

Ukholo LweTestamente eliDala



NgeSabatha Ntambama

Kuleliviki Funda:

Gal. 3:1-14, Rom. 1:2, 4:3, Gen. 15:6, 12:1-3, Lev. 17:11, 2 Korinte 5:21.

Indimana Yekhanda:

“UKrestu wasihlenga esiqalekiswa somthetho, ebenziwe isiqalekiso ngenxa yethu, ngokuba kulotshiwe ukuthi: ‘Baqalekisiwe bonke abalenga emthini’ “ (Galathiya 3:13).

Umfanyana wayakhe isikebhe esincane, sapendwa kahle. Ngelinye ilanga umuntu othile wasintshontsha, lomfana wakhathazeka kakhulu. Ngelinye ilanga edlula esitolo, lomfana wasibona isikebhe sakhe. Ngokujabula wagijimela kumnikazi sitolo wathi: ‘Yisikebhe sami lesiya.’ ‘Cha, akunjalo,’ kuphendula umnikazi sitolo. Esami ngoba ngasithenga.’ ‘Yebo,’ kusho umfana, ‘kodwa esami ngoba ngasakha.’ ‘Kulungile,’ kusho umnikazi sitolo, ‘uma ungangikhokhela amadola amabili, ngizokunika sona.’ Kwakuyimali enkulu leyo kulomfana owayengenalo nesenti. Kodwa wazimisela ukusithola isikebhe; ngakhoke wasebenza egunda utshani, enza zonke izinhlobo zomsebenzi, yaze yahlangana imali. Wagijima waya esitolo wathi: ‘Ngifuna isikebhe sami.’ Wakhokha, wasithola isikebhe sakhe. Wasigona isikebhe, esiqabula, wathi: ‘Wena sikebhe esincanyana esihle, ngiyakuthanda. Ungowami. Ungowami ngokuphindwe kabili. Ngakwenza, manje sengikuthengile.’ “Kunjalo nakuthina. Ngenye indlela singabakaNkulunkulu ngokuphindwe kabili. Wasidala, sazithola sesisesitolo sikaSathane. UJesu wase esithenga ngentengo enkulu—hhayi isiliva negolide, kodwa ngegazi laKhe eliyigugu. singabakaNkulunkulu ngokudalwa nangokuhlengwa.”—William Moses Tidwell, *Pointed Illustrations* (Kansas City, Mo.: Beacon Hill Press, 1951) ikhasi 97.

*Funda isifundo saleliviki ukulungisela iSabatha lomhla ka 29 July.

AbaseGalathiya Abangaqondiyo

Funda kwabaseGalathiya 3:1-5. Yisho Ngokufingqiwe okushiwo nguPawulu kubona. Nathi singaba kanjani sengozini yokuwela kuleso sihbe senkolo; ukuqala kahle bese siyawa ngokwethembela ekusindisweni ngezenzo zomthetho?

Zihumusho eziningi zesimanje zizamile ukuchaza okushiwo amazwi kaPawulu endimaneni yokuqala ekhuluma ngamaGalathiya “angaqondiyo.” Igama elisetshenziswa uPawulu olimini lwesiGriki lona lishube ukwedlula lokhu. Lelo gama lithi anoetol, kanti umsuka walo uvela kwelithi “umqondo” u mind (nous). Lisho “ukungabi nengqondo.” AbaseGalathiya babengacabangi. UPawulu akagcini lapho; uthi, ngenxa yokuthi benza ubuwula obunje, uyazibuza ukuthi akukho muntu obaloyile yini. ““Ngubani oniloyile?” indlela akhuluma ngayo lapha inikeza umqondo wokuthi ubhongoza walesimo sabo uSathane (2 Kor. 4:4).

Okuxaka uPawulu kakhulu ngokuhlehla kwabaseGalathiya evangelini ukuthi babazi ukuthi ukusindiswa kugxile esiphambanweni sikaKrestu. Akusiyo into eyeyingabaphambanisa leyo. Igama elihunyushwe ngokuthi “phambi kwamehlo enu” kumaGalathiya 3:1 lisho “okubhalwe ezingqwembeni” noma “okupendiwe.” Lalisetshenziswa ukuchaza zonke izimemezelo zasemphakathini. UPawulu uthi isiphambano sasiyingqikithi yokushumayela kwakhe kangoba abaseGalathiya ngamehlo engqondo bambona uKrestu ebethelwe (1 Kor. 1:23, 2:2). Ngenye indlela uthi ngezenzo zabo, sebefulathela isiphambano.

UPawulu ke manje useqhathanisa okwenzeka manje nesikhathi abaqala ngaso ukukholwa kuKrestu. Lokhu ukwenza ngokubuza imibuzo engadingi zimpendulo. Babemamukele kanjani uMoya, okusho ukuthi babekuthole kanjani ubuKrestu ekuqaleni na? Ngokungathi kwehluikile: UNkulunkulu wabanikelani uMoya na? Ngabe kungenxa yokuthi kukhona okuhle okwenza ukuthi bafaneleke yini? Nakancane! Esikhundleni salokho kwakungenxa yokuthi bakholwa yizindaba ezinhle zalokho uKrestu ayesevele ebenzele kona.

Njengoba babeqale kahle kangaka nje, yini eyenza bacabange ukuthi manje sebedinga ukwethembela emisebenzini yabo? Kukangaki (uma kuke kwenzeka) uzitshela ukuthi, ngihamba kahle noma uthi mina angikwenzi okuthile...bese ucabanga ukuthi ngandlela thizeni, ukufanele ukusindiswa? Yini engalungile ngesithombe esinjalo?

Ukugxila EmiBhalweni

Kuze kube manje, encwadini yakhe kwabaseGalathiya, uPawulu ubevikelwa ivangeli lakhe lokulungisiswa ngokukholwa ngokuthi aphendukele esivumelwaneni esenziwa nabaphostoli eJerusalema (Gal. 2:1-10) namava abo abaseGalathiya uqobo (Gal. 3:1-5). Ethathela kumaGalathiya 3:6, uPawulu manje usephendukela ebufakazini beMibhalo ukuqinisekisa kokugcina ivangeli lakhe. Eqinisweni, kwabaseGalathiya 3:6-4 kuqukethwe izimpikiswano ezixile eMibhalweni.

Usho ukuthini uPawulu uma ebhala ngeMibhalo kwabaseGalathiya 3:6-8? Cabanga ngamaRoma 1:2, 4:3, 9:17.

Kubalulekile ukukhumbula ukuthi ngesikhathi uPawulu ayebhala ngaso incwadi yakhe kwabaseGalathiya lalingekho “iTestamente eliSha.” UPawulu wayengumbhali wokuqala weTestamente eliSha. Ivangeli ngokukaMarko yilona elokuqala kuzona zozine izincwadi zevangeli, kodwa akubonakali ukuthi lase libhaliwe ngesikhathi sokufa kukaPawulu (A.D. 65)—okusho ukuthi iminyaka eyishumi nanhlanu ngemuva kwencwadi kaPawulu kwabaseGalathiya. Ngakhoke uma uPawulu ebhekisa eMibhalweni, ucabanga ngeTestamente eliDala kuphela. IMibhalo yeTestamente eliDala idlala indima egqamile ezimfundisweni zikaPawulu. Akayibuki njengezindimana esezafa, kodwa njengeZwi likaNkulunkulu eliphilayo nelinegunya. Ku 2 Thimothewu 3:16 ubhala athi: “Yonke imibhalo iphefumulelwe nguNkulunkulu.” Igama elihunyushwe ngokuthi “ukuphefumulelwa” elithi theopneustos. Isiqalo saleligama u-theo, lisho “uNkulunkulu,” kanti inxenye yesibili isho “okuphefumulelwe.” UPawulu usebenzisa iMibhalo ukutshengisa ukuthi uJesu unguMesiya owayethenjisiwe (Rom. 1:2), ukunika iziyalo ngendlela yokuphila kobuKrestu (Rom. 13:8-10), nokutshengisa ubuqiniso bezimfundiso zakhe (Gal. 3:8, 9). Akulula ukusho ngempela ukuthi uPawulu ucaphuna kangaki eTestamenteni eliDala, kodwa izicaphuno zitholakala kuzo zonke izincwadi zakhe, ngaphandle kwalezo ezimfushane kakhulu—uThithu noFilemoni.

Fundisisa abaseGalathiya 3:6-14. Hlonza izindimana uPawulu acaphuna kuze eTestamenteni eliDala kuzona. Lokho kusitshelani ngegunya leTestamente eliDala na?

Kuyenzeka yini ngezinye izikhathi uzithole ucabanga ukuthi inxenye ethile yeBhayibheli “iphefumulelwe” kakhulu kunezinye? Uma sibuka amazwi kaPawulu ku 2 Thimothewu 3:16, iyiphi ingozi yokucabanga kanjalo na?

Ukubalelwa Njengolungile

Ucabanga ukuthi kungani uPawulu eqala ngokubhekisa ku Abrahama ngenkathi ekhomba eMibhalweni ukuqinisekisa ivangeli lakhe na? (Gal. 3:6).

U Abrahama wayeyinsika enkolweni yobuJuda. Wayengacini nje ngokuba uyise wesizwe samaJuda, kodwa amaJuda ngesikhathi sikaPawulu ayebeke kuyena njengesibonelo sokuthi umJuda woqobo kufanele abe njani. Abaningi babengakholwa nje ukuthi uphawu olwalumenza ehluke kwaku ukulalela kwakhe , kodwa nokuthi uNkulunkulu wathi uAbrahama ungolungile ngenxa yalokho kulalela. Angithi phela uAbrahama washiya izwe lakubo nomndeni wakubo, wamukela ukusoka, futhi wayezimisele nokukwenza umhlatshelelo ngendodana yakhe ngokuyalelwa uNkulunkulu. Ukulalela ke lokho! Njengoba izimbangi zikaPawulu zaziphikelele ngelokusoka, zazibambebele kulokhu. Kodwa uPawulu ugumbuqela amatafula ngokuthi aphephele kuAbrahama—izikhathi ezingu 9 kwabaseGalathiya—njengesibonelo sokukholwa esikhundleni sokugcinwa komthetho.

Cabanga ngesicaphuno sikaPawulu asithatha kuGenesis 15:6. Kusho ukuthini ukuthi ukukholwa kuka Abrahama “kwabalelwa...kuye kwaba ukulunga”? (bheka namaRoma 4:3-6, 8-11, 22-24.)

Njengoba igama elithi ukulungiswa lithathelwa kwezomthetho, elithi kwabalelwa lona lithathelwa kwezamabhizinisi. Lingasho “ukunikeza” noma “ukufaka okuthile kwi akhawunti yomuntu.” Aligcini ngokusetshenziswa ku Abrahama kwabaseGalathiya 3:6, kodwa livela ezinye izikhathi ezingu 11 ngokuqondene naye. Izihumusho ezehlukene zeBhayibheli zisebenzisa amagama ehlukene ukusho lokhu afana no counted, reckoned, imputed. IBhayibheli licacile: ukulalela kuka Abrahama kwakungesona isizathu sokulungiswa kwakhe; kunalokho, kwakuwumphumela. Akenzanga lokho akwenza ukuze alungisise; wakwenza ngoba wayeselungisise vele. Ukulungiswa kuholela ekulaleleni, akuqali ukulalela.

Ake uxile kokushiwo yilokhu—ukuthi ulungiswa hhayi ngokuthile okwenzayo, kodwa ngalokho kuphela uKrestu akwenzele kona. Kungani kuyizindaba ezimnandi kangaka lokho na? Ungalenza kanjani lelo qiniso kube elakho uqobo; ukholwe ukuthi liqondene nawe uqobo, kungakhathaleki ukuthi imizabalazo

Ivangeli eTestamenteni eliDala

“Kepha umbhalo, ubona ngaphambili ukuthi uNkulunkulu uzakulungisisa abezizwe ngokukholwa, walishumayela ngaphambili ivangeli kuAbrahama, wathi: ‘Izizwe zonke ziyakubusiswa kuwe’ “ (Gala. 3:8). UPawulu ubhala athi ivangeli alishunyayelwanga nje kuAbrahama, kodwa uNkulunkulu owalishumayela; ngakhoke nakanjani kwakuyivangeli langempela. Kodwa walishumayela nini uNkulunkulu kuAbrahama? Isicaphuno sikaPawulu esisthathwe kuGenesis 12:3 sitshengisa ukuthi engqondweni wayenesivumelwano esenziwa uNkulunkulu noAbrahama mhla wayembiza kuGenesis 12:1-3.

Funda kuGenesis 12:1-3. Lokhu kusithelani ngohlobo lwesivumelwano uNkulunkulu asenza noAbrahama na?

Isisekelo sesivumelwano sikaNkulunkulu noAbrahama sasigxile ezithembisweni zikaNkulunkulu kuyena. UNkulunkulu uthi ku Abrahama, izikhathi ezine, “Ngizo.” Izithembiso zikaNkulunkulu ku Abrahama ziyamangalisa ngoba zinhlangothi linye ngokuphelele. UNkulunkulu othembisayo; uAbrahama akathembisi lutho. Lokhu kuphikisana nendlela abantu abaningi abazama ngayo ukwakha ubudlelwano noNkulunkulu. Sivame ukuthembisa ukuthi sizomkhonza uma nje ezosenzela okuthile naYe. Kodwa lokho ukwethembela emisebenzini yakho. UNkulunkulu akazange afune ukuthi uAbrahama athembise noma yini, kodwa ukuthi amukele izithembiso zaKhe ngokukholwa. Yebo, kona kwakungesiyo into elula, ngoba uAbrahama kwadingeka afunde ukwethembela kuNkulunkulu ngokuphelele, angezethembi yena (bheka uGenesis 22). Ubizo luka Abrahama ngakhoke lutshengisa ingqikithi yevangeli, ukusindiswa ngokukholwa. Abanye benza iphutha ngokuthi iBhayibheli lifundisa izindlela ezimbili zokusindiswa. Bathi ngezikhathi zeTestamente eliDala ukusindiswa kwakwesekele phezu kokugcina imiyalo; kwase kuthi ngenxa yokuthi akusebenzanga kahle lokho, uNkulunkulu wawuchitha umthetho, wase enza ukusindiswa ngokukholwa. Leyonkulumo ikude kabi neqiniso. Njengoba esho uPawulu kwabaseGalathiya 1:7, linye kuphela ivangeli.

Yiziphi ezinye izibonelo ongazithola eTestamenteni eliDala zokusindiswa ngokukholwa kuphela? Bheka uLevitikusi 17:11, IHubo 32:1-5, 2 Samuweli 12:1-13, Zakariya 3:1-4.

Sivame ukuzwa amazwi athi “umusa oshibhile.” Kodwa awafanelekile lawo mazwi. Umusa awushibhile— utholakala ngesihle (kithina). Kodwa siyawona uma sicabanga ukuthi singathasisela kuwona ngemisebenzi yethu noma uma sicabanga ukuthi singawusebenzisa njengezaba zokona. Kwawako amava, iyiphi phakathi kwalezi ndlela zombili otshekele kuyona, futhi ungayeka kanjani?

Ukuhlengwa Esiqalekisweni (Gal. 3:9-14)

Ngokungangabazeki, abaphikisa uPawulu sabethusa isibindi sakhe sokusho amazwi atholakala kwabaseGalathiya 3:10. Ngokuqinisekile babengaziboni bephansi kwesiqalekiso; kunalokho, babelindele ukubusiswa ngokulalela kwabo. Kodwa uPawulu akananazi: “Ngokuba bonke abemisebenzi yomthetho baphansi kwesiqalekiso, ngokuba kulotshiwe ukuthi: ‘Baqalekisiwe bonke abangemi njalo kukho konke okulotshiwe encwadini yomthetho ukuba bakwenze’ “. UPawulu uqhathanisa izindlela ezimbili ezehlukene ngokuphelele: ukusindiswa ngokukhowa nokusindiswa ngemisebenzi. Izibusiso zesivumelwano neziqalekiso ezikuDuteronomi 27 no 28 zazisobala. Labo abalalelayo babebusisekile, labo ababagalaleli babeqalekisiwe. Lokho kusho ukuthi uma umuntu efuna ukwethembela ekulaleleni umthetho ukuze amukeleke kuNkulunkulu, kwakudingeka agcine wonke umthetho. Asinalo ilungelo lokukhetha esifuna ukukwenza; futhi asingathathi ngokuthi uNkulunkulu ufuna ukuthalalisa amaphutha ambalwa lapha nalaphaya. Ukwenza konke, kungenjalo, ungenzi lutho. Lokhu ke yizindaba ezingemnandi kwabezizwe nakulabo abaphikisa uPawulu bethembele emisebenzini yomthetho, ngoba “sonke sonile, sasilalelayo yinkazimulo kaNkulunkulu” (Rom. 3:23). Noma singazama kangakanani ukuba silunge, umthetho usilahla njengabawephulayo.

UKrestu wasikhulula kanjani esiqalekisweni somthetho na? Bheka abaseGalathiya 3:13, 2 Kor. 5:21.

UPawulu usebenzisa omunye umfanekiso ukuchaza esikwenzelwe uKrestu. Igama elithi “ukuhlenga” lisho ukuthenga into ebeyithunjwe ibuyele kuwe. Lalisetshenziswa uma kukhokwa inhlawulo yokukhulula isigqila noma abathunjwa. Ngenxa yokuthi umvuzo wesono ukufa, isiqalekiso sokwehluleka ukugcina umthetho kwakuvame ukuba yisigwebo sokufa. Isihlengo esakhokhelwa usindiso lwethu sasingesincane; sabiza uNkulunkulu ukuphila kweNdodana yaKhe (Johane 3:16). UJesu wasihlenga esiqalekisweni ngokuthi kube uYena othwala izono zethu (1 Kor. 6:20), 7:23). Wazithathela ngokuthanda isiqalekiso sethu saba phezu kwaKhe, wathwala isijezi sesono ngokugcwele, ngenxa yezono zethu (2 Kor. 5:21). UPawulu ukhomba kuDuteronomi 21:23 njengobufakazi obuseMibhalweni. Ngokomkhuba wamaJuda, umuntu wayephansi kwesiqalekiso sikaNkulunkulu uma, ngemuva kokuphanyekwa, isidumbu sasilengiswe esihlahleni. Ukufa kukaJesu esiphambanweni kwathathwa njengesibonelo salesi qalekiso (Izenzo 5:30, 1 Petru 2:24). Akumangalisi ke ukuthi isiphambano sasiyisikhubekiso kwamanye amaJuda ayengayizwa kahle into yokuthi uMesiya wayeqalekisiwe uNkulunkulu. Kodwa leli kwakuyicebo likaNkulunkulu ngqo. Yebo, uMesiya wathwala isiqalekiso, kodwa kwakungesona esaKhe—kwaku esethu!

Ukujula Nomcabango:

“Phezu kukaKrestu owathatha indawo yethu noyisiqinisekiso sethu, kwabekwa ububi bethu sonke. Wabalwa kanye nezoni ukuze asihlengi ekulahlweni umthetho. Icala lenzalo ka Adamu yonke lalincindezele inhliziyi yakhe. Ulaka lukaNkulunkulu ngenxa yesono ukungathokozi kwaKhe ngobubi, kwagcwalisa iNdodana yaKhe ngokukhathazeka. Impilo yaKhe yonke, uKrestu wayememezela emhlabeni owile izindaba ezinhle zomusa kaBaba nothando lwaKhe oluthethelelayo. Inqikithi kwakulusindiso lwesoni esikhulu kunazo zonke. Kodwa manje njengoba esethwele umthwalo wezono, akasabuboni ubuso bukaYise obuletha ukubuyisana. Ukuhoxa kobuso kukaNkulunkulu kuMsindisi ngehora losizi olukhulu kwagwaza inhliziyi yaKhe ngokudabuka abantu abangeke bakuqonde. Lolosizi lwalulukhulu kangangoba wayengasabuzwa nobuhlungu basemzimbeni.”—Ellen G. White, *The Desire of Ages*, ikhasi 753. “ULuther manje wangena ngesibindi emsebenzini wakhe njengeqhawe elimele iqiniso. Izwi lakhe lezwakala epuliti linikeza isixwayiso esijulile. Wenekela abantu ububi besono, wabafundisa ukuthi ngeke kwenzeke ukuthi umuntu, ngemisebenzi yakhe, anciphise noma agweme isijeziso sesono. Ayikho enye into ngaphandle kokuphendukela kuNkulunkulu nokukholwa kuKrestu engasindisa isoni. Umusa kaKrestu ngeke wathengwa; uyisipho sesihle. Wayala abantu ukuba bangazithengi izincwadi okwakuthiwa ezokuxolela izono (indulgencies), kodwa kunalokho babheke ngokukholwa kuMhlengi owabethelwa.”—Ellen G. White, *The Great Controversy*, ikhasi 129.

Imibuzo Yokuxoxisana:

- **Nanamhlanje ebandleni lethu, abanye basakuthola kulukhuni ukwamukela ukusindiswa ngokukholwa kuphela, ukuthi umusa kaNkulunkulu, ngoKrestu, usisindisa ngaphandle kwemisebenzi yethu. Yini imbangela yalokhu kungabaza kwabanye ukwamukela leliqiniso elimqoka kangaka na?**
- **UPawulu wakhuluma ngendlela eshubile ngemfundiso elahlekisayo yokusindiswa ngemisebenzi. Lokhu kusitshelani ngokubaluleka kwesifundiso okuyisona sona? Kungani thina njengebandla sidinga ukuma , nangendluzula uma kudingekile, uma kufundiswa okuyiphutha phakathi kwethu na?**

Ngokufingqiwe:

Kusukela ekuqaleni kuye ekugcineni, empilweni yobuKrestu isisekelo sokusindiswa kwethu ukukholwa kuKrestu yedwa. Kwakungenxa yokukholwa kuka Abrahamama ezithembisweni zikaNkulunkulu ukuthi wabalelwa njengolungileyo, kanti sona lesa siphokungiswa siyatholakala kunoma ubani namhlanje onokukholwa okufana nokuka Abrahamama. Isizathu nje esenza singahlwa ngenxa yamaphutha ethu ukuthi uJesu wakhokha inhlawulo yezono zethu ngokusifela esikhundleni sethu.

