

ISIFUNDO SESIKOLE
SESABATHA SABADALA



4 INCWADI YABASEROMA



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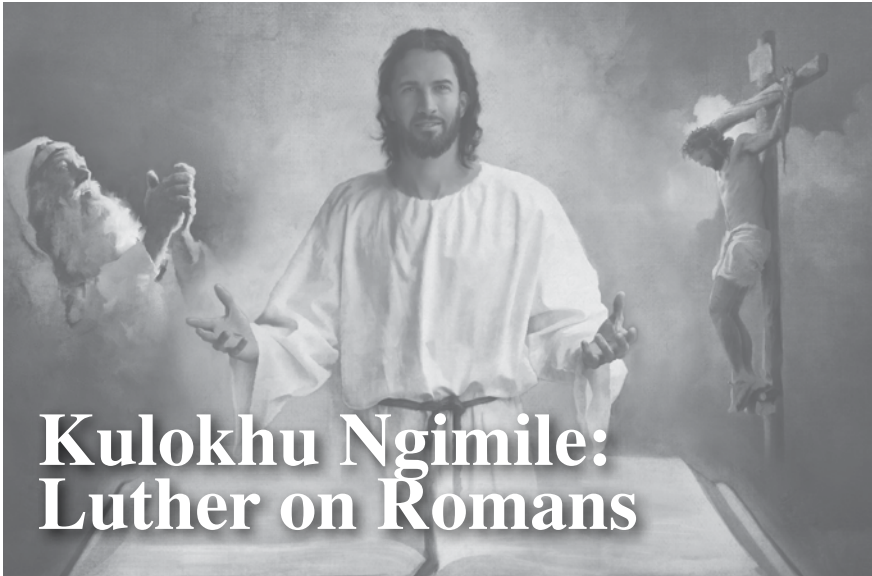
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Kulokhu Ngimile: Luther on Romans

Eminyakeni engamakhulu amahlanu kulenyanga, u-Martin Luther, u-professor we-theology oneminyaka engu-33, waphanyeka i-95 Theses yakhe. Nakuba wayefuna, okokuqala, ukuphikisana nowayesebenzela uphapha ethatha umhlambi ka-Luther ngokuthengisa ama-indulgence, isenzo sika-Luther sokumelana saba yinhlansi eyabasa i-Protestant Reformation—futhi umhlaba awubanga usafana kusukela ngalesosikhathi.

Nembala, Kuningi okuguqukile kusukela ngalolosuku ku-1517. Kodwa okungaguqukanga ngukuthi Izwi likaNkulunkulu kanye namaqiniso akulo Izwi anikeza u-Luther isisekelo sezinmfundiso zokumelana ne-Rome kanye nokwethulela kwizigidi umyalezo wokusindiswa ngokholo kuphela.

Kumngono walesisekelo kugxila isifundo sethu kulekota: Incwadi yabaseRoma. U-Luther wabhala kwi-Commentary on Romans: “LeNcwadi iyona eyingxenye enkulu yeTestamente Elisha futhi iyiVangeli elicolisike kunawo onke, futhi kufanelekile hhayi kuphela ukuthi wonke umKristu ayazi ngekhandu, nangenhliziyo, kepha ukuba achithe isikhathi kuyo nsuku zonke, njengesinkwa sansuku zonke somphfumulo.”—Martin Luther, *Commentary on Romans*, translated by J. Theodore Mueller (*Grand Rapids, Mich.: Kregel Publications*, 1976), p. 8.

Yebo, kukwabaseRoma lapho u-Luther athole khona iqiniso elikhulu loku “lungisiswa ngokukholwa” kuphela. Kulapha lapho lendoda, ilwisana nesiqiniseko sonsindiso, yembula iqiniso elikhulu—hhayi kuphela kwabaseRoma, hhayi kuphela kwiTestamente Elisha, kepha eBhayibhelini lonke: iqiniso mayelana necebo losindiso “esalinikezwa ngoKristu

Jesu isikhathi singakaqali” (2 Tim. 1:9, NKJV). Futhi yileliqiniso lokuthi usindiso lutholakala kuphela ekulungeni kukaKristu. Kungukulunga sinikezwa kona ngokukholwa, ukulunga esikuphiwa ngaphandle Kokugcina Umthetho. Noma njengoba uPawule ekubeka ngokusobala kwabseRoma: :Ngakho-ke sithi umuntu ulungiswa ngokukholwa ngaphandle kwemisebenzi yomthetho” (Rom. 3:28, NKJV).

Kwakumayelana naleliqiniso, futhi, lapho u-Luther—edlelezela amandla ezwe kanye nawabaphathi baseRoma—ema phambi kwe-Diet of Worms, ngo-1521, wamemezela: “Angikwazi futhi ngeka ngahoxisa, ngokuba akuphephile kumKristu ukuba aphikisane nonembeza wakhe. . . . Kulokhu ngimile, akukho okunye engingakwenza.”—J. H. Mede D’Aubigné D.D., *History of the Reformation, translated by H. White (New York: American Tract Society, 1848)*, p. 249.

Futhi namuhla ama-Protestant athembekile akukho okunye angakwenza ngaphandle kokuma Ezwini likaNkulunkulu futhi amelane nayo yonke imfundiso engekho eBhayibhelini.

Akungabazeki ukuthi ubuKristu sebuthuthuke kakhulu kusukela u-Luther, ezikhulula kwiminyaka yezinkolelo kanye nezimfundiso zamanga ezazingaphendukezeli nje kuphela ivangeli kodwa, eqinisweni, zithatha indawo yalo ngenkani.

Kepha, eminyakeni eminingi emide i-Reformation yema. Kwezinye izindawo Ukwenza nje ngokwenjwayelo Kwathatha indawo yenqubekela phambili, kwezinye abanye babuyela eRoma. Futhi manje, ezikhathini zokudala ubunye kumaKristu kanye nokuhlakazeka kobuKristu, amaqiniso amaningi agqamile ayeqhubeze i-Reformation awasagqamile, embhozwe ngukucikozisa nokudlala ngamagama okuningi okuzama ukufihla umehluko oyisisekelo ongazange ulungiswe kusukela ngesikhathi sika-Luther. Iziprofetho zikaDaniyeli 7:23-25, 8:9-12, kanye neSambulo 13, 14, kanye nezindaba ezinkulu zokusindiswa ngokukholwa njengoba zitholakala encwadini yabaseRoma zibonisa isizathu sokuthi labo abathembekile eBhayibhelini kumele ngokuqina babambebele kumaqiniso okhokho bethu be-Reformation abawalwela, nangokulahlekelwa zimpilo zabo.

a, okungukuthi Izibhalo kuphela; ngalokho silahla yonke imizamo yokudonsela amaKristu emuva enkolweni yaseRoma kanye neyangaphambi kwe-Reformation. Ngokuphikisanayo, Izibhalo zisikhomba endleleni emelene nalokho (Samb. 18:4), futhi kuleyondlela siyahamba njengoba simemezela “ivangeli elingunaphakade” (Samb. 14:6) ezweni, lona lelovangeli elanikeza u-Luther ugqozi eminyakeni engu-500 edlule.