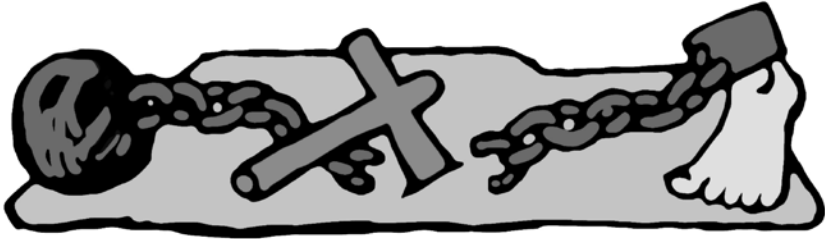


Ukoyisa Isono



SABATHA EMVA KWEMINI

Fundela le Veki:

Roma 6; 1 John 1:8–2:1.

Indima Yenkumbulo:

“Isono asiyi kuniphatha ngabukhosi; kuba aniphantsi komthetho, niphantsi kobabalo” (Roma 6:14).

Ukuba imisebenzi ayinako ukusisindisa, sizihluphela ntoni ngayo? Kutheni singaqhubeki sisona nje? Kwisahluko sesi-6 yimpendulo kaPawulos kulo mbuzo ubalulekileyo. UPawulos apha uphetho into eqondwa kakhulu ngokuba “kukungcwaliswa,” inkqubo esithi ngayo soyise isono size sibonakalalise isimilo sikaKristu ngakumbi nangakumbi. Igama “ukungcwaliswa” livela kabini kuphela kumaRoma. Livela kumaRoma 6:19, 22 liligama lesiGrike uhagiasmos, elithetha ukungcwaliswa. esiNgesini, livela kwezi ndima zimbini liligama “ubungcwele.” Ingaba oku kuthetha ukuba uPawulos akananto anokuyithetha ngento eqheleke isaziwa ngokungcwaliswa? Nakanye. EBhayibhileni “ukungcwalisa” kuthetha “ukunikela,” ngokwesiqhelo, kuThixo. Ngoko ke, ukwenziwa ngcwele kukukholiswa “ukunikelwa” ukholiswa ukubekwa njengesenzo esidlulileyo esigqityiweyo. Umzekelo, “bonke abangcwalisiweyo” (IZenzo 20:32). Abangcwalisiweyo kule nkcazo ngabo nanikelwe kuThixo. Kanti ke, oku kusetyenziswa yiBhayibhile kuka “ngcwalisa” akuyikhanyeli imfundiso ebalulekileyo yokungcwaliswa okanye inyaniso yokuba ukungcwaliswa ngumsebenzi wobomi bonke. IBhayibhile iyixhasa ngamandla le mfundiso, kodwa ikholisa ukusebenzisa ezinye izaci ukuyichaza. Kule veki siza kuqwalasela elinye icala losindiso ngokholo, elinokungaqondwa kakuhle: amadinga oloyiso lwesono ebomini balowo usindiswe nguYesu.

**Funda isifundo sale veki ukulungiselela iSabatha kaNovemba 18.*

Apho Sandayo Isono

KumaRoma 5:20, uPawulos wenza intetho enamandla: “Apho sandayo isono, lwaphuphuma ngakumbi ubabalo.” Into yethi, nokuba isono singangakanani okanye zibi kangakanani iziphumo zaso, ubabalo lukaThixo lwanele ukusisebenza. Hay’ ubukhulu bethemba oko okumele ukulizisa kumntu ngamnye kuthi, ngakumbi xa silingeka ukuba sive ngathi izono zethu zikhulu kakhulu ukuba zingaxolelwa! KumaRoma 5:21, uPawulos ubonisa ukuba, nangona isono sikhokelele ekufeni, ubabalo lukaThixo ngoYesu lukoyisile ukufa kwaye lunokusinika ubomi obungunaphakade.

Funda Roma 6:1. Yintoni evakalayo apethe yona apha uPawulos, esabela njani, kumaRoma 6:2–11, kule ndlela yokucinga?

UPawulos ulandela ikhondo lengxoxo elinomdla kwisahluko sesi-6 engokuba, kutheni le nto umntu ogwetyelweyo kungafuneki enze sono. Ukuqala nje uthi, akufuneki sone kuba sifile esonweni. Uhamba achaze ukuba uthetha ntoni. Ukutshoniswa emanzini okubhaptizwa kumele ukungcwatywa. Yinto engcwatywayo? “Umntu omdala” wesono— ukuthi, umzimba owenza isono, umzimba olawula okanye ophethe sisono. Isiphumo, lo “mzimba wesono” uyatshatyalaliswa, ukuze singabi sasikhonza isono. KumaRoma 6 isono sibekwa njengomntu, njengenkosi elawula abakhonzi bayo. Ngako nje ukuba “umzimba wesono” okhonza isono utshatyalaliswe, ulawulo lwesono phezu kwawo luyaphela. Lowo uvusiweyo engcwabeni lamanzi uphuma engumntu omtsha ongasasikhonziyo isono. Ngoku uhamba ebutsheni bobomi.

UKristu, kuba wayefile, wafa kwaba kanye efela bonke, kodwa ngoku uyaphila ngonaphakade kanaphakade. Ngoko ke, umKristu obhaptiziweyo ufe kwisono kwaba kanye efela zonke kwaye akufuneki abe aphinde kwakhona abe ngaphantsi kolawulo lwaso. Phofu ke, wonke umKristu obhaptiziweyo uyazi, isono asisuki sithi shwaka ebomini bethu ngako nje ukuba siphume emanzini. Ukungalawulwa sisono akufani nokungadingeki kokuba sedabini naso.

“Koku, sibona ngokucacileyo ukuba amazwi kaMpostile athetha ntoni. Zonke iintetho ezinje ngezi: 1. ‘Sifile ngakwisono,’ 2. ‘Siphilela uThixo,’ njl., zibonisa ukuba asiziyekeli kwiinkanuko zethu nesono, nokuba isono sihleli sikho ngaphakathi kwethu. Nangona kunjalo, isono sihleli singaphakathi kwethu kude kube sekupheleni kobomi bethu, njengoko sifunda kumaGalati 5:17: ‘Kuba inyama ikhanuka ngokuchasene noMoya, uMoya ke ukhanuka ngokuchasene nenyama; ezo zinto ke ziphambene.’ Ngoko ke, bonke abapostile nabangcwele bavuma ukuba, isono kunye neenkanuko zesono zihlala ngaphakathi kwethu ude umzimba ubuyele eluthuthwini, uze omtsha (ozukisiweyo) umzimba uvuswe ukhululekile kwinkanuko yesono.”—Martin Luther, *Commentary on Roma*, p. 100.

Xa Isono Silawula

Silumkiso sini esisinikwayo apha kumaRoma 6:12?

Igama lawula libonisa ukuba “isono” apha sibekwa njengokumkani. Igama lesiGrike eliguqulwe ngokuthi “lawula” lithetha “ukuba ngukumkani” okanye “ukusebenza njengokumkani.” Isono sikulungele kakhulu ukuthabatha ubukumkani emizimbeni yethu enokufa, silawule ukuziphatha kwethu. Xa uPawulos esithi “isono masingalawuli,” uthetha ukuba umntu ogwetyelweyo unako ukukhetha ukuthintela ukuzimisa kwesono ngokokumkani ebomini bakhe. Kulapho isenzo sokuzithandela singena khona. “Into ekufuneka uyiqonde ngamandla enene engqondo. La ngamandla alawulayo endalweni yomntu, amandla okwenza isigqibo, okanye ukukhetha. Yonke into ixhomekeke kwisenzo esilungileyo sengqondo. Amandla okukhetha, uThixo ubanikile abantu; kokwabo ukuwasebenzisa. Akungeke ukwazi ukuyiguqula intliziyo yakho, akungeke wena ngokwakho umnike uThixo oko ikuthandayo; kodwa unako ukukhetha ukumkhonza. Unako ukumnika ingqondo yakho; uya kuthi Yena asebenze ngaphakathi kwakho ukuthanda nokwenza ngokwentando yaKhe elungileyo. Ngaloo ndlela, indalo yakho yonke iya kubekwa ngaphantsi kolawulo lukaMoya kaKristu; okuthandayo kuya kumila phezu kwaKhe, iingcinga zakho ziya kuhambelana naYe.”—Ellen G. White, *Steps to Christ*, p. 47. Igama lesiGrike kumaRoma 6:12 eliguqulwe “iinkanuko” lithetha “iminqweno.” Le minqweno isenokuba yeyezinto ezilungileyo okanye ezimbi; xa isono silawula, siya kusenza ukuba sinqwenele izinto ezimbi. Iminqweno iya kuba namandla, ide ingabi nakuthinteleka ukuba silwa nayo ngokwethu. Isono siba ngumphathi ondlongondlondo okhohlakeleyo. Kungokholo kuphela, ngokubanga kuphela amadinga oloyiso, esinokuthi siyoyise le nkosi ingenalusizi. Igama ungoko kumaRoma 6:12 libalulekile. Libuyela emva koko bekuthethiwe ngaphambili, ngakumbi koko bekuthethwe kumaRoma 6:10, 11. Umntu obhaptiziweyo ngoku uphilela “uThixo.” Oko kukuthi, uThixo ungumbindi wobomi bakhe obutsha. Umntu ukhonza uThixo, ngoko ke, akanako ukukhonza isono ngelo xesha linye. “Udla ubomi kuThixo, ekuKristu iNkosi.”

Buyela kwisicatshulwa sikaEllen G. White kwisifundo sanamhlanhe. Qaphela indlela ebaluleke ngayo imbono yentando ekhululekileyo. Njengezidalwa ezinokuphila ngokulungileyo, kufuneka sibe nayo intando ekhululekileyo— amandla okukhetha kokulungileyo nokungalunganga, okuhle nokubi, uKristu okanye ihlabathi. Kwiiyure ezingama-24 ezilandelayo, zama ukulanda ngokwengqondo indlela oyisebenzisa ngayo le ntando yokwenza okulungileyo ngokuzithandela. Yintoni onokuyifunda ngendlela osisebenzise, okanye oye wasiphatha kakubi, ngayo esi siphosingwele?

Ukungabi Phantsi Komthetho Kodwa Phantsi Kobabalo

Funda Roma 6:14. Simele ukuyiqonda njani le ndima? Ingaba ithetha ukuba imiThetho eliShumi ayisabopheleli kuthi? Ukuba akunjalo, ngokuba kutheni?

UmaRoma 6:14 yenye yeentetho ezisisitshixo kwincwadi yabaseRoma. Ikwa yeyona esikholisa ukuyiva icatshulwa kwimeko yomntu osixelela singaBalindi ukuba iSabatha yomhla wesixhenxe yapheliswa. Kanti ke, ngokucacileyo asinto leyo ethetha yona le ndima. Njengoko besikhe sabuza ngaphambili, kungenzeka njani ukuba umthetho wokulungileyo ususwe sibe isono sise yinto ekhoyo? Kaloku umthetho wokulungileyo nguwo ochaza isono! Ukuba ubungafunda konke okufumaneka kumaRoma, nakwisahluko nje sesi-6, kungaba nzima ukubona ukuba, phakathi kwayo yonke le ngxoxo ngobukho besono, uPawulos angasuka nje avele sele esithi, “Umthetho wokulungileyo—imiThetho elishumi, ochaza isono—ubhangisiwe.” Ayenzi ngqondo loo nto. UPawulos uthi kumaRoma, umntu ophila “phantsi komthetho”—ukuthi, phantsi kwentlalo yobuYuda njengoko yayiphilwa ngemihla yakhe [Pawulos] inayo yonke imiyalelo nemigaqo eyayenziwe ngabantu—uya kulawulwa sisono. Kwelinye icala, umntu ophila phantsi kobabalo uya kusoyisa isono, kuba umthetho ubhalwe entliziyweni yakhe wanaye noMoya kaThixo evunyelwa ukuba amkhokele kumanyathelo akhe. Ukwamkela uYesu Kristu njengoMesiya, ukugwetyelwa nguYe, ukubhaptizelwa ekufeni kwaKhe, ukutshatyalaliswa “komntu omdala,” nokuvuka kuhanjwe ebuthsheni bobomi—zizinto ezi ezinokusisusa isono esihlalweni sobukhosi ebomini bethu. Masikhumbule, ukuba lowo ngumxholo wako konke ekufunyanwa kuko umaRoma 6:14, umxholo wedinga lokoyiswa kwesono.

Akufuneki sikuchaze ukuba “phantsi komthetho” ngendlela ethintela kakhulu. Umntu ekuthiwa mhlawumbi uphila “phantsi kobabalo” kodwa abe engawthobeli umthetho kaThixo akasayi kulufumana ubabalo kodwa ukugwetywa. “[U]phantsi kobabalo” uthetha ukuba ngobabalo lukaThixo kutyhilwe uYesu, ukugwetywa othi ekugqibeleni umthetho ukuzise kususiwe. Ngoko ke, sikhululekile ekugwetyweni kokufa okwakuziswe ngumthetho, siphila “ebuthsheni bobomi,” obubonakala nobenziwe ukuba bubonakaliswe ngale nto yokuba, sithe sifile ku-mna, singabi saphila singamakhoboka kuso isono.

Ubuxhamle njani ubunyaniso bobomi obutsha kuKristu? Yintoni ebonakalayo ephathekayo ebonisa oko uKristu akwenzele kona? Zeziphi iindawo owalayo ukuziyeka, kwaye kungani ukuba kufuneke ukuba uziyeke?

Isono Okanye Ukuthobela?

Funda Roma 6:16. Yingongoma ethini ayibekayo apha uPawulos? Kutheni le nto le ngxoxo icace kakhulu? Yile okanye yenye, akukho mhlaba uphakathi. Sifundo sini esinokusifumana koku kwahlukanisa kucace kakhulu kangaka?

UPawulos ubuyela kwakhona kwingongoma yokuba ubomi obutsha bokholo abuniki nkululeko yakona. Ubomi bokholo benza kube nako ukoyisa isono; kakuhle, kuphela ngokholo esinokuzuza uloyiso esithenjiswa lona. Sele esenze saba ngathi ngumntu isono njengokumkani olawula abantu bakhe, uPawulos ngoku ubuyela kumboniso wesono njengenkosi enyanzelisa ukuthotyelwa ngabakhonzi bayo. UPawulos ubonisa ukuba umntu ukhetha phakathi kweenkosi. Anasikhonza isono, nto leyo ekhokelela ekufeni, okanye angakhonza ubulungisa, nto leyo ekhokelela ebomini obungunaphakade. UPawulos akasishiyeli mhlaba uphakathi okanye indawo yokujika. Yile okanye yenye kuba ekugqibeleni sijongene nobomi obungunaphakade okanye ukufa okungunaphakade.

Funda Roma 6:17. UPawulos unaba njani apha kwinto ayithethe kumaRoma 6:16?

Qaphela indlela, ngokunika umdla ngokwaneleyo, ukuthobela ekuhlenganiswa ngayo nemfundiso elungileyo. Igama lesiGrike elithetha “imfundiso” apha lithetha “ukufundisa.” AmaKristu aseRoma ayefundiswe imithetho-siseko yenkolo yobuKristu, awayeyithobela ngoku. Ngolo hlobo, kuPawulos, imfundiso elungileyo, ukufundisa okulungileyo, xa kuthotyelwa, “kuphuma entliziyweni,” kuyanceda ekwenzeni amaRoma ukuba abe “ngabakhonziswa kubo ubulungisa.” (Roma 6:18). Siye sive maxa wambi ukuba imfundiso ayinamsebenzi, ukuba nje siyakwazi ukubonisa uthando. Yindlela elula ngokuyingozi leyo yokubeka into engelula kangako. Njengoko bekuse kuxeliwe kwisifundo esingaphambili, uPawulos wayekhathala kakhulu ngemfundiso ebubuxoki elaliyilulamelala ibandla laseGalati. Ngoko ke, sidinga ukulumka ngeentetho eziye zisingele phantsi ukubaluleka kokufundisa okulungileyo.

Abakhonzi besono, abakhonzi bobulungisa: umahluko ucace kakhulu. Ukuba emva kokubhaptizwa siyona, ingaba oko kuthetha ukuba asisindiswanga ngokwenene?

Funda u-1 Yohane 1:8–2:1. Le ndawo isinceda njani ukuba siyiqonde into ethethwa kukuba ngumlandeli kaKristu ube kanti usenokuwa?

Ukukhululeka Esonweni

Ugcine engqondweni oko sikufunde kumaRoma 6, ukuza kuthi ga apha, funda umaRoma 6:19–23. Shwankathela kule migca ingezantsi umongo wento ethethwa nguPawulos. Okubaluleke kakhulu, ungazenza njani ukuba zibe yinene ebomini bakho iinyaniso ezibalulekileyo athetha ngazo uPawulos? Zibuze ukuba, ingaba yeyiphi imiba esengozini apha?

Amazwi kaPawulos apha abonisa ukuba uyiqonda ngokupheleleyo indalo yoluntu oluwileyo. Uthetha ngo“buthakathaka benyama yenu” obukwathetha “ukungabi namandla.” Ngoko ke, uyaphinda, ubhenela emandleni okukhetha—amandla esinawo ukuba sikhethe ukuzinikela thina nenyama yethu enobuthakathaka kwinkosi entsha, uYesu, oza kusenza sibe nako ukuphila ubomi obulungileyo. UmaRoma 6:23 ukholisa ukucatshulwa ukubonisa isohlwayo sesono, ukuthi, ukugqitha umthetho kukufa. Ngokuqinisekileyo, isohlwayo sesono kukufa. Kanti ke, ukongeza ekuboneni ukufa kusisohlwayo sesono, kufuneka sisibone isono ngohlobo asichaza ngalo uPawulos kumaRoma 6 – njengenkosi eyongamele abakhonzi bayo, ibaqhatha ngokubahlawula umvuzo wokufa.

Qaphela, kwakhona, ukuba ukuphuhlisa kwakhe lo mfanekiso wenkosi ezimbini, uPawulos utsalela ingqondo kwinto yokuba ukusebenzela enye inkosi kuthetha inkululeko ekusebenzeleni enye. Kwakhona, sibona ukukhetha okucacileyo: le okanye leya. Akukho mhlaba uphakathi. Kwangelo xesha linye, njengoko sonke sisazi, ukukhululeka ekulawulweni sisono akuthethi ukungabi nasono, akuthethi ukuba asinawo amadabi, nekuthi ngamanye amaxesha side siwe [kuwo]. Kuthetha ukuba, asiso“nganyelwa” sisono, nokuba sekuyinyaniso kangakanani ukuba sikho ebomini bethu, nokuba sesiwabanga kangakanani amadinga okusoyisa.

Ngoko ke, esi sicutshulwa, sisuka sibe sisibheno esinamandla nakubani okhonza isono. Lo mphathi unobungonyama akaniki nto engekuko ukufa njengomvuzo ngokwenza izinto ezihlazisayo; ngoko ke, umntu osezingqondweni umele ukulangazelela ukukhululeka kulo mphathi unamandla. Kwelinye icala, abo bakhonza ubulungisa benza izinto ezilungileyo nezifanele ukudunyiswa, kungengakuba banengqondo yokwamkeliswa ngokusindiswa kwabo, kodwa njengesiqhamo samava abo amatsha. Ukuba benza benejongo yokuzama ukuzuzisa usindiso, bawuphose wonke umxholo wegospile, yonke into oluyiyo usindiso, nayo yonke into engokuba kutheni bemdinga nje uYesu.

Ingcamango Eyongeziweyo:

Funda: Ellen G. White, “Victory Appropriated,” pp. 105, 106, in *Messages to Young People*; “The True Motive in Service,” pp. 93–95, in *Thoughts From the Mount of Blessing*; “Appeal to the Young,” p. 365, in *Testimonies for the Church*, vol. 3; pp. 1074, 1075, in *The SDA Bible Commentary*, vol. 6. “Akazange [uYesu] avume ukona. Nangengcinga, akazange ayekele ekulingweni. Kunokuba njalo nakuthi. Ubuntu bukaKristu babumanyene nobuThixo; wayelilungele idabi ngokuhlala ngaphakathi kukaMoya Oyingcwele. Wayeze kusenza ukuba sibe ngamadlelane endalo engcwele. Lonke ixesha simanyene naYe ngokholo, isono asinalulawulo phezu kwethu. UThixo wolulela ukubamba isandla sokholo kuthi ukuze asikhokele ukuba sibambe siqinise ubuThixo bukaKristu, ukuze sifikelele ekugqibeleleni kwesimilo.”—Ellen G. White, *The Desire of Ages*, p. 123. “Ekubhaptizweni kwethu sabhambathisa ukuqhawla lonke uqhagamshelano noSathana, nezenzeli zakhe, nokubeka intliziyo nengqondo nomphfumlo emsebenzini wokukhulisa ubukumkani bukaThixo. . . . UYise, uNyana, noMoya Oyingcwele babhambathisa ukusebenzisana nazixhobo ezingabantu abangcwalisweyo.”—Ellen G. White *Comments, The SDA Bible Commentary*, vol. 6, p. 1075. “Ukuzibiza ngobuKristu okungahambelani nokholo kunye nemisebenzi akusayikuba lulutho. Akanako umntu ukukhonza iinkosi ezimbini. Abantwana baleyo ikhohlakeleyo bangabakhonzi benkosi yabo; leyo baziyekela kuyo ukuba babe ngabakhonzi abayithobelayo, bangabakhonzi bayo, baye bengeke babe ngabakhonzi bakaThixo bade bamshiye Ongendawo nayo yonke imisebenzi yakhe. Akungeke kungabi yingozi kubakhonzi bakaKumkani wasezulwini ukubandakanyeka kubumnandi nolonwabo abaluxhamlayo abakhonzi bakaSathana, nangona bephindaphinda ukuthi olo lonwabo alunabungozi. UThixo utyhile inyaniso ezindilisekileyo nezingcwele ukwahlula abantu baKhe kwabo bangamoyikiyo uThixo, abenze nyulu kuYe. ABalindi bamele ukuliphila ukholo lwabo.”—Ellen G. White, *Testimonies for the Church*, vol. 1, p. 404.

Imibuzo Yokuxoxwa:

1. Nangona sinazo zonke ezi zithembiso zimangalisayo zokoyisa isono, inyaniso yeyokuba Sisonke—njengamaKristu azelwe ngokutsha—siyayibona indlela esive ngayo, ukuba sinesono kangakanani, nokuba zikhohlakele kangakanani iintliziyo zethu. Ingaba kukho impikiswano apha? Yichaze impendulo yakho.
2. Eklasini nikani ubungqina nento uKristu ayenzileyo kuni, ngokotshintsho enibe nalo, nangokobomi obutsha eninabo kuYe.
3. Nokuba kubaluleke kangakanani ukuhlala sikhumbula ukuba usindiso lwethu luzinze kuphela koko uKristu asenzele kona, ziziphi iingozi eziye zibekho xa siyibaxa loo nyaniso imangalisayo side siyikhuphe ecaleni enye indawo yosindiso: le yokuba uYesu wenza ngaphakathi kwethu ukusiguqula sibe ngumfanekiselo waKhe? Kutheni le nto kufuneka siyiqonde siyibethelele yomibini le miba yosindiso?

