

Izimfundiso Zebhayibheli Nezenzo ezivela ku-A.D. 100 kuye ku-A.D. 1500
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Ukuqalisa

Izimfundiso eziningiezingezonaezebhayibheli, imikhuba nokutolika okunezimpende zazo emikhubeni ye Izinkolo ezizimfihlakalonezinganekwane futhi zangeniswa cishe nge-100 A.D. Lolu cwaningoluyabonakala ezinye zalezi zimfundiso zokuqala nokutolika. Mhlawumbe ubonile ukuhlukahluka kwabanye babo lapho bekwenza namuhla.

Qaphela:

1. Uma amaKristu engakukhuthazi esifundweni sawo seBhayibheli kodwa ethembele kubashumayeli bawo Benzele bona, bangakholelwa ezintweni ezizwakala zilungilekephaziliqiniso ngokwengxenye.
2. Kwelinye iphutha lesizukulwane kungangena kwimikhuba nezinkolelo
3. Ukucaphuna 'Umbono Obaba Bebandla Ngeqiniso Lebhayibheli Ukufakazela Inkolelo Yakho akufani nokuqhaqhazela iBhayibheli.
4. Akekho onokuqonda okuphelelekomyalezo kaNkulunkulu yize azimisele ukufa ngenkoleloyabo.
5. UmKristu ngamunye kufanele atadishe iBhayibhelilabo, aphonsele inselelo inkolelo noma ukuqonda kwabo futhi uzimisele ukuya laphoumyalezo kaNkulunkulu uwathatha khona.
6. Izinkolelo eziningizamanjezoku, imibono noma izimfundiso zinezimpende ekufundisweni okuthile "kwesonto Obaba." Abaningi babo abangazange bachithe zonke izinkolelo zabo zobuqaba noma ama-Gnostic. Eqinisweni, ezinye Kufundwe imininigwane emikhulu ye-ENSTION 'Fathers yeSonto "e., i-Ignatius ye-Antiyokiya, IPolycarp yeSmirna ne-Augustine (mhlawumbengaphezulu kwemibhalo yabaphostoli) ekwakheni izinkolelo zabo.

Okuqukethwe

1. Ikhulu lokuqala
2. Obaba beSonto
3. Ukugxekwa kukho
4. Isikhundla Sebandla
5. Iminyaka ephakathi

Isahluko 1

Emakhulwini okuqala

UNkulunkulu wadala umuntu ngokufana kwakhe, mhlawumbe nencazelo yakhe; Okunguthando, iqiniso, umusa, onesihe, abanokuthula, abathobekile, abathobekile, abangcwele, abangcwelenje

nabathethelelayo. Ngemuva kwendoda yakhe indalo yayihlala e-Edene, kwamenzela ipharadesi, futhi phakathikwenye inkolo ngaphandle kwesono ubuhlobo obuvumelanayo noNkulunkulu. Sonke sijwayelene nesono sabo sokungalalelinemiphumelayaso. Baxoshwa ePharadesi futhi bahlukana noNkulunkulu. (UGenesis 1-3)

Umuntu uzohlala kulesi simo esihlukanisiwe kuze kube umhlengiwanikeza ithuba lokuthi athethelelwe axolelwe uNkulunkulu. God did not forsake or abandon man for we see in Genesis 4 [after Adam and Eve were driven from Eden] that both Cain and Able presented offerings (tributes, gifts, presents) to God. Umnikelo ka-Abela wamukeleka kuNkulunkulu ngenkathi uKayini ayengekho. UNkulunkulu waze wakhuluma noMniki womnikelo ongamukeleki.

Laphokuqala isono isono sanda kakhulu "futhi uJehova wabona ukuthi ububi bomuntu bukhulu emhlabeni, nokuthi konke ukucabangakwemicabangoyenhliziyoyakhe kwakuyinto buzisole njalo." (UGenesisi 6: 5-6 asv) Noma kunjalo, "wayeyindoda elungile, engasoleki esizukulwaneni sayo; uNowa wahamba noNkulunkulu." (UGenesisi 6: 9-10 RSV) Eminyakeni embalwa emva kokufa kukaNowa, u-Abrahama wazalwa. Umlobi wesiHeberu uthi "ngokholo u-Abrahama elalela lapho ebizelwa ukuba azokwamukela njengefanjengelitholi lefa. ... ngobawayengabheke phambili edolobheni elinezisekelo, ezakhiweyo noMklami KaNkulunkulu." . ugu lolwandle. Inzaloyakho izothatha ifa lemizi yezitha zayo, futhi inzalo yenzaloyakho [inzalo iyokuthi zonke izizwe emhlabeni zibhekiswe emuva, ngobaungilalelenjengokulunga. U-Abrahama. Umbhalo wabona kusengaphambili ukuthi uNkulunkulu uzolungisa abeZizwe ngokholo [eVangelini], futhi bamemezela iVangeli kusengaphambili ku-Abrahama: 'Zonke izizwe zizobusiswa ngawe ngenhloniphoyakhe] u-Abrahama, indodayokholo. " (Galathiya 3: 6-9)

"'Isikhathi siyeza,' kusho uJehova, 'Laphongisenza isivumelwano esisha nendlu yakwa-Israyeli,' ngekengifane nendlu yakwa-Israyeli. Izinhliziyoyabo [ezingafile njengezitaphiko zamatshe kodwa engqondweni, ingqondo noma enhliziyweni yomuntuophilayo]. NgizobanguNkulunkuluwabo, ngibe ngabantu bami.

Ukuthethelela - Uyini umehluko omkhulu phakathi kwezivumelwano ezimbili.

Singabona isisekelo esibekelwe ukugcwaliseka kwesiprofethosikaJeremiya ekuphenduleni kukaPhetro embuzweni uJesu abuza labo abasondele kakhulu kuye, abaphostoli bakhe. Uthi ngingubani?

Ibandla LikaKristu

UPhetrowaphendulawathi: "UnguKristu, iNdodana kaNkulunkulu ophilayo." ... UJesu wathi "Kule Rock [iqiniso lokuthi uJesu wayeyiNdodana kaNkulunkulu ophilayo]

Ngizokwakhela isonto lami" [ngibuthelele umhlangano, abalandeli abathembekile, abathembekile]. . "Yilabo abebemi ngamiekulingweni kwami. Futhi ngiyakunika uMbuso [uDiakitheemi: NT: '1303's # 1303 ukubeka ngokwahlukana, ukulahla, ukulahla, u-Affess Oyedwa noma, njengoba ubaba wami

Ngikhulumeke kimi, ukuze nidle, niphuze etafuleni lami embusweniwami, nihlale ezihlalweni zobukhosi, bahlulele izizwe eziyishumi nambili zakwa-Israyeli. " (Luka 22: 28-30)

Isikhashana nje, isikhathi esingaphezu kwezinsuku ezingama-50, kamuva uPhetro nabanye abaphostoli bathi, "Ngakho-kewonke ama-Israyelimawaqinisekiswa ngalokhu:

uNkulunkulu wenze lo Jesu, obethethelwe nguJesu noKhristu." Lapho abantu bezwa lokhu, banqunywa enhliziyweni bathi kuPhetro nabanye abaphostoli, "bazalwane, yini okufanele siyenze?" UPitrosi waphendula, "Phendukelani 1 nibhaphathizwe [igama lesiGriki

elibhabhadizizi (obhaphathiziwe)," kufafaza), "kufafaza, kuthi: UMoyaoNgcwele. Isithembiso senzela wena nabantwana bakho [amaJuda] nakubo bonke abakude [abeZizwe] - kubo

bonke uJehova uNkulunkulu wethu abazongibizange Nkosi yethu [ngevangeli likaKhristu]. "

Ngamanye amagama amaningiwabaxwayisa; Zinike wanxusa, "Zithi, 'Yizizise kulesizukulwane [esibi] esikhohlakele [[esibi]. Labo abemukele umyalezo wakhe

babhaphathizwa (bacwiliswe i-CJB), kwathi cishe babe yizinkulungwane ezintathu zengezwe enanini labo ngalolo suku. (Izenzo

2:36-41)

Ngakho-ke, lezi zinto ezingaba yizinkulungwane ezintathu "zamukela umyalezo futhi zabhaphathizwa" kwanezelwa kulabo uJesu ahambisa khona umbuso kuye - labo ababemi ngakuyephakathi

kwezilingo zakhe. Ngakho-ke, sibona uMbuso okhulayo, ibandla. [Bheka izEnzo 2: 27-30]

Umsebenzi wezithunywa zevangeliwabaphostoli, okuhlenganisa noPaul waseTarsu, basakaza

ubuKhristu emadolobheni kulo lonke izwe lamaGreek [Greek], njenge-Alexandria ne-Antiyokiya, futhi naseRoma. AmaKhristu aqhubeka ehlonipha imiBhalo yesiHeberu, esebenzisa i-Septuagint

Translation eyayikusebenzisa okuvamile phakathi kwezikhulumi zesiGriki, noma ama-targums, neminyeyemibhalo yayo ingezwe kuyo, yasetshenziswaphakathi kwezikhulumi zesi-Arama.

Inkazimulo nokungoba kobuKhristu nokusakazeka kwayo kwasabalala kwayo kwavuka ukwesaba nomona phakathi kwabaholi bamajuda. Baqala ukuphishekela amaKhristu, bavuse abantu abalula ababhekene nabo futhi babasole abaphathi baseRoma abathola ukushushiswa.

AmaJuda athatha amaKhristu, awaphonsa emajele, futhi wababulala. Owokuqalaukuhlupheka

izandla zamajuda eJerusalema kwakunguStefanu. Wayengowokuqalaphakathi kwabo bonke abahlukunyezwa ukushumayelangoMsindisi. AmaJuda amphonsangaphandle komuzi futhi aqala ukumkhanda ngamatshe afe.

Wathi: "Nkosi Jesu, yamukela umoyawami,"

Ngokubulala uStefanu nabanye abaningi babathembekile, amaJuda awakwazanga ukwenza buthaka ukhoho kuKhristu. Ngokuphambenenalokho, ngokwenza lokhu, basakazeka kakhulu phakathi

kwabakhileyo eJerusalema. Ngenxa yoshushiso, amaKhristu ahlakazeka eJudiya, eSamariya

nakwamanye amazwe; Futhi nomaphilapho ababehamba khona, bashumayelangoMsindisi weNkosi kanye nemfundisoyakhe. -Nokuba

1 Hhayi umuzwa nje; Akunakungathembeki kwezimomo nemizwa. Akulona ushintsho olulula ngesimo sezulu somphefumlo. Kungukuguqulwa okuhlukile kokugxila kobuhlakani; Kuthwele ngakhoukunyakazakwentando; Ngamafuphi, kungukuguqukela emhlabathini womuntu "(i-pulpitic commentary, vol. 18, k. 66 icashunwe

I-Reflections # 515 Al Maxey, Januwari 3, 2012)

² Bheka esifundweni se-BibleAyonline.com egameni likaJesu

³ Bheka umzimba we-boshiawonline.com, umphefumulo nomoya - bayakuphilapho ushona?

Amandla emhlabeni angavimba ukusakazeka kobuKristu obunqobayo, ngoba ukhohlo kuKristu ukhohlo lweqiniso. Imfundiso kaKristu imfundisoyaphezulu. Impilo yokhohlo nokufundisa kukaKristu impilo engcwelengempela, uMbuso kaNkulunkulu. UBaba waseZulwiniwaqinisa abathembekile, uMsindisi wayenabo, futhi baduduzeka nguMoya oNgcwele, uMduduzi. Bona izenzo ze

le khasi Umphostobi 6; 7; 8:1-2, 4.
Orthodoxphotos.com/adings/lg/persecution.shtml

"Kwaqubuka ukushushiswa okukhulu esontweni eJerusalema kwathi uSawulewaqala ukucekela phansi uJehova isonto. Ukusuka endlini ngendlu, wahudula abesilisa nabesifazanewababeka eJehova. " (Izenzo 8: 3)

"Bekulokhu kwenzeka ukuthi INkosi uHerode ebopha abathile ababengeyesonto, abahlose ukushushisa. Ubembona eJehova, wamnikayena ukuba aqashelwe nguPeter wamasosha amane. UHerode wayehlose ukumkhipha enkantolo IPhasika. " (IzE. 12: 1-4 NIV) EListra AmanyeamaJuda aqhamuka e-Antiyokiya nase-Ikoniyu futhi anqoba isixuku ngaphezulu. Bakhandwa ngamatshe uPawulu bamhudulela ngaphandle komuzi, becabanga ukuthi wayefile. (IzA. 14:19)

EFilipi "Lapho abanikazi benceku bebona ukuthi ithemba labo lokwenza imali selihambile, babamba amaJuda ngokumelene namakhosi, bazihudulela. Ushayiwe. Ngemuva kokuthi sebevuthiwe kakhulu, baphonswaejele, umgcini wejele wayalwa ukuba abavikele ngokucophelela. Lapho ethola ama-oda angaphakathi, wafaka izinyawo zawo ezitokisini. " . Bahudulela uJason nabanye abazalwane phambi kwezikhulu zedolobha, bamemeze: 'Amadoda la adangele ukuthi kunesifo sikaKhesari, athi athi: . Futhi ubona futhi uzwe ukuthi lo muntu uPawulu uqiniseka futhi wamdukisisa kanjani abantu abaningilapha e-Efesu nangomfundazwe sonke sase-Asiya. Uthi onkulunkulu abawenza umuntu abebenkulunkulu nhlobo. Kunobungozi hhayinje ukuthi ukuhweba kwethu kuzolahlekelwa

Igama laso elihle, kodwa futhi nokuthi ithempeli likankulunkulukazi omkhulu u-Artemis lizokwaziswa, futhi unkulunkulukazi uqobo, okhulekelwa kulo lonke izwe lase-Efesu! "Bathukuthele futhi bathi:" Abantu bowonke baphangauGayu no-Aristarchus. Ukuhamba abangane abavela eMakedoniya, baphuthuma njengendodaeyodwa enkundleni yemidlalo yeshashalazi. " (Izenzo 19: 23-29)

UPowulawabuyela eJerusalema, wanikeza umbiko kubaholi besonto laseJerusalema, wakulungiselela ukuya ethempelini. Lapho izinsuku eziyisikhombisa [isikhathiesidingekayo sokuhlazwa] sase siphelile, amanye amaJuda avela esifundazweni sase-Asiya abona uPawulu ethempelini. Bavusa sonke isixuku futhi bamthatha, bamemeza, "Abantu bakwa-Israyeli basisiza! Lo yindoda efundisa bonke abantu kuyoyonke indawo ephikisana nabantu bethu kanye nale ndawo." (Babekade bebona uTrofimu, e-Efesu, edolobheni noPawulu futhi wacabanga ukuthi uPawulu wayesengenise ethempelini.) Lonke idolobha lavuswa, futhi abantu beza begijima kuzo zonke izinkomba. Ukubamba uPawulu, bamhudulela ethempelini, masinyane amasango avalwa. Ngenkathi bezama ukumbulala, izindaba zafinyelela kumkhuzi wamasosha amaRoma ukuthi lonke idolobha laseJerusalema lase liyaphithizela. Ngakewathatha ezinye izikhulu namasoshawagijimela esixukwini. Lapho ababhikishi bebona umkhuzi namabutho akhe, bayeka ukushaya uPawulu "(Izenzo 21: 27-32).

UPawulu abuze umphathi ukuthi angakwazi yini ukukhuluma nabantu futhi esho ukuthi uJehova wathi kuye "'Yize abantu bengasondelanga kuwe." Lapho bema phambi kwami, bathi, 'Amadoda la athi kimi, "'Hambani la labo ababemhlonipha. uzokuthumela kude kwabezizwe. "'(Izenzo 22: 18b-21)

"Isixuku samlalela uPawulu waze asho lokhu. Base bephakamisa amazwi abo bamemeza," Susa umhlaba hlaba! Akakufanele ukuphila! Lapho bememeza futhi belahla izembatho zabo kanye nothuli olungena emoyeni, umkhuzi wayala uPawulu ukuba angeniswe ekamu. Waqondisa ukuthi abhalwe futhi abuze imibuzo ukuze athole ukuthi kungani abantu bememeza kanjena. Lapho bemkhulula bemgibisela, uPawulu wathi eCeaurion emi lapho, 'Kusemthethweniyini ukuthi ugibele isakhumuzi saseRoma esingatholwangayini amaJuda, wamkhulula futhi wayala abapristi abakhulu nalo lonke iSanhedrin? Wabe eseletha uPawulu futhi wamenza phambi kwabo. UPawulu wabuka ngqo eSanhedrin wathi: "Bafowethu, ngifeze isibopho sami kuNkulunkulu kuwowonke unembeza omuhle nanamuhla." KulomPristi noma umpriisti we-The Highwayala ukuba babesondele eduzane noPawulu ukuba bamshaye emlonyeni. " (IzE. 22: 30-23:2)

"NgakusasaamaJuda enza uzungu futhi ambone ngesifungo sokungadli noma aze abulale uPawulu. Manje-ke, sithathe isifuba sokuthi, 'Sithathe isifungosokuthi,' Manje, wena kanye neSanhedrini isicelo umkhuzi.

Wena ngesizathu sokufuna imininingwane enembile ngokwengeziwe ngecala lakhe. Silungele ukumbulala ngaphambi kokuba afike lapha. "(IzA. 23: 12-15)

UPawulu noPeter baxwayisangabafundisibamanga nokuwa

"Kuzoba nezikhathi ezimbi ezinsukwini zokugcina. Abantu [amaKhristu] bayoba ngabaziveli bona, abathandi bemali, abaziqhenyayo, abangalaleli, abathandi, abangenakuzithoba, abanamkhonzo, abanamkhohlisi, abangenakuzithoba, abanamkhodwa, bangabathandi bakaNkulunkulu kodwa bephike amandla.

Akunakwenza lutho. " . waklanywa ngumuntu; I.E., hhayi okuvela kuNkulunkulu]. " .

Sekuyisikhathi eside ukulengiswaphezu kwabo, futhi ukubhujiswa kwabo bekungalali. " . Le ndodayabusa isikhathi esiyiminyaka emihlanu, ngesikweletu esivumelekile kuye,

kephayabe isikhipha umoya omkhulu kakhulu ngokwedlulele, kanye

nokuhlukumezeka okucasulayo kakhulu. Phakathi kwamanye ama-wavims diabolical, wayala ukuba idolobha laseRoma lishiswe, wabulawa umyalongamaphoyisaakhe, onogada bakhe nezinceku zakhe. Ngenkathi idolobha lombuso lalinamalangabi,

wakhuphukela eThebhulowe laseMacaenas, wadlala ihabhu lakhe, waculela ingoma yokushiswa kukaTroy, wamemezela obala ukuthi 'wayefisa ukonakala kwazo zonke izinto ngaphambi kokuba afe.' Ngaphandle kwenqwabaenhle, ebizwa ngokuthi

yi-circus, kwadliwa izigodloeziningezindlu; Izinkulungwaneeziningana zashabalala emalangabini, zabhekelwa emsini, noma zangcwatshwangaphansi kwamanxiwa.

UTacitus, umgxeki kaNerowabhala, "Noma kunjalo akukho mzamo womuntu, awekho umzamo omkhulu noma iminikeloyawonkulunkulu engenza ngathi, amahemuhemu adumazayo abizwa ngokuthi amahloni, uKristu, abulawa njengeselelesi ngu

I-POSPURATATIL POTONISUP PILATE ngesikhathi sokubusa kukaTiberiyo; futhiyize becindezelwa, le nkolelo-ze ebhubhisayo yaphindeyavela, hhayieJudiya, okwakuyiqhaza lelo.

Ngubani ovumile ukholo lwawo, khona-ke, esebenzisa imininingwane ababewunikezayo, isixuku esikhulu satholwa sinecala lokushisa idolobha, kodwa ngenxa yenzondo yesintu.

Futhi babhubha futhi baphinde babulawayimidlalo: babulawayizinjangokuba nezikhumba zezilwane ezinamathele kubo, noma babethelwa ukuwela noma bavutha, futhi, lapho

kwashiswa khona, kwasetshenziswa izibani zasemini. UNero wanika izingadi zakhe ngalo mbonisi futhi wenza umdlalowesekethe, umkhuba wokuxubana we-charioter nama-plebs noma ukushayela mayelana nomjaho. Noma babenecala ngokusobala futhi

babengakufanele bayenze isibonelo sakamuva kakhulu semiphumelayobugebengu, abantu baqala ukuzihawukela laba bantu abahlushwayo, ngobabengaqedi ubuhle bendoda eyodwa. "

wsu.edu/wldciv/world_civ_read/world_civ_reader_1/tacitus [ihunyushwe nguRichard Hooker]

Ithempeli licekeceke

Ngo-70 ad utus, kamuva owaba umbusi, futhi umkhosi waseRoma wakhe udonga oluvinjezelwe ezungeze iJerusalem. Kepha amaZealots awazange alinde kodwa ahlasele enza ukuba i-Roman

yaseRoma ibuyela emuva. AmaKristu akhumbula amazwi abhalwe kuMathewu 24 abalekela

emagqumeni. Ithempeli lacekelwa phansi futhi imihlatsheloyezilwane yaphelanjengengxeny

yokukhulekelwa kwamajuda. Ku c. Amajuda ayi-135 avinjelwe edolobheni elihlanjululwe kabusha ngemuva kokuvukelwa kwebha kaKokbha. Ukulandela lesi sikhathi, isazi-mlando sesonto sokuqala u-Eusebius waseKhesariyasiqopha ubuholi bebandla elingamajuda eJerusalem (ngokweqiniso

labo "bokusoka") bathathelwa indawo ubuholi beZizwe. [3] Iningi labantu abangamaKristu lalishiye idolobha.

UKristu ngoJohn uxwayisa amabandla e-Asia Minor

Ukushushiswa kuyeza abanye bazofa kanti abanye bazokuwa. "Umpik 'ukristu (labo abaphika uJesu nguKristu, iNdodana kaNkulunkulu, ogcotshweyo) uyeza, manje umuntu ukristu ungumphikukristu. ... Indoda enjalo inguMphikukristu." (1 Johane 2:18, 22)

I-Efesu "... nokho ngibambe lokhu kuwe: Ushiye uthando lwakho lokuqala. Khumbula ukuphakama lapho uwe khona! Kepha uphenduke, ngizoyakususa imikhubayakho yaseNicoraitans, engizoyizonda." . (Isambulo 2:10)

I-Pergamum "Ngiyazi ukuthi uhlala kuphi - lapho uSathane enesihlalo sakhe sobukhosi. Noma kunjalo uhlala uthembekile egameni lami. Phendukani, kungekudala,

kungekudala, kungekudala, ngizozangani nenkemba yomlomo wami." (IsAmbulo 2:13, 14, 16)

I-THAYITATIRA "Noma kunjalo, nginakho lokhu ngawe: Uyakubekezelela ukuthi lo wesifazane ujezebhel, obiza ngokwakhe umprofethikazi. Ngokufundisa kwakhe ukudukisa izinceku zami ekuziphatheni okubi ngokobulili futhi Ukudla ukudla okuhlatshele izithombe. Ngimnikeze isikhathi sakhe sokuphendukaekuziphatheni kwakhe okubi, kodwa akafuni. " (Isambulo 2: 20-21)

Imikhuba YamaNicolaitan

Ngokusobala, babefana kakhulu nama-balamites e-OT, benza izenzo zokuziphatha okubi (ubufebe) badla inyama eyayinikelwe izithombe [mhlawumbe ibakhulekele kubø]. Ku-Israyeli 2: 14-15 INkosi yenza lokhu kuxhumeka kuthambeke: "Nina bakhona abathi bamfundiswa nguBhalami, owayelokhu efundisa uBalaki ukuba ahlabele izithombe phambi kwabantwana bakwa-Israyeli. Nani bangabanye ngendlelaefanayo babamba imfundisoyamaNicolaitan."

<http://www.zianet.com/maxey/reflx73.htm>

Ukufundisa KwabaNicolaitan (Isambulo 2:15)

Ngokusobala, lokhu kwakuhlukile emthethweni ovela emfundisweni kaBileyamu, noma wabonakala wethulwayiqembu elihlukile lamakhambi. Abanye bazoxhuma amaNicolaitans nama-Balamites ngenxaye-etymology efanayoyama-Greek negama lesiGrekhi negama lesiSemite Balami. Lokho kubonakala kuthandeka, kodwa-ke, njengoba laba bobabili bebonakala behlukaniswe ku-vs 14-15.

thebibleonline.com/revelation, nguCecil N. Wright

Ukufundisa ngoBhalami (2: 14)

Umprofethi wasendulo uBhalami weluleka inkosi yenkosi yobuhedeni uBalaki ukuthi angamongeka kanjani uNkulunkulu ukuba athuke ama-Israyeli, owesaba uBhalaki kodwa uBhalaki owayengakwazi ukumthuka. Kwenziwa ireferensi ngoMose ngoNumeri 31: 15-16, ekhuluma ngalesi senzakalo esichazwe esahlukweni 25, ngenxayalokho uJehova athumele inhlu phoeyabangela abantu abangu-24,000. Isazi-mlando esingumJudauJosephus, ezintweni zakhe zakudala zamaJuda, incwadi IV, isahlukoVI, izigaba 6-12, zicacisa imininigwane njengoba zehlele kanye nencazelo efinqiqweyanikezwa uKristu encwadini yakhe eya ePergamo. Kwakuwukuyekethisangobuqaba ekukhulekeleni nasekuziphatheni.

thebibleonline.com/revelation, nguCecil N. Wright

Owesifazane uJezebheli (Isambulo 2:20)

Imibhalo eminingi yesandla 'inalo muntu', kodwa abambalwa 'banabesifazane' bakho ". Abanye bamfanele -Ukuba ngumfazi waLowo obhekiswe njenge- "ingelosi" yebandla, ngoba sou (wakho) yibodwa.

Kepha ukuvumelana kwezazi ezibhaliwe kuthanda (The) njengoba sekufundwa ekuqaleni.

Lapha uJezebel ngokusobalauyigama elingokomfanekiso labanye owesifazane abavelele esontweni at Phathatira, ngandlela thile njengomfazi omubi weNkosi u-Ahabi owayenecala "'futhi

"Abathakathi" (1 AmaKhosi 16: 3L; 2 AmaKhosi 9:22), ukukhuthaza ukukhulekelwa kukaBali nokufuna

shayela abakhulekeli bakaNkulunkulu kwa-Israyeli kwa-Israyeli. UJezebeliwaseThiyathira wakhuthaza zombili izindlela ezikhonza izithombe nezinqwaba phakathi kwamaKristu.

Isambulo, nguCecil N. Wright

Lapho sihlola umqondowamaGrikhi noMjuda ngokuhamba kwesikhathi le mikhuba ingaqondakala kahle.

USardis "... lawa ngamazwi alowo ophethe imimoya eyisikhombisa kaNkulunkulu nezinkanyezi eziyisikhombisa. Ngiyazazi izenzo zakho; Unedumela lokuthi uyaphila, kepha ufile. Vuka!

Qinisaokuseleyo futhi sekuzofa,ngobaangitholanga imisebenziyakhoiphelele emehlweni kaNkulunkulu wami. " (Isambulo 3: 1-2)

Philadelphia "... selokhu ugcineumyalo wami ubekezelele ngesineke, ngizokucina futhi

Kusukela ngehoralokulingwa elizokwehlela emhlabeni wonke ukuvivinya labo abahlala emhlabeni.

" (Isambulo 3: 10)

ILaodicea "... Ngiyazazi izenzo zakho, ukuthi awubandi futhi awushisi. Ngifisa ukuthi ngabe uyisivivi noma omunye! ... "Ngakho-ke qina, futhi uphenduke. Ngilapha! Ngima emnyango ngiyongqongqoza." Uma umuntu ezwa. " . Uma bengaphendukibabuyele kuye, bazolahleka; I

Qaphela: AmaKhristu athembekile asahlangana phakathi kokushushiswa.

Ukushushiswa kweTrajan ad 108

Ekushushisweni kwesithathu kwenziwa okwesibili, indoda ethile yafunda futhi yaduma, yabona ukubulawa kwamaKristu, yamhawukela, yabhalelauTrajan, yamqinisekisa ukuthi kwakukhona izinkulungwane zansuku zonke ezazibulawa ngazo nsuku zonke. "I-akhawunti yonke banikeze ubugebengu noma iphutha labo (noma ngabe yikuphi okuzobizwa) kufinyelela kulokhu - ukuthi bajwayeleukwebiwa, futhi bangasozebaphambukise, bangalokothibaphambukise, bangalokothibaphambe. kwakuyinkambisoyaboukuhlukanisa, futhi bahlobise ukuhlanganisa okufana nokudla okungenangozi. "

Umugqa wesikhathi wesonto Kristu wasungula

UKristu wamnika uMbuso wakhe

Izinkulungwane ezintathu zengezwe kuzo ngePentekosti - isikhangiso esingu-33

UStephen washushiswa ukholo futhiwaqala - 35? Isikhangiso

uPawulu wathumela eRoma njengesiboshwa

IRoma eshisiwe futhi ukushushiswa kwamaRoma

kwaqala - isikhangiso sikaPawulu - kungukufa kukaPaul -

⁶⁴ ⁶⁵ eJerusalema libhujiswe - isikhangiso esingu-70

UJohanewaboshwa kumaPhepomo ngenxayembangela kaKristu

Ukufa kukaJohn - cishe ku-100 ad

I-The Apostolic Age yaphelangomyalezo kaKristuwokuhlengwa ususakazeke kulo lonke uMbuso WaseRoma. Kuqala inkathi entsha.

UbuKristu Bokuqala

Ngekhulu lesibili [i-ADS eyi-100-200], ubuKristu busakazeka buye engxenyeni yaseNtshonalanga ekhuluma isiLatini eyayikhuluma isiLangu. Abaholi abaphawulekile nababhali balesi sikhathi bafaka i-polycarp yeSmirna, i-Ignatius ye-Antiyokiya, [4] Clement of Rome, uJustin Martyr no-Irenaeus of Lyon [4].

Ngekhulu lesithathu [i-AD ka-200-300], ubuKristu bukhuphukengokwengeziwe ngamanani (uRobin Lane Fox uphakamisa ukuthi amaKhristu ahlanganiswe ngo-2% woMbuso ngo-250 [4]). Othisha balesi sikhathi, kufaka phakathi u-Origen e-Alexandria naseTertullian eNyakatho Afrika, kuvezwe ezimfundisweni zabo zemibhalo enjengekaZiqu-zintathu. U-Anthony the Great nabanyebasungula ubuKristu obungamaKhristu [eliphathelene nezindela] kanye noGregory isikhalo esibhekene ne-Armenia ukuba izwe lokuqala lobuKristu. Ngemuva kokuguqulwa kukaConstantine omkhulu (ngaphambinje kwempiyebhuloho le-Milvian ngo-312), uMbuso WaseRoma wabekezelela ukwamukelwa kobuKristu njenge-Theodosius Mina kanye nokuvuka kweLobukholwa eMbusweni weByzantine.

en.wikipedia.org/wiki/UbuKristu

Kwaphelaiminyaka engama-280 yobuKhristu ubuKhristu bavinjelwe uMbuso WaseRoma. Kwenze futhi ukushushiswa eziyishumi okwamanje, ngalesi sikhathi kwaqhubeka kukhula.

UDiocletian A.D. 302

Ukushushiswa kweDiocletian ka-303 - 311 kwakuwukushushiswa okugcina kakhulu kwamaKristu eMbusweni WaseRoma. Waziwa nangokuthi "ukushushiswa okukhulu," umcimbi osezingeni eliphakeme kwakuwukukhiphangochungechunge lwemibhalo nguMbusi uDiocletian nozakwabo, uMaximian [ubaba kaConstantine]. Lezi zinkohliso zisuse amalungelo ezimthetho zamaKristu futhi zafuna ukulandelwa kwazo ngemicikilishoyobuqaba. Imibhalo yakamuvayabhekisa abefundisi nabefundisi futhi yafuna ukubamba iqhaza kwendawo yonke emikhakheni yomhlatshelo, uku-oda bonke abantu abahlali ngemihlatshelo yobuhedeni. Ukushushiswa kwahlukahluka ngobukhulu nobude benkomba.

en.wikipedia.org/wiki/diocletian_perrsecution

Emibhalo kaDiocletian yayala ukuba kubhujiswe imiBhalo YamaKristu Nezindawo Zokukhulekela ngaphesheya kombuso, futhi kwenqabela amaKristu ekubuthweni ukuze akhonze. Kamuva noma yimuphi umKhristu owaziwayowabulawa ngonya. Kungekudala ngemuva kokushona kukaDiocletian ukushushiswa ngoMbuso WaseRoma kwaphela lapho'ekuguqulweni' kwakhe uMbusi WaseRoma uConstantine "osemthethweni" ngokusemthethweni "ngoMthetho kaMilan ku-AD 313.

Kamuva, ku-AD 325, uConstantine wahlanganisa uMkhandlu KaNicea, emzameni wokuhlanganisa umbusoyinkolo yoMbuso. UConstantine wabona ubuKristu njengenkolo yoMbusoengahlanganisa uMbuso WaseRoma, ngaleso sikhathi owaqala ukuhlukana futhi wahlukanisa. UConstantine wenqabile ukwamukela ngokuphelele ukhoho lobuKristu futhiwaqhubeka nezinkolelo zakhe zobuqaba nemikhubayakhe, ngakho-ke isonto elikhuthaza uConstantine lalingxube yobuKristu nobuqababuni baseRoma. "Wenza (uConstantine) wagcina isikhundla sakhe njengompristi omkhulu wenkolo yoMbuso Wasezulwini."

Umbuso waphakade, F. Mattox, k. I-127

Ngenkathi lokhu kungahle kubonakale kuyintuthuko enhleyokufundiswakomlayezo kaKristu we
Ukubuyisana kanye nokuhlenga, imiphumelayayingeyona into enhle. Ngokusheshayazuza ithonya
elinwebisayo kuwowonke amazinga kahulumeni wombuso.

UConstantine uthole ukuthi ngoMbuso WaseRoma waba mkhulu kangako, ebanzi, futhi uhluahluka -
akuyena wonke umuntu ongavuma ukudela izinkolelo zawo zenkolo futhi esikhundleni samukela
ubuKristu. Ngakho-ke, uConstantine wavumela, waze wakhuthaza, "ubuKristu" bezinkolelo zobuqaba.
Ngokupheleleyo

Izinkolelo zobuqaba nezinkolelo ezingekho embhalweni anikezwa ubunikazi obusha "bobuKristu" ngenkathi bexutshwa nezimfundiso nemikhuba eshintshiwe yesonto. Ezinye izibonelo ezicacile zalokhu zimi ngokulandelayo:

(1) IHonotheism noma OnkulunkuluAbaningi

Iningi lababusi baseRoma (kanye nezakhamizi) babengabasebenza eziHenotheists. Umuntu ongumHenotheist ngumuntu okholelwa ukuthi kukhona onkulunkulu abaningi, kephaugxile kokuqala kuNkulunkulu munye, noma ucabangisisa uNkulunkulu othile ophakemengaphezu kwabanye onkulunkulu. Isibonelo, unkulunkulu wamaRoma uJupiter wayephakemephezu kwePantheon YaseRoma; E.G., uNkulunkulu wothando, uNkulunkulu wokuthula, unkulunkulu wempi, uNkulunkulu wamandla, uNkulunkulu wokuhlakanipha, njll. Labo onkulunkulu baseRoma bathathelwa indawo nalowo nalowo, nezinye izigaba nonkulunkulu baseRoma athathelwa indawo yilelo dolobha lathathelwa indawoyilelo dolobha.

(2) Umema godmess

Inkolo ka-Isis, inkolo kamama eGibhithe - uNkulunkulu, yahlelwa ebuKristwini ngokubuyisa amas noMariya. Izihloko eziningi ezazisetshenziselwa i-Isis, njenge- "Ndlovukazi yezulu," "Umama kaNkulunkulu," no "Theotokos" (uNkulunkulu -) babenamathela kuMariya. UMariyawanikezwa indima ephakemeko okholweni lobuKristu, ngaphezu kwalokho okubhalwe kukho ngeBhayibheli kuye, ukuze ahehe abakhulekeli base-Isis okholweni ababengeke bakwazi ukumthola ngenye indlela. Empeleniamathempeli aya kuma-Isis ayeguqulwe, abe ngamathempeli anikezelwe kuMariya. Izinkomba zokuqala zalokho okwakufanele zibeyimilingoyamaKatolika e-Origen (185-254), ezazihlala e-Alexandria, eGibhithe, okwabayindawoyokugxilayokukhulekelwa kwe-Isis.

(3) Ukudla Komhlambulunguli

U-Mithraism wayeyinkolo eMbusweni WaseRoma ngesakhiwo sokuqalangekhulu lesihlanu.

Kwakuthandwa kakhulu phakathi kwabaseRoma, ikakhulukazi phakathi kwamasosha amaRoma, futhi kungenzeka ukuthiyinkoloyababusiabaningana baseRoma. Ngenkathi uMithraism engakaze anikezwe isimo esithi "esisemthethweni" eMbusweni WaseRoma, bekuyinkolo esemthethweni ye-De-Facto aze aqhubekenokuphakamisa amakhosi aseRoma athatha indawo mithraity nobuKristu. Enyeyezinto ezibalulekile zeMithraism kwakuwukudla okuhlatselwe, okwakhulela ukudla inyamanokuphuzaigazi lenkunzi. UMithras, unkulunkulu waseMithraism, 'wayekhona' enyameninasegazini lenkunzi, futhi laphoqeda, etholwa insindiso yokudla kwesidlo somhlatshelo (i-Thephagy, ukudliwa ngunkulunkuluwomuntu). UMithraism futhiwaba nama- "Sakmentwini" ayisikhombisa ", enze ukufana phakathi kweMithraism kanye namaRoma Katolika amaningi kakhulu angakunaki. UConstantine kanye nabalandeli bakhe abalandelakhele bathola indawo elula yokudla okuhlatselwe kwe-mithraism emcabangweni weSidlo SeNkosi / Sokubukhali Engristu. Kuyadabukisa ukuthi amanye amaKristu okuqala asevele eseqalile ukunamathisela imfihlakalo eSidlo SeNkosi, wenqabe umqondo weBhayibhelingokukhunjulwa okulula nokukhulekela kokufa

kukaKristu negazi. I-Romanization yeSidlo SeNkosi Sasihlwayashintsha ukusetshenziswa komhlatshelo kaJesu Kristu [i-transubstantiation], manjeeyaziwangokuthiyiNhlango yamaKatolika / Eucharist, iphelele.

(4) Umholi wezenkolo ophakeme

Ukuphakama kombhishobhi waseRoma kwadalwa ngokusekelwa kwababusi baseRoma. Ngomuzi waseRoma wabayinkambiso kahulumeni yoMbuso WaseRoma, futhi nababusi baseRoma abahlala eRoma, idolobha laseRoma lavuka ukuvelela kuzo zonke izici zokuphila. UConstantine, nabalandela bakhe, wanikela ukusekela kwabo umbhishobhi waseRoma njengoMbusi Ophakeme weSonto Lakhe Lombuso okholelwa ukuthi kungcono ubunye boMbuso WaseRoma ukuthi uhulumeni kanye

noMbuso ugxile endaweni efanayo. Ngenkathi iningilabanye ababhishobhi [kufakaphakathi umbhishobhi we

[Constantinople] Futhi amaKristu amelana nomqondo wombhishobhi waseRoma uphakeme, umRoma UBishop wagcina wasukuma ebukhosini, ngenxa yamandlanethonya lakumakhosi amaRoma.

Lapho uMbuso WaseRoma uwa, umbhishobhi waseRoma uthathe isihloko esasikhona ngaphambili

kwakungokwamakhosi oRoma uConstantine - Ponticicus Maximus, [okusho ukuthi umpristi ophakeme - but

Ekuqaleni kwakuyihhovisieliphakeme kakhulu enkolweni yenkoloyasenduloyasendulo

yamaRoma {ngesikhathiphambi kukaKristu}]. ccel.org/s/schaff/history/3_ch01.htm

Kunganikezwa izibonelo eziningiezingi. Lezi ezine kufanele zanele ekuboniseni umsukawangempela weSonto LamaKatolika. Kuyiqiniso, iSonto lamaRoma Katolika liphika umsukawobuqabangezinkolelo

nasezenzweni zalo. ISonto lamaKhatholika livimbela izinkolelo zalo zobuqabangaphansi

kwezendlalelo zemfundiso eyinkimbinkimbi. ISonto LamaKatolika liyaxolisa futhi liphikaimvelaphi yalo yobuhedeningaphansi kwemaski "esiko lesonto." Ukubona ukuthi izinkolelo eziningi nemikhubayazo kungokwakwamanye amazwe ngokuphelele emBhalweni, iSonto lamaKhatholika liyaphoqeleka ukuthi liphike igunya nokwanela kwemiBhalo.

Imvelaphi yeSonto LamaKatolika iyisimo sokukhanyaesibuhlungu sobuKhrestu nge-Pagan

Izinkolo ezizungeza. Esikhundleni sokumemezela iVangelinokuguqula amaqaba,

ISonto Lombuso nje "UChristians" izinkolo zobuqaba, futhi "wazenzela" ubuKristu. Ngokufiphaza umehluko futhi usula umehluko, yebo, iSonto lamaKhatholika lazenza lithandeke ku

Abantu boMbuso WaseRoma, baba inkolo ephakeme ezweni lamaRoma amakhulu eminyaka.

Ngakho-ke, izexwayiso kanye nezixwayiso zikaPawulu noPhetro zagcwalisekangendlela

ephakeme kakhulu futhi eguquliwe yobuKristu.

Goalisions.org

Njengoba amaKristu akholwayo eBhayibhelini ahlukana nesonto laseRoma, ambona njengezihlubuki,

amelela usongo olunamandla lwenkolo enkulu esemthethweni. Ukushushiswa ngamazinga ahlukahlukene ahlukahlukene kwasungulwa emakhulwini eminyaka alandelayo.

Ngemuva kwenkathiyobuKristu bokuqala, inkathi entsha neyamangalayaqala. Iminyaka ephakathi, njengethemu kusho ukuthi, yisikhathiesingenelelaphakathi kwezikhathi zasendulo nezanamuhla, futhi sizihlobise,

ngokuqhubeka noyedwa, futhi ulungiselela enye. Kwakha inguquko evela ku-graeco-

ImpucukoyaseRomaniselwe eRomano-isiJalimane, impucuko, kancane kancaneyavela ezingxoxweni zokungenelela kwe-barbarism.

Kwezepolitiki, iminyakayobudala ephakathi isukela ekufudukeni okukhulu kwezizwe kanye nokwehla kwe

UMbuso WaseNtshonalanga WaseRoma ngekulu lesihlanu [iRoma wawela ngo-476 kusukela ekuhlangeni kwamajalimane]; Kephangoba

Umlandowezenkolowezenkolo uyaqala ngoGregory omkhulu, owokugcina obaba nowokuqala

wabaphala, ngasekupheleni kwekhulu lesithupha.

UGregory The Great Whed Ngaphambinje kwathi ngaphambi nangemva kuka-600 A.D. (590-604). UGregory angabhekwa upapawokuqala. ... Njengobaayengowokuqala ukuba ngu-1) umbhishobhi waseRoma, 2) iMetropolitan (ngaphezulu kwensimu yamaRoma) no-3) inzalamizi (yase-Italy, kuyoyonkeiNtshonalanga).
Ankerberg.com/artlesle/_pdfarchives/Rooman- Katolika / RC3W1104.pdf ©

Ngaphambi kokuhlola ezinye zezinkolelo kanye nezimfundiso zalaba baholi besonto lokuqala "ngemithomboyabo emincane kakhulu kodwa kufanele bafune ukwazi intando kaNkulunkulu, kufanele sizuze ekuhlolweni

kombono ohlukile ngomuntu noNkulunkulu (noma onkulunkulu) besiHeberu nesiFellenist (abangahlangene noma abeZizwe).

AmaHellenists, ukucabanga kwamaGrikhi, izwe lalinabonkulunkulu abaningi.

1. Kwakukhona uNkulunkulu cisheyonke into - impi, uthando, imvula; njll.
2. Izithombe zonkulunkulu babo nonkulunkulukazi babenjengesilisa nabesifazane.
3. Babenezici zomuntu
kwakungekho emthethweni, uMoody.
4. Onkulunkulu babo abanikezwanga imihlahlandlela noma imithethoyokuziphatha okuhle noma kokuziphatha okuhle.

AmaHellenists ahlukani noma umuntu abe izingxenye ezimbili, umphefumulo nomzimba. Kulesi simiso esimbaxambili umphefumulo awunankinga nomzimba futhi umzimba awuzange wenze lutho ngomphefumlo. Ngamanye amagama, isenzo somuntu nemicabango yakhe, ukuhlakanipha, ahlobene. Ngakho-ke, izenzo ezenziwa emzimbeni zazingenakwenza lutho ngensindiso yakhe. Yilokho ayazi futhi acabanga ukuthi lokho kuncenga insindiso; Ngakho-ke ulwazi noma i-agnosticism. Okuphambene bekuqiniswe lalikusantu abangamaHeberu lapho isidumbu nomphefumulo beboshelwe ndawonye lapho izenzo zomzimba zithinta ikusasa lomphefumlo. Mhlawumbe ukuqonda umehluko ekucabangeniphakathi kwamaGrikhi noMJuda kuzosiza ekuqondeni izincwadi zikaPawulu.

AmaHerlenists AmaHostics afundisa ukuthi i-psyche, noma umphefumulo, wawungcwele kanti umzimba, noma inyama, ububi ngokwemvelo. Ku-Gnostics Insindiso kwakungekhona kokholo noma imisebenzi, njengobababembi, kodwa ulwazi noma ama-logo (ulwazi lokucina) olungenasithakazelo emzimbeni obingenalo konke okubi. Njengobainyama noma umzimba ububi noma emhlabeni wonke, ngaphandle kokubusa kokuziphatha futhi ngaphandle kokuthwala ubukhosi noma ukusindiswa, izimiso zesimo zazijwayelekile. Noma yiziphi izinhlobo zezithako ezamukelekayo, umshadowawudelela. Ubufebe nobungqingili kwamukelwa ngaphandle kwemibuzo, empeleni kwenziwa obala emathempelini onkulunkulu babo.

Kodwa ukukhulekelwa kwakusenhliziyweni yesiko lamaGrikhi. AmaColosseums akhelwe izixuku ukuthi abuthene [ukuya ekukhulekeleni] ukuze zikhonze izithombe futhi ahloniphe onkulunkulu bawo emzameni we-larner dean. [Ngininika lokhu ukuze unginike lona - i- quid Pro Quo] ngicula, ngidlale futhi ngidansa onkulunkulu bekuzokhuleka futhi kwahlanganisa abantu. Mayelana nomqondo wesiGreek womphefumlo, ukukhulekelwa, insindiso noma ubuphakade kwakuyisimo sengqondongolwazinokuqonda okubalulekile. 5 Imisebenzi emihle ibingadingekilenjenganoma yini eyenzeka emzimbeni ibingasebenzi. Lo mqondo ukhona namhlanjelapho abantu bebuthana ngeSonto beyokhonza ukungazinaki izenzo zabo zesonto eledlule.

Lo mqondo ophindwe kabili womphefumlo nomzimba wawungamaJuda abhekise owesilisa

owayebheka umuntu wonke lapho isidumbu nomphefumulo wahlanganiswandawonye. Balandeli bakajehova [abangamaJudanabangamaKristu], lapho bebengahambi kuNkulunkulu,

kwakuyinhlango ehubekayo engakhawulelwe ezikhathini ngaphandle kwezinsuku ezikhethekile. Ukusebenzela uNkulunkulu akwazanga ukubonakala njengokukhulekelwa kwezwe nokukhulekela. Kwakuyisenzo esifanayo. Konke kwakuyizenkolo kumJuda. UNkulunkulu wayengeyena ingxenye; I.E., Ayihlukaniswa ngayo phakathi komsebenzi kanye nenkolo yakhe.

Ngalesi sizinda emehluko osesiGrekini (abeZizwe) kanye nesiHeberu ecabanga futhi iqiniso lokuthi iningi labeZizwe babephendukela kuKristu futhi amaJuda amaningi ayephendukela kulobuJuda [okuthi

⁴ Bhekisa ku-miblewonline.com - Gnosticism

⁵ Bhekisa ku-yizinwelenline.com - umzimba, umphefumulo nomoya

Kungachaza inhlosoyencwadi yamaHeberu], kufanele kube lula ukubona ukuthi ukucabanga kwamaGrikhi kwaba nomthelela kanjani ekubhaleni "kobaba beSonto." Kuguqulwe kusuka kuMqondo we-Hebrew vs UmqondowamaGrikhi nguBrad Scott Wildbranch.org/gkhebcia/index.html --2-10-2007

Isahluko 2

Obaba beSonto

Okulandelayo ukubhekisisa izimfundiso, imikhuba kanye nokutolika "kobaba beSonto"

100 - 476 AD. Yize la madoda ayengaphefumuli uNkulunkulu, njengoba kuvame ukubonakala ngokusobala kwazo imibhalo, noma kunjalo bangumthombo obalulekile wolwazi nokuqonda okuphathelene ne

Umlando Nezenzo Zesonto Lokuqala [okungenzeka noma okungenzekangangokwezimfundiso zikaKristu nabaphostoli].

Kuguqulwe

ukusuka

www.zianet.com/maxey/reflx73.htm

Abaphostoli Ofstolic

Obaba beSonto Osekuqaleni, (ezizukulwaneni ezimbili zabaphostoli) bahlanganisa uClement waseRoma [Italiya],

en.wikipedia.org/wiki/postolic_fers#uthers_ath_uku_uku

UClement of Rome (35 - 101)

Epistle yakhe, 1 UClement (C 96), wakopishwa futhi wafundwa kabanzi. UClement ubiza amaKhristu aseKhorinte ukuze alondolozwe ukuvumelana nokuhleleka. [2] YintoyokuqalayobuKristungaphandle kweTestamente eNtsha. [Isiko] lamaKatolika limveza njengopapa wesine nombhishobhi waseRoma ne-Epistle yathi iziphathimandlazika Popome zikaRoma ezilalelini zalo, iSonto laseKhorinte.

Izimfundiso zikaClement waseRoma

1 UClement akenzi, njengoba abanye bethi, thola "imiyalo" yebandla. Ubhekisela kuphela kubadala kanye namadikoni, futhi akazihlukanisi phakathi kwabefundisi kanye nobudala. [Izikhombo zakhe zibonisa ngokuqinile ukuthi akazange aqaphele ukuthi wayengupapa.] Nokho, uyaphakamisa ukuthi afune amandla noma Udumo olungaphakathi kwesonto alufanele ngokuphelele, nokuthi umuntu ngamunye kufanele athobe kangako [bona noma abanye bacabanga ukuthi kungenzeka kanjani.

peculiarpress.com/eklelia/archive/ekklelesia70.htm

U-Ignatius we-Antiyokiya

U-Ignatius we-Antiyokiya (owaziwanangokuthi yiTheophorus) (C 35-110) [3] wayengumfundi womphostoli uJohane. Endleleni eya ekufelwini kwakhe eRoma, u-Ignatius wabhala

uchungechunge lwezincwadi ezigcinwenjengesibonelo semfundiso yenkolo. Izihloko

ezibalulekile ezibhekiswe kulezi zinhlamvu zifaka phakathi i-ecclesiology [ukutadisha kwesonto njengento uqobolwayo], amasakramente 7 [uphawu lokuthi uCelsiology noma i-Sakrements noma i-Sakrements abhekise ukuthi ikhona ngebhayibheli

⁶ Bhekani ku-Hierarchal Authority - ikhasi 33.

⁷ Bhekisa ku-biblewonline.com - amasakramente.

umsuka].

en.wikipedia.org/wiki/ignatius_of_antioch

Kubonakala sengathi kunobufakazi obuthile bokuthi ngaphambi kwesikhangiso esingu-150 kwaba nobuningi babadala emasontweni. "Kuyasungulwa ukuthi ngesikhathi kusuka eminyakeneyi-100 kuye kwacishe kube yi-150 isonto ngokuvamile lalilawulwa ngabadala namadikoni ngaphandle kokwehlukaniswa phakathi

kwabadala nomā umbhishobhi."

Umbuso waphakade, F. Mattox, k. 62

Ukwakheka kwe-Hierarchical ne-Hierital "ngemuva kweminyakayakwa-Apostolic (kwaphelangokushesha i-AD 100), iBandla lasheshe laba hierarchical futhi linegunya elikhulu, laphokunesibopho sokubayinto ebalulekile kuhulumeniwezomlando. ... Kuzothola ukungabaza okuthile ngobuqiniso bezincwadi zakhe. ... kuzokwanela

ukukhomba Ukuthi ezincwadini eziyisishiyagalombili ze-Ignatian (CA A.D. 110) ngokuvamile kucatshangelwa ukuthi ziyiqiniso, ugcizelela ekwahlukanisweni

kombhishobhi kanye negunya leminyakalekoka Bishop, aze aqhathanise umbhishobhi noKristu uqobo.

Ngenkathi kungekho nokho ukugunyazwa kwegunya elikhethekile neliphoqelela labaholi besonto,

akubanga isikhathi eside ngemuva kokushona komphostoli wokucina abantu abakutholayo noma

kunjalo. UPawulu usebenzisa ngokusobala umdala (Greek, Prebuteros, ikhehla), umbhishobhi (isiGriki, episkopos, umbonisi (umbonisi (isiGriki, poimen, umalusi) Indima eshintshashintshayo ngezenzo 20: 17-

28. Ngaphezu kwalokho, uPawulu akayi emvelweni le ndima ngohlobo lwezwe lezwe. Abadala kufanele

babe yizinceku zesonto, bebukele umhlambi ngokunakekela, bengameleimihlangano, futhi bafaka isicelo

Ukuhlakanipha kwatholakala ngeminyaka.

[Qaphela: Izinceku zisebenzisa igunya le-Master. Abadala, njengezinceku, basebenzise igunya lesiphathimandla

ngokuyangemiyaloyebhayibheli. Noma yikuphi ukufunwa noma ukuqondiswa okungasuka

embhalweni kuyisigunya somuntu siqu hhayi amakhosi.]

Izimfundiso zika-Ignatius

a. Ngendlelaefanayo, bonke mabahloniphi amadikoni ukuba aqokwe uJesu Kristu, nombhishobhi njengoJesu Kristu, othi uYise, kanye neSanhedrini kaNkulunkulu, kanye nomhlanganowabaphostoli. Ngaphandle kwalokhu, alikho isonto "(i-Ignatius kuya

kwabase-III). U-Ignatius uthi kungekho mbhishobhi omkhulu ovumelekile ngaphandle kokuzibandakanya noma ngokuqondenenokufela, nangokuthi, owafela ekufeni

kwakhe, nathi, osiphunyula ekufeni kwakhe, Ngakho-ke kuyadingekaukuthi, njengoba nenza ngempela, ngakho-ke ngaphandle kombhishobhi akumelwe ungenze lutho,

kepha kufanele kube ngaphansi kompondo,ngokuqondenenomphostoli kaJesu Kristu
"(u-Ignatius kuya kwabase-II, kugcizelelwa).

"Lokho makuthathwe njengoMfula ofanele ofanele, olawulwa nguBishop, noma
omunye aphathise umbhishongo ..." (u-Ignatius kuya kuma-smyrnaeans viii).

[ubuhlakani.com / inkomba_main.htm](http://ubuhlakani.com/inkomba_main.htm)



b. U-Ignatius wayengumbhishobhi (Presbyter, umfundisi) webandla e-Antiyokiya owahlukanisa i-presbytery ne-episcopate. Kuzo zonke lezi zincwadi ezintathu, u-Ignatius ubhala umbhishobhi (esinye), i-presbytery, kanye namadikoni, agcizelela ukuthi ayahlonishwa futhi alandelwe. Ulinganisa umbhishobhi aye "eNkosini uqobo" (l. 6: 1; L.Mag 6: 1; L.TRA 2: 1); I-Presbyter 'yoMkhandluWabaphostoli' (L.Mag 6: 1; L.tra 2: 2); Futhi amadikoni ezincekwini zikaKristu uqobo (L.Mag 6: 1) Noma "izimfihlakalo zikaJesu Kristu" (L.tra 2: 3). UYA Ibandla "ukwenza ngokuvumelana nengqondo yombhishobhi" (l. 4: 1), futhi "ukungenzi lutho ngaphandle kombhishobhi kanye ne-presbsters" (l.Mag 7: 1; cf l.tra 2: 2). Kubukeka sengathi kubhekwa amandla amakhulu emthandazweni weBishop (L.Pef 5: 2), futhi aphakamise ngisho nombhishobhi ukuthi wesatshwe (l. 6: 1). Esikweletini sakhe, u-Ignatius akafuni ukulalela okunjalo, kodwa-ke akayena umbhishobhi wale mizi. Noma kunjalo, u-Ignatius uphoqa isimo sengqondo esithobekile esinezitatimende ezinjengokuthi "Ngiqala ukuba ngumfundi" (l. 3: 1); "Angazi ukuthi ngiyafanelekayini." (L.tra 4: 2)

Lo mbonowokuthi amaKhristu athi "hhayi ukwenza lutho ngaphandle kombhishobhi (kanye nemvume yama-presbrers) ikakhulukazi." Ngaphandle kwalaba (umbhishobhi, ama-prosbrents, amadikoni), "uyabhala." Alikho iqembuelingabizwangokuthiyisonto "(L.tra 3: 1).

peculiarpress.com/eklelia/archive/ekklelesia80.htm

I-Polycarp yeSmirna

IPolycarp yeSmirna (C 69- CA 155) yayingumbhishobhi wamaKristu waseSmirna (manje İzmir eTurkey). Kuqoshwa ukuthi "wayengumfundi kaJohane." Izinketho zalokhu uJohane; UJohane indodana kaZebedeyingokwesikowabheka njengomlobi weVasment yesine, noma uJohn the

presbyter (iLake 1912). Abameli bendabuko balandela u-Eusebius ekugcizelela ukuthi ukuxhumana kwabaphostoli kukaPolycarp kwakunoJohn umvangeli, nokuthi lo uJohane, umbhali weVangeli

likaJohane, wayefananomphostoli uJohane. IPolycarp, 155, izamile futhi yehlulekile ukukholisa u-Anicetus, umbhishobhi waseRoma, ukuba neNtshonalangawuwagubha amaqhinga [avumelana nezimo ezivela kumaqaba aqalaukubuyela eNimrode ngemuva nje kukaZamcolo.

Christiananswers.Net/q--eden/Edn-t020.html.] Ngo-14 Nisan, njengasempumalanga. Wenqaba isiphakamiso sikaPapa ukuthi i-East isebenzisa usuku lwasentshonalanga. Ku-C 155, amaSmirnans afuna ukubulawa kukaPolycarp njengomKristu, futhiwafa umfel 'ukholo.

Wikipedia.org/wiki/Chorch_fathers

Izimfundiso zePolycarp

IBhayibhelingokwalo lisebenzisa ngokucacile amagama amaGrikhi uPepiskē (umlindi, uSitsheli, umbonisi, umbonisi) kanye ne-prebuterosos (umdala, presbyter) eshintshashintshayo. Akukho ngisho nokusikisela kokufundiswa kwabaphostoli komuntu ngamunye (umbhishobhi) webandla ngalinye, kwayekelayedwa idolobha noma isifunda sonke. Kodwa-ke, i-monoepiscopate

[umbhishobhi oyedwa] kwavela ngekhululesibili, futhi iPolycarpikhonjiwenjengomunyewalabo babusi bedolobha. Kuzo zonke izinhlamvu zakhe eziyiqiniso eziyisikhombisa eziyi-7, i-Ignatius

ye-Antiyokiya ephindaphindwayo [i-Ityrius] ihlukanisa i-episkOpēē kusuka ku-prebuteros, ibabiza

ngokuthi "ūmphāthī" we-OUKROME, kanye nethimba lezeñhlalo), ūmbusi kanye nomphathi), kanye

nethemu labaphathi), Futhi "abasizi" (i-paredroi, isikhathi esingasetshenziswanga eTestamenteni eNtsha). Lo mbonowokuthi abadala bangabasizi kumbhishobhi abanasisekelo noma yini

emBhalweni. EmbhalweniwobuKristu [KaKhomari], i-Presbletteriyihlangana ebupristinjengekilasi elikhethekile labalamuli abagunyazwengokuhlukile ukuphatha amasamuli (ubhaphathizo,

inhlanganyelo, njll.) Egameni lombhishobhi. Lokhu futhi akunasisekelo emBhalweni, laphowonke amaKristu abizwa ngokuthi abapristi.

Ama-hierarchicalists kumasontweni anamuhla amaKatolika, ama-Anglican nase-Orthodox asebenzisa izinhlamvu ze U-Ignatius njengemibhalo yokufakazelwa ukucacisa i-monoepiscopate kanye nepapa. I-Polycarp nayo isetshenziswa njenge Isixhumanisi Esibalulekile Emfundisweni Yokulandela Kwabaphostoli, okubonisa ukuthi igunya liphumule kubabishobhi ngenxayecala elingashintshiwe lokuqokwa nge-ukugcotshwa emuva emuva kubaphostoli bona uqobo. punguliarpress.com/eklelesia/archive/ekkklesia88.htm

UJustin Martyr 100 - 165

UJustin wayengoweZizwe, kodwa wazalelwa eSamariya, eduze komthombo kaJakobe. Kumele ngabe ufundiswe kahle: Wayehambekakhulu, futhi kubonakala sengathi wayengumuntu ethokozela okungenani amakhono.

Ngemuva kokuzama zonke ezinye izinhlelo, ukunambitheka kwakhe okuphakanyisiwe kanye nemibono ecwengekile kwamenzawaba umfundi kaSocrates noPlato.

ccel.org/ccel/schaff/anf01.viii.html

Izazi eziningi ziyavuma ukuthi uJustin wayengumfundi, edidekile, engahambelani futhi evame ukungavumi ukungena izimpikiswano zakhe. Noma kunjalo, ungumlingiswa obalulekile emlandweni webandla. Ngaye

UbuKristu 'bebeqiniso, ifilosofi yeqiniso, futhi, empeleni, umthetho omushawokuphila okungcwele nokufa. I-EarcherCherchurc.org.uk/justin.php

"ISonto wusuku sonke esisebenza ngaloemhlanganweni wethu ojwayelekile, ngoba luwusuku lokuqala lapho uNkulunkulu, esenzele izwe; futhi wabethelwa umhlaba;

futhi ngosuku olulandelayo lweSaturn, olukhona kulabo bakuthola abaphostoli bakhe kanye nezabafundi bakhe.

"Bonke abahlala emadolobheni noma ezweni babuthana ndawonye endaweni eyodwa, futhi izikhumbuzo zabaphostoli noma imibhalo yabaprofethi ziyafundwa, lapho-ke manjesengiyekile ukumlingisangalezi zinto ezinhle. Lapho-ke, lapho umfundi eseyakilendawonye, akhuleke, njengobakunjalo, lapho umkhuleko wethu kwaphela, kwaletwa isinkwa newayini, futhi uMongamelingendlela efanayo unikeza imithandazo nokubonga, nakulabo abavunyelwe ukuthi bavunyelwe, futhi kuvunyelwe ukuthi kube yilapho ebongelwayilowo nalowo muntu esikufundisayo, futhi ubani obekhona wageza ngokugeza lokho ngenxayokuxolelwa izono, nokwenziwa kabusha, futhi ubani ophila kangangokuba uKristu abuze.

Bona bahle bakwenze, futhi bazimisele, banikele ukuthi bacabangani ngamunye afanele; Futhi okuqoqwe kufakwe kuMongameli ukuze unakekele labo abaswele:

1. Izintandane

2. Abafelokazi

3. -ngaphilile

4. noma yibaphi abanye abafuna,

5. Labo abasezibophweni futhi

6. Abangabazi bahlala phakathi kwethu

Qaphela: Konke ukunikela kwabo kwakungenzelwe abanye.

Ukufa kwakhe

Kwabanjwa ama-Justin nabanyeabangcwele futhi alethwe ngaphambi komphakathi waseRoma, [isikhulu saseRoma ukuba nazo zonke iziphathimandlaezidingekayo ukuvikela iRoma nendawo engamakhilomitha ayikhulu. Lapho bemi phambi kwesihlalo sokwahlulela, uRusticus the Prefect eshilo kuJustin: "Ngaphezu kwakho konke, yiba nokholo konkulunkulu futhi ulalele amakhosi." UJustin uthe: "Ngeke sisolwe noma sigwetshwengokulalelaimiyalo yoMsindisi wethu, uJesu Kristu."

URustitus wathi: "UngumKristu-ke?" UJustin uthe "" Yebo, ngikhona. "

Umqashiwathi kuJustin: "Ubizwa ngokuthiyindoda enesifiso futhi ucabanga ukuthi uyazi ukuthiyini imfundiso yangempela. Lalelani: UJustin wathi: "Ngiyethemba ukuthi ngizongena endlini kaNkulunkulu uma ngihluphekangaleyo ndlela. Ngobangiyazi ukuthi umusa kaNkulunkulu ugcinwe kuze kube yilaphowonke umhlaba oyewaphilaimpilo enhle."

Umqatho rusitus uthe: "Unombonowokuthi uzokhuphukela ezulwini ukuthola ezinye

Imivuzo efanelekayo? "UJustin wathi:" Akuwona umbonowokuthi nginaso; Yinto engizazi kahle futhi ngibambe ukuqiniseka kakhulu. "

Umqatho kaRusticu uthe: "Manje ake size ephuzwinilokukhishwa, okudingeka futhi esiphuthumayo.

Hlanganisa khona-ke nanjselwangangokunye okunikelwe konkulunkulu. "UJustin wathi:" Akekho umuntu ocabangangokufanelekile ekukhulekeleni kweqiniso ekukhulekeleni kwamanga. "

Umqatho kaRustitus wathi: "Uma ungenzinjengobauyaliwe uzohlushwa ngaphandle kwesihe."

UJustin uthe: "Siyethembaukuhlukunyezwa ngenxa yeNkosi yethu uJesu Kristu, ngakho-ke sisindiswe. Ngoba lokhu kuzosishukumisela ukusindiswa nokuqinisekanjengoba simi phambi kwesihlalo seNkosi noMsindisi wethu." Okunye futhiwathi: "Yenzani oyokwenza. SingamaKristu; asinikeli imihlatsheloyezithombe."

Isigwebo se-rustitus esishiwo, sithi: "Mabayenqabile ukunikela konkulunkulu futhi balalele umyalo wombusi bahlaselwa futhi baholele ekuhluphekeni kwenhlokodolobha

ngokwemithetho." Ekhezimulisa uNkulunkulu, abafel 'ukholo abangcwelebaphuma baya endaweni ejwayele. Banqunywa ikhanda, ngakho-ke bagcwalisa ikhanda labo bokufela ukholo ekuvuseleleni ukholo lwabo kuMsindisi wabo.

I-Hippolytus yaseRoma

I-Hippolytus (c. 170 - c. 236) Ungomunyewababhali abasekuqaleni kakhulu esontweni lokuqala. Hippolytus wazalwa engxenyeni yesibili yekhulu lesi-2, mhlawumbe eRoma. UPhigiusuyamchaza

I-Bibliotheca yakhe (i-COD. 121) [I-Byzantine Encyclopedia] Njengomfundi ka-Irenaeus, okwathiwa ngumfundi wePolycarp.

wikipedia.org/wiki/hippolytus_of_rome#life

Izimfundiso zikaHippolytus: Bayakubhabhathizaizingane ezincane kuqala. Futhi uma bengaziphendulela, mabaphendule. Kepha uma bengakwazi, vumela abazali babo baphendule noma othile emndeniniwabo. Ngokulandelayobazobhaphathizwa amadoda akhulile; Futhi okokugcina abesifazane. (Isiko le-Apostolic 21.3-5):

Uhlobo olujwayelekile lokubhaphathizwa kwamakhulu amabili eminyaka - kuze kube okungenani nekhulu leshumi nambili - ukucwiliswa. "Futhi maqondana nobhaphathizo, babhabhathisa ngale ndlela: Babhaphathiza bonke ngalezi, babhabhathizani igama likaYise, neNdodana, uma ningenamanziaphilayo, ningenza amanzi kathathu, nithulule.

en.wikipedia.org/wiki/

UHippolytus wamelana ngokuqinilenomphathi okhulayo webandla.

Umbuso waphakade,

F. Mattox k. 203

Obaba Greek

U-Irenaeus of Lyons

U-Irenaeus, (b. Ikhulu lesibili; Imibhalo yakhe yayiseka ekuthuthukisweni

kwangaphambili kwemfundiso yenkolo yobuKristu. Wayengumuntu oxolisi ongumKristuwokuqalaowaziwayo. WayengumfundikaPolycarp, okwathiwa

ungumfundi kaJohane umvangeli. Umalusi kaHermas (ngekhululesibili) wayedumile esontweni lokuqala futhi wacabanga nangemiBhalongokwemiBhalo ngomunye

wabaFata beSonto bokuqala, njengo-Irenaeus. Yabhalwa eRoma, ngesiGreek. Umelusi wayenegunya elikhulu ngekhulu lesibili nelesithathu.

Incwadi yakheeyaziwakakhulu, ngokumelene namaHerics (C 180) abhalwe phansi futhi awahlasele. U-Irenaeus wabhalwa ukuthi okuwukuphela kwendlelayokuthi

amaKristu azogcina ubumbano kwakuwukuvuma ngokuthobekaigunya elilodwa lezeluleko - ama-Episcopal.

Ukufundisa nge-Irenaeus of Lyons - Ngoba weza ezosindisa bonke nge-YEYY - BONKE, ngithi, Ngubani Ngaye uzalwe kabusha kuNkulunkulu - izinsana,izingane, intsha, izinsizwa namadoda amadala. (Ngokuphikisana namaHesies II.22.4)

UClement of Alexandria

UClement of Alexandria (Titus Flavius Clemens) (C.150-211/186), kwakuyilungulokuqala lesonto lase-Aleksandria ukuze libe ngaphezukwegama, futhi omunyewothisha bawo abaziwa kakhulu. Uhlangane namasiko efilosofi amaGrikhi ngemfundiso yobuKristu ne-gnosis ebalulekile. ⁸

Wathuthuka

⁸ Bhekisa ku-bibleonline.com - Gnosticism.

en.wikipedia.org/wiki/Arigen

Ukufundisa ngo-Origen: Ngithatha lesi sikhathi sokuxoxa ngento abafowethu abavame ukubuza ngayo. Izinsana zibhaphathizwa ukuze kuxolelwe izono. Yiziphi izinhlobo? Noma bangona nini? Kepha

njengoba "akekho okhululiwe ebalabeni," kususa ibala eliyimfihlongemfihlakaloyokubhaphathizwa. Kwalokhu

Isizathu, izinsana zibhaphaziwe. Ngoba "ngaphandle kokuthi umuntu azalwe ngamanzi nomoya, angeke angene embusweni wezulu." (Ikhaya kuLuka 14: 5).

OrLuthereran.com/html/BAPTEVID.HTML

Anthony the Great

U-Anthony (C 251 - 356 owaziwa nangokuthi ubaba wazo zonke izindela) wawuvela eGibhithe, umholi ovelele phakathi kobaba bakagwadule. Ugujwa emasontweni amaningi asemikhosini yakhe, ngo-17 Januwari eSontweni LaseMpumalanga O-Orthodox kanye namasonto aseNtshonalanga; kanye noTobi 22, (Januwari 30) eSontweni LaseCoptic Orthodox kanye neSonto lamaKatolika. [ICoptic - Ulimi olusenyakatho ne-Afro-Asiatic olukhulunywa eGibhithe kuze kube okungenangingekhulu leshumi nesikhombisa.]

Wikipedia.org/wiki/anthony_the_great

Obaba be-Latin

Uhlobo lukaTertilli

Quintus Septimius Florens Tertullianus (C 160 - C 225), owayeguqukele eKhrestu ngaphambi kwawo-197, wayengumbhaliowandayowemisebenziyokuxolisa, yezenkolo, ephikisanayo

neye-ascetic. [13] Wayeyindodanayekhulu lamaRoma. @ Wayeyindodanayekhulu lamaRoma. Ubizwa ngokuthi "uYise we-Latin Christian."

Wikipedia.org/wiki/tertullian#Cite_note-

(Econom, 2007, k. 22)

UTertullian walahla izimfundiso zobuKristu azibheka njengezibukwayo, kodwa

ngokuhamba kwesikhathi empilweni yamukelangokwabo bathathwa njengehlaselwa. Wabhala izincwadi ezintathu ngesiGreek futhi wayengumbhaliwokuqala omkhulu

wobuKristu baseLatin, ngesinye isikhathi ezaziwa ngokuthi "ubaba weSonto LaseLatin." [14] Wayengummeli eRoma. [15] Kuthiwa wethule igama lesiLatini elithi "Trinitas"

maqondana ne-Divine (UZiqu-zintathu) ku-Antiyokiya (C115 - C183) vele i-Antiyoya, futhi futhi mhlawumbe iFomula "abantu abathi" Into eyodwa "njengobanje i-Latin" Tres

I-Personae, i-Una Extantia "(ngokwayo kusuka ku-koine Greek" TOTOSTAS,

ama-homousios"), kanye nemigomo ethi" vetus testament "(i-NOVUM testament) kanye ne-" NOVUM testament) (i-Nevum Testament).

Emkholwanewakhe wokupololula, wayengumbhaliwokuqala waseLatin ofaneleka

ubuKhristu njenge- "vera eqinisweni], futhiwawunikela ngokuhleleka inkoloyamaRoma kanye nezinye izinkolo ezamukelekayo esikhundleni sezivumelwano." Ukusetshenziswa kwakhe 'kokubusa kokholo' kubonakala sengathi kufakwayi-Tertullian kufomula ethile ehlukeyemfundiso [(de Praeseiri, i-XIII) Okwashiwo, nokuthi kwathiwa kanjani;

Kwenziwani, nokuthi kwenziwa kanjani ... futhi nini futhi kuphi futhi bonke bathatha

ukubaluleka okukhulu, noma yikuphi ukuchezuka noma yikuphi okuletha i-reluke esheshayo evela "Kubusa Amandla eSonto." [Wikipedia.org/wiki/tertullian](https://en.wikipedia.org/wiki/Tertullian) [Isibonelo esisodwa igama elithi "egameni likajesu" 9 elisekupheleni kwemikhuleko eminingi libonakala lisebenzise amakhulu eminyaka ambalwa ngemuva kokuba iSonto lisungulwe Ngokuqala kwemicikilisho olawulwayo.] en.wikipedia.org/wiki/Chorch_chasers

⁹ Bhekisa ku-[thebibleonline.com](https://www.thebibleonline.com) - egameni likajesu

uTertullian wathatha umbono [mayelana nomBhalo] wokuthi lokho okungavunyelwe ngokukhululekile kuyenqatshelwe. " Ngamanye amagama, uma imiBhalo Engcwele ithule ngokweqinisongokuthile, khona-ke ukuthi bangokweqiniso futhi bathule ngokuphelele futhi bavinjelwephakade. Kodwa-ke, abanye bosuku lwakhe bamemezela ngokuzethemba, "into engenqatshelwe ivunyelwengokukhululekile." Ngakho-ke, umbono ophikisayo, wawungu: Uma uNkulunkulu akasho lutho ngakho, khona-ke kufanele abe nalutho oluphikisana nalo. Ngakho-ke, kufanele kuvunyelwe kubantu bakubo. ... Eminyakeni engaphezukwenkulungwanekamuva] uLuther noZwingli nabo basinda ngalolu daba. Lesi sakamuva sagcina ukuthi noma yini "engabhalwanga noma efundiswe eTestamenteni elisha kufanele ilahle ngokungasho lutho," kanti uLuther waqinisa umbono ophikisayo - "Kuyini ukumelana nomBhalo." ... Kepha ukuthula kwangempela kweBhayibheli

Le khasi

Umbuso Waphakade, F. Mattox k. 203

Kamuva empilweni, uTertullian wajoyina amaMontani, [izambulo eziqondile ezivela kuMoya oNgcwele, ukukhuluma Njengomlomonjeophangileyo we-Divine futhiwakhuluma emibonweni ye-ecstatic] Ihlelo lokuhlaselwa elikhange i-rigrom yakhe. [13]

en.wikipedia.org/wiki/Chorch_fathers

Umbono [mayelana nomBhalo] wokuthi lokho okungavunyelwe ngokukhululekile kuyenqatshelwe. " Ngamanye amagama, uma imiBhalo Engcwele ithule ngokweqinisongokuthile, khona-ke ukuthi bangokweqiniso futhi bathule ngokuphelele futhi bavinjelwephakade. Kodwa-ke, abanye bosuku lwakhe bamemezela ngokuzethemba, "into engenqatshelwe ivunyelwengokukhululekile." Ngakho-ke, umbono ophikisayo, wawungu: Uma uNkulunkulu akasho lutho ngakho, khona-ke kufanele abe nalutho oluphikisana nalo. Ngakho-ke, kufanele kuvunyelwe kubantu bakubo. ... Eminyakeni engaphezukwenkulungwanekamuva] uLuther noZwingli nabo basinda ngalolu daba. Lesi sakamuva sagcina ukuthi noma yini "engabhalwanga noma efundiswe eTestamenteni elisha kufanele ilahle ngokungasho lutho," kanti uLuther waqinisa umbono ophikisayo - "Kuyini ukumelana nomBhalo." ... Kepha ukuthula kwangempela kweBhayibheli

Ukucabangisisa nge-AI Maxey Project # 401, Juni 30, 2009 kusuka

wikisource.org/wiki/

Antenicene_fafurs / ivolumu_iii / apologetic / the_chaplet,_or_de_corona / Isahluko_

Ezinye izimfundiso nemikhuba kaTertullian

Ukubusa Kokholo - Kungashiwo ukuthi iTertullian ihlala isebenzisa le nkulumo, futhi kusho ukuthi manje isiko eligunyaziwe lesi selikhishwe esontweni, manje imiBhalo ngokwayo, futhi, mhlawumbe, ifomula enesizotha. Ngenkathi kungenjalo kunikeza uhlu lwezincwadi zemiBhalo, ubehlukanisa

izingxenye ezimbili futhi azibize insimbi ne-testamememu.

en.wikipedia.org/wiki/tertullian

Eminyakeni engaba ngu-1200 kuye kwayi-1300 kamuva ngenxayenguquko eMkhandlwini weTrent (1545 - 1563) ebizwa ngoPapa Paul III inqume ukuthi amaSiko abekelwe igunya kanye nobaba

beSonto ababelingana nalemiBhalo. "

Umbuso waphakade, F. Mattox, k. 291

Izifebe kanye nababulali akufanele bangeniswe ebandleni ngaphansi kwanomayiziphi izimo. Phakathi kwa-

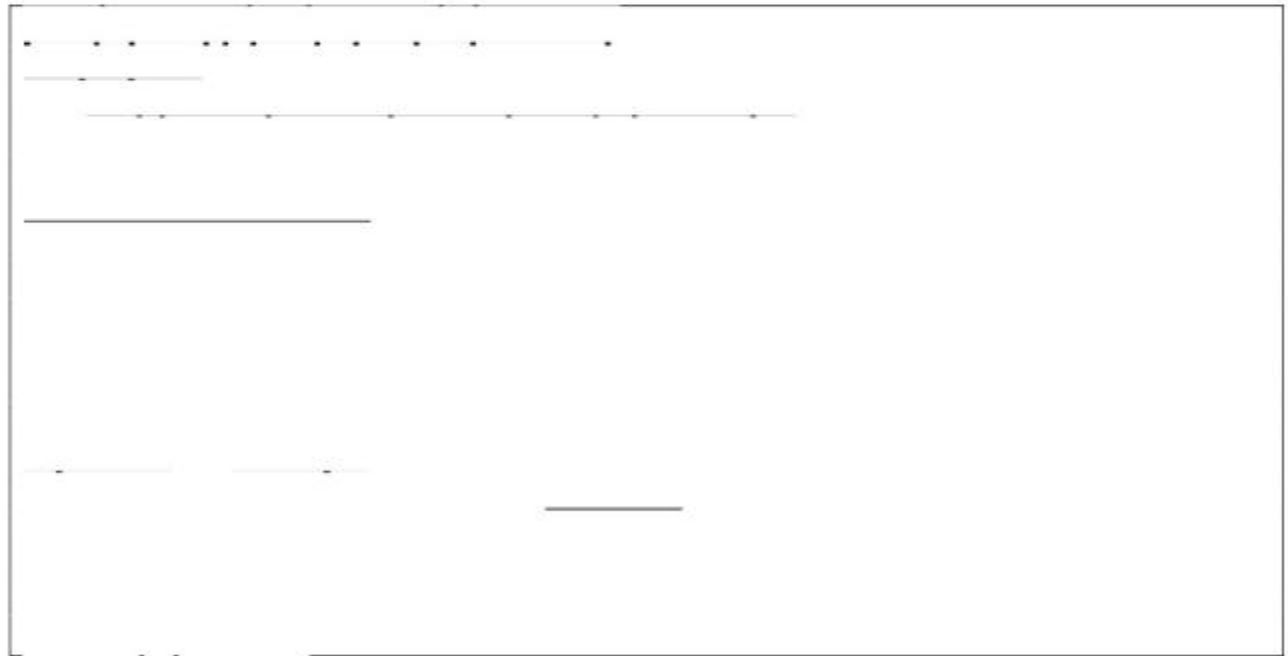
UDe Pudicitia, uTertullian uyakugxeka uPapa Callixtus I ngokuvumela abantu abanjalolapho bebonisa

ukuphenduka.

en.wikipedia.org/wiki/tertullian

ICyprian of Carthage

¹⁰ Bhekisa ku-bibleonline.com - ukuthula komBhalo



ICyprian (Thacius Caecilius Cyprianus) wayengumbhishobhi weCarthage kanye nomKristu wokuqalawokuqala umlobi. Cishe wazalwa ekuqaleni kwekhulu lesi-3 eNyakatho Afrika, mhlawumbe at

ICarthage, lapho athola khona imfundo enhle kakhulu ye-Classical (Pagan). Ngemuva kokuguqukela ku

UbuKristu, waba ngumbhishobhi (249) futhi ekugcineni wafa umfel'ukholo (Septemba 14, 258) eCarthage.

Izimfundiso zikaKysiya

Ngokuqondene nalokho okuphathelele necala lezinsana: [uFidisu] wathi akufanele abhathizwe ngosuku lwabo lwesibili noma lwesithathu ngemuva kokuzalwa, nokuthi awuzange ucabange ukuthi umuntu kufanele abhathizwe, futhi wawungacabangi ukuthi umuntu kufanele abhathizwe futhi

angcweliswa ngaphakathi kosuku lwesishiyagalombili ngemuva kokuzalwa kwakhe. EMkhandlwini wethu kwabonakala kithina nje. Akekho owavuma ukuthi kufanele athathwe izifundo owawucabanga ukuthi

kufanele zithathwe. Esikhundleni salokho, sonke sahlulela ukuthi isihe nomusa kaNkulunkulu kufanele siqatshelwe ku-Akekho owazalwa (Izincwadi 64: 2 [A.D. 253]).

I-Ricklob's BlogSpot.com/2009/03/CHurche-Fathers-on-nfant-Baptism.html

Ambhali

Ambrose (337/340 - 397) Ungumbusi we-Aemilia-liguria enyakathoye-Italy. Ngo-374 umbhishobhi waseMilan, u-Auxentius, u-Arian, wafa, futhi ama-Arian aphonsele inselelo ukulandelana. U-Ambrose waya esontweni lapho ukhetho kwakuzokwenzeka khona, ukuvimba isiyaluyalu, esasisenzeka. Ikheli lakhe laphazanyiswango oluthi "Ambrose, umbhishobhi!" Ekuqaleni wenqaba iHhovisi, lapho engazange alungiswe njengoba engabhathizwanga emkhosini odukule ngokufanelekileyo, kungakanani futhi efakwe umbhishobhi weMilan.

U-Ambrose ubalwayi Sonto lamaKatholika njengomunyawodokotela abane besonto abane. Abanye kwakunguSanta Augustine, uSanta Jerome, noPapa Gregory I. Kuphawuliwe ukuthi

Imfundisoyezenkolo ka-Ambrose yayithonywa kakhulu yilokho kuka-Origen.

Wasebenzisa lolu lwazi njengomshumayeli, egxile kakhulu kuma-exgegesis adala

ITestamente, futhi amakhono akhe ama-rhetorical ahlaba umxhwele u-Augustine kaHippo, ongumlandeli wakhe ongokomoya, oqukayo wawo asiza izintshumayelo zika-Ambrose.

O-Augustine

I-Augustine (354 - 430) yaqeqeshwa ukuba ngumfundisi kanye nefilosofi. Ukufunda kwakhe kwavalwa cishe kuphela kubalobi be-Latin. Wayenconywe kakhulu ngoCicero futhi wabalwa kuyengaphezu kwabanye ababhali basendulo.

Eminyakeni yakhe yangaphambiliniwathola izimfundiso zikaManichean [imibuso emibili yaphakade, enyeye Ukukhanyangaphansi kukaNkulunkulu nokunye kobumnyamangaphansikwedemoni] ukuba kufane kanye ne-Gnosticism.

Ngemuva kweminyakaleminye iminyakasiphuzileejenjini lisuka eqenjini lithuthela eNeo-Platonism [ukungabikho komuhleko kungukuthi umthombowobubi (Privatio Boni), nokuthi kungabikho makuhle kuvela esonweni somuntu]. Eminyakeni engaba ngu-27 yobudalawaba 'waba ngumKristu' kodwa hhayi empeleni ekutadisheni iBhayibheli. Kodwa-ke, wakhulawaba ngaphezulu wathuthela ekuqondiswenikweBhayibheli futhiwade nefilosofi. Imvamisa, babexubekile ukuletha ukungahambisani.



Calvinism, Rew

Ukucabanga okuthile nezinkolelo zika-Augustine

1. Incazelo yobubi

UNkulunkulu ungowaphakade futhi akakwazi ukuguquka. Ungumuntu omuhle kakhulu. Noma yikuphi ukunyakaza okuvela kuNkulunkulu kubi.

Umusa kaNkulunkulu kuphelaongagcina amadoda esonweni. Ukuzikhethela komuntu esikhundleni sikaNkulunkulu kungumongo wesono.

2. Umsuka Wokubi

"Kungani kufanele kube nokubi endaweni yonke kudalwe ngaphandle kwalutho ngento enhle futhi unamandla onke?" (UMcGiffert, umlando wokucabanga kobuKristu, ngo-1933, P.89). Ububi yi Ukuthambekela kwako konke kudalwe futhi ukuze kuphinde kwehlise ubuhlalu abafika ngalo. UNkulunkulu wayengeyena obangela isono kodwawamvumela.

3. Umsuka wesono (inanieliphelele lobuhlalu)

Yize u-Augustine akakhawanga ukuthi uNkulunkuluwayephethe isono, wamukela amasiko e-Katolika nemfundisoyesono sokuqala.

4. Mahhala

Umuntu wakuthola njengefa kusuka ku-Adamu kuyimvelo eyonakele futhi lokhu kwabayisisusa sokona. Abesilisa Kunikezwe ngenkululeko yokuzikhethelakepha akakwazanga ukukhetha uNkulunkulu futhi aphilelengaphandle kosizo lwaphezulu noma umusa.

5. Umsebenziwokuqala womusa

Ukukholwa kuyisipho saphezulu futhi akekho ongakholelwa kuNkulunkulu ngaphandle kokuthi athuthele khona lapho ngomusawakhe. Lezi zipho zinikezwa ngaphandle kokubheka ubuhle bomuntu zingokoqobo

6. Umusa ongavikelekile
noma kusengaphambili.

Labo uNkulunkulu azokwenza ukuthi abangokonga abakwazi ukumvimbela ekwenzeni kanjalo noma ngabe efisa.

7. Ubukhosi bukaNkulunkulu

UNkulunkulu ungophakemengokuphelele. Intando yakhe ukuphela kwentando yangempela.

Ukunqunyelwakusengaphambili

Abanye abantu bacelwa kusengaphambili ukuze basindiswe futhi abanye balahlwa, okufanelana nemfihlo kaNkulunkulu engenakuqhathaniswa.

8. Ukulondolozwa kwabangcwele

UNkulunkulu unikeza isipho esikhethiwe sokulondolozwa ukuze sikwazi ukukhuthazela kuze kube sekupheleni. Ngakho-ke, akekho noyedwakwabakhethiweyo abangawa futhi alahlekelwe.

9. Inani labakhethiweyo abalungisiwe

Inani labakhethiweyo lihleliwe ngokungaguquki futhi liyafana nenani lezingelosi eziwile. Le nkolelo yayisekelwe kwisambulo 3:11 "Bambani masinyane, funa omunye athathe

umqhele. "

"I-ISMS" Calvinism, Rew,

Amakhasi 4 - 7

"Umugqa we-Church Fathers" Umugqa wesikhathi

100

200

300

400

476

ITestamente elisha elibhalwe

ngu-95 Clement? - 101

1 KwabaseKhorinte

Kwethulwa

amasakraments

angama-35-110

Polycarp 69-155

Wabona uMathewu noMark

Justin 100-165

Hippolytus 170-236

Kubhekiswa

ekubhaphizweni

kwezinsana i-Irenaeus 2 nd

Iningi lezincwadi zeBhayibhelizaqashelwa futhi ubhaphizo lwezinsana lubhekiswe khona

UClement 150-211

Tertullian 160-225

Origen 185-284

Zonke izincwadi ezi-4 kodwa ezi-4 zamukela [uJakobe, 2 Petru no-2 & 3 John]

U-Anthony waseGibhithe

251-356 uCyprian ??? - 258

UMkhandlu KaNicea 325

Isondo Lombuso LaseRoma lasungulwa

Ambrose 337-370

I-Augustine 345-430 -----

Isahluko 3

Ukugxekwa kukho

Ukuqala kwe-Gnosticism kudala kwakuyindabayempikiswano futhi kuseyingxenywe yocwaningo. Ngenkathi babekade be-gnosticism babethathwa njengenkohliso yobuKristu, manje kubonakala kucacile ukuthi

iminonjana yokuqalayezinhlelo ze-gnostic ingaqonda emakhulwini eminyaka athile ngaphambi kwenkathi yobuKristu.
Catholic.org/encyclopedia/iew.php?id=5209

Ezinye zezinkolelo ezihambisana ne-Gnosticism zibonakala zivela eZoroastrianism eziye zabizwa ngokuthi "phakathi nekulu le-18 nele 10 BCE." Kepha "Ababhali Basendulo Banikeza" Usuku "Lweziganekwane

-vumelanayo kwa- maqondana 6000 BCE. [e] "

Wikipedia.org/wiki/Zoroaster

UPlato wayehlala kusukela ku-428-348 BC. Iningi lezincwadi zomlando kanye ne-Encyclopedia Card Socrates, uPlato no-Aristotle ngokubangabantu abanethonya kakhulu emlandweniwaseNtshonalanga. Imibono yaboyefilosofi yaqhamukaemaqhawe amakhulu anganekwane. Lokhu kuholele embuthanweni wokucina wefilosofi wefilosofi oholele ezinhlanganweni ezahlukahlukene zenhlaloyempiloyamaGrikhi. UPlato, kunjalo, wayeyilungu le-ELITE yezenhlalo. Lokhu bekuyingxenywe yangemuva legalelo lakhe elinamandla kakhulu emcabangweni wezenkolo, ukubikwa komuntu. UPlato wafundisa ukuthi owesilisawaba nezingxenyeezimbili, "umphefumulo" kanye "nenyama". Wafundisa ukuthi kuphela umphefumulo owumuhle futhi omuhlelokhowonke amadoda afuna. Inyama ibikubi futhi ingenzanga okuhle. [Lokhu kuvela komuntu (i.e., umphefumulo kanye

Umzimba uhlukile) uyingxenyeyenkoleloye-Gnostic njengobaizophawulwangezansi].
wildbranch.org/gkhebcla/ndex.html

UBrad Scott engqondweni yamaGrikhi amavesi umqondo wesiHeberuwabhala "ngezikhathi zikaJesu kanye noPaul kwakuzoba namaqembu amaningi azokwenziwa. Kodwa-ke la maqembu 'abhekene nencazelo njengoba kuvame ukwaziwa ngesiNgisi. I-Tachat, okusho ukuthi 'esikhundleni' noma 'esikhundleni'. Uyabona, akekho umuntu ophikisananemithetho, amane aphike imithetho kaNkulunkulu futhi athathe indawo leyo. Wonke umphakathi, omkhulu



noma incane, inemithetho. Umuntu angacabanga ukuthi ukhululekile lapho engavinjelwangumthetho kodwa maduze uza neyakhe.

Kusukela ukukhuphuka kwe-gnosticism, ngikholwa ukuthi i-'Church' ihlanganiswe ngokomqondo ikholelwa ukuthi inkululeko inkululeko emthethweni. Ukuphela kwendlela umuntu angamfakazela ukuthi

'angumKristu' futhi abamba le mfundiso yenkolo ukumfanekisela noma uzuze ngokomoya. Ukuzithoba [hhayi kwangempela okungokomfanekiso] kwavela obala kusuka ku-Gnostics yokuqala, futhi i-Gnosticism ukucatshangelwa kwe-Hellenistic kungcono kakhulu.

Ngakho-ke, yini i-gnosticism? Empeleni igama elithi gnosis, igama lesiGriki, lisho 'ulwazi'. Le ndlela yokucabanga nayo yayiyihlelo lenkolo ngesikhathisikajesu. Kodwa-ke, ngokufanelengokwengeziwe kuyindlelayokucabanga. Qaphela ukuthi ngithe kuyindlelayokucabanga, hhayi indlelayokucabanga. Ayikho indlelayokuchaza leli gama emishweni embalwa, ngakho-ke sizolichaza njengobasiya.

Umqondo wonke we-Gnosticism Ijuba - umsila ngefilosofiyonkeye-perche psyche noma

umphefumulo onzima, nomzimba omubi nangokomhlaba. Kukhona ama-degree, uma uthanda, wale filosofi. Okuningi okufundiswa ebuKristwini kwanamuhla kugcwele kakhulu uma kuqhathaniswa

nobunye bezinwele ezinjengoSimoni, uSaturninus, uCerinthus, uValentinus, noma ngisho noMarcion. Uma uqalangenfundiso encane, engqubuzana nemiBhalo, maduze iholela kwenkulu. Iningi lalawa madoda (cishengekhulu le-1 kwabaseminyaka ad) laphethangokuthi uJesu wayengeyena umuntu,

kodwa uMoya kaMesiya. Ngani? Ngoba "unkulunkulu" bekungeke kube nomzimba omubi njengoba inyama imbi ngokwemvelo. UMarcion wafundisa ukuthi umzimba kajesu wayengu 'phantom'. Obaba abaningi bokuqala beSonto bemi ngokumelene nale mfundiso isikhashana, ngaphandle kukaClement no-Origin, ababenozwela kule mfundiso. Okuyisisekelo ezinhlelweni ze-Gnostic ezicacile

zingukususwa, okuphikisana noNkulunkulu oguqakayo [uNkulunkulu ngaphandle komkhawulo] nokuduma okungazi. (Lokhu kwakuyi-caricature kaNkulunkulu). Kwezinye izinhlelo, ukudalwa

komhlaba kuholele ekuphakamisenikokuhlakanipha (Sophia).

Ukudalwa okubonakalayo, okubandakanya umzimba, kwakubhekwa njengokubingokwemvelo.

Kodwa-ke, izinhansi zazingumela emizimbeniyabantu abathile be-pneumatic noma abangokomoya, ababengazingemvelaphi yaboyasezulwini. UNkulunkulu oguqakayo noma uDemirgewathumela

phansuMhlengi (uKristu), owasiletha insindiso ngendlelaye-gnosis eyimfihlo noma ulwazi.

Ku-Gnostics, insindiso ayixhomekeki okholweni noma imisebenzi kodwa kunalokho ulwazi ngesimo

somuntu, ngakho-ke kwaba nokuzitika okukhulu ekuziphatheni okunecala. Ayikho imithetho yomzimba selokhu ama-logo noma ulwazi lokugcina alunandaba nezinto zomzimba noma ezibonakalayo. Lokhu futhi kwakusho ukuthi umshadowabanjelwafuthi, ukuze ukuzothathwa kuhilela umzimba. "I-Unisex" ebibanjelweekuhlonipheningethemba. Umugqa ophansi we-Gnosticism 'ubunyeobunye bezwe'.

Izimfundiso eziningi zeTestamente Elisha zisetshenziselwa ukusekela lo mcabango esizowubuyisela esimweni esizayo. I-Gnosticism, ngokukhulumangokomlando, kumane kungukuthuthuka

okunengqondo kokucabanga kwamaGreek noma kwamaGreeki. Le filosofi, amakhulu eminyaka kamuva, kwaholela ohlelweni lwe-monastic futhi ekugcineni kuhlelo lwepapa.

Ukucabanga kwamaGreek / Gnostic 'kwe-Ingaphandle' kuzwakala kuphela okungcwele, okuhle, kanye

nemiBhalo. Inkingayile. Izingqondo zethu nemizimba yethu zakhiwa uNkulunkulu futhi zinezidingo zemvelo nezifiso zemvelo. Lezi zidingo nezifiso zilindelwe nguMdali wethu, ngakho-ke unemithetho yengqondo nomzimba. Uma imfundiso yenkolo yethuiphika le mithetho (isizathuesingafanele ngempela impela), ingqondo nomzimba wethu kuzozanelisa ngenye indlela. Kungakho emfundiso yenkoloyobuKristueminingiyemithethoye-YHVH idluliselwe 'umthetho kaKristu' lapho kukhona khona umoya. UNkulunkulu, ohlala eTransmundane, unesifiso sokulungilengokomoya futhi akanandaba nemali enakekela umhlaba.

EmcabangweniwamaGrikhi kwakukhona ukwehluka okukhulu kangaka ukubonwa ukuthi akunakuba khona

uNkulunkulu oyedwa. Kungakho kungenzeka kube khona ushintsho oluningi nokwehlukahlukana nasezimisweni nasezimilo futhi. Azikho imihlahlandlelayesisekelo yokuziphatha kokuziphatha. Ukuziphathakuguqulwenjengoba izikhathi zishintsha [isimo sesimo se-esc

Namuhla], nefilosofi ngayinye kwakungasekho noma kuncane kakhulu kunowokugcina. Ukufundiswa kobuKristu kusuka ekhulwini lokuqala kufundise ukuthi kukhona umuntu oyedwa (uNkulunkulu), nokho, imfundiso yenkolo yobuKhrestu ichitha lesi siphakamiso sengqondo ngo-Elohiym (uNkulunkulu). Abafundi bokuqala, bonke

abangamajuda, bahlala bethembekile

Zonke izindlela eziya eShma [Central Tenet of] Justaism "Yizwa, Israyeli: INkosi uNkulunkuluwethu, iNkosi ingumuntu oyedwa" Duteronomi 6: 4]. Yonke imfundiso encwadiniyezEnzo ifakazele leli qiniso. Phakathi kwesibili

I-CEAL CENGA LEBandla laliphethweyiZizwe, kwathi imicabangoyabeZizweyaqalaukugelezangokwemvelo ekucabangeni kwamaGreek.

Kunezici eziningi zohlobo lwe-Elohiym (uNkulunkulu) ezihlukile kule mibono emibili ehlukile yamasiko. Ababili abaluleke kakhulu maqondana nemfundiso engokomBhalo batholakala ebunyeneni bakhe

nasekuchazekeni kwakhe. NgomcabangowesiHeberu, isimo sakhe siboshelwe kakhulu emiyalweni

nasemiyalweni yakhe. Izinkolo eziningi'zingavuma' ukuthi zingenye futhi zingaguquki, kepha

zikhaphela ukuthi ukuvuma kwezeluleko. Lokhu kungenxayokuthi ukucabanga kwamaGrikhi kugxilwe kwinquboyethuyokucabanga, kanye nokuvuma nje kwezinkolelo ngo-Elohiym (uNkulunkulu)

kulahlekelwa uphawungempela. Izinkolo ezikholelwa ku-Elohiym (uNkulunkulu) azifani nezakho ukukholelwa nguElohiym (uNkulunkulu).

Dumisa

Ukukhulekelwa kusenhliziyweni yesiko lamaGrikhi. Ama-Colosseum amaningi amakhulu ayakhelwe ukwamukela izixuku zabakhulekeli ababebuthene ukuzokhonza futhi bahloniphe onkulunkulu [ukuze bakhulekele]. Le mibuthano kwakucatshangwa ukuthi ithokozisa onkulunkulu futhi ibangele ukuba

bayitholele abantu. Onkulunkulu abehlukene bakhulekelwa ngenxayezizathu ezihlukile kulokho uNkulunkulu

ngamunyawehambahambangesici esihlukile somhlaba. Izingomazaculwa, zidlalwa izingoma, futhi ukudansa okunganqunu kwakuvamile. Ukuhlabelela izingoma, ukudlala, nokudansa onkulunkulu

bekukhulekelwa, futhi lokhu kukhulekelayilokhookhlanganisa abantu. Izenzo zobungqingili zazivame kakhulu ngoba umzimba awunasizi kunkulunkulu. Kwakuyisimo sengqondo ukuthi onkulunkulu

babenesithakazelo kuwo. AmaStost Nokho, ayengeke akwenzele lolu hlobo lomsebenzi. Ukukhulekelwa kubo kwakuyisimo sengqondongokulinganayo; Kodwa-ke, isimo esifanele sengqondo asinqotshwa ubumnandi

bomzimba. Umqondo weGreek wokukhulekelwa, (Proforskuuneo), ubonwa njengesenzo esithile

sokuhlonipha noma sokuhlonipha. Ukukhulekela kwesimanje kuyabonakala nasendaweni yesiGreek. Sikhonza ngeSonto ekuseni. Amaqembu okudumisa nokukhuleka athandwa nanamuhla, njengalabo abahola

esikhathini sokukhulekelwa sasekuseni ngeSonto. Ukudumiswa kubonakala njengokuhlaselwaphezulu nge-tempo esheshayo nokukhulekelwayilapho i-tempo yehliswaphansi futhi kuboniswa ukuthandwa

okukhulu ngokwengeziwe. Lapho isonto lonke, izwe, ukunakekelwa komhlaba, ukunakekela komhlaba kudlula umjikelezowabo, khona-ke ukudumisa nokukhulekelwa kuqala futhi ngeSonto elizayo ngeSonto.

Ukwe nengokomoya

Engqondweni yamaGrikhi, ingokomoyaleqiniso "ngokusobala". Kutholakala lapho uhlala ngaphandle kwalomhlaba futhi le ifilosofi ingahle futhi iholele kuzo zonke izinhlobo zezimfundiso "New Age"

Izinkolo ezihlobene nayo. Onkulunkulu baphilangaphandle kwalomhlaba ngakho-ke indoda engokomoyangokweqinisoyayihlalangaphandle kwenzuzo yaleli zwe. Ukuphika imizwa

engokomzimbanokulahlayokwakuyingxenye yale filosofi. Ukucabanga okulungile nemibono efanele kwakuyizimpawu zokomoya. Kuphela abafundi abafundile (abacebile) kuphela abangathola

ingokomoya langempela,njengobaabampofu babemiselwe ukuba banakekele izidingo zansuku zonke. Kwakungabamba umgodi,abanakekeli,abalimi, kanye nakabona.

Ukukhulekelwa kwakuyintooyenzile ngengqondo futhi bekungafanele ubonise. Ukuphika komuntu

kwakungokomoyakakhulu, ngobaengokomzimba kwakukubi. Ngokusheshanje umuntu wangena ezulwini engcono. Kungakho ukuzibulala kwakuyinto enhle kakhulu ekucabangeni kwamaGreek. Noma yimiphi

imibhalo ekhuluma ngokubayisakhamuzi sasezulwiniyabonakalanjengokuxhasa lokhu kuphilakwabanye. Umshadowabonwa njengolomhlaba futhi wagwetshwa. Ukugwemainyama nokudla okuthile nakho

kwathuthukiswa njengokuthola ukubizwa okuphezulu

ngama-logo amasha. Njengoba ama-logo athathwa njengengqondoyezingqondo, egxileekucabangeni okulungile kwaba "ngoMoya".

Imizwelo ibibukelwe phansiekucabangeni kwe-gnostic. Ukukhombisa imizwa kwakuwukubonisa

ubuthakathaka nokukhuthala ngokomoya. Lapho imizwa ibilokhu i-Stoic futhi umzimba uyanqatshelwa khona-ke lo mlisawawungokomoyangempela. Izindlela eziningizokuqalazemicabangoye-Gnostic

zafunga ukuthi zithule, njengobakwakungekho lutho umuntu ongokomoya angasho. Iziqalozakuqala zazihlala ziba khona kude nabantu 'abanye' isikhathi ukuze bagxileekucabangeni kwabo. Laphobebuya babe ngabantu abangokomoyangokweqiniso ababekwazi ukukhuluma namalogi [ukubala, batshele,

bathi, khuluma, bacabanga, bacabanga, bacabanga, bacabangangenhlosoyenhloso yenkulumo]. Lokhu

kuholele eGulf enkulu kulungiswephakathi kwabefundisi kanye nabefundisi. UJesu ukwedlula lokhu okubhekiselwe kulokhu kucabanga lapho elahla amaNicolaitan. Lamadoda azothatha isifungo

sokungacabangngokuphila, njengoba ayeshade neNkosi (okuwukuphela koMlobokazi weqiniso).

Isiphephelo

Insindiso ingukucabanga okulungile nokukhokhwa kwesimo sayo. 'Ukukholwa' ukwazi izinto ezifanele. Lolu lwazi luvela kuphela konkulunkulu. Insindisoyindabayezivumokholo nolwazi olulungile

ngonkulunkulu. Emcabangweni weGnostic, umqondowokuthi 'Keys' kukhulunyangabo

ngokukhululekile. Amagama emiBhalo anjengokuthi, 'Kholwa', 'Ukwazi' noma 'ulwazi', 'igama' noma

'amagama', 'vuma' amagama 'futhi' avume 'kanye' nokholo ', wonke umuntu oboshwe ngalo

onkulunkulu. Lawa magama adluliswa kalula ekufundiseni kweTestamente eNtsha. Lapho uJesu ethi

"Mina ngingumnyango ... Ngingumalusi omuhle ... Ngingukukhanya kwezwe ... Mina ngingukukhanya, iqiniso, nokuphila kwehle ...", lokhu kwehla. Weza ukuzoletha 'okhiye' bensindiso. Ake ngikukhumbuze ukuthi ku-Greek ecabanga ukuthi ama-logo ayengumqondo ohlanganyelwe noma ononkulunkulu

wonkulunkulu. Ukuze umphefumulo unqunyelwe ezulwini umuntu kufanele 'akholelwe' iziphakamiso ezithile mayelana nama-logo. 'Isonto' lokuqala laqhubeka ngamaHeberu ngamakhulu amabili

okuqala eminyaka futhi yingakho akukho okurekhodiwe' kwezivumokholo 'ezisunguliwe. Izivumokholo ziza ngokuhamba kwesikhathi lapho isonto liphethwengabezi zizwe kanti 'amakholwa angamaJuda'

axoshwe amaJuda namaKristu.

Isicelo

Ukuthandaza noma ukuxhumana nabantu onkulunkulu kwakungeyona into yansukuzonke,

engaguquququki empilweni yamaGrikhi. Onkulunkulu ngokuyinhloko babehlaselwa ngokuyinhlokolapho okuthile bekungalungile noma othile wayesedinga usizo. Imikhuleko yanikezwayilowo nalowo owenzekayo.

Laphokugujwa emikhosini emigqeni emikhulu emikhulu, lesi kungabayisikhathi sokubamba iqhaza kweqembu ekuxhumaneni nonkulunkulu. Lokhu kungabangokuyinhloko ukusiza ngempumelelo

yempumeleloyezibukeli ezihlelelwe ukujabulisa abahlanganyeli. Imikhuleko imvamisayayingabayinde futhi inemibala. Abaholi emibuthanweni bavame ukunikela ngalezi zithandazo konkulunkulu babantu.

Ukuxhumana nabantu onkulunkulu bekungasizangokuyinhloko futhi kuceliwe.

Ngokucabanga kweHeberu, umkhuleko uyisiko zombili futhi uzimele. Umkhuleko ubuvame ukuba ngumphakathi futhi ubuningi. Ngokucabanga kweHeberu, umkhuleko uvame ukubusisa u-Elohiym (uNkulunkulu), ukumbonga futhi ekhuluma esikhathini esedlule. Umkhuleko ufana nemikhosiyokuthi futhi inikezwa 'izikhathi zokusethwa'. Umkhuleko uyingxenyeyesiyalo, ukuqeqesha umuntu nsuku zonke noMdali.

Izikhathi eziningi namuhla:

- a. Othile uthandazela wonke umuntu
- b. Umshumayeli ufunda imiBhalo yawowonke umuntu.
- c. Umphefumulo womuntu manjeungafakwa esimweni saphakade, ngokomoya ngokukholelwa izinto ezifanele futhi ukuvuma iziphakamiso ezithile mayelana nama-logo. [Izenzo zokuthola insindiso esikhundleni sezenzo zothando futhi Ndumiso.]

Yini uNkulunkulu ayifunayo kimi? ithathelwe indawoyibani ama-logo?

Kuguqulwe kusuka emqondweni wesiHeberu vs. Greek ingqondo
I-WildBranch.org/gkhebcia/index.html 2-10-2007

Ukuqonda umehluko ekubukeni kwabo ngomuntu [isiGriki, (esingewonaamaJuda ezweni) njengokubukwana; I.e.

Umphefumlo nomzimba uhluke futhi ungumHeberu (abantu abaza ngaye uKristu noma uMesiya) abene) njengobuntu; i.e.
umphefumulo nomzimba

zazibandakanyanjengoba uNkulunkulu azidala ukuba zona] zizonikeza isisekelo sokuqondaizimfundiso,
imikhuba kanye nokutolika kweBhayibheli kulandela inkathiyabaphostoli (isikhangisoesingu-100).

Isahluko 4

Isikhundla Sebandla

Isisekelo seSonto

USimoni Petru waphendulawathi: "UngKristu, iNdodana kaNkulunkulu ophilayo."

UJesu waphendulawathi: "Ubusisiwe, NSimoni indodana kajona, ngoba lokhu

akwambulelwa wona ngomuntu, kepha uBaba indodana yami, futhi ngiyokwakhela

iSonto lami, niyakuyala amatshe ami, nina bema ngakunyeekulingweni kwami. Futhi
ngininika wena umbuso, njengobanje ubaba wanginika eyodwa kimi. " . Futhi

uzokwamukela isipho soMoya oNgcwele. Isithembiso senzela wena nezingane zakho
nakubo bonke abakude, kubo bonke uJehova uNkulunkuluwethu abazowabiza.

'Ngamanye amazwi amaningi uNkulunkulu awaxwayisa; Wancenga, 'Zisize kulesi

sizukulwane esikhohlakele.' Labo abemukela umyalezo wakhe babhathizwa, kwathi
cishe babe yizinkulungwane ezintathu. " . Iziphathimandla; zonke izinto zadalwa kuye
kanye naye. Uphambi kwazo zonke izinto, futhi kuye zonke izinto zibanjwandawonye.
Futhi uyizibulo lomzimba noma izinto ezisemhlabeni, noma izinto zasemhlabeni, noma
izinto ezisemhlabeni, ezivela esiphambanweni. (KwabaseKolose 1: 15-20)

[W] e konke kuzokuma phambi kwesihlalo sokwahlulela. Kubhaliwe ukuthi: "'Ngokuqinisekilengiphile,' usho uJehova, 'Wonke amadolo azonikhothama phambi kwami; Zonke izilimi zizovuma kuNkulunkulu. ' Sonke kuzofanela sikunikeze uNkulunkulu ngokwethu. "(Roma 14: 10-12)

Kuvela emiBhalweni Engenhla Kucacile ukuthi uKristu unguNkulunkulu, ukuthi ngeGazilakhe; I.e., Ukuhlawulela wamhlabela, wathenga isonto nokuthithemba abantu abalalelayo babekwa kuNkulunkulu futhi indodana. Yena, Kristu, uyiNhloko noma umholiwalaba bantu,ibandla, lapho bonke abantu bazokhothama khona ukuqashelwa.

Inhlangano

"Nguye [uKristu] owanikeza abanyeabaprofethi, abanye ukuba babe ngabathengisi, futhi abanye baba abefundisi kanye nothisha, [abanye bahumusha [abanyebaye bathola ubunye okholweni nakulwazi lweNdodana kaNkulunkulu futhi bavuthiwe, nakufinyelela zonke isilinganisosokugcwala kukaKristu." (Efe. 4: 11-13) Wathandazela ubunye babanye amakholwaYenziwe uphelele [ephelele] Kokunye, nokuthi umhlaba wazi ukuthi ungithumile, futhiwabathanda njengobaungithandile. " . Kade:

a. Abaphostoli - Ukufakaza

b. Abaporofethi - Ukubikezela kanye / noma Ukufundisa

c. Abavangeli - ukumemezela umyalezowakhe wokubuyisana, insindiso.

d. Abefundisi nothisha - abadala, abelusi, abalindi,abanakekeli, amaVentineels noma ababonisi] ukuze Hlala uliqapheleni, uxwayise, ukhuthaze,uqeqeshe futhi ufundise labo abangaphansi kwabo.

UPowula washiya uThithu eKrethe ukuze aqoke abadala kuwowonke amadolobhana. (Thithu 1: 5)

Umuntu akakwazi ukunqumangezingaeliphelele lokuqiniseka uma abadala bemiswa kuwowonke amabanga noma kuwowonke amabandla, ukube bebhona ngaphezu kwebandla elilodwa edolobheni noma edolobheni. Siyazi ukuthi uPawulu wayese-Efesu isikhathi eside esengeziwe ngakho-ke kungenzeka ukuthi kwakukhona ibandla elingaphezu kwelilodwa noma isonto lendlu. Noma ngabe kuneqembuelingaphezu kwelilodwa elihlangene ezindaweni ezahlukahlukene, umuntu angacabanganje uma ngabe kukhona abadala eqenjiningalinye lamaKristu ahlangu emakhaya noma kubadala abavela emhlanganweni ngamunye babekha amalunga eDolobha lase-Efesu. KunjalonangeNkosi. Kodwa-ke, eJerusalemasiyazi ukuthi kunezinkulungwane

zamaKristu. Bahlangane emizini futhi nabo bonke bahlanganandawonye; "Onke amakholwa
ajwayeleukuhlanganandawonye eCollon, eMidn 5:12) [Izenzo 5:12) [Kuze kwaqhamuka

ukushushiswa kwabaholi bamaJuda]]. Ukuthi ngabe kukhona abadala "esontweni ngalinye
lasekhaya" noma kulo lonke idolobha babeyinhlangano ehlanganisiwe yamakholwa

abanokungashadi kwenhloso yenhlanganyeloebunyeninasebunyeni. Akukho okubonisa ukuthi
umdala oyedwa noma iqembu elilodwa labadala elineziphathimandla ezinkulu kunanomayimuphi
omunye umdala noma iqembu labadala. Bheka imisebenzi ye-BibleAyonline.com yemisebenzi

yebandla likaKristu nabelusi bakhe futhi izinceku zikaKristu.

UPaul wabona kusengaphambili ukuthi izifiso zomuntu zizozama ukuguqula inhlangano kaKristu
ngenxa "evela eMilethu, uPawulu wathumela e-Efesu kubadala besonto. Lapho befika kubo: ... nge

angizange banqikaze ukumemezela kuweyonke intando kaNkulunkulu. Qhubekani niqikelelani nawo wonke umhlambi lapho umoya ongcwele ukunikeze ababonisi [ababoni]. Yiba abelusi bebandla

likaNkulunkulu,athengangegazi lakhe. Ngiyazi ukuthi ngemuva kokuba ngihambe, izimpisi ezinonya ziyongenaphakathi kwakho futhi ngeke zisindise umhlambi. Ngisho nakumadoda akho ezinombolo kuzovela, ahlanekezele iqiniso ukuze adale abafundi emva kwabo. Ngakho-ke qaphela kwakho! "

(Izenzo

20:17-18, 27-31)

Ukusuka eMilethu uPhawuli kwaqhubeka nohambo lwakhe lokuya eJerusalema. Lapho befika eJerusalema, bamukelwayibandlanabaphostolinabadala, ababika kuye konke uNkulunkulu akwenzile kubo. Lapho-ke amanye amakholwa ayengowomcimbiwabaFarisi asukuma athi:

"Abezizwe kufanele basokwe futhi bafuze ukulalela umthetho kaMose." Abaphostoli nabadala bahlangana ukuze bacabangele lo mbuzo. (IzE. 15: 4-7)

Lesi sixwayiso kubadala base-Efesu sibonakala singeqiniso kungekudala ngemuva kwalokho, endaweni ethile ezungeze i-AD 100 100 njengoba ibonwa emibhalweni kaClement waseRoma,

i-Ignatius ye-Antiyokiya, i-Polycarp yeSmirna nabanye. Konke kubhekisele "kuMbhishobhi wedolobha elithile." Eqinisweni, u-Ignatius ugcizelela "ekwahlukaniseni umbhishobhi kanye ne-presblester kanye negunya lezezimali lombhishobhi." Ukubusa komdala oyedwa, umbhishobhi noma umfundisi akukho lapho kutholakala khona eBhayibhelini.

U-Ignatius, uClement waseRoma nabanye baphethangokuthingobunye bamakholwa ukwenzeka kumele kube "ne-episcopate) gunya." "Ngakho-ke,ekuqaleni kwekhulu

lesibili, ubuholi besonto baqalaukuguqukela kwabayinto ekhathazekile kuhulumeni wase-Anticinia,yize kunokungabaza lokho ku-Ignatia, i-CA AD 110) ngokuvamile

kucatshangwa ukuthi yiqiniso, ugcizelela ekwahlukanisweni kombhishobhi kanye

ne-Presblester futhi Igunya lezezimali laseBishop, lihamba kakhulu ngokuqhathanisa umbhishobhi noKristu uqobo [ngokuhlukile ku-Ignatius noClement].

Abelusi bebandla kufanele bathambe ababekwe ekunakekelweni kwakhe; I.e., kufanele babone ukuthi ngabe kukhona abalimele,

Ukuhlaselwayisitha, waphambuka, wayelambile noma womile futhi unikeze isidingo sabo. Lokhu akunakwenziwa

kusuka kude. Kumele kube ukunakekelwa kwesisa ngumuntuowaziyo futhi obathandayo kangcono

kunokuzithanda njengoJesus nothando lwakhe ngathi.

Isondo lamaRoma lasungulwangumbusi wamaRoma waseRoma uConstantine eMkhandlwini

waseNicaea ngo-325 a.D. Ukuhlanganisa uMbusowakhe. Ngokusheshayazuza ithonyaelinwebisayo kuwowonke amazinga kahulumeni wombuso. Ngokuwa koMbuso WaseNtshonalanga Roman

uzungeze ama-476 ad the Constantine Roman Church e-morphed eSontweni LamaRoma Katolika futhiwaba amandla ezepolitiki anamandla kakhulu eYurophu. Ngakho-ke, cishe iminyaka eyi-1 000 nohlelo lwe-feudal kanye nokuntuleka

Ithuba lokufunda, amasilimi abampofuawakwazanga, noma ngale ndaba enesibindi sokuthi, inselelo yabaphathi abanamandla besonto kanye namakhosi ayo asekelayo, ababusi namakhosi.

Cishe bangu-1200 amaKhristu akholwa eBhayibheli akholelwa kwa-1200 aqala ukuphonsela inselelo isikhulu seSonto LamaKatolika Ukutolika kweBhayibheli, izimfundiso nemikhuba. Bazihlukanisa nesonto le

IRoma, abalibona njengesihlubuki. Ngenxayalokho, babonwa njengosongo olunamandla olungaba khona.

Ukuqeda lokhu kuboniswa kosongo ukushushiswa kosongomazinga ahlukehluke okubukhali kwasungulwa futhi kwaqhubeka amakhulu eminyaka.

Abantu baseWaldensians (ngabo-1179)

AmaWaldensi asekuqaleni akholelwa ekucabangeni, ekushumayeleni obala nasesifundweni somuntu siqu semiBhalo. Iqembulaqhamukangasekupheleni kwekhulu le-12

njengamadoda amfueLyoni, [iFrance] Band bahlela uPeter Waldo, umthengisi ocebile

kaLyoni, owanikela impahla yakhengabo-1177 wahamba washumayela indlelayabaphostoli njengendlela eya ekupheleleni. Ngo-1179, baya eRoma, lapho uPapa Alexander III abusise khona impilo yabo kodwawawenqabela ukushumayelangaphandle kokugunyazwa

kwabefundisi bendawo. Bangalaleli futhi baqala ukushumayelangokwezwi labo ngemiBhalo.

IbonwayiSonto lamaRoma Katolika njenge -rorfoox, kwathiwa ngokusemthethweni iziqinisekisoziqala amakhulu eminyakawokushushiswa ezacishe zachitha ihlelo.

[En.wikipedia.org/wiki/waldensian](http://en.wikipedia.org/wiki/waldensian)

Ngekhulu le-11, kwintshiseko yeSonto lamaKatholika ukusungula uhlobo lwazo olushintshiwe loMbuso kaKristu, amaRoma pope aqala ukusebenzisa ithuluzi elisha - amaCrusade. Ekuqaleni, ama-crusade ayenawo njengento yakhe ukunqoba kweJerusalem 'nezwe elingcwele'. Endleleni yama-crusaders, izinkulungwane zabantu abangenacala (ikakhulukaziamajuda) badlwengulwa, baphange, babulawa. Nokho, ngokuhambakwesikhathi, umqondowokuqhumawaguqulwa

waqothula ukuphikiswa okungokomoyangaphakathikweYurophuuqobo. Ngamanye amagama, amabutho aphakanyiswangenhlosoyokubulalaimiphakathiyonkeyamaKristu akholwayo eBhayibheli.

Ama-albhamu noma ama-Cathars (cishe ngo-1200)

[UPapa] Ungenacala III wayekhohlelwa ukuthi abaphikisi abakhohlelwa kukho kweBhayibheli babekubi kakhulu kunabantu (ama-saracens, ama-moslem, kanye namaTurkey), ngobabasongela ubumbano

lwe ... Europe. Ngakho-ke ongenacala III uxhaswe "ama-crusade" ukuze uyiqothule. UPopa

Ongenacala (igama elingakanani!) Ubizelwe uLouis VII ukwenza ukumbulala kwakhe, futhi wabuye walibona uRaymond VI ukuzomsiza.

Ama-albigenes noma ama-catars eningizimu yeFrance ngokuvamile ayethathwa

njengefundiswe kakhulu futhi acebe kakhulu kunabanye eFrance. Babhalwe njengeziHepics nguPapa njengobabengazilandelangaimiyalo yakhe. Babephethe futhi bafunda

amaBhayibheli abo kuphela abapristi abagunyazwe ukukwenza. Ngonyaka ka-1209, iSonto lamaKhatholika laqalaukuqhuma kwalo nabunye baseYurophu. Babhekiselwa kumyalezo

wangeSonto ekuseni ongenacalangokuthi "izinceku zenyokayakudala". Ungenacala

wathembisa ababulali uMbuso wasezulwini uma bephakamisa izinkemba zabo bamelane

nezindawo ezingenangqondo. Ukubhujiswa kwe-catharism, okwakuvame ukugijima

emindenini, kwakuphelele kangangokuba le mpimanje isithathwa njengezazi-mlando ukuba zihlangazwe zakuqalazaseYurophu.

NgoJulayiwango-1209 ad Army of Orthodox Catholics, cishe ingxenyeye-Cathar Crusade ihlaselwe

idolobha laseBeziere, eFrance futhiwabulala izakhamuzi ezingama-60,000, abulala abesilisa, abesifazane kanye Izingane. Umuzi wonkewadelelwa, kwathi lapho othile ekhala ngokuthi amaKatolika ayekhona

Babulawa kanye "nama-heretics", lemithethoyepapa ibatshele ukuthi baqhubeke nokubulala futhi bangakhathazekingakhongoba "INKosiyazieyakhe."

EMinerva, amaKhristu ayizinkulungwaneziyinkulungwane abulawa emalangabini, nasezindlebeni, emakhaleni nasezindebe ze "Ama-Heepetics" anqunywa "[amaKatolika [athembekile]." Inothi: Ngokusho kweWebster's II New

Isichazamazwi seRiverside University, lokhu kungumhlubuki: "Umuntu obambe noma akhuthaze izimpikiswano

Imibono, esp. Umuntu ophikisananangomphakathi wamukelwa ngokusemthethwenikwenja yeRoma Katolika. "

Lezi yizibonelo ezivela emlandweni omude futhi osomqondo we-avelocalities yamaKatolika ezinikele ezitheni zazo ezibabayo, amaKhristu akholwayo eBhayibheli. Ukwelashwa okubi kakhulu kwamakholwa eBhayibheli kwawukuzayo phakathi naleso sigaba segazi lomlando wamagazi amabhuku amahle

owaziwa ngokuthi yi-Inquisition. UPapa Alexander IV wasungula iHhovisi le-Inquisition ngaphakathi kwe-Italy ngo-1254. Isikhala sokuqalakovunguDominic, iSpaniard eyayingumsunguli we-Dominican Order of Monks.

Kusukela ngo-1200 kuya ku-1500 uchungechunge olude lwezimiso zepapa ku-Inquisition, ekhulisa ebukhali nasebusweni nonya, kanye nenqubomgomoyaboyonkeekuhlubukeni, isebenza

ngaphandle kwekhefu. Kunguhleloluqinile lomthetho olungaguquki: wonke upapa uyaqinisekisa futhi uthuthuka kumadivayisiwandulelawakhe. Konke kuqondiswe kulowo ophelile, wokukhulisa ngokuphelele umehlukowenkolelo ... Ukubuvuna kuphambanisa izimiso ezilula kakhulu zobulungisa bobuKhristu nothando kumakhelwane wethu, futhi bekungeke kwenqatshwengesabekayoyesonto lonke. D »

Umbonowawusebunqunyelwe futhiwakhuluma ngesikhungosamaKatolika; Yasungulwangenhloso yokuqothula wonke umuntu okhona eYurophueyayihlukile ezinkolelweni nasezenzweni zamaRoma Katolika. Kusakazwa eFrance, uMilan, uGeneva, u-Aragon, kanye neSardinia ePoland (ngekhulu le-14) kwabe sekuya eBoemia naseRoma (1543). Akuzange kuchithwe eSpain kuze kube ngu-1820. E

mtc.org/inquis.html

A PETER S. Ruckman, Ph.D; Umlando weSonto elisha leTestamente (amakholwaeBhayibheli; Pensacola, eFlorida; 1 1989)

Djw.h. I-InetAz von DOLLINGER; UPapa nomkhandlu (eLondon, 1869); Njengobakukhonjiwengaphakathi

UDave Hunt, owesifazane ugibela isilo E
Peter S. Ruckman, Ph.D; I-OP cit.

UWycliffe wayengumfundisi wesiNgisi owafunda futhiwafundisa e-Oxford impilo yakheyonke.
Ngalesi sikhathi iSonto laseRoma linomnikazi wezakhiwo eziningi eNgilandinaseYurophu futhi

Abefundisi babengekhonjengaphandle kwabanikazi bezwe bokuziphatha okubi nokungathembeki okuholele kubantu abasindwa kakhulu.

Ngo-1376 wycliffe wabhala ngokubusa komphakathi. Kuyo wamemezela ukuthi kwakudingeka kube nesisekelo sokuziphatha kobuholi benkolo yobuholi obukhulu (bonkeabapristi kufanele babe ngabantu abalungile).

Ubunikazi bomhlaba obuningi kwakuyimpandeyenkinga [lokhu kungenzeka ukuthi ilinganise amandla]. UJohn waseGaunt, wenza njengenkosi ye

URichard II, omncane ngaleso sikhathi, wakujabulela ukudambisa isonto lamaRoma impahlayalo ukuze "Hlanza ubupristi." Lokhu kuphinde kwanikeza uWycliffe English Royal Ukuvikelwa futhi kuholele ekuguqukeni kwesonto ngesikhangiso esingu-1378.

UWycliffe waphikisana nemfundisoyamaKatolika, igunya likapapa kanye nezimfundiso ze-transubstantiation, inqwabayangasese, ukugcoba abagulayongokweqile (ukugcoba abagulayo,

~~ku sukela e-ko-be~~
5: 14, 15) ~~Purghatory, njll. Wagcizelela emibhalweni yakhe ukuthi:~~

- a. UPapawayengeyena inhlokoyebandla, uKristu wayenguye!
- b. UPapa kwakungu-anti-Kristu!
- c. Kwakukhona ama-oda amabili kuphela amaphoyisa esontweni: abadala kanye namadikoni.
- d. IBhayibheli, hhayiibandla, laliwukuphelakwegunya lomuntu.
- e. Isonto kufanele liphinde lizinikezele ngemuva kwendlelaye Testamente eliSha.

Ngo-1382, iminyaka engama-71 ngaphambi kokuwa koMbuso WaseRoma osempumalanga, washicilela iBhayibhelilokuqala lesiNgisi. Ngo-1428, iminyaka engamashumi amane nane kulandela ukushona kwakhe, isonto lamaKatolika lamgxekanjengobulungisa, lamba amathambo akhe, bawashisa ngaphandle komuzi bawashisa.

I-Chacer (c. 1343 - 1400)

UGeoffrey Chaucer wayengumbhaliwamaNgisi, imbongi, isazi sefilosofi, i-bureaucrat, isikhulu kanye ne-plopmat. Umngani kaChacer noPhathina kwakunguJohn kaGaunt 1st Duke kaLancaster, u-Deke of Aquitaine [Mhlawumbe inkosi noma umbusi

waseNgilandingesikhathi se-Wycliffe, iqoqo lezindaba elibiwe ngezinganekwaneziya eCandedbury. Kwesinye isikhathi ebizwa ngokuthiuyisewezincwadi zesiNgisi, i-Chacer ifakwa ezinye izazi njengombhali wokuqala ukukhombisa ubuciko bolimi lwezobuciko, kunokuba amaFulentshi noma isiLatini. I-Chaucher idonsela kakhulu emthonjeni

wakhe, ama-soccaccio.

[Wikipedia.org/wiki/geoffrey_Chaucer](https://en.wikipedia.org/wiki/Geoffrey_Chaucer)

UJan Hus (1372 - 1415)

UJan Hus wathonywa izimfundiso zikaJohn Wycliffe. Uhlongozaukuguqula isonto eBohemia njengobanje noWycliffe ayenabo eNgilandi. Abanye babalandeli bakhe baziwa ngokuthi amaHussites, [abaqhutshwayizingqinamba zenhlalo kanye nokuqwashisangozwelonke kweCzech ([Wikipedia.org/wiki/Hussite](https://en.wikipedia.org/wiki/Hussite))] Ngenkathi abalandeli abaningi abanama-tatherites. Ama-taborites anqabile zonke izimfundiso ezazingasungulwangebhayibheli. Bangabo-1450, amanye ama-taborites asungulaiqembu elaziwa ngokuthi abazalwane baseBohemian.

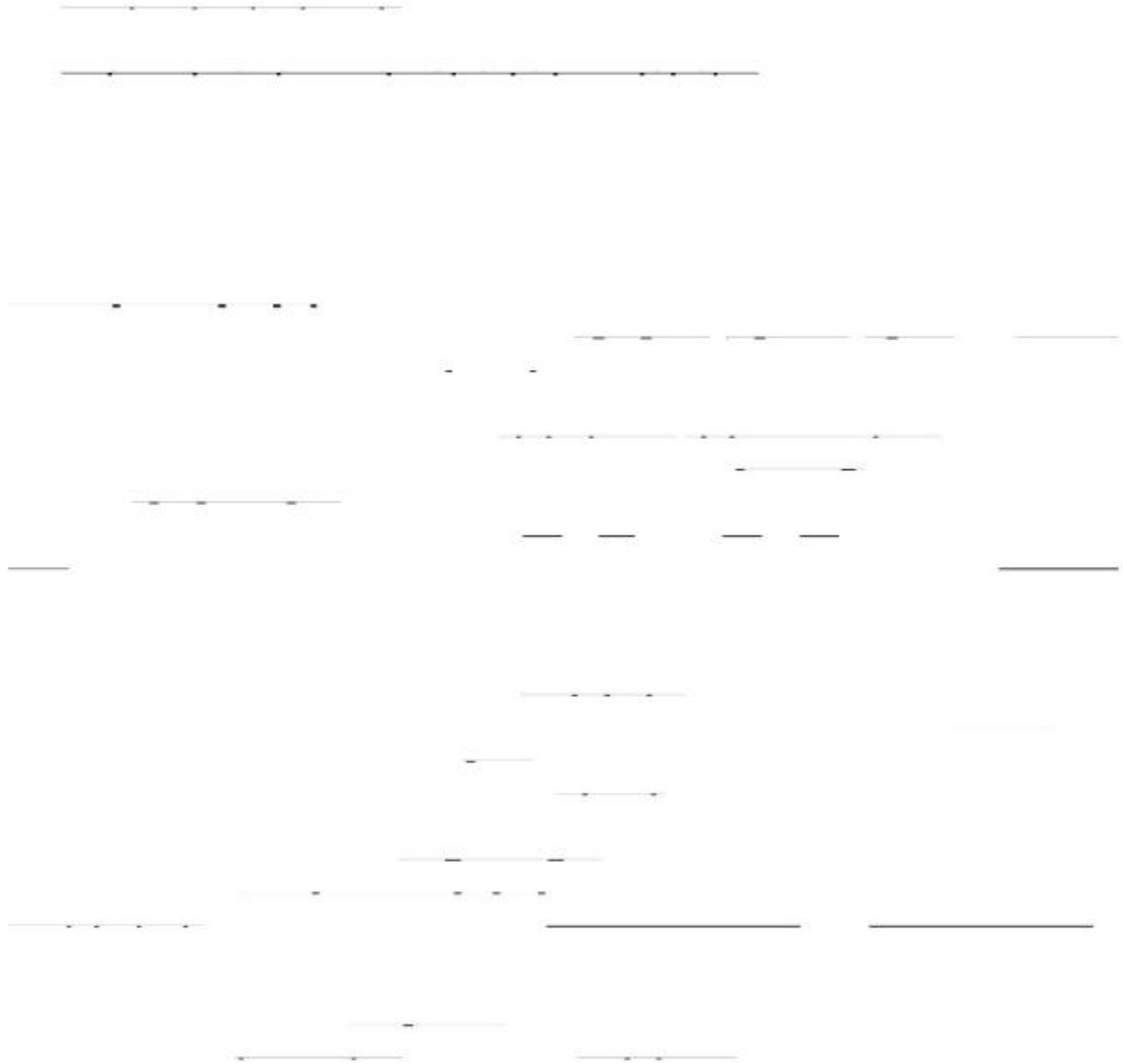
Isonto laseMoravian lalingomunywemiphakathiyoquqalaevuthayo. ISonto lamaRoma Katolika libheka ama-HIS 'izimfundiso zangempela. Waxoshwa ngo-1411, elahlwa

nguConstance, washisa esixotsheni ngo-1415 eneminyaka engama-43.

Ukuswayenomthelela omkhulu kubuthongo, abamfundiswa bakhe babenethonya elinamandla ezifundazweni zaseYurophu naseMartin Luther uqobo. Izimpi ze-Hussite ziholele ekuhlanganeni kwamaBasel okuvunyelwe isonto eliguqulwe embusweni waseBohemia - cishe ikhulu leminyaka ngaphambi kokuba ezenzeke zenzeka eLuthere.

en.wikipedia.org/wiki/Jan_Us

Eminye imikhubayama Katolika nayo yayikhonanjenge:



a. USimony - Amahhovisi esonto athengiselwe ukubhidi okuphezulu kakhulu okuvumela okungafaneleke kakhulu abantu abangaba ababhishobhi baze [inhlokoyesigodloesinegunyaelingaphansi kwe-a umbhishobhi].

I-MediaVal nomlando wanamuhla,

Myers, p.115- 116

b. Internet - ukuthengwa kwentethelelo, manje nangemva kokufa. Ukuthengiswa kukaJohn Tetzel kokuzidela kwakuwumzuzu wokuphuka kukaMartin Luther ngeRoma - 1517. Ngokusho kwemfundiso yamaRoma, iSurgatory ifana kakhulu nesihogo, kepha konke kufanele kudlule isikhathi eside, kepha konke kufanele kudlule kuyo. UPapawathi uzoba negunya namandla okunciphisa noma ukukhumbula lokhu kuhlupheka. Kwaqala ngePope Passes Pascal I (817- 824) noJohn VIII (872- 882) baba inzuzo enkulu. Lokhu kwabayindlela'yokuthengisailungelo loni.'

IHalley's

IBhayibheli

Incwajana,

P.787

TheretorationMovement.com/Nons/chlesin03.htm

UPetr Chelčický (c. 1374 - 1460)

UPetr Chelčický wayengumholi wobuKristu nangokwezepolitiki kanye nomlobi eBohemia. Ukucabanga kwakhe kwathonywanguThomas we-Štítný, uJohn Wycliffe, uJan Hus, nesiko laseWaldsian.

Wagxeka ukusetshenziswa kwamandla ezindabeni zokholo. Ufundise ukuthi umKristu kufanele alwele ukulunga kwenkululeko yakheyokuzikhethela, ukuthi akumelwe aphoqebele abanye ukuba babe

bahle, nokuthi ubuhle kufanele bube nokuzithandela. Wayekhohlelwa ukuthi umKristu kufanele athande uNkulunkulu nokhekhe bomuntu, nokuthi le yindlelayokuguqula abantu

kunokuphoqelelwa. Wagcina ukuthi noma yiluphi uhlobo lokuphoqelelwa lubi, nokuthi amaKristu akufanele ahlanganyeleezimpini zamandla ezezipolitiki.

Izimfundiso zikaChelčický zazihlanganisa imibono eye yamukelwa ama-moravians, ama-Anabaptists, amaQuaker, kanye AmaBaptist. Wayengumbhaliwokuqala we-pacifist yeRenaissance, ukubikezela i-Erasmus noMenno

Simon cishe iminyaka eyikhulu.

en.wikipedia.org/wiki/anabaptist

I-Erasmus (1466 - 1536)

U-Erasmus wayengu "Dutch [Humerican] isazi nomfundi ogqamile ngokungajwayelekile. Uhlele uchungechunge wezifundo obaba besonto abaye benza umlando wokuqalawokusuka e

Iphethini yeTestamente eNtsha. Ubuye wahlelela i-testament yokuqalaephrintiweephrintiwe futhi yaveza ukungafaneleki kwe-Vulgate yesiLatinieyayisetshenzisiwenjengombhalowemiBhalo kumaKatolika

Amasonto kusukela ngesikhathisaseJerome. Yize u-Erasmus asebenzisa ukugconwa kakhulu ekugxekeni kwakhe ESonto lamaKatolika akazange aqalengohlelo olunamandla lweNguquko. Wenza,

Kodwa-ke, nikeza okuningi kwezinto ezisetshenziswa abanye abantu. Kuthiwa u-Erasmus wabeka iqanda elithi uLuther abunjiwe. "

Okuphakade

UMachiavelli (1469 - 1527)

"IHumanism Okwedlulele ngumsebenzi kaMachiavelli onesihloko esithi The Prince. Kule ncwadi athi:

- a. Isikhulu esiphumelelayo kufanele sibeke eceleni konke ukucatshangelwa kwenkolo nokuziphatha.
- b. Kungaba okufanele ukuthi abonakale enkolweni futhi ngasikhathisinye aqashe inkohliso.
- c. Kungenzeka ukuthi unonya laphokunesidingo.
- d. Kuzoba nezindinganiso ezimbili zokuziphatha - enye yenkosana nenye isizwe.

- e. Isikhulu kufanele singethembi izixuku zazo azibongi, ezingabongi, ezinkohliseka nezihahayo.
- f. Ngokuvumelananalokhu, isikhulu akufanele sizicabangele ukuthi uzogcina izithembiso ayezenzile kubantu.
- g. Ukugcizelele ukuthi uMbuso ubunamandla amakhulu futhi kufanele wenziwe futhiwagcinweuqine.

Kulokhuwabeka umgomowobululawoti. ... Mussolini wabhala i-dissertation yakhe

udokotela 'emibonweniyezempi kaMachiavelli'. "

Le khasi

Umbuso Waphakade, F. Mattox, k. 236

Ubuntu kanye / noma abasolwa abantu

Izimpende zabantu abanesibindi zazingamakhulueminyakangaphambi kweRenaissance.

I-Greek Humanism

Ama-BCE wekhulu lesithupha BCE Panthers (umuntu okholelwa konkulunkulu abaningi)

ama-miletus ama-miletus kanye nama-xenophanes aseKolophonialungisa indlelayokuthi abantu baseGreek bahlala kamuva bacabanga ngayo. Amathala abizwa ngokudala iMaxim "Yazi".

Ama-xenophanes wenqabaukuqaphela onkulunkulu besikhathi sakhe futhiwagodlaongcwele ngenxa yomgomowobumbano endaweniyonke. ... Lawa ma-Ionia Greeks ayengabacabangi

bokuqala ukubona ukuthi imvelo iyatholakala ukuze ifundwe ngokwahlukana nanoma yiziphi

izindawo ezengeziwe zokusolwa. ... Ngekhulu lesithathu BCE, u-Epicurus waziwa ngokuhlenganiswa kwakhe kwenkinga yobubi, ukuntuleka kokukholelwa kokuphila kwangemva kokuphila, kwathi

lapho esondela ekuzuzeni i-Eudaimonia (isiGreki esisho injabulo).

Ubuntu basendulo base-Asia

Ifilosofi egxile ebuntwini eyenqabile isimo esingaphezu kwemvelo nesingazekingesimo sokungaphezu kwemvelo ingatholakala ku:

- a.) 1000 BCE ohlelweni lweLokayata lwefilosofiyaseNdiya (ukungabaza kwefilosofi kanye nokunganakwakwenkolo)
- b.) Ikhulu le-6 BCE eTaoism (uhlelolokuziphatha okuhlekisayo ku-Confucianists)
- c.) Futhi ngekhulu lesi-6 BCE, uGautama Buddha, ngoba akekho umphefumulo noma yini

I-Soul empeleni ingahlalangempela, umbonowokuthi umphefumulo uyakuhlala isikhathi saphakade,

Ukuphikelela, akuguquki, yebo kuhlala phakade: akuyona le mfundiso eyisiwula futhi

ngokuphelele? [18]

Dante (C.1265 - 1321)

Dante alighieri imbongiyase-Italy yeNkathi Ephakathi. Wabhala amahlayaaphezulu,

ekuqaleni abizwa ngokuthi ama-commedia ngumlobi futhi kamuva waqamba igama elithi Divina ngeBoccaccio, [iRenaissance Humanist (1313-1375)] Ngokuvamile kubhekwa

njengomsebenzi wezincwadi wase-Italian. [Imvamisa imisebenzi yemibhalo yabhalwa ngesiLatini sasendulo kunokuba i-Italian.]

Amahlayaaphezulu achaza uhambo lukaDante ngokusebenzisaisihogo (i-inferno), i-purgatory (Purgatorio), neParadesi (Paradiso), aqondiswakuqalayimbongi yamaRoma. Igama elithi "amahlaya," ngomqondowakudala, libhekisela emisebenzini ekhombisa inkolelo emhlabathini omhlaba, lapho imicimbi ithonyweyindlela yokuziqhenya ephelele iqala ukudideka kokuziphatha okuhle nokuphela kombono kaNkulunkulu.

(Wikipedia.org/wiki/dante_alighieri) [Ngokusobala lokhu bekuyinkolelo ekhonayezimfundiso zamaKatolika zosuku.]

Ukuvuselelwa kwesintu,

Cishe ngo-1806 ubunyoni basetshenziselwa ukuchaza ikharikhulamuyasendulo enikelwe isijalimane izikole. I-Renaissance Humanism echuma e-Italy izame ukuvuselela isiGrikhi sasendulo futhi

Ukufunda kwesiLatini. Engxenyeni yokugcinayango-18 nesekuqaleni kwekhulu leminyaka eyi-19 izimpandeeziningi zotshani

"I-Philanthropic" kanye nemiphakathienenhlonipheyodalwa. Banikezelwe ekuthuthukiseni komuntu

Futhi ubuhle bomuntu obusekelwe esandleni somuntu kuphelaongowokuzimela ezikhungweni zenkolo zenkolo.

Ngekulu le-19, iSonto lamaKatholika labonwa njengamandla ezezipolitiki athola ithonya elinamandla.

(Wikipedia.org/wiki/roman_cathopism_in_vermany)

Cishe ngasikhathisinye, "humanism" njengefilosofiegxile esintwini (ngokungafani

Engolweni enikelwe izikhungo) kwakusetshenziswa ejalimaneyilokho okuthiwayi-Hegegelianseyaziwayo, i-arnold

URuphe noKarl Marx, ababegxeka ukuhileleka okusondele kwebandla kuhulumeni ocindezelayo wasejalimane - uPrussia uhulumeni.

I-Renaissance Humanism yayingukuhambakwengqondo eYurophu yeNkathi Ephakathiephakathi nendawo kanye nesikhathi sanamuhla sokuqala ukusukela eminyakeniyobumnyamangokutadisha ngokucophelelanokulingisa kwababhali abaphambili. KwaPetrarch neBoccaccio, inkosi enkulu

kakhulu kwakunguCicero. Injongoyabobekuwukuncenga abanye ukuba baphileimpilo enhle. Njengoba uPetrarch akubeka khona, 'Kungcono ukwenza okuhle kunokwazi iqiniso.' Ngakho-ke i-Rhetoric yaholela futhiyamukele ifilosofi.

Ukuqeqeshwa okuyisisekelo kwe-humanist kwakufanele kukhulume kahle futhi kubhale (imvamisa, ngesimo sencwadi). Ekuqaleni bekuyifilosofihhayi e-anti-Christian noma ngisho ne-anti-arrical.

Kepha kwathathwa ngandlela thile enobutha esontweni, noma ekuhlelekeni komphakathi okulondolozayo. UMamaniti wagxeka lokho ababekubheka njengesilatinisamanyuvesi.

Ukutadisha okusondelene kwe-Humeristsyemibhalo ebhalwe ngesiLatini kungekudala kwabenza bakwazi ukubona umehluko emlandweni ezitayelweni zokubhala ezihlukile. Ngokufanekisa nalokho abakubona njengokuwohloka kwesiLatini, basebenzise

umgomowamafonti wesikhangiso (emuva emithonjeniyonkeyezindaba ezibanzi [ukubhalwa kobaba besonto. AmaVangeli, phambiliniangatholakali eLatin West.

Ngemuva kuka-1517, laphoukusungulwa okusha kokuphrinta kwenza le mibhalo

itholakala kabanzi, i-Erasmus yesiDashi, eyayifundela izifundo ze-venetian of Alduti, ukhlanganisa izinguqulo nezilimi zayo zesiLatin ngenhloso yokulungisa amaphutha nokungafani Ekugcineni. U-Erasmus, kanye ne-Humanist yaseFrance uJacques

Lefebvre d'Étapes, waqala ukukhipha izinguqulo ezintsha, wabeka isisekelo

seNguquko YamaProthestanti. Kusukela manje kunnaissance kunism, ikakhulukazi eJamane North, kwakhathazeka ngenkolo, kuyilapho isizwe sase-Italy nesiFulentshi

bagxile kakhulu ekufundeni nasekuPhilalologyokukhulunywa ngazo ezilalelini ezincanyana ze

Ochwepheshe,ngokugwema izihloko ezingakhubekisa ababusi abahlekisayo noma

ezingabonakalanjengokulimala kowhikOipei.a.org/wiki/humanism

Imiphumelayokunyakaza kwabantu baseRenaissance

Isimiso sefontiza se-Ad (babuyelaemthonjeni) futhi babenezicelo eziningi. Abakwa-Humerists

babevame ukuphikisananezepolisosofizenhlangano eyandulelayoyokuhlaziya, "okomqondo"

wamanyuvesi ase-Italiya, eParis, oXOFFOFT nakwezinye izindawo. Indlelaye-Sc.ASturics 'yathuthuka ekuhlanganyelenikwayo nefilosofi yamaGrikhi asendulo nama-Arabhu amade aphakathi nendawo emzameni wokubonisa umcabango ka-Aristotle onobuKatomu. Kepha bebengazebazibandakanye nemibhalo yamasiko, yomlando kanye neminye yamasikoye-antiquity.

Wikipedia.org/wiki/renaissance_humanism

Ukutholwa kabusha kwemibhalo yesandlayasendulo kwaleta ulwazi olujulile futhi olunembile lwezikole zasendulo zefilosofi ezinjenge-Epicureanism, kanye

ne-neoplatonism, obaba bayo basemasontweni,njengayokuqalaukucubungula

njengokuphila kwempilo yobuKristu. . Ku-Philosofi Renaissance Humartists bavame

ukugxila ukunakwa okwengeziweezingxoxweni zikaPlato futhi ngaphansi kwemibhalo yase-Aristotelian.

Wikipedia.org/wiki/renaissance_humanism

Ukwaneliseka okungcono nemibhalo yobuchwepheshe yamaGrikhi neyaseRoma

kubuye kwathonya ukuthuthukiswa kwesayensiyaseYurophulapho ama-platonism

khona (umbonowamafomu noma injongo) ephikisana nenkazimulo yomhlaba wonke.

Kodwa-ke, maphakathi no-16 kuyangasekupheleni kwekhulu le-16, ngisho

namanyuvesi,yize asaphethwe yi-Screatism (ukulungiswakokungavumelani ngengxoxo enengqondo) ngaleyo ndlela athole isiteji sokuxabana kukaGalileo nemikhuba engaphandle ye-Screestism.

Iminyaka eyishuminesishiyagalolunye namashumi amabili

Isisho esithi "Inkolo Yobuntu" kwesinye isikhathi esibangelwangubaba osungule waseMelika, uThomas Paine, yizenjengamanjeangakashoni embhalweniwakhe osindile. UThomas Paine wazibiza ngokuthi yi-Theophilanthropist,igama

elihlanganisa isiGreek "ngoNkulunkulu", "thanda," thanda, 'ndoda "nokubonisa

izimfundiso zenkolo ezikhona, ikakhulukazi zokusindisa izimangaliso. I-Parisian Society of Theophilanthropy asebekezelweyincwadi kaPaine, i-Age of agen (1793), ukuthukuthela ngombhalo kuhlanganiswe ne-voltairean "ukuveza ubuwula be-theology yabantu abangenalo." Ku-19 thyeKhuluuLudwig Feuerbach wamaHegelian abhala ("Umuntu unguNkulunkulu omuntu" noma "uNkulunkulu akulutho [ngaphandle] umuntu kuye").

Izimpawuzangempela ze-humanist manifesto I ngo-1933, zaziveza ukuthi ziyizidlova zenkolo. Ngenxa yokwehluleka kwezinkolo zendabuko ukufeza izidingo zosuku lwabo, izimpawu zango-1933 zakusho ukuthi kuyinto enkulu yokuthola inkolo eyayingamandlaashukumisayo ukufeza izidingo zosuku.

Kusukela lapho kwabhalwa ama-manifestos amabili angeziwe ukuze athathe isikhundla sokuqala.

Esingenisweni se-Humanist Manifesto II, ababhali uPaul Kurtz no-Edwin H. Wilson (1973) baqinisekisa ukuthi ukholo nolwazi kuyadingekangombono onethemba ngekusasa. I-Manifesto II Retheries

Isigaba senkolo kanye nenkoloyendabuko inikela ngokuhlukaniswa kwabantu. UManifesto II uyabona amaqembu alandelayo ukuze abe yingxeneyefilosofi yawoyezemvelo: isayensi, yokuziphatha,

yentando yeningi, yenkolo kanye neMarxist humanism.

Ngo-1941, kwahlelwa inhlanganoyabantu baseMelika. Ngemuva kweMpi Yezwe II, ezintathu

Ama-Humanists avelele waba ngumqondisiwokuqala wezigaba ezinkulu ze-United Nations: UJulian

I-Huxley ye-UNESCO, Brock Chisholm weWorld Health Organisation, kanye noJohn Boyd-Orr

wenhlanganoyezolimo nezolimo. [49]

Ngo-2004, inhlanganoyabantu baseMelika, kanye namanye amaqembu amele ama-Agnostics,

abakholelwa ebukhoneni bukaNkulunkulu, nakwamanye amaFreetinkars, ahlanganiswe nokwakiwa kwesonto eWashington, e-State futhi kuzwelonke ngenxayamaMelika angabantu abangewona

amaMelika. Umqondisi omkhulu we-wezwer Coalition for America uSean FaimeCloth ungumshayango wesikhathi eside we-State State kusuka kuMaine.

Abantu banamuhla, njengeCorliss Lamont noma iCarl Sagan, babambe ukuthi ubuntu bufune iqiniso ngesizathu nobufakazi obuhle kakhulu futhi bavumele ukungabaza

ngesayensinangendlelayesayensi. Kodwa-ke, zibeka lezo zinqumo mayelana

nokulungilenokungalungile kufanele zisuselwe kumuntu ngamunye futhi

eziwayelekile. . Ukuzibandakanya nomuntu onjani. [9] Ngakho-ke azikho izihloko.

Ngo-1925, isazi sezibalo sesiNgisi kanye nesazi sefilosofi u-Alfred Shitehead sixwayise: "Isiprofetho sikaFrancis Bacon sesigcwalisiwe;

Abaphostoli baxwayisangesikhathi lapho abantu bebengaphenduka imfundiso ephilile futhi balandele izifiso zabo.

Kwabonakala ukuthi lokhu sekuvele kwenzeka ngezincwadi zikaJohaneziya emasontweni ase-Asia aqoshwe uNembulo.

Eminyakeni eyalandela inkathiyabaphostoli (ngemuva kwe-100 ad) imibhalo ye "Obaba beSonto" baqala ukulandela imibono yabo. Kuyoyonke le minyaka izimfundiso nemikhubayabo kwaba kubi kakhulu noma konakele ukuthi izazi zeBhayibheli zamaKatolika zenqabe eziningi zale mikhuba nezimfundiso engcupheniyokuphilanokuziphilisa.

Abanye babefuna kuphelaukuguqula eminyeyemikhuba emibi kakhulu kunokubuyelangokuphelele eBhayibhelini kuzo zonke izimfundiso nemikhuba.

Sekungamakhulu eminyaka abafundi beBhayibheli babone isidingosokubuyela eBhayibhelini ukuze baqondise iziphii zimpiloeziphilayo ezithokozisa uNkulunkulu nasekukhulekeleni nsuku zonke. UWycliffe wakhuluma ngokungahambisani nezimfundiso nezenzo zeSonto lamaKatholika ezingatholalalanga emiBhalweni. Wayefisa futhi ukuhlinzeka ngeBhayibhelingolimi lwakhe lwendabuko lwendoda ejwayelekile ukuze akwazi ukuthola ulwazi olungcono lweZwi likaNkulunkulu kunokuba athembele ekuhunyushweni kothile. Kwamlahekisela impilo yakhe.

Kungakapheli eminyaka embalwa omunye umfundi weBhayibheli uJan Hus waveza okulandelayo okwala zonke izimfundiso ezingasungulwangebhayibheli. Wasinda kuphela eminyakeni embalwa ebhekwe njengenkolhiso yiSonto lamaKatolika, axoshwa, elahlwa uMkhandlu weConstance futhi ashiswe esigxotsheni ngo-1415.

Lamadoda nabanye bashushiswa ngoba banesibindi sokubeka ukholo lwabo eBhayibhelini kunomfundiso nemikhuba yomuntu. Kodwa ukushushiswa kwakungeyona into entsha eyaqalanga maJuda, inyuswe umRoma Amakhosi futhi waqhubeka neSonto lamaRoma Katolika, owabulala izinkulungwane zokuba ngumnikazi noma ukufundwa nje IZwi likaNkulunkulu. Ukushushiswa ngekekuphele. Ikhona namuhla ngezindlela ezahlukahlukene - ukuhleka usulu, ukulimaza umzimba, ukubhujiswa kwempahla kanye nokufa.

Kungakapheli eminyaka engamashumi amahlanu efile kusukela ekufeni kukaHust i-Guttenberg Press yenza amaBhayibheli atholakala kalula. NjengobaiBhayibhelilitholakala, abantu abaningibaqalaukungabazaimfundiso, imikhuba kanye nokutolika okuvamile ngaleso sikhathi. Ama-Ember Of The Reformat Reform futhi abuyele eBhayibhelini alala ngokubhema eminye iminyaka engamashumi amahlanu. Kepha ngo-1517 uMartin Luther wamkhanisela umlilo lapho ethumela ama-thesis angama-95 emnyango kuwowonke amaSaints Church eWittenberg. NgokusheshauZwingli nabanye balandela uLuther ekugxekeni izimfundiso zamanje, imikhuba kanye nezincazelo ezingenakukholwa. Bafuna ukuguqulwa. Kepha ukuguqulwa akuzange kubonakale kungenzeka futhi abanengi ababephikisana nesonto elisungulwayo lesonto lamaKatolika elithi balahlekelwa izimpilo zabo.

Ngokushesha abanye baphethangokuthi uma isonto labo [lamaKatolika] alikwazangaukuguqulwa, kwase kuyisikhathisokuyishiya. Lokhu kuholele ekumisweni kwemiyalo emininganayezenkolo emininganakuqungulwa ngokususelwa ekufundiseni nasezenzweni kwabesilisa abanjengoMartin Luther, uJohn Calvin noJohn Wesley ukubiza abathathu kwabavelele. Abalandeli babo bathuthuka ngokuqonda kwabo okuqondayo, bakha ngokubhala futhi bafuna bonke abalandeli babo ukuba bathobele futhi bavumelane nenkolelo yabo.

Labo abazama ukuguqula iSonto lamaKatholika bagxile ekuguquleni le nhlango. Abanye bagxile

Izimfundiso zalabo abazama ukuguqula iSonto LamaKatolika. Alikho iqembu elibona ukuthi indoda leyobekuyinkinga

Ngubani odinga ukucela ukuthi "Yini okufanele ngiyenze ukuze ngibuyele kuNkulunkulu?" Lo mbuzo ngumbuzo ofanayo obhekene Abantwana bakwa-Israyelinjalo laphobephula isivumelwano sabo noNkulunkulu futhi balandela imikhubayalabo abaseduze kwabo.

Kudingeka umuntu abuyele kuNkulunkulu, asuse zonke izindlela zakwamanye amazwe futhi abuyele ezimfundiseni zikaNkulunkulu ezisebenzisa kuphela iBhayibheli.

UZimu bekavele bewusungule isonto lakhe futhi bebeka bonke kukho ababeka ukholo lwabo, athembele futhi alalele phakathi UJesu, uKristu, iNdodanayakhe ethandekayo.

Ezinye Izimfundiso Ezimpikiswano Zobaba "BaseSonto"

1. Ubumbano phakathi kwamakholwa kungenzeka kuphela kusuka ku-One Dibrinal Authority - Imikhandlu ye-Episcopal - uhlelo lwepapa.
2. I- "Church" esebenza ngombhishobhi waseRoma inegunyaphezu kwawowonke amaKristu - Hierarchy Church kusunguliwe
3. Akukho okufanele kwenziwe ngaphandle kokuvunywa kombhishobhi.

4. Ukugubha kwezinsuku ezikhethekile njenge-Ista.
5. Ubupristinjengekilasi elikhethekile labalamuli egameni lombhishobhi - buthatha isikhundla uKristu.
6. Ukuthuthukiswa kwesakramenti - ezinye zezimfundiso zikaKristu zibaluleke kakhulu kunabanye.
7. Wadala i-mono-episcopate lapho aqokwa khona ababhishobhi kusuka ecaleni elingashintshiwe kusuka kubaphostoli kuyakwamanje UMBHODI, uPapa, owayethathe isihloko esinikezwe amakhosi, ePontificis Maximus.
8. Izinguquko ekuzijwayezeleni kanye nohlobo lokubhathizwa:
 - a. Izinganeezibhathizwangumzalizivumayo ngazo
 - b. Ukufaka esikhundleni sokuthulula ukucwiliswa
 - c. Ukudinga amagama athile okubhathizwa ukuthi aphumelele.
9. Ubize umkhandlu we-episcopal ukusungula imfundiso eyodwa eyamukelekayo.
10. Kuhlangukanye nesiko lamaGrikhi wefilosofi nemfundiso yobuKristu

11. Abantu yimiphefumulo yaphezulu ebanjiswa ezweni elibonakalayo elenziwe uNkulunkulu ongaphelele.
12. Ukwemukelwa kolwazi lomuntu siquoluqondile oludlula iVangeli. [Montanism]
13. Umphefumulo udlula ezigabeniezilandelanayongaphambi kokuboshwa njengomuntu nangemva kokufa ekugcineni UNkulunkulu.
14. Imithetho esunguliwe yokunquma izimfundiso ezisebhayibhelini:
Okungavunyelwe emBhalweni kungavunyelwe

Kulwa na-

Okwakungavunyelwe yimibhalo kuvunyelwe

15. Umthetho osunguliwe wokholo lapho izimfundiso ezigunyaziwe zinikeze eSontweni LamaKatolika kanye nemiBhalo phatha isisindo esilinganayo.
16. UCalvin waguqula ezinye zezinkolelo zika-Augustine zemfundisoyakhe
 - a. Ubukhosi bukaNkulunkulu
 - b. Ukuwohloka okuphelele kwesintu
 - c. Ukhetho olungenamibandela
 - d. Ukubuyisana Okukhawulelwe
 - e. Umusa ongavikelekile
 - f. Ukuphikelela kosanta

Izimfundiso Nezenzo zithathwa ngokuthi zihlukumeza izazi zamaKatolika

1. Wycliffe

- a. Isonto liphethwe iningilempahla eNgilandi
- b. Abefundisi babengekho lutho ngaphandle kwabanini bomhlaba abaziphatha kabi
- c. Ukucatshangelwa kwegunya likapapa. UPapawayengeyena inhlokoyebandla, uKristu unjalo.
- d. Ukungezelela kwama-oda amaningi abaholi njengokudalakuphela kwabadala namadikoni esontweni leBhayibheli
- e. Imfundisoye-Transsubstation
- f. Mass ezizimele
- g. Ukulwa okwedlulele
- h. Iphothiga
- i. Ukuthengiswa kwamahhovisi esonto
- j. Ngumpristikuphela ongena futhi afunde iBhayibheli
- k. Indoda ejwayelekile ayinawo noma ifunde ibhayibheli

2. Nyakanye

- a. Ukuthengiswa kwezinto ezingafakwanga [kuthengiswa kwesokudla esonweni noma ukhokhele ilungelo loni]
- b. Iphothiga
- c. Imfundisoye-Transsubstation
- d. Ukukhulekelwa Kwabangcwele
- e. Amawsladombo
- f. UPapa noma iSonto alizangelingeneleigunya lokugcina lomKristu

3. Zwingli

- a. Ukubandakanyeka kwesonto kuhulumeni

b. Ukuzila ngesikhathi seLent

c. Ukusetshenziswa Kwezithombe (Izithonjana) NgaphakathiIzigaba Zokukhulekelwa

d. Inkohliso ngaphakathi kwesakhiwo sesonto se-hierarchical

e. Ukuvinjwa komshado Kubefundisi

Ezinye izimfundiso nemikhubayabaguquli

1. Wycliffe

1. UKristu uyiNhlokoyeBandla

2. Abaholi besonto kumele babe abesilisa bokuziphatha - hhayi isikhundla sokuthenga

3. Ibhayibheliligunyakuphela umuntu - hhayi iSonto lamaKatolika

4. Ama-oda amabili kuphela abaholi besonto - abadala namadikoni

2. Nyakanye

1. I-Bhayibheli yedwaibandakanyaigunya lokugcina lomKristu



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Inkambo 1 - Umyalezo KaNkulunkulu

Konke kwenzeka kanjani lapha?

Indoda eyayinguNkulunkulu
Kristu - izinganekwane

eziyimfihlakalo zikaNkulunkulu
ngoNkulunkulu

Ukusuka empilwenikuya ekufeni - indoda efayo

Imiyalezo yokuhlengwa
ehleliwe yamaVangeli

Course 2 - Ukulalela uKrestu

Isikhathi ngaphambi

kwesikhathi sikaKristu Kristu

emhlabeni isikhathi
ngemuva kokuphela
kukaKristu isikhathi
emhlabeni isikhathi
sokunquma

Kusukela ekufeni ngesiphambanokuya empilweni

Izinganekwane Ngokuthethenjwa
Kwentetheliswa Kubhaphathizwe
KuKristu

Course 3 -Impilo entsha kuKristu

Umbuso Ongenziwa Ngezandla

Inkambo 4 - Ukukhula KuKristu

Ujesu weNazareth
Life of Khristu

ebumbene kuKristu
anezinkondla

ezibuhlungu

Umzimba, umphefumulo, umoya - hamba lapho ufa?

Umshado kanye nesehlukaniso

Indalo kaNkulunkulu yeSabatha
ngaphambi kokuba uGenesis
Deon Heberu

Inkambo 5 - Ukuvuthwa KuKristu

Izifundo ezivela

kwinquboyokwakhiwa
kwakaNkulunkulu

yokwakhiwa kakhulu

Inkambo 6 - Ukuba Isazi seBhayibheli



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<p>Izinceku ezimisweni zokuqala zoMbuso zabafelokazi kanye nabanyeabadinga ubisi</p> <p>olungokomoyaoluphilayo</p> <p>oluphilayooluphilayo</p> <p>olukhululiwe insumansumane</p> <p>ekhululiwe yoMyalezo Wosizi ovela kuMoyanangeqiniso</p>	<p>Izithunzi, izinhlobo neziprofetho Umoyaongcwele</p> <p>UDaniel</p> <p>Isambulo SikaJesu Kristu Ukuthula KwemiBhalo</p> <p>Izimfundiso Nezenzo ezivela ku-AD 100 kuye ku-AD 1500 Ukuguqula noma ukubuyisela</p> <p>Ukuhlanganisa nokuhumusha iBhayibheli</p> <p>Imikhubayesonto yanamuhla - umBhalo noma isiko?</p>
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Uhlu lozalo lukaJesu - ishadi

Izifundo zezazi zeBhayibheli
Kuchazwe Ibhayibheli

Izinhlobo zeBhayibheli
ezifingqiwe

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