

Ngoba Unkulunkulu muhle?

Uma umuntu ongathembekile, Unkulunkulu uhlala ethembekile. Uma umuntu akathembeli ngeke athethelelwe ngeke, kodwa Unkulunkulu uhlala okuhle. Unkulunkulu akanakuziphika, Akashintshi. Kungenzeka kanjani lokhu? Unkulunkulu uhlala “okuhle” ngisho nalapho ezezisa transgressors? Yup! Ibhayibheli kuba categorical: “Zonke izipho ezinhle nazo zonke izipho eziphelele zivela phezulu, sehla sivela Kuyise wezibane, okungekho akukho ukushintshashintsha noma emthunzini turning” (Jakobe 1:17); “Ngokuba nginguJehova, angiguquki, ngalokho nina madodana kaJakobe asiqediwe” (Malaki 3: 6).

Ngoba Unkulunkulu muhle?

“Dumisani Inkosi, ngoba muhle, ngokuba umusa wakhe umi phakade” (ihu 136: 1)

Isingeniso

UNkulunkulu muhle! Lona isikhundla zemiBhalo.

Ngaphezu isilandiso ‘okuhle’, uNkulunkulu uchazwa ngokuthi lowo ophethe intethelelo futhi wayegcwele umusa kubo bonke abambiza “Ngokuba wena, Nkosi, ubuciko okuhle, futhi ukulungele ukuthethelela, futhi yenala umusa kubo bonke nibize kuwe “(IHubo 86: 5).

Kuthiwani ngalabo ningabizi kuNkulunkulu? UNkulunkulu muhle? Yebo, uNkulunkulu muhle! IBhayibheli libonisa ukuthi uma umuntu ongathembekile, yena uhlala ethembekile, Ngakho-ke, uNkulunkulu muhle, ngisho nalapho umuntu akusho bakhale “Uma singabafundi faithless, yena uhlala ethembekile, ngokuba akanakuziphika” (2 Thimothewu 2:13).

Uma umuntu ongathembekile, uNkulunkulu uhlala ethembekile. Uma umuntu akathembeli ngeke athethelelwe ngeke, kodwa uNkulunkulu uhlala okuhle. UNkulunkulu akanakuziphika, Akashintshi. Kungenzeka kanjani lokhu? UNkulunkulu uhlala “okuhle” ngisho nalapho ezezisa transgressors? Yup! IBhayibheli kuba categorical: “Zonke izipho ezinhle nazo zonke izipho eziphelele zivela phezulu, sehla sivela kuYise wezibane, okungekho akukho ukushintshashintsha noma emthunzini turning” (Jakobe 1:17); “Ngokuba nginguJehova, angiguquki, ngalokho nina madodana kaJakobe asiqediwe” (Malaki 3: 6).

UNkulunkulu ngeke ahlale ‘okuhle’ ngisho nalapho ethela ulaka lwakhe phezu impenitent? Bungaba khona kanjani ukuhlupheka okungaka esintwini uNkulunkulu ahlale okuhle? Ungakwazi babuyisane noNkulunkulu ‘ungumninimandla’ futhi ‘okuhle’ nenkinga eyethulwa ifilosofi khona kobubi?

Abanye cabanga ngalezi zindaba njengoba inkinga zenkolo ezidlula enkulu Nokho, inkinga akuyona kuNkulunkulu, kodwa, kwi ukuqonda kwabaningi ababezama ukuhlangana ifilosofi zenkolo.

UNkulunkulu muhle

UNkulunkulu unguNkulunkulu, okuwukuthi, onke, ukhona futhi ukuyo yonke indawo. Sitshelwa in the Bible ukuthi uNkulunkulu uyinkosi EnguMbusi noBaba, King, njll

Kodwa lokho okushiwo ‘okuhle’ uma sifunda: ‘UNkulunkulu muhle’?

Elokuqala umfundi yokusabela ukwazi incazelo term weqiniso iwukufuna isichazamazwi futhi yenza ukufunda elandelayo: *“kuhle – ADJ. – 1. Yilokho njengoba kufanele noma kanjani kufanele abe; 2. Buyini ubuhle; 3. ngobuciko, sokudla; 4. Worker; 5. Obuhle; 6. Kuyazuzisa, 7. Witty, funny; 8.*

imithetho imisebenzi yabo; 9. Safe, esiqinile; 10. njalo, Normal; 11. Afanelekayo. – S. m. – 12. Man Good “

Yikuphi kulezi isilandiso zisebenza kuNkulunkulu lapho sifunda ‘UNkulunkulu muhle’? The izichasiso ezibalwe ngenhla konke olufanele worldview lomuntu isikhathi sethu, isithombe somuntu zanamuhla. Ngokuba zanamuhla ‘okuhle’ umuntu libhekisela enhle siqu, isimo sengqondo unomphela umuntu hhayi ukwenza okubi, nonomusa.

Kodwa lokhu kwaba worldview omhubi uDavide lapho ethi: “UNkulunkulu muhle ‘?

Nakuba kubusa uDavide libhekwa njengoba ezingokwasezulwini, ngesikhathi sakhe imiphakathi zaba ehlelekile futhi kutshalwa isiko kanye nesimiso ahlukile, ngoba kwakukhona ibanga elikhulu eliphakathi inkosi nezikhonzi zakhe. In ubudlelwano social, kunezinto ayengaziqondi omkhulu phakathi master inceku, wona kanye lomkhuba imiphakathi ahlukile.

Sekukonke, Izicukuthwane (the ἀριστοκρατία lesiGreki of ἀριστος (Aristos), ngampuna umhlabeleli, futhi κράτος (Kratos), amandla, state), funda ‘amandla the best’, okungukuthi, kungcono zohulumeni lapho iqembu abayizicukuthwane elawula amandla ezombusazwe, kanye lizisho of the isibonelo isimo Spartans elibuswa Izicukuthwane.

Ukuqokwa okunjalo “amandla the best” sisikhumbuza ukuthi, endulo, le ezifuna ayeshiwo ‘umhlabeleli’, ‘kuhle’, ‘wena’, ‘ezahlukene’, ‘akhethwa’.

Good? Yup! Igama lesiGreki elihunyushwe ngokuthi “kuhle” kuba ἀγαθός (agathos), kuvela kwenye elihambisana ibizo impande Arete “... *equkethwe ngokwako inhlanganisela izikhulu kanye nobuhlakani bezempi (...)* cishe abakaze umqondo kamuva of ‘okuhle ‘, njengoba Arete akanawo amandla zokuziphatha “Jaeger, Werner, Paideia, the Formation yomuntu inguquło yesiGreki Arthur M. Parreira, London: .. Ed Martins Fontes, 2003. Page 27;

“Wesikhulu and Arete abangu bangahlukani united. Igama impande okufanayo: ἀριστος, okungenakulinganiswa ovelele futhi ekhethiwe ... “Ibid, p 26..

Isimo sekukhuluma umuntu ayeqashe wawuphelele ngokombono functional of view, okungukuthi, angabi the ehilelekile zokuziphatha ukuthi umphakathi wethu isetshenziswa kanye izindumiso, ukuze isimo uligcinile ubuhlobo ungcwele umqondo omuhle.

Friedrich Nietzsche emsebenzini wakhe ‘Izizukulwane of Isimilo’, washo la mazwi: *“... lokho kusho ncamashi, kusukela iphuzu etymological of view, i abizwa for ‘okuhle’ livele ngezilimi ezihlukahlukene? Ngathola bonke ukuthi ubheke ekugquleni efanayo lomqondo – ukuthi, yonke indawo, ‘ayenengqondo’, ‘ahlukile’ ngomqondo social, kuba umqondo ayisisekelo okuyiwona ngempela athuthukile ‘okuhle’, ukuba ‘ayenengqondo ngokomoya ‘,’ ahlukile ‘kusukela’ ngokomoya kahle-azalwe ‘,’ nelungelo ngokomoya ‘: a ukuthuthukiswa okuyisona kuhambisana ukuthi ezinye ukwenza njalo’ commoner ‘,’ ovamile ‘,’ low ‘ubizwa transmuted ekugcineni’ okubi “Nietzsche Friedrich, nendabuko zokuziphatha – A impikiswano, Translation Paulo César de Souza, Sao Paulo: Companhia das Letras, 2009. Page 18 ..*

Humusha lesiGrekhi elithi agathos for ‘okuhle’ ngenxa yezinguquko incazelo emakhulwini eminyaka agumbuqele umqondo wokuthi izipho iBhayibheli, ngoba igama lesiGrekhi ‘agathos’ ngenxa umongo waseBhayibhelini esebenza kuwo, kufanele lihunyushwe ngokuthi ‘ayenengqondo ‘ngoba impande etymological elithi’ agathos ‘lowo, onesifo engokoqobo, yini ungokoqobo, kuyiqiniso’ lisho. Ngokuphathelene naleli gama, Nietzsche ithi ngisho maqondana ushintsho subjective, igama elithi kusho ‘the real njengoba truthful. Leligama aphathiswa sama izikhulu, ukuze kuhlukaniswe wekuvana umuntu ovamile, ungumqambimanga (Jaeger, Paideia, p. 19).

Iyini incazelo ‘beqiniso’ lapho lithi: **“Lutho neze; njalo**

uNkulunkulu abe weqiniso futhi wonke umuntu ungumqambimanga; njengoba kulotshiwe, That udle silungisiswe emazwini akho, unqobe ekwahlulelweni kwakho lapho wena wahlulelwa “(Roma 3: 4). Noma, yini incazelo ‘ungumqambimanga’? Kuleli vesi, nencazelo ‘beqiniso’ futhi ‘umqambimanga’ linikeza umqondo siqu zokuziphatha? Kusho umlingisi ngamunye? Ngicela Uqaphele:

“Futhi izinceku yaphuma yaya emikhulu, futhi zabuthela ndawonye bonke ezabathola, kokubili ababi nabahle; futhi yomshado yagcwala abahleziyo ekudleni” (Math 22:10);

Indlela ahumushe osemfanekisweni? The ababi nabahle ukuthi izigqila ziza imiyalo yenkosi yakhe lingavumelani yokuziphatha? Ungenzi! In the text, okubi nokuhle has umqondo ‘ezimbi’ futhi ‘ayenengqondo’, ‘bancane’ futhi ‘ezinkulu’, ngokuba iNkosi lomzekeliso alikhethi.

“Wenza ilanga lakhe ukuba avuke on the ababi nabahle, futhi ithumela imvula phezu nje nabangalungile” (Mathewu 5:45).

ENTshumayelweni YaseNtabeni, okuyinto umqondo okuhle nokubi? Manje siyazi ukuthi uNkulunkulu alikhethi, nokuthi ilanga liphuma phezu kwezikhulu abavamile, zinobulungisa futhi engenabulungisa, ngakho okushiwo ‘ababi’ amazwi futhi ‘okuhle’ ngeke uhunyushwe ngomqondo wezimiso.

“Umzimba isibani emehlweni; ukuze kuthi uma iso lakho liphilile, umzimba wakho wonke uzoba ukukhanya; Kodwa uma iso lakho lilibi, umzimba wakho ungubumnyama “(Math 6:22 -23).

Amehlo kungenzeka okubi ngokokuziphatha noma okuhle? Noma umqondo ‘nokubi’ futhi ‘okuhle’ libhekisela umqondo ezilula, ezivamile, siziqhathanise nazo umqondo omuhle, kukhona esihle? The umhlaziyi Barclay itusa ukhumusha ‘okuhle’ by esivulekile Nokho, akulona translation lesifanele, ngoba umqondo ophanayo libhekisela esivulekile zezikhulu ukwenza umathanda nalokho okungokwabo *“Ukuze ethembekile embhalweni wokuqala thina*

ukuhumusha lapha ophanayo endaweni enhle noma elula. UJesu uyasincoma iso ophanayo 'Barclay, uWilliam, Commentary on the New Testament. P. 264.

Ngakho, okulandelayo passage:

"Ingabe Angivunyelwe ukwenza lokho ofuna lokho okungokwami? Noma ingabe iso elibi yakho ngoba mina ngimuhle?" (Mt 20:15)

Njengoba sazi esivulekile okwakuyigama uqobo 'okuhle' benze owabona kufanelekile nalokho okungokwabo, ephakeme abasebenzi ngokukhuza othintekayo ngubani zazihlolwa isenzo sakhe. Ngokombono womuntu isikhathi sethu, ukuziphatha umqashi kuyinto despautério ngoba ithi abasebenzi Nokho isipho somholo efanayo bonke ngaphandle mayelana nesikhathi ukusebenza ngamunye, ngokusho umbono yomuntu ngesikhathi sikaKristu the despautério kuphakama lapho umuntu ovamile inselele esivulekile of the yizicukuthwane *"Ngokuba izinto ezintathu umhlaba uyazamazama; futhi ezine ungethele: For inceku lapho ngukumkani; futhi fool lapho kugcwele inyama; Ngoba owesifazane banengeke lapho kuze kube yilapho eseshadile; kanye incekekazi ukuthi indlalifa yayo* "(IzAga 30:21 -23).

Jaeger ehlaziya izinkondlo Theognis, wabhala: *"Le mbongi weluleka ukugwema ziphathelene okubi (Kakoi), lapho imbongi encompasses bonke abangamthandi bangabanye a abazalwa yizicukuthwane; futhi, Ngakolunye uhlangothi, uyisicukuthwane (agathos) kuphela ezitholakala phakathi kontanga yabo* "(Jaeger, Paideia, 244).

Lapho senza analysis of imibhalo yeBhayibheli, akufanele kugcine ukusebenzisa kuphela incazelo ukuthi amagama namuhla, ngenxa design ukuthi umphakathi bethu abanyathelisiwe behumusha.

Futhi, lapho sifunda behumusha emBhalweni, kumelwe siqonde nabo amehlo umphakathi ngesikhathi, uphume umbono wezwe acatshangelwe ngezimiso yefilosofi isikhathi, ngoba udaba

zefilosofi isikhathi wasikisela wawungekho effect, ngisho umuntu ukuthi inkampani, kwake emkhakheni ontological, kanjalo kude design sociocultural of the abalobi beBhayibheli.

Nakuba umphakathi kuchazwe izinto ngokulandela functional, zefilosofi like Plato, waqala ukubuza imibuzo ngesimo nenhlalakahle, ngokoqobo, ukuthi ukhona nezidalwa kanye nemibuzo elifanayo ezintweni eziphilayo, futhi nokwazi ukuthi bakwazi ukukhiqiza ngesikhathi, kwadingeka umthwalo zokuziphatha futhi ethics, okuyinto wayengakafiki olutholwa umphakathi.

Jaeger ugomela ngokuthi imigomo 'Arete' futhi 'okuhle' eGrisi lasendulo, kwadingeka akukho kusikisele amandla zokuziphatha, yingakho umbuzo: Uma la magama manje esetshenziswa nge linikeza umqondo zokuziphatha? Uma zefilosofi like noPlato, ngokusebenzisa ekucabangeni ulwazi nesayense, ifilosofi wathola oda zokuziphatha ngoba kuba isayensi speculates izici nezinkinga oda ontological.

Ngenkathi Socrates ukucabangela yayivinjelwe ezindabeni ontological futhi zokuziphatha, uPlato yazihlanganisa endleleni metaphysics kanye Cosmology. In Plato kwakumila ifilosofi neyobuntu, zenkolo kanye nozwela. It ubelokhu imisebenzi Plato okuningi kwalokho wamemezela spiritualists futhi amaKatolika, like umqondo yokuphindukuzalwa futhi isihlanzo.

The 'okuhle' okusho eziqokiwe nabakhulu, saqanjwa okuhle, izwe ekahle, izwe imibono. Matter of Plato waletha uguquko imiqondo Nokho, abantu bosuku lwakhe kanye nesizukulwane esalandela, ayikashintshi ngokushesha practice yakho. Lapho uJesu efika, nomqondo wefilosofi kwakungesona kodwa ingxenye abantu, ikakhulukazi labo wasebenzisa Greek isiKoine.

Inkinga enkulu necebo ifilosofi akhiwa abapristi wokuqala, Patristic. Uma edala zaso, discipline, amasiko, njll, bahlanganisa imiqondo kaPlato no yokucabanga wathi imfundiso

yobuKristu. Ekhulwini lokuqala, sibona zokuziphatha futhi bagomele Ngakho mkhuba eqinile, ithonya ocacile injabulo imikhuba.

Ungathola zimbi? Yup! Rotterdam Erasmus kwakuhlanganisa Socrates njengoba umfel 'ukholo zangaphambi kobuKristu, kanjalo encenga, "*Sancte Socrates, ora pro nobis!*" (Jaeger, Paideia, 493). Jaeger uveza ukuthi pietism ukuvalelwa up in the Socrates of ezingalweni, ngokuba babona kulo ezithile ziyezwana ngokomoya (Ibid, p. 494). Kuthiwani Augustine, eyayisekelwe imicabango kaPlato?

Njengoba uJesu wafundisa ungithethelele indlela eholela umuntu kuNkulunkulu, ubuKristu wabona ifilosofi kaPlato isidingo bayekele izinjabulo zezwe, uhlongoza umkhuba yokuphila olukhuni, nokujaha imikhuba ezathathwa nezinhle ukuze zithole ingokomoya xaxa. Dai, abapristi abaningi wajoyina ekahle injabulo, bekholelwa ukuthi ukuhlanzwa umzimba ongasiza ukuhlanzwa umphefumulo.

Kusukela ngaleso sikhathi kuqhubeke, njalo wenze reference kuNkulunkulu ngokuthi 'okuhle', umbhalo elifakwe kanye umqondo endinganisweni, indiva Iqiniso ukuthi uyiNkosi. Lokhu lapho abaningana imibuzo ephakamayo: uma uNkulunkulu muhle, kungani kunobubi?

Imibuzo enjalo ihlose ngifihle indoda hhayi ukuba abone iqiniso. Njengoba umbuzo USathane Edene wagcizelela zaba zimbi ban, bangakunaki inkululeko anikezwe (Gen. 3: 1), umbuzo, 'uma uNkulunkulu muhle, kungani kunobubi' simenza zango, empeleni, ngeke kuwukuphikisana abasolwa zibangelwa a ukuwafunda kabi of the Bible and nesimongcondvo kwalo ngokomlando.

Inhloso yalesi sihloko babonise ukuthi uNkulunkulu muhle, kungakhathaliseki lokuthi wazikhulula abantu baseNineve noma siwele wenza iSodoma neGomora kanye nezinkulungwane izingane ezingenacala (Genesis 19:25; Joh 4:11). Izenzakalo ezinjalo ngeke mischaracterize noma njani uNkulunkulu weBhayibheli

ngokuthi 'okuhle' noma 'okubi'.

Kakho omuhle, munye kuphela unguNkulunkulu

“UJesu wathi kuye: Kungani ungibiza ngokuthi ngimuhle Kakho omuhle, munye kuphela uNkulunkulu?” (Luka 18:19)

Ngesikhathi uJesu uthi categorically: “Akakho omuhle, munye kuphela uNkulunkulu,” wayegxile ethula impendulo ontological inkinga okubi? The kugomela “Akekho omuhle, sisindise munye, ukuthi unguNkulunkulu” libhekisela umbuzo oda zefilosofi?

Ngithi cha! UJesu akazami ukuba imibuzo yefilosofi njengoba nature of nenhlalakahle, empeleni khona esimthandayo noma imibuzo elifanayo ezintweni eziphilayo.

Kodwa lapho sithi: “UNkulunkulu muhle ‘, umbuzo wokuqala ezaphakanyiswa bafundi:’ Uma uNkulunkulu ‘onke’ futhi ‘okuhle, Ufake lo mbuzo, ngokuvumela ukuba khona kobubi nokuhlupheka?’ a isinyathelo njengoba umbuzo enzima kakhulu emlandweni wemfundiso yenkolo yobuKristu.

Ingabe kuyamukeleka for isipho non-Christian indida, njengoba kunjalo indida Epikhuru. Kungani eyamukelekayo? Ngoba ngubani lenza lo indida unaware of the nature of God! EsingumGrecki wathi uNkulunkulu futhi ububi ngeke kube khona uma uNkulunkulu is Omniscient Omnipotent nonomusa, kodwa uNkulunkulu ngokwakhe uthi ukwazi okuhle nokubi “Khona uJehova uNkulunkulu wathi: Bheka, indoda usenjengomunye wethu, azi okuhle nokubi “(Gen. 3:22).

UNkulunkulu uyinkosi, ihloniphekile, okuwukuthi, okuhle nokwazi okuhle nokubi, ngokuba inkosi ukuvuza abantu bonke, futhi anikeze kwabahle nababi abanye, bonke kuye owayefuna “Ngubani unikele wonke umuntu ngokwemisebenzi yakhe;

okungukuthi: The ukuphila okuphakade kulabo by ukuqhubeka isiguli ngokwenza kahle ukufuna inkazimulo nodumo nokungabhubhi; Kodwa intukuthelo nentukuthelo kubo ukuthi ababangayo, balalele iqiniso, belalela ukungalungi; Usizi nokubandezeka kuyakwehlela imiphefumulo yabantu bonke abenza okubi; kumJuda kuqala nakumGreki futhi; Kodwa inkazimulo nodumo nokuthula kuwo wonke umuntu owenza okuhle; kumJuda kuqala nakumGreki to; Ngoba, uNkulunkulu, akukho alikhethi “(Roma 2: 6 -11).

UNkulunkulu uyinkosi, uNkulunkulu muhle futhi ngesikhathi esifanayo, inomusa futhi obunzima “Bheka-ke ubuhle kanye kwesandla sikaNkulunkulu: phezu kwabo wawa, kobukhulu; kepha kuwe ububele bukaNkulunkulu, uma uqhubeka ubuhle bakhe : kungenjalo wena futhi uzakubizwa anqunywe “(Roma 11:22), okungukuthi, uNkulunkulu ngubani wasungula isijeziso ezashiywa, ngakho wathi:” mina zakha ukukhanya, futhi adale ubumnyama, ngenza ukuthula , ngidala okubi; nginguJehova owenza zonke lezi zinto “(Ingabe 45: 7).

Ngamuphi umqondo uNkulunkulu kudala okubi? Ukuze retribution ubulungisa, ngakho reciprocates ngomusa okuhlangezile futhi ukuqina ezonakele “uJehova ngehlisela kimi njengokulunga kwami, ngokusho ukuhlanzeka yami emehlweni akhe. With the abanesihe, imibukiso ingozi kuwe; nomuntu oqotho uyakwenzani, sishumayele. With the pure uzibonakalisa pure; kodwa okubi nawe imibukiso kanzima “(2 Samuweli 22:25 -27); “Njengoba nesihe kuwe abonakalise ingozi, futhi nendoda oqotho uyakwenzani uzinikele ngobuqotho” (IHu 18:25).

Lokhu kwaba isikhundla senkosi: “Nokho, Ephendula, inkosi yakhe wathi kuye: Wena nceku embi nevilaphayo; You wayazi ukuthi I nivune lapho wahlwanyela I cha, ngibutha lapha ngingafazanga khona akazange ahlakaze? Kwakufanele You ke unikezwa imali yami exchangers, futhi Ukuza ngabe ngitholile okwami kanye nenzalo “(Mathewu 25:26 -27). Labo ukuthi bayizinceku okuhle, grace, kwesibi, ebumnyameni obungaphandle.

Lona isikhundla kaKristu: “Lapho iNdodana yomuntu ifika enkazimulweni yayo, nazo zonke izingelosi ezingcwele kanye nayo, khona yena ahlale esihlalweni sobukhosi kwenkazimulo yakhe: Futhi zonke izizwe ziyobuthelwa phambi kwayo, futhi omunye komunye njengoba umalusi ehlukhanisa izimvu ezimbuzini (...) Laba baye ekujezisweni okuphakade, kodwa abalungileyo baye ekuphileni okuphakade ‘(Mathewu 31-32 futhi 46).

Lapho uJesu umema: “Wozani kimi, nina nonke enikhatheleyo nenisindwayo, mina ngizakuniphumusa ukuphumula. Bekani ijoka lami phezu kwenu, nifunde kimi, ngokuba ngingcwele abamnene futhi ngithobekile ngenhliziyo; futhi uzothola ukuphumula kwemiphefumulo yenu. Ngoba ijoka lami lilula nomthwalo wami ulula “(Mathewu 11:28 -30), umdlali nombono emikhulu uzobona uKristu ngokuthi ‘okuhle’, ‘wena’, ‘ayenengqondo’ futhi ngesikhathi esifanayo, nonomusa, kulabo angaphansi Him they zinikwa umthwalo ukukhanya.

In the uqaphile, “I ngidala okubi,” kubhekisela lokuthi uNkulunkulu uye waphakamisa izizwe ezingomakhelwane like induku ukuqondiswa, ukuze anikeze abantu bakwa-Israyeli kutsi isidingo ukuguqula: Nokho, (Isaya 1 5) naphezu ukujezisa abantu bakwa-Israyeli, uNkulunkulu unobulungisa, futhi njengoba waxwayisa, isicelo isijeziso ngaphambi ulaka.

Kwesinye isigameko, beyond insindiso kanye ukulahlwa, uNkulunkulu uyonikeza wonke umuntu ngokwemisebenzi yakhe.

Lapho uNkulunkulu edala umuntu wamnika amandla isinqumo. Njengoba izipho zikaNkulunkulu ayinakushintshwa, ngisho nangemva kokuba isono, le ndoda yaqhubeka in ifa inkululeko yabo ukunquma, ngoba umbuso phezu komhlaba wanikwa amadoda. Manje lapho uNkulunkulu waba indoda futhi ebuya enqobile ezulwini, wabiza: it is unginikile yonke amandla ezulwini nasemhlabeni!

Njengoba amadoda bakhululekile futhi asebenzise libuse phezu komhlaba, abangakwazi ukwenza abakuthandayo. Kukhona elinye

iphuzu, njengoba umuntu usenjengomunye uNkulunkulu, nazi okuhle nokubi, futhi unalo ikhono ukuhlaziya izezo kunabanye futhi ukuxhumana okuhle nokubi.

Inkinga okubi kuphakama lapho umuntu igeja Ubulungisa, kepha okubi ubumnandi. Umqondo retribution kubekelwa eceleni, futhi umuntu ukuba mnyama ekuqondeni Ufaka in umkhuba okubi. Nakuba ngazi izezo abanjalo, uNkulunkulu akangeneli, ngoba bonke abantu lapho kwethulwa emhlabeni bangaphansi ukulahlwa futhi njengoba uNkulunkulu, ka Ongoti okuhle nokubi.

Kodwa okuhle nokubi banikezwe Edene ngokusebenzisa izithelo, ukuze okuhle nokubi bangamathe nolimi. The okuhle nokubi abhalwa enikeza ukunambitheka to the izithelo. Ingabe amabili emaceleni lwemali efanayo.

Ukuqonda leli qiniso? Uma umzali ufundisa ingane bese elungisa ukulungiswa sici has Nokho, ukubukeka okubi, ubaba ufuna okuhle. Ukhona enikeza izipho ubonakala Nokho, wenza kahle, leso senzo luqhuba usizi kulabo abaphila izipho, okuyinto empeleni kuyinto embi. Izibonelo ezinjalo zibonisa ukuthi okuhle nokubi bangamathe nolimi.

NgokweBhayibheli, ubulungisa bukaNkulunkulu akephuzi futhi bamane batheleke, ngoba ukulunga kukaNkulunkulu wahlinzwa ngesikhathi iseqo yokuqala futhi ukuze bonke abantu batholakala benecala, kungakhathaliseki ukuthi izezo zabo. Nokho, maqondana nezenzo kwansuku zonke, uNkulunkulu uzocela akhawunti yilowo nalowo, ukuthi nje noma engenabulungisa, futhi nalokhu akukho ukukhetha umuntu. Ngokuba nje ekulandiseni okufana uzobe asibekela Kwesihlalo Sokwahlulela uKristu, futhi kanye engenabulungisa, Omkhulu White sobukhosi.

Umphostoli uPawulu waxwayisa amaKristu ukuthi ungavumeli ubamba izizathu yefilosofi kodwa yini enye sithola izimfundiso zenkolo, ngabe wesimanje noma classic, kukhona nezindaba njengezifundiso zokucathula kwezwe [“Xwayani funa umuntu bakhohlise ngokusebenzisa ifilosofi nenkohliso eyize, ngemuva](#)

labantu, njengezifundiso zokucathula kwezwe, kungenjengokukaKristu “(Kol 2: 8).

Kungani agxambukele ifilosofi, amaKristu amaningi bathi lezi zinto afetas Okholwa ungumninimandla uNkulunkulu onothando *‘ngqó, usizi lwesintu, noma okubi zonke izinhlobo kuyinkinga umuntu okholwa kuphela uNkulunkulu kuphela, wonke-onamandla futhi bonke onothando* “Anderson, uFrancis I. ekhonjiwe Luiz Sayao in ‘Uma uNkulunkulu muhle, kungani kunobubi?’ item itholakale kwi web.

Lokho esikubonayo ukuthi kukhona izazi eziningi abakhuluphele abameli kaNkulunkulu, kodwa unaware of izwi lakhe. Okubi nakakhulu, kanti izikhali abangamaKristu kufanele babekelwe imingcele izwi likaNkulunkulu ngoba uyakwazi okubhidliza izinqaba lezazi ezinjalo asezandleni izikhali ezinikezwa yizwe *“Ngokuba izikhali zempi yethu azizona zenyama, kodwa omkhulu uNkulunkulu for edonsa phansi izinqaba* “(2 Korinte 10: 4; 2 Korinte 6: 7; Roma 13:12).

With angaboni kahle ngenxa mikhondo zanamuhla, abanye abahumushi aphoqeleka ukuba asebenzise igama elithi ‘okuhle’ esikhundleni ‘ayenengqondo’. Shintsha ‘ayenengqondo’ ukuba ‘okuhle’ ukucasula umqondo umbhalo. Lahla impande etymological of the term ‘agathos’, okusho ‘lowo, onesifo engokoqobo, yini ungokoqobo, kuyiqiniso’, waletsa umonakalo ukuqonda umbhalo.

Uma sithi uNkulunkulu Noble Mnumzane, Good, sibonisa the ubukhosi kaNkulunkulu nokuzithoba kwethu kuYe. UNkulunkulu I am, okuyinto, ukuthi ine engokoqobo, ukuthi ungokoqobo, real, Umqondo eliphakeme nalawo atholakala e izichazamazwi zethu. Through kakhulu lo mqondo to the term ‘agathos’, umqondo, umqondo, kusukela inkulumo ethi ‘UNkulunkulu muhle’ transmutes futhi sifaka nencazelo eliyinqayizivele.

Uma sicabangela ukuthi uNkulunkulu muhle, ihloniphekile, letihloniphekile, Nkosi, Baba, akukho ukungqubuzana phakathi kobukhulu nomusa *“Bheka-ke ubuhle kanye kwesandla*

sikaNkulunkulu: phezu kwabo wawa, kobukhulu; kodwa kuwe, ubuhle, uma uqhubeka ngobuhle bakhe: kungenjalo wena futhi uzakubizwa anqunywe “(Roma 11:22).

UNkulunkulu kungenxa sokuba nengqondo, eliphakeme, noma okuhle, okuyinto akubandakanyi yiluphi uhlobo kudide phakathi kukaNkulunkulu muhle futhi kukhona nokuhlupheka ezweni ezinzima futhi ingozi.

Uma ezazini zemfundiso yenkolo eminyaka indiva impande etymological of the term ‘agathos’, thina nombuzo: ababekwenza ‘agape’ elithi, igama lesiGreki elisho uthando?