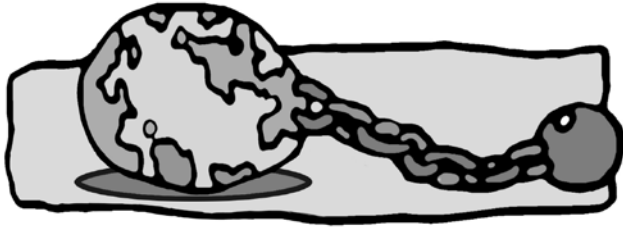


Imeko Yobuntu



SABATHA EMVA KWEMINI

Fundela le Veki:

Roma 1:16, 17, 22–32; 2:1–10, 17–23; 3:1, 2, 10–18, 23.

Indima Yenkumbulo:

“Bonile bonke, basilela eluzukweni lukaThixo” (Roma 3:23).

Kwasekuqaleni kwincwadi yabaseRoma, uPawulos uzama ukumisela inyaniso ebaluleke kakhulu, engundoqo wegospile—imeko elusizi yomntu. Le nyaniso ikho kuba, kususela ekuweni ukubheka phambili, siye sadyojwa sisono. Ziqanyangelwe apha kwimfuza yethu njengoko linjalo ibala lamehlo ethu.

UMartin Luther, kwingcaciso yakhe yencwadi yabaseRoma, wabhala wathi: “Intetho ethi ‘bonke baphantsi kwesono’ kufuneka yamkelwe njengethetha ngokwasemoyeni; oko kukuthi, ngokungafaniyo nokuba umntu enjalo kwawakhe amehlo, okanye kwawabanye, kodwa njengoko bem i phambi kukaThixo. Bonke baphantsi kwesono, abo bangaboni ababonakalayo emehlweni abantu, kunye nabo babonakala belungisa kwawabo nawabanye amehlo. Abo benza imisebenzi elungileyo ngaphandle, bayenza ngokoyika ukohlwaywa okanye ngokuthanda inzuzo nokudunyiswa, okanye ngenye indlela, ngokuthanda ukuziyolisa ngento ethile, kodwa kungekuko okuphuma kwingqondo evumayo nekulungeleyo [ukwenza oko]. Ngale ndlela, umntu wenza okulungileyo rhoqo ngaphandle, kodwa ngaphakathi utshone zwabha kwiminqweno yesono neenkanuko ezimbi, ezichaseneyo nemisebenzi elungileyo.”—Martin Luther, *Commentary on Roma*, p. 69.

*Funda isifundo sale veki ukulungiselela iSabatha kaOkthobha 21.

Amandla KaThixo

“Kuba andinazintloni ngazo iindaba ezilungileyo zikaKristu; kuba zingamandla kaThixo okusindisa bonke abakholwayo, umYuda kuqala, kwanomGrike. Kuba ngazo kutyhilwa ubulungisa bukaThixo, buphuma elukholweni buse elukholweni, njengokuba kubhaliwe kwathiwa, Olilungisa ke uya kudla ubomi ngokholo.” (Roma 1:16, 17). Ezi ndima zithini kuwe? Ukhe wazixhamla na izithembiso nethemba ezifunyanwa kuzo?

Kukho iqela lamagama abalulekileyo kule ndawo:

1. IGospile. Eli gama yinguqulelo yegama lesiGrike elithetha “isigidimi esilungileyo” okanye “iindaba ezilungileyo.” Xa limi lodwa, linokubhekisa nakwesiphi isigidimi esilungileyo; kodwa, xa sichaziwe, njengoko linjalo kule ndawo, sisaci “zikaKristu,” lithetha “iindaba ezilungileyo ngoMesiya” (u-Kristu kukubhalwa njengoko libizwa igama u“Mesiya” esiGrikeni). Iindaba ezilungileyo zezokuba uMesiya ufikile, abantu bangasindiswa ngokukholwa kuYe. KukuYesu nobulungisa baKhe obugqibeleleyo—kungekuthi okanye kungekuko nakumthetho kaThixo—anokuthi ubani afumane usindiso.
2. Ubulungisa. Eli gama libhekisa kwixabiso loku “lunga” kuThixo. Intsingiselo eyodwa yeli gama iphuhlisiwe kwincwadi yabaseRoma, esiza kuyiveza njengoko siqhubeka isifundo sethu sencwadi le. Kumele kutshiwo ukuthi, kwabaseRoma 1:17 igama licaciswa sisaci esithi “bukaThixo.” Bubulungisa obuvela kuThixo, ubulungisa obunikwa nguThixo ngokwaKhe. Njengoko siza kubona, ukuphela kobulungisa obu obaneleyo ukusinika isithembiso sobomi obungunaphakade.
3. Ukholo. EsiGrikeni amagama aguqulwe ngokuthi “kholwa” no“ukholo” kule ndawo sisenzi nesibizo zegama elinye: pisteuo (kholwa), pistis (inkolo okanye ukholo). Intsingiselo yokholo oluhambelana nokusindiswa iza kutyhilwa njengoko siqhubeka nokufunda amaRoma.

Ingaba ukhe uzamazamane nengqinisekiso? Unawo amaxesha okhe ubuze ngokwenene ukuba ingaba usindisiwe na, okanye ungasindiswa na? Ibangwa yintoni? Ingaba imile kwinto eyinene? Ukuthi, kungenzeka na ukuba uphila ubomi obulukhanyelayo ukholo lwakho? Ukuba kunjalo, zinto zini ekufuneka uzikhethile ukuze ukwazi ukuzuzisa izithembiso nengqinisekiso ezizezakho kuYesu.

Bonile Bonke

Funda Roma 3:23. Kutheni le nto esi sigidimi silula kuthi ukuba sisikholelwe namhlanje? Kwangelo xesha linye, yintoni enokwenza ukuba abanye babe nengxaki ngobunyaniso bale ndima?

Okumangalisa ngokwaneleyo, abanye abantu bayinika umngeni ingcamango yokuba nesono komntu, besithi abantu ngokwemveli balungile. Ingxaki, phofu, isuka ekusweleni ukuqonda ukuba kuyintoni ukulunga kwenene. Abantu bangazithelekisa omnye nomnye okanye bazive belungile. Ngapha koko, sinako ukusoloko simfumana umntu ombi kunathi esinokuzithelekisa naye. Loo nto ayisenzi sibe silungile. Xa sizithelekisa noThixo, nobungwele nobulungisa bukaThixo, akukho noyedwa kuthi onganayo nantoni ngaphandle kokonganyelwa yingqondo yokuzithiya nokuzicekisa. UmaRoma 3:23 ukwathetha “ngozuko lukaThixo.” Isaci esi siye sachazwa ngeendlela ezahlukahlukeneyo. Mhlawumbi, eyona nkcazo ilula kukusinika isaci esi intsingiselo esinayo ku-1 Korinte 11:7, “ekubeni [indoda] ingumfanekiselo nozuko lukaThixo.” EsiGrikeni igama lozuko lisetyenziswa ngokukhululekileyo ekuchazeni “[u]mfanekiselo.” Isono siwonakalisile umfanekiselo kaThixo ebantwini. Abantu abanesono basilele kakhulu ekubonakaliseni umfanekiselo okanye uzuko lukaThixo.

Funda Roma 3:10–18. Ingaba ikho into etshintshileyo namhlanje? Zeziphi kwezi nkcazo ezichaza wena kakhulu, okanye ubuya kuba njani ukuba bekungangaYe uKristu ebomini bakho?

Sesibabi sinje, imeko yethu ayiphelelwanga lithemba. Inyathelo lokuqala lelokuvuma ukuzaliswa kwethu sisono nokungabi nakuzinceda kwethu ngokwethu ekwenzeni nantoni ngayo le meko. Ngumsebenzi kaMoya Oyingcwele ukuzisa loo ngqondo kuthi. Ukuba umoni akamchasi, uMoya uya kumkhokela umoni ukuba asisuse isigqubuthelo sokuzikhusela, sokuzenzisa, sokuzithethelela aze azilahlele phezu kukaKristu, ebongoza ukuba enzelwe inceba: “Thixo, yiba betarhu kum mna moni.” (Luka 18:13).

Wagqibela nini ukuzihlolisisa isiqu sakho, iinjongo zakho nendlela oziva ngayo? Inokuba ngamava adala uxinzelelo olukhulu, akunjalo? Ithemba lakho elikuphela kwalo lithini?

Inkqubela-phambili?

Ekupheleni kwenkulungwane yamashumi amabini, abantu babephila nengqondo ethi abantu bayaphucuka, nokuba ukuziphatha ngokulungileyo kuyenyuka, nokuba isayensi nobuchwephesha buya kungenisa ilizwe elifezekileyo. Abantu, xa kwakucingwa, babesiya ekufezekeni. Ngohlobo olulungileyo lwemfundo nokuqeqesheka ekuziphatheni, kwakucingwa ukuba abantu bangaziphuhlisa kakhulu, bona nomphakathi wabo. Konke oku kwakumele ukuba kuyaqala ukwenzeka, kumntu wonke, njengoko sasingena kwilizwe elinokukhalipha elitsha lenkulungwane yamashumi amabini. Ngelishwa, izinto azihambanga ngalo ndlela, akunjalo? Inkulungwane yamashumi amabini yaba yeyona inobubhobubhovu nobukrwada kuyo yonke imbali, kungabulelwa—ngempoxo nalapho—kwinkqubela yezesayensi, eyenze ukuba kubelula ukuba abantu babulale abanye ngobuninzi obunokucingwa kuphela ngabaninzi abangenangqondo bexesha eladlulayo. Yayiyintoni ingxaki?

Funda Roma 1:22–32. Zeziphi iindlela esibona ngazo izinto ezabhalwayo kwinkulungwane yokuqala zibonakaliswa namhlanje kwinkulungwane yamashumi amabini ananye?

Sidinga ukuba sibe nokholo ukuze sikholwe kwizinto ezininzi ngobuKristu: phakathi kwazo, uvuko lwabafileyo, ukuBuya kwesiBini, izulu elitsha nomhlaba omtsha. Phofu, ngubani odinga ukukholelwa kwimo ewileyo yoluntu? Namhlanje, sonke ngabanye siphila imiphumela yaloo meko iwileyo.

Qwalasela ngokukodwa umaRoma 1:22, 23. Siwubona njani lo mthetho-siseko ubonakaliswa ngoku? Ngokwala uThixo, abantu bale nkulungwane yethu yintoni abayinqulayo okanye abayenza isithixo? Ngokwenza njalo, baye baziziyatha kanjani? Yiza nempendulo yakho eklasini ngeSabatha.

Okoko AmaYuda Afana Ngako NeeNtlanga

KwabaseRoma 1, uPawulos wayethetha ngokukodwa ngezono zeeNtlanga, abahedeni, abalahlekwa kukumazi uThixo kwakudala, baza, ke ngoko, bawela kwezona zenzo zihlazisayo. Phofu wayengazi kubayeka abantu bakhe, abakubo, ukuba basinde. Sekukho konke okuhle abakunikwayo (Roma 3:1, 2), nabo babe ngaboni, abagwetywayo ngumthetho kaThixo, baye beludinga ubabalo olusindisayo lukaKristu. Ngaloo ndlela—kule ndawo yokuba bengaboni, bewugqithile umthetho kaThixo, beludinga ubabalo lwezulu ukubasindisa—amaYuda neeNtlanga bonke babefana.

Funda Roma 2:1–3, 17–24. Ulumkisa ngantoni apha uPawulos? Sithini isigidimi ekufuneka sonke, umYuda okanye iNtlanga, sisifumane kwesi silumkiso?

“Emva kokuba umMpostile ebonise ukuba bonke abahedeni bangaboni, ngoku ngendlela eyodwa neyona icinezelayo, ubonisa ukuba nawo amaYuda aphila esonweni, ngokokuba kubhaliwe kungengamoya.”—Martin Luther, *Commentary on Roma*, p. 61. Amaxesha amaninzi kubalula ukubona nokwalatha izono zabanye. Kuba kangaphi, phofu, thina siba netyala lezinto ezifanayo, okanye ezimbi kakhulu? Ingxaki yeyokuba sikholisa ukungazijongi thina, okanye sizenze siziva ngcono ngokukhangela ukuba abanye babi kangakanani xa sibathelekisa nathi.

UPawulos akayamkeli loo nto. Ulumkisa abantu bakubo ukuba bangakhawulezi ukugweba iiNtlanga, kuba bona, maYuda—ngoku bengabantu abanyuliweyo—babengaboni. Kwezinye iimeko, babe nobutyala ngaphezu kwabahedeni ababekhawuleza ukubagweba kuba, njengamaYuda, babenikwe ukukhanya okungaphezulu kuneeNtlanga. Eyona nto ithethwa nguPawulos kuyo yonke le nto ithi, akukho namnye kuthi onokulunga yena ngokwakhe okanye ongcewele ngendalo. UmYuda okanye iNtlanga, indoda okanye ibhinqa, isityebi okanye ihlwempu, owoyika uThixo okanye omalayo, Sisonke sigwetyiwe. Ukuba bekungengalo ubabalo lukaThixo njengoko lutyhilwe kwindaba ezilungileyo, ngekungekho mntu unethemba.

Kuba kangaphi, nokuba kusengqondweni yakho nje, ubagweba abanye ngezinto wena ngokwakho onetyala lazo? Ngokuqaphela le nto ithethwa nguPawulos apha, ungatshintsha njani?

IGospile Nenguquko

“Uyabudela na ubutyebi bobubele bakhe, nonyamezelo, nokuzeka kade umsindo; ungazi ukuba ububele bukaThixo bukusa enguqukweni?” (Roma 2:4). Sithini isigidimi esinaso apha ngokubhekiselele kumba wenguquko?

Kufuneka siqaphele ukuba ukulunga kukaThixo kukhokelela, akunyanzeli, aboni enguqukweni. UThixo akunyanzeli. Uhlala enomonde, efuna ukubatsala bonke abantu ngothando lwaKhe. Inguquko enyanzelweyo inokuyitshabalalisa yonke injongo yenguquko, akunjalo? Ukuba uThixo ebengayinyanzela inguquko, bekungayi kubakho mntu usindiswayo, kuba angathini ukunyanzela abanye angabanyanzeli abanye? Inguquko kufuneka ibe sisenzo zokuzithandela, isabela ekusebenzeni kukaMoya Oyingcwele ebomini bethu. Kunjalo, inguquko isisipho esivela kuThixo, kodwa kufuneka sikulungele sivule ukuba sisamkele, ukukhetha okunokuzenzela thina ngokwethu kuphela.

Yintoni efikela abo balalwayo uthando lukaThixo, abalayo ukuguquka, basuke bahlale ekungathobelini? Roma 2:5–10.

KumaRoma 2:5–10, nakuyo yonke incwadi yamaRoma, uPawulos ucinezela indawo yemisebenzi elungileyo. Ukugwetyelwa ngokholo ngaphandle kwemisebenzi yomthetho kufuneka kungaze kujikelwe ukuba kuthethe ukuba imisebenzi elungileyo ayinandawo kubomi bobuKristu. Umzekelo, kumaRoma 2:7 usindiso luchazwa njengoluza kwabo balufunayo “ngomonde emsebenzini olungileyo.” Nangona umzamo womntu ungekhe uluzise usindiso, uyinxalenye wawo onke amava okusindiswa. Kunzima ukubona indlela umntu angafunda ngayo yonke iBhayibhile aze aphume nengcamango yokuba imisebenzi nezenzo azinamsebenzi konke. Inguquko yenene, uhlobo oluphuma ngokuzithandela entliziyweni, alukholisi ukulandelwa kukuzimisela ukoyisa nokubeka nxamnye oko kufuneka siguquke kuko.

Kukangaphi uba kwimo yokuguquka? Ingaba inyanisekile, okanye wenza nje ukutyhalela ecaleni iimposiso zakho, ukusilela, nezono? Ukuba koku kokugqibela [izono], ungatshintsha njani. Kutheni kunyanzelekile ukuba utshintshe?

Ingcamango Eyongeziweyo:

“Kungoko isigama seBhayibhile sibonisa ukuba, isono asiyiyo intlekele evele yawela umntu engaqondi, kodwa sisiphumo sengqondo esebenzayo nokukhetha okwenziwa ngumntu. Ngapha koko, isono asikuko ukungabikho kokulungileyo, kodwa ‘kukuwa nganeno’ kokulindelwe nguThixo. Yindlela yobubi umntu ayikhethileyo ngabom. Asikuko ukungabi namandla abangenakuba nabutyala ngabo abantu, kuba umntu osengqondweni okanye osesenzweni sesono ukhetha ngabom indlela yokuvukela uThixo, ekugqitheni umthetho waKhe, asilele ukuliva iLizwi likaThixo. Isono sizama ukudlula ngaphaya kwemida ebekwe nguThixo. Ngokufutshane, isono kukuvukela uThixo.”—*The Handbook of Seventh-day Adventist Theology (Hagerstown, Md.: Review and Herald Publishing Association, 2000)*, p. 239. “Umfanekiso ombi wemeko yehlabathi iye yabekwa phambi kwam. Ukuziphatha kakubi kukho kuyo yonke indawo. Urhelelyo sisono esithandwayo seli xesha. Ayizange inkohlakalo iyiphakamise intloko yayo embi ngesibindi njengangoku. Abantu babonakala bephele amandla, abathanda okuhle nokulunga kwenene bakufuphi ekutyhafeni ngenxa yesibindi sayo, namandla kunye nobuninzi bayo [inkohlakalo]. Ubugwenxa obuninzi abupheleli nje kongakholwayo nogxekayo. Akwaba bekunokuba njalo, kodwa akunjalo. Amadoda nabafazi abaninzi abazibiza ngenkolo kaKristu banetyala. Nabanye abazibiza ngokuba bakhangele ukubonakala kwaKhe abasilungelanga eso siganeko ngaphezu kukaSathana ngokwakhe. Abazihlambululi kuko konke ukungcola. Bayikhonze ixesha elide kangaka inkanuko yabo kangangokuba yindalo ukuba iingcinga zabo zingabi nyulu nokuba ukucamanga kwabo yinkohlakalo yodwa.”—Ellen G. White, *Testimonies for the Church*, vol. 2, p. 346.

Imibuzo Yokuxoxwa:

1. Unika impendulo ethini kwabo abathi, sekukho konke oko kwenzekileyo, beme kwinto ethi uluntu luyaphucuka? Ithini ingxoxo abayinikayo, kwaye ubaphendula njani wena?
2. Khangela kwisicatshulwa esisuka kuEllen G. White sesifundo sangoLwesihlanu. Ukuba uyazibona apho, ithini impendulo? Kubaluleke ngantoni ukuba ungancami uphelelwe lithemba kodwa uhlale ubanga izithembiso zikaThixo—kuqala, ukuxolelwa; okwesibini, ukuhlanjululwa? Ngubani lo ufuna ukuba uvele uthi, “Akuncedi nto. Ndonakele kakhulu. Andisokuze ndisindiswe, kuhle ukuba ndincame”? Umamela yena okanye uYesu, oza kubhekisa kuthi, athi, “Nam andikugwebi; hamba, ungabuye wone”? Yohane 8:11.
3. Kubaluleke ngantoni ukuba thina njengamaKristu siyiqonde imeko esisiseko yokuba nesono nobubi komntu? Yintoni enokwenzeka xa sinokulahlekwa kukuyiqonda loo meko ilusizi kodwa eyinyaniso? Ziphoso zini okunokuthi ukungayiqondi kwethu ngendlela eyiyo eyona meko yethu kusikhokelele kuzo?

