

Ukholo Lomnqophiso



SABATHA EMVA KWEMINI

Fundela Isifundo sale Veki:

Gal. 6:14; Roma 6:23; I Yohane 5:11, 13; Roma 4:1-7; Lev. 7:18; Lev. 17:1-4; Roma 5:1.

Indima Yenkumbulo:

“Okokuba ke akukho namnye ugwetyelwayo ngomthetho kuye uThixo, kuyabonakala; ngokuba lowo ulilungisa, uya kudla ubomi obuphuma elukholweni” (*Galati 3:11*).

Kwisithuba senkulungwane ezisixhenxe ngaphambi kukaKristu, imbongi uHomer wabhala iOdyssey, ibali elingo-Odisiyus igorha elikhulu owathi—emva kokuphangwa kwesixeko saseTroy kwimfazwe yakhona—waqala uhambo lweminyaka elishumi ukuzama ukubuyela kwelakubo eIthaca. Uhambo, nalo, lwathabatha ixesha elide kakhulu kuba wayejongene nokwaphuka kwenqanawa, ukulwa koomatiloshe, izaqhwithi, izilo, nezinye izithintelo ezamgcina angayokufikelela kungomo wakhe. Ekugqibeleni, emva kokugqiba ukuba uOdisiyus wayebulaleke ngokwaneleyo, oothixo bavuma ukumvumela umlwi odiniweyo ukuba abuyele ekhayeni lakhe kusapho lwakhe. Izilingo zakhe, bavuma, zazanele ukuba zibe yintethelelo [ucamagusho] lweempazamo zakhe. Ngenye indlela, siyafana no-Odisiyus, sikuhambo olude ukuya ekhaya. Umahluko obalulekileyo ngowokuba, ngokwahlukileyo kuOdisiyus, asisokuze “sive ubunzima ngokwaneleyo” ukuba sizuze indlela ebuyela ekhaya. Umsantsa phakathi kwezulu nomhlaba mkhulu kakhulu ukuba singathethelelwa [canyagushelwa] iimpazamo zethu. Ukuba singafika ekhaya, kungaba kuphela ngobabalo lukaThixo.

Iveki Ngokuyithi Tshazi: kutheni le nto kufuneka usindiso lube sisipho? Kutheni le nto ikuphela koMntu olingana noThixo onokuhlawulela imiphefumlo yethu? Yintoni eyenza ukuba uAbraham abe ngummeli wokholo ofanele kangako?

**Funda isifundo sale veki ulungiselele iSabatha kaJuni 19.*

Iinkumbulo ZeKalvari

Indlela yosindiso yeTestamente eNdalaphantsi komnqophiso kaMoses ayahlukanga kwindlela yeTestamente eNtsha phantsi komnqophiso omtsha. Nokuba kukwiTestamente eNdala okanye kweNtsha, kumnqophiso omdala okanye komtsha, usindiso lungokholo kuphela. Ukuba kwakungenye into, njengemisebenzi, usindiso lwaluya kuba yinto esiyityalwayo, into uMdali awayenyanzelekile ukuba asinike. Ngabo kuphela bangabuqondiyo ububi besono abanokukholwa ukuba uThixo wayephantsi koxinzelelo ukuba asisindise. Kwelinye icala, ukuba kukho enye into, yayinye kuphela into enyanzelekileyo, yayiyile yokuba thina sinetyala lokwaphula umthetho. Thina, phofu, sasingenako ukuhlangabezana noko kunyanzelekileyo; ngethamsanqa, uYesu wahlangabezana nako endaweni yethu. “Xa amadoda neentokazi benokubuqonda ngokupheleleyo ubukulu bombingelelo owenziwa yiNgangalala yezulu ngokufa endaweni yomntu, ngoko icebo losindiso liya kwenziwa likhulu, zize iinkumbulo zeKalvari zivuse iimvakalelo zothando, ezingcwele, neziphilileyo entliziyweni yomKristu. Ukudumisa uThixo neMvana kuya kuba sezintliziyweni zabo nasemilebeni yabo. Ikratshi nokuziphakamisa azikwazi ukuqhama kwiintlizyo zande eziyigcine intsha enkumbulweni imiboniso yeKalvari. . . Bonke ubutyebi bomhlaba abunaxabiso laneleyo lokuhlangula nowodwa umphefumlo otshabalalayo. Ngubani ongalinganisa uthando uKristu awaluvayo ngenxa yomhlaba olahlekileyo ngexesha ejinga emnqamlezweni, ebandezelekile ngenxa yezono zabantu abanetyala? Olu thando alunamlinganiselo, lwaye lungunaphakade.

UKristu ubonisile ukuba uthando lwaKhe lwalunamandla amakhulu kunokufa. Wayefeza ukusindiswa komntu; kwathi nangona wayekwelona dabi loyikeka kakhulu namagunya obumnyama, kodwa, phakathi kwako konke, uthando lwaKhe lwaya lusomelela ngokomelela. Wakunyamezela ukufihlwa kwembonakalo kaYise, wada wadanduluka ngomphefumlo okrakra: “Thixo wam, Thixo wam, undishiya ngani na?” Ingalo yaKhe yazisa usindiso. Ixabiso lahlawulwa ukuthenga ukuhlangulwa komntu, xa, kwidabi lokugqibela lomphefumlo kwathetha amazwi asikelelekileyo awaba ngathi avakala kuyo yonke indalo: “Kugqityiwe.” “Imiboniso yeKalvari yenza kubeko imvakalelo eyeyona inzulu kakhulu. Ngumxholo lo onokuxoleleka xa ubonakalalisa ukuthabatheka. Ukuba uKristu, ebalasele kangaka, emsulwa kangaka, angafa ukufa okuhlungu kangaka, ethwele ubunzima bezono zehlabathi, iingcinga nezicamango zethu azingeze zikuqonde ngokupheleleyo oko. Ubude, ububanzi, ukuphakama, nobunzulu bothando olumangalisa ngolo hlobo, asingeke sibulinganise ubunzulu balo. Ukucamngca ngobunzulu bothando loMsindisi kumele kuzizalise iingqondo, kuwuchukumise kuwunyibilikise umphefumlo, kuluhlaziye kuluphakamise uthando, kuze kusiguqule ngokupheleleyo isimilo.”—Ellen G. White, *Testimonies for the Church*, vol. 2, amaph. 212, 213.

Thandaza ngoku uEllen G. White wakubhala apha. Ugcine lemigca engqondweni, funda umaGalati 6:14 uze uzibuze lo mbuzo, kungaziphi iindlela endingathi ndibe novuyo ngoMnqamlezo kaKristu?

Umnqophiso Nombingelelo

“[Niyazi] ukuba anihlawulelwanga nikhululwe ngazinto zinakonakala, oozisilivere noozigolide, kuyo ihambo yenu engento, enayinikelwayo ngooyihlo. Kwakungegazi elinqabileyo likaKristu, njengelemvana engenasiphako, engenabala” (1 Pet. 1:18, 19, RSV).

Uthetha ukuthini uPetros apha xa athi sahlawulelwa?

Xa uPetros ethetha ngokufa kukaKristu emnqamlezweni okucamagushayo, ingcamango ye“ntlawulo” okanye ixabiso abhekisa kulo izisa engqondweni isenzo sakudala sokukhululwa kwekhoboka kwimbophelelo emva kokuba kuhlawulwe ixabiso (kukholisa ukuba sisizalwana). Ukuchasana noko, uKristu wabayintlawulelo yethu kubukhoboka besono nesiqhamo saso sokugqibela, esikukufa, kodwa wakwenza oko nge“gazi elixabisekileyo” laKhe, ukufa kwaKhe okumi endaweni yethu nawakufa ngokuzinikela eKalvari. Kwakhona, esi sisiseko sayo yonke iminqophiso: ngaphandle kwaso, umnqophiso usuka ungabinto konke, kuba uThixo wayengenako ukuzalisa ngobulungisa elaKhe icala lesivumelwano, elisisipho sobomi obungunaphakade esinikwa bonke abakhulwayo.

Khangela ezi ndima zilandlayo: Roma 6:23, 1 Yohane 5:11, 13. Sithini isigidimi ezinaso zonke ngokufanayo?

Sinesi sithembiso sobomi obungunaphakade, ngenxa yokuba nguYesu yedwa olungisa umsantsa oqale ngokusenza ukuba silahlekwe bubomi obungunaphakade. Njani? Kuba ubulungisa nexabiso elingenamlinganiselo boMdali kuphela obunokucima ityala esinalo ngomthetho owaphulweyo—into ethi ubanzi kangako umsantsa owenziwa sisono. Ngapha koko, yintoni ebingathethwa ngobunzima bomthetho wokuziphatha ongunaphakade kaThixo ukuba umntu osisidalwa nje onokufa, wasemhlabeni, odaliweyo ukuba ebengakhupha intlawulo ngokuwaphula? Kuphela nguMntu olingana noThixo ngokwaKhe, ekukho kuye ubomi obungabolekwanga nobungakhuliswanga obungunaphakade, owayenako ukuhlulwa ityala elibanjwa umthetho.

Yiba nomfanekiso-ngqondweni womntwana womnye umntu, ekwimyusiyam yemizobo, uphosa ibhaloni ezele yi-inki kumzobo mfanekiso iRembrandt awonakalise ngokupheleleyo. Umzobo uxabisa izigidi; abazali, nokuba bebengathengisa konke abanako, babengenako nokusondela ekuhlawuleni ityala labo. Kungeyiphi ingqondo othi lomfanekiselo usincede ukuqonda indlela omkhulu ngayo umsantsa owenziwe sisono, nokungabi nakukwazi kwethu ukuwulungisa, nokuba kungani ukuba ibe yiNkosi ngokwaYo enokulihlawula ityala?

Ukholo Luka-Abraham: Indawo 1

“Wakholwa kuYehova; oko wakubalela ebulungiseni kuye” (Gen. 15:6). Le ndima ihleli iyenye yezona ntetho zinzulu kuso sonke isiBhalo. Inceda ukumisela inyaniso ebalulekileyo kwinkolo yeBhayibhile, eyokugwetyelwa ngokholo kuphela, kwaye ikwenza oku zisende kakhulu iinkulungwane phambi kokuba uPawulos abhale ngayo kwabaseRoma. Eyona nto eyenzayo kukubonisa ingongoma yokuba ukusuka e-Eden ukubheka phambili, usindiso lwahlala lubakho ngendlela enye. Apho ibhalwe khona le ndima kusinceda ukuba siqonde indlela olwalulukhulu ngayo ukholo luka-Abram, ukukholelwa kwisithembiso sikaThixo sonyana naxa konke okwasemzimbeni kwakuxela ukuba oko kwakubonakala kungenako ukwenzeka. Luhlobo lokholo olufuna ukuzinikela okupheleleyo kukamna, uhlobo lokholo olunomphumela wokuthobela. Olu yayilukholo luka-abram, lwaza lwabalelwa kuye njengo“bulungisa.”

Kutheni le nto isithi iBhayibhile “lwabalelwa kuye” okanye “Iwanikelwa kuye” njengobulungisa? Ingaba uAbram yena waye“lilungisa” ngendlela yobulungisa bukaThixo? Yintoni awayenzayo, kungekudala emva kokuba kuthiwe ulilungisa, nto leyo esinceda ukuba siqonde ukuba kutheni obu bulungisa bunikelwa kuye, ngokungafaniyo noko yena ngokwakhe wayekuko?

Nokuba ubomi buka-Abram babububomi bokholo nokuthobela kangakanani, yayingebubo ubomi bokholo olugqibeleleyo nokuthobela okugqibeleleyo. Ngamanye amaxesha wayebonisa ubuthakathaka kwezo ndawo zombini. (Ingaba oko kuvakala kungobani othile omaziyo?) Konke oko kukhokelela kwingongoma ebalulekileyo, le ethi: ubulungisa obusindisayo obubalelwa kuthi, ubulungisa esibunikwa singenzanga nto (ukusebenzisa igama elihle lwabafunda ngoThixo). Oku kuthetha ukuthi kuthiwe silungile emehlweni kaThixo, zikho zinjalo iimpazamo zethu; okuthetha ukuba uThixo wasezulwini usibona njengabalungileyo naxa singalunganga. Yiyo le nto awayenza ngoAbram, ikwayiyo le aya kuyenza kubo bonke abo bazayo kuYe “ngokholo luka-Abraham” (Roma 4:16).

Funda: Roma 4:1–7. Khangela apho ibhalwe khona le ntetho apho uPawulos asebenzisa uGenesis 15:6. Thandaza ngezi ndima uze ubhale ngawakho amazwi oko ukholelwa ukuba akuthetha kuwe.

Ukholo Luka-Abraham: Indawo 2

Xa sikhangele kwakhona kuGenesis 15:6, sibona ukuba iinguqulelo ezahlukeneyo ezisibeka ngayo isaci (isiHebhere, hasab) okanye “bala” okanye “unikwe ngetyala” (RSV, NIV) okanye “ufumene iphepha elithi uhlawule.” Kwasona eso saci sisetyenzisiwe kwezinye iindima ezincwadini zikaMoses. Umntu okanye into kuthiwa “ubalelwe” okanye “uthatyathwa ngokuthi” njengento loo mntu okanye into engeyiyo le kuthiwa iyiyo. Umzekelo, kuGenesis 31:15, uRakeli noLeya baqinisekisa uyise wabo ukuba “ubabala” (“ubathabatha ngokuthi” okanye “ubabala”) ngabasemzini, nangona babeziintombi zakhe. Isishumi somLevi “sibalwa” (“sithatyathwa ngokuthi” okanye “sibalwa”) ngokungathi siyingqolowa esandeni, nangona ngokucacileyo singeyiyo ingqolowa. (Num. 18:27, 30, NIV).

Imbono yokubalwa kuthethwe njani ngayo kwimeko yemibingelelo? (Lev. 7:18, Lev. 17:1–4).

Inguqulelo iKing James Version isebenzisa igama imputed [ukunikwa ungenzanga nto] ukuguqula uhasab. Ukuba umbingelelo othile (“umnikelo woxolo”) awutywanga kwada kwalusuku lwesithathu, ixabiso lawo lilahlekile, awusayi ku“balwa” (Lev. 7:18, NASB; ngesiHebhere, hasab) ube lulutho konikelayo. ULevitikus 7:18 Uthetha ngemeko apho umbingelelo “ubalelwa” ekubeni ululutho kumoni (thelekisa noLev. 17:1–4, NASB) oma phambi kukaThixo enobulungisa. UThixo umbalela umoni njengolilungisa, nangona umntu lo engalunganga.

Thabatha ixesha ugxile kule nyaniso imangalisayo le yokuba sesineempazamo sinjalo, sinako ukubalelwa, okanye sesihlawule, njengamalungisa emehlweni kaThixo. Bhala ngawakho amazwi ukuqonda kwakho oku kuthethwa koku.

Inyaniso enkulu, le yokuba kuthiwe silungile, kungangakuba kukho nasiphi isenzo esinokusenza kodwa ngenxa yokukholelwa koko uKristu asenzele kona, okungundoqo wesaci “ubulungisa ngokholo.” Kanti ke, asikuko ukuba ukholo lwethu ngokwalo lusenza silunge; koko, ukholo luyinqwelo esithi ngayo sizuze isipho sobulungisa. Obu, kakuhle, bubuhle, imfihlelo, nobuqaqawuli bobuKristu. Konke esikukholelwayo singamaKristu, njengabalandeli bakaKristu, kufumana ingcambu ebalulekileyo kule mbono imangalisayo. Ngokholo, sibalelwa ukuba silungile emehlweni kaThixo. Konke okunye okulandelayo; ukuthobela, ukungcwaliswa, ubungcwele, ukuhluma kwesimilo, uthando, kuphuma kule nyaniso ibalulekileyo.

Ukuhlala Kwizithembiso

Kukho ibali elabaliswango Cardinal Bellarmine owayebalulekile, umthetheleli wobuKatolika omkhulu, owalwa bonke ubomi bakhe nesigidimi sokugwetyelwa ngobulungisa obusisipho kuphela. Wathi elele esifa, kwaziswa iminqamlezo nokuhle kweengcwele ukumnceda ukumnika isiqinisekiso phambi kokufa. UBellarmino wathi, “Yisuseni. Ndinga ukuba kukhuseleke kakhulu ukuthembela kokuhle kukaKristu.”

Abantu abaninzi xa besondela ekupheleni kobomi babo, bakhangela emva babone ukungabi nto, ukuba lilize, nokungabi namsebenzi kwezenzo zabo zokuzuza usindiso kuThixo ongcwele, nokuba babudinga kangakanani ubulungisa bukaKristu.

Kanti ke iindaba ezilungileyo zezokuba asidingi ukuba silindele ukufika ekufeni ukuze sikhuseleke eNkosini ngoku. Umnqophiso uwonke usekwe kwizithembiso eziqinileyo zikaThixo ngoku, izithembiso zethu ngoku, izithembiso ezinokubenza bulunge ngakumbi ngoku ubomi bethu.

Khangela ezi ndima zilandelayo uze uphendule umbuzo obuzwayo ngamnye kuzo ngokwendawo yokuphuhlisa, ukugcina, nokuqinisa ubudlelane bomnqophiso wakho noThixo:

INd. 34:8 (Ungakungcamla njani ukulunga kukaThixo?)

Mat. 11:30 (Yintoni le engokuba uKristu wasenzela yona le yenza ukuba le dyokhwe ibe lula?)

Roma 5:1 (Kunantoni yokwenza ukugwetyelwa noxolo?)

Filipu 2:7, 8 (Uzuze ntoni kumava kaKristu?)

Yithi unomthandazo uxilonge ubomi bakho uzibuze uthi: Zinto zini endizenzayo eziqinisa ubudlelane bam noThixo, izinto zini ezibonakalisayo? Zinguqulelo zini endidinga ukuba ndizenze?

Ingcamango Eyongeziweyo:

“Indlela ekuphela kwayo anokuthi ngayo [umoni] afikelele ebulungiseni ngokholo. Ngokholo unako ukuzisa kuThixo okuhle kukaKristu, aze uYehova ahlawule ngokuthobela koNyana waKhe ityala lomoni. Ubulungisa bukaKristu bamkelwa endaweni yokusilela komntu, aze uThixo awamkele, awuxolele, awugwebele, umphefumlo oguqukayo okholwayo, awuphathe ngokungathi ube ulilungisa, awuthande njengoko athanda uNyana waKhe. Yindlela le ukholo olubalelwa ebulungiseni.”—Ellen G. White, *Selected Messages*, book 1, p. 367. “Xa sithe ngokuguquka nokholo samamkela uKristu njengoMsindisi wethu, uYehova uyazixolela izonzo zethu, asirhoxise isohlwayo ebesibekiwe ngokugqithwa komthetho. Umoni uma phambi kukaThixo njengomntu olilungisa; wamkelelwa eluthandweni lwezulu kuze kuthi ngoMoya abe nobudlelane noYise noNyana. “Kanti ke emva koko ukho omnye umsebenzi ekufuneka ufeziwe, kwaye lo ngowohlobo olubheka phambili. Umphefumlo kufuneka ungcwaliswe ngenyaniso. Oku nako kwenzeka ngokholo. Kuba kuphela ngobabalo lukaKristu, esilwamkela ngokholo, esithi isimilo sibe nokuguqulwa.”—Ellen G. White, *Selected Messages*, book 3, p. 191.

Imibuzo Yokuxoxwa:

1. Uyintoni umahluko ophakathi kokholo oluphilileyo nolufileyo? (Yakobi 2:17, 18). UPawulos uluchaza njani ukholo oluphilileyo? (Roma 16:26). Leliphi igama elisisitshixo esinceda ukuveza ukuba lufuna ntoni ukholo?
2. Uphendula njani kwingxoxo (eza ngokuqiniseka kokuzinga okuvakalayo) yokuba sisindiswe kuphela ngobulungisa esibunikiweyo, bungebubo ubulungisa obungaphakathi kwethu, kuze emva koko kungabikho nto nokuba senza ntoni nokuba siyenza njani?
3. “Ukwamkeleka kwethu kuThixo kuqiniseke kuphela ngoNyana waKhe oyintanda, ize imisebenzi elungileyo ibe sisiphumo sokusebenza kothando lwaKhe oluxolelayo. Asinto sibanjwa yona, saye singenanto sinikwe yona ngenxa yemisebenzi yethu elungileyo esinokuthi ngayo sibe nebango ngokuba siye sanenxaxheba ekusindisweni kwemphefumlo yethu. . . . Lowo ukholwayo akanako ukuyibeka imisebenzi elungileyo ibe sisicengo sokukhululwa kumphefumlo wakhe.”—Ellen G. White, *Selected Messages*, book 3, p. 199. Siyigcinile njalo le ntetho kaEllen G. White engqondweni, kutheni, ke ngoko, imisebenzi elungileyo iyinxalenye ebalulekileyo kumava omKristu?

Isishwankathelo: Umnqophiso omdala, umnqophiso omtsha: uYesu wahlawula ityala elibanjwa ngumthetho, ukuze sikwazi ukuma silungile emehlweni kaThixo.