

Imikhubayesonto yanamuhla

Bakhona

Isiko noma Umbhalo?

URandolph Dunn

Ukuqalisa

Mhlawumbe iningi lethu selizwile izitatimende ezinjengokuthi "InkonzoYokukhulekela" yayibuthuntu, isidina, ayisebenzi, futhi ayisebenzi, i-orchestrated futhi ayihlangabezanezidingo zami. Baye bakhungathekile futhi bangenandaba kanti abanye banelisekile.

Kusukela ukuvuswa kukaKristu abaningi "abafundile amadoda / izifundiswa zeBhayibheli" ziye zahumusha futhi Kuhunyushelwe imibhalo yesandlaetholakalayoyamaVangeli kanye nezincwadi. Iminyakayamakhosi futhi

Abaholi bezenkolo bavumela kuphela abambalwa abakhethiweyo abanokufinyelela kubo. Njengobaiminyaka idlule eziningana Kutholwe imibhalo yesandla

Izimfundiso kanye nemikhuba eyethulwe kule ncwajana kungukuqonda komuntu siqu, ukutolika,ngababhaliabahlanganisaukungaboni ngaso linyephakathi kwabo ngezincazelo. Umhlanganisi akakuvumeli imibono yawo kodwa ubanikele ukuze baqhathanise iBhayibheli, ukuhlola nokutolika okusekelwe ekuqondeni komuntu siqu kwemiBhalo.

Ukutolika kwezimfundiso akuzona amaqinisonjengobakuyiVangeli. Ngakho-ke, ukutolika okuhlukile ingabanjwa. Kudingeka ingqondo evulekile ukuze uhlole ukutolika nemikhuba, ukuze uwalinganisengokumeleneneBhayibheli.

Ngabe isonto lami liyiSonto elisha leTestamente elisha? "Ngabe ama-hertics angempela azokwazi ukusukuma?

UbuKristu BukaChristian? Ukuhlola Izimpande Zemikhuba Yesonto Yethu

Yavelaphi iNtshumayeloYamaKristu?  
Ukukhathazeka ngendlu / amasonto amancane

Qaphela1. Izikhombo zekhasi (xx) zibhekisela kwinomboloyekhasi lezincwadi ngenkathi okubhaliselwey kubhekisa emibhalweni yaphansi ezahlukweni. Ukuphawula kwami kukhonjwanjenge (rd).

## Ingabe isonto lami liyiSonto elisha leTestamente elisha?

Ephepheni lakhe uDarryl M. Erkel lithi: "Amasonto amaningi athi aseke konke abakwenzayo kokusha ITestamente, kepha iqiniso elidabukisayoyilona iningi lamasonto athi yi- "Evangelical" Practice kakhulu Okuncane kwalokho imiBhalo ebekelwe indawoyemihlanganoyendawo. "Cabanga ngemibuzo yakheelandelayo:

1. ITestamente eliSt entsha lifundisa ukuthi isonto lendawo lizokwethelwa futhi lifundiswe ngobuningi

Owamadoda afanelekayo emiBhalo afanelekayo abizwa ngokuthi abadala (Izenzo 20: 17,28; 1 Thes. 5: 12-13; 1 KuThimothi 5:17; KumaHeberu 13:17;Jakobe 5:14; 1 Petru 5: 1-4).

Lokhu kuliqiniso, kungani iningi lamasonto ethu kuphela anendabayindodaeyodwa (I.E., "Umfundisi")?

Kungani amasonto amaningi namuhla ahlukana ubuholi bawo abeyisiphathimandlaesiphakeme sika "Mfundisi Waphezulu," "Hlanganisaumfundisi," kanye "nebhodi labadala" - ikakhulukazi lapho iTestamente elisha

lenza ukungahlukaniswa okunjaloophakathi kwabaholi bebandla?

2. ITestamente eliSt entsha lifundisa ukuthi abelusi besonto kufanele baphakameesigabeni sesonto uqobo noMhlangano (Izenzo 14: 23; 2 Thimothewu 2: 2; Thithu 1: 5).

Lokhu kuyiqiniso, kungani amasonto ethu ehlala efuna abefundisi abangahle babe

khona ngaphandle kwamabandla abo akhona? Kungani amasonto ethu akhulise futhi aqeqeshe amadoda awo ngenxayobuholi bokwelusa? Ingabe umkhuba wethu

wamanjewokwenza i- "Mestivate Lose Search Committee" ngokusekelwe embhalweni noma emasikweni amadoda?

3. ITestamente Elisha lifundisa ukuthi umhlanganowebandla uzoba indawo lapho

AmaKhristu asebenzisa iziphos zawo ezingokomoya futhi akhuthazane ukuba athande nezenzo ezinhle

(Roma 12: 6-8; 1 Kor. 12: 4-14; 14: 12-14; Kolose 3:16; Heberu 10: 24-25; 1 Petru 4: 10-11).

Lokhu kuliqiniso, kungani iningi lethu lingasho noma senze lutho ngaphakathi kwenkonzoyesonto? Kungani Ukuza esontweni ngokuyinhloko umcimbi wesibukeli esikhundleni somcimbi obamba iqhaza? Kungani thina

Ubeke umthwalowethu wemfanelowokuhlelwa kabusha kanye nenkonzo ezandleni zabafundisi abaqeqeshiwe?

4. ITestamente Elisha lifundisa ukuthi isonto lendawo lizokwakhiwa futhi likhonze yibo bonke

Amalungu akhona - "Ngoba umzimba awulona ilunguelilodwa, kodwa abaningi" (1 Kor. 12: 14; Cf. 14: 12,26-31; Kwabase-Efesu 4:16).

Lokhu kuyiqiniso, kungani amasevisi ethu esonto agxila engxenyeni eyodwayomzimba (isb., "The Umfundisi ")? Uphi, eTestamenteni eNtsha, lifundise ukuthi inkonzo yomuntu noma intshumayelo yomuntu sizobayindawoyokubumbana egxile kuyo?

5. ITestamente Elisha lifundisa ukuthi wonke umKristu ungumkhonzi [i-diakonos (rd)] nompristi phambi kukaNkulunkulu (1 pele 2: 5,9; Isambulo 1: 6).

Lokhu kuliqiniso, kunganisiqhubeka nokwenza umehluko onjalonjengabafundisi "kanye" ne-laity"? Phezu kwa-Isiphi isisekelo esingokomBhalo esihlukanisa umzimba kaKristu sibe amakilasi amabili abantu: "Abefundisi" futhi "I-Laity"? Ngaphezu kwalokho, uma wonke umKristu eyisikhonzi, kunganisingavunyelwe ukuba sinxusa komunye nomunye ngaphakathi kwenkonzoyesonto?

6. Izibonelo ezintsha zeTestamente Lamanjelapho iSidlo seNkosi kwakuwukudla okugcwele ngaphakathi Umongo wokuhlangana nobuzalwane (Izenzo 2:46; 1 Kor. 10: 16-22; 11: 18-34).

Lokhu kuliqiniso, kunganisiphendule isidlo seNkosi sabayisiko elibanzi ngisho nangokwesiko eliyimfihlakalo? Kungani umkhuba wethuwamanjeweSidlo seNkosi SaseSidlo seNkosi enjengomngcwabo kunomkhosi? Kungani sikholwa ukuthiyilokho kuphela "abefundisi abahlelekile 'abanelungelo' lokusebenzisa amasakramente" lapho iTestamente eNtsha ingakufundisi lokhu?

7. UJesu wafundisa ukuthi abantu bakhe kwakungamelwe banikeze noma bazithathe iziquezihlonishwayo. Bahlukanise nabo bonke abanye ubuzalwane bobuKristu (Mat. 23: 6-12; Marku 10: 35- 45).

Lokhu kuyiqiniso, kungani abantu abaningi besonto namuhla bazinika iziquezinjaloeziphakemenjenge "Mfundisi," "Ntrusa," "Umbhishobhi," "Umfundisi Waphezulu" [noma "mfowethu" (Rd)]? Kungani benza Zizwe kunesidingo sokuthola amagama awo ngalezi zihloko - ikakhulukazi lapho iTestamente eNtsha ikwenqabela?

8. ITestamente Elisha lifundisa ukuthi amaKristu angenza umoya wokungenisa izihambi kuwowomabili

Amakholwa kanye nakwangaphandle (UMathewu 25: 34-40; Roma 12:13; 1 Thimothewu 6:18; Thimothewu 3: 8, 14; KumaHeberu 13: 2; 1 Petru 4: 9).

Lokhu kuliqiniso, kunganiiningi lethu livame ukuvula amakhaya ethu kwabanye? Kungani amaKristu amaningikangaka angazinaki izidingo ezingokwenyama zomunye nomunye? Kungani ukungenisa izihambi kuyindlela ekhohliwe emasontweni amaningi? Ngokuntuleka okunjalo okusobala kothando nokukhathalela abanye, kuyamangaza ukuthi kungani amasonto ethu amaningi ebanda futhi efa? [Kepha umoya wokungenisa izihambi awunqunyelwe kokuthile okwenzeka ekhaya lomuntu. (Rd)]

9. Isonto lokuqala lahlanguana cishe kuphela emakhayangokungafani nezakhiwo ezinkulu zenkolo (IzA. 20: 10; 1 Khorinte 16:19; Kolose 4:15; Filemoni V.2; 2 John V.10).

[Umkhuba wokuhlanganaemakhaya awuzange wayalwa futhi kungenzeka ukuthi konke kwakukhona. (Rd)]

Lokhu kuyiqiniso, kungani sinomuzwa wokuthi kunesidingo sokusebenzisa imali enkulu yemali yeNkosi ezakhiweni zesonto nasezindlini zamakati ezingasetshenziswa kanye kuphela noma kabili ngesonto? Ingabe lokhu kungumphathi omuhlewezinsizakusebenza zezezimali ezinikezwa uNkulunkulu? Kungani benza okuningi

amasonto anesabelomali esikhudlwana sokwakha amaprojekthiwokwakha, amaholo labasebenzi, kanye nokunakekelwa kunokuba ohambweni, abampofu, kanye nezinkonzo zabantu ezithambekele kubantu? Lokhu kuvezani ngezinto eziza kuqala kithi?

U-Erkel uphethangokuthi: "Iqinisongukuthi, sinamasiko atholakele njengefa emasontweni ethu angenasisekelo seTestamente elisha. Kepha uma sibona le nto ebizwa ngokuthi yile nto esikushoyo futhi sifuna ukuvumelanisa konke okushiwo yi-Asia UJohn usazisa ukuthi akuwona wonke amaphethini nemikhubayamasonto okuqala okufanele alandelwe. (Rd)]

"Usukulungele inselelo futhi uzimisele 'ukubekayonke into ekuhlolweni futhi ubambebele kulokho okuyiqiniso "(1 Thes. 5:21; Cf. Izenzo 17:11)?... Kukhona Indlela Engcono!" ([www.5solas.org/media.php?id=82](http://www.5solas.org/media.php?id=82))

Ngabe ama-heretics angempela azokwazi ukusukuma?

UDavid Bercot uzobe ama-heretics wangempela sicela asukume? Isigabasesithathu, ngo-1989, ukushicilelwa komqulu, i-Amberron, i-PA, i-PA ihlola ezinye izimfundiso eTestamenteni eNtsha ukuthi amaKhristu okuqala akholelwa futhi. Uthi "UbuKristu bokuqala kwabayinguquko ekhuphuke ezweni lasendulo njengomlilo ngokusebenzisa izikhungo zokhokho zaseRoma, ngokumelene nezikhungo zokhokho bethu, ngokumelene nemicabangoyabantu basezulwini, bamelana namasiko." 1 (PG. 25)

Ezinye izimpawu ezihlukanisayo zabalandeli bakuqala abathembekile kwakungu:

- a. Ukwahlukana okuvela emhlabeni
- b. Uthando olungenamibandela
- c. Ukwethemba okulalelayo (PG. 15)

"Ngakho-ke, kuyinto exakile ukuthi iSonto Lama-Evangelic Lase-Evangelic lanamuhla lithi amaKri- stu eminyaka ambalwa afundshela futhi enza isiko losuku. Lokho kuyinto

ikakhulukazi isimangaliso selokhu amaRoma agxeka amaKhosi ahlukile - ngokungalandeli imigomoyosuku." (pg. 25)

AmaKhristu amanengikaziamaningi abonakala engafaningaphandle kwamaKhristu angewona athembekile ngaphandle kokuthi abe khona esontweni njalo. Isibonelo, bona:

- a. Bukela ukuzijabulisa okufanayo.

- b. Bakhathazekile ngezinkinga ezifanayo zomhlaba.
- c. Zibandakanyekanje ezintweni ezibonakalayo zomhlaba. (pg. 16)

Iningi lezingqinamba zamasiko elibheke emashumini amabili - amaKhristu ekhulu yizona kanye izindaba ezifanayo ezabhekana nesonto lokuqala.

- a. Ahlukanisa
- b. Ukuphuphuma kwesisu
- c. Imfashini ephezulu - ukuthobeka okuphansi
- d. I-R-rated Entertainment
- e. Imibono yokuziphendukela kwemvelo
- f. Ukungalingani kwabantu
- g. Indimayabesifazane enkolweni (PGS. 26-38)

"AmaKhristu ekhulu lokuqala ayenesethi ehluke ngokuphelele yezimisonezindinganiso njengoba benqaba ukuzijabulisa, ukuhlonipha kanye nengcebongoba babezibona bengabafokazi emhlabeni." (pg. 17) "Indlelayaboyokuphila yayiyindlelayaboeyinhloko yokufakaza." (pg. 39)

Ubufakazi (ukufakaza) nendlelayokuphila yamaKhristu okuqala kwaba ukuzinikela ngokuphelele okwenziwe ngokwenzeka ngo:

#### 1. Indima esekelayo yesonto

Ibandla [labo abafaka kuKhristu ngoNkulunkulu (rd)] yilabo abahlala behlangana nabo abahlala nabo, futhi ababephethe izindinganiso kanye nesimo sengqondo futhi bakhuthaza njalo ukuba uhlale uthembekile. Kwakuyindikimba eqondisiwe kepha abazami ukuqondisa umthetho noma balawule ukulunga. Esikhundleni salokho, bathembela ekufundiseni okunengqondo, isibonelo kanye namandla aguququkayo kaMoya oNgcwele. (pg. 42) Abaguquli kumele bashintshe kusuka ngaphakathi ngokushintsha izinhliziyi zabo ezingahambisaninesidingo esithile esiqinile. (pg. 43)

Abaholi babo babiza ababonisi, ama-Sentinels, ababonisi, abadala kanye nabefundisi (abelusi) emhlanganweni wakubo. Amandla abo nobuthakathaka babo kwaziwayibo bonke. Lamadoda afundiswa ngamazwangesibonelongishonangaphambi kokuba athathe umsebenzi wokuqondisa nokuhola. (pg. 45) Ukukhathazeka kwabo kuphela kwakuyinhlanga-kahle engokomoya yomuntu ngamunye ebandleni labo. Eqinisweni, kungenzeka ukuthi basebenzise isikhathi sabo esigcwele benza lo msebenzi obaluleke kakhulu. Uma kunjalo, kungenzeka ukuthi basekelwa ngesisekelo esifanayonaleyo yabafelokazi nezintandane. 9 (PG. 47)

2. Umyalezowesiphambano - izindlela zabo ezinamandla kakhulu zokushumayelaivangeli kwakungukukhuthazela kwabo kokuhlupheka nokufa ngobabengabile ukwenqaba uKristu. .

Kunalokho uhlobo olumnene lwesiphambano kunoma ngubani wayevele wazinikezela ukubekezelela ukuhlukunyezwa nokufa ngenxa kaKristu (Rom. 8:17; IsAm. 12:17). "(PG. 12:11)

3. Inkolelo yokuthi ukulalela kwakuyinto ehlanganyelwephakathi komuntu noNkulunkulu - ekuqaleni, okusha UChristian uhamba eduze noNkulunkulu kuyangamandla akhe. Kephanjengoba isikhathi sihamba, bavame ukuqala ukudedekela kulowo ukuthembela. (pg. 52)
- UMartin Luther wafundisa ukuthi umuntu akakwazi ngokuphelele ukwenza noma yikuphi okuhle ngokwakho nokuthi izifiso namandla okulalela uNkulunkulu eza kuye yedwa. U-Origen wabhala "[uNkulunkulu] azazise kulabo, ngemuva kokwenza konke ukuthi amandla abo azowavumela, avume ukuthi badinga usizo kuye. 15 (Pg. 53) [" Ngingenza konke okunginika amandla. (Fil. 4:13) (Rd)] Akusona isicelo se-Onetime kodwa inquboeqhubekayo. Ukubeka indlelayenyamayethukuzolimaza, futhi uma singazimisele ukuhluphekangaphakathi, nokuxabana nezono zethu, khona-ke uNkulunkulu ngeke anikeze amandla (Rom. 8:4) Umuntu angagwema kalula izinhlungunokuhlupheka uma efisa ukwenza kanjalo, ngokwenqaba uKristu. Kepha umuntu uzokukhuthazelela ngokubeka ithemba labo kuNkulunkulu.21 (pg. 55)

Imibhalo yobuKristu bokuqala yaphikisana nezinkolelo zami zemfundiso yenkoloyathi uDavid Brot. Ukhomba emihlanu futhi unikeza ubufakazi:

1. Abakukholelwayongensindiso

- a. Ngabe sisindisiwe ngokukholwayedwa?

Sitshelwe ukuthi "ngemuva kokuthi uConstantine wonakalise isonto, kancane kancane kwaqala ukufundisa ukuthi imisebenzi idlala indima entshonalanga, iSyeiffer yabhalwa, 'Ngenxayezingxenye ze-Greek and Latin ... Noma kunjalo, UbuKhrestu obusezingeni eliphezulu obuke babhekana kancane kancane bahlanekezelwe. Kungezwe into ekhulayo, ukuthi igunya lebandla lalikusindiswa ekusindisweni kweBhayibheli. '1

"NjengoSchaeffer, iningi lababhali bevangeli linikeza umbonowokuthi inkolelo

yokuthi inkoleloyethu nemisebenzi iyathinta insindiso yethuyinto eyakha kancane esontweni ngemuva kwesikhathi sikaConstantine nasekupheleni kweRoma. Kepha lokho akunjalo.

"AmaKhristu okuqala ayekhohlelwakuyoyonke le misebenzi noma [futhi (rd)] Ukulalela kudlala indima ebalulekile ekusindisweni kwethu?" (pg. 57) UPolycarp wabhala ukuthi

"Lowo owamvusa kwabafuleyo naye uzosivusa - uma senza intando yakhe futhi sihamba emiyalweni yakhe." (pg. 58) UClement ka-Alexander wabhala, "Noma ngubani othola

iqiniso futhi azihlukanise phakathi

Imisebenzi emihle izothola umklomelowokuphila okuphakade. "U-Origen, i-Hippolytus, uCyprian noLactantius bonke babhale ngokufingqiwe. (pg. 59)

b. Ingabe lokhu kusho ukuthi amaKristu athola insindisoyawo ngemisebenzi?

Cha, amaKristu okuqala awazange afundise ukuthi sithola insindiso ngokuqongelela imisebenzi emihle. (pg. 60) Isibonelo: UClement waseRoma - "[thina] asilungisiseleli, nokuqonda uNkulunkulu noma imisebenzi eyenziwe ngobungcwelebenhliziyi;

kodwa ngalolo kholo uNkulunkulu ulungiselelwe kubo bonke abantu kusukela ekuqaleni." Ngakho-ke futhi i-polycarp, uBarnaba, uJustin Martyr noClement of Alexander State cishe. (pg.

61)

c. Ingabe ukhoho futhi lusebenza ngokuphelele kuphela?

Cha, kepha "u-Augustine, uLuther nezinye izazi zemfundiso yenkolo

baseNtshonalanga bayebaqinisekisa ukuthi kukhona ukungqubuzana okungekho emthethweni okusekelwe emisebenzini noma ekusindisweni okubaziwayo,'ngokugomela

(1) Isipho esivela kuNkulunkulu noma (2) yinto esiyitholayongemisebenzi yethu.

AmaKhristu okuqalagabe aphenyule ukuthi isiphoasisiphoesiphikisayongoba simiswe obala ekulaloleni. "(PG. 62)

AmaKhristu okuqala ayekhohlelwa ukuthi ukusindiswa kuyisipho esivela kuNkulunkulu kepha uNkulunkulu unikeza isipho sakhe kunoma ngubani akhetha. Ukhetha ukunika labo abathanda, abamethembayo futhi abamlalelayo. (pg.

62)

Kalula ngoba umuntu ukhetha ukunikela kwakhe, akushintshi isipho ku-wage. (pg.

62)

d. Yebo, kephaiBhayibheli lithi ...

Akuwona wonke umuntu othi kimi, 'Nkosi, Nkosi,' uzongena embusweni wezulu, kepha yena

Ngubani intando kaBaba osezulwini. "(Math. 7: 21 Okhuthazela kuze kube sekupheleniuyosindiswa. (Math. 24:13)

Bonke abasemathuneni bayokuzwa izwi lakhe baphume - labo abakwenzile

Kuhle, ekuvukeni kwempilo, nalabo abenze okubi, eluvukweni lokulahlwa. (Johane 5: 28, 29)

Bheka, ngiyezamasinyane, futhi umvuzo wami unami, ukunikela wonke umuntu ngokomsebenziwakhe. (IsAm. 22:12)

Zinakekele wena kanye nemfundiso. Qhubeka nabo, ngobangokwenza lokhu uzosindisa wena nalabo abakuzwayo. (1 Tim. 4:16)

Ngakho-ke, udaba lwangempela akuyona indabayokukholelwa emiBhalweni, kepha omunyewayo. Ibhayibheli lithi "ngomusa nisindiswe ngokokholo, futhi ukuthi akuzinquzo kini; kuyisipho sikaNkulunkulu, hhayiimisebenzi, okungenani noma ngubani okufanele aziqhayise." (Efe. 2: 8, 9) Futhi nokho iBhayibhelilithi, "Uyabona ukuthi indoda kufanelekile ngemisebenzi, hhayingokukholwa [kweLobukholwa. ImfundisoyokuqalayobuKristu yensindiso inika isisindo esilinganayo kubo bobabili. Futhi, amaKristu okuqala awakholwanga ukuthi umuntu ukhubazekile ngokuphelele futhi akakwazi ukwenza okuhle. (pg. 64)

e. Ingabe umuntu osindisiwe angalahleka?

Njengoba amaKristu okuqala ayekholelwa ukuthi ukholo nokulalela kwethu okuqhubekayokuyadingeka Ukuze sisindiswe, ngokwemvelo silandela ukuthi bakholelwa ukuthi umuntu "osindisiwe" usengacina elahlekile. (pg. 65)

UTertullian (c. 160 - C. 225) wabhala, "Kubhalwe abanye uNkulunkulu ngenxa yokubanesibopho sokunikela nangenkululeko yakhe ebugqilini." "Kulotshiwe ukuthi, 'Lowo okhuthazela kuze kube sekupheleni, wona makasindiswe.' [Math. 10:22] (PG. 65)

Eminyeyemibhalo ekhonjiwengamaHeberu 10: 26: "Uma sihlala sona ngamabomu ngemuva kokuba sesitholile ulwazi lweqiniso, akukho mnikelo wesono osele."

f. Iqembuelalishumayela insindiso ngomusa wedwa

Kwakuneqembu, ama-Gnostics, afundisa ukuthi owesilisawaphathwangokuphelele futhi lowo msebenzi awudlali nendima ekusindisweni kwethu. Babethi uNkulunkulu uveze ulwazi olukhethekile kubo ukuthi umzimba omkhulu wamaKristu wawungenalo. Babekholelwa ukuthi uNkulunkulu, uMdali, wayenguNkulunkuluophansi, uNkulunkulu ohlukile kunoNkulunkulu uYise kaJesu. Ngakho-ke, umuntu wadalwa nguNkulunkulu ophansi owazihlalisa izinto nomuntu obhekene nangezinto. Njengoba umuntu alahlekelweyingethembekile, uNkulunkulu iNdodana ayikwazangangempela ukubayindoda. Wathatha kuphela ukubonakala komuntu. Kusho ukuthi wayeyinyama negazi, ngabe ubengenasono. (Rd)] (PG. 66)

Umphostoli uJohanewathi: "Abakhohlisi abaningi baphumele ezweni abangavumi

UJesu Kristu ngokuza enyameni. Lo ngumkhohlisi kanye nomphik 'ukristu. "(2Johane 7) The Ama-Gnostics yiwo aphikile ukuthi uKristu wayefikileenyameni. (pg. 67)

2. Abakukholelwayongokumiselwakusengaphambili nenkululeko yokuzikhethela

a. Amakholwa ngenkululeko yokuzikhethela

AmaKhristu okuqala ayengamakholwaaqinilengenkululeko yokuzikhethela. Isibonelo, uJustin Martyr wenza le ngxabano kwabaseRoma: "Sifunde kubaporofidi, futhi sikucelile lokho kujeziswa, ngakho-ke akukho nto esekwenzile, ngaphandle kokuthi umuntu azosolwa, ngaphandle kokuthi abantu bafanelwe amandla okugwema Ububi Futhi Ukukhetha Okuhle Ngokuzikhethela Kwamahhala, Aziphenduli Ngezenzo Zazo.

5. (pg. 71)

EmaKhristu ekucala asekelwe izinkolelo zabo phezu kwazo:

UNkulunkuluwawuthanda kangaka izwe ukuthi wanika indodanayakhe futhi eyiyodwa [eyingqayizivele, eyodwakuphela (rd)], ukuthi lowo okholwa kuye akayikubhubha kodwa abe nokuphila okuphakade. . Ungu

Bekezela kuwe, angifuni muntu ukuba abhubhe, kepha wonke umuntu abuyele ekuphendukeni. (2 Petru 3: 9)

Umoya noMlobokazi bathi, "Woza!" Futhi lowo ozwayo makathi: "Woza!" Noma wubani

womile, makeze; Futhi noma ngubani ofisa, makathathe isipho samahhala samanzi okuphila. (Isambulo 22:17)

Lolu suku nganamuhlangibiza izulu nomhlaba njengofakazi kuwe ukuthi ngibekilengaphambi kwakho Impilo nokufa, izibusiso kanye neziqalekiso. Manje khetha impilo, ukuze wena nezingane zakho nezingane zakho. (Dut. 30:19)

b. Kodwa ingabe iBhayibheli alisho ...?

Khetha impilo ongayiphila.

Insindiso ayixhomekile esifisweni somuntu noma kumzamo.

UNkulunkulu akafuni ukuba abhubhe kodwa aphenduke.  
(pg. 73)

Isono lokuqala likholelwa ukuthi kuzoba nesahlulelo nje uNkulunkulu kodwa kungumsebenzi wethu sokuphilangokulunga. Ngakho-ke, cabangalokhu:

Ukewakhombisile, wena muntu, okuhle. Futhiyini iNkosi idinga kuwe? Ukuze enze kahle futhi athande isihe nokuhamba ngokuthobeka noNkulunkuluwakho. (Mika 6: 8)

Bheka, ngabeka phambi kwakho namuhla impilonokuchuma, ukufa nokubhujiswa. Ngobangiyala Nawe namhlanje ukuthanda iNkosi uNkulunkuluwakho, ukuhamba ngezindlela zakhe, nokugcinaimiyalo yakhe, izinqumo nemithetho. (Dut. 30: 15-16)

Ngabe ukhombisa ukudelela ingcebo yomusawakhe, ukubekezelela nokubekezela, ukungaboni ukuthi umusa kaNkulunkulu uholela ekuphendukeni [indlelayokuphila yokuphila]? Kepha ngenxa yenkani yakhonangenhliziyo yakho engaphenduki, ubhula ulaka kuwe luphindiselwe usuku lolaka lukaNkulunkulu, lapho ukwahlulela kwakhe olungileyo kuzokwembulwa. UNkulunkulu "uzonikela umuntu ngamunye ngokwalokho akwenzile." Kulabo

Ngubaningokuphikelela ekwenzeni okuhle funa udumo, udumo nokungafi, uzokunika impilo yaphakade. Kepha kulabo abazifunayonabazenqabaiqiniso, balandela okubi, kuzoba nolaka nentukuthelo. (Roma 2: 4-8)

Umehluko obalulekile phakathi kokubona okuthile nokukwenza. (pg. 76)

### 3. Kusho ukuthini ukubhabhadiswa kumaKristu okuqala

Inkulumo kaJesu kuNikodemu ukuthi umuntu kufanele azalwe ngamanzi nomoya kwakuqondwa kabuhlungu ngamaKristu okuqala ukuba abhathizwengamanzi [gr. ubhathizwana -ukumnyeli. (Rd)]. (pg. 77) U-Irenaeus wabhala "lesi sigaba samadoda [ama-Gnostics athi abantu ngeke balwe kabusha noma baphinde babhalwe kabusha ngobhathizo lwamanzi] baye bagqugquzelwanguSathane ekuphikeni kwe

AmaKristu okuqala ahlanganisa izindaba ezintathu ezibaluleke kakhulu ngobhathizo lwamanzi futhi kusukela ngalokhu

Ukuwasha bekungamelengokuphelele kunomayikuphi ukufanelekela engxenyeni yomuntu abhathizwe, ubhathizo lwaluvame ukubizwa ngokuthi "umusa." (pg. 78)

#### a. Ukuxolelwa izono - kususelwa kokulandelayo:

Futhi manje ulindeni? Sukuma, ubhathizwe, ugeze izono zakho kude, ubiza igama lakhe. (IzE. 22:16)

Wasisindisa, hhayi ngenxayezinto ezilungile ebezizile, kodwa ngenxayesihe sakhe.

Wasisindisa ekugezwe kokuzalwa kabusha nokuvuselelwa nguMoyaoNgcwele. (Thithu 3: 5) UPitrosi uhlose ukubhathizwa kobuKristu kuNowa kanye nesikhukhula esithi - Amanzi afanekisela

Ubhathizo olusindisa futhi - hhayi ukususwa kokungcola okuvela emzimbeni kodwa isibambiso sonembeza omuhle kuNkulunkulu. Kukusindisa ngovuko lukaJesu Kristu. (1 Petru 3: 21-22)

"Phendukani, nibhathizwe, nonke nina egameni likaJesu Kristu

ngokuthethelelwa kwezono zakho. Iziphambeko ezisebenzisa amanzi angcwele nokuncishiswa kweNkosi. Ngakho-ke sivuselele ngokomoya njengezinsana ezisanda kuzalwa, yebo

Njengalokho iNkosi imemezele: 'Ngaphandle kokuthi umuntu azalwe kabusha

ngamanzi nangoMoya, akayikungena embusweni wezulu.' "3 NJAHWU 3: 5) (PG. 79)  
Ukukhanyaokungokomoya - babekhohlelwa ukuthi umuntu osanda kubhaphathizwa,

ngemuva kokuthola umoya ongcwelewawunombono ocacile wezinto ezingokomoya.  
Ubhaphathizo lwalungeyona inkambiso engenalutho - ubhaphathizo lwaluwukuqala  
okungaphezu kwemvelo kokuqalwa kwalo olusha olwaludlulayo ekubeni yindoda  
endalayenyamayokubayindoda esanda kuzalwa kabusha. Abazange bahlukanise  
ukubhabhadiswa okholweni nasekuphendukeni. Bafundise ngokuqondile ukuthi  
uNkulunkulu akazange afune ukubhekelwa ukuxolelwa kwezono ngenxayokuthi  
umuntu wabhekana nezisusa zobhaphathizo. 6 (Pg. 80)

Babengabantu abangabpathizwangangokuzenzakalelayo? - AmaKhristu okuqala akholwa Ukuthi uNkulunkulu uzokwenza lokho okwakunothando futhi nje kumaqaba ayengakaze abe nethuba lokuzwa ngoKristu.

I-Evangelical Rite of Passave - Ngokuvamile thinavangelicals senqabe umlando

womlando wokuzalwa kabusha kobhathizo futhiwathuthukisa umcimbi wethu okhethekile - ucingo lwe-altare. Lapho uPhetro ebuzwa ukuthi "sizokwenzajani?" Akashongo ukuthi wehla ngaphambili futhi umeme uJesu enhliziyweni yakho. Cha, wabatshela ukuthi 'uphenduke, futhi wonke umuntu kini makabhajatisweegameni [igunya (rd)] kaJesu

ukuxolelwa izono. Izenzo 2:38 "Empeleni,izingcingo ze-altare nemithandazo ehambisana nazo zingumkhiqizo wokunyakaza kwemvuselelo kwamakhulu ayisishiyagalombili neshumi nesishiyagalolunye." (Pg.

82) [Bheka ku-Bit Isifundo Sesifundo Ubhabhadiso KuKristu]

#### 4. Impumelelo: Isibusiso noma ugibe

Sithandwa, ngithandazela ukuthi uphumelele kuyoyonke into futhi ube nempilo, njengobanje umphefumulowakho uyachuma. (3 Joh. 2) Ingabe uJohane wayebathembisa ingcebonempilo evela kuNkulunkulu, impilo nezokunotho? Lokhu okulandelayokungenyeyezinye izindima ezisebhayibhelini. (pg. 84)

O Ngothando lwemali luyimpandeyazo zonke izinhlobo zobubi. Abanyeabantu, belangazelela imali, bazulazule okholweni futhi bamgwazangosiziniabaningi. (1 Thim. 6: 10) O Gcina izimpilo zakho zikhululekile othandweni lwemali futhi zanelisweyilokho onakho.

(Heberu 13: 5)

O Ungazikhetheli ingceboemhlabeni, lapho inundu nokugqwala kubhubhisa khona, nalapho amasela egqekeza khona antshontsha. Kepha zibekeleleni ingceboezulwini, lapho inundu nokugqwala kungabhubhi khona, nalapho amasela angangeni khona. Ngobalapho umcebowakho ukhona, khona inhliziyi yakhoiyakuba khona. (Math. 6: 19-21)

O akekho ongakhonza amakhosi amabili. Noma uzonda enye futhi athande enye, noma uzokwenza zinikelwe kulowo bese zidelela enye. Awungeke ukhonze uNkulunkulu nemali.

(Math. 6: 24) O kodwa uma sinokudla nezingubo,siyokwaneliswayilokho. Abantu abafuna ukuthola

Ucebile uwele esilingweninasogibeni nasezifiso eziningi eziwubuwula nezingozi ezachithwa kanye nokubhujiswa. (1 Thim. 6: 8-9)

a. Ubungozi bokuchuma - uHermes (ngaphambi kuka-150 ad) wabhala: "Yilaba labo abanokholo ngempela, kodwa futhi banengceboyaleli zwe. Uyasilahla isifiso noma uthando lwengcebo. UPawulu e-Efesu 4 weluleka amaKristu ukuba asebenze ukuze anikeze abanye. (Rd)] Kepha umuntu angakhipha kanjani uNkulunkulu? Uma ingcebo ivela kuNkulunkulu,

umKristu ngeke alahlekelwe ngokulalela iZwi likaNkulunkulu futhi  
ahlanganyelenengeceboyakhe nabampofu. (pg. 87)

b. Yeka umehluko phakathi komlayezo wabo nomyalezo wanamuhla namuhla ivangeli  
lokuchuma lithi "INKOSI yaqhubeka,'uthi,Sathane, susa izandla zakho.' NgobanguSathane  
ogcina ukuza kuwe - hhayi mina. "10 (PG.88)

c. Ingabe amaKristu ajabulele impilo engcono - izincwadi ezabhalwa ngamaKristu okuqala zifakazela bona wahlushwa izinhlopho kanye nezinhlopho ezifanayo nalabo bonke abantu. (pg. 89)

5. Ingabe Ukuziphatha KweTestamente Elidala Kusanele?

UJohn Calvin wafundisa ngokunamandla ukuthi kunomehluko omncane phakathi kwalezi zinto ezimbili [zokuziphatha ze-testaments ezindala nentsha (i-Rd)]. 1 (Pg)]. @ (Pg). @ (Pg). @ (PG). @ (PG). (pg. 92)

Umbhali uphakamisa imibuzo eminingana

a. Wayesho ukuthini uJesu lapho ethi "Ungafungi"? [Ukufungakwasekuqaleni kwakusho ukubiza uNkulunkulu ukuba ahlose noma aqinisekise izitatimende ezazenzile. Namuhla kubonakala

sengathi kusho ukuthi "yilokho osuzothi iqinisongokuphelele?" Njengoba uNkulunkulu ungufakazi wami "kubonakala kudlulisa incazelo yokuqalayokufunga. (Rd)]

b. Ingabe ImpiIngalungile Ngokuziphatha? [UNkulunkulu wasebenzisa futhi mhlawumbe usasebenzisa izizwe ukukhiqiza izimo lapho intando yakhe ingafezeka khona. (Rd)]

c. UmKristu kufanele abuke kanjani isizeziso semali?

[UNkulunkulu wamisa uhulumeni ukuletha ukuhleleka kusuka ezinxushunxushweni. (Rd)]

---

UbuKristu BukaChristian? Ukuhlola izimpande zezenzo zesonto lethu,

UFrank Viola noGeorge Barna bafunda imibhalo ethile phakathi namakhulu amathathu eminyaka ukubona ukuthi bangakwazi yini ukuhlinzeka nokuqondangezimfundiso zekhulu lokuqala amaKristu. EncwadiniyaboyobuqabayobuKristu? Ukuhlola izimpande zezenzo zesonto lethu, ngo-1998, uTyndale House Publishing, Inc. Babeka amacala azongqubuzana nezimfundiso ezisebhayibhelini kanye nemikhubayekhululokuqala.

"Isikhathi sokuthi umzimba kaKristu uthinteki ngakunye izwi likaNkulunkulu nomlando webandla ukufika ekuqondeniokungcono kwalokho esingakwenza futhi okufanele sikwenze." (Isingeniso PG. I-XXVII) [Ukuqapha kufanele kusetshenziswe ekuncikeleni

emlandweni njengoba kuvame ukukhombisa imikhuba emibi nezimfundiso kunokuba iqiniso.  
(Rd)] UbuKristu obuphabha? Ukukhokhisa ukuthi inani elikhulu lemisebenzi kanye  
nemikhubayamasonto yanamuhlaangqubuzana nemikhubayebhayibheli nezimfundiso.  
Baphinde bakhokhise lokho ngokusebenzisa indlelayokuthumela imiyalezo, umBhalo  
ukhishwa ngaphandlekomongo ukusekela imfundiso kanye / noma umkhuba.

Izindawo eziphonswa inselelo yilezi:

Izakhiwo zesonto

Ukukhuleka kokukhulekelwa

Ukukhuleka

Umfundisi

IzingubozangonyakazaseSunday

Izikhonzi zomculo

Amaholo okweshumi kanye nabefundisi

Ubhaphathizo

Isidlo seNkosi

ImfundoyamaKristu

Indlelayokuqonda iTestamente elisha

[Qaphela: Lezi zindleko azikwazi ukwamukelwa ngokungaboni noma zenqatshelwe futhi azikwazi ukwenza amalungelo ethu esonto lethu. Ngakho-ke, imibhalo esetshenziswa ngumlobi esekela amacala ayo kufanele igcinwe umongo, ihlaziye, kufaka phakathi ukunqunywa kwezilaleli okulotshwe kubani, izinkinga ezibhekiswe kuzo futhi zaxoxwa namanye amaKristu. Gcina ingqondo ivulekile. Qaphela amasiko akho ekuchazeni kwethu. Bamba noma yiziphiizinguquko eziphakanyisiwe, uma zikhona, kuze kube yilaphoukuhlaziya konke sekuphuthuliwe. Bese ubuyekezanjengephakejephhelele. (Rd)]

Izakhiwo zesonto

"Ukwahlulela Kwasendulo kwagxila ezintweni ezintathu: ithempeli, ubupristi nomhlatselo. Lapho uKristu efika, ungumhlatshelelengokugcwalisa amatshe aphilayo -" Ungumhlatshelele. U-Kristu. AmaKhristu anezizinda zabo zobuqaba bavelele kakhulu.

UClement of Alexander [United Greek Greek Fisifikific ngemfundiso yobuKristu (Wikipedia / Wiki / Clement\_Of\_Alexander kanye ne-Wiki / Plato. "Noma kunjalo, amaKristu. 9

Lapho kuzalwa ubuKristu, kwakuwukuphela kwenkolo emhlabeni ezazingenazo izinto ezingcwele, azikho izikhala ezingcwele futhi azikho izikhala ezingcwele.<sup>1</sup> Ukukhuluma ngokwebhayibheli, indawo engcwele yamaKristu'injenge-Omnipresent njengoba

inkosi yaboekhuphukile. Ukukhulekelwa akuyona into eyenzeka endaweni ethile ngesikhathi esithile.

(Bheka kuJohane 4) Kuyindlelayokuphila. Ukukhulekelwa kwenzeka emoyeninangokoqobongaphakathi kwabantu bakaNkulunkulu, ngoba

Yilapho uNkulunkulu ehlala khona namuhla. [Umbhalo waphansi ubone uJ. G. Davis, ukusetshenziswa kwezenhlalo kwezakhiwo zesonto, 3-4] (PG. 14)

Ekhulwini lesibili nelesithathu kwavela. AmaKhristu aqala ukwamukela umbono wobuqaba bokuvuselela abafileyo. Izindawo zabo zokungcwaba zabukwa kamuva ngokuthi "isikhala esingcwele" esiphumela ekwakhiweni kwezikhumbuzo ezincane nezindawo zokuthethelela. (pg. 15-16)

Ngaphambi kokuba uConstantine ebanikeza ukukhululeka ekushushisweni, amaKristu ayebancane abadelelekile. Kepha uMbuso WaseRoma wahlukaniswa phakathi

kwamaqaba namaKristu noConstantine kwakudingekaukuhlunganisa. [Emzamweni wokuyihlanguka, wasungula iSonto leSonto futhiwaqalaukuhlunganisa izimfundiso zobuKristu nezamaqaba ngokuqamba kabusha izindlela zobuqaba ngamagama

obuqaba. (Rd)] Waqala nokwakhiwa kwezakhiwo zesonto. Ngakho-ke, uma amaKristu enezindlu zawo ezingcwenjengoba kwenza amajuda nabahedeni, ukholo lwabo

luzothathwa njengelisemthethweni.

Izakhiwo zesonto zikaConstantine zazikhubazekile futhi zihlelwe kahle ngemuva kokuthi i-basilica (izakhiwo zikahulumeni ezivamile eziklanywe ngemuva

kwamathempeliasePagan). Lesi ngesinye sezizathu uConstantine akhethe imodeli ye-basilica.

I-Christian Basilica yayinepulatifomu ephakeme enesihlalo sika-altare nesihlalo sababhisobhi, i-catheredra noma isihlalo sobukhosi. Ukusuka kulesihlalo

umbhishobhi waletha intshumayelo yakhe. 94 Lapho-ke i-Pew yavinjelwa ubuso

nobuso, yangena ebudlelwaneni, ifaka noma isibonakaliso sikaJehova kanye nokudla okwenza ukukhulekelwa kwebhizinisi kube ngumdlalowe zibukeli. .95 (Pg.

34)

Ukuqala kwesakhiwo sesonto kwaletsa izinguquko ezinkulu ekukhulekeleni kobuKristu:

a. Imicikilisho yeNkantolo Yombusoyafakwa ku-Liturgy.

- b. Amakhandlela avele elandela umkhuba wokuthwala amakhandlela ngaphambi komkhosi Ukungena.
- c. Ukushiswa kwempepho lapho abefundisi bengena.
- d. Izambatho ezikhethekile zilinganiselwe ngemuva kwalezo zabaphathi bakahulumeni baseRoma.
- e. Umculo we-Pescession for ukuqala kwezinsizakalo ngamakhehlisayo.
- f. Abefundisi abangochwepheshe benza "inkonzoyokukhuleka" ithatha indawoyokubamba iqhaza evulekile futhi ukusondelana ngabo bonke abakhulekeli.

Njengoba enye isazi samaKatolika sabhala, ngokuza kukaConstantine "amasiko ahluhlukeni asendulo Isiko lamaRoma lalingena kwi-Christian Liturgy ... Ngisho nemikhosi ehilelekile

ekukhulekeleni kwasendulo kombusi njengoba unkulunkuluwathola indlelayalo yesonto, kuphelangesakhiwo sesonto eliphakeme noma eliphakeme, ukubaluleka kwengezwa emsebenzini owodwa ngaphezulu kwabanye. Ngokuvimbela

ukukhulekelwa kwesifebe kuqala ukuba bangabambeiqhaza. Ngakho-ke, umsebenzi owenziwe endaweni ethile futhi ususwe empilweni yansuku zonke. (pg. 38) [IBhayibheli lithule emhlanganweni omkhulu: ukhuleleka kwalo, usayizi noma ubunikazi. (Rd)]

Ukuhlelwa kokukhulekelwa

UmhlanganoweBandla lakuqalawaphawulwayi-spontaneity, inkululeko, ukusebenza kwamalunguaphelele, ukudlidliza kanye nokubamba iqhaza okuvulekile. (pg. 50)

Cabangalokhu:

1 KwabaseKhorinte 12:14 Manje umzimba awenziwanga engxenyeni eyodwa kodwa abaningi.

1 KwabaseKhorinte 12:18 uNkulunkulu uhlele lezi zingxenyeeemzimbeni, yilowo nalowo wazo, njengobanje efuna ukuba abe yikho.

1 KwabaseKhorinte 12: 27 Manjeungumzimba kaKristu, futhi omunye nomunye kini uyingxenyeyalo.

1 KwabaseKhorinte 12:31 Kepha bafisa ngabomvu izipho ezinkulu.

1 KwabaseKhorinte 13: 13-14: 1 Futhi manje lezi zinto ezintathu zihlala: ukholo, ithemba nothando. Kodwa okukhulu kwalokhu uthando. Landela indlela yothando futhi ufise ngentshiseko izipho zokomoya, ikakhulukazi isiphosesiprofetho.

1 KwabaseKhorinte 14:12 Zama ukugqama ezindonjini ezakha isonto, [amaKristu abuthene (Rd)].

UPawulu uxoxa ngemisebenzi yesonto elibuthene 'lapho nibuthana ndawonye, wonke umuntu unengoma, noma umuntu ekhuluma ngokuhunyushwa, kufanele ahumushe. Uma kungekhomhumushi, isipikha kufanele Thula esontweni futhi ukhulume naye ngokwakhe noNkulunkulu. Abaporofidi ababili noma abathathu kufanele bakhulume, futhi abanye kufanele bathambekele ngokucophelela, ukuthi uNkulunkulu uyokuprofetha.

Ngakho-ke, yiniamaphuzu awenzayo?

Lapho ubuthana ndawonye uCorinth Christians Amadoda nabesifazane abangamaKristu babambe iqhaza eliphelele

- o iculo >
- o Igama lokufundiswa >> Imisebenzi ehlukeni ngokususelwa
- o Isambulo >> Imisebenzi ngazinye, iziphosho.
- o Ulimi noma Ukuhunyushwa >

Ukusebenza kwesonto lanamuhla kubuyekeze umhlangoziingxeny eezimbili:

- a. Ukutadisha iBhayibheli lapho abesifazane bavunyelwe ukukhuluma khona
- b. Inkonzoyokukhulekela lapho ingavunyelwe ukukhuluma khona  
Zonke lezi kumele zenziwe ngokuqiniswa kwalezo ezihlangene.

Asikunikeli [shiye, kushiye (rd)] kuhlangoziingxeny, njengobakukolunye umkhuba

Ngokwenza, kepha ake sigqugquzele omunye komunye - futhi konke njengoba ubona usuku lusondela. (Heberu 10:25)

Phungaizinguquko ezinkulu ezenza insiza ngayinye yamaProthestani yesonto ihluke uzokwazi Thola empeleni i-liturgiy efanayo [i-oda elibekiwe (i-Rd)] kephahayingokulandelana okufanayo: (pg. 48-50)

Ukubingelelanjengoba umuntu engena isakhiwo

Umkhuleko kanye / noma ukufundwa kwemibhalo

Insizakalo yengoma

Izimemezelo

Ukunikela

Intshumayelo

I-Bebediction

Ngakho-ke, ukuvelaphi kwamaProthestani kokukhulekelwa kwavelaphi?

1. Inezimpande zayo inqwabayesikhathisangezikhathi zaphakathi 9 okufakiwe

- a. Izindleko zompristiongumhedeni
- b. Ukusetshenziswa Kwempepho NamanziAngcwele EmicikoniYokuhlansa
- c. Ukushiswa kwamakhandlela ekukhulekeleni
- d. Isakhiwo se-Basilica yaseRoma
- e. Umthetho weRoma njengesisekelo se- "Canon Law"
- f. Isihloko sePotthefex Maximus for the bishop yekhanda
- g. Amasiko obuqaba we-mass 17 (pg. 53)

2. ULuther wagijimisananabaphathi kanye nezinduna zobuholi bamaRoma Katolika kanye nemfundisoyalo e-Eucharistist. Ngakho-ke, wenza ukushumayela, kunokuba abe yi-Eucharist, maphakathi nombuthano.

ingxenye ebaluleke kakhulu yenkonzoyaphezulu. "29 (pg. 53)

Izinguquko ezinkulu uLuther azenzile kwisisindo samaKatolika [eucharistic noma iSidlo SeNkosi (Rd)] yilezi:

- a. Yenziwe ngolimi lwabantu
- b. Wanikeza intshumayelo ephakathi nendawo
- c. Wethule [ukubuyiselwa ku- (rt)] ukucula kwebandla
- d. Ukuqedwa umbonowokuthi isisindo sasingumhlatshelo kaKristu
- e. Bavumele ibandla ukuba badle isinkwa nendebe, kunokuba njeumpristi. (pg. 55)

3. UCalvin wahamba nesithonjana samapayipi namakhekhe njengobabengakakhulunywangokucacile ku ITestamente eliNew. 64 (Pg.58)

4. AmaCalvinists asePuritan ashiyaizitayela, izithonjana, nemihlobiso. 86 Intshumayelo yafinyelela iZenith yayo kumaPuritan aseMelika. Baphindebajezisengokufaka amasheyanamalungu ahlawulisiwe aphuthelweyiSonto Morning ntshumayelo. 88, 89 PG. 63)

5. AmaWeseli adumise ukukhulekela kwangeSonto kusihlwa. 98 (Pg. 64)

6. Abasolwa ngaphambili - abavuseleleki bashintshe umgomo wokushumayezaizintshumayelo zevangeli. 101 (PG.65)

7. AmaWeseli kanye nabathengisi bangaphambili bazala "ukubizelwa kwe-altare." 112 (pg. 66) okubizwa ngokuthi "ibhentshi elikhathazekile" ngoCharles Finny. (pg.68)

I-American Frontier-Revivalismyaphenduka isonto sangena esiteshini sokushumayela sanciphisaisipiliyoni soMkhandlu sokulungiswa kube ngumvangeliwobuvangeli.

Ngenxayalokho, ukwakheka okuhlanganyele kokusebenza kwamalungu wonke kujesu Kristu ngokukhohlisangaphambi kokuba kulahlekelwe ubukhosi namandla. 113 PG. 69)

8. D. L. Moody ngasekupheleni kwawo-1800 kwethulwa "umthandazo wesoni" 136 futhi uBilly Graham wavuselelwa InqubokaMoody eminye iminyaka engamashumi amahlanu kamuva. 137 PG. 70)

9. Ukuqala ngo-1906 I-Pentecostal Movement yethula ukuphakanyiswa kwezandla, ukudansa ku

Ama-Pews, ukushayangezandla, ukukhuluma ngezilimi [hhayi nolimi olwaziwayo kodwa uGibberishi (Rd)] kanye nokusetshenziswa kwamathamborini. (pg. 72)

Ngakho-ke, umyalo wamaProthestani wokukhulekelwa ngu: (PG. 73-77)

- a. Kuhambisane futhi kuqondiswengumfundisi.
- b. Intshumayelo yenziwa maphakathi nenkonzo yokukhulekela eyayibonakalakhulu, I-Perminctory kanye nemishini, futhi ngaphandle kokuzinikela.
- c. Ukuqinisekiswa okuhle ngokuzibandakanyakwamalungu kucindezelwe ngakho-ke kwathula.

d. I-Passive Liturgy enemisebenziyayo ekhawulelwe isho ukubeka ihora ngeviki kuyisihluthulelo ekuphileniokunqobayo kobuKristu.

Intshumayelo

Ngokususwa kweNtshumayelo, inani lababekhona eSunday Morning Service lizokwenziwa Donsela njengoba intshumayeloingumbhede we-prothestani. (pg. 85) Empelenikuyavela

Inhloso uNkulunkulu aklama iBandla ukuthi abuthane futhi anciphise kakhulu ngokukhula ngokomoya okungokomoya. (pg. 86-87)

- a. Kungukuqalaokujwayelekile - kanye masonto onke.
- b. Ihanjiswa ngumuntu ofanayo - Somlomo ochwepheshe.
- c. Ihanjiswa izithameli ezingenakuphikwa - i-monologue, noma inkulumo.
- d. Kuyindlelayokuhlakulelwayokukhuluma - isakhiwo esithile esizungeze amaphuzu amathathu kuyakwayi-5.

Ngokungafaninokushumayelakwabaphostoli kwaba: (PG. 88)

- a. Sporadic.
- b. Ilethwe ngezikhathi ezikhethekile zokubhekana nezinkinga ezithile.
- c. Ngaphandle kwesakhiwo sobudlova.
- d. Ngefomulengxoxongokubuza imibuzo nokuphazamiseka ezilalelini.

Irekhodi lokuqala lomthombowobuKristu wobunyonthoojwayelekile litholakala phakathi kwesibili Ikhulu leminyaka. 14 Clement of Alexander wakhala iqiniso lokuthi izintshumayelo zenze okuncane kakhulu ukuguqula amaKristu. 15

Izihloko zentshumayelozibuyela emuva kothisha abazulazulayo, ezibizwa ngokuthi ama-sophists, emaphrezweni wesihlanu. Babengabakhokheli bezeluleko besebenzisa izikhalazo ezingokomzwelo. Ukubukeka ngokomzimba kanye nolimi oluhlakaniphile "ukuthengisa" izimpikiswano zabo. 18 Lokhu kwaqhamukanesigaba samadoda aba ngamakhosi emishwana emihle, "kuhlakulela isitayela sezitayela." Babengochwepheshe ekulingiseni ifomu esikhundleni sezinto .20 ama-sophists akhonjwe yizinguboezikhethekile, wayenendawo yokuhlala lapho banikeze khona izintshumayelo ezivamile ezilalelini ezifanayo futhi bathola imali enhle. (pg.89)

Cishe emva kwekhulu leminyaka u-Aristotle wanika i-rhetoric inkulumo enamaphuzu amathathu. 22 Ama-ortors angaletha isixuku ukuba sihlanganengamakhono abo anamandla okukhuluma. 27

Uhlobo lwentshumayeloyamaGreek lwathola esontweni lobuKristu ezungeze ikhulu lesithathu ... imihlangano evulekileyaqalaukufela, futhi imibono yesontoyaqala ukuyola usizo lwezenkolo noma lokukhulekelwa. . (pg. 92)

Lolu hlobo lokufundisa noma lokushumayela lube nomthelela omubi esontweni:

- a. Kwenza umshumayeli abe ngumlingisi we-Virtuoso.
- b. Kukhuthaza ama-Persibinioningaleyo ndlela enze inkonzo ehambisanayo futhi evulekileyokubamba iqhaza Imihlanganoyamalungu.
- c. Igcina abefundisi noma ngabebengabizwakanjalo.
- d. I-DE-CONKOLS The Saints.
- e. Ikhiqiza izifundo ezingenzeka.

Umfundisi

Susa umfundisi / umholi wanamuhla kanye neProthestani njengoba sazi ukuthi lizokufa. UngumbhaliwobuKristu obuProthestani indawo ebusayoephethe indawo egxile kuyo, ebaluleke kakhulu, kanye nesonto eliphakathi kwesonto lesimanje. I-endonyejulile ukuthi alikho ivesi elilodwa kuyoyonke iTestamente Elisha elisekela lokho. Kodwa-ke, uMfundisi uyibhayibheli. (PG.106-7) Bheka:

Kwabase-Efesu 4:11

Abanyenjengabafundisi nothisha "ukuphela kwevesi lapho kusetshenziswa khona umfundisi. [Leli gama lesiGrekhi lomfundisi, uPiiména, lihunyushelwanjengomelusi phakathi komholi ofanayo okukhulunywengabo kwabase-Efesu ku-1 Petru 2:25. (Rd)]

- a. IZwi lingubuningi.
- b. Kusho ukuthi umalusi (s) isingathekiso esichaza umsebenzi. 4  
Abelusi bekhulu lokuqala (abefundisi) babengabadala bendawo (ama-presbrers) nababonisi (ababonisi, ama-seminels) esontweni. Ukusebenza kwabo kungqubuzana nendimayomelusi wanamuhla 9 [emasontweniamanangi amaProthestani. (pg. 108)

Imbewu yomfundisiwanamuhla ingatholwangisho nasenkathini yeTestamente eNtsha. UDiyoTrefes, othi "othanda [u-d] ukuze aveze" esontweni (3 John 9-10). 12 (Pg. 109)

Kuze kubeyikhululesithathu, isonto lalingenabuholi obusemthethweni. Ukuthi babenabaholi ngaphandle impikiswano. Kodwa ubuholi bebungekho emthethweni ngomqondowokuthi awekho "amahhovisi" enkolo noma umphakathi wezenhlalo ongagcwalisa. 13

Babengamaqembu enkolo ngaphandle kompristi, ithempeli noma umhlatshelo. 14 (Pg. 109-110) [Ubuholi bekungukusebenzahhayi isikhundla. (Bheka imisebenziyezifundo ezisezingeni eliphakeme zabelusi bakaNkulunkulu (Rd)]

U-Ignatius we-Antiyokiya (35-107) wawunobuqili ekushintsheni ebheke kumholi oyedwa.

Waphakamisa omunyewabadala esontweni ngalinyengaphezu kwabo bonke abanye. Umdala ophakanyisiwengaleso sikhathiwabizwa ngokuthi umbhishobhi [igama lombonisi (i-Rd)]. 20 (Pg. 110-111) U-Ignatius wacabanga ukuthi lokhu kudingekileukulungisa imfundisoyamanga nokusungula ubumbano lwesonto. 27

Umbhishobhi wagcina ephethe umphathi omkhulu kanye nomsabalalisi wengceboyesonto. 13  
Eginisweniwaba ngumfundisi weSonto - uchwepheshe ekukhulekeleni okufanayo  
(okhulumelalabo). 36 (PG.112)

UClement waseRoma, owashona cishe ngo-100, ubizwa ngomehlukophakathi kwabaholi  
be-Hoertherland, abaholi be-Tertullian (c. 160 - C. 225) Ukuba ngowokuqala abefundisi. 38 (P.  
113-  
114)

Ngemuva koMkhandlu WeNicaea (325) Bishopswanikeza umthwalowemfaneloweSidlo  
SeNkosi kwabasePresbrers, amasekela bishops .53 (pg. 114)

UCyprian weCarthage [wekhululesithathu] waphikisanangokulandelana  
okungashintshiwe kwababhishobhi abalandelela emuva kuPeter. 60 (Pg. 115)

Ngekhululesine, isonto lalandela isibonelo soMbuso WaseRoma. Umbusi

uConstantine uhlele isonto libe ama-dioceses [ama-dioceses "umkhosi wombusi"  
www.etronline.com (rd)] eceleni kwephethini yezifunda zesifunda zaseRoma.

Kamuva uPapa Gregory wabeka inkonzoyesonto lonke ngemuva komthetho  
wamaRoma. 81 (PG. 119)

UConstantine wanikeza umbhishobhi waseRoma amandla amakhulu kunokuba  
wanikeza ababusi baseRoma. Babenodumo lwabaphathi behhovisi lesonto, isigaba  
esithandwayo, amandla e-elite abacebile nokuningi komsebenziwokubizelwa.

Igebe labefundisi / igebelabeziLaity laba nabefundisi kwakungubaholi

abaeqeshiwe, abagadli base-Orthodoxy - ababusi nabafundisi babantu. Bathola

izipho nobuso obungatholakali kuzimele abancane. Abakwa-Laity babengamaKristu  
wesibili, angafundile. 103 (Pg. 122) Lokhu kwaholela ekuqondiswenikweqembu  
eliphakemengokomoya "

Abafundisi abangasekelwe emiBhalweni / ukuhlukaniswa kweMiBhalo benze okubi okungabandakanyi emzimbeni kaKristu.  
(pg.136-137) Yahlukanisa amaKristu emaKhristu asemqokanasekupheleni. Kwahle

kusetshenzwe ngokomuntu ngamunye futhi kwenziwa ukungasebenzi kwemfundiso yokuthi wonke amalunganelungelanelungelo lokukhonza emihlanganweni yesonto. Umfundisi / isikhundla sokushumayeli izimbani zivuselela ubunhloko obusebenzayo bukaKristu esontweni lakhe. 188

Umfundisiwanamuhlawazalwa ngokusemthethweni komthetho owodwa we-BISHOP uqale u-Ignatius futhi ICyprian, ivela e-Presbyter yendawo, okuyi-Middle Ages yakhula yaba Katolika

Umpristi. NgesikhathiseNguquko waguqulwa evela kumpristiwaba "umshumayeli," "uNgqongqoshe," futhi ekugcineni "umfundisi." (pg. 141)

"Abaphristi bamaKatolika babenemisebenzi eyisikhombisangesikhathiseNguquko. Umfundisi wamaProthestani uzibangela yonke le mithwaloyemfanelo futhi kwesinye isikhathi ubusisa izehlakalo zomphakathi. Lezi Imisebenzi yi / yile: (PG. 141)

1. Ukushumayela
2. Amawsladombo
3. Imikhuleko yomhlambi
4. Ukuphila KwabaNkulunkulu Ukuqonda KukaNkulunkulu
5. Imicikilisho yesonto
6. Ukusekela Abampofu
7. Ukuvakashela Abagulayo

ISonto lasekuseni laseSunday

Njalo ngeSonto ekuseni,izigidi zamaProthestani emhlabeni wonke zigqokaizingubo zazo ezinhle ukuze ziye ngeSonto ekuseni esontweni. Lokhu kwashintsha

ngokusungulwakokukhiqizaizindwanguzeziningi kanye nokuthuthukiswa komphakathi wasedolobheni. Izingubo ezinhle zazingabizi kakhulu kubantu abavamile. Isigaba esiphakathi sazalwa futhi baqalaukulingisa i-aristocracy ethandekayo. 1 (Pg. 148) Abefundisi babo bahlukanisa ukubaluleka kwabo ngokukhethekile.

Kodwa-ke,ukugqoka okumele: (pg. 148-150)

- a. Ukwahlukana phakathi kwezwe kanye nengcwele.
- b. Inkohlisoyokuthi simuhle ngenxayenguboyethu, ngaleyo ndlela mhlawumbe amboze imali engaphansi  
Ukuphila Kwaphezulu.
- c. Umehluko ezifundweni zenhlalo kanye / noma zobuhlanga.
- d. Ukukhohlisa kwamanga ukuthi umuntu "ungahloniphi" ngokugqokaizinguboazingekho emthethweni [ezingagqoki kwethu kakhulu Best (Rd)].

[Qaphela: Jakobe 2: 1-2 uxwayisangesimo sengqondo sokuzizwa uphakeme kunabanye, ukukhetha nokubheka phansi abampofu 'nenhlanhla encane.' (Rd)]

KwakunguClement ka-Alexander othi abefundisi kufanele bagqokeizingubo ezingcono kune-laity. 26 29 Jerome (ca. 3422-420) kuphawula ukuthi abefundisi akufanele bangene endlini egcweleizingubo zansuku zonke. 34 (Pg. 151)

Ngezincazeloeziphakathinendawo,

Abaguquli bamukela ingubo emnyamayasazi, eyaziwanangokuthi i-philosopher's cloak.<sup>43</sup> ngakho

Imvamisa kwakuyingubo entshaye-archerical ukuthi isazi esimnyama sesazi esimnyama sabayinguboyomfundisongumProthestani. 44 (pg. 152)

Zonke lezi zingubo ezikhethekile zihlukanisa amakilasi amabili ngokucacile: ochwepheshe kanye nokwengezaokungenzi-nzuzo mhlawumbe kubandlunzisi ngokumelene

ne-nonprofessional. (pg. 154)

ONggongqoshe bomculo

Ngesikhathi sokubusa kukaConstantine, kwakhiwa amawele futhi aqeqeshelwe ukusiza ukugubha i-Eucharist.

Lo mkhubawawubolekwe esikweni samaRoma, owaqala imikhosi yawo yombuso nge

Umculo oqeqeshiwe.

Ngokuqalalawekwaya esontweni lobuKristu, ukucula kwakungasakwenziwayibo bonke abantu bakaNkulunkulu kephangabasebenzi bakaNkulunkulu ababangelwa abaculi abaqeqeshiwe. Abefundisi babenomuzwa wokuthi uma ukucula kwamaculo

bekukulawule kwabo, kungavimbela ukuhlubuka.6 lokhu futhi kwandisa amandla abefundisi. (pg. 159) [Ngabeizingoma ezihlabelayo namuhla zikhuthaza izimfundiso ezingezona ezebhayibheli? (Rd)]

ULuther ukhuthaze ukucula kwebandla ngesikhathisezingxenyeni zenkonzo. 28 (Pg. 162)

Emasontweni amaningi wesimanje, evuthazekayo noma angelona iqiniso, ikwaya lithathelwe indawoyiqembu lokudumisa. 50 (Pg. 164)

Lalelani incazelo kaPawulu yoMhlangano Wesonto Elisha Tendament: (PG. 166)

a. Wonke umuntu kini unengoma. (1 Kor. 14:26)

b. Khuluma komunye nomunye ngamaHubo, amahubo nezingoma ezingokomoya. (Efe. 5:19)

Cabanga ngamagama athi "nonke." Abaholi beNgomu, ama-Choirs namaqembu okukhonza akwenza

Akunakwenzeka ngokukhawulela ubuholi bakaKristu - ngokuqondile ngokuhola abafowethu ukuba bacule izingoma zokudumisa kuyise. (pg. 166-167)

Laphoizingoma zokukhuleka zingamenyezelwakuphela, zisungulwe, futhi ziholwa yithalente, le nto yensizakalo iba njengokuzijabulisa kunokukhulekelwa kwebhizinisi. (pg. 167) [Yilokhookujabulisa ababekhona kunalokho okujabulisa uNkulunkulu kwababekhona. (Rd)]

Amaholo okweshumi kanye nabefundisi

Ukunikela okweshumi kuvela eBhayibhelini. Ngakho-ke, yebo, ununikela okweshumi kuyibhayibheli. Kepha akuwona ukristu. Okweshumi kungokwakwa-Israyeli wasendulo. Empeleni kwakuyintelayabo engenayo. Akukaze kube neTestamente eNtsha noma phakathi nekhulu lokuqalalapho uthola amaKhristu okweshumi. . [Weze waqedaukuqeda umthetho noma abaprofethi kodwa ukuwagcwalisa uMathewu 5:17 (rd)] Sibona amaKristu ekhulu lokuqalanjengabaphathi abaphangenjabulo

Ngokwekhono labo - hhayingokuzithandelaumyalo wesonto elithi "ukupha esontweni lokuqala kwaba ngokuzithandela .7 futhi labo abazuze kwabampofu, abagulayo, izintandane, abafelokazi, iziboshwa, abantu abangabazi kanye nabatshali bebandla. .8 (pg. 173) [Uma umKristu kufanele athe okweshumi ngenxayalokho wayalwa, khona-ke isipho sakhe asisikho ngokuzithandela, hhayingokwezwi lakhe hhayi enhliziyweni yakhe kodwa ngenxayesibopho sakhe kodwa ngenxa yomsebenzi. Ngakho-ke, ngokunikeza okweshumi kwakhe kuthola umvuzo wakhe, insindiso. (Rd)]

Ekhulwini lesithathu, isiCyprinte of Carthage saba ngumlobi wokuqala wamaKristu wokusho umkhubawabafundisi abasekela ngokwezezimali. Unxuse ukuthi njengobanje amaLevi asekelwa okweshumi, ngakho-ke kufanele abefundisi abangamaKristu kufanelekile. Kususe umkhuba wokukhokha iholo elinqunyelwe kubafundisi abavela ezimalini zesonto nasezinhlungwini zikamasipala kanye nasembulelweni. 16 ngakhowazalwa iholo labefundisi. (PG. 178)

Ukunikeza amaholo kwabafundisi abakhuphulangaphezu kwabantu bonke. Kwakha i-casterical casten ephenduka indikimba kaKristu ephilayo ibe yibhizinisi. Njengoba "umfundisi" futhi abasebenzi bakhe banxeshazelwa inkonzo, bakhokhelwa ochwepheshe futhi lonke ibandla liphelelwayisikhathi esithembelani. Uma wonke amaKristu exhumana nekhohli elele ngaphakathi kubo ukuba babe mpristi endlini yeNkosi, kungani besingakhokha umfundisi wethu? Ngaphezu kwalokho, ukukhokha umfundisi kuyamkhuthaza ukuba abe ngumjabulisi wendoda. (pg. 180-181)

Ukubhabhadiswa

Iningi lamaKristu avangelizwe likholelwa ekutheni ukubhathizwa kwekholwa kuqhathaniswa nokubhabhadiswa kwezinsana. Ngokufanayo, amaProthestani amaningi akholelwa ekubhathizweningokucwiliswa noma ukuthukuthela esikhundleni sokufafaza. Kuhlotshwe kahle nokusebenza kokonga ukholo. Ngakho-ke, kangangokuba ababhali beTestamente elisha bavame ukuba basebenzise ubhathizo esikhundleni segama lakhe lokholo futhi balixhumanise "ukuba" babhathizo lalivame ukubizwa ngokuthi "umusa." (Rd)]

Osukwini lwethu [kwamanye amasonto amaningi (rd)] "Umkhuleko wesoni" uvame ukufaka indawo yokubhathizwa emanzini. Abangakhohwayobathelwa, "usho lo mkhuleko emva kwami, wamukele uJesu njengoMsindisiwakho, futhi uzosindiswa." Kepha akukho ndawo kulo lonke elaseTestamenteni eNtsha lapho sithola khona noma yimuphi umuntu oholelwa eNkosini ngomthandazo wesoni. Futhi akukho ukulehlekela okuqalayo eBhayibheliningomsindisi "womuntu". Beka enye indlela umbhaziso wokubhathizwa wamanzi wawungumthandazo wesoni ngekhululokuqala! Ubhathiziso lwahambisana nokwamukelwa kweVangeli futhi kwenzeka ngokushesha.

. (Rd)]

Ubhaphathizo luphawule ikhefu eliphelele nesikhathi esedlule nokungena okugcwele kuKristu nebandla lakhe. Ukubhabhadiswa kwakolunye uhlangothi futhi isenzo sokholo kanye nokubonisa ukholo. 8 (Pg. 189)

Kusukela ngekhulu lesibili amaKristu anethonya afundzise kutsi bobhaphathizo kumele abe

kwandulelwa isikhathi sokufundiswa, umkhuleko kanye nokuzila ukudla.9 Kufanele uzibonakalise kufanele

Ubhaphathizongokuziphatha kwakho. 11 [bekungenjalongePhentekhostinjengoba ubhaphathizo lwabo lubonakala lusekusheshe. (Rd)]

Isiko lisuse incazelo yangempela namandla ngemuva kobhaphathizo lwamanzi. Wakhulelwa ngendlela efanele futhiwabhajadiswangamanzi ukuvumakelwa kokholo kokholwayophambi kwamadoda,amademoni, izingelosi noNkulunkulu. Ubhaphathizo luyisibonakaliso

esibonakalayo esifanekisa ukuhlukaniswa kwethu nezwe, okufa kwethu noKristu,

ukungcwatshwa kwendoda yethu, ukulala kwendalo yakudala, 47 kanye nokugeza kweZwi

likaNkulunkulu. Ukubuyisela esikhundleni sokubhabhabhabhabhabhabhathizwa kwamanzi

eNtambisane nomthandazo wesoni ukuqeda ukubhabhadiswa uNkulunkuluwayo ubufakazi obunikezwe ubufakazi. (pg. 196) [Indoda endala noma yenyama (indodaenenyama) ikholelwa ukuthi uKristu nomyalezowakhe, bafela indlela yakheyokuphilayesono, bangcwatshwa

emanzini (ukucwiliswa noma ubhaphathizo). Wahlanzwa esonweni, evuswe njengokomoya ongokomoya olusha futhiwangena emzimbeni kaKristu, ibandla, uNkulunkulu ngenkolelo yakhe, ukholo, ukwethembana nokulalela. (Rd)]

\* {Greek Sunthapto (ilanga eline-Thaptonelomb) - ukungcwaba no, noma ndawonye (umvini Isichazamazwi Esichazayo) - Ngakho-ke omunyawangcwatshwa futhi wahlanganiswa noKristu ekufeni kwakhe.}

Isidlo sakusihlwa seNkosi

KumaKristu okuqala, iSidlo SeNkosi sasisihlwa sokudla okuhlangene. 22 Isimo sasingesinye sokugubha nenjabulo. Lapho amakholwa kuqalaeqoqelanaekudleni, ayesehlephula

isinkwa, awenza nxazonke. Ngemuva kwalokho badla isidlo sabo, esaphetha ngemuva kokuthi indebe idlulile. Isidlo seNkosi sasiyisidlo seNkosi empelenisasiyidili. Futhi

kwakungekho abefundisi abasebenza. 31 Ngenyaye  
Isitatimende sikaPaululu sixwayisangokungafanelekweyoku-1 Korinte 11: 27-33 Abanye

baqala ukufundisa iSidlo SeNkosi sasiyingozi. Ngokusobala, azange balandise lesi sixwayiso sokubandlulula abampofu futhi badakwe njengengxenyane engafanele. (pg. 192)

Cishe isikhathi sikaTertullian (c. 160 - C. 225), isinkwa nendebeyaqaala ukuhlukaniswa nokudla. Ithebula le-altare lapho kwakubekwa khona isinkwa nendebe futhi kubonakale njengendawolapho isisulu sinikezwa khona. 25 The sashper bekungeyona umcimbiwomphakathi. Kwakuyisiko lobupristi obekufanele libukwe kude. Kulo lonke elaseKhwani lesine nelesihlanu, kwaba nomuzwa owandayo wokumangala nokwesaba. 30 (PG. 194)

NgemfundisoyeTratubiliation, abantu bakaNkulunkulu basondela ezintweni ezinomuzwa wokwesaba. Babenqenangishonokuya kubo.<sup>43</sup> Lapho kwakukhona amazwi omfutho we-Eucharist Kukhulunyengumpristi kwakukholelwa ukuthi isinkwa saba nguNkulunkulu<sup>4</sup> [empeleni saba inyamanegazi (rt)]. (pg. 195) ETestamenteni eNtsha uqobo, akukho okukhombisa ukuthi kwakungu Ilungelo elikhethekile noma umsebenzi wanoma ngubani ozohola isivumelwano sokukhulekelwa kweSidlo SeNkosi. 52 (PG. 197)

Imfundo yobuKristu

Engqondweni iningi lamaKristu, imfundo ehlelekile ifanelwe umuntu ukwenza umsebenzi weNkosi. Ngaphandle kokuthi umKristu ephothule ekolishi leBhayibheli noma ekolishi lezemfundo, yena ubhekwa njengoNgqongqoshe we "Para", isisebenzi sobuKristu. Umuntu onjalongeke ashumayeke, afundise, abhabhathize noma aphaathe isimo seNkosi seNkosi selokhu akaqeqeshelwangokusemthethweni ukwenza izinto ezinjalo ... Kulungile? (pg. 199-200)

Ukuqeqeshwa kobuKristu phakathi nekhulu lokuqala kwakukhona izandla, kunokuba kufundwe. Kwakuyindaba kokuqeqeshelwaumsebenzi, kunokufunda ubuhlakani. Kwakuhloswe ngawo umoya, kunokuba kube yi-lobe yangaphambili i.e.:

Bafunde izifundo ezibalulekile ngokuphila impilo eyabiwe neqembu lamaKristu ngaphansi kokutiswa komsebenzi osemdala, onamazwi.

Ngakho-ke, isakhiwo esihle kakhulu sokuhlomisa wonke umKristu sesisendaweni. Ibikezela amaseminari kanye namasemina esivikelekile ngempelasonto futhi ngeke ahlukane nabo bonke. Bafunde esithandweni sempilo, esimweni esinengqondo, esiphilayo, esisebenzayo kanye nokukhonza. 2 (PG. 200)

Kube nezigaba ezine zemfundoyezenkolo: (PG. 201-206)

a. I-Episcopal - Izeluleko zezenkolo zeminyakayePatristic (ingxenyeyesithathukuyakwelesihlanu) kwakuyi-episcopal ngoba Izazi zemfundiso yenkoloeziholayo zosuku kwakukhona amabhishobhi.<sup>6</sup>

b. I-Monastic - Isigaba se-Monastic zemfundoyezenkolo sasiboshelwe empilweni ye-ascetic nemfihlakalo. Kwafundiswa izindela ezihlala emiphakathini ye-monastic futhi ngesikhathi obaba beSonto laseMpumalanga baba nzima emcabangweni we-plutonic. Isibonelo, uJustin Martyr wayekholelwa ukuthi ifilosofi kwakuyisambulo sikaNkulunkulu kwabezizwe. 10

c. I-Screastic - Isigaba sesithathu zemfundoyezenkolo sikweleta okuningi emasikweni e

University.<sup>33</sup> Abelard (1079-1142) Kusetshenziswe i-Aristotelian Logic ukwembula iqiniso.<sup>34</sup> Martin ULuther (1483-1546) uthethe "yini enye amanyuvesi kunezindawo zokuqeqesha ubusha inkazimuloyamaGrikhi." 37

d. Seminarian - Imfundisoyezemfundo yakhulangaphandle kwesayensi yesayensi yesayensi efundiswe emanyuvesi asuselwa ohlelweni luka-Aristotle ka-Aristotle. 39 Aquinas mhlawumbe babenethonya elikhulu kunawowonke. I-thesis yakhe eyinhloko ukuthi uNkulunkulu waziwa ngesizathu somuntu futhiwakhetha ubuhlakani enhliziyweninjengesitho sokufika eqinisweni.  
41

Isizathu nokuqonda kungasenza sazi ngoNkulunkulu futhi asisize sikwazise lokho esikwaziyo.

Kepha bayabafushane ekusinike isambulo esingokomoya. Inggqondo akuyona isango lokwazi iNkosi ngokujulile. Futhi imizwa. UBlasie Pascal (1623-

1662) Uma usho ukuthi "Kuyinhliziyoebonakalayo uNkulunkulu, hhayi isizathu." 45 PG. 206) [One kumele ube nobuhlobo obuseduze noNkulunkulu. (Rd)]

Izazi zefilosofi yamaGrikhi uPlato noSocrates bafundisa ukuthi ubuhle. Okuhle kuncike ekutheni ulwazi lomuntu. Ngakho-ke, imfundisoyolwazi ingumfundisi wobuntu. Yakhelwe emcabangweni we-platonic ukuthi ulwazi lulingana nesimo semigomo. [Gnosticism (Rd)]

Isifundiso senkolo yenkoloyesimanjemanjesiyimfundo yokudlulisa idatha. Isuka ebhukwini libhale incwadiyokubhala. Kule nqubo, i-theology yethuayivamile ukuthi ithola ngaphansi kwentamo. Uma umfundi ephambangokunembile imibono yoprofesa wakhe, unikezwa iziqu. Ngakho-ke, ukuwa ukuthi abathweswe iziqu bafaneleke ngokushesha 36 yize enakho okuncane uma kukhona okuhlangenwe nakho okuhlangenwe nakho emzimbeniwokuphila. Mhlawumbe inkinga elimaza kakhulu ikolishi le-seminary and Bible ukuthi zithuthukisa uhlelo lobuzwe lapho abefundisi behlala khona, baphefumula futhi babe nokuba khona. 109 (Pg. 216-218)

Iphindela eTestamenteni elisha

Isonto lithonywa amasiko alo azungezile, kubonakala sengathi alizi lutho olubi lwalo

amathonya. Ngenxayokuqeqeshwa kanye nemfundo yakhe, sivame ukwamukela noma ngabe siyini isimo sabafundisi noma umshumayelinjengebhayibheli.

Ngakho-ke, ngokuvamile asikubheki okudingekayoukuya eBhayibhelini sizame ukunquma ukuba semthethweni kwezitatimende zakhe njengalokho "ebengilokhu ngikuzwa." Laphositadisha, sivame ukusebenzisa "indlela yombhalowobufakazi," okubuye kwabuye kwafika kwa-1590. Iqembu labesilisa elibizwa ngokuthi amaProthestani lathatha izimfundiso zabaguquli futhi bahlelwe ngale ndlela ngokusho kwemibhalo ye-Aristotelian Logic. (pg. 222-223)

Izingxenye ezimbili kwezintathu zeTestamente eNtsha zakhiwa ngezincwadi zikaPawulu. Ekuqaleni kwekhulu lesibili

<sup>1</sup>Baaph'langaniswe babayivolumu abahlelwe ngalongokulandelana kokufushane kakhulu. Khona-  
Laphobehlanganisa iTestamente eliSha, amaVangeli nezenzo zabekwa phambi kwezincwadi zikaPawulu  
Isambulo ekugcineni. (pg. 226) Ngo-1227 uprofesa e-University of Paris wahlukanisa uJehova  
Izincwadi zeBhayibheli ezahlukweni. Kwakungekho kuze kube ngu-1551 ukuthi izigwebo  
zibaliwe.11 (PG. 228-229)

AmaKhristu afundiswe ukusondela eBhayibheliningokuvamile ngezindlela eziyisishiyagalombili ngokufuna amavesi azokwenza lokhu:

- a. Ngikhuthaze.
- b. ngikutshele lokho uNkulunkulu akuthembisile ngakho-ke ungakuvumaokholweni, kuphophe uNkulunkulu ukubaenza okufunayo.
- c. ngikutshele ukuthi uNkulunkulu akuyalayini ukuba wenze.
- d. Vumela ungacaphuna ukwethusa udeveli ngaphandle kwe-wits yakhe noma umeme ngehora le isilingo.
- e. Fakazela imfundisoyakho ethile ukuze ulule futhi ukhiphe umlinganiwakhowezenkolowezenkolo.
- f. ukulawula noma ukulungisaabanye.
- g. "Shumayela" kahle futhi wenze into enhle "ntshumayelo".
- h. avele lapho edlula ngokungahleliwe.

Lezi zindlela azinikezi ithuba lokwazi umongo wendima futhi ukwazi ukuthola umyalezo umbhali uzama ukuletha. Umongo ubaluleke kakhulu kangangokubangaphandle kwawo umuntu angathola isiphethoesiphikisayo sokuthi lowo ahlose. (pg. 230)

UJesu, ushintsho

AmaKhristu okuqala ayegxile kuKristu. UJesu Kristu wayeshaya amalangabi abo. Wayephilakwabo, ukuphefumlakwabo, kanye nesethenjwa sabo esimaphakathi. Wayeyintoyokukhulekela kwabo, isihloko sezingomazabo, kanye nokuqukethwe kwengxoxo kanye nesilulumagama sabo. Benza iNkosi uJesu Kristu Central futhi ephakeme kuzo zonke izinto. 6 (Pg. 247-249)

Isondo elisha leTestamente elisha

- a. Wayengenayo i-oda elimisiwe [i-liturgy (rd) yokukhulekelwa.
- b. Babuthana emihlanganweniyokubamba iqhaza evulekile.
- c. Wayengenakhonjengesibukeli [ngaphandle kwabavakashi (Rd)].

Inhloso yokuhlangana kwabo kwaba:

- a. Ukuhlelwa okuhlekisayo. [Khuthaza ukwethembeka kuKristu. (Rd)]
- b. Ukwenza i-NKOSI kukho konke ukusebenza komzimba wakhe.
- c. Hhayi inkonzo yenkolo ". "
- d. Umoya wenkululeko, ukuqhoshanenjabulo.

e. Ukungasebenzisinjengeplatifomu yenkonzo ethile.

UbuKhristu bekuyinkoloyokuqalaneyodwa kuphela umhlaba owake wangaziwa ukuthiwawungenasiko,

Abefundisi nezakhiwo ezingcwele. Eminyakeniyokuqala engama-300 yokuba khona kwesonto, amaKristu babuthana emakhaya. Ngezikhathi ezithile ngokukhethekile bazosebenzisa indawo enkulu

(njengompheme kaSolomoni).

Isono lalingenalo abefundisi.

Ukwenza izinqumo zeSono kwawa emahlombe ayoyonkeinhlanganoyonke.

Kwakuyinto e-organic akuyona inhlangothi. Abazange bahlanganendawonyengokubeka abantu emahhovisi, benza izinhlelo, ukwakha amasiko, futhi bathuthukise isakhiwo se-top-Down Hierarchy noma chain-of-command sakhiwo. Isonto laliyintoephilayo futhi ephefumula. Ukunikela okweshumi akuzange kwenziwe kepha banikela ngokwezwi labo ukuze basize abalimi babo abampofunababaphuthumayo.

Ubhaphathizo lwalungumngcwabo emanzini (ukucwiliswa) okwenzekile ngokushesha kulandela umuntu

ukufa esonweni. [UPhetrowathi ku-1 Petru 3:21 "Ubhaphathizo manje lukusindisa - hhayi ukususwa kokungcola Enyameni, kepha ukuncenga uNkulunkulu ukuba nonembeza omuhle - ngovuko lukaJesu

Kristu. "(Rd)]

Abazange bakhe izakhiwo.

Ukuqeqeshwa bekusemsebenzini ngumKristu ovuthiwe ovuthiwe. [Abaphostoli, abaprofethi, abavangeli nabefundisi kanye nothisha. (Efe. 4:11) [Bhekani esifundazweni Izinceku zikaKristu]] Zahlukaniswa zaba amahlelo. Bonke babekuKristu ngokufela isono, bengcwatshwa ukucwiliswa emanzini, ukuvuswa nguNkulunkulukuyindalo entsha engokomoya futhiwafaka emzimbeni kaKristu. [Bheka esifundazweni esifundwayo kuKristu]

Iziphetho nezincwadi

Abalobi abangamaKristu bokuqala, babevame ukubizwa ngokuthi "obaba beSonto", abacashunwe ababhali kanye nababhali bemithombo efakwe kuhlu esetshenzisiwe kule ncwajana bebengaphefumulekilenjengoba bebengababhali beTestamente eNtsha. Izikhundla ezithile zombhali ezindabeni ezithile ezindabeni ezithile zivame ukuphikisana nokutolika kwabanye ababhali besikhathi esifanayo futhi akuvamile ukuba babe nokuhambisana nemibhalo. Eqinisweni, abanye ababhali babhekisela ezimfundisweni ezithile nasezinkolweni njengezingqinamba. Lokhu kusho, imibhalo yabo inikezela ngemininingwane ebalulekile yemikhubakwamanye amasonto phakathi namakhulu eminyaka ambalwa futhi kude kakhulu kwasuswa kubaphostoli okukhulu kwezimfundiso nemikhuba emibi.

Abaningi, uma kungenjalo, amacala obuKristu abangamaqaba? kungahle kubonakale kuvumelekile kumuntu

ngamunye. Kepha, ngaphambi kokuba bamukelwe njengeqiniso, kufanele baqinisekise ngezitatimende ziseBhayibhelini ezithathwe kumongo.

1. Ukulandela isifundo ngasinye umagazini noma inkokhiso esethulwe lapha kufanele ifundwe

ezifundweni zeqembu elincane lapho umuntu ngamunye obambe iqhaza angangabaza noma aphonsele khona isiphetho sabanye. Uma ngabe iqembuliyavuma ukuthi inkinga noma ukukhokhiswa kusebenza,

khona-ke isifundo kufanele sandiswe emaqenjini amakhulu ukuthola imibuzo nezinselelo ezengeziwe. Lokhu kufanele kuhlinzeke ngokuqonda okucacile nokwenziwe kahle futhi kuzosiza ekususeni

ukubukeka kokuphoqelela ushintsho phezulu kwe

abafowethu nodadewethu abangavikelekile.

2. Ngaphambi kokubuyisela noma yimuphi umkhuba oye waphetha ukuthi ungahambisani nemiBhalo, kufanele kubekwe eceleni kanye nenqubo esungulwe ukulungiswa

kokwehlukahluka kokungaqondi, imibono noma izingxabano. Wonke umfowethu ongumKristu noma udadewethu kufanele abe nethuba lokutadisha, umbuzo noma aphonsele inselelo noma yiziphithetho emvelweni ye

Uthando. Lapho-ke kufanele isetshenziswe kancane emcimbini isiphethosesiphetho sifakazelwe ukuthi sinephutha.

3. Izinguquko akufanele zenziwe ngenguquko.

Ocwaningweni lwakamuva i-Barna Group ekhishwe okhuthale ekubonisweni kweqembu kokholo lapho Bahlola amaphrofayili abantu baseMelika abahlanganyelangenkuthalo okholweni lwabo. Ucwaningo luhlinzeka ngokuqondaokulandelayo:

1. I-53% ye-Goers yesonto abesifazane [50.7% bakaMelika.
2. Ama-56% wababambiqhaza besonto lasekhaya amadoda.
3. Ama-67% ezinduna zesonto ashadile.
4. I-50% ye-Home Church Goers ngamadodangaleyo ndlela ama-50% angabesifazane.
5. Ama-56% ezi-Greers Church aneminyaka engama-45 noma ngaphezulu (Inani labantu lizwe lingama-52%); Ama-44% ayengu-18 kuya ku-44.
6. Iminyaka emaphakathi emasontweni asekhaya yayingama-56 futhi okungenaniyayingafaka nabazali wezingane ezincane.
7. Enyakatho-mpumalanga bekungenzeki ukuthi basebenze ngamaqembu amancane.
8. Abantu baseNtshonalanga babenesabelo esikhulu kunazo zonke sabahlanganyeli besonto lasekhaya.
9. Abantu baseNingizimu okungenani babejwayelekile ukuba babe nababambe iqhaza esontweni lasendlini kodwa benziwe ½ iqembu elincane abakhona.
10. Ama-6% ama-6% kuphela amasonto afunda amasonto.
11. AmaProthestanivangelisticayengabahlanganyeli amakhulu kunawowonke.
12. Ama-26 kuya ku-30% abamnyama ayebambiqhazangamaqembu amancane namasonto ezindlu (isilinganiso kuzwelonke Inani labantu abamnyamalingu-13%).
13. Ama-67% e-Greers Church afunda iBhayibhelingaphandle "Services Church."
14. Ama-84% we-House Church ababambiqhaza bafunda iBhayibhelingaphandle "Kwezinsizakalo Zesonto."
15. Ngokuvamile emasontweni alula, amasonto endlu kanye nababekhona beqembu elincane basebenza kakhulu futhi utadisha / funda ibhayibheli futhi ufune:
  - a. Khomba ubukhona bukaKristu neZwi lakhe.
  - b. Thuthukisa ubudlelwano obunempilo bothando ngomunye nomunye
  - c. Ngena ezweni futhi wenze abafundi inkazimulo yabo enhle nekaNkulunkulu

Ukukhathazeka okulula kwesonto

Kuyoyonke imisebenziyamasonto alula futhi asendlini akhona noma kufanele akhathazeke

- a. Kwenzeka njalo ekufundiseni kukaKristu nabaphostoli.
- b. Ukuqedwa noma ukuqhubeka kwamasono ezikhungo zendabuko
  - 1. Kungakhuthaza abantu ukuthi bashiye isonto lendabuko.
  - 2. Amasemidiyaamaningi namakolishi eBhayibheliayezovala.
  - 3. Izindawo zethu zokuxhumana kuzodingeka zihlaselwe.
  - 4. Abefundisi abaningi bazoxoshwa.
  - 5. Amasiko, ama-Hesties kanye nokuhlukunyezwa bekungeke kulawulwe.
  - 6. Ubuholi buzonyamalala.

7. Imibono engqubuzanayo izovela.
8. Abaholi bakwa-Lake abakufanelekeli ukunakekelwa kwabanye.
9. Abaholi beCharismatic babeyobusaimihlangano.
10. Isilinganiso samasonto ezindlu ziyizinyanga eziyisithuphangakho-ke ubuKristu buzosinda kanjani.
11. Abangahleliwe futhi izivakashi bezingeke zikwazi ukuthola isonto njengobakungekho ncwadi yocingo ukufakwa kuhlu.
12. Bathengise isiko elenqabangakoni'ukuya esontweni.'
13. Bagqugquzela ukukhulekelwa komuntu ngamunye nokwengeziwe.
14. Baye bahlehliselwe emhlabeni wangasesewokholo.
15. I-Orthodoxy ngekeigcinwe
16. Imibono yasendle izoba njalo.
17. Izintshumayelonezigaba zeBhayibheli ezisemthethweni zazizonyamalala ngenxa yamakholwa angafundile.  
Wikipedia.org/wiki/simple\_Church

Yavelaphi iNtshumayelo YamaKristu?

Sifika komunye wemikhubayesonto eliningi le-Sacrosanct lazo zonke: Intshumayelo. Susa intshumayelo futhi umyalowama Prothestani wokukhulekela uba sengxenyeni enkulu iculo. Susa intshumayelo nokubakhona eSunday Morning Service kudonswe.

Intshumayelo yi-Bedrock of the Prothestani Liturgy. Iminyaka engamakhulu amahlanu, isebenze Njengomsebenzi wewashi. Njalo ngeSonto ekuseni, umfundisi ungena epulpiti lakhe futhi unikezela nge-oration ekhuthazayo ezilalelini ezingenasisekelo, ezifudumezayo.

I-Central yintshumayelo yokuthiyisizathu esizenzela amaKristu amaningi aye esontweni. Eqinisweni,

Yonke insizakalo ivame ukwahlulelwa ngekhwalithi yentshumayelo. Buza umuntu ukuthi iyokugcina kanjani isonto NgeSonto futhi uzothola incazelo yomlayezo. Ngamafuphi, okwesikhathi

Ukusetwa kwengqondo kobuKristu kuvame ukufana nentshumayelongokukhulekelwa kwasekuseni ngeSonto. Kepha akupheli lapho.

Susa intshumayelo futhi usugede umthombo obaluleke kakhulu wokudla okungokomoya kwezimbobo eziningi zamakholwa (ngakho-ke kucatshangwa). Kodwa-ke iqiniso

elimangazayo ukuthi intshumayelo yanamuhla ayinazo izimpande emBhalweni.

Esikhundleni salokho, sabolekwa esikweni lobuqaba, sakhulisa futhi samukelwa okholweni lobuKristu. Kepha kunokunye.

Intshumayelo empeleni iyaphazamisa inhloso yalokho uYahuah aklama umhlangano wenhlangano. Futhi kuncane kakhulu ukukwenza ngokukhula kwangempelangokomoya.

IntshumayeloneBhayibheli

Ngokungangabazeki, umuntu ofunda izigaba ezimbalwa ezedlule uzophinda aphenhule: "Abantu bashumayela bonke iBhayibheli lonke. Yebo, iNtshumayelo lingokomBhalo!" Kuyavunywa, imiBhalo iyaqopha amadoda nabesifazane beshumayela. Kodwa-ke, kunomehlukowomhlaba phakathi kokushumayela okuphefumulelwe ngomoya nokufundisa okuchazwe emBhalweni nasentshumayelweni yanamuhla. Lo mehluko cishe uhlala unganakwangoba sinesimo esingazi lutho ukuze sifunde imikhubayethuyanamuhlayanamuhla embhalweni. Ngakho-ke, senze iphutha lamukela i-pulpiterismyanamuhlanjengebhayibheli. Masingenzeki kancane.

IntshumayeloyamaKristu yanamuhla inezici ezilandelayo:

Kungukuvela okujwayelekile - ukulethwa ngokwethembeka kusuka epulpitiokungenani kanye ngesonto. Ihanjiswa ngumuntu ofanayo - imvamisa umfundisi noma isipikha sezivakashi esimisiwe.

Ihanjiswa izilaleli njeezingenakuqhathaniswa - empelenikuyinto ye-monologing. Kuyindlela etshaliweye Inkulumo - Isesakhiwo esithile. Ngokuvamile kuqukethe isingeniso, amaphuzu amathathu kuyakwayisihlanu, nesiphetho.

Qhathanisa lokhu ngohlobo lokushumayelaokukhulunywangaloeBhayibhelini. Esitanini (iTestamente Elidala), Amadoda aseYehuah ashumayela futhi afundisa. Kepha ukukhuluma kwabo akuzange kubeke imephuyentshumayelo yanamuhla. Nazi izici zeTanach zishumayela nokufundisa:

Ukubamba iqhaza okusebenzayo yizithameli kwakuvamile.

Abaphurofethinakwabaphristi bakhulume ngaphesheyanangaphandle komthwalo wamanje, kunokuba kukleliswe kusethi.

Akukho okukhombisa ukuthi abaprofethi noma abapristi abajwayelekile banikeza izinkulumo ezijwayelekile ukuba Abantu bakaYewah. Esikhundleni salokho, uhlobo lweTanach lushumayela kwakunguSporadic, uketshezi, futhi luvulekele ukubamba iqhaza kwezilaleli.

Woza manje uye esivumelwaneni esivuselelwe (iTestamente Elisha). I-Master Yahushua ayizangeishumaye a intshumayelo ejwayelekile ezilalelini ezifanayo. Ukushumayela nokufundisa kwakhe kwathatha izindlela eziningi ezahlukahlukene.

Futhi waletha imiyalezoyakhe kwizithameli eziningi ezahlukahlukene. (Kunjalo, wagxila kakhulu yemfundisoyakhe kubafundi bakhe. Kodwa-ke imiyalezoayilethelayona yayihlala ivele futhi ingahlelekile.)

Ukulandela iphethiniefanayo, ukushumayelakwabaphostoli okulotshwe kuZenzo kwakunezici ezilandelayo:

o kwakuyi-sporadic.

o Kuthunyelwe ngezikhathi ezikhethekile ukuze kubhekane nezinkinga ezithile. o kwakukhona ongenisakelengaphandle kwesakhiwo sobudlova.

o Bekuvame kakhulu ukungxoxisana (okusho ukuthi kufaka phakathi impendulo kanye nokuphazamiseka ezilalelini) kunokuba kune-monological (inkulumo eyodwa).

Ngendlelaefanayo, izincwadi ezivuselelwe (iTestamente Elisha) zibonisa ukuthi inkonzoyeZwi likaYahuwayaqhamukakuyoyonkeinhlanganoyonkeemihlanganweniyazo ejwayelekile.

"KumaRoma

12: 6-8, 15: 14, 1 Kor. 14: 26, 1 KwabaseKolose 3:16, siyabona ukuthi kwakuhlanganisanokufundisa,

Isikhuthazo, isiprofetho, ukucula nokwakhiwa. Lokhu kusebenza "kwelungu lonke" nakho bekukudingida (1 KwabaseKhorinte 14:29) Kwaphawulwaukuphazamiseka (1 KwabaseKhorinte 14:30). Ngokunjalo, izikhuthazo zabadala bendawo zazivame ukungabaza.

Ngamafuphi, intshumayelo yanamuhlayokulethwa kokusetshenziswa kobuKristu kwangezwe kubo bobabili I-Tanakh (iTestamente Elidala) kanye nesivumelwano esivuselelwe (iTestamente Elisha). Akukho lutho ngaphakathi Umbhalo ukukhombisa ubukhona bayoemihlanganweniyokuqalakaMesiya. "

Umlingiswa ozenzakalelayo nowonawo owongeyena ubudlova bemiyalezoyabaphostoli elethwe kuZenzo kuyabonakala lapho kuhlolwa. Bheka Isibonelo Izenzo 2: 14-35-35, 7: 1-53, 17: 22-34.

UmthombowokuqalawobuKristu oqoshiwe wokwenza okwenziwa ngentshisanzalo utholakala ngesikhathi sekhulu lesibili leminyaka. UClement wase-Alexandria wakhala ngokuthiizintshumayelo zenze okuncane kakhulu ukuguqula amaKristu.

Kodwa naphezu kokwehluleka kwayookwaziwayo, leyontshumayelo yaba umkhuba ojwayelekile phakathi kwamakholwa ngekhulu lesine.

Lokhu kuphakamisa umbuzo wameva. Uma amaKristu ekhulu lokuqala ayengaziwangentshumayelo yawo, AmaKhristu apostoli acondza kubani na? Impenduloiyala: Intshumayelo yobuKristu yabikwa echibini lamaqaba lesiko lamaGrikhi!

Ukuthola amakhanda eNtshumayelo, kufanele sibuyele emuva ngekhulu lesihlanu le-BC neqembu le Othisha abazulazulayo babizwa ngokuthi ama-sophists. Ama-sophist afakwa ekwakhweni kwe-rhetoric (ubuciko be ukukhuluma okukholisayo). Baqamba abafundi futhi bafuna inkokhelo yokuhambisa izihlokwana zabo.

Ama-sophists ayeyizikhokheluuchwepheshe. Kwakungamakhosi ekusebenziseni izikhalazo ezingokomzwelo, ukubukeka ngokomzimba, kanye nolimi oluhlakaniphile'lokuthengisa' izingxabano zazo. Ngokuhambakwesikhathi, isitayela, ifomu, kanye nekhono le-oratomist lama-sophists laligugu kakhulu kunokunemba kwalo. Lokhu kwavama isigaba sabesilisa ababa ngamakhosi emishwana emihle, "kuhlakulela isitayela ngenxayesitayela." Amaqiniso ababeshumayelayo ayengaqondakali kunamaqiniso ayenziwaezimpilweni zabo. Babengochwepheshe ekulingiseni ifomu esikhundleni sento.

Ama-sophists aveza ngokwawongengubo ekhethekile ayeyigqoka. Abanye babo babehlala indawo yokuhlala lapho banikeze khona izintshumayelo ezijwayelekile ezilalelini ezifanayo. Abanye bahamba bayokhulula izihlokwana zabo. (Benze imali enhle lapho bekwenza.)

Intshumayelo yokuqala yamaKristu erekhodwe itholakala encwadini ebizwa nge-Sheed  
Letter of Clement ebhalwe phakathi kwe-AD 100 ne-AD 150.

Sithola amazwi ethu esincwadzi kanye nama-sophistical kusuka kuma-sophists. Isidumbu sibhekisela ekucabangeni

okucatshangelwe futhi okuthandayo (okucatshangwayo) okusetshenziselwa ukuncenga (soccio, Archetypes of Wisdom, 57).  
AmaGrikhi

Kugubhe isitayela se-orator kanye nokwakheka ngokunemba kokuqukethweyintshumayelo yakhe. Ngakho-ke, umlandeli omuhle angasebenzisaintshumayelo yakhe ukuze aduke izilaleli zakhe ukuze azikholelwe lokho ayekwazi ukuthi kungamanga. Engqondweni yamaGrikhi, ukunqoba impikiswanokwakuyimbuka enkulu kuneqinisoeliphikisanayo. Ngeshwa, into yesifokaziayikaze ishiye isibaya sobuKristu.

Kwesinye isikhathi i-orator yamaGreek izongena ku-foramu yakhe yokukhuluma "isivele ikhishwe epulpiti lakhe-Gown. "Wayezobeeseqibelaizinyathelo esihlalweni sakhe sobungcweti ukuze ahlale ngaphambi kokuba alethe intshumayelo yakhe.

Ukwenza amaphuzu akhe, wayecaphuna amavesi oHomer. (Ezinye izihlokwana zifunde i-homer kahle lokho Babemphindangenhliziyi.) Ngakho-ke ukupela kwawo kwakungu-sophist ayevame ukuwuvuselela okwakhe izilaleli zishaya izandla zazo ngesikhathi senkulumo. Uma ekhuluma kwakhe yamukelwakahle, abanye babezobiza intshumayelo yakhe "ephefumlelwe."

Ama-sophists ayengamadoda avelele kakhuluwesikhathi sawo. Abanye baze baphilangezindlekozomphakathi. Abanye babenezincwadi zomphakathi ezibekwe edumo lwazo. Cishe ikhulu leminyaka kamuva, isazi sefilosofi esingumGriki U-Aristotle (384-322 BC) wanikeza i-rhetoric inkulumo enamaphuzu amathathu. U-Aristotle wathi: "Kuphelele." Kumelwe ube nesiqalo, phakathinendawo, nesiphelo.

Ngokuhambakwesikhathi, ama-greek ama-orators asebenzisa umthetho ka-Aristotle wamaphuzu amathathu ezinfomeni zabo. Le khasi AmaGrikhi adaluliwe nge-rhetoric. ' Ngakho-ke, ama-sophists ahamba kahle. Lapho amaRoma ethatha izintambo IGrisi, nabo bakhathazekile nge-rhetoric. Ngenxayalokho, isiko lamaGrek-Roman

Kuthuthukiswe isifiso sokudla okunecala lokuzwa umuntu anikeze noma anikeze i-oration enobuhlakani. Lokhu bekunjalo Imfashiniyokuthi "i-perstonette" evela kwisazi sefilosofi esisebenzayo ngemuva kwesidlo sakusihlwa kwakuyindlelayokuzijabulisa ejwayelekile.

AmaGrikhi namaRoma asendulo abheka i-rhetoric njengeneyezindlela ezinkulu kakhulu zobuciko. Ngakho-ke, ama-orators embusweni wamaRoma adunyiswangesimo esifanayo sobukhazikhazi abanikezwa amaMelika kuzinkanyezi ze-movie nabasubathi abaqeqeshiwe. Kwakuyizinkanyezi ezikhanyayo zosuku lwabo. Ama-orators angenza isixuku saba nzima ngamakhono abo anamandla okukhuluma. Othisha be-Rhetoric, isayensieholayoyenkathi, kwakungukuziqhenya kwawowonke amadolobha amakhulu. "Ama-Orators abakhiqizi, amaGrikhi namaKristu amaningiayengumlutha wentshumayelo yobuqaba - njengamaKristu amaningi akhona angumlutha wentshumayelo" yobuKristu ".

Ukufika komunye umfudlana ongcolile

Cishe ngekhulu lesithathu kwadalwa i-vacuum lapho uMnyango we-Mutual waphela emzimbeni kaKhristu.

Njengobakwaqala ukwakheka kwesakhiwo sobukhosi, umbono womuntu wezenkolo "wavela. Lapho bebhekene nalezi zinguquko, amaKristu asebenzayo ayenenkinga efanelekile kulolu hlelo lokuvelisa inkolo. ' Kwakungekho ndawo ukuba basebenzise izipho zabo. Ngekhululesine, isonto lase lihlehliwe ngokuphelele.

Njengoba lokhu bekuyenzeka, ama-oratorantshi amaningiamaqaba kanye nezazi zefilosofi ezaziba ngamaKristu. Ngenxayalokho, imibono yefilosofiyobuqabaengezi lutho emphakathini wamaKristu. Iningi lalawa madoda abayizincwadi zemfundiso yenkolo nabaholi beBandla lokuqala lobuKristu. Baziwa ngokuthi "OFata beSonto," kanti eminyeyemibhalo yabo isenathi.

Ngakho-ke, umbonowamaqaba wesipikhaesiqeqeshiwe oletha izihlokwana ngemali esusiwe ngqo egazini lobuKristu. Qaphela ukuthi umqondowochwepheshe "okhokhelwayowokufundisa" wavela eGrisi, hhayi isiHeberu. Kwakuyisiko labafundisi abangamaHeberu ukuthatha ukuhweba ukuze bangakhokhisi imali yokufundisa kwabo.

Ukuphakama kwendaba ukuthi laba bangaphambili baka-Pagan (manjebaphenduka ubuKristu) baqala ukusebenzisa amakhono abo ama-greco-roman aretoporical ngezinjongo zobuKristu. Babehlala esihlalweni sabo esisemthethweni futhi waveza umbhalo ongqwele wemiBhalo, njengobanje ne-sophist izonikeza amandla kaJehova eduze kombhalo ongqwele we-homer. Uma uqhathanisaintshumayelo yesithathuyobuqabayekhululeni intshumayelo enikezwe

Ngomunyawobaba beSonto, uzothola zombili lezi zinhlaka kanye ne-phraseology ukuze zifane.

Ngakho-ke, isitayela esisha sokuxhumana sasingazalwa esontweni lobuKristu - isitayelaesigcizelele uhlelo lolimi olubunjiwe, uhlelo lolimi oluyinkimbinkimbi, ubuhlakani bezenkolo, kanye ne-monologie. Kwakuyisitayela esenzelwe ukujabulisa futhi sikhombise amakhono kaSomlomo ahlanzekile. KwakunguGreco-Roman Rhetoric. Futhi yilabokuphela abaqeqeshelwe kuwo bavunyelwe ukubhekana nomhlangano! (Ngabe kukhona okuzwakalayookujwayelekile?) Enye isazi sakubeka ngale ndlela: "UkumenyenzelwakoqobokomyalezowaseNtshonalangakwakuyingxoxo eyaziwayoye-Yahushua. Futhi inkhulumomphendvulwanophakathi kwesikhulumi nabalaleli wangena emgodini wezezimali.

Ngegama, ntshumayeloyamaGriki-Roman yangena esikhundleni sokuprofeta, nokwabelana

okuvulekile, kanye nemfundiso ephefumlelwe ngomoya. INTshumayelo yabayilungelolokuqamba izikhulu zesonto, ikakhulukazi ababhisobhi. Abantu abanjalokwadingeka bafundiswe ezikoleni

ze-Rhetoric ukuze bafunde ukukhuluma. Ngaphandle kwale mfundo, umKristu akazangeavunyelwe ukubhekana nabantu bakaNkulunkulu. Kusukela ekuqaleni kwekhulu lesithathu, amaKhristu abiza ama-Homilies abo ezintshumayelo, igama elifanayo lama-greek orators ayelisebenzisa izinkulumo zawo. Namuhla, umuntu angathatha inkamboyesendulo ebizwa ngokuthiamakhaya afunde

ukushumayela. I-Homiletics ibhekwa njenge- "Science, Ukusebenzisa Imithetho Ye-Rhetoric, Ebuyela EGrisi naseRoma.

Faka enye indlela, hhayi ama-homilies (izintshumayelo) noma ama-armiletics (ubuciko bokumazisa) bane Umsuka wobuKristu. Babiwe kumaqaba. Enye indawo engcolisiweyenze umnyango wayo okholweni lobuKristu futhi anolaka amanzi alo. Futhi lokho kusakaza kugeleza kakhulu nanamuhla njengoba kwenzeka ngekhulu lesine.

Chrysostom kanye no-Augustine

UJohn Chrysostom wayengomunye wama-orators amakhulu olwakhe kakhulu osuku lwakhe.

(UChrysostom usho "umlomo wegolide.") Akukaze kube neConstantinople Izintshumayelo ezinamandla "eziqhakazile, ezigqamile nezingaqondakali" njengalezoezishunyayelwanguChrysostom. Ukushumayela kukaChrysostom kwaphoqa ukuthi kwesinye isikhathi abantu bebengazihlazisa indlelayabo ngaphambili ukuze bamuzwe engcono.

Ngokwemvelo unikezwe isipho se-orator sikaGabi, uChrysostom wafunda ukukhuluma kanjani ngaphansi komncintiswano oholayowekhulu lesine, uLibanius. Ngokwebiwa kwakhe, uLibanius (uChrysostom's Pagan Tutor) wathi wayezobangumlandeliwakhe ofanelekile kunabo bonke "uma amaKhristu engazange ayintshontshile" (hatch, ithonya lemibonoyamaGrikinokusebenzisa,).

Abanamandla amakhulu ayeba namandla akhe ukuthi izintshumayelo zakhe zivame ukuphazamiseka ngenhlamba yebandla. UChrysostom wake wanikeza intshumayelo esonkasela ihlombe njengoba kungafaneleki endlini kaNkulunkulu. Kepha ibandla lalithanda intshumayelo enkulu kangangokuba ngemuva kokuqedaukushumayela, bahalalisela noma kunjalo. Le ndaba ibonisa amandla angenakuqhathaniswa we-Greek Rhetoric.

Singakweleta bobabili i-Chrysostom kanye no-Augustine (354-430),

owayenguprofesa wangaphambili we-Rhetoric, ekwenzeni i-pulipityengxenyeni yenkoloyama-pulipiti, futhi egxile engcupheniyokholo lobuKristu. izintshumayelo zakhe ukuze zithole amandla obuciko. "

E-Augustine, intshumayelo yesiLatinyafinyelela ezindaweni eziphakemeyo. Isitayela seNtshumayelo yaseLatinsasiphansi kakhulu emhlabeni kuneSityayela sesiGreek.

Igxile 'endodeni ejwayelekile' futhiyaqondiswa endaweniyokuziphatha elula.

UZwingli wathatha uJohn Chrysostom njengemodeli yakhe ekushumayeleni,

ngenkathi uLuther ethatha imodeli yakhe ekhethekile. Basinike amandla obuKhretori abuKhwele. Basinike intshumayelo yobuKhretoriyama-veraphy. Basinike amandla okuqukethwe "kwebhayibhelingsitayela. "

Ukuzithambisa kangakanani kulimaza isonto

Yize behlonishwa amakhulu amahlanu eminyaka, intshumayelo evamile inethonya elibi lesonto ngezindlela eziningi.

Okokuqala, leyontshumayelo yenza umshumayeli abe ngumgqugquzeli we-Virtuoso embuthaneni wesonto elivamile. Ngenxayalokho, ukubamba iqhaza kwebandla kuphazanyiswa kakhulu futhi kuvinjelwe

okubi kakhulu. Intshumayelo iguqula isonto libe yisiteshisokushumayela. Ibandla liwohloka eqenjini lababukeli obuthule ababuka ukusebenza. Akukho ndawo

yokuphazamisa noma ekubuzeni umshumayelingenkathi eletha inkulumo yakhe. Intshumayelo iyabanda futhi ibopha ukusebenza komzimba kaKristu. Igqugquzela ubupristiobuqondayongokuvumela ama-pulpiteers ukuthi alawule isonto lesonto lokubuthwa kwesonto ngemuva kwesonto.

Okwesibili, intshumayelo kuvame ukubambela ukukhula ngokomoya. Ngobakuyindlela

eyodwayendlela, ikhuthaza kakhulu ukuba kube lula. Intshumayelo ivimbela isonto ukuthi lisebenze njengoba kuhlosiwe. Inenkonziso inamandla. Kubhema ukubamba iqhaza

okuvulekile. Lokhu kubangela ukukhula ngokomoya kwabantu bakaYewah ukuba bathathe i-dive eyengeziwe ekhaleni.

NjengamaKristu, kufanele basebenze uma bezovuthwa (bona uMarku 4: 24-25

namaHeberu 10: 24- 25). Akekho umuntu okhula ngesonto lokulalela nje ngemuva

kwesonto. Eqinisweni, enyeyezinhloso zemfundisoyeTestamente eNtsha ukuthola ilungu ngalinye lisebenze (Efesu4: 11-16). Kuwukukhuthaza amalungu ukuthi avule imilomoyawo emhlanganweni (1 KwabaseKhorinte 12-14).

Intshumayelo evamile ihlazisa le nqubo.

Okwesithathu, intshumayelo yandisaukuqonda kwabefundisi abangafanele. Kwakha ukuncika ngokweqilenokunempilo kwabefundisi. INTshumayelo yenza umshumayeli abe yi-Coudical

- <sup>Sp, ec, ia, li, st</sup> ok u w u k uphela kokunanomayini okufanele ukusho. Wonke umuntu aphathwanjengekholwa lesibili

- isifudumalo esithule. (Ngenkathi lokhu kungavamisileukuvezwa, kuyiqiniso elingelona iqiniso) "

Umfundisi angafunda kanjani kwamanye amalungu omzimba kaKristu lapho athuliswa?

Isonto lingafunda kanjani kulo mfundisi lapho amalungu alo engakwazi ukumbuzisa imibuzo ngesikhathi I-Oration yakhe? Abafowethu nodadewethu bangafunda kanjani komunye nomunye uma bevinjelwa ukukhuluma emihlanganweni?

Intshumayelo yenza "isonto" likude futhi liyengezeli. "Kunciphisa umfundisi wokwamukela ukondla ngokomoya esontweni. Futhi kwehlisa isonto lokuthola ngokomoya

ukondliwa komunye nomunye. Ngalezi zizathu, intshumayelo ingenyeyemigwaqo emikhulu yomgwaqo kubupristiobusebenzayo!

Okwesine, kunokuhlomisa abangcwele, intshumayelo yentshumayelo kubo. Akunandaba ukuthi ungazwakali kangakanani ONgqongqoshe be-Drone mayelana "nokuhlomisa abangcwelengomsebenzi wenkonzo," iqinisongukuthi lokho Intshumayelo yanamuhlayashunyayelwa masonto onke inamandla amancane okuhlomisa abantu bakaYahuwa ukuthola inkonzo engokomoya nasekusebenzeni.

Ngeshwa, nokho, abantu bakaYahuwa abaningi bangumluthanje bokuzwa izintshumayelo njengoba abashumayeliabaningi benomlutha wokuzishumayeza.

Ngokuphambene, ukufundisa ngeTestamenteni eNtsha kufanele kuhlomise umhlangano ukuze kusebenze ngaphandle kobukhona bomfundisi.

Okwesihlanu, intshumayelo yanamuhla imvamisa ayinakwenzeka. Abashumayeliabaningi bakhuluma njengabachwepheshe kulokho abangakaze bakubone. Noma ngabe kuyinto engabonakali / ye-theoretical / i-devotional / ekhuthazayo, edinga / enamandla, noma ukujabulisa / kuyahlekisa, iNtshumayelo yehluleka ukubeka abezwayoekuhlangenwe nakho okuqondile, okusebenzayo kwalokho okuye kwashunyayelwe. Ngakho-ke, intshumayelo ejwayelekile isifundo sokubhukuda emhlabeni owomile! Intula noma yiliphi inani elingokoqobo. Okuningi kuyashunyayelwa, kepha amazwe amancane akhona. Iningi lazo lihlose i-lobe yangaphambili. Ngokuvamile i-pulpiteerism yanamuhlayehluleka ukuthola imininingwane esabalalisa futhi ku-on ukuhlanganisa amakholwa ukuze abone futhi asebenzise lokho abakuzwile.

Kulokhu, intshumayelo yentshumayelo yayo eyiqiniso - Greco-Roman Rhetoric. I-Greco-Roman Rhetoric yajaha ekukhishweni. Kubandakanya amafomu aklanyelwe ukujabulisa nokubonisa ubuhlakani kunokuba afundise noma athuthukise amakhono kwabanye. Intshumayelo yanamuhla ebolile ingafudumeza inhliziyi, ikhuthaze intando, futhi ivuse ingqondo. Kepha akuvamile uma kukhombisa iqembu ukuthi lingasishiya kanjani ukuhudula. Kuzo zonke lezi zindlela, iNtshumayelo yanamuhlayehluleka ukufeza inkokheloyayo ekuthuthukiseni uhlobo lokukhula ngokomoya okuthembisayo. Ekugcineni, empelenikuqinisa ukuthathwa kwebandla. Intshumayelo isebenza njengesikhuthazo sesikhashana. Imiphumela yayo imvamisa ihlala isikhashana.

Masibe qotho. Kunamanye amaKhristu amaningi akhishwe amashumi eminyaka, futhi asabale izingane kuKhristu. AmaKhristu awaguqulwanganjengokuzwa izintshumayelo ngesonto nesonto. Baguqulwangokuhlangananjalo neYahuwa. Ngakho-ke, labo abakhonzayo bahlaselwa ukushumayela uYahuwa hhayiimininingwane ngaye. Babizwa nangokuthi inkonzoyabo isebenze kakhulu. Ababingelelwanganje ukudalula uMesiya ngamazwi akhulunywayo, kodwa ukukhombisa abezwayo babo ukuthi babona kanjani, bazi, balandele, bamkhonze. Intshumayelo yanamuhla imvamisa ayinalo lezi zinto ezibaluleke kakhulu.

Uma umshumayeli engakwazi ukuletha abezwayo kuye ekuhlangenwe nakho okungokomoya okuphilayo kwalokho akhonza kuyo, imiphumela yomyalezo wayo

izophila isikhashana. Ngakho-ke, iBandla lidinga abahleleli abambalwa nabagqugquzeli abangokomoya. Kudingeka kakhulu kwalabo abangamemezela uMesiya futhi bazi ukuthi basebenzise kanjani abantu bakwaYewah ukuba bathole yena oye washunyayelwa. Futhi ngaphezulu kwalokho, amaKristu adinga ukufundiswa ngokuthi ungabelana kanjani ngaleli nkulunkulu ophilayongalo lonke ibandla lokuhlelwa kwazo.

Ngenxayalokho, umndeni wamaKristu udinga ukubuyiselwa kokusebenza kwekhulu lokuqalayokuhlangana isikhuthazo kanye noMnyango ohlanganyele. Ukuze iTestamente Elisha ligawulaukuguqulwa ngokomoya kulezi zinto ezimbili.

Kuyavunywa, isipho sokufundisa sikhona ePhalamende. Kepha ukufundisa kuzoqhamuka kuwo wonke amakholwa (1 KwabaseKhorinte 14:26, 31) kanye nakulabo abanesiphivoesiphikisayo okufanele sifundise.

(Efe. 4: 11; Jakobe 3: 1). Sithuthela kude ngaphandle kwemingceleesebhayibhelini lapho sivumela ukufundisa ukuthatha uhlobo lwentshumayelo evamile futhi luphinde lube sekilasini lezikameli ezingokomzimba.

Uyisonge

Ingabe Ukushumayela Nokufundisa Izwi LikaYuhah EmiBhalweni? Yebo, impela. Kodwa

IntshumayeloyePulpit Contemporaryayikho okufana nokushumayela nokufundisa okutholakala emiBhalweni.

Akutholakali eTestamenteni Elidala, uMnyango We-Yahushua, noma impilo yomhlangano wakuqala. "- Ngaphezu kwalokho, uShawule watshela abaguquki bakhe abangamaGriki abenqabaukuthonywaamaphethini wokuxhumana abephilangesikhathi sakhe sobuqaba (1 KwabaseKhorinte 1: 1-5.)

Kepha kuthiwani ngeyoku-1 kwabaseKhorinte 9: 22-23 (NLT), lapho kushona uShewula, "Ngizama

ukuthola indawo evumelana ngayo nawo wonke umuntu, ngenza konke okusemandleni ukuze ngisindise okuthile"? Singaphikisana nokuthi lokhu bekungeke kufake phakathi ukwenza intshumayelo yamasonto onke kugxilwe kuyoyonke imibuthano yokukhuleka, obekuyobe elukhuni ukuguqulwa kwamakholwa

kanye nokwakhiwa okubonakalayo.

Intshumayelo yakhulelwa esibeletweni seGreek Rhetoric. Yazalelwa emphakathini wamaKristu lapho amaqaba aphenyuka amaKristu aqala ukuletha izitayela zazo

zokukhuluma ziyeemhlanganweni. Ngekhululesithathu, kwaba njalo kubaholi abangamaKristu ukuletha intshumayelo. Ngekhulu lesine kwabayinto evamile.

UbuKristu bungenise isiko laso elizungezile. Lapho umfundisiwakho ekhuphukaipulpiti lakhe ligqoke Izembatho zakhe zezeluleko zokuhambisa intshumayelo yakheengcwele, ngokungazi dlala indimaye-Orator yasenduloyamaGreek.

Noma kunjalo, naphezukweqiniso lokuthi le ntshumayelo yanamuhla ayinakho ukubilwa kokufanele kwebhayibheli ukusekela ubukhona bayo, kuyaqhubekanokunconywa

ngokungafanele emehlweni amaKristu anosuku oluhle. Kuye kwagxila emqondweni

ongumKristu othi abefundisi abakholwayo abakhona kanye nokwaba bahluleka ukubona ukuthi bayavuma futhi bayakhulisa umkhuba ongasekelwe emiBhalweni esikweni

elibuhlungu. Intshumayelo isishunyekeunomphela.

Ngenxayakho konke esikutholile ngentshumayelo yanamuhla, cabangangale mibuzo:

Umuntu angashumayela kanjani ntshumayelo ekuthembekeni eZwini likaYahu ngenkathi eshumayela intshumayelo? Futhi umKristu angahlala kanjani kanjani ephethini futhi aqinisekiseubupristi bawowonke amakholwa lapho ehleli ephethini? Ukubeka iphuzu elibukhali kulo, ungafaka kanjani

UP ubambe imfundisoyamaProthestaniyombhalo we-solaka ("ngombhalo kuphela") futhi usasekela intshumayeloyePulpit?

Njengoba omunye umlobi abeka kahle, "kusho iNtshumayelo,ngaphandle

kokugxekwa. Sekuyintoengcweleengokwayo ukuthi labo abahlonipha kakhulu yilabo abadala '... Umhlahlandlela osontekile kuzo zonke izindaba zokholo'. " emithonjeni

ephukile'yoyise (Jeremiya 2:13). " Ngabe kukhona noma yiliphiigumbi eCorral—  
yeSonto lezinkomo ezingcweleezinjengentshumayelo? Ukukhuthaza ukuqonda—  
okuhle kwemiBhalo yesiHeberu; Yavelaphi iNtshumayeloYamaKristu?

---

Imithombo

---

Ubuchwepheshe obuqaba? Ukuhlola izimpande zezenzo zesonto lethu, uFrank Viola noGeorge Barna, 1998, Tyndale House Publishing, Inc.

Ngabe ama-heretics angempela azokwazi ukusukuma? Isigabasesithathu, David Bercot 1989, ukushicilelwa komqulu, i-Amberron, Pa

Isikhungo seShalalom seSouth Pacific - ukukhuthaza ukuqonda okuhle kwesiHeberu  
ImiBhalo; Yavelaphi iNtshumayeloYamaKristu?

<http://webdesign97.tripod.com/shalominstitutevepromotinghessentials.html> / ID40.html

Ngabe isonto lami liyiSonto elisha leTestamente elisha? UDarryl M. Erkel (1994)

Ngubani okhuthale ekubonisweni kokholo "? UGeorge Barna Barna.org/Faith-  
Ingokomoya / 400 - U-WHO

Isonto elilula (Wikipedia.org/wiki/Simple\_Church.

---

---

---

---

---

---

---

---

---

---

---

---