

Abanyuliweyo



SABATHA EMVA KWEMINI

Fundela le Veki:

Roma 10, 11.

Indima Yenkumbulo:

“Ngoko ke ndithi, UThixo ubagibile na abantu bakhe? Nakanye! Kuba nam lo ndingumSirayeli wasembewini ka-Abraham, wesizwe sikaBhenjamin” (Roma 11:1).

Isifundo sale veki sithabatha amaRoma 10 ne-11, siqwalasela ngakumbi kwisahluke se-11. Kubalulekile ukuzifunda zozibini ngokupheleleyo ezi zahluko ukuze ube nokuqhubeka uyilandela indlela yokucinga kukaPawulos ngakumbi kwisahluke se-11. Ezi zahluko zibini bezisoloko kwaye ziseyiyo eyona ndawo kujoliswe kuyo zingxolo ezininzi. Ingongoma yokuqala, phofu, ivela ngokucacileyo ngazo zonke, nokuba uthando lukaThixo eluntwini nolangazelelo lwaKhe olukhulu lokusindisa lonke uluntu. Ayikho into ekukwaliwa kwesininzi kwakhe nabani ngosindiso. UmaRoma 10 uyakucacisa kakhulu ukubna “akukho kwahluka kwamYuda namGrike” (Roma 10:12)—bonke bangaboni baye bonke bedinga ubabalo lukaThixo njengoko lunikwa ilizwe ngoYesu Kristu. Olu babalo lufika kubo bonke—kungengabuzwe, nakuzalwa, nangamisebenzi yomthetho kodwa ngokholo kuYesu, owafa njengeBambela laboni kuyo yonke indawo. Iindawo zisenokutshintsha, kodwa icebo losindiso elisisiseko alize litshintshe. UPawulos uqhubeka nalo mxholo kwisahluke se-11. Njengoko bekutshiwo ngaphambili, kubalulekile ukuqonda ukuba, xa uPawulos ethetha ngokukhetha nokubiza, umba asinguwo owosindiso; umba yindawo kwiicebo likaThixo lokufikelela ehlabathini. Akukho qela linye elaliweyo ekusindisweni. Ayizange yaba ngumba lowo. Endaweni yoko, emva koMnqamlezo nasemva kokungeniswa kwegospile eziNtlangeni, ngakumbi ngoPawulos, intshukumo yokuqala yamakholwa—onke amayuda neeNtlanga—yathabatha ingubo yokuvangela umhlaba.

**Funda isifundo sale veki ukulungiselela iSabatha kaDisemba 16.*

UKristu Nomthetho

Funda Roma 10:1–4. Ukugcine engqondweni konke okungaphambili, sithini isigidimi apha? Singathini, namhlanje, ukuba sengozini yokufuna ukumisa obethu “ubulungisa”?

Ubungqongqo ngomthetho bunokubakho, obunye bunobuqhophololo kunobunye. Abo bakhangele kwiziqu zabo, kwizenzo zabo ezintle, kwindlela abatya ngayo, indlela abagcina iSabatha ngqongqo ngayo, kuzo zonke izinto ezimbi abangazenziyo, okanye kwizinto ezilungileyo abazenzileyo—nagezona zinjongo zintle—bawa kumgibe wobungqongqo bokugcina umthetho. Umzuzu ngamnye wobomi bethu, kufuneka sibucine phambi kwethu ubungcwele bukaThixo ngokuchasene nokuzithandela kwethu; yindlela leyo eqinisekileyo yokuzikhusela kuhlobo lokucinga olukhokelela abantu ekufuneni “obabo ubulungisa,” obuchaseneyo nobulungisa bukaKristu.

UmaRoma 10:4 uyindima ebalulekileyo ebamba umxholo waso sonke isigidimi sikaPawulos esiya kumaRoma. Kuqala, sidinga ukwazi imeko ekubhalwe phantsi kwayo. AmaYuda amaninzi ayengabantu “[aba]befuna ukumisa obabo ubulungisa” (Roma 10:3) efuna “ubulungisa basemthethweni” (Roma 10:5). Kanti ke, ngokufika kukaMesiya, indlela yenyanyiso yanikwa. Ubulungisa banikwa bonke abamilisela ukholo lwabo kuKristu. YayinguYe olwalusalatha kuYe lonke uhlelo lwakudala lwamadini. Nokuba ubani angahlanganisa apha ingcaciso yemiThetho eliShumi, akuthethi ukuba imiThetho eliShumi yasuswa. Umthetho wokulungileyo walatha izono zethu, iimpazamo zethu, ukusilela kwethu, uze usikhokelele kwisidingo sethu soMsindisi, isidingo sethu sokuxolelwa, isidingo sethu sobulungisa—izinto zonke ezifunyanwa kuphela kuYesu. Ngaloo ndlela, uKristu ukuku“phelela” komthetho, kuba umthetho usikhokelela kuYe nobulungisa baKhe. Igama lesiGrike loku “phelela” ngutelo, elikwaguqula nokuthi “umgomo” okanye “injongo.” UKristu uyinjongo yokugqibela yomthetho, kuba umthetho usikhokelela kuYesu.

Ukuyibona le ndima njengefundisa ukuba imiThetho eliShumi—okanye ngokuthe ngqo, umthetho wesine (nto leyo ethethwa ngaba bantu)—ngoku yacinywa kukufikelela kwisiphelo esihamba nxamnye nokuninzi kokufundiswa nguPawulos neTestamente eNtsha.

Ukhe uzifumane unekratshi ngendlela oyiyi ngokulunga, ngakumbi xa uzithelekisa nabanye? Mhlawumi “ungcono,” ke makuthini? Zithelekise noKristu, uze ke ucinge ukuba ngokwenene “ulunge” kangakanani.

Ukunyula Kobabalo

Funda Roma 11:1–7. Ithini imfundiso eqhelekileyo ekhanyelwa yile ndawo ngokucacileyo nokungenakujikwa?

Kwindawo yokuqala yempendulo yakhe kumbuzo othi, “UThixo ubagibile na abantu baKhe?” UPawulos walatha isisalela, ukukhetha kobabalo, njengesiqinisekiso sokuba uThixo akabalahlanga abantu baKhe. Usindiso luvulekile kubo bonke abalwamkelayo, amaYuda neeNtlanga ngokufanayo. Kufuneka kukhunjulwe ukuba, abokuqala ukuguqkela ebuKristwini bonke babengamaYuda—umzekelo, iqela elaguquka ngemini yePentekoste. Kwathabatha umbono owodwa nomngaliso ukoyisela uPetros ukuba iiNtlanga zazinokufikelela okulinganayo kubabalo lukaKristu (IZenzo 10; thelekisa neZenzo 15:7–9) nokuba iindaba ezilungileyo kufuneka zisiwe nakuzo.

Funda Roma 11:7–10. Ingaba uPawulos uthi uThixo wayimfamekisa ngabom inxenye yoluntu lwakwaSirayeli olo lwamkhanyelayo uYesu? Yintoni engalunganga ngaloo ngcamango?

KumaRoma 11:8–10, uPawulos ucaphula kwiTestamente eNdala, amaYuda ayeyamkela njengenegunya. Iindawo azicaphulayo uPawulos zimveza uThixo enika uSirayeli umoya wobuthongo, ekhusela ukubona nokuva kwabo. Ingaba uThixo uyawamfamekisa amehlo abantu ukuthintela ukuba babone ukukhanya okuya kubakhokelela elusindisweni? Nakanye! Ezi ndawo kufuneka ziqondwe ngokukhanya kwengcaciso yethu yamaRoma 9. UPawulos akathethi ngosindiso lomntu (oyedwa), kuba uThixo akalali iqela ngobuninzi (en masse) ukuba lisindiswe. Umcimbi apha, njengoko bekusoloko kunjalo konke oku, ungendawo edlalwa ngaba bantu emsebenzini waKhe.

Yintoni le iyimpazamo kakhulu kwingcamango ethi uThixo wale isininzi sonke [ngaxesha nye] salo neliphi iqela labantu ngokosindiso? Kuchasene ngantoni oko nemfundiso yonke yegospile, phakathi kuyo ebonisa ukuba uKristu wafela ukusindisa bonke abantu? Umzekelo, kumba wamaYuda, le ngcamango yakhokelela njani kwiziphumo ezibi kakhulu?

Isebe Lendalo

Funda Roma 11:11–15. Themba lini elikhulu alinikayo uPawulos kwezi ndawo?

Kule ndawo, sifumana iintetho ezimbini ezihamba kunye: (1) “inzaliseko yabo [yamaSirayeli]” (Roma 11:12); nokuthi (2) “ukwamkelwa kwabo [amaSirayeli]” (Roma 11:15). UPawulos wayenombono wokuncipha nokulahlwa njengokwexesha nokwakuza kulandelwa yinzalisekiso nokwamkelwa. Yimpendulo yesibini kaPawulos le kumbuzo obuphakanyiswe ekuqalekeni kwale kota, “Ingaba uThixo ubalahlile na abantu baKhe?” Le nto ibonakala ikukulahlwa, utsho, yimeko yomzuzwana.

Funda Roma 11:16–24. Uthini kuthi apha uPawulos?

UPawulos ufanisa isisalela esithembekileyo kwaSirayeli nomthi onendili womnquma, omasebe athile wawo asuswe ngokwaphulwa (angakholwayo)—umzekelo awusebenzisa ukubonisa ukuba “akabagibanga bona abantu bakhe” (Roma 11:2). Ingcambu nesiqu zisekho. Kulo mthi, iiNtlanga ezikholwayo zimiliselwe. Nazo zifunxa ukutya kwazo nempilo yazo kwingcambu nesiqu, izinto ezimele uSirayeli okholwayo. Oko kwenzekayo kwabo bamalayo uYesu kunokwenzeka nakwiiNtlanga ezikholwayo. IBhayibhile ayifundisi imfundiso ethi, “ngako nje ukuba usindiswe, uhlala usindisiwe.” Kwanjengokuba usindiso lunikwa ngesisa, lunako ukwaliwa ngesisa. Nangona kufuneka sikulumkele ukucinga ukuba sicinge ukuthi ngalo lonke ixesha sisiwa, singaphandle kosindiso, okanye asisindiswa ngaphandle kokuba sigqibelele, kufuneka siwuphephe nawo umhadi—imbono ethi ngako nje ukuba lusigqume ubabalo lukaThixo, akusekho nto sinokuyenza, asikwazi kukhetha, oko kuya kuwususa umsindleko wosindiso kuthi. Ekugqibeleni, kuphela ngabo bathi “bahlala kobo bubele” (Roma 11:22) abaya kusindiswa.

Akakhokholwayo omele ukuqhayisa ngokulunga kwakhe okanye azive engaphezulu kwabanye abantu. Usindiso lwethu aluzuzwanga ngokwentlawulo; lwaba sisipho. Phambi koMnqamlezo, phambi kommiselo wobungcele bukaThixo, sonke siyalingana: aboni abadinga ubabalo lwezulu, aboni abadinga ubungcele obunokuba bobethu kuphela ngobabalo. Akukho nto thina ngokwethu esingaqhayisa ngayo; ukuqhayisa kwethu kufuneka kuba kuphela kuYesu noko senzele kona ngokuba kulo mhlaba ekwimo yasenyameni yomntu, wahlungiswa ngenkxwaleko zethu, wafela izono zethu, esinika isibonelo sendlela esimele ukuphila ngayo, ekwasithembisa amandla okuphila obo bomi. Kuko konke, sixhomekeke ngokupheleleyo kuYe, kuba, ngaphandle kwaKhe besingeke sibe nethemba ngaphezu koko eli lizwe linokusinika kona.

Wonke USirayeli Uya Kusindiswa

Funda Roma 11:25–27. Zeziphi iziganeko ezikhulu azixela kwangaphambili uPawulos?

Sekuziinkulungwane amaKristu esoloko exoxa ephikisana ngomaRoma 11:25–27. Iingongoma ezimbalwa, zona zicacile. Zisuka nje, intsingiselo yentetho yonke isekubeni uThixo esolula isandla saKhe kumaYuda. Into ethethwa nguPawulos apha iza iyimpendulo kumbuzo obu buzwe ekuqalekeni kwesahluko, “UTHixo ubagibile na abantu bakhe?” Impendulo yakhe, phofu, nguHayi, inkcazo yakhe ithi (1) ubumfama (ngesiGrike porosis, “ubulukhuni”) buyi“nxenye” nje kuphela nokuba (2) bobexesha, “ide ingene inzaliseko yazo iintlanga.” Kuthethwa ukuthini xa kuthiwa, “inzaliseko yazo iintlanga”? abaninzi bayibona le ntethwana ngokungathi ithetha ngokuzaliseka komyalelo wokuhanjiswa kwevangeli, apho ilizwe lonke lithi live ivangeli. “Inzaliseko yazo iintlanga” ingenile xa igospile iya kuba ishunyayelwe kuyo yonke indawo. Inkolo kaSirayeli, eyabonakalaliswa kuKristu, ilizalise lonke ilizwe. Igospile ishunyayelwe kulo lonke ilizwe. Ukuza kukaYesu kukufuphi. Kule ndawo, ngoko, amaYuda amaninzi ayaqala ukuza kuYesu.

Enye ingongoma enzima yintsingiselo ka “wonke uSirayeli asindiswe” (Roma 11:26). Akufuneki ukuba oku kujijelwe ukuba kuthethe ukuba wonke umYuda uya kuthi ngomthetho othile wezulu alufumane usindiso ekupheleni kwexesha. Ayikho indawo apho iziBhala zishumayela ukupheleliswa kwendalo yonke, nokuba koko hlanga loluntu luphela okanye isiqendu esithile. UPawulos wayethembe ukusindisa “inxenye yabo” (Roma 11:14). Abanye bamamkela uMesiya, abanye bamala, njengoko kunjalo ngawo onke amaqela abantu. Ethetha ngomaRoma 11, uEllen G. White uthetha ngexesha xa “abaninzi [kumaYuda] baya kuthi ngokholo bamamkele uKristu njengoMhlanguli wabo.”—IZenzo Zabapostile, iph. 381. “Kukho umsebenzi omkhulu ekufuneka wenziwe kwilizwe lethu. INkosi iyalele ukuba iiNtlanga kufuneka zihlanganiselwe phakathi, ingabi ziNtlanga kuphela, kodwa namaYuda. Baninzi phakathi kwamaYuda abaya kuguquka, nekuya kuthi ngabo silubone usindiso lukaThixo lubheka phambili njengesibane esivuthayo. Akho amaYuda kuyo yonke indawo, kwaye kuwo ukukhanya kwenyaniso yeli xesha kufuneka isiwe. Baninzi phakathi kwawo aza kuza ekukhanyeni, nabaza kuwuvakalisa ngamandla amangalisayo umthetho kaThixo ongenakugulwa.”—*Evangelism*, p. 578.

Thabatha ixesha ucinga ngeengcambu zobuYuda zenkolo yobuKristu. Isifundo esikhethiweyo senkolo yobuYuda singakunceda njani ukuba uyiqonde inkolo yakho?

Ukusindiswa Kwaboni

Ukuthanda kukaPawulos abantu bakhe kubonakala ngokucacileyo kumaRoma 11:25–27. Kunokuba kwakunzima kakhulu kuye ukuba abanye bakubo balwe naye kunye nenyano yeendaba ezilungileyo. Kanti ke, phakathi kwako konke, wayesakholwa ukuba abaninzi babeya kumbona uYesu njengoMesiya.

Funda Roma 11:28–36. UPawulos ulubonisa njani uthando lukaThixo, kungekuko kumaYuda kuphela, kodwa kuluntu lonke? Uyibeka njani apha into emangalisayo yamandla obabalo lukaThixo?

KumaRoma 11:28–36 wonke, nangona kuthlekiswa phakathi kwamaYuda neeNtlanga, ingongoma enye imi icacile: Inceba nothando lukaThixo [zizipho] ezithululelwa aboni. Kwangaphambi kokusekwa kwehlabathi, icebo likaThixo lalikusindisa uluntu nokusebenzisa abanye abantu, nezizwe ngokwazo, njengezixhobo esandleni saKhe ukuzalisekisa intando yakhe engcwele.

Ngononophelo nokuthandaza, funda umaRoma 11:31. Yingongoma ebelulekileyo ethini esinokuyifumana kule ndima, ngokungqina kwethu, kungekuphela kumaYuda kodwa kubo bonke abantu esihlangana nabo?

Ngaphandle kwamathandabuzo, kuzo zonke iinkulungwane, ukuba ibandla lobuKristu laliwaphethe kakuhle amaYuda, maninzi kakhulu awayeza kuza kuMesiya wawo. Ukugwilika okukhulu kwiinkulungwane zokuqala emva kukaKristu, nokungenelwa bubhedeni kakhulu kobuKristu—kuqoka ukwaliwa kweSabatha yomhla wesixhenxe kusamkelwa iCawa—ngokuqinisekileyo akuzange kwenze kube lula kumYuda owayetsaleleke kuYesu. Kubalulekile ke ngoko, ukuba onke amaKristu, ngokuyiqonda inceba ayinikiweyo kuYesu, ayibonakalalise loo nceba kwabanye. Asinako ukuba ngamaKristu ukuba asikwenzi oko (bona uMat. 18:23–36).

Ingaba ukho umntu odinga ukuba ubonise kuye inceba, mhlawumbi ongayifanele loo nceba, nokuba kunzima kangakanani ukukwenza oko? Asiyiyo into leyo asenzele yona uYesu?

Ingcamango Eyongeziweyo:

Read Ellen G. White, “Before the Sanhedrin,” pp. 77–79; “From Persecutor to Disciple,” pp. 112–114; “Written From Rome,” pp. 474, 475, in *IZenzo Zabapostile*; “Reaching Catholics,” pp. 573–577, in *Evangelism*; “What to Preach and Not to Preach,” pp. 155, 156, in *Selected Messages, book 1*. “Nangona uSirayeli wayesilele njengohlanga, kwakusasele phakathi kwabo iqela elikhulu lamasalela abantu abanokusindiswa. Ngexesha lokufika koMsindisi, kwakukho amadoda nabafazi abanyanisekileyo ababesamkele ngovuyo isigidimi sikaYohane umBhaptizi, baza bakhokelelwa ekuzifundeni ngokutsha iziprofeto ezazingoMesiya. Ukusekwa kwebandla lokuqala, lalinala malungu anyanisekileyo awaya amamkela uYesu waseNazarete njengaLowo babekulangazelela ukufika kwaKhe.”—Ellen G. White, *IZenzo Zabapostile*, amaph. 376, 377. “Phakathi kwamaYuda, bakho abanobugorha eziBhalweni, njengoSawule waseTarso, kwaye aba baya kuvakalisa ngamandla amangalisayo ukungaguquki komthetho kaThixo. UThixo kaSirayeli uya kukuzisa oku ngemihla yethu. Ingalo yaKhe ayikho mfutshane ukuba ingasindisi. Xa abakhonzi baKhe bebasebenzela ngokholo abo babekade betyeshelwe, bedeliwe, usindiso lwaKhe luya kutyhileka.”—*Iphapha* 381. “Ekupheleni kokuvakaliswa kweendaba ezilungileyo, xa kuza kufuneka kwenzelwe umsebenzi owodwa udidi lwabantu ababetyeshelwe ukuza kuthi ga kweli xesha, uThixo ulindele ukuba abathunywa baKhe babonise umdla owodwa kubantu abangamaYuda abafumaneka kuzo zonke iindawo emhlabeni. Xa kulungelelaniswa iTestamente eNdala neNtsha ekuchazeni injongo engunaphakade kaYehova, oko kuya kuba yintsasa yendalo entsha novuko lomphfumlo kumaYuda amaninzi. Aya kuthi xa embona uKristu wexesha leendaba ezilungileyo, ozotywe kwiphapha leziBhalo zeTestamente eNdala, bayibone indlela iTestamente eNtsha eyichaza ngayo eNdala, baya kuvuka ebuthongweni babo baze bamamkele uKristu njengoMsindisi wehlabathi.”—*Iphapha* 381.

Imibuzo Yokuxoxwa:

1. Njengoko umthetho kaThixo, ngokukodwa iSabatha, isiza kwingqwalaselo ebukhali kwimihla yokugqibela, ayingebe bubulumko ukucinga ukuba amaYuda—amaninzi kuwo, njengabantu abazimiseleyo kwimiThetho eliShumi, njengoko anjalo nama-Adventist—aya kuba nenxaxheba ekuncedeni ukucacisa imiba ethile phambi kwehlabathi? Ngapha koko, xa kufikwa ekugcinweni kweSabatha, ama-Adventist, xa kuthelekiswa namaYuda, azintsana kulo mcimbi. Xoxani.
2. Kumabandla ewonke, kutheni le nto ibandla lama-Adventis lilelona linempumelelo ekufikeleleni kumaYuda? Ungenza ntoni wena okanye ibandla lakho ukufikelela amaYuda pho nihlala khona?
3. Singafunda ntoni kwiimpazamo ezininzi zikaSirayeli wakudala? Singakuphepha njani ukwenza kwaezo zinto namhlanje?

