, othetha amazwi ebantwini. Naye uDavide wayeyindoda esemva kwentliziyo kaThixo (1 Sam.13:14, ibonisa ukuba uThixo unengqondo (intliziyo), enokufikelwa ngamanye amadoda athile, nangona abantu ngokwendalo abekho emva kwentliziyo kaThixo. Ivesi ezifana nale “wazohlwaya uYehova, ngokuba emenzile umntu ehlabathini....kwaba buhlungu kuye entliziyweni” (Gen. 6:6)singamchaza uThixo njengonemvakalelo nesazela. Lonto yenza thina njengabantwana bakhe sibanelise kwimfuno zakhe.

#### UKUBA UTHIXO AKANGOMNTU/AKEKHO

Ukuba uThixo akangomntu, akekho, ngoko kunzima ukukholwa. uMoya Oyingcwele ezinye inkonzo zithi usenza sazane noThixo ngokomoya. Ilizwi Lakhe nokuncedwa nguYe kusenza sikwazi ukuqonda oko akuthethayo kusinceda ezimpilweni zethu.

Injongo kaThixo kukuzibonakalisa Yena ubuqu bakhe kubantu behlabathi abaninzi. Igama lakhe Yahweh Elohim, lichaza oku (Lowo omandla makhulu). Umvuzo kwabo bakholwayo xa uThixo ezokumisa uBukumkani bakhe apha emhlabeni kukubanika lomzimba ungenakufa ongazukoyiswa nto. UYobi wayefuna ukuba afumane lomzimba wovuko “ngolosuku” (Job 19:25-27). Abraham ngomnye wabo balele eluthulini lomhlaba (oya) kuvuswa .....ebomini obungunaphakade” (Dan. 12:2) ukuze afumane isithembiso sokuwuma umhlaba waseKanana indawo elapha emhlabeni (Gen. 17:8). “Abenceba baye bamemelele bememelela ....babamemelele besezililini zabo....ukuze benze impindezelo.....izohlwayo ezizweni” (Ps. 132:16; 149:5,7). Abantu bakhe bayakuphatha befana naye ubume bomzimba ingabuye yone imizimba yabo. Kutsho kuzaliseke nezithembiso zikaAbraham owayezithenjiswa nguThixo.

Abo bakholiweyo baya kuwudla ilifa umhlaba sisithembiso sabo eso (2 Pet. 1:4). Siyakunikezwa umzimba ofana nokaYesu (Phil.3:21), Siyazi ukuba uyakuba nomzimba ofana nathi eBukumkanini. Inkolo echaza ubume bukaThixo boyanyaniswa neziBhalo zoBukumkani.

Kumelwe uThixo ahlale esezingqondweni zethu ukuze sifane naye eBukumkanini bukaThixo. Zikhona ivesi ezisixelela ngoThixo onguBawo osithandayo, njengotata eqeqesha unyana wakhe (e.g. Dt. 8:5). Xa uKrestu wayebethelwa sifunda oku, “UYehova ke wathanda ukumtyumza nokumvisa isifo” (Is. 53:10); nangona “Ndazibika kuThixo wam: waliva etempileni yakhe ilizwi lam, ukuzibika kwam kwafika phambi kwakhe ezindlebeni zakhe” (Ps. 18:6). UThixo wathembisa uDavide ngembewu yakhe eyakuba nguNyana kaThixo owazalwa ngumntu ofana notata wakhe.

Ukumazi banzi uThixo ngqibelele sisithixo esivula zonke indawo ezibalulekile eBhayibhileni zinkolo zonke. Ubuxoki bubekho ngoThixo kodwa iBhayibhile inako konke. Ukuba ufumene le ndawo ingakucacelanga, kubakho umbuzo oye uvele: Ngaba uyamazi ngokwenene uThixo? Siyakwazi ngemfundiso yeBhayibhile nangaYe xa sifunda siqhubela phambili.

### 1.3 IGAMA LIKATHIXO NOBUME BAKHO

Ukuba kukho uThixo, kuyacingeka ukuba uyakuzenza indlela zokuba simazi Yena. Siyakholwa ukuba iBhayibhile sisityhilelo ebantwini, kwaye kuyo sibona ubume bukaThixo butyhilwa. Ukuba siyavuma ilizwi likaThixolizalise ingqondo zethu, isidalwa esitsha siyakheka ngaphakathi kuthi elinempawu zikaThixo (James 1:18; 2 Cor. 5:17). Ngoko ngokuya sizisondeza kwilizwi likaThixo, sifunda, siya “sibangumfanekiso woNyana Wakhe” (Rom. 8:29) yena wayefana nqwa noThixo (Col. 1:15). Apha sifumana ukufunda imbali yeBhayibhile; zinezifundo zokuba uThixo waqhuba njani nabantu kwanentlanga, ebonisa indawo ezibalulekile.

KumaHebhere namaGrike amthiya igama umntu ngokwento abayiyo. Imizekelo ecacile:-

- 'UYesu' – 'UMsindisi' – ngokuba "Uyakusindisa abantu ezonweni zabo" (Mt. 1:21).
- 'Abraham' = 'uYise wohlanganga olukhulu' – "Ndikwenze uyise wohlanga olukhulu" (Gen. 17:5).
- 'Eve' = 'ukuphila' – "Ngokuba ungumama wabaphilayo" (Gen. 3:20).
- 'Simeon' = 'ukuva' – "Ngokuba uThixo uvile ukuba undithiyile, wandinika nalo unyana" (Gen. 29:33).

KuJer. 48:17, ngokwazi abantu baseMoab iyalingana nokwazi igama uMoab. Indumiso njalo ziyateta ngegama likaThixo namazwi akhe nezenzo (Ps. 103:1, 105:1, 106:1,2,12,13). Igama likaThixo nezihloko zisinika okuninzi Ngaye. Inkcukacha zokufunda ngegama lakhe zivela emva kobhaptizo, ukuhlala siphakamisa iGama Lakhe yinto ekumele ukuba siyayenza kubomi bethu. Oku kulandelayo yintshayelelo.

Xa uMoses wayefuna ukwazi nzulu ngoThixo ukuqinisa ukholo lwakhe xa wayekweyona ngxaki ebomini bakhe, ingelosi yamemeza igama likaYehova. "UNdikhoyo nguThixo onemfesane nesisa, oza kade umsindo, ophuphuma izibele nokunyaniseka, ukunyaniseka kwakhe akujiki nakwizizukulwana negezizukulwana; abakhohlakeleyo nabanxaxhayo nabonayo uyabaxolela" (Ex. 34:5-7).

UThixo ukhethe igama elilodwa afuna ukuba aziwe ngalo ngabantu bakhe, sisishwankathelo senjongo Yakhe ngabantu.

AmaSirayeli ayengamakhoboka eJiphutha, kwaye kwakufuneka ekhunjuziwe ngenjongo kaThixo ngawo. UMoses waxelelwa ukuba abaxelele ngegama likaThixo, ukuze bancedakale ukuphuma eJiphutha nokuqala uhambo lwabo ukuya kwilizwe lwsithembiso (cf. 1 Cor. 10:1). Nathi kumelwe sazi izinto ezifunwa nguThixo phambi kobhaptizo ukuze siqale uhambo lokuya eBukumkanini bukaThixo.

UThixo waxelela uSirayeli ukuba igama lakhe ngu "Yahweh", elithetha "Ndinguye endinguYe" okanye, Ndiyakuba nguye endiyakubanguye" (Ex. 3:13-15). Eli gama laye landiswa. "UThixo waqhuba wathi kuMoses. "Uze uthi kumaSirayeli, ndithunywa nguYehova (Yahweh) uThixo wookhokho benu uThixo kaAbraham, uThixo kalsake, uThixo kaYakobi.....eli gama lam nanini nanini, ndaye ke ndiya kubizwa ngalo nazi zizukulwana ezizayo" Ex. 3:15).

Igama likaThixo elipheleleyo ngu "Yehova uThixo".

ITestamente Endala yayibhalwe ngesiHebhere, kwaye isingesi sishiya okuninzi xa siguqula igama lesiHebhere elithi 'uThixo'. Igama eliqhelekile lesiHebhere elicacisa 'uThixo' 'nguElohim' othetha 'uSonini nanini omnye'. Ukukhumbula uThixo igama afuna simkhumbule ngalo.

YAHWEH ELOHIM

## Elibhekise

### YENA UYAKUTYHILEKA KWIQUMRHU ABANAMANDLA

#### AMANINZI.

Ngoko ke yinjongo kaThixo ukuphila ubume Bakhe nokwenza kwakhe kubantu abaninzi. Ngokuthobela iLizwi Lakhe singanakho ukuba nempawu zikaThixo ngaphakathi kuthi, ngokuba uThixo uyaziveza kwabo bakholwa kuye. Kodwa igama likaThixo sisiprofetho sexesha elizayo xa umhlaba uyakuzala ngabantu abafana naye, ngokobume nangendalo (cf. 2 Pet. 1:4). Ukuba siyanqwenela ukuzibandakanya nenjongo kaThixo nokuba sifane noThixo. Ukuba siqwenela ukungafi, ukuphila unaphakade sikwimo engonakaliyo, ngoko kumelwe sizibandakanye negama Lakhe. Indlela yokwenza oku kukuba sibhaptizelwe egameni Lakhe – i.e. Yahweh Elohim ( Mt. 28:19). Lonto isenza sibe ngabazukulwana bakaAbraam (imbewu) (Gal. 3:27-29) abathenjiswa ukuwuma lomhlaba babazindlalifa zaphakade (Gen. 17:8; Rom. 4:13) – Iqumrhu ‘abanamandla amanye’ (‘Elohim’) apho isiprofetho segama likaThixo lizaliseka oku kucacisw ngokupeheleleyo kwiSifundo 3:4.

#### 1.4 IINGELOSI

Konke esikufundile kwesi sifundo kudibanisa ingelosi.

- Ngabantu
- Baphethe igama likaThixo
- Abantu abanomoya kaThixo osebenza ukuze benze intando yakhe.
- Ngokwendlela yakhe nenjongo Yakhe
- Ngoko bemzukisa Yena

Siye sachaza kwiSifundo 1:3 ukuba awona magama aqhelekileyo uThixo achazwa ngawo ngesiHebhere ‘uThixo’ ‘nguElohim’, elithetha ukuba ‘umandla makhulu’. Eli gama lingasoloko libhekiswa kwingelosi zona zibe ngomandla makhulu kaThixo, kuba zihlala ziphethe igama lakhe, zimele yena.

“Nina zithunywa zakhe magorha omeleleyo, alenzayo iLizwi Lakhe, ephulaphula isandi selizwi Lakhe” (Ps. 103:20).

Xa sifunda indlela uThixo awadala ngayo ihlabathi, sibona ukuba lomsebenzi wawenziwa zingelosi uJob 38:4-7 uveza ezakhe iindlela naye. Ngoku lixesha lokuba sishwankathele izinto ezenzeka xa kwakudalwa kwiGenesis 1.

Usuku 1. “Wathi uThixo, makubekho ukukhanya” (v.3)

Usuku 2. “UThixo wathi, makubekho isibhakabhaka phakathi kwawo amanzi, sibe ngumahlulo wokwahlula amanzi (emhlabeni) kuwo amanzi (angaphezu kwesibhakabhaka) kwaba njalo” (v.6,7).

Usuku 3. “UTHixo wathi, amanzi angaphantsi kwamazulu makahlnganiselwe ndawonye (enze ulwandle nemilambo emikhulu).-----kubonakale okomileyo.....kwaba njalo” (v. 9)

Usuku 4. “UTHixo wathi, makubekho izikhanyiso..... esibhakabhakeni, kwaba njalo”(v14, 15).

Usuku 5. “UTHixo wathi, amanzi la makanyakazele inyakanyaka, imiphefumlo ephilileyo....nentaka ziphaphazele ehlabathini.....uThixo wadala yonke imiphefumlo ephilileyo” (v. 20,21) –i.e. “kwaba njalo”

Usuku 6. “UTHixo wathi, umhlaba mawuphume imiphefumlo ephilileyo.... ezizitho zine, nezinambuzane.....kwaba njalo” (v.24).

Umntu wadalwa kwangosuku lwesiThandathu. “UTHixo wathi, masenze umntu ngokomfanekiselo wethu ngokufana nathi” (Gen. 1:26). Siye sancokola ngalevesi kwiSifundo 1.2. Ngoku, sifuna ukuqaphela ukuba “uThixo” akabhekisi kuye yena Thixo buqu – “masenze umntu” ibonisa ukuba ‘uThixo’ ubhekise ebantwini abaliqela. Igama lesiHebhere elithi ‘Thixo’ ‘Elohim’ elithetha ‘oomandla makhulu’ elibhekise kwingelosi. Ngabantu bokwenyani, abaphila ngokufana noThixo.

EBhayibhileni kukho ‘indalo’ ezimbini; ngokkwencaza asinakho ukuzifuna zonke.

UbumebukaThixo (endalo edibeneyo).

- Akanakho ukuona (unyulu) (Rom.9v14;6:23 cf. Ps. 90:2; Mt. 5:48; James 1:13).
- Akanakufa i.e. usisi makade (1 Tim. 6:16).
- Unamandla amaninzi akadinwa (Is. 40:28).

Le yindlela ayiyo uThixo nengeelosi, eyayinikwe uYesu emva kovuko (Acts 13:34; Rev. 1:18; Heb. 1:3). Le yimpilo esithenjiswa yona (Lk. 20:35,36; 2 Pet. 1:4; Is. 40:28cfv 31).

Ubume bomntu

- Siyahendeka kuso isono (James 1:13-15) ngenxa yengqondo yethu eyonakeleyo (Jer. 17:9; Mk 7:21-23).
- Siyafa i.e. imizimba yethu iyonakala (Rom. 5:12,17; 1 Cor. 15:22)
- Sinamandla amancinci ngokomzimba (Is. 40:30) nangengqondo (Jer. 10:33).

Le yimpilo esiyiphilayo singabantu, abalungile nabakhohlakele. Isiphelo sokuphila kukufa (Rom. 6:28). UYesu wayephila ngoluhlubo phambi kovuko (Heb. 2:14-18; Rom. 8:3; John 2:25; Mk. 10:18).

## IMBONAKALO YENGELOSI

Iingelosi azinabume bukaThixo akumelanga ukuba zone ukuze zingabi nakufa- kuba sibona ukuba isono sizisa ukufa (Rom. 6:23). Amaxesha amaninzi xa iingelosi zazisiza emhlabeni zazifana nabantu.

- Iingelosi zafikela uAbraham zithetha amazwi kaThixo kuye; zachazwa njenga “madoda amathathu”, uAbraham wabaphatha okwabantu, njengoko yayingabo:” Makhe kuthathwe intwana yamanzi, nihlambe inyawo zenu, nengqengqe phantsi komthi lo” (Gen. 18:4).
- Iingelosi ezimbini zaya kuLothe eSodom. Baye babonwa bengamadoda, nguLothe nabantu baseSodom. “Kwafika iingelosi ezimbini eSodom wawamema ukuba aye kuchitha ubusuku naye. Abantu baseSodom baya endlwini kaLothe bambuza ngendlela eyosabisayo: “Aphi lamadoda angene kuwe ngobu busuku?” ULothe wacenga: “Ke kula madoda musani ukwenzanto”. Abizwa ngokuba ‘ngamadoda’. “Amadoda lawo solula isandla sawo” amsindisa uLothe; “Amadoda athi kuLothe ....uYehova usithume ukuba siyonakalise iSodom (Gen. 19:1, 5, 8,10,12,13).
- ITestamente iyakungqina oku kokuba iingelosi zazingabantu: “Musani ukukulibala ukubuka indwendwe kuba ngokwenjenjalo unxamnye (eg. Abraham, uLothe) ibuka izithunywa zezulu, ingazi” (Heb. 13.2).
- UYakobi wajijisana nendoda ubusuku bonke (Gen,32:24) esixelelwa kamva ukuba yayiyingelosi (Hos. 12:4).
- Amadoda amabini enxibe ezibengezelayo ayekho eluvukweni (Lk. 24:4) nangonyuko (Acts 1:10) lukaYesu. Icacile yayizingelosi.
- Masiqaphele umlinganiselo “umlinganiselo womntu ngokunjalo nowengelosi (Rev. 21:17).

## INGELOSI AZONI

Njengoko iingelosi zikunye noThixo azinako ukufa. Njengoko sibonile ukuba isono sizisa ukufa, kuyabonakala ukuba azinako ukona. Imvelaphi yesiGrike nesiHebhere echaza ingelosiithetha ‘umthunywa’; ingelosi ngabathunywa okanye izicaka zikaThixo, ezimthobelayo Yena, ngoko ke kunzima ukuzicingela ukuba zingona e.g. UYohane umbhaptizi (Mt. 11:10) nabathunywa bakhe (Lk. 7:24); abathunywa bakaYesu (Lk. 9:52) namadoda ayezintlola eJericho (James 2:25).

Ezi vesi zibonisa ngokucacileyo ukuba zonke iingelosi (hayi ezithile) ngokwendalo ziyamthobela uThixo, ngoko azinakho ukona.

“UYehova uyinzinzisile emazulwini itrone yakhe; uBukumkani bakhe bulawula into yonke (i.e. akunakubakho kuvukelana noThixo emazulwini). Mbongeni uYehova, nina zithunywa zakhe, magorha omeleleyo, alenzayo ilizwi lakhe, ephulaphula isandi selizwi lakhe. Mbongeni uYehova, nonke mikhosi yakhe, balungiseleleli bakhe, benzi bokuthanda kwakhe” (Ps. 103:19-21).

“Mdumiseni nonke zithunywa zakhe.....mikhosi yakhe (Ps. 148:2).

“kwizithunywa ....azingomoya abobusayo zonke na, zithunywa ukuba zilungiselele abo baza kuba zindlalifa zalo usindiso?” (Heb. 1:13;14).

Ukuphindaphinda kweli gama 'zonke' ibonisa ukuba iingelosi azihlulwanga zazindindi ezimbini, ezilungile nezingalunganga. Ukubaluleka kokuqonda ngokupheleleyo kwimeko yengelosi kukuba umvuzo wokuthembeka kukuba sifane nazo.

“Ke bona abo, abendiswa.....abasenakubuya bafe,banjengezithunywa zezulu” (Lk.20: 35,36). Yinto ebalukile ukuyibamba. Ingelosi azinakufa. “Ukufa ..... akazifumani izithunywa” (Heb. 2:16 Diaglote margin). Ukuba ingelosi bezinokona, abo bayakuba sebukumkanini xa ebuya uKrestu bebeya kona kwakhona. Njengoko sibona ukuba isono sizisa ukuba (Rom. 6 :23), abayi kuzuza ubomi obungunaphakade; ukuba sinako ukona, sinako ukufa. Xa sinokuthi ingelosi ziyona isithembiso sikaThixo sobomi obungunaphakade asintoyanto, sibona ukuba umvuzo wethu kukufana nengelosi. Umzekelo “wengelosi” (Lk. 20:35,36) ubonisa ukuba lunye uhlobo lwengelosi lunye alunasono.

Ukuba ingelosi zingona, kuya kuba uThixo akabalulekanga ikulawula impilo zethu nezinto zehlabathi, ngokubona ukuba indlela asebenza ngayo kwingelosi (Ps. 103:19-21). UThixo uphumelela zonke izinto ngomoya Wakhe osebenza kwizithunywa (Ps. 104:40). Ukungamthobeli Yena azinakho ukukwenza. Amakholwa kumelwe athandaze yonke imihla ukuze uBukumkani bukaThixo bufike emhlabeni, intando yakhe yenziwe emhlabeni, intando yakhe yenziwe emhlabeni njengoko isenziwa ezulwini (Mt. 6:10).

## INGELOSINI NAMA KHOLWA

Kukho into ebalulekile esikholelwa kuyo ukuba amakholwa enene anengelosi esicaleni kwakhe umntu emnceda ebomini bakhe ngamnye.

- “Isithunywa sikaYehova singamangqina ngenxa zonke abamoyikayo, sibahlangule” (Ps. 34:7).
- “.....ke mna ndosisa isandla sam ngaphezu kwezincinane (i.e. abafundi abangomelelanga – Zech. 13:7 cf Mt. 26:31)....izithunywa zabo emazulwini zihlala zibubona ubuso bukaBawo” (Mt. 18:6,10).
- Amakholwa okuqala ayekhohlelwa ukuba uPetros unengelosi emgadileyo (Acts 12:14,15).
- AmaSirayeli aluwela ulwandle olubomvu, ekhohlelwa yengelosi entlango ukuya kwilizwe lesithembiso. Ukuwela kwabo ulwandle olubomvu lubonisa ubhaptize emanzini ( 1 Cor. 10:), ngokucacile nathi sikhohlelwa yingelosi ukuhamba nathi entlango yobomi isisa kwilizwe lesithembiso eBukumkanini bukaThixo.

Ukuba ingelosi ziyona ngaba esosithembiso asikho azinokwazi ukusikhokela.

Siye sabona ukuba ingelosi ngabantu.

- Ngemo ofana nekaThixo
- Abangenakona
- Abahlala besenza intando kaThixo
- Abangabantu abanomoya kaThixo othetha kubo benze (Ps. 104:4)

KODWA?

Icawe ezininzi zicinga ukuba ingelosi ziyona, kwaye ezongelosi zikhona zizo ezi zizisa ingxaki emhlabeni. Siyakufunda banzi ngalomba kwiSifundo 6. Okwangoku siza kufunda ezi zinto zibalulekile.

- Kukho into ethi kwakuke kwadalwa ngaphambili, i.e. okuthethwe kwiGen. 1 Kuyacaca ukuba ezingelosi zeza ukuzobonisa phakathi “kokuhle nokubi” (Gen. 3:5) kuyefana nakobu bomi sibuphilayo. Ukuba abantu ababephila ngoko baabesona; abantu bajonge ezonto zamandulo. IBhayibhile yona isixelela ngezinto ekumelwe sizazi kwelishesha siphila kulo, akukho ngelosi zonayo; zonke iingelosi zithembekile kuThixo.
- Akunakubakho bantu bonayo ezulwini, ngokubona ukuba uThixo “Yini na undikhangelise... ukondele okubi?”. (Heb. 1:13). Ngokufayo nePs. 5:4,5 uyacacisa: “Akanakuphambukela kuwe onobubi. Abanakuma abaqhayisi phambi kwakho” emazulwini indawo yokuhlala kaThixo. Imfazwe eyabakho phakathi kukaThixo nengelosi ezonayo akuthethwa ngayo kwezi ndawo.
- Igama lesiGrike elichaza “ingelosi” lithetha ‘umthunywa’ kwaye libhekise ebantwini njengoko sesibonile. Abo bantu “bathunywa/ banganakho ukona.
- IPaganism iyakholelwa ukuba bakhona abantu abangona. Nangoku sicinga ngayo neChristmas zingenele nakwamanye amakholwa.
- Zikhona indawo eBhayibhileni ezingabalalekisa abantu ngokuxhasa ezingelosi zonayo ezikhona. Zinxulumene “nosathana”, ziyafumaneka kubahlalutyi bencwadi. Ezo vesi zingayiphazamisa imfundiso yeBhayibhile.

INDIMA 1: “UThixo nguMoya” (Jn 4:24)

KwiSifundo 2 kumelwe sifunde ngakumbi ngemfundiso yeBhayibhile ngomoya kaThixo. Sisishwankathela ngokuyicacisa sithe umoya kaThixo ngamandla Akhe okanye umphefumlo Onguye buqu, uBuyena noBume nutyhilwa kuthi ngokolobo umoya osebenza ngawo. “UThixo ungumoya”, Jn 4:24 ungacaciswa (bona R.S.V., NIV), ngokuba umoya wakhe ubonisa indlela oyiyo.

UThixo uchazwa njengomntu kwizinto ezininzi e.g.

- “Kuba uThixo ungumlilo otyayo” (Heb. 12:29).
- “UThixo ukukukhanya” (1Jn. 1:5).
- “UThixo uluthando” ( 1 Jn. 4:8).
- “Ilizwi (lesiGrike ‘logos’ - icebo, injongo, ingcinga) yayinguThixo” ( Jn 1:1)

Ngoko “uThixo ungu” bume Bakhe. Akulungi ukuphikisa ukuba uthando “nguThixo, ngokuba sifunde ukuba uThixo luthando”. Singambiza omnye umntu ‘unobuntu’, lonto ayithethi ukuba ababonakali – yindlela abayiyo ebonise ubuntu kuthi.

Njengoko umoya ungamandla kaThixo sifunde ukuba uThixo uwuthuma naphina ukuyokwenza okuhle ubonakalise ubume Bakhe. Imizekelo yoku mininzi, ubonisa imimangaliso phakathi koThixo nomoya Wakhe.

- “Lowo (UThixo) wawubeka phakathi kwabo uMoya wobungcwele bakhe” (Is. 63:11).
- “Ndiya kumbeka uMoya Wam phezu kwakhe (Jesus)” (Mt. 12:18).
- “UBawo ukubapha uMoya Oyingcwele” (Lk. 11:13).
- “UMoya ephuma ezulwini” ( Jn. 1:32).
- “Ndimthulule uMoya Wam (Thixo) phezu kwayo yonke inyama” (Acts 2:17).

“Umoya kaThixo wahlukile kuThixo ubuqu nangona kunzima kwaba bantu bakholelwa ukuba uThixo ngubathathu emnye apho uThixo uBawo efaniswa noYesu noMoya Oyingcwele.

Siyakhunjuzwa njalo ukuba sithandaza uThixo osezulwini (Eccl. 5:2; Mt. 6:9; 5:16; 1 Kings 8:30), ukuba uYesu ungasekunene kwakhe ngoku, ukuzisa imithandazo yenu (1 Pet. 3:22; Heb. 9:24). Ukuba uThixo akamnyanga, ezi vesi azithethi nto, kodwa uThixo uyamamela, ukhona, unguBawo osithandayo imithandazo iya kuye sihlala sinethemba lezicelo zethu eziphendula.

## INDIMA 2 Ukusetyenziswa kwegama likaThixo

Siye sabona ukuba igama likaThixo kwaneloNyana Wakhe uYesu anentsingiselo enzulu. Xa sithetha ngo’Thixo’ sifikelela kwizinto ezibalulekile Zakhe nonjongo yothando nenyano. Ukufane ulibize nokuba kuphina igama likaThixo akulungile. Lifuna sihlale silihlonipha “kuba uThixo akayi kumenza msulwa, ofumana alibize igama lakhe” (Dt. 5:11).

Kukho nabathi amakholwa enene makasebenze amagama esiHebhere athi Yahweh noJehova endaweni yegama Lakhe. Lento ayithethi ukuba ukusebenzisa igama likaThixo akulungile lilunge xa silibiza sithandaza ingakumbi xa sibhaptizelwa egameni lakhe. Akukho mahluko xa usebenzise igama likaThixo okanye uYahweh. UPetros ubiza umntu okholwayo “ikholwa” akathi ‘umntu kaYahweh’ okanye into eyelele apho (1 Pet. 4:16).

Amanye amagama amakholwa okuqala ayezibiza ngawo engafaki igama ‘likaYahweh’.

- “Umzi wakwaSirayeli” (Eph.2:12).
- Kwingqungquthela nakwibandla lamazibulo” (Heb. 12:23).
- “Ibandla likaThixo” (Izenzo 20:28).
- “Ibandla likaThixo ophilileyo, intsika nesiseko sayo yinyano” (1 Tim. 3:15).
- “Endlwini kaThixo” (1 Tim. 3:15).

Abantu abakholwayo abazibizanga “amakholwa”, babebizwa ngokuba ezi zinto zizenza amaKrestu; kwakuzintshaba ezo.

## INDIMA 3

Okulandelayo akuyi kuqondakala lula kodwa ngokuya sifunda kuza kutyhileka ulwazi lwethu ngoThixo esilufumana eBhayibhileni.

Igama likaThixo lingaphathwa nangubanina ongavuma ukuliveza okanye ‘alityhile’. Ngoko abantu nengelosi noYesu bangaliphatha igama likaThixo. Ibalulekile lento kuba isivulela okuninzi eBhayibhileni. Unyana yena angliphatha igama likaYise, unezinto ezifana nezikaYise, unegama lakhe lokuqala – kodwa akanguye uYise. Ngokunjalo umntu omele inkampani angathetha endaweni

yenkampani yakhe; angayiphendula nefowuni athi “Hello, Unilever lo; kodwa akanguye uUnilever, kodwa uphethe igama kuba usebenza endaweni yakhe ngokukwanjalo noYesu.

#### INGELOSIZIPHETHE IGAMA LIKATHIXO

Siyaxelelwa kwiExo 23:20,21 ukuba uThixo waxelela abantu bakwaSirayeli ukuba ingelosi izakubakhokela “Igama lam likuyo”. Igama likaThixo ‘nguYahweh’ okanye ‘iNkosi’. Xa lichazwa igama likaYahweh kwiN.I.V. ne A.V. kwiExodus 33:20 kuthiwa akukho mntu uyakubona ubuso bukaThixo aphile; kodwa Exodus 33:11 sifunda ukuba “iNkosi (Yahweh) wathetha noMoses ubuso ngobuso, ngokomntu ethetha nomhlobo wakhe” –i.e.bejongene. Isenokuba yayingenguye uYahweh iNkosi ngokwayo ubuqu awathetha ubuso ngobuso noMoses, kodwa akukho mntu ongambona uThixo ngokwakhe. Yayiyingelosi ephethe igama likaThixo eyenza oko; (Acts 7:30-33) nazo ziyangqina. Mininzi eminye imizekelo yegama ‘Thixo’ ‘neNkosi’ elibhekise kwingelosi zithetha ngoThixo buqu. Umzekelo ocacileyo ukwi Genesis 1:26 “Kodwa uThixo (kwingelosi) wathi, masenze umntu ngokomfanekiso wethu”.

#### ABANTU NEGAMA LIKATHIXO

Ivesi negama ukuchaza yonke lento nguYohane 10:34-36. Apha amaJuda enza impazamo engenzeka nangoku. Acinga ukuba uYesu uthi unguThixo ngnqu uYesu wabalungisa ngokuthi “Akubhalwe na emthethweni wenu, kwathiwa, Mna ndithe ungu ‘Thixo’....nitsho nanina ngaye lowo....uyanyelisa ngokuba ndithe, ndinguNyana kaThixo”. UYesu uthi kwiTestamente Endala abantu bangoo ‘Thixo’; ndithi ndinguNyana kaThixo; kutheni nikhubeka nje? UYesu ukowuta kwiPs. 82, apho abaphathi matyala kwakuthiwa ngo ‘Thixo’.

Igama likaThixo ngesiHebhere nguYahwey Elohim – elichaza oyakutyhilwa kwiqumrhu labangentla: Amakholwa okwenene ngabo uThixo azotyhila kubo izinto ngobomi. Ngoko eBukumkanini, bayakubizwa ngokuba ngabangcwele abaya kuhlala neNkosi. Lento iboniswa kuls.64:4 no1 Cor. 2:9,1 “Abantu abavanga, nezingaviwanga ngeendlebe, izinto ezingabonwanga ngeliso”. UPawulosi uthi 1 Cor. 2:9,10 “Kubhalwe kwathiwa izinto ezingabonwanga ngeliso, nezingaviwanga ngeendlebe, nezingathanga qatha entliziyweni yomntu, zizo uThixo awazilungiselela abo bamthandayo uThixo wazityhila kuthi ngomoya wakhe”. Le ndawo ikulsaya 64 ithi akukho namnye ngaphandle kukaThixo onokuziqonda ezizinto. Uzilungiselele abakholwayo nangona 1 Cor. 2:10 uthi ezo zinto sezityhiliwe kuthi.

#### UYESU NEGAMA LIKATHIXO

Akumangalisi ukuba uYesu, njengoNyana kaThixo nokuba ngopheatha igama likaThixo “Mna ndize ngegunya likaBawo” (Jn 5:43). Ngenxa yokuthobela kwakhe uYesu wenyukela ezulwini uThixo “wamnika igama elingaphezu kwamanye amagama” igama uYahweh, elilelikaThixongokwakhe (Phil. 2:9). Kungoko sifunda uYesu esithi kwiRev. 3:12 “Ndiya kulibhala kuye igama (umntu okholiwe) likaThixo....ngokunjalo ndiya kulibhala kuye igama elitsha”. Xa kugwetywe uYesu uyakusinika igama likaThixo, siyakulipatha ngokupheleleyo. Uthi xa ebiza eligama “Igama lam elitsha” kumbula uYesu

wasinika iSityhilelo akuba kuyiminyaka enyukilele ezulwini, akuba enikezwe igama likaThixo njengoko ichazwa ku Phil. 2:9. Ngoko unako ukubiza igama likaThixo “Igama lam elitsha”, igama asandula ukulinikwa. Singamqonda ke ngoku uls. 9:6, apho ngokunxulumene noYesu sixelelwa “Igama lakhe(qaphela oku) nguMcebisi omangalisayo, uThixo oligorha, uSonini nanini.....”. kwakulapha ngoku wayebizwa nnguEmmanuel’, Elithetha ukuba ‘uThixo unathi’, nangona wayengengoThixo. Sisiprofetho sikaJoweli 2 abantu bayakubiza igama likaYahweh xa bebhaptizwa egameni likaYesu Krestu (Acts 2:21 cf. 38).



## ISIFUNDO 2 UMOYA KATHIXO

### 2.1. UMOYA KATHIXO

Njengoko uThixo, engumntu onemvakalelo, nowenza yonke into esiyifunayo umnqweno wokuba asivakalisele imvakalelo yakhe ngathi, thina bantwana bakhe. Yonke lonto uyenza ngomoya Wakhe. Ukuba sifuna ukumazi uThixo kumelwe sazi ukuba umoya kaThixo usebenza kanjani.

Kulula ukucacisa igama elithi ‘moya’ ukuba liteta ntoni. Ukuba uya emtshatweni, umzekelo, ungabalisa, “ubumhle umoya ubuphezulu. Ngokwalentetho uthetha ukuba umoya mhle okanye yonke ngalo mtshato yayintle; wonke umntu wayenxibe kakuhle, ukutya kumnandi, abantu bethetha kakuhle omnye komnye, ukutya kumnandi, abantu bethetha kakuhle omnye komnye, umtshakazi nomnyeni bebahle njalo njalo. Zonke ezo zinto zenza ‘umoya’ womtshato. Ngokufanayo umoya kaThixo echaza yonke into Ngaye. Igama lesiHebhere elithetha “umoya” kwiTestamente lithetha “umphefumlo” Wakhe, ngokufana noThixo uveza ingqondo yakhe. Siyakunika imizekelo yokuba igama, “umoya” lisetyenziswa njani engqondweni yomntu okanye libekwe njani kwiSifundo 4:3. Ukuba uMoya ubhekisa njani kubuze amandla kaThixo kuRom, 15:19: “Amandla kamoya kaThixo”.

Imfundiso yeBhayibhile isibonisa ukuba umntu uzibonisa kanjani izenzo zakhe (Prov. 21:7; Mt. 12:34). Sicinga into kwaye siyenze. Umoya wethu okanye ingqondo ziye zisixelele ukuba silambile sifuna ukutya. Siye sibone ibanana ekhitshini, ‘umoya’ uye ucinge wenze – uyithathe uyixobule, uyitye. Lo mzekelo ulula ubonisa ukuba kutheni igama lesiHebhere ‘umoya’ lithetha umphefumlo okanye ingqondo, kwanamandla. Umoya wethu ubhekise kwingcinga zethu nakwizenzo esizenzayo phakathi kwethu. Nomoya kaThixo ngokunjalo ngamandla abonisa ubuyena, injongo Yakhe. UThixo uyacinga kwaye enze izinto. Konke endikucwangcisiweyo kuza kwenzeka, ziza kufezeka zonke injongo zam” (Is. 14:24).

### AMANDLA KATHIXO

Indawo ezininzi zicacisa kakuhle umoya kaThixo kwanamandla akhe. Xa kwakudalwa ihlabathi, “umoya kaThixo wafukama phezu kwamanzi lawo. Wathi uThixo makubekho ukukhanya: Kwabakho ke ukukhanya” (Gen. 1:23).

Amandla kaThixo ngawo enza yonke into e.g. ukukhanya, kwenziwa. “Ngomoya wakhe wenza ukuba line izulu; isandla sakhe sayihlaba inyoka enyebelezayo” (Job 26:13). Ifana naku Mt. 12:28 noLk. 11:20 babonisa ukuba “uThixo uneminwe” kwaye “umoya kaThixo zikunye – uThixo uyasebenza ngomoya wakhe “Lenzeka ngelizwi likaYehova izulu; umkhosi walo lonkengomoya womlomo wakhe” (Ps.33:6). Umoya kaThixo uchazwa ngoluhlobo.

- Umphefumlo Wakhe
- Ilizwi Lakhe
- Umnwe Wakhe
- Isandla Sakhe

Ngamandla Akhe enza ukuba aphumelelise yonke into. Amakholwa azelwe ngokutsha ngokwentando kaThixo (Jn. 1;13), ngoko umoya Wakhe (Jn. 3:3-5). Intando yakhe isebenza ngenxa kamoya. Xa sithetha ngendalo yonke, sifunda sithi: “Uthuma umoya Wakhe, ziyadalwa ubuhlaziye ubuso bomhlaba” (Ps. 104:30). Bebungenoqhubeka obu bomi xa umoya kaThixo ubungekho. UYobi xa wayehlelwa kokubi yamkhumbuza enye indoda yathi. “Wawuhlanganisela kuye (Thixo) umoya wakhe, nokuphefumla kwakhe.....umntu abuyele eluthulini” (Job 34:14,15) naku (Ps. 51:12) kwakuthethwa ngalomoya kuDavide.

Siyakubona kwiSifundo 4:3 umoya onikezwe thina nakwindalo yonke nguwo osinikeze ukuphila. Sino “mphefumlo nomoya osinika ubomi”. (Gen. 7:22 AV.mg) esiwunikwe nguThixo xa sizalwa (Ps. 104:30; Gen.2:7). Lonto yenza “UThixo wemimoya yenyama yonke” (Num. 27:16 cf Heb. 12:9). Umoya kaThixo ukho kuyo yonke indawo. UDavide waqonda ukuba umoya kaThixo uhamba naye kuba wayesazi yonke into ayenzayo nayicingayo.

“Wena uyakwazi ukuhlala kwam, uyaziqonda izicamango zama nakude....

ndingahamba phi na ukumka emoyeni wakho? Ndingabaleka phi na

ukumka ebusweni bakho? Ndaya ndahlala ekupheleni kolwandle;

kwanalapho.....isandla sakho sokunene (i.e. ngawo umoya) sindibambe”

(Ps. 139:2, 7, 9,10).

Abantu abaninzi siyakholelwa kuThixo nangona ekhona ezingqondweni zethu kodwa asikubonakalisi ukukholwa kwethu. Sirhangqwe ngumoya wakhe oye utyhile ubuso kuthi. “Kubalulekile kum oko kwazi; kungaphezu kundiqabele” (Ps. 139:6). UDavide ufumana ukukhuthazeka. NoJeremiah uyatsho ukuthi “wosithela na umntu ezintsithelweni, ndingambona na? utsho uYehova. Andizalise amazulu nehlabathi na mna?” (Jer. 23:24).

## UMOYA OYINGCWELE

Siy sabona ukuba umoya kaThixo yingqondo Yakhe namandla acinga ngayo naqhuba ngayo izinto. “umntu akathethi lonto entliziyweni yakhe” (Prov. 23:7); kwaye uThixo uzicinga zakhe

ukwangumoya Wakhe (Jn. 4:24), nangona lonto ingathethi ukuba uThixo akazicingeli (bona Indima 1). Ngamanye amaxesha siye sifunde ngo “Moya Oyingcwele” Wakhe.

UMoya Oyingcwele singawufumana kwiTestamente Entsha. Kwi A.V. igama “Holy Ghost” lisetyenziswa njalo ngokuba ngu “Moya Oyingcwele”, incwadi yalamaxesha iwucacisa ngcono. KwiTestamente Endala kuthiwa ngu “moya kaThixo” okanye “umoya kaYehova”. Icacace kakuhle kwivesi ezikuActs 2, apho kuthethwa ngomoya owanikezwa abapostile ngemini yePentekoste. UPetros wathi kuzalisekisa okwathethwa ngumprofethi uJoweli, ochazwa ngokuba kukuphokoka “komoya kaThixo”(Acts 2:17). Okona kuzaliseka koku kobakho xa uKrestu ebuya (Is. 32:15,16). Kwakhona, Lk. 4:1 uchaza athi “ezele nguMoya Oyingcwele” xa ebuya eJordan; uphinde ayinxulumanise nIs. 61: “Umoya kaThixo undongamele”. Kuzo zozibini ezi zihlandlo nakwezinye uMoya Oyingcwele ufaniswa “nomoya kaThixo”.

Qaphela, oku, ukuba kutheni uMoya oyingcwele ungqanyaniswa namandla kaThixo kwezivesi zilandelayo

- “Umoya Oyingcwele uya kuhlela kuwe (Maria), athi amandla kaThixo uPhezukonke ukufukamele” (Lk. 1:35).
- “Amandla oMoya Oyingcwele .....wenza imiqondiso nemimangaliso, ngawo amandla omoya kaThixo” (Rom. 15:13, 19).
- “Indaba ezilungileyo (ezishunyayelwayo) zabakho ngamandla, nangoMoya Oyingcwele” ( 1 Thes. 1:5).
- Isithembiso soMoya Oyingcwele kubapostile bakaYesu sathethwa njenge “amandla aphuma enyangweni” (Lk. 24:49).
- UYesu ngokwakhe “thanjiswe....ngoMoya Oyingcwele nangamandla” (Acts 10:38).
- UPawulos kwintshumayelo zakhe wayencediswa ngamandla kaThixo: “Nokuvakalisa kwam uKrestu kube ..... Bekungokuqondakalisa komoya nokwamandla” (1 Cor. 2:4).

## 2.2 UKUPHEFUMLELWA

Siye safumanisa ukuba umoya kaThixo ngamandla Akhe, ingcinga nendawo, ukutyhilwa ngezenzo azenza ngomoya Wakhe. Siye safunda nokwakusenziwa nguMoya kaThixo xa waye dala: “Ngomoya wakhwenza ikuba lise izulu” (Job 26:13) – umoya kaThixo wafukama phezu kwamanzi lawo (Gen. 1:2). Sikwafunda nokuba “Lenzeka ngelizwi likaYehova” ihlabathi lenziwa (Ps.33:6), kwiGenesis wadala yonke into “UThixo wathi”. Umoya kaThixo ukwalilizwi Lakhe. UYesu wakukhupha phandle “kuba umlomo uthetha ngokuphuphuma kwentliziyo” (Mt. 12:34). Zintsikelelo ukuba eBhayibhileni sinelizwi likaThixo okanye ingqondo. UDavide uthetha ngokuba “ilizwi likaThixo” “nentliziyo yam” zihamba kunye (2 Sam. 7:21) umoya Wakhe ngokubhalwe phantsi ngenxa yokuphefumlelwa. Lithatyathwe kwigama “umoya”

“Umoya” uthetha “umphefumlo” okanye ukuphefumlelwa “ukuphefumlelwa” uthetha “ukuphefumlelwa ngaphakathi”. Lento ithetha ukuba amazwi ayebhalwa ngabantu ngo “ukuphefumlelwa” nguThixo yayingamzwi kamoya kaThixo. UPawulos wamkhuthaza uTimoti ukuba angawalahli amazwi awaphathisiweyo ngumoya kaThixo ngokuba ahlale efunda iBhayibhile yona esisikhokelo. Yona isinika ulwazi oluphangalele ngoThixo.

“Nokuba uzaze ebuntwaneni iziBhalo ezingcwele, ezinako

Ukukulumkisola elusindisweni ngokukholwa kuKrestu Yesu.

Sonke isiBhalo, siphefumlelwe nguThixo nje, sikwancedela

Ukufundisa, ukohlwaya, ukululeka, ukuqeqesha okusebulungiseni

Ukuze umntu kaThixo afaneleke, exhobele wonke umsebenzi olungileyo”

(N.I.V.) ( 2 Tim. 3:15-17).

Xa ngaba iziBhalo zingasinikeza imfundiso egcweleyo yolwazi, akukho mfuneko yokuba “sifumane ukhanyiso olungaphakathi” ukusibonisa inyaniso ngoThixo. Ukuba sinokholo ngelizwi likaThixo eliphefumlelweyo ezimpilweni zethu ayikho enye imfundiso enamandla esingayifaka ezimpilweni zethu. Xa uphetha iBhayibhile uyifunda ukholwa ukuba ngenene lilizwi eliphefumlelwe nguThixo kusinika olona kholo. NakumaSirayeli babenomdla wokuva ilizwi likaThixo njengoko kunjalo “kuMakholwa” anamhlanje. Kumele sihlale siqaphele ku Heb.4:2

“Kuba sizishunyayezwe iindaba ezilungileyo kwanjengabo, (amaSirayeli

Entlango): lathi kodwa ilizwi lodaba, lingadibanabga nje nokholo kwabo

Balivayo, alabanceda nto”.

Endaweni yokuba sikhule elukholweni ngamandla omoya kaThixo kunika umdla ukuthatha indlela ezimfutshane: Lifuna ilizwi likathixo sihlale silithobela.

Abanye abantu bathi akulilo lonke ilizwi likaThixo eliphefumlelwe nguThixo bathi ezinye indawo zibhalwe ngabantu. Kodwa uPawulos uyakuphikisa oko.

“Kanjalo sinalo nelona ilizwi liqinisekileyo elilelobuprofethi, enizondelelayo ukulinyamekela.....nisazi oku kuqala ( oku kubalulekile) ukuba sonke isiprofetho sesibhalo asikabikho ngokuzicombulula. Kuba akukhanga kubekho siprofetho ngokuthanda komntu, bathi abantu bathetha beqhutywa nguMoya oyiNgcwele” (2 Pet. 1:19-21 N.I.V.).

Kumelwe sikholwe ukuba iBhayibhile iphefumlelwe. Senze ukuba isekelwe khona inkonzo yaBazwalwane kuKrestu phantsi kokholo. Inkonzo yophefumlelo iyagxininiswa eBhayibhile (e.g. Mt. 15:4; Mk. 12:36; Acts 1:16; 28:25; Heb. 3:7; 10:15).

## ABABHALI BEBHAYIBHILE

Abantu ababebhala iBhayibhile babekhokhelwa ngumoya owawubaphefumlela ukuze bakwazi abakubhalayo kungaphumi kubo. Ilizwi likaThixo liyinyaniso (Jn. 17:17) liyohlwaya likwafundisa ( 2 Tim. 3:16,17), akumangalisi ukuba abantu abaninzi abalisebenzisi - ngokuba inyaniso ibuhlungu. Umprofethi uJeremiah waba nentshaba ngokuthetha amzwi uThixo awayemphefumlele wona, waphetha engawabhalanga amazwi awayewanikiwe. Ngokuba kwakuyinjongo kaThixo ukuba aqhubeleke wawabhala lo mazwi ngokukhokhelwa nguMoya Oyingcwele.

“Ndaba yintlekisa yonke imini, bonke bayandingculela.....Ndathi ndkuthi, andisayi kumkhankanya andisayi kuthetha egameni Lakhe. Kusuke entliziyweni yam kunge ngumlilo otshayo uvalelwe emathanjeni am; ndadinwakukunyamezela, andaba nako” (Jer. 20:7,9). I Acts 27: 17, 27 izichaza njeqanawe “eqhutywa” ngumoya ingalawuleki.

Ngokunjalo noBhalaam wayethunyelwe ukuthuka amaSirayeli suka umoya kaThixo wamenza wathetha intsikelelo kubo (Num. 24:1-13 cf. Dt. 23:5). “Wayengenakubaleka” kwilizwi likaThixo (Num. 22:12 Heb.).

Inani lamadoda uThixo awawaphefumlela ukuba athethe ilizwi Lakhe adlula ebunzimeni ukwenza oko.

- Moses (Ex. 4:10)
- Jeremiah (Jer.1:6)
- Ezekiel (Ez. 3:14)
- Jonah (Jonah 1:2,3)
- Paul (Acts 18:9)
- Timothy (1 Tim. 4:6-14)
- Balaam (Num. 22-24)

Yonke lento ichaza esesikufundile ku 2 Pet. 1:19-21 – ukuba ilizwi likaThixo akuyonto ecingwe ngumntu, kodwa baye batyhilelwa okufuneka bekubhalile. Umprofethi uAmos uthi: “UYehova uthethile, ngubani na ongayi kuprofetha?” (Amos 3:8). UMoses wayephelelwa kukuzithemba kodwa wayekhuthazwa nguThixo: “Aniwisela imithetho, ayithethileyo uYehova kuMoses....” (Num. 15:22,23); la mazwi ayethethwa nguMoses (v.17). UJeremiya uthi “Obethetha okwasemlonyeni kaYehova” kodwa uYehova wathi “ngomlomo kaJeremiya” (2 Chron. 36:12,22)- bubudlelwane obo obabuphakathi kukuaThixo nabantu wayethetha ngabo. Umlomo wabo yayingumlomo wabo. Zininzi indawo ezibhalwe ngabaprofethi oye ungaqondi noba ezizinto bazixelwe nyani na (e.g. Jer. 17:13-15) – yayingumnqophiso kaThixo ngabo. “Ukuqala kokuthetha kukaYehova noHoseya” (Hos. 1:2) wathuma uHoseya ukuba ayobonisa uthando lukaThixo kumaSirayeli athembekileyo ngokutshata nokuhlala nomfazi osisityebikazi. UHoseya wayelilizwi likaThixo ebantwini, njengoko uYesu wayelilo “ ilizwi labayinyama”, kumele sihlala sizama umoya olilizwi likaThixo.

Ababahali beBhayibhile babengakuqondi abebedla ngokukubhala : baye “bafuna” ingcaciso echanekileyo – “kwabo babeyityhilelelwayo ukuba abazilungiseleli bona ngokwabo”, ukuze bazibhale (1 Pet. 1:9-12). Amazwi ababewabhala ayengaphumi kubo, aye vela kuThixo. Oku kulandelayo yimizekelo: Daniel (Dan. 12:8-10); Zecharia (Zech. 4:4-13); Peter (Acts 10:17). Nomntwana uSamuel wayengamazi uYahweh kodwa wathetha amazwi akhe (1 Sam. 3:7).

Ilizwi likaThixo liyasikhuthaza ukuba silifunde silithobe. “Ilizwi lakho linyulu, umkhonzi wakho uyalithanda” (Ps.119:140). Umbhali weNdumiso 45 uthu ulwimi lwakho lufana nosiba lokubhala (Ps. 45:1). Umbhali nguThixo. UThixo wayesebenzise lombhali Wakhe njengosiba lokubhala, olumnxulumanisa nabantu. NoEzra naye uzibona “umbhali womthetho kaThixo wamazulu” (Ezra 7:21). UThixo osemazulwini wabahlala ngaye apha emhlabeni.

ITestamente Entsha neTestamente Endala zinxulumene njani ngokwemibhalo.

- Mt. 2:5 (R.V. mg) uthetha ngokuba ibahlwe njani “ngabo abaprofethi” – UThixo wayebhala ngabo. IR.V. isoloko isebenzisa igama “ngabo” xa ichaza indlela uThixo abhala ngayo ngamaprofethi.
- Mt. 2:15 ukowuta kuMicah, kodwa uthi “[ukuba] okwathethwayo yiNkosi ngomprofethi isithi...”. Ngokufanayo Heb. 2:6: “mnye [uDavide] lento umkhumbulelayo...”. Apha umprofethi uthetha ilizwi likaThixo. Eminye imizekelo (Mt. 1:22; 2:23; 21:4).
- “NguMoya Oyingcwele ngomlomo kaDavide...” (Acts 1:16). Le yindlela uPetros akowute ngayo iNdumiso (cf. Heb.3:7).
- “Watyapha uMoya Oyingcwele ukuthetha ngIsaya” (Acts 28:25 – le yindlela uPawulos akowuta ngayo ngolsaya). Lk. 3:4 uthetha “ngencwadi yamazwi kalsaya” akathi “incwadi kalsaya”.
- UThixo “ngoMoya Oyingcwele, ngomlomo kabawo wethu uDavide....uthi...” (Acts 4:25 RV).

Siyakugqibezela lendawo ngevesi eziya kubonisa ukuba umoya kaThixo utyhilwa njani ngalo ilizwi elibhaliwe.

- UYesu wathi, “Amazwi la ndiwathethayo kuni mna angumoya” (Jn. 6:63); Uthetha ngokuphefumlelwa nguThixo (Jn. 17:8; 14:10). “Ngumoya odlisa ubomi...amazwi endiwathetha kuni angumoya” (Jn. 6:63) adityaniswe namaRoma 8:11, athetha ngomoya omiyo phakathi kwenu. Lilizwi likaYesu eliphakathi kwethu eliyingcambu kamoya.
- Sichazwa njenabazelwe ngokutsha ngomoya (Jn. 3:3-5) nangelizwi likaThixo (Zech. 7:12).
- “Ndowumpompozela kuni umoya wam, ndonazisa amazwi am” (Prov. 1:23 udibanisa ukuqonda uThixo okunyanisekileyo nokusenza komoya Wakhe kuthi – ukufunda incwadi ungayiqondi akukusi ndawo, ngokubona ukuba umoya kaThixo awutyhilwanga kuthi.
- Le yimizekeliso yomoya kaThixo nelizwi Lakhe kwindawo ngendawo: “UMoya wam ophezu kwakho, nelizwi lam endilibeke emlonyeni wakho...” (Isa. 59:21); “Ngenxa yelizwi lakho, nangokwentliziyo yakho (moya)” (2 Sam. 7:21); “Ndofaka uMoya wam ngaphakathi kwenu (entliziweni)...”; “Ndifake imimiselo yam...ezintliziweni zenu”. (Ez. 36:27; Jer. 31:33).

Nazi ezinye ezicacile Col. 3:16 nakumaGal. 5:18, 19: “Ilizwi likaKristu malihlale ngaphakathi kwenu ngokobutyeni; nifundisana, nilulekana ngabo bonke ubulumko; nithi ngeendumiso nengoma nezango ezizezomoya nivume kamnandi entliziweni yenu kuyo iNkosi. Nibulela ngayo yonke into

kuThixo nobawo ngalo igama leNkosi yethu uYesu Kristu". Ngokucacile iGama uKrestu ukwathetha "ukuzaliswa nguMoya".

UThixo ikwangumoya Wakhe (Jn. 4:24), kwaye uThixo ukwaLilizwi Lakhe ("Ulizwi yayinguThixo"). Indlela esilithatha ngayo ilizwi likaThixo yindlela esiyiyo kuye. Ngokuba elalizwi linyulu, ngoko siyalithanda (Ps. 119:140); xa sephula imithetho yakhe, singcolise ilizwi likaThixo (Am. 2:4).

#### AMANDLA ELIZWI LIKATHIXO

Njengoko umoya kaThixo ungabhekisi kuphela keingqondo Yakhe kodwa nakumandla awasebenisa ekucingeni, kumele sazi ukuba umoya wakhe awuyongqondo yodwa namandla alilizwi Lakhe.

UPawulos ubhala athi:-

"Kuba andinazintloni ngazo indaba ezilungileyo (ilizwi) zikaKristu: kuba zingamandla kaThixo okusindisa" (Roma 1:16).

Lk. 1:37 (R.V.) naye uthetha kwantonye: "Akukho nalinye ilizwi likaThixo eliya kumnqabela (umoya)".

Ukufunda iBhayibhile nokuba siyiphi ebomini bethu yindlela efunekayo. Kufuneka xa silifunda siliqonde. "Ilizwi likaThixo liyakhawuleza (ukuhlala) linamandla"; "ilizwi Lakhe (Thixo) linamandla (Heb. 4:12; 1:3; 2:13). Ngalo iLizwi likaThixo, uThixo usebenza ezingqondweni zamakholwa okwenene, ngawo onke amaxesha nentsuku zonke.

IZibhalo esizifundayo ngamandla kaThixo; ukuba siyawavumela enze oko, kungasisebenzela ebomini bethu busitshintshe sibe ngumntwana kaThixo, usibonisa ingqondo umoya kaThixo kwiqondo elithile apha ebomini, silungiselela utshintsho kumoya kaThixo oya kubakho xa uKristu ebuya (2 Pet. 1:4). UPawulos wafundisa wathi "bekungakuqondakalisa komoya nokwamandla" (1 Cor. 2:4).

"Kuba ilizwi lomnqamlezo libubudenge okunene kwabatshabalalayo; kodwa ke kwabasindiswayo, thina aba lingamandla kaThixo" (1 Cor. 1:18).

Sigcine konke oku ezingqondweni, kutheni singaphathi iBhayibhile zethu esandleni ngokukhulu ukuzithoba, siyifunde ngomdla siyiqonde siyithobele?

**INDELELA ABANTU BAKATHIXO ABALAMKELA NGAYO ILIZWI LAKHE**

Xa uYesu wayekowuta kwiNdumiso zikaDavide, wayichaza lento ngala mazwi “uDavide ngomoya ....” (Mt. 22:43), ebonisa amazwi kaDavide ukuba aphefumlelwe. UYesu uthetha nange “mibhalo” kaMoses (Jn. 5:45-47), ebonisa ukukholelwa kwakhe ukuba uMoses angabhala iPentateuch. Imibhalo kaMoses wathi “Imithetho kaThixo” (Mk. 7:8,9). (Mt. 12:42) UYesu uthetha ngeKumkanikazi yaseSheba njengento evunyiweyo yembali; akatsho ukuba, ‘Ibali lithi ngoKumkanikazi waseSheba....’.

UPetros uthi “nelona lizwi liqinisekileyo elilelobuprofeti” (2 pet. 1:19-21). UPetros ukholelwa ukuba ileta zikaPawulos (“IZibhalo” zazi “zezinye iZibhalo”, intetho esetyenziswa kwimibhalo yeTestamente Endala –

Mininzi imibono kwiZenzo neziTyhilelo kwiNdaba Ezilungileyo (e.g. cf Acts 13:51; Mt. 10:14) ingabonisi okokuba zonke zaziphefumlelwe kwangawo lomoya, kodwa Indaba Ezilungileyo zazithethwa ngokuba ziphefumlelwa ngamabhali beTestamente Entsha. Pawulos ku 1 Tim. 5:18 ukowuta nakwi Dt. 25:4 (kwiTestamente Endala) naku Lk. 10:7 nakwi “Zibhalo”. UPawulos uthi intetho yakhe ivela kuYesu hayi kuye (Gal. 1:11,12; 1 Cor. 2:13; 11:23; 15:3). Lonto yaqatshelwa nangabanye abapostile; uYakobi 4:5 ukowuta amazwi kaPawulos akuma Gal. 5:17 “IZibhalo”.

UThixo “uthethe” nathi ngoKristu; ngoko akukho kuba sityhilelwe ngakumbi (Heb. 1:2). Ingaqatshelwa ukuba iBhayibhile ityhila eminye imibhalo engavelanga (e.g. incwadi kaJasher, imibhalo kaNathan, Elijah, Paul to Corinth), umbhalo wesithathu kaYohane uchaza ukuba uYohane ubhale ileta engahloliswanga ecaweni uDiotrephes awaye wala ukuyithobela. Kutheni singatyhilelwanga lemibhalo thina? Kungokuba ayibhalelwanga thina. Ngoko asisayi kuphila singazi ukuba uThixo yonke lento uyityhilelele thina yeyethu.

Kuye ngamanye amaxesha kuthiwe iincwadi zeTestamente Entsha zaye zaphefumlelwa, kodwa kuba abapostile xa benceda abanye ngokuthi imibhalo iphefumlelwe iyangqinelana noku. Kukho iziphondo zomoya ezimangalisayo ezivavanya amazwi neleta ukuba ileta eziphefumlelweyo zamkelwa njenge ziphefumlelweyo (1 Cor. 14:37; 1 John 4:1; Rev. 2:2).

### 2.3. IZIPHO ZOMOYA OYINGCWELE

Ngamaxesha ohlukeneyo izinto azenza nabantu uThixo, uThixo usebenzisa (“uMoya Oyingcwele”), ngoko uMoya Oyingcwele wawusetyenziswa ngamaxesha afanelekileyo kwizinto ezibalulekile. Xa uwusebenzisa ngendlela engekho kakuhle wawusohluthwa nguThixo. Siyakukhumbula ukuba umoya kaThixo wayewusebenzisa ngendlela ethandwe nguye. Le njongo yayivumela abantu basokole ixeshana abanye ixesha elide ezimpilweni zabo ngokokuthanda kwakhe (bona kwiSifundo 6.1), ngoko kumelwe sikulindele ukuba uMoya Oyingcwele awusetyenziswa ukusokolisa abantu ebomini babo.

- Kwimbali yamaSirayeli babeyalelwa ukuba benza (“umnquma”) apho isibingelelo nezinye izinto ezingcwele zazihlala khona; izicatshulwa ezithile zazinikezwa malunga nokuba mayenziwe njani ukze kunqulwe uThixo. Ukuqinisekisa oku, uThixo wanikeza umoya wakhe kubantu abathile. “Babezaliswe ngumoya wobulumko, ukuze benze ingubo zikaAaron etc. (Ex. 28:3).
- Omnye walamadoda ekuthiwa ngu Bezaleel, “wazaliswa ngomoya kaThixo, ngobulumko, nangokuqonda, nangokwazi, nangobungcibi bamashishini,.....asebenze, ngegolide nangokukrola amatye....asebenze amashishini onke” (Ex. 31:3-5).
- INumeri 11:14-17 usixelela ngendlela umoya/amandla owathathwa ngayo kuMoses wanikezwa amadoda amakhulu akwaSirayeli, ukuze bawuthwale naye umthwalo wabantu aba, angawuthwali yedwa uMoses. Phambi kokuba afe uMoses isipho somoya sasinikezelwe kuJoshua, ukuze naye akhokele abantu bakaThixo (Dt. 34:9).
- Ukusukela kwixesha abantu bakwaSirayeli bengena kwilizwe labo ukuya kwikumkani yokuqala (Saul) babephehwe ngamadoda ayebizwa ngokuba ngabagwebi. Ngalo elixesha babecinazelwe zintshaba zabo, kodwa incwadi yabaGwebi ivakalisa ukuba wafika njani umoya kaThixo phezu kwabobagwebi ukudlulisa uSirayeli kwintshaba- Othiniel (Jud. 3:10), Gedeon (Jud. 6:34) no Jephthah (Jud.11:29) uyacacisa.
- Omnye wabagwebi uSamson, wayenikezwe umoya ukubulala ingonyama (Jud. 14:5,6); nokubulala 30 yamadoda (Jud. 14:19) nokukhulula amatyathanga awayebotshwe ngawo (Jud. 14: 14). “UMoya Oyingcwele” onjalo wawunikezwe uSamson ukwenza ito ezithile wayewaphinda wohluthwa kuye.
- Xa uThixo efuna ukudlulisa umyalezo othile wayeye athumele umoya othile emntwini ukuba athethe ilizwi likaThixo. Xa umyalezo sowudlulisiwe wawuye umoya uphindele kuThixo, kwaye lomazwi alomntu abe ngawakhe, kunokuba ibengakaThixo. Omnye wemizekelo:-
- “UMoya kaThixo wamthi gqubuthu uZekariya.....wathi kubo (abantu), Utsho uThixo ukuthi, Yini na ukuba niyigqithe imithetho kaYehova.....?” (2 Chron. 24:20).
- Jonga 2 Chron 15:1, 2 naku Lk. 4:18,19 eminye imizekelo.

Ukusuka kulento kuyacaca ukuba ukufumana izipho zokusebenza komoya kaThixo ukwenza into ethile yayingekuba:

- Ukunikezwa usindiso
- Enye into eyenza ubomi bomntu bubelula.

USamson wanikezwa umoya ukuze abulale ingonyama (Jude 14;5,6); xa wayejongene neso silo sigqumayo, wayengenalwazi ukuba wayewunikelwani umoya. Kwakungekho mathandabuzo engqondweni yakhe. Namhlanje abantu baye bathi banoMoya Oyingcwele, kodwa abenzi mimangaliso ibonakalayo; abazi nezipho ekumeluba bayazifumana.

Njengoko silwa nokuziva kwethu kumelwe sigcine inyawo zethu kwilitye eliqinile lemfundiso yeBhayibhile (Jer. 17:9). Kubalulekile ukuba sazi ukuba uMoya kaThixo usebenza kanjani. Siyanqwenela ukucinga ukuba amandla kaThixo asebenza kanjani ezimpilweni zethu. Kodwa kanjani kwaye kutheni esenza kanje? Ngaba ezizipho zomoya sizisebenzisa njengamadoda aseBhayibhileni?

Ukuba sifuna ukumazi ngenyani uThixo sibenobudlelwane Naye, siya kuqokelela lonke ulwazi nokuthi siziqonde ngcono ezi zinto.

Ukufumana uMoya Oyingcwele isipho yayingelosindiso, yayilubabalo olusisindisayo, hayi isipho soMoya (Eph. 2:8). Amadoda afana noSawule, uBalalam (Num. 23:5,16), Judas (Mt. 10:1), nabo (Mt. 7:21-23) bonke bafumana izipho; kodwa zange basindiswe. Kukucinga okusabekayo ukuba uThixo angasisebenzisa ukuwenza intando yakhe, asikhuthaze senze umsebenzi Wakhe; kodwa lento ayifani nokusindiswa kwethu.

## **INJONGO YEZIPHO KWINKULUNGWANE YOKUQALA**

Umyalelo weNkosi wokugqibela yayikukuba bahambe lonke ilizwe bashumayele Indaba Ezilungileyo (Mk. 16:15,16). Bakwenza oku, bevakalisa indaba zokuvuka kukaKristu. Masikhumbule yayingekho iTestamente Entsha ngoko. Njengoko bamema ezintabeni beshumayela loYesu waseNazareth, ibali labo lalivakala kamnandi – Umchweli wakwasirayeli owayelungile, owafa wavuka ukuzalisekisa okwathethwa kwiTestamente Endala ngomprofethi, owayefuna babhaptizwe baze balandela lomzekelo.

Kulemihla yethu sisebenzisa iTestamente Entsha ukuzanelisa ngomsebenzi kaYesu, ukwanelisa ukuba lentetho ivela kuThixo; kodwa ngoko phambi kokuba ibhalwe phantsi ivele, uThixo wavumela abashumayeli bakhe ukusebenzisa uMoya Oyingcwele ukunyaniseka kwento ababeyithetha. Inkukacha ngoMoya Oyingcwele zenziwa zacaca.

- “Enyuke(uYesu) waya enyangweni (ezulwini), wabapha izipho (zomoya) ukuza abangwele basulungekiswa (ukushumayela) umsebenzi wolungiselelo, ukwakhiwa ke komzimba kaKristu”, i.e. abakholwayo (Eph. 4:8,12).
- UPawulos wabhalela amakholwa aseRoma, “Kuba ndilangazelela ukunibona ukuze ndinabele sibabalo sithile sisesomoya, ukuze nizimaseke” (Rom. 1:11).
- Ngokumalunga nokusetyenziswa kwezipho ukushunyayelwa kweNdaba Ezilungileyo, sifunda oku: -
- “Ngokuba iindaba ezilungileyo zethu azibangakho kuni ngantetho yodwa; zabakho nangamandla nangoMoya Oyingcwele, nangenkoliseko enkulu” ngayo imimangaliso (1 Thess. 1:5 cf. 1 Cor. 1:5,6)
- UPawulos wayethetha ngokuba “Ngezinto angazisebenzisanga uKristu ngam, ukuze nimlulamele iintlanga ngelizwi ke nangomsebenzi, ngamandla emiqondiso nezimanga, ngamandla omoya kaThixo” (Rom. 15:18,19).
- Ngokumalunga nabashumayeli bendaba ezilungileyo, sifunda oku, “UTHixo engqinelana, nabo ngemiqondiso kwanezimanga nemisebenzi yamandla, nezabelo zoMoya Oyingcwele” (Heb. 2:4).
- Abashumayeli bendaba ezilungileyo eCyprus babesenza imiqondiso ukuze “Lithe ke ibamba lakukubona oko kwenzekileyo, lakholwa likhwanqisiwe yiyo imfundiso yeNkosi” (Acts 13:12).

Iminqondiso yenza ukuba ayihlonele imfundiso efundiswayo. Elkoniyo “iNkosi eyalingqinelayo ilizwi lobabalo lwayo, inika nokuba kwenzeka imiqondiso nezimanga ngezandla zabo” (Acts 14:3).

Yonke lento ishwankathelwa ngamazwi abapostile ukuthobela ukushumayela: “Baphuma bazivakalisa ezindaweni zonke, iNkosi isebenza nabo, iliqinisela ilizwi ngayo imiqondiso ephelekana nalo” (Mk. 16:20).

### **IZINTO EZITHILE NGAMAXESHA ATHILE**

Ezi zipho zomoya zazinikezwe ukwenza izinto ezithile ngamaxesha athile. Lento iphelisa lento yokuba abantu bathi banezipho ebomini babo. Abapostile kunye noPetros “babezaliswe nguMoya Oyingcwele ngemini yePentekoste, akuba enyukile uYesu (Acts 2:4). Ngoko baye bathetha ilwimi ngelwimi ukuze bashumayele iindaba ezilungileyo ngohlobo abazokuviwa ngalo. Xa abasemgunyeni babebagxeka, “UPetros ezaliswe nguMoya Oyingcwele” wakwazi ukubaphendula (Acts 4:8). Xa babekhululwa etrongweni bakwazi ukuya kushumayela bencediswa zizipho ezo – “Babezaliswe nguMoya Oyingcwele, baze balithetha ilizwi likaThixo ngokungafihlisiyo” (Acts 4:31).

Xa sithetha ngzipho ezimangalisayo, uPawulos wabhala wathi amakholwa okuqala ayenazo “ngokomlinganiso wokupha kukaKristu” (Eph. 4:7). Igama lesiGrike elithetha “umlinganiso” lithetha “indawo ethile okanye iqondo elithile” (Strong's Concordance). NguYesu kuphela onezipho ezingenamlinganiselo, i.e. sinelungelo lokuzisebenzisa kangangoko ngokokuthanda kwethu (Jn. 3:34).

### **IZIPHO ZOMOYA ZENKULUNGWANE YOKUQALA**

#### **- Ukuprofetha**

Igama lesiGrike elithetha ‘ukuprofetha’ lithetha umntu oye athethe amazwi kaThixo – i.e. wonke umntu ophefumlelwe ukuthetha amazwi kaThixo, okuye ngamanye amaxesha athethe izinto ezizakwenzeka (jonga 2 Pet. 1:19-21). “Elilelobuprofethi” abo banesipho sokuprofetha – bavela “eJerusalem naseAntioch. Kwayekwasukuma omnye kubo ogama linguAgabho, owaqondisa ngaye umoya ukuba kuyakubakho indlala kulo lonke ilizwe: ngexesha likaKlawudiyo Khesare. Kubo ke abafundi njengoko uthile ebenabo ubutyebi, wathi elowo kubo wagqiba ukuthumela into yokubanceda abazalwana” (Acts 11:27-29). Inqabile lonto kwaba abathu banesipho sokuprofetha ukuba umntu aprofethe into esezakwenzeka; babeye ke abantu bakudala kwakuprofethwa bagcine imali nezinto ukuze zibancede kwixa elizayo. Ukuba sikona isiprofetho ngoku kumelwe sibhalwe phantsi ukuze sisihoye njengoko sisenza eBhayibhileni.

#### **- Ukuphilisa**

Xa sibona abafundi beshumayela indaba ezimnandi zoBukumkani bukaThixo obuza kubalapha emhlabeni, kwakumele babonise ngento ezakubakhona ngokwenza imiqondiso “amehlo emfama ayayakuvulwa, aivulwe indlebe zezithulu. Size sitsibe njengexhama isiqhwala.....” (Is. 35:5,6). Okuninzi ngoBukumkani bukaThixo jonga Isifundo 5. Ezi zinto zizakwenzeka eBukumkanini, asikaboni ngoku ezi zizinto zenzeka.

Omnye umzekelo siwufumana kwiActs 3: 2 apho uPetros ephilisa isiqhwala esasibekwa phambi kwesango letempile yonke imihla. Babembeka yonke imihla – ngoko wayeselesaziwa. Wamphilisa uPetros ngamandla esipho somoya, “Yasuka umtsi yema yahambahamba yangena nabo etempileni, ihambahamba itsiba, .....Baza bonke abantu bayibona ihambahamba itsiba idumisa uThixo: bayazi nokuyazi, ukuba ingulowa ubehlalela amalizo emnyango omhle wetempile: bathi qhiphu umbilini, bathi nqa yiloo nto ihlileyo kuyo. Ke kaloku sakubon’ukuba isiqhwala esiphilisiweyo sibabambe ngesandla ooPetros.....bonke abantu babaleka kubo everandeniekuthiwa ....umbilini kakubi” (Acts 3:7-11).

UPetros wasibonisa okuya kwenzeka ngemini yovuko. Le yenzeka “ngexesha lomthandazo” (Acts 3:1) okubonisa ukuba yayingamazwi awawasebenzisayo avela kuThixo. KwiActs 5:12 sifunda oku “Ke kaloku izandla zabapostile kwabakho imiqondiso emininzi nezimanga ezininzi phakathi kwabantu”.

UThixo ubazi abenza imiqondiso eyiyo nabathi bayenzela emfihlakalweni bezibiza ngokuba bayaphilisa. “Ngokuba lendoda yenza imiqondiso emininzi” (Jn. 11:47). “Kuba okunene, ukuba kuhle ngabo umqondiso owenzekayo oyinto ebonakalayo kubo bonke abemi eYerusalem” (Acts 4:16). Ngokufanayo nabo abeva abafundi bethetha ngeelwimi “badubadubeka” (Acts 2:6). Abantu ababona imiqondiso kaYesu “Asizanga sikubone okunje” (Mk. 2:12), ngokungathi kukho eminye abakhe bayibona.

- Babephiliswa izilonda ezisemathunjini; babephiliswa emva komthandazo.
- Imbambo ezingalunganga zenziwe zingqale.
- Abangeva kakuhle beve, nangona ziphinde zibuyele.
- Unxinzelelo lunyuswe.

Ezonto ngoku zenzeka xa ukholelwa batsho abo bazenzayo.

Kwabo babephiliswa kuqala abanye babengenalukholo – omnye wayengazi kwaloYesu ukuba ngubani (Jn. 5:13; 9:36; Lk. 13:10-17; 7:11-17; 22:50; Mt. 8:14; Mk. 1:32; 5:1-20).

UPetros wabanakho ukusebenza izipho zokwenyani ukwenza imiqondiso ngokuphilisa abantu ababelala ezitratweni (Acts 5:15); Imiqondiso kaPetros yangqinwa nangurhulumente walapho (Acts 13:12,13), nangabangakholwayo (acts 14:8-13).

NoYesu wenza umqondiso (Mk. 2:12) bonke bamangaliswa.

#### **-Iilwimi**

Abafundi, abanye yayingabalobi, baye bafumana umvuzo wohamba lonke ilizwe beshumayela indaba ezimnandi zoBukumkani bukaThixo (Mk. 16:15, 16). Mhlawumbi kwa ukuphendula kwabo “Andikwazi kuthetha iilwimi zabanye abantu!”. Yayingekuba “ndingemhlanga esikolweni kwilwimi”. Kubhalwe kubo “ukuba ngabantu abangenamfundo, abangenalwazi bamangaliswa” (Acts 4:13).

Ngemini yePentekoste emveni kokuba uKrestu enyukele ezulwini, abapostile “bazaliswa bonke nguMoya Oyingcwele baqala ukuthetha ngalwimi zimbi, ....lindimbane yahlangana ndawonye bemangalisiwe, ngokuba bonke ngabanye babeva bona bethetha ngezakubawabo iintetho. Bathi nqa ke bonke, bamangaliswa, wathi omnye komnye, kanene aba bonke bathethayo asingomaGalili? Kutheni na ke ukuba sibeve nje sonke ngabanye bethetha ngezakowethu intetho esazalelwa kuzo? Thina maPati, namaMedi, namaElam....sibeve bona bezithetha ngezakumawethu iilwimi izinto ezinkulu zikaThixo” (Acts 2:4-12).

Kukho ukwahluka phakathi “kwelwimi” “nentetho” kwiActs 2:4-11, ‘ilwimi’ kuyacaca ukuba “yintetho” kwiTestamente Entsha kuyathethwa “ngabantu, izizwe, neelwimi” lisetyenziswe kahlanu kwiSityhilelo (Rev. 7:9; 10:11; 11:9; 13:7; 17:15). KwiTestamente Endala (Jonga Gen. 10:5; Dt. 28:49; Dan. 1:4).

1Cor. 14 unoludwe lwemithetho emakustiyenziswe ngayo izipho zelwimi vesi 21 ukowuta uls. 28:11 ukuba esisipho sisetyenziswa njani ukungqinela amaJuda. “Emthethweni kubhaliwe, uya kuthetha ngentetho ethintithayo nangalulwimi lumbi kwaba bantu.....”. Is. 28:11 ibhekise kumaSirayeli ethetha namaJuda ngelwimi (“ngeelwimi”) kodwa bengazi. Zikhona ezinye ezibonakalayo ku 1 Cor. 14.

kuVesi 37:-

“ukuba umntu uba ngumprofethi, nokuba uba nomoya, makazazi kakuhle izinto endinibhalela zona, ukuba yimithetho yeNkosi”.

Ukuba umthi uthi unesipho somoya makazi ukuba uphefumlelwe nguThixo. Ukuba asiyithobeli into ethethwa nguYe. Kuthetha ukuba siyamchasa uThixo.

Vesi 11-17:-

“Ukuba ngoko andithanga ndiyazi intsingiselo yentetho ndoba ngumbharbhari kothethayo, noyithethayo ngumbharbhari kum.

Ngokunjalo nani ekubeni kaloku nizondelela izipho ezizezomoya, zifuneleni ukuba nibenazo ngokugqithisileyo ukuze lakheke ibandla.

Othetha ngalwimi zimbi, makathandazele ukuba icace intetho

Kuba xa ndithandaza ngalulwimi lumbi, umoya wam uyathandaza ...ke yona ingqiqo yama ayinasiqhamo.

Kuthini ke ngoko? Ndiya kuthandaza ngomoya, ndithandaza nangengqiqo; ndiya kuvuma ngoma ndivume nangengqiqo.

Okanye, ukuba uthe wasikelela ngomoya wodwa, wothini na lowo uhleliyo endaweni yongenakwazi ukuthi Amen ekubulaleni kwakho, ekubeni kaloku into oyithethayo engayazi?

Kuba okunene wna uyatyapha ukubulela kodwa onguwumbi akakheki”.

Vesi 18:-

“Ndiyabulela kuThixo wam, kuba ndithetha ngalwimi zimbi ngaphezu kwenu nonke”.

Vesi 19:-

“Kodwa ke ebandleni ndithanda ukuthetha amazwi abe mahlanu ngayo ingqiqo yam ukuze ndibafundise nabanye kunokuba ndithethe amazwi anamawaka alishumi ngalu lwimi lumbi”.

Vesi 22:-

“Ngoko ke iilwimi ezi zikho ukuba zibe ngumqondiso kwabo bangakholwayo, kungekubo abakholwayo, ke sona isiprofetho asisesabangakholwayo sesabakholwayo”.

Vesi 23:-

“Ukuba ngoko lithe lahlangana ndawonye ibandla liphela, bathetha bonke ngalwimi zimbi kwaza kwangena abangena kwazi nokuba ngabangakholwayo, abasayi kuthi niyageza?”

Vesi 27:-

“Kananjalo ukuba umntu uthetha ngalulwimi lumbi, makathathe babini, mhlawumbi bathathu, bangagqithi kube yokulandelelana aze omnye acacise intetho”.

Umzekelo: Pasto:- Good evening.

Isithethi ngesiFrench:- Bon soir

Isithethi ngesiGerman:- Guten abend.

Vesi 32,33:-

“Kananjalo oomoya babaprofethi bayalulamela abaprofethi. Kuba uThixo angowesiphithiphithi, ngowoxolo, njengokuba kunjalo kuwo onke amabandla abangcwele”.

#### Vesi 34

“Abafazi benu mabathu tu emabandleni kuba abavunyelwa bona ukuba bathethe, kuthiwa mabalulame, njengokuba utsho umthetho”.

Wonke umntu okholwayo kumele azamkele ezizinto ziku 1 Cor. 14 njengoko iBible iphefumlelwe kwaye sizithathe nzulu.

#### 2.4. UKOHLUTHWA KWEZIPHO

Izipho ezimangalisayo zikaThixo ziyakusetyenziswa xa amakholwa eyakuba eseBukumkanini bukaThixo akuba uKristu ebuyile. Izipho kuthiwa “Amandla ephakade elizayo” (Heb. 6:4,5); noJoel 2:26-29 ucacisa ukuthulula izipho zomoya emva kokuba eguqukile amaSirayeli. Kwa ukuba izipho ziyakubakho ekubuyeni kukaKristu ichaza ukuba azikho ngoku- xa wonke umntu okholwayo evula iZibhalo nesikubonayo phandle apha, ukubuya kukaKristu kukufutshane Mic. 3:6 uprofetha kuya kuba imini apho ‘litshone ilanga labaprofethi’ i.e. isipho somoya wokuprotha sithathwe. UYesu avele “kusesemini, kuvele ubusuku xa kungekho bani unako ukusebenza” imiqondiso (Jn. 9:4). Wangathi uYesu wayebona ukuba akusayi kubakho miqondiso kude kufike imini yoBukumkani Bakhe xa ebuya okwesibini.

“Nokuba ke ziziprofetho, ziya kubhangiswa, nokuba zilwimi, ziya kupheza, nokuba kukwazi kuya kuphuthuswa. Kuba siyazi ngokuyinxenye, siprofeta ngokuyinxenye. Xa kuthe ke kwafika okuzalisekileyo, kuya kwandula ukuphuthiswa okuyinxenye” (1 Cor. 13:8-10).

Izipho “zezexeshana” (G. N. B.).

Eph. 4:8-14 usinceda simqonde ngcono.

“Enyuke (uYesu) waya enyangweni (ezulwini) wanika....izipho abantu.....ukwakhiwa komzimba kaKristu: Ukuze sonke sifike kobo bunye benkolo (i.e. sibe nokholo olunye), nobokumazi okuzeleyo uNyana kaThixo, waba ngolungileyo.....Ukuze singabi zintsana, silatyuzwa, siphetsshethwa ngumoya wonke wemfundiso.”

UEph. 4:14 no 1Cor. 13: 11 no 2 Tim. 3:16,17 zonke zithetha ngezizipho esezingasekho ngoku. “Iziprofetho.....zakungenzeki...ulwazi luphele...oko kukuthi *kungabikho*..... xa ndiba yindoda ndiyaziyeke izinto zobuntwan” (:8,10, 11). Nazi ezinye ivesi 1 cor. 3:1; Heb. 5:13; Gal. 4:3; 1 Cor. 13:10.

Igama lesiGrike elichazwa ngokuba “ukungaphumeleli....ukulahlwa....ukuphelela emoyeni” listyenziswe kwezinye indawwo ngokumalunga nokudluliswa komthetho weMosaic:

- “Ke ngokoko sikhululwe ke kuwo umthetho “ (Rom. 7:6). “Sifana nomfazi okhululwe ekubotshweni yindoda yakhe, i.e. umthetha kaMoses (Rom 7:2).
- Ubuqaqawuli bomthetho babuzakubhanga (2 cor. 3:7)
- Umthetho wawungekho ngexesha uPawulos ebhala (2 Cor. 3:11 Gk.). Yayipheliswe nguKristu (:13,14)
- UKrestu wayibhangisa imithetho esemimiseleni (Eph. 2:15)
- 1 Cor. 13:8; Heb. 10:2; 1 Cor. 13:10; Eph. 4;13; Heb. 9:11 zonke zithetha ngezizipho ezabhangiswayo nemithetho.
- Heb. 5:12-14
- Phil. 3:15; 1 Cor. 2:6).
- 1Cor. 14:20; Col. 1:28; 4:12.

## **OKUCHAZWA NGOKU NGOKUTHI ABANTU BANOMOYA**

Ukuthethwa kwelwimi kwangoku baphinda phinda igama elinye e.g. “Lala, lala, lala, shama, shama, Jesus, Jesus.....”. Lento ayidibani kwanenye intetho. Xa omnye ethetha intetho yolunye uhlanga uyamva ukuba uzama ukthi kodwa ngenxa yentetho yelizwe lakhe ungamva kodwa ube ubona into afuna ukuyithetha. Abantu abanikwa izipho kwakungePentecoste e.g. ilwimi 1 Cor. 12:17, 27-30 uyenza icace.

Ekuqaleni kwesahluko yonke into yenziwe yacace 1 Cor.12:8-12.

Ungafunda nakwizindawo zilandelayo uzofumana okuthethwa zizo

Mt.10:9,10; Mk. 16:17; Lk. 10:4; Acts 15:23-29.

Nazi ezingoMoya Oyingcwele: Acts 8:4-18; Rom. 1:11 cf. Eph. 4:12. UMoya Oyingcwele wawuzakubakumbuzwa yonke into Jn. 16:13,23; 14:26).

Zintathu kwiTestamente Entsha izinto apho isipho sasisetyenziswa khona (Acts 2:4; 10:46; 19:6).

## **2.5 IBHAYIBHILE EYONA ISINIKEZA AMAGUNYA**

Esesikubonile ukuzakufika apha kwesisifundo, kukuba umoya kaThixo ubhekise kwingqondo Yakhe nenjongoYakhe, namandla enza ngawo ezozinto. Siye sagxininisa ukuba uoya umoya uye watyhilwa kwilizwi Lakhe. Siyityhilelwe yonke into eBhayibhileni, indlela esiziphethe ngayo (Jer. 17:9) sifumana ukuyinyaniso ngLizwi likaThixo (Jn. 17:17) Siye sangena ekulingweni nangokulityhila ngezinye indlela iLizwi Lakhe. Nantsi eminye imizekelo enikeziweyo.

<b>Inkolo</b>	<b>Enye indlela ekutyhilwe ngayo</b>	<b>Indlela esiyibona ngayo/umdlathu koku</b>
<b>Amangqina kaYehova</b>	Indlela achazwa ngayo Amangqina, achazwa ngokuba anolwazi.	Akukhonto ayichaza ngokucacileyo ngokubhekiselele eBhayibhileni; impendulo yako konke
<b>AmaRoma</b>	Ukusasazwa	Akukho mfuneko yeBhayibhile
<b>AmaKhatolika</b>	ngokukaPope nangengebiso zabapriste, abazichaza ngokuba bangababona ingqondo kaThixo.	Ukufunda-ekuqaleni, amaKhatolika ayengakukhuthazi oku. Babethembele ebantwini bengazizameli bona ukuziqonda izinto.
<b>Mormons</b>	Incwadi yaMaMormon	Babengafuni kuyazi into ethethwa yiBhayibhile, kwakunzima ukuyikholelwa- Incwadi yamaMormon anikeza ithuba losindiso lwelizwe, nangona iBible ithi kukho abantu abafa bengenalwazi bengenathemba lolwazi lweNdaba Ezilungileyo.
<b>Charismatic christianity</b>	“isibane esingaphakathi esichazwa njengoMoya Oyingcwele	Bakholelwa kuyo yonke into abacinga ukuba ilungile, njengoko ifundiswa, uMoya kaThixo uyabakhokela ebaphefumlela kwindlela ezingahambelani neBible.

Yonke lento ibonisa indlela esiyamkele ngayo iBhayibhile njengeLizwi likaThixo, nokutyhila indawo ukuze sifumane umyalezo oyinyaniso. Umbuzo “IBible inye, icawe zininzi – kutheni?” uphendulwa ngokuba ibandla ngalinye, ngokwenkqubo yalo, luwutyhila ngokwalo uhlobo umoya kaThixo, i.e. Intando yakhe, indlela yokucinga nonkqulo, Ukongeza kuleyo yeBible.

Ukuba ufuna ukufumana eyona cawe inyanisekileyo, enokholo olunye, nebaptiza ngohlobo olunye (Eph. 4:4-6), ubizo luza kuwe luphezulu lucacile – “Masiphindele eBhayibhileni!”. Funda kwizahluko zeActs; yanguPetros, owenza abantu bavakalelwe lilizwi likaThixo nangaphandle kwemimangaliso awayeyenza.

#### **Indima 4: Ingaba uMoya Oyingcwele ngumntu?**

ISifundo 2.1 no 2.2 kusinikeze okucacileyo ukuba umoya kaThixo ngamandla akhe, aye aveze “ingqondo” Yakhe ngendlela ephangaleleyo. Kodwa ngendlela umoya kaThixo osebenza ngayo ubonisa ubume bakhe, abanye bayaphikisa bathi umoya kaThixo ngomnye uThixo. Izifundo esizifundile zibonisa ukuba umoya kaThixo yingqondo Yakhe namandla. Umbane ngamandla esingawaboni akhupha iziphumo lomntu owenzayo, kodwa ayingomntu. Uthando yenye yempawu zomntu, kodwa ayingomntu. Umoya kaThixo ubandakanya uthando, njengenye yempawu Zakhe, ukwabhekisa kumandla Akhe, kodwa ungabhekisi komnye umntu ngaphandle Kwakhe.

Ezinye inkolo zobuKrestu zikholelwa ukuba umoya ngumntu, bakholelwa kuziqu `zithathu nangona engekho eBhayibhileni. Bathu uThixo uYise, UMoya oyingcwele noYesu.

Kuyakholeleka ukuba uziqo zithathu lo uze nepagans zayidlulisela kuMakholwa –nangona ingaveli ebhayibhileni. Ukuba siyayamkela eyokuba uThixo nguziqu zithathu, siyakuba sithi amandla / nomoya kaThixo ngumntu, okwanguThixo, nangona ingengoThixo uYise.

+

Nazi indawo ezibonisa ukuba uThixo unemfihlelo etyhilwe ngelizwi nangemisebenzi kaKrestu kwiTestamente Entsha.

- “Kuba andithandi, bazalwana, ukuba ningayazi le mfihlelo” ( Rom. 11:25).
- “Nokushumayela kukaYesu.....ngokutyhilwa kwemfihlelo” ( Rom. 16:25).
- “Yabonani ndinixelela imfihlelo....” ( 1 Cor. 15:51).
- “Esazisile imfihlelo yokuthanda kwakhe” (Eph. 1:9; 3:3).
- Intshumayelo kaPaulos yayi “ndazise ngokungafihlisiyo imfihlelo yeendaba ezilungileyo” (Eph. 6:19; Col. 4:3).
- “imfihlelo.....ubazisa kuzo iintlanga obunguKrestu phakathi kwenu” (Col. 1:26,27)..

Ngayo yonke lengcaciso akumelanga kubekho umfihlelo ezenziwa zinkolo, ingangabo basebumnyameni abangathi zikho. Kwaye lomntu akazikhathi nogkuba igama leBible “iBabylon”, inkonzo ezingeyonyani zichaziwe zi “Mfihlelo” (Rev. 17:5)? Zichazwa ngokuba inkolo yabo iyimfihlelo; kodwa amakholwa ayayiqonda imfihlelo yalomfazi (Rev. 17:7).

Ukuba ngenene siyafuna ukwazi ngoThixo kumelwe silazi ilizwi likaThixo, kufuneka sazi indlela zokuliqonda ukuze sazi intsingiselo yalo. Singabi neminye imibono ezinqondweni zethu.

Akakho na omnye umshumayeli owathi eBhayibhileni, ‘Yiyona egqibeleleyo imfihlelo le, awunakuqala uyiqonda’. Kodwa, sifunda ngabo becela uxolo ebantwiningako ukuqqa besenza iziphetho eZibhalweni.

UPawulos exoxa nawo, ethabathela eZibhalweni, etyhila ebeka phambi kwawo ukuba uKrestu ubemelwe kukuva ubunzima, aze abuye avuke kwabafuleyo” (Acts 17:2, 3). “UPawulos wabashiya bona....waxoxa.....”. Leyo yayindlela aqhuba ngayo (bona nakwi Acts 18: 190.)eKorinte uPawulos “waxoxa ke endlwin yesikhungu iisabatha ngeesabatha zonke, ezamela ukoyisa amaJuda....ke kaloku uthe ke akuchasa .....” (Acts 18: 4-6). Abanye abalivayo ilizwi likaPawulos engqina bazamkela ngovuyo kuba apha kwakungekho ‘mbono kaYesu esegumbini lokulala’, kwaye ‘kwafika ezoncinga kum’ ‘Ndayifumana iNkosi ngobunye ubusuku’>

Xa babeshumayela eAntiyokhwe, uPawulos noBanarba “bethetha kubo, babeyisela ekuthini, mabahlale behleli elubabalweni” (Acts 13:43). “Inkitha enkulu yamaJuda .....bakholwa” (Acts 14:1). “Akubonukuba uthetha ngobulungisa, nangokuzeyisa, nangomgwebo oza kubakho” (Acts 24:25).

Kubele sinikeze ithemba ngenkolo yethu nethemba esinalo.

“Nihlale ke nikulungele ukuziphendulela kumntu wonke obuzayo kuni ilizwi,

Ngalo ithemba elingaphakathi kwenu” (1 Pet. 3:15).

Xa sinokuthetha ngelizwi elithobekileyo ngomntu ngamnye kwintlalo yakhe lonto ayiniki themba kwisithembiso seNdaba Ezilungileyo. Xa umntu echaza imvelaphi yakhe njengeny indlela yokushumayela lonto ibonisa ukungabi na ‘mpendulo iyiyo’ “ngethemba” labo. Kumakholwa onke umntu ushumayela ngaye ‘yintoni eyenziwe yiNkosi ebomini bam’ etc. UPaulos uyathetha ngazo ezozinto: “Kuba asizivakalisi thina sivakalisa uKrestu uYesu ukuba uyiNkosi” (2 Cor. 4:5) – kwaye lonto ivela emntwini ‘onobudlelwane noYesu’ ngaphezu kwento yonke.

Kumele sibenobudlelwane noThixo zonke intsuku sisaphile. Umzekelo wethu, ngawo onke amaxesha, ngamaKholwa okuqala ayesebenzisa “ukucinga” ukusombulula ingxaki zokulungiselela (Acts 6:2). “Ngokucinga” ngokuba abaPriste amaPhezulu babephantsi komthethao kaMoses, singazifumana inkcukacha ngomsebenzi kaYesu (Heb. 5:3). Sesithethile ngothando lukaThixo kuKrestu, uPawulos uyabavuselela “yasengqondweni” (Greek ‘logikos’ – i.e. logical) inkonzo” ukuzinikela ngokupheleleyo Kuye (Rom. 12:1).

Ukuba asinakwahlukana nokuziqqibela ngokuthethwa ziziBhalo, konke esikufunda kwiBible koba ngamampunge, kwaye akuyi kubakho mfuneko yaBible, ingaphathwa njengemfundiso ebukekayo. Ibonakala ikhona kwithala lencwandi zamaKrestu. Abo bakholelwa ukuba umoya kaThixo ungumntu banazo ivesi abazikowutayo eBhayibhileni. Ezo vesi zezo zithetha ngomoya kaThixo ngenye intento esecaleni, e.g. nje “ngomthuthuzeli” Jn. 14:16, okanye ibhekise kumoya njengo “okhathazekileyo”.

Siyabonisa kwiSifundo 4:3 ukuba “umoya” ungacaphuka (Acts 17:16), abantu bayahlutshwa (Gen. 41:8) okanye wonwabe (Lk. 10:21). ‘Umoya’ Wakhe, i.e. ubukho bakhe, ingqondo yakhe kwanenjongo, okumnkeza ukukhula kwizenzo zakhe, kuthethwa ngawo ngathi ngumntu othile, nangona kungekho njalo. Nomoya kaThixo ngokunjalo, kungathethwa ngawo ngolohlobo.

IBhayibhile nayo iyathanda ukusebenzisa utwiso xa ithetha ngento ethile, e.g. ubulumko bubhekise emfazini kwi Prov. 9:1. Lento ibonisa ukuba umntu onobulumko angafaniswa nantoni ukuze aqonde; ‘ubulumko abunakubakho ngaphandle kokuba sengqondweni yomntu, ngoko le ndlela yokubuchaza esecaleni isetyenzisiwe. Okuninzi koku, bona Indima 5, “Ukubaluleka kontwiso”.

Iincwadi zikaPaulos ziphethe imibuliso ebhekisa kuThixo noYesu hayi uMoya Oyingcwele (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thes. 1:1; 2 Thes. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4; Philemon 3). Ingambi into yokucinga ukuba uMoya Oyingcwele ngomnye uthixo, njengoko betsho abo bathi kukho ‘oziqu zithathu’. Okunye kufunyanwa Mk. 12:2; Lk. 6:13; Jn. 21:10

noActs 5:2). Singamfumana njani omnye umntu? Sifumene “umoya Wakhe (Thixo) (1 Jn. 4:13). NgokwesiGrike uMoya kaThixo uchazwa njengesini (uchazwe kwiAV ka 1 Jn. 2:27, apho kuthiwa “into”). Lonto ithetha ukuba xa sifunda ivesi ezingoMoya Oyingcwele ngo “umntu”, siyaqonda ukuba lutwiso olo oluthetha amandla, hayi olubhekiselele emntwini.

## INDIMA 5: IKUBALULEKA KWESIMTWISO

Abanye bangafumana kunzima ukuchaza usathana, ngokuba usoloko eBhayibhileni ebhekise emntwini ngamanye amaxesha iyabaphida abantu. Lento ilula ngokukhombisa ngokuphandle ukuba izinto eBhayibhileni njengobulumko, ubutyebi, isono necawe zenziwa into engathi iyaphefumla, ingakumbi ngokubhekiselele kusathana. Le mizekelo ilandelayo iza kucacisa undoqo.

### UBULUMKO BUYATWISWA

“Hayi uyolo lomntu ofumene ubulumko, lomntu uzuze ingqondo. Kuba lulungile urhwebo lwesilivere, nongenisele lwabo ngaphezu kwegolide embiweyo. Bunqabile bona ngaphezu kwekorale, nezinto zakho zonke ezinqwenelekayo azilingani nabo” (Prov. 3:13-15).

“Ubulumko buyakhile indlu yabo, buzixholile iintsika zabo, zosixhenxe” (Prov. 9:1).

Ezi vesi, nakwizahluko eziphuma kuzo zichazwa njengomfazi, kodwa oku akukho kwamntu okhe wacinga ukuba ubulumko bufana nomfazi omhle ozulazula emhlabeni; kuya siyaqaphela ukuba wonke umntu uyabunqwenela ukuba nabo.

### UBUTYEBI BUYATWISWA

“Akukho mntu unakho ukukhonza nkosi mbini; kuba eya kuyithiya le athande leya, athi mhlawumbi abambelele kule ayidele leya. Aninako ukukhonza uThixo nobutyebi (Mt. 6:24).

Apha ubutyebi benziwa umphathi, abantu abaninzi basebenza nzima befuna ubutyebi, kwaye ngokwenza oku baphetha bengabaphathi. UYesu apha usixelela ukuba asinakho ukukhonza bona kunye noThixo ngexesha elinye. Imfundiso icacile apha .

## ISONO SIYATWISWA

“Bonke abenza isono bangamakhoboka esono” (Jn. 8:34). “Isono sabanokulawula ngokufa” (Rom. 5:21). “Anazi na ukuba lowo nizinikela kuye ukuba ngabakhonzi bokululamela, ningabakhonzi ngoku kulowo nimlulamelayo; ningabesono nisingise ekufeni nokokuba ningabolulamo, nisingise ebulungiseni?” (Rom. 6:16).

Ngokufanayo nobutyebi, isono naso singumphathi abo benza isono zizicaka. Akukho ndawo achaza kuyo uPaulos ukuba isono ngumntu.

## UMOYA WENZIWA UTWISO

“Xa athe, wafika yena umoya wenyaniso; uya kunikhokelela kuyo yonke inyaniso; Kuba engayi kuthetha okuphuma kuye....” (Jn. 16:13).

UYesu ulapha exelela abafundi bakhe ukuba bayakufumana amandla oMoya Oyingcwele, kwaye lonto yazaliseka ngemini ePentecost, njengoko itshiwo kuActs 2:3-4, apho ichazwa ngokuthi “Kwabonakala kubo iilwimi ezabekayo, ngathi zezomlilo, lwaolo lwahlala phezu kwabo bonke ngabanye. Bazaliswa bonke nguMoya Oyingcwele”, wabanika amandla ukuba benze imimangaliso yezinto ukubonisa ukuba babegunyaziswe nguThixo. UMoya Oyingcwele yayingengomntu, yayingamandla, xa uYesu wayethetha ngawo wasebenzisa isimelabizo u“he”.

## UKUFA KUNESITWISO

“Nalo ihashe eliluthuthu; lowo ke wayehleli phezu kwalo enguKufa igama lakhe” (Rev. 6:8).

## ISIZWE SAKWASIRAYELI SINTWISIWE

“Ndiya kubuya ndikwakhe, wakheke, ntombi inguSirayeli; uya kubuya uzihombise..” (Jer. 31:4). “Ndimvile ngenene uEfrayim, ehlunguzela intloko esithi; Undiqeqeshile ndaqeqesheka njengethole elingekahambi; ndibuyise ndibuye; ngokuba wena, Yehova unguThixo wam” (Jer. 31:18).

Umxholo walevesi utyhila ngokupheleleyo ukuba umprofethi akabhekisi kwintombi okanye kuEphraim njengomntu, kodwa kwisizwe sakwaSirayeli, ekuthe kulendawo satwiswa, ngokufanayo naxa kuthiwa iBritain eNkulu itwiswa kusithiwa yi 'Britania' okanye 'John Bull' akukho mntu ungumfazi nandoda.

#### AMAKHOLWA KAKRESTU NAWO AYATWISWA

“Side thina sonke sifike kubo ubunye benkolo, nobokumazi okuzeleyo uNyana kaThixo, ebudodeni obupheleleyo, emlinganiselweni wobukhulu bokuzala kukaKrestu” (Eph. 4:13). “Mnye umzimba” (Eph. 4:4). “Nina ningumzimba kaKrestu, ningamalungu ngokwabelwa izabelo” (1 Cor. 12:27). “.....UKrestu yintloko yebandla: waye yena ngokwakhe enguMsindisi wawo umzimba” (Eph. 5:23). “Yena (Krestu)ke uyintloko yomzimba, yebandla.....ngoku ndiyavuya ezintlungwini zam ngenxa yenu, ndikuzalisa kanye okusileyo kwiimbandezelo zikaKrestu,enyameni yam, ngenxa yomzimba wakhe olilo ibandla” (Col. 1:18-24). “Kuba ndanendisa ndondeni-nye, ukuze ndinimise phambi koKrestu ndiyintombi enyulu” (2 Cor. 11:2). “....ngokuba ufikile umtshato weMvana, umfazi wayo uzilungisile” (Rev. 19:7).

Zonke ezi vesi zibhekise kubantu ababekholwa ngenene kuKrestu, ngamanye amaxesha ibhekise kubo njenge “bandla”, ekungamele ifaniswe nezicawe zamaorthodox, ezifuna ukuba ngamakholwa enene kaKrestu.

Abakholwa enene, abo bakholelwa kwintetho yaseBhayibhileni, babizwa ngokuba “abo banyulu”, ibhekiselele kubomi ekumele babuphile ukuze babezinkokheli ezinyulu kwaye njengo “mzimba”, njengoko umzimba unezinto ezininzi ozenzayo, ngokunjalo nebandla lokwenene linomsebenzi omninzi eliwenzayo. Xa ibandla libhekise e “mzimbeni”, akukho nanye impazamo yomntu ngamnye, noba bangaphazamisa usathana nomtyholi ngokuthi yisilwanyana esoyikekayo okanye ingelosi eyehlaa ezulwini kukho amazwi aguquliweyo, okanye ukuba indoda nomfazi abafumananga zimfundiso ingezizo kwinkonzo zangaphambili. Ithathwe kwi “Christendom Astray” By Robert Roberts.

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Nangona yayibhalw kwinkulungwane ze 19<sup>th</sup> ngesiNgesi, le ncwadi zange idluliswe, ngokwembono zombhali, njengemfundiso ecacileyo yentshayeleyo yeNyaniso yeBible ngokuphambili kwimfundiso zeChristendom. Ikopi ikhona kwithala lencwadi.

#### INDIMA 6:

Kwiminyaka engamakhulu eyadlulayo, uCalvin wagxininisa ingcinga yokuba kwakungekho ndawo yobomi bethu. Ngoku wayethetha ukuba inkululeko yethu ukwenza izinto ayinanto iyenza elusindisweni lwethu; sinayo indawo elusindisweni okanye ekulahlweni. Obu buxoki buveze imbono ezininzi zangoku:

- Ukuba akukho nto ekwenzeni isifundo seBible okanye ihlelo, ngokuba singasindiswa nangayiphi indlela.
- Ukuba kukho umtyholi osenza ukuba sone azise ingxaki ebomini bethu ngaphandle kwezigqibo zethu. Obu buxoki buyacaciswa kwiSifundo 6.
- Ukuba singafuni uncedo lukaThixo kwingxaki zobomi bethu, e.g. ukuze asigcine sikhulekile xa sinohambo, kuba yonke into igcwangcisiwe. Kukho intetho ethi, ingakumbi kwindawo zokuhlala xa ulinde inqwelo ntaka, 'Ukuba inani lakho lizakubakhona, iyakwenzeka'.
- Icawe zovangelozifunisa ukuba akululanga ukukholwa okanye ukwazi iBible ungenaye uMoya Oyingcwele osenza ukuba sizazi ezozinto. Zininzi injongo eziseBhayibhileni ezenza ukuba singayivumeli lentetho.
- Siyaxelelwa eBhayibhileni ukuba masigcine imithetho kaThixo, ngokwenza oko Siyamanelisa. Lento yemithetho ayiyonto ukuba uThixo uyasinyanzela ukuba simthobele. UKrestu usinikeza usindiso "kubo bonke abamthobelayo Yena" (Heb. 5:9).
- AmaHebhere 11 asibonisa ukuba into esohlukanisa noThixo ebomini bethu nokungafumani usindiso kukungabi nakholo kuthi. Ukuba sithandaza kuThixo ukuba asikhulule ngamaxesaha enkathazo awuyonto lomthandazo singenakholo. Nokusindiswa kwethu kuKrestu singenakholo aluyi kubakho.
- Ubhaptizo luhambelana nosindiso (Mk. 16:16; Jn. 3:3-5). Usindiso lwalwenziwe ngenxa yomsebenzi kaKrestu (2 Tim. 1:10), hayi ngokusuke lubekho nje. Kumelwe sizimanye Naye, ngokuba sibhaptizwe. AmaRoma 6:15-17 uthetha ngathi ngokuthi sisuka esonweni sibese kuthobeleni. "ngabakhonzi bokumlulamela, ningabakhonzi ngoku kulowo nimlulamelayo". Ukuthobela kukuba sigcine imfundiso zeBhayibhile sizenze (Rom. 6:17).
- Akukhonto imbi ekushumayeleni; kuba neBhayibhile iyakungqina ukuba kungelizwi elivakaliswayo ukuba amadoda nabafazi beze elusindisweni. "Ilizwi ...losindiso" (Acts 13:46) lihambe liye ebantwini.
- Siyakugwetywa ngokwemisebenzi yethu (Rev. 22:12). Kungani, ukuba inkululeko yethu ingabaluleki ngokuhlobana kwethu nosindiso? UPawulos uthi amaJuda azibona engafanelekanga kubomi obungunaphakade ngokwala ilizwi likaThixo (Acts 13:46). Bazigweba bona –UThixo wayengabavalelanga. Ukuba sithi uThixo wahlulela abantu elusindisweni abanye ekungcungcuthekeni, makube uThixo ufuna abantu bone, ngokufanayo nokuba efuna babengamalungisa. Ngenxa yokona kukaAdam, (ukufa kwabaphezu kwabo bonke abantu, ngoko bonke bonile" (Rom. 5:12). Yiyo lonto abantu besifa, njengesohlwayo sokona (Rom. 6:23), hayi ukuba uThixo wabaqhuba ukuba babengaboni phambi kokona kukaAdam.

- 1 Cor. 10 unendawo ezikhona imizekelo yabo bonke abo babenobudlelwano noThixo, baze bawa ukulumkisa amakholwa. (Gal. 5:4 ) 'ukuwa kubabalo, Siyakusindiswa ngokubambelela elukholweni ( 1 Tim. 4:16).
- UYesu wayicacisa ukuba ukwazi ilizwi likaThixo ifuna thina sizikhethele. "Ofundayo, makalazi" (Mt. 24:15). Kumele sizinikele thina ukulazi ilizwi asinyanzelwa. "Lowo unendlebe zokuva makeve", okanye alazi. Umoya kaThixo uhleli ukho elizwini Lakhe uYesu uthi ilizwi lakhe eliphefumlelweyo "ngumoya" (Jn. 6:63), umoya kaThixo wenza umntu alihlonele ilizwi Lakhe.
- "Makeze lowo uthandayo, makawathabathe amanzi obomi" (Rev. 22:17), ngokwenza ilizwi lobomi elifunyanwa evangelini. Ngokufanyo nakwi Acts 2:21: "Baya kuthi bonke abasukuba belinqula igama leNkosi basindiswe" ngokubhaptizelwa egameni lakhe.

#### INDIMA 7: "Niyakufumana isipho soMoya Oyingcwele" (Acts 2:38)

UPawulos wayixelela inginginya yabantu ngemini yePentekoste, egqibezela kuvesi 38 ngokuba baguquke, babhaptizwe bazofumana isipho soMoya Oyingcwele. Nabapostile bafumana isipho kuThixo sokuthetha ngeelwimi ngeelwimi ebantwini ababekho. Bacacisa ukuba eso yayisisiprofetho sikamprofethi uJoel sokuba bayakunikwa izipho ezimangalisayo (Acts 2:16-20). Inginginya yayinamaJuda (Acts 2:5).

Siya sabonisa ukuba kwathi kuphela inkulungwane yokuqala zabe ziphelile izipho. Lento ingqinwa nayimbali yakudala. Ngoko kwezozizukulwana zibini izipho zazingakho nakwintlanga: "nakubo bonke abakude, esukuba iNkosi uThixo wethu iya kubabiza" (Acts 2:39). Qaphela ukuba intlanga zichazwa ngokuba "ngabo abakude" kuma Eph. 2:14-17.

Okwenzeka kwiActs 2 kwakuzaliseka okwathethwa nguJoweli 2. Okubalulekile kuxa amaSirayeli ezakutshabalalisa umkhosi owahlaselayo (Joel 2:20). Kuthi emveni kokuba njalo (i.e emva kwemfazwe), ndithulule umoya wam..." (Joel 2:28). Zonke ezizinto ziyakwenzeka kuba nePentekoste yenzeka.

Isithembiso sokufumana umoya emva kobhaptizo, siyafundwa nakuthi namhlanje. Umoya mnye kodwa uyahlulwahlulwa ngendlela ezininzi (1 Cor. 12:4-7; Eph. 4:4). Kwinkulungwane zokuqala kwakuthiwa zizipho ezimangalisayo; ngoku zayekiswa kuthiwa "zizipho zomoya" zithenjisiwe ngolunye uhlobo. Isipho soMoya Oyingcwele" singabhekisa "kwisipho soMoya Oyingcwele" okanye 'kwisipho apho uMoya Oyingcwele uthethayo' i.e isipho soxolelo nosindiso apho ilizwi eliphefumlelweyo lelizwi likaThixo lithenjisiweyo. Mininzi imizekelo. "Ukwazi uThixo" (Col. 1:10) kungathetha ulwazi uThixo analo, okanye ulwazi ngoThixo. "Uthando lukaThixo" okanye "Uthando lukaKrestu" (1 Jn. 4:9; 3:17; 2 Cor. 5:14) kungathetha uThando uThixo noYesu abanalo fothina; okanye uthando esinalo fomona. "Ilizwi likaThixo" lingathetha ukuba ilizwi ngoThixo, okanye ilizwi elisuka kuThixo. Isipho soMoya Oyingcwele sibhekise kwisipho esenza uMoya Oyingcwele ubelula ukwenza izinto nokuthetha, nesipho apho uMoya Oyingcwele ubonisa amandla awo.

## ISIPHO SOMOYA OYINGCWELE : UKUXOLELWA

Rom. 5:16 no 6:23 uchaza usindiso njenge “siphon” – ufana kunye “nesipho” somoya kwi Acts 2:38. Ngokufanayo iActs 2:39 ikowuta kuJoel 2:32 ngosindiso ngokungathi yayisisipho somoya. Isithembiso sesipho uPetros uthi “kwabakude” phaya kulsaya 57:19: “Uxolo (kuThixo ngalo uxolelo) malubekho kwabakude”. Eph. 2:8 uchaza isipho njengosindiso, esithi “sinomoya (isipho) mnye kuye uYise” (Eph. 2:18). Yandiswa nangokufana kwamaEph. 2:13-17 nolsaya 57:19: “Nanikude naza nahlanjwa ngegazi likaKrestu. Ngokuba yena uluxolelaniso...(lowo) weza wazokushumayela uxolo enanikude nalo”. Is. 44:3 uchaza uxolo oluyakubakho kwaSirayeli: “Ndiya kuthoba imvula...enkulu phezu komhlaba owomile (umthwalo womoya – Is. 53:2): Ndiya kuthoma umoya wam kwimbewu yakho, iintsikelelo phezu kwemizalelwane yehlabathi”. Iintsikelelo kwimbewu kaAbraham eyakuxolelwa ngaye uKrestu (Acts 3:25,26) – okufanayo nomoya owehliswa phezu kwamaJuda. Gal. 3:14 uyibeka ngamazwi amaninzi: “Ukuze intsikelelo kaAbraham ibe sezintlangeni ngoKrestu uYesu, ukuze idinga loMoya silamkele ngalo ukholo”. Nama 1 Cor. 6:11 uthetha ngokuhlunjwa izono “ngomoya kaThixo”. Kukhona ukufana nakumaRoma phakathi “ubabalo....ukugcontywa....umoya” (Rom. 1:5; 5:11; 8:15), ukubonisa ukufana kwesipho (“ubabalo”) lomoya nokuxolelwa olusisa ekuhlanjweni. Elo lizwe kwakuthenjiswa ngalo kwiTestamente Endala lusindiso olu kukuxolelwa kwezono, siso ke isipho uThixo asinika sona.

Gal. 3:2,5 cf. 3:8-11, ukufunyanwa komoya nokufumana intsikelelo zosindiso kuAbraham nokuxolelwa. “Izithembiso zomoya” (Gal. 3:14) kuthethwa kwizithembiso zikaAbraham. UPawulos bayaphikisana nentshumayelo yokuqala kaPetros.

<b>Peter kwiZenzo 2</b>	<b>UPawulos kumaGalati 3</b>
Bhaptizelwani kwigama likaYesu Krestu	Bhaptizelwa kuKrestu
Wonke umntu wenu....ngokobuninzi	Ngokobuninzi benu
Kuni ....nakwabo bakude [intlanga]	Hayi umJuda nomGrike [intlanga]
Bonke abakholwayo [baye babhaptizwa] babekunye benayo yonke into	Sonke sibanye [ngalo ubhaptizo] kuYesu Krestu
Izinto ziyefana...ngomoya omnye....nintliziyo enye	
Xa babesiva oku [ baye babhaptizwa bafumana isithembiso somoya]	Uyakufumana [isithembiso] somoya ngokuva ukholo
Isithembiso soMoya Oyingcwele....isithembiso sikuni	Ngoko nizindlalifa ngokwesithembiso [kuAbraham]

Kungoko kumelwe isipho soMoya Oyingcwele sisithathe njengesithembiso kuAbraham, sokuxolelwa nokwenza ubulungisa, nosindiso eBukumkanini bebembewu Yakhe iNkosi uYesu. UPetros kwiActs 3:19 waxelela abantu “guqukani...nibuye, ukuze zicinywe izono zenu”, kwiActs 2:38 ushumayela athi: “Guqukani....nibhaptizwe [cf. ‘nibuye’]...namkele isipho soMoya Oyingcwele”. Esi ‘sipho’ sesokugxotha izono.

UPetros wacela amaJuda ukuba aguquke phambi kokufumana isipho; mekumelwe ukuba ithethwe emthandazweni osecaleni. Kukho intetho ethi isipho somoya sichazwa njengokuphendula umthandazo. “ukubanika izinto ezintle abazicelayo” emthandazweni ngokufanayo isipho asinika

sona uThixo nguMoya Oyingcwele (Mt. 7:11 cf. Lk. 11:13). Phil. 1:19 “ngako ukuthandaza kwenu nangoncedo lomoya kaYesu Krestu”. Ngokufanayo, 1 Jn. 3:24 utsho ukuthi sinikezwe umoya njengokuthobela imithetho; vesi 22 uthi ukuthobela imithetho ikusa emthandazweni ukuze uphendulwe. Ukuzithemba kwethu kusekubeni imithandazo yethu iviwe ( 1 Jn. 5:14) nasekubeni sibenomoya ( 1 Jn. 3:21, 24; 4:13), ezi zinto ezifanayo.

Igama lesiGrike elithi ‘charis’ elitolikwa ‘ubabalo’, lisetyenziswa kunye nesipho somoya. “Ke ngalo ubabalo (isipho) lweNkosi uYesu Krestu, siyakholwa ukuba sosindiswa” (Acts 15:11). Kodwa ingcinga “yobabalo” ihambelana nokuphendulwa komthandazo (e.g. Ex. 33:12; 34:9; Num. 32:5; Ps. 84:11; 2 Cor. 12:9; Heb. 4:16; James 4:6 cf. v.3). Zech. 12:10 uthetha ngemini zokugqibela xa kusehla “umoya wobabalo nowokutarhuzisa” phezu kwamaJuda. Lentetho ishwankathela into esiyithethayo – umthandazo (“ukutarhuzisa”) uzisa isipho somoya ngokuxolelwa, kwaye okukunikwa umoya ukuphendula umthandazo usekuguqukeni kwamaJuda ngamaxesha amandulo nangexesha lokuphela. UPawulos uthi “Izibabalo nobizo lukaThixo” ukuguquka noxolelo (Rom. 11:29).

#### UMTHETHELELI

Isithembiso soMthuthuzeli kuJohn isahluko 14 no16. Ngamandla la ayenikezwe abefundi bakaYesu apho senziwa khona esi sithembiso okokuqala. Ezi zibabalo yayi “anikhumbuze zonke izinto endizithethe kuni” (Jn. 14:26), ukuze babhale zonke izinto Ndaba Ezilungileyo. Igama “zenikhumbule” licha indlela ethile abafundi abazokhumbula izithembiso zoMthetheleli, ngexesha ababenoYesu efundisa. Bayakukhumbula amazwi kaYesu ngokuncediswa nguMthetheleli. UMthetheleli nezithembiso namandla akhe sokuzifumna eBhayibhileni.

Kuyinyani ukuba umoya kaThixo watyhilwa ngokubhalwa kwixa elidlulileyo, kodwa yayikukutyhilwa nje okuthile kunangoku silibhalelwe lonke iLizwi likaThixo (1 Cor. 13:9-13).

### **INDIMA 8: “Imiqondiso ke eyakulandelana nabo bakholiweyo” (Mk. 16:17)**

Besikhe saxoxa ngalento, ukuba othe wakholwa uyakufumana isipho esimangalisayo. Lento ithetha okuninzi - “Baya kuphatha iinyoka; nokuba bathe basela into ebulalayo, ayikukha ibenzakalise, baya kubeka izandla phezu kwemilwelwe, iphile” (Mk. 16:18). Oku ayikuba kuzakwenzeka xa ikholwa linokholo kodwa zinto eziyakwenziwa ngabakholwayo. Siyakumngaliswa xa uPawulos wabamba inyoka eyayinobuhlungu kodwa ayamtya (Acts 28:3-7), ngenxa yokushumayela kwakhe wayengathi usuka kuThixo. Thina siyakuzenza ezi zinto eBukumkanini.

Singashwankathela ngokuthi ezizipho zazisenziwa ngamakholwa akuqala, kodwa kwathi kwakugqitywa iTestamente Entsha zayengabikho.

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Kwintlangano ekwakudityenwe kuyo kuxoxwa ngezizipho zomoya ngo1989iCharismatic Christian Pastor John L.Liekas, namaChristadelphians amabini uMr. John allfree umbhali wangoki. Intetho yayithi: “Izipho zoMoya Oyingcwele zisekho na namhlanje?”. Izimemo zazisasazwe lonke elaseU.K, kwakukho abantu ababalelwa kwi 1,000. Kuyavakal ukuba ‘isiqinisekiso’ sokuba isenzeka savezwa. Ungayifumana kwiChristadelphian Advancement Trust, P.O. Box 3034, South Croydon, Survey CR2 OZA, England.

Ivesi yokugqibela kaMk. 16 ithetha imiqondiso “elandela” abo babekholwa kwakufuneka bacacise okuchazwa ziziBhalo: “Imiqondiso ke eya kulandelana nabo bakholwayo....ke bona baphuma, bavakalisa ezindaweni zonke, iNkosi isebenza nabo, iliqiniseka ilizwi ngayo imiqondiso ephelekana nalo” (Mk. 16: 17,20). Xa kwakugqityiwe ukubhalwa kwawo amazwi, njengoko sinayo kwiTestamente Entsha, yayingekho imfuneko yokuba imiqondiso ilandele abo bakholwayo.

### ISIFUNDO 3

#### IZITHEMBISO ZIKATHIXO

3.1 Izithembiso zikaThixo: Intshayelelo
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Kwizifundo zethu siye safikelela ukuqonda ukuba ngubani uThixo kwaye usebenza njani. Ngokwenza njalo sizisombululile izinto ebesinganqondani ngazo. Ngoku sifuna ukuqonda izinto uThixo “unezithembiso kwabo bamthandayo” (James 1:12; 2:5) ngokugcina imithetho Yakhe (Jn. 14:15). Xa sivula iTestamente Entsha, incwadi yokuqala sifunda ivangeli eshunayelwa nguMatewu. Kwakwivesi yokuqala ichaza uYesu Krestu njengonyana kaDavide unyana kaAbraham kwaye ehle ngokwenzala ukungqina oku (Luke wenza ngokufanayo). Amakholwa okuqala aqonda ukuba ukuzaliseka kwezithembiso kuAbraham noDavide ngaye uYesu Krestu sesona siqalo somyalezo wobuKrestu. UPawulos ufundisa ngokufanayo (Gal. 3:8).

Izithembiso zikaThixo kwiTestamente Endala zibonisa elona themba lamakholwa. Xa uPawulos wayesematyaleni, wathetha ngomvuzo azakuwufumana xa encame yonke into. “Nangoku ndimi ndimangalelwa ngenxa yethemba ledinga elabekwa nguThixo kobawo.....ithemba lamaSirayeli....ngokwelothemba.....ndiyatylolwa” (Acts. 26:6,7). Wayechithe ubomi bakhe efundisa indaba ezilungileyo (Glad Tidings), zedinga elo labakho koobawo bethu, uThixo ulizalisile lona kuthi.....ngokumvusa uYesu” (Acts 13:32,33). UPawulos uyacacisa ukukholwa kwezozithembiso kunika ithemba lokuvuka ekufeni (Acts 26:6-8 cf. 23:8), ulwazi lokubuya okwesibini kukaYesu xa ezogweba kwanoBukumkani bukaThixo (Acts 24:25; 28:20,31). Kumelwe siqonde kwasekuqaleni ukuba ithemba esinalo Makholwa “Lithemba lakwaSirayeli”. UThixo wathumela uNyana Wakhe ukusindisa amaJuda kuqala (Gal. 4:4,5); kwaye uThixo akanqweneli ukuba kutshabalale kwamntu, kodwa ngokwenceba Yakhe abafarasi bangafumana nabo kwelithemba losindiso.

Ukuze uzazi izithembiso zosindiso kukuba wazi indaba ezilungileyo zomntu olikholwa. UThixo zange acinge 2,000 iminyaka eyadlulayo ukuba uyakusinika ubomi obungunaphakade ngaye uYesu. Lonjongo wayeyazi kwasekuqaleni.

“Ngethemba lobomi obungunaphakade, owathi uThixo ongenakuxoka,  
Wabubeka idinga ngaphambi kwamaxesha angunaphakade; walibonkalisa  
Ke ilizwi lakhe ngamaxesha angawalo (ebhekisa) ngokuzivakalisa indaba  
(Tito 1:2,3).

“Ubomi obungunaphakade bona obo bebukuye uYise baza babonakaliswa  
Kuthi” (1 Jn. 1:2).

Ngokubona ukuba injongo kaThixo yokuba abantu bakhe abanike ubomi obungunaphakade yayikuye kwasekuqaleni iyabonakala ukuba uyakuthi cwaka ngayo kule 4 000 yeminyaka ababeyiphila amadoda akhe kwiTestamente Endala. ITestamente Endala ineziprofetho nezithembiso ezinika ingcaciso ngelithemba uThixo alilungiselele abantu bakhe. Kubalulekile ukuba siziqonde izithembiso uThixo azithembisa otata bethu amaJuda. UPawulos ukhumbuza amakholwa aseEfese ukuba phambi kokuba bazazi ezizinto, babe “Okokuba ngeloxesha nibe ningenaKrestu, ningazani nawo umzi wakwaSirayeli, ningabasemzini kuyo iminqophiso yalo idinga, ningenathemba, ningenaThixo ehlabathini” (Eph. 2:12) – kukuba bazingise kuba abazazi izithembiso zikaThixo kwiTestamente Endala – yinyani leyo “Aninathemba, kwaye akukho Thixo ehlabathini”. Khumbula uPawulos echaza ithemba lamakholwa “yethemba ledinga elabekwa nguThixo kobawo (amaJuda) (Acts 26:6).

Kubuhlungu ukubona iinkonzo ezininzi begxininisa kwezindawo zeTestamente Endala. “ubukholwa” buhambe bazokutsho kwiTestamente Entsha ngokwenkolo – nangona ivame ukusebenzisa ivesi ezimbalwa. UYesu uyibeka cacileyo ngolunye uhlobo.

“Ukuba uMoses (i.e. incwadi ezintlanu zeBhayibhile azibhalileyo)  
Nabaprofeti, abayi koyiseka nokuba kuthe kwavuka bani kwabafileyo”  
(Lk. 16:31).

Ingqondo yendalo ingacinga ukuba ukukholelwa kuvuko lukaYesu kulungile (cf. Lk. 16:30), kodwa uYesu uthi ukungabi naluqiliba lokwazi iTestamente Endala, ayiyi kulunga lonto.

Nabafundi babengenalwazi lwakholo ncam emva kokuba uYesu ebaxelele ngokubethelelwa kwakhe babengenalwazi leTestamente Endala.

“Waza yena wathi kubo, Oyi! Baswelikuqonda bantliziyo zizeka kade  
ukukholwa kuko konke abakuthethayo abaprofethi: UKristu ubengamelwe na

kukuthi abuve obu bunzima, aze angene eluzukweni lwakhe? Uqalele kuMoses nakubo bonke abaprofeti, wabachazela kuzo zonke iZibhalo indawo ezingaye” (Lk. 24:25-27).

Qaphela uyayigxininisa eyokuba iTestamente Endala yonke ingaye. Ayithethi kuthi abafundi bakhe babengayifundanga iTestamente Endala, qha babengaqondi oku bakufundile, kwaye bengakukholelwa ncam. Ngoko indlela elungile yokuliqonda iLizwi likaThixo, ngaphandle kokulifunda, kukuba ubenokholo olunyanisekileyo lukhule apha kuwe. AmaJuda ayelifunda kwiTestamente Endala (Acts 15:21), kodwa ayengaqondi ukuba ezi zinto zizekelisa uYesu nendaba ezilungileyo, zange nakholwe ncam, uYesu waye wabaxelela.

“Kuba ukuba benikholwe kuMoses, ninge nikholwe ndim; kuba yena Wabhala ngam. Ke ukuba anikholwa zizibhalo zakhe yena, ningathini Ukukholwa ngawam amazwi? (Jn 5:46, 47).

Kuko konke ukufunda kwabo iBhayibhile bebe ngawuboni umyalezo ongoYesu, nangona bebeba bayalwazi usindiso uYesu kwakumele abaxelele.

“Ziphengululeni iZibhalo, ngokuba nina niba ninibomi obungunaphakade Kuzo: zaye zona zingqina ngam” (Jn 5:39 RV).

Umyalezo obalulekile kaKrestu neNdaba Ezilungileyo zoBukumkani bukaThixo abanalwazi nglo kuba banolwazi lweTestamente Endala, phofu nayo bengayazi kakuhle. Yinjongo yesisifundo ukunicacisela nokubonisa eyona nyaniso ngezona zithembiso kwiTestamente Endala.

- Emyezweni eEden
- KuNowa
- KuAbraham
- KuDavide

Ingcaciso ngazo ifumaneka kwincwadi ezintlanu zeBhayibhile (Genesis – Deuteronomy) ezazibhalwe nguMoses nabaprofeti kwiTestamente Endala. Zonke izixhobo zeNdaba Ezilungileyo zifumaneka apha. NoPawulos wayeshumayela izinto ezazizakwenzeka ezashunyayelwa nguMoses nabaprofeti : ngokuba uKrestu ebezakuva ubuhlungu, nokuba ubeza kuthi, engowokuqala eluvukweni lwabafuleyo, azise ukukhanya ebantwini nasezintlangeni” (Acts 26:22;23).

Ithemba likaPawulos, lelamakholwa, lelokuba sivuseleleke sonke; njengoko ibisisibane esiqaqambileyo ekupheleni kwetonela kubomi bakhe, kumelwe kube njalo nakuthi bakholwa aqinisekileyo. Ukuze sibasele olukholo kumelwe “sityhile iZibhalo”.

Ibali likuwa komntu likwiGenesis chapter 3. Inyoka yohlwaywa ngokuguqula ilizwi likaThixo ngokuhenda uEva angalothobeli. Indoda nomfazi bohlwaywa ngokophula umthetho. Kodwa imitha yethemba yavela xa uThixo wathi kwinyoka.

“Ndiya kumisa ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe, (eyomfazi) yona iyakukutyumza intloko, wena uyakuyityumza ‘isithende’ (Gen. 3:15).

Kumele sichaze izinto ezibandakanyiwe kulevesi “Imbewu” ithetha ihlumela okanye umntwana, ingayiyo nesininzi amahlumela okanye abantwana. Siyakubona ethubeni ukuba imbewu kaAbraham yayinguYesu (Gal. 3:16), kodwa ukuba sikuYesu ngalo ubhaptizo, nathi siyiyo imbewu (Gal. 3:27-29). Eli gama “imbewu” ibhekise nakwingcinga yasembewini (1 Pet. 1:23); Ngoko imbewu yokwenyani iyakuba nempawu zikayise. Imbewu yenyoka yona ibhekise kubantwana bayo abafana nayo.

- Ukuguqula iLizwi likaThixo.
- Ukuxoka
- Ukukhokela abanye esonweni

Siyakubona kwiSifundo 6 ukuba akukho mntu wenza oku, kodwa lento ilapha kuthi.

- “Umntu omdala” oyinyama (Rom.6:6).
- “Owemvelo umntu” (1Cor. 2:14).
- “nimlahle umntu omdala, owonakalisayo ngokweenkanuko zokulukuhla”. (Eph. 4:22).
- “Umntu omdala kunye nezenzo zakhe” ( Col. 3:9).

Lo “mntu” sisono esikuthi ngu “mtyholi” weBhayibhile, nenyoka.

Imewu yomfazi yayixela umntu omnye – “nangona (inyoka) iyakumtya isithende” (Gen. 3:15). Lo mntu kwakumele ayityumze umphelo inyoka, i.e. isono – “ siyakumtyumza intloko”. Ukubetha inyoka entloko kukuyibulala – ingqondo yayo isentloko. Oyena mntu oyimbewu yomfazi kumelwe kube nguYesu iNkosi.

- “UYesu Krestu othe ngawo (umnqalezo) wakoyisa ukufa (nawo amandla esono – Rom. 6:23), kwaye wazisa ubomi nokungafi ekukhanyeni ngazo iZibhalo” (2 Tim. 1:10).
- “Uthe uThixo ethume owakhe uNyana, efana nenyama elawulwa sisono, ngenxa yesono, wasigweba isono esenyameni leyo”, i.e. umtyholi waseBhayibhileni, inyoka (Rom. 8:3).
- UYesu “ukuze azithwale azisuse izono zethu” (1Jn. 3:5).
- “Uya kuzala unyana ke, umbize ngegama elinguYesu (elithetha “uMsindisi”): Yena eya kubasindisa abantu bakho ezonweni zakho” (Mt. 1:21).

UYesu waye “wazalwa ngumntu oyinkazana” (Gal. 4:4). Wayengunyana kaMaria, nangona uThixo wayengutata wakhe. Kukulendawo apho wayeyimbewu yomfazi kodwa hayi imbewu yendoda njengoko engenatata wasenyameni. Le mbewu yomfazi kwakumelwe igxwelerhwe sisono, inyoka – “wena uyakuyityumza isithende” (Gen. 3:15). Ukulunywa yinyoka esithendeni sisilonda sexeshana, xa ithelekiswa nokubethwa entloko inyoka. Intetho ezininzi nengcambu yeBhayibhile: “yiqhorhe entloko” ( i.e. ukuma okanye ukuyeka into) izekelisa isiprofetho sikaYesu ebetha inyoka entloko.

Ukupheliswa kwesono, inyoka lelaxesha uYesu Krestu ezinikela emnqamlezweni – qaphela ezi vesi zingentla ezibonisa ukoyisa kukaYesu isono. Inxeba lomzuzwana elalisesithendeni elaviwa nguYesu kungokuya elele intsuku ezintathu engcwabeni. Ukuvuka kwakhe kuzalisekisa ukuba elinxeba yayi lelomzuzwana, xa lithelakiswa nokufa okwenziwa sisono. Yena uYesu “wayenenxeba esithendeni” ngako ukufa. Is. 53:4,5 uchaza uKrestu unjengo ‘hlatywe’ nguThixo ngako ukufa enqamlezweni. UGen. 3:15 sisiprofetho esibonisa ukuba inyoka yayiza kumhlaba uKrestu. UThixo wamelana nobubi obabu jongene noKrestu, uchaza apha njengowenze okokutyumza (Is. 53:10), nguye ubambe nowenze obo bubu obutyumze uNyana Wakhe. Kwaye uThixo uyayenza imisebenzi emibi ekumelwe iviwe ngumntwana wakhe ngamnye.

## UMLO WANGOKU

Kodwa kukho umbuzo engqondweni yakho: “ Ukuba uYesu watshabalalisa isono nokufa (inyoka), kutheni ezi zinto zisekhona nangoku?” Impendulo isemqamlezweni uYesu wasiphelisa isono kuye: Umprofethi weGen. 3:15 uqale ngomlo ophakathi koYesu nesono. Ngoku lento ithetha ukuba ngokuba esibize ukuba sibe naye kolu loyiso, ngoko nathi singanakho ukusoyisa isono nokufa. Abo abangabizwanga ukubandakanyeka kolu loyiso, okanye bangayivumi lento, bayakuqhubeka fumana isono nokufa. Nangona isono nokufa sifunyanwa nangobo bangamakholwa enene, ngenxa yokuba behambisana nale mbewu yomfazi ngalo ubhaptizo kuKrestu (Gal. 3:27-29), bangalufumana uxolelo lwezono kwaye kengoko basined ekufeni, ngenxa yesono. UYesu “wakubhangisa ukufa” emnqamlezweni (2 Tim. 1:10), nangona oko kuyakwenzeka xa iCebo likaThixo emhlabeni lisenzeka ekupheleni kweMillenium apho ukufa kungasayi kuphinde kungqinwe ukufa emhlabeni. “Ukuba umelwe yena kukuthi alawule (eBukumkanini bukaThixo) ade azibeke phantsi kwenyawo zakhe zonke. Okokugqibela utshaba oluya kubhangiswa kukufa” (1 Cor. 15:25, 26).

Ukuba “sibhaptiziwe kuKrestu” ngoko izithembiso ngoYesu, njengoko ezi kwiGen. 3:15 siba zezibalulekile kuthi, hayi ukuba zezinika umdla eBhayibhileni, ziziprofetho nezithembiso ezisibandakanyayo nathi! Abo babhaptiziweyo kuKrestu ngokutshoniswa emanzini bazibandakanya nokufa nokuvuka kwakhe – okuboniswa kokwakuvuka emanzini (jonga Rom. 6:3-5).

Ukuba ngokunyanisekileyo sikuKrestu, ubomi bethu buya kutyhila amazwi akwiGen. 3:15 –kuya kubakho ukungavisisani phakathi kwethu okulungile nokungalunganga. UPawulos uyayicacisa ku(Rom. 7:14-25).

Emva kobhathizo okungavisisani kwisono luya lukhula ngokukhula – intsuku zonke sifumana lomlo. Amandla esono eya ekhula esomelela. Kodwa ngokuba siye sibone

Ukuba sikuKrestu othe yena wakoyisa oku.

Imbewu yokuqala yenyoka yayinguKayeni. UKayeni wakuqonda ukuyinyani noku bubuxoki, kwaye wayesazi ukuba uThixo ufuna ntoni kuye, kodwa wavuma ukulandela ukucinga kwenyoka okwamkhokelela ekubulaleni nokuxoka.

Njengoko amaJuda yayingabantu ababulala uYesu – i.e benzakalisa imbewu yomfazi esithendeni – yayingabo umzekelo wembewu yenyoka. UYohane umbhaptizi noYesu bayakungqina oku.

“Ke kaloku, akubona (uYohane) into eninzi yabaFarasi nabaSadusi (amaJuda ayengamfuni uYesu) besiza ekubhaptizweni kwakhe, wathi kubo. Nzalandini yamarhamba ngubani na onibonisileyo ukuba niyibaleke ingqumbo ezayo” (Mt. 3:70).

“Uthe ke uYesu ezazi (abaFarasi) ingcingane zabo, wathi kubo,.....Nzalandini yamarhamba, ningathini na ukuba nako ukuthetha izinto ezilungileyo” (Mt. 12:25, 34).

Ilizwe lonke linempawu zenyoka. Ngabo kuphela ababhaptiziwe abazimanye kunye naye, ngembewu yomfazi; bonke abanye bakwimbewu yenyoka. UYesu wabanceda njani abantu ababeyimbewu yenyoka ukuze babengumzekelo wethu.

- Wabashumayeza ngomoya onothando nangokubakhathalela, kodwa
- Zange aziyekele iingcinga zabo zimtshintshe Yena, kwaye
- Wababonisa uthando lukaThixo ngendlela awayephila ngayo.

Kodwa kuyo yonke lento babengamthandi. Indlela zakhe efuna ukuthembeka kuThixo zamenza banomona. Nabazalwa naye (Jn. 7:5; Mk. 3:21) nabahlobo (Jn. 6:66) babuya umva abanye bambaleka abahamba naye. noPawulos wehlelwa koku.

“Ndisuke ndaba lutshaba lwenu ke, ngokuthetha inyaniso kuni?” (Gal. 4:4-16).

Inyaniso zange ixhaphake, ukuyazi nokuyiphila njengoko kumele senze isoloko isidalela ingxaki, imiphumela yayo idla ngokuba utshutshiswe.

“Owazalwa ngokwenyama amtshutshise owazalwa ngokomoya (ngeLizwi likaThixo Eliphilileyo- 1Pet. 1:23), kwaba njalo nakaloku” (Gal. 4:29).

“Indoda enobugqwetha lisikizi kuMalungisa: Ondlela ithe tye lisikizi kongendawo” (Prov. 29:27). Kukho ukungevani phakathi kwekholwa nelizwe.

Ukuba sithembekile ukuzimanya noKrestu kumelwe nathi sive ubunzima awabuva, ukuze nathi sixhamle kubuqaqawuli obuzayo. Kwakhona uPawulos usinika umzekelo woku.

“Lithembekile ilizwi eli: Kuba xa safu naye, (uKrestu), sodla ubomi kwandawonye Naye; ukuba siyanyamezela, solawula kwandawonye naye.....ngenxa yoko izinto

zonke ndiyazinyamezela (2 Tim.2:10-12).

“Uba banditshutshisa mna (uYesu), bonitshutshisa nani..... ke ezi zinto zonke baya kuzenza kuni ngenxa yegamam lam” (Jn. 15:20-21).

Xa sijonga ivesi ezifana nezi, zisinika ukucinga, “Ukuba oku kukuba ndizibanda kanye noYesu, imbewu yomfazi kuthetha lento, andinakulunga”. Kodwa ke nyani asina kuhamba indlela esingenakuyifeza. Kumelwe sizinikele ngokupheleleyo ukuze sikwazi ukuzibandakanya noKrestu, ukuzibandakanya naye sakufumana umvuzo oqaqambileyo. “Inkxwaleko zangoku azinakufana nobuqaqawuli obuzakutyhilwa kuthi”. Nangoku imithandazo yethu iyazoyisa inkxwaleko esizifumanayo ingakumbi xa sithembele kuThixo. Ukwaleka koku nazi ivesi.

“Uthembekile ke uThixo, ongayi kuvumela ukuba nilingwe ngaphezu kweninako; owothi kunye nesilingo eso, avelise ithuba lokuphuma kuso, ukuba nibe noko ukuthwala” (1 Cor. 10:13).

“Ezi zinto ndizithethile kuni, ukuze nibe noxolo kum. Ehlabathini niya kuba nembandezelo yomelelani: mna ndiloyisile ihlabathi” (Jn. 16:33).

“Sithini na ke ngoko kwezi zinto? Ukuba uThixo ungakuthi, ngubani na Ongasichasayo?” (Rom. 8:31).

### 3.3 Isithembiso kuNowa

Njengoko imbali iqhubeka emva kwexesha loAdam noEve, baye bekhula abantu ekwenzeni ububi. Kwafikelela ekubeni uThixo atshabalalise yonke into ngaphandle kukaNowa nentsapho yakhe (Gen. 6:5-8). Waxelelwa ukuba enze umkhombe azongena yena nezilwanyana ezazizakuphila emva kokuba kutshatyalaliswe ngempuphuma zemvula. Qaphela ukuba kutshatyalaliswa yonke into ekhohlakele ephezuka kodwa umhlaba zange utshabalale: “Yaphuma umphefumlo yonke inyama enambuzelayo emhlabeni” (Gen. 7:21). UYesu (Mt. 24:37) noPetros (2 Pet. 3:6-12) babona umgwebo kaNowa uphantse ufane naxa uYesu ebuya okwesibini. Ububi obabusenziwa ngexesha likaNowa buyefana nobu bangoku esizakuhlwaywa xa kubuya uYesu.

Kukho nenkolo ezithi lo mhlaba uyakutshatyalaliswa. UYesu uyakumisa uBukumkani bukaThixo kulomhlaba. Ubungqina bukwisifundo 4.7 neSifundo 5. Ezi zinto ezibonisa ukuba umhlaba awusayi kutshatyalaliswa.

- “Njengomhlaba lo awusekileyo ngonaphakade” (Ps. 78:69).
- “Ke lona ihlabathi limi ngonaphakade” (Ecc. 1:4).  
“wena langa nawe nyanga....nonke zinkwenkwezi....mazulu wazimisa ngonaphakade: lwazimisela ummiselo ezingayi kuwugqitha”. (Ps. 148:3-6).
- “Ngokuba ilizwe liya kuzala kukwazi uYehova njengamanzi egubungele ulwandle” (Is. 11:9; Num. 14:21) – kunganzima, ukuba uThixo angayeka ilizwe lizitshabalalise. Esi sithembiso asikazaliseki.
- “Nuye uThixo uMenzi wehlabathi, umseki walo; yena walizinzisayo; akalidalelanga ukuba kube senyanyeni; walibumba ukuba limiwe” (Is. 45:18). Ukuba uThixo ebengenza ihlabathi ukuba alitshabalise, umsebenzi wakhe awuphumelelanga.

Kodwa kwaphaya kwiGenesis uThixo wathembisa uNowa. Njengoko wayeqala ukuhlala emva konogumbe qho xa inetha imvula enkulu ndiyaqonda ukuba kwakumfikela okwenzekayo. UThixo waye wenza umnqophiso wokuba akusayi kuphinda kwenzeka oko akwenzayo.

“Yabonani mna ndiyawumisa umnqophiso wam nani.....ndiwumise umnqophiso wam nani, (qaphela uyagxininisa ukuthi “Mna” – ummangaliso kaThixo efuna ukwenza isithembiso nomntu); ukuba ingabisanqunyulwa yonke inyama ngamanzi kanogumbe, kungabi sabakho nogumbe wakulonakalisa ihlabathi” (Gen. 9:9-12).

Umnqophiso wenziwa ngomnyama ovela esibhakabhakeni emva kwemvula.

“Kothi ndakuwusibekelisa ngelifu (imvula) umhlaba: Ndiwukhumbule umnqophiso wam....ophakathi kwam nani....umnqophiso phakathi koThixo nayo yonke inyama esehlabathini.....(umnyama) ukuba ube ngumqondiso womnqophiso” (Gen. 9:13-17).

Ngokuba ngumnqophiso ophakathi koThixo nabantu nezilwanyana zomhlaba, ilandela into yokuba umhlaba ube nabantu nezilwanyana ezihlala kuwo unaphakade. Lento ngokwayo ibonisa ukuba uBukumkani bukaThixo buza kuba lapha emhlabeni kunokuba bubesezulwini.

Isithembiso kuNowa sisiqalo seZibhalo zoBukumkani; ibonisa indlela uThixo awunike ingqwalasela lo mhlaba, nangendlela anenjongo ngawo. Ekugugumeni kwakho khumbula inceba (Hab. 3:2), kwaye kungenxa yothandolwakhe ukuba azinakekele izilwanyana Zakhe azidalileyo (1 Cor. 9:10 cf Jonah 4:11).

Indaba Ezilungileyo ezazifundiswa nguYesu nabafundi yayingahlukanga kwimfundiso eyayisaziwa nguAbraham ngoThixo, ngazo iZibhalo “sazishumayela ngexa elingaphambili iNdaba Ezilungileyo kuAbraham” (Gal. 3:8). Zezizithembiso uPetros wayezichaza esidlangalaleni eshumayela iNdaba Ezilungileyo kubo (Acts 3:13,25). Xa sinokuqonda okwakuthethwa kuAbraham, siya kuba nomfanekiso weNdaba Ezilungileyo zamakholwa. Kukho nezinye izinto ezibonisa ukuba “iNdaba Ezilungileyo” azikhange ziqale ngexesha likaYesu.

- “Nathi sinishumayeza iNdaba Ezilungileyo, zedinga elo labakho koobawo bethu, zokokuba uThixo ulizalisile kuthi” (Acts 13:32,33).
- “Iindaba ezilungileyo zikaThixo awazidingayo ngenxa engaphambili ngabo abaprofethi bakhe (e.g. Abraham, Gen. 20:7) Ezibhalweni Ezingcwele” (Rom. 1:1,2).
- “Kuba ngenxa yoku zashunyayelwa iNdaba Ezilungileyo nakwabafileyo” (1 Pet. 4:6) – i.e. amakholwa aye aphila afa phambi kwenkulungwane yokuqala.
- “Kuba sizishunyayeziwe iNdaba Ezilungileyo, kwanjengabo” (Heb. 4:2) – i.e. amaSirayeli entlango.

Izithembiso kuAbraham zinemibandela emibini.

1. Izinto ngembewu kaAbraham (inzala ebalulekile) kwaye
2. Izinto zomhlaba ezathenjiswa uAbraham.

UAbraham wayehlala eUr, idolophu eyilraq ngoku. Zazikhona iBank nezinye izinto eziluncedo. Kodwa uAbraham wayemazi uThixo neLizwi Lakhe, kodwa yayinguye yedwa owayethembekile eUr (Is. 51:2; Nehemiah 9:8). Ubizo olungolunye lukaThixo lwabiza yena – ukuba ashaye ubomi bakhe aye kwilizwe lesithembiso – olo hambo olwaluzakumthatha I 1,500 miles. Elo lizwe yayiyiKanana uSirayeli omtsha.

Xa wayeqhubeka nobomi bakhe, uThixo wavela kuye waphinda wazandisa izithembiso kuye. Ezo zithembiso sisiqalo seNdaba Ezilungileyo, ngoko njengamakholwa okwenene olo bizo lufunwa kuthi njengoko kwakunjalo kuAbraham, ukuba sishiye izinto zolonwabo kobu bomi siqhubele phambili ngobomi bokholo, sithathe izithembiso zikaThixo zibesebusweni, siphile ngeLizwi Lakhe. “Ngokholo uAbraham wathi, akubizwa, (eUr) wakululamela ukuba aphume, aye kuloo ndawo (eKanana) abeza kuyamkela ukuba ibe lilifa, wathobela, waphuma ke, engazi kakuhle nalapho aya khona” (Heb.11:8).

Nathi asiyazi iKanana iyakuba injani, njengoko siqhubeka nezithembiso zikaThixo. Kodwa ngokholo lwethu kwiLizwi likaThixo, kumele sithobele.

UAbraham ebefana nathi ngokuphila. Ubunzima awabufumanayo bobu nathi sibufumanayo ngokuvuma izithembiso zikaThixo – ukujongwa kakubi gosebenza nabo, abamelwane bekugxelesha (“ufumene inkolo”).....uAbraham wayezazi ezi zinto. Yena uAbraham wakhuthazeka zezonto lwaya

lukhula ukhoho. Nelizwi lesithembiso lilo elamkhuthaza kuba wayenqwenela ukude afike kule ndawo.

Xa singanokhoho olufanayo silwenza singafumana uloyiso njengoAbraham – singabizwa ngokuba singabahlobo bakaThixo (Is. 41:8), ukufumana imfundiso kaThixo (Gen. 18:17) nokuba nethemba lobomi obungunaphakade eBukumkanini. Kwakhona siyagxininisa ukuba iNdaba Ezilungileyo zisekelwe kwezithembiso zikaAbraham. Ngaphandle kwazo ukhoho lwethu ayilokhoho.

## **UMHLABA**

1. “Hamba, umke ezweni lakowenu .....uye ezweni endokubonisa lona” (Gen. 12:1).
2. UAbraham “wahamba encothula, esuka kwelasezantsi....wafika eBheteli (ekumbindi kwSirayeli). Wathi uYehova kuAbram....Khawuwaphakamise amehlo akho ukuloo ndawo ukuyo, ubhekise entla, nasezantsi, nasempumalanga, nasentshonalanga: ngokuba lonke ilizwe olibonayo ndiyakulinika wena, nembewu yakho, kude kuse ephakadeni....suka ulihambe .....ngokuba ndiyakulinika wena” (Gen. 13:3, 14-17).
3. “Ngaloo mini ke uYehova wenza umnqophiso noAbraham, wathi, Imbewu yakho ndiyinike eli lizwe, lithabathele emlanjeni waseJiputa lise emlanjeni omkhulu, emlanjeni ongumEfrati” (Gen.15:18).
4. “Ndilinye wena nembewu yakho, emva kwakho ilizwe lokuphambukela kwakho, lonke ilizwe eli lakwaKanan, ukuba ibe yintoyenu ngonaphakade” (Gen. 17:8).
5. “Kuba ukumbeka ngedinga (uAbraham) lokuba yindlalifa yalo ihlabathi” (Rom. 4:13).

Apha sibona indlela uAbraham aqhubeka etyhilelwa.

1. ‘Kukho ilizwe endinqwenela uhambe uye kulo’.
2. ‘Uye wafika kulendawo. Wena nabantwana bakho niyakuhlala kulendawo ngonaphakade’.
3. Indawo yesithembiso yayichazwe kakuhle.
4. UAbraham wayengalindelanga ukuba angasifumana eso sithembiso ebomini bakhe – wayezakuba “ngumhambi” kwelo lizwe, nangona wayezakuhlala kwelo lizwe ngonaphakade. Xa icaciswa le ndawo ithetha ukuba uzakufa aphinde avuswe ukuze kuphumelele esi sithembiso.
5. UPawulos yena uzibona ezizithembiso kuAbraham njengelifa lomhlaba wonke.

IZibhalo ziyasixelela ukuba uAbraham zange azifumane ezizithembiso esaphila.

“Ngokhoho wa ngumphambukeli emhlabeni wedinga, wanga ongowasemzini, ehleli eminqubeni (intente) (Heb. 11:9).

Wayehlala ezweni lasemzini, njengomphambukeli. Wayehlala nembewu yakhe kwilizwe lakowabo. Nezizalwane zakhe, Isake noYakobi, ( kwabo izithembiso ezaphindwayo), wafa “enokhoho” engazanga wazifumana izithembiso, esuke wazibona zikude, bathakazela,

bavuma ukuba ngabasemzini balundwendwe emhlabeni” (Heb.11:13). Qaphela ezi ndawo zine ngokwamanqanaba azo.

- Ukwazi izithembiso – njengoko siqhubeka sisenza kwesisifundo.
- Ngokuba “balukuhlwa bona” – ukuba kwenzeka ukulukuhlwa kuAbraham, kungabekelaphi kuthi.
- Uyabangcwalisa – ngokubabhaptizela kuYesu (Gal. 3:27-29).
- Ukubonisa ilizwe indlela esiphila ngayo ukuba eli lizwe ayililo elethu, kodwa siyahlala ukulinda umhla oyakufika apha emhlabeni.

Abraham wabaligorha nomzekelo ukuba siyazinqwenela ezi zinto. Ukukuqonda oku kuzaliseka kwezithembiso kwixa elizayo yaye indoda eyayindala umfazi wayo xa efa; kwaye kwafuneka athenge kwilizwe lesithembiso ukuze angcwatywe (Acts 7:16). Ngokwenene uThixo “akamnika lifa kuwo, kwanendawo engangonyawo: kodwa wambeka ngedinga lokuba uya kumnika ube ngowakhe” (Acts 7:5). Imbewu kaAbraham nayo iyawuthenga okanye iwurente kulo mhlaba owawulilifa laphakade!

Kodwa uThixo uyasigcina isithembiso sakhe. Kuyakubakho usuku apho uAbraham kwanabo zatshiwo kubo ezi zithembiso bayakuvuzwa. Heb. 11:13,39,40 zitsho emxholweni.

“Aba bonke bafa benokholo, bengawafumananga amadinga; uThixo esazelele thina ngeyona nto ilungileyo, ukuze bangenziwa bagqibelele ngaphandle kwethu”.

Onke amakholwa okwenene ayakuvuzwa kwindawo enye. i.e. ngemini yomgwebo (2 Tim. 4:1, 8; Mt. 25:31-34; 1 Pet. 5:4). UAbraham nabanye abazaziyo ezi zithembiso bayakuqale baviruswe ukuze bagwetywe. Ukuba abazifumananga izithembiso belinde umhla wovuko nokugwetywa xa kubuya uYesu, icacile into yokuba izinto ezithandwa nguAbraham zilele zilinde ukubuya kukaKristu. Ezinye inkolo zithi sekexhamla ezo zithembiso ezulwini. Ngaba iBhayibhile iphume ecaleni koku?

## **IMBEWU**

Njengoko kucacisiwe kwiSifundo 3:2, isithembiso sembewu siqala kuYesu, okwesibini, kwabo baku “Krestu” nabo babalwa ngokuba bayimbewu kaAbraham..

1. “Ndikwenze uhlanga olukhulu, ndikusikelele.....zisikeleleke ngawe zonke izizwe zehlabathi” (Gen. 12:2,3).
2. “Ndiyenze imbewu yakho ibe njengothuli lomhlaba: angathi ubani enako ukulubala uthuli lomhlaba, ayibale nembewu yakhe....lonke ilizwe olibonayo, ndiya kulinika wena, nembewu yakho kude kuse ephakadeni” (Gen. 13:15, 16).
3. “Khawubheke phezulu ezulwini, (uzibale) iinkwenkwezi, ukuba unokuzibala....iya kubanjalo ke imbewu yakho....Imbewu yakho ndiyinike eli lizwe” (Gen. 15:5, 18).

4. “Ndilinye wena...nembewu yakho emva kwakhi...ilizwe eli lakwaKanan, ukuba libe yinto yenu ngonaphakade ndibe nguThixo wabo” (Gen. 17:8)
5. “Ndiya kuyandisa ndiyandise imbewu yakho njengeenkwenkwezi zezulu nangentlabathi eselunxwemeni; imbewu yakho ilidle ilifa isango leentshaba zayo; zisikelelwe ngembewu yakho zonke intlanga zehlabathi” (Gen. 22:17, 18).

Kwakhona ukuqonda kukaAbraham “imbewu” kwakwandisiwe .

1. Okokuqala waye waxelelwa ukuba uyakuba nentsapho eninzi, kwaye ngayo le “mbewu” yakhe ihlabathi liyakusikeleleka.
2. Waye waphinda waxelelwa ukuba uyakuba nembewu eninzi eyakubandakanya abantu abaninzi. Aba bantu bayakuphila naye ubomi obungunaphakade kwilizwe aya kufika kulo, i.e. Kanan.
3. Waye waxelelwa ukuba imbewu yakhe iyakuba ngangeenkwenkwezi esibhakabhakeni. Lonto yabonisa kuye ukuba uyakufumana abantu abaninzi abakholiweyo (iinkwenkwezi ezulwini) nabanye abendalo (“njengentlabathi yomhlaba”).
4. Izithembiso ezidlulileyo bekumelwe zifakelwe ukuba ababantu baninzi abaya kuba yimbewu kumelwe babenobudlelwane noThixo.
5. Imbewu iyakuzoyisa intshaba zalo.

Qaphela ukuba imbewu kwakumele izise “intsikelelo” ukuba zivelele wonke umntu apha emhlabeni. EBhayibhileni igcinga yentsikelelo iqhangamshelana noxolelo lwezono. Emva koko, yeyona ntsikelelo enkulu ekumele ukuba umntu othanda uThixo uyayifuna. Ngoko sifunda izinto ezifana: “Hayi uyolo lwakhe olukreko luxolelweyo osono silwelwayo” (Ps. 32:1); “Indebe yentsikelelo” (1 Cor. 10:16), icacisa indebe yewayini emele igazi likaKrestu, esixolelwa ngalo izono.

Umntu kaAbraham owaziswa ukuze sixolelwe izono kweli lizwe, nguYesu, kwaye kwiTestamente Etsha kwizithembiso zikaAbraham iyakungqina oku.

“Yena (uThixo) wawenza, ‘akuyo imbewu’ ngathi uthetha ezininzi (i.e. kwisininzi), usuka uthetha nye (kwisinye)’, nakuyo imbewu yakho’, nguKrestu ke lowo” (Gal. 3:16).

“...nabomnqophiso awanqophisana ngawo noobawo bethu uThixo, esithi kuAbraham, Yaye ke iya kusikeleleka embewini yakho yonke imizalwane yehlabathi. Uthe uThixo, Akuba emvusile umkhonzi wakhe uYesu (i.e. imbewu), wamthuma kuni kuqala, ukuba Anisikelele ngokuniguqula nonke ngabanye kwiinkohlakalo zenu” (Acts 3:25,26).

Qaphela apha ukuba uPetros uyicacisa njani iGen. 22:18.

Imbewu = uYesu

Intsikelelo = uxolelo lwezono.

Isithembiso uYesu, imbewu saye sanoloyiso ezintshabeni zakhe, sicaciswa kakuhle ukuba luloyiso lwesono – olona tshaba lwabantu bakaThixo, kwanolukaYesu ngokunjalo.

## **UKUZIBANDAKANYA NEMBEWU**

Kuyacaca ukuzakuthi ga apha ukuba uAbraham wayesazi isiqalo sobuKrestu sokwazi indaba ezilungileyo. Ezi zithembiso zibalulekileyo zazikuAbraham nembewu yakhe uYesu. Kwenzekani komnye nomnye? (Jn. 8:39; Rom. (:7). Kodwa kufuneka sizibandakanye noYesu, ukuze izithembiso sizifumane nathi. Lubhaptizo olungasikhokelela kuYesu (Rom. 6:3-5); sifunda ngobhaptizo ngegama lakhe (Acts 2:38; 8:16; 10:48; 19:5). Gal. 3:27-29 akacacisi ncam.

“Kuba nina nonke (i.e. ngokobuninzi benu!) nabhaptizwayo kuKrestu

Namambatha uKrestu. Akusekho mYuda namGrike; akusekho khoboka

Nakhululekiyo, akusekho ndoda nankazana: Kuba nina nonke nimntu mnye

(ngaye) nikuKrestu Yesu ( ngalo ubhaptizo). Ukuba nina ningabakaKrestu

(ngalo ubhaptizo), niyimbewu ka-Abrahamngoko, nendlalifa ngokwedinga”.

Isithembiso sesobomi obungunaphakade apha emhlabeni, ngako ukufumana “iintsikelelo” zokuxolelwa ngaye uYesu. Kufuneka sibhaptizwe kuKrestu, imbewu, sixhamle izithembiso ezenziwa kuye; amaRom. 8:17 asibiza ngokuba “lindlalifa ke kunye noKrestu”.

Khumbula ukuba intsikelelo zazizela wonke umntu olapha emhlabeni, ngayo imbewu; kwaye imbewu yayizakuba yinyambalala yabantu, njengentlabathi yaselunxwemeni nenkwenkwezi esibhakabhakeni. Lento ibonisa ngokuya babeqala ukufumana intsikelelo ukuze babe yimbewu. Imbewu (isinye) “ Kuya kubaliselwa isizukulwana ngayo iNkosi” (i.e. abantu abaninzi; Ps. 22:30).

Singazishwankathela ezindawo ezimbini zesithembiso kuAbraham.

### **1. THE LAND**

UAbraham nembewu yakhe, nabo bakuye abayakuba zindlalifa kwilizwe laseKanan kwanomhlaba wonke, bahlale apho ngonaphakade. Kobu bomi abasayi kuzifumana, kodwa ngomhla wokugqibela bozifumana, xa ebuya uYesu.

### **2. IMBEWU**

YayinguYesu lo. NgaYe isono (“utshaba”) lwabantu loyiswa, ukuze intsikelelo noxolelo lwenziwe luvele kwilizwe lonke.

Ngalo ubhaptizo kuYesu sibayinxalenye yembewu.

Babethi bakuva abantu ngezindaba kwiTestamente Entsha zifundiswa bakholwe, baze babhaptizwe. Le yindlela izithembiso ezizakuza ngayo apha kuthi. UPawulos uchaza ithemba lendoda endala ejongene nokufa njenge “themba lakwaSirayeli” (Acts 28:20): ithemba lokwenene laMakholwa lelokuqala lamaJuda. UKrestu uthi “usindiso lolwamaJuda” (Jn. 4:22) ikwabhekise kokufunwayo uze ubeliJuda elifuna ukukholwa, ukuze sifumane kwezizithembiso zosindiso ngaye uKrestu ezazenziwe kobawo bethu amaJuda.

Sifunde ukuba aMakholwa okuqala afundisa:-

1. “Izinto zoBukumkani bukaThixo  
Kwa
2. “nezegama likaYesu Krestu” (Acts 8:12).  
Ezi zizinto ezimbini ezachazwa kuAbraham phantsi kwamanqanaba ahlukeneyo.

1. Izithembiso ngomhlaba  
Kwa
2. Izithembiso ngembewu.

Qaphela ukuba “izinto” (isininzi) ngoBukumkani noYesu zishwankathelwe njenge “imfundiso ngoKrestu” (Acts 8:5 cf. v. 12). “UYesu uyakuthanda! Vuma ukuba uyakholwa ukuba wafela wena kwaye uyakusinda!” “uKrestu” ushwankathela imfundiso zezinto ezininzi ngaye nangoBukumkani bakhe obuzayo. Indaba Ezilungileyo zoBukumkani ezashunyayelwa kuAbraham zidlala indima enkulu kwimfundiso yeZibhalo.

EEfese, uPawulos waye “nenyanga ezintathu exoxa ebeyisela kwizinto ezingabo uBukumkani bukaThixo” (Acts 19:8; 20:25); naseRome ngokunjalo, “wabatyhilela ebaqononondisa kunene uBukumkani bukaThixo, efundisa indawo ezingoYesu.....ethabathela emthethweni....nakubaprofethi” (Acts 28:23,31). Kwakukuninzi ekwakumelwe kuthethwe okubonisa uBukumkani noYesu wawungenokuthi “kholelwa kuYesu” ube uphelele apho. Isityhilelo sikaThixo kuAbraham sangaphezu koku, nezithembiso ezabonwa kuye zisukela kwiNdaba Ezilungileyo zaMakholwa.

Siyse sabonisa ukuba ubhaptizo kuYesu kusenza sibeyimbewu sibandakanyeke kwizithembiso (Gal. 3:27-29), kodwa ubhaptizo akuphelelang kulo ukufumana usindiso kwizithembiso. Kumelwe sihlale kwimbewu, kuKrestu, ukuba sifuna izithembiso ezenziwe kwimbewu. Ubhaptizo sisiqalo; singenele ukhuphiswano ekumelwe silufeze. Libala ukuba ngokuba yimbewu kaAbraham samkelekile kuThixo. AmaSirayeli ayimbewu kaAbraham kodwa lonto ayithethi kuthi bayakusindiswa bengabhaptizwanga kwaye bazinikele kuKrestu nomzekelo kaAbraham (Rom. 9:7,8; 4:13,14). UYesu 12waxelela

amaJuda: “Ndiyazi ukuba niyimbewu kaAbraham; ke nifuna ukundibulala.....ningabantwana baka-Abraham, ninge niyenza imisebenzi ka-Abraham” (Jn. 8:37,39), awayezakuphila ubomi bokukholwa kuThixo nakuKrestu, imbewu yesithembiso(Jn. 6:29).

“Imbewu” kumelwe ibe nempawu zokhokho bayo. Ukuba sifuna ukuba yimbewu ka- Abraham akumelwe sibhaptizwe qha kumelwe sibe nokholo kwizithembiso zikaThixo, njengoko wenzayo. Ngoko ubizwa ngokuba “nguyise wabo bonke bakholwayo....bahambe emkhondweni wokholo lobawo wethu uAbraham, abenalo” (Rom. 4:11,12). “Yazini ngoko ukuba abaselukholweni (i.e.lusentliziweni!)ngabo abangoonyana baka-Abraham” (Gal. 3:7).

Ukholo lokwenene lubonakala ngezenzo ukuba alunjalo emehlweni kaThixo, ayilulo (James 2:17. Sibonisa ukholo lwethu kwezizithembiso ngokubhaptizwa kuqala, zize zona zizenzekele (Gal. 3:27-29). Ngaba uyakholelwa ngenene kuThixo? Lo ngumbuzo ekumelwe simane sizibuza wona ebomini bethu.

## UMNQOPHISO OMDALA NOMTSHA

Siyaqonda ngoku ukuba izithembiso zika-Abraham zishwankathela iNdaba Ezilungileyo ezingoKrestu. Ezinye izithembiso zazenziwe kumaJuda phantsi komthetho kaMoses. Zazisithi ukuba amaJuda awuthobele umthetho, ayakuba nentsikelelo ebomini (Dt. 28). Ngoku siyabona ukuba kwakukho iminqophiso emibini eyenziwayo.

1. KuAbraham nembewu yakhe, sithenjiswa uxolelo nobomi obungunaphakade eBukumkanini bukaThixo xa ebuya uYesu. Esi sithembiso senziwa eDede nakuDavide. Nguwo lo “unqophiso omtsha” . Lo “mqophiso omtsha” wenziwe noSirayeli xa ebuya uYesu, siyabandakanyeka isithembiso esenziwa kuAbraham sokuba “Ndibe nguThixo wabo” (Jer. 31:33 cf. Gen. 17:8).
2. KumaJuda abantu ababekho ngexesha likaMoses, ebathembisa uxolo nolonwabo kobomi xa bethobela imithetho uThixo awayinika uMoses.

UThixo wathembisa uAbraham uxolelo nobomi obungunaphakade eBukumkanini, kodwa lonto yabalula ngokuzinikela kukaYesu. Sifunda ukuba ukufa kukaKrestu emnqamlezweni kuchaza izithembiso kuAbraham (Gal. 3:17; Rom. 15:8; Dan. 9:27; 2 Cor. 1:20), ngoko igazi lakhe libizwa ngokuba “igazi lam lingumqophiso omtsha” (Mt. 26:28). Esi sisikhumbuzo sokuba uYesu wasixelela qho ukuba sithathe le ndebe, engumqondiso wegazi lakhe, ukusikhumbuza ezi zinto (bona 1 Cor. 11:25): “Le ndebe ingumqophiso omtsha wegazi lam” (Lk. 22:20). Akukho nto “ekuqhekezeni isonka” ukukhumbula uYesu nemisebenzi yakhe ngaphandle kokuba siyaziqonda ezi zinto.

Ukuzinikela kukaYesu kwenze uxolelo nobomi obungunaphakade eBukumkanini bukaThixo bubelula; waye wenza izithembiso kuAbraham zakhona; “waba ngummeli wowona ulungileyo umqophiso” (Heb. 7:22). Heb. 10:9 uthetha ngoYesu ethatha “ususa okokuqala (unqophiso), ukuze

amise okwesibini”. Lento ibonisa ukuba uYesu wazenza izithembiso kuAbraham, wawuyeka onye umnqophiso, lo wawenziwe kuMoses. Ivesi ezingqinwa nguYesu echaza umnqophiso omtsha ngokufa kwakhe, ibonisa ukuba kwakukho umnqophiso omdala awawuyekayo (Heb. 8:13).

Lento ithetha ukuba nangona umnqophiso ongoKrestu wenziwa kuqala, zange usebenze kwade kwafika ukufa kwakhe, ngoko kuthiwa ngumnqophiso “omtsha”. Imbangi yomnqophiso “omdala” wenziwa ngoMoses wawukhomba kumsebenzi kaYesu, nokubonisa ukubaluleka kokholokwizithembiso zikaKrestu (Gal. 3:19,21). Ukholo kuKrestu yinyani yomthetho kaMoses (Rom. 3:31). UPawulos uyayibala: “Ngoko ke umthetho waba ngosikhaphela kuKristu, ukuze sigwetyelwe ngokwaselukholweni” (Gal. 3:24).

Ezi zinto akululanga ukuziqonda xa sizifunda okokuqala; singazishwankathela ngoluhlobo.

- Izithembiso ezenziwa kuAbraham ezingoKrestu - Umnqophiso omtsha.
- Izithembiso kuSirayeli ezinxulumene nomthetho kaMoses – Umnqophiso omdala
- Ukufa kukaKrestu – Umnqophiso omdala waphela ( Col. 2:14-17); Umnqophiso omtsha wasebenza.

Izinto ezifana nezi umnikelo, ukugcinwa kweSabatha njalo njalo., yayizizinto zomnqophiso omdala, azibalulekanga ngoku – bona Isifundo 9.5. Umnqophiso omtsha uyakusebenza kuMasirayeli xa ezivuma emamkela uKrestu (Jer. 31:31,32; Rom. 9:26,27; Ez. 16:62; 37:26). Wonke umJuda obhaptizwayo kuKrestu, angangena ngoko nangoko kuMnqophiso omtsha (apho kungekho mJuda nantlanga – Gal. 3:27-29).

Xa sizenza ezi zinto kusenza sazi ngezithembiso zikaThixo. UPawulos uphendula athi Ngezithembiso ezenzekile ngokufa kukaKrestu: “Ethembekile nje uThixo, ilizwi lethu kuni alibanga nguewe nohayi. Kuba yena okaThixo uNyana, uYesu Kristu, owavakaliswayo phakathi kwenu sithi.....akabanga nguewe nohayi, kuye nguewe kwakanye. Kuba ngangoko angako amadinga kaThixo uewe ukuye, noamen ukuye” (2 Cor. 1:17-20).

### **“NDIYAKUBA NANI”**

Kukho izinto ezimbini ezathenjiswa kuAbraham nembewu yakhe: “Ndiyakuba nguThixo wabo.....Ndiyakuba nani” (Gen. 17:8; 26:3; 28:15 cf. Ex. 6:7). UYesu iNkosi uKrestu ‘uThixo unathi’ (Emmanuel, Is. 7:14). Kwabanye bethu aban enxaxheba kwezizithembiso zikaYesu Krestu noBukumkani bukaThixo, uThixo uyakubanathi asikhusele kude kuye esiphelweni. Amaxesha amaninzi abantu bakaThixo abahlelwa zizinto babuyela kwezizithembiso (e.g. 2 Chron. 32:7,8). Umnqophiso onobudlelwana noThixo uthetha ukuba uyakusinika ubomi bokusindiswa ngokuba nguThixo ethu ngoku ahambe nathi elusindisweni (Ps. 111:9). Kumelwe sizinikele koku sivume inyaniso 2 Cor. 1:20, ukuze kuzaliseke izithembiso zikaThixo kuthi sizukise Yena thina.

UDavide njengoAbraham nabanye abayinxalenye yezizithembiso zikaThixo. Zange babe nobomi obulula. Wakhula njengoyena omncinci kwikhaya elikhulu kuSirayeli we1000 B.C., wayesalusa umhlambi wegusha esenza neminye imisetyenzana apha phakathi kwekhaya esenzela obhuti bakhe (1 Sam. 15-17). Ngelishesha wafunda ukunika uThixo ukholo olululo kuba ambalwa amadoda enza njalo.

Lwafika usuku lokuba amaSirayeli ajongane notshaba olungabamelwane balo, amaFilisti; kwakufuneka bakhuphe indoda enye eyayizakulwa noGoliath, yayiyindoda eyomeleleyo yamaFilisti, owayenokuyoyisa wayezakuphatha abo boyisiwe. Ngongcedo lukaThixo uDavide wamoyisa uGoliath ngesilingi, oko kwamenza waba nabantu abaninzi ngaphezu kukakumkani u(Sawule). “Ubukhwele bunjengelabafileyo, ukuba lukhuni” (Song 8:6), amazwi ayefunyenwe eyinyani xa uSawule wayetshutshisa uDavide emleqa kumathafa asemazantsi akwaSirayeli.

Kodwa uDavide waba yikumkani, kwaye ukubonisa uthando lwakhe kuThixo ngokumkhusela kuyo yonke lonto wamakhela itempile uThixo. Impendulo eyavela kuThixo yayikukuba unyana kaDavide, Solomon, akhe itempile yena uThixo akhele uDavide indlu (2 Sam. 7:4-13). Aze alandele isithembiso esichazwa ngokufanayo nekwakuthethwe kuAbraham, kwaye sazalisa ezinye inkcukacha.

“Xa ithe yazaliseka imihla yakho, walala kooyihlo, ndoyiphakamisa emva kwakho  
Imbewu yakho, eya kuphuma ezibilini zakho, ndibuqinise ubukumkani bakhe.  
Nguye oyakulakhela igama lam indlu, ndiyiqinise itrone yobukumkani bakhe, kude  
Kuse ephakadeni. Mna ndiya kuba nguyise wakhe, yena abe ngunyana wam.  
Endothi ebugwenxeni bakhe, ndimohlwaye ngentonga yabantu, nangobetho  
loonyana baka-Adam: Ke yona inceba yam ayiyi kusuka kuye, njengoko  
ndayisusayo kuSawule endimsusileyo ebusweni bakho. Iya kuqina indlu yakho  
nobukumkani bakho kude kuse ephakadeni phambi kwakho: itrone yakho  
kuqiniseka kude kuse ephakadeni” (v12-16).

Kwizifundo ezidlulileyo silindele ukuba “imbewu” nguYesu. Ukuchazwa kwakhe njengoNyana kaThixo (2 Sam. 7:14) kuyakungqina oku, njengezinye ivesi eziseBhayibhile.

- “Mna .....ndiyincambu nenzala kaDavide” , watsho uYesu (Rev. 22;16).
- “(UYesu), owazalwa engowembewu kaDavide ngokwenyama” (Rom. 1:3).
- “Embewini yalowo (Davide) wavelisa uYesu ukuba abe nguMsindisi kaSirayeli” (Acts 13:23).

- Ingelosi yaxelela uMariya ngonyana wakhe uYesu: “UTHixo uyakumnika itronekaDavide uyise (inzala) .....nobukumkani bakhe bungabi nasiphelo” (Lk. 1:32,33). Lento iyafana nesithembiso sembewu kaDavide, ku2 Sam. 7:13, kuYesu.

Le mbewu yayichaza uYesu, indawo ezininzi ziyachaza.

## 1. IMBEWU

“Imbewu yakho....eya kuphuma ezibilini zakho....Mna ndiyakuba nguyise wakhe, yena abe ngunyana wam.” “....esiqhameni sezibilini zakho ndimisa oyakuba setroneni yakho” (2 Sam. 7:12, 14; Ps. 132:10, 11). UYesu, yimbewu wayezakuba ngumntu womlibo kaDavide, kodwa uThixo ezakuba ngutata wakhe. Lonto yayizakwenzeka ngokuba azalwe yintombi engazani nandoda njengoko ichazwa kwiTestamente Entsha; unina kaYesu yayinguMariya, ophuma kumlibo kaDavide (Lk. 1:32), kodwa wayengenatata walapha emhlabeni. UThixo wenza ummangliso esibelekweni sikaMariya ngoMoya Oyingcwele ukuze akhawuleke azale uYesu, ingelosi yaye yathi: “Kungoko lonto ingcwele izalwa nguwe iya kubizwa ngokuba nguNyana kaThixo” (Lk. 1:35). “Ukuzalwa okunyulu” kuko okwakuzakufezekisa esi sithembiso kuDavide.

## 2. INDLU

“Nguye oya kulakhela igama lam indlu” (2 Sam. 7:13) ebonisa ukuba uYesu ozakwakhela itempile uThixo – zombini eyenziweyo kunye neyomoya. Ez. 40-48 uyacacisa ukuba inkulungwane (eyokuqala 1000 yeminyaka yoBukumkani emva kokuba uYesu ebuyile) itempile eyakwakiwa eJerusalem. Indlu kaThixo ikulondawo afuna ukuhlala kuyo, kuls. 66:1,2 usixelela ukuba uzakuhlala ezintliziweni zabantu abalambela iLizwi Lakhe. UYesu ke ngoko wakha itempile engcwele yokuhlala eyakhiwe ngabanxanelwe iLizwi Lakhe. Ukuze UThixoahlale kuyo, eyenziwe ngamakholwa okwenene. Ecacisa ukuba uYesu sisiseko selitye letempile kaThixo ( 1 Pet. 2: 4-8). AMakholwa wona abe yitempile yamatye (1 Pet. 2:5) ebekwe endaweni.

## 3. ITRONE

“Ndiyiqinise itrone (Krestu) yobukumkani bakhe kude kuse ephakadeni.....iya kuqina (Davde) indlu yakho nobukumkani bakho kude kuse ephakadeni” (2 Sam. 7:13,16 cf. Is. 9:6,7). UBukumkani bukaKrestu buyakuma ebukumkanini bukaDavide kwaSirayeli – Bona Isifundo 5:3 okunye ngoku. Ukuzalisekisa esisithembiso uKrestu kumelwe alawule “kwitrone” kaDavide, okanye kwindawo yolawulo. Le ndawo ngokucacile iseJerusale. Lo ngomnye wemiqondiso yokuba uBukumkani bokubalapha emhlabeni ukuze kuzaliseke ezizithembiso.

## 4. UBUKUMKANI

“Iya kuqina indlu yakho nobukumkani bakho kude kuse ephakadeni phambi kwakho” (2 Sam. 7:16)- uyachaza ukuba uDavide uyakungqina ukubekwa kobukumkani bukaKrestu. Le yayisisithembiso esasijonge ekubeni uyakuvuswa xa kubuya uKrestu ukuze abone ngawakhe amehlo xa ubukumkani busekwa kwihlabathi lonke, uYesu ephethe eJerusalem.

Ezi zinto ezathenjiswa kuDavide kunzima ukuziqonda. UDavide wayethetha la mazwi “umnqophiso ongunaphakade....kuba ukusindiswa kwam konke nokunqwena kwam konke” (2 Sam. 23:5). Ezi zinto zibhekiswe nakukholo lwethu: ukonwaba kuzo kumelwe kube ngumnqweno wethu. Njengoko kwakuthenjiswa kuAbraham, ukuba sikuKrestu, yonke lonto yinyani yesithembiso sembewu kaDavide ngelinye ixesha iyinyani xa sikuKrestu (Is. 55:3 cf. Acts 13:34). Kwakhona inqaku linye yenze ukuba ezi nkolo zibaluleke. IChristendom yafundisa lonto kwezinye inkolo bayibona inyaniso.

- Ukuba uYesu waye “bonakele”, i.e. wayekhona engumntu phambi kokuba azalwe, ngoku lento yenze into nje ukuba ezizithembiso zokuba uYesu uyakuba “yimbewu” kaDavide or inzala.
- Ukuba uBukumkani bukaThixo buya kuba sezulwini, ngoko uYesu soze abeke ubukumkani bukaDavide kwaSirayeli, engenakuphatha “kwitrone” kaDavide kwindawo yokulawula. Zonke ezi zinto zazisemhlabeni, nokulawulwa kwayo kumele kubelapha.

## UKUZALISEKISWA KUSOLOMON

Unyana kaDavide uSolomon

### ISIFUNDO 4 UTHIXO NOKUFA

#### 4.1 Indalo yomntu

Abantu abaninzi bachitha ixesha labo elincinci becinga ngokufa, okanye ngempilo yethu emhlabeni. Olo lwazi lwenza singabinalwazi luphangaleleyo sihlale sisenza okufunwa sithi. Ubomi bufutshane kumelwe sibanolwazi oluphangaleleyo. Yintoni ubomi bakho? Bungumphunga, obonakala ixesha elincinane, uze ke uthi shwaka”. “Ngokuba simelwe kukufa, sinjengamanzi aphaleleyo emhlabeni, angenakuhlangukiswa”. “Ngomso butyatyamba, bubuye buhlume, ngokuhlwa buyasikwa bome” (James 4:14; 2 Sam. 14:14; Ps. 90:5,6). UMoses indoda echubekileyo yayiqonda lento yacenga uThixo: “Sazise kanye ukuyibala imihla yethu, ukuze sizuze intliziyoelumkileyo”. (Ps. 90:12). Ukuze siphumelele ebomini kufuneka sibe nobulumko njengesixhobo sethu sokuqala.

Zahlukene indlela esicinga ngazo ukufa singabantu. Ezinye intlanga zizame ukwenza imingcwabo inxenye yokuphila. Uninzi lwabo ngamakholwa bathi umntu “unomphefumlo ongafi okanye kukho into ehlala iphila apha kuye emva kokufa ayokohlwaywa ndaweni ithile. Kumelwe sikhumbule ukuba ubuxoki bokuqala obafakwa eBhayibhile yilanyoka yayisemyezweni eEden. Ebhekiselele kulanto yathethwa nguThixo wathi “nizakufa” ukuba nonile (Gen. 2:17), inyoka yona yathi, “Anisayi kufa” (Gen. 3:4). Lentetho yeyona isetyinziswayo zinkonzo zobuxoki. Ziyasasazelana, inyani ifumaneka 1 Cor. 15:13-17. apha uPawulos uthetha inyani aye kwenye njalo njalo (qaphela “ukuba....ukuba....ukuba”).

Ukwazi ngcono ngempilo yethu, kufuneka sazi ukuba iBhayibhile ithini yona ngathi. Yona isicacisela ngokuphandle ukuba masiphile kanjani, (jonga iSiqendu 18 ngokubhekiselele kwiGenesis). “UYehova uThixo wambumba umntungothuli lomhlaba....wamphefumlela emathatheni akhe impefumlo yobomi (uAdam wakho) ude ubuyele emhlabeni kuba uthatyathwe kuwo ngokuba uluthuli uya kubuyela kwaseluthulini.

Kukho indawo ekhona eBhayibhileni ecacisa ukuba umntu wenziwa ngothuli: “Siludongwe” (Is. 64:8); “Owokuqala umntu uphume emhlabeni, ungowomhlaba” (1 Cor. 15:47); “Abasiseko siseluthulini” (Job 4:19); “umntu abuyele eluthulini” (Job 34:14-15). Waphendula uAbraham wathi “ndiluthuli nothuthu” (Gen. 18:27). Emva kokuba onile umntu. UThixo “wamgxatha ke umntu....hleze ke olule isandla sakhe, athabathe nakuwo umthi wobomi, adle, aphile ngonaphakade (Gen. 3:24,22).

#### IMO YOKUNGONAKALI .

Indaba ezilungileyo ziphinda phindile zithetha ngendlela umntu angafumana ngayo yokuphila ngonaphakade ngokwenza imfundiso kaYesu. Yiyo kuphela indlela yokuphila iBhayibhile eyisasazayo hayi ukwenza okungalungile. Indlela elungile kukuthobela imithetho kaThixo, abo benza lonto bayakudla ilifa lanaphakade lokuphila ebuKumkanini bukaThixo.

Ezi vesi zilandelayo zicacisa ngcono ukuba oku kuphila ngonaphakade kulungile.

- “UYesu Kristu .....kodwa wabukhanyisa ubomi nokungonakali, ngazo iindaba ezilungileyo ezi”. (2 Tim. 1:10; 1 Jn. 1:2)
- “Ukuba anithanga niyidle inyama yoNyana woMntu, nilisele igazi lakhe, aninabo ubomi kuni (i.e. ‘umvuzo kuni’). Lowo uyidlayo eyam inyama, alisele elam igazi, unobomi obungunaphakade; ndaye mna ndiya kumvusa ngomhla wokugqibela” – ndimnike “obo bomi bungunaphakade” (Jn. 6:53,54). UKrestu kuYohane 6 “Usisonka sobomi”, isonka sona esihla emazulwini sesi athi ubani akusidla, angafi. (Jn. 6:47,50,51,57,58).
- “Ukuba uThixo usinike ubomi obungunaphakade; baye obo bomi bukuye uNyana wakhe” (1 Jn. 5:11). Akukho themba laphakade kwabo bangekho “kuKrestu” kungoKrestu apho umntu eyakufumana ubomi obungunaphakade; “Imbangi” yobomi obungunaphakade (Acts 3:15 A.V. mg) – imbangi yosindiso olungunaphakade kubo bonke abamlulamelayo” (Heb. 5:9). Ukuphila ngonaphakade kwabantu intsusa yako kukuthobela imithetho kaKrestu.
- Abo bathi ngomonde emsebenzini olungileyo bafune uzuko nembeko nokungonakali, abavuze ngobomi obungunaphakade (Rom. 2:7; 6:23; Jn 10:38). Kuba kumele oku konakalayo “ukwambatha ukungonakali”, xa kubuya uKrestu (1 Cor. 15:53). Lilo eli idinga awalibekayo, ngokwakhe kuthi kodwa alikazalisekiswa ( 1 Jn. 2:25).
- Ukuba ke uKrestu akavukanga, ngoko nabalele ukufa bekuKrestu, boba “batshabalele” (1 Cor. 15”18). Iyakuba “abanamphefumlo ungafiyo” oya kufumana umvuzo ezulwini bakuba befile.
- Okuphela konokungafi ( 1 Tim. 6:16)

Apha kuzakuboniswa ingxubakaxaka 'engomphefumlo'. IsiHebhere nesiGrike umphefumlo siwuchaza ngoluhlobo

Umzimba	umphefumlo
Indalo	intliziyo
Ingqondo	umntu
Yena ngokwakhe	

Umphefumlo ngoko ubhekiselele emntwini, umzimba okanye yena. Lento ithi "sindisa umphefumlo wethu (save our souls SOS) ithetha ukuba 'sisindise ekufeni'! Umphefumlo ngoko 'nguwe' okanye yonke into eyenza umntu. Izilwanyana uThixo awazidalayo zibizwa ngokuba "imiphefumlo ephilileyo enambuzelayo" (Gen. 1:20,21). Igama lesiHebhere elichaza 'umphefumlo' 'nephesh' umzekelo Gen. 2:7 "...umntu ke waba ngumphefumlo ophilileyo". Umntu nezilwanyana 'ngumphefumlo'. Umahluko phakathi komntu nesilwanyana, umntu wadalwa wanengqondo waba ngumfanekiso kaThixo (Gen. 1:26; sijonge Isifundo 1:2), abanye abantu babizelwe ukuba bayazi imfundiso yendaba ezilungileyo ezinethemba lemo yokungonakali neyokungafi etyhilelwe bona (2 Tim. 1:10).

"Kaloku isiphelo somntu siyefana nesesilwanyana. Ukufa kubabopha ngentambo enye ngokufanayo: .....ke umntu akasidluli nganto isilwanyana,.... Bonke (i.e. umntu nesilwanyana) baya ndaweninye (engcwabeni); njengoko bephuma emhlabeni, babuyela kwasemhlabeni" (Ecc. 3:19,20). Umbhali waMava Engqondi wagqiba ngelithi uThixo uyaluvavanya uluntu, efuna ukuba luqonde ukuba alwahluke kuyaphi ezilwanyaneni" (Ecc. 3:18) i.e. abo balambeke ukuyazi inyaniso yalento bayakuba ngabantu abathembekileyo kuye. Abangafuni kuyazi abasoze baqonde. Kwi Ps. 39:5 "Umntu ufana nomphunga nje kuwe" "Ndiyazi ukuba akukho bani ulawula ikamva lakhe" (Jer. 10:23).

Inye into esiyaziyo kukuba yonke 'into ephilayo' iyafa. 'Umphefumlo' ngoko uyafa. Njengoko igama elithi 'umphefumlo' lisetyenziswa ukubonisa ukuba ayiyinto efayo.

- "Uya kufa umntu othe wona" (Ez. 18:4).
- UThixo angawutshabalalisa umphefumlo (Mt. 10:28). Ezinye ivesi zokutshatyalaliswa kumphefumlo Ez. 22:27; Prov. 6:32; Lev.23:30.
- Ababulala bonke abantu abakuyo iHazore ngohlangothi lwekrele, ayitshabalalisa akwasala namnye umphefumlo (Josh. 11:11; cf Josh. 10:30-39).
- "...yaza yonke imiphefumlo edla ubomi yafa" (Rev. 16:3; cf. Ps. 78:50).
- Igama lesiHebhere elithi nephesh elithetha "umphefumlo" likwathetha "umzimba ofile" kwi Num. 9:6. Awunakuwusindisa umphefumlo wakho ekufeni, i.e. ukuya engcwabeni (Ps. 89:48).
- Umthetho kaMoses othi "wonke umphefumlo" owophula umthetho mawubulawe (e.g. Num. 15:27-31).
- Umlomo wesinyabi uyasitshabalalisa, nemilebe yomlomo waso sisirhintyelo somphefumlo waso (Prov. 18:7; 22:25; Job 7:15).
- "Abangawugciniyo umphefumlo wabo" (Ps. 22:29).

- UKrestu “wawuminyela ekufeni umphefumlo wakhe” ukuze “umphefumlo”, okanye ubomi, wenziwe idini lokungxengxezela izono (Is. 53:10;12).

Umphefumlo ubhekisa emntwini okanye umzimba. Nazi ezinye ivesi.

- “Igazi lomphefumlo” (Jer.2:34).
- “ukuba umphefumlo wona, elivile ilizwi lesifungo.....angaxeli wobuthwala ubugwenxa bakhe....xa athe wachukumisa ubunqambi bento...xa ke uboni athe wafunga, waphololoza ngomlomo wakhe” (Lev. 5:1-4)
- Mbonge uYehova mphefumlo wam....into yonke engaphakathi kum..... Mbonge uYehova mphefumlo wam....Lo uwuzalisayo umlomo wakho ngento elungileyo” (Ps. 103:1,2,5)
- Num.21:4 Iqela labantu linga “nomphefumlo” omnye. “Umphefumlo ngelinye ixesha uthetha ukuba moyamnye nikhathazeke.

“ Kuba othe wathanda ukuwusindisa (‘umphefumlo wakhe’) wolahlekelwa nguwo, ke yena othe wawulahla (‘umphefumlo wakhe’) ngenxa yam,...wowusindisa’ (Mk. 8:35). Lento icacisa ukuba umphefumlo ayiyonto engumoya elapha emntwini. Kumelwe sinikele ubomi bethu/ umphefumlo kuYesu iNkosi eyasifela emnqamlezweni “Owawuminyela ekufeni umphefumlo wakhe” (Is. 53:12).

#### 4.3. UMOYA WOMNTU

Kukho ukubetha bethana ezingqondweni zethu phakathi kumphefumlo nomoya. Zininzi ke imbono ezivelayo. Kona ke ukho umahluko phakathi komoya nomphefumlo, Heb. 4:12 ‘lide lahlule umphefumlo kwanomoya’.

Amagama esiHebhere nesiGrike achaza ‘umoya’ (Ruach and Pneuma’) achazwa ngoluhlobo.

Ubomi	Umoya
Inggqondo	Umoya(wind)
Umphefumlo	

KwisiFundo 2:1 sifunde ukuba, UThixo wafaka umoya wakhe xa wayedala umntu. “Kwanjengokuba umzimba ungekho umoya, ufile” (James 2:26). UThixo waphefumlela emathatheni ache impefumlo yobomi, umntu ke waba ngumphefumlo ophilileyo (Gen.2:7). UYobhi uthetha “ngomoya kaTHixo” “usemathatheni am” (Job 27:3 cf Is. 2:22). Umoya okuthi siwunikezwa xa sizalwa ukuze sikwazi ukuphila xa athe uThixo wawuthatha umoya nomphefumlo siyafa sibuyele eluthulini (Job 34:14-16). Wanga ungakuqonda, ungakuva oku ulibekele indlebe izwi lokuthetha kwam.

Nakwi(Ndum. 146:3-5) ikwathetha lento inye.

Sakufa “lungekabuyeli emhlabeni uthuli, njengoko belunjalo, umoya ubuyele kuThixo owawunikayo” (Ecc. 12:7). UThixo ukho kuyo yonke indawo ngomoya wakhe. ‘UThixo ungumoya’ (Jn. 4:24) xa sifa sikhupha umoya wokugqibela ‘uphinde kuye’.

Ngokuba umoya kaThixo ukho kuzo zonke izidalwa, ngokunjalo nezilwanyana zifa ngokufana nathi. Sinomoya omnye nezilwanyana. “Sinye isihlo kubo nakuzo; njengoko kunjalo ukufa kwabo, kunjalo ukufa kwazo, mnye(umoya) kubo bonke nakuzo zonke, akukho kuyigqitha kwamntu, inkomo, ngokuba zonke ezo zinto zingamampunge” (Ecc. 3:19). Umbhali uqhubeka athi, zonke ziya ndaweninye (Ecc. 3:21). Umbhali uqhubeka athi, zonke ziya ndaweninye (Ecc. 3:21). Imimoya yabo umntu nesilwanyana iya dawonye.

Umntu nesilwanyana zafumana ukuphila ngaye uThixo wazinika umoya omnye(Gen. 2:7; 7:15). Izilwanyana nomntu zafa ngokufanayo kunogumbe: “Yaphuma umphefumlo yonke inyama enambuzelayo emhlabeni, nabantu bonke. Zabhujiwa zonke izinto eziphezu komhlaba, kwathabathela ebantwini kwaya kwizinto ezizitho zine nezirhubuluzayo (Gen. 7:21-23). UPs. 90:5 uyawuchaza naye lonogumbe.

UThixo xa wayephefumlela uAdam wayefuna abe ngumphefumlo ophilayo (1 Cor. 15:45) wayekwimo yokuphila.

#### 4.4 UKUFA KUKUNGABIKHO ZINGQONDWENI

Esikufundile ukuzofika apha ngomphefumlo nomoya umntu xa efile akekho zingqondweni. Abo bamaziyo uThixo bayakuhlala bekhunjulwa nguYe (Mal. 3:16; Rev. 20:12; Heb. 6:10), ayikho into ethi eBhayibhileni siye siphinde sibengqondo xa sifile. Nazi ivesi ezicacisa lendawo.

- “Uyaphuma umoya wakhe (umntu), abuyele yena emhlabeni wakhe; ngaloo mini (mhla) ayatshitsha amabongo ache” (Ps. 146:4)
- “Ke bona abafileyo abazi lutho, abasabi namvuzo; ngokuba balityelwe..... seluphelile kade uthando lwabo, nentiyo, nekhwele abasenabo naphakade” (Ecc. 9:5,6). Akukho kucinga, nakwazi kwelabafileyo engcwabeni (Ecc. 9:10).
- UYobhi uthi ngokufa, ngendaphuma umphefumlo andabonwa liso (Job 10:18-19), ndanga andibangakho.
- Abantu bafa njenggezilwanyana (Ecc. 3:18). Ukuba abantu baye baphile abantu emva kokufa ngokunjalo nezilwanyana, kodwa iZibhalo nezesayensi abanalwazi ngalendawo.
- UThixo “uyasikhumbuza ukuba senziwe ngomhlaba. Hayi umntu injengotyani imihla yakhe: njengentyantyambo yasendle, kunjalo ukutyatyamba kwakhe, xa uthe umoya wadlula kuyo, ayibikho; ingabi sazana nayo indawo yayo” (Ps. 103:14-16).

Ukufa kungabikho zingqondweni, nakwabo bangamalungisa baye bacele uThixo abandisele imihla yabo, kuba bayazi emva kokufa akukho kumzukisa uThixo nokumdumisa Hezekiah (Is. 38:17-19) noDavide (Ps. 6:4,5; 30:9; 39:13; 115:17) yimizekelo emihle yoku. Ukufa kukulala nokuphumla, kolungile nongalunganga (Job 3:11, 13, 17; Dan. 12:13).

Abukho ncam ubungqina bokuba amalungisa aya ezulwini ayofumana isohlwayo sabo, ayifumaneki eBhayibhileni. Emva kokuba umntu ethwele ubunzima ingcwaba yeyona ndawo yokuphumla. Kwaba bangenzanga ngokwemiyalelo kaThixo ingcwaba bohlala kulo ngonaphakade. Zonke izinto ezimbi azisayi kubakho, noloyiko alusayi kuqhubeka.

Kufundo lwethu lweBhayibhile akukho mphefumlo uphilayo emva kokufa. Abanye bathi abalungile baya ezulwini abangalunganga baya esihogweni, lonto ayithethwa yiBhayibhile. Nabu obunye ubuxoki babantu.

1. Umvuzo wethu ufumaneka emva kokufa, kulo 'mphefumlo uvukileyo' okwindawo ethile.
2. Ukuba ukwahlulwa kwabalungile nabakhohlakeleyo kwenzeka emva kokufa.
3. Ukuba umvuzo wamalungisa kukuya ezulwini.
4. Ukuba wonke umntu 'unomphefumlo ongafiyo' wonke umntu kumelwe aye ezulwini okanye esihogweni.
5. Ukuba 'imphefumlo' nezikhohlakali iya kuya kwindawo ethiwa sisihogo.

Ukucacisa oku sifuna kuqondwe into abantu abakholelwa kuyo.

#### 4.5. UVUKO

IBhayibhile egxininisa umvuzo wamalungisa ukuba iyakubavuzwa ngemini yovuko, xa kubuya uKristu (1 Tes. 4:16). Uvuko lwabafileyo (bona Isifundo 4:8) yinto yokuqala eyakwenziwa nguKristu. Eyakulandelwa ngumgwebho. Ukuba 'umphefumlo' uya ezulwini emva kokufa akuyi kubakho mfuneko yovuko. UPawulosi uthi 'ukuba abafileyo abavuki, ngoko ukuthobela uThixo akubalulekanga (1 Cor. 15:32). Ukuba enalembono yokuba umphefumlo wakhe uya ezulwini emva kokufa ebengazuhlupheka kanje. Ebekhohlelwa ukuba kuzakuvuka umzimba. UKristu uyasikhumbuza ukuba siyakuvuzwa 'eluvukweni' (Lk. 14:14).

Xa ebuya uKristu "eya kwenza kumila kumbi, ukuze wona wenziwe ufane nawo umzimba wozuko lwakhe" (Phil. 3:20, 21). Njengoko enawo naye umzimba onyulu onguMoya nathi endaweni yegazi sakwenziwa siphantse sifane naye. Abo bafileyo sebengumhlaba bayovuswa 'bavuke badumise' (Is. 26:19). Kwisihlalo sokugwebha ukuze sizuziswe okwenziwe ngumzimba (2Cor. 5:10). Abo bebephila ngokwenyama bayakubuyiselwa emhlabeni babeluthuli, abo baye bazama ukuyoyisa inyama bophila ngokomoya "Lowo uhlwayele ngokomoya ke wovuna ubomi obungunaphakade ngokwaseMoyeni" (Gal. 6:8).

Kukho umvuzo wokuba siyakuba namzimba wumbi eluvukweni. Lona umzimba esinawo siyakuwushiya ekufeni. Ukubaluleka kovuko kumelwe silujonge.

Wonke ama 1 Cor. 15 athetha ngovuko; inika umdla wokufundwa 1 Cor. 15:35-44 acacisa indlela imbewu ehlwayelwa ngayo uhlwayela ukhozo nje, lumile emhlabeni uThixo ulunika isiqu njengoko athandileyo. Lunjalo ke kanye novuko lwabafileyo. Kuhlwayelwa umzimba ongowemvelo, kuvuka umzimba ongowomoya, ngoko umntu okholwe ngenene uyakuwuzuzwa lo mvuzo (Phil. 3:21). Ngalo ubhaptizo sangcwatywa naye ngokubhaptizelwa ekufeni ukuze njengokuba wavuswayo kwabafileyo ngalo somiselwa kuye nangeyokuvuka kwakhe (Rom. 6:3-5). Siyakuvuzwa ngokunyamezela

ukusokola kwakhe ngenxa yethu. “Sihlala sikuthwele ngomzimba ukufa kweNkosi uYesu ukuze nobomi bukaYesu bubonakaliselwe emzimbeni wethu” (2 Cor. 4:10). “Yena owamvusayo uKristu kwabafileyo uya kuyenza iphile nemizimba yenu enokufa, ngaye uMoya wakhe” (Roma 8:11). Ngalo eli themba, kengoko silinde “inkululeko yomzimba wethu ke leyo” (Roma 8:23) lo mzimba wenziwe kumila kumbi.

Eli themba lokuvuzwa ngalomzimba yaye yaqondwa ngabantu bakaThixo ngamaxesha amandulo. UAbraham wathenjiswa ukuba uyakulima ilizwe laseKanana ngonaphakade. Wayelihambangobude balo nobubanzi balo (Gen. 13:17; ujonge Isifundo 3:4). Ukhohlo lwakhe kwezozithembiso lwalungehlisa inkolo yakhe kodwa yena wayikholelwa lonto.

UYobhi ucacisa ulwazi lwakhe, nangona umzimbawakhe uzotywa yimisundululu engcwabeni, kodwa uzakuwufumana umvuzo wakhe. “Ke mna ndiyazi ukuba umhlawuleli wam uhleli... uya kusuka eme phezu kothuli lwehlabathi: Emveni kokuba “ulusu lwam ludlavuzwe lwanje”, R.A.V. Ingasekho inyama yam ndiya kumbona uThixo wam: Endiya kuzibonela mna ngokwam; amehlo am ambone, ingabi wumbi: Ziyaphelelwa izintso zam ngaphakathi kwam” (Job 19:25-27). Ithemba likalsaya licacile: “Abafileyo bakho bayakuphila....kuvuka” (Is. 26:19).

Amazwi afana nala avela emva kokufa kukaLazaro umhlobo kaYesu. Endaweni yokuthuthuzela udadebo Lazaro ngokuthi umphefumlo wakhe uye ezulwini, iNkosi uYesu yathetha ngosuku lovuko: “Umnakwenu uyakubuya avuke” . Indlela uMartha lento wayeyonwabele kwanamakholwa okuqala. “UMartha wathi kuye, ndiyazi ukuba uyakubuya avuke eluvukweni ngomhla wokugqibela” (Jn. 11:23,24). NjengoYobhi akakuthatha ukufa njengento yokuba siya ezulwini, kodwa sijonge eluvukweni “ngomhla wokugqibela” (cf. Job’s latter day). INkosi ithembisa “Baye bonke beya kuba ngabafundiswa bakaThixo; bonke abathe beva kuBawo.....mna ndiya kumvusa ngomhla wokugqibela” (Jn.6:44,45).

#### 4.6 UMGWEBO

Imfundiso yeBhayibhile ngomgwebo zezona mfundiso zokholo olunye, ekumelwe sizazi phambi kobhaptizo (Izenzo 24:25; Heb. 6:2) njalo njalo iZibhalo zithetha “ngosuku lomgwebo” (e.g. 2 Pet. 2:9; 3:7; 1 Jn. 4:17; Jude 6), ixesha apho aba babenikwe ulwazi ngoThixo beya kufumana umvuzo. Zonke ezizinto”siya kuma sonke phambi kwesihlalo sokugweba sikaKrestu” siya kuma sonke phambi kwesihlalo sokugweba sikaKristu”(Rom. 14:10); sibonaliswe phambi kwesihlalo sokugweba sikaKristu” (2 Cor. 5:10) ukuze elo azuziswe okwenziwe ngumzimba.

Umbono kaDaniel ngokubuya kukaKristu okwesibini, kwabandakanya esisihlalo njengeTrone (Dan. 7:9-14). Umzekeliso wetalelente. Apho umntu othile owabiza abakhonzi bakhe akubuya eluhambeni, efuna ukuqonda ukuba bayisebenzise njani imali awayebanike yona xa ehamba (Mt. 25:14-29). Umzekeliso womlobi wabizelwa ivangeli ngokubambisa ngomnatha, eloba bonke abantu, indoda yahlala phantsi (cf, isihlalo sokugweba) wazahlula intlanzi ezilungile kwezinglunganga (Mt.

13:47-49). Inguqulelo icace ngca: “Ekuphelni kwelizwe ingelosi zoza ngaphmbili, zikhethe abalungileyo zishiye abakhohlakele.

Kwinto esithe sayibona ukufika apha, xa ebuya uKristu sayakuhlanganiswa ndawoni nye sihlangani naye. Kulapho abo bangamalungisa beya kufumana umvuzo wabo. Yonke lento ikumzekeliso wegusha nebhokhwe: “Abizwe ngokuba nguNyana wosenyangweni iNkosi uThixo iyakumnika itrone kaDavide (eJerusalem, Lk 1:32,33): Phambi kwakhe zonke iintlanga zidibane (i.e. abantu bazo zonke iintlanga, cf. Mt. 28:19): abahlule abanye kwabanye njengokuba umalusi ezahlula izimvu ezibhokhweni. Athi zona izimvu azimise ngasekunene kwakhe, athi kodwa zona ibhokhwe ngasekhohlo. Uya kuthi uKumkani kwabangasekunene kwakhe. Yizani nina nisikelelwayo nguBawo nibudle ilifa ubukumkani obalungiselwa nina (Mt. 25:31-34).

UkubaseBukumkani nokuzuzisa izithembiso ezatshiwo kuAbraham ngumvuzo wobulungisa. Yonke lento iyakubakho ngemini yomgwebo xa kubuya uYesu. Emva kokufa akho mvuzo umntu awufumanayo. Ulinde imini yovuko neBhayibhile iyayingqina lonto.

- “Nothi akubonakala uMalusi oyintloko, nisifumane isithsaba salo uzuko esingabuniyo” (1 Pet. 5:4 cf. 1:13).
- “INkosi uYesu.....oza kugweba....abaphilileyo nabafileyo kwanangokubonakala kwakhe noBukumkani bakhe isithsaba sobulungisa, eya kundibuyisela ngaso ngaloo mini iNkosi” ( 2 Tim. 4:18).
- Xa ebuya uMesiya, “Abaninzi abalele emangcwabeni (cf. Gen.3:19) baya kuvuka, abanye bovukela ebomini obungunaphakade, abanye ekutshabalaleni” (Dan. 12:2).
- Xa uKristu ezokugweba abo “abasemagcwabeni.....bovuswa kuqala, abo benze ubulungisa, ebomini obungunaphakade; abenze inkohlakalo, ekutshabalaleni” (Jn. 5:25-29).
- “Ndiyeza kamsinya (uYesu); umvuzo wam unam, ukuba ndivuze elowo njengoko umsebenzi wakhe uya kubanjalo” (Rev. 22:12). Asiyi ezulwini ukuze sifumane umvuzo. UKristu usuka ezulwini uza kuthi.

UYesu uza nomvuzo kuthi emhlabeni esiwulungiselelwe ezulwini, kwabo babesenza okulungileyo emhlabeni ngokwezithembiso ezatshiwo kuAbraham ngalo ukholo. “Elinigcinelweyo emazulwini, nina bathe ngamandla kaThixo ngokholo balondolozelwa elusindisweni, olulungiselelwe ukutyhilwa ngexesha lokugqibela” lo kubuya kukaKristu (1 Pet. 1:4,5). Siqinisekile ngokufumana umvuzo esiwunikiweyo, siqinisekile ukuba uThixo izithembiso, azibize izinto ezingekhoyo zinge zikho (Roma 4:17).

Umvuzo sowufumana xa ebuya uYesu. Okwangoku amalungisa nabakhohlakeleyo siya endaweni enye ingcwaba. Ezi zilandelayo yingqiniseko yoko.

- UJonathan wayelilungisa uSawule ekhohlakele “ekufeni kwabo zange bohlulwe” (2 Sam. 1:23).
- Sawule, Jonathan, noSamuweli bonke “baya endaweni enye bakufa” (1 Sam. 28:19).
- Indoda elilungisa uAbraham “wahlanganiselwa kwabakowabo akufa” (Gen.25:8; Josh. 24:2).
- Abalumkileyo nabanyabileyo bafumana ntonye ukufa (Ecc. 2:15,16).

Ayikho tu eBhayibhileni eyokuba sakufa siya ezulwini. Sonke sakugwetywa ngemini enye xa ebuya uYesu.

- Igusha ziyahlulwa ezibhokhweni ngemini yomgwebo, ngamnye ngamnye. UYesu uyakuthi kwigusha ngasekunene. “Yizani nina nisikelelweyo nguBawo, nibudle ilfa ubukumkani obalungiselelwa nina” (Mt. 25:34). Bonke abazigusha bodla ilifa uBukumkani (cf. 1Cor.15:52).
- Xa “evuma” uKristu xa ebuya abo benze ngokweZibhalo “bovuya kunye” (Jn. 4:35, 36 cf. Mt. 13:39).
- Rev. 11:18 uchaza athi “leza nexesha labo bafileyo ukuba bagwetywe, “nelokunika umvuzo wabo abakhozi” i.e. bonke abakholwayo.
- Heb. 11 Sisahluko esichaza onke amadoda amandulo kwiTestamente Endala. Vesi 13 uthi “Abo bonke abafe bengazitholanga ezo zithembiso” ezenziwa kuAbraham ngosindiso lokuya eBukumkani (Heb. 11:8-12). Ekufeni kwabo zange baye ezulwini bayofumana umvuzo. Thina nabo abo sakuvuzwa xa kubuya uKristu. Isizathu soku sinikiwe vs 39, 40: “Abafumananga zithembiso: uThixo esazalelele thina ngeyonanto ilungileyo, ukuze bangenziwa bagqibelele ngaphandle kwethu. UThixo ebefuna nathi sigqibelele “senziwe sigqibelele sonke abakholwayo yiyo lento elibazisile ukubavuzwa. Sakuvuzwa sonke xa kubuya uKristu.

#### 4.7. Indawo yomvuzo: kusezulwini okanye emhlabeni

Ngaphandle kwezizathu esezithethiwe, ukuba usekho umntu othi kuzakuba sezulwini hayi emhlabeni apho buzakumiswa khona uBukumkani bukaThixo. i.e Ezi ziqendu zilandelayo zicacisa ngcono.

- ‘Umthandazo wenkosi’ mabufike ubukumkani bakho (i.e. ethandazela ukubuya kukaKristu), makwenziwe ukuthanda kwakho emhlabeni njengokuba kusenziwe ezulwini (Mt. 6:10). Sithandazela uBukumkani bukaThixo bufike emhlabeni. Abantu abaninzi bawuthandaza rhoqo kodwa basakholelwa ukuba uBukumkani bukaThixo sebukhona ezulwini, kwaye umhlaba uzakutshatyalaliswa.
- “Banoyolo abanobulali: ngokuba umhlaba baya kuwudla ilifa bona” (Mt. 5:5) – hayi... ‘ukuba imiphefumlo yabo iyakuya ezulwini’. I Ps. 37 eyagxininisa ukuba umvuzo wamalungisa uzakuba lapha emhlabeni. Kwakulomhlaba abakhohlakeleyo bebezingqwayingqwayi belawula, ke wona amalungisa azofumana ubomi obungunaphakade (Ps.37:34,35). “Ke bona abalulamileyo bayakulidla ilifa ilizwe...Ngokuba abasikelelweyo nguyeyeyi baya kulidla ilifa ilizwe...Amalungisa aya kulidla ilifa ilizwe ahlale kulo ngonaphakade” (Ps. 37:11,22,29).
- “UDavide, ukuba wafa wangcwatywa...uDavide akenyukanga aye ezulwini” (Acts 2:29,34). UPeter ulicacisa elithemba ngokuba iyakuba luvuko xa ebuya uKristu (Acts 2:22-36).
- Umhlaba yindawo yokuba senze intando kaThixo: “Amazulu ngamazulu kaYehova, ihlabathi ulinike oonyana babantu.
- Rev. 5:9,10 ibonisa umbono oyakwenziwa ngamalungisa xa esamkelwa emgwebeni, “(Krestu) wasenza ookumkani nababingeleli kuye uThixo wethu, sasiya kuba ngookumkani phezu komhlaba, iyikhupha kuphele eyokuba siyakonwaba sibethwe ‘yimpepho’ ndaweni ithile ezulwin,

- Iziprofetho zikaDaniel Isahluko 2 no 7 sichaza ngezikumkani eziya kutyunyuzwa buBukumkani bukaThixo xa ebuya uKrestu. Obu kumkani buya kuba “phantsi kwamazulu onke”, buya kuzalisa “umhlaba wonke”. (Dan. 7:27; 2:35 cf. v.44). Obu kumkani baphakade “buya kunikwa abantu abangcwele bosenyangweni” (Dan. 7:27); umvuzo wabo kukuwuma ngonaphakade uBukumkani apha emhlabeni, phantsi kwamazulu.

#### 4.8. Ukuzinikela kuThixo

Ukuba umntu ebe ‘nomphefumlo ongafi’ ngokwendalo, ebeya kuphelela endaweni ethile – endaweni enomvuzo okanye isohlwayo. Lento ithetha ukuba sinenxaxheba kuThixo. IBhayibhile isifundisa ukuba siyefana nezilwanyana. Kodwa ke abanye bethu banikezwe ukuba babanelungelo kuBukumkani bukaThixo. Asiyi kuvuswa sonke; njengezilwanyana siyaphila sife, siphelele eluthulini. Ngenxa yomgwebo oya kubakho abanye bofumana umvuzo abanye bashiyeke emangcwabeni.

Ukuze abantu bavuswe kuxhomekeke ukuba banenxaxheba na kuThixo.

Kuyakuxhomekeka ukuba sikwenzile na okuthethwa liLizwi likaThixo. UKristu uyacacisa: “Lowo undigibayo, angawamkeli amazwi am, unaye omgwebayo: Ilizwi endilithethileyo, lilo eliya kumgweba ngomhla wokugqibela” (Jn. 12:48). Abo bangakhange beva ngelizwi likaThixo, bengakhange banikww ithuba lokulivuma okanye ukulikhamba abayi kubalelwa emgwebeni. “Kuba bonke abonileyo bengenamthetho (ukwazi ngoThixo) baya kutshabalala ngokunjalo bengenamthetho; nabo bonke abonileyo benomthetho (i.e. bewazi), baya kugwetywa ngomthetho” (Rom. 2:12). Abangakhange bawazi umthetho bayakutshabalala njengezilwanyana, abawophule bewazi baya kugwetywa.

Emehlweni kaThixo “isono singabalelwa mntwini kungekho umthetho”; sona isono sikukuchasana nomthetho (kaThixo)”, “kuba isono saziwe ngokungabikho mthetho” (Rom.5:13; 1 Jn. 3:4; Rom. 3:20). Xa ungakhange uwazi umthetho otyhilwa kwiLizwi Lakhe, “isono asibalelwa” emntwini, ngoko ke abasayi kuvuswa okanye bagwetywe. Abanglazi iLizwi likaThixo bayohlala emangcwabeni, azo izilwanyana nezityalo ngokuba baludidi olunye. “Ke umntu.... Ongaqondi, ufana nenkomo ezi zitshabalalayo” (Ps. 49:20). “Babutha ngokweegusha kwelabafileyo” (Ps. 49:14).

Lulwazi ngoThixo olusenza sibenenxaxheba kuYe, ngezenzo zethu siyakukwazi ukuvuka sibekho emgwebeni. Ayingabo abalungile nababhaptiziwe abayakuvuswa nguye wonke umntu ozibiza ngokuba likholwa enolwazi ngoThixo nangeZibhalo.

- Jn. 15:22 Ubonisa ukuba ulwazi ngeLizwi lukwenza ube nenxaxheba “ukuba bendingezanga ndathetha kubo, ngebengabanga nasono: ngoku abanasikhuselo (‘ukuziphendulela’, A.V.mg.) sisono sabo”. Rom. 1:20-21 ngokufa nayo ukumazi uThixo kumshiya umntu “engenakho ukuziphendulela”
- “Akukho namnye unako ukuza kum, kungekuba kukho bani umbonileyo uBawo.....mna (Kristu) ndiya kumvusa ngomhla wokugqibela” (Jn. 6:44,46).

- “Kulowo uthe akaliphulaphula iLizwi Lam, (i.e.alithobebe)..... mna ndiyibuze loo nto kulomntu” (Dt. 18:19).
- UThixo “ujonge” kwabo benza intando yakhe. Abo bazaziyo indlela zakhe, ubajongile kwaye ufuna baguquke (Acts 17;30).
- Kuba uBheleshatsare akayitholanga intliziyo yakhe uThixo nakuba ebekwazi konke oku, ngoko waye wohlwaywa (Dan. 5;22).
- “Yena ke lomkhonzi, ubekwazi ukuthanda kwenkosi yakhe, akalungisa, akenza ngokuthanda kwayo, ua kutyatyulwa ngemivumbo emininzi, (e.g.ngokuhlala kwabafileyo). Ke yena obengazi, wenza ke okufanele imivumbo, uya kutyatyulwa kambalwa. Kubo bonke abanikwe okukhulu, kuya kufunwa okukhulu kubo, nakulowo kubekwe okukhulu kuye kuya kubizwa okungaphezulu. (Lk. 12:47, 48)- ngoko kobekelaphi kuThixo.
- “Ngoko kowaziyo ukwenza okuhle, angakwenzi, kulowo kusisono” (James 4:17).
- Inxaxheba yaMasirayeli kuThixo yayikukubavelela ngenxa yobugwenxa babo (Am. 3:2) “ndimisele ikrele, niguqele ukusikwa impela: ngenxa enokuba ndanibizayo, anasabela, ndathetha, aneva, nesuka nenza okubi” (Is. 65:12).
- Ngenxa yalenkolo yokukhathalela, “kuba ngekubalungele kanye, ukuba bebengayazanga indlela yobulungisa, kunokuba bathi beyazile, babuye umva, baphume kuwo umthetho ongcwele abawuwiselwayo” (2 Pet. 2:21). Ezinye ivesi nazi: Jn. 9:41; 3:19; 1 Tim. 1:13; Hos. 4:14; Deut. 1:39

Ukwazi ngoThixo kusenza siye kwesisihlalo somgwebo, abo bangenalwazi lwalemfundiso abasayi kuvuswa, ngokuba akukho mfunekoyakugwetywa, kwaye ukungabi nalwazi kwabo kubenza “ufana nenkomo ezi zitshabalalayo” (Ps. 49:20). Zikhona indawo ezibonisa ukuba asiyi kumiswa sonke.

- Abantu bakudala baseBabylon “abasayi kuvuswa” emva kokufa kwabo bengafuni nokuva ngoYena Thixo (Jer. 51:39; Isa. 43:17).
- Isaiiah uzikhuthaza ngokuthi “Yehova Thixo wethu, inkosi ezingenguwe bezinobukhosi phezu kwethu (e.g. AmaFilisti, namaBabylon)....Abafileyo abo abasayi kubasaphila (kwakhona); abangasekhoyo abo abasayi kuba savuka;...Wakwenza kwadaka konke nokukhunjulwa kwabo” (Is. 26:13,14). Abasayi kuvuswa kuphindaphindiwe: “Abasayi kuphila (kwakhona)...abasayi kuvuka....kuya kulibaleka ukukhunjulwa kwabo”. AMasirayeli ayenethemba lokuvuswa nguThixo ngokuba benlwazi ngaye: “Abafileyo bakho (aMasirayeli) baya kuphila, izidumbu zakowethu ziyakuvuka” (Is. 26:19).
- Xa sithetha ngabantu bakaThixo aMasirayeli, sixelelwa ukuba xa kubuya uKristu, “kuya kuvuka abaninzi kwabaleleyo eluthulini lomhlaba, abo baye ebomini obungunaphakade, naba baye kwincikivo nakwinyumnyezi” (Dan. 12:2). “Baninzi” abangasayi kuvuka kuxhomekek ekungamazini kwalo uThixo. Abanye ngaba bangazanga bamvume “bayakutshabalala, bengasayi kuvuka”, bengasakwazi ukufumana iLizwi likaThixo (Am. 8:12,14).

Sifunde oku:

1. Ulwazi ngeLizwi likaThixo lisenza sixhomekeke kuye.
2. Ngaba abamaziyo abaya kuvuswa balenza iLizwi lakhe.
3. Abo bangamazi oyena Thixo baya kutshabalala okwezilwanyana

Amamillion abantu kubandakanywa nabantu bakudala, abantu abaphazamiseke ngokwasengqondweni abanakuyiqonda le mfundiso, abantwana abasweleke besebancinci

bengekeva ngelizwi likaThixo bonke ababantu bawela kuluhlu olungazi ngoThixo. Aba abasayi kuvuswa ngaphandle kokuba abazali bebesazi ngoThixo.

Xa sibuzwa indlela zikaThixo: “Ungubani na wena, ukuba uphendulane noThixo?” (Rom. 9:20 A.V.mg). Akumele sityhole uThixo ngokuziphatha kwethu okugwenxa. UThixo ungumdali wethu uhlala esinakekele ngamaxesha onke. Ibali likakumkani uDavide elahlekelwa lusana lwakhe iyanceda ekuyifundeni; 2 Sam. 12:15-24 indlela uDavide athandaza ngayo ngelaxesha ebesaphila, kodwa wakuqonda ukufa kwakhe wabuya wadla: “Oko ebesahleli umntwana ndazila ukudla, ndalila: ngokuba bendisithi ngubani na owaziyo? Mhlawumbi uYehova angandilibala, aphile umntwana. Efile nje kaloku yini na ukuba ndibe ndisazila ukudla. Ndisenako na ukumbuyisa?....yena akayi kubuyela kum”. UDavide wathuthuzela umfazi wakhe, baba nomnye umntwana ngokukhawuleza.

Ekugqibeleni abantu abaninzi bayavuma ukulawulwa nguThixo nokuthi impilo yabo ixhomekeke kuye. Kumelwe sikhumbule “uThixo uluthando”, “akanqweneli ukuba sitshalalale”, kwaye “usinike uNyana ekuphela kwakhe, ukuze lowo ukholwayo Kuye angatshabalali, koko abe nobomi obungunaphakade” (1 Jn. 4:8; 2 Pet. 3:9; Jn. 3:16). UThixo ufuna sibe seBukumkanini Bakhe.

Ngumvuzo ekumelwe siwuvuyele lo. UThixo uyasithanda usikhathalele ufuna sihlale sonwabile. Ufuna senze intando yakhe siselapha emhlabeni.

Njengoko samkela ubizo lukaThixo ngokwamkela iLizwi Lakhe, siya kuqonda ukuba noba sihamba phakathi kwabantu abaninzi UThixo usijongile. UThixo ufuna ukuba siluqonde uthando lwakhe kuthi. Akalindelanga ukuba siwe endleleni Yakhe uhlala esijongile ngalo lonke ixesha. Ngalo lonke ixesha uyasikhuthaza ukuba sithembele kuye ngeLizwi Lakhe. Uthando Lwakhe luhlala luhleli. Kufuneka ngalo lonke ixesha sizithande indlela zakhe sizinqwenele ngawo onke amaxesha.

#### 4.9 Isihogo

Isihogo kuthiwa yindawo yokohlwaya abantu ‘abakhohlakeleyo’ emva kokufa, okanye indawo yabo bangekho emgwebeni. IBhayibhile isixelela ukuba isihogo lingcwaba, apho wonke umntu aya khona xa efile.

Livela kwigama lesiHebhere elithi ‘sheol’ elitolikwa ngokuba ‘sihogo’ elithetha ‘indawo eyogqunyiweyo’. EBhayibhileni ‘lendawo eyogqunyiweyo’ okanye ‘sihogo’ lingcwaba. Kugcwele into ethi isihogo yindawo enomlilo apho kuzakutshiswa abangalunganga.

- “Makudane abangendawo....bathi cwaka kwelabafileyo” (Ps. 31:17) – abayi kukhwaza belila ngenxa yomlilo.
- “Kodwa uThixo uya kuwukhulula umphefumlo wam esandleni selabafileyo” (sheol (Ps. 49:15) – i.e. umphefumlo okanye umzimba kaDavide uyakuvuswa engcwabeni okanye esihogweni.

Inkolelo ethi isihogo yindawo yokohlwaya abakhohlakeleyo apho bengasayi kuqhawula ayinakufana nale: Umntu olilungisa angaya esihogweni (engcwabeni) aphinde aphume kwakhona. Hos. 13:14 unggona oku: “Ndiyakubakhulula (abantu bakaThixo) esandleni selabafileyo (sheol); ndiya kubahlawulela ndibakhulule ekufeni”. Ikhona naku 1 Cor. 15:55 ibhekise ekuvukeni xa ebuya uKrestu. Ngokunjalo nakuvuko lwesibini (Jonga Isifundo 55), “kwathi ukufa nelabafileyo kwabakhupha abafileyo abakhona” (Rev. 20:13). Qaphela ukulandela kwigama ukufa i.e. ingcwaba, nesihogo (Jonga kuPs.6:5).

Amazwi kaHannah 1 Sam. 2:6 acacile: “Uyehova uyabulala adlise ubomi, (ngovuko): uhlisela kwabafileyo (sheol), abuye anyuse”.

Xa sibona ukuba ‘isihogo’ ligcwaba, sikulindele ukuba abo balungile bayosindiswa kulo ngalo uvuko olukusa ebomini. Umzekelo ophilayo ngulowo kaYesu “umphefumlo wakhe ungashiywanga kwlabafileyo nenyama yakhe ingabolanga nokubola” (Acts 2:31) ngokuba wavuswa. Masiqaphele ‘umphefumlo’ ‘nomzimba’ kaYesu zange ziphelele esihogweni (engcwabeni). Into ebonisa ukuba esihogweni akuyi zikhohlakali zodwa nabalungile kodwa ke bena beza kuvuswa.

Bobabini abalungile nabangalunganga bayaya ‘esihogweni’ i.e. ingcwaba. NoYesu “lamiswa nawaboni ingcwaba Lakhe” (Is.53:9). Baninzi amadoda alungile aya esihogweni i.e. engcwabeni Jacob uthe uzoya ezantsi “ndiye kunyana wam kwelabafileyo (isihogo)....ndisenza isijwili” Unyana wakhe uJoseph (Gen.37:35).

Omnye wemithetho kaThixo kukuba umvuzo wesono kukufa (Rom. 6:23; 8:13; James 1:15). Besibonise ukuba ukufa kukungabikho zingqondweni. Isono sikusa kwantshabalalo, hayi ekutshutshisweni (Mt. 21:41; 22:7; Mk. 12:9; James 4:12), abantu batshatyalaliswa ngunogumbe (Lk. 17:27,29), njengaMasirayeli afa entlango (1 Cor. 10:10). Kuzo zonke ezizinto aboni bayafa abatshutshiswa.

Siye sabona ukuba uThixo akasifaki isono kumatyala ethu xa siye sangalifuni iZwi Lakhe (Rom. 5:13). Aba abanjalo bayakuhlala kwelabafileyo. Abo bazazileyo izinto ezifunwa nguThixo baya kuvuswa bagwetywe xa ebuya uKrestu. Phambi kwesihlalo sokugweba bayakunikwa ukufa kwakhona “ukufa kwesibini” ekuthethwa ngako kwiRev. 2:11; 20:6. Oku kwesibini ukufa kokwalapha kade kuyafana nokokuqala awubikho zingqondweni.

Umvuzo wesono ‘ungunaphakade’, akusayi kubakho siphelo ekufeni kwabo. Umzekelo walento ukwi Dt. 11:4. Lento ichaza indlela uThixo awawuphazamisa ngayo umkhosi kaFaro kulwandle olubomvu, zange uphinde lomkhosi uwahluphe Amasirayeli: “wahambisa amanzi olwandle oluBomvu phezu kwayo....wayicima uYehova unamandla”.

Omnye wemizekeliso echaza ngokubuya kukaKrestu nangomgwebo abakhohlakele 'ndizincinthe' phambi kwam (Lk. 19:27). Lento ibonisa lembono yokuba abakhohlakele bayakuhlala bengekho zingqondweni naphakade, befumana ukutshutshiswa. Ku (Ez. 18:23, 32; 33:11 cf. 2 Pet. 3:9) uThixo akafuni sife unaphakade, umntu ufuna apha.

IApostate Christendom ithi 'isihogo' yindawo enomlilo. Yona iBhayibhile ithi (lingcwaba). "Babuthe ngokweegusha kwelabafileyo (isihogo) ukufa kuyabalusa" (Ps. 49:14) ikwathi ingcwaba yindawo yokuthula. Umphefumlo, okanye umzimba kaKrestu zange wonakale wahlala intsuku ezintathu esihogweni (Acts 2:31) ukuba bekunomlilo ngeyengazange aphume. Ez. 32:26-30 usinika umfanekiso wamagorha okwenene allele emangcwabeni: "Ke abayi kulala namagorha awileyo (edabini)....abehlayo baya kwelabafileyo beneempahla zokulwa ebekwe amakrele abo phantsi kwentloko zabo.....baya kuxoka.....ihlazo lazo nabehle baya emhadini". Le yinkcazelo yengcwaba "isihogo". UPetros uyasixelela ukuba izikhohlakali "imali yazo imka nazo" (Acts 8.20).

Lingumzekelo nebali likaYona liyakungqina oku. Xa wayeginywe yintlanzi enkulu, "uYona wathandaza kuYehova uThixo wakhe embilinini wentlanzi, ndakhala ....kuYehova..... ndazibika ndisiswini selabafileyo" (Jonah 2:1, 2). Oku kungqwabana "esiswini selabafileyo" nentlanzi enkulu. Isisu sentlanzi 'sasigqumile', ibonisa ngokupheleleyo ingcaciso ka'sheol', uchazwa ngokuba 'sisihogo'. Ngokucacile yayingeyondawo enomlilo uYona wayephuma esiswini "sesihogo" intlanzi imhlanzile. Lento ibonisa uvuko lukaKrestu 'esihogweni' (ingcwaba) jonga Mt. 12:40.

#### UMLILO ONGENGOMLILLO

IBhayibhile isoloko isebenzisa umlilo ukuzekelisa umsindo kaThixo nesono, oyakuthi umoni aphelele engcwabeni. ISodom yohlwaywa ngomlilo "umlilo ongunaphakade" (Jude v 7), i.e. yatshatyalaliswa yaphela ngenxa yokonakala kwabeni bayo. Ingamanxuwa kunanamhlanje ecaleni komlambo uLwandle oLufile; isekulo mlilo nanamhlanje, kuba kumele siqonde "umlilo ongunaphakade". Ngokufanayo neJerusalem nayo uThixo wayithumela "umlilo ongunaphakade" ongumsindo wakhe ngenxa yezono zamaSirayeli "Ndofaka isikhuni emasangweni ayo, udle iingxande ezinde zaseJerusalem ungacinywa" (Jer. 17:27). IJerusalem iyidolophu enkulu eprofethiweyo ukuba uBukumkani buzakuba kuyo (Is. 2:2-4; Ps. 48:2). Izindlu ezomelele zaseJerusalem zatshiswa ngomlilo (2 Kings 25:9), kodwa lomlilo zange ibe ngowaphakade. Umlilo umele umsindo kaThixo xa elwa nesono, kodwa umsindo Wakhe ayingowanaphakade (Jer. 3:12). Into etshiswe ngomlilo ibangumhlaba; siyazi ukuba umvuzo wesono kukufa, ukuphinda emhlabeni. Yiyo lonto kusetyenziswa umlilo njengomvuzo wokona kwethu.

Ngokufanayo, uThixo wohlwaya ilizwe laseldumae ngomlilo owawu "ngenakucinywa ubusuku nemini; umsi walo uyakunyuka ngonaphakade: kwisizukulwana ngesizukulwana liyakuhlala lihleli lodwa....ozikhova nempungutye zohlala apho....ameva nokhakakhaka omila kobo kumkani" (Is. 34:9-15). Ngokubona ukuba izilwanyana nezityalo zobakho kulomhlaba waseldumea umoshakeleyo, ngulomsindo kaThixo kelo kuthethwa ngawo ongumlilo hayi ukuba ngumlilo nyani.

Igama lesiHebhere nesiGrike elichazwa ngokuba “ngunaphakade” lithetha ngokwenyani “ngokweminyaka”. Lento ikhe ithethe ngikuhubeka, umzekelo iminyaka yobukumkani, kodwa hayi njalo Is .32:14,15 ngumzekelo: “kuba iingxande ezinde zilahliwe....ade agalelwe phezu kwethu uMoya ophuma phezulu”. Le yindlela yokuqonda “unaphakade” womlilo waphakade.

Umsindo kaThixo ufaniswa nomlilo abaxesha amaninzi ingakumbi eJerusalem naselsirayeli “Umsindo wam nobushushu bam buya kuphalazelwa phezu kwalendawo (Jerusalem)....buvuthe bungacimi” (Jer. 7:20; eminye imizekelo Lam. 4:11 no 2 Kings 22:17).

Umlilo ungwangqanyaniswa nomgwebo xa kubuya uKrestu: “Ngokuba, yabonani, iyeza imini evutha njengeziko; baya kuba ziindiza bonke abakhukhumali, nabenzi bonke bokungendawo, ibalenyeloo mini izayo” ( Mal. 4:1). Xa umntu etshitshiwe ubuyela eluthulini. Umlilo awunakuvutha unaphakade ingekho into oyitshisayo, makuqatshelwe ukuba “isihogo” sifaniswa “edikeni lomlilo” Rev. 20:14). Isihogo asinofaniswa ne “dike lomlilo”; Le ibonisa intshabalalo epheleleyo. Isityhilelo sibonisa ukuba ingcwaba lizakubhangiswa, ngokuba xa kuphela iMillenium akusayi kubakho kufa.

## GEHENNA

Eli ligama lendawo engaphandle kweJerusalem ekwakulahlwa kuyo inkunkuma eyaye itshiswe. Zikhona indawo ezinjalo nangoku (e.g. ‘Smoky Mountain’ ngaphandle eManila kwiPhilippines). Lendawo yayikufutshane neJerusalem (Josh. 15:8), kwaye ngelaxesha likaKrestu yayindawo yokulahla inkunkuma. Imizimba yezonakali yayilahlwa khona ukuze itshe kuba umlilo wawuvutha okokoko, ukuboniswa ukuba izinto ezilahliwe ziphoswa khona.

Into etshiswe khona yayitsha iphele ibuyele emhlabeni yayingahlali phaya unaphakade ingapheli. “kuba uThixo wethu (uyakuba) ungumlilo odlayo” (Heb. 12:29) ngemini yomgwebo; umlilo somsindo Wakhe ngomntu owonileyo uyakubashiya ebohlwaye ngokumangalisayo. Xa uThixo wayegweba amaSirayeli kwilizwe laseBhabyron, iGehenna yayizele yimizimba yaboni phakathi kwabantu bakaThixo (Jer. 7: 32,33).

Abo bangekhoyo emgwebeni uYesu uthi ngabo xa ebuya baya “kuya eGehema (i.e. isihogo), emlilweni ongacimekiyo; apho kumpethu zingafiyo (Mk. 9:43, 44). AmaJuda iGehema acinga ukuba yindawo engafunwa neyezinto ezonakeleyo, umlilo wona ubonisa umsindo kaYehova xa sisona, nokutshatyalaliswa kwaboni ngokufa kwanaphakade.

Indawo ethi “apho kumpethu ingafiyo”, naleyo indawo ibonisa ukutshatyalaliswa unaphakade. Azikho impethu ezihlala zingafi. Njengoko iGehema yayiyindawo yokohlwaywa kwabantu abangcolile kubantu bakaThixo, noKrestu usebenzisa iGehema.

## INDIMA 11: IHADESI (PURGATORY)

Icawe yamaKhatolika ifundisa ukuba imiphefumlo yabantu bakaThixo iya kwindawo ekuthiwa 'yihadesi' emva kokufa, ekuyindawo ephakathi 'kwezulu' 'nesihogo'. Bathi lendawo yeyokutyhilwa izekho zakho, apho umphefumlo uyakutshutshiswa phambi kokuba ulungele ukufumana usindiso ezulwini. Imithandazo, namakhandlela avuthayo, nemali eziziswa ecaweni zalomntu nabahlobo bakhe kumelwe ilenze lincinci ixesha elizakuhlalwa ngumphefumlo kwelelmimoya.

Ezo ncinga sizakuziqwalasela koku kulandelayo

- IBhayibhile ayinalwazi ngalendawo.
- Siya kubonisa ukuba umphefumlo ikwangumzimba wethu; ayikho enye into engena kuthi, kwaye 'isihogo' lingcwaba ayiyondawo yokutshutshiswa.
- Amalungisa akathejiswanga ukuya ezulwini. Siya kohlwaywa ngemini yomgwebo xa ebuya uKrestu, hayi ukuba siyohlwaywa xa sifile kulendawo abathi yi 'hadesi' (Mt. 25:31-34; Rev. 22:12).
- Onke amalungisa ofumana umvuzo ngemini enye hayi ngokohlukana (Heb. 11:39, 40; 2 Tim. 4:8).
- Ukufa kukungabikho zingqondweni tu, ayikho enye indawo esiya kuyo njengehadesi.
- Siyaguqulwa kwizono zethu ngalo ubhaptizo kuKrestu ukuze sibe nokholo oluluqiliba ngexesha lokuphila kwethu, hayi sakuba sifile. Siyaxelelwa ukuba 'masilikhuphe igwele elidala' lezono ezimpilweni zethu (1 Cor. 5:7); siyishiye emisebenzini esikhokelela esonweni (2 Tim. 2:21; Heb. 9:14). Ixesha lokuguquka leli esikulo hayi kwenye indawo ekuthiwa 'yihadesi' esingena kuyo sakufa. "ungokuumhla wosindiso...kwethu kuThixo kungalo ubhaptizo ukuze siphile impilo engcwele kobu bomi, esise elusindisweni (Gal. 6:8) hayi ehadesi.
- Ezi zinto zithethwayo zamakhandlela avuthayo nemali enikelwa eKhatolika azizusindisa ezonto. Ábo bakholose ngobutyebi babo....akukho bani unokukhulula umzalwana, akanakumnika uThixo isicamagusho ngaye....sokuba ahlale esidla ubomi ngamaxesha onke" (Ps. 49:6-9).

## INDIMA12: ISIPORHO NEZITHUNZELA

Inkolelo yokuba umntu uyaphila emva kokufa abe ngumoya okanye isilwanyana esithile, yayikhona kwakudala becinga ukufa ayisosiphelo njengoko kunjalo.

Umoya emntwini ngumphefumlo omggcina ephilile utsho uphindele kuThixo akufa (Ecc.12:7). Into ethetha ukuba umoya wakhe awuzuli apha esithubeni ubizwa ngokuba 'sisiporho awuyi kwakomnye umntu okanye esilwanyaneni ukuze lomntu. Siyakugwetywa ngenzezo zethu (2 Cor. 5:10). Xa kukho lento yokuphuma komphefumlo uye komnye umntu, kucacile siyayiphikisa lento yokuba sizakugwetywa ngokwemisenzi yethu (Rev.22:12).

Umphefumlo uphinda kuThixo sitsho singazi kwanto. Ukuqhangamshelana nabafileyo kubonisa ukungaqondi (jonga Is. 8:19, 20; Lev. 19:31,20:6). Ayikho into esisiporho. Zingcinga nje zabantu ezo xa bebona izindlu ezindala.

## INDIMA: 13 SIKHULISWE NGOLUPHI UHLOBO?

Siye sabonisa ukuba ubomi obungunaphakade nokuba sitshintshe siphile ubomi bempilo kaThixo obunyanisekileyo emva komgwebo. UKrestu uyakuqala avuse abo bafanelwe ngomgwebo, kwaye abagwebe emva kokuba bahlanganiselwe kuye. Siyabona ukuba imo engonakaliyo esiyakuyinikwa ngemini yomgwebo. Xa bevuswa benemo engonakaliyo, ngoko asikho isidingo somgwebo ukuze bavuzwe.

Singena eBukumkanini bukaThixo nje emva komgwebo (Mt. 25:34); abanyanisekileyo abekho eBukumkanini bukaThixo phambi komgwebo “Inyama negazi azinako ukubudla ilifa uBukumkani bukaThixo (ngoko)...siya kwenziwa kumila kumbi.... kuba kumele oku konakalayo ukwambatha ukungonakali noku kufayo ukwambatha ukungafi” (1 Cor. 15:50, 51, 53). Oku kuguquka kwendalo, ukususela ekufeni kuye ekungafini, iyakwenzeka ngomhla womgwebo, xa sibona ukuba singena eBukumkanini. Umpostile uPawulos usoloko ethetha “ngovuko” ngokunjalo novuko lobomi” uvuko lwamalungisa, ngawo ayakufumana ubomi obungunaphakade emva komgwebo. Ukwaqonda ukuba”kuza kubakho uvuko lwabafileyo lwamalungisa kwanabangengomalungisa” (Acts. 24:15). Wayekuqonda ukuba abafanele “baphume ke (emangcwabeni) abo benza izinto ezilungileyo, beze eluvukweni lobomi; nabo ke benza izinto ezimbi, beze eluvukweni lokugwetywa” (Jn. 5:29).

UPawulos usoloko ethetha “ngovuko lobomi” xa ethetha “ngovuko”. – Amalungisa ayakuvuswa emangcwabeni “evukela kuvuko lobomi” – ayakugwetywa abe sekenikwa ubomi obungunaphakade. Yonke lenquleqhu “luvuko lobomi”. Kukho umahluko phakathi “ukuza ngaphambili” engcwabeni “novuko lobomi”. UPawulos uthi kungcono aphilile impilo yobuKrestu, “ukuba ndingade ndifikelele ekuvukeni kwabafileyo” (Phil.3:11). Ngokuba uyazi uzakuvuswa alindele ukugwetywa, “ngade afikelele eluvukweni” “uvuko” apha luthetha “uvuko lobomi”.

Eminye imizekelo “yovuko” oluthetha “uvuko lobomi” (cf. Lk. 14:14) no Lk. 20:35; Jn. 11:24; 1 Cor. 15:21, 42; Heb. 11:35; Rev. 20:6 kwiPs. 17:15. UDavide uthetha ngomvuzo azowufumana “akuvuka”. Ubona ngolunye uhlobo uvuko, nangona esazi ukuba kuzakubakho umgwebo. Ukusetyenziswa kovuko lukho kwi 1 Cor. 15 isinceda ukuchaza 1 Cor. 15:32 – “bavuke abafileyo bengenakonakala”. “Abafileyo” ngamanye amaxesha (1 Cor. 15 ubhekisa kwabafe bengamalungisa, abaya kuvuswa bafumane ubomi obungunaphakade ngomgwebo: 1 Cor. 15:13,21,35,42; 1 Thes. 4:16; Phil. 3:11; Rev. 14:13; 20:5, 6.

1 Thes. 4:16, 17 udwelisa izinto ezihambelana noKrestu xa ebuya.

1. UKrestu uzakubonwa ebuya.
2. Abafileyo bayavuswa.
3. Abahleli benelungelo lokugwetywa bayakuxhwilwa baye emgwebeni.

Ubomi obungunaphakade bofunyanwa sakuhlanganiswa ndawoni inye (Mt. 25:31-34; 13:41-43) ngoko imo engafiyo ayinakunikezwa eluvukweni, ngokubona ukuba lento iyakuqhubeka xa

sihlangene sonke. Siye sabonisa ukuba onke amalungisa ayakuvuzwa ngeloxesha (Mt. 25:34; Heb. 11:39-40).

Zikho izinto ezizakuthi zenzeke xa ebuya uKrestu. Uvuko nokutshintsha kwethu sibe kwimo engafi ngemini yomgwebo zichazwa ngokuba ziyaqhubeka “ngesiqophe ngephanyazo” (1 Cor. 15:51, 52). IBhayibhile inomgaqo othi umntu ngamnye unenxaxheba emgwebeni kumele impilo zabo bazinikele emgwebeni. Ama 1Thes. 4:17 uthetha ngamalungisa ukuba azakubizwa emgwebeni ngexilongo, nama 1Cor. 15:52 uthetha naye ngexilongo lokuvusa abafileyo bengenakonakala. NoPawulos uyakungqina oku ngokuthi uvuko kuqala kuze umgwebo (e.g. Phil. 1:23).

#### INDIMA 14: UKUXWILWA (RAPTURE)

Kukho amahum-hum avakaliswa zicawe “zovangelo” ukuba amalungisa “ayakuxwilelwa” ezulwini xa ebuya uKrestu. Le nkolelo ihamba nale yokuba umhlaba uzakutshalaliswa. Siye sabona kwiNdima 9 ukuba oku akunakwenzeka. Siye sabona nakwiSifundo 4.7 ukuba indawo yomvuzo isemhlabeni, hayi ezulwini. Ezi nkolelo yindlela abantu abona ngayo nengcaciso engeyiyo abayingela ngayo kuma 1Thes. 4:16,17: “INKosi ngokwayo iya kuhla emazulwini .....baze abafele kuKrestu bavuke kuqala: Sandule thina babudlayo ubomi basaseleyo, sixhwilelwe emafini, siye kunye nabo kuyikhawulela iNkosi esibhakabhakeni; size ngokunjalo sihlale sihleli sindawonye neNkosi”.

Kunzima ukukholelwa kwivesi enye, nayo phofu ayitsho ukuba siya kuya ezulwini. UKrestu uzakuhla esuka ezulwini phambi kokuba amalungisa ahlange naye. UKrestu uzakulawula ngonaphakade kwitrone kaDavide, kwaye siyakube sihleli naye, apha emhlabeni. Ayivakali kakuhle eyokuba sihlale naye emoyeni nje. Le ndawo esixwilelwa kuyo yindawo nje esibhakabhakeni ayithethi izulu apho kuhlala khona uThixo.

NgokwesiGike “ukunyuswa” kuthetha ukusiwa kwenye indawo ayicacisi ukuba kweliphi icala. Yenzeka kwiLev. 6:4, nakwiDt. 28:31 ngokwesiGrike kwiTestamente Endala ukucacisa ‘ukusiwa kwenye indawo’ yempahla eyebiyeyo. Nakwi Acts 8:39 “UMoya weNkosi wamthi xwi uPhilip, alaba sambona ithenwa.... uFilipu ke wafunyanwa eAzoto”. Le ibonisa indlela uFilipu awahanjiswa ngayo engaqhelekanga esuswa kwenye indawo esiwa kwenye kwalapha emhlabeni.

Xa uKrestu ebuya, siyakube sihlanganiselwe endaweni yomgwebo sonke, kuyacaca ukuba indlela esohanjiswa ngayo ukuya kulondawo sowuhamba emoyeni.

UYesu wathi “atyhileka ngayo uNyana womntu.....abantu ababini boba sentsimini: omnye amkelwe, omnye ashiywe (Lk. 17:30, 36). Le ndawo inika umfanekiso wokuthwetyulwa. Abafundi babuza bathi “Phi na Nkosi? Ithe ke yona kubo, apho sikhona isidumbu, aya kuhlanganisana khona amaxhalanga” (Lk. 17:37). Njengoko amaxhalanga ebhabha emoyeni ayoma apho sikhona isidlo, nathi sakuhlanganiswa endaweni enye ngemini yomgwebo.

Xa sifunda ama 1Thes. 4:16, 17 athi sakuxwilelwa emoyeni sihlale noKrestu apho ngonaphakade. Kodwa siyazi ukuba sakuhlenganiswa endaweni enye ukuze sigwetywe, sakuhanjiswa emoyeni, baze bafumane imivuzo yabo.

## **Xhosa Bible Basic 5.1**

ISIFUNDO 5 uBukumkani bukaThixo

### 5.1 Buyintoni ubukumkani buka Thixo

kwizifundoezigqithileyo zisibonise ukuba injonga kathixo kukubuyekeza abantu bakhe abathembekileyo ngobomi obungunaphakade xa kubuya ukrestu. obu bomi obungunaphakade buyakuxhanyulwa apha emhlabeni; izihembiso zikathixo eziphindaphindiwe azikhange zitsho ukuba buyakuba sezulwini nguyesu kuphela owaya ezulwini wayewathembisa abalandeli bakhe nangona bengazakubuya ezulwini.(yoh13:33), uyakubuya emhlabeni ahlale unaphakade nabo(yoh14:3). usindiso lwethu nobomi obungunaphakade buyakungcanyulwa ngokomzimba(rom8:11-23)umbindi wolusindiso iyakuba bubukumkani bukathixo obuyakubalapha bakhiwe apha emhlabeni."Indaba ezilungileyo zobukumkani bukaThixo (Mat4:23).zashunyayelwa kuAbraham ngokwezithembiso zikaThixo ukubonisa ubomi obungunaphakade apha emhlabeni. (Gala3.8)."Ubukumkani bukaThixo ke ngoko lixesha emva kokubuya kukaKrestu xa izithembiso zizalisekiswa. UThixo ngokupheleleyo yikumkani yendalo yakhe yonke ngoku,umnikezile umntu ukuba alawule ilizwe ngohlobo athanda ukulawula ngalo. Okwangoku ilizwe lisezandleni "zobukumkani bomntu"(Dan4:17).

Ekubuyeni kukaKrestu "izikumkani zelizwe (ziyakuba) zikumkani zikaThixo noKrestu uyakulawula ngonaphakade kanaphakade (Isityh 11:15). Intando kaThixo nenjongo zakhe ziyakuba ngokupheleleyo apha emhlabeni kungoko uYesu asiyalela ukuba masithi xa sithandazayo "Ubukumkani bakho mabufike (obo) Intando yakho mayenziwe emhlabeni,njengoko isenziwa (ngoku) emazulwini"(Mat 13:11 cf Mk4:11). "ezulwini kuhleli kuyindawo kaThixo"(Mt 21:25;Lk 15:18;Yoh 3:27). Qaphela okuzange safunda "ngobukumkani basezulwini"; Bubukumkani basezulwini obuzakubalapha emhlabeni obuzakwakhiwa nguKrestu xa ebuya. "ikowethu lisezulwini"(Filip 3:20 Moffatt). Njengoko intando kaThixo ithotyelwe zizithunywa emazulwini (Indum 103:19-20),ngokunjalo iyakuba bubukumkani bukaThixo kwixa elizayo,xa ihlabathi liyakuhlalwa ngmalungisa,abaya "kulingana nezithunywa"(Lk 20:36)

Ukungena kubukumkani bukaThixo xa ebuya uKrestu sisiphelo sabobonke ubukholwa ebesibuhlasela apha ebomini (Mt 25:34;Izenzo 14:22);njengoko kunzima ukufumana olungileyo ukwazi;yeyona ibalulekile,kwinjongo yokujikeleza kaThixo. "Yonke intando kaThixo"ikunye "noBukumkani bukaThixo"(Izenzo 20:25ct.v.27). Yonke into eyimeleyo, nathi njengoko sikuyo,kungenxa yentando kaThixo. Imfundiso kaFiliphu "kaKrestu" ixelwa njengemfundiso "izinto ezinxulumene noBukumkani bukaThixo negama "likaYesu Krestu"(Izenzo 8:5,12). Isahluko ngesahlukosisikhumbuzo

“ngobukumkani bukaThixo” yayiyeyona njongo yemfundiso kaPaulos. (Izenzo 19:8;28:23,31). Kubaluleke nangaphezu kwantoni ukuba sibuyonde ngokupheleleyo inkolo yoBukumkani bukaThixo, siyibona ngokuba yakha indawo ebalulekile kwindaba ezilungileyo “Nokuba kunzima kangakanani kufuneka singenile kubukumkani bukaThixo”(Izenzo 4:22). Kukukhanya ekugqibeleni kobubomi nokuzinikela ukwenza ubomi bekhulwa lokwenyani ibe bobusulungekileyo.

Ukumkani uNebhukadenezare waseBhabheli wafuna ukuqonda ukuba iphupha lakhe lithetha ntoni (jonga Dan.2). Wayebone umfanekiso oqingqiweyo omkhulu wakhiwe ngentsimbi ezahlukeneyo. UDaniyeli wachaza intloko yegolide (Dan.2:38). Emva kwakho kwakuzakulandela omnye umbuso onganeno kulo wakhekulo lonke elakwaSirayeli, “inyawo zakhe yayizeze iron, xa kugqityezelwa enye ingumdongwe, ukwenzela ubukumkani buqine kwelinye icala kodwa baye baqhekeka” (Dan. 2:42).

Ulawulo emhlabeni luqhekekile kwizizwe ngezizwe, obunye bululuqilima olunye luyekeyeke. UDaniyeli ngoko wabona ilitye elincinci lifahlaza ezonyawo, kwaye elolitye lakhula layintaba enkulu eyazalisa ihlabathi lonke (Dan. 2:34.35). Ilitye lizalisekisa uYesu (Mt. 21:42; Izenzo 4:11; Efese 2:20; 1 Pet. 2:4-8). “Intaba” ayakuyizalisa ihlabathi lonke ibonisa uBukumkani bukaThixo baphakade, obuya kubakho ukubuya kwakhe okwesibini. Isiprofetho sibonisa ukuba ubukumkani buyakubalapha emhlabeni, hayi ezulwini.

Ubukumkani buyakubakho xa kubuya uKrestu yinkcaza kwezinye iziqendu. uPawulos uthetha ngoYesu egweba abahleliyo nabafuleyo “ekubonakaleni kwakhe ebukumkanini bakhe” (2 Tim. 4:1). Micah 4:1 uthatha lambono kaDaniel ebona uBukumkani bukaThixo njengentaba enkulu: “Ke kekaloku ngemihla yokugqibela intaba emi kuyo indlu kaNdikhoyo iya kuba yeyona ibalaseleyo”; ngoku kulandela indlela obu kumkani buya kubayiyo emhlabeni (Mic. 4:1-4). UThixo uyakunika ulawulo lukaDavide eJerusalem: “Uyakulawula ....ngonaphakade, kwaye ubukumkani bakhe abunasiphelo” (Lk. 1:32,33). Yonke ke lento iyakwenzeka xa ebuya uKrestu buqale ukubakho obo buukumkani. “Obo iya kuba bubukumkani obungenakoyiswa.....bume kude kube ngunaphakade” buqhagamshelene noDan 2:44: “UThixo wazulu (uya) kummilisela ubukumkani obungasayi kutshabalala: (abuyi) kusala kwabanye abantu”. Rev. 11:15 usebenza amagama afanayo ecacisa ukuba iyakwenzeka njani lonto xa ebuya okwesibini, “Ngoku ihlabathi liza kulawulwa yiNkosi kunye noMthanjiswa wayo uKrestu, yaye ke iya kulawula kude kube ngunaphakade kanaphakade”. Olu lawulo lukaKrestu ebukumkanini elawula emhlabeni; buya kubakho xa ebuya.

## 5.2 UBukumkani abukaSekwa

Ngokuqinisekileyo kukho ukungaqiseki ukuba singaba sebukumkanini, singekamboni uKrestu ebuya ezokuseka ubukumkani.

Kwinto esiyifundile ukuzotsho apha “ukuba inyama negazi azinakufumana uBukumkani bukaThixo” (1 Kor. 15:50). Ilifa lethu lusindiso oluya kutyhilwa “kumaxesha okugqibela” (1 Pet. 1:4,5). “Sizindlalifa zoBukumkani owasithembisa ngabo thina simthandayo” (Yakobi 2:5), ngokubona ukuba

bhaptizo lusenza indlalifa ngokwezithembiso kuAbraham – ezo zithembiso ezisisiqalo sendaba zoBukumkani (Mt. 4:23; Gal. 3:8,27-29). Kuqhelekile ke ngoko udibana nezithembiso zokubudla ilifa ubukumkani xa kubuya uKrestu, xa izithembiso kuAbraham ziya kuzaliseka (Matt. 25:34; 1 Cor. 6:9,10; 15:50; Gal. 5:21; Eph. 5:5).

UYesu waxelela abantu umzekeliso ukulungisa abo bacinga “ukuba uBukumkani bukaThixo bungasuka bubekho nje. Wathi ngoko, umntu owayesisityebi waya elizweni elikude ukuze afumane uBukumkani, ekubuyeni kwakhe”. Ukumka kwakhe washiya izisebenzi nobuncinana bezinto. “Xa wayebuya, ebufumene uBukumkani, wabiza eziziqashwa ukuba zize kuye”, wabagweba (Luke 19:11-27).

Esi sityebi simele uKrestu esiya “kude” ezulwini eyokuthatha ubukumkani, ayakuza nabo xa ebuya ngxesha lomgwebo, i.e. ukubuya okwesibini. Kungoko kulungile ukuba “iziqashwa” zisebenzele ubukumkani ngoku iNkosi ingekho.

Ezi zilandelayo zicacisa lonto:-

-“UBukumkani bam ayibubo obelilizwe”, uYesu watsho nje ngeliphandle (John 18:36). Nangona kwangeloxesha uthi, “Ndiyikumkani” (John 18:37), ubonisa ukuba ‘ubukumkani’ bukaKrestu abuthethi ukuba uBukumkani bakhe sebusebenza. Nabo babelungile kuqala BASALINDILE “UBukumkani bukaThixo” (Mk.15:43).

- UKrestu waxelela abafundi bakhe ukuba abantu abasayi kusela wayini “ndide ndisele entsha nani eBukumkanini bukaBawo” (Matt. 26:29). Lonto ibonisa ukuba ubukumkani babuzakubakho kwixa elizayo, yindlela leyo abeva ngayo abantu intshumayelo kaKrestu “yendaba ezimnandi (i.e. inkcukacha eziphakamileyo) zobukumkani bukaThixo” (Luke 8:1). “Unoyolo lowo uya (kwixa elizayo) kutya isonka ebukumkanini bukaThixo”, yayiyinto ababeyitsho (Luke 14:15).
- Luke 22:29,30 uyaqhubeka noku: “Nam ndinimisela ubukumkani, ukuze nidle, nisele, esithebeni sam sobukumkani”.
- UYesu wacacisa izinto eziyakubonakala xa eza kubuya, wagqibezela ngokuthi, “Xa nithe nazibona ezi zinto zisihla, yazini ukuba bukufuphi ubukumkani bukaThixo” (Luke 21:31).
- “Simelwe kukuphumelela ezimbandezelweni ezininzi, ukungena ebukumkanini bukaThixo” (Acts 14:22). Lonke ikholwa elisembandezelweni lithandazela ubukumkani bufike (Matt. 6:10).
- UThixo une “ukubizela ebukumkanini” (1 Thess. 2:12); ukuxhasa kufuneka sifune isango kobo buukumkani ngokuba sibe nobomi obungcwele ngoku (Matt. 6:33).

### 5.3 UBukumkani bukaThixo kwixa elidlulileyo

UBukumkani bukaThixo ngumvuzo wabo bakholwayo kwixa elizayo. Le yindlela yokukhuthaza abo bakholwayo ukuze baphile ubomi obufana nobukaKrestu – into eyakwenza ukuba basokole ixeshana noko. Kuyakulindeleka ngoko ukuba yonke imihla yabo bayakulangazelela ukubona ezonto zithethwayo. Ukutshutshiswa kwabo bekholiwe nokuba noThixo ebebemazi njengoBawo wabo ebebemthanda.

IZibhalo zizele zinkcukacha zokuba uBukumkani buyakuba njani, uyakufumanisa ukuba phantse ngumsebenzi wobomi bonke. Indlela esingabubona ngayo sibuqonde uBukumkani bexesha elizayo kukuba sizixelele ukuba uBukumkani bukaThixo babukho ekuqaleni ngokwesizwe samaSirayeli. Obu bukumkani bumelwe busekwe xa kubuya uKrestu. IBhayibhile isinika ulwazi ngesizwe samaSirayeli, ukuze siqonde, ngokubanzi ukuba uBukumkani bukaThixo buyakwaxhiwa njani.

UTHixo uchazwa ngokuba “ngukumkani wakwaSirayeli” (Isa. 44:6 cp. Isa. 41:27; 43:15; Ps. 48:2; 89:18; 149:2); kuyabonakala ukuba abantu bakwaSirayeli yayingaboBukumkani Bakhe. Baqala ukuba seBukumkanini bukaThixo xa babengena kumnqophiso Naye eMount Sinai, emva kokuba bephume eYiphutha bewela uLwandle Olubomvu. Ukuqhubeka begcina umnqophiso, kwakufuneka “nibe (kuThixo) bubukumkani.....nohlanga olungcwele” (Ex. 19:5,6). “Ekuphumeni kukaSirayeli eYiphutha (waba) ngcwele okanye isikumkani (Ps. 114:1,2). Akwamkela esi sivumelwano, Amasirayeli ahamba entlango yaseSinai aza ayokuhlala kwilizwe lesithembiso iKanana. UThixo waye nguKumkani wawo, babelawulwa “ziJaji” (e.g. Gideon noSamson) hayi okumkani. Ezijaji yayingengabo okumkani, kodwa yayingabantu abalawula indawo ezithile esizweni hayi isizwe sonke. Babedla ngokuphakanyiswa nguThixo ngamanye amaxesha, e.g. ukukhokela Amasirayeli ekuguqukeni nokubahlangula ezintshabeni zabo. Xa Amasirayeli ayefunna uGedion abe nguKumkani wabo, waphendula, “Andiyi kunilawula mn;....nguYehova oyakunilawula nina” (Judge 8:23).

IJaji yokugqibela yayinguSamuel. Ngexesha lakhe Amasirayeli acela ikumkani engumntu ukuze bafane nezizwe ezazibarhangqile (1 Sam. 8:5,6). Kwimbali yonke, abantu bokwenene bakaThixo baye bahendwa ukuze bangasondeli kuThixo, mabonakalise oku kwizizwe ezikufuphi ukuze bafane nazo. Ezi zihendo ziqhelekile ngoku. UThixo wakhala kuSamuel: “Bagibe Mna, ukuze ndingabi ngukumkani kubo” (1 Sam. 8:7). Nangona uThixo ebenze ikumkani, waqala ngoSawule okhohlakeleyo. Emva kwakhe kweza uDavide olungileyo, kwalandela olunye uluhlu lokumkani bendlu yakhe. Baye bebona ngokomoya ukuba uSirayeli ububukumkani bukaThixo nangona bemlahlile nje. Baye baqonda ukuba nangona bephethe kodwa bakhokelwa nguThixo abenzi ngokunokwabo.

Xa siqonda ezi zinto kusenza sibone ukuba uSolomon unyana kaDavide, “elawula kwitrone (kaThixo) ukuba ube ngukumkani kuYehova uThixo wakho” (2 Chron. 9:8; 1 Chron. 28:5; 29:23). Yiyo lonto kuthiwa wabangukumkani phezu kwamaSirayeli endaweni kaThixo, njengoko noYesu

ezikuhlala kwitrone kaThixo njengoKumkani wakwaSirayeli endaweni kaThixo (Matt. 27:37, 42; John 1:49; 12:13).

Zininzi ikumkani ezisencwadini kwiTestamente Endalaeziye zaphatha zibonisa uBukumkani bukaKrestu obuzayo. Kungoko uHezekiya noSolomon bafumana izipho noloyiso kwizizwe ezikufuphi (1 Kings 10:1-4; 2 Kings 20:12), babona ilizwe lakwaSirayeli lisikelelwe lityebile (1 Kings 10:5-15; Isa. 37:30), nakwilizwe likaKrestu ezo zinto sakuzibona ngokobuninzi bazo kuye.

## UMTSHATO

Ngaphandle kwesiqalo esihle sikakumkani uSolomoni kwicala lomtshato zange aziphathe kakuhle. "Ukumkani uSolomon wathanda abafazi abaninzibezinye intlanga.....abafazi bamaMowabhikazi, amaAmonikazi, namaEdomikazi...ezintlangeni ebethe uYehova koonyana bakaSirayeli, ize

ningangeni kuzo, nazo zingangeni kuni: inene zozitsalela kooThixo bazo iintliziyo zenu: Wanamathela kubo abo uSolomon ngothando.....abafazi baakhe bayityekisa ke intliziyo yakhe. Kwathi ngexesha lobudala bukaSolomon, abafazi bakhe yityekisa intliziyo yakhe ekulandeleni thixo bambi: intliziyo yakhe ayaphelela kuYehova uThixo wakhe.....uSolomon wenza okungalungile phambi kukaThixo, wangamlandeli ngokupheleleyo uThixo...uYehova waba nomsindo kuSolomon .....wathi uYehova kuye.....ndiya kubukrazula ubukumkani bakho kuwe" (1 Kings 11:1-11).

Yaqhubeka lento uSolomon eyenza. Ubudlelwane bakhe nabafazi abazintlanga benqula thixo bambi benganquli uThixo wakwaSirayeli benza wacela uxolo kwabathixo babo. Uthando lwakhe kubafazi bakhe lwamenza wangaboni nokokunqula izithixo kwakhe. Njengoko ixesha lalihamba intliziyo yakhe yalibala mpela ngoThixo wakwaSirayeli. "Intliziyo yakhe yayinglunganga", i.e. isazela sakhe samenza wanqula izithixo. Ukunqaba kwakhe ukubanobudlelwane noyena Thixo "yayibububi phambi kwamehlo kaThixo", eyadala ukuba uThixo abuqhawule ubudlelwane bakhe noSolomon. AmaSirayeli ayexelelwa rhoqo ukuba angatshati nabafazi bezinye izizwe (Ex. 34:12-16; Josh 23:12,13; Deut. 7:3).

Nazi ezinye ivesi 1 Cor. 7:39; 1 Cor. 7:12-14; Kings 11:2; Ex. 34:16.

## UKUGWEBE KUKATHIXO

Nehemia 9:30 uyakuchaza konke, nazi ezinye 2 Kings 17; 2 Kings 25; Ezekiel 21:25-27; Hos. 10:3; Lam. 5:16; Jer. 14:21; Dan. 8:12-14.

Ez. 21:25-27; Luke 1:32,33

## UKUGCINWA KOBUKUMKANI BAKWASIRAYELI

Nazi ivesi Ezekiel 21:27; Acts 1:6-11; Acts 3:20-21; Luke 1:32,33; Isaya 16:5.

Jeremiya 30:20; Zecharia 2:12; Psalm 48:2; Isaya 2:2-4). Mica 4:8 R.V. Ezekiel 35:9 cp. 48:35; Jeremiya 33:7-13. Zonke ezindawo zithetha ngoBukumkani bakwaSirayeli obuzakubalapha emhlabeni ithemba esinalo “ithemba lakwaSirayeli”

#### **5.4** UBUKUMKANI BUKATHIXO KWIXA ELIZAYO

Indima 1 no3 sezichazile ukuba uBukumkani buyakuba njani. Nazi ivesi malunga noBukumkani Roma 4:13; Daniel 2 unomfanekiso woBukumkani, Psalm 72:8,7; Rev. 5:10; Luke 19:17; Rev. 2:27; 2 Tim. 2:12; Isaya 32:1; Psalm 45:16; Luke 1:32,33; Zech. 14:16; Isaya 2:2,3,4; Dan. 2:35,44; Is. 60:5; Zech. 8:20-23; Zech. 14:16; Deut. 28:13; Psalm 72:16; Amos 9:13; Mic.4:4; Isaya 65:21-23; Isaya 35:1-7; Is. 65:25; 11:6-8; Rev. 20:2, 3; Heb. 6:5; Hab. 2:14; Matt. 6:30-34.

#### **5.5** INKULUNGWANE

Nayo inalamavesi Is. 65:20, 23; Is.2:4; Luk. 30:35, 36; Lk. 17:36; Rev. 5:10; Rev. 2:2,3; Luk. 19:12-19; Is. 2:2,3; Dan. 2:35,44; Mal. 2:5-7; Rev. 5:10, 11-15; Gen. 3:15; 1 Cor. 15:25-28; Rom. 8:31; Rom.8:18; 2 Cor. 4:17

#### INKOLELO KWIPRACTICE 11

##### BUTHETHANI UBUKUMKANI KUTHI NAMHLANJE

Is. 2:1-4; 1 Tim. 4:10 RV;

OKWENZEKAYO NGOKU : Jer. 32: 42-44

##### SIJONGE UKUBUYA

Col. 3:4,5; Tito 2:11-13

##### UKUNQWENELA

Dan. 5:22;

##### INDIMA 8: UBUKUMKANI BUKATHIXO NGOKU

Eph. 2:12; Matthew12; Luke 10: 9-11

## ISIFUNDO 6

### INDALO KAYESU KRESTU

#### 6.1 Intshayelelo ngokudalwa kukaYesu Krestu

Longumba wokuqala omkhulu owacingwa ngabazalwana ukuba uYesu akazange ayifumane imbeko kubantu behlabathi ngokuthi baxolelwe izono zabo.

Uninzi lwabantu luzixelela ngokuba uYesu uziqo zithathu, lusenza ngathi uYesu unguThixo ngokwakhe. Abantu abayiqwalaselanga into yokuba uThixo nguyi owenza ukuba uYesu angene kwimfazwe enkulu yokulwela abantu behlabathi ngokuthi abethelelwe emnqamlezweni afe engonanga ukuze kuxolelwe izono zethu. Makungabikho mntu uthi ulukuhlwe nguThixo xa ahendwayo, uThixo akoyiswa bububi yaye akalingi mntu (Yakob.1;13). Wanikela ngobomi bakhe emhlabeni kubantu bonke behlabathi ngokomoya oyingcwele kwiintlanga wabe engenguye owehlathi. Ngeminye imiba wayefana nje nabantu abanje ngo Mormons kunye noJehova's ababengengawo amangqina agqibeleleyo ngokuthi uKrestu ubesakuba nguyi unyana kaThixo. Kunje ngokuba wayengazukuba siso isithunywa okanye unyana kaJoseph ngokwendalo. Iyathandabuzeka into yokuba ubomi bukaKrestu ngeloxesha babudalwe nje ngbuka\_Adam naphambi kokuba ehle.

Babungekho ubungqina obuseBhayibheleni obuchaza ukuba uAdam wabunjwa nguThixo ngothuli, ke yena uYesu wakhawulwa nguThixo ngomoya wakhe oyingcwele wamkhawukela esibelekweni sikaMariya. Njengokuba uYesu engenaye utata nje ngabantu bonke kodwa wazalwa njengathi. Abantu abaninzi abafuni ukuyivuma ukuba le ndoda yafela izono zethu yiyo kanye eyindoda yendalo ngokugqibeleleyo. Iyakuhlala ihleli into yokuba ilukholo lokwenyani nolungenakuphikiswa olwendalo kaKrestu.

Kufuneka sikholelwe ukuba uYesu ungowendalo yethu; kwaye wafela izono zethu ngobungangamsha bakhe ibe ingeyonto elula ke leyo. Yinto ecace kakhulu eyokuba siqiniseke ukuba uYesu unguThixo ngokwakhe, ngokwemisebenzi yakhe. UYesu unje ngathi ngokwemisebenzi yakhe; kaloku owethu umbingeleli ngosivelayo ebuthathakeni bethu; kuba walingwa ngeendlela zonke njengathi, kodwa zange one (Heb.4;15)

Kaloku ngoKrestu uThixo wayexolelanisa ngokwakha ihlabathi, engasababeki tyala abantu ngezono zabo waza wasiphathisa umsebenzi woxolelaniso (2 Cor.5;19). Ngelixesha ke uYesu wathi yizani kum nina nonke nisindwayo, nibulalekayo, ndoninika ukuphumla. Ngenani edyokhweni yam nifunde kum ukuba mna ndilulamile ndingontliziyo ithobekileyo, nothi ke nizifumanele ukuphumla iintliziyo zenu (Mt.11;29).

#### 6.2 Umahluko phakathi kukaThixo kunye noYesu

Kukho izinto ezisulungekikeyo kwaye zibaluleke kakhulu phakathi kwezinye ngokuba uThixo wayekunye noKrestu. UThixo wayenguThixo ngokwakhe wayesebenzisa ubungangamsha bakhe kangangokuba abantu babekhohlelwa okokuba uThixo unguziqo zithathu, yabe ingeyonyaniso ke leyo iyinkcazelo engeyiyo kwaphela kuba kuba kaloku uThixo unesiqu esinye. UThixo wavela wangusiqu

sinye kwasekuqaleni kodwa amakholwa wokuqala wayengayikholelwa loo nto esithi unguziqu zithathu.

Masihhlale sikhumbula ukuba usindiso lwethu luxhomekeke kwinyaniso esiyifumana ngaye uYesu Krestu ngokwemiqondiso yakhe, ke othe wakholwa kuNyana kaThixo unobomi obungunaphakade kanti othe akamthobela uNyana kaThixo akayi kubona bomi,ingqumbo kaThixo ihlala ihleli phezu kwakhe (Jn.3;36). Ukuba sithe sayiqonda inyaniso kaThixo saxolelwa izono sabhaptizwa ,sakuvuka kwelabafileyo silufumane usindiso lukaThixo .

Ngokumanywa kwethu noThixo ke sakusindiswa kuba kaloku mnye uThixo ukwamnye nalowo ungumxolelanisi kaThixo nomntu nguKrestu uYesu ongumntu ncakasana 1 Tim.2;5 . Kuthi bazalwana uThixo mnye qwaba, unguThixo uYise owadala izinto zonke, esikholo yena thina.Inye kuthi neNkosi.Yona nguYesu Krestu, ezabakho ngaye zonke izinto ,esikho ngaye nathi apha ehlabathini (1 Cor.8;6). Kaloku uThixo unguTata wethu owathumela uNyana wakhe kuthi ukuba afele izono zethu .

Onke amaxesha kufuneka sihlale siyazi ukuba uThixo akaguqu-guquki okukomntu,ufezekisa oko asithembise ngako,kwaye uphumelelisa oko akuthethileyo ngokwakhe (Num.23;19). UKrestu uguNyana kaThixo ngokugqibeleleyo.AmaGrike ayibiza ngokuba nguNyana kaAnthropas umzekelo-wendoda elungileyo kunoNyana ka Aner(Indoda yamadoda) ngokwesiHebhere bacinga ngokuba nguNyana ogqibeleleyo omela amadoda. UThixo utsho ukuthi mna ndingulowo ukuthuthuzelayo nganike ukuba woyike umntu into evuthuluka njengengca (Is.51;12).

Njengoko ukufa kweza ngomntu kukwanjalo novuko lwabafileyo luza kwangomntu (1 Cor.51;21).Yena uyakuba mkhulu abizwe ngokuba nguNyana kaPhezukonke iNkosi uThixo uyakukummisela abe ngukumkani kwaDavide uYise ayilawule indlu kaYakobi kude kube ngunaphakade nolawulo lwakhe lungaze luphele (Lk.1;32)

UTHIXO	UYESU
Uthixo akalingwa (Yakobi 1;13)	UYesu walingwa nje ngathi
	(Heb.4;15).
UThixo akasoze afe uhlala ngonaphakade (1 Tim.6;16)	UYesu wafa wangcwatywa kangangentsuku ezintathu (Mt.12;40)
UThixo akabonwa mntu (1 Tim6;16)	UYesu wabonwa ngabantu Bahlala naye (1 Jn.1;1)

Xa sitsaleka kwizinto ezingalunganga kuzakufuna sikhethe phakathi kwesono kunye noThixo ophilayo . Sibonakale siyimbewu awayethembise ngayo uDavide ku (2 Sam.7.12-16).

## IMVELAPHI KA YESU

UYesu wayengowendalo kaThixo ngokobomi bakhe. Wayeyindalo yomntu ophilayo . uYesu walingwa nje ngathi ( Heb.4;15). Wathi ngokulingwa kwakhe kwaxolelwa izono zethu . Kuba wasivela ebuthathakeni bethu walingwa njengathi . UYesu weza kuthi engalukuhlwanga ngabuxoki, Ngokwendalo yakhe wabonisa ngemimangaliso yakhe (Mk.7.15-23). Isilingo sivela ngokuthi umntu alukuhlwe yiminqweno yakhe egwenxa ( Yakobi.1;14). Kaloku uKrestu nanjengamntu yena oselephumelele ebunzimeni bokulingwa , unako ukubanceda aba basalingwayo .

Nabantwana ke abo ngabantu, naye ke uYesu waba ngumntu, njengabo khona ukuze ngokufa kwakhe atshitshise igunya likaSathana lokuvuyelela abantu ngokufa . Ngalendlela ke wabakhulula abantu nakwiimbophelelo zokoyika ukufa ababephantsi kwazo bonke ubomi babo. Ke aba abancedayo asizozithunywa zezulu, ngabantu abayinzala kaAbraham. Ngoko ke ubemele ukuba afane nqwa nabantakwabo, khon 'ukuze aba ngumbingeleli onovelwano nothembekileyo kumsebenzi kaThixo , onako ukungxengxezela izono zabantu. Kaloku yena nanjengamntu osephumelele ebunzimeni bokulingwa , unako ukubanceda abo baligwayo.

Ukuba siyazivuma izono zethu, uThixo uyakusixolela kuba uthembekile kwaye ulilungisa ,ngokuthandaza uyakusihlambulula kuko konke okungalunganga (1Jn.1;9). Ngoko ke yenzelanani ububele nobulali, nixolelane kanje ngokuba uThixo wanixolelayo ngoKrestu (Eph.4;32). UThixo unxibelelana nathi ngomoya oyingcwele , abo ke bamnqulayo kufuneka bamnqule benyanisekile (Jn .4;24). UThixo wamthumela uNyana wakhe ekwisimo esifana nesimo sethu esonakeleyo , waza wasigweba izono emntwini wenyama negazi . Ngoko ke saxolelwa izono zethu kwantlandlolo .

Kufuneka sihlale sisazi ke ukuba umvuzo wesono kukufa. Kuba uThixo wancama uNyana wakhe ikuphela kwamzeleyo ukuba efele izono zethu . Siyazi ke ukuba kuthi akuhlali zinto zilungileyo ngalo lonke ixesha , kuba kaloku izinto ezilungileyo asizenzi ,sitsho sibe kwisimo esonakeleyo ngokwenza izinto ezingalunganga ( Rom.7;18). Abantu abaninzi bathi bakumbona uYesu bakholwa kuye ngemimangaliso yakhe ayenzayo , UYesu wayengathembelanga ngabo kuba wayebazi abantu ingcamango zabo , kwakungekho mfuneko yokuba kubekho ubani omxelelayo ngomntu , kuba kaloku yena uyazazi iintliziyo zabantu ( Jn.2;23-25). Kwaye ngokolwazi lwendalo yakhe wayebazi kakhulu abantu , kwakunye nangendalo yakhe.

## UBUME BUKAYESU

Kwizibhalo ezingcwele kuthethwa ngemizekelo engempiliso kaYesu egqibeleleyo . Kufumaneka ukuba uYesu wayediniwe luhambo lwakhe wahlala phantsi ngasequleni wasela amanzi ( Jn 4:6). Kufumaneka ukuba kwimimangaliso yakhe ayebuza amaJuda ukuthi wawavula nje amehlo emfama , ngaba ebengenako ukwenza ukuba uLazaro angabhubhi? (Jn.11:37), atsho abonakalise okanye onelise abantu ngokwempiliso yakhe egqibeleleyo .

UYesu ethetha ngokufa kwakhe wathi intliziyo yakhe ikhathazekile angathini na ukuthi Thixo ndisindise, ulidlulise kum elixesha, waphinda wathi hayi mandingatsho kuba kwakungenxa yokuba ndifikelele kweli xesha. Wathandaza kuThixo wathi “Bawo zibonakalise into oyiyo wena” (Jn.12:27). Wathandaza ke uYesu wathi “Bawo ukuba kunokwenzeka, yidlulise kum le ntlungu. Noko ke makungabi kokuthandwa ndim makube kukuthanda kwakho ( Mt. 26:39). Watsho esithi ubomi bam bonke buxhomekeke ekuthandeni kwakho Thixo, kwaye kufuneka ndenze ngokwemimiselo nemiqathango yakho. Andikwazi ukwenza ngokokuthanda kwam konke kuba kwanto endiyivayo kusube ndiyive ngokokuthanda kwakho ingesikuko ukuthanda kwam.

Mna ngokwam andinakwenza nto, ndigweba nje ngoko ndiyalelwe nguwe, kwaye ukugweba kwam kufanelekile, kuba andinanjongo yakwenza ntando yam, koko ndenze ukuthanda kwakho ( Jn. 5:30). Oku kukubonakalisa umahluko phakathi koYesu kunye noThixo kwaye kucacisa ukuba uYesu akangoThixo.

Kungoko ke kufuneka sihlale sinolwazi ngoThixo wethu silandele iimfundiso nemiqathango yakhe apha ebomini. Ngokuba uKrestu ungumzekelo wethu omkhulu, kodwa ke engenalo ulwazi olugqibeleleyo anokulugalela kuthi nje ngoThixo. Ke xa sisonke sizakuba ngabantu abakhule bagqibelela, silingane noKrestu ogqibeleleyo ( Eph 4:13). UKrestu wakhula ngesithomo nangobulumko, ebalwa nguThixo ethandwa ngabantu . Kaloku uKrestu wakhula, waya esomelela enobulumko obukhulu ubabalo lukaThixo lunaye (Lk. 2:40).

Kukho izahluko ezibini ezinenkcazelo nobabalo lokukhula kukaKrestu ngokomoya oyingcwele. Kuba uYesu enguye unyana kaThixo ngokwentetho yokuba ekhona ngokomoya oyingcwele , kodwa akukho mntu ngomhla kwanexesha azakubuya ngalo uYesu nguThixo kuphela owaziyo. Njengoko inguThixo kuphela owenza konke ngoko ke kufuneka sifunde ngalo lonke ixesha ukuba senze intando kaThixo, njengoko noYesu esenza njalo ukuphulaphula imimiselo kaThixo uyise.

Njengoko anguNyana kaThixo wafumana amava akumthobela uThixo, watsho ngokupheleleyo wenziwa waba ngumthombo wosindiso olungasoze luphele kwabo bamthobelayo, emiselwe nguThixo waba ngumbingeleli omkhulu ( Heb. 5:8-10). Ngokumthobela kwakhe waziqongqotha ubuyena wathatha isimo sesicaka waba ngumntu ncakasana, wazambesa intobeko, ntobeko leyo yamsa ekufeni –ukufa kwasemnqamlezweni, nathe uThixo wamphakamisa wamthi jize ngelona gama lingaphezu kwawo onke amagama, ukuze bonke abaphilayo ezulwini, emhlabeni, kunye nabaphantsi komhlaba bagobe amadolo banike imbeko kwigama lakhe uYesu Krestu ( Phil. 2:7-8).

Hlalani nithandana kanye ngalendlela wanithanda ngayo uKrestu. Yena wazincama ngenxa yenu, wazenza umnikelo nedini elivumba limnandi kuThixo. Nanje ngoko nilusapho lukaThixo, makungakhakanywa phakathi kwenu ukurheletya nako konke ukungcola nokunyoluka. Izinto ezinje ngokuthetha krwada, nokulavuzwa, neentetho ezingcolileyo, azinto zinifaneleyo konke. Nifanelwe kukuhlala nibulela uThixo nina endaweni yezi zinto (Efe. 5:4).

UBawo uyandithanda, ngenxa yokuba ndibuncama ubomi bam. Ke ndobuya ndibufumane. Akukho bani ubuhluthayo kum ubomi bam, ndibuncama ngokwam. Ndinelungelo lokubuncama, ndikwanalo nelokubuya ndibufumane. Yiyo ke leyo into endayiyalelwayo nguBawo ukuba ndiyenze (Yob. 10:18). Kwavakala ilizwi livela ezulwini, lisithi lo nguNyana wam endimthandayo, ndikholisiwe nguye (Mat. 3:17).

Ngenxa yendalo yomntu uYesu wayephila nje ngathi, kwakufuneka ukuba uYesu aphume ekufeni ngokwentando kaThixo. UYesu ke wathandaza wakhala iinyembezi kuThixo, kulapho uThixo wamkhupha kwelabafileyo ngokuva intlungu akuyo. UYesu esadla ubomi apha emhlabeni, wayedla ngokwenza imithandazo nemiculo, ekhala iinyembezi, ebhekisa kuThixo onamandla okumhlangula ekufeni wawuva uThixo umthandazo wakhe, ngenxa yokuzimisela kwakhe (Heb. 5:7).

Siyazi ke ukuba uKrestu evusiwe nje kwabafileyo, akayi kuba safu – ukufa akusayi kuba nagunya kuye. Kuba wafa kwaba kanye, efela, isono, kodwa ngoku udla ubomi ephilile kuThixo (Roma. 6:9-10). Zininzi incwadi zeNdumiso ezichaza ngosindiso luka Krestu, luyafumaneka nakwiTestamente eNtsha uninzi lwazo luchaza ngosindiso luka Krestu oluvela kuThixo ngokuba emthobela .

- ( Ndum. 91:11,12) kaloku woziwisela umthetho ngawe izithunywa zakhe wokuba zikugcine endleleni yakho, zikufunqule hleze ukhubeke elityeni. Umtyholi ke wasa uYesu kwisixeko esiNgwele wammisa phezu kwendlu kaThixo wathi kuye ukuba unguye uNyana kaThixo ziphose ezantsi phaya, kuba izibhalo zithi uThixo uya kuziwisela umthetho ngawe izithunywa zakhe, ziya kukufunqula hleze ukhubeke elityeni (Mat. 4:6). Ndaweni yokutya ndanikwa ityhefu, endaweni yamanzi yaba yiviniga (Ndum. 69:21). Amnika iwayini exutywe nenyongo ukuba ayisele, akuyiva akavumanga ukuyisela (Mat. 27:34).
- Uya kubhenela kum athi wena unguTata unguThixo wam, umqolomba ondihlanguayo (Ndum. 89:26).
- Esadla ubomi apha emhlabeni wayedla ngokuthandaza ekhala iinyembezi , ebhekisa kuThixo onamandla okumhlangula ekufeni ( Heb. 5:7)
- UThixo woobawo bethu wamvusa uYesu ekufeni ekubeni nina nambulalayo ngokumxhoma emnqamlezweni. UThixo wammisela ewongeni, wayiNkokheli noMsindisi okunika amSirayeli ithuba lokuguquka, aze axolelwe izono zabo (Izenzo 5:30-31).
- UThixo kaAbraham, kaIsake , kaYakobi, uThixo wobawo bethu, ngesi senzo usinike iwonga isicaka sakhe uYesu. Nina namkela namkhanyela phambi koPilato, nangona yena wayefuna ukunikhulula. Namkhanyela umnyulwa olilungisa . Endaweni yakhe nacela uPilato ukuba anikhululele isihange. Nayibulala imbangi yobomi, ke yena uThixo wayivusa ekufeni, yeyona nto singqina yona ke leyo.

- UThixo ke yena wamvusa wamkhulula kwintlungu zokufa, kuba ukufa kwakungenawo amandla okumbophelela. UThixo ke wamvusa ekufeni lo Yesu; saye ke thina sonke singamangqina alonto. Njengoko anyuselwe ewongeni kuThixo wamkele uMoya oyiNgcwele, lowo wathenjiswa kuYise. Lento ke niyibonayo niyivayo ngoku kukugalelwa kwaloo Moya kuthi (Izenzo 2:24,32-33).
- Xa ke uThixo abonakalisa amandla akhe ngaye, wothi amnike ubungangamsha uNyana woLuntu, kwaye oko uzakukwenza ngoku (Yoh. 13:32).

## 6.5 UNXIBELELWANO NOTHIXO KUYESU

Unxibelelwano lukaThixo kuYesu likumila njengendoda nomfazi. Intloko yomntu wonke nguKrestu, njengentloko yomfazi iyindoda kungokunjalo nokuba intloko eyongamele uKrestu inguThixo. Kambe ke ndifuna nicacelwe kukuba njengoko uKrestu ongamele indoda nganye, yindoda eyongamele umkayo, nanjengoko uKresu onganyelwe nguThixo (1Kor. 11:3). Kodwa ke nina ningaba kaKrestu, uKrestu ke yena ngokaThixo (1Kor. 3:23).

Ndiyamcela uThixo weNkosi yethu uYesu Krestu uSosidima ukuba aniphe uMoya wobulumko anityhilele uThixo ukuze nimazi (1Efes. 1:17). Ewe, yena usenze ababingeleli basebhotwe ukuze sikhonze uThixo uYise. Mabube kuye ke ubungangamsha nolawulo nanini-nini (Isity.1:6). Lowo woyisayo ndiyakumenza intsika yendlu kaThixo wam, angaze ahlukane nayo. Ndiyakulibhala kuye igama likaThixo wam negama lesixeko sikaThixo wam. Ewe ndixela iJerusalem entsha, leyo izayo, iphuma ezezulwini kuThixo wam. Ngokunjalo ndiyakulibhala kuye negama lam elitsha (Isity. 3:12).

Ngexesha lobomi obungunaphakade kuYesu xa enyukela kuYise uThixo wathetha wathi sukundibamba kuba andikenyuki ndiye kuBawo. Hamba uye kuxelela abahlobo bam ukuba sendinyuka, ndiya kuBawo okwanguYihlo, uThixo wam okwa nguThixo wenu (Yoh. 20:17). UYesu wakhala ngelizwi elikhulu esithi Thixo wam Thixo wam undishiyeleni na? (Mat. 27:46) kwathi ngaloo mihla uYesu waphuma, wasinga entabeni, esiya kuthandaza. Wachitha ubusuku bonke ezibika kuThixo (Luka.6:12). Ke kaloku thina sonke, sinobuso obutyhiliweyo, ubuqhaqhawuli beNkosi sibubona ngokungathi busesibukweni. Ngoko ke siyaguqulwa sifane nayo ncam, sibe nesidima esiya sikhula (2 Kor. 3:18).



























**PART 2:**

**“ Izinto ezinxulumana..... negama likaYesu Krestu” (Izenzo 8:12)**

**ISIFUNDO 7****IMVELAPHI KAYESU****7.1 Iziprofetho zikaYesu kwiTestamente Endala**

Isifundo 3 sichaza indlela injongo kaThixo yokusindisa abantu eyabaphakathi kuYesu Krestu. Izithembiso awazenza kuEfa, uAbraham noDavide bathetha ngoYesu njengowomnombo wabo. Ngokukwanjalo, iTestamente Endala ikhomba phambili, neziprofetho ezingoKrestu. Umthetho kaMoses, ekumele uSirayeli awuthobeke phambi kwixesha likaKrestu, wawukhombisa ngokupheleleyo kuYesu: “Umthetho wawusigcine logama angekafiki uKrestu” (Gal. 3:24). Ngoko ngexesha lepasika, ixhwane elingenasiphako kumelwe lixhelwe (Ex. 12:3-6); lento yayibonisa ukuzinikela kukaYesu, “Imvana kaThixo, esusa izono zelizwe” (Yoh. 1:29; 1 Kor. 5:7). Isilwanyana ekwakunikelwa ngaso kwafuneka singabi nasiphako sasibonisa uYesu owayengenachaphaza lesono (Exod. 12:5 cp. 1 Pet. 1:19).

KwiNdumiso nakwiziprofetho zeTestamente Endala kukho iziprofetho ngoMesiya ukuba uyakubanjani. Ikakhulu bachaza indlela azakufa ngayo. Ukwala kwamaJuda ukwamkela uMesiya owafayo ingangqinwa zeziziprofetho ezinye zazo sezazalisekiswa.

Iziprofetho zeTestamente Endala	Ukuzalisekiswa kwazo
“Thixo wam, Thixo wam, undishiyela ntoni na?” ( Indum. 22:1)	Lawo yayingamazwi kaYesu emnqamlezweni (Mt. 27:46)

<p>“Ke mna andinamntu, ndifana nqwa nombungu; ndiyintlekisa ebantwini, bayandinyevulela bahlunguzelis’intloko, Ubethembele kuNdikhoyo makamhlangule ke; makamhlangule” (Indum. 22:6-8)</p>	<p>USirayeli wamngcikiva wambetha uYesu (Lk. 23:35; 8:53); bahlunguzelisa intloko (Mt. 27:39), kwaye bathetha oku ngelo lixa asemnqamlezweni (Mt. 27:43)</p>
<p>“Ulwimi lwa lunamathele ezinkalakahleni...bazidlavuzwa izandla zam kwanenyawo” (Indum. 22:15,16)</p>	<p>Lento yazalisekiswa ngela lixa uYesu anxanwa emnqamlezweni (Yoh. 19: 28). Ukudlavuzwa kwezandla nenyawo kubhekise kwindlela ekwakubethelelwa ngayo.</p>
<p>Babelana ngengubo zam benzelana amaqashiso ngesambatho sam” (Indum.22:18)</p>	<p>Ukuzalisekiswa koku kufumaneka ku Mt. 27:35</p>

Qaphela ukuba Indum. 22:22 ibhekiselele kwizinto ezimalunga noYesu kumaHeb. 2:12

<p>“Sendaba yintlanga kumawethu, ndingumhambi kwinto zikabawo. Ke kona ukuzondelela indlu yakho kundongamele” (Indum. 69:8,9)</p>	<p>Nale into ichaza ukuvakalelwa kukaKrestu elahlwa ngamaJuda akowabo nazizalwane zakhe (Yoh. 7:3-5, Mt. 12:47-49). Ibhawle nakuYohane 2:17.</p>
<p>“Ndaweni yokutya ndanikwa ityhefu; endaweni yamanzi yaba yiviniga” (Indum. 69:21)</p>	<p>Lento yenzeka xa uYesu wasemnqamlezweni (Mat. 27:34)</p>

Ulsaya wonke sesona siprofetho singoKrestu ukufa kwakhe nokuvuka kwakhe, ivesi nganye iyafezekiswa. Kukho imizekelo emibini ezakunikwa.

<p>“Ewe yena waphathwa gadalala kwathi wathi cwaka, akakhalaza tu” (Is. 53:7)</p>	<p>UKrestu, imvana kaThixo, yathula yathi tu ematyaleni ayo (Mat. 27:12,14)</p>
<p>Engcwabeni walala nezikhohlakali, ngokunjalo nesityebi ekufeni kwakhe” (Is. 53:9)</p>	<p>UYesu wabethelelwa nezigebenga (Mt. 27:38), kodwa wangcwatywa engcwabeni lesityebi (Mt. 27:57-60).</p>

Kuncinci okusimanglisayo ukuba iTestamente Entsha isikhumbuza ukuba “umthetho neziprofetho” zeTestamente Endala ziziqalo zokwazi ngoKrestu (Izenzo 26:22; 28:23; Rom. 1:2,3; 16:25,26). UYesu ngokwakhe uyasilumkisa ukuba asiqondi kakuhle “UMoses neziprofetho”, asinakumqonda kakuhle (Lk. 16:31; Yoh. 5:46,47).

Umthetho kaMoses ukhombisa kuKrestu, nabaprofethi baprofetha ngaye, kumelwe kubekho okucacicile ukuba uYesu zange abengumntu phambi kokuzalwa kwakhe. Ubuxoki benkolo yokuba bokuba wayekho uKrestu phambi kokuzalwa akunamsebenzi nezithembiso ezithi kuyakubakho imbewu (kumlibo) kaEfa, Abraham noDavide. Ukuba wayehleli ekhona phezulu ezulwini ngexesha lezithembiso, uThixo kuyakuba ubephazama xa athembisa abantu isizalwana esiyakuba nguMesiya. Abantu bakaYesu, zibhale kuMt. 1 naku Lk. 3, zibonisa indlela uYesu umlibo wakhe uhamba uyofikelela kwabobantu apho uThixo enze izithembiso kubo.

Izithembiso ezenziwa kuDavide ezingoKrestu zidibanisa ubukho bakhe ngexesha izithembiso ezenziwa ngalo: “Ndokuvusela ihlumelo lithathe isikhundla sakho, ndiya kulizinzisa ulawulo lwakhe..... Mna ndiya kuba nguyise kuye yena abe ngunyana” (2 Sam. 7:12,14). Qaphela ixesha elisetyenzisiweyo apha. Ngokubona ukuba uThixo uyakuba ngutata kaKrestu, ayivumeli ukuba uNyana kaThixo wayesele khona ngelaxesha kwakwenziwa izithembiso. Okokuba lembewu “iyakuvela kwingqayi” ibonisa ukuba uyakuvela nje abe ngowomlibo kaDavide ngokuzalwa. “Kaloku uNdikhoyo wamenzela isifungo uDavide.....Omnye koonyana besinqe sakho abe ngukumkani angene esikhundleni sakho” (Indum. 132:11).

USolomon wayengomncinci ukuzalisekisa izithembiso, kodwa nangona wayeselekho ngelaxesha lezithembiso (2 Sam. 5:14), okona kubalulekileyo kokuzalisekisa kwesithembiso sikaDavide kuzakubakho unyana kaThixo kumlibo wakhe, yayibhekise kuKrestu (Lk. 1:31-33). “yokuba uDavide mdimvelisele kumnombi wakhe ihlumelo elililungisa” (Jer. 23:5) – i.e. Messiah.

Ezinye intetho ezizayo ziyasetyenziswa kwezinye iziprofetho ezibhekiselele kuKrestu. “Ndiyakuvelisa (USirayeli) uMprofethi ofana no (Moses)” (Dt. 18:18) iphinde ivele kwiZenzo 3:22,23, echaza “uMprofethi” njengoYesu. “Intombi (Mariya) ikhulelwe ibe ke iza kuzala unyana imthiye igama elingu Imanuweli” (Isa. 7:14). Lento yazalwa akuzalwa uKrestu (Mt. 1:23).

## **7.2 Ukuzalwa yintombi**

Inkcukacha ezingokumithwa nokuzalwa kukaKrestu azivumeli ingcinga yokuba wayekho kwangaphambili. Abo abanenkolo engeyiyo ‘yoziqizithathu’ bafikelela kwisigqibo sokuba kwangaxeshanye kwakukho iziqu ezithathu ezulwini, esinye sazo saye sabangumntwana esibelekweni sikaMariya, sishiya ezibini ezulwini. Ngoko sishiye nesigqibo esivela kwinkolo yokuba ‘ukuvela’ kukaKrestu kubonakala esihla ezulwini engena esibelekweni sikaMariya. Yonke lemfundiso ingaphandle kweZibhalo. Ayifuni nokuba siyicinge lento kuba ukuza kukaKrestu akuqali ngkwehla kwakhe angene esibelekweni sikaMariya. Ukuqongophala kobungqina kwalento yinto inkulu “kukho okulahlekile” kuloziqizithathu.

Ingelosi uGabriyeli yavela kuMariya nomyalezo wokuba “Uyabona

uzakumitha, uzale unyana, umthiye igama elinguYesu. Yena uyakuba mkhulu abizwe ngkuba nguNyana kaPhezukonke.....UMariya waphendula wathi, Iya kwenzeka njani na loo nto, ndingazani nandoda nje? (i.e. wayeyintombi). Ingelosi yaphendula yathi kuye, uMoya Oyingcwele uya kuhlela kuwe, athi amandla kaThixo uPhezukonke akufukamele: kungoko lomntwana ungcwele uyakuzalwa nguwe kuyakuthiwa nguNyana kaThixo (Lk. 1:31-35).

Kugxininiswe kabini ukuba uYesu uzakuba nguNyana kaThixo ekuzalweni; nana kaThixo zange avele phambi kokuzalwa. Kwakhona kumelwe kuqatshelwe indlela le ekusetyenziswe ngayo amagama kwixa elizayo – umzekelo “uyakuba mkhulu”. Ukuba uYesu ebeselekho njengoko ingelosi ithetha lamazwi kuMariya, ebeyakuba selehleli emkhulu. UYesu waye “ngowomnombi” kaDavide (Isityh. 22:16) igama lesiGrike ‘mnombi’ elichaza ukuba uYesu ukuba ‘ngumzukulwana’ kaDavide. Wayezelwe nguMariya (Lk. 1:35).

#### **UKUKHAWULWA KUKAYESU**

Ngawo uMoya Oyingcwele (umoya kaThixo/ amandla) asebenza kuye, uMarya waye wakwazi ukukhawula uYesu engakhange adibane nendoda. Njengoko uYosefu wayengengotata kaYesu. Kumelwe kwaziwe ukuba uMoya Oyingcwele ayingomntu (bona isifundo 2): UYesu wayenguNyana kaThixo hayi uNyana kaMoya Oyingcwele. Ngawo umsebenzi kaThixo esebenzisa uMoya wakhe kuMaria, “kungoko lonto ingcwele” iya kuzalwa nguwe “kuthiwe nguNyana kaThixo” (Lk. 1:35). Ukusetyenziswa kwegama elithi “kungoko” icacisa ukuba ngaphandle koMoya Oyingcwele owangena esibelekweni sikaMariya, uYesu, uNyana kaThixo, ngeyengakhange abekho.

Lo nguYesu “wamithwa” esibelekweni sikaMaria (Lk. 1:31) yinto ebonisa ukuba ngeyengakhange abekho ngokwenyama phambi kwelishesha. Ukuba ‘siyamitha’ ingcinga, ziqale apha kuthi. Ngokufanayo uMariya wamithwa ngaphakathi kuMariya esibelekweni – waqala apho njengombungu, ngokufayo nomnye umntu. Yoh.3:16, eyona vesi idumileyo, iveza ukuba uYesu waye ngoyena “Nyana ekephela kwakhe” kaThixo. Izigidi zabantu abacengceleza levesi bayahluleka ukwahlula ukuba ukuba ithetha ni. Ukuba uYesu ‘kwakukuphela kwakhe’ waye ‘waqala’ (igama elinxulumene ‘nokukuphela’) xa wayemithwa nguMariya. Ukuba uYesu yayikuphela kuThixo njengotata wakhe, icace ngokuphandle ukuba utata wakhe mdala kunaye – uThixo akanasiqalo (Indum. 90:2) ke ngoko uYesu akanakuba nguThixo yena ( Isifundo 8 siyanabisa kulomba).

Kubalulekile ukuba uYesu “kwakukuphela kwakhe” kuThixo ngaphezu kokuba edaliwe, njengoko uAdam wayenziwe njalo. Lento icacisa ubudlelwane bukaThixo ngokunxulumene noYesu – “UThixo wayekuKrestu, exolelanisa ihlabathi Naye” (2Kor. 5:19). UKrestu “kukuphela” kwakhe kuThixo, ngaphezu kokudalwa ngothuli lomhlaba, ikwasinceda ukucacisa ubume bendlela zikaThixo uYise.

Isa. 49:5,6 unesiprofetho esingokrestu njengesikhanyiso sehlabathi, awasizalisekisayo ku (Yoh. 8:12). Uchazwa njengomahluli kwi “Nkosi eyenza mna kwisibeleko ukuzendibesisicaka sakhe”. UKrestu ke ngoko “wenziwa” nguThixo esibelekweni sikaMariya, ngawo amandla oMoya wakhe Oyingcwele. Ngokucacileyo isibeleko sikaMariya yaba yindawo kaKrestu awavela kuyo.

Siye sabona kwiSifundo 7:1 ukuba Indumiso 22 iprofetha ingcinga zikaKrestu emnqamlezweni. Ubhekisa kuThixo ukuba “Nguwe owandikhusela kwasekuzalweni kwam..... ndahlulelwa wena kwasekuzalweni kwam, ubunguThixo wam wena ndingekazalwa” (Indum. 22:9,10). Ngexesha lokufa kwakhe uKrestu wajonga emva apho asuka khona – esizalweni sikamama wakhe uMariya, owenziwa ngamandla kaThixo. Oku kucaciswa kukaMariya eziBhalweni “njengonina” kaYesu kubulala ingcinga yokuba wayevele phambi kokuzalwa nguMariya.

UMariya wayefana nomntu wonke enabazali balapha. Lonto ingqinwa kukuba wayenomzala, owaye wazala uYohane umbhaptizi, njengomntu wonke (Lk. 1:36). Icawe yamaRoma inengcinga yokuba uMariya wayengengomntu nje oqhelekileyo lonto ithetha ukuba uKrestu akuyonyani ukuba “ebenguNyana womntu” nokuba ebengu “Nyana kaThixo”. Ezo zizicelo zakhe eziphambili kwiTestamente Entsha yonke. Waye ngu “Nyana womntu” ngesizathu sokuba wayenomama ongumntu, kwano “Nyana kaThixo” ngenxa yesenzo sikaThixo kuMariya ngawo uMoya Oyingcwele (Lk.1:35), into ethetha ukuba uThixo wayenguYise. Lo mbono mhle kangaka wenziwe kutsha ukuba uMariya wayengengomama oqhelekileyo.

“Ngaba ukhona na ongakhupha into ehlambulukileyo kwengahlambulukanga? Nguwuphi ozelwe ngumfazi ongade abenyulu? Uthi kungenzeka into yokuba umntu ozelwe ngumfazi angabinabala?” (Yobi 14:4; 15:14; 25:4). Lento ibonisa ingcinga yonke engokukhawulwa kukaMariya okanye uYesu eyenza kubenzima.

UMariya “ezelwe ngumfazi”, ngabazali abaqhelekile, waye wafumana ukungahlambuluki, kuba ezelwe ngumntu, owaye wakudlulisela kuYesu, “owanziwe ngumfazi” Gal. 4:4). Isithethe sokuba “wenziwa” ngazo iajenti zikaMariya leyo into inobunzulu bokuba ngaphandle kokuzalwa wayengazukubakho yena. Abafundi phaya kuma Gal. 4:4: “Weza ngokuzalwa ngumntu obhinqileyo”. UMsindisi wayezakuba nguba “ymbewu yomfazi” (Gen. 3:15) – isithembiso esivela kwiGenesis yabo onke amadoda azinkcubabuchopho.

IziBhalo ziyacacisa ubuntu bukaMariya. UKrestu wambuza unina ukuba bekumelwe enze umsebenzi wobungcwele liyeza ilixa (Lk. 2:49; Joh. 2:4); Kodwa zange azi ukuba uthetha ukuthini ngezizinto wayezithetha (Lk. 2:50). Yilento kanye esiyilindeleyo kumfazi onobume bendalo, owayenonyana onguNyana kaThixo, kwaye wayenokholo olungaphezu kwakhe, nangona naye wayezelwe ngumntu. UJosefu walala noMariya emva kokuzalwa kukaKrestu (Mt. 1:25), kwaye asikho isizathu sokuba sicinge ukuba zange babenobudlelwane bomtshato ukusukela ngoko.

Oku kukhankanywa kuka “mama nobhuti” kaKrestu kuMt. 12:46,47 kuya kuveza into yokuba uMariya waye wanabanye abantwana emva koYesu. UYesu waye “ngumntwana wokuqala”. Imfundiso yamaKhatholika yokuba uMariya wahlala eyintombi nto waza wenyukela emazulwini ayina ndawo eyixhasayo eBhayibhileni. Njengomntu ozalelwe kulendalo, uMariya wakhula wabamdala waze wafa; ngaphandle kwalento sifunda kuYoh. 3:13, “akukho mntu unyukele emazulwini”.

Imbangi yokuba uKrestu abe nalomzimba wendalo (bona Heb. 2:14-18; Rom. 8:3) ithetha ukuba nomama wakhe wayenawo naye, ibonisa ukuba uYise zange abe nawo yena. Wazibona yena njenge “siqashwa [ isiqashwa sowesifazana ] seNkosi” (Lk. 1:38 cp. Ps. 86:16) – hayi ‘umama kaThixo’.

### 7.3 Indawo kaKrestu kwiCebo likaThixo

UThixo akathathi sigqibo ngeCebo Lakhe okwangoku, efakelela abanye amasolotya kwinjongo Yakhe njengoko ezembhali zinjalo. UThixo wayenza yagqibelela kwasekudalweni kwendalo (Yoh. 1:1). Umnqweno wakhe wokuba noNyana wawukho kwCebo Lakhe kwasekuqaleni. Wamthanda loo Nyana phambi kokuba azalwe, njengoko abazali bengamthanda umntwana esesesizalweni. ITestamente yonke Endala iveza indawo ezahlukeneyo zeCebo likaThixo lokusindiswa ngoKrestu.

Siye sayibonisa lonto ngazo izithembiso, iziprofethi zabaprofethi, nentlobo zemithetho kaMoses, Itestamente Endala ithyila injongo ka Thixo ngoKrestu. Yayikukucinga kukaThixo ukuba uyakuba noNyana nokuba enze indalo ivele phandle

(Heb. 1:1,2 Isicatshulwa samaGrike; “ngaye” kwi A.V. iye icaciswe ngcono “phantsi kwalemeko”). Kungenxa kaKrestu ukuba imbali ngabantu bakudala yayivunyelwe nguThixo (Heb. 1:2 (amaGrike). Isityhilelo sikaThixo ebantwini kwiminyaka yangaphambili, njengoko kubhaliwe kwiTestamente Endala, inobungqina obuninzi ngoKrestu.

Isikhundla sikaKrestu nokubaluleka kwakhe kuThixo kunzima ukuba thina singqine ngokupheleleyo. Ngoko kuyinyani ukuba sithi uKrestu wayeselekho engqondweni kaThixo nakwinjongo yakhe kwasekuqaleni, nangona evele ngokubhandle ngokuthi azalwe nguMariya. Heb. 1:4-7, 13,14, uyagxininisa ukuba uKrestu akayongelosi ; umbeke ngaphantsi kuhle nje kwizithunywa zakho (Heb. 2:7), wayebekwe kweyona ndawo ephezulu ngokundiliseka kunokuba bambone njen “Nyana oyintanda” kaThixo (Yoh. 3:16). UKrestu zange avele ‘njengomoya’ ngaphambi kokuzalwa kwakhe. 1 Pet. 1:20 uyayingqina yonke lento: UKrestu “wanyulwa nguThixo lingekadalwa ihlabathi, wabonakala ngenxa yenu kulemihla yokugqibela”.

UYesu ngoyena kuthethwa ngaye apha eziBhalweni apho uThixo “athembisa ngaphambili ngabashumayeli bakhe eziBhalweni eziNgcwele. Ezindaba ke zibhekiselele kuNyana wakhe (wadalwa wangumntu) owazalwa engowomlibo kaDavide ngokomntu; waza ngamandla omoya oyingcwele wabonakaliswa ngesiganeko sokuvuka kwabafuleyo ukuba unguNyana kaThixo” (Rom.1:1-4).

## Esi sisishwankathelo semali kaKrestu

1. Izithembiso kwiTestament Endala – i.e. kwiCebo likathixo;
2. Wadalwa njengomntu kuyo intombi, njengowembewu kaDavide;
3. Ngokwendlela awayeziphethe ngayo (“ukubangcwele kwakhe”), akubokalisileyo esaphila.
4. Waye wavuswa, waphinda wazibonakalisa ukuba unguNyana kaThixo ngabo abapostile ababenomoya wokufundisa.

## ULWAZI LUKATHIXO KWANGAPHAMBILI

Siya kuncedakala kakhulu xa sisamkela ukuba uKrestu wayesengqondweni kaThixo kwasekuqaleni, nangona wayengekabonakali, xa sinokuza kwingqondo yokuba uThixo wazi yonke into ezakwenzeka ‘kwixesha elizayo’; Unolwazi ‘lwento ezakwenzeka’. UThixo angathetha acinge ngezinto ezingekhoyo, ngokungathi zikhona. Lonto yonke lulwazi lwento ezakwenzeka. Alikho tu igama lesiHebhere elithetha ‘isithembiso’ – linye qha ‘igama’; ngokuqinisekileyo ligama liThixo lesithembiso ukuzaliseka. Into ayithethayo uyithetha ngathi seyenzekile. Lo Thixo “uthetha ngelizwi zitsho izinto ezingekabikho zibekho” (Rom. 4:17). Wachaza kwangaphambili “Isiphelo ndasixela ndazivakalisa izinto ezizayo, ndatsho, ukuba icebo lam soze liwe, koko ndokufezekisa oko ndikumisileyo” (Is. 46:10). Ngenxa yalento, uThixo uthetha ngabafileyo ngokungathi bahleli, kwaye athethe ngomntu ngokungathi wayephile phambi kokuzalwa. Uthetha ngosuku oluzayo ngokungathi selufikile (Hez. 7:10,12).

“Umbono”, okanye ilizwi likaThixo liprofethe uKrestu kwasekuqaleni; wayesoloko ekwinjongo kaThixo okanye “umnqweno”. Yaye yavezwa ukuba ngelinye ixesha uKrestu uyakuzalwa; uThixo uyakuzalisekisa injongo Zakhe kuKrestu. Eyonanto ngolwazi lukaThixo kwangaphambili ingqinwa lilizwi eliphuma Kuye. iBhayibhile yesiHebhere inendlela ‘esithetha ngayo isiprofetho’, isebenzisa ixesha eligqithileyo xa lithetha ngento ezakwenzeka uThixo azithembisileyo. Njengoko uDavide athi, “Lena yindlu yeNkosi uThixo” (1 ziGan. 22:1), nangona londlu yayithenjiswa nguThixo. Yayilithemba lakhe kwelolizwi lesithembiso ukuba udavide wasebenzisa ixesha langoku ukuchaza izinto ezizakwenzeka. Izibhalo zingcwele yimizekelo yezinto uThixo awayezazi kwangaphambili. UThixo wayeqinisekile ngokuba uzakuzifezekisa izithemiso awayezithembise uAbraham, waye wamxelela: “ndiyathembisa ukuba wonke lomhlaba, ndiza kuwunika inzala yakho.....” (Gen. 15:18) ngelo xesha uAbraham wayengenayo nenzala. Kwangalo elixesha linye phambi kwenzala (Isake/krestu) bazalwe, uThixo waphinda wathembisa: “Uza kuba nguKhokho wezizwe ngezizwe” (Gen. 17:5). Ngenyani, uThixo “uzitsho ezo zinto zizakwenzeka zibekho”.

Kungoko uKrestu athetha athi xa eshumayela ngoThixo “zonke izinto uzinikela esandleni sakhe (uKrestu)” (Yoh. 3:35), nangona le yayingeyiyo unobangela. “umnike igunya lokulawula zonke izinto ngaphantsi (Krestu) kolawulo lwakhe..... kambe ke asikaziboni zonke izinto ziphantsi kwegunya lakhe” (Heb. 2:8).

UTHixo wathetha ngecebo Lakhe losindindiso ngaye uYesu “Nguwo lo umlomo wayo wamhla mnene oweza nabashumayeli abangcwele” (Lk. 1:70). Ngokuba babenxibelelene necebo likaThixo, aba bantu kuthethwa ngabo ngathi sebekho kwasekuqaleni, nangona kungenjalo. Kodwa ke singatsho ukuthi abaprofethi babekwinjongo kaThixo kwakuqaleni. UJeremiya ngumzekelo wokuqala. UThixo wathi kuye: “Ndakwazi ndingekakubumbi esizalweni sonyoko ndazahlulela wena ungekazalwa; ndakwalatha ukuba ube ngumshumayeli kwiintlanga” (Jer. 1:5). UThixo wayeyazi yonke into ngoJeremiya naphambi kokudalwa kwehlabathi. Kwakhona uThixo uthetha ngekumkani yasePersia uCyrus ngaphambi kokuba izalwe, esebenzisa intetho ngokungathi selekho (Is. 45:1-5). Heb. 7:9,10 ngomnye umzekelo walentetho ithethwa ngathi umntu selekho engekazalwa.

Ngokufanayo noJeremiya kwanabanye abaprofethi kuthethwa ngabo ngokungathi sebekho kwaphambi kokudalwa kwehlabathi, ngenxa yenxaxheba yabo kwicebo likaThixo, ngoko amakholwa enene kuthethwa ngawo ngokungathi sebekho. Bukho ubungqina bokuba besingekabikho ngaphandle engqondweni kaThixo. “Nguye owasisindisayo, wasibiza ukuba sibe ngabanyuliweyo.....ngenxa yenjongo nobubele bakhe, wasenzela obu bubele ngoKrestu Yesu kwantlandlolo” (2 Tim. 1:9). UThixo “wasinyula ngo(Krestu) kwangaphambi kokusekwa kwehlabathi...sibe ngabantu bakhe abangenasiphako.....akuba ethandile” (Ef. 1:4,5). lingcamango yonke yomntu yaziwa kwangphambili nguThixo kwasekuqaleni, kwaye ‘inonjoliwe’ (‘benyuliwe’) kulo usindiso, ibonisa ukuba babesekho engqondweni kaThixo kwasekuqaleni (Rom. 8:27; 9:23).

Ekukhanyeni kwayo yonke lento, akumangalisi ukuba uKrestu, ngoyena ushwankathela yonke injongo kaThixo, kuthethwa ngaye kwasekuqaleni engqondweni kaThixo nakwicebolakhe, nangona wayengekabikho. Ixhwane elabulawayo kwangaphambi kokusekwa kwehlabathi” (Isityh. 13:8). UYesu zange afe njengoku qhelekileyo; waye “liXhwane likaThixo” elanikelwa kwiminyaka eyi 4,000 emnqamlezweni ( Yoh. 1:29; 1 Cor. 5:7). Ngokufayo uYesu wenylwa kwasekuqaleni (1 Pet. 1:20), ayekho amakholwa (Efe. 1:4; elifanayo nelamaGrike igama elthi “khethiweyo” lisetyenzisiwe kwezivesi). Ubunzima bethu kukuba asiboni ngasolinnye noThixo. ‘Ukholo’ lulo oluzakusenza sibone ngohlobo uThixo azibona ngayo izinto.

## **7.4 “Ekuqaleni kungekadalwa wayelekho uLizwi**

### **(Yoh. 1:1-3)**

“Ekuqaleni kungekadalwa wayelekho uLizwi, uLizwi lo wayekunye noThixo, naye ngokwakhe enguThixo. Yena wakuny noThixo kwasekuqalekeni. Izinto zonke zadalwa ngaye” (Yoh. 1:1-3)

Ezi vesi, xa sithe saziva kakuhle ziyawena zibonise isiphelo secandelo elidlulileyo. Nangona, lendawo yeyona ingevakali ncam ebantwini yokufundisa ukuba uYesu wayeselekho ezulwini kwangaphambi kokuzalwa kwakhe. Ulwazi lwezivesi lufumaneka xa sithe sazi 'uLizwi' uthetha ntoni kulendawo. Akanakubhekisa ngokupheleleyo emntwini, ngokuba umntu akanakuba "noThixo" kwaye aphinde abe nguThixo ngaxeshanye. Igama lesiGrike elithi 'Logos' elitolikwa "ilizwi" apha, lona ngokwalo alithethi 'Yesu'. Litolikwa njenge "lizwi", kodwa nange: -

Ngokuba	isenzo
Uthethwathethwano	Inkolo
Intsusa	Ukusushumayela
Unobangela	Ukuthetha
Inggokelea yeziBhalo	

"Ilizwi" kuthethwa ngalo nje "yena" ngokuba 'logos' linabile ngokwesiGrike. Kodwa lento ayithethi ukuthi ibhekiselele emntwini, uYesu. UMjalimani (ULuther) umbono uthetha ngwo "das Wort" (neuter); isiFrench (Segond) umbono uthetha ngawo "la parole" njengendlala, ibonisa ukuba "ilizwi" alibhekisanga kumntu wesidoda.

#### " EKUQALENI"

'ilizwi' lingabhekisa kwingcinga ezingaphakathi ezithi xa ziphuma zenze amazwi nezinye indlela zonxibelelwano. Ekuqaleni uThixo wayene 'lilizwi'. Le njongo inye yayibhekiselele kuKrestu. Yonke indalo yavela ngenxa yenjongo uThixo awayenayo ngoKrestu – inkwekhwezi, amagumbi elizwe jikelele etc. zonke zazidalwe ngokungqameneyo nokuzalwa nokuvela kwanokoyisa kukaKrestu [ mabuphakanyiswe ubungangamsha bukaThixo, ngokuvumela ukuzalwa nokufa koNyana Wakhe ngendlela Enza ngayo]. Sibonisile ukuba wenza njani umoya kaThixo ukukhupha ingcinga zakhe zisebenze, indibano phakathi komoya Wakhe nelizwi Lakhe ( jonga Indima 2.2). Njengoko umoya kaThixo waveza icebo Lakhe ngabantu waze waphefumlela amazwi ake abhaliweyo kwasekuqaleni. Yaye ke ngoko yanxulumanisa ingcinga kaKrestu ekwenziweni nasemazwini. UKrestu waye 'lilizwi' likaThixo, kwaye ngoko umoya kaThixo ugxininisa icebo likaThixo ngoKrestu kuzo zonke izinto ezenzekayo. Lento ichaza ukuba kutheni kwiTestamente Endala izinto zonke zibandakanya uKrestu. Nangona, ayinakuchazwa ngakumbi ukuba uKrestu ngokwakhe wayengelo 'lizwi'; yayilicebo likaThixo losindiso ngaye uKrestu owaye "lilizwi". 'Logos' ("ilizwi") liye lisetyenziswe kaninzi kwiGospile engoKrestu – e.g. "ilizwi likaKrestu" ( Col. 3:16; cp. Mt. 13:19; Yoh. 5:24; Acts 19:10; 1 Thes. 1:8 etc.). Qaphela ukuba i "Logos" ingoKrestu, ngaphandle kwakhe yena buqu. Xa uKrestu wayezalwa, eli 'lizwi' lajikwa layinyama negazi – "ilizwi lenziwa umntu" (Yoh. 1:14). UYesu uqobo waye 'lilizwi elenziwa inyama' ngaphandle "kwelizwi"; wayewa "lilizwi" ngako ukuzalwa nguMariya, ngaphandle kwelinye ixesha elidlulileyo.

Icebo okanye umyalezo, ngoKrestu wawukuThixo kwasekuqaleni, kodwa waye watyhileka ngobukho bukakrestu, nangokushunyayelwa kweziBhalo ezingaye kwiminyaka engaphambili. Kungoko uThixo athetha amazwi Akhe nathi ngaye uKrestu (Heb. 1:1,2). Amaxesha aphina phindeneyo iyagxininiswa ekuba uKrestu uthetha amazwi kaThixo esenza nemimangaliso ngokomyalelo kaThixo ukutyhila uThixo kuthi (Yoh. 2:22; 3:34; 7:16; 10:32,38; 14:10,24).

UPawulos wawuthobela umyalelo kaKrestu wokushumayela iziBhalo ngaye “kuzo zonke intlanga”; “Ndishumayela uYesu Krestu, ezindaba zityhila imfihlakalo, eyayikade ifihliwe mandulo, ngoku ke ibonakalisiwe.....uwenze ukuze kubekho abakholweyo nabamthobelayo kuzo zonke iintlanga” (Rom. 16:25,26 cp. 1 Kor. 2:7).

Ubomi obungunaphakade benziwa balula ebantwini ngawo umsebenzi kaKrestu (Yoh. 3:16; 6:53-54); nangona ekuqaleni uThixo wayenecebo lokunikeza umntu ubomi obungunaphakade, wazi njengoko wenza idini uYesu ayewalenza. Ukutyhileka ngokupheleleyo kwalo mnikelo kwenzeka emva kokuzalwa nokufa kukaYesu: “Ubomi obungunaphakade, uThixo....awasithembisa kwamandulo; kodwa ke uthe ngexesha elifanelekiyo wabutyhila ngokwakhe (bobomi) ngokuvakaliswa kwendaba ezilungileyo” (Tit.1:2,3). Siye sabona iziprofetho zikaThixo zithethwa ngokungathi ziyenzeka ngoku (Lk. 1:70) ngokufana ne “lizwi” abathetha ngalo lalinoThixo kwasekuqaleni.

Imizekeliso kaYesu ityhila izinto ezininzi; uye wazizalisekisa iziprofetho ezingaye, “Ndiya kuthetha ngemizekeliso; ndizityhile izinto ezazifihlakele kwasekusekweni kwehlabathi” (Mt. 13:35). Kungoko ke kthiwa “ilizwi lalikuThixo.....kwasekuqaleni”, ukuze “lenziwe inyama” ngokuzalwa kukaKrestu.

#### “ULIZWI WAYENGUTHIXO”

Ngoku kumelwe sifumanise ukuba kwakutheni ukuze “uLizwi abe nguThixo”. Amacebo ethu nengcinga zilapha kuthi ikwasithi. ‘Ndiya eLandani’ ‘ilizwi’ elo okanye intetho echaza injongo yam, ngokuba yinto endifuna ukuyenza. Icebo likaThixo kuKrestu singalazi ngokunabileyo. “nje (ndoda) engathi lonto entliziyweni yayo, nguye ke lowo” (Prov. 23:7), njengoko uThixo ecinga, naYe unjalo. Lilizwi likaThixo elo okanye ukucinga nguThixo: “ULizwi wayenguThixo”. Ngenxa yalento, kukho ubudlelwane obusondeleyo phakathi koThixo nelizwi Lakhe: ukungqamana kuxhaphakile njenga kwi Ind. 29:8:Ndith’ilizwi likaThixo linyakamis’intlango; INkosi inyakamis’intlango” (cf. Ind.56:4; 130:5). Inkcaza ezinjengezi “Nina anindiphulaphulanga, itsho iNkosi” (Jer. 25:7) ziqhelekile kwiziprofetho. UThixo uthetha ukuthi ngokuvakalayo ‘Khange niliphulaphule ilizwi Lam elichazwa ngabaprofethi’. Kunjalo, ngamanye amaxesha ‘UYahweh’ kumelwe afundwe ngokuba uchaza ‘ilizwi likaYahweh’ (e.g. 1 Sam. 3:8). Ngokufanayo “izibhalo” kumelwe sizazi ukuba zithetha ‘Thixo’ (Rom. 9:17 cp. Ex. 9:16; Gal. 3:8). UDavide wathatha ilizwi likaThixo njengesibane sendlela yakhe (Ind. 119:105), kwakhona uphinde athi: “Usisibane sokundikhanyisela, wena Ndikhoyo: nguwe ondigxothela ubumnyama” (2 Sam. 22:29), ibonisa ukulingana kukaThixo nelizwi Lakhe. Iyavakala ke ngoko, ukuba ilizwi likaThixo likwamele Yena Buqu, i.e. lithethwa ngokungathi ngumntu nangona kungenjalo (bona ICandelo 5 ‘Imiyalelo yoku Ndihlonela).

UTHixo uyinyaniso ngokwayo (Yoh. 3:33; 8:26; 1 Yoh. 5:10), kwaye ngoko ilizwi likaThixo liyinyaniso (Yoh. 17:17). Ngokufanayo uYesu uzichaza yena buqu ngmazwi asondeleyo uyaligxininisa ilizwi lakhe: “Lowo ungandifuniyo, ongawamkeliyo amazwi am, ilizwi endilithethayo lilo eliya kumgweba ngomhla wokugqibela” (Yoh. 12:48). UYesu uthetha amazwi akhe ngokungathi ngumntu nyani, i.e. yena buqu. Amazwi Akhe ayegxininisiwe, ngokungathi ayesondele kakhulu kuYesu.

Ilizwi likaThixo liyenziwa lihlonelwe ngokungathi ngumntu, i.e. uThixo ngokwakhe, kuYoh. 1:1-3. Kodwa siyaxelelwa ngokungqamene neLizwi, “Izinto zonke zadalwa ngaye” (Yoh. 1:3). Naxa kunjalo “UTHixo wadala” zonke izinto ngelizwi lakhe elayalelayo (Gen. 1:1). Ngenxa yalento, Ilizi likaThixo elathethwa ngokungathi nguThixo ngokwakhe. Ilizwi lokholo ekumele siliqaphele kulento kukuba ngalo ilizwi likaThixo elisezintliziyweni zethu, uThixo angasondela kuthi. UThixo uthetha ngamaSirayeli ukuba kwathini “angthobeli” umthetho wokugcina iSabatha, kwaye nendlela abangazange bamthobele ngayo Yena (Ez. 22:26). Ulilizwi Lakhe, kwaye ukungahluniphi imithetho Yakhe kukungahluniphi Yena. Indlela esilihoye ngalo ilizwi lakhe kumele nakuye ke senza ngokunjalo. USawule wona “Yena ke uThixo, ngokuba ethembekile, akayi kukuyekela ulinge” (1 iziKron. 10:13).

Iyangqinwa kwiGen. 1 ukuba uThixo wayengumdali, ngalo ilizwi Lakhe, ngaphezu kukakrestu ubuqu. Lilizwi elichazwa ngokuba lenza zonke izinto, hayi uKrestu ubuqu (Yoh. 1:1-3). “Wathetha nje ngelizwi akho amazulu; nazo zonke izinto zalo (i.e. inkwkhwezi) wathetha kaloku laza ladalwa ; wawisa umyalelo kwatsho kwavel’indalo” (Ind. 33:6,9). Nangoku kungenxa yelizwi Lakhe ukuba indalo isebenze: “Yena uthetha ngelizwi nje qha ngoko nangoko lityhutyhe ihlabathi: uthetha ngelizwi zinyibilike ezo zinto. Ukhithikisa ikhephu libenjengoboya.....Uthetha ngelizwi ....kubaleke amanzi” (Indu.147:15-18).

Ilizwi likaThixo lingamandla Akhe okudala, Walisebenzisa xa wayedala uYesu esizalweni sikaMariya. Ilizwi, licebo likaThixo elenziwa ngawo uMoya Oyingcwele (Lk. 1:35), eyazisa ubukho bukaKrestu. UMariya wayiqonda lento ngendlela awazamkela ngayo ezondaba zokuza kukaKrestu: “Makwenzeke kum ngokwamazwi akho” (Lk. 1:38).

Siye sabona ukuba umoya kaThixo ubonisa injongo yakhe, okuye kwachazwa kwiTestamente Endala. Inggondo eliyinyaniso ngoku likwi Zenzo 13:27, apho uYesu athetha amazwi amanye nesiprofetho seTestamente Endala: “(AmaJuda) babengamazi, bengawaqondi amazwi abashumayeli bamandulo”. Xa uKrestu wayezelwe , onke Amazwi /oMoya kaThixo ayegxininisiwe kumntu onguYesu Krestu. Phantsi kokuphefumlelwa, umpostile uYohane washumayela ukuba kwenzekeni njani icebo likaThixo langena njani kuKrestu, xa abadisipile babenakho ukuyibona. Wayewayiqonda ukuba babenokukwazi ukulenza ilizwi likaThixo, icebo lakhe lonke ngokusindiswa kuKrestu (1 Yoh. 1:1-3). Ankamboni nokumbona kodwa niyamthanda. Niyakholwa nokukholwa kuye, naxa ningekamboni nje. Senizele luchulumanco olungenakuchazwa, kuba seniyibona injongo yokholo lwenu, ndixela inkululeko yobomi obungunaphakade (1 Pet. 1:8,9). Kumelwe sizibuze lombuzo: ‘Nga ngenene ndiyamazi

uKrestu? Ukwamkela ukuba indoda elungile enguYesu yakha yakho ayikuko kuphela. Xa siqhubeka, sisenza imithandazo sifunda iBhayibhile, kulungile ukukhawuleza simqonde njengoMsindisi ongoyena sizihlobanise naye ngalo ubhaptizo. Uyakugweba abantu ngomhla wokugqibela, kodwa ilizwi nalo liyakubagweba (Yoh. 12:48). Waye ngoyena ugqibeleleyo welizwi likaThixo; wayelilizwi ngokwalomeko, Wayelilizwi ngokupheleleyo/umvakalisi wendaba awayezishumayela.

## INDIMA 22: UYESU OSEZIMBALINI

Okokuba, kukhona ukungaqondi ukuba uYesu waseNazareth wayekhe wakhona, kwaye ke ubukho bamakholwa kunganzima ukuchazwa ukuba busuka phi. Kungabuzwana ukuba ngaba izigidi zabantu kwiminyaka eyi2,000 babekholelwa emntwini ongakhange abekho, benokholo olungako belusasaza elizweni lonke, betshutshiswa besifa kananjalo. Amakholwa namaJuda abanabunzima bokuba uMohamed wayephila, nangona bengavumelani nemfundiso zakhe. Kuyinene ukuba siyazamkela imbali ngenkokheli ezibalulekile ngaphandle kokubona ubungqina. Zikhona izinto ezibonisa oo kwimbali yethu umzek. Imfazwe kaHastings eyenzeka ngo1066, kwaye ifumene ubungqina obuluqilima ongenakusondela kuyo.

Imbangi yokuba abanye bangavumi ukuba uYesu waseNazareth wayekho kungenxa yokungafuni ukwamkela ukuba unguMessiah. Iyabonakala ukuba iyinyani xa amaJuda akuqala akwamkela ukuba umntu owayebizwa ngokuba nguYesu wayekhona kwiminyaka yakuqala. Le mbali ilandendelayo engoYesu waseNazareth ibonisa akukho ndlela yimbi angasuswa ngayo angafakwa kwitheology yomntu. Inkcukacha ezifumanekile zize naye uGary. Habernas, 'Ubungqina bakudala ngoBomi bukaYesu'.

1. UTacitus wayengumbali mbali waseRoma onencwadi ezimbini ngeminyaka yokuqala ("Annals" kwane "Ezembali") zombini zithetha ngoYesu noKukholwa Wabhala kwi "Annals" (ngeminyaka 115 AD):  
"Abafundi ababezibiza ngokuba ngamaKholwa ngokwaziwa abachaphukela ngenxa yokungabafuni, elogama lalinesiqalo salo, wafumana esona sihlwayo sibuhlungu ngexesha lokuphatha kukaTiberius ezandleni zomnye umgwebi, Pontius Pilato".

Umpathi uTiberiusa owalawula ngo 14-37AD, ngexasha apho uKrestu wabulawa, ngokwecukacha zembali. Tacitus ukwachaza indlela inkolo yeliqumrhu "iyahlukana ngayo hayi kwelakwaJuda qha, into yokuqala yezingcinga kodwa hayi eRome qha", waye waqhubeka ecacisa ukuba amaKrestu ayecatshukelwa, amanye aye abulawa eRoma. Yonke lento ihambela neTestamente Entsha ethetha ngoYesu, abafundi nabapostile behamba bevakalisa indaba kulo lonke elakwaJuda, kwanendawo zonke zaseRoma, nakwiRome uqobo, bekwelona nqondo liphezulu.

2. Suetonius, omnye umRoma onembali, wayewaqhubeka ekuphatheni kukaClaudius (41-54 AD): “Ngokuba amaJuda aseRome enza ukuphazamiseka ekwakuqhubeka ngokunxulumene no Chrestus, yena (Claudius) wabakhupha esixekweni”. “Chrestus” lelinye igama elipelwa njengo “Christ”. Ngengozi, Izenzo 18:2 uchaza ukuba kutheni amaJuda ayetshatile abizwa ngokuba nguAquila noPriscilla kwanyanzeleka ayishiye iRome ngokuba kwakutshutshiswa amaJuda.

USuetonius wacacisa notshutshiso lwaMakholwa ngexesha likaNero: “Emva komlilo omkhulu eRoma .....ukupanishwa kwaye kwaphezu kwamaKrestu, inkqubo entsha nengaphucukanga yenkolo ethile”. Kwaye kwavela iqela elalibizwa ngokuba “ngamaKrestu” kwinkulungwane zakuqala baye bathi umntu ongu “Krestu” waye wakho ngaphambili kulonkulungwane.

3. U.F.F. Bruce (“amaKrestu Okuqala” pp.29, 30) wanika umdla kwinto yokuba kukho inkcukacha ngembali yase Eastern Mediterranean eyabhalwa ngumbhali wembali uThallus ngo52AD. UBruce ubonisa (“Kumaphepha KwiTestamente Entsha”, p. 113) ukuba umntwana wesikolo ogama linguJulius Africanus wathi ikowutwe kuThallus, ecacisa ubumnyama ngexesha lokubethelelwa kukaYesu ngokubhekiselele kwilanga elimane litshona emini. Lento ibonisa ukuba uThallus wabhala ngokubethelelwa kukaYesu owenzeka kwiminyaka phambi kokubhala ngemabhali yakhe ngo52AD.
4. UPliny, iofishiyali yombuso waseRoma, uvakalisa ubungakanani beqela elailnomdla elalizibiza ngokuba ngamaKrestu kwiminyaka yenkulungwane zakuqala. Ukugcina kwabo isikhumbuzo ibhekisa kubo: Babenomkhwa wokudibana ngosuku oluthile phambi kokuba kukhanye, xa babecula ivesi zamaculo kuKrestu” (“Ileta zikaPliny”, ziguqulwe ngu W.melmoth, Vol.2, X: 96). Inkokheli zaseRoma uTrajan noHadrian bobabini bachaza ingxaki yokuqhuba namaKrestu. Into ezinxulumene naleleta, bona “Ileta zikaPliny”, Vol.2, X:97 noEusebius’ Imbali yeEcclesia, IV:IX ngokwembeko. Ukuvela kweliqela kwinkulungwane zakuqala nokunyamezela kwabo utshutshiso kungachaza okubabengabalandeli bomntu wokwenene owayephila kwiminyaka engaphambili.
5. ITalmud, incwadi yamaJuda, iSanhedrin 43a ibhekisa ekufeni kukuaYesu. Iyazeka ukuba londawo kaTalmunda ibhale inyanga zokuqala zokubhalwa kwaloncwadi (i.e. 70-200AD).

“Ngobusuku bosuku olandulela iPasika kaYeshu (UYesu)

ezakuxhonywa. Intsuku ezimashumi mane phambi kokuxhonywa

kwakhe, iphepha lahamba phambili likhala, ‘Uzakuxulutywa ngamatye

ngokuba wenze umbulo kwaye ufake umzi wakwaSirayeli ehlazweni.

ukuba kukho umntu omthethelelayo, makeze ngaphambili ammele’.

kodwa xa kungekho nto yaziswa ngaphambili emthintelayo

waxhonywa ngbusuku bePasika”.

“Ukuxhonywa” lelinye igama lokubethelelwa – lisetyenziswe ngokufanayo nakwiTestamente Entsha (Gal. 3:13; Lk. 23:39). Lendawo icacisa amaJuda ayefuna uYesu axulutywe (ngokwenkqubo yamthetho iMosaic, isetyenziswe?), kodwa lonto ichaza ukuba waxhonywa. Ingcaciso yalento inikezwe kwiTestamente Entsha eyokuba kwakutheni amaJuda kwakumelwe asebenzise umthetho waseRoma ukubandakanya ukufa kukaYesu – ekwakumelwe kube kwenziwe ngokuxhonywa.

USanhedrin 43a uchaza abafundi abahlanu bakaYesu abagwetywa babulawa ngayo, kwakhona ibonisa ukuba amaJuda ngokwesiko lawo ayekhohlelwa kwimbali yobukho bukaYesu. USanhedrin 106b uthi uYesu wayena 33 iminyaka xa wayesifa; njengoko isitsho iTestamente Entsha. Incwadana ethile yamaJuda eyiMaier (“Ipasika yokuqala” page 117, 118 ) ichaza nge “Toledeth Jesu” ikhankanya ukuba abafundi bazama ukuwuba umzimba kaYesu emva kokufa kwakhe, umlimi onguJuda weva ngelicebo labo wawuthatha umzimba kaYesu wawubeka kwenye indawo, wawuthatha wawunika amaJuda. Kwirecord zamaJuda kwabhalwa ukuba umzimba kaYesu webiwe.

6. Lucian oliGrike wenza intlekisa ngamakholwa anqula indoda eyabethelelwa emnqamlezweni
7. UJosephus ubhala icace kwakwincwadi enye, ucace umfanekiso kaYesu. “Ngoku kwakukho ixesha lika Yesu, indoda eyayisisilumko.....ngokuba nguye owasenza imimangaliso.....yayinguKrestu....wavela kubo ephila ngosuku lwesithathu, njengoko abaprofethi bathethayo ngaye kwanezinye izinto ezibalulekile ngaye”. Yonke lento ibonisa ngokuyinene ukuba wayekho uYesu waseNazareth owayephila ngecentury yokuqala. Nazi izinto emasiziqaphele:

- Eusebius (Ecclesiastical History, 1:X1) ikowuta kwindima kaJosephus
- Abantwana abaqeqeshiweyo besikolo bayayingqina eka Josephus
- Akukho ngqiniseko ukuba kutheni lento ingafikeli naphi.
- UJosephus uzingqina zonke ezinto ezikwiTestamente Entsha ezithethwa ngoYesu.

#### INDIMA 23: “NDEHLA NDISUKA EZULWINI”

“ Isonka sikaThixo ngulowo wehla evela ezulwini, wanikela ngobomi bakhe

Elizweni.....Ndehla ndivela ezulwini (Yoh. 6:33,38).

La mazwi namanye afana nawo abonisa indlela erongo yokuba uYesu wayeko eZulwini kwangaphambi kokuzalwa kwakhe. Ezi zinto zilandelayo kumelwe ziqwalaselwe.

1. Oziq zithathu bathatha lamazwi ukusekela intetho yabo. Xa singangqina intetho yabo lonto ithetha ukuba uYesu wehla evela ezulwini engumntu. Intetho ethi uYesu wamithwa esizalweni sikaMaria ayihoywanga kakhulu. Yoh. 6:60 ichaza imanna njengento ekwakunzima ukuyithatha, yintetho nje le ikuthethwa ngayo esetyenzisiweyo.
2. KuYoh. 6, UYesu ucacisa imanna ngokuthi nguye. Imana yathunyelwa nguThixo, ikwanguThixo owayenza apha emhlabeni; zange ivele isuke ezulwini ize emhlabeni.

Ngokunjalo noYesu kumelwe simqonde ngolohlobo; wadalwa apha emhlabeni, ngaye umoya oyingcwele owangena kwisibeleko sikaMaria (Lk. 1:23).

3. UYesu uthi “isonka endiya kuninika sona ngumzimba wam” (Yoh. 6:51). Ozizquzithathu bathi ‘uThixo’ ukwangu Yesu owehla emaZulwini. Kodwa uYesu uthi yayingu’ mzimba’ wakhe owawukwasisonka owehla uvela eZulwini. Ngokufanayo uYesu uzinxulumanisa nesonka esivela eZulwini naye njengo “Nyana kaThixo” (Yoh. 6:62), hayi “uThixo uNyana”.
4. Kwakwisahluko esinye kuYoh. 6 kukho into echaza ukuba uYesu wayengalingani noThixo. “UThixo ophilayo undithumile” (Yoh. 6:57) ubonisa ukuba uYesu noThixo abalingani; kwaye into yoba “ndiphila nobawo” (Yoh. 6:57) yile ethethwa ngozizquzithathu.
5. Kungabuzwa, kwakunini kwaye weza njani uYesu ‘ukwehlela ezantsi’ esuka eZulwini. Oozizquzithathu basebenzisa levesi eziku Yoh. 6 ‘ukuqinisekisa’ ukuba uYesu wehla evela eZulwini ngokuzalwa kwakhe. Kodwa uYesu uthetha ngaye “Yena ovela ezulwini” (v.33, 50), ngokungathi yinto eqhubekayo. Ethetha ngesipho sikaThixo esinguYesu, uKrestu uthi “uBawo uninikeza isonka” esivela eZulwini (v.32 Weymouth). Ngeloxesha uYesu wayethetha la mazwi, ‘wayeselelapha’ esithi uthunywe nguThixo. Ngenxa yalento wayengathetha nangexesha eladlulayo: “Ndisisonka esiphilayo esihlileyo sivela eZulwini” (v.51). Kodwa ukwathetha ‘nangokwehla’ njengesonka esivela eZulwini ngokohlobo awafa ngalo emnqamlezweni. “Isonka endiya kuninika sona ngumzimba wam endiyakuninika ukuze ihlabathi liphile” (v.51). Apha sifumana uYesu oselehlile kakade evela eZulwini ekwisimo “sokwehla” esiya kubuya “ehle” ngokufa kwakhe emnqamlezweni. Lento iyodwa ingabonisa ‘ukuza ezantsi’ isisa kuThixo ezibonakalisa ngokwakhe nangona ingabhekisi kukuzalwa kukaKrestu. Iyabonakala nakwiTestamente Endala uThixo ‘wehla’ ezohlangula abantu Bakhe eYiphutha, ngaye uMosis inentsingiselo enye nalekaKrestu. Njengoko sonayo ‘wehla’ ngokuthumela uNyana wakhe uYesu ngokufanayo noMoses ukusikhulula kwesisono.

#### INDIMA 24: UYESU NGABA WADALA IHLABATHI?

“Izinto zonke zadalwa ngaye (uYesu): ezulwini nasemhlabeni ezibonakalayo

Nezingabonakaliyo, zonke zivela kuye, ooziphathamandla namatshawe,

Oozilawuli noomagunya, uThixo walidala ngaye ihlabathi liphela, iinto zonke

Zingekabikho yena wayekho kade, nto zonke ziyondelelana, zilungelane kuye.

Intloko yomzimba olibandla lakhe ikwanguye: Nguye ulibo, owokuqala

Ukuvuswa ekufeni...” (Kolose 1:15-18). Le yenye yezondawo zingasinika

Wokuba uYesu wadala ihlabathi.

1. Ukuba lento yayinyani, indawo ezininzi ezifundisa ngokuba uYesu zange abekho phambi kokuzalwa azijongelwanga ntweni. KwiGenesis isifundisa ngokucacileyo ukuba uThixo wayengumdali. Akunguye uYesu okanye uThixo owangumdali; ukuba sithi uYesu wayengumdalo xa yona iGenesis ithi nguThixo. Ngokwalento kunzima ukuchaza ivesi ezininzi ezibonisa umahluko phakathi koThixo noYesu (bona isifundo 8.2 ngokomzekelo wezi zinto).
2. UYesu wayengo “wokuqala ukuzalwa” ebonisa isiqalo. Akukho nto ebonisa ukuba uYesu waye ‘lizibulo likaThixo phambi kokudalwa umhlaba. Ivesi ezifana 2 Sam. 7:14 neNdum. 89:27 ziyavakalisa ukuba umlibo wendlu kaDavide kuya kuzalwa uyana wamazibulo kaThixo. Wayengekho ngelaxesha kwakubhalwa ezivesi, kwaye nangeloxesha lokudalwa kwiGenesis. UYesu waba ngu “Nyana kaThixo onamandla” ngokuvuka kwakhe ekufeni (Rom. 1:4). UThixo “wamvusa uYesu kwakhona; njengoko kubhaliwe kwindumiso, unguNyana wam

wena; namhlanje ndikuzele” (Izenzo 13:32,33). UYesu waba lizibulo likaThixo ngokuvuko kwakhe. Qaphela ukuba unyana ome ngakwisandla sokunene sikaYise abandakanywe nezibulo (Genesis 48:13-16), uKrestu wenyuselwa kwisandla sokunene sikaThixo emva kovuko (Izenzo 2:32 R.V. mg; Heb. 1:3).

3. Kukuyo lemeko apho uYesu achazwa njengezibulo ekufeni (Kolose 1:18), indawo ifanayo “Izibulo kuso sonke isinambuzane” okanye indalo (Kolose 1:15 R.V.). Kungoko athetha ngaye ngokuthi “Owokuqala ukungalityalwa kwabafuleyo ..... ekuqaleni kokudalwa nguThixo” (Isityh. 1:5; 3:14). UYesu wayengowokuqala kokudalwa ngokutsha komzimba ongafiyo wendonda nomfazi, ovuko nokuzalwe njengemo entsha yonyana kaThixo yenziwe lula ngokufa nokuvuka kukaYesu ( Eph. 2:10; 4:23,24; 2 Korinte 5:17). Le yimbono enye nabaseKolose 1. UYesu wayengowokuqala ukuvuswa ekufeni nokuba kwimo entsha, wayengowokuqala ukudalwa, amakholwa enene ayakulandela ekhondweni xa ebuya.
4. Indalo ekuthethwe ngayo eKolose 1 ibhekiselele kwindalo entsha, ngaphandle kwale yeGenesis. Ngawo umsebenzi kaYesu “zonke izinto zadalwa .... Itrone, amahlelo” etc. UPawulos akatsho ukuba uYesu wadala zonke izinto kwaye anikeze umzekelo wemilambo, intaba, intake etc. Kulenalo entsha izinto ezibalulekile zibhekiselele kumvuzo esiyakuwunikwa eBukumkanini bukaThixo. “Itrone.....amahlelo” etc zibhekise kwabo bavusiweyo bekholwa indlela abayakubayiyo “ookumkani nabapriste, siya kulawula nehlabathi” Rev. 5:10). Ezi zinto zenziwa lula ngumsebenzi kaYesu “kuye izinto zonke zadalwa emazulwini” (Kol. 1:16 R.V.). Efese 2:6 sifunda ngamakholwa akuKrestu njengahleli “kwindawo eziphezulu”. Ukuba wonke umntu ukuKrestu ngokubhaptizwa usidalwa esitsha (2 Kor. 5:17) ngokuba kuKrestu sisindiswa ngokufa kwakhe (Kol. 1:22). Ezi vesi zisifundisa ukuba umoya wethu ophezulu wokholo usibeka kwindawo entle, nento esothi siyizuze kwixa elizayo, yonke lonto yenziwe lula nguKrestu. “Amazulu nomhlaba” anazo “zonke izinto ezifuneka ekuzohlwayeni ngalo igazi lika(Krestu) emnqamlezweni” (Kol. 1:16,20), ebonisa ukuba “zonke izinto.....ezulwini” zibhekise kumakholwa ahleli “kwindawoeziphezulu..... kuKrestu Yesu”, ngaphandle kwizinto ezisingqongileyo.
5. Ukuba uYesu wayengumdali, ayivakali ncam ukuba angathini ukuba athi: “.....kwasekuqaleni kwendalo uThixo wabenza...” (Mk. 10:6). Lento ibonisa ukuba uyayazi ukuba uThixo wabenza ....” (Mk. 10:6). Lento ibonisa ukuba uyayazi ukuba uThixo wayengumdali, hayi yena buqu. Ukuba wayeyenza yonke into ezulwini, lento yayiyakubandakanya uThixo.

## INDIMA 25 “ Engekabikho uAbraham besendikho kade mna”

(Yoh. 8:58)

La mazwi achazwe ngendlela apha ingathi uYesu wayekho phambi koAbraham. Nangona, uphando luveza inyaniso engenye:

1. UYesu akathi “engekabikho uAbraham besendikho kade mna”. Waye ngowesithembiso kumlibo kaAbraham; sizenza into engento izithembiso zikaThixo kuAbraham ukuba sithi uYesu wayekho phambi koAbraham.
2. Intloko ndaba ekuYoh. 8:58 nguKrestu exabana namaJuda ngenxa kaAbraham. Ngokokubona kwawo, Abraham wangoyena mkulu kuye wonke umntu. UYesu uthi “Ndinguye lo, ndime apha, ndibalulekile kunoAbraham. Uthetha ukuthi ‘Ndim lo, ndingaphezu koAbraham owayekho’. Kufuneka niyiqondile “Phambi kuYoh. 8:58 ngokufana nexesha, ngokufana nokuthi phambi koAbraham wayekho, uKrestu wayekwicebo likaThixo kwasekuqaleni kwehlabathi, kungenxa yokuba uYesu wayekho “phambi” koAbraham ngenxa yokuba waye “phambi” koAbraham ngenxa yokuba waye “phambi” ngenxa yokubaluleka.....

## ISIFUNDO 8

### IMO KAYESU KRESTU

#### 8.1 Intshayelelo ngokudalwa kukaYesu Krestu

Longumba wokuqala omkhulu owacingwa ngabazalwana ukuba uYesu akazange ayifumane imbeko kubantu behlabathi ngokuthi baxolelwe izono zabo.

Uninzi lwabantu luzixelela ngokuba uYesu uziqo zithathu, lusenza ngathi uYesu unguThixo ngokwakhe. Abantu abayiqwalaselanga into yokuba uThixo nguye owenza ukuba uYesu angene kwimfazwe enkulu yokulwela abantu behlabathi ngokuthi abethelelwe emnqamlezweni afe engonanga ukuze kuxolelwe izono zethu. Makungabikho mntu uthi ulukuhlwe nguThixo xa ahendwayo, uThixo akoyiswa bububi yaye akalingi mntu (Yakob.1;13). Wanikela ngobomi bakhe emhlabeni kubantu bonke behlabathi ngokomoya oyingcwele kwiintlanga wabe engenguye owehlathi. Ngeminye imiba wayefana nje nabantu abanje ngo Mormons kunye noJehova's ababengengawo amangqina agqibeleleyo ngokuthi uKrestu ubesakuba nguye unyana kaThixo. Kunje ngokuba wayengazukuba siso isithunywa okanye unyana kaJoseph ngokwendalo. Iyathandabuzeka into yokuba ubomi bukaKrestu ngeloxesha babudalwe nje ngbuka\_Adam naphambi kokuba ehle.

Babungekho ubungqina obuseBhayibheleni obuchaza ukuba uAdam wabunjwa nguThixo ngothuli, ke yena uYesu wakhawulwa nguThixo ngomoya wakhe oyingcwele wamkhawukela esibelekweni sikaMariya. Njengokuba uYesu engenaye utata nje ngabantu bonke kodwa wazalwa njengathi. Abantu abaninzi abafuni ukuyivuma ukuba le ndoda yafela izono zethu yiyo kanye eyindoda yendalo ngokugqibeleleyo . Iyakuhlala ihleli into yokuba ilukholo lokwenyani nolungenakuphikiswa olwendalo kaKrestu.

Kufuneka sikholelwe ukuba uYesu ungowendalo yethu; kwaye wafela izono zethu ngobungangamsha bakhe ibe ingeyonto elula ke leyo. Yinto ecace kakhulu eyokuba siqiniseke ukuba uYesu unguThixo ngokwakhe, ngokwemisebenzi yakhe . UYesu unje ngathi ngokwemisebenzi yakhe ; kaloku owethu umbingeleli ngosivelayo ebuthathakeni bethu; kuba walingwa ngeendlela zonke njengathi, kodwa zange one (Heb.4;15)

Kaloku ngoKrestu uThixo wayexolelanisa ngokwakha ihlabathi, engasababeki tyala abantu ngezono zabo waza wasiphathisa umsebenzi woxolelaniso (2 Cor.5;19) .Ngelixesha ke uYesu wathi yizani kum nina nonke nisindwayo, nibulalekayo, ndoninika ukuphumla . Ngenani edyokhweni yam nifunde kum

ukuba mna ndilulamile ndingontliziyo ithobekileyo , nothi ke nizifumanele ukuphumla iintliziyo zenu (Mt.11;29).

## 8.2 Umahluko phakathi kukaThixo kunye noYesu

Kukho izinto ezisulungekikeyo kwaye zibaluleke kakhulu phakathi kwezinye ngokuba uThixo wayekunye noKrestu .UThixo wayenguThixo ngokwakhe wayesebenzisa ubungangamsha bakhe kangangokuba abantu babekhohlelwa okokuba uThixo unguziqu zithathu , yabe ingeyonyaniso ke leyo iyinkcazelo engeyiyo kwaphela kuba kuba kaloku uThixo unesiqu esinye . UThixo wavela wangusiqu sinye kwasekuqaleni kodwa amakhohlelwa wokuqala wayengayikhohlelwa loo nto esithi unguziqu zithathu.

Masihhlale sikhumbula ukuba usindiso lwethu luxhomekeke kwinyaniso esiyifumana ngaye uYesu Krestu ngokwemiqondiso yakhe, ke othe wakhohlelwa kuNyana kaThixo unobomi obungunaphakade kanti othe akamthobela uNyana kaThixo akayi kubona bomi,ingqumbo kaThixo ihlala ihleli phezu kwakhe (Jn.3;36). Ukuba sithe sayiqonda inyaniso kaThixo saxolelwa izono sabhaptizwa ,sakuvuka kwelabafileyo silufumane usindiso lukaThixo .

Ngokumanywa kwethu noThixo ke sakusindiswa kuba kaloku mnye uThixo ukwamnye nalowo ungumxolelanisi kaThixo nomntu nguKrestu uYesu ongumntu ncakasana 1 Tim.2;5 . Kuthi bazalwana uThixo mnye qwaba, unguThixo uYise owadala izinto zonke, esikholo yena thina.Inye kuthi neNkosi.Yona nguYesu Krestu, ezabakho ngaye zonke izinto ,esikho ngaye nathi apha ehlabathini (1 Cor.8;6). Kaloku uThixo unguTata wethu owathumela uNyana wakhe kuthi ukuba afele izono zethu .

Onke amaxesha kufuneka sihlale siyazi ukuba uThixo akaguqu-guquki okukomntu,ufezekisa oko asithembise ngako,kwaye uphumelelisa oko akuthethileyo ngokwakhe (Num.23;19). UKrestu uguNyana kaThixo ngokugqibeleleyo.AmaGrike ayibiza ngokuba nguNyana kaAnthropas umzekelowendoda elungileyo kunoNyana ka Aner(Indoda yamadoda) ngokwesiHebhere bacinga ngokuba nguNyana ogqibeleleyo omela amadoda. UThixo utsho ukuthi mna ndingulowo ukuthuthuzelayo nganike ukuba woyike umntu into evuthuluka njengengca (Is.51;12).

Njengoko ukufa kweza ngomntu kukwanjalo novuko lwabafileyo luza kwangomntu (1 Cor.51;21).Yena uyakuba mkhulu abizwe ngokuba nguNyana kaPhezukonke iNkosi uThixo uyakukummisela abe ngukumkani kwaDavide uYise ayilawule indlu kaYakobi kude kube ngunaphakade nolawulo lwakhe lungaze luphele (Lk.1;32)

<b>UTHIXO</b>	<b>UYESU</b>
Uthixo akalingwa (Yakobi 1;13)	UYesu walingwa nje ngathi

(Heb.4;15).

UThixo akasoze afe uhlala ngonaphakade  
(1 Tim.6;16)

UYesu wafa wangcwatywa  
kangangentsuku ezintathu  
(Mt.12;40)

UThixo akabonwa mntu (1 Tim6;16)

UYesu wabonwa ngabantu  
Bahlala naye (1 Jn.1;1)

Xa sitsaleka kwizinto ezingalunganga kuzakufuna sikhethe phakathi kwesono kunye noThixo ophilayo . Sibonakale siyimbewu awayethembise ngayo uDavide ku (2 Sam.7.12-16).

### **8.3 IMVELAPHI KA YESU**

UYesu wayengowendalo kaThixo ngokobomi bakhe. Wayeyindalo yomntu ophilayo . uYesu walingwa nje ngathi ( Heb.4;15). Wathi ngokulingwa kwakhe kwaxolelwa izono zethu . Kuba wasivela ebuthathakeni bethu walingwa njengathi . UYesu weza kuthi engalukuhlwanga ngabuxoki, Ngokwendalo yakhe wabonisa ngemimangaliso yakhe (Mk.7.15-23). Isilingo sivela ngokuthi umntu alukuhlwe yiminqweno yakhe egwenxa ( Yakobi.1;14). Kaloku uKrestu nanjengamntu yena oselephumelele ebunzimeni bokulingwa , unako ukubanceda aba basalingwayo .

Nabantwana ke abo ngabantu, naye ke uYesu waba ngumntu, njengabo khona ukuze ngokufa kwakhe atshitshise igunya likaSathana lokuvuyelela abantu ngokufa . Ngalendlela ke wabakhulula abantu nakwiimbophelelo zokoyika ukufa ababephantsi kwazo bonke ubomi babo. Ke aba abancedayo asizozithunywa zezulu, ngabantu abayinzala kaAbraham. Ngoko ke ubemele ukuba afane nqwa nabantakwabo, khon 'ukuze aba ngumbingeleli onovelwano nothembekileyo kumsebenzi kaThixo , onako ukungxengxezela izono zabantu. Kaloku yena nanjengamntu osephumelele ebunzimeni bokulingwa , unako ukubanceda abo baligwayo.

Ukuba siyazivuma izono zethu, uThixo uyakusixolela kuba uthembekile kwaye ulilungisa ,ngokuthandaza uyakusihlambulula kuko konke okungalunganga (1Jn.1;9). Ngoko ke yenzelanani ububele nobulali, nixolelane kanje ngokuba uThixo wanixolelayo ngoKrestu (Eph.4;32). UThixo unxibelelana nathi ngomoya oyingcwele , abo ke bamnqulayo kufuneka bamnqule benyanisekile (Jn .4;24). UThixo wamthumela uNyana wakhe ekwisimo esifana nesimo sethu esonakeleyo , waza wasigweba izono emntwini wenyama negazi . Ngoko ke saxolelwa izono zethu kwantlandlolo .

Kufuneka sihlale sisazi ke ukuba umvuzo wesono kukufa. Kuba uThixo wancama uNyana wakhe ikuphela kwamzelelo ukuba efele izono zethu . Siyazi ke ukuba kuthi akuhlali zinto zilungileyo ngalo lonke ixesha , kuba kaloku izinto ezilungileyo asizenzi ,sitsho sibe kwisimo esonakeleyo ngokwenza izinto ezingalunganga ( Rom.7;18). Abantu abaninzi bathi bakumbona uYesu bakholwa kuye ngemimangaliso yakhe ayenzayo , UYesu wayengathembelanga ngabo kuba wayebazi abantu ingcamango zabo , kwakungekho mfuneko yokuba kubekho ubani omxelelayo ngomntu , kuba kaloku yena uyazazi iintliziyo zabantu ( Jn.2;23-25). Kwaye ngokolwazi lwendalo yakhe wayebazi kakhulu abantu , kwakunye nangendalo yakhe.

## UBUME BUKAYESU

Kwizibhalo ezingcwele kuthethwa ngemizekelo engempiliso kaYesu egqibeleleyo . Kufumaneka ukuba uYesu wayediniwe luhambo lwakhe wahlala phantsi ngasequleni wasela amanzi ( Jn 4:6). Kufumaneka ukuba kwimimangaliso yakhe ayebuzama amaJuda ukuthi wawavula nje amehlo emfama , ngaba ebengenako ukwenza ukuba uLazaro angabhubhi? (Jn.11:37), atsho abonakalise okanye onelise abantu ngokwempiliso yakhe egqibeleleyo .

UYesu ethetha ngokufa kwakhe wathi intliziyo yakhe ikhathazekile angathini na ukuthi Thixo ndisindise, ulidlulise kum elixesha, waphinda wathi hayi mandingatsho kuba kwakungenxa yokuba ndifikelele kweli xesha. Wathandaza kuThixo wathi “Bawo zibonakalise into oyiyo wena” (Jn.12:27). Wathandaza ke uYesu wathi “Bawo ukuba kunokwenzeka, yidlulise kum le ntlungu. Noko ke makungabi kokuthandwa ndim makube kukuthanda kwakho ( Mt. 26:39). Watsho esithi ubomi bam bonke buxhomekeke ekuthandeni kwakho Thixo, kwaye kufuneka ndenze ngokwemimiselo nemiqathango yakho. Andikwazi ukwenza ngokokuthanda kwam konke kuba kwanto endiyivayo kusube ndiyive ngokokuthanda kwakho ingesikuko ukuthanda kwam.

Mna ngokwam andinakwenza nto, ndigweba nje ngoko ndiyalelwe nguwe, kwaye ukugweba kwam kufanelekile, kuba andinanjongo yakwenza ntando yam, koko ndenze ukuthanda kwakho ( Jn. 5:30). Oku kukubonakalisa umahluko phakathi koYesu kunye noThixo kwaye kucacisa ukuba uYesu akangoThixo.

Kungoko ke kufuneka sihlale sinolwazi ngoThixo wethu silandele iimfundiso nemiqathango yakhe apha ebomini. Ngokuba uKrestu ungumzekelo wethu omkhulu, kodwa ke engenalo ulwazi olugqibeleleyo anokulugalela kuthi nje ngoThixo. Ke xa sisonke sizakuba ngabantu abakhule bagqibelela, silingane noKrestu ogqibeleleyo ( Eph 4:13). UKrestu wakhula ngesithomo nangobulumko, ebabalwa nguThixo ethandwa ngabantu . Kaloku uKrestu wakhula, waya esomelela enobulumko obukhulu ubabalo lukaThixo lunaye (Lk. 2:40).

Kukho izahluko ezibini ezinenkcazelo nobabalo lokukhula kukaKrestu ngokomoya oyingcwele. Kuba uYesu enguye unyana kaThixo ngokwentetho yokuba ekhona ngokomoya oyingcwele , kodwa

akukho mntu ngomhla kwanexesha azakubuya ngalo uYesu nguThixo kuphela owaziyo. Njengoko inguThixo kuphela owenza konke ngoko ke kufuneka sifunde ngalo lonke ixesha ukuba senze intando kaThixo, njengoko noYesu esenza njalo ukuphulaphula imimiselo kaThixo uyise.

Njengoko anguNyana kaThixo wafumana amava akumthobela uThixo, watsho ngokupheleleyo wenziwa waba ngumthombo wosindiso olungasoze luphele kwabo bamthobelayo, emiselwe nguThixo waba ngumbingeleli omkhulu ( Heb. 5:8-10). Ngokumthobela kwakhe waziqongqotha ubuyena wathatha isimo sesicaka waba ngumntu ncasana, wazambesa intobeko, ntobeko leyo yamsa ekufeni –ukufa kwasemngamlezweni, nathe uThixo wamphakamisa wamthi jize ngelona gama lingaphezu kwawo onke amagama, ukuze bonke abaphilayo ezulwini, emhlabeni, kunye nabaphantsi komhlaba bagobe amadolo banike imbeko kwigama lakhe uYesu Krestu ( Phil. 2:7-8).

Hlalani nithandana kanye ngalendlela wanithanda ngayo uKrestu. Yena wazincama ngenxa yenu, wazenza umnikelo nedini elivumba limnandi kuThixo. Nanje ngoko nilusapho lukaThixo, makungakhakanywa phakathi kwenu ukurhetya nako konke ukungcola nokunyoluka. Izinto ezinje ngokuthetha krwada, nokulavuzwa, neentetho ezingcolileyo, azinto zinifaneleyo konke. Nifanelwe kukuhlala nibulela uThixo nina endaweni yezi zinto (Efe. 5:4).

UBawo uyandithanda, ngenxa yokuba ndibuncama ubomi bam. Ke ndobuya ndibufumane. Akukho bani ubuhluthayo kum ubomi bam, ndibuncama ngokwam. Ndinelungelo lokubuncama, ndikwanalo nelokubuya ndibufumane. Yiyo ke leyo into endayiyalelwayo nguBawo ukuba ndiyenze (Yob. 10:18). Kwavakala ilizwi livela ezulwini, lisithi lo nguNyana wam endimthandayo, ndikholisiwe nguye (Mat. 3:17).

Ngenxa yendalo yomntu uYesu wayephila nje ngathi, kwakufuneka ukuba uYesu aphume ekufeni ngokwentando kaThixo. UYesu ke wathandaza wakhala iinyembezi kuThixo, kulapho uThixo wamkhupha kwelabafuleyo ngokuva intlungu akuyo. UYesu esadla ubomi apha emhlabeni, wayedla ngokwenza imithandazo nemiculo, ekhala iinyembezi, ebhekisa kuThixo onamandla okumhlangula ekufeni wawuva uThixo umthandazo wakhe, ngenxa yokuzimisela kwakhe (Heb. 5:7).

Siyazi ke ukuba uKrestu evusiwe nje kwabafuleyo, akayi kuba safu – ukufa akusayi kuba nagunya kuye. Kuba wafa kwaba kanye, efela, isono, kodwa ngoku udla ubomi ephilile kuThixo ( Roma. 6:9-10). Zininzi incwadi zeNdumiso ezichaza ngosindiso luka Krestu, luyafumaneka nakwiTestamente eNtsha uninzi lwazo luchaza ngosindiso luka Krestu oluvela kuThixo ngokuba emthobela .

- ( Ndum. 91:11,12) kaloku woziwisela umthetho ngawe izithunywa zakhe wokuba zikugcine endleleni yakho, zikufunqule hleze ukhubeke elityeni. Umtyholi ke wasa uYesu kwisixeko esiNgwele wammisa phezu kwendlu kaThixo wathi kuye ukuba unguye uNyana kaThixo ziphose ezantsi phaya, kuba izibhalo zithi uThixo uya kuziwisela umthetho ngawe izithunywa zakhe, ziya kukufunqula hleze ukhubeke elityeni (Mat. 4:6). Ndaweni yokutya ndanikwa ityhefu, endaweni yamanzi yaba yiviniga (Ndum. 69:21). Amnika iwayini exutywe nenyongo ukuba ayisele, akuyiva akavumanga ukuyisela (Mat. 27:34).

- Uya kubhenela kum athi wena unguTata unguThixo wam, umqolomba ondihlangulayo (Ndum. 89:26).
- Esandla ubomi apha emhlabeni wayedla ngokuthandaza ekhala iinyembezi , ebhekisa kuThixo onamandla okumhlangula ekufeni ( Heb. 5:7)
- UThixo woobawo bethu wamvusa uYesu ekufeni ekubeni nina nambulalayo ngokumxhoma emnqamlezweni. UThixo wammisela ewongeni, wayiNkokheli noMsindisi okunika amSirayeli ithuba lokuguquka, aze axolelwe izono zabo (Izenzo 5:30-31).
- UThixo kaAbraham, kalsake , kaYakobi, uThixo wobawo bethu, ngesi senzo usinike iwonga isicaka sakhe uYesu. Nina namkela namkhanyela phambi koPilato, nangona yena wayefuna ukunikhulula. Namkhanyela umnyulwa olilungisa . Endaweni yakhe nacela uPilato ukuba anikhululele isihange. Nayibulala imbangi yobomi, ke yena uThixo wayivusa ekufeni, yeyona nto singqina yona ke leyo.
- UThixo ke yena wamvusa wamkhulula kwintlungu zokufa, kuba ukufa kwakungenawo amandla okumbophelela. UThixo ke wamvusa ekufeni lo Yesu; saye ke thina sonke singamangqina alonto. Njengoko anyuselwe ewongeni kuThixo wamkele uMoya oyiNgcwele, lowo wathenjiswa kuYise. Lento ke niyibonayo niyivayo ngoku kukugalelwa kwaloo Moya kuthi (Izenzo 2:24,32-33).
- Xa ke uThixo abonakalisa amandla akhe ngaye, wothi amnike ubungangamsha uNyana woLuntu, kwaye oko uzakukwenza ngoku (Yoh. 13:32).

## 8.5 UNXIBELELWANO NOTHIXO KUYESU

Unxibelelwano lukaThixo kuYesu likumila njengendoda nomfazi. Intloko yomntu wonke nguKrestu, njengentloko yomfazi iyindoda kungokunjalo nokuba intloko eyongamele uKrestu inguThixo. Kambe ke ndifuna nicacelwe kukuba njengoko uKrestu ongamele indoda nganye, yindoda eyongamele umkayo, nanjengoko uKresu onganyelwe nguThixo (1Kor. 11:3).Kodwa ke nina ningaba kaKrestu, uKrestu ke yena ngokaThixo (1Kor. 3:23).

Ndiyamcela uThixo weNkosi yethu uYesu Krestu uSosidima ukuba aniphe uMoya wobulumko anityhilele uThixo ukuze nimazi (1Efes. 1:17). Ewe, yena usenze ababingeleli basebhotwe ukuze sikhonze uThixo uYise. Mabube kuye ke ubungangamsha nolawulo nanini-nini (Isity.1:6). Lowo woyisayo ndiyakumenza intsika yendlu kaThixo wam, angaze ahlukane nayo. Ndiyakulibhala kuye igama likaThixo wam negama lesixeko sikaThixo wam. Ewe ndixela iJerusalem entsha, leyo izayo, iphuma ezzulwini kuThixo wam. Ngokunjalo ndiyakulibhala kuye negama lam elitsha (Isity. 3:12).

Ngexesha lobomi obungunaphakade kuYesu xa enyukela kuYise uThixo wathetha wathi sukundibamba kuba andikenyuki ndiye kuBawo. Hamba uye kuxelela abahlobo bam ukuba sendinyuka, ndiya kuBawo okwanguYihlo, uThixo wam okwa nguThixo wenu (Yoh. 20:17). UYesu wakhala ngelizwi elikhulu esithi Thixo wam Thixo wam undishiyeleni na? (Mat. 27:46) kwathi ngaloo mihla uYesu waphuma, wasinga entabeni, esiya kuthandaza. Wachitha ubusuku bonke ezibika kuThixo (Luka.6:12). Ke kaloku thina sonke, sinobuso obutyhiliweyo, ubuqhaqhawuli beNkosi sibubona ngokungathi busesibukweni. Ngoko ke siyaguqulwa sifane nayo ncam, sibe nesidima esiya sikhula (2 Kor. 3:18).



























## ISIFUNDO 9 UMSEBENZI KAYESU

### 9.1 Uloyiso lukaYesu

Isifundo esigqithileyo sibonisa indlela uYesu anobume obufana nathi kukuba yena wahendwa njengathi. Umahluko phakathi kwakhe nathi kukuba yena wasoyisa ngokupheleleyo isono; enabo ubume bokona, ngalo lonke ixesha wayesoloko esenza okulungile. Ukwenzeka koku kumele kusinike umdla njengoko sikulangazelela oku. Kuphinda phindiwe kwiTestamente Entsha ukucacisa ukuba uKrestu ngoyena singajonga kuye.

- Waye “kuba walingwa ngeendlela zonke njengathi kodwa zange one” (Heb. 4:15).
- Waye “ngazani nasono”. “kuye akukho sono” (2 Kor. 5:21; 1 Yoh. 3:5)

- “Yena zange one, engazange wakhohlisa” (1 Pet. 2:22)
- “Ungcwele, akanasici, enyulu; futhi wahlukanisiwe naboni” (Heb.7:26)

IziBhalo zibonisa ukuba abalingane bakhe bakuqonda njani ukulunga kwakhe, okuboniswa ngamazwi akhe, nezenzo. Umfazi kaPilato wayiqonda ukuba waye ngenatyala” (Mt. 27:19), wayengafanelanga kutshutshiswa; igosa lomkhosi waseRoma lamjonga uKrestu latsho limbukele exhonywe emnqamlezweni lathi “Ngokwenene lomntu ebelungile”(Lk. 27:47). Ekuqaleni kubomi bakhe uYesu wabuza amaJuda lombuzo: “Akukho namnye kuni ungandibeka ityala, athi ndonile?” (Yoh. 8:46). Kulento zange kubekho mpendulo.

Njengeziphumo zokoyisa kwakhe ngazo zonke indlela uYesu waseNazareth wenziwa omkhulu nakwiNgelosi (Heb. 1:3-5). Wanikezela igama eliyintsika (Filip. 2:8), elibandakanya onke amagama angcwele “Igama lakhe liyakubizwa ngokuba nguMangaliso [cf Jud. 13:18 Avmg.] umxolelanisi [lisetyenziswa kwiNgelosi kwi 1Kumkani 22:20 Heb. Isicatshulwa] .....” (Is. 9:6). Ngokuqinisekileyo uYesu zange afune esi sikhundla phambi kokuzalwa nokufa kwakhe; ingcinga yakhe yokwenyuselwa kweliwonga iphethwe koku.

Ngokulunga kwakhe, uYesu wayemele uThixo ngokwenyama (1 Tim. 3:16); wenza wathetha njengoko wayezakwenza uThixo ukuba wayengumntu. Wayengumfanekiso kaThixo olungileyo – “yimbonakalo kaThixo ongabonakaliyo” (Kol. 1:15). Ngenxa yoku, akukho mfuneko yokuba lomzimba womntu ubone uThixo. Njengoko uYesu achazayo, “Lowo ubone mna, ubone uBawo; utsho ngani wena ukuthi mandinibonise (ngokwenyama) uBawo?” (Yoh. 14:9). Ukuphinda phindwa kwengcaciso yeBhayibhile kukuba uThixo uBawo wayemelwe nguYesu Krestu uNyana wakhe (2 Kor. 5:19; Yoh. 14:10; Izenzo 2:22). Uziqu zithathu ufundisa ukuba uThixo wayemelwe [ ukuba singasebenzisa elo gama ] kuYesu. ULizi wabayinyama (Yoh. 1:14), ngaphezu kokuba uLizwi langena njengenyama.

Ukuphila kwilizwe lesono kwaye ujikelezwe sisono kwindalo yethu, kunzima ukufumana itotali nokuba nokufana ngqo noKrestu ngomoya; ukuba umntu ofana nathi enze okulungileyo okufunwa nguthixo kubume bakhe. Ukukholelwa kulento kufuna ukholo oluluqilima kunokuba singcengeceleze ukwazi ukuba uKrestu wayengThixo ngokwakhe.

Ngokuba wayefana nathi, uKrestu kwaye kwafuneka ukuba afe. Waye ngowlibo kaAdam ngaye uMariya, bonke ke abantwana bakaAdam bayafa ( 1Kor. 15:22). Bonke abazalwa nguAdam, ngaphandle kwemo yabo esecaleni. “ke ukufa kwakutshatshele.....ngenxa yokona komntu omnye (Adam) abaninzi bafa.....isono sabekwa (ngenxa) yomntu omnye (Adam) bagwetyelwa (ekubeni).....ngenxa yokungathobeli, kwalowo mnye abaninzi benziwa abonni,” kwaye babefanelwe kukufa (Rom. 5:14-19 cf. 6:23). Ngokuba sinabakaAdam, uYesu kwafuneka afe, uye wafumana lomzimba wethu kuAdam ngaye uMariya, unina.

Ngaphandle kukaYesu, bonke abomlibo kaAdam bayasifuna esi sohlwayo, ngokuba sonke sonile emacaleni. UYesu kwakumele afe kuba ufana nathi, asingxengezele kwingqumbo eyabekwa phezu kukaAdam nenzala yakhe. Nangona, engenzanga nto engamsa ekufeni “UTHixo wamvusa kwabafileyo, wamkhulula kwiintlungu zokufa, kuba ukufa kwakungenawo amandla okumbophelela” (Izenzo 2:24 N.I.V.). UKrestu wayenguNyana kaThixo ngamandla, oMoya oyiNgcwele, ngesiganeko sokuvuka kwabafileyo” (Rom.1:4). Yonke lento yaxhomekeka kubume kukaKrestu, “uMoya oyiNgcwele”, ngokuba wavuswa.

UKrestu akafanga emnqamlezweni ngenxa yokuba wayengumntu naye. Wanikezela ubomi bakhe ubunyulu njengesipho kuthi; wabonisa uthando lwakhe kuthi ngokuthi asifele “ngenxa yezono zethu” ( 1 Kor. 15:3 ), esazi ukuba ngenxa yokufa kwakhe sakufumana usindiso ezonweni kwaye wasifela nathi ( Efes. 5:2,25; Isityhil. 1:5; Gal. 2:20 ). Ngenxa yokuba uYesu wayelungile wakwazi ukukosoyisa isono ngokuthi abengowokuqala ukuvuswa ekufeni kwaye anikezwe ubomi obutsha. Bonke abo baphawulwe ngoKrestu ngalo ubhaptizo nangehambo efana nekaKrestu ngoko banalo elo themba elifanayo lovuko nomvuzo.

Kulento kulele uzuko lwembonakalo yovuko lukaKrestu. Iya “qinisekiswa” ukuba siyakuvuswa sigwetywe (Izenzo17:31), kwaye ukuba siyesamlandela ngenene nangenanyaniso kobu bomi, sabelane ngalo mvuzo wobubomi obutsha, “Siyazi (ngokupheleleyo) ukuba lowo wayivusayo iNkosi uYesu nathi uyakusivusa ngoYesu” (2 Kor. 4:14; 1Kor.6:14; Rom. 6:3-5). Njengaboni, sifanelwe kukufa kwanaphakade (Rom. 6:23). Kodwa ngenxa yobomi obunyulu bukaKrestu, ukuthembeka, ukufa kwanovuko lwakhe, uThixo usinikeza isipho sobomi obungunaphakade, xa siyigcina imiyalelo Yakhe.

Ukuvala kwizinto ezenziwa zizono zethu, uThixo “unoyolo othe wabalilungisa” (Rom. 4:6) kuthi ngalo ukholo lwethu kwizithembiso Zakhe zosindiso. Siyazi ukuba isono sizisa ukufa, ke ngoko xa sithe sakholwa ngenene ukuba uThixo uyakusisindisa kuso, kumelwe sikholwe ukuba “uyakubala” thina ngokungathi singamalungisa, nangona singenjalo. UKrestu wayelungile; ukubangenene sikuye uKrestu, uThixo uyakusithatha ngokunathi silungile, nangona ngokukokwethu singalunganga. Sifumana ukusifanele njengabantu, singathi ‘ .UTHixo wenza uKrestu “wamenza wanenxaxheba kwisono sethu, engazani nasono; ukuze sibe nenxaxheba ebulungiseni bukaThixo ngaye” (2 Kor. 5:21), i.e. ukuba kuKrestu ngalo ubhaptizo kwanokuba nobomi obufana nobukaKrestu. Njengabo bonke “bakuKrestu uYesu”, “usenze .....amalungisa, usenze imilowo, wasinika inkululeko” (1Kor. 1:30,31); Le vesi ilandelayo isikhuthaza ukuba sidumise uKrestu ngezinto ezinkulu asenzele aziphumeleleyo. “ EziBhalweni ubulungisa buyatyhilwa nguThixo , ubulungisa obuhamba nokholo” (Rom. 1:17, N.I.V.). Ukwazi ezi zinto ngoko kubalulekile kuba yenye yendlela zokwazi iziBhalo.

Yonke lento yenziwa lula ngalo uvuko lukaKrestu. Waye “ziziqhamo zokuqala” zalo lonke uvuno lwabantu abaya kwenziwa kumila kumbi ngenxa yempumelelo yakhe (1Kor. 15:20), “abazelwe kuqala” losapho olutsha lomoya abaya kunikwa indalo kaThixo (Kol. 1:18 cf. Efes. 3:15). Uvuko lukaKrestu lwenza kwalula ukuba abakhlwayo kuKrestu ukubalwa njengabakholwayo, ngokubona ukuba bagqunywe ngobulungisa. UKrestu “waziselwa iziphoso zethu, waye wavuswa kwakhona

ukuze thina sibe ngamalungisa (igama elithetha 'ubulungisa')" (Rom.4:25). Ezi zinto zezomoya. Akufanele sicinge ukuba 'ubulungisa' yinto nje esemthethweni. UThixo ufuna umntu acele uxolelo lwezono kwanokwamkela ukuba uKrestu 'ufuna ubulungisa bukaThixo, ukuba utyhila ubulungisa emenza abe lilungisa wonke okholwayo kuYesu'(Rom. 3:25-26). Nangona uYesu, elilungisa engenasono njengoko wayenjalo ekwanjalo, wavuma xa uThixo efuna afe kuba wayengowomlibo kaAdam. Kukanganani ukufumana isigwebo kuthi. Uxolelo lunikwa abobantu abaguqa phantsi phambi koSonininanini becela lusuka ezintliziyweni zabo 'Thixo ndenzele inceba mna moni'.

Ifuna isazela somntu, ukukholelwa kwezizinto ukuxelelwa ukuba singabalwa njengabalungile nguThixo. UKrestu uzakusimela esihlalweni sokugweba "*singenabala* ebuqaqawulini bakhe", "nimsulwa kwaye ningenasiphako kwaye ningabanyuliweyo phambi kwakhe" (Juda v.24; Kolo. 1:22 cf. Efes.5v27). Sinikezwe obubume besono kwaye sisona ngakwizinto ezingcwele, ifuna siqine ngokupheleleyo ukuze sikholelwe kulento. Ukuphakamisa isandla xa kukho "inkonzo ezinkulu" okanye ukufunda malunga nentlobo ngentlobo zenkolo akungqamamani nolu ohlobo lokholo. Yindlela eyiyo yokwazi ngovuko lukaKrestu enokusenza sikholelwe kukholo lwethu: "UThixo.....wamvusa ekufeni.....ukuze ukholo nethemba ( olufanayo novuko) lubekuThixo" (1 Pet. 1:21).

Kungobhaptizo olululo kuKrestu, olulandelwa kukuziphatha kakuhle, olungasenza sibe "kuKrestu" kwaye ke ngoko sengqunywe bubulungisa. Ngobhaptizo sizimanya nokufa nokuvuka kwakhe (Rom. 6:3-5), ekuyindlela esixolelwa ngayo izono zethu, uze thina "sibengamalungisa", okanye sibalelwe ebulungiseni (Rom. 4:25).

Izinto ezibalulekile esizifumeneyo kulendawo zinika umdla qha ngaphandle kokuba singabhaptizwa. Kubhaptizo sizibandakanya negazi "likaKrestu" eliphalazwe emnqmlizweni; abakholwayo bahlamba "ingubo zabo (bazenza) zamhlophe kwigazi lexhwane" (Isityh. 7:14). Ngokufanayo, bavathe ingubo ezimhlophe, ezimele ubulungisa bukaKrestu ubuthe babalwa ('efakelweyo') kubo (Isityh. 19:8). Kunzima ukwenza ezingubo zimhlophe zibemdaka ngenxa yezono ( Juda v.23); xa sisenza oku emva kobhaptizo, kumelwe sicele ukuxolelwa nguThixo ngaye uYesu Krestu.

Kulandela emva kobhaptizo ukuba kufuneka sihlale kulendawo yentsikelelo esingene kuyo ngokuthi sizimisele. Kumelwe sihlale sizivavanya ngosuku ngalunye ngokuthi sithandaze sicele nokuxolelwa iziphoso zethu. Ngokwenza oku siyakuhlala silambe zisithemba ukwenza ubulungisa kuKrestu, nokuthi siyakuba khona eBukumkanini bukaThixo. Kumelwe sifune ukuba sibe noKrestu njengoko usuku lokufa okany olokubuya kukaKrestu, "ndingenabulungisa (obethu) ....kodwa ndenziwe ilungisa ngalo ukukholwa (ku) Krestu, ubulungisa bukaThixo ngako ukukholwa" (Fil. 3:9).

Ukuphindwa phindwa *kokholo* lubandakanya ukuxokonyezelwa kobulungisa, ebonisa ukuba akukho enye indlela esingafumana usindiso ngemisebenzi yethu; usindiso lungenceba: "Nakhulululwa ngenxa yesisa ngokholo; ngoko ke akukho nto ubani angaziqhayisa ngayo, kungekho

migudu yakhe nje. Sisipho esisuka kuThixo (Efes. 2:8,9). Njengoko ubabalo nobulungisa 'sisipho' (Rom. 5:17), ngoko lulo usindiso olo.

Ukuzama ukwenyusa umsebenzi wobukholwa kumelwe sicinga ngako konke uThixo asenzele kona – esibala njengabalungileyo ngaye uKrestu, esinika nendlela eya elusindisweni. Ukba sinesizathu sokucinga ukuba senza umsebenzi, ngoko bayokusindisa. Asisayi kuphumelela kusindiso lwethu ukuba sicinga ngoluhlobo; *sisipho* esingenokusifumana, ngaphandle kokuba usithande ucinge nzulu ngaso, esiya kuvuzwa ngemisebenzi yethu. Ukholo lwenene aluqhubeli mntu kwenzeni nto luyinto nje efileyo (Yakobi 2:17).

## 9.2 Igazi likaYesu

Iyachazwa kaninzi kwiTestamente Entsha ubudlelwane kwanosindiso lukulo igazi liYesu (e.g. 1Yohane 1:7; Isityh. 5:9; 12:11; Rom. 5:9). Ukuphakamisa imbonakalo yegazi likaKrestu, kumelwe sazi imfundiso zeBhayibhile ukuba “igazi libubomi bayo yonke into ephilayo” (Lev. 17:14). Lingekho igazi umzimba awunakuphila; ngoko yindlela yokuphila. Lento icacisa amazwi kaKrestu, “inene ukuba anithanga niwutye umzimba wakhe uNyana woluntu, nilisele negazi lakhe, aninabo ubomi” (Yoh. 6:53).

Isono sizala ukufa (Rom. 6:23), i.e. ukuphalala kwegazi, elizisa ubomi. Ngokwalento amaSirayeli kwakufuneka ephalaze igazi qho xa esona, ukubakhumbuza ukuba isono sizala ukufa. “Ewe ngokomthetho (kaMoses) phantse yonke into ihlanjululwa ngegazi; ngaphandle kokuphalala kwegazi akukho ukuxolelwa kwezono” (kwezono – Heb. 9:22). Ngenxa yalento, uAdam noEva ukuziquma kwabo ngamagqabi kwakuvumelekile; ngaphandle, kokuba uThixo waxhela imvana ubanika izikhumba zokuzegquma isono sabo (Gen. 3:7,21). Ngokufanayo, umnikelo kaAbel ngesilwanyana wathathwa kunokaKayeni enikela ngemifuno, ngokuba wayesazi lo mthetho ukuba ngaphandle kokuphalaza igazi alukho uxolelo lwezono yindlela yokuzisondeza kuThixo (Gen. 4:3-5).

Zonke ezi zinto zibonisa ukubaluleka kwegazi likaKrestu. Lento yabaluleka ngokugqithisileyo kwisiganeko sePasika, apho abantu bakaThixo kwafuneka baqabe imigubasi yamacango ukuze basined ekufeni. Eli gazi lalikhombe kwelo likaYesu, ekufuneka sixolelwe izono ngalo. Phambi kwexesha likaKrestu, ngokomthetho kaThixo ngaye uMoses, amaJuda kwakufuneka anikele ngesilwanyana ngenxa yezono zabo. Nangona ukuphalazwa kwegazi lesilwanyana kwaye kwabafundisa isifundo. Isono umvuzwa waso kukufa (Rom. 6:23); kwakungalunganga ukuba umntu abulale isilwanyana kwaye asibukele sisamkelwa nguThixo endaweni yakhe. Isilwanyana asinikelayo asazi okulungileyo nokungalunganga; yayingamelanga yena ubuqu: “Kaloku igazi lenkunzi zeenkomo nelebhokhwe, alisoze lizisuse izono” (Heb. 10:4).

Umbuzo ke ngoko uyavela. Kwakutheni amaJuda anikele ngesilwanyana xa onile? UPawulos uqhamka nempendulo ezininzi kulombuzo kumaGalati 3:24: “Ngoko ke umthetho wawusigcine lo

gama angekafiki uKrestu, ukuze sigwetyelwe ngokukholwa kuThixo". Izilwanyana ezazixhelwa ukuze uxolelwe izono kwakufuneka zingabi –asiphako ( Ex. 12:5; Lev. 1:3,10 etc.). Zonke ezizinto zazikhombe phambili kuKrestu, "imvana engenasiphako" (1 Pet. 1:19). Amagazi ezozilwanyana ayemele elo likaKrestu. Ayamkelwa njengomnikelo wokuxolelwa izono ngoko ayekhombwe kuKrestu oyena ogqibeleleyo ngokulunga, uThixo wamazi ukuba uyakwenzenjalo. Kodwa ngnxa yoku, uThixo wayebaxolela abo babephila ngaphambi kokufika kukaKrestu. Ukufa kwakhe yayi "uzicimile izono ababezenzile ngexesha lomnqophiso wokuqala" ( Heb. 9:15), i.e. umthetho kaMoses (Heb. 8:5-9). Yonke iminikekelo eyayiphantsi komthetho yayikhombwe kuKrestu, owona mnikelo unguwo,owa "ukuze asuse izono ngedini elinguye buqu" (Heb. 9:26; 13:11,12; Rom. 8:3 [N.I.V.] cf. 2 Cor. 5:21).

Siye sacacisa kwindima 7.3 ukuba yenzeka njani kwiTestamente Endala, ingakumbi kuMthetho kaMoses, ukhombwe phambili kuKrestu. Phantsi komthetho indlela yokuthetha noThixo yayidlula kuMongameli oMkhulu; wayengummeli phakathi kukaThixo nomntu phantsi koMnqophiso Omdala njengoko uKrestu ephantsi koMnqophiso Omtsha (Heb. 9:15). "Umthetho (umisela) abantu ababuthathaka ukuba babengababingeleli abakhulu; kodwa sona isithembiso nesifungo.....simisela uNyana, ohlala esulungekile nanini nanini" (Heb. 7:28). Ngokuba babengaboni kwbona, ababantu babengekho simeni sokunika abantu uxolelo lwenene. Okwakufunwa ngumntu ogqibeleleyo ngokulunga, owayengakulungela ukumela abantu abonayo abe lidini lokwenene ukuze zixolelwe izono. Abantu bangabandakanyeka xa bezixulumanisa nelodini. Kaloku yena nanjengamntu oselephumelele ebunzimeni bokulingwa, unako ukubanceda abo basalingwayo, umbingeleli omkhulu yena kwakufuneka eme nalomntu wonayo abe ngummeli ukuze amcelele uxolo (Heb. 2:14-18).

UYesu walulungela olukhethe ngendlela ethe ngqo – "Ngoyena mbingeleli mkhulu ukwaziyo ukuhlangabezana nemeko yethu,ungcwele, akanasici, enyulu" (Heb.7:26).

Akukho mfuneko yakuba asondeze amadini mihla le ngenxa yezono zakhe, akakuphinde afe kwakhona (Heb. 7:23-27). Ekukhanyeni koku, izibhalo zingqina ukuba uKrestu ngumbingeleli wethu: "Esi sizathu esibangela ukuba abe nako ukubasindisa ngokupheleleyo abo beza ngaye kuThixo, njengoko ehlala ehleli ebathethelela." (Heb.7:25). Ngokuba ukwimo yemvelo, uKrestu, njengoMbingeleli Omkhulu, "uyakwazi ukubanyamezela abo bazizityhifili nabo baphazamayo, kuba kaloku naye ngokwakhe unobuthathaka" (Heb. 5:2). Lento isikhumbuza intetho kaKrestu, "naye ngokunjalo" wabangumntu njengabo (Heb. 2:14).

Njengoko umbingeleli wamaJuda wayemela abantu bakaThixo, amaSirayeli,yena uKrestu ungumbingeleli wamaSirayeli angcwele – abo babhaptizwe kuKrestu, abo baye bazazi iziBhalo eziyinyani. Ungu "mbingeleli omkhulu owongamele indlu kaThixo" (Heb. 10:21), ebandakanya abo abazelwe ngokutsha ngalo ubhaptizo (1 Pet. 2:2-5), benethemba lenene leziBhalo (Heb. 3:6). Xa samkela indlela uKrestu afundise ngayo engumfundisi kumelwe nathi sikhuthazeke zimfundiso zakhe zisenze sibhaptizelwe kuye; singenzanga oku akangekhe asithethelele.

Sibhaptizelwe kuKrestu, kumelwe sihambe emfundisweni kaKrestu; sinemiqathango ekumelwe sihambe ngayo ukuze siphile kulemeko. "Ngawo onke amaxesha masenze umbongo kuThixo" (Heb. 13:15). Icebo likaThixo lokusinikeza uKrestu njengombingeleli yayikukuba

masimdumise; kufanele sizinikele ngokupheleleyo kuthixo ngaye uKrestu ukuze simdumise Yena. Heb. 10:21-25 apha ngamanqanaba ekumelwe silandele wona njengoko uKrestu enguMbingeleli oMkhulu: “sinombingeleli omkhulu endlwini kaThixo:

1. Masisondele kufutshane (kuThixo) ngentliziyo enyanisekileyo sinokholo lwenene, intliziyo zethu zisuke ingcinga ezingendawo, imizimba yethu ihlanjwe ngamanzi amsulwa”. Xa sinolwazi lwmfundiso kaKrestu ithetha ukuba simelwe sibhaptizwe kuye (“imizimba yethu ihlanjwe”), akufanele sivumele isazela esingalunga sizinze ezingqondweni zethu. Ukuba sikholelwa kuthanjiso lukaKrestu, senziwe sabanye noThixo ( ‘kulo – olunye – uthanjiso’) ngalo idini lakhe.
2. “Masigcine isidima sokholo lwethu singabi ngamaza”. Akumelwe sizifanise nenkolo zenyani eziye eziye zezisa ulwazi ngobubingeleli bukaKrestu.
3. “Masiyeke ukutyhola omnye nomnye ukunyusa uthando... ngokungadibani sibeyinto enye”. Kumfanele sithandane sibeyimbumba kunye nabanye abayinqondayo nabafumene kwimfundiso yobubingeleli bukakrestu; lento kukudibana sitye umthendeleko, esikhumbula ukuzinikela kukaKrestu ( bona kwiNdima 11.3.5).

Ngokuzenza ezi zinto kufanele sizinike ingqiniseko yokuba siyakuluphumelela usindiso, ukuba sibhaptizwe kwaye sazimanya noKrestu: “Masisondele ke ngoko singenadyudyu apho ahleli khona esihlalweni sokulawula uThixo wethu onenceba, apho sakwenzelwa khona ububele , nesisa sinedakale ngoku kuselithuba” (Heb. 4:16).

### **9.3 Wazinikela kuthi Nakuye**

Kubalulekile ukuba siyazi ukuba uYesu Krestu wayebandakanyeka njani ekuzinikeleni kwakhe. Akukho mathandabuzo ngokuba uYesu Krestu wazuza kakhulu ngokuzinikela kwakhe. Ngokuqwalasela lombu kufuneka siyazi ukuba nangona uYesu Krestu engazange one, wayengumntu njengabanye abantu, wayephilisa nabo wayeze kubasindisa, wayengumntu ofana nathi ozalelwe esonweni kodwa zange one. Njengoko seyicacisiwe kwezizifundo walingwa njengathi ndlela zonke. Sayibona ukuba wasohlula isono ngokuthobela uYise, nangona lonto yamsa ekufeni ngokubethelelwa emnqamlezweni. Kodwa nay eke wasindiswa ekufeni. Lonto icaciswa sisiprofetho ngokufa kwakhe.

Ndiwunikela ezandleni zakho umoya wam; kaloku undihlangule wena, Ndikhoyo, Thixo othembekileyo (Indum. 31:5). Siyazi ke ukuba uYesu wathetha lamazwi phambi kokuba afe emnqamlezweni (Lk, 23:46). Wabona uYise njengomhlanguleli wakhe, Ke mna, uThixo uya kundikhulula uya kundihlangula andithathele kuye (Indum. 49:15).

“Uyakubhenela kum, athi: Wena unguTata; unguThixo wam, umqolomba ondihlangulayo. Yena uya kuba yinkulu yam, abe yingangalala yookumkani behlabathi” (Indum. 89:26-27). Siyabona ukuba ngomthandazo wakhe kuYise, uNdikhoyo uyakumsindisa ekufeni ambeke kwinqanaba lokuqala eliphezulu.

Siyakhunjuzwa ezibhalweni ngokuba uYesu naye kwakufuneka ahlangulewe embandezelweni yomzimba wesono sika Adam njengabanye abantu. Ngalonto ke ebengahlukanga kwabo ebeze kubasindisa.

uPetros xa athetha ngokufa nokuvuka kwakhe uthi: “Lo Yesu ke, wanikelwa kuni ngokuthanda nangokwazi kukaThixo, nambulala ngokumnikela ukuba abethelelewe emnqamlezweni ngabantu abangawukhathalelanga umthetho wethu. UThixo ke yena wamvusa, wamkhulula kwiintlungu zokufa, kuba ukufa kwakungenamandla okumbophelela”. (Izenzo 2:23-24). iNgcwaba lalingenokwazi ukumgcina “umvuzo wesono kukufa”, kodwa uYesu, nangona walingwa zange alingeke kwaye zange one. Ngoko ke kwakungasokuze indoda elungileyo ihlale engcwabeni. UThixo ulunge kwindlela zakhe zonke. Kungoko ke uYesu woyisa ulwamvila lwesono nokufa ngokuthobeka kwakhe, ukwenzela yena nabo babaptizelwe kuye. Kungenxa yakhe izono zethu zixolelwa nje kwaye sinethemba lokuphila ubomi obungonaphakade kunye naye.

“Siyazi ke ukuba uKrestu evusiwe nje kwabafuleyo, akayi kuba safu – ukufa akusayi kuba nagunya kuye. Kuba wafa kwakanye, efela isono; kodwa ngoku udla ubomi, ephilela uThixo” (Rom. 6:9-10). Wafela phantsi komgaqo oweza ngesono, nangona kunjalo wavuka ekufeni kuba umntu ongenasono akanako ukuhlala engcwabeni.

“Esadla ubomi apha emhlabeni, wayedla ngokwenza imithandazo nezicelo, ekhala iinyembezi, ebhekisa kuThixo onamandla okumhlangula ekufeni. Wawuva uThixo umthandazo wakhe, ngenxa yokuzimisela kwakhe ukuthobela” (Heb. 5:7-8). Kwakungenxa yemithandazo nokuthobela uThixo ebomini bakhe yiyo lonto yabangela uThixo amkhuphe engcwabeni.

“Igazi ledini asililo leebhokhwe namathole, ligazi lakhe buqu. Kungoko ke wangenayo kwaba kanye kuphela kweyona ingcwele indawo, wasizuzela inkululeko yamaxesha onke” (Heb. 9:12). Apha uPaulos uthi uKrestu le ndawo ingcwele angene kuyo ayenziwanga ngumntu, futhi ayingomfanekiso; koko ungene ezulwini phakathi. Ngoku umi phambi koThixo; uyasithethelela (v24). Nangona abafundisi babengena namanye amagazi omnikele nje, Ayengumfuziselo wegazi lonyana kaThixo uqobo. Apha siyabona ukuba ngokuzinikela kwakhe uYesu wafumana ubomi obungonaphakade – Wahlangulwa kwimo efayo. Imo efayo igcwele zizono ezingumqobo, kodwa ngokuthobeka kuka Yesu Krestu nokufa kwakhe emnqamlezweni uwaphule lomqobo wezono esenzela yena nabo bakholwayo kuye. “Abantwana ke abo ngabantu. Naye ke uYesu waba ngumntu njengabo, khon’ukuze ngokufa kwakhe atshitshise igunya likaSathana lokuvuyelela abantu ngokufa” (Heb. 2:14).

UThixo onika uxolo, owayivusa ekufeni inkosi yethu uYesu Krestu, waba nguyena malusi womhlambi, ngokuphalala kwegazi lomnqophiso ongasoze utshitshe, wanga anganomeleza ekwenzeni okulungileyo, khon'ukuze niyifeze intando yakhe. Wanga angasenza lonto athanda ukuba sibe yiyo ngoYesu Krestu. Makadunyiswe uYesu Krestu ngonaphakade kanaphakade. Amen" (Heb. 13:20-21). uPaulos ugqibezela lencwadi ngelithi uYesu Krestu wavuswa ekufeni nguThixo ngegazi lomnqophiso. Eligazi leli wayethetha ngalo kwigumbi eliphezulu nabafundi bakhe esithi: "Ligazi lam eli elisisiqinisekiso somnqophiso, eliphalazelwa abaninzi, ukuze baxolelwe izono" (Mt. 26:28). Ligazi lakhe njengoko sesitshilo ekuqaleni malunga obomi bakhe. Wancama ubomi bakhe ukuze bube yintlawulelo yokukhulula abaninzi kulwamvila lwesono ukuze ngokholo baye kuThixo ngaye uYesu Krestu.(Mt. 20:28).

Ngoku wayebethelelwa emnqamlezweni ucacisa mhlophe uPaulos ukuba zange alingeke tu ngokwasenyameni uYesu krestu. uPaulos uthi: "waba ngumntu ncakasana. Engumntu ebantwini, wazambesa intobeko, ntobeko leyo yamsa ekufeni – ukufa kwasemnqamlezweni. Kungoko athe uThixo wamphakamisa kakhulu, wamthi jize ngelona gama lingaphezu kwawo onke amanye amagama, ukuze bonke abaphilayo, ezulwini, emhlabeni, naphantsi komhlaba, bagobe amadolo benika imbeko kwigama likaYesu; bathi bebonke bavume bengafihlisi ukuba uYesu Krestu yinkosi, bebonakalisa ubungangamsha bukaThixo onguBawo" (Filipi. 2:7-11). Emva kokuthobeka kukaYesu uThixo wabanobungangamsha, kwaye wazifeza zonke iimfuno zikaYesu Krestu: "Ndiwonge ke ngoku kunye nawe, Bawo, ngelo wonga ndandinalo ndikunye nawe ihlabathi lingekadalwa nokudalwa" (Jn. 17:5). Wakohlula ukufa waba ngongafiyo wayakuhlala ngasekunene kukaYise.

Ngokwenza kwakhe umyolelo kaYise ubomi bakhe bonke, nangoku afayo emnqamlezweni, uvule indlela yokuba abo babhaptizwe egameni lakhe babe yinxalenye yobomi abuzuzileyo ekuvukeni kwakhe. Uwoyisile lamzimba ubuthathaka ulawulwa sisono. Ngokholo siyamdumisa "Izono zethu wazithathela kuye siqu, waxhonywa nazo emnqamlezweni, khon'ukuze thina siyeke ukuphilela ukona, koko siphilele ubulungisa: Ninyangwe ngamanxeba akhe" (1Pet. 2:24). " Kaloku yena uwaphul'iimpondo amandla okufa, waza waveza ubomi nokungafi ngeendaba ezimnandi" (2Tim. 1:

## **9.4 uYesu njengoMmeli wethu**

Sibonile ukuba umnikelo ngezilwanyana ubungazisusi izono ebantwini njengommeli wesono. uYesu wayengummeli wethu ndlela zonke "Ngoko ke ubemele ukuba afane nqwa nabantakwabo" (Heb. 2:17). "Ngenxa yesisa sikaThixo wavuma ukufa ngenxa yoluntu lonke" (Heb.2:9). Xa sisona – e.g. Siyangcatsha – uThixo uyakusixolela "ngenxa kaYesu" (efese. 4:32). Ngenxa yokuba uThixo usifanisa noYesu krestu, Indoda njengathi eyalingelwa esonweni – e.g. ukungcatsha – kodwa wasohlula esosilingo. Ngoko ke uThixo uyasixolela kwizono zethu – zokungcatsha – kuba sikuYesu, sambethe ubulungisa. Xa sisiqaphela isono sethu kuThixo, Siqaphela ngomzekelo onguYesu Krestu ongazange one kwaye sixelele uThixo ukuba sifuna ukuba njengaye. uKrestu njengommeli wethu uThixo usibonisa ubabalo lwakhe ngaye, ngokubambelela ebulungiseni.

Ukuba uYesu ebenguThixo engengomntu njengathi, ebengenakuba ngummeli wethu. Lo o ngomnye umzekelo wengcamango engalunganga eveza enye. Ngenxa yalento iingcali ziveze iindlela ezininzi zokucacisa ngokufa kukaYesu. Uapostate Christendom uthi izono zomntu zimenzela ityala kuThixo, umntu ke akakwazi ukulihlawulela elo tyala. UYesu walicima ke elo tyala labantu abakholwayo ngegazi lakhe ngokubethelelwa emnqamlezweni. Kwabanye ke umshumayeli eholweni uyicacise kanje lento: “Ingathi besingqiyame ngodonga lwendlu usathana ezakusidubula. UYesu uye wafika kwadutyulwa yena ngusathana endaweni yethu, ngoku sikhululekile.

Ezi ngcamango ke azifumaneki ebhayibhileni kwaphela. Kukho ukungangqinelani ke apha kuba, ukuba uYesu wafa endaweni yokuba kufe thina, ngoko ke asimele kuba sife thina. Njengoko singabantu ke, sifanele ukuba sife ke; usindiso esonweni nasekufeni kuzovezwa xa kugwetywa (kulapho sizokunikwa imo engafiyo okanye ubomi obungunaphakade nguThixo ngobabalo). Khange siyifumane lonto ngoku uYesu ebesifa.

Ibhayibhile isifundisa ukuba usindiso luyafumaneka ngokufa kukaYesu nokuvuka kwakhe, hayi ngokufa kuphela. UYesu “wafela thina” kanye. Wafela thina sonke, zange afele umntu ngamnye ngamnye.

Ukuba uYesu Krestu wahlawula ityala ngegazi lakhe, sinelungelo lokusindiswa. Lento ithi usindiso sisipho, siyifumana kuThixo ngenceba noxolo lwakhe, ziyalahleka xa sicinga ukuba uYesu wafela amatyala ethu. Ingathi sithi uThixo owayenomsindo waxola asakubona igazi elininzi likaYesu. UThixo xa esibona siguquka ubona unyana wakhe njengommeli wethu; lo kunzima kuthi ukuba sifane naye. Iindumiso namaculo eenkonzo ezininzi agcwele bubuxoki ngalo mba. Imigaqo yobuxoki emininzi ifakwa ezingqondweni zabantu ngomculo, kunoba bayifake ngokwebhayibhile. Kufuneka sihlale silumkile singabhanxwa ngolu hlobo.

Into embi kakhulu yile lamazwi athi “UYesu wafela thina” (Roma.5:8) abantu bacinga ukuba athi uYesu wafa endaweni yokuba kufe thina. Zininzi iindawo ezidibanayo phakathi kwamaRoma. 5 namaKorinte okuqala 15 (e.g. Roma. 5: 12 = 1Korinte. 15:21; Roma. 5:17 = 1Korinte. 15: 22). “UYesu wafela thina” (Roma. 5: 8) idityaniswa nale ndawo ithi “UYesu wafela izono zethu” (1Korinte. 15:22). Ukufa kwakhe kutyhile indlela yokuba sixolelwe izono zethu; kuthethwa ukuba “UYesu wafela thina”. Eligama lithi “thina” alithethi ukuba ‘endaweni yethu’; UYesu wafela izono zethu, akazange afe endaweni yokuba kufe thina. Esi sisizathu esibangela ukuba abe nako ukubasindisa ngokupheleleyo abo beza ngaye kuThixo, njengoko ehlala ebathethelela (Heb. 7:25) – hayi ‘endaweni’yethu. U “Thina” akathethi “endaweni” yethu Heb. 10:12 naku Gal. 1:4. Ukuba uYesu wafa endaweni yokuba kufe thina akunobakho sidingo sokuba sithwale umnqamlezo wakhe, njengoko wayenzile. Kwaye bekungazakubakho sidingo sokuba sibhaptizelwe ekufeni nasekuvukeni kwakhe, ngokuzibonakalisa kwethu empumelelweni yakhe. Lengcamango ithi endaweni yethu yindlela emfutshane yokuzibandakanya empumelelweni yakhe kwaye akho bunyani kulonto. Xa sicacelwa ukuba ungunmmeli wethu lonto isinyanzela ukuba sibhaptizelwe ekufeni nasekuvukeni kwakhe, kubomi bokuthwala umnqamlezo naye, kwaye nokuzibandakanya ekuvukeni kwakhe. UVuko lwakhe lolwethu; sanikwa ithemba lokuvuka kuba sikuKrestu, owavuswayo (1Petros. 1:3). UYesu Krestu waphila wafa ngokwalendalo yethu, ngalomajikojiko ukuze sisondele kuye kwaye asenze sifane naye

sibe kunye naye. Ngokwamkela lemigaqo, senza abone iziphumo zokubandezeleka komphefumlo wakhe kwaye akholiseke.

## 9.5 UYESU NOMTHETHO KAMOSISI

UYesu wayelidini elisulungekileyo lesono kwaye engumfundisi omkhulu wokusizuzela uxolo. Ngoko ke umnqophiso wamadini ngezilwanyana wapheliswa emva kokufa kukaKrestu (Heb. 10: 5-14). “Ngoko ke ukuguqulwa kobubingeleli kuveze imfuneko yokuba uguqulwe nomthetho” (Heb. 7: 12). UKrestu “ waba ngubingeleli kodwa wayengengombingeleli ngenxa yezinyanya zakhe (i.e. ngenxa yoba indoda ezalwe ngumlevi ibiba ngubingeleli), kodwa ngenxa yobomi obunyulu awabuphilayo”,ububingeleli wabufumana ngamandla obomi obungasoze bunqanyulwe (Heb. 7:16 N.I.V). Ngoko ke “lowa wokuqala umthetho udedisiwe ngenxa yokuba ungenamandla, usoyiswa. Umthetho kaMosis ubungakwazi kusulungekisa nto, ngoko kuvezwe ithemba elingcono elisisondezayo kuThixo ngoYesu Krestu” (Heb. 7:18,19 A.V. ne N.I.V).

Kucacile ukuba umthetho kaMosis wacinywa ngedini elinguYesu Krestu. Ukuba sisathembela ngombingeleli okanye sisenza amadini ngezilwanyana lonto ithetha ukuba asilwamkeli uloyiso lukaKrestu. Inkolo ezinjalo zithetha ukuthi asilwamkeli idini elinguYesu Krestu ngokupheleleyo, kwaye sokucinga ukuba loo misebenzi injalo inyanzelekile kunokukholwa kuYesu Krestu qha. “Kuyaqondakala ke ukuba akukho mntu ugwetyelwa nguThixo ngenxa yomthetho;kuba zithi izibhalo: uyakudla obomi lowo wenziwe ilungisa nguThixo ngenxa yokukholwa” (Gal.3:11 cf. Hab.2:4). Ukuthobela kwethu incwadi yomthetho akuzukusiphumelelisa kwaye akuzukusenzela nto, ndiqinisekile wonke umntu oyifundayo lencwadi uyayazi lento.

Ukuba siqwalasela umthetho kaMosisi, kufuneka siwugcine wonke. Ukuba waphule wamnye kumthetho kaMosisi uwaphule wonke. “Kanti ke abo bakholose ngokuthobela umthetho baqalekisiwe. Kaloku izibhalo zithi: uqalekisiwe nguThixo lowo ungazondeleliyo ukuzithobela zonke iindawo ezisencwadini yomthetho”(Gal.3:10). Ubuthathaka bendalo esiyiyo busenza singakwazi ukuwugcina wonke umthetho kaMosisi, kodwa ke ngokuthobela kukaYesu sikhululekile kwimbandezelo zomthetho. Usindiso silufumana ngesipho sikaThixo ngoYesu Krestu, kunokuthobela kwethu. “Ke wona umthetho wawungenako ukusikhulula, ngenxa yokonakala kwesimo sethu. Kodwa yena uThixo wamthumela uNyana wakhe, ekwisimo esifana nesimo sethu esonakeleyo, waza wasigweba isono emntwini wenyama negazi” (Roma 8:3). “Kodwa ke uKrestu wasikhulula ekuqalekiseni okuza ngomthetho, ngokuthi yena aqalekisiwe endaweni yethu”(Gal.3:13).

Ngenxa yalento, asisenako ukuwugcina umthetho kaMosisi. Sibonile kwisifundo 3.4 ukuba umnqophiso ngoYesu Krestu ungene endaweni yomnqophiso kaMosisi’ umthetho (Heb. 8:13). Ngokufa kwakhe, “usicime mpela isityholo setyala lethu lokwaphula imiqathango yomthetho. Incwadi leyo yesityholo uyisuse kwaphela, wayibethelela emnqamlezweni. Uboyisile oomagunya

nooziphathamandla, wabenza intlekisa esidlangalaleni, bekumngcelele wabathinjwa aboyisiweyo. Ngoko ke makungabikho bani unixoxisayo ngento emaniyitye, okanye niyisele, nangemisitho yokuthwasa kwenyanga neyomhla wokuphumla. Ezi zinto zazisisithunzi nje sento eyayilindelekile – inkqu yayo nguKrestu” (Kolose 2:14-17 A.V. ne N.I.V). Icace mhlophe – ngokufa kukaYesu emnqamlezweni, umthetho wapheliswa” ukuze singenziswa ezinye izinto zomthetho ezinje ngemisitho nemimini yokuphumla. Umthetho wonke injongo yawo, wawusikhombisa kuYesu Krestu. Emva kokufa kwakhe eyona njongo yawo umthetho yazalisekiswa, kwaye kwakungekho sidingo sokuba siqhubekeke silandela umthetho.

Inkonzo (Christian church of the first century) yayiphantsi koxinzelelo olukhulu koontamo likhuni bamaJuda kuba babefuna iyigcine eminye imithetho. Kuyo yonke ithestamente entsha zininzi izilumkiso ezithi singayenzi imithetho. Ebusweni bayo yonke lento, kuyamangalisa ukubona kukho abantu abasaqhubekeka besenza imithetho. Besixelelwe ekuqaleni ukuba sifuna usindiso ngokuthobela umthetho masiwuthobele wonke umthetho, sokugwetyelwa ukungathobeli (Gal.3:10).

Sikholwa kukuzicingela ukuba ikhona into esizenzela yona malunga nosindiso. Ngesi sizathu ke, ukunxiba iminqamlezo ezintanyeni, ukuthandaza kwindawo ezithile nezinye ke izinto, ezo zinto ke zizinto ezixhaphakileyo kwinkolo ezininzi, kubakhonzi nakubanye abantu. Lusindiso ngokholo kuYesu Krestu kuphela into esifanele sibe yiyo ngokwasebhayibhileni.

Izilumkiso ezinxamnye nokugcina umthetho kaMosisi ukuze ufumane usindiso, zibhaliwe kwiTestamente entsha. Abanye bathi abakhonzi maboluswe ngokomthetho kaMosisi, “bagcine umthetho”. UYakobi akahambisani ngcamango ebhekisa kumakholwa anyanisekileyo: “Asiniyalalanga lonto” (Izenzo 15:24). UPetros ucacisa ngabo bacinga ukuba kukho isidingo sokuthobela umthetho “Ngoku nimlingela ntoni uThixo ngokuthwalisa amakholwa umthwalo abangazange babe nako ukuwuthwala ookhokho bethu, nathi ngokwethu esingenawo ukuwuthwala? Hayi bo! Sikholwa kukuba thina sisindiswa ngesisa seNkosi uYesu kwanjengazo”. (Izenzo 15:10.11). Kwaye kwakhona “siyazi ukuba umntu akenziwa abe lilungisa nguThixo ngenxa yokuba esenza okufunwa ngumthetho kaMosisi; kuphela ngenxa yokuzinikela kuYesu Krestu. Ke nathi samvuma uKrestu uYesu ukuze uThixo asenze amalungisa ngenxa yokuzinikela kwethu kuye, ingekuba senza okufunwa ngumthetho. Kaloku akukho bani wenziwa ilungisa nguThixo ngenxa yokubambelela kwakhe emthethweni”. (Gal.2:16; 3:11; Izenzo 13:39)

Kucacile ukuba iinkonzo ezininzi zisenza ngokomthetho kaMosisi-nangona bexelelwe ngomthetho ukuba sowuzalisekiwe ngoYesu (Mateyu. 5:17). Sesibona ngoku ukuba umthetho kaMosisi ungunobangela wokuba amakrestu angoku esenza izinto ngalendlela azenza ngayo.

## **Ababingeleli**

Inkonzo zamaKhatholiki nezamaAnglican zisebenzisa ababingeleli. AmaKhatholiki abona uPope njengoMbingeleli omkhulu wamaJuda. “Mnye umlamli phakathi koThixo nabantu, umntu uKristu Yesu” (1 Tim. 2:5). Ayinakwenzeka ke into yokuba iPope okanye uMbingeleli babengabalamleli

bethu kuba ababingeleli babephantsi komnqophiso omdala. UKrestu nguye ngoku uMbingeleli omkhulu emazulwini osithandazelayo kuThixo ubawo wethu.

Akukho bungqina ngokwasezibhalweni bokuba ababantu babefikelwe zizipho zomoya oyingcwele njengoPawulos ukuba bawugqithisela kwesinye isizukulwana njengoPope aba. Nokuba bekunjalo akukho ngqiniseko yokuba ooPope washiywa kubo lo moya uyingcwele.

Umoya oyingcwele njengoko warhoxa, onke amakholwa anelungelo kulo igama lomoya ebhayibhileni (sifundo 2.2 naku 2.4). Bebonke bangabazalwana ngokulinganayo, akho unomoya owogqitha omnye okanye isikhundla esingaphezu komnye. Onke amakholwa angamalungu ombingeleli omtsha ngenxa yokubhaptizwa kwawo kuYesu Krestu, ngamanye amagama uThixo wababiza besebumnyameni wabazisa ekukhanyeni(1Petros. 2:9). Ngoko ke ubenze ababingeleli basebhotwe, ukuze bakhonze uThixo wethu, ewe bayakulilawula nehlabathi xa sekebuyile uKrestu enguKumkani (Sityhilelo 5:10).

Lendlela amaKatholiki abiza ngayo umbingeleli wawo 'Tata' (uPope uthetha ukuthi Tata naye) iyaphikisana namazwi kaYesu Krestu athi "Ungabizi ndoda apha emhlabeni Tata kuba mnye uTata wakho ngulo usemazulwini"(Matewu 23:9). Kwaye uYesu walumkisa ukuba kungabizwa bani ngokuthi mfundisi okanye nkokheli kuba mnye umfundisi wethu nguYesu Krestu kelowo (Matewu 23:8).

Irophu ezazifakwa ngabapriste, nobishop namanye amadoda amakhulu babenomahluko kwimpahla eyayinxitywa ngamaMosaic nabapriste abakhulu. Le mpahla yayikhombe phambili kobona bume bukaKrestu, kwaye nanjengawuphi umthetho kumele kuzalisekise oku. Kuyakhathaza nyani oku, ukuthi impahla yayenzelwe ukuveza ubuqaqawuli bukaKrestu, ngoku busetyenziselwa ukubonisa ubuqaqawuli babantu abayinxibayo – abanye babo abangavumi ukuba uKrestu wavuka okanye bangavumi ukuba ukhona loThixo.

Inginga yamaRoma ukuba uMaria Ngumpriste ayilunganga tu. Izicelo zethu zikukwigama likaKrestu, hayi uMaria (Yoh. 14:13,14; 15:16; 16:23-26). UKrestu nguye kuphela uMpiste Omkhulu, hayi uMaria. UYesu wamkhalimela uMaria xa wayezama ukumfuna ukuze enze izinto kwabanye (Yoh.2:2-4). UThixo, hayi uMaria, wazisa abantu kuKrestu (Yoh.6:44)

## **INXAXHEBA**

Le, nayo yayingomnye wemithetho kaMoses (Nume. 18:21), apho amaJuda kwakumele anikele isishumi kubalevi. Ngokubona ukuba akukho mpriste ngoku, akunakuba sisinyanzelo ukubhatala isishumi kubadala becawe. Kwakhona nabu obunye ubuxoki (kulemeko ephathelele kubapriste) iye

yasa kwenye (i.e. inxaxheba). UThixo ngokwakhe akayinanze nganto iminikelo yethu, ngokubona ukuba zonke Zezakhe (Indum. 50:8-13). Sinika uThixo oko asinike kona ( 1IziKron. 29:14). Kulungile ukufumana usindiso ngenxa yeminekelo esiyinikelayo, e.g. ngokubhekiselele emalini. Ngokukhulu umnikelo omkhulu kuthi, akumelanga sinikele ngeshumi lemali yethu, kodwa ubomi bethu bonke. UPaulos usinike umzekelo kulento, esenza ngokunyanisekileyo ebekufundisa: “Nizinikele nina ziqu nibe lidini eliphilayo, elingcwele, elikholekileyo kuThixo, leyo ke yindlela efanelekileyo yokukhonza” (Rom. 12:1).

## INYAMA

Umthetho wamaJuda wawucalula inyama ezithile usithi ziyinqambi – into eyenziwa zezinye icawe namhlanje, ingakumbi inyama yehagu. Ngokuba uKrestu wawususa lomthetho emnqamlezweni, “Ngoko ke makungabikho bani unixoxisayo ngento emaniyitye okanye niyisele” (Kolo. 2:14-16). Leyo yayimithetho kaMoses yasuswa kude, ngokubona ukuba ukrestu ufikile. Kwakunguye owayekhonzwa ngokuya kutya ‘kucocekileyo’.

UYesu wayicacisa ukuba asinto ayityayo engamgcolisa umntu emphefumlweni; kodwa koko kuphuma enhlizyweni okumgcolisayo (Mk. 7:15-23). “Ukutsho ke, zonke izidlo ‘zihlambulukile” (Mk. 7:19 N.I.V.). UPetros wafundiswa kwalemfundiso (Izenzo 10:14,15), kwanoPaulos: “Ndimanywe neNkosi uYesu nje, ndazi ngokuqinisekileyo ukuba akukho nanye into engatywayo kunokwayo” (Rom. 14:14). Ekuqaleni, uPawulos ucinga ukuba xa usala inyama ezithile yayibonisa ukuba ubuthathaka emoyeni (Rom. 14:2). Indlela esenza ngayo enyameni “ayinakumkholisa uThixo” (1 Korint. 8:8). Eyona nto ingalunganga kuyo yonke kukuba ezinye icawe zifundisa abantu ukuba “mabangatyinyama ezithile, kambe ke oku kutya kudalwe nguThixo ekwenzelwa ukuba kwamkelwe ngombulelo ngabo bakhohlwayo bayaziyo inyaniso” (1 Tim. 4:3).

### 9.6 The Sabbath

Enye into egcwele phakathi kobuKresu bangoku nomthetho kaMoses ibonakala kwingcinga yokuba kufuneka sigcine iSabatha. Ezinye intlanga zithi masigcine iSabatha yamaJuda njengoko ichaziwe emthethweni; amakholwa amaninzi athi makugcinwe usuku oluthile lokunqula, abaluchaza ngokuba yiCawe. Into yokuqala ukucacisa kukuba iSabatha yayilusuku lokugqibela evekini, xa uThixo waphula akugqiba ukwenza indalo (Exod. 20:10,11). Njengoko iCawe ilusuku lokuqala leveki, ayinakulunga ukuba sijonge olusuku njengeSabatha. ISabatha yayijonge “ukubonisa phakathi kwam (Thixo) kwanabo (Sirayeli), ukuba bazi ukuba ndinguThixo obanelisayo” (Ez. 20:12). Ngokwenza oku, wayengabopheleli amaJentile (abantu abangengawo amaJuda). “INkosi yayininika umhla [hayi wonke umntu] weSabatha (Exod.16:29); “Ngoko [uThixo] “ISabatha engcwele” (Neh. 9:14).

UYesu wakhe wcacisa kwinto ethile yonqondonqondo: umntwana oyinkwenkwe kwakumelwe enziwe ubudoda enesibhozo lwentsuku ezelwe. Ukuba olusuku lungeSabatha, kodwa lomsebenzi

kunyanzelekile wenziwe. Ngoko ngowuphi umthetho omawugcinwe, ulweluko, okanye iSabatha? UYesu waphendula ukuba ulwaluko maluhlonitshwe, ngokuba oku kuvela kuAbraham, nangona umthetho weSabatha wafika mva, uvela kuMoses: “UMoses waninika ulwaluko [hayi ngokuba ilolukaMoses, kodwa olobawomkhulu – i.e. Abraham]...”, ukuba umthetho wolwaluko uthatha indawo ngaphezu kosuku lweSabatha, kungathini ukuba kuphikiswane ngabanye ngomthetho weSabatha nokuba ulwaluko alubalulenkanga? Ulwaluko lwalungumnqophiso ngexesha liAbraham, iSabatha yona yayingumnqophiso ngexesha likaMoses (Exod. 31:17), uYesu yena uwuchaza umnqophiso kaAbraham ngokuba ubalulekile. Ingxoxo efanayo ithethwa nguPawulos, xa wayecinga ngomthetho umtsha owanikwa uAbraham [ongazange ufake nto ngeSabatha] yayiyinto engenakongezwa nanto okanye \_\_\_\_\_. Wabuza, ngoko, ukuba kwakutheni “lo mthetho...wongezwe” (Gal. 3:15,19)? Waphendula wathi umthetho wongezwa, ukuze ucacise izigqitho okwexeshana, ngokubona ukuba umnqophiso omtsha awunakongezelelwa kuwo, ukuze abantu bafundiswe ngesono kwaye bakhokeleleke ekwazini ngoKrestu, isithembiso kwimbewu kaAbraham. Ngoku kuba uKrestu ezile, asikho phantsi komthetho.

Ngoko ke ngokufa kukaKrestu emnqamlezweni, umthetho kaMoses watshitshiswa, ukuze nokokuba ayikhange iqwalaselwa iSabatha okanye, nokuba yeyiphi na into eyenzeka, e.g. usuku lokufa kukaKrestu (Kol. 2:14-17). AmaKrestu okuqala ababuya bagcina imithetho kaMoses, e.g. usuku lweSabatha, bachazwa nguPawulos njengababuyile “kwababuthathaka nakwinkqubo eziphuthileyo (N.I.V.), ngabasiyaphi apho sisafuna incinezelo. Ngoku senihlonipha (e.g. iSabatha), inyanga, amaxesha, kwaneminyaka (i.e. inkqubo zamaJuda). Ndinexhala ngani, hleze kuthi kanti ndifane ndabulaleka ngani” (Gal. 4:9-11). Lento yenzelwa ukuhenda abantu bagcine iSabatha njengendlela yosindiso. Icacile ukuba ukugcina iSabatha ifana nokusindiswa: “Omnye okunene uthi umhla othile ubalulekile kunomnye umhla (i.e. ngokwembono zakwamoya); wumbi ke uthi imihla iyafana. Elowo ke makaqiniseke kweyakhe ingqiqo. Lowo ke ugcina (A.V. mg) umhla, othile uwugcinela iNkosi; kwaye nalowo ungagcini umhla, eNkosini naye uyabulela athi uyalugcina” (Rom. 14:5,6).

Ngenxa yalento, iyavakala ukuba asifundi kumakholwa akuqala okugcina iSabatha. Ngokwenene igciniwe ukuba ayedibana kusuku lokuqala evekini”, i.e. iCawe: “Ngokuhlwa ngomgqibelo, sahlanganisana kwisidlo sobudlelwan.....” (Izenzo 20:7). Lento yathi saa isenziwa iboniswa nguPawulos ecebisa amakholwa aseKorinte ukuba enze umnikelo “ngecawe nganye” (1Kor. 16:2), i.e. ngendibano nganye ngosuku. Onke amakholwa achazwa njengabapriste (1 Pet.2:9) – abo babesaphula umhla weSabatha (Mt. 12:5).

Ukuba singagcina iSabatha, kumelwe sikwenze oko kakuhle; phaya ekuqaleni siboniswe ukuba uqalekisiwe ongayigcini yonke imithetho kaMoses, ngokuba lento iyakusisa ekugwetyweni (Gal. 3:10; Yakobi 2:10). Usindiso lukumthetho kaKrestu ngaphezu kwemithetho kaMoses. AmaSirayeli ayengavunyelwa enze kwamsebenzi ngeSabatha: “Nabani na ke owenza nawuphi na umsebenzi wobulawa”. Babenikezwe nalo: “Ngawo akunakubaswa nomlilo lo emizini yenu ngemini yeSabatha”, babe ngavunyelwa nokuba benze ukutya nglo olu suku (Ex. 35:2,3; 16:23). Umntu othile wabhaqwa etheza ngeSabatha, eza kwenza umlilo, wayewabulawa ngokwaphula umthetho (Num. 15:32-36).

Ezo nkonzelo ezifundisa abantu ukugcina iSabatha iyawabophelela amalungu ukuba makawohlwaye lomalungu angayigcini ngokuwabulala. Kumelwe kungabikho kuphekwa kokutya nakubaswa noba yeyiphi intlobo – e.g. ukuqhuba imoto, ukusebenzisa izinto ezenza kutshise etc. AmaJuda eOrthodox namhlanje abonisa umzekelo ekwakumelwe ukuba iSabatha iqhutywa ngayo: bahlala ezindlini usuku lonke ngaphandle kokuba baya enkonzweni, abazibandakanyi nokupheka, nokuqhuba etc. Abaninzi kumaKholwa athi agcina iSabatha awa nganeno koku.

- Kusoloko xa kuxoxwa ngokugcina iSabatha kusithiwa yayingomnye wemithetho elishumi eyayanikwe uMoses, kwaye ukuba, eminye imithetho kaMoses zange ihoywe, kodwa ithi into mayigcinwe yolishumi lemithetho. AmaSeventh Day Adventists enza umgqaliselo phakathi 'komthetho wokuthobela' wemithetho elishumi, "umthetho kaThixo", nento ekuthiwa 'ngumthetho wesikhumbuzo', no "mthetho kaMoses", abaye bakholwa ukuba wamkiswa nguKrestu. Lo mgqaliselo awuchazwanga ezibhalweni. IBhayibhile isebenzisa oku "umthetho kaMoses" kwano "mthetho kaThixo" ngokwahlukana (Num. 31:21; Josh. 23:6; 2 IziKron. 31:3). Besibonise kwasekuqaleni ukuba laMnqophiso Umdala ubhekise kuMthetho kaMoses, owaye wenziwa ngokutsha emnqamlezweni ngoMnqophiso Omtsha. – Thixo "wenzelwe nina (uSirayeli) umnqophiso wakhe, awayenazisile ngawo (Sirayeli) ukuba niwenze, kwanemithetho elishumi; kwaye waye wawubhala kwimacwecwe amatye amabini" (Deut. 4:13). Kwakhona kumele kuqatshelwe ukuba lomnqophiso, uphezu kwemithetho elishumi, wenziwa phakathi koThixo namaSirayeli, hayi abantu bangoku.
- UMoses wenyuka waya kwintaba yeHorebhe apho wafumana amatye abhalwe imithetho elishumi kaThixo. UMoses waye wawaxelela ngalento, "UThixo iNkosi yethu wenza umnqophiso nathi eHorebhe" (Deut. 5:2), i.e. ngayo le mithetho elishumi
- Ngalo elixesha, uThixo "ubhala phezu kwamacwecwe amagama omnqophiso, imithetho elishumi" (Ex. 34:28). Kwalomnqophiso mnye ufaka nenkcukacha zento ebizwa ngokuba 'ngumthetho wesikhumbuzo' (Ex. 34:27). Ukuba sakuxoxa ngokuba ukugcina umnqophiso owenziwe kwimithetho elishumi ulungile, kumelwe sigcine yonke into yalomthetho, ngokubona ukuba yonke lonto yeyomnqophiso omnye. Kunzima kodwa ukuyenza lonto.
- "Apho kulotyeni kwakungekho nto ngaphandle kwamacwecwe amabini amatye, lawoayefakwe nguMoses eHorebhe..... ndiyenzele indawo ityesi, equlathe umnqophiso weNkosi" (1 KumKani 8:9,21). Lomacwecwe, ayebhale imithetho elishumi, ayengumnqophiso.
- Heb. 9:4 uthetha "ngamacwecwe omnqophiso". Imithetho elishumi yayibhalwe kulamacwecwe, eyayibonisa "umnqophiso (omdala)".
- UPawulos uchaza lomnqophiso nje "umthetho okrolwe kulamacwecwe", i.e. kulacwecwe. Uyibiza ngokuba "wezisa ukufa.....wasungula nobuqaqawuli....." (2 Kor, 3:7-11). Umnqophiso onxulumana nemithetho elishumi awunakunika kwathemba losindiso.

- UYesu wasusa yonke into “incwadi leyo yesityholo uyisuse kwaphela” (Kol. 2:14) wayibethelela emnqamlezweni. Lento ayibhekisanga kwisandla sikaThixo esabhala lemithetho ilishumi kumacwecwe. Ngokufanayo uPawulos uthetha ngomthetho “umthetho.....ekubeni sifayo.....ngendlela endala yomthetho obhaliweyo” (Rom. 7:6), apha ubhekise kwincwadi zemithetho elishumi ezazibhalwe emacwecweni.
- Omnye wimithetho elishumi wenziwa kakuhle “umthetho” kumaRom. 7:8; “Umthetho uthi ...., uze unganqweneli”. Ivesi ekumaRom. 7:1-7 icacisa ukuba kwenzeka njani “umthetho” ube nento yokwenza nokufa kukaKrestu; “umthetho” ngoko udibanisa nemithetho elishumi.

Yonke lento ibonisa ngokucacileyo ukuba loMnqophiso Mdala kwa “nomthetho” ifaka imithetho elishumi. Njengoko seyitshitsishiwe nguloMnqophiso Omtsha, imithetho elishumi isusiwe. Nangona elithoba kwimithetho elishumi iphinde yafakwa, ngokwasemoyeni noko, kwiTestamente Entsha, 3,5,6,7 no 9ingafunyanwa ku 1 Tim. 1 qha, u1, 2 no10 kuma 1 Kor. 5. Kodwa hayi umthetho wesine odibanisa iSabatha ophindiweyo kuleTestamente Entsha osiqamangelayo thina.

Ezi vesi zilandelayo zezinye ezisinika ngokubanzi le elithoba eye yaphunyezwa kwiTestamente Entsha.

1 <sup>st</sup> .	Efes. 4:6; 1 Yoh. 5:21; Mt. 4:10
2 <sup>nd</sup> .	1 Kor. 10:14; Rom. 1:25
3 <sup>rd</sup> .	Yakobi 5:12; Mt. 5:34,35
5 <sup>th</sup> .	Efes. 6:1, 2; Kol. 3:20
6 <sup>th</sup> .	1 Yoh. 3:15; Mt. 5:21,22
7 <sup>th</sup> .	Heb. 13:4; Mt. 5:27,28
8 <sup>th</sup> .	Rom. 2:21; Efes. 4:28
9 <sup>th</sup> .	Kol. 3:9; Efes. 4:25; 2 Tim. 3:3
10 <sup>th</sup> .	Efes. 5:3; Kol. 3:5

INKosi uYesu imema bonke abamlandelayo Yena “abanye” abanikayo (Mt. 11:28). Usebenzisa igama lesiGrike elithi Septuagint, igama lesiGrike elichazwa kwiTestamente Endala, elithetha ukuphumla ngeSabatha. UYesu wanikela ngobomi beSabatha, bokuphumla kwimisebenzi yethu (cf. Heb. 4:3,10). Akumelwe, sigcine iSabatha usuku olunye evekini, kodwa kumelwe siphile ubomi bethu bonke sikumoya weSabatha.

**Indima 28: Ukubethelelwa emnqamlezweni**

Kuthe ndi kwinkolo yamaKristendomukuba uYesu Krestu wabulawa emnqamlezweni. Nangona, igama lesiGrike 'ustauros', elidla ngokuchazwa ngokuba 'umnqamlezo' kwiBhayibhile zesilungu, lithetha isitake okanye ipali. Ngokugqinekayo, umnqamlezo uboniswa mgamapagan okuqala. Iyangqineka ukuba uKrestu wafa izandla nengalo ziphakanyiselwe phezulu phezu kwentloko yakhe, ngaphezu kokuba zonekiwe ngokophawu lomnqamlezo, ngokubona ukuba izandla eziphanyisiweyo luphawu lwezithembiso zikaThixo awaziyalelayo (Ez. 20:5,6,15; 36:7; 47:14), nawo ngokunjalo umthandazo onzulu (Lam. 2:19; 1 Tim. 2:8; 2 IziKron. 6:12,13; Ind. 28:2), kulapho uKrestu waziqamangela emnqamlezweni (Heb. 5:7). Wathi njengoko inyoka yobhedu yaxhonywayo epalini xa amaSirayeli ayesentlango, naye ke ngokunjalo uyakube ephakanyiselwe phezulu esidlangalaleni ngexesha lakhe lokufa; ngoko unxulumanisa 'umnqamlezo' kunye nepali (Yoh. 3:14).

ICawe yamaRoma iye yanxulumanisa lombono ofana nalo nowasemnqamlezweni. Lento ngokupheleleyo ayinazo nembono eziphuma eBhayibhileni; iye yaphelela emnqamlezweni isayakuba yitalisamani, into engathi yimali ebonisa ukuba uThixo unathi. Abantu baye bayenza lonto ngokufaka irosari iyagaxwa inomnqamlezo okanye benze uphawu lomnqamlezo rhoqo, uThixo uyakuba nathi. Lento yindlela yonqulo; awona mandla omnqamlezo kukuba sizibandakanye nokufa kukaKrestu. Kulula, nyani, ukuyithetha kunokuyenza.

Akukho bungqina bungqongopheleyo bokuba umnqamlezo yayinto yepagans eyayisaziwa isetyenziswa phambi kwexesha lokufika kukaKrestu. Yenye yelinye isetyana lepaganism, njengomthi weKilisimesi, uye wangenela apha 'emaKholweni'

zicawe zamapostante.

## **Indima 29: Ngaba uYesu wazalwa nge 25<sup>th</sup> December**

Inye into engalunganga nezele ilizwe lonke apha emaKholweni lusuku lokuzalwa kukaYesu. Abelusi babelele ezindle nemihlambi yabo xa uYesu wayezalwa (Lk. 2:8); babe ngasayi kwenza oku ngexesha leKilisimesi, ngexesha lasebusika. IPosi yasJerusalem namanye amaphepha akwaSirayeli ayekhupha ezindabeni indlela ikhephu eligcwele ngayo eJerusalem.

I 25<sup>th</sup> December ayilusuku lwepagans lokubhiyoza kubantu abasaqala ubuKholwa. IZenzo zabaPostile zibhale indlela amakholwa okwenene ayetshutshiswa zipagans ngenxa yenkolo yabo. Aphikelela abapostile ebayala ukuba ngenxa yalento, amanye amaKrestu aye athatha lenkolo yepagans, ukwenza ukuba ukholo lwabo lubelula kwipagans ezibangqongileyo (e.g. iZenzo 20:30; 1 Yoh. 2:18; 2 Thes. 2:3; 2 Pet. 2:1-3). Ukuthabatha usuku lwe 25<sup>th</sup> December njengosuku lwamakholwa lokubhiyoza ngumzekelo omncinci woku. Umthi weKilisimesi yonke lonto yayisenziwa zipagans nge 25<sup>th</sup> December.

Lento ilandelwa kukuba amakholwa okwenyani akabhiyozele ukuzalwa kukaYesu nge 25<sup>th</sup> December. Ngokwenza amakholwa okwenene ayazithobela zonke iholide zikawonke-wonke, umzekelo. IKilisimesi, ukwabelana gobudlelwane bukuba ndawonye apho kukho imfuneko.

## **OISIFUNDO 10**

### **UBAPTIZO KU YESU**

## **10.1 Okubalulekileyo ngobhaptizo**

Kumaxesha amaninzi agqithileyo sithethe kakhulu ngokubaluleka kwezifundo zobaptizo; libakala lokuqala lokuthobela umyalezo wesiBhalo. Heb. 6.2 ithetha ngobaptizo njengenywe yezinto esikholelwa kuzo. Ukuzakuthi ga ngoku siqaphele ukuba phambi kobaptizo kufuneka ufunde izifundo ngobaptizo. Sizigqibile kengoku ezi zifundo. Ukuba unqwenela ukuzibandakanya ngokunyanisekileyo nethemba elikhulu esilixelelwa zizibhalo ngoYesu Krestu, ubaptizo lunyanzelekile kuwe.

“Usindiso lolwamaJuda” (Jn. 4:22) ngokwalendlela yokuba izithembiso ezingosindiso kuAbraham nembewu yakhe. Singayingxenywe yezizithembiso xa sinokubaptizwa kuYesu Krestu (Gal. 3:22-29). Ngalo ndlela, konke okuyinyaniso ngoYesu Krestu kuyinyaniso ngathi. Sisiprofetho sikaZakariya ngembewu kaAbraham noDavide efunyanwa ngabakholwayo (Lk. 1:73,74). Ngaphandle kobaptizo, asinabudlelwane noThixo. Yiyo lento uPetros ethundeza ukuba “makuguqukwe & ubaptizwe” ukuze uxoleleke. Bonke abo baptizelwe kuYesu Krestu bakuye ngoko ke izithembiso ezenziwa kuAbraham zezabo nabo (Gal. 3:27). Ukuba sikunye noKrestu ekufeni nasekuvukeni kwakhe ngobaptizo, ngoko ke “Somanywa naye ekuvukeni... sidle ubomi naye” (Rom. 6:5,8).

UYesu ngoko uxelela abalandeli bakhe: “Hambani niye kulo lonke ihlabathi, nizivakalise indaba ezimnandi kulo lonke elimiweyo ( engaphakathi kulaminqophiso kaAbraham – Gal, 3:8 ) kuyo yonke indalo. Lowo ukholwayo abhaptizwe wosindiswa” ( Mk. 16:16 ). Ukutyhilwa kweligama lithi “ukuze” lityhila ukuba ukukholwa kwivangeli akunakusindisa; ukubhaptizwa akuyonanto yongezelelweyo kubomi bomKrestu, yinto ebalulekileyo elusindisweni. Lento ayithethi ukuthi isenzo sokubhaptizwa sisodwa singasisa elusindisweni; kumelwe ilandelwe bubomi bokuzinikela ngokunyanisekileyo kwilizwi likaThixo. UYesu uyakugxinisisa oku: “Ndithi kuwe, inene, ukuba umntu akathanga azalwe ngamanzi nanguMoya kaThixo, akanakulawulwa nguThixo” ( Jn. 3:5 ). Xa ingcambu yesono isusiwe, xa “sigqunywe” ngobulungisa bukaKrestu, ngoko simenyelwa kuminqophiso owodwa kubudlelwane noThixo. Le yindlela eqhubekayo eyenzeka ngayo: “Ngokuzalwa ngokutsha..... ngeLizwi likaThixo” ( 1 Pet. 1:23 ).

Si “bhaptizwe kuKrestu” (Gal. 3:27), kulo igama lakhe nakulo elikaYise (Izenzo 19:5; 8:16; Mt. 28:19). Qaphela ukuba sibhaptizwe kuKrestu – hayi kubazalwana kuKrestu okanye nakowuphi umbutho wabantu. Ngalo ubhaptizo kuye siye sibe ngabantu ababizwe ngegama likaKrestu, Njengoko amaSirayeli ayedla ngobizwa ngokuthi anegama likaThixo (2 IziKron. 7:14 AVmg.), UThixo uyasilimkisa

ukuba amaSirayeli ephethe igama likaThixo nje libanika ingcwaba lokuba baliphathe ngendlela eyiyo, njenagamangqina akhe elizweni. Ngokunjalo nakuthi thina esibhaptizwe ngelogama. Xa singenalo ubhaptizo “kuKrestu”, kwaye ngoko singagqunywa ngomsebenzi wakhe wokusindisa (Izenzo 4:12). UPetros unomqondiso obalulekile malunga noku: uyayithanda umkhombe ngexesha likaNowa ukuya kuKrestu, ibonisa ukuba umkhombe wasindisa uNowa nosapho lwakhe xa kwakugwetywa lonto yehlela aboni, ngoko ubhaptizo kuKrestu luyakusindisa amakholwa kukufa kwanaphakade (1 Pet. 3:21).

UNowa xa wayengena emkhombeni kufaniswa nokungena kwethu kuKrestu ngalo ubhaptizo. Bonke ababengaphandle komkhombe batshatyalaliswa ngunogumbe; ukuma ecaleni komkhombe okanye ube ngumhlobo kaNowa kwakungcono kakhulu. Inye indlela yokusindiswa, yayikukuba, kukuba ngaphakathi kuKrestu/ emkhombeni. Kukuyacaca ukuba ukubuya okwesibini, okwakwenziwe ngunogumbe (Lk. 17:26,27), kukufutshane kuthi (bona Appendix 3). Ukungena kuKrestu/ nomkhombe ngalo ubhaptizo yeyonanto ibalulekile. Amazwi abantu aye awe ukusabela lenkqubo ibalulekileyo; indlela yaseBhayibhileni yokungena kulomkhombe ngexesha likaNowa inamandla kakhulu.

Amakholwa akuqala ayeyithobela imithetho kaThixo ayehamba eshumayela ebhaptiza; incwadi yeZenzo inenkukacha zoku. Imbonakalo yokubaluleka kobhaptizo ifumaneka kwindlela ezinkukacha ezichazwa ngayo ukuthi abantu abakhawulezileyo ababebhaptizwa ngayo emva kokuba besamkela iziBhalo (umzekelo iZenzo 8:12,36-39; 9:18; 10:47; 16:15). Le ngcaciso iqondakala kanye iyamkelela eyokuba singenalo ubhaptizo ukufunda kwethu iziBhalo akuyonto; ubhaptizo licandelo elithile ekumelwe udlule kulo xa usiya elusindisweni. Kwezinye inkukacha kudla ngokubuzwa ukuba lwenzeka njani, ngaphandle kwezinye izinto zabantu eziye zilulibazise ubhaptizo, nezinye ezininzi ezenza ubunzima kulomsebenzi, kubalulekile ukuba abantu bazoyise zonke ezizinto, ngokuncedwa nguThixo.

Umgcini tolongo waseFiliphi wayeselefuna ukuzibulala xa kwanyikima umhlaba zaza zavuleka zonke ingcango zentolongo. Amabanjwa aye nako ukubaleka emke – into eyayinokuthatha ubomi bakhe Ukhohlo lwakhe eziBhalweni lwazaliseka, kangangoba “Ngaloo yure kanye yobusuku (yena) wabathatha, wahlamba amanxeba abo waza wabhaptizwa.....bazinikela” (iZenzo 16:33). Ukuba umntu unesizathu sokwala ukubhaptizwa nguye. Indlela yotshutshiso iphezu kwentloko yakhe, nangona ebona ngokucacileyo okona kubalulekile okunokwenziwa kubomi bakhe bonke nendawo yakhe. Nangona ezoyisa ingxaki zelilizwe lisingqongileyo (umzek. Unyikimo mhlaba), ingxaki zomsebenzi wemihla ngemihla kwanezinye inkathazo azibona egaxeleka kuzo – nokubhaptizwa. Zininzi izinto ezingambangela angathathi sigqibo ngokubhaptizwa kulondoda. Okokuba angenza esona senzo sokholo kuchaza ngokupheleleyo ukuba unalo ulwazana ngeZibhalo, ngokubona ukuba ukholo lokwenene luvela xa uthe weva iLizwi likaThixo (Rom. 10:17 cf. Izenzo 17:11).

KwiZenzo 16:14,15 sifunda ngoLydia “indlela angina ngayo kwizinto ezazithethwe nguPawulos. Kwaye esakubhaptizwa....”. Kuyatshiwo ukuthi wonke olivileyo wakholwa ziziBhalo uyakubhaptizwa – ubhaptizo lubonwa njengendlela yokwamkela iziBhalo ngohlobo ofundiswe ngalo. Umsebenzi olungileyo awanelanga – kumelwe sibhaptizwe. UKoneli wayeyindoda eyayizinikele, emoyika uThixo....ekwakusenza abantu bamhloniphe, ethandaza rhoqo kuThixo”, kodwa konke oku

kwakungonelanga; kwakumele aboniswe amakakwenze angakwenzanga – ukukholwa kwiZibhalo zikaKrestu aze abhaptizwe (iZenzo 10:2,6).

IZenzo 8:26-40 ichaza indlela uMtopyiya awayefunda ngayo iBhayibhile ekhwele inqwelo yamahashe entlango. Wadibana noFiliphu, owaye wamcacisela iZibhalo, wamxelela nangokubaluleka kobhaptizo. Xa sithetha isintu, ngekwakunzima ukuba angabhaptizwa kwenjalo yona intlango. Kodwa uThixo wayengena kunika umthetho owasezi ukuba abanye abantu abayi kuwuthobela. “Xa babehamba endleleni, bafika enquleni lamanzi”, i.e. iqula, apho ubhaptizo lwalungenziwa (iZenzo 8:36). Esi sehlo siphendula izinto ezithethwayo zokuthi ubhaptizo alufanelanga indawo ezinamanzi amaninzi namanzi ahambayo. UThixo uhleli eveza indlela eyiyo yokuthobela umthetho Wakhe.

Umpostile uPawulosi wafumana iphupha elalivela kuKrestu elenza savuka isazela sakhe ngokukhawuleza “wasukumela phezulu....wavuka waze wabhaptizwa” (IZenzo 9:18). Kwakhona, ngekwaye kwamkhohlisa xa wayekhe wahlala wangabhaptizwa, xa wayecinga ngesihlalo sakhe esiphezulu nomsebenzi wakhe okwiqondo eliphezulu kumveze kakubi ebuJuden. Kodwa lommeli ophambili welizwe lamaJuda enza isigqibo esisiso sokuba abhaptizwe waveza ngokuphandle indlela ebekade eyiphila. Waphinda wazisola ngento ayikhethileyo ukufuna ukubhaptizwa: “Kodwa zonke ezi zinto zaziyinzuzo, ngoku ndizithatha njengelahleko ngenxa kaKrestu..... Ndalahlala yonke into ngenxa yakhe (i.e. izinto endandizibona “ziyinzuzo” kuye), into yonke ndiyithatha njengomgquba ngenxa yokufuna ukuzuzwa uKrestu.....ndilibale ngezo zinto ebendizenza (“izinto” zobuJuda), nditsalele kwezo zingaphambili, ndixhinele entanjeni, ukuze ndilizuze ibhaso laphezulu” (Fili. 3:7,8,13,14).

Le yintetho yembaleki izamela ukuya kufika entanjeni. Lo ngcinga yengqondo nomzimba izamela ukuthi siyenze emva kobhaptizo. Kumele saziukuba ubhaptizo sisiqalo sogqatso lokuya eBukumkanini bukaThixo; ayiyo indlela yokutshintsha icawe nenkolo, hayi nendlela yokungena kubomi obukhululekileyo nobuhamba lula obukhokelwa yimithethi embalwa yeKholwa. Ubhaptizo lusibandakanya nenkqubo yokubethelelwa novuko lukaYesu (Rom. 6:3-5) -----

Njengomtu ohleliyo, usemoyeni indoda eligorha, uPawulos ungqina uthi “Ndawuthobela umbono lowo wawuvela ezulwini” (IZenzo 26:19). Njengoko yayiyinyani ngoPawulos, ngoko injalo nakubo bonke ababhaptiziwe: ubhaptizo sisigqibo ongenakusala. Ukuzohlwaya yinto engenakususwa, upawulos uveza phandle (2Kor. 7:10). Yonke impilo yethu iyakwazi ukuba senze okulungileyo. Zimbalwa izigqibo esingasola ngazo. Umbuzo uye waphendulwa ngokufanelekileyp: ‘kutheni ndingenakubhaptizwa?’

## **10.2 Singenza njani ukuze sibhaptizwe ?**

Kunento ejikeleze lonke eli ekuthiwa ubhaptizo lungenziwa, ingakumbi iintsana, ngkumfefa ngamanzi ebunzi (i.e. 'ukuphehlelela'). Yeyona nto eyenza kubenzima ngokwemfundo zeBhayibhile ngobhaptizo.

Igama lesiGrike 'bhaptizo', elicaciswe 'bhaptizi' ngesilungu seBhayibhile, alithi makuphehlelelwe; ithetha ukuhlanjwa ngokupheleleyo nokutshoniswa entweni emanzi (bona inkcazelo kwikhokhodayisi kaRobert Young and James Strong). Eli gama lisetyenziswa kwiklassic yesiGrike ibhekiselele, (i.e. itshone) emanzini, okanye ibhakethe litshoniswa emanzini lonke. Liphinde lisetyenziswe kwilatshanaelidaywe kwenye ikhala liphinde lifakwe kwenye, ngokuthi libhaptizwe; okanye ithiwe nxu itshone kule dayi. Ukuze kitshintshe ikhala yeli laphu, yinto efunekayo ukuba lifakwe litshone kula manzi, ngaphezu kokuba idayi ifefwe phezu kwalo. Yoh. 13:26 lisebenzisa igama lesiGrike bhapto elichaza indlela iNkosi ifaka ngayo iqhekeza lesondlo elifakwe kwiwayini. Olo tshoniso lolona olulungile olubonisa ubhaptizo luzalisekiswa ngezivesi zilandelayo:-

- “UYohane wayebhaptiza eAenon kufutshane neSalim, ngokuba ayemaninzi amanzi apho : babefika baze babhaptizwe” (Yoh. 3:23). Lento ibonisa ukuba “amanzi amaninzi” ayefuneka kubhaptizo; ukuba yayenziwa ngofefa ngamanzana, ibhakethe enye yamanzi ngeyagqiba abantu abangamakhulu. Abantu babeza kulendawo elunxwemeni lomfula iJordan ukuza kubhaptizwa, ngaphandle kokuba uYohane abajikeleze ngebhontile yamanzi.
- UYesu ngokwakhe wayebhaptizwe nguYohane kumfula iJordan – eJordan (Mk. 1:9 RVmg.). “Ebhaptiziwe uYesu, waphuma kwangoko emanzini” (Mt. 3:13-16). Ubhaptizo lwakhe lwalutshonisa emanzini – waye “waphuma emanzini” emva kobhaptizo. Enye yenjongo zikaYesu ngokubhaptizwa yayikukwenza umzekelo, ukuze kungabikho namnye ofuna ukulandela uYesu aze angahambi ngohlobo ahambe ngalo yena lokubhaptizwa ngokutshoniswa .
- Ngokufanayo, UFilipu nonondyebo waseTopiya “behla kunye bangena emanzini...waze wambhaptiza. Bakuphuma emanzini apho...” (Izenzo 8:38,39). Khumbula ukuba unondyebo wacela ukubhaptizwa akubona iqula: “Jonga nanga amanzi kungani ukuba ndingabhaptizwa?” (Izenzo 8:36). Kuyacaca nje ukuba landoda yayingenokuhamba intlango ende ingenayo intwana yamanzi, e.g. ebhontileni. Ukuba ubhaptizo yayikukufefwa, lwalungenziwa ngaphandle kokufuna iqula.
- Ubhaptizo kukungcwatywa (Kol. 2:12), ebonisa ukugqunywa ngokupheleleyo .
- Ubhaptizo kuthiwa 'kukuhlanjwa kude' kwezono (Izenzo 22:16). Ukuzinikela ngokupheleleyo kufaniswa 'nokuhlanjwa' kwi Zityh. 1:5; Tit. 3:5; 2 Pet. 2:22; Heb. 10:22 etc. Le ntetho yokuhlanjwa iyefana nobhaptizo ngokufakwa hayi ukufefwa.

Ziliqela kwiTestamente Endala izinto ezamkelwa kuThixo ezazenziwa ngohlobo ekuthiwa kukuhlanjwa.

Abaprieste kwakufuneka bahlambe ngokupheleleyo kwinto eyayibizwa ngokuba 'liqonga' phambi kokusondela kuThixo esibingelelweni (Lev. 8:6; Ex. 40:32). AmaSirayeli kwakumelwe azicoce wona ekungcoleni okuthile (e.g. Dt. 23:11), yinto eyayibonisa ukuba isono sikho.

Indoda ekwakusithiwa nguNahama wayeyinjengele yomkhosi owayefuna ukuphiliswa nguThixo wakwaSirayeli. `1Njengoko wayemenele indoda eyonayo, iphila kukufa ngenxa yesono. Ukuphila kwakhe kwakufanele atshoniswe emfuleni eJordan. Ngokuqhelekileyo kwaye kwanzima ukuba ayamkele loo nto, ecinga ukuba uThixo uzakwenza imilingo, okanye atzitshonise komlambo owaziwayo, e.g. iAbana. Kuyefana nakuthi ukuba isenzo esincinci njengeso singaze sizise usindiso. Inika umdla ukucinga imisebenzi yethu nokubonakala kwethu esidlangalaleninecawe zethu ezaziwayo (cf. umlambo iAbana) zingasisindisa, ngaphandle kwale ilula yokuzibandakanya nenyano yethemba lakwaSirayeli. Emva kokutshona eJordan uNahaman inyama "lwahlaziyeka lwafana nolosana, luhlambulukile"(2 Kumkani 5:9-14).

Kufanele kumekho isithuba esincinci ukuba 'ubhaptizo' lubhekiselele kutshoniso ngokupheleleyo emanzini emva kokuva iZibhalo nangokuziqonda. Le nkcaza yeBhayibhile ayithethi ngabantu abenza ubhaptizo nje. Ubhaptizo emva kokuva iZibhalo lumelwe lwenziwe ngokutshoniswa emanzini. Nangona, ubhaptizo lubhaptizo zezinye inkolo zilibamba emva kokutshoniswa emanzini, kufanelwe ubhaptizwe ngomnye umntu okholwayo kulenkolo yakho, uzakukuvavanya ngolwazi onalo phambi kobhaptizo.

Yinto eyenziwayo apha Kubazalwana kuKrestu ukubavavanya abo bazakubhaptizwa phambi kokubhaptizwa. Yenziwa nangubani obekhona xa kuvavanywa ilingu. Imibuzo elapha emva kwesifundo ngasinye kulencwadi ingasentyenziswa xa ebuzwa kwezontlanganiso.

### **10.3 Ubhaptizo luthetha ntoni**

Enye yenjongo zobhaptizo ngokutshoniswa emanzini kukuba xa utshoniswa lonto ibonisa ukufakwa engcwabeni – ifaniswa nokufa kukaKrestu, kwaye ibonisa 'ukufa' kwethu kubomi besono nokwahlukana naso. Ukuphuma emanzini kusidibanisa nokuvuka kukaKrestu, nokusinxulumanisa nethemba lokuvukela kubomi obungunaphakade xa ebuya, nangokuphila ubomi obutsha ngoku, emoyeni nangokulwa nesono ngenxa kaKrestu owoyisa ukufa novuko.

"Anazi na ukuba thina sonke sibhaptizweyo samanywa noKrestu Yesu, Sabhaptizelwa ekufeni kwakhe: Ngokunjalo ngokubhaptizwa sangcwantya kunye noKrestu. Njengokuba ke uKrestu wavuswayo kwabafileyo ngamandla obungangamsha bukayise, (i.e. siphile usuku nosuku) nathi ngokunjalo masiphile ubomi obutsha. Kaloku xa simanywe naye ekufeni (ngalo ubhaptizo) simanywe naye nasekuvukeni kwakhe" (Rom. 6:3-5).

Ngokuba usindiso lwenziwe lwalula ngokufa kukaKrestu nokuvuka kwakhe, kubalulekile ukuba sizibandakanye nezizinto ukuba sifuna ukusinda. Umboniso wokufa nokuvuka kwakhona noKrestu, oluboniswa lubhaptizo, yiyona ndlela yokwenza oku. Kumelwe lubonwe uphehelelo ukuba alukubonisi oku. Kubhaptizo, “ismo sethu esidala (indlela yokuphila) sabethelelwa” emnqamlezweni noKrestu (Rom. 6:6); uThixo “usidlisa ubomi noKrestu” ngalo ubhaptizo (Efe. 2:5). Nangona sisaphila njengabantu emva kobhaptizo, kwaye ke indlela ebesiphila ngayo isezakuzibonakalisa iphakamise intloko. ‘Ubethelelo’

lwenyama yindlela eqhubekayo eqala kulo ubhaptizo, yiyo lonto athi uYesu ikholwa malithathe umnqamlezo yonke imihla limlandele, njengoko kwakunjalo eCalvary (Lk. 9:23; 14:27). Xa sithetha phandle ubomi bokubethelelwa noKrestu abukho lula, kukhona okuthethwayo ukusikhuthaza nokonwaba ngako ukuzimanya noYesu eluvukweni.

UKrestu wazisa “uxolo ngalo igazi lakhe emnqamlezweni” (Kol. 1:20) “uxolo lukaThixo, oludlulela kulo lonke ulwazi” (Filiphu 4:7). Ngokuphathelele kulento uYesu uthembisa: “Ndinishiya noxolo olulolwam, olungafani nakancinane nolweli hlabathi (uxolo), endininika lona” (Yoh. 14:27). Olu xolo nolonwabo emoyeni luyangqinelana nentlungu nobunzima obusenza sizibandakanye nokubethelelwa kukaKrestu. “Njengoko ziphuphumela kuthi iimbandezelo zikaKrestu, iphuphumela kuni nentuthuzelo yethu” (2 Kor. 1:5).

Kukhona ukukhululeka okuvela ekwazini ukuthi umzimba wethu wemvelo ufile, kwaye uYesu unomdla wokuphila nathi xa sizama. Umpostile uPawulos uthetha ngokolwazi lwakhe ngalento. “Ndibethelelwe emnqamlezweni kunye noKrestu, ngoko ke ayisendim ophilayo, nguKrestu ophila kum: Ubomi ke endibudlayo ngoku ndimanywe noNyana kaThixo, ndibudla ngokholo kulowo wandithandayo wabuncama obakhe ubomi ngenxa yam” (Gal. 2:20).

“Ubhaptizo olusindisa nina ngoku.....ngamandla okuvuka kukaKrestu” (1 Pet. 3:21) ngokuba ukuzibandakanya novuko lukaKrestu kusisa kubomi obungunaphakade kusinika ukuphumelela xa ebuya kwakhona. Kukwabelana ngoluvuko, okuzakusenza sisindiswe. UYesu uyakukhankanya oku ngendlela ecacile: “Kuba mna ndiyaphila, naye nani niya kuphila” (Yoh. 14:19). NoPawulos uyangqina: “Kaloku besikade siziintshaba saxolelaniswa naye ngokufa koNyana wakhe.....ukusindiswa kwethu ngokudla kwakhe ubomi” (uvuko; Rom. 5:10).

Iyagxininiswa amatyeli ngamatyeli ukuthi masizibandakanya nokufa kukaKrestu nenkxwaleko kulo ubhaptizo, nendlela esiphila ngayo, siyakubanaye ngemini yovuko:-

“Ukuba sife simanyene naye (Christ), sodla ubomi kwakunye naye; ukuba siyanyamezela soxhamla ukulawula kwakunye naye” (2 Tim. 2:11,12).

“Lonke ixesha sisoloko sithwele ukufa kukaYesu, ukuze ubomi bakhe

Bubonakale kuthi ziqu.....kaloku siyazi ukuba uThixo owayivusayo iNkosi  
uYesu ekufeni, nathi uya kusivusa kunye noYesu” (2 Kor. 4:10,11,14).

UPawulos uyabandakanyeka “kubudlelwane (bukaKrestu) nenkxwaleko zakhe, obenziwe (bubomi bakhe obunzima) ndimanywe naye ekufeni; ndinethemba lokuba nam ndovuswa ekufeni ndibe nobomi obufunyenwe ngKrestu” (Filip. 3:10,11 cf. Gal 6:14).

## 10.4 Ubhaptizo noSindiso

Ubhaptizo lusibandakanya nokufa kukuaKrestu, nangona kungalo ubhaptizo esingafumana uxolelo. Singcwatywa kunye (noKrestu) kubhaptizo, kwangokunjalo navuswa kunye naye ngokuzinikela kumandla kaThixo asebenzayo, yena wamvusayo uKrestu ekufeni. Nangona nanifile ngenxa yeziphoso zenu.....uThixo univuse noKrestu, waza wazixolela zonke izono zethu” (Kol. 2:12,13). “Sahlanjwa ...ngegama leNkosi uYesu” (1Kor. 6:11) – i.e. ubhaptizo kwigama likaYesu luthetha ukhlanjwa kwezono zethu. Le nto icaciswa kwiNumeri 19:13, abo ababengenawo amanzi okuzihlambulula kwakumele bafe. Siye sabonakalisa kwiSifundo 10.2 ukuba ubhaptizo kukuhlamba izono zethu kude ( cf. Izenzo 22:16). Ukubonakalisa kwamakholwa ukuba ayazihlamba kwigazi likaKrestu izono abonisa nglo ubhaptizo ( Isityh. 1:5; 7:14; Tit. 3:5 [N.I.V.] xa sithetha ngalo “ukhlanjwa ngokuzalwa ngokutsha”, sithetha ngathi “ukuzalwa emanzini” ngalo ubhaptizo [Yoh. 3:5]).

Ekukhanyeni kwako konke oku, Ayavakala amazwi kaPetros xa abuza lombuzo, “Singenza ntoni?” (ukuze sisindiswe) yayikuku “Guqukani, nibhaptizwe nonke ngabanyeegameni likaYesu Kristu ukuze khlanjwe izono zenu” (Izenzo 2:37,38). Ukubhaptizwa egameni likaKrestu kukuxolelwa kwezono; ngaphandle kwalo alunakubakho uxolelo lwezono, abo bangabhaptizwanga baya kwamkela umvuzo wesono – ukufa (Roma 6:23). Alukho usindiso ngaphandle kokuba wamkele igama likaYesu (Izenzo 4:12), singabelana ngelo gama ngokuthi sibhaptizwe kulo. Lento ibonisa ukuba kukho amabandla angekhe akholele abantu elusindisweni. Akekho umntu okholwe ngenene ungavuma ukuba bakhokela ngendlela eyiyo; ingankumbi Amakhatholika nezinye intshukumo ezenza njalo, yindlela ebuhlungu ngakuso Isibhalo Esingcwele.

Ukuvuka kukaKrestu ekufeni yayiyindlela ebonisa ubomi obungunaphakade xa ungenasono. Ngalo ubhaptizo sinobudlelane noku, kwaye siye sithi sivuka kunye noKrestu, asono asinamandla kuthi, njengoko singazange saphila kuye. Ngalo ubhaptizo senziwe sa “nakhululwa ke kuso isono .....isono masinganilawuli” emva kobhaptizo (Roma 6:18,14). Nangona emva kobhaptizo sisona (1Yoh. 18:8,9); isono sisafuna ukusenza amakhoboka xa simka kuKrestu. Ngoko sisazibandakanya nokufa kukaKrestu nobunzima awabuvayo, nangona ubhaptizo lusibandakanya nokuvuka kukaKrestu, esinethemba lokwabelana ngalo xa ebuya.

Enye qha into engasisindisa kuso isono. “Lowo ukholwayo abhaptizwe wosindiswa” (Mk. 16:16) xa kubuya uKrestu okwesibini. Usindiso lokwenene alwenzeki emva kobhaptizo, kodwa ngemini yomgwebu ( 1Kor. 3:15). Ngokukuko, akunyanzelisi nkolo ngemini yomgwebu xa sifumene

usindiso ngobhaptizo, akufuneki nokuba sife. “Ke lowo unyamezelayo kude kube sekupheleni wosindiswa” (Mt. 10:22).

Nasemva kobhaptizo, uPawulos (nawo onke aMakholwa) ayesokola ukuya ukusindiso (Filip. 3:10-13; 1 Kor. 9:27); uthetha ngethemba lobomi obungunaphakade (Tit. 1:2; 3:7; 1 Tesa. 5:8; Rom. 8:24) nangokuba “zindlalifa zosindiso” (Heb.1:14). Ngemini yomgwebo, abalungile bayakungena ebomini obungunaphakade (Mt. 25:46). Ukuqqaqamba kukaPawulos, nokukhanya kwakhe kwabaseRom. 13:11- uyacinga ukuba emva kobhaptizo siyazi ukuba usuku ngalunye esiluphilayo nesilusebenzisayo lusondela kusuku lokubuya okwesibini kukaKrestu, ukuze sonwabele uku “ngoku lolusindiso lwethu olusondeleyo kunangokuya besikholwa”. Usindiso lwethu alukalungi ncam. Usindiso alumangandaweni nye; siyakusindiswa ukuba sibambelele nkqi kukholo lwenene (1 Tim. 4:16; 1 Kor.15:1,2), kwaye ukuba senza ezo zinto ezisigcina sihleli kwelo themba (2 Pet. 1:10).

Isenzi sesiGrike esichazwayo “ukusindiswa” liye lisetyenziswe kwimo eqhubekayo, elibonisa ukuba igama usindiso yinto ehleli iqhubeka eyenzeka apha kuthi xa siqhubeka sithobela Izibhalo. Njengoko amakholwa ethetha ngalo ngokuthi “uzakusindiswa” ngokuthi uzinikele eziBhalweni (1 Kor. 1:18 R.S.V.; eminye imizekelo yluqhubeko lukwi Zenzo 2:47 naku 2 Kor. 2:15). Eligama lesiGrike elithetha “usindiso” lisetyenziswa kuphela kwixesha elidlulileyo ngokubhekiselele kusindiso uKrestu awalenzayo emnqamlezweni, esingazibandakanya nalo ngalo ubhaptizo (2 Tim. 1:9; Tit. 3:5).

Lento ingumzekelo onakaliswa zizenzo zikaThixo kumaSirayeli oqobo, ebonisa ukunxulumana ngokwazana namaSirayeli angcwele, i.e. amakholwa. AmaSirayeli ayishiya iJiphutha, abonisa ilizwe nenkonzo esikholwa ngaphambi kobhaptizo. Bawela uLwandle Olubomvu baye banqumla kwintlango yesiNayi ukya kwilizwe lesithembiso, apho babegqityelwe ukuba bubukumkani bukaThixo. Ukuwela kwabo uLwandle Olubomvu lufaniswa nobhaptizo ( 1Kor. 10:1,2);indlela yethu ezele zizinto ngezinto esiyiphilayo, neKanana ebukuKumkani bukaThixo. Juda v. 5 uchaza ukuba bangaphi abatshatyalaliswa kulondlela yenqantosi: “INKosi, yabasindisa abantu ukuba baphume eJiphutha, emva koko yabatshabalalisa ababengakholwa”. AmaSirayeli aye “asindiswa” eJiphutha, njengoko bonke ababhaptiziwe “basindisiwe” esonweni. Ukuba omnye kulamaSirayeli ubengabuzwa, “Ngaba usindisiwe?” bebengaphendula bathi, “ewe”, kodwa akuthethi ukuthi oko basindiswa kwangeloxesha.

Kuyefana namaSirayeli afulathele iJiphethe ngentliziyo (Izenzo 7:39) baze baguqukele kubomi obanelisa inyama nenkolo eyingezizo, ukuze abo “basindisiwe” ezonweni ngalo ubhaptizo bangawela kude kwindawo ababekwe kuyo. Indlela esiqhuba ngayo sisenza okufayo namaSirayeli omthonyama entlango iyachazwa kuma 1 Kor. 1-12, Heb. 4:1,2 nakuma Rom. 11:17-21. Mininzi imizekelo eziBhalweni echaza ngabo babe “sindisiwe” esonweni ngalo ubhaptizo, baze kamva bazibona besoyela kwindawo apho bayakohlwaya xa kubuya uKrestu (e.g. Heb. 3:12-14; 6:4-6; 10:20-29). Xa ‘ukhe wasindiswa uyakusoloko usindiswa’ inkolo yezion ‘ivangeli’ abashumayeli bayiveza njengoko itshiwo kwizicatsulwa – okugqibelele ukwanelisa inyama.

Njengazo zonke izinto, indlela esibambelele ngayo iyafuneka ukufuna eyona ndawo sikuyo malunga “nokusindiswa” ngalo ubhaptizo. Isenzo akumelwe sibonwe njengendlela esinika ithuba lokusindiswa- indlela engcono yalo kunokubhaptizwa. Ngokuba “kuKrestu” ngalo ubhaptizo, sisindiswa ngoko nangoko; sinalo ithemba eligqibeleleyo lokuba sebuKumkanini bukaThixo ukuba siyaqhubeka ukuzibandakanya nokrestu njengoko sasinjalo xa sasivuka emanzini obhaptizo. Kodwa ke emva kobhaptizo sinakho ukuzithemba ukuthi siyakwamkeleka ebuKumkanini bukaKrestu xa ebuya. Nangona singenakugqibelela, ngokuba singawa ngosuku olulandelayo; asibazi ubomi bethu obungcwele kobu bomi.

Kumele sibe nezazela ezilungileyo esainazo noThixo ngobhaptizo. Ubhaptizo “ngumgaqo wesazela esilungile” (1 Pet. 3:21, Greek); umzalwana ozakubhaptizwa wenza isigqibo (ethembisa) ukugcina isazela sakhe simsulwa kuThixo.

Ubhaptizo lubalulekile ukufuna impumelelo kusindiso olukhulu olufumaneka kuKrestu, kufanele siqaphele singaniki imbonakalo ngento enye okanye ‘umsebenzi’ wobhaptizo wodwa singanakho ukusindiswa. Ekuqaleni siye sabonisa ukuba sibuphila kanjani ubomi bokuqhubeka sikhonza ukubethelelwa kukaKrestu bubalulekile: “Ngaphandle kokuba umntu azalwe ngamanzi nangomoya, akayi kungena ebuKumkanini bukaThixo” (Jn. 3:5). Okufanayo noku ku 1Pet. 1:23 ubonisa ukuba uzalo olwenzeka ekubhaptizweni lokwenene lulandelwa ngokuthi sifunde ilizwi-lomoya. Usindiso ayikuko ukungena kubhaptizo: yindlela yenceba (Efes. 2:8), ukhoho (Rom. 1:5) nethemba (Rom. 8:24), nezinye izinto. Ngamanye amaxesha kuye kuvezwe ukuba usindiso lungokholo kuphela, kwaye ngoko ‘umsebenzi’ njengobhaptizo uyefana. Nangona, uYakobi 2:17-24 uyacacisa ukuthi okokucinga kwenza inqiniso engekho phakathi kokholo nomsebenzi; ukhoho olululo, umzek. Kwizibhalo, kufanele ibonakaliswe ngokuba ibe yegqibeleleyo ngokwemisebenzi yayo, umzek. Ubhaptizo. “Indoda iyakugwetywa ngokwemisebenzi, hayi ngokholo kuphela” (Yakobi 2:24). Kwindima zonke zobhaptizo, umzalwana ubuza ukuba “angenza” ntoni “ukwenza” “umsebenzi” wobhaptizo ngoko kubalulekile ukubonisa ukukholelwa kwizibhalo zosindiso. Umsebenzi wokusindisa thina sele wenziwe nguThixo noKrestu, kodwa kufuneka senze “umsebenzi wokuzohlwaya” nokukholwa koku (Izenzo 26:20 cf. Mk. 16:15,16).

Siye sabonisa ekuqaleni ukuthi intetho ethi ukuhlanjwa kwezono kubhekise ukusixolela kukaThixo ngokubhaptizwa kwethu kuKrestu. Kwezinye ivesi silubiza ngokuba kukuhlwanjwa kude kwezono ngokholo nangokuzivuma (Izenzo 22:16; Isityh. 7:14; Jer. 4:14; Is. 1:16); kwabanye uThixo ubonwa njengoyena uhlamba izono kude (Ez. 16:9; Indu. 51:2,7; 1 Kor. 6:11). Lento ibonisa kakuhle ukuba xa sithe sabhaptizwa, uThixo uyakuzihlamba kude izono zethu. Ngoko ‘ngumsebenzi’, okanye senze, ubhaptizo lubalulekile ukubamba izibhalo zikaThixo nenceba (‘esiyifumene ngemfesane’), esiyinikwe ngeLizwi Lakhe.

### **Umbandela 30: Ukuphinda-ubhaptizwe**

Abanye abantu baye bangakwazi ukuthetha ngalo ubhaptizo, xa bathe babhaptizwa kanti sele bebhaptiziwe bangacacisi ukuba baphehlelelwe bengabantwana okanye bafakwe emanzinini ngezinye iicawe, nangona phambi kobhaptizo kumelwe kubekho ukuhlanjululwa kwezono nokukholwa okuyinene kwezibhalo zenyano, (Izenzo 2:38; Mk. 16:15,16). Ubhaptizo lokwenene olufunwa nguthixo, xa lwenziwe ngoluhlobo. Mt 28:19,20 ulayamanisa ubhaptizo nokumamela imfundiso zikakrestuxa zicaciswa. Umntwana omncinci akakwazi ukuvuma izono okanye azi izibhalo; kodwa naxa kunjalo, ukuphehlelelwa akululo ubhaptizo. kuyo yonke imizekelo ebhayibhileni ukunqwenela ubhaptizo luxhomekeke kulomntu unomnqweno wokubhaptizwa (eg. Lk. 3:10; Izenzo 2:37; 8:36; 16:30). Abazali abanako ukuthi umntwana omncinci angabhaptizwa, ngokuba abanako ukumenzela izigqibo bona. Indadi ingantywila emanzini xa iqubha kodwa ayilulo ubhaptizo olo, ngoba lamntu akayithobelanga inyaniso yezibhalo. kuyafana nabo batshoniswe zinkolo ezingekho mgaqweni; baye batshoniswe hayi ubhaptizo.

Kukho “inkolo inye” i.e zikho iinkolo ezishumayela inyaniso yezibhalo, kwaye kukho, “ubhaptizo olunye” ubhaptizo olufumaneka emva kokukholwa “kukholwa olunye”. Mnye umzimba (i.e inye icawa enyanisekileyo). . . kwanjengokuba lilinye nethemba enabizelwa kulo nguthixo. Inkosi inye, nokholo lunye, nobhaptizo, noThixo mnye (eph: 4:4-6). Akukho mathemba mabini njengoko bekhola abo bathi nokokuba sikholelwa kumvuzo wabo oyakuba sezulwini okanye emhlabeni. UThixo “mnye qha” - uYesu akanguye uThixo. Ilandela ukuba xa sasibhaptiziwe sife sangaqondi kwezinye iinkolo njengobukumkani bukathixo, indalo kathixo noyesu, njalo njalo, ke ngoku ubhaptizo lwalungaphelelwa.

uYohane umbhaptizi wayefaka abantu, ebabiza ukuba baguquke, kwaye ebafundisa izinto ezingoYesu (Mk. 1:4, Lk. 1:77). kodwa oku kwakunganelanga, Izenzo 19:1-5 kubhalwe ukuba abanye awayebabhaptizile uYohane kufanele babhaptizwe kwakhona ngenxa yokungafumani mfundiso eyiyo ngezibhalo. Njengabo uYohane wababhaptiza kumele sizive kwakubhaptizo lokuqala siguquke sizalwe ngokutsha, siqale ubomi obutsha. Lento ingayinyani kodwa ayisusi ukuthi sifumane ubhaptizo olunye (oluyinyani) oluye lwenzeke emva kokufumana ukholo olunye.

### **Umbandela 31: Umlinganiselo wolwazi olufumaneka phambi kobhaptizo**

Abafundi abaninzi bayabuzwa ngabo beCawa ‘zovangelo abanenkolo yokuba inkolo azibalulekanga elusindisweni, kwaye xa unqina uthi ‘Ndiyakhola ukuba uYesu Krestu unguNyana kaThixo’ ngowona ndoqo wosindiso. Ngokokubona lento ivakala ingeyiyo ncamngokokuva ingqokelela yezinto ezibhalwe kwiZenzo, nazo ezithathwe kwizinto zo ‘thando’ ne ‘nonyamezelo’ ezingumoya wala maxesha. Esi sifundo senza inkcukacha inkolo ebaluleke ngazo.

#### **KUTHENI NGOKUKHAWULEZA?**

Akunakubakho mathandabuzo xa sinokufunda iZenzo ngokukhawuleza zisinika imbonakalo yokuba ubhaptizo oluninzi lwenziwe ngokufumana inkcukacha ezincinci zesiseko seziBhalo, nangolwazana

oluncici ngokukholwa ukuba uKrestu nguNyana kaThixo. Ngokutsho nje la magama mane “Ndiyakhulwa kuKrestu ayivakali cacileyo kwindlela yosindiso – kwaye uninzi lwe ‘nkolo yoVangelo’ bayaqhubeka ukuba bakubekho olunye ulwazi okanye unxinzelelo engqondweni yomntu ukutsho lomazwi kube nentsingiselelo. Lo mba makungabi nzima ukuwenza. Kunzima, ngoko ukuphikisa indawo ezibhalwe ukuzinikela ekukholweni kuKrestu njengoNyana kaThixo ukubonisa ukuba ukutsho lo mazwi kuko okufunekayo. Yinto eqhelekileyo ukuba ukwenza nje isivakalisi esilula, ungakhalele nkolo namvakalelo zamntu, oko akunakumbeka umntu endleleni eya elusindisweni. Ezi ndawo zilandelayo zingaluncedo ukucacisa xa kukho ingxonxo ezikhawulezileyo:

- Okubhalwe kwiZenzo – njengoninzi lweziBhalo – ikwinqanaba elifunekayo. Kunika umdla ukufunda ukhwaza ezinye izicatshulwa ezishicilelweyo apha kwiZenzo kwaye uqaphele ixesha elithathayo ukwenza oko; icace ngokuphandle ukuba ngekuthathe ixesha elidana, idibanisa noko kungafakwanga. Imizekelo embalwa:
- Ukuzikhusela kukaPawulos eJerusalem kuthatha imizuzu emine ukuyifunda ( iZenzo 22); phambi kukafelikis umzuzu omnye; phambi kukaAgripa imizuzu emine; intetho yangePentekoste imizuzu emine; kukaKorneli imizuzu emithathu; intetho yeNkosi emva kokutyisa amawaka amahlanu (Yoh. 6) imizuzu emithandathu; intshumayelo yasentabeni imizuzu elishumi elinesibhozo. UPetros eshumayela kwiZenzo 3:12-26 ithatha imizuzu emibini ukuyifunda uyikhwaza; kodwa xa sithetha inyani yathatha ixesha elide ukuba indaba ngento awayeyishumayela ukuba zithathwe “ngabefundisi, abaphethe itempile nabaSadusi” kwaye bona beze ekuhlani (iZenzo 4:1). Injongo kaPawulos yokushumayela eEfese nayo ikhona; ethubeni amadoda asesixekweni akhalaza athi uye waxelela “ukuba akuyi kubakho zithixo, eziya kwenziwa ngezandla” (iZenzo 19:26) kodwa le ndawo yalomyalezo ayishicilelwanga kwisishwankathelo sentshumayelo yakhe “Izinto ezibhekiselele kubuKumkanibukaThixo...igama leNkosi uYesu” (iZenzo 19:8,10). Kodwa ukushumayela ngobuKumkani bukathixo nangobude bobukhulu beNkosi uYesu ebandakanya imfundiso yabantu ukususa inkolelo zobuxoki zabantu. Inkcaza yokholo lwaBazalwana kuKrestu ibandakanya zonke ezichasene nempikiswanoyeNkosi nezinye inkolo ezingaba zichasiwe ukuba ezinye zikholelwa ngenyani.
- Amalungu azo bhaptizwa ‘anomyalelo’ obanzi akuchazwanga ukuba akukho nto ithathekayo ethi ayenzekanga. Impikiswano ethe cwaka ayiqondakali kulo mba.
- Kukho isizathu ukukholwa ukuba ubhaptizo lwamaJuda eJerusalem ekuqaleni kobuKrestu yayiyinto ebalulekile. Xa uPetros wayebacenga ukuba baguquke baze babhaptizwe, izihlwele, wathi selenivile imfundiso kaYesu (iZenzo 3:20). Wayebacela ukuba bayamkele beyenza umyalezo abawuve ekuqaleni. Akukho bungqina bokuba ezondlela zobhaptizo zazenziwa kwiminyaka yokuqala. Ukuba indibano zaziqhubeka kumbandla wonke waseJerusalem wawungaba ngamakholwa ngeminyaka nje embalwa. Ababantu bangamaJuda babenolwazi oluncinci lweTestamente Endala nangendlela kaThixo. Ububanzi beleta yamaHebhere neleta kaPetros kwabonisa ukuba ubukhokeli babulula ukungena ngenxa yokubamba izinto ezikwiTestamente Endala. Iyalengalenga into yokuba amaHebhere, uMelizedeki uchazwa njengontusi yelizwi. Umbhali uchaza intlungu yokuba angaqhubeleki ukuchaza ngaye ngenxa yokukhula emoyeni (Heb. 5:11,12). Lonto ibonisa indlela abanolwazi ngayo ngexesha lengxonxo, njengoko uPawulosi ebajaja njangabangakhulanga ukusuka ngelaxesha. Lonto ibonisa ukuba ezoleta zazibhalelwa ibandla laseJerusalem, abaninzi babo babebhaptizwe ekuqaleni xa kushicilelwa iZenzo.
- Iyakubonakala kuma 1 Kor. 1:17 ukuba uPawulos (nabanye abapostile) baqhuba ngendlela enika umdla benabalandeli abaninzi nababhaptizwayo, ukuze ahlale ixesha elifutshane kuyo yonke indawo ashumayela kuyo ashiye bona beqhuba.

- 1 Kor. 15:24-28 ibonisa ezona nkcukacha ziluhlakile ngezinto ezizakwenzeka ekupheleni kwalenkulungwane, kodwa ezi zinto zathethwa nguPawulos njengezinto eziqhelekile ezinolwazi oluphambili kubunkokheli bakhe. Zonke intshayelelo zenkolo yokholo olunye zishicilelwe eBhayibhileni, zininzi imfundiso zayo kwicawe kwicawe zokuqala kwanobungqina beziBhalo ngaphezu kokushicilelwa.

## IGAMA LIKAYESU

Igama likaThixo lidibanisa imfundiso ezingaye nendlela Zakhe – Amagama kaThixo nezihloko zawo zigxininisa uBume Bakhe nenjongo zakhe . Igama likaYesu Krestu nalo ayililo iqonga kodwa linebunzulu kwintsingiselo yokholo.

Ukukholwa kwigama likaYesu lihamba kunye nokubhaptizwa (Yoh. 3:5,18,23). Gal. 3:26,27 kwenza ukholo kuKrestu lusibandakanye lusidibanisa nobhaptizo kuye: “Sonke singabantwana bakaThixo ngalo ukholo kuKrestu uYesu. Njengoko ABANINZI benu bebhaptiziwe kuKrestu bembathe uKrestu. Eminye imizekelo edibanisa phakathi kokukholwa nokhubhaptizwa yofunyanwa kwiZenzo 19:4; 10:42 cf. 48; 2:37,38; Lk. 24:47. UApollo “wayesazi” uYohane umbhaptizi (iZenzo 18:25), ibonisa ukuba ubhaptizo ayikokudlala, kodwa idibanisa ukwazi imfundiso ezithile.

“UFiliphu .....washumayela ukrestu kubo” (iZenzo 8:5) ivakala ngokungathi uthe ‘kholwa kuYesu; kodwa ‘uKestu’ uyachazwa kwiZenzo 8:12: “Xa baye bakholwa kuFiliphu ebafundisa ngezinto ezidibanisa uBukumkani bukaThixo negama likaYesu Krestu, baye babhaptiwa”. Qaphela oku “izinto”likwisininzi; hayi isicatshulwa esingoKrestu; noku ‘fundisa ngoKrestu’ nako kubandakanya inkolo yobhaptizwa. Yoh. 6:40 isixelela ukuba yintando kaThixo. “Ukuba wonke umntu ubonileyo (uyaqonda ) uNyana, wakholelwa kuye, bayakuba nobomi obungunaphakade”; ethubeni uYesu uthi “Low uyenzayo intando (kaThixo), uya kuqonda ukuba andithethi okukokwam, koko ndifundisa okuphuma kuThixo (Yoh. 7:17). Ukwazi inkolo yam kuyefana ‘nokubona’ uNyana. Amazwi kaKrestu “Lowo uwagcina amazwi am, kwaye angalikhanyeli igama lam” (Isityhi. 3:8) phinda ubonise igama likaKrestu yinkqubo yokwazi elandelwa kukuthobela, ngaphezu kokukhawuleza uvume izono ‘Ndiyakholwa kuKrestu’. Lento ingqina nguYohane 6:35: “Ozayo kum akasoze alambe, nokholwayo kum akasoze anxanwe”, yeyiphi elungile ukukholwa kuKrestu nokuza kuye – nokubonisa ukuba ukukholwa yinto eyenzekayo.

Ukufundisa “uKrestu” ngoko ubandakanya uludwe lwenkolo. “uKrestu” unishumayeza ngaye (2 Kor. 11:4; Gal. 1:8; 2 Yoh. 7:12) nangezinto ezingoBukumkani Bakhe (Mk. 10:29 cf. Lk. 18:29 noMt. 16:28 cf. Mk. 9:11). Lk. 9:11 umchaza uKrestu eshumayela iziBhalo ezingoBukumkani buka Thixo (cf. Mt. 4:23), uchaza okufunayo naku Mk. 6:34 ubhekisa kuYe efundisa bona “izinto ezininzi”. IziBhalo zidibanisa “izinto ezininzi” – hayi intsingiselo elula ngoKrestu engenziwa ngomzuzu omnye. Yiyo lonto sifunda izicatshulwa ezinje, “Xa babeshumayela iziBhalo kulo dolophu bashumayeza abaninzi” (iZenzo 14:21) bekulinganisa ukushumayeza nokufundisa. Lo ntetho ibiyakulunga xa iziBhalo bekuzingongoma ezimbalwa.

Intshumayelo kaPawulos eBheriya yenza abantu bakwazi ukuziphengulula iziBhalo yonke imihla (besenzisa ikopi zaseSinagogo kwiTestamente Endala?) ukujonga oko kuthethwe nguPawulos (iZenzo 17:11). Ivangeli exelwa nguPawulos yileyo ethathwe kwiTestamente Endala, kwaye kwakungenxa

yendlela abantu ababefunda ngayo iBhayibhile emva kokuva kuye ukuba bayakholwa – “Ngoko abaninzi kubo baye bakholwa”(iZenzo 17:12). Xa siqhuba nabantu abanolwazi oluncinci lweBhayibhile abangayi jongi rhoqo emva kokufunda, akumangalisi ukuba amaxesha ukuyalelwa made kakhulu kuneminyaka yakuqala. “Nawuphi na umntu okholwayo ukuba uYesu unguKrestu ungumntwana kathixo” (1 Yoh. 5:1) uhambelana kunye nalevesi “Wathi akuthanda uThixo wasizala ngokutsha ngelizwi lenyaniso saza ke saba lulibo lwayo yonke into indalo yakhe”. (Yakobi 1:18), “Kaloku nizelwe ngelizwi likaThixo...kodwa lona ilizwi lihlala lihleli”(1 Pet. 1:23,25). Lento ibonisa ukuba ukukholwa kuKrestu uNyana kaThixo kuyinto ebalulekile ukuba umntu ngamnye abe nolwazi lweziBhalo zifumaneka kwiLizwi likaThixo.

## **UBUKUMKANI BUKATHIXO**

Ukugxininisa ‘ekukholweni kuKrestu’ kuya kubanenjongo xa kuthe isihloko ‘Krestu’ xa enokufundwa ngokulandelelana noBukumkani bukaKrestu kwezinye izahluko. Oko iNkosi yabaxelela abaFarasi ukuba babangazuli bekhangelana uMesaya ozayo ngokuba wayehleli emile phakathi kwabo. Wakugxininisa oku ngamazwi athi “.....uBukumkani bukathixo buphakathi (A.V.mg.) kwenu” (Lk.17:21), ebonisa ukuba “uBukumkani” bumelwe bulingane nekumkani yoBukumkani bukaThixo bukufuphi ngoko ebhekisa etshayelela ukuza kukaKrestu. Umbhalo “uBukumkani baseZulwini” kuMt. 3:2 uvezwe yiDiaglott: “Ubukhosi basemazulwini”, i.e. uKrestu. Ngokufanayo naku Lk, 17:21 “UBukumkani bukaThixo” ikwa “UBukhosi bukaThixo” ngenxa yomntu onguYesu Krestu. Ilitye elabetha umfanekiso ka Nebhukadenetsare bumele uBukumkani bukaThixo (Dan. 2:44); lilitye/ uBukumkani obuya “Kukrabaza buzitshabalalise bube zingceba zonke ezinye izikumkani”, ibonisa loo nto ukuba ilitye buBukumkani xa butshabalalisa la mfanekiso, nasemveni kokusarhaza lo mbono. Ngokufanayo umzekeliso kaEzekile yomdiliya uchaza a “gqibeleleyo” amasebe ayo akhiwe aphinde atyalwe ukuze ibe ngumthi omkhulu, “iintlobo ntlobo zentaka ziya kwacha iindlwana zazo kuwo; zihlale emthunzini wamasebe awo (Ez. 17:22,23). Lonto ibhekise kuKrestu, “Njengesithole kwelibharileyo” kals. 53:2; kwaye kukhona uqhagamshelwano nomzekeliso Wakhe wembewu yemostade, apho uBukumkani bukathixo bufaniswa nembewu encinci ekhule yaba ngumthi omkhulu, apho phantsi kwayo intlobo zonke zentaka zihlala khona. Olu qhagamshelwano phakathi kwagama loBukumkani noYesu Yena ngokwakhe bubonisa nje ngokuphandle ukuba ubona Yena buqu njengeLizwi eliphilayo loBukumkani. Ekukhanyeni koku iyaqondakala ukuba ‘ukukholwa kuKrestu’ nangokukholwa kwiziBhaloezingcweleleyo zoBukumkani bukaThixo ziyefana.

## **YINTONI IZIBHALO?**

Ngoku sifikele ekuxoxeni ngokuthe gabalala eyonanto eyabonwa ibalulekile zinkolo zakuqala kumakholwa. Kumelwe iqwalaselwe ukuba kwakukho inkolo eyayingundoqo kwiTestamente Entsha ixesha apho lalifana ne “intetho yokholo”. Omnye umba ekumelwe siyifake engqondweni yayikukuba abazalwana babenesipho sokuprofetha – ‘Ukuchaza – okungekehli’ yesityhilelo esisuka kuThixo phantsi kokukhokelwa ngamandla akhe. Kukho isizathu ekukholweni ukuba ngelinye ixesha le mibono iye yafakwa kule nkolo ikhethekileyo.

## **INKOLO EKHETHEKILEYO**

UPawulos angatsho ukuba abo bakwibandla laseRoma noko baye “bayithobela ngokuphelele imfundiso eniyifundisiweyo” liyefana nelithi “umzekelo” no “kudityaniswa”- ngokungathi libhekise kumzimba wokufundisa owathatyathwa kwenye indawo. Umzekelo kaPawulos woku ubonisa ukubaluleka komzimba odibeneyo wokufundisa ekufuneka uqondwe phambi kobhaptizo, kwaye nokuba ayizo nkukacha ezimbalwa ezikhankanywa phambi kobhaptizo. Abanye kwalapha ebandleni “banalo unqulo kodwa bayawakhanyela amandla alo” (2 Tim. 3:5), mhlawumbi bengavumi ukuba bangazithabatha izisekelo zenkolo yokholo kodwa bengaqondi inyaniso yamandla eNyaniso kubomi babo bemihla. UPawulos uyawakhumbuza amaGalati ukuba “Nina aba kanye nanisenzelwa inkcazelo ecacileyo ngokufa kukaYesu emnqamlezweni (Gal. 3:1). Igama lesiGrike elithi “ukubeka phambili kuthetha ukugaphela kwangoko” ngokungathi umgaqo siseko wamaGalati wawusele udluliselwe ukubhalwa njengentetho emayenziwe.

Xa sichaza inkolo yovuko, uPawulos angathi “Ndizigqithisile kuni..... ezona ndawo ndazamkelayo, ezi zokuba uKrestu wafela....” (1 Kor. 15:3), ebonisa ukuba wenze njani ukufumana izityhilelo ngezi zinto, kwaye uzidlulisele njani kubo njengenkolo emayamkelwe njengesiqalo. 2 Pet. 2:21,22 idityaniswa kakuhle apha: “Ngekubhetele ukuba babengayazanga eyona ndlela, kunokuba.....bajike bawulahle umyalelo kaThixo ababewunikiwe. Kodwa .....ihagu eyayiye yahlanjwa (kubhaptizo) (iye yabuya) yafaka inyeke yayo eludakeni. Apha “indlela” no “nomthetho ongcwele” ezazidluliselwe kubo zinxulumaniswa nokuhlanjwa ngobhaptizo, ngokungathi ubhaptizo nomthetho zazisaziwa phambi kobhaptizo. Siye sabonisa ukuba zange kubekho umthetho omnye ongaziwa phambi kobhaptizo; ngoko umthetho kwisinye ungaboniswa ukuba yayingumzimba wokufundisa ocacileyo ekufuneka waziwe phambi kobhaptizo. Zininzi indawo ezithetha ‘ngokufumana’ imfundiso ngalenkolo nange ‘ziBhalo’: Gal. 1:9,12; Phil. 4:9; Kolo. 2:6; 1Tes. 1:6; 2:13; 4:1. Lento ichaza ukuba ‘iziBhalo’ zazenziwe ngomzimba othile wokufundisa oye wafunyanwa kuqala ngabapostile waze wafunyanwa ngabo bashunyayezwe.

## **“UKHOLO”**

UJuda uyathetha naye “ukholo olu salunikezwayo (ngokupheleleyo) thina Bantu bakhe (Juda 3). “Ukholo” luhambelana “nendlela yenkolo” eyayinikezelwa kubo phambi kobhaptizo, kwaye iya kuba ngomnye umbandela kwiminyaka yokuqala yochazo magama ebhekise kulenkolo ekhethekileyo. Intshumayelo kaPawulos ethi “Masithi nca kwisivumo selithemba sinalo” (Heb. 10:23) xa sijonga ngemva indlela yabo yokuthemba yokukholelwa “elukholweni” phambi kobhaptizo. Bebambebele “ezwini elithembekileyo” (Tito 1:9) beliyakuba libhekiselele ekubambeni ‘udaba lokholo’ olunye lwafundiswa. “Ukholo esinobudlelwane ngalo” (Tit. 1:4) lubonisa indlela apho

lomzimba wokholo owaboniswa ngalo ngamakholwa; kwaye kukho “ukholo olunye” (Efes. 4:5). “Ukholo” negama likaKrestu lelinye igama lemfundiso efanayo efunyanwa “kukholo”. Okubini kwinzame zokuziphatha (1Tim. 6:10) kwaye nenkolo (1Tim. 4:1) uPawulos uyabayala ukuba abanye bayo “kumka elukholweni”. Indawo yokuqala kulomba yayikukuthi “ukholo” akululanga ukuluchaza.

## **INDLELA YOKUZIPHATHA**

Indlela yokuziphatha yayiyenye indawo kulomziba wokholo “ukholo kuKrestu” lubandakanya ukucinga ngku “ubulungisa, ukuzeyisa nomhla womgwebo” (Izenzo 24:24,25). UPawulos uthetha ngemiyalelo yoqhekezo lwesonka njengoko esenza kwimfundiso ezimayela novuko: “Kaloku le mfundiso ndaninika yona ndayamkela kuyo iNkosi” (1Kor.11:23).

Bekumelwe kukho amaqela abantu enze ezi zinto aye uPawulos mva wawandisa ngokufakela imfundiso engendlela yabazalwnekazi ebandleni: “Ndiyanincoma.....nizigcina nezithethe endininike zona. Kambe ke ndifuna nicacelwe kukuba.....yindoda eyongamele umkayo.....” (1Kor. 11:2,3). Kumelwe zicaciswe ezi zinto phambi kobhaptizo, kwaye zazingamanye amalungu alo mzimba wokholo owawukho kwiminyaka yakuqala. Igama lesiGrike elithi “ukudela” likwachazwa “kwizithethe” kuma 2Tesa. 3:6 no2:15: Ngoko ke, mawethu, yimani.....ningahenxi kwizithethe esanifundisa zona ngomlomo nangeeleta. Ezi zinto zibonisa ukubaluleka ngokubambelela kulomzimba wokufundisa, nkuzikhwebula kwabo bangwuthobeliyo (enye inkcaza yalenkolo inye) ukuze ubanike imfundiso ephilileyo abaphulaphuli, bakwazi ukubakhalimela abachasayo” (Tit. 1:9).

Siyazi ukuba kwakukho “abaprofeti bobuxoki” kumabandla angaphambili, bezichaza ukuba batyhilelwe nguThixo ngenkolo abayongezwe mzimba wemfundiso. Yiyo lonto uPawulos agxininisayo ukuba yintoni “amazwi anyanisekileyo wesityhilelo sakhaya zenkolo (Tito 1:9; 3:8; 2Tim. 2:11; 1Tim. 4:9), ezizona “zinako konke okufunwayo” 9(1Tim. 1:15; 4:9) – i.e. Kumzimba wokholo kofumaneka “ukholo” Yiyo lonto uYohane ebayala ukuba banga “kholelwa.....wonke umoya” Lowo ochaza imbono ezakhaya (1Yoh. 4:1).

## **INKCUKACHA EZIPHAMBILI**

Ezi zilandelayo yimizekelo ecacileyo apho iinkolo ngokuphandle kokuba lula “ukukholwa kuKrestu” beziye zifundiswe njengesiseko seziBhalo ebekufuneka uzazi phambi kobhaptizo:

- “Ngokweendaba ezimnandi endizishumayelayo kuya kuba njalo mhla uThixo aya kuzigweba ngoYesu Krestu nezinto abazifihlayo abantu” (Umze. Leyona uPawulos ayishumayelayo; Rom. 2:16). Inkolo yomhla wokugweba kwaye ukubandakanyeka ngowona uyakuba ‘ngumgaqo wokuqala’ – bona nakwiZenzo 24:25; Heb. 6:1,2.
- Injongo yokuba ulwaluko lwalufuneka kusindiso ichazwa nguPawulos “njengezinye indaba ezimnandi” (Gal. 1:6). Ngaphandle kokwazi ukuba masingagcini umthetho kaMoses, e.g. iSabatha, yenye yendlela zokwazi iziBhalo zenyani.
- “Indaba zobuKumkani” ayizizo ngoKrestu qha kodwa nangobuKumkani bakhe obuzayo; Is. 52:7 (cf. Rom. 10:15) uchaza umshumayeli wezibhalo welo xesha xa kunokuthiwa kwiZion “UThixo wakho uyakulawula” – umze. ebuKumkanini.

- Indlela echanekileyo yokwazi 'into ezintle' ngemvelaphi kaKrestu yayiyindlela yokufundisana (2Yoh. 7-10); ngenxa yalento iziBhalo zabandakanya "izinto", isininzi, ngoKrestu (Izenzo 8:12). Kwakhona, ukutsho qha ukuthi ndiyakholwa kuKrestu akuphelelanga nje apho.
- Ukubaluleka kwezithembiso ngobuKumkani yeyona ndawo ibalulekile kwiziBhalo; kungenxa yezithembiso ukuze iziBhalo zishumanyayelwe kuAbraham (Gal. 3:8) nakuSirayeli (Heb. 4:2). Yiyo lonto uPawulos athetha ngokushumayela ezizithembiso ezenziwa kuDavidenjengo "daba losindiso" (Izenzo 13:23,26). Ngoko zaye zabaluleka kwiNdaba zosindiso. Nanku ethi: "Thina silapha nje, sizise iindaba ezimnandi kuni (igama elifanayo 'nokushumayela' kwenye indawo) (iziBhalo) lonto uThixo wayithembisa okhokho bethu" (Izenzo 13:32 R.V.). Ngokufanayo nakumaRom. 1:1-4: "Ezi ndaba uThixo.....zibhekiselele kuNyana wakhe uYesu Krestu, ongomlibo kaDavide".

Ukuqonda ngezithembiso kufuneka ube nolwazi ngembali yakwaSirayeli.

Sifunde ngentshumayelo kaPawulos eAntiyokwe kwiZenzo 13 ubonisa yena echaza imvelaphi kaSirayeli egxinisisa kwizithembiso, icacisa indlela ezizalisekiswe ngayo kuYesu. Intshumayelo yakhe injongise kwimvelaphi yakwaSirayeli, kwaye yayiyinto ekwakungathiwa ivele phandle; igqityezelwa ngokuyalwa kwemiphumela yomgwebo ngokungamameli kwindaba ezishunyayelwayo (Izenzo13:40,41). Indlela esishumayela ngayo mayifane.

## IZIGQIBO

Ukubaluleka kwalento akunakugxinisiswa "Yinyamekele into oyenzayo uyinyamekele nemfundiso yakho. Yithi rhoqo uyigcine le miyalelo, ukuze ngokenjenjalo usinde, usindise nabo baphulaphulayo" (1Tim. 4:13-16). Imfundiso yeziBhalo uluhlulwazo njengezo ezinikwe kwiAppendix 1 yale ncwadi ayizizo, ezingakhiyo, kodwa kwizimvo zombhali ayibonakali ishwankathele yonke into ethethwe eBhayibhileni

Ekuthethwa izinto ezibandakanya "ukholo", "izithethe" njalo njalo. Esi sifundo einethemba lokuba siye sabonisa ukuba kukhona okufunekayo kulemfundiso yomzimba esiyamkelayo sonke kwaye asikhawulezi ukuzinikela ngokupheleleyo kuyo. Okubalulekileyo ngalemfundiso yalenkolo ekhethekileyo kukuba sibenomgaqo esivavanya ngayo amalungu obhaptizo, kwaye kukuwabonelela ukuwavavanya ngokuxoxa phambi kokufakwa ukuqonda ukuba banolwazi loko abakuxelelwayo. Kwakusoloko amakholwa exelelwa ukuba makahlale elukholweni namaxesha ezilingo.

"Isiseko sobume bukaThixo". Ukufaniswa kwemigaqo yokuqala ngendlela emangalisayo injongo kaThixo egcweleleyo iyadibana, kumelwe siyixhase ukuze sancedakale. Ngokusoloko sishumayela nangokufunda rhoqo okuzakusenza sifumanengkokuzinikela kwethu, njengoPawulos xa wayekwiyure yobumnyama eyedwa apho singathi: "Ngoku ndifikile entanjeni, ke lona ukholo ndilugcinile..... kuba ndiyamazi endimthembileyo, ndimthembile kuba unako ukuyilondoloza loonto andigcinise yona, (ubomi bam, nako konke) kude kufike loo mini Yakhe" (2Tim. 4:7; 1:12)

## UKUNGQINA NGENKOSI UYESU

Ukuba uthe wavuma ngomlomo ukuba uYesu yiNkosi; wakholwa ngentliziyo ukuba uThixo wamvusa kwabafileyo wosindiswa” (Rom. 10:9)

La manqaku alandelayo makenziwe

- Ukwazi ngovuko lukaKrestu ibandakanya ulwazi lweBhayibhile ukufundisa ngesihogo nangemvelaphi yomntu.
- Rom. 10:8,9 ifana nov13: “Lowo uzibika ebiza igama leNoksi wosindiswa”. UPawulos uchazwa njengomntu oye wabhaptizwa waze wabiza igama leNkosi (Izenzo 22:16); lubhaptizo lodwa olusinika ilungelo lokungena kwigama leNkosi (Mt. 28:19).
- Eye wagxininisa ngobhaptizo kwizahluko zokuqala kumaRoma 6, ayinakulunga ukuba uPawulos angafundisa ukuba kwkungalunganga ukusindiswa kwisahluko 10.
- Rom. 10:9 uxhaswa ngu v6-8: “Musa ukuthi entliziyweni yakho,: Ngubani na oya kunyuka aye ezulwini.....Ngubani na oya kuhla aye enonzobileni?.....Ngaba ke kukuthini oko? Ilizi likaThixo likufuphi kuwe lisemlonyeni wakho nasentliziyweni yakho: Ilizwi lokholo esilivakalisayo “Ilizwi lokholo” yayilonto eyayivunywa, kwaye ihamba kunye “neNkosi uYesu” kwiv.9. Siye sabona ukuba lenkolo ikhethekileyo eye ivakalise iziBhalo. UPawulosi uyithatha kwiDt. 30:11-14 “Lo miyalelo ndininika wona namhlanje.....awukhophezulu.....kwangokunjalo awukho ngaphesheya kolwandle (‘enzonzobileni’).....kaloku lo myalelo awukude kuwe”. Ubonakala ecacisa ilizwi.....njengomyaleloobhekisa kuKrestu. Ngokufanayo ukuba amaSirayeli ayekholiwe lilizwi ayeya kusikelelwa (Dt.30:16), ngoko ukuba uSirayeli omtsha angaligcina ilizwi elitheha ngoKrestu, baya kusindiswa. Ukungqina uKrestu ngomlomo kuyahambelana nemfundiso ngoKrestu. “Uyithobele imiyalelo nemimiselo yeNkosi” (Dt. 30:10) ihambelana namaRom. 10:9 “Ukuba uthe wavuma ngomlomo ukuba uYesu yiNkosi”. Oku kwalamana kubonisa ukuba “iNkosi uYesu”. Yintloko eshwankathela isiseko semfundiso yelizwi likaThixo.

### **Umbandela 32: Isela emnqamlezweni**

Isela lathi kuYesu:

“Uzundikhumbule Nkosi xa uthe weza kulawula. UYesu wathi kuye, kwanamhla Uya kuba nam emyezweni wakwaThixo” (Lk. 23:42,43).

Ezi vesi bezithathwe ukubonisa ukuba ubhaptizo alubalulekanga ukuze usindiswe kwaye siya ngqo ezulwini emva kokufa. Ngaphandle kobunye ubungqina kulentetho, xa uyifundela kufutshane le ndawo ityhila oku kulandelayo.

1. Umyalelo wokubhaptizelwa ekufeni noKrestu kwanovuko zanikwa emva kokuvuka kukaKrestu (Mk. 16:15,16). Isela lalisaphila phantsi komthetho kaMoses xa uYesu wayethetha naye.
2. Ubhaptizo lokwenene lungokufa nokuvuka kukaYesu. Sibona ukuba xa uYesu wayethetha nesela zange kwenzeke nanye kwezo zinto, ubhaptizo kuKrestu zange lwenzeke.

3. Ubhaptizo lubonisa ukufa kwethu noKrestu (Rom. 6:3-5). Isela lilo lodwa elakwenzayo oku.
4. Iyefana lento yenziwa lisela naba bantu babhaptizwa nguYohane uMbaptizi. Bonke abantu bakhe yayingabangalunganga ( Mt. 21:32). Ukutsho ukuthi isela lalingabhaptizwanga ungakutsho ngaphakathi; ekuyinto enzima ukuyithetha xa sinikwa umyalelo wokubhaptizwa. Ngokufanayo esi sicutshulwa sithule ngamazwi umphefumlo 'nezulu'.
5. Isela lamcela uYesu ukuba alikhumbule umphelo, xa uYesu ebuya "ebu" kumkanini Bakhe (R.S.V.). Isela elo ngoku lalingazichasanga izibhalo zobuKumkani bukaThixo uYesu awayezishumayela (Mt. 4:23). Wayesazi ukuba kuyakubakho imini yomgwebo xa busekwa oboBukumkani, kwaye waye wacela uYesu, lowo wayesazi ukuba uyakuvuka kwabafileyo aze ngoko abe ngumgwebi ngolosuku, amkhumbule umphelo. Isela lalingachasanga; wayeqonda ukuba usindiso ngosuku lovuko kwanomgwebo luyabizwa emilebeni kaKrestu
6. UYesu waphendula wathi uyakuba naye "eParadesi". Igama lesiGrike libhekisa kwinto eyakuqhubeka apha emhlabeni. Liye lisetyenziswe ngokubhekiselele kugcino lomyezo waseEdeni oyakubonwa kuBukumkani bukaThixo obuza kuba lapha emhlabeni (Isityh. 2:7). EBukumkanini bukaThixo, ilizwe liyakuguquka lifane nomyezo libongathi ngumyezo waseEdeni (Is. 51:3; Ez. 36:35), ngokuqhutywa (Isityhil. 22:3). ITestamente Endala yamaGrike ebizwa ngokuba (yiSeptuagint) isebenzisa igama elinye lesiGrike "iParadesi" ngobhekiselele ngokwendlela ezakube iphilwa emhlabeni kwi Intsh.2:5; Neh. 2:8; Ingoma yeng. 4:13; Gen. 13:10. "iParadesi liye lafaniswa nezulu ngokutsho kuka Milton's iParadesi elahlekileyo. UYesu uthembisa indawo kwisela eParadesi kuba wayenqwenela ukuba noKrestu eBukumkanini. Siye saboniswa kwisifundo 5 ukuba uBukumkani buyakuba lapha emhlabeni; 'iparadesi' ngoko siyakuba lapho nathi.
7. Indlela ivesi 43 ebekwe ngayo ibonisa nje ngokungathi uKrestu nesela babezakuba kunye ngolo suku 'eparadesi'. Kodwa bona ubukumkani abukakhiwa apha emhlabeni. Zange baye eBukumkanini ngolosuku. UYesu waya engcwabeni (Izenzo2:23); njengoko wayeprofethile, wayenentsuku "ezintathu nobusuku obuthathu engaphakathi emhlabeni" (Mt. 12:40 cf. 16:21) emva kokufa kwakhe emnqamlezweni. Nasemva kovuko wathi: "Ungandibambi; ngokuba andikenyukeli kubawo" (Yoh. 20:17). Ngoko uYesu zange aye ezulwini ngosuku awayefe ngalo.

Nangona uYesu evela ethembisa isela "Namhlanje uyakuba nam eparadesi kaBawo" Impendulo kule yantlukwano yenkcazelo ifunyanwa phaya kwimvelaphi yamaHebhere namaGrike kwizicatshulwa zeBhayibhile, akukho zikhuzo nanobumba omkhulu. Kubalulekile ukubhala ngokufakela ezo zinto ukuze sifunde kakuhle. "UYesu wathi kuye, ndithi kwanamhlanje, uyakuba nam eparadesi" (Lk. 23:43). Inguqulelo kaRotherham's iyayibeka isphumlisi emva "kwanamhlanje". Lonto yenza isivakalisi sibe sihle. Isela lalicela uYesu ukuba alikhumbule ngemini yomgwebo; wayeziqonda ukuba wayenalolo ilungelo,

lokuba abekhona apha. Kodwa uYesu wamnika ithemba elingagungqiyo –

‘Ndiyakuxela ngoku! Akufuneki ulinde eloxesha ukufumana impendulo kuwe

- uyakuba nam eBukumkanini!

8. Kwizibakala ezibekwe apha ngasentla, kumelwe sibhale uludwe lwenkolo apha isela lalisazi:

- Ubukumkani bukaThixo
- Ukubuya okwesibini kukaKrestu
- Uvuko nomgwebo
- Ukubandakanyeka
- Ukusindiswa ngalo ukholo noKrestu
- Uvuko lukaKrestu
- Ukunyaniseka kukaKrestu (“le ndoda khangе yenze kwanto engalunganga”)
- Ukufuna ukulandela ukrestu (umbiza ngokuba “yiNkosi”)
- Ukona komntu(“kufanele sizohlwaye”)

Ke ngoko akusiyiyo ukusebenzisa le ndoda njengesizathu sokucinga ukuba wonke umntu angasindiswa xa ebonisa umdla omncinci elukholweni; kufuneka kubekho uhlobo oluthile lwezinto okholelwa kuzo. Ngaphandle kwalento, akanakho ukukhula elukholweni analo. UKrestu zange enze sithembiso sosindiso kwelinye isela, ngenxa yendlela awathetha ngayo, “Ukuba unguye uKrestu, zisindise nathi usisindise”. Natsi enye indoda yathi, ‘Ukuba kukho into kuloYesu, andazi ukuba kutheni ndingafumani ntonje’. Kungokuba ulahlekelwe lulwazi lwemfundiso yobukholwa le eli sela lesibi elingazanga labanakho ukufumana usindiso lwenene ngentsuku zakhe zokugqibela, ukuba nomdla kuKrestu kwaye kwangani ngandlela.

### **Umbandela 33: Indlela yokuqhuba inkonzo yobhaptizo.**

Ukunika umfanekiso ngqondweni wokuba ubhaptizo lungaqhutywa kanjani, oku kulandelayo yindlela inkonzo yobhaptizo eqhutywa ngayo kuBazalwana kuKrestu eHartlepool, England ngoMgqibelo emva kwemini ngoNovember, 1990. Nangona , kumelwe iqatshelwe ukuba ubhaptizo kukutshoniswa emanzini kulandelwa emva kokwenza imvumo yezono enyanisekileyo nangokukholelwa eziBhalweni. Le ‘nkonzo’ yenze eyongezelelweyo ukubonisa ukubaluleka kule nkqubo. Indlela yokuqhuba yayingoluhlobo:

- Umthandazo wokuvula
- Ukufundwa kwamaRoma isahluko 6
- Inkcaza emfutshane ngobhaptizo (kubhalwe ngezantsi; amagma enyani

Atshintshwe).

- Umthandazo
- Ukutshoniswa emanzini komntu
- Umthandazo

## **INKCAZA NGOBHAPTIZO**

Akukho mathandabuzo ukuba namhlanje yeyona mini ebalulekile ebomini bukaDave ; emva kwemizuzu embalwa ozakungena phantsi kwamanzi avuke “ekukrestu ngokupheleleyo, imbewu kaAbraham, enezozithembiso ezibalulekile ezenza iziBhalo zenzeke kuye. Ubukhulu nokuba lula kwesisenzo kwenza kunganqondakali, kodwa uDave nathi sonke silapha siyakholwa ukuba ukufakwa emanzini kumbandakanya nokufa novuko lukaYesu, njengoko siye safunda kumaRoma 6vs 3-5.

“Anazi na ukuba thina sonke sibhaptiziweyo samanywa noKrestu Yesu sabhaptizelwa ekufeni kwakhe? Ngokunjalo ngokubhaptizwa sangcwantya kunye noKrestu: njengokuba ke uKrestu wavuswayo kwabafileyo ngamandla obungangamsha bukaYise, nathi ngokunjalo masiphile ubomi obutsha. Kaloku xa simanywe naye ekufeni kwakhe, simanywe naye nasekuvukeni kwakhe ekufeni”.

Ngemizuzwana embalwa makhe sicinge umfanekiso xa uYesu wayevuka ekufeni, ngokuba siye sabona xa uDave ephuma ngaphandle emanzina uyakumenywa nokuvuka kukaYesu ekufeni.

Singakhe sicinge umoya opholile nokuthula kobusuku nobungangamsha obuvayo xa ukubomi obutsha noYesu. Uyakwazi ukubona izibane zeJerusalem zikhanya kude lee; abantu balapho abaqondanga ukubaluleka kwento eyayisenzeka kufutshane nabo – ukuba indoda ivuka ekufeni iye ebomini obutsha.

Kodwa nangona uDave evoke emanzini, ilizwe elisingqongile alibazi ubungangamsha bento eyenzekayo; konke abakubonayo, ukuba banomdla wokujonga, liqela lamadoda nabafazi abaya esiqubheni kwaye kubekho enye indoda emana itshonisa umntu ngamnye. Kodwa nangona iingelosi zazivuya ekufeni kukaYesu, nangoku, asiboni thina. Iingelosi ziyavuya ngomoni ngamnye oququkayo.

Siye safunda kumaRoma 6 ukuba kumelwe “sihambe kubomi obutsha” – uvuyo uDave analo kumelwe luhambe naye kubomi bakhe. Njengoko siye safunda, akasayi kuba likhoboka lesono; kodwa elikaThixo, enze intando Yakhe njengoko ityhilwe eBhayibhileni. Kuyahenda ukucinga ukuba sifune inkululeko thina ngokwethu, kodwa ngokuzinceda thina ngokwethu asikhululekanga, singamakhoboka esono. UDave ngoku utshintsha abaphathi, ukuze akhonze uThixo. Ngamanye amaxesha kuye kubonakale ukuba imiqathango yobubomi obutsha inzima ukuba singayigcina, kwaye siye sihendwe ngokuba sizama ukukhululeka kuyo. Kodwa ukuba senza njalo, asisayi kukhululeka, siyokukhonza isono kwakhona.

UPawulos uyacacisa kumaKorinte 10:1,2, ukuba ukudlula kuwo amanzi obhaptizo kufana namaSirayeli ewela uLwandle oluBomvu. Ayebhaptizwe “emafini naselwandle” – kwakukho amanzi kumacala omabini abo, naphezu kwabo esibhakabhakeni. Njengoko babedlula kuwo, “ilifu laye lathela amanzi” (Indum. 77:17) – babefakwe ngokupheleleyo kulondawo. Umzekeliso ungakhiwa apho, nezifundo ezininzi ezenzelwa thina. AmaSirayeli ayengamakhoboka eJiphutha, ephila ubomi obunzima, besebenza nzima njengamakhoboka, benqula izithixo zaseJiphutha. Ngenxa yoku okuqhubeka ebomini babo baye bakholwa kuThixo befuna indlela yokuphuma, nangona babengazi ukuba uyakuphendula njani.

Ukuphendula uThixo wathumela uMoses ukuba abakhokele ukubakhupha eJiphutha, ngalo uLwandle oluBomvu kwaye nasentlango, ukuya kungena kwiLizwe Lesithembiso. AmaSirayeli neJiphutha iyefana noDave nabo bonke abeza kubhaptizo; ngoku uDave ukhutshwe, njengoko kunjalo elunxwemeni loLwandle oluBomvu. Xa athe wedlula kulamanzi akayi kuya kwangoku kwiLizwe Lesithembiso loBukumkani, uya kuzibandakanya nathi sonke xa sihamba kulentlanga, uThixo ukhokela uSirayeli kuyo intlango ngeNgelosi, eyayihamba nabo emini nasebusuku. Nathi, ngokunjalo sineNgelosi ehlala ihamba nathi umntu ngamnye, isikhokela ubomi bethu kulo usindiso (Indum. 34:7; Heb. 1:14).

AmaSirayeli ayesondliwa ngemana yonke imihla xa uYesu eyichaza lento kuYohane 6 esithi Nguye, neLizwi likaThixo. Ukuba babengyityanga ngebafa bonke apho entlango – kwakungekho okunye ukutya ababengakutya. Ngale nkcaza asinakho ukukunika “iskhokelo seBhayibhile” isikhokelo, sokufunda iBhayibhile yonke imihla, ufunda sonke isahluko, ingakumbi ikufundisa ngoKrestu oyakumfumana “kwiZibhalo zonke”. Kubalulekile ukuzinika ixesha kwimisebenzi yethu, sifunde ezazahluko zonke sizihlalutye yonke imihla.

Xa sidlula, amaSirayeli kwathiwa makangayiqokeleli imana ibeninzi ngosuku olunye, kodwa bayiqokelele usuku ngalunye ukuba iphele. Ukondliwa ngeLizwi kumelwe kube yinto yemihla ngemihla. Njengoko singalibali ukutya, ukutya kwethu kumelwe kube yinto esiyenza rhoqo ukondliwa nglizwi likaThixo; ngokunjalo, uYobhi angathi angathi uyabubona ubungangamsha belizwi likaThixo “ngaphezu kokutya okuqhelekileyo”. AmaSirayeli asela kumanzi aphuma kwilitye elalisentabeni; 1Kor. 10 isixelela ukuba lonto ibonisa “uKrestu”.

Ngoko kumelwe sitye sisele kumzekelo kaYesu, oko singakwenza ngokukhumbula iveki neveki. Sithetha ngendibano kufanele ibe ngumdlu wethu ukudibana nabanye sabelane ngeliThemba. Umhambi wenye indawo angaxhuma nangayiphi indlela adibane nomnye umhambi baxoxe ngengxaki zabo ezibaphethe, babelane nangolwazi lwabo. Ngoko kwelilizwe likhohlakeleyo kufanele sihlangane nabanye ukufumana ulwazi. Akululanga ukudibana njengoko siqwenela, kodwa singenza ngandlela zonke, ngembalelwano, ukufunda amaphepha ethu nencwadi, njalo njalo.

Siye sathetha ngezinto omawuzenze kobu bomi butsha, kodwa kuyakungalungi ukunika into yokuba xa sisenza izinto ezithile, njengokufunda izifundo yonke imihla, ke ngoku uThixo uzakusivuzisa ngalonto. Kukathanda kukathixo, neminqweno yakhe, ukusinika uBukumkani njengesipho, hayi njengomvuzo ngokwenza umsebenzi (Rom. 6:23). Kuyakungalungi xa sicinga ukuba ubhaptizo yiyona nto ilungileyo ngokuba sinayo indlela engcono yokungena eBukumkanini. Lo mbandela mawuzukiswe ukuba sinokuzikhumbuza thina ngawo onke amaxesha ukuba iyinyaniso kwaye ukuba ekukhanyeni kwayo kufuneka senze okulungileyo kulo uthando lukaThixo.

Xa amaSirayeli aluwla uLwandle oluBomvu kwabahko uvuyo olukhulu; umoses wavuma ingoma yakhe bonke abantu bonwaba. Indumiso 105:35-41 ibonisa ngokupheleleyo oku, ibonisa indlela uThixo owawanceda ngayo kuyo yonke into eyayifuneka endleni.

“Zalubhuqa (iNkosi) lonk’uhlaza lwalapho zayibhuqa yonke imveliso yomhlaba.  
Wawabulala onke amavela – ntanci nditheth’onke amazibulo amaJiputa.  
Wawakhupha amaSirayeli, emka epheth’igolide nesiliva, kungekho  
namnyubikwa hlaba kubantu bakhe. Avuya amaJiputa akumka amaSirayeli  
kaloku ayeselewoyika. Wabasitha ngelif’emini abantu bakhe, wabakhanyisela  
ngesithatha somlilo ebusuku. Bakucela ukutya kwavela izagwityi  
wabanik’isonka esivel’ezulwini bahlutha. Wavul’iliwa ampompoza amanzi  
kwavel’imisinga yacand’enkangala”.

Olwalonwabo lulonwabo lwethu, ubomi benu bazalwana nani bazalwanekazi, aba balapha  
bangqina ubhaptizo lwenu. Lulonwabo lukaThixo, lukaYesu nolweNgelosi ezi zibukeleyo ngalo  
elixesha. Umntu ngamnye wanga angaligcina eliThemba nokukonwaba “somelele kuye  
esiphelweni”, ukuba sihambe kunye eBukumkanini

*Ngoku sizakuya ezindlwini esikhululela kuzo siye edamini.....*



# ISISEKO SEBHAYIBHILE

Isifundo 1: UThixo

Ubukho bukaThixo / uBuyena bukaThixo / Igama likaThixo / Izithunywa /

Izikhokelo ( “UThixo ungumoya”, Ukusetyenziswa kwegama likaThixo, Ingcaciso ngoThixo) / Imibuzo

## 1.1 Ubukho bukaThixo

“Kaloku wonke ubani ozayo kuye kufuneka akholwe ukuba ukho uThixo, yaye uyabavuzisa abo bamlangazelelayo” ( Heb. 11:6 ). Oyena nobangela wezizifundo kukunceda abo bafuna ukusondela kuThixo, baqale bakholwa kuqala “ukuba Yena u”; ngokuba asisayi kufuneka ubungqina bokuba simbone uThixo ekhona. Xa sizijonga ukwakhiwa kwemizimba yethu (cp. Ps. 139:14), nokwakhiwa kwentyantyambo, naxa sijonga ubukhazikhazi basebusuku xa kubalele, nezinye esingenakho ukuzibala ezibukhazi –khazi zonke nje zisenza sibe nobunzima. Ukukholwa ukuba akukho Thixo kufuneka sibe nokholo oluluqilima siqiniseke ukuba Ukhona. Apho kungekho Thixo akukho gcwangco, kufuneka ingcaciso ethe ngqo elizweni lonke, yonke lo gcaciso kufuneka ingenile ebomini babo bangakholwayo. Ukugcina oku engqondweni, akumangalisi ukuba isininzi sabantu sikholelwa kuThixo nokuba kukanjani – nakwindawo apho intlalo yabantu ingentlanga.

Kodwa kukho umahluko omkhulu phakathi kokukholwa ukuba kukho amandla amakhulu, nokuba siyakufumana umvuzo wento azosinika yona xa siye sanyaniseka Kuye. Heb. 11:6 akhupha oku; kumelwe

“sikholelwe ukuba ( uThixo) u

### **KWAYE**

Uyabavuzisa abo bamlangazelelayo Yena”.

Inkoliso yeBhayibhile ingembali yamaSirayeli abantu bakaThixo; ngokuphinda-phindeneyo babangafuni ukubona uqobo lukaThixo babekhohlelwa kwizithembiso Zakhe bengabonanga. UMoses inkokheli yabo “Yazi ke namhlanje.....ukunyamekele ngentliziyo yakho, ukuba uYehova nguye uThixo

emazulwini phezulu, nasehlabathini phantsi: akukho wumbi. Uyigcine imimiselo yakhe, nemithetho yakhe” ( Dt.4:39,40).

Kukho omnye umbandela – isilumkiso apha phakathi kwethu sokuba xa sinoThixo ayithethi kuthi lo nto sesamkelwe nguThixo. Ukuba sivuma ngokunyanisekileyo ukuba sinaye uMdali, kumelwe “sigcine imiyalelo yakhe”. Kukwakulomqulu apho kucaciswa indlela yokugcina nokusebenzisa le mithetho. Xa siphengulula izibhalo okwenza oku sifumanisa ukuba ukholo lwethu bubukho bukaThixo buyabuqina ngokuqina:

“Ngoko ke ukholo luphuma eludabeni, udaba ke lukho ngelizwi lukaThixo”(Rom. 10:17).

Ngokufanayo, kulsaya 43:9-12 usibonisa ukuziqonda kwethu iziprofetho ngoThixo ukuba “unguYe” (Is.43:13) – i.e. ukuba iGama likaThixo ‘Ndinguye endiNguye’ liyinyaniso (Ex.3:1). Umpostile uPaulos wayevela kwidolophu yaseBhereya, kumantla aseGrike. Njengesiqhelo wayishumayela ivangeli (indaba ezilungileyo) zikaThixo; kodwa endaweni yokuba abantu bakholelwe ezindabeni zikaPawulos basuka bangakholwa, “bakholwa lilizwi(likaThixo, hayi uPawulos) ngengqondo zabo zonke, beziphengulula iziBhalo imihla ngemihla. Kwakholwa into eninzi yabantu”(Izenzo 17:11,12). Ukuze bakholwe kungenxa yengqondo zabo ezikrelekrele, yonke (“imihla”) nangokutyhila (“ezondawo”) bephengulula iBhayibhile. Ukufumana eyona nyaniso yayingekuba uThixo wayenza ukuba bayifumane ngenxa yentliziyo zabo ezithambile ngakwilizwi likaThixo. Ngoko abantu belizwe baya kwindibana zikaBilly Graham okanye indibano zePentecosta baze babuye ‘bekholiwe’ ngaba izibhalo zifundwe kanganani kwezindibano? Ukungafumani imfundiso eyiyo yesiseko seBhayibhile yenza ukuba ukholo lwamakholwa amaninzi lulabalabe ekuhambeni kwexesha, kwaye kutheni abanye bebaleka nje kwivangeli abayisasazayo.

Injongo yale yalemfundiso kukunika indlela ongafunda ngayo izibhalo, ukuze nawe ‘ngoko’ ukholwe. Indibaniselwano phakathi kokuva izibhalo ezinyanisekileyo nangokuba nokholo olunyanisekileyo kudla ngokugininiswa xa kufundiswa izibhalo.

- . “Abaninzi kwabaseKorinte beva bakholwa baza babhaptizwa” (Izenzo 18:80)
- . Abantu “beva ilizwi lentshumayelo baze bakholwa” (Izenzo 15:7)
- . “Senjenjalo thina *ukushumayela*, nenjenjalo ke nina ukukholwa” (1Cor. 15:11)
- . “Imbewu” kumzekeliso womhlwayeli lilizwi likaThixo ( Luka 8:11). Kulowo womthi wemostade, lukholo (Luka 17:6). Ngoko

Ukholo luvela ngokuvuma “ilizwi lokholo” (Roma 10:8) okanye “amazwi okholo nawemfundiso entle oyilandelayo”

( 1Timoti 4:6)kwintliziyo ezivulekileyo ukuba zilive zikholwe kuThixo nakwilizwi Lakhe (Galati 2:2 cf. Hebhere 4:2)

. Umpostile uYohane ubhala athi ngobomi beNkosi yethu “ukuba uthetha inyaniso (i.e. inyaniso) ukuze nani nikholwe” (Yohane

19:35). Kwaye ilizwi likaThixo libizwa ngokuba “liyinyaniso” (Yohane 17:17)- ukuze sikhowe nathi.

## 1.2 Ubume bukaThixo

Yinto engathi ngumlingo kodwa iyazukiseka undoqo weBhayibhile ochaza uThixo njengomntu okhona. Kwaye yimfundiso yaMakholwa ukuba uYesu nguNyana kaThixo. Ukuba uThixo akangomntu ophilayo, kunganzima ukuba abenoNonyana “ongumfuziselo wakhe” (Heb. 1:3). Ngokuphangaleleyo, kuba nzima ukuphila intlalo yobudlelwane ‘noThixo’, ukuba ‘uThixo’ uhlala ephambili ezingqondweni zethu. Kubuhlungu xa isininzi senkonzo xa zinale nkolo ingatshongo khona ngo Thixo.

Njengoko uThixo, engena kulinganiswa nanto, iya iqondakala into yokuba ukholo lwabantu luzele zizithembiso zokuba sizakumbona. Kunzima kubantu abonayo ukumbona uThixo ( Ex. 33:20 RSV) – nangona lento ichazwa ngokuthi ukuba bekungenxa yekona kwethu, uThixo ungumntu ‘besisenokumbona’. USirayeli zange abe nokholo lokubona “ubuqu” bukaThixo (Yn. 5:37). Olo ke ukholo luvela ekumazini uThixo nangokukholelwa elizwini Lakhe:

“Banoyolo abahlambulukileyo intliziyo: ngokuba bayakumbona uThixo bona” (Mt. 5:8).

“Isicaka ( sikaThixo) siza kumsebenzela: kwaye bayakububona ubuso bakhe; negama lakhe ( igama likaThixo –

Isityh3:12) liyakuba semabunzini abo” ( Isityh. 22:3,4).

(Isityh. 22:3,4).

Elothemba linjalo, ukuba siyakholwa kulo, liyakuba nomvuzo ezimpilweni zethu:

“Phuthumani uxolo nabo bonke, nobungcwele, ekungekho namnye uya kuyibona iNkosi” (Heb. 12:14).

Anisayi kufunga, ngokuba “Nalowo uwafungayo amazulu, ufunga itrone kaThixo, nohleli phezu kwayo” (Mt. 23:22).

“Ke siyazi ukuba xa athe wabonakala ( ecace enguKrestu). Bonke abanalo eli themba kuye, bazenza nyulu, njengokuba

Yena enyulu” ( 1Yoh. 3:2,3).

Kobo bom ukwazi kwethu uBawo osemazulwini akugqibelelanga, kodwa sinako ukujonga phambili, kuzo intsunguzi zobu bomi,

ukubonana Naye ekugqibeleni. 'Ekuboneni' Kwakhe asinabungqina ngokwezingqondo zethu zokumazi kwethu. Phantsi ekusokoleni komntu, UYobi angonwaba xa egqibelele ubuhlobo noThixo ayakuthi abufumane kwintsuku zokugqibela:

“Emveni kokuba ulusu lwam (i.e. death) ludlavulwe lwanje, ingasekho inyama yam ndiya kumbona uThixo: endiya

Kuzibonela mna ngokwam, amehlo am ambone, ingabi wumbi” ( Yobhi 19:26,27).

Umpostile uPawulos wakhala ngokuvakalayo ngenxa yentlungu yobomi nezinto eziphazamisayo:

“Kuba ngoku sikhangelela esipilini, ngokwamanakanibe; oko ke siya kukhangelana ebusweni” (1 Kor, 13:12).

### **UBUNGQINA BETESTAMENTE ENDALA**

Ezi zithembiso zeTestamente Entsha zakha ubuqilima kwiTestamente Endala zoyena Thixo ungueye. Ayinakuba nzima kakhulu

kunyanzelekile siyazi imvelaphi kaThixo ukuba singanakho ukwazi imvelaphi yeBhayibhile sibe nolwazi ngayo. ITestamente Endala ithetha ngoThixo njengomntu; ubudlelwane nomntu – nomntu kunye noThixo okuthethwa yi Testamente Endala neNtsha

lelona themba laMakholwa. Oku okulandelayo yeyona miba iphambili koyena Thixo ungueye:

- “Wathi uThixo masenze umntu ngo komfanekiselo wethu ngokufana nathi” (Gen. 1:26). Ngoko umntu wenziwe ngokomfanekiso nokufana noThixo, njengoko wenzayo kwizithunywa. Yakobi 3:9 uthetha “.....ngabantu, abenziwe bafana noThixo.” Indalo yethu ngokufana noThixo ithetha ukuba ibonisa ukuba singazuza into nangona singumfuziselo. Lowo nguThixo, lo simbalekayo, asiyonto esingenakho ukuyizala. UEzekile umbona uThixo esetroneni yakhe ngaphezu kwekherobine, enembonakalo “efana neyomntu”. Yonke lento inentsingiselo ebonakalayo; ngokuba sinembonakalo efana nekaThixo, ngokuba ifakiwe kuwo onke amalungu omzimba wethu, kumelwe lo mzimba siwunike uThixo, njengongoko abantu babenika usiza oku kokwakhe (Lk. 20:25).

## **ISIFUNDO 11**

### **UBOMI KUKRESTU**

#### **11.1 Intshayelelo**

Ubhaptizo lusinika elona themba lokufumana ubomi obungunaphakade ebukumkanini bukaThixo. Ngokuya sikhohlwa silangazelela elithemba siya sifumana izinto ezithile apha kuthi. Ezi zinto zonke zisinika ubomi ekumelwe buphilwe ngumntu onethemba lokunikwa imvelo kaThixo (2 Pet 1:4) sidlelane neGama Lakhe (Rev 3:12) senziwe nyulu ngandlela zonke.

Siye sacacisa kwiSifundo 10.3 ukuba emva kobhaptizo sizinikela kubomi bokubethelelwa emnqamlezweni kwesimo esidala singenzi sono (Roma 6.6) . Ngaphandle kokuba siyafuna ukwenza oku, ubhaptizo aluyi kubaluleka. Kufuneka lwenziwe xa athe umntu wafuna ukwenza oku wathanda ukutshintsha ubomi.

Kulo ubhaptizo sifa kobubomi obudala sibuphilayo, sivuke kunye noKrestu. “Ukuba ngoko navuswa kunye noKrestu, (kulo ubhaptizo ) funani izinto zaphezulu, apho akhona uKrestu, ehleli ngasekunene kukaThixo. Nyamekelani izinto zaphezulu, zingabi zezasemhlabeni kuba nafayo ..... Bhubhisani ngoko.....umbulo ukungcola.....inkanuko embi” (Kolos. 3:1-5). Emva kobhaptizo sizinikela ekuboneni izinto ngokohlobo lwaphezulu, uhlobo olufunwa nguThixo (i.e. ngokomoya) sitshintshe amabhongo elilizwe sifune lawo azokuthi oyise le nyama sibe nokungena eBukumkanini bukaThixo.

Into eyenziwa ngabantu kukunika ngokubonisa ngomdla ukuthobela uThixo kusaqalwa. UThixo uyalumkisa ngoku.Ngokwemithetho kaThixo, uthi “awothi umntu ewenzile aphile ngawo” (Ezek. 20:21) Ukuba siyaqiniseke ngemithetho kaThixo, size siyithobele ngobhaptizo, kumelwe sizinikele kubomi bethu siyithobele.

## 11.2 Ubungcwele

Uyingcwele, uyingcwele, uyingcwele, uyiNkosi (Is. 6:3). Ukubizwa kathathu kulevesi yenye yevesi eziliqela ezichaza ubungcwele bukaThixo. ‘Ubungcwele’ buthetha ‘ukwahlula’ – okubini ukwahlula izinto ezingengcwelanga nezinto zomoya. Siyacelwa ukuba sibe “ngabaxelisa uThixo”, njengabantwana bakhe abaziintanda (Efes. 5:1). Ngoko njengoko enibiza ngokuba ningcwele, yibani ngcwele ngazo zonke indlela (i.e. indlela yokuphila); ngokuba kubhaliwe, “yibani ngcwele, ngokuba ndingcwele mna”. ( 1Pet. 1:15,16; Lev. 11:44).

AmaSirayeli akhutshwa eJiphethe ngalo ulwandle olubomvu abhaptizwa ukuze abe luhlanga ‘olungcwele’ ( Ex. 19:6). Emva kobhaptizo amalungu oSirayeli ongumoya afumana “wasibiza ngobizo olungcwele” (2 Tim. 1:9). Emva kobhaptizo siye sibe ngabakhonzi..... singcwaliseke ( Roma 6:19,22 nekhontext).

Ubungcwele yenye yendlela zikaThixo zokuphila, kwaye ke imelwe ukuba siyizame sonke thina “esingabaxelisa uThixo”. Ukuba senza oku “ukuze sahlulelane ngobungcwele bakhe” xa sizixelela ukuba siyindalo yakhe (Heb. 12:10; 2 Pet. 1:4). Ngoko ngaphandle kobungcwele kobubomi

ikholwa ngeke “siyibone iNkosi” (Heb. 12:14) – i.e. awungeke umbone uThixo ube nobudlelane Naye eBukumkanini ukuba khang ubonise ubungcwele kobubomi.

Xa sinikezwe elothemba kufuneka sizikhwebule kwihlabathi elisingqongileyo elingenalo elo themba kunokuba sizikhwebula kubomi bokwabelana noThixo. Ukuzahlula kwethu akumelanga ukuba ibe sisinyanzelo, ngokuzahlula kwethu siye kolubizo nethemba, kumelwe ibe yinto nje ezenzekelayo sizahlule ngenene kwizinto zelilizwe, eziye zoyiswe sisimo senyama.

Ngoku sizakujonga ezinye zezinto ekumelwe ukuthi sizahlule kuzo, kwaye kwiSifundo 11.3 siyakufunda ukuba sahlulwe entonini sikubone kusenzeka.

## **UKUSEBENZISA IZIGALO**

Siphila kwilizwe elizele sisono. Sibonile kwiNdima 6.1 ukuba orhulumente babantu bangabizwa ngokuba ‘ngabatyholi’ ngokuba basekwe phantsi kwenkanuko zenyama, ‘umtyholi’ weBhayibhile.

Okusiyalayo okuphuma eBhayibhile koku ngokufutshane, isono nembewu yenyoka baya kuvela bekhalisa ikhwelo emva kokufuna ubunzima, imbewu yomfazi iyakugwetywa ngokupheleleyo. Ngokwalentetho ikholwa kumelwe “lingakuvumeli ukuhendeka” (Mt. 5:39; Rom. 12:17; 1Thes. 5:15; 1Pet. 3:9).

Siye sabona ukuba ububi buyavumeleka ngamanye amaxesha benziwa nguThixo (Isa. 45:7; Am. 3:6cf. Sifundo 6.1). Ngokucacileyo xa silwa ububi ngezigalo lonto iyakuthetha ukuba silwa noThixo. Nokwalombandela uYesu wasixelela ukuba masingalwi ngezigalo nobubi: “Yithi osukuba ekuntywakraza esidleleni sakho sokunene, umguqulele nesinye eso nalowo ufuna ukukumangalela, akuhluthe ingubo yangaphantsi, myekele neyokwaleka”(Mt. 39,40). UKrestu ungumzekelo koku: “Ndawunikela umhlana wam kubabethi.....”(Isa. 50:6).

Amazwi kaKrestu angqwamana ekhabana nomthetho kwizinto ezenzekayo kwelilizwe ziyawahlaba amakholwa. Ukwenza oku ngumzekelo obukhabayo ububi, kwaye abusayi kwenziwa nangubani na unokholo oluluqiliba kwisithembiso sikaThixo sokuba “Impindezelo yeyam; kuya kubuyekezwa mna, itsho iNkosi” (Rom. 12:19). “Musa ukuthi, ndiya kubuphindezela ububi; thembela kuYehova wokusindisa” (Imiz. 20:22 cf Dt. 32:35). noPawulos uyabagxeka abaseKorinte ngokumangalelana (1 Kor. 6:1-7).

Ngokujonga ithemba esinalo, akumelwe sizikhaze ngezimangalozobubomi: “kukho na umntu kuni, onendawo ngakomnye, onobunganga bommanglela.....anazi na ukuba abangcwele aba baya kuligweba ihlabathi?” (1Kor. 6:1,2) ukuthatha abanye ezinkundleni nokuba kuliwa ngomhlaba okanye uqhawulo mtshato, kumelwe kucingisiswe likholwa lokwenene.

Ukususa izigalo zobubi, (nakwezinye indawo) ukugcina amadoda amabi eselulawulweni, emkhosini nasepoliseni asetyenziswa ngorhulumente babantu. Ezi zindlel a eziphucukileyo zokuqhubeka nobubi, ngoko ke ikholwa lokwenene malingathathi nxaxheba kuko konke oku “Kuba bonke abathabatha ikrele baya kutshabalala likrele” (Mt. 26:52). Lento iphinda umthetho osequqaleni othi: - Ophalaza igazi lomntu, igazi lakhe lophalazwa ngumntu: ngokuba umntu wenziwa ngokomfanekiselo kaThixo” (Gen. 9:6). Xa sokuba usilwa nomwenu lowo ngumlo kunye noThixo, ngaphandle kokuba wenziwe nguye.

Kumthetho omtsha, sixelelwa ukuba “Zithandeni iintshaba zenu, basikeleleni abo baniqalekisayo benzeleni okulungileyo abo banithiyayo, nibathandazele abo banigxekayo banitshutshise (Mt. 5:44; Lk. 6:27). Amajoni namapolisa bayaphikisana nalento kodwa ke ikholwa lokwenene alinakukungqinela noku lingenakujoyina la maqumrhu. Akumelwe ukuba umntu okholiweyo afune umsebenzi kwezi ndawo ungamelwe kwenza isivumelwano nawo lamaqumrhu kuba isazela sokuthobela imithetho kaThixo. Amakholwa okwenene akafanelanga ukuxhasa, amajoni namapolisa nangona ngelinye ixesha kuye kunyanzeleke ukuba akhethe icala ukuxhasa abafowabo aba zezozinto.

## **IPOLITIKI**

Ukuqonda okucacileyo ngokholo oluluqiliba xa kusiza uBukumkani bukaThixo buthetha ukuba siyakuqonda ukuba orhulumente babantu abakwazi ukulawula ngokulungileyo kungabikho mkhethe. Xa uzibandakanya nopolitiko akulunganga xa unethemba olBukumkani. UYesu uyaprofeta ukuba izinto ziyakubambi kakhulu “ngentsuku zokugqibela” konke oko kubonisa ukubuya Kwakhe ( Lk. 21:9-11; 25-27). Awunakukholelwa ncam kumazwi akhe nangona ezama ukuphucula indlela ilizwe eliqhuba ngalo kwezopolitiko nakweminye imibutho. Umzekeliso womsamariya olungileyo ubonisa ukuba amakholwa kumele aqaphele ilizwe elisingqongile – ukwenza okulungileyo emntwini wonke njengoko kumele kwenziwe ( Gal. 6:10).

Inkcukacha zamakholwa okuqala zibonisa ukuba kwakumelwe ukuba bazinikele ngenene ukuphila ubomi obungcwele ukuya ekufikeni kukaKrestu, okuphambili bezinikele ukushumayela kwilizwe elibangqongile. Azikho inkcukacha zemeko yabo ekuhlaleni, ngokwezemeko nezopolitiko kwilizwe elibangqongile.

“Nokuba, akukho mntu uphetha ubomi bakhe” (Jer. 10:23); xa sibona ubomi obenzekayo neziphoso ezenziwa ngabantu zithetha ukuba siyakuqonda ukuba iinkokheli zabantu azilungelanga abantu bakaThixo. Ukuvota kona akulunganga xa uyazi le nyaniso “uPhezukonke nguye ozilawulayo izirhulumente zabantu, yaye ke ulawulo ulunika nabani na athanda ukumnika” (Dan. 4:32) unamandla angaphezu kwezirhulumente zalapha ( Ecc. 5:8 NIV). Abasemagunyeni ulawulo baluthola kuThixo (Rom. 13:1); ukuvota kwilizwe elikhululekiyo lingakwenza uvotele umntu onganyulwanga ngThixo. Ibhalwe phantsi ukuba uThixowanika ukumkani uNebhukadenezare ezinye izizwe azilawule ukumkani waseBhabheli (Jer. 27:5,6).

Ngenxa yokuba sisazi ukuba uThixo unike ezinye iziphathamandla ulawulo ezandleni zazo, kumele sikulumkele ukuba ngumzekelo kubantu basekuhlaleni siyikhethe, imithetho yelizwe lethu ezama ukusohlukanisa nemithetho kaKrestu.

“Yonke imiphefumlo mayilulamele amagunya awongamileyo.....amagunya ke akhoyo amiswe nguThixo .....kuba kukwangenxa yoko eninikela irhafu; .....ngoko banikeni okubafaneleyo.....mnikeni irhafu ofanelwe yirhafu.....imbeko ofanelwe yimbeko”. (Rom.13:1-7)

Ukungenelela kwabantu abazibiza ngokuba yimibutho yamakholwa besenza itoyi-toyi besilwa nokubhatalwa kwerhafu kubonisa ukuba bafunda izinto ezichaseneyo neBhayibhile. UPetros usaqhubka nokufundisa ngoKrestu xa urhulumente engakwenzi oko, leyo yindlela esingawuthobela ngawo umthetho wabantu xa ungachasananga nokaKrestu “yahlulani nina, ukuba bubulungisa na emehlweni kaThixo ukuva nina kunokuva uThixo” (Izenzo 4:17-20; 5:28,29).

Indlela yaBazalwana kuKrestu eyayinyanzela umsebenzi womkhosi kwiminyaka nje embalwa ngomnye umzekelo woku

## **IZINONGO ZOBOMI**

Ngokunqatyelwa kukunyaniseka kubuhlobo noThixo nangokungabi nathemba ngobomi babo, ilizwe liye lazinikela kuzo zonke izinto ezizakulanelisa. Abo bafuna ukwanelisa inyama baye bonganyelwa ngabo abazama ukwakheka emoyeni, ngokwasengqondweni. “Kuba inyama ikhanuka ngokuchasene noMoya, uMoya ukhanuka ngokuchasene nenyama” (Gal. 5:17) ngokuphikisana kwezi zinto, ngoko ke kunzima ukunikela inyama siphinde sifune ukulandela uMoya. Ilizwe liyajikeleza “Ngokuba konke okusehlabathini, inkanuko yenyama, inkanuko yamehlo, noqhankqalazo lobo bomi” ( 1Yoh. 2:16). “Othe ngoko wanga angaba sisihlobo salo ihlabathi, uzenza utshaba lukaThixo” ( Yakobi 4:4). Sinezihlobo zehlabathi, sibukela imiboniso bhanya bhanya yelilizwe njalo njalo. Kufana nokuba “ngumhlobo wehlabathi”. Inkanuko zehlabathi ziyakhawuleza zidlule, kwaye abo basondeleyo ehlabathini baya kudlula ( 1Yoh. 2:15-17) “Ihlabathi ( i.e. iqumrhu) elingena buthixo” liyakutshatyalaliswa ukubuya okwesibini ( 2 Pet. 2:5), ngokubona ukuba “ ihlabathi lonke lihleli ekungcoleni” ( 1Yoh. 5:19). Ukuba sifuna ukukhalima lo ntlekele kumelwe “singabi ngabo abelilizwe” (Yoh. 17:16 cf Rev. 18:4).

Ezininzi kwezindlela zehlabathi ukuhenda inyama kubandakanya ezi zimoshisa impilo yemizimba yethu: ukutshaya, ukusela kakhulu utywala, yeminye yemizekelo yoku. Impilo yethu, imali nayo yonke into esinayo ivela kuThixo. Ngoko asinako ukusebenzisa ezi zinto ngohlobo olufunwa nguThixo. Siyakuchaza ngemini, yokugwetywa ukuba sizisebenzise kanjani (Lk. 19:12-26). Indlela ezinjengokutshaya iziyobisi, nokusela utywala zindlela zokumoshisa imali yethu nempilo. “Anazi na ukuba niyitempile kaThixo?, Anazi na ukuba uMoya kaThixo umi ngaphakathi kwenu? Ukuba umntu uyayonakalisa itempile kaThixo, uThixo womonakalisa lowo ..... Anazi na ukuba umzimba wenu uyitempile yoMoya oyiNgcwele ongaphakathi..... nokuba ke aningabenu.....kuba

nathengwa ngexabiso. Mzukiseni ke, uThixo ngomzimba wenu nangomoya wenu ( 1Kor. 3:16,17; 6:19,20). Ukuhlukumeza umzimbangezinto ezifana nokutshaya yinto embi kakhulu nguwona mba ungalunganga.

Kodwa nangona iye yaqwalaselwa ukuba ukuqhelana nezizinto ungekaguquki, akululanga ukwahlukana nazo kwangoko. Into efunekayo kukuba

Uqwalasele ukungalungi kwezo zinto uzame ngandlela zonke ukwahlukana nazo. Ingxgaki zobomi kumelwe zincitshiswe kukufunda iLizwi likaThixo nangomthandazo, kunokuba usebenzise ezindlela zalapha emhlabeni ezingalunganga.

Xa siqaphela yonke le mizekelo kuvela umbuzo wokuba ngaba ingqondo zethu siyazivumela na zitshintshwe yinkqubo kaKrestu esiyifunda kwiLizwi likaThixo. Ukuba kunjalo, siyakubona ukuba zonke ezizinto kunye nokungathembeki azihambelani nobomi bukaKrestu.

Ke nina anifundanga ngokunjalo uKrestu ukuba kambe ningaba nimvile, nafundiswa nikuye, njengoko inyaniso ikuye uYesu. Yokuba nithi ngakwihambo yangaphambili nimlahle umntu omdala, owonakaliswayo ngokwenkanuko zokulukuhla; nihlanjweke kuwo umoya wengqiqo yenu; nimambathe umntu omtsha, othe ngokukaThixo wadalelwa ebulungiseni.

Kungoko ke ndithi lahlani ubuxoki; thethani inyaniso elowo nommelwane wakhe: ngokuba singamalungu omnye elelomnye. Qumbani ningoni, ilanga malingade litshone nicaphukile: Kananjalo musani ukumkhwelela indawo uMthyoli lo. Lowo ubayo makangabi seba kanye ke makabulaleke esebenza okulungileyo ngezandla zakhe, ukuze abe nako ukwabela osweleyo. ( Efese 4:20-28).

### **11.3. Ubomi ebumelwe buphilwe likholwa**

#### **UFUNDO LWEBHAYIBHILE**

Emva kobhaptizo kumelwe sibeke phambili “Iziqhamo zomoya”, siphile impilo ekhokhelwa ngumoya hayi eyenyama ( Roma 6:22; Gal. 5:16,25). LiLizwi likaThixo eliphila kuthi elisenza sibeke phambili iziqhamo zomoya ( Yoh. 15:7,8). Siye sabona ukuba sikhokelwa ngumoya ngokuba umoya kaThixo ukulo iLizwi Lakhe. Kubo bonke ubomi bethu kumelwe sisondele kufutshane neloLizwi ngokuthi sifunde iBhayibhile yonke imihla.

Xa ulifundisa iLizwi liye likubeke endaweni yokuba uqonde ukuba ubhaptizo luyafuneka, kwaye ulwenze. Le nkqubo yokuyeka iLizwi lihambelane nezenzo zethu likhokele ubomi bethu kumele iqhubeke: Ubhaptizo lu kodwa ibakala lokuqala kubomi bokuthobela iLizwi likaThixo . Kukhona ubungozi obukhona bokuziqhelanisa neBhayibhile nenkolo ezithile zeVangeli, ezinye zisibeke endaweni apho siye singabisalisebenzisa iLizwi: siye sifunde amazwi angenakho ukusakha

thina ( bona appendix 2). Ngokwa lombamba bubulumko ukuqala ngomthandazo phambi kwaso nasiphi na isifundo seziBhalo: “Vula amehlo am, ndiyibone imisebenzi, ebalulekileyo yasemyalelweni wakho”(Ind. 119:18).

ILizwi likaThixo kumelwe libe kukutya kwethu kwemihla ngemihla – sixhomekeke kulo, silinqwenele ngalo lonke ixesha, kumelwe umnqweno walo ube ngaphezulu nakulo wokulambela ukutya esikutya: “Emthethweni wemilebe yomlomo wakhe andisukanga ndiwabeke amazwi omlomo wakhe kunowam ummiselo” yayiyimvakalelo kaYobhi ( Yob. 23:12 ). NoYeremiya ngokunjalo “Akuvakala kum amazwi akho ndiwetyisile, anditsho ndazala yimincili naluchulumanco entliziyweni yam” ( Yer. 15:16 ). Xa usenza amaxesha akho osuku indlela ozakusebenza ngayo kubaluleke gqitha ukuba nexesha lokufunda iBhayibhile ulifake yonke imihla. Ungaphazanyiswa nje imizuzu engamashumi amathathu yonke imihla ekuseni ufunda iBhayibhile kukwenza uqale usuku lwakho usemoyeni. Ezo ndlela zokuziqhelisa kanjalo elukholweni ziyakuzuzisa igolide ngosuku lokugwetywa.

Ukuzikhwebula kwezondawo zokufunda idawo ezithile eziBhalweni eziqondana nathi, Abazalwana kuKrestu banenqumo abathi ukuyibiza “ Iqabane lakho lokufunda” ( efumaneka kubakhuphi bale ncwadi ). Le ndlela inka inani lezahluko emazifundwe usuku nosuku, iye yenze ukuba iTestamente Entsha ephindwe kabini unyaka nonyaka Endala iTestamente ifundwe kanye ngonyaka. Ngokumana sifunda izahluko usuku nosuku, siye sibenamandla okuba abantu abaninzi abanalenkolo bafunda kwa ezi zahluko. Naphina na apho sidibana khona sidityaniswa koku, izahluko esigqiba ukuzifunda kumelwe zibe yinxenye yengxoxo yethu. Kodwa kumelwe siqaphele yonke indawo esiyifundayo eBhayibhileni kumelwe sivumele ilizwi lisilume ebomini bethu. UYeremiya uyaxhasa: “Yaphukile intliziyo yam phakathi kwam ( amazwi ) omprofethi; athe fehlefehle onke amathambo am.....njengomfo oweyiswe yiwayini; ngenxa kaYehova, nangenxa yamazwi akhe angcwele” ( Yer. 23:9 ). Ulinganisa uThixo neLizwi Lakhe, uyabuva ubukho bakhe uThixo uqobo njengoko efunda eliva neLizwi Lakhe.

## **UMTHANDAZO**

Enye into ebalulekile ekumelwe yenziwe ukuze ukhule ngumthandazo. Xa sizikhumbuza ukuba “ Mnye umlamli phakathi koThixo nomntu, lo mntu nguKrestu uYesu; owaye wazenza idini lethu sonke”, uPawulos uqhubela ekhaya iziphumo zokwazi ngcono ngomsebenzi kaKrestu: “Ngoko ke ngumnqweno wam, ukuba imithandazo yenziwe ngamadoda emabandleni onke..... Ngenjongo ezimsulwa ezingahambisani neengxabano nomsindo” ( 1Tim. 2:5-8 ). “Kuba asinambingeleli mkhulu ungenakho ukuvelana nezilwelwe zethu, ke sinawahendwayo ngeento zonke, ke ngoko sinokungafihlisi kuyo itrone yobabalo ukuze samkeliswe inceba, sifumane ubabalo lokusiza ngexesha elililo” ( Heb. 4:15,16 ).

Xa sizixelela ukuba uKrestu ungoyena Mbingeleli mkhulu esithandaza kuye yena asithethelele kuThixo, kumelwe isikhuthaze sithandaze rhoqo sinokholo. Ngoko ke umthandazo akumelwe kube zizinto “esizifunayo qha” kuThixo; ukubulela ukutya phambi kokuba utye, ukuthandazela indlela xa unohambo njalo njalo. Kumelwe kube zezinye zezinto ezibalulekileyo xa sithandaza.

Ukuchaza ingxaki zethu phambi kweNkosi xa sithandaza, iyodwa nje, isinika uxolo emoyeni: “Ningaxhaleli nto ( akukho nto incinci ingenakuthandazelwa ) mazithi izicelo zenu ezintwenu zonke, ngako ukuthandaza nokukhunga ndawonye nokubulela, zaziswe kuye uThixo. Lwaye uxolo likaThixo olugqithisile kuko konke ukuqonda luya kuzigcina intliziyo zenu” ( Filip. 4:6,7 ).

Ukuba imithandazo yethu ihamba ngokwentando kaThixo, iyakusatyelwa ayiphendule ( 1Yoh. 5:14 ). Singayazi intando kaThixo xa sifunda iLizwi Lakhe, eliveza umoya Wakhe/nengqondo yakhe kuthi. Ngoko ke ukufunda iBhayibhile kumelwe kusifundise kokubini ukuthandaza nokuba masithandazele ntoni, ukwenza ukuba imithandazo yethu ibe namandla. Ngoko ke. “Ukuba .....namazwi am ahlale kuni, nocela into enisukuba niyithanda niyenzelwe” ( Yoh. 15:7 ).

Mininzi imizekelo yemithandazo eyenziwa imihla ngemihla eziBhalweni ( Ind. 119-164; Dan. 6:10 ). Ekuseni nasebusuku, ngemithandazwana nje emifutshane yokubulela emini kumelwe ibonwe njengomlinganiso oqhelekile.

## **UKUSHUMAYELA**

Enye yezinto enkulu ehenda umntu xa usazi uThixo ngenene kukuba ungalingi ngokwasemoyeni. Siye soneliseke ngendlela zethu esinobuhlobo noThixo, siye sizinikele ngokupheleleyo kuhlobo lwethu lokunda iBhayibhile nobungcwele, ngoba siye ssale ukwabelana nabanye ngezi zinto – ngokunye nabazalwana bethu nehlabathi elisijikelezileyo. ILizwi likaThixo neVangeli enyanisekileyo efunyanwa kuyo; ifaniswa nesibane esivuthayo ebumnyameni ( Ind. 119:105; Imiz. 4:18 ). UYesu uyachaza ngokuphandle ukuba akukho namnye onesibane asibeke phantsi kwebhakethe, kodwa sibekwa ekuhlени ( Mt. 5:15 ). “Nina nilukhanyiselo lwehlabathi” ngokubhaptizwa kuKrestu, “Ukhanyiselo lwehlabathi” ( Mt. 5:14; Yoh. 8:12 ). “Umzi omi phezu kwentaba awunakufihlakala” uKrestu uyaqhubeka ( Mt. 5:14 ).

Ukuba siphila ubomi obuthethwa yiVangeli yokwenene esiyiqondayo, sibonise ubungcwele siya kuba ngamangqina kwabo bahlala nathi. Siya kungakwazi ukubangathi ‘sahlukene noku’ nethemba loBukumkani, kunye ‘nokohlukana nezi’ zinto zokuphila kwelihlabathi.

Ngendlela nje ethile kufuneka sizame ukwabelana ngolulwazi sinalo ngenyaniso nabanye abantu esinxibelelana nabo: sitshintshe incoko zethu sithethe ngezinto zomoya; sithethe ngendlela esikholelwa kuzo nabanye abantu becawa; sidlulise amaphetshana acacisayo; sikhuphe nendawana ezithile kumaphepha asekuhlaleni, ezo zindlela esingenza ngazo ukuthi olukhanyiso lukhanye. Akumele sicinge ukuba lo msebenzi wokungqina siwushiye kwabanye abazalwana, sonke ngabanye sinoxanduva. Abazalwana kuKrestu banazo indlela ezithile ezicwangciselwe ukushumayela kunamanye amabandla. Umntu ngamnye uyazama ukwenza anako ngemali zakhe nangaphandle kokukhutshwa yinkonzo.

Eyona ndlela iphumelelayo yokushumayela kukucacisa indlela yenkolo yakho apha emalungwini osapho nakwabo unonxibelelwano nabo. Abo amaqabane abo angekho kule nkolo bamelwe babacacisele nangona lento isakwenzeka akufuneki umntu umxheshe. Umntu oqweqwediswayo uThixo akayifuni lonto. Umsebenzi wethu kukungqina inyaniso hayi ubuninzi bokuba bangaphi abantu abaye bamamela. Sinoxanduva olukhulu lokwenza obu bungqina ( Ez. 3:17-21 ); ukuba uKrestu angabuya ngelishesha lokuphila kwethu “abantu ababini bobasentsimini; omnye amkelwe, omnye ashiywe” ( Lk. 17:36 ). Iyakuba ngumnqa ukuba asithanga sithethe kwintsapho zethu nakubantu esisebenza nabo ngokubuya kweNkosi okwesibini xa lento isenzeka.

## **UBOMI BASENKONZWENI**

Ukuzakuthi ga ngoku sithethe ngendlela ekumelwe sizigcine sisemoyeni. Nangona sinomsebenzi wokudibana nabanye esithetha into enye ngelithemba. Kwakhona lento kumelwe kube yinto nje esinqwenela ukuyenza. Siye sabonisa ukuba emva kobhaptizo singena kwindlela enobunzima ukuya eBukumkanini. Yinto nje eyenzekayo ukuthi siqwenelele ukudibana nabanye abahambi balendlela. Siphila kwindlela zokugqibela phambi kokuba uKrestu abuye; ukoyisa izilingo ezininzi esidibana nazo ngalo elishesha, kumelwe sihlngane: “Kanjalo masinyamekelane, ukuba silolane eluthandweni.....singakuhilizeli ukuhlanganisana: Niyibona nje ukuba imini leyo iyasondela ( ukubuya okwesibini )” ( Heb. 10:25 naku Mal. 3:16 ). Abazalwana kumelwe ngoko benze konke abanakho ukudibana nabanye ngayo imbhalelwano, bahambe ukwenzela ukudibana nabanye kufundwe iBhayibhile, isidlo seNkosi, kushunyayelwe ngokwenza imidlalo ethile.

Sinomntu ngamnye ‘obiziweyo ehlabathini ukuya kwelithemba likhulu loBukumkani. Igama ethi ‘ lithetha ‘ukubizwa komntu’, kwaye libhekisa kuwo onke amakholwa anyanisekileyo ngphandle nje kwambalwa kwixesha eladlulayo. Igama lesiGrike elichaza ‘icawa’ kwiBhayibhile yesilungu ‘libandla’ ethetha ukuthi ‘intlanguiso yabo banyuliweyo’; i.e. abakholwayo. Icawa ngoko ibhekise kwiqela labantu abathile abakholwayo, ngaphandle kwendlu le abadibanela kuyo. Ukungaphazamisani nolwazi esinalo ekusetyenzisweni kweli gama, Abazalwana kuKrestu bona bathanda ukuthi kwelabo ‘libandla’.

Naphina na apho kukhona iqela labantu abakholwayo kwindawo ethile okanye idolophu, kumelwe bafune indawo ethile yokumana bedibana rhoqo. Le ndawo ingakomnye kubazalwana okanye kuqashwe iholo ethile. Abazalwana kuKrestu amabandla abokwilizwe lonke ziholo, nendawo zabahlali abadibanela kuzo, ihotele, nalapho kwenzelwa khona ikomfa, namakhaya abucala. Injongo yebandla kukunceda umntu ngamnye kwindlela eya eBukumkanini. Lento yenziwa ngendlela ezininzi njengokuqokelela iBhayibhile okanye ukungqina elizweni ngokufundisa ukushumayela. Ibandla laBazalwana kuKrestu kumelwe liqhube ngoluhlobo.

**NGECAWA**

**11 a.m**

**- Inkonzo Yoqhekezo lweSonka**

**6 p.m**

**- Ukushumayela esidlangalaleni**

Ibandla yenye indlela yosapho lukaThixo. Indawo entle edibaniselanayo ilungu nglinye kumelwe imise ingqondo kwaye libelilungisa nakwabanye. UKrestu ngokwakhe ngoyena mzekelo ophezulu woku. Ngaphandle kwemizekelo yakhe engcwele, wenza njenge “sicaka sako konke”, ehlamba abafundi bakhe inyawo baye baxoxa bebodwa bebuza ukuba ngubani na omkhulu. UYesu ufuna nathi silandele lo mzekelo ( Yoh. 13:14, 15; Mt. 20:25-28 )

Abazalwana kuKrestu babizana ngokuba ngu ‘mzalwana’ okanye ‘udade’, kuba ngamagama okuqala ababizana ngawo ngaphandle kwezikhundla zabo ebomini. Lonto ithetha ukuba, kumelwe kubekho uhloniphano kubantu abakholwayo abaye bazi uThixo wenene iminyaka. Okanye abaye bakhawuleza ukukhula ngokwasezintweni zomoya ngokuthi bazinikele kwiLizwi likaThixo. Ingcebiso kubantu abakholwayo efana nale iyakuba nexabiso elikhulu kwabo basafuna ukulandela iLizwi likaThixo. Nangona beya kuthatha ingcebiso yabanye abakholwayo ukuzakuthi ga ngoku yindawo elungileyo yeLizwi likaThixo.

Imfundiso ekumwe inikezwe kwezindawo zendibano kumelwe zisekelwe phezu kweLizwi likaThixo. Abo benza intetho esidlangalaleni ngaphandle kwendawo yendibano bayamfulathela uThixo, bethetha endaweni yakhe. Umthetho wakhe uthe ngumzalwana kuphela abanokwenza lomsebenzi wokudlulisa iLizwi likaThixo esidlangalaleni- 1 Kor. 14:34 akanakuba yiplainer:

“Amakhosikazi makazole ezintlanganisweni: akavumelekanga ukuba ashumayele” 1 Tim. 2:11-15. ufumana izizathu zale nto phaya ekuqaleni eEden. Kwa ukuba uThixo aqale enze uAdam phambi kukaEva luphawu lokuba “Intloko kamama yindoda” ( 1Kor. 11:3 ) ke ngoko indoda kumelwe ikhokelengokomoya umfazi hayi ukuba iguqulwe lento.

“Umfazi ezolile, makafunde ethobele konke. Umfazi ke andimvumeli ukuba afundise, nokuba ayilawule indoda; makazole. Kuba kwabunjwa uAdam kuqala, kwandula ke ukubunjwa uEfa. Kanjalo akulukuhlwanga uAdam; kulukuhlwe umfazi waba sekugqitheni. Noko ke wosindiswa ( ngesiGrike ‘ngako’ ) ngokuzala, ukuba bathe bema elukholweni, naseluthandweni nasebungcwaliseni, benesidima” ( 1Tim. 2:11-15).

Kule ngcombolo kucace ngokuphandle ukuba iBhayibhile iyasicacisela indima emayidlalwe yindoda nomfazi okholwayo. Lento ingqale ngqo ngokwenkcukacha zabantu ezithi kumelwe kulinganwe apho umama ophangelayo afuna ukulingana nendoda yakhe nangayiphi na indlela. Amakholwa okwenene angawabonisa lo moya wakudala, nangona, njalo kufuneka kulinganwe. Indoda akufuneki ingamthandi umfazi wakhe, kufuneka umthande njengoko uYesu esithanda ( Efe. 5:25 ).

“Ngokunjalo nina madoda, hlalani nabo ngokwazi, ( i.e. mphathe umfazi ngengqondo, ngokwazi iLizwi likaThixo) nimbeka umfazi njengosana sitya seethe-ethe, njengee-ndlalifa kunye nani zobabalo lobomi” ( 1Pet. 3:7 ).

Ngokomoya, ubhaptizo kuKrestu lwenza indoda nomfazi balingane ( Gal. 3:27,28 cf. 1Kor. 11:11 ). Ngokunjalo, ayiyiphikisi intetho ecacileyo ethi ‘indoda yintloko kamama’ ( 1Kor. 11:3 ) ngokwasentlalweni nakwizinto zomoya, zombini phakathi kosapho nebandla.

Ukuze sibonise ukubaluleka kwalo mqathango, umfazi okholwayo kumelwe ayambathise intloko yakhe naninina xa kukho umzalwana ofundisa iLizwi likaThixo. Ithetha ukuthi xa siyenza umnqwazi okanye iqhiya kumelwe ithwalwe kuzo zonke intlanganiso zebandla. Umahluko kwimisebenzi katata nomama kumelwe ugxininiswe ngendlela utata nomama abanxiba ngayo entloko ( 1Kor. 11:14; 15 ). “Wonke umfazi othandaza engagqume nto entloko uyayihlaza eyakhe intloko ( i.e. umyeni wakhe v3 ): ngoko uyefana nomntu ochebileyo. Kuba umfazi, ukuba akagqubuthele, makaselenquthulwa nokunquthulwa ke ukuba kulihlazo kumfazi ukuba anquthulwe, mhlawumbi achetywe, makabe nesigqubuthelo, eluphawu lokuba uphantsi kolawulo lwendoda yakhe” ( 1Kor. 11:5,6,10 A.V. mg ).

Ukuba nentloko “engenasigqubuthelo” kufana nokuba “uchebile”, ubonisa ukuba intloko engegqunywanga ayiyo intloko engenawe. Ngoko intloko eyogqunyiweyo ayiyo enenwele, kodwa yenye intloko egqunyathelweyo. Xa kungekho nto entloko akamelwe athembele kwezinye izinto ezogqume inwele; ngokwenza ingathi akanawe emehlweni kaThixo. Akulunganga ukuba indoda ithwale entloko ( 1Kor. 11:7 ); lento ayibonisi ukuba unazo inwele; kodwa unenye into ayithwaleleyo.

Ngokwesiko kwixesha leTestamente Entsha, ixesha umfazi ebecheba ngalo kuxa ebanjwe ekrexeza, naxa ezilele indoda yakhe. Xa umfazi echeba ibonisa ukuba ulahlekelwe okanye uyikhanyele indoda yakhe – i.e. uYesu, kule ndawo.

Umfazi umele ibandla, indoda imele uKrestu. Njengoko kumelwe sibe nesazela ngezono zethu zigqunywe nguKrestu, ngokunjalo nomfazi kumelwe abe nesazela ayigqume intloko yakhe. Xa athembele kwinwele zakhe kuyefana xa sithembele kukulunga kwethu okunokusisindisa kunoko kukaKrestu.

Xa sibona ukuba inwele zomfazi ezinde “zini ( uzuko lukaThixo ) kuye, inwele zakhe zinikwa isigqubuthelo ( ‘isambatho’ atsho amaGrike [ 1Kor. 11:15 A.V.mg. ] ), umfazi kumelwe azikhulise inwele zibe nomahluko kwezendoda. Umahluko phakathi kwakhe nendoda. Umahluko phakathi kokwenziwa kwenwele zabafazi nezamadoda abafazi kumelwe babonise umsebenzi wabo.

Kwezizinto zokuba umfazi abe nenwelwe ezinde nokuthwala isigqubuthelo entloko, kufanele siqaphele ezi zinto singazenzi ngesinyanzelo. Ukuba umzalwanekazi unayo ngenene umoya nokuqiniseka okukuko. ( cf. 1Pet. 3:5 ), amthobele umzalwana njengabantu abakholiweyo kuKrestu, kwaye kuyabonisa oko nangayiphina indlela, ukufaka nokugqubuthela intloko ukuba umzekelo walemithetho uyaqondwa njengayo yonke imithetho kaThixo, ngoko akuyi kubakho mpikiswano nayo.

Kusoloko kukho umsebenzi wabazalwanekazi ebandleni ukufundisa abantwana ngecawe, neminye imisebenzi emininzi engenziwa engadibanisi ukuthetha esidlangalaleni okanye ukuthetha e.g. ukugcina imali nokuqonda ezinye imfuno zayo. Abadala omama bangakhuthazwa ukuba babenenkqubo zokufundisa abazalwanekazi abancinci ( Tito 2:3,4 cf Mirriam ekhokela omama bakwaSirayeli, Ex. 15:20 ).

## **UQHEKEZO LWESONKA**

Kwenziwa umthandazo nezifundo zeBhayibhile, rhoqo ukwenza umthetho kaKrestu wokuqhekeza nokusela iwayini ukukhumbula ukuzinikela kwakhe kubalulekile. “Oku kwenzeleni ukundikhumbula”, uYesu watsho (Lk. 22:19). Yayingumnqweno ukuba abalandeli bakhe kumelwe bawenze rhoqo ade abuye okwesibini, xa uYesu eyakwabelana nabo ngesisonka nale ndebe kwakhona ( 1Kor. 11:26; Lk. 22:16-18). INkosi uYesu yanika uPawulos isityhilelo esithile malunga noqhekezo lwesonka njengoko wenzayo ngokubhekiselele eluvukweni ( 1Kor. 11:23 cf. 15:3 ); uqhekezo lwesonka lubaluleke ngoluhlobo.

Isonka simele umzimba kaKrestu owanikelwa emnqamlezweni, iwayini igazi lakhe ( 1Kor. 11:23-27 ). Ayiye yike ibe ngumzimba kaYesu negazi lakhe. Xa uYesu athi “Lo ngumzimba wam” ( Mt. 26:26 ) kumele siqonde ukuba “oku kumele, longu ( Umfuziselo ) mzimba wam’ . “Lento ithetha oku cacileyo “oku kumele” in Zak. 5:3,8; Mt. 13:19-23,38; 1Kor. 11:25; 12:27. Kwezinye imbono zeBhayibhile, xa sifunda igama ‘meaneth’, lilula ngokuba lichaza isenzi ‘okuya’ (Mt. 9:13; 12:7; Lk. 15:26; Izenzo 2:12 ). ‘Yilento’ kumelwe ifundwe njenge ‘lento ithetha/ lento imele’. Amakholwa okuqala abonakala egcine uqhekezo lwesonka rhoqo ( Izenzo 2:42,46 ), kanye ngeveki ( Izenzo 20:7 ). Ukuba siyamthanda ngenene uKrestu, siya kuyithobela imithetho yakhe ( Yoh. 15:11-14 ). Ukuba sinabo ngenene ubudlelane naye, siyakuba nomnqweno wokukhumbula ukuzinikela kwakhe njengoko wasicela, kwaye ngoko sizikhuthaze ekukhumbuleni olo sindiso lungako awaluzuza. Ela xesha lokuzicikida sicinga indlela awabandezeleka ngayo emnqamlezweni iyakwenza izilingo zethu ziyakuba zincinci xa sizithelekisa nezo zeNkosi yethu.

Uqhekezo lwesonka ngokungathandabuzeki yinkonzo yokukhumbula; akukho nto eyenzeka ngemilingo ungakhange uyenze ngokuthembekileyo iyefana nePasika ekula mthetho kaMoses ( Lk. 22:15; 1Kor. 5:7,8 ). Oku kwakwenzelwe ukukhumbula ukuphuma eJiphethe apho uThixo wakwenza ngokuwelisa uMoses kuLwandle oluBomvu. Inkonzo yoqhekezo lwesonka isithatha isibeke ekusindisweni kwethu esonweni ngaye uKrestu, apho yenzeka emnqamlezweni kwaye sanxibelelana ngalo ubhaptizo. Ukugcina lo mthetho yinto ekumelwe sihlale sifuna ukuyenza.

Xa sithatha isonka newayini yenza uthando lukaKrestu kuthi, ngaphezulu izinto esizifuna apha elusindisweni, ziye zenzeke. Uqhekezo lwesonka kanye evekini luphawu olubonisa ukuba nempilo kwezomoya. Ukuba umntu akanakho ukuyenza nabanye abazalwana benyaniso, angayenza nokuba uyedwa. Akukho myalelo ungavunyelwa ukuba singawugcini lo mthetho. Kumelwe sense nangakumbi ukugcina uqhekezo lwesonka newayini ukuqhuba lenkonzo, nangona ngamandla angaphezu kwethu nokuba zither zangabikho akufanele zisivumele ekukhumbuleni uKrestu nokuba sense kanjani. UYesu uyasebenzisa “isiqhamo somdiliya ( Lk. 22.18 ) nathi ke kufanele sisebenzise iwayini ebomvu yegrapes.

Ukuthatha ubunzima bukaKrestu nokuzinikela kwakhe kubeka indoda nomfazi kwelona qondo liphezulu. Ukuthatha kwabo ngokungafanelekanga. “kuba kaloku ngamaxesha onke nisitya esi sonka, niyisela le ndebe, nivakalisa ukufa kweNkosi, ide ibuye..... Ngoko ke elowo usityayo esi sonka, ayisele indebe yeNkosi engafanelekanga, woba netyala ngomziba negazi leNkosi” ( 1Kor. 11:26,27 ). Inkonzo yoqhekezo lwesonka kumelwe iqhube ngexesha kwindawo apho kungazubakho phazamiseko kwingcinga zomntu. Oku kuquka ukuyenza kwangoko ekuseni okanye emalanga, endlini yokulala okanye nakwenye indawo elungileyo. Siyalunyukiswa “Makazicikide ke ngokwakhe umntu, aze ke asitye isonka eso, ayisele nendebe leyo” ( 1Kor. 11:28 ). Kumelwe similisele ingqondo zethu kukuzinikela kukaKrestu, mhlawumbi ngokujonga kwivangeli yokubethelelwa kwakhe, phambi kokuthatha \_\_\_\_\_. Ngokwenza oko kakuhle, siyakuthi sizicikide izazela zethu kuKrestu.

Indlela efanelekileyo yenkonzo yoqhekezo lwesonka ime ngoluhlobo.

1. Umthandazo – ucele intsikelelo zikaThixo kulentlanganiso; ukuvula kwakhe amehlo kwiLizwi lakhe; ukukhumbula imfuno zabanye abazalwane; ukumdumisa ngothando lwakhe ingakumbi oluboniswa nguKrestu, sithandazele nezinye imfuno ezibalulekile.
2. Ufunde izifundo zeBhayibhile zosuku njengoko zibhaliwe kwisikhokelo seBhayibhile
3. Ujonge izifundo ongakhetha kuzo zifundwe okanye ufunde ‘intshumayelo’- ufundo lwezahluko zeBhayibhile ezisiza kule nkonzo esikuyo – ukukhumbula uKrestu.
4. Funda 1Kor. 11:23-29
5. Ixesha lokuzicikida
6. Umthandazo wesonka
7. Uqhekeze isonka utye intwana yaso
8. Umthandazo wewayini
9. Uthatha ithanyana le wayini
10. Umthandazo wokuvala

Iyonke le nkonzo ithatha ixesha elingaphezu kweyure.

#### **11.4. UMTSHATO**

Siyakuqala le ndima siqwalasele abo bangena kubhaptizo bengenamaqabane bengabanye. Siye saxoxa kwiSifundo 5.3 kuyafuneka sitshate abo babhaptizweyo abazalwana. Zikhona ivesi ezimbalwa ezikhuthaza abo bangabanye ukuba basose bahlale bengabanye ukuze bazinikele ngokupheleleyo kumsebenzi weNkosi ( 1Kor. 7:7-9, 32-38 cf 2Tim. 2:4; Mt. 19:11, 12, 29; Ecc. 9:9 ). “Kodwa ke ukuba uyatshata, akonanga” ( 1Kor. 7:28 ). Phantse bonke, abapostile babetshatile ( 1Kor. 9:5 ), kwaye umtshato njengoko uThixo ewenzile usekelwe ukwenza izinto ezininzi ngokwasempilweni nangokwasemoyeni, “Umtshato uxabisekile, mawuxatyiswe nguye wonke ubani nguye wonke ubani ( ukusebenzisa ) bangsixabheli isilili sabo” ( Heb. 13.4 ). “Akulunganga ukuba.....indoda ibe yodwa”, ngaphandle kokuba anganakho ukuzinikela ngokupheleleyo kwizinto zomoya, kwaye ngoko uThixo wawuseka umtshato ( Gen. 2:18-24 ). Ngoko ke, “Umntu ofumene umfazi uzuze okulungileyo, ewe ufumene okukholekileyo kuYehova, ke yena umfazi onengqondo uvela kuYehova” ( Imiz. 18:22; 19:14 ). Sinikezwe amagqabantshintshi alinganayo kuma 1Kor. 7:1, 2, “Kulungile ukuba indoda ingamphathi umfazi . UKungazibandakanyi ekulaleni, yonke indoda bayibe nomfazi wayo nomfazi ngokunjalo makabe nendoda yakhe” ( cf. v9 ).

Into echazwa zezivesi ukunqwenela ukulala ngaphandle komtshato kukurheletya oko. Iziyalo ngorheletyo ( ukulala phakathi kwabantu abangatsatanga, ukrexezo ( ukulala komnye okanye bobabini betshatile belala nabanye ) kwaye zonke indlela zokuziphatha zikhona kwiTestamente Entsha; phantse zonke ileta zithetha ngako. Ezi zilandelayo zezinye zazo: Izenzo 15:20; Rom. 1:29; 1Kor. 6:9-18; 10:8; 2Kor. 12:21; Gal. 5:19; Efes. 5:3; Kol. 3:5; 1Tes. 4:3; Juda 7; 1Pet. 4:3; Isityh. 2:21.

Ekukhanyeni koku konke okuphindaphindiwe kwayofikelela ebusweni bukaThixo kucace gca ukuthi isohlwayo sibi. Kusekuhleni ukuthi uThixo uyazixolela izono ezenziwe bubuthathaka xa sizivuma ( e.g. ukrexezo lukaDavide noBatsheba ), kodwa xa sisenza ezi zinto siphinda-phinda siyakufumana ingqumbo. UPawulos uyachaza konke oku: “Ukrexezo, umbulo.....nezinto ezinjengezo: endinixelelayo ngexa elingaphambili njengokuba besendinixelele kade uba abazenzayo izinto ezinjalo abayi kubudla ilifa ubukumkani bukaThixo” ( Gal. 5:19,21 ), ngoko ke “yekani umbulo ( cf. 2Tim. 2:22 ). Zonke izono athe umntu wazenza, zingaphandle komzimba, ke lowo wenza umbulo, wona owakhe umzimba” ( 1Kor. 6:18 ).

Ingathi iya ivunywa phantse lihlabathi lonke ukuba abantu abatsha bangahlala kunye phambi kokutshata, besonwabela ubudlelane bokwabelana ngesondo. Ukusebenzisa kwale ndlela yomthetho ongabalulekanga yomtshato amakholwa okumelanga ukwenza lomtshato ongabalulekanga. Umtshato emntwini okholwayo kufanele ibe ngumtshato ngohlobo uThixo awuchazengayo; asinakuthatha umtshato siwuchaze njengento ilizwe elifuna ukulawulwa yinyama lithathe iqondo elingaphaya kokuchazwe nguThixo malunga nomtshato – ngaphezu koko umtshato wasekwa nguThixo hayi umntu, umtshato usekwe phantsi kwezi zigaba zintathu.

1. Olunye uhlobo lomsitho womtshato ,lulula. Inkukacha malunga nomtshato kaBhowazi etshata uRute kuRute 3:9-4:13 lubonisa ukuba umtshato ayiyiyo into ovele uqhutyelwe kuyo;ngoko kukho ixhesha apho omnye aye atshate ngokupheleleyo. Ukrestu nguye umyeni baze abakholiweyo babe ngabatshakazi apho ayakuthi abatshate xa ebuya okwesibini kuya kubakho “umsitho womtshato weMvana” ukubhiyozela oku ( Isityh. 19:7-9 ). Ubuhlobo

phakathi kwendoda nomfazi kufaniswa nobuhlobo phakathi koKrestu nabakholwa ( Efes. 5:25-30 ), kuyakubakho ummiselo womtshato phakathi kwethu; ngoko kumelwe kubekho umsitho womtshato phakathi kwamakholwa aqala ukutshata; oko kusinika ubudlelwane bukaKrestu nathi ngosuku lomgwebo.

2. Umtshato kaThixo kumaSirayeli ubandakanya ukungena kumnqophiso woku kwaye nithembeke omnye komnye ( Hezek. 16:8 ) kwaye lento kumelwe yenziwe ngabo bakholwayo xa bengena emtshatweni.

3. Ukudibana ngesondo kungena ngokupheleleyo emtshatweni ( Dt. 21:13, Gen. 24:67; 29:21; 1 Kum.11:2 ). Ngenxa yoku , ( 1 Kor. 6:15;16 ) uchaza ukuba kutheni indibano ngaphandle komtshato ingalunganga. Ukudibana ibonisa, ngokwasemzimbeni indlela uThixo adibanisa ngayo abantu abatshatileyo ( Gen. 2:24 ) Ukuthi “ babenyama nye” kubuhlobo bexeshana ngoko kukudlala nje ngomzimba uThixo asinike wona. Ubenzele ukuze bakwazi ukuwusebenzisa ngokwethu kwizinto azidibanisile emtshatweni. Kukho oku kulandelayo abatshati ‘bahlala kunye’ phambi komtshato bahlala esonweni. Ngaphandle kokuba bagqibela sebetshata –okanye bohluwane- akukho nto engababangela bangabhaptizwa. Ingxaki iye ivela kwamanye amasiko apho kuye kungabikho misitho yamitshato okanye isivumelwano ebantwini nje. Abantu abo babe behlala kunye iminyaka bengenazo ezi zinto, becinga ukuba bona batshatile. Licebiso lo mbhali wangoku ukuba kwizinto ezinjalo abo benza ubhaptizo babachaze kwabo bababhaptizayo baze basayiniswe isivumelwano somtshato. Ubuhlobo bumelwe bubhaliswe kwabo basemagunyeni ngoko nangoko.

Abo babhaptiziweyo, ukwala amaqabane akulunganga , akumele babashiye (1 Kor.7:13-15 ) kodwa kumele benze konke okusemandleni ukubathanda , kwaye babonise ngendlela abayiphilayo ukuba ngokwenene bayakholwa kuThixo , ngaphezu kokutshintsha amabandla , (1 Pet.3:1-6 ) uyabakhuthaza abo bakulemeko ukuba ukwenza oku , ngokwayo , ibe kukutshintsha umntu ongakholwayo . Imiqathango ebuphelela kubantu abatshatileyo ithatyathwe kwintetho kaThixo ethi “ indoda ( kumele ) ishiye utata kwanomama wayo , inamathele emfazini wayo; kwaye babe nyama nye” ( Gen.2:24 ). Ukulwela ubunye phakathi kwendoda nomfazi ngendlela ezininzi kufana nqwa nokuzama kwethu sifuna ubunye noKrestu , ngokuthi soyise izono ezisiphazamisayo nezinto ezingazukusenzela nto zelihlabathi . Oku koyisa kuphakathi kwethu ngaphezu kukaKrestu nabalingane bethu . Ngokuya siphumelela koku , hayi ulonwabo nokugcina isithembiso kubuhlobo bethu obuyakwenzeka .

Nangona , siphila kwilizwe lesono nokoyiswa , kufanele sibe nokomelela sishukume senze njengoko siyalelwe eBhayibhileni ngobungcwele , senze ngokomzekelo wothando lukaThixo kunye noKrestu . Elanqanaba libekwe kwi Gen. 2:24 lelendoda enye nomfazi omnye , abaphila kunye ebomini babo .

Abazalwane bazilungiselele ukwamkela ukuthi ngamanye amaxesha elizinga aliyi kwamkeleka kubomi babo bobabini nakwabo bangabazalwana. Amadoda nabafazi baye baxabane basuke kwelaqondo lokusebenzisana ekumelwe babe kulo, ngoko kubenzima ukuwuhlala umtshato wabo; indoda ingabanabafazi abaliqela, abathathwe phambi kobhaptizo, ukuba uhlala apho

isithembu sivumelekile. Kulomba kumelwe ahlale nabo bafazi abakhathalele, kodwa angaphindi athathe omnye. Umpostile uPawulosi, ngokwentlonipho yobuntu bethu nangokwemigago yokholo, ucebisa ukuba ukwahlukana kwakulunge xa kukho isizathu esibalulekile sokwenza oko: “umfazi makangahlukani nendoda yakhe. Ke ukuba uthe wahlukana nayo, makahlale angendi” ( 1 Kor.7:10-11)

Ukuchaza inqanaba eliphezulu, kodwa unawo umnqweno wokuthatha inqanaba elisezantsi xa ungakhabani nemigago yokholo (e.g ukuba ukrexezo alulunganga) yintoni eyenzekayo eziBhalweni uPawulosi ucebisa uthi kuma (1Kor 7:10-11 ) iyefana nama (1Kor 7:27,28) khululekile na emfazini? Musa ukufuna umfazi (i.e hlala ulisoka). Kodwa ukuba utshatile awonanga . nangona uqhawulo mtshato yinto engamkelekanga kuThixo ngoko mgaqo wakhe indoda nomfazi kumelwe baqonde ukuba ubadibanisile ukuze babenyama nye, nangona ngokwasekuhlaleni kunzima ukuwenza amazwi kakrestu abuhlungu acacile:

“Kwasekuqalekeni kokudalwa uThixo wabenza bayindoda nenkazana.ngenxa yoko umntu uyakushiya uyise nonina, anamathele emfazini wakhe

baze abo babini babe nyama nye ( UYesu uyagxininisa ) ngako oko abasebabini babe nyama nye. Oko ke ngoko uThixo akumanyileyo, maku

ngahlulwa mntu ( ngokuwuqhawula )..... Othe wamala umfazi wakhe wazeka omnye, uyakrexeza kulowo. Nokuba umfazi uthe wayala

indoda yakhe wendela kwenye, uyakrexeza” (Mk. 10:6-12).

Kuyo yonke le ndawo yobudlelane nesondo inyama izama nje ukwanelisa imfuno zayo. Abo bazifumana bekule meko yokulukuhleka bayakufumana amandla nokwakheka emoyeni xa bathe baphinda-phinda ukuzifunda ezi vesi ezikhankanywe kulendima. Abanye bazikhethela ukwabelana kwamadoda odwa namabhinqa odwa yinto elungile, inkanuko zendalo. Nangona, kukho ukuthi izinto ezinjalo azivumelekanga emehlelweni kaThixo.

Umgaqo owona ukwiGen. 2:24 uyakhabana nesono sokulalana kwamadoda odwa; yintando kaThixo ukuba indoda nomfazi batshate omnye anamathele komnye. UThixo wadala umfazi ukuncedisana noAdam, hayi enye indoda. Ukulalana kwamadoda kuphinda-phindiwe kuyaphikiswa yiBhayibhile. Esi sesinye sesono esenza iSodom yatshatyalaliswa (Gen. 18-19 ): Umpostile uPawulos ufuna icace ukuba xa siqhubeka sisenza oku uThixo uyakwehlisa ingqumbo yakhe, angasibandakanyi eBukumkanini bakhe ( Rom. 1:18-32; 1Kor. 6:9,10 ).

Into yokuba sasikhe sabandakanyeka kwe zinto akufanele ukuba isenza ngokungathi kwezi zinto akufanele ukuba isenza ngokungathi akukho luncedo singalufumananga kuThixo. Kukho uxolelo noThixo, lokuba kufanele anike uthando kwabo abathe baxolelwa Nguye ( Ind. 130:4 ). Ibandla laseKorinte lalinabo nodlalani. “Naye ninjalo ke inxenye yenu: kulo nahlanjululwa (ngalo ubhaptizo), kuloko nangcwaliswayo, kuloko nagwetyelwayo (ngokuthi nibhaptizwe) egameni leNkosi uYesu” ( 1Kor. 6:9-11 ).

Isikhalazo sokuba omnye angabinamda kwesinye isini yindlela nje yokuthi uThixo akawanceba ngokuthi asalele ukuba sithandane singabe sini esinye, kodwa wasenza sabanawo la mandla okoyisa eso silingo. UThixo akanakusiyeka silingeke entweni ayaziyo ukuba asinakuphuma kuso sonke isilingo kukho indlela yokuphuma kuso ( 1Kor. 10:13 ). Omnye angalufumana uncedo abe yilento adalwe wayiyo xa kucaca ukuba inyama imongamele. Njengotywaleni okanye umsebenzisi weziyobisi akanakuphila ngaphandle kokusebenzisa ezi zinto; kodwa kufuneka atshintshe ingqondo yakhe ngenxa yoncedo alufumana ukutshintsha impilo uye aphile kakuhle atshintshe indlela ebephila ngayo.

Nabathandana besisini esinye kumelwe bahambe ngale ndlela. UThixo uyalufuna uncedo lwabo kulomba; ukuba ke bazinikele ngokupheleleyo kwinkanuko zabo, uThixo uyakubaqhuba ngohlobo awenza ngalo kuSirayeli wakudala.

“Ngenxa yoko, uThixo wabanikela ekuthabathekeni okulihlazo: Kuba namankazana abo umsebenzi wasemvelweni awanansela okunxamnye

nemvelo: Kwaza kwangokunjalo ke namadoda ewushiya umsebenzi wenkazana wasemvelweni awutsha ngokukhanukana kwawo, amadoda

esenza kumadoda okuzintloni, ezamkelela ( i.e. emizimbeni awo ) umbuyekezo wokulahleka kwawo, abemelwe ke nguwo” ( Rom. 1:26,27)

### **11.5. UBUDLELANE**

Amagama esiGrike achaza ‘ubudlelane’ kwinqanaba ‘nesidlo’ ngokuchanekileyo zicacisa ukubanento efanayo: Ukufana – kudityaniswe ‘ukudityaniswa kokufanayo’ kuhlotyaniswa negama ‘ukunxibelelana ngokucinga nokwazi, zizenza indlela zikaThixo, sinobudlelane Naye kwanabo bonke abenza ukuthi babe ‘kuKrestu’. Kulula ukwala amalungelo esinawo ukuba nobudlelane nabanye: ukwenza okulungileyo nokunxibelelana ( i.e. ubudlelane ) salibala noko (Heb. 13:16). Filip. 1:5 uthetha ngokuba “nobudlelane esiBhalweni” isiqalo sobudlelane ngoko zinkolelo nendlela zobomi ezityhila inyaniso yeziBhalo. Ngokwalengcaciso ubudlelane obonwatyelwa ngamakholwa okwenene bungaphezulu kude lee kunazo ezinye imbutho okanye icawe. Ngenxa yobudlelane bahamba imigama ukwenzela ukudibana nabanye nokuvakatshela amakholwa angawodwa, basebenzisa nembalelwano, nemfonomfono apho kukho imfuneko. UPawulos, uthetha ‘ngobudlelane bomoya’ ( Filip. 2:1 ) i.e. ubudlelane obakhiwe ngokufanayo noku kulandelayo umoya / ingqondo kaThixo, njengoko kweziweyo kwilizwi lomya Wakhe.

Eyona inkulu into eyenza sibe nobudlelwane kukuba sihlale sigcine inkonzo yoqhekezo lwesonka kunye. Amakholwa akuqala “bezingisa ukuhlala emfundisweni yabapostile” enkolweni nasebudlelwani, ( kulo )uqhekezo lwesonka.....benemigcobo benolungelelwano lwentliziyo” ( lzenzo 2:42,46). Ezi zinto zibonisa owona mongo wethemba lethu nokwabelana kwethu kumele kusidibanise ku “lungelelwano lwentliziyo”. “Indebe yentsikelelo le siyisikelelayo, asibobudlelane ( ukwabelana ) begazi likaKrestu? Isonka esi siqhekezwayo asibobudlelane na bomzimba kaKrestu?

Ngokuba thina, sibaninzi nje sisonka sinye simzimba mnye, kuba sonke sabelana ngeso sonka sinye”, i.e. uKrestu ( 1Kor. 10:16,17 ). Ke ngoko sinako ukuzibandakanya kubunzima bukakrestu ezinikela nabo bonke abazuzayo kumsebenzi wakhe, abo bazi “ndlalifa zalo mzimba mnye”. Ngabo bodwa ababhaptizweyo kuKrestu, ngendlela eyiyo, emva kokwazi inyaniso, abakule ndawo, akumelwe sabelane nabo nomnye umntu.

UYohane uyachaza indlela abelana ngayo ngeziBhalo zobomi obungunaphakade nabanye “Ukuze nani nibe nobudlelane nathi: Baye ke ubudlelane bethu bunaye uYise bunaye uNyana wakhe uYesu Krestu” ( 1Yoh. 1:2,3 ). Lento ibonisa ukuba ubudlelwane busekelwe phezu kokuba nemvano ngento enye exelwa yinyaniso yeziBhalo, kwaye lento isizisa kubudlelwane namanye amakholwa enene, nakuThixo noYesukwinqanaba elithile. Ngokuya sifaka ilizwi lezibhalo ebomini bethu, sifune ukuzoyisa izono esizenzayo, ngokuya sibanzulu ekukhuleni ukwazi iLizwi likaThixo, siya kuba nobudlelane obunzulu noThixo noKrestu.

Ubudlelane noThixo noKrestu namanye amakholwa abuxhomekeki ekubeni sinento efanayo enkolweni yenyano edibanisa “ukholo olunye”. Indlela yethu yobomi imelwe ihambelane nemigaqo egxininiswe kuyo. “UTHixo ukukukhanya, akukho bumnyama kuye nakanye. Ukuba sithi sinobudlelane naye sibe sihamba ebumnyameni, so siyaxoka, asiyenzi inyaniso: Ke ukuba sihamba ekukhanyeni, soba sinobudlelane onmnye komnye, lisihlambulule kuso sonke isono” ( 1Yoh. 1:5-7 ).

‘Ukuhamba emnyameni’ kumelw kubhekise kwindlela yobomi egqibeleleyo kwaye ibe semendweni wokukhanya kweLizwi likaThixo ( Ind. 119:105; Imiz. 4:18 ); ayibhekisi bubuthathaka bokuyisakala. Kwethu zizono okwenzaka rhoqo. “Ukuba sithi asinasono, siyazikhohlisa inyaniso ( i.e. ilizwi likaThixo – Yoh. 17:17; 3:21; Efes. 5:13 ) ayikho kuthi ( 1Yoh. 1:8 ). Kule meko kumele ibe bubungina ukuba ubudlelane bubekho xa ikholwa lifuna ukubambelela enkolweni, okanye efuna ukuphila ubomi obuvulelekileyo kwingcaciso yeBhayibhile “kanjalo musani ukuba nabudlelane ngemisebenzi yobumnyama engenasiqhamo, makube kukhona niyohlwayayo” ( Efes. 5:11 ). Zonke inzame kumele zenziwe ukubafumana kwakhona emva kwebalana lomalusi olungileyo efuna igusha elahlekileyo ( Lk. 15:1-7 ). Ukuba umzalwana okanye umzalwanekazi uyaqhubeka nemfundiso engeyiyo okanye indlela engaphucukanga yokuziphatha, kulungile ukumbonisa indlela yobudlelane ( Mt. 18:15-17). Ukuyenza lento yenziwa ngokwenza udliwanondlebe namalungu ebandla. Noko ke le nkqubo akufanelanga igxininiswe ngamandla kodwa le nkqubo kumelwe ivele ekhuleni hayi ngokwenkolo eyingezizo nangokuqhubeka uphila impilo engekho ngcwele. Kufanelwe siqonde ukuba kukho into encinci efanayo phakathi kwethu, ngokwenyaniso esuka eBhayibhileni kwimfundo yayo le yokuba ubudlelane ngoqhekezo lwesonka lubalulekile.

Enye indawo ecacileyo ngobudlelane siyifumana kuma 2Kor. 6:14-18: “Musani ukunxulumana nabolunye uhlobo, abangakholwayo ke: Kuba kunakwabelana kuni na ubulungisa nokuchasa umthetho? Kunabudlelane buni na ke ukukhanya nobumnyama..... Phumani phakathi kwabo, nizahlule itsho iNkosi..... Ndandiya kunamkela ndibe nguyihlo nina nibe ngoonyana nentombi kum; itsho iNkosi uSomandla”.

Siye sabonisa ukuba kutheni iLizwi likaThixo likukhanya. Ezi vesi zicacisa ukuba kutheni singenabudlelane necawe ezifundisa imfundiso engeyiyo; kutheni singavumelekanga ukutshata abo bangekho enyanisweni, kwaye sahlukane nendlela zehlabathi. Ukuba sifundisa inyaniso kaThixo njengoko sisenza, icace gca into yokuthi abahlali abakholelwa 'kuziqu zithathu' okanye kubuqu buka sathana abo ke kumelwe bangazibandakanyi nathi. Inkolo ibalulekile kuba ilungisa indlela esiphila ngayo nendlela esihlonipha ngayo; ngoko ke kumelwe "sibe nyulu enkolweni ukuba sifuna ukuphila ubomi obunyulu". Indlela yenu yokuphila "ifana" okanye kukuzinikela kwindaba ezilungileyo esikholelwa kuzo nesiziqondayo ( fillip. 1:27 ). Iinkolo zonke ezingezizo zimosha ubume bukaThixo – indlela yokuya kwantshabalalo 'esihogweni', nendlela Yakhe yokuba nenkolelo 'usathana' yimizekelo yoku. Ngokuzikhupha kwethu ehlabathini sinalo ilungelo lokuba ngoonyana bakaThixo nentombi, nabanye esikunye nabo esilusapho olunye mbombo zone zomhlaba – abazalwane nabazalwanekazi. Kukho 'umzimba omnye' i.e. ibandla elinye ( Efes. 1:23 ) elibandakanya abo banethemba elinye – uThixo omnye, ubhaptizo olunye no 'kholo olunye', i.e Inkolo enye eyenza ukholo olunye ( Efes. 4:4-6 ). Akunyanzelekanga ukuba ube ngomnye walo 'mzimba mnye' kwaye ube nobudlelane nezinye inkonzo ezingenalo ukholo oluyinyaniso. Ngokubona ukuba ukukhanya akunabudlelane nobumnyama, sibeka thina ebumnyameni xa sikhetha ukuba nobudlelane nobumnyama.

Ukuba besilandela le mfundiso ngendlela eyiyo, bekuya kubonakala ngoku ukuba akuyikubakho kwahlulelana nobudlelane bethu noThixo. SikuKrestu ngokubhaptizwa kuye, okanye ngaphandle kwakhe. Sikulo ukhanyiso ngokuthi sifumene inkolo eyinyaniso nangokuthi siyithobele, okanye ebumnyameni. Akulunganga ungumntu inyawo zakho zibe kulamacala omabini mawungangxabalazi.

Ulwazi lwethu lwezizinto lusika ibakala lokumazi uThixo nokuxhomekeka kuye. Asihambi ezitratweni okanye asiphili uhlobo oluqhelekileyo njengabanye abantu belizwe. UThixo ujonge inkqubela kuthi. Bobabini, iNkosi uYesu nabo bakholwe ngenene 'baya' kwenza isahlulo esilungileyo. Kodwa ingakumbi uThixo, uKrestu nathi siyakuzama ngoko konke okusemandleni ukukunceda – nakuye uThixo othe wasinika uNyana Wakhe ukuze asifele – ekugqibeleni usindiso lwakhe luxhomekeke ekuthandeni kwakho ukuzikhethela elona themba eliye lanikezwa wena.

