



Ukukhanya kweZwi likaNkulunkulu

Incazelo YesiVumo soKholo
sika 1689 sase Bhaptisti

Incwadi yokuqala: Izahluko 1-20

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Isandulelo

Lencwadi ihlaziya isiVumo soKholo sase Bhaphthisti sika 1689. IsiVumo soKholo 1689 sase Bapthisti sibeka lokho iningi lokhokho bethu baseBhaphthisti ababekholelwa wukuthi kufundiswa yiBhayibheli, siphinde sinikeze uhlaka lwemfundiso yabo ehlelekile. Ngokungangabazeki ngivumelana kakhulu nezimfundiso zalesisivumo. Ngaphandle kwaloku nje nalokuya okumbalwa, ngikholelwa ukuthi lesisivumo siyiveza njengoba injalo imfundiso yemiBhalo eNgcwele.

Isivumo akuwona umthombo wethu wokugcina wegunya, kepha imiBhalo eNgcwele. Isivumo sona uqobo sikuveza ngokusobala loko uma sithi imiBhalo yiyo ewumthombo wokugcina futhi ophakeme wegunya lweqiniso lwezinto zikamoya (isahluko sokuqala, isigaba seshumi)

Ngisithole siwusizo kakhulu isivumo kokwami ukufunda nasekukhuleni. Ngiyethemba, ngomusa kaNkulunkulu, sizoba wusizo nakulabo abasitadishayo. Inhloso yalo msebenzi ukuthi kubekhona incwajana yokuqeqesha abashumayeli nabaholi bamabandla abangakuyelanga esikoleni ubufundisi. Ikakhulukazi, lencwajana ibhalelwe ukuthi labo abakhuluma ulimi lwesiZulu, baqeqeswhe ezintweni zikaNkulunkulu ngolwimi labo. Lo msebenzi awujuli kakhulu kwezobucwepheshe bezenkolo. Kepha uzama nje ukubamba umongo namaphuzu abalulekile esiVumo soKholo. Yize kunjalo, ngiyakholwa ukuthi kunobuchwepheshe nokujula okwanele ukuhlomisa abantwana bakaNkulunkulu ukuthi bengamele futhi benze umsebenzi wakhe emabandleni.

Isakhiwo salomsebenzi sibandakanya umbhalo wesiVumo uqobola lwaso ngombhalo wesi*Ntaliyane*, bese ulandwelwa incazelo yalowo mbhalo ngezansi.

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Imvume iyanikezwa ukuthi le ncwadi igaywe noma ikopishwe, inqobo uma yenziwe ngokugcwele, umbhali wayo avezwe, futhi kungabi ngokwenzuzo.

Ukubonga

Le ncazelo yesiVumo soKholo sase Bhaphthisti sango 1689 siyisifinyezo seminyaka eminingi yokufunda. Azikho izibongo noma izinkomba mbhalo ezithize ezifakiwe ukuze sigcine lombhalo ufundeka kalula. Inhloso wukuthi lombhalo uhunyushelwe nakwezinye izilimi zase-Afrika, yingakho ke kudingeka ukuba ubhalwe ngendlela elula nesobala, ube nezinkomba-mbhalo ezivela emiBhalweni eNgcwele kuphela. Ngisho noma bengingazama ukuzifaka zonke izinkomba, ngingahluleka, njengoba cishe konke engikwaziyo ngikufunde kwabanye.

Ngiyafisa ke kodwa ukusho nje eminye yemisebenzi emikhulu ebenomthelela omkhulu ezifundweni zami zezenkolo, ngiphinde ngisho nokuthi lemisebenzi ibenomthelela omkhulu kulomsebenzi. Iminye yalemisebenzi ile:

- Louis Berkhof's Systematic Theology
- John Frames' Doctrine of the Knowledge of God
- Norman Geisler's Inerrancy
- Wayne Grudem's Systematic Theology
- John Murray's Collected Writings
- Sam Waldron's Exposition of the 1689 Baptist Confession of Faith
- Benjamin Warfield's Collected Writings
- Many Reformed and Evangelical Commentaries

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Isahluko 1: ImiBhalo eNgcwele

Isigaba: sokuQala: ImiBhalo eNgcwele ibalulekile ebandleni nakuwo amaKristu

ImiBhalo eNgcwele yanele kukho konke, iqinisekile futhi iyisimiso esingenakuphikiswa esiyisilinganiso sokwazi, nesokukholwa kanye nokulalelwa esiqukethe insindiso.

Noma imisebenzi kaNkulunkulu yendalo iveza ubufakazi, obucacileyo nobungenazaba kangaka, ngobuhle, ngenhlakanipho nangamandla akhe emehlweni abantu, kodwa akwanele ukuba kubenze abantu bamazi uNkulunkulu kanye nentando yakhe ebalulekile kangaka ukubasindisa.

Ngakhoke, ngezikhathi ngezikhathi nangezindlela eziningi uNkulunkulu ngokwesihawu sakhe uzibonakalisile futhi walazisa neBandla lakhe lokho okuyintando yakhe.

Akugcinanga lapho — kodwa ukuze kube nesiqiniseko sokuvikeleka kweqiniso nokusakazwa kwalo kanye nokumiswa kweBandla kahle ligcinekile ekungcolisweni ngumuntu ngokwemvelo yakhe eyonakele nakuSathane nobubi bakhe nasezweni — uNkulunkulu usenzile lesi Sambulo ngaye kanye nentando yakhe ukuba Sibe ngesilotshwe phansi ngokuphelele futhi okugcwele. Indlela ke okuzambula kwakhe uNkulunkulu yasendulo isidlulile, imiBhalo eNgcwele yiyo manje eyisidingo esiphelele emntwini.

AmaHubo. 19:1-3; IzAga. 22:19-21; uIsaya 8:20; uLuka. 16:29, 31; AbaseRoma 1:19-21; 2:14, 15; 15:4; Abase-Efesu 2:20; 2 Thimothewu 3:15-17; AmaHeberu 1:1; 2 Petru 1:19, 20.

Incazelo

Lesigaba sibeka ukuthi imiBhalo yiyo kuphela ungumongo owanele, oqinisekile futhi ongenasiphambeko wolwazi, wensindiso, wokholo kanye nenhlonipho yebandla kanye nama Kristu. Izizathu zalamizwi yilezi:

- (i) Isambulo semvelo asanele ukwembula ivangeli

IBhayibheli lifundisa ukuthi indalo isivezela okuthile ngoNkulunkulu (AmaHubo 19:1-3; AbaseRoma 1:19-21). Ngokuqondile nje, kwindalo, sibona amandla kaNkulunkulu nobukhosi. Futhi, ngokunakekela indalo yaKhe, uNkulunkulu ubonisa ubuhle baKhe (iZenzo 14:17). Ngaphezu kwalokho, uNkulunkulu uye wanikeza umuntu unembeza okutshengisa umthetho wakhe noma izimfuneko zokuziphatha (AbaseRoma 2: 14-15). Konke lokhu ngokuhlanganyela kwambula izinto ezithile ngoNkulunkulu kithi, esikubiza ke ngokuthi isambulo semvelo okanye isambulo jikelele.

Nokho, lesi sambulo jikelele sikaNkulunkulu asisivezelei ivangeli. Asisitsheli ukuthi singasindiswa kanjani futhi sibuyisane noNkulunkulu. Ngendalo kuphela, asikwazi ukwazi ngoMsindisi uJesu Kristu kanye nesiphambano. Ngamazwi kaNkulunkulu akhulunyiwe kuphela (abizwa ngesambulo esikhethekileyo) embula ivangeli ngokuphele. AbaseRoma 10: 13-17 babeka kucace ukuthi ngeke abantu bakholwe kuKristu ngaphandle kokuthi beshunyayezwe ngaye. Isambulo esikhethekile yiso esidalula ivangeli kithi (KwabaseRoma 1: 16-17). Qaphela ukuthi ngaphandle kokukholwa akwenzeki ukumthokozisa uNkulunkulu (KumaHeberu. 11: 6). Lokhu kukholwa kuza kuphela ngokuzwa izwi likaNkulunkulu. Ngokuqondile, ukholo lusekelwe izithembiso zikaNkulunkulu maqondana nensindiso (KwabaseRoma 4:20). Qaphela ukugcizelelwa kwezithembiso zikaNkulunkulu KumaHeberu 11, isahluko ngamaqhawe okholo (vv. 11, 13, 33, 39).

Lokhu ke konke kwenza ukuthi isambulo esikhethekile sibaluleke ngokungefaniswe ekutheni sazi intando kaNkulunkulu maqondana nensindiso, nempilo engcwele.

(ii) Lesi sambulo esikhethekile sishicilelwe kahle nangokuphelele emibhalweni engcwele

UmBhalo ulirekhodi elilotshiwe lwesambulo esikhethekile. Lesi sambulo esikhethekile safika ngezandla zalabo abakhethelwa ukuba babe ngamathuluzi, njengoMose, abaprofethi (bethestamente eLidala neLisha), ababhali ababekhutshwa nguMoya, kanye nabaPhostoli. Kodwa-ke, isambulo sokugcina sikaNkulunkulu seza ngoJesu Kristu, owayeyilo futhi ekhuluma iZwi likaNkulunkulu (Joh. 1:1; Heb. 1:1-4.).

Esigabebi sesine, siyakhombisa ukuthi imiBhalo (elirekhodi elilotshiwe lesambulo esikhethekile) iphelele futhi inegunya ngokuphelele.

Qaphela ukuthi kwakuhlezi kuyintando kaNkulunkulu ukuthi isambulo esikhethekile siyokubhalwa phansi ukuze silondolozeke khona kuyozuza nezizukulwane ezizayo (Dut. 17: 18-20; Dut 31: 9-11; Rom. 15: 4).

(iii) uNkulunkulu akasakhulumi ngqo nebandla ngabantu

Isivumo sithi izindlela zangaphambili zikaNkulunkulu zokukhuluma nebandla (ngokusebenzisa abaprofethi nabaPhostoli abaphefumulelwe) zaphela. Ngeke sikwazi ukubhekana nako konke okuqogwa ilabo abasemabandleni amaPhentekoste, noma amaKharizmathiki noma labo abazibiza “ngamaBandla kaMoya”, kodwa singenza lamaphuzu alandelayo.

Okokuqala nje, abaPhostoli babeyiqembu lamadoda ayingqayizivele ebandla lokuqala, futhi babeka isisekelo sebandla (Ef. 2:20) ngokusebenzisa igunya labo (Math 16: 18-19; 2 Pet. 3: 2) kanye nemibhalo ephefumulelwe. Thina asisabadingi abaPhostoli namuhla. UPawulu waba umPhostoli wokugcina (1 Kor 15: 5-9), njengoba abangufakazi wokubona ukuvuka kwakhe (IzE. 1: 21-22). Yingakho, lapho evikela khona ubuPhostoli bakhe, ethi wabona uKristu ovusiwe (1 Kor 9: 1; 1 Kor. 15: 7-8).

Ngakho-ke asisakwazi ukuba nabaPhostoli namuhla. Iqiniso lokuthi ihhovisi lobuPhostoli kwakungafanele ukuba liqhubeke zonke izinsuku zebandla, lokhu kuqinisekiswa iqiniso lokuthi akakaze abeke izimfanelo zokugcotshwa kwabaPhostoli njengoba enza ababonisi namadikoni (1 Tim. 3: 1ff). Ngamanye amazwi, ulindele ibandla ukuthi liqoke ababonisi namadikoni, kodwa hhayi abaPhostoli. Lokhu kusho ukuthi ngemva kokuba abaPhostoli bedlulile, kanjalo negunya labo eliyinqayizivele ladlula nabo, yase imibhalo yabo yakha isisekelo seTestamente ELisha. Okusho ke ukuthi iTestamente ELisha lapheliswa ekupheleni kwesikhathi sabaPhostoli, nemiBhalo yapheliswa.

Okwesibili, uma besisenabo abaprofethi namuhla, kumele engabe sinezela amagama abo eBhayibhelini. Ulsaya, uJeremiya nabanye abaprofethi kwakungebona "abaprofethi abakhulukazi" ukuba imibhalo yabo ibe yingxenye yemiBhalo. Babengabaprofethi nje beqiniso. Ukuba bekusekhona abaprofethi beqiniso namuhla, loko kusho ukuthi iBhayibheli aliphelele futhi alikakavalwa. Kumele engabe sisagcwalisela kulona.

Ukubhala ngokugomela kwezinsuku zanamhlanje okuthi isipho sobuphrofethi saseTestamenteni eLisha akufani naloko kweTestamente eLidala, ngokuthi kweLisha kwakwamukelekile ukwenza iphutha, akuhambisani nezimfundiso zeBhayibheli.

Wonke lamaphuzu angenhla asho ukuthi imiBhalo eyiyona mithombo enegunya, ethembekile, eyisambulo esikhethekile namuhla, futhi ngenxa yalokho ibalulekile futhi isemqoka.

Isigaba: zesiBili nesiThathu: ubunjalo bemiBhalo

ImiBhalo eNgcwele noma iZwi likaNkulunkulu elilotshiwe litholakala kulezizincwadi ezilandelayo. Lezizincwadi yizona ezenza i Testamente eLidala neLisha. Zonke lezizincwadi ziphefumulelwe nguNkulunkulu ukuba zibe-yisimiso nesilinganiso esingcwele sokholo kanye nempilo yethu.

2 Thimothewu 3:16.

Ezinye izincwadi ezaziwa ngokuthi yi "APHOKRIFA" okusho ukuthi izincwadi ezalotshwa ngesikhathi sinye nalezi ezingcwele zona ke aziyona ingxenye yemiBhalo eNgcwele. Ngakho-ke azinamagunya ebandleni likaNkulunkulu ukuba zisetshenziswe kufanele zithathwe njengezinye nje izincwadi ezinababhali bazo ngendlela ejwayelekile.

ULuka 24:27, 44; AbaseRoma 3:2.

ITESTAMENTE ELIDALA

<i>U Genesisise</i>	<i>UNehemiya</i>	<i>UHabakuki</i>	<i>UHoseya</i>
<i>UEksodusi</i>	<i>UmShumayeli</i>	<i>U Zefaniya</i>	<i>U Joweli</i>
<i>ULevitikusi</i>	<i>IsiHlabelelo sezihlabelelo</i>	<i>AbaHluleli</i>	<i>U Amose</i>
<i>UNumeri</i>	<i>Ulsaya</i>	<i>URuthe</i>	<i>U Hagayi</i>
<i>UDuteronomi</i>	<i>U Jeremiya</i>	<i>USamuweli I</i>	<i>U Zakariya</i>
<i>UJoshuwa</i>	<i>IsiLi10</i>	<i>USamuweli II</i>	<i>UMalaki</i>
<i>AmaKhosi I</i>	<i>U Hezekiya</i>	<i>UEsteri</i>	
<i>AmaKhosi 11</i>	<i>UObadiya</i>	<i>UJobe</i>	
<i>IziKronike I</i>	<i>U Jona</i>	<i>AmaHubo</i>	
<i>IziKronikell</i>	<i>UMika</i>	<i>IzAga</i>	
<i>UEzra</i>	<i>UNahume</i>	<i>UDaniyeli</i>	

IZINCWADI ZETESTAMENTE ELISHA

<i>UMathewu</i>	<i>2 kwabaseKorinte</i>	<i>1 Thimothewu</i>	<i>2 Petru</i>
<i>UMarku</i>	<i>KwabaseGalathiya</i>	<i>2 Thimothewu</i>	<i>I Johane</i>
<i>ULuka</i>	<i>Kwabase-Efesu</i>	<i>UThithu</i>	<i>2 Johane</i>
<i>UJohane</i>	<i>KwabaseFilipi</i>	<i>UFilemoni</i>	<i>3 Johane</i>
<i>IzEnzo</i>	<i>KwabaseKolose</i>	<i>AmaHeberu</i>	<i>U Juda</i>
<i>KwabaseRoma</i>	<i>I kwabaseThesalonika</i>	<i>UJakobe</i>	<i>IsAmbulo</i>
<i>1 kwabaseKorinte</i>	<i>2 kwabaseThesalonika</i>	<i>I Petru</i>	

Incazelo

Sizokwenza kuphela amaphuzu amafushane maqondana nohlu oluphelele lwezincwadi zemiBhalo. Igama lesiNgesi elithi **canon** elisho umthetho omisiwe, noma umgomo ongephulwe noma izinga lokwekala, lisetshenziswa emkhakheni wezifundo zemiBhalo eNgcwele ukuchaza lezoncwadi ezemukelwa yibandla njengezincwadi eziphefumulelwe nezingunya eliphelele.

Njenge singeniso nje kulesi sihloko, iBhayibheli lisifunisa ukuthi kukubantwana bakwa Israyeli kuphela la uNkulunkulu azembula khona (Roma 3: 1-2; Efe 2:12.). Alikho elinye iqembu labantu emhlabeni elathola isambulo esikhethekile esivela kuNkulunkulu. Lokhu kwenza iTestamenti eLidala lamaJuda ngesikhathi sikaKristu kube iyona kuphela incwadi eyayinga bukwa njengeZwi likaNkulunkulu.

Khona-ke, ekugcwalisekeni kwemiBhalo yeTestamenti eLidala, uKristu wafika njengesambulo sokugcina sikaNkulunkulu (Heb 1: 1-3.). Nokho, uKristu akazange abophezela nelilodwa lamazwi akhe kuMbhalo uqobo lwaKhe, kodwa wakhetha abaPhostoli bakhe ukuba bakhumbule futhi babhale phansi amazwi aKhe (Joh. 14:26; Joh. 16: 13-14). Ngakho ke kukhona inqubekela phambili phakathi kwegunya eTestamentini eLidala elidlulela eTestamentini eLisha.

Ngokuphathelene nohlu lwezincwadi zeTestamenti eLidala, izincwadi esinazo namuhla njenge Testamenti eLidala eBhayibhelini lamaProtestani zifana ncamashi nalezo ezazifundwa amaJuda ngesikhathi sikaKristu. Yilo lolohlu lwezincwadi uKristu ayelubona futhi elubiza ngemiBhalo (Luk. 24:44, Mat. 13:35, Mat. 5:18, Joh. 10: 34-36), futhi amaJuda akazange aphikisana naye kuloko.

Lezincwadi ezibizwa nge *Apocrypha* (ezincwadi eziphefumulelwe) zabhalwa kulesikhathi seminyaka engama 400 aphakathi kwencwadi kaMalaki (c. 435BC) nokufika kukaJohane uMbhapathizi. I-apocrypha iqukethe izincwadi eziyishumi nane (abanye bathi ziyishumi nanhlanu ngenxa kaBharuki ohlukaniswe kabili). Ngo-1546 eMkhahlwini wase Trent lezi zincwadi ezengeziwe zamukelwa njengeMbhalo eNgcwele yiBandla lamaRoma aKatholika.

Izizathu zokuthi wephikisane ne*Apocrypha*

- UKristu namaJuda babevumelana; imiBhalo ababeyisebenzisa yayingenazo lezi zincwadi.
- uJosephus ubala izincwadi zeTestamenti eLidala, futhi athi iApocrypha ayiyona ingxenye yezincwadi zeBhayibheli.
- IziNcwadi zeApocrypha zona uqobo aziliqogi igunya eliqogwa ilezo zeTestamenti eLisha. Isibonelo nje, uMaccabees wokuqala ulila isililo sokuthi akekho noyedwa uMphrofethi kwaisrayeli kuleminyaka engamakhulu amane phakathi kwamaTestamenti womabili.
- Kunamaphutha asobala kanye nokuphikisana kulezi zincwadi. Ngokwesibonelo:
 - U-*Wisdom* ifundisa ukuthi okudaliweyo kwadalwa ngezinto ezazivele zikhona,
 - U-*Ecclesiasticus* ufundisa ukuthi ukuphana kuthoba isono,
 - U-*Baruch* uthi uNkulunkulu uphendula imikhuleko eyenzelwe asebafa.
- iTestamente eLisha alicaphuni nhlobo ku Apocrypha. [Kufanele kuqapheleke ukuthi incwadi kaJuda 14-15 iyabhekisa ku 1 Enoch 60: 8 & 1: 9 (ongekho kwi-*Apocrypha*, kodwa futhi awukho kwi *canon*), noPawulu uyacaphuna kumafilosofa aseGriki (IzEnzo 17:28, Tit 1:12)

eBhayibhelini. Kodwa ke lezi azicushuniwe njengezi ncwadi ezinegunya elilingana nelembhalo, kodwa ngenxa yokuthi zinalo iqiniso kwezinye zezimfundiso zazo.]

I-*canon* yeTestamenti elisha yakhelwe ikakhulukazi phezu kwesisekelo esiyigunya labaPhostoli nemibhalo yabo. AbaPhostoli babenikezwe igunya eliyinqayizivele, futhi imibhalo yabo yayibukwa njengenegunya (Efe 2:20; 2 Pet. 3: 2; 1 Thes. 4: 2.). Kufanele kuqapheleke futhi ukuthi imibhalo yabaPhostoli kwakufanele ifundwe emabandleni (Kol 4:16;. 1 Thes 5:27). Khumbula ukuthi imibhalo yeTestamenti eLidaya nayo yayifundwa ezinhlanganweni zebandla. Okuveza ukuthi nemiBhalo yabaPhostoli yayimelwe ukunikwa idumela elifanayo kanye naleyo yeTestamente eLidala. Akungabazeki ukuthi uPawulu wafundisa ukuthi ayekubhala kwabe kungumyalelo kaKristu uqobo. (1 Kor. 14:37).

Lokhu kunjalo kuzo zonke izincwadi ngaphandle kuka Marku, uLuka, izEnzo, amaHebheru, incwadi kaJakobe nekaJuda. Nokho, abaphostoli bayisekele imibhalo yabo laba ababengesibo abaphostoli. Ngokwesibonelo, uPawulu ucaphuna kuLuka 10:7 futhi akubize ngokuthi "Imibhalo engcwele" (1Tim 5: 17-18), futhi uPetru uqinisekisa izincwadi zika Pawulu ukuthi ziwumbhalo (2 Petru 3:16). Kubonakala sengathi uJakobe ubhekwa njengo mPhostoli kwabase 1 Korinte 15:7. uJuda wamukelwa ngenxa yokuxhumana noJakobe futhi nokuthi wayengumfowabo kaJesu, Marku yena kungenxa yobudlelwane bakhe obusondelene noPetru. Kuthiwani ngencwadi yamaHebheru? Kulapho uWayne Grudem ebhekisisa izici eziwumgogodla walencwadi ebonisa inkazimulo kaKristu ikhasi nekhasi.

Isigaba sesiNe: Igunya loMbhalo oNgcwele

Ukwethembeka nobufakazi obuqinisekileyo bukuyona uqobo imibhalo eNgcwele obuveza ukwamukeleka kwayo ngokupheleleyo. Igunya elikuyo imibhalo alidingi ukuba kubekhona abazolifakazela noma ngabe kuyibandla noma ngubani omunye, ngaphandle kukaNkulunkulu uqobo, okunguye umbhali wayo oyiQiniso. Ngakho-ke imelwe ukwamukelwa ukuthi iyiZwi likaNkulunkulu.

2 kaPet. 1:19-21, kaThim. 3:16; 1Thesa. 2:13; 1 Joh. 5:9

Incazelo

Lesisigaba sifundisa ukuthi uNkulunkulu ungumbhali wayo imibhalo eNgcwele. Kunamaphuzu amaningana angenziwa ukufakazela lokhu.

Okokuqala, u-2 kuThimothewu 3:16 ubeka ngokusobala ukuthi imibhalo iphefumulelwe nguNkulunkulu. Igama elithi "phefumulelwe" elivame ukusetshenziswa 2 kuThimothewu 3:16 elithathwe egameni lesiLathini elisho ukuthi "phefumulela", futhi lisentshenziswe ngendlela eveza ukusebenza kwamandla kaNkulunkulu. Igama lesiGriki Nokho kahle lisho "phefumulelwe-uNkulunkulu". Lokhu kusho ukuthi imibhalo yaqhamuka emlonyeni kaNkulunkulu, futhi amazwi aKhe ngqo. Qaphela futhi ukuthi yonke imibhalo iphefumulelwe nguNkulunkulu. UThimothewu wayezoqonda lokhu ngokuthi kukhuluma ngeTestamenti eLidala. Akukho okukhombisa ukuthi izingxenywe ezithize zeTestamenti eLidala kuphela eziphefumulelwe, futhi awukho nomehluko phakathi kwalezo zingxenywe zeBhayibheli eziphathelene nezimfundiso, nalezo ezinomlando noma ezilandisayo nje. Yonke imibhalo inesandla sikaNkulunkulu ngokulinganayo. UMoya kaNkulunkulu ngakho ke ufinyelela kuzo zonke izingxenywe zemiBhalo engcwele ngokulinganayo. Isigaba sesihlanu sizobeka ngobuqotho bomBhalo.

Nakuba ababhali babhala imiBhalo ngezindlela namakhono abo ahlukene, kepha uNkulunkulu owalawula futhi waqondisa ukuthi ababekubhala kube izwi lakhe (2 Pet. 1:21).

Okwesibili, noma yini okushiwo imiBhalo, kushiwo uNkulunkulu, futhi okushiwo uNkulunkulu kushiwo imiBhalo (funda Math. 19: 4-5 no-Gen. 2:24; Rom. 9:17 kanye no Eks. 9:16).

Okwesithathu, uNkulunkulu uthi wakhuluma amazwi aKhe ngabaprofethi, okwakumele izizukulwane ezilandelayo zikwazi ukuyithola ngemiBhalo (Ezra 9:11; Jer 29:19). Ngamanye amazwi, ubufakazi bukaNkulunkulu ngabaprofethi wukuthi nembala bakhuluma amazwi akhe ngampela, nokuthi Yena uyokwahlulela labo abangalilaleli izwi labaprofethi. Labo abasetshenziswa njengamathuluzi abazange bakhinyabeze izinga lobungcwele noma iqophelo eliphezulu noma igunya lamazwi nomyalezo.

Okwesine, iNkosi uJesu naye wafundisa igunya eliphelele leTestamenti eLidala. Ngokwesibonelo, wafundisa ukuthi lokho okubhaliwe emibhalweni engcwele akunakuphulwa noma kuchithwe (Joh. 10: 34-36). Wabuyi wafundisa ukuthi konke okubhaliwe kuyiqiniso futhi kushaya esikhonkosini (Math. 5:18). Ngaphezu kwalokho, wathembela ngokuphelele kwi Testamente eLidala ukuthi limqondise kulo lonke iqiniso. Qaphela ukuncika kwakhe kumBhalo ngenkathi elingwa (Math. 4: 1-11). Ukukhuluma kwakhe ngokuthi "kulotshiwe ..." kubonisa ngokungangabaziseki ukuthi kuyena imiBhalo ithembekile ngokuphelele, inegunya futhi iyakwazi ukumqondisa kulo lonke iqiniso futhi nokuziphatha okugunyazwe nguNkulunkulu.

Okokugcina, igunya lemiBhalo lifinyelela kuwona wonke amazwi asetshenzisiwe, hhayi nje incazelo yalawo magama. Isibonelo nje, uPawulu usekela iphuzu lakhe ekutheni igama elisetshenzisiwe lisebunyeneni, hhayi ebuningini (Gal. 3:16).

Isigaba sesiHlanu: Singazi kanjani ukuthi iBhayibheli liyizwi lika Nkulunkulu?

Ubufakazi bebandla makube obokukhuthaza nokufaka umoya wokuyazisisa nokuyihlonipha imiBhalo eNgcwele, futhi sazi, sihloniphe ubuNkulunkulu, amandla ezifundiso, ukuvumelana okuma- ngalisayo kusukela ekuqaleni kuya ekugcineni kwamaqiniso onke esiwaniwayo apethe udumo nobukhosi bukaNkulunkulu kanye nesambulo esigcwele esipethe indlela yensindiso — konke lokhu kuhlangele nawowonke amaqiniso. Angeqathaniswe nalutho kanye nokuphelela konke — sithola ubufakazi ukuthi imiBhalo eNgcwele iyizwi likaNkulunkulu. Khona kusenjalo siyaqonda ngokugcwele ukuthi konke ukukhuthazwa nokuqiniseka esinakho ngokuthi imiBhalo iyiqiniso elingephikiswe muntu emhlabeni nanokuthi igunya layo linobuNkulunkulu ukuthi konke kungumsebenzi kaMoya oNgcwele osebenza ezinhliziyweni zethu ngeZwi efakazelwa yilo izwi.

uJohane 16:13-14; 1 KwabaseKorinte 2:10-12; 1 Johane 2:20, 27.

Incazelo

Lesi sigaba sifundisa amaphuzu amabili abalulekile. Okokuqala, iBhayibheli lisibonisa ngokwalo ukuthi liyizwi likaNkulunkulu ngobunjalo balo obuveza isandla sikaNkulunkulu kulo. Lezi zinkomba zihlanganisa ukuthi:

- Yize labhalwa abantu abaningi esikhathini esevile eminyakeni eyizinkulungwane ezinamakhulu amahlanu kepha, kukhona ubunye nokuvumelana okumangazayo kulo. Qaphela ukuthi womabili amaTestamente akhomba kuKristu (Luk. 24:27).
- Eziningi iziprofetho ezikwiTestamente eLidala (okusobala ukuthi zibhalwe emakhulwini ayisihlanu eminyaka ngaphambi kokuthi zenzeke) zagcwaliseka ngokungephikiswe. Zonke lezi zibonelo ziyinkomba yobunye bomBhalo. UNkulunkulu kuphela owayengaba nolwazi lekusasa ngendlela eneminingwane kangaka, okubonisa ukuthi iBhayibheli liyiZwi likaNkulunkulu, futhi liphefumulelwe ngamandla amakhulu. Ezinye zalezi ziprofetho ilezi:
 - Izingubo zikaKristu ziyokucazwa kepha zingadatshulwa (Joh. 19:24; amaH. 22:18).
 - Alikho ithambo lika Kristu eliyophuka, nakuba izelelesi eduze kukaKristu amathambo azo ophulwa (amaH. 34:20; Joh. 19:36)
 - uNkulunkulu uyokuvusa inkosi eyobusa okuthiwa uCyrus ukuba abuyisele abantu baKhe ezweni labo (Isaya 44:28; 45: 1.)
 - uJosiya wovuswa ukuze aphaathe ngeze nangobunuku i-altare (1 AmaKhosi 13: 2 2; AmaKhosi 23:16).
- Ubungcwele obuqukethwe iko konke okuseBhayibhelini kanye nobuhle balo obuphelele.

Okwesibili kodwa ke, ukuqinisekiswa kwethu okupheleleyo ngobungcwele negunya leBhayibheli kuza kuphela ngokufakaza kukaMoya oNgcwele ezinhliziyweni zethu. Encwadini ka 1 Korinte 2: 12-14 sitshelwa ukuthi samukelisiwe uMoya sazi izinto zikaNkulunkulu. Umuntu ongakholwayo akazamukeli izinto zikaMoya, ngoba ziwubuwula kuye. KuJohane 10: 4-5, iNkosi uJesu wafundisa ukuthi labo abangabalandeli bakhe bayakulizwa izwi Lakhe, futhi bayokwazi ukulehlukana kulawo mazwi amanga. Lokhu kukhuluma ngamakholwa anikezwe umuzwa waphezulu wokuqaphela izwi likaKristu eliqukethwe eBhayibhelini.

Zimbili izinto ezibalulekile kakhulu okudingeka zicaciswe mayelana nobufakazi bukaMoya.

- (i) Ubufakazi bukaMoya abenzi imiBhalo ibe negunya - seyivele inegunya ngoba imiBhalo iyizwi likaNkulunkulu. Ubufakazi buka Moya bususa ubutha bethu bemvelo obubhekiswe kuNkulunkulu (Roma 8: 7) ukuze sikwazi ukubona igunya lemiBhalo.
- (ii) Ubufakazi bukaMoya abusiniki iminingwane eyengeziwe noma izambulo ezintsha. UMoya usebenza ngemiBhalo. Kungenkathi silalele izwi likaKristu eBhayibhelini lapho sibona, futhi siqinisekiswa ukuthi iBhayibheli liyizwi likaNkulunkulu.

Kumele kushiwo okuthile ngokungaphambuki kwemiBhalo. IsiVumo soKholo sika 1689 salotshwa ngaphambili kwezimpikiswano ezikhona namhlanje maqondana nokungaphambuki komBhalo. Ngenxa yaloko, abanye bayagomela ngokuthi abalobi besiVumo soKholo babengakholelwa ekutheni imiBhalo ayinasiphambheko uma ifundwa ngokuqonda okuphelele. Esigabeni sesihlanu ngenhla,

abalobi besiVumo soKholo bachaza imiBhalo njengesezingeni elingenakuqhathaniswa futhi mihle ngokuphelele. Lokhu akuzwakali njengento engabhalwa abantu abakholelwa ekutheni imiBhalo ingaba namaphutha anoma ngabe iluphi uhlobo.

Ngokuphathelene ngokubhalwa okungenasiphambeko, incazelo elandelayo ibonisa ukuthi lemfundiso iyadingeka futhi ingafakazelwa nangayo imiBhalo uqobo. Leli temu lokungabinasiphambeko, *inerrancy*, lingachazwa ngokuthi lisho ukuthi imiBhalo "iyiqiniso eliphele nelingenaphutha" kuko konke ekhuluma ngako, noma ngabe imfundiso yezenkolo, eziphatheleni nokusebenza komhlaba, ezesayensi noma ezomlando.

Ababhali beTestamente ELisha bakhombisa ukuba nethemba eliphelele eTestamenteni eLidala. Ngokwesibonelo nje, amaphuzu amaningi abalobi beTestamente eLisha asekelwe amagama ngalinye ngalinye, ukwakheka kwemisho, nangenkathi yamagama ngalinye ngalinye avela eTestamenteni eLidala. Izahlakalo, izindawo kanye nabantu konke kuthathwa njengoba kunjalo njengeqiniso eliphelele (Gal. 3:16, Heb. 7: 4-10, Joh. 10: 34-35). ImiBhalo iyonke, kuhlanganisa yonke imininingwane njengoba iphathelene nesayensi, umlando kanye nezendawo, kuyiqiniso futhi kushaya esikhonkosini.

Uma ubheka yonke imfundiso yoMsindisi, ikhombisa ukuthi naye, ngokuphindelela, wayethatha umlando weTestamente eLidala njengoyiqiniso. Ubhekisa ku Abela, (Luk. 11:51), uNowa (Math. 24: 37-39), u-Abrahama (Joh. 8:56), iSodoma neGomora (Math. 10:15), uLoti (Luk. 17:28 -32), nenyoka ogwadule (Joh. 3:14). KuMathewu 19: 4 naku Marku 10: 6-8, iNkosi uJesu uveza ngokusobala ukukholelwa kwakhe ezahlukweni ezimbili zokuqala zikaGenesisise. INkosi uJesu wayeqiniseke ngokugcwele ngokuthembeka nobuqotho beTestamente eLidala, eminininingwaneni yonke, leyo ehlangene nesayensi, umlando, kanye nezendawo.

Imfundiso yemiBhalo enganasiphambeko, *doctrine of inerrancy*, idinga ukuchasiswa ngokucophelela. Iqondiswe emibhalweni yokuqala kuphela, futhi iyaqonda ngezindlela ezehlukene zokusebenzisa ulimi, isipelingi, izincazelo ezivamile eziphawula ngemvelo nomhlaba, indlela izinombolo ezigoqwa ngayo enkulumeni evamile, kanye nokuntuleka kobuciko nobuchule bezesayensi ngenkathi kubhalwa imiBhalo. Kodwa ke, lokhu kukhuluma ngokulinganisa, nokungabikhona kwemininingwane ehluze olimini lwemiBhalo, akuthathi lutho enanini noma ekubalulekeni kwayo, kunaloko kwenza inkulumo yenzeke ngempumelelo. Ake ngenze isibonelo, uma othile ekubuza ubudala bakho, imvamisa ubanikeza iminyaka kuphela. Kodwa empeleni, ungase unikeze obudala bakho ngeminyaka, izinyanga, izinsuku, amahora nemizuzu. Kodwa asikhulumi kanjalo ngoba lokhu kungenza kube nzima ukukhuluma. Ngakho-ke kujwayelekile ukuthi silinganisele uma sikhuluma, futhi akekho oke akubone njengesiphambeko noma njenge nkohliso lokhu.

Kunzima ukubona ukuthi amaphutha emibhalweni yokuqala, kungakhathaleki ubuncane bawo, angelithunaze kanjani igunya layo. Akukholeki ukukhuluma ngemiBhalo njeng' "enegunya," "ethembeke ngokuphelele" noma "engephambuke" ohlangothini lokuqala, kodwa kolunye uhlangothi futhi samukele ukuthi inamaphutha. Umsuka wamaqiniso enkolo uvame ukuvela emlandweni nasamaqiniseni abonakalayo. Uma amaqiniso omlando nalawo abonakalayo emiBhalo engaba namaphutha, lokhu kungaletha ungabazane nakuloko okufundiswa imiBhalo ngezenkolo, bese lokhu kudicilela phansi isithunzi segunya lemiBhalo. Sekukaningi kushiwo ukuthi uma imiBhalo ingethenjwe kulezo zinto eziqinisekiswa umuntu, kusho ukuthi ke bungebe khona ubulungiswa ekulindeleni abantu ukuthi bayikholwe imiBhalo ezintweni zikaMoya ezingeqinisekiswa muntu.

Isigaba sesiThupha: Ukwanela koMbhalo eNgcwele

Inggikithi yesambulo sikaNkulunkulu maqondana nakho konke okukhuluma ngenkazimulo nangobukhosi bakhe, insindiso, ukhoho nangempilo yomuntu sibekwe ngendlela eyimfihlakalo ibuye futhi ibenokucaca emiBhalweni eNgcwele.

Akukho sambulo esinganezezela emiBhalweni eNgcwele noma ngabe kuthiwa sivela kuMoya noma ngokwezindlela zemibono yabantu. Nokho siyakwemukela ngokweqiniso ukuthi uMoya aNkulunkulu nguye oletha ukukhanya ukuba kuqondwe lokho imiBhalo eNgcwele esibekela khona.

Futhi siyakwemukela ukuthi izindlela ezithile zokudumisa uNkulunkulu noma zenqubo yebandla eziyizindlela ezijwayelekile mazihambisane nomqondo osobala wempilo yobuKristu eyamukelekayo engaphambene neZwi likaNkulunkulu okungafanele nakancane ukuba kubekhona okuphambana nalo.

uJohane 6:45; 1 KwabaseKorinte 2:9-12; 11:13, 14; 14:26, 40; KwabaseGalathiya 1:8-9; 2 Thimothewu 3:15-17.

Incazelo

Lesi sigaba esibaluleke kakhulu ebandleni lanamuhla.

Okokuqala, imiBhalo eNgcwele izeza yanele ngokuphelele ukuhlomisa umuntu kaNkulunkulu ngakho konke akudingayo ukuphelelisa yonke imisebenzi emihle (2 Thim. 3: 15-16). Loko ikwenza ngokunikeza iziyalo eziqondile kodwa nangokunikeza imigomo ejwayelekile engasetshenziswa kunoma isiphi isimo esingase siqhamuke.

Okwesibili, inhloso kaNkulunkulu esobala kwabe kuwukuthi izwi laKhe lishicilelwe phansi ukuze kuzuze nezizukulwane ezizayo (isb. Dut. 17: 19-20, Roma 15: 4.), okubonisa ukudingeka kwezi likaNkulunkulu nangalesikhathi samanje. Ngisho nabaPhostoli babelindele ukuthi imibhalo yabo yayodingeka futhi yanele ukufundisa ibandla emva kokumuka kwabo (2 Pet. 1: 15-20). Ngakho iBhayibheli alisoze lashiwa isikhathi.

Kumele kuphawulwe nokho, ukuthi ukwanela koMbhalo kuhlobene kuphela nenjongongqangi yawo: ukwembula uNkulunkulu, icebo lakhe laphakade lokusindisa kanye nentando yakhe ngabantu bakhe. Akuhlosiwe ukuthi umBhalo ube yincwadi yesayensi noma ibhukwana lezomnotho wamamabhezini noma ezesayensi yamakhompyutha. Ngalo mqondo ke kumele ukwanela koMbhalo kugciniswe kwinhloso yemiBhalo kuphela. Nokho lencazelo kumele iqondisiswe ngokufanele, ingabukwa ngehlo elifishane kakhulu. ImiBhalo namanje isanikeza izimiso nezimfundiso, zikamoya nezokuziphatha okuhle esingakwazi ukuthola kuzona esikudinga kuzona zonke izingxenye zemplilo, kuhlenganisa ezesayensi nezezimali. Ngakho ke iBhayibheli lanele ukuthi amakholwa aminyaka yonke aphile izimpilo ezingcwele futhi azi intando kaNkulunkulu.

Ubukhona kanye nokuqhubeka kwesambulo eshlela nqgo kumuntu ngamunye, (njenganezilimi neziphrofetho) kwethunaza ukwanela ngokuphele koMbhalo. Okokuqala, kusho ukuthi lokho uNkulunkulu akusho eBhayibhelini "akulanele" ibandla, ngoba kusadingeka esinye isambulo. Lokhu kubukela phansi ukwanela koMbhalo. Okwesibili, ngokuvamile, amasonto asakhuluma ngezilimi aphinde abe neziphrofetho agcina enaka kakhulu isambulo "esisha" ukwedlula lokho okushiwo iBhayibheli. Lokhu kufanele kube njalo, ngoba isiphrofetho "esisha" kumele sibaluleke kakhulu (ngaphandle kwaloko angabe yini injongo yaso?) ebandleni ukwedlula into eneminyaka

eyizinkulungwane ezimbili ubudala. IBhayibheli ke livama ukuba linganakwa. Loku akusho ukuthi loku kwenzeka yonke indawo, kodwa sekwande kakhulu.

Sekujwayeleke kakhulu futhi kulezinsuku ukuthi amakholwa athi “uNkulunkulu ungitshele ukuthi...” noma ukwethembela "ukugqugquzelelwa nguMoya" ukuze benze izinqumo. Kunezinto ezimbalwa okudingeka ukuba zibalulwe ngalokhu. Okokuqala, uMoya oNgcwele angagqugquzela amakholwa ukuba enze izinto ezithile, ezifana nezenzo zomusa, noma ukuvangela umuntu othize. Kunamaphuzu amaningana okuxwayisa okumele aqashelwe, nokho:

- Ayikho indlela yangempela yokwehlukana phakathi kokugqugquzelelwa okunjalo koMoya nemicabango noma imibono yethu, yingakho ke ikholwa lingekwazi ukwethembela kuloku gqugquzelwa njenge sisekelo salo empilweni yobuKristu. Ukugqugquzeleleka okunjalo ngokuqinisekile akanagunya.
- Amakholwa eBhayibhelini okuthiwa athela izithelo futhi achume emsebenzini yeNkosi, ilawo ahlale ezindla ngomBhalo (noma ethola injabulo kuwo), futhi ngalokho imicabango yabo igcwala umbhalo ongcwele (bheka isibonelo, kumaHubo 1, futhi nezingxenye ezinye eziningi ezikumaHubo 119). Yilesi isisekelo sokuphila ngobungcwele, ukuhlakanipha, kanye nokuthatha izinqumo.
- Okokugcina, "ukugqugquzelelwa" kumele njalo kuncike emigomeni ejwayelekile yezwi likaNkulunkulu. UMoya Ongcwele angeke agqugquzela abantu ukuthi benze isono, noma bagweme lokho okushiwo umBhalo. Ngokwesibonelo, iBhayibheli yilona elisinikeza izimiso ngohlobo lomuntu umuntu ongumKristu okufanele amubheke ukuba ashade. Ukugqugquzelwa ukuthi shada umuntu othize akungechaze ukuthi awusabhekisisi ulandela izinkomba esizinkwa iBhayibheli. Ngeshwa, ngoba lokhu "kugqugquzelelwa" kuthathwa ngabaningi ngokuthi kunegunya, futhi ngenxa yokwesaba “ukucima uMoya,” izimiso zeBhayibheli azibe zisasetshenziswa bese belandelwa ukugqugquzelelwa ngaphandle komcabango, nomthandazo, nokuzwa iBhayibheli.

Nokho ke, lesi sigaba, siyakuvuma ukuthi umsebenzi kaMoya uyadingeka ukuze usisize siqonde imiBhalo ngokufanele. Lokhu kuke kwashiwo ngaphambili, maqondana 1 Korinte 2: 12-14.

Isigaba sesikhombisa: ImiBhalo icacile futhi akulukhuni nokuyiqonda kahle

Okulotshiweyo kujule ngokushiyana, ngokunjalo nabafundayo ukuqonda kwabo kuyashiyana ngamazanga akho. Noma kunjalo, nokho lezozinto eziyingqikithi yamaqiniso ayisidingo ekusindisweni komuntu futhi okubalulekile ukuba azeke, akholeke futhi alalelwe — agcizelelwe, acaciswe ngendlela esobala lapha nalaphaya ukuba umuntu ofundile nongafundile ezwe futhi afinyelele ekuqondeni okwanele uma ezifundela ngendlela ejwayelekile neyamukelekayo.

AmaHubo 19:7; 119:130; 2 Petru 3:16.

Incazelo

Nakuba kuyiqiniso ukuthi imiBhalo ngokwayo iyavuma ukuthi kukhona kuyo okunye okulukhuni ukukuzwisisa (2 Pet 3:16), kodwa iBhayibheli lihlakaniphisa lowo oyisiwula (AmaH. 19: 7; 119: 130).

Ngaphezu kwalokho, amaqiniso ayisisekelo eBhayibheli aqondwa kusukela ebuntwaneni (2 Thim. 3:15). Wonke u-Israyeli kwakufanele afundise izingane zawo imiBhalo (Dut. 6: 6-8), okusho ukuthi bonke abazali babengaqonda futhi bafundise iBhayibheli. Kuyadingeka futhi ukuthi kuqashelwe ukuthi nabo abaPhostoli uqobo kwakungasibo abantu ababefunde kakhulu.

Leli qiniso lidle labaluleka, njengoba likhulula lowo okholwayo ukuba anganciki kwabanye ze athole isihumusho somBhalo ngaye. Uma amakholwa abethembele ngokuphelele kotolika, ngabe labosotolika sebenegunya, hhayi imibhalo engcwele ngokwayo.

Ukucaciseka kwemiBhalo akuphiki ukuthi abafundisi bawusizo kanye nesibusiso. Empeleni, abafundisi bayisipho esivela kuNkulunkulu ukuhlomisa amakholwa ngempilo kanye nokholo (Ef. 4: 11-12). Kodwa lowo okholwayo kumele abuyele emumva emiBhalweni uqobo azihlalele ngokwakhe ukuba lokho okufundiswayo kunjengoba kulotshiwe na (bheka isibonelo sabazalwane base Bhiriya encwadini yezEnzo 17: 10-12).

Kwabase 1 Korinte 2: 13-15 kubonisa ukuthi umuntu wemvelo (noma ongaphendukile) akakwazi ukuqonda noma ukwamukela izinto ezivela kuMoya kaNkulunkulu, njengoba zihloliswa ngokomoya. Rom. 8: 7 ubonisa ukuthi umuntu unobutha bemvelo kuNkulunkulu nangomthetho waKhe. Lokhu kusho ukuthi uNkulunkulu kume avule izingqondo zabantu ukuze baqonde okushiwo imiBhalo (IzE. 16:14). Nokho, lokhu kuphiliswa noma ukukhanyiseleka akukona nje okokuhlakanipha kwengqondo kepha kungokuka Moya. Ukubhaleka kwamagama nohlelo lolimi emiBhalweni kufundeka kunoma ubani uma kuhunyushelwe olimini lwabo.

Iqiniso lokuthi imiBhalo icacile akusho ukuthi akukho mzamo noma ukuzimisela okudingekayo ukuze umuntu ayiqonde kahle. Ubusisiwe lowo ozindla ngomthetho kaNkulunkulu (AmaH. 1: 1-3). UThimothewu wakhuthalela ukuba aziveze ethembekile kuNkulunkulu, eyisisebenzi esiqonda kahle ekuhlukaniseni izwi leqiniso (2 Thim. 2:15).

Incwadi yamaHeberu iveza ukuthi abanye babesengabantwana ekukholweni ngoba babengakayiqeqeshi kahle imizwa yabo ekwahlukaniseni okuhle nokubi (Heb. 5: 12-14). Wonke lamazwi abonisa ukuthi kumele kube nokuzimisela ekufundeni ngokucophelela iZwi likaNkulunkulu.

Nokho isiVumo soKholo sango 1689 ngokuhlakanipha sibeka ngokugomela sithi: "ngokusetshenziswa kwezindlela ezejwayelekile" noma ubani angazuza ulwazi lwalezo zinto ezidingekile ukuze umuntu asindiswe. Ngamanye amazwi, akudingeki umuntu aze abe neziqo zenkolo ukuze aqonde umBhalo. Kulabo abafisa isikhundla sokuba ngabafundisi noma ababonisi (1 Thim. 3: 1-6), kusobala kudingeka ukuba babe nenkuthalo enkulu kakhulu ekutadisheni izwi likaNkulunkulu.

ImiBhalo yokuqala yayilotshwe ngesiHeberu nangesiGrekhi. Ngokuthembekileyo nangobuhlakani kwahunyushwa imibhalo, lemibhalo yasatshalaliswa ukuze ifinyelele kuwo wonke umKristu, ongakwazi ukufunda futhi abe nokuqonda.

Isigaba sesishagalombili: ukuphefumulelwa, ukulondolozwa kanye nencazelo yemiBhalo eNgcwele

ITestamente eLidala lalotshwa ngesiHeberu, iTestamente eLisha lona lalotshwa ngesiGrekhi — lezi yizilimi zemiBhalo njengoba injalo lingakahunyushwa. Lezizilimi zaphefumulelwa nguNkulunkulu

kwasekuqaleni kuze kube manje ngokunakekela okungokwazi kwakhe uziginile gingasoleki. Ngakho zinobufakazi nokwethembeka okuphelele ebandleni ukuba kuhlolwe futhi kulungiswe, kwahlulelwe ngazo zonke okungabayimpikiswano kwezenkolo.

Kuyilungelo labobonke abantu bakaNkulunkulu futhi bayayalwa ngokwesaba uNkulunkulu ukuba kuyo imiBhalo bayifunde bayihlolisise. Kodwa-ke ngenxa yokuthi isiHeberu nesiGriki asaziwa yibobonke abangabafundi. ImiBhalo kumelwe ukuba ihunyushelwe kuzozonke izilimi zabantu ukuze bafinyelele ekumazini uNkulunkulu ukuze bamkhonze, bamdumise ngendlela eyamukelekayo — ukuze kuthi ngokubekizela nangenduduzo yemiBhalo sibenethemba.

Ulsaya 8:20; UJohane 5:39; IzEnzo 15:15; KwabaseRoma 3:2; 1 KwabaseKorinte 14:6, 9, 11, 12, 24, 28; KwabaseKolose 3:16; KwabaseRoma 15:4.

Incazelo

Isigaba sesine kakade sesichazile ngokuphefumulelwa kwemiBhalo, kanjalo nesigaba sesihlanu saveza ukungabinaphutha kwemiBhalo. Konke okumele kuphawulwe lapha wukuthi ukuphefumulelwa kwemiBhalo kufinyelela kuphela emibhalweni yokuqala yesiHeberu nesiGriki. Nokho, imibhalo yokuqala ayisatholakali. Pho amaKristu angafinyelela kanjani kulemiBhalo namuhla, na? Zimbili izimpendulo ezinganikezwa.

(i) ImiBhalo iye yalondolozwa ngamakhophi athembekile

Kuyinto eyaziwayo futhi eliqiniso ukuthi imibhalo yesiHeberu nesiGriki ayisatholakali kithi. Nokho, ingabe lokhu kusho ukuthi thina asinako ukufinyelela kuloko okwakulotshwe emibhalweni yokuqala na?

IsiVumo soKholo sika 1689 sibonisa ukuthi uNkulunkulu uye owalondoloza imiBhalo yaKhe ze sifinyelele kuyo. Nokho, loku akazange akwenze ngokulondoloza imibhalo yokuqala, kodwa ngokuqinisekisa ukuthi kube khona isibalo esikhulu samakhophi athembekile emibhalo yokuqala, wona ke asatholakala kithi namuhla. Amaphuzu ambalwa angenziwa ukuphawula maqondana nalokhu.

Okokuqala, ngesikhathi sikaKristu nabaPhostoli, imiBhalo yokuqala yayingekho nakhona. Babesebenzisa amakhophi athembekile emibhalo yokuqala. iNkosi uJesu uqobo ngokungaguququki wayebiza lamakhophi ayekhona ngaleso sikhathi ngokuthi imiBhalo engcwele. Cabanga ngesibonelo esikuLuka 4: 17-21. Kahle kahle wayephethe ikhophi yencwadi ka-Isaya. Nokho, ngaphandle kokungabaza noma ukuxolisa, ubiza lekhophi njengo "mBhalo", nokuthi yagcwaliseka ngokuzwa kwabo. Ziningi ezinye izimo lapho iNkosi uJesu ekhuluma ngalamakhophi njengoMbhala, (bheka isibonelo Joh. 10:35, Math. 22:29).

Lokhu kubaluleke kakhulu ukuthi amakholwa acabangisise ngeqiniso lokuthi amakhophi ayekhona ngesikhathi sikaKristu kanye nanamuhla anawo amaphutha amancane okukopisha. Njengoba kuphawuliwe ngaphambili, mhlawumbe besingalindela ukuthi uNkulunkulu ngabe walondoloza imibhalo yasekuqaleni, ngaphandle kwezici noma amaphutha. Nokho ekuhlakanipheni Kwakhe wakhetha ukungakwenzi. Kunalokho, wakhetha ukuba alondoloze iZwi lakhe ngokusebenzisa ukukhiqiza izwi lakhe ngobuningi futhi ngokuthembeka (nakuba ekhona amaphutha amancane okukopisha).

Ekubhekisiseni lendaba engelula kepha eyinkimbinkimbi, nokho, sithola ukuphumula kwethu kuKristu owayebona amakhophi njenganele futhi aneqiniso kangangokuthi akushoyo kuyimiBhalo Engcwele futhi eqinisweni ebizwa ngokuthi imiBhalo Engcwele. Loku kumele kube khona ezingqondweni zethu njengoba sizindla ngokulondolozwa kwemiBhalo. Lokhu kubalulekile ikakhulukazi uma imibhalo yaphansi emaBhayibhelini amanje echaza ukuthi kweminye imibhalo yesandla ayinawo amagama athile, amavesi noma izindinyana (Marku 16: 9-20 ngokuba isibonelo esihle kakhulu).

Okwesibili, abaseRoma 15: 4 likhomba ukuthi siyohlale sinayo imiBhalo phakathi kwethu. Lokhu kufezwa ngokusebenzisa amakhophi athembekile emiBhalo nokuba khona kwawo

Okwesithathu, mayelana namaphutha amancane okukopisha esiwathola kuzincwajana ezikhona namuhla, singasho lokhu okulandelayo:

- Cishe kulo lonke iBhayibheli, siyazi ukuthi yayithini imibhalo yokuqala ngenxa yekuvumela obuqanda ikhanda lalawo makhophi. Ukuvumelana phakathi kwamakhophi kuyamangalisa ngempela.
- Ezikhathini lapho kukhona okungathi kuyaphikisana, isikhathi esiningi incazelo esobala yiyo eyiqiniso. Zimbalwa kakhulu izimo lapho kusuke kunobunzima bangempela; futhi nakhona lapho, ukufunda nje ngomqondo ovamile ucaca kahle umongo oyiwoyo waleso sahluko.

(ii) ImiBhalo kumele ihunyushwe

Konke okumele kuphawulwe lapha ukuthi izihumusho kumele zihlabe esikhonkosini isibili, futhi abahumushi kumele ngangokunokwenzeka bagweme ukwengeza amazwi abo uma bechaza.

Zimbili izindlela zokuhumusha lapha:

- *Formal Equivalence*: abahumushi abalwela ukuhumusha njengoba kulotshiwe bangandi ngamazwi abo bechaza, banganezeli noma basuse amagama athize.
- *Dynamic Equivalence*: abahumushi babanezindlela zolimi zokubhala ngendlela yesimanje ukuveza imibono kanye nemicabango eyayishiwo emandulo

Isigaba Sesishagalolunye: Ukuhunyushwa kwemiBhalo

Kungumthetho ongenakuphikiswa ukuthi imiBhalo mayihunyushwe ichazwe ngeminye imiBhalo, okusho ukuthi — ingxenye enye ichazwe ngenye. Okusho ukuthi uma kukhona impikiswano engabakhona ngesahluko noma ivesi makufundwe incazelo egcwele ngokuqhathanisa nezinye izahluko namavesi.

IzEnzo 15:15, 16; 2 Petru 1:20-21.

Incazelo

Asikwazi ukujula kakhulu kulesi sigaba ngokuthi ungenza kanjani ukuchaza iBhayibheli ngokunembayo. Lesi sigaba sibonisa ukuthi lapho umBhalo ungacaci ezindaweni, singakwazi ngokufanele ukuya kwezinye izingxenye zemiBhalo ezikhuluma ngokucacile ukuze zisikhanyisele

ngalezindinyana ezinzima ukuziqonda.

Kukhona izimiso ezinhlanu jikelele ekuchazeni:

- (i) UmBhalo kumele uhumushe umBhalo. Sibheke izenzakalo ezicacile zemiBhalo ukuba sichaze kahle lawo mavesi angelula ukuwaqonda kahle. Leli iphuzu elenziwe ngenhla.
- (ii) iTestamente ELidala liyisisekelo seTestamente ELisha, kanye neTestamente ELisha lihumusha libuye lichaze iTestamente eLidala.
- (iii) Akukho ukuphikisana eBhayibhelini, ngoba kukhona oyedwa, umlobi walo oyiqiniso uqobo, futhi angeke akhulume amanga noma aziphikise.
- (iv) Kumele simufune uKristu emiBhalweni. IBhayibheli aliyona incwadi yezempilo okanye yesayensi. Kodwa, lapho kwenzeka iBhayibheli liphawula ngalezi zihloko lishaya khona futhi lithembekile.
- (v) Kumele sibhekisise izindlela ezahlukene kanye nezitayela zokubhala. AmaHubo ayizinkondlo, ngokwesibonelo nje, futhi kumelwe atolikwe njengezinkondlo.

IsiVumo soKholo sibuye sithi kunencazelo eyodwa kuzitatimende ezisemiBhalweni. Lokhu kwakuvimbela ukuthi abantu bangaqhamuki nje nezincazelo "ezingaqondakali" embhalweni ukuze basekele izinkolelo zabo. Nakuba ke kungelula nje kanje, kodwa singathi ngokuvamile, imibhalo iba nencazelo eyodwa (leyo eyayisuke iqondwe umbhali wokuqala), bese ke kodwa iba nemisebenzi eyahlukahlukene ezimpilweni zethu. Lemisebenzi itholakala emibhalweni ngokuqonda izimiso jikelele ezifundiswa kuleyondikimba yombhalo, bese ke zivezwa ukuthi zingasetshenziswa kanjani ezimpilweni zethu zanamhlanje.

Isigaba seShumi: Umahluleli omkhulu futhi onegunya lokugcina

Ukuphikisana konke okungavela makulungiswe ngemiBhalo — futhi kube yimiBhalo kuphela. Zonke izimiso nemithetho yemikhandlu imibono yababhali basendulo nezimfundiso zabantu ngoba kulesosinqumo yilapho okumi khona isiphetho nokuphelela kokholo.

UMathewu 22:29, 31, 32; IzEnzo 28:23; Kwabase-Efesu 2:20.

Incazelo

Lesi sisigaba sokugcina siyisiphetho esifanelekile salesisahluko esikhuluma nemiBhalo eNgcwele. Sithi nje igunya lokugcina ngaphezu kwawo wonke ebandla imiBhalo uqobo. Lesi sisigaba sokugcina esiyisiphetho esahlukweni semiBhalo eNgcwele. Ingumgomo wokugcina weqiniso, futhi simelwe ukuhlola ngayo konke okushiwo abantu kanye nemikhandlu.

Isahluko 2: Isifundiso ngoNkulunkulu nobuthathu bakhe

Isigaba sokuQala: Izici jikelele zika Nkulunkulu

Munye uNkulunkulu ophilayo noweqiniso. UnguNkulunkulu ophakade, ophelele oyiSiqalo sakho konke— ogama lakhe uNgikhona. Akekho onokwazi nokuqonda ngoQobo lwakhe. UnguMoya akanamzimba, nazitho futhi kanamizwa eguquguqukayo njengomuntu. Iphakade lonke likuye, uphila phakathi kwenkazimulo engenakubhekeka. Akaguquki. Ubukhuju bakhe bungaphezu kokwazi nokuqonda. UnguNgcwele nonokuhlakanipha okunokuphelela okunganciké-ndawo. Konke akwenzayo kuwumphumela wobuyena. Okungenanguquko entandweni yakhe ngokwenkazimulo yodumo lwakhe. Ubuhle neqiniso kuyachichima kuye. Uyathethelela zonke iziphambeko nezono. Uvuza labo abamfuna ngeqiniso, kodwa uyasizonda isono. Ukwahlulela kwakhe kuphelele, akasithalalisi isono.

UGenesise 17:1; uEksodusi 3:14; uDuteronomi 4:15, 16; 6:4; 1 AmaKhosi 8:27; uNehemiya 9:32, 33; AmaHubo 5:5, 6; IzAga 16:4; uIsaya 6:3; 46:10; 48:12; uJeremiya 10:10; 23:23-24; uNahume 1:2, 3; uMalaki 3:6; uJohane 4:24; KwabaseRoma 11:36; I kwabaseKorinte 8:4, 6; 1 Thimothewu 1:17; AmaHeberu 11:6.

Incazelo

Okuningi okuphethwe ilesisigaba kuvela emiBhalweni eNgcwele njengoba injalo, iphinda nje loko okushiwo iBhayibheli. Ngakhoke asidingi ukunaba kakhulu ngencazelo yesici ngasiyinye sika Nkulunkulu. Uyaqugquzelwa ukuthi ubheke amavesi akulesigaba esingenhla sesivimo sokholo. Kuzothintwa kafushane izinto ezibalulekile noma ekunempikiswano okanye ungabazane ngazo.

- (i) Imfundiso esiyisisekelo emibhalweni engcwele, yiqiniso elithi uNkulunkulu munye (1 Thim. 2:5; 1 Kor. 8:4-6; Isaya 46:9; 1 AmaKh. 8:60). Yini eyenza uNkulunkulu ahluka? Ubuyena buchazwa ngokuthi akadalwanga, ungunaphakade, uzimele geqe, akanasiphetho, futhi akaguququki. Onalezizici unguNkulunkulu. NgokwemiBhalo eNgcwele uyedwa kuphela ongachazwa ngalendlela - uNkulunkulu weMibhalo eNgcwele. Leliqiniso libaluleke kakhulu, njengoba liyisisekelo sokuqonda ubufakazi ngobuthathu bukaNkulunkulu. Uma iNkosi uJesu noMoya oNgcwele nabo benazo lezizimfanelo zikaNkulunkulu, kusho ukuthi nabo banguNkulunkulu ngokuphelele.
- (ii) UNkulunkulu akancike ndawo, uzimele geqe. Ukudale konke, wayekhona emaphakadeni kungakabi khona lutho. Ngakho ke akadingi lutho ukuthi lubekhona, futhi akancike ndawo ukulondoloza ubukhona bakhe. Ayikho into ayidingayo. Lokhu kumele kuyamaniswe ngolwazi lokuthi uNkulunkulu ongumumangaliso unakuhlosile ngathi. Sasidalelwe ukunikeza uNkulunkulu udumo (Isaya 43:7), futhi sidalwe ngomfanekiso wakhe ngakhoke siyigugu kuye (Isaya 62:3-5). Kodwa ekugcineni kwakho konke uNkulunkulu akadingi lutho.
- (iii) Yize noma uNkulunkulu singenakumqonda ngokuphelele, kodwa sinakho ukumazi ngokweqiniso noma singemazi ngokuphelele. Ukungaqondeki ngokuphelele kukaNkulunkulu akufuneki sikubone njengokuphelele kangangokuthi uNkulunkulu akaziwa futhi akafundeki nhlobo. Impela kuwudumo olukhulu kithina ukumazi loNkulunkulu (Jer. 9:23-24).

- (iv) UNkulunkulu unguMoya. “UMoya” uchaza isigaba sobukhona uNkulunkulu akuso. Lesisigaba simele lokhu okulandelayo:
- Uyisiqu esingaphatheki: akanawo umzimba noma izinto ezilangazelelwa umzimba, akanakufa (akancibiliki, akabhidliki noma akanakubhujiswa)
 - Uyaphila (IsAmb. 20:4)
 - Unobuchule bengqondo (AmaH. 77:6), unentando (Math. 26:41) futhi unomuzwa (Luk.1:47)
 - Unobuqotho (2 Petr. 2:4)
 - Unobuntu futhi uyazazi
- (v) IsiVumo sithi uNkulunkulu akanazitho, futhi kanamizwa. Yize kubonakala ukuthi ababhali besiVumo AmaPuritan ayezama ukuvikela lomqondo othi uNkulunkulu unokuzithiba njalo, kepha ulimi oluthi “imizwa” luyingozi. Impela abanye babo babe nako kusebenzisa ulimi uluqinile. Ngokwesibonelo nje uCharnock uthi “Akukho ukulila kuJehova... kumele sizwe lezondawo ezikhuluma ngentokozo, ukulila, ukuzisola... njengalezo ezisho ukuthi ukube uNkulunkulu wayenako ukuzwa njengathi, wayeyozizwa kanjani...” Loku ke kuvusa udaba lokuthi, engabe uNkulunkulu uyakwazi yini ukuhlupheka? Abaningi namhlanje bathi uNkulunkulu akanakuhlupheka nanoma ingayiphi yona indlela. Kodwa iBhayibheli liyakufundisa ukuthi uNkulunkulu uyahlukumezeka, kuHoseya 11: 1-11, uNkulunkulu uzwakalisa umuzwa ojulile kanye “nokulahlekelwa injabulo”. Ngako ke, kuwumbono wami ukuthi igama noma ulimi le “mizwa” esiVumweni kumele lisuswe noma lisekelwe.
- (vi) IBhayibheli likhomba ngokusobala ukuthi uNkulunkulu akaguquki (Mal. 3:6; Jak. 1:17). Loku ke sikuyamanisa kanjani nalezo ndawo ezikhuluma ngoNkulunkulu edabuka noma ezisola ngakwenzile (bheka isibonelo UGenesise 6:6)? uGrudem uchaza ukungaguquki kukaNkulunkulu njengokungaguquki oqotsheni lakhe, ukuphelela kwakhe, izinhloso nezithembiso; kodwa uNkulunkulu uyenza futhi ezwe ngokwemizwa, ngokuhambisana nesimo sangaleso sikhathi. UNkulunkulu akaguquki ezimisweni nase buNkulunkulwini bakhe. Uma kukhona owenza okubi uNkulunkulu uyacasuka; kodwa uma lowo ephenduka uNkulunkulu uyaxolela. Ngamanye amazwi ukwenza kukaNkulunkulu kuleso naleso simo kuhlale kuhambisana nobuyena - lokhu akuguquki. Kodwa uNkulunkulu akamile ndawonye noma akayena uNkulunkulu ongenzi lutho – uphendula ngendlela efanele ehambisana nesimo.
- (vii) UNkulunkulu unguMnini mandla-onke, lokhu kusho ukuthi ayikho into angenawo amandla okuyenza (Gen. 18:14). Kufanele lokhu sikucacise ngokuthi siveze ukuthi kukhona izinto uNkulunkulu angakwazi ukuzenza, njengokuqamba amanga nokwenza isono. Kunokuthi loku kuveze ubuthaka kuye, kugcizelela bona ubukhulu bamandla akhe. Unamandla kangangokuthi akekho ongamenza one. Kufanele sichaze ubukhulu bamandla akhe ngokuthi uNkulunkulu angakwenza konke afuna ukukwenza uma efuna.
- (viii) Ubungcwele bukaNkulunkulu busho ukuqhelelana kwakhe nesono nokuzinikezela kwakhe kudumo lwakhe. Kuhlukene kabili – okuphathelele nokuhlobana kwakhe nesono (ukuqhelelana), kuphinde kube okuphathelele nokuziphatha nokwenza. Kukhona indlela efikile asebechaza ngayo ubungcwele buka Nkulunkulu ngasohlangothini lokuhlobana kuphela. Ngamanye amazwi ezinye zezi ncitha buchopho zemibhalo yeZwi zizama ukususa loluhlangothi

oluphathelene nokuziphatha ebungcweleni bukaNkulunkulu. Lokhu kuphambene nemfundiso yeZwi, ngoba loku kungachaza ukuthi uNkulunkulu “ungcwele kuphela” uma kukhona **okuthile** ekumele azehlukanise nako. Kodwa empeleni uNkulunkulu wayengcwele emaphakadeni kusewuyena kuphela. Lokhu kukhuluma ngobungcwele bakhe obungenasici ngisho nasekuziphatheni kwakhe.

- (ix) Ukubusa kukaNkulunkulu phezu kwakho konke sizokuthinta esahlukweni sesithathu nesesihlanu sesiVumo soKholo.
- (x) Lesigaba siphetha ngokucacisa izinto ezimbili ngobunjalo bukaNkulunkulu. Izogcizelela uthando, ubumnene, nobuhle bakhe kolunye uhlangothi, siphinde siveze ulaka lwakhe maqondana nesono nokwahlulela kwakhe kolunye. Kufanele sikubambe kokubili ukuze simbone uNkulunkulu njengoba iBhayibheli limuveza (Eks. 34:6-7; Rom. 11:20-22).

Isigaba sesiBili: Izici zikaNkulunkulu maqondana nezidalwa zakhe

UNkulunkulu uyiNgcebo yonke, ukuphila ubuhle nezibusiso konke kufunyanwa kuye, futhi kuye kuphela. Ezidalweni zonke azidalile akukho lusizo alubheke kuzo, kukho konke ayikho nenkazimulo yakhe. Esikhundleni salokho ubunakalisa inkazimulo yakhe kuzo nangazo futhi ngoba nguye oyisiqalo nesiphelo sezinto zonke. Uyabusa kukhokonke. Wenza konke ngokuthanda kwakhe. Ubuka, abone lapho into isuka khona. Ukwazi kwakhe kumi phakade akusoleki. Akukho into ebonakala isengozini kuye noma ingabazisa ngoba konke okudaliweyo kumi ngaye. Zonke izinqumo nezenzo nezimemezelo zakhe kunobuNgcwele kuzo. Izingelosi abantu nakho konke okudaliweyo kumele kumkhonze kumdumise, kumlalele kukhokonko angakufuna ukuba kwenziwe.

UJobe 22:2, 3; AmaHubo 119:68; 145:17; 148:13; uEzekiya 11:5; uDaniyeli 4:25, 34-35; uJohane 5:26; IzEnzo 15:18; KwabaseRoma 11:34-36; AmaHeberu 4:13; IsAmbulo 5:12-14.

Incazelo

Lesigaba esingenhla ikakhulu sizichaza sona, siphinde sichaze ezinye zezici zika Nkulunkulu ezike zabalulwa, maqondana nezidalwa zakhe. Lokhu asizukunaba ngakho kulesisigaba. Kukodwa kuphela esizokhuluma ngakho la. Kulezizinsuku sekukhona izazi zemfundiso yokholo eseziqale ukungabaza ukuthi uNkulunkulu uyakwazi ngampela ukwazi ikusasa ngokuqinisekile. Bagabe ngephuzu elithi ngoba umuntu ukhululekile ukuthi akhethe loku akuthandayo (*inkululeko yokuzikhethela*), uNkulunkulu ngako ke akanakho ukwazi ukhetho lomuntu umuntu engakakhethi. Okusho ukuthi ikusasa alaziwa nanguNkulunkulu uqobo.

IsiVumo soKholo sikubeka kucace ukuthi ulwazi lukaNkulunkulu luphelele aluncikile kwakudalile, akukho uNkulunkulu angenaso isiqiniseko ngakho. Lokhu kuyimfundiso yeMibhalo eNgcwele mayelana nolwazi lukaNkulunkulu ikakhulukazi mayelana nezinto ezisazokwenzeka. Yize isigaba sesithathu nesesihlanu zizokhuluma zigxile ngezimemezelo zika Nkulunkulu ezinamandla (*sovereign decrees*), kanye nokulawula kwakhe indalo yakhe nako konke ukukuyona (*providence*), kodwa kuhle sisho sidlula, ukuthi uNkulunkulu wazi kahle kamlhophe ukuthi ikusasa liphetheni ngoba empeleni wuye okushilo konke okwenzekayo. Ulwazi lwakhe lwengomuso lusekelwe ukumemezela kwaKhe, ngoba akushilo kuyenzeka. Ekugcineni ngci akusekelwe ukukhetha kwezidalwa, yize noma umuntu ekwazi ukuzikhethela.

Isibonelo nje, encwadini ka Isaya 46:9-11, uNkulunkulu utshela abantu ukuthi kuzokwenzekani kusasa. Ikakhulukazi uNkulunkulu uveza ukuthi uzomsebenzisa kanjani uCyrus ukufeza izinhloso zakhe. Qaphela ulimi alusebenzisa kulesiqeshana. Okuzokwenzeka kuhlezi *ebuhlakanini* nase *ntandweni* kaNkulunkulu. Nakuba uCyrus engumuntu uqobo, owenza izinqumo zoqobo, kodwa izinto zaziqokwenzeka ngoba uNkulunkulu wabe ezishilo, futhi ezokwenza ukuthi zenzeke. Ngako ke lezizethlo zekusasa zaziqiniseko ngoba uNkulunkulu wayezozifeza yize noma ayezosebenzisa amathuluzi angabantu. Akekho onganqanda ukuba uNkulunkulu afeze izinhloso zakhe (Isaya. 14:24-27). Ngokufanayo IzEnzo 4:27-28 ziyaveza ukuthi izinto ezenzeka emnqamulezweni, nakuba eziningi zazo zaziqisono, zenzeke *ngokohlelo nangezinhloso* zikaNkulunkulu.

Isigaba SesiThathu: UbuThathu bukaNkulunkulu

UbuNkulunkulu buziqo zintathu — uBaba, iNdodana (noma uLizwi) kanye noMoya oNgcwele. Bamunye ngokwengqikithi yamandla nobungunaphakade. Iziqu ngobuthathu bazo ziphelele ebuNkulunkulwini obunye obungenakuhlukana. UBaba ngokwesiqu unguBaba akakuceli-ndawo, neNdodana iyiNdodana emaphakadeni kuYise, uMoya Oyingcwele okuYise nakuNdodana. Lobubuthathu bukaNkulunkulu obuphakade obungenakuhlukaniswa bucaciswa yimiBhalo eNgcwele ebonisa ubudlelwane babo ebuNkulunkulwini-eMunye ezahlukweni ezahlukene laphaya nalaphaya. UbuThathu bobuNkulunkulu buyingqikithi yesisekelo sabobonke ubudlelwane beth noNkulunkulu nakhokonke ukududuzeka esikufumanayo ekwethembeni kwethu kuye.

UEksodusi 3:14; uMathewu 28:19; uJohane 1:14, 18; 14:11; 15:26; 1 KwabaseKorinte 8:6; 2 wabaseKorinte 13:14; KwabaseGalathiya 4:6; 1 Johane 5:7.

Incazelo

Ngenxa yokuthi imfundiso yobuThathu bukaNkulunkulu ayamukelwa izinkolo, nezinkoloze eziningi emhlabeni jikelele, sizoyivikela ngukuthanda ukugxila ngenzansi.

- (i) Kungani imfundiso yobuThathu bukaNkulunkulu ingabekiwe ngendlela eyisekelayo emiBhalweni eNgcwele?

UWarfield uveza ukuthi eTestamenteni eLidala kunamazwibela emfundiso yobuThathu bukaNkulunkulu. Kodwa, iTestamente eLisha lona likuthatha njengento eyiqiniso elisobala. Imfundiso yobuThathu bukaNkulunkulu isekujuleni kweTestamente eLisha, kodwa awulitholi lizama ukukufakazela noma ukukuhombisa loku. Lokhu kwenziwa ukuthi ubuThathu buvela *ngezenzo, akucacisiwe ngamazwi*. Umzekelo nje, ukwehlela emhlabeni kweNdodana nokwehliswa kukaMoya oNgcwele ngePentekoste, loku kuveza ubuThathu. Ekubhabhadisweni kukaJesu kunezwi likaYise, kuneNkosi uJesu emanzini, noMoya oNgcwele owehla ezulwini. ITestamente eLisha aliyithathi imfundiso ngobuThathu njengenganekwane kodwa njengeqiniso. ITestamente eLisha, ngakho ke, alizami ukufundisa lemfundiso ngokuhlekile, nokusobala ngoba liyithatha njengento ecacile, likhuluma ngayo ngokukhululeka. Loku kubaluleke kakhulu uma izinkoloze zizama ukusola inkolo yobuKristu ngokuziqambela imfundiso kaNkulunkulu oziqizintatu.

(ii) ITestamente eLidala: isisekelo sobuThathu

ITestamente eLidala libaluleke kakhulu ukufundisa imfundiso yobuThathu. Njengoba sekushiwo ngenhla, lemfundiso yobuThathu ayifundiswa ngokujulile noma ngokuhlelekile. Ngokwami, lenza okubaluleke kakhulu kunokuyifundisa. Ligcizelela ngokunamandla nangokuphindelela ubungqayezivele nobunye bukaNkulunkulu (bheka isigaba sokuqala salesisahluko), ngendlela yokuthi uma ubufakazi beTestamente eLisha buvivinywa ngobuNkulunkulu beNdodana nobukaMoya ongcwele, siba sodwa *kuphela* isigcino ongafinyelela kuso – imfundiso yobuThathu bukaNkulunkulu.

Ngaphandle kokugcizelela ngokuphindelela kweTestamente eLidala (nalo njalo eLisha) ukuthi uNkulunkulu munye singagcina sesiphetha ngokuthi kunonkulunkulu abathathu.

Amavesi afana noEksodusi 15:11, 45:5-6, 21-22 abeka ngokusobala ukuthi uNkulunkulu uyingqayezivele futhi munye. Qaphela ukugcizelela kokuthi “Mina” hhayi “thina”. Ngakho ke umqondo othi onkulunkulu bathathu yinto ingekho emiBhalweni eNgcwele.

Lokhu akusho ukuthi iTestamente eLidala alinabo ubufakazi bobuThathu. Obunye bobufakazi beTestamente eLidala buhlanganisa:

- Ingelosi kaNkulunkulu inegunya elikhulu (Gen. 16:7-13; Eks. 3:1-7)
- uNkulunkulu usebenzisa ubuningi uma ezichaza (Gen. 1:26-27)

(iii) Ubufakazi obuvela eTestamenteni eLisha

Ubufakazi mayelana nemfundiso yobuThathu buthe chithisaka eTestamenteni eLisha, ngeke sabuqeda, singakha phezulu nje kuphela.

(a) UYise

UbuNkulunkulu buka Yise buziveza bona emiBhalweni eNgcwele, akukho ngabazane nampikiswano ngako. Amavesi afana noEfesu 1:3 abuveza ngokusobala ubuNkulunkulu buka Yise.

(b) iNdodana

UbuNkulunkulu beNdodana selokhu bahlaselwa kusuka emandulo emlandweni webandla. Kodwa ubufakazi bobukhosi bakhe buthe chithisaka emiBhalweni.

- Ubufakazi bezinkulumo zikaKristu, lapho khona ezibeka ndawonye, nasigabasinye noNkulunkulu, ekwenzeni nangamagunya azinikeza wona (e.g. Luk.14:26, Mat. 5:11).
- Izitatimende ezisobala ngobukhosi beNdodana ezifana naku Joh. 1:1-3; Joh. 20:28; Rom. 9:5; IzE. 20:28.
- Ukhonjiswa ngokucacile njengoJehova encwadini yamaHeberu 1:8-12. Kunamanye amagama obukhosi anikezwe wona (e.g. Isa. 9:6)
- Unezimfanelo zobuNkulunkulu ezifana nobungunaphakade (Joh. 8:58; IsAmb. 1:11), ukungadalwa (Joh. 5:26), wazikonke (Heb. 1:3; Filem. 3:20-21). Lokhu kumele kusho ukuthi unguNkulunkulu, unezimfanelo esimqoka zobuNkulunkulu esikhulume ngazo esigabeni sokuqala ngenhla.
- Unikeziwe ukuhlonishwa nodumo lobukhosi: bheka Joh. 5:22-23; IsAmb. 5:13

- Uvezwa enguMdali (Heb. 1:10; Joh. 1:11ff.)

(c) UMoya ONgcwele

UBuntu bukaMoya oNgcwele (“unguMuntu” akayona “into”) buvela ngokusobala kulamavesi alandelayo.

Encwadini kaMathewu 28:19-20 kusetshenziswe ubunye “eGameni” lika Yise, neNdodana noMoya oNgcwele – okuveza ukuthi ngokwalendikimba uMoya oNgcwele Naye unguMuntu.

Uma ubuka encwadini kaMathewu 3:16-17 i-*modalism* (ethi kunonkulunkulu oyedwa ovela ngezindlela ezahlukenene ngezikhathi ezahlukenene) ayikwazi ukuba yiqiniso. Ukwambuleka kanyekanye kukaYise, iNdodana kanye noMoya oNgcwele kuveza ukuthi bangabantu abahlukenene. Buka encwadini kaJohane 14:16-17 uNkulunkulu ukhuluma ngomunye uMsizi.

Obunye ubufakazi ngobuntu bukaMoya oNgcwele yilobu:

- Kusetshenziswa izabizwana zamabizomuntu (Joh. 16:5-16)
- Imisebenzi yakhe ifakazelana noBuntu Bakhe (uyafundisa, uyalawula, uyaqondisa – Joh. 4-15; Rom. 8:14).
- Izimfanelo zakhe zentando, ubuhlakani, nomuzwa zifakazela uBuntu Bakhe (1 Kor. 12:11; 1 Kor. 2:10-11; Ef. 4:30)
- Uyamaniswa noYise, neNdodana (Mat. 28:19-20), nabaDala kanye nabaPhostoli (IzE.15:28), bonke laba bangabantu.
- Uyahlukaniswa yena namandla Akhe (Luk. 4:14), ukuze kucace ukuthi akasiwo nje Amandla.

Ubukhosi bukaMoya bucacile ngokusobala eTestamenteni eLisha.

- Unikezwa inhlonipho yobuNkulunkulu: KuMathewu 28:19-20 iziqu zontathu zikaNkulunkulu zibizwa ngaphansi kweGama elilodwa ngakho ke inhlonipho yobukhosi inikeziwe naku Moya oNgcwele.
- Amagama obukhosi: uMoya oNgcwele ubizwa ngoleJhova encwadini yezEnzo 28:26-27 nakuma Heberu 3:7-9; 10:15-17. Nakwa baseKorinte 6:19 (c.f. Kor. 3:16 nokuqhathanisa no 1 KwabaseKorinte 3:16), uMoya oNgcwele uvezwa njengoNkulunkulu.
- UMoya oNgcwele unamandla okubusa phezu kwezinhlelo zebandla (1 KwabaseKorinte 12:11; IzEnzo 13:2).

Isiphetho

Iyodwa kuphela indlela yokuqondisisa nokubuyisa ndawonye uNkulunkulu-munye ofundiswa ngamandla eTestamenteni eLidala, kanye nobuntu, ubukhosi nokwehlukana kweZiqu, eseNdodana kanye nesikaMoya oNgcwele – leyo ndlela isifundiso sobuThathu.

Ubufakazi buthe chithisaka, bucacile futhi abunakuphikiswa. Ibandla liqinisele uma lizehlukana nanoma ubani ongabambeleli athi ngqi kulemfundiso.

Isahluko 3: Izimemezelo ZikaNkulunkulu

Isigaba sokuQala: uNkulunkulu wamemezela konke okwenzekayo

UNkulunkulu emaphakadeni wamemezela ukuba konke kubekhona ngesikhathi asimisileyo. Konke kwabanjalo, engazange abonisane namuntu kuphela ukuhlakanipha okungokweNtando yakhe. Kepha kukho konke lokhu akunakushiwo ukuthi uNkulunkulu ungumdali wesono noma kuthiwe angabandakanywa nesono uqobo lwaso kanye nabenzi bezono. Izimemezelo zakhe zokudala akukho ezikukhinyabezayo enkululekweni yentando yezidalwa zakhe uNkulunkulu — kanti nemiphumela yezenzo ezilandelayo ayiguquli lutho kokumisiweyo. Kukho konke lokhu, ukuhlakanipha, namandla, nokwethembeka kwakhe kuyavela ukuba kufezeke iNtando yakhe.

UNumeri 23:19; uIsaya 46:10; uJohane 19:11; IzEnzo 4:27, 28; KwabaseRoma 9:15, 18; Kwabase-Efesu 1:3-5, 11; AmaHeberu 6:17; uJakobe 1:13; I Johane 1:5.

Incazelo

uIsaya 46:9-13 uphethe zonke izisekelo ezibalulekile zokuthi siqonde ngobukhulu bokuzimela bukaNkulunkulu, futhi ikakhulukazi ukumemezela kwakhe.

Ivesi lesi 9 umemezela ngobuNkulunkulu bakhe. Uyazazi yena nobukhulu bakhe njengo Nkulunkulu weqiniso nophilayo. Ukuhambelana komqondo nobudlelwano nevesi le 10 bubaluleke kakhulu. Ivesi le 10 liveza izisekelo ekwakhele kuso indlela uNkulunkulu aqonda ngayo ubuNkulunkulu bakhe kanye nobukhulu bakhe, esingakubiza ngokuzimela kwakhe. Ngamanye amazwi kungenkathi uNkulunkulu edlinza ngobukhosi bakhe la, enza khona lesimemezelo sobuNkulunkulu bakhe obungqayezivele (“akekho onjengami”). Uma engenzi intando yakhe, kusho ukuthi akasiye uNkulunkulu ngokuphelele. Ukukubeka ngenye indlela, ukuphikisana nokuzimela kukaNkulunkulu, ukuphikisana nengxeny ebalulekile yobuNkulunkulu bakhe.

Ivesi le 10-11 achaza imiqondo emibili eyenza siqonde ukuthi kungani uNkulunkulu engobusayo yena yedwa kukho konke.

Owokukuqala umqondo uchaza inhloso necebo lakhe (vv. 10-11). Iqiniso elisobala, uNkulunkulu unecebo. Lelicebo lisukela kwintando yakhe. Izazi kwezenkolo zichaza lokuhlela nokuhlongoza izinto kukaNkulunkulu ngokuthi isimemezelo esingcwele.

Owesibili umbono wona uphathelene nokwenzeka noma ukufezeke kwalo icebo. Umbhalo oNgcwele uthi icebo nentando yakhe kumi njalo. Lokho uNkulunkulu akuhlelile, lokho uyakukufeza. Lokhu sikubiza ngokuthi i-*providence*, okuyigama elichaza ukuthi lokhu uNkulunkulu akwenzayo iloku ayekudalile, futhi lokhu ayekudalile ilokho okwenzekayo.

Lemiqondo yombili ichaza ukuzimela kwakhe. Kafushane, ukuzimela kukaNkulunkulu kukhuluma ngokuthi kwasemaphakadeni wayehlelile futhi enecebo ngomuntu (wakunquma / wakumemezela konke), futhi yena unamandla okufeza lelo cebo lakhe (*providence*). Ulimi olusetshenziwe ulimi oluqinile olungathandabuzi. Azikho izaba. Lokho uNkulunkulu akuhlelile nanenhloso yakho emhlabeni uzokwenza noma ikanjani. UIsaya 14:27 uthi konke lokhu akuhlelile ngokwentando yakhe akunakuchithwa.

ulsaya 46:11uthi uNkulunkulu ngokwecebo nangokwentando yakhe kukhona abantu ababizayo ukuze icebo lakhe lifezeke. Le ndoda kuthiwa kwakungu Koresi (buka ukuhambisana komqondo kusuka ku-Isa 45:1 kuyaphambili). UKoresi wayeyinkosi engakholwa (Isaya 45:5), kodwa wafezekisa icebo likaNkulunkulu ngokukhipha isimemezelo sokuthi abantwana bakwalsrayeli bakhululwe. Bheka ukucaca nokuqina kolimi olusetshenziswayo, kulsaya 45:1-4. uNkulunkulu wayezophakamisa uKoresi, anqobe izizwe phambi kwakhe, wamuvulele iminyango, abese emunika udumo nengcebo. Lesisigaba sisifundisa ukuthi akekho obusa ngaphezu kukaNkulunkulu. Uyakwazi ukwenza izinhlelo ngokwentando yakhe ukuba zenzeke. isiVumo sithi uNkulunkulu umemezela konke okuzokwenzeka. Ngezansi sizobheka lezozinto:

(i) *Imvelo*

AmaHubo 104 asipendela isithombe sobukhulu bemisebenzi yakhe nokulawula konke. Utshani abumane nje buhlume. UNkulunkulu owenza bukhule (v. 14). Imvula ayimane nje inethe, kodwa uNkulunkulu onisela umhlaba (vv.10, 13, 16).

Izingonyama azimane nje zibambe inyamazane ngokwazo, kodwa zondliwa nguye (v. 21). uNkulunkulu ulonda yonke imvelo. Yizwa ukucacisa nokugcizelela kolimi. UNkulunkulu uyapha futhi agcine nezilwane. Uzipha nokudla. Uma evale isandla sakhe, konke kuyakufa (vv. 27-30). Lolu ulimi luka Nkulunkulu olawula yonke imvelo *ngokupheleleyo ngqo*.

(ii) *Izinhlupheko ezehlela abantu*

Isandla sikaNkulunkulu siphezu kwakho konke, kungaba izehlo ezenzeka ngokwemvelo noma ezenziwe umuntu. Amose 3:5-6 uthi ukwehla kobubi phezu kwedolobha, kuyisenzo sikaNkulunkulu.

Uma ubuka izinhlupho eziyishumi ezehlela abantu base Gibhithe, ziveza uanakulunkulu obabazekayo onamandla amakhulu enza izenzo zokwahlulela. Isibonelo izivunguvungu nesicotho okwehlela abaseGibhithe kodwa kwangaba noyedwa othintekayo bakwalsrayeli.

(iii) *Izehlo ezincane, ezibukeka zingahleliwe*

Izaga 16:33 ivesi elihehayo. Lapho lithi nezehlo ezincane ezinganakekile ezimane zenzeke kungalindelekile kepha ukwahlulelwa kwazo kungokuJehova. NgokukaMathewu 10:29-31 uthi nezinyoni azimane ziwele phansi kungentando kaNkulunkulu.

(iv) *Ukuma nokuwa kwemibuso*

Incwadi kaDaniyeli ikhuluma ngemibuso yamanje nezayo kanye nobudlelwano obukhona nabantwana bakaNkulunkulu. Daniyeli 2:20-21 uchaza ukuthi uNkulunkulu uyena olawula ngqo ukuthi ubani ozobusa emhlabeni. Uyena omisa amakhosi aphinde awasuse.

uNebukadinesari wafunda kanzima ukuthi uNkulunkulu uyena yedwa obusayo onamandla phezu kwabantu emhlabeni nasezulwini (ayi yena). Wafunda ukuthi uNkulunkulu uyena owenza ngokwentando yakhe, futhi akukho namunye ongavimba isandla sakhe (Daniyeli 4:35). Lolu ulimi loNkulunkulu ozimele obusa phezu kwakho konke.

(v) *Izehlo ezibandakanya isono*

Njengoba abanye bengavumelana ngokubusa nokuzimela kukaNkulunkulu yena yedwa njengoba kuchaziwe ngaphezulu, kodwa bangabuye badwebe umugqa uma sekuziwa ngasesonweni. Ngokwempela uNkulunkulu akasoze abusa lapho kukhona khona isono, njengoba isono siphikisana nentando Yakhe?

iZenzo 4:27-28 zikubeka kucace ukuthi okumenyezelwe uNkulunkulu kuthinta ngisho izenzo zokona komuntu. Nawa amaphuzu alandelayo esingawathinta:

Elokuqala, izenzo ezenzeka ezazimayelana nokubethelwa kukaKristu Jesu. Izenzo esingazibala ezandulela ukufa kuka Kristu Jesu zabandakanya ubuzenzisi, ukukhaphhepla, nokubulala.

Abantu ababandakanyekayo lana sibala uHerode, Pontiyu Pilatu, amaJuda kanye nabezizwe. Uma sibheka lombhalo siyathola ukuthi laba benza njengokuba uNkulunkulu wayehlelile ngaphambilini ngokwecebo lakhe ukuthi kuyakuba njalo. Lokhu kusho ngqo isimemezelo sikaNkulunkulu. Ngakhoke kuyacaca ukuthi uNkulunkulu wayelawula lezizethlo ngokuphelele, efeza ngazo izinhloso zakhe ayezihlele emaphakadeni. Ukulawula kwakhe kuze kufinyelele ekufezekisweni kombhalo lapho ememezela ukuthi akuyikwepfulwa nelilodwa lamathambo akhe (NgokukaJohane 19:36-37), bayakwabelana ngezingubo zakhe benzelane inkatho (NgokukaMathewu 27:35 namaHubo 22:18). Umphumela walana ukuthi nakukho ukona nokudlinza okubi kwabantu yena uyabusa.

Umbuzo ovukayo othi ngabe uNkulunkulu unalo yini icala esonweni esenzeka, njengoba kuthiwa kwakuyicebo lakhe waphinde wakufeza. IsiVumo siyasho ukuthi uNkulunkulu akanabo ubudlelwano nesono, akayena umdali wesono. Kafushane nje nakuba esihlela, futhi enamandla okusilawula, kodwa akayena umdali wesono (ekaJakobe 1:13), futhi uphinde abeke icala kulowo osenzileyo. Qaphela lokhu kwiZenzo 2:36-37 lapho amaJuda ethweswa icala lokubethela uKristu Jesu, nakuba kwiZenzo 4:27 sitshelwa ukuthi lokhu kwakumenyezelwe uNkulunkulu.

Lamavesi avusa omunye umbuzo futhi mayelana nenkululeko yokuzikhethela komuntu. Kungabe abantu bayizithombe nje ezilawulwayo, noma banayo ngempela inkululeko yokuzikhethela? IsiVumo sithi uNkulunkulu akayephuli intando yomuntu, nakuba ememezele konke okwenziwa umuntu. Okumele sikuqonde ukuthi iNcwadi eNgcwele isifundisa ukuthi abantu banenkululeko ngempela lokuzikhethela, kodwa ngokufihlakeleyo uNkulunkulu obusa phezu kwakho konke. iZaga 21:1 ibeka ngokusobala uyayiphendulela inhliziyo yenkosi lapho ethanda khona.

Enye indawo lapho uNkulunkulu ebusa naphezu kwesono somuntu itholakala kuGenesis 50:20, lapho uJosefa abona khona isandla sikaNkulunkulu kufezeka icebo lakhe ngempilweni yakhe, nakuba abafowabo babenze ububi kuye. Qaphela lokhu kulendaba ukuthi kwakuyicebo likaNkulunkulu ukuthi agcine eseseGibhithe. Lapho waqonda ukuthi uNkulunkulu uyabusa empilweni yakhe, nakuba kwakukhona ababemonile. Lendaba isifundisa ngokusobala ukuthi uNkulunkulu uyena yedwa obusayo naphezu kwesono.

(vi) *Insindiso*

uNkulunkulu umemezele ngisho nalabo abazosindiswa. Lokhu kubhungwa ngokuphelele esahlukweni sesithatha ngenzansi.

Isigaba sesiBili: Isimemezelo sikaNkulunkulu asincikile ekwazini ikusasa

Izimiso nezimemezelo zikaNkulunkulu azenzelwanga ukuba zihambisane nokushintsha kwesimo. Wazimisa ngokuphelela okungancike ndawo.

IzEnzo 15:18; KwabaseRoma 9:11, 13, 16, 18.

Incazelo

Ezinye zezazi zezenkolo zichaza isimemezelo sikaNkulunkulu ngokuthi uNkulunkulu ubuka ukuthi ikusasa, abone ukuthi abantu bazokwenzani, bathathe ziphi izinqumo, bese kuba yiyo ndlela azi ngayo ukuthi kuyokwenzakalani emhlabeni, ebese naye ke ememezela kona loko akubonayo. IsiVumo soKholo siyaphikisana nalowo mqondo.

Okokuqala, lencazelo ayibenzi ubulungiswa olimini olusetshenziswa imiBhalo. Njengoba kushiwo ku-Isaya 46:9-13, isimemezelo sikaNkulunkulu sincike ecebeni nentando kaNkulunkulu. Loku ke ngeke kwaba yiqiniso uma uNkulunkulu ememezela nje loko akubone kunqunya noma kwenziwa abantu.

Okwesibili, AmaRoma 9:11,16 asifundisa ngokusobala ukukhetha kuka Nkulunkulu (i.e. ukumenyezewla kwabazosindiswa) akuyanga ngokwenza kwabo kodwa ngokukhetha kwakhe okuzimele.

AmaRoma 8:29 no 1Petru 1:2 usebenzisa igama elithi “ayebazi ngaphambili” wabamisela ukuphila okuphakade. Singaliqonda kanjani leli vesi?

Igama elithi “ukwazi” eBhayibhelini alikhulumi nje ngokwazi. Kodwa lichaza ukwazana okujulile ebudlelwani. Isibonelo, Amose 3:2 uthi uNkulunkulu kulSrayeli, “nginazile nina kuphela...”. Lokhu akuchazi ukuthi uNkulunkulu wazi ulSrayeli kuphela kunabanye. Wazi yonke into kuwo wonke umhlaba. Lelivesi lichaza ukuthi ulSrayeli uwuthandile unobudlelwane obukhethekile nabo ngaphezulu kwazo zonke ezinye izizwe.

AmaRoma 8:29 achaza ukuthi labo bantu “abathande ngokukhethekile”, “ngaphambili kwesikhathi” wabamisela insindiso. Umbhalo awusho ukuthi labo ayazi ukuthi bazokholwa, wabamisela insindiso. Cha, kuthiwa wabamisela insindiso, labo ayebazingaphambili.

Ngokufanayo, 1 Petru 1:2 uthi ukukhethwa, kuncike olwazini olukhethekile noma othandweni olukhethekile, lwabantu abakhethiwe ayenabo ngaphambili kwesikhathi.

Isigaba sesiThathu, seSine, nesesihlanu: Ukumemezela kukaNkulunkulu usindisa labo abakhethile

3. UNkulunkulu enkazimulweni nasebukhosini bakhe wammisela abathile phakathi kwabantu nezingelosi ukuba babesekuphileni okungunaphakade ngoJesu Kristu ngalokho ebonakalisa umusa nesihawu sakhe. Abanye ukuba basiwe ekubhujisweni ezonweni ukuze kubonakaliswe intukuthelo nokwahlulela kwakhe okufaneleyo.

UMathewu 25:34; KwabaseRoma 9.22, 23; Kwabase-Efesu 1:5, 6; I Thimothewu 5:21; uJuda 4.

4. *Abantu nezingelosi, uNkulunkulu asekummisele ngokuhlela kwakhe, sekuyisibalo singenakuguquka futhi osekuyinto aseylungisé ngokucacileyo.*

UJohane 13:18; 2 Thimothewu 2:19.

5. *Umhlaba ungakabikho, uNkulunkulu entandweni yakhe yaphakade, wakubona kukuhle gokuzibonela kwakhe ngokwentokozo yentando yakhe ukuba akhethe ngoKristu eluntwini lonkana labo abazoba senkazimulweni yakhe engunaphakade.*

Konke lokhu wakwenza kuveia emseni, nasesihawini sothando lwakhe ukuba abakhethela kuphileni. Ekubeni kakade kungekho okwakusemandleni abo okwakungabenza bamenze abakhethela bona.

KwabaseRoma 8:30; 9:13, 16; Kwabase-Efesu 1:4, 9, 11; 2:5, 12; 1 kwabaseThesalonika 5:9;

2 Thimothewu 1:9.

Incazelo

AbaseRoma 9:6-24 baveza ngokugqamile nokusobala ukuzimela kokubusa nokungabi namibandela kokukhetha kukaNkulunkulu. Kulesiqephu siyabona ukuthi isisekelo sokukhetha kuka Nkulunkulu asincikile ezenzweni zakusasa noma emisebenzini kaJakobe no Esawu. uNkulunkulu uthi ngamthanda uJakobe ngamzonda uEsawu ngaphambi kokuba bazalwe noma ngaphambi kokuba benze okuhle nokubi (vs 11). Lokhu kuqinisekiswa kucaciswe uvesi 16. Akuyi ngokuthanda noma imisebenzi yomuntu ukukhetha kukaNkulunkulu. Lokhu kuyaphikisana nombono othi uNkulunkulu ukhetha labo abona ukholo lwabo ekusaseni labo. Kunalokho ukukhetha kukaNkulunkulu kuncike entandweni nasekubuseni kwakhe, ukuze icebo lakhe lime (vesi 11). Ukube uNkulunkulu ube phendula ngokubona ukholo lwabantu, icebo lakhe beliyakuma kanjani? Ngabe usebenzela nje ukufeza icebo lomuntu.

Ngakho-ke ukukhetha kukaNkulunkulu kuphathelene nomusa wakhe ozimele, awunikezela labo abakhethile ngokwentando yakhe (vs 15). Leliphuzi liqinisekiswa naku mavesi 19-24. Kulama vesi uPawulu uveza imibuzo elindelekile ngobulungiswa bukaNkulunkulu ngokubambela abantu icala ngokwenza kwabo (vs 19). Uma uNkulunkulu ekhetha ngokwentando yakho, kungekho muntu ongavimba icebo lakhe, angabathola kanjani benacala abantu?

Kumele kwazeke ukuthi uma ukukhetha kukaNkulunkulu kungenxa yokubona imisebenzi yomuntu, iyona ndawo ekade ezokuveza kuyona le uPawulu ukuze agweme ubunzima. Ngabe konke kufanelekile kumuntu njengoba ngabe nguye ozikhethelayo bese uNkulunkulu ephendula kulokho abazikhethela bona. Ngabe kufanelekile futhi kuyezwakala ngokuzikhethela komuntu.

Kodwa kunaloko uPawulu, uveza izimpendulo ezimbili. Eyokuqala uyabathethisa ngokwehlulela nokuphikisana noNkulunkulu (vs 20). Okwesibili, uPawulu uyaphikelela ukuthi umbumbi umanandla aphelele okubumba esigaxeni sinye sobumba isitsha esihloniphekayo nesignahloniphekiyo. Bhekisisa ulwimi oluveza ukuzimela kukaNkulunkulu. uPawulu akawuphenduli umbuzo wobulungiswa, kodwa uyagcizelela Amanandla nelungelo likaNkulunkulu lokwenza ngokwentando yakhe (vv. 21-23). Lokhu kuqinisekisa iqiniso lokuthi, ukukhetha kuncike entandweni ezimele kaNkulunkulu.

Lonke iBhayibheli lifundisa loku, ukuthi uNkulunkulu ukhethe abantu abathile (abakhethiwe) ebakhethela ukuphila okuphakade. Thatha Abase-Efesu 1:3-11, lo mbhalo ukubeka ngokusobala

ukuthi uNkulunkulu ubakhethela insindiso abakholwayo (vs 4). Lokhu kukhethwa wabamisela kona umhlaba ungakasekelwa (vs. 4). Lokhu kuthethwa nokumiselwa ingunaphakade kubekwe kwacaca ukuthi kuyintando Yakhe (vv. 5, 11) ukuze kutuswe inkazimulo yomusa wakhe (vs. 6). Lendikimba isifundisa ngokucacile ukuthi labo abakhethileyo ubamisele insindiso yaphakade.

KwabaseThesalonika besibili 2:13-14 nakhona kucace bha. UNkulunkulu ubamisele insindiso abakholwayo. Ezinye izincwadi esingacaphuna kuzo 1 KwabaseKorinte 1:26-29 neZenzo 13:48.

Okunye okubili okumele sikuqaphele. *Okokuqala*, isiVumo sithi nezingelosi zakhethwa (1 Timothi 5:21). *Okwesibili*, isimemezelo sikaNkulunkulu asincikile ebuhleni, noma ekulungeni, noma ekwenzeni okuhle kwazo. Impela uNkulunkulu wabhekisa uthando lwakhe kwabangathandekiyo, ababefile eziphambekweni nasezonweni zabo, ababengamavukela akhe (Efesu 2:1-3), kwabaseRoma 3:9-19 kwabaseRoma 8:7).

Isigaba sesiThupha: UNkulunkulu usebenzisa izimo ezejwayelekile ukufeza izimemezelo zakhe

Akugcinanga ngokuba uNkulunkulu alungiselele ukukhethwa kwabazobasenkazimulweni kuphela njengokwentando necebo lakhe laphakade kodwa wabuye wammisa nendlela yokuba lelizebo lakhe lifezeke. Ngakhoke njengalokhu bonke abakhethiweyo beyinzalo kaAdamu okusho ukuthi bangabawile ngokuwa kukaAdamu, uNkulunkulu wanquma ngokwentando ukubahlenga nokubabiza ngokukholwa okungoKristu kuKristu.

Bese kuthi-ke ukusebenza kukaMoya oNgcwele ngesikhathi esifanele, abalungisise abanike buntwana abahlanze, abagcine emandleni okukholwa baze bapheleliswe ekusindisweni okuzayo. Kulokhu abekho abahlanganyela kukho ngaphandle kwabakhethiweyo.

UJohane 6:64; 10:26; 17:9; KwabaseRoma 8:30; 1 kwabaseThesalonika 5:19, 10;

2 kwabaseThesalonika 2:13; I Petro 1:2, 5.

Incazelo

Umqondo okumele siwazi lana ngokwesiVumo (nencwadi eNgwele) ukuthi labo abakhethile wabamisela insindiso ngaphambi kokusekelwa komhlaba (Efesu 1:4), kodwa abasindisiwe emaphakadeni. Kepha basindiswa mhla bamukela insindiso ngokuzwa ivangeli nangokukholwa nguKristu Jesu. Iphuzu ileli, ukuthi uNkulunkulu unendlela ayimisileyo ayisebenzisayo ukuze abakhethiweyo basindiswe. Bheka 2 KwabaseThesalonika 2:13-14. Abakhethiweyo bayasindiswa ngenxa yemisebenzi kaMoya nangokukholwa iqiniso. Ngakho-ke uNkulunkulu ubabizela kuyena abantu bakhe ngokushunyayelwa kwe vangeli. Ngakho-ke uyaqinisekisa ukuthi labo amemezele ukuba basindiswe, ekuhambeni kwesikhathi ezimpilweni zabo bayalizwa ivangeli, bese ngenxa yamandla kaMoya bayalikhola ivangeli.

Qaphela futhi kwabaseRoma 8:30 kuthiwa ilabo kuphela abakhethileyo wabamisela ingunaphakade ubapha inkazimulo yokubizwa balungiswe. Abanye abasindisiwe ngokwempela.

Isigaba sesiKhombisa: Ibandla kumele liphathe lesifundiso ngokucophelela

Inkulu imfihlakalo yecebo likaNkulunkulu lokukhetha. Ngakhoke ukuhamba ngokuthobeka, ukuziqaphela nokunakekela kusemqoka ebantwini, ekuhambeni kwabo ngokulalela intando kaNkulunkulu abambulelwe yona eZwini lakhe, ukuze bahlale benesiqiniseko sokukhethwa kwabo okuphakade okwafakazeka ekubizweni kwabo. Ngokwenze njalo uMoya wokudumisa, nokubabaza, nokukhonza uNkulunkulu, uyodala ukudlondlobala okunamandla angenakuphela, futhi ukhuthazeke ukuthobeka nokukhuthala okuyoletsa ukududuzwa ngenxa yokulalela i Vangeli.

ULuka 10:20; KwabaseRoma 11:5, 6, 20, 33; Kwabase-Efesu 1:6; 1 kwabaseThesalonika 1:4, 5;

2 Petro 1:16

Incazelo

Lesigaba sikhuluma ngezinto ezimbalwa. Okukuqala, imfundiso ngezimemezelo zikaNkulunkulu ayingasiholeli ekutheni kusho ukuthi labo abakhulwayo bangesoze bazi ukuthi bangabakhethiwe, ngenxa yokuthi uNkulunkulu akazidaluli kithi ngqo izimemezelo zakhe. Incwadi eNgcwele ithi singenza nokubizwa nokukhethwa kwethu kuqiniseke ngokuthi sikhombise umusa nezithelo zensindiso ezimpilweni zethu (2 Petru 1:10). uPawulu wabazi abathile abakhethiweyo ngenxa yezithelo zokukholwa, ukuphenduka, nokulondolozwa kwensindiso (1 KwabaseThesalonika 1:4; Kolose 3:12). Okubalulekile ukuthi amakholwa angazi ukuthi angakhethiweyo kuphela ngenxa yobufakazi bomsebenzi kaNkulunkulu wokubasindisa ezimpilweni zabo. Abadingi ukwazi ukuba bangabakhethiweyo ukuze basindiswe. Kodwa ngokuba bakhombise izimpawu zokusindiswa, bangaqiniseka ukuthi bangaba khethiwe.

Okwesibili, isifundiso ngabakhethiweyo siwumthombo wokudumisa amandla kaNkulunkulu, ubuhlakani kanye nomusa wakhe. Yingakho njalo iBhayibheli lihlale libusisa uNkulunkulu ngokusimisela kwakhe emaphakadeni (Efesu 1:3-5; kwabaseRoma 11:33).

Okwesithathu, isifundiso ngesimemezelo sokubusa nokusimisela ukuphila kwaphahakade sikaNkulunkulu siyamthobisa umuntu. Siveza ukuthi uNkulunkulu uyena olawulayo konke ngezimpilweni zethu, akuthina. Isinika isiqiniseko sokuthi nguye yedwa ophethe emhlabeni wonke hhayi abantu.

Isahluko 4: Ukudalwa

Isigaba sokuQala: Ukudalwa

Ekuqaleni, uNkulunkulu ebuThathwini bakhe — UYise, Indodana noMoya Oyingcwele — wamthokozisa ukudala umhlaba nakhokonke okukhona ngezinsuku eziyisithupha. Konke kwaku kuhle. Ngalendlela-ke uNkulunkulu wabudumisa ubuhlakani bakhe nobuhle namandla akhe aphakade.

UGenesise 1:31; uJobe 26: 13; uJohane 1:2, 3; KwabaseRoma 1:20; KwabaseKolose 1:16;

AmaHeberu 1:2.

Incazelo

IBhayibheli likubeka ngokusobala ukuthi zonke izinto zadalwa nguNkulunkulu. Okungukuthi ngaphandle kwakhe akuvelanga lutho kukho konke okuvelileyo. Zozintathu iZiqu zikaNkulunkulu zazi khona emsebenzini wokudalwa kwakho konke.

- UNkulunkulu uYise (Gen. 1:1-16; Heb. 1:1-3; Hub. 3: 6-9)
- UMoya Ongcwele (Gen. 1: 1-3)
- UKristu (Heb. 1:1-3; Kolose. 1: 16)

Isikhathi okwadalwa ngaso izinto zonke sibekwa ngokuthi “ekuqaleni...” (Gen. 1: 1-3). Ngaphambi kokudalwa, uNkulunkulu kuphela owayekhona (Heb. 11:3). Yena yedwa akadalwanga uphila ingunaphakade (Hub. 90:2).

Konke uNkulunkulu akudalile kubonakalisa inkazimulo yamandla akhe, ubuhlakani kanye nobuhle bakhe. (Hub. 19:1; Rom. 1:20; kanye neSambulo 4:11). Abantu bakaNkulunkulu bamelwe ukumbonga uNkulunkulu ngokumdumisa.

Imibhalo iveza ukuthi ukudalwa kwezinto zonke kwenzeka ngezinsuku eziyisithupha kuphela. (Gen 1: 1-2:3).

Ezinye izifundiswa ziye zithi “usuku” encwadini kaGenesise esahlukweni sokuqala kungenzeka ukuthi lusho isikhathi esiyiminyaka. Kuyiqiniso ukuthi igama lesiHebheru lingasatshenziswa ukubhekisa esikhathini esiyiminyaka; kunezizathu ezibalekayo ezigqamisa ukuthi amathuba aloku mancane kakhulu:

- Umbhalo ukuveza ngolimi olusobala ukuthi “ukuhlwa kanye nokusa”.
- Kunobudlelwano obuhle bokuphilisana phakathi kwezitshalo, izinambuzane kanye nezilwane. Ziyalekelelana ukukhula nokuzalana kanti ziyadingana ukuze ziphile isikhathi eside.
- Ngosuku lwesine ilanga ladalwa ukuze libuse “emini” nenyanga ukuze ibuse “ubusuku” – nalokhu kuveza ngokusobala ukuthi umbhalo lapha awukhulumi ngesikhathi seminyaka, kodwa usuku olulodwa ngoba akwaxhi mqondo ukuthi singathi uNkulunkulu wadala ukuthi ilanga libuse isikhathi seminyaka wadala inyanga ukuthi ibuse isikhathi seminyaka.
- Incwadi ka-Eksodusi 20:11 nayo iyakucacisa ukuthi lapha kukhulunywa ngezinsuku.

- UNkulunkulu lokho akudalayo kuvela ngaso lesi sikhathi akuthathi sikhathi seminyaka (AmaHub. 33:6-9).

Abanye bafisa ukuhlunganisa indalo *yokuphenduka kwemvelo (evolution)* nenkolo yobuKristu ngokuthi bathi uNkulunkulu wasebenzisa izindlela zeSayensi yokuphenduka kwemvelo ukudala impilo nabantu. Lokhu kugcina kulimaza ubufakazi beBhayibheli ngokudala kukaNkulunkulu. Ngakho-ke kukhona ukuphikisana phakathi kwalokhu kokubili. NgokweBhayibheli, owesifazane uvele endodeni (Gen. 2:21-22). NgokweSayensi owesilisa kumele avele kowesifazane. Futhi kwakungekho ukufa phambi kokuwa komuntu ewela esonweni (kwabaseRom. 5:12), ngakho-ke izindlela zokuphenduphenduka kwemvelo zazingeke zenzeke.

Noma imuphi umhumusho othembekile ka Gen. 1-3, nalo lonke iBhayibheli uyohlezi uphikisana nombono wokudala ngokuphenduka kwemvelo. Ezinye izazi nezinjulalwazi zeBhayibheli ziyezizame ukumanyanisa iSayensi neBhayibheli ngokuthi bathi incwadi kaGenesis 1-11 iwumbhalo osanganekwane okanye umzekeliso. Kuyindaba nje engeke engabhalelwe ukuthi ithathwe njengomlando owenzeka.

Ngokucacileyo, incwadi kaGenesis 1-11 ayisiwo umzekeliso, kodwa ingumlando weqiniso. Isimo salombhalo ileso somlando. Isibonelo nje, izinhla zokuzalana ezineminyaka yokuphila ebhalwe ngokungalingani (Gen 4: 16ff), sinikezwe nezindawo abantu ababephila kuzo njengoba zinjalo (Gen. 2: 14-15).

Ababhali bezincwadi zeTestamente eLisha neNkosi yethu bafakaza kakhulu ngokucaphuna kulokho okwenzeka encwadini kaGenesis 1: 11, futhi akukho lapho kuvezwa khona kungathi bayabungabaza ubuqotho nobuqiniso bencwadi kaGenesis (Luka 11:51; Math. 24:37-39). Kuyiqiniso ukuthi inyoka yakhuluma encwadini kaGenesis emlandweni wokudalwa, njengalokhu nembongolo yakhuluma encwadini ewumlando ocacile (Num. 22).

Isifundiso sokudalwa sibaluleke kakhulu enkolweni yobuKristu nomuntu. Akuyona into engabukwa engenamthelela noma njengento engabalulekile. Ukukholwa ekudaleni kukaNkulunkulu kubalulekile ngokuthi:

- (i) UbuNkulunkulu bukaNkulunkulu.

Uyedwa uNkulunkulu weqiniso onguNkulunkulu ophilayo. Lo Nkulunkulu unguMdali (Isaya 45:18). Imisebenzi kaNkulunkulu ekudaleni kwakhe zimveza njengo Nkulunkulu weqiniso. UPawulu usebenzisa leli qiniso uma ekhuluma nabantu abangakholwa uNkulunkulu (Izenzo 17:24)

- (ii) Inkazimulo kaNkulunkulu.

Zonke izinto uNkulunkulu azidalileyo zibonakalisa inkazimulo yamandla akhe, ubuhlakani kanye nokulunga kwakhe (AmaHub. 19:1; kwabaseRom. 1:20; IsAmb. 4:11). Abantu bakaNkulunkulu bamelwe ukumbonga ngokumdumisa uNkulunkulu uma bebona amandla nobuhlakani bakhe kwindalo yakhe. Ukuphika ukudala kukaNkulunkulu kungukuphuca uNkulunkulu udumo olumfaneleyo. Kanti indalo yambula isimo sikaNkulunkulu (Izenzo 17:24-26). UNkulunkulu ubonakalise ubuhle bakhe namandla akhe ngokusebenzisa lokho akudalileyo emehlweni abantu (Jobe 38: 1-15).

(iii) Ukuvikelwa kwezenzo zikaNkulunkulu

UNkulunkulu unamandla negunya lokwenza nanoma ngabe yini athanda ukuyenza ngalokho akudalile, ngokuba yena unguMdali wakho (kwabaseRom. 9:15-24). Le indlela yokuvikela izenzoo zikaNkulunkulu. Kumele siphikelele ekuvikeleni Amandla nelungelo lo “Mbumbi” phezu ko “Bumba”.

Kuyaqapheleka futhi ukuthi uma uNkulunkulu ephendula uJobe ngokuthi kungani uNkulunkulu evumele izinhlupheko zehlele abalungile emhlabeni, uNkulunkulu akavezi impendulo eqonde ngqo kulo mbuzo kodwa ubhekisa emandleni akhe amakhulukazi njengoMdali (Jobe 7:17-21; 38: 1-15). Lokhu kuveza ubuNkulunkulu bukaNkulunkulu. UnguNkulunkulu uMdali, noma umuntu angakhononda abuze imibuzo engakanani (kungesikho ukuthi uNkulunkulu angenza into engalungile). Le mpendulo futhi inamandla kulabo abangabakaNkulunkulu (Jobe 40:3-5; 42:1-6).

(iv) Ubuntu bomuntu nencazelo yempilo

Njengoba uNkulunkulu amdala umuntu ngomfanekiso wakhe (Gen. 1:26) lokhu kunikeza umuntu isithunzi sakhe nobuyena bakhe. Akasiso nje isilwane, kodwa isidalwa esihlukile, isidalwa esibonakalisa uMenzi waso. Ngakho-ke umuntu udalelwe ukuba nobudlelwano noNkulunkulu, athokoze kuye aphile impilo yokusondelana noNkulunkulu (Gen. 3:8-9). Ukuphila kwethu akuphethwe izinto zezwe (okuyizinto eziphathekayo) kodwa ekubeni nobudlelwano noNkulunkulu.

(v) Ukuphendula kuNkulunkulu ngezimilo zethu

Uma umuntu eyisidalwa kusho ukuthi uyisidalwa saloyo omdalileyo futhi uphendula kuye lowo omdalile. Kusho ukuthi akanalo igunya lokwenza imithetho abeke nemigomo yakhe eqondene nesimilo nokuzophatha kwakhe. Uma engekho uMdali, kusho ukuthi ayikho imigomo yokuziphatha, konke kuvumelekile. Lokho kusho ukuthi ukubulala akulungile kuphela uma kusho umphakathi kanjalo; kodwa futhi umphakathi ukushintsha loko, uthi ukubulala sekuvumelekile, loko kuyobe kusho ukuthi sekulungile. Kodwa akunjalo. UMenzi nguyena obeka imithetho nokuthi yisiphi isimilo esamukele nendlela yokuphila emhlabeni – lemithetho nemigomo imile, ayenziwa, futhi ayincikile emphakathini, nemibono yawo. Siyizidlwa zakhe, asinalo ilungelo lokubeka eyethu imithetho.

Isifundiso yeSayensi sokudalwa ngokuphenduka kwemvelo singumzamo womuntu wokubalekela izibopho nokuphendula kwakhe kuNkulunkulu. Inhloso yale sifundiso ukwenza abantu bazimele ngaphandle kukaNkulunkulu – Baziphathe, bazibekele bona ukuthi yikuphi okulungile nokungalungile ngokwabo. Lokhu kungukuziphakamisa komuntu ngokuveza uNkulunkulu njengoNkulunkulu ongaphili. Umuntu abese ezibusa yena aphinde azibekele yena ingunaphakade lakhe, bephanga uNkulunkulu udumo olungolwakhe njengoMdali.

Isifundiso ngokudala ke yiko sibalulekile, asizi kamuva. Siyisivivinyo sobuqotho bakho konke ukuqonda kwethu kweze Bhayibheli. Nanoma ngabe iyiphi enye imfundiso eveza indlela yokudalwa ehlukele kunaleyo yeBhayibheli, leyo ndlela akufanele siyamukele. Kumele sigcizelele ukuthi uNkulunkulu nguyena onguMdali wezinto zonke siphinde siphile ngokwazana naye ngokumlalela.

Isigaba sesiBili: ukudalwa komuntu – wesilisa nowesifazane

Zonke izinto ezidaliweyo zenziwa uNkulunkulu ekugcineni wadala owesilisa nowesifazane ukuba babuse phezu kwakho konke okudaliwe emhlabeni. Wabapha ukuhlakanipha nokwazi babayimiphfumulo enokuphila okungapheliyo. Kukho konke wabaphelelisa ngokufuza yena,

ngokulunga, ngokwazi nangobuNgcwele obuphelele. Umthetho wobuNkulunkulu walotshwa ezinhliziyweni zabo. Igunya namandla okuwulalela nokuwenza ngenkululeko lalikubo. Kepha emalungelweni entando namandla ababenawo, umthetho wabasesimweni sokweqeka, waphuleke.
UGenesise 1:26, 27; 2:7; 3:6; UMshumaye1i 7:29; KwabaseRoma 2:14, 15.

Incazelo

Ambalwa amaphuzu azobekwa. Okokuqala umuntu udalwe ngomfanekiso kaNkulunkulu (Genesise 1:26; Jakobe 3:9; 1Kor. 11:7; Efesu. 4:24). Lokhu kusho ukuthi uma sibheka umuntu, sibona izimpawu zikaNkulunkulu zivela kumuntu. Lezi zimpawu singabala ukuthi:

- Umuntu uphila enguMoya; eveza uNkulunkulu onguMoya
- Umuntu unesimilo; uveza isimilo sikaNkulunkulu
- Umuntu uynobuhlakani; uveza ubuhlakani bukaNkulunkulu
- Umuntu uyezwa, uyabona, uyathinta njalonzalo. Kuveza ukuthi uNkulunkulu unomuzwa wakho konke
- Umuntu uyakwazi ukwakha ubudlelwano nabanye abantu; okuveza ukuthi uNkulunkulu uyakwazi ukuba nobudlelwano

Lokhu kusho ukuthi ngisho umuntu esewele esonweni kusekhona kuyena okuveza umfanekiso kaNkulunkulu noma sekufithiza. Loku kupha umuntu isithunzi kumbeke endaweni ehlukile kakhulu nezinye izidalwa. Lo mbono wokuthi umuntu esinye sezilwane nje uyahikisana neBhayibheli futhi uyindelelo kumuntu kanye noNkulunkulu uqobo. Ngakho-ke uma umuntu ebulala omunye umuntu, umfanekiso kaNkulunkulu uyathunazeka, ngako naloyo muntu noma isilwane esibulalayo sifanelwe ukufa (Genesise 9:5-6).

Okwesibili, u-Adamu noEva babe nentando ekhululekile, bekwazi ukuzikhethele ngokuphelele Phakathi kokuhle nokubi. Nakuba lokhu kusazodingidwa kabanzi kwesinye sezahluko, singakubalula lapha ukuthi emva kokuwela esonweni, umuntu walahlekelwa intando ekhululekile. Nakuba ezithathela izinqumo, kodwa akasakhululekile ngokuphelele. Umuntu wemvelo uyisigqila sesono, ufile kuMoya futhi uyisitha sikaNkulunkulu (EFesu. 2:1-3; Johane 8:34-35; Rom. 8:7). Ukusindiswa kubuyisela umfanekiso kaNkulunkulu kubantu (kol. 3:10; Efesu, 4:24).

Okwesithathu, uNkulunkulu uyena obeka ubulili bowesilisa nowesifazane. Umshado kufanele ube phakathi kwababili okungowesilisa nowesifazane (Gen. 2:24). Umoya ongenisile emhlabeni ogqugquzela ukushadana kwabantu bobulili obufanayo uphambene nomthetho kaNkulunkulu futhi uncolile (Roma 1:26-28).

Isigaba sesiThathu: isimo sika Adamu noEva ngaphambi kokuwela esonweni

Ngokwazekayo umthetho wawulotshiwe ezinhliziyweni zalabo bokuqala, noma-ke kunjalo bazisiwe ngomuthi wokwazi okuhle nokubi ukuba bangadli kuwo. Intokozo nenjabulo yobudlelwane babo noNkulunkulu yayincikiselwe ekulaleleni uNkulunkulu, kunjalo futhi nokubusa kwabo phezu kwakho konke okunye okudaliwe.

UGenesise 1:26, 28; UGenesise 2:17.

Incazelo

Lilodwa kuphela iphuzu esizoligcizelela lapha ukuthi isiVumo Kanye neBhayibheli likubeka kucace ukuthi umuntu unikezwe igunya loku busa phezu kwemvelo. Nakuba umuntu ebusa phezu kwendalo kumele abuse ngendlela eyamkelekile kuNkulunkulu. Ngakho-ke indlela yokuphathwa kwezilwane iyatholakala emiBhalweni (IzAga 12:10).

Izwe ngenxa yokuthi alizinzile eZwini likaNkulunkulu liphambanisa izinto. Emikhakheni eminingi, kugcizelelwa ikakhulukazi ukugcinwa kwezimpilo zezilwane kunezimpilo zabantu. Esikhathini esining, iningi lalabo abalwela amlungelo ezilwane, abanankinga nokuhushulwa kwezisu.

Isahluko 5: Imisebenzi ejwayelekile kaNkulunkulu yokulawula nokunakekela

Isigaba sokuQala: Isitatimende esifingqiwe

Emandleni nasekwazini kwakhe okuphakade, uNkulunkulu uzidalile zonke izinto wamisa imikhawulo ngokuqondisa, nokulawula kwakhe ezintweni zonke, kokuphefumulayo nokungaphefumuli okukhulu nokuncane ngokwenza kokuphakama kobuhlakani nobungcwele bakhe obuhambisana nezinqumo zokwazi phambili kanye nentando yakhe engaguqukiyo. Ngalokhu kufezeka inhloso yecebo lakhe lalokho azidalele khona izinto zonke, ukuze kuthi ukuhlakanipha, ubulungisa nabobonke ubuhle nomusa wakhe ongenamkhawulo ubenokudunyiswa futhi ukhazimuliswe.

UJobe 38:11; AmaHubo 135:6; Ulsaya 46:10-11; UMathewu 10:29-31; Kwabase-Efesu 1:11; AmaHeberu 1:3.

his most holy,¹ wise,² and powerful preserving³ and governing all his creatures and all their actions.⁴

Incazelo

Izahluko sesithathu kanye nesesihlanu zesiVumo soKholo ziyahambisana futhi kuningi okufanayo kuzona. Amaphuzu namavesi amaningi maqondana nezimemezelo zikaNkulunkulu iwona futhi athintekayo uma kukhulunywa ngemisebenzi yakhe ejwayelekile. Loku ingoba imisebenzi yakhe ejwayelekile isuke ifeza izimemezelo zakhe.

Imisebenzi kaNkulunkulu ejwayelekile ihlanganisa ukumisa imikhawulo (kumaHeberu 1:3), ukulawula (iZenzo 17:25-26), ukuqondisa (AmaHubo 104:29), nokwebusa (Daniyeli 4:34-35) phezu kwabantu bakhe nezinto zonke azidalileyo.

Isigaba sokuqala kwisahluko sesithathu sisikhombisile ukuthi ukuthi izimemezelo kanye nemisebenzi ejwayelekile kufinyelela kuzo zonke izinto:

- (i) Imvelo: AmaHubo 104:10-30.
- (ii) Izehlo zezinhlekelele kubantu: Amose:3-5-6.
- (iii) Izehlo ezincane ezijwayelekile: Izaga 16:33; NgokukaMathewu 10:29-31.
- (iv) Ukuma nokuwa kwemibuso: Daniyeli 2:20-21; 4:35.
- (v) Izenzo ezihlangene nokona: Izenzo 4:27-28.
- (vi) Insindiso: Efesu 1:3-6; 2 KwabaseThaselonika 2:13-14.

Njengoba kuke kwachazwa kwisahluko sesithathu, isiVumo soKholo asiwasebenzisi amagama athi “ukwazi okuphakade” ukuchaza ukuthi uNkulunkulu wabuka ikusasa wase ebona ukuthi kuzokwenzekani, wase eyakwenza. Kodwa kuchaza ukuthi uNkulunkulu wazi okuzokwenzeka ngoba uyena okumemezele, futhi uzokwenza. Lokhu kubekwe kwacaca kwisigaba esingenhla, lapho kuthiwa imisebenzi ejwayelekile kaNkulunkulu yenzeka ngokunquma kwentando yakhe ekhululekile nengaguqukiyo.

Isigaba sesiBili: ukhlobana kwemisebenzi ejwayelekile nezindlela zomusa

Ayikho into evele izenzekele kungayicebo likaNkulunkulu nokuhlela kwakhe. UNkulunkulu yisiqalo sakhokonke. Konke okwenzekayo kuhleleka ngendlela engenakuguquka noma iphikiswe, kube jengokumiswa kwakhe okuhamba ngokwazi phambili kwakhe. Kuze kuthi noma uNkulunkulu elawula ukho konke kodwa indalo ibonakala kokunye kwayo kungathi kuyazenzekela kanti kusebenza ngemithetho okudalwe nayo ngalokho kuqhubeka kanjalo kugcina sekufezekela lokho okuyicebo lakhe elimisiweyo.

UGenesise 8:22; IzAga 16:33; IzEnzo 2:2.3

Incazelo

Lesahluko sibalulekile njengoba sichaza ukuthi izinto zenzeka kanjani ngembangela nomphumela. Isibonelo, uma sinisela izitshalo zethu, ziyakhula. Kodwa uma sima ukuzinisela, ziyafa. uNkulunkulu wenza izinto ukuba zenzeke ngokuthi imbangela ilandelwe umphumela wayo. Kodwa loko akuchazi ukuthi leyombangela nomphumela wayo kuyazenzakalela. UNkulunkulu uyakulawula nako loko. Isibonenlo nje, uma efinyeza isandla sakhe, ngisho nezingonyama azikutholi ukudla (AmaHubo 104:21, 28). Uma izingonyama zikwazile ukubamba inyamazane, ukuzenzakaleli. Zisuke zisebenzise ubuchule bokuzingele ezibunike wuye uNkulunkulu. Kodwa nakhona lapho, uyena uNkulunkulu ophumelelisa noma angaphumelelisi bona kanye lobobuchule. Ngokunjalo yize kungu Nkulunkulu okhulisa utshani (AmaHubo 104:14), kodwa usebenzisa imvula ejwayelekile ukukwenza loku (Isaya 55:10-11).

Nakumakholwa kusebenza ngokufana. Uma amakholwa esebenzisa indlela zomusa (njengokufunda iZwi nokukhuleka), bayokhula bathele izithelo. Kodwa futhi siyazi ukuthi lokhu kukhula kwenziwa uNkulunkulu esebenzisa zona lezizindlela zomusa (Filiphu 2:13-14).

Ngakho lomhlaba esiphila kuwo uyafundeka ngoba unemithetho yemvelo elandelekayo ukusuka kwimbangela uya emphumeleni, kodwa futhi uNkulunkulu olawula konke loku.

Isigaba sesiThathu: umbandela obalulekile maqondana nezindlela zomusa

Kwesinye isikhathi uyasebenza ngamathuba nangendlela ezisobala nezijwayelekile ukuba lezozindlela ezijwayelekile azenze zihlonipheke uthi zibenomphumela ongaphezu kokujwayeleka kwazo. Kodwa futhi unokuzenzela ngokwakhe ukuthanda ngokuphambane nalezozindlela ngokuzithandela kwakhe.

Ulsaya 55:10, 11; UDaniyelii 3:27; UHoseya 1:7; IzEnzo 27:31, 44; KwabaseRoma 4:19-21.

Incazelo

Kulesigaba sifunda ukuthi noma uNkulunkulu esebenzisa ikakhulukazi imisebenzi yakhe ejwayelekile ukufeza izinhloso zakhe, kodwa akaboshiwe yiyo.

Izimangaliso eziseBhayibhelini zifakazela kona loku. Kahle-kahle izimangaliso kusuke kuyilapho uNkulunkulu enza izinto ngaphandle kwemisebenzi enjwayelekile, noma ngaphandle kwemithetho yemvelo ejwayelekile; lapho khona uNkulunkulu esuke engenelela khona ngqo (NgokuJohane 9:1-23).

Isigaba sesine: Imisebenzi ejwayelekile kaNkulunkulu nesono

Ubukhulu bamandla kaNkulunkulu, nokuhlakanipha kwakhe okungaphenyekiyo nokulunga kwakhe, kufinyelela kuhambe ezindaweni zonke kuze kuthi nokuwa komuntu wokuqala nakho-konke okuyizenzo zokona kwezingelosi nabantu kubonakala kuqhubeka kuyicebo likaNkulunkulu lokwazi kwakhe kwaphakade. Hhayi, ngoba uNkulunkulu ekuvumela kodwa ngokwezindlela zakhe ezahlukene ngokokuhlakanipha namandla akhe uyalawula futhi, akhuze ukuze ngalokho kubekhona ukwazeka nokuzwakala kwesisindo sobuNgcwele bakhe. Futhi makwazeke ukuthi ububi nokonakala okukubantu nalezo zingelosi akuveli kuNkulunkulu. Yena ungubuNgcwele nokudunga okuphakemayo angeke nakancane abengumdali wesono noma asivumele, asikhuthaze.

UGenesise 1:20; 2 Samuweli 24: 1; 2 AmaKhosi 19:28; I IziKronike 21:1; AmaHubo 50:1; AmaHubo 76:10; Ulsaya 10:6, 7, 12; KwabaseRoma 11:32-34; I UJohane 2:16.

Incazelo

Kulesisigaba sibheka ubudlelwane bukaNkulunkulu nobubi besono okuke kwakhulunywa ngakho kwisahluko sesithathu, esigabeni sokuqala. Amaphuzu esike sakhuluma ngawo kwisahluko sesithathu ngeke sisawaphinda lana. Kodwa sizobheka ebesingaka kuthnti ngenhla.

Okokuqala, isiVumo soKholo siyakuphika ukuthi indlela uNkulunkulu asebenzisa ukulawula kwakhe emisebenzini yakhe ejwayelekile maqondana nesono ukuthi “yasivumela nje”. Ngamanye amazwi akuhambisane neBahyibheli ukuthi sithi nje uNkulunkulu uyasivumela isono. Lesigaba esingenhla sisifundisa ukuthi izinqumo *zentando yakhe* zakhe zifinyelela nase nase kuweni komuntu, nesono sakhe kanye nazo zonke izenzo zokona. Sikuvezile esahlukweni sesithathu ukuthi loku kuvela eBhayibhelini. UNkulunkulu ukhululekile ukuba adale ukuba izinhloso zakhe zifezeke ezonweni noma ngokona kwabantu ngokwezimiso zakhe. Kodwa futhi singasho ukuthi uNkulunkulu *uyasivumela* isono esivemala kubantu abasesonweni (iZenzo 14:16). Lezitatimende zombili ziyiqiniso.

Okwesibili, isiVumo sithi uNkulunkulu *uyalawula, ahlele* aphinde *abuse* phezu kokubi nesono ukufeza izinhloso Zakhe esingcwele. IBhayibheli linenqwaba yezibonelo zaloku. UNkulunkulu wanqanda ububi bukaJezebeli, ngokuthi lihluleke icebo lakhe lokubulala u-Eliya (1 Amakhosi 19:1-2). Bheka futhi ukuthi wanqanda kanjani ububi kuSaneheribi (2 Amakhosi 19:28). KuGenesisi 50 uNkulunkulu walawula, wahlela, waqondisa ukuba amacebo amabi amadodana kaJakobe, ngomfowabo uJosefa afeze ezakhe izinhloso (Genesis 50:20). Elokugcina, kwi- iZenzo 4:27-28, sibona ukuthi uNkulunkulu wahlela, waqondisa izenzo ezimbi zokona zokunqanyulezwe kukaJesu ukuthi ziphelelise icebo lakhe lokusindisa abantu bakhe.

Isigaba sesiHlanu: Ukwazi okuphakade kobuNkulunkulu kanye nokona kwamakholwa

UNkulunkulu esekwazini nasekulungeni nasemuseni wakhe ophakemayo uvamisile ukuyekelela abangabakhe ukuba behlelwe izinhlobonhlobo zezilingo ukuze balazi iqiniso lokuthi bonakele kangakanani ngokwezinhliziyiyo zabo. Lokhu uyakwenza ukuze abajezise ngokwezono abazenzile, futhi bafunde ngokuthotshiswa, ngokuboniswa ngamandla esono nobubi baso nenkohliso ekuso ehlezi ifihlekile ezinhliziyweni zabo. Inhloso yalokhu ukuba baqonde ukuthi isidingo sabo esikhulu yikuba bahlale bazi ukuthi ithemba, nokuncika kwabo kukuNkulunkulu. Nguye kuphela ongabasiza abavikele ezonweni ngokuzayo. Ngalokhu kubonakala ukuthi izindlela zakhe zilungile futhi zisebenza

ukuphelelisa nokufeza icebo lakhe eliNgcwele, kuze kuthi konke okwehlela abakhethiweyo bakhe kubalethele ukulunga kube wubukhosi nenkazimulo kuNkulunkulu njengokwentando yakhe.

2 IziKronike 32: 25, 26, 31; KwabaseRoma 8:28; 2 kwabaseKorinte 12:7-9.

Incazelo

Lesigaba sizichaza sona. IsiVumo soKholo sisinikeza isibonelo ngoHezekiya (2 IziKronike 32:25,26,31), lapho lithi iBhayibheli uNkulunkulu wahoxisa umusa wakhe okwesikhashana, ukuze uHezekiya azibonele yena ububi benhliziyo yakhe. Ubuthaka nokuphakama bukaPetru kwabonakala lapho esephika uKristu (NgokukaLuke 22:33-44).

Kuyiqiniso elinentokozo kumakholwa ukuthi uNkulunkulu uyakwazi ukusebenzisa ngisho nesono nokwahluleka komuntu ukuze kubonakaliswe inkazimulo yakhe kuphinde kufezwe okuhle ngabo abakholwayo (amaRoma 8:28). Nakhu okumele kuqashelwe. Leliqiniso liyinduduzo yabakholwayo, abalusizi ngokuwela esonweni. *Akusilo elokugunyaza ukona ukuze okuhle kwenzekwe.* uPawulu ukwenqaba ngokokonke anako loku (amaRoma 6:1-2, 15-16). Futhi, ukulaya kukaNkulunkulu elaya abantwana bakhe kuba buhlungu (KumaHebheru 12:11), ngakho ke ubuhlakani bukaNkulunkulu kubantu ukuba bagweme isono, babalekele izinkanuko.

Isigaba sesiThupha: Ukwazi okuphakade kobuNkulunkulu kanye nokona kwabangakholwayo

UNkulunkulu njengomahluleli olungileyo umelene nezikhohlakali nabangalungile. Ubehlisela ngobulukhuni nobumpumpu the ngenxa yezono zabo uyawugodla umusa ukuze amehlo enqondo nezinhliziyiyo zabo bangaqondi kuze kuthi nalokho obekuyizipho abebaphe zona abephuze zona. I-Jze abayekelele esimweni esihlale sibalethela amathuba okona njalo ezinhliziyweni zabo. Ngamanye amazwi uyabayekelela ezinkanukweni zokona ezikubo nasezilingweni zonke zomhlaba kanye nasemandleni kaSathane. Kuthi esikhundleni sokuba ngabe bayashayeka bethuke njengabanye ukuze kuthanjiswe izinhliziyiyo zabo kodwa bona baziqinise.

UEksodusi 8:15, 32; uDuteronomi 2:30; 29:4; 2 AmaKhosi 8:12, 13; AmaHubo 12; ulsaya 6:9, 10; uMathewu 13:12; KwabaseRoma 1:24-26, 28; II: 7, 8; 2 kwabaseThesalonika 2:10-12; I Petro 2:7, 8.

Incazelo

KumaRoma 1:21-26 uPawulu ukhuluma ngokuthi uNkulunkulu wabanikela ezinkanukweni zezinhliziyiyo zabo, okwaholela kwamanye amanyala. UNkulunkulu wayenza lukhunu inhliziyiyo kaFaro, (amaRoma 9:17-18), kodwa naye uFaro wayiqinisa inhliziyiyo yakhe (Eksodusi 8:15). UNkulunkulu uyakwazi ukufihla iqiniso kwabanye alembulele abanye (NgokukaMathewu 11:25-26. NgokukaMathewu 13:10-17). Qaphela futhi ukuthi iqiniso elavezela uHazayeli lamenza wagqugquzeleka ekoneni kwakhe (2 amaKhosi 8:12-15).

Iqiniso uNkulunkulu alisebenzisa ukusindisa abanye abantu, ilo futhi eliqinisa ezinhliziyiyo zabanye, okuholela ebumpumpu theni babo obungukwahlulela kwakhe uNkulunkulu (2 KwabaseThesalonika 2:10-12)

Isigaba sesiKhombisa: Ukwazi okuphakade kobuNkulunkulu kanye nebandla

Isandla sikaNkulunkulu siphezu kwakhokonke okudaliwe, kodwa iso lakhe ikakhulukazi linokunakekela okukhulu phezu kwellandIn lakhe.

Ulsaya 43:3-5; uAmosi 9:8, 9; I Thimothewu 4:10.

Incazelo

uNkulunkulu uyabanakekela abantu bakhe, ukuze imisebenzi yakhe ejwayelekile ihlezi inemiphumela emihle abantwana bakhe, futhi ikhazimulisa igama laKhe. Lokhu kwaba yiqiniso kwiTestamente eliDala (Isaya 43:3-5) nakulo ibandla ngokweTestamente eliSha (amaRoma 8:28).

Isahluko 6: Ukuwela komuntu esonweni

Lesisahluko sisondelene kakhulu nesahluko sesishagalolunye esikhuluma ngenkululeko yentando, lezi zahluko zidinga ukubikwa ndawonye. Ngakho-ke umfundi uzoqaphela ukuthi kuzoba khona izinto ezizofana, kuphinde kube khona izinto ezizocashunwa kwesinye zisetshenziswe kwesinye isahluko.

Lezi zahluko zombili, zibaluleke kakhulu ekuqondeni kwethu ngokugcwele insindiso. Izimpikiswano maqondana, nokukhethwa, ukumiselwa ngaphambili, ukudingeka komusa, inkathi sokuzalwa kabusha, kanye nomsebenzi owenziwa esiphambanweni, zonke ikakhulukazi zivela ezimpikiswaneni maqondana nokuthi kwenzakalani mhla u-Adamu no-Eva, bewela esonweni, nokuthi loku kwabana mithelela mini enzalweni yabo.

Isigaba sokuQala: ukuwa komuntu

Njengokuba umuntu wabakhona ngokwesandla sikaNkulunkulu, wayelungile futhi ephelele engenasici. UNkulunkulu wamnika umthetho wakhe awawungukuphila kuye uma equlalela futhi ungukufa kuye uma engawulaleli. Kodwa kwabakufishane ukulalela kukaAdamu. USathane ngobuqili bakhe wayenga uEva, wamyengela esonweni. Yena-ke wakhohlisa uAdamu, okwathi naye engazange aphoqwe muntu noma yintoni enye; wawephula umthetho ababedalelwe ukuphila phansi kwawo baze beqa nomyalo wokuba bangasidli isithelo ababeyalwe ukuba bangasidli.

UNkulunkulu wakuvumela lokhu ekwazini nasekuhlakanipheni kwakhe okungcwele ukuba kwenzeka ukuze konke kulethe udumo kuye.

UGenese 2:16, 17; uGenese 3:12, 13; 2 kwabaseKorinte 11:13.

Incazelo

Lesisigaba siveza ukuthi u-Adamu no-Eva babenziwe ngokupheleleyo belungile bengenaphutha (Genesis 1:26, 31), yize noma babenawo amandla okungamhloniphi uNkulunkulu (bheka kwisahluko sesishagalolunye, esigabeni sesibili). Lokhu kuchaza ukuthi u-Adamu no-Eva yibona bodwa abantu abake baba nenkululeko egcwele yokuzikhethela (ngaphandle kweNkosi uJesu Kristu), esimweni lapho babengaphoqiwe ukwenza okubi, njengoba kwenzeka kwisizukulwane esalandela emva kwabo (KwabaseRoma 8:7). Isahluko sesishagalolunye sizochaza kabanzi ngalokhu.

Lesigaba siphinde siveze incazelo yesono: ukwephulwa komthetho nemiyalelo kaNkulunkulu (KwabaseRoma 4:15, 7:7; 1 Johane 3:4). Akwanele ukuchaza isono njengokuzibukela phezulu, nokuzithanda, ngoba:

- Kunokuzithanda, nokuthanda umzimba wakho okugqugquzelwa iBhayibheli (NgokukaMathewu 22:39; Efesu 5:28)
- Kuhlezi kuyithi esizuzayo uma sikhonza uNkulunkulu – futhi akukho ukuphikisana lapho.
- Naye uNkulunkulu usigqugquzela ngemivizo emihle, nokusithembisa ukuthi konke kusebenzelana kube okuhle kithina.
- Ukwamukela ivangeli kungukuzivikela wena (NgokukaMathewu 16:26)

Uma ubuka lesisigaba ngokwemfundiso yeziMemezelo zikaNkulunkulu, kanye nemfundiso ngokwengamela nokulondoloza kwazo zonke izinto kukaNkulunkulu, kusho ukuthi kumele sithi

uNkulunkulu wuye owavumela ukuwa komuntu. Isahluko sesithathu siyakucacisa ukuthi uNkulunkulu waku memezela emaphakadeni ukuwela komuntu esonweni. Esesihlanu sona siveza ukuthi akusiko nje ukuthi uNkulunkulu wanika imvume ukuthi umuntu awe. Kodwa ezinye zezinhloso zikaNkulunkulu ekumemezeleni izenzo zesono emhlabeni ukuthi enze okuhle ngazo, ukuze igama lakhe likhazimuliswe (Genesis 50:20); KwabaseRoma 9:17-23).

Okokugcina, okubalulekile ngeSivumo ukuthi sithatha ukuwela esonweni kuka-Adamu no-Eva njengomlando. USathane uyisidalwa esikhona, futhi wasithatha isimo senyoka ukuze alinge u-Eva.

Isigaba sesiBili neseSiThathu: Imiphumela yesono ku-Adamu no-Eva

2. Ngalesisono-ke abazali bethu balahlekelwa ukulunga kokuqala, kwaze kwathi nobudlelwane babo noNkulunkulu bonakala. Thina sonke singene esonweni sabo ngokunjalo nokufa kwabaphezu kwabobonke. Bonke abantu babangabafuleyo ngenxa yesono, baze babangabangcolileyo nabonakeleyo kukhokonke ukucabanga, nokwenza kwabo — emzimbeni nasemphefumulweni.

UGenesis 6:5; UJeremiya 17:9; KwabaseRoma 3:10-19, 23; 5:12-21; uTitu 1:15.

3. Yonke imindenini idabuka emndenini wokuqala. UAdamu no-Eva yibona abangumndenini wokuqala, icala lokona kwabo, uNkulunkulu walibeka phezu kwasosonke isizukulwane sabo, esakuthola lokhu ngokwegazi labo. Ngakhoke bonke abantu bazalelwe esonweni, ngokwemvelo bangaphansi kolaka lukaNkulunkulu, izigqili zesono naphansi kokufa. Ukuhlupheka nezinsizi ezingakhulumekiyo emoyeni nasemzimbeni banikelwe kuzo kusukela manje kuze kubephakade ngaphandle kokuba iNkosi uJesu Kristu abakhulule.

UJobe 14:4; AmaHubo 51:5; KwabaseRoma 5:12-19; 6:20; 1 kwabaseKorinte 15:21, 22, 45, 49; Kwabase-Efesu 2:3; I Thesalonika 1:10; AmaHeberu 2:14, 15.

Incazelo

Sidinga ukulungisa okuncane okushiwo kwisiVumo esigabeni sesithathu lapho. isiVumo sikhulua engathi bobabili u-Adamu no-Eva babemele uluntu, (sisebenzisa amagama afana no “bona”, “kwabo”), iBhayibheli likhombisa ukuthi u-Adamu kuphela owayemele izizukulwane (1 KwabaseKorinte 15:22, KwabaseRoma 5:19).

Mabili amaqiniso agcizelelwa la. Elokuqala, ukuthi uNkulunkulu usebenza ngalowo muntu amkhethele ukuthi amele abanye. Abantu ababili abamele abantu eNcwadini eNgcwele u-Adamu noJesu Kristu (1KwabaseKorinte 15:21-22). Ngesikhathi u-Adamu ona kwangena ukufa emuntwini, ngokomoya nangokwenyama. Leso senzo esisodwa sokungalaleli kuka Adamu kwadala ukuthi bonke abantu bafe. Kubalulekile ukuqonda ukuthi ukwanda kokufa kubantu 1KwabaseKor. 15:22 akubanga ngenxa yesono sabantu kodwa ukufa kwavela ngo-Adamu. Ngesikhathi u-Adamu ewela esonweni kwangena kanjalo ukufa kubantu njengoba kwakunguye owayemele inzalo yabantu.

UKristu naye omunye ummeli omkhulu. KwabaseRoma 5:12-19 indimana ebalulekile ekusivezeleni imiphumela ehlukile yalabammeli ababili abakhulu boluntu (u-Adamu noJesu Kristu). U-Adamu wona, ngaloko kwangena isono, ukufa, nokwahlulelwa kwabo bonke ayebammele. Ukuhlonipha nokulalela kukaKristu kona kwaholela ekulungisweni nase kulungeni kwabo bonke ayebammele.

Uma sithi abukho ubulungiswa ukuthi singalahlwa ngenxa yokona kuka-Adamu kusho ukuthi akukho futhi ubulungiswa bokuthi singalungiswa ngenxa yemisebenzi kaJesu Kristu.

ElesiBili, njengoba u-Adamu ona isono sakhe sabalelwa phezu kwethu sonke. Okuchaza ukuthi wonke umuntu ozelwe emhlabeni emva kuka-Adamu (ngaphandle kukaJesu Kristu) wazalelwa esonweni phambi kukaNkulunkulu. Khumbula kwabaseRoma 5:18 sifundisa ukuthi ngesono sinye sika-Adamu kwaba nomphumela wokuthi sonke sahlulelwe.

Kungekhona lokho kuphela, kodwa sonke isizukulwane sika-Adamu sabeletha isono ngokwemvelo, sazalwa ngemvelo yesono. KwabaseRoma 5:19 uthi ngokona kunye kuka-Adamu sonke “senziwa izoni”. NgokweNcwadi eNgcwele sonke sifile malungana nesono futhi singaphansi kolaka lukaNkulunkulu (Efesu 2:1-3), siyizigqila zesono (NgokukaJohane 8:24-25; KwabaseRoma 6:17), futhi manje sinobutha noNkulunkulu (KwabaseRoma 8:7).

Kunemiphumela eminingi ngalokhu kuwela esonweni. Okokuqala okuvezwa kwisahluko sesishagalolunye, ukuthi nakuba abantu benakho ukuzikhethela, kodwa ukufisa kwabo akukhululekile. Abakwazi ukukhetha loko okuhle ngokweqiniso, ngenxa yokuthanda ubumnyama nokuzonda ukukhanya (Jeremiya 13:23; NgokukaJohane 3:19-20).

Okwesibili, le mfundiso yokuthi “kuneminyaka yobumsulwa” ebantwaneni iwukufunisela. Efesu 2:3, uthi ngokwemvelo sasingabantwana bolaka (hhayi ngokwenza okubi). Loku kusho into engaphakathi nesoqotsheni lwakhe umuntu. Sazalwa ngaphansi kolaka! Lesisigaba sesiVumo sichaza kudalwa yini loku. Abantwana nabobazalelwa esonweni (Amahubo 51:5). Lesimo sesono siyisono sempela, noma sibonakala sengathi akuwona umsebenzi wesono. Abantwana babeletha isono ngokona kuka-Adamu, ukuthi abantwana babeletha ukufa kuchaza khona ukuthi imiphumela yokona kuka-Adamu kwaba phezu kwabantwana.

Okwesithathu, uma umuntu ezosindiswa, uNkulunkulu okumele aqale yonke into ngokuthi amuvule amehlo bese emupha inhliziyi entsha ukuze akwazi ukwamukela ivangeli. Lokhu kuchazwe kabanzi ngezansi nasesahlakweni sesishagalolunye.

Isigaba seSine: Umsuka wesono kubantu

Zonke izono ezenziwa ngabantu zingumphumela wemvelo eyonakeleyo eyavela kubazali bethu bokuqala. Kuyisizathu esiphelele lesi esenza ukuba abantu bahlaie ebubini. Isono sibakhubazile, abanamandla, konke ukwenza kwabo kuphambene nakho konke okuhle.

uMathewu 15:19; KwabaseRoma 8: 7; KwabaseKolose 1:21; UJakobe 1:14.

Incazelo

Lesisigaba sichaza umuntu ngezindlela ezingathi ncamu. Izazi zezenkolo ziye zichaze lesisimo ngokuthi ***iNkohlakalo ePhelele (Total Depravity)***, basuke besho ukuthi yonke ingxenye yomuntu (imidlinzo, ingqondo nenhliziyi) yonakele. Akukho kumuntu okungathintwangwa isono. Ukwembatha isono ngokwemvelo kusho ukuthi yonke into ngomuntu ingcolile:

- Inhliziyi yakhe yimbi (Hezekeli 36:26, NgokukaJohane 3:20)
- Ingqondo nemicabango yakhe mibi (Thithu 1:15; Genesis 6:5)
- Intando yakhe yimbi (NgokukaJohane 5:40)

Ukusuka kulobubi nenkohlakalo yomuntu, kuqhamuka **ukukhubazeka ngokomoya** (*total inability*), la umuntu engakwazi kohona kwenzalutho elungileyo noma ukubuyisana noKristu ngokwakhe. Loku khubazeka ngokomoya kuzodingidwa kakhudlwana kwisahluko sesishiyagalalunye, esigabeni sesithathu. Ukungabi namandla okubuyisana noKristu kanye nenkohlakalo yomuntu, sikuthinta la ngoba kuyizihloko ezosondelene, esahlukweni sesishagalolunye kuzonikezwa isefinyezo.

Ukonakala komuntu kufundiswa ezindaweni eziningi emiBhalweni:

- Efesu 2:1-3 uchaza umuntu njengofile esonweni, ongaphansi kwmandla kaSathane. Isidumbu ke asinamphefumulo, namandla okwenza noma ngabe yini.
- KwabaseRoma 3:10-18 uchaza umuntu okulesisimo sokona nenkohlakalo. Akamazi uNkulunkulu; umufulathele; wonke amalunga akhe engcolile. Akekho ke okulesisimo ofuna uNkulunkulu.
- KwabaseKorinte bokuQala 2:14 sifundisa ukuthi umuntu wemvelo akakwamukeli okukaMoya; kuwubuwula kuyena. Zonke izitho nezinsiza zakhe zokuqonda zonakele ngendlela yokuthi okukaMoya akakuqondi. Loku kwehlulela akukho kahle-hle ebuhlakanini bakhe kodwa ikakhulukazi kusesimilweni, noma enhliziyweni yakhe. Ngokuba okwenyama kunaka okwenyama futhi akukuthobeli okukaNkulunkulu futhi kungekwenze (KwabaseRoma 8:7). Akanakuqonda okukaMoya ngoba uyamzonda uNkulunkulu futhi akamfuni. KwabaseRoma 1:18-21, ngokuba kuthe bemazi uNkulunkulu kodwa balutheka ezizindlweni zabo zamanga.
- Genesis 6:5 uNkulunkulu wabona ububi bomuntu nezizindlo zenhliziyoy yakhe ukuthi zimbi njalonjalo.
- KwabaseRoma 6 usifundisa ngokuthi umuntu ongavuswanga esonweni sakhe angekwazi ukwenza ukulunga.
- KwabaseRoma 8:7 usifundisa ngokuthi inhliziyoy nako konke komuntu wemvelo kukhonze okubi (okwenyama), futhi uthanda ubumnyama kunokukhanya (NgokukaJohane 3:19-20).

Kulesilesimo sikamoya, umuntu walahlekelwa ngawona wonke amandla okwazi ukwenza okuhle ngokwakhe. Umuntu angeye kuKristu ngokwakhe ngaphandle kokuba uBaba amudonsele kuye (NgokukaJohane 6:44-45, 64-65). Ukukholwa nokuphenduka kwabelwa abantu ngomusa (KwabaseFiliphu 1:29; 2 Thimothewu 2:25-26; Efesu 2:8-10). Umuntu kufanele amukele inhliziyoy entsha ukuze ahambe agcine izimiso zikaNkulunkulu (Hezekeli 36:26-27). Izazi zezenkolo zikubiza lokhu kwamukeliswa inhliziyoy entsha **ngokuvuswa** (ukuzalwa kabusha). Lesifundiso sokuthi umuntu akanawo amandla okuzenzela ngokwakhe kuphambene nefundiso esithola emabandleni namhlanje, lapho kufundiswa khona ukuthi “umuntu uqala azizamele ngokwamandla akhe bese uNkulunkulu engenelela ke ezimpilweni zethu”. Alikho iphutha elidlula leli.

Esahlukweni sesishagalolunye, esigabeni sesithathu sizocacisa kahle izinto ezintathu:

- Abantu banayo intando yabo, futhi babyisebenzisa (yize ingakhululekile),
- Abantu basakwazi ukwenza okuhle (kodwa loku akukuhle ngokoqobo ngoba akubhekisiwe kuNkulunkulu),
- Abantu basanesibophezelo sokwamukela ivangeli (noma engenawo amandla okukwenza ngokwakhe)

Isigaba sesiHlanu: Isono esisele nakwabakholwayo

Nakulabo abangabantwana bakaNkulunkulu, okusho ukuthi abagezwe ngokuSha, impilo yokona ikhona kubo uma besaphila lapha emhlabeni. NgoKristu lempilo ayinamandla uyingobile, wabathethelela nabo. Nokho lokukonakala nakhokonke okuvela kukho kuyisono uqobo lwaso.

UMshumayeli 7:20; KwabaseRoma 7; 18, 23-25; KwabaseGalatiya 5:17; 1 Johane 1:8

Incazelo

Lesisigaba sihlobene kakhulu nesahluko seshumi nantathu, lapho sikhuluma ngokungcweliswa. Okubalulekile nje la ukusho ukuthi nakuba abakholwayo sebephendukile bazalwa kabusha kodwa insila yesono iyasala, baqhubeka nokona. Lokhu kungubufakazi bokushiwo kwincwadi yabaseRoma 7:18-23 nakwabaseGalatiya 5:17. Kodwa umehluko okhona wokuthi, uma abantu sebezwe kabusha, ababe besaba yizigqila zesono nokungalungi. KwabaseRoma besiThupha kukhulunywa ngokuthi amakholwa akhululiwe maqondana nesono, bese beba ngabalungile, yize bengakabi ngcwele ngokuphelele.

Kusho ukuthi ke izimfundiso ezifundisa ukuthi amakholwa angcwele futhi awakwazi ukuwela esonweni zingamampunge.

Isahluko 7: Isivumelwano sikaNkulunkulu

Luningi ucwaningo, ukucabanga kanye nokubhala osekwenziwe eminyakeni embalwa edlule kuso lesi sihlokwana, konke lokhu bekwenziwa ngemizamo yokuthola ukuthi singenza kanjani ukuqondisisa izivumelwano uNkulunkulu azenzayo emlandweni wonke womhlaba. Kulombhalo amanye amagama ajwayelekile nabesetshenziswa emibhalweni emidala aguquliwe ukuze ofundayo acaciseleke kahle mayelana nalesi sihloko.

Lesisihloko sesifundiso ngezivumelwano sinenjula enkulu, ngenxa yobunzulu baso sizobhala lesi sahluko silandela indlela ethanda ukwahluka. Sizobeka uhlu lwezahluko ezintathu esinazo kwisiVumo sethu, ukuchazwa kwalezi zahluko ezintathu kuzobe sekusinika uhlaka esizosebenzela phezu kwalo ukwakha indlela yokuqondisisa kahle izivumelwano zikaNkulunkulu, lokhu sizokwenza ngokubuza imibuzo eqondene ngqo nohlaka lolo esizoluthola. Kanjalo asizukuphawula eceleni ngezigaba ezibhaliwe. Siyagqugquzela ukuthi izigaba zesiVumo zifundwe, izincazelo zona zisetshenziswe ukucacisa lapho kungaqondakalanga khona ezigabeni ezifundiwe.

Ngizobonga ku-Sam Waldron no-Greg Nichols, yibona abangisizile ekwenzeni uhlaka engizosebenzela phezu kwalo ekubhaleni kwami kulesi sahluko, noma-ke ngizosebenzisa ulwazi enginalo mayelana nalesi sihloko ukwenza izinguquko ezidingakalayo lapha nalaphaya.

Isigaba sokuQala, sesiBill nesesithathu: Izivumelwano

1. Kukhulu ukwahlukana okwenzeka phakathi kukaNkulunkulu nomuntu, noma ngabe umuntu wayephiwe ukuhlakanipha namandla anawo kungeke kwamenza azame ukuzibuyisela kuNkulunkulu ukuze uNkulunkulu amvuze ngalokho. Kodwa uNkulunkulu ngokuzithandela kwakhe ngokwamandla angawakhe ukwenzile lokhu kwayimpumelelo ngesivumelwane asenze yena.

UJobe 35:7, 8; ULuka 17:10.

2. Ngenxa yokuwela komuntu esonweni waze wazilethela isiqalekiso phansi komthetho kaNkulunkulu, uNkulunkulu ngokwesihawu somusa wakhe wazithandela ukuba aphe ukuphila enze isivumelwane somusa ngoJesu Kristu sokusindisa izoni. Akubhekile ukuba, bona bakholwe nguye ukuze basindiswe bazuze uMoya oNgcwele ongowabonke abakhethelwe ukuphila okuphakade ukuze bakwazi ukukholwa nokumphilela yena.

UGenesise 2:17; AmaHubo 110:3; uEzekiya 36:26, 27; uMarko 16:15, 16; uJohane 3:16; 6:44, 45; KwabaseRoma 3:20, 21; 8:3; KwabaseGalatiya 3:10.

3. Isivumelwane sikaNkulunkulu sambuliwe eVangelini kodwa siqala ngokwenzeka ekuthenjiswa kokusindiswa kukaAdam ngokwenzalo yowesifazane kuqhubeke njalo kusukela lapho kuze kube ukupheleliswa kwaso eTestamenteni eLisha. Insindiso yabakhethiweyo imi ngokwesivumelwane sokuhlangwa esenzeka phakathi kuka Y ise neNdodana. Kungesimiso sesivumelwane salomusa esadluliselwa kulolonke uzalo luka Adam, sokuthi bonke abazuze ukusindiswa banokuphila okuphakade. Kodwa isibusiso esasikuAdam engakaweli esonweni akusona esibenza bamukeleke kuNkulunkulu.

UGenesise 3:15; UJohane 8:56; IzEnzo 4:12; KwabaseRoma 4:1-5; 2 Thimothewu 1.9; uTitu 1.2; AmaHebheru 1:1, 2; 11:6, 13.

Incazelo

Kusukela ekuqaleni kuze kube manje ibilokhu iyinye indlela yokuthi abantu basindiswe, kule sahluko ibizwa ngokuthi isivumelwano somusa. Lokhu kwenzeka ngokukholwa nguKristu, kungengemisebenzi. Encwadini yabaseRoma, emva kokufakaza ukuthi abantu basindiswa ngokukholwa nguKristu ngaphandle kwemisebenzi yomthetho (kwabaseRoma 3). uPawulu usibonisa ukuthi uDavide no Abrahamama nabo basindiswa ngokukholwa ngaphandle kwemisebenzi (kwabaseRoma 4:3,6,23). UAbrahama waphila ngaphambi kokubekwa kwesiVumelwano esiDala no-Israeli nesabekwa ngoMose, uDavide yena waphila ngaphansi kwesiVumelwano esiDala. Lokhu kufakazela ngokusobala ukuthi ngaphambi kwesiVumelwano esiDala nangesikhathi saso abantu bebesindiswa ngendlela efanayo nalabo abakwesiVumelwano esiSha. Ngamanye amazwi, uwodwa nje-vo umyalezo wevangeli, futhi ubulokhu ufana kusukela emandulo, nokho-ke lomylezo obulokhu uya ngokucaca ngokuzambula kukaNkulunkulu ekuqhubekeni kwesikhathi. Lokhu kufakazelwa nawukuthi iTestamente eLisha lithi ivangeli lashunyayelwa ku-Abrahama (kwabaseGalathiya 3:8), nokuthi u-Abrahama walubona usuku lukaKristu futhi wajabula (ngokukaJohane 8:56) futhi abantu bakwiTestamente eliDala balizwa ivangeli (kumaHeberu 4:2).

Umbuzo ozolandela kulabo abafundayo ilowo wokuthi; ngabe abantu abazalwa kusukela ku-Adamu kwaze kwaba kwiTestamente Elisha babesindiswa kanjani ngendlela yokukholwa nguKristu owayengekho ngesikhathi sabo? Kwazise laba bantu babengazi okuningi ngoKristu vele.

Zintathu izindlela esingabheka ngazo lombuzo, zona singasisiza sibe nokuqonda ukuthi iyiphi indlela uNkulunkulu ayeyisebenzisa ukusindisa abantu kwiTestamente eliDala.

- (i) KwiTestamente eliDala uNkulunkulu wanika abantu izethembiso nezithombe ezazibakhomba phambili kuKristu owayezakuza. Isibonelo yilezi:
 - a. KuGenesise 3:15 uNkulunkulu wathembisa ukuthi iNzalo/iMbewu yowesifazane iyakuchoboza ikhanda likaSathane.
 - b. Inyoka yethusi ehlane yabe iyisithombe sikaKhristu esiphambanweni (ngokukaJohane 3:13-14)
 - c. Igazi lePhasika labe liyisithombe segazi likaKristu elabe lizosibekela izono (1 kwabaseKorinte 5:7). Kanjalo yonke imihlatshelo ekwiTestamente eliDala yabe ikhomba umhlatshelo onguKristu.
 - d. AbaProfethi bakwiTestamente eliDala bakhuluma ngoMesiya obezakuza (bheka isibonelo ku- Isaya 53)
 - e. Nakisisa ukuthi ziningi izinto ezicashunwe kwiTestamente eliDala kwabaseRoma 10:10-13. Emva kwalokhu uPawulu kwabaseRoma 10:14-21 usivezela ukuthi ivangeli lashunyayelwa kumaJuda, nokho awalikhawanga.
- (ii) KwiTestamente eliDala umthetho wadlala indima enkulu ekukhombiseni abantu ukuthi bayizoni kangakanani (kwabaseGalathiya 3:19-25), kanjalo wawubakhombisa ukuthi banesidingo soMsindisi.

(iii) UMoya ongcwele nguyena owavula amehlo kulabo ababengabakhethiweyo kwiTestamente eliDala, ukuze baqonde, babone futhi bakholwe nguMesiya obezakuza, bekholwa yilezi zethembiso, izithombe neziprofetho ngaye. Lendlela ifana ncamashi neyabakhethiweyo bakwiTestamente eliSha. UNkulunkulu kumele avule inhliziyi yezoni ukuze zikholwe. Ngenxa yokuthi abantu bafike ngenxa yezono (kwabase-Efesu 2:1-3), abanakukwazi ukulamukela bakholwe yivangeli ngokwabo ngapahandle kokuthi uNkulunkulu abadonsele kulo (ngokukaJohane 6:44, 65). Abantu bephuphuthekisiwe futhi beyizigqila zesono (ngokukaJohane 8:34; 1 kwabaseKorinte 2:14; 2 kwabaseKorinte 4:3-4). Ngalokhu kudingekile ukuthi uNkulunkulu anike abantu izinhliziyi ezintsha ezikwaziyo ukuphendula ubizo lukaNkulunkulu ngothando nangokulalela (kuHezekile 36:26-27; Kwizenzo 16:14).

Indlela kaNkulunkulu yensindiso (ivangeli) ibilokhu yambulwa ngokuqhubekayo kusukela ku-Adamu kwaze kwafika uKristu ngezivumelwano ezinhlobonhlobo, lapha singabala isiVumelwano sikaNowa, sika-Abrahama, sikaMose kanye nesiVumelwano sikaDavide. Isibonelo nje kungaba yilokhu esike sakubalula ngaphambilini ukuthi kunesithembiso seNzalo/iMbewu kuGenesise 3:15. Umkhumbi ngesikhathi sikazamcolo kwabe kuyisithombe sikaNkulunkulu ehlanga abantu. IsiVumelwano sikaDavide sathembisa uMesiya obezovela kwisizukulwane sikaDavide. Ekugcineni kwakho konke ivangeli lambulwe ngokupheleleyo kwisiVumelwano esiSha. Zonke-ke lezi zivumelwano zabe zingezomusa, zenzelwe ukwembula uKristu kulabo abakhethiweyo.

Omunye umbuzo obalulekile owokuthi; uma isiVumelwano esiDala sabe singesomusa kungani iTestamente EeliSha likhulume ngaso ngamagama agxekayo? Isibonelo nje, 2 kwabaseKorinte 3:7-9 isivumelwano esidalo kukhulunywa ngaso siyinkonzo yokufa. KumaHeberu 8 sivezelwa ukuthi uNkulunkulu wenza isiVumelwano esiSha ngoba esiDala sabe sigugile futhi sisoleka (kumaHeberu 8:6-9). kumaGalathiya 4:24 isiVumelwano esiDala sibizwe ngokuthi yisivumelwano sobugqila.

Inkinga ngesiDVmelwano esiDala kwakungasona isivumelwano qobo lwaso, kepha kwakungabantu ababengaphansi kwaso. Laba bantu babeyizoni, njengabo bonke abantu, izinhliziyi zabo zazifile futhi zinobutha noNkulunkulu (kwabaseRoma 8:7). Ngalokhu, noma esiphi isivumelwano esidinga abantu abafileyo nabazonda uNkulunkulu ukuthi bamthande futhi bahambe ngezimiso zakhe sasivele sizohluleka. Kubalulekile ukuthi siqonde ukuthi isivVmelwano esiSha sasinesisombululo salenkinga, ngokunika bonke abantu bakaNkulunkulu izinhliziyi ezintsha ezikwaziyo ukuthanda uNkulunkulu nokuhamba ngezimiso zakhe (kuJeremiya 31:31-34; kuHezekeli 36:26-27). Lokhu kusikhombisa ukuthi isiVumelwano esiDala kanye nesisha zabe zinemibandela. Noma kunjalo, ubukhulu besiVumelwano esiSha bulele ekutheni sona sabe sinezithembiso ezingcono, kwisiVumelwano esiSha uNkulunkulu uthembisa ukubapha abantu bakhe ukugcwaliseka kwemibandela yalesi sivumelwano.

Kukhona futhi umuzwa wokuthi isiVumelwano esiDala, nemithetho yaso eyabe idinga ukulandelwa ngokukhulu ukucophelela, sabe singumthwalo (kumaGalathiya 3:19-25, 4:19). Yonke lemithetho yemihlatshelo nemicimbi yabe ingenamandla okususa isono (kumaHeberu 10:1-4), kunalokho lezi zinto zabe ziyisikhumbuzo sokuthi sikhona sona isono, futhi siyawudinga umhlatshelo. Ngalendlela-ke lemithetho yabe ingumthwalo. Kanjalo-ke isiVumelwano esiSha siletha inkululeko, kwazise imithetho yesiVumelwano esiDala nokusebenza kwaso kwaphelelwa yisikhathi, kunjalo kwadlulwa kuso lapho kumiswa isiVumelwano esiSha (kumaGalathiya 5:1)

Noma kunjalo-ke, amakholwa akwiTestamente eliDala (abasebenezhliziyi ezintsha) babewuthokozela umthetho kaNkulunkulu (amaHubo 1:1-3). Kungabe siphambana neBhayibheli

uma singathi kunento eyabe inephutha emthethweni kaNkulunkulu, kwazise umthetho uyisibuko esisivezela ubunjalo besimilo sokulunga kukaNkulunkulu.

Izifundo ezibaluleke kakhulu kule sahluko ilezi:

- Seloku yaba yinye indlela yokusindiswa kusuka emandulo nakuzo zonke izivumelwano, ukukholwa kuKristu uJesu.
- UKristu wambulwa ngokuqhubekayo ezivumelwaneni ezahlukene, kuze kufika esiVumelwaneni esiSha, esambula uKristu ngokupelele.
- UMoya oNgcwele, ezizukulwaneni ezahlukahlukene, wavula amehlo alabo abakhethiweyo, ukuze “babone” uKristu kuloko okwakwambuluwe kubona ukufika kuleso sozukulwane.
- IsiVumelwano esiDala, yize sasinomusa kolunye uhlangothi, kodwa sasingaphansi kwalesi esisha ekutheni sasingaqinisekisi ukuthi zonke izidingo zesivumelwano ziyaku fezekiswa kubona bonke abantwana bakaNkulunkulu.

Isahluko 8: UKristu uMlamuleli

Isigaba sokuQala: munye umlamuleli oqcotshiwe phakathi kuNkulunkulu nomuntu

UNkulunkulu wamketha wamgcoba uKristu iNdodana ezelwe yodwa ngokesivumelwane abasenzayo ukuba uKristu abengumlamuli phakathi kukaNkulunkulu nomuntu ukuze kufezeke icebo likaNkulunkulu alimisileyo. Wammisa futhi abe ngumProfethi, uMpristi, iNkosi noMsindisi neNhloko yeBandla lakhe, futhi abe yindlalifa yakhokonke nomaHluleli womhlaba.

Emaphakadeni uNkulunkulu wayinika iNdodana labo ababezobangabayo, neNdodana-ke ngokwesikhathi esimisiweyo — okusho ukuthi hhayi emaphakadeni — yabahlenga yababiza yabalungisisa, yabangcwelisa ukuba ibangcwelise.

AmaHubo 2:6; Ulsaya 42:1; 53:10; ULuka 1:33; UJohane 17:6; IzEnzo 3:22; 17:31; KwabaseRoma 8:30; Kwabase-Efesu 1:22, 23; AmaHeberu 1:2; 5:5, 6; 1 uPetro 1:19, 20.

Incazelo

Umsebenzi kaJesu Kristu njengo Mlamuli noMsindisi ungena ngaphansi kwesivumelwano esaba phakathi kukaNkulunkulu noKristu. Isivumelwano ngokweBahyibheli isiVumelwano esifungelwe (Duteronomi 4:31; Hezekeli 16:8). INkosi uJesu waba isikhonzi esikhethiweyo kusukela kwiTestamente eliDala (bheka Isaya 42:1 no Mathewu 12:18-21), wakhethwa waba uMphristi ngesivumelwano esifungelwe (kumaHeberu 7:21-22). Loku kubaluleke kakhulu ngoba kusivezela uzimisela kukaNkulunkulu ngokusindisa abantu bakhe, kanye nesiqiniseko sesiphetho sakho – iNkosi uJesu izophumelela. UNkulunkulu akasoze ashintshe noma aphule isivumelwano asimisileyo noKristu. Lokhu kunikeza ikholwa isiqiniseko, sokuthi insindiso ayivelanga ngokwethembeka kwalo kuNkulunkulu, kodwa ngokwethembeka kwakhe esivumelwaneni abanaso noJesu Kristu ukusindisa abantu bakhe.

UMlamuleli umuntu ongumxolelanisi phakathi kwabantu ababili abaxabene base beqhelelana kakhulu. INCwadi eNgcwele ikubeka kube sobala ukuthi uJesu Kristu nguye yedwa uMlamuleli, nokuthi labo abaxabene uNkulunkulu nomuntu (1 Thimothewu 2:5). Okubalulekile okushiwo incwadini ka 1 Thimothewu 2:5, ithi munye umuntu, (“uJesu Kristu engumuntu”), ichaza ukuthi uJesu wathabatha isimo somuntu waba uMlamuleli, ngaphambilini wayengeyena uMlamuleli kodwa enguNkulunkulu uqobo.

Yawenza kanjani lomsebenzi wokuba uMlamuleli iNkosi uJesu Kristu? IsiVumo sichaza lomsebenzi wokuxhumanisa, ngokwezikhundla zakhe zobuPhrofethi, ubuPhristi kanye nobuKhosi. Isigaba seshumi ngezansi chaza kabanzi ngalezizikhundla nemisebenzi eqondene nazo, nokuthi zihlobana kanjani noMlamuli. Okwamanje konke eifisa ukukubalula ukuthi iBhayibheli likhombisa lezizikhundla njengezikhundla zika Kristu (enguMphrofethi – Izenzo 3:22; uMphristi –kumaHeberu 5:6; eyiNkosi noMsindisi –Amahubo 2:6).

Okokugcina, kulesigaba siyacaciselwa ukuthi obani labantu abalamulelwa uKristu. Ichaza labantu njengalabo uNkulunkulu abanikela kuyo iNdodana. Ngamanye amazwi kukhona abantu uNkulunkulu abakhethela ukuba iNdodana ibasindise. Isigaba sesihlanu ngezansi sichaza kahle ukuthi uKristu akayena uMlamuleli wabo bonke abantu kulomhlaba, kodwa owalabo kuphela abakhethwa uNkulunkulu emaphakadeni. Kulesisigaba sizothinta amaphuzu amabili. Elokuqala, ukuthi lesisifundo

sihambisana nemfundiso yesiVumo (kanye neyeBhayibheli). Isahluko sesithathu siyasho ukuthi uNkulunkulu wakumemezela ukusindiswa kwabakhwathiwe. UKristu wasigcina lesisimemezelo njengoMlamuleli ngokusindisa labo ababekhethiwe. Elesibili, incwadi eNgcwele ikhuluma ngalabo abanikelwe kwiNdodana ukuba ibahlele.

- Bonke labo abanikelwe kuKristu beza kuye uKristu bese bevuswa ngosuku lokugcina (bheka ngokukaJohane 6:37-39). Kuyacaca ukuthi ayi bonke kodwa labo abakhethiwe, ngoba siyazi baningi abaya ekubhujisweni (ngokukaMathewu 7:13).
- Izimvu, lezo uMalusi adela ukuphila kwakhe ukuze zingabhubi (ngokukaJohane 10:11, 15, 27-28), ilabo uYise abanikezela kwiNdodana yakhe (ngokukaJohane 10:29)
- uKristu wabanika ukuphila okuphakade bonke labo ayenikwe uYise (ngokukaJohane 17:2). Kubo uKristu wabapha igama likaYise (uNkulunkulu), ukuze nabo bagcine iZwi lakhe (ngokukaJohane 17:6). Okubalulekile uKristu ukhulekela kuphela labo abanikiwe uYise bengabakhe, akakhulekeli wonke umuntu (ngokukaJohane 17:9).

Lokhu kuchaza ukuthi umsebenzi kaKristu wokuba uMlamuleli owalabo kuphela uNkulunkulu abakhethile wabanikela kwiNdodana ukuba izobahlenga kulomhlaba. Lokhu kuchazwa kabanzi kwisahluko sesihlanu.

Isigaba sesibili: ubuNtu bukaKristu

Lowo ongcwele owenza umhlaba nobusayo kukho konke nozinto zonke Zimi ngaye, zonke zidalayo nguye oyiNdodana kaNkulunkulu, oyisiqu sesibili ebuthathwini obungcwele bukaNkulunkulu. UnguNkulunkulu uqobo uNkulunkulu ongunaphakade, ongukukhanya kwenkazimulo kaYise eyingqikithi yobuyena, uBaba futhi alingana naye.

Nguye okwathi ngesikhathi esimisiweyo wathabatha isimo somuntu nakhokonke ubuthakathaka bakhe ngaphandle kokwenza isono.

Intombi uMariya yamkhulelwa ngesu elimisiweyo nguMoya oNgcwele engowesifazane wesizwe sakwaJuda, uMoya oNgcwele wehlela phezu kwakhe kwathi amandla kaNkulunkulu ophezukonke amsibekela. Njengokusho kwemibhalo ukuthi wayengowenzalo yowesifazane wesizukulwane sika Abraham noDavide.

Ngalesisenzo kwenzeka ukuba izimo ezimbili eziphelele nezehlukene, ubuNkulunkulu nobuntu benziwa babamunye eMntwini oyedwa, zingazange zixutshwe noma zihlanganiswe zenziwe isimo esisodwa. Ngalo-ke iNdodana kaNkulunkulu manje inguNkulunkulu uqobo kanti futhi ingumuntu uqobo, kepha kube kunguye uKristu umlamuli phakathi kukaNkulunkulu nomuntu.

UMathewu 1:22, 23; ULuka 1:27, 31, 35; UJohane 1:14; KwabaseRoma 8:3, 9:5; KwabaseGalatiya 4:4; I Thimothewu 2:5; AmaHeberu 2:14, 16, 17; 4:15.

Incazelo

Lesigaba sihesinye sezibucayi kunazo zonke kulesisivumo ekucaciseni imfundiso ngobuNtu bukaKristu nasekuvikeleni lesifundiso ezimfundisweni zamanga eziqubukile emakhulukhulwini eminyaka adlule. Sizothinta lawo maphuzu abaluleke kakhulu ngalemfundiso.

Okokuqala, lesisigaba siqinisekisa ubuNkulunkulu bukaKristu kanye nokulingana kwakhe noNkulunkulu uYise. Isahluko sesithathu, siyikhombisile lemfundiso, singeke sisayiphinda lana.

Okwesibili, iNdodana yathatha isimo sobuntu, ngamandla kaMoya oyiNgcwele. INkosi uJesu Kristu waye, futhi usengumuntu ngokuphelele. Wayenemvelo yomuntu njengabo bonke abantu (ngaphandle kokwenza isono –kumaHeberu 4:15, 7:26). Ngenxa yaloku, ukuzalwa kwakhe intombi uMariya kuyisifundiso esibalulekile. Ukuba iNkosi Jesu yazalwa ngokwemvelo nokwejwayelekile, ngabe wazalwa embethe isono njengabantu bonke. Ukuzalwa ngoMoya oNgcwele nentombi uMariya kwenza ukuba uKristu azalwe nemvelo nesiqu somuntu (kodwa engayamukelanga imvelo yesono), kodwa abe uNkulunkulu ngokuphelele.

Kungubufakazi okusobala beBhayibheli ukuthi iNkosi uJesu wayengumuntu:

- Walamba (ngokukaMathewu 21:18)
- Wakhula emseni nasekuhlakanipheni (ngokukaLuka 2:52)
- Wakhala izinyembezi (ngokukaJohane 11:35)
- Wabasosizini (ngokukaLuka 22:44)
- Wayekhuleka (ngokukaMarku 1:35)
- Walingwa ngusathane (ngokukaMathewu 4:1)

ITestamente eliDala encwadini kalsaya 53:3 laphrofetha ukuthi uMesiya uyakuba ngumuntu. INkosi uJesu wayezazi naye ukuthi ungumuntu futhi ezibiza ngomuntu (ngokukaMathewu 4:4; ngokukaJohane 8:40). NeTestamente eliSha liyakuqinisekisa lokhu ukuthi waba umuntu (Izenzo 2:22; Izenzo 17:31; 1 Timothewu 2:5). Ukubaluleka kwaleliqiniso kuyagcizelelwa kwisiVumo: “yingakho ifanele ukuwenza kahle wonke umsebenzi wokuba nguMlamuli kanye nesivikelo”

UGrudem ugcizelela loku okulandelayo mayelana nokubaluleka kobuntu buka Kristu ekufezeni lesikhundla sokuba uMlamuleli. Kwakumele abe ngumuntu ukuze:

- Asimele ngokulalela nokuhlonipha (KwabaseRoma 5:18-19)
- Abe umhlahlelo endaweni yethu (kumaHeb 2:16-17 no Heb 10:15-16)
- Akwazi ukuzwelana nathi njengo MPristi umkulu osinxuselayo (kumaHeberu 4:15-16)

Njengomuntu iNkosi uJesu Kristu uphinde abe:

- isibonelo sempilo nenkambo yokuKristu (1 Johane 2:6 no 1 Petru 2:21)
- umzekelo wemizimba yethu kamoyo ezovuswa, uKristu wavuswa kuqala (1 KwabaseKorinte 15:23 na 1 KwabaseKorinte 15:42-44), thina sizolandela.
- Owokuqala ukufeza icebo likaNkulunkulu lokuthi umuntu abuse phezu kokudaliweyo (kumaHeberu 2:8-9 no nokukaLuka 19:17-19).

OkwesiThathu, kuKristu kunezimo ezimbili, esobuntu kanye nesobuNkulunkulu. UbuNkulunkulu bakhe abuzange “behliswe” noma abe ingxube yomuntu noNkulunkulu. Nobuntu bakhe futhi nabo “abukushulwanga” banezezela ngobuNkulunkulu. INkosi uJesu inguNkulunkulu uqobo, aphinde abe ngumuntu uqobo, ngasikhathi sinye, ngalendlela uhlukele yena yedwa. Ebuntwini bakhe, iNkosi uJesu wayedunyiswa njengoNkulunkulu (ngokukaJohane 20:28), futhi enezici zobuNkulunkulu (ngokukaJohane 8:58). Yiko iBhayibheli likwazi ukuthi *uNkulunkulu wachitha igazi lakhe* (iZenzo 20:28), lokho okwakungeke kwenzeke ukube uJesu azange athathe isimo somuntu. Ngokufanayo, umbhalo uyakwazi ukuthi kuKristu *kuhlala kuye ngokomzimba ukugcwala konke kobuNkulunkulu* (kwabaseKolose 2:9).

Ezinye zezimfundiso zamanga mayelana nobuNtu bukaKristu:

- INkosi uJesu wadela ubuNkulunkulu mhlazane ethabatha isimo sobuntu (kuthathelwe ekuqondeni okuyiphutha kuka yabaseFiliphi 2:5-7). Ngamanye amazwi bathi waba ngaphansi kukaNkulunkulu. KuFiliphi 2:5-7, uthi wazidela wathabatha isimo senceku, enziwe ngomfanekiso wabantu. uWarfield uthi ukube Kristu wahlukana nobuNkulunkulu bakhe ngabe akabanga uye uqobo kodwa ngabe waba okunye.
- uKristu wathabatha umzimba womuntu, kodwa ayi imvelo yomuntu. Okuchaza ukuthi ubuNkulunkulu bakhe baba semzimbeni njengomuntu. Kodwa ukube akabanga njengomuntu uqobo angabe akushiwo ukuthi wakhula ekuhlakanipheni nasemseni kaNkulunkulu (ngokukaLuka 2:52). UbuNkulunkulu bakhe babuphelele kungadinge kukhula.
- UKristu waweziqu ezimbili kumuntu munye. Lokhu kuchazwa ngezansi.
- UKristu unesimo, noma imvelo eyodwa entsha, eyingxube yobuntu nobunkulunkulu, kuKristu eyedwa. Kwabanesimo esisha kuKristu, isimo sobuntu nesikaNkulunkulu. Kuthiwa lesisimo esisha singaphansana kobuNkulunkulu, kodwa singaphezulu komuntu. Kodwa ubufakazi beNkosi uJesu uqobo lwakhe buthi ungumuntu uqobo (ngokukaJohane 8:40), kodwa futhi unguNkulunkulu owayekhona nasemaphakadeni (ngokukaJohane 8:58).

Okwesine, nakuba kunemvelo embili kuKristu kodwa akakho ziquzibili noma muntu-imbili – ungumuntu munye onezimo ezimbili. Lokhu singakukhombisa kalula, ngokuthi iBhayibheli likhuluma ngoKristu njengo muntu oyedwa (“mina” hhayi “thina”, okanye “yena” hhayi “bona”).

Okwesihlanu, ukuphika ubuNkulunkulu kanjalo nobuntu obuphelele bukaKristu imbuka, imfundiso yamanga (1 ngokukaJohane 4:3; 2 ngokukaJohane 1:7; 1 ngokukaJohane 2:23).

Okwesithupha, kulesigaba kuthiwa uKristu nguye kuphela uMlamuleli, loku kuchaza ukuthi kuyiphutha okufinduswa AmaRoma aKatholika uma ethi uMariya naye uMlamulikazi. Lokhu akulona iqiniso. uMariya uqobo naye wayeyisoni edinga uMsindisi noMlamuli (ngokukaLuka 1:47), bheka kwlesigaba sesishagalolunye ngezansi.

Isigaba sesiThathu: uwulungele umsebenzi wokuba uMlamuleli

Lezizimo ezimbili, ubunkulunkulu nobuntu buhlanganiswe kanjalo, kumuntu munye, iNdodana kaNkulunkulu yahlukaniselwa, yagcotshwa nguMoya oNgcwele ngokungenamkhawulo. Ngokuba futhi kuyo kukhona yonke ingcebo yokuhlakanipha nolwazi. Inakhokonke lokho okuthokozisa u Yise, ingcwele, imnene, ayinasono igcwele umusa neqiniso. Yingakho ifanele ukuwenza wonke umsebenzi wokuba ngumlamuli kanye nesivikelo. Akazenzelanga lomsebenzi ngokwakhe kodwa wathunywa nguYise. UYise wamembathisa ngamandla okwahlulela nokuba akwenze phezu kwakhokonke okukhona.

AmaHubo 45:7; UMathewu 28:18; UJohane 1:14, 3:34; 5:22, 27; IzEnzo 2:36; 10:38; KwabaseKolose 1:19; 2:3; AmaHeberu 5:5; 7:22, 26.

Incazelo

Indodana yomuntu, enguNkulunkulu iphinde ibe umuntu, ogcwalisiwe ngoMoya yalungiselelwa, yahlonyiswa uNkulunkulu ukuze ikwazi ukufeza isikhundla nomsebenzi wokuba uMlamuleli. Lokhu

kuchaza ukuthi njengoMlamuli, uKristu wakwazi ukufeza konke ayebekelwe khona ukuba akwenze. Kuphinde kuchaze ukuthi bonke ayenikezwe bona nguNkulunkulu wababuyisela kuNkulunkulu ngokufa kwakhe, futhi ngosuku lokuphela uyakubahlenga ezulwini. Ngakho-ke isiVumo kanye neBhayibhela asifundisa lokhu:

- Ukufa kukaKristu esiphambanweni kwaphelelisa kwawenza umsebenzi owawumisiwe kulabo abakhethiwe (inhlawulo yokufa kwakhe yayanele ukuhlanza zonke izono zabakhethiwe, kodwa yayinganele ukufinyelela kubo bonke abantu). Bheka esigabeni sesihlanu ngezansi. Uma uKristu wayezele ukuba uMlamulile wabobonke abantu kusho ukuthi wahluleka, okungabe kusho ukuthi wayengawulungele umsebenzi ayewumiselwe.
- Labo uNkulunkulu ababizele insindiso uyabalondoloza kuze kube sekugcineni aze ebangcwelisa ezulwini – angeze babhubha (ngokukaJohane 10:28, nesahluko 17 wesiVumo). Uma abanye balabo abafelwa uKristu begcina ngokuduka, kusho ukuthi uKristu wehluleka njengo mlamuleli, wayengawulungele umsebenzi.

Isigaba sesine: Ukufezwa komsebenzi wokuba uMlamuleli

Ngokuzimisela okukhulu iNkosi uJesu wasithatha isikhundla sokubanguMlamuli. Wavuma ukuba abengaphansi komthetho kaNkulunkulu ukuze lomsebenzi awenze, yebo, wawenza ngokulalela okuphelele. Wajeziswa, wahlushwa ngalokho okwakufanele thina ngokuba wathwala izono nesiqalekiso ngenxa yethu. Wezwa ubuhlungu emoyeni wakhe nasezimbeni wakhe okungaphezu kokuqonda kwethu. Wafa ngokubethelwa esiphambanweni, kodwa umzimba wakhe awuzange uzwe ukubola. Ngosuku lwesithathu wavuka ngawolowomzimba ayehlushwe ekuwo. Ngawo lowomzimba wenyukela ezulwini lapho ehleli ngakwesokunene sikaYise enxusela labo abangabakhe. Ekupheleni komhlaba uyakubuya ezohlulela abantu nezingilosi.

AmaHubo 40:7, 8; uIsaya 53:6; uMathewu 3:15; 26:37, 38; 27:46; uMarko 16:19; uLuka 22:44; uJohane 10:18; 20:25, 27; IzEnzo 1:9-11; 10:42; 13:37; KwabaseRoma 8:34; 14:9, 10;

1 kwabaseKorinte 15:3, 4; 2 kwabaseKorinte 5:21; KwabaseGalatiya 3:13; 4:4; AmaHeberu 9:24; 10:5-10; 1 Petro 3:18; 2 Petro 2:4.

Incazelo

Lesisigaba sichaza umongo wevangeli, sifundisa ukuthi ukufa Kanye nokuvuka kwabafileyo kukaKristu kubalulile ekubuyisweni kwabantu kuNkulunkulu. Nanka amaphuzu abekiwe:

Elokuqala, ukufa kukaKristu kwakuwumhlatshelelo esikhundleni sabanye. Imihlatshelo yeTestamente eliDala eyayisikhomba emhlatshelweni onguKristu, nayo yiyihlatshwa esikhundleni sabonile (Levitikusi 16:20-22). Ezinye izindawo eBhayibhelini ziveza kube sobala ukuthi ukuthi ukufa kukaJesu kwakusesikhundleni sabanye (Isaya 53:6, 12; KwabaseGalatiya 3:13; kumaHeberu 9:28; 2 KwabaseKorinte 5:21; 1 Petru 2:24).

Elesibili, ukuhlushwa nobuhlungu uKristu adlula kubo ngenxa yethu wabuzwa emzimbeni nase nyameni yakhe. Lenkolelo ethi emva kokufa kukaKristu wadlulela esihogweni, wahlushwa uSathane ukuze asikhokhele amacala ethu, akusilo nakancane iqiniso futhi akuhambisani nemiBhalo. Ukuxolelwa kwezono kuhlale kumatani noma *nokufa* kwakhe, nomnikelo *womzimba* wakhe kanye nokuchitheka kwegazi lenyama yakhe (KwabaseRoma 3:25; 5:6; Efesu 2:13; 1 Joh 1:7). Mhlawumbe

kuyinto ephawulekayo ukuthi noPawulu uma efinyeza ivangeli likaKristu usebenzisa lamazwi, “uJesu Kristu, lowo obethelwe esiphambanweni” (1 KwabaseKorinte 2:2).

Elesithathu, imiBhalo ikhuluma ngokuvuka kwenyama, nofakazi abazibonela ngawabo amehlo ukuqinisekisa isimangaliso sovuko (ngokukaLuka 24:36-43; ngokukaJohane 20:24-29). Bangingi futhi osolwazi kwezenkolo abafundisa ukuthi ukuvika Kwaku “ngokomoya” okuhambisana nenkolelo yabo yokuthi izimangaliso azikho. Lokhu kuphikisana nemfundiso ngokuphefumulelwa kemiBhalo nomongo wevangeli.

Isigaba sesiHlanu: Into ayifeza njengoMlamuleli

Ngokulalela kwakhe okuphelele umthetho kaNkulunkulu nangokuzinikela kwakhe, okwabakanye kuNkulunkulu okwabangumhlatshelo ngokoMoya waphakade; iNkosi uJesu ukufezile ngokugcwele konke okumi ngobulungiswa bomthetho kaNkulunkulu. UKwenzile ukubuyisana, wazuzela bonke abanikwé nguYise ifa laphakade embusweni weZulu.

UJohane 17:2; KwabaseRoma 3:25, 26; AmaHeberu 9:14, 15.

Incazelo

UKristu wenza umsebenzi njengo mlamuleli wabo bonke labo uBaba ayemnike bona. Ngamanye amazwi, wakhokhela, wahlenga labo abakhethiwe kuphela. Lokhu kusikhomba enhlawulweni eqondiswe kw bathile kuphela. Yize loku kukngaba into entsha kumaKristu amaningi namuhla, kodwa ziningi izizathu ezisekela loku emiBhalweni.

Izinhlobo eziningi zamaKristu, uma ushiya ngaphandle amaKhatholika, zinokuqonda okukhawula inhlawulo yokufa kukaKristu. Labo abangama Arminian bona babeka umkhawulo ekusebenzeni noma emandleni enhlawulo yokufa kukaKristu. Bathi bona umsebenzi kaKristu esiphambanweni awusindisi muntu, kodwa uvula ithuba lokuthi noma ubani emhlabeni angasindiswa. Ngako-ke ngokwabo uKristu wafela bonke abantu emhlabeni, kodwa ukufa kwakhe akunawo amandla okubasindisa bonke abafela, kodwa ngokusabalala, kufika kubobonke abantu.

Bese kuthi labo abazibiza ngokuthi bangama Kristu a-Reformed, bathi bona inhlawulo yokufa kukaKristu ifinyelela kuphela kulabo abakhethiwe. Ngamanye amazwi uKristu wahlenga abantwana bakhe kuphela ngomsebenzi wakhe wasesiphambanweni.

Umbuzo ke uthi iluphi uhlangothi oluhambisanayo nemiBhalo eNgcwele?

Lamaphuzu angenzansi azosikhombisa ukuthi imfundiso e-Reformed, ethi inhlawulo kaKristu yayanele kuphela labo abakhethiwe iyona efundiswa eBhayibhelini.

OkokuQala, okumiswe nguNkulunkulu akekho ongakuchitha (bheka Isaya 14:24-27; 46:9-10; Daniel 4:35). Ukube uNkulunkulu wayemise ukusindisa bonke abantu, bonke abantu ngabe basindiswa.

OkwesiBili, inhloso enkulu yokuthuma iNdodana yakhe emhlabeni kwakungokusindisa abantu, hhayi ukweletha ithuba lokusindiswa (NgokukaMathewu 18:11; 1 Timothewu 1:15; Thithu 2:14; Galathiya 1:4; Mathewu 1:21). Indlela ayikhetha yokufeza lelicebo kwakuyinhlawulo. Inhloso kwakuyinsindiso, indlela kwakuyisiphambano. Akekho umuntu ongakhetha icebo (isiphambano) alaziyo ukuthi ngeke

liphumelele. Ngamanye amazwi kungabazisa ubuhlakani bukaNkulunkulu uma kuthiwa wakhetha indlela eyayihlose ukusindisa wonke umuntu, ekugcineni kube ingxenye kuphela esindiswayo.

OkwesiThathu, iBhayibheli lihlale libabalula ngokukhethekile labo uKristu adela ukuphila kwaKhe ngabo: Izimvu zakhe, ibandla laKhe kanye nabantwana baKhe (ngokukaJohane 10:11,15; iZenzo 20:28). Qaphela kakhulukazi ngokukaJohane 6:39 no Johane 17:2, lapho uKristu egcizelela ukuthi injongo yakhe ukubahlenga labo angiphe bona ubaba.

OkweSine, umnikelo nokunxusa kukaKristu ezinye zezingxenye zomsebenzi wakhe wokuhlenga; enye ingxenye yemisebenzi yakhe ayikwazi ukubabanzi kunezinye izingxenye. Uma ekhuluma ngokunxusa kwakhe ubeka kucace ukuthi unxusela kuphela labo abakhethiwe (ngokukaJohane 17:9). Yini ke engadala ukuba afele wonke umuntu ebe eseshilo ukuthi ukhulekela kuphela labo abakhethiwe?

OkwesiHlanu, imfundiso yokuthi uKristu wafela wonke umuntu iholela ekutheni wonke umuntu uyohlengwa. Akukwazi ukuthi labo uKristu abachithela igazi lakhe baphinde balahlekelwe ukuphila kwabo ngenxa yezono zabo. Akunakuphikwa ukuthi labo bayowuthola umvuzo wokungakholwa njengoba:

- Abanye bengazange balithole ithuba lokuphika uKristu,
- Umbhalo uthi labo bayakuthola umvuzo wabo ngenxa yezono abazenze empilweni yabo, ayi kuphela ukungakholwa (kwabaseRoma 5:6-8). Abantu esihogweni bajeza ngenxa yezono zabo, ngakho kungeshiwo ukuthi uKristu waykhokha inhlawulo yezono zalabo bantu.

OkwesiThupha, uma uJohane 10:10-29, echazwa ngokuthembeka uyindawo ebalulekile neqavile yokuqinisekisa imfundiso ethi uKristu wafela abakhethiweyo kuphela. Lendinyana ihlukanisa abantu, ngezigaba ezithize, kukhona abayizimvu, kukhona abangabelusi abakhokhelwayo, kuphinde kube khona izimpisi. UKristu ubeka ngokusobala ukuthi udela ukuphila kwakhe ngenxa yezimvu.

OkwesiKhombisa, 2 Korinte 5:1-15 nabaseRoma 6:8 basifundisa ukuthi uma uJesu wafela bonke kusho ukuthi bonke bafile. Umsebenzi kaKristu wabayize. Kodwa iqiniso lithi, bonke labo abafa bekuKristu bayakuvuswa futhi. Ayikho enye indlela esingayibeka kahle ngayo ngaphandle kokuthi bonke labo uKristu abafela bayakusindiswa. Okuchaza ukuthi uKristu akafelanga wakhokha inhlawulo yabo bonke.

Izindinyana ezike zifundeke angathi zifundisa ukuthi uKristu wafela bonke (njengo Johane 3:16 no 1 Johane 2:2) zinencazelo ehambisanayo nemfundiso ye-Reformed Theology. Isibonelo nje, igama lesi Griki elithi “izwe” ezikhathini eziningi alichazi ukuthi “wonke umuntu” (bheka Johane 12:19)

Kodwa-ke, inhlawulo kaKristu singasho ukuthi ifinyelelela “ezweni” lonke ngalezizindlela:

- Yanele wonke umuntu.
- Ingasebenzela nanoma ubani. Ngamanye amazwi akukho okushodayo okungavimba ukuba nanoma ubani asinde ngayo.
- Ivuleleke kubo bonke.

Okokugcina, kubalulekile ukuqonda lokhu, ukuthi ngokungaqondakali uNkulunkulu, ufisa ukuba bonke abantu basindiswe. UNkulunkulu ukushilo kaningi ukuthi ufisa bonke abantu bahlengeke ngosuku lokugcina (Hezekeli 33:11; Johane 5:34; Mathewu 23:37), okuchaza ukuthi akazange akumemezele ukusindiswa kwabo. Lokhu kufanele sikuqonde njengothando jikelele, nothando olukhethekile lukaNkulunkulu. Ubathanda bonke abantu, futhi ufisa bonke basindiswe. Kodwa

ikakhulukazi labo abakhethile, ubathanda ngothando olukhethekile, wamemezela ukuthi uzobasindisa. Loku kuyingxenye yomdonsiswano okhona emiBhalweni, Phakathi kwentando kaNkulunkulu eveziyo, naleyo ntando yaKhe efihliwe. UNkulunkulu uyala wonke umuntu ukuba ahloniphe imiyalo yaKhe (intando eveziwe), kodwa akabaniki bonke abantu umusa wokuyihlonipha (intando efihliwe).

Isigaba sesiThupha: uKristu uMlamuleli, uhlobana kanjani nabazalwane beTestamente eliDala?

UKristu wayikhoka intengo yokuhlenga kwakhe emveni kokuzalwa kwakhe emhlabeni, kodwa amandla omsebenzi wokuhlenga kwakhe afinyelela kubo bonke abakhethiweyo bakhe kuzozonke izizukulwane ezikhona emhlabeni kusukela ekuqaleni. Lokhu kwaphelela kwafezeka ngezithembiso, nangomzekeliso nemihlatsheo embuleka kuyo, eyayisibonakaliso sakhe owayezoba yinzalo yowesifazane, eyayizokuchoboza ikhanda lenyoka (uSathane) futhi abeyiwundlu elahlatshwa selokhu kwasekelwa umhlaba. Njengalokhu enguKristu onguye izolo, nanamuhla, naphakade.

I kwabaseKorinte 4:10; AmaHeberu 4:2; 13:8; 1 Petro 1:10, 11; IsAmbulo 13:8.

Incazelo

Lesisigaba sichaza ukuthi nakuba uKristu ahlatshwa waba umnikelo ekuqaleni kweTestamente eliSha, kodwa nalabo ababekholwa eTestamenteni eliDala, nabo basindiswa ngomhlatshelo wakhe. Lokhu kwenzeka ngokukholwa kwabo ezithembisweni zikaNkulunkulu ngoMesiya owayezokuza. Ezinye zezithembiso zazinikezelwa ngokuqondile eTestamenteni eliDala (njengo Isaya 53), kodwa kwezinye umsebenzi kaKristu wambulwa noma wethulwa emihlatshelweni.

Kulokhu, kubalulekile ukuqonda ukuthi seloku kwabakhona indlela eyodwa kuphela yensindiso, leyo ndlela eyokukholwa kuJesu Kristu ngomusa (buka isigaba 7). Lokhu sikubona kahle kwincwadi yabaseRoma. KwabaseRoma 3:21-26, lapho uPawulu esinikeza khona ivangeli: insindiso ingokukholwa kuJesu ngomusa. uPawulu uyaqhubeka nokuphawula ukuthi uAbrahama noDavide balungisiswa ndlelanye ngokukholwa (KwabaseRoma 4:1-9). Incwadi engcwele iveza ukuthi ivangeli lashunyayelwa kuAbrahama (Gal 3:8), wabona inkazimulo kaKristu (ngokukaJohane 8:56). Loyo okwakukholelwaya kuye, ongeMesiya, wambulwa ngokuya ngokwanda eTestamenteni eliDala, kwaze kwaba usevezwa ngokuphelele njengoKristu kwelisha.

Isigaba sesiKhombisa: Zisebenzisana kanjani lezimo ezimbili ezikuKristu

UKristu njengomlamuli phakathi kukaNkulunkulu nabantu usebenza ngokwezimo zakhe ezimbili, leso sobuNkulunkulu naleso sobuntu, enza lowomsebenzi ofanele enjengoNkulunkulu naleso engumuntu. Kodwa ngenxa yobuNkulunkulu ngokobukanye besiqu sakhe imibhalo iyona esihlaziyeleyo ngalokho akwenzayo noma engumuntu kodwa kukhombisa ukuthi unguNkulunkulu.

UJohane 3:13; IzEnzo 20:28.

Incazelo

Lesisigaba sisiziz ukuchaza izindinyana ezifana neZenzo 20:28 lapho kuthiwa khona uNkulunkulu wachitha igazi lakhe. UNkulunkulu unguMoya (ngokukaJohane 4:24), akanawo umzimba. Kwakungu mzimba kaKristu lowo owahlatshwa. Kodwa ngenxa yokuthi uKristu wayesimweni somuntu, siyakwazi ukuthi sithi uNkulunkulu wachitha igazi. Lokhu kuphinde kususize ukuthi sichaze izindinyana ezifana noMarku 13:32, la esibona khona ukuthi kunezinto iNdodana eyayingazaziyo. Lokhu kukhuluma ngesimo sobuntu sikaKristu.

Isigaba sesiShagalombili: ukwenza umsebenza wensindiso

UKristu, nguyena oletha ukusindiswa nokuhlengwa okuphakade phezu kwalabo akuzuzele bona. Umsebenzil wokunxusa uwenzela bona. Uzihlanganisa nabo ngoMoya wakhe, kuthi imfihlakalo yensindiso abambulele yona eZwini nangalo iZwi. Uyababonisa ukuze bakholwe, balalele, futhi ababuse ngalo iZwi noMoya wakhe ezinhliziyweni zabo. Uyabanqobela izitha zabo ngokwamandla nokuhlakanipha kwakhe, esebenzisa amasu nezindlela zakhe ezimangalisayo, ezinokuvumelana okuphakemeyo nezindlela zakhe ezingaphenyekiyo zokuhlela kwakhe okumi phakade. Konke lokhu kuzenzekela ngokobukulunkulu bakhe obuya ngokomusa wakhe, wobukhosi ongenamigomo obekelwe yona, futhi kungekho lutho oluhle kwabakhethiweyo alubonile ngaphambili olungabenza bafanele lokhu.

AmaHubo 110:1; uJohane 3:8, 6:37; 10:15, 16; 17:6, 9; KwabaseRoma 5:10; 8:9, 14; .1 kwabaseKorinte 15:25, 26; Kwabase-Efesu 1:8, 9; 1 uJohane 5:20.

Incazelo

Umsebenzi kaKristu njengoMlamuleli owakha ukubuyisana kuNkulunkulu nabantu waphumela ngokuphelele. Bonke labo abafelayo kuyofika usuku la bamukela khona insidiso. Lemfundiso ifundisiwe emibhalweni, isibonelo:

- Labo uBaba ayiphe bona iNdodana bayoba ngabakaKristu noma ikanjani (ngokukaJohane 6:37).
- Labo abafelwa nguMelusi abasoze babhubha, kodwa bayoba nokuphila okuphakade (ngokukaJohane 10:27-29).
- Labo ababiziwe bayakukhazumuliswa (KwabaseRoma 8:30).

Umsebenzi kaKristu wokulamulela abantu kuNkulunkulu, wawungabafanele. Bonke labo abantu bonile ebusweni bukaNkulunkulu, bafanelwe ulaka lwakhe. UNkulunkulu uhlanga abantu yize bengafanelwe, ngenxa yomusa wakhe kuphela (KwabaseRoma 3:9-18; 3:22-24; 5:10).

Isigaba sesiShagalolunye: uyedwa kuphela uMlamuleli

UKristu, enguKristu nguye kuphela omiselwe ukuba nguMlamuli phakathi kukaNkulunkulu nomuntu. UngumProfethi, umPristi neNkosi yeBandla likaNkulunkulu. Akekho onganikwa lesisi- khundla sakhe sokubanguMlamuli ngisho inxenye nje yaso.

1 Thimotheu 2:5.

Incazelo

Njengoba sike sabona ezigabeni esimbili ezedlule, lesisigaba naso sigcizelela ukuthi uyedwa kuphela umlamuleli. Loku kugqamisa iphutha elenziwa ibandla lamaRoma aKatholika elifundisa ukuthi uMariya naye unguMlamulikazi. Njengoba sekuke kwashiwo, loku kuyiphutha, uMariya lwakhe naye wabe eyisoni esidinga uMsindisi noMlamuli (Luka 1:47). AmaKatholika aye azame ukuyigwema impikiswano yemfundiso yabo ngokuthi bayakwamukela ukuthi uKristu ungumlamuleli, kodwa baphende bathi eminye yemisebenzi yokulamulela yabelwe uMariya. Lesigaba sikhombisa ukuthi akunangxenye yomsebenzi wokulamulela uwabelwe omunye ngaphandle kukaKristu uqobo lwakhe.

Isigaba seshumi: Imisebenzi yaMlamuleli

Zonke izikhundla anazo uKristu zenzelwe thina ngokwesidingo. Ukungazi kwethu kudinga yena ongumProfethi; ukuxabana kwethu noNkulunkulu nakhokonke ukukhonza nokwenza kwethu okungekuhle kudinga inkonzo yakhe yobuPristi ukuze asenzele ukubuyisana noNkulunkulu abese eyasemukela, ukuhlubuka kwethu kusenze asangakwazi ukubuyela kuye, ngalokho sidinga ukukhululwa, sibuye sivikeleke esitheni sethu uSathane nempi yakhe ngakhoke yena esesibusa njengeNkosi unamandla okusigcina, asihole, asiphathe ngaphansi kwesandla sakhe size singene embusweni weZulu.

AmaHubo 110:3; uLuka 1:74, 75; uJohane 1:18; 16:8; KwabaseGalatiya 5:17; KwabaseKolose 1:21.

Incazelo

Njengoba kushiwo ekuqaleni, lesisigaba siveza imisebenzi kaKristu ngaphansi kwama ofisi ache ngalinye ngalinye, okunongi kusona kuyazichaza:

- Njengo mphrofethi, uveza uNkulunkulu kuthina, aphinde asilekelele ekungazini kwethu maqondana noNkulunkulu (KwabaseRoma 3:11; 1 Korinte 2:14)
- NjengoMphristi omkhulu wakha ukubuyisana phakathi kwethu noNkulunkulu asenze samukeleke kuye (EkaJuda 24), aphinde abhekane nesono nobubi bethu.
- NjengeNkosi enomusa, uyasiphatha ngaphansi kwesandla sakhe, asikhulule emandleni kaSathane nase begqileni benyama yethu esonweni (KwabaseRoma 6:17-18).

Isahluko 9: Inkululeko yentando

Isigaba sokuQala: inkululeko yendalo yomuntu

UNkulunkulu ngokwendalo yakhe, wamenza umuntu wabanentando yokuzikhetela ngokukhululeka lokho akuthandayo nakufunayo, engaphoqwe muntu futhi nanoba ngabe yini enye engavela; noma ngabe isuka kuye uqobo ngaphakathi, aze enze okuhle noma okubi.

UDuteronomi 30:19; UMathewu 17:12; UJakobe 1:14.

Incazelo

Singabantu, sizithatha kanjani izinqumo? Lesi isisekelo esibalulekile uma ukuze siqonde kahlelencazelo ezolandela.

Umuntu uphiwe amandla okwenza okufiswa intando yakhe. Ukubeka ngamafuphi nje, singathi, uyakwazi ukukhetha. Kodwa-ke, loku kuzikhetela kulele esimilweni sakhe. Lesimilo, noma lobubuyena bubizwa ngokuthiwa eBhayibhelini “inhliziyi” yomuntu (Mathewu 12:35; 15:18). Inhliziyi ilapho khona kuhlanguka izifiso, nezinhliso, izimiso nezizindlo zomuntu. Okubalulekile ukuthi sikuqonde ukuthi indlela umuntu asebenzisa ngayo intando yakhe, aphinde athathe izinqumo incike esimilweni noma enhliziyweni yakhe. Ngamanye amazwi, uNkulunkulu umnikile umuntu amandla okuzikhetela ngokwentando yakhe. Lokhu kuzikhetela kwentando kulawulwa izifiso, izinhloso, izimiso nezizindlo zakhe

IsiVumo sifundisa ukuthi umuntu ngokwemvelo unenkululeko yokuzikhetela ngokwentando yakhe. Okuchaza ukuthi intando yakhe ayiphohliwe nokwenza okuphambene nokufisa kwenhliziyi yakhe. Ukwazi ukuzikhetela loko okuthokozisa yena. Ngokwesibonelo nje, yiko ekwazi ngisho ukukhetha ukuzila, yize ukudla kubalulekile ekuphileni kwakhe. Yingakho isiVumo soKholo sithi umuntu “*unentando yokuzikhetela ngokukhululeka lokho akuthandayo nakufunayo, engaphoqwe muntu futhi nanoba ngabe yini enye engavela; noma ngabe isuka kuye uqobo ngaphakathi, aze enze okuhle noma okubi.*”

Isigaba sesiBili: inkululeko yentando yokuzikhetela ngaphambi kokuwela komuntu esonweni

Ngesikhathi umuntu esemsulwa wayenenkululeko namandla ngokwentando yakhe ukwenza lokho okuhle nokuncomekayo phambi kukaNkulunkulu. Kepha noma kunjalo kwakungenzeka ukuba awele ekuphambukeni.

UGenesise 3:6; UmShumayeli 7:29.

Incazelo

Ngaphambi kokuba u-Adamu no-Eva bawele esonweni, babenenkululeko epheleleyo yokuzikhetela ukwenza abakuthandayo. Intando yabo yayikhululekile ngoba izinhliziyi zabo (ukulangazelela, nezinhliso zazo) zazingakoniwa isono. Babe ngenako ukuthambekela, nomuzwa wokwenza okubi. Babenziwe ba “bahle” (Genesis 1:31). Kodwa ngako ngoba babenziwe babanentando ekhululekile, kusho ukuthi babengakukhetha nokwenza okubi.

Isigaba sesiThathu: inkululeko yentando emva kokungena kwesono

Ngenxa yokuwela komuntu esonweni, ulahlekelwa ukufeza intando yokwenza okuhle okungathokozisa uNkulunkulu nokungenza impumelelo yensindiso. Ngokwemvelo yakhe, manje ungofile ngenxa yesono; konke okungukulunga uphambene nakho. Akasenawo ngisho amandla okuzibuyisela kuMdali wakhe ngisho nokuzama ukuzilungisa ukuba akwenze lokhu.

UJohane 6:44; KwabaseRoma 5:6; 8: 7; Kwabase-Efesu 2:15; UTitu 3:3-5.

Incazelo

Lesisigaba singesisinye sezibaluleke kakhulu kwisiVumo soKholo, njengoba sisinikeza ukhiye wokuqonda indaba yokukhetha kukaNkulunkulu nomusa wakhe ensindisweni. Isifundisa ukuthi emva kokuba umuntu esewele esonweni, walahlekelwa yiwo wonke amandla okomoya okwenza okuhle phambi kukaNkulunkulu.

Efesu 2:1-3 kuchazwa isimo somuntu semvelo (vesi 3). Ngamanye amazwi bonke abantu bazalelwa kulesisimo. Ulimi olusetshenziwe lusobala futhi lucace bha!

Abantu bachazwa ngokuthi babefile ngeziphambeko nangezono (vesi 1). Isimo sokufa isimo sokungakwazi, sokungabi namnyakazo. Ngako ke ukufangokomoya kuchaza ukungabi khona kwempilo ezintweni zikamoya. Alikho elinye igama eliqine ngaphuzu kwaleli elasetshenziwa uPawulu (noNkulunkulu owayemqhuba, 2 kaPet 1:21)) ukuchaza isimo somuntu njenga leli lokufa. Isithombe esisitholayo esesidumbu sikamoya esingakwazi kwenza lutho, njongoba nesidumbu somuntu singakwazi kwenza lutho.

Njengofile esonweni, umuntu uphila ngaphansi kwethonya lalomhlaba (okuphikisana Nkulunkulu 1 Johane 2:15-16) naphansi kwamandla kasathane (vesi 2). Kulesi simo, umuntu wenza okufiswa inyama, futhi ungaphansi kolaka luka Nkulunkulu ngokwemvelo (vesi 3). Simbi kakhulu isithombe esakhekayo somuntu. Umuntu ngokwemvelo akalungile. Ufile esonweni, futhi wenza okuhambisana nendalo yakhe eyonakele ngaphansi kwamandla kasathane.

Ezinye izindawo eziningi eBhayibhelini, zifakazela lesisithombe futhi zikhanyise lesisithombe sendalo yomuntu. 1 KwabaseKorinte 2:14 usifundisa ukuthi ngokwemvelo yakhe umuntu akakuqondi okukaMoya kaNkulunkulu. Kuwubuwula kuye. Ukuqonda kwakhe kuthinteka ngendlela yokuthi amaqiniso mayelana nezinto zikaNkulunkulu awenzi mqondo kuyena. Lokhu konakala kokuqonda komuntu kusesimilweni, nasenhliziyweni kunoba emqondweni kahle hle. NgokoMoya umuntu akekho phakathi nendawo kobuhle nobubi, kodwa ulengele ohlangothini lwesono nobutha noNkulunkulu (AmaRoma 8:7). Akaliqondi iqiniso ngoba uyamzonda uNkulunkulu futhi vele akafuni ukuliqonda. Ngamazwi AmaRoma 1:18-21, singathi iqiniso alaziyo umuntu ngoNkulunkulu kusukela ekudalweni nakwimvelo yakho, uyalithiya ngamabomu ngokungalungi akholwe amanga.

AmaRoma 3:10-18 achaza umuntu engaphansi kwesimo sokubuswa isono. Ichaza umuntu njengongamazi uNkulunkulu; ophambukile Kuye, konke ngaye, (inhliziyu, imicabango, inyama) konakele.

NeNkosi uJesu nayo yasho okufanayo ngomuntu. Yafundisa ukuthi umuntu uyisigqila sesono (Johane 8:34-35), angeke akwazi ukuphendukela kuYe ngokwakhe ngokukholwa ngaphandle kokuthi uBaba ebalettha bona kuyo iNdodana (Johane 6:44-45, 64-65).

Lesisimo sibizwa ngokuthi ***“iNkohlakalo ePhelele”***. Loku konakala okuphelele komuntu, kukhuluma ngemfundiso ethi umuntu wonakele futhi ithintwe isono kuwona wonke amalungu akhe. Ayikho ingxenye yomuntu angachaphazelwanga isono:

- Inhliziyo yakhe yonakele (Hezekeli 36:26; Johane 3:20)
- Umqondo menicabango yakhe konakele (Thithu 1:15; Genesis 6:5)
- Intando yakhe yonakele (Johane 5:40)

Njengoba sibonile ngenhla lokhu kungcola makungabonwa njengokulahleka kwentembeke nje kuphela, kepha eqinisweni kuwububi nobutha obuhlosiwe obubhekiswe kuNkulunkulu. (AmaRoma 8:7; Johane 3:19)

Kulokhu konakala komuntu kuqubuka *“ukukhubazeka ngokomoya”*. Ngalokhu kungcola kuba nomphumela wokungakwazi ukwenza lutho okulungile ngokomoya, kunalokho ufile esonweni futhi uyisigqila sesono (Johane 8:34; Efesu 2:1-2). Njengoba sike sabona ngenhla, uJesu uMsindisi qobo lwakhe uke wafundisa isixuku ngalokhu ukuthi akekho onamandla ngokwakhe okuzibuyisela kubaba ngaphandle kokuthi uBaba emdonsela Kuyo iNdodana.

Umpfumela ukuthi umuntu akasoze akholelwa kuKristu ngokwakhe ukuqonda. Ukholo nokuphenduka kumele kunikezelwe kumuntu (Filiphu 1:29; 2 Thimothewu 2:25-26; Efesu 2:8-10). UBaba kumele kube nguYe obadonsela kwiNdodana ngale kwalokho umuntu angekwazi ukuziyisa kuKristu ngokwakhe (Johane 6:44-45; 64-65).

Nakhu ke kodwa okubili okumele sikuqonde ngenkohlakalo yomuntu kanye nokukhubazeka kwakhe emoyeni. Okokuqala, umuntu asenawo amandla okwenza ukulunga *“okuthile”*. Uyakwazi ukwenza izinto ezinhle, futhi akoni ngangokonakala kwakhe okuphelele. Iqiniso limi lithi angeke enze lutho okulungile ngokomoya phambi kukaNkulunkulu ngaphandle kokungenelela okungcwele kukamoya bese eba nanamndla.

Okwesibili, umuntu akalahlekelwanga inkululeko yakhe yemvelo. Ngamanye amazwi, usakwazi futhi uyazithathela izinqumo zeqiniso. Leli phuzu libalulekile kabi. Inkululeko yentando yakhe iyaphila. Kunalokho, okushiwoyo ukuthi inhliziyo yakhe (okuyiyo ehola intando yakhe) eyonakele. Ukhululekile ukuzenzela izinqumo ngokwenhliziyo yakhe nangokwesimilo sakhe. Kodwa ngenxa yokuthi inhliziyo yakhe yonakele futhi inobutha noNkulunkulu, akakwazi ukukhetha loko ukuhle ngokomoya nasemehlweni kaNkulunkulu. Ulahlekelwe *ukusebenza komoya wakhe*. Lokhu kukhubazeka komoya wakhe kusukela enkohlakalweni esenhliziyweni yakhe. Lokhu kufakazelwa uJohane 3:19-20. Isizathu sokuthi abantu bazonde ukukhanya kwevangeli ingoba bathanda ubumnyama ngoba besaba ukuthi ukukhanya kuzodalula izono zabo.

Ngakho-ke umuntu nokukhohlakala kwakhe, akanayo inkululeko yentando ephelele. Uyazenza izinqumo zoqobo ngokwemvelo yakhe. Kodwa ngenxa yokonakala, nokukhohlakala kwayo leyo mvelo, uhlale ekhetha okuphambene noNkulunkulu. Intando yakhe ikhululeke kuphela ukwenza loko okuhambisana nendalo yakhe eyonakele nekhohlakele.

Lokhu ke kwenza sibone futhi simbonge uNkulunkulu ngemfundiso yokukhethelwa insindiso (Efesu 1:3-5), ngoba ukube uNkulunkulu akabakhethanga abantu ukuba basindiswe, abadonsele kuKristu (Johane 6:64-65), babengeke bazibuyisele kuYe ngokwabo, ukuze basindiswe.

Isigaba sesiNe: inkululeko yentando kwabakholwayo

UNkulunkulu uma eguqula isoni, uyasikhipha emandleni okwona, asibeke emseni wakhe. Uyasikhulula ebugqileni besono size sikwazi ukwenza okulungileyo ngokwenkululeko asenzele yona, yena ngokomusa wakhe wodwa qwaba. Nokho noma kunjalo, akusho ukuthi konke okungumsuka wesono namandla aso sekuqedwe nya, ukuba umuntu okhululiwe abengophelele gelekeqe ekulungeni; kusekhona kuye ukuthanda ububi.

UJohane 8:36; KwabaseRoma 7:15, 18, 19, 21, 23; KwabaseFilipi 2:13; KwabaseKolose 1:13

Incazelo

AmaKristu azelwe kabusha (Johane 3:3-5). Amukeliswa izinhliziyi ezintsha (Hezekeli 36:26), abese eba zidalwa ezintsha (KwabaseGalathiya 5:24; 6:15). Yiko loku kuzalwa kabusha uNkulunkulu awakhulula ngakho ebugqilini nasemaketangweni esono. Incwadi yabaseRoma 6 iyona iwusizo olukhulu ekufundiseni ngenkululeko ebugqilini besono ethalwa ngamakholwa ngokuhlanganiswa noKristu. Ikhulwa ke liphenduka isigqila sokulunga (AmaRoma 6:17-18). Intshisekelo yakhe manje isisekukhonzeni nasekulaleleni uNkulunkulu ngenxa yenhliziyo yakhe eguquliwe, ngakho ke futhi useyakwazi ukusebenzisa intando yakhe eyisebenzisela okuthokozisa uNkulunkulu.

Kukhona ke kodwa okubalulekile okuvezwa ilesisigaba okungamele sikukhohlwe. Yize umKristu eseyisidalwa esisha, usenako “okungumsuka wesono namandla aso”. UmKristu akakalungi ngokuphelele, usazoqhubeka one. Lokhu siyakubona ezindaweni ezifana nakwabaseRoma 7:15-23 nakwabaseGalathiya 5:17. INkosi uJesu ukhuluma njengo wayazi ukuthi amakholwa ayohlezi edinga ukucela intethelelo ngenxa yezono zawo (Mathewu 6:11-12). Isahluko seshumi nantathu sesiVumo soKholo naso siphinde sinabe ngalokhu lapho sikhuluma khona ngesifundiso sokungcweliswa.

Inkohlakalo nokonakala kwendalo komuntu kanye nomusa kaNkulunkulu ophilisayo, kunemithelela ebalulekile ekuqondeni kwethu ngensindiso. Abefundisi abaningi namhlanje bangakuchaza ngalendlela elandelayo ukuhamba kwensindiso: Umuntu uzwa ivangeli lishunyayelwa. Bese enza isinqumo ngalokhu akuzwile, ngokwenkululeko yentando yakhe. Ngomzuzu lapho ekhetha khona uNkulunkulu, uNkulunkulu ube esemupha amandla Akhe kaMoya oyiNgcwele abase ezalwa kabusha. Lokhu kuphambene nemfundiso yeBhaybheli.

Sesibinile ukuthi iBhaybheli lifundisa ukuthi umuntu, ngokwemvelo, uyimpumpethe iqiniso maqondana nezinto zikamoya, uyisigqila sesono, enobutha noNkulunkulu futhi engenawo amandla okuzibuyisela ngokwakhe kuNkulunkulu (Efesu 2:1-3; AmaRoma 8:7 kanye Johane 6:44).

Indlela eya ensindisweni yomuntu kumele iqalwe uNkulunkulu. Nguye okumele avule inhliziyi yomuntu ukuze ikholwe ivangeli (isibonelo bheka Izenzo 16:14). Ngamanye amazwi, uNkulunkulu kufanele anikeze umuntu inhliziyi entsha (ukuzalwa kabusha) ukuze umuntu akwazi ukuzwa vangeli. uNkulunkulu onikezela ngokuphenduka kumuntu (2 Thimothewu 2:24-26). Ukhulo isipho esivela kuMdali, esivela ngenxa yokuzalwa kabusha (njengoba sike sabona phambilini). Okubalulekile, ukuthi iBhaybheli lisifundisa ukuthi intando yomuntu akusiyi eshoyo ukuthi umuntu akholwe nona cha, uma kuya ngase nsindisweni, kodwa ukungenelela okungcwele kukaNkulunkulu (AmaRoma 9:16-18; Johane 1:13). Isiqalo sokungenelela kukaNkulunkulu ekusindiseni umuntu kuzochazwa ngakho kabanzi kwisahlauko seshumi esikhuluma ngokub “Ngababizwe uNkulunkulu”.

Uma bekungaqhamuka umbuzo ubuzothi kungani uNkulunkulu abize abanye abanye abaye, bese impendulo ngokweBhayibheli iphendulwa ukuthi uNkulunkulu ngokwecebo lakhe “unabakhethileyo ngaphambilini” ngaphambi kokusekelwa komhlaba. uNkulunkulu uyazikhethela ngokuthanda kwakhe ukuthi ibaphi okumele abasindise (Efesu 1:3-5; 2 KwabaseThesalonika 2:13-14).

Isigaba sesiHlanu: inkululeko yentando lapho umuntu esephelelisiwe ngenkazimulo kaNkulunkulu

Lokhu kuze kwenzeke uma umuntu esefinyelelisiwe ekuphelelisweni kwensindiso phambi kukaKristu. Lapho-ke esenokuphelela kwentando yokwenza okuhle kodwa, sonke isikhathi.

Kwabase-Efesu 4:13.

Incazelo

Akusakuba khona sono ezulwini (Isambulo 21:27). Amakholwa ayobe engesenankohlakalo nasono enkazimulweni (1 KwabaseKorinte 15:42, 52-53). Ngenxa yomusa kaNkulunkulu oququlayo, izinhliziyi zabo ziyakukhululwa esonweni, abasophinde bakhethe ukwenza okubi futhi. Ngaleyo ndlela “baboshelwe” esimweni somusa, hhayi ngoba intando yabo isusiwe, kodwa ngoba inhliziyi yabo entsha iboshwelwe ekwenzeni okuhle kuphela. Loku kuyobe sekuwu kupheleliswa kwenkululeko yomuntu.

Isahluko 10: Ubizo Olukhethekile

Isigaba sokuQala: Ukuchazwa okufingqiwe ngobizo lweqiniso

UNkulunkulu ngokwesikhathi esimisiweyo ngokwazi phambili kwakhe, uhlelile ukuba bonke abamiselé ukuphila ababize ngeZwi lakhe nangoMoya wakhe ukuba baphume ekufeni abakukho ngokwemvelo yabo babesemseni nasekusindisweni ngoJesu Kristu. Izingqondo zabo zenziwe zibe zintsha ngokukhanyiselwa ngokukaMoya, ukuze baqonde izinto zikaNkulunkulu. UNkulunkulu ubapha inhliziyoyenyama asuse eyetshe, kuthi ngamandla akhe abaphe intando entsha ukuze bakwazi ukufuna nokulangazela ukwenza okulungileyo, khona lapho ngokunjalo, ebebasondeza kuJesu Kristu. Konke lokhu ukwenza kuyangokwentando yomusa wakhe omi phakade.

UJohane 5:25; 1 KwabaseKorinte 2:14; Kwabase-Efesu 1:19, 20; 2:5-8; 2 Thimothewu 1:9.

Incazelo

IBhayibheli likhuluma ngezinhlobo ezimbili “zobizo”. Okokuqala, kukhona ubizo jikelele, olungaphandle olufinyelela kuwona wonke umuntu, lolu bizo lubizela wonke umuntu ukuba aphenduke amukele insindiso ngokukholwa uJesu Kristu. Noma ngabe ubani ozwa ukushunyayelwa kwevangeli uyaluthola lolu bizo. NgokukaMathewu 22: 1-14, baningi abamenyiwe edilini, kodwa bayingcosana abasamukelayo isimemo sedili. Vesi 14 ugoqa konke okwenzeka, baningi ababemenyiwe (bebizwe jikelele, noma bebizwe ngokwangaphandle), kodwa bayingcosana ababekhethiweyo ngomusa kaNkulunkulu abasamukelayo isimemo.

Okwesibili, iNcwadi eNgcwele ikhuluma “ngobizo olukhethekileyo”, olunomphumela, ngokuthi liholela ekulizweni ivangeli nasensindisweni. Qaphela ukuthi kumaRoma 8:30 bonke labo ababizile bayalungisiswa bese beyasindiswa. UThimothewu wesibili 1:9 ukhuluma “ngobizo olungcwele” olungenzeki ngokwemisebenzi yethu, kodwa ngokwecebo lakhe nangokomusa kaNkulunkulu awunikezela kwabakhethiweyo abamisele ukuphila okuphakade ngoJesu Kristu ngaphambilini. uPawulu uphinde akhulume ngokuphenduka kwakhe njengokubizwa nguye uNkulunkulu ngoJesu Kristu (Galathiya 1:15).

Luyini lolubizo olukhethekile? Sibonile esahlukweni sesithupha lapho sifunde ngokuwa komuntu ewela esonweni, sathola ukuthi abantu abakwazi ukuphenduka bamukele ivangeli ngokwabo ngoba banobutha noNkulunkulu (AmaRoma 8:7) befile emoyeni ngenxa yezono zabo (Efesu 2:1-3). Ukuze abantu bakwazi ukwamukela ivangeli, badinga lobutha obuphakathi kwabo noNkulunkulu bususiwe, bezelwe kabusha. Isidumbu ke singenze lutho njengoba kungekho ukuphila kuso.

Yingakho ubizo olukhethekile, likhuluma ngoNkulunkulu ebapha (abakhethiweyo baKhe) izinhliziyoyezintsha, evula izingqondo zabo ukuze bezoqonda bamukele ivangeli. Qaphela kuHezekeli 36:26-27 lapho ethi ukuhlinzwa ngokomoya ufakwe inhliziyoyentsha kuyadingeka ukuze umuntu aphendukele kuNkulunkulu bese ehamba ngokwezimiso zAkhe. Ikuphela lapho uNkulunkulu eselobe khona umthetho wAkhe ezinhliziyweni zabo lapho khona abantu beba ngabantwana baKhe (Jeremiya 31:33). KuDuteronomi 30:6 siyatshelwa ukuthi uNkulunkulu kudingeka asoke inhliziyoyomuntu ukuze amthande uNkulunkulu apha ngokomoya phambi kwakhe. NgokukaJohane 6:44-45 uJesu uchaza lokukubizwa okukhethekile ngokuthi ilapho uNkulunkulu uqobo esuke edonsela umuntu kuKristu. Uma uNkulunkulu engabaphi abantu izinhliziyoyezintsha, ngeke baqonde, bezwe futhi

bamukele izwi likaNkulunkulu (Duteronomi 29:4). Kodwa uma uNkulunkulu evula inhliziyi yomuntu, ube yena esemukela ivangeli (Izenzo 16:14).

Isivumo siyakucacisa ukuthi ayi ngoba abantu befite noma bengamarobhothi ukwamukela ivangeli. Abaphoqwa ukuba babe ngamaKristu. Kodwa umusa kaNkulunkulu wenza balangazelele, ukwenza okulungile, bese ngokwabo bamukela uKristu (Filiphi 2:13-14, AmaHubo 110:3; AmaRoma 6:17).

Ukulandelana kwezinto kuhamba kanje: Ivangeli limenyezelwa kubo bonke abantu jikelele. Ngokuba befite ezonweni zabo, abakwazi ukulamukela lelovangeli. uNkulunkulu ube esebiza abanye balabantu ngendlela ekhethikileyo abavule amehlo, abaphe izinhliziyi ezintsha, ukuze bakwazi ukuzwa baphinde bamukele ivangeli likaKristu ngokwentando yabo entsha.

Isigaba sesiBili: ukuzalwa kabusha umsebenzi kaNkulunkulu hhayi umuntu

UNkulunkulu ngokwesikhathi esimisiweyo ngokwazi phambili kwakhe, uhlelile ukuba bonke abamiselé ukuphila ababize ngeZwi lakhe nangoMoya wakhe ukuba baphume ekufeni abakukho ngokwemvelo yabo babesemseni nasekusindisweni ngoJesu Kristu. Izingqondo zabo zenziwe zibe zintsha ngokukhanyiselwa ngokukaMoya, ukuze baqonde izinto zikaNkulunkulu. UNkulunkulu ubapha inhliziyi yenyama asuse eyetshe, kuthi ngamandla akhe abaphe intando entsha ukuze bakwazi ukufuna nokulangazela ukwenza okulungileyo, khona lapho ngokunjalo, eebasondeza kuJesu Kristu. Konke lokhu ukwenza kuyangokwentando yomusa wakhe omi phakade.

UJohane 5:25; 1 KwabaseKorinte 2:14; Kwabase-Efesu 1:19, 20; 2:5-8; 2 Thimothewu 1:9.

Incazelo

Lesigaba sibeka amaphuzu okuthi ubizo olukhethekile lukaNkulunkulu alunikezelwa kubantu ngoba becebile noma befaneleke kakhulu kuna banye, noma kunento ethile ukufanele ukubongwa kubo ngalolu bizo olukhethekile. Impela, bonke abantu bafite ngokukamoya ngenxa yokona kwabo (Efesu 2:1-3), ayikho futhi into abangayenza ngaphandle kwamandla kaNkulunkulu adingekayo ukwamukela ivangeli. Lokhu kuchaza ukuthi akukho okunezezelwa umuntu uma uNkulunkulu emuzala kabusha.

UThimothewu wesibili 1:9 nakwabaseRoma 9:11 sifunda ukuthi lolubizo olukhethekile aluyi ngemisenzi noma ngamandla omuntu, kodwa luhlezi kuphela emseni kaNkulunkulu necebo lakhe. Ubizo lukaNkulunkulu aluyi ngobuhlakanipha bemvelo, noma ngamandla omuntu, noma ngokubaluleka komuntu (1KwabaseKorinte 1:26).

Isigaba sesiThathu: Abantwanyana abakhethiweyo

Abantwana abafa bekhethiwe, uKristu uyabasindisa ngokuphindukuzalwa ngoMoya wakhe asebenza ngaye noma nini, nomaphi njengokuzithandela kwakhe. Kunjalo nakubonke abantu abakhethiwe, uma bezwa ukushunyayelwa kweZwi, uyabenza bezwe ngoba basuke bengenamandla okuzenzela.

UJohane 3:3, 5, 6, 8.

Incazelo

Lesisigaba sikhuluma ngesihloko esibucayi esimayelana nokufa kwabantwanyana besabancane. Lesisigaba sikhuluma ngabantwana abafa bengabakhethiweyo (hlezi loku kusivezela ukuthi ababhali besivumo babengakholelwa ukuthi bonke abantwanyana bakhethiwe) ukuthi bayaphunyuka esonweni sabo semvelonenkohlakalo yaso baye ezulwini.

Ngicabanga ukuthi lemibono elandelayo ifanelekile. Okokuqala, ekugcineni kwakho konke, ngikholelwa ekutheni umbhalo awusho lutho mayelana nalokhu, kanjalo nesiVumo soKholo kumele kube kanjalo. Inkinga ngemibhalo esetshenziswe uqinisekisa ukuzalwa kabusha kwabantwana (NgokukaLuke 1:44 no Jeremiya 1:5) ukuthi labantwana abafanga bengabantwana!

Okwesibili, umbhalo awukhulumanga ngeminyaka okumele ubenayo. NgokweNcwadi eNgcwele ikubeka kucace ukuthi wonke umuntu ozelwe ngokwenyama uzelwe ngokwesono, ngokwemvelo sonke singabantwana bolaka (Efesu 2:1-3). Nakuba lesisono semvelo singasebenzi kubantwana, kodwa kuyisono phambi kukaNkulunkulu. Lokhu kuqinisekisiwe kwisahluko sesithupha, kwIsigaba sesibili neyisithathu, lapho isivumo sikhuluma ngemvelo yesono. Asihaqwa ububi nokungcola kwesono masilalela, kodwa mesizelwe ngokwenyama la emhlabeni.

Okwesithathu, inhliziyo yethu ithola ukuphumula ngokwazi ukuthi uMahluleli wethu walomhlaba uthembekile, futhi singashiyela konke lokhu kuYe (Genesis 18:25). Kuyiqiniso uNkulunkulu angasindisa wonke umuntu noma abantwana abafe bebabancane ngokokuthanda Kwakhe. Okufihlakele ukuthi akakumbulile kithi akukhethile Yena, ukwenza ngokwentando Yakhe.

Kumele kwazeke ukuthi lesisigaba sisifundisa ukuthi sonke silulungele ubizo lweZwi lakhe. Ubizo lweqiniso nokuzalwa kabusha kwenzeka ngokuzwa iZwi lakhe (2 Theselonika 2:13-14). Sizelwe kabusha ngenxa yeZwi nangoMoya oyiNgcwele kaNkulunkulu (1Petru 1:23).

Isigaba sesine: Abangakhethiwe nabo bayabizwa ngeZwi likaNkulunkulu

Banngi abangakhethiwe, okwala noma sebeshunyayezwa kangakanani ngabashumayeli, noma uMoya oNgcwele esebenza kangakanani, kodwa bangasindiswa, ngoba kungekho ukubizwa okunamandla okuvela kuNkulunkulu kuba letha kuKristu. Lokhu-ke kucacisa ngokusobala ukuthi ngeke beze kuye ngokweqiniso. Ikakhulukazi, uma umuntu engayamukelanga inkolo yobuKristu, akukho nokuncane kukhokonke ukukhuthala ngokuziphatha kahle ngokusizwa yizimfundiso zenkolo ethize noma yimithetho yemvelo yakhe leyo ayilandelayo.

UMathewu 13:20, 21; 22:14; UJohane 4:22; 6:44, 45, 65; 17:3; IzEnzo 4:12; AmaHeberu 6:4-6; 1 Johane 2:24, 25.

Incazelo

Kuyiqiniso elingephikwe ukuthi abanye bayaphenduka emva nje kancane kokuzwa ngokushunyayelwa kwevangeli lensindiso. Abanye baqale kabusha ezimpilweni zabo bahlanganyele nebandlala. Abanye baqale basebenze ezinkonzweni ezithile. Masibheka ngokukaMathewu 7:21-23 no 13:20-21kukhulunywa ngabanye abaqala benze imisebenzi ngokukhulu ukwamukela izwi

ngenjabulo, bese beyawa endleleni ngenxa yokholo olungaphelelisiwe. uJuda Iskariyotho uyisibonelo esihle kulokhu “owayenza umsebenzi omuhle” kodwa engazalwanga kabusha.

Abafike emoyeni, ngale kokuthi bayaya esontweni noma abayi, bangabafikeyo kuze kube benziwa kabusha ngenxa yomusa kaNkulunkulu. Ukuba yikholwa akukhona ukushintsha ingaphandle, kodwa ukuba isidalwa esisha (2 Korinte 5:17; Galathiya 6:15).

Lesisigaba singaba ngesikholekile ngaphandle uma abantu bengabeka ukholo lwabo kuKristu yena yedwa, ngaphandle kwaloho bengesindiswe. Kuyinzwabathi okungamele yamukelwe ukuzwa ukusho kwamanye amabandla ethi abantu bayongena ezulwini ngoba benonembeza belandela inkolo ethile noma bephila impilo enhle emhlabeni (ngokwemvelo). Incwadi eNgcwele ithi uJesu Kristu uyena kuphela indlela yokuya kuBaba (NgokukaJohane 14:6; IZenzo 4:12), lolokholo lokuzimisela kumuntu ngoKristu ilona oludingekayo ukwamukela insindiso (NgokukaJohane 8:24), ngalekwalokho abantu bengeyamukele insindiso (AmaRoma 10:14-17).

Isahluko 11: Ukulungiswa

Isifundiso ngokulungiswa sibaluleke kakhulu ukuqonda ivangeli nensindiso. Ukudideka kulemundiso koyohlezi kuba nomthelela endleleni esiqonda ngayo ivangelo nangendlela esilishumayela ngayo.

Iphuzu elibalulekile ukuthi siliveze zisuka nje kulesahluko ukuthi leligama silisebenzisa ngendlela uPawulu alisebenzisa ngayo ezincwadini zakhe. UJakobe ulisebenzisa ngendlela ethe ukuhluka kunoPawulu. UJakobe usebenzisa igama “lungisisa” ngendlela echaza “ukufakazela/ukuveza ukulunga”. UJakobe ukhuluma ngokufezwa kokulungiswa kuka Abrahama mhla enikela ngolsaka. Loku sizokuchaza kule sahluko. Kodwa kusemqoka ukugcizela ukuthi lesahluko sisebenzisa leligama ngendlela esetshenziswa ezincwadini zikaPawulu, ekuyiyona ndlela esetshenziswa kakhulu eBhayibhelini.

Isigaba sokuQala: ukulungiswa

UNkulunkulu nguye olungisisa labo ababizile. Akakwenzi lokhu ngokufaka ukulunga kwakhe emithanjeni yegazi nasezinhliziyweni zaob, kodwa ngokubathethelela izono, abamukele ngokubabalela kuKristu, ngokulunga okuvela kuye, hhayi ngokulunga okukubo noma abakwenzile. Lokhu kulunga okubalelwa kubo akuyi ngoba babonakalise ukholo noma isenzo sokukholwa, noma ukulalela abakwenzile ngesikhathi bezwa i Vangeli, kodwa yilokho kulalela okwenziwa nguKristu — akwenza ngoküwenza nokugcina wonke umthetho kaNkulunkulu kanye nokulalela okwaze kwaba sekufeni kwakhe. Yilabo-ke abalungisisiwe ngoba ukukholwa kwabo kumi ngokulunga okungoKristu, nakho lokho kukhoiwa banakho ngoba kuyisipho esivela kuNkulunkulu asiveli kubo.

UJohane 1:12; KwabaseRoma 3:24; 4:5-8; 5:17-19; 8:30; I KwabaseKorinte 1:30, 31; Kwabase-Efesu 1: 7; 2:8-10; KwabaseFilipi 3:8, 9.

Incazelo

Kunamaphuzu ambalwa maqondana nokulungiswa ekumele aqashelwe:

ElokuQala, iTestamente Elisha nelidala lichaza igama “*ukulungiswa*” ngokuthi “*ukuthiwa ulungile*”, noma “*awunacala*” ngoko mthetho. Lokhu kufakazelwa incwadi kaDuteronomi 25:1, IzAga 17:15, NgokukaLuka 7:29 kanye nabaseRoma 8:33. Ayikho enye incazelo ongayipha leligama kulamavesi acashuniwe. KuDuteronomi 25:1 kusobala ukuthi umahluleli ushaya isinqumo esikhipha omunye phambili, omunye simlahle ngecala. KwizAga 17:15, ukwahlulela omubi amenze olungileyo, nolungileyo omubi, bobabili kuJehova bayisinengiso.

Yingakho kubalulekile ukuqonda kahle ukuthi uma umuntu eselungisisiwe (ngoJesu Kristu), uthathwa njengolungile, hhayi ngokulunga okukubo noma abakwenzile.

Umbuzo ongavela ukuthi uNkulunkulu umenza kanjani umuntu ongalungile abengolungileyo na? Lokhu kusiyisa ephuzwini lesibili.

EleSibili, ukulungiswa kunezingxenywe ezimbili, ezingachazwa kanje:

Ukulungiswa isenzo sikaNkulunkulu esiphazimayo somthetho, laphe Yena:

(i) ecabanga ngezono zethu njengesezixolelwe nokulunga kuka Kristu sekungokwethu (i.e. sesilunge ngokusemthethweni)

(ii) esithatha njengabalungileyo emehlweni akhe

Izoni zamukela ukulunga kukaKristu endaweni yazo, ngaleyo ndlela uNkulunkulu uyakwazi ukusho ngokupheleleyo ukuthi “zilungile/zilungisisiwe”.

ElesiThathu, indlela yokulungiswa igcizelelwa kwabaseRoma 3:21-26. Kungenxa yokukholwa nguJesu Kristu hhayi ngokwemisebenzi yomthetho (vs. 22, 26). Ukukholwa kukodwa akukona ukulunga, njengoba abanye bethi kuveziwe kwabaseRoma 4:3. Ukulunga ngokukaKristu kubalelwa kwizoni ngokukholwa nguye Kristu (kwabaseRoma 4:6). uPawulu uqobo uyasho ukuthi wathola ukulunga okuvela eNkosini. Akuzange kuzenzakalele ngokwakho, njengoba ukulunga kungekhona okomuntu (kwabaseRoma 1:17; 3:24-26; kwaseFilipi 3:9).

EleSine, ukulunga kukaKristu okubalelwe kwizoni, kuhlanganisa ukulalela kwakhe okuphelele kwayo yonke imiyalelo kaNkulunkulu (active obedience) esaphilla emhlabeni aze ayofa esiphambanweni abe umhlathshelo wezono zethu (KwabaseRoma 3:21-22; 5:19) nokulalela kwakhe okuphelele, ngokufa esiphambanweni (His passive obedience). IBhayibheli lichaza ukulungiswa kwethu njengokwathengwa yegazi likaJesu Kristu elachitheka esiphambanweni (KwabaseRoma 5:9).

ElesiHlanu, ukukholwa kuyisipho esivela kuNkulunkulu, okungebukwe njengokwemisebenzi yokulunga komuntu (kwabaseFilipi 1:29; kwabase-Efesu 2:8-10; iZenzo 16:14).

Singadonsa nazi iziphetho ezibalulekile kule mfundiso:

- (i) Ukulungiswa kwenzeka ngokuphazima uma umuntu ekholwa, ngoba bamukela ukulunga kuka Kristu. Abakholwayo abanezezeli lutho ekulungeni kukaKristu.
- (ii) Ukulungiswa nguKristu kuphelele futhi akunaphutha. Akekho olungisiswe ngaphezu komunye ngoba ukulungiswa akuncikile ebungcweleni bomuntu kodwa ekulaleleni noma ekuthobeni okuphelelw kukaKristu.

Isigaba sesiBili: indlela esifika ngayo ekulungisweni

Ukholo olwamukele futhi lwathembela ekulungeni kukaKristu, yilo kuphela olulungisisayo. Kodwa lolukholo luhambisana nakhokonke okuyisenzo somusa phezu komuntu osindisiwe. Akusilo ukholo olufileyo ngoba lusebenza ngothando.

KwabaseRoma 3:28; KwabaseGalatiya 5:6; UJakobe 2:17, 22, 26.

Incazelo

Kubalulekile ukuchaza ubudlelwane obukhona phakathi kokukholwa kanye nemisebenzi. Ukukholwa kukodwa kuyindlela esithola ngayo ukulungiswa (KwabaseRoma 3:21-26; KwabaseGalatiya 2:16)

Omunye angaphikisana nalesisifundiso sokulungiswa, athi sizoholela abazalwane ukuba baphile izimpilo zamanyala ezingenabo ubungcwele. Kulesigaba, kuyavela ukuthi ukukholwa kweqiniso

kuyayiveza noma kulandelwa imisebenzi emihle. Leli phuzu silivezelwa uJakobe encwadini yakhe. (ekaJakobe 2:17, 22, 26). Kodwa asikugcizelele okushiwo iBhayibheli ngaphezulu, ukuthi ukukholwa kukodwa kuyasindisa, imisebenzi emihle yomthetho umuntu ayenzayo ayisizi ngalutho ensindisweni, lemisebenzi iwubufakazi bensindiso yeqiniso.

Ukukholwa yiyona ndlela esithola ngayo ulungiswa, ngoba akubheki ekulungeni komuntu, kodwa kuthembela kuKristu yena yedwa. Yingakho kuqinisekisiwe ukuthi samukeliswa ukulunga ngoJesu Kristu kuphela, kungekho esizenzela thina kukho ukulunga.

Kubalulekile ukuqonda ukuthi okushiwo nguJakobe 2:14-16 kwisiVumelwano esiSha akuphikisani nesifundiso sokuthi siyalungiswa ngokukholwa hhayi ngemisebenzi.

Okokuqala, uJakobe uchaza ukulungiswa ngendlela ethe ukwehluka kancane kwekaPawulu. uJakobe uchaze ukulungiswa njengendlela eveza, noma efakazela ulukunga komuntu, aze akhombise ngoAbrahama ephelisa ukulunga ngokunikela ngolsaka.

Okwesibili, uJakobe ukhuluma ngohlobo lokholo olusindisayo. Akupheleli ekwazini kuphela ngekhandamaqiniso kuphela, kufakazelwa imisebenzi emihle loku kukholwa okusindisayo. uJakobe uyaphikelela ukuthi ukukholwa okusindisayo kufakazelwa imisebenzi emihle.

Isigaba sesiThathu: ubuqotho nomusa kaNkulunkulu ekulungisweni

UKristu ngokulalela kwakhe walisula icala ngokugcwele kubobonke abalungisiwe. Umhlatshelo abayiwo, nangokuchitheka kwegazi lakhe eKhaivari, ehluhwa ngenxa yecala abalenzayo wayinelisa ngokugcwele inhliziyi kaNkulunkulu kanye nalokho umthetho wakhe owawufanele akwenze phezu kwabo. Lokhukulungiswa kwasebenza ngomusa. Ngoba okokuqala-nje, yena uKristu wabayisipho esivela kuBaba uNkulunkulu enzela bona. Okwesibili ngoba ukulalela kukaKristu kuwunelisile umthetho namandla awo nakho okwamukeleka ngenkululeko ngenxa yabo. Okwesithathu yingoba akukho-ke kubonakaliswa uqobo lokulunga nengcebo yomusa kaNkulunkulu akwenzile ngokobukhosi bakhe, ekulungisweni kwezoni.

Ulsaya 53:5, 6; KwabaseRoma 3:26; 8:32, 2 kwabaseKorinte 5:21; Kwabase-Efesu 1:6, 7; 2:7; AmaHeberu 10:14; 1 Petro 1:18, 19.

Incazelo

Kubalulekile ukuvikela iqiniso elithi umusa kaNkulunkulu wokuhlenga izoni awukulimazi ukulunga nobuqotho bakhe. Esiphambanweni uJesu Kristu wasikhokhela ngokuphelele amacala ezono zethu (Isaih 53:5-12; kumaHeberu 10:14). Yingakho uNkulunkulu exolela labo abalungisiwe ngokukholwa uJesu Kristu (KwabaseRoma 3:26). Indlela kaNkulunkulu yokulungisa izoni iveza ubukhulu bomusa kaNkulunkulu wokuxolela izoni ngaphandle kokwehlisa ukulunga kwakhe (Kwabase-Efesu 1:6-7).

Isigaba sesiNe: sikwamukela nini ukulunga?

UNkulunkulu wakumisa emaphakadeni ukulungisa abakhethiweyo, ngokuphelela kwezikhathi uKristu wafa ngenxa yezono zabo wabuye wavuka ukuze bazuze ukulungiswaa Kodwa akuvele

kuqondaniswe kumuntu ngomuntu, kepha uMoya oNgcwele ngesikhathi esifanele uyawenza umsebenzi wokubazuzela lokho uKristu abenzela khona.

KwabaseRoma 4:25; KwabaseGalatiya 3;8; KwabaseKolose 1:21, 22; 1 Thimothewu 2:6; UTitu 3.4-7; 1 Petru 1:2.

Incazelo

Lesisigaba sisivikela ephutheni lokuthi abakhethiweyo kwasemaphakadeni balungisisiwe ngokupheleleyo, noma asebekhethiwe kwisiVumelwano esiSha balungisiswa mhlazane uJesu Kristu efa evuswa esiphambanweni. Abantu abakholelwa kuleliphutha, bathi salungisiswa mhlazane uJesu Kristu efa esiphambanweni sonke saba ngabalungile emehlweni kaNkulunkulu, nalabo abangakazalwa ngaleso sikhathi.

Yize kungabukeka sengathi lesisisifundiso siyawenza umqondo othile, uma ubheka ukuthi silungisiswa ngomsebenzi kaKristu, kodwa nokho siyaphikisana nobufakazi boMbhalo.

Okokuqala, kwabase-Efesu 2:3, uyachaza ukuthi sasikade sikude sifile ngeziphambeko zethu zenyama, singabantwana bolaka lukaNkulunkulu. Okuchaza ukuthi Abakhethiwe ngaphambili kokholwa kuKristu babengaphansi kolaka lweNkosi. Uma kwasemaphakadeni sase silungisisiwe ngeke uMbhalo uthi ngokwemvelo sasisolakeni lweNkosi. Lokhu kuqinisekiswa KwabaseKolose 1:21-22, lapho lithi nani enanikude niyizitha zeNkosi ngenxa yemisebenzi emibi.

Okwesibili, iNcwadi eNgcwele isho ngokusobala ukuthi siyalungisiswa ngokukholwa nguJesu Kristu (KwabaseGalatiya 2:16). Bese livunyelwa ngabaseRoma 8:30, lapho lithi labo abalungisisileyo ubabizile futhi. Ngamanye amazwi amakholwa ayalungisiswa ezimpilweni zawo mhla iNkosi ibabizela kuyo bese beba nokukholwa.

OkwesiThathu, leliphutha lokuthi kwasemaphakadeni salungisiswa, lididanisa isimemezelo sikaNkulunkulu sasemaphakadeni sokulungisisa abakhethiweyo; kanye noqobo lwesenzo sokubalungisisa, sona esenzeka esikhathini lapho isoni siphenduka. Ziningi izenzo ezamemezela zamiswa kwasemaphakadeni kodwa zifezekiswe emlandweni. Isibonelo nje, uNkulunkulu wakumisa phambilini ukuthi uJesu Kristu uyosifela, kodwa ukufa kukaKristu akuzange kwenzeka noma nini kwenzeka ngesikhathi esifaneleyo emlandweni.

Isigaba sesiHlanu: nakuba sebelungisisiwe, abakholwayo basamdumaza uNkulunkulu

UNkulunkulu uhlale ebathethelela njalo ezonweni bonke abalungisisiwe, abanakulahlekelwa ukulungisiswa kwabo; kodwa kungenzeka ukuba ulaka lukaNkulunkulu lubehlele ngenxa yezono, kodwa uma bezithoba, bevuma izono zabo, behlala becela intethelelo uNkulunkulu angabazwela abavuyise.

AmaHubo 32:5; AmaHubo 51; AmaHubo 89:31-33; UMathewu 6:12; 26:75; UJohane 10:28; 1 UJohane 1:7, 9.

Incazelo

Uma labo abakholwayo sebelungisiwe, bathathwa njengabalungile emehlweni kaNkulunkulu, futhi bamukelekile ngokuphelele kuyo iNkosi ngoKristu. Lokhu kuyisabelo sabo. Bezuzile insindiso ngokukholwa (KwabaseRoma 8:30), kuphelelisiwe bengesenakho ukulahlekelwa ukuphila kwabo ngenxa yokulungiswa ngoKristu (amaHebheru 10:14).

Nakuba kungenzeka labo asebelungisiwe bone phambi kukaNkulunkulu kodwa uma bezithoba bephenduka, bezivuma izono zabo, becela intethelelo kuNkulunkulu angabazwela abuyise injabulo yensindiso yabo (Amahubo32:3, 5; 51:8, 12; ekaJakobe 5:16).

Isigaba sesiThupha: selokhu kwaba khona indlela eyodwa yokulungiswa

Amakholwa esiVumelwane esiDala ayelungiswa ngendlela efanayo neyesiVumelwane esiSha.

KwabaseRoma 4:22-24; KwabaseGalathiya 3:9.

Incazelo

Kuqinisekisiwe kwisahluko sesikhombisa ukuthi kohlale kunendlela eyodwa yokulungiswa emehlweni kaNkulunkulu, leyondlela ukukholwa iNkosi uJesu Kristu. KwabaseRoma 4:5-8, 22-24, ikubeka ngokusobala ukuthi bobabili oDavide noAbraham bamiselwa babalelwa ukulunga kukaNkulunkulu ngokukholwa. Abrahama unguyise wezizwe zonke, ezikholwayo, owathola wabalelwa ukulunga ngenxa yokukholwa (KwabaseRoma 4:11)

Isahluko 12: Ukwenziwa abantwana

Ngenxa yokusondelana yokwenziwa abantwana kwalabo abakholwayo kanye nomsebenzi kaMoya oNgcwele (Ubizwa ngoMoya wobuNtwana kwabaseRoma 8:15), incazelo kulesahluko izochaza umsebenzi kaMoya emntwaneni kaNkulunkulu ngokudlulele kuloku okushiwo isiVumo.

Isigaba sokuQala: ukwenziwa abantwana

UNkulunkulu, ngenxa kaJesu Kristu iNdodana yakhe, kwabakuhle kuye ukuba bonke abalungisiwe bahlanganyele esibisisweni sokuba ngabantwana ngokomusa wakhe, okungakho bebalwa kanye nabaningi entokozweni nasenkululekweni nasemalungelweni okubangabantwana bakaNkulunkulu. Emabunzini abo babekiwe uphawu ngegama lakhe, ngokoMoya wakhe lokuba bakwazi ukusondela ngesibindi eiskhlalweni somusa ngokububula bethi 'Aba Baba wethu'. Bayanakekelwa, bayavikelwa bayondliwa ngokunjalo abalaye njengoBaba. Akabalahli kodwa njengababekwe uphawu kuze kube lusuku lokuhlengwa kwabo, lapho sebeyomukeliswa ngokwezithembiso ifa laphakade lensindiso njengezindlalifa.

AmaHubo 103:13; IzAga 14:26; Isaya 54:8, 9; Isililo 3:31; UJohane 1:12; KwabaseRoma 8:15, 1 7; 2 KwabaseKorinte 6:18; KwabaseGalatiya 4:4-6; Kwabase-Efesu 1:5; 2:18; 4:30; AmaHeberu 1:14; 6:12; 12:6; 1 Petru 5: 7; IsAmbulo 3; 12.

Incazelo

Kujwayelekile namhlanje uzwe abantu bekholelwa ekutheni sonke singabantwana bakaNkulunkulu. Lesahluko siveza ukuthi abantu abangakholwa abasibo abantwana bakaNkulunkulu ngendlela ekhethekile. Ngokujwayelekile ngokweNcwadi eNgcwele sonke sithathwa njengenzalo kaNkulunkulu, njengoba kunguye onguMdali wethu sonke (IzEnzo 17:29). Kodwa emva kokuba u-Adamu no-Eva, ensimini yase-Edene bewele esonweni, sangena kanjalo isono, abantu bathathwa njengabantu bakaSathane (NgokukaJohane 8:44; 1 Johane 3:10). Njengoba bamhlabuka uNkulunkulu balalela uSathane.

Ukwenziwa abantwana yisifundo esimangalisayo. uNkulunkulu akudingekanga ukuthi aze abamukele abakhethiwe bakhe njengabantwana abakhethekile kuye. Wabalungisisa, wabakhulula wabahlenga ezonweni, njengoba umusa nothando lwakhe lubanzi. Labo abahlengile ubamukela njengabantwana bakhe abakhethekile kuye. Kunamaphuzu amambalwa okumele siwaqaphele mayelana nolwazi ngalesisifundo sokwenziwa abantwana.

Elokuqala, ukwenziwa abantwana kungesinye sezenzo zokulungisiswa. Ukulungisiswa kwakha isithombe lapho oyisoni ethathwa njengomuntu ongenacala kodwa olungile. Ukwenziwa abantwana kwakha isithombe lapho isigqila sithengwa, siba ngesikhululekile, sithathwe samukelwe njengelinye lamalunga omndeni. Ukwenziwa abantwana kuyisenzo esisemthethweni (NgokukaJohane 1:12). Ngamanye amazwi, ukwenziwa umntwana kushintsha ngokusemthethweni isimo somuntu, simenze abe yindlalifa kuNkulunkulu. Ngaphambilini kwakuyicebo ayelimisile uNkulunkulu ukuthi sibe ngabantwana bakhe, abamukelekile ngokusemthethweni (Kwabase-Efesu 1:5).

Elesibili, ukwenziwa umntwana kungaphezu kokulungiswa. KwabaseGalathiya 3:22-26 ikhuluma ngamakholwa elungiswa ngokukholwa (vs. 24). Emva sekufike ukukholwa amakholwa awabe esaba ngaphansi komlayi (komthetho) vs. 25. Kodwa siyamukelwa sibe ngabantwana bakaNkulunkulu (vs. 26). Kunokulandelana okukhona kulamavesi (kufika ukukholwa, singabe sisaba phansi komthetho, bese siyamukelwa njengabantwana).

Elesithathu, amakholwa enziwa abantwana ngokwamukeliswa uMoya oyiNgcwele, (obizwa ngoMoya wobuNtwana KwabaseRoma 8:15). uMoya oyiNgcwele uqale uvese umuntu ekufeni ngokumnikeza inhliziyi entsha (NgokukaJohane 1:12-13 no 3:5-8; Hezekiya 36:26-27). Lowomuntu osephilisiwe ube esekwazi ukuthi akholwe uJesu Kristu, alungisiswe, enziwe umntwana. KwabaseGalathiya 4:6 uthi singamadodana kaNkulunkulu, samukeliswa uMoya oyiNgcwele, sisondele ngesibindi, sokukholwa sithi “Abba, Baba” okuchaza ukuthi uMoya oyiNgcwele wenza siqonde ubulungu bethu emndenini kaNkulunkulu.

Elesine, ukwamukeliswa isipho sikaMoya oyiNgcwele akungabonwa njengesenzo esihlukile ekulungisisweni nasekuphilisweni, kube sengathi umuntu angahlengwa kodwa emva kwesinye isikhathi amukeliswa uMoya oyiNgcwele “njengesibusiso sesibili”. Isipho sikaMoya oyiNgcwele samukelwa ngalesosikhathi emva nje umuntu ekholwe uJesu Kristu (iZenzo 2:38; KwabaseGalathiya 3:2; Kwabase-Efesu 1:13). Akukho ukuthi ungaba yikholwa kodwa ungamukeliswa isipho sikaMoya oyiNgcwele (KwabaseRoma 8:8-9; 1 KwabaseKorinte12:13).

Elesihlanu, nakuba amakholwa amukeliswa ngokugcwele isipho sikaMoya oyiNgcwele kuze kube usuku lokuhlengwa kwabo kodwa kuyenzeka adabuke uMoya oyiNgcwele (Kwabase-Efesu 1:13-14 no 4:30), ngako amakholwa kumele ahlale egcwalisiwe ngoMoya oyiNgcwele (Kwabase-Efesu 5:18; iZenzo 4:31 neZenzo 13:52).

Elesithupha, ubufakazi bokuthi umuntu ugwalisiwe ngoMoya oyiNgcwele ukuthi avume ngomlomo wakhe ukuthi uJesu Kristu uyiNkosi (1 KwabaseKorinte 12:3), alalele uKristu (NgokukaMathewu 7:21-23), bese kuvela izithelo zikaMoya oyiNgcwele (KwabaseGalathiya 5:22-23). Imisebenzi eminingi yezimangaliso nokuphrofetha akubalwa njengobufakazi bensindiso (NgokukaMathewu 7:21-23).

Isahluko 13: Ukungcweliswa

Kwisahluko sesithupha sibona abantu bezelwe ngokwesono. Izinhliziyi, imicabango, izifiso nemizimba yabo konke kugcwele ukonakala, ngamanye amazwi bayizigqila zesono futhi bemzonda uNkulunkulu. Sike sabona nakwisahluko seshumi nanye lapho ukulungiswa kushintsha indlela umuntu abeyiyo ngaphambilini noNkulunkulu. Bese sithola abantu sebelungisiwe maqondana nesono ngomsebenzi owenziwa uKristu uJesu.

Kodwa ke kwenzakalani ngendalo yakhe? Ukulungiswa kususa icala lesoni emehlweni kaNkulunkulu, ukungcweliswa Kona kumayelana nendalo yakhe omuntu oselungisiwe.

Igama elithi “ukungcweliswa” lichaza ukuhlukaniselwa uNkulunkulu. Uma silisebenzisa kwinto engenakho ukuphila (NgokukaMathewu 23:17), kuchaza ukuthi into ihlukaniselwa imisebenzi engcwele.

Uma silisebenzisa maqondana nomuntu, likhomba ushintsho olukhulu esimilweni noma ekuziphatheni kwakhe (1 KwabaseThasalonika 4:3), lowo muntu singamchaza ngokuthi usehlukaniselwe uNkulunkulu ngobungcwele bakhe.

Isigaba sokuQala: Ukungcweliswa

Labo abahlanganisiwe noKristu ngokubizwa kweqiniso, nangokuphindukuzalwa, banikwé inhliziyi entsha nomoya omusha kwenziwa iZwi noMoya oNgcwele ohlala phakathi kwabo. Lomsebenzi owenzeka phakathi kwabo uyaqhubeka njalo. Zonke lezizibusiso ziya ngenxa yokufa kukaKristu nokuvuka kwakhe. Amandla esono nazozonke izifiso ezimbi ziyangokuya ziphela amandla kuze kufinyelele ekunqobeni okuphelele. Kulezizibusiso, uMusa uya ngokundlondlobala emandleni ukuze kuthi ukuphila impilo engcwele kubonakale, ngoba ngaphandle kwakho akekho umuntu oyobona iNkosi.

UJohane 17:17; IzEnzo 20:32; KwabaseRoma 6:5, 6, 14; 2 KwabaseKorinte 7:1; KwabaseGalatiya 5:24; Kwabase-Efesu 3:16-19; KwabaseKolose 1:11; 1 KwabaseThesalonika 5:21-23; AmaHeberu 12:14.

Incazelo

Ukungcweliswa kuqala ngokuzalwa kabusha. Sibonile kwisahluko seshumi ukuthi uma uNkulunkulu ebabiza abakhe ebahlenga, ube esebanika inhliziyi entsha, ukuze bakwazi ukwamukela ivangeli belungisiwe. Lenhliziyi entsha isusa umoya wobumpumputhe nowokuzonda uNkulunkulu, iyabakhulula abantu ebugqileni besono, ibakhulule ukuba babathande futhi balalele uNkulunkulu (Hezekeli 36:26-27).

Lokhu kuzalwa kabusha kuyinguquko yokungcweliswa komuntu lapho ethatha isinqumo sokushiya impilo endala yesono. “Umuntu omdala” uyanqanyulezwa (KwabaseRoma 6:6; KwabaseGalatiya 5:24), akhululwe ezonweni (KwabaseRoma 6:21-22), babe ngabazelwe kabusha (2 KwabaseKorinte 5:17). Labo ababeyizigqila zesono baba yizigqila zokulunga (KwabaseRoma 6:18-22).

Lengugquko eyenzekayo yokuzalwa kabusha empilweni yekholwa ilenza lishiye impilo endala yesono. “Umuntu omdala” ubethelwa kanye noKristu esiphambanweni (KwabaseRoma 6:6;

KwabaseGalathiya 5:24), babangabakhululiwe maqondana nesono (KwabaseRoma 6:21-22), bese beba izidalwa ezintsha (2 KwabaseKorinte 5:17). Kuthi labo ababeyigqila zesono manje sebeyizinceku zokulunga (KwabaseRoma 6:18, 22).

Kulokhu kuzalwa kabusha empilweni yekholwa lishintsha libe ngelisha eliphila impilo engcwele emicabangweni, emazwini, nasekuziphatheni kwalo. Amakholwa abe esegcwaliswa ngoMoya oNgcwele ukuba aphile ngobungcwele (KwabaseRoma 8:13; KwabaseGalathiya 5:16, KwabaseKolose 1:11). IZwi leNkosi, kakhulukazi nezethembiso zayo, zisiza amakholwa ukunqoba isono empilweni yawo ngokucabanga kabusha nokuphila impilo engcwele (2 KwabaseKorinte 7:1; amaHeberu 12:1-2).

Ukungcwelisiswa ke kuqala ngokuzalwa kabusha (ukuzalwa loku okunqamula Amandla esono) bese kuba inguquko eqhubekayo njalo njalo empilweni yekholwa lapho likhula ebungcweleni.

Lendikimba yokuqala igcina ngokucaphuna encwadini yamaHeberu 12:14. Kuyisixwayiso kubo bonke abafungayo ngemilomo yabo ukuthi bayakholwa, ukuthi ukufunga kwabo kuyigobhozi uma kungahambisani nempilo engcwele, kusho ukuthi abahlengiwe. Singekubone ukulungisiswa ngokwenyama, ngoba kuyinto kaMoya. Indlela eyodwa esingaqinisekisa ukulungisiswa ilapho sibona ubufakazi bensidiso ezimpilweni zethu. Ubungcwele nokugqabuka emandleni esono ezinye zalezizimpawu nobufakazi (KwabaseRoma 6:21-22; 1 Johane 2:3-6). Kwindikimba elandelayo sizobona ukuthi lokhu kuphunyula esonweni akuphelele. Kodwa kudinga ukuba ngokwempela nokubonakalayo.

Isigaba sesiBili: Impi nesono esisele

Ukungcwelisa-ke kusebenza ngalendlela kuyoyonke impilo yomuntu, kodwa akupheleli, umuntu esekulokhukuphila. Insalela yesono iyalwa nomuntu ukuba imngcolise kube yimpi engapheliyo yokuba kungabibikho ukumukela nokubuyisana. Inyama ivukela uMoya noMoya ulwe nenyama.

KwabaseRoma 7:18, 23; KwabaseGalatiya 5:17; I Thesalonika 5:23; 1 Petru 2:11.

Incazelo

Lendikimba yesibili isilawula ephutheni lokucabanga ukuthi uMKristu uyakwazi ukufinyelela ezingeni lobungcwele obuphelele esakuwona lomhlaba. Abanye bacabanga ukuthi amavesi afana nalawa 1 Joh. 4:17, Thithu 2:11-14, 2 KwabaseKorinte 7:1 no 1 Joh. 3:9, afakazela ukuthi kuyenzeka umuntu abengcwele aze angoni kuyo kulempilo. Le mfundiso ibizwa ngephecelezi nge “*perfectionism*”.

Lemfundiso iphikisana namavesi amaningi. KwabaseRoma 7:13-25 sifunda ngempi engapheli yomzalwane nesono. KwabaseRoma 7 kukhulunywa ngendlela ikholwa elizizwa ngayo njenga loyo ongakholwa, njengoba ongakholiwe engawuthobeli umthetho kaNkulunkulu (KwabaseRoma 7:22 no KwabaseRoma 8:7). Lokhu kumelana kwenyama nomoya empilweni yekholwa sikuthola naKwabaseGalathiya 5:17. NoJohane wokuqala 1:8 – 2:1, kuyaphindwa kushiwo ukuthi uma sithi asinasono siyazikhohlisa, neqiniso alikho kithi. INkosi uJesu uqobo yafundisa abafundi bayo ukuba bacele ukuthethelelwa amacala abo imihla ngemihla (NgokukaMathewu 6:12).

Labo abakholelwa ekutheni bangaba abangenasici besaphila la emhlabeni bayazikhohlisa noma baguqula incazelo yokuthi siyini isono. Isono ngokwe Bhayibheli sibala ukwenza isono ngokuthanda, ukwenza isono ngokungenhloso, ukuhloka okubi noma ngemicabango.

Isigaba sesiThathu: ukukhula emseni

Empini ekhona ngenxa yensalela yesono, inyama ibanezikhathi zokudlondlobala kungathi iyanqoba. Kodwa uMoya kaKristu ongcwelisayo, uyamnika amandla okunqoba lowo, njengoba esuke eseyisidalwa esisha. Ngalokho-ke abangcweliswayo bayakhula emseni kuze kubesekuphelelisweni kobungcwele nokumesaba uNkulunkulu. Babankuzimisela ekuphileni ngokwemithetho engcwele nangokulalela imiyalo kaKristu ngokweVangeli lakhe ngokubabekela kwakhe eZwini lakhe njengokuba kunguye oyinhloko neNkosi yabo.

KwabaseRoma 6:14; 7:23; 2 KwabaseKorinte 3:18; 7: 1; KwabaseEfesu 4:15, 16.

Incazelo

Lendikimba isifundisa ngamaqiniso amaningana abalulekile.

ElokuQala, lithi amakholwa kumele azimisele ekuphileni ubungcwele. Ukwenzeka kokungcweliswa akumane nje kuzenzakalele kubo. Lokhu kusibuyisa ephutheni lokuthi sithi ngokwethu singaphila noma ikanjani iNkosi isiyobona. Leliphutha lisitshela ukuthi ikholwa lingaziphilela ngokwalo ngaphandle koMoya ongcwele, bese uMoya ongcwele usebenza ezimpilweni zabo ngaphandle kokuzimisela kwabo ukuphila impilo engcwele. Lokhu akusilo iqiniso. iVangeli eliSha lisincenga ukuba sizimisele ekuphileni ubungcwele (KumaHeberu 12:4; 1 Thimothewu 6:11-12; 1 Petru 2:11; 2 KwabaseKorinte7:1). Lokhu kuzimisela kuhambisana nokukholwa (KwabaseRoma 6:11) kanye nokulalela uMoya oyiNgcwele (KwabaseGalathiya 5:16). Kodwa kunzima kwikholwa elifuna ukuzizamela ngokwalo ukuphila ubungcwele.

ElesiBili, kuyenzeka ukuba ikholwa liwele esonweni. Sikubona lokhu empilweni kaPetru (NgokukaMathewu 26:31-34; KwabaseGalathiya 2:11-13). Siyayalwa ukuba sithwalisane lapho omunye ewela esonweni (KwabaseGalathiya 6:1-2).

ElesiThathu, nakuba isono sithanda ukudlondlobala empilweni yekholwa, ikholwa lempela liyakhula emseni nasebungcweleni (KwabaseRoma 6:22; 1 Johane 5:4). Bayadinga ukuqiniseka ekulweni nesono (KwabaseRoma 6:11, 14; 2 KwabaseKorinte 7:1) bethembele ekulawulweni uMoya ongcwele ekulweni nezinkanuko zenyama (KwabaseGalathiya5:16).

Isahluko 14: Ukholo olusindisayo

Isigaba sokuQala: Lapho kuvela khona ukholo olusindisayo

Ukukholwa okungumusa kulabo abakhethiweyo, kuwumsebenzi kaMoya osebenza ezinhliziyweni zabo okunguyena obaphayo, ukuze kusindiswe imiphefumulo yabo. Kuza ngokushunyayelwa kweZwi. Yebo, ngeZwi nezinkonzo ezingokweZwi —ngokwenza umbhaphathizo, isidlo seNkosi, umthandazo kanye nezinye izindlela ezimiswe nguNkulunkulu. Ngalendlela ukukholwa kuyakhula kubenamandla.

ULuka 17:5; Izenzo 20:32; KwabaseRoma 10:14, 17; 2 KwabaseKorinte 4:13; Kwabase-Efesu 2:8; 1 Petru 2:2.

Incazelo

Kwisahluko sesithupha sike sabona lapho ukuthingenxa yokonakala kwenhliziyo yomuntu, abantu abanawo Amandla okwenza okuhle ngokwabo. Abantu bangeye kuKristu Jesu ngokwabo ngaphandle uma uBaba kuba uyena obadonsela kuyo iNdodana (NgokukaJohane 6:44-45, 64-65). Ukukholwa nokuphenduka kwabelwa kubantu (Filiphu 1:29; 2Timothewu 2:25-26, Efesu 2:8-10). Umuntu udinga inhliziyu entsha nomoya omusha ukuze alalele agcine izimiso zeNkosi (Hezekeli 36:26-27).

Ngakho ke lesisahluko sakhelwe esisekelweni semfundiso e esibekwe esahlukweni, siphinde sigcizelele ukuthi ukukholwa isipho somusa esivela kuNkulunkulu, ngemisebenzi kaMoya oyiNgcwele. Amagma asetshenziswe kwisiVumo akhethwe ngobukhulu ubuciko. Sithi, abakhethiweyo “bayaphiwa” ukukholwa. Ngamanye amazwi uMKristu uyakholwa yena qobo lwakhe uma esekuphiwe nguMoya oyiNgcwele. Akusiyo into enzelwa yona. Bayaphiwa, bavunyelwe ukuba bakholwe ngokuzalwa kabusha kanye nangomsebenzi kaMoya oyiNgcwele ezinhliziyweni zabo. Abantu abanengi abasamukeli isifundiso seNcwadi eNgcwele uma ikhuluma ngabakhethwa ngokomusa ngoba bethi abantu bakholwa kuKristu ngokuzikhethela bona. IBhayibheli (kanye neBandla Eli-Reformed) aliphikisani nokuthi umuntu ukholwa kuKristu ngentando yakhe engaphoqiwe. Lesi isinquo umuntu afika kuso ebhekile esangulukile. Kodwa, njengoba kushiwo ngaphezulu, iBhayibheli liyakuqinisekisa ukuthi naso lesi sinquo sikwazi ukusithatha ngoba sesivunyelwe, sesiphiwe isipho sokukholwa ngamandla kaMoya oNgcwele.

Amanye amaphuzu amabili. Elokuqala, ukuthi ukholo olusindisayo luvuka lapho abantu bezwa iZwi likaNkulunkulu. Umqondo okwabaseRoma 10:14-17 usobala, ungukuthi abantu bangekholwe ngaphandle kokuzwa iZwi likaNkulunkulu. Uvesi 17 uphetha ngokuthi ukholo luvela ngokulalela iZwi likaNkulunkulu. Kanjalo ukholo, luqiniswa ikakhulukazi yizethembiso zikaNkulunkulu. Bheka kumaHeberu 11, (kwisahluko samaqhawe enkolo) ukuthi igama elithi “isithembiso” lisetshenziswe kaningi kanjani (vesi 9, 11, 13, 17, 33, 39). Ukholo ngamanye amagama, ukuthemba kuNkulunkulu (Efesu 1:12), nokukholwa ukuthi akuthembisile nakanjani uzakukufeza.

ElesiBili, ukholo luyakhula (2 KwabaseThesalonika 1:3; 2 KwabaseKorinte 10:15; 1Petru 2:2). Lokhu kuchaza ukuthi kumele silunakekele ukholo lwethu ukuze sikhule njengamaKristu. Lok uke singakwenza ngokuthi, sizibandakanye ngokuthembeka ezindleleni zomusa, uNkulunkulu azibekile ezifana nokufunda iBhayibheli, ukuthandaza, nezimiso zombhaphathizo kanye nesiDlo seNkosi.

Isigaba sesiBili: Izenzo zokholo olusindisayo

Ngokukholwa umKristu wamukela konke okwambuliwe ngokwezwi ukuthi kuyiqiniso, njengokusho kukaNkulunkulu. Ngokunjalo ubanokuqonda ngokufunda iZwi ukuthi lingumbhalo ophakemeyo odlula yonke eminye. Yebo, nakhokonke okunye okukhona emhlabeni. IZwi libonisa ngenkazimulo kaNkulunkulu eboniswa ngezindlela ezinhlobonhlobo ngokwesimo sakhe, nangokuphakama kukaKristu nemvelo yakhe nenkonzo yobizo lwakhe, namandla nokupheleliswa komsebenzi ayewenza okwenziwa nguMoya oNgcwele. Ngalendlela umKristu uphiwa amandla okuzihlanganisa neqiniso lalokhukholwa ukuze akwazi ukufeza inkonzo njengokulotshiweyo emiBhalweni eNgcwele.

Ukuze kuthi lapho eyalwa ngokulalela, alalele, lapho ekhuzwa khona abenokuthuthumela. Kuthi futhi ngokwezithembiso ezikhona mayelana nalokhukuphila nokuzayo azemukele.

Kodwa kuqala, ngaphezu kwakho konke ukholo olusindisayo olukuKristu, ngesikhathi lowo kholwayo emamukela ngokwethemba yena, futhi ezibeka kukye ekwethembeni kokulungisiswa, nokuhlazwa nguye aze abe nokuphila okuphakade— konke lokhu kwenzeka ngesimiso sesivumelwane somusa kuphela.

AmaHubo 19:7-10; 119:72; Isaya 66:2; UJohane 1:12; 15:14; IzEnzo 15:11; 16:31; 24: 14; KwabaseGalatiya 2:20; 2 Thimothewu 1:12; AmaHeberu 11:13.

Incazelo

Ubunjalo bokholo bungachazwa ngezindlela eziningi ukukholwa okuziveza ngayo noma okwenza ngayo uma kuzwa amazwi kaNkulunkulu. Ake sigcizelele amaphuzu ambalwa mayelana naloku.

Elokuqala, ukholo olusindisayo lwamukela ubuhle namandla angcwele eZwi likaNkulunkulu. Okokuqala ngqa ngokholo olusindisayo ukuthi lwethemba konke okushiwo iBhayibheli (Izenzo 24:14; 1 KwabaseThaselonika 2:14; Amahubo 19:7-10). Lokhu kumele kube njalo ngoba konke amaKristu akwaziyo nakuthembayo ngoNkulunkulu, noKristu nensindiso ayathola eBhayibhelini. Yingakho lesi siVumo soKholo kwisahluko sokuqala siqala ngezimfundiso zemibhalo ayi ngezifundiso ngoNkulunkulu. Konke esikwaziyo ngoNkulunkulu sikuthola embhalweni. Okunye okubalulekile esingavala ngakho ukuthi labo abathi bangamaKristu kodwa bengenalothemba elipheleleyo kokushiwo umBhalo, banombono ophikisanayo nokholo olusindisayo. Kubukhuni ukubeka ukukuphila kwakho kwaphakade kuKristu ovezwa imiBhalo uma ungakholelwa kuleyo miBhalo.

Okwesibili, ukholo olusindisayo luhambisana nakho konke okuvezwa imibhalo. Ulimi lwesiVumo lubeka kahle kakhulu kulesisigaba. Ukholo olusindisayo lwamukela, luphinde lwenze ngokweqiniso elivezwa imiBhalo.

Yingakho sithi ukholo olusindisayo:

- Luyalalela imiyalo eshiwo imiBhalo
- Luyathuthumela ezixwayisweni ezishiwo imiBhalo
- Lubambelela ezithembisweni ezishiwo imiBhalo

Yingakho imiphumela yokholo kuba imisebenzi emihle kanye nempilo ehlonipha uNkulunkulu (ekaJakobe 2:18-19).

Okwesithathu, nokubalulekile, izenzo ezibalulekile zokholo olusindisayo ziphathelene noKristu. IBhayibheli lichaza “ukukholwa” njengokuza kuKristu (Johane 6:35), *wamukele* uKristu (Johane 1:12), kanye nokuthemba kuKristu (Efesu 1:12). Ngakho ke, abakholwayo, ngoku kholwa kwabo, balahla imiphefulo yabo kuMsindisi wabo maqondana nakokonke abakudingayo ngemilo uNkulunkulu abalungisele yona.

Isigaba sesiThathu: Ukunqoba kokholo lweqiniso

Ukholo olusindisayo lunawo amazinga. Kuke kubekhona ubuthakathaka nokubanamandla. Noma kunjalo njengakwezinye izikhathi kodwa umusa nesihawu esingakukholwa kuNkulunkulu asifani nezinkolelo ezijwayelekile zabantu okuyinto ephelayo. Kukhokonke ukuhlaselwa nokululazwa okubakhona kugcina kunqobile futhi kuqhubeka nokwakheka kumaKristu amaningi kuze kufinyelele ekuqinisekeni okuphelele ngoKristu ongu"mqalisi nomphelelisi wokukholwa kwethu".

UMathewu 6:30; AbaseRoma 4:19, 20; Kwabase-Efesu 6:16; Kwabaselolose 2:2; AmaHeberu 5:13, 14; 6:11, 12; Petru 1:1; I Johane 5:4, 5.

Incazelo

Lesisigaba sihambelana nesahluko seshumi nesikhombisa, lapho kukhulunywa khona ngokubekezela kwabangcwele. Abangcwele beqiniso bama kuze kube sekupheleni ngoba ukholo lwabo lubekwezela kuze kube sekupheleni (1 Johane 5:4-5), baze bamukeliswe umqhele waphakade.

Amaphuzu okumele aqaphelwe ilawa. Elokuqala, ukholo lungaba buthakathaka, noma luqine (NgokukaMathewu 6:30; Mathewu 8:10; KwabaseRoma 14:1), noma lilingwe (NgokukaLuke 22:31-32; Efesu 6:16).

Elesibili, kunokholo “lwesikhashana” olubukeka kungelempela kepha maselilingwa lihlangabezana nobunzima bese luyashabalala (NgokukaMathewu 13:20-21).

Elesithathu, “ukholo lweqiniso”, lungabe lubuthaka noma lunamandla, kodwa lolo kholo lweqiniso, luyama luze lwamukele umqhele wokunqoba wokuphela (1Johane 5:4-5).

Elokugcina, njengoba kushiwo esahlukweni seshumi nesikhombisa, ukholo luhlukile kwisiqinisekiso sensindiso. IsiVumo siyakuveza ukuthi ukholo lweqiniso luvamise ukuholela, esiqinisekweni sensindiso.

Isahluko 15: Ukuphendukela ekuphileni nasensindisweni

Isigaba sokuQala: Isipho sokuphendukela ekuphileni kwaphakade

Abanye kwabakhethiweyo bayaqhubeka nokuphila impilo yokona, kusukela ekuzalweni, baze babebadala behamba ngokwezinkanuko nezinjabulo zabo. Luze lufike ubizo lukaNkulunkulu lufinyelele kubo lubaholele ekuphendukeni nasekuphileni okuphakade.

UTitu 3:2-5.

Incazelo

Lesisigaba sinikeza isithombe sokuthi ukuphenduka kungokwalabo abathola insindiso ebudaleni babo (futhi besindiswa ezonweni ezinkulu). Ababhali besiVumo sokholo abakholelwa kulokhu, njengoba isigaba sesine sichaza ukuthi ukuphenduka kohlale kuyi mpilo yekholwa. Kubukeka sengathi ababhali babekhuluma ngalabo bantu abaphenduka ngendlela egqamile nebabazekayo. Nakuba kunjalo-ke, ukube isiVumo besibuyekwezwa, kungaba kuhle ukusishintsha lesisigaba ngoba siyadukisa. Kunamaphuzu amabili esizoyibheka:

Elokuqala, njengoba kuke kwabekwa kwisahluko sesithupha, lapho sithi bonke abantu emhlabeni bazelwe ngokwesono. Imicabango, izizindlo nezifiso zabo zonakele. Nakuba kukhona abaphendukela ekuphileni besebancane (bengakagxili ekoneni okukhulu), kodwa nabo banazo izizathu zokuba baphenduke. Njengoba sizobona esigabeni sesithathu ngezansi, ukuphenduka kusho ukuguquka komqondo, lokho okumele kufikela lelo nalelo kholwa.

Elesibili, ukuthi ukuphenduka kuyisipho esivela kuNkulunkulu. Umuntu ngokwakhe ukuqonda, ungofile maqondana nesono futhi uyisigqila sesono (NgokukaJohane 8:34-35; AmaRoma 6:17). Akakwazi ukuzikhulula ngokwakhe ebugqilini besono. Yingakho ukholo nokuphenduka kunikezelwa kuye. INCwadi eNgcwele ikubeka kucace ukuthi ukuphenduka kuyisipho esamukelwayo (2 Thimothewu 2:25; iZenzo 5:31; 11:18).

Isigaba sesiBili: ukuphenduka nokuhlehlela esonweni

Akekho noyedwa umuntu owenza ukulunga emhlabeni ongesiso isoni. Ngokuba, ngisho nabantu abanokulunga nokuhlakanipha abanakho kodwa ngenxa yenkohliso namandla obubi bokonakala namandla okulingwa angaphakathi kubo bangenza izono ezesabekayo nezingaletha intukuthelo kaNkulunkulu. Ngenxa yalokhu uNkulunkulu ngokwesivumelwane somusa wakhe, ubalungiselela abakholwayo ukuthi uma bona, ngokuwela esonweni aze ababuyisele kuye ngokuphenduka baze basindiswe.

UmShumayeli 7:20; ULuka 22:31, 32.

Incazelo

Lendikimba ikhuluma ngalawo makholwa awela ezonweni ezinkulu. Umbhalo okuthathelwe kuwo ngokwesiVumo usinika isibonelo lapho uPetru ephika uJesu (Luka 22:31,32). Isono sikaPetru sasisikhulu kakhulu. uJesu wathi uma ningiphika phambi kwabantu nami ngiyakuniphika phambi kukababa osezulwini (Mathewu 10:33). Lokhu kubonakala njengokuthi uPetru wawela esonweni wamhlubuka uKristu. Kodwa siyathola kwivangeli lapho lithi uPetru wenziwa kabusha. Ukwenziwa kabusha kwakhe kwaba ngenxa yokuphenduka. Wakhala kamunyu wazisola ngenxa yesono sakhe (NgokukaLuka 22:62). Wenziwa kabusha nguKristu uqobo (NgokukaJohane 21:15-18). Kusikhombisa ukuthi amakholwa ayenziwa kabusha ngokuba aphenduke.

Isigaba sesiThathu: ukuchazwa kokuphenduka

Ukuphenduka okuholela umuntu ensindisweni yilokho okuza ngevangeli lomusa, okuthi ngokusebenza kukaMoya oyiNgcwele lowomuntu abone bonke ububi besono, bese kwenza nokukholwa kuKristu kumthobise ngenxa yesono. Lokhukuthoba nokuzehlisa kubonakala ngokudabuka kwenhliziyo, nokunyanya isono kuhambisana nokuzinyanya uqobo lwakhe umuntu. Kuhambisana nokukhulekela intethelelo nokucela umusa, okubuye futhi kuhambisane nokuzimisela ngokwamandla atholakala kuMoya ukuze kubekhona ukuziphatha phambi kukaNkulunkulu ngokwendlela yempilo eyileyo efunwa nguye ngokumthokozisa.

AmaHubo 119:6, 128; UEzekiya 36:31; UZakariya 12:10; IzEnzo 11:18; 2 kwabaseKorinte 7:11.

Incazelo

Kubalulekile ukwazi ukuthi kuyini ukuphenduka koqobo, njengoba ngokweNcwadini eNgcwele ithi kunezindlela zokuphenduka okungezona eziyiqiniso (Mathewu 13:20-22; iZenzo 8:9-23).

Nazi izakhi ezibalilekile zokuphendula ngezansi:

Okokuqala, ukuphenduka kuwimusa wevangeli, okuchaza ukuthi kuyisipho esivela kuNkulunkulu (njengoba kubekwe ngenhla), esibalulekile ukuze wamukele insindiso (iZenzo 2:37-38; 3:19; 11:18; Marku 1:15; 2 KwabaseKorinte 7:10). NgokweNcwadi eNgcwele, ukuphenduka kuhlobene kakhulu nokholo (bheka Marku 1:15 ne-iZenzo 20:21). Kokubili kubalulekile ukuze wamukele insindiso kuKristu. Ngeze wakholwa nguKristu ongcwele oxolela izono ngaphandle koku *zivuma* lezozono uphenduke kuzo. Ngamanye amazwi *ukukholwa* ukuthi uNkulunkulu ungcwele futhi uyakusahlulela ngokwezono zethu kuyingxenye yokuphenduka. Phezu kwaloko, kuye kukhulunywe ngokuphenduka njengku *phendukela* kuKristu (iZenzo 11:21; Joweli 2:12-13). Lokhu kubandakanya *ukwethembela*, *nokukholwa* esiheni sikaNkulunkulu. Ngakho-ke ukholo nokuphenduka izinhlangothi ezimbili zohlamvu lunye.

Okwesibili, ukuphenduka kubandakanya ukushintsha komqondo maqondana nesono (onembeza bethu bayathanjiswa) bese siyaphenduka kuso (silwele ukuhamba ngendlela ethokozisa uNkulunkulu). Amagama esiGriki akhuluma ngokuphenduka eTestamenteni eliSha enemiqondo emibili:

- (i) Ukuguquka komqondo okuholela ekuguqukeni kwezenzo.
- (ii) Ukuphendukela kuNkulunkulu ushiye

Okwesithathu, ukuphenduka kubandakanya ukuzisola, umunyu, namahloni ehlazo ngezono esizenzile (2 KwabaseKorinte 7:10; Joweli 2:12-13; Hezekiyeli 16:60-63; 36:31)

Okwesine, ukuphenduka kusho ukushiya izono zethu ngokupheleleyo, hhayi kuphela ukuzisola ngazo (Izaga 28:13). INcwadi eNgcwele ikhuluma ngokuthela izithelo zokuphenduka (Luka 3:8-9; iZenzo 26:20). Ngamanye amazwi, kumele kubonakale impilo ephendukile.

Kubalulekile ukuthi amakholwa alahle zonke izono (Hezekiyeli 18:30-31), kungabi ilezo kuphela. Khonakunjalo lokhu akusho ukuthi amakholwa akabe esona futhi. IsiVumo sikubeka kucace ukuthi amakholwa “ayazama” ukuhamba phambi kukaNkulunkulu engenasono. Bakwenza lokhu “benenjongo” okusho ukuthi ngempela banesifiso sokuhamba njalo phambi kwakhe bezishiyile izono zabo bemthokozisa uNkulunkulu. Njengoba isahluko sesithupha sike sasho, kanjalo amakholwa ayahamba ewa endleleni. Yingakho lesisigaba engezansi sithi ukuphenduka ingxenye yempilo equbekayo yekholwa.

Isigaba sesiNe: ukuphenduka kuyimpilo yoMKristu

Ngenxa yokuthi sisemzimbeni wokufa (njengokusho kwemibhalo) nobubi bumelene nathi, ukuphenduka kuyohlala kuyindlela esiyophila ngayo njalo. Ngalokhoke akube ngumthwalo womuntu nomuntu ukuba ahlale ephenduka evuma isono ngasinye salokho akwenzile ngokukhulu kucophelela nokuzithoba.

ULuka 19:8; I Thimothewu 1:13, 15.

Incazelo

Ngenxa yokuthi amakholwa ona nsuku zonke, ukuphenduka kuyinto eqhubekayo empilweni yekholwa. Lesigaba sicacisa ukuthi ukuphenduka kubandakanya ukuvuma nokuphenduka ezonweni ezithize (Luka 19:8; Izaga 28:13). Abantu abaningi abanankinga ukuvuma ukuthi bayona nje jikelele, kodwa abafuni ukuthi baqondwe ngezono ezibathinta ngqo, bajaha ukuziivikela noma bacasuke. Ukuphenduka kwangempela kuvuma kuphinde kwehlukane naso sonke isono esesivelile.

Isahluko sesiHlanu: ukuphenduka kunemiphumela

Ngokwesivumelwane somusa uNkulunkulu usenzile isabelo sokubagcina besekusindisweni bonke abakholwayo ukuze kuthi noma ngabe zikhona nezincane izono ezingabenza balahlwe kuthi ngokuphenduka kwabo basinde. Lokhu kwenza ukuba ukushunyayelwa kokuphenduka kubeyinkonzo enesidingo njalo.

Ulsaya 1:16-18; 55:7; AbaseRoma 6:23

Incazelo

Lesigaba sibeka amaphuzu ambalwa. Elokuqala, ukuthi zonke izono nakuba zibukeka zincane kanjani zifanelwe ukubhubha okuphakade. IBhayibheli lithi bonke ububi esikwenzayo phambi kukaNkulunkulu bufanelwe ukwahlulelwa, nakuba kubukeka kukuncane kanjani (KwabaseRoma 6:23; Amahubo 143:2; NgokukaMathewu 5:22).

Elesibili, yize isono sifanelwe ukufa okuphakade, kodwa kukhona nesethembiso eBhayibhelini, esithi bonke abaphendukile, nakuba bebekade benezono ezinkulu, bayokuthola umusa nokuxolelwa (Isaya 1:15-18; 55:7; Mathewu 7:8). Mayelana nalokhu, kukhona abanye abasabayo ukuthi sebenze ububi obuhlambalaza umoya (bheka Mathewu 12:31-32). Okuqaphelekayo ngalobo bubu obungaxoleleki bokuhlambalaza umoya kushiwo kulobo bubu obenziwa ngenhloso, ngenzondo nokuqhubeka, lesi senzo sokulahlwa siwubufakazi bokushiwa uMoya oyiNgcwele owenza kube lukhuni kubo ukwamukela uKristu. Labo ke bengekufune ukuphendukela ekuphile kwaphakade. Ngamanye azwi uma umuntu efisa ukwamukela insindiso eshiya izono eyakuKristu, ngokosobala-ke lowo akenzanga ububi obungaxoleleki, uyokuthola umusa.

Elesithathu, ukuphenduka isifundiso okumele sishunyayelwe njalo njalo. Ukuze ubone ukubaluleka kwalemfundiso, qaphela ukuthi uKristu washumayela ngokuphenduka (Marku 1:15), kanjalo nabaPhostoli bashumayela ngokuphenduka (iZenzo 2:37-38; 3:19; 20:21). Kanjalo ke, bonke abashumayeli bevangeli leqiniso kumele bashumayele ivangeli lokuphenduka.

Isahluko 16: Imisebenzi emihle

Lesisahluko sibaluleke kakhulu. Cishe zonke izinkolo ezisemhlabeni zikhuluma ngokuthi abantu abenze imisebenzi emihle ukuze babone izulu noma ukuze baklonyelise ilowo nkulunkulu abamkhonzayo. Njengoba sibonile kwisahluko seshumi nanye, amakholwa ayalungisiswa nguNkulunkulu ngomusa kaKristu hhayi ngokwemisebenzi yabo. Iyiphi ke indima edlalwa imisebenzi emihle empilweni yekholwa? Kungabe imisebenzi emihle ayinasidingo, noma ukwenza nje ngokuthanda? Imisebenzi emihle yabangakholwa yona ke? Ngabe kukhona lapho esiza khona? Lesisahluko sizophendula yonke lemibuzo.

Isigaba sokuqala: iyini imisebenzi emihle?

Imisebenzi emihle yileyokuphela uNkulunkulu ayale ngayo ngokweZwi lakhe eliNgcwele njengoba lilotshiwe. Imisebenzi eyenziwe ngabantu ngokuzithandela kwabo noma ngokwenhloso yokuzenzisa kwabo kukho okungathi kuhle, kuNkulunkulu akwemukeleki ngoba akqveli emiBhalweni eNgcwele.

USaya 29:13; UMika 6:8; UMathewu 15:9; AmaHeberu 13:21.

Incazelo

Isahluko samashumi amabili nambili siveza ukuthi inkolo yeqiniso yokukhonza uNkulunkulu ileyo elawulwa ngeZwi lakhe. Lokhu kusho ukuthi inkolo yobuKristu, inkolo “eyambulwe nguNkulunkulu” engaveli kubantu. Ngamanye amazwi, njengamakholwa asikwazi ukuzenzela ngokuthanda kwethu noma ukumkhonza uNkulunkulu ngendlela esicabanga ukuthi ufuna ukukhonzwa ngayo. Akuthina esisungula izindlela zokumkhonza. Kunalokho, uYena obeke izindlela zokuthi ukhonzwa kanjani, bese thina silandela leyo ndlela ayibekile ukuthi simkhonze ngayo.

Imisebenzi emihle yethu iyingxenye yokukhonza nokudumisa, yingakho imiswe ngeZwi lakhe. Ngako lesisigaba sisikhumbuza ukuthi imiBhalo eNgcwele kunemisebenzi emihle ethile uNkulunkulu afuna ukukhonzwa, adunyiswe ngayo. AmaKristu ke awanalungelo, noma mpoqo yoku yokuzisungulela izindlela zokukhonza, noma ngabe zihle kangakanani izinhloso zabo ngako.

Lokhu kuyimfundiso yombhalo obekwe ngendlela egcizelelayo, nendlelo ephikisayo. Imiyalo egcizelelayo ibala amavesi afano noMika 6:8, lapho uNkulunkulu ebeka ngokusobala akufuna kubantu. Abasidingo sokuziqalela eyabo imisebenzi emihle.

UThimothewu wesibili 3:16 uthi, imiBhalo ilungele ukufundisa, nokusola, nokuqondisa, nokuyala emisebenzini emihle. Ngamanye amazwi, imibhalo yanele. Ukube bekukhona imisebenzi emihle uNkulunkulu abeyifuna kithi kodwa ingaveziwe iBhayibheli, angabe iBhayibheli aliphelele. UJesu Kristu watshela abafundi bakhe ukuba bafundise amakholwa ngayo yonke imiyalo abayale ngayo (Mathewu 28:20). Ukube uJesu akabayalanga ngemibhalo ngabe asikho isidingo sokuyilandela.

Ngokwemiyalo exwayisayo yona, imiBhalo, isixwayisa ngenkolo yamanga, okuhlenganisa ukufundisa abantu ukuhlonipha izimfundiso ezivela kubantu, ezingeko emiBhalweni engathi zivela kuNkulunkulu (Mathewu 15:9). Ngokusobala, yonke into engekho emiBhalweni ivela kubantu hhayi kuNkulunkulu. Amakholwa ayaxwayiswa ukuba angabi izigqila zabantu (1KwabaseKorinte 7:23), nokuthobela imiyalelo ebekwe ngabantu (Kolose 2:8; 16-23).

Kubalulekile ukuqaphela ukwenza kwebandla lama Roma aKatholika eliphambene nezifundiso zombhalo. Seliziqambele elayo imisebenzi emhilhe engekho eBhayibhelini, njengokucela intethelelo kubapristi, ukuthethelela kwabapristi, ukuhlonishwa kwezinsuku ezithize, ukungagawa kwabapristi, ukukhuleka kuMariya nokunye okuningi. Konke lokhu kumelwe kukhahlelwe ngazo zombili, ngoba akuveli entandweni kaNkulunkulu eyambuliwe emiBhalweni.

Isigaba sesiBili: iqhaza lemisebenzi emihle

Imisebenzi okuyiyona elungile ngempela futhi eyenziwe ngokulalelwa kwemiyalo kaNkulunkulu yiyona eyizithelo nobufakazi bokukholwa okuphilayo. Abakholwayo ngokwenzenjalo basuke bebonisa ukubonga, ukuqinisa ukholo lwabo, ukwakha abanye abazalwane, ukuhlobisa ubufakazi bobuKristu, nokujabhisa labo abamelene neVangeli. Ngokwenze njalo badumisa uNkulunkulu okunguye obenze babayizidalwa ezintsha kuKristu, bekwenza lokho ngokuthela izithelo ezibonisa impilo yobungcwele epheleliswa ngokomphumela wokuphila okuphakade.

AmaHubo 116:12, 13; UMathewu 5:16; AbaseRoma 6:22; KwabaseEfesu 2:10; KwabaseFilipi 1:11; I Thimothewu 6:1; UJakobe 2:18, 22; 1 Petru 2:15-11; 1 Johane 2:3, 5.

Incazelo

Imisebenzi emihle ibalulekile empilweni yomKristu. Kubalulekile ukuqaphela ukuthi iBhayibheli liyakugcizelela ukuthi imisebenzi emihle iyizithelo nobufakazi bokholo lwempela (EkaJakobe 2:18-22). Imisebenzi emihle ayisiso isisekelo sensindiso (njengoba sibonile kwisahluko seshumi nanye), kodwa imiphumela nobufakazi bensindiso. Lo mehluko ubalulekile futhi usemnyombeni wokumisela ivangeli elingenasici. Kubalulekile ekuvezeni nokuqinisekisa ukuthi ukholo lomuntu olweqiniso. Ukholo ngaphandle kwemisebenzi lufile!

Okunye ukubaluleka kwemisebenzi emihle kuhlanganisa:

- Ukukhombisa ukubonga kuNkulunkulu (amaHubo 116:12-13; Luka 7:36-50)
- Ukukhulisa isiqiniseko sensindiso yabo (2 Petru 1:5-11; 1 Johane 2:3)
- Kwakha kuvuselele amanye amakhohla (2 KwabaseKorinte 9:2)
- Kuveza ivangeli njengeleqiniso elihehayo kwabangakhohla (Mathewu 5:16; kuThithu 2:9-10; ngokukaJohane 13:44-45)
- Kuvikela ukholo kulabo abamelene nevangeli (1Petru 2:12)
- Kunika udumo kuNkulunkulu (1 Petru 2:12; Filiphi 1:11)

Lesisigaba sigcina ngamaqiniso amabili abalulekile. Elokuqala, imisebenzi emihle yamakhohla iyisisekelo ayilungiselela ngaphambili ngoKristu futhi emiselwe uNkulunkulu kuthina (Efesu 2:10). Asinakuzibonga thina ngemisebenzi emihle esiyenzile, njengoba yonke ivela kuNkulunkulu.

Elesibili, AmaRoma 6:22 akhombisa ukulandelana kwempilo yekholwa. Senziwe saba abakhululekile esonweni, saba izigqila zikaNkulunkulu, eziveza izithelo zikaMoya ezimpilweni zethu (ngokwenza imisebenzi emihle), nokupheleliswa komphumela wokuphila okuphakade kwekholwa. Lokhu kubalula ukuthi njengoba singasindiswa ngenxa yemisebenzi yethu emihle, asisindiswa futhi ngaphandle kwemisebenzi emihle evela kuNkulunkulu. Imisebenzi emihle ibalulekile ukuveza ukholo

nensindiso yeqiniso. Ngaphandle kwezithelo akekho ongasindiswa. Neselelesi esiphambanweni sakhombisa izithelo zokukholwa, ngokukhombisa ukuzisola nokuphenduka kweqiniso, nokwamukela uKristu, sathethisa lesi esinye esasingakhohlilwe ngenxa yenhliziyi yaso elukhuni kuKristu (Luka 23:40-43).

Isigaba sesiThathu: umsuka wemisebenzi emihle

Ukwenza imisebenzi emihle kwabakholwayo akuveli kubona kodwa kuvela eMoyeni kaKristu, kuphela. Bawudinga njalo umusa wakhe ukuba babenamandla nentando yokwenza imisebenzi emthokozisayo yena. Lokhu, akusho ukuthi-ke noma bengasawuzwa urnfutho nomdlandla ovela kuye, ngakho basenkululekweni yokunganaki nokuziyekelela nje kodwa kufanele bakhuthalele ukuvusa isiphiwo somusa esikubo sikaNkulunkulu ngokusebenza njalo.

IsAmbulo 64: 7; UJohane 15:4, 5; 2 KwabaseKorinte 3:5; KwabaseFilipi 2:12, 13; AmaHeberu 6:11, 12.

Incazelo

Amaphuzu amathathu adinga ukukhanyiswa. Elokuqala, imisebenzi emihle kwabakholwayo, iyimisebenzi kaKristu ngoMoya oyiNgcwele. Bheka NgokukakuJohane 15:4-5, iNkosi uJesu Kristu ukhuluma kumakholwa ngokuhlala kuye ukuveza izithelo zemisebenzi emihle, nanokuthi ngaphandle kwakhe singenze lutho. Kungenxa kaMoya senziwa sabangcwele (amaRoma 8:13), ezinye izincwadi zithi amakholwa athola imisebenzi emihle kuNkulunkulu (2 KwabaseKorinte 3:5; Filippi 2:12-13).

Elesibili, imisebenzi emihle yekholwa ayiveli nje enhliziyweni yabo entsha, nakuba lokhu benikezelwa uMoya. Kunesidingo somsebenzi wangempela wansukuzonke kaMoya oNgcwele empilweni yekholwa. Siyayalwa ukuba sihambe ngokukaMoya (Galathiya 5:16), okukhomba ukuncika okuqhubekayo kuMoya oyiNgcwele. Kwincwadi yeZenzo, ikhuluma ezindaweni eziningi ngokugcwaliswa kwabakholwayo ngoMoya oyiNgcwele (iZenzo 2:4; 4:8; 13:52).

Elesithathu, nakuba loku okungenhla kuyiqiniso kodwa amakholwa:

- Anomsebenzi wokwenza imisebenzi emihle. Amakholwa kumele aqhubeke ekwenzeni imisebenzi emihle, njengaloku imiyalelo isikhuthaza. (1 Petru 2:12; 2 Petru 1:10; Heberu 6:11-12).
- Akumele ahlale alinde ukuthintwa noma ukukhuthazwa uMoya oNgcwele ngaphambi kukwenza imisebenzi emihle. Amakholwa amelwe ukwenza okuhle uma ithuba lifika.
- Kumele akukhuthalele ukwenza imisebenzi emihle. Kumele akhuthale aveze insindiso yawo ngaphandle kokwesaba nokuthuthumela (Filippi 2:12-13).

Leliphuzu lesithathu kumele siliqondisise kahle. Isikathi esiningi imisebenzi nokukhuthazwa uMoya ezimpilweni akuqondakali (imizwa yethu ayikuzwa). Ngakho kumele sibe ngabakhuthale ekwenzeni imisebenzi emihle. Nakuba kunjalo, uma benza imisebenzi emihle, kumele bazi ukuthi isizathu esenza bakwazi ukuphumelela ukwenza okuhle kungenxa yamandla kaMoya oyiNgcwele osebenze kubo.

Isigaba sesiNe: umkhawulo wemisebenzi emihle

Ekumlaleleni kwabo uNkulunkulu ngendlela eyenza ukuba izinga lalawomakholwa libukeke liphakeme emhlabeni akunakubenza babenamandla okuba benze imisebenzi engaphezu kwaleyo uNkulunkulu abayale ukuba bayenze. Kangangokuba kuningi abangeke baphelela ukukwenza njengoba kungumsebenzi wabo.

UJobe 9: 2, 3; KwabaseGalathiya 5:17.

Incazelo

Lesisigaba sasibhalwe ikakhulukazi ukuphikisana nemfundiso yebandla lama Roma aKatholika ethi abazalwane bayakwazi ukwenza imisebenzi emihle eze idlule enanini abalidingayo. Lemisebenzi emihle edlulele ingasetshenziswa nangabanye abazalwane abashodelwayo. Lokhu kuyiphutha elikhulu ngenxa yalezi zizathu ezimbili:

- (i) Imisebenzi emihle yezinye yabanye abangcwele ingcolile ngenxa yesono iyehluleka ukwanelisa nokufinyelela kwisilinganiso sikaNkulunkulu (Galathiya 5:17; 1 Johane 1:6-10; uMshumayeli 7:20; amaHubo 130:3).
- (ii) Lemfundiso yamaKatholika ichaza ukuthi thina singenza okungaphezulu kwesiyalwe uNkulunkulu ukuba sikwenze, okusho ukuthi kuningi esingakwenza okungavezwanga imibhalo. Lokhu akulona iqiniso (bheka isigaba sokuqala nencwadi kaLuka 17:10).

Isigaba sesiHlanu: eminye imikhawulo yemisebenzi emihle

Akukho misebenzi ngisho noma ngabe mihle kangakanani engasenza samukeleke noma sithethelelwe izono ngenxa yayo noma sithole ukuphila okuphakade kuNkulunkulu, ngoba leyomisebenzi ingaphandle kwenkazimulo kaNkulunkulu ezayo. Iqiniso elimsulwa ngalendaba ukuthi kungegebe elingenamkhawulo phakathi kwethu noNkulunkulu. Ngakhoke akukho nzuzo ngakuNkulunkulu kanti futhi akukho nhlawulo ngakithi engenza ukuba izono zethu zisulwe. Yebo njengabakholwayo, imisebenzi esingayenza, siyenza njengezinceku ezilalelayo akukho kuvuzwa ngalokho. Masikhumbule ukuthi nguMoya oNgcwele osebenza kithi ukuba lemisebenzi ibekhona. Ngokwayo lemisebenzi ingcolile inobuthakathaka ayinakuphelela, kangangokuba iyehluleka ngokuphelele ukuba yenelise inhliziyi kaNkulunkulu, nokufinyelela esilinganisweni sakhe.

AmaHubo 143:2; Ulsaya 64:6; ULuka AbaseRoma 3:20; 4:6; KwabaseGalathiya 5:22, 23; Kwabase-Efesu 2:8, 9.

Incazelo

Lesisigaba sifundisa ukuthi imisebenzi yethu emihle ayanele mvuzo, noma ayisiholeli lutho kuNkulunkulu. Singeke sathola insindiso, umvuzo, nokuhawukelwa kuNkulunkulu ngenxa yemisebenzi emihle. Zine izizathu ezenza imisebenzi yethu emihle ingatholi mvuzo kuNkulunkulu:

- (i) Imisebenzi yethu emihle mincane ukulinganiswa nenkazimulo esiyiphiwe nguNkulunkulu (AmaRoma 8:18). Ngamanye amazwi uNkulunkulu ngomusa wakhe usipha umvuzo

omkhulu ngezenzo zethu ezincane esizenzileyo lapha emhlabeni. Akukwazi ke ukuthi emincane kangaka ingabukwa njengefanelwe imivuzo emikhulu kangaka.

- (ii) uNkulunkulu uNgcwele ngokuphelelisiwe aphinde abemkhulu ngokungechazeke, kangangokuthi:
 - (a) imisebenzi yethu emihle ayimenzeli mehluko. Unakho konke akudingayo, futhi singebuyisele lutho kuYe njengoba kungekho ashoda ngakho (amaRoma 11:35; Luka 17:10).
 - (b) akunamsebenzi emihle engaba yinhlawulo yezono zethu esizenzile phambilini. Uma sona, sidabukisa uMoya, yingakho imisebenzi yethu ingcolile phambi kukaNkulunkulu. Singeke sakwazi ukwesula icala lezono zethu ngenxa yemisebenzi emihle.
- (iii) Masikhumbule uMoya oNgcwele osebenza kithi yiwona osenzela leyo misebenzi emihle (Galathiya 5:22-23; Efesu 2:10; Filiphi 2:12-13). Yingakho samukeliswa imisebenzi emihle njengesipho esivela kuNkulunkulu, kanjalo ingebe inzuzo kuYe.
- (iv) Ngoba amakholwa ezimpilweni zabo besengabonile nemisebenzi yabo ayinakuphelela, ingcolile isenobuthakathaka (uMshumayeli 7:20; 1 amaKhosi 8:46; Luka 17:10). Yingakho nemisebenzi emihle yamakholwa ingekwazi ukuvuza ubuNgcwele bukaNkulunkulu, njengoba iyehluleka ayisifanele isilinganiso sokulunga kwakhe.

Isigaba sesiThupha: ukwamukelwa kwemisebenzi emihle yamakholwa

Njengoba abakholwayo, uNkulunkulu ebamukela ngenxa kaKristu, kanjalo nemisebenzi yabo uyamukela ngenxa kaKristu. Hhayi ngoba yona ngokwayo ibukeka ihlanzekile futhi ingeyiso isinengiso kuNkulunkulu kodwa ngokuthi uNkulunkulu ubheka lemisebenzi ngokweNdodana abeseyajabula awuvuze noma ububonakala unobuthakathaka nokungapheleli.

UMathewu 25:21, 23; Kwabase-Efesu 1:6; AmaHeberu 6:10; I Petru 2:5

Incazelo

Masibheka isifundiso esigabeni sesihlanu, singalutheka sigcine ngokuthi imisebenzi emihle yekholwa ayinamsebenzi, futhi asikho nesidingo sokuyenza. Lokhu akulona iqiniso. Imisebenzi yethu emihle iyamthokozisa uNkulunkulu (Heberu 13:16, Filiphu 4:18), ngoba uyayemukela ngenxa kaJesu Kristu, uMphristi wethu oMkhulu (1 Petru 2:5). INkosi uJesu uyasimela phambi kukaNkulunkulu (ngemisebenzi yethu emihle) engcwele engasoleki (Juda 24-25). Bese uNkulunkulu eyayemukela ethokoza ngenxa kaKristu. Ngokwayo imisebenzi yethu ingcolile, ibuthakathaka futhi inobubi, njengoba kuke kwavezwa phambilini.

Kubalulekile ukwazi ukuthi uNkulunkulu uyayivivinya imisebenzi yethu emihle (1KwabaseKorinte 3:13-15), abanye bayakulahlekelwa yiwo umvuzo wemisebenzi; kepha ekugcineni yena uqobo uyakusindiswa. Yingakho kubalulekile ukuthi amakholwa agxile emibhalweni ukwazi okuthokozisa uNkulunkulu (AmaRoma 12:1-2).

Isigaba sesiKhombisa: imisebenzi eyenziwa abangakhohwa

Imisebenzi elungileyo, noma ngabe incomeka kangakanani noma inosizo olungakanani noma ngabe-ke uNkulunkulu ushilo ukuthi ayenzeke, ihlala iyisinengiso njalo ngenxa yalezizizathu: Ayiveli enhliziyweni ehlanziwe ngokukhohwa, ayenziwanga ngokwendlela engaphansi kwemibhalo, futhi ayenzelwe ukuba inike udumo nenkazimulo kuNkulunkulu. Kanjalo futhi ayinakumthokozisa uNkulunkulu ingeke futhi yamenza lowo oyenzile azuze umusa. Kodwa ukungayenzi nhlobo, kuyisono esikhulu kuNkulunkulu kunokuyenza.

UGenesise 4:5; 1 Amakhosi 21:27, 29; 2 Amakhosi 10:30; UJobe 21:14, 15; UAmose 5:21, 22; UMathewu 6:2, 5; 25:41-43; AbaseRoma 9:16; 1 kwabasekorinte 13.01; UTitu 3:5; AmaHeberu 11:4, 6.

Incazelo

Umbuzo osalayo ilona othi uNkulunkulu uyibheka kanjani “imisebenzi emihle” yabangakhohwa.

Lesigaba sokugcina sizobheka loko. Lesigaba sikhombisa ukuthi abangakhohwa bayakwazi ukukhombisa ukuthobela eminye yemiyalo kaNkulunkulu (AmaRoma 2:14; Filiphu 1:15-18).

Lemisebenzi ebonakalayo yokulalela iba usizo kwabanye nasezimpilweni zabo. Kodwa kusho ukuthi leyomisebenzi ingcolile ayemukelekile kuNkulunkulu (iZaga 15:8; Amose 5:21-22). Lendikimba bese inika, incazelo, izinkomba nemibandela yemisebenzi emihle. Yonke lemibandela kumele igcineke noma ifezeke ukuze imisebenzi yamukeleke njengemihle:

- (i) Kumele kube imisebenzi ayale ngayo uNkulunkulu. Ngolwimi lwesiVumo, “*noma ngabe incomeka*” kangakanani imisebenzi, kumele ihambelane nokuyalwe uNkulunkulu., ayi nje okusungulwe umuntu acabanga ukuthi uNkulunkulu uyakufuna (bheka isigaba sokuqala). Abangakhohwa bangahlangabezana nalombandela ukufika ezingeni elithile.
- (ii) Imisebenzi emihle kumelwe yenziwe ngokukhohwa (AmaRoma 14:23; eqhathaniswa noGenesise 4:5 namaHeberu 11:4-6). Ngamanye amazwi “indlela” yokwenza lemisebenzi kumele ilunge (bheka 1 KwabaseKorinte 13:1-3). Ongakhohwa angekwazi ukukwenza lokhu ngoba ufile maqondana nesono.
- (iii) Imisebenzi emihle kumelwe yenziwe ngendlela, futhi ibe nenhloso elungile, ekhazimulisa uNkulunkulu (Mathewu 6:2-6; 1 KwabaseKorinte 10:31). Ongakhohwa angekwazi ukwenza lokhu, ngoba inhliziyo yalo inobutha noNkulunkulu (AmaRoma 8:7).

Yingakho imisebenzi yabangakhohwa ingamukelekile kuNkulunkulu, ingcolile. Ayikwazi ukubenza bamukeleke kuNkulunkulu bese uNkulunkulu ebezela umusa. Lokhu kungaba indlela yokuzama ukuzizuzela umusa kaNkulunkulu ngayo. Umusa uchazwa njengesipho esivela kuNkulunkulu esingathengwa ngemisebenzi (AmaRoma 11:6).

Singaphetha ngokuthi ayinasilinganiso imisebenzi yabangakhohwayo? isiVumo sishilo ukuthi imisebenzi yabangakhohwayo yonakele futhi ayamukelekile kuNkulunkulu, kodwa ukungayenzi nhlobo kuyisono esikhulu kuYe (bheka Mathewu 25:41-43; 1 AmaKhosi 21:27-29).

Isahluko 17: ukubekezela Kwabangcwele

Isigaba sokuqala: imfundiso ngokubekezela kwabangcwele

Abangcwele yilabo uNkulunkulu abemukele ngoKristu othandekayo, futhi ababize wabangcwelisa ngoMoya oNgcwele. Ubanikile ukukholwa okungokwabakhethiweyo okubonakala ngokusobala ukuthi bangabakhe. Abanjalo bangeke bawe noma balahlekelwe ukuphila okuphakade. Kodwa bayonikwa amandla ngokomusa ukuba babekezele kuze kube sekugcineni, ngoba uNkulunkulu ngeke aguquke ekubabizeni nasekubenzeleni izipho. Esikhundleni salo uyabanakekela akhulise ukholo lwabo ukuphenduka injabulo, ithemba nazozonke izibusiso zomusa kuMoya eziphelelisa ingunaphakade. Ziningi izivunguvungu nezikhukhula zokulingwa ezingabavukela kodwa zingeke zibasuse esisekelweni esiyidwala okugxilise kuso ukukholwa kwabo. Ngisho noma ukungakholwa nezilingo ezivela kuSathane zibenze balahlekelwe ubumnandi bokukhanya nothando lukaNkulunkulu okwesikhashane,, kodwa uNkulunkulu ongaguqukiyo uma njalo enguNkulunkulu wabo, Ubagcina njalo emandleni akhe baze bafinyelele ekujabuleni kokuzuzwa kwabo. Ngokuba ukuzuzwa kwabo kunqotshiwe esandleni sakhe, namagama abo alotshiwe encwadini yokuphila, kwasemaphakadeni.

AmaHubo 89:31, 22; UMa1aki 3:6; UJohane 10:28, 29; 1 kwabaseKorinte 11:32; KwabaseFilipi 1:6; 2 Thimothewu 2:19; 1 Johane 2:19.

Incazelo

Abantu abaningi namuhla bayaphikisana nemfundiso mayelana nokubekezela kwabangcwele ngoba abasiqondisi kahle. Lemfundiso izoke icaciswe kahle ngenzansi.

Okokuqala, imfundiso yokubekezela kwabangcwele ikhuluma ngalabo abasindiswe okwempela. Behlanganisiwe noKristu, benikezelwe ukholo lweqiniso, bebiziwe basindiswa nguNkulunkulu. Ngamanye amazwi, bangabakhethiweyo, abangcwele beqiniso. Lemfundiso ayibathinti labo abasho ngomlomo kuphela ukuthi bangamaKristu (Mathewu 7:21-23), noma labo abanokholo lwesikhashana, olungatheliyo (Mathewu 13:20-23).

Okwesibili, ukubekezela kwabangcwele kusho ukuthi labo abakhethiweyo bayokusindiswa ekugcineni. Angeke bawe emuseni “babe ngabangasindisiwe” noma balahlekelwe insindiso yabo ngelinye ilanga. Incwadi eNgcwele isifundisa ngokusobala ngalokhu ezindaweni eziningi.

AmaRoma 8:30 ake abizwe ngeketanga lensindiso yabakholwayo. Iqala ngecebo likaNkulunkulu alimiseleyo, kuze ekubabizeni nasekubalungisiseni, bese igcina ngokubakhazimulisa. Lokhu kukhazimuliswa kusho isigcino sokupheleliswa kwensindiso ezulwini. Umqondo walelivesi usobala, bonke labo abamisele ngokwecebo lakhe; uyababiza, abalungisise bese ebakhazimulisa. Ukuqinisiekiswa kwabakholwayo kuhlezi phezu simiso sengunaphakade namandla kaNkulunkulu, ngakho abakholwayo abanakulahleka futhi. Lokhu kuyahambelana futhi nemfundiso mayelana nokukhethwa kwabangcwele (bhaka isigaba sesibili ngezansi). Icebo likaNkulunkulu limile njalo. Uma umuntu wamiselwa ukuphila okungunaphakade, akaukho okuyoke kumuvimbe ukuthi athokozele impilo engunaphakade. Kulukhuni ukubona ukuthi abantu bayiphikisa kanjani imfundiso esobala nelandeleka ngaloluhlobo.

Isiqinisekiso sokuphila kwaphakade kwekholwa kufundiswe ngakho kuyo yonke imibhalo. uPawulu uyaqinisekisa ukuthi uNkulunkulu owaqala umsebenzi wekholwa uzakuwufeza (Filipi 1:6). uPetru

naye unesiqinisekiso sokuthi amakholwa ayakulondolozwa ngamandla kaNkulunkulu aze amukele isabelo sefa elingapheliyo (1Petru 1:5).

NgokukaJohane 6, 10 no 17 ukhuluma ngomongo owodwa mayelana nalabo ubaba ababizele kuKristu. Kukhulunywa ngalabo abakhethwa, babizelwa ensindisweni, bahlanganiswa noKristu. KuJohane 6:39 uthi bonke labo ubaba abanikele kuKristu bayakuvuswa ngosuku lokuphela. Johane 10:28-29 uthi lezo zimvu ezanikelwa kuKristu nguBaba, azisoze zashabalala. Akekho oyakubahlwitha esandleni sikaKristu. Isiqinisekiso sokuhlengwa kwezimvu kuyisibophezelo sokuhlengwa samandla sethamba eliphakemeyo likamelusi. Bese ngokukaJohane 17:2 uthi uKristu unamandla okunikezela ukuphila kwaphakade kulabo uBaba abaphile.

uKristu uohinde abakhulekele, abacelele ukuba babe naye enkazimulweni Yakhe. INcwadi eNgcwele ithi ukubanusela kukaKristu kuphelele akunasici (Juda 24; Heberu 9:15). Qaphela incwadi yamaHeberu 9:15 ithi bonke labo ababiziweyo bayakuzuza isithembiso sefa ngoba uKristu engumlamuli wabo wesivumelwano esisha.

Okwesithathu, amagama asetshenzisiwe esiVumweni abalulekile. Sithi labo abakhethwa bayakugcinwa balondolozwe ngokholo nangomusa kaMoya oyiNgcwele (1 Petru 1:4-5). Ngamanye buyohlezi bukhona ubufakazi bokuthi umuntu usundisiwe. Izimpawu zokholo lwempela ziyohlale zikhona. Abaningi bacabanga ukuthi lemfundiso ifundisa ukuthi labo abake bathi basindisiwe, kodwa asebephila ezonweni njengabangakholwayo, bakuyangena ezulwini. Lokhu akusilo iqiniso. Uma umuntu esephila njengongakholwa, engenalo ukholo, akanakuya ezulwini. Ukholo lwabo kwakungelona olwempela, futhi babengazange basindisiwe ngokweqiniso. 1 Johane 2:19 ukubeka ngokusobala lokhu. Labo abaphuma bashiya ukholo bakhombisa ukuthi babengawona amakholwa eqiniso futhi bengahlanganisiwe noKristu kwasekuqaleni. Uma babehlanganisiwe noKristu ngokweqiniso, babeyoqhubeka babe ngamakholwa emzimbeni kaKristu.

Okwesine, isiVumo asikufihli ukuthi ukholo labangcwele luyahlaseleka (Efesu 6:16). Amakholwa angawela esonweni (Galathiya 5:17), kwesinye isikhathi balahlekelwe isiqinisekiso sensindiso (AmaHubo 51:12). Kodwa babuye bathole okunye ukuphenduka (Luka 22:31-32 no Luka 22:61-62), ukholo lwabo luvuselelwe.

Ezinye izincwadi njengamaHeberu 3:12-13; Heberu 6:4-8; 2 Petru 2:1) ziyasixwayisa ngengozi yokuhlubuka kuNkulunkulu. Kodwa lezincwadi zidinga ukubukwa ngehlo elithatha wonke amacala eBhayibheli. Ngamanye amazwi lezincwadi zinikezwe uNkulunkulu ukwexwayisa ngokuwa. uNkulunkulu uxwayisa amakholwa ngokuwa, loko kuphinde kube enye indlela uNkulunkulu asenza ngayo ukubasibekezele.

Nakuba umusa kaNkulunkulu usiqinisekisa ngokubekezela kwethu, kodwa loku akusho ukuthi akusiwo umsebenzi wethu ukuba sibekezele. Isibonele incwadi kaJuda uvesi 21 ithi kumele sihlale othandweni lweNkosi, khona manjalo uvesi 24 ukhuluma ngoKristu okunguyena osiqiniso ekutheni singawi. Akukho ukushayisana. Simele ukuyisebenzela insindiso yethu, kube kuNguye osebenza kithi ngokuthanda nangokwentando yakhe (Filiphu 2:12-13). Intando yakhe yaphakade ayisishiyi ngaphandle noma inciphise ukwenza kwethu. Lezixwayiso ziyizenzo zomusa osetshenziswa uNkulunkulu ukufeza intando yakhe.

Okumele sikuqaphele ngamanye amavesi kwezinye zezincwadi zisuke zikhuluma ngalawamakholwa athi angamakholwa aphinde awela esonweni. Isibonelo, 2 Petru 2:17-22 ukhuluma ngalabo abake

bamvuma uKristu kodwa bawa. Ngokuyihlolisisa kuka Petru, ithi kunezinja eziphinde zibuyele emhlanzweni wazo. Okuchaza ukuthi babengaphendukile ngeqiniso.

Isigaba sesiBili: izisekelo zokubekezela kwabangcwele

Ukubekezela kwabangcwele akuyingokwentando yabo kodwa ngokwesimiso esingaguqukiyo saphakade sokukhethwa kwabo. Naso futhi esiyangokothando lukaNkulunkulu olungaguqukiyo nangenxa yokusebenza kukaKristu nokunxusa kwakhe — enxusa kanye nabangcwele, kanye nokufunga kukaNkulunkulu; ubukhona bukaMoya oNgcwele kwabangcwele, kanye nesimilo sobuntwana abayiso; okokugcina ngaphezu kwakho konke isivumelwane somusa; zonke lezizinto ziqinisa ukulondolozeka kwabangcwele ekubekezeleni kwabo.

UJeremiya 32:40; UJohane 14:19; AbaseRoma 5:9, 10; 8:30; 9:11, 16; AmaHeberu 6:17; 18; 1 Johane 3:9.

Incazelo

Ukubekezela kwabangcwele kumile. Lesisiqiniseko sokubekezela kwabangcwele sithathelwe ezintweni eziningi (ezinye ezike zathintwa ngenhla).

Okokuqala, isahluko sesithathu sike sakhuluma ngesimemezelo sikaNkulunkulu nokumiswa kwecebo lakhe ngokwentando yakhe, futhi lingeke lwaguqulwa muntu, ngisho nayintando yomuntu. Lokhu uNkulunkulu akumisileyo ngokwentando yakhe ukuthi kwenzeke, kuyakwenzeka (Isaya 46:9-13; Efesu 1:3-11).

Okwesibili, uthando lwabakhethiweyo nguNkulunkulu alukuguquki, futhi akekho ongasehlukana nothando lukababa (KwabaseRoma 8:38-39).

Okwesithathu, ukusinxusela kukaKristu kuyisiqinisekiso sokuthi labo abahleli kuye bayokubekezela kuze kube sekupheleni. Kuyintando kababa ukuthi labo abanikele kwindodana (Kristu) abasoze bawa kodwa bayakuphakanyiswa ngosuku lokugcina (Johane 6:39). uMkhuleko kaKristu ngabakhethiweyo ngegama lakhe ukuthi bohlala naye, babone inkazimulo Yakhe (Johane 17:24)

Okwesine, okuthenjise uNkulunkulu ngesifungo ngokwentando yakhe ukuthi labo abasindisileyo abanakushintsha noma yena ashintshe umqondo ngabo. Khumbula lesivumelwano esifungelweyo siyisisekelo sethemba lamakholwa (Heberu 6:13-19).

Okwesihlanu, uMoya oyiNgcwele onikezelwe kumakholwa uyisiqinisekiso sensindiso yabo (Efesu 1:13-14). Ngenkathi amakholwa amukeliswa uMoya oyiNgcwele “ngokugcwaliswa” mhla esindiswa loku kusuke kuwuNkulunkulu ekhombisa ukuthi uyayiqinisekisa yena insindiso yethu.

Okwesithupha, uKristu unguMlamuleli wesivumelwano esisha, ukuze amakholwa amukele ifa laphakade elathenjiswa (Heberu 9:15).

Wonke lamaphuzi awubufakazi bokuthi amakholwa empela ayakubekezela kuze kube sekupheleni.

Isigaba sesiThathu: kungenzeka namakholwa awe endleleni

Ngenxa yezilingo zikaSathane neZwe namandla esono esivuka ngaphakathi, nangokudebesela, abangcwele basenokuwela ezonweni ezisabekayo ngezindlela ezinhlobonhlobo, futhi-baqhubeke okwesikhashana besezonweni.

Kodwa ngalendlela bazilethela ulaka lukaNkulunkulu; ukudabukisa uMoya oNgcwele; nokuzonela emseni kaNkulunkulu; kuze kuthi ngalokho kunciphe nobumnandi bezwe ubulukhuni bezinhliziyu nokuhlushwa ngonembeza; ukuhlambalazeka kwabanye abazalwane okungabaethela ukujeziswa okuvela kuNkulunkulu. Kodwa njengabangcwele ukuphenduka kuyobafikela, bazebavuselelwe, kuze kuthi uKristu abagcine ekubekezeleni kwabo kuze kubesekugcineni.

2 Samuweli 12:14; AmaHubo 32:3, 4; 51:10, 12; Ulsaya 64:5, 9; UMathewu 26:70, 72, 74; ULuka 22:32, 61, 62; Kwabase-Efesu 4:30.

Incazelo

Kubalulekile ukuqonda ukuthi lesisifundiso sokubekezela kwabangcwele asisho ukuthi bengewe endleni bone. Lesigaba siyakhombisa ukuthi kungenzeka namakholwa awe endleni, siveza futhi nemiphumela yokuwa kwabo. Impilo kaDavide ingasetshenziswa ukukhombisa eminye yalemiphumela. uDavide, nakuba wayongowenhliziyu kaNkulunkulu (1Samuweli 13:14), wenza isono esikhulu noBhati-Sheba. Kwaba nalemiphumela ngalesisono:

- uDavide wamhlaza uNkulunkulu wamhlambalaza (2 Samuweli 12:14)
- uDavide wazibizela ulaka lukaNkulunkulu (2 Samuweli 11:27)
- uDavide wathola isiqalekiso emhlabeni, sokuthi ububi abuyakusuka emndenini wakhe (2 Samuweli 12:10), nokuthi indodana yakhe iyakufa nokufa (2 Samuweli 12:14)
- uDavide washiywa uMoya oNgcwele walahlekelwa ithemba nesiqiniseko senjabulo (amaHubo 32:3-5)

Khona lapho, ngoba uDavide wayeyikholwa langempela, waphenduka ezonweni zakhe, wagcwaliswa nguNkulunkulu. AmaHubo 51 angubufakazi bokuphenduka nokuvuselelwa kwaDavide.

UPetru naye kwenzeka okufanayo wawela esonweni ngokuphika iNkosi uJesu Kristu, njengoDavide, wakhala kamunyu wazisola empilweni yakhe (Mathewu 26:75). Kodwa, ngoba wayeyikholwa lwempela waphenduka (Mathewu 26:74-75) wavuselelwa kabusha nguKristu ukuba aluse izimvu Zakhe (Johane 21:15-19).

Lemisuka yezono ezinkulu nokuwa emhlabeni kuyimizamo kasathane (Efesu 6:16) – yenyama kwiTestamente eliSha (Galathiya 5:17; ekaJakobe 1:14). Yonke lemithelela emimbi yezono yenza amakholwa angathandi ukuthandaza, ukufunda iZwi nokukhonza uKristu. Baba buthakathaka, bawele esonweni. Amakholwa ayayalwa ukuba aqaphele futhi akhuleke, ukuba bangaweli ezilingweni (Mathewu 26:41).

Isahluko 18: Isiqiniseko ngensindiso

Isigaba sokuQala: Siyakwazi ukuqiniseka ngensindiso yethu

Noma abanokukholwa okuyize, nabangazelwe ngokusha beyozikhohlisa ngokwezinhliziyi zabo, bacabange ukuthi uNkulunkulu ubasindisile wabenzela umusa — kungukubhubha neze lodwa lelo. — Kodwa labo abakholwa nguJesu Kristu bemthanda, futhi bezimisele ngokumphilela ngonembeza okhululekile behamba ngokwentando yakhe, labo bayobanesiqiniseko somusa kulokhukuphila kwamanje. Futhi bayoba nenjabulo ngokwethemba inkazimulo kaNkulunkulu, engasoze yabashiya ehlazweni.

UJobe 8:13, 14; UMathewu 7:22, 23; AbaseRoma 5:2, 5; 1 Johane 2:3; 3:14, 18, 19, 21, 24; 5:13.

Incazelo

Isiqiniseko sensindiso siyingxenye ebalulekile yempilo yekholwa. INkosi uJesu Kristu wasifundisa ukuthi imiphfumulo yethu iyigugu (Mathewu 16:26), simele ukunikela ngayo nokuphila kwethi konke ukuze sizuze ukuphila okuphakade (Mathewu 5:30). Ngakho-ke kungaba nzima uma ikholwa lingeqiniseke ukuthi ukusindiswa kwalo okweqiniso, kuze kube lilindela ukwahlulelwa ukuthola ukuthi liyaya yini ezulwini. Lokhu kusho ukuthi, ngaphandle kwesiqinisekiso somusa, ayikho injabulo nokwaneliseka empilweni yekholwa.

Isigaba sokuqala, siqala ngokuveza ukuthi kukhona ukuqiniseka kwamanga, abantu abaningi baze bazikhohlise ngokucabanga ukuthi bayongena ezulwini ngelinye ilanga. UMathewu 7:21-23 isiqeshana esethusayo mayelana nalabo abazitshela ukuthi bangamakholwa futhi bayolingena izulu, bayothola ukumangala okushaqisayo. Abaholi bamajuda ngesikhathi sikaKristu babenesiqinisekiso bezishaya isifuba ukuthi bona bayolingena izulu (Luka 18:10-14; Johane 8:41). INCwadi eNgcwele ikhuluma ngalabo bantu abazikhohlisayo (Galathiya 6:7-9; EkaJakobe 1:26).

IBhayibheli lifundisa ukuthi nakuyo lempilo, amakholwa angaba nesiqiniseko sokuthi asindisiwe. Maningi amavesi eBhayibheli aveza ngokucacile ukuthi ukuqiniseka ngensindiso yethu kuyenzeka futhi kuyinto elangazelelekayo (1 Johane 2:3; 1 Johane 3:14,18-19; 1 Johane 5:13).

Lesisiqinisekiso nethemba lomusa kuyinto ekhona, abakholwayo abasoze baphoxeke. Isibonelo, 2 Petru 1:10 uveza ukuthi amakholwa enza kuqiniseke ukubizwa nokukhethwa kwawo “akasoze akhubeka”, lokhu kuchaza ukuthi akasoze ajabhiswa (AmaRoma 5:2,5).

Isigaba sesiBili: umsuka wesiqiniseko soqobo sensindiso

Isiqiniseko esiyintokozo yabangcwele asiyikho ukufunisela, nokuthandabuza, nokuhlambulisa ngamathemba aphelayo, kodwa sisekelwe ngokukholwa okungaguqukiyo okumi ngegazi nango-kulunga kukaKristu okwambulwa ngeZwi leVangeli. Kubuye kufakazelwe nguMoya Ongcwele ngaphakathi ngokomusa wakhe ngokuba uNkulunkulu ngomusa wakhe uyathembisa uMoya oNgcwele ubuye afakaze nomoya wethu ukuthi sesingabantwana bakaNkulunkulu. Lobubufakazi busenza sihlale sithobekile futhi singcwele ezinhliziyweni.

AbaseRoma 8:15, 16; AmaHeberu 6:11, 17-19; 2 Petru 1:4, 5, 10, 11. 1 Johane 3:1-3.

Incazelo

Ukuqiniseka ngensindiso akulona ithemba elifizelayo noma ukuhlawumbisela ngensindiso. Iyiqiniso, elingesiyise ekujabhisweni, njengoba sibonile nasesigabeni esingenhla. KumaHeberu 6:11 kukhulunywa ngokuqiniseka okupheleleyo ngethemba.

IsiVumo soKholo sisifundisa ukuthi isiqinisekiso sensindiso sisuselwe ezimisweni ezintathu:

- (i) Ivangeli liveza umsebenzi opheleleyo weNkosi uJesu Kristu. Wafa esiphambanweni ngenxa yezoni, lowomsebenzi wafezeka waba ngopheleleyo (Johane 19:30). Ngakho ukwazi ukusindisa bonke (KumaHeberu 7:25). Igazi lakhe lihlanza izoni ngokuphelele, ukuze bangabi nasici phambi kukaNkulunkulu (1 Johane 1:17; Juda 24). Kodwa ke akusho ukuthi inzuzo nezithelo zokufa kukaKristu akweheli kubo bonke. Kuphela labo abathemba bekhola Nguye bayokusindiswa. IVangeli liphethe izethembiso eziningi. Isibonelo, siyathembiswa ukuthi labo ababiza igama likaJesu Kristu bayokusindiswa (Roma 10:13). Ngaphandle kokufezeka komsebenzi kaKristu esiphambanweni, izethembiso zevangeli, ngabe ziyisiqinisekiso esingekho. Ngenxa yokuthi ukukholwa kuyisinqumo esenziwa okholwayo ezwa ebhekile, bangaba nakho ukuqiniseka uma nje beqeda ukusenza lesosenzo. Kodwa lobu bufakazi bokholo lwangempela abuphelele bubodwa ngesizathu sokuthi bakhona labo abake babukeke engathi bamukela ukukholwa iZwi ngentokozo, kodwa babuye bawe masinyane (Mat. 7:16:20).
- (ii) Ubufakazi bezithelo empilweni yekholwa bubalulekile. Ikhola elinokukholwa kwempela eligcwalisiwe ngoMoya oyiNgcwele liyakufakazela loku ngemisebenzi emihle, ukulalela nokuthela izithelo ezinhle empilweni yalo (Mathewu 7:16-20; 2 Petru 1:4-10; 1 Johane 2:3; 1 Johane 3:14, 18-19, Galathiya 5:5:22). Qaphela lokhu iNkosi uJesu Kristu ikhomba izithelo njengo bufakazi obuphathekayo boshintsho empilweni yomuntu (Mathewu 7:16-20).
- (iii) UMoya oyiNgcwele ube usufakazisa kithi ukuthi singabantwana bakaNkulunkulu (Roma 8:15-16; 1 Korinte 2:12; Galathiya 4:6-7).

Okumele sikuqaphele ukuthi lezizisekelo ezintathu zibaluleke kakhulu. Kuyingozi embi kabi ukuthembela kwisisekelo esisodwa noma ezimbili ngesiqiniseko sensindiso. Isibonelo, abanye bagxila kuphela ekuthembeleni ukukhuthazwa nguMoya oNgcwele ukubatshela ukuba basindisiwe. Kodwa uma bengazivezi izithelo ezimpilweni zabo, lokho kukhuthazwa kuyize leze. Ngakolunye uhlangothi, ukuthembela kuphela kubufakazi bezithelo kungaba yinkinga. Kungagcina kuholele ekutheni umuntu azibonge (athi ngisindisiwe ngenxa yokulalela nangemisebenzi emihle). Okunye futhi, kwesinye isikhathi kunzima ukubona izithelo ezimpilweni zethu ngoba siseyizoni. Ubufakazi bukaMoya oyiNgcwele busisiza ukubona umusa nezithelo ezimpilweni zethu njengokwempela.

Lezizisekelo ezintathu ezingenhla ziyisiqinisekiso somusa wensindiso. Kodwa sazi kanjani ukuthi sisindiswe okwaphakade asisoze salahlwa? Ezinye izingcithabuchopho ke zibuye zengezele esinye isisekelo sesine, esibizwa ngokubekezela kwabangcwele (kwisahluke seshumi nesikhombisa). UNkulunkulu uthembisile ukugcina labo abasindiswe ngokweqiniso kuze kube sekupheleni (Johane 10:28-29; Filiphu 1:6). Labo abaziyo ukuthi basindisiwe manje, banesiqiniseko sokuthi banokusindiswa okungunaphakade.

Okokugcina, okubalulekile ngalesigaba ukuthi izithelo zesiqiniseko sempela sensindiso ukuzithoba nokugcina ubungcwele. Abanengi bayaphikisana nalemfundiso yesiqinisekiso somusa sensindiso

ngokuthi ingasiholela ebudedengwini nasekuzikhukhumezeni. Kodwa u1 Johane 3:1-3 uthi wonke umuntu onethemba leqiniso uyazihlanza.

Isigaba sesiThathu: ukubaluleka nesidingo sokuba nesiqiniseko sensindiso

Isiqiniseko esipheleleyo sensindiso asivamisile ukusheshe sizwakale. Kungenzeka ukuba lowo osengumntwana ngokweqiniso abhekane nobulikhuni nokuzabalaza ngaphambi kokuba afinyelele esiqinisekweni. Kodwa ngeke kwenzeka ngokwambulelwa okuthize, kodwa ngokusizwa nguMoya oNgcwele esebenzisa iZwi ngokufanelekile, lokho kuyomenza aze azi lezozinto amakholwa azemukelisiwe nguNkulunkulu beseke efinyelela esiqinisekweni. Ngenxa yalokho okungumsebenzi walowo nalowo ukuba akhuthalele ukukwazi ukubizwa nokukhethwa kwakhe ukuze aqiniseke. Ngalesisenzo iyobankulu injabulo nokuthula kuMoya oNgcwele; nothando ukubonga kuNkulunkulu ukunezezelwa kwamandla, ukuzinikela ngenjabulo ekwenzeni umsebenzi ngokulalela. Lezizinto ziwumphumela ongubufakazi obuqinile bokusindiswa futhi obubonisayo ukuthi ukuqiniseka ngensindiso akumenzi umuntu aziphilele umathanda.

AmaHubo 77:1-12; AmaHubo 88; 119:32; Ulsaya 50:10; AbaseRoma 5:1, 2, 5; 6:1, 2; 14:17; UTitu 2:11, 12, 14; AmaHeberu 6:11, 12; 1 Johane 4:13.

Incazelo

Lendikimba iqala ngephuzu elibalulekile, nakuba linempikiswano. Lithi isiqiniseko sensindiso asikho emongweni wokholo. Lokhu kusho ukuthi omunye umuntu angasindiswa ngeqiniso abenokholo lwempela kodwa angabi naso isiqiniseko sensindiso yakhe ngenxa yezizathu ezithile. Ukube isiqiniseko sensindiso simayelana nomongo wokholo, ngabe ukungabaza insindiso yakho kusho ukuthi awunalo ukholo futhi awasindisiwe.

Okuyilona vesi elibalulekile 1 Johane 5:13. UJohane ubhalela labo abakholwayo (abanokholo) ukuze bazi (isiqiniseko sensindiso) nokuthi banokuphila okuphakade. uJohane uphinde aveze ukuhlukana okukhona phakathi kokholo nesiqiniseko sensindiso, lapho ethi umuntu angaba nokholo lwempela kodwa angazethembi ukuthi usindiswe ngokweqiniso. Okunye, ithi ayikho into engaba isibambiso sensindiso yokholo uma ingavezwanga yiBhayibheli. Okuchaza ukuthi, izinto esibeke kuzo ukholo lwethu ngokwebhayibheli kuyizinto okuyizona zeqiniso noma ngabe asikholelwa kuzona. Akukho ebhayibheli lapho kuthiwa khona umuntu othize usindisiwe. Izithembiso zensindiso zincike ekukholweni nokuphenduka. Sikholwa iNkosi uJesu Kristu nomsebenzi wakhe ophelileyo ukuba sikholwe. Uma sazi ukuthi siyahambisana nokumiswe ngensindiso (sinokholo lwempela), singaphetha ngokuthi singabasindisiwe.

Okumele kwazeke ukuthi ukholo luchazwa njengethemba, imbewu yesiqiniseko isokholweni olusindisayo. Kodwa yize kunjalo, isiqiniseko sensindiso esiphelele sincike ezisekelweni ezintathu esikhulume ngazo ngenhla, ezibala ubufakazi nezithelo ezimpilweni zethu, okungasiyo indaba yokholo kuphela kodwa okuthinta nezinto ezibonakalayo ngamehlo, eziphathekayo.

isiVumo sokholo siyakuveza ukuthi abanye abazalwane bayehluleka ukuba nalesi siqiniseko sensindiso. Kuningi okungaholela kuloku, njengokuthi nje isono sinesono esisalele ngisho sesisindisiwe. Lokhu kuchazwa kabanzi ngenzansi.

Okubalukile, kodwa ukuthi isiVumo siyagcizelela ukuthi ukuthola isiqiniseko sensindiso kungumsebenzi wethu. Lomsebenzi uqhamuka ekutheni:

- (i) Siyaliwe ukwenza ukubizwa nokukhethwa kwethu kube okweqiniso (2 Petru 1:4, 10).
- (ii) Kunezithelo eziningi ezingcwele ezivela uma unesiqinisekiso ngensindiso, njengokuthula, injabulo, ukubonga, ukudumisa, ukukhonza okuhle (bheka isibonelo AmaRoma 5:2; AmaRoma 15:13; Thithu 2:11-14; 2 KwabaseKorinte 5:14; 1 Johane 3:3).

Njengoba kuke kwachazwa ngaphambilini, isiqiniseko akusiholeli ebudedengwini nesono.

Isigaba sesine: isiqiniseko sensindiso sehlukahlukene

Amakholwa eqiniso, nokho kuyenzeka ukuba esensindisweni ashayise lapha nalaphaya — kwesinye isikhathi kakhulu noma kancane. Banganakho ukudebesela, njengokuthi nje, baze bazinikele esonweni esithile esingamdabukisa uMoya oNgcwele futhi kulimale nonembeza; noma isiling esinamandla singabavukela, noma uNkulunkulu angakwenza ukuba azifihle kubo, bezwe-nje sebesibekelwe ifu elimnyama; yebo ukakwenze lokho uNkulunkulu ngisho nakulabo abalesabayo iGama lakhe. Kodwa noma kwenzeka lokhu kubona impilo yobuntwana abazalelwe kuyo nguNkulunkulu; impilo yokukholwa; impilo yothando lukaKristu nabazalwane, nokwethembeka kwabo, nokusebenza kukanambeza akupheli, kuhlala kunabo njalo. Ngenxa yalezizizathu nanokusebenza kukaMoya oNgcwele ngaphakathi kwabo isiqiniseko sokusindiswa kwabo siyavuseleleka, ukuze bangafikelwa ukuphelelwa yithemba.

AmaHubo 30:7; 31:22; 42:5, 11; 51:8, 12, 14; 77:7, 8; 116:11; 2. IziHlabelo 10 zeziHlabelo 5:2, 3, 6; IsiLilo 3:26-31; ULuka 22:32; I Johane 3:9.

Incazelo

Lesigaba sifundisa ngamaphuzu amabili abalulekile. Elokuqala, isiqiniseko sensindiso yamakholwa singazanyazanyiswa yilokhu, isibonelo:

- (i) Ukunganaki (okuphikisana nokuzimisela – bheka 2 Petru 1:4)
- (ii) Isono sokudabukisa uMoya oyiNgcwele (Efesu 4:30; AmaHubo 51)
- (iii) Uma uNkulunkulu ezifihla ubuso bakhe kuthina ngenxa yobubi bethu (AmaHubo 30:7)

Elesibili, lawo makholwa athola ukuzanyazanyiswa kwesiqiniseko sensindiso yawo awalahlekelwa ukholo lwawo (Luka 22:32; 1 Johane 5:4), noma imbewu kaNkulunkulu ekubo (1 Johane 3:9), noma uphawu luka uMoya oNgcwele olubekiwe kubo (Efesu 1:13-14). Abalahlekwelwa ithemba unomphelo, ngokujwayelekile isiqiniseko sabo siyavuselelwa ekuhambeni kwesikhathi (AmaHubo 42:5).

Isahluko 19: uMthetho kaNkulunkulu

Ukuqonda umsebenzi womthetho kaNkulunkulu nokuthi uhlobene kanjani noIsrayeli namaKristu kunzinyana. Lesahluko siqukethe imibono eminingi ngomthetho kaNkulunkulu. Amaphuzu abalulekile kuphela esizogxila kuwona kuzona zonke izindikimba, bese ekugcineni kwalesahluko sigogo ngokuhlaziya imigomo ngokwenkolo.

Okunye ukuchazwa kwezihlokwana zesiVumo soKholo zalesahluko zibalulekile ukuthi sizazi bese sikwazi ukuqala ukukhuluma mayelana nomthetho kaNkulunkulu. isiVumo sisebenzisa igama elithi “umthetho wesimilo” ukuze siveze imiyalo nokufanelekile mayelana nesimilo sikaNkulunkulu, esingasoze saguquka naphakade. Isibonelo, ukuntshontsha konakalisa isimilo sikaNkulunkulu, futhi kohlale kukubi.

IsiVumo siphinde sikhulume “ngomthetho wemikhosi”, owanikezelwa kubantwana bakwa-Israyeli ngaphansi kwesiVumelwano esiDala esasimayelana nendlela yokukhonza uNkulunkulu. Izinhlobonhlobo zeminkelo nokugcinwa kwayo kwakuwugcina imthetho yemikhosi namasiko.

Okokugcina, isiVumo sokholo sikhuluma ngomthetho ovumelekile wamaJuda wokuthethwa kwamacala, owawukhuluma ngayo yonke imithetho elotshiwe eyanikezelwa kwabaka-Israyeli ubayala ngokubusa kwezwe nokunakekelana kwabantu. Lomthetho wamaJuda wokuthethwa kwamacala wawuhlanganisa ukulawula ukubulala, nokubulalana kwabantu nezilwane ezibulala abantu.

Isigaba sokuQala: umthetho owanikwa u-Adamu

UNkulunkulu wanika uAdam umthetho, wawuloba enhliziyweni yakhe ukuze amlalele ngokuphelele. Ornunye walomthetho wabangukuba uAdam angadli isithelo sornuthi wokwazi okuhle nokubi. Okusho ukuthi ngalokho nenzalo kaAdam ibalelwa ngokuphelele ekulaleleni okungasoze kwaphela. UNkulunkulu wenza isithembiso sokuphila esiyangokulalela nnokufeza umthetho, wasebeka ukufa ngokuphulwa kwawo; uAdam wamnika amandla nokukwazi ukuwugcina.

UGenesise 2:16, 17; UmShumayeli 7:29; AbaseRoma 10:5; KwabaseGalatiya 3:10, 12.

Incazelo

UNkulunkulu waye lobe umthetho wesimilo, noma umthetho wokuziphatha (*moral law*) ehlizweni ka-Adamu, wamnika nomyalo oqondile wokuthi angadli esithelweni sokwazi okuhle nokubi. isiVumo sokholo siyaqhubeka sithi u-Adamu wayeyaliwe ukugcina lemithetho yomibili.

Yize kuyiqiniso ukuthi lomthetho wokuziphatha wawu lotshiwe enhliziyweni ka-Adamu (AmaRoma 2:14-15), esimnweni sobumsulwa bakhe, kodwa kungenzeka wayengenakho ukuqonda okuphelele ngezidingo nemiphumela wokwephula lomthetho. Isibonelo, wayengazi nokuthi wayehamba-ze (Genesis 3:7). Ukuvivinywa kwakhe kwaba ukudla emthini wokwazi okuhle nokubi. USathane wamlinga u-Eva kulokhu, ngenkathi u-Adamu no-Eva bewela esonweni, ngokukaNkulunkulu bawephula lomthetho wesimilo, abayephulanga eminye imithetho yesimilo eyayilotshwe ezinhlizweni zabo (Genesis 3:11).

Emva kokuwela esonweni, u-Adamu no-Eva ilapho baqala khona ukwazi ngomphumela wabo wokungawugcini umthetho wesimilo owawulotshwe ezinhlizweni zabo.

Isigaba sesibili: ImiYalo Eyishumi

Wona lowomthetho owawulotshwe enhliziyweni yomuntu yiwo ongumthetho ophelele nolungile owamiswayo noma uAdamu esewile. Wenziwa nguNkulunkulu entabeni yaseSinai ezibhebheni zamatshe wabangumthetho oyishumi ongcwele. Owokuqala walemithetho uyala ukuba thina bantu sikhonze uNkulunkulu, eseleyo eyisithupha isiyala ngokunakekelana kwabantu, komunye nomunye. Eyishumi yaziwa njengemithetho esiyala ngokwesimilo.

UDuteronomi 10:4; AbaseRoma 2:14, 15.

Incazelo

Lesigaba sifundisa ukuthi imiyalelo elishumi, ilapho uNkulunkulu esinikeze khona wonke umthetho wakhe wesimilo ngokufingqiwe, ngakho uyabophezela bonke abantu bazo zonke izizukulwane. Kunamaphuzu ambalwa adinga ukuvezwa ngalokhu:

- (i) Umthetho kaMose kumele ubukwe njengento yodwa ehlangene, eyanikezelwa abakwa-Israyeli ngokwesivumelwano sikaMose. uKristu uyaveza ukuthi lomthetho munye kaMose utholakala kwimiyalo emibili, othi woyithanda iNkosi uNkulunkulu wakho nothi wothanda umakhelwane wakho njengoba uzithanda wena (Mathewu 22:34-40).
- (ii) ITestamente eliSha likubeka kucace ukuthi umthetho weSabatha wanikezelwa kwabakwa-Israyeli njengo phawu lwesivumelwano sikaMose (Eksodusi 31:16-17; Hezekiyeli 20:12). Awusa wabophezeli amaKristu anamhlanje (Kolose 2:16-17; AmaRoma 14:5-6; bheka ukuhlaziya ngokugcwele kwisahluko 22). Ngakho ke umyalelo wesine awufanele uthathwe njengomthetho wesimilo kaNkulunkulu. Nabo laba abaligcinayo iSabatha bayakuvuma ukuthi lolusuku selwashintshwa, okuchaza ukuthi umyalo wesine njengoba ulotshiwe awunakuthathwa njengomthetho wesimilo.
- (iii) NgokweTestamente eliSha liyavumelana naleminye imiyalo eyisishagalolunye ukuthi yona isafanelekile futhi iyisibophezela nakumaKristu (isib. Efesu 6:2-3).

Isigaba sesiThathu: imithetho yokugcinwa kwemikhosi namasiko eyanikezelwa kubantwana bakwa-Israyeli ngokwesivumelwano esidala

Ngaphandle komthetho wesimilo uNkulunkulu wenzela abakwa-Israyeli umthetho wemikhosi namasiko okwakukhuluma ngezinto ezazizofika. Yayihlukaniswe kabili. Esinye isigaba sasineminini-ngwane eyayiqondene nokukhonza, okwakukhuluma ngokuza kukaKristu, umusa wakhe, ukuhlupheka, nezibusiso azenza ngenxa yethu. Esinye isigaba siphethe izinhlobonhlobo zeziyalo zokuziphatha kahle. Ngokuka Nkulunkulu lemithetho yayimiselwe ukusebenza igcine ekufikeni kukaJesu Kristu owabayisivumelwane esisha. UMesiya weqiniso, ongumenzi womthetho ngokugunyazwa uBaba, futhi aqede omdala.

1 KwabaseKorinte 5: 7; Kwabase-Efesu 2:14, 16; KwabaseKolose 2:14, 16, 17; AmaHeberu 10:1.

Incazelo

iTestamente eliSha likubeka kucace ukuthi yonke imithetho eyayihlangene nemikhosi neminikelo yayiyisithunzi sikaKristu esagcwaliseka ngokufika kwakhe (Heberu 10:1; Kolose 2:16-17; Heberu 9:2, 23). Incwadi yamaHeberu iyacacisa ngomthetho kaMose ukuthi wamiselwa ukusebenza ize igcine ngokufika kuka Kristu, lapho kobe sekuwukupheleliswa kwenkolo yeqiniso (Heberu 9:10). Ngokuqala kwesiVumelwano esiSha, konke okwesiVumelwano esiDala kwanyamalala (Heberu 8:13). uKristu waveza ubupristu obukhulu obusha ngokuma kukaMelkisedeki (Heberu 6:20). Ukufika kwesiVumelwano esiSha, kwabiza ukuthi imigomo nezibopho zesivumelwano esidala kushabalale (Heberu 7:12,18). AmaKristu awasaphoqekeki ukuyithobela, nakuba kukuningi okungafundwa kuyona leyomthetho.

Sekuqala ukuba injwayelo ukuthola amabandla amaKristu eqala ebuyisa eminye yalemikhosi, namasiko omthetho weTestamente eliDala, lokhu akuhambelani nebhayibheli.

Isigaba seSine: umthetho wokuphathwa kwezwe owanikezelwa kubantwana baka-Israyeli

UJNkulunkulu wabuye wasinika isizwe sakwa eqondene nokuba bazibuse njengesizwe. Ingqikithi yokumiswa kwaleyomithetho kusasebenza, hhayi ngoba kuyimithetho kaMosi kodwa ngoba kusenamaqiniso afunyanwa kuyo.

1 KwabaseKorinte 9:8-10.

Incazelo

Imithetho eminingi eyanikezelwa kubantwana bakwa-Israyeli yayimayelana nokuziphatha kahle kwesizwe ukuthi bangawubusa kanjani umhlaba nabantu banganakekelana kanjani kuwo. Isibonelo nje, eminye yemithetho yayibekelwe ukwakha amadolobha okuphephela ababulali, nokuphathwa kwemfuyo, nemithetho ehlobene nezokulima kanye nokunye. Lemithetho ayisawabophezeli ngqo amakholwa kanye nababusi bezwe.

Nakuba kunjalo, lesisigaba siyakuveza ukuthi lemthetho isenako engasifundisa kona njenga maKristu nabaphathi bezwe lanamuhla.

Isigaba sesiHlanu: isibophezelo sokuqina umthetho kaNkulunkulu wesimilo

Kuphoqelekile kubobonke abantu ithinta isimilo ilalelwe yenziwe, abalulekile angenakuguquka ukuba imithetho kaNkulunkulu kwabakholwayo nakwabangakholwayo, ngokweqiniso elisobala eliqukethwe yiyo lemithetho, nangeqiniso legunya likaNkulunkulu ongumdali nomenzi wawo. Naye uKristu uqobo akukho lapho ayala khona ukuba ungalalelwa, kodwa esikhundleni salokho uyagcizelela ukuba siwulalele siwenze.

UMathewu 5:17-19; AbaseRoma 3:31; 13:8-10; UJakobe 2:8, 10-12.

Incazelo

Kunamaphuzu amabili abalulekile aveziwe kulendikimba. Okokuqala, wonke umuntu uphoqiwe ukuthi alalele yonke imithetho kaNkulunkulu yesimilo zikhathi zonke (AmaRoma 13:8-10; EkaJakobe 2:8-12; AmaRoma 3:19-20). UNkulunkulu unguMdali, unalo lonke ilungelo lokubusa nokubona okuhle kokubi, nokukhombisa umthetho wokulunga Kwakhe kubantu abadlalile. Uma sephula lemithetho, siyona futhi sinecala phambi kukaNkulunkulu.

Okwesibili, iVangeli alisivimbi ukuthi singazibophezeli ekulaleleni umthetho kaNkulunkulu. AmaKristu angeze asho ukuthi “sesikhululekile emthethweni” ngenxa yensindiso, sesingenza noma ikanjani. Izigaba ezimbili ezilandelayo zizokhuluma ngobudlelwano obukhona phakathi komthetho nekhulwa, naphakathi komthetho nevangeli.

Isigaba sesiThupha: umsebenzi womthetho empilweni yekholwa

Lapho ukulungisiswa nokwahlulelwa kusasebenza ngokwemisebenzi okuyisivumelwane somthetho akunakusebenza kanjalo kulabo abangamakhulwa ngeqiniso. Kodwa ngenye indlela uyasebenza umthetho kubos ukuze impilo yabo iqonde, ngalokho basizakale ngokuyazi intando kaNkulunkulu abafundiswa ngayo ukuze bayigcine bayenze. Ngokwenzenjalo kuyabasiza lokho kubaholele ekulaleleni, kubasiza futhi ekubeni babone ukungcola nokonakala kwemvelo yabo, izinh\iziyo nezimpilo zabo njengokuba umthetho ukubeka, bese-ke bona babenokuzithoba, bahlabeke kakhulu, futhi bahlale besesimweni sokuyizonda nokuyinyanya impilo enje. Khona lapho futhi urnthetho uyabenza bazibone bemdinga kakhulu uKristu ngoba kunguye kuphela owakwazi ukuwulalela nokuwugcina umthetho ngokuphelele okungasolekiyo. Ngokufanayo-ke umthetho umelene nesono ukuba singenziwa. Lokho kuyamenza lowo osengumntwana kaNkulunkulu ukuba alwe nakhokonke okumyengela esonweni. Futhi ukubaluleka komthetho kuyamsiza umntwana kaNkulunkulu ukuba abone umvuzo wokona nanokuthi umphumela wokungalaleli kudala nhlupheko yini empilweni, ngisho noma esephila phansi komusa engasaphili phansi kwejokwe lawo. Futhi umthetho ubonisa ukuthi unesithembo esikuwo esikhombisa ukuthi ukuwulalela kunesithembo sezibusiso esiza ngokugcineka kwawo, kodwa lokho bekungasho ukuthi lezozibusiso ziza kubantu ngokwendlela yesivumelwane esidala esiya ngokukusebenzela ukukholwa, Akusho ukuthi ngenxa yaleliqiniso, umuntu uma enza ukulunga nokuhle, njengoba umthetho ukukhuthaza lokho, ukuthi lokho kusho ukuthi usengaphansi kwawo; akekho phansi komusa.

AbaseRoma 3:20; 6:12-14; 7: 7; 8:1; 10:4; KwabaseGalatiya 2:16; 1 Petru 3:8-13.

Incazelo

Umsebenzi womthetho empilweni yekholwa udinga ukuba ucaciswe. Kunamaphuzu amaningi abalulekile esizowagqamisa.

Elokuqala, amakhulwa akekho phansi komthetho maqondana nensindiso noma ukwamukeleka phambi kukaNkulunkulu (AmaRoma 10:4). Sibonile kwisahluko seshumi nanye lapho kuthiwa abantu bengelungiswe ngomthetho (Galathiya 2:16). Bayasindiswa ngenxa yokukholwa umsebenzi opheleleyo owenziwa uKristu uJesu esiphambanweni. Ngenxa yokholo bathola ukulungisiswa kuNkulunkulu (AmaRoma 3:21-22; Filiphu 3:8-9). Yingakho amakhulwa ekhululiwe mayelana nomthetho, engasekho ngaphansi kokulahlwa (AmaRoma 8:1).

Elesibili, nakuba kunjalo, kodwa akuchazi ukuthi umthetho awunako ukubaluleka kumaKristu. Inhloso ephelileyo yesiVumelwane esiSha kwakungukuguqula abantu bese uloba umthetho kaNkulunkulu ezinhlizweni zabo (Jeremiya 31:33), bese beba nomoya wokulalela ezimpilweni zabo, ozobaholela emphumeleni wempilo engcwele ngokuthobela umthetho kaNkulunkulu (Hezekeli 36:27). Umuntu ophendukile ngeqiniso uyakuthokozela ukugcina umthetho kaNkulunkulu, kuba nokuzisola kakhulu kuye ukungawugcini ngokupheleleyo (AmaRoma 7:22; AmaHubo 1:1-3; AmaHubo 119:4-6). ITestamente eliSha likubeka kucace ukuthi amakholwa kumele akhuthalele ukulalela umthetho kaNkulunkulu ezimpilweni zawo (Johane 14:15; 1 Johane 2:3; 1 Johane 3:22-23). Umthetho uwusizo kumakholwa ngalezindlela ezilandelayo:

- (i) Umthetho wesimilo uveza ubungcwele, ubuhle, kanye nokulunga kukaNkulunkulu (AmaRoma 7:12). Uyindlela eqondisa ikholwa ekuphileni impilo elungile enobungcwele. Umthetho uphethe imiyalo yokuthanda uNkulunkulu iNkosi yakho nokuthanda umakhelwane wakho njengoba uzithanda wena (Mathewu 22:34-40), okuyinto okufanele amakholwa ahlale eyilangazelela ukuyenza imihla ngemihla (AmaRoma 13:8). Umthetho kaNkulunkulu uchaza ubunjalo baloluthando ukuthi lunjani.
- (ii) Umthetho uphinde ulahle ikholwa ngokwenza isono (AmaRoma 3:20; EkaJakobe 2:9), uqinisa ukuzithoba kwalo (AmaHubo 119:4-6) nokuphenduka kwekholwa. Umthetho usiza ikholwa lihlale libona isidingo sokutusa umsebenzi wokuhlangwa uKristu (AmaRoma 7:22-25).
- (iii) uMoya oyiNgcwele usebenzisa izwi likaNkulunkulu (elihlanganisa umthetho Wakhe) ekunqandeni amaKristu ekulangazeleleni ukona, kodwa akhuthalele ukulalela uNkulunkulu. Imicabango yethu kumele ivuselelwe izwi likaNkulunkulu (AmaRoma 12:1-2). Izexwayiso nezethembiso zemiyalo nemithetho kaNkulunkulu kokubili kuxwayisa ngesono bese kukhuthaza ukulalela (bheka isibonelo Izaga 6:20; Efesu 6:2-3; 1 Petru 3:8-13).

Kunesexwayiso esibalulekile, kodwa. Impilo yansukuzonke yekholwa akumele yonakale ize igcine seyingukwenza kangaphandle nje okomile kokulandela imithetho. Isigaba esilandelayo sizokhuluma ngalokhu, nokubaluleka komsebenzi kaMoya oyiNgcwele kokona.

Isigaba sesiKhombisa: umthetho kanye nevangeli

Osekushiwo ngomthetho kaNkulunkulu akuphambene neze neVangeli lomusa, kodwa kuyinto eyodwa, ngoba nguMoya kaKristu owenza ukuba umuntu akwazi ukuwenza ngenkulu intokozo nenkululeko futhi aze azi nalokho okufunwa yintando kaNkulunkulu eyambulwa kuwo umthetho ukuze akwenze.

UEzekiya 36:27; AbaseGalatiya 3:21.

Incazelo

Kubalulekile ukuqonda ukuthi lemisebenzi engenhlalala yomthetho isebenza kuphela ngenxa kaMoya oyiNgcwele empilweni yekholwa. Umthetho ngokwawo ngeke wakwazi ukusindisa noma ukushintsha umuntu (Galathiya 3:2, 21). Umthetho ngokwawo uletha ukulahlwa nobugqila

kwabonayo (Galathiya 4:22-26). Ngenxa yensalela yesono empilweni yekholwa, umthetho uyashesha ukumlahla uma imisebenzi yawo ingalandelwa. Kubalukekile ukwazi lokhu:

- (i) Uma amakhholwa ehamba ngokaMoya (Galathiya 5:16), akekho ngaphansi komthetho (Galathiya 5:18) ukuzama ukuthokozisa noma ukubahle phambi kukaNkulunkulu.
- (ii) UMoya oyiNgcwele ushintsha inhliziyi yekholwa ukuze lithande umthetho kaNkulunkulu, umnike amandla okulalela uNkulunkulu, yize kungasoze kube ngokupheleleyo. Njengoba kuke kwashiwo ngaphambilini, inhiziyi evuselelwe ngamandla kaMoya iyakuthokozela ukugcina umthetho kaNkulunkulu. Lokhu kususa ukuzibonga okungavuka ngenxa yokugcina umthetho.
- (iii) Uhlelo lomthethi akumele ulimaze inkululeko nomusa esinako kuKristu Jesu (Galathiya 2:21; Johane 1:17).

isiphetho esifingqiwe

Kulesahluko isiVumo soKholo sika 1689 sisebenzisa indlela ethile ukuchaza umthetho kaNkulunkulu, indlela yokuwuhlukanisa ngomthetho wesimilo, umthetho wamasiko nemikhosi, kanye nomthetho wokuphathwa kwezwe ngokweTestamende eliDala.

IsiVumo ke siqhubeka sithi kulemithetho yomthathu, uwodwa kuphela, lo wesimilo, oqhubekela eTestamenteni eliSha. Yize kuyiqiniso ukuthi umthetho kaMose nawo uhlukisa ngayo lendlela, okubukhuni ukuthi iTestamente eliSha aliyisebenzisi lendlela yokwehlukanisa umthetho izindlela ezintathu. Yonke imithetho ihlangene ngendlela elikhuluma ngayo eliSha.

Lendlela esobala noma lemigomo elandelayo inika usizo kumakhholwa ukuze akwazi ukuqonda ubudlelwane obukhona phakathi kmthetho kaNkulunkulu nekhohla:

- (i) Umthetho kaMose kumele ubukwe njengomthetho owodwa ohlangene owawuqondiswe kumalsrayeli.
- (ii) iTestamente eliSha liyinkomba ukuthi imiphi imithetho ebophezeleyo nakumaKristu anamhlanje. Ngamanye amazwi, uma umyalo ungekho kwiTestamente eliSha (njengokugcina usuku lweSabatha) lokho kusho ukuthi awusabophezeli kumaKristu.
- (iii) Umthetho ngokwawo wawungalethelwanga ukuletha insindiso. uMthetho wawuletha ukulahlwa kwezoni.
- (iv) Amakhholwa asindiswa noma amukelwa uNkulunkulu ngenxa yokholo nomsebenzi ophelele owafezwa uKristu uJesu esiphambanweni, hhayi ngenxa yokulalela kwabo umthetho.
- (v) Nakuba kunjalo ke, lokho akuchazi ukuthi umthetho awundawo noma awubalulekile kwabakhohlayo. Amakhholwa anezinhliziyi ezizelwe kabusha eziwuthokozelayo a umthetho kaNkulunkulu, futhi ezishesekela ukuwulalela ngenxa yokusizwa amandla kaMoya oyiNgcwele.

Isahluko 20: Ivangeli nokujula komusa walo

Ezinye zezinto ezithintwa ilesahluko sevangeli sesike sakhuluma ngazo kwezinye izahluko ngaphambilini. Amaphuzu abalulekile kuphela esizowagqamisa

isigaba sokuQala: ukuqala kokwambulwa kwevangeli

Umuntu wasephula isiVumeiwane Sokusebenza akabe esabanakho ukuphila kodwa uNkulunkulu ngokwesihawu sakhe wathembisa ukuthumela uKristu engowenzalo yowesifazane. Ngalendlela-ke yesithembiso abakhethiweyo bayokubizwa ngokukholwa nokuphenduka okuyokwenziwa ezinhliziyweni zabo. Inggikithi yeVangeli ngokwalesisithembiso yembuleka ukuba ibeyindlela eyenza ukuphenduka kwezoni ukuze zibesensindisweni.

UGenesise 3:15; IsAmbulo 7:9.

Incazelo

Inggikithi yevangeli isethembiso soMhlengi wethu. Lesethembiso sanikezelwa ensimini yase-Eden emva kokuwela esonweni kuka-Adam no-Eva (Genesis 3:15). Isethembiso sokuza koMsindisi saqala sambuleka kancane kwiTestamente eliDala, kwaze kwaba kwiTestamente eliSha lapho ivangeli seligcwaliseka ngqo ngoKristu uJesu kanye nomsebenzi wakhe awufeza. Ngisho nangaphambili kokufika kukaKristu, amakhohla eTestamente eliDala ayevele elindele uMsindisi (Luka 2:25-26). Izethembiso zevangeli zaqhubeka nokwambulwa kwiTestamente eliDala (AmaRoma 10:16-18), futhi zisindisa ngoMoya oNgcwele.

Njengoba kuke kwashiwo kwisahluko sesikhombisa, selokhu kwabakhona indlela eyodwa yokusindiswa kwabantu, indlela yokukholwa kuJesu Kristu. NgokweTestamente eliDala kwakuwukholo kuMsindisi ozayo, kweliSha iNkosi uJesu wambulwa ngokwephelele. Kuwona womabili amaTestamente, umsebenzi kaMoya oyiNgcwele wawu futhi usa balulekile ukuphilisa izinhliziyu ukuze zamukele lezi zithembiso.

Isigaba sesiBili: ivangeli lembulwa ngezwi likaNkulunkulu kuphela

Isithembiso ngoKristu nokusindiswa nguye kwembulelwa abantu ngeZwi likaNkulunkulu kuphela. Ayikho enye indlela, ngisho imisebenzi yendalo, noma ngabeyini umuntu angayiboniswa yindalo, engambula uKristu nomusa wakhe ebantwini. Ngisho nangezindlela eziningi ezikhona nezingajwayelekile, zingeke zabayizindlela ezingenza abantu abangembulelwe uKristu wesithembiso ngokweVangeli bafinyelele ekuphendukeni ukuze basindiswe.

IzAga 29:18; Ulsaya 25:7; 60:2, 3; AbaseRoma 1:17; 10:14, 15, 17.

Incazelo

INcwadi eNgcwele iyakucacisa ukuthi ukwambulwa kwevangeli eZwini likaNkulunkulu kusemqoka ekusindisweni (AmaRoma 10:13-17; IZenzo 4:12). Nakuba imvelo kukhona esitshela kona

ngoNkulunkulu, kodwa akwanele ukuba sisindiswe (bheka isahluko sokuqala, isigaba sokuqala sesiVumo soKholo).

Isigaba sesiThathu: uNkulunkulu onqumayo ukuthi ubani ozolizwa ivangeli

Isambulo seVangeli kubobonke abantu, izoni, izizwe ngezizwe nakubantu abathile, senziwa ngezikhathi ezihlukene nasezindaweni ezahlukene, nakhokonke okuhambisana nalo, okuyirniyalo nezithembiso ekufanele zilalelwe, ngokwentando kaNkulunkulu eya ngokuzithandela kwakhe. Isithembiso seVangeli asenzelwanga ukuba kutholakale amathuba okuba abantu basebenzise i Vangeli ngokokwazi okuyangemvelo yabo nokuhlakanipha okunjalo, futhi akukaze kwenzeke lokho. Kodwa eminyakeni eminingi nasesikhathini esiningi i Vangeli limenyezwe ezindaweni ezikude naseduze, lazuzwa ngabantu nezizwe ngezindlela ezihluké ngendlela emangalisayo ngokokuhlakanipha okuphelele Okuya ngentando kaNkulunkulu.

AmaHubo 147:20; IzEnzo 16: 7; AbaseRoma 1:18-32.

Incazelo

Indikimba yaphambilini iveze ukuthi abantu badinga ukulizwa ivangeli ukuze basindiswe. Kodwa, kucacile manje ukuthi akubona bonke abantu abasemhlabeni abalizwayo balamukele ivangeli ngaphambi kokuba bafe. Kuze kube namhlanje kunengxenywe yabantu elingakafinyeleli kubo ivangeli abangakaze bezwe nje ngegama likaJesu Kristu.

Pho kungani kunabantu abathole umusa wokulizwa ivangeli, abanye sebeze bafela ezonweni bengalizwanga nhlobo igama elithi Jesu Kristu? Lesigaba sifuna ukuphendula lemibuzo. Kunezimpindulo ezimbili ezinikiwe.

Eyokuqala, ukushunyayelwa kwevangeli akushunyayelwa kubantu ngoba nakhu kungathi bangcono kunabanye, noma ngoba bona benze ngcono ngokwemvelo yabo yokuhlakanipha bese becabanga ukuthi bayokubongwa ngemisebenzi yabo ngokuba banikezwe ukuphila kwevangeli. IBhayibheli liyakucacisa ukuthi bonke abantu ngokwemvelo bonile ngenxa yesono, ngalokho akukho namunye ongenza okuhle ngokwakhe noma ayithokozise iNkosi (AmaRoma 8:7-8; AmaRoma 3:10-11; Efesu 2:1-3). Ububi bomuntu bemvelo bukonakalisile ukukhanya kukaNkulunkulu (AmaRoma 1:18-23).

Eyesibili, ukunikezelwa kwevangeli kubantu noma esizweni kuncike kuphela ekuzimeleni kukaNkulunkulu nasentandweni yokuzikhethela kwakhe (1 KwabaseKorinte 1:26-27; AmaRoma 10:20). Kwi-Izenzo 16:6-7 uMoya oyiNgcwele iwona owabahola njalo abaphostoli wabenqabela ukuba balishumayele kwezinye izifunda nakwabanye. uNkulunkulu wamkhetha u-Abrahama nesizukulwane sakhe ukuba bamukele ivangeli. Kungekhona ngoba u-Abrahama wayengcono kunabanye, noma wayenze kahle ekudalweni kwakhe (naye waye yisikhonzi njengabo bonke abantu), kodwa ngenxa yentando kaNkulunkulu yokuzikhethela wemukeliswa ivangeli.

Isigaba seSine: ivangeli lanele ukusindisa

Ayikho enye indlela ekhona emhlabeni engenza ukuba uKristu nomusa wokusindisa kwakhe kwazeke ebantwini, liphelele ngokwalo i Vangeli kulokhu. Kodwa ukuba abantu bazalwe ngokusha, njengoba befife ezonweni — okusho ukuthi babuye bavuswe ekufeni — kukhona okusemqoka okungumsebenzi

ophelele noyinqanawe okumelewenziwe nguMoya oNgcwele kubo bonke ukuze kuthi impilo entsha yokomoya ibekhona kubo. Akukho-ke okunye okungenzeka kubo ngaphandle kwalowomsebenzi ongabaguqulela kuNkulunkulu.

AmaHubo 110:3; UJohane 6:44; I KwabaseKorinte 2:14; 2 KwabaseKorinte 4:4, 6; Kwabase-Efesu 1:19; 20.

Incazelo

Ivangeli linamandla ensindiso kaNkulunkulu kubantu abakholwa yilo (AmaRoma 1:16-17). Liphelele ukwembula inkazimulo kaKristu kwizoni (1 KwabaseKorinte 1:21; 2 Thesalonika 2:13-14). Inkinga isono semvelo, esikumuntu isona esivimbela ukuba amukele lezindaba ezimnandi (1 KwabaseKorinte 2:14) ngobumpumputhe bengqondo yabo (2 KwabaseKorinte 4:4) kanye nokufa ngokweziphambeko zabo (Efesu 2:1-3). Yingakho, uMoya oYingcwele udingeka ukwenza umsebenzi omangalisayo ukuphilisa umuntu ongaphakathi ukuze azalwe kabusha akwazi ukwamukela ivangeli (2 KwabaseKorinte 4:4-6; Johane 6:44).

Ngakho ke ukushunyayelwa kwevangeli kungathathwa njengo msebenzi obonakalayo wokwambulwa kukaKristu kwizoni, bese ukuvuswa kona kube umsebenzi ongabonakali noma wangaphakathi owenziwa uMoya oNgcwele. Kodwa okumele kuqashelwe ukuthi umsebenzi kaMoya oNgcwele uhlezi ufezwa ngokushunyayelwa kwevangeli. Isahluko 10, isigaba sokuqala sikhombisile ukuthi ukushunyayelwa kawevangeli kungabukwa njengomsebenzi “ongaphandle”, bese ukuvuswa komuntu wangaphakathi kubukwe njengokubizwa “kwangaphakathi”. Kodwa ke ubizo lwangaphakathi luka Moya alwenzeki ngaphandle kwevangeli, ngoba insindiso ayikho ngaphandle kwevangeli (AmaRoma 10:13-14).