

Indlela Eya Ekukholweni



NgeSabatha Ntambama

Kuleliviki Funda:

Gal. 3:21-25; Lev. 18:5; Rom. 3:9-19; 1 Kor. 9:20; Rom. 3:1, 2; 8:1-4.

Indimana Yekhanda:

“Kepha umbhalo uvalele konke phansi kwesono, ukuze isithembiso ngokukholwa nguJesu Kristu siphive abakholwayo” (Galathiya 3:22).

Amajuba ayaziwa ukuthi akwazi ukundiza amakhulu amamayela ngosuku, afike lapho eya khona ngokuqonda okumangalisayo. Kodwa kuyenzeka nakuwona kube khona ukudideka, angakwazi ukubuyela lapho ebesuka khona. Isigameko esinjalo esibi kakhulu senzeka eNgilandi lapho amajuba angu 20 000 (inani lawo lingaphezu kuka\$600 000)engazange abuyele ekhaya. Njengoba abaningi bethu bazi, ukudideka noma ukulahleka akuyona into emnandi. Kusigcwalisa ngovalo nexhala; kungaholela ekushayweni uvalo. Kunjalo nakwezikamoya. Noma sesimamukele uKrestu, sisengalahleka noma sidideke, mhlawumbe size singaphindi sibuyele eNkosini. Izindaba ezimnandi kodwa, ukuthi uNkulunkulu akasishiyanga sodwa. Uyidwebile indlela eya ekukholweni njengoba yembulwe evangelini, kanti leyo ndlela ihlanganisa nomthetho. Abaningi bazama ukwehlukana umthetho nevangeli; abanye baze bazibone njengeziphikisanayo lezinto. Lokho akugcini nje ngokuba yiphutha, kodwa kungabuye kube nemiphumela emibi kakhulu. Ngaphandle komthetho, besingeke sibe nevangeli. Eqinisweni, kulukhuni ukuqonda ivangeli ngaphandle komthetho.

**Funda isifundo saleliviki ukulungisela iSabatha lika 12 Ncwaba.*

Umthetho Nesithembiso

Pho-ke, umthetho uphambene nezithembiso zikaNkulunkuku na?” (Gal. 3:21).

Ngokubona ukuthi amazwi akhe angase aholele izimbangi zakhe ekuthini zithi ubukela phansi umthetho noma ukuthi ukugqamisa kwakhe izithembiso zikaNkulunkulu yindlela nje engumshoshaphansi yokucekela phansi uMose nomthetho wakhe iTorah, uPawulu usebuza wona lombuzo abawucabangayo: “Uthi umthetho uphikisana nezithembiso zikaNkulunkulu?” Kulokho uPawulu uphika ngo ”Cha!” ogcizelelayo. Ayikwazi ukwenzeka into enjalo, ngoba uNkulunkulu akaziphikisi. UNkulunkulu wanikeza kokubili isithembiso nomthetho. Umthetho awungqubuzani nesithembiso. Kuphela nje lezi zinto zinemisebenzi eyehlukene kulelicebo elikhulu likaNkulunkulu losindiso.

Yimiphi imiqondo ephambukile izimbangi zikaPawulu ezazinayo ngendima yomthetho na? Qhathanisa namaGala. 3:21, Lev. 18:5, noDuter. 6:24.

Labantu babekholwa ukuthi umthetho ungabanika ukuphila kwezikamoya. Kungenzeka ukuthi imibono yabo yayivela ekutolikweni okungaqondile kwezindimana zaseTestamenteni eliDala ezifana noLevitikusi 18:5 no Duteronomi 6:24, lapho umthetho uyala khona labo abahlala esivumelwaneni sikaNkulunkulu ukuthi bafanele baphile kanjani. Umthetho wawulaya ngendlela yokuphila ngaphakathi kwesithembiso, kodwa bona bathatha isinqumo sokuthi umthetho iwona mthombo wobudlelwane bomuntu noNkulunkulu. IBhayibheli lisobala ngokuthi “ukuletha impilo” amandla asetshenziswa uNkulunkulu noMoya waKhe kuphela (2 AmaKhosi 5:7), Neh.9:6, Johane 5:21, Rom. 4:17). Umthetho awukwazi ukuphilisa umuntu ngokomoya. Lokhu kodwa akusho ukuthi umthetho ulwisana nesithembiso sikaNkulunkulu. Ngokufuna ukutshengisa ukungabi namandla komthetho okuphilisa, uPawulu ubhala kwabaseGalathiya 3:22 athi: “UMBhali uvalele konke phansi kwesono.” KwabaseRoma 3:9-19, uPawulu ucaphuna ezindimani eziningi zeTestamente eliDala ukutshengisa ukuthi siyizoni ezimbi kangakanani. Lezindimana aziklelisiwe ngendlela engahlelekile. Uqala ngengqikithi yenkinga yesono—umqondo wobugovu ohlupha izinhliziyi zabantu—bese eqhubekela ezindimani ezichaza ukusabalala kwesono nokuthi nokugcwala kwaso emhlabeni wonke. Uqonde ukuthini? Ngenxa yokusabalala kwesono nobufushane bomthetho, isithembiso sokuphila kwaphakade singatholakala kuphela ngokukhokeka kukaKrestu, enzela thina. Nanti futhi iqiniso elikhulu elaqhubezela phambili iMvuselelo yamaProtestandi.

Nakuba umthetho ungakwazi ukusisindisa nje, kusizakala kuni okukhulu esikuthola ekuwulaleleni? Ngenye indlela, yini ekuhambela kahle empilweni yakho ngokulalela umthetho na?

“Ukugcineka Phansi Komthetho”

KweyabaseGalathiya 3:23, uPawulu ubhala athi: “kungakafiki ukukholwa, sasigcinwa phansi komthetho.” Ngokusebenzisa ubuningi u “si” uPawulu ubhekise kubazalwane bamaJuda emabandleni aseGalathiya. Yibona abazana nomthetho, futhi uPawulu ubekhuluma nabo ngokukhethekile kusukela kwabaseGalathiya 2:15. Lokhu singakubona ekuqhathaniseni u “si” kwabaseGalathiya 3:23 no “ni” kwabaseGalathiya 3:26. KwabaseGalathiya 3:23 kufundeka kanje: “Kungakafiki ukukholwa”; kodwa esiGrikini kufundeka kanje: “ngaphambi kokufika kokukholwa.” Ngenxa yokuthi uPawulu uqhathanisa indawo yomthetho ngaphambi nangemuva kukaKrestu (Gal. 3:24), ukuthi “ukukholwa” kunokuba kubhekise kuJesu uqobo hhayi ekukholweni kwamaKrestu jikelele.

UPawulu uthi amaJuda ayegcinwe “phansi komthetho” ngaphambi kokufika kukaKrestu. Usho ukuthini ngokuthi “phansi komthetho”? Qhathanisa Gal. 3:22, 23 noRom. 6:14, 15; 1 Kor. 9:20; Gal. 4:4, 5, 21; 5:18.

UPawulu usebenzisa amazwi athi “phansi komthetho” izikhathi ezingu 12 ezincwadini zakhe. Lamazwi angasho izinto ezihlukene, kuya ngokuthi asetshenziswa phansi kwasiphilisi isimo.

1. “Phansi komthetho” njengeny indlela yokusindiswa (Gal. 4:21). Izimbangi eGalathiya zazizama ukuzuza ukulunga okuphilisayo ngokuthi zilalele. Kodwa, njengoba uPawulu esecacisile, ayinakwenzeka leyonto (Gal. 3:21, 22). Kamuva, uPawulu waze waphawula ukuthi ngokufisa ukuba ngaphansi komthetho, abaseGalathiya empeleni babephika uKrestu (Gal. 5:2-4).

2. “Phansi komthetho” ngendlela yokuba ngaphansi kwesigwebo sawo (Rom. 6:14, 15). Ngenxa yokuthi umthetho awukwazi ukususa isono, ukweqa okufunwa yiwona kugcina kuholele ekulahlweni. Lesi yisimo bonke abantu abazithola bekusona. Umthetho usebenza njengonogada wasejele, uvalela bonke abawephulile bazilethela isigwebo sokufa. Njengoba sizobona esifundweni sakusasa, ukusetshenziswa kwegama elithi unogada (Gal. 3:23, kwi NKJV) utshengisa ukuthi wayesho lokhu uPawulu uma ethi “phansi komthetho” kulezindimana. Igama lesiGriki elihambisananyo, elithi ennomos, elijwayelele ukuhunyushwa ngokuthi “phansi komthetho,” ngempela lisho ukuthi “ngokomthetho”, kanti lisho ukuphila ngezimiso zomthetho ngokuxhumana noKrestu (1 Kor. 9:21). “Ngemisebenzi yomthetho,” okusho ukuzama ukugcina umthetho ngaphandle kukaKrestu, akunakwenzeka ukulungisiswa ngoba yilabo kuphela abalungile ngokukholwa abalungile (Gal. 3:11). Leliqiniso aliwuchithi umthetho; kuphela nje litshengisa ukuthi umthetho awukwazi ukusinika ukuphila okuphakade. Sesedlule isikhath salokho.

Umthetho “Umqaphi” Wethu

UPawulu unika izinqumo ezimbili mayelana nomthetho: (1) umthetho awuchithi noma wenze ize, isithembiso sikaNkulunkulu kuAbrahama (Gal. 3:15-20); (2) umthetho awumelene nesithembiso (Gal. 3:21, 22). Pho-ke, umthetho udlala yiphi indima na? UPawulu ubhala athi wenezelwa ngenxa yesiphambeko (Gal. 3:19), uyenaba ngalomqondo esebenzisa amagama amathathu ehlukenene noma imisho maqondana nomthetho: sigciniwe (ndim. 23), sivalelwe (ndim. 23), umlayi (ndim. 24).

Funda ukhuleka futhi ngokuqaphelisisa kwabaseGalathiya 3:19-24. Uthini lapha uPawulu ngomthetho na?

Izihumusho eziningi zamanje zichaza amazwi kaPawulu ngomthetho kwabaseGalathiya 3:19 ngamazwi angemahle neze. Kodwa ulimi lwesiGriki okuthathelwe kulo, alubheki uhlangothi olulodwa. Igama lesiGriki elihunyushwe kwathiwa “sigciniwe” ngokuqonde ngqo lisho “ukuqapha.” Yize lingase lisetshenziswe ngendlela engeyinhle, “njengokugcina isiboshwa” noma “ukulinda” (2 Kor22:32), eTestamenteni eliSha livame ukuba nomqondo omuhle “wokuvikela” noma “ukulondoloza” (Filipi 4:7, 1 Pet. 1:5). Kunjalo nangagama elihunyushwe kwathiwa “sivalelwe” (Gal. 3:23). Lingahunyushwa lisho “ukuvala” (Gen. 20:18), “ukuvalala” (Gen. 20:18, Josh. 6:1, Jer. 13:19), “ukubamba” (Luka 5:6), noma “ukuvalala” (Rom. 11:32). Njengoba zisho lezi zibonelo, ngokwesimo okubhalwa ngaphansi kwaso, leligama ligasho okuhle noma okubi.

Yini enhle abantwana bakaIsrayeli abayenzelwa umthetho (imiyalo eyishumi neyemikhosi) na? Rom. 3:1, 2; Duter. 7:12-24; Lev. 18:20-30.

Nakuba uPawulu engakhuluma ngomthetho esebenzisa amagama angemahle (Rom. 7:6, Gal. 2:19), unakho okuningi okuhle angakusho ngawo bheka amaRoma 7:12, 14; 8:3, 4; 13:8). Umthetho wawungesona isiqalekiso esabekwa uNkulunkulu phezu kukaIsrayeli; esikhundleni salokho, kwakuhloswe ukuthi ube yisibusiso. Nakuba izinkonzo zomthetho zemihlatshelo zazingeke zisuse isono ekugcineni, wawukhomba kuMesiya othenjisiwe owayenakho ukususa isono, nemithetho eqondisa ukuziphatha kwabantu yavikela uIsrayeli ebubini obuningi obabuhlupha abantu basendulo. Ngokuthathela kulamazwi amahle kaPawulu maqondana nomthetho kwezinye izindawo, kungaba yiphutha ukuthatha amazwi akhe lapha ngokuphelele ngendlela engeyinhle.

Cabanga ngento ethile enhle kodwa esetshenziswa ngendlela engalungile. Isibonelo, umuthi owenzelwe ukwelapha ungasetshenziswa njengesidakamizwa abanye abantu. Yiziphi isibonelo zalokhu owake wazibona kweyakho impilo? Ulwazi lwethu ngokuthi into enhle ingasetshenziswa kabi lususiza kanjani ukuqonda lokhu ayebhekene nakho lapha uPawulu na?

Umthetho Njengomlayi Wethu

KwabaseGalathiya 3:23, uPawulu uchaza umthetho njengalokho okulondayo nokuvikelayo. Endimani 24 uwufanisa nani, futhi kusho ukuthini lokho?

Igama elihunyushwe ngokuthi “umlayi” (schoolmaster esiNgisini) lithathelwe kwelesiGriki elithi paidagogos. Ezinye isihumusho zithi “ongachezuki emthethweni” (NRSV), “ofundisayo” (NKJV), noma “umgcini” (ESV), kodwa alikho igama elilodwa elingabeka ngokuphelele okushiwo yileli gama. Elithi paidagogos lalisho isigqila emphakathini wamaRoma, esasinesikhundla negunya phezu kwamadodana enkosi yaso kusukela eba neminyaka eyisithupha noma isikhombisa aze afinyelele ebudodeni. Ngaphandle kokubonelela ngezidingo zalamadodana, njengokukha amanzi okugeza, ukubapha ukudla nezambatho, nokubavikela engozini, lomuntu futhi wayenomsebenzi wokuqiniseka ukuthi amadodana enkosi yakhe ayaya esikoleni, enze nomsebenzi wasekhaya. Ngaphezu kwalokho, wayelindeleke ukuwafundisa ukuziphatha naye aziphathe kahle, aqiniseke nokuthi labafana bayakufunda lokhu futhi bayakwenza.

Nakuba abanye abalayi ngokuqinisekile babemnene futhi bezithanda izingane ezigciniswe kubona, indlela abachazwa ngayo kakhulu ezincwadini zasendulo ithi babengabantu abangafuni nangephutha kuchezukwe emthethweni. Babeqiniseka ukuthi inhlonipho ikhona ngokubakhuza nokubesabisa labafana kanti futhi nenduku yayisebenza.

Indlela achaza ngayo umthetho uPawulu ngokuthi umlayi iphinde icacise ukuqonda kwakhe indima yomthetho. Umthetho wenezelwa ukuze ukhombe isono futhi ufundise. Lomsebenzi nje ngokwawo usho ukuthi umthetho unalo nohlangothi olungathandeki, ngoba uyasikhuzwa futhi usilahle ngecala lokuba yizoni. Kodwa, uNkulunkulu uyalusebenzisa naloluhlangothi olungathandeki ukuze lusize thina, ngoba ukulahlwa yicala okulethwa umthetho ikona okusenza siye kuKrestu. Kanjaloke umthetho nevangeli aziphikisani. UNkulunkulu wahlela ukuthi zisebenzisanele ukusindiswa kwethu. “Kulendimana [Gal. 3:24], uMoya oNgcwele esebenza ngomphostoli ukhuluma ngokukhethekile ngemiyalo eyishumi. Umthetho wembula isono kithina, wenze sibone isidingo sethu sikaKrestu bese sibalekela kuYena ukuze sithethelelwe, sithole ukuthula siphendukele kuNkulunkulu sikholwe yiNkosi yethu uJesu Krestu.”—Ellen G. White, *Selected Messages*, book 1, ikhasi 234.

Wagcina nini ukuqhathanisa izenzo zakho, amazwi nemicabango nomthetho? Kwenze manje lokho, ungaqhathanisi nje okubhalwe emthethweni, kodwa nokushiwo umthetho (Math. 5:28, Rom. 7:6). Uzibona unjani? Impendulo yakho ikutshelani ngokushiwo uPawulu kulencwadi?

Umthetho Nomuntu Okholwayo (Gal. 3:5)

Abaningi bahumusha amazwi kaPawulu kwabaseGalathiya 3:25 njengokuchitha ngokuphelele umthetho. Kodwa lokhu akwenzi umqondo uma sibuka lokho okuhle okushiwo uPawulu maqondana nomthetho kwezinye izindawo eBhayibhelini. Pho-ke, usho ukuthini?

Okokuqala, asisekho phansi kokulahlwa umthetho (Rom. 8:3). Njengabantu abakholwayo, sikuKrestu futhi sizwa ubummandi belungelo lokuba phansi komusa (Rom. 6:14, 15). Lokho kusinika inkululeko yokukhonza uKrestu ngezinhliziyi eziphelele, ngaphandle kovalo lokulahlwa ngenxa yamaphutha esingase siwenze ekuhambeni kwethu. Le inkululeko yangempela evangelini, okuyinto eyehluka kakhulu kunokuthi asisadingi ukulalela umthetho—njengoba abanye bekubiza lokho ngokuthi “inkululeko” kuKrestu. Kodwa ukungalaleli umthetho kuyisono—kanti-ke isono asiyona inkululeko (Johane 8:34).

Funda kumaRoma 8:1-3. Kusho ukuthini ukungabi usalahlwa umthetho na? Kufanele leliqiniso elimangalisayo libe namthelela muni endleleni esiphila ngayo na?

Njengomphumela wokuthethelelwa ngoKrestu, ubudlelwane bethu nomthetho manje sebhulukile. Manje sibizelwe ukuba siphile impilo ethokozisa Yena (1 Thes. 4:1); uPawulu ubiza lokhu ngokuhamba ngokukaMoya (Gal. 5:18). Lokhu akusho ukuthi imiyalo eyishumi ayisasebenzi—akuzange kube yimpikiswano lokho. Bekungenzeka kanjani ngemuva kokuba sesibone ngokucace kanje ukuthi umthetho iwona okhomba isono? Esikhundleni salokho, ngenxa yokuthi umthetho ungumfanekiso wesimilo sikaNkulunkulu, ngokulalela umthetho, sibonakalisa isimilo saKhe. Kodwa ngaphezu kwalokho, asilandeli nje uhla lwemiyalo, kodwa isibonelo sikaJesu, osenzela lokho umthetho uqobo ongeke ukwazi ukukwenza: ubhala umthetho ezinhliziyweni zethu (Heb. 8:10) ukuze kugcwalise kithina ukulunga okufunwa uthetho (Rom. 8:4). Okusho ukuthi ngenxa yobudlelwane bethu noJesu, sinamandla okulalela umthetho ngendlela engazange ibonwe ngaphambili.

Funda kumaRoma 8:4. Uthini lapha uPawulu? Sewuke wasibona sigcwaliseka kanjani lesithembiso empilweni yakho na? Kusenjalo, yize kukhona izinguquko ezinhle ezenzekile, kungani ukusindiswa kufanele njalo nje kwesekelwe phezu kwalokho esikwenzelwe uKrestu, hhayi phezu kwenye into?

Ukujula Nomcabango:

“Ngike ngibuzwe mayelana nomthetho kwabaseGalathiya. Yimuphi lomthetho ongumlayi (schoolmaster) osiyisa kuKrestu na? Ngiphendula ngithi: Yomibili, imiyalo eyishumi kanye nemithetho yemikhosi. “UKrestu wayeyisisekelo salo lonke uhlelo lwenkolo yabuJuda. Ukufa kuka Abela kwaku umphumela wokwenqaba kukaKayini ukwamukela icebo likaNkulunkulu esikoleni sokulalela ukuze asindiswe ngegazi likaJesu Krestu elalifanekiswa ngemihlatshelo ekhomba kuKrestu. UKayini wakwenqaba ukuchithwa kwegazi okuyinto eyayimele igazi likaKrestu elalizochithekela umhlaba. Yonke lenkonzo yayilungiswe uNkulunkulu, kanti uKrestu wayeyisisekelo salo lonke lokuhlelo. “Bonke ababesebenza ezinkonzweni zetabarnekele babefundiswa njalo mayelana nokungenelela kukaKrestu ngenxa yabantu. Lenkonzo kwakuhloswe ngayo ukudala uthando olusha lomthetho kaNkulunkulu enhliziyweni ngayinye, okuwumthetho wombuso waKhe.”— Ellen G. White, *Selected Messages*, book 1, ikhasi 233. Umthetho wemiyalo eyishumi awungabakwa kakhulu njengosivimbela ukwenza izinto, kodwa asiwubuke ngohlangothi lomusa. Ukusinqabela kwawo ukwenza okuthile, yisona siqiniseko sokulalela ngentokozo. Uma wamukelwe kuKrestu, usebenza ubumsulwa besimilo kithina obuzoletha injabulo kithina kuze kube phakade. Kulabo abalalelayo, uluthango oluvikelayo.”— Ellen G. White, *Selected Messages*, book 1, ikhasi 235.

Imibuzo Yokuxoxisana:

- Sivame ukubambana nombuzo wokuthi singasinqoba kanjani isono empilweni yethu. Sinazithembiso zini eBhayibhelini zokunqoba isono na? Singenza kanjani ukuze sibe sethubeni lokufezekisa lezithembiso na? Khona manjalo, kungani sidinga ukuqaphela kakhulu ukuthi asibeki ithemba lokusindiswa kwethu ekunqobeni esikuzuzile, kodwa ekunqobeni kukaKrestu asitholelela kona na?
- Sivame ukuzwa amaKrestu ethi umthetho sewapheliswa. Kodwa wona lawo maKrestu ayasigxeka isono, okusho ukuthi empeleni abasho ukuthi umthetho uchithiwe. Eqinisweni, basho ukuthini uma besho njalo? (Ukunipotshozela nje: Leyo nkulumo ivame ukuqhamuka uma kukhulunywa ngamuphi umyalo?)

Ngokufingqiwe:

Umthetho wanikezwa ukuze utshengise izoni inswelo yazo kaKrestu. Njengomlondi, usinika ulwazi ngoNkulunkulu, nokuvikeleka ebumini. Kodwa njengoqhakambisa ubuqotho, uphinde ukhombe ububi bezono zethu, usilahle. UKrestu usikhulula ekulahlweni ngumthetho, abhale umthetho waKHe ezinhliziyweni zethu.

