

Ingabe uMariya wathela amakha ezinyaweni zikaJesu?

UMariya, obizwa ngokuthi uMagdalena, akayena udadewabo kaLazaru. Okuwukuphela kolwazi esinalo ngoMariya Magdalena ukuthi wakhululwa emimoyeni emibi nokuthi wayekhona ngesikhathi kubethelwa uJesu futhi evuka, ehamba nonina, uMariya.

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UkuLandisa komvangeli uJoão

Umvangeli uJohane ulandisa ukuthi uJesu, ezinsukwini eziyisithupha ngaphambi komkhosi wePhasika, waya edolobheni laseBethaniya, idolobha likaLazaru, owayenezinsuku ezine efile futhi uJesu amvusa kwabafuleyo (Johane 12: 1).

Kwanikezwa isidlo sakusihlwa, futhi njengenjwayelo, uMartha waphaka itafula, okwakunguJesu noLazaru, phakathi kwabanye (Luka 10:40; Johane 12: 2).

Ngesikhathi esithile, ngesikhathi sokudla kwakusihlwa, phambi kwabafundi, uMariya wathatha i-arrátel [1] yamafutha enadi acwebileyo, anenani elikhulu, wagcoba izinyawo zikaJesu. Ngemuva kwalokho wabe esomisa izinyawo zikaJesu ngezinwele zakhe, ukuze indlu igcobe iphunga lamafutha lawo (Johane 12: 3).

YiloMariya ofanayo owayemi ezinyaweni zikaJesu ukulalela

izimfundiso zakhe, ngenkathi uMarta enakekela imisebenzi yasendlini (Johane 11: 2; Luka 10:42).

Ukulandisa kwabavangeli uMateus no Marcos

Abashumayeli bevangeli uMathewu noMark balandisa ngomcimbi ofanayo, okhuluma ngowesifazane owachitha amakha, isenzo esifana naleso esenziwa nguMariya, umfowabo kaLazaru, nokho, lona wesifazane wathela inadi ekhanda likaJesu futhi akazange asebenzise izinwele zakhe yome.

Umvangeli uMark ubeka lo mcimbi ngesikhathi njengezinsuku ezimbili ngaphambi kwePhasika, futhi bobabili uMathewu noMark bakha le ndawo njengekhaya likaSimoni onochoko (Marku 14: 1-3; Mt 26: 6-7).

Ngokungafani noJohn, abavangeli uMathewu noMark abazange balibhalise igama lowesifazane, okukhombisa ukuthi wayengaziwa esiyingini sabaphostoli, ngoba wonke umuntu wayemazi uLazaru nodadewabo ababili, uMartha noMariya.

Ukwazi ukuthi ungubani noma ubuhlobo bakhe nomunye umuntu, okwaziwayo, kwenza ababalisi bangakhohlwa ukubhalisa igama lomuntu. Umvangeli uJohn akalisho igama lowesifazane waseSamariya, ngoba wayengowabantu abangaxhumani namaJuda, wayengowesifazane futhi eyisihambi, ngakho-ke, abafundi babengenakho ukusondela kuye. Okuphawule lo wesifazane yimvelaphi yakhe, iSamariya, nokungaboni ngaso linye phakathi kwamaSamariya namaJuda, izinto ezibaluleke ngokwanele kulokho kulandisa (Johane 4: 7).

UkuLandisa koMvangeli uLucas

ULuka ulandisa ngesinye isenzakalo, esihlela uJesu nowesifazane, lapho umFarisi emmemela esidlweni. Lapho uJesu ehlezi etafuleni, owesifazane weza kuye, ekhala, wageza izinyawo zikaJesu ngezinyembezi futhi wesula izinyawo zakhe ngezinwele zakhe; bese eqabula futhi egcoba izinyawo zikaJesu ngamafutha abesesitsheni (Luka 7: 37-38).

UmFarisi, ebona lesi senzakalo, wakhonona, wathi: “Ukube ubengumprofethi, ngabe uyazi ukuthi ngubani futhi ngubani owesifazane omthintile, ngoba uyisoni” (Luka 7:39). UmFarisi wayemazi lo wesifazane futhi embiza ngesoni, kepha umvangeli uLucas wayengamazi futhi negama lakhe lalingeke lisebenze, ngoba wayengenabo ubudlelwano nabanye abalingiswa beTestamente Elisha.

Amavangeli Okufanisa

Okungabonakala ngokufunda amavangeli okuqala ukuthi, ezinsukwini eziyisithupha ngaphambi kwedili lePhasika, uMariya, udadewabo kaLazaru, edolobheni laseBethaniya, ngesikhathi sedina, wagcoba izinyawo zikaJesu wazesula ngezinwele zakhe. Kamuva, omunye wesifazane, igama lakhe elingadalulwanga, endlini kaSimoni onochoko, wathela amakha afanayo ekhanda likaJesu, ngaleyo ndlela wagcoba umzimba wakhe (Mt 26: 7 no-12; Marku 14: 3 no-8).

Ekulandiseni kwabavangeli uMathewu noMark, uJesu wayeseBethaniya, ekhaya likaSimoni owayenochoko, lapho owesifazane ethela ibhodlela lamafutha abizayo ekhanda lakhe. Isenzo salo wesifazane sivuse ulaka kubafundi, abathi amakha abiza kakhulu nokuthi anganikezwa abampofu. NoJesu wabe esekhuza abafundi, egqamisa umthetho (Dut 15: 11), nokuthi isenzo salowo wesifazane kwaba yisibonakaliso sokufa kwakhe

nethuna, nokuthi lowo mcimbi uzobikwa noma kuphi lapho ivangeli lamenezelwa (Mt 26: 10-13; Marku 14: 6-9).

UJohn, eVangelini lakhe, usitshela ukuthi lesi sehlakalo senzeka eBethany, ezinsukwini eziyisithupha ngaphambi kwePhasika, nokuthi uLazaru wayekhona. Uveza ukuthi uMariya uthatha amakha futhi ugcoba izinyawo zikaJesu, azesule ngezinswele zakhe, ngenkathi uMarta ephaka itafula, okusikisela ukuthi isidlo sasebusuku senzeka endlini kaLazaru.

UMariya, obizwa ngokuthi uMagdalena, akayona udadewabo kaLazaru. Okuwukuphela kolwazi esinalo ngoMariya Magdalena ukuthi wakhululwa emimoyeni emibi nokuthi wayekhona ngesikhathi kubethelwa uJesu futhi evuka, ehamba nonina, uMariya.

“Futhi abanye besifazane ababephulukiswe emimoyeni emibi nasezifweni, uMariya, obizwa ngokuthi Magdalena, okuphume kuye amademoni ayisikhombisa” (Luka 8: 2).

UMary Magdalene, naye, wayengeyena owesifazane oyisoni owageza izinyawo zikaJesu ngezinyembezi zakhe endlini yomFarisi, njengoba kwabikwa ngumvangeli uLuka. Asikho isisekelo seBhayibheli sokubheka uMary Magdalene njengesifebe noma isoni noma, njengodadewabo kaLazaru.

USt. Gregory the Great, owaphila cishe iminyaka eyi-1500, nguyena owabona ngokungeyikho uMary Magdalene “njengesoni” esikuLuka 8, ivesi 2, futhi njengoMariya ofanayo waseBethany, udadewabo kaLazaru.

NjengoMarías

Umvangeli uJohn ukubeka kucace ukuthi owesifazane ogcobe izinyawo zikaKristu eBethaniya ngesikhathi sedina kwakunguMariya, udadewabo kaLazaru (Johane 11: 2). Akunakwenzeka ukuthi umvangeli waphutha ngokuthi ungubani

umuntu ogcobe izinyawo zikaKristu futhi womisa ngezinwele zakhe, njengoba wayebazi bobabili: uMariya, udadewabo kaLazaru noMariya Magdalena, ngakho-ke kulandela ukuthi owesifazane ogcobe izinyawo zikaJesu hhayi uMariya Magdalena.

Umvangeli uLucas, ngemuva kokulandisa ngesiqephu sowesifazane, endlini yomFarisi, owageza izinyawo zikaJesu ngezinyembezi futhi wazesula ngezinwele zakhe, ubhekisa kuMariya Magdalena njengomlandeli kaJesu, nabanye besifazane. Ngakho-ke, umvangeli uLucas wayemazi uMary Magdalene, futhi asikho isizathu esenza ashiye igama lakhe, uma owesifazane owageza izinyawo zikaJesu ngezinyembezi kwakunguMariya Magdalena ngempela.

Kuyaphawuleka ukuthi umcimbi olandiswa ngudokotela othandekayo wenzeka ngaseGalile futhi, ngesikhathi esihlukile sePhasika, ikakhulukazi iPhasika elandulela ukufa kukaKristu. IPhasika lokugcina libikwa esahlukweni 22 kuphela, kanti indaba yowesifazane owanisela izinyawo zikaJesu yabikwa esahlukweni 7 sevangeli likaLuka.

Ngaphandle kokufana phakathi kwezindaba ezilandiswa ngabavangeli, izindaba zikaMathewu noMark zibhekisa kowesifazane ofanayo, naye, okungesiye uMariya, udadewabo kaLazaru, noma isoni esabikwa nguLucas.

Umehluko phakathi kwendaba elandiswa nguMathewu noMark, elandiswa nguLuka noJohane, isikisela ukuthi indaba ebhalwe nguMathewu noMark ikhuluma ngowesifazane owayengaziwa ngabaphostoli. Wathela ibhalsamu eliyigugu ekhanda likaKristu, kanti abanye besifazane ababili, uMariya, udadewabo kaLazaru nesoni, bagcoba izinyawo zikaKristu.

UMateus noMarcos abakhulumi ngomuntu kaLazaru, yize babaluleke ngokomlando, futhi ababhekiseli kuMaria, udadewabo kaLazaro, owesifazane owaziwa kakhulu ngabafundi.

Yize uJesu wayeseBethaniya, enabantu abaningi nguMariya nodadewabo uMarta, uJesu wayedla isidlo sakusihlwa endlini

kaSimoni onochoko ezinsukwini ezimbili ngaphambi kwePhasika, hhayi izinsuku eziyisithupha, njengoba umvangeli uJohane esitshela.

Owesifazane oyingxenye yendaba kaMathewu noMark akazange asebenzise izinwele zakhe ukomisa izinyawo zikaJesu, wavele wathela amakha la, okuholela esiphethweni sokuthi kwakungeyena uMariya, udadewabo kaLazaru, ngisho noMariya. owayaziwa kakhulu ngabafundi.