

Ukugwetyelwa Ngokholo Kuphela



SABATHA EMVA KWEMINI

Fundela le Veki:

Gal. 2:15–21; Efese 2:12; Filipu 3:9; Roma 3:10–20; Gen. 15:5, 6; Roma 3:8.

Indima Yenkumbulo:

“Ndibethelelwe emnqamlezweni noKristu; ayisendim ke odla ubomi, nguKristu ke oselesidla ubomi kum. Ubomi ke endibudlayo ngoku, ndisenyameni, ndibudlela ekukholweni kuNyana kaThixo owandithandayo, wazinikela ngenxa yam.” (Galati 2:20).

Njengoko sibonile kwiveki ephelileyo, uPawulos wamhlasela ekuhlени uPetros eAntiyokwe ngokungabi nakuzinza kwinkolo awayeyivakalisa kunye nesimilo awasibonisayo. Isigqibo sikaPetros sokuba angabi satya nababefudula bengabahedeni kwathetha ukuba ubabona njengamaKristu odidi oluphantsi kakhulu. Izenzo zakhe zathi, ukuba bafuna ukuba yinxalenye yosapho lukaThixo ngokwenene, bonwabele iintsikelelo zokuhlala etafileni benobudlelwane obupheleleyo, kuya kufuneka ukuba baqale ngokuvumela inkonzo yolwaluko.

Yintoni eyona nto wayithethayo uPawulos kuPetros ngelo xesha linzima? Kwisifundo sale veiki, siza kufunda oko kukhangeleka kushwankathelo into eyenzekayo. Le ndawo inamanye amazwi ahlanganisiweyo kwiTestamente eNtsha, kwaye ibaluleke kakhulu, kuba isiveza okokuqala kumazwi nezaci ezisisiseko ekuqondeni igospile nakwezinye iincwali zikaPawulos eziya kumaGalati. Amagama abaluleke ngokukodwa aquka ukugwetyelwa, ubulungisa, imisebenzi yomthetho, inkolo, nokholo (ingelulo ukholo nje, kodwa ukholo lukaYesu).

Uthetha ukuthini uPawulos ngezi zaci, zaye zisifundisa ntoni ngecebo losindiso?

**Funda isifundo sale veiki ukulungisela iSabatha kaJulayi 22.*

Umcimbi WokuGwetyelwa (Gal. 2:15, 16)

KumaGalati 2:15, uPawulos uyabhala, “Thina, singamaYuda ngemvelo, asingaboni abavela kwiintlanga.” Ucinga ukuba uzama ukuthini?

Amazwi kaPawulos adinga ukwaziwa ngokwentetho awasebenzisa kuyo. Ekuzameni ukuzuzela amaKristu angamaYuda kwindawo akuyo, uPawulos uqala ngento anokuvumelana nayo—umahluko phakathi kwamaYuda neeNtlanga. AmaYuda ayengabanyulwa bakaThixo, ubekwe kuwo umthetho waKhe, exhamla ubuhle bobudlelane bomnqophiso naYe. IiNtlanga zona, zazingaboni; umthetho kaThixo wawungemi phambi kokuziphatha kwazo, kwaye zazingaphandle kweminqophiso yesithembiso (Efese 2:12, Rom. 2:14). Nangona iiNtlanga zazinga“boni” ngokuphandle, kwindima ye-16 uPawulos ulumkisa amaKristu amaYuda ukuba amalungelo awo asemoyeni awawenzi amkeleke kuThixo ngaphezu kweeNtlanga, kuba akukho mntu ugwetyelwa “ngemisebenzi yomthetho.”

UPawulos usebenzisa igama ukugwetyelwa kane kumaGalati 2:16, 17. Uthetha ukuthini ngokugwetyelwa? Qaphela noEks. 23:7 noDut. 25:1.

Isenzi u-gwebela ligama elisisitshixo kuPawulos. Kuma-39 lifumaneka kwiTestamente eNtsha, ama-27 likwiileta zikaPawulos. Ulisebenzise kasibhozo kumaGalati, kuhlangene nesine kumaGalati 2:16, 17. Ukugwetyelwa sisaci somthetho, esisetyenziswa enkundleni yomthetho. Lisetyenziswa ngumgwebi xa omangalelweyo efunyanwa emsulwa kwizityholo abebekwa zona. Lichasana nokugwetywa. Ukongeza, kuba amagama ukulunga nolungile ephuma kwigama elinye lesiGrike, ukuze umntu “agwetyelwe” kuthetha ukuba ubalwa ngokuthi ulungile. Ngoko ke, ukugwetyelwa kuquka ngaphezu kokuxolelwa; kukuvakalisa kakuhle ukuba umntu ulilungisa. Sekunjalo, kwamanye amakholwa amaYuda, ukugwetyelwa kwakuxhomekeka. Kwakujikeleza kubudlelwane bawo noThixo nomnqophiso waKhe. “Ukugwetyelwa” kwakukwathetha ukuba umntu uthatyathwa njengelungu elinyanisekileyo lebandla lomnqophiso kaThixo, usapho luka-Abraham.

Funda Galati 2:15–17. Uthini kuwe apha uPawulos, kwaye ungawasebenzisa njani la mazwi kwawakho amava obuKristu?

Imisebenzi Yomthetho

Kathathu kumaGalati 2:16 uPawulos uthi, umntu akagwetyelwa “ngemisebenzi yomthetho.” Uthetha ukuthini ngentetho “imisebenzi yomthetho”? Ezi ndima zilandelayo zisinceda njani ukuba siyiqonde intsingiselo? (Gal. 2:16, 17; 3:2, 5, 10; Rom. 3:20, 28)

Phambi kokuba siliqonde ibinzana “imisebenzi yomthetho,” kufuneka kuqala siqonde ukuba uthetha ntoni uPawulos ngomthetho. Igama mthetho (nomos ngesiGrike) lifumaneka kali-121 kwiileta zikaPawulos. Linokubhekisa kwiqela lezinto ezahlukeneyo, ziquka intando kaThixo ngabantu baKhe, iincwadi ezintlanu zokuqala zikaMoses, yonke iTestamente eNdala, okanye umthetho-siseko kawonke-wonke. Sekunjalo, indlela ephambili yokulisebenzisa kukaPawulos ibhekisa kuyo yonke imiyalelo kaThixo enikwe abantu baKhe ngoMoses. Ibinzana “imisebenzi yomthetho” linokuba liquka, ke ngoko, konke okufunekayo okufumaneka kwimithetho eyanikwa nguThixo ngoMoses, nokuba yeyokuziphatha okanye eyenkonzolo. Okuthethwa nguPawulos kuthi, nokuba singazama nzima kangakanani ukulandela nokuthobela umthetho kaThixo, ukuthobela kwethu akusayi kuze kulungele ukuba singagwetyelwa, ukuba kuthiwe silungile phambi kukaThixo. Oko kubangwa kukuba umthetho waKhe ufuna ukunyaniseka okugqibeleleyo engqondweni nakwisenzo—kungabi kokwexesha elithile kodwa lonke ixesha, kungabi kokwemithetho yaKhe ethile kodwa yonke. Nangona ibinzana “imisebenzi yomthetho” lingafumaneki kwiTestamente eNdala, laye nakweNtsha lingafumaneki ngaphandle kukaPawulos, isiqinisekiso sentsingiselo esothusayo savela ngowe-1947 xa kufunyanwa iiDead Sea Scrolls, ingqokelela yemibhalo yamaYuda, awayebizwa ngokuba ziiEssenes, awayephila ngexesha likaYesu. Nangona kwakubhalwe isiHebhere, omnye umbhalo unalo ngqo eli bathwana. Isihloko sombhalo sithi, Miqsat Ma’as Ha-Torah, enokuguqulwa ngokuthi, “Imisebenzi Yomthetho Ebalulekileyo.” Umbhalo uchaza iqela lemiba emile kumthetho weBhayibhile engokukhusela izinto ezingcwele ukuba zingangcoliswa, ekukho kuzo ezaziphawula amaYuda njengabantu abahlukileyo eziNtlangeni. Ekugqibeleni umbhali uthi, ukuba le “misebenzi yomthetho” iyalandelwa, “uyakuthatyathwa ukuba ulilungisa” phambi kukaThixo. Ngokungafaniyo noPawulos umbhali akamniki umfundi wakhe ubulungisa ngokholo kodwa ngokuziphatha kwakhe.

Kwawakho amava, uwugcina kakuhle kangakanani umthetho kaThixo? Ingaba ngokwenene uziva uwugcina kakuhle kangangokuba ungagwetyelwa phambi kukaThixo kuba ugcina umthetho? (Bona: Roma 3:10–20.) Ukuba akunjalo, kungokuba kutheni, kwaye impendulo yakho ikunceda njani ukuba uyiqonde into ethethwa nguPawulos?

Isiseko Sokugwetyelwa Kwethu

“Ndifunyanwe ndikuye, ndingenabo obam ubulungisa, obo basemthethweni; ndinobobungokukholwa kuKristu, ubulungisa ke obuphuma kuThixo ngalo ukholo” (Filipu 3:9).

Akufuneki sibe nengqondo yokuba amaKristu amaYuda ayekubona kungabalulekanga ukukholwa kuKristu; kuba nawo ayekholwa kuYesu. Onke ayekholelwa kuYe. Ukuziphatha kwawo, sekunjalo, kubonisa ukuba ayenento ethi ukholo lulodwa lwalunganelanga; kufuneka longezelelwe ngokuthobela [ngokugcina umthetho], ngokungathi ukuthobela kwethu kongeza ulutho kwisenzo zokugwetyelwa. Ukugwetyelwa, ayesithi, kwakungako kokubini, ukholo nemisebenzi. Indlela uPawulos ayiphindaphinda rhoqo ngayo into yokuhathanisa ukholo kuKristu kunye nemisebenzi yomthetho ibonakalisa indlela awayeyichasa ngayo le ndlela yokucinga ngako “kokubini” [ukholo Nemisebenzi]. Ukholo, ukholo lulodwa, kulapho kumile khona ukugwetyelwa. Nalapho, ngokukaPawulos, ukholo asinto nje engabambekiyo; luyinto ehlangeneyo nengenakwahlulwa noYesu. Kona kona, ibinzana eliguqulwe kabini ngokuthi, “ukukholwa kuYesu,” kumaGalati 2:16 liqulathe okukhulu kakhulu kunokuba linokuziswa nayeyiphi inguqulelo. Eli binzana esiGrikeni liguqulwa ngokulula ngokuthi “ukholo” okanye “ukuthembeka”; ku- (okanye kuka-) Yesu. Le nguqulelo ibekwe lula ityhila indlela uPawulos ayibeka ngayo ngamandla into engumahluko phakathi kwemisebenzi yomthetho esiyenzayo nomsebenzi owenziwayo nguKristu endaweni yethu, imisebenzi athe, ngokunyaniseka kwaKhe (njengoku kusithiwa, “ngokunyaniseka kukaYesu”) wasenzela yona. [Qaphela: EsiNgesini kusetyenziswa amagama “faith” no“faithfulness” asuka abe ngathi awahambelani mpela xa eguqulelwe esiXhoseni.] Kubalulekile ukukhumbula ukuba ukholo, lona ngokwalo, alongezi nto ekugwetyelweni, ngokungathi lona lunento entle olunayo kulo. Ukholo, lona luyindlela esithi ngayo sifumane oko uKristu nemisebenzi yaKhe akwenzileyo ngenxa yethu. Asigwetyelwa ngenxa yokholo lwethu kodwa ngenxa yokunyaniseka kukaKristu endaweni yethu, isenzo eso esithi thina, ngokholo, sisibange ukuba sibe sesethu. UKristu wenza oko wonke ubani waya wasilela ukukwenza, oko koku: NguYe kuphela owanyanisekayo kuThixo kuyo yonke into awayeyenza. Ithemba lethu lisekunyanisekeni kukaKristu, kungekuko kokwethu. Le yinyaniso enkulu nebalulekileyo, eyathi, phakathi kwezinye, yalumeka uHlaziyo lobuProtestanti, inyaniso esahleli ixabisekile nanamhlanje njengoko wayenjalo xa uMartin Luther waqala ukuyishumayela kwiinkulungwane ezadlulayo.

Inguqulelo yakuqala yesiSiriya yamaGalati 2:16 nayo ikwanika intsingiselo kaPawulos: “Ngoko siyazi ukuba umntu akagwetyelwa ngemisebenzi yomthetho, kodwa ngokholo lukaYesu uMesiya, saye siyakholelwa kuYe, kuYesu uMesiya, nokuba kukholo lwaKhe, olo lukaMesiya, sinokugwetyelwa, kungengakwimisebenzi yomthetho.”

Funda: Roma 3:22, 26; Galati 3:22; Efese 3:12; noFilipu 3:9. Ezi ndima, kunye noku sikufunda ngasentla, kukonke, kusinceda njani ukuba siyiqonde inyaniso emangalisayo yokuba ukunyaniseka kukaKristu ngenxa yethu, ukuthobela kwaKhe okugqibeleleyo, kuphela kwesiseko sokusindiswa kwethu?

Ukuthobela Kokholo

UPawulos ukubeka kucace ukuba ukholo lususiseko sobomi bobuKristu ngokupheleleyo. Kungalo esithi sibambe amadinga esinawo kuKristu. Luyintoni kanye ukholo? Luquka ntoni?

Zisifundisa ntoni iindima ezilandelayo ngemvelaphi yokholo? Gen. 15:5, 6; Yohane 3:14–16; 2 Kor. 5:14, 15; Gal. 5:6.

Ukholo lwenene lweBhayibhile lusoloko lukukusabela kuThixo. Ukholo asikokuziva nje okanye ingqondo abathi abantu ngenye imini bazive befuna ukuba babe nayo kuba uThixo eyifuna. Ngokuchaseneyo noko, ukholo lwenene luphuma entliziyweni echukunyiswe kukuba ubani azive enombulelo nothando ngenxa yokulunga kukaThixo. Yiyo le nto, xa iBhayibhile ithetha ngokholo, olo kholo lusoloko lulandela uqalo olwenziwe nguThixo. Kwimeko ka-Araham, umzekelo, ukholo kukusabela kwakhe kwizithembiso ezimangalisayo ezenziwa nguThixo kuye (Gen. 15:5, 6), lo gama kwiTestamente eNtsha uPawulos esithi, ukholo, ekugqibeleni, lumile ekuqondeni kwethu oko uKristu asenzele kona emnqamlezweni.

Ukuba ukholo kukusabela kuThixo, kumele ukuquka ntoni oko kusabela? Qaphela okuthethwa zindima ezilandelayo ngemvelo yokholo. Ukuba ukholo kukuphendula kuThixo, loo mpendulo imele ukuquka ntoni? Yohane 8:32, 36; IZenzo 10:43; Roma 1:5, 8; 6:17; Heb. 11:6; Yakobi 2:19.

Abantu abaninzi baluchaza ukholo njengenkolo. Le nkcazo inika ingxaki, kuba esiGrikeni, igama lo-kholo lisisibizo nje sesenzi u-kholwa. Ukusebenzisa enye imo ukuchaza enye kufana nokuthi ukholo kukuba nokholo. Xa injalo, akukho nto isixelela yona. Ukuhlolisisa ngocoselelo isiBhalo kuveza ukuba ukholo alubandakanyi kuphela ukwazi ngoThixo kodwa nengqondo evumayo okanye ukulwamkela olo lwazi. Esi sesinye isizathu esenza kubaluleke ukuba nomfanekiso ochanekileyo kaThixo. Iingqondo ezigqwethekileyo ngesimilo sikaThixo zingakwenza kubenzima ukuba nokholo. Kanti ke, ukuyivuma ngenqondo igospile akwanelanga, kuba njalo “needemon ziyakholwa.” Ukholo lwenene lunempembelelo kwindlela aphila ngayo umntu. KumaRoma 1:5, uPawulos ubhala ngoku“lulamela ukholo.” UPawulos akathi ukuthobela kuyafana nokholo. Uthi ukholo lwenene luchukumisa ubomi bomntu, kungabi yingqondo kuphela. Kubandakanya ukuzinikela kwiNkosi noMsindisi wethu uYesu Kristu, ingekuko kuludwe lwemiqathango. Ukholo yinto esiyenzayo nendlela esiphila ngayo nalowo sithembe yena, njengoko injalo nesiyikholelwayo.

Ingaba Ukufa Kukhuthaza Isono?

Esona sityholo sikhulu awayebekwa sona uPawulos sasisesokuba ivangeli yakhe yokugwetyelwa ngokholo kuphela yayikhuthaza abantu ukuba bone (khangela kumaRoma 3:8, 6:1). Ngokungathandabuzekiyo, abammangalelayo babesithi, ukuba abantu akufuneki bawugcine umthetho ukuze bamkeleke kuThixo, yintoni ekufuneka ibahluphe kwindlela abaphila ngayo? ULuther, naye, wayejongene nezimangalo ezikwanje.

Waphendula njani uPawulos kwisityholo sokuba imfundiso yokugwetyelwa ngokholo ikhuthaza ukuziphatha ngendlela yesono? Gal. 2:17, 18.

UPawulos uphendula kwizimangalo zabachasi bakhe ngamazwi angqwabalala kakhulu: “Nakanye!” Nangona enakho umntu ukuwa esonweni emva kokuba eze kuKristu, uxanduva ngokuqinisekileyo aluyi kuba lulele kuKristu. Ukuba siyawaphula umthetho, sithi ngokwethu abangabaphuli bomthetho.

UPawulos ubuchaza njani ubunye bakhe noYesu Kristu? Yeyiphi indlela ethi le mpendulo iphikisane nenkcaso ebekwa ngabo baphikisana naye? Gal. 2:19–21.

UPawulos ukufumana ukuzathuza kwabamphikisayo ibubudenge. Ukwamkela uKristu ngokholo asinto ingenamsebenzi; asingomdlalo wokuzenzisa kwezulu, apho uThixo athabatha wonke umntu ukuba ulilungisa kanti akukho nguquko yenene kwindlela aphila ngayo loo mntu. Ngokuchaseneyo, ukwamkela uKristu ngokholo kuyinguquko enkulu. Kubandakanya ubunye obupheleleyo noKristu—ubunye ekufeni nasekuvukeni kwaKhe. Xa kuthethwa ngokwasemoyeni, uPawulos uthi, sibethelelwe emnqamlezweni noKristu, kwaye iindlela zethu ezindala zesono ezimile ekuzithandeleni kwethu ziphelile (Rom. 6:5–14). Siqhawukene kakhulu nokwethu okudlulileyo. Yonke into intsha (2 Kor. 5:17). Sivuselwe ebomini obutsha kuKristu. UKristu ovukileyo uphila ngaphakathi kwethu, yonke imihla esenza ukuba sifane naYe. Ukholo kuKristu, ke ngoko, alunto yenza ukuba koniwe, kodwa lukukubizela kobona bunzulu nobutyebileyo ubudlelwane noKristu kunokuba bunokufunyanwa kwinkolo emile emthethweni.

Unabudlelane buni nembono yosindiso ngokholo kuphela ngaphandle kwemisebenzi yomthetho? Ingaba mhlawumbi, iyakoyikisa kancinane, ikwenze ucinge ukuba ikwenza wone—okanye iyakuvuyisa? Ithini impendulo yakho ngendlela oluqonda ngayo usindiso?

Ingcamango Eyongeziweyo:

“Ingozi ethe yatyhilwa kum amaxesha ngamaxesha, yeyokuba sithi, njengabantu, sihlale sineengcamango ezigwenxa ngokugwetyelwa ngokholo. Ndaya ndaboniswa ukuba, iminyaka emininzi uSathana uya kusebenza ngendlela eyodwa ukuphazamisa ingqondo kulo mba. Umthetho kaThixo kuthethwe kakhulu ngawo ubekwa phambi kwabakhonzi, kungekho ukumazi uYesu Kristu nolwalamano phakathi kwaKhe nomthetho, njengoko wawunjalo umnikelo kaKayin. Ndiboniswe ukuba abaninzi bagcinwe kude nokholo ngenxa yengxubevange, yeembono ezibhidanayo zosindiso, kuba abafundisi basebenze ngendlela engeyiyo ukufikelela ezintliziyweni. Into ebethelelwe engqondweni yam iminyaka, ngumba wobulungisa bukaKristu obubalelwa [emntwini oququkayo]. . . . “Ayikho ingongoma ekufuneka igxininise ngamandla, iphindaphindwe rhoqo, okanye imiliselwe ngokuqinileyo ezingqondweni zabo bonke abantu ngaphezu kwale yokuba, umntu owileyo akanakuze akufanele ukuzuza okuhle nangeyona mihle imisebenzi yakhe. Usindiso lungokukholwa kuYesu Kristu kuphela.”—Ellen G. White, *Faith and Works*, pp. 18, 19. “Umthetho unyanzelisa ubulungisa, abe umoni oku engenabo ngokomthetho; ngenxa yoko engakwazi ukubunika. Indlela ekuphela kwayo anokuthi afikelele kubulungisa kungokholo. Ngokholo unako ukuzisa kuThixo okuhle kukaKristu, aza uYehova afake ebhankini yomoni ukuthobela koNyana waKhe. Ubulungisa bukaKristu bankelwa endaweni yokusilela komntu, uThixo amamkele, axolele, agwebele, umphefumlo oququkayo nokholwayo, amphathe njengokungathi ulilungisa, amthande njengoko athanda uNyana waKhe.”—Ellen G. White, *Selected Messages*, book 1, p. 367.

Imibuzo Yokuxoxwa:

- 1. Kwindawo yokuqala ecatsulwe ngasentla, uEllen G. White uthi, awukho umxholo ekufuneka ucinezelwe ukudlula owokugwetyelwa ngokholo. Njengeklasi, xoxani ngokuba akuthethayo ingaba kuyasebenza na namhlanje njengexesha awayekubhala ngaphezu kwekhulu leminyaka eyadlulayo kwaye, ukuba kunjalo, ngokuba kutheni?**
- 2. Cinga ngoHlaziyo lobuProtestanti kunye noLuther. Nokuba ixesha, indawo neemeko zahluke kanjani, kwakutheni ukuze ibe inyaniso ethethwa nguPawulos ibaluleke kangaka ekukhululeni izigidi kwimbophelelo yasemoyeni waseRoma?**

Isishwankathelo:

Ukuziphatha kukaPetros eAntiyokwe, kwanika ingqondo yokuba ababesukuba bengabahedeni babengenako ukuba ngamaKristu enene ade aqale aluke. UPawulos ubonisa imposiso yokucinga ngolo hlobo. UThixo akanakuvakalisa ukuba wonke ubani ulilungisa ngendlela loo mntu aziphetho ngayo, kuba nabona bantu balungileyo, abagqibelelanga. Kungokwamkela oko uThixo asenzele kona ngoKristu kuphela esinokuthi, njengaboni, sibe nokugwetyelwa emehlweni aKhe.

