

Ngubani UMntu WamaRoma 7?



SABATHA EMVA KWEMINI

Fundela le Veki:

Roma 7.

Indima Yenkumbulo:

“Ke ngoku sikhululwe thina kuwo umthetho, safayo nje kwesasibanjwe kuko, ngokokude sikhonze sinobutsha bomoya, singakhonzi sinobudala bomthetho obhaliweyo” (Roma 7:6).

Zimbalwa izahluko eBhayibhileni ezenze kwakho imbambano engaphezulu kunokuba amaRoma 7 enzile. Ngokwemiba ekhoyo, i-The SDA Bible Commentary ithi: “Okuthethwa ngamaRoma 7:14–25 yenye yezona ngxaki ezixoxiweyo kuyo yonke incwadi. Imibuzo ephambili inento yokwenza nokuba inkcazo yedabi elikhulu kangaka lokuziphatha ngokulungileyo lingayinkcazo ngobomi bomntu na, kuthi, ukuba kunjalo, ithi kanti indawo le ibhekisa kumava kaPawulos ngaphambi okanye ngasemva kokuguquka kwakhe. Into yokuba uPawulos uthetha nedabi lakhe buqu nesono, ingathi ingenzeka ngenxa yeyona ntsingiselo ilula yamazwi akhe (thelekisa [Roma 7:7–11]; . . .). [Ellen G. White, *Steps to Christ*, p. 19; *Ellen G. White, Testimonies for the Church*, vol. 3, p. 475.] Kukwayinyaniso ngokuqinisekileyo ukuba uchaza idabi elisondele ekubeni ngamava akhe wonke umntu ojongene novuselwe kumabango asemoyeni omthetho ongcwele kaThixo.”—The SDA Bible Commentary, vol. 6, p. 553. Abafundi beBhayibhile bayahlukana ekuthini umaRoma 7 unokuba yayingamava kaPawulos ngaphambi okanye ngasemva kokuguquka kwakhe. Nokuba umntu uma kwelithini, into ebalulekileyo yeyokuba, ubulungisa bukaYesu buyasigquma nokuba, ebulungiseni baKhe sima sigqibelele phambi kukaThixo, othembisa ukusingwalisa, ukusinika uloyiso kwisono, nokusenza sibambelane “nomfanekiselo woNyana waKhe” (Roma 8:29). Zingongoma ezibalulekileyo ezi kuthi, ukuba sizazi siziphile xa sifuna ukusasaza “iindaba ezilungileyo ezingunaphakade” “kuzo zonke iintlanga nezizwe, neelwimi, nabantu” (IsiTy. 14:6).

*Funda isifundo sale veiki ukulungiselela iSabatha kaNovemba 25.

Ukufa Emthethweni

Funda Roma 7:1–6. Ngumzekeliso onjani awusebenzisayo apha uPawulos ukuze abonise abafundi bakhe ulwalamano lwabo nomthetho, nengongoma ayivezayo ngalo mzekeliso?

Umzekeliso kaPawulos kwabaseRoma 7:1–6 unobunzinyana, kodwa ukuyicazulula ngobunono le ndawo kuya kusinceda ukuba sikulandele ukuzathuza kwakhe. Kuwo wonke lo mbhalo wale leta, uPawulos uthetha ngohlelo lokunqula olwamiswa eSinayi; ukholisa ukuthetha ngaloo nto ngegama “umthetho.” AmaYuda ayenzinyelwa kukuyibamba into yokuba olu hlelo awayelunikwe nguThixo, lwaluza kuphela nokufika kukaMesiya. Yinto awayephethe yona le uPawulos— amakholwa amaYuda awakakulungeli ukuncama indawo ebibaluleke kangaka ebomini bawo. Xa kujongwe kakuhle, umzekeliso kaPawulos uhamba ngolu hlobo: umfazi utshatela endodeni. Umthetho umbophelela kuyo lo gama isaphila. Ngexesha lokuphila kwayo akakwazi ukuthandana namanye amadoda. Kuthi kodwa yakufa, akhululeke emthethweni ombophelela kuyo (Roma 7:3).

UPawulos uwusebenzisa njani lo mzekeliso womthetho womtshato kuhlelo lobuYuda? Roma 7:4, 5.

Njengoko ukufa komyeni wakhe kumkhulula umfazi emthethweni womyeni wakhe, ngokunjalo ukufa kobomi obudala basenyameni, ngoYesu Kristu, kuyawakhulula amaYuda emthethweni awayelindeleke ukuba awugcine ade uMesiya azalisekise imifuziselo yawo. Ngoku amaYuda ayekhululekile ukuba “angatshata kwakhona.” Ayemenyiwe ukuba atshate uMesiya ovukileyo aze ngokwenjenjalo avezele uThixo isiqhamo. Lo mzekeliso yayilelinye icebo likaPawulos elasetyenziswa ukoyisela amaYuda ekubeni ayekhululekile ukuba alushiye uhlelo oludala. Kwakhona, sekukho konke oko kuthethwa nguPawulos neBhayibhile ngokuthotyelwa kwemiThetho eliShumi, ayivakali into yokuba apha uPawulos wayexelela la makholwa amaYuda ukuba imiThetho eliShumi yayingasabopheleli. Abo basebenzisa ezi ndima ukuzama ukuthetha loo nto-ethi umthetho wokulungileyo wasuswa-ngokwenene abafuni ukuthetha loo nto, phofu; eyona nto abafuna ukuyithetha inye yile yokuba, iSabatha yomhla wesixhenxe ayisekho, hayi umthetho wonke uphela. Ukugququla umaRoma 7:4, 5 ngokuthi ufundisa ukuba umthetho wesine wabhangiswa okanye wadlulwa okanye kwabekwa endaweni yawo iCawa kukunika intsingiselo angakhange la mazwi ajonga ukuba abe nayo.

Isono Nomthetho

Ukuba uPawulos uthetha ngohlelo lomthetho eSinayi, kuthiwani ngomaRoma 7:7, apho ngokukodwa kukhankanywa omnye wemiThetho eliShumi? Ingaba oko akuphikisani nendawo ebe kumiwe kuyo izolo, yokuba uPawulos akathethi ngokubhangiswa kwemiThetho eliShumi? Impendulo ngu“Hayi.” Kufuneka sigcine engqondweni, kwakhona, ukuba umthetho kuPawulos luhlelo lonke olwavezwa eSinayi, olwaluquka umthetho wokulungileyo kodwa kungaphelelanga kuwo. Kungoko, uPawulos ekwazi ukucaphula kuwo, nakuyo nayiphi enye indawo yayo yonke intlalo yobuYuda, ukuze acacise izinto athethe ngazo. Sekunjalo, xa uhlelo ludlula ekufeni kukaKristu, loo nto ayizange iquke nomthetho wokulungileyo, owawukho kwaphambi kweSinayi nosekho nasemva kweKalvari ngokwayo.

Funda Roma 7:8–11. Uthini apha uPawulos ngolwalamano phakathi komthetho nesono?

UThixo waziveza ngokwaKhe kumaYuda, ewaxelela ngokucokisisiweyo oko kwakulungile nokungalunganga, okolawulo loburhulumente, okwenkonzo yamadini, nemicimbi yempilo. Waya wachaza izohlwayo zokwaphulwa kwemithetho eyahlukahlukeneyo. Ukwaphula intando etyhiliweyo kaThixo apha kuchazwa ngokuba sisono. Ngaloo ndlela, uPawulos uyachaza, ngewayengazanga ukuba kusisono ukubawa engathanga waxelelwa oko “[ngu] mthetho.” Isono sikukwaphulwa kwentando etyhiliweyo kaThixo, nalapho, intando etyhiliweyo ingaziwa, akukho kuqaphela ubukho besono. Xa loo ntando ityhiliweyo yazisiwe emntwini, uye aqonde ukuba ungumoni kwaye uphantsi kokugwetywa nokufa. Ngale ndlela, umntu uyafa.

Kwindlela kaPawulos yokuxoxa, apha nakuyo yonke le ndawo, uzama ukwakha ibhulorho yokukhokelela amaYuda—awayehlonipha “umthetho”—ukuba ambone uKristu ekukuzaliseka kwawo. Ubonisa ukuba umthetho wawufuneka kodwa ngoku umsebenzi wawo wawunomda. Umthetho wawulungiselwe ukubonisa intswelo yosindiso; awuzange ulungiselwe ukuba ube yindlela yokuzuza usindiso olo. “Umpostile uPawulos, ekubaliseni amava akhe, ubeka inyaniso ebalulekileyo ngokubhekiselele kumsebenzi ekufuneka wenziwe ekuguqukeni. Uthi, ‘Bendifudula ndiphilile, ungekho umthetho’—wayengeva kugwetywa; ‘kodwa uthe ke wakufika umthetho,’ xa umthetho kaThixo wanyanzelwa phezu kwesazela sakhe, ‘sabuya saphila isono, ndafa ke mna.’ Emva koko wazibona engumoni, egwetywe ngomthetho ongcwele. Qaphela, yayinguPawulos, ingenguwo umthetho, owafayo.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1076.

Yeyiphi indlela “ofe” ngayo phambi komthetho? Ngokwale ndawo, ungayiqonda njani into uYesu akwenzele yona ngokukunika ubomi obutsha kuYe?

Umthetho Ungcwele

Funda Roma 7:12. Siyiqonda njani le ndima ngokwale ndawo axoxa kuyo uPawulos?

Kuba amaYuda ayewuhlonipha umthetho, uPawulos uwuphakamisa kangangoko anako. Umthetho ulungile, kodwa awukwazi ukuyenza into owawungalungiselelwanga ukuba uyenze, ukusisindisa esonweni. Kuleyo into sidinga uYesu, kuba umthetho—nokuba luhlelo lonke lwamaYuda okanye umthetho wokulungileyo ngokukodwa—awunako ukuzisa usindiso. NguYesu kuphela nobulungisa baKhe, obuza kuthi ngokholo, onako.

Usola bani uPawulos ngemeko yakhe “yokufa,” iyintoni ayithethelelayo? Ubaluleke kuba kutheni loo mahluko? Roma 7:13.

KumaRoma 7:13, uPawulos ubeka “umthetho” ngeyona ngqondo intle kangangoko anako, ukhetha ukugxeka isono, ingabi ngumthetho, ngenxa yemeko yesono yakhe embi kakhulu; ukuthi, ukusebenza kwakhe “yonke inkanuko” (Roma 7:8). Umthetho ulungile, kuba ungumgangatho wokuziphatha kukaThixo, kodwa, njengomoni, uPawulos umi egwetyiwe phambi kwawo.

Kwenza njani ukuba isono sibe nempumelelo engaka ekuvezeni ukuba uPawulos ungumoni ombi? Roma 7:14, 15.

Inyama uthetha ngokwenyama. Ngoko ke, uPawulos udinga uYesu Kristu. Kuphela nguYesu Kristu onokususa ukugwetywa (Roma 8:1). Kuphela nguYesu Kristu onokumkhulula ebukhobokeni besono. UPawulos uzichaza njengo“thengiswe phantsi komthetho.” Ulikhoboka lesono. Akanayo inkululeko. Akakwazi ukwenza oko afuna ukukwenza. Uzama ukwenza okulungileyo axelelwa ngumthetho ukuba akwenze, kodwa isono asimvumeli. Ngalo mzekeliso, uPawulos wayezama ukubonisa amaYuda ukudinga kwawo uMesiya. Sele ebonisile ukuba uloyiso lunokubakho kuphela phantsi kobabalo (Rom 6:14). Kwale ngcinga inye, iyaphinda ukucinezelwa kumaRoma 7. Ukuphila phantsi “komthetho” kuthetha ukukhotyokiswa esonweni, inkosi engenanceba.

Athini amava wakho ngendlela isono esikhobokisa ngayo? Ingaba wakha wazama ukudlala ngesono, ucinga ukuba ungasilawula ngokuthanda kwakho? Wamkelekile kokuyinyaniso! Kutheni ke ngoko, kufuneka ukuba uzinikele kuYesu, ufe ku-mna yonke imihla?

Umntu WamaRoma 7

“Ukuba ke endingakuthandiyo ndenza khona oko, ndivumelana nomthetho ukuba mhle. Ngoko ke ayisendim osebenza oko, seyisisono esi simiyo ngaphakathi kwam” (Roma 7:16, 17). Leliphi eli dabi kuthethwa ngalo apha?

Usebenzisa umthetho njengesipili, uMoya Oyingcwele umoyisela umntu ekuqondeni ukuba akamkholisi uThixo ngokungakufezekisi okufunwa ngumthetho. Ngemizamo yokufikelela kwezo mfuno, umoni ubonisa ukuba uyavuma ukuba umthetho ulungile.

Zeziphi iingongoma abesele ezibekile uPawulos athe waphinda ukuzicinezela? Roma 7:18–20.

Ukubethelela emntwini ukudinga kwakhe uKristu, uMoya Oyingcwele ukholisa ukumkhokelela umntu kuhlobo lwamava “omnqophiso omdala.” UEllen G. White uwachaza amava kaSirayeli ngolu hlobo: “Abantu abazange bakuqonde ukuba nesono kwentliziyo zabo, nokuba, ngaphandle kukaKristu babenganako ukuwugcina umthetho kaThixo; bakhawuleza bangena emnqophisweni noThixo. Ngokuziva benokungathi bangakwazi ukumisa obabo ubulungisa, bathi, “Yonke into ayithethileyo uYehova soyenza siyive.” Eksodus 24:7. . . . Babengenakulindela ukuthandwa nguThixo ngomnqophiso abawaphuleyo; ngoku, xa bezibona ukuba nesono kwabo nokudinga kwabo uxolelo, bafikelela ekubeni bazive ukudinga kwabo uMsindisi owayetyhilwa emnqophisweni ka-Abraham.” — Ellen G. White, *Amanyange Nabaprofeti*, amaph. 371, 372.

Ngelishwa, ngokusilela ukuhlaziya ukuzinikela kwabo kuKristu yonke imihla, amaKristu amaninzi akhonza isono, ngokwenene, nokuba awathandi kangakanani ukuyivuma loo nto. Azulisa ngelithi, ngokwenene, athubeleza phantsi kwamava aqhelekileyo okungcwaliswa nokuba asenendlela ende aza kuyihamba. Ngoko ke, endaweni yokusa izono ezaziwayo kuKristu acele uloyiso kuzo, azimela ngomaRoma 7, owaxelela ukuba, ngokucinga kwawo, akukwazeki ukwenza okulungileyo. Ngokwenene, esi sahluko sithi, akukwazeki ukwenza okulungileyo xa umntu elikhoboka lesono, kodwa uloyiso lunokubakho kuYesu Kristu.

Ingaba unalo uloyiso ku-mna kunye nesono asithembisa lona uYesu? Ukuba akunalo, kungokuba kutheni? Uphosa phi ekukhetheni kwakho, wena ngokwakho?

Ukusindiswa Ekufeni

Funda Roma 7:21–23. Ube nalo njani ebomini bakho idabi elifanayo, nangona ungumKristu?

Kule ndawo, uPawulos ulinganisa umthetho osemalungwini akhe (umzimba wakhe) nomthetho wesono. “Nenyama,” uPawulos uthi, ukhonze “umthetho wesono” (Roma 7:25). Kona ke, ukukhonza isono nokuthobela umthetho waso, kuthetha ukufa (bona Roma 7:10, 11, 13). Kungoko, umzimba wakhe—njengoko ubusebenza ekuthobeleni isono—ngokufanelekileyo ungachazwa nje“ngomzimba woku kufa.” Umthetho wengqondo ngumthetho kaThixo, ukutyhilwa kwentando kaThixo. Phantsi kokuthinjwa nguMoya Oyingcwele, uPawulos wavuma kulo mthetho. Ingqondo yakhe yagqiba ukuba iwugcine, kodwa wathi akuzama akakwazi kuba umzimba wakhe wawufuna ukona. Ngubani ongazange abe nalo idabi elifanayo? Engqondweni uyayazi into afuna ukuyenza, kodwa inyama yakhe ikhalela enye into.”

Singahlangulwa njani kule meko inzima esizifumana sikuyo? Roma 7:24, 25.

Abanye bayamangala ukuba, emva kokufikelela kwincopho ezukileyo kumazwi athi, “Ndiyabulela kuThixo ngoYesu Kristu iNkosi yethu,” uPawulos angaphinda athethe ngamadabi omphefumlo ebekubonakala ukuba uhlangule kuwo. Abanye bawuqonda lo mbulelo njengentetho ekhuzayo ephakathi kwezizibiyeli. Bakholelwa ukuba ukukhuza okunjalo kukholisa ukulandela isikhalo, esithi, “Ngubani na oya kuhlangula?” Bathi phambi kokuba uqhubeke nengxoxo ende yozuko lokuhlangulwa (Roma 8), uPawulos ushwankathela oko ebekuthethe kwiindima ezingaphambili evuma kwakhona idabi nemikhosi yesono. Abanye bathi, ngokuthi “mna ngokwam,” uPawulos uthetha ukuthi, “ndindedwa engekho emfanekisweni uKristu.” Nokuba amaRoma 7:24, 25 aqondakala njani, inye into eshiyeka icacile: Ukuba sishiyiwe sisedwa ngaphandle kukaKristu, asinamandla okulwa nesono. Xa sinoKristu, sinobomi obutsha kuYe, ekuthi kubo—nangona u-mna eya kuthi rhoqo evuka—izithembiso zoloyiso zezethu ukuba sikhethe ukuzibanga. Kwanjengokuba, akakho onokukhetha ukuzinikelela omnye kuKristu. Nguwe wedwa onokukhetha. Ayikho enye indlela yokuzizuzela uloyiso esiluthenjisiweyo kuYesu.

Ingcamango Eyongeziweyo:

“Akukho kukhuseleka, okanye indawo yokuphuma, kungekho kugwetyelwa ekuwugqitheni umthetho. Umntu akanako ukuthemba ukuma engenatyala phambi kukaThixo, enoxolo naYe ngokuhle kukaKristu, abe esaqhubeka esonweni.”—Ellen G. White, *Selected Messages, book 1*, p. 213. “UPawulos ulangazelela ukuba abazalwana bakhe babone ukuba uzuko olukhulu loMsindisi oxolela isono lunike ukubaluleka kuyo yonke intlalo yobuYuda. Walangazelela ukuba babone nokuba xa uKristu weza emhlabeni, wafa engumbingelelo womntu, umfuziselo wahlangana nesiqu [noko kwakufuziselwa]. “Emva kokufa, uKristu emnqamlezweni engumnikelo wesono, umthetho wamadini waphelelwa ligunya. Kanti ke wawuhlangene nomthetho wokulungileyo; waza wanozuko. Uwonke waba sisitampu sobuThixo, wabonisa ubungcwele, ubulungisa [basemthethweni], nobulungisa bukaThixo. Ukuba ulungiselelo lwexesha olwaluza kususwa lwalunobuqaqawuli, babuya kubekaphi ubukho ukuba nobuqaqawuli, xa uKristu wayetyhilwa, enikela uMoya waKhe onika ubomi, nongcwalisayo kubo bonke abakholwayo.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1095.

Imibuzo Yokuxoxwa:

1. “Kwisahluko sesi-7:25 umpostile ubhala athi, ‘Ngayo ingqiqo mna okunene ndikhonza umthetho kaThixo; kodwa ngayo inyama ndikhonza umthetho wesono.’ Yeyona ndawo icace kakhulu le kuzo zonke, kuba kuyo sifunda ukuba, kwayena lo mntu ukholwayo, ukhonza ngaxesha nye umthetho kaThixo nomthetho wesono. Uyagwetyelwa kanti abe esengumoni (simul iustus est et peccat); kuba akathi, ‘Ingqiqo yam ikhonza umThetho kaThixo; kwaye engatsho nokuthi: ‘Inyama yam ikhonza umThetho wesono’; kodwa uthi: ‘Mna ngokwam.’ Oko kuthi, umntu ephelele, kwayena lo mntu mnye, ukobu bukhoboka buntlantlumbini. Ngenxa yesi sizathu, ubulela uThixo kuba ekhonza umthetho kaThixo abe ebongoza ukuba anikwe inceba ngenxa yokukhonza umthetho wesono. Akakho phofu umntu onokuthi ngomntu wenyama (ongaguqukanga) ukhonza umthetho kaThixo. Umpostile uthetha ukuthi: Uyabona, kunjengokuba benditshilo ngaphambili: abangcwele (abakholwayo) kwangelo xesha linye bangaboni lo gama bengamalungisa. Bangamalungisa kuba bekholwa kuKristu, obulungisa baKhe bubambathisayo, buze bubalelwe kubo. Phofu bangaboni, njengokuba bengawuzalisi umThetho, baye bese nazo iinkanuko zesono. Bafana nabantu abagulayo abanyangwa ngugqirha. Bagula ngokwenene, kodwa bathembe, baye sebeqalisa ukuphila okanye ukuphiliswa. Bakufuphi ukuba bazuze kwakhona impilo yabo. Izigulana ezinjalo ziba nowona monakalo mkhulu ngokubanga ngekratshi ukuba ziphilile, kuba ziya kuphinda zigule ngaphezulu (kunokugula kwazo kokuqala).”—Martin Luther, *Commentary on Romans*, pp. 114, 115. Singavumelana nale nto yabhalwa nguLuther okanye asivumelani? Nikani izizathu zeempendulo zenu eklasini.

