

# **UDavid ulisebenzise kanjani igama elithi 'justification'**

Ngokucaphuna kumhubi uDavida kungenzeka ukuthi ulinganise ubukhulu bezinkulumo ezithi 'lungisa' kanye 'nokulungisiswa', kusala ukuthi amaKrestu kufanele abheke ukufa kwawo noKristu njengokuqinisekile (Rom. 6: 2-3 no-7 no-11), nokuthi , ukulungisiswa kwabo nakho kuqinisekile, ngoba lowo ofile naye ulungile.

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## **Kuyini ukuthi 'uphile' futhi 'ufile'?**

Njengoba kungekho kuhlangu phakathi kokuKhanya nobumnyama, kusobala ukuthi abukho ubudlelwano phakathi kukaNkulunkulu (impilo) nabantu abalahliwe (abafile).

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## **Incazelo yebhayibheli yokulungisiswa**

Ukulungiswa kweBhayibheli akufani nesenzo sokwahlulela, ngoba nasenkantolo yomuntu umuntu onecala akatholakali emsulwa.

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# Ukuphumula kwangempela

UKristu ukuphumula, ukuqabuleka kwangempela kwabakhathele, ngoba ngaye ukukhonza kweqiniso kungenzeka.

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## 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 amakhristu 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 zamagama 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 wabezizwe 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 abakhulwayo 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).

Ngokwolvazi 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 esenziwaumphostoli uphawuli evesini 2 lesahluko 3 simenza ethule abe ngumuntu ka-Abrahama 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).

Umphostoli 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 ethenjisewe 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 wabazizwe 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)”.

Ukahunyushwa 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 kuhlangana 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 bebeqonda 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 (iphaselela, 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 ukholo, imfundo yokuziphatha inikezwe nguKristu, esp. uthando lomnyalo 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 ukhulupheka nokukhathazeka ” Strong Bible Dictionary.*

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## **Ukuphenduka**

Ukuphenduka True uthi ushintsho design (Metanoia), ie, ushintsho ecabanga kanjani umuntu lithola insindiso Kankulunkulu.

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## **Kungani Unkulunkulu afaka umuthi wokwazi okuhle nokubi phakathi nensimu?**

“Uma Akafuni ukuthi kwenzekwe, kungani ubeke kwesihlahla phakathi nensimu – hhayi ngaphandle kwezindonga Paradise \*” Veronika enquma Die, Paulo Coelho. Ukuze Mari, umlingiswa enovelini ‘Veronika enquma Die’, umlobi Paulo Coelho, waxoshwa ensimini yase-Edene of the nenkosikazi umuntu futhi ngaphandle isisekelo esingokomthetho “... nje ukwephula umthetho kwakwenzelela, ngaphandle izizathu zomthetho angadli isithelo “Ditto okuhle nokubi. Nokho, lo mbuzo ongenhla kungenziwa zavela ngaphandle kokwesaba noma isiphi isijeziso, noma ngubani enza noma okungcwele ukuhlambalaza. Nokho, Zimisele ukuthi kungani Unkulunkulu wabeka emthini wolwazi lokuhle nokubi phakathi nensimu ngaphandle barrier eyayivimbela umuntu

ukufinyelela kuwo, kahle belulekwa ukuba uqaphele ukuthi isenzo kokubuza umbuzo, futhi kuye ngubani ubuza umbuzo, kungaba esasizoba zihlukahlukene kakhulu izinhloso zabo iqhubu.

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## Kungani Unkulunkulu afaka umuthi wokwazi okuhle nokubi phakathi nensimu?

Lo mbuzo akufanele kwenziwe nje by abangakholelwa Kukulunkulu, abagxeki, abenzi bemilingo, spiritualists, nezinye nemisinga ongqondongqondo yezwe, kodwa kumele kwenziwe ngokuyinhloko Kumakristu. Angiqondile 'Amakristu' Kanye fulcrum ngokusebenzisa inkolo, ukuziphatha, noma umningwane, kodwa labo ngempela bakholelwa emfundisweni Kakristu.

Umbuzo kungenziwa zavela ngaphandle kokwesaba noma isiphi isijeziso, noma ngubani enza noma okungcwele ukuhlambalaza. Zimisele ukuthi kungani Unkulunkulu wabeka emthini wolwazi lokuhle nokubi phakathi nensimu ngaphandle barrier eyayivimbela umuntu ukufinyelela kuso.

Kodwa ingabe kuwukuhlakanipha ukuphawula ukuthi isenzo kokubuza umbuzo, futhi kuye ngokuthi ashiwo ubani ubuza umbuzo, kungaba esasizoba zihlukahlukene kakhulu izinhloso zabo iqhubu.

Ukuze uqonde lokhu engavamile imibuzo siqu, ake sibuyele umcimbi Edene:

The 'inyoka' wabuza umbuzo kowesifazane, ["Ingabe Unkulunkulu wathi ngempela, '+ akumelwe nidle kuyo yonke imithi yensimu"](#) (Gen. 3: 1). The 'inyoka' wayefuna ukwazi, noma sokungabaza mthetho waphezulu? Yini eyashukumisela nombono the Lo?

Phawula lokho ngobuqili 'inyoka' ngawo lo mbuzo wabuzwa wakhe,

- Wakhuluma Eva isithelo ulwazi tree okuhle nokubi;
- wagcizelela umqondo ukuvinjelwa zaba zimbi, kwakuyiphutha futhi ezazingekho;
- Ingabe lona wesifazane azizwe azethembe ngokukhombisa the 'inyoka' ulwazi eliphakeme;
- Ngakho, lo wesifazane akazange bayehluleka ukuthatha isiphephelo izwi Likankulunkulu, futhi;
- Wathola ithuba adalule amanga ukuthi kukhiqizwa iphutha.

Umbuzo, 'Kungani Unkulunkulu ubeke zomuthi ophakathi nensimu' efanelekile Nokho kumele kwenziwe uma unesifiso ukwazi, kuye ngomongo, noma isikhathi yenziwa, kungasetshenziswa nendlale. Ngicela Uqaphele:

*"Uma Akafuni ukuthi kwenzeke, kungani ubeke kwesihlahla phakathi nensimu – hhayi ngaphandle kwezindonga Paradise \*"*

Veronika enquma Die, Paulo Coelho, São Paulo, Brazil  
Umshicileli Earth, 2006, Page 108. .

Lapho ubuzwa imibuzo efana nalena kahle belulekwa ukuba uhlole lokho isisusa it:

1. Isifiso ukwazi, noma;
2. ukukhuthaza ukuba agxeke, nendlale, njll?

Elinye iphuzu okumele kubhekwe libhekisela isimo esingokomzwelo Lo.

Umbuzo screen kumele kwenziwe Nokho, umuntu akufanele bandla it kuphela ngokomzwelo ukungalingani zikhathi. Ubuzelani unkulunkulu izizathu kuphela uma ungekho kahle off, uma ulahlekelwe isihlobo, uma kuziwa out of ubuhlobo kukhungathekise, lapho ecindezelekile, lapho in ekufeni, nhlekelele, njll?

Uma Lo ufuna iqiniso ngeke siyekelele ngokomzwelo.

Kuyaziwa ukuthi enye yezinkinga yesayensi yanamuhla ithuluzi,

ie ithuluzi kohlaziyo izenzakalo ezithile zesayensi. Indlela ahlaziye athomu ngaphandle ithuluzi analysis aphazamise Dynamics of the athomu? Uma ihlaziye by ngesibonakhulu, ukukhanya uqobo silibangise enkangala singene athomu ngeke aphazamise yini ukubukela, kwaphazamiseka isilinganiso and ukuxilongwa? Ngokwethula udayi ezithile cells ukubona it, ungagxambukeli Dynamics of compounds zabo?

They tshela i analysis oluncike kuphela ubudlelwano kuhleleke, umuntu ofuna impendulo uzibophezele ngokomzwelo? Uma imibuzo, isisekelo yimuphi search of ulwazi, kakade uhlaselwa kuphakama izakhi olubandlululayo?

It kulandela ukuthi, uma umuntu ngokomzwelo ayekethisa, niyokuzwa kodwa lokho ofuna ukukuzwa, futhi ubone kuphela lokho ofuna ukukubona. Ngakho, sinawo isitatimende “weqiniso isaga popular: “. Izimpumputhe njengoba labo engeke ikubone ‘

Kusukela devil wabuza umbuzo kowesifazane, “[Ingabe Unkulunkulu wathi ngempela, ‘Ningadli emithini yensimu’](#)” (Gen. 3: 1), egcizelela ukuvinjelwa ngempumelelo zazingekho, onggondongqondo abaningi bezwa futhi ubone in the mthetho uNkulunkulu wanikeza umuntu ukuvinjelwa. Ngisho ukugxekana Unkulunkulu abangele umuntu ongalaleli, noma ukuthi Unkulunkulu wasungula isijeziso.

Kodwa lokho Unkulunkulu wathi indoda? Ingabe Unkulunkulu akekho baye funda lokho Unkulunkulu wathi? Ingabe abagxeki wavula nokufunda ngempumelelo encwadini equkethe amarekhodi walokho Unkulunkulu wathi?

Phawula lokho Unkulunkulu wathi: “[Ungadla kuyo yonke imithi yensimu ngokuthanda kwakho Ungadla...](#)” (Gen 2:16). Lokho unkulunkulu wagcizelela? unkulunkulu wagcizelela ukuthi umuntu kwaba free, futhi enze at intando. Nokho, u-Adamu wayeyokwazi Ungadla kuyo yonke imithi yensimu, the ‘inyoka’ wagcizelela wesifazane kuphela ukuvinjelwa.

Kuyamangalisa ukuthi iyiphi icala Unkulunkulu biza amazwi akhe

njengoba ilotshwe Kugenesise, ikakhulukazi, “Ungadla kuyo yonke imithi yensimu ngokuthanda kwakho Ungadla ...” (Gen 2:16). Ngokuvamile ilebuli isithelo ulwazi tree okuhle nokubi kuphela ‘isithelo esasenqatshelwe’. Futhi izithelo ayikaze ‘wavimbela’ ngoba zonke izihlahla umuntu bangadla ‘ngokukhululekile’.

Lokungeniswa of ‘inyoka’ kufihla iqiniso kulabo abajabulela angabonisa kanjani ukuthi uthanda izinhliziyi zabo. Wrong ukuba amalgamate umbuzo eyayivela ‘inyoka’ isiyalezo saphezulu, ulichaze kuphela owenqabelayo njengoba. Well umshumayeli wathi: “The Isiwula akajabuli ukuhlakanipha, kodwa kuphela ukuba baveze lokho okujabulisa inhliziyi yakho” (izaga 18: 2).

Yini kubonakala mthetho waphezulu? Unkulunkulu enikeza u-Adamu ekusebenziseni inkululeko yokuzikhethela!

Unkulunkulu wafaka umuthi wolwazi lokuhle nokubi phakathi nensimu, ngaphandle barrier eyayivimbela umuntu ukuba adle isithelo saso ukukunika inkululeko.

Uma umuthi wokwazi okuhle nokubi wayengaceleli ibekwe phakathi eminye imithi yase-Edene, u-Adamu ngempumelelo khulula? Kukhona inkululeko uma kukhona mingcele? Indlela ukudizayina inkululeko ngaphandle reference esungulwe?

Akukho mingcele Kukulunkulu? Kuyaqondakala ukuthi Unkulunkulu free, kodwa ngeke amanga. Unkulunkulu ngeke emuva baqhubeke izwi lakhe. Akakwazi isithembiso behluleka ukuthobela! Nakuba Unkulunkulu unguNkulunkulu, uzithoba izwi lakhe! Nokho, Nguye kukulokhu inkululeko!

Freedom akuyona ngokwenza lokho vetoed ngaphambi yikhono wenqabe noma cha kungavunyelwe.

Ngaphandle umuthi ngaphandle isixwayiso saphezulu angeke kube khona ekusebenziseni inkululeko, futhi umuntu kuhlobene Unkulunkulu ngisho ngokumelene nentando yabo. Ukubusa (ngokukhululekile) Kanye exception (kodwa) kuyahambisana ukuba

nokwenzeka ekusebenziseni inkululeko (Gen. 2:16 -17). Zonke izihlahla engadini babengase sampled ngokukhululekile, kodwa, umuntu kufanele acabangele ukuthi uma edla emthini wolwazi lokuhle nokubi, babeyoba imiphumela (Nonkulunkulu).

Nakuba wadala free, besingeke sibe khona isizathu sokuba inkululeko enjalo uma u-Adamu engazange abe engenzeka ngempela ukuba silisebenzisa. Kuyini inkululeko ngaphandle kungenzeka ukuba yizigqila? Khetha owenqatshelwe ngempela inkululeko ngoba engahlali okwenqatshelwe ngaphambi, kungenzeka lokwenqaba into avula: lobugqila.

Njengoba nje yenhlanganyelo Nonkulunkulu (ukuphila) yisimo inzondo ukudayisa inkazimulo Kankulunkulu (ukufa), ukuba Nonkulunkulu inkululeko, futhi behlukanisiwe Him ekugqilazweni isono.

Kuphela lapho Umoya Kankulunkulu, kukhona inkululeko, umuntu Kankulunkulu kangaka nje mahhala futhi izimpilo (2 Korinte 3:17).

U-Adamu akazange azame isithelo ukuba khulula ngoba ukuzama it, wadlula isimo baboshwe, sizithoba isinqumo sabo siqu.

Esikhathini esithile Adamu acindezelwa ukuba enze isinqumo?

Freedom kuba patent, ecacile, ngoba u-Adamu wayengafani uphoqelelwa ukuba wenze noma isiphi isinqumo. Wayengumuntu free, ngoba kwakungekho yiluphi uhlobo ukucindezela ephoqelela ukuba enze isinqumo.

U-Adamu akazange azi imiphumela yezenzo zabo? Akazange abe nolwazi lokwenza isinqumo? Kungaba a ukungazi isibusiso?

Umzabalazo for ulwazi, ukwenqaba noma yimuphi umbuso okwephula ilungelo ulwazi a njalo isintu phakathi namakhulu eminyaka. Kodwa kungani ukugxekana ukungalaleli lokungeniswa uNkulunkulu wokunikeza ilungelo abathandekayo Adamu lapho esetsheliwe ngemiphumela yezenzo zabo?

Umuntu free kuphela uma wazi ngemiphumela yezenzo zabo. Umuntu free uma uvunyelwe ukwenza izinqumo. Umuntu free uma ulwazi lokwenza izinqumo zabo siqu.

The mthetho waphezulu kwaba neze kabi amandla akhe, kunokuba yiluphi uhlelo lomthetho umuntu owake yasungulwa. The mthetho waphezulu uwukubonakaliswa sublime kakhulu umoya umthetho: it kuhloswe ukulondoloza impahla ebaluleke kakhulu umuntu – the ukuphila nenkululeko.

Nakuba angadli isithelo emthini, u-Adamu uzogcinwa ephila (munye Nonkulunkulu), ngoba Chile wawucacile: nokufa (Nonkulunkulu). Nakuba zenqaba emthini wokwazi okuhle nokubi Adamu uzogcinwa khulula kodwa emva kokudla, wenze kungaba isiboshwa isinqumo sakho siqu.

Ukuze Mari, umlingiswa enovelini 'Veronika enquma Die', umlobi Paulo Coelho, waxoshwa ensimini yase-Edene of the nenkosikazi umuntu futhi ngaphandle isisekelo esingokomthetho *"... nje ukwephula umthetho kwakwenzelela, ngaphandle izizathu zomthetho angadli isithelo* "Ditto okuhle nokubi.

Kuyinto engacabangeki ukuthi umuntu, futhi usebenzise njengesibonelo emaphuzwini Mari uhlamvu, kuhlobene uhlelo lomthetho Sihlelwe ngomumo ukuze abantu abajwayelekile abaqondi nezimfuneko, futhi lokhu umbuso esisekela isimiso ukuthi akekho ongathi ukungawazi umthetho, bangabaze ukuthi kwakukhona nangobudlova in the lesimiso Edene.

Kwakuzoba ngokungenasizathu uma Unkulunkulu umthetho ukuze kuzuze bona, kodwa mthetho owanikwa u-Adamu ihloselwe kuphela ukulondoloza lokho sasisonta muntu. Yenza umuntu nobulelesi akhokhe, ngisho nalapho unaware of the Law, iwukuba umthetho ukuze kuzuze umthetho, hhayi ongaphansi komthetho.

Akukho lutho kuleyo margin wamangalela Unkulunkulu nangobudlova, kodwa abayimangalele bafuna ukubeka mthetho waphezulu in ukumiswa, ngisho ngaphansi kohlelo lomthetho navigates izimiso aphantsi wokucela saphezulu. Nakuba mthetho



waphezulu okuhloswe ukuba alondolozwe izinto ezimbili eziyigugu kakhulu ukuthi wanikwa yomuntu, uhlelo lwezomthetho of namuhla kunconywe ngasolinye nokungqubuzana kwezinhloso zenzuzo, ngokuba lolukhulu punitive. Ngokwesibonelo: abulale umuntu eza phansi isigwebo ejele.

The izinsolo zokuthi uNkulunkulu wasungula isijeziso ngokusebenzisa mthetho owanikwa u-Adamu kusekelwe a logic lolumalula ngaphandle ngisho ziphenye amaqiniso ezichazwe eBhayibhelini *“UNkulunkulu (...) Kunalokho, wabhala umthetho futhi wathola indlela ukukholisa umuntu aphule it, ukuze bakwazi baziqambela Ziyisijeziso* “Tvoja.

*“Futhi Unkulunkulu wamyala umuntu, wathi: Ungadla kuyo yonke imithi yensimu uvunyelwe udle ngokukhululekile, kodwa umuthi wolwazi lokuhle nokubi, wena ngeke udle; ngoba ngosuku oyodla yalo, uyakufa nokufa* “(Genesis 2:16 -17).

Uyini umphumela isinqumo somuntu sokuba badle isithelo wokwazi okuhle nokubi? Ukufa. Ukufa kusuka Unkulunkulu wenza reference kwakungesona ukuphela imisebenzi ebalulekile emzimbeni, ngoba lapho ebhekisela ukufa ngokomzimba yomuntu Usebenzisa ‘ukubuya othulini’ ethemini.

Uma kwakukhona nje u-Adamu no-Eva e-Edene, bazokufa bani? Umphumela Isinqumo badle izithelo kwakuyosho kuhlukaniswa, umgoqo phakathi Kukankulunkulu nabantu. Kuphela igama elithi “ukufa” ukuze achaze isimo ‘omusha’ ezifanele ukuze umuntu emva kokuwa.

Lapho Unkulunkulu waxwayisa: ‘kaliyikukudla’, kwaba ezibatshela ukuthi uma umuntu ayisekho babefisa ukuba sikuqonde futhi ancike Umdali (ukuphila), okuyinto asebenzise lingunina of the ulwazi izithelo okuhle nokubi. Njengoba le ndoda yayingumngane free, uma kungenjalo wayefuna ukuhlala in the ukuncika ukunakekelwa kanye nolwazi iNkosi, yayingase ‘abe’ ngaphandle kwakhe (ekufeni).

Emva kokudla isithelo wokwazi okuhle nokubi, umuntu

usenjengomunye Unkulunkulu, nazi okuhle nokubi. The barrier ubutha Kwakhiwa (ukufa, ukwehlukana, kuhlukaniswa ...), kanti umuntu waqhubeka ukudlala by ulwazi aluthola.

Akekho Unkulunkulu icindezele (Jobe 37:23), futhi ukulinga ubani okubi (Jakobe 1:13) Ngakho-ke, ekwindla lika indoda ayivelanga esivela kuMdali. It ndoda umkhankaso phambi Umdali.

Emva kokudla isithelo and die (kuhlukaniwa), le ndoda waba yisigqila ukuba isinqumo sakhe siqu. Nakuba ukuba Njengonkulunkulu, azi okuhle nokubi, kwaba oluhlukaniswe Nonkulunkulu Ngakho, wacelwa ukuba nemihlangano. Uma wahlanganyela inkazimulo Kankulunkulu, le ndoda yayingazimisele njengoba uNkulunkulu, nazi okuhle nokubi, kodwa uNkulunkulu wafika evela zonke izinto. Of yonke imithi yensimu ukuthi wawutshalwe Yinkosi umuntu bangadla ngokukhululekile, ngemva kokuwa, umuntu kwaba ngo ifa ulwazi oludingekayo kanye okudingekayo ukuze agcine izithukuthuku of brow yakhe (Gen. 3:19).

Isimo Adamu kulingana indodana olawula Ukukhululwa kayise: ume wodwa. Lapho ayejwayelene ngokwanele kuze futhi bavame ensimini Kankulunkulu, manje, ensimini, izwe wafakwa ukuba uveze ameva namakhakhasi, ukuze umuntu provesse yokuziphilisa yabo ngokusebenzisa izithukuthuku of Brow yakhe (Gen. 3:18). Umsebenzi wona wawungemubi isijeziso, ngoba lo muntu yasebenza ngoba wafakwa ensimini.

Le ndoda yaba 'ozimele' emva kokuwa, futhi waxoshwa ensimini yase-Edene ukuba ukuqalisa ukukhandleka kwabo ukulima ezweni "kunjima" akhiqiza izithukuthuku ngesilinganiso umsebenzi womuntu (Gen. 3:23). Qaphela ukuthi kukhona umehluko omkhulu phakathi 'inkululeko' (ekuphileni) 'uzibuse' (ukufa). Uma kuba free, kukhona ebuhlotsheni obase bukhona kakade phakathi kwabathintekayo, kodwa lapho sakha ukuzimela, ubudlelwano benqunywa.

Ngaphambi umuntu ukuwa wayekhululekile ukuzinqumela ukuthi

noma wahlala wazihlukanisa uMdali. Emva kokuwa, waba inceku isinqumo sakhe siqu ngoba akanawo izindlela ukuba abuyele Umdali. Nakuba abaningi bafune emuva Umdali bebodwa, awusona isehluleki.

Kuba Back to baphile kungenzeka kuphela ngokusebenzisa Umdali ngokwakhe, ekhomba ngothando ngokusebenzisa izwi lakhe. Njengoba Le ndoda akazange anike credit (bakholwa) izwi kwaba khona ukuphila, indlela kuphela ndoda emuva ekuphileni ukukholelwa izwi ngaphambi kokuba abe umuntu izwi – uKristu, ubani Edene sihlobene 'teofanicamente' nge-Adamu.

Yingakho Ukristu uthi: [“Lowo okholwa yimi, njengokusho kombhalo akushilo, imifula lokuphila amanzi ephuma ngaphakathi kuye ‘\(Johane 7:38\).](#) Mane nje ukholelwe the Scriptures! Awudingi like uEva enza ngayo, ukuthi esikhundleni sokukholelwa in the izwi image express kaNkulunkulu, wazama ukuqinisa izwi layo [“Owesifazane wathi enyokeni, izithelo engadini trees adle, kodwa umuthi okuyinto in the ophakathi nensimu, uNkulunkulu wathi, ‘Ningazidli of it, ningazithinti uthinte it, funa nife “\(Gen. 3: 2 -3\).](#)

Kwanele ukukholelwa izwi Lenkosi owabatshela ukuthi 'ngokuqinisekile bafe' uma uzosebenzisa inkululeko ababenayo, futhi adle emthini wolwazi lokuhle nokubi. Esibangelwa inyoka, u-Eva ukucasula mthetho, okuyinto wagcizelela inkululeko, uqaphile futhi ngokucophelela, okwenza kube 'umthetho' ayengalilalela ezimba: of it, ningazithinti “Ningazidli uthinte it, funa nife” (Gen. 3: 3).

Where kukhona kuphela 'umthetho' ezimba esikhundleni mthetho okukhuthaza inkululeko, lenkanuko usebenza kumuntu, ngoba ukuqonda inkululeko mthetho njengoba bengathathi umyalo (Umthetho), isono usebenza yonke nenkanuko. Ngokwesibonelo: Eva sabheka sabona ukuthi umuthi ulungele ukudliwa, uyabukeka emehlweni futhi efiselekayo ukwenza ohlakaniphileyo (Njengoba wacabanga lesimiso njengoba bengathathi ekubeni umyalo, isono ngomyalo wasebenza njalo nenkanuko), yena aphendukela

isithelo, wasidla.

Ngisho noma ukuvinjelwa (umthetho) akuyona isono, umuntu uyazi nje nenkanuko lapho ebhekene ban (umthetho). Freedom 'kuyo yonke imithi wena Ungadla' isono sasifile, kuyefana ephilayo ngaphandle komthetho, ngoba umthetho (owenqabelayo) has izizathu kuphela aboni (1 Tim 1: 9), kanti mthetho mayelana ukunakekelwa free. Ukwenqatshelwa kuphela 'Ningadli kuwo, isono ukucabanga isikhathi, ngoba ugcina ukusebenza zonke nenkanuko.

Nakuba kwakungekho muntu waphila inkululeko, kodwa ban 'Yidla hhayi kuwo', lenkanuko kwaholela isono saletha ukufa. Qaphela ukuthi umlayo kwaba ukuphila, waba ukufa. Umyalo (mthetho) ungcwele, inobulungisa futhi yinhle, futhi umthetho (owenqabelayo) santa Nokho, isono isikhathi ezitholakala mthetho ubulawa umuntu. Sin wathola isikhathi kuphela ngoba, esibangelwa umbuzo inyoka, u-Eva wayeqonda ukuthi lo mthetho wavaleleka amaza umthetho ezimba, futhi ngomyalo 'na kawuyikudla', isono Wamkhohlisa futhi sengimbulele.

Ngakho, iyiphi ukufunda imibhalo kufanele baqonde ukuthi lapho uMoya weNkosi ekhona kukhona inkululeko, kodwa umthetho yedwa kakwenzi ulaka, ngokuba isono njalo ngezikhathi umthetho ngokusebenzisa nenkanuko.

Umthetho kuphela ebekelwa ezasuswa (1 Tim 1: 9), futhi ngenxa wabambuluzayo (Gal 3:19). Bobabili umthetho, "wadla kulowo muthi engakuyala ngawo ukuthi ungadli" (Genesis 3:11), njengoba umthetho kaMose kwanezelwa ngenxa yeseqo, ngoba usebenza ulaka lukaNkulunkulu, esikhundleni ukunakekelwa isiyalezo, okuyinto abalungisisiweyo for the olungileyo (1 Tim 1: 9).

Ukuze anqobe 'inyoka', Eva kwakwanele ukuba anamathele mthetho waphezulu njengoba noKristu enza lapho Wathi, Kulotshiwe akaphili ngesinkwa sodwa enza umuntu bukhoma, kodwa ngamazwi onke okuphuma emlonyeni kaNkulunkulu" " (Mathewu 4 : 4).

Kukhona umehluko phakathi:

- Yini Unkulunkulu athi: “Ungadla kuyo yonke imithi yensimu uvunyelwe udle ngokukhululekile, kodwa umuthi wolwazi lokuhle nokubi, wena ngeke udle; ngoba ngosuku oyodla yalo, uyakufa nokufa “(Genesis 2:16 -17);
- Yini u-Eva wathi: “Kusukela izithelo zemithi yensimu adle, kodwa isithelo somuthi okuyinto phakathi nensimu, Unkulunkulu wathi, ‘Ningazidli of it, ningazithinti uthinte it, funa nife” (Gen. 3: 2 -3) .

Wayikho hlwa ukuthi yonke imithi bakwazi ukudla ngokukhululekile, okwaholela esiphethweni oyiphutha: “Ningadli kuwo, ningazithinti uthinte it ...”.

Nakuba uhlelo namuhla lezomthetho ephishekela osonile sigcizelele isijeziso enqunyiwe, lesimiso Edene kuphela wabeka umuntu uyazi ngemiphumela yezenzo zabo. unkulunkulu akazange aphishekele umuntu ukuze amjezise phambi umuntu zabhekana nemiphumela yayo isinqumo kanjalo badla isithelo.

Nakuba inyoka wenza wokwazi okuhle nokubi njengoba ukhange abantu bedla isithelo, Unkulunkulu kuphela waxwayisa ngokuthi uma edla isithelo, umuntu ukusungula umgoqo phakathi kwabantu Nonkulunkulu (ukufa, isono, kuhlukaniswa, ubugqila).

Uma UNKULUNKULU wafaka barrier phakathi indoda nomuthi wolwazi lokuhle nokubi, ubuhlobo wokungathembani phakathi Komdali nezidalwa. Namuhla abagxeki khanza hhayi Unkulunkulu enze ‘ivoti’ yokuqiniseka yomuntu. Uma kwakukhona umgoqo phakathi indoda nomuthi wokwazi okuhle nokubi, bangase baphikise ngokuthi ngesikhathi esithile lo muntu wayesemdala free.

Yini esiyibonayo? Iyini injongo imibuzo bayavuswa namuhla? Funa ulwazi noma ufuna bubaza Unkulunkulu?

Kukhona isisusa ubugebengu, ukungalaleli, yokuhlubuka mthetho elandelayo?

“ujehova Unkulunkulu wamyala umuntu, wathi: Ungadla kuyo yonke imithi yensimu uvunyelwe udle ngokukhululekile, kodwa umuthi wolwazi lokuhle nokubi, wena ngeke udle, ngoba ngosuku oyodla yalo, uyakufa nokufa” (Genesise 2:16 -17).

- unkulunkulu ugcizelela inkululeko ephelele – “Ungadla kuyo yonke imithi yensimu uvunyelwe udle ngokukhululekile...”;
- Isaziso loluhlelekile ngaphandle ngokuyenga isinqumo: “... kepha umuthi wolwazi lokuhle nokubi, na ungadli...”;
- ugqozi Alert, ulwazi oludingekayo ukuze isinqumo: “... ngoba ngosuku oyodla yalo, uyakufa nokufa”;
- umphumela isinqumo: “... bafe ngokuqinisekile”;
- ‘zomthetho’ ukuba ‘wafundisa’ Well: ukuphila and inkululeko.

Uma kulandzisa bible ukuthi Unkulunkulu washiya umuthi ngaphandle kwesixwayiso ensimini, futhi batshala phakathi kwezinye izihlahla efanayo, futhi unгахlosile umuntu edla isithelo futhi wafa, wamangalela Unkulunkulu yokuba buthule, kungafanele futhi ngaphandle uthando izidalwa zakhe.

Mari, ngemuva kokuphekwa ngemibuzo ugqozi unkulunkulu wafaka umuthi wokwazi okuhle nokubi phakathi nensimu, satirizes ukulandisa ngezenzakalo emva kokuwa umuntu futhi usikisela ukuthi Unkulunkulu wayeqinisa anonya:

*“Ngesikhathi baphula umthetho, Unkulunkulu – the Judge Almighty – ngisho eyenziwe a ukuphishekela, njengokungathi ziyazi zonke izindawo zokucasha kungenzeka. With the angels ukubukela futhi ezihlekisayo ngokwabo kanye Prank (ukuphila kwabo futhi kumele kube nzima kakhulu, kusukela Lucifer babeshiye Heaven), waqala ukuhamba. Mari wacabanga like mavesi ibingenza scene enhle Thriller: izinyathelo kaNkulunkulu, ubheka ngesaba ukuthi lo mhangqwana benana bodwa, ngokungazelelwe imilenze bayeka eduze isilondolozisi “Ditto.*

Yini Mari Ummeli inoveli kuba, abaningi ngosuku-to-day. Sebenzisa ulwazi lwabo Professional, noma ukuqeqeshwa kwabo academic nendlale lokho abangakuqondi.

Izinyathelo of God in Edene ingabe isimo a Thriller? unkulunkulu has izinyawo? unkulunkulu eyenziwe a ukuphishekela? Unkulunkulu kwaba nawukuhlukumeza?

Ulwazi Legal, zomlando ngisho zesayensi obanele ukuhlola Le mibuzo engenhla. Kodwa uma une ulwazi lwebhayibheli, akukho izithiyo yimuphi ndima Ebhayibhelini.

Ngokuvamile ukubukela abangaqaphile Le ndawo Unkulunkulu bible in inkazimulo yakhe nobukhulu Nokho, ukhohlwe ukuthi Ibhayibheli kukhona theophany izenzakalo eziningi. Theophany umqondo zenkolo nature okusho ukubonakaliswa Kukukulunkulu kunoma iyiphi indawo, into noma umuntu. Izenzakalo babalwa kunazo yesiteleka libhekisela kubantu Abrahama (Genesis 18: 1 -2) Nomose (Eks 3: 2 -6).

Kodwa theophany ebaluleke kakhulu yenzeka Edene ngoba Adamu wenziwa ngothuli lomhlabathi futhi sihlobene ngokuqondile image Express of God – Ukristu. Ngubani isithombe Express Kukulunkulu? Ukristu, iNdodana kaNkulunkulu Umlobi amaHebheru uthi, (Heb 1: 2 -3). ujesu isithombe express kaNkulunkulu, indlalifa yezinto zonke, futhi ngaye izwe lavela, ehlanganisa indalo of Adam (IzAga 30: 4).

Ngenkathi Unkulunkulu ethi, [“Masenze umuntu ngomfanekiso wethu, emva wafana yethu”](#) (Gen. 1:26), umfanekiso kaNkulunkulu eshiwo wayephethe lo msebenzi. Njengoba Unkulunkulu wadala umuntu ngomfanekiso wakhe siqu? The image Express Kukulunkulu ongabonakali, Ulizwi okuphakade okwakufanele ihlanganise, futhi eyadala yonke indalo, wadala umuntu njengoba figure yakhe (Gen. 1:27; Roma 5:14).

Ukukhumbula ukuthi bangamaphesenti hhayi kakhulu umfanekiso izinto, kudingeka kuKristu okhazinyulisiwe iyona ngomfanekiso kaNkulunkulu, futhi kwaphela amadoda avele naye ukufinyelela

engunaphakade osungulwe Edene ukuthi umuntu njengoba umfanekiso uKristu, ngokusho umbono kaKristu, ongumfanekiso kaNkulunkulu eshiwo (Gen. 1:27).

Unkulunkulu wadala umuntu ngomfanekiso Kristu Lowo Ngonjengaye, okungukuthi, njengoba Indodana yakhe. Futhi njengoba umuntu wenziwe ngomfanekiso Indodana kaNkulunkulu? Indodana Kankulunkulu (image of God) wadala it. Yilokho, kunjalo Unkulunkulu wadala umuntu ngomfanekiso Indodana yakhe, Indodana wadala (Gen. 1:27).

Yingakho Unkulunkulu kwakhiwa (izandla) umuntu ngothuli lomhlabathi waphefumulela yakhe (ukuphefumula) singene emakhaleni (umlomo) (Gen. 2: 7). Ngaphezu kwalokho, watshala insimu e-Edene, futhi wambeka khona umuntu, lokho akukhona kakhulu isithombe (uzwakalise) ngaphambi umfanekiso KAKRISTU, ngubani Express (ngqo) image of God.

inkosi uJesu wasebenzisa izandla zakhe ukuba umsizi Adam (Genesis 2:21), wakhuluma mbhangwana (Gen. 3: 8), futhi izingubo kokubili (Gen. 3:21). Noma Adamu akazange bacashe ngoba wezwa izigi ngaphambi ngoba wezwa izwi image Kankulunkulu eshiwo. Bamcashela ngoba ngangingafuni Unkulunkulu (theophany = image Express Kankulunkulu) wababona ngaphandle izingubo.

Njengoba Ukristu ngabonakala ku-Abrahama, futhi zaqala sihlobene Adamu, owayesesimweni figure yakhe ["Uyihlo Uabrahama wathokozela ukubona usuku lwami; futhi walubona wajabula"](#) (Johane 08h56min; Roma 5:14).

Kulabo abaqondi lezi zenzakalo, kubonakala kuhlekisa Unkulunkulu onamandla onke bheka for umbhangwana ensimini yase-Edene, kodwa u-Adamu ezihlobene image Express Kankulunkulu, ngoba wathola kuyo mthetho. Ngezinye izikhathi Inkosi wavakashela umbhanqwana ensimini, wenza kunjalo in theophany, hhayi nengapheli inkazimulo.

The sokuhanjelwa of the Lord wayengekho ngezwi lokuduma,



njengoba waphawula kwezinye ukubukeka, ngaphambi Adamu wakhuluma umuntu alinganayo yakhe, onjengaye. Emva kokuwa, Unkulunkulu waphinde wakhuluma no-Adamu njengoba wayenemali, hhayi ngomlilo, umbani, ukuduma kanye ubumnyama obukhulu ukwesabisa kuye.

Manje lapho Unkulunkulu ngokuthi ukuba awuqede usuku, lo mbhangqwana ngakhetha ukuzifihla. Kunokuba Unkulunkulu eyenziwe a ukuphishekela, ngaphambi mbhangqwana ukuthi ezibekwe ukufihla. Ekugcineni, ukucela futhi: "Ungowaphi wena?" U-Adamu wathi follies zabo futhi ihlazo lokuba nqunu.

Umuntu usenjengomunye Unkulunkulu, azi okuhle nokubi (Gen. 3:22). Adam no Eva sesifike 'inyoka' wabatshele (Gen. 3: 5) Nokho, wenza ukusetshenziswa noNkulunkulu.

Kwakungekhona unkulunkulu ngubani ezibekiweyo amadoda izinkulungwane imithetho abanakho. Isidingo imithetho siyinto kakhulu nature of man.

Ngisho nangaphambi kokuba isono, lapho ebuzwa inyoka, u-Eva zaba zimbi the mthetho waphezulu: "[Ningazidli of it, ningazithinti uthinte it, funa nife](#)" (Gen. 3: 3). Amadoda for ngokwakho imithetho, ngoba ukudala imithetho, imithetho kanye uku ku ezindabeni zokuziphatha. Pune yimuphi ukuthi musa angena imithetho yayo.

Unkulunkulu wadala umuntu naked futhi wabanika akukho mthetho ovimbela ubunqunu, kodwa umuntu waba namahloni of ngokwakhe, futhi unqume motion laso bazimboze (Gen. 3: 7).

Kungani bubaza Unkulunkulu, uma konke wadala kwakukuhle? "[Kodwa, O muntu, ungubani wena ukuthi Unkulunkulu? Shall into kwakhiwa bathi kuye ukuthi kwakhiwa khona, Kungani wena kwangenza kanjalo?](#)" (Roma 9:20 -21) ?.

The igniters kuphela ukubona umthetho obhalwe laphezulu kuyindlela yasungulwa Unkulunkulu ukuba Nokho ajezise muntu, yini zomthetho uhlelo oyisibonelo sithi ukulinda ukuze ajezise

umuntu: the izinhlelo zomthetho wamanje, noma lesimiso Edene?  
Kukhona zokuvimbela lwetemtsetfo namuhla?

Ekugcineni, thina agcizelela isidingo ukubuza imibuzo, kodwa kungazwakali benza ekuqaleni kungase kubonakale uma sinesithakazelo ulwazi Nokho, lapho sihlaselwa by umbuzo, bukeza injongo Lo.

Emva ukucacisa injongo Lo, uma ungaqiniseki, bheka impendulo Ebhayibhelini, njengoba umphostoli UJakobe kwaba sobala lapho ethi: “Manje uma kukhona kini oswela ukuhlakanipha, makacele Kukulunkulu, onika bonke ngesandla esivulekile futhi ngaphandle nesihlamba futhi uyonikwa “(Jakobe 1: 5).

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## **Kudalwa komuntu Kanye incarnation of Christ**

The isithombe wanikwa umuntu wokuqala kwaba hhayi kakhulu ngomfanekiso kaNkulunkulu ongabhubhiyo futhi engabonakali, ngaphambi kokuba esanikezwa u-Adamu isithombe kaKristu obezakuza emhlabeni.

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## **Umsuka uSathane, the 'uyise**

# wamanga'

Kodwa injongo yakhe yayiwukuba isitsha esibhakabhakeni isikhundla kunani kwezinkanyezi zikaNkulunkulu (izingelosi). Wayefuna ukuba sesimweni ngenhla (isihlalo sami sobukhosi), ngaphezu kwezinkanyezi zikaNkulunkulu.