

Akukho ukulahlwa kulabo abakukristu

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“Ngakho-ke manje akukho ukulahlwa kwabakukristu Jesu, abangahambi ngokwenyama, kodwa abahamba ngokomoya.”

(Kwabaseroma 8: 1).

Isingeniso

Ngaphambi kokuqhubeka nokuhlaziywa kwesahluko 8, kusukela ku-Epistle to the Romans, qathanisa la mavesi amabili:

“Kepha manje sesikhululekile emthethweni, ngokuba sifa ngalokho esasiboshwe kukho, ukuze sikhonze sintsha kwengqondo, singekho ebudaleni bencwadi” (Kwabaseroma 7: 6);

“Ngibonga unkulunkulu ngoJesu Kristu iNkosi yethu. Ngakho-ke mina uqobo, ngokuqonda, ngikhonza umthetho kaNkulunkulu, kodwa ngenyama umthetho wesono” (KwabaseRoma 7:25).

Yisiphi isizathu sokuba umphostoli upawulu abonge unkulunkulu ngokristu Jesu? Wayekhululekile emthethweni (manje sesikhululekile emthethweni) njengoba wayefele lokho obekuvinjelwe: umthetho.

Yini inhloso yokuthi umphostoli upawulu afele lokho obekuvinjelwe? Impendulo icacile: ukuze sikhonze unkulunkulu ngokusha komoya (ivangeli), okwakungeke kwenzeke ngenxa yobudala bencwadi (umthetho).

Umphostoli upawulu washo ngokwezigaba ukuthi amakristu manje

ayesekhululiwe emthethweni, ngoba ayewufele, futhi ephetha ngokuthi inkululeko etholakele ngenxa yokufa kuya emthethweni inenhloso eyodwa kuphela: ukukhonza unkulunkulu ngomoya omusha, kusukela ukuthi ngomthetho kamose kwakungelula ukukhonza uNkulunkulu (KwabaseRoma 8,7).

I Amavesi amabili la aveza okuphikisanayo: 'Ukuphakama komoya' kuphikisana 'nokudala kwencwadi', kanye nokuthi 'ukuqonda' kuphikisana 'nenyama'. 'Ivangeli' eliphikisanayo 'nomthetho' ophikisayo licacile, kepha ukuqonda 'okuphikisayo' okuqhathaniswa 'nenyama' kucashile kakhulu, okuholela ekungasifundisisweni kwesicelo sikapauline.

I Igama lesigrikhi elihunyushwe ngokuthi 'ukuqonda' ngu-či [1] (nous), ngokunokwenzeka lisuselwa empandeni wesenzo γινωσκω (ginosko). Ekwenzeni ukuthi kube nokuqonda 'ukuqonda' kuqhathaniswa 'nenyama', siphokelekile ukuthi sicabange okwashiwo ngumphostoli upawulu ngokuhamba kwesikhathi, ukuthi amajuda akhonza unkulunkulu ngaphandle kokuqonda (Roma 10,2), ngoba umthetho, amahubo nabaprofethi kugcizelela:

“Ngoba bayasilela kweseluleko, akukho ukuqonda kubo.”
(Duteronome 32:28);

“Ngakho-ke abantu bami bayakuthunjwa ngokuntula ukuqonda; izikhulu zabo ziyalamba, isixuku sabo siyokoma” (u-Isaya 5: 13);

“Unkulunkulu wabheka phansi kubantwana babantu esezulwini, ukubona ukuthi bukhona yini abanokuqonda, wafuna unkulunkulu. Bonke baphambukile, baba ndawonye. akekho owenza okuhle, cha, noyedwa. Abazi abenzi bokubi abazi yini, abadla abantu bami ngokungathi badla isinkwa? Abazange babize Unkulunkulu.” (Amahubo 53: 2-4);

“Ukwesaba uJehova kungukuqala kokuhlakanipha; Ukuqonda okuhle banakho konke abakwenzayo imiyalo yakhe; indumiso yakhe ihlala kuze kube phakade” (Amahubo 111: 10).

Umphostoli uphawuli ubonga uNkulunkulu evesini 25 ngoba wafela umthetho futhi manje wayesehlukulekile. Kusho ukuthini ukusebenza 'kunengqondo yengqondo'?

Inkululeko yokusebenzela intando (umthetho [2]) kankulunkulu ngokuqonda, ngoba yinyama kuphela umthetho wesono ongakhonzwa.

“Ngoba yilesi isivumelwano engiyakusenza emva kwalezinsuku nendlu yakwa-Israyeli, isho inkosi; Ngizofaka imithetho yami ekuqondeni kwakhe, ngiyilobe enhliziyweni yakhe; Ngibe ngukulunkulu wabo, bona babe ngabantu bami” (Kumaheberu 8:10).

Kula mavesi womabili, umphostoli upawulu usebenzisa isenzo esithi “ukukhonza” futhi ucindezela isenzo esifanayo engxenyeni yokugcina yevesi:

“... ukuze sikhonze sintsha kwengqondo, hhayi (sikhonze) ebudaleni bencwadi” (kwabaseroma 7: 6);

“Ngokuqonda ngikhonza umthetho Kankulunkulu, kepha ngakhonza ngenyama (ngikhonza) umthetho wesono” (kwabaseroma 7:25).

Ngokusebenzisa lokhu kuhlaziya kulula ukuthola ukuthi, ngenxa yokufunda ngokungafanele, okungukuthi, ngaphandle kokubheka ukusetshenziswa kwezinsiza ezithile zemibhalo, njengezibalo zesitayela, ukungaqondi okuningi kuvela.

Isibonelo esicacile sezinsiza ezifanele zokubhala zitholakala emavesini esisanda kuqhathanisa nawo, lapho sinesibalo esisodwa sezilimi (ibrazil), noma izibalo zesitayela / izibalo zerhetoric (Portugal).

“Umdwebo wolimi ngamasu wokubhaliwe ongawasebenzisa umbhali kumbhalo ukufeza umphumela onqunyelwe encazelweni. Ziyi Izindlela zokwenziwa endaweni ezengeziwe uma ziqhathaniswa nemisebenzi yolimi, okuyizimpawu zomhlaba zombhalo. Zingahlobana nezici ze-semantic, zefoni noma ze-syntactic

zagama athintekile". Wikipedia.

Yini umphostoli upawulu ayisebenzisa kulawo mavesi angenhla? Isebenzisa isithombe sesitayela esibizwa ngokuthi i-ellipse, okungukuthi:

“Ellipse ukucindezela kwegama eliqondakala kalula. Kungukushiya ngenhloso kwethemu elibonakala kalula ngumongo noma izinto zolimi ezikhona emshweni. Lokhu kungenziwa kwenza umbhalo ube mfushane nenhle.” Wikipedia.

Ukungathathi imigomo eyisisekelo yokuhumusha umbhalo kuhlanekezela umqondo wokuthi umbhali afune ukuwuhambisa, obangela amaphutha ezimfundiso.

Uma wehluleka ukubheka izinto eziphathelene nama-semantics, kuyamangaza ukuthi uzothi ungazinaki izinto eziphathelene nobuciko bokukhuluma (ubuciko benkulumo enhle), ngoba umphostoli upawulu wayeyindoda yesiko lesikhathi.

Ukuhlaziya lokho okushiwo ngumphostoli upawulu, kusobala ukuthi ufuna ukwenza umuntu ozimiselayo, ngokusebenzisa ukucabanga kwakhe, azenze akholwe ukuthi umthumile ulungile.

I Rhetoric njengendlela yokuchaza ayihloselwe ukuhlukanisa okuyiqiniso noma okulungile, kodwa kunalokho ukwenza ukuthi owemukelayo afinyelele esiphethweni sokuthi umbono owethulwe enkulumweni umele iqiniso noma okulungile.

Okungangezwe kulokhu kunezinkinga ezahlukahlukene ezihlobene nokuqonda kwabahumushi lapho kuchithwa imibhalo engcwele, ngoba imibhalo ebhaliwe yasebhayibhelini yoqobo yayingenazimpawu zokubhala, imithetho eyethulwa sekwedlule isikhathi.

Noma sihlaziya imibhalo esebhayibhelini sisebenzisa izahluko nama-referensi amavesi, akumelwe sikhohlwe ukuthi lezi zahlukaniso azenziwe ababhali beBhayibheli.

I Le mikhakha yethulwe izinkulungwane zeminyaka ngemuva

kokubhalwa kwezincwadi zokuqala ukwenza lula indawo lapho kudluliswa khona izindatshana futhi icacisa, ngakho-ke, akufanele kubhekwe ngenkathi kufundwa nokutolika umbhalo.

I Ukuhlukaniswa kwebhayibheli kube izahluko kwethulwa nguprofesa waseyunivesithi yaseparisian uStephen Langton ngonyaka we-1227. Ukuhlukaniswa kweBhayibheli ngamavesi kwethulwa ngo-1551 ngumshicileli waseParis waseRussia uRobert Stephanus. (Inhloso yokwehlukana kwakukhona ukwenza lula ukubonisana kanye nezingcaphuno ezisebhayibhelini.

Akukho ukuqiniseka

“Ngakho-ke manje akukho ukulahlwa Kwabakukristu Jesu, abangahambi ngokwenyama, kodwa abahamba Ngokomoya.”
(kwabaseroma 8: 1).

Leli vesi lisekela izimpikiswano ezethulwa ngumphostoli Upawulu ezahlukweni ezedlule. Siyakwazi ukuqonda ukwakheka kwencwadi ebhalelwe Amakristu Aseroma.

Leli vesi lethula isiphetho, ngokuhlangana kokuphetha, ‘ngakho-ke, ‘ ngokususelwa kulokho umphostoli upawulu akuvezile ngaphambili.

“ngakho-ke ukuhlangana okuphelele okulingana ngakho-ke, ngenxa yalokho, ngokulandelana. Ukusetshenziswa kwesixhumanisi ‘ngakho-ke kumele kwethule isiphetho ngokusekelwe kulokho okushiwoyo ngaphambili – umthandazo noma umbhalo owandulele – ngakho-ke kuyiphutha ukuqala isikhathi, ukungenelela noma impendulo ngalolu hlanganiso.”

Ukuze uqonde ukwakheka kwencwadi, kuyadingeka ukudweba isandiso sesikhathi (manje) lapho umphostoli wabezizwe eyethula kungekudala ngemuva kwesihlanganisi sokuphetha, ‘ngakho-ke: ‘ Ngakho-ke manje... ‘ (Roma 8: 1).

Umphostoli upawulu wakhombisa ukuthi wonke amadoda ayephansi kwesono. (kwabaseroma 3: 1-20) futhi wachaza ukulunga Kukankulunkulu okunikezwe yivangeli (ukholo) kubo bonke abakholwayo (ngaphandle kokwehlukana), futhi basebenzise isandiso sesikhathi 'manje' **“Kepha manje ukulunga Kukankulunkulu kubonakalisile ngaphandle komthetho...”** (Roma 3:21).

Umphostoli wabenzise ukhombisa abafundi bakhe ukuthi umusa Kankulunkulu ubonakala kubo bonke abakholwayo ngaphandle komehluko, futhi uveza ngesandiso sesikhathi “manje” ukuthi ukulunga Kukankulunkulu kuyasebenza kulesi sikhathi samanje.

Ikholwa likhona manje, esikhathini samanje.

Yisimo esifanele kulabo abakholwayo kukristu, hhayi isipho okufanele basinikezwe ngokuzayo kuphela (Kwabaseroma 3:26).

Kungani ukulunga kukankulunkulu kusamanje, futhi kunikezwe bonke ngaphandle kokwehluka?

Okokuqala ngoba bonke bonile futhi bayasilela enkazimulweni kankulunkulu (Kwabaseroma 3:23).

Qaphela ukuthi upawulu uqala ukuveza umusa kankulunkulu (KwabaseRoma 3: 21), bese u-44-ubhekisele esimweni sobuntu ngaphandle kukaKristu (Roma 3:23).

Ngokwolwazi olunikezwe emavesini 21-27 esahluko 3 sencwadi eya kwabaseroma, umphostoli upawulu uphetha ngokuthi bonke abantu bafanelekile ngevangeli likaKristu.

“Ngakho-ke siyaphetha ukuthi umuntu ulungisiswa ngokukholwa ngaphandle kwemisebenzi yomthetho.” (Roma 3:28).

Isiphetho esenziwa umphostoli uphawuli evesini 2 lesahluko 3 simenza ethule abe ngumuntu ka-Abhrahama njengesibonelo sabeZizwe afinyelelwa ngumusa kaNkulunkulu ngokukholwa kudala ngaphambi kokuba umthetho unikezwe (amaRoma 4.10).

Ngemuva kokwethula u-Abrahama njengobufakazi obugcwele bokuthi umusa kankulunkulu ufinyelele nakwabezizwe, umphostoli upawulu uyaqhubeka nokukhombisa ukuthi umthetho kwakungeyona imbangela yokuthokozelwa ukutholwa nguyise u-Abrahama, kodwa isithembiso (Kwabaseroma 4:13).

Ngemuva kokukhombisa ukuthi ukusoka Kanye nomthetho akuzona izimbangela zokucaciswa kunkulunkulu, umphostoli upawulu wethula isiphetho esisha, esiphika ngengxabano eyethulwe esahlukweni 3, ivesi 21: “Ngakho-ke, njengoba silungisisiwe ngokukholwa, sinokuthula nonkulunkulu ngenkosi yethu ujesu Kristu” (Kwabaseroma 5.1).

Umpostoli uphawuli wayesekade ememezele ukuthi ukulunga kukankulunkulu kwabonakaliswa ngaphandle komthetho, ngokobufakazi bomthetho nabaphurofethi (Kwabaseroma 3:21, futhi uphetha ngokuthi ukulungisiswa ngokukholwa kumisa ukuthula nonkulunkulu).

Ngemuva kokukhombisa ukuthi amakhristu athola ukuthula nonkulunkulu, ngoba wabuyisana nonkulunkulu ngokufa kwendodana yakhe (KwabaseRoma 5:10), umphostoli uphawuli uyaqhubeka nokukhombisa ukuthi indawo yabantu ngenkazimulo kaNkulunkulu yenzeka kanjani (KwabaseRoma 5: 12). -20); icacisa ukuthi akunakwenzeka ukuthi labo abafile benze isono baphile esonweni (KwabaseRoma 6: 2); ukuthi amaKhristu akhululiwe emthethweni (KwabaseRoma 7: 7); izeza ubunjalo bomthetho (KwabaseRoma 7: 12), kanye nokungakwazi komuntu wenyama (KwabaseRoma 7: 14).

Indima evela encwadini kapawulu eya kwabaseroma phakathi kwesahluko sesithupha nesikhombisa ikhombisa ukuthi ukuzithoba kunikezwa kanjani ngokukholwa, okuholela esiphethweni esilandelayo: sinokuthula nonkulunkulu (Kwabaseroma 5.1), ngoba sivunyelwe ngomusa wakhe (Kwabaseroma 3: 24).), futhi manje akukho ukulahlwa kulabo abalandela uNkulunkulu (Roma 8: 1).

Insindiso kukristu yenzelwe “manje” (inkathi yamanje) hhayi

eyakusasa. Namuhla usuku lokusindiswa. Namuhla lusuku olwamukelekayo kunazo zonke (2 Kwabasekorinte 6: 2) Umuntu usindisiwe namuhla (njengamanje) ekulahlisweni okwanikezwa e-Edene (esedlule), futhi ngakho-ke kufanelekile namuhla, manje.

Umphostoli uphawuli ugcizelela ukuthi AKUKHO ukulahlwa kulabo abakukristu Jesu.

Kungani wabhala ukuthi akukho ukulahlwa?

Ngabe lokho bekungeke kube okulungile: akukho yini ukulahlwa kulabo abakukristu Jesu?

Uma umphostoli wabezizwe ethi akukho ukulahlwa, kungenxa yokuthi ukulahlwa okungaphezu koyedwa kungenzeka.

Zingaki izinkolelo zokukholwa ezikhona?

Ibhayibheli lisiveza ngokulahlwa okubili:

a) ukulahlwa ku-Adamu, okwenzeka e-Edene (esedlule), lapho bonke abantu baba yizoni, behlukaniswa (abafile) nonkulunkulu (Kwabaseroma 5:18);

b) ukulahlwa okuzonikezwa enkantolo Enkulu Yobukhosi (ngekusasa), maqondana nemisebenzi (Isambulo 20:12).

Lapho umphostoli Upawulu ethi – akukho ukulahlwa kwabakukristu, wakhuluma ngokwahlukaniswa komuntu nenkazimulo kankulunkulu, ngaphandle kokudebesela imiphumela yemisebenzi esolisayo yabantu ngaphandle kukakristu.

Bonke abakukristu, ngaphandle kokuthi bakhululekile ekugwetshisweni nasekufeni ngenxa yecala lika-Adamu, bazovela ngaphambi kwenkantolo Enkulu yesihlalo sobukhosi esimhlophe, kodwa bazovela ngaphambi kwenkantolo Kakristu ukuthi bavuzwe, lapho kungekho khona ukulahlwa (Kwabaseroma 14:10; 2 KwabaseKhorinte 5:10).

Ngokubona lokho umphostoli upawulu akumemezele: [“Ngakho-ke](#)

manje akukho ukulahlwa...” (Roma 8: 1), kusobala ukuthi umuntu omusha kukristu ubusisiwe.

“Ngakho-ke Udavide uthi futhi wambusisa umuntu unkulunkulu ambeka ukulunga ngaphandle kwemisebenzi, ethi,” (Kwabaseroma 4 no 8).

Labo abakholelwa kukristu bathethelelwe izono zabo, izono zabo zimboziwe, okungukuthi, unkulunkulu akasibeki isono kubo. Manje, uma kunjalo, kungenzeka kanjani ukuthi umkristu abe ‘usizi’, ‘idina’ le-64? Uma kungekho ukulahlwa kulabo Abakukristu, akunakwenzeka ukuthi umphostoli upawulu washo amazwi athi “maduna ngingubani” ngesimo sakhe esisha kuKristu, kodwa ngesimo sakhe sakudala.

Isidalwa Esithathu

Uma ucabanga ukuthi akukho ukulahlwa kwabo abakukristu Jesu.

- Kuyini kukristu?
- Ungaba kanjani kukristu?
- Liyini iqiniso labo abakukristu?

Lapho ebhalela amakristu Asekhorinte, umphostoli Upawulu washo La mazwi alandelayo:

“Ngakho-ke, uma umuntu ekukristu, uyisidalwa esisha; izinto ezindala zidlulile; bhekani, konke sekusha” (2 kwabasekhorinte 5:17).

1. Isidalwa esisha – Ngokwenzazelo, ngubani okukristu.
2. Ukuzalwa Okusha – Kungenzeka kuphela ukuba kukristu labo abazalwe kabusha ngenzalo engonakali, okuyizwi likankulunkulu;
3. Iqiniso – izinto zakudala zihambile futhi konke kusha.

Lapho sifunda, akukho ukulahlwa kulabo abakukristu Jesu, kusho

ukungagxeki isidalwa esisha esizalwe ngokwezwi leqiniso, ukuthi siphile impilo entsha kanye neqiniso: konke okusha!

Qhathanisa:

“Ngakho-ke, uma umuntu ekukristu, uyisidalwa esisha; izinto ezindala zidlulile; bhekani, konke sekusha” (2 kwabasekhorinte 5:17);

“Ngakho-ke manje akukho ukulahlwa kwabakukristu Jesu, abangahambi ngokwenyama, kodwa abahamba ngokomoya” (Kwabaseroma 8: 1).

Ngokusekelwe kula mavesi amabili, kuphetha ngokuthi ‘ukuba yisidalwa esisha’ kuyafana nokuthi ‘ukuba Kukristu’, okuphambene nalokho. Kulabo abakukristu, akukho ukulahlwa. Ngokwesidalwa esisha (okukukristu) akukho ukulahlwa.

Ingxenye “b” yamavesi amabili ikhuluma ngesihloko esifanayo. ‘Izinto ezindala’ ezidlulile zisho ‘ukuhamba ngokwenyama’, njengoba nje ‘ukuhamba ngokwomoya’ kubhekisele ‘kukho konke okusha’

Inyama Ukuqhathanisa Umoya

Ukuze uqhubeke nokuchazwa, okokuqala kudingeka ukuthi kuchazwe ukuthi yini ‘inyama’ nokuthi kuyini ‘umoya’ kulo mongo, ukufundwa okuhle nokuqonda okuqinisekile kwabaseroma isahluko 8 kuncike kule ncazelo.

I Isikhathi sokuqala umphostoli upawulu asebenzisa igama elithi inyama sasihlobene nojesu, ukukhombisa ukuthi uyinzalo ethenjise unkulunkulu kudavide (2 Samuweli 7: 14), ulizwi wenza inyama (Ngokukajohane 1:14).

“Ngokuqondene nendodana yakhe, ezalwa yinzalo kadavide ngokwenyama,” (Kwabaseroma 1: 3).

I Igama lesigreek elithi 'σάρκα' (sarx), elihunyushwe ngokuthi 'inyama' lalisetshenziselwa ukukhombisa ukuthi ujesu Kristu ungohlu lozalo lukaDavide, ngezibopho zegazi ezazikhulelwa yintombi enguMariya.

Igama elifanayo liyasetshenziswa esahlukweni 2:

“Ngoba umjuda akusuye owangaphandle ngaphandle, nokusoka akuyona lokho okungaphandle enyameni.” (Kwabaseroma 2: 28).

Kuleli vesi, umphostoli usebenzisa leli gama ukubhekisa uphawu lokusoka amaJuda aluthwala ngenxa yesibonakaliso uNkulunkulu asinikeza u-Abrahama (UGenesise 17: 10-13).

“Umuntu ongasokile, ongasokile inyama yakhe, lowo mphefumulo uyakunqunywa kubantu bakubo; Wephule isivumelwano sami.” (UGENESISE 14:14).

Ngaphezu kwalokho, umphostoli upawulu ubhekisa ebuntwini ngegama elithi 'inyama':

“Ngakho-ke akukho nyama eyakuvunywa phambi kwakhe ngemisebenzi yomthetho, ngokuba ngomthetho kufika ukwazi isono” (kwabaseroma 3:20).

Ngemuva kokucaphuna amahubo nabaprofethi (Roma 3: 10-18), umphostoli upawulu ugcizelela ukuthi 'akukho nyama' okucaciswa ngemisebenzi yomthetho, okungukuthi, ngemisebenzi yomthetho, akukho maJuda noma amaGrikhi angaba njalo. Kulungisisiwe.

Ukusetshenziswa okulandelayo kwegama elithi inyama kwenziwa ngokuqondene nobaba u-Abrahama:

“Manje-ke sizothini, sesithole u-Abrahama ubaba wethu ngokwenyama?” (KWABASEROMA 4.1).

I Leli gama lisetshenzisiwe ngomqondo wenzalo, ngoba ngokwenyama u-Abrahama unguyise wamajuda (ngokukajohane 8:37).

Umphostoli wabezizwe ukhombisa ukuthi u-Abrahama akazange

azuze lutho ngokuya ngomthetho, ngoba ukube bekungengenxa yesithembiso sokuthi uyoba yindlalifa emhlabeni, lapho ethola uphawu lobulungisa bokholo ngokungasoki, wayengeke abe nguyise wabo bonke. Abakholwayo (Kwabaseroma 4: 10-13).

Ukuba bekungengenxa yezwi likankulunkulu elanikwa u-Abrahama ngokukhululekile, ubeyofana namanye amadoda. Kepha ngezwi lokukholwa, u-Abrahama wakholwa, ukukholelwa kwakhe ezwini likankulunkulu kuyimbangela yokulungisiswa.

“Wayesemkhuphela ngaphandle, wathi: Bheka manje ezulwini, ubale izinkanyezi, uma ungazibala”. Wayesethi kuye: “Inzalo yakho iyakuba njalo.” Wamkholwa uJehova, wambala njengokulunga “ (Ugenesise 15: 5-6)”.

Ukuhunyushwa kwegama elithi ‘inyama’ kuyinkimbinkimbi ngokwengeziwe esahlukweni 6:

“Ngikhuluma njengomuntu ngenxa yobuthakathaka benyama yakho; ngoba njengoba uhambise amalungu akho ukuba akhonze ukungcola, futhi ububi manje sebunikela amalungu akho ukuba akhonze ukulunga ukungcweliswa ” (Kwabaseroma 6:19).

Umphostoli ucela isikhungo sobugqila ukuthi sikhombise isimo somuntu ngaphansi kwesono nobulungiswa, bese egcizelela isidingo sokuphikisana: Ngikhuluma njengendoda ngenxa yobuthakathaka benyama yabangeneleli.

“ανθρωπινον λεγω δια την ασθενειαν της σαρκος υμων” iTrackus Receptus (1894) leScrivener.

‘in ngikhuluma ngenxa yobuthakathaka [3] benyama yenu ‘ New Testament Greek Greek Interlinear, SBB.

Isabizwana sokuthola okuso isi sisesakhiweni sofuzo, futhi singena kumuntu wesibili ngobuningi ukukhombisa ubucayi benyama bokungena. Ingabe umphostoli wayekhuluma ngomzimba owenziwe ngezinto eziphilayo? Ezifisweni zabantu nasekulangazeleleni? Imibuzo efana nokuziphatha okuhle

nomlingiswa? Cha! Lo mphostoli wayegcizelela ukuthi ibuthaka kangakanani ingxabano yabantu esekelwe ekubeni sohlwini lwenyama ka-Abrahama.

Ukuphikisana okwenziwe ngumphostoli uPhawuli bekuyinto ejwayelekile kumaJuda ukuthi ayiveze lapho kuhlangu nevangeli:

“Bamphendula bathi, ‘Siyinzalo ka-Abrahama, futhi asikaze sikhonze muntu; usho kanjani ukuthi, niyakhululwa? ” (NgokukaJohane 8: 33), noma; “Baphendula bathi kuye, U-Abrahama ungubaba wethu” (NgokukaJohane 8:39).

I fragility in expression isho ngalabo abenze inyama yabo ukuba ibe yinsindiso yabo, okungukuthi, amandla abo:

“Usho kanje uJehova, uthi:” Uqalekisiwe umuntu othembela kumuntu, enze inyama yengalo yakhe, asuse inhliziyo yakhe kuJehova ” (Jeremiya 17: 5).

Ngalo mqondo, igama elithi ‘inyama’ lifakazela umongo wemfundiso yamaJuda, ukuvela okungachazeki kokudalulwa kukaPauline, okuhambisana nomcabango wamafilosofi wamaGrikhi, kwaholela ku-Docetism.

Imibhalo ekhona manje yomcabango wokuhlubuka lapho isidumbu sikaJesu Kristu sasingamampunge khona futhi ukubethelwa kwakhe bekuzophumela obala kuphela, ngoba bebegonda ukuthi izinto eziphilayo zazonakalisiwe.

Imibhalo isuselwa kumanje othile wama-Gnostic akholelwa ukuthi umhlaba okhohlakele futhi ukhohlakele, futhi ukuzama ukuvumelanisa imibhalo nefilosofi yamaGrikhi, athi uJesu wayengumqali obukeka njengomuntu, kepha.

“Ngoba abakhohlisi abaningi bafika ezweni abangavumi ukuthi uJesu Kristu weza enyameni. Lo ngumkhohlisi nomphikukristu. ” (2 Johane 1.7).

I Ukusetshenziswa okulandelayo kwegama elithi ‘inyama’

kutholakala esahlukweni 7:

“Ngoba ngenkathi sasisenyameni, izinkanuko zezono, ezisemthethweni, zasebenza emalungwini ethu ukuzala izithelo.” (KwabaseRoma 7.5).

I Kuleli vesi, umphostoli uPawulu usebenzisa igama elithi ‘inyama’ ukubiza imfundiso yamaJuda, ekhombisa ukuthi esikhathini esedlule bobabili yena kanye nababedlulisa umzimba wakhe babekuso enyameni. Ngaphezu kwalokho, umphostoli uPawulu ugcizelela ngokweqiniso ukuthi amaKristu ayengasasenyameni kodwa enyameni:

“Kepha anisenyameni, kodwa nikuMoya, uma umoya kaNkulunkulu uhlala kini. Kepha uma umuntu engenaye uMoya kaKristu, kasiye wakhe. ” (KwabaseRoma 8.9).

Ukugcizelelwa komphostoli abeZizwe kwaba kumaKristu aguquliwe phakathi kwamaJuda, ngokungafani nendlela eya kumaKristu ezifunda zaseGalathiya, aba phakathi kwabeZizwe:

“Bengifuna ukwazi lokhu kuwe kuphela: ngabe wamukela uMoya ngemisebenzi yomthetho noma ngokushunyayelwa kokukholwa? Ngabe uyisiwula yini ukuthi, uqala ngoMoya, manje usubekezelela inyama? ” (Galathiya 3: 2-3).

I Ngenkathi amaKhristu aseGalathiya eseqale ukukhonza uNkulunkulu ngokwevangeli (umoya), manje, ngenxa yokuthakazelisa (KwabaseGalathiya 3.1), babefika emfundisweni ethi UmKhristu ukhonza uNkulunkulu ngentsha ingqondo, hhayi ngokusebenzisa ubudala bencwadi (Roma 7: 7). I-‘ivangeli ‘liphikisana’ nomthetho ‘, njengoba nje, ngokulandelana,’ okusha kwengqondo ‘kuphikisana’ nokudala kwencwadi ‘, noma’ ukushumayela ngokukholwa ‘kuphikisana’ nemisebenzi yomthetho ‘, noma’ umoya ‘okuphambene ‘inyama’.

Ukuphendukela evesini 1 kwesahluko 8 se-Epistle to the Romans, kuqinisekile ukuthi labo abakuKristu bayizidalwa ezintsha ezikhululekile ekulahlisweni, ngoba abahambeli ngokwemiyalo

yomthetho, kodwa ngokweqiniso levangeli (lomoya). .

Igama lesiGrikhi elithi πνεῦμα (pneuma), elihunyushwe ngumoya, kulokhu likhuluma ngevangeli likaKristu. Ngenxa yaleli qiniso, umphostoli uPawulu wathi wayengumfundisi we-

iTestamente elisha, okungukuthi, womoya. *“Obuye wasenza sikwazi ukuba yizikhonzi zesivumelwano esisha, hhayi sencwadi, kodwa somoya; ngoba incwadi iyabulala nomoya unika impilo. ”* (2 KwabaseKhorinte 3: 6).

Leli vesi elingenhla libonisa ‘umoya’ ophikisayo kanye ‘nencwadi’, wethula umoya njengeTestamente elisha, nomthetho njengencwadi, ngoba wawubekwe etsheni (2 KwabaseKhorinte 3: 7). Umthetho wethulwa njengenkonzo yokufa, ephikisana nevangeli, okuyinkonzo yomoya (2 KwabaseKhorinte 3: 7-8).

Ngakho-ke ‘umoya’ ophikisayo kanye ‘nencwadi’, ngoba ivangeli liyashesha ngenkathi umthetho ubulala.

I [1] *“I-3563 či cishe ingahle kusukela empandeni ye-1097; I-TDNT – 4: 951.636; 1) ingqondo, kufaka phakathi namandla okuqonda nokuqonda kanye nekhono lokuqonda, ukwahlulela, ukunquma i-1a) amandla engqondo, ukuqonda i-1b) kubonisana ngomqondo omncane kakhulu, njengokukwazi kweqiniso elingokomoya, amandla aphakeme omphefumulo, amandla okubona izinto zaphezulu, ukubona ubuhle nokuzonda ububi 1c) amandla wokuzindla ngokungenasizotha nangokuzimela nangokungakhethi futhi wahlulela 2) indlela ethile yokucabanga nokwahlulela, okungukuthi, imicabango, imizwa, izinhloso, izifiso Synonyms bheka ukungena ku-5917 ”* Isichazamazwi Sebhayibheli Esiqinile.

I [2] *“Ama-3551 čičiç omos wegama eliyinhloko nemo (iphasele, ikakhulukazi ukudla noma idlelo lezilwane); I-TDNT – 4: 1022,646; 1) noma yini esungulwe, noma yini etholwe ukusetshenziswa, inkambiso, umthetho, umyalo 1a) wanoma imuphi umthetho 1a1) umthetho noma umthetho okhiqiza isimo esivunyelwe nguNkulunkulu 1a1a) ngokugcina lokho okuvunwe nguNkulunkulu 1a2) umthetho noma ukujeziswa 1a3) umthetho*

wokusebenza obekwe yisizathu 1b) womthetho kaMose, futhi ubhekisele, ngokuya ngomongo, umthamo womthetho noma okuqukethwe kwawo 1c) inkolo yobuKristu: umthetho odinga ukhoho, imfundo yokuziphatha inikezwe nguKristu, esp. uthando lomoyo 1d) igama lengxenywe ebaluleke kakhulu (i-Pentateuch) isetshenziselwa ukuqoqwa okuphelele kwezincwadi ezingcwele ze-AT Synonyms bheka ukungena 5918 " Isichazamazwi 117-biblical Strong.

I [3] "I-769 ασθ εν husi. I-TDNT – 1: 490.83; nf 1) ukuntula amandla, ubuthakathaka, ubuthakathaka 1a) bomzimba 1a1) ubuthakathaka bemvelo nobuthakathaka 1a2) ubuthakathaka bezempilo noma ukugula 1b) komphefumlo 1b1) ukuntuleka kwamandla namandla okuthola amandla afunekayo ku-1b1a) ukuqonda okuthile 1b1b) ukwenza izinto ezinhle futhi inkazimulo eyi-1b1c) cindezela izinkanuko ezonakele 1b1d) khuthazelela ukuhlupheka nokukhathazeka " Strong Bible Dictionary.