

Ukwamba

na-

Ukuhumush

a le khasi

IBhayibh
eli

URandolph Dunn

Ukuqalisa

UNkulunkulu waziveza esintwini ngamadodaaphefumulelwe umsebenziwomoya ongcwele esebenzisa ababhali abangamashumi amane emakhulu eminyaka acishe abe ngamashumi amane. Ekuqaleniwakhuluma ngqo kubaholi nasezinhlokweni zemindeni njengasezimweni zika-Adamu, u-Enoke, uNowa, uJobe, u-Abrahama, u-Isaka, noMose. Kamuva wakhuluma nabantu abanabaprofethianjengoSamuweli, u-Isaya, noJeremiya noDaniel, kanye nabanye abaprofethi abancane abaziwayo.

I-Webster inikeza izincazelo zegama elithi Bible as

- a) ImiBhalo Engcwele YamaKristu Ebandakanya ITestamente Elidala NeTestamente Elisha
- b) ImiBhalo EngcweleYenye Inkolo Enye (njengobuJuda). (www.merriam-I-Webster.com)

"ImiBhalo Engcwele" encwadini eyodwa kukhona ukuhlanganiswa kwe

- a) Imibhalo yamaJudaephathelene nobuhlobo babo noJehova uNkulunkulu - iTestamente Elidala.
- b) Imibhalo yabaphostoli noma labo abahambisana kakhulu nabo abaphathelene nomyalezoweNdodana kaNkulunkulu, lokho akusho nakwenza ngenkathi esemhlabeni - iTestamente eNtsha.

Ibhayibheliqoqo lezincwadi eziningingababhaliabaningi esikhathini esingaba ngu-1500 iminyaka. Leli qoqo lezincwadi lihlukaniswe izigabaezimbili, iTestamente Elidala neTestamente eliSha.

400 B.C. ITestamente Elidala laqalaukahunyushwangesi-Aramu. Le nguqulo ibizwa ngokuthi ama-aramaic tirgums. Le nguqulo yasiza abantu abangamaJuda, abaqala ukukhuluma isiAramiiki kusukela esikhathini sokuthunjwa kwabo eBabiloni, ukuqonda iTestamente eliDala ngolimi oluvame ukukhuluma ngalo. Esikhathini sekhulu lokuqala sasePalestine sosuku lukaJesu, isi-Aramu sasisekuningi

ulimi olukhulunyanjalo. Isibonelo, uMaranatha: "INKosi yethu isifikile," 1 KwabaseKhorinte 16:22 kuyisibonelo segama lesi-Aramu elisetshenziswa eTestamenteni eNtsha. 4 »

Ngekhululesithathu, cishe ngo-250 B.c., izifundiswa ezingamaJuda e-Alexandria, eGibhithe, kwahumusha iTestamente Elidala ngesiGreek. Le nguqulo yaziwanjengeSeptuagint noma 'amashumi ayisikhombisa'ngobangokwesiko (le-Legend) 70 (noma 72) izazi zisebenze izinsuku ezingama-70 (noma ezingama-72) ukukhiqiza. I-Septuagint yayivame ukusetshenziswa ngababhali beTestamente eNtsha laphobecaphuna eTestamenteni Elidala. I-LXX bekungukuhunyushwa kweTestamente Elidala elalisetshenziswayiBandla Lokuqala. 5 »

Ngo-100 B.c. Le mibhalo ngesiHeberu nakwa-Aramue yahlanganisa izincwadi ezingamashumi amathathu nesishiyagalolunyeokukhulunywa ngayo ngokuthi "uMthetho kanye nabaProfethi" noma "uMthetho kanye nabaProfethi" ngama-Israyeli. Ngesikhathisikajesu nangesikhathi somphostoli, babizwa nangokuthi "imibhalo". Sibhekisa kubo njengeTestamente Elidala.

"UJosephus, isazi-mlando esingewonakamaKristu esingewonakamaJuda, kusho ukuthi ukufa kuka-Aritahishashita (424 B.c. Lokhu kukhombisa ngokusobala ukuthi uCanon wamaJuda wathatha isimo esizinzile ngesikhathi sikaEzra noNehemiya. " 6 »

Imibhalo yesandla etholakala njengamanje [ama-Extrants] eTestamente Elidala elibhalwe ngesiHeberu nesi-Aramu [esitholakalangesikhathi sokuboshwa kweBabiloni (Rd)] yile:

- a. UChester Beatty Papyri 100- 400 AD
- b. ICodex Vaticannus neCodex Sinaiticus 350 AD [Codex isiLatini Ikhodi yamagama english (Rd)]

c. Umbhalo weMasorete (MT) ngumbhalo wesiHeberu webhayibheli lamaJuda

(Tanakh). Akuchazi njekuphela izincwadi ze-canon yamaJuda, kodwa futhi nencwadi eqondile - umbhalo wezincwadi ezisebhayibhelini kobuJuda, kanye nokukhuthazeka kanye nokuqamba kwawo kokufunda kwasobala kanye nokufunda kwazo zombili izifundo. I-MT, mhlawumbe

phakathi kwamakhulu ayisikhombisaneshumi, isetshenziswa kabanzi njengesisekelo sokuhumusha iTestamente Elidala ngamaBhayibheli amaProthestanti, nasemashumini

eminyaka amuva njenamaBhayibheli amaKatolika .6a

ITestamente Elidala (Amajuda / Ama-Hebrew)

UTanakh - Igama lebhayibheli lamaJuda. Kungumqiniso we- [Torah, abaProfethi (Nevi'ilm), kanye nemibhalo (Ketuvim)]. 1

Uhaga

UTorah igama lesiHeberu elisho imfundiso noma imfundiso. Ihlonishwa njengeZwi likaNkulunkulu eliphefumulelwe. Kuthiwa ngamasiko amembulwe uMose kuye. I-Torah kwesinye isikhathi ibizwa ngokuthi yilomthetho (ebhaliwe) noma iTorah ebhaliwe. I-Torah iyingxenye yokuqalayeTanakh, ibhayibheli lesiHeberu, futhi yakhiwa izincwadi ezinhlanu. Ngalesosizathu, kubizwa nangokuthi iPentateuch, Chumash, noma "izincwadi ezinhlanu zikaMose." 2 »

Uhlobo lwe-khasilu

UTalmud (AkaShas) ungumlandowezi ngxoxo zorabi.

[Lokhu kungaba "amasiko" amaJuda asola uJesu ngokwephula umthetho? (Rd)] Izingxoxo zabo okuqondene no-a)

umthetho

wamaJuda b)
ama-Ethics

c) Umnyangowezimpahla

d) umlando

I-Talmud inezakhi ezimbili:

a) IMishnah (c. 200 CE), iqoqo lokuqala elibhaliwe
UmthethowomlomowobuJuda.

b) I-gemara (c. 500 CE), ingxoxoyeMishnah futhi yahlotshaniswa

Imibhalo yeTannaiticyayivamekungeni kwezinye izifundo futhi ichaze kabanzi eTanakh.

Imigomo uTalmud noGemara bavame ukusetshenziswa ngokushintshana. I-gemara isisekelo se

Wonke amakhodi womthethoworabi futhi acashunwe kakhulu kwezinye izincwadi zorabi. Yonke i-talmud

Futhi futhi ngokwesiko kubizwa ngokuthi yi-Shas - isifinyezo sikaShisha Sedarim, "Ama-oda ayisithupha" aseMishnah. 3 »

ITestamente eliNtsha

"ITestamente Elisha laliphelele, noma liqediwe kakhulu, cishe nge-A.D. 100. Iningi lemibhalo ekhona ekhona iminyaka engamashumi amane kuya kwamashumi amane ngaphambi kwalokhu."

NgokukaF. F. Bruce ekuqaleni kuka-367 A.D. Izincwadi ezingamashumi amabili nesikhombisa zaqashelwa njengoba zamukelwe ngabaholi abaningi besonto laseMpumalanganjengeqiniso. Kungekudala ngemuva kwalokho abaholi besonto baseNtshonalanga bazamukele. "Akubanga kuze kube c, 508 A.D. Lokho 2

Phetro, 2 no-3 John, uJude no

Isambulo safakwa enguqulweni ye-SYRIAC Bible ngaphandle kwezinye izincwadi ezingamashumi amabili nambili. "Kodwa-ke, azikho izinkulungwanezemibhalo, izicaphunozamakhophi, amanothi wemibhalo akopishwengaphandle kwamaphutha noma amanothi akopishiwe.

"Izinyathelozokuqala zokwakhiwa kwezincwadi zezincwadi zamaKristu ezigunyaziwe, ezifanele ukuma eceleni kweTestamente Lama-Canon, elaliyiBhayibheli leNkosi yethu nabaphostoli bakhe, kubukeka sengathi kuthathwe ekuqaleni kwekhulu lesibili lemibhalo yamaKristu esontweni.

"I-Corpus Paulinum, noma iqoqo imibhalo kaPawulu, yahlanganiswa cishe ngasikhathi sinye laphoiqoqo leVangeli elingama-Euangelion, ngakho-ke iqoqo lamaKhorine lahlukaniwayi-Aporselion, ngakho-ke, kwafika kumaKhorinte, njalonzalo, kwathi.

Imibhalo kaPauline. Izenzo, njengendabayokwenza lula, yahlanganiswa 'nezincwadi ezijwayelekile' (ezingozini kaPeter, uJakobe, uJohane noJudewabo ITestamente

Elilingqophanizwe; Ngokusheshanje uJerome no-Augustine balandela isibonelo sakhe entshonalanga. Izinto zazenza uKristu zabhalwa zalotshwa ngababhali abane

ezahlukene, omunyawabo, uLuka, kungenzeka ukuthi wayengoweZizwe. Ekuqaleni,

babebhekwa njengencwadieyodwa futhi bamane babizwa ngokuthi "iVangeli" nomlobi ngamunye wombhali 'njengeVangelingokusho kukaThe Mathere "noma' iVangeli

ngokusho kukaJohane. ' "Ukubhala okungokomlandokwesihlanu, izenzo zabaphostoli empelenizingukuqhubeka kweVangelilesithathu, elibhalwe ngumlobi ofanayo, uLuka, udokotela kanye nomnganewomphostoli uPawulu." 7 "Lapho uLuka neZenzo

ehlukaniswa, kwaqalwa ukuguqulwa kokukodwa noma okubili noma okubili.

naseminyakeniyokuqalayasonto emibhalweni yakhengesizwe samajuda.

Lokhu akusho ukuthi wonke amagama kunomayikuphi ukuhumusha okuthile apethe incazelo eqondileyeZwinjengobaeyakhulunywaekuqaleni noma ebhaliwe.

Izigabaeziyishumi zokwakheka kwe-NT nokuhambisa 12

UJesu ongokomlando - Amagama akhulunywayo kanye nezenzo zenziwa nguJesu uqobo lwakhe

Isikhathi sokuphila emhlabeni.

Isiko lomlomo - amasiko nezinkolelo ngoJesu athuthukiswa futhi kwadluliselwayimiphakathi yamaKristu yokuqala.

Imithombo ebhaliwe - ezinye izimangaliso kanye / noma amazwi kaJesu ahlanganisiwe futhi aqoshwa emibhalweni ebhaliweyokuqala.

Imibhalo ebhaliwe - izinhlamvu ngazinye, amaVangeli aphelele, abhalwa ngemiyalezo ethileyezimo ezithile.

Ukusabalalisa - imibhalo ethile ikopishwa futhiyabiwaneminye imiphakathi yamaKristukuyoyonke iMedithera.

Ukuqoqwa - AmaKristu athile aqalaukuqoqa izinhlamvu zikaPaul futhi aqoqa ndawonyeamaVangeli ahlukene ahluhlukenene.

ICanonization - AmaVangeli amane, amaqoqo ambalwa wezinhlamvu, neminye imibhalo embalwa yamukelwanjengemibhalo egunyaziwe.

Ukuhumusha - Imibhalo esebhayibheliniihunyushelwa kwezinye izilimi zasendulo nezesimanje: isiLatini, eSyriac, iCoptic, ne-Armenia.

Ukuhunyushwa - okushiwo yimibhalo kuphenywaemazingeni ahluhlukenene: ngokoqobo, ngokomoya, okungokomlando, kwezenhlalo, njll.

Isicelo - Imiphakathi kanye nabantu basebenzisa i-NT ngezinhloso ezisebenzayo: I-Liturgical, Moral, Diramente, kanye nezenkolo.

Imibhalo etholakalayo kubahumushi Le
mibhalo ingahlukaniswaizingxeny

ezintathu:

Ama-autographs: Imibhalo yasekuqaleni yabhalwangesandla sombhali uqobo noma umbhali ngaphansi kokugadwa kwawo.

Imibhalo yesandla: Onke amaBhayibheliakopishelwangesandla i-papyrus noma isikhumba kuze kube yilaphouGutenberg aqala ukuphrinta i-Latin Bible ngo-1456.

Izinguqulo: LaphoiBhayibhelilihunyushelwa olimini oluhlukile luvame ukuhunyushwa emibhalweni yesandlayesiHeberuneyesiGrekhi, iziqalekiso, nama-papyreses. Kodwa-ke, ezinye

Isikhathi sokuphila emhlabeni.

izinguqulozangesikhathi esedlule zazisuselwa ekuhunyushweni kwangaphambilini. Ukuhunyushwa kokuqalakwaJohn Wycliffe ngo-1380 kwalungiswa kusuka ku-Vulgate yesiLatini. 10 »

Imibhalo yayingezonakala [wonke amagama asezitobhini].

ImvamisaHonehearseeterthetTeterNetTheTheyalth
eYeyarefererferReferRotheth I-EactualDoCoFoth Its
IcctualDoCoCoth I.e., Umbhalo wethuwesandla].

ImvamisaHeebsearttheETET
ETERMSTAREERREFERREFERR
EFERFRIREFRIMEVEVARIOTC
HCU

Ekuqaleniabangingi babheka imibhalo ukuba ibe sesiGrikhisi; I.e., Iliad's Homer's Iliad. Kodwa-ke, eminyakeni ethile kamuva "izinkulungwane ze-papyri zatholakala eGibhithe zizungeze ithuba leminyaka elibonisa uhlobo lwesiGreek esibizwa ngokuthi

iTestamente elisha, okusho ukuthi iningi lesiGreki lalibhalwe ngesiGreek esisetshenziswa izimbongi zamaGreek nezingcingo." 11 »

Imibhalo yesandla, iziqalekiso, neminye imibhalo

Kube namavolumu abhalwe ngokuthi iBhayibhelilahlanganiswa kanjani futhi lahunyushwa. Abanye abaningi babhalelwe ukugxeka umzamo wokuhumusha futhi abanye bedumisa umfundaze omuhle kakhulu. Izazi eziningana zilahlekelwa izimpilo zazo noma zashushiswa ngenxayesifiso sazo sokuthola iBhayibheli olimini lwendoda evamile.

Kunemibhalo yesandla engaphezu kuka-24,000 (5,000 ngesiGreek). Cishe kwatholakala imibhalo yesandla eyikhulu yatholakalangeninyakayo-1900 enezingxenywe zeTestamente eNtsha.

Ngawo-1800s, kwatholakala eminye imibhalo yesandla, ezinye ezibaluleke kakhulu ezichazwe ngezansi. 15 »

ICodex Sinaiticus. 16 »

Lokhu kutholwe nguConstantin von Tischendorf esigodlweni sezindela saseSt.

Codex. 17 »

Lo mbhalowesandla ubekade emtatsheni wezincwadi waseVatican kusukela ngo-1481 kodwayayengakaze abekwe etholakala kwizazi kuze kube maphakathi nekhulu le-18. Onke ama-Testaments amadala futhi amasha

zifakiwe ngaphandle kwamaHeberu 9:15 kuyaekuphelenikwesambulo, kanye nokwelusa kwabefundisi Epy. Iningi labafundi libheka iCodex Vaticanus njengeneyethembeke kakhulu emabathini eTestamente elisha.

Iphethini lase-Alexandria. 18 »

Imibhalo yesandlayesihlanu yangekhulu lesihlanu equkethe cisheyonke iTestamente eNtsha futhi ibhekwa njengofakazi abathembekile kakhulu ezinhlakeni ezijwayelekile kanye nesambulo.

Ikhodi ye-codex ephraemi. 19 »

Omunye umqulu wekhulu lesihlanu oqukethe ingxenye enkulu yeTestamente eNtsha kephangokwengxenywe wasulwa futhi wabhalwa phezu kwezintshumayelo zaseSt. Ephraem. Kwavuswa kamuva

yimizamoebuhlunguye-Tischendorf.

Codex bezae. 20 »

Imibhalo yesandlayesihlanu ekhuluma namaVangeli futhi isebenza ngombhalo ohluke ngokuphelele kweminye imibhalo yesandla yaleyo nkathi.

ICodex Washingtorianus (ebizwanangokuthiamaVangeli ama-freeter). 21 »

Umbhalo WesandlaWesihlanu nawo wonke amaVangeli amane - Abekwe Esikhungweni SaseSmithsonia eWashington D.C.

"Ngaphambi kwekhulu le-15 ne-Guttenberg's Press, wonke amakhophi anoma yimuphi umsebenzi ayesenziwangesandlakanjalo ebizwa ngokuthi imibhalo yesandla. Yize kukhona umehluko othile embhalweni phakathi kokunye kwe Imibhalo yesandla, akukho umehluko omkhuluwemfundiso oyisisekelo. Singaba nokholo eBhayibhelini lanamuhla ukuze libeyiZwi likaNkulunkulu ngempela. "

ImiQulu Yasolwandle Olufile

ImiQulu yoLwandle Olufile inamadokhumenti acishe abe ngu-1000, okungenzeka ukuthi abhalwe ama-Essene ngesikhathi esivela eminyakeni engama-200 kuya ku-68 kufaka phakathi imibhalo evela e-Wadi Qumran eduzane neWadi Qumran eduzane nolwandle olusenyakatho nolwandle olufile. 22 The Dead Seas Scrolls Pre-DODE CODEX Sinaiticus neCodex Vaticanus (350 AD) kanye nesiHeberu 9th Century Manuscript, umbhalo weMasorete. 23 »

Ukuguqulwa kwamaProthestani kwabona ukwanda kwezinguqulozeBhayibheliziye

izilimi zabantu. Akekho kulo mbhalowesandla owawutholakala kubahumushi beKing James Bible.

UDick Sztanyowabhala ngonyaka we-1985 "Kunama-MSS angaphezu kuka-5,336

(IMIBRICRIRTRS) yeTestamente Elisha lamaGrikhi (eliphelele noma elithile, ikakhulukazi ingxenye)." 24 ... "Ngaphezu kwalokho kunezinguqulo ezingaphezu kuka-2 000 asendulo, njenge-Coptic, i-Armenia kanye neSyriac Peshitto, iningi lazo lisuka emakhungweni

ama-latin laltin ancishisiwe: Imibhalo yesandlayesonto engama-5,000, i-10,000 Latin,

kanye ne-9,000 Okunye - kufinyelela amakhophi wesandla angaphezu kwama-24,000

noma izingxenye zeTestamente eNtsha. Lezi ziminyakangeminyaka eyi-100 kuye

kwangama-300 emva kwabeMsunguli. 25 "Akungabazeki ukuthi kunamningi namuhla.

Njengoba imibhalo yesandla eminingi, iziqalekiso, nokubhala "obaba besonto" behluke kakhulu ngenani lababhali bokuqala?

Cabangangokulandelayo:

"Leli cala lifana nelentando ethile. Indoda enomusa ishiye ifa elikhulu lezizukulwane zalo zesizukulwane sesithathu, futhi lawo makhophi amakhophi azofakwa kuwo

wonke amakhophi. Lapho isikhathi sedizako sisondela kukho konke okuqukethwe. ukhiphe phakathi kwezindlalifa lo mbiko wokuthi awekho amakhophi amabili akhona afanayo. Lawa maphutha athinta amalungelo ezindlalifa. Ezindabeni ezibalulekile

lapho kuzobhalwa khona izethulo zawo wonke amakhophi bezokwaneliseka

ngokuphelele. Ngobakungenzeka ukuthi ikhophi lilo ligcinweyinjongoyendlalifa,

kepha kungenzeka ukuthi ibekelwe intshisekelo yendlalifa. Kodwa kungenzeka ukuthi

Kwakunjalo, bekungenjalo. Ngakho-ke, ngeTestamente eNtsha. Ukutholwa kwamaphuthakumakhophi ajabulisayo okuholela ekuphenyweni, okuyinto onayo iqiniso lokuthi lowo onamakhophi enkulu kunazo zonke onakho konke okuqokethweyimfundiso, umsebenzi kanye nelungelo. "26

Inquboyokuhumusha

Manje lokho kuqiniseka ukusebenzisa le mibhalo yesandla ekuhumusheni sekusunguliwe,

Indaba eyinkimbinkimbiyokuhumushakwezinye izilimi (izilimi) ingaqala. Abahumushi kumele banqume:

Yimaphi amagama noma amabinzana okufanele athathwe ndawonye njengenkulumo eyi-idiomatic? Yiliphiigama elifanele ngolimiolutholwayo? igama elisebenzayo noma line-past? Ingabe sekudlule, isikhathi samanje noma esizayo?

Iyiphi indlela, imibono yokuhumusha, izosetshenziswa ekuhumusheni?

ngeTestamente eNtsha, okuyi-MSS okufanele isetshenziswe, ama-MSS anamakhophi amaningikakhulu,

Umbhalo wesandlawakudala, noma ohumushi ubheka okuthembekile kunabo bonke? I-MSS ayiqondile

Amakhophi, asakazwa ngaphezulu kweminyakaeminingi, futhi angaba yizingcaphunonje

ezikukhumbuleni ngababhali bokuqala.

Imiphi imithethoyokuhumusha ezolandelwa noma okufanele kusungulwe abasha?

Kuhlelwe, kuhlaziye, kuhlukaniswe ngezigaba, futhi kuqhathaniswa

Ngaphambi kokuthi kube khona ukuhumusha kwangempela kungaqala imithetho kumele kuvunyelwene ngayo futhi kuvunyelwe amadokhumenti:

1. Imibhalo yeqembuenezitayela ezifanayo kanye nohlelo lolimi emindeniniyombhalo. 27

A. I-Byzantine noma empumalangayekhulu le-Eastern, umbhalo oyinhloko osetshenziswayiKing James Version (KJV) abahumushi.

B. I-Western - mhlawumbe ephikisana kakhulu futhi ephikisana kakhulu.

C. UKhayareya - U-Origen kungenzeka ukuthi waletswa eKhesariya

D. I-Alexandrian - ngababhali e-Alexandra, eGibhithe, futhiyasetshenziswanjengombhalo oyinhloko nge-RSV Abahumushi

1) IVaticanus noma i-B MSS (ngekhululesine)

2) ISinaiticus noma i-Alfa MSS (ngekhululesine)

E. Ikhokanya

F. ILatin Vulgate (Jerome ihunyushelwengekhulu lesihlanu - amaKatolika).

G. ISyriac noma iPeshitto (mhlawumbe i-MSS yekhululesibili).

H. Izingcaphuno ezitholakala emibhalweni enkulu ye- "Fatics yeSonto."

2. Funda imibhalo yesandla, "Ukugxekwakombhalo," ngenhloso yokukhiqiza umbhalo wokuqala

ihlanganiswe emndenini wombhalo kusetshenziswa ukufundwa okuhlukile kusuka ku-MSS amaninginjengoba kungekho mss amabili ngokufanayo. Le nqubo iholela embhalweni wesiGreek noma uhlobo. Izinhlalo zemibhalo

- A. IByzantine - ethathwe embhalweni weByzantine okukhulunywe ngawo njengombhaloomningi Abasekeli futhi basebenzise ku-KJV. Yaziswa nangokuthi yi-Textus Receptus.
- B. I-Westcott-Hort - ithathwe embhalweni we-Alexandrian osetshenziswa ku-Revised Standard (RSV), I-English Standard (ESV), kanye ne-American Standard (ASV).
- C. I-Eclectic - Isebenzisa "Ubufakazi Book Arving" futhi isetshenziswe ngokuhumusha kusukela ku-ASV 28

"Ngo-1841, kwanyatheliswa ngo-1841 Imibhalo yeTestamente Elisha yamaGrikhi: Ama-Tregelelles', ama-Tischendorf's, kanye ne-WESCOTTS kanye ne-Hort's.

Lemibhalo yathuthukiswa kakhulu kusuka ku-Textus Receptus esetshenziswe ekuhumusheni kwamagama namaGreek ahlukahlukene. " 29 »

Namuhla i-United Bible Society's UBS 4 th ed. kanye neNestle 27 th ed. Ngabe umbhalo wamaGrikhi uvame ukusetshenziselwa ukhumusha.

3. Sungula imithetho ukuthola ukuthi yiziphi izincwadi noma imibhalo okufanele ifakwe kanye / noma ukuthi yiziphi kumele ingafakwa.

- a. Ukubhala kumele kuthi yiZwi likaNkulunkulu kungabangokusobala noma ngokuphelele.
- b. Yabhalwayilabo abafakazele njengabameleli bakaNkulunkulu izinhloso zesambulo?
- c. Kuyiqiniso futhi akuphikisana nemibhalo yangempela yangempela?
- d. Ngabeyatholakala (i.e., iqoqwe, ifundwe futhi isetshenziswe) ngabantu bakaNkulunkulu (i-Israyeli kwabadala, Isonto ku-New) Masinyane ngemuva kokuqanjwa?
- e. Ngabeyabhalwangumlobi ongunya, itshe elisungulayo lesonto noma lokuzibonela emicimbini?
- f. Ingabe abantu ababekwazi ngalezi zinto ezisolwayo babe nethuba lokuzihlola? Uku
Kuyabonakala, kufanele ukuthi kwenzeke ngaphakathikwempiloyalabo abahlulela
ubuqiniso babo. 30 »

Izibonelo ezibalwe ngezansi zikhishwe emaBhayibheliniamaningikepha kukhona okuningi okuningi.

31 Lokhu kungafingqwanjenge:

- a) ibhalwe sekwephuze kakhulu
- b) engabhalwa umphostoli noma umhlobiso osondelene naye
- c) iphikisana nemibhalo eyiqinisoeyaziwayo (eyaziwayo).

I-Apocrypha yahlukaniswa nemibhalo yesandlaye-Greek Septuagint yalaphokungekho zihumusho ezingamaHeberu ezikhona. 32 »

Incwadi kaClement ngangibhalwa nge-AD 95-6 egameni lesonto laseRoma futhi ifakiwe kolunye uhlu lokuqala lwezincwadi zeBhayibheli. UClement ngingumbhalowesandlawakudala wobuKristu ongekho ku-canon. Le ncwadi manje isehlukaniswe njengengxenyeqembu

lemibhalo yesandla ebizwa ngokuthi "abaphostoli abaphostoli," iqembu lesandla elibhaliwe ngenkathi impilo yamehlo kujesu Kristu laliphila.

UDigache: Imfundiso yeNkosingabaphostoli abayishumi nambili ezizweni. Udaluacheyincwadi yokufundisangokuziphatha kanye nokuzijwayeza isonto ezaziwa ngenkonzoyaloye-Eucharist engasebenzisingolimi lomhlatshe. UDiadeache 'walahleka' amakhulu eminyaka aze aphinde atholwe ngo-1875 esigodinisaseJerusalemaseSepulcher engcweleeConstantinople.

Njenge-Clement I, i-didwache manje iyingxenyeyeqembu le

Imibhalo yesandla ebizwa ngokuthi "Obaba Abaphostoli," imibhalo endala kakhulu yeqembu elibi elibizwa ngokuthi "Obaba beSonto."

Ukuxolisa kokuqalangu Justin Martyr: UJustin Martyr ungomunyawabaxolisi abadumile abangamaKristu (abavikeli bekholo). Wazalwa cishe ngo-100 C.E. eShekemi, eSamariya.

Uphendukele ebuKristwini cishe ngo-130. Imisebenzi kaJustin manje iyingxenyeyeqembu

lemibhalo yesandla elibizwa ngokuthi "OFata beSonto." Ukuxolisa kwakhe kokuqala kufuna ukuphikisa amaKristu avela kumacala ahlukahlukene abekwenziwe ngokumelene nawo futhi athethelele inkolo yobuKristu.

IVangeli likaThomas liyisibonelo sencwadi eyavela eqenjini elalibhalwe njengebhaliwe. Kungumbhalo we-gnostic. Kuwo wonke umbhalo wesandla wamaKristu we-Gnostic

owayephakathi kwalabo abatholwe eNag Hammadi, eGibhithe ngo-1945, iVangeli likaThomas linokufana okufana kakhulu nezincwadi zezincwadi zeBhayibheli. Iqoqo lamazwi ayi-114

(Logia) kaJesu (logia) kaJesu, abaningi abafana nalaba abaseBhayibhelininabanye ababhekwayizazi ukuba ngamazwi angempela kaKristu. Kungenzeka ukuthi uThomas wabhalwa eSyria cishe ngo-140 CE (ubuKristu noma inkathi evamile).

IVangeli likaThomas likaThomas liqalangeneminyaka engaba nguJesu oneminyaka emihlanu ubudala Ondlunkulu abayishumi nambili ngaphandle kodaka. Ushaya izandla zakhe; baphila futhi bandiza. Kuhle

Indaba kodwa endabeni elandelayo, ingane uJesu iqalekisa umfana futhi imenze abune. Kamuva uJesu Uthukutheli lapho umntwana egobhoza ehlo mbe lakhe futhi umshaya efile! Leli phephandaba,

Okungaba mdala njengekhululesibili, kuyincwadi ehluke evela eVostic Gospel kaThomas.

Impilo ka-Adamu no-Eva: Indaba eningilizayoyokudala kunalokho okutholakala kuyo

UGenesise, le ncwadi ifaka phakathiizingelosiezinomoya, inyoka enqabakanini,

neminingwane eminingingokuwa kuka-Eva kusuka ngomusa ovela embusweni wakhe.

Incwadi yeJubyees: Lo mbhalo ongamaHeberu unikeza impendulo yombuzoonenkanyezi emakhulwini eminyaka - ukube u-Adamu no-Eva babe namadodana, futhi uma kungekho abanye abantu ababekhona, futhi uma kungekho abanye abantu ababekhona, futhi uma kungekho abanye abantu ababekhona, futhi uma kungekho abanye abantu ababekhona, owazala ubuntu? Lo mbhalowembula

ukuthi u-Adamu no-Eva baba nezinganeeziyisishiyagalolunye nokuthi udadewabo omncane kaKhayini u-Awan waba ngumkakhe. Umqondowokuthi ubuntu bazalwa be-insest bekuzoba khona okujwayelekile - futhi

kwangama-heretical.

Incwadi ka-Enoke: Le ncwadi ifundeka njengefilimu yesenzo sosuku sanamuhla, ukubika ngezingelosieziwile, iziqhwagazegazi, umhlaba owawusekhaya uye ebuntwini obukhulu kanye nesahlulelo saphezulu sokuba senqatshelwe indawo eningiemaBhayibheli

asentshonalanga; Kusetshenziswe amakhulu eminyakangamaKristu ase-Ethiopiya. Izingxenye ezinkulu zale ncwadi zitholwe njengengxenyeyemibhalo yasolwandle efile.

I-Prolovangelion of James: Le ncwadi inikeza iminingwaneyempilo yeNtombi Enyulu uMariya, yena

Bazali, ukuzalwa kwakhe, kanye nentshayakhe, izindaba ezingekho emaVangeli amasha

eTestamente kodwa babethandwa ngamaKristu amaningi okuqala.

IVangelilikaMariya: Lo mbhalo we-Gnostic wembula ukuthi kungenzeka ukuthi uMariya Magdalene kungenzeka ukuthi wayengu Umphostoli, mhlawumbe ngisho nomphostoliholayo, hhayi isifebe. Ngenkathieminye imibhalo eBhayibhelini Kubukeka sengathi aphika abesifazane izwi emphakathiniwamaKristu, lo mbhalo usiza ukusukuma impikiswanongeqhaza labesifazane esontweni.

IVangeli likaNikodemu: Le yindabayokuqulwa kwecala likaJesu nokubulawa kwakhe kanye nemvelaphi yakhe esihogweni. NgokwaleliVangeli, uMsindisi agomela amandla akhe phezu kukaSathane ngokukhulula nokhokho zinzalamizi njengo-Adamu, u-Isaya no-Abrahama esihogweni.

I-Apocalypse of Peter: I-Apocalypse kaPeter iphakamisa ukuthi kunendlelayokujeziswa kwabenzi bokubi futhi isho ukuthi usongo lwe-apocalypse luyindlelayokuthi uNkulunkulu wesabe impilo yokuziphatha futhi enze izono ezimbalwa.

4. Imibono yokuhumusha noma izindlela ezithathwa njengezifanele kakhulu kumele zinqunywe.

A. I-Lively Level (imizamo yokugcina ifomu lolimi, isakhiwo semisho futhi

ukuvumelana kokusetshenziswa kwamagama). I-Young's Literal Translation and Interlinear Bibles yizibonelo

B. Ukulingana okulungiselelwe ngokoqobo noma okusemthethweni - igama ngegama.

C. Ukulingana Dynamic - wacabangangomcabango. Ukulingana Dynamic kunezindlela eziningi

kanye nokuphambanisa okuhambisana nalomqondo onikela ngokugxekwa okunamandla kodwa ngokuvamile kulula ukufunda.

D. Ngokungafanele (umbonowabahumushi ngokuhleleka nge-paraphrasing njengencazelo nge-Little noma Cha ukucabangangefomu).

E. Ukuhumusha okulinganiselwe noma okusondele kakhulu kwemvelo

5. Umbhalo wesandla wombhalo kanye nohlobo lombhalo ongalusebenzisa. Yimuphi umbhalo wesandla okufanele usetshenziswe imibhalo yesandla endala etholakalayo; e.g., lawo azungeze isikhangiso esingu-350 noma amakhophi atholakalayo kakhulu kodwa wabhalwa kamuva?

6. Hlala uthembekile emazwini nasezinhlokwini zoqobo. Amagama amaningi olimini otholayo anezincazelo ezahlukahlukene njengoba kwenza ukudlulisa ulimi. Ngakho-ke, ukucabanga okuningi kufanele kunikezwe ekunqumeni igama elifanelekile ngolimi olutholwayo okufanele lusetshenziselwe ukuhambisa incazelo yangempela. Isibonelo sodwa esinguqulweni sangaphambilini nesimanjeyigama lesiGrikhi elisho ukuthini ukucwilisa, ukulebhula noma ukusethanga (bunyatha). Uma kufanele kuhunyushwenjengengcwebe, uthole noma ufafaze? Kulokhu, abahumushi bavumela izingcindezi zezepolitikingokungahambisani kodwa bakha igama elisha, babhabhadisa, ngokuhumusha igama lesiGriki. Lokhu kwavumela igama elisha ukufaka imikhubayamanje encazelweni yayo. Ngakho-ke, izingcindezinezepolitiki ukuthembeka kwereckame.

Izinkulumo ze-Idiomatic zingadala izinkinga uma zingaqondakali, isb. Umuntu kungenzeka angazi nokuthi izinkulumo ezinjalo zisetshenziswa olimini oludlulayo. Futhi, njengobakungekho zikhala noma izimpawu zokubhala emibhalweni

yesandla engajwayelekile noma yokuthuka, umucu wezincwadi ezinjengokuthi "uNkulunkulu akakho lapha" noma "uNkulunkulu manje." Umongo kufanele unqume ukuthi yikuphi okulungile.

IZwi Lobunzima Bamagama Wokuhumusha 33

IZwi lokuhunyushwa kwamagama alinakwenzeka njengezilimi ezihlukile zinemizwa ehlukile kanye nezikhathi ezithile Lokho akuphathikwezinye izilimi. Isibonelo, eyoku-1 Korinte 16: 8-9 ithi: "Kephangizohlala

Ku-Efesu kuze kube yiPhentekhosti, ngoba umnyango omkhuluwomsebenzi ophumelelayoungivulele, futhi baningiabaphikisana nami "(NIV).

Izwi leZwi: lizoqhubekakepha e-Efesu kuze kube ngePhentekhosti. Umnyango kimi wavula amahle futhi ephumelelayonabaphikisiabaningi.

Kwesinye isikhathi ukuhumusha okungokoqobongeke kube nomqondongesiNgisi ngenxa

yama-euphemisms noma izingathekiso. Izenzo 17:18 (Gwt) Ezinye izazi zefilosofi zase-Epicurean nezeStoyike zazingoxoxo naye. Abanye babuza, "Yini lesi siwula esibubwe (isithombe sembewu-imbewu, ingane noma umhlebi) izama ukusho?" Ezinye izinguqulozesimo; "Kubukeka sengathi

ukhuluma ngonkulunkulubezinye izizwe." Amafenioferers asho lezi zinto ngoba uPawulu wayekhuluma izindaba ezinhle ngoJesu futhi ethi abantu bazobuyelaekuphileni.

1 Thesalonika 4: 4 (NIV) ... ukuthi yilowo nalowo kini kufanele afunde ukulawula umzimbakhe (skeuos ktaomai en hagiampo) ngendlelaengcwele futhi

ehlonishwayo. . Isibonelo, igama lesiGriki elithi Splagchnon - amathumbu, ama-guts, uthando, isihe, isihawu.

Isibonelo ngezEnzo 1:18 zithi (NIV) "ngomvuzo awutholile ngenxa yobubi Bakhe, uJudawathenga

insimu; Laphowawela khona, umzimbakhewaqhuma uvule futhi wonke amathumbu akhe (Splagchnon) achitheke "

KwabaseFiliphi 1: 8 (KJV) ithi "ngoba uNkulunkulu ungumlandowami, mina nginde kangakanani emva kwakho emibukweni (splagchnon) kajesu Kristu."

Izazi zeBhayibheli zivame ukuncika ekuhumusheni zisebenzisa umbono ongokoqobo

wokuhumusha, uhlobo lombhalo we-eclectic, kanye nomndeni wombhalo wase-Alexandrian. Kodwa-ke, i-NKJV yasebenzisa umndeni weByzantine, uhlobo lwe-Byzantine kanye nombono ongokoqoboogququliwe, i-ASV yasebenzisa umndeniwangempela wase-Alexandria noma

waseNtshonalanga kanye ne-NIVE I-Tork eguqukile, uhlobo lwe-Westcott-hort kanye ne-Dynamic theory theory enamandla. Ithiyori yokuhumushaeguququqayoye-Dynamic ukuhumusha

ingaphansi futhi ithambekele ekuvuseleleni, ngaleyo ndlela ibhekwe njengethembekile.

Ukuhunyushwa Kwasekuqaleni

Abahumushi bokuqalabaqalangemibhalo yesandlaemalwa, izingcezwana kanye nemibhalo yabantu abathi "abaphostoli abaphostoli" nasekuqaleni "Obaba beSonto" njengoba babevame ukucaphuna

emibhalweni yabaphostoli. Eminyakeni ethile kamuva ukutholwa kwemibhalo eminingi eyengeziwe

kuholele embhalweni omushawamaGreek othuthukile owayevame ukucacisa izindima noma amagama aphithizelayongenakathi ekhulisa ukungabazaabanye.

Ukukhunyushwa kusenesikhathi kweTestamente eNtsha kunganikeza ukuqonda okubalulekile emibhalweni yesandlayesiGreek esezingenieliphansi laphoyahunyushwa khona. 13 »

180 A.D. Ukukhunyushwa kusenesikhathi kweTestamente eNtsha kusuka esiGrekini kuya olimini lwesiLatin, eSyriac, kanye nezinguqulo zamaphoyisakwaqala.

195 A.D. Igama lokukhunyushwa kokuqala kweTestamente Endala nentsha esiLatini sabizwa ngokuthi isiLatini sasidala. Zombili lezi zivivinyo zikhunyushelwe esiGrekini futhi anamakhophi akhona namuhla. Izingxenye

OkwesiLatin esidala kwatholakala ngezincaphunongubaba weSonto uTertullian, owayehlala cishe ngo-160-220 A.D. ENyakatho Afrika futhiwabhala izithunywa zemfundiso yenkolo.

I-300 A.D. I-Syriac endalayayinguhunyushwa weTestamente eliSha kusuka esiGrekini liyeeSyriac [Isifo sase-Armenia kungenzeka ukuthi ama-Asiriya Maronite naseChaldean (Rd)].

300 A.D. Izinguqulo ezingamaCoptic: ICoptic yakhulunywangezilimi ezine eGibhithe. Ibhayibheli lahunyushelwa kuleso nalezi zilimi ezine.

380 A.D. IsiLatini esidala esibuye sabizwa ngokuthi i-Italia sathathwa njengengathembekile. "Bekhona ngalesi sikhathi ukuphindisela kokuhumusha okuhlukile komunye nomunye, futhi akubanga khona owayephethe igunya lokuhunyushwa okukhona laphokunesidingosokuhunyushwa kwalo. 14 "Izazi eziningi zikholelwa ukuthiyonke iTestamente eNtshayasungulwangesiGreek. Amasiko asembhalweni asemqoka abizwa nge-Western Umbhalo, okubaluleke kakhulu kuhlobo lwe-Syriac (okubaluleke kakhulu kuhlobo lwe-Peshitta kanye ne-Diatesyaron Govumo Harmomor). nesiLatin (zombili i-vetus latina ne-vulgate).

"Izazi ezimbalwa zikholelwa kuma-aramaic primicy - ukuthi izingxenye zeTestamente Elisha LamaGrikhi empeleniziyinguqulo yoqobo lwase-Mathewu, ikakhulukazi, inombolo encane yamukela iSyriac Peshitta njengoba i-Syriac Peshitta njengoba i-Syriac Peshitta njengoba kuthatha indlela ebucayi kakhulu yokwakha umbhalo wokuqala." "Ngekhulu le-4, isiLatini saqalaukubuyisela isiGreek njengolimi olujwayelekile. Izinguqulo eziningana zaseLatin, zivame ukunganakuluthu, zavuthwa. Isonto lidinga ukuhumusha okusemthethweni.

I-Latin Vulgate

"UPopa Damasus wabela lo msebenzi kuJerome, umelulekiwakhe wezenkolo futhi mhlawumbe okufundwe kakhulu indodayesikhathi. Ukuhunyushwa kukajerome, okubizwa ngokuthi i-Latin Vulgate (okusho ukuthi inhlamba noma evamile) kwabayiBhayibheli leNkathi Ephakathi. "

UJerome wayengumfundi kanye nomthandi omkhulu wesazi sefilosofi - isazi sezenkolo u-Orisen, noma sinethonya kakhulu entshonalanga, azangelwayibo bonke njenge-Orthodox.

I-Old Latin Version, noma i-Itala, eyijerome kwakuzobukeza, yabuyela emuva ekhulwini lesibili, kungakadluli ku-157 a.D. Iningilamakhophi alo asahlanganiswa maqondana nombhalowendabuko we-TheWest. Kephaabaningi baye babhekana nenkohliso futhi babefana nemibhalo yesandlayesiGreek yesiko elibizwa ngokuthi yi-Eusebio-Origen Cruntutions, ethonywe ngokwengxenye yokuvuselela i-a.d yakhe yenkoloyandeyangenisa i-Italic noma i-Itala yakhe, futhi yayihlanganisa izincwadi ezimbalwa ze-apocryphal. Futhi, yizeayehlolwangokwengxenye abambalwa abaqinile

Izazi entshonalanga zimveze nemibhalo engonakeleyesandlayesiGreek ayinikeza yona

Kuzekupheleni,umphumelawabayize kunjalo ukuthi ngokuhamba kwesikhathi "i-Origenismyagcwala iSonto lamaKatolika ngoJerome, uYise wobuKristu baseLatin."

IVulgate yesiLatinyabayibhayibheli leSonto laseNtshonalanga kuze kube yilaphoizinguquko zamaProthestani Ama-1500's. Iyaqhubeka nokubayinguquloegunyaziweyeSonto lamaRoma Katolika kuze kube namuhla.

Lapho amakhulu eminyaka edlula isiLatini ngaba ulimi lwabafundile kodwa hhayi ulimi olukhulunyangabantu abaningi. IBhayibheli lalizofundwa ngesiLatini kodwa

inqwabaayikwazangaukuyiqonda. "Uhlelo lokuqalaoluphrintiwe lweTestamente

Elisha ngesiGreek kwavela ngo-1516 kusuka ku-Froben Press ngesisekelo semibhalo yesandlayakamuva yesiGreekeyakamuva, yonke imibhalo yesandlayakamuva

yakamuva, yabhekwanjengengaphansi kwezeshumi (Rd)] Uqedengokuhumusha ezingxenyenizeVulgate ezazingenazo umbhalo wesiGreek. Ukhiqize uhlelo olusha lombhalo kamuva.

Umbhalo wamukelwa

"Uhlobo lokuqala olunezinto ezibucayi (ukufundwa okuhlukile emibhalweni yesandla) kwakhiqizwayiphrinta uRobert Estientne waseParis ngo-1550. Uhlobo lombhalo

olwaziwa ngokuthi yi-Elzevier Receptus ka-1633, okuwuphikisile umbhalo 'nunb ab omnibus receptum' ('manje setholwe BONKE')

"Ukutholwa kwemibhalo yesandla endala, njengeCodex Sinaiticus kanye neCodex Vaticanus, i-LARL Lachmann Ukubukeza imibhalo yayoyalo mbhalo. izingcezwana ze-papyrus zokuqokwakwamanye amashumi avela emashumini ambalwa eminyaka yokwakheka kwemibhalo yeTestamente eNtsha. Kungenzeka ukuthi abanye

bathembeke, ngokwesigameko bangethembeki, ngokwengxenye 'bakhetha umbhalo' ofanayo ' Ezinye izinguqulozokuqalazebhayibheli zazise-Armenia, eGeorgia

naseTopic, eSlavic naseGopic. "Ngekhulu le-14 nele-15, iSonto lamaRoma Katolika lalinqabela ukushicilelwa kwalo njengoMbuso waseBrithani.

Ukuhumusha olimini lwendoda ejwayelekile

Inguqulo yokuqalayeBhayibheli yaseYurophuyayingenaesiNgisini ngo-1382.

1382 A.D. - Wycliffe

Ukuhunyushwa kokuqalakwaNgisikweBhayibheli kwenziwa kusukela eLatin Vulgate nguJohn

Wycliffe nabalandeli bakhe. Wathumela abashumayeliabajikelezi, amaLollards, kulo lonke elaseNgilandi okuyinto waphfumulela ukuvukela ngokomoya. "Umsebenzi ka-34 uWycliffe wayeneminyaka engama-200 noma ngaphansingaphambi kwalowo

ULuther noma uTyndale. Yonke imisebenzi kaWycliffe yagxekwa eMkhandlwini weFlorence ngo-1415.

1408 Council of Oxford

Lo mkhandlu wenqabelaizinguqulozebhayibheli ezinhlakeni zomoya ngaphandle kwamukelwa ngegunya lesonto.

1454-1456 - Guttenburg

Ukutholakala kwebhayibheli kwandiswa ngokumangazayongokusungulwa kwe-gutterburg komshiniwukuphrinta.

1525 - Ibhayibheli likaTyndale

Ukuhunyushwa kwesiNgisi kukaTyndale kweNew Testament kwenziwa ngombhalo ka-Erasmus

wesiGreki futhi kuqhathaniswaneVulgate. Ngo-1536, uTyndale wabulawa.

1534 - Ibhayibheli likaLuther

Ngalesi sikhathi, uLuther wayehumushe lonke iBhayibheli kwisijalimane (waqedakuqala iTestamente LaseNew). Inguqulo yashicilelwa ngo-1541 eWittenberg. Ekuhumusheni iTestamente Elidala, uLuther akazangeakhiphe i-Apocrypha evela eCanon. Ubuyewabela inani elikhudlwana ezincwadini ezithile

zeTestamente Elisha kunakwabanye, uma ucabangangoJakobe, uJude, amaHeberu, nesambulo ukuba ngaphansi.

1535 I-Miles Coverdale

UCoverdale, umbhishobhi wokuqalawamaProthestani wase-Exeter, wanyathelisa ukuhunyushwa

kwakhe kweBhayibheli kwesiNgisi, okwakuhunyushelwa kusuka esiLatin naseJalimane.

1539 Ibhayibheli Elikhulu

Waziwa nangokuthi yiCromell's Bible, kwakuyiBhayibhelilokuqala lesiNgisi elizogunyazwa

ukusetshenziswa komphakathi emasontweni. Yabuyekezwa ngo-1561 futhi yabe yaziwangokuthi yiBishop Bible.

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1557 Geneva Bible

UkuphelakwenguquloyeTestamente eNtsha ezoshicilelwa ngesikhathi sokubusa kukaMariya uTudor, kungenzeka ukuthi iBhayibheliuShakespeare lifundwe, futhi laqhubekaliyiBhayibheli lomndeni

eNgilandi kuze kubeyimpi yombango (1642). Umbhalo wahlukaniswa ngamavesiokokuqala ngqa kunomayiliphi iBhayibheli lesiNgisi.

1610 Bible Catholic

Kushicilelwe ukhunyushwa kwamaNgisi kwamaNgisi eTestamente Elidala. Phambilini, iTestamente eNtsha lalihunyushelwe eRheims, futhi abanye bathi iKing James isikweleta kulo.

1611 King James (i-Authorized Version)

Ukhunyushwa kweBhayibheli okudume kakhulu kwesiNgisikwasungulwayiKing James futhi kwahlanganisa ne-Apocrypha njengesithasiselo. "UJames wanikeza imiyaloyabahumushi ehlose ukuqinisekisa ukuthi le nguqulo entsha izohambisana ne-ecclesiology futhi ikhombise isakhiwo se-episcopal sabafundisi esimisiwe [ku-P.

436]. " 34A SekuvunyelweIKing James Yaziswa ngokuthi yiBible Egunyaziwe.

I-1885 Revised Version

I-1901 American Standard Version

Ngo-1946 ukubuyekwezwa okujwayelekileokujwayelekile

Le nguquloingukubhalwa kabusha kwezinguqulozangaphambilizisiNgisi, zifaka ama-idioms wanamuhla ngolimi lwe-archaic. I-Apocrypha yahunyushwa ngo-1957, futhi inguquloyamaKatolika ye-RSV yavela ngo-1966. I-New Revised Standard Version yaphuma ngo-1998.

1978 I-New International Version

Le nguqulo, eyenziwengabavangeli nokuncika ngqo ngezilimizokuqala, yaqedwa ngemuva kwamashumi amabili eminyakayokufunda.

1982 I-New King James Version

Hhayi Ukuhumusha Okusha - Ukubuyekwezwanje kwe-King James Version kuya isi-isiNgisisanamuhla, kanjalo nobuthakathaka obufanayo ne-KJV

1988 I-New Revised Standard Version

Le nguquloigcizelelangolimiolungathathihlangothi futhi yadalwayiKomidi Lezazi ZamaProthestani nezamaKatolika, ezazihlanganisa nesazi esisodwa samajuda. 35 »

1995 IZwi LikaNkulunkulu Ezizweni (GWT)

IZwi likaNkulunkulu lisebenzisa indlelayokuhumusha izilimi - elifana nendlela eyamukelekayo eyamukelwa kabanzi esetshenziswa abahumushi bezithunywa zevangeli emhlabeni wonke namuhla. Ngenxayalokhu, ifunda kalula, inembe ngokweqiniso ngokweqiniso, futhi ixhumana nencazelo ehlosiweyeBhayibhelingokucacile futhi ngokwemvelo ukwedlula enye inguquloyesiNgisi. 36 »

2001 I-English Standard Version (ESV)

Ngokungafani nama-paraphrasesamaningianamuhla,aphishekela indlelayokulingana ne-Dynamic (de), i-ESV "ifuna ngangokunokwenzeka ukuze ithathe amagama aqondile wombhalo wokuqala kanye nesitayela somuntu ngamunye umlobi weBhayibheli."

Ngakho-ke, umgomo wawo kwakuwukukhiqiza, "igama elithi" igama elithi ". Imibhalo yolimilokuqalaoqashwe kulo mbhalo yayingumbhalo wamaMasorete eTestamenteni Elidala, iBiblia Hebraica Stuttgartensia (1983 - 2nd Ed.), NeTestamente Elisha (1993 - 4th Ed. Ukuhunyushwa kwesiNgisi kwalolu hlobo olusha kufana ngandlela thile kwi-RSV

yango-1971, kususa izinto ezinenkululeko zale nguqulo. 37 »

Akukho ukhunyushwa okuphelele kweBhayibheli.

- A. Abahumushi beBhayibheli abaphefumlelwe uNkulunkulu.
- B. Ama-autographs alokuqala aphefumulelwe uNkulunkulu
- C. Zonke izinguqulo zinobuthakathaka nomehluko.
- D. Abahumushi baletha ukukhetha komuntu siqu ekuhumusheni kwabo.

Kungumkhuba omuhlewokufunda ngokuyinhloko kusuka kunguquloefanayokepha hhayikuphela. Uma ngokwesibonelo, ufunda ngokuyinhloko i-NKJV (umndeni

weByzantine, uhlobo lwe-Byzantine, futhi uhlobo lwe-Loysolulinganisiwe) Ungakuthola kulusizo futhi uhlobo lwe-NETCONTRING, kanye ne-NIV kulula ukuyifunda lusebenzisa amandla ashukumisayo athembekile I-theory yokuhumusha ukuhumusha okuyikho okuhlosiwe futhi ithambekele ekubumbeni.

Ubuthakathaka ekuhumusheni

King James Version 38

Ekuqaleni kwekhulu le-17 kwakukhona imizabalazo eminingi yenkoloeyaqhubeka: Katolika ama-Katolic vs. Abahumushi balethe nabo emsebenziniwabowokuhumusha nokubuyekeza izizinda zabo ezahlukahlukene zenkolo kanye nokucwasana. Eqinisweni, akunandaba ukuthi umhumushi unaka kangakanani, noma uthembekile futhi uqotho kangakanani, noma uqine kangakanani, noma unhloso futhi unhle kangakanani, unhlekelele nezinkolelo zakhe zisazothinta umsebenziwakhe ngezinga elithile elibonakalayo. Isibonelo, izindinyana ezithile ku-KJV zibonisa ngokucacile umbono we-calvinistic.

1 - kuzEnzo 2:47 I-KJV iyafundeka, "futhi iNkosi yanezela esontweni nsuku zonke okufana nokuthi wasindiswa. "Ifomu langempela lesenzo sesiGriki lapha lithi:" Labo abasindiswayo. "Ukuphinda kwakhiwe I-KJV (kusuka "kufanele" kufanele kube ") izizwe ezithile zizwakala zibonisa izimfundiso zokhetho nokungaphambili.

2 - KuseGalathiya 5:17 I-KJV ifundeka kanjena: "... ukuze anikwazi ukwenza izinto eningathanda." Leli Isenzo esithile sivela esimweni esingezansi embhalweni wesiGreek; Ngakho-ke, kunemibandela Isitatimende, hhayi isitatimende esiphelele! Ukuhumusha kwayo okulungile kungaba, "ukuze ningenzi ..." Ngokwehluleka ukuhumusha kahle leli fomu lesenzo i-KJV lisho ukuntuleka kwenkululeko yokuzikhethela, okungeyona enye imfundiso eqinileye-calviinistic.

3 - KumaHeberu 6: 6 I-KJV iyafundeka, "Uma bewa." Igama elithi "uma" alikho kulolokuqala Umbhalo wamaGriki; Ingezwe abahumushi be-KJV. Umbhalo ufunda empeleni, "futhi uwele

Ake. "Lesiyisitatimende seqinisoeliphelele, kepha abahumushi be-KJV bayishintshe yabayisitatimende esinemibandela. Ngokwenza umfundisi ka-Calviinic ngokusobala, ngakho-ke, kuvinjelwenjalo" (u- "P" eTulip Theology).

4 - KumaHeberu 10:38 ama-KJV afundwa, "Manje umuntu oyedwayakuphilangokukholwa; kepha uma umuntu ephindela, umphefumulo wami awuyikuthokozelakuye." Amagama athi "noma yimuphi umuntu"

angeziwe embhalweni. Isihloko sangempela sesenzo esithi "Dweba emuva" "yindoda nje." AmaCalvinists, nokho, awakholelwa ukuthi uJehova "nje" angakwazi ukudonsela emuva ngemuva kokusondela,

ngakho-ke amagama alandelayo

Ivesi laguqulwa laba ngcono ukukhombisa imfundisoyaboyamanga. Ukufundwa okuyiqiniso kwevesi ngu: "... Kepha uma ephindela," kanye no-Anticecent "'kokuba" ngumuntuoyedwa.'

5 --- Kukhona izindima eziyisikhombisa lapho i-KJV inegama ibinzana elithi "liguqulwe" (izwi

elilandelanayo), lapho le tento empeleni ikhona ngezwi elisebenzayo. Lokhu kushintsha okushiwo yisenzo. Esikhundleni somuntu owenza isenzo sesenzo, isenzo sesenzo senziwa phezu kwe

umuntu. AmaCalvinist akholelwa ukuthi ukuguqulwakwakuyingxenye yomuntu. Umuntu wasebenza emthonjeni wangaphandle: uMoyaoNgcwele. Ngakho-ke, uma uNkulunkulu akhetha ukukusindisa, wena walekela kungakhathalekile ukuthi intando yakho entweni yakho ingabayini. Lokhu "yimi"

Enhisa kaKwintu ongathandeki. Izenzo 3:19 ziyisibonelo salolu hlelo lokukhohlisa lombhalo.

New International Version 39

Njengoba amahumushi abahumushi be-NIV bavuma ngokukhululekile, le nguqulo ayikhongaphandle kobuthakathaka namaphutha ayo. Enyeyezinkinga ezinkulu zivela kwifilosofiyayoyokuhumusha

(Ukugqibela ngokugqibela) Uhubo oluyisisekelo lwale nkinga yilena: lapho umuntu eshiya uzama ukuzama ngokoqobo, igama-igama-

Ukuhunyushwa kwamagama, futhi esikhundleni salokho kufuna ukunikeza umyalezo wombhalo, kuhlale kunengozi

Ukuthi abahumushi kungenzeka bangawuqondingokuphelele lowo mlayezo, futhi ngaleyo

ndlela banikele ngendimangokungalungile ekuhumusheni kwabo.

KwabaseRoma 1:17 kuyisibonelo esiphelele salokhu. AbakwaNiv bafunda, "ngobaeVangeli ukulunga kwambulwa, ukulunga okungokokholo kusukela kwelokuqala kuya kokuhlala." Kwakukhona ukukhala komphakathi okunjalongale ndlela enikela ukuthi abahumushi bazizwa baphoqelekile ukuba babeke ongokoqobo "ngokukholwa" ngombhalo wazo ohlelweni lwabo kamuva.

1 - Efesu 1:13 sishiya umbono ezingqondweni zabantu abaningi "kufakwa kuKristu" lapho ezwa "izwi leqiniso," nokuthi uvalwe ngoMoya oNgcwele lapho ekholelwa. Amagama lapha angembi kakhulu futhi ngokuqinisekile asho imfundiso yensindiso ngo

Ukukholwa kuphela, okungukuphikisana ngqo kwamavesi anjenge-gal. 3:27 nezenzo 2:38.

2 --- hubo 51: 5 mhlawumbe mhlawumbe kungenyeyezindima ezigxekile kakhulu kwi-NIV: "Impela bengilokhungikhona Isoni kusukela kwazalwa, enesono kusukela ngesikhathi umama angikhulelwa. "Lokhu kubonakala sengathi kuyafundisangokusobala

Imfundiso yamanga yesono "esazuza njengefa" (noma "isono sokuqala"), yona eholele

emihlanganwenienjalo yamanga njengobhaphathizo lwezinsana.

3 - Funda eyabase-Niv 10:10 E-NIV bafunda, "Ngobayinhliziyo yakho futhi kufanelekile, futhi

kungokomlomowakho ovuma futhi uyasindiswa." Kufana noku # 1 ngenhla, lokhu kubonakala

njengokucacisanje ukulungiselelwa nokusindiswa ngesikhathisokuvuma, ngaphandle kokulalela. Eqinisweni, isenzo esithi "as" asikho embhalweni wamaGrikhi lapha; Kungcono ukuthi i-EIS

eyandulelayo esho ukuthi "to." Futhi, ngokuphawula umongo wamavesi azungezile, umuntu

uyobonangokusobala ukuthi izenzi ezibhekene nensindiso futhi zingabi namahloni yisikhathi

esizayo. Konke lokhu kukhombisa ngokusobala ukuthi lezi zinto zilindelekile ngokuvuma izono kanye nokukholwa / ukholo, futhi azitholile.

4 --- Imi uqobo KwabaseKhorinte 13:10 E-NIV bafunda, "kodwa lapho ukuphelelakufika,

ukungapheleli kuphuma." Le ndimayathi, "Kepha lapho lokho okuphelele kuza" noma "lapho kufika into ephelele." Igama elithi "ukuphelela" elisetshenziwe kwi-NIV lizwakala ngabaningi abalimele kakhulu futhi lingacacisi, nokuthi livule umnyango ngencazelo yokuthi isikhathi

sezimangaliso asisedlule.

5 - Ngezinye izikhathi imibhalo yaphansi ingaba imbangela yokudideka kumfundi wenguqulo ethile. Leli Ngabe kunjalongombhalowaphansi ku-I Timothy 3:11. Ngokubhekisele kumadikoni, uPawulu ubhala, "Abafazi bawo kufanele babe" Ngombhalo waphansi, amaNiv athi, "noma:" Udidek. ' Ukusho ngombhalo waphansiwokuthi

UPawulu ubhekisa kule ndima eya eDiwene, kunokuba kubafazi bamadikoni, badukisa kakhulu umfundi.

The Living Bible 40

Njenganomaimuphi umzamo ngendoda nje, lo msebenzi ugqwele ubuthakathaka kanye namaphuthaacwebezelayo. Ngaphambi kokuba umuntu asebenzise iBhayibhelieliphilayo (nomayiluphi uhlobo, ngaloludaba), umuntu kufanele azazi ngalezi zindawo zobunzima.

1 - 3 Kenneth Taylor ngu-Fremillennialist, futhi njengoba i-LB ibonisa izinkolelo zayo (njengobayena Uyavuma), inokuhumusha okuningi okusobala. Isibonelo, phawulaokulandelayo: [Kunye kuphela okufakiwe kulolu cwaningo]

2 KuThimothi 4: 1- 10-- "Futhi-ke ngikukhuthazengokuqinile phambi kukaNkulunkulu naphambi kukaKristu Jesu - - Ngolunye usuku okungenzeka wahlulela abaphilayonabafuleyo lapho edelela umbusowakhe." Kuyinkolelo yabantu baseFrindennialists uJehova akenzanga uMbusowakhe.

Isonto liyindlela nje "yangemva nje," ngesilinganiso sesikhashana kuze kube yilapho uKristu ebuyela emhlabeni ukumisa umbusowakhe,ngasikhathi lesi uyobusaeJerusalema iminyaka eyi-1000.

2 --- I-Living Bible ikhuthaza imfundisoyesono sokuqala. IHubo 51: 5, ngokwesibonelo, linenkinga efanayo nale nk. I-LB iyafundeka, "Kephangazalwangiyisoni, yebo, kusukela ngesikhathi sami Umama wangikhulelwa. "Kubase-Efesu 2: 3 UPawuluwathi," Saqala okubi, sizalwa sinemvelo embi, futhi sasingaphansi kokuthukuthela uNkulunkulu njengawowonke umuntu. "

3 --- Imfundiso ethi "Ukukholwa Kuphela" kuthuthukiswa eBhayibhelini eliphilayo. AmaRoma 4:12 afunda, "U-Abrahamawafumana uNkulunkulu ngokholokuphela." Lo mbono

awunakuvumelana noJakobe 2: 21-24. Le nkolelo yokusindiswangokholokuphela imenzele ukuthi ayikhumbule kwabaseKolose 1: 23 ngokulandelayo: "... ukuphela kwesimo sokuthi ulikholwa

ngokuphelele iqiniso."

4-- KuMarku 1: 4 Ubhaphathizo luchazwa kwi-LB 'njengesimemezelosomphakathisesinqumo saso sokufulathela isono,' kunokuba sikusho "ukuthethelelwa kwezono," njengoba kwenza umbhalo

w" ^{kugqila} ^{amanzi} Aomani" kaJohane 3: 5 ahunyushwangombhalowaphansingale ndlela: "Abanye bacabanga ukuthi

lokhu kusho ukubhabhadiswa emanzini." Incazelo yangempela, ithi, ukuthi isho ukuthi "inqubo evamile ebonwa kukho konke ukuzalwa komuntu" (i.e., uketshezi lwe-amniotic). Ku-I Peter 3:21 UTaylor uyabhala, "Kubhabhadiso, sibonisa ukuthi sisindisiwe." Lokhu kusho ukuthi sesivele

sisindisiwe futhi sisanda kubhaphathizwa ukukhombisa.

5 --- Emrintenta 6:12 IBhayibhelieliphilayo liyafundwa, "Ngenza noma yiniengifunakuyenza uma uKristu engangeni Uthi cha. "UMartin Luther wabuye futhi agcina" noma yiniengencwathina. "yena noZwingli baphikisana nalolu daba ngokushisa.

New American Standard Bible 41

1 --- Abanye banomuzwa wokuthi i-NASB ikhombisa ukukhetha okwenziwa ngaphambilikwezinye izindinyana zemiBhalo.

Ukwenza isibonelo: U-Isaya 2: 2 noMika 4: 1, "Manje kuzofika ngalokho ezinsukwini zokugcina, intabayendlu yeNkosi izakhuliswe ngaphezu kwamagquma; Igama elithi "as" alikho embhalweni; Yigama elithi "ku" (okuyi-NASB avuma ngalo mbhalo

waphansi ezindaweni zombili). Abanye bakubhekile lokhu njengokubonisa ukukhetha kwe-premondennial.

Ngaphezu kwalokho, laphoigama elithi "genea" (okusho ukuthi "isizukulwane sesintu") liyavela, i-NASB imvamisa livame ukubeka umbhalowaphansi okushiwo "umjaho." UMarku 13:30 Ufunda, "Ngiqinisolengithikini, Lesi sizukulwane asizukulwula kuze kubeyilapho zonke lezi zinto zenzeka." Umqondo wombhalo waphansi ukuthi umjahowamaJuda uhloselwe ngempela lapha.

[Qaphela: Umuntu kufanele aqaphelenjalo amanothi aseceleni kanye nokunyeokufundwayo. Yize eziningi zalezi zihle, azihlali zithembeke ngokuphelele. Khumbula ukuthi le yimibono

nokuqonda kwabantu nje okubonakalayo, futhiyize kungenzeka babe balungile amahlandla angama-99 kwezikhulu, kukhona njalo "iphuthalephutha."]

2 --- njengokubhekaokuningi kanye nezinguqulozeBhayibheli, i-NASB iwele ogibeni lwe

Ukufuna ukutolika, kunokuba uhumushe, mina eyoku-Korinte 7: 36-38. Bangeze igama elithi "ndodakazi" egameni elithi "ntombi," ngaleyo ndlela basho inkolelo yaboyokuthi le ndima

ikhuluma ngobaba nobuhlobo bendodakazi. Ngokwesikweletusabo, babeke igama elithi

"indodakazi" kwa-Italics, ngaleyo ndlela libonisa ukuthi leli gama alikho embhalweniwokuqala, kodwa ukuthi lezwe ngabahumushi.

Esiye isibonelo sokutolika esikhundleni sokuhumusha sitholakala ku-I KorinThi 2:13 ...

"Ukuhlenganisaimicabango yokomoya namazwi angokomoya." Futhi, i-NASB isebenzisa o-Italics ukukhombisa amagama angezwe kulo mbhalo. Yize ukuqonda kwabo kwalezi zindima kungahle kube okulungile, akuyonakutolika, hhayi okulula, okungasekuhlingokuhumusha. Lokhu

kwenza kube ukuphawula okuningi kunokuhumusha.

3 --- Kunezikhathi laphoigama lesiGriki noma umusho ungaba nencazelo engaphezukweyodwa.

Ngezikhathi ezithile i-NASB ingenza lokhu kucace okuncane ngokuhumushaigama elithile lesiGriki

ngagama elilodwa lesiNgisi. Njengobanje unikeza igama elilodwa lesiGriki elinezinhlobonhlobo zamagama esiNgisiangadala ukudideka (njengaku-KJV), ngakho-ke futhi nokuntuleka kwanomayikuphi ukuhlukahluka kube yimbangela yokudideka kwezinye izimo. Isibonelo igama elithi "sarx" lihunyushwangokuthi "inyama"

elihunyushwengokuthi "inyama" eNasb, yize uPawulu emibhalweni yakhe esebenzisa leli gama ezinsukwini ezihlukene ezahluahlukene. KwabaseRoma

3:20 no 4: 1, kusetshenziselwa ukubhekisa emzimbeni wenyama. KWABASEROMA 8: 4, nokho, usebenzisayona ukukhombisa isihlalo seminyakazo yomuntusiqu (i.e., uhlobo lwenyama

kunokuba lube ngumzimba wenyama). Ngokukhetha amagama ahlukele, umuntu angakwazi ukudlulisa lo mehluko kangcono.

4 --- Kukhona ezinye izikhathi lapho i-NASB izonikeza amagama amabili ahlukele esiGriki ahlukele

igama elilodwa lesiNgisi, ngaleyo ndlela kwakha ukudideka. Isibonelo: Igama elithi "ablolish" livela kuzo zombili UMathewu 5:17 ("Ungacabangi ukuthi ngizeleukuqeda umthetho noma

abaphrofethi; Angizangengiqede, kodwa ngize ukuzoqeda") nokwabase-Efesu 2:15 ("... .." Lawa ngamagama amabili amaGreek ahlukele, kepha lo mehluko

ulahlekile kumfundi ngokusebenzisa igama elilodwa lesiNgisi. Lokhu kuntuleka

kokwehluka kuye kwaholela ekutheni abanye baphakamise ukuthi lezi zindima ezimbili empeleni ziyaphikisana, laphoempelenizingenzi.

Inkinga efanayo yenzeka ku-KJV kwa-Galathiya 6: 2, 5 laphoigama elithi "umthwalo" lusetshenziswa khona kuwowomabili amavesi ("Niyakuthwala imithwalo yomunye nomunye" "Yilowo nalowo muntu uyakuthwala umthwalowakhe"). Lawa empeleni amagama amabili esiGreek ahlukile. I-NIV ne-NASB, kanye nezinye izinguqulo, zilungise lokhu ngokuhumushaigamalokuqalangkuthi "umthwalo" kanye "nomthwalo." Le khasi

I-NASB, njengezinguqulo eziningi, futhi yehluleka ukwenza umehluko kuJohane 21: 15-17 phakathi kwamagama athi "Agapao" no "Phileo," bobabili abavela embhalweni. Ihumushawomabili amagama athi "uthando,"

Futhi ngokwenza umfundi uphuthelwayincazelo yangempela yalokhu kushintshani swa okubalulekile phakathi kukaJesu noPeter.

5-- I-NASB ayihambelani ekusetshenzisweni kwayo kwe- "KJV Isabizwana"

iqhathanisa nalezo ezingama-20 th 5.Cent America. Izinduna ezinjengokuthi "Wena," Wena, "" Wena, "" "" "" Kodwa-ke, lezi ziphonswainingi lombhalo kulokho okuvame kakhulu ngokuthi "wena" kanye "wakho." Ngokuqhubeka nokusetshenziswa kwalezi zinhlobo zama-archaic ezindaweni ezithile ezisebhayibhelini, i-NASB ithwala

ngokukhohlisa ukuthi la mazwi "oHoliya," laphoeqinisweni, "uma ekhona umehluko ebinzaneni noma isiGriki ... noma ngisho nakwindaba!

New World Translation 42

1 --- OFakazi Bakajehova bayaphika ukuthi uNkulunkulu usungule izivumelwano ezihlukile noma izivivinyo zabantu bakhe. Ngakho-ke, baphikisana nombonowesivumelwano (iTestamente Elidala "(elithi" elisha "elilodwa. Iningi lezimfundiso zabo zisekumibhalweni esikubiza ngokuthi

"iTestamente Elidala," ngesizathu esilula sokuthi abakholelwa ukuthi kuthathelwe indawo (noma kugcwalisiwe) ngesivumelwano esisha (iTestamente). Ngalesizathu, bayenqaba ukucacisa lezi zingxenye ezimbili zeBhayibhelinjenge- "Testamente Elidala" kanye "NeTestamente Elisha."

Esikhundleni salokho, babhekisela kubo ngokuthi "imiBhalo yesiHeberu -" kanye "nemiBhalo

YamaKristu YesiGriki." Kuyajabulisaukuqaphela, nokho, ukuthi zehlulekile ukungaguququki

kulokhu kumenze ngisho nasekuhumusheni kwawo. E-II kwabaseKhorinte 3:14 I-NWT ikhuluma

'ngokufunda isivumelwano esidala.' "Isivumelwano esisha" kanye "nesivumelwano sangaphambili"

sobabili "sobabili sivela kumaHeberu 9:15 nokuthi" Meditor wesivumelwano esisha "uvela kumaHeberu 12:24, nje ukuba akhulule izibonelo ezimbalwa.

2 - Noma ngabe oFakazi Bakajehova bayavuma ukuthi igama elithi "Jehova" ali

Ukukhokhiswa okungafanelekweTetragrammaton (okusho ukuthi "Ukuba Nezinhlamvu ezine" - Kubhekiselwa kuye

Yhwh), noma kunjalo aphikelela ukuthi leli igamalangempela likaNkulunkulu nokuthi

kufanele lisetshenziswe kuphela.

Ukugcizelela ukuthi "kuphazanyiswe" maqondana negama laphezulu, basebenzisa igama elithi "Jehova kuphela ku-OT ne-NT. I- "YHWH" ivela amahlandla angama-6828 kwi-OT, kodwa ku-NWT igama elithi "Jehova" livela ngo-6973 (izehlakaloezengeziweziyi-145 (ezengeziwe ze-145

ezengeziwe). I- "YHWH" ayikaze ivele ku-NT, kanti nokho i-NWT isebenzisa "uJehova" amahlandla angama-233 ku-NT.

Qaphela --- Bakhanga kuJohane 17: 6, 26 Njengokuthethelela kwabo ukugcizelela kakhulu Leli gama: "Ngibonisile igama lakho emadodeni owanginika wona emhlabeni"

"Futhi ngimemezeleigamalakho,ngikwazise" (KJV). Leli "gama" bayakholelwa ukuba "ngujehova."

3 --- Mayelana nomqondo kaZiqu-zintathu, oFakazi Bakajehova abakholwanga ukuthi uMoya oNgcwele ungumuntu / ungumuntu. Ngamanothi abo, okuvela ekugcineni kwe-NWT, babhala, "uMoyaoNgcweleakayona umuntu osezulwini noNkulunkulu noKristu" "hhayi umuntu." Ngenxa yenkolelo yaboyokuthi "amandla avela kuNkulunkulu nje," hhayi ukuba ngumuntuwaphezulu, amagama athi "umoyaongcwele" awenziwanga imali ye-NWT.

4 --- OFakazi Bakajehova abakholelwa nakonkulunkulu bakajesu Kristu. Bafundisa ukuthi "Indodana kaNkulunkulu yadalwa, futhi uJehova kuphela owawukhona ngaphambili." Babhala futhi, "Indodana iphansi kuYise ngaphambi nangemva kokuza emhlabeni." UZimu noKristu bathi "Omunye"

NgomqondoWabayeni Nabufazi Kuthiwa "Uyedwa." "Bahlala bevumelana ngokuphelele," kodwa ngokuqinisekileabalingani! Le nkolelo ithole indlela eya e-NWT ezindaweni eziningana.

KweyabaseKolose 1: 16-17 igama elithi "abanye" lingezwe embhalweni amahlandla amane ukusho ukuthi uJesu wayengomunye njephakathi kwezinto eziningi ezidalwe.

KuThithu 2:13 I-NWT yafundzelela, "Silindela ithemba elijabulisayo noboniswa uNkulunkulu omkhulu noNkulunkulu omkhulu nowoMsindisi wethu, uKristu Jesu." 2 Petru 1: 1, "ukulunga kukaNkulunkulu wethu noMsindisi uJesu Kristu." Kuwo womabili la mavesi athi athikili elichazayo elithi "The"

linezelwe embhalweni ukuze ahlukane phakathi kukaNkulunkulu noJesu. Eqinisweni, umbhalo ukhuluma ngokoqobo ngoJesu njengoNkulunkuluwethu noMsindisi wethu. " UJehova uFakazi akakholwa ukuthi uJesu ungumuntu wangaphambili, futhi ngaleyo ndlela ufuna ukwahlukanisa phakathi kwalokhu okubili.

Ngokukajohane 1: 1 Kufundwa, eNwt, "Ekuqaleni uLizwi wayekhona, futhi uLizwi wayenoNkulunkulu, futhi uLizwi wayengukulunkulu." Vs. 14 ithi uJesu 'wayegcwele umusa ongafanelwe neqiniso.' Lokhu kufundisa ngokusobalaubukulunkulu; UJesu uNkulunkulu akasiye, kepha uJesu unguNkulunkulu nje, "kubani uNkulunkulu (uJehova anikela kuyengokungafanele !!

5-- Ku-NWT "Isiphambano" kuthiwa "njengesigxobo sokuhlushwa" (uMathewu 10:38; 27: 32), futhi kunokuba 'sibethelwe' kuso, i-NWT

23:21 ... "Base beqala ukumemeza, bathi, 'Mbethele! Mbethele!'"

Amazwana kwamanye

amaBhayibheli 43 New American Bible

Kusuka esiGrekini sokuqala (NT); Ukubuyekezwakwenguquloye-Conraternity (kususelwa ku-Vulgate yeLatin) ku-OT. IKomiti Katolika kubonisiwane namaProthestani ezigabenizokugcina. I-Conservative kune-JB kodwa izingenisoezingxenyeni nasezincwadini ngazinye "ngokulinganangezwi" (Kubo

kanye ne-Specht, k. 164). Ifomethi yehluka nomshicileli.

Uhlobo lwanamuhla lwesiNgisi (Izindaba Ezinhle Zebhayibheli)

Kusukela kwangempela. Nt yindodaeyodwa, evunyelwe yikomidi. Kuhloswe ngokukhethekilengesiNgisi - njengoba - Owesibili - izilaleli zolimi nalezo ezinemfundo encane ehlelekile. Ifinyelela umgomo wayo kahle -

Ifomethi efundeka kakhulu, enhle. Kuhunyushwa amandla ashukumisayo kahle kepha

akuthembekile ekufundeni okujulile uma kusetshenziswe ngokwako.

New English Bible

Kusukela kwangempela yikomidi laseBrithani lase-Internominal. Isitayela sezincwadi esijabulisayo, sifundeka kakhulu kephangokunambitheka okuhlukile kwaseBrithani kanye ne-Idiom. Kuhle kakhulu nge-non-Counded. Ukusuka embhalweniwokuqala kanye nenkululeko eningi kakhulu ekulweni okuthile kwenza kuthembeke njengeBhayibheli.

I-J.B. Phillips 'Translation

Kusuka kwangempela kodwa nakanjani kungukuphamba kukaJ.B. Phillips, isazi esinekhono lesiGrekhi. Okuningi

Kunanoma yimuphi omunye, kwenza i-Bhayibheli "liphile" abantu abafundile noma ababhaliwe, yize belibonakale eBrithani. Ayifundinjengenguqulo. Kuvusa ukuqonda okusha nokuqonda okufanele kuhlolwe nezinguqulo ezingokoqobo kanye nokutadisha okujulile. Kuhle kakhulu kumuntu ofundile, ongashintshiwe kanye nomKristu wokucabanga.

I-Amplified Bible

Ibhayibheli elikhulisiwe lenziwa kusukela kwaqala. Akukhona ukuhumusha kwangempela noma ukuhanjiswa. Lolu hlobo lwenguqulo lunikeza abafundi ukuhumusha okungenzeka noma ukutolika futhi kungasiza ekutadisheni noma ekujuleni kokuqonda. Kodwa-ke, abasebenzisi kumele babone ukuthi umbhaliwokuqalawayenencazelo eyodwa engqondweni, enqunywe umongo

nokusetshenziswa kwalolo limi, hhayi okuthandayo noma okuthandayo. Lezi zinguqulo akufanele zifakwe esikhundleni sokutadisha okujulile okujulile. "

Ukuhunyushwa Kizwi KaNkulunkulu 44

I-GWT ingenyeyezinguqulo ezikhulayo zokuhumusha okusha kweBhayibheli okusebenzisa indlela yokuphambana okudlula inhloso yokuhumusha okumsulwa (okungokoqobo), okungaba nomphumelawokuhumusha okuhumusha umbhalo. Kuphikiswa ukuthi le nqubo igcwele ingozi, njengobandinyana ingahunyushwangokulinganayo.

Ubuthakathaka obumbalwa ekuhumusheni okukhonjiwe kufanele kuqinise isifiso sakho sokukhuthala esifundweni sakho seBhayibheli. Hlola umongo wendima futhi uqiniseke uma ungqubuzananeminye imiBhalo. Funda ukuhunyushwa okuvela emindenini ehlukene yamaGrikhi nombhalo nalapho

kunomehluko okunquma ukuthi acishe aveze inhloso yolimilwangempela.

Isifinyezonesiphetho

Lolu cwaningo luveze ubunzima ekuhumusheni izilimi zasendulo ezilimini zendoda evamile.

Kufanele kucace ukuthi lezo zifundiswa zangesikhathi esedlule zazinolwazi olukhulu kakhulu lwezilimi zasendulo. Labo abanikeze izimpilo zabo ukuze bonke abantu babe nethuba lokufunda nokwazi izwi likaNkulunkulu lalinikelwe kakhulu. Sikweleta isikweletu esikhulu sokubonga kubo.

Ngokuhamba kwesikhathi izilimi zishintsha kanyenokuqonda kwethu amagama, amabinzana kanye nama-idioms alezi zilimi zasendulo ziyathuthukiswa. Ukutholwa kwenani elikhulayo lemibhalo

yesandla, iziqalekiso nezicucu zemibhalo engama-30 yomibili imibhaloyezwe nengcwele yazo zonke zawo amakhophi asekuqaleni asiza kakhulu ukuthuthukisa ukuqonda kwethu kwezilimi. Lokhu

okutholakele okusha kudingaukugxekwa okungumbhalo okuninginjengabo bonke abasendulo.

Zonke izinguqulo zibonakala zinamaphutha athile okuhumusha ngenxa yokuntuleka kolwazi noma ukukhetha komuntu siqu. Ngakho-ke, ukugwemaukubanjiswa abalinganiselayokomunye umuntu, umuntu kufanele afunde futhi afunde ngamaBhayibheli ahunyushwe emindenini ehlukene, izinhlobo zemibhalo, nemibono ehlukeneyokuhumusha nezindlela zokuhumusha okuncane njengokuthi kudluliselwe umyalezo wokuqala. Ukuhunyushwa kweKomidi lezazi ezinezizinda nezinkolelo ezingafani nalo kufanele kukhethwe ngokuhunyushwa kwabantu njengamakomidi kuvame ukususa ubuhle bomuntu siqu, kepha amakomidi ahlanganiswa nabesilisa avela kubahumushi abathile.

Sonke singahumushangokufanayo?

Enyeyezikhali ezinamandla kakhulu e-Arsenal kaSathaneyokunqanda izindaba ezinhle zikaJesu nokusabalala koMbusowakhe ngokuqinisekile kungukwahlulela. Lapho abangakhulwayo bebheka eSontweni elihlukene phakathi

INKosi yethu uJesu Kristu, bayama futhi bayahlekisa, "Kungani kufanele sikukholwe ukuthi labo bantu bazama ukukusho nakaphela, bahlanganangalokhu. Bahlangana ngalokhu." Ngakho-ke, abangabazayo bayaqhubeka, "ubuKristu kumele kubeyinkolo engekho emthethweni. Abakwazi ngishonokuhlanganisa amakholwa abo, kunikezwa okuncane okuphendula umhlaba wonke." Uma izindlebe zakho sezivulekile, uzwile

lezo zinhlobo zezaba - futhi ziyizizathu - ngokungazihloli ukuthiyimuphi umBhalo uphatha ubuKristu nangoJesu. Kepha basasidonsathi kithina abakholwa ngoba, uyabo, kukhona okusanhlamvu kweqinisolapho.

Ubuntukonke, labo kithi ababheka kuJesu Kristu njengeNkosi noMsindisi, sihlukaniswe. Asivumelani.

Kwesinye isikhathi sixabana futhi sivame ukuxabana ngezindaba zenkolo nangokwenziwa

ngokomoya. Uma ulandelela lelo hlukene abuyisele emuva ezimpandenizalo, ubuyela eqinisweni elilula lokuthi ngokungananaka, asikwazi nje ukuvuma ngeBhayibheli. Manje akusonayini lokho? IBhayibheli lingabayinto ebaluleke kunazo zonke esiziphethe ngayo. IBhayibheliliyisixhumanisi sethu endleleni; Kusinika isambulo sikaNkulunkulu ngokuphelele kunanomayini enye ngathi.

Ebhayibhelinisiyawazingamabutho kaNkulunkulu okudala, siyazi ukuthi uNkulunkuluwakhetha kanjani abantu, futhi kulabo bantu, uNkulunkuluwaletha uJesu emhlabeni. IBhayibheli liyincwadi yethuyeziqondisi ezingokomoya, imephu yethu yomgwaqo eya ezulwini. Kuyisambulo sethu

somqondo kaNkulunkulu. Yeka ukuthi iBible!

Kodwa-ke, ngasikhathisinye uma kutshelwa iqiniso, iBhayibheli liyindawoyokugxilayesigaba sethu. Ngeke sibonakale sengathisiyavuma ukuthi le ncwadi iyini. Ngemuva kwalokho sinenkinga

yokuvuma lokho elikushoyo. Kungani kunjalo? Ingabe kukhona esingakwenzangakho? Ngeke sonke sibone iBhayibhelingokufanayo, asikwaziyi ukuthi sonke sihumushe umBhalo ngokufanayo?

Ngizokunika engikubizangengibiza impenduloyamiengokoqobo, futhi impenduloithi, "Musa

ukubamba umoyawakho?" Ngiyakuzonda ukuzwakala kabi kangako, kephangokunganana iqiniso, sikhuthazelele amakhulu eminyaka namakhulu eminyaka azama ukubheka iBhayibhelingokufanayo futhi asikwenzanga lokho. Ngishonangaphambi kwalowo mbhalo waba ngokolona nokuthi manje

sethi manje sibize ngeBhayibhelikonke, kwavela amadoda ngokuthiangakuhumusha kanjani.

Ngifuna ukuthi uqiniseke ukuthi uSathane usazoqhubeka nomzamo wakhe onamandlawokunciphisa ukuvumelana ngalokho okushiwo yiBhayibheli. Kuzoba okuphambili kwenombolo yakhe.

Okungezwe ebunzimeni iqiniso lokuthi wonke umuntu uza eBhayibhelini nohlobo oluthile lomqondo osethiwe. Masibe sethembeke ngakho - akekho oza eBhayibheliningesilayidiesingenalutho. Wonke umuntu wethu othatha izwi likaNkulunkulu liza nokucwaninga okuthile, siza nobandlululo oluthile, futhi siza nezimfundiso ezithile esizitholile esikhathini esidlule (kunomayimuphi umthombo - muhle noma mubi). Uyabona, konke okukhona laphaya. Ngabonaikhathuni, ikhathuni elincane

elinezinhlobo, ngalolo hlobo lwalukweqisayo kulokhu. Umyeni wayehleliphazukwebhayibheli lakhe kwathi umkakhe wayemi ngemuva kwakhe futhi ngokusobala, wayezama ukumphazamisa.

Ukuphawula kwakhe ezansi kwekhathuni kwakungu, "Ungangiphazamisimanje, sithandwa, ngizama ukuthola ivesi lokusekela umbono wami oqondile." Uma sithembekile, kuningi lokho ezweni lenkolo.

Manje sekusho lokho,ngifuna ukusho lokhu emthanjeni omuhle. Ngiyakholelwa ukuthi iningi lomhlaba wobuKristu lingasondelwandawonye. Ngikholwa ukuthi singasondela kakhulu kunalokho esiyikhomanjengokuyangalokho esikubona ngebhayibheliesithi, nakulokho esikusebenzisayo nokuthi sikucabangela kanjani, nalokho esikucabangayo kule nto ebizwa ngokuthiyinto ebizwa ngokuthiyinto ebizwa ngokuthiyinto ebuzwa. Asinaso isikhathi esikheleni sokulala sonke isithako esizodingekangalolo hlobo lokuvumelana, kodwa mina

Ufuna ukuthi sithathe nje izikhathi ezimbalwa ukubheka ezinye zezithako eziyisisekelo zokusisiza ukuba sihumushe iBhayibhelingokufanayo.

ISINYATHELO 1 - Yini iBhayibheli: IBhayibheli lisitshelani ukuthi liyini; Kwenza ezinye izimangalo futhi okusobala nguyena okuvela kwa-2 Thimothi 3:16. "Yonke imiBhalo iphefumulelwe uNkulunkulu futhi ilusizo ekufundiseni, ekukhubeke, elungisanokuqeqeshwangokulunga." Manjeabantu, emhlabeni wobuKristu, leyimfolokoyokuqalaneyokuqala endleleni. Ingabe iBhayibheliliyiZwi likaNkulunkulu, noma njengoba lisho ku-NIV, "Lona kanye umoya kaNkulunkulu", noma akunjalo? Ingabe iBhayibheli liyinkululeko kaNkulunkulu ngokuphelele lembuzwa kumuntu - ngaphandle kwephutha, alinakwe

ngokuphelele - noma kungumlandonjwokokhululeka kwabantu basendulo obugcwele ngazo zonke izinhlobo zezingane kwane?

Labo abasabela ngokuthi iBhayibheliliyiZwi likaNkulunkulu eliphefumulelwe uNkulunkulu

eliphefumulelwe lithathe isinyathelo esikhulu sokuba nombono ohambisana nemiBhalo ngoba sinesizathu sokubukwa okuhlangene. Uma ngikholwa ukuthi lokhu kungumqondo kaNkulunkulu, khona-ke ngizowufuna ngawowonke amafayibha wami futhi ngizokwazi ukuthi lithini ngoba

libaluleke kakhulu, ngizolala izandla zami kule mpilo. Kepha uma ngakolunye uhlangothi,

angikholwa ukuthiyilokho okushiwo yiBhayibheli, ukuthi kumane nje kuyiqoqo lemibhalo

yokukhululeka, kwasekungagwegwe, kunganingakhathalela ukuthiyini omunye umuntu ayecabangakho?

Kufanele uvumelane nalokho okushiwo yiBhayibheli. Yizwi; kungukuphefumula kukaNkulunkulu. Kephakulungile, sengishilo ukuthi namanje kushiya inselelo phakathi kwamakholwa eBhayibheli ngokutolika. Kuleyo ncwadi efanayo eya kuThimothi (2 Thimothi 2:15) Nakhu uPawulu abhala:

"Yenza konke okusemandleni akho," kushoyena ukuthi: "Uzilethele uNkulunkulu njengoba umuntu evunyelwe." Ngiyayithandaleyo ibinzana lokugcina, elisaphatha kahle izwi leqiniso. "Manje

kukhona ukushaya ... Ngiphatha kanjani kahle igama? Kulungile, ake sicabangengezinto ezine noma ezinhlanu ezisisekelo kakhulu:

1) Ukugeleza kwemiBhalo. Uma ngiyophatha kahle igama elithi, ngizoqonda kahle engikubiza

ngokuthi 'ukugeleza komBhalo'. Abantu, iBhayibheli akuyonaiqoqo elihleliwe lamazwi avela

kuNkulunkulu. Kukhona uhlelo kulo; Kukhona ukugeleza kukho. Omunye wake waphawula kufanele ukuthi ngempela iBhayibheli linezahluko ezintathu ezinkulu, kepha azizona ubude obulinganayo.

ISAHLUKO 1 isahluko esiphathelene namandla kaNkulunkulu okudala, okubandakanya ukwakhiwa

komuntu. Ungafundangalokho kuGenesisise izahluko 1 no-2. ISAHLUKO 2 Ebhayibheliniiyindaba

yokuwa komuntu. Ungafundangalokhu kuGenesisise 3. Ngemuva kwalokho owesithathu, owokugcina,

kanye nesahluko esikhulu eBhayibhelinisiqala ekugcineni kwesahluko 3 sikaGenesisise futhi singena kulo lonke iBhayibheli. Yindaba kaZimu efinyelela phansi futhi ehlenga isintu. Abantu, lokho

kungukugeleza komBhalo.

Kulesi sigaba sokugcina, leso sigaba esikhulu kunazo zonke, kunesambulo esithuthukayo sendlela uNkulunkulu afinyelela ngayo phansi futhi ahlenge isintu. KuqalangoNkulunkulu ukukhetha abantu. Wababiza u-Israyeli - babeyinzalo ka-Abrahama. Wahola u-Israyelingamajaji, amakhosi, abaphurofethi,ngokuheha, bese ekugcineninjengoba amaRoma 5 athi, "Ekugcwalelweni kwesikhathi ngaleyo nto uJesu." UJesu, iNdodana yomuntu neNdodana kaNkulunkulu, futhi njengobaisiprofetho esithi Wayezokwenza, wasikhulula umuntu esonweni sakhe. Sifunda ngalokho, ngendlela, kuMathewu, uMarku, uLuka, noJohane. Bese eqalangeNcwadi yeZenzo futhi eqhubeka nalo lonke iTestamente Elisha, sithola ukuthi wonke umuntu oza kuJesu ngenxa yamandla okusindisa egazi lakhe futhi abhaphathizwa esontweni lakhe, angezwe esontweni leNkosi.

Kubalulekile ukuqonda ukuhamba komBhalo ukwazi ukuthi uNkulunkulu uthini eBhayibhelini.

Kufanele uqonde ukugeleza. Ungaqondi - NKULUNKULU chazayoyonke indlela mayelana nemvelo yakhe kanye nesimilo sakhe nangothando lwakhe, kodwa imiyalo yakheeseBhayibheliniizohluka, kuyangokuthi ukuphi ukugeleza.

Isibonelo, emuva eTestamenteni Elidala, encwadini kaLevitikusi, uNkulunkulu wayesebenzisa ukwenza abantu banikele kuye - izinkunzi, amawundlu nezimbuzi, kepha akwenzi lokho manje. Ngesikhathi uthola yena kumaHeberu 9, uthola lokho ngomhlatshele kaJesu, kwakukugcina impela, kwakwanele, kwakuwumhlatshele omkhulu. Asisenzi imihlatshele, hhayinjengaleyo. Uyazi ukuthi amaJuda ezinsukwini adlule ngokuvinjelwakokudla, ikakhulukazi ngezinhlobo ezithile zenyama. Kepha kuzEnzo 10, uPetru wamukela umbono kathathu, wehla ephepheni, zonke lezi zilwane ezingcolile nezwi likaNkulunkulu eliyalile, "Vuka ubulale." Kwenzekani lapho? Ingabe uNkulunkulu Uyahlanya? Akuhambelani? Cha, Cha, Cha. UNkulunkuluwayengumbukiso nje wesambulo ngokugeleza kwakhe okukhethiwe.

Uma mina nawe sizohumusha iBhayibhelingokufanayo, futhi kunamaqembu amaningi enkolo angenakutholangisho ne-point 1 ezansi lapha - abakuboni ukugeleza komBhalo.

2) umongo wendima. Uma sizohumusha iBhayibhelingokufanayo, kuzofanele siqonde okuthile ngesimo somongo. Laphonje umbhalo noma imibhalo noma imibhalo ekhonjwangenhlonipho nendawoyabo ekuhambeni kweBhayibheli, kubalulekile ukuqonda umongo wawo ngokushesha. Ngaphambi kokubuza umbuzowokuthi, "Le ndima isho ukuthini kimi?", Ngidinga ukubuza lo mbuzo, "Wathini lo mbhali washo ukuthiwakubhala nini?" Abantu, lokho kuyinto ebalulekile yokuhunyushwa kwebhayibheli; Ngaphandle kwalokho, umBhalo uzosho noma yiniesiyifunayo.

Ake ngikunikeze isibonelo esingenangqondo: UmShumayeli 10:19 uthi, "Idili newayini kwenza ujabule, kepha imali iphendula zonke izinto." Ungathanda kanjani lokho ukubayifilosofiyempilo yakho? Donsela lelivesi ngaphandle komongo futhi uzophila indlelayokuphila yase-Epicelar okuphambenengokuphelele nezindlela zikaNkulunkulu. Othile uthi, "Steve, lelivesi lingakuba kanjani eBhayibhelini?" Uma uqonda noma yiningomShumayeli, ukube ubukwazi ukuyibhala, ukube ubukwazi ukuthi kwenzekani empilweni yakhe laphoeyibhala, futhi uma uke wazi umongo womShumayeli isahluko 10, kungakwenzaumqondo kuwe. Uyabona, kufanele uqonde umongo.

Ake ngikunikeze isibonelo esisesikhathini esizwa ukuthi ngihlukunyezwa cishe cishe njalongeviki. Othile uzophendukela kwabaseFilipi 4:13 lapho uPawulu ethi,

"Ngingenza konke ngaye okungicelayo." Umfana, ochwepheshe bezimo zengqondo ezinhle banosuku lwensimu kulelo. Uzwe kangaki laba bashumayeli bethelivishini basukuma lapho, "UZimu ufuna ukuba ucebe! UZimu ufuna ukuba uphumelele!

Abantu, kufanele ufunde lokho ngokomongongoba emavesini amane azungeze ukuthi uPawulu akhuluma ngokwaneliseka, noma esenzeke ezimweni ezingezinhle kakhulu. Indima ithi okuphambene nalokho okuvame ukushunyayelwangakho.

Iphuzu # 2 ekuqondeni nasekuhumusheni iBhayibheli kufanele ngiqonde umongo.

3) Vumela iZwi libuse. Vumela iZwi lizikhulumele. Phambilini ngaphawula ukuthi akekho umuntu ofunda iBhayibhelingokupheleleekuphakameni endimeni imibono yakhe, noma imibono ayifundile kuyo

Indawo enhle kakhulu t ekuphambusweni kwemibhalo kungenyeyezinye izindima zemiBhalo. Uma ungeyena onayoyonke into ebizwa nge-Cross-Reference Bible (AmaBhayibheli amaningi namuhla akhona), ukuthiyini okushiwo yivesi elithi kukhona incwadi encane, inombolo encane, kanye nombhalowangaphansi ndawo azokwazisa ezinye izindawo eziseBhayibhelini ezikhuluma nale nto efanayo. Uma ungeyena ongomunyawalezo, thola enye yalezo. Ngingakululelisa futhi namanye amaBhayibheli aphezulu namanye amakhompiyutha angakwazisa lapho amagama avela khona eBhayibhelini. Lokhu akuwona amazwana, abanikezeli noma yimuphi umbono noma umbono womuntu, bakusiza nje ukuthi uxhumane nemibhalo. Abantu, iBhayibhelilingumhumushi ongcono kakhulu. Uma unezinkingangevesi, thola elinye ivesi elikhuluma ngento efanayo futhi lizokwenza licace kuwe. Qhathanisa umBhalo ngomBhalo.

5) Thandaza. Lapho ufunda iBhayibheli, thandaza. Gcina izinto ezimbili engqondweni: a) UDeveli

uzozama ukugcina noma ngubani kithi ekunqumeni kahle lokho uNkulunkulu angasenza nathi sazi.

UDeveli akafuni sazi ukuthiyini eZwini likaNkulunkulu. Ngakho-ke, lapho ufunda ibhayibheli, thandazela ukuthi uNkulunkulu akuvikele komubi njengoba uzama ukufuna intando yakhe. b) Khumbula ukuthi

umthandazo nokutadisha iBhayibheli kuhambisana. Uyabona, iZwi likaNkulunkulu liyinkemba yomoya (Efesu 6:17). Futhi lowo moya ongcwelenguMkhululi wethu emthandazweni (KwabaseRoma 8: 26).

Ngakho-ke, uyabona, uMoyaoNgcwele ufuna sihlangani nokutadisha iBhayibheli, futhi kuyamangaza ukuthi iBhayibheli lingaba nzima kangakanani lapho wena

ukutadisha ngenkuthalo futhi uthandaze.

Abantu, into engikhathazeke ngayo kakhulu akuyona indlela esihumusha ngayo iBhayibheli kodwa ukuthi silifunda noma chayiniiBhayibheli. Kunamuhla ekuseni namhlanjeephendabeni, ngabona ukuvota kweGallup. Kusho ukuthi ama-82% aseMelika akholelwa ukuthi iZwi likaNkulunkulu

elingokoqobo, eliphefumulelwe, kepha yi-21% kuphela alitadisha. Ngiyakholelwa ekutheni sizoyifunda nje, sizosondela ekuhumusheni ngokufanayo. Uma nje besingathembekanje, futhi sitadisha. Ake

sizame ukusebenzisa lezi zimiso futhi sibone ukuthi asikwaziyi ukubona lokho uNkulunkulu afuna sikwazi. (Steve Flatt - Isifundo # 1012 Juni 16, 1991)

Ezinye izinkolelo zabantu abavame ukucashunwa obaba besonto

AmaKhristu amaningi avame ukucaphuna 'obaba abaPhorofili' 'noma obaba beSonto Lokuqala'

ukusekela inkolelo noma umbono, okubonisa ukuthi phakathi namaKhristu ekhulu lokuqala aqonda ngayo imibhalo njengoba isikhulumi noma umlobi efuna. Kephangenkathi ebiza imibhalo yabo

ukuze bayisekele inkolelo ethile noma umbono othile, umuntu kufanele aqaphele futhi amule laba "ofakazi" futhi abaphethe izinkolelo nemibono ephikisana nezinye izinkolelo nemibonoyabo.

Ngezansi kukhona abambalwa ukunikeza izibonelo ezithile.

Justin Martyr 45

Ukukhulekelwa kwezingelosi. AmaKhristu futhi akhulekela "amabutho ezinye izingelosi ezinhle alandela futhi akhuthazwe kuye (uJesu)" (Ukuxolisa) (1 apology 6), angeze kwenye indawo "ukuthi aze anciphise kuleso sifo"

Imfundisoyemisebenzi. Imibhalo yakhe igcwele insindiso ngemisebenzi. Ukwenza isibonelo: "" Uma abantu bemisebenziyabo bazibonakalisa befanelwe lo mklamowakhe, bathathwa

njengokufanele "(1 apology 10).

21) "" ... Sibambe iqiniso, ukuthi izijeziso, kanye nokujeziswa, kanye nemivuzo emihle, kukhona ihunyushwe ngokusho kwezenzo zendoda ngayinye (1 apology 43).

I-ignonatus 46

U-Ignatius wayengumbhishobhi (Presbyter, umfundisi) webandla e-Antiyokiya owahlukanisa i-presbytery ne-episcopate. Kuzo zonke lezi zincwadi ezintathu, u-Ignatius ubhala umbhishobhi

(esinye), i-presbyter, kanye namadikoni, agcizelela ukuthi ayahlonishwa futhi alandelwe. Ulinganisa umbhishobhi aye "eNkosini uqobo" (I. 6: 1; L.Mag 6: 1; L.TRA 2: 1); I-Presbyter'yoMkhandlu

Wabaphostoli' (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" (I. 4: 1), futhi "ukungenzi lutho ngaphandle kombhishobhi kanye ne-presbsters"

(I.Mag 7: 1; cf I.tra 2: 2). Kubukeka sengathi kubhekwa amandla amakhulu emthandazweni weBishop (L.Pef 5: 2), futhi aphakamisengisho nombhishobhi ukuthi wesatshwe (I. 6: 1). Esikweletini sakhe,

u-Ignatius akafuni ukulalela okunjalo, kodwa-ke akayena umbhishobhi wale mizi. Noma kunjalo,

U-Ignatius ugqizelela isimo sengqondo esithobekile esinezitatimende ezinjalongokuthi "ngiqalanje yiba umfundi "(l. 3: 1);" Angazi ukuthi ngiyafaneleka "(l.tra 4: 2). Lo mbonowokuthi

AmaKhristu athi "hhayi ukwenza lutho ngaphandle kombhishobhi (kanye ne-presbrers) yinto ebaluleke kakhulu.

"Ngaphandle kwalaba (umbhishobhi, ama-prosbrents,amadikoni)," uyabhala. "Alikho iqembu elingabizwangokuthi isonto." (L.tra 3: 1)

I-Polycarp 47

IBhayibhelingokwalo lisebenzisa ngokucacile amagama amaGrikhi ama-EpiSkop? (Umbonisi, umbhishobhi) kanye ne-prebuteruteros (umdala, presbyter) eshintshana. Akukho ngisho

nokusikisela kokufundiswa kwabaphostoli komuntu ngamunye (umbhishobhi) webandla ngalinye, kwayekelayedwa idolobha noma isifunda sonke. Kodwa-ke, i-monoepiscoopateyavelangekhulu lesibili, futhi i-polycarpikhonjiwenjengomunywelalabo babusi bedolobha. Kuzo zonke izinhlamvu zakhe eziyiqiniso eziyiqinisoeziyisikhombisa, eziname, u-Ignatius we-Antiyokiya ahlukana

nge-episkop? Kusuka ku-prebuteroso, ukubabiza ngokuthi "abaphathi" bakaNkulunkulu

(i-Oikonomos, iChamberlain, umbusi, umphathi), i-Civil Terming esetshenziswe e-Erastus

kwabaseRoma 16:23; Futhi "abasizi" (i-paredroi, isikhathi esingasetshenziswanga eTestamenteni eNtsha). Lo mbonowokuthi abadala bangabasizi kumbhishobhi abanasisekelo noma yini

emBhalweni. KuBrand WaseRoma wobuKristu, i-Presbletteryingenakubapristinjengekilasi

elikhethekile labalamuli abagunyazwengokuhlukileukuphatha amasamuli (ubhaphathizo,

inhlanganyelo, njll) egameni lombhishobhi. Lokhu futhi akunasisekelo emBhalweni, laphowonke amaKristu abizwa ngokuthi abapristi. Ama-Hierarchical amasonto anamuhla amaKatolika,

ama-Anglican nase-Orthodox asebenzisa izinhlamvu zika-Ignatius njengemibhalo yokufakazelwa

ukuze alungise i-monoepiscoopate kanye nepapa. I-Polycarp nayo isetshenziswa njengesixhumanisi esibalulekile emfundisweniyokulandelanakwabaphostoli, okubonisa ukuthi igunya liphumule

kubabhishobhi ngenxayecala elingashintshiwe lokuqokwa nge-ukufakwa emuva kubaphostoli.

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