

Kuyini ukuthi 'uphile' futhi 'ufile'?

Isimo sokufa phambi kukaNkulunkulu sivele kunhlawulo efakwe esixwayisweni saphezulu (uzokufa nakanjani), ngenxa yokwahlulelwa nokulahlwa. Ukulahlwa kwaletsa ubutha nokwehlukana, ngoba uNkulunkulu uyimpilo futhi wonke umuntu okhona ngaphandle Kwakhe ufile. Abukho ubumnyama kuNkulunkulu, ngoba wonke umuntu wobumnyama uhlukanisiwe Naye. Njengoba kungekho kuhlangu phakathi kokuKhanya nobumnyama, kusobala ukuthi abukho ubudlelwano phakathi kukaNkulunkulu (impilo) nabantu abalahliwe (abafile).

Kuyini ukuthi 'uphile' futhi 'ufile'?

Njengoba umphostoli uPawulu amemezela ukuthi abafileyo bavunyelwe, impendulo yezindawo ezine okukhulunywa ngazo ingabakhona kuphela emshweni othi: "Ngoba lowo ofile ulungisisiwe esonweni".

Ngaphambi kokuba sicacise imfihlakalo enenghla, kufanele sihlale ukuthi kuyini 'ukufa' nokuthi 'siyaphila'

IBhayibheli lisungula ubudlelwano phakathi 'kokufa' 'nokuphila'. Ubudlelwano bukhombisa ukuthi akunakwenzeka ukuthi uphilele isono uphilele uNkulunkulu ngasikhathi sinye. Ayikho indlela yokuthi umuntu athathe zombili lezi zimo (izikhundla) ngasikhathi sinye phambi kukaNkulunkulu. Leyo, lapho umuntu esaphila esonweni, ufile kuNkulunkulu, noma, lapho ephila kuNkulunkulu, ufile esonweni.

Mhlawumbe umfundi uzobuza: kungani kungenzeki ukuthi uphilele

isono uphilele uNkulunkulu ngasikhathi sinye?

Akunakwenzeka ngenxa yezizathu ezilandelayo:

“Ngoba nguKristu owafa, noma-ke, wavuka kwabafileyo...” (Rom. 8:34)

UPaul engomeni yakhe yokunqoba wakhuluma ngokufa kukaKristu. Kodwa-ke, uKristu owafa naye wavuka kwabafileyo. Ngendlela efanayo yokuthi labo abakholwayo bafaniswa noKristu ngokufa (ufa naye), kanye naye bavuka kwabafileyo (noma ngaphambili).

Kuyashesha! Lokho wukuthi, okholwa kuKristu ufela esonweni bese eqala aphilele uNkulunkulu. Njengoba nje ngesikhathi engalaleli ukuzimisela kukaNkulunkulu, u-Adamu wavele wafa kuNkulunkulu, ngakho-ke, labo abakholelwa kuKristu bavuswa ngokushesha noKristu, bese beqala ukuphilela uNkulunkulu.

Kumele sikhumbule ukuthi uNkulunkulu uyinkosi yakho konke neyakho konke. UNkulunkulu uyinkosi Yabaphilayo Nabafileyo, ngoba ngaye, wonke umuntu uyaphila “Manje, uNkulunkulu akasiye uNkulunkulu wabafileyo, kodwa owabaphilayo; ngoba bonke baphilela yena ”(Luka 20:38; 2 Tim 4: 1; Rom 14: 9).

La mavesi abhekisa kwabaphilayo nakwabafileyo, okungukuthi, akhuluma ngokufa komzimba nokungafi komphefumulo. Isb: uLazaru, isinxibi, wayephila kulomhlaba futhi lapho efa, wayeka ukuhlala kuleli tabernakele lomhlaba futhi waqala ukuhlala ingunaphakade (Luka 16:20 -25). Indoda ecebile, nayo eyafa, yayifile kuNkulunkulu ngenkathi isekhona kulomhlaba, kwathi lapho ifa (yashiya itabernakele lasemhlabeni) yahlala ingunaphakade isesimweni sabafileyo (abahlukene).

Lezi ezinye zezinkomba zegama elithi ukufa nokusetshenziswa okungenzeka ukuthi liqukethe iBhayibheli elithi “ ukufa ” kanye ‘nokuphila’.

Kodwa-ke, lapho iBhayibheli lithi, “Sithe sisafile ngeziphambeko zethu, lasiphilisa kanye noKristu ...” (Efe. 2:

5), kukhombisa ukuthi kukhona okunye ukusetshenziswa kwamagama athi 'ukufa' kanye 'nokuphila'.

Lapho umuntu engenaye uNkulunkulu emhlabeni (ngaphandle kukaKristu) (Eph 2:12), ufile kuNkulunkulu. Isimo 'sokufa' komuntu siwumphumela wokulahlwa okwasungulwa lapho ensimini yase-Edene, ku-Adam.

Ngenkathi uNkulunkulu etshela lo mhangqwana ukuthi ngosuku abadla ngalo emthini wolwazi lokuhle nokubi, bazokufa nakanjani, kwanikezwa isinqumo noma isexwayiso (ngeke usadla), isikhathi (ngosuku), ukuqiniseka kwesijeziso (impela), nohlobo lwesijeziso (luzofa): ukufa.

Ukwahlulelwa e-Edene kwaholela ekulahlweni kwesintu! Ngamanye amagama, "Isahlulelo savela ecaleni elilodwa, empeleni, ukulahla ..." (Rom. 5:16). U-Adamu no-Eva badalelwa uNkulunkulu bephila, kwathi ngemuva kokulahlwa, bafa phambi kukaNkulunkulu.

Isimo sokufa phambi kukaNkulunkulu savela kunhlawulo efakwe esixwayisweni saphezulu (uzokufa nakanjani), ngenxa yokwahlulelwa nokulahlwa. Ukulahlwa kwaletsa ubutha nokwehlukana, ngoba uNkulunkulu uyimpilo futhi wonke umuntu okhona ngaphandle Kwakhe ufile. Abukho ubumnyama kuNkulunkulu, ngoba wonke umuntu wobumnyama uhlukani siwe Naye.

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

Ngoba 'ukufa' phambi kukaNkulunkulu, yonke imisebenzi eyenziwa umuntu kulesi simo ingcoliswe yisono. Uma wenza okuhle noma okubi phambi kwabantu, akusishintshi isimo somuntu onecala phambi kukaNkulunkulu, ngoba 'imisebenzi emihle' ifinyeleleka kuphela kuNkulunkulu, owalungiselela ngaphambili, kulabo abakholwa kuKristu.

Lapho ona, u-Adamu wagwetshelwa ukufa, futhi bonke abantu

bagwetshwa kanye naye. Njengoba wonke umuntu efa, futhi kuqinisekile ukuthi bonke bonile "... ngokunjalo ukufa kudlulele kubantu bonke, ngoba bonke bonile" (Rom. 5:12).

Impilo inokwenzeka kuphela kuJesu, ngoba ngoKristu umuntu ufinyelela isipho samahhala sikaNkulunkulu, okuwukuphila okuphakade. UKristu ukuphela komuntu ukufinyelela kuNkulunkulu. Uma emukela uKristu, umuntu uba yindodana yokukhanya, futhi uzophila ekukhanyeni kukaNkulunkulu (isidlo).

Ngakho-ke: ukufa kungumphumela wokulahlwa okwenzeka ensimini yase-Edene, lapho bonke abantu baba yizoni. Impilo ingumphumela wokubuyisana komuntu noNkulunkulu. Umuntu wenziwa futhi ngobulungiswa beqiniso nangobungcwele futhi uqala ukuphilela uNkulunkulu (Efe 4: 24).

Sizowudinga lo mqondo kamuva: Umuntu omdala uyafa, angcwatshwe, bese kuvela umuntu omusha, owadalwa ngokukaNkulunkulu ebulungiseni nasebungcweleni beqiniso (Efe 4: 24).

Ngokwalokho esesikubonile, kusobala ukuthi lapho umphostoli uPawuli ethi "... ngibethelwe kanye noKristu ...", ubhekisa ekufeni noKristu hhayi ekufeni Wake ngokomzimba.

Uma ethi uyaphila (... futhi ngiyaphila ...), uveza isimo esisha phambi kukaNkulunkulu. Akazange akhulume ngempilo yakhe yenyama.

Engxenyeni yesibili yevesi, lapho ethi: "... nempilo engiyiphila manje enyameni...", le 'mpilo' isho impilo yenyama.

"Sengivele ngibethelwe kanye noKristu; futhi ngiyaphila, akusengimi, kodwa uKristu uphila kimi; futhi impilo engiyiphila manje enyameni, ngiyiphila ngokukholwa kweNdodana kaNkulunkulu, eyangithandayo, yazinikela ngenxayami "(Gal 2: 20)

Lapho umphostoli uPawulu ethi usevele wabethelwa kanye noKristu, ukubeka kucace ukuthi wafela esonweni, nokuthi manje impilo yakhe ifihliwe noKristu kuNkulunkulu (uKristu uphila kimi). UPaul wayeka ukuphila impilo 'yokuthobela' umthetho (ubuFarisi), waqhubeka nokuphila impilo yakhe yansuku zonke (esenyameni) ngokukholwa kuJesu.

Kungenzeka kuphela ukuthi umuntu abe sesimweni "sokuphila kuKristu" ngemuva kokubethelwa esiphambanweni futhi wangcwatshwa noKristu.

"Ngokuba umthetho kaMoya wokuphila, okuKristu Jesu, ungikhulule kuwo umthetho wesono nowokufa" (Rom. 8: 2)

Impilo entsha umuntu ayihlala kuKristu (impilo) ayinakwabelwana ngayo lapho umuntu esesonweni (ukufa), ngoba isono siyimbangela yokulahlwa komuntu ngaphandle kukaKristu. Impilo uNkulunkulu ayinika umuntu ngokukholwa kuKristu iyamkhulula esimweni esedlule: isono (imbangela yokwahlulela nokulahlwa) nokufa (isijeziso).

Ukuze, ngokukholwa kuKristu, umuntu abe yingxenye yokufa Wake, ngomzimba kaKristu owanikelwa ngenxa yezoni. Umuntu omdala uyabulawa lapho ebethelwa kanye noKristu (noma, indoda isokwa ngokusoka kukaKristu, okuwukuhlubula umzimba wenyama) (Kol. 2:11), bese iqala ukuphila (isidalwa esisha) ngoMoya. Phakade, ngenxa yobulungiswa.

Ngakho-ke, lapho umphostoli ekhombisa ukuthi umKristu ufile noKristu esonweni, kuyafana nokuthi amaKrestu ayephila ngoMoya Ongunaphakade.

"Futhi uma uKristu ekini, umzimba empeleni ufile ngenxa yesono, kepha umoya uyaphila ngenxa yokulunga" (Rom. 8:10).

"Ngoba nafa, futhi impilo yenu ifihliwe noKristu kuNkulunkulu" (Col 3: 3)