

The grace amazing

The yomusa kuthiwa amalungu omzimba kaKristu ngokuvumelana nenjongo ukuthi uNkulunkulu ayehlosile Himself bukhomba zonke izinto kuKristu (Efe 1:10; Efe 3:11). Ngokuhlela uKristu njengenhloko umzimba, okuyinto ibandla, zonke izinto bukhomba kuKristu ngenxa abantwana bakaNkulunkulu like Him, uKristu esivelele: the head.

The grace amazing

“Ngokuba ngomusa kaNkulunkulu ongatheli insindiso aninike yabonakala kubo bonke abantu” (Thithu 2:11)

Uma siqonda incazelo yangempela futhi bonke ehilelekile lapho ukuhlengwa yomuntu, sithola ukuthi ichaze umusa kaNkulunkulu kuphela ngokuthi ‘umusa unmerited’ it kwakha reductionism. Ukugcizelela kuphela ukuthi insindiso umusa unmerited alibonisi izakhi ezakha umusa emangalisayo kaNkulunkulu kwembulwe kuKristu.

The reductionism kwenzeka lapho thina wamsiza kuphela okushiwo igama lesiGriki ‘Charis’, okuyinto by ngokwayo alibonisi ubukhulu wensindiso kuKristu. Kukhona Ukubaluleka abanye iqiniso lokuthi kubonakala ukuthi, ngesikhathi Homer, igama elithi ‘Charis’ kwakusho ‘sweetheart’ noma ‘ezikhangayo’, futhi ngokuhamba kwesikhathi, leli gama liye savela ukuba ‘ngicela’, ‘intando enhle’, ‘ubuhle’, kodwa akugcini.

Kuphela enumerate inani izikhathi igama elithi ‘Charis’ ayiveli eTestamenteni New futhi alibonisi isihloko umqondo, ngaphambi primary iwukucabangela term in umongo, ikakhulukazi uma kusetshenziswa mayelana umqondo lokuhlengwa.

Kuyaqondakala ukuthi igama elithi free isetshenziselwa

ukuchaza Ukuzimisela kukaNkulunkulu nomusa amadoda, nakuba bengebona Uyakufanelekela, njengoba sifunda, “Musani us ngokusho izono zethu, futhi wamvuza us ngokusho iziphambeko zethu” (IHu 103 : 10) Nokho, njengoba umusa kaNkulunkulu nasici ukulunga kukaNkulunkulu, bambalwa bayazi indlela lokhu ‘transaction’ kwenzeka.

Njengoba uNkulunkulu uboniswa umusa izoni ngaphandle kokuyekethisa ukwahlulela nokulunga? Singabonisa kanjani ukuthi Yena ube nje kanye ngumlungisisi?

“Ukuze ubonise ukulunga kwakhe ngesikhathi samanje, ukuze abe nje futhi ngumlungisisi of yena okholwa kuJesu” (Rom 3:26)

Fall

Ukukala is umusa omangalisayo kaNkulunkulu yindlela edingekayo ukuze akhumbule ukuthi bonke abantu abaye liwile umusa ngenxa oyedwa oye wona – Adam. Ngenxa icala Adamu yonke inzalo yakhe benziwa izoni, okungukuthi, owazalwa behlukene kuNkulunkulu, bangafuni ukubuswa uNkulunkulu, langakufanelekela inkazimulo Yakhe (Roma 5:12, 19; 1 Kor 15:21).

The amashwa eyehlela isintu akazange athathe izindaba zokuziphatha ngaphambi ngesiphambeko salo muntu oyedwa owona. Lokhu kusho ukuthi amadoda babé izoni (ngamanye amazwi, izingane yolaka, abantwana bokungalaleli) ukuba inzalo ka inyama Adamu, hhayi zinezithiyo ezithile ukuqhuba ubudlelwano social kwansuku zonke.

Ngenxa ubulungu Adamu, bonke abantu abaqeqeshiwe esonweni futhi wakhulelwa ebubini (IHubo 51: 5), kangangokuthi, kusukela esibeletweni abahlukene noNkulunkulu, kungakho igama ‘ababi’.

Lapho iBhayibheli lithi amadoda kukhona ‘izoni’ ubonisa ukuthi

bonke abantwana baka-Adamu bangamalungu 'ukuzulazula' kusukela ekuzalweni (IHu 58: 3).

In a isenzakalo esisodwa (icala lika-Adamu), sonke isintu ndawonye strayed futhi waba engcolile 'baphambukile konke ndawonye babe engcolile: akakho owenza okuhle, akakho noyedwa "(IHubo 53: 3). Manje, umhumushi udinga ukuthola okuhle, sibe sobala kakhulu ukuthi amadoda musa 'ukwenza' engcolile ngoba kukhona abaphangi, ababulali, ababeshisekela, ongqingili, nabaqambimanga, nomhawu, njll, ngoba ngaphambi yonke 'ndawonye' bayizindlalifa isigwebo-Adamu .

kokumane abonise up ngokusebenzisa la magama alandelayo: "Lowo okholwa eNdodaneni unokuphila okuphakade; futhi lowo ongakholwa yiNdodana kayikubona ukuphila, kodwa intukuthelo kaNkulunkulu uhlala phezu kwakhe" (Johane 3:36). Manje, lo intukuthelo kaNkulunkulu ihlezi phezu kwamadoda bangakholelwa umsebenzi kuKristu, hhayi ngokusho baziphathe inconveniently.

Intukuthelo

The intukuthelo kaNkulunkulu ihlezi phezu kwalabo abangakholwa, ngoba ngubani akakholelwa ukuthi uJesu uyindodana kaNkulunkulu uhlala indodana ka-Adamu, ngakho yindlalifa ulaka, kwakuyoba umphumela wokungalaleli (Efesu 2: 2 -3).

'Intukuthelo' The term akufanele ziqondwe njengoba umzwelo noma ukuzizwa uthukuthele ezivela kuNkulunkulu. Njengoba nje inzalo ka-Adamu ngokuthi 'abantwana ulaka' ukuze ukhombwe ukuba isimo ukuzithoba isono, okuyinto akusho ukuthi kukhona abantwana nomuzwa angry noma umzwelo, ulaka lukaNkulunkulu alibhekiseli umuzwa ngaphambi isinxephezelo fair olusungulelwe abantwana yokungalaleli kuka-Adamu.

Kuyinto ephawulekayo ukuthi, in the Bible, amadoda kungukuthi

ngokuthi 'amadodana isono', kodwa designated "abantwana bokungalaleli 'noma' abantwana ulaka '. Lokhu kungenxa yokuthi 'ubulungu' ihilela izimpikiswano ezimbili: a) imvelo; b) ifa. Abantwana abahlanganyeli bemvelo kanye nesimo abazali babo ngakhoke unelungelo lokuthola ifa.

Lapho iBhayibheli lithi amadoda kukhona 'zesono', hhayi 'abantwana isono' kusho ukuthi, naphezu kokuba 'wanamathela' ukuba umnikazi wesono, kukhona kungenzeka yokuba free. Kodwa uma iBhayibheli wathi madoda kufanele 'abantwana isono', kungasho ukuthi kwakungeke kungenzeka ukukhululwa abantwana isimo futhi, concomitantly, kwakuzoba like ngeke bamukele 'ifa' lokhu ubulungu: intukuthelo.

Ngakho zithi: 'The indodana ihlala phakade ekhaya, inceku asipheli' ukuthi thina abstract impendulo uJesu asinika interlocutors zakhe: "UJesu wabaphendula wathi: Ngqiqinisile, ngiqinisile ngithi kini: Yilowo nalowo owenza isono uyisigqila isono. Manje inceku uhlala khona endlini kuze kube phakade; iNdodana kumi phakade '(Johane 8:34 -35), kanye nenkulumo Sara, "Wathi u-Abrahama, Yiphose lesi sigqilakazi kanye nendodana yakhe, ngokuba indodana yalesi sigqilakazi ngeke balizuze ifa kanye Isaka, indodana yami" (Gen. 21:10).

Lena incazelo esidabukisayo kwaba kanjani izinhlelo inceku, kusukela izigqila wayengabophekele ayabelwe yikuphi okuhle noma kaZuma, ngaphambi lokho kwaba liquid nezigqila ezithile kwakungukufa. Kuphela ukufa yakhulula izinceku amakhosi abo, kanye nokufa umyeni wakhe kuba free owesifazane (Roma 6: 7; Roma 7: 2).

Uma kuthiwa amadoda kukhona 'abantwana ulaka' kusho ukuthi akukho ukubalekela isimo ukuthi kuyinto efanele futhi hhayi 'ifa' ukuthi kwesibhamu ukuthola. Uma kuthiwa amadoda kukhona 'zesono', izinguquko indaba, ngoba likhona ithemba: kungenzeka balahle isimo senceku.

Adamu wayengafani elakhiwe esonweni kokuba uNkulunkulu adale.

Lapho ona, u-Adamu saphela ukuba free waya isimo uyisigqila sesono. Omunye ngeke sithi Adamu indodana ka isono ngoba, eqinisweni, it wadalwa Qha nakanye. Ifomu inceku yeza kuphela lapho isono sisikhulu, futhi ngenxa yalokho ukufa.

Mayelana khona, u-Adamu wadalwa nguNkulunkulu. About isono sika-Adamu waba inceku. Mayelana intukuthelo isibe ingane ngoba ngokusho icala ngeke kudlule kuye isigwebo esungulwe: ukufa. Njengoba ukufa ezithile, umuntu sithathwa izingane ulaka, ngoba ngeke balahle isigwebo esungulwe ngenxa yokungalaleli.

The kungenzeka

Kodwa njengoba umuntu engasakwazi 'eyisoni'?

Njengoba ubugqila isithombe ukuzithoba komuntu kuya umnikazi isono, impendulo umuntu ashiye ekugqilazweni isono bayafa!

Endulo, izigqila akazange afinyelele inkululeko phakathi ukhona nje kungaba free ejokeni ebugqilini lapho befa, ngoba babevaleleke ukuphila abanikazi babo ngenxa yomthetho. Kuphela ukufa ebugqilini inceku usike isixhumanisi losungulwe ngekwemtsetfo, futhi kuphela ukushonelwa umngane womshado lufika isibopho wedding [“Anazi yini, bazalwane \(ngoba ngikhuluma kubo ukuthi ukwazi umthetho\), ukuthi umthetho has dominion phezu komuntu uma nje esaphila”](#) (Rom 7: 1).

The ukwesaba ukufa yikhona wagcina izigqila subject ebugqilini ukuphila, kusukela usinga ukulondolozwa self khona wakhuluma kakhulu. Kwanele akhiphe izimpilo zabo ukuqeda serfdom Nokho, ukwesaba ukufa elivimbele [“abakhulule bonke labo abathi ngokwesaba ukufa ekuhambeni kwabo konke babeboshelwe ebugqilini”](#) (Heb 2:15) .

Ukufa uhlukile phansi othulini

Le ndoda ufile wokungamlaleli lokho yasungulwa ngo-Edene: “UJehova uNkulunkulu wamyala umuntu, wathi: Ungadla kuyo yonke imithi yensimu uvunyelwe udle ngokukhululekile, kodwa umuthi wokwazi okuhle nokubi kaliyikukudla; ngoba ngosuku oyodla yalo, uyakufa nokufa “(Genesise 2:16 -17).

Lapho u-Adamu edla isithelo wokwazi muthi omuhle futhi wafa ngokushesha okubi, okungukuthi, nenhlanganyelo noNkulunkulu wahlabeka futhi baba izisulu a master entsha: isono. Indoda (abesilisa nabesifazane) wafa kuNkulunkulu, umuntu othile owayeyiqonda wenhlanganyelo.

Ngemva kokuba lowo muntu owayeke wafa kuNkulunkulu, uNkulunkulu wasungula ubuhlungu in Lomqondo owesifazane nokuthi umuntu babedla izithukuthuku of brow yakhe waze wabuyela othulini lomhlabathi, hleliwe ukufa ngokomzimba, lapho amadoda ulahlekelwe yenhlanganyelo nabantu obathandayo .

Ngesikhathi e-Edene ngaphambi icala, alive Adamu kwaba kuNkulunkulu futhi isono sasingakafiki sangena ezweni. Emva ngokona, u-Adamu wafa kuNkulunkulu, futhi wayohlala esonweni. Labo abaphila isono bafile kuNkulunkulu, futhi kungokufanayo nangendoda. Uma umuntu aye othulini ngaphandle uKristu, liyohlale wahlukene noNkulunkulu.

kuyazwakala

Lapho iBhayibheli lithi uNkulunkulu unobulungisa, ukusho ukuthi uNkulunkulu isilinganiso ngokuphelele ngokulunga nangobulungisa. Le mfanelo baphawula izinto eziningana ezifana:

- a) UNkulunkulu akawaqambi amanga;

- b) Ngaphezu kwalokho uNkulunkulu akashintshi;
- c) Yini eyayibangele is hhayi aphethwe engenacala;
- d) Isijeziso kumane umuntu owenze icala;
- d) Ingabe angavumi ukufunjathiswa;
- e) imithetho yaKhe aveza nature yakhe;
- f) Akekho icindezele.

The ukulunga nobulungisa of God satholakala Edene lapho uNkulunkulu unikeza umyalo umuntu wokuqala endaweni ephelile, "Ungadla kuyo yonke imithi yensimu uvunyelwe udle ngokukhululekile, kodwa umuthi wolwazi lokuhle nokubi, wena ngeke udle ; ngoba ngosuku oyodla yalo, uyakufa nokufa "(Genesis 1:16 -17).

Lo myalo e-Edene ungqwele futhi ulungile futhi muhle ngoba wayesikisela inkululeko yomuntu (Of yonke imithi yensimu ngokuthanda kwakho Ungadla ...), kanye nokunakekela kukaNkulunkulu (... kodwa umuthi wokwazi okuhle evil kaliyikukudla, ngoba ngosuku oyodla yalo, uyakufa nokufa).

Ukuhleleka uvimbela umuntu emthini wokwazi okuhle nokubi for the imiphumela (nokufa), hhayi nokucindezelwa. Umyalo kwakuhloselwe ukulondoloza inkululeko kanye wenhlanganyelo phakathi uMdali isidalwa, basinikeze ulwazi olufanele ukuze umuntu ayengase guided.

Izwi likaNkulunkulu uwukubonakaliswa weqiniso (kuyini real, yikuphi okuphumelela), ukuze kuthi lapho umuntu eye wazithiba inkululeko yayo futhi wadla emthini wolwazi, imiphumela Kukuthinte: umuntu isibe esihlukanisiwe noNkulunkulu (kwabafileyo), kuye into ungqwele umuthi wokwazi okuhle nokubi umuntu usenjengomunye uNkulunkulu (wokwazi okuhle nokubi).

UNkulunkulu engaguquki, ngeke amanga futhi izwi lakhe ngeke abuyele ubuze "In ithemba lokuphila okuphakade, uNkulunkulu,

ukuthi ngeke amanga, akuthembisa ngaphambi kokuba izwe kwaqala” (Thithu 1: 2); “Uma singabafundi faithless, yena uhlala ethembekile, ngokuba akanakuziphika” (2 Thim 2:13).

Uma uNkulunkulu wabuyela emuva izwi lakhe esasisele yenhlanganyelo nomuntu emva koniwa, uNkulunkulu ngeke qina, othembekile, nje futhi engaguquki. Okokuqala for ukwehluleka ukuhambisana izwi lakhe nokuba ngokuqinile futhi abathembekile. Okwesibili, ngenxa kuqala, yayiyobizwa esibekile ngendoda, ngokudla isithelo ulwazi tree okuhle nokubi, wabonisa ngokucacile ukuthi akazange athembele kuNkulunkulu futhi engafuni ukuhlala nenhlanganyelo naye.

Gcina indoda yenhlanganyelo emva icala kungaba umuntu futhi engabacindezeli ezivela kuNkulunkulu. Uma isigwebo akuzange kufakwe izwi likaNkulunkulu kuyoyeka ukuba yiqiniso, ngakho kungaba trustworthy. Njengoba ukwethembana ababengamkhulekeli oda izwi lakhe?

Justice

Njengoba le ndoda engalaleli, isigwebo wayengenakukwazi ukukunika lo muntu, njengoba uma omunye bakhokhe esikhundleni transgressor kuyoba nobulungisa ngoba akulungile umphefumulo owonayo nemiphumela “Futhi uJehova wathi kuMose: ‘Onalo wonile ngokumelene Me, I alesule encwadini yami “(Hezekeli 32:33); “Umphefumulo owonayo uyakufa” (Hezekeli 18:20).

Kungenxa yalesi sizathu sokuthi uNkulunkulu uthi: “Qhubekani kuwe kude amazwi amanga, futhi ungambulali omsulwa nolungile, ngoba mina ngeke bathethelele ababi” (Eks 23: 7). Uma uNkulunkulu wamemezela ababi nje, wayengasoze kulunge.

Phawula ukuthi uNkulunkulu akalokothi abaqothule olungile kanye nomubi uma ugijima ukwahlulela: “kude nawe ukwenza lokhu ngendlela, ukuba abulale olungile kanye nomubi, ukuthi

abalungileyo kufanele ngokuthi ababi, kude nawe ngeke uMahluleli wabo bonke. umhlaba? “(Genesise 18:25).

Manje, ngaphambi kokuba bathinte ikhambi eyanikezwa isimo umuntu ukuzithoba endleleni nomusa yesono, okokuqala kubalulekile ukuqonda indlela axazulula inkinga kaNkulunkulu ukumemezela olungileyo nomubi “Kodwa kuye ukuthi kakwenzi, kodwa ekholwa nguye ufaneleke abangamesabi uNkulunkulu, ukukholwa kwakhe kubalelwa ukulunga “(Roma 4: 5).

Ngaphambi kokuba uNkulunkulu bathethelele umuntu wokuqala ahlangana ukulunga kwakhe “Ukukhombisa ukulunga kwakhe ngesikhathi samanje, ukuze abe nje futhi ngumlungisisi of yena okholwa kuJesu” (Roma 3:26). Yini Ubulungisa zaneliswa? The losungulwe ngekwemtsetfo anikezwe e-Edene ukuthi ungcwele, inobulungisa futhi yinhle, ngoba kusobala ukuthi umphefumulo owonayo uyakufa. Ngakho esiphezulu: inkokhelo yesono ingukufa (Roma 6:23), futhi njengoba sonke sonile ngokuba ethangeni-Adamu, sonke babecindezelwa ukuba isono, ngoba ukufa “Udosi lokufa yisono, futhi amandla esono ngumthetho “(1 Kor 15:56).

Kusukela u-Adamu ona futhi isono sangena ezweni, bonke bafile ngeziphambeko nangezono zenu, ngoba bonke bonile. Bonke abesilisa behlukanisiwe noNkulunkulu, futhi uma behlela othulini, kulandela ukwahlulelwa sobukhosi esikhulu esimhlophe lost kube kulo lonke iphakade (Efe 2: 1; Roma 3:23; Roma 5:12).

Leli qiniso kwachazwa uJohane uMbhapathizi ngale ndlela: “Futhi manje futhi Izembe libekiwe empandeni yemithi; ngakho yonke imithi engatheli izithelo ezinhle iyanqunywa, iphonswe emlilweni” (Mathewu 3:10), omunye uyifunde amazwi wamemezela umprofethi u-Isaya: “izwi wathi: Memezani; Wathi: ‘Ngizakwenze ngikhale? Yonke inyama iwutshani, futhi bonke ubuhle bayo njengoba imbali yasendle. Omisiwe utshani, nembali iyavuthuluka, beshaya it uMoya weNkosi. Impela abantu utshani. Omisiwe utshani, nembali iyavuthuluka, kepha izwi likaNkulunkulu wethu limi kuze kube phakade “(Isaya 40: 6-8).

Ngaphandle kokukhetha, yonke inzalo ka-Adamu bangamalungu babhekane nesigwebo osungulwe Edene, behlukanisiwe noNkulunkulu, kanjalo zidabukile: “Kodwa yena waphendula wathi: Yilesa naleso sithombo, uBaba osezulwini na etshalwe, lisishulwe” (Mt 15:13).

Isenzo sokuqala kaNkulunkulu nje ukuba ahlenge umuntu kwaba yokushitsha ukungalaleli kuka-Adamu ukulalela Adamu wokugcina (Christ). Ngaphandle isenzo kufakwe: ukulalela ngenxa yokungalaleli, akasoze kube khona ubulungiswa kanye nokuhlengwa, ukuze a akalalelanga futhi abaningi bonile, kusobala ukuthi uma omunye wamlalela, abaningi babeyokhubeka silungisiswe (Roma 5:15). Uma omunye waletha ukufa, kuphela kungenzeka ukuba uqede ukufa nokusungula ukuphila “Kodwa manje ibonakalisiwe by the ngokubonakala koMsindisi wethu uJesu Kristu, owachitha ukufa, futhi waletha ukuphila ukukhanya nokungabhubhi ngevangeli” (2 Tim 1:10).

Ngaphandle isenzo esikhundleni, ukulalela ngenxa yokungalaleli, khona wayengasoze kube indlela yensindiso ukuthi engenzi uhoxise nature kokulunga kukaNkulunkulu ‘Ngoba njengoba ngokungalaleli kwamuntu munye abaningi benziwa izoni, kanjalo ngokulalela kwamuntu munye abaningi bayakwenziwa abalungileyo “(Roma 5:19).

Lesi senzo replacement, ukulalela ngenxa yokungalaleli, esasingaba ezenziwe umuntu isono, kanye free Ngumuntu wokuqala. Ukuze kube isenzo esikhundleni, iZwi Eternal ukuthi kwaba noNkulunkulu nokuthi konke wadala waba yinyama, wakha phakathi kwamadoda. Kuzo zonke baba njengabantu, kuncike zinhlopheko nobuthakathaka (Heb 2:18).

Adamu wawephula endaweni enhle iphikisane a oda single:. “... Wena ngeke udle ‘The Word okuphakade lapho enyameni, naphezu ukuhlupheka, ubuthakathaka kanye nezilingo wazigcwalisa zonke ukulunga, ie abrogate yini umthetho noma abaprofethi (Mathewu 5:17). The ukulalela uKristu wabonisa lokuthi wafa ukuze of the cross uBaba nokufa “Futhi kokutholakala esinjengomuntu,

wazithoba, futhi walalela kwaze kwaba sekufeni, ekufeni kwesiphambano” (Fil 2: 8; Heb 5: 8).

By ekuxazululeni inkinga yobulungisa ngokulalela uKristu (Heb 10: 9 -10), njengoba uJesu alalela zonke, ngenyama kaKristu, uNkulunkulu wavula indlela entsha ephilayo lapho umuntu kwakufanele ukufinyelela Yena “by indlela entsha ephilayo asivulela edabula isihenqo, okungukuthi, inyama yakhe” (Heb 10:20).

Indlela wavulwa ngokulalela, hhayi ngenxa yomhlatshelelo, ngenxa kaKristu uNkulunkulu wathi: “Ngakho, bekuseta emhlabeni, uthi, Umhlatshelelo nomnikelo awuwuthandanga, kodwa wambulele umzimba wena walungisa me” (Hebheru 10: 5). Kuyiphutha ukuqonda ukuthi insindiso ngenxa kaKristu sokuzithandela ukunikela umzimba wakhe njengomhlatshelelo for Christ body ukunikela zenzeka ngokoqobo ukulalela umyalo kuBaba. Salvation inikezwa ngokulalela kaKristu, lowo ngokuvumelana nentando kaYise Yawuthulula umphefumulo wayo ekufeni “Akukho muntu wathatha kimi, kodwa mina ngiyibeka phansi ngokwami;. nginamandla okukudela, nginamandla okubuye ngikuthabathe lo myalo engasithola yami Baba “(Jn 10:18).

Uma uzwa izindaba ezinhle zensindiso futhi bakholelwa ukuthi uJesu unguKristu, isoni uyafa noKristu futhi uyangcwatshwa. Isijeziso esungulwe kungesinye umuntu owenze icala, njengoba ukukholelwa wathatha isiphambano sakhe siqu futhi alandele emva uKristu. Ngokukholelwa ivangeli isoni uba ngumhlanganyeli wenyama negazi likaKristu, ukuze lokho ngokuhambisana noKristu ekufeni kwakhe.

Kodwa ukulalela uKristu ubuyisela Adamu, futhi inyama uKristu waba indlela entsha kanye lokuphumula ukufinyelela khulula kuNkulunkulu, ngokufa nokuvuka kukaKristu. Yini usadinga ukuhlengwa womuntu?

Umuntu Missing lizafela esonweni lokwanelisa izinhlinzeko umthetho anikezwe e-Edene.

Uma umuntu ewela othulini ngaphandle ukukholelwa kuKristu, iya ingunaphakade elahlekile, kodwa uma umuntu ekholelwa ukuthi uKristu uyiNdodana kaNkulunkulu ngokwemiBhalo, uyafa noKristu futhi wangcwatshwa naye (Roma 6: 3 -8) .

In the ukufa kwesoni ekulungeni kukaKristu umyalo e-Edene wenelisekile, ngoba ukufa kukaKristu substitutionary kuphela maqondana esiphambanweni Calvary Nokho, wonke amakholwa baba abahlanganyeli inyama negazi likaKristu, ie bethela ngempumelelo umzimba wesono izinkanuko zayo, bayafa futhi bangcwatshwe.

Kodwa njengoba kuqinisekiswa ukuthi umuntu kufanele afe, ukuthi uNkulunkulu unobulungisa futhi akhe izwi ukuma siqinile lapho umuntu okholwa kuKristu uyafa futhi uyangcwatshwa noKristu.

Umuntu ephila isono futhi eshonile iziphambeko nezono kuNkulunkulu ngemva kokufa noKristu, uzaphila kuNkulunkulu. The ikholwa kuKristu efa isono, ngakho ukulunga kukaNkulunkulu Kumiswa futhi umuntu ebugqilini yenkosi yakhe yangaphambili, isono.

The grace amazing

“Ukuze ukubonisa ezizayo ingcebo edlulele yomusa wakhe ongafanelwe ngobumnene bakhe kithi kuKristu Jesu ‘(Efe 2: 7)

The Christian kufanele baqonde indlela ephawulekayo iwukuba ube ayiphikisani ngomusa ubulungisa bukaNkulunkulu. Ezinsukwini zethu amaKristu ambalwa ngubani ongawaqonda okuhle ukuthi kukhona akuphikisani nje uNkulunkulu amemezele olungileyo nomubi.

Nokho, Kuyinto izwi likaNkulunkulu enikeza ukulungisiswa labo abakholwa kuKrestu, kwakuzoba ezinye nabulungisa kuNkulunkulu

uma zazingekho ukuhlengwa umuntu. Nalapho umuntu efa noKristu, ukulunga kukaNkulunkulu inelisekile, ngoba egcwalisa izwi yasungulwa: “ngokuqinisekile ... afe,” futhi kwakuzoba ezinye nabulungisa uma nje umphakathi yasungulwa ngo ingunaphakade hhayi umuntu uvukile noKristu.

Lokhu lapho umusa kaNkulunkulu kuwubufakazi emangalisayo, njengoba ukukholelwa kuKristu umuntu oluhlukaniswe ngemva kokufa kwenza kwakufanele babe nobudlelwane noMdali, okuwukuthi, quickened antante isidalwa esisha kuKristu ukuba ‘Ngisho nalapho sasingabantwana dead in izono, engasondeli quickened us kanye noKristu, (ngomusa nisindisiwe), futhi wasivusa ndawonye futhi kwasenza ukuhlala ndawonye ezindaweni zasezulwini kuKristu Jesu ‘(Efe 2: 5 -6).

Lapho ikholwa nalifako noKristu, umzimba ufile, ngoba isibopho isono kuphela ephukile ngokufa kwalabo Nokho wakhonza isono, nakuba umzimba wabethelwa esiphambanweni, ubizwa quickened ngoMoya kaNkulunkulu “Futhi, uma uKristu ekini, ngempela umzimba ufile ngenxa yesono, kodwa umoya ungukuphila ngenxa yokulunga. Futhi uma uMoya walowo owavusa uJesu kwabafileyo kusukela ukuwe, lowo kwabafileyo wamvusa uKristu futhi senyuse imizimba yenu efayo ngomoya wakhe ohlala kini “(Roma 8:10 -11).

Ngakho ngokucacile Pauline: “Ngokuba uthando lukaKristu luyasiqhubezela, ngoba uthando lukaKristu luyasiqhubezela, sikubona lokhu ukuthi munye owafela bonke, ngakho bonke bafa” (2 Kor 5:14). Isidumbu kwakungekaNkulunkulu isono ukuba yenziwe inzalo owonakalayo Adamu ukuba abethelwe (ngokukholwa kuKristu) isizathu ngokushiya umuntu omdala kanye break isibopho isono (Roma 6: 6). Bonke abakholelwa ngempela afe noKristu, ukuze kungabikho muntu okufanele ubheke wesibili nezindaba ezifanele inyama isono (2 Korinte 5:16).

Kwakuvamile ukuba amaKristu khumbula Nokho, umuntu uKristu, akazange aqonde ukuthi umuntu obebethelwe esiphambanweni, uNkulunkulu liphakeme kuye, wamnika igama eliphezu kwamagama

onke, bazithobisa Him zonke izinto (Hebheru 2: 8).

Kwakuvamile amaKristu okuqala ayenza reference imibuzo of inyama, njengokuthi: – “I am a ngesiHebheru Hebheru”; Umphumela: – “I am igazi Roman, hhayi ngoba ngathenga yisakhamuzi esingumRoma”; Futhi namanje labo: – “ngiyaqaphela ngoba ifilosofi has okwazalelwa yayo in Greece”, njll

Ngakho kubaluleka: muntu ngokwenyama, ngokuba nonke ningamadodana kaNkulunkulu ngokukholwa kuKristu, isikhathi esisha futhi impilo entsha, ngakho kwakunabazalwane kusaba amaJuda, isiGreki, isigqila, khulula iduna, female, njll (Gal 3:26 -29).

Isidumbu kwakungekaNkulunkulu isono ubizwa nangokuthi isitsha kuze ihlazo, uzokwethula umkhumbi ezilungiselwe ukubhujiswa (Roma 9:21 -22). Manje wonke umuntu, okwase kuza ezweni go by Adam, gengelezi umnyango, wadala ngobumba ngamandla kaNkulunkulu Nokho, ngenxa yenzalo ka-Adamu, njengoba ungumphumela ngobumba (isitsha) kuba ihlazo, njengoba in Imikhumbi-Adamu yilezi ulaka owufanelekela ekubhujisweni.

Qaphela ukuthi lapho umphostoli ukhuluma amandla kaNkulunkulu wokudala ukuletha umuntu zibe khona ugcizelela ukuthi uNkulunkulu unamandla phezu kobumba, hhayi umkhumbi. About ubumba uNkulunkulu unamandla, futhi kwenza izitsha ukuhlonipha nasehlazweni, kodwa lokho inquma udumo nehlazo lezitsha zidalwe: owokuqala Adamu wokugcina – Adamu no uKristu.

Umusa Okumangalisayo ukuthi uNkulunkulu, onamandla phezu kobumba, usebenzisa mass efanayo njengoba imikhumbi ihlazo kwadalwa ukwenza izitsha udumo. Isidumbu wesono owawuqondene ukubuswa umoya kaNkulunkulu ukuthi uhlala kulo, kuba isitsha sesihe, wadala ukuhlonipha [“Imbala hhayi amandla umbumbi, of the ebumbeni ukwenza ngesigaxa sisinye isitsha udumo, futhi omunye nesinye esingahloniphekiyo na? Futhi Kuthiwani uma uNkulunkulu, ethanda ukubonakalisa ulaka lwakhe nokwenza amandla akhe aziwe, wakhuthazelela ngokubekezela okukhulu](#)

izitsha zolaka ezilungiselwe ukubhujiswa? Nokuba enze yaziwe ingcebo yenkazimulo yakhe ezitsheni zesihe, Wayeke azilungiselela inkazimulo “(Roma 9:21 -23).

Okuvusa labo abakholwa kuKristu uNkulunkulu kudala (bara) fair, bese usho siyini isimo abasanda kuzalwa: Fair. Lilele okushiwo sokulungisiswa: UNkulunkulu kuphela usho umuntu olungileyo uma umuntu edala kabusha ekulungeni nasebungcweleni beqiniso (Efe 4:24).

Le ndoda endala akakaze walungisiswa (balungile), ngoba uNkulunkulu akalokothi ufaneleke abangamesabi. Nokho, lapho umuntu efa noKristu ukulunga kukaNkulunkulu wenelisekile, futhi amandla izwi lakhe, okuyinto imbewu benokungonakali, uNkulunkulu kwenza bamasimu wakhe ongasoze lisishulwe, ngokuba izwi likaNkulunkulu uhlala kuze kube phakade, kanye ukuthi izwi yilabo abake (Mt 15:13; 1 Petru 1:25; 1 Johane 2:17).

The yomusa

“Ngokuba ngomusa kaNkulunkulu ongatheli insindiso aninike yabonakala kubo bonke abantu.” (Thithu 1:11)

Emva egcizelela isidingo sokuba amaKristu abe i nokuziphatha okwamukelekayo emphakathini, okuwukuthi, ethwele up ukuze hhayi ukunika scandal amaJuda, amaGreki noma ibandla likaNkulunkulu, umphostoli uPawulu unikeza isizathu: umusa kaNkulunkulu noKristu kwasindisa wonke amadoda!

AmaKristu akufanele abe imbangela scandal (namahloni) futhi akufanele ube namahloni ivangeli, ubufakazi ngoKristu (2 Tim 1: 8), it is ngevangeli, okuyinto amandla kaNkulunkulu futhi izwi lokubuyisana, lowo wasindisa “... ngamandla kaNkulunkulu owasisindisa ...” (2 Thimothewu 1: 9); “Anginamahloni of the gospel, ngoba lingamandla kaNkulunkulu kube ngokusindiswa yilowo nalowo okholwa ...” (Roma 1:16); “Lokhu kusho ukuthi

uNkulunkulu kwaba kuKristu ukuhlenganisa umhlaba, hhayi imputing iziphambeko zabo kubo; futhi azenzileyo kithi izwi lokubuyisana '(2 Korinte 5:19).

Uma sikhuluma lokuhlengwa, insindiso, ukulungisiswa, ukungcweliswa, ukuthethelela, ukuphila entsha, ukuvuselelwa, sisondele lifikile kaNkulunkulu kuKristu Jesu wabonisa, ngoba ngomusa umuntu ubizwa ngokuthi (καλέσαντος / Kaleo) cime ukukhanya okumangalisayo ngoNkulunkulu, futhi labo abakholelwa ziyiswe siphume ebumnyameni singene embusweni weNdodana "Kodwa nina niluhlanga olukhethiweyo, ubupristi bobukhosi, isizwe esingcwele, isizwe esingesakhe, ukuthi ungase bamemezele izindumiso ngaye owanibiza niphume ebumnyameni, ningene ekukhanyeni kwakhe okumangalisayo '(1 Petru 2: 9); "Ngubani wasikhulula namandla obumnyama futhi wadlulisela us embusweni weNdodana yothando Yakhe" (Kol 1:13).

Abaningi ngokuthi (κλητοί = cognate term elisuselwa Kaleo) kodwa bambalwa abakhethiwe, ie, abaningi abezwa isimemo ivangeli, kodwa bambalwa labo abezwa futhi bakholwe. Abaningi wacela ukungena ngomnyango owumngcingo, kodwa kukhona abambalwa ukuhlangabezana call (Mt 7:13).

Konke sibhekelela lapha libhekisela emseni kaNkulunkulu emangalisayo, wamemezela kusukela Old Testament, okuyinto iqhaza bonke abantu zikhathi zonke bakholelwa kuNkulunkulu owamemezela ukuhlengwa "Babusisiwe ogama iziphambeko azithethelelwe, futhi nabazono zabo zisitshekelwe "(Roma 4: 7).

Kodwa labo abakholwa ngesikhathi ngokuthi ukugcwala isikhathi kwabeZizwe (Roma 11:25), noma ukuphelela kwesikhathi (Gal 4: 4; Efe 1:10), futhi umusa omangalisayo, kukhona ingcebo yomusa, ngoba inikezwa amakholwa ifa. Ngaphezu amakholwa kuKristu zigcinwa by bukaNkulunkulu ngesigezo ukuvuselelwa kanye kabusha ukuze kwathiwa alungile, sasingabantwana futhi izindlalifa zikaNkulunkulu, coerdeiros noKristu (Thithu 3: 7; Roma 8:17; Roma 8:32).

The call (κλητοί = cognate term lisuselwa Kaleo) ivangeli isimemo insindiso, futhi igcinwa kuKristu ngamandla kaNkulunkulu (Gospel) are 'ngokuthi ekuphileni engcwele' (καλέσαντος κλήσει). The call ngevangeli wanikwa ukuphelela kwesikhathi, kusukela ucingo ekuphileni engcwele kwenzeka naphakade (umhlaba ungakabikho).

Nakuba call for ivangeli uhlose insindiso yomuntu, impilo engcwele has in umbono kakhulu inhloso ukuthi uNkulunkulu ayehlosile kuKristu.

Ingcebo umusa ukuthi bonke abakholwayo kuKristu, futhi uyiswa embusweni weNdodana, akusadingeki omunye uya khona ngaphandle bangabantwana bakaNkulunkulu, ukuze uKristu ibe yizibulo phakathi kwabazalwane abaningi (Rom 8:29) .

Ngokusho engunaphakade uNkulunkulu ayehlosile uKristu abe yizibulo phakathi kwabazalwane abaningi ukuthi uNkulunkulu osungulwe umhlaba ungakabikho (kunqunywa) ukuthi bonke ababengamadoda abahlanganyeli inyama negazi likaKristu ngebandla, ubungeke ukuba nifane ngomfanekiso uJesu, okungukuthi, sifane naye (1 Johane 3: 1 -2).

UNkulunkulu akagcinanga amalungu kusengaphambili omzimba kaKristu, ibandla, njengoba akhethwe kubo futhi umhlaba ungakabikho ukuba sibe ngcwele futhi nakusolwa phambi kukaNkulunkulu (Efesu 1: 3). Of ukulahlwa, abantwana bakaNkulunkulu basengozini ngoba kukhona abahlanganyeli bemvelo yaphezulu (1 Petru 1: 4).

Manje, ingcebo ngomusa amalungu omzimba kaKristu ngokuvumelana nenjongo ukuthi uNkulunkulu ayehlosile Himself bukhomba zonke izinto kuKristu (Efe 1:10; Efe 3:11). Ngokuhlela uKristu njengenhloko umzimba, okuyinto ibandla, zonke izinto bukhomba kuKristu ngenxa abantwana bakaNkulunkulu abafana ukumphika Yena esivelele: the head