

Kuyini ukulungiswa?

Ukulungiswa akusikho ukuthathelwa izinyathelo noma isenzo sokwahlulela sikaNkulunkulu, asithethelelayo, simkhulula noma asiphathe umuntu, ongenabo ubulungisa, sengathi ulungile. Manje, uma uNkulunkulu ephatha ongenabulungisa sengathi ulungile, ngabe empeleni wenza ukungabi nabulungisa. Ukube uNkulunkulu umemezele ukuthi isoni silungile, besizoba nenkulumo eqanjiwe, ecatsangelwayo, ngoba uNkulunkulu uzobe ememezela okuthile okungelona iqiniso ngomuntu.

Kuyini ukulungiswa?

“Ngokuba ofileyo ulungisisiwe esonweni” (Rom. 6: 7)

Izincazelo ze Theological

Kuvamile ukuthi imfundiso yenkolo iphathe imfundiso yokulungiswa njengendaba yokuhleleka, ngakho-ke izinkulumo ezithi ‘isenzo sokwahlulela sikaNkulunkulu’, ‘isenzo sokwazisa saphezulu’, ‘memezela ubulungiswa’, njll, ezincazelweni ngesihloko sokulungiswa.

KuScofield, yize kufanelekile, ikholwa lisengumoni. UNkulunkulu uyabona futhi aphanthe ikholwa njengolungileyo, kepha lokhu akusho ukuthi uNkulunkulu wenza umuntu alunge.

“Isoni esikholwayo siyalungiswa, okungukuthi, siphathwa njengabalungileyo (...) Ukulungiswa kuyisenzo sokwamukelwa nguNkulunkulu futhi akusho ukwenza umuntu alunge ...”
IScofield Bible with References, Roma 3:28.

Ukuze uCharles C. Ryrie athethelele izindlela:

“Shono ukuthi umuntu akanacala. Kokubili amagama esiHeberu

(sadaq) nawesiGreki (dikaioō) asho ukuthi 'memezela' noma 'khipha' isinqumo esivumayo, umemezele ukuthi othile ulungile. Lo mqondo awusho ukwenza umuntu abe nobulungiswa kuphela, kodwa umemezela ubulungiswa kuphela "uRyrie, uCharles Caldwell, i-Basic Theology – Itholakala kuwo wonke umuntu, ihunyushwe nguJarbas Aragão – São Paulo: Christian World, 2004, k. 345.

UGeorge Eldon Ladd uyakuqonda ukulungisiswa okuvela egameni lesiGreki elithi dikaioō, njengo:

"'Memezela ukulingana', ungakwenzi kube nobulungiswa '. Njengoba sizobona, umqondo oyinhloko, ekulungisisweni, isimemezelo sikaNkulunkulu, umahluleli olungile, ukuthi umuntu okholwa kuKristu, noma eyisoni, ulungile – ubonwa njengolungile, ngoba, kuKristu, wafika ebudlelwaneni obunobulungiswa noNkulunkulu" Ladd, George Eldon, New Testament Theology, eyahunyushwa nguDarci Dusilek noJussara M. Pinto, 1. U-Ed – São Paulo: Eksodusi, 97, k. 409.

Ukulungisiswa akusikho ukuphenya ngamacala noma isenzo sokwahlulela uNkulunkulu asithethelelayo, akhulule futhi aphaathe umuntu ongekho nje ngokungathi wayelungile. Manje, uma uNkulunkulu ephatha ongenabulungisa sengathi ulungile, ngabe empeleni wenza ukungabi nabulungisa. Ukube uNkulunkulu umemezele ukuthi isoni silungile, besizoba nenkulumo eqanjiwe, ecatsangelwayo, ngoba uNkulunkulu uzobe ememezela okuthile okungelona iqiniso ngomuntu.

Inggikithi yemfundiso yokulungisiswa ukuthi uNkulunkulu udala umuntu omusha ebulungiseni nasebungcweleni beqiniso futhi athi ulungile ngoba lowo muntu omusha ulungile empeleni. UNkulunkulu akasebenzi nobulungiswa obuqanjiwe, kuze kube seqophelweni lokuphatha njengalowo ongenabo ubulungisa ngempela.

Kwabafundisi bezinguquko, ukulungiswa kuyisenzo sokwahlulela kukaNkulunkulu ngaphandle kwenguquko empilweni yabo,

okungukuthi, uNkulunkulu akashintshi isimo somuntu. Kukhona ukukhohlisa, ngoba uNkulunkulu ulungisa labo abazelwe kabusha (Johane 3: 3). Manje, uma umuntu ephinda ezalwa ngokukaNkulunkulu, lokhu kusho ukuthi uNkulunkulu wasiguqula isimo somuntu (1 Petru 1: 3 no-23).

Isimo sekholwa sihluke ngokuphelele kunangesikhathi lapho ayengakholelwa kuKristu. Ngaphambi kokukholwa, umuntu ungaphansi kwamandla obumnyama futhi, ngemuva kokukholwa, uyiswa embusweni weNdodana yothando lwakhe “Owasikhipha emandleni obumnyama, wasiyisa embusweni weNdodana yothando lwakhe” (Cl 1 : 13). Ngesikhathi esemandleni obumnyama umuntu esaphila esonweni, ngakho-ke, akasoze kwathiwa ulungile, kepha abafuleyo esonweni balungisisiwe esonweni.

Manje, izindlela zomthetho esizithola ezinkantolo zibhekana nezingqinamba nobudlelwano obuphathekayo phakathi kwabaphilayo, kanti imfundiso yokulungisiswa ayibandakanyi imigomo yobunhloli, ngoba yilabo kuphela abafele esonweni abavunyelwe esonweni!

IBhayibheli likhombisa ukuthi amaJuda nabeZizwe basindiswa ngomusa kaNkulunkulu owembulwe kuKristu Jesu. Ukusindiswa ngomusa kaNkulunkulu kuyefana nokusindiswa ngokukholwa, ngoba uJesu uyinkolo ebonakalayo (Gal 3:23). UJesu uyisisekelo esiqinile lapho umuntu ethembele ngokuphelele kuNkulunkulu futhi afaneleke (Heb 11: 1; 2 Kor 3: 4; Kol 1:22).

UDaniel B. Pecota wathi:

“Ukholo alusoze lwaba yisisekelo sokulungisiswa. ITestamente Elisha alikaze lisho ukuthi ukulungiswa yi-dia pistin (“ukushintshanisa ukholo”), kepha njalo i-pisteos dia, (“ngokukholwa”) “.

Manje, uma siqonda ukuthi uKristu uyinkolo eyayizobonakaliswa, kulandela ukuthi uKristu (ukukholwa) wayeyikho, unjalo futhi uyohlala eyisisekelo sokulungisiswa. Ukudideka phakathi kuka-‘di pistin ‘(ukuthembela eqinisweni) no-‘di pisteos’ (iqiniso

uqobo) kungenxa yokungafundwa kahle kwezindima zebhayibheli, ngoba uKristu uyisisekelo esiqinile lapho amadoda akholwa athokozisa uNkulunkulu , ngoba ukulungiswa kungoKristu (usuku lwama-pisteos).

Inkinga enkulu ngemfundiso yabaguquli yokulungisiswa ukuzama ukwehlukana imfundiso yokulungisiswa emfundisweni yokuzalwa kabusha. Ngaphandle kokuvuselelwa asikho isizathu futhi asikho isizathu ngaphandle kokuvuselelwa. Lapho umuntu enziwe ngokwenyama negazi, kunesinqumo sikaNkulunkulu: unecala, ngoba lesi yisimo somuntu owenziwe ngokwenyama (Johane 1:12). Kepha, lapho umuntu ekhiqizwa futhi (evuselelwa kabusha), isinqumo uNkulunkulu asinikezayo sithi: siyalungiswa, ngoba umuntu ulungile empeleni.

Ukuhlahlwa ku-Adamu

Isinyathelo sokuqala ekuqondeni imfundiso yokulungisiswa ukuqonda ukuthi bonke abantu bonile futhi bayasilela enkazimulweni kaNkulunkulu (Rom. 3:23). Lokhu kusho ukuthi, ngenxa yokona kuka-Adamu, bonke abantu bebonke, ngenkathi besethangeni lika-Adamu, baba ngabangcolile futhi bafa kuNkulunkulu (IHu 53: 3; IHu 14: 3). Ngemuva kokona kuka-Adamu, yonke inzalo yakhe yaqala ukuphilela isono futhi yayifile (ihlukanisiwe, ihlukanisiwe) kuNkulunkulu.

Ekhuluma ngalesi simo esizuzwe njengefa ku-Adamu, umphostoli uPawulu wathi bonke abantu (amaJuda nabeZizwe) ngokwemvelo babengabantwana bolaka (Efe. 2: 3). Kungani izingane zolaka? Ngoba babeyizingane zokungalaleli kuka-Adamu “Makungabikho muntu onikhohlisa ngamazwi ayize; ngenxa yalezi zinto ulaka lukaNkulunkulu luza phezu kwabantwana bokungalaleli ”(Efe. 5: 6).

Ngenxa yokona kuka-Adamu isono sangena emhlabeni, futhi ngenxa yokungalaleli kwakhe bonke abantu bayizoni “Ngakho-ke

njengalokho isono sangena ezweni ngesono, nokufa kwangena ngesono, ngokunjalo ukufa kwadlulela kubo bonke. yingakho bonke bonile ”(Rom. 5:12). Bonke abantu abazalwa ngokwenyama bayizoni ngoba ukulahlwa kuka-Adamu (ukufa) kwadlulela kuyo yonke inzalo yakhe.

Abaningi abazi ukuthi amadoda ayizoni ngenxa yokulahlwa okuzuzwe njengefa ku-Adam, futhi abheka ukuthi amadoda ayizoni ngenxa yezinkinga zokuziphatha ezivela kulwazi lokuhle nokubi.

Kuyadingeka ukubona ukona kuka-Adam kahle kulwazi olutholwe esithelweni solwazi lokuhle nokubi. Ngenkathi ulwazi lokuhle nokubi lwalungekhona okwahlukanisa umuntu noNkulunkulu (isono), ngoba uNkulunkulu wazi okuhle nokubi (Gen. 3:22), ukungalaleli kwaletsa isono (ukwahlukana, ukwahlukana, ukuhlukaniswa) imbangela yomthetho owawuthi: uzokufa nokufa (Gen. 2:17).

Isono sikhombise ukuba sibi ngokweqile ngoba umthetho ongcwele, olungile futhi omuhle isono silawula sabulala umuntu (Rom. 7:13). Ngaphandle kwesijeziso somthetho: ‘uzokufa nokufa’, isono besingekke sibe namandla okubusa umuntu, kodwa ngamandla omthetho (uzokufa nakanjani) isono sathola ithuba futhi sabulala umuntu (Rom. 7:11). Umthetho owanikezwa e-Edene wawungcwele, ulungile futhi muhle ngoba wexwayisa umuntu ngemiphumela yokungalaleli (ngeke uwudle, ngoba ngosuku oyowudla ngalo, uzokufa nokufa).

Ngenxa yokoniwa, amadoda akhiwa ngobubi futhi akhulelwa esonweni (IHu 51: 5). Kusukela kumama (kusukela ekuqaleni) abantu bayamfulathela uNkulunkulu (IHu 58: 3), indoda engcono kunazo zonke ifaniswa nameva, futhi eqonde ngqo kuthango olwenziwe ngameva (Mk 7: 4). Kungenxa yecala lika-Adam ukuthi isinqumo sazwakala: unecala! (Rom 3:23)

Ngakho-ke umbuzo kaJobe: “Ngubani ongakhipha okumsulwa kokungahlanzekile? Akekho namunye ”(Jobe 14: 4). Kodwa okungenzeki kubantu kuyenzeka ngoNkulunkulu, ngoba unamandla

okwenza konke kube kusha: “Kepha uJesu ebabheka wathi: Kubantu akunakwenzeka, kodwa kungenzeki kuNkulunkulu, ngokuba kuNkulunkulu izinto zingenzeka ”(uMarko 10:27).

Ukulungisiswa kuyimpendulo kaNkulunkulu emibuzweni ebaluleke kunayo yonke yabantu: Umuntu angamukeleka kanjani phambi kukaNkulunkulu? Impendulo icacile eTestamenteni Elisha, ikakhulukazi ngendlela elandelayo kaJesu Kristu: “Ngiqinisile, ngiqinisile, ngithi kuwe, ongazalwanga kabusha akanakubona umbuso kaNkulunkulu” (Johane 3: 3). Kuyadingeka ukuthi uzalwe ngamanzi nangoMoya, ngoba okuzelwe yinyama kungokwenyama, kepha labo abazelwe nguMoya bangokomoya (Rom. 8: 1).

Inkinga yokwehlukana phakathi kukaNkulunkulu nabantu (isono) isukela ekuzalweni kwemvelo (1Co 15: 22), hhayi ekuziphatheni kwabantu. Isono sihlobene nemvelo yomuntu ewile, hhayi nokuziphatha kwakhe emphakathini.

Inkinga yokwehlukana phakathi kukaNkulunkulu nabantu (isono) isukela ekuzalweni kwemvelo (1Co 15: 22), hhayi ekuziphatheni kwabantu. Isono sihlobene nemvelo yomuntu ewile, hhayi nokuziphatha kwakhe emphakathini.

Isixazululo sokulahlwa umuntu asitholile ekulungisisweni kuKristu sivele emandleni kaNkulunkulu, hhayi esenzweni sokwahlulela. Okokuqala, ngoba kwakwanele ukuthi umuntu angamlaleli uMdali ukuze kugwetshwe ukwahlulelwa kokulahlwa: ukufa (ukwahlukaniswa) kwabo bonke abantu (Rom. 5:18). Okwesibili, ngoba lapho uJesu ebiza amadoda ukuthi azothatha isiphambano sakhe, ukubeka kucace ukuthi ukuze kubuyiswane phakathi kukaNkulunkulu nabantu kuyadingeka ukubhekana nesijeziso esibekiwe: ukufa. Ekufeni noKristu ubulungiswa buyaneliswa, ngoba isijeziso asilutho ngaphandle komuntu owonile (Mt 10: 38; 1Ko 15: 36; 2Ko 4: 14).

Lapho kubekwa indoda ekhubazekile phambi kukaJesu, wathi: “Manje ukuze wazi ukuthi iNdodana yoMuntu inamandla emhlabeni okuthethelela izono (wathi kofe uhlangothi), ngithi kuwe,

Sukuma, uthathe lala, uye endlini yakho "(Mk 2: 10 -11). Lo mugqa ovela kuJesu ukhombisa ukuthi indatshana yakudala evela kwabaseRoma 3, amavesi 21 kuya ku-25 ekulungisisweni ayibandakanyi imiqondo yocwaningo.

Ukuthethelela izono akuyona into efunwa ngumthetho, kungumbuzo wamandla! Yilabo kuphela abanamandla phezu kobumba abangathethelela izono zokwenza izitsha zodumo ngosayizi ofanayo (Rom 9:21). Yingakho umphostoli uPhawuli wayengenamahloni ngevangeli, ngoba ivangeli lingamandla kaNkulunkulu okusindisa wonke umuntu okholwayo (Rom. 1:16).

Ekhuluma ngalolu daba noJobe, uNkulunkulu ukubeka kucace ukuthi, ukuze umuntu akwazi ukuzibiza ngokuthi ulungile, kungadingeka ukuba nezingalo ezinjengezikaNkulunkulu nokuduma njengoPhezukonke. Kungadingeka ukugqoka ngenkazimulo nobukhazikhazi futhi ugqoke ngokuhlonipheka nangobukhosi. Kufanele akwazi ukuthulula ulaka lwakhe ngokuchoboza ababi endaweni yakhe. Kungokuhlangabezana nazo zonke izidingo ezibalwe ngenhla lapho umuntu angazisindisa khona (Jobe 40: 8-14).

Kepha, njengoba umuntu engenawo lawa amandla achazwe nguNkulunkulu, akasoze akwazi ukuthi yena ulungile noma azisindise. INdodana yomuntu, uJesu Kristu, ngakolunye uhlangothi, ingasho ukuthi umuntu ulungile, ngoba Yena uqobo wazembathisa inkazimulo nobukhosi ngokubuyela enkazimulweni noBaba "Manje, Baba, ngikhazimulise nawe, leyo nkazimulo ebenginayo nawe ngaphambi kokuba kube khona umhlaba "(Johane 17: 5); "Bhinca inkemba yakho ethangeni, wena onamandla, ngenkazimulo nobukhosi bakho" (IHu 45: 3).

Ijaji le Fair

Isinyathelo sesibili ekuqondeni imfundiso yokulungisiswa ukuqonda ukuthi ayikho indlela yokuthi uNkulunkulu amemezele

labo abalahliwe bengenacala. UNkulunkulu nje akanakuvumela ukuthi isijeziso esibekwe kubenzi bokubi sisetshenziswe kubo.

UNkulunkulu akaze athi (ulungisa) olungile ukuthi ulungile “Uyakufulathela amazwi amanga, ungabulali abangenacala nabalungile; ngoba ngeke ngibalungisise ababi “(Ex 23: 7). UNkulunkulu akalokothi aphaathe ababi njengokungathi nje “Makube kude nawe ukwenza into enjalo, ukubulala olungileyo kanye nomubi; abalungileyo mababe njengababi, babe kude nawe. Ubengeke yini uMahluleli womhlaba wonke enze ubalungiswa? ” (Gen. 18:25). UNkulunkulu akasoze aqinisekisa ukuthi isijeziso esinikezwe owonile sinikezwa omunye, njengoba kufundeka kanje: “Umphefumulo owonayo, uyakufa; indodana ayiyikuthatha ububi bukayise, nobaba akayikuthatha ububi bendodana. Ukulunga kolungileyo kuzohlala kuye futhi ububi bomubi buzokwehlela kuye ”(Hez 18:20).

Ngenkathi uJesu etshela uNikodemu ukuthi kuyadingeka ukuthi umuntu azalwe kabusha, yonke imibuzo engenhla yacatshangelwa, njengoba uJesu azi kahle ukuthi uNkulunkulu akaze athi labo abazalwa ngokwenyama ka-Adamu bakhululekile ecaleni.

Lapho ukuzalwa kwemvelo, umuntu wenziwa isoni, isitsha sokudikibala, ngakho-ke, ingane yolaka nokungalaleli. Ukumemezela umuntu ekhululekile esonweni, kufanele afe kuqala, ngoba uma engafi akasoze akwazi ukuphilela uNkulunkulu

yesono ”(Rom. 6: 7); “Siphukuphuku! okuhlwaneyelayo akwenziwa kuphile ngaphandle kokuthi ufe kuqala ”(1Ko 15:36).

UKristu wafela izoni – abalungileyo abangalungile – kepha noma ngubani ongayidli inyama futhi angaphuzi igazi likaKrestu ngeke abe nokuphila kuye uqobo, okungukuthi, kubalulekile ukuthi umuntu abe yingxenye ekufeni kukaKristu “Ngoba noKristu wahlupheka kanye ngenxa yezono, olungileyo kwabangalungile, ukusiholela kuNkulunkulu; ubulewe enyameni, kepha wavuswa nguMoya ”(1Pet 3:18); “Ngakho-ke uJesu wathi kubo, Ngiqinisile, ngiqinisile, ngithi kuwe, Uma ungadli inyama

yeNdodana yomuntu, uphuze negazi layo, awuyikuba nakuphila kuwe” (Johane 6:53).

Ukudla inyama nokuphuza igazi likaKristu kuyefana nokukholelwa Kuye (Johane 6:35, 47). Ukukholelwa kuKrestu kufana nokubethelwa kanye naye. Noma ngubani okholwayo ungcwatshwe Naye futhi uyeke ukuphilela isono aqale aphilele uNkulunkulu “Sengibethelwe kanye noKristu; futhi ngiyaphila, akusengimi, kodwa uKristu uphila kimi; futhi impilo engiyiphila manje enyameni, ngiyiphila ngokukholwa kweNdodana kaNkulunkulu, eyangithandayo, yazinikela ngenxa yami ”(Gal 2:20; Rom. 6: 4).

Indoda ekholwa kuKristu iyavuma ukuthi inecala lokufa ngenxa yokona kuka-Adam. Ivuma ngokusobala ukuthi uNkulunkulu ulungile lapho ekhuluma futhi umsulwa lapho ahlulela inzalo ka-Adamu njengecala (IHu 51: 4). Uyavuma ukuthi nguKristu kuphela onamandla okudala umuntu omusha ngokuvuka kwabafuleyo, ukuze lowo ongcwatshwe Naye avuse isidalwa esisha.

Umuntu omusha kuKristu

Isinyathelo sokugcina ekuqondeni ukulungisiswa ukuqonda ukuthi kusukela ekuzalweni okusha kuvela isidalwa esisha esidalelwe ubulungiswa beqiniso nobungcwele “Ngakho-ke, uma umuntu ekuKristu, isidalwa esisha; izinto ezindala sezihambile; bheka, konke sekukusha ”(2Ko 5:17; Efe 4:24). Lesi sidalwa esisha kuthiwa silungile ngoba ngempumelelo uNkulunkulu wasidala futhi silungile futhi singenacala phambi Kwakhe.

Umuntu okholelwa kuKrestu wenziwa umhlanganyeli omusha wobunkulunkulu (2 Pet. 1: 4), ngoba umuntu omdala wabethelwa esiphambanweni futhi nomzimba wesono wenziwa. Emva kokungcwatshwa noKristu ngokufana nokufa kwakhe, umuntu uvusa isidalwa esisha “Ngokwazi lokhu, ukuthi umuntu wethu omdala wabethelwa kanye naye, ukuze umzimba wesono uhlehliswe, ukuze singabe sisakhonza isono” (Rom 6: 6).

Ngevangeli, uNkulunkulu akagcini ngokuthi umuntu ulungile, kepha futhi udala umuntu omusha olungile. Ngokungafani nalokho okushiwo nguDkt. Scofield, ukuthi uNkulunkulu umemezela kuphela ukuthi isoni silungile, kepha akasenzi silunge.

IBhayibheli lithi uNkulunkulu udala umuntu omusha ebulungiseni nasebungcweleni beqiniso (Efe 4: 24), ngakho-ke, ukulungisiswa kuvela esenzweni sikaNkulunkulu sokudala, lapho umuntu omusha edalwa ebambe iqhaza esimweni saphezulu. Ukulungiswa kweBhayibheli kubhekisa esimweni salabo abenziwa kabusha ngeqiniso levangeli (ukukholwa): bakhululekile ekubeni necala noma ukulahlwa.

Akukho ukulahlwa ngalabo abakuKristu. Kungani kungekho ukulahlwa? Impendulo ilele ekutheni umuntu 'ukuKristu', ngoba labo abakuKristu bayizidalwa ezintsha "NGAKHO-ke, manje akukho ukulahlwa ngalabo abakuKristu Jesu, abangahambi ngokwenyama, kodwa ngokukaMoya" (Rom 8: 1); "Ngakho-ke, uma umuntu ekuKristu, isidalwa esisha sinjalo; izinto ezindala sezihambile; bheka, konke sekukusha "(2Ko 5:17).

Ukulungisiswa kususelwa esimweni esisha salabo abakuKristu, ngoba ukuba kuKristu ukuba yisidalwa esisha "Futhi uma uKristu ekini, umzimba empeleni ufile ngenxa yesono, kodwa umoya uyaphila ngenxa ubulungiswa. Futhi uma uMoya walowo owavusa uJesu kwabafuleyo uhlala kini, lowo owavusa uKristu kwabafuleyo uzakuphilisa nemizimba yenu efayo ngoMoya wakhe ohlala kini "(Rom. 8: 10-11).

Nikeza umbuzo womphostoli uPawulu: "Ngoba uma thina, abafuna ukulungisiswa kuKristu, nathi sitholakale siyizoni, ingabe uKristu uyisikhonzi sesono na? Lutho "(Gal 2:17). Manje uKristu uyisikhonzi sokulunga, futhi akayona nhlobo isikhonzi sesono, ngakho-ke, lowo olungisiswa nguKristu akatholakali eyisoni, ngoba ufile esonweni "Ngokuba ofuleyo ulungisisiwe esonweni" (Rom. 6: 7).

Lapho umphostoli uPawulu ethi: nguNkulunkulu obalungisisayo!

“Ubani oyomangalela abakhethiweyo bakaNkulunkulu? NguNkulunkulu obalungisisayo ”(Rom. 8:33), wayeqiniseka impela ukuthi kwakungeyona inkinga yomthetho, ngoba enkantolo umemezela kuphela ukuthi kuyini, ngoba abanawo amandla okuguqula isimo salabo abavela phambi kwabahluleli.

Uma kuthiwa ‘nguNkulunkulu olungisisayo’, umphostoli uPawulu ukhomba amandla kaNkulunkulu adala umuntu omusha. UNkulunkulu uthi umuntu ulungile ngoba akukho ukulahlwa kulabo abayizidalwa ezintsha. UNkulunkulu akasidlulisanga isimo sendoda endala kuKristu, kodwa umuntu omdala wabethelwa esiphambanweni wahlehliswa, ukuze kuvuke izidalwa ezintsha ezifile ezihleli noKristu ngenkazimulo kaNkulunkulu uBaba, futhi akukho kulahlwa okunzima ngabo.

AmaKrestu kuthiwe alungile ngoba enziwe alungile (dikaioõ) ngamandla akwevangeli, umuntu abamba iqhaza ngalo emzimbeni kaKristu, ngoba wafa futhi wavuka futhi noKristu njengomuntu ongcwele, ongenacala futhi ongenacala “Emzimbeni inyama yakhe, ngokufa, ukunethula nibe ngcwele, ningenasici, ningenasici ”phambi kwakhe” (Col 1: 22; Efe 2: 6; Col 3: 1).

Lapho uPaul ethi, “Ngoba vele nifile, futhi impilo yenu ifihliwe noKristu kuNkulunkulu” (Col 3: 3), kusho ukuthi umKristu ulungisisiwe esonweni, okungukuthi, ufile esonweni (Rom. 6: 1 – 11), futhi ngiphilela uNkulunkulu “Ngakho sangcwatshwa kanye naye ngokubhabhadiswa ekufeni; ukuze, njengalokhu uKristu wavuswa kwabafuleyo, ngenkazimulo kaYise, kanjalo nathi sihambe ekuphileni okusha ”(Rom. 6: 4).

UJesu wanikelwa nguNkulunkulu ukuthi afe ngenxa yesono sobuntu, ngoba kuyadingeka ukuthi abantu bafe esonweni ukuze baphilele uNkulunkulu. Kungakho uKristu Jesu wavuka, ukuze kuthi labo abavuka Naye kuthiwe balungile. Ngaphandle kokufa akukho ukuvuka kwabafuleyo, ngaphandle kovuko akukho ukuzithethelela “Ngubani owanikelwa ngenxa yezono zethu, wavuka ngenxa yokulungisiswa kwethu” (Rom. 4:25).