

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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"Ngimelene nawe, ngonile kuwe kuphela, ngenze okubi emehlweni akho, ukuze kuthiwe ulungile uma ukhuluma, ube msulwa lapho wahlulela." (IHubo 51: 4)

Igama elithi 'ulungisisiwe' lisetshenziswe ngumhubi uDavida ukwazisa abafundi bakhe ukuthi uNkulunkulu ulungile (ulungile). Njengoba umhubi azi ukuthi uNkulunkulu ulungile, lokhu kushukumisa umhubi ukuba avume isimo sakhe. Ngakho-ke, kubonakala sengathi igama elithi 'kulungisisiwe' (ukumemezela okulungile) lisebenza kuphela kulokho okuyiqiniso ngokuyisisekelo.

Kubukeka sengathi akusafuneki, kepha akunjalo: UDavid uthi uNkulunkulu ulungile ngoba ulungile ngokweqiniso, hhayi ngoba umhubi eqonda ukuthi unje.

Umphostoli uPhawuli lapho ememezela ukuthi 'uNkulunkulu uqinisele' kusekelwe esimemezeleni seNkosi uDavide, okungukuthi, lapho simemezela okuthile okuthinta uNkulunkulu wethu, sazi ngokugcwele ukuthi kuyiqiniso, ngoba yilokho

okushiwo umBhalo.

“Lowo owamukela ubufakazi bakhe waqinisekisa ukuthi uNkulunkulu uqinisile” (Johane 3:33)

Sifika ephuzwini elibucayi: uma umphostoli uPawulu esebenzisa igama elithi ‘ukulungisiswa’ (ethi ulungile) ukuveza okuthile ngamaKrestu, leyo nkulumo kufanele futhi ibe yiqiniso, okungukuthi, ifane neqiniso elihambisana namaKrestu.

Ayikho indlela yokumemezela ukuthi othile ulungisisiwe ngaphandle kwalowo muntu engenzi kahle, okungukuthi, amaKrestu afa ngokufanelekile “Thina, esasifile esonweni...”, kwathiwa balungile “... ngoba ofileyo ulungisisiwe isono “.

Lapho umphostoli uPawulu ebhala ukuthi amaKrestu abizwe njengabalungile, akabhekiseli ekuthetheleleni, noma ekulahlweni, noma ekunikezelweni kwemvume, noma ukucabanga noma ukukholwa. UPawulu ubhekisa entweni egcwele konke: lowo ofile ulungisisiwe.

Noma ngubani ongeyena umKristu akaphili ngokuvumelana nesimemezelo esinjalo, njengoba kuqinisekile ukuthi akafanga esonweni. Kungenzeka yini ukuthi umuntu ongafakwanga kwisabizwana somuntu sokuqala esisebuningini bamaRoma ayisithupha, ivesi lesibili elithi ‘Si...’ (Rom. 6: 2), athola isitatimende sokuthi silungile? Cha! Ngoba? Ngoba lo muntu akafile esonweni!

Noma ngubani ongafanga esonweni akanakuthethelelwa (kuthiwe ulungile), ngoba isitatimende esinjalo ngeke sibe yiqiniso.

Ayikho indlela yokusebenzisa igama elithi ‘ukulungisiswa’ kulabo abangazange bafe, ngoba wonke umuntu ozelwe yinyama akulona iqiniso “... nawo wonke umuntu onamanga njengoba kulotshiwe” (Rom. 3: 4).

Bonke abantu abazalwa ngu-Adam abalona iqiniso, kepha uNkulunkulu uneqiniso.

Isimo salowo ongekho kuKristu singamanga, ngokungafani noNkulunkulu, oyiqiniso “Kepha uma iqiniso likaNkulunkulu livelela inkazimulo yami ngenxa yamanga ami ...” (Rom. 3: 7).

Ngokucaphuna iHubo 51, ivesi 4, umphostoli uPawulu usibekela umbandela odingekayo ukuze siqonde ubukhulu begama elithi ‘lungisa’ lapho lisetshenziswa nguye.

Umphostoli Pawula usebentisa ligama lelitsi ‘beka’ ngetintfo leliciniso lelicinile. Uma bekukhona isithunzi sokungabaza, noma kungenzeka ukuthi lowo ofile angalungisiswa phambi kukaNkulunkulu, khona-ke uPaul ubengeke asebenzise igama elithi ‘lungisa’.

Kuyiqiniso ukuthi ‘ukuthethelela’ akusho ukwehlisa isithunzi ngokuziphatha kukaNkulunkulu ngokumemezela umuntu ongenabulungisa njengomuntu olungile.

Kungenzeka yini ngoNkulunkulu, oyiqiniso, ukuthi athi umuntu ongenabulungisa ulungile? Sizophetha ngenye indlela: uNkulunkulu akamthetheleli lowo ophilayo esonweni.

Njengoba, ngesilinganiso esivela kumhubi uDavida, kungenzeka ukukala ubukhulu bezinkulumo ezithi ‘beka’ kanye ‘nokulungisiswa’, kusala ukuthi amaKrestu kumele abheke ukufa kwawo noKristu njengokuqinisekile (Rom. 6: 2-3 no-7 no-11), nokuthi, ngendlela efanayo, ukulungisiswa kwabo kuqinisekile, ngoba nalowo ofile ulungile.

Uma uPawulu encoma amaKrestu ukuthi athathe isimo sokufa esonweni (Rom. 6:11), kungenxa yokuthi kwakudingeka bazi ukuthi balungisiswe ngokuphelele phambi kukaNkulunkulu “Ngalokho balungisiswa ngokukholwa...” (Rom. 5: 1).

AmaKrestu angaphambi kukaNkulunkulu ngenxa yalezi zizathu ezilandelayo:

a) NguNkulunkulu osilungisayo “NguNkulunkulu osilungisayo” (Rom. 8:32);

b) Sinokuthula noNkulunkulu, ubufakazi bangempela bokuthi silungisisiwe ngokukholwa “Ngakho-ke, lokhu sesilungisisiwe ngokukholwa, sinokuthula noNkulunkulu ngeNkosi yethu uJesu Kristu” (Rom. 5: 1), futhi;

c) Akukho kulahlwa ngalabo labakuKhristu Jesu, ngobe sesilungisisiwe ngalokuphelele “Ngako-ke, manje akusekho kulahlwa ngalabo labakuKhristu Jesu ...” (Rom. 8: 1).

Asikho isizathu salabo abakala ukulahlwa kuye. Akufaneleki ukuthi ngubani osabambene noNkulunkulu. Akufanelekile ukuthi ngubani ongathembi uNkulunkulu, ngubani ongamthethelela.

Uma umuntu engakholelwa kulokho uNkulunkulu asevele ekuhlinzekile ngensindiso yamahhala, kuhlala ukuthi lowo muntu akakholelwa kuKristu Jesu, njengoba zonke lezi zibusiso zanikezwa esiphambanweni.

Umpostoli ukhombisa ukuthi yilabo kuphela abafele esonweni abalungisiswayo futhi uncoma amaKrestu ukuthi asazi lesi simo (Rom. 6:11).

Yilabo kuphela ababethelwa kanye noKristu, abatshalwe Naye, abangcwatshwa ngokubhaphathizwa ekufeni futhi abavuka kanye Naye, abalungisiswayo