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IMVUMO YENKOLO YASENEDERLAND

ISANDULELO

Lemvumo yeNkolo yaseNederland ibizwa futhi ngokuthi imvumo yeNkolo yaseBelgië ngoba phela kwakuyindawo yaseNederland ngaseNyakatho lapho kubizwa khona namuhla ngegama lokuthi iBelgië. Umqambi walemvumo yenkolo nguGuido de Bres, umfundisi ezinsukwini zenguquko okwathi ngonyaka ka 1567 wakufela ukukholwa kwakhe. Ekhulwini leshumi nesithupha lokubusa kwamaRoma, isonto lalihlushwa kakhulu.

Ekuzivikeleni kwabo kulokhukhulushwa nasekutshengiseni kwabo abenkolo yaseGereformeerde, nokuthi bona abasiwona amambuka njengokuba bhixa kwabo kodwa bona bangabantu abazithobileyo ngaphansi komthetho, nabahlala ngobufakazi bobuKrestu, ngokulandela imiBhalo Engcwele, u de Bres wamisa lemvumo yenkolo ngomnyaka ka 1561. Ngonyaka olandela lowo bathumela ikhophi lalemvumo yenkolo kuPhillip II kanye nencwadi yokuqinisa ukuthi babezozibeka phansi komthetho, nokulandela konke okudinga bakugcine ngokomthetho. Kodwa-ke banquma baqede ukuthi imihlana yabo ishaywe, izilimi zabo emimeseni, nokuvala imilomo yabo kunjalo nokunikela ukuthi imizimba yabo ishiswe kunokuba bangaphika lamaqiniso yalemvumo yenkolo ngendlela amiswe ngayo. Noma-ke inhloso yokukhululeka kulokhukhulushwa ibikade ingakatholakali, nokuba u de Bres wayezokufa njengomunye walabo abayizinkulungwane abafela ubufakazi bokukholwa, noma-ke esefile nje imisebenzi yakhe yasala, kanti futhi izohlala njalo ikhona iminyaka ngeminyaka. Ekumiseni kwalemvumo yenkolo u de Bres wathola amandla emhlanganweni owakha imvumo yenkolo yaseGereformeerde eyenziwa eFrance lapho umgomo wayo wawubhalwe nguJohane Calvin yashicilelwa ngonyaka ka 1559.

Noma-ke kwase kunjalo imvumo yenkolo ka de Bres ayibanga amagama awathatha embhalweni wemvumo yenkolo kaKalvin ngokulandelana kwawo. Cha, kodwa wayiloba wayimisa ngokwakhe. ENederland

yamukeleka ngokushesha nangokujabula ekukhulu yisonto lonke, yamukelwa nayisinodi saleyondawo esahlala umhlangano waso ekupheleni kweminyaka yamakhulu ayishumi nesithupha. Ngemuva kokuba lemvumo yenkolo ihlolisiswe kahle umhlangano omkhulu wesinodi owahlala eDordrecht ngonyaka ka 1618-1619 wanquma ukuze ibe enye yezimvumo zenkolo zeSonto laseGereformeerde okuyizona ezibopha onke amalunga omKhandlu ebandleni laseGereformeerde. Ngokunjalo-ke yingakho lemvumo yenkolo ithethwe yenziwa enye yezimvumo zenkolo emabandleni aseGereformeerde aseNinginzimu Afrika, eziqhumise izimpande zazo kuyo inguquko eNederland.

Iphuzu elinye nelinye liqukethe iqiniso, nokuduka okumelene nalo. Okokuqala lisikhombisa iqiniso laleyonguquko, okwesibili lisikhombise ukuduka kukaArminius. Noma-ke kulemvumo yenkolo kunezahluko ezine, khona lapho iphuzu lesithathu nelesine lalezizahluko lihlanganiswe laba-linye kodwa sikhuluma ngamaphuzu amahlanu emvumo yenkolo bese sibiza lesisahluke sesithathu ngokuthi isigaba sesithathu nesigaba sesine. Onke amalunga omkhandlu wesonto lenguquko izimpande zawo ziqhuma kulenguquko yaseNederland, kudinga ukuba basayine lesisimiso salesisifundo.

IMVUMO YENKOLO YASENEDERLAND

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Ukuthi kukhona uNkulunkulu oYedwa

Siyakholwa sonke ngenhliziyo sivume ngomlomo ukuthi kukhona isiqu esingumoya esisodwa nesingenabuningi esisibiza ngokuthi nguNkulunkulu; ongunaphakade, ongeqondwe, ongenakubonwa, ongekhawuke, ongamandla onke, ohlakaniphileyo ngokuphelele, ongolungile, omuhle, ongumthombo ophuphume konke okulungileyo.

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Izisebenziso aziwa ngazo uNkulunkulu

Siyamazi ngezisebenziso ezimbili. Ngokokuqala ngokudala, ukulondoloza nokubusa kwakhe izwe lonke, njengokuba kubonakala emehlweni ethu njengencwadi enhle lapho izidalwa zonke, ezinkulu nezincane, zingonobumba abasibonakaliselayo okungabonwayo kukaNkulunkulu, ukuthi amandla akhe aphakade nobuNkulunkulu bakhe, njengokusho komphostoli uPawulu kwabase Roma 1:20; izinto zonke ezaneleyo ukukholisa abantu nokubemuka konke ukuzivikela. Ngokwesibili uyazazisa kithi ngokukhanya okwedlulayo nangokuphelele okungaphezulu ngeZwi lakhe elingcwele nelobuNkulunkulu, kangako ngokunjalo esikusweleyo kulempilo, ukumdumisa nasekubusisekeni kwalabo abangabakhe.

3

Maqondana neZwi likaNkulunkulu elilotshiweyo

Siyavuma ukuthi leliZwi likaNkulunkulu alithunywanga noma alivezwanga ngentando yomuntu, kodwa abantu abangcwele bakaNkulunkulu, baqhutshwa nguMoya oNgcwele balikhuluma njengokusho kukaPetru ongcwele (2 Petr. 1:21). Ngemva kwalokho uNkulunkulu wayala izinceku zakhe, abaprofethi nabapostoli, ngokulondoloza kwakhe okungajwayelekile kithina nensindiso yethu, ukusicilela iZwi lakhe elambuliwe; futhi yena uqobo waloba ngomunwe wakhe izibhebhe ezimbili zomthetho. Ngenxa yalesisizathu imibhalo enje siyibiza ngokuthi: Yimibhalo engcwele kaNkulunkulu.

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Izincwadi zobukanoni zomBhalo oNgcwele

Sihlanguanisa umBhalo ongcwele ezincwadini ezimbili, lezo zElidala nalezo zeTestamente Elisha, eziyizincwadi zobukanoni okungeshiwo lutho oluthiyana nazo. Isibalo sazo esontweni likaNkulunkulu ngesilandelayo: **Izincwadi zeTestamente Elidala:** Izincwadi ezinhlanu zikaMose eziyilezi: UGenesise; uEksodusi, uLevitikusi, uNomeri, uDuternomi; incwadi uJoshuwa; abAhluleli; uRuthe; izincwadi ezimbili zikaSamuweli; nezimbili zamaKhosi; ezimbili zamaKronike ezibizwa ngokuthi Parlipomenon; uEzra; uNehemiya; uEsteri; uJobe; AmaHubo kaDavide; izincwadi ezintathu zikaSolomoni eziyilezi: IzAga, umShumayeli, IsiHlabelelo seziHlabelelo; uDaniyeli; futhi nabanye abaprofethi abancane abayishumi nambili okuyilaba: uHoseya, uJoweli, uAmose, uObadiya, uJona, uMika, uNahume, uHabakuki, uZefaniya, uHagayi, uZakariya, uMalaki.

ITestamente Elisha: Amavangeli amane: UMathewu, uMarku, uLuka, uJohane; izEnzo zabaPhostoli; izincwadi eziyishumi nane zomphostoli uPawulu eziyilezi: KwabaseRoma, ezimbili kwabaseKorinte, KwabaseGalathiya, Kwabase-Efesu, KwabaseFilipi, KwabaseKolose, ezimbili KwabaseThesalonika, ezimbili kuThimothewu, KuThithu, KuFilemoni, KumaHeberu; izincwadi eziyisikhombisa zabanye abaphostoli eziyilezi: Incwadi kaJakobe, izincwadi ezimbili zikaPetru, ezintathu zikaJohane, incwadi kaJuda nesAmbulo somphostoli uJohane.

Othathe kukho umBhalo oNgcwele igunya lawo.

Zonke lezincwadi zodwa sizamukela njengezingcwele ezobukanoni ukuqondisa nokwakha nokuqinisa ukukholwa kwethu ngakho. Futhi sikhulwa ngaphandle kokungabaza nakancane konke okuhlanganisiwe kuzo; futhi hhayi kakhulu ngoba isonto lizamukela lizibona kanjalo, kepha kakhulu ngoba uMoya oNgcwele ufakaza ezinhliziyweni zethu ukuthi zivela kuNkulunkulu, futhi ngoba zinobufakazi ngalokho kuzo, njengoba izimpumpithe uqobo zingezwa ukuthi izinto ezibikezelwé kuzo ziyavela.

Umahluko phakathi kwezincwadi zobuKanoni nezobuAprokrifa

Siyahlukanisa phakathi kwalezincwadi ezingcwele nama-Aprokrifa ayilana: Incwadi yesithathu neyesine kaEzra; incwadi kaTobiyase;

uJudite; incwadi yokuHlakanipha; uJesu Siraki; uBaruki; isijobelelo emlandweni kaEsteri; umthandazo wamadoda amathathu emlilweni; umlando kaSusana; neyesithombe sikaBheli noDrako; umthandazo kaManasa nezincwadi ezimbili zamaMakabiya. Lezincwadi isonto lingazifunda nokho futhi lingacaphuna ukufundisa kuzo ngokungedluli ukuhambisana nezincwadi zeKanoni. Kepha azinawo nakancane amandla anjalo nesithunzi ukuze ngobufakazi bazo kuqiniselwe noma luphi ucezu lokukholwa noma lwenkonzo yobuKrestu. Zikude-ke kangaka nalokho ukuthi zinganciphise amandla ezincwadi ezinye ezingcwele.

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Ukuphelela omBhalo oNgcwele ukuba-yisilinganiso sodwa sokukholwa

Siyakholwa ukuthi lomBhalo oNgcwele uqukethe intando kaNkulunkulu ngokuphelele nokuthi konke umuntu afanele ukukukholwa ukuze asindiswe, kufundiswa kuso ngokwanele. Njangokuba yonke indlela yokumkhonza uNkulunkulu ayifunayo kithi, lapho ilotshiwe ngokubanzi, akuvunyelwe muntu, noma kwakungaba-abaphostoli, ukufundisa ngokunye kunakho esikufundiswa ngemiBhalo eNgcwele yebo noma kwakuyingelosi evela ezulwini, njengokusho komphostoli uPawulu. Ngoba kunqatshelwe ukwenezela eZwini likaNkulunkulu noma ukususa kulo (IsAmb. 22:19-20), kusobala ngokwanele ngalokho konke. Futhi umuntu angefanise naziphi izibhalo zabantu noma bebengcwele kangakanani nemiBhalo eNgcwele, noma isiko neqiniso likaNkulunkulu ngoba iqiniso liphezu kwakho konke. Kanjalo futhi umuntu angefanise iningi elikhulu noma ubudala noma ukulandelana kwezikhathi noma abantu noma imihlangano yesonto noma izimiso noma izinqumo azilinganise nemiBhalo eNgcwele; ngoba bonke abantu ngokwabo bangabaqambamanga futhi bayize ngaphezu kobuyize. Ngenxa yalokho silahla ngenhliziyo yonke konke okungahambisani nalesisilinganiso esingephuthe njengokuba abaphostoli besifundisile uma bethi: **Hlolani omoya ukuthi bangabakaNkulunkulu yini** (I Joh. 4:1). Futhi: Uma kufika umuntu kini engalethi lokhokufundisa, ningamamukeli endlini (2 Joh. 5:10).

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Ukuthi uNkulunkulu uyedwa ngesimo kepha nokho uhlukenene ngeziqu ezintathu

Ngaleliqiniso nalelizwi likaNkulunkulu siyakholwa kuNkulunkulu oyedwa, isimo okukuso iziqu ezintathu ezihlukenene ngempela nangeqiniso nakwasekuphakadeni mayelana nezibanjalo zabo ezingenikezwa kumuntu; okungukuthi uYise neNdodana noMoya oNgcwele. UYise

uyisisusa nesiqalo sazo zonke izinto ezibonakalayo nezingabonakali. INdodana iyilizwi, ukuhlakanipha nomfanekiso kaYise. UMoya oNgcwele ungamandla aphakade nokwazi ophuma kuYise neNdodana. Lokhukuhlangana akwenzi nokho ukuthi uNkulunkulu ahleshulwe kathathu ngoba umBhalo oNgcwele usifundisa ukuthi uYise neNdodana noMoya oNgcwele lowo nalowo unokuzimela kwakhe okwehlukene ngezibanjalo zakho; kepha kanjalo ukuthi lezoziq ezintathu kusenguNkulunkulu munye oyedwa. Kanjalo kanti kusobala ukuthi uYise akasiyo iNdodana, nokuthi iNdodana kayisiye uYise, kanjalo futhi noMoya oNgcwele akasuye uYise futhi akasiyo neNdodana. Njalo-njalo kepha lezoziq ezahlukeni kanjalo azihleshuliwe futhi azixutshwanisiwe. Ngoba uYise akathabathanga inyama, noMoya oNgcwele akayithabathanga kodwa yathathathwa yiNdodana yodwa. UYise akazange abengaphandle kweNdodana yakhe noma ngaphandle kukaMoya oNgcwele wakhe, ngoba bobathathu baphakade ngokufana kuso isimo esisodwa kuphela. Akukho owokuqala nowokugcina, ngoba bobathathu bamunye ngeqiniso nangamandla nangobuhle nangesihawu.

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Ubufakazi besigaba esingaphambili mayelana nobuThathwemunye beZiqu kuNkulunkulu oyedwa

Konke lokhu sikwazi ngobufakazi bomBhalo oNgcwele nangokusebenza kwabo, kakhulu ngalokho esikuzwayo ngaphakathi kithi. Ubufakazi bemiBhalo eNgcwele obusifundisayo ukukholwa ngalobubuthathwemunye obungcwele kulotshiwe ezindaweni eziningi zeTestamente Elidala ezingadingi ukubalwa kepha ukukhethwa nje ngokuhlunga noma ngobuhlakanipha. KuGenesisise isahluko soku-1:26, 27, uNkulunkulu uthi: **Masenze abantu ngomfanekiso wethu njl. UNkulunkulu wamdala umuntu ngomfanekiso wakhe.....wabadala owesilisa nowesifazane.** Futhi nakuGenesisise 3:22: **Bheka umuntu use-njengomunye wethu.** Sekubonakala ngalokhu ukuthi kukhona nezinye iziqu hayi esisodwa nje kuNkulunkulu uma ethi: **Masenze thina abantu ngomfanekiso wethu.** Ngenva kwalokho abese ekhomba ubunye uma ethi: **UNkulunkulu wadala.** Yebo, akasho ukuthi kukhona iziqu ezingaki kodwa okuthande ukungasikhanyeli kahle eTestamenteni Elidala, kusikhanyela kahle kwElisha. Ngoba mhla iNkosi yethu ibhabhadiswa eJordane kwezwakala izwi likaYise elithi: **Lo uyiNdodana yami ethandekayo.** INdodana yabonwa emanzini noMoya oNgcwele wazambula ngesimo sejuba. Futhi nasembhabhadisweni wamakholwa loluhlelo lwamiswa nguKrestu: **Bhathizani zonke izizwe egameni likaYise nele-Ndodana nelikaMoya oNgcwele.** Evangelini likaLuka ingelosi uGabriyeli ukhuluma kuMariya unina weNkosi kanje: **UMoya oNgcwele uyakuza**

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phezu kwakho, amandla oPhezukonke akusibekela, okuNgcwele okuzakuzalwa kuzothiwa iNdodana kaNkulunkulu. Kanjalo futhi: Umusa weNkosi uJesu Krestu, nothando lukaNkulunkulu, nokuhlangana kukaMoya oNgcwele makube nani nonke. Bathathu abafakazayo ezulwini: UYise, uLizwi noMoya oNgcwele, laba abathathu futhi bamunye. Kuzo zonke lezizindima sifundiswa ngokuphelele ukuthi kukhona eziqu ezintathu esimwini esisodwa sobuNkulunkulu. Futhi noma lemfundiso yehlula ingqondo yobuntu kakhulu, nokho siyakholwa manje ngeZwi ngethemba lokuthi sizokuzwa ulwazi oluphelele nezithelo zalo ezulwini. Futhi kubonakekelwa izikhundla nemisebenzi yaleziziqu ezintathu mayelana nathi: UYise luthiwa uMdali wethu ngamandla akhe; iNdodana inguMsindisi wethu ngegazi layo; uMoya oNgcwele unguMngcwelisi wethu ngokuhlala kwakhe ezinhliziyweni zethu. Lemfundiso yobuthath wemunye obungcwele yavikelwa yagcinwa njalo esontweni eliqinisile kusukela esikhathini sabaphostoli kuze kube-manje ngokumelana namaJuda, amaSulumane, namaKrestu athile amanga nabashumayeli bamanga njengoMarcioni, uMani, uPraxeasi, uSabelliusi, uSamosatenusi, uAriusi, nabanye abanjalo abalahlwa ngemfanelo ngokhokho abangcwele. Ngalesizathu kulendaba semukela ngokuvuma izimvumo zokukholwa ezinthathu eziyilezi: EyabaPhostoli, eyaseNiceya, neka-Athanasiusi futhi nokwanqunywa ngakho ngokhokho ngokuhambisana nalezizimvumo ezingenhla.

10

Ukuthi uJesu Krestu unguNkulunkulu woqobo ophakade

Siyakholwa ukuthi uJesu Krestu ngesimo sakhe sobuNkulunkulu uyiNdodana ezelwe yodwa kaNkulunkulu ozelwe kwasephakadeni; ongenziwanga ongalwanga – ngoba ubenokuba abe-yisidalwa – kodwa emunye noYise, ongunaphakade naye, engukubengezela kwenkazimulo kaYise efuza yena uqobo, elingene naye kukho konke. Yena uyiNdodana kaNkulunkulu, akusuki nje kulesosikhathi athabatha ngaso isimo sethu, kodwa kwasekuphakadeni, njengokuba lobubufakazo busifundisa uma bulanganiswa: uMose uthi uNkulunkulu wadala umhlaba noJohane ongcwele uthi zonke izinto zavela ngeZwi alibiza ngokuthi nguNkulunkulu; umphostoli uthi uNkulunkulu wenza umhlaba ngeNdodana yakhe; nokuthi uNkulunkulu wadala zonke izinto ngoJesu Krestu. Kanjalo kanti kufanele ukuthi yena obizwa ngokuthi unguNkulunkulu, iZwi, iNdodana, noJesu Krestu, abe-ngowayesekhona uma zonke izinto zidalwa nguye. Ngenxa yalokho umprofethi uMika uthi: **Ukuvela kwakhe kusukela endulo, ezinsukwini zaphakade** (uMika 5:2). Nomphostoli uthi: **Akanakuqala kwezinsuku nakuphela kokuphila** (AmaHebr. 7:3). Kanjalo kanti unguNkulunkulu woqobo ophakade, uSomandla, esimbizayo, esikhuleka kuye, esimkhonzayo.

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Ukuthi uMoya oNgcwele unguNkulunkulu woqobo ophakade

Siyakholwa sivuma futhi ukuthi uMoya oNgcwele uphuma kuYise neNdodana kwasebuphakadeni; ukuthi akenziwanga noma akadalwanga noma akazalwanga kodwa uyaphuma kuphela kubo bobabili; siyakholwa futhi ukuthi ngokulandelana kwabo ungowesithathu kuba Thathwemunye nasimo sinye impela nobukhosi nenkazimulo njengoYise neNdodana; yebo unguNkulunkulu woqobo ophakade, njengokuba imiBhalo eNgcwele isifundisa.

Ngokudalwa kwezinto zonke, kakhulukazi ngokwezingelosi

Siyakholwa ukuthi uYise ngeZwi lakhe, okungukuthi ngeNdodana yakhe, wadala uma kwabakuhle kuye, izulu nomhlaba nazo zonke izidalwa ngaphandle kotho; wanika kwesinye nesinye isidalwa isiqu saso, isimo saso nesibonakalo nomfanekiso waso nezimfanelo ezahlukeneyo ukuba sikhonze uMdali waso. Siyakholwa futhi ukuthi namanje usazilondoloza azibuse zonke ngokunakekela kwakhe okuphakade nangamandla akhe angapheliyo ukusebenzela umuntu, ukuze umuntu akhonze uNkulunkulu wakhe. Wadala nezingelosi zilungile ukuba zibe-yizithunyuwa zakhe nokukhonza abakhethiweyo bakhe. Phakathi kwe-zingelosi ezinye zawela ekubhujisweni okungunaphakade, ziphuma kulokho ukuqhama uNkulunkulu abezidalele kukho, ezinye zaphikelela zema ngomusa kaNkulunkulu esimweni sazo sokuqala. Amademoni nomoya ababi bonakala kangaka baze babayizitha zikaNkulunkulu nazo zonke izinto ezilungile. Ngawo onke amandla awo alunguza isonto nalelo ilunga njengababulali ukubhubhisa nokuchitha konke ngezinkohliso zabo. Ngakho balahliwe ngobubi babo ukubhujiswa ekuphakadeni, futhi balindele ukulinyazwa kwabo okusabekayo imihla ngemihla. Kanjalo silahla senyanye ukuduka kwamaSadusi aphika ukuthi kukhona imimoya nezingelosi, nokuduka kwamaManichera athi amademoni azivelele nokuthi onakele ngesimo sawo engonakalanga ngemva kwesikhathi.

Ngokunakekela kukaNkulunkulu nokubuswa kwezinto zonke

Siyakholwa ukuthi uNkulunkulu olungile ngemva kokuba esedalile izinto zonke, akaziyekelanga futhi akazinikelanga ukuqhubeka ngeshelelo noma ngenhlanhla, kodwa uziqhuba azibuse kanje ngentando

yakhe engcwele ukuze kuthi kulomhlaba kungaveli lutho ngaphandle kokuhlela kwakhe, noma kepha uNkulunkulu engesuye nakancane umenzi futhi engathwali icala lezono ezenziweyo. Ngoba amandla akhe nobuhle bakhe kungaka futhi kungeqondwe, ukuthi umsebenzi wakhe uwuhlela awenze kahle kakhulu kangaka noma uma amademoni nababi benza ngokungalingi. Namayelana nezinto azenzayo ngaphezulu kokuqonda kwengqonda yobuntu, asithandi ukukhola ngokuhlahlamela okungethathwe ukuqonda kwethu; kepha sikhothamela izigwebo ezilungile sikaNkulunkulu ezizikile kithi ngokuzithoba, nangokuhlonipha okuphelele, futhi siyazanelisa ngokuthi singabafundi bakaKrestu ukufunda lokhu kuphela asikhombela khona eZwini lakhe ngaphandle kokweqa imincele lena. Lemfundiso isinikela induduzo engebalulwe uma sifundiswa ngayo ukuthi asivelelwa yilutho ngesehlelo, kodwa ngokuhlela kukaBaba wethu olungileyo wasezulwini, owelusa phezu kwethu ngolondolozo lobuyise, ogcina zonke izidalwa phansi kokubusa kwakhe kanje ukuthi ngisho nolulodwa unwele – **ngoba zonke zibaliwe – nomzwilili owodwa kungewe emhlabathini** ngaphandle kwentando kaBaba wethu. Sithembela kulokhu ngoba sazi ukuthi uyawathiba amademoni nezitha zethu zonke, okungakwazi ukusilimaza ngaphandle kokuvumela kwakhe nentando yakhe. Kanti kulokhu silahla ukuduka okubi kwamaEpikuriya athi uNkulunkulu akazikhathazi ngalutho, nokuthi zonke izinto ziyekela ziqhube ngesehlelo.

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Ngokudalwa nokuwa komuntu nokuhluleka kwakhe kukho okulungile kwangempela.

Siyakholwa ukuthi uNkulunkulu wadala umuntu ngothuli lomhlabathi, wamenza wambumba ngesithombe sakhe nangomfanekiso wakhe, emuhle elungile engcwele, enamandla ngentando yakhe ukuvumelana kukho konke nentando kaNkulunkulu. Kodwa uma esesi mweni esihle khundleni sokubukeka, akakuqondanga futhi akakubonanga ukuqhama kwakhe kodwa ngentando yakhe wazinikela phansi kwesono nakanjalo ekufeni nasekuqalekiswa ngokulalela izwi likaSathane. Ngoba umyalo wokuphila awemukelayo waweqa, wazehlukanisa ngesono noNkulunkulu owayempilo yakhe ngempela, sonakala wona isimo sakhe sonke. Ngalokho wazenza onecala lokufa komzimba nokomoya. Futhi emubi onakele, oniwe kuzo zonke izindlela zakhe, walahlekelwa yizo zonke iziphos zakhe eziqhamile ayezamukela kuNkulunkulu, wangasalelwa yilutho kwalokho ngaphandle kwezinsalelo ezincane ezanele ukumemunca konke ukuzivikela; njengokuba konke ukukhanya okungaphakathi kwethu, kuguqukile kwaba-ngubumnyama njengokuba umBhalo oNgcwele usifundisa uma uthi: **UkuKhanya kukkanye ebumnyameni kepha ubumnyama abukwamukelange** (uJoh. 1:5). Lapho

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uJohane ongcewele abiza khona abantu ngokuthi bangubumnyama. Ngenxa yalokhu silahle konke okufindiswa ngokuphikisa lokhu mayelana nentando yomuntu okhululekile, njengokuba engelutho ngaphandle kokubayisigqila sesono, **engelwamkele utho, uma engaluphiwanga luvela ezulwini** (uJoh. 3:27). Ngoba ngubani okhona ongazidumisa ngokuthi angenza utho olulungile ngokwakhe uma uKristu kepha ethi: **Akakho ongeza kimi uma uBaba ongithumileyo engamdoni**. Ngubani ongaphakamisa intando yakhe uma eqonda okuthi: (Rom. 8:7) **ukunaka kwenyama kungubutha kuNkulunkulu**. Ngubani ongakhuluma ngolwazi lwakhe, njengokuba: **umuntu wemvelo kakwamukeli okukaMoya kaNkulunkulu** (I Kor. 2:14). Ngokuhlanganisa kafushane, ngubani ongaphakamisa uma eqonda ukuthi: (2 Kor. 3:5) **kugesikho ukuthi singaba-namandla ngokwethu okucabanga ngotho ukuthi luvela kithi, kodwa amandla ethu avela kuNkulunkulu**. Ngalokho-ke okushiwo ngumphostoli kufanele impela ukugcinwa njengokuthembekile nokuqinisile uma ethi: **NguNkulunkulu osebenza kini nokuthanda bokwenza njengentando yakhe** (Fil. 2:13). Ngokuba akukho inqondo nantando ehambisanayo nenqondo nentando kaNkulunkulu, uma uKristu engakusebenzanga kumuntu. Lokhu uyasifundisa uma ethi: **Ngokuba ngaphandle kwami ningenze-lutho** (Joh. 15:5).

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Ngesono semvelo

Siyakholwa ukuthi ngokungalaleli kuka-Adamu isono semvelo sanda phezu kwesizukulwane sonke sobuntu. Kungukonakala kwesimo sonke nesici esinjengefa ezinindwe ngaso izingane ezincane yebo nasesiswini sikanina, nokuveza zonke izihlobo zezono kumuntu, ngokuba kukuye njengempande yazo; kungalokho kububi kangaka futhi kunyanyeka phambi kukaNkulunkulu ukuthi kwenele ukulahla isizukulwane sonke sobuntu. Futhi akuqedelwa ngokuphelele kunganyamalaliswa ngisho ngawo umbhabhadiso, njengokuba isono siqhuma kukho njengamanzi aphuphumayo emthonjeni owonakele; noma kungabalelwa abantwana bakaNkulunkulu ukubalahla, kodwa kuxolelwa ngomusa nangesihawu sakhe, hayi ukulala ngokuthula ezonweni, kodwa ukuze uluvo lwalokhukonakala luvame ukububulisa abakholwayo babone isifiso sokukhululwa kulomzimba wokufa. Ngenxa yalokhu silahla ukuduka kwamaPelagiya athi lesisono asiveli kokunye kunokulandelana.

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Ngokukhetha kukaNkulunkulu kwaphakade

Siyakholwa, ukuthi njengokuba sonke isizukulwane sika-Adamu siphansi kokonakala nokubhujiswa ngenxa yesono somuntu sokuqala,

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uNkulunkulu uzibonakalisile njengokuba enjalo, okungukuthi onesihawu nolungile. Onesihawu: ngokunyula kulokhukonakala nokusindisa labo abakhethileyo ngokulunga kuphela nguJesu Krestu iNkosi yethu ecebweni lakhe eliphakade olungaguquki, ngaphandle kokubheka imisebenzi yabo. Olungile: ngokuyekela abanye ekuweni nasekonakaleni kwabo abaziphonsa kukho.

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Ngokubuyiselwa komuntu owile

Siyakholwa ukuthi uNkulunkulu wethu omuhle, esibonile ukuthi umuntu uziphonse ekufeni komzimba nokomphefumulo, futhi uzenze ohluphekayo ngokupheleleyo, ngokuhlakanipha nobuhle kwakhe okumangalisayo, wamfuna umuntu uma embalekela ethuthumela wamduduzana ngesithembiso sokumbikela ngeNdodana yakhe ebizozalwa ngowesifazane ukuchoboza ikhanda lenyoka nezomenza obusisekileyo.

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Ngokuba-ngumuntu kukaJesu Krestu

Siyavuma-ke ukuthi uNkulunkulu wasigcwalisa isithembiso asinikela okhokho ngomlomo wabaprofethi bakhe abangcwele ngokuthuma eyakhe uqobo iNdodana eyodwa engunaphakade emhlabeni ngesikhathi esamiswa nguye. Yena wathabatha isimo senceku, weza ngomfanekiso wabantu ngokuthabatha ngempela isimo sobuntu sangempela kanye nobuthakathaka bonke baso – ngaphandle kwesono – wamukelwa emzimbeni wentombi ebusisekile uMaria, ngamandla kaMoya oNgcwele ngaphandle kokwenza kwendoda. Futhi akathabathanga nje isimo sobuntu mayelana nomzimba, kodwa nomoya wangempela wobuntu, ukuze abe-ngumuntu wangempela. Njengokuba kwakulahlekile umphefumulo nomzimba, wayefanela ukuthabatha kokubili ukusindisa kokubili. Ngenxa yalokho ngokumelana nokushumayela kwamanga kwabaPhindukubhabhadisa abaphika ukuthi uKrestu wathabatha inyama yobuntu ngonina wakhe sivuma ukuthi uKrestu wahlanganyela inyama negazi labantwana (Hebr. 2:14), nokuthi ngokwenyama uyinzalo yokhalo lukaDavide (2 Sam. 7:12; iZenzo 2:30) wavela enzalweni kaDavide ngokwenyama (Rom. 1:3); uyisithelo sesisu sikaMariya (Luk. 2:7), uzelwe ngowesifazane (Gal. 4:4), ihlumela likaDavide (Jer. 23:5); igatsha lezimpande zikaIsai (Isaya 11:1); ovele esizukulwaneni sikaJuda (Heb. 7:14); ovela emaJudeni ngokwenyama (Rom. 9:5) osesizukulwaneni sika-Abrahama ngoba wathabatha isizukulwane sika-Abrahama (Gen. 22:18), waba-njengabafowabo kukho konke ngapha-

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ndle kwesono, kanjalo ukuze abe-nguImanuyeli wethu ngempela okuwukuthi, uNkulunkulu unathi.

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**Ngenhlanganiso nomahluko kwezimo ezimbili zikaKrestu
esiqwini esisodwa**

Siyakholwa ukuthi ngalokhu ukwemukelwa, iSiqu seNdodana wahlanganiswa kwabhanqwa nesimo sobuntu ngokungahlukanisekiyo, ukuze kungabikho amadodana amabili kaNkulunkulu, noma ubuntu obubili kodwa izimo ezimbili ezihlangene isiqwini esisodwa, leso naleso isimo sisala sinezizibanjalo zaso. Njengokuba isimo sobuNkulunkulu sisale njalo singadaliwe, singenakuqala kwezinsuku nakuphela kokuphila, sigcwalisa izulu nomhlaba, kanjalo futhi nesimo sobuntu asilahlekelwanga yizibanjalo zaso kodwa sasala siyisidalwa esinesiqala sesinsuku nesimo esiphelayo, sigcina konke okomzimba wangempela. Futhi noma enika ukungafi esimweni sakhe sobuntu ngokuvuka kwakhe nokho akaguqulanga iqiniso lazo, njengoba ukusindiswa nokuvuka kwethu kusemandleni eqiniso lomzimba wakhe. Kodwa lezizimo ezimbili zihlangene kanje esiqwini esisodwa ukuthi azihlukaniswanga nangokufa kwakhe. Kanti akunikela ezandleni zikaYise uma ebhubha, kwakungumoya wangempela wobuntu owaphuma emzimbeni wakhe, kepha njalo-njalo isimo sobuNkulunkulu sasala sihlangene nesobuntu, yebo futhi uma elele ethuneni. UbuNkulunkulu abukhawulanga futhi ukuba phakathi kwakhe, njengokuba kwakuphakathi kwakhe uma eyingane encane, noma ngesikhashana esincane kungazibonisanga kanjalo. Ngalesisizathu sivuma ukuthi unguNkulunkulu uqobo nomuntu uqobo; uNkulunkulu uqobo ukunqoba ukufa ngamandla akhe, nomuntu uqobo ukuze akwazi ukusifela ngenxa yobuthakathaka benyama yakhe.

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Ngokulunga kukaNkulunkulu nesihawu sakhe okukuKrestu

Siyakholwa ukuthi uNkulunkulu onesihawu nokulunga okuphelele wathuma iNdodana yakhe ukuthabatha isimo okwenziwa kuso ukungalaleli, ukuhlawula nokuthwala kuso isijeziso sezono ngokuhlupheka nokufa kwakhe okubuhlungu kakhulu. Ngalendlela uNkulunkulu wabonakalisa ukulunga kwakhe mayelana neNdodana yakhe ngokubeka izono zethu phezu kwakhe. Wathela ukulunga nobubele bakhe kithina, ababenecala nababefanele ukubhujiswa, ngokuba wanikela ngeNdodana yakhe ekufeni ngothando oluphelele, wayivusa ngenxa yokulungisiswa kwethu ukuze sibenokungafi okuphakade ngayo iNdodana.

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Ngokusihlawulela kukaKrestu uMpristi wethu oMkhulu oyedwa

Siyakholwa ukuthi uJesu Krestu unguMpristi oMkhulu ongunaphakade, ngenxa yesifungo nangokuma kukaMelkizedeki, nokuthi wazimisa egameni lethu phambi kukaYise ukuxolisa ulaka lwakhe ngokwenelisa okuphelele ngokuzinikela kwakhe esiphambanweni nokuchitha igazi lakhe elithandekayo ngenxa yokuhlanzwa kwezono zethu njengoba abaprofethi bebekubikezele. Njengoba kulotshiwe ukuthi: Isijeziso sasiphezu kweNdodana kaNkulunkulu ukuze sibenokuthula, nangemivimbo yayo siphilisiwe thina (Isaya. 53:5), wayiswa ekuhlatsweni njengewundlu (Isaya. 53:7), wabalwa kanye nababi (Isaya. 53:9) walahlwa nguPontiyu Pilatu njengowonileyo, noma engafunyananga enecala. Kanjalo ubuyisela angakuphanganga (AmaHubo 69:4b) futhi wahlupheka yena olungileyo ngenxa yabangalungile (I Petr. 3:18), lokhu kwabasemzimbeni nasemphefumulweni wakhe ngesikhathi uma ezwa isijeziso esisabekayo ebesifanele izono zethu, kangangokuba umjuluko wakhe wabanjengamathonsi egazi athonsela emhlabathini. Wamemeza: **Nkulunkulu wami, Nkulunkulu wami ungishiyelani na?** (AmaHubo 22:1), wahlupheka konke lokhu ngenxa yokuthethelelwa kwezono zethu. Ngenxa yalokho sisho ngokufanelekile kanye noPawulu ukuthi: **Asikwazi okunye kuphela uJesu Kristu obethelweyo esiphambanweni;** (I AbaseKor. 2:2); **konke sikushaya indiva ngobukhulu bokumazi uJesu Kristu iNkosi yethu** (AbaseFilipi 3:8). Sithola konke ukududuzeka emanxebeni akhe futhi asidingi ukufuna noma ukucabangela ikhambi elinye ukusixolelanisa noNkulunkulu ngaphandle kwalomnikelo owodwa owalethwa kanye okupheleliswe ngawo njalo-njalo labo abangcwelisiweyo (AmaHeberu 10:14). Lokhu kanti futhi kuyisizathu sokuba aqanjwe yingelosi kaNkulunkulu ngokuthi uJesu okungukuthi uMsindisi, ngoba nguye obezosindisa abantu bakhe ezonweni zabo (Math. 1:21).

Ngokulungiswa kwethu ngokukholwa kuJesu Krestu

Siyakholwa ukuthi ukuze sifumane ulwazi lwangempela ngalemfihlakalo enkulu uMoya oNgcwele wokhela ukukholwa okuqotho ezinhliziyweni zethu okwemukela uJesu Krestu kanye nenzuzo yakhe yonke okumenza owethu nokungafuni lutho ngaphandle kwakhe. Ngoba kuya ngokuthi noma konke esikudingayo mayelana nokusindiswa kwethu akukho kuJesu Krestu, noma kanti uma konke kukuye labo abanaye uJesu Krestu ngokukholwa banokusindiswa kwakhe konke. Ukusho-ke ukuthi uKrestu akanele, kodwa ukuthi kusekhona okunye

ngaphandle kwakhe okudingekayo bekuzokuba ukuhlambalaza uNkulunkulu kabi ngoba ngalokho bekunokusho ukuthi uKrestu unguMsindisi nje ongaphelele. Yikho sisho kanye nomphostoli ngokufanelekile ukuthi (Gal. 2:16): **Silungisiswa ngokukholwa kuphela noma ngokukholwa ngaphandle kwemisebenzi.** Kodwa ukusho ngokucaca, asikuqondisisi ngokuthi ngokukholwa uqobo okusilungisayo, ngoba kuyisisebenziso esamukela ngaso uKrestu ongukulungisiswa kwethu. Kodwa uJesu Krestu osihalela yonke inzuzo yakhe nemisebenzi yakhe yonke engcwele asenzela yona esikhundleni sethu, ungukulunga kwethu; ukukholwa kuyisisebenziso okusihlanganisa naye nezipho zakhe zonke ezithi manje njengokuba sezingokwethu sezisanele ngokwedlula ukuxolelwa kwezono zethu.

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Ukuthi ukulungisiswa kwethu kungukuxolelwa kwezono nokubalelwa akulalela kukaKrestu.

Siyakholwa ukuthi ukubusiseka kwethu kusekuxolelweni kwezono zethu ngenxa kaJesu Krestu nokuthi ukulunga kwethu phambi kukaNkulunkulu kuhlanganisiwe kulokho; njengokuba uDavide noPawulu besifundisa abathi: (iHubo 32:1, 2; Rom. 3:28) **Ukubusiseka komuntu kukulokho ukuthi uNkulunkulu umbalela ukulunga ngaphandle kwemisebenzi.** Yena lomphostoli futhi uthi siyalungisiswa ngesihle (Rom. 3:24), noma ngomusa, ngokusindiswa okukuJesu Krestu. Ngenxa yalokho-ke siyasibamba njalo lesisisekelo sinikele uNkulunkulu lonke udumo, sizithobe phambi kwakhe, sivume ukuthi siyikho esiyikho ngokungazishayi utho nokuzuzwa kwethu, kodwa siqika sigxile phezu kokulalela kodwa kukaKrestu owabethelwa, okungokwethu uma sikholwa kuye. Lokhu kwanele ukusibekela konke ukungalungi kwethu, nokusinikela isibindi ukuya kuNkulunkulu ngokuba kuyakhulula unembeza ekwesabeni nasekumangaleni nasoalweni, singenzi njengokhokho wethu wokuqala uAdamu owazembesa ngamaqabunga omkhiwane eqhaq hazela. Impela, uma besiyokuya sethembile ngaphambi kukaNkulunkulu sizethembile noma nasiphi esinye isidalwa noma kukancane kangakani besizoba-nokuphangwa impela. Ngenxa yalokho yilowo nalowo ufanele ukuthi kanye noDavide: (AmaHubo 143:2) **Nkosi ungangeni ekwahluleleni nenceku yakho, ngokuba akukho muntu okhona olungile emehlweni akho.**

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Ngokungcwelisiswa komuntu nemisebenzi elungileyo

Siyakholwa ukuthi lokhukukholwa kwangempela, okusetshenzwe kumuntu ngokulizwa iZwi likaNkulunkulu nokusebenza kukaMoya

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oNgcwele, kuyamzalisa ngokwesibili, kumenze umuntu omusha, kumphilise impilo entsha, kumthukulule ebugqilini besono. Ngenxa yalokhu lokhukukholwa okulungisisayo kukude kangaka kunokumphilisa empilweni ekhokile engcwele ukuthi ngaphandle kwakhe angeke enze lutho ngokuthanda uNkulunkulu kodwa kuphela ngokuzithanda nangokwesaba ukulahlwa. Kanjalo kanti kungenzeke ukuthi lokhukukholwa okungcwele kungasebenzi kumuntu, njengokuba singakhulumi ngokukholwa okuyize kodwa ngokunje okubhalwa ngumBhalo ngokuthi **ukukholwa okusebenzayo ngothando**, okuqhubayo umuntu ukuzivitha emisebenzini uNkulunkulu ayale ngawo eZwini lakhe; imisebenzi ethi uma ivela kuyo impande elungile yokukholwa, ilungile ijabulisa uNkulunkulu njengokuba yonke ingcwelisiwe ngomusa wakhe. Kusenje kodwa ayikwazi imisebenzi ukubalelwa ukusilungisa ngoba kungokukholwa kuKrestu esilungiswa ngakho, singakenzi imisebenzi elungileyo, ngaphandle kwalokho ibingeke ikwazi ukubamihle, njengokuba isithelo sesihlahla singeke sikwazi ukuba-sihle ngaphandle kokuba isihlahla sibe-sihle. Kanjalo senza imisebenzi elungileyo kodwa hayi ukuzuza utho ngoba besingazuzani? Yebo, yithina esinecala kuNkulunkulu ngenxa yemisebenzi elungile esiyenzayo, akusuye onalo kithi, njengokuba **kunguye osebenza kithi nokuthanda nokwenza ngentando yakhe** (Fil. 2:13). Masiqaphele kanti okulotshiweyo: (uLuk. 17:10) **Nxa nikwenzile konke enikuyaliweyo anothi: Asizinceku zalutho sikwenzile nje ebesifanele ukuwenza**. Kusenjalo kodwa asithandi ukuphika ukuthi uNkulunkulu uzuzisa imisebenzi emihle, kodwa uzuzisa ngomusa iziphok zakhe ezilungile. Ngokudlula, noma senza imisebenzi elungileyo asakheli ukusindiswa kwethu kuyo, ngoba asikwazi ukwenza umsebenzi namuphi noma kubindwe yinyama yethu futhi ufanele isijeziso; noma besingafeza nowodwa, nokho, ukukhumbula isono esisodwa bekuzokwanela ukuba ulahlwe nguNkulunkulu. Kanjalo besizobasekungabazeni njalo sintantatheke ngaphandle kokuqiniseka, ulowuhlushwa unembeza wethu wosizi uma kunganqiki enzuzweni yokuhlupheka nokufa koMsindisi wethu.

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Ngokukhawuliswa komthetho wemikhuba

Siyakholwa ukuthi imikhuba nezibonakaliso zomthetho zakhawula ngokufika kukaKrestu, nokuthi zonke izithunzi zagcina, ukuze ukusetshenziswa kwazo kumaKrestu kufanele ukukhawuliswa; nokho kusala iqiniso nesiqu sakhe kuJesu Krestu, owathola kuye ukugcwaliseka kwakho. Kusenjalo sisasebenzisa ubufakazi obukhishwa emThethweni nakubaProfethi ukusiqinisisa evangelini, nokuhlela impilo yethu ngobuqotho obuphelele, ukudumisa uNkulunkulu ngentando yakhe.

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Ngokuthandazela okukodwa kukaKrestu

Siyakholwa ukuthi asinakho okunye ukungena kuNkulunkulu ngaphandle koMlamuli oyedwa noMmeli uJesu Krestu, olungile; owabangumuntu ngenxa yalokhu, okukuye kuhlangukanye kanye-kanye isimo sobuNkulunkulu nesobuntu, ukuze umuntu abenokungena phambi kobukhosi kobuNkulunkulu; ngaphandle kwalokho bekusivalelwe ukungena. Kodwa loMlamuli uYise asinikile phakathi kwethu naye, angabosethusa ngobukhulu bakhe ukuze sifuna omunye ngombono wethu. Ngoba akakho noyedwa ezulwini noma emhlabeni phakathi kwezidalwa osithandayo kakhulu kunoJesu Krestu, **Owathi enesimo sikaNkulunkulu wazidela wathabatha isimo sobuntu nesenceku ngenxa yethu (Fil. 2:7) wabanjengabafowabo kukho konke (Heb. 2:17b)**. Uma-ke bekuswelekile ukuba sifune omunye umlamuli ebozosizwela, besizofumana ubani osithanda ngaphezu kwalo owasinikelela impilo yakhe, **siseyezitha zakhe (Rom. 5:10)**. Futhi uma sifuna uMlamuli onamandla nokubukeka, ngubani onakho okungangokukalo **ohlezi ngakwesokunene sikaYise (Kol. 3:1; Heb. 1:3) nonamandla onke ezulwini nasemhlabeni (Math. 28:18)?** Futhi ngubani ozokuzwiwa kuneNdodana kaNkulunkulu uqobo ethandekayo? Kanti kungokungethembi kuphela ukuthi kungenisiwe lomsebenzi ongafanele ukuthi abantu badumaze abangcwele esikhundleni sokuba babahloniphe, ngokwenza abangazange bakwenze bona nokukufisela kodwa abakulahlayo ngokuphikelela ngemfanelo yabo nangokuba kubonakala emibhalweni yabo. Futhi lapha kungaphakanyiswa ukuthi asikufanele, ngoba akukho nakancane ukuthi siletha imithandazo yethu phambi kukaNkulunkulu ngenxa yenani lethu kodwa kuphela ngenxa yokuqhama nenani leNkosi yethu uJesu Krestu, okulunga kwakhe kungokwethu ngokukholwa. Ngakho umphostoli uma ethanda ukususa kithi lokhu ukwesaba noma ukungethembi, uthi kithi: **UJesu Kristu waba-njengabafowabo kukho konke ukuze abe-ngumpristi omkhulu ohawukelayo abe-yinhlawulo yezono zabantu (Heb. 2:17)**. Ngokuba lokhu wahlupheka yena uqobo elingwa, **unamandla okusiza abalingwayo (Heb. 1:18)**. Ngemva kwalokho, ukuze asikhuthaze ngokwedlula ukuya kuye, uthi: **Ngakho-ke lokhu sinoMpristi omkhulu kakhulu odabulile amazulu, uJesu iNdodana kaNkulunkulu, masibambelele kuso isivumo sethu. Ngokuba asinaye umpristi omkhulu ongenakuzwelana nobuthakathaka bethu, kepha olingiwe kukho konke njengathi, engenasono. (Heb. 4:14, 15)**. Ngakho-ke masisondele ngesibindi esihlalweni somusa ukuba samukeliswe isihawu sifumane umusa wokusiza ngesikhathi esifaneleyo (Heb. 4:16). Yena lomphostoli futhi uthi (Heb. 10:19) **sinesibindi sokungena endaweni engcwele ngegazi likaJesu, masisondele ngokwethemba okupheleleyo (njN)**. Futhi (Heb. 7:24) **UKrestu unobuPristi obungenakuguquka, ngakho-ke**

unamandla okusindisa ngokupheleleyo abeza kuNkulunkulu ngaye, lokho ephilela njalo ukubamela. Kusaswelekeni ngoba uKrestu uqobo uthi: (Joh. 14:6) Mina ngiyindlela neqiniso nokuphila, akakho oza kubaba ngaphandle kwami. (Sizofunelani uMmeli omunye njengokuba bekukuhle kuNkulunkulu ukusinikela iNdodana yakhe njengoMmeli? Masingashiyi yena ukuthabatha omunye noma ukufuna omunye esingeke simfumane nanini; ngoba uma uNkulunkulu esinikela yena ubazi kahle ukuthi bayizoni. Ngenxa yalokho ngesiyalo sikaKrestu sibiza uBaba osezulwini ngaye uKrestu uMlamuli wethu oyedwa, njengokuba sikufundisiwe emthandazweni weNkosi; sineqiniso lokuthi: (Joh. 16:23) Lokhu esiyakukucela kuBaba egameni lakhe siyakukunikwa khona.

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NgeBandla lobuKrestu elijikelele

Siyakholwa sivume yisonto elilinye elobukatolika noma elijikelele elingumhlango ongcewele wabakholwa ngempela kuKrestu, abalindela yonke insindiso yabo kuJesu Krestu nabahlanziwe ngegazi lakhe, bengcweleliwe bebewe isibambiso nguMoya oNgcwele. Leliso belikhona kusukela ekuqaleni kwezwe, futhi liyakubakhona kuze kube-sekupheleni, njengokuba kubonakala kukho ukuthi uKrestu uyiNkosi ePhakade engakwazi ukungabinazo izikhonzi. Futhi leliBandla elingcwele liyalondolozwa noma liyondliwa nguNkulunkulu kulo ulaka lwezwe lonke; noma-ke ngesinye isikhathi lincane kakhulu nasemehlweni abantu libengathi linyamalele; njengokuba iNkosi yazilondolozela abayizinkulungwane eziyisikhombisa abangakhonzanga ngokuguqa ngamadolo phambi kukaBali. Kakhulu futhi leliBandla elingcwele alimisiwe, alihlangene noma alikhawulelisa phakathi kwabantu abathile nje, kodwa lisabalalisiwe lasakazwa emhlabeni wonke; nokho libunjiwe lahlanganiswa ngenhliziyo nangentando kuye uMoya oyedwa, ngamandla okukholwa.

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Ngokuthi yilowo nalowo unecala lokuzihlanganisa nebandla langempela le-qiniso

Njengokuba lomhlango ongcewele ungumbuthano walabo abasindayo – ngaphandle kwawo kungekho ukusindiswa – siyakholwa ukuthi namuntu wasigaba siphilile nasikhundla siphilile kafanele ukusihlalela ngaphandle kwalo azimele ngokwakhe, kodwa bonke bafanele ukuzihlanganisa babumbisane nawo; ukugcina ubunye besonto; ukuzithoba phambi kokufundisa nokujezisa kwalo; ukugoba intamo yabo phansi kwejokwe likaJesu Krestu nokusebenzela ukwakhiwa

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kwabazalwane njengokwezipho uNkulunkulu aziphile njengamalunga omzimba munye. Futhi ukugcina lokhu kungcono, kuyimfanelo yamakholwa onke, ngokweZwi likaNkulunkulu ukuzihlukanisa nalabo abangasibo abebandla, nokuzihlanganisa nalomhlangano noma uNkulunkulu eyimise nakuyiphi indawo, noma ababusi neziyalo zamakhosi zimelene nawo futhi kuhlange ne-sijeziso sokubulawa nokushaywa. ngenxa yalokho bonke abazihlukanisayo noma abangakhonzi kulelibandla langempela leqiniso, bamelana nesimiso sikaNkulunkulu.

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Ngokuhlukana nangezimpawu zebandla langempela nebandla lamanga

Siyakholwa ukuthi kubohlukaniswa ngenkuthalo nangokunakekela ngeZwi likaNkulunkulu ukuthi ibandla langempela liyini, njengokuba zonke amaqembuqembu akhona namhlanje emhlabeni azembesa ngegama lesonto. Asikhulumi lapha ngabazenzisi abaxubene nabalungileyo esontweni, kodwa sithi umzimba nenhlanganyelo langempela lapha ngemizimba; kodwa sithi umzimba nenhlanganyelo langempela kubohlukaniswa nawo onke amaqembuqembu azishaya sengathi ayibandla. Izimpawu ukwazi ngazo ibandla langempela yilezi: Uma ibandla lisebenzisa ukushunyayelwa kwevangeli okucwengekile njengokuba uKrestu ekumisele; uma isibuyiso sebandla sisetshenziswa ukujezisa izono. Ngokufishane kanti kuthi uma bonke beziphatha ngokuhambisana neZwi elicwengekile likaNkulunkulu, belahla konke okumelana nakho, bevuma uJesu Krestu njengenhloko okungukuphela kwayo. Ngalokho lingaziwa ngeqiniso isonto langempela, kanti akukho muntu onelungelo lokuzihlukanisa nalo. Kanti mayelana nalabo abangabesonto, bona bangaziwa ngezimpawu zamaKrestu, okungukuthi ngokukholwa nokuthi futhi, uma sebemukelile uMsindisi oyedwa, uJesu Krestu, babalekela izono, bekhuthazelela ukulunga, bethanda uNkulunkulu wangempela nomakhelwane wabo, bengaphambukeli ngakwesokunene nangakwesokhohlo, bebethela esiphambanweni inyama yabo nemisebenzi yayo. Nokho akusho ukuthi akusekho ubuthakathaka obukhulu kubo, kodwa bayalwa nakho ngoMoya zonke izinsuku zokuphila kwabo ngokubalekela njalo-njalo egazini, ekufeni, ekuhluphekeni nasekulaleleni kweNkosi uJesu, abanokuxolelwa kwezono zabo ngaye ngokukholwa kuye. Mayelana nebandla lamanga, lizibalela lona nezinqumo zalo amandla nezithunzi okungaphezu kweZwi likaNkulunkulu, futhi alithandi ukuzithoba phansi kwejokwe likaKrestu; alinikezi amasakramente njengokuba uKrestu ekuyalile eZwini lakhe, kodwa lisusa lenezelisa eZwini ngombono walo. Lizakha

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kubantu bunakuKrestu, lizingele labo abaphila ngokungcwele ngokweZwi likaNkulunkulu nabalikhuzayo ngokungapheleli nangokunxanela nangokukhonza izithombe kwalo. Lamabandla amabili angaziwa kalula, ahlukaniwe.

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Ngokuphathwa kwesonto yizikhonzi zesonto

Siyakholwa ukuthi lelibandla langempela lifanele ukubuswa ngendlela yokubuswa ngokomoya leyo esifundise yona iNkosi yethu eZwini layo, ukuthi kufanele kube-khona izikhonzi noma abelusi ukushumayela iZwi likaNkulunkulu nokunikeza amasakramente; futhi kufanele kube-khona nababonisi namadikoni ukuba njengomkhandlu webandla kanye nabelusi ukugcina ukukholwa kwangempela ngalesisisebenziso nokunakelela ukuthi ukukholwa kwangempela kubenokuqhubeka. Futhi ukuthi abeqa umthetho bajeziswe ngokomoya banqandwe, ukuthi futhi abampofu nabasindwayo balekelelwe baduduzwe ngesilinganiso sezinswelo zabo. Ngalesisisebenziso konke esontweni kuzoqhubeka ngemfanelo nangenhlelo, uma kukhethwa abantu abathembekile bakhethwa ngokomthetho umphostoli uPawulu awumisela lokho encwadini kuThimothewu.

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Ngezikhonzi nababonisi namadikoni

Siyakholwa ukuthi izikhonzi zeZwi likaNkulunkulu, nababonisi namadikoni bafanele ukukhethelwa izikhundla zabo ngokhetho olungokomthetho webandla ngokubiza igama likaNkulunkulu nangenhlelo enhle njengokuba kufundisa iZwi likaNkulunkulu. Kanjalo kanti yilowo nalowo ufanele ukukuqaphelela ukungazingenisi ngezisebenziso ezingafanele, kodwa ufanele ukulindela isikhathi sokuba abizwe nguNkulunkulu, ukuze abenobufakazi ngokubizwa kwakhe, abeneqiniso, azi ukuthi kuvela kuNkulunkulu. Futhi mayelana nezikhonzi zeZwi, noma zikuyiphi indawo, zinamandla negunya elifanayo, ngoba bonke beyizikhonzi zikaJesu Krestu, uMbonisi oyedwa jikelele neNhloko okungukuphela kwayo. Ukuze nakho isinqumo esingcwele sikaNkulunkulu singoniwa noma singadunyazwa, sithi yilowo nalowo ufanele ukuhlonipha impela izikhonzi zeZwi nababonisi besonto ngenxa yomsebenzi abawenzayo, baphilisane nabo ngokuthula, ngokungakhononi ngokungaphikisani nangokungalwi, kangangokuvumelekile.

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Ngohlelo nesiyo noma isibuyiso sesonto

Kusenjalo siyakholwa ukuthi, noma kunosizo kulungile ukuthi, laba ababusi bebandla bamise baqinise uhlelo oluthile ukugcina umzimba wesonto, nokho bafanele ukuqaphela bangaphambuki kulokho esakumiselwa nguKrestu uMfundisi wethu okungukuphela kwakhe. Ngenxa yalokho silahla yonke imicabango nemithetho yonke yabantu abangathanda ukuyingenisa ukukhonza uNkulunkulu ngalokho babophe unembeza noma kanjani. Kanjalo semukela kuphela lokho okungasethuthukisa kulondolozwe ukuzwana nobuntu, nokugcina konke ngokulalela uNkulunkulu. Kulokho kudingeka ukuvalela ngaphandle kwebandla noma indingiso okusetshenziswa ngokweZwi likaNkulunkulu, kanye nakho konke okuhambisana nakho.

Ngamasakramente

Siyakholwa ukuthi uNkulunkulu wethu okungileyo ngokunakekela ubuthuntu bobuthakathaka bethu wasimisela amasakramente ukubopha kithi izithembiso zakhe nokuba-yizibambiso zobubele nomusa kaNkulunkulu mayelana nathi, nokondla nokugcina ukukholwa kwethu. Wakujobelela eZwini levangeli ukuba kanje abonakalise kangcono asazise ngeZwi lakhe nalokho akwenza ngaphakathi ezinhliziyweni zethu, ngokubopha nokuqinisa kithi insindiso asipha yona. Ngoba kuyizibonakaliso nezibambiso ezibonakalayo zodaba lwangaphakathi olungabonakaliyo, uNkulunkulu asebenze ngazo kithi ngamandla kaMoya oNgcwele. Kanjalo kanti izibonakaliso aziyize zingenalutho ukusikhohlisa, ngoba iqiniso lazo linguJesu Krestu, okungaphandle kwakhe zingebe-lutho. Futhi sanelisiwe yisibalo samasakramente uKrestu uMfundisi wethu asimisele sona, esingengaphezulu kokubili okuyilokhu isakramente lombhabhadiso nelesiDlo esingcwele sikaJesu Krestu.

Ngombhabhadiso ongcwele

Siyakholwa sivume ukuthi uJesu Krestu oyisiphetho somthetho (Rom. 10:4) wakhawulisa ngegazi lakhe elachithwayo konke okunye ukuchitha igazi umuntu angakwenza noma athande ukukwenza ukuxolelisa nokukhokelisa izono, nokuthi wakhawulisa ukusoka okwenzeka

ngegazi, wayala esikhundleni sakho isakramente lombhabhadiso esemukelwa ngalo ebandleni likaNkulunkulu, sihlukaniswe nezizwe ezinye zonke nezinkolo ezahlukene, ukuba-ngabakhe kuphela, siphethe uphawu nesibonakaliso sempi yakhe; lokhu-ke kungubufakazi kithi ukuthi uzokuba-uNkulunkulu noBaba wethu onomusa kuze kube-phakade. Kanjalo wayala ukubhabhadisa bonke abangabakhe egameni likaYise neleNdodana nelikaMoya oNgcwele ngamanzi ocwengile kuphela; ukwazisa ngalokho ukuthi njengokuba amanzi abonwayo emzimbeni walowo owemukela umbhabhadiso afafazwa ngawo egeza ukungcola komzimba uma sithelwa ngawo, kanjalo futhi lenza ngokunjalo igazi likaKrestu ngaphakathi emphefumulweni ngoMoya oNgcwele; lifafaza uMoya liwuhlanze ezonweni zawo, lisizale ngokusha, lisiguqule ebuntwaneni bolaka sibe-ngabantwana bakaNkulunkulu.

Kungesikho ukuthi lokho kwenziwa ngamazi abonwa ngamehlo, kodwa ngokufafazwa ngegazi elinqabileyo leNdodana kaNkulunkulu elingulwandle lwethu olubomvu esifanele ukuludabula ukuphepha ekucindezelweni nguFaro; okungukuthi nguSathane, nokungena ezweni lokomoya iKenani. Kanjalo izikhonzi ngokwazo zisinika isakramente nokubonakalayo; kodwa iNkosi yethu inikela okukhunjwa yisakramente okuyisipho nomusa ongabonakaliyo, ngokuhlanza imiphefumulo yethu, ayicwengise ayihlambulule kukho konke ukungcola nokungalungi, enze kabusha izinhliziyu zethu azigcwalise ngayo yonke induduzo, asinike ubuqotho beqiniso ngobuhle kobuYise bakhe, asambathise ngomuntu omusha asihlubula omdala nemisebenzi yakhe. Ngenxa yalokhu sikholwa ngokuthi uma umuntu ezimisele ukungena ekuphileni okuphakade, ufanele ukubhabhadiswa kanye nje ngombhabhadiso owodwa, kungadingeki ukuba kuphindwe futhi nanini, ngoba futhi asikwazi ukuzalwa kabili. Kodwa lombhabhadiso awusizi nje uma amanzi esephezu kwethu, siwemukela, kepha futhi isikhathi sonke sokuphila kwethu. Ngenxa yalokho silahla ukweduka kwabaphindukubhabhadisa abanganeliswa ngombhabhadiso owodwa abawamukela kanye-kanye nalokho bahlulela futhi umbhabhadiso wezingane zamakholwa – kodwa thina sikholwa ukuthi zifanele ukubhabhadiswa ziphawulwe ngesibonakaliso sesivumelwano, njengokuba izingane zakwaIsrayeli zasokwa ngenxa yezithembiso zona lezo ezinikelwe izingane zethu. Yebo ngokweqiniso, uKrestu akalichithanga igazi lakhe, kuncane ngenxa yokuhlanza abantwana bamakholwa kunabadala. Ngenxa yalokho kufanele ukuba bamukele isibonakaliso nesakramente lalokho uKrestu abenzela khona, njengokuba uJehova wayala emthethweni ukubanikela isakramente lokuhlupheka nokufa kukaKrestu uma besand' ukuzalwa, ngokunikela ngenxa yabo iwundlu, elaliyisakramente likaJesu Krestu.

Ngokungaphezulu, okwenziwa ngokusoka esizweni sabaJuda, khona lokho kwenziwa futhi ngumbhabhadiso kubantwana bethu:

Okuyisizathu sokuba uPawulu ongcwele abize umbhahadiso ngokuthi ukusoka kukaKrestu (Kol. 2:11)

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NgesiDlo esingcwele seNkosi yethu uJesu Krestu

Siyakholwa sivume ukuthi uMsindisi wethu, uJesu Krestu, wayala wamisa isakramente lesiDlo esingcwele ukugcina nokondla labo asebazale kabusha, ngokuba wabangenisa kumndeni wakhe, okungukuthi ibandla lakhe. Manje labo abazelwe ngokusha banempilo ezinhlangothimbili; eyodwa ngeyomzimba eyedlulayo, abeza nayo ngokuzalwa kwabo kokuzala, banayo bonke abantu; enye ngeyomoya yangokwasezulwini, enikelwa kubo ekuzalweni kaKrestu. Lempilo ayisiyo eyabo bonke kodwa ngeyabakhethiweyo bakaNkulunkulu kuphela. Kanjalo Nkulunkulu ukuba wondle impilo yemizimba yangasemhlabeni, wasimisela isinkwa sangasemhlabeni esijwayelekile esiqondene nalokho esingesabo bonke njengempilo uqobo. Kodwa ukondla impilo yomoya yangasezulwini, amakholwa anayo, wabathumela isinkwa sokuphila esehla ezulwini (Joh. 6:51) esinguJesu Krestu, ogcina ondle impilo yomoya bamakholwa uma edliwa, okungukuthi uma egodlwa emukelwa ngokukholwa. Ukusifanekisela lesisinkwa somoya sangasezulwini, uKrestu wamisa isinkwa sangasemhlabeni esibonakalayo, esiyisakramente lomzimba wakhe newayini eliyisakramente legazi lakhe. Ngalokho uyasazisa ukuthi njengalokho kuqinisekile isakramente silibamba ezandleni zethu silidle siliphuze ngomlomo wethu, bese kondliwa impilo yethu ngakho, kanjalo kuqinisekile ukuthi ngempela semukela emimoyeni yethu ngokukholwa, okuyisandla nomlomo womphefumulo, umzimba wangempela negazi langempela likaKrestu uMsindisi wethu wokuphila. Kanjalo kanti kuyiqiniso okungabazeki ukuthi uJesu Krestu akasiyalanga amasakramente akhe ngeze. Kanjalo-ke usebenza kithi konke asibonisayo ngamehlo ngaleziziboniso ezingcwele, noma kwehlula izingqondo zethu, kungasikhanyeli ukuthi kwenzeka kanjani, njengalokho umsebenzi kaMoya oNgcwele ufihlakele ungaqondakali. Futhi asiduki uma sithi esikuphuzayo nesikudlayo kuyiwo umzimba kaKrestu wemvelo impela negazi lakhe impela; kodwa indlela esikusebenzisa ngayo, akusiwo umlomo kodwa ngumoya ngokukholwa. Kanjalo uJesu Krestu usala njalo ehlezi ngakwesokunene sikaNkulunkulu uYise ezulwini, kepha nokho akalibali ukuzemukelisa kithi ngokukholwa. Lesisidlo siyisithebe somoya la ezinikela uKrestu kithi kanye nazo zonke izipho zakhe; asidlise yena uqobo kanye nenzuzo yokuhlupheka nokufa kwakhe khona; wondla aqinise aduduze umphefumulo wethu wohlupheko ongenanduduzo ngokudla inyama yakhe, awudelise awulungise

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ngokuphuza igazi lakhe. Ngokudlula, noma amasakramente ehlanganisiwe nezinto ezikhonjwa yiwo, nokho awemukelwa kanye nalezizinto ezimbili yibo bonke. Omubi uyalemukela nokho isakramente ukuba abhujiswe kodwa akalemukeli iqiniso lesakramente; njengoJuda noSimoni isanusi, abemukela isakramente bobabili kodwa abemukelanga uKrestu Jesu okhonjwa yilo, onikezwa kwabakholwayo kuphela. Ngokokugcina, samukela isakramente elingcwele emhlanganweni wesizwe sikaNkulunkulu ngokuzithoba nangokuhlonipha, sigcine ngokubona inkumbulo engcwele yokufa kukaKrestu uMsindisi wethu, sivume lapho ukukholwa kwethu nenkonzo yobuKrestu. Ngenxa yalokho akufanele nobani ukuya khona engazihlolisi kahle, ukuze ngokudla kulesisinkwa nokuphuza kulesisitsha, angazidleli aziphuzele icala. Ngokufishane, ngokusebenzisa isakramente elingcwele senziwa sibenothando oluvuthayo mayelana noNkulunkulu nomakhelwane wethu. Ngenxa yalokho silahla zonke izinhlanganiso nemibono enyanyekayo abantu abawenzelelayo nabakuxubanisayo namasakramente, njengokungcolisa kwawo. Sithi sifanele ukwaneliswa yizinqumo uKrestu nabaphostoli bakhe abasifundisa zona, futhi sikhuluma njengokuba bona bakhuluma ngazo.

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Ngesikhundla sombuso

Siyakholwa ukuthi uNkulunkulu wethu omuhle, ngenxa yokonakala kwesizukulwane sabantu, wamisa amakhosi, izikhulu nemibuso ngoba kuyintando yakhe ukuthi umhlaba ubuswe ngemithetho nemibuso, ukuze ukungazithibi kwabantu kunqandwe, konke kwenzeke phakathi kwabantu ngenhlelo enhle. Ngenxa yalenjongo **wanika umbuso inkemba ukuphindisela kwabenza okubi, nokuvikela abakholekile** (Rom. 13:1-4).

Futhi isikhundla sawo akusiso nje ukunakekela nokwelusa phezu kokubusa kwabantu, kodwa futhi ukulondoloza inkonzo yebandla engcwele ukuthiya nokuchitha konke ukukhonza izithombe, inkonzo yamanga, nokubhubhisa umbuso womphikukrestu nokuqhubekisa umbuso kaJesu Krestu, ukushumayelisa iZwi levangeli yonke indawo, ukuze uNkulunkulu ahlonishwe akhonzwe yilowo nalowo njengokuba eyala eZwini lakhe. Futhi yilowo nalowo noma enasigaba siphi enjani enasikhundla siphi, ufanele ukuzithoba phansi kwemibuso, ukuthela, ukuyihlonipha nokuyilalela kukho konke okungamelani neZwi likaNkulunkulu; ukuyikhulekela ukuze iNkosi iyihole kuzo zonke izindlela zayo, **ukuze sihlale kahle nangokuthula ngokumesaba uNkulunkulu nangesizotha esipheleleyo** (I Thim. 2). Ngenxa yalokho silahla abaphindukubhabhadisa nabanye abanochuku; kanye nabo bonke jikelele abalahla imibuso nababusi nabathanda ukuchitha

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amandla wokwahlulela, bathande ukungenisa ukwabelana kwempahla ngokulingana, badibanise ukuhlonipheka uNkulunkulu akumisayo phakathi kwabantu.

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Ngokwahlulela kokugcina

Ngokokugcina, sikholwa ngeZwi likaNkulunkulu ukuthi uma isikhathi esingaziwa yizidalwa zonke esinqunywe yiNkosi, sesifikile, isibalo sabakhethiweyo sigcwele, iNkosi yethu uJesu Krestu izovela ezulwini ngenkazimulo enkulu nangobukhosi, ngokomzimba nangobubonakala, njengokuba yakhuphuka; ukuzibika njengomahluli phezu kwabaphilayo nabafileyo; nokushisa lomhlaba ngomlilo nangelangabi ukuwucwengisa. Bese kuma phambi kwaloMahluleli omkhulu bonke abantu uqobo, abesilisa nabesifazane kanye nezingane, ababekhona kusukela ekuqaleni komhlaba kuze kube-sekugcineni; **bebizwe ngephimbo lengolosi enkulu nangecilongo likaNkulunkulu (I Thes. 4:16)**. Ngoba bonke abafayo bazovuka emhlabathini, imiphefumulo yabo ihlanganiswe ibumbene nemizimba yayo eyayiphila kuyo. Kanti mayelana nalabo abasaphila abazokufa njengabanye, kodwa bazokunguqulwa ngesikhashana kokubola babe-ngokungaboliyo. **Ngalowomzuzwana izincwadi zizovulwa okungukuthi onembeza, abafileyo bahlulwa (IsAmb. 20:12)** ngabakwenzile kulomhlaba, noma kukuhle noma kukubi. **Yebo, amazwi onke ayize abawakhulumayo abantu, bayakuzilanda ngawo (Math. 12:36)** elisho ngawo izwe ukuthi akusikho okanye ngaphandle kokudlala kwezingane nokuqhuba isikhathi; bese kwambulelwa bonke izimfihlakalo nokuzenzisa kwabantu. Ngenxa yalokho umcabango walokhukwahlulelwa ngempela uyesabeka wethusa abeqi nababi, kepha ukhangeka ududuze abakholekile nabakhethiweyo; njengokuba ukusindiswa kwabo kuzovunywa yibo bonke, babone futhi impindiselo esabekayo uNkulunkulu ayisebenzisayo kwababi ababaphatha ngonya, babacindezela babahlupha kulomhlaba; ababi bahlulwe ubufakazi bukanembeza wabo. Bona bazokuba nokungafi, kodwa kanje ukuthi bazohlushwa emlilweni **ophakade, olungiselwe uSathane nezingelosi zakhe (Math. 25:41)**. Kepha abakholwayo nabakhethiweyo bazoqheliswa ngenkazimulo nobukhosi. **INdodana kaNkulunkulu izovuma igama labo phambi kukaNkulunkulu uYise wakhe nezingelosi zakhe ezikhethiweyo (Math. 10:32)**, indaba yabo, elahlwayo namhlanje njengemfundiso yamanga nokubi, ngabahluli nababusi abanengi, izivunywa njengendaba yeNdodana kaNkulunkulu; kanti njengempi-ndiselo yomusa uzobanika inkazimulo enje ebingeke icamangwe yinhliziyi yomuntu. Ngenxa yalokho siyalinda lolusuku olukhulu ngokulangazelela okukhulu ukuzwa ngokuphelele izithembiso zikaNkulunkulu kuJesu Krestu iNkosi yethu.

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