

Ubumqoka Besithembiso



NgeSabatha Ntambama

Kuleliviki Funda:

Gal. 3:15-20, Gen. 9:11-17, Matt. 5:17-20, Eks. 16:22-26, Gen. 15:1-6.

Memory Text: Indimana Yekhanda:

“Ngokuba uma ifa likhona ngomthetho, alikho ngesithembiso, kepha uNkulunkulu unnikile lona u-Abrahama ngesithembiso” (Galathiya 3:18).

Omunye wake wabuza usopolitiki ukuthi uzigcine zonke yini izithembise ayezenze ngesikhathi somkhankaso. Waphendula wathi: “Yebo...empeleni ngigcine lezo engangihlose ukuzigcina.” Ubani ongakaze ngesikhathi esithile azithole ebhekene nesithembiso esiphuliwe? Ubani ongakaze aphule isithembiso noma kuphulwe isithembiso ebesenziwe kuyana? Ngezinye izikhathi abantu benza izithembiso behlose ukuzigcina ngokuphelele, kodwa kamuva, bangazigcini; abanye benza izithembiso bazi kahle kakhlophe ukuthi bakhuluma amanga.

Ngenhlanhla yethu, izithembiso zikaNkulunkulu zehluka kakhulu. IZwi likaNkulunkulu liqinisekile futhi aliguquki. “Ngikhulumile, ngiyakukufikisa; ngingqumile, ngiyakukwenza,” kusho uJehova (Isa. 46:11).

Esifundweni saleliviki, uPawulu usikhomba ebudlelaneni obuphakathi kwesithembiso sikaNkulunkulu kuAbrahama nomthetho owanika uIsrayeli eminyakeni engu 430 kamuva. Sidinga ukubuqonda kanjani ubudlelwane phakathi kwalokhu kokubili, futhi kunamthelela muni ekushunyayelweni kwevangeli na?

**Funda isifundo saleliviki ukulungisela iSabatha lomhla ka 5 Ncwaba.*

Umthetho Nokukholwa (Gal. 3:15-18)

Yize noma abaphikisana noPawulu babevuma ukuthi impilo ka Abrahamama yayibuswa kakhulu ukukholwa, uPawulu wayazi ukuthi babesezakuba nemibuzo ngokuthi kungani uNkulunkulu anikeza umthetho kuIsrayeli eminyakeni engamakhulu amane ngemuva kuka Abrahamama. Ukunikezwa komthetho akuzange yini kuphilise okwakuvunyelwene ngakho ngaphambili?

Yini inhloso yomfanekiso kaPawulu phakathi kwesabiwo-mafa sokugcina esenziwa umuntu (final will) nesivumelwano sikaNkulunkulu no Abrahamama na? Gal. 3:15-18.

Isivumelwano nesabiwo-mafa kuvame ukwehlukana. Isivumelwano siwukumelana phakathi kwabantu ababili noma abangaphezulu, sivame ukubizwa ngokuthi yinkontileka (contract); ngokuphikisanayo, isabiwo-mafa sona yisimemezelolo somuntu oyedwa. Isihumusho sesiGriki seTestamente eliDala okuthiwa yiSeptuagint, asisihumushi isivumelwano sikaNkulunkulu no Abrahamama ngokusebenzisa igama lesiGriki elisetshiselwa inkontileka (syntheke). Esikhundleni, kusetshenziswa igama elisho itestamente noma isabiwo-mafa (diatheke). Ngani na? Mhlawumbe ngenxa yokuthi abahumushi babona ukuthi isivumelwano sikaNkulunkulu no Abrahamama kwakungekona ukukumelana phakathi kwabantu ababili, lapho kwenziwa khona izithembiso ezibabopha bobabili. Kunalokho, isivumelwano sikaNkulunkulu sasasekelwe phezu kweyaKhe intando. Kwakungekho mibandela efanayo nokuthi “uma”, “kodwa”, “bese.” UAbrahamama wayedinga nje ukuthatha izwi likaNkulunkulu njengoba linjalo. UPawulu ubambelela kulamagama elingase lisho izinto ezimbili “intando” noma “isabiwo-mafa” kanye nelithi isivumelwano ukuze agqamise izimpawu ezithile zesivumelwano sika Abrahamama. Ngokufana nesabiwo-mafa esenziwa umuntu, isithembiso sikaNkulunkulu siqonde ngqo kumuntu othile ozozuza, okungu Abrahamama nenzalo yakhe (Gen. 12:1-5, Gal. 3:16); futhi sibandakanya nefa (Gen. 13:15, 17:8, Rom. 4:13, Gal. 3:29). Okubaluleke kakhulu kuPawulu yisimo sesithembiso sikaNkulunkulu esingaguquki. Ngendlela efanayo isabiwo-mafa somuntu singenakuguquka uma sesike saqala ukusebenza, kanjalo ke ukunikwa komthetho kuMose akukwazi ukuchitha isivumelwano sangaphambili uNkulunkulu ayesenze no Abrahamama. Isivumelwano sikaNkulunkulu siyisithembiso (Gal. 3:16), kanti uNkulunkulu akasiye nakancane owephula izithembiso (Isa. 46:11, Heb. 6:18).

Esikhundleni segama elithi isivumelwano sebenzisa elithi isithembiso kulezindimana ezilandelayo. Siluhlobo luni “isivumelwano” endimani ngayinye? Ukuqonda isivumelwano sikaNkulunkulu njengesithembiso kwenza kanjani kube lula ukuqonda indimana, futhi kususiza kanjani ukuthi siqonde kangcono ukuthi siyini isivumelwano na? (Gen. 9:11-17, 15-18, 17:1-21). Lokhu kusifundisani futhi ngesimilo sikaNkulunkulu nokuthi singemethemba kanjani?

Ukukholwa Nomthetho (Rom. 3:31)

UPawulu ulibethelele iphuzu lokubaseqhulwini kokukholwa ebudlelwaneni bomuntu noNkulunkulu. Uyaphindaphinda ukuthi ukusoka noma eminye “imisebenzi yomthetho” akudingekile kuqala ukuze umuntu asindiswe “ngoba umuntu akalungisiswa ngemisebenzi yomthetho” (Gal. 2:16). Ngaphezu kwalokho, akusiyo imisebenzi yomthetho kodwa ukukholwa okuchaza umuntu okholwayo (Gal. 3:7). Lokhu kuphindaphindwa kokuchitha imisebenzi yomthetho kuvusa umbuzo othi: “Kusho ukuthi umthetho ke awusizi lutho nhlobo yini? UNkulunkulu wawuchitha yini umthetho?”

Ngenxa yokuthi ukusindiswa kwenzeka ngokukholwa hhayi ngemisebenzi yomthetho, ngabe uPawulu uthi ukukholwa kuchitha umthetho na? Iezindimana ezilandelayo zisitshelani? Qhathanisa amaRoma 3:31 namaRoma 7:7, 12; noMathewu 5:17-20.

Inkulumo kaPawulu kumaRoma 3 ihambisana nengxoxo yakhe ngokukholwa nomthetho kwabaseGalathiya. Ngokubona ukuthi lokho akushilo kungase kwenze abanye bathi uphakamisa ukukholwa ngokudicilela phansi umthetho, uPawulu ubuza umbuzo ongadingi mpendulo uma ethi: “Ngakhoke siwenza ize umthetho ngenxa yokukholwa na?” igama elihunyushwe ngokuthi “ukuchitha noma ukwenza ize” esiNgisini se Roma 3:31 (ESV) lithi katargeo. UPawulu ulisebenzisa kaningi, kanti lingahunyushwa ngokuthi “ukwenza ize” (Rom. 3:3; Rom. 6:6), “ukuchitha” noma ukuqeda (1 Kor. 6:13). Ngokusobala ukuba uPawulu wayefuna ukwesekela umqondo wokuthi umthetho ngandlela thize waqedwa esiphambanweni, njengoba abanye namhlanje bethi wayefundisa lokho uPawulu, kwakungaba yisikhathi esifanelekile lesi ukukusho lokho. Kodwa uPawulu akagcinanga ngokuphika lokho ngo “Qha nakanye”, eqinisweni uthi ivangeli lakhe liyawuqinisa umthetho! “Icebo lokulungisiswa ngokukholwa litshengisa ukuthi uNkulunkulu uyawuhlonipha umthetho waKhe ngokufuna nokuhlinzeka ngomhlatshe. Uma ukulungisiswa ngokukholwa bekuqeda umthetho, sasingeke sibe khona isidingo sokufa kukaJesu ukuze akhulule isoni ezonweni zaso, kanjalo sibuyisane noNkulunkulu futhi ibe nokuthula naYe. “Futhi, ukukholwa kweqiniso kuchaza ukuzimisela okuphelele kokugcwalisa intando kaNkulunkulu ngempilo yokulalela umthetho waKhe....Ukukholwa kwangempela, okusekelwe ekuthandeni uMsindisi ngenhliziyo yonke, lkuholela ekulaleleni kuphela.” — *The SDA Bible Commentary*, vol. 6, ikhasi 510.

Cabanga ngemiphumela ukuba uPawulu wayeshilo ngempela kuthi ukukholwa kuchitha umthetho. Ngabe ke ukuphinga kwakungeke kusaba yisono ukweba, noma ukubulala? Cabanga ngosizi, ubuhlungu, nokuhlupheka obewungakugwema uma nje ulalele umthetho kaNkulunkulu. Yikuphi ukuphlupheka wena noma abanye esenidlule kukho ngenxa yokungalaleli umthetho kaNkulunkulu?

Inhloso Yomthetho

KwabaseGalathiya 3:19-29 uPawulu ukhuluma kaningi ethinta “umthetho.” Yimuphi lomthetho uPawulu akhuluma ngawo kakhulu kulesigaba kwabaseGalathiya na?

Abanye, ngokukholwa ukuthi igama elithi kuze elikundimana 19 lichaza ukuthi lomthetho kwaku owesikhashana nje, ngoba inhloso yalowo mthetho yagcwaliseka esiphambanweni, kanjaloke wase uyaphela. Nakuba lokhu kukodwa nje kwenza umqondo, akubonakali kuyilokho uPawulu ayekusho kwabaseGalathiya. Nakuba yomibili imithetho, owemikhosi nemiyalo eyishumi “yenezelwa” eSinayi ngenxa yesono, sizobona uma sibhekisisa lombuzo olandelayo ukuthi uPawulu kubonakala ukuthi wayekhuluma ngemiyalo eyishumi.

UPawulu uyasho yini ukuthi umthetho wenezelwa? Wenezelwa enini, nangasizathu sini? Qhathanisa amaGalathiya 3:19 namaRoma 5:13, 20.

UPawulu akasho ukuthi umthetho wenezelwa esivumelwaneni sikaNkulunkulu no Abrahama, sengathi kwakuyisichibiyelo esenziwa kwisabiwo-mafa esiguqula okwakubhalwe kuqala. Umthetho wawukhona kudala ngaphambi kweSinayi (bheka isifundo sakusasa). UPawulu usho ukuthi umthetho wanikezwa uIsrayeli ngenhloso eyehluka kakhulu. Kwaku ukubuyisela abantu emuva kuNkulunkulu nomusa awupha bonke abeza kuYe ngokukholwa. Umthetho wembula kithina isimo sethu sesono nesidingo sethu somusa kaNkulunkulu. Umthetho kwakungahlosiwe ngawo ukuthi ube uhlelo oluthile “lokuzizuzela” usindiso. Kunalokho, uthi uPawulu wanikezwa ukuba “isiphambeko sande” (Rom. 5:20); okusho ukuthi ukutshengisa thina ngendlela ecace kangcono isono esisempilweni yethu (Rom. 7:13). Nakuba imithetho yemikhosi yayikhomba kuMesiya futhi igcizelela ubungcwele nesidingo soMsindisi, umthetho wemiyalo eyishumi, wona oqukethe amazwi athi “Unga...” okhomba isono, ositshengisa ukuthi isono akusikho nje ukuthi asiyona inxenye yemvelo yethu, kodwa futhi siwukweqa umthetho kaNkulunkulu (Rom. 3:20; 5:13, 20; 7:7, 8, 13). Kungakho nje uPawulu ethi: “Lapho ungekho khona umthetho, akukho ukweqa” (Roma 4:15). “Umthetho usebenza njengesibuko esenza izinto zibe nkulu. Leso sibuko empeleni asenzi ukuthi kwande amachashaza okungcola engutsheni, kodwa siwenza agqame kakhulu, kubonakala amaningi kunalawo ongawabona ngaphandle kwaso.”—William Hendriksen, *New testament Commentary, Exposition on Galatians* (Grand Rapids, Mich.: Baker Book House, 1968, ikhasi 141).

Isikhathi Somthetho KaNkulunkulu

Ngabe amazwi kaPawulu okuthi umthetho wenezelwa eNtabeni yaseSinayi asho ukuthi wawungekho ngaphambi kwalokho? Uma wawungekho, kwakuyini umehluko phakathi ngaphambili nangemuva kweNtaba yaseSinayi? Funda kuGen. 9:5, 6; 18:19; 26:5; 39:7-10; Eks. 16:22-26.

UNkulunkulu wayengadingi ukwembula umthetho waKhe kuAbrahama ngokuduma kwezulu, umbani, nangesijeziso sokufa (Eks. 19:10-23). Pho-ke, kungani wayebanikelani abakwaIsrayeli ngaleyo ndlela? Kwakungenxa yokuthi ekuthunjweni kwabo eGibhithe, amaIsrayeli ayesalahlekelwe umbono ngobukhulu bukaNkulunkulu nezimiso zakhe zobuqotho obuphakeme. Kanjaloke badinga ukwenziwa babone ukujula kwesono sabo nobungcwele bomthetho kaNkulunkulu. Okwabonakaliswa eSinayi kwafeza kona lokho.

Usho ukuthini uPawulu uma ethi umthetho wenezelwa “kuze kufike inzalo enikiwe isithembiso”? Gal. 3:16-19)

Abanengi bayizwa lendimana ngokuthi isho ukuthi umthetho owanikezwa eSinayi kwaku owesikhashana nje. Wangena sekuyiminyaka engu 430 ngemuva kuka Abrahama, waphela ngokufika kukaKrestu. Nokho, lencazelo ishayisana nalokho akushoyo uPawulu kumaRoma nakwezinye izindawo eBhayibhelini, njengaku Mathewu 5:17-19. Iphutha elenziwa abafundayo ngalendimana ukuthatha ngokuthi izwi elithi kuze lisho isikhathi esifushane. Akunjalo. Uma amaHubo 112:8 echaza umuntu owesaba iNkosi athi: “Inhliziyo yakhe ayesabi; aze azibuke izimbangi zakhe ziphansi.” Ngabe lokhu kusho ukuthi uma esenqobile uzokuba novalo? KwiSambulo 2:25(ESV) uJesu uthi: “Bambisisa lokho onakhu ngize ngifike.” Ngabe uJesu usho ukuthi uma esefikile asidingi ukwethembeka?

Wake wazindla ngokuthi: ‘Uma nje uNkulunkulu engangenzela lokhu, noma lokhuya, ngeke ngiphinde ngimngabaze noma ngibe nemibuzo? Kodwa ake ucabange ngalokho okwenzeka eSinayi, ukuthi amaIsrayeli aboniswa amandla angakanani kaNkulunkulu—kodwa benzani? Kufanele kukutsheleni lokhu ngokuthi kuyini ukukholwa kweqiniso nokuthi sikuthola kanjani, sikugcine kanjani? (Bheka amaKolose 2:6).

Ubumqoka Besithembiso

“Nguye lowo owayesebandleni ehlane kanye nengelosi eyakhuluma naye entabeni yaseSinayi kanye nawobaba, nowamukela amazwi okuphila, ukuze aninike wona” (Izenzo 7:38).

KwabaseGalathiya 3:19, 20 uPawulu uqhubeka nomcabango wakhe wokuthi umthetho awuchithi isivumelwano somusa; lokhu kubalulekile ngoba uma imfundiso yabaphikisana naye ibifanelekile, umthetho ubuzokwenza kona lokho. Cabangake, ukuthi thina zoni besiyokwenze njani uma bekufanele sethembela ekugcineni kwethu umthetho ukuze sisindiswe, hhayi umsini kaNkulunkulu. Ekugcineni, besizokuba abangenathemba. Noma nje imininingwane yokushiwo uPawulu kwabaseGalathiya 3:19, 20 ilukhuni, ingqikithi yakushoyo isobala: umthetho ungaphansi kwesithembiso, ngoba weza ngezengelosi noMose. Lokhu kuxhumana nezingelosi ekunikezweni komthetho akukhulunywa ngakho kuEksodusi, kodwa kuyatholakala kwezinye izindawo eziningi eBhayibhelini (Duter. 33:2; Izenzo 7:38, 53; Heb. 2:2). UPawulu usebenzisa igama elithi umlamuleli ku 1 Thimothewu 2:5 ebhekise kuKrestu, kodwa amazwi akhe lapha atshengisa kahle ukuthi ucabanga ngo Duteronomi 5:5, lapho uMose ethi: “Mina ngema phakathi kukaJehova nani ngaleso sikhathi ukunazisa izwi likaJehova.” Nakuba ukunikezwa komthetho eSinayi kwakunenkazimulo enkulu nje, kukhona izingelosi ezingenakubalwa, futhi nakuba uMose wayebaluleke kangakanani njengomniki womthetho, ukunikezwa komthetho kwakungaqondile ngqo. Ngakolunye uhlangothi, isithembiso sikaNkulunkulu senziwa saqonda ngqo kuAbrahama (ngaleyo ndlela-ke, nakubo bonke abakhulwayo), ngoba sasingekho isidingo somlamuleli. Ekugcineni kodwa, noma ubaluleke kangaka umthetho, awuyithathi indawo yesithembiso sosindiso ngomusa esiwuthola ngokukholwa. Kunalokho, umthetho usisiza ukuba siqonde kangcono ukuthi lesa sithembiso simangalisa kangakanani.

Chaza izimo zokunqwamana kuka Abrahama ngqo noNkulunkulu. Kwakusiza ngani ukusondelana okunjalo noNkulunkulu? Cabanga ngu Gen. 15:1-6, 18:1-33, 22:1-18.

Cabanga ngokunye ukunqwamana kwabantu noNkulunkulu okuseBhayibhelini— uAdamu noEva eEdeni (Genesis 3); isikhwelo sikaJakobe (Genesis 28); uPawulu endleleni eya eDamaseku (Izenzo 9). Mhlawumbe awukaze ube namava amangalisa ngalendlela, kodwa yiziphi izindlela uNkulunkulu azembule ngazo kuwena? Zibuze futhi, ukuthi ikhona yini into empilweni yakho engavimbela ukuthi ube nokusondelana okufana nokuka Abrahama noNkulunkulu na? Uma ikhona, zinyathelo zini ongazithatha ukuguqula lokho na?

Ukujula Nomcabango:

“Ebugqilini babo, abantu basebecishe belahlekelwe ulwazi lwabo ngoNkulunkulu nezimiso zesivumelwano esasenziwe noAbrahama. Ekubakhululeni eGibhithe, uNkulunkulu wayefuna ukubembulela amandla aKhe nomusa waKhe, ukuze baholeleke ekumthandeni nokumethemba. Wabayisa oLwandle Olubomvu—okwathi lapho besukelwa abaseGibhithe kwabonakala ingekho indlela yokuphunyuka—ukuze babone ukuthi abakwazi ukuzisiza nokuthi badinga usizo lwezulu; wase uyabakhulula. Kanjalo bagcwaliswa uthando nokubonga kuNkulunkulu kanye nokwethemba amandla aKhe asizayo. Wayebabophele kuYe njengoMkhululi wabo ebugqilini basemhlabeni. “Kodwa kwakusasele elinye iqiniso elikhulu okwakufuneka ligxile ezingqondweni zabo. Ngesikhathi behlala lapho kukhonzwa khona izithixo futhi kunokonakala, babengabuqondi kahle ubungcwele bukaNkulunkulu, nobubi okukhulu bezinhliziyi zabo, ukungakwazi kwabo ukulalela umthetho kaNkulunkulu, nesidingo sabo soMsindisi. Konke lokhu kwakudingeka bakufunde.”—Ellen G. White, *Patriarchs and Prophets*, ikhasi 371. “Umthetho kaNkulunkulu owanikezwa ngedumela elikhulu eSinayi, uyisigwebo kumoni. Umsebenzi womthetho ukulahla ngecala, kodwa awekho kuwona amandla okuthethelela noma awokusindisa.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, ikhasi 1094.

Imibuzo Yokuxoxisana:

- Cabanga ngezithembiso, kakhulukazi eziphuliwe. Wazizwa kanjani ngalabo abaphula izithembiso abazenze kuwena? Kwenza mehluko muni ukuthi umuntu wayekade eqonde ukusigcina isithembiso wase ethola ukuthi akasaphumeleli noma wavele waguqula umqondo wakhe, noma ukuthi wena wavele wabona ukuthi wayengazimisele ukusigcina? Ukumethemba kwakho kwathinteka kanjani ngemuva kokwepulwa kwesithembiso, noma ngasizathu sini? Kusho ukuthini kuwona ukuthi ungasithembisa izithembiso zikaNkulunkulu? Noma mhlawumbe lombuzo kufanele uthi: ‘Ungafunda kanjani ukwethemba izithembiso zikaNkulunkulu?’
- Ingakanani ingozi yokuthi singase sonakaliswe yindawo esihlala kuyona size silahlekelwe umbono wamaqiniso abalulekile esivanikwa uNkulunkulu na? Singawuqaphela kanjani lowo mthelela owonakalisayo bese simelana nawo?

Ngokufingqiwe:

Ukunikezwa komthetho eSinayi akusichithanga isithembiso uNkulunkulu ayesenze kuAbrahama, futhi umthetho awuguqulanga imibandela yesithembiso. Umthetho wanikezwa ukuze abantu babone kangcono ububi bezono zabo bese bebona ukuthi badinga isithembiso sikaNkulunkulu kuAbrahama nezizukulwane zakhe.

