

Umfazi was Samariya

Xa umfazi ongumSamariya wafumanisa ukuba ujongene nomprofeti, wafuna ukwazi ngemicimbi yokomoya: unqulo, wazishiya iimfuno zakhe zangasemva.

Umfazi ongumSamariya

Ithi intokazi kuye, Nkosi, ndiyabona ukuba ungumprofeti wena.
(UYohane 4:19)

Intshayelelo

Umvangeli uJohn wabhala ukuba yonke into ayibhalayo yenzelwe ukukhokelela abafundi bakhe ukuba bakholelwe ukuba uYesu wayenguKristu, uNyana kaThixo ophilileyo, nasekukholelweni, ukuba nobomi obuninzi

“Ezi, nangona kunjalo, zabhalelwa ukuze nikholwe ukuba uYesu unguye uKristu, uNyana kaThixo, nokuze, nithi, nikholwa, nibe nobomi egameni lakhe” (Yohane 20:31).

Ngokukodwa, kukho izinto kwibali lomfazi waseSamariya ezibonisa ukuba uKrestu nguNyana kaThixo ophilayo, uNyana kaDavide wathembisa kwiZibhalo.

Umvangeli uYohane wabhala ukuba xa uYesu wafumanisa ukuba abafarisi bevile ukuba wenza imimangaliso emininzi kwaye wabhaptiza kakhulu kunoYohane uMbaptizi, walishiya elakwaYuda, waya kwelaseGalili (Yohane 4: 2-3). ngeSamariya (Luka 17:11).

UYesu waya kwisixeko saseSamariya ekuthiwa yiSikare, esasinomhlaba uYakobi awunika unyana wakhe uYosefu (Yohane 4: 5). Indawo uYesu awaya kuyo eSikare yayimbiwe kakuhle

nguYakobi.

Umvangeli ubalaselisa ubuntu bukaYesu ngokuchaza ukudinwa, indlala nokunxanwa. Xa kukhankanywa ukuba abafundi bakhe baye kuthenga ukutya, kusenza siqonde ukuba uYesu kufuneka atye, wahlala phantsi kuba wayediniwe kwaye, xa wayecela amanzi kumfazi waseSamariya, oko kwakuthetha ukuba wayexaniwe.

Nangona indlela umvangeli awayejolise kuyo yayingekokubonisa ukuba iNkosi uYesu yayinxanelwe amanzi, nanjengoko okuye kwacaca sisidingo sakhe sokuvakalisa iindaba ezilungileyo zobukumkani kubafazi, kuyacaca ukuba uYesu weza esenyameni (1Jo 4 : 2-3 kunye no-2 Yohane 1: 7).

UYesu wayehleli ngasemthonjeni kaYakobi, malunga nelixa lesithandathu (emini emaqanda) (Yohane 4: 6, 8), xa umfazi ongumSamariya efika emthonjeni eze kukha amanzi (ukubiza umntu ngegama lomzi kwakulihlazo, kuba umntu onjalo ebengenguye owoluntu lwakwaSirayeli), kwaye kweza kuye iNkosi eyathetha naye isithi:

– Ndiphe ndisele (Yohane 4: 7).

Isimo seNkosi ngakumSamariya (ecela amanzi) sivelisa ezona zinto zibalaseleyo zamadoda nabafazi: ukuqonda, ukuqiqa (Yobhi 32: 8).

Umfazi kufuneka ukuba ubuze umbuzo ngokusekwe kuluhlu lolwazi lwangaphambili. Akakhange ayile eyona ngcinga ibalaseleyo yobuntu, kodwa iphakamise umbuzo obalulekileyo kulo mfazi nakubantu bakhe:

– UngumJuda nje, undicela njani ukuba ndisele kum, ukuba ndingumSamariyakazi? (UYohane 4: 9).

AmaSamariya ayecalucalulwa ngamaJuda, kodwa uYesu, nangona wayengum Yuda, akazange awunike ukubaluleka kwalo mbandela, kodwa lo mfazi wayifeza injongo yakhe kakuhle ngelo xesha.

Kumbuzo, umfazi ubalaselisa ukuba wayengumfazi kwaye

kwangaxeshanye ungumSamariya, oko kukuthi, ukuba bekukho isithintelo esiphindwe kabini kuloo ndoda, ekucacayo, ukuba ingangumJuda onomona ngenkolo yakhe.

Imibuzo emininzi yavela entlokweni yomSamariya, njengoko uYesu wayezityeshela iindlela nemithetho enxulumene nobuJuda xa ecela amanzi. – Akazange aqonde ukuba ndingumfazi nomSamariya? Ngaba uza kusela amanzi endiza kumnika wona ngaphandle koloyiko lokungcola?

Isipho sikaThixo

Emva kokuvusa ukuqiqa komSamariya, uYesu uqhubeka nokuvuselela umdla walo mfazi:

– Ukuba uyasazi isipho sikaThixo, kwaye ngubani na lowo uthi kuwe, Ndiphe ndisele: ubungacela kuye, aze akunike amanzi aphilileyo.

Umfazi ongumSamariya akazange afikelele kwangoko kumagama kaKristu, kuba wayengenamava enyanisweni

“Kodwa ukutya okuqinileyo kokwabo bagqibelele, abathi, ngenxa yesiko, basebenzise iingqondo zabo ukwahlula okulungileyo nokubi” (Heb 5: 14).

Ukuba umSamariya wayenengqondo eyenziweyo, ngekhe abuze umbuzo:

– Nkosi, awunanto yakuphatha, nequla linzulu; uwazuza phi na ke amanzi aphilileyo?

Ukusuka kwimpikiswano, uyabona ukuba umfazi waseSamariya ugxile ekungenakwenzeka kokufikelela emanzini ngaphandle kweendlela eziyimfuneko, nangona kunjalo, akazange aphikisane noko kwathethwa nguYesu ngokuba namanzi aphilayo.

Engayicingi ingxoxo yokuqala ka Yesu malunga nesipho

sikaThixo, wahlalutya:

- Wena umkhulu yini na kunobawo wethu uYakobi, owasinikayo iqula eli, wayesela kulo yena, nabantwana bakhe, nemfuyo yakhe?

Ukunikezela ngenye indlela ngaphandle kwamanzi equleni likaYakobi kwenza ukuba umSamariya abone ukuba laa mJuda ungaziwayo, ubuncinci, wayezikhukhumeza, njengoko wazibeka kwindawo ephezulu kunoYakobi, owashiya iqula njengelifa kubantwana bakhe kwaye, ngelo xesha elibonelela ngemfuno yamaSamariya amaninzi.

Le mibuzo ilandelayo ifuna iimpendulo:

- Akunyanzelekanga ukuba ukhe amanzi, kwaye nequla linzulu; Unawaphi amanzi aphilileyo?

Kodwa uYesu wayesebenzela ukuba "ukuva" kwalo mfazi kuvuswe ngelizwi likaThixo, kuba isindululo sakhe sasisenza sazi ukuba, enyanisweni, ungaphezulu koyise uYakobi uqobo.

Kwakungeli xesha ke ukuswela ulwazi komSamariya, kuba ukuba ebemazi ukuba ungubani uYesu, ngexeshanye wayeya kusazi isipho sikaThixo, kuba uKrestu sisipho sikaThixo.

Ukuba ebesazi ukuba ngubani obuza:

- Ndiphe ndisele, ndiyakwazi ukuba wayemkhulu kunobawo uYakobi, ndingazi ukuba uKrestu wayeyinzala ethenjisiweyo ku-Abraham eziza kusikelelwa ngaye zonke iintsapho zomhlaba (Gen. 28:14).

Ukuba ebemazi ukuba ungubani uKrestu, ebeya kubona ukuba ngamanzi anikelwa nguKrestu, enyanisweni nangomthetho uya kuba ngomnye wabantwana baka-Abraham. Ukuba ebemazi uKristu, ebeya kubona ukuba abantwana ngokwasenyameni abangabo abo baka-Abraham, kodwa ngabokholo, inzala ka-Adam wokugqibela (uKristu) owayezibonakalisa emhlabeni (Gal 3:26) -29; KwabaseRoma 9: 8).

Ukuba wayemazi uKristu, wayeya kubona ukuba nangona wayeyinxalenye yokugqibela angaba yinxalenye yokuqala, kuba ngeNzala yakhe kunokwenzeka ukuba zonke izizwe zisikelelwe njengoAbraham okholwayo (Mt 19:30).

Ukuba ebemazi Lowo ucele isiselo kwaye emnika amanzi aphilayo, uyakubona ukuba usisipho sikaThixo, kuba nguKrestu onika ubomi kwihlabathi (Yohane 1: 4). Wayeza kubona ukuba ungumbingeleli omkhulu ngokohlobo lukaMelkitsedeke, athi ngaye abantu bonke, nokuba bangasiphi isizwe okanye ulwimi, banikele ngezipho kwaye bamkelwe nguThixo.

– “Wenyukela phezulu, uthimbe abathinjwa, wamkela izipho ebantwini, nangenxa yabavukeli, ukuze iNkosi uThixo ihlale phakathi kwabo” (Nd 68:18).

U-Thixo wangqina ngomnikelo (izipho) u-Abheli awunikelayo ngenxa yakhe owayeza kunyukela phezulu, ethimbe ekuthinjweni, umbingeleli omkhulu owenziwe nguThixo ngaphandle kwesiqalo (nangonaphakade) wokuphela kosuku (Heb 7: 3), wazinikela kuye njengemvana engenasiphako kuThixo, kwaye kungaye kuphela abantu abamkelekileyo kuThixo (Heb 7:25).

Iimfuno zemihla ngemihla

Umbuzo womfazi:

– Ngaba umkhulu yini na kunobawo wethu uYakobi? I – ibalulekile, nangona kunjalo, ibingamvumeli ukuba achaze ukuba ngubani indoda ecela amanzi kumthombo kaJacob kwaye, kwangaxeshanye, inikezela ngamanzi aphilayo

– Nabani na osela la manzi uya kunxanwa kwakhona; Ke yena othe wasela kuwo amanzi, endiya kumpha wona mna, akasayi kuza anxanwe naphakade; ngokuba amanzi endiya kumpha wona,

aya kuba ngumthombo wamanzi kuye ogqobhozela ebomini obungunaphakade. (Yohane 4:14).

Kuyamangalisa ukuba umfazi waseSamariya, owayenengcamango ebanzi xa eqonda ukuba uYesu wayethetha ukuba wayemkhulu kunoTata uYakobi, wasamkela isicelo sakhe, sokuba wayenamanzi ayenokumthintela ukuba anganxanwa, kodwa akubuze ngamanzi. kakuhle likaYakobi.

Isicelo sikaYesu sasicacile:

– ‘Nabani na osela amanzi endimnika wona akasayi kunxanwa kwakhona’, kwaye wayefuna ntoni amanzi, ukuba wayenamanzi aphezulu?

Eli bhinqa lalinomdla kwisithembiso sikaYesu, kodwa ukuqonda kwalo kwakuphazamisekile.

Yintoni eyabangela ukuba eli bhinqa lifune amanzi awayelinikwe nguYesu, nangona iNkosi yayinxaniwe?

Impendulo ifumaneka kwisicelo somSamariya:

– Nkosi, ndiphe la manzi, ukuze ndingabi sanxanwa, ndingezi nokuza kukha apha.

Kule mihla kuphantse kungacingeki ukuba ngumsebenzi lowo mfazi kwafuneka afumane amanzi. Kwakuyiyure yesithandathu xa lo mfazi esiya kukha amanzi ukuze afumane iimfuno zakhe ezisisiseko.

Ngelixa kumhla wethu into eninzi eqondwa sisiseko, kubalulekile, yahlukile kuleyo yayifunwa nguloo mfazi, kunokwenzeka ukulinganisa ukuba kungakanani oko umntu akuqondayo njengodaka olubalulekileyo lokuqqa. Ukuba yintoni ebalulekileyo ebeka esichengeni ukuqonda oko kucetywayo kwigospile, uthini ngemicimbi yobu bomi?

Indoda engumSamariyakazi yayingazi ukuba icele amanzi, kwaye ngoku yanikezela ngamanzi aneepropathi ezingenakucingwa:

yayiza kuphelisa ukunxanwa kwayo ukuze kungabikho mfuneko yokuba iphinde isele amanzi.

Xa lo mfazi wabonakalisa umdla 'kumanzi aphilayo', uYesu wathi:

– Yiya ubize umyeni wakho, uze apha. Umfazi waphendula wathi:

– Andinandoda. Waphendula uYesu wathi:

– Uthethile kakuhle: Andinandoda; Kuba ubunamadoda amahlanu; onayo ngoku asindoda yakho, unyanisile ukutsho. Utsho oku nenyano.

Qaphela ukuba uYesu akazange akhuphe isigwebo sexabiso kwimeko yomfazi, kuba yena ngokwakhe wathi akagwebi mntu ngokwasenyameni, kuba akazelanga kuligweba ihlabathi, kodwa ukusindisa (Yohane 8:15). UYohane 12:47).

Ngeli xesha lo mfazi wamqonda uYesu njengomprofeti:

– Nkosi, ndiyabona ukuba ungumprofeti wena! Kuyathakazelisa ukuba umfazi waseSamariya waqonda ukuba umJuda njengomprofeti ngaxeshanye kwaye, kwangaxeshanye, ngokumangalisayo, wabuza lo mbuzo ulandelayo:

– Oobawo bethu babenqula kule ntaba; nina ke nithi iseYerusalem indawo apho abantu banqulela khona.

Xa umfazi waseSamariya wafumanisa ukuba uKristu ungumprofeti, wazishiya iimfuno zakhe ezisisiseko, waqalisa ukubuza ngendawo yokunqula.

NjengomSamariya, wayelazi kakuhle ibali elakhokelela ekubeni amaJuda anganxibelelani namaSamariya. Incwadi ka-Ezra iqulethe enye yeembambano ezazikho phakathi kwamaJuda namaSamariya kuba amaJuda angawavumeli amaSamariya ukubaancedise ekwakheni itempile yesibini phantsi komyalelo kaKoreshi (Ed 4: 1-24), kwaye uqhushululu lwaqala ngenxa yokuba I-Asiriya yamisa

kwizixeko zaseSamariya abantu bevela eBhabheli beza kuhlala kuloo mmandla, bethatha indawo yabantu bakwa-Israyeli ababethathiwe ngaphambili nabamkela inkolo yamaJuda (2Ku 17:24 comp. Ed 4: 2 no-9- 10).

Umbuzo malunga nendawo ye- (yonqulo) i-era millenary kwaye, phambi komprofeti, iingxabano zakhe zemihla ngemihla azisabalulekanga, kuba ithuba lalilodwa: fumana indawo yokunqula kunye nendlela yokunqula.

Ngaba inomdla ukwazi ukuba iyakuba yintoni impendulo, kumhla wethu, ukuba umKristu ufumanisa ukuba wayephambi komprofeti? Iya kuba yintoni imibuzo kumntu ozibonakalisa njengomprofeti?

Ndiyacinga ukuba xa amaKristu anamhlanje efumana umprofeti, imibuzo iyakuba yile: – Ndiza kuyithenga nini indlu yam? Ndiya kuba nayo nini imoto yam? Nditshata nini? Ndizotshata nabani? Ngaba umntwana wam uya kuba yindoda okanye ibhinqa? Ndiza kuwahlawula nini amatyala am. Ndiza kuba sisityebi? Njl.

Kodwa xa umSamariya wafumanisa ukuba wayephambi komprofeti, wafuna ukwazi ngemicimbi yokomoya, eshiya iimfuno zakhe zasemhlabeni ngasemva. Kwakungabalulekanga ukuba azi ukuba uyakuba nendoda na, okanye uza kuyeka ukuya equleni likaYakobi ukuya kukha amanzi. Ngoku, umbuzo wendawo yonqulo wawusele uqhubeka kwizizukulwana ngezolo kwaye elo yayilithuba elingenakuphoswa.

Ngengxelo:

– Ndiyabona ukuba ungumprofeti wena. Singathathela ingqalelo ukuba umfazi wayeqonda ukuba kwenzeka ntoni kanye kanye.

Ngokungafaniyo namanye amaJuda awayegxininise kwinkolo yabo, emthethweni nasekwenzeni amasiko, abaprofeti bakwaSirayeli babengengomaYuda abotshelelwe kwezo ntambo.

Kwakufana nokuthi: – Hayi, ngoku ndiyayiqonda! Ufana noEliya

noElisha, abaprofeti abangazange babongoze abanye abantu, kuba bobabini baya kwezinye izizwe bade bangena nakwikhaya leenkedama, labahlolokazi, njl. Kuphela njengomprofeti ukunxibelelana nomfazi ongumSamariya, kuba uEliya waya kwikhaya lomhlolokazi owayehlala eSarepta, kwilizwe laseSidon wamcela amanzi okusela:

– “Ndizisele intwana, ndisele intwana yamanzi ndisele” (1Ku 17: 10).

U-Elisha, wasebenzisa oko wanikwa kuye ngumfazi osisityebi owayehlala kwisixeko saseSunem, owayekwabizwa ngegama lesixeko njengoko kwakunjalo kumfazi waseSamariya (2 Kumkani 4: 8).

Kubaluleke kakhulu ukuhlalutya imbali kaNikodemo xa kuthelekiswa naleyo yomfazi waseSamariya, kuba phambi koThixo indoda enazo zonke iimpawu zokuziphatha kunye neengqondo njengoko kwakunjalo ngoNikodemo ulingana nomntu ongenanto, njengoko kwakunjalo kumSamariya umfazi.

Unqulo

Kulapho uYesu waphendula wathi:

– Ndikholelwe, mfazi, ukuba kuza ilixa, eningasayi kuthi nakule ntaba, naseYerusalem, nimnqule uBawo.

UYesu wafundisa umfazi waseSamariya ukuba ixesha lalifikile, kuba unqulo lwalungasabotshelelwanga kwintaba, nokuba yintaba yaseJerusalem okanye eyeSamariya.

UYesu wacela umfazi ongumSamariya ukuba akholelwe kuye kwaye alandele imfundiso yakhe

– “Mfazi, ndikholelwe...” (v. 21). Emva koko uphendula umbuzo oqhelekileyo kumaYuda nakumaSamariya:

– “Uthanda into ongayaziyo; siyakuthanda esikwaziyo kuba

usindiso luvela kumaJuda”.

Nangona amaSamariya ayeqonda ukuba ayamnqula uThixo, kodwa ayemnqula engamazi. Imeko yamaSamariya yileyo yaboniswa ngumpostile uPawulos kumaKristu ase-Efese:

“Khumbulani ngoko, ukuba nifudula niziintlanga ngokwenyama, nabizwa ukungaluki ngabo abasenyameni, ababizwa ngokuba ngabolwaluko olwenziwe ngezandla zabantu. Ukuba ngelo xesha wawungenaye uKrestu, wahluliwe kuluntu lwakwaSirayeli, kwaye ungowasemzini kwiminqophiso yesithembiso, ungenathemba, kwaye ungenaye uThixo ehlabathini” (Eph 2: 11-12).

Ukuba nentumekelelo yokunqula uThixo akumniki umntu iwonga lokuba ngumnquli wenene, kuba namaJuda ayenqula, kwaye enqula oko akwaziyo, kuba usindiso luvela kumaJuda (Yohane 4:22), nangona kunjalo, olo nqulo lwalungengomoya. Nangenyaniso (v. 23). Abaprofeti bakhalazela le nto:

“Ngokuba itsho iNkosi, Aba Bantu basondela kum ngomlomo wabo, nangemilebe yabo, ukuba bandizukise, kodwa iintliziyo zabo zindifulathela, kwaye ukundoyika kwabo kunemithetho yabantu bodwa; awayekufundisiwe” (Is 29: 13).

Isiteyitimenti sikaYesu silingana namaJuda namaSamariya, njengoko bobabini bekholelwa ukuba banqula uThixo, nangona kunjalo, unqulo lwabo lwaluyinto ephuma emlonyeni kuphela, kodwa kude nezintso.

“Ubatyala wena, babuya bamila; bayakhula, nabo bethwala isiqhamo; usemlonyeni wakho, kodwa ukude kwizintso zakho” (Jer 12: 2).

UYesu uveza eyona nyani yonqulo xa esithi:

– “Kodwa kuza ilixa, nangoku selikho, xa abanquli abayinyaniso baya kumnqula uBawo ngoMoya nangenyaniso; ngokuba uBawo ufuna abo bamnqulayo” (v. 23).

Unqulo lukaThixo lunokwenzeka kuphela ngomoya nangenyaniso, ngokungafaniyo nokunqula ngemilebe, ebhekisa 'ekusondela' kuThixo kuphela ngemilebe, inenkangeleko, nangona kunjalo, intliziyo ihlala ikude noThixo.

Ufuna ntoni uBawo? Abanquli bokwenyani, oko kukuthi, abo banqula ngoMoya nangenyaniso. NgokweZibhalo, amehlo kaThixo afuna amalungisa, abathembekileyo ebusweni bomhlaba, kuba kuphela abo bahamba ngendlela ethembekileyo abanokumkhonza "Amehlo am akwabanyanisekileyo ezweni, ukuba bahlale nam; Ohamba ngomendo othe tye uya kundikhonza" (Indumiso 101: 6), eyahlukileyo nemeko yabantu bakwaSirayeli:

"Kambe ke bayandingxoka imini ngemini, bakunanzile ukuzazi iindlela zam. Njengesizwe esenza ubulungisa, singalishiya ilungelo loThixo waso. babuza kum amalungelo obulungisa, kwaye bayakuvuyela ukufikelela kuThixo " (Isa 58: 2).

Oko kukuthi, uThixo usondele kwabo baMbizayo, nangona kunjalo, kwabo babiza Yena ngenyaniso "Usondele uYehova kubo bonke abo bambizayo, kubo bonke abo bambiza ngenyaniso" (Nd 145: 18). Kuphela kungokucela uThixo 'ngenyanyiso' apho ubutshaba buye baphulwa, nobudlelane buya kumiswa buze bufike kwinqanaba lokuba umntu ahlale noThixo "Kwaye wasivusa kunye naye wasenza sahlala kwiindawo zasezulwini, kuKristu Yesu" (Efe. 2: 6).

Ungambiza njani uThixo ngenyaniso? Ukungena kumnyango wobulungisa. Kuphela ngabo bangena emnyango wobulungisa abafumana indumiso yokwenene kuThixo (Nd 118: 19). Kuphela ngabo bangena emnyango weNkosi abathembekileyo nabalungileyo (Nd 118: 20), kwaye kuphela kwezi, amehlo eNkosi.

UYesu uyenza icace into yokuba:

– "UThixo unguMoya, kwaye kubalulekile ukuba abo bamnqulayo bamnqule ngoMoya nangenyaniso", ngoba, uThixo unguMoya, kwaye u Yesu wongeza athi amazwi awathethayo angumoya nobomi (Yohane 7:63), Ke ngoko, ukuze sinqule ngoMoya nangenyaniso kubalulekile ukuba umntu azalwe ngamanzi

nangoMoya (Yohane 3: 5), ukuze azalwe ngamazwi athethwe nguKristu.

Ukuqiniseka komfazi ongumSamarinya

Ngaphandle kwemfuneko yemihla ngemihla yokuya kukha amanzi, ebonisa imeko ethobekileyo yalomfazi, kuba wayengena khoboka, wayenethemba. Ngaphandle kokungabikho kuluntu lwase-Israeli, wayeqinisekile:

– Ndiyazi ke ukuba uMesiya uyeza, ekuthiwa nguKristu; xa athe weza yena, uya kusityela izinto zonke.

Ukuqiniseka okuvela phi? Ngoku, eso siqinisekiso sasivela kwiZibhalo. Ukuzithemba kwakhe kwakuqinile, kuba wayengalindelanga ukuba nequla labucala, okanye umyeni wakhe. IZibhalo azange zithembise ukuphuculwa kwemali okanye usapho, kodwa zabonisa ukuba uKrestu, umlamli phakathi koThixo nabantu, wayezakuza, kwaye wayeza kwazisa abantu yonke into ephathelele kubukumkani bukaThixo.

Ngokujonga ukuthembela komfazi kwiZibhalo, uYesu uzityhila: – Ndinguwe, ndithetha nawe! I- kwakutheni ukuze uYesu azityhile kulo mfazi, ukuba kwezinye iivesi zebhayibhile uyalela abafundi bakhe ukuba bangaxeleli mntu ukuba unguKrestu? (Mt 16: 20) Kuba isivumo sinyani sesona sivela kubungqina obunikwa ziZibhalo ngoKrestu (Yohane 5:32 kunye no 39), hayi kwimiqondiso engummangaliso (John 1:50; John 6:30).

Ngelo xesha abafundi bafika kwaye babedidekile ukuba uKristu wayethetha nomfazi

“Kwathi kwangoko bafika abafundi bakhe, bamangaliswa kukuba athethe nomntu oyinkazana; Akubangakho namnye wathi kuye, Uyintoni na? Okanye: Kutheni uthetha naye? ” (iv. 27).

Umfazi ongumSamarinya wayishiya injongo yakhe wabaleka waya

esixekweni, wabiza amadoda ukuba aphande ukuba umJuda kumthombo kaYakobi nguKristu

“Yawushiya ngoko umphanda wayo intokazi, yemka yaya ekhaya; ithi kuloo madoda, Yizani, nibone umntu ondixelele zonke izinto endizenzileyo; Asinguye na lo uKristu? ” (Iphepha lama-28 nelama-29)

Njengomfazi ngelo xesha wayengummi okwinqanaba lesibini, akazange anyanzele inkolelo yakhe, endaweni yoko wabongoza amadoda ukuba aye kuYesu kwaye ahlalutye amazwi akhe. Abantu bedolophu bemkile baya kuKrestu

“Basishiya ke isixeko, baya kuye” (v. 30).

Kwakhona amanqaku omprofeti oyinyani ayacaca:

“Baye bekhubeka kuye. Kodwa uYesu wathi kubo, “Akukho mprofeti ungenakubekwa, ngaphandle kowabo nasekhaya” (Mt 13: 57). Phakathi kwabantu basemzini uYesu wayehlonitshwa njengomprofeti, owahlukileyo kwilizwe lakhe nakwikhaya lakhe (Mt 13: 54).

Abafundi babongoza iNkosi:

- Rabí, yitya. UYesu wabaphendula:
- Ndinokutya endikutyayo ongakwaziyo.

Inggondo yabo yayijolise kwiimfuno zoluntu. Kulapho uYesu waxelela khona ukuba ‘wayelambile’ ukwenza ukuthanda kukaYise, nokwenza umsebenzi wakhe. Nguwuphi umsebenzi lowo? Impendulo ikuYohane 6, ivesi 29:

- “Nguwo lo umsebenzi kaThixo: kholwani kulowo amthumileyo”.

Ngelixa abafundi bakhe babekwazi ukufunda amaxesha xa kwakutyalwe kwaye kuvunwa eli lizwe (Yohane 4:34), u Yesu ‘wayebona’ amasimi amhlophe ngesivuno sika Yise. Ukusukela

ngalaa mzuzu xa u Kristu wayezibonakalisa kwabavuni Ukufumana umvuzo wabo emhlabeni, kwaye isivuno sobomi obungunaphakade besele siqalisile, kwaye bobabini umhlwayeli nomvuni bavuyiswa ngumsebenzi owenziweyo (v. 36).

UYesu ucaphula amazwi athi:

– “Omnye ngumhlwayeli, omnye ngumvuni” (v. 37), kwaye ulumkisa abafundi bakhe ukuba bathunywa ukuba bavune kumasimi abangasebenziyo kuwo (v. 38). Zeziphi ezi nkalo? Ngoku amasimi uYesu awabona ukuba alungele ukuvunwa ziiNtlanga. Babengazange basebenze phakathi kweeNtlanga, ngoku babethunywe ukuba basebenze phakathi kweeNtlanga, njengoko abanye babesele bekwenzile oku, oko kukuthi, abanye abaprofeti abanjengoEliya noElisha babeye kwabeeNtlanga befanekisela umsebenzi ababemelwe ukuwenza (v. 38).

Ngenxa yobungqina bomfazi, owathi:

– Undixelele zonke izinto endizenzileyo. AmaSamariya amaninzi akholelwa kuKrestu. Njani? Kuba uthe:

– Undixelele zonke izinto endizenzileyo. UYesu waya ku (amaSamariya) waza wahlala nabo iintsuku ezimbini, bakholwa kuye ngenxa yakhe. amazwi (Yohane 4:41).

Babengakholelwa kuKrestu kuphela ngobungqina bomfazi, kodwa bakholelwa kuba, bakuva uKrestu ebhengeza ubukumkani bamazulu kubo, bakholelwa ukuba ngenene unguMsindisi wehlabathi (Yohane 4:42).

Ukugqwetha kwe

Ngelixa injongo yeZibhalo kunye noKrestu yayikukuba abantu bakholelwe ukuba unguMsindisi wehlabathi, iMvana kaThixo esusa isono sehlabathi, njl. Kumhla wethu kukho iintlobo

ezahlukeneyo zeevangeli ezingakhuthazi. Um sebenzi oyinyani kaThixo, oko kukuthi: ukuba abantu bakholelwe kuKristu njengomthunywa kaThixo.

Ithemba labo alikho kwihlabathi elizayo, apho uKrestu aya kuza athathe abo bakholwayo kunye naye (Yohane 14: 1-4), kodwa balungise izinto kunye neminqweno yeli hlabathi.

Uninzi lwabafundisi bobuxoki batsalela ingqalelo kwabangalumkanga ngokubonisa iimfuno zabo zemihla ngemihla. Ngoba? Kungenxa yokuba iimfuno zamadoda zigqumelela ukuqqa kwaye ungazivumeli ukuba zihlalutye imibuzo efanelekileyo yokuqonda. Intetho yabafundisi bobuxoki ihlala ikhomba kwiimfuno zobomi bemihla ngemihla ukubabhida abo bangalumkanga, njengoko iintetho zabo zililize.

Kukho abo baya kujikeleza ootitshala ngokweminqweno yabo kwaye baphethukele kwiintsomi (2 Tim. 4: 4). Abanye bamthatha uKristu njengomthombo wengeniso, kwaye babakhethe abo bafuna ukuba zizityebi (1 Tim. 6: 5-9).

Kodwa kukwakho abo banembonakalo yokuhlonelela uThixo, eyenye nje inkolo, kuba umyalezo wabo ujolise kwiinkedama nabahlolokazi, besilwela isizathu samahlwempu kwaye befuna izinto eziphathekayo, kodwa bayayiphika impumelelo yeendaba ezilungileyo, kuba ziyaphikisana iinyani ezibalulekileyo ezinje ngovuko lwabafuleyo kunye nokubuya kukaYesu (2 Tim 2: 18 no-3: 5;)

“Kutheni, liyintoni ithemba lethu, uvuyo, nesithsaba sobuqaqawuli? Ngaba aninjalo phambi kweNkosi yethu uYesu Kristu ekufikeni kwayo? ” (1Th 2:19).