Ivangeli Lombuso KaNkulunkulu

Yisisombululo!

Uyaqaphela yini ukuthi uJesu wathi ukuphela ngeke kufike kuze kube yilapho uMbuso kaNkulunkulu usushunyayelwe emhlabeni njengobufakazi?



“Impisi futhi iyohlala newundlu … Ngeke zilimaze noma zibhubhise kuyo yonke intaba yami engcwele, ngoba umhlaba uyogcwala ulwazi lweNkosi njengoba amanzi esibekela ulwandle.” (Isaya 11:6, 9)

Ngu-

Bob Thiel, Ph.D.

Ivangeli Lombuso KaNkulunkulu

Yisisombululo!

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Kungani isintu singakwazi ukuxazulula izinkinga zaso?

Uyazi ukuthi izinto zokuqala nezokugcina iBhayibheli elibonisa ukuthi uJesu washumayela ngazo zaziphathelene nevangeli loMbuso kaNkulunkulu?

Uyazi ukuthi uMbuso kaNkulunkulu wawuyiwona owawugcizelelwa ngabaphostoli kanye nalabo bokuqala ababalandela?

Ingabe uMbuso kaNkulunkulu ungumuntu kaJesu? Ingabe umbuso kaNkulunkulu uJesu uphila impilo Yakhe kithi manje? Ingabe uMbuso kaNkulunkulu uhlobo oluthile lombuso wangempela wesikhathi esizayo? Ingabe uzokukholwa lokho okufundiswa yiBhayibheli?

Uyini umbuso? Uyini ngempela uMbuso kaNkulunkulu? IBhayibheli lifundisani? Isonto lokuqala lamaKristu lalifundisani?

Uyaqaphela yini ukuthi ukuphela ngeke kufike kuze kube yilapho uMbuso kaNkulunkulu usushunyayelwe emhlabeni njengofakazi?

Isithombe esisesembozweni sangaphambili sibonisa iwundlu lilele nempisi njengoba kwabhalwa yiBurdine Printing and Graphics. Isithombe esisesembozweni sangemuva siyingxenye yesakhiwo sokuqala seSonto likaNkulunkulu eJerusalema esathathwa ngo-2013 ngu Dr. Bob Thiel.

OKUQUKETHWE

1. Ingabe isintu sinazo izixazululo?

2. Yiliphi iVangeli uJesu alishumayela?

3. Ingabe uMbuso kaNkulunkulu wawaziwa eTestamenteni Elidala?

4. Ingabe abaPhostoli bafundisa iVangeli loMbuso kaNkulunkulu?

5. Imithombo engaphandle kweTestamente Elisha iyafundiswa uMbuso kaNkulunkulu.

6. Amasonto amaGreki namaRoma afundisa ukuthi uMbuso Ubalulekile, Kodwa...

7. Kungani uMbuso kaNkulunkulu?

Ulwazi lokuxhumana

Qaphela: Le ncwadi iyinguqulo esuselwa enguqulweni yesiNgisi eyenziwe ngobuhlakani bokwenziwa, yingakho ezinye izinkulumo zingase zingabonisi ngokugcwele eyasekuqaleni, kodwa ithemba liwukuthi ziseduze. Inguqulo yesiNgisi iyatholakala mahhala ku-inthanethi ku-www.ccog.org.

1. Ingabe isintu sinazo izixazululo?

Umhlaba ubhekene nezinkinga eziningi.

Abantu abaningi balambile. Abantu abaningi bacindezelwe. Abantu abaningi babhekene nobumpofu. Izizwe eziningi zisezikweletini ezinkulu. Izingane, kuhlanganise nezingakazalwa, zibhekene nokuhlukunyezwa. Izifo ezingamelani nemithi zikhathaza odokotela abaningi. Amadolobha amakhulu ezimboni anomoya ongcolile kakhulu ukuba uphile kahle. Osopolitiki abahlukahlukene basongela impi. Ukuhlaselwa kwamaphekula kuyaqhubeka.

Ingabe abaholi bomhlaba bangazilungisa izinkinga ezibhekene nesintu?

Abaningi bacabanga kanjalo.

I-Ajenda Entsha Yomhlaba Wonke

Ngomhlaka-25 Septhemba 2015, ngemva kwenkulumo eyinhloko kaPapa Francis waseVatican, izizwe ezingu-193 zeZizwe Ezihlangene (i-UN) zavotela ukufeza “Imigomo Yentuthuko Eqhubekayo engu-17” yalokho okwakubizwa ngokuthi i-New Universal Agenda. Nazi imigomo engu-17 ye-UN:

> Umgomo 1. Ukuqeda ubumpofu kuzo zonke izinhlobo zabo yonke indawo
>
> Umgomo 2. Ukuqeda indlala, ukufeza ukulondeka kokudla kanye nokuthuthukisa ukudla okunomsoco kanye nokukhuthaza ezolimo ezisimeme
>
> Umgomo 3. Qinisekisa izimpilo ezinempilo futhi ukhuthaze inhlalakahle yabo bonke abantu babo bonke ubudala
>
> Umgomo 4. Ukuqinisekisa imfundo esezingeni elifanele nebandakanya wonke umuntu futhi kukhuthazwe amathuba okufunda impilo yonke kubo bonke

Umgomo 5. Ukufinyelela ukulingana ngokobulili nokunika amandla bonke abesifazane namantombazane

Umgomo 6. Ukuqinisekisa ukutholakala kanye nokuphathwa okusimeme kwamanzi kanye nokuhlanzeka kwabo bonke

Umgomo 7. Qinisekisa ukuthi wonke umuntu uthola amandla angabizi, athembekile, azinzile futhi anamuhla

Umgomo 8. Ukukhuthaza ukukhula komnotho okusimeme, okubandakanya wonke umuntu nokusimeme, ukuqashwa okugcwele nokukhiqizayo kanye nomsebenzi omuhle kubo bonke

Umgomo 9. Ukwakha ingqalasizinda eqinile, ukukhuthaza ukuthuthukiswa kwezimboni okubandakanya wonke umuntu nokusimeme kanye nokukhuthaza ukusungula izinto ezintsha

Umgomo 10. Ukunciphisa ukungalingani ngaphakathi naphakathi kwamazwe

Umgomo 11. Ukwenza amadolobha nezindawo zokuhlala zabantu zibe ngezabantu bonke, ziphephe, ziqine futhi ziqhubeke isikhathi eside

Umgomo 12. Ukuqinisekisa ukusetshenziswa okusimeme kanye namaphethini okukhiqiza

Umgomo 13. Thatha isinyathelo esiphuthumayo sokulwa nokushintsha kwesimo sezulu kanye nemiphumela yako

Umgomo 14. Ukonga nokusebenzisa izilwandle, izilwandle kanye nezinsiza zasolwandle ngendlela eqhubekayo ukuze kuthuthukiswe ngendlela eqhubekayo

Umgomo 15. Vikela, buyisela futhi ukhuthaze ukusetshenziswa okusimeme kwezinhlelo zemvelo zomhlaba, phatha amahlathi ngendlela eqhubekayo, ulwe nokuguguleka komhlaba, futhi umise futhi ubuyisele emuva ukuwohloka komhlaba kanye nokuvimbela ukulahleka kwezinhlobonhlobo zezinto eziphilayo

Umgomo 16. Ukukhuthaza imiphakathi enokuthula nebandakanya wonke umuntu ukuze kube nentuthuko esimeme, ukuhlinzeka ngokufinyelela kobulungiswa kubo bonke kanye nokwakha izikhungo ezisebenzayo, eziphendulayo nezibandakanya wonke umuntu kuzo zonke izigaba

Umgomo 17. Ukuqinisa izindlela zokusebenzisa nokuvuselela ubudlelwano bomhlaba wonke bentuthuko esimeme

Lolu hlelo kufanele lusetshenziswe ngokugcwele ngo-2030 futhi lubizwa nangokuthi i-Ajenda ka-2030 Yentuthuko Eqhubekayo. Luhlose ukuxazulula izinkinga ezibhekene nesintu ngokulawula, imfundo, kanye nokubambisana kwamazwe ngamazwe kanye nokwenkolo. Nakuba izinhloso zalo eziningi zinhle, ezinye zezindlela nezinhloso zalo zimbi (bheka uGenesise 3:5). Lolu hlelo, futhi, lwaluhambisana nencwadi kaPapa uFrancis ethi Laudato Si encyclical. UPapa Leo XIV naye wenza izitatimende zokusekela lolu hlelo luka-2030.

"I-Ajenda Entsha Yomhlaba Wonke" ingabizwa ngokuthi "I-Ajenda Entsha YamaKatolika" njengoba igama elithi "i-Katolika" lisho "umhlaba wonke." UPapa uFrancis wabiza ukwamukelwa
yalolu hlelo “uphawu olubalulekile lwethemba.”

Njengokulandela isivumelwano se-UN, kwaba nomhlangano eParis ngoDisemba 2015 (owawunesihloko esithiIngqungquthela yama-21 yamaqembu eSivumelwano Sohlaka lwe-UN mayelana Nokuguquka Kwesimo Sezulu). UPapa uFrancis naye wancoma leso sivumelwano samazwe ngamazwe futhi weluleka izizwe “ukuba zilandele ngokucophelela indlela engaphambili, nangomuzwa wobumbano okhula njalo.”

Cishe zonke izizwe emhlabeni zavumelana nezivumelwano zaseParis, ezazinemigomo ethile yezemvelo kanye nezibopho zezimali. (Ngemuva kwalokho uMongameli wase-US uBarack Obama wasayina idokhumenti yokubophezela i-USA kulokhu ngo-2016, kodwa ngo-2017, uMongameli wase-US uDonald Trump wathi i-United States NGEKE yamukele izivumelwano zaseParis ezivunyelwene ngazo futhi yakhipha i-USA. Lokhu

kwabangela intukuthelo yamazwe ngamazwe futhi kuye kwasiza ekuhlukaniseni i-US neYurophu nakwezinye izingxenye eziningi zomhlaba.) UPapa uFrancis wathi isintu “sizowa” uma singenzi izinguquko zakhe ezihlobene nesimo sezulu.

Nakuba kungekho muntu ofuna ukuphefumula umoya ongcolile, ukulamba, ukuba mpofu, ukuba sengozini, njll., ingabe imizamo yabantu yokufeza imigomo ye-ajenda yeZizwe Ezihlangene ka-2030 kanye/noma izivumelwano zaseParis izoxazulula izinkinga ezibhekene nesintu?

Umlando Wezinhlanga Ezihlangene

I-United Nations yasungulwa futhi yasungulwa ngomhlaka-24 Okthoba 1945, ngemva kweMpi Yezwe II, ukuze kuvinjelwe enye ingxabano enjalo futhi kuzanywe ukukhuthaza ukuthula emhlabeni. Ekusungulweni kwayo, i-UN yayinamazwe angamalungu angu-51; manje asengu-193.

Selokhu kwasungulwa iZizwe Ezihlangene, kube nezingxabano eziningi emhlabeni wonke, kodwa asikabi nalokhu okungachazwa ngokuthi iMpi Yezwe yesithathu.

Abanye bakholelwa ukuthi ukubambisana kwamazwe ngamazwe njengeZizwe Ezihlangene ezithi ziyakukhuthaza, kuhlanganiswe nohlobo lokuhlangana kwezinkolo kanye ne-ajenda yama-ecumenical uPapa Leo XIV nabanye abaholi benkolo abaningi abazama ukuyikhuthaza, kuzoletha ukuthula nokuchuma.

Kodwa-ke, umlando we-United Nations wokwenza lokhu awuzange ube muhle. Ngaphezu kwezingxabano eziningi ezihlomile selokhu kwasungulwa i-United Nations, izigidi eziningi ziyalamba, ziyabaleka, futhi/noma zimpofu kakhulu.

Eminyakeni eminingi edlule, iZizwe Ezihlangene zaqala ukusebenzisa iMigomo Yazo Yentuthuko Yeminyaka Eyinkulungwane. Yayinemigomo “yentuthuko” eyisishiyagalombili, kodwa lokhu akuphumelelanga, ngisho nangokusho kwe-UN uqobo. Ngakho-ke, ngo-2015, lokho okubizwa ngokuthi “iMigomo Yentuthuko Eqhubekayo Eyi-17” kwamukelwa. Abanye banethemba. Abanye bakubheka njengephupho elingavamile.

Ngokuphathelene ne-utopia, ngoMeyi 6, 2016, uPapa Francis wathi uphupha nge-utopia enobuntu yaseYurophu isonto lakhe elingasiza lelo zwekazi ukuba liyifinyelele. Kodwa-ke, lelo phupho likaPapa lizoba yiphupho elibi (bheka isAmbulo 18).

Kungase Kube Nokubambisana Nempumelelo, Kodwa…

I-Merriam Webster's Dictionary ithi i-Utopia "indawo ecatshangelwayo lapho uhulumeni, imithetho, kanye nezimo zomphakathi ziphelele khona." IBhayibheli lifundisa ukuthi isintu asinakuzixazulula izinkinga zaso sodwa:

> [23] O Nkosi, ngiyazi ukuthi indlela yomuntu ayikho kuye; akusikho kumuntu ohambayo ukuqondisa izinyathelo zakhe. (Jeremiya 10:23, qhathanisa ne-NW. NKJV iBhayibheli lonke ngaphandle uma kuboniswe ngenye indlela)

IBhayibheli lifundisa ukuthi ukubambisana kwamazwe ngamazwe kuzohluleka:

> [16] Imbubhiso nosizi kusezindleleni zabo; [17] Futhi indlela yokuthula abayazi. [18] Akukho ukwesaba uNkulunkulu phambi kwamehlo abo. (KwabaseRoma 3:16-18)

Noma kunjalo, abantu abaningi basebenzela umbono wabo ngomphakathi we-utopian futhi ngezinye izikhathi bazama ukubandakanya inkolo. Kodwa cishe akekho ozimisele ukulandela izindlela zikaNkulunkulu oyedwa weqiniso. Akukhona ukuthi ngeke kube khona intuthuko kunoma yimiphi imigomo yeZizwe Ezihlangene noma yeVatican. Kuzoba khona eminye (futhi eminingi yemigomo mihle), kanye nezinye izinkinga.

Empeleni, futhi mhlawumbe ngemva kwempi enkulu, uhlobo oluthile lwesivumelwano sokuthula samazwe ngamazwe luzovunyelwana futhi luqinisekiswe (Daniyeli 9:27). Uma sekwenzekile, abaningi bazokholelwa ngamanga ukuthi isintu sizoletha umphakathi onokuthula nowokunethezeka.

Abaningi bazothathwa yilokhu 'kuthuthuka kwezwe lonke' (bheka uHezekeli 13:10) kanye nezibonakaliso nezimangaliso ezahlukahlukene (2 Thesalonika 2:9-12). Kodwa iBhayibheli lithi ukuthula okunjalo ngeke

kuhlale isikhathi eside (Daniyeli 9:27; 11:31-44), naphezu kwalokho abaholi abangase bakusho (1 Thesalonika 5:3; Isaya 59:8).

Umqondo wokuthi, ngaphandle kukaJesu (bheka uJohane 15:5; uMathewu 24:21-22), isintu singaletha i-utopia kule ‘nkathi yamanje embi’ uyivangeli lamanga (KwabaseGalathiya 1:3-10).

Uma isintu sodwa singakwazi nhlobo ukuletha i-utopia yangempela, ingabe kukhona uhlobo lwe-utopia olungenzeka?

Yebo.

UMbuso kaNkulunkulu uzokwenza le planethi, futhi kamuva, iphakade lonke, ibe ngcono ngendlela emangalisayo.

2. Yiliphi iVangeli uJesu alishumayela?

IBhayibheli lifundisa ukuthi umphakathi we-utopian, obizwa ngokuthi uMbuso kaNkulunkulu, uzothatha indawo yohulumeni babantu (Daniyeli 2:44; IsAmbulo 11:15; 19:1-21).

Ngesikhathi uJesu eqala inkonzo yakhe yasobala, waqala ngokushumayela **ivangeli loMbuso kaNkulunkulu**. Nakhu uMark akubikile:

> [14] Ngemva kokuboshwa kukaJohane, uJesu weza eGalile, eshumayela ivangeli lombuso kaNkulunkulu, [15] ethi, "Isikhathi sesigcwalisekile, umbuso kaNkulunkulu ususondele; phendukani, nikholwe yivangeli." (Marku 1:14-15)

Igama elithi ivangeli, livela egameni lesiGreki elihunyushwe ngokuthi euangelion, futhi kusho "umyalezo omuhle" noma "izindaba ezinhle." ETestamenteni Elisha, igama lesiNgisi elithi "umbuso," elihlobene nombuso kaNkulunkulu, likhulunywa cishe izikhathi ezingu-149 encwadini ethi NKJV iBhayibheli kanye ne-151 encwadini ethi Douay Rheims IBhayibheli. Livela egameni lesiGreki elihunyushwe ngokuthi basileia okubonisa ukubusa noma umbuso wobukhosi.

Imibuso yabantu, kanye nombuso kaNkulunkulu, inenkosi (IsAmbulo 17:14), ihlanganisa indawo ethile (IsAmbulo 11:15), inemithetho (Isaya 2:3-4; 30:9), futhi inezikhonzi (Luka 13:29).

Nansi imfundiso yokuqala kaJesu ebhalwe nguMathewu:

> [23] UJesu walihamba lonke iGalile, efundisa emasinagogeni abo, eshumayela ivangeli lombuso, (Mathewu 4:23)

UMathewu uphinde abhale:

> [35] UJesu wahamba yonke imizi nemizana, efundisa emasinagogeni abo, eshumayela ivangeli lombuso, (Mathewu 9:35)

ITestamente Elisha libonisa ukuthi uJesu uzobusa kuze kube phakade:

> [33] Futhi uyobusa phezu kwendlu kaJakobe kuze kube phakade, nombuso wakhe awuyikuba nakuphela. (Luka 1:33)

ULuka ubhala ukuthi injongo kaJesu kwakuwukushumayela uMbuso kaNkulunkulu. Phawula lokho uJesu akufundisa:

> [43] Wathi kubo: “Kumelwe ngishumayele umbuso kaNkulunkulu nakweminye imizi, ngokuba ngithunyelwe lokho.” (Luka 4:43)

Wake wakuzwa lokho kushunyayelwa? Wake waqaphela ukuthi injongo kaJesu yokuthunywa kwakuwukushumayela uMbuso kaNkulunkulu?

ULuka ubhala nokuthi uJesu wahamba wayoshumayela uMbuso kaNkulunkulu:

> [10] Abaphostoli sebebuyile bamlandisa konke abakwenzileyo. Wabathatha, wahamba nabo bodwa waya endaweni eyihlane emzini othiwa iBetsayida. [11] Kodwa izixuku sezikwazi lokho, zamlandela; futhi wabemukela, wakhuluma nabo ngombuso kaNkulunkulu. (Luka 9:10-11)

UJesu wafundisa ukuthi uMbuso kaNkulunkulu kufanele ube yinto eza kuqala kulabo abazomlandela:

> [33] Kodwa funani kuqala umbuso kaNkulunkulu nokulunga kwakhe, (Mathewu 6:33)

> [31] Kodwa funani umbuso kaNkulunkulu, khona konke lokhu kuyakwenezelwa kini. [32] Ungesabi, mhlambi omncane, ngoba kuyintokozo kaYihlo ukuninika umbuso. (Luka 12:31-32)

AmaKristu kufanele AFUNE UMbuso kaNkulunkulu KUQALA. Lokhu bakwenza ngokwenza lokhu kube yinto eza kuqala ngokuphila ngendlela uKristu ayefuna baphile ngayo futhi bebheke phambili ekubuyeni Kwakhe nombuso. Kodwa-ke, iningi labantu abathi uKristu, abagcini nje ngokufuna uMbuso kaNkulunkulu kuqala, abazi nokuthi uyini. Abaningi bakholelwa ngamanga ukuthi ukubandakanyeka kwezombusazwe zomhlaba yilokho uNkulunkulu akulindele kumaKristu. Ngokungawuqondi umbuso kaNkulunkulu, abawuqondi.

baphile manje njengoba kufanele noma baqonde ukuthi kungani isintu sinephutha kangaka.

Phawula futhi ukuthi umbuso uzonikezwa umhlambi omncane (bheka amaRoma 11:5). Kudinga ukuthobeka ukuze uzimisele ukuba yingxenye yomhlambi omncane weqiniso.

UMbuso kaNkulunkulu awukamiswa eMhlabeni

UJesu wafundisa ukuthi abalandeli bakhe kufanele bathandazele umbuso ukuba ufike, ngakho-ke abanawo kakade:

> [9] Baba wethu osezulwini, malingcweliswe igama lakho. 10 Umbuso wakho mawufike. Intando yakho mayenziwe (Mathewu 6:9-10)

UJesu wathuma abafundi bakhe ukuba bayoshumayela uMbuso kaNkulunkulu:

> [1] Wabe esebiza abafundi bakhe abayishumi nambili, wabanika amandla negunya phezu kwamademoni onke, nokuphulukisa izifo. [2] Wabathuma ukuyoshumayela umbuso kaNkulunkulu. (Luka 9:1-2)

UJesu wafundisa ukuthi ukuba khona Kwakhe kuphela kwakungewona umbuso, njengoba umbuso wawungakamiswa eMhlabeni ngaleso sikhathi yingakho engazange axoshe amademoni ngegama Lakhe ngaleso sikhathi:

> [28] Kodwa uma ngikhipha amademoni ngoMoya kaNkulunkulu, umbuso kaNkulunkulu usufikile kini. (Mathewu 12:28)

Umbuso weqiniso usesikhathini esizayo—hhayi manje njengoba uMarku ebonisa:

> [47] Futhi uma iso lakho likukhubekisa, likhiphe. Kungcono ukungena embusweni kaNkulunkulu uneso elilodwa, kunokuba ulahlwe unamehlo amabili... (Marku 9:47)

> [23] UJesu waqalaza, wathi kubafundi bakhe: “Yeka ukuthi kunzima kangakanani kulabo abacebile ukungena embusweni kaNkulunkulu!” [24] Abafundi bamangala ngamazwi akhe. UJesu

waphendula futhi, wathi kubo: “Bantwana, kunzima kangakanani kulabo abathemba ingcebo ukungena embusweni kaNkulunkulu! [25] Kulula ukuthi ikamela lingene embotsheni yenalithi kunokuba umuntu ocebile angene embusweni kaNkulunkulu.” (Marku 10:23-25)

[25] Ngiqinisile ngithi kini, angisayikuphuza isithelo somvini kuze kube yilolo suku engiyakusiphuza ngalo sisisha embusweni kaNkulunkulu.” (Marku 14:25)

[43] UJosefa wase-Arimatheya, ilungu lomkhandlu elidumile, naye owayelindele umbuso kaNkulunkulu, weza futhi eba nesibindi … (Marku 15:43)

UJesu wafundisa ukuthi umbuso awuyona ingxenye yaleli zwe lamanje:

[36] UJesu waphendula wathi: “Umbuso wami awusiwo owaleli zwe. Uma umbuso wami ubungowaleli zwe, izinceku zami beziyolwa, ukuze nginganikelwa kumaJuda; kodwa manje umbuso wami awusiwo owalapha.” (Johane 18:36)

UJesu wafundisa ukuthi umbuso uzofika ngemva kokubuya kwakhe njengeNkosi yawo:

[31] “Lapho iNdodana yomuntu ifika ngenkazimulo yayo, nezingelosi zonke ezingcwele kanye nayo, khona-ke iyohlala esihlalweni sayo sobukhosi. [32] Zonke izizwe ziyobuthelwa phambi kwakhe, futhi uyobahlukanisa omunye komunye, njengomalusi ehlukanisa izimvu zakhe nezimbuzi. [33] Futhi uyobeka izimvu ngakwesokunene sakhe, kodwa izimbuzi ngakwesokhohlo. [34] Khona-ke iNkosi izothi kulabo abangakwesokunene sayo, ‘Wozani, nina enibusisiwe nguBaba, nidle ifa lombuso eniwulungiselwe kusukela ekusekelweni komhlaba.’ (Mathewu 25:31-34)

Njengoba uMbuso kaNkulunkulu ungekho lapha, ngeke sibone i-utopia yangempela kuze kube yilapho usumisiwe. Ngenxa yokuthi abaningi abawuqondi umbuso kaNkulunkulu, bayehluleka ukuqonda ukuthi uhulumeni waKhe onothando usebenza kanjani.

UMbuso kaNkulunkulu ngeke ufike “kuze kufike ukugcwala kwabezizwe” (Roma 11:25)—futhi lokho akukenzeki.

UJesu wathi umbuso unjani?

UJesu wanikeza izincazelo ezithile ngokuthi uMbuso kaNkulunkulu unjani:

> [26] Wayesethi: “Umbuso kaNkulunkulu unjengokuba umuntu ehlwanyela imbewu emhlabathini, [27] futhi alale ebusuku avuke emini, imbewu ihlume ikhule, yena akazi ukuthi kanjani. [28] Ngoba umhlabathi uthela izithelo ngokwawo: kuqala ukhaba, bese kuba yikhanda, bese kuba yizinhlamvu ezigcwele esihlokweni. [29] Kodwa lapho isithelo sesivuthiwe, ufaka isikela ngokushesha, ngoba ukuvuna sekufikile.” (Marku 4:26-29)

> [18] Wayesethi: “Umbuso kaNkulunkulu ufana nani, ngingawufanisa nani na?” [19] Ufana nembewu yesinaphi, umuntu ayithatha wayitshala ensimini yakhe; yakhula yaba umuthi omkhulu, izinyoni zezulu zakha izidleke emagatsheni awo.” [20] Wabuye wathi: “Ngingawufanisa nani umbuso kaNkulunkulu na? [21] Kufana nemvubelo, ayithatha owesifazane, wayifihla ezilinganisweni ezintathu zempuphu, kwaze kwabila konke.” (Luka 13:18-21)

Le mifanekiso isikisela ukuthi, ekuqaleni, uMbuso kaNkulunkulu mncane kakhulu, kodwa uzoba mkhulu—ekugcineni uzoba phezu kwendawo yonke engenamkhawulo.

ULuka uphinde wabhala:

> [29] Bayovela empumalanga nasentshonalanga, enyakatho naseningizimu, bahlale etafuleni embusweni kaNkulunkulu. (Luka 13:29)

Ngakho-ke, uMbuso kaNkulunkulu uzoba nabantu abavela kuwo wonke umhlaba. Ngeke ulinganiselwe kulabo abanozalo luka-Israyeli noma amaqembu athile ezinhlanga. Abantu, abavela kuwo wonke umhlaba, bazohlala phansi kulo mbuso.

ULuka 17 kanye noMbuso

ULuka 17:20-21 uyabadida abanye. Kodwa ngaphambi kokuba sifike kulokho, qaphela ukuthi abantu bazodla ngempela eMbusweni kaNkulunkulu:

> [15] “Ubusisiwe lowo oyodla isinkwa embusweni kaNkulunkulu!” (Luka 14:15)

Njengoba abantu (esikhathini esizayo) bezodla eMbusweni kaNkulunkulu, akuyona nje into ebekwe eceleni ezinhliziyweni zabo manje, naphezu kokuhumusha okungalungile/ukungaqondi kahle kukaLuka 17:21 okusikisela okuhlukile.

Ukuhunyushwa kwe-AFV kukaLuka 17:20-21 kungasiza abanye baqonde:

> [20] Kwathi lapho abaFarisi bembuza ukuthi umbuso kaNkulunkulu uzofika nini, wabaphendula wathi: “Umbuso kaNkulunkulu awufiki ngokubonwa; [21] Futhi abayikusho ukuthi, ‘Bhekani, nankuya!’ noma, ‘Bhekani, nankuya!’ Ngokuba bhekani, umbuso kaNkulunkulu umi phakathi kwenu.” (Luka 17:20-21, qhathanisa ne-NW.) AFV iBhayibheli; bheka futhi NASB iBhayibheli kanye ESV izinguqulo zeBhayibheli)

Qaphela ukuthi uJesu wayekhuluma nabaFarisi abangaguqukanga, abangokwenyama, nabazenzisayo. UJesu “wabaphendula,” — kwakungabaFarisi ababuza uJesu lo mbuzo. Benqaba ukumbona.

Ingabe babeseSONTWENI? Cha!

UJesu wayengakhulumi ngebandla elizohlelwa maduze. Wayengakhulumi nangemizwa engqondweni noma enhliziyweni.

UJesu wayekhuluma ngokuBusa Kwakhe! AbaFarisi babengambuzi ngebandla. Babengazi lutho nganoma yiliphi isonto leTestamente Elisha elalizoqalwa maduze. Babengambuzi ngohlobo oluthile lomuzwa omuhle.

Uma umuntu ecabanga ukuthi uMbuso kaNkulunkulu yiSONTO — futhi uMbuso kaNkulunkulu “wawungaphakathi” kwabaFarisi — ingabe iSONTO lalingaphakathi kwabaFarisi? Kusobala ukuthi akunjalo!

Isiphetho esinjalo siyinto ehlekisayo, akunjalo? Nakuba ezinye izinguqulo zamaProthestani zihumusha ingxenye kaLuka 17:21 ngokuthi “uMbuso kaNkulunkulu “ungaphakathi kini”(IBhayibheli NKJV/KJV),ngisho namaRoma Katolika New Jerusalem IBhayibheli lihumusha kahle lokho ngokuthi “umbuso kaNkulunkulu uphakathi kwenu.”

UJesu wayephakathi kwabaFarisi—wayezoba yiNkosi yalowo Mbuso. Manje, abaFarisi babecabanga ukuthi babheke phambili eMbusweni kaNkulunkulu. Kodwa babengawuqondi kahle. UJesu wachaza ukuthi ngeke kube uMbuso wendawo, noma onqunyelwe amaJuda kuphela, njengoba babecabanga (noma isonto njengoba abanye bekholelwa manje). UMbuso kaNkulunkulu ngeke ube nje omunye wemibuso eminingi yabantu nebonakalayo abantu abangawukhomba noma bawubone, bathi, “Yilokhu, lapha” noma “yilokho uMbuso, laphaya.”

UJesu, uqobo lwakhe, wazalelwa ukuba abe yiNKOSI yalowo Mbuso, njengoba atshela uPilatu ngokusobala (Johane 18:36-37). Qonda ukuthi iBhayibheli livame ukusebenzisa amagama athi “inkosi” kanye “nombuso” ngokushintshana (isib. uDaniyeli 7:17-18,23). INKOSI yoMbuso kaNkulunkulu wesikhathi esizayo yayimi, ngaleso sikhathi, eceleni kwabaFarisi. Kodwa babengeke bamqaphele njengenkosi yabo (Johane 19:21). Lapho ebuya, umhlaba uzomlahla (IsAmbulo 19:19).

UJesu waqhubeka, emavesini alandelayo kuLuka 17, ukuchaza ukuza kwakhe kwesibili, lapho uMbuso kaNkulunkulu uzobusa WONKE UMHLABA (esebenzisa Moffatt Ukuhunyushwa kweBhayibheli):

> [22] Kubafundi bakhe wathi, “Kuzofika izinsuku lapho niyolangazelela khona futhi nilangazelele ngeze ukuba nosuku olulodwa lweNdodana yomuntu.” [23] Abantu bazothi, ‘Bhekani, nangu!’ ‘Bhekani, nangu!’ kodwa ningaphumi noma nibagijimise, [24] ngokuba njengombani okhanya kusukela kolunye uhlangothi lwezulu kuya kolunye, iNdodana yomuntu iyakuba njalo ngosuku lwayo. [25] Kodwa kumelwe aqale abekezelele ukuhlupheka okukhulu futhi alahlwe yisizukulwane samanje. (Luka 17:22-25, Moffatt iBhayibheli)

UJesu wakhuluma ngombani okhanya, njengoba kuMathewu 24:27-31, echaza ukuza Kwakhe kwesibili ukuzobusa umhlaba wonke. UJesu akasho ukuthi abantu Bakhe ngeke bakwazi ukumbona lapho ebuya—bazombona (bheka izEnzo 1:11).

Kodwa-ke, abantu abaningi ngeke bamqaphele njengeNkosi yabo (IsAmbulo 11:15) futhi bazolwa Naye (IsAmbulo 19:19)! Abaningi bazocabanga ukuthi uJesu umele uMphikukristu. UJesu wayengasho ukuthi uMbuso kaNkulunkulu wawuphakathi kwalabo baFarisi—Wabatshela kwenye indawo ukuthi babengeke babe seMbusweni ngenxa yokuzenzisa kwabo (Mathewu 23:13-14). Futhi uJesu wayengasho ukuthi iSonto liyoba uMbuso.

UMbuso kaNkulunkulu uyinto abantu abayokwazi ukungena kuyo ngelinye ilanga — njengasekuvukeni kwabalungileyo! Kodwa-ke, ngisho no-Abrahama kanye nabanye obabamkhulu abakafiki lapho (bheka amaHebheru 11:13-40).

Abafundi babazi ukuthi uMbuso kaNkulunkulu wawungekho kubo mathupha ngaleso sikhathi, nokuthi kwakufanele uvele njengoba lokhu okulandelayo, okwalandela uLuka 17:21, kubonisa:

> [11] Kwathi bezwa lokhu, waphinda walandisa omunye umfanekiso, ngokuba wayeseseduze neJerusalema futhi babecabanga ukuthi umbuso kaNkulunkulu uzovela masinyane. (Luka 19:11)

UMbuso wawusesikhathini esizayo ngokusobala

Ungabona kanjani ukuthi uMbuso useduze? Njengengxenye yokubhekana nalowo mbuzo, uJesu wabala izenzakalo ezingokwesiprofetho (Luka 21:8-28) wabe esefundisa:

> [29] Bheka umkhiwane, nazo zonke izihlahla. [30] Uma seziqhakazile, niyabona futhi nazi ngokwenu ukuthi ihlobo seliseduze. [31] Ngakho-ke nawe, **nxa nibona lezi zinto zenzeka, yazini ukuthi umbuso kaNkulunkulu useduze.** (Luka 21:29-31)

UJesu wayefuna abantu Bakhe balandele izehlakalo zesiprofetho ukuze bazi ukuthi uMbuso uzofika nini. UJesu kwenye indawo watshela abantu

Bakhe ukuthi baqaphele futhi banake izehlakalo zesiprofetho (Luka 21:36; Marku 13:33-37). Naphezu kwamazwi kaJesu, abaningi banciphisa ukubuka izehlakalo zomhlaba ezihlotshaniswa ngokwesiprofetho.

KuLuka 22 no-23, uJesu waphinde wabonisa ukuthi uMbuso kaNkulunkulu wawuyinto eyayizogcwaliseka esikhathini esizayo lapho efundisa:

> 15 "Ngesifiso esikhulu bengifisa ukudla leli Phasika nani ngaphambi kokuba ngihlupheke; 16 ngokuba ngithi kini: Angisayikudla futhi kuze kugcwaliseke embusweni kaNkulunkulu. 17 Wase ethatha indebe, wabonga, wathi: "Thathani lokhu, nabelane ngakho; 18 ngoba ngithi kini: Angisoze ngaphuza isithelo somvini, uze ufike umbuso kaNkulunkulu." (Luka 22:15-18)

> 39 Kodwa omunye walabo abenzi bobubi ababebethelwe naye wayemhlambalaza, wathi: "Uma unguMesiya, zisindise, usisindise nathi." 40 Umngane wakhe wamkhuza wathi kuye: "Awumesabi uNkulunkulu na? Ngoba nawe ulahliwe kanye naye." 41 Futhi thina kufanele, ngoba siyakufanelekela, ngoba sithola umvuzo ngokwalokho esikwenzile, kodwa akukho okubi okwenziwe yilo." 42 Wayesethi kuJesu: "Nkosi yami, ngikhumbule nxa usufikile embusweni wakho." 43 Kodwa uJesu wathi kuye: "Ngiqinisile ngithi kuwe namuhla uzakuba nami eParadisi." (Luka 23:39-43, qhathanisa ne-NW.) Aramaic in Plain English iBhayibheli)

UMbuso kaNkulunkulu awufikanga ngokushesha nje ngemva kokubulawa kukaJesu njengoba uMarku noLuka besitshengisa:

> 43 UJosefa wase-Arimatheya, ilungu lomkhandlu elidumile, naye owayelindele umbuso kaNkulunkulu, weza futhi eba nesibindi … (Marku 15:43)

> 51 Wayevela e-Arimatheya, umuzi wamaJuda, naye owayelindele umbuso kaNkulunkulu. (Luka 23:51)

Kungemva kovuko (1 Korinte 15:50-55) lapho amaKristu eyozalwa kabusha ukuze angene eMbusweni kaNkulunkulu, njengoba uJohane ebhala:

> [3] UJesu waphendula wathi kuye: “Ngiqinisile, ngiqinisile ngithi kuwe: Uma umuntu engazalwa ngokusha, angewubone umbuso kaNkulunkulu.” [4] UNikodemu wathi kuye: “Umuntu angazalwa kanjani esemdala na? Angangena okwesibili esiswini sikanina, azalwe na?” [5] UJesu waphendula wathi: “Ngiqinisile, ngiqinisile ngithi kuwe: Uma umuntu engazalwa ngamanzi nangoMoya, angengene embusweni kaNkulunkulu.” (Johane 3:3-5)

Abantu bakaNkulunkulu kuphela abazobona uMbuso kaNkulunkulu wokugcina wangemva kweminyaka eyinkulungwane.

Manje sicela niqonde kabanzi ukuthi ngemva kokuvuswa kukaJesu, waphinde wafundisa ngoMbuso kaNkulunkulu:

> [3] Wazibonakalisa ephila ngemva kokuhlupheka kwakhe ngobufakazi obuningi obungenakuphikiswa, wabonakala kubo izinsuku ezingamashumi amane futhi ekhuluma ngezinto eziphathelene nombuso kaNkulunkulu. (IzEnzo 1:3)

Izintshumayelo zokuqala nezokugcina uJesu azinikeza zazimayelana noMbuso kaNkulunkulu! UJesu weza njengesithunywa ukuzofundisa ngalowo Mbuso.

UJesu waphinde wayala uMphostoli uJohane ukuba abhale ngoMbuso kaNkulunkulu weminyaka eyinkulungwane ozoba semhlabeni. Qaphela lokho ayala uJohane ukuba akubhale:

> [4] Ngabona imiphefumulo yalabo ababenqunywe amakhanda ngenxa yobufakazi babo ngoJesu nangenxa yezwi likaNkulunkulu, ababengakhulekanga kuso isilo noma umfanekiso waso, futhi ababengamukelanga uphawu lwaso emabunzini abo noma ezandleni zabo. Baphila futhi babusa noKristu iminyaka eyinkulungwane. (IsAmbulo 20:4)

AmaKristu okuqala afundisa ukuthi uMbuso kaNkulunkulu weminyaka eyinkulungwane uzoba semhlabeni futhi uthathe indawo yohulumeni bomhlaba njengoba iBhayibheli lifundisa (bheka isAmbulo 5:10, 11:15).

Kungani, uma uMbuso kaNkulunkulu ubaluleke kangaka, abaningi abakaze bezwe okuningi ngawo?

Ngokwengxenye ngoba uJesu wakubiza ngokuthi imfihlakalo:

> [11] Wathi kubo: “Nina niphiwe ukwazi imfihlakalo yombuso kaNkulunkulu; kodwa kulabo abangaphandle konke kuza ngemifanekiso.” (Marku 4:11)

Ngisho nanamuhla uMbuso kaNkulunkulu weqiniso uyimfihlakalo kwabaningi njengoba kunjalo nangecebo likaNkulunkulu (bheka nencwadi yethu yamahhala, ku-inthanethi ku- www.ccog.org enesihloko esithi: IMFIHLO YEHLELO LIKANKULUNKULU Kungani UNkulunkulu Adala Noma Yini? Kungani uNkulunkulu akudala?).

Cabanga futhi ngokuthi uJesu wathi ukuphela (kwesikhathi) kuzofika (maduze) NGEMVA kokuba ivangeli lombuso selishunyayelwe emhlabeni wonke njengofakazi:

> [14] Leli vangeli lombuso liyoshunyayelwa emhlabeni wonke njengobufakazi ezizweni zonke, bese kufika ukuphela. (Mathewu 24:14)

Ukumemezela ivangeli loMbuso kaNkulunkulu kubalulekile futhi kumelwe kufezwe **kulezi zikhathi zokugcina**. “Kungumyalezo omuhle” njengoba kunikeza ithemba langempela ezinkingeni zesintu, naphezu kwalokho abaholi bezombusazwe abangakufundisa.

Uma ucabanga ngamazwi kaJesu, kufanele kucace ukuthi isonto lamaKristu eqiniso kufanele limemezele lelo vangeli lombuso manje. Lokhu kufanele kube yinto eza kuqala eBandleni. Futhi ukuze kwenziwe lokhu ngendlela efanele, kufanele kusetshenziswe izilimi eziningi. Yilokhu okushiwo yi- Ibandla Eliqhubekayo leNkulunkulu izama ukukwenza. Yingakho le ncwajana ihunyushwe ngezilimi eziningi.

UJesu wafundisa ukuthi iningi labo ALIZANGE liyamukele indlela Yakhe:

> [13] “Ngenani ngesango elincane; ngokuba isango libanzi nendlela ibanzi eyisa ekubhujisweni, futhi baningi abangena ngalo. [14] Ngoba

isango lincane nendlela inzima eholela ekuphileni, futhi bambalwa abayitholayo. (Mathewu 7:13-14)

Ivangeli loMbuso kaNkulunkulu liholela ekuphileni!

Kungase kube yinto ethakazelisayo ukuqaphela ukuthi nakuba iningi labantu abazibiza ngamaKristu libonakala lingawunaki umqondo wokuthi ukugcizelela kukaKristu kwakuwukushumayela ivangeli loMbuso kaNkulunkulu, izazi zemfundiso yenkolo nezazi-mlando zezwe ziye zaqonda ukuthi yilokhu okufundiswa yiBhayibheli ngempela.

Noma kunjalo, uJesu uqobo wayelindele abafundi bakhe ukuba bafundise ivangeli loMbuso kaNkulunkulu (Luka 9:2,60). Ngenxa yokuthi umbuso wesikhathi esizayo uzosekelwe emithethweni kaNkulunkulu, uzoletha ukuthula nokuchuma—futhi ukulalela leyo mithetho kulesi sikhathi kuholela ekuthuleni kweqiniso (IHubo 119:165,172; Efesu 2:15).

Futhi lezi zindaba ezinhle zombuso zazaziwa emibhalweni yeTestamente Elidala.

3. Ingabe uMbuso kaNkulunkulu wawaziwa eTestamenteni Elidala?

Intshumayelo kaJesu yokuqala neyokugcina eqoshiwe yayihilela ukumemezela ivangeli loMbuso kaNkulunkulu (Marku 1:14-15; IzEnzo 1:3).

Umbuso kaNkulunkulu uyinto amaJuda esikhathi sikaJesu okwakufanele ngabe ayazi okuthile ngayo njengoba kwakushiwo emibhalweni yawo, manje esiyibiza ngokuthi iTestamente Elidala.

UDaniyeli Wafundisa NgoMbuso

Umprofethi uDaniyeli wabhala:

> [40] Umbuso wesine uyoqina njengensimbi, njengoba nje insimbi ichoboza futhi ichoboze konke; futhi njengoba nje insimbi ichoboza, lowo mbuso uyochoboza futhi uchoboze yonke eminye. [41] Njengoba wabona izinyawo nezinzwane, ingxenye yobumba lombumbi nengxenye yensimbi, umbuso uyakwahlukaniswa; kodwa amandla ensimbi azoba kuwo, njengoba nje wabona insimbi ixubene nobumba lwe-ceramic. [42] Njengoba izinzwane zezinyawo zaziyinsimbi nengxenye yobumba, kanjalo umbuso uyakuba namandla nengxenye ebuthakathaka. [43] Njengoba ubonile insimbi ixubene nobumba lobumba, bayoxubana nenzalo yabantu; kodwa ngeke banamathele omunye komunye, njengoba nje insimbi ingaxubani nobumba. [44] Ezinsukwini zalamakhosi uNkulunkulu wasezulwini uyakumisa umbuso ongasoze wachithwa, nombuso awuyikushiyelwa kwabanye abantu; uyakuchoboza, uqede yonke le mibuso, wona ume phakade. (Daniyeli 2:40-44)
>
> [18] Kodwa abangcwele boPhezukonke bayakwamukeliswa umbuso, babe nombuso kuze kube phakade, yebo kuze kube phakade naphakade.' (Daniyeli 7:18)
>
> [21] "Ngangibhekile; uphondo olufanayo lwalulwa nabangcwele, lwabanqoba, [22] kwaze kwafika uMdala Wezinsuku, kwakhishwa

> isahlulelo esivuna abangcwele boPhezukonke, kwafika isikhathi sokuba abangcwele babe nombuso. (Daniyeli 7:21-22)

KuDaniyeli, sifunda ukuthi isikhathi sizofika lapho uMbuso kaNkulunkulu uzobhubhisa imibuso yaleli zwe futhi uhlale kuze kube phakade. Sifunda nokuthi abangcwele bazoba nengxenye yabo ekwamukeleni lombuso.

Izingxenye eziningi zeziprofetho zikaDaniyeli zingezesikhathi sethu kuleli khulu lama-21.

Phawula ezinye izindima ezivela eTestamenteni Elisha:

> [12] "Izimpondo eziyishumi owazibonayo zingamakhosi ayishumi angakamukeli umbuso, kodwa athola igunya njengenkosi ihora elilodwa kanye nesilo. [13] Laba banomqondo munye, futhi bazonika isilo amandla abo negunya labo. [14] Laba bayakulwa neWundlu, futhi iWundlu liyobanqoba, ngoba liyiNkosi yamakhosi neNkosi yamakhosi; nalabo abakanye nalo babizwa, bakhethiwe, futhi bathembekile." (IsAmbulo 17:12-14)

Ngakho-ke, sibona kokubili eTestamenteni Elidala nelisha umqondo wokuthi kuzoba nombuso wasemhlabeni wesikhathi sokugcina onezingxenye eziyishumi nokuthi uNkulunkulu uzowubhubhisa futhi amise umbuso waKhe.

U-Isaya Wafundisa NgoMbuso

UNkulunkulu waphefumulela u-Isaya ukuba abhale ngengxenye yokuqala yoMbuso kaNkulunkulu, ukubusa kweminyaka eyinkulungwane okwaziwa ngokuthi iminyaka eyinkulungwane, ngale ndlela:

> [1] Kuyovela iNtonga esiqwini sikaJese, Futhi iGatsha liyokhula ezimpandeni zakhe. [2] UMoya weNkosi uyohlala phezu kwakhe, uMoya wokuhlakanipha nokuqonda, uMoya weseluleko namandla, uMoya wolwazi nowesaba uJehova.
>
> [3] Intokozo yakhe ikuyesaba uJehova, futhi akayikwahlulela ngokubona kwamehlo akhe, noma anqume ngokuzwa

kwezindlebe zakhe; [4] Kodwa uyakwahlulela abampofu ngokulunga, ahlulele ngobuqotho

ngenxa yabathobekileyo bomhlaba; Uyoshaya umhlaba ngentonga yomlomo wakhe, Futhi ngokuphefumula kwezindebe zakhe uyobulala ababi. [5] Ukulunga kuyoba yibhande lezinkalo zakhe, nokuthembeka kube yibhande lezinkalo zakhe.

[6] "Impisi iyakuhlala newundlu, ingwe ilale phansi nembuzi, ithole nebhubesi nethole elikhuluphalisiweyo ndawonye, nomntwana omncane uyakukuhola." [7] Inkomo nebhere kuyakudla, amathole azo alale ndawonye, ingonyama idle utshani njengenkabi. [8] Umntwana oncelayo uyodlala emgodini wemfezi, futhi umntwana olunyuliweyo uyofaka isandla sakhe emgodini wenyoka. [9] Ngeke zilimaze noma zibhubhise kuyo yonke intaba yami engcwele, ngoba umhlaba uyogcwala ulwazi lweNkosi njengoba amanzi esibekela ulwandle.

[10] "Ngalolo suku kuyakuba khona impande kaJese, eyokuma njengebhanela kubantu; ngokuba abezizwe bayakuyifuna, nendawo yayo yokuphumula ibe nenkazimulo." (Isaya 11:1-10)

Isizathu sokuthi ngibize lokhu njengengxenye yokuqala noma isigaba sokuqala soMbuso kaNkulunkulu, ukuthi lesi yisikhathi lapho kuzoba ngokoqobo (ngaphambi kwesikhathi lapho umuzi ongcwele, iJerusalema Elisha, wehla uvela ezulwini, isAmbulo 21) futhi uzohlala iminyaka eyinkulungwane. U-Isaya waqinisekisa isici esingokwenyama salesi sigaba lapho eqhubeka nalokhu:

[11] Kuyothi ngalolo suku iNkosi yelule isandla sayo okwesibili ukubuyisa insali yabantu bayo abasele, e-Asiriya naseGibhithe, ePhatrosi naseKushe, e-Elamu naseShinari, eHamati naseziqhingini zolwandle.

[12] Uyomisa ibhanela lezizwe, abuthe abaxoshiweyo bakwa-Israyeli, abuthe abahlakazekile bakwaJuda bevela emagumbini amane omhlaba. [13] Umona ka-Efrayimi uyophela, nezitha zikaJuda ziyonqunywa; u-Efrayimi akayikuba nomhawu ngoJuda, noJuda

akayikumhlupha u-Efrayimi. [14] Kepha bayakundizela ehlombe lamaFilisti ngasentshonalanga; bayakuphanga kanyekanye abantu basempumalanga; bayakwelula isandla sabo phezu kuka-Edomi noMowabi; abantu bakwa-Amoni bayakubalalela. [15] INkosi izobhubhisa ngokuphelele ulimi loLwandle lwaseGibhithe; ngomoya wayo onamandla iyoshukumisa isibhakela sayo phezu koMfula, futhi iyowushaya ube yimifudlana eyisikhombisa, futhi iyowelisa abantu bengenazo izicathulo. [16] Kuyoba khona umgwaqo omkhulu wensali yabantu bakhe abayosala e-Asiriya, Njengoba kwakunjalo naku-Israyeli ngosuku akhuphuka ngalo ezweni laseGibhithe. (Isaya 11:11-16)

U-Isaya waphefumulelwa futhi ukuba abhale:

[2] Kuyakuthi ngezinsuku zokugcina intaba yendlu kaJehova imiswe esiqongweni sezintaba, iphakanyiswe ngaphezu kwamagquma, nezizwe zonke ziyakugobhozela kuyo. [3] Abantu abaningi bayakuza bathi, “Wozani sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; uyakusifundisa izindlela zakhe, sihambe emikhondweni yakhe.” **Ngoba umthetho uzovela eSiyoni**, Nezwi likaJehova livela eJerusalema. [4] Uyakwahlulela phakathi kwezizwe, ajezise abantu abaningi; bayakukhanda izinkemba zabo zibe ngamakhuba, nemikhonto yabo ibe ngocelemba; **Isizwe asiyikuphakamisela isizwe inkemba, futhi ngeke zisafunda ukulwa**. ... [11] Amehlo abantu abazidlayo ayakuthotshiswa, nokuzidla kwabantu kuyakuthotshiswa, iNkosi yodwa eyakuphakanyiswa ngalolo suku. (Isaya 2:2-4,11)

Ngakho-ke, kuzoba yisikhathi sokuthula emhlabeni. Ekugcineni, lokhu kuzoba phakade, uJesu ebusa. Ngokusekelwe emibhalweni eyahlukahlukene (IHubo 90:4; 92:1; Isaya 2:11; Hoseya 6:2), iTalmud yamaJuda ifundisa ukuthi lokhu kuhlala iminyaka eyinkulungwane (Babylonian Talmud: Tractate Sanhedrin Folio 97a).

U-Isaya waphefumulelwa ukuba abhale futhi okulandelayo:

[6] Ngokuba sizalelwe umntwana, siphiwe indodana; umbuso uyakuba semahlombe akhe; igama lakhe liyakuthiwa uMluleki

> Omangalisayo, uNkulunkulu Onamandla, uYise Ongunaphakade, iNkosi Yokuthula. [7] Ukwanda kombuso wakhe nokuthula akuyikuphela, esihlalweni sobukhosi sikaDavide naphezu kombuso wakhe, ukuwumisa nokuwuqinisa ngokwahlulela nangobulungisa kusukela ngaleso sikhathi kuze kube phakade. Intshiseko kaJehova Sebawoti iyakwenza lokhu. (Isaya 9:6-7)

Qaphela ukuthi u-Isaya wathi uJesu wayezofika futhi amise umbuso nohulumeni. Nakuba abaningi abathi uKristu bacaphuna lesi sigaba, ikakhulukazi ngoDisemba minyaka yonke, bavame ukunganaki ukuthi siprofetha okungaphezu kweqiniso lokuthi uJesu wayezozalwa. IBhayibheli libonisa ukuthi uMbuso kaNkulunkulu unohulumeni onemithetho phezu kwezikhonzi, nokuthi uJesu uzoba yinkosi phezu kwawo. U-Isaya, uDaniyeli, nabanye baprofetha ngaso.

Imithetho kaNkulunkulu iyindlela yothando (Mathewu 22:37-40; Johane 15:10) futhi uMbuso kaNkulunkulu uzobuswa ngokusekelwe kuleyo mithetho. Ngakho-ke uMbuso kaNkulunkulu, kungakhathaliseki ukuthi bangaki abantu emhlabeni abawubhekayo, uzosekelwe othandweni.

AmaHubo Nokunye Okuningi

Kwakungebona uDaniyeli no-Isaya kuphela uNkulunkulu abaphefumulela ukuba babhale ngoMbuso kaNkulunkulu ozayo.

UHezekeli waphefumulelwa ukuba abhale ukuthi labo bazo zonke izizwe zakwa-Israyeli (hhayi amaJuda kuphela) ababehlakazekile ngesikhathi sosizi olukhulu babezobuthelwa ndawonye embusweni weminyaka eyinkulungwane:

> [17] Ngakho-ke thana: ‘Isho kanje iNkosi uJehova, ithi: “Ngiyakunibutha ezizweni, nginibuthe emazweni enihlakazekele kuwo, ngininike izwe lakwa-Israyeli.” [18] Futhi bazoya lapho, futhi bazosusa zonke izinto zayo ezinengekayo nazo zonke izinengiso zayo lapho. [19] Ngiyakubanika inhliziyo eyodwa, ngibeke umoya omusha ngaphakathi kwabo, ngikhiphe inhliziyo yetshe enyameni yabo, ngibanike inhliziyo yenyama, [20] ukuze bahambe ngezimiso zami, bagcine izahlulelo zami, bazenze; bayakuba ngabantu bami,

mina ngibe nguNkulunkulu wabo. [21] Kepha labo abanhliziyo zabo zilandela isifiso sezinto zabo ezinengekayo nezinengiso zabo, ngiyakubuyisela izenzo zabo phezu kwamakhanda abo," kusho iNkosi uJehova. (Hezekeli 11:17-21)

Inzalo yezizwe zakwa-Israyeli ngeke isahlakazeka, kodwa izolalela imithetho kaNkulunkulu futhi iyeke ukudla izinto ezinengekayo (Levitikusi 11; Duteronomi 14).

Phawula okulandelayo kumaHubo mayelana nezindaba ezinhle zombuso kaNkulunkulu:

> [27] Yonke imikhawulo yomhlaba iyakukhumbula, iphendukele kuJehova, yonke imindeni yezizwe iyakukhuleka phambi kwakho. [28] Ngoba umbuso ungokaJehova, futhi ubusa phezu kwezizwe. (AmaHubo 22:27-28)

> [6] Isihlalo sakho sobukhosi, Nkulunkulu, singesaphakade naphakade; intonga yokulunga iyintonga yombuso wakho. (AmaHubo 45:6)

> [1] Hlabelelani iNkosi ingoma entsha, Hlabelelani iNkosi, mhlaba wonke. [2] Hlabelelani eNkosini, nibonge igama layo; Memezelani insindiso yayo imihla ngemihla. [3] Memezelani inkazimulo yakhe phakathi kwezizwe, nezimangaliso zakhe phakathi kwabantu bonke. (AmaHubo 96:1-3; futhi bheka 1 IziKronike 16:23-24)

> [10] Yonke imisebenzi yakho iyakukudumisa, Nkosi, nabangcwele bakho bayakukubonga. [11] Bazakhuluma ngenkazimulo yombuso wakho, bakhulume ngamandla akho, [12] Ukuze bazise amadodana abantu izenzo zakhe zamandla, kanye nenkazimulo yobukhosi bombuso wakhe. [13] Umbuso wakho ungumbuso ongunaphakade, Nombuso wakho umi ezizukulwaneni ngezizukulwane. (IHubo 145:10-13)

Abalobi abahlukahlukene eTestamenteni Elidala nabo babhala ngezici zombuso (isib. uHezekeli 20:33; u-Obadiya 21; uMika 4:7).

Ngakho-ke, lapho uJesu eqala ukufundisa ivangeli loMbuso kaNkulunkulu, izilaleli zakhe ezaziseduze zazijwayelene nomqondo oyisisekelo.

4. Ingabe abaPhostoli bafundisa iVangeli loMbuso kaNkulunkulu?

Nakuba abaningi benza njengevangeli kuyizindaba ezinhle ngobuntu bukaJesu, iqiniso liwukuthi abalandeli bakaJesu bafundisa ivangeli loMbuso kaNkulunkulu. Yilowo umyalezo uJesu awuletha.

Umphostoli uPawulu wafundisa ngoMbuso kaNkulunkulu noJesu:

> [8] Wangena esinagogeni, wakhuluma ngesibindi izinyanga ezintathu, exoxa futhi ebakholisa ngezinto zombuso kaNkulunkulu. (IzEnzo 19:8)
>
> [25] Futhi bhekani, manje sengiyazi ukuthi nonke, engiye ngahamba phakathi kwenu ngishumayela umbuso kaNkulunkulu. (IzEnzo 20:25)
>
> [23] Ngakho-ke sebemmisele usuku, abaningi beza kuye endlini yakhe yokuhlala, abachazela futhi wafakaza ngombuso kaNkulunkulu, ebaqondisa ngoJesu esusela emthethweni kaMose nakubaprofethi, kusukela ekuseni kwaze kwahlwa. … [31] eshumayela umbuso kaNkulunkulu futhi efundisa izindaba zeNkosi uJesu Kristu ngesibindi esikhulu, engavinjelwa muntu. (IzEnzo 28:23, 31)

Qaphela ukuthi uMbuso kaNkulunkulu awugcini nje ngoJesu (nakuba eyingxenye enkulu yawo), njengoba noPawulu afundisa ngoJesu ngokwehlukile kulokho akufundisa ngoMbuso kaNkulunkulu.

UPawulu walibiza nangokuthi ivangeli likaNkulunkulu, kodwa lelo kwakusalokhu kuyivangeli loMbuso kaNkulunkulu:

> [9] ... sanishumayeza ivangeli likaNkulunkulu ... [12] ukuze nihambe ngokufanele uNkulunkulu onibizela embusweni nasenkazimulweni yakhe. (1 Thesalonika 2:9,12)

UPawulu wabuye walibiza ngokuthi ivangeli likaKristu (KwabaseRoma 1:16). “Umyalezo omuhle” kaJesu, umyalezo awufundisayo.

Cabanga ukuthi kwakungelona nje ivangeli elimayelana nobuntu bukaJesu Kristu noma nje ngensindiso yomuntu siqu. UPawulu wathi ivangeli likaKristu lihlanganisa ukulalela uJesu, ukubuya Kwakhe, kanye nesahlulelo sikaNkulunkulu:

> [6] ... uNkulunkulu ukuba abuyisele ngokuhlupheka labo abanihluphayo, [7] futhi ukuninika nina enihluphekayo ukuphumula kanye nathi lapho iNkosi uJesu ibonakaliswa ivela ezulwini nezingelosi zayo ezinamandla, [8] emlilweni ovuthayo, ephindisela kulabo abangamazi uNkulunkulu, nakulabo abangalaleli ivangeli leNkosi yethu uJesu Kristu. [9] Laba bayakujeziswa ngokubhujiswa okuphakade, basuke ebusweni beNkosi nasenkazimulweni yamandla ayo, [10] lapho efika ngalolo suku, ukuze akhazinyuliswe kwabangcwele baKhe futhi abatshazwe yibo bonke abakholwayo, ngoba ubufakazi bethu phakathi kwenu bakholwe. (2 Thesalonika 1:6-10)

ITestamente Elisha libonisa ukuthi umbuso uyinto esizoyamukela, hhayi ukuthi manje sesiwuphethe ngokugcwele:

> [28] samukela umbuso ongenakunyakaziswa. (Hebheru 12:28)

Singakuqonda futhi sibheke phambili ekubeni yingxenye yoMbuso kaNkulunkulu manje, kodwa asikakangeni kuwo ngokugcwele.

UPawulu waqinisekisa ngokuqondile ukuthi umuntu akangeni ngokugcwele eMbusweni kaNkulunkulu njengomuntu ofayo, njengoba kwenzeka ngemva kovuko:

> [50] Kepha ngisho lokhu, bazalwane, ukuthi inyama negazi akunakulidla ifa lombuso kaNkulunkulu; nokubola akulidli ifa lokungonakali. [51] Bhekani, ngiyanitshela imfihlakalo: Asiyikulala sonke, kodwa sonke siyakuguqulwa— [52] ngomzuzwana, ngokuphazima kweso, ngecilongo lokugcina. Ngokuba icilongo liyokhala, abafileyo bavuswe bengenakubola, thina siguqulwe (1 Korinte 15:50-52)

> [1] Ngakho-ke ngiyakuyala phambi kukaNkulunkulu neNkosi uJesu Kristu, oyakwahlulela abaphilayo nabafileyo ngokubonakala kwakhe nombuso wakhe.
>
> (2 Thimothewu 4:1)

UPawulu akagcinanga nje ngokufundisa lokho, kodwa futhi wafundisa nokuthi uJesu wayezonikela uMbuso kuNkulunkulu uBaba:

> [20] Kodwa manje uKristu uvukile kwabafileyo, futhi useyizithelo zokuqala zalabo abalele. [21] Ngoba njengoba ukufa kweza ngomuntu, ukuvuka kwabafileyo nakho kweza ngomuntu. [22] Ngoba njengoba bonke befa ku-Adamu, kanjalo bonke bayakuphiliswa kuKristu. [23] Kodwa yilowo nalowo ngesigaba sakhe: uKristu, isithelo sokuqala, bese kuba ngabakaKristu ekufikeni kwakhe. [24] Bese kufika ukuphela, lapho enikela umbuso kuNkulunkulu uBaba, lapho eqeda konke ukubusa, lonke igunya, namandla. [25] Ngoba kumelwe abuse aze abeke zonke izitha zakhe phansi kwezinyawo zakhe. (1 Korinte 15:20-25)

UPawulu wafundisa nokuthi abangalungile (abaphula imiyalo) ngeke balidle ifa loMbuso kaNkulunkulu:

> [9] Anazi yini ukuthi abangalungile abayikulidla ifa lombuso kaNkulunkulu na? Ningakhohliswa. Izifebe, nabakhonza izithombe, neziphingi, nabesilisa abalalanayo, [10] amasela, nabahahayo, nezidakwa, nabathuki, nabaphangi abayikulidla ifa lombuso kaNkulunkulu. (1 Korinte 6:9-10)
>
> [19] Manje imisebenzi yenyama isobala, okungukuthi: ukuphinga, ubufebe, ukungcola, amanyala, [20] ukukhonza izithombe, ubuthakathi, inzondo, imibango, umona, ulaka, izifiso zobugovu, ukungezwani, izimfundiso eziphambeneyo, [21] umona, ukubulala, ukudakwa, ukuxokozela, nokunye okunjalo; enginitshela ngakho kusengaphambili, njengoba ngasho nangaphambili, ukuthi abenza izinto ezinjalo abayikulidla ifa lombuso kaNkulunkulu. (KwabaseGalathiya 5:19-21)

> [5] Ngoba yazini lokhu, ukuthi akukho sifebe, noma umuntu ongcolileyo, noma umuntu ohahayo, okhonza izithombe, onefa embusweni kaKristu noNkulunkulu. (Efesu 5:5)

UNkulunkulu unezindinganiso futhi ufuna ukuphenduka esonweni ukuze ukwazi ukungena embusweni waKhe. Ukulalela uNkulunkulu kuyadingeka ukuze wamukele uMoya oNgcwele kanye nokuthola insindiso:

> [29] ...UPetru nabaphostoli ... bathi, "Simelwe ukulalela uNkulunkulu kunabantu." ... [32] Thina singofakazi bakhe balezi zinto, kanye noMoya oNgcwele, uNkulunkulu awunikile labo abamlalelayo." (IzEnzo 5:29, 32, AFV)

> [5]UKristu …[8]Nakuba ayeyiNdodana, wafunda ukulalela ngezinto ahlupheka ngazo.[9]Kwathi esephelelisiwe, waba ngumsunguli wensindiso yaphakade kubo bonke abamlalelayo, (Hebheru 5:5, 8-9)

Umphostoli uPawulu waxwayisa ngokuthi abanye ngeke bafundise ukuthi ivangeli likaJesu liyimpendulo, kodwa enye indlela iyamukeleka:

> [3] Makube kini umusa nokuthula okuvela kuNkulunkulu uBaba naseNkosini yethu uJesu Kristu, [4] owazinikela ngenxa yezono zethu, ukuze asikhulule kulesi sikhathi esibi samanje, ngokwentando kaNkulunkulu noBaba wethu, [5] makube kuye udumo kuze kube phakade naphakade. Amen. [6] Ngiyamangala ukuthi nimshiya masinyane kangaka lowo owanibiza ngomusa kaKristu, niye kwelinye ivangeli, [7] okungesikho okunye; kodwa bakhona abanye abanikhathazayo futhi abafuna ukuphendukezela ivangeli likaKristu. [8] Kodwa noma thina, noma ingelosi evela ezulwini, singanishumayeza ivangeli elingaphezu kwalelo esalishumayeza, makabe ngoqalekisiweyo. [9] Njengoba sesishilo ngaphambili, manje ngiyaphinda ngithi, uma umuntu enishumayeza elinye ivangeli ngaphandle kwalelo enalamukelayo, makabe ngoqalekisiweyo. (KwabaseGalathiya 1:3-9)

> [3] Kodwa ngiyesaba, funa ngandlela-thile, njengoba inyoka yamkhohlisa u-Eva ngobuqili bayo, kanjalo izingqondo zenu

> zingase zonakaliswe zisuke ebumsulweni obukuKristu. [4] Ngokuba uma lowo ozayo eshumayela omunye uJesu esingamshumayelanga, noma uma namukela omunye umoya eningawamukelanga, noma elinye ivangeli eningalamukelanga, ningakubekezelela lokho! (2 Korinte 11:3-4)

Yayiyini ivangeli elithi “okunye” nelithi “okwehlukile,” empeleni elingamanga?

Ivangeli lamanga linezingxenye ezahlukene.

Ngokuvamile, ivangeli lamanga liwukukholelwa ukuthi akudingeki ngempela ulalele uNkulunkulu futhi ulwele ngempela ukuphila ngokweqiniso endleleni Yakhe ngenkathi uthi uyamazi (bheka uMathewu 7:21-23). Livame ukuba nombono wobugovu.

Inyoka yakhohlisa u-Eva ukuba awele evangelini lamanga cishe eminyakeni engu-6000 eyedlule (Genesise 3)—futhi abantu bebekholelwa ukuthi bazi kangcono kunoNkulunkulu futhi kufanele bazinqumele okuhle nokubi kusukela lapho. Yebo, ngemva kokufika kukaJesu, igama laKhe lalivame ukunamatheliswa emavangelini amanga ahlukahlukene—futhi lokhu bekulokhu kuqhubeka futhi kuzoqhubeka kuze kube sesikhathini soMphikukristu wokugcina.

Manje emuva ngesikhathi soMphostoli uPawulu, ivangeli lamanga empeleni laliyingxube yeqiniso nephutha yamaGnostic/Mystic. AmaGnostic ayekholelwa ukuthi ulwazi olukhethekile yilokho okwakudingeka ukuze kufinyelelwe ukuqonda okungokomoya, okuhlanganisa nensindiso. AmaGnostic ayevame ukukholelwa ukuthi lokho okwenziwa yinyama kwakungabalulekile futhi ayephikisana nokulalela uNkulunkulu ezindabeni ezifana neSabatha losuku lwesikhombisa. Omunye wabaholi bamanga abanjalo kwakunguSimon Magus, owasolwa/waxwayiswa nguMphostoli uPetru (IzEnzo 8:18-21).

Kodwa akulula

ITestamente Elisha libonisa ukuthi uFiliphu wafundisa ngoMbuso kaNkulunkulu:

> [5] UFiliphu wehlela emzini waseSamariya, wabashumayeza uKristu. … [12] bakholwa nguFiliphu njengoba eshumayela izindaba zombuso kaNkulunkulu … (IzEnzo 8:5,12)

Noma kunjalo, uJesu, uPawulu, nabafundi bafundisa ukuthi akulula ukungena eMbusweni kaNkulunkulu:

> [24] UJesu ebona ukuthi udabukile kakhulu, wathi: “Yeka ukuthi kunzima kangakanani kulabo abacebile ukungena embusweni kaNkulunkulu! [25] Ngoba kulula ukuthi ikamela lingene embotsheni yenalithi kunokuba umuntu ocebile angene embusweni kaNkulunkulu.”
>
> [26] Labo abakuzwayo bathi: “Pho, ngubani ongasindiswa?”
>
> [27] Kodwa wathi, “Izinto ezingenakwenzeka kubantu zingenzeka kuNkulunkulu.” (Luka 18:24-27)
>
> [22] “Kumelwe singene embusweni kaNkulunkulu ngezinhlupheko eziningi.” (IzEnzo 14:22)
>
> [3] Simelwe ukubonga uNkulunkulu njalo ngani bazalwane, njengoba kufanele, ngoba ukukholwa kwenu kukhula kakhulu, nothando lwenu nonke luyakhula komunye nomunye, [4] ukuze nathi ngokwethu sizibonge ngani emabandleni kaNkulunkulu ngokubekezela kwenu nokukholwa kwenu kuzo zonke izinkathazo zenu nezinhlupheko enizibekezelelayo, [5] okuwubufakazi obubonakalayo bokwahlulela okulungileyo kukaNkulunkulu, ukuze nibalwe njengabafanele umbuso kaNkulunkulu, enihlupheka ngenxa yawo; [6] ngoba kuyinto elungileyo kuNkulunkulu ukuphindisela ngokuhlupheka labo abanihluphayo, [7] futhi aninike nina enihluphekayo ukuphumula kanye nathi lapho iNkosi uJesu yembulwa ivela ezulwini kanye nezingelosi zayo ezinamandla, (2 Thesalonika 1:3-7)

Ngenxa yobunzima kulesi sikhathi, bambalwa kuphela ababizwayo futhi abakhethwayo kulesi sikhathi ukuze babe yingxenye yaso (Mathewu 22:1-14; Johane 6:44; Hebheru 6:4-6). Abanye bazobizwa kamuva, njengoba

iBhayibheli libonisa ukuthi labo “abaphambukile emoyeni bayoqonda, nalabo abakhonondayo bayofunda imfundiso” (Isaya 29:24).

Umphostoli uPetru wafundisa ukuthi umbuso ungowaphakade, nokuthi ivangeli likaNkulunkulu kumelwe lilalelwe ngenkuthalo kungenjalo kuzoba nokwahlulela:

> [10] Ngakho-ke, bazalwane, khuthalelani kakhulu ukuqinisekisa ukubizwa nokukhethwa kwenu, ngokuba uma nenza lezi zinto anisoze nakhubeka; [11] ngokuba kanjalo niyakuphiwa ngokucebile ukungena embusweni waphakade weNkosi noMsindisi wethu uJesu Kristu. (2 Petru 1:10-11)

> [17] Ngoba sekuyisikhathi sokuba ukwahlulela kuqale endlini kaNkulunkulu; futhi uma kuqala ngathi kuqala, kuyakuba yini ukuphela kwalabo abangalaleli ivangeli likaNkulunkulu? (1 Petru 4:17)

Izincwadi Zokugcina ZeBhayibheli NoMbuso

IBhayibheli lifundisa ukuthi “uNkulunkulu uluthando” (1 Johane 4:8,16) nokuthi uJesu unguNkulunkulu (Johane 1:1,14)—uMbuso kaNkulunkulu uzoba neNkosi eluthando futhi imithetho yayo isekela uthando, hhayi inzondo (bheka isAmbulo 22:14-15).

IBhayibheli liphinde libonise ukuthi uNkulunkulu uzothumela ingelosi ezomemezela ivangeli laphakade lombuso kaNkulunkulu (IsAmbulo 14:6-7) bese kuba nenye ingelosi ukuzokhomba ukuthi naphezu kokubonakala inkulu, iBhabhiloni liyawa (IsAmbulo 14:8-9). Le miyalezo izoba yiziqinisekiso ezingaphezu kwemvelo zevangeli umhlaba ozobe ulamukele njengofakazi futhi ibonakale njengezinto ezibalulekile “zesixuku esikhulu” esiza kuNkulunkulu ekupheleni (IsAmbulo 7:9-14). Ngokungafani namandla okugcina aseBhabhiloni azovuka futhi awe (bheka isAmbulo 18:1-18), isigaba sokugcina sombuso kaNkulunkulu sihlala phakade:

> [15] Ingelosi yesikhombisa yayisishaya ixilongo: Kwaba namazwi amakhulu ezulwini, ethi: “Imibuso yalelizwe isibe imibuso yeNkosi yethu nokaKristu wayo, futhi iyakubusa kuze kube phakade naphakade!” (IsAmbulo 11:15)

UJesu uzobusa embusweni! Futhi iBhayibheli lembula ezimbili zeziqu Zakhe:

> [16] Futhi unegama elilotshiwe engutsheni yakhe nasethangeni lakhe: INKOSI YAMAKHOSI NOMBUSI WABABUSI. (IsAmbulo 19:16)

Kodwa ingabe uJesu kuphela oyobusa? Qaphela lesi sigaba:

> [4] Ngabona izihlalo zobukhosi, bahlala kuzo, futhi ukwahlulela kwanikezwa kubo. Ngase ngibona imiphefumulo yalabo ababenqunywe amakhanda ngenxa yobufakazi babo ngoJesu nangenxa yezwi likaNkulunkulu, ababengakhulekanga kuso isilo noma umfanekiso waso, futhi ababengamukelanga uphawu lwaso emabunzini abo noma ezandleni zabo. Baphila futhi babusa noKristu iminyaka eyinkulungwane... [6] Ubusisiwe futhi ungcwele lowo onesabelo ekuvukeni kokuqala. Ukufa kwesibili akunamandla phezu kwalabo, kodwa bayoba ngabapristi bakaNkulunkulu nabakaKristu, babuse kanye naye iminyaka eyinkulungwane. (IsAmbulo 20:4,6)

AmaKristu eqiniso azovuswa ukuze abuse noKristu iminyaka eyinkulungwane! Umbuso uzohlala phakade (IsAmbulo 11:15), kodwa ukubusa nabangcwele bokuqala abavusiwe okukhulunywe ngabo kusAmbulo 20:6 kwakungokweminyaka eyinkulungwane kuphela. Yingakho ngibhekisele kulokhu ngaphambili njengesigaba sokuqala sombuso—isigaba esingokwenyama, seminyaka eyinkulungwane, ngokungafani nesigaba sokugcina, esingokomoya kakhulu.

Izenzakalo eziningana zibhalwe eNcwadini yesAmbulo njengezenzeka phakathi kwesigaba seminyaka eyinkulungwane kanye nesigaba sokugcina soMbuso kaNkulunkulu:

> [7] Manje lapho iminyaka eyinkulungwane isiphelile, uSathane uzokhululwa etilongweni lakhe [8] futhi uzophuma ukuyodukisa izizwe ezisemagumbini amane omhlaba, uGogi noMagogi, ukuze azibuthele ndawonye empini, ezinani lazo lingangesihlabathi solwandle. … [11] Ngase ngibona isihlalo sobukhosi esikhulu esimhlophe nohlezi kuso, obuso bakhe umhlaba nezulu kwabaleka,

akutholakalanga ndawo yabo. [12] Ngabona abafileyo, abancane nabakhulu, bemi phambi kukaNkulunkulu, nezincwadi zavulwa. Kwavulwa nenye incwadi, eyiNcwadi Yokuphila. Abafileyo bahlulelwa ngokwemisebenzi yabo, ngezinto ezilotshiwe ezincwadini. [13] Ulwandle lwakhipha abafileyo ababekulo, nokufa neHayidese kwakhipha abafileyo ababekukho, bahlulelwa yilowo nalowo ngokwemisebenzi yakhe. [14] Ukufa neHayidese kwaphonswa echibini lomlilo. Lokhu kungukufa kwesibili. [15] Noma ubani ongatholakalanga ebhaliwe encwadini yokuphila waphonswa echibini lomlilo. (IsAmbulo 20:7-8, 11-15)

Incwadi yesAmbulo ikhombisa ukuthi kuzoba nesigaba esilandelayo sombuso esizolandela ukubusa kweminyaka eyinkulungwane kanye nokufa kwesibili kwalabo abenqaba unomphela ukuphenduka nezindlela zikaNkulunkulu:

[1] Ngabona izulu elisha nomhlaba omusha, ngoba izulu lokuqala nomhlaba wokuqala kwase kudlulile, futhi ulwandle alusekho. [2] Ngase ngibona umuzi ongcwele, iJerusalema Elisha, wehla uvela ezulwini kuNkulunkulu, ulungisiwe njengomlobokazi ohlotshiselwe umyeni wakhe. [3] Ngase ngizwa izwi elikhulu livela ezulwini, lithi: “Bheka, itabernakele likaNkulunkulu likubantu, uyakuhlala nabo, babe ngabantu bakhe, uNkulunkulu uqobo lwakhe abe nabo, abe nguNkulunkulu wabo.” [4] UNkulunkulu uyakwesula zonke izinyembezi emehlweni abo; ukufa akusayikuba khona, nokudabuka, nokukhala, nobuhlungu abusayikuba khona; ngokuba okokuqala kudlulile.” (IsAmbulo 21:1-4)

[1] Wangibonisa umfula ohlanzekile wamanzi okuphila, ucwebezela njengekristalu, uvela esihlalweni sobukhosi sikaNkulunkulu neseWundlu. [2] Phakathi kwendlela yawo, nangaphesheya komfula, kwakukhona umuthi wokuphila, othela izithelo eziyishumi nambili, umuthi ngamunye uthela izithelo zawo inyanga ngayinye. Amaqabunga omuthi ayengawokwelapha izizwe. [3] Akusayikuba khona isiqalekiso, kodwa isihlalo sobukhosi sikaNkulunkulu neseWundlu siyakuba kulo, nezinceku zakhe ziyakumkhonza. [4] Bazobona ubuso baKhe, negama laKhe liyoba semabunzini abo.

> [5] Ngeke kube khona ubusuku lapho: Abadingi sibani noma ukukhanya kwelanga, ngoba iNkosi uNkulunkulu iyabakhanyisela. Futhi bayobusa kuze kube phakade naphakade. (IsAmbulo 22:1-5)

Qaphela ukuthi lokhu kubusa, okungemva kweminyaka eyinkulungwane, kufaka phakathi izinceku zikaNkulunkulu futhi okuhlala kuze kube phakade. Umuzi oNgcwele, owalungiselelwa ezulwini, uzoshiya izulu wehlele emhlabeni. Lokhu kungukuqala kwesigaba sokugcina soMbuso kaNkulunkulu. Isikhathi sokungasekho ubuhlungu noma ukuhlupheka!

Abamnene bayodla ifa lomhlaba (Mathewu 5:5) nazo zonke izinto (IsAmbulo 21:7). Umhlaba, kuhlanganise noMuzi Ongcwele ozoba kuwo, uzoba ngcono ngoba izindlela zikaNkulunkulu zizosetshenziswa. Qaphela ukuthi:

> [7] Ukwanda kombuso wakhe nokuthula akuyikuba nakuphela, (Isaya 9:7)

Kusobala ukuthi kuzoba nokukhula ngemva kokuba isigaba sokugcina soMbuso kaNkulunkulu sesiqalile njengoba bonke bezolalela uhulumeni kaNkulunkulu.

Lesi kuzoba isikhathi esihle kakhulu:

> [9] Kodwa njengoba kulotshiwe ukuthi: “Iso alikubonanga, nendlebe ayikuzwanga, futhi akukangenanga enhliziyweni yomuntu lokho uNkulunkulu akulungiselele labo abamthandayo.” [10] Kodwa uNkulunkulu usembulele zona ngoMoya wakhe. (1 Korinte 2:9-10)

Yisikhathi sothando, injabulo, kanye nenduduzo engapheli. Kuzoba yisikhathi esimangalisayo! UMbuso kaNkulunkulu uzoletha iphakade elingcono kakhulu. Awufuni yini ukuba nengxenye yakho kuwo?

5. Imithombo engaphandle kweTestamente Elisha iyafundiswa uMbuso kaNkulunkulu.

Ingabe oprofesa bokuqala bakaKristu babecabanga ukuthi kufanele bashumayele ivangeli loMbuso kaNkulunkulu ongokoqobo?

Yebo.

Eminyakeni edlule, enkulumweni eyanikezwa nguSolwazi uBart Ehrman wase-University of North Carolina, wagcizelela ngokuphindaphindiwe, nangokufanele, ukuthi ngokungafani nabaningi abathi bangamaKristu namuhla, uJesu nabalandeli bakhe bokuqala bamemezela uMbuso kaNkulunkulu. Nakuba ukuqonda kukaDkt. Ehrman ubuKristu kuhluke kakhulu kokwabantu Ibandla Eliqhubekayo leNkulunkulu, singavuma ukuthi ivangeli lombuso yilokho uJesu uqobo lwakhe ayekumemezela futhi abalandeli bakhe babekholelwa kukho. Singavuma futhi ukuthi abaningi abathi bangamaKristu namuhla abakuqondi lokho.

Ukubhala Nentshumayelo Edala Kunazo Zonke Eyagcinwa Ngemva KweTestamente Elisha

UMbuso kaNkulunkulu wawuyingxenye ebalulekile yalokho okuthiwa “yintshumayelo yobuKristu ephelele endala kunazo zonke esindile” (Holmes M.W. Ancient Christian Sermon. The Apostolic Fathers: Greek Texts and English Translations, 2nd ed. Baker Books, Grand Rapids, 2004, p. 102). Le Ntshumayelo YamaKristu Asendulo iqukethe lezi zinkulumo mayelana nombuso:

> 5:5 Ngaphezu kwalokho, niyazi, bazalwane, ukuthi ukuhlala kwethu ezweni lenyama akubalulekile futhi kuyadlula, kodwa isithembiso sikaKristu sikhulu futhi siyamangalisa: phumula embusweni ozayo nokuphila okuphakade.

Inkulumo engenhla ikhombisa ukuthi umbuso awusekho manje, kodwa uzofika futhi ube phakade. Ngaphezu kwalokho, le ntshumayelo yasendulo ithi:

> [6:9] Manje uma ngisho nabantu abalungile njengalaba bengenakukwazi, ngemisebenzi yabo yokulunga, ukusindisa abantwana babo, yisiphi isiqinisekiso esinaso sokungena embusweni kaNkulunkulu uma sehluleka ukugcina ubhapathizo lwethu luhlanzekile futhi lungangcolisiwe? Noma ubani ozoba ngummeli wethu, uma singakatholakali sinemisebenzi engcwele nelungile? [9:6] Ngakho-ke masithandane, ukuze sonke singene embusweni kaNkulunkulu. [11:7] Ngakho-ke, uma sazi ukuthi yini elungile emehlweni kaNkulunkulu, sizongena embusweni wakhe futhi sithole izithembiso "indlebe engazizwanga, iso elingazibonanga, inhliziyo yomuntu engazibonanga."
>
> [12:1] Ngakho-ke masilinde, ihora nehora umbuso kaNkulunkulu ngothando nangokulunga, njengoba singalwazi usuku lokubonakala kukaNkulunkulu. [12:6] uthi, umbuso kaBaba uzofika.

Izinkulumo ezingenhla zibonisa ukuthi uthando ngokuphila ngendlela efanele luyadingeka, ukuthi asikangeni eMbusweni kaNkulunkulu, nokuthi luyenzeka ngemva kosuku lokubonakala kukaNkulunkulu—okungukuthi ngemva kokubuya kukaJesu futhi. Umbuso kaBaba futhi umbuso awuyena uJesu kuphela.

Kuyathakazelisa ukuthi intshumayelo endala kunazo zonke ezibonakala zingamaKristu uNkulunkulu ayivumele ukuba isinde ifundisa uMbuso kaNkulunkulu ofanayo ofundiswa yiTestamente Elisha kanye noMbuso kaNkulunkulu. Ibandla Eliqhubekayo leNkulunkulu manje iyafundisa (kungenzeka ukuthi ivela eBandleni likaNkulunkulu langempela, kodwa ulwazi lwami olulinganiselwe lwesiGriki lunciphisa ikhono lami lokwenza isimemezelo esiqinile).

Abaholi Besonto Bekhulu Lesibili Nevangeli LoMbuso

Kufanele kuqashelwe ekuqaleni kwekhulu lesibili ukuthi uPapias, owayelalele uJohane nomngane kaPolycarp futhi owayebhekwa njengongcwele ngamaRoma Katolika, wafundisa umbuso weminyaka eyinkulungwane. U-Eusebius wabhala ukuthi uPapias wafundisa:

> ... kuzoba khona iminyaka eyinkulungwane ngemva kokuvuswa kwabafileyo, lapho ukubusa kukaKristu komuntu siqu kuzomiswa khona kulo mhlaba. (Fragments of Papias, VI. See also Eusebius, Church History, Book 3, XXXIX, 12)

UPapias wafundisa ukuthi lesi kuzoba isikhathi senala enkulu:

> Ngendlela efanayo, [Wathi] uhlamvu olulodwa lukakolweni luzoveza ishumi
>
> izikhwebu eziyinkulungwane, nokuthi zonke izikhwebu zaziyoba nezinhlayiya eziyizinkulungwane eziyishumi, nokuthi zonke izikhwebu zazizokhiqiza amakhilogremu ayishumi kafulawa ocwebezelayo, omsulwa, ocolekileyo; nokuthi ama-apula, imbewu, notshani kwakuzokhiqiza ngezilinganiso ezifanayo; nokuthi zonke izilwane, ezazidla kuphela ngemikhiqizo yomhlaba, zaziyoba nokuthula nokuzwana, futhi zithobele ngokuphelele umuntu." [Ubufakazi balezi zinto butholakala ngokubhala nguPapias, indoda yasendulo, owayelalele uJohane nomngane kaPolycarp, kweyesine yezincwadi zakhe; ngoba izincwadi ezinhlanu zabhalwa nguye...] (Fragments of Papias, IV)

Incwadi yeTestamente Elisha eya kwabaseKorinte ithi:

> 42:1-3 Abaphostoli basitholela iVangeli eNkosini uJesu Kristu; uJesu Kristu wathunywa nguNkulunkulu. Ngakho-ke uKristu uvela kuNkulunkulu, nabaphostoli bavela kuKristu. Ngakho-ke bobabili bavela ngentando kaNkulunkulu ngendlela emisiwe. Ngakho-ke sebethole umyalo, futhi sebeqinisekisiwe ngokugcwele ngokuvuka kweNkosi yethu uJesu Kristu futhi baqiniswa ezwini likaNkulunkulu ngokuqiniseka okugcwele kukaMoya oNgcwele, bahamba nezindaba ezinhle zokuthi umbuso kaNkulunkulu uzofika.

UPolycarp waseSmyrna wayengumholi wamaKristu okuqala, owayengumfundi kaJohane, owokugcina kubaphostoli bokuqala abafa. UPolycarp cishe ngo-120-135 AD wafundisa:

> Babusisiwe abampofu, nalabo abashushiswayo ngenxa yokulunga, ngoba umbuso kaNkulunkulu ungowabo. (Polycarp. Letter to the

> Philippians, Chapter II. From Ante-Nicene Fathers, Volume 1 as edited by Alexander Roberts & James Donaldson. American Edition, 1885)
>
> Ngakho-ke, njengoba sazi ukuthi “uNkulunkulu akahlekwa,” kufanele sihambe ngokufanele umyalo nenkazimulo yaKhe ... Ngoba kuhle ukuthi banqunywe ezinkanukweni ezisezweni, njengoba “zonke izinkanuko zilwa nomoya; “ futhi “izifebe, noma izifebe, noma abahlukumezi, abayikulidla ifa lombuso kaNkulunkulu,” nalabo abenza izinto ezingahambisani nezingafanele.(ibid, Isahluko V)
>
> Ngakho-ke masimkhonze ngokwesaba, nangenhlonipho yonke, njengoba nje Yena ngokwakhe esiyalile, nanjengabaphostoli abasishumayeza iVangeli, nabaprofethi abamemezela ukufika kweNkosi kusengaphambili.(ibid, Isahluko VI)

Njengabanye eTestamenteni Elisha, uPolycarp wafundisa ukuthi abalungileyo, hhayi abaphula imiyalo, bayodla ifa loMbuso kaNkulunkulu.

Lokhu okulandelayo kuthiwa kwafundiswa nguPolycarp:

> Futhi ngesabatha elilandelayo wathi: 'Yizwani isikhuthazo sami, bantwana bakaNkulunkulu abathandekayo. Nganifungisa lapho ababhishobhi bekhona, futhi manje ngiyaninxusa nonke ukuba nihambe ngendlela efanele nangendlela efanele endleleni yeNkosi...Qaphelani, futhi niphinde nilungele, Izinhliziyo zenu zingasindwa, umyalo omusha ophathelene nothando komunye nomunye, ukufika Kwakhe kuvele ngokuzumayo njengombani osheshayo, isahlulelo esikhulu ngomlilo, ukuphila okuphakade, umbuso Wakhe ongafi. Futhi konke okufundiswa nguNkulunkulu niyakwazi, uma nihlola imiBhalo ephefumulelwe, qopha ngosiba loMoya oNgcwele ezinhliziyweni zenu, ukuze imiyalo ihlale kini ingasuki.' (Life of Polycarp, Chapter 24. J. B. Lightfoot, The Apostolic Fathers, vol. 3.2, 1889, pp. 488-506)

UMelito waseSardesi, owayengumholi weSonto likaNkulunkulu, cishe ngo-170 AD, wafundisa:

> Ngoba ngempela umthetho wakhishwa evangelini—omdala komusha, kokubili kuvela ndawonye eSiyoni naseJerusalema; nomyalo wakhishwa ngomusa, nomfanekiso emkhiqizweni oqediwe, newundlu eNdodaneni, nemvu kumuntu, nomuntu kuNkulunkulu…
>
> Kodwa ivangeli laba incazelo yomthetho kanye
>
> ukugcwaliseka, kuyilapho ibandla laba yindawo yokugcina iqiniso...
>
> Lona nguyena owasikhulula ebugqilini wasisa enkululekweni, ebumnyameni wasisa ekukhanyeni, ekufeni wasisa ekuphileni, ebudloveni wasisa embusweni waphakade. (Melito. Homily On the Passover. Verses 7,40, 68. Translation from Kerux: The Journal of Online Theology. http://www.kerux.com/documents/KeruxV4N1A1.asp)

Ngakho-ke, uMbuso kaNkulunkulu wawaziwa ngokuthi uyinto engunaphakade, hhayi nje iSonto LamaKristu noma LamaRoma Katolika lamanje, futhi wawuhlanganisa nomthetho kaNkulunkulu.

Omunye umbhalo wasekupheleni kwekhulu lesibili ukhuthaza abantu ukuba babheke embusweni:

> Ngakho-ke, makungabikho muntu kini oqhubeka ezikhohlisa noma ebheka emuva, kodwa ngokuzithandela asondele eVangelini lombuso kaNkulunkulu. (Roman Clement. Recognitions, Book X, Chapter XLV. Excerpted from Ante-Nicene Fathers, Volume 8. Edited by Alexander Roberts & James Donaldson. American Edition, 1886)

Ngaphezu kwalokho, nakuba kubonakala sengathi ayibhalwanga ngumuntu osesontweni leqiniso, umbhalo waphakathi nekhulu lesibili onesihloko esithi Umalusi kaHermas enguqulweni kaRoberts noDonaldson usebenzisa inkulumo ethi “umbuso kaNkulunkulu” izikhathi eziyishumi nane.

AmaKristu eqiniso, ngisho nabaningi ababemane bethi bangamaKristu, babazi okuthile ngoMbuso kaNkulunkulu ngekhulu lesibili.

Ngisho nosanta wamaRoma Katolika kanye nosanta wama-Orthodox aseMpumalanga u-Irenaeus babeqonda ukuthi ngemva kovuko, amaKristu ayezongena eMbusweni kaNkulunkulu. Qaphela lokho akubhala, cishe ngo-180 A.D.:

> Ngoba sinjalo isimo salabo abakholiwe, njengoba uMoya oNgcwele uhlala kubo njalo, owanikezwa nguYe ngobhapathizo, futhi ugcinwa yilowo owamukelayo, uma ehamba eqinisweni nasebungcweleni nasekulungeni nasekubekezeleni ngesineke. Ngoba lomphefumulo unovuko kulabo abakholwayo, umzimba wamukela umphefumulo futhi, kanye nawo, ngamandla kaMoya oNgcwele, uvuswa futhi ungene embusweni kaNkulunkulu. (Irenaeus, St., Bishop of Lyon. Translated from the Armenian by Armitage Robinson. The Demonstration of the Apostolic Preaching, Chapter 42. Wells, Somerset, Oct. 1879. As published in SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. NEW YORK: THE MACMILLAN CO, 1920)

UTheophilus wase-Antiyokiya wafundisa:

> Ngikhuluma ngobuhle baKhe; uma ngimbiza ngokuthi uMbuso, ngikhuluma ngenkazimulo yaKhe… Ngoba uma ebemenze wangaba ngongafi kwasekuqaleni, ubezomenza uNkulunkulu. … Ngakho-ke, akamenzanga wangaba ngongafi noma ofayo, kodwa, njengoba sesishilo ngenhla, okwazi kokubili; ukuze uma ethambekele ezintweni zokungafi, egcina umyalo kaNkulunkulu, athole umvuzo kuYe wokungafi, abe nguNkulunkulu. (Theophilus, To Autolycus, 1:3, 2:27)

Usanta wamaRoma Katolika, uHippolytus, ekuqaleni kwekhulu lesithathu, wabhala:

> Futhi niyokwamukela umbuso wezulu, nina enanihlala kulo mpilo, nazi iNkosi yasezulwini. Niyoba ngumngane wobuNkulunkulu, nendlalifa kanye noKristu, ningasagqilazwa yizinkanuko noma izinkanuko, futhi ningaphinde nichithwe yizifo. Ngoba nibe nguNkulunkulu: ngoba noma yikuphi ukuhlupheka enikuzwile nisengumuntu, waninika kona, ngoba niyisimo sokufa, kodwa

> noma yini evumelana noNkulunkulu ukuyinika, uNkulunkulu uthembise ukuninika yona, ngoba niye nabunkulunkulu, futhi nazalelwa ukungafi. (Hippolytus. Refutation of All Heresies, Book X, Chapter 30)

Umgomo wabantu ukuba babe onkulunkulu (njengabantwana bakaNkulunkulu bangempela, bheka iHubo 82:6) eMbusweni kaNkulunkulu ozayo.

UMbuso kaNkulunkulu ozayo wawuyimfundiso yesonto lamaKatolika lokuqala (bheka futhi i-eBook yethu yamahhala, etholakala ku- ccog.org, enesihloko esithi Izinkolelo zeSonto LamaKatolika Lokuqala: Ingabe iqembu lensali lingaba nokulandelana okuqhubekayo kwabaphostoli?).

Izinkinga Ekhulwini Lesibili Nelesithathu

Naphezu kokwamukelwa kabanzi kombuso, ngekhulu lesibili, kwavela umholi ohlubukayo owayephikisana nomthetho ogama lakhe linguMarcion. UMarcion wafundisa ngokumelene nomthetho kaNkulunkulu, iSabatha, kanye noMbuso kaNkulunkulu ongokoqobo. Nakuba asolwa nguPolycarp nabanye, wayexhumana neSonto laseRoma isikhathi eside futhi kwabonakala sengathi unethonya elikhulu esontweni laseRoma.

Ekhulwini lesibili nelesithathu, abantu abasebenzisa imifanekiso babeqala ukusungulwa e-Alexandria (eGibhithe). Abantu abaningi abasebenzisa imifanekiso babephikisana nemfundiso yombuso kaNkulunkulu ongokoqobo. Phawula umbiko mayelana nabanye balabo bantu abasebenzisa imifanekiso:

> UDionysius wazalelwa emndenini ohloniphekile nocebile wamaqaba e-Alexandria, futhi wafundiswa ngefilosofi yawo. Washiya izikole zamaqaba ukuze abe ngumfundi ka-Origen, owaphumelela ekuphatheni isikole sama-catechetical sase-Alexandria…
>
> UClement, u-Origen, kanye nesikole samaGnostic babengcolisa izimfundiso zama-apora angcwele ngokuhumusha kwabo okucatshangwayo nokungokomfanekiso...bazitholela igama elithi

> “ama-Allegorist.” UNepos walwa obala nama-Allegorist, futhi wagomela ngokuthi kuzoba nokubusa kukaKristu emhlabeni...
>
> UDionysius waphikisana nabalandeli bakaNepos, futhi ngokulandisa kwakhe... "isimo sezinto esikhona manje embusweni kaNkulunkulu." Lokhu kukhulunywa okokuqala ngombuso kaNkulunkulu okhona esimweni samanje samabandla...
>
> UNepos wasola iphutha labo, ebonisa ukuthi umbuso wezulu awuwona owomfanekiso, kodwa ungumbuso ozayo weNkosi yethu ovukweni lokuphila okuphakade...
>
> Ngakho-ke umqondo wombuso ufika esimweni samanje sezinto wacatshangwa futhi wavezwa esikoleni samaGnostic sama-Allegorists eGibhithe, kusukela ngo-200 kuya ku-250 AD, ikhulu leminyaka eligcwele ngaphambi kokuba ababhishobhi bombuso babhekwe njengabantu abahlala esihlalweni sobukhosi…
>
> UClement wacabanga ngomqondo wombuso kaNkulunkulu njengesimo solwazi lwengqondo lwangempela ngoNkulunkulu. U-Origen wawubeka njengencazelo engokomoya efihliwe encwadini ecacile yemiBhalo. (Ward, Henry Dana. The Gospel of the Kingdom: A Kingdom Not of this World; Not in this World; But to Come in the Heavenly Country, of the Resurrection from the Dead and of the Restitution of All Things. Published by Claxton, Remsen & Haffelfinger, 1870, pp. 124-125)

Ngakho-ke, ngenkathi uMbhishobhi uNepos efundisa ivangeli loMbuso kaNkulunkulu, ababhali bezithombe bazama ukuthola ukuqonda okungamanga, okungaqondile kangako. UMbhishobhi u-Apollinaris waseHierapolis naye wazama ukulwa namaphutha ababhali bezithombe cishe ngesikhathi esifanayo. Labo abaseBandleni likaNkulunkulu bamelela iqiniso loMbuso kaNkulunkulu wangempela kuwo wonke umlando.

UHerbert W. Armstrong Wafundisa Ivangeli LoMbuso, Futhi

Ngekhulu lama-20, uHerbert W. Armstrong ongasekho, umholi wokuqala wesikhathi sanamuhla saseFiladelfiya seBandla likaNkulunkulu (IsAmbulo 3:7-13), wabhala:

Ngenxa yokuthi benqabe ivangeli likaKristu ..., umhlaba kwadingeka uthathe indawo yento ethile esikhundleni sayo. Kwadingeka baqambe into engelona iqiniso! Ngakho-ke sizwile umbuso kaNkulunkulu ukhulunywa nje njengento ehlekisayo - umuzwa omuhle ezinhliziyweni zabantu - ukuwunciphisa ube yi-NOTH engokoqobo, engeyona into yangempela! Abanye bakhulume kabi ngokuthi "IBANDLA" liwumbuso ... Umprofethi uDaniyeli, owaphila eminyakeni engama-600 ngaphambi kukaKristu, wayazi ukuthi umbuso kaNkulunkulu wawungumbuso wangempela - uhulumeni obusa phezu kwabantu bangempela emhlabeni ...

Nansi incazelo kaNkulunkulu yokuthi uMbuso kaNkulunkulu uyini: “Ezinsukwini zala makhosi...”-- lapha kukhulunywa ngezinzwane eziyishumi, ingxenye yensimbi nengxenye yobumba oluthambile. Lokhu, ngokuxhumanisa isiprofetho noDaniyeli 7, kanye nesAmbulo 13 no-17, kubhekisela e-UNITED STATES OF EUROPE entsha eyakhekayo manje... phambi kwamehlo enu! IsAmbulo 17:12 senza kucace imininingwane yokuthi kuyoba ukuhlangana kwamaKhosi ayishumi noma imibuso (IsAm. 17:8) ezovusa uMbuso omdala wamaRoma...

Lapho uKristu efika, uza njengeNkosi yamakhosi, ebusa umhlaba wonke (IsAm. 19:11-16); futhi uMBUSO WAKHE—UMBUSO KANKULUNKULU—kusho uDaniyeli, uzoqeda yonke le mibuso yomhlaba. IsAmbulo 11:15 sisho ngala mazwi: “Imibuso yalelizwe isibe IMIBUSO YENKOSI YETHU, NEKAKRISTU WAYO: futhi uzobusa kuze kube phakade naphakade”! Lona UMBUSO KANKULUNKULU. Kuyisiphetho sohulumeni bamanje—yebo, ngisho ne-United States kanye nezizwe zaseBrithani. Khona-ke ziyoba imibuso—ohulumeni—beNkosi uJesu Kristu, bese kuba yiNKOSI yamakhosi phezu komhlaba wonke. Lokhu kwenza KUBE KHONA iqiniso lokuthi UMBUSO KANKULUNKULU unguHULUMENI ongokoqobo. Njengoba nje uMbuso wamaKhaledi wawunguMbuso—njengoba nje uMbuso wamaRoma wawunguMbuso—ngakho-ke UMBUSO KANKULUNKULU unguhulumeni. Uzothatha uHULUMENI

WEZIZWE zomhlaba. UJesu Kristu WAZALWA ukuba abe yiNKOSI—UMBUSI! …

UJesu Kristu ofanayo owahamba phezu kwamagquma nezigodi zeZwe Elingcwele kanye nemigwaqo yaseJerusalema eminyakeni engaphezu kwengu-1,900 eyedlule uyabuya futhi. Wathi uzobuya futhi. Ngemva kokubethelwa esiphambanweni, uNkulunkulu wamvusa kwabafileyo ngemva kwezinsuku ezintathu nobusuku obuthathu (Math. 12:40; IzEnzo 2:32; I Kor. 15:3-4). Wenyukela esihlalweni sobukhosi sikaNkulunkulu. Indlunkulu kaHulumeni Wendawo Yonke (IzEnzo 1:9-11; Heb. 1:3; 8:1; 10:12; IsAm. 3:21).

Ungu "muntu ohloniphekile" womfanekiso, owaya esihlalweni sobukhosi sikaNkulunkulu—"ezweni elikude"—ukuyobekwa esihlalweni sobukhosi njengeNkosi yamakhosi phezu kwazo zonke izizwe, bese ebuya emhlabeni (Luka 19:12-27).

Futhi, usezulwini kuze kube "yizikhathi zokubuyiselwa kwakho konke" (IzEnzo 3:19-21). Ukubuyiselwa kusho ukubuyisela esimweni noma esimweni sangaphambili. Kulokhu, ukubuyiselwa kohulumeni kaNkulunkulu emhlabeni, ngaleyo ndlela, ukubuyiselwa kokuthula komhlaba, kanye nezimo ze-utopian.

Isiphithiphithi samanje emhlabeni, izimpi ezikhulayo kanye nokuxabana kuzofinyelela esiphethweni sezinkinga zomhlaba ezinkulu kangangokuthi, ngaphandle kokuba uNkulunkulu angenelele, akukho nyama yomuntu ezosindiswa iphila (Math. 24:22). Ngesikhathi sokulibaziseka kwayo lapho ukulibaziseka kuzoholela ekubhujisweni kwayo yonke impilo kule planethi, uJesu Kristu uzobuya. Kulokhu uza njengoNkulunkulu waphezulu. Uza ngamandla onke nenkazimulo yoMdali obusa indawo yonke. (Math. 24:30; 25:31.) Uza "njengeNkosi yamakhosi, neNkosi yamakhosi" (IsAmbulo 19:16), ukuzomisa uhulumeni omkhulu womhlaba nokubusa zonke izizwe "ngentonga yensimbi" (IsAmbulo 19:15; 12:5) …

UKristu Akamukeleki?

> Kodwa ingabe isintu sizomemeza ngenjabulo, futhi simamukele ngenjabulo enkulu nangentshiseko—ingabe sizomemeza ngisho namasonto obuKristu bendabuko?
>
> Ngeke! Bazokholwa, ngoba izikhonzi zamanga zikaSathane (II Kor. 11:13-15) zibakhohlisile, ukuthi unguMphikukristu. Amabandla nezizwe zizothukuthela ngokuza kwakhe (IsAm. 11:15 kanye no-11:18), futhi amabutho azozama ukulwa naye ukuze ambhubhise (IsAm. 17:14)!
>
> Izizwe ziyobe zilwa empini eyisiphetho yeMpi Yezwe Yesithathu ezayo, lapho kuzolwa khona eJerusalema (Zakariya 14:1-2) bese uKristu ebuya. Ngamandla angaphezu kwawemvelo "uyolwa nalezo zizwe" ezilwa naye (ivesi 3). Uzozinqoba ngokuphelele (IsAmbulo 17:14)! "Izinyawo zakhe ziyokuma ngalolo suku eNtabeni Yeminqumo," ibanga elifushane kakhulu empumalanga yeJerusalema (Zakariya 14:4). (Armstrong HW. The Mystery of the Ages, 1984)

IBhayibheli lithi uJesu uzobuya, futhi uzonqoba, kodwa abaningi bazolwa Naye ekubuyeni Kwakhe (IsAmbulo 19:19). Abaningi bazothi (ngokusekelwe ekuqondeni kabi isiprofetho seBhayibheli, kodwa ngokwengxenye ngenxa yabaprofethi bamanga kanye nabantu abakholelwa emibonweni) uJesu obuyayo unguMphikukristu wokugcina!

Lokhu okulandelayo kuvela nakuHerbert Armstrong:

> Inkolo yeqiniso—iqiniso likaNkulunkulu eliqiniswe uthando lukaNkulunkulu olunikezwa nguMoya oNgcwele—INJABULO ENGAKHULUNYWA yokwazi uNkulunkulu noJesu Kristu—yokwazi IQINISO—kanye nokufudumala koTHANDO lukaNkulunkulu lwaphezulu! ...
>
> Izimfundiso zeBandla likaNkulunkulu leqiniso zimane nje zingezokuphila ngamazwi onke eBhayibheli Elingcwele ...
>
> Abantu bazophenduka endleleni "yokuthola" baye endleleni "yokupha" -- indlela kaNkulunkulu yothando.

IMPUCUKEKO ENTSHA izobamba umhlaba manje! (ibid)

IMPUCUKEKO ENTSHA inguMbuso kaNkulunkulu. Ukumemezela ukuthi impucuko entsha iyeza futhi isekelwe othandweni kuyingxenye ebalulekile yalokho ivangeli leqiniso lombuso uJesu nabalandeli bakhe abalifundisayo. Yilokho esiyikho thina embusweni kaNkulunkulu. Ibandla Eliqhubekayo leNkulunkulu shumayela.

UHerbert Armstrong waqaphela ukuthi uJesu wayefundisa ukuthi umphakathi wesintu, ngisho noma ucabanga ukuthi ufuna ukulalela, wenqabe 'indlela yokunika' yokuphila, indlela yothando. Cishe akekho obonakala eqonda kahle ukubaluleka kwalokho uJesu ayekufundisa.

Insindiso ngoJesu iyingxenye yeVangeli

Manje abanye asebefunde kuze kube manje cishe bayazibuza ngendima yokufa kukaJesu ensindisweni. Yebo, ukufa kwaKhe kuyingxenye yevangeli iTestamente Elisha kanye noHerbert W. Armstrong ababhala ngalo.

ITestamente Elisha libonisa ukuthi ivangeli lihlanganisa insindiso ngoJesu:

> [16] Ngokuba anginamahloni ngevangeli likaKristu, ngokuba lingamandla kaNkulunkulu okusindisa wonke okholwayo, kumJuda kuqala nakumGreki futhi (KwabaseRoma 1:16).

> [4] Ngakho-ke labo ababehlakazekile bahamba beshumayela izwi likaNkulunkulu yonke indawo. [5] UFiliphu wehlela emzini waseSamariya, wabashumayeza uKristu. … [12] Kodwa lapho bekholwa nguFiliphu njengoba eshumayela izindaba zombuso kaNkulunkulu negama likaJesu Kristu, kokubili amadoda nabesifazane babhapathizwa. … [25] Ngakho sebefakazile futhi beshumayele izwi leNkosi, babuyela eJerusalema, beshumayela ivangeli emizaneni eminingi yamaSamariya. [26] Ingelosi yeNkosi yakhuluma noFiliphu... [40] UFiliphu watholakala e-Azotu. Wahambahamba, washumayela kuyo yonke imizi waze wafika eKesariya. (IzEnzo 8:4, 5, 12, 25, 26, 40)

> [18] wabashumayeza ngoJesu nangokuvuka kwabafileyo. (IzEnzo 17:18)

> [30] UPawulu wahlala iminyaka emibili egcwele endlini yakhe ayiqashile, wamukela bonke ababeza kuye, [31] **eshumayela umbuso kaNkulunkulu futhi efundisa izinto eziphathelene neNkosi uJesu Kristu** ngesibindi sonke, kungekho muntu omenqabelayo. (IzEnzo 28:30-31)

Qaphela ukuthi ukushumayela kwakuhlanganisa uJesu NOmbuso. Ngokudabukisayo, ukuqonda okufanele ivangeli loMbuso kaNkulunkulu kuvame ukuntuleka ezimfundisweni zamasonto amaGreki namaRoma.

Empeleni, ukuze asisize sibe yingxenye yalowo mbuso, uNkulunkulu wathanda abantu kakhulu kangangokuthi wathumela uJesu ukuba asifele (Johane 3:16-17) futhi wasisindisa ngomusa waKhe (Efesu 2:8). Futhi lokho kuyingxenye yezindaba ezinhle (IzEnzo 20:24).

Ivangeli Lombuso Yilokho Okudingwa Yizwe, Kodwa...

Ukusebenzela ukuthula (Mathewu 5:9) nokwenza okuhle kuyimigomo efanelekile (bheka kwabaseGalathiya 6:10). Noma kunjalo, abaholi abaningi bomhlaba, kuhlanganise nabenkolo, bakholelwa ukuthi kuzoba ukubambisana kwabantu emhlabeni wonke okuzoletha ukuthula nokuchuma, hhayi uMbuso kaNkulunkulu. Futhi nakuba bezoba nempumelelo yesikhashana, ngeke nje baphumelele, eminye yemizamo yabo yabantu ekugcineni izoletha iplanethi enguMhlaba ezingeni lokuthi yenze ukuphila kungaqhubeki uma uJesu engabuyi ukuzomisa uMbuso Wakhe (Mathewu 24:21-22). Abantu ukulungisa umhlaba ngaphandle kukaNkulunkulu kuyivangeli eliyize nelingamanga (IHubo 127:1).

Abaningi emhlabeni bazama ukwakha uhlelo lwamazwe ngamazwe lwaseBhabhiloni olunenkolo encane ukuze babeke uhlelo olusha lomhlaba kuleli khulu lama-21. Lokhu kuyinto Ibandla Eliqhubekayo leNkulunkulu iye yasola kusukela yasungulwa futhi ihlela ukuqhubeka nokusola. Selokhu uSathane akhohlise u-Eva ukuba awe ngenxa yenguqulo yevangeli lakhe eminyakeni ecishe ibe ngu-6000 eyedlule (Genesise 3), abantu abaningi bebekholelwa ukuthi bazi kangcono kunoNkulunkulu ukuthi yini ezokwenza bona kanye nomhlaba kube ngcono.

Ngokusho kweBhayibheli, kuzodingeka inhlanganisela yomholi wezempi eYurophu (obizwa ngokuthi iNkosi yaseNyakatho, obizwa nangokuthi Isilo sesAmbulo 13:1-10) kanye nomholi wenkolo (obizwa ngokuthi umprofethi wamanga, obizwa nangokuthi Umphik'ukristu wokugcina kanye nesilo esinezimpondo ezimbili sesAmbulo 13:11-17) abavela edolobheni lamagquma ayisikhombisa (isAmbulo 17:9,18) ukuletha ukuhleleka komhlaba 'kwaseBhabhiloni' (isAmbulo 17 & 18). Nakuba isintu sidinga ukubuya kukaKristu nokumiswa kombuso waKhe, abaningi emhlabeni ngeke bawunake lo myalezo ekhulwini lama-21—bazoqhubeka nokukholelwa ezinguqulweni ezahlukene zevangeli lamanga likaSathane. Kodwa umhlaba uzokwamukela ubufakazi.

Khumbula ukuthi uJesu wafundisa:

> [14] Leli vangeli lombuso liyoshunyayelwa emhlabeni wonke njengobufakazi ezizweni zonke, bese kufika ukuphela. (Mathewu 24:14)

Qaphela ukuthi ivangeli lombuso lizofinyelela umhlaba njengobufakazi, bese ukuphela kufika. Lokho "kuphela" kuyisiqalo "sosizi olukhulu."

Kunezizathu eziningana zalokhu.

Esinye ukuthi uNkulunkulu ufuna umhlaba wonke uzwe ivangeli leqiniso ngaphambi kokuqala kosizi olukhulu (olukhonjiswa ukuthi luqala kuMathewu 24:21). Ngakho-ke, isigijimi sevangeli siwubufakazi kanye nesixwayiso (bheka uHezekeli 3; u-Amose 3:7). Sizoholela ekuguqukeni okwengeziwe kwabeZizwe (Roma 11:25) kanye nasekuguqukeni kwabangebona abeZizwe (Roma 9:27) ngaphambi kokuba uJesu abuye.

Esinye isizathu ukuthi umongo womyalezo uzophikisana nemibono yombuso weNkosi evukayo yesilo saseNyakatho, kanye noMprofethi wamanga, uMphikukristu wokugcina. Labo ababili ngokuyisisekelo bazothembisa ukuthula ngomzamo womuntu kanye nokuyekethisa kwenkolo, kodwa kuzoholela ekupheleni (Mathewu 24:14-22) kanye nokubhujiswa (bheka 1 Thesalonika 5:3).

Ngisho noma iBhayibheli lithi silwele ukholo lweqiniso lokuqala (uJude 3), ukuthi izwi likaNkulunkulu liyiqiniso (uJohane 17:17), nokuthi amaKristu

eqiniso kufanele ahluke kulabo abavumelana nobuqaba (2 Korinte 6:14-17), abaningi bazogomela ngokuthi “ivangeli” labo (izindaba ezinhle) lihilela ukuvumelana ukuze kube nokuthula nobunye. Ngokudabukisayo, ivangeli leqiniso loMbuso kaNkulunkulu lizobhekwa njengevangeli lamanga ngabaningi balabo abakhuthaza izinhlelo ze-ecumenical kanye ne-international ze-Beast kanye noMprofethi wamanga (uMphikukristu wokugcina).

Ngenxa yezibonakaliso nezimangaliso zamanga ezihlobene nazo (2 Thesalonika 2:9), iningi emhlabeni lizokhetha ukukholwa amanga (2 Thesalonika 2:9-12) esikhundleni sesigijimi sevangeli. Ngenxa yokulahlwa okungafanele koMbuso kaNkulunkulu weminyaka eyinkulungwane yiRoma Katolika, ama-Eastern Orthodox, amaLuthela, nabanye, abaningi bazothi ngephutha isigijimi sevangeli loMbuso kaNkulunkulu weminyaka eyinkulungwane siyivangeli lamanga elihlotshaniswa neSilo nomphik'ukristu.

Ngaphambi kokuqala kosizi olukhulu, amaKristu aseFiladelfiya athembekile (IsAmbulo 3:7-13) azofinyelela umhlaba (Mathewu 24:14) ememezela ivangeli lombuso weminyaka eyinkulungwane futhi etshela umhlaba ukuthi abaholi abathile bomhlaba (kufaka phakathi iSilo noMprofethi wamanga) bazokwenzani.

Bazosekela ukutshela umhlaba umyalezo wokuthi Isilo, iNkosi yamandla aseNyakatho, kanye noMprofethi Wamanga, uMphikukristu wokugcina, ekugcineni bazobhubhisa (kanye nabanye babalingani babo) i-USA kanye nezizwe zase-United Kingdom, eCanada, e-Australia, naseNew Zealand (Daniyeli 11:24,39) nokuthi maduze nje bazobhubhisa inhlangano yama-Arabhu/yamaSulumane (Daniyeli 11:40-43), basebenze njengezikhali zamademoni (IsAmbulo 16:13-14), futhi ekugcineni bazolwa noJesu Kristu ekubuyeni Kwakhe (IsAmbulo 16:14; 19:19-20). Abantu baseFiladelfiya abathembekile (IsAmbulo 3:7-13) bazomemezela ukuthi umbuso kaNkulunkulu weminyaka eyinkulungwane uzofika maduze.

Lokhu cishe kuzodala ukusakazwa okuningi kwabezindaba futhi kufake isandla ekugcwalisekeni kukaMathewu 24:14. Thina ku- Ibandla Eliqhubekayo leNkulunkulu balungiselela izincwadi (ngezilimi eziningi), benezela kumawebhusayithi, futhi bathatha ezinye izinyathelo

zokulungiselela ‘umsebenzi omfushane’ (bheka amaRoma 9:28) ozosiza ekuholeni esinqumweni sikaNkulunkulu sokuthi uMathewu 24:14 unikezwe ngokwanele njengobufakazi bokuphela okuzayo.

‘Ivangeli lamanga’ elimemezela abaholi bomhlaba (cishe uhlobo oluthile ‘olusha’ lomholi ophakeme waseYurophu kanye nopapa ozimisele ozothi uluhlobo lobuKatolika) ngeke bakuthande lokho kumemezela—ngeke bafune ukuthi umhlaba ufunde ukuthi bazokwenzani ngempela (futhi bangase bangakukholwa ngisho nabo ekuqaleni, bheka u-Isaya 10:5-7). Bona kanye/noma abasekeli babo cishe bazofundisa ngamanga ukuthi amaKristu athembekile aseFiladelfiya azobe esekela imfundiso yokweqisa (inkolelo-mbono yeminyaka eyinkulungwane) yomphikukristu ozayo. Noma yikuphi ukulahlwa bona kanye/noma abalandeli babo abakwenzayo kwabathembekile baseFiladelfiya kanye Ibandla Eliqhubekayo leNkulunkulu kuzobangela ukushushiswa (Daniyeli 11:29-35; IsAmbulo 12:13-15). Lokhu kuzoholela nasekupheleni—ukuqala kosizi olukhulu (Mathewu 24:21; Daniyeli 11:39; bheka uMathewu 24:14-15; Daniyeli 11:31) kanye nesikhathi seminyaka emithathu nesigamu sokuvikelwa kwamaKristu athembekile aseFiladelfiya (IsAmbulo 3:10; 12:14-16).

Isilo noMprofethi Wamanga bazozama ukuphoqa, ukusongela ngokwezomnotho, izibonakaliso, izimangaliso zamanga, ukubulala, kanye nezinye izingcindezi (IsAmbulo 13:10-17; 16:14; Daniyeli 7:25; 2 Thesalonika 2:9-10) ukuze balawule. AmaKristu azobuza:

> [10] “Kuyoze kube nini, Nkosi, ongcwele noweqiniso, ungahluleli futhi uphindisele igazi lethu kulabo abahlala emhlabeni?” (IsAmbulo 6:10)

Kuyo yonke iminyaka, abantu bakaNkulunkulu bebezibuza futhi bebuza, “Kuzothatha isikhathi esingakanani ngaphambi kokuba uJesu abuye?”

Nakuba singalwazi usuku noma ihora, silindele ukuthi uJesu abuye (kanye noMbuso kaNkulunkulu weminyaka eyinkulungwane umiswe) ekhulwini lama-21 ngokusekelwe emibhalweni eminingi (isib. uMathewu 24:4-34; IHubo 90:4; uHoseya 6:2; uLuka 21:7-36; Hebheru 1:1-2; 4:4,11; 2 Petru 3:3-8; 1 Thesalonika 5:4), ezinye izingxenye zazo esizibona zigcwaliseka manje.

Uma uJesu engangeneleli, isintu sizobe sesibhubhise konke okuphilayo:

> [21] Ngoba ngaleso sikhathi kuyakuba khona usizi olukhulu, olungakaze lube khona kusukela ekuqaleni kwezwe kuze kube manje, cha, futhi olungasoze lwaba khona. [22] Uma lezo zinsuku zingafinyezwanga, bekungesindiswe muntu; kodwa ngenxa yabakhethiweyo lezo zinsuku ziyofinyezwa. (Mathewu 24:21-22)

> [29] Masinyane ngemva kosizi lwalezo zinsuku ilanga liyofiphala, nenyanga ngeke ikhanyise; izinkanyezi ziyowa ezulwini, namandla asezulwini ayozanyazanyiswa. [30] Khona-ke isibonakaliso seNdodana yomuntu sizobonakala ezulwini, bese zonke izizwe zomhlaba zizolila, futhi zizobona iNdodana yomuntu iza emafwini ezulu inamandla nenkazimulo enkulu. [31] Futhi uzothumela izingelosi zakhe ngomsindo omkhulu wecilongo, futhi zizoqoqa abakhethiweyo bakhe emimoyeni yomine, kusukela komunye umkhawulo wezulu kuya komunye. (Mathewu 24:29-31)

UMbuso kaNkulunkulu yilokho okudingwa yizwe.

Amanxusa oMbuso

Iyini indima yakho eMbusweni?

Njengamanje, uma ungumKristu wangempela, kufanele ube yinxusa likaJesu noMbuso kaNkulunkulu. Qaphela lokho okwabhalwa ngumphostoli uPawulu:

> [20] Ngakho-ke singamanxusa kaKristu, sengathi uNkulunkulu unxusa ngathi: siyanincenga egameni likaKristu, sithi: Buyisanani noNkulunkulu. (2 Korinte 5:20)

> [14] Ngakho-ke yimani, izinkalo zenu ziboshiwe ngeqiniso, nifakile isivikelo sesifuba sokulunga, [15] futhi nifake izinyawo zenu ukulungisela ivangeli lokuthula; [16] Ngaphezu kwakho konke, thathani isihlangu sokukholwa enizokwazi ngaso ukucima yonke imicibisholo evuthayo yomubi. [17] Futhi thathani isigqoko sensindiso, nenkemba kaMoya, eyizwi likaNkulunkulu; [18] nikhuleka njalo ngomkhuleko wonke nokunxusa ngoMoya, nilinde kulokhu

ngokubekezela konke nokunxusa bonke abangcwele— [19] futhi ninginxusele, ukuze nginikwe izwi, ukuze ngivule umlomo wami ngesibindi ukuze ngazise imfihlakalo yevangeli, [20] engiyisithunywa salo esiboshiwe ngamaketanga, ukuze ngikhulume ngesibindi ngalo, njengoba kufanele ngikhulume. (Kwabase-Efesu 6:14-20)

Iyini inxusa? UMerriam-Webster unencazelo elandelayo:

> 1: isithunywa esisemthethweni; ikakhulukazi: inxusa lezombusazwe elinesikhundla esiphezulu elivunyelwe uhulumeni wangaphandle noma umbuso njengommeleli ohlala kuhulumeni walo noma umbuso walo noma oqokwe emsebenzini wezombusazwe okhethekile futhi ovame ukuba wesikhashana
>
> 2 a: ummeleli ogunyaziwe noma isithunywa

Uma ungumKristu wangempela, uyisithunywa esisemthethweni, sikaKristu! Qaphela lokho umphostoli uPetru akubhala:

> [9] Kodwa nina niyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingcwele, abantu bakhe abakhethekile, ukuze nimemezele izindumiso zalowo owanibiza niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo; [10] enaningasiso isizwe kodwa manje seniyisizwe sikaNkulunkulu, enaningasitholanga isihawu kodwa manje senithole isihawu. (1 Petru 2:9-10)

NjengamaKristu, kufanele sibe yingxenye yesizwe esingcwele.

Yisiphi isizwe esingcwele manje?

Nokho, ngokuqinisekile akukho mibuso yaleli zwe—kodwa ekugcineni iyoba yingxenye yoMbuso kaKristu (IsAmbulo 11:15). Yisizwe sikaNkulunkulu, uMbuso waKhe ongcwele.

Njengabameli, asivamile ukuzibandakanya kwezombusazwe eziqondile zezizwe zalo mhlaba. Kodwa kufanele siphile ngendlela kaNkulunkulu yokuphila manje (bheka futhi i-eBook yamahhala etholakala ku-www.ccog.org enesihloko esithi: AmaKristu: Amanxusa oMbuso

kaNkulunkulu, iziyalezo zeBhayibheli zokuphila njengomKristu). Ngokuphila ngendlela kaNkulunkulu yokuphila manje, singafunda kangcono ukuthi kungani izindlela zikaNkulunkulu zingcono kakhulu, ukuze embusweni waKhe sibe amakhosi nabapristi futhi sibuse noKristu emhlabeni:

> [5] Kuye owasithandayo futhi wasihlanza ezonweni zethu ngegazi lakhe, [6] futhi wasenza amakhosi nabapristi kuNkulunkulu wakhe noYise, kuye makube yinkazimulo namandla kuze kube phakade naphakade. Amen. (IsAmbulo 1:5-6)

> [10] Wasenza amakhosi nabapristi kuNkulunkulu wethu; futhi sizobusa emhlabeni. (IsAmbulo 5:10)

Esinye isici sesikhathi esizayo sokuba amakhosi nabapristi kuyoba ukufundisa labo abafayo ukuthi bahambe ezindleleni zikaNkulunkulu:

> [19] Ngoba abantu bayakuhlala eSiyoni eJerusalema; awusayikukhala futhi; uyakuba nomusa kakhulu kuwe ngezwi lokukhala kwakho; lapho ekuzwa, uyakukuphendula. [20] Noma iNkosi inganinika isinkwa sokuhlupheka namanzi okuhlupheka, abafundisi benu abasayikuthuthelwa ekhoneni, kodwa amehlo enu azobabona abafundisi benu. [21] Izindlebe zakho ziyakuzwa izwi emva kwakho, lithi: “Nansi indlela; hambani ngayo,” noma niphendukela ngakwesokunene noma niphendukela ngakwesokhohlo. (Isaya 30:19-21)

Nakuba lokho kuyisiprofetho sombuso weminyaka eyinkulungwane, kulesi sikhathi amaKristu kudingeka alungele ukufundisa:

> [12] ... bekufanele ngabe seningabafundisi ngalesi sikhathi, (Hebheru 5:12)

> [15] Kodwa ngcwelisani iNkosi uNkulunkulu ezinhliziyweni zenu, nihlale nilungele ukuphendula wonke umuntu onibuza isizathu sethemba elikini ngobumnene nangokwesaba: (1 Petru 3:15, qhathanisa ne-NW.) KJV iBhayibheli)

IBhayibheli libonisa ukuthi iningi lamaKristu athembekile kakhulu, ngaphambi nje kokuqala kosizi olukhulu, lizofundisa abaningi:

> [33] Labo kubantu abaqondayo bayakufundisa abaningi (Daniyeli 11:33).

Ngakho-ke, ukufunda nokukhula emseni nasolwazini (2 Petru 3:18), kuyinto okufanele siyenze manje. UJesu wathi, “nizoba ofakazi bami eJerusalema, naseJudiya lonke, naseSamariya, kuze kube sekupheleni komhlaba” (IzEnzo 1:8). Ingxenye yendima yakho eMbusweni kaNkulunkulu ukukwazi ukufundisa.

Futhi kumaKristu aseFiladelfiya athembekile kakhulu (IsAmbulo 3:7-13), lokhu kuzohlanganisa nokusekela ubufakazi obubalulekile bevangeli ngaphambi kokuqala kombuso kaNkulunkulu weminyaka eyinkulungwane (bheka uMathewu 24:14).

Ngemva kokumiswa koMbuso kaNkulunkulu, abantu bakaNkulunkulu bazosetshenziswa ukusiza ekuvuseleleni iplanethi eyonakele:

> [12] Labo abavela kini bayokwakha izindawo ezindala ezichithekileyo; Uyovusa izisekelo zezizukulwane eziningi; futhi uyobizwa ngokuthi uMlungisi Wezigebengu, uMvuseleli Wemigwaqo Yokuhlala Kuyo. (Isaya 58:12)

Ngakho-ke, abantu bakaNkulunkulu abaphila ngendlela kaNkulunkulu kulesi sikhathi bazokwenza kube lula ngabantu ukuhlala emadolobheni (nakwezinye izindawo) phakathi nalesi sikhathi sokubuyiselwa phakathi neminyaka eyinkulungwane.

Umhlaba uzoba indawo engcono ngempela. Kufanele sibe amanxusa kaKristu manje, ukuze sikwazi ukukhonza eMbusweni waKhe.

Isigijimi Sevangeli Leqiniso Siyashintsha

UJesu wathi, “Uma nihlala ezwini lami, ningabafundi bami isibili. 32 Niyolazi iqiniso, futhi iqiniso liyonikhulula” (Johane 8:31-32). Ukwazi iqiniso ngevangeli loMbuso kaNkulunkulu kusikhulula ekubanjweni amathemba amanga aleli zwe. Singasekela ngesibindi uhlelo olusebenzayo—uhlelo

lukaNkulunkulu! USathane ukhohlisile umhlaba wonke (IsAmbulo 12:9) futhi uMbuso kaNkulunkulu uyisisombululo sangempela. Sidinga ukumela nokumelela iqiniso (bheka uJohane 18:37).

Isigijimi sevangeli singaphezu kokusindiswa komuntu siqu. Izindaba ezinhle zoMbuso kaNkulunkulu kufanele ziguqule umuntu kulesi sikhathi:

> [2] Futhi ningalingisi leli zwe, kodwa niguqulwe ngokwenziwa kabusha kwengqondo yenu, ukuze nibe nokuhlolisisa okuyintando kaNkulunkulu enhle neyamukelekayo nepheleleyo. (KwabaseRoma 12:2)

AmaKristu eqiniso aguqulwa ukuze akhonze uNkulunkulu nabanye:

> [22] Zinceku, lalelani amakhosi enu ngokwenyama kukho konke, kungabi ngokukhonza amehlo njengabathokozisa abantu, kodwa ngobuqotho benhliziyo, nimesabe uNkulunkulu. [23] Futhi noma yini eniyenzayo, yenzeni ngenhliziyo yonke, njengokungathi nenzela iNkosi, kungabi ngabantu, [24] nazi ukuthi niyakwamukela umvuzo wefa eNkosini; ngokuba nikhonza iNkosi uKristu. (Kolose 3:22-24)
>
> [28] Ngakho-ke, njengoba samukela umbuso ongenakunyakaziswa, masibe nomusa, esingamkhonza ngawo uNkulunkulu ngokumthokozisayo, ngenhlonipho nangokwesaba uNkulunkulu. (Hebheru 12:28)

AmaKristu eqiniso aphila ngendlela ehlukile ezweni. Samukela izindinganiso zikaNkulunkulu ngaphezu kwezwe ngokuphathelene nokulungile nokungalungile. Abalungile baphila ngokholo (Hebheru 10:38), njengoba kudinga ukholo ukuze baphile ngendlela kaNkulunkulu kulesi sikhathi. AmaKristu ayebhekwa njengahluke kakhulu ezweni ababephila kulo, kangangokuthi indlela yabo yokuphila yayibizwa ngokuthi “iNdlela” eTestamenteni Elisha (IzEnzo 9:2; 19:9; 24:14,22). Izwe liphila ngobugovu, likhohlisiwe ngaphansi kokubusa kukaSathane, kulokho okubizwa ngokuthi “indlela kaKayini” (Jude 11).

IVangeli loMbuso kaNkulunkulu liwumyalezo wokulunga, injabulo, nokuthula (KwabaseRoma 14:17). Izwi lesiprofetho, uma liqondwa kahle, liyaduduza (bheka ku-1 Korinte 14:3; 1 Thesalonika 4:18), ikakhulukazi

njengoba sibuka umhlaba ubhidlika (bheka kuLuka 21:8-36). Indlela yokuphila yobuKristu beqiniso iholela enaleni engokomoya nasezibusisweni ezingokwenyama (Marku 10:29-30). Lokhu kuyingxenye yesizathu esenza labo abaphila kuwo baqonde ukuthi umhlaba udinga uMbuso kaNkulunkulu. AmaKristu angamanxusa oMbuso kaNkulunkulu.

AmaKristu abeka ithemba lethu komoya, hhayi okwenyama, noma siphila ezweni elingokoqobo (Roma 8:5-8). Sinethemba “levangeli” (Kolose 1:23). Lokhu kuyinto amaKristu okuqala ayeyiqonda abaningi abathi uJesu namuhla abangayiqondanga ngempela.

6. Amasonto amaGreki namaRoma afundisa ukuthi uMbuso Ubalulekile, Kodwa...

Amasonto amaGreki namaRoma akholelwa ukuthi afundisa izici zoMbuso kaNkulunkulu, kodwa anenkinga yokuqonda ngempela ukuthi uyini ngempela. Isibonelo, i-Catholic Encyclopediaufundisa lokhu ngombuso:

> KukaKristu... Kuzo zonke izigaba ekufundiseni Kwakhe ukufika kwalombuso, izici zawo ezahlukahlukene, incazelo yawo eqondile, indlela okumelwe ufinyelelwe ngayo, kwakha isisekelo sezinkulumo Zakhe, kangangokuthi inkulumo Yakhe ibizwa ngokuthi "ivangeli lombuso"...baqala ukukhuluma ngeBandla ngokuthi "umbuso kaNkulunkulu"; bheka uKol., I, 13; I Thes., ii, 12; IsApoc., I, 6, 9; v, 10, njll. ...kusho iBandla njengaleso sikhungo saphezulu …(Pope H. Kingdom of God. The Catholic Encyclopedia, Volume VIII. 1910)

Nakuba okungenhla kukhombe ku-"Kol., I, 13; I Thes., ii, 12; Apoc., I, 6, 9; v, 10," uma uwabheka, uzothola ukuthi akukho nelilodwa lalawo mavesi elisho lutho ngeBandla njengoMbuso kaNkulunkulu. Afundisa ukuthi amakholwa azoba yingxenye yoMbuso kaNkulunkulu noma ukuthi umbuso kaJesu. IBhayibheli lixwayisa ngokuthi abaningi bazoshintsha ivangeli noma baphendukele kwelinye, elingamanga (Galathiya 1:3-9). Ngokudabukisayo, abantu abahlukahlukene benze lokho.

UJesu wafundisa, "Mina ngiyindlela, neqiniso, nokuphila. Akekho oza kuBaba ngaphandle kwami" (Johane 14:6). UPetru wafundisa, "Ayikho insindiso komunye, ngokuba alikho elinye igama phansi kwezulu elinikiwe phakathi kwabantu esimelwe ukusindiswa ngalo" (IzEnzo 4:12). UPetru watshela amaJuda ukuthi wonke umuntu kumelwe abe nokholo lokuphenduka nokwamukela uJesu ukuze asindiswe (IzEnzo 2:38).

Ngokuphambene nalokhu, uPapa uFrancis ongasekho ufundise ukuthi abantu abangakholwa kuNkulunkulu, ngaphandle kukaJesu, bangasindiswa ngemisebenzi emihle! Uphinde afundise ukuthi amaJuda angasindiswa ngaphandle kokwamukela uJesu! Ngaphezu kwalokho, yena kanye namanye amaGreki namaRoma babonakala becabanga ukuthi

inguqulo 'kaMariya' engekho eBhayibhelini iyisihluthulelo sevangeli kanye nokuba yisihluthulelo sobunye bamabandla kanye nobamabandla ahlukene. Ngokudabukisayo, bona kanye nabanye abaqondi ukubaluleka kukaJesu NOMA iVangeli leqiniso loMbuso kaNkulunkulu. Abaningi bakhuthaza amavangeli amanga.

Abaningi bafisa ukuhamba ngokubona futhi babe nokholo ezweni. ITestamente Elisha lifundisa ukuthi amaKristu kufanele abheke okungenhla:

> [2] Bekani ingqondo yenu ezintweni zaphezulu, hhayi ezintweni zasemhlabeni. (KwabaseKolose 3:2)
>
> [7] Ngoba sihamba ngokukholwa, hhayi ngokubona. (2 Korinte 5:7)

Kodwa-ke, uPapa Pius XI wafundisa ngokuyisisekelo ukuhamba ngokubona kwakhe isonto lakhe:

> ... iSonto LamaKatolika ... umbuso kaKristu emhlabeni. (Pius's encyclical *Quas Primas*).

Iwebhusayithi ye-CatholicBible101 ithi, "uMbuso kaNkulunkulu wamiswa emhlabeni nguJesu Kristu ngonyaka ka-33 AD, ngesimo seSonto Lakhe, eliholwa uPetru...iSonto LamaKatolika." Kodwa uMbuso kaNkulunkulu weminyaka eyinkulungwane awukho lapha futhi awusilo iSonto laseRoma. Uma usufika, uzoba semhlabeni. Nakuba iSonto likaNkulunkulu leqiniso "linezihluthulelo zombuso" (Mathewu 16:19), labo abathi isonto lingumbuso kaNkulunkulu "basusile isihluthulelo solwazi" (Luka 11:52).

ISonto laseRoma lifundisa ngokunamandla ngokumelene noMbuso kaNkulunkulu wasemhlabeni weminyaka eyinkulungwane ozayo maduze kangangokuthi empeleni yiwona kuphela "imfundiso yoMphikukristu" ebhalwe kuKhathekizimu weSonto LamaKatolika elisemthethweni:

> **676** Inkohliso yoMphikukristu isiqalile ukubonakala emhlabeni njalo lapho kwenziwa isimangalo sokuqaphela ngaphakathi komlando ithemba likaMesiya elingagcwaliseka kuphela ngale komlando ngesahlulelo sesiphelo. ISonto liye lenqaba ngisho nezinhlobo eziguquliwe zalokhu kuguqulwa kombuso ukuze kube

> ngaphansi kwegama le-millenarianism ... (Catechism of the Catholic Church. Imprimatur Potest +Joseph Cardinal Ratzinger. Doubleday, NY 1995, p. 194)

Ngokudabukisayo, labo abavumelana naleyo mbono bazoba nezinkinga ezinkulu ngokumenyezelwa kweVangeli loMbuso kaNkulunkulu ekugcineni. Abanye bazothatha izinyathelo ezimbi kakhulu kulabo abamemezelayo (Daniyeli 7:25; 11:30-36). Kodwa, ungase ucabange, ngeke yini bonke abathi uJesu uyiNkosi babe sembusweni? Cha, ngeke babe khona. Phawula lokho uJesu akushoyo:

> [21] "Akubona bonke abathi kimi, 'Nkosi, Nkosi,' abazongena embusweni wezulu, kodwa yilowo owenza intando kaBaba osezulwini." [22] Abaningi bayothi Kimi ngalolo suku, 'Nkosi, Nkosi, asiprofethanga yini ngegama Lakho, sakhipha amademoni ngegama Lakho, senza izimangaliso eziningi ngegama Lakho?' [23] Khona-ke ngiyakusho kubo ukuthi: 'Angikaze nginazi; sukani kimi nina benzi bokubi!' (Mathewu 7:21-23)

Umphostoli uPawulu waphawula ukuthi "imfihlakalo yokungabi namthetho" "yayisisebenza kakade" (2 Thesalonika 2:7) ngesikhathi sakhe. Lokhu kungabi namthetho kuhlobene nokuthile iBhayibheli elixwayisa ngakho ngezikhathi zokugcina okubizwa ngokuthi "imfihlakalo, iBhabhiloni Elikhulu" (IsAmbulo 17:3-5).

"Imfihlakalo yokungabi namthetho" ihlobene nabantu abazibiza ngamaKristu abakholelwa ukuthi akudingeki balwele ukugcina umthetho kaNkulunkulu Wemiyalo Eyishumi, njll. kanye/noma kunezindlela eziningi ezamukelekayo zokwephula umthetho kaNkulunkulu, ngakho-ke ngenkathi becabanga ukuthi banesimo somthetho kaNkulunkulu, abagcini uhlobo lobuKristu uJesu noma abaphostoli bakhe ababezolubona njengolusemthethweni.

Abaningi abathi bangamaKristu bafana nabaFarisi abaphula imithetho kaNkulunkulu, kodwa bathi amasiko abo enza lokhu kwamukeleke—uJesu wayilahla leyo ndlela (Mathewu 15:3-9)! U-Isaya waxwayisa nangokuthi abantu abathi bangabakaNkulunkulu bazovukela umthetho waKhe (Isaya

30:9). Ngokudabukisayo, lokhu kuvukela okungenamthetho kuyinto esiyibonayo nanamuhla.

Enye “imfihlakalo” ibonakala sengathi iSonto laseRoma libonakala likholelwa ukuthi izinhlelo zalo zempi zobumbano kanye nokuhlangana kwezinkolo zizoholela ekuthuleni kanye nenguqulo engekho eBhayibhelini yoMbuso kaNkulunkulu emhlabeni. ImiBhalo iyaxwayisa ngobunye obuzayo bobumbano obufundisa ukuthi buzophumelela iminyaka embalwa (qaphela: New Jerusalem IBhayibheli, inguqulo evunyelwe yiRoma Katolika, liyaboniswa):

> [4] Bakhothama phambi kukadrako ngoba wayenike isilo igunya lakhe; bakhothama phambi kwesilo, bethi: 'Ngubani ongalinganiswa nesilo? Ngubani ongalwa naso?' [5] Isilo savunyelwa ukukhuluma ngokuzikhukhumeza nokuhlambalaza kwaso futhi sisebenze izinyanga ezingamashumi amane nambili; [6] futhi yakhuluma ngokuhlambalaza kwayo kuNkulunkulu, egameni lakhe, etendeni lakhe lasezulwini, nakubo bonke abakhoseliswe lapho. [7] Sanikwa ukulwa nabangcwele nokubanqoba, sanikwa amandla phezu kwazo zonke izinhlanga, nabantu, nezilimi, nezizwe; [8] futhi bonke abantu bomhlaba bayoyikhulekela, okungukuthi, wonke umuntu ogama lakhe lingazange libhalwe phansi kusukela ekusekelweni komhlaba encwadini yokuphila yeWundlu elihlatshelwe umhlatshelo. [9] Noma ubani ozwayo, makalalele: [10] Labo abathunjwa baye ekuthunjweni; labo ababulawa ngenkemba baye ekufeni ngenkemba. Yingakho abangcwele kumele babe nokubekezela nokholo. (IsAmbulo 13:4-10, NJB iBhayibheli)

IBhayibheli lixwayisa ngobunye beBhabhiloni lesikhathi sokuphela:

> [1] Enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa yeza yakhuluma nami, yathi: ‘Woza lapha, ngikutshengise isijeziso sesifebe esikhulu esihlezi ngasemanzini amaningi, [2] oye wafeba naye wonke amakhosi omhlaba, futhi oye wadakisa bonke abantu bomhlaba ngewayini lobufebe bakhe.’ [3] Wangiyisa ehlane ngomoya, lapho ngabona owesifazane egibele isilo esibomvu esasinamakhanda ayisikhombisa nezimpondo eziyishumi futhi

sibhalwe iziqu zokuhlambalaza kuyo yonke indawo. [4] Owesifazane wayegqoke okunsomi nokubomvu, ekhazimula ngegolide, ngamatshe ayigugu, nangamaparele, ephethe indebe yewayini yegolide egcwele ukungcola okunyanyekayo kobufebe bakhe; [5] **ebunzini lakhe kwakulotshwe igama, igama eliyimfihlo: 'IBhabhiloni Elikhulu, unina wazo zonke izifebe nazo zonke izenzo ezingcolile emhlabeni.'** [6] Ngabona ukuthi wayedakiwe, edakiwe yigazi labangcwele, negazi labafel' ukholo bakaJesu; futhi lapho ngimbona, ngadideka ngokuphelele. (IsAmbulo 17:1-6, NJB iBhayibheli)

[9] 'Lokhu kudinga ukuhlakanipha.' **Amakhanda ayisikhombisa amagquma ayisikhombisa**, lapho owesifazane ehlezi khona... [18] Owesifazane ombonile unguye **idolobha elikhulu** enegunya phezu kwabo bonke ababusi emhlabeni.' (IsAmbulo 17:9,18, NJB iBhayibheli)

[1] Ngemva kwalokhu ngabona enye ingelosi yehla ezulwini, inikwe igunya elikhulu; umhlaba wakhanya ngenkazimulo yayo. [2] Ngezwi lakhe elikhulu wamemeza wathi: 'IBabiloni liwile, **IBhabhiloni Elikhulu** uwile, futhi usuphenduke indawo yokuhlala yamademoni nendawo yokuhlala yawo wonke umoya ongcolileyo nezinyoni ezingcolile, ezinengekayo. [3] Zonke izizwe ziphuzile iwayini lobufebe bayo, wonke amakhosi omhlaba afebile nayo, nawo wonke abathengisi bacebile ngobubi bayo.' [4] Elinye izwi lakhuluma livela ezulwini; ngalizwa lithi, '**Phumani, bantu bami, nisuke kulo, ukuze ningahlanganyeli ezenzweni zalo ezimbi futhi nibe nezinhlupho ezifanayo eningazithwala.** [5] Izono zakhe zifinyelele esibhakabhakeni, futhi uNkulunkulu ucabanga ngamacala akhe: mphathe njengoba ephathe abanye. [6] Kumelwe akhokhelwe kabili inani alifunayo. Kufanele abe nenkomishi eqinile kabili yengxube yakhe. [7] Yonke imigilingwane yakhe nemigilingwane yakhe kufanele ihambisane nokuhlushwa noma ubuhlungu. Ucabanga ukuthi ngibekwe esihlalweni sobukhosi njengendlovukazi; angiyena umfelokazi futhi angisoze ngazi ukushonelwa. [8] Ngenxa yalokho, ngosuku olulodwa, izinhlupho zizokwehlela phezu kwayo: izifo nokulila nendlala. Izoshiswa ibe yingcosana. INkosi

uNkulunkulu eyilahlile inamandla.' [9] 'Kuyoba khona ukulila nokulila ngenxa yayo ngamakhosi omhlaba aye afeba nayo futhi enza imikhosi yokudakwa nayo. Abona umusi njengoba isha,' (IsAmbulo 18:1-9, NJB iBhayibheli)

KuZakariya, iBhayibheli lixwayisa ngeBhabhiloni elizayo futhi libonisa ukuthi ubunye obufanele ngeke bube khona kuze kube yilapho uJesu ebuya:

[10] "Qaphelani! Qaphelani! Balekani ezweni lasenyakatho," kusho uJehova, "ngoba nginihlakazile emimoyeni yomine yezulu," kusho uJehova. [11] Qaphela! Phunyuka, **IZiyoni, manje ehlala nendodakazi yaseBhabhiloni!**

[12] Ngoba uJehova Sebawoti usho lokhu, selokhu iNkazimulo yayala mayelana nezizwe eziniphangayo, 'Othinta nina uthinta inhlamvu yeso lami.' [13] Manje bhekani, ngizophakamisa isandla sami phezu kwabo futhi bazophangwa yilabo ababagqilazile.' Khona-ke niyokwazi ukuthi uJehova Sebawoti ungithumile! [14] Hlabelela, jabula, ndodakazi yaseSiyoni, ngoba manje ngiza kuhlala phakathi kwakho - kusho uJehova! [15] Ngalolo suku izizwe eziningi ziyakuphendukela kuJehova, yebo, zibe ngabantu bakhe, zihlale phakathi kwenu, nize nazi ukuthi uJehova Sebawoti ungithumile kini. [16] UJehova uzothatha uJuda, isabelo sakhe eZweni Elingcwele, futhi aphinde enze iJerusalema libe yisinqumo sakhe. (Zakariya 2:10-16, NJB iBhayibheli; inothi ku KJV/NKJV Izinguqulo zeBhayibheli la mavesi abhalwe njengoZakariya 2:6-12)

Nakuba ukubambisana ezindabeni ezithile kungaba kuhle, izici zezinhlangano zama-ecumenical kanye nezinkolo ezikhuthazwa yiZizwe Ezihlangene, iVatican, amaProthestani amaningi, kanye nabaholi be-Eastern Orthodox zilahlwa ngokusobala yiBhayibheli futhi akufanele zikhuthazwe. UJesu waxwayisa ngalabo abathi bayamlandela abazo "dukisa abaningi" (Mathewu 24:4-5). Ubuningi be-ecumenical buhlobene nokuvulwa kophawu lokuqala lwesAmbulo 6:1-2, olwaziwa nangokuthi "umgibeli wehhashi elimhlophe" lesAmbulo (ongeyena uJesu) kanye nesifebe sesAmbulo 17.

NjengoZakariya, uMphostoli uPawulu naye wafundisa ukuthi ubunye beqiniso bokholo ngeke bube khona kuze kube yilapho uJesu ebuya:

> [13] size sifinyelele sonke ebunyeni bokukholwa nokwazi iNdodana kaNkulunkulu, sakhe uMuntu ophelele, ophelele ngokugcwala kukaKristu uqobo. (Efesu 4:13, NJB iBhayibheli)

Labo abakholelwa ukuthi lobu bunye bufika ngaphambi kokubuya kukaJesu baphambukile. Empeleni, lapho uJesu ebuya, kuzodingeka abhubhise ubunye bezizwe ezizohlangana zimlwele:

> [11:15] Ingelosi yesikhombisa yashaya icilongo layo, kwezwakala amazwi ememeza ezulwini, ethi: 'Umbuso wezwe usuwumbuso weNkosi yethu noKristu wayo, futhi iyobusa kuze kube phakade naphakade.' [16] Abadala abangamashumi amabili nane, ababesesihlalweni sobukhosi phambi kukaNkulunkulu, bakhothama phansi bathinta amabunzi abo bekhonza uNkulunkulu [17] ngala mazwi, 'Siyakubonga, Nkosi Somandla Nkulunkulu, okhona, owayekhona, ngokuthatha amandla akho amakhulu nokuqala ukubusa kwakho. [18] Izizwe zazixokozela futhi manje sekuyisikhathi sokuphindisela kwakho, nokuba abafileyo bahlulelwe, nezinceku zakho abaprofethi, nabangcwele kanye nalabo abesaba igama lakho, abancane nabakhulu ngokufanayo, ukuba bathole umvuzo. Sesifikile isikhathi sokubhubhisa labo ababhubhisa umhlaba.' (IsAmbulo 11:15-18, qhathanisa ne-NW.) NJB iBhayibheli)

> [19:6] Ngezwa okwakungathi amazwi esixuku esikhulu, njengomsindo wolwandle noma umsindo omkhulu wokuduma kwezulu, siphendula sithi: 'Haleluya! Umbuso weNkosi uNkulunkulu wethu uSomandla usuqalile; . . . [19] Ngase ngibona isilo, kanye nawo wonke amakhosi omhlaba namabutho awo, behlangene ukulwa noMgibeli nebutho lakhe. [20] Kodwa isilo sabanjwa, kanye nomprofethi wamanga owayenze izimangaliso egameni lesilo futhi ngabo ebadukisile labo abamukele uphawu lwesilo nalabo ababekhulekela isithombe saso. Laba ababili baphonswa bephila echibini lomlilo elivuthayo nesibabule. [21] Bonke abanye babulawa ngenkemba yoMgibeli, eyaphuma emlonyeni wakhe, futhi zonke

> izinyoni zasutha ngenyama yazo... [20:4] Ngase ngibona izihlalo zobukhosi, lapho bahlala khona, futhi phezu kwazo kwanikwa amandla okwahlulela. Ngabona imiphefumulo yabo bonke ababenqunywe amakhanda ngenxa yokufakaza ngoJesu nangokushumayela izwi likaNkulunkulu, nalabo abenqaba ukukhuleka isilo noma isithombe saso futhi abangamukelanga uphawu lophawu emabunzini abo noma ezandleni zabo; baphila, babusa noKristu iminyaka eyinkulungwane. (IsAmbulo 19:6,19-21; 20:4, NJB iBhayibheli)

Qaphela ukuthi uJesu kuzodingeka abhubhise amabutho omhlaba ahlangene ngokumelene naye. Khona-ke Yena kanye nabangcwele bovuko lokuqala bazobusa. Yilapho-ke kuzoba khona ubunye obufanele bokholo. Ngokudabukisayo, abaningi bazolalela abafundisi bamanga ababonakala belungile, kodwa abalungile, njengoba umphostoli uPawulu axwayisa (2 Korinte 11:14-15). Ukube abaningi bebengaqonda ngempela iBhayibheli kanye nevangeli loMbuso kaNkulunkulu, bambalwa abantu abebengalwa noJesu ekubuyeni kwakhe.

7. Kungani uMbuso kaNkulunkulu?

Nakuba abantu bethanda ukucabanga ukuthi sihlakaniphe kakhulu, kunemingcele ekuqondeni kwethu, kodwa “ukuqonda kukaNkulunkulu akunamkhawulo” (IHubo 147:5).

Yingakho kuzodingeka ukungenelela kukaNkulunkulu ukulungisa le planethi.

Nakuba abaningi bekholelwa kuNkulunkulu, iningi labantu alifuni ukwenza lokho akushoyo futhi liphile njengoba eqondisa ngempela. Qaphela okulandelayo:

> [8] Ukutshengisile, muntu, okuhle; futhi yini uJehova ayidingayo kuwe ngaphandle kokwenza ukulunga, nokuthanda umusa, nokuhamba ngokuthobeka noNkulunkulu wakho? (Mika 6:8)

Ukuhamba noNkulunkulu ngokuthobeka akuyona into isintu ebesizimisele ukuyenza ngempela. Kusukela ngesikhathi sika-Adamu no-Eva (Genesise 3:1-6), abantu bakhethe ukuthembela kubo kanye nezinto eziza kuqala kubo, ngaphezu kwekaNkulunkulu, naphezu kwemiyalo Yakhe (Eksodusi 20:3-17).

Incwadi yezAga ifundisa ukuthi:

> [5] Themba eNkosini ngayo yonke inhliziyo yakho, Unganciki kokwakho ukuqonda; [6] Mazise Yena kuzo zonke izindlela zakho, Futhi Yena uyoqondisa izindlela zakho. [7] Ungabi ngohlakaniphile emehlweni akho; yesaba iNkosi, udede ebubini. (IzAga 3:5-7)

Noma kunjalo, abantu abaningi ngeke bathembele kuNkulunkulu ngenhliziyo yabo yonke noma balinde Yena ukuba aqondise izinyathelo zabo. Abaningi bathi bazokwenza lokho uNkulunkulu akufunayo, kodwa abakwenzi. Isintu sikhohlisiwe nguSathane (IsAmbulo 12:9) futhi siwele ezinkanukweni zezwe kanye ‘nokuziqhenya ngokuphila’ (1 Johane 2:16).

Ngakho-ke, abaningi baye baqhamuka namasiko abo enkolo kanye nohulumeni bezwe ngoba becabanga ukuthi bazi kangcono. Kodwa-ke,

abazi (bheka uJeremiya 10:23) futhi abaningi ngeke baphenduke ngempela.

Yingakho isintu sidinga uMbuso kaNkulunkulu (bheka uMathewu 24:21-22).

Cabanga Ngezibusiso

Esinye sezisho ezaziwa kakhulu uJesu azisho kwakuyizibusiso, azinikeza *eNtshumayelweni Yakhe yaseNtabeni*.

Phawula okunye kwalokho akushoyo:

> [3] "Babusisiwe abampofu emoyeni, ngokuba umbuso wezulu ungowabo." [4] Babusisiwe abalilayo, ngokuba bayakududuzwa. [5] Babusisiwe abamnene, ngokuba bayakudla ifa lomhlaba. [6] Babusisiwe abalambele futhi bomele ukulunga, ngoba bayosuthiswa. [7] Babusisiwe abanesihawu, ngokuba bayakuhawukelwa. [8] Babusisiwe abahlanzekile enhliziyweni, ngoba bayobona uNkulunkulu. [9] Babusisiwe abenza ukuthula, ngokuba bayakuthiwa ngabantwana bakaNkulunkulu. [10] Babusisiwe abashushiswayo ngenxa yokulunga, ngoba umbuso wezulu ungowabo. (Mathewu 5:3-10)

KuseMbusweni kaNkulunkulu (bheka uMarku 4:30-31), ovame ukubizwa ngokuthi uMbuso wezulu nguMathewu (bheka uMathewu 13:31), lapho lezi zithembiso ezibusisiwe zizogcwaliseka khona. KuseMbusweni kaNkulunkulu lapho isithembiso sizogcwaliseka khona ukuze abathobekileyo badle ifa lomhlaba kanye nabahlanzekile babone uNkulunkulu. Lindela izindaba ezinhle zezibusiso eMbusweni kaNkulunkulu!

Izindlela ZikaNkulunkulu Zilungile

Iqiniso liwukuthi uNkulunkulu uluthando (1 Johane 4:8,16) futhi uNkulunkulu AKASIBOMVU. Imithetho kaNkulunkulu ibonisa uthando kuNkulunkulu nothando kumakhelwane wethu (Marku 12:29-31; Jakobe 2:8-11). Izindlela zezwe zinobugovu futhi ziphelela ekufeni (Roma 8:6).

Phawula ukuthi iBhayibheli libonisa ukuthi amaKristu angempela agcina imiyalo:

> [1] Noma ubani okholwa ukuthi uJesu unguKristu uzelwe nguNkulunkulu, futhi wonke umuntu othanda lowo ozeleyo uthanda nalowo ozelwe nguye. [2] Ngalokhu siyazi ukuthi siyabathanda abantwana bakaNkulunkulu, uma sithanda uNkulunkulu futhi sigcina imiyalo yakhe. [3] Ngokuba uthando lukaNkulunkulu yilolu, ukuba sigcine imiyalo yakhe; nemiyalo yakhe ayinzima. (1 Johane 5:1-3)

Yonke "imiyalo kaNkulunkulu iwukulunga" (IHubo 119:172). Izindlela zakhe zimsulwa (1 Thithu 1:15). Ngokudabukisayo, abaningi baye bamukela izinhlobo ezahlukene "zokungabi namthetho" futhi abaqapheli ukuthi uJesu AKAZANGA ukuzochitha umthetho noma abaprofethi, kodwa ukuzogcwalisa (Mathewu 5:17), ngokuchaza incazelo yazo yangempela nokuyinweba ngaphezu kwalokho abaningi ababekucabanga (isb. uMathewu 5:21-28). UJesu wafundisa ukuthi "noma ubani owenza futhi ayifundise, uyakuthiwa mkhulu embusweni wezulu" (Mathewu 5:19) (amagama athi 'uMbuso kaNkulunkulu' kanye 'nombuso wezulu' ayashintshana).

IBhayibheli lifundisa ukuthi ukholo olungenamisebenzi lufile (Jakobe 2:17). Abaningi bathi balandela uJesu, kodwa ngeke bakholwe ngempela izimfundiso Zakhe (Mathewu 7:21-23) futhi ngeke bamlingise njengoba kufanele (bheka 1 Korinte 11:1). "Isono siwukweqa umthetho" (1 Johane 3:4, KJV IBhayibheli) futhi bonke bonile (KwabaseRoma 3:23). Kodwa-ke, iBhayibheli libonisa ukuthi isihe siyonqoba isahlulelo (Jakobe 2:13) njengoba uNkulunkulu enecebo labo bonke ngempela (bheka uLuka 3:6).

Izixazululo zabantu, ngaphandle kwezindlela zikaNkulunkulu, ngeke zisebenze. Embusweni weminyaka eyinkulungwane, uJesu uzobusa "ngentonga yensimbi" (IsAmbulo 19:15), futhi okuhle kuzonqoba njengoba abantu bezophila ngendlela kaNkulunkulu. **ZONKE izinkinga zomhlaba zikhona ngoba imiphakathi yaleli zwe yenqaba ukulalela uNkulunkulu nomthetho waKhe**. Umlando ubonisa ukuthi isintu asikwazi ukuxazulula izinkinga zomphakathi:

> [6] Ngoba ukunaka okwenyama kungukufa, kodwa ukunaka okungokomoya kungukuphila nokuthula. [7] Ngoba ingqondo yenyama iyisitha kuNkulunkulu; ngoba ayithobeli umthetho kaNkulunkulu, futhi empeleni ayinakuthobeli. [8] Ngakho-ke labo abasenyameni abanakumthokozisa uNkulunkulu. (KwabaseRoma 8:6-8)

AmaKristu kufanele agxile ezintweni ezingokomoya, futhi ngemva kokuphenduka nokubhapathizwa, uMoya kaNkulunkulu unikezwa ukwenza kanjalo kulesi sikhathi (Roma 8:9), naphezu kobuthakathaka bethu bomuntu siqu:

> [26] Ngokuba niyakubona ukubizwa kwenu bazalwane, ukuthi ababaningi abahlakaniphileyo ngokwenyama, ababaningi abanamandla, ababaningi abayizikhulu. [27] Kodwa uNkulunkulu ukhethe izinto zobuwula zezwe ukuze ajabhise abahlakaniphileyo, futhi uNkulunkulu ukhethe izinto ezibuthakathaka zezwe ukuze ajabhise izinto ezinamandla; [28] nezinto eziphansi zezwe nezinto ezidelelwayo uNkulunkulu uzikhethile, nezinto ezingekho, ukuze achithe ezikhona, [29] ukuze kungabikho nyama ezibongayo phambi kwaKhe. [30] Kodwa ngaye nikuKristu Jesu, owaba yinhlakanipho evela kuNkulunkulu kithi, nokulunga, nokungcweliswa, nokuhlengwa, [31] ukuze, njengoba kulotshiwe, “Ozibongayo, makazibonge eNkosini.” (1 Korinte 1:26-31)

AmaKristu kufanele azibonge ngohlelo lukaNkulunkulu! Sihamba ngokukholwa manje (2 Korinte 5:7), sibheke phezulu (Kolose 3:2) ngokholo (Hebheru 11:6). Sizobusiswa ngokugcina imiyalo kaNkulunkulu (IsAmbulo 22:14).

Kungani iVangeli loMbuso kaNkulunkulu?

AmaProthestani avame ukuba nomuzwa wokuthi uma esemukele uJesu njengomsindisi, asefuna uMbuso kaNkulunkulu. AmaRoma Katolika akholelwa ukuthi labo ababhapathiziwe, ngisho beseyizinsana, sebengene esontweni labo njengombuso. AmaKatolika amaRoma nama-Orthodox aseMpumalanga avame ukucabanga ukuthi ngamasakramente, njll., bafuna umbuso kaNkulunkulu. Nakuba amaKristu kufanele abhapathizwe,

amaGreki namaRoma namaProthestani avame ukubheka emhlabeni ukuthi uxazulule izinkinga zesintu. Avame ukuba nokugxila emhlabeni (bheka amaRoma 8:6-8).

Ukufuna kuqala uMbuso kaNkulunkulu (Mathewu 6:33) kuwumgomo wokuphila konke kwamaKristu. Umgomo, hhayi ukubheka emhlabeni ukuthola izixazululo, kodwa kuNkulunkulu nasezindleleni zaKhe. Izindaba ezinhle zoMbuso kaNkulunkulu zishintsha izimpilo zethu.

IBhayibheli lithi amaKristu ayobusa noJesu, kodwa uyaqaphela yini ukuthi lokho kusho ukuthi amaKristu angempela ayobusa imizi? UJesu wafundisa:

> [12] "Indoda ethile ehloniphekile yaya ezweni elikude ukuyozithathela umbuso, ibuye." [13] Ngakho wabiza izinceku zakhe eziyishumi, wazinika omina abayishumi, wathi kuzo: 'Hwebani ngize ngibuye.' [14] Kodwa abantu bakubo babemzonda, bathuma amanxusa emva kwakhe, bethi: 'Asifuni ukuba lo muntu abuse phezu kwethu.'
>
> [15] "Kwathi lapho ebuya, esewamukele umbuso, wayeseyala ukuba kubizwe lezo zinceku ayezinike imali, ukuze azi ukuthi yilowo nalowo uzuze malini ngokuhweba. [16] Kwase kufika owokuqala, wathi: 'Nkosi, umina wakho uzuze omina abayishumi.' [17] Wathi kuye: 'Wenze kahle, nceku enhle; ngokuba uthembekile kokuncane kakhulu, yiba negunya phezu kwemizi eyishumi.' [18] Yeza neyesibili, yathi: 'Nkosi, umina wakho uzuze omina abahlanu.' [19] Wathi kuye futhi: 'Nawe yiba phezu kwemizi emihlanu.' (Luka 19:12-19)

Thembeka kokuncane onakho manje. AmaKristu azoba nethuba lokubusa phezu kwemizi yangempela, embusweni wangempela. UJesu wathi futhi, "Umvuzo wami unami, ukunika yilowo nalowo ngokomsebenzi wakhe" (IsAmbulo 22:12). UNkulunkulu unecebo (Jobe 14:15) nendawo (Johane 14:2) kulabo abazosabela ngempela kuYe (Johane 6:44; IsAmbulo 17:14). UMbuso kaNkulunkulu ungowangempela futhi ungaba yingxenye yawo!

Ekuqaleni kuka-2016, iphephabhuku i-Science lalinesihloko esithi "Amandla ezixuku" esasibonisa ukuthi ubuhlakani bokwenziwa kanye

nokuthola ulwazi oluningi kungaxazulula “izinkinga ezimbi” ezibhekene nesintu. Noma kunjalo, lesi sihloko sehlulekile ukuqonda ukuthi ububi buyini, ingasaphathwa eyokuthi buxazululwa kanjani. Ukufika kamuva kwezinhlelo zobuhlakani bokwenziwa ngokuqinisekile akuzange kuzixazulule izinkinga zomhlaba.

Ukubambisana, ngaphandle kokulandela izindlela zangempela zikaNkulunkulu, kuzohluleka ekhulwini lama-21 njengoba kwakunjalo emuva ngemva kukaZamcolo Omkhulu lapho isintu sibambisana ukwakha uMbhoshongo waseBabele owahluleka (Genesise 11:1-9).

Izinkinga emhlabeni, ezindaweni ezifana neMpumalanga Ephakathi (naphezu kwezinzuzo zesikhashana ezilindelekile, isibonelo uDaniyeli 9:27a; 1 Thesalonika 5:3), ngeke zixazululwe ngabantu—sidinga ukuthula koMbuso kaNkulunkulu (Roma 14:17).

Izinkinga zobuphekula bamazwe ngamazwe, naphezu kwenzuzo elindelekile, ngeke zixazululwe (bheka uHezekeli 21:12) yilabo abakhohlisiwe yiZizwe Ezihlangene (bheka isAmbulo 12:9)—sidinga injabulo nenduduzo yoMbuso kaNkulunkulu.

Izinkinga zemvelo NGEKE zixazululwe ngokubambisana kwamazwe ngamazwe, njengoba izizwe zomhlaba zizosiza ekubhubhiseni umhlaba (IsAmbulo 11:18), kodwa zizoxazululwa uMbuso kaNkulunkulu.

Izindaba zokuziphatha okubi ngokocansi, ukukhipha isisu, nokuthengisa izitho zomzimba womuntu ngeke zixazululwe yi-USA (bheka isAmbulo 18:13), kodwa uMbuso kaNkulunkulu.

Isikweletu esikhulu i-USA, i-UK, kanye nezinye izizwe eziningi esinaso ngeke sixazululwe ngokusebenzisana kwamazwe ngamazwe, kodwa ekugcineni (ngemva kokubhujiswa ngokusho kukaHabakuki 2:6-8) nguMbuso kaNkulunkulu.

Ukungazi kanye nemfundo engalungile ngeke kuxazululwe yiZizwe Ezihlangene—sidinga uMbuso kaNkulunkulu. Izingxabano zenkolo ngeke zixazululwe ngempela yinoma iyiphi inhlangano yama-ecumenical-international evuma insindiso ngaphandle kukaJesu weqiniso weBhayibheli. Isono INKINGA emhlabeni futhi ngenxa yalokho, sidinga

umhlatshelo kaJesu kanye nokubuya Kwakhe eMbusweni kaNkulunkulu. Isayensi yezokwelapha yanamuhla ayinazo zonke izimpendulo zempilo yabantu—sidinga uMbuso kaNkulunkulu.

Izinkinga zendlala ngeke zixazululwe yizinto eziphilayo eziguqulwe izakhi zofuzo ezibeka izingxenye zomhlaba engozini yendlala ngenxa yokwehluleka okukhulu kwezitshalo—sidinga uMbuso kaNkulunkulu.

Ubumpofu obukhulu ezingxenyeni zase-Afrika, e-Asia, nakwezinye izindawo, ngenkathi kuzuza okwesikhashana 'eBhabhiloni' lesikhathi sokugcina (bheka isAmbulo 18:1-19), ngeke kuxazulule inkinga yobumpofu—sidinga uMbuso kaNkulunkulu. Umqondo wokuthi, ngaphandle kukaJesu, isintu singaletha i-utopia kulesi 'sikhathi esibi samanje' uyivangeli lamanga (KwabaseGalathiya 1:3-10). Sidinga uMbuso kaNkulunkulu.

Isigaba seminyaka eyinkulungwane soMbuso kaNkulunkulu siwumbuso ongokoqobo ozomiswa emhlabeni. Uzosekelwe emithethweni yothando kaNkulunkulu kanye noNkulunkulu onothando njengomholi. Abangcwele bazobusa noKristu iminyaka eyinkulungwane (IsAmbulo 5:10; 20:4-6). Lo mbuso uzohlanganisa labo abaseBandleni likaNkulunkulu ngempela, kodwa akukho mbhalo othi uMbuso kaNkulunkulu empeleni yiBandla (lamaRoma Katolika noma ngenye indlela). ISonto laseRoma liphikisane nemfundiso yeminyaka eyinkulungwane, futhi kamuva lizophikisa ngamandla isigijimi sevangeli seBhayibheli njengoba sisondela ekupheleni. Lokhu cishe kuzothola ukusakazwa okukhulu kwabezindaba okungasiza ekugcwalisekeni kukaMathewu 24:14.

Esigabeni sawo sokugcina, uMbuso kaNkulunkulu uzohlanganisa "iJerusalema Elisha, elehla livela ezulwini kuNkulunkulu" (IsAmbulo 21:2) futhi ukwanda kwalo ngeke kube nakuphela. Ngeke kusaba khona ukungalungi, kungabikho usizi, nokufa.

Ukushumayela nokuqonda ivangeli loMbuso kaNkulunkulu kuyisihloko esibalulekile seBhayibheli. Abalobi beTestamente Elidala bafundisa ngakho. UJesu, uPawulu, noJohane bafundisa ngakho. Intshumayelo 'yamaKristu' endala kunazo zonke eyasinda ngaphandle kweTestamente Elisha yafundisa ngakho. Abaholi bamaKristu bokuqala bekhulu lesibili,

njengoPolycarp noMelito, bafundisa ngakho. Thina e- Ibandla Eliqhubekayo leNkulunkulu fundisa ngakho namuhla. Khumbula ukuthi uMbuso kaNkulunkulu yisihloko sokuqala iBhayibheli elibonisa ukuthi uJesu washumayela ngaso (Marku 1:14-15). Kwakuyilokho futhi ashumayela ngakho ngemva kokuvuka Kwakhe (IzEnzo 1:3)—futhi kuyinto amaKristu okufanele ayifune kuqala (Mathewu 6:33).

Ivangeli aligcini nje ngokuphila nokufa kukaJesu. Ukugcizelela kwevangeli uJesu nabalandeli bakhe ababelifundisa kwakuwuMbuso kaNkulunkulu ozayo. Ivangeli lombuso lihlanganisa insindiso ngoKristu, kodwa futhi lihlanganisa nokufundisa ngokuphela kohulumeni babantu (IsAmbulo 11:15).

Khumbula, uJesu wafundisa ukuthi ukuphela ngeke kufike kuze kube yilapho ivangeli lombuso selishunyayelwe emhlabeni wonke njengobufakazi ezizweni zonke (Mathewu 24:14). Futhi lokho kushumayela kuyenzeka manje. Ungathanda yini ukuba yingxenye yokusekela lowo msebenzi wokugcina, wesikhathi sokuphela?

Izindaba ezinhle ukuthi **UMbuso kaNkulunkulu uyisisombululo sezinkinga ezibhekene nesintu**. Kodwa-ke, iningi alifuni ukuyisekela, noma ukuyizwa, futhi alifuni ukukholwa iqiniso layo. UMbuso kaNkulunkulu ungowaphakade (Mathewu 6:13), kuyilapho “leli zwe liyadlula” (1 Korinte 7:31).

Ukumemezela ivangeli leqiniso loMbuso kaNkulunkulu kuyinto esiyenzayo thina Ibandla Eliqhubekayo leNkulunkulu Sizimisele kakhulu. Silwela ukufundisa zonke izinto ezifundiswa yiBhayibheli (Mathewu 28:19-20), okuhlanganisa noMbuso kaNkulunkulu (Mathewu 24:14). Ngesikhathi silinde lowo mbuso, sidinga ukufunda nokulandela izindlela zikaNkulunkulu futhi siduduze abanye abafuna ukukholelwa eqinisweni.

Akufanele yini usekele ukumenyezelwa kwevangeli loMbuso kaNkulunkulu ozayo? Ingabe uzokholwa yivangeli loMbuso kaNkulunkulu?

Ibandla Eliqhubekayo leNkulunkulu

Ikheli leposi lase-USA le- Ibandla Eliqhubekayo leNkulunkulu (Continuing Church of God) kuyinto P.O. Box 109, Grover Beach, California, 93483 USA; iwebhusayithi ethi www.ccog.org.

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Isithombe sibonisa ngezansi ezinye zezitini ezimbalwa ezisele (kanye nezinye ezengeziwe kamuva) zesakhiwo eJerusalema ngezinye izikhathi esaziwa ngokuthi iCenacle, kodwa esichazwa kangcono njengeSonto LikaNkulunkulu eNtshonalanga yeNtaba yaseJerusalema (okuthiwa iNtaba iZiyoni njengamanje):



Kukholelwa ukuthi lokhu kwakuyindawo mhlawumbe yesakhiwo sesonto lamaKristu okuqala. Isakhiwo lapho 'ivangeli loMbuso kaNkulunkulu' likaJesu laliyoshunyayelwa khona. Lesi kwakuyisakhiwo eJerusalema esasifundisa iVangeli loMbuso kaNkulunkulu.

Ngenxa yalokhu simbonga uNkulunkulu ngokungaphezi, ngokuba...nina bazalwane, naba ngabalandeli bamabandla kaNkulunkulu aseJudiya akuKristu Jesu. (1 Thesalonika 2:13-14)

Zamani ngobuqotho ukholo olwanikelwa kwabangcwele kwaba kanye kuphela. (Jude 3)

Wathi kubo (uJesu): "Kumelwe ngishumayele umbuso kaNkulunkulu nakweminye imizi, ngokuba ngithunyelwe lokho." (Luka 4:43)

Kodwa funani umbuso kaNkulunkulu, khona konke lokhu kuyakwenezelwa kini. Ningesabi, mhlambi omncane, ngokuba kuyintokozo kaYihlo ukuninika umbuso. (Luka 12:31-32)

Leli vangeli lombuso liyoshunyayelwa emhlabeni wonke njengobufakazi ezizweni zonke, bese kufika ukuphela. (Mathewu 24:14)