

Abakhethiweyo



ISABATHA EMINI

Funda Kuleliviki:

Romans 10, 11.

Indimana Yekhanda:

“Ngalokho ngithi, uNkulunkulu usilahlile isizwe Sakhe na? Qha nakanye. Ngokuba nami ngingum-Israyeli, wenzalo ka-Abrahama, wesizwe sakwaBenjamini” (Roma 11:1).

Isifundo saleliviki sibuka abaseRoma 10 no 11, sigxile kakhulu kwisahluko 11. Kubalulekile ukufunda zombili izahluko ngokuphelela kwazo ukuze siqhubeke nokulandela ukucabanga kukaPawule. Lezizahluko ezimbili sekuxoxwe futhi kusaxoxwa ngazo kakhulu. Elinye iphuzu, nokho, liba sobala kuzo zonke, futhi ngelothando lukaNkulunkulu ngabantu kanye nesifiso Sakhe esikhulu sokubona bonke abantu besindiswa. Akukho ukulahlwa kwanoma Ngubani osindisweni. AbaseRoma 10 bakwenza kubesobala kakhulu ukuthi “awukho umehluko phakathi komJuda nomGriki” (Rom. 10:12)—bonke bayizoni futhi bonke badinga umusa kaNkulunkulu njengoba unikezwe izwe ngoJesu Kristu. Lomusa uza kubo bonke—hhayi ngobuzwe, nozalo, futhi hhayi ngemisebenzi yomthetho kepha ngokukholwa kuJesu, owafa esikhundleni sezoni yonke indawo. Izindima zingaguquka, kodwa isizinda secebo losindiso asiguquki. UPawule uqhubeka nalendikimba esahlukweni sika-11. Njengoba sekushiwo ngaphambili, kusemqoka ukuba siqonde lapha ukuthi uma uPawule ekhuluma ngokukhethwa nokubizwa, udaba akulona losindiso; udaba ngolwendima ecebeni likaNkulunkulu lokufinyelela ezweni. Alikho iqembu elilodwa elilahliwe. Lokhu kwakungakaze kube wudaba. Kunalokho, ngemuva kweSiphambano nangemuva kokungena kwevangeli kwabeZizwe, ikakhulu ngoPawule, amakholwa okuqala—amaJuda nabezizwe—athatha umthwalo wokuvangela umhlaba.

**Funda isifundo saleliviki ukulungiselela iSabatha lika-December 16.*

UKristu NoMthetho

Funda abaseRoma 10:1-4. Ukhumbula konke okwandulele, uthini umyalezo lapha na? Singaba kanjani, namuhla, engozini yokufuna ukusungula “okwethu ukulunga” na?

Ukugxila emthethweni kungeza ngezindlela eziningi, ezinye ngesinyenyela kunezinye. Labo abazibukayo, bebuka imisebenzi yabo yokulunga, ekudleni kwabo, indlela abaqine ngayo ekugcineni iSabatha, bebuka zonke izinto ezimbi abangazenziyo, noma izinto ezinhle abazenzile—nangezinhloso ezinhle—bawela kunoxhaka wokugxila emthethweni. Wonke umzuzu wokuphila kwethu, kumele sikhumbule ubungcwele bukaNkulunkulu ngokuphikisana nokuba yizoni kwethu; iyona ndlela enesiqiniseko esikhulu sokuzivikela ekucabangeni okuholela abantu ekufuneni “ukulunga kwabo,” okuphikisana nokulunga kukaKristu. AbaseRoma 10:4 bayindimana esemqoka eveza umongo wombiko wonke kaPawule KwabaseRoma. Okokuqala, sidinga ukuba sazi ingqikithi. AmaJuda amaningi “ayehamba esungula ukulunga kwawo” (Rom. 10:3) futhi efuna “ukulunga okungokomthetho” (Rom. 10:5). Kodwa ukuza kukaMesiya, indlela yeqiniso yokulunga yethulwa. Ukulunga kwanikezwa kubo bonke ababezobeka ukukholwa kwabo kuKristu. Kwakunguye zonke izinkonzo zohlelo lwasendulo ezazikhomba Kuye.

Nakuba othile efaka kwincazelo yomthetho lapha Imithetho Elishumi, akuchazi lokho ukuthi Imithetho Elishumi yachithwa. Umthetho wokulunga ukhomba isono, amaphutha ethu, ukusilela kwethu, futhi ngalokho usiholele ekudingeni kwethu uMsindisi, ekudingeni kwethu intethelelo, ekudingeni kwethu ukulunga—konke okutholakala kuJesu. Ngalowomqondo, uKristu “uyisiphetho” somthetho, ngokuthi umthetho usiholela Kuye nokulunga Kwakhe. Igama lesiGriki “lesiphetho” lapha ngu-teloēs, elingahumushwa njengo “mgomo” noma “inhloso.” UKristu uyinhloso yokugcina yomthetho, ngokuthi umthetho usiholela kuJesu. Ukubona lendimana njengefundisa ukuthi Imithetho Elishumi—noma ngokuqondile umthetho wesine (okuyikona ngempela abakuqondile abantu)—ichithiwe kungukufinyelela esiphethweni esiphikisana nakho konke uPawule kanye neTestamente Elisha abakufundisayo.

Uke uzithole uzidla ngokuthi ulunge kangakanani, ikakhulu ngokuqhathaniswa nabanye na? Mhlawumbe “ungcono,” pho kunani na? Ziqhathanise noKristu, bese ucabanga ngokuthi “ulunge” kangakanani.

Ukukhethwa KoMusa

Funda abaseRoma 11:1-7. Iyiphi imfundiso ejwayelekile ephikwa yilesisahluko na?

Esigabeni sokuqala sempendulo yakhe embuzweni othi, “Ngabe uNkulunkulu ubalahlile abantu Bakhe na?” UPawule ukhomba insali, abakhethwe ngomusa, njengobufakazi bokuthi uNkulunkulu akabahlile abantu Bakhe. Usindiso luvuleleke kubo bonke abalwamukelayo, umJuda noweZizwe ngokufanayo. Kumele kukhunjulwe ukuthi amakhohwa okuqala ebuKristwini onke kwakungamaJuda—ngokwesibonelo, iqembu elaguquka ngoSuku lwePentekoste. Kwathatha umbono Okhethekile kanye nesimangaliso ukuvumisa uPetro ukuthi abeZizwe babenokufinyelela okulinganayo emuseni kaNkulunkulu (Izenzo 10; qhathanisa neZenzo 15:7-9) nokuthi ivangeli kwakumele lisiwe nakubo.

Funda abaseRoma 11:7-10. Ngabe uPawule uthi uNkulunkulu wenza ngamabomu ukuthi ingxenye yabakwa-Israyeli eyalahla uJesu ingaluboni usindiso na? Yini engalungile ngalomqondo na?

KwabaseRToma 11:8-10, uPawule ucaphuna KwiTestamente Elidala, amaJuda ayelithatha njengelinegunya. Izahluko uPawule azicaphunayo zethula uNkulunkulu njengozelisa ulsrayeli, ebavimbela ukuba babone futhi bezwe. Ngabe uNkulunkulu wenza abantu bangaboni ukubavimbela ukuba babone ukukhanya obekungabaholela osindisweni na? Qha bo! Lezizahluko kumele ziqondwe ngokwenzazelo yethu yabaseRoma 9. UPawule akakhulumami ngosindiso lwabathile, ngokuba uNkulunkulu akalahli bantu kwezosindiso. Udaba lapha, njengoba belunjalo njalo, lubhekene nendima lababantu abayidlala emsebenzini Wakhe.

Yini engalungile ngomqondo wokuthi uNkulunkulu ulahla abantu ngokwezosindiso na? Kungani lokhu kuphikisana nayo yonke imfundiso yevangeli, kumongo walo likhombisa ukuthi uNkulunkulu wafela bonke abantu na? Kwenzeke kanjani, Ngokwesibonelo, odabeni lwamaJuda, ukuba lomqondo uholele emiphumeleni emibi kakhulu na?

Igatsha Lemvelo

Funda abaseRoma 11:11-15. Yiliphi ithemba elikhulu elithulwa nguPawule kulesisahluko na?

Kulesisahluko, sithola izisho ezimbili ezihambisanayo: (1) “ukugcwaliseka kwabo [Abakwa-Israyeli]” (Rom. 11:12) kanye no (2) “ukwamukelwa kwabo [Abakwa-Israyeli]” (Rom. 11:15). UPawule wayenombono wokufiphala kanye nokulahlwa kuyinto yesikhashana futhi okumele kulandelwe ngukugcwala kanye nokwamukelwa. Lena yimpendulo yesibili embuzweni obuzwe ekuqaleni kwesahluko, “Ngabe uNkulunkulu ubalahlile abantu Bakhe na?” Okubukeka kungukulahla, uthi, yisimo sesikhashana.

Funda abaseRoma 11:16-24. Uthini uPawule kithi lapha na?

UPawule ufanisa insali ethembekile kwa-Israyeli nomuthi ohloniphekile womnquma, omagatsha awo amanye ephuliwe asuswa (labo abangakholwa)—isibonelo asisebenzisa ukuqinisa ukuthi “uNkulunkulu akabalahlile abantu Bakhe” (Rom. 11:2). Impande kanye nesiqu zisekhona. Kulomuthi kuhlumeliswe abeZizwe abakholwayo. Kodwa bamunca umsoco wabo empaneni kanye nasesiqwini, esimele u-Israyeli okholwayo. Okwenzeka kulabo abalahla uJesu kungenzeka nakwabeZizwe abakholwayo. IBhayibheli alifundisi imfundiso “yokusindiswa kanye, uhlezi usindisiwe.” Njengalokhu usindiso lunikezwa mahala, lungalahlwa ngenkululeko. Nakuba kumele siqaphele ekubangeni ukuthi sonke isikhathi siwa siyaphuma ekusindisweni, noma ukuthi asisindiswe ngaphandle kokuba siphelele, kumele sigweme okuphikisayo futhi—umqondo wokuthi uma umusa kaNkulunkulu ususembozile, akukho esingakwenza, azikho izinqumo esingazithatha, ezingasusa usindiso kithi. Ekugcineni, kuphela labo “abaqhubeka ekulungeni kwakhe” (Rom. 11:22) bazosindiswa.

Alikho ikholwa okumele liqhoshe ngokulunga kwalo noma libe nomuzwa wokuba ngcono kunabanye abantu. Usindiso lwethu aluzuzwa; luyisipho. Ngaphambi kwesiphambano, ngaphambi kwezinga lobungcwele bukaNkulunkulu, sonke siyalingana: izoni ezidinga umusa ongcwele, izoni ezidinga ubungcwele obungaba ngobethu kuphela nomusa. Akukho okungokwethu esingazidla ngako; ukuzidla kwethu kumele kube kuJesu kuphela kanye nakulokhu asenzele kona ngokuza kulomhlaba esimweni somuntu, ahluphekele thina, afele izono zethu, asinikeze isibonelo sendlela yokuphila, futhi asithembise amandla okuphila leyompilo. Kukho konke, sincike ngokuphelele Kuye, ngokuba ngaphandle Kwakhe asinalo ithemba ngale kwalokho lomhlaba osinikeza kona.

Wonke U-Israyeli Uyosindiswa

Funda abaseRoma 11:25-27. Yisiphi isigameko esikhulu uPawule aprofetha ngaso lapha na?

AmaKristu asephikisane futhi axoxa ngabaseRoma 11:25-27 iminyaka eminingi manje. Amaphuzu ambalwa, nokho, asobala. Okokuqala, wonke umuzwa lapha ngowokuthi uNkulunkulu ufuna onke amaJuda. Akushoyo uPawule lapha kuyimpundo yombuzo obuzwe ekuqaleni kwesahluko, “Ngabe uNkulunkulu ubalahlile abantu Bakhe na?” Impundo yakhe, nembala, ngu cha, futhi incazelo yakhe (1) ukuthi ubumpumputhe (Greek porosis, “ubulukhuni”) buyinto “eyingxenywe,” futhi (2) nokuthi yinto yesikhashana, “kuze kungene abeZizwe ngokuphelele. Kuchaza ukuthini “ukuphelelisa kwabeZizwe” na? Abaningi Babona lomusho njengendlela yokusho ukugcwaliseka kokuthunywa ngokwevangeli, lapho wonke umhlaba ulizwa ivangeli. “Ukuphelelisa kwabeZizwe” sekufikile uma ivangeli selishunyayelwe yonke indawo. Ukukholwa kuka-Israyeli, okubanakalisa kuKristu, kugcwalise izwe lonke. Ivangeli selishunyayelwe ezweni lonke. Ukuza kukaJesu sekusondele. Ngalesisikhathi, ke, amaJuda amaningi aqala ukubuyela kuJesu.

Elinye iphuzu elilukhuni yincazelo ka “wonke u-Israyeli uyosindiswa” (Rom. 11:26). Lokhu akumele kuhumushwe ngokuthi kuchaza ukuthi wonke amaJuda ngokomyalelo othile wezulu ayosindiswa ekupheleni kwesikhathi. Akukho Ezibhalweni lapho kukhulunywa ngokhukhulela zonke, noma kuyisintu sonke noma isigaba esithile. UPawule wayenethemba lokusindiswa “kwabanye babo” (Rom. 11:14). Abanye bamamukela uMesiya, futhi abanye bamlahla Yena, njengoba kunjalo kubantu bonke Ephawula ngabaseRoma 11, u-Ellen G. White ukhuluma ngesikhathi “ekuvalweni kokushumayela ivangeli” lapho “abaningi bamaJuda . . . ngokukholwa bezokwamukela uKristu njengoMhlengi wabo.”—*The Acts of the Apostles*, p. 381. “Kunomsebenzi omkhulu okumele wenziwe emhlabeni wethu. UJehova ushilo ukuthi abeZizwe bayobuthelwa phakathi, futhi hhayi kuphela abeZizwe, kepha namaJuda. Kukhona phakathi kwamaJuda abaningi abazoguquka, futhi ngabo sizobona ukusindisa kukaNkulunkulu kuhamba njengesibani esikhanyayo. KunamaJuda yonke indawo, futhi kuwo isibani seqiniso lanamuhla kumele sifikile. Baphakathi kwabaningi abazoza ekukhanyeni futhi abazomemezela ukungaguquki komthetho kaNkulunkulu ngamandla amangalisayo.”—*Evangelism*, p. 578.

Thatha isikhathi ucabange ngezimpande zamaJuda zenkolo yobuKristu. Ukufunda ngokukhetha kwenkolo yamaJuda kungakusiza kanjani ukuba uqonde kangcono inkolo yakho yobuKristu na?

Ukusindiswa Kwezoni

Uthando lukaPawule ngabantu bakhe lubonakala ngokusobala kwabaseRoma 11:25-27. Kwakulukhuni kangakanani kuye ukuba abanye babakhaya bakhe babelwa naye kanye neqiniso levangeli. Kepha, kukho konke lokhu, wayesakholwa wukuthi abaningi babezombona uJesu njengoMesiya.

Funda abaseRoma 11:28-36. UPawule uluveza kanjani uthando lukaNkulunkulu, hhayi ngakumaJuda kuphela kepha ngakwisintu sonke na? Uwethula kanjani amandla amangalisayo nayimfihlo omusa kaNkulunkulu na?

NgabaseRoma 11:28-36, nakuba ukuqhathanisa kwenziwa phakathi kwamaJuda nabesizwe, iphuzu elilodwa lisobala: isihawu sikaNkulunkulu nothando nomusa kuthelwe phezu kwezoni. Kusukela ngaphambi kokusekelwa kwezwe icebo likaNkulunkulu kwakungelokusindisa isintu kanye nokusebenzisa abanye abantu, neziwe futhi, njengezithunywa ezandleni Zakhe zokugcwalisa intando Yakhe.

Ngokuqikelela nangokukhuleka funda abaseRoma 11:31. Yiliphi iphuzu elisemqoka okumele silithathe kulendimana mayelana nokuvangela kwethu, hhayi kuphela kumaJuda kodwa kubo bonke abantu esixhumana nabo na?

Ngokungangabazi, eminyakeni yonke, ukube ibandla lamaKristu laliwaphathe kahle amaJuda, iningi lalingeza kuMesiya wabo. Ukwehlukana okukhulu eminyakeni yokuqala ngemuva kukaKristu, kanye nokungena kobuhedeni kubuKristu—kanye nokulahla iSabatha losuku lwesikhombisa kwamukelwe iSonto—ngokuqinisekile kwabalukhuni kumaJuda ayengase adonseleke kuJesu. Kubucayi kakhulu-ke ukuba onke amaKristu, ebona isihawu asinikwe kuJesu, akhangise lesosihawu kwabanye. Asikwazi ukuba ngamaKristu uma singakwenzi lokho (buka uMat. 18:23–36).

Ngabe Kukhona othile okumele ube nomhawu kuye, mhlawumbe ongawufanele na? Kungani ungakhombisi lowo mhawu, nakuba kulukhuni kangakanani ukukwenza lokho na? Akukona lokho uJesu asenzele kona na?

Cabanga Kabanzi:

Funda u-Ellen G. White, “*Before the Sanhedrin*,” pp. 77–79; “*From Persecutor to Disciple*,” pp. 112–114; “*Written From Rome*,” pp. 474, 475, in *The Acts of the Apostles*; “*Reaching Catholics*,” pp. 573–577, in *Evangelism*; “*What to Preach and Not to Preach*,” pp. 155, 156, in *Selected Messages*, book 1. “Ngaphandle kokuhluleka kuka-Israyeli njengesizwe, kwasala phakathi kwabo insali elungileyo yalabo ababengasindiswa. Ngesikhathi sokufika koMsindisi kwakunamadoda nabesifanzane abathembekile abamukela ngenjabulo isigijimi sikaJohane Umbhabhathizi, futhi ngalokho baholelwa ekufundeni kabusha iziprofetho mayelana noMesiya. Lapho ibandla lokuqala lamaKristu lisekwa, lalaxhiwe ngalamaJuda athembekile abona uJesu waseNazaretha njengalowo ukuza Kwakhe ababekulangazelele.”—Ellen G. White, *The Acts of the Apostles*, pp. 376, 377. “Phakathi kwamaJuda kunabanye abanjengoSawule wase-Tarsus, abanamandla Ezibhalweni, futhi laba bamemezela ngamandla ukungaguquki komthetho kaNkulunkulu. . . . Njengoba izinceku Zakhe zisebenzela ngokukholwa labo abangasanakiwe futhi bedelelwa, insindiso Yakhe izokwembulwa.”—Page 381. “Ekuphuthuleni ukumemezela kwevangeli, lapho umsebenzi Okhethekile kumele wenzele isigaba sabantu kuze kube manje abanganakiwe, uNkulunkulu ulindele izisebenzi Zakhe ukuba zinake ngokukhethekile amaJuda abawathola kuzo zonke izindawo zomhlaba. Njengoba Izibhalo zeTestamente Elidala zihlanagana neZelisha ekuchazeni inhloso yaphakade kaJehova, lokhu kuzoba kumaJuda amaningi ngukusa kwendalo entsha, ngukuvuka komphefumulo. Lapho bebona uKristu wesikhathi sevangeli evezwa kumakhasi eTestamente Elidala, futhi bebona indlela iTestamente Elisha elichaza ngayo Elidala ngokucacile, imiqondo yabo elele iyovuka, futhi bazombona uKristu njengoMsindisi wezwe. Abanengi ngokukholwa bazomamukela uKristu njengoMhlengi wabo.”—Page 381.

Imibuzo Yokuxoxisana:

1. Njengoba umthetho kaNkulunkulu, futhi ikakhulu iSabatha, kugxilwa kulo ezinsukwini zokugcina, akulindelekile ukucabanga ukuthi amaJuda—iningi lawo eliqinisekile ngeMithetho Elishumi njengama-Adventist—azoba nendima ekusizeni ukuchaza ezinye izinto phambi kwezwe na? Nembala, uma kuza ekugcineni iSabatha, ama-Adventist ngokuqhathaniswa namaJuda “masha kulomkhakha.” Xoxisanani.
2. Kuwo onke amabandla, kungani ibandla lama-Adventist kumele kube ngelinye lanempumelelo enkulu ekufinyeleleni kumaJuda na? Yini wena noma ibandla okulo eningakwenza ekufuneni ukufinyelela kumaJuda emphakathini wenu na?
3. Yini esingayifunda emaphutheni abanengi ku-Israyeli wasemandulo na? Singakugwema kanjani Ukwenza izinto ezifanayo namuhla na?

