

Ukulungiswa Ngokukholwa Kuphela



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Kuleliviki Funda:

Gal. 2:15-21; Efesu 2:12; Filipi 3:9; Rom. 3:10-20; Gen. 15:5, 6; Rom. 3:8.

Indimana Yekhanda:

“Ngibethelwe kanye noKrestu; akuseyimi ophilayo, kepha uKristu uphila kimi; kodwa ukuphila engikuphilayo kalokhu enyameni ngikuphila ngokukholwa, okungukholwa yiNdodana kaNkulunkulu eyangithandayo, yazinikela ngenxa yami” (Galathiya 2:20).

Njengoba sibonile ngesonto eledlule, UPawulu wakuza uPetru esidlangalaleni eAntiyokhiya ngenxa yokwenza okuphikisana nalokho akufundisayo. Isinqumo sikaPetru sokuthi ngeke esadla nabahedeni abasanda kuphenduka sasinikeza umqondo wokuthi bangamaKrestu ezinga elingaphansana. Izenzo zakhe zazisho ukuthi uma ngempela befuna ukuba yinxenye yomndeni kaNkulunkulu futhi bathole nezibusiso zobudlelwano basematafuleni, kudingeka basokwe kuqala.

Empeleni uPawulu wathini kuPetru ngalolo suku okushubile na? Kulesifundo saleliviki sizofunda ngokufingqiwe ngalokho okunokuba kwenzeka. Lezindimana ziqukethe amanye amazwi afingqiwe eTestamenteni eliSha, kanti zibaluleke kakhulu kabi, ngoba zisiholela okokuqala emazwini nemisho eyisisekelo sokuqondwa kwevangeli nenxenye yencwadi kaPawulu kwabaseGalathiya esasele. Amazwi agqamile abandakanya ukulungiswa, ukulunga, imisebenzi yomthetho, inkolelo, nokukholwa, kungekona nje ukukholwa kodwa ukukholwa kuKaJesu.

Usho ukuthini uPawulu ngalamagama, futhi asifundisani ngecebo losindiso na?

Udaba “Lokulungiswa” (Gal. 2:15, 16)

KwabaseGalathiya 2:15 UPawulu ubhala athi: “Thina singabaJuda ngemvelo, singesizo izoni zabezizwe” Ucabanga ukuthi wayesho ukuthini?

Amazwi kaPawulu sidinga ukuwezwa ngokuwahlanganisa nesimo ayebhala kuso. Ekuzameni ukuzuza amaJuda akubo angamaKrestu ukuze abone izinto njengaye, uPawulu uqala ngephuzu ababezovumelana ngalo—umehluko phakathi kwamaJuda nabezizwe. AmaJuda kwakungabakhethiwe bakaNkulunkulu, bephathiswe umthetho, futhi babethola ukusizakala ngobudlelwane besivumelwano naYe. Abezizwe kodwa, babeyizoni; umthetho kaNkulunkulu wawungakhalimeli ukuziphatha kwabo, futhi babengaphandle kwezivumelwano zesithembiso (Efesu 2:12, Rom. 2:14). Noma-nje abezizwe “babeyizoni” vele endimananeni 16 uPawulu uxwayisa amaKrestu angamaJuda ukuthi amalungelo awo kwezenkolo awenzi ukuthi amukeleke kangcono kuNkulunkulu ngoba akukho muntu olungiswa “ngemisebenzi yomthetho.”

UPawulu usebenzisa igama elithi ukulungiswa izikhathi ezine kwabaseGalathiya 2:16,17. Usho ukuthini “ngokulungiswa”? Cabanga ngo Eksodusi 23:7 no Duter. 25:1.

Igama lokwenza elithi lungisisa yigama elimqoka kuPawulu. Njengoba litholakala izikhathi ezingu 39 eTestamenteni eliSha, ezingu 27 zizezincwadini zika Pawulu. Ulisebenzisa izikhathi ezingu 8 kwabaseGalathiya, okuhlanganisa ezine kwabaseGalathiya 2:16, 17. Ukulungiswa yigama lasemthethweni elisetshenziswa enkantolo. Liphathelene nesinqumo somahluleli lapho umuntu etholwa engenacala ngezinsolo abekwe zona. Liphikisana nelithi ukulahlwa. Ngaphezu kwalokho, ngenxa yokuthi igama elithi just (msulwa) nelithi righteous (olungileyo) aphuma egameni elilodwa lesiGriki , ukuze umuntu abe “msulwa” kusho ukuthi umuntu ubuye athathwe “njengolungileyo.” Kanjalo-ke ukulungiswa kuhlanguka okungaphezu kokuxolelwa noma ukuthethelelwa; yisimemezelo esiqinile esithi umuntu ulungile. Kodwa kwabanye abazalwane bamaJuda, ukulungiswa kwakuthinta umuntu ngamunye. Kwakuhambisana nobudlelwane babo noNkulunkulu nesivumelwano saKhe. “Ukulungiswa” kwakubuye kusho ukuthi umuntu wayethathwa njengelungu elethembekile labantu baNkulunkulu besivumelwano, umndeni kaAbrahama.

Funda kwabaseGalathiya 2:15-17. Uthini kuwena uPawulu lapha, futhi ungawasebenzisa kanjani lamagama empilweni yakho yobu Krestu?

Imisebenzi Yomthetho

Kathathu kwabaseGalathiya 2:16, uPawulu usho izikhathi ezintathu ukuthi umuntu akalungiswa “ngemisebenzi yomthetho.” Usho ukuthini ngalamazwi athi “imisebenzi yomthetho”? Lezindimana ezilandelayo zisisiza kanjani ukuqonda akushoyo? (Gal. 2:16,17; 3:2, 5, 10; Rom. 3:20, 28).

Ngaphambi kokuthi siqonde lamazwi athi “imisebenzi yomthetho,” sidinga kuqala ukuqonda ukuthi usho ukuthini uPawulu ngegama elithi umthetho. Igama elithi umthetho (nomos ngesiGriki) litholakala izikhathi ezingu 121 ezincwadini zikaPawulu. Lingasho izinto eziningi ezehlukene, kuhlanganisa nentando kaNkulunkulu ngabantu baKhe, izincwadi zokuqala ezinhlanu zikaMose, lonke iTestamente eliDala, noma imiyalo nje. Kodwa, indlela egqamile alisebenzisa ngayo uPawulu ukusho imiyalo kaNkulunkulu ayinika abantu baKhe ngoMose. Umusho othi “imisebenzi yomthetho” ngakhoke ingabandakanya zonke izimfuno ezitholakala emiyalweni eyanikezwa uNkulunkulu ngoMose, noma imiyalo eyishumi noma eyemikhosi. Akushoyo lapha uPawulu ukuthi noma umuntu angazama kangakanani ukulandela umthetho kaNkulunkulu, ukulalela kwethu ngeke kwenele ukuze uNkulunkulu asithathe njengabamsulwa, asibize ngabalungile phambi kwaKhe. Lokho kungenxa yokuthi umthetho waKhe ufuna ukwethembeka okuphelele kwemicabango yethu nezenzo—hhayi okwesikhathi esithile kuphela kodwa sonke isikhathi, futhi hhayi kweminye yemiyalo yaKhe, kodwa kuyo yonke. Yize noma lamagama athi “imisebenzi yomthetho” engaveli eTestamenteni eliDala futhi awatholakali kwelisha ngaphandle kwasezincwadini zikaPawulu, kwavela ukuqiniswa kwawo ngo 1947 mhla kwakutholakala Imibhalo YasoLwandle LukaSawoti (Dead Sea Scrolls), okuyimibhalo eyakopishwa yiqembu lamaJuda aziwangokuthi ama Essenes, ayephila ngesikhathi sikaJesu. Nakuba yayibhalwe ngesiHeberu, kolunye uqwebu kwakubhalwe wona lamazwi njengoba enjalo. Uqwebu lolo kuthiwa yi Miqsat Ma’as Ha-Torah, okungahunyushwa ngokuthi “Imisebenzi yomthetho ebalulekile.” Loluqwebu luchaza izindaba eziningi ezesekelwe emthethweni waseBhayibhelini omaqondana nokuvimbela okungcwele ukuthi kungangcoliswa, kuhlanganisa nokuningi okwakwehlukana amaJuda njengabehlukile kwabezizwe. Ekugcineni, umbhali ubhala athi uma “lemisebenzi yomthetho” yenziwa, “niyothathwa njengabalungile” phambi kuka Nkulunkulu. Ngokuphikisana noPawulu, umbhali akanikezi abafundayo ukulunga okutholakala ngokukholwa, kodwa okutholakala ngemisebenzi.

Empilweni yakho , uwugcina kanjani umthetho kaNkulunkulu? Uyezwa ngempela yini ukuthi uwugcina kahle kangangoba ungathathwa njengomuntu omsulwa phambi kukaNkulunkulu ngesizathu sokugcina kwakho umthetho? (Bheka amaRoma 3:10-20.) Uma kungenjalo, yini indaba—futhi impendulo yakho ikusiza kanjani ukuqonda okushiwo uPawulu lapha na?

Isisekelo Sokulungisiswa Kwethu

“Ngifunyanwe kuyena, ngingenakho ukulunga okungokwami okuya ngomthetho kodwa lokho okuya ngokukholwa nguKristu, ngisho ukulunga okuvela kuNkulunkulu ngokukholwa” (Filipi 3:9).

Asingacabangi ukuthi amaKrestu angamaJuda ayethi ukukholwa kuKrestu akubalulekile; angithi vele bonke babekholwa kuJesu. Bonke babemethemba. Ukwenza kwabo kodwa kwatshengisa ukuthi babebona sengathi ukukholwa kukodwa nje akwenele; kudinga ukuthasiselwa ngemisebenzi, sengathi imisebenzi yomthetho inento eyenezelayo ekulungisisweni kwethu. Babethi ukulungisiswa kubandakanya ukukholwa kanye nemisebenzi. Indlela uPawulu aphindaphinda ngayo ukuqhathanisa ukukholwa kuKrestu nemisebenzi yomthetho itshengisa ukuphikisana kwakhe nalenkulumo ethi “ukukholwa nemisebenzi.” Ukukholwa, kona kodwa, yisisekelo sokulungisiswa.

Futhi kuPawulu, ukukholwa akuwona umcabango nje; kuxhumene ngokungehlukaniswe noJesu. Eqinisweni lomusho ohunyushwe kabili ngokuthi “ukukholwa kuKrestu” kwabaseGalathiya 2:16 unesigqi ngaphezu kwanoma yisiphi isihumusho esingabeka ngakhona. Ngolimi lwesiGriki lomusho uhunyushwe ngokuthi “ukukholwa” noma “ukukholeka” kukaJesu. Lesihumusho siveza ukuqhathanisa okunamandla okwenziwa uPawulu phakathi kwemisebenzi yomthetho esiyenzayo, nomsebenzi kaKrestu asenzela wona, imisebenzi leyo Yena, asenzele yona ngokukholeka kwaKHe (kungakhoke sithi “ukukholeka kukaJesu”). Kubalulekile ukukhumbula ukuthi ukukholwa ngokwako akwenezeli lutho ekulungisisweni, sengathi ukukholwa bekunodumo ngokwako. Kunalokho, ukukholwa yindlela esibambelela ngayo kuKrestu nemisebenzi yaKhe asenzela yona. Asilungisiswa ngenxa yokukholwa kwethu kodwa ngenxa yokukholeka kukaKrestu esizimbangithela kona ngokukholwa kuKrestu. UKrestu wenza lokho bonke abantu abehluleka ukukwenza, okusho ukuthi uYena yedwa owakholeka kuNkulunkulu kukho konke ayekwenza. Ithemba lethu lisekukholekeni kukaKrestu, hhayi okwethu. Leli yiqiniso elikhulu nelibalulekile, okwathi kanye namanye, lokhela umlilo weMvuselelo yobuProtestandi, iqiniso elihlezi limqoka namhlanje njengoba lalinjalo namhla uMartin Luther eqala ukulishumayela emakhulwini eminyaka eyedlule. Isihumusho esidala sabaseGalathiya 2:16 okuthiwa yiSyriac siwuveza kahle umqondo kaPawulu ngokuthi: “Ngakhoke siyazi ukuthi umuntu akalungisiswa ngemisebenzi yomthetho, kodwa ngokukholwa kuJesu uMesiya, futhi sikholwa nguYe, uJesu uMesiya, ukuthi ngokukholeka kwaKhe, okukaMesiya, siyalungisiswa, hhayi ngemisebenzi yomthetho.”

Funda kumaRoma 3:22, 26; Galathiya 3:22; Efesu 3:12; nabaseFilipi 3:9. Lezindimana, nalokho esikufunde ngenhla, zisisiza kanjani ukuqonda iqiniso elimangalisayo lokuthi ukukholeka kukaJesu ngenxa yethu, ukulalela kwaKhe okuphelele, yisona sisekelo kuphela sokusindiswa kwethu na?

Ukulalela Kokukholwa

UPawulu ukwenza kucace ukuthi ukukholwa kuyisona sisekelo sempilo yobuKrestu. Iyona ndlela esithatha ngayo izithembiso esinazo kuKrestu. Kodwa empeleni, kuyini ukukholwa? Usho ukuthini?

Lezindimana ezilandelayo zisifundisani ngomsuka wokukholwa na? Gen. 15:5, 6; Johane 3:14-16; 2 Kor. 5:14, 15; Gal. 5:6.

Ukukholwa kwiBhayibheli, kweqiniso, kusolokhu kuwukusabela kuNkulunkulu. Ukukholwa akusiwo umuzwa nje noma isimo somqondo (attitude) umuntu asithatha ngosuku oluthile ngoba nje lokho kufunwa uNkulunkulu. Kunalokho, ukukholwa kweqiniso kusuka enhliziyweni ethintwe ukubonga nothando ngokulunga kukaNkulunkulu. Kungakho nje uma iBhayibheli likhuluma ngokukholwa, ngaso sonke isikhathi lokho kukholwa kulandela osekwenziwe uNkulunkulu kuqala. Uma sithatha isibonelo sika Abrahama, ukukholwa ukusabela kwakhe ezithembisweni ezimangalisayo uNkulunkulu amnike zona (Gal. 15:5, 6), kanti eTestamenteni eliSha uPawulu uthi ukukholwa kugxile ekwazini kwethu lokho uKrestu asenzela kona esiphambanweni.

Uma ukukholwa kuwukusabela kuNkulunkulu, lokho kusabela kufanele kuhlenganise nani? Cabanga ngalokho okushiwo yilezi ndimana ngesimo sokukholwa. Johane 8:32, 36; Izenzo 10:43; Rom. 1:5, 8; 6:17; Heb. 11:6; Jakobe 2:19.

Abantu abanengi bachaza ukukholwa ngokuthi “inkolelo.” Lokhu kuyinkinga ngoba ngolimi lwesiGriki igama elithi “ukukholwa” yisimo esiyibizo lesenzo esithi “ukukholwa.” Ukusebenzisa isimo segama ukuchaza esinye, kufana nokuthi “ukukholwa ukuba nokukholwa.” Lokho akusitheli lutho. Ukuhlolisisa kabanzi imiBhalo kutshengisa ukuthi ukukholwa akugcini ngokwazi ngoNkulunkulu nje, kodwa ukuvuma ngengqondo noma ukwamukela lolo lwazi. Lesi esinye sezizathu sokubaluleka kokuba nesithombe okuyisona-sona sikaNkulunkulu. Imiqondo ephambukile mayelana nesimilo sikaNkulunkulu kungenza kube lukhuni nangaphezulu ukuba nokukholwa. Kodwa ukwamukela ivangeli ngengqondo nje, akwenele, ngoba namadimoni ayakholwa. “Ukukholwa kweqiniso kuchapazela nendlela umuntu aphila ngayo. KumaRoma 1:5, uPawulu ubhala “ngokulalela kokukholwa.” UPawulu akasho ukuthi ukulalela yinto eyodwa nokukholwa. Ukuthi ukukholwa kweqiniso kunomthelela empilweni yonke yomuntu, hhayi ingqondo kuphela. Kubandakanya ukuzinikela eNkosini noMsindisi wethu uJesu Krestu, hhayi nje uhlu lwemithetho. Ukukholwa kuhlenganisa esikwenzayo nendlela esiphla ngayo, nalowo esimethembayo, kanjalo nalokho esikholwa yikho.

Ngabe Ukukholwa Kukhathaza Isono?

Okunye ukusolwa okukhulu ayesolwa ngakho uPawulu ukuthi ivangeli lakhe lokulungiswa ngokukholwa kuphela likhuthaza abantu ukuba benze isono (bheka amaRoma 3:8, 6:1). Ngaphandle kokungabaza ababemsola babethi uma abantu bengadingi ukugcina umthetho ukuze bamukeleke kuNkulunkulu, bazozihluphelani ngendlela abaphila ngayo? NoLuther wabhekana nezinsolo ezifanayo.

UPawulu uphendula athini ezinsolweni ezithi imfundiso yokulungiswa ngokukholwa kodwa ikhuthaza ukuphila esonweni? Gal. 2:17, 18.

UPawulu uphendula abamsolayo ngokusebenzisa amagama ashube ngempela: “Cha nakanye!” Nakuba kungenzeka ukuthi umuntu awele esonweni ngemuva kokwamukela uKrestu, kodwa akuyena uKrestu omwisile. Uma seqa umthetho, ithina uqobo esingabeqi bomthetho.

UPawulu ukuchaza kanjani ukuxhumana kwakhe noKrestu na? Lempendulo izichitha kanjani izinsolo zalabo abaphikisana naye na? Gal. 2:19-21.

UPawulu uthola indlela izimbangi zakhe ezicabanga ngayo iyinhlekisa. Ukwamukela uKrestu ngokukholwa akusiyo into encane; akuwona umdlalo lapho uNkulunkulu enza khona umuntu abe olungile kodwa kube kungekho nguquko yangempela empilweni yalowo muntu. Kunalokho, ukwamukela uKrestu ngokukholwa kujule kakhulu. Kubandakanya ukuxhumana okugcwele noKrestu—ukuxhumana ekufeni kwakhe nasovukweni. Esebenzisa inkulumbo yokukholwa, uPawulu uthi sibethelwe kanye noKrestu, nezindlela zethu ezindala ezigxile ebugovini, ziphelile (Rom. 6:5-14). Sehlukene ngokuphelele nosekwedlule. Zonke izinto zintsha (2 Korinte 5:17). Futhi sivuselwe ekuphileni okusha kuKrestu. UKrestu ovukile uphila ngaphakathi kwethu, esenza siye sazane naYe nsuku zonke. Ngakhoke ukukholwa kuKrestu akuzona izaba zesono, kodwa ubizo lobudlelwane obujule kakhulu noKrestu, obedlula obenkolo eyethembele emthethweni.

Ukuthinta kanjani lomqondo wokusindiswa ngokukholwa kuphela, ngaphandle kwemisebenzi yomthetho? Ngabe mhlawumbe uyakwethusa kancane, yenze ucabange ukuthi kungaba yizaba zesono—uyawuthokozela? Ipendulo yakho ithini ngendlela oqonda ngayo usindiso?

Ukujula Nomcabango:

“Ngiyibonisiwe izikhathi eziningi ingozi yokuthi njengebandla silokhu sibambelele emiqondweni ephambukile maqondana nokulungisiswa ngokukholwa. Ngibonisiwe eminyakeni ukuthi uSathane uzosebenza ngendlela ekhethekile ukudida imiqondo kuleliphuzu. Sekukhulunywe kabanzi ngomthetho kaNkulunkulu, amabandla atshelwa ngawo, ngendlela engenaye uJesu Krestu nokuhlobana kwaKhe nomthetho njengoba nomnikelo kaKayini wawunjalo. Ngibonisiwe ukuthi abaningi abakutholi ukukholwa ngenxa yezimfundiso ezixubile nezididayo ngosindiso, ngoba abefundisi basebenze ngendlela okungeyona ukufinyelela ezinhliziyweni. Into ebengiboniswa yona iminyaka eminingi ukubalelwa kokulunga kukaKrestu ebantwini... “Alikho iphuze elidinga ukugcizelelwa kakhulu ezingqondweni zabo bonke abantu ngaphezu kobuze bokuthi umuntu wesono angafaneleka ukuthola noma yini ngemisebenzi yakhe emihle. Ukusindiswa kutholakala ngokukholwa kuJesu Krestu kuphela.”—Ellen G. White, *Faith and Works*, amakhasi 18, 19. “Umthetho ufuna kube khona ukulunga, vele futhi isoni kufanele sikhokhe lelo cala lomthetho; kodwa asikwazi ukukwenza lokho. Okuyiyona ndlela kuphela esingafinyelela ngayo ekulungeni, ukholo. Ngokukholwa isoni singaletha ukulunga kukaKrestu kuNkulunkulu, bese uNkulunkulu ebeka ukulalela kweNdodana yaKhe egameni lesoni. Ukulunga kukaKrestu kwamukelwa esikhundleni sokwehluleka komuntu, uNkulunkulu amukele, athethelele, alungisise umphefumulo okholwayo, awuthathe njengolungileyo, awuthande njengoba ethanda iNdodana yaKhe.”—Ellen G. White, *Elected Messages*, book 1, ikhasi 367.

Imibuzo Yokuxoxisana:

- Esiqeshini sokuqala esicashunwe ngenhla, uEllen G. White uthi asikho esinye isihloko esidinga ukugcizelelwa ngaphezu kokukwenziwa olungileyo ngokukholwa. Njengeklasi, xoxani ngokuthi ngabe lokho akusho kusasebenza yini kithina namhlanje njengalesikhathi akubhala ngaso ngaphezu kwekhulu leminyaka eyedlule, nokuthi kungasizathu sini.
- Cabanga ngeMvuselelo yamaProtestandi noLuther. Nakuba isikhathi nendawo nezimo kwehluke kangakanani, kungani iqiniso elashunyayelwa nguPawulu lapha lalibaluleke kangako ekukhululeni izigidi zabantu ebugqilini benkolo yaseRoma na?

Ngokufingqiwe:

Okwenziwa uPetru eAntiyokiya kwakukhomba ukuthi ababekade bengabahedeni babengeke babe amaKrestu eqiniso ngaphandle kokuba basokwe kuqala. UPawulu watshengisa iphutha lalowo mcabango. UNkulunkulu ngeke asho nakubani ukuthi ulungile ngesizathu sokusebenza kwalowo muntu, ngoba ebantwini, nalowo okuthiwa ulunge ngempela, akaphelele. Kungokwamukela lokho uNkulunkulu asenzele kona ngoKrestu kuphela, lapho izoni zingalungisiswa emehlweni aKhe.

