

Inkcazo yebhayibhile yokugwetyelwa

Ukugwetywa kweBhayibhile ayisosenzo sokugweba. Akukho kuthelekiswa phakathi kokusesikweni kweenkundla zabantu kunye nokusesikweni kukaThixo. Ukugwetyelwa kukaThixo kuvela kwisenzo sikaThixo sokuyila, ekuthi ngaso umntu omtsha adalwe ngokukaThixo ngokusesikweni nangobungcwele bokwenene (Eph 4: 24). Ukulungiswa kweBhayibhile akufani nesigwebo, kuba nakwinkundla yomntu umntu onetyala akafunyanwa emsulwa.

Inkcazo yebhayibhile yokugwetyelwa

UMGANGATHO WEBHAYIBHILE ubhekisa kwimeko entsha efanelekileyo kwabo bakholwayo (baphumle) kuKrestu ngenyaniso yegospile (ukholo), ngenxa yesenzo sokuyila sikaTHIXO, nendoda eveliswe kuAdam, enetyala phambi koThixo, emva Ukufa kunye noKristu kuyenziwa kwakhona (kwenziwe) indoda entsha elilungisa, ekhululekile kwityala nakwisohlwayo.

Kuyaziwa ukuba amagama 'agwetyelwe' kunye 'nobulungisa' ziinguqulelo zamagama afanayo esiGrike (isenzi dikaios, ukwenza, ukuvakalisa ubulungisa, ukuthethelela; isibizo, dikaiosune, ubulungisa; isichazi, iDikaios, nje). Xa uThixo emgwebela umntu kungenxa yokuba wadala umntu omtsha, oko kukuthi, umntu omtsha udalelwe ubulungisa, kwaye ngenxa yesi sizathu uThixo embiza elilungisa kwaye ethe tye.

Isenzo sokugweba okanye isenzo sobabalo asinakuze simisele imeko yobulungisa (emsulwa) efanelekileyo kwisidalwa esitsha. Umntu omtsha owenziwe kuKristu ubhengezwa nje kuba eneneni engenatyala, oko kukuthi, umntu omtsha ngunyana Wokuthobela, ohluke kwimeko yakhe yakudala: unetyala, ugwetyelwe, unyana

wengqumbo nokungathobeli.

Kwabaninzi bezakwalizwi, kwaye phakathi kwabo sibalaselisa u-E. H. Bancroft, umgwebo ngulo:

'Isenzo somgwebo sikaThixo, othi lowo ubeka ithemba lakhe kuKrestu uvakaliswe ulungile emehlweni aKhe, kwaye ukhululekile kulo lonke ityala kunye nesohlwayo' Bancroft, Emery H., Elementary Theology, 3rd Ed, 1960, Tenth Impression, 2001, Hlelaora Batista Rhoqo, Iphepha 255.

KwiScofield, nangona kufanelekile, ikholwa lisengumoni. UThixo umphatha njengelungisa, kodwa oko akuthethi ukuba uThixo umenza olilungisa umntu.

"Ukugwetyelwa sisenzo sokwamkelwa nguThixo kwaye oko akuthethi ukwenza umntu amalungisa" Scofield, C. I., Scofield Bible with References, Roma 3: 28.

Kubonakala ngathi ukugwetyelwa ayisosenzo sokugweba. Akukho kuthelekiswa phakathi kokusesikweni kweenkundla zabantu kunye nokusesikweni kukaThixo. Ukugwetyelwa kuvela kwisenzo sikaThixo sokudala, ekwenziwa ngaso umntu omtsha, ngokukaThixo ngobulungisa bokwenene nobungcwele (Eph 4: 24). Ukugwetyelwa asikokugweba, kuba nakwinkundla yomntu umntu onetyala akanakubhengezwa emsulwa.

Ukugwetyelwa kungenxa yenyano yegospile, oko kukuthi, ngokholo (ivangeli) elalike lanikwa abangcwele. Ayilulo 'ukholo' olubekwa ngumntu kuThixo olumgwebelayo, kodwa ukugwetyelwa kuvela 'kumyalezo weendaba ezilungileyo' (ukholo) oluqukethe amandla anika ubomi kumntu omtsha (Rom. 1: 16 -17).

Amandla anjalo anikwa abo bakholwayo (ukholo), oko kukuthi, baphumla kuKristu, Lowo unamandla okwenza abantwana baka-Adam babe ngabakhe (Yohane 1:12 -13). Yiyo loo nto uPawulos esithi ubulungisa bukaThixo 'lukholo elukholweni'.

KuScofield, uThixo akamenzi umntu ukuba alunge, kodwa

uyamjonga kwaye amphathe njengolungileyo. Ngoku igama eliguqulelwe ngogwetyelo kukwenza, ukwenza, ukuvakalisa ubulungisa, kunye nokudala umntu omtsha kuKristu, uThixo wenza zonke izinto zibe ntsha. KuKristu kuvela umntu omtsha, enemeko entsha kunye nexesha elitsha!

Umntu omtsha udalwe ngobulungisa bokwenyani nobungcwele, yiyo loo nto ingxelo ayenzileyo uThixo iwela kwisidalwa esitsha, ingaze ibe yindoda endala eveliswe kuAdam. UThixo akangomntu oxokayo. Akabhengezi ubuxoki. Ngamalungisa kuphela avakaliswa elilungisa. Ukuba uThixo waqaphela kwaye wavakalisa ukuba umntu ulilungisa, nangona wayengenguye, bekungayi kuba yinyani.

Nangona kunjalo, siyazi ukuba uThixo uyinyani kwaye ngekhe amise ubuxoki:

“Ukuze izinto ezimbini ezingaguqukiyo, ekungenakwenzeka ukuba uThixo axoke kuzo, masibe nentuthuzelo eqinileyo, thina sibeka indawo yethu yokugcina ithemba esilicebileyo” (Heb. 6:18).

ULouis Berkhof kwiTheology yakhe eChaziweyo uchaza ukuthetheleleka njengesenzo sokugweba, esahlukileyo koku kujongwa ngasentla:

“Ukugwetyelwa isenzo somgwebo kaThixo, apho athi, ngokusekwe kubulungisa bukaYesu Krestu, ukuba onke amabango omthetho [kokubini ngokwento efunwa ngumthetho kuthi ngendlela yokuthobela kunye nokugweba yomoni njengokugwetywa nokufa] banelisekile kukujonga umoni ”.
Idem.

Njengokuba kwinkundla yomntu umntu onetyala engenakugwetyelwa okanye angabikho isohlwayo, naye ke uThixo akamgwebeli umntu okhohlakeleyo, kuba isenzo esinjalo asikokusesikweni.

“Uya kubuya umva kumazwi obuxoki, ungabulali abangenatyala nabalungileyo; ngokuba andiyi kumgwebela ongendawo ” (Ex

23: 7).

Yiyo loo nto xa ukholwa kuKrestu, umntu esifa kunye noKrestu, kuba isohlwayo esimiselweyo asinakudlula kumntu owonileyo (Rom. 7: 4). Kuphela ngulowo ufileyo ugwetyelweyo esonweni “Kuba owafayo ugwetyelwe, wakhululwa kuso isono” (Roma 6: 7).

Oku kuthetha ukuba uThixo akaze abhengeze amalungisa akhohlakeleyo, oko kukuthi, amadoda azalwe emva kwembewu ka-Adam akasokuze agwetyelwe nguThixo. Kuphela ngabo bazelwe ngokutsha kuKristu abavakaliswa bengamalungisa, kuba bafa kunye noKristu, kwaye isidalwa esitsha siyavuka.

UThixo ubhengeza kuphela ukuba bangamalungisa abo bavuka ekufeni kunye noKristu umntu omtsha utyalwe ngokwembewu engenakonakala, imbewu ka-Adam wokugqibela: uKristu (Is 61: 3).