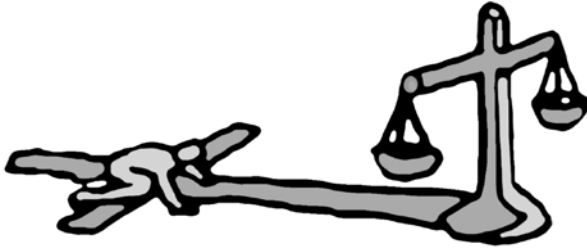


Ukugwetyelwa Ngokholo



SABATHA EMVA KWEMINI

Fundela le Veki:

Roma 3:19–28.

Indima Yenkumbulo:

“Ngoko ke sigqiba kwelithi, umntu ugwetyelwa ngokholo kungekho misebenzi yamthetho” (Roma 3:28).

Kwesi isifundo sihlangani nesiseko sencwadi yabaseRoma: ukugwetyelwa ngokholo—inyaniso enkulu, kunayo yonke enye inyaniso, eyaziswa luHlaziyo lobuProtestanti. Kwaye, sekho onke amanye amabango ngokuchaseneyo, iRoma ayizange yayiguqula le nkolo kunokuba yenza ngowe-1520, xa uPope Leo wakhupha iphepha elihlasela uLuther neemfundiso zakhe. ULuther wayitshisa ikopi yephepha elo kuba, ukuba kwakukho inyaniso eyodwa eyayingeke ijikwe, yile yokugwetyelwa ngokholo. Eli binzana lilodwa lakhelwe phezu komthetho. Umgqithi womthetho uma phambi komgwebi aze agwetyelwe ukufa ngenxa yokwaphula kwakhe umthetho. Kuthi kuvele oma endaweni yakhe akuthabathele phezu kwakhe ukwaphulwa komthetho oko, ngaloo ndlela abe uyamkhulula onetyala. Ngokwamkela omi endaweni yakhe, umoni ngoku uma phambi komgwebi, enganelanga kukususwa ityala lakhe kodwa ethatyathwa njengongazange waphula mthetho awayeziselwe kona kuqala enkundleni. Konke oko kuba omi esikhundleni—ongxelo yakhe imsulwa—unikeze kumaphuli womthetho obakhe ubumsulwa bokugcina kwakhe umthetho. Kwicabo losindiso, umntu ngamnye kuthi ungumaphuli womthetho. Omi endaweni, uYesu, unengxelo esulungekileyo, kwaye umi enkundleni endaweni yethu, ubulungisa baKhe bamkelwe endaweni yokungalungisi kwethu. Kungoko sigwetyelwe phambi kukaThixo, kungengayo imisebenzi yethu, kodwa ngenxa kaYesu, obulungisa baKhe buye babobethu xa sibamkela “ngokholo.” Uthetha ngeendaba ezilungileyo! Kanti ke, iindaba azingeke zilunge ukudlula koko.

**Funda isifundo sale veki ukulungiselela iSabatha kaOkthobha 28.*

Izenzo Zomthetho

Funda Roma 3:19, 20. Uthini uPawulos apha ngomthetho, ngento oyenzayo, nangento ongayenziyo okanye ongenako ukuyenza? Kutheni le nto kubalulekile ukuba onke amaKristu ayiqonde le ngongoma?

UPawulos usebenzisa igama umthetho ngentsingiselo yawo ebanzi njengokuba yayinokuqondwa ngumYuda wemihla yakhe. Ngegama elinguTorah (igama lesiHebhere lo“mthetho”), umYuda nanamhla oku ucinga ngokukodwa ngomyalelo kaThixo kwiincwadi ezintlanu zikaMoses kodwa najikelele kwiTestamente eNdala. Umthetho wokulungileyo— kunye nokuchazwa kwawo kwimimiselo nezohlwayo, kunye nemithetho yeenkonzo [zamadini]—wawuyinxalenye yalo myalelo. Ngenxa yoku, sinako ukucinga ukuba umthetho apha luhlelo lokulawula lobuYuda. Ukuba phantsi komthetho kuthetha ukuba phantsi kolawulo lwawo. Umthetho, phofu, utyhila ukusilela komntu nobutyala phambi kukaThixo. Umthetho awunako ukubususa obo butyala; into onokuyenza kukukhokelela umoni ekufuneni umathunga wabo.

Xa sisebenzisa incwadi yabaseRoma kule mihla yethu, xa umthetho wobuYuda ungasasebenzi, sicinga ngomthetho ngokukodwa umthetho wokulungileyo. Lo mthetho awunako ukusisindisa kwanje ngokuba uhlelo lolawulo lwamaYuda lwalungenako ukuwasindisa amaYuda. Ukusindisa umoni asinguwo umsebenzi womthetho wokulungileyo. Umsebenzi wawo kukutyhila isimilo sikaThixo nokubonisa abantu apho basilela khona ekubonakaliseni eso similo. Nokuba nguwuphi umthetho—owokulungileyo, owamadini, okarhulumente, okanye yonke ihlangene—ukugcina nowuphi okanye yonke kukodwa akunako ukumenza alunge umntu emehlweni kaThixo. Ke khona, umthetho wawungamiselwanga ukuba wenze oko. Kwelinye icala, umthetho wawuza kwalatha ukusilela kwethu uze usikhokelele kuKristu. Umthetho awungeke usisindise kwanje ngokuba iimpawu zesifo zingenako ukusinyanga isifo. Iimpawu azinyangi; zalatha isidingo sonyango. Usebenza ngolo hlobo umthetho.

Inempumelelo engakanani imizamo yakho yokugcina umthetho? Ikuxelela ntoni impendulo yakho ngokungabi lutho kokuzama kwakho ukusindiswa ngokugcina umthetho?

Ubulungisa BukaThixo

“Ngoku ke kubonakalaliswe ubulungisa bukaThixo, kungekho mthetho, bungqinelwa nguwo umthetho nabaprofeti” (Roma 3:21). Simelwe kukuyiqonda njani into ethethwa yile ndima?

Obu bulungisa butsha buthelekiswa nobulungisa bomthetho, obabubulungisa awayeqhelene nabo amaYuda. Ubulungisa obutsha bubizwa ngokuthi “bubulungisa bukaThixo”; oko kukuthi, ubulungisa obuphuma kuThixo, ubulungisa obunikelwa nguThixo, nekuphela kwabo abamkelayo njengobulungisa benene. Obu ke, ngokwenyani, bubulungisa uYesu abuphilileyo ngexesha esenyameni — ubulungisa abunikela bonke ababamkelayo ngokholo, abazithabathela bona, kungengakuba bafanelekile kodwa kuba bebudinga. “Ubulungisa kukuthobela umthetho. Umthetho ufuna ubulungisa, kwaye umoni ubufumana emthethweni; kodwa akakwazi ukubunikela. Indlela ekuphela kwayo anokufikelela ngayo kubo ubulungisa kungokholo. Ngokholo unako ukuzisa kuThixo okuhle kukaKristu, aze uYehova abeke ukuthobela koNyana waKhe kwiakhawunti yomoni. Ubulungisa bukaKristu bamkelwa endaweni yokusilela komntu, kwaye uThixo uyabamkela, axolele, agwebele, umphefumlo oguqukayo, okholwayo, amphathe njengokungathi ulilungisa, amthande njengoko athanda ngako uNyana waKhe.” — Ellen G. White, *Selected Messages, book 1*, p. 367. Ungakufunda njani ukuzamkelela kuwe le nyaniso imangalisayo? Bona nakumaRoma 3:22.

Ukholo lukaYesu Kristu lulapha, ngokungathandabuzekiyo, ukholo kuYesu Kristu. Xa lusebenza ebomini bomKristu, ukholo lungaphezulu kakhulu kokuvuma ngengqondo; lungaphezulu kunokuvuma nje ezinye iinyaniso ngobomi nokufa kukaKristu. Endaweni yoko, ukholo lwenene kuYesu Kristu lumamkela njengoMsindisi, iBamba, iSibambiso, neNkosi. Kukukhetha indlela yobomi baKhe. Kukuthembela kuYe nokuzama ngokholo ukuphila ngokwemithetho yaKhe.

Ngobabalo LwaKhe

Ugcine engqondweni oko sesikufundile ukuza kuthi ga kule ndawo ngomthetho, noko ungenako ukukwenza, funda umaRoma 3:24. Uthini uPawulos apha? Kuthetha ukuthini ukuthi ukuhlangulwa kukuYesu?

Iyintoni le ngcamango yoku “gwetyelwa,” njengoko ifunyanwa kule ndima? Igama lesiGrike udikaio, eliguqulwe “gwebela,” linokuthetha ukuthi, “yithi kulungile,” okanye “yithi kulungile,” Igama lakhiwe kwingcambu enye nodikaioma, “imfuno enobulungisa.” Kungoko, kukho ukuhlangana okusondeleyo phakathi “kokugwetyelwa” no “bulungisa,” ukuhlangana okungasoloko kubakho kwiinguqulelo ezahlukahlukeneyo. Sigwetyelwe xa “kuthiwa silungile” nguThixo. Phambi koku kugwetyelwa, umntu akalunganga kwaye engamkeleki kuThixo; emva kokugwetyelwa, uthatyathwa ngokuba ulungile kwaye esamkeleka kuYe.

Oku ke kwenzeka kuphela ngobabalo lukaThixo. Ubabalo luthetha imfesane. Xa umoni ebuyela kuThixo ukuba asindiswe, sisenzo sobabalo ukumthabatha okanye ukuthi ugwetyelwe ngaphandle kokuhle kwakhe, ngaphandle kwalo naliphi ibango anokulibeka kuThixo endaweni yakhe ngaphandle kokungabi nakuzinceda kwakhe ngokupheleleyo. Umntu ugwetyelwa ngokuhlangulwa okukuKristu Yesu, uhlungulo uYesu alupha njengebambela nesibambiso lomoni somoni. Ukugwetyelwa kunikwe kumaRoma njengesenzo esichanekileyo; oko kukuthi, senzeka ngomzuzu othile exesheni. Ngomzuzu nje umoni ungaphandle, ukungalungisi, kwaye engamkelekanga; kumzuzu olandelayo, olandela ukugwetyelwa, umntu ungaphakathi, wamkelekile, kwaye ulilungisa. Umntu okuKristu ukubona ukugwetyelwa njengesenzo esidlulileyo, esenzeka xa wayezinikela ngokupheleleyo kuKristu. “Sigwetyelwe” (Roma 5:1) ngokuphandle kukuthi, “ngokuba sesigwetyelwe.” Phofu ke, ukuba umoni ogwetyelweyo uthe wasuka waphinda wabuyela kuKristu, ukugwetyelwa kuyenzeka kwakhona. Kanti ke, ukuba ukuphinda kuguqulwe kuthatyathwa njengamava emihla yonke, ikho ingqondo ethi, ukugwetyelwa kuthatyathwa njengamava okuphindaphinda.

Xa iindaba ezilungileyo zosindiso zilunge kangaka, yintoni ebamba abantu ukuba bangazamkeli? Kobakho ubomi, zizinto ezinjani ezenza ukuba ungakuvumi konke iNkosi ekuthembisayo nekunikayo?

Ubulungisa BukaKristu

KumaRoma 3:25, uPawulos unaba ngakumbi kwiindaba ezinkulu zosindiso. Usebenzisa igama elihle, ucamagushelo. Igama lesiGrike lwalo, uhilasterion, lifumaneka kwiTestamente eNtsha kuphela apha nakumaHebhere 9:5, apho liguqulwe ngokuthi “isihlalo senceba.” Njengoko lisetyenziswe kumaRoma 3:25 ukuchaza umnikelo wokugwetyelwa nokuhlangulwa ngoKristu, ucamagushelo lubonakala lumele ukuzalisekiswa kwako konke okwafuziselwa sisihlalo senceba engcweleni kwiTestamente eNdala. Okuthethwa koku kuthi, ngokufa kwaKhe okungumbengelelo, uYesu wabekwa kwangaphambili njengendlela yosindiso kwaye emelwe njengOnika ucamagushelo. Ngokufutshane, kuthetha ukuba uThixo wenza oko kwakudingeka ukusisindisa. Indima ikwathetha ngoku “xolelwa kwezono.” Zizono zethu ezisenza ukuba singamkeleki kuThixo. Akukhonto sinokuyenza ngokwethu ukucima izono zethu. Kwicebo lokuhlangulwa, uThixo ubeke indlela yokuba ezi zono zixolelwe ngokholo kwigazi likaKristu. Igama lo “kuxolela” nguparesis esiGrikeni, laye lithetha “ukudlula ngaphaya” okanye “ukugqitha.” Uku “dlula ngaphaya” akuthethi ukuba izono azihoywanga. UThixo angadlula ngaphaya kwezono zexesha elidlulileyo kuba uKristu usihlawule isohlwayo sazo zonke izono zabantu ngokufa kwaKhe. Nabani, ngoko, “okholwa kwigazi laKhe” izono zakhe zingaxolelwa, kuba uKristu sele emfele (1 Kor. 15:3).

Funda Roma 3:26, 27. Yingongoma ethini ayibekayo uPawulos apha?

Iindaba ezilungileyo uPawulos alangazelela ukwabelana ngazo nabo bonke abaphulaphulayo zazizezokuba babufumaneka eluntwini “ubulungisa baKhe [uThixo],” nokuba buza kuthi, kungengamisebenzi, kungengokuhle, kodwa ngokholo kuYesu noko asenzele kona. Ngenxa yoMnqamlezo waseKalvari, uThixo unako ukuthi umoni ulilungisa aze athatyathwe ngokuba unobulungisa nemfesane emehlweni endalo yonke. USathana akanako ukwalatha umnwe wokummangalela uThixo, kuba iZulu lenze umbengelelo omkhulu. USathana wayemngangalele uThixo esithi ufuna kuhlanga lwabantu ngaphezu kokuba Yena ekulungele ukupha. UMnqamlezo uyaliphika eli bango.

USathana, unokuba wayelindele ukuba uThixo uya kulitshabalalisa ihlabathi emva kokuba lonile; endaweni yoko, wathumela uYesu ukuba alisindise. Isixelela ntoni loo nto ngesimilo sikaThixo? Ulwazi lwethu lwesimilo saKhe lumele ukuba nagalelo lini kwindlela esiphila ngayo? Yintoni onokuyenza ngokwahlukileyo kwiiyure ezingama-24 ezilandelayo okusisiphumo esisolileyo sokwazi ukuba unjani uThixo?

Ngaphandle Kwemisebenzi Yomthetho

“Ngoko ke sigqiba kwelithi, umntu ugwetyelwa ngokholo, kungekho misebenzi yamthetho” (Roma 3:28). Ingaba oku kuthetha ukuba asilindelekanga ukuba siwuthobeke umthetho nokuba ke awusisindisi? Yicacise impendulo yakho.

Kwimeko yembali, uPawulos wayethetha kumaRoma 3:28 ngomthetho ngokubanzi kuhlelo lwesiYuda. Akukhathaleki nokuba umYuda wayezama kangakanani ukuphila phantsi kulo hlelo esezingqondweni, loo mntu wayengeke agwetyelwe ukuba uthe wa silela ukwamkela uYesu njengoMesiya. UmaRoma 3:28 sisiphelo uPawulos kwibango lokuba umthetho wokholo ukushiya ngaphandle ukuqhayisa. Ukuba umntu ugwetyelwe ngezakhe izenzo, angaqhayisa ngako. Xa ke egwetyelwe kuba uYesu lujonge kuYe ukholo, ngoko ke uncomo lulolukaThixo, omgwebelayo umoni. UEllen G. White unika impendulo enika umdla umbuzo othi, “Kuyintoni ukugwetyelwa ngokholo?” Wabhala, “Ngumsebenzi kaThixo ekubekeni uzuko lomntu emhlabeni, nokumenzela umntu oko okungekho emandleni akhe ukuzenzela.”—Ellen G. White, *Testimonies to Ministers and Gospel Workers*, p. 456. Imisebenzi yomthetho ayingeke icamagushele izono zexesha eladlulayo. Ukugwetyelwa akwamkelwa. Kunokufumaneka kuphela ngokholo kumbengelelo wokucanyagusha kukaKristu. Ngoko ke, kule ngqondo, imisebenzi yomthetho ayinanto yakwenza nokugwetyelwa. Ukugwetyelwa ngaphandle kwemisebenzi kuthetha ukugwetyelwa ngaphandle kokuba kubekho nantoni kuthi yokufanela ukugwetyelwa. AmaKristu amaninzi kodwa awayiqondanga kakuhle aza ayisebenzisa gwenxa le ndima. Athi, into ekuphela kwayo ekufuneka umntu ayenze kukukholwa, lo gama eyithobela phantsi imisebenzi okanye ukuthobela, nokuthobela umthetho wokulungileyo. Ngokwenza njalo, ayikuphosa ukufunda kwawo okubhalwe nguPawulos. Kwincwadi yabaseRoma nakwezinye iindawo, uPawulos ufakela ukubaluleka okukhulu ekugcinweni komthetho wokulungileyo. UYesu ngokuqinisekileyo oko wakwenza, kwanje ngoYakobi noYohane ukuba bakwenza (Mat. 19:17; Roma 2:13; Yakobi 2:10, 11; IsiTy. 14:12). Eyona nto ithethwa nguPawulos yethi, nangona ukuthobela umthetho kungeyiyo indlela yokugwetyelwa, umntu ogwetyelweyo ngokholo kusafuneka ewugcinile umthetho kaThixo aze, ngokwenene, nguye kuphela onako ukuwugcina umthetho. Umntu ongazalwanga ngokutsha, ongakhange wagwetyelwa akanako ukukuzalisa okufunwa ngumthetho.

Kutheni le nto kulula kakhulu ukungena esibatheni sokucinga ukuba, kuba umthetho ungasisindisi, asidingi kuzikhathaza ngokuwugcina? Ingaba sowakha wasibethisa nje ngoyaba isono ngokubanga ukugwetyelwa ngokholo? Kungani ukuba leyo ibe yindawo eyingozi kakhulu? Kwangelo xesha linye, besiya kuba phi ngaphandle kwesithembiso sosindiso, nangona silingeka ukuba sisiphathe kakubi?

Ingcamango Eyongeziweyo:

Funda: Ellen G. White, “The Righteousness of Christ in the Law,” pp. 236–239; “Come and Seek and Find,” pp. 331–335; “Perfect Obedience Through Christ,” pp. 373, 374, in *Selected Messages, book 1*; “Things New and Old,” pp. 128, 129, in *Christ’s Object Lessons*. “Nangona umthetho ungenako ukuxolela isohlwayo sesono, kodwa umangalela umoni ngalo lonke ityala lakhe, uKristu uthembise ukuxolela ngokukhulu bonke abaguqukayo, nabakholelwa kwinceba yaKhe. Uthando lukaThixo lunabele ngokukhulu kumphefumlo oguqukayo, kokholwayo. Uphawu lwesono emphefumlweni lunokususwa kuphela ngegazi elicamagushelayo loMbingelelo . . . waLowo wayelingana noYise. Umsebenzi kaKristu—ubomi baKhe, ukuthotywa kwaKhe, ukufa, nokuthethelela umntu olahlekileyo—kuwenza mkhulu umthetho, kuwenze uhlonipheke.”—Ellen G. White, *Selected Messages, book 1*, p. 371. “Isimilo sikaKristu sima endaweni yesimilo sakho, uze wamkelwe phambi kukaThixo kanye njengokungathi akuzange wone.”—Ellen G. White, *Steps to Christ*, p. 62. “Xa umpostile esithi sigwetyelwe ‘kungekho misebenzi yomthetho,’ akathethi ngemisebenzi yokholo nobabalo; kuba lowo wenza imisebenzi enjalo, akakholelwa ukuba ugwetyelwe ngokwenza le misebenzi. (Ngeli xesha esenza imisebenzi enjalo yokholo), okholwayo ufuna ukugwetyelwa (ngokholo). Into athetha yona uMpostile ‘ngezenzo zomthetho’ yimisebenzi abathi abo banobabo ubulungisa bayithembe ngokungathi, ngokuyenza, baya bagwetyelwa, ngoko ke, bangamalungisa ngenxa yemisebenzi yabo. Ngamanye amazwi bafuna nje ukuqhayisa ngelithi, sele bebuzuzile ubulungisa ngemisebenzi yabo.”—Martin Luther, *Commentary on Roma*, p. 80.

Imibuzo Yokuxoxwa:

1. Phinda ufunde iindima zale veiki uze uthi, ngawakho amazwi, ubhale isiqendu ushwankathela oko zikuthethayo. Yabelanani ngabanye ngabanye eklasini ngazo iziqendu.
2. Funda isicatshulwa sikaLuther esingentla. Kwakutheni ukuze inyaniso enje ngale imkhuthaze njengoko yenzayo? Kutheni le nto oko wakuthethayo kulinqaku elibaluleke kakhulu ukuba liqondwe nanamhlanje?
3. “AmaSeventh-day Adventists azibona ezindlamafa nabakhi phezu kweembono zoHlaziyo kwimfundiso yeBhayibhile yokugwetyelwa ngobabalo ngalo ukholo kuphela, nababuyiseli nabachazi begospile yabapostile.”—Ivan T. Blazen, “Salvation,” *Handbook of Seventh-day Adventist Theology (Hagerstown, Md.: Review and Herald® Publishing Association, 2000)*, p. 307. Zizathu zini esinazo zokukhulelwa oko kubhaliweyo ngathi apha?

