

Oktober 8, 2017

Kuwa moja, sehemu mbili

Mungu anayewapa uvumilivu na kuhimiza awape akili moja kwa moja kulingana na Kristo Yesu, kwa hiyo kwa sauti moja unaweza-kwa sauti moja-utukuze Mungu na Baba wa Bwana wetu Yesu Kristo. **Warumi 15:5-6**

Kwa mujibu wa mstari wa 6, lengo la umoja wa Kikristo sio kuzunguka kwa tofauti kubwa chini ya veneer ya civility.

Kushikamana kwa utofauti sio lengo linalofaa. Nini Paulo alitarajia ilikuwa ibada ya kawaida ya jumuiya. Sala yake ni kwa akili moja, na kinywa kimoja, wanachama mbalimbali wa makanisa ya Kirumi wanaweza kumtukua Mungu na Baba wa Bwana wetu Yesu Kristo. Nia moja—homothymadon—inaonekana kuwa neno la kiufundi kwa umoja wa maombi katika kanisa la kwanza (Jewett, 2007).

Hatua ya yote sio tu kuwa na uwezo wa kuishi kwa amani na utulivu bila mjadala. Hiyo itakuwa, kwa kusema, tu kufuta udongo. Njia ya kujenga ni: na nini kinachohitaji kujengwa ni maisha ya kawaida ya sifa na ibada. 'Kwa marwazo moja' na 'kwa kinywa kimoja' buenda kwa pamoja, kuelezea kwamba umoja mzuri wa sifa na ibada ambayo inaonyesha ulimwengu wa kuangalia na kwa Wakristo wenyewe kwamba hawana ibada ya mungu wa pekee, makadirio ya utamaduni wao wenyewe, lakini Mungu Mmoja wa Kweli wa ulimwengu wote, Mungu ambaye sasa anajulikana kama Baba wa Yesu, Masihi (NT Wright, 2004).

NIA SAWA: Uwe na ufahamu, (kujiweka katika "viatu vyao"), kazi ili mtu mwingine apate faida, awapendeze watu; kuishi kulingana na wao. **MMOJA MMOJA:** Kwa pamoja. Tafuta njia za kuimba wimbo huo. Angalia kufanana, fidia juu ya hizo. **SAUTI MOJA:** Moyo wa kawaida na roho. Kuwa na mwenzake kama sisi ni wa Mungu.

Wiki ijayo: Watu wa Matumaini, Warumi 15:13

October 8, 2017

Becoming One, Part Two

May the God Who gives perseverance and encouragement grant you the same mind with one another according to Christ Jesus, so with one accord you may—with one voice—glorify the God and Father of our Lord Jesus Christ.

Romans 15:5-6

According to verse 6, the goal of Christian unity is not the submerging of substantial differences beneath a veneer of civility. Mere tolerance of diversity is not a worthy goal. What Paul expected was authentic communal worship. His prayer is with one mind, and one mouth, the diverse members of the Roman churches may glorify the God and Father of our Lord Jesus Christ. One mind—homothymadon—appears to be a technical term for prayerful unity in the early church (Jewett, 2007).

The point of it all is not simply being able to live in peace and quiet without squabbling. That would be, so to speak, simply clearing the ground of rubble. The point is to build: and what needs to be built is the common life of praise and worship. 'With one mind' and 'with one mouth' go closely together, describing that glad unanimity of praise and worship which indicates both to the watching world and to Christians themselves that they are not worshipping a merely local deity, the projection of their own culture, but the One True God of all the world, the God now known as the Father of Jesus, the Messiah (NT Wright, 2004).

Same mind: Give yourself to understanding, (putting yourself in "their shoes"), work so someone else gets the advantage, cherish people and live in harmony with them. One accord: In unison. Find ways to sing the same notes. Look for similarities, capitalize on those. One voice: A common heart and soul. Belonging to one another as we belong to God.

Next week: A People of Hope, Romans 15:13

Oktoba 8, 2017

Kuwa moja, sehemu mbili

Utatu: *Mafundisho yanayosema huko kuna tofauti tatu za milele na muhimu-watu watatu katika dutu moja. Baba, Mwana, na Roho Mtakatifu ambao ni milele milele, sawa, na kushiriki moja ya ukweli wa Mungu.*

Upatanisho: *Hii ni maana kwamba kuachana na ushirika kutoka kwa Mungu unaohusishwa na dhambi ni kushinda tunapoingia katika uhusiano mpya na Mungu.*

Ukombozi: *Ina maana uhuru kutoka kwa dhambi, na kupokea kwa kusudi jipya, yaani, kumpenda Mungu kwa maisha yetu yote, na jirani yetu kama sisi wenyewe. Maisha yetu yanakombolewa kutoka kwa dhambi na kwa upendo (Dr. Diane LeClerc, Kugundua Utakatifu wa Kikristo, 2010).*

Kwa misingi ya Zaburi ya 69, Paulo anaweka kanuni: hata Masihi hakuweza 'kujifurahisha mwenyewe', lakini badala yake alikuwa na kuchukua mwenyewe juu ya matusi ambayo watu walikuwa wakikuja juu ya Mungu wa Israeli. (Warumi 15: 3-4) Paulo anasema kuwa kujidharau, kujikana na haki, ambayo iliunda njia ambayo Yesu alipaswa kuifanya kukamilisha kazi yake ya kimesiya, pia ni njia ambayo Wakristo wanapaswa kutembea wanapoweka kazi hiyo katika mazoezi. Wakristo wanapaswa kuishi pamoja na watu ambao hawafikiri kama wao, na hawapaswi kujaribu kulazimisha wengine katika nafasi wao wenyewe wamechukua. Paulo anahimiza hatua tofauti bado. Anasisitiza kwamba Wakristo wote wanapaswa kujifunza kitu kimoja juu ya kujisalimisha kwa mujibu wa Masihi (NT Wright, 2004).

October 8, 2017

Becoming One, Part Two

Trinity: *Doctrine stating there are three eternal and essential distinctions—three persons in one substance. The Father, Son, and Holy Spirit Who are co-eternal, co-equal, and share one divine reality.*

Reconciliation: *This is the sense that the alienation and estrangement from God implicit in sin is overcome when we come into a new relationship with God.*

Redemption: *Implies liberation from sin, and the receiving of a new purpose, namely, to love God with all our being, and our neighbor as ourselves. Our lives are redeemed from sin and for love (Dr. Diane LeClerc, Discovering Christian Holiness, 2010).*

On the basis of Psalm 69, Paul sets out a principle: even the Messiah was not able to 'please Himself', but instead had to take on Himself the insults which people were heaping on Israel's God. (Romans 15:3-4) Paul is saying that the self-humiliation, the renouncing of rights, which formed the path Jesus had to tread to complete His messianic work, is also the path which Christians must tread as they put that same work into practice. Christians are to live alongside people who do not think like them, and they must not try to force others into the position they themselves have taken. Paul is urging a still different point. He is insisting that all Christians should learn to think the same about mutual submission in accordance with the Messiah (NT Wright, 2004).