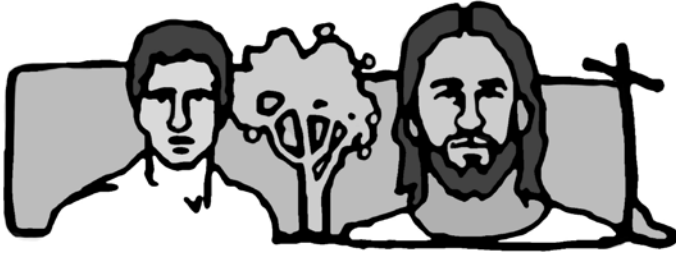


UAdam NoYesu



SABATHA EMVA KWEMINI

Fundela le Veki:

Roma 5.

Indima Yenkumbulo:

“Ngoko, sigwetyelwe nje ngokwaselukholweni, sinoxolo kuThixo ngayo iNkosi yethu uYesu Kristu; esaba nako ngaye ukuthi singene ngokholo kolu lubabalo simiyo kulo, siqhayise ngokuthemba uzuko lukaThixo” (Roma 5:1, 2).

UPawulos umisele ingongoma ethi, ukugwetyelwa okanye ukwamkeleka kuThixo, kukho kuphela ngokukholwa kuYesu Kristu, kuba bubulungisa baKhe kuphela obaneleyo ukusinika ukuma kakuhle phambi kweNkosi yethu. Esakha phezu kwaloo nyaniso inkulu, uPawulos ngoku unaba ngakumbi kulo mba. Ebonisa ukuba usindiso lumele ukubakho ngokholo lungabi ngemisebenzi, nakulowo “ulilungisa” njengoAbraham, uPawulos ubheka ngasemva akhangele umfanekiso omkhulu—kunobangela wesono nentlungu nokufa, nokuba sifumaneke njani isisombululo kuKristu noko akwenzele uluntu. Ngokuwa komntu omnye, uAdam, lonke uluntu lwajongana nokugwetywa, ukubukulwa, nokufa; ngoloyiso lomnye, uYesu, lonke ihlabathi labekwa kumgangatho omtsha phambi kukaThixo. Ngokukholwa kuYesu, ingxelo yezono zabo nesohlwayo esifanele ezo zono zakwazi ukuxolelwa, zibe nokuxolelwa nokuthethelelwa ngonaphakade. UPawulos uthlekisa uAdam noYesu, ebonisa indlela uKristu aweza kuchitha ngayo oko kwenziwa nguAdam, ebonisa ukuba ngokholo amaxhoba esono sika-Adam anako ukuhlangukwa ngoYesu, uMsindisi. Isiseko sako konke ngumnqamlezo kaKristu nokufa kwaKhe okulibambela apho—nokuvulela indlela wonke umntu, ongumYuda okanye iNtlanga, ukuba asindiswe ngoYesu, owathi, ngegazi laKhe wazisa ukugwetyelwa kubo bonke abamamkelayo. Ngokuqinisekileyo, lo ngumxholo ofanele ukuchazwa ngakumbi, kuba usisiseko salo lonke ithemba lethu.

**Funda isifundo sale veki ukulungiselela iSabatha kaNovemba 11.*

Ukugwetyelwa Ngokholo

Funda Roma 5:1–5. Kwimigca elapha ngezantsi, shwankathela isigidimi sikaPawulos. Yintoni onokuzifumanela yona apha wena?

“Ugwetyelwa” uthetha ukuthi, “njengoko sele ugwetyelwe.” Isenzi sesiGrike sisibonisa isenzo njengesenziwayo. Sele kuthiwe singamalungisa, okanye sithatyathwa ngokwamalungisa, kungengayo nayiphi imisebenzi yomthetho kodwa ngokuba samkele uYesu Kristu. Ubomi obugqibeleleyo awabuphilayo uYesu kulo mhlaba, ukugcina kwaKhe umthetho okufezekileyo, kubalelwe kuthi. Ngelo xesha linye, zonke izono zethu ziye zabekwa phezu kukaYesu. UThixo umbalele uYesu njengozenzileyo ezo zono, ingesithi, kwaye kungaloo ndlela esingasinda ngayo kwisohlwayo esisifaneleyo. Eso sohlwayo sawa phezu kukaKristu ngenxa yethu, endaweni yethu, ukuze singaze sifanele ukujongana naso thina. Zeziphi iindaba ezintle ukudlula ezo kumoni? Igama lesiGrike eliguqulwe “ukuzingca” kumaRoma 5:3 likwa leli liguqulwe “ukuqhayisa” kumaRoma 5:2. Ukuba liguqulwe “ukuzingca” kumaRoma 5:3 nakwezinye (njengakwezinye iinguqulelo), ukuhlangana phakathi kwamaRoma 5:2 nomaRoma 5:3 ubonakala ngokucace kakhulu. Abantu abagwetyelweyo banokuvuya embandezelweni kuba ukholo nethemba labo balimilisele kuYesu Kristu. Banethemba lokuba uThixo uya kuzisebenzela zonke izinto okulungileyo. Baya kukubalela ekuthini kuluzuko ukubulaleka ngenxa kaKristu. (bona u-1 Petros 1 Pet. 4:13.)

Qaphela, kwakhona, ukubheka phambili kumaRoma 5:3–5.

1. Ukunyamezela. Igama lesiGrike eliguquliweyo elinguhupomone lithetha “ukunyamezela okuzinzileyo.” Olu luhlobo lwembandezelo ebakho kulowo obambe ukholo nongalahlekwayo ngumbono wethemba analo kuKristu, naphakathi kwezilingo nentlungu enokubenza ubomi bube bubu maxa wambi.
2. Ukucikideka. Igama lesiGrike eliguquliweyo elingudokime lithetha “ubuhle bokwamkelwa”; ngenxa yoko, “sisimilo,” okanye ngokuthe nqo, “sisimilo esamkelekileyo.” Lowo unyamezela izilingo kuye kukhula isimilo esamkelekileyo.
3. Ithemba. Unnyamezelo nokwamkeleka kuveza ithemba—ithemba elifunyanwa kuYesu nesithembiso sosindiso kuYe. Lo gama sisabambelele kuYesu ngokholo, ngenguquko, nokuthobela, sinento yonke esinokuba nethemba layo.

Yintoni ekuphela kwayo kubo bonke ubomi bakho onokuyithemba ngaphezu kwayo nayiphi? Lingazaliseka njani elo themba kuYesu? Okanye linako? Ukuba alinako, ingaba uqinisekile ukuba ufuna ukubeka ithemba elikhulu kangako kulo?

Sisengaboni

Funda Roma 5:6–8. Isixelela ntoni le ndawo ngesimilo sikaThixo, kwaye kutheni izaliswe lithemba ngenxa yethu?

Bathi uAdam noEva bakugqitha ngokulihlazo nokungathethelekiyo okufunwa lizulu, uThixo wathabatha inyathelo lokuqala lokuxolelanisa. Kususela ngoko, uThixo uhambe phambili ekubekeni indlela yosindiso nasekubizeni umntu ukuba ayamkele. “Lithe ke lakuzaliseka ixesha, uThixo wamkhupha uNyana wakhe” (Gal. 4:4).

UmaRoma 5:9 uthi, sinako ukusindiswa kwingqumbo kaThixo ngoYesu. Sicinga ukuba kuthetha ntoni oku?

Ngobusuku obuphambi kokuba banduluke eYiputa, igazi emigubasini yamaSirayeli eYiputa lakhusela amazibulo kwingqumbo eyayiza kuwela amazibulo aseYiputa. Kwangaloo ndlela, igazi likaYesu Kristu liqinisekisa ukuba lowo uthu wagwetyelwa waza wahlala enjalo uya kukhuseleka xa ingqumbo kaThixo ekugqibeleni itshabalalisa isono ekupheleni kwephakade. Abanye abantu baxakene nengcamango kaThixo othandayo kodwa onengqumbo. Kungenxa kanye yothando lwaKhe le nto ikho le ngqumbo. Angathini uThixo othanda ihlabathi, ukungabi nayo ingqumbo ngakwisono? Ukuba ebengasikhathalele, ebengayi kukhathala nokuba kwenzeka ntoni apha. Khangela ehlabathini jikelele ubone into eyenziwe sisono endalweni. Angathini uThixo ukungabi nangqumbo ngakububi nentshabalalo?

Zeziphi ezinye izizathu esizinikiweyo ukuba sivuye? Roma 5:10, 11.

Abanye abacacisi bambone umaRoma 5:10 ebhekisa kubomi uKristu awabuphila kulo mhlaba, awathi ngabo wenza isimilo esigqibeleleyo ngoku asinika ukuba sibalelwe kuthi. Nangona oku ngokuqinisekileyo kuyinto obayenzayo ubomi bukaKristu obugqibeleleyo, uPawulos ingathi ucinezela into yokuba, nangona uKristu wafayo, wabuya wavuka, kwaye ngoku uyaphila ngonaphakade (bona amaHeb. 7:25). Kuba ephila, sisindisiwe. Ukuba wayehleli engcwabeni, amathemba ethu ayeya kutshabalala naYe. UmaRoma 5:11 uqhubeka nezizathu zokuba sivuye eNkosini, kwaye kungenxa yoko uYesu wakufezayo ngenxa yethu.

Ukufa Ngaso Isono

Ukufa kulutshaba, olokugqibela. Xa uThixo wayedala usapho loluntu, walungiselela ukuba amalungu alo aphile ngonaphakade. Ngaphandle kwabantu abambalwa, abantu abakufuni ukufa; abo bafunayo bona, bakufuna emva kokufumana kwabo okona kukhulu ukubandezeleka nentlungu. Ukufa kuhamba ngokuchasene nesona siseko sendalo yethu. Oko kungokuba kususela kwasekuyilweni kwethu, sadalelwa ukuba siphile ngonaphakade. Ukufa kwakungayi kwaziwa kuthi.

Funda Roma 5:12. Ucacisa ntoni apha uPawulos? Ichaza ntoni le nto?

Abacacisi [beBhayibhile] bathethe kakhulu ngale ndawo yesiBhalo kunezinye ezininzi. Mhlawumbi isizathu sesokuba, njengoko kuphawulwe kwi-The SDA Bible Commentary, vol. 6, p. 529, ukuba aba bacacisi “bazama ukusebenzisa le ndawo ngenjongo ezingezizo awayeqonde zona uPawulos.” Enye ingongoma abaxoxa kuyo ithi: Sadlulela njani isono sika-Adam kwinzala yakhe? Ingaba inzala ka-Adam inesabelo kubutyala besono sika-Adam, okanye ingaba babe netyala ngaphambi kukaThixo ngenxa yezabo izono? Abantu bazame ukufumana impendulo kulo mbuzo kule ndima, kodwa asinguwo umba uPawulos awuphethayo. Wayenomnye umgomo opheleleyo engqondweni. Uphinda ukubethelela into abesele eyithethile: “kuba bonile bonke” (Roma 3:23). Siyakudinga ukuba sikuqonde ukuba singaboni, kuba yindlela leyo esiya kusenza ukuba siqonde ukumdinga kwethu uMsindisi. Apha, uPawulos uzama ukwenza ukuba abafundi bayiqonde kanye indlela esibi ngayo isono nento esiyizisileyo kulo mhlaba ngoAdam. Uphinda abonise oko uThixo asinika kona kuYesu njengomathunga ekuphela kwakhe kwintlekele eziswe phezu komhlanga ngesono sika-Adam. Kanti ke, le ndima ixela kuphela ngengxaki, ukufa kuAdam—hayi isisombululo, ubomi kuKristu. Enye yezona ndawo zivuyisa kakhulu zegospile yeyokuba ukufa kufincelwe ebomini. UYesu wadlula ngaphaya kwamasango engcwaba wayaqhawula amakhamandela ako. Uthi, “Ndinguye odla ubomi; ndaye ndifile; yabona, ndinguye obudlayo ubomi kuse emaphakadeni asemaphakadeni. Amen. Ndinazo nezitshixo zelabafileyo” (IsiT. 1:18). Ngenxa yokuba uYesu enazo izitshixo, utshaba alusenako ukuwagcina amaxhoba alo engcwabeni.

Athini awakho amava ngobunyaniso kunye nentlekele yokufa? Kungokuba kutheni, phambi kotshaba olunje ukuswela inguquko, le nto kufuneka sibe nethemba le nto engaphezulu kunathi okanye engaphezulu nakweyiphi enikwa ngulo mhlaba?

Ukususela KuAdam Ukuya KuMoses

Funda Roma 5:13, 14. UPawulos usifundisa ntoni apha ngomthetho?

Uthetha ngantoni apha uPawulos? Intethwana ethi “kude kwakho umthetho” yayanyaniswa nentetho ethi “kuthabathela kuAdam kwezisa kuMoses.” Uthetha ngexesha emhlabeni ukususela eNdalweni ukuya eSinayi, ngaphambi kokungeniswa ngokusesikweni kwemiyalelo nemithetho yohlelo lwakwaSirayeli, eyayiquka, phofu, imiThetho eliShumi. “Kude kwakho umthetho” uthetha ukuba zada iinkcukacha zokufunwanguThixo kwimithetho eyahlukahlukeneyo zanikelwa kuSirayeli eSinayi. Isono sasikho kwangaphambi kweSinayi. Sasinokuthini ukungabikho? Ingaba ukuxoka, ukubulala, ukukrexeza, nokunqula izithixo kwakungesiso isono phambi kwangoko? Ngokuqinisekileyo, kwakuzizo. Kuyinyaniso kona ukuba, ngaphambi kweSinayi, uluntu lwalungenantiyilelo ingako ngoThixo, kodwa ngokucacileyo lwalusazi ngokwaneleyo ukuba lube nokuziphendulela. UThixo ulilungisa, kwaye akasayi kohlwaya ngokungenamfesane. Abantu kwilizwe langaphambi kweSinaye bafa, njengoko esalatha uPawulos. Ukufa kwadlula kubo bonke. Nangona babengonanga ngokuchasene nomyalelo obekwe wacaca, kodwa ke babonile. Babenazo izityihlelo zikaThixo endalweni, abangazange basabele kuzo baza, ke ngoko, banetyala. “Iindawo zakhe ezibe zingenakubonwa zibonwa kakuhle, . . . ; ukuze bangabi nakuziphendulela” (Roma 1:20).

**Yayiyintoni injongo yokuba uThixo azityhile ngokupheleleyo “emthethweni”?
Roma 5:20, 21**

Imfundiso eyanikwa eSinayi yayiquka umthetho wokulungileyo, nangona yayikho [imfundiso] kwangaphambi kwayo. Oku kwakuqala, phofu, ngokweBhayibhile, ukuba lo mthetho ubhalwe ukwavakaliswe ngokubanzi. Xa amaSirayeli ayeqala ukuzithelekisa nokufunwa lizulu, afumanisa ukuba awa phantsi kakhulu. Ngamanye amazwi, “isono” sanda. Akhawuleza abuqonda ububanzi bokugqitha kwabo umthetho. Injongo yentyilelo enjalo yayikuwanceda ukuba asibone isidingo sawo soMsindisi, nokuwaqhubela ukuba amkele ubabalo olunikwa ngaphandle kwentlawulo nguThixo. Njengoko bekucinezelwe ngaphambili, inguqulelo eyiyo yokholo lweTestamente eNdala yayingaqononondisi mthetho.

Imithetho yelizwe lakho iyityhila njani imbono yomntu yokulungileyo nokungalunganga? Ukuba imithetho yabantu ingakwazi ukwenza oko, unokubeka phi okaThixo ongumthetho ongunaphakade?

UYesu, UAdam Wesibini

“Ngoko ke, njengokuba kwathi ngasiphoso sinye kwabakho ukugwetywa kwabo bonke abantu, ngokunjalo kothi nangesenzo esinye sobulungisa, kubekho ukugwetywelwa ubomi kubo bonke abantu. Kuba njengokuba kwathi, ngokungeva komntu omnye lowo, abaninzi benziwa aboni, ngokunjalo kuya kuthi, nangokuva komnye lo, abaninzi benziwe amalungisa.” (Roma 5:18, 19). Yimpikiswano ethini le ibekwa phambi kwethu apha? Themba lini esilinkwayo kuKristu?

Njengabantu, asizuzanganto kuAdam ngaphandle kwesigwebo sokufa. UKristu, Yena, wangenelela wadlula kumhlaba apho uAdam wawa khona, enyamezela lonke uvavanyo endaweni yomntu. Wahlangula ukusilela nokuwa kuka-Adam okuhlazisayo, waza ngoko, njengeBambela lethu, wasibeka kumhlaba olungileyo noThixo. Kungoko, uYesu “[angu]Adam wesiBini.” “UAdam wesibini wayengumntu okhululekileyo ekuziphatheni ngokulungileyo, nowayenomthwalo ngokwaKhe ukuziphatha. Ejikelezwe ziimpembelelo ezirhubuluzayo nezilahlekisayo, wayekwimeko ephantsi kakhulu kunaleyo ka-Adam wokuqala ukuba aphile ubomi obungenasono. Kanti ke, phakathi kwaboni wamelana naso sonke isihendo sokona, wakugcina ukuba msulwa kwaKhe. Wahlala engenasono.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1074.

Izenzo zika-Adam nezikaKristu zithelekiswe njani kumaRoma 5:15–19?

Khangela kwiingcamango eziphikisanayo: ukufa, ubomi; ukungathobeli, ukuthobela; ukugwetywa, ukugwetyelwa; isono, ubulungisa. UYesu weza wenza konke oko uAdam wakwenzayo! Itsala umdla nayo, into yokuba igama isipho lifumanenke kahlanu kumaRoma 5:15–17. Kahlani! Into icacile: uPawulos ucinezela ukuba ukugwetyelwa akungomvuzo; kuza kususipho. Kuyinto esingayifumani ngokuhle esikwenzileyo, ekuthiwa isifanele. Njengazo zonke izipho, kufuneka solule izandla sizamkele, apha ke, zizibanga esi sipho ngokholo.

Sasinjani esona sipho sihle owakha wasizuzwa? Yintoni eyasenza ukuba sibe sihle kangako, sikhethe ngokukodwa? Into yokuba yayisisipho, xa kuthelekiswa nento owawuyisebenzele, yakwenza ukuba usivuyele kakhulu kangakanani? Kanti ke, singaqala njani eso sipho ukulinganiswa neso sinaso kuYesu?

Ingcamango Eyongeziweyo:

Funda: Ellen G. White, “Help in Daily Living,” pp. 470–472, in *The Ministry of Healing*; “Christ the Center of the Message,” pp. 383, 384, in *Selected Messages, book 1*; “Ukulingwa NokuWa,” amaph. 60–62, kuAmanyange Nabaprofeti; “Justification,” pp. 712–714, in *The SDA Encyclopedia*. “Abaninzi bakhohliswa yimeko yentliziyo yabo. Abaqondi ukuba intliziyo yemveli iyakhohlisa ngaphezu kwazo zonke izinto, kwaye ikhohlakele ngokukhulu. Bazithandela ngobabo ubulungisa, baze baneliswe kukufikelela kweyabo imigangatho yesimilo.”—Ellen G. White, *Selected Messages, book 1*, p. 320. “Kukho intswelo enkulu yokuba kufuneka uKristu eshumayelwe njengekuphela kwakhe olithemba nosindiso. Xa imfundiso yokugwetyelwa ngokholo yayinikwa . . . , yafika kwabaninzi yehla njengamanzi esihla kumhambi onxaniweyo. Ingcamango yokuba ubulungisa bukaKristu bunikwa thina, kungengakuba sinokuhle kwicala lethu, kodwa njengesipho sasimahla esivela kuThixo, yabonakala iyingcamango exabisekileyo.”—Iphepha 360. “Ngubani isiqu salowo wayeza kufika? (5:14). UAdam uyintsobi kaKristu njani? Njengokuba uAdam waba ngunobangela wokufa kwinzala yakhe, nangona yayingazange itye emthini owalelweyo, ngoko uKristu uye waba nguMniki wobulungisa kwabo bangabaKhe, nangona babengamkelanga mvuzo wabo nabuphi ubulungisa; kuba ngoMnqamlezo ubazuzele (ubulungisa) bonke abantu. Intsobi yokugqitha umthetho kuka-Adam ingaphakathi kuthi, kuba sifa njengokungathi sona njengoko wonayo [yena]. Intsobi kaKristu ingaphakathi kuthi, kuba siphila njengokungathi sabuzalisa bonke ubulungisa njengoko wenzayo [Yena].”—Martin Luther, *Commentary on Roma*, pp. 96, 97.

Imibuzo Yokuxoxwa:

1. Sisiqonda njani esi sicatshulwa silandelayo esiphuma kuEllen G. White: “Kukho isidingo sokulifunda ngocoselelo ngakumbi ilizwi likaThixo; ngokukodwa kumelwe ukunikwa ingqalelo uDaniyeli nesiTyhilelo ngaphezu kwangaphambili, kwimbali yomsebenzi wethu. Sisenokuba nokuncinane esinokukuthetha kweminye imiba, ngokubhekiselele kwigunya laseRoma nobupopi; kodwa kufuneka siyiqaphele into ebhalwe ngabaprofeti phantsi kwempemfundo kaMoya Oyingcwele kaThixo.”—Ellen G. White, *Evangelism*, p. 577.
2. Cingani ngobunyaniso bokufa, into okungayenzi kuphela ebomini kodwa nakwintsingiselo yobomi. Ababhali abaninzi nosolwazi bakhalela ukuba, ekugqibeleni, ubomi abunantsingiselo, kuba buphela ekufeni okungunaphakade. Thina njengamaKristu, siphendula sithini kubo? Kutheni le nto ithemba esinalo kuYesu ikuphela kwempendulo esinayo koko kungabikho kwentsingiselo?
3. Njengoko isiwu sika-Adam sangenisa indalo ewileyo kuthi sonke, uloyiso lukaYesu lusinika idinga lobomi obungunaphakade sonke thina abamamkelayo ngokholo, akukho ushiywe ngaphandle. Xa kukho umphako omhle kangaka esinawo, yintoni ebathintelayo abantu ekufikeleleni nasekuzondeleleni ukuba bazibangele wona? Singenza njani ukuba sonke ngabanye ukubanceda abo bafuna ukuqonda ngcono oko uKristu akunikayo noko sele ebenzele kona?

