

Ukholo Luka-Abraham



SABATHA EMVA KWEMINI

Fundela le Veki:

Gen. 15:6; 2 Samuel 11, 12; Roma 3:20, 31; 4:1–17; Gal. 3:21–23; 1 Yohane 3:4.

Indima Yenkumbulo:

“Umthetho ngoko siyawuphuthisa na ngalo ukholo? Nakanye! Siyawumisa wona umthetho” (Roma 3:31).

Ngeendlela ezininzi, umaRoma 4 ufikelela kwimfundiso yeBhayibhile engokusindiswa ngokholo kuphela nakumongo wento eyaqala uHlaziyo. Ngokwenene, kwiminyaka engama-500 eyadlulayo kule veki konke kwaqala noLuther, kwaye amaProtestanti anyanisekileyo awazange akhangele emva. Ngokusebenzisa uAbraham—umzekelo ofezekileyo wobungcwele nokuhle—njengomzekelo womntu owayedinga ukusindiswa ngobabalo ngaphandle kwemisebenzi yomthetho, uPawulos ubashiya abafundi bengenayo indawo yokungaqondi kakuhle. Ukuba eyona misebenzi ilungileyo yomntu nokugcina umthetho kwakunganelanga ukuba agwetyelwe phambi kukaThixo, themba lini anokuba nalo omnye? Ukuba kwakufuneka kube ngobabalo kuAbraham, kumele kubenjalo nakwabanye, amaYuda neeNtlanga. KumaRoma 4, uPawulos uveza amabakala amathathu aphambili kwi-cebo losindiso: (1) isithembiso sentsikelelo yezulu (isithembiso sobabalo), (2) ukusabela komntu kweso sithembiso (ukusabela kokholo), kunye (3) nokuvakalisa kwezulu kobulungisa obunikwe abo bakholwayo (ukugwetyelwa). Lasebenza njalo kuAbraham, kwaye lisebenza njalo nakuthi. Kubalulekile ukukhumbula ukuba, kuPawulos, usindiso lungobabalo; yinto esiyinikiweyo nathi, nangona singafanele sinjalo. Ukuba besiyifanele, besiya kuba siyayibanjwa [nguThixo], ukuba ke siyayibanjwa, ilityala ayisiso isipho. Kubantu abakhohlakele njengoko sinjalo, usindiso kunyanzelekile ukuba lube sisipho. Ukuqinisekisa oko akuthethayo ngosindiso ngokholo kuphela, uPawulos uhamba yonke indlela aye kuGenesis, ecaphula uGenesis 15:6—“[UAbraham] wakholwa kuYehova; oko wakubalela ebulungiseni kuye.” Kuko oku ukugwetyelwa ngokholo kwelinye lamaphepha okuqala eBhayibhile.

**Funda isifundo sale veki ukulungiselela iSabatha kaNovemba 4.*

Umthetho

Funda Roma 3:31. Ubeka ntoni apha uPawulos? Kutheni le nto eli ngaku libalulekile kuthi singaBalindi?

Kule ndawo uPawulos uxela ngokucinezela ukuba ukhohlo aluwuphuthisi umthetho kaThixo. Nabo phofu babewugcina umthetho, wona wonke umthetho weTestamente eNdala, abazange basindiswe nguwo. Inkolo yeTestamente eNdala, njengaleyo yeNtsha, yayisoloko iyeyobabalo lukaThixo lunikwa aboni ngokhohlo.

Funda Roma 4:1–8. Kubonisa njani oku ukuba, nakwiTestamente eNdala, usindiso lwalungokhohlo lungengamisebenzi yomthetho?

Ngokweli bali leTestamente eNdala, uAbraham wabalelwa ukuba ulilungisa kuba “wakhohwa kuThixo.” Ngoko ke, iTestamente eNdala ngokwayo ifundisa ubulungisa ngokhohlo. Kungoko, yonke ingcamango yokungathi ukhohlo “lubhangisa” (ngesiGrike katargeo: “Iwenza ungabi nto,” “Iucima ixabiso”) umthetho, ibubuxoki; usindiso ngokhohlo luyinto yeTestamente eNdala kakhulu. Ubabalo lufundiswa kuyo yonke kuse ekupheleni kwayo. Yayiyintoni, umzekelo, yonke inkonzo yengewele xa yayingekuko ukumelwa kwendlela aboni abasindiswa ngayo, kungengayo imisebenzi yabo kodwa ngokufa kwebamba endaweni yabo? Kwakhona, yintoni enye enokuchaza indlela awaxolelwa ngayo uDavide emva kwesono esibi noBhatshebha? Ngokuqinisekileyo, yayingekuko ukugcina umthetho okwamsindisayo, kuba wophula imithetho-siseko emininzi kangangokuba yamgweba kumatyala amaninzi. Ukuba uDavide wayengasindiswa ngumthetho, uDavide ngewayengazange wasindiswa konke. UPawulos ubeka phambili ukubuyiselwa kukaDavide kwimfesane yezulu njengomzekelo wokugwetyelwa ngokhohlo. Apha, ke ngoko, ngomnye umzekelo ophuma kwiTestamente eNdala wobulungisa ngokhohlo. Kanti ke, nokuba babangabaqononondisi bomthetho kangakanani abaninzi kwaSirayeli, inkolo yobuYuda yayisoloko iyinkolo yobabalo. Ukuqononondisa umthetho yayikukuyiqgwebha, kungesiso isiseko sayo.

Gxilani imizuzu embalwa kwisono sikaDavike nokubuyiselwa [kwakhe] (2 Samuweli 11, 12; Ndumiso 51). Themba lini onokuzifumanela lona wena kweli bali? Ingaba sikho isifundo apha ngendlela elinokuthi ngayo ibandla liphathe abo bawileyo?

Ityala okanye Ubabalo?

Umba awuphethayo apha uPawulos ungaphaya kwezifundo nje ezingoThixo. Ungena kumongo nomphefumlo wosindiso kunye nolwalamano lwethu noThixo. Ukuba ubani ukholelwa ukuba kufuneka akufumane njengomvuzo ukwamkelwa—ngokuthi kufuneka afikelele kungangatho othile wobungcwele ngaphambi kokuba agwetyelwe axolelwe—kuye ke kunyanzeleke ukuba ajike ajonge kuye ngaphakathi kwisiqu sakhe kunye nezenzo zakhe. Inkolo inako ukujolisa kwisiqu sakhe ngokupheleleyo, ngeyona nto yokugqibela umntu ayidingayo. Kwelinye icala, ukuba umntu uthi azibambe iindaba ezinkulu zokuba, ukugwetyelwa kususiphos esivela kuThixo, esingafunyanwa ngokwenza okuhle nesingenakubangwa, bekuya kubalula kakhulu kangakanani, kube yinto ezenzekela ngokwayo ukuba umntu ajike akhangele kuthando lukaThixo nenceba yaKhe endaweni yokukhangela kwisiqu sakhe? Ekugqibeleni, ngubani onokubonakalalisa uthando nesimilo sikaThixo—ngozisebenzileyo okanye ngosetyenzwe nguThixo?

Funda Roma 4:6–8. Unaba njani uPawulos apha kumxholo wokugwetyelwa ngokholo?

“Umoni kufuneka eze kuKristu ngokholo, abambe okuhle kwaKhe, abeke izono zakhe phezu kOthwala izono, aze amkele uxolelo lwaKhe. Weza ngenxa yoku uKristu emhlabeni. Ngoko ke, ubulungisa bukaKristu bunikwa umoni oguqukayo, okholwayo. Uthi abe lilungu losapho lobukumkani.”—Ellen G. White, *Selected Messages, book 1*, p. 215. UPawulos uyaqhubeka echaza ukuba usindiso ngokholo asilulo olwamaYuda kuphela kodwa nazo iiNtlanga (Roma 4:9–12). Kanti ke, ukuba ufuna ukuba nobuchwephesha ngalo mba, uAbraham wayengenguye umYuda; wayengowomnombo wabahedeni (Yosh. 24:2). Kwakungekho kwahluka kweNtlanga nomYuda ngexesha lakhe. Xa uAbraham wayegwetyelwa, umahluko weNtlanga nomYuda wawungekho ngexesha lakhe. Xa uAbraham wayegwetyelwa (Gen. 15:6), wayengalukanga nokwaluka. Ngoko ke, uAbraham waba nguyise wabo bonke, abangalukanga nabalukileyo, waba kwangumzekelo omkhulu wokusetyenziswa nguPawulos ukucacisa oko akuthethayo, ukuquka indalo yonke kusindiso. Ukufa kukaKristu kwakukokwabantu bonke, kungakheithi buhlanga nabuzwe (Heb. 2:9).

Xa sithabathela ingqalelo yobukho boMnqamlezo ezweni lonke jikelele, siqwalasela oko uMnqamlezo usixelela kona ngexabiso lakhe wonke umntu, kungani ukuba ubuzwe nobuhlanga okanye ukuziphakamisa kwesizwe kube kuyinto embi kakhulu? Singakufunda njani ukubuqonda ubukho ngaphakathi kwethu ukubagweba abanye nokuba, ngobabalo lukaThixo, sikugutyule kusuke ezingqondweni zethu?

Idinga

Kwakungama-500 eminyaka ngolu suku xa uMartin Luther waxhoma ama-95 eentshumayelo kudonga lwebandla laseWittenberg. Inika umdla omkhulu into yokuba isifundo sanamhlanje naso singene ngqo kumbindi wosindiso ngokholo. KwabaseRoma 4:13, “idinga” no“mthetho” ayathelekiswa. UPawulos ufuna ukumisela imvelaphi yeTestamente eNdala kwimfundiso yakhe engobulungisa ngokholo. Ufumana umzekelo kuAbraham, owamkelwa ngawo onke amaYuda njengoyisemkhulu. Ukwamkelwa okanye ukugwetyelwa kweza kuAbraham kungadibananga konke nomthetho. UThixo wenza idinga kuAbraham lokuba wayeza kuba “yindlamafa yomhlaba.” UAbraham walikholelwa eli dinga; ukuthi, wayamkela indawo elalithetha yona. Isiphumo saba kukwamkelwa kwakhe nguThixo nokusebenza ngaye ukusindisa ihlabathi. Oku kuhlala kungumzekelo onamandla wendlela ubabalo elwalusebenza ngayo kwiTestamente eNdala, engunobangela, ngaphandle kwentandabuzo, wokuba uPawulos asebenzise wona.

Funda Roma 4:14–17. Uqhubeka njani apha uPawulos ebonisa ukuba usindiso ngokholo lwalungomongo njani kwiTestamente eNdala? Bona nakumaGal. 3:7–9.

Njengoko besitshilo ekuqaleni, kubalulekile ukukhumbula ukuba ubhalela bani uPawulos. La makholwa amaYuda ayetshonile kumthetho weTestamente eNdala, kwaye amaninzi ayekholwa ukuba usindiso lwawo lwalulele kwindlela elunge kakhulu awugcina ngayo umthetho, nangona kwakungafundiswa oko yiTestamente eNdala.

Ekuzameni ukunyanga le mbono itenxileyo, uPawulos umisa ukuba uAbraham, kwangaphambi komthetho eSinayi, wamkela amadinga, kungengamisebenzi yomthetho (engeyayinzima, kususela ukuba wonke umthetho—okwincwadi ezintlanu zokuqala namadini—wawungekabekwa endaweni), kodwa ngokholo.

Ukuba uPawulos apha ubhekisa kumthetho wolulungileyo uwodwa, owawukho ngokomthetho-siseko kwaphambi kweSinayi, loo nto ayitshoyo isafana. Mhlawumbi nangaphezu koko! Ukuzama ukuzuzama amadinga kaThixo ngomthetho, uthi, kulenza lungabi nto ukholo, lube yinkunkuma. Ngamazwi alukhuni lawo, kodwa into ayithethayo yeyokuba ukholo luyasindisa, umthetho uyagweba. Uzama ukufundisa ngokungabi nto kokuzama usindiso ngale nto kanye ekhokelela ekugwetyweni. Thina sisonke, umYuda neNtlanga, siwaphule umthetho, sathi, ukususela apho, sadinga kwalaa nto uAbraham wadinga yona: ukuba sinikwe ubulungisa obusindisayo bukaYesu ngokholo—inyaniso eyathi ekugqibeleni yakhokelela kuHlaziyo lobuProtestanti.

Umthetho Nokholo

Njengoko sibonile izolo, uPawulos wabonisa ukuba ukusebenza kukaThixo noAbraham kwabonisa ukuba usindiso lubakho ngesithembiso sobabalo kungabi ngomthetho. Ngoko ke, ukuba amaYuda ayenqwenela ukusindiswa, kwakufuneka eyeke ukuthembela emisebenzini yawo ukuba asindiswe aze amkele idinga lika-Abraham, elizalisekiswa ngoku ekufikeni kukaMesiya. Kuyafana, ngokwenene, kubo bonke abantu, amaYuda neeNtlanga, abacinga ukuba imisebenzi yabo “elungileyo” kuphela kwento efunekayo ukubenza ukuba balunge kuThixo.

“Umthetho-siseko othi umntu angazisindisa ngemisebenzi yakhe ufumaneka kwisiseko sayo yonke inkolo yobuhedeni. . . . Kuyo yonke indawo obanjwe kuyo, abantu abanaso isikhuselo ngakwisono.”—Ellen G. White, *The Desire of Ages*, pp. 35, 36. Kuthetha ukuthini oku? Kutheni le nto ingcamango yokuba singazisindisa ngemisebenzi yethu isishiya singamaxhoba esono?

UPawulos waluchaza njani ulwalamano phakathi komthetho nokholo kumaGalati? Gal. 3:21–23.

Ukuba bekukho umthetho onganika ubomi, ngokuqinisekileyo ibingaba ngumthetho kaThixo. Kanti ke, uPawulos uthi awukho umthetho onokunika ubomi, nokaThixo awunako, kuba bonke bawugqithile umthetho, ngenxa yoko bonke bagwetyiwe nguwo.

Lona idinga lokholo, elityhilwe ngokupheleleyo ngoKristu, likhulula bonke abakholwayo ekubeni “ngaphantsi komthetho”; ukuthi, ekugwetyweni nakumthwalo wokuzama ukuzusa usindiso ngawo. Umthetho uba ngumthwalo xa unikwa ngaphandle kokholo, ngaphandle kobabalo, ngaphandle kobulungisa obubakho ngokholo, ukuba ngaphantsi komthetho kuthetha ukuba phantsi komthwalo nokugwetywa ngenxa yesono.

Busembindini kangakanani ubulungisa ngokholo kuhambo lwakho noThixo? Oko kukuthi, ungenza ntoni ukuqinisekisa ukuba alusithwa yeminye imiba yenyano kude kufike apho ulahlekwa kukuyibona le mfundiso ibaluleke kangaka? Ngapha koko, zilunge ngantoni ezinye iimfundiso ezi ngaphandle kwale?

Umthetho Nesono

Siye sive abantu besithi, kuMnqophiso omTsha, umthetho ubhangisiwe, baze baqhubeke becaphula iindima abakholelwa ukuba ziyakubonisa oku. Ingingca esusa loo ntetho, phofu, ayivakali, yona, nokufundisa kwayo ngoThixo.

Funda 1 Yohane 2:3–6, 3:4, noma Roma 3:20. Zisixelela ntoni ezi ndima ngolwalamano phakathi komthetho nesono?

Kumakhulu eminyaka embalwa eyadlulayo, umbhali ongumIrish, uJonathan Swift wabhala: “Angakwazi na umntu ukuthi, ukuba amagama ukusela, ukuqhatha, ukuxoka, ukuba, ebenokuthi, ngomthetho wasePalamente, akhutshwe kulwimi lwesiNgesi nakwizichazi-magama, besingavuka ngentsasa elandelayo sonke singcathu, sinyanisekile, sinobulungisa, singabathandi benyaniso? Singaba sisiphumo esihle esi?”—Jonathan Swift, *A Modest Proposal and Other Satires* (New York: Prometheus Books, 1995), p. 205. Ngokufanayo, ukuba umthetho kaThixo ububhangisiwe, kutheni ke lento ukuxoka, ukubulala, nokuba kuse sisono okanye kungalunganga? Ukuba umthetho kaThixo ubuguqulwe, nokuchaza isono kufuneka kuguqulwe nako. Okanye, ukuba umthetho kaThixo wasuswa, nesono simelwe, naso, ibe ngubani oyikholelwayo loo nto? (Bona naku-1 Yohane 1:7–10; Yakobi 1:14, 15.) KwiTestamente eNtsha, zombini, umthetho negospile zikhona. Umthetho ubonisa ukuba siyintoni isono; igospile yalatha kumathunga weso sono, okukufa nokuvuka kukaYesu. Ukuba akukho mthetho, akukho sono, sibe sisindiswa entweni ke? Kuphela kubukho bomthetho, nokuqhubeka kwawo usemandleni, ethi igospile yenze ingqondo. Siva rhoqo ukuba uMnqamlezo wawucima umthetho. Yimpixano le, kuba uMnqamlezo ubonisa ukuba umthetho awunakuze ususwe okanye uguqulwe. Ukuba uThixo akazange awususe okanye awugqule umthetho phambi kokuba uKristu afe emnqamlezweni, wayengenzela ntoni kamva? Wayetheni angawususi umthetho bakona abantu, aze abasindise abantu ekohlwayweni okungomthetho okuziswa kukwaphulwa kwawo umthetho? Ngaloo ndlela uYesu ngekwakungazange kufuneke ukuba afe. Ukufa kukaYesu kubonisa ukuthi, ukuba umthetho wawunokuguqulwa okanye ususwe, ngekwakwenziwe oko ngaphambi, hayi emva, koMnqamlezo. Ngoko ke, ayikho into ebonisa ukuma nokusebenza komthetho ngaphezu kokufa kukaYesu, ukufa okwenzeka kanye kuba umthetho ungenako ukuguqulwa. Ukuba umthetho wawunokuba nokuguqulwa ukuhlangabezana nathi kwimeko yokuwa kwethu, yayingebi sesona sisombululo singcono eso kwingxaki yesono kubo kuba kufuneka ukuba kufe uYesu?

Ukuba wawungekho umthetho ongcwele ochasana nokukrexeza, ingaba eso senzo besingabanga intlungu nomonakalo ongaphantsi kunokuba sisenza ngoku kwabo bangamaxhoba aso? Ipendulo yakho ikunceda njani ukuba uqonde ukuba kutheni nje umthetho kaThixo usasebenza? Athini awakho amava ngeziphumo zokwaphulwa komthetho kaThixo?

Ingcamango Eyongeziweyo:

Funda: Ellen G. White, “Christ the Center of the Message,” p. 388, in *Selected Messages*, book 1; “The Call of Abraham,” pp. 125–127; “Umthetho NemiNqophiso,” amaph. 363, 364, kuAmanyange NabaProfeti; “The Sermon on the Mount,” pp. 307, 308; “Controversy,” p. 608; “ ‘It Is Finished,’ ” pp. 762, 763, in *The Desire of Ages*. “Kulowo usebenzayo, umvuzo awubalelwa ngokwase lubabalweni, ubalelwa ngokwase kubangweni (Roma 4:4). Umpostile apha uchaza indawo ecatshulweyo (Gen. 15:4–6) ukugqibezela nokubonisa kuyo ukuba ukugwetyelwa kungokholo, akungamisebenzi. Oku ukwenza ngokuqala ngokuchaza intsingiselo yamagama athi ‘kwabalelwa kuye ngokwase lubabalweni.’ La magama achaza ukuba uThixo ubamkela (aboni) ngobabalo kungangamisebenzi yabo.”—Martin Luther, *Commentary on Roma*, p. 82. “Ukuba uSathana angaphumelela ukwenza umntu ukuba abeke ixabiso kweyakhe (umntu) imisebenzi njengemisebenzi yokuhle nobulungisa, uyazi ukuba unako ukumoyisa ngezilingo zakhe, amenze ixhoba nesisulu sakhe Qabani imigubasi ngegazi leMvana yaseKalvari, niya kukhuseleka.”—Ellen G. White, *Advent Review and Sabbath Herald*, Sept. 3, 1889.

Imibuzo Yokuxoxwa:

1. Kutheni le nto kubaluleke kakhulu ukuluqonda usindiso ngokholo kuphela ngaphandle kwemisebenzi yomthetho? Zimposiso ezinjani olunokusikhusela kuzo olo lwazi? Zeziphi iingozi ezilindele abo balahlekwa ngumbono wemfundiso ebaluleke kangaka yeBhayibhile?
2. Zeziphi ezinye izingathu onokuzinika ngokuqhubeka kokume komthetho kaThixo, naxa sesiqonda ukuba umthetho nokuwuthobela asizinto zisisindiso?
3. Umba osisiseko kumbindi woHlaziyo ngothi, Sisindiswa njani? Zeziphi iindlela esingathi sithethe ngokuphandle nokuphimisela ngomahluko phakathi kwamaProtestanti namaKatolika ngale ngongoma ibalulekileyo, kodwa sibe singahlaseli bani ngqo?
4. Njengaboni abagwetyelweyo, senziwe sangabazusa inceba esingayifanelanga evela kuThixo, esimonileyo. Le nyaniso imele ukuba nagalelo lini kwindlela esibaphatha ngayo abo basonileyo babe ngokwenene bengalufanele ubabalo nemfesane yethu?

