

1.7

IMFUNDISO YASEDORDT.

ISANDULELO

Lemvumo yenkolo yaziwa ngokuthi Izinhlelo zemfundiso yaseDordrecht, saziwa futhi ngokuthi singamaphuzu amahlanu amelene nemfundiso yamaRemonstrante. Lesisicubungulo samukeleka esinodini esikhulu senguquko saseDordrecht ngonyaka ka 1618-1619. Lona kwabe kungumhlango omkhulu kakhulu kangangoba ngaphandle kwalezithunywa zaseNederland kwabe kukhona nezinye izithunywa ezabe zivela emazweni angaphandle ezabe zingamashumi amabili nesikhombisa.

Lomhlangano waseDordrecht wabizwa ngoba kwasekukhona ukweduka emfundisweni yenguquko okwabangelwa yimfundiso edukileyo kaArminius. UArminius lona wabe enguprofesa eYunivesithi yaseLeyden wahlubuka enkolweni yenguquko ngenxa yalezimfundiso ezinhlanu. UArminius lona wafundisa abantu ukuthi uNkulunkulu ekhetha umuntu ngokubona ukukholwa umuntu azobanakho. Wafundisa futhi ukuthi uNkulunkulu ubathethelele bonke abantu izono zabo. Ngokubona kwakhe umuntu ulungile nganxanye, nganxanye wonakele, nokuthi futhi angawenqaba umusa kaNkulunkulu uma ethanda. Ufundisa nokuthi umuntu othethelelelwe esonweni angabuye abuyele kuso.

Isinodi asizange sivumelane naleyomicabango. Base bethatha lemfundiso kaArminius bayibeke nganhlanye base befaka izinhlelo ezinhlanu zemfundiso yaseDordrecht base beyibiza ngokuthi amaphuzu amahlana alwa nemfundo yamaRemonstrante. Kulesisicubungulo isinodi sifundisa ukuthi uNkulunkulu ukhetha abantu ngokwakhe ukubona. Futhi akubona bonke abantu abathethelelelwe izono zabo, sonke sonakele phambi kukaNkulunkulu, futhi umusa kaNkulunkulu awukwazi ukuwenqaba; futhi umuntu othethelelelwe izono zakhe ngeke aphinde abuyele kuzo.

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ISAHLUKO 1

UKUKHETHWA NOKULHLWA NGUNKULUNKULU.

A. Ukuchazwa kwemfundiso yeqiniso:

1. Ngokona kwabantu bonke kuAdamu, isiqalekiso nokufa okuphakade kuyabafanele. Ngakho-ke uNkulunkulu wayenelungelo lokushiya abantu bonke ezonweni nasesiqalekisweni abazizuzeleyo. Ngenxa yezono bafanele ukujeziswa njengoba kwashiwo ngumphostoli uPawulu ngokuthi: “Kepha siyazi ukuthi izwe lonke libe-necala kuNkulunkulu ngokuba bonke bonile, basilalelwe inkazimulo kaNkulunkulu....” (Rom. 3:19, 23). Wathi futhi: “Inkokhelo yesono ingukufa....” (Rom. 6:23).
2. Kodwa uthando lukaNkulunkulu lubonisiwe kulokhu ukuthi “waze wanikela ngeNdodana yakhe ezelwe yodwa ukuba yilowo nalowo okholwa yiyo angabhubhi, kodwa abe-nokuphila okuphakade” (I ka-Joh. 4:9); Joh. 3:16).
3. UNkulunkulu uyathuma ngobumnene abashumayeli bombiko lo omnandi ngempela, ukuba balandele ekukholweni (kuso isikhathi asikhethayo sona) lababantu abathandileyo bona. Ngenkonzo yabashumayeli beZwi babizwa ukuthi baphenduke bakholwe kuKrestu obethelweyo esiphambanweni. “Kepha bayakhuleka kanjani abangakholwanga nguye na? Bayakholwa kanjani abangazwanga ngaye na? Bayakuzwa kanjani ongekho oshumayelayo na? Bayakushumayela kanjani, uma bengathunywa na?” (Rom. 10:14, 15).
4. Ulaka lukaNkulunkulu lusala phezu kwalabantu abangakholwayo yilelivangeli. Kodwa laba abalamukelayo bebambelela kuMsindisi uJesu ngenkolo yeqiniso ephilayo, bayasindiswa nguye olakeni lukaNkulunkulu nasesijezisweni bephiwa impilo ephakade (Joh. 3:16; Mark. 16:16).
5. Isizathu noma icala lokungakholwa lokhu (njengezono zonke ezinye futhi) akukho kuNkulunkulu, kodwa kukhona kuye umuntu. Kepha inkolo kuJesu Krestu nensindiso ngaye, kuyisiphiwo somusa kaNkulunkulu njengokuba kulotshiwe ukuthi: “Ngokuba ngomusa nisindisiwe ngokukholwa, nalokhu akuveli kini, kuyisipho sikaNkulunkulu....” (Ef. 2:8). Kanjalo futhi: “Ngokuba ngenxa kaKristu, nina nabelwa ngomusa, angisho ukukholwa kuye kuphela....” (Fil. 1:29).

6. UNkulunkulu wanquma kwaphakade ukuthi uzonikela inkolo kubantu abathile ezimpilweni zabo, engayiphi kwabanye, ngoba “....(kuy) iNkosi ekwenza lokhu okwaziwa kwaphakade....” (izEnzo 15:18). Futhi “....(kungu) Nkulunkulu osebenza izinto zonke ngokunquma kwentando yakhe....” (Ef. 1:11). Ngesinqumo lesi uthambisa ngomusa izinhliziyi zabakhethiweyo, noma zilukhuni, ezithobisa ukuba zikhohle. Kodwa abangakhethiwe nguNkulunkulu ubashiya ebubini nakubo ubulukhuni babo, ngesahlulelo esilungileyo sakhe. Kulokhu ukukhetha kakhulu, kuvezelwa thina ukwahlukana okujulile kobumnene nokulunga phakathi kwabantu ngoba abantu bonke basesijezisweni esifanayo kubo bonke. Kuyisinqumo lesi sokukhetha nokulahla esambuliweyo eZwini likaNkulunkulu esihlanekezelwa ngabantu ababi, abangcolileyo bengenalo iqiniso, ukuba bazibhubhise. Kodwa inkolo yokukhetha lokhu kukaNkulunkulu inikela abantu abangcwele abamesabayo uNkulunkulu induduzo engenakuphimiselwa.

7. Ukukhetha lokhu kuyisinqumo esingaguqukiyo sikaNkulunkulu. Wakhetha ngaso enzalweni yonke yabantu (ngaphambi kokudalwa komhlaba) iningi elithile labantu. Nokho lababantu abangcono, bengafanele ukuklonyelwa kunabantu abanye, kodwa yibona futhi abalele ekuhluphekeni kanye nabantu bonke. UNkulunkulu wakhetha labo ngentando yakhe ekhululekileyo ngomusa ocwebileyo, noma nabo bebenecala lokulahla ukulunga kokuqala bewela ezonweni nasesijezisweni. Wabakhetha ukuba abe-nguMlamuli neNhloko kwabakhethiweyo bonke, eyisisekelo sensindiso.

Wanquma futhi (ukuze basindiswe nguKrestu) ukuthi abanikele kuye ebabiza ngamandla, ngeZwi nangoMoya wakhe ebadonsa, noma ukuthi abaphe inkolo yeqiniso kuKrestu ebalungisa bangcwele. Ngempela-ke, ekugcineni baphiwa inkazimulo esebalondolozile ngamandla ekuhlanganeni kweNdodana yakhe. Ngalendlela ubonisa ububele bakhe edumisa ingcebo yomusa wakhe wenkazimulo. Ngakho-ke kulotshiwe ukuthi: “.....njengalokhu (uNkulunkulu) asikhethela kuye ngothando ngaphambi kokusekelwa kwezwe ukuba sibe-ngcwele, singabinokusolwa phambi kwakhe; wasimisela ngaphambili sibe-ngabantwana kuye ngoJesu Krestu, njengalokho kwabakuhle kuye ngentando yakhe, ukuze kutuswe inkazimulo yomusa wakhe asiphe wona ngesihle ngaye oThandiweyo.....” (Ef. 1:4, 5, 6). Endaweni enye kulotshiwe ukuthi: “.....labo abamisile ngaphambili ubabizile futhi; laba ababizile ubalungisisile futhi, labo abalungisisileyo, ubaphile nenkazimulo futhi.....” (Rom. 8:30).

8. UNkulunkulu akakhethanga kaningi, kodwa wakhetha kanye-nje. Ukukhethwa lokhu, kuyafana kubo bonke abasindisiweyo – eTestamenteni Elidala kanye nElisha – ngoba umBhalo oNgcwele ubonisa thina intando eyodwa, nesifiso sinye, necebo linye lentando

kaNkulunkulu. Ngentando yakhe nangesifiso sakhe, nangecebo, wasikhetha ngaphakade, ukuba sibe-nomusa nenkazimulo kanye nendlela yensindiso ayilungisileyo ukuba sihambe ngayo (Ef. 1:4, 5; 2:10).

9. Ukukhethwa lokhu akuvelanga enkolweni eyabonelelwa ngaphambili, noma ekulaleni ngokukholwa, noma ebungcweleni, noma esimeni esinye noma ebuhleni ukuba kube-yisizathu noma isimisele esidingekayo ngaphambi kokuba umuntu akhethwe. Cha, ngukukhetha lokhu okuveza kumuntu ukukholwa nokulalela ngokukholwa nobungcwele. Ngakho-ke ukukhethwa kungumthombo wosindiso lonke. Kuyavela kukho ukukholwa, nobungcwele, neziphiso ezinye zokusindiswa, kanye futhi nempilo ephakade ngempela. Konke lokhu kuyizithelo zokukhethwa – futhi ngobufakazi bomphostoli bokuthi: “...asikhethela kuye ngothando ngaphambi kokusekelwa kwezwe ukuba sibe-ngcwele, singabi-nakusolwa phambi kwakhe....” (Ef. 1:4). UNkulunkulu akasikhethanga ngokuba sasesinjalo.

10. Ukukhethwa lokhu kukaNkulunkulu kwenzeka kuphela ngenxa yothando lwakhe. Ukukhethwa lokhu akusho ukuthi uNkulunkulu wakhetha umumo othize noma imisebenzi yabantu ukuba ibe-yisimisele sensindiso, kepha kusho ukuthi wazikhethela abantu abathile eningini lezoni, babe-ngabakhe. Kunjengokuba kulotshiwe ukuthi: “....ngokuba bengakazalwa, bengakenzi okuhle nokubi, ukuze icebo likaNkulunkulu eliya ngokukhetha lime, kungabe-ngemisebenzi, kodwa kube-ngaye obizayo okwashiwo kuye (uRebeka) ukuthi: UJakobe ngamthanda, kepha u-Esawu ngamzonda,” (Rom. 9:11-13). Futhi: “....bakholwa bonke abamiselwe ukuphila okuphakade,” (izEnzo 13:48).

11. Akwenzeki ukuthi ukukhetha okungumsebenzi kaNkulunkulu kucishwe noma kuphindwe kwenziwe, noma kuguqulwe, noma kubuyiswe, noma kudilizwe, ngoba uNkulunkulu uqobo lwakhe unenhlakanipho yonke, engenakuguqulwa, enolwazi lonke namandla onke. Ngakho-ke futhi akwenzeki ukuthi abakhethiweyo balahlwe noma isibalo sabo sincishiswe.

12. Ngesikhathi esifaneleyo abakhethiweyo bayaqiniswa ngokukhethwa okungaguquki okuphakade kwabo ukuthi basindiswe, noma bonke abakutholi ukuqiniseka ngezindlela ezifanayo noma ngesilinganiselo sinye. Kodwa abakutholi uma behlolisisa ngokuxhomondela imfihlakalo nobukhulu bukaNkulunkulu, kodwa bakuthola lapho bebona ngentokozo yomoya nenjabulo engcwele, izithelo ezingakhohlakali zokukhethwa kwabo (II Kor. 13:5). Lezizithelo ziyaboniswa emBhalweni, zokuthi: ukukholwa kuKrestu; ukwesaba

okunjengengane kuNkulunkulu; ukudabuka okuya ngokukaNkulunkulu ngenxa yezono; ukulambela nokomela ukulunga; njalo-njalo.

13. Ngenxa yokuzwa lokhu nokuqiniseka kokukhethwa, ngezinsuku zonke abantwana bakaNkulunkulu bathola isizathu esikhulu kakhulu sokuzithoba phambi kukaNkulunkulu bekhuleka ubukhulu bobubele bakhe, bezihlanzisa, bemthanda ngokupheleleyo ngenhliziyo yonke yena abathandileyo bona kuqala kangaka. Ngakho-ke akwenzeki ukuthi bazodangaliswa ngokugcina imiyalelo kaNkulunkulu ngenxa yalemfundiso yokukhethwa, noma ukuthi badinwe bephila ngokwenyama. Kodwa lokhu kwenzeka ngempela ngokuhlulela kokulunga kukaNkulunkulu kulababantu abazithathela kalula umusa wokukhethwa, noma abakhulumayo ngakho ngeze bebheluza bengafuni ukuhamba ezindleleni zabakhethiweyo.

14. Futhi lemfundiso yokukhethwa nguNkulunkulu ngentando yenhlakanipho yakhe, iyashunyayelwa kithi ngabaprofethi, nangoKrestu, nangabaphostoli eTestamenteni Elidala nElisha. Ngemuva kwalokho yaziswe emiBhalweni eNgcwele ilondolozwa phakathi kwayo. Ngakho-ke kufanele ukushunyayelwa kahle esontweni likaNkulunkulu (ngoba kumisiwe kakhulu ngenxa yalo) ngokwesabeka kukaNkulunkulu nangobungcwele futhi namuhla. Kodwa lokhukushumayela kufanele ukwenziwa ngenxa yodumo lwegama elingcwele likaNkulunkulu, nangenxa yenduduzo ephilayo yesizwe sakhe, ngaphandle kokuhlolisisa ngokuxhomondela ezindleleni zikaPhezukonke, (izEnzo 20:27; Rom. 12:3; 11:33, 34; Heb. 6:17, 18).

15. Umusa lo ongunaphakade ongafanele thina wokukhethwa kwethu, uboniselwa thina kakhulu ngumBhalo oNgcwele obongayo uNkulunkulu ngenxa yakho. UmBhalo awufakazi futhi ukuthi abantu bonke bakhethiwe, kodwa abathize balahlwa nguNkulunkulu ekukhetheni okungunaphakade kwakhe. Wanquma ngokwentando yakhe ekhululekileyo elungileyo, engasolekiyo, engazi ukuguqulwa, ukuthi lababantu bafanele ukushiywa ezinhluphekweni ezinkulu zabo, abaphonsile phakathi kwazo.

Akaphanga kubo ukuphenduka nokukholwa okusindisayo. Wabashiya ezindleleni zabo nasekuhluleni kokulunga kwakhe, wanquma ukubahlulela ngenxa yokungakholwa kwabo nezono ezinye zonke zabo ebashaya kuze kube-phakade ukuba abonise ukulunga kwakhe. Lokhu kuyisinqumo sokulahla. Kodwa lokhu akamenzi uNkulunkulu ukuthi abe-nguMqambi wezono (okuzoba-ngukumhlambalaza) ngempela kuya-qinisa ukuthi abe-nguMahluleli noMphindiseli wazo wokulunga osabekayo, ongenakusoleka.

16. Bangadikibali lababantu abangakezwa ngamandla ukukholwa ekuphilayo kuKrestu noma ukwethemba okuqinile kwenhliziyo noma ukuthula konembeza, noma isifiso sokulalela okunjengengane, noma ukudumisa uNkulunkulu ngoJesu Krestu, kodwa abasebenzisayo nokho izinto uNkulunkulu owathembisa ukuthi azakwenza ngazo konke lokhu phakathi kwethu. Lapho lababantu bezwa ngokulahlwa, bangazibali ngaphakathi kwabalahlakileyo, kodwa bamelwe ukuqhubeka ekwamukeleni kwezinto lezi ngenhliziyo yonke, balangazelela ngempela isikhathi sokuvama komusa besilindela ngentobeko. Kakhulu lababantu abafisayo ngenhliziyo ukuziphendulela kuNkulunkulu bengathuswa ngalemfundiso yokulahlwa, befuna ukumjabulisa yena yedwa bekhululwa kulomzimba wokufa, noma bebengasaqhubekeli kude endleleni yenkonzo kaNkulunkulu nayenkolo kangangentando yabo, ngoba uNkulunkulu onububele wathembisa ukuthi: "...umhlanga ofecekileyo akayikuwaphula umongo othunqayo, akuyikuwucima....", (uIsaya 42:3). Kodwa lokhu kuyimfundiso eyesabekayo ngempela kulababantu abangamhloniphi uNkulunkulu noKrestu onguMsindisi bengaphenduki, bezinikele ngokuqheleleyo ezinkanukweni zenyama nakulezizinto ezidunyiswa kakhulu emehlweni omhlaba.

17. NgeZwi likaNkulunkulu abazali abahambayo ngokumesaba uNkulunkulu abafanele ukungabaza ngokukhethwa nangensindiso yabantwana babo abathathiweyo nguNkulunkulu empilweni le beseyizingane. Kunjalo, ngokuba iZwi likaNkulunkulu lisho ukuthi ngentando kaNkulunkulu, abantwana bamakholwa bangcwele – ngeke ngemvelo yabo, kodwa ngesivumelwano somusa babekiwe ngaphakathi kwaso kanye nabazali babo (Gen. 17:7, izEnzo 2:39; I Kor. 7:14).

18. Siphambene nalababantu abakhononayo ngomusa lo wokukhethwa okungasetshenzelwa ngumuntu, nangobunzima bokulahlwa kokulunga, sifaka lawamazwi omphostoli okuthi: "O wenamuntu ungubani-ke wena ophikisana noNkulunkulu na?" (Rom. 9:20). Futhi uMsindisi wethu wathi: "Angivunyelwa ukwenza engikuthandayo nokungokwami na?" (Mat. 20:15). Kepha thina-ke esizithobayo kulemfihlo ngenhlonipho yokwesaba uNkulunkulu simemeza kanye nomphostoli sithi: "Yeka ukujula kwengcebo, nokuhlakanipha, nokwazi kukaNkulunkulu! Yeka izahlulelo zakhe ezingaphenyekiyo, nezindlela zakhe ezingaqondakaliyo! Ngokuba ngubani owawazi umqondo weNkosi na? Nokuba ngubani owaba-ngumluleki wayo na? Noma ngubani owaqala ukuyipha ukuba kubuyiselwe kuye na? Ngokuba konke kuvela kuye, kukhona kuye, kuya kuye; makubekuye inkazimulo kuze kube-phakade. Amen" (Rom. 11:33-36).

B. Ukulahlwa kweziphosiso amasonto aseHolland ahlushwa ngazo ngesikhathi eside.

Manje njengokuba kuchaziwe imfundiso yeqiniso ngokukhetha nangokulahlwa, iSinodi siyalahla iziphosiso zalaba abafundisayo izindaba ezingenaqinisa ezilandelayo:

1. Abafundisayo bethi: “Intando kaNkulunkulu yokusindisa lababantu ababekukholwa bekhuthazela enkolweni nasekulaleni kwenkolo, iyisinqumo sonke esipheleleyo sokusindisa, kungambulwanga-lutho olunye ngalesisinqumo eZwini likaNkulunkulu.”

Lababantu bakhohlisa abantu abangafundiswanga, bephikisana nomBhalo oNgcwele ofakazayo ukuthi uNkulunkulu angathandi ukusindisa lababantu bodwa ababekukholwa. LomBhalo uyafundisa futhi ukuthi uNkulunkulu wakhetha abantu abathize abayingcosana kusukela phakade abaphayo kubo ezikhathini inkolo kuKrestu nokukhuthazela (behlukana ngalokho kwabantu abanye). Lokhu kulotshiwe ngokuthi: “Ngibonakalisile igama lakho kubantu ongiphe bona kwabasezweni...” (Joh. 17:6). Futhi: “...bakholwa bonke ababemiselwe ukuphila okuphakade”, (IzEnzo 13:48). Futhi: “...njengalokho asikhethela kuye ngothando ngaphambi kokusekelwa kwezwe ukuba sibe-ngcwele, singabi-nokusolwa phambi kwakhe...” (Ef. 1:4).

2. Abafundisayo bethi: “UNkulunkulu unokukhethela ukuphila okungunaphakade kwezindlela ezimbili. Ngendlela yokuqala ukukhetha kungokwabo bonke abantu, ubuninigi bakho bungafani njalo. Ngendlela yesibili ukukhethwa kukwabathize, ubuningi buyafana njalo-njalo. Ukukhethwa lokhu kwendlela yesibili, futhi kunezindlela ezimbili zokuthi:

a. Kungengokuphelelayo, kunokuguquka, kungenasinqamulo, kunemincele;

b. Kuphelele, kungenakuguquka, kunqamulekayo, kunqunyiwe.” Bathi futhi: “Kukhona kunye ukukhethela inkolo, nokunye ukukhethela insindiso. Kunjalo, ngoba kwenzeka ukuthi kukhona ukukhethela yokulunga ngaphandle kokukhethela okunqamulayo insindiso.”

Lezizindaba zonke ziyimicabango imfundiso yokukhetha kuyachithwa, iketanga leli legolide lokukhethwa kwethu lilinyazwa lokuthi: “...laba abamisile ngaphambili, ubabizile futhi; labo ababizile ubalungisisile futhi; labo abalungisisileyo ubaphile nenkazimulo futhi,” – (Rom. 8:30).

3. Futhi bafundisa bethi: “Intando necebo likaNkulunkulu, umBhalo oNgcwele okhuluma ngakho emfundisweni yokukhetha, akusho ukuthi uNkulunkulu wakhetha abantu abathile ngaphandle kwabanye. Kodwa ukukhetha kuyilokhu kokuthi: UNkulunkulu wakhetha ezimiseleni

zonke (ngaphakathi kwazo kwakukhona futhi isimiselo semisebenzi yemithetho) noma ohlweni lwezinto zonke, ukukholwa nokulalela kwakho, ekubekile ukuba kube-yisimiselo sensindiso. Noma ukukholwa lokho ngokwemvelo yakho kungamzuzeli lutho umuntu, kungenakuphelela ekulaloleni kwakho, nokho uNkulunkulu wavuma ngomusa ukuthi kungabalelwa ukuthi kungukulalela okupheleleyo, okufaneleyo ukuklonelwa ngokuphila okuphakade.”

Ngesiphosiso lesi esilimazayo, intando kaNkulunkulu nesifanelo sikaKrestu kuphendulwa kungabi-namandla. Futhi abantu baphambukisa ngemibuzo engasizi lutho, ukuba balahle iqiniso lokulungisiswa ngomusa nokuqondakala komBhalo. Ngempela-ke iqiniso lamazwi lawa omphostoli liyaphikwa ngokuthi: “...uNkulunkulu owasisindisa, wasibiza ngobizo olungcwele, kungengokwemisebenzi yethu, kepha ngokwelakhe icebo nomusa, esawuphiwa kuKristu Jesu zingakabikho izikhathi...” (II Tim. 1:9).

4. Bafundisa futhi bethi: “Izimiselo lezi ziyadingeka kuqala uma umuntu ekhethelwa enkolweni, zokuthi: ufanele ukusebenzisa ngokulungileyo ukukhanya kwemvelo, ekhonza uNkulunkulu ngokubonga, enjengengane, engothobileyo, elungile ukuphila kuze kube-phakade ” (sengathi ukukhethwa kungadinga lokhu konke).

Lokhu kuyafana nemfundiso kaPelagius kuphikisana nemfundiso yomphostoli olotshiweyo yokuthi: “esasikade sihamba phakathi kwabo sonke ezinkanukweni zenyama yethu, senza intando yenyama neyengqondo; ngemvelo sasingabantwana bolaka njengabo abanye. Kepha uNkulunkulu ecebile ngesihawu, ngenxa yothando lwakhe olukhulu asithanda ngalo, sesifile ngeziphambeko, wenza siphile kanye noKrestu – kungomusa nisindisiwe – wasivusa kanye naye, wasihlalisa kanye naye embusweni wezulu kuKrestu Jesu, kuze kuthi ezikhathini izizayo abonakalise ingcebo enkulu yomusa wakhe ngobubele kithina kuKrestu Jesu. Ngokuba ngomusa nisindisiwe ngokukholwa; nalokhu akuveli kini, kuyisipho sikaNkulunkulu; akuveli ngemisebenzi, ukuze kungabikho ozibongayo,” (Ef. 2:3-9).

5. Bafundisa futhi bethi: “Ukukhethwa okungaphelele kungebenasinqamulo kwabantu abathize ukuba babenensindiso, kwavela ekukholweni okwabonelelwa ngaphambili, nasekuphendukeni, nasebungcweleni, nasekumesabeni uNkulunkulu noma lokho konke kungabe kuqala-nje noma sekuba khona ngesikhathi eside. Kodwa-ke ukukhethwa okupheleleyo okunesinqamulo, kwavela ekukhuthazeleni okwabonelelwa ngaphambili ekukholweni nasekuphendukeni, nasebungcweleni, nasekumesabeni uNkulunkulu kuze bube-sekugcineni. Yikho konke lokhu okumenza okhethiweyo ukuthi lokhukhethwa kumfanele kakhulu kunaye ongakhethwanga. Ngakho-ke ukukholwa nokulalela ngokukholwa, nobungcwele, nokwesaba uNkulunkulu

nokukhuthazela, akuyizithelo zokukhethelwa okungaguqukiyo enkazimulweni, kodwa lokho konke kuyizimiselo ezidingekayo kuqala. Izimiselo lezi eziqagelweyo zamukelwa sengathi sezigcwalisekile kulababantu abazokhethwa ngokupheleleyo, zibe-yizizathu okungenakwenzeka ngaphandle kwazo ukukhethelwa okungaguquki enkazimulweni.” Lokhu konke kuphikisana nomBhalo osifundisa lezizindaba zokuthi: “...ukuze icebo likaNkulunkulu eliya ngokukhetha lime, kungabi-ngemisebenzi, kodwa kube-ngaye obizayo...” (Rom. 9:11, 12); “...bakholwa bonke ababemiselwe ukuphila okuphakade...” (IzEnzo 13:48); “...asikhethela kuye...ukuba sibe-ngcwele...” (Ef. 1:4); “...aningikhethanga nina, kodwa mina nginikhethe nina...” (Joh. 15:16); “...Kepha uma kuya ngomusa, akusayi ngemisebenzi...” (Rom. 11:6); “...Uthando lukulokhu, kungesikho ukuthi thina samthanda uNkulunkulu, kepha ukuthi yena wasithanda thina, wathuma iNdodana yakhe...” (I Joh. 4:10).

6. Bafundisa futhi bethi: “Ukukhethelwa konke-nje ensindisweni akunakungaguquki, kodwa abakhethiweyo abathize mhlawumbe ngabezolahleka (futhi-ke bayalahleka phakade) noma uNkulunkulu unqumile kanjalo noma cha.” Ngalesisiphosiso esibi, uNkulunkulu uyathiwa ukuthi abe-nokuguquka, silahlekelwa yinduduzo abakhelwayo abayithola ekuqinisekeni kokukhethwa kwabo. Futhi baphikisana nomBhalo oNgcwele ofundisayo ukuthi abakwazi abakhethiweyo ukudukiswa (Math. 24:24); “lokhu kuyintando yongithumileyo ukuba konke angiphe khona, ngingalahlekelwa lutho kukho ...” (Joh. 6:39); “...labo abamisile ngaphambili ubabizile futhi labo ababizile ubalungisisile futhi; labo abalungisisileyo ubaphile nenkazimulo futhi” (Rom. 8:30).

7. Futhi bafundisa bethi: “Empilweni le azikho izithelo noma ukuzwa kokukhethelwa okungaguquki enkazimulweni. Futhi alikho iqiniso lokukhethwa, ngaphandle kwaleli elimayo ngesimiselo esiguqukayo singenakuqiniseka”.

Ngendlela inye akwenzeki ukuthi kube-khona iqiniso elingenakuqiniseka; ngendlela enye futhi kuphambene nokuzwa kwabangcwele abathokoza kanye nomphostoli bebonga lomsebenzi kaNkulunkulu, ngenxa yokuzwa kokukhethwa lokho (Ef. 1). Laba futhi abazithokozisayo ngomyalo kaKrestu kanye nabaphostoli ekulotshweni ezulwini kwamagama abo (Luk. 10:20), bazivikele ngokuzwa kokukhethwa kwabo emicibisholweni evuthayo yokulinga kukaSathane, bebuza bethi: “Ngubani ozakumangalela abakhethiweyo bakaNkulunkulu na?” (Rom. 8:33).

8. Bafundisa futhi bethi: “UNkulunkulu akanqumanga ngentando elungileyo yakhe kuphela ukuthi umuntu ufanele ukushiywa ekuweleni kuka-Adamu nasesimweni sezono nasesijeziweni. Futhi uNkulunkulu

akanqumanga ukunqabela umuntu umusa odingekile ekukholweni nasekuphendukeni”. Lokhu konke kungamanga, ngoba kuliqiniso lokuthi: “...uhawukela lowo athanda ukumhawukela, umenza-lukhuni lowo othanda ukumenza-lukhuni...” (Rom. 9:18). Futhi lokhu: “...nina niphiwe ukwazi izimfihlakalo zombuso wezulu; kodwa bona kabakuphiwanga” (Math. 13:11). Futhi ukuthi: “Ngiyakubonga, Baba, Nkosi yezulu nomhlaba, ngokuba ukufihlile lokhu kwabahlakaniphileyo nabanokuqonda, wakwambulela izingane; yebo, Baba, ngokuba kwabakuhle phambi kwakho ukuba kube-njalo” (Math. 11:25, 26).

9. Bafundisa futhi bethi: “Isizathu sikaNkulunkulu sokuthumela ivangeli esizweni sinye kungabi kwesinye, akusiyo intando kuphela kaNkulunkulu kepha kwenzeka ngoba isizwe sinye singcono sikufanele kakhulu kunesizwe esinye esingatholanga ivangeli”.

UMose uyaphika lokho lapho ethi: “Bheka izulu nezulu lamazulu lingelikaJehova uNkulunkulu wakho, nomhlaba nakho konke okukuwo. Nokho uJehova wanamathela koyihlo, wabathanda, wakhetha inzalo yabo emva kwabo, yebo, nina ngaphezu kwabantu bonke, njenganamuhla” (Dut. 10:14, 15). Futhi uJesu wathi: “Maye kuwe-Korazini! Maye kuwe Betsayida! Ngokuba uma kwakwenziwe eTire naseSidoni imisebenzi yamandla eyenziwe kini, ngakube kade yaphe-nduka ngesaka nangomlotha” (Math. 11:21).

ISAHLUKO 2

UKUFA KUKAKRESTU NOKUSINDISWA KWABANTU NGOKUFA KWAKHE

A. Ukuchazwa kwemfundiso yeqiniso:

1. UNkulunkulu unobubele obukhulu kunakho konke, enokulunga futhi. Ukulunga kwakhe (njengokuba uzambulele eZwini lakhe) kuyafuna ukuthi izono zethu ezenziwe ziphambene nobukhosi bakhe, zifanele ukushaywa ngesishayo sezikhathi ngezikhathi kanye nezishayo eziphakade zomphefumlo nazomzimba. Asikwazi ukukhululwa ezishayweni lezi, ngaphandle kokuthi ukulunga kukaNkulunkulu kwaneliswe.

2. Kodwa ngokuba thina asikwazi ukuzihlawulela ngamandla ethu ukuba sikhululwe olakeni lukaNkulunkulu, uNkulunkulu onobubele obungenakuphela wanikela thina iNdodana yakhe eyodwa zwi ukuba ibe-yisibambiso sethu (kusho omela thina). Yona yaphendulwa ngenxa yethu ukuthi yaba-yisono nesijeziso esiphambanweni ukuba anelise esikhundleni sethu.

3. Ukufa lokhu kweNdodana kaNkulunkulu, kungumhlatshelo wodwa opheleleyo owaneleyo ezonweni zethu. Lokhu kunamandla nenani elipheleleyo kangaka ukuba kukhokhele izono zonke zomhlaba.
4. Ukufa lokhu kunamandla nenani kangako, ngoba umuntu okuzwile akasiye umuntu oqinisileyo enobungcwele obupheleleyo kuphela, kodwa futhi uyiNdodana eyodwa zwi kaNkulunkulu enomsuka ophakade nokungaphelileyo njengoYise noMoya oNgcwele. Kudingekile ngempela ukuthi uMsindisi wethu ungonjalo. Kodwa amandla nenani lokufa kwakhe kwakungako ngokuba ukufa kwakhe kwahambisana nokuzwa ulaka lukaNkulunkulu nesiqalekiso esifanele izono zethu.
5. Futhi ivangeli lithembisa ukuthi yilowo nalowo okholwa kuKrestu obethelwe esiphambanweni, akabhubhi enokuphila okuphakade. Lesisithembiso sifanele ukushunyayelwa ezizweni zonke nakubantu bonke, uNkulunkulu athande ngokuthandeka kwakhe ukuthumela kubo ivangeli lakhe. Ukushunyayelwa lokhu kufanele ukwenziwa kubantu bonke nasezizweni zonke, kungekho ukudlulwa kwezinye, kodwa ziyalwa ukukholwa ziphenduke.
6. Bayafa abaningi ababizwayo yivangeli bengakholwa abangakaphe-nduki bengakholwa kuKrestu. Akwenzeki lokhu ngokunganeli noma ngokungapheleli kwomhlatshelo kaKrestu esiphambanweni, kodwa icala likubo.
7. Kodwa bonke abakholwayo ngeqiniso bekhululwa ezonweni nasesi-jezisweni besindiswa ngokufa kukaKrestu bathola lesisibusiso ngomusa kaNkulunkulu kuphela. Siphilwe lesisiphiwo kusukela kwaphakade kuKrestu, kepha wayengacindezelwe ukunikela umusa lo kumuntu.
8. Ngoba kwakulicebo elingabophekiyo ngalutho, nentando yomusa, nesifiso sikaNkulunkulu uYise ukuthi amandla aphilisayo esindisa okufa okuyigugu kweNdodana yakhe azozelulela kwabakhethiweyo bonke. Lawamandla azobapha abakhethiweyo laba bodwa inkolo elungisayo ukuba abayise bona ngayo ngokungehluleki ensindisweni. Lokhu kusho ukuthi: kwakuyintando kaNkulunkulu ukuthi uKrestu azosindisa ngegazi lokubethelwa esiphambanweni kwakhe (waqinisa isivumelwano esisha ngalo) labo bonke bodwa ababekhethiwe kusukela phakade nguNkulunkulu ukuba babe-nokusindiswa. Labo bakhethiwe ezizweni zonke, nasemindeni yonke, nasenzalweni yonke, nasezilimini zonke banikelwa nguYise kuKrestu. Kusho futhi ukuthi uKrestu azopha kubo inkolo kanye neziphos ezinye ezisindisayo zikaMoya oNgcwele, uKrestu owazuza zona ngokufa kwakhe. Futhi kusho ukuthi uKrestu azobahlambulula ngegazi lakhe ezonweni zonke zabo – zemvelo kanye nazo abazenzile; zona ezenziwe ngaphambi noma ngemuva kokwamukelwa kwenkolo. UKrestu uzobalondoloza ngokwethembeka kuze kubesekugcineni ebamisa enkazimulweni phambi kukaNkulunkulu benganasici nambimbhi.

9. Icebo leli elivela othandweni oluphakade lukaNkulunkulu kwabakhethiweyo, ligcwaliswa ngamandla kusukela kokuqalwa komhlaba kuze kube-namuhla noma amasango eHayidese azama ukulivimbela kangakanani. Icebo leli lizogcwaliswa futhi ezikhathini ezizayo ukuba abakhethiweyo bahlanganiswe ngesikhathi esifaneleyo ukuze ibandla lamakhohla elakhiwe egazini likaKrestu lizoba-likhona njalo. Labo-ke bafanele ukumthanda ngeziniso njengoMsindisi wabo lowo onjengomkhwenyana kumlobokazi, owanikela esikhundleni sabo impilo yakhe esiphambanweni, bemkhonza ngokukhuthazela bemkhazimulisa manje kuze kube-phakade.

B. Ukulahlwa kweziphosiso:

Njengokuba kuchaziwe imfundiso yeqiniso, iSinodi silahla iziphosiso zalaba abafundisayo izindaba ezingenaqiniso ezilandelayo:

1. Bafundisa bethi: “UNkulunkulu uYise wayimisela iNdodana yakhe ukufa kwesiphambano engazimiselanga ukusindisa umuntu noma munye. Ngakho-ke inzuzo kaKrestu ngokufa kwakhe, izobe-idingekile inokusiza nodumo, ibe-ngumsebenzi opheleleyo ezigabeni zonke noma ngabe-kwakungekho muntu ohlanganyela ngempela nensindiso uKrestu ayizuzayo”.

Imfundiso le idelelisa inhlakanipho kaYise nokuzuzwa kukaJesu Krestu, iphambene noMbhulo oNgcwele. Ngoba uMsindisi wethu wakhuluma ethi: “ngidela ukuphila kwami ngenxa yezimvu...nami ngiyazazi...” (Joh. 10:15, 27). Umprofethi uIsaya wathi ngoMsindisi ethi: “...lapho wenza umphefumulo wayo ube-ngumnikelo wecala, iyakubona inzalo yayo, yenze izinsuku zayo zibe-ziningi nentando ka-Jehova iyakuphumelela esandleni sayo” (uIsaya 53:10). Futhi lemfundiso ichitha isihloko sokukholwa kwethu esikhohla ngaso kulo ibandla linye ezizweni zonke.

2. Futhi bafundisa bethi: “Kwakungeyona injongo yokufa kukaKrestu ukuthi uzomisa ngempela ngegazi lakhe isivumelwano esisha somusa. Kodwa kwakuyinjongo ukuthi azotholela uYise ilungelo lokuthi aphinde akwazi ukwenza isivumelwano nabantu - noma siyisivumelwano somusa noma semisebenzi, njengokuba uNkulunkulu ethanda”.

Lokhu kuphambene nomBhulo oNgcwele ofundisayo ukuthi uKrestu waba-yisiBambiso noMlamuleli wesivumelwano esingcono, kusho wesivumelwano esisha (Heb. 7:22). UmBhulo ufundisa futhi ukuthi iTestamente lisebenze kuphela uma sekufiwe (Heb. 9:15, 17).

3. Futhi bafundisa bethi: “Ngokukhokhela kwakhe, uKrestu akazuzelanga umuntu insindiso noma inkolo yeqiniso, okuzithathelwa ngayo lokhukhokhela kwensindiso kukaKrestu ngamandla, kodwa uKrestu watholela kuphela uYise amandla noma intando ephelileyo

yokuthi asebenze kabusha nabantu, alayeze izimiselo ezisha ngokw-
ntando yakhe. Ukugcwaliswa kwazo kumi entandweni ekhululekileyo
yomuntu. Ngakho-ke kungenzeka ukuthi zigcwaliswe ngabantu bonke
noma ukuthi akukho umuntu ozigcwalisayo”.

Lababantu abakhulumayo ngalendlela bayadelela ukufa kukaKrestu,
bephika isithelo esikhulu kunazo zonke noma okuhle okutholwayo
ngakho. Ngempela baveza esihogweni isiphisiso sikaPelagius.

4. Bafundisa futhi bethi: “Asishongo isivumelwano esisha somusa
uNkulunkulu-uYise owasenza nabantu ngenxa yokulamula kukaKrestu
ngokufa kwakhe, ukuthi silungiswe sisindiswa yinkolo ngaphambi
kukaNkulunkulu, uma yamukela umsebenzi kaKrestu. Kepha-ke
isivumelwano lesi sisho ukuthi uNkulunkulu waphelisa isindingo
sokulalela ngokupheleleyo umthetho; esikhundleni salokhu
uNkulunkulu uyabalela manje ukuthi kube-ngukulalela okupheleleyo
komthetho inkolo nokulalela kwenkolo, (noma akusikho okupheleleyo
lenkolo nokulalela kwenkolo) emukela lokhu ngomusa ukuthi kufanele
ukuklonyelwa ngokuphila okuphakade”.

Lababantu baphika umBhalo oshoyo ukuthi: “...balungisisiwe
ngesihle ngomusa wakhe ngokuhlengwa okukuKrestu Jesu, ammisileyo
uNkulunkulu abe-yinhlawulo ngokukholwa egazini lakhe....” (Rom.
3:24, 25). Kanye noSokiniyuse bayisa esontweni ukulungisa okusha
komuntu okungaziwa ngaphambi kukaNkulunkulu, okuphambene
nesivumo sebandla lonke likaKrestu.

5. Bafundisa futhi bethi: “Abantu bonke sebamukelwe sengathi
babuyisenwe noNkulunkulu behlanganyele nomusa wesivumelwano.
Ngakho-ke akukho umuntu onecala lokubhujiswa ngenxa yezono
zemvelo – ngempela akukho umuntu ozobujiswa, kodwa abantu bonke
bakhululwa ecaleni lezono lezi.”

Lombono uphambene nomBhalo oshoyo ukuthi: “...ngemvelo sa-
singabantwana bolaka....” (Ef. 2:3).

6. Futhi lababantu basebenzisa umahluko phakathi kokuzuza kuka-
Jesu kwensindiso nokwamukela kokubuyisana ukuba bakhohlise
abangahlakaniphile nabangajwayele ngokuthi: “UNkulunkulu uqobo
lwakhe, wathanda ukwabela abantu bonke ngokulingeneyo izibusiso
ezizuziwe ngokufa kukaKristu. Umahluko phakathi kwalababantu
abahlanganyele nokuthethelelwa kwezono nokuphila okuphakade
nalabo abangahlanganyeli nakho, kumi entandweni yabo ekhululekileyo
kubantu bonke ngokulingeneyo. Kodwa akumi esiphiweni esithize
somusa esisebenzayo ngamandla ngaphakathi kwabo, ukuthi abanye
bawamukela umusa, bahlukene nabanye ngakho”.

Lababantu abashoyo lomahluko ukuthi uyiqiniso bazama ukudlisa
abantu isihlungu sezimfundiso ezidukileyo zikaPelagius.

7. Futhi bafundisa bethi: “UKrestu akafelanga abantu uNkulunkulu owabathanda kakhulu ngempela, ebakhethele ukuphila okuphakade. Akakwazanga ukubafela, engafanele futhi ukubafela, ngoba ukufa kukaKrestu akudingekile ensindisweni yabo”.

Abafundisayo kanjalo baphikisana nomphostoli ethi: “INdodana kaNkulunkulu yangithanda...yazinikela ngenxa yami” (Gal. 2:20). Kanjalo futhi: “Ngubani ozakumangalela abakhetheleyo bakaNkulunkulu na? UNkulunkulu ungolungisisayo, ngubani olahlayo na? UKrestu Jesu owafayo, yebo ngempela (ngenxa yabo)” (Rom. 8:33, 34). UMsindisi wathi: “Ngidela ukuphila kwami ngenxa yezimvu...” (Joh. 10:15) kanye nokuthi: “Yiló umyalo wami wokuba nithandane, njengalokho nginithandile. Akakho onothando olukhulu kunalolo lokuba adele ukuphila kwakhe ngenxa yabahlobo bakhe” (Joh. 15:12, 13).

ISAPHEKULO 3, 4

UKONAKALA KOMUNTU NOKUPHENDUKELA KWAKHE KUNKULUNKULU.

A. Ukuchazwa kwemfundiso yeqiniso:

1. Ekuqaleni umuntu wadalwa ngomfanekiso kaNkulunkulu, ehlotshiwe emqondweni wakhe ngokwazi kweqiniso okubusisiweyo koMdali wakhe nokwezindaba ezinye zobumoya. Wayenokulunga entandweni nasenhliziyweni yakhe, izifiso zakhe zonke zicwebile. Ngalezizindlela umuntu wayenobungcwele obupheleleyo. Kodwa umuntu wazidlwengula leziziphiso ezinhle kakhulu lapho wahlubuka kuNkulunkulu ngokudukiswa nguSathane nangentando yakhe ezikhululekileyo. Endaweni yazo umuntu wazizuzela ukuphumputhaka, nobumnyama obusabekayo, nokuziqhenya nokungalingi kokukhetha emqondweni wakhe wangenisa ububi entandweni yakhe nasenhliziyweni kanye nangokweyisa nolukhuni; futhi izifiso zonke zakhe zigcwele ngokungcola.

2. Futhi abantwana bakhe bafuze umuntu osewele ezonweni. Owonakele wazala abantwana abonakele. Ngalandlela ukonakala kwangena futhi kusukela kwesikhathi sika-Adamu enzalweni yonke yakhe (ngaphandle kukaKrestu) ngokwehlulela okulungileyo kukaNkulunkulu. Ukonakala lokhu kudlulela kubantwana njengefa, kungatholwa ngesiboniselo somsuka owonakeleyo (njengokuba besho abasePelagius).

3. Ngakho-ke abantu bonke bathatshathwa ezonweni, bezalwa babe-ngabantwana bolaka. Abazi ukwenza okuhle noma okunjani okusindisayo banxanele-nje okubi befile ezonweni babe-yizigqila zezono. Abakwazi, futhi bengathandi, ukubuyisele kuNkulunkulu noma ukulungisa umsuka wabo ongcwile, noma ukuzama ukuwulingisa, ngaphandle komusa kaMoya oNgcwele ophayo ukuzalwa ngokusha.
4. Ngemuva kokuwela ezonweni kwasala kumuntu imisebe ethize yokukhanya kwemvelo kuphela. Ngayo umuntu wagcina ulwazi oluthize lukaNkulunkulu, nolwezinto zemvelo nolakwahlukanisa lezozinto ezifanele ukwenziwa nalezo ezingafanele, ebonakala sengathi uyazamela okulungileyo nokuzigcina kahle. Kodwa akwenzeki neze ukuthi umuntu azitholele ulwazi lukaNkulunkulu olusindisayo ngalokhukhanya kwemvelo, njengokuba akasebenzisi ngokulunga lokhukhanya nasezindabeni zemvelo nezokubusa. Kodwa umuntu uthanda kakhulu kunakho konke ukuthiya ukukhanya konke ngokungalungi akungcolise ngokupheleleyo ngemikhuba eminingi. Ngalokho umuntu angabinakuzilandulela ngaphambi kukaNkulunkulu.
5. Kanjalo nawo umThetho wemiyalelo eyishumi owawunikelwa nguNkulunkulu kuMose ukuba awunike ikakhulu ku-Israyeli, uyafana nokukhanya kwemvelo. Umuntu akwakazi ukuthola ngomThetho umusa osindisayo, ngoba umThetho uyabonisa kuphela ubukhulu bezono uqondise umuntu ngecala lakhe. Kodwa umThetho lo awumkhombisi iselapho sakhe ungandisi amandla okusindiswa ezinhluphekweni lezi zonke, wabuya wenziwa waba-ngongenamandla ngenyama, ushiye umuntu ngaphansi kwesijeziso.
6. Lokhu okungenakwenzeka ngokukhanya kwemvelo noma ngomThetho, uNkulunkulu uyakwenza ngamandla kaMoya oNgcwele nangeZwi noma ngenkonzo yokubuyisana. Lokho kulivangeli loMsindisi, uNkulunkulu owathanda ukusindisa ngalo abantu abakholwayo beTestamente Elidala nElisha.
7. Imfihlakalo le yentando yakhe, uNkulunkulu wayazisa kubantu abayingcosana ngeTestamente Elidala, kodwa ngeTestamente Elisha – lapha kususwa khona umahluko ngaphakathi kwezizwe – wayazisa kwabantu abaningi kunalabo. Lolulwazi alwabelwanga ngokwehlukeneyo kangaka ezizweni njengoba isizwe esithile singcono kunesinye, noma njengoba ukukhanya kwemvelo kusetshenziswa kangcono ngaso, kodwa kumi entandweni ekhululekileyo nothando esingalusebenzelanga lukaNkulunkulu. Ngakho-ke kufanele ukuthi labo abawutholayo umusa ongaka (ngaphandle kokuba bawuzuzile – ngempela: ngokuphambene nakho lokhu okuzuzwa) bakuvume ngenhliziyo ethobekile ebongayo. Kodwa njengomphostoli bafanele ukuvumela iqiniso nokulunga kokwahlulela kukaNkulunkulu kulaba

abangahlanganyeli lomusa, bengazami ukukuhlolisisa ngokuxhomondela.

8. Kodwa bonke ababizwayo yivangeli, bayabizwa ngeqiniso lonke. Ngoba uNkulunkulu uyasazisa eZwini lakhe ngobuqotho bonke nangeqiniso lokhu akuthandayo, ngokuthi: labo ababizwayo, bafanele ukuza kuye. Futhi uyathembisa ngobuqotho bonke ukuphumula kwemiphefumulo nokuphila okuphakade kubo bonke abezayo kuye bekholwa.

9. Ukungafiki nokungaphenduki kwabaningi ababiziweyo ngokushunyayelwa kwevangeli, akusilo icala levangeli noma likaKrestu ophethwe yivangeli. Futhi alikho kuNkulunkulu obizayo ngevangeli epha kulabo ababizayo iziphiwo ezehlukeneyo. Kodwa-ke icala likubo ababizwayo lapho abathize babo bengalamukeli izwi lempilo, ngokuba bayayekelela lelizwe. Abanye balamukela ngempela, kodwa abalamukeli ngaphakathi kwenhliziyo, ngokuba baphinde bawele phansi ngemuva kwesikhashana-nje sokuba sebezwile injabulo yenkolo. Abanye baminyanisa imbewu yeZwi ngameva eminako nangezinkanuko zomhlaba, bengatheli izithelo – njengoba uMsindisi esifundisa emfanekisweni wembewu (Math. 13).

10. Kodwa ukufika kwabanye bephendukile sebebiziwe ngokushunyayelwa kwevangeli, kungumsebenzi kaNkulunkulu. Lokhu akwenziwa ngumungu sengathi uyakwazi ukuzehlukanisa ngentando yakhe ekhululekileyo nalababantu abanikwa ngokulingeneyo nabo umusa ongaka ophelileyo ukuba bakholwe bephenduka (njengokusho kweziphosiso eziqholoshayo zikaPelagius). Kepha lokhu kwenziwa nguNkulunkulu obizayo laba bonke abakhethiweyo nguye kuKrestu kusukela kwaphakade ukuba babe-ngabakhe. Nguye uNkulunkulu futhi obabizayo bonke ngamandla esikhathini ebapha inkolo nokuphenduka Ngevuma kokusindiswa kwabo emandleni obumnyama nguNkulunkulu, ubangenisa embusweni weNdodana yakhe ukuba bashumayele ubukhosi balowo owababizayo baphume ebumnyameni bangene ekukhanyeni kwakhe okumangalisayo, bengazidumisi, kodwa bayadumisa iNkosi – njengoba ifakaza kakhulu imiBhalo yabaphostoli.

11. Futhi lapho uNkulunkulu egcwalisa intando le kwabakhethiweyo edala ukuphenduka kweqiniso ngaphakathi kwabo, uyasebenza ngaphakathi kanye nangaphandle kwabo. Ngaphandle uyabashumayeza ivangeli ekhanyisa ngamandla ingqondo yabo ngomoya oNgcwele, ukuba baqonde ngokulunga behlukanisa izindaba zikaMoya oNgcwele, ukuba baqonde ngokulunga behlukanisa izindaba zikaMoya kaNkulunkulu. Kodwa ngaphakathi uNkulunkulu uyangena ezibilini zomuntu ngokusebenza ngamandla kaMoya lo ophayo ukuzalwa ngokusha. Uvula inhliziy oehluthulelweyo ethambisa okunobulukhuni,

esoka okungasokiwe. Uthululela entandweni izimilo ezintsha ephilisa intando efileyo. Okubi kuphendulwa kube-ngokuhle; okungathandi kuyathanda manje; okungalaleli kuyalalela manje; uvumisa intando eyinikela amandla ukuba ithele izithelo ezinhle zemisebenzi emihle njengomuthi omuhle.

12. Lokhu kungukuzalwa ngokusha, ukuguqulwa kube-kusha, ukudalwa okusha, ukuvuswa ekufeni nokuphilisa, umBhalo okhuluma ngakho kahle kangaka okwenziwa nguNkulunkulu ngaphakathi kwethu ngaphandle kosizo lwethu. Kodwa lokhu akwenzeki phakathi kwethu ngokushumayela kuphela okungaphandle, noma ngokumenyezela kokuhle, noma ngokwenza okuthize okunjalo kokuthi umuntu abenamandla (ngemuva kokuthi uNkulunkulu esephelelisile umsebenzi wakhe) okuzitholela ukuzalwa ngokusha noma ukungazalwa ngokusha; noma ukuphenduka noma ukungaphenduki. Kodwa lokhu kwenziwa ngokwenza okungesikho okwemvelo, okunamandla amakhulu, kunobuthoti ngempela esikhathini lesi, okumangalisayo, kuyimfihlakalo, kungenakushiwo. Lesisenzo siyafana nokudalwa noma nokuvuswa kwabafuleyo – njengobufakazi bomBhalo ophefunyulelwe nguye oyisiZathu salokhukwenza. Ngakho-ke bonke laba asebenza enhliziyweni yabo uNkulunkulu ngalendlela emangalisayo, bayozalwa ngokusha ngamandla futhi bakholwe ngempela kubonakale nangemisebenzi yabo. Manjena intando eseyenziwe busha ayinyakazisiwe kuphela nguNkulunkulu, kodwa ngokuba isinyakazisiwe nguNkulunkulu inokuzisebenzela ngokwayo. Kanjalo kungashiwo ngeqiniso ukuthi umuntu uyakholwa aphenduke ngomusa owamukeleyo.

13. Amakholwa awanakuqonda kulempilo indlela yalokhukusebenza. Nokho, kuyinduduzo kubo lapho bazi, futhi bezwa ukuthi bakholwe ngenhliziyo bethanda uMsindisi wabo ngomusa lo kaNkulunkulu.

14. Kanjalo ukukholwa kuyisiphiwo sikaNkulunkulu – hhayi ukuthi uNkulunkulu acele ukuthi kuyamukelwa entandweni ekhululekileyo yomuntu, kodwa ngokuba kuphiwe kungeniswe, kuthululwe kumuntu. Akunakwamukelwa ngokuba uNkulunkulu anike amandla okuthi umuntu akholwe, efuna ngemuva kwalokhu entandweni yomuntu ekhululekileyo ukuvuma noma ukukholwa okusebenzayo. Kodwa kuyamukelwa ngokuba nguNkulunkulu osebenza ngokuthanda enze njengentando yakhe, ngempela osebenzayo konke kubo bonke, adale futhi kumuntu intando yokukholwa kanye nokukholwa uqobo lwakho.

15. Akushongo lokhu ukuthi uNkulunkulu ufanele ngempela ukunikela umusa kumuntu othile ngoba umuntu akakwazi ukumnikela utho olufanele ukuklonyelwa kuyena. Ngempela uNkulunkulu uzobanemfanelo kanjani kumuntu ongenalutho uqobo lwakhe ngaphandle kwamanga nezono na? Nakho-ke umuntu lo owamukelayo lomusa,

ufanele kuphela ukumbonga uNkulunkulu yedwa kuze kube-phakade – futhi uyobonga uNkulunkulu ngenxa yalokhu. Lowo ongawamukeli umusa lo, uyadelela lezizinto zokomoya, ezithokozisa ezintweni zakhe, noma ngukuyekelela uzidumisa ngeze ukuthi unalezozinto engenazo. Futhi kulababantu abavumayo ukukholwa kwabo obala, belungisa impilo yabo, umuntu ufanele ukuhlulela kahle, ekhuluma kahle ngabo ngesibonisele sabaphostoli, ngoba umphakathi wenhliziyo ungaziwa. Kulababantu abangabizwa, sifanele ukubathandazela bona kuNkulunkulu obizayo izinto ezingekho khona sengathi zikhona. Asikwazi ukuziphakamisa kubo sengathi sifezile utho.

16. Inggondo nentando eyanikelwa umuntu ayiqedwanga ngokuwela ezonweni. Futhi isono esasingena enzalweni yonke yomuntu, asisusanga imvelo yomuntu, noma sasiyona sayibulala emoyeni. Ngakho-ke umusa lo wobuNkulunkulu wokuzalwa ngokusha, awusebenzi kubantu sengathi bayizinti bengamatshe. Futhi awuchithi intando nezimilo zayo, ingayicindezeli ngamandla ingathandi. Kodwa umusa lo uphilisa intando ngenhlela yokomoya uyelapha uyilungise, kepha futhi uyigobisa ngothando nangamandla ukuba lapha ukuhlubuka nokwamelana kwenyama kwabusa khona kuqala, kuyaqala manje ukubusa khona ukulalela okuzithandelayo ngeqiniso kukaMoya. Kulokhu kuma ngeqiniso ukuvuswa futhi komoya nenkululeko yentando yethu. Uma kungabe uNkulunkulu akenzanga kanjalo nathi umuntu angebenathemba lokuthi azovuke ekuweleni ezonweni ngentando ekhululekileyo yakhe, owaziphonsa ngayo esijeziweni, esamile, kodwa manje uMenzi omangalisayo wobuhle bonke usukwenzile lokhu.

17. Noma uNkulunkulu uyasebenza ngamandla angaka, adala ngawo ukuphila kwethu ekulondoloza futhi, akushongo lokhu ukuthi kungasadingekile ukuba zisetshenziswe ngumuntu lezozinto ezimisiwe ngokuhlakanipha okungenakuphela nangomusa wakhe, ukuba lawamandla akhe asebenze obala emhlabeni. Kanjalo futhi ukusebenza okumangalisayo kukaNkulunkulu okuphethwe ngenhla, esizalwa ngokusha ngakho, kungeke kuvimbe noma kunqabele ukusetshenziswa kwevangeli elimisiwe nguNkulunkulu wenhlakanipho ukuthi libeyimbewu yokuzalwa ngokusha nokudla komphfumulo. Abaphostoli kanye nabafundisi ababebalandelelo ezikhundleni zabo, babe-fundisa kakhulu futhi ukuba babulale ukuzidla konke komuntu. Abayekanga futhi ukushumayeza labo ngezwi bawabele amasakramente baphethe isibuyiso sesonto ngokukhuza okungcwele okuvela evangelini. Kanjalo futhi lababantu abafundisayo ebandleni noma laba abafundiswayo, abafanele ukuzama ukulinga uNkulunkulu ngokwehlukana lezizinto uNkulunkulu owathanda ukuzihlanganisa ngentando yakhe. Ngoba umusa wabelwa ngokukhuza. Uma siphethe kahle izikhundla zethu, umsebenzi wakhe uNkulunkulu awenza kithi ubonakaliswa

ngenkazimulo, umsebenzi wakhe uqhubekela phambili ngendlela enhle edlula izindlela ezinye zonke. Makanikwe kuNkulunkulu lo inkazimulo yonke kuze kube-phakade, ngenxa yalezizindlela nangenxa yezithelo zazo namandla asindisayo azo. Amen.

B. Ukulahlwa kweziphosiso:

Njangoba kuchaziwe manje imfundiso yeqiniso, iSinodi siyalahla iziphosiso zalaba abafundisayo izindaba ezingenakuqinisa ezilandelayo:

1. Bafundisa bethi: “Akusilo iqiniso uma umuntu esho ukuthi izono zethu zemvelo uqobo lwazo zanele ukuthi izizukulwane zonke zomuntu zilahlwe yicala noma ukuthi zizuze isishayo esiphakade nesekhathi”. Lababafundisi baphikisana nomphostoli oshoyo ethi: “Ngakho-ke njengalokho isono sangena ezweni ngomuntu munye, nangesono kwangena ukufa, ngokunjalo ukufa kwafikela abantu bonke, lokhu bonke bonile” (Rom. 5:12). Futhi: “inkokhelo yesono ingukufa” (Rom. 6:23).

2. Bafundisa bethi: “Akunakwenzeka ukuthi iziphiwo zokomoya noma izimilo ezinhle (zokuthi okuhle, nokungcwele, nokulunga) zabakhona entandweni yomuntu ngalesosikhathi owadalwa ngaso ekuqaleni. Ngakho-ke futhi azikwazi ukukhishwa entandweni yakhe ngokuwela ezonweni.”

Imfundiso le iphikisana nokuchazwa komfanekiso kaNkulunkulu okunikelwe thina ngumphostoli (Ef. 4:24), lokuthi kumi ekulungeni nasebungcweleni, okuhlalayo kokubili entandweni.

3. Bafundisa futhi bethi: “Ekufeni kokomoya iziphi zokomoya azehlukaniswanga nentando yomuntu, ngoba intando uqobo lwayo, ayizange yonakale. Intando yahlushwa kuphela ngobumnyama bengqondo nangokuguqaguqeka kwezifiso. Uma kungabe izimbambezelo lezi zisuswa, intando izobuye yazi ukusebenzisa amandla akhululekileyo eyadalwa nawo. Lokhu kusho ukuthi intando inamandla okufuna ukukhetha ngokwayo izindaba eziningi ezinhle ehlangana nazo, ibenamandla futhi okuyeka zona engazithandi”.

Lokhu kuyindaba entsha eyiphutha elekelela futhi ukuqhubekelisa amandla entando ekhululekileyo, iphikisana namazwi omprofethi okuthi: “Inhliziyo iyakhohlisa ngaphezu kwakho konke futhi imbi” (Jer. 17:9). Futhi nomphostoli: “esasikade sihamba phakathi kwabo (kusho abantwana bokungalaleli) sonke ezinkanukweni zenyama yethu, senza intando yenyama neyengqondo” (Ef. 2:3).

4. Bafundisa futhi bethi: “Umuntu ongazalwanga ngokusha, akafanga ngempela ezonweni, engalahlekelwanga ngamandla onke okwenza okuhle kokomoya. Ngempela umuntu usalambela eyomela namanje

ukulunga nempilo esazi ukukhipha umnikelo womoya ophukileyo nodabukileyo othandekayo kuNkulunkulu”.

Lezinzinto ziphikisana nobufakazi obubonakalayo bomBhalo oNgcwele bokuthi: “Nina enanifile ngeziphambeko nangezono zenu” (Ef. 2:1, 5), kanye nokuthi: “zonke izizindlo zemicabango yenhliziyi yakhe zimbi njalo” (Gen. 6:5; 8:21). Ngaphandle kwalokhu: ukulambela nokomela impilo nokusindiswa ezinhlophekweni, nomnikelo womoya ophukileyo kaNkulunkulu, kuqondene ngempela nalaba abazelwe ngokusha nabasindisiweyo bodwa (iHubo 51:10, Math. 5:6).

5. Bafundisa futhi bethi: “Ngemvelo yakhe owonakele wazi ukusebenzisa kahle kangaka umusa kaNkulunkulu oqondene nezwe lonke (kusho ukukhanya kwemvelo) noma iziphiwo ezinhle ezisele kumuntu ngemuva kokuwela ezonweni, ukuthi wazi ukufumana ngokusebenzisa kahle kwakho, umusa omkhulu kunawonke, (kusho umusa wevangeli noma osindisayo) nensindiso uqobo lwayo kancane kancane. Ngalandlela uNkulunkulu ngokwakhe uyathanda ukwambula uKrestu kubantu bonke, ngokuba uyanikeza kubo bonke ngokwaneleyo nangamandla lezozinto ezidingekayo ekuphendukeni komuntu”. Wonke umlando womuntu kanye nomBhalo oNgcwele uyafakaza ukuthi lokhu kungamanga, nokuthi: “uyatshengisa iZwi lakhe kaJakobe, izimiso zakhe nezahlulelo zakhe kuIsrayeli. Akenzanga njalo kwesinye isizwe nesisodwa izahlulelo zakhe asizazi...” (IHubo 147:19, 20). “(UNkulunkulu) othe ngezizukulwane ezidlulileyo wayeka izizwe zonke zihamba ngezindlela zazo”, (IzEnzo 14:16). Futhi: “Base bedabula (uPawulu nabahambileyo naye) izwe laseFrigiya nalaseGalathiya, bengatshelwa nguMoya oNgcwele ukulikhuluma izwi eAsiya; sebefikile ngaseMisiya, balinga ukuya eBithiniya, kepha uMoya kaJesu akabavumelanga” (iZenzo 16.6, 7).

6. Futhi bafundisa bethi: “Ekuphendukeni kweqiniso komuntu, uNkulunkulu akakwazi ukuthulula entandweni yomuntu izimilo ezintsha, noma amandla noma iziphiwo. Ngakho-ke ukukholwa esiqala ukuphenduka ngakho futhi esibizwa ngakho ukuthi sibe-ngamakholwa, akusona isimilo noma isiphiwo esithululwayo nguNkulunkulu, kodwa kuyisenzo somuntu kuphela. Ukukholwa kuyisiphiwo kuphela ngangoba amandla okukuthabatha ayisiphiwo”.

Ngalemicabango abantu baphikisana nomBhalo oNgcwele ofakazayo ukuthi uNkulunkulu athulule enhliziyweni yethu izimilo ezintsha zokukholwa, nezokulalela, nezokuzwa uthando lwakhe, ngokuthi: “ngiyakufa umthetho wami ezibilinini zabo, ngiwulobe ezinhliziyweni zabo” (Jer. 31:33). Futhi ngokuthi: “ngiyakuthela amanzi phezu kokomileyo, nezikhukhula phezu kokushileyo, ngithulule uMoya wami phezu kwenzalo yakho” (UIsaya 44:3). Futhi: “ngokuba uthando

lukaNkulunkulu lutheliwe ezinhliziyweni zethu ngoMoya oNgcwele esimuphiweyo....” (Rom. 5:5). Lemicabango iphambene nenkambo yesikhathi eside yesonto likaNkulunkulu elifundiswa ngumprofethi ukuthi lifanele ukukhuleka ngokuthi: “ngibuyise ukuba ngibuye” (Jer. 31:18).

7. Bafundisa bethi: “Umusa esiphendulwa kuNkulunkulu ngawo, ungukululeka okuthambileyo, noma (njengemicabango yabanye) uyindlela yobukhosi yokuphendula umuntu efanayo kakhulu nesimo somuntu esihloniphekayo (kusho uma ukuphenduka kwenzeka ngokululeka). Akunakushiwo ukuthi umusa lo ungabi-namandla okwenza umuntu wemvelo ukuthi abe-ngumuntu wokomoya. Ngempela uNkulunkulu akadali ukuvuma kwentando ngendlela enye ngaphandle kweyokululeka okunjalo. Amandla okusebenza kukaNkulunkulu okudlula ngawo ukusebenza kukaSatane, kuya ngalokhu kokuthi: uNkulunkulu uyathembisa okunye okungunaphakade, kodwa uSathane uthembisa okwesikhashana.”

Lokhu kuyimfundiso ecwebile kaPelagius, ephambene nomBhalo wonke oNgcwele. UmBhalo uyakhuluma ngaphandle kwalokhu ngendlela enye enamandla amakhulu yokuphendula umuntu, yokuthi ukusebenza kobukulunkulu kukaMoya oNgcwele, njengokuba wathi uHezekeli: “Ngiyakuninika inhliziyu entsha, ngifake phakathi kwenu umoya omusha, ngikhiphe inhliziyu yetshe enyameni yenu, ngininike inhliziyu yenyama” (Hez. 36:26).

8. Bafundisa futhi bethi: “UNkulunkulu akasebenzisi ekuzalweni okusha komuntu amandla akhe angenakuvinjwa ngumuntu awaziyo ukugobisa ngawo ngokungahluleki inhliziyu yomuntu ukuze ikholwe iphenduke. Umuntu uyakwazi ukuvimbela ngokupheleleyo ukuzalwa ngokusha kwakhe, ngoba unamandla okumelana (njengokuba kwenzeka kaningi) noNkulunkulu noMoya oNgcwele lapho uNkulunkulu ethanda ukuba azalwe ngokusha – noma izinto zonke zomusa ziphelelisiwe zise-tshenziswe nguNkulunkulu ukuba umuntu aphendulwe. Kanjalo kusemandleni omuntu noma uzozalwa ngokusha yini”.

Ngalendlela kuyasuswa amandla onke omusa kaNkulunkulu ekuphendulweni kwethu, isenzo sakhe onguSomandla sibekwe phansi kwentando yomuntu. Lokhu Kuphambene nemfundiso yabaphostoli ngokuthi: “(siyakholwa) ngokusebenza kwamandla akhe amakhulu” (Ef. 1:19). Futhi ukuthi: “ukuze uNkulunkulu wethu anenze nibe-ngabafanele ukubizwa kwenu, agcwalise ngamandla konke okuhle enikuthandayo nomsebenzi wokukholwa” (II Thes. 1:11). Futhi ukuthi: “amandla akhe obuNkulunkulu esinikile konke okuqondene nokuphila nokumesaba uNkulunkulu” (II Pet. 1:3).

9. Bafundisa futhi bethi: “Umusa nentando ekhululekileyo kokubili kuyasebenzelana, kuveze ukuqala kokuphenduka – akushongo ukuthi umusa uhamba ngaphambili intando ilandele emuva. Kusho lokhu ukuthi uNkulunkulu angenakusiza ngamandla intando yomuntu ekuphendukeni ingakazimiselanga ukuba iyophenduka”.

Isonto elidala lahlulela kamandulo lemfundiso kwabaPelagius ngenxa yamazwi omphostoli okuthi: “Ngakho-ke akuyi ngentando nangokuzikhathaza komuntu, kodwa kuya ngokuhawukela kukaNkulunkulu” (Rom. 9:16). Kanjalo futhi ukuthi: “Ngokuba ngubani okhetha wena na? Unantoni ongayamukeliswa na?” (I Kor. 4:7). Futhi: “Ngokuba nguNkulunkulu osebenza kini nokuthanda nokwenza njengentando yakhe” (Fil. 2:13).

ISAPHLUKO 5

UKUKHUTHAZELA KWAMAKHOLWA.

A. Ukuchazwa kwemfundiso yeqiniso:

1. UNkulunkulu uyabasindisa ekubuseni nasebugqileni bezono laba ababizwayo nguye ngokwecebo lakhe ekuhlanganyeleni neNdodana yakhe, iNkosi yethu, uJesu Krestu, abazelwe ngokusha nguMoya oNgcwele. Nokho uNkulunkulu akabakhululi ngokupheleleyo enyameni nasemzimbeni wezono empilweni le.

2. Kulokhu kuvela izono zobuthakathaka zemihla ngemihla ingapheleli nemisebenzi emihle kakhulu yabangcwele. Lokhu kwenza ukuba abakholwayo beqiniso bazithobise njalo-njalo ngaphambi kukaNkulunkulu, bephephela kuKrestu obethelweyo, baqhubekele phambili ngokubulala inyama kakhulu ngoMoya wokuthandaza nangokuzijwayeza ukumesaba uNkulunkulu befisa ukuba babe-ngabapheleleyo, baze babuse ezulwini kanye neWundlu likaNkulunkulu, bekhululiwe kulomzimba wezono.

3. Abaphendukileyo abakwazi ukukhuthazela kumusa lo uma bengabe bashiywe ukuba bazibonele ngamandla abo. Kunjalo ngenxa yempande yezono ehleziyo phakathi kwabo nangenxa yokulingwa yizwe nanguSathane. Kodwa uthembekile loNkulunkulu obaqinisayo ngobubele kumusa lowo owabapha kanye, ebalondoloza ngamandla kuze kube-sekugcineni.

4. Amandla kaNkulunkulu aqinisa ngawo amakholwa eqiniso emuseni ebalondoloza kuwo, angaka wona ukuthi nayo inyama ayikwazi ukuwanqoba. Nokho akabaholi abaphendukileyo njalo-njalo ngendlela

enjalo yokuthi bangakwazi ukuhlubuka ekuholeni komusa, bedukiswa yizinkanuko zenyama bazilandele. Ukuduka lokhu kwabo ezenzweni ezithile kungelabo icala. Ngakho-ke amakholwa afanele ukuqaphela bathandaze ngezikhathi zonke ukuthi angangeniswa ekulingweni. Uma engenzi lokhu, kungenzeka ukuthi adukiswe yinyama nangezwe nanguSathane ekoneni okunzima okwesabekayo. Ngempela, ngezinye izikhathi bedukiswa kukho konke lokhu ngeqiniso ngokuvuma okulungileyo kukaNkulunkulu. Lokhu kuyabonakala kakhulu ngokuwa okukhalekayo kukaDavide, noPetru nabanye, okulandiswa ngakho emBhalweni oNgcwele.

5. Ngezono ezinzima ezingaka, amakholwa amnengisa kakhulu uNkulunkulu, awela ecaleni lokufa, edabukisa uMoya oNgcwele. Ngesiminya imisebenzi yenkolo ikhubazelwa isikhathi esithize, elimaza kabi unembeza wawo alahlekelwa ngesikhathi esinye ukuthi abelwe umusa. Kodwa-ke uma ebuyela endleleni yeqiniso ngokudabuka kwenzliziyo, ubuso bukaBaba onguNkulunkulu, bubuye buwakhanyisela ngokusha.

6. Ngoba uNkulunkulu ogcwele isihawu akasusi ngokwempela kwabakhe uMoya noma bangaba badukile ngendlela edabukisayo. Kunjalo ngenxa yesinqumo esingaguqukiyo sokukhetha. UNkulunkulu akabavumeli ukuba baduke kangaka, ukuba balahlekelwe ngumusa wokwamukelwa noma isimo sabalungisiweyo. Futhi uNkulunkulu akavumi ukuthi benze isono kuze kube-sekufeni noma sokuphambana noMoya oNgcwele, beziphonsa esijeziweni esiphakade, beshiywe nguNkulunkulu.

7. Kunjalo, ngoba ngokokuqala, uNkulunkulu usalondoloza kubo ekuweni okunjalo imbewu engapheliyo abazelweyo kabusha ngayo, ukuba ingapheli ingahlwa. Ngokwesibili, ubenza ngamandla nangeqiniso ukuthi babuye bavuselwe ngokusha ekuphendukeni ngeZwi nangoMoya wakhe. Ngalandlela bangenwa ngokudabuka okuya ngokukaNkulunkulu ngenhliziyo yonke ngenxa yalezozono abazenzileyo, bafise ngenkolo ukuthethelelwa egazini loMlamuli bekuthola ngempela ngenhliziyo ephukileyo. Manje babuye bezwe umusa kaNkulunkulu obuyisene nabo, bakhuleke kobubele nokwethembeka kwakhe, befeza emuva kwalokho ukusindiswa kwabo ngokwesaba nangokuthuthumela, ngokushiseka okukhulu.

8. Kuyabonakala ukuthi bakuthole lokhu hhayi ngamandla abo noma ngemfanelo yabo, kodwa ngobubele bomusa kaNkulunkulu obagcinayo ukuthi bangelahlekelwe ngokupheleleyo inkolo noma umusa, noma ukuthi basale ekuweni kuze kube-sekugcineni balahlwe. Lokhu kungabekwenzeka kalula (njengoba kwenzeka ngeqiniso) uma amakholwa efanele ukuzethemba uqobo lwawo. Kodwa ngokuba lokhu kume

ngoNkulunkulu, kungeke kwenzeke, ngoba icebo lakhe aliguquki; isithembiso sakhe singenakuchithwa, ukubizwa ngesinqumo sakhe singakwazi ukwesulwa: inzuzo, nokulamula, nokulondoloza kukaKrestu kungenakwenziwa kube-yize, ukuqiniswa nguMoya oNgcwele kungazi ukwenziwa-yize nokuba kuchithwe.

9. Amakholwa afanele ukuba aqinisekile ngokulondolozwa ensindisweni kwabakhethiweyo nangokukhuthazela enkolweni kwamakholwa eqiniso. Ngempela, amakholwa ayaqiniswa ngalokhu ngesilinganiso senkolo akholwa ngaso ngeqiniso ukuthi angamalungu aphilayo ebandla likaKrestu nokuthi ayoqhubeka abe-yiwo enokuthethelelwa kwezono, ahlanganyele nempilo ephakade.

10. Ngokunjalo ukuqiniseka lokhu akuveli esambulweni esithize esitholalalayo ngaphandle kweZwi, kodwa kuvela ekukholweni kwezithembiso zikaNkulunkulu ezambuliweyo ngokwaneleyo kithi nguNkulunkulu ukuba siduduzwe ngazo. Kuvela futhi ekufakazeni kukaMoya oNgcwele ofakazayo kanye nomphefumulo wethu ukuthi singabantwana nezindlalifa zikaNkulunkulu. Futhi ngokokugcina, siyaqiniswa ngokulangazela okuqinisekileyo nokungcwele unembeza omuhle nemisebenzi emihle. Uma kungabe abakhethiweyo bakaNkulunkulu emhlabeni lo bengabi-nakududuzwa okuqinisekileyo lokhu kokuthi bazogcina ukunqoba lokhu nesibambiso esingenakuphosisa kwenzimulo ephakade, bangabokukhalelwa kunabantu bonke abanye.

11. Njalo-ke, umBhalo uyafakaza ukuthi empilweni le amakholwa afanele ukumelana nokungabaza kobuthakathaka benyama. Ngakho-ke abanakuzwa ngezikhathi zonke ukwethemba okupheleleyo kusenkolo nokuqiniseka lokhu kokukhuthazela lapho bevelwa ngokulingwa okunzima, kodwa uNkulunkulu, uYise wenduduzo yonke, akavumi ukuthi balingwe ngokungaphezu kwamandla abo, kodwa kanye nokududuzwa uzobenzela futhi indlela yokuphepha (I Kor. 10:13). NguMoya oNgcwele, uNkulunkulu uzophinda avuse ukuqiniseka kokukhuthazela.

12. Kodwa akunakwenzeka ukuthi ukuqiniseka lokhu kokukhuthazela kwenza abakholwayo ukuthi babe-nokuzidla noma babe-ngokwenyama noma babe-nokuyekelela. Eqinisweni lonke ukuqiniseka lokhu kuyimpende yesiminya yokuthobeka neyokwesaba okunjengokwengane, nayobumnene obuqiniseleyo, nayokubekezela ekulweni konke, neyemithandazo evuthayo, neyokuphikelela ngokuthabatha isiphambano sokukholwa, bevuma iqiniso babenenjabulo kuNkulunkulu engapheliyo. Futhi ukukhumbula kwabo kwesibusiso lesi kuyimvuselelo kubo ukuthi benze ngeqiniso imisebenzi emihle yokubonga ngezikhathi zonke – njengoba kuyabonakala ebufakazini bomBhalo naseziboniselweni zabangcwele.

13. Lapho ukuqiniseka kokukhuthazela kuphinde kuvuselelwa kulaba ababuye bephakanyisiwe ekuweni, akuvezi kubo ukudlala okuyize noma ukudelela kokwesaba uNkulunkulu. Ngempela kuveza kubo ukunakekela okukhulu kunokuqala kokugcina ngokushiseka izindlela zikaNkulunkulu ezilingisiwe ngaphambili. Ngoba bazi ukuthi ngokuhamba kuzo lezizindlela ngokubekezela, bazohlala beqinisekile ngokukhuthazela kwabo, ubuso bokuthula bukaNkulunkulu uyise bungafulatheli kubo ngokungabekezeli kwabo, bawele ezinhluphekweni ezinzima ezidlulayo ezokuqala, njengokuba ukubona ubuso bukaNkulunkulu kumtoto kunokuphila kwabakholwayo, ukufihlwa-ke kwabo kunobuhlungu kubo obukhulu kunobokufa.

14. Njengokuba uNkulunkulu wathanda ukuqala umsebenzi lo womusa wobunkulunkulu ngaphakathi kwethu ngokushunyayelwa kwevangeli, kanjalo futhi uyawulondoloza, ewandisa, awugcwalise. UNkulunkulu uyakwenza lokhu ngokuzwiwa, nangokufundwa, nangokuzindlwa kwevangeli, kodwa futhi ngokukhuza, nangoku-xwayisa, nangezithembiso nangokwamukelwa kwamasakramente angcwele.

15. Imfundiso le yokukhuthazela kwamakhohla aqinisileyo nakwabangcwele neyokuqiniseka kokukhuthazela lokhu, isambuliwe kaningi nguNkulunkulu eZwini lakhe ukuba igama lakhe lidunyiswe, imphefumulo eyesabayo uNkulunkulu iduduzwe, igxiliswa ezinhliziyweni zamakhohla. Nokho inyama ayiqondi lemfundiso, uSathane eyizonda, izwe liyihleka, lapho iziwula nabazenzisi bayisebenzisa ngokungendlela, abafundisi bamanga beyiphika nayo. Kodwa umLobokazi kaKrestu wayithanda kakhulu lemfundiso njalo-njalo njengengecebo yenani elikhulu eyivikela ngokuqiniseka. UNkulunkulu uzomlondoloza lomLobokazi ukuba azakwazi ukwenza lokhu futhi ezikhathini ezizayo, ngoba ngaphambi kukaNkulunkulu alikho icebo elinamandla noma amandla awaziyo ukwenza utho. KuNkulunkulu lo munye, onguYise, neNdodana, noMoya oNgcwele kuba-ludumo nenkazimulo kuze kube-phakade. Amen.

B. Ukulahlwa kweziphosiso emfundisweni yokukhuthazela kwabangcwele.

Manje imfundiso yeqiniso isichaziwe. Ngakho-ke iSinodi silahla iziphosiso zalababantu abafundisa kabi ngokuthi:

1. Bafundisa bethi: “Ukukhuthazela kwamakhohla eqiniso, akuyisono isithelo sokukhetha noma isipho sikaNkulunkulu esizuziweyo ngokufa kukaKrestu. Kodwa ukukhuthazela lokhu kungokudingekayo kulesisivumelwano esisha okufaneleyo ukuzuzwa ngumuntu ngentando yakhe ekhululekileyo engakakhethwa ngokwempela engakalungiswa futhi – njengokusho kwabo”.

Akunjalo, ngokuba umBhalo oNgcwele uyafakaza ngokuthi ukukhuthazela kulandele ukukhethwa. Kuyaphiwa kwabakholwayo ngamandla okufa, nokuvuka, nokuthandaza kukaKrestu. Kuyabonakala lapho umBhalo uthi: “abakhethiweyo bakufumana, abanye benziwa babe-lukhuni” (Rom. 11:7). Uyafundisa futhi uthi: “Yena ongayigodlana eyakhe iNdodana, kepha wayinikela ngenxa yethu sonke, kungaba kanjani ukuba angasiphi konke kanye nayo na? Ngubani ozakumangalela abakhethiweyo bakaNkulunkulu na? UNkulunkulu ungolungisayo, ngubani olahlayo na? UJesu Kristu owafayo, yebo ngempela, owavuswa kwabafuleyo ongakwesokunene sikaNkulunkulu, nguyena osinxuselayo. Ngubani ozakusahlukanisa nothando lukaKristu na? Noma ukuhlupheka, noma ukubandezeka, noma ukuzingelwa noma indlala, noma ukuhamba-ze, noma ingozi, noma inkemba, na?” (Rom. 8:32-35).

2. Bafundisa futhi bethi: “UNkulunkulu unikela ikholwa amandla ayaneleyo okuthi lazi ukukhuthazela, evuma ukuwalondoloza phakathi kwalo kuphela uma lifeza izimfanelo zalo. Kodwa noma zisetshenzisiwe zonke lezo ezaneleyo ukuba ikholwa likhuthazela enkolweni, ezimiselwe nguNkulunkulu ukulondoloza inkolo, nokho kuyahamba ngeqiniso ngokwentando yalo noma ikholwa lizokukhuthazela yini”.

Umcabango lo ungokaPelagius. Noma kuthiwe uyakhulula abantu, nokho uyabenza ukuthi babe-ngabebayo udumo lukaNkulunkulu. Futhi lomcabango uphambene nemvumo yemfundiso yevangeli esusa kumuntu ukuzidumisa konke inikela umusa kaNkulunkulu wodwa udumo ngenxa yezenzo esihle lesi. Imfundiso le iphikasana nomphostoli oshoyo ethi: “(kunguNkulunkulu) oyakuqinisa nani kuze kube-sekupheleni, ningabinavalo ngosuku lweNkosi yethu uJesu Krestu” (I Kor. 1:8).

3. Bafundisa futhi bethi: “Kungenzeka ngempela ukuthi amakholwa eqiniso nabazelweyo ngokusha balahlekelwa noma nini ngokukholwa okulungisisayo, nomusa, nensindiso yonke. Ngempela, ayalahlekelwa kaningi kuze kube-phakade”.

Ukucabanga lokhu kwenza ukuthi kungabi-namandla umusa, nokulungisisa, nokuzalwa ngokusha, nokulondolozwa njalo-njalo nguKrestu. Kuphambene namazwi akhanyayo kaPawulu okuthi: “kepha uNkulunkulu uyabonakalisa ukusithanda kwakhe ngalokhu ukuthi siseyizoni, uKrestu wasifela. Ngakho kakhulu sesilungisisiwe ngegazi lakhe, siyakusindiswa ngaye olakeni” (Rom. 5:8,9). Futhi kuphikisana nomphostoli uJohane oshoyo ukuthi: “Lowo ozelwe nguNkulunkulu, akenzi isono, ngokuba imbewu yakhe ihlala kuye; futhi akanakona, ngokuba uzelwe nguNkulunkulu” (I Joh. 3:9). Kuphambene namazwi kaJesu Krestu futhi oshoyo ukuthi: “ngizinika (izimvu zami) ukuphila okuphakade, azisoze zabhubha naphakade; akakho ongazihlwitha esandleni sami” (Joh. 10:28, 29).

4. Futhi bafundisa bethi: “Abakholwayo beqiniso nabazelweyo ngokusha bayakwazi ukwenza isono kuze kube-sekufeni noma esimelene noMoya oNgcwele”.

Siyalahla lemfundiso, ngoba nguye uJohane lowo owaqala efundisa (ku- I Joh. 5:16,17) ngalaba ababonileyo kuze kube-sekufeni ebangabela ukuthi bathandazelwa, obuya eqhubekela phambili evesini eli- 18 ngokuthi: “...siyazi ukuthi yilowo nalowo ozelwe nguNkulunkulu, akoni, ngokuba ozelwe nguNkulunkulu uyazigcina, nomubi akamthinti” (I Joh. 5:18).

5. Bafundisa futhi bethi: “Empilweni le umuntu akazi ukuthola ukuqiniseka kokukhuthazela okuzayo, ngaphandle kokuthi esetholile isambulo esithize esingavamileyo”.

Ngalemfundiso iyasuswa induduzo eqinisekileyo yamakholwa empilweni le, kubuye kungeniswe esontweni ukungabaza kwabantu bakaPhapha. Nokho umBhalo oNgcwele uyafumana ukuqiniseka lokhu kuzo izimilo ezithize zabantwana bakaNkulunkulu nasezithenjiseni zikaNkulunkulu ezingapheliyo, ungawufumani nakancane esambulweni esithize noma esimangalisayo. Futhi umphostoli uPawulu wafundisa kakhulu lokhu ngokuthi: “nanto enye edaliweyo akuyikuba namandla okusahlukanisa nothando lukaNkulunkulu olukuKristu Jesu, iNkosi yethu” (Rom. 8:39). Futhi uJohane wathi: “Ogcina imiyalo yakhe uhlala kuye, naye uqobo uhlala kuye, siyazi ngalokho ukuthi uhlala kithi ngaye uMoya asinike yena” (I Joh. 3:24).

6. Bafundisa futhi bethi: “Imfundiso yokuqiniseka kokukhuthazela nakokusindiswa, yinto yokuphumulisa inyama ngenxa yemvelo nomusuka wayo, ilimaza ukumesaba uNkulunkulu, nezimilo ezilungileyo, nemithandazo, nezenzo ezinye ezingcwele. Ngempela yinto ebongekayo uma umuntu engabaza ngakuqiniseka kwensindiso yakhe”.

Lababantu bayabonakala ukuthi abangawazi amandla omusa wobunkulunkulu noma kaMoya oNgcwele ohleziyo kumuntu. Futhi bayaphikisana nomphostoli uJohane ofundisayo okuphambeneyo nokwabo encwadini yokuqala yakhe ngalawamazwi eqiniso okuthi: “Bathandekayo, manje singabantwana bakaNkulunkulu, kodwa akukabonakali esiyakuba-yikho. Siyazi ukuthi nxa ebonakaliswa, siyakuba-njengaye, ngokuba siyakumbona njengokuba enjalo. Bonke abanalo lelothemba kuye bayazihlambulula, njengokuba yena ehlabulukile” (I Joh. 3:2,3). Futhi bayaphikwa yizibonelo zabangcwele zeTestamente Elidala nElisha, ngoba bona babekezele emithandazweni nasemisebenzini eminye yokumesaba uNkulunkulu, noma babebaqinisekile ngokukhuthazela nangokusindiswa kwabo.

7. Bafundisa futhi bethi: “Inkolo yalababantu abakholwayo ngesikhathi esifushane-nje, ihlukene ngomkhathi kuphela nenkolo elungisisayo esindisayo, (ungabikho umahluko wemvelo kodwa)”.

Kodwa uKrestu uqobo lwakhe wabonisa kuMathewu 13:20 nakuLuka 8:13 nasemavesini alandelayo ukuthi laba abakholwayo ngesikhathi esifushane nabakholwayo ngeqiniso, bahlukene futhi ngezindlela ezinye ezintathu. Bahlukene ngokuthi: abokuqala bayamukela imbewu edwaleni, kodwa abakholwayo ngeqiniso bayamukela emhlabathini ovundileyo noma ezinhliziyweni ezinhle; abokuqala abanayo impande, kodwa abakholwayo ngeqiniso banempande eqinisekileyo; abokuqala bengenazithelo, kodwa abakholwayo ngeqiniso baveza izithelo zabo ngezilinganiso ezehlukeneyo, kodwa ngokuqiniseka noma ngokukhuthazela.

8. Futhi bafundisa bethi: “Kwenzeka ngokuvamileyo ukuthi umuntu ubuye azalwe ngokusha uma elahlekelwe ngokuzalwa ngokusha kwakhe kokuqala, ngempela kungenzeka kaningi”.

Ngalemfundiso baphika ukungapheli kwembewu kaNkulunkulu yokusizala kabusha bephambene nobufakazi bamphostoli uPetru oshoyo ethi: “senizelwe kabusha kungengambewu ephelayo, kodwa ngengapheliyo, ngezwi eliphelileyo nelimiyo likaNkulunkulu” (1 Pet. 1:23).

9. Futhi bafundisa bethi: “Ayikho-indawo uKrestu owathandazela khona ukukhuthazela okungenakuhluleka kwamakholwa”.

Lababantu baphambene noKrestu uqobo lwakhe owashoyo ethi: “Simoni, Simoni.....mina ngikunxusele ukuba ukukholwa kwakho kungapheli” (Luk. 22:32). Futhi uJohane uyafakazela uJesu owathandazela abaphostoli namakholwa onke wathi: “Baba oNgcwele, bagcine egameni lakho labo ongiphe bona. Angiceli ukuba ubasuse ezweni, kepha ngicela ukuba ubalonde kokubi ... Angiceleli laba bodwa, kepha nalabo abakholwa yimi ngezwi labo” (uJohane 17:11, 15, 20).