

Yintoni ukugwetyelwa?

Ukugwetyelwa ayingobugqwetha okanye isenzo sokugweba sikaThixo, esixolela, simkhulula okanye simnyanga umntu, ongenabulungisa, ngokungathi ulilungisa. Ngoku, ukuba uThixo ubaphathe ngokungenabulungisa ngokungathi ulungile, eneneni uya kuba wenza okungekho sikweni. Ukuba uThixo uthi umoni ulilungisa, singaba nengxelo eyintsomi nengacingelwayo, kuba uThixo ebeya kubhengeza into engeyonyani ngomntu.

Yintoni ukugwetyelwa?

“Kuba owafayo ugwetyelwe, wakhululwa kuso isono” (Roma 6: 7)

Iinkcazo ze Theological

Kuqhelekile ukuba inkolo yezenkolo iphathe imfundiso yokugwetyelwa njengemeko yomthetho, kungoko amabinzana athi ‘isenzo somthetho kaThixo’, ‘isenzo sokuqonda esivela kuThixo’, ‘ukuvakalisa ubulungisa’, njl., Kwiingcaciso malunga nesihloko sokugwetyelwa.

KwiScofield, nangona kufanelekile, ikholwa lisengumoni. UThixo uyayiqonda kwaye uyiphatha ikholwa njengelilungisa, kodwa oku akuthethi ukuba uThixo wenza umntu olilungisa.

“Umoni okholwayo ugwetyelwe, oko kukuthi, uphathwa njengelungisa (...) Ukugwetyelwa sisenzo sokwamkelwa nguThixo kwaye oko akuthethi ukwenza umntu abe lilungisa ...” Scofield Bible with References, Rom. 3:28.

Ukuze uCharles C. Ryrie athethelele iindlela:

“Ukuxela ukuba umntu ulungile. Omabini la magama esiHebhere (sadaq) kunye nesiGrike (dikaioō) athetha ‘ukuvakalisa’

okanye 'ukuvakalisa' isigwebo esivumayo, ukubhengeza umntu olungileyo. Le ngcamango ayithethi ukuba umntu makenze ubulungisa, koko ubhengeza nje ubulungisa "URyrie, uCharles Caldwell, iTheology Theology – Iyafumaneka kuye wonke umntu, iguqulelwe nguJarbas Aragão – São Paulo: Christian World, 2004, p. 345. UGeorge Eldon Ladd uyakuqonda ukuthethelelwa kwigama lesiGrike elithi dikaiō, njenge:

"'Chaza ubulungisa", ungayenzi intle'. Njengoko siza kubona, olona luvo luphambili, ekugwetyelweni, sisibhengezo sikaThixo, umgwebi olilungisa, wokuba umntu okholelwa kuKrestu, nangona enokuba ungumoni, ulungile-ubonwa njengolungileyo, kuba, kuKristu, wafika kubudlelwane obulungileyo noThixo "Ladd, George Eldon, New Testament Theology, eguqulelwe nguDarci Dusilek noJussara M. Pinto, 1. Ed – São Paulo: Exodus, 97, p. 409.

Ukugwetyelwa ayingobugwenxa okanye isenzo sokugweba esenziwa nguThixo asixolelayo, simkhulula kwaye simnyanga umntu ongalunganga ngokungathi ulilungisa. Ngoku, ukuba uThixo ubaphathe ngokungenabulungisa ngokungathi ulungile, eneneni uya kuba wenza okungekho sikweni. Ukuba uThixo uthi umoni ulilungisa, singaba nengxelo eyintsomi nengacingelwayo, kuba uThixo ebeya kubhengeza into engeyonyani ngomntu.

Umongo wemfundiso yokugwetyelwa kukuba uThixo udala umntu omtsha kubulungisa bokwenyani nobungcwele kwaye umbiza ngokuba ulungile kuba loo mntu mtsha ulungile. UThixo akasebenzi ngobugqwetha, ubulungisa bokucinga, ukuya kwinqanaba lokuphatha njengalowo ungenabulungisa ngokwenene.

Ukulungiswa kwabafundi bezakwalizwi, ukugwetyelwa sisenzo sokugweba sikaThixo ngaphandle kotshintsho ebomini babo, oko kukuthi, uThixo akatshintshi imeko yomntu. Kukho ubuxoki, kuba uThixo ugwebela abo bazelwe ngokutsha (Yohane 3: 3). Ngoku, ukuba umntu uzelwe ngokukaThixo kwakhona, oku kuthetha ukuba uThixo wayiguqula imeko yomntu (1 Petros 1: 3 no 23).

Imeko yekholwa yahluke kwaphela kuleyo yayingakholelwa kuKrestu. Phambi kokukholelwa, umntu uphantsi kwamandla obumnyama kwaye, emva kokukholelwa, uhanjiswa ebukumkanini boNyana wothando lwakhe “owasikhupha emandleni obumnyama, wasisa kubukumkani boNyana wothando lwakhe” (Cl 1: 13).

Xa umntu wayephila esonweni esemandleni obumnyama, ke ngekhe avakaliswe elilungisa, kodwa abafuleyo besono bagwetyelwe.

Ngoku, iinkqubo zomthetho esizifumana kwiinkundla zijongana nemiba nobudlelwane obunobutyebi phakathi kwabaphilayo, kanti imfundiso yokugwetyelwa ayibandakanyi imigaqo-nkqubo yezomthetho, kuba ngabo bafe nje esonweni bagwetyelwe esonweni!

Ibhayibhile ibonisa ukuba amaJuda kwanabeeNtlanga basindiswa ngobabalo lukaThixo olutyhilwe kuKristu Yesu. Ukusindiswa ngobabalo lukaThixo kuyafana nokusindiswa ngokholo, kuba uYesu ulukholo olubonakalalisiweyo (Gal 3:23). UYesu sisiseko esiqinileyo apho umntu athembele ngokupheleleyo kuThixo kwaye agwetyelwe (Heb 11: 1; 2 Kor 3: 4; Col 1:22).

UDaniel B. Pecota wathi:

“Ukholo alusoze lube sisiseko sokugwetyelwa. ITestamente Entsha ayizange ithi ukugwetyelwa yi-dia pistin (“endaweni yokufumana ukholo”), kodwa i-pisteos dia, (“ngokholo”) “.

Ngoku, ukuba siyaqonda ukuba uKrestu lukholo olwaluza kubonakaliswa, kulandela ukuba uKristu (ukholo) wayenjalo, kwaye uhlala esisiseko sokugwetyelwa. Ukudideka phakathi kuka ‘dia pistin’ (ukuthembela enyanisweni) kunye no’di pisteos ‘(inyani yona) kungenxa yokungafundeki kakuhle kwezibhayibhile, kuba uKrestu sisiseko esiqinileyo apho amadoda akholelwa ukuba ayamkholisa uThixo , kuba ukugwetyelwa kungoKristu (usuku lweepisteos).

Ingxaki enkulu kwimfundiso yabahlaziyi yokugwetyelwa kukuzama ukwahlula imfundiso yokugwetyelwa kwimfundiso yokuzalwa

ngokutsha. Ngaphandle kokuphinda uzalwe akukho kugwetyelwa kwaye akukho kugwetyelwa ngaphandle kohlaziyo. Xa umntu enziwe ngokwenyama negazi, kubakho isigwebo sikaThixo: unetyala, kuba le yimeko yomntu owenziwe ngokwenyama (Yohane 1:12). Kodwa, xa umntu eveliswa kwakhona (ehlaziyiweyo), isigwebo asinikayo uThixo sithi: siyathetheleleka, kuba umntu ulilungisa.

Ukugwetywa kuAdam

Inyathelo lokuqala lokuqonda imfundiso yokugwetyelwa kukuqonda ukuba bonke abantu bonile kwaye basilela kuzuko lukaThixo (Rom. 3:23). Oku kuthetha ukuba, ngenxa yokona kuka-Adam, bonke abantu bebonke, xa babekwithanga lika-Adam, baba ziinqambi kwaye bafa kuThixo (Nd 53: 3; Nd 14: 3). Emva kokona kuka-Adam, yonke inzala yakhe yaqala ukuphilela isono kwaye yafa (yahlukaniswa, yahlulwa) kuThixo.

Xa ethetha ngale meko izuzwe njengelifa kuAdam, umpostile uPawulos wathi onke amadoda (amaJuda neeNtlanga) ngokwemvelo ayengabantwana bengqumbo (Efe. 2: 3). Kutheni abantwana bengqumbo? Kuba babengabantwana bokungathobeli kuka-Adam "Makungabikho namnye unilukuhlayo ngamazwi alambathayo; Ngenxa yezo zinto ingqumbo kaThixo phezu kwabangevayo "(Efese 5: 6).

Ngenxa yokona kuka-Adam isono sangena emhlabeni, nangenxa yokungathobeli kwakhe bonke abantu bangaboni "Ke ngoko, njengokuba isono sangena ehlabathini ngesono, kwangena ke ukufa ngaso isono; ngenxa yoko bonke bonile"(Roma 5:12). Bonke abantu abazelwe ngokwenyama bangaboni kuba isigwebo sika-Adam (ukufa) sadlulela kuyo yonke inzala yakhe.

Uninzi alwazi ukuba abantu bangaboni ngenxa yesigwebo esizuzwe njengelifa kuAdam, kwaye bacinga ukuba abantu bangaboni ngenxa yemicimbi yokuziphatha evela kulwazi lokulungileyo nokubi.

Kuyimfuneko ukuba sikubone kakuhle ukona kuka-Adam kulwazi

olufunyenwe kwiziqhamo zolwazi lokulungileyo nokubi. Ngelixa ulwazi lokulungileyo nokungalunganga lwalungeyiyo into eyahlula umntu kuThixo (isono), kuba uThixo uyakwazi okulungileyo nokubi (Gen. 3:22), ukungathobeli kwazisa isono (ukwahlukana, ukwahlukana, ukwahlukana) Isizathu somthetho owawusithi: Uya kufa ngokuqinisekileyo (Gen. 2:17).

Isono singqineke sikhohlakele ngokugqithisileyo kuba umthetho ongcwele, olungileyo nomhle isono silawula sambulala umntu (Rom. 7:13). Ngaphandle kwesohlwayo somthetho: 'uyakufa uyakufa', isono besingayi kuba namandla okulawula umntu, kodwa ngamandla omthetho (uya kufa ngokuqinisekileyo) isono safumana ithuba saza sabulala umntu (Rom. 7:11). Umthetho owanikwa e-Eden wawungcwele, ulungile kwaye ulungile kuba wawulumkisa umntu ngeziphumo zokungathobeli (awusayi kutya, kuba mhla wawutya, uya kufa ngokuqinisekileyo).

Ngenxa yokona, abantu benziwe ngobugwenxa kwaye bakhulelwa esonweni (Nd 51: 5). Ukusuka kunina (kwasekuqaleni) abantu bayamfulathela uThixo (Nd 58: 3), eyona ndoda ingcono ifaniswa nameva, kwaye ethe tye ngocingo olwenziwe ngameva (Mk 7: 4). Kungenxa yokona kuka-Adam ukuba isigwebo siviwe: unetyala! (KwabaseRoma 3:23)

Yiyo ke loo nto uYobhi wabuza ukuba: "Ngubani onokukhupha eyona nyulu kwelinqambi? Akukho namnye "(Yobhi 14: 4). Kodwa into engenakwenzeka ebantwini inokwenzeka kuThixo, kuba unamandla okwenza yonke into ibe ntsha: "ebakhangele ke uYesu, wathi, Kubantu akunakwenzeka; kungenxa kaThixo, kuba kungenxa kaThixo konke. izinto zinokwenzeka "(Marko 10:27).

Ukugwetyelwa yimpendulo kaThixo kweyona mibuzo ibalulekileyo ebantwini: Umntu angamkeleka njani phambi koThixo? Impendulo icacile kwiTestamente eNtsha, ngakumbi ngolu hlobo lulandelayo lukaYesu Krestu: "Inene, inene, ndithi kuwe, Ongazalwanga ngokutsha akanakububona ubukumkani bukaThixo" (Yohane 3: 3). Kuyimfuneko ukuba uzalwe ngamanzi nangoMoya, kuba okuzalwa yinyama kuyinyama, kodwa abo bazelwe nguMoya bangabomoya (Roma

8: 1).

Ingxaki yokwahlulwa phakathi kukaThixo nabantu (isono) kubangelwa kukuzalwa kwendalo (1Co 15: 22), hayi kwindlela yokuziphatha kwamadoda. Isono sinxulumene nendalo yomntu ewileyo, hayi indlela aziphethe ngayo eluntwini.

Isisombululo kwisigwebo umntu asiphumezayo ekugwetyelweni kuKristu sivele kumandla kaThixo, hayi kwisenzo sokugweba. Okokuqala, kuba kwakwanele ukuba umntu angamthobeli uMdali ukuze isigwebo sokugwetywa simiselwe: ukufa (ukwahlulwa) kwabantu bonke (Roma 5:18). Okwesibini, kuba xa uYesu ebiza abantu ukuba bathabathe owakhe umnqamlezo, uyenza icace into yokuba ukuze uxolelaniswe noThixo nabantu kunyanzelekile ukuba uve isohlwayo esimiselweyo: ukufa. Ekufeni noKristu ubulungisa bunelisekile, kuba isohlwayo asiyonto engaphaya komntu owonileyo (Mt 10: 38; 1Ko 15: 36; 2Ko 4: 14).

Xa umntu owayekhuzekile abekwa phambi koYesu, wathi: "Ngoku ukuze wazi ukuba uNyana woMntu unamandla emhlabeni okuxolela izono (wathi kofe umzimba), Ndithi kuwe, Vuka, uthathe lala uye endlwini yakho "(Mk 2: 10 -11). Lo mgca uvela kuYesu ubonakalisa ukuba isicatshulwa esiqhelekileyo esivele kumaRoma 3, iivesi 21 ukuya ku-25 malunga nokugwetyelwa akubandakanyi iingcinga zenkundla.

Ukuxolela izono ayiyomfuneko esemthethweni, ngumbuzo wamandla! Kuphela ngabo banegunya phezu kodongwe abanokuxolela izono ukwenza izitya zembeko ngobunzima obufanayo (Rom 9:21). Yiyo loo nto umpostile uPaul engenazintlani ngevangelini, kuba igospile ngamandla kaThixo okusindisa wonke umntu okholwayo (Rom. 1:16).

Xa ethetha ngalo mbandela noYobhi, uThixo uyenza icace into yokuba, ukuze umntu akwazi ukuzibhengeza elilungisa, kuya kufuneka ukuba neengalo ezifana nezikaThixo kwaye adudume njengoPhezukonke. Kuya kufuneka ukunxiba uzuko nobungangamsha kwaye unxibe imbeko nobungangamela. Kuya kufuneka akwazi

ukuphalaza ingqumbo yakhe ngokutyumza abakhohlakeleyo endaweni yakhe. Kuphela kungokuhlangabezana nazo zonke ezi mfuno zidweliswe ngasentla apho umntu anokuthi azisindise (Yobhi 40: 8-14).

Kodwa, ekubeni umntu engenawo la mandla achazwe nguThixo, akasokuze akwazi ukuzivakalisa elilungisa okanye azisindise. UNyana woMntu, uYesu Krestu, kwelinye icala, angamvakalisa elilungisa umntu, kuba yena ngokwakhe wazambathisa ubuqaqawuli nobungangamsha ngokubuyela eluzukweni noBawo "Ke ngoku, Bawo, ndizukise nawe, Uzuko ebendinalo kunye nawe lingekabikho ihlabathi "(Yohane 17: 5); Bhinqa ikrele lakho ethangeni, gorha, Bhinqa indili yakho nobungangamela bakho (Nd 45: 3).

Ijaji elungileyo

Isinyathelo sesibini ekuqondeni imfundiso yokugwetyelwa kukuqonda ukuba akukho ndlela yokuba uThixo axele abo bagwetyelweyo bengenatyala. UThixo nje akanako ukuvumela isohlwayo esimiselwe abenzi bobubi ukuba sisetyenziswe kubo.

UThixo akaze amgwebele umntu olilungisa ongendawo. kuba andiyi kumgwebela ongendawo "(Ex 23: 7). UThixo akaze abaphathe abenzi-bubi ngokungathi ubenza nje "makube lee kuwe ukwenza ngokwendawo enjalo ukubulala olilungisa kunye nongendawo; amalungisa makabe njengongendawo, kude kuwe. Umgwebi womhlaba wonke akanakwenza okusesikweni na?" (Gen. 18:25). UThixo akanakuze aqiniseke ukuba isohlwayo asifumanayo sinikezelwe komnye, njengoko ifundeka ngolu hlobo: "Umphefumlo owonayo, kuya kufa wona; Unyana akayi kuthwala ubugwenxa bukayise, noyise akayi kubuthwala ubugwenxa bonyana. Ubulungisa belungisa buya kuhlala phezu kwalo kwaye ubungendawo bongendawo buwe phezu kwakhe "(Hez 18:20).

Xa uYesu waxelela uNikodemo ukuba kuyimfuneko ukuba umntu azalwe ngokutsha, yonke le mibuzo ingasentla yaqwalaselwa,

njengoko uYesu wayesazi kakuhle ukuba uThixo akaze athi abo bazalwe ngokwenyama ka-Adam bakhululekile kwityala.

Xa ukuzalwa kwendalo, umntu wenziwa umoni, isitya sokudimazeka, ke, umntwana wengqumbo nokungathobeli. Ukuvakalisa ukuba umntu ukhululekile esonweni, kufuneka afe kuqala, kuba ukuba akafanga akasokuze aphilele uThixo “Kuba lowo ufileyo ugwetyelwe.yesono ”(Roma 6: 7); “Zidenge! into oyihlwayelayo ayenziwa iphile ngaphandle kokuba ufe kuqala ”(1Ko 15:36).

UKrestu wafela aboni – ilungisa labangemalungisa – kodwa nabani na ongayityi inyama asele negazi likaKrestu akazukuba nabomi kuye, oko kukuthi, kubalulekile ukuba umntu abe nenxaxheba ekufeni kukaKrestu “Kuba naye uKrestu weva ubunzima kwakanye. ngenxa yezono, ilungisa labangemalungisa, ukuba lisikhokelele kuThixo; ebulewe okunene esenyameni, kodwa edliswe ubomi nguMoya ”(1Pe 3:18); “Wathi ngoko uYesu kuwo, Inene, inene, ndithi kuni, ukuba anithanga niyidle inyama yoNyana woMntu, nilisele igazi lakhe, aninabo ubomi kuni” (Yohane 6:53).

Ukutya inyama kunye nokusela igazi likaKrestu kuyafana nokukholelwa kuye (Yohane 6:35, 47). Ukukholelwa kuKrestu kuyafana nokubethelelwa emnqamlezweni naye.Umntu okholwayo ungcwatywe naye kwaye uyeke ukuphila ngenxa yesono aqale aphilele uThixo “Ndibethelelwe emnqamlezweni noKristu; Ndiyaphila, ayisendim ke odla ubomi, nguKristu ke oselesidla ubomi kum. Ubomi ke endibudlayo ngoku, ndisenyameni, ndibudlela ekukholweni kuNyana kaThixo, owandithandayo, wazinikela ngenxa yam ”(Gal 2:20; Roma 6: 4).

Indoda ekholelwa kuKrestu iyavuma ukuba inetyala lokufa ngenxa yokona kuka-Adam. Iyavuma ngokucacileyo ukuba uThixo ulungile xa ethetha kwaye ucocekile xa egweba inzala ka-Adam njengonetyala (Nd 51: 4). Uyavuma ukuba nguKrestu kuphela onamandla okudala umntu omtsha ngokuvuka kwabafuleyo, ukuze lowo ungcwatyelwe naye avuse isidalwa esitsha.

Umntu omtsha kuKristu

Inyathelo lokugqibela ekuqondeni ukuthethelelwa kukuqonda ukuba ukusuka ekuzalweni ngokutsha kuza isidalwa esitsha esidalwe kubulungisa bokwenyani nobungcwele “Ke, ukuba ubani ukuKristu, isidalwa esitsha sikuko; izinto ezindala zimkile; Yabona, yonke into intsha ”(2Co 5: 17; Eph 4: 24). Esi sidalwa sitsha sivakaliswe silungile kuba ngokufanelekileyo uThixo wasidala kwakhona singenasiphoso phambi kwakhe.

Indoda ekholelwayo kuKrestu idalwe yakha yaba yinxalenye yendalo yobuthixo (2 Pet. 1: 4), kuba umntu omdala wabethelelwa emnqamlezweni kwaza kwagqitywa umzimba owawungowesono. Emva kokungcwatywa noKrestu ekufaneni nokufa kwakhe, umntu uvusa isidalwa esitsha “Esazi oku, ukuba umntu wethu omdala wabethelelwa emnqamlezweni kunye naye, ukuze umzimba wesono wenziwe, ukuze singabi sasikhonza isono” (KwabaseRoma 6: 6).

Ngeendaba ezilungileyo, uThixo akapheleli nje ekuvakaliseni umntu elilungisa, kodwa ukwadala umntu omtsha olilungisa. Ngokungafaniyo nesibango sikaGqirha Scofield, esithi uThixo ubhengeza umoni elilungisa kuphela, kodwa akamenzi olilungisa.

Ibhayibhile ithi uThixo udala umntu omtsha kubulungisa bokwenyani nobungcwele (Eph 4: 24), ke ngoko, ukugwetyelwa kuvela kwisenzo sikaThixo sokuyila, ekuthi ngalo mntu mtsha adale inxaxheba kwindalo yobuthixo. Ukugwetyelwa ngokwaseBhayibhileni kubhekisa kwimeko yabo bazalwe ngokutsha ngenyaniso yevangeli (ukholo): bakhululekile kwityala okanye ekugwetyweni.

Akukho sigwebo kwabo bakuKristu. Kutheni kungekho sigwebo? Impendulo ilele kwinto yokuba umntu ‘ukuKristu’, kuba abo bakukristu zizidalwa ezitsha “NGAKHO, ngoku akukho kugwetywa kwabakuKristu Yesu, abangahambiyo ngokwenyama, kodwa abahamba

ngokoMoya" (Roma 8: 1); "Ke, ukuba umntu ukuKristu, isidalwa esitsha sikuko; izinto ezindala zimkile; Yabona, yonke into intsha "(2Co 5: 17).

Ukugwetyelwa kubangelwa yimeko entsha yabo bakukuKristu, kuba ukuba kuKristu kukuba sisidalwa esitsha "Ukuba ke uKristu ungaphakathi kwakho, umzimba okunene ufile ngenxa yesono, kodwa umoya uphilile ngenxa ubulungisa. Ukuba ke uMoya walowo wamvusayo uYesu kwabafuleyo uhleli ngaphakathi kwenu, yena owamvusayo uKristu kwabafuleyo uya kuyenza iphile nemizimba yenu enokufa, ngaye uMoya wakhe omiyo ngaphakathi kwenu "(Roma 8: 10-11).

Nika umbuzo kampostile uPawulos: "Kuba xa sithi, sifuna ukugwetyelwa kuKristu, sifunyanwa singaboni nathi ngokwethu, ndiyabuza ndithi, uKristu ungumlungiseleli wesono na? Akunjalo "(Gal 2:17). Ngoku u-Kristu ungumlungiseleli wobulungisa, kwaye akakho umlungiseleli wesono, ke ngoko, lowo ugwetyelweyo nguKrestu akafumaneki engumoni, kuba ufile esonweni "kuba owafayo ugwetyelwe, wakhululwa kuso isono" (Rom. 6: 7).

Xa umpostile uPawulos esithi: nguThixo ogwebayo! "Ngubani na oya kumangalela abanyulwa bakaThixo, inguThixo nje obagwebelayo? NguThixo owazigwebelayo" (Rom. 8:33), wayeqinisekile ukuba yayingengombandela wenkundla, kuba enkundleni uxela kuphela ukuba yintoni, kuba abanamandla okutshintsha imeko yabo bavela phambi kwabagwebi.

Xa kusithiwa 'nguThixo ogwebayo', umpostile uPawulos walatha amandla kaThixo adala umntu omtsha. UThixo uthi umntu ulilungisa kuba akukho kugwetywa kwabazizidalwa ezitsha. UThixo khange ayidlulisele kuKrestu imeko yomntu omdala, kodwa umntu omdala wabethelelwa emnqamlezweni kwaye wenziwa, ukuze izidalwa ezitsha ezifuleyo ezihleli noKristu kuzuko lukaThixo uYise, kwaye akukho sigwebo sibasindayo.

AmaKrestu avakaliswa elilungisa ngenxa yokuba enziwe amalungisa (dikaioõ) ngamandla akwiindaba ezilungileyo, ethi

indoda leyo ithathe inxaxheba kumzimba kaKrestu, kuba wafa wabuya wavuka noKrestu engcwele, engenasiphako engenasiphako. inyama yakhe, ngokufa, ukunimisa phambi koThixo ningcwele, ningenasiphako, ningenakusoleka "(Col 1: 22; Eph 2: 6; Col 3: 1).

Xa uPawulos esithi, "Kuba nakufayo, baye ke ubomi benu bufihlakele ndawonye noKristu kuye uThixo" (Col 3: 3), oko kuthetha ukuba umKristu ugwetyelwe esonweni, oko kukuthi, ufile esonweni (Roma 6: 1). 11), kwaye ndiphilela uThixo "Ke sangcwatywa naye ngokubhaptizwa ekufeni; ukuze, njengokuba uKristu wavuswayo kwabafuleyo, ngalo uzuko loYise, sithi ngokunjalo nathi sihambe sinobomi obutsha "(Roma 6: 4).

UYesu wanikelwa nguThixo ukuba afe ngenxa yesono soluntu, kuba kubalulekile ukuba abantu bafe esonweni ukuze baphilele uThixo. Yiyo loo nto uKrestu Yesu wavuka, ukuze abo bavuka naye bavakaliswe bengamalungisa. Ngaphandle kokufa akukho luvuko, ngaphandle kovuko akukho sizathu "owanikelwa ngenxa yezono zethu, wabuya wavuka ngenxa yokugwetyelwa kwethu" (Roma 4:25).