

# Usebenzisa njani uDavide igama elithi 'ukuzithethelela'

Ngokucaphula kumdumisi uDavide, kunokwenzeka ukulinganisa ubungakanani bamabinzana athi 'gwebela' kunye 'nokugwetyelwa' (Rom 6: 2 -3 kunye no-7 no-11), kwaye, ngendlela efanayo, ukugwetyelwa kwabo kuqinisekile, kuba lowo ufileyo ugwetyelwe.

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Ndonile kuwe, kuwe ndedwa, ndenza okubi emehlweni akho; ukuze ube lilungisa ekuthetheni kwakho, umsulwa ekugwebeni kwakho.

(INdumiso 51: 4)

Igama elithi 'ugwetyelwe' lisetyenziswe ngumdumisi uDavide ukwazisa abafundi bakhe ukuba uThixo ulungile (ulungile). Njengoko umdumisi esazi ukuba uThixo ulungile, oku kukhuthaza umdumisi ukuba ayamkele imeko yakhe. Ke, kuyabonakala ukuba igama elithi 'ukugwetyelwa' (ukubhengeza okufanelekileyo) lisebenza kuphela kwinyani esisiseko.

Kubonakala ngathi ayifuneki, kodwa ayisiyiyo: UDavid uxela ukuba uThixo ulungile ngenxa yokuba elilungisa ngokwenyani, hayi ngenxa yokuba umdumisi eqonda ukuba unje.

Umpostile uPaulos xa evakalisa ukuba 'uThixo uyinyaniso' isekwe kwisibhengezo sikaKumkani uDavide, oko kukuthi, xa sibhengeza into echaphazela uThixo wethu, sazi ngokupheleleyo ukuba yinyani leyo, kuba yile nto sisixelelwa sisiBhalo.

"Lowo wabamkelayo ubungqina bakhe wangqina ukuba uThixo

uyinyaniso" (Yohane 3:33)

Sifike kwindawo ebaluleke kakhulu: ukuba umpostile uPawulos usebenzisa igama elithi 'ukugwetyelwa' (evakalisa elilungisa) ukubonisa into ngamaKrestu, loo ntetho kufuneka ibe yinyani, oko kukuthi, ibonakalise ubunyani obufanelekile kumaKristu.

Akukho ndlela yokubhengeza ukuba umntu ugwetyelwe ngaphandle kokuba loo mntu engaphumelelanga, oko kukuthi, amaKristu afa ngokufanelekileyo "Thina, bafa esonweni...", kwathiwa bangamalungisa "... kuba lowo ufileyo ugwetyelwe. isono".

Xa umpostile uPawulos ebhala ukuba amaKristu kuvakaliswe ukuba angamalungisa, akabhekiseli kuxolelo, okanye ukukhululwa, okanye ukunikezela, okanye ukuthatha ingqalelo okanye ukukholelwa. UPawulos ubhekisa kwinto ezele yonk 'into: lowo ufileyo ugwetyelwe.

Nabani na ongenguye umKristu akaphili ngokuvisisana nesibhengezo esinjalo, njengoko kuqinisekile ukuba akafanga esonweni. Ngaba kunokwenzeka ukuba umntu ongafakwanga kwisimelabizo somntu wokuqala kwisininzi samaRoma amathandathu, ivesi yesibini 'Si...' (Rom. 6: 2), ufumana ingxelo yokuba kulungile? Hayi! Kuba? Kuba lo mntu akafanga esonweni!

Nabani ongafanga esonweni akanakho ukugwetyelwa (ukubhengezwa elilungisa), kuba ingxelo enjalo ayinakuba yinyani.

Akukho ndlela yokusebenzisa igama elithi 'ukugwetyelwa' kwabo bangakhange bafe, kuba wonke umntu ozelwe ngokwenyama akayonyani "... nawo onke amadoda axokayo njengokuba kubhaliwe" (Rom. 3: 4).

Bonke abantu abazalwe nguAdam abayonyani, kodwa uThixo uyinyani.

Imeko yalowo ungekho kuKrestu ibubuxoki, ngokuchaseneyo noThixo, oyinyani "Kodwa ukuba inyani kaThixo indizisele

ubuqaqawuli obububuxoki ...” (Rom. 3: 7).

Ngokucaphula iNdumiso 51, ivesi 4, umpostile uPawulos usibekela ipharamitha eyimfuneko yokuba siqonde ubungakanani begama elithi ‘gwebela’ xa lisetyenziswa nguye.

Umpostile uPawulos usebenzisa kuphela igama elithi ‘gwebela’ into eyinyani. Ukuba bekukho isithunzi sokuthandabuza, okanye into enokwenzeka ukuba lowo ufileyo akagwetyelwa phambi koThixo, uPawulos akazukusebenzisa igama elithi ‘gwebela’.

Kuyinyaniso ukuba ‘ukugwetyelwa’ akubhekiseli ekuthobekeni kwehambo yobuthixo xa kusithiwa umntu olilungisa ulilungisa.

Ngaba uThixo uyinyaniso, ukuba angamgwebela umntu ongenabulungisa? Siza kugqiba ngenye indlela: UThixo akamthetheleli umntu ophilayo esonweni.

Kuba, ngesicatshulwa esivela kumdumisi uDavide, kunokwenzeka ukulinganisa ubungakanani bentsingiselo ethi ‘gwebela’ kunye ‘nokugwetyelwa’, kuhlala kunjalo ukuba amaKristu kufuneka akuthathele ingqalelo ukufa kwabo noKristu (Roma 6: 2-3 kunye no-7 no-11 , kwaye, ngendlela efanayo, ukugwetyelwa kwabo kuqinisekile, kuba nalowo ufileyo ugwetyelwe.

Ukuba uPawulos ucebisa amaKristu ukuba athabathe ngokufanelekileyo imeko yokufa esonweni (Roma 6:11), kungenxa yokuba kwakufuneka bazi ukuba bagwetyelwe ngokupheleleyo phambi koThixo “Kungoko bagwetyelwayo ngokwaselukholweni...” (Roma 5: 1). .

AmaKristu alungile phambi koThixo ngezi zizathu zilandelayo:

1. a) NguThixo osigwebelayo “NguThixo osigwebelayo” (Roma 8:32);
2. b) Sinoxolo noThixo, ubungqina bokwenene bokuba sigwetyelwe ngokwaselukholweni “Ngoko ke, sigwetyelwe nje ngokwaselukholweni, sinoxolo kuThixo ngayo iNkosi yethu uYesu Kristu” (Roma 5: 1), kwaye;

3. c) Akukho ukugwetywa kwabo bakuKristu Yesu, kuba sigwetyelwe ngokugqibeleleyo “Ngoku ke, ngoku akukho kugwetywa kwabakuKristu Yesu ...” (Rom. 8: 1).

Akukho sizathu sokuba abo babeke isohlwayo kuye. Ayigwetyelwa ukuba ngubani oselutshaba noThixo. Akufanelekanga ukuba ngubani ongathembeli kuThixo, ngubani onokumgwebela.

Ukuba umntu akakholelwa kwinto uThixo asele eyibonelele ngosindiso lwasimahla, kuhlala kunjalo loo mntu akakholelwa kuKristu Yesu, njengoko zonke ezi ntsikelelo zanikezelwa emnqamlezweni.

Umpostile ubonakalisa ukuba ngabo bafe ngokugqibeleleyo esonweni kuphela abagwetyelwayo kwaye ucebisa amaKristu ukuba ayazi le meko (Roma 6:11).

Kuphela ngabo babebethelelwe emnqamlezweni noKristu, batyalwe kunye naye, bangcwatywa ngokubhaptizwa ekufeni kwaye bavuka naye, abagwetyelweyo.