

# Owesifazane waseSamariya

Ngesikhathi owesifazane waseSamariya ethola ukuthi ubhekene nomprofethi, wafuna ukwazi ngezindaba zikamoya: ukukhonza, washiya nezidingo zakhe ngemuva.

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## Owesifazane waseSamariya

“Owesifazana wathi kuye: Nkosi, ngiyabona ukuthi ungumprofethi wena.” (Johane 4:19)

## Isingeniso

Umvangeli uJohane wabhala ukuthi konke akubhala wayehlose ukukholela abafundi bakhe ekukholweni ukuthi uJesu wayenguKristu, iNdodana kaNkulunkulu ophilayo, nasekukholweni, ukuba nokuphila okuchichimayo.

“Nokho, lezi zabhalwa ukuze nikholwe ukuthi uJesu unguKristu, iNdodana kaNkulunkulu, nokuthi nikholwe, nibe nokuphila egameni lakhe” (Johane 20:31).

Ikakhulu, kunezinto endabeni yowesifazane waseSamariya ekhombisa ukuthi uKristu uyindodana kaNkulunkulu ophilayo, iNdodana kaDavide ethenjiswa emiBhalweni.

Umvangeli uJohane wabhala ukuthi ngenkathi uJesu ethola ukuthi abafarisi bezwile ukuthi Wenza izimangaliso eziningi nokuthi wabhabhadisa kakhulu kunoJohane uMbhapathizi, wasuka eJudiya waya eGalile (Johane 4: 2-3), futhi lokho kwakumele kudlule ngeSamariya (Luka 17:11).

UJesu waya emzini waseSamariya obizwa ngokuthi yiSikhari,

ondawo yawo kwakuyifa uJakobe alinika indodana yakhe uJosefa (Johane 4: 5). Indawo lapho uJesu aya khona eSikhari yayimbiwa kahle nguJakobe.

Umvangeli uqokomisa ubuntu bukaJesu ngokuchaza ukukhathala, indlala nokoma kwakhe. Lapho sisho ukuthi abafundi bakhe bayothenga ukudla, kusenza siqonde ukuthi uJesu udinga ukudla, nokuthi wahlala phansi ngoba wayekhathele futhi, lapho ecela amanzi kowesifazane waseSamariya, kwakusho ukuthi womile.

Yize ukugxila kwendlela umvangeli bekungakhombisi ukuthi iNkosi uJesu yomele amanzi, njengoba okwabonakala kwaba yisidingo sakhe sokumemezela izindaba ezinhle zombuso kubantu besifazane, kusobala ukuthi uJesu weza enyameni (1Jo 4: 2-3 no-2 Johane 1: 7).

UJesu wayehlala ngasemthonjeni kaJakobe, cishe ngehora lesithupha (emini) (Johane 4: 6, 8), lapho owesifazane waseSamariya efika emthonjeni ezokha amanzi (ukubiza umuntu ngegama lomuzi kwakuyinto engemnandi, ngoba ukuthi umuntu onjalo wayengeyena owomphakathi wakwa-Israyeli), futhi uMphathi wathintana naye wathi:

– Ngiphuzise (Johane 4: 7).

Isimo seNkosi ngomSamariya (ecela amanzi) saveza lokho abesilisa nabesifazane abahloniphekile abanakho okuhle kakhulu: ukuqonda, ukubonisana (Jobe 32: 8).

Owesifazane kumele ngabe ubuze umbuzo ngokususelwa kububanzi bolwazi lwangaphambili. Akazange akhe umcabango omuhle kakhulu wobuntu, kepha kuphakamise umbuzo obalulekile kulowo wesifazane nakubantu bakhe:

– UngumJuda, ungicela kanjani ukuba ngiphuze kimi, ukuthi ngingowesifazane waseSamariya? (Johane 4: 9).

AmaSamariya ayebandlululwa ngamaJuda, kepha uJesu, yize ayengumJuda, akazange alubalule lolu daba, kepha lona

wesifazane wayifeza injongo yakhe kahle kakhulu ngaleso sikhathi.

Embuzweni, owesifazane uqhakambisa ukuthi wayengowesifazane futhi ngasikhathi sinye ungumSamariya, okungukuthi, ukuthi kwakukhona isithiyo esiphindwe kabili kuleyo ndoda okwakungathi, kufanele, ibe ngumJuda onomona ngokwenkolo yakhe.

Imibuzo eminingi yavela ekhanda lomSamariya, njengoba uJesu ayishaya indiva imikhuba nemithetho ephathelene nobuJuda lapho ecela amanzi. – Wayengazi yini ukuthi ngingowesifazane nomSamariya? Ngabe uzophuza amanzi engimnika wona ngaphandle kokwesaba ukungcoliseka?

## Isipho SikaNkulunkulu

Ngemuva kokuvusa ukucabanga komSamariya, uJesu uphinde avuse intshisekelo yowesifazane:

– Uma usazi isipho sikaNkulunkulu, futhi ngubani othi kuwe: Ngiphuzise, □□ubungacela kuye, akuphe amanzi aphilayo.

Owesifazane waseSamariya akazange afinyelele ngokushesha ekuphakameni kwamazwi kaKristu, ngoba wayengenalo ulwazi eqinisweni.

“Kepha ukudla okuqinile kungokwalabo abaphelele, abathi, ngokwesiko, basebenzise izinzwa zabo ukwahlukanisa okuhle nokubi” (Heb 5:14).

Ukube umSamariya ubenengqondo evocavoca umzimba, ubengeke abuze lo mbuzo:

– Nkosi, awunakho ukuhamba nakho, futhi umthombo ujulile; uwathathaphi-ke amanzi aphilayo?

Kusukela empikiswaneni, uyabona ukuthi owesifazane

waseSamariya ugxila ekungenzeki kokuthola amanzi ngaphandle kwezindlela ezidingekayo, kodwa-ke, akazange aphikisane nalokho uJesu akusho ngokuba namanzi aphilayo.

Engacabangi ngempikiswano yokuqala kaJesu mayelana nesipho sikaNkulunkulu, wahlaziya:

Wena umkhulu yini kunobaba uJakobe, owasinika lo mthombo, eziphuza kuwo, nezingane zakhe, nezinkomo zakhe na?

Ukunikela ngenye indlela yamanzi ngaphandle kwamanzi emthonjeni kaJakobe kwenza kwabonakala kumSamariya ukuthi lowo mJuda ongaziwa, okungenani, wayegabadela, njengoba wazibeka endaweni ephakeme kunaleyo kaJakobe, owashiya lo mthombo njengefa ezinganeni zakhe futhi, ngaleso sikhathi okunikeze isidingo samaSamariya amaningi.

Imibuzo elandelayo ibidinga izimpendulo:

Awudingi ukukha amanzi nomthombo ujulile! Uwathathaphi amanzi aphilayo?

Kepha uJesu wayesebenzela ukuthi “ukuzwa” kwalowo wesifazane kuvuswe yizwi likaNkulunkulu, ngoba isiphakamiso sakhe sakwenza kwaziwa ukuthi empeleni wayephakeme kunoyise uJakobe uqobo.

Kwakungalesi sikhathi lapho ulwazi lomSamariya lwalungelona, ngoba ukube wayazi ukuthi uJesu ungubani, wayezokwazi ngasikhathi sinye isipho sikaNkulunkulu, ngoba uKristu uyisipho sikaNkulunkulu.

Ukube wayazi ukuthi ubani owayebuza: – Ngiphuzise, ngangizokwazi ukuthi wayemkhulu kunobaba uJakobe, ngangizokwazi ukuthi uKristu wayeyinzalo ethenjisiwe ka-Abrama okuzozibusisa ngayo yonke imindeni yomhlaba (Gen. 28:14).

Ukube wayazi ukuthi uKristu ungubani, wayezobona ukuthi ngamanzi ayenikelwa nguKristu, empeleni nangomthetho wayezoba

ngomunye wabantwana baka-Abrahama. Ukube wayemazi uKristu, wayezobona ukuthi izingane ngokwenyama akuzona ezika-Abrahama, kodwa zingabantwana bokukholwa, inzalo ka-Adamu wokugcina (uKristu) owayezibonakalisa emhlabeni (Gal 3:26) -29; Roma 9: 8).

Ukube wayemazi uKristu, wayezobona ukuthi yize ayengowokugcina angaba yingxenye yabokuqala, ngoba ngeNzalo kungenzeka ukuthi zonke izizwe zibusiswe njengo-Abrahama okholwayo (Mt 19:30).

Ukube wayazi Lowo owayecela okuphuzwayo futhi owayemupha amanzi aphilayo, wayezobona ukuthi uyisipho sikaNkulunkulu, ngoba nguKristu onika impilo emhlabeni (Johane 1: 4). Wayezobona ukuthi ungumpristi omkhulu ngokohlelo lukaMelkisedeki, okungathi ngaye bonke abantu, besizwe noma ulimi, banikele ngezipo futhi bamukelwe nguNkulunkulu.

“Wenyukela phezulu, wathumba abathunjiweyo, wamukela izipho zabantu, ngisho nezihlubuki, ukuze iNkosi uNkulunkulu ihlale phakathi kwabo” (IHu 68:18).

UNkulunkulu wafakaza ngomnikelo (izipho) u-Abela ayenikele ngaye ngenxa yalowo owayezokhuphukela endaweni ephakeme, athumbe ukuthunjwa, umpristi ophakeme owenziwe nguNkulunkulu ngaphandle kokuqala (nokuphela) kosuku (Heb 7: 3) wazinikela kuye njengewundlu elingenasici kuNkulunkulu, futhi kungaye kuphela amadoda amukelwa uNkulunkulu (Heb 7:25).

## **Izidingo zansuku zonke**

Umbuzo wowsifazane: -Wena umkhulu yini kunobaba uJakobe na? I ibisebenza, kodwa-ke, ibingamvumeli ukuthi abone ukuthi ngubani lowo muntu owacela amanzi emthonjeni kaJacob futhi, ngasikhathi sinye, wanikela ngamanzi aphilayo

“Noma ngubani ophuza la manzi uyophinde ome; Kepha noma ngubani ophuza amanzi engimnika wona akasoze oma, ngoba

amanzi engimupha wona ayoba ngumthombo wamanzi kuye ogxumela empilweni yaphakade” (Johane 4:14).

Kuyamangaza ukuthi owesifazane waseSamariya, owayenomcabango obanzi ngenkathi ebona ukuthi uJesu wayesho ukuthi wayemkhulu kunoBaba uJakobe, wasemukela isicelo sakhe, sokuthi wayenamanzi ayengamvimba ukuba ome, kepha akubuze ngamanzi kahle kaJakobe.

Isiphakamiso sikaJesu sasicacile: ‘Noma ngubani ophuza amanzi engimnika wona akasoze oma’, i- futhi wayewafunelani amanzi, uma enamanzi aphezulu?

Owesifazane wayenesithakazelo kulokho uJesu ayekusho, kodwa ukuqonda kwakhe kwakungabonakali.

Yini eyenza lo wesifazane afune amanzi uJesu amnikeze wona, yize iNkosi yayomile?

Impendulo itholakala esicelweni somSamariya:

– Nkosi, ngiphe lawo manzi, ukuze ngingabe ngisoma futhi, futhi ngingezi lapha ukuwakha.

Kulezi zinsuku kucishe kungacabangeki ukuthi lowo wesifazane kwakumele athole amanzi. Kwakuyihora lesithupha lapho lo wesifazane eyokha amanzi ukuze amnikeze izidingo zakhe eziyisisekelo.

Ngenkathi osukwini lwethu lokho abaningi abakuqondayo ngokuyisisekelo, okubalulekile, kuhlukile kulokho lowo wesifazane ayekudinga, kungenzeka ukukala ukuthi kungakanani okuqondwa yindoda njengokucabanga okudaka okubalulekile. Uma okusemqoka kuphazamisa ukuqonda kokuhlongozwayo kuvangeli, kuthiwani ngezindaba zalokhu kuphila?

Indoda owesifazane waseSamariya wayengazi ukuthi ucele amanzi, manje-ke wamnikeza amanzi anezakhiwo ezingacabangeki: wayecima ukoma kwakhe ukuze angabe esadinga ukuphuza amanzi futhi.

Lapho lona wesifazane ekhombisa intshisekelo 'ngamanzi aphilayo', uJesu wathi:

– Hamba uyobiza umyeni wakho: – Anginayo indoda.

UJesu waphendula wathi:

– Usho kahle: Anginandoda; Ngoba ubunamadoda amahlanu, futhi lokhu onakho manje akuyona indoda yakho; lokhu ukusho ngeqiniso.

Qaphela ukuthi uJesu akazange akhiphe isinqumo samagugu ngesimo sowesifazane, ngoba Yena uqobo wathi akahluleli muntu ngokwenyama, ngoba akazelanga ukwahlulela umhlaba, kepha ukusindisa (Johane 8:15). Johane 12:47).

Ngalesi sikhathi owesifazane wabona ukuthi uJesu ungumprofethi:

Nkosi, ngiyabona ukuthi ungumprofethi wena. Kuyathakazelisa ukuthi owesifazane waseSamariya wabona lowo mJuda njengomprofethi ngasikhathi sinye futhi, ngasikhathi sinye, ngokumangazayo, wabuza lo mbuzo olandelayo:

Baba bethu babekhonzela kule ntaba, kepha nina nithi iJerusalema yindawo yokukhonza.

Lapho owesifazane waseSamariya ethola ukuthi uKristu ungumprofethi, washiya izidingo zakhe eziyisisekelo eceleni waqala ukubuza ngendawo yokukhonzela.

NjengomSamariya, wayeyazi kahle indaba eyaholela amaJuda ukuthi angaxhumani namaSamariya. Incwadi ka-Ezra iqukethe okunye ukungezwani okwakukhona phakathi kwamaJuda namaSamariya ngoba amaJuda awavumanga amaSamariya ukuthi asize ekwakheni ithempeli lesibili ngaphansi komyalo kaKoresi (Umd. 4: 1-24), futhi ukuvukela umbuso kwaqala ngoba inkosi yase I-Asiriya yafaka emadolobheni aseSamariya abantu abavela eBabiloni abeza ukuhlala esifundeni, bathatha indawo yabantu bakwa-Israyeli ababethunjiwe phambilini futhi abamukela inkolo yamaJuda (2Kho

17:24 comp. Ed 4: 2 no 9- 10).

Umbuzo wokuthi indawo ye- yokukhonza i-era millenary futhi, ngaphambi komprofethi, izingxabano zakhe zansuku zonke azisabalulekile, ngoba ithuba lalihlukile: thola indawo yokukhonza nokuthi ungakhonza kanjani.

Ngabe kunelukuluku yini ukwazi ukuthi ukusabela kungaba njani, osukwini lwethu, uma umKristu ethola ukuthi wayephambi komprofethi? Kungaba yini imibuzo ngomuntu oziveza njengomprofethi?

Ngicabanga ukuthi uma amaKrestu anamhlanje ethola umprofethi, imibuzo ibizothi: – Ngizoyithenga nini indlu yami? Ngizoba nayo nini imoto yami? Ngishada nini? Ngizoshada nobani? Ngabe ingane yami izoba owesilisa noma owesifazane? Ngizokhokha nini izikweletu zami? Ingabe ngizoceba? Njll

Kepha lapho umSamariya ethola ukuthi wayephambi komprofethi, wafuna ukwazi ngezindaba zikamoya, eshiya izidingo zakhe zasemuva ngemuva. Kwakungabalulekanga ukwazi ukuthi uzoba nendoda yini, nokuthi uzoyeka yini ukuya emthonjeni kaJakobe ukuyokha amanzi. Manje, umbuzo wendawo yokukhonzela ubulokhu uqhubeka izizukulwane ngezizukulwane futhi lelo bekuyithuba ebelingeke liphuthelwe.

Ngalesi sitatimende:

– Ngiyabona ukuthi ungumprofethi wena. singacabanga ukuthi owesifazane wayekuqonda okwakwenzeka ngempela.

Ngokungafani namanye amaJuda ayegxile ekukholweni kwawo, emthethweni nasekwenzeni amasiko, abaprofethi bakwa-Israyeli babengewona amaJuda aboshwe kulezi zibopho.

Kwakufana nokuthi: – Ah, manje sengiyaqonda! Wena ufana no-Eliya no-Elisha, abaprofethi abangazange bancengwe ngabanye abantu, ngoba bobabili baya kwezinye izizwe futhi bangena nasemakhaya ezintandane, abafelokazi, njll. Kuphela



njengomprofethi ukuxhumana nowesifazane waseSamariya, ngoba u-Eliya waya ekhaya lomfelokazi owayehlala eSarepta, emazweni aseSidoni wamcela amanzi okuphuza:

“Ngicela ungilethele amanzi, ngiphuze ngevazi” (1Kho 17:10).

U-Elisha yena wasebenzisa lokho ayekunikezwa owesifazane ocebile owayehlala edolobheni laseSunem, naye owaqanjwa ngegama elifanayo lomuzi njengoba kwenzeka kowesifazane waseSamariya (2 AmaKhosi 4: 8).

Kubaluleke kakhulu ukuhlaziya umlando kaNikodemus uma uqhathanisa nowesifazane waseSamariya, ngoba phambi kukaNkulunkulu indoda enazo zonke izimfanelo zokuziphatha nezengqondo njengoba kwakunjalo ngoNikodemu ulingana nomuntu ongenanhlonipho, njengoba kwenzeka kumSamariya owesifazane.

## **Worship**

Kungaleso sikhathi lapho uJesu aphenula khona:

Ngikholwe, sifazane, ukuthi isikhathi siyeza, lapho ningasayikukhuleka kuBaba kule ntaba naseJerusalema.

UJesu wafundisa owesifazane waseSamariya ukuthi isikhathi sesifikile, ngoba ukukhonza kwakungasaboshelwe entabeni, kungaba yintaba yaseJerusalema noma eyaseSamariya.

UJesu wacela owesifazane waseSamariya ukuba akholelwe kuye futhi alandele imfundiso yakhe- “Mfazi, ngikholwe...” (v. 21). Ube esephendula umbuzo ojwayele amaJuda namaSamariya:

– “Ukhonza ongakwaziyo; sithanda esikwaziyo ngoba insindiso ivela kuma Juda”.

Yize amaSamariya ayeqonda ukuthi akhonza uNkulunkulu, kepha ayemkhonza engamazi. Isimo samaSamariya yilokho umphostoli uPawulu asivezela amaKrestu ase-Efesu:

“Khumbulani-ke ukuthi phambilini beningabezizwe ngokwenyama, nabizwa ngokungasoki yilabo abasenyameni ababizwa ngokuthi ukusoka okwenziwe ngezandla zabantu; Ukuthi ngaleso sikhathi wawungenaye uKristu, uhlukani siwe nomphakathi wakwa-Israyeli, futhi ungabafokazi ezivumelwaneni zesithembiso, ungenathemba, futhi ungenaye uNkulunkulu emhlabeni” (Efe 2: 11 -12).

Ukuba nentando yokukhonza uNkulunkulu akuniki kumuntu isimo somkhulekeli weqiniso, ngoba amaJuda nawo ayekhonza, futhi akhonze abakwaziyo, ngoba insindiso ivela kumaJuda (Johane 4:22), kepha-ke, ukukhonza okunjalo kwakungekho emoyeni nangeqiniso (v. 23). Abaprofethi baphikisana nalokhu:

“Ngoba iNkosi ishilo ukuthi, Laba bantu basondela kimi, futhi bangidumisa ngomlomo wabo nangezindebe zabo, kepha izinhliziyi zabo ziyangifulathela, nokwesaba kwabo kimi kuqukethe imiyalo yabantu kuphela, ayekufundisiwe” (Is 29: 13).

Isitatimende sikaJesu silingana namaJuda kanye namaSamariya, njengoba bobabili bekholelwa ukuthi bakhonza uNkulunkulu, noma kunjalo, ukukhonza kwabo bekuyinto evela emlonyeni kuphela, kepha kude ‘nezinso’

“Ubatshalile, futhi baba nezimpande; bayakhula, bathele futhi; usemlonyeni wakho, kepha ukude nezinso zakho” (Jer 12: 2).

UJesu wethula umqondo weqiniso wokukhonza lapho ethi:

“Kepha isikhathi siyeza, sesikhona namanje, lapho abakhulekeli beqiniso beyakukhuleka kuBaba ngomoya nangeqiniso; ngoba uBaba ufuna abakhuleka kuye” (v. 23).

Ukukhonza uNkulunkulu kwenzeka kuphela ngomoya nangeqiniso, ngokungafani nokukhonza ngezindebe, okusho 'ukusondela' kuNkulunkulu ngezindebe kuphela, kubonakala, kepha inhliziyo ihlala ihlukanisiwe noNkulunkulu.

Yini uBaba ayifunayo? Abakhulekeli beqiniso, okungukuthi, labo abakhonza ngomoya nangeqiniso. NgokwemiBhalo, amehlo kaNkulunkulu afuna abalungileyo, abathembekile ebusweni bomhlaba, ngoba yilabo kuphela abahamba indlela eqondile abangamsebenzela "Ameblo ami azobe ethembekile ezweni, ukuze bahlale nami; ohamba ngendlela eqondileyo uyakungikhonza" (IHu 101: 6), ephikisana nesimo sabantu bakwa-Israyeli: "Kepha bayangifuna imihla ngemihla, bayakujabulela ukwazi izindlela zami, njengabantu abenza ubulungiswa, abangashiyi ukulunga kukaNkulunkulu wabo; bangicela amalungelo obulungiswa, futhi bayakujabulela ukufinyelela kuNkulunkulu" (Isa 58: 2).

Okungukuthi, uNkulunkulu useduze nalabo abambizayo, kodwa-ke, kulabo abambiza ngeqiniso "INKOSI iseduze nabo bonke abayibizayo, bonke abayibizayo ngeqiniso" (IHu 145: 18).

Kungokuncenga uNkulunkulu 'ngeqiniso' kuphela lapho ubutha buphukile futhi ubudlelwano busungulwa kabusha kuze kube sezingeni lokuthi umuntu ahlale noNkulunkulu "Wasivusa kanye naye, wasihlalisa ezindaweni zasezulwini, kuKristu Jesu" (Efe. 2: 6).

Ungabiza kanjani uNkulunkulu ngeqiniso? Ukungena emnyango wokulunga. Yilabo kuphela abangena emnyango wokulunga abazuza udumo lweqiniso kuNkulunkulu (IHu 118: 19). Yilabo kuphela abangena emnyango weNkosi abathembekile futhi abalungile (iHu 118: 20), futhi kuphela kulokhu, amehlo eNkosi.

UJesu ukubeka kucace ukuthi: "UNkulunkulu unguMoya, futhi kubalulekile ukuthi labo abamkhonzayo bamkhonze ngomoya nangeqiniso", kungani, uNkulunkulu unguMoya, futhi uJesu wengeza ukuthi amazwi awashoyo angumoya nokuphila (Johane 7:63), ngakho-ke, ukuze sikhonze ngomoya nangeqiniso

kuyadingeka ukuthi umuntu azalwe ngamanzi nangoMoya (Johane 3: 5), azalwe ngamazwi akhulunywa nguKristu.

## Ukuqiniseka kowesifazane waseSamarिया

Phezu kwesidingo sansuku zonke sokuyokha amanzi, okukhombisa isimo sowsifazane esithobekile, njengoba engenaso isigqila, ubenethemba. Yize engeyena owomphakathi wakwa-Israyeli, wayeqinisekile:

– Ngiyazi ukuthi uMesiya (othiwa uKristu) uyeza; lapho efika, uyakusitshela konke.

Kwavelaphi lokhu kuqiniseka? Manje, isiqinisekiso esinjalo savela emiBhalweni. Ukuzethemba kwakhe bekuqinile, njengoba ebengalindele ukuba nomthombo wangasese, noma umyeni wakhe. Imibhalo ayithembisi ukwenziwa ngcono kwezezimali noma komndeni, kepha ikhombisa ukuthi uKristu, umlamuleli phakathi kukaNkulunkulu nabantu, wayezofika, nokuthi uzokwazisa abantu konke okuphathelene nombuso kaNkulunkulu.

Ngenxa yokwethembela kowesifazane emiBhalweni, uJesu uyaziveza: – Yimi, ngikhuluma nawe! I- Kungani uJesu aziveza kulowo wesifazane, uma kwezinye izindima zebhayibheli ayalela abafundi bakhe ukuthi bangavezi kunoma ngubani ukuthi unguKristu? (Mt 16: 20) Ngoba ukuvuma kweqiniso yilokho okuvela ebufakazini obunikezwa yiMibhalo ngoKristu (uJohn 5: 32 no-39), hhayi ezibonakalisweni eziyisimangaliso (John 1:50; John 6:30).

Ngaleso sikhathi abafundi bafika futhi badideka ukuthi uKristu ukhuluma nowesifazane “Ngalokhu abafundi bakhe beza, bamangala ukuthi ukhuluma nowesifazane; kodwa kakho owathi kuye: Imiphi imibuzo? noma: Kungani ukhuluma naye?” (v. 27).

Owesifazane waseSamariya washiya inhloso yakhe wagijimela edolobheni wabiza amadoda ukuba aphenye ukuthi umJuda emthonjeni kaJakobe wayenguKristu “Owesifazane wayeseshiya imbiza yakhe, wangena emzini, wathi kulawo madoda: ‘Wozani nibone umuntu ongitshele konke engikwenzileyo. Lo akuyena yini uKristu?’” (Ikhasi 28 no-29)

Njengowesifazane ngaleso sikhathi owayeyisakhamuzi sesigaba sesibili, akazange aphoqe inkolelo yakhe, kunalokho wanxusa amadoda ukuba aye kuJesu futhi ahlaziye amazwi akhe. Abantu basekhaya bahamba baya kuKristu

– “Ngakho-ke bashiya umuzi baya kuye” (v. 30).

Kwaphinda futhi kwacaca izimpawu zomprofethi weqiniso: “Bakhubeka ngaye. Kodwa uJesu wathi kubo, “Akekho umprofethi ngaphandle kokuhlonishwa, ngaphandle kwezwe lakhe nasekhaya lakhe” (Mt 13: 57). Kubantu bezinye izizwe uJesu wahlonishwa njengomprofethi, ohlukile ezweni lakubo nasekhaya (Mt 13: 54).

Abafundi bancenga iNkosi:

– Rabí, yidla. U- uJesu wabaphendula wathi:

Nginokudla engikudlayo eningakwaziyo.

Ukukhulelwa kwabo kwakusagxile ezidingweni zomuntu. Kungaleso sikhathi lapho uJesu amemezela kubo ukuthi ‘wayelambeke’ ukwenza intando kaYise, nokwenza umsebenzi wakhe. Bekungaba yimuphi umsebenzi? Ipendulo ikuJohn 6, ivesi 29:

“Lona ngumsebenzi kaNkulunkulu: kholwa kulowo amthumileyo”.

Ngenkathi abafundi bakhe bekwazi ukufunda izikhathi lapho lomhlaba watshalwa futhi wavunwa (Johane 4:34), uJesu ‘wayebona’ amasimu amhlophe ngesivuno sikaYise. Kusukela ngaleso sikhathi lapho uKristu wayezibonakalisa kubavuni base bevele bethola inkokhelo yabo emhlabeni, futhi isivuno sempilo engunaphakade sase siqalile, futhi bobabili umhlwanyeli nomvuni bajabula ngomsebenzi owenziwe (v.

UJesu ucaphuna isisho esithi: “Omunye ngumhlwanyeli, omunye ngumvuni” i- (v. 37), futhi uxwayisa abafundi bakhe ukuthi babethunywe ukuba bavune emasimini ababengawasebenzi (v. 38). Yimiphi imikhakha le? Manje izinkambu uJesu azibona sezikulungele ukuvunwa kwakungabeZizwe. Babengakaze basebenze phakathi kwabeZizwe, manje babethunywe ukuthi basebenze phakathi kwabeZizwe, njengoba abanye base bewenzile lo mnumzane, okungukuthi, abanye abaprofethi abanjengo-Eliya no-Elisha babeye kwabeZizwe befanekisela umsebenzi ababezowenza (v. 38).

Ngenxa yobufakazi bowesifazane, owathi:

Wangitshela konke engikwenzile, amaSamariya amaningi akholelwa kuKristu. Thanda? Ngoba uthe: Wangitshela konke engikwenzile, uJesu waya ku amaSamariyawahlala nabo izinsuku ezimbili, bakholwa kuye ngenxa yakhe. Amazwi (Johane 4:41).

Abakholwanga kuKristu kuphela ngobufakazi bowesifazane, kodwa bakholwa ngoba, ngokuzwa uKristu ememezela umbuso wezulu kubo, bakholwa ukuthi ngempela unguMsindisi womhlaba (Johane 4:42).

## Ukuhlanekezelwa kwe

Ngenkathi inhloso yoMbhala noKristu kwakungukuthi amadoda akholelwe ukuthi unguMsindisi womhlaba, iWundlu likaNkulunkulu elisusa isono somhlaba, njll. Osukwini lwethu kunezinhlabo ezahlukahlukene zamavangeli angakhuthazi umsebenzi kaNkulunkulu weqiniso, okungukuthi: ukuthi abantu bakholelwe kuKristu njengomthunywa kaNkulunkulu.

Ithemba labo akulona izwe elizayo, lapho uKristu ezofika khona athathe labo abakholwa kanye Naye (Johane 14: 1-4), kodwa bagxile ezintweni nasezifisweni zalo mhlaba.

Abafundisi abaningi bamanga badonsela ukunaka kwabangaqaphile

ngokukhomba izidingo zabo zansuku zonke. Kungani? Ngoba izidingo zamadoda kufiphaza ukucabanga futhi zingazivumeli zihlaziye imibuzo enengqondo ebalulekile. Inkulumo yothisha bamanga ihlale ikhomba izidingo zempilo yansuku zonke ukudida abangaqaphile, njengoba izinkulumo zabo ziyize.

Kukhona labo abazozungeza othisha ngokwezintshisekelo zabo bese bephendukela ezinganekwaneni (2 Thim. 4: 4). Abanye bacabanga ukuthi uKristu ungumthombo wenzuzo, futhi bakhetha labo abafuna ukuceba (1 Thim. 6: 5-9).

Kepha kukhona nalabo abanokubukeka kokumesaba uNkulunkulu, okungenye nje inkolo, ngoba umyalezo wabo ubhekiswe ezintandaneni nakubafelokazi, balwela injongo yabampofu futhi badinga izinto ezibonakalayo, kepha bayakuphika ukusebenza kwevangeli ., ngoba aphikisana namaqiniso abalulekile njengokuvuka kwabafuleyo esikhathini esizayo nokubuya kukaJesu (2 Thim 2:18 no 3: 5;)

“Kungani, liyini ithemba lethu, noma injabulo, noma umqhele wenkazimulo na? Ingabe nawe awukho phambi kweNkosi yethu uJesu Kristu ekufikeni kwayo? ” (1Th 2:19).