

UKUBUYISWA LETHEMBA



Isifundo setshiyangalonye kuNhlolanja ilanga lamatshumi amabili latshiyambili ku2026

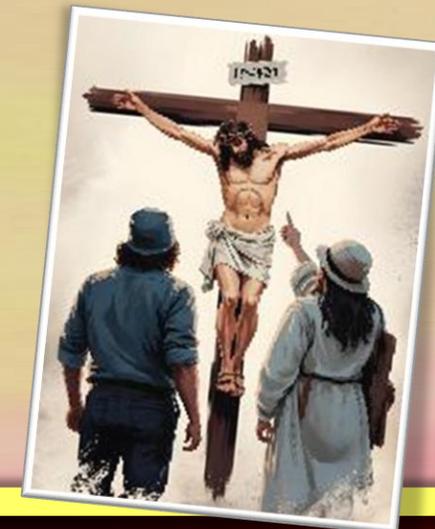
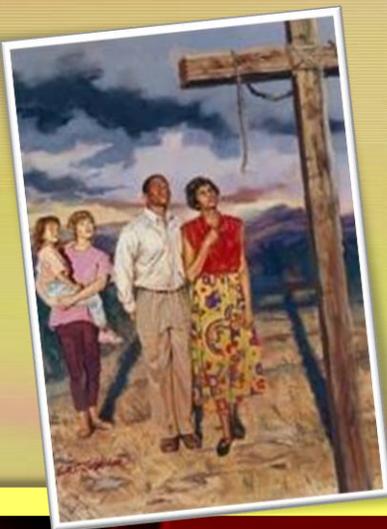
2 AbaseKorinte 5:21

“Ngokuba yena
ongazanga isono
wamenza isono ngenxa
yethu, ukuze kuyena
senziwe ukulunga
kukaNkulunkulu.”



Ngemva kokutsho ukuthi isiphambano sikaKristu sibuyisele iZulu lomhlaba (Kol. 1:20), uPawulu uyaqhubeka echaza imipumela engokoqobo kithi yalokhu kubuyisana

Lokhu kusintshintshe kanjani? UNkulunkulu wakubona njani konke lokhu kusengaphambili? Yini esingayenza ukuze sisize abanye bahlanganyele ekubuyisaneni futhi bathole ithemba?



UKUBUYISWA LETHEMBA NGEVANGELI

Impumela yokubuyisana

Kusukela kubenzi bokubi kuye kwabangcwele (Kol. 1:21-22)

Sigxilile futhi siqinile (Kol. 1:23)

Ithemba

Ukuletha ithemba (Kol.1:24-25)

Imfihlakalo kaNkulunkulu (Kol. 1:26-27)

Amandla evangeli

Ukumemezela ivangeli (Kol. 1:28-29)

IMPUMELA
YOKUBUYISWA

UKUSUKA KUBABI KUYA KWABANGCWELE

"Lani elalikade lehlukaniwe lezitha engqondweni yenu ngemisebenzi emibi, ngakho manje uselibuyise ngomzimba wenyama Yakhe ngokufa, ukuze alimise phambi kwakhe lingcwele, lingenasici, lingenasici." (Kolose 1:21-22)

Indaba ilula. Saphila senza okubi, ngakho-ke, sagwetshelwa ukufa okuphakade (Roma 6:23; IsAm. 21:8).



Wafa esiphambanweni ukuze akhokhe inhlawulo yezono zethu (Roma 5:8).

Thina ngokwethu asikwazanga ukuguqula lesi simo, loba ukukhokhela insindiso yethu (IHubo 49:7-8).

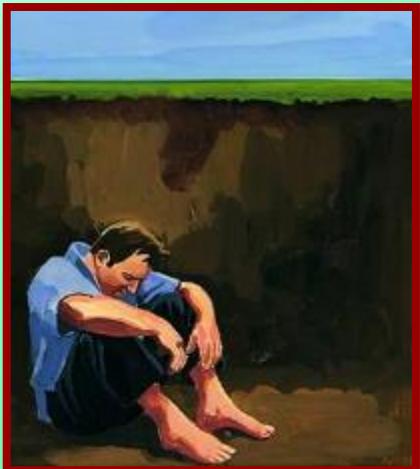
**Ngokholo, ukuphenduka, lobhaphathizo, sikhululiwe esonweni sethu futhi asilasici futhi asinasici phambi kukaNkulunkulu [ukulungisiswa] (Roma 5:10; Kol. 1:22)
Ngokuvumelana lalokho, sikhululwe esonweni futhi singenasici futhi asinasici phambi kukaNkulunkulu.**



Kodwa uNkulunkulu wayelesu elikhulu elilungisele lwe thina:



Ngomsebenzi kaMoya oNgcwele izimpilo zethu ziyaguquka kancane kancane futhi sibe ngcwele phambi kukaNkulunkulu [ukungcweliswa] (Roma 8:1; 2 Kor. 5:17)



SIGXILILE FUTHI SIQINILE

“Aluba ngempela limi ekukholweni, lisekelwe futhi liqinile, futhi lingasuswa ethembeni levangeli elalizwayo” (Kolose 1:23a).



Sesilungisisiwe, siyangcweliswa, kepha uhambo alukapheli. Sizifaka engcupheni yokuduka futhi singafinyeleli umgomo. Kungakho uPawulu eseluleka ngezinto ezintathu (Kol. 1:23a):

Qhubeka ekukholweni



**Phikelela,
njengoPetru
lapho, ngemva
kokukhululwa
ejele, eqoqoda
emnyango
waze
wavulelwa
(IzEnzo 12:11-
16)e**

Gxilile



**Ukholo lwethu
kumele lugxile,
lusekelwe
emaqinisweni
esiwafunde
eBhayibhelini**

Qinile

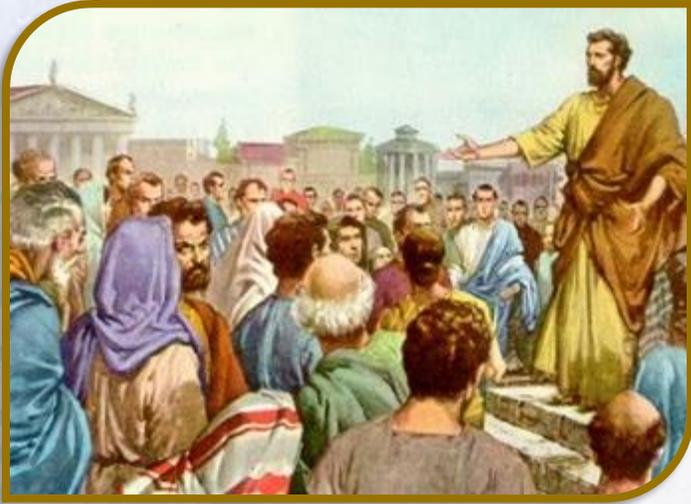


**Kumele siqine,
singayekeli
ukuthembela
“ethembeni
levangeli”**

ITHEMBA

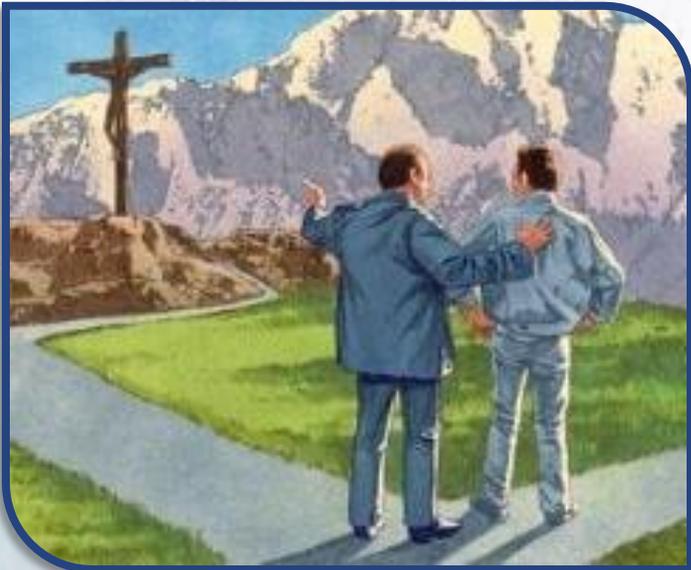
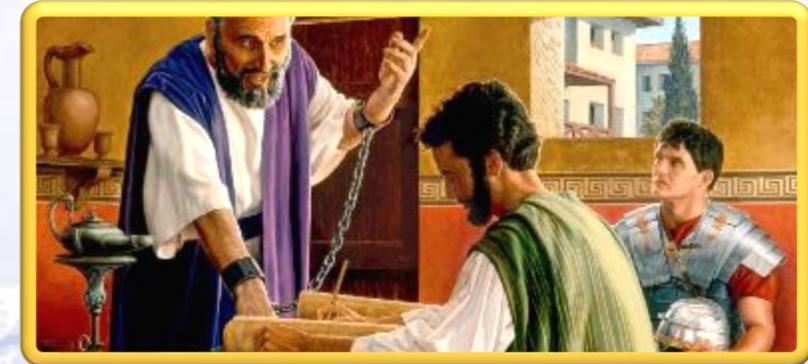
UKULETHA ITHEMBA

“engaba yisikhonzi sakho ngokobuphathi obuvela kuNkulunkulu enganikwa bona ngenxa yenu, ukugcwalisa izwi likaNkulunkulu,” (Kolose 1:25)



Njengoba sibonile, icebo likaNkulunkulu lokusindiswa kwethu lisekelwe ekufeni kukaJesu futhi lihlanganisa ukulungiswa lokungcweliswa kwethu. Kodwa kulento ebalulekileyo eyayisilela: ngendlela ethize, sidinga ukwazi lolu hlelo ukuze silwamukele. Sidinga umuntu ozosambulela.

Kulapho “ukuqondisa kukaNkulunkulu” [indlela kaNkulunkulu yokuhlela izimo, imicabango, abantu, njalonjalo.] kungena khona, uPawulu ayeyisikhonzi sakho (Kol. 1:25).



UPawulu wajabula ngokuba yingxenye yalelisu, ngokuba lalidonsela izinhlupheko, (Kol. 1:24). Kusukela ekubotshweni kwakhe eRoma kuze kube sekufeni kwakhe, wabhala okungenani izincwadi eziyisikhombisa kwezilitshumi nane ezilondolozwe eTestamenteni Elitsha.

UPawulu wayeyingxenye ebalulekileyo yecebo likaNkulunkulu, futhi wajabula ngalo. Lathi singaba ingxenye yalolu hlelo ngokuholela abanye olwazini ngoKristu. Lokho kuyinjabulo yethu!



IMFIHLAKALO KANKULUNKULU

“imfihlakalo ebifihliwe kusukela ezikhathini zasendulo lasezizukulwaneni, kepha manje yembulwe kwabangcwele bakhe” (KwabaseKolose 1:26).

UPawulu ukhuluma ngemfihlakalo eyembulwa ebandleni ngemva kokuvuka kukaKristu (Kol. 1:26). Kuze kube yilesi sikhathi, kwakulokuthitshazi nje ngakho. Kodwa iyini le mfihlakalo? “UKristu kini, ithemba lenkazimulo” (Kol. 1:27).



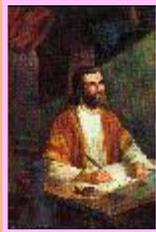
Yasungulwa ngaphambi kokusekelwa kwezwe (1 Petru 1:20)



Ingxenye yadluliselwa ezingelosini (1 Petru 1:12)



Umbono wokuqala wanikezwa ngo-Adamu no-Eva (Gen. 3:15)



Kwembulwa kubaprofethi (1 Petru 1:10-11)



UJesu wembula okokuqala kumaJuda (Mt. 15:24)



Khona-ke kwembulwa ngokugcwele kubo bonke abantu (Kol. 1:27)

Kuselezigaba okufanele zembuleke kule mfihlakalo. Manje siphila ethembeni lokukhazinyuliswa. Yeka ushintsho! Yeka imfihlakalo! Abantu abaleso bayalungisiswa, bangcweliswa, futhi bakhazinyuliswa ngegazi likaJesu elihlengayo. Le mfihlakalo izoqhubeka lokuba isifundo kuze kube phakade.



AMANDLA EVANGELI



UKUMEMEZELA IVANGELI

“Sitshumayela yena, sixwayisa wonke umuntu futhi sifundisa wonke umuntu ngokuhlakanipha konke, ukuze sethule wonke umuntu ephelele kuKristu Jesu.” (Kolose 1:28)



UPawulu walitshumayela kanjani ivangeli? Inhloso yokutshumayela kwakhe kwakunguKristu obethelwe esiphambanweni (1 Korinte 1:23). Lapho abantu sebemamukele uJesu, wabayala futhi wabafundisa baze baphelele (Kolose 1:28-29). Wakwenza njani lokhu?



Wabachazela imfundiso yobuKristu lokwenza (2 Thesalonika 2:15)

Wabaxwayisa ngempumela yokulahla ivangeli (Heb. 10:25-29).

Wabaxwayisa ngezinguzi zabafundisi bamanga (IzEnzo 20:29-30)



Yima kancane... ubenze baphelele? Futhi hatshi abambalwa nje... “wonke umuntu”! (Kol. 1:28b).

Igama lesiGrecki elihunyutshwe ngokuthi “ukuvuthwa” (teleios) litsho ukuphelela lokungenasici. Ngenqubo yokukhula kobuKristu, sikuqaphela ngokujulileyo ukujula komthetho kaNkulunkulu lezimfuneko zawo. Ngakho-ke umgomo wethu uwukuba siphelele kuKristu Jesu.

“Uma sibheka uMhlengi obethelwe esiphambanweni, siqonda ngokugcwele ubukhulu lencazelo yomhlatshele owenziwe nguMkhulu wezulu. Isu lensindiso liyakhazinyuliswa phambi kwethu, futhi umcabango weKalvari uvusa imizwelo ephilayo lengcwele ezinhliziyweni zethu. Ukudumisa uNkulunkulu leWundlu kuyoba ezinhliziyweni zethu futhi ekukhulekeleni okungelakukwazi ukugcina umphefumulo wethu uhlanzekile ezindebeni zethu; izigcawu zaseKalvari.”

EGW (The Desire of Ages, p. 661)