

Ukholo Luka-Abrahama



ISABATHA EMINI

Funda Kuleliviki:

Gen. 15:6; 2 Samuel 11, 12; Rom. 3:20, 31; 4:1–17; Gal. 3:21–23; 1 Johane 3:4.

Indimana Yekhanda:

“Siwenza ize Umthetho ngokukholwa na? Qha bo: yebo, siyawuqinisa umthetho” (Romans 3:31).

Ngezindlela eziningi abaseRoma 4 bafinyelela esisekelweni semfundiso yebhayibheli yosindiso ngokukholwa kuphela kanye nakumongo walokho okwaqala i-Reformation. Nembala, eminyakeni engu-500 edlule Kuleliviki konke kwaqala ngo-Luther, futhi ama-Protestant athembekile awakaze abheke emuva. Ngokusebenzisa uAbrahama—umfanekiso wobungcwele Nokulunga—njengesibonelo sothile oawdinga ukusindiswa ngomusa ngaphandle kwemisebenzi yomthetho, uPawule akabaninkanga ntuba abafundi yokungaqondi. Uma imsebenzi yongcono kunabo bonke kanye nokugcina kwakhe Umthetho kwakunganele ukuba alungisiswe phambi kukaNkulunkulu, Themba lini esinalo na? Uma kwakumele kube ngomusa kuAbrahama, kumele kufane kuwo wonke umuntu, ama Juda nabesizwe. KwabaseRoma 4 uPawule wembula izigab Ezintathu ezinkulu ecebeni losondiso: (1) isithembiso sesibusiso esingcwele (isithembiso somusa), (2) impendulo yomuntu kulesoithembiso (impendulo yokukholwa), kanye (3) nesimemezelo sikaNkulunkulu sokulunga sinikezwa labo abakholwayo (Ukulungisiswa). Kwasebenza kunjalo kuAbrahama, futhi kusebenza kunjalo nakithina. Kusemqoka ukuba sikhumbule ukuthi kuPawule, usindiso lungomusa; luyinti enikezwa thina, nakuba singalufanele. Ukuba besilufanele, ngalokho besiyobe silukweletwa, futhi uma silukweletwa, luyisikweletu hhayi isipho. Futhi kwizidalwa ezingcolile neziwile eziyithi, usindiso kumele lube yisipho. Ukufakazela leliphuzu lokusindiswa ngokukholwa kuphela, uPawule ubuyela emvu encwadini kaGenesis, ecaphuna uGenesisi 15:6—“U-Abram wakholelwa kuJehova, futhi lokho wakubalela kuye njengokulunga” (NIV). Nakhu Ukulungisiswa ngokukholwa emakhasini okuqala eBhayibheli.

**Funda isifundo saleliviki ukulungiselela iSabatha lika-November*

Umthetho

Funda abaseRoma 3:31. Lithini iphuzu likaPawule lapha na? Kungani leliphuzu lisemqoka kithina njengama-Adventist na?

Kulesisahluko uPawule usho ngokugcizelela ukuthi ukukholwa akuwenzi ize Umthetho kaNkulunkulu. Kodwa nalabo ababecina Umthetho, nayo yonke imithetho yeTestamente Elidala, abazange basindiswe yiyo. Inkolo yeTestamente Elidala, njengaleyo Yelisha, kwakuyileyo yomusa kaNkulunkulu onikezwa izoni ngokukholwa.

Funda abaseRoma 4:1-8. Lokhu kukuveza kanjani ukuthi nakwiTestamente Elidala, usindiso lwalungokukholwa hhayi ngemisebenzi yomthetho na??

Ngokomlando weTestamente Elidala, uAbrahama wabalwa njengolungileyo ngoba “wakholwa uNkulunkulu.” Ngakhoke, iTestamente Elidala ngokwalo lifundisa ukulunga ngokukholwa. Yingakho, noma yisiphi isixabhelelo esithi ukukholwa “kuwenza ize” (IsiGriki katargeo: “ukukwenza ungabinamsebenzi,” “Ukwenza ize”) Umthetho singamanga; usindiso ngokukholwa kuyingxenye enkulu yeTestamente Elidala. Umusa ufundiswa kulo lonke. Kwakuyini, ngokwesibonelo, inkonzo yonke yendawo Engewele uma kungekona ukufanekisa indlela izoni ezisindiswa ngayo, hhayi ngemisebenzi yazo kodwa ngokufa kwalokho okuthatha indawo na? Futhi, yikuphi okunye okungachaza indlela uDavide athethelewa ngayo ngemuva kodaba lwaba lwakhe olushaqisayo no-Bathsheba na? Nambala kwakungekona ukugcina Umthetho okwamsindisa, ngokuba wayephule izimiso eziningi zolowomthetho kangangokuba wayenecala ezigabeni eziningi. Ukube uDavide wayengasindiswa ngomthetho, wayengeke asindiswe kwaphela. UPawule uveza ubuyiselwa kukaDavide esihleni sezulu njengsibonelo sokulungisiswa ngokukholwa. Ukuthethelelwa kakuyisenzo somusa kaNkulunkulu. Nasi-ke, esinye isibonelo KwiTestamente Elidala sokulunga ngokukholwa. Empeleni, nakuba uIsrayeli wasendulo wayewugcina kangakanani Umthetho, inkolo yamaJuda kwakuyinkolo yomusa. Ukuqini emthethweni kwakuyivimbela, kwakungayisekeli.

Gxila imizuzu embalwa esinweni sikaDavide nasekubuyisweni kwakhe (2 Samuel 11, 12; Hubo 51). Yiliphi ithemba ongalithola kulendaba edabukisayo na? Sikhona yini isifundo lapha ngendlela thina njengebandla okumele siphathe ngayo labo abawile na?

Isikweletu noma Umusa na?

Udaba uPawule abhekane nalo lapha lungaphezulu kwemfundiso nje yezibhalo. Lungena kumongo wosindiso kanye nobudlelwane bethu noNkulunkulu. Uma othile ekholwa ukuthi kumele azuze ukwamukeleka—ukuthi kumele afinyelele ezingeni elithile lobungcwele ngaphambi kokuba alungisiswe noma athethelelwe—kube sekuba yimvelo ukuba sizibuke thina nemisebenzi yethu. Inkolo ingaba nomina kakhulu, okuyiyona esingayidingi. Ngokuphikisanayo, uma othile ebambasisa izindaba ezinhle zokuthi Ukulungisiswa kuyisipho esivele kuNkulunkulu, esingasifanele, kuba lula kangakanani ukuba low othile asuse amehlo akhe othandweni lukaNkulunkulu kanye nomusa Wakhe na? Futhi ekugcineni, Ngubani osethubeni elikhulu lokuveza uthando nesimilo sikaNkulunkulu—lowo onomina noma lowo ogxile kuNkulunkulu na?

Funda abaseRoma 4:6-8. UPawule wenaba kanjani lapho kwindikimba yokulungisiswa ngokukholwa na?

“Isoni kumele size kuKristu ngokukholwa, sibambebele ekufanelekeni Kwakhe, sibeke izono sazo Kumthwali Zono, futhi samukele intethelelo Yakhe. Kwakungenxa yalokhu uKristu eza emhlabeni. Ngalokho ukulunga kukaKristu kwembathiswa isono esiphendukayo, sikholwa. Siba yilungu lomndeni wasebukhosini.”—Ellen G. White, *Selected Messages*, book 1, p. 215. UPawule ube eseqhubeka, echaza ukuthi ukusindiswa ngokukholwa akukona nje kuphela okwamaJuda kepha nabaZizwe, ngokunjalo (Rom. 4:9-12). Empeleni, uma ufuna ukuba nguchwepheshe ngako, uAbrahama wayengeyena umJuda; wayevela ozalweni lwabeZizwe (Josh. 24:2). Ukwehlukanisa phakathi koweZizwe nomJuda kwakungrkho ngalesosikhathi. Ngenkathi uAbrahama elungisiswa (Gen. 15:6), wayengasokile nakusoka. Ngalokho-ke, uAbrahama waba ngubaba wabangasokile nabasokile, kanye nesibonelo esikhulu sokuba uPawule asisebenzise ukuze enze iphuzu lakhe ngobubanzi bosindiso. Ukufa kukaKristu kwakungokomuntu wonke, nakuba engowasiphi isizwe (Heb. 2:9).

Ngokubuka ububanzi kweSiphambano, ngokubuka ukuthi Isiphambani sisitshelani ngokubaluleka kwawo wonke umuntu, kungani ukucwasana ngokobuhlanga kuyinto embi kangaka na? Singafunda kanjani ukukubona lokhu kucwasa kithina futhi, ngomusa kaNkulunkulu, sikukhiphe emqondweni wethu na?

Isithembiso

Kwakuyiminyaka engu-500 edlule namuhla lapho u-Martin Luther aphanyeka i-95 thesis yakhe odongeni lwebandla lase-Wittenberg. Kuyathathekisa kakhulu ukuthi isifundo sanamuhla naso singena kumongo wokusindiswa ngokukholwa. KwabaseRoma 4:13, “isithembiso” “nomthetho” kuqhathanisiwe. UPawule ufuna ukusungula umlando weTestamente Elidala ngemfundiso yakhe yokulunga ngokukholwa. Uthola isibonelo kuAbrahama, amaJuda onke amamukela njengokhokho wabo. Ukwamukeleka noma Ukulungiswa kwafika kuAbrahama ngaphandle komthetho. UNkulunkulu wenza isithembiso kuAbrahama sokuthi uzokuba “yindlalifa yezwe.” UAbrahama wasikholwa lesisithembiso; okungukuthi, wayamukela indima yaso. Ngenxa yalokho uNkulunkulu wamamukela futhi wasebenza ngaye ukusindisa umhlaba. Lokhu kuba yisibonelo esinamandla sendlela Umusa owawusebenza ngayo KwiTestamente Elidala, okuyisona sizathu uPawule ekusebenzisile.

Funda abaseRoma 4:14-17. UPawule lapha uqhubeka kanjani nokuveza indlela ukusindiswa ngokukholwa okwakungumongo ngayo KwiTestamente Elidala na? Buka futhi uGal. 3:7-9.

Njengoba sishilo ekuqaleni, kubalulekile ukuba sikhumbule ukuthi uPawule ubhalela obani. Lamakholwa angamaJuda ayecwile emthethweni weTestamente Elidala, futhi iningi labo lalikhola ukuthi ukusindiswa kwabo kwakuncike ekutheni babewugcina kahle kangakanani Umthetho nakubo lokho kwakungafundiswa yiTestamente Elidala. Ekufuneni ukulungisa leliphutha lokucabanga, uPawule ubanga ngelithi uAbrahama, nangaphambi komthetho eSinayi, wamukela izithembiso, hhayi ngokomsebenzi womthetho (okwakuzoba lukhuni, njengo Umthetho—yonke i-torah nohlelo lwemikhosi—lwalungakabikho) kodwa ngokukholwa.

Uma uPawule lapha ebhekise komthetho wokulunga kuphela, owawukhona ngaphambi kweSinayi, kusefana. Mahlawumbe kakhulu! Ukufuna ukwamukela Izibusiso zikaNkulunkulu ngomthetho, uthi kwenza ukukholwa kube yize, into engelutho. Lamazwi aqinile, kodwa iphuzu lakhe lithi ukukholwa kuyasindisa, futhi Umthetho ulahla ngecala. Uzama ukufundisa mayelana nobuze bokufuna insindiso ngento eholela ekulahlweni. Thina sonke, umJuda noweZizwe, siweqile Umthetho, futhi, ngalokho, sonke sidinga okufana nokuka-Abrahama: ukulunga okusindisayo kukaJesu okubalelwa kithina ngokukholwa—iqiniso okwathi ekugcineni laholela kwi-Protestant Reformation

Umthetho Nokukholwa

Njengoba sibonile izolo, uPawule ubonise ukuthi indlela uNkulunkulu abhekana ngayo noAbrahama yafakazisa ukuthi ukusindiswa kuza ngesithembiso somusa futhi hhayi ngomthetho. Ngakho-ke, uma amaJuda ayefisa ukusindiswa, kwakuzomele ayeke ukuthembela emisebenzini yabo ukuba basindiswe futhi bamukele isithembiso sika-Abrahama, manje esesifezekile ekufikeni kukaMesiya. Kuyafana, empeleni, kuwo wonke umuntu, kumJuda noweZizwe, ocabanga ukuthi izenzo “ezinhle” yizona kuphela ezidingekile ukubenza bafaneleke kuNkulunkulu.

“Isimiso sokuthi umuntu angazisindisa ngemisebenzi yakhe sasiyisisekelo senkolo yobuhedeni. . . . Noma yikuphi lapho siphakamiswe khona, abantu abanako okuvimbela isono.”—Ellen G. White, *The Desire of Ages*, pp. 35, 36. Kuchaza ukuthini lokhu na? Kungani lomqondo wokuthi singazisindisa ngemisebenzi yethu usishiya singavikelekile esonweni na?

UPawule wabuchaza kanjani ubudlelwane phakathi komthetho ngokukholwa kwabaseGalathiya na? Gal. 3:21–23.

Uma kwakukhona umthetho onganikeza ukuphila, nembala kwakuyoba ngumthetho kaNkulunkulu. Kepha, uPawule uthi awukho umthetho onganikeza ukuphila, nokaNkulunkulu imbala, ngoba bonke baweqile lowomthetho, ngalokho bonke balahlwe ngawo. Kodwa isithembiso sokukholwa, esembulwe ngokugcwele ngoKristu, sikhulula bonke abakhulwayo ekubeni “ngaphansi komthetho”; okungukuthi, ekulahlweni kanye nasekuthwaleni imizamo yokuzuzwa ukusindiswa ngawo. Umthetho uba ngumthwalo uma wethulwa ngaphandle kokukholwa, ngaphandle komusa, ngoba ngaphandle kokukholwa, ngaphandle komusa, ngaphandle kokulunga okuza ngokukholwa, ukuba ngaphansi komthetho kuchaza ukuba ngaphansi komthwalo kanye nokuba necala kwesono.

Ukulunga ngokukholwa kungumongo kangakanani ohambeni lwakho noNkulunkulu na? Okungukuthi, yini ongayenza ukuqinisekisa ukuthi akufiphazwa ngezinye izigaba zeqiniso kuze kufike lapho ulahlekelwa yizimfundiso esibucayi na? Nambala, zinhle kanjani lezi ezinye izimfundiso ngaphandle kwalena na?

Umthetho kanye NeSono

Sivame ukuzwa abantu bethi kiwSivumelwano Esisha umthetho uchithiwe, futhi bese beqhubeka nokucaphuna izahluko abakholwa ngokuthi zifakazisa lelophuzu. Umqondo ngemuva kwalenkulumo, nokho, awuphusile kahle, kunjalo nemfundiso yawo.

Funda u-1 Johane 2:3-6, 3:4, nabaseRoma 3:20. Lezizindimana zisithelani ngobudlelwane phakathi komthetho nesono na?

Eminyakeni engamakhulu ambalwa edlule, ubhali wom-Irish u-Jonathan Swift wabhala: “Kodwa Kukhona indoda engathi uma amagama athi ukuphuzwa, ukukhohlisa, ukuqamba amanga, ukweba, ngokomthetho wasePalamende awakhishwe olimini lwesiNgisi kanye nezichaza-magama, sonke singavuka sinokuzithiba, sithembekile, silungile, futhi sithanda iqiniso na? Ngabe lokhu kungumphumela olungile na?” — Jonathan Swift, *A Modest Proposal and Other Satires* (New York: Prometheus Books, 1995), p. 205. Ngendlela efanayo, uma umthetho kaNkulunkulu uchithiwe, pho kungani ukuqamba amanga, ukumbulala, kanye nokweba kuseyisono futhi kungalungile na? Uma umthetho kaNkulunkulu uguquliwe, ngalokho incazelo yesono kumele iguqulwe nayo. Noma uma umthetho kaNkulunkulu wachithwa, nesono kumele sichithwe, Ngubani okholwa lokho na? (buka futhi u-1 John 1:7–10; James 1:14, 15.) KwiTestamente Elisha, umthetho nevangelo kuyaqhamuka. Umthetho uveza ukuthi siyini isono; ivangeli likhomba kwisixazululo salesosono, okungukufa kanye nokuvuka kukaJesu. Uma umthetho ungekho, asikho isono, ngalokho yini esisindiswa kuyo na? Kukwingqikithi yomthetho kuphela, kanye nokuqiniseka kwawo, lapho ivangeli linomqondo. Sivamile ukuzwa ngokuthi Isiphambano sawenza ize umthetho. Lokho kungukubhinqa, ngoba Isiphambano siveza ukuthi umthetho awuguquki futhi awesuliwe. Uma uNkulunkulu engawesulanga noma awuguqule umthetho ngaphambi kokuba uKristu afe esiphambanweni, ukwenzelani emuva kwakolokho na? Kungani engawuchithanga emuva kokuba isintu sonile futhi ngalokho avikele isintu ekujezeni okufunwa ngumthetho nokulethwa ngumthetho na? Ngaleyondlela, kwakungeke kudingeke ukuba uJesu afe. Ukufa kukaJesu kuveza ukuthi ukube kwakuguqulwe umthetho noma wesuliwe, kwakumele kwenziwe ngaphambi, hhayi ngemuva, kweSiphambano. Ngalokho, akukho okuveza ukuqiniseka okuqhubekayo komthetho ngaphezu kokufa kukaJesu, ukufa okwenzeka ngenxa yako ukuthi umthetho wawungeguqulwe. Uma kwakungaguqulwa umthetho ukuhlangabezana nathi ekuweni kwethu, ngabe lokhu kwakungeke kube yisisombululo esingcono sesono kunokufa kukaJesu na?

Uma bekungekho mthetho ongcwele omelene nokuphinga, ngabe lesisenzo besingezukuba buhlungu futhi silimaze labo abalinyazwe yiso na? Impendulo yakho ikusiza kanjani ukuqonda ukuthi kungani umthetho kaNkulunkulu usasebenza na? Abe yini amava akho ngemiphumela yokweqa umthetho kaNkulunkulu na?

Cabanga Kabanzi:

Funda u-Ellen G. White, “*Christ the Center of the Message*,” p. 388, in *Selected Messages*, book 1; “*The Call of Abraham*,” pp. 125–127; “*The Law and the Covenants*,” pp. 363, 364, in *Patriarchs and Prophets*; “*The Sermon on the Mount*,” pp. 307, 308; “*Controversy*,” p. 608; “*‘It Is Finished,’*” pp. 762, 763, in *The Desire of Ages*. “Kulowo osebenzayo umvuzo awubalelwa ngokomusa, kodwa ngokwenfanelo (Rom. 4:4). Umpostoli uPawule lapha uchaza isahluko esicaphuniwe (Gen. 15:4-6) ukuphetha futhi afakazise kuso ukuthi ukulungisiswa kungokukholwa hhayi ngemisebenzi. Lokhu Ukwenza okokuqala ngokuchaza incazelo yamagama ‘kwabalelwa kuye ngokulunga.’ Lamazwi Achaza ukuthi uNkulunkulu wamukela (izoni) ngomusa futhi hhayi ngenxa yemisebenzi yazo.”—Martin Luther, *Commentary on Romans*, p. 82. “Uma uSathane engaphumelela ukuholela umuntu ekubekene imisebenzi yakhe njengemfaneleko yakhe yokulunga, uyazi ukuthi angamqoba ngezilingo zakhe, futhi amenze isizulu sakhe. . . . gcoba izinsika zomnyango ngegazi leWundlu laseKhalivari, uzophepha.”—Ellen G. White, *Advent Review and Sabbath Herald*, Sept. 3, 1889.

Imibuzo Yokixoxisana:

1. Kungani kubaluleke kakhulu ukuba siqonde ngokusindiswa ngokukholwa kuphela ngaphandle kwemisebenzi yomthetho na? Yimapha amanga lolulwazi olungasivikela kuwo na? Yiziphi izingozi ezilindele labo abalahlekelwa yilemfundiso yebhayibheli ebucayi na?
2. Yiziphi ezinye izizathu ongazinikeza ngokuqinseka komthetho kaNkulunkulu, nakuba siqonde ukuthi umthetho kanye nokuwulalela akukona okusisindisayo na?
3. Udaba oluyisisizinda kumongo we-Reformation ngokuthi Sisindiswa kanjani na? Yiziphi izindlela esingakhuluma ngokukhululeka ngomehluko phakathi kwami-Protestant nama-Catholic kulesisihloko esisemqoka, sibe futhi singahlaseli muntu na?
4. Njengezoni ezilungisisiwe, samukelise Umusa nesihle esingasifanele esivela kuNkulunkulu, esone Kuye. Leliqiniso kumele liyithinte kanjani indlela esibhekana ngayo nabanye na? Sigwele Umusa nesihle kangakanani ngakulabo abasonayo futhi bengawufanele Umusa nesihle sethu na?

