

Ngubani LeNdoda YabaseRoma 7 na?



ISABATHA EMINI

Funda Kuleliviki:

Romans 7.

Indimana Yekhanda:

“Manje sikhululiwe emthethweni, sifile maqondana nalokho esasibanjwa yikho; ukuze sikhone emoyeni omusha, kungesegameni elidala” (Roma 7:6).

Zimbalwa izahluko eBhayibhelini ezidala Impikiswano enkulu ukwedlula abaseRoma 7. Mayelana ngezinto ezikuso, i-SDA Bible Commentary ithi: “Incazelo yabaseRoma 7:14-25 ingenye yezinkinga esekuxoxwe ngazo kabanzi kuyo yonke Incwadi. Imibuzo emikhulu ngeyokuthi lokhuchaza kwempi eqine kangaka ngabe ngeyalowo obhalayo, futhu, uma kunjalo, ngabe lesisahluko sibhekise Kumava kaPawule ngaphambili noma ngemuva kokuphenduka kwakhe. Ukuthi uPawule ukhuluma ngempi yakhe nesono kubonakala kusoba ekubukeni amagama nje (cf. [Romans 7:7–11]; . . .). [Ellen G. White, *Steps to Christ*, p. 19; Ellen G. White, *Testimonies for the Church*, vol. 3, p. 475.] Futhi kuyiqiniso ukuthi uchaza impi wonke umuntu abhekana nayo futhi evuswa yizimfuno kwezikamoya ngumthetho ongewele kaNkulunkulu.”—The SDA Bible Commentary, vol. 6, p. 553. Abafundi beBhayibheli Ababoni ngaso linye ngokuthi abaseRoma 7 kwakungamava kaPawule ngaphambili noma ngemuva kokuphenduka kwakhe. Noma ngabe yikuphi okuyikona, okusemqoka ngokuthi ukulunga kukaJesu kuyasimboza nokuthi ekulungeni Kwakhe sima sipehelele phambi kukaNkulunkulu, othembisa ukusingcwalisa, ukusinikeza ukunqoba isono, futhi nokusenza “emfanekisweni weNodana Yakhe” (Rom. 8:29). Lana ngamaphuzu abucayi okuba siwa futhi sibe namava awo lapho sifuna ukuhambisa “ivangeli laphakade” “kuzo zonke isizwe, nemindeni, nezilimi, kanye nabantu” (Samb. 14:6).

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Ukufa Emthethweni

Funda abaseRoma 7:1-6. Yimuphi Umfanekiso awesebenzisa lapha uPawule ukubonisa abafundi ngobudlelwane babo nomthetho, futhi iliphi iphuzu alenzayo ngalomfanekiso na?

Umfanakiso kaPawule KwabaseRoma 7:1-6 unezinto eziningi, kodwa ukuhlaziya lesisahluko kuzosisiza ukuba silandele ukucabanga kwakhe. Kwingqikithi yonke yencwadi, uPawule wayebhekene nohlelo lokukhonza olwalusungulwe eSinayi; yilokhu avame ukukuchaza ngegama umthetho. AmaJuda ayenobunzima bokubamba iqiniso lokuthi loluhlelo, ababelunikezwe nguNkulunkulu, kumele luphele ngokufika kukaMesiya. Yilokhu uPawule ayebhekene nako—amakholwa amaJuda ayengakakulungeli ukushiya lokho okwebe kuyingxenye ebalulekile yezimpilo zabo. Eqinisweni, Umfanekiso kaPawule ukanje: Owesifazane ushade nendoda. Umthetho umbophela kuye uma esiphila. Esiphila akakwazi ukuba wuvanzi namanye amadoda. Kodwa lapho indoda ifa, ukhululiwe emthethweni owawumbophelela kuyo (Rom. 7:3).

UPawule uwusebenzisa kanjani lomfanekiso womthetho womshado ohlelweni lobuJuda na? Rom. 7:4, 5.

Njengalokhu ukufa komyeni wakhe kukhulula Owesifazane emthethweni omyeni wakhe, kunjalo ukufa kwempilo endala yenyama, ngoJesu Kristu, kukhulula amaJuda emthethweni ababelindeleke ukuba bawugcine kuze kufike uMesiya awugcwalise. Manje amaJuda akhululekile ukuba “ashade kabusha.” Ayememelwe ukuba ashe noMesiya ovukileyo futhi ngalokho bethele izithelo kuNkulunkulu. Lomfanekiso kwakungenye yezikhali uPawule azisebenzisa ukuqinisekisa amaJuda ngokuthi ayesekhululekile ukuba ashiye izinhlelo ezindala. Kwakhona, kukho konke uPawule neBhayibheli abakushoyo ngokulalelal Imithetho Elishumi, akwenze mqondo ukuphakamisa lapha ukuthi uPawule wayetshela amakholwa amaJuda ukuthi Imithetho Elishumi yayingasenasibopho. Labo abasebenzisa lezizahluko ukuzama Ukwenza lelophuzu—lokuthi umthetho wokulunga wachithwa—empeleni abafundi ukusho kunjalo; okuyikona abafuna ukukusho ngokuthi yiSabatha losuku lwesikhombisa kuphela elachithwa, hhayi wonke umthetho. Ukuhumusha abaseRoma 7:4, 5 njangefundisa ukuthi umthetho wesine wachithwa noma wasuswa yiSonto kungukunikeza incazelo amagama ayengayihlosile.

Isono NoMthetho

Uma uPawule ekhuluma ngawo wonke umthetho waseSinayi, kangakanani ngabseRoma 7:7, lapho ngokuqondile ebalula omunye weMithetho Elishumi na? Lokhu akuphikisi into yayizolo yokuthi uPawule wayengakhulumi ngokuchithwa kweMithetho Elishumi na? Impendulo ithi “Cha.” Kumele sikhumbule, futhi, ukuthi igama elithi umthetho kuPawule yilona lonke uhlelo olwethulwa eSinayi, olwalufaka nomthetho wokulunga kodwa ungacini lapho. Yingakho, uPawule ayekwazi ukucaphuna kuwo, kanye nakwezinye izigaba zawo wonke umnotho wamaJuda, ukuze enze amaphuzu akhe. Nakuba kunjalo, lapho loluhlelo luphela ngokufa kukaKristu, lokho akuzange kufake nomthetho wokulunga, owawukhona nangaphambi kweSinayi futhi okhona nangemuva kweKhalivari.

Funda abaseRoma 7:8-11. Uthini uPawule lapha mayelana nobudlelwane phakathi komthetho nesono na?

UNKulunkulu wazembula kumaJuda, ewatshela ngokuhlelekile lokho okulungile nokungalungile ekuziphatheni, kwezombuso, kwezokugubha, kanye nakwezempilo. Wachaza futhi ngezehlwayo zokwephula lemithetho eyahlukene. Ukwephula intando kaNKulunkulu eyembuliwe lapha kuchazwa njengesono. Ngalokho, uPawule uyachaza, ukuthi wayengeke azi ukuthi kuyisono ukukhanukela ukube akazange atshelwe ngakho “ngumthetho.” Isono singukweqa intando eyembuliwe kaNKulunkulu futhi lapho lentando ingaziwa khona, akukho ukuqasha ngesono. Uma intando eyembuliwe yazisiwe kumuntu, uye azibone ukuthi uyisoni futhi ungapansi kokulahlwa nokufa. Ngokwalomqondo, lowomuntu uyafa. Ekuxoxeni kukaPawule lapha nakuso lesisigaba, uzama ukwakha ibhuloho lokuholela amaJuda—ahlonipha “umthetho”—ukuba abone uKristu njengokugcwaliseka kwawo. Ubavezela ukuthi umthetho wawudingekile kodwa ukusebenza kwawo kwakunomkhawulo. Umthetho wawubekelwe ukuba uveza isidingo sosindiso; wawungamiselwe ukuba ube yindlela yokuthola lolosindiso “Umpostoli uPawule, ekuxoxeni ngamava akhe, wethula iqiniso elibalulekile mayelana ngomsebenzi okwenzeka ekuguqukeni. Uthi, ‘Ngangiphila ngaphandle komthetho’—engenamuzwa wokulahlwa; ‘kodwa lapho kufika umthetho,’ ngenkathi umthetho kaNKulunkulu ufakwa kunembeza wakhe, ‘isono savuseleleka, futhi ngafa.’ Wayesezibona eyisoni, elahliwe ngumthetho ongewe. Qaphela, kwakunguPawule, hhayi umthetho, owafa.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1076.

Kungamuphi umqondo wena “ufile” phambi komthetho na? Kuleyongqikithi, ukuqonda kanjani lokho uJesu akwenzele kona ngokukunika ukuphila okusha kuYena na?

Umthetho Ungcwele

Funa abaseRoma 7:12. Sisiqonda kanjani lesisahluko Ngokwengqikithi yalokho uPawule abakusho na?

Ngenxa yokuthi amaJuda ayewuhlonipha umthetho, uPawule uyawuphakamisa ngazo zonke izindlela. Umthetho ulungele lokho okuwenzayo, kepha awukwazi lokho okwakungamele ukwenze, ukusisindisa esonweni. Ngalokho sidinga uJesu, ngokuba umthetho—noma ngabe yilo lonke uhlelo lwesiJuda noma ngumthetho wokulunga—awukwazi ukuletha usindiso. NguJesu kuphela nokulunga Kwakhe, okuza kithina ngokukholwa, ongakwenza lokho.

UPawule usola bani ngesimo sakhe “sokufa,” futhi yikuphi angikubeki cala na? Kungani lokhu kwehlukanisa kusemqoka na? Rom. 7:13.

KwabaseRoma 7:13, uPawule wethula “umthetho” ngendlela engcono kakhulu. Ukhetha ukusola isono, hhayi umthetho, ngesimo sakhe esesabekayo sesono; okungukuthi, owayebenza kwakhe “konke ukukhanuka” (Rom. 7:8). Umthetho ulungile, ngokuba uyisimiso sikaNkulunkulu sokuziphatha, kodwa njengesoni uPawule umi elahliwe phambi kwawo.

Kungani isono sinempumelelo engaka yokuveza uPawule njengesoni esesbakayo na? Rom. 7:14, 15.

Okukhanukayo kuchaza okwenyama. Ngalokho, uPawule wayedinga uJesu Kristu. NguJesu Kristu kuphela ongasusa ukulahlwa (Rom. 8:1). NguJesu Kristu kuphela owayengamkhululwa ebugqilini besono. UPawule uzichaza njengo “thengiswe phansi kwesono.” Uyisigqila sesono. Akakhululekile. Akakwazi Ukwenza lokho akufunayo. Uzama Ukwenza lokho umthetho olungile omtshela kona, kodwa isono asimvumeli. Ngalesisibonelo, uPawule wayezama ukukhombisa amaJuda isidingo sabo sikaMesiya. Wayesekhombisile ukuthi ukunqoba kwakungenzeka kuphela ngaphansi komusa (Rom. 6:14). Lomqondo ofanayo ugcizelwe kabusha KwabaseRoma 7. Ukuphila ngaphansi “komthetho” kuchaza ubugqila esonweni, Umbusi onesihluku.

Abe yini amava akho mayelana ngendlela isono esigqilaza ngayo na? Uke wazama ukudlala ngesono, ucabanga ukuthi ungasilawula ngokuthanda kwakho, kodwa uzithole usungaphansi kombusi onesihluko nonya na? Siyakwamukela kokuyikho! Kungani-ke, kumele uzinikele kuJesu, futhi ufe kumina nsuku zonke na?

Indoda YabaseRoma 7

“Uma ngenza lokho engingakuthandiyo, ngiyawuvumela umthetho ukuthi muhle. Kodwa kalokhu akuseyimi engikwenzayo, kodwa yisono esihlala kimi” (Rom. 7:16, 17). Yimuphi lomshikashika owethulwa lapha na?

Ngokusebenzisa umthetho njengesibuko, uMoya oNgcwele ulahla umuntu ngecala lokuthi akamjabulisi uNkulunkulu ngokungafezi izimfuno zomthetho. Ngemizamo yokuhlangabezana nalezozimfuno, isonosikhombisa ukuthi siyavuma ukuthi umthetho muhle.

Yimuphi amaphuzu asewenzile uPawule awaphindayo lapha ngokugcizelela na? Rom. 7:18–20.

Ukugcizelela emuntwini isidingo sakhe sikaKristu, uMoya oNgcwele uvame ukuhlolola umuntu Kumava afana “nesivumelwano esidala.” U-Ellen G. White ucahaza amava kaIsrayeli ngokulandelayo: ‘Abantu babengaboni ukuthi ukuba yizoni kwezinhliziyi zabo, futhi nangaphandle kukaKristu kwakungeke kwenzeka ukuba bakwazi ukugcina umthetho kaNkulunkulu; futhi ngukuzimisela bangene esivumelwaneni noNkulunkulu. Benomuzwa wokuthi bayakwazi ukusungula ukulunga kwabo, bathi, ‘Konke lokho ekushilo iNkosi sizokwenza, futhi silalele.’ Eksodusi 24:7. . . . Kwadlula nje amaviki ambalwa ngaphambi kokuba baphule isivumelwano sabo noNkulunkulu, futhi bakhothamela isithombe esibaziweyo. Babengenathemba lesihle sikaNkulunkulu ngesivumelwano ababesiphulile; futhi manje, bebona ukuba yizoni kwabo kanye nokudinga kwabo ukuthethelelwa, bafinyelela emuzweni wokudinga kwabo uMsindisi owayembulwe esivumelwaneni sika-Abrahamama.”—Ellen G. White, *Patriarchs and Prophets*, pp. 371, 372. Ngeshwa. Ngokwehluleka ukuvuselela ukuzinikela kuKristu nsuku zonke, amaKristu amaningi, empeleni, akhonza isono, nakuba bengafuni kangakanani ukukuvuma lokho. Bacabanga ukuthi, eqinisweni, badlula Kumava ajwayelekile okungcwaliswa nokuthi basenomgamu omude okusamele bawuhambe. Ngalokho, kunokuba bathathe izono zabo bazise kuKristu futhi bacele Kuye ukunqoba zona, bacaza ngabaseRoma 7, obatshela ukuthi, ngokucabanga kwabo, akwenzeki Ukwenza okulungileyo. Eqinisweni, lesisahluko sithi akwenzeki Ukwenza okulungileyo uma umuntu eyisigqila sesono, kodwa ukunqoba kungenzeka kuJesu Kristu.

Ngabe uyamqoba umina kanye nesono okuthenjise nguKristu na? Uma kungenjalo, kungani na? Yikuphi ukukhetha okungalungile wena, wedwa, okwenzayo na?

Ukusindiswa Ekufeni

Funda abaseRoma 7:21-23. Sewube kanjani nalamva okulwa empilweni yakho, unjengomKristu na?

Kulesisahluko, uPawule elinganisa umthetho emalungeni akhe (umzimba wakhe) kanye nomthetho wesono. “Ngenyama,” uPawule uthi, yena wayekhonga “umthetho wesono” (Rom.7:25). Kodwa ukukhonza isono nokulalela umthetho waso kusho ukufa (buka u-Rom. 7:10, 11, 13). Yingakho, umzimba wakhe—njengoba wawusebenza ekulaloleni isono—wawungachazwa ngokufanele njengo “mzimba wesono.” Umthetho wengqondo ngumthetho kaNkulunkulu. Isambulo sentando kaNkulunkulu. Ngaphansi kokulahlwa ngecala nguMoya oNgcwele, uPawule wavumela Lomthetho. Ingqondo yakhe yanquma ukuwugcina, kodwa lapho ezama akakwazanga ngoba umzimba wakhe wawufuna ukona. Ngubani ongakaze abe nalowo mshikashika na? Engqondweni yakho uyakwazi ofuna ukukwenza, kodwa inyama ilangazelela okunye.

Singahlengwa kanjani kulesisimo esilukhuni esizithola kuso na? Rom. 7:24, 25.

Abanye bazibuzile ukuthi emuva kokufinyela eqophelweni eliphezulu kangaka emushweni “Ngiyambonga uNkulunkulu ngoJesu Kristu iNkosi yethu,” uPawule abe esebhekisa futhi ampini yomphefumulo asekhululwe kuyo. Abanye bayiqonda lenkulumo yokubonga njengesibabazo esikokelweziwe. Bakholwa ukuthi lokhu kubabaza kulandela ngokufanele isililo, “Ngubani ongengikhulula?” Baphakamisa ukuthi ngaphambi kokuqhubeka nenkulumo eluliwe yokukhulula okumangalisayo (Roma 8). UPawule ufingqa lokho asekuhlolo kwizindimana ezingaphambili futhi avume futhi ukulwa nemikhosi esoni. Abanye bancoma ukuthi ngo “ngokwami,” uPawule uchaza ukuthi “ngiyekelwe kimi, ngikhipha uKristu kuko.” Nakuba abaseRoma 7:24, 25 beqondwa kanjani, linye iphuzu okumele libesobala: siyekelwe ukuba sizenzele, ngaphandle kukaKristu, asinamndla okumelana nesono. NgoKristu sinokuphila okusha Kuye, kuyona—nakuba umina ezoqhubeka nokuvuka—izithembiso zokunqoba ngezethu uma sikhetha ukuzibanga. Nanjengoba kungekho ongakuphefumulela noma akukhwehlelele noma akuthimulele, akekho ongakunikela kuKristu. Nguwena kuphela ongenza lesosinqumo. Ayikho enye indlela yokufinyelela ngokwakho ekunqobeni esikuthenjisiwe kuJesu.

Cabanga Kabanzi:

“Akukho ukuphepha nokuthula nakulungisiswa ekweqeni umthetho. Umuntu akanalo ithemba lokuma engenacala phambi kukaNkulunkulu, futhi abenokuthula ngokufaneleka kukaKristu, esaqhubeka esonweni.”—Ellen G. White, *Selected Messages*, book 1, p. 213. “UPawule ufisa ukuba abazalwane bakhe babone ukuthi inkazimulo enkulu yomSindisi othethelela isono yanikeza ukubaluleka kwawo wonke umnotho wamaJuda. Wayefisa ukuthi babone futhi ukuthi ngenkathi uKristu eza emhlabeni, futhi efa njengomhlatshelelo womuntu, isithunzi sahlangu nokuyikh “Ngemuva kokufa kukaKristu esiphambanweni njengomnikelo wesono umthetho wokugubha wawungasenamandla. Kodwa wawuhlangene nomthetho wokulunga, futhi ukhazimula. Uwonke wawuthwele isigxivizo sobukulunkulu, futhi uvez ubungwele, ukulunga, kukaNkulunkulu. Futhi uma ukukhonza kwesikhathi okumele sichithwe kwakukhazimula, kangakanani iqiniso lokwembulwa kukaKristu, enikeza uMoya Wakhe onika ukuphila, ungcewalise bonke abakhohlwayo.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1095.

Imibuzo Yokuxoxisana:

1. “**Ku-7:25 Umpostoli uyabhala: ‘Ngengqondo mina ngisebenzela umthetho kaNkulunkulu; kodwa ngenyama umthetho wesono.’** Lesi yisahluko esicace kunazo zonke, futhi kuso sifunda ukuthi ngumuntu oyedwa (okholwayo) okuthi ngesikhathi esisodwa akhonze umthetho kaNkulunkulu kanye nomthetho wesono. Ngesikhathi esisodwa ulungisisiwe kodwa futhi uyisoni (simul iustus est et peccat); ngoku akasho ukuthi: ‘Inyama yami ikhonza Umthetho wesono’; kodwa uthi: ‘Mina ngokwami.’ Okungukuthi, umuntu ephelele, umuntu oyedwa, usekukhonzeni okumbaxambili. Kungalesisizathu ebonga uNkulunkulu ngokuthi ukhonza Umthetho kaNkulunmulu futhi unxusa isihawu ngokukhonza Umthetho wesono. Kodwa akekho ongathi ngokomuntu wenyama ukhonza Umthetho kaNkulunkulu. Umpostoli uqonde ukuthi: Uyabona, kunjengoba ngishilo ngaphambili: Abangcewele (amakholwa) ngesikhathi esisodwa bayizoni bebe belungile. Balungile, ngoba bakholwa kuKristu, okulunga Kwakhe kubambathisile futhi kwabelelwa kubo. Kodwa ngoba bayizoni, nakuba bengawugcewalisi umthetho, futhi basenezinkanuko zesono. Bafana nabantu abagulayo abelashwa ngudokotela. Bagula ngempela, kodwa benethemba futhi beqala, noma benziwa, ukubangcono. Sebezothola kabusha ukuphila. Iziguli ezinjena bezingalimala kakhulu ngokuqhosha nokuthi ziyaphila, ngokuba bezingaphinde zigule okuyikona okubi kakhulu (kunokugula kokuqala).”—Martin Luther, *Commentary on Romans*, pp. 114, 115. Singavumelana nalokho u-Luther akubhala lapha noma cha na? Eklasini nikezani izizathu zezimpendulo zenu.

