

parameshvar ke raajy ka susamaachaar

yah samaadhaan hai!

kya aap jaanate hain ki yeeshu ne kaha tha ki ant tab tak nahin aa sakata jab tak ki parameshvar ke raajy ko duniya ko saakshee ke roop mein prachaarit nahin kiya jaata hai?



“bhediya bhee bhed ke bachche ke sang vaas karega... mere saare pavitr parvat par na to koe haani karega aur na naash karega, kyonki prthvee yahova ke gyaan se aisee bhar jaegee jaisa jal samudr mein bhara rahata hai.”
(yashaayaah 11:6, 9)

dvaara

bob thiel, peechee.dee.

parameshvar ke raajy ka susamaachaar

yah samaadhaan hai!

dvaara bob thiel, peechee.dee.

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maanav jaati apanee samasyaon ka samaadhaan kyon nahin kar paatee?

kya aap jaanate hain ki pahalee aur aakhiree baaten jo baibal yeeshu ko dikhaatee hai, usane sambandhit parameshvar ke raajy ke baare mein prachaar kiya?

kya aap jaanate hain ki preriton aur unake peechee chhalane vaalon ka jor parameshvar ke raajy par tha?

kya parameshvar ka raajy yeeshu ka vyakti hai? kya parameshvar yeeshu ka raajy ab ham mein apana jeevan vyateet kar raha hai? kya parameshvar ka raajy kisee prakaar ka bhavishy ka vaastavik raajy hai? kya aap us par vishvaas karenge jo baibal sikhaatee hai?

ek saamraajy kya hai? bas parameshvar ka raajy kya hai? baibal kya sikhaatee hai? praarambhik eesaaee charch ne kya sikhaaya?

kya aap jaanate hain ki ant tab tak nahin aa sakata jab tak ki parameshvar ke raajy ko saakshee ke roop mein duniya ko prachaarit nahin kiya jaata hai?

saamane ke kavar par tasveer mein ek bhed ke bachche ke saath leta hua ek memana dikhaee deta hai jaisa ki bardeen printing aur graaphiks dvaara rachit hai. pichhale kavar par tasveer jeroosalam mein do bob thiel dvaara 2013 mein lee gae mool charch oph god bilding ka hissa hai.

antarvastu

1. kya maanavata ke paas samaadhaan hai?
2. yeeshu ne kis susamaachaar ka prachaar kiya?
3. kya puraane niyam mein parameshvar ka raajy
jaana jaata tha?
4. kya preriton ne raajy ka susamaachaar padhaaya
tha?
5. nae niyam ke baahar ke sroton ne parameshvar ke
raajy kee shiksha dee
6. greeko-roman charch sikhaate hain ki raajy
mahatvapoon hai, lekin...
7. kyon bhagavaan ka raajy

sampark jaanakaaree

1. kya maanavata ke paas samaadhaan hai?

duniya kae samasyaon ka saamana karatee hai.

bahut se log bhooke hain. bahut se log utpeedit hain. bahut se log gareebee ka saamana karate hain. kae desh gambheer karj mein hain. ajanme bachchon sahit bachchon ko durvyavahaar ka saamana karana padata hai. dava pratirodhee rog kae doктaron ko chintit karate hain. pramukh audyogik shaharon mein svasth hone ke lie hava bahut Pradooshit hai. vibhinn raajanetaon ne yuddh kee dhamakee dee. aatankee hamale hote rahate hain.

kya vishv ke neta maanavata ke saamane aane vaalee samasyaon ko theek kar sakate hain?

kae aisa sochate hain.

naya saarvabhaumik ejenda

25 sitambar, 2015 ko, vetikan ke pop phraansis ke ek mukhy bhaashan ke baad, sanyukt raashtr (yooen) ke 193 deshon ne ¹⁷ "satat vikaas lakshyon" ko laagoo karane ke lie matadaan kiya, jise kabhee-kabhee nyoo yoonivarsal ejee enda kaha jaata tha . yahaan sanyukt raashtr ke ¹⁷ lakshy hain:

lakshy 1. har jagah gareebee ko usake sabhee roopon mein samaapt karen

lakshy 2. bhooke samaapt karana, khaady suraksha aur behatar poshan praapt karana aur sthaayee krshi ko badhaava dena

lakshy 3. svasth jeevan sunishchit karen aur sabhee umr ke logon ke lie kalyaan ko badhaava den

lakshy 4. samaaveshee aur samaan gunavatta vaalee shiksha sunishchit karana aur sabhee ke lie aajeevan seekhane ke avasaron ko badhaava dena

lakshy 5. laingik samaanata haasil karana aur sabhee mahilaon aur ladakiyon ko sashakt banaana

lakshy 6. sabhee ke lie paanee aur svachchhata kee upalabdhatata aur tikaoo prabandhan sunishchit karana

lakshy 7. sabhee ke lie saste, vishvasaneey, tikaoo aur aadhunik oorja tak pahunch sunishchit karana

lakshy 8. sabhee ke lie satat, samaaveshee aur satat aarthik vikaas, poorn aur utpaadak rojagaar aur achchhe kaam ko badhaava dena

lakshy 9. lacheela buniyaadee dhaanche ka nirmaan, samaaveshee aur tikaoo audyogeeakaran ko badhaava dena aur navaachaar ko badhaava dena

lakshy 10. deshon ke bheetar aur unake beech asamaanata ko kam karana

lakshy 11. shaharon aur maanav bastiyon ko samaaveshee, surakshit, lacheela aur tikaoo banaana

lakshy 12. tikaoo khapat aur utpaadan paitarn sunishchit karen

lakshy 13. jalavaayu parivartan aur usake prabhaavon se nipatane ke lie tatkaal kaarravaee karen

lakshy 14. satat vikaas ke lie mahaasaagaron, samudron aur samudree sansaadhanon ka sanrakshan aur satat upayog karana

lakshy 15. sthaleey paaristhitik tantr ke satat upayog ko surakshit, punarsthaapit aur badhaava dena, jangalon ka sthaayee prabandhan, marusthaleekaran ka mukaabala, aur bhoomi ksharan ko rokana aur rokana aur jaiv vividhata ke nukasaan ko rokana

lakshy 16. satat vikaas ke lie shaantipoorn aur samaaveshee samaajon ko badhaava dena, sabhee ke lie nyaay tak pahunch

pradaan karana aur sabhee staron par prabhaavee, javaabadeh aur samaaveshee sansthaanon ka nirmaan karana.

lakshy 17. kaaryaanvayan ke saadhanon ko majaboot karana aur satat vikaas ke lie vaishvik saajhedaaree ko punarjeevit karana

yah ejenda 2030 tak pooree tarah se laagoo hone vaala hai aur ise satat vikaas ke lie 2030 ejenda bhee kaha jaata hai . isaka uddeshy viniyaman, shiksha aur antarraashtreey aur antaradhaarmik sahayog ke maadhyam se maanavata ke saamane aane vaalee beemaariyon ko hal karana hai. jabaki isake kae uddeshy achchhe hain, isake kuchh tareeke aur lakshy bure hain (chf. utpatti 3:5). yah ejenda bhee sant paapa phraansis ke lodaato see enasaiklikal ke anuroop hai.

" nyoo yoonivarsal ejenda" ko "nyoo kaitholik ejenda" kaha ja sakata hai kyonki "kaitholik" shabd ka arth "saarvabhaumik" hai. pop phraansis ne god lene ko bulaaya nyoo yoonivarsal ejenda "aasha ka ek mahatvapooran sanket."

sanyukt raashtr samajhaute ke anuvartee ke roop mein, disambar 2015 mein peris mein ek baithak huee (aadhikaarik taur par jalavaayu parivartan par sanyukt raashtr phremavark kanvenshan ke lie paartiyon ka 21 vaan sammelan sheershak). sant paapa phraansis ne bhee us antarraashtreey samajhaute kee prashansa kee aur raashtron ko salaah dee ki ve "aage ke maarg ka saavadhaaneepoorvak anusaran karen, aur ekajutata kee badhatee bhaavana ke saath."

duniya ke lagabhag sabhee desh peris samajhaute ke lie sahamat hue, jisamen vishisht paryaavaraneey lakshy aur vitteey pratibaddhataen theen. (tab amerikee raashtrapati baraaak obaama ne 2016 mein sanyukt raajy amerika ko isake lie pratibaddh karane ke lie ek dastaavej par hastaakshar kie, lekin 2017 mein, amerikee raashtrapati donald tramp ne kaha ki sanyukt raajy amerika peris samajhaute se sahamat nahin hoga. isase antarraashtreey aakrosh paida hua aur amerika ko alag-thalag karane mein madad milee. yoorop aur duniya ke kae any hisson se.) pop phraansis ne baad mein kaha ki agar maanavata jalavaayu se sambandhit parivartan nahin karatee hai to vah "neeche chalee jaegee".

jabaki koe bhee Pradooshit hava mein saans nahin lena chaahata, bhookha rahana, gareeb hona, sankatagrast hona aadi, kya maanav prayaas sanyukt Raashtr ke 2030 Ejenda aur/ya peris samajhaute ke lakshyon ko poora karane se maanavata ke saamane aane vaalee samasyaon ka samaadhaan hoga?

sanyukt Raashtr ka traik rikord

is tarah ke ek aur sangharsh ko rokane aur duniya mein shaanti ko badhaava dene kee koshish karane ke lie, dviteey Vishv Yuddh ke baad, 24 aktoobar 1945 ko sanyukt Raashtr ka gathan aur sthaapana kee gae the. isakee sthaapana ke samay, sanyukt Raashtr mein 51 sadasy desh the; ab 193 hain.

sanyukt Raashtr ke gathan ke baad se duniya bhar mein saikadon, yadi hajaron nahin, sangharsh hue hain, lekin hamaare paas abhee tak aisa nahin hai jise teesare Vishv Yuddh ke roop mein varnit kiya ja sakata hai.

jo ki pop phraansis aur kae any dhaarmik netaon dvaara badhaava dene kee koshish kar rahe antar-dhaarmik aur Vishvavyapee Ejenda ke saath milakar shaanti aur samrddhi laega.

haalaanki, sanyukt Raashtr ka aisa karane ka traik rikord achchha nahin raha hai. sanyukt Raashtr ke gathan ke baad se kae sashastr sangharshon ke alaava, laakhon log bhookhe, sharanaarthee aur/ya behad gareeb hain.

sahasraabdee vikaas lakshyon ko laagoo karane ke lie nirdhaarit kiya tha . isake aath "vikaas lakshy" the, lekin yah sanyukt Raashtr ke anusaar bhee saphal nahin hua. isalie, 2015 mein, isake tathaakathit "17 satat vikaas lakshyon" ko apanaaya gaya. kuchh aashaavaadee hain. kuchh log ise yootopiyan phaintese maanate hain.

jahaan tak yootopiya kee baat hai, 6 mae 2016 ko, pop phraansis ne kaha ki unhone ek maanaveey yooropeey yootopiya ka sapana dekha tha ki unaka charch us mahaadveep ko praapt karane mein madad kar sake. phir bhee, pop ka sapana ek duhsvapn ban jaega (chf. prakaashitavaaky 18).

kuchh sahayog aur saphalata mil sakatee hai, lekin...

mariyam vebastars dikshanaree mein kaha gaya hai ki yootopiya "ek kaalpanik sthaan hai jahaan sarakaar, kaanoon aur saamaajik paristhitiyaan paripoorn hain." baibal sikhaatee hai ki maanavata apanee samasyaon ko apane aap hal nahin kar sakatee:

²³ he yahova, main jaanata hoon, ki manushy ka maarg usake vash mein nahin hai; yah aadamee mein nahin hai jo apane kadam khud nirdeshit karane ke lie chalata hai. (yirmayaah 10:23, nkjv jab tak anyatha ingit na kiya gaya ho)

baibal sikhaatee hai ki antarraashtreey sahayog viphal ho jaega:

¹⁶ unake maarg mein vinaash aur sankat hain; ¹⁷ aur shaanti ka maarg ve nahin jaanate. ¹⁸ unakee aankhon ke saamhane parameshvar ka bhay nahin rahata. (romiyon 3:16-18)

phir bhee, kae manushy ek yootopiyan samaaj ke apane drshtikon kee disha mein kaam kar rahe hain aur kabhee-kabhee dharm ko shaamil karane ka prayaas bhee karate hain. lekin lagabhag koe bhee ek sachche parameshvar ke maargon ka anusaran karane ke lie taiyaar nahin hai. aisa nahin hai ki sanyukt raashttr ya vetikan ke kisee bhee lakshy kee or koe pragati nahin hogee. kuchh (aur kae lakshy achche hain), saath hee kuchh asaphalataen bhee hongee.

vaastav mein, aur shaayad bade paimaane par sangharsh ke baad, ek prakaar ke antarraashtreey shaanti samajhaute par sahamati aur pushti kee jaegee (daaniyyel 9:27). jab aisa hoga, to kae log jhootha vishvaas karenge ki maanavata ek adhik shaantipoorn aur aadarshavaadee samaaj laegee.

bahuton ko aisee antararaashtreey yootopiyan pragati (chf. yahejakel 13:10) ke saath-saath vibhinn chinchon aur chamatkaaron (2 thissaluneekiyon 2:9-12) dvaara liya jaega. lekin baibal kahatee hai ki aisee shaanti kaayam nahin rahegee (daaniyyel 9:27; 11:31-44), isake baavajood ki neta kya daava kar sakate hain (1 thissaluneekiyon 5:3; yashaayaah 59:8).

yah vichaar ki, yeeshu ke alaava (chf. jon 15:5; mattee 24:21-22), maanavata is vartamaan bure yug mein svapnalok la sakatee hai, ek jhootha susamaachaar hai (galaatiyon 1:3-10).

yadi akele maanavata vaastav mein yootopiya laane mein pooree tarah asamarth hai, to kya kisee bhee prakaar ka yootopiya sambhav hai?

haan.

parameshvar ka raajy is grah ko aur baad mein, anant kaal tak, kaalpanik roop se behatar banaega.

2. yeeshu ne kis susamaachaar ka prachaar kiya?

baibal shiksha detee hai ki ek kaalpanik samaaj, jise parameshvar ka raajy kaha jaata hai, maanav sarakaaron ka sthaan lega (daaniyyel 2:44; prakaashitavaaky 11:15; 19:1-21).

jab yeeshu ne apanee saarvajanik sevakaee shuroo kee, to unhone parameshvar ke raajy ke susamaachaar ka prachaar karana shuroo kiya . yahaan vahee hai jo maark ne bataaya:

¹⁴ jab yooanna bandeegrh mein daal diya gaya, tab yeeshu galeel mein paramaishvar kai raajy ka susamaachhaar sunaate hue aaya, ¹⁵ aur kaha, samay poora hua, aur parameshvar ka raajy nikat hai. man phirao aur susamaachaar par vishvaas karo" (marakus 1:14-15).

shabd susamaachaar, greek shabd se aaya hai , jise yooenjeliyan ke roop mein lipyantarit kiya gaya hai, aur isaka arth hai "achchha sandesh" ya "achchhee khabar." nyoo testaament mein, parameshvar ke raajy se sambandhit angrejee shabd "raajy" ka enakejevee mein lagabhag 149 baar aur daue rims baibil mein 151 baar ullekh kiya gaya hai . yah greek shabd se aaya hai jise besiliya ke roop mein lipyantarit kiya gaya hai jo royaltee ke niyam ya daayare ko darshaata hai.

maanav raajyon ke saath-saath parameshvar ke raajy mein ek raaja hai (prakaashitavaaky 17:14), ve ek bhaugolik kshetr ko kavar karate hain (prakaashitavaaky 11:15), unake paas niyam hain (yashaayaah 2:3-4; 30:9), aur unake paas vishay (looka 13:29).

yahaan yeeshu kee or se pahalee saarvajanik shiksha dee gae hai jise mattee ne likha hai:

²³ aur yeeshu saare galeel mein ghooma, aur unakee aaraadhanaalayommen upadesh karata, aur raajy ka susamaachaar sunaata raha (mattee 4:23).

maithyoo bhee rikord karata hai:

³⁵ tab yeeshu sab nagaron aur gaanvon mein ghoomakar unakee aaraadhanaalayon mein upadesh karata, aur raajy ka susamaachar sunaata raha (mattee 9:35).

naya niyam dikhaata hai ki yeeshu hamesha ke lie raajy karega:

³³ aur vah yaakoob ke gharaane par sada raajy karega, aur usake raajy ka ant na hoga (looka 1:33).

looka ne likha hai ki jis uddeshy se yeeshu ko bheja gaya tha vah parameshvar ke raajy ka prachaar karana tha. dhyaan den ki yeeshu ne kya sikhaaya:

⁴³ us ne un se kaha, mujhe aur nagarommen bhee parameshvar ke raajy ka prachaar karana avashy hai, kyonki mujhe isee liye bheja gaya hai (looka 4:43).

kya aapane kabhee us upadesh ko suna hai? kya aapane kabhee mahasoos kiya ki yeeshu ke bheje jaane ka uddeshy parameshvar ke raajy ka prachaar karana tha?

looka yah bhee likhata hai ki yeeshu ne jaakar parameshvar ke raajy ka prachaar kiya:

¹⁰ aur preriton ne lautakar jo kuchh unhonne kiya tha, vah sab us se kah sunaaya. tab vah unhen le gaya, aur ekaant mein betasaida naamak nagar ke ek nirjan sthaan mein chala gaya. ¹¹ parantu jab bheed ne yah jaan liya, to ve usake peechhe ho lie; aur us ne unhen grahan kiya aur unase parameshvar ke raajy ke vishay mein baaten kee (looka 9:10-11).

yeeshu ne sikhaaya ki parameshvar ka raajy un logon ke lie sarvochch praathamikata honee chaahie jo usaka anusaran karenge:

³³ parantu pahale parameshvar ke raajy aur usakee dhaarmikata kee khoj karo (mattee 6:33). ³¹ parantu parameshvar ke raajy kee khoj mein raho, to ye sab vastuen tumhen mil jaengee.

³² he chhote jhund, mat dar, kyonki tujhe raajy dena tere pita ko achchha laga hai (looka 12:31-32).

eesaiyon ko pahale parameshvar ke raajy kee talaash karanee hai. ve ise maseeh ke roop mein jeene aur unakee vaapasee aur raajy kee prateeksha karane ke dvaara ise apanee sarvochch praathamikata banaakar karate hain. phir bhee, adhikaansh jo maseeh ko sveekaar karate hain, na keval pahale parameshvar ke raajy kee khoj nahin karate hain, ve yah bhee nahin jaanate ki yah kya hai. kae log yah bhee jhootha vishvaas karate hain ki saansarik raajaneeti mein shaamil hone kee eeshvar eesaiyon se apeksha karata hai. parameshvar ke raajy ko na samajhakar, ve nahin karate

jeena chaahie ya samajhana chaahie ki maanavata itanee trutipoorn kyon hai.

yah bhee dhyaan den ki raajy ek chhote jhund ko diya jaega (chf. romiyon 11:5). sachche chhote jhund ka hissa banane ke lie taiyaar rahane ke lie namrata kee zaroorat hotee hai.

parameshvar ka raajy abhee tak prthvee par sthaapit nahin hua hai

yeeshu ne sikhaaya ki unakee anuyaaiyon ko raajy ke aane ke lie praarthana karanee chaahie, isalie unakee paas pahale se hee raajy nahin hai:

⁹ he hamaare pita, jo svarg mein hai, tera naam pavitr maana jae.

¹⁰ tera raajy aae. teree ichchha pooree ho gae (mattee 6:9-10).

yeeshu ne apane chelon ko parameshvar ke raajy ka prachaar karane ke lie bheja:

¹ tab us ne apake baarah chelonko bulavaakar sab dushtaatmaon par adhikaar aur adhikaar diya, aur rogonko door kiya. ² usane unhen parameshvar ke raajy ka prachaar karane ke lie bheja (looka 9:1-2).

yeeshu ne sikhaaya ki keval usakee upasthiti hee raajy nahin thee, kyonki prthvee par raajy kee sthaapana nahin huee thee, isalie usane vahee kiya jo usane apane naam par raakshason ko nahin nikaala tha:

²⁸ parantu yadi main parameshvar ke aatma ke dvaara dushtaatmaon ko nikaalata hoon, to nishchay parameshvar ka raajy tum par aa pahuncha hai (mattee 12:28).

sachcha raajy bhavishy mein hai—na hee yah abhee yahaan hai jaisa ki marakus dikhaata hai:

⁴⁷ aur yadi teree aankh tujh se paap karavae, to use nikaal le. tumhaare liye parameshvar ke raajy mein ek aankh se pravesh karane se bhala hai, ki do aankhen na daalee jaen... (marakus 9:47).

²³ yeeshu ne chaaron or drshti karake apane chelon se kaha, "dhanavaanon ke lie parameshvar ke raajy mein pravesh karana kitana kathin hai!" ²⁴ aur chele usakee baaton se chakit hue. parantu yeeshu ne phir uttar diya aur un se kaha, he baalako, jo dhan par bharsa rakhate hain, unake lie parameshvar ke raajy mein pravesh karana kitana kathin hai! ²⁵ parameshvar ke raajy mein dhanavaan ke pravesh karane se oont ka sooe ke naake mein se nikal jaana sahaj hai" (marakus 10:23-25).

²⁵ main tum se sach sach kahata hoon, ki jab tak parameshvar ke raajy mein naya na peeroon, tab tak main daakh ka phal phir kabhee na peeoonga" (marakus 14:25).

⁴³ arimathiya ka yoosuph, ek pramukh parishad sadasy, jo aap svayan parameshvar ke raajy kee prateeksha kar raha tha, aa raha tha aur saahas kar raha tha ... (marakus 15:43).

yeeshu ne sikhaaya ki raajy ab is vartamaan duniya ka hissa nahin hai:

³⁶ yeeshu ne uttar diya, "mera raajy is jagat ka nahin hai. yadi mera raajy is jagat ka hota, to mere daas yuddh karate, ki main yahoodiyonke haath pakadavaaya na jaoon; parantu ab mera raajy yahaan se nahin hai" (yoohanna 18:36).

yeeshu ne sikhaaya ki raajy usake raaja ke roop mein lautane ke baad aauga:

³¹ "jab manushy ka putr apanee mahima mein aauga, aur sab pavitr doot usake saath aaenge, tab vah apanee mahima ke sinhaasan par viraajamaan hoga. ³² sab jaatiyaan usake saamhane ikathee kee jaengee, aur jaisa charavaaha apakkee bhedonko bakariyommen se baantata hai, vaisa hee vah unhen ek doosare se alag karega. ³³ aur vah bhed-bakariyonko apakkee dahinee or, aur bakariyonko baeen or rakhega. ³⁴ tab raaja apane daahine haath vaalon se kahega, he mere pita ke dhany, aao, us raajy ke adhikaaree ho jao jo jagat kee utpatti se tumhaare lie taiyaar kiya gaya hai (mattee 25:31-34).

choonki parameshvar ka raajy yahaan nahin hai, ham ek vaastavik svapnalok ko tab tak nahin dekh paenge jab tak ki isakee sthaapana nahin ho jaatee. kyonki adhikaansh log parameshvar ke raajy ko nahin samajhate hain, ve yah samajhane mein asaphal ho jaate hain ki usakee premamaye sarakaar kaise kaary karatee hai.

parameshvar ka raajy tab tak nahin aauga jab tak "anyajaatiyon kee paripoornata na aa jae" (romiyon 11:25) —aur vah abhee tak nahin hua hai.

yeeshu ne kaha ki raajy kaisa tha?

yeeshu ne kuchh spashteekaran die ki parameshvar ka raajy kaisa hai:

²⁶ aur us ne kaha, parameshvar ka raajy aisa hai, maano manushy bhoomi par beej bikher de, ²⁷ aur raat ko soe aur din ko uthe, aur beej ankurit hokar badhe, vah aap nahin jaanata ki kaise. ²⁸ kyonki pryvee apane aap upaj detee hai; pahile lata, phir sir, aur usake baad sir mein saara ann. ²⁹ parantu jab anaaj pak jaata hai, to vah turant hansiya lagaata hai, kyonki katanee aa gae hai" (marakus 4:26-29).

¹⁸ tab us ne kaha, parameshvar ka raajy kaisa hai? aur main isakee tulana kisase karoon? ¹⁹ vah raee ke daane ke samaan hai, jise kisee manushy ne lekar apakkee baaree mein lagaaya; aur vah bada hokar ek bada vrksh ban gaya, aur aakaash ke pakshee usakee daaliyon mein base hue the." ²⁰ aur phir usane kaha, main parameshvar ke raajy kee tulana kis se karoon? ²¹ vah us khameer ke samaan hai, jise kisee stree ne lekar teen saa bhojan mein tab tak rakha jab tak vah sab khameer na ho jae" (looka 13:18-21).

in drshtaanton se pata chalata hai ki, sabase pahale, bhagavaan ka raajy kaaphee chhota hai, lekin bada ho jaega.

lyook ne yah bhee darj kiya:

²⁹ वे पूर्व और पश्चिम से, उत्तर और दक्खिन से आएंगे, और परमेश्वर के राज्य में बैठेंगे (लूका 13:29)।

is prakaar, parameshvar ke raajy mein duniya bhar ke log honge. yah un logon tak seemit nahin hoga jinake paas izaralee vansh ya vishisht jaateey samooch hain. is raajy mein chaaron or ke log baithenge.

looka 17 aur raajy

looka 17:20-21 kuchh logon ko bhramit karata hai. lekin us tak pahunchane se pahale, dhyaan den ki log vaastav mein parameshvar ke raajy mein bhojan karenge:

¹⁵ "dhany hai vah jo parameshvar ke raajy mein rotee khae!"
(looka 14:15).

choonki log (bhavishy mein) parameshvar ke raajy mein bhojan karenge, yah unake dilon mein ab keval alag rakha hua kuchh nahin hai, looka 17:21 ke galat anuvaad/galataphahamee ke baavajood jo anyatha sujhaav dete hain.

looka 17:20-21 ka mophait anuvaad kuchh logon ko yah samajhane mein madad kar sakata hai:

²⁰ jab phareesiyon ne unase poochha, jab parameshvar ka raajy aane vaala tha, to usane unhen uttar diya, parameshvar ka raajy nahin aa raha hai, jaisa ki aap use dekhane kee aasha karate hain; ²¹ koee yah na kahega, yah raha ya vahaan hai, kyonki ab parameshvar ka raajy tumhaare beech mein hai." (looka 17:20-21, mophait; nasb aur aisev anuvaad bhee dekhien)

dhyaan den ki yeeshu aparivartit, shaareerik, aur paakhandee phareesiyon se baat kar raha tha. yeeshu ne "unaka uttar diya," - yah phareesee the jinhonne yeeshu se prashn poochha tha. unhone use pahachaanane se inkaar kar diya.

kya ve charch mein the? nahin!

yeeshu jald hee ek charch ke aayojan ke baare mein bhee baat nahin kar rahe the. na hee vah man ya hrday mein bhaavanaon ke baare mein baat kar raha tha.

yeeshu apane shaasan ke baare mein baat kar raha tha! phareesee usase charch ke baare mein nahin poochh rahe the. ve kisee bhee nae niyam ke charch ke baare mein kuchh bhee nahin jaanate the jo jald hee shuroo ho jaega. ve ek prakaar kee sundar bhaavana ke baare mein nahin poochh rahe the.

yadi koe sochata hai ki parameshvar ka raajy charch hai - aur parameshvar ka raajy phareesiyon ke "andar" tha - kya phareesiyon ke bheetar charch tha? spashtah nahin!

aisa nishkarsh balki haasyaaspad hai, hai na? jabaki kuchh protestant anuvaad looka 17:21 ke bhaag ka anuvaad "parameshvar ka raajy "tumhaare bheetar hai" (nkjv/kjv) ke roop mein karate hain, yahaan tak ki kaitholik nyoo jeroosalam baibal bhee isaka sahee anuvaad karatee hai ki "parameshvar ka raajy tumhaare beech hai."

yeeshu phareesiyon ke beech mein se ek tha. ab, phareesiyon ne socha ki ve parameshvar ke raajy kee prateeksha kar rahe hain. lekin unhone ise galat samajha. yeeshu ne samajhaaya ki yah keval yahoodiyon ke lie ek sthaaneey, ya seemit raajy nahin hoga, jaisa ki ve sochate the (na hee ek charch jaisa ki ab kuchh log maanate hain). parameshvar ka raajy keval kae maanaveey aur drshy raajyon mein se ek nahin hoga jise log ingit kar sakate hain ya dekh sakate hain, aur kah sakate hain, "yahee hai, yahaan"; ya "vah yahaan par raajy hai."

yeeshu, svayan, us raajy ke raaja hone ke lie paida hua tha, jaisa ki usane spasht roop se peelaatus se kaha tha (yoohanna 18:36-37). samajhen ki baibal "raaja" aur "raajy" shabdon ka paraspar upayog karatee hai (jaise daaniyyel 7:17-18,23) . bhavishy mein parameshvar ke raajy ka raaja, phareesiyon ke bagal mein khada tha. parantu ve use apane raaja ke roop mein nahin pahachaanate the (yoohanna 19:21). jab vah lautega, to sansaar use asveekaar kar dega (prakaashitavaaky 19:19).

yeeshu ne apane doosare aagaman ka varnan karane ke lie, looka 17 mein nimnalikhit chhandon mein aage badhe, jab parameshvar ka raajy saaree prthvee par shaasan karega (is adhyaay mein nirantarata ke lie mophait ke saath jaaree):

²² us ne apane chelon se kaha, "aise din aaenge jab tum manushy ke putr ka ek din bhee paane kee laalasa aur laalasa karenge. ²³ log kahenge, dekh, vah yahaan hai! dekho, vah yahaan hai! parantu baahar na jaana aur na unaka peechha karana, ²⁴ kyonki jaise bijalee aakaash kee ek or se doosaree or chamakatee hai,

vaise hee manushy ka putr apane din par hoga. ²⁵ parantu use pahile bade du:kh sahana chaahie, aur vartamaan peedhee ke dvaara use thukara dena chaahie. (looka 17:22-25, mofat)

yeeshu ne bijalee chamakane ka ullekh kiya , jaise mattee 24:27-31 mein, pooree duniya par shaasan karane ke lie usake doosare aagaman ka varnan kiya. yeeshu yah nahin kah rahe hain ki jab ve lautenge to unake log unhen nahin dekh paenge.

log use apane raaja ke roop mein nahin pahachaanenge (prakaashitavaaky 11:15) aur usake viruddh ladenge (prakaashitavaaky 19:19)! kaae log sochenge ki yeeshu maseeh virodhee ka pratinidhitv karata hai. yeeshu yah nahin kah raha tha ki parameshvar ka raajy un phareesiyon ke bheetar hai—usane unhen kaheen aur bataaya ki ve apane paakhand ke kaaran raajy mein nahin honge (mattee 23:13-14). na hee yeeshu yah kah rahe the ki charch hee raajy hoga.

parameshvar ka raajy kuchh aisa hai jise manushy ek din aintair karane mein saksham honge - jaise ki dharmee ke punarutthaan par! taubhee, yahaan tak ki ibraaheem aur any kulapita abhee tak vahaan nahin hain (chf. ibraaniyon 11:13-40).

chele jaanate the ki parameshvar ka raajy us samay vyaktigat roop se unake bheetar nahin tha, aur yah ki nimnalikhit ke roop mein prakat hona tha, jo looka 17:21 ke baad aaya, dikhaata hai:

¹¹ jab unhonne ye baaten suneen, to us ne ek aur drshtaant kaha, kyonki vah yarooshalem ke nikat tha, aur ve samajhate the, ki parameshvar ka raajy turant pragat hoga (looka 19:11).

raajy spasht roop se bhavishy mein tha

aap kaise bata sakate hain ki raajy nikat hai? us prashn ko sambodhit karane ke bhaag ke roop mein, yeeshu ne bhavishyavaanee kee ghataanon ko soocheebaddh kiya (looka 21:8-28) aur phir sikhaaya:

²⁹ anjeer ke ped aur sab pedon ko dekho. ³⁰ jab ve navodit hote hain, tab tum dekhate aur jaanate ho, ki greeshmakaal nikat hai. ³¹ so tum bhee jab in baaton ko hote hue dekho, to jaan lena ki parameshvar ka raajy nikat hai (looka 21:29-31).

yeeshu chaahata tha ki usake log yah jaanane ke lie bhavishyavaanee kee ghatanaon ka paalan karen ki raajy kab aega. yeeshu ne kaheen aur apane logon ko bhavishyavaanee kee ghatanaon ko dekhane aur un par dhyaan dene ke lie kaha tha (looka 21:36; marakus 13:33-37). yeeshu ke shabdon ke baavajood, bhavishyavaanee se judee duniya kee ghatanaon ko dekhane ke lie kae chhoot.

looka 22 aur 23 mein, yeeshu ne phir se dikhaaya ki parameshvar ka raajy kuchh aisa hai jo bhavishy mein poora hoga jab vah sikhaega:

¹⁵ "main ne badee laalasa se yah ichchha kee hai ki dukh uthaane se pahile yah phasah tumhaare saath khaon; ¹⁶ kyonki main tum se kahata hoon, ki jab tak vah parameshvar ke raajy mein poora na ho, tab tak main us mein se phir kabhee na khaonga." ¹⁷ tab us ne katora lekar dhanyavaad diya, aur kaha, ise lo aur aapas mein baant lo; ¹⁸ kyonki main tum se kahata hoon, ki jab tak parameshvar ka raajy na aae, tab tak main daakh ka phal nahin peeonga" (looka 22:15-18).

³⁹ parantu un kukarmiyon mein se jo usake saath kroos par chadhae gae the, usakee ninda kee, aur us ne kaha, yadi too maseeh hai, to apake aap ko bacha aur hamen bhee bacha. ⁴⁰ aur usake saathee ne use daanta, aur us se kaha, kya too parameshvar se bhee nahin darata? kyonki usake saath too bhee doshee hai. ⁴¹ aur ham ne aisa hee kiya, kyonki ham yogy hain, kyonki jaisa ham ne kiya hai vaisa hee badala bhee diya gaya hai, parantu is ne kuchh bhee bura nahin kiya hai." ⁴² aur us ne yeeshu se kaha , he mere prabhu, jab too apake raajy mein aae, tab meree sudhi lena. ⁴³ parantu yeeshu ne us se kaha, aameen, main tujh se kahata hoon, ki aaj too mere saath jannat mein hoga. (looka 23:39-43, saada angrejee mein araamee)

dikhaate hain , parameshvar ka raajy yeeshu ke maare jaane ke turant baad nahin aaya :

⁴³ arimathiya ka yoosuph, ek pramukh parishad sadasy, jo aap svayan parameshvar ke raajy kee prateeksha kar raha tha, aa raha tha aur saahas kar raha tha ... (marakus 15:43).

⁵¹ vah yahoodiyon ke nagar arimathiya se tha, jo aap bhee parameshvar ke raajy kee baat joh raha tha (looka 23:51).

yah punarutthaan ke baad (1 kurinthiyon 15:50-55) hai ki eesae parameshvar ke raajy mein pravesh karane ke lie phir se janm lenge, jaisa ki jon rikord karata hai:

³ yeeshu ne uttar dekar us se kaha, main tujh se sach sach kahata hoon, jab tak koe naya na janme, vah parameshvar ka raajy nahin dekh sakata. ⁴ neekudemus ne us se kaha, manushy boodha hokar kaise utpann ho sakata hai? kya vah apanee maata ke garbh mein doosaree baar pravesh karake janm le sakata hai?" ⁵ yeeshu ne uttar diya, "main tum se sach sach kahata hoon, jab tak koe jal aur aatma se na janme, vah parameshvar ke raajy mein pravesh nahin kar sakata (yoohanna 3:3-5).

keval parameshvar ke log hee parameshvar ke sahasraabdi ke baad ke antim raajy ko dekhenge.

ab krpaya aur samajhen ki yeeshu ke punarutthaan ke baad, usane phir se parameshvar ke raajy ke baare mein sikhaaya:

³ aur vah bahut se achook pramaanon ke dvaara apake dukhon ke pashchaat apane aap ko jeevit prastut karata hai, aur unhen chaaless din tak dekhata raha, aur parameshvar ke raajy kee baaten kahata raha (preriton ke kaam 1:3).

yeeshu ne jo pahala aur aakhiree upadesh diya vah parameshvar ke raajy ke baare mein tha! yeeshu us raajy ke baare mein sikhaane ke lie doot ke roop mein aaya tha.

yeeshu ne prerit yoohanna ko parameshvar ke sahasraabdee raajy ke baare mein bhee likha tha jo prthvee par hoga. dhyaan den ki usane yoohanna ko kya likha tha:

⁴ main ne un ke praanon ko dekha, jo yeeshu kee gavaahee dene aur parameshvar ke vachan ke kaaran sir kaat die gae the, jinhone us pashu ya usakee moorat kee pooja nahin kee thee, aur usake maathe ya haathon par usakee chhaap nahin lee thee. aur ve jeevit rahe aur ek hazaar varsh tak maseeh ke saath raajy karate rahe (prakaashitavaaky 20:4).

praarambhik eesaiyon ne sikhaaya ki parameshvar ka sahasraabdee raajy prthvee par hoga aur duniya kee sarakaaron ko badal dega jaisa ki baibal sikhaatee hai (chf. prakaashitavaaky 5:10, 11:15).

kyon, agar bhagavaan ka raajy itana mahatvapoon hai, to isake baare mein bahut kuchh nahin suna hai?

aanshik roop se kyonki yeeshu ne ise ek rahasy kaha tha:

¹¹ us ne un se kaha, tum ko parameshvar ke raajy ka bhed jaanane ko diya gaya hai; parantu jo baahar hain unake lie sab kuchh drshtaanton mein aata hai (marakus 4:11).

aaj bhee parameshvar ka sachcha raajy adhikaansh logon ke lie ek rahasy hai jaisa ki parameshvar kee adhikaansh yojana hai (hamaaree mupht pustak bhee dekhien, www.chchog.org par onalain sheershak: parameshvar kee yojana ka rahasy parameshvar ne kuchh bhee kyon banaaya? parameshvar ne aapako kyon banaaya ?)

is par bhee vichaar karen, ki yeeshu ne kaha tha ki ant (umr ka) aa jaega (jald hee) raajy ke susamaachaar ke baad saaree duniya mein ek gavaah ke roop mein prachaar kiya jaata hai:

¹⁴ aur raajy ka yah susamaachaar saare jagat mein prachaar kiya jaega, ki sab jaatiyon par gavaahee ho, aur tab ant aa jaega (mattee 24:14).

parameshvar ke raajy ke susamaachaar kee ghoshana karana mahatvapoom hai aur in antim samay mein poora kiya jaana hai. yah ek "achchha sandesh" hai kyonki yah maanavata kee beemaariyon ke lie vaastavik aasha pradaan karata hai, isake baavajood ki raajaneetik neta kya sikha sakate hain.

yadi aap yeeshu ke shabdon par vichaar karate hain, to yah spasht hona chaahie ki sachche eesae charch ko ab raajy ke us susamaachaar kee ghoshana karanee chaahie. yah charch ke lie isakee sarvochch praathamikata honee chaahie. aur ise theek se karane ke lie, kae bhaashaon ka upayog kiya jaana chaahie. parameshvar ka satat charch yahee karane ka prayaas karata hai. aur iseelie is pustika ka kae bhaashaon mein anuvaad kiya gaya hai.

yeeshu ne jo sabase adhik sikhaaya vah usake maarg ko sveekaar nahin karega:

¹³ “sankare phaatak se pravesh karo; kyonki chauda hai vah phaatak, aur chauda hai vah maarg jo vinaash kee or le jaata hai, aur bahut se hain jo us se bheetar jaate hain. ¹⁴ kyonki sakara hai vah phaatak aur kathin hai vah maarg jo jeevan kee or le jaata hai, aur thode hain jo use paate hain. (mattee 7:13-14)

parameshvar ke raajy ka susamaachaar jeevan kee or le jaata hai!

yah dhyaan dene योग्य ho sakata hai ki yadyapi adhikaansh daava karane vaale eesae is dhaarana se bekhbaar hain ki maseeh ka jor parameshvar ke raajy ke susamaachaar ka prachaar karane par tha, dharmanirapeksh

dharmashaastriyon aur itihaasakaaron ne aksar yah samajha hai ki baibal vaastav mein yahee sikhaatee hai.

phir bhee, svayan yeeshu ne apane shishyon se paramaishvar kai raajy ka susamaachhaar sikhaane kee apeksha kee thee (looka 9: 2,60). kyonki bhavishy ka raajy parameshvar ke niyamon par aadhaarit hoga, yah shaanti aur samrddhi laega—aur is yug mein un niyamon ka paalan karane se sachchee shaanti milatee hai (bhajan sanhita 119:165; iphisiyon 2:15).

aur raajy ka yah shubh samaachhaar puraane niyam ke dharmagranthon mein jaana jaata tha.

3. kya puraane niyam mein parameshvar ka raajy jaana jaata tha?

yeeshu ke pahale aur antim abhilekhit upadesh mein parameshvar ke raajy ke susamaachaar kee ghoshana karana shaamil tha (marakus 1:14-15; preriton ke kaam 1:3).

parameshvar ka raajy kuchh aisa hai jisake baare mein yeeshu ke samay ke yahoodiyon ko kuchh pata hona chaahie tha jaisa ki unake shaastron mein ullekh kiya gaya tha, jise ab ham puraana niyam kahate hain.

daaniyyel ne raajy ke baare mein sikhaaya

bhavishyavakta daaniyyel ne likha:

⁴⁰ aur chautha raajy lohe ke tuly drdh hoga, yahaan tak ki loha sab kuchh choor-choor kar daal dega; aur us lohe kee naeen jo kuchalega, vah raajy tukade-tukade kar dega, aur sab ko choor-choor kar dega. ⁴¹ jab too ne paanvon aur panjon ko dekha, to kuchh kumhaar kee mittee, aur kuchh lohe ka, to raajy bant jaega; taubhee lohe ka bal us mein bana rahe, jaisa too ne lohe ko mittee mein mila hua dekha. ⁴² aur jaise paanv ke anguliyaan lohe kee aur kuchh mittee kee theen, vaise hee raajy bhee kuchh drdh aur kuchh naashavaan hoga. ⁴³ jaise too ne lohe ko mittee mein mila hua dekha, vaise hee ve manushyon ke vansh mein bhee mil jaenge; parantu ve ek doosare se na lage rahenge, jis prakaar loha mittee se nahin milaata. ⁴⁴ aur in raajaon ke dinommen svarg ka parameshvar ek aisa raajy uday karega jo kabhee naash na hoga; aur raajy any logon ke lie nahin chhoda jaega; vah tukade tukade karake in sab raajyon ko bhasm kar dega, aur vah sada sthir rahega (daaniyyel 2:40-44).

¹⁸ parantu paramapradhaan ke pavitr log raajy praapt karenge, aur raajy sarvada aur yugaanuyug adhikaaree honge. (daaniyyel 7:18).

²¹ “main dekh raha tha; aur vahee seeng pavitr logon se ladata raha, aur un par prabal hota raha, ²² jab tak ati praacheen na aaya, aur paramapradhaan ke pavitr logon ke paksh mein nyaay kiya gaya, aur pavitr logon ke raajy ke adhikaaree hone ka samay aa gaya . (daaniyyel 7:21-22)

daaniyyel se, ham seekhate hain ki vah samay aaega jab parameshvar ka raajy is duniya ke raajyon ko nasht kar dega aur hamesha ke lie chalega. ham yah bhee seekhate hain ki is raajy ko praapt karane mein santon ke bhoomika hogee.

daaniyyel ke bhavishyavaaniyon ke kae ansh 21 veen sadee mein hamaare samay ke lie hain.

nae niyam ke kuchh anshon par dhyaan den:

¹² “jo das seeng too ne dekhe ve das raaja hain, jin ko ab tak raajy na mila, varan ve ek ghante tak us pashu samet raajaon ke naeen adhikaar praapt karate hain. ¹³ ye ek man ke hain, aur ve apanee saamarth aur adhikaar us pashu ko denge. ¹⁴ ye memne se yuddh karenge, aur memna un par jay paega, kyonki vahee prabhuon ka prabhu aur raajaon ka raaja hai; aur jo usake sang hain, ve bulae hue, chune hue aur vishvaasayogy hain.” (prakaashitavaaky 17:12-14)

isalie, ham puraane aur nae niyam donon mein is avadhaarana ko dekhate hain ki das bhaagon ke saath ek ant samay ka saansaarik raajy hoga aur yah ki parameshvar ise nasht kar dega aur apana raajy sthaapit karega.

yashaayaah ne raajy ke baare mein sikhaaya

parameshvar ne yashaayaah ko parameshvar ke raajy ke pahale bhaag ke baare mein likhane ke lie prerit kiya, sahasraabdee ke roop mein jaana jaane vaala hajaar varsh ka shaasan, is prakaar:

¹ yishai ke tane mein se ek chhadee nikalegee, aur usakee jad mein se ek daalee nikalegee. ² yahova ka aatma us par, buddhi aur samajh ka aatma, yukti aur paraakram ka aatma, gyaan ka aatma, aur yahova ka bhay maanane vaala hoga.

³ vah yahova ke bhay se prasann hota hai, aur vah apakkee aankhonke saamhane nyaay na karega, aur na apake kaanonke sunane se nirnay karega; ⁴ parantu vah kangaalon ka nyaay dharm se karega, aur nyaay se nyaay karega prthvee ke deen logon ke lie ; vah pryvee ko apake munh ke dande se maarega, aur apake hothonke phoonk se dushtonko ghaat karega. ⁵ dharm usakee kamar ka patega, aur sachchae usakee kamar kee patatee thaharegee.

⁶ bhediye bhee bhed ke bachche ke sang rahenge, cheeta bakaree ke bachche ke sang soega, aur bachhada, aur javaan sinh, aur paala pada hua ek sang ; aur ek chhota bachcha unakee aguvaae karega. ⁷ gaay aur bhaaloo chareng; unake bachche ek sang lete rahenge; aur sinh bail kee naeen bhoosa khaega. ⁸ doodh pilaane vaala naag naag ke chhed se khelega, aur doodh chhudaaya hua bachcha saamp kee maand mein apana haath rakhe. ⁹ mere saare pavitr parvat par na to koe haani karega aur na vinaash karega , kyonki pryvee yahova ke gyaan se aisee bhar jaegee jaisa jal samudr mein bhara rahata hai.

¹⁰ us samay yishai kee ek jad hogee, jo logonke lithe jhande kee naee khadee hogee; kyonki anyajaati use dhoondhenge, aur usaka vishraamasthaan mahimaamay hoga.” (yashaayaah 11:1-10)

jis kaaran se mainne ise parameshvar ke raajy ke pahale bhaag ya pahale charan ke roop mein sandarbh kiya hai, vah yah hai ki yah ek aisa samay hai jahaan yah bhautik hoga (us samay se pahale jab pavitr shahar, naya yarooshalem svarg se neeche aata hai, prakaashitavaaky 21) aur ek hajaar saal tak chalega. yashaayaah ne is charan ke bhautik pahaloo kee pushti kee, jab usane jaaree rakha:

¹¹ us din aisa hoga ki yahova apanee praja ke bache huon ko ashshoor aur misr se, patros aur koosh se, elaam aur shinaar se, hamaat aur samudr ke dveep.

¹² vah anyajaatiyonke lithe jhanda khada karega, aur israel ke bahishkrt logonko ikattha karega, aur yahooda ke titar-bitar hue logonko pryvee ke chaaronkononse ikattha karega. ¹³ aur epraim kee daah door ho jaegee, aur yahooda ke virodhee naash kie jaenge; epraim yahooda se daah na karega, aur na yahooda epraim ko sataega. ¹⁴ parantu ve palishtiyonke kandhe par pachchim kee or udenge; ve sab milakar poorv ke logon ko lootenge; ve edom aur moaab par haath rakhenge; aur ammon ke log unakee baat maanenge. ¹⁵ yahova misr kee jheel kee jeebh ko satyaanaash karega; vah apakkee tej aandhee se mahaanad par apanee mutthee hilaega, aur use saat naalommen maar daalega, aur manushyonko sookhee shod ke paar paar karaega. ¹⁶ usakee praja ke bache huon ke lithe jo ashshoor se chhoote rahenge, vaisa hee ek raajamaarg hoga , jaisa us samay israel ke lithe hua tha, jab vah misr desh se nikal aaya tha. (yashaayaah 11:11-16)

yashaayaah bhee likhane ke lie prerit hua:

² ab ant ke dinon mein aisa hoga ki yahova ke bhavan ka parvat sab pahaadon par drdh kiya jaega, aur sab pahaadiyon se ooncha kiya jaega; aur sab raashtr usakee or bahenge. ³ bahut se log aakar kahenge, aa, ham yahova ke parvat par chadhen, yaakoob ke parameshvar ke bhavan mein; vah hamen apane maarg sikhaega, aur ham usake maargon par challenge.” kyonki siyyon se vyavastha , aur yahova ka vachan yarooshalem se nikalega. ⁴ vah anyajaatiyonke beech nyaay karega, aur bahut se logonko daantega; ve apakkee talavaaron ko peetakar hal ke phaal, aur apake bhaalonko kaantonke pher mein daalenge; raashtr raashtr ke viruddh talavaar nahin uthaega, na hee ve ab yuddh seekhenge. ... ¹¹ manushya ka ooncha roop chhota kiya jaega, manushyon ka ghamanda dandit hoga, aur us din keval yahova hee ooncha kiya jaega. (yashaayaah 2: 2-4,11)

is prakaar, yah prthvee par shaanti ka ek yootopiyan samay hoga. antatah, yah hamesha ke lie rahega, yeeshu ke shaasan ke saath. vibhinn dharmagranthon (bhajan 90:4; 92:1; yashaayaah 2:11; hoshe 6:2) ke aadhaar par, yahoodee talmood yah sikhaata hai ki yah 1,000 varshon tak rahata hai (bebeeloniyan talmood: traiktet sainahedrin pholiyo 97e).

main saiya nimnalikhit ko bhee likhane ke lie prerit hua:

⁶ kyonki ham se ek baalak utpanna hua hai, hamen ek putr diya gaya hai; aur sarakaar usake kandhon par hogee. aur usaka naam adbhut, paraamarshadaata, paraakramee parameshvar, anantakaal ka pita, shaanti ka raajakumaar rakha jaega. ⁷ daood ke sinhaasan aur usake raajy ke oopar usake sarakaar aur shaanti ke badhane ka koe ant nahin hoga, ki use aadesh dene aur nyaay aur nyaay ke saath sthaapit karane ke lie us samay se aage bhee hamesha ke lie. senaon ke yahova ka josh yah karega. (yashaayaah 9:6-7)

dhyaan den ki yashaayaah ne kaha tha ki yeeshu aaega aur ek sarakaar ke saath ek raajy kee sthaapana karega. jabaki kae log jo maseeh ka daava karate hain, is maarg ko uddhrt karate hain, vishesh roop se pratyek varsh disambar mein, ve is baat ko nazarandaaz kar dete hain ki yah is tathy se adhik bhavishyavaanee kar raha hai ki yeeshu ka janm hoga. baibal dikhaatee hai ki parameshvar ke raajy mein praja par kaanoonon ke saath ek sarakaar hai, aur yah ki yeeshu us par haavee ho jaega. yashaayaah, daaniyyel aur any logon ne isake bhavishyavaanee kee thee.

parameshvar ke niyam prem ke maarg hain (mattee 22:37-40; yoohanna 15:10) aur parameshvar ke raajy ka shaasan un niyamon ke aadhaar par hoga. isalie, duniya mein kitane log ise dekhate hain, isake baavajood parameshvar ka raajy prem par aadhaarit hoga.

bhajan aur adhik

yah keval daaniyyel aur yashaayaah hee nahin the ki parameshvar ne parameshvar ke aane vaale raajy ke baare mein likhane ke lie prerit kiya.

yahejakel ko yah likhane ke lie prerit kiya gaya tha ki israel ke gotr (keval yahooder nahin) jo mahaan klesh ke samay mein bikhare hue the, ve sahasraabdee raajy mein ekatrit honge:

¹⁷ isalithe kah, parameshvar yahova yonkahata hai, ki main desh desh desh ke logommen se tumhen ikattha karoonga, aur un deshommen se jahaan tum tittar bittar hue ho, ikattha karoonga, aur israel ko desh doonga. ¹⁸ aur ve vahaan jaenge, aur ve us mein se sab ghinaunee vastuen aur sab ghinaune kaam door karenge. ¹⁹ tab main un ko ek man doonga, aur unake bheetar naee aatma utpann karoonga, aur unake shareer mein se patyaree man nikaalakar unhen maans ka man doonga, ²⁰ ki ve meree vidhiyompar chalen, aur mere niyamonko maanen, aur unhen karo; aur ve meree praja thaharenge, aur main unaka parameshvar thaharoonga. ²¹ parantu jinake man apane ghinaune kaamon aur ghinaune kaamon kee laalasa mein lage rahate hain, unake kaamon ka badala main unheen ke sir par doonga, parameshvar yahova kee yahee vaanee hai. (yahejakel 11:17-21)

israel ke gotron ke vanshaj phir titar-bitar na honge, varan parameshvar kee vidhiyon ko maanenge aur ghinaunee cheezen khaana chhod denge (laivyavyavastha 11; vyavasthaavivaran 14).

parameshvar ke raajy kee khushakhabaree ke baare mein bhajan sanhita mein nimnalikhit par dhyaan den:

²⁷ jagat ke sab door desh smaran karenge aur yahova kee or phirenge , aur jaati jaati ke sab kul tere saamhane dandavat karenge. ²⁸ kyonki raajy yahova ka hai, aur vah anyajaatiyompar raajy karata hai. (bhajan 22:27-28)

⁶ tera sinhaasan, he parameshvar, yugaanuyug hai; dhaarmikata ka raajadand tere raajy ka raajadand hai. (bhajan 45:6)

¹ he yahova ke liye naya geet gao! yahova ke liye gao, saaree prthvee. ² yahova ka geet gao, usake naam ko dhany kaho;

din-pratidin usake uddhaar kee khushakhabaree ka prachaar karen. ³ anyajaatiyon mein usakee mahima ka, aur desh desh ke logon mein usake aashcharyakarmon ka varnan karo. (bhajan 96:1-3; bhee chf. 1 itihaas 16:23-24)

¹⁰ he yahova, tere sab kaam teree stuti karenge, aur tere pavitr log tujhe aasheesh denge. ¹¹ ve tere raajy kee mahima kee charcha karenge, aur teree saamarth kee charcha karenge, ¹² ki usake paraakram ke kaamonko, aur usake raajy kee mahima kee mahima manushyonko pragat karen. ¹³ tera raajy sada ka raajy hai, aur tera raajy peedhee se peedhee tak bana rahata hai. (bhajan 145:10-13)

puraane niyam ke vibhinn lekhakon ne bhee raajy ke pahaluon ke baare mein likha (jaise yahejakel 20:33; obadyaah 21; meeka 4:7).

isalie, jab yeeshu ne paramaishvar kai raajy ka susamaachhaar padhaana shuroo kiya, to usake tatkaal shrotaon ko mool avadhaarana se kuchh parichit tha.

4. kya preriton ne raajy ka susamaachhar padhaaya tha?

jabaki kae kaary susamaachhar kee tarah yeeshu ke vyaktitv ke baare mein sirph achchhee khabar hai, vaastavikata yah hai ki yeeshu ke anuyaayiyon ne paramaishvar kai raajy ka susamaachhar sikhaaya. yahee vah sandesh hai jo yeeshu laaya.

prerit paulus ne parameshvar aur yeeshu ke raajy ke baare mein likha:

⁸ aur vah aaraadhanaalay mein gaya, aur teen maheene tak nidarata se baaten karata raha, aur parameshvar ke raajy kee baaton ke vishay mein tark karata, aur samajhaata raha (preriton ke kaam 19:8).

²⁵ aur vaastav mein, ab main jaanata hoon ki tum sab, jinake beech main parameshvar ke raajy ka prachhar karane gaya hoon (preriton ke kaam 20:25).

²³ so jab unhone use ek din thaharaaya, tab bahutere usake paas usake nivaas par aae, jinhen us ne samajhaaya, aur parameshvar ke raajy kee gambheerata se gavaahee dee, aur yeeshu ke vishay mein moosa kee vyavastha aur bhavishyadvaktaon donon kee, bhor se saanjh tak samajhaate rahe. ... ³¹ parameshvar ke raajy ka prachhar karana aur un baaton kee shiksha dena jo prabhu yeeshu maseeh se sambandhit hain, poore vishvaas ke saath, koe use mana nahin karata (preriton ke kaam 28 :23,31).

dhyaan den ki parameshvar ka raajy keval yeeshu ke baare mein nahin hai (haalaanki vah isaka ek pramukh hissa hai), jaisa ki paulus ne yeeshu ke baare mein alag se sikhaaya jo usane parameshvar ke raajy ke baare mein sikhaaya tha.

paulus ne ise parameshvar ka susamaachhar bhee kaha, parantu vah abhee bhee paramaishvar kai raajy ka susamaachhar tha:

⁹ ... ham ne tumhen parameshvar ka susamaachaar sunaaya ... ¹²
ki tum parameshvar ke yogy chaloge jo tumhen apane raajy aur
mahima mein bulaata hai. (1 thissaluneekiyon 2: 9,12)

paulus ne ise maseeh ka susamaachaar bhee kaha (romiyon 1:16). yeeshu
ka "achchha sandesh", vah sandesh jo usane sikhaaya.

dhyaan den ki yah keval yeeshu maseeh ke vyaktitv ke baare mein ya
keval vyaktigat uddhaar ke baare mein ek susamaachaar nahin tha. pol ne
kaha ki maseeh ke susamaachaar mein yeeshu kee aagya ka paalan
karana, usakee vaapasee aur parameshvar ka nyaay shaamil hai:

⁶ ...parameshvar jo tujhe klesh dete hain, unako badala de, ⁷ aur
jab prabhu yeeshu apake shaktishaalee dootonke saath svarg par
se pragat hon, tab tujhe klesh ke saath vishraam de, ⁸ us
dhadhakatee huee aag mein jo parameshvar ko nahin jaanate un
se palata le. aur un par jo hamaare prabhu yeeshu maseeh ke
susamaachaar ko nahin maanate. ⁹ ve yahova ke saamhane se aur
usakee saamarth ke tej se anant naash karake dand die jaenge, ¹⁰
jab vah us din aaega, ki usake pavitr logommen mahima pae, aur
sab vishvaas karanevaalommen usakee prashansa kee jae, kyonki
hamaaree gavaahee tumhaare beech vishvaas kiya gaya tha (2
thissaluneekiyon 1:6-10).

naya niyam dikhaata hai ki raajy kuchh aisa hai jise ham praapt karenge,
na ki yah ki ab ham ise pooree tarah se praapt kar lenge:

²⁸ ham ek aisa raajy praapt kar rahe hain jise hilaaya nahin ja
sakata (ibraaniyon 12:28).

ham abhee samajh sakate hain aur parameshvar ke raajy ka hissa banane
kee aasha kar sakate hain, lekin isamen pooree tarah se pravesh nahin
kiya hai.

pol ne vishesh roop se pushti kee ki ek nashvar maanav ke roop mein bhagavaan ke raajy mein pooree tarah se pravesh nahin karata hai, jaisa ki punarutthaan ke baad hota hai:

⁵⁰ ab he bhaiyo, main yah kahata hoon, ki maans aur lohoo parameshvar ke raajy ke adhikaaree nahin ho sakate; na hee bhrashtaachaar ko bhrashtaachaar viraasat mein mila hai. ⁵¹ dekho, main tum se bhed kee baat kahata hoon: ham sab ke sab na soenge, varan sab badal jaenge—⁵² pal bhar mein, palak jhapakate hee, antim turahee bajaate hue. kyonki turahee phoonkee jaegee, aur mare hue avinaashee jee uthenge, aur ham badal jaenge (1 kurinthiyon 15:50-52).

1 so main tum ko parameshvar aur prabhu yeeshu maseeh ke saamhane aagya deta hoon, jo jeeviton aur mare huon ka nyaay apake pragat hone aur raajy mein karane ke lithe karega

(2 teemuthiyus 4:1).

pol ne na keval yah sikhaaya, balki yah ki yeeshu raajy ko parameshvar pita ko saump dega:

²⁰ parantu ab maseeh mare huon mein se jee utha, aur jo so gae hain unamen pahila phal hua. ²¹ kyonki jab manushy ke dvaara mrtyu aae, to manushy ke dvaara hee mare huon ka punarutthaan bhee aaya. ²² kyonki jaise aadam mein sab marate hain, vaise hee maseeh mein sab jilae jaenge. ²³ parantu har ek apane apane kram mein: pahila phal maseeh, usake baad ve jo usake aane par maseeh ke hain. ²⁴ tab ant aata hai, jab vah raajy ko pita parameshvar ko saumpata hai, jab vah sabhee shaasan aur sabhee adhikaar aur shakti ko samaapt kar deta hai. ²⁵ kyonki vah tab tak raajy karega, jab tak ki vah sab shatruon ko apane paanvon tale na kar le. (1 kurinthiyon 15:20-25).

pol ne yah bhee sikhaaya ki adharmee (aagya todane vaale) parameshvar ke raajy ke vaaris nahin hongee:

⁹ kya tum nahin jaanate ki adharmee parameshvar ke raajy ke vaaris na honge? dhokhe mein mat pado. na vyabhichaaree, na moortipoojak, na parastreegaamee, na samalaingik, na vyabhichaaree, na chor, na lobhee, na piyakkad, na gaalee denevaale, na andher karanevaale parameshvar ke raajy ke vaaris honge (1 kurinthyon 6:9-10) .

¹⁹ ab shareer ke kaam pragat hain, jo hain: parastreegaman, vyabhichaar, ashuddhata, vyabhichaar, ²⁰ moortipooja, tona, bair, vaad-vivaad, jalan, jalajalaahat, svaarthee abhilaashaen, matabhed, vidharm, ²¹ daah, hatya, piyakkadapan, rahasyodghaatan, aur is tarah; jisake vishay mein main tum se pahile se kahata hoon, jaisa main ne tum se pahile samay mein bhee kaha tha, ki jo aise kaam karate hain, ve parameshvar ke raajy ke vaaris na honge (galaatiyon 5:19-21).

⁵ kyonki tum jaanate ho, ki koe vyabhichaaree, ashuddh, aur lobhee manushy, jo moortipoojak hai, maseeh aur parameshvar ke raajy mein koe bhaag nahin hota (iphisiyon 5:5).

parameshvar ke paas maanak hain aur usake raajy mein pravesh karane mein saksham hone ke lie paap se pashchaataap kee maang karate hain. prerit paulus ne chetaavane kee thee ki kuchh log yah nahin sikhaenge ki yeeshu ka susamaachaar uttar hai, lekin doosara yah hai:

³ pita parameshvar aur hamaare prabhu yeeshu maseeh kee or se tujhe anugrah aur shaanti mile, ⁴ jis ne hamaare paaponke lithe apane aap ko de diya, ki vah hamaare parameshvar aur pita kee ichchha ke anusaar hamen is vartamaan bure yug se chhuda, ⁵ jisakee mahima ho hamesha hamesha ke lie. tathaastu. ⁶ main achambha karata hoon, ki jis ne tujhe maseeh ke anugrah mein bulaaya hai, us se itanee jaldee too phirakar doosare susamaachaar kee or chala jaata hai, ⁷ jo doosara nahin hai; lekin kuchh aise hain jo aapako pareshaan karate hain aur maseeh ke susamaachaar ko vikrt karana chaahate hain. ⁸ parantu yadi ham va svarg ka koe doot jo kuchh ham ne tujhe sunaaya hai, usake siva aur koe susamaachaar sunae, to vah shaapit ho. ⁹ jaisa ham

pahile kah chuke hain, vaisa hee ab main phir kahata hoon, ki jo koe tumhen mila hai, usake siva jo koe doosara susamaachaar sunae, vah shaapit ho. (galatiyon 1:3-9)

³ parantu main darata hoon, kaheen aisa na ho ki jaise saamp ne apanee chaturaee se havva ko dhokha diya, vaise hee tumhaare man us saralata se bhrasht ho jaen jo maseeh mein hai. ⁴ kyonki yadi koe aane vaala kisee doosare yeeshu ka prachaar kare, jisaka ham ne prachaar nahin kiya, ya yadi tum koe doosaree aatma pao jo tum ko nahin milee, ya koe doosara susamaachaar jise tum ne grahan nahin kiya, to tum use sah sakate ho! (2 kurinthiyon 11:3-4)

"any" aur "alag" vaastav mein jhootha, susamaachaar kya tha?

jhoothe susamaachaar ke vibhinn bhaag hain.

saamaany taur par, jhootha susamaachaar yah vishvaas karana hai ki aapako parameshvar kee aagya ka paalan karane kee aavashyakata nahin hai aur parameshvar ko jaanane ka daava karate hue vaastav mein usake maarg ke anusaar jeene ka prayaas karana hai (chf. maithyoo 7:21-23). yah svaarthee hone kee or pravrtt hota hai.

sarp ne lagabhag 6000 saal pahale (utpatti 3) ek jhoothe susamaachaar ke lie havva ko bahakaaya - aur manushyon ne maana hai ki ve parameshvar se behatar jaanate hain aur unhen apane lie achchhaee aur buree ka phaisala karana chaahie. haan, yeeshu ke aane ke baad, usaka naam aksar vibhinn jhoothe susamaachaaron se juda hua tha—aur yah jaaree raha hai aur antim maseeh virodhee ke समय mein bhee jaaree rahega.

ab prerit paulus ke समय mein, jhootha susamaachaar anivaary roop se saty aur truti ka gyaanavaadee/rahasyavaadee mishran tha. nostiks mool roop se maanate the ki moksh sahit aadhyaatmik antardrshti praapt karane ke lie vishesh gyaan kee aavashyakata thee. goodhagyaanavaadee yah maanate the ki shareer ne jo kiya usaka koe vishesh parinaam nahin tha aur ve saataven din sabb jaise maamalon mein parameshvar kee

aagya maanane ke virodh mein the. aisa hee ek jhootha neta shamaun maigas tha, jise prerit pataras ne chetaavane de thee (preriton ke kaam 8:18-21).

lekin yah aasaan nahin hai

naya niyam darshaata hai ki philippus ne parameshvar ke raajy kee shiksha dee:

⁵ tab philippus ne shomaron nagar mein jaakar un ko maseeh ka prachaar kiya. ... ¹² unhonne philippus par vishvaas kiya kyonki usane parameshvar ke raajy ke vishay mein prachaar kiya tha ... (preriton ke kaam 8:5,12) .

lekin yeeshu, pol aur shishyon ne sikhaaya ki parameshvar ke raajy mein pravesh karana aasaan nahin hai:

²⁴ jab yeeshu ne dekha ki vah bahut udaas ho gaya hai, to usane kaha, "dhanavaanon ke lie parameshvar ke raajy mein pravesh karana kitana kathin hai! ²⁵ kyonki parameshvar ke raajy mein dhanavaan ke pravesh karane se oont ka sooe ke naake mein se nikal jaana sahaaj hai."

²⁶ aur sunanevaalonne kaha, phir kis ka uddhaar ho sakata hai?

²⁷ parantu us ne kaha, jo manushy se asambhav hai vah parameshvar se ho sakata hai. (looka 18:24-27)

²² "hamen bahut kleshon mein se parameshvar ke raajy mein pravesh karana hai " (preriton ke kaam 14:22).

³ he bhaiyo, ham tere lithe sada parameshvar ka dhanyavaad karate hain, jaisa vah hai uchit hai, kyonki tumhaara vishvaas bahut badhata jaata hai, aur tum mein se har ek ka prem ek doosare ke prati bahut adhik hota hai, ⁴ yahaan tak ki ham aap hee parameshvar kee kaleesiyaon mein tum par ghamand karate

hain, ki tumhaare sab prakaar ke sataavon aur kleshon mein jo tum sahate ho, ham bhee tumhaare sabr aur vishvaas ke kaaran tum par ghamand karate hain. ⁵ jo parameshvar ke dharmee nyaay ka pragat pramaan hai, ki tum parameshvar ke raajy ke yogy thahare, jisake liye tum bhee dukh uthaate ho; ⁶ kyonki parameshvar ke paas yah dharm hai, ki jo tujhe klesh dete hain, unhen klesh dekar badala de, ⁷ aur jab prabhu yeeshu apake saamarthee dootonke saath svarg par se pragat ho jae, tab tujhe hamaare saath vishraam bhee de, (2 thissaluneekiyon 1:3-7)

kathinaiyon ke kaaran, is yug mein ab keval kuchh ko hee bulaaya aur chuna ja raha hai (mattee 22:1-14; yoohanna 6:44; ibraaniyon 6:4-6). auron ko baad mein bulaaya jaega, jaisa ki baibal dikhaatee hai ki "jinhonne aatma se galatee kee hai ve samajh mein aaenge, aur jinhonne shikaayat kee ve siddhaant seekhenge" (yashaayaah 29:24).

prerit pataras ne sikhaaya ki raajy hamesha ke lie tha, aur yah ki parameshvar ke susamaachaar ka pooree lagan se paalan kiya jaana chaahie ya nyaay hoga:

¹⁰ isalithe he bhaiyo, apakkee bulaahat aur chune jaane ko pakkee karane ke lithe aur bhee adhik yatn karo, kyonki yadi tum aisa kaam karo, to kabhee thokar na khaoge; ¹¹ is prakaar hamaare prabhu aur uddhaarakarta yeeshu maseeh ke anant raajy mein tumhen bahutaayat se pravesh diya jaega (2 pataras 1:10-11).

¹⁷ kyonki parameshvar ke bhavan mein nyaay karane ka samay aa gaya hai; aur yadi yah ham se pahile aarambh hota hai, to jo parameshvar ke susamaachaar ko nahin maanate unaka ant kya hoga? (1 pataras 4:17).

baibil aur raajy kee antim pustaken

baibal sikhaatee hai ki "parameshvar prem hai" (1 yoohanna 4:8,16) aur yeeshu hee parameshvar (yoohanna 1:1,14)—parameshvar ke raajy mein

ek raaja hoga jo prem hai aur jisake niyam prem ka samarthan karate hain, ghrna nahin (chf. prakaashitavaaky 22:14-15).

baibal yah bhee dikhaatee hai ki parameshvar ek svargadoot ko bhejega jo parameshvar ke raajy ke chirasthaayee susamaachaar kee ghoshana karega (prakaashitavaaky 14:6-7) aur phir ek any svargadoot yah bataane ke lie ki mahaan dikhane ke baavajood, baabul gir jaata hai (prakaashitavaaky 14:8-9). ye sandesh us susamaachaar kee alaukik pushti honge jise duniya ne pahale ek gavaah ke roop mein praapt kiya hoga aur ant ke dauraan parameshvar ke paas aane vaalee "badee bheed" ke lie kaarak honge (prakaashitavaaky 7:9-14) . antim bebeelon kee shakti ke vipareet jo uthegee aur giregee (chf. prakaashitavaaky 18:1-18), parameshvar ke raajy ka antim charan hamesha ke lie rahata hai:

¹⁵ tab saataven doot ne vaanee dee, aur svarg mein yah shabd bade oonche shabd se kahane lage, ki is jagat ke raajy hamaare prabhu aur usake maseeh ke raajy ho gae, aur vah yugaanuyug raajy karega. (prakaashitavaaky 11:15).

yeeshu raajy mein raajy karega! aur baibal usake do sheershakon ko prat karatee hai:

¹⁶ aur usake vastr aur usakee jaangh par yah naam likha hai: raajaon ka raaja aur yahova ka yahova (prakaashitavaaky 19:16).

lekin kya keval yeeshu hee raajy karega? is maarg par dhyaan den:

⁴ aur main ne sinhaasan dekhe, aur ve un par viraajamaan hue, aur unaka nyaay kiya gaya. tab main ne un logon ke praanon ko dekha, jo yeeshu kee gavaahee dene aur parameshvar ke vachan ke kaaran sir kaat die gae the, jinhone us pashu ya usakee moorat kee pooja nahin kee thee, aur apane maathe ya haathon par usakee chhaap nahin lee thee. aur ve jeevit rahe aur ek hazaar varsh tak maseeh ke saath raajy karate rahe. . . ⁶ dhany aur pavitr vah hai, jo pahile punarutthaan mein sahabhaagee hai. aise par doosaree mrtyu ka koe adhikaar nahin, parantu ve parameshvar

aur maseeh ke yaajak honge, aur usake saath ek hazaar varsh tak raajy karenge (prakaashitavaaky 20:4,6) .

sachche maseehiyon ko ek hazaar saal tak maseeh ke saath raajy karane ke lie punarjeevit kiya jaega! kyonki raajy sarvada bana rahega (prakaashitavaaky 11:15), parantu us shaasan ka ullekh keval ek hazaar varsh ka tha. yahee kaaran hai ki mainne ise pahale raajy ke pahale charan ke roop mein sandarbhit kiya tha - bhautik, sahasraabdee, charan antim, adhik aadhyaatmik, charan ke vipareet.

kuchh ghatanaon ko prakaashitavaaky kee pustak mein parameshvar ke raajy ke sahasraabdee aur antim charanon ke beech hone vaalee soochee ke roop mein soocheet baddh kiya gaya hai:

⁷ aur jab hazaar varsh poore ho jaenge, tab shaitaan apake bandeegrh se chhoot jaega ⁸ aur un jaatiyonko jo pryvee ke chaaronkonommen hain, arthaat gog aur maagog ko bharamaane ko nikalega, ki un ko yuddh karane ke lithe ikattha karen, jinakee ginatee is prakaar hai samudr kee ret. ... ¹¹ tab main ne ek bada shvet sinhaasan aur us par baithane vaale ko dekha, jisake munh se prthvee aur aakaash bhaag gae. aur unake lie koe jagah nahin milee. ¹² aur main ne chhote kya bade mare huon ko parameshvar ke saamhane khade dekha, aur pustaken kholee gaeen. aur ek aur pustak kholee gae, jo jeevan kee pustak hai. aur mare huon ka nyaay unake kaamon ke anusaar, un baaton ke dvaara kiya gaya jo un pustakon mein likhee gae theen. ¹³ samudr ne un mare huon ko jo us mein the de diya, aur mrtyu aur adholok ne un mare huon ko jo un mein the, de diya. aur unaka nyaay usake kaamon ke anusaar kiya gaya. ¹⁴ tab mrtyu aur adholok aag kee jheel mein daal die gae. yah doosaree maut hai. ¹⁵ aur jo koe jeevan kee pustak mein likha hua na paaya gaya, vah aag kee jheel mein daala gaya (prakaashitavaaky 20:7-8, 11-15).

prakaashitavaaky kee pustak dikhaatee hai ki ek baad ka charan hoga jo hazaar saal ke shaasan ke baad aur doosaree mrtyu ke baad aega:

¹ ab main ne naya aakaash aur naee prthvee dekhee, kyonki pahila aakaash aur pahilee prthvee tal gae the. isake alaava koe aur samudr nahin tha. ² tab main yoohanna ne pavitr nagar nae yarooshalem ko parameshvar ke paas se svarg se utarate hue dekha, jo apake pati ke lithe sajee huee dulhin kee naeen taiyaar kee gae the. ³ aur main ne svarg se yah kahate hue ek bada shabd suna, ki dekh, parameshvar ka nivaas manushyonke sang hai, aur vah unake sang vaas karega, aur ve usakee praja thahareng. parameshvar svayan unake saath rahega aur unaka parameshvar hoga. ⁴ aur parameshvar un kee aankhonse sab aansoo ponchh daalega; phir na mrtyu hogee, na shok, aur na rona. phir peeda na hogee, kyonki pahilee baaten jaatee raheen.” (prakaashitavaaky 21:1-4)

¹ aur us ne mujhe jeevan ke jal kee ek shuddh nadee dikhaee, jo sphatik kee naeen nirmal hai, aur parameshvar aur memne ke sinhaasan se nikalatee hai. ² usakee galee ke beech mein, aur nadee ke donon or, jeevan ka ped tha, jis par baarah phal lagate the, aur har ek ped mein har maheene phal lagate the. ped ke patte raashtron ke upachaar ke lie the. ³ aur phir shraap na hoga, parantu us mein parameshvar aur memne ka sinhaasan hoga, aur usake daas usakee upaasana kareng. ⁴ ve usaka mukh dekhenge, aur usaka naam unake maathe par hoga. ⁵ vahaan na raat hogee, na unhen deepak aur na soory ke ujiyaale kee aavashyakata hogee, kyonki yahova parameshvar unhen ujiyaala deta hai. aur ve yugaanuyug raajy kareng. (prakaashitavaaky 22:1-5)

dhyaan den ki yah shaasan, jo hazaar varshon ke baad hai, parameshvar ke sevakon ko shaamil karata hai aur hamesha ke lie rahata hai. pavitr shahar, jo svarg mein taiyaar kiya gaya tha, svarg chhod dega aur prthvee par utarega. yah parameshvar ke raajy ke antim charan kee shuruat hai. koe aur dard ya peeda ka samay nahin!

namr log prthvee ke adhikaaree hong (mattee 5:5) aur sab kuchh (prakaashitavaaky 21:7). pavitr shahar sahit prthvee, jo us par hogee, behatar hogee kyonki bhagavaan ke tareeke laagoo kie jaenge. ehasaas hai ki:

⁷ usakee sarakaar aur shaanti ke badhane ka ant na hoga (yashaayaah 9:7).

spasht roop se parameshvar ke raajy ka antim charan shuroo hone ke baad vikaas hoga kyonki sabhee log parameshvar kee sarakaar ka paalan karenge.

yah sabase gauravashaalee samay hoga:

⁹ parantu jaisa likha hai, ki aankh ne nahin dekha, aur kaanon ne nahin suna, aur jo baaten manushy ke man mein nahin utareen , jo parameshvar ne apane prem rakhanevaalon ke lithe taiyaar kee hain. ¹⁰ parantu parameshvar ne unhen apane aatma ke dvaara ham par pragat kiya hai (1 kurinthiyon 2:9-10). yah prem, aanand aur chirasthaayee aaraam ka samay hai. yah ek shaanadaar samay hoga! parameshvar ka raajy ek kaalpanik roop se behatar anant kaal ka nirmaan karega. kya aap isamen apana hissa nahin lena chaahate hain?

5. nae niyam ke baahar ke sroton ne parameshvar ke raajy kee shiksha dee

kya maseeh ke aarambhik praadhyapaakon ne socha tha ki unhen parameshvar ke vaastavik raajy ke susamaachaar ka prachaar karana chaahie tha?

haan.

varshon pahale, uttaree kairolina vishvavidyaalay ke prophesar baart eharaman dvaara die gae ek vyaakhyaan mein , unhone baar-baar aur sahee dhang se jor dekar kaha ki aaj ke adhikaansh eesaeyon ke vipareet, yeeshu aur unake shuruaatee anuyaaiyon ne parameshvar ke raajy kee ghoshana kee. yadyapi do. eharaman kee eesaee dharm kee samagr samajh eeshvar ke nirantar charch se kaaphee bhinn hai , ham is baat se sahamat honge ki raajy ka susamaachaar vahee hai jise yeeshu ne svayan ghoshit kiya tha aur unake anuyaaiyon ne vishvaas kiya tha. ham yah bhee sahamat honge ki aaj kae daava kie gae eesaee aisa nahin karate hain samajho usako.

sabase puraana sanrakshit uttar-naya niyam lekhan aur upadesh

parameshvar ka raajy "sabase puraana poorn eesaee dharmopadesh jo bach gaya hai" ka ek mahatvapoorn hissa tha (homs megaavaat praacheen eesaee dharmopadesh. apostolik pita: greek granth aur angrejee anuvaad, doosara sanskaran. bekar buks, graind raipids, 2004, prshth 102). is praacheen eesaee dharmopadesh mein isake baare mein ye kathan hain:

^{5:5} aur tum jaanate ho, bhaiyo, ki shareer kee duniya mein hamaara rahana mahatvaheen aur kshanabhangur hai, parantu maseeh kee pratigya mahaan aur adbhut hai: aane vaale raajy mein vishraam aur anant jeevan.

uparokt kathan se pata chalata hai ki raajy abhee nahin hai, lekin aauga aur shaashvat hoga. isake alaava, yah praacheen upadesh kahata hai:

6:9 ab yadi aise dharmee purush bhee apane dharm ke kaamon ke dvaara apane bachchon ko bachaane mein saksham nahin hain, to hamen parameshvar ke raajy mein pravesh karane ka kya aashvaasan hai yadi ham apane bapatisma ko shuddh aur nirmal rakhane mein viphal rahate hain? ya yadi ham pavitr aur dharm ke kaam na pae jaen, to hamaara pakshadhar kaun hoga ? 9:6 is kaaran ham ek doosare se prem rakhen, ki ham sab parameshvar ke raajy mein pravesh karen. 11:7 isalie, yadi ham jaanate hain ki parameshvar kee drshti mein kya sahee hai, to ham usake raajy mein pravesh karenge aur un pratigyaon ko praapt karenge, jo "na kaanon ne suneen, aur na aankhon ne dekheen, aur na manushy ke man kee kalpana kee."

12:1 isalie ham prem aur dhaarmikata ke saath parameshvar ke raajy kee prati ghanta prateeksha karen, kyonki ham nahin jaanate ki parameshvar kis din pragat hoga. 12:6 vah kahata hai, mere pita ka raajy aauga.

uparokt kathanon se pata chalata hai ki uchit jeevan ke maadhyam se prem kee aavashyakata hai, ki ham abhee bhee parameshvar ke raajy mein pravesh nahin kar pae hain, aur yah parameshvar ke prakat hone ke din ke baad hota hai—arthaat yeeshu ke phir se lautane ke baad. yah pita ka raajy hai aur raajy keval yeeshu nahin hai.

yah dilachasp hai ki sabase puraana spasht roop se eesae dharmopadesh jise bhagavaan ne jeevit rahane kee anumati dee hai, vahee eeshvar ka raajy sikhaata hai jo naya niyam sikhaata hai aur nirantar charch oph god sikhaata hai (yah sambhav hai ki yah bhagavaan ke vaastavik charch se ho sakata hai, lekin greek ka mera seemit gyaan ek majaboot ghoshana karane kee merree kshamata ko seemit karata hai).

sekand senchuree charch leedars end da gospel of da kingadam

shataabdee kee shuruat mein yah dhyaan diya jaana chaahie ki jon ke shrota aur poleekaarp ke mitr aur roman kaitholikon dvaara sant maane jaane vaale paapiyaas ne sahasraabdee saamraajy ko padhaaya tha . yoosebiyas ne likha hai ki paapiyaas ne sikhaaya:

... mare huon mein se punarutthaan ke baad ek sahasraabdee hogee, jab is prthvee par maseeh ka vyaktigat shaasan sthaapit kiya jaega . (papiyaas ke tukade , vi. yoosebiyas, charch itihaas, pustak 3, xxxix, 12 bhee dekhien)

paapiyaas ne sikhaaya ki yah bahut adhik bahutaayat ka samay hoga:

isee prakaar [usane kaha] ki gehoon ke ek daane se das

hajaar kaan hon, aur ek ek kaan mein das hajaar daane hon, aur ek ek daana das paund shuddh, shuddh, maida utpann kare; aur seb, aur beej, aur ghaas samaan anupaat mein paida honge; aur yah ki sabhee jaanavar, keval tabhee prthvee kee upaj par bhojan karate hue, shaantipriy aur saamanjasyapoorn ho jaenge, aur manushy ke poorn adheen honge. " [in baaton kee gavaahee paapiyaas dvaara likhit roop mein dee gae hai , ek praacheen vyakti, jo jon ka shrota aur poleekaarp ka mitr tha, usakee chauthee pustak mein; unake dvaara rachit paanch pustakon ke lie...] (paapiyaas ke tukade , iv)

kurinthyon ke lie post-nyoo testament patr kahata hai:

^{42:1-3} preriton ne hamaare lie prabhu yeeshu maseeh se susamaachaar praapt kiya; yeeshu maseeh ko parameshvar kee or se bheja gaya tha. to phir maseeh parameshvar kee or se hai, aur prerit maseeh se hain. isalie donon niyat kram mein parameshvar kee ichchha se aae. isalie ek prabhaar praapt karane ke baad, aur hamaare prabhu yeeshu maseeh ke punarutthaan ke maadhyam se pooree tarah se aashvast hone aur pavitr aatma ke poorn aashvaasan ke saath parameshvar ke vachan mein pushti hone ke baad, ve is khushakhabaree ke saath aage badhe ki parameshvar ka raajy aana chaahie.

smirna ke poleekaarp ek praarambhik eesaee neta the, jo jon ke shishy the, jo marane vaale mool preriton mein se antim the. poleekaarp see. 120-135 ee. mein padhaaya jaata hai :

dhany hain kangaal, aur jo dharm ke kaaran satae jaate hain, kyonki parameshvar ka raajy unheen ka hai. (poleekaarp. philippiyon ko patr, adhyaay ii. ente-niken phaadars se , volyoom 1 jaisa ki alekjendar robarts aur jems donaldsan dvaara sampaadit kiya gaya hai. amerikee sanskaran, 1885)

to, yah jaanate hue ki "parameshvar thatthon mein nahin udaaya jaata," hamen usakee aagya aur mahima ke yogy chalana chaahie ... mool bhaavana; "aur " na to vyabhichaaree, na hee patit, aur na hee maanavajaati ke saath durvyavahaar karane vaale, parameshvar ke raajy ke vaaris honge, aur na hee ve jo asangat aur ashobhaneey kaary karate hain. (ibid, adhyaay v)

to aaie ham bhay aur pooree shraddha ke saath usakee seva karen, jaisa ki usane svayan hamen aagya dee hai, aur preriton ke roop mein jinhonne hamen susamaachaar ka prachaar kiya, aur bhavishyadvaktaon ne pahale se hee prabhu ke aane kee ghoshana kee. (ibid, adhyaay vi)

nae niyam mein doosaron kee tarah, poleekaarp ne sikhaaya ki dharmee, na ki aagya todane vaale, parameshvar ke raajy ke vaaris honge.

nimnalikhit ka bhee daava kiya gaya tha ki poleekaarp dvaara sikhaaya gaya hai:

aur agale vishraamadin ko us ne kaha; he parameshvar ke priy bachchon, tum mera upadesh suno. jab dharmaadhyaksh upasthit the, tab main ne tumhen nyaay diya tha, aur ab phir se main tum sab ko prabhu ke maarg mein shishtata aur yogyata se chalane ke lie protsaahit karata hoon... saavadhaan raho , aur phir se taiyaar raho, tumhaare hrdayon ko bojhil na hone do, naee aagya ek doosare ke prati prem ke sambandh mein, unaka aagaman achaanak tej bijalee ke roop mein prakat hota hai, agni dvaara mahaan nirnay, anant jeevan, unaka amar raajy. aur jo kuchh parameshvar kee or se sikhaaya jaata hai, vah sab tum jaan lete ho, jab tum utprerit pavitrashaastr mein dhoondhate ho, to pavitr aatma kee kalam se apane hrdayon par khuda karo, ki

aagyaen tum mein amit banee rahen. (poleekaarp ka jeevan, adhyaay 24. jebbee laitaphut, da apostolik phaadars, volyoom. 3.2, 1889, peepee. 488-506)

saradees ka melito, jo charch oph god leedar tha, ch. 170 ee., padhaaya jaata hai:

kyonki nishchay hee vah vyavastha jo susamaachaar mein jaaree kee gae hai—puraanee naee mein, donon siyyon aur yarooshalem se ek saath nikalee hain; aur aagya anugrah mein, aur taiyaar utpaad mein prakaar, aur putr mein bhed ka bachcha, aur bhed ek aadamee mein, aur aadamee bhagavaan mein ...

lekin susamaachaar kaanon aur usakee vyaakhya kee vyaakhya ban gaya

poorti , jabaki charch saty ka bhandaar ban gaya ...

yah vahee hai jisane hamen gulaamee se mukti, andhakaar se prakaash mein, mrtyu se jeevan mein, atyaachaar se anant raajy mein pahunchaaya. (melito . phasah par homalee . chhand 7,40 , 68. keraks se anuvaad : onalain dharmashaastr ka jarnal. <http://www.kairux.chom/dochumaints/kairuxv4n1a1.asp>)

is prakaar, parameshvar ka raajy kuchh shaashvat ke roop mein jaana jaata tha, na ki keval vartamaan eesae ya kaitholik charch aur isamen eeshvar ka kaanon shaamil tha.

ke uttaraardh mein ek aur lekhan logon ko raajy kee or dekhane ke lie protsaahit karata hai:

isalie, aap mein se koe bhee phir se alag na ho aur na hee peechhe mudakar dekhne, balki svehchha se parameshvar ke raajy ke susamaachaar ke paas pahunchen. (roman klement. rikagnishans, buk eks, chaiptrar ekselavee. ente-niken phaadars se

ansh, volyoom 8. alekjendar robarts aur jems donaaldasan dvaara
sampaadit. amerikee sanskaran, 1886)

isake alaava, jabaki yah spasht roop se sachche charch mein ek ke dvaara
nahin likha gaya tha, doosaree shataabdee ke madhy mein robarts end
donaaldasan dvaara anuvaad mein da shephard oph haramaas sheershak
se chaudah baar "bhagavaan ka raajy" abhivyakti ka upayog kiya gaya tha.

sachche maseehee, aur yahaan tak ki bahut se log jo keval maseeh ko
maanate the, doosaree shataabdee mein parameshvar ke raajy ke baare
mein kuchh jaanate the.

yahaan tak ki kaitholik aur poorvee roodhivaadee sant aaireniyas bhee
samajh gae the ki punarutthaan ke baad, eesaee eeshvar ke raajy mein
pravesh karenge. dhyaan den ki unhonne kya likha, see. 180 ee.:

kyonki vishvaas karanevaalon kee dasa aisee hee hai, kyonki
pavitr aatma jo usake dvaara bapatisme mein diya gaya tha, un
mein nirantar bana rahata hai, aur yadi vah sachchae, aur
pavitrata, aur dhaarmikata, aur dheeraj se chalata hai, to paane
vaale ke paas rahata hai. kyonki jo vishvaas karate hain, un mein
is praan ka punarutthaan hota hai, ki shareer phir se aatma ko
grahan karata hai, aur isake saath hee pavitr aatma kee saamarth
se jilaaya jaata hai aur parameshvar ke raajy mein pravesh karata
hai . (ireniyas, sent, lyon ke bishap. aarmitej robinsan dvaara
armeniyaee se anuvaadit. preritik upadesh ka pradarshan,
adhyaay 42. vels, samaraset, aktoobar 1879. eesaee gyaan ko
badhaava dene ke lie sosaayatee mein prakaashit ke roop mein.
nyoo york: da maikamilan seeo, 1920).

antaakiya ke thiyophilas ne sikhaaya:

main lekin unakee bhalaee ka ullekh karata hoon; yadi main use
raajy kahata hoon, to main usakee mahima ka ullekh karata hoon
... kyonki yadi usane use shuroo se hee amar kar diya hota, to
usane use bhagavaan bana diya hota. ... phir, na to amar aur na

hee nashvar usane use banaaya, lekin, jaisa ki hamane oopar kaha hai, donon ke lie saksham; taaki yadi vah parameshvar kee aagya ka paalan karate hue amarata kee baaton kee or jhuke, to vah usase amarata ke roop mein pratiphal praapt kare, aur parameshvar ban jae. (thiophilas , too otolikas , 1:3, 2:27)

teesaree shataabdee kee shuruat mein kaitholik sant, hippolitas ne likha:

aur tum svarg ke raajy ko praapt karoge, tum, jo is jeevan mein rahate hue, svargeey raaja ko jaanate the. aur aap devata ke saathee honge, aur maseeh ke sah-vaaris honge, jo ab vaasanaon ya junoon ke gulaam nahin honge, aur phir kabhee beemaaree se barbaad nahin honge. kyonki tum parameshvar ho gae ho: manushy hone ke dauraan tumane jo bhee kasht sahe, ve tumhen die, kyonki tum nashvar saanche ke the , lekin jo kuchh bhee parameshvar ke anuroop hai, in parameshvar ne tumhen dene ka vaada kiya hai, kyonki tum devata ban gae hain, aur amarata ke lie paida hue hain. (hippoleetas. sabhee vidharmiyon ka khandan, pustak x, adhyaay 30)

manushyon ke lie lakshy aane vaale parameshvar ke raajy mein devata banana hai.

doosaree aur teesaree shataabdee mein samasyaen

isakee vyaapak sveekrti ke baavajood, doosaree shataabdee mein, ek kaanoon-virodhee dharmatyaagee neta, jisaka naam maarsiyan tha, uth khada hua. maarsiyan ne parameshvar kee vyavastha, sabt ke din aur parameshvar ke shaabdik raajy ke viruddh shiksha dee. haalaanki poleekaarp aur any logon dvaara unakee ninda kee gae thee, lekin unaka rom ke charch ke saath kaaphee samay se sampark tha aur aisa lagata tha ki unaka vahaan prabhaav tha.

doosaree aur teesaree shataabdee mein alekjendriya (misr) mein roopak sthaapit ho rahe the. kae roopakavaadiyon ne aane vaale raajy ke

siddhaant ka virodh kiya. unamen se kuchh roopak ke baare mein riport par dhyaan den:

daayonisiyas alekjendriya mein ek kuleen aur dhane moortipoojak parivaar mein paida hua tha, aur unake darshan mein shikshit tha. unhone butaparast skoolon ko orijan ke chhaatr banane ke lie chhod diya, jise unhone alekjendriya ke kaitekikal skool ke prabhaaree ke roop mein saphal banaaya ...

klement, orijan aur gnostik skool apanee kaalpanik aur alankaarik vyaakhyaon dvaara pavitr daivagyon ke siddhaanton ko bhrasht kar rahe the ... nepos ne saarvajanik roop se roopakon ka mukaabala kiya, aur kaha ki prthvee par maseeh ka raajy hoga ...

daayonisiyas nepos ke anuyaayiyon ke saath vivaad kiya, aur unake khaate se ...

"aisee sthiti jo ab bhagavaan ke raajy mein maujood hai." yah charchon kee vartamaan sthiti mein vidyamaan parameshvar ke raajy ka pahala ullekh hai... nepos ne apanee truti ko phatakaar lagae, yah dikhaate hue ki svarg ka raajy roopak nahin hai, balki hamaare prabhu ka shaashvat jeevan ke lie punarutthaan mein aane vaala shaabdik raajy hai ...

to raajy kee vartamaan sthiti mein aane ka vichaar misr mein elegorists ke nostik skool mein kalpana kee gae aur saamane laaya gaya, 200 se 250 eesvee, saamraajy ke bishapon ko sinhaasan ke rahane vaalon ke roop mein maana jaane se ek pooree shataabdee pahale ...

klement ne eeshvar ke raajy ke vichaar ko eeshvar ke sachche maanasik gyaan kee sthiti ke roop mein maana. orijan ne ise ek aadhyaatmik arth ke roop mein pavitrashaatr ke saade patr mein chhipa diya . (vaard, henaree daana. da gospel oph da kingadam: e kingadam not oph dis varld; not in da varld; bat too kam in da hevanalee kantree, oph da risarekshan phrom da ded end da

ristoreshan oph ol things. klaiksatan dvaara prakaashit, remasen aur haaphelaphingar , 1870, peepee 124-125)

is prakaar, jabaki bishap nepos ne parameshvar ke raajy ke susamaachaar kee shiksha dee, roopakavaadiyon ne isakee jhoothee, kam shaabdik, samajh ke saath aane kee koshish kee. hieraapolis ke bishap apolinaaris ne bhee usee samay ke baare mein roopak kee trutiyaon se ladane kee koshish kee. jo log vaastav mein charch oph god mein hain, ve poore itihaas mein parameshvar ke shaabdik raajy kee sachchae ke lie khade the.

harbart dablyoo. aarmastraang ne raajy ka susamaachaar padhaaya, plas

20 veen sadee mein, svargeey harbart dablyoo. aarmastraang ne likha:

kyonki unhonne maseeh ke susamaachaar ko asveekaar kar diya. . . , duniya ko apanee jagah kuchh aur hataana pada. unhen nakalee ka aavishkaar karana pada! to hamane suna hai ki parameshvar ke raajy ko keval ek sundar dhithae ke roop mein kaha jaata hai - maanav hrday mein ek achchhee bhaavana - ise ek alaukik, asaty mein kam karane ke lie kuchh bhee nahin! doosaron ne galat tareeke se prastut kiya hai ki "charch" raajy hai. . . bhavishyavakta daaniyyel, jo maseeh se 600 varsh pahale jeevit tha, jaanata tha ki parameshvar ka raajy ek vaastavik raajy tha - ek sarakaar jis par shaasan kar raha tha

shaabdik log. . .

yahaan . . . parameshvar ka raajy kya hai, is baare mein parameshvar kee vyaakhya hai: "aur in raajaon ke dinon mein..." - yah yahaan das pair kee ungaliyon, lohe ke hisse aur bhangur mittee ke hisse kee baat kar raha hai. yah, bhavishyavaanee ko daaniyyel 7, aur prakaashitavaaky 13 aur 17 ke saath jodakar, yoorop ke nae sanyukt raajy ka ullekh kar raha hai jo ab ban raha hai. . . apanee aankhon se pahale! prakaashitavaaky 17:12 is

vivaran ko spasht karata hai ki yah das raajaon ya raajyon ka milan hoga jo (prakaa0vaa0 17:8) puraane roman saamraajy ko punarjeevit karega . . .

jab maseeh aata hai, vah raajaon ke raaja ke roop mein aa raha hai, pooree prthvee par shaasan kar raha hai (prakaa0vaa0 19:11-16); aur usaka raajy - parameshvar ka raajy - dainiyal ne kaha, in sabhee saansarik raajyon ka upabhog karana hai. prakaashitavaaky 11:15 ise in shabdon mein kahata hai: "is sansaar ke raajy hamaare yahova aur usake maseeh ke raajy ban gae : aur vah yugaanuyug raajy karega"! yah parameshvar ka raajy hai. yah vartamaan sarakaaron ka ant hai - haan, aur yahaan tak ki sanyukt raajy amerika aur british raasht bhee. tab ve prabhu yeeshu maseeh ke raajy - sarakaaren - banenge, phir pooree prthvee par raajaon ke raaja honge. yah is tathy ko pooree tarah se spasht karata hai ki parameshvar ka raajy ek shaabdik sarakaar hai. jaise kasadiyon ka saamraajy ek raajy tha - jaise roman saamraajy ek raajy tha - vaise hee parameshvar ka raajy ek sarakaar hai. yah duniya ke raashtron kee sarakaar ko sambhaalane ke lie hai. yeeshu maseeh ek raaja banane ke lie paida hua tha - ek shaasak! . . .

vahee eesa maseeh jo 1,900 saal se bhee pahale pavitr bhoomi kee pahaadiyon aur ghaatiyon aur yarooshalem kee sadakon par chale the, phir se aa rahe hain. unhone kaha ki vah phir aaenge. kroos par chadhae jaane ke baad, parameshvar ne use teen din aur teen raaton ke baad mrtakon mein se jilaaya (mattee 12:40; preriton ke kaam 2:32; i kurin 15:3-4). vah parameshvar ke sinhaasan par chadha. brahmaand kee sarakaar ka mukhyaalay (preriton ke kaam 1:9-11; ibr 1:3; 8:1; 10:12; prakaa0vaa0 3:21).

vah drshtaant ka "mahaan vyakti" hai, jo ke sinhaasan par gaya tha

parameshvar - "door desh" - sabhee raashtron par raajaon ke raaja ke roop mein raajyaabhishek kiya jaana , aur phir prthvee par vaapas aana (looka 19:12-27).

phir se, vah "sab vastuon ke pherane ke samay" tak svarg mein hai (preriton ke kaam 3:19-21). punarsthaapan ka arth hai kisee poorv sthiti ya sthiti ko bahaal karana. is maamale mein, prthvee par parameshvar kee sarakaar kee punarsthaapana , aur is prakaar, vishv shaanti kee bahaalee, aur kaalpanik sthitiyaan.

vartamaan vishv kee uthal-puthal, badhate yuddh aur vivaad vishv sankat mein itana adhik charamotkarsh par pahunchenge ki, jab tak ki parameshvar hastakshep nahin karata, koee bhee maanav shareer jeevit nahin bach paega (mattee 24:22). apane charamotkarsh par jab deree is grah se sabhee jeevan ko nasht kar degee, yeeshu maseeh vaapas aa jaega. is baar vah paramaatma ke roop mein aa rahe hain. vah brahmaand-sattaaroodh srshtikarta kee saaree shakti aur mahima mein aa raha hai. (mattee 24:30; 25:31.) vah "raajaon ke raaja, aur prabhuon ke prabhu" ke roop mein aa raha hai (prakaa0vaa0 19:16), vishv supar-sarakaar sthaapit karane aur sabhee raashtron par shaasan karane ke lie "lohe kee chhad se" (prakaa0vaa0 19:15; 12:5). . .

maseeh ka svaagat nahin hai?

lekin kya maanavata khushee ke saath chillaegee, aur unmaadee utsaah aur utsaah mein usaka svaagat karegee - kya paaramparik eesaee dharm ke charch bhee honge?

ve nahin! ve vishvaas karenge, kyonki shaitaan ke jhoothe sevakon (ii kuri0 11:13-15) ne unhen dhokha diya hai, ki vah maseeh virodhee hai. charch aur raashtr usake aane par krodhit honge (prakaashitavaaky 11:15 ke saath 11:18), aur sainy bal vaastav mein use nasht karane ke lie usase ladane ka prayaas karenge (prakaa0vaa0 17:14)! raashtr aane vaale teesare vishv yuddh ke charam yuddh mein shaamil honge, yarooshalem mein yuddh ke maidaan ke saath (jek 14:1-2) aur phir maseeh vaapas aa jaega. alaukik shakti mein vah "un raashtron se ladega" jo usake viruddh ladenge (vachan 3). vah unhen pooree tarah hara dega (prakaa0vaa0 17:14)!

"us din usake paanv jaitoon ke pahaad par khade honge,"
yarooshalem ke poorv mein bahut hee kam dooree par (jak 14:4).
(aarmastraang echadablyoo. da mistree oph da ej, 1984)

baibal ghoshana karatee hai ki yeeshu lautega aur vah jeetega, taubhee
bahut se log usake viruddh ladenge (prakaashitavaaky 19:19). kae log
daava kareng (baibal ke bhavishyavaanee kee galat samajh ke aadhaar
par, lekin aanshik roop se jhoothe bhavishyavaktaon aur maneeshiyon ke
kaaran) ki lautane vaala yeeshu antim maseeh virodhee hai!

nimnalikhit harbart aarmastraang se bhee hai:

sachcha dharm - pavitr aatma dvaara pradaan kie gae eeshvar ke
prem se sashakt eeshvar ka saty ...

eeshvar aur yeeshu maseeh ko jaanane ka aanand - saty ko
jnaanane ka - aur eeshvar ke divy prem kee garmaahat! ...

parameshvar kee sachchee kaleesiya kee shikshaen keval pavitr
baibal ke "har ek vachan ke anusaar jeene" kee shikshaen hain...
manushy "paane" ke maarg se "dene" ke maarg kee or mudenge -
parameshvar ka prem ka maarg.

ek naee sabhyata ab dharatee ko jakad legee! (ibid)

naee sabhyata parameshvar ka raajy hai. yah ghoshana karana ki naee
sabhyata aane vaalee hai aur prem par aadhaarit hai, us raajy ke sachche
susamaachaar ka ek pramukh hissa hai jo yeeshu aur unake anuyaayiyon
ne sikhaaya tha. yah kuchh aisa hai jise ham nirantar charch oph god mein
prachaar karate hain.

harterb aarmastraang ne mahasoos kiya ki yeeshu us maanav samaaj ko
sikha rahe the, bhale hee vah sochata hai ki vah paalan karana chaahata
hai, usane jeevan ke maarg dena, prem ke maarg ko asveekaar kar diya
hai. lagabhag koe bhee yeeshu jo shiksha de raha tha usake mahatv ko
theek se samajh nahin pa raha hai.

yeeshu ke dvaara uddhaar susamaachaar ka hissa hai

ab kuchh log jinhonne ise ab tak padha hai, shaayad yeeshu ke mrtyu aur uddhaar mein bhoomika ke baare mein aashchary karate hain. haan, yah us susamaachaar ka hissa hai jisake baare mein nyoo testaament aur harbart dablyoo aarmastraang donon ne likha tha.

naya niyam dikhaata hai ki susamaachaar mein yeeshu ke dvaara uddhaar shaamil hai:

¹⁶ kyonki main maseeh ke susamaachaar se nahin lajaata, kyonki jo koe vishvaas karata hai, usake lithe uddhaar ke lithe parameshvar ke saamarth hai, pahile yahoodee ke lithe, aur yoonaanionke lithe bhee (romiyon 1:16).

⁴ isalie jo titar-bitar ho gae the, ve sab jagah prachaar karane gae shabd. ⁵ tab philippus ne shomaron nagar mein jaakar un ko maseeh ka prachaar kiya. ... ¹² parantu jab unhonne philippus ke prateeti kee, jab vah parameshvar ke raajy aur yeeshu maseeh ke naam se sambandhit baaton ka prachaar kar raha tha, to purushon aur mahilaon donon ne bapatisma liya. ... ²⁵ so jab ve gavaahee dekar yahova ke vachan ka prachaar kar chuke, tab ve saamarionke bahut gaanvommen susamaachaar ka prachaar karate hue yarooshalem ko laut gae. ²⁶ ab yahova ke ek doot ne philippus se kaha... ⁴⁰ philippus azotus mein mila . aur kaisariya pahunchane tak us ne sab nagarommen hokar prachaar kiya. (preriton ke kaam 8:4 , 5,12,25,26,40)

¹⁸ us ne unhen yeeshu aur punarutthaan ka prachaar kiya. (preriton 17:18)

³⁰ tab paulus do varsh tak apake kirae ke ghar mein raha, aur jitane usake paas aae, un sabhonko grahan kiya, ³¹ parameshvar ke raajy ka prachaar karana aur un baaton kee shiksha dena jo prabhu yeeshu maseeh se sambandhit hain, poore vishvaas ke saath, koe use mana nahin karata. (preriton 28:30-31)

dhyaan den ki prachaar mein yeeshu aur raajy shaamil the. durbhaagy se, parameshvar ke raajy ke susamaachaar kee uchit samajh greeko-roman charchon kee shikshaon se gaayab ho jaatee hai.

darasal, us raajy ka hissa banane mein hamaaree madad karane ke lie, parameshvar ne manushyon se itana prem kiya ki usane yeeshu ko hamaare lie marane ke lie bheja (yoohanna 3:16-17) aur apane anugrah se hamen bachaata hai (iphisiyon 2:8). aur yah khushakhabaree ka hissa hai (preriton ke kaam 20:24).

राज्य का सुसमाचार वही है जिसकी विश्व को आवश्यकता है, परन्तु...

shaanti ke lie kaary karana (mattee 5:9) aur achchha karana saarthak lakshy hain (chf. galaatiyon 6:10). phir bhee, dhaarmik logon sahit kae vishv netaon ka maanana hai ki yah antarraashtreey maanav sahayog hoga jo shaanti aur samrddhi laega, na ki eeshvar ka raajy. aur jabaki unake paas kuchh asthaayee saphalataen hongee, ve na keval saphal honge, unake kuchh maanaveey prayaas antatah prthvee grah ko is bindu par laenge ki yadi yeeshu apane raajy kee sthaapana ke lie vaapas nahin aae to yah jeevan ko asthir bana dega. manushy parameshvar ke bina prthvee ko theek karana ek vyarth aur jhootha susamaachaar hai (bhajan sanhita 127:1).

veen sadee mein ek naee vishv vyavastha sthaapit karane ke lie duniya mein kae log ek ardh-dhaarmik bebeeloniyaee antararaashtreey yojana ko ek saath rakhane kee koshish kar rahe hain . yah kuchh aisa hai jise parameshvar ke satat charch ne apanee sthaapana ke baad se ninda kee hai aur ninda jaaree rakhane kee yojana bana rahee hai. choonki shaitaan ne lagabhag 6000 saal pahale (utpatti 3) apane susamaachaar ke ek sanskaran ke lie havva ko bahakaaya tha, kae manushyon ne maana hai ki ve eeshvar se behatar jaanate hain ki unhen aur duniya ko kya behatar banaega.

baibal ke anusaar, yah yoorop mein ek sainy neta (jise uttar ka raaja kaha jaata hai, jise prakaashitavaaky 13:1-10 ka jaanavar bhee kaha jaata hai) ke saath ek dhaarmik neta (jhoothe bhavishyavakta kaha jaata hai, jise da

bhee kaha jaata hai) ka sanyojan hoga. antim maseeh virodhee aur prakaashitavaaky 13:11-17 ka do seeng vaala jaanavar) saat pahaadiyon ke shahar se (prakaashitavaaky 17:9,18) ek bebeeloniyan (prakaashitavaaky 17 aur 18) vishv vyavastha laane ke lie. yadyapi maanavajaati ko maseeh kee vaapasee aur usake raajy kee sthaapana kee aavashyakata hai, duniya mein kae log 21 veen sadee mein is sandesh par dhyaan nahin denge —ve shaitaan ke jhoothe susamaachaar ke vibhinn sanskaranon par vishvaas karana jaaree rakhenge. lekin duniya ko ek gavaah milega.

smaran karo ki yeeshu ne sikhaaya tha:

¹⁴ aur raajy ka yah susamaachaar saare jagat mein prachaar kiya jaega, ki sab jaatiyon par gavaahee ho, aur tab ant aa jaega. (mattee 24:14)

dhyaan den ki raajy ka susamaachaar gavaah ke roop mein duniya tak pahunchega, tab ant aa jaega.

isake anek kaaran hain.

ek yah hai ki parameshvar chaahata hai ki mahaan klesh (jise mattee 24:21 mein shuroo hone ke lie dikhaaya gaya hai) se pahale duniya sachche susamaachaar ko sunen. is prakaar, susamaachaar sandesh ek gavaah aur ek chetaavane hai (chf. yahejakel 3; aamos 3:7). isaka parinaam yeeshu ke lautane se pahale (romiyon 11:25) aur gair-gair-yahoodede roopaantaranon (romiyon 9:27) se pahale adhik gair-yahoodede roopaantaranon mein hoga.

doosara yah hai ki sandesh ka saar uttar shakti ke raaja, jhoothe paigambar, antim maseeh virodhee ke saath, ubharate hue jaanavar ke vichaaron ke vipareet hoga. ve mool roop se maanav prayaas ke maadhyam se shaanti ka vaada karenge, lekin yah ant (mattee 24:14) aur vinaash (chf. 1 thissaluneekiyon 5:3) kee or le jaega.

unake saath jude chinchon aur jhooth ke chamatkaaron ke kaaran (2 thissaluneekiyon 2:9), sansaar mein adhikaansh log susamaachaar sandesh ke bajaay jhooth par vishvaas karana chunenge (2 thissaluneekiyon 2:9-12). roman kaitholik, poorvee roodhivaadee, lootharan, aur any logon dvaara parameshvar ke sahasraabdee saamraajy kee anuchit ninda ke kaaran, kae log galat tareeke se daava karenge ki parameshvar ke raajy ke sahasraabdee susamaachaar ka sandesh antichhrist se juda jhootha susamaachaar hai.

vaphaadaar filaadelfiyan eesaee (prakaashitavaaky 3:7-13) raajy ke sahasraabdee susamaachaar kee ghoshana karane ke saath-saath duniya ko bata rahe honge ki kuchh saansaarik neta (jaanavar aur jhoothe paigambar sahit) kya kar rahe honge.

ve duniya ko yah sandesh dene ka samarthan karenge ki uttar shakti ka raaja, antim maseeh virodhee, jhoothe paigambar ke saath, antatah (apane kuchh sahayogiyon ke saath) sanyukt raajy amerika aur yoonaited kingadam ke englo-raashton ko nasht kar dega. , kanaada, ostreliya, aur nyoojeelaind (daaniyyel 11:39) aur usake baad ve sheeghr hee ek arabee/islaamee sangh ko nasht kar denge (daaniyyel 11:40-43), raakshason ke upakaran ke roop mein kaary karate hain (prakaashitavaaky 16:13-14), aur ant mein yeeshu maseeh ke lautane par usase ladenge (prakaashitavaaky 16:14; 19:19-20). vaphaadaar philadelphiyae (prakaashitavaaky 3:7-13) ghoshana karenge ki sahasraabdee raajy jald hee aane vaala hai. yah sambhavatah bahut adhik meediya kavarej utpann karega aur mattee 24:14 kee poorti mein yogadaan dega. ham kantinyoing charch oph god mein saahity (kaee bhaashaon mein) taiyaar kar rahe hain, vebasaiton ko jod rahe hain, aur laghu kaary kee taiyaaree ke lie any kadam utha rahe hain (chf. romiyon 9:28) jo parameshvar ke drdh sankalp kee or le jaega ki maithyoo 24: 14 ko aane vaale ant ke lie ek gavaah ke roop mein paryaapt roop se pradaan kiya gaya hai.

duniya ke netaon kee ghoshana karane vaala jhootha susamaachaar (sambhavat: yoorop ke kuchh nae prakaar ke sheersh neta ke saath-saath ek samajhauta kie gae pontiph jo kaitholik dharm ke ek roop ka daava karenge) ko yah pasand nahin hoga - ve nahin chaahenge ki duniya yah

seekhe ki ve vaastav mein kya karenge karate hain (aur ho sakata hai ki pahalee baar mein khud par vishvaas na karen, chf. yashaayaah 10:5-7). ve aur/ya unake samarthak bhee sambhavatah galat tareeke se yah shiksha denge ki vishvaasayogy filaadelfiyan ek aane vaale maseeh-virodhee ke charamapanthee siddhaant (sahasraabdeevaad) ka samarthan kar rahe honge. filaadelfiya ke vishvaasayogy aur nirantar charch of god ke prati ve aur/ya unake anuyaayee jo bhee ninda karate hain, ve utpeedan ko trigar karenge (daaniyyel 11:29-35; prakaashitavaaky 12:13-15). yah ant kee or bhee le jaega—mahaan klesh kee shuruat (mattee 24:21; daaniyyel 11:39; chf. mattee 24:14-15; daaniyyel 11:31) saath hee saath vaphaadaar philadelphia ke lie suraksha ka samay bhee. eesae (prakaashitavaaky 3:10; 12:14-16).

da beest end phails paigambar bal, aarthik blaikamel, sanket, jhooth ke chamatkaar, hatya aur any dabaavon ko niyantrit karane kee koshish karega (prakaashitavaaky 13:10-17;16:14; daaniyyel 7:25; 2 thissaluneekiyon 2:9-10) . eesae poochhenge:

¹⁰ he yahova, pavitr aur sachche, too kab tak nyaay karega aur prthvee par rahanevaalonse hamaare lohoo ka palata lega? (prakaashitavaaky 6:10)

sadiyon se, parameshvar ke logon ne socha hai, "yeeshu ke vaapas aane mein kitana samay lagega?"

jabaki ham din ya ghante ko nahin jaanate hain, ham ummeed karate hain ki yeeshu kae shaastron ke aadhaar par 21 veen sadee mein vaapas aega (aur parameshvar ke sahasraabdee raajy kee sthaapana huee) (udaaharan ke lie mattee 24:4-34; bhajan sanhita 90:4; hoshe 6: 2; looka 21:7-36; ibraaniyon 1:1-2; 4:4,11; 2 pataras 3:3-8; 1 thissaluneekiyon 5:4), jisake kuchh hisse ab ham poore hote hue dekhate hain.

yadi yeeshu ne hastakshep nahin kiya, to sansaar ne saare jeevan ka satyaanaash kar diya hoga:

²¹ kyonki us samay aisa bhaaree klesh hoga, jaisa jagat ke aarambh se na ab tak hua, aur na kabhee hoga. ²² aur jab tak ve din ghatae nahin jaate, tab tak kisee praanee ka uddhaar na hota; parantu chune huon ke liye ve din ghatae jaenge. (mattee 24:21-22)

²⁹ un dinon ke klesh ke turant baad soory andhera ho jaega, aur chandrama apana prakaash na dega; taare aakaash se girenge, aur aakaash kee shaktiyaan hilaee jaengee. ³⁰ tab manushy ke putr ka chinh svarg mein dikhaee dega, aur tab pryvee ke sab kulonke log vilaap karenge, aur manushy ke putr ko badee saamarth aur mahima ke saath aakaash ke baadalon par aate dekhenge. ³¹ aur vah turahee ke bade shabd ke saath apake dootonko bhejega, aur ve usake chune huon ko aakaash kee ek chhor se doosaree chhor tak chaaron dishaon se ikattha karenge. (mattee 24:29-31)

parameshvar ka raajy vah hai jisakee duniya ko aavashyakata hai.

kingadam ke lie raajadoot

raajy mein aapakee kya bhoomika hai?

abhee, yadi aap ek sachche eesae hain, to aapako isake lie ek raajadoot banana hoga. dhyaan den ki prerit paulus ne kya likha:

²⁰ so ab ham to maseeh ke doot hain, maano parameshvar hamaare dvaara binatee karata hai; ham tum se maseeh ke nimitt binatee karate hain, ki parameshvar se mel kar lo. (2 kurinthiyon 5:20)

¹⁴ so saty se kamar baandhakar, aur dharm kee jhila pahinakar, ¹⁵ aur mel ke susamaachaar ke lithe apake paanvonko pahine hue khade ho; ¹⁶ aur sabase badhakar, vishvaas kee dhaal lekar, jis se too us dusht ke sab jalate hue teeron ko bujha sakega. ¹⁷ aur uddhaar ka top, aur aatma kee talavaar jo parameshvar ka vachan

hai, le lo; ¹⁸ aatma mein sab prakaar ke praarthana aur binatee ke saath sarvada praarthana karana, ¹⁹ aur sab pavitr logon ke lithe sab dheeraj aur binatee karane ke liye jaagate rahana, hokar apana munh khooloon. susamaachaar ka bhed, ²⁰ jisake liye main janjeeron mein jakada hua doot hoon; ki main us mein hiyaav se boloon, jaisa mujhe bolana chaahie. (iphisiyon 6:14-20)

ek raajadoot kya hai? mariyam-vebistar kee nimnalikhit paribhaasha hai:

1 : ek aadhikaarik doot; vishesh roop se : kisee videshee sarakaar ya samprabhu ko apanee sarakaar ya samprabhu ke nivaasee pratinidhi ke roop mein maanyata praapt uchchatam raink ka ek raajanayik ejent ya ek vishesh aur aksar asthaayee raajanayik asainament ke lie niyukt

2 e : ek adhikrt pratinidhi ya sandeshavaahak

yadi aap ek sachche eesae hain, to aap ek aadhikaarik doot hain, maseeh ke lie! dhyaan den ki prerit pataras ne kya likha:

⁹ parantu tum chunee huee peedhee, aur raajakeey yaajakavarg, aur pavitr jaati, aur usakee nij praja ho, ki jis ne tumhen andhakaar mein se apanee adbhut jyoti mein bulaaya hai, usaka gunagaan karo; ¹⁰ jo pahale praja nahin the, par ab parameshvar kee praja hain, jin par daya na huee par ab daya huee hai. (1 pataras 2:9-10)

eesaiyon ke roop mein, hamen ek pavitr raashtr ka hissa banana hai.

kaun sa raashtr ab pavitr hai?

theek hai, nishchay hee is sansaar ke raajyon mein se koe bhee nahin — parantu ve ant mein maseeh ke raajy ka bhaag hongee (prakaashitavaaky 11:15). yah parameshvar ka raashtr hai, usaka raajy pavitr hai.

raajadoot ke roop mein, ham aam taur par is duniya ke raashtron kee pratyaksh raajaneeti mein shaamil nahin hote hain. lekin hamen ab

parameshvar ke jeevan ke tareeke ko jeena hai (www.chchog.org par upalabdh muqht kitaab bhee dekhen jisaka sheershak hai: eesae: eeshvar ke raajy ke lie raajadoot, ek eesae ke roop mein rahane par baibil nirdesh). aisa karane se, ham behatar tareeke se seekhate hain ki parameshvar ke maarg sabase achchhe kyon hain, taaki usake raajy mein ham raaja aur yaajak ban saken aur prthvee par maseeh ke saath raajy kar saken:

⁵ usee ke lie jis ne ham se prem kiya, aur apane hee lohoo mein hamen hamaare paapon se dhoya, ⁶ aur hamen apane parameshvar aur pita ke liye raaja aur yaajak thaharaaya, usake mahima aur prabhuta yugaanuyug hotee rahe. tathaastu. (prakaashitavaaky 1:5-6)

¹⁰ aur ham ko hamaare parameshvar ke lithe raaja aur yaajak thaharaaya hai; aur ham prthvee par raajy karenge. (prakaashitavaaky 5:10)

isaka ek bhavishy ka pahaloo un logon ko sikhaana hoga jo nashvar hain, phir parameshvar ke maargon par chalana:

¹⁹ kyonki log siyyon mein yarooshalem mein basenge; tum ab aur nahin rooge. teree dohaee ka shabd sunakar vah tujh par bahut anugrah karega; jab vah sunega, to vah aapako uttar dega. ²⁰ aur chaahe yahova vipatti kee rotee aur du:kh ka jal tujhe de, taubhee tere upadeshakonko phir kisee kone mein na rakha jaega, parantu teree aankhen tere upadeshakonko lagee rahengee. ²¹ tere peechhe yah vachan tere kaanon mein padega, ki maarg yahee hai, us par chalo, jab bhee too dahinee or mude, va baen or mude. (yashaayaah 30:19-21)

jabaki yah sahasraabdee raajy ke lie ek bhavishyavaanee hai, is yug mein eesaiyon ko sikhaane ke lie taiyaar rahane kee aavashyakata hai:

¹² ... is samay tak tum shikshak hona chaahe (ibraaniyon 5:12)

¹⁵ parantu parameshvar yahova ko apane manon mein pavitr karo; aur jo koe tujh se us aasha ka kaaran poochhe jo namrata aur bhay ke saath tujh se poochhe , uttar dene ke liye sarvada taiyaar raho (1 pataras 3:15).

baibal dikhaatee hai ki mahaan klesh ke shuroo hone se theek pahale bahut se adhik vaphaadaar eesaee, bahuton ko nirdesh denge:

³³ aur jo log samajhate hain ve bahuton ko shiksha denge (daaniyyel 11:33)

isalie, seekhana, anugrah aur gyaan mein badhana (2 pataras 3:18), kuchh aisa hai jo hamen abhee karana chaahie. parameshvar ke raajy mein aapakee bhoomika ka ek hissa sikhaane mein saksham hona hai. aur adhik vishvaasayogy, filaadelfiyan (prakaashitavaaky 3:7-13), eesaiyon ke lie, isamen sahasraabdee raajy kee shuruuat se pahale mahatvapoomn susamaachaar gavaah ka samarthan karana bhee shaamil hoga (chf. mattee 24:14).

parameshvar ke raajy kee sthaapana ke baad, kshatigrast grah ko punarsthaapit karane mein madad ke lie parameshvar ke logon ka upayog kiya jaega:

¹² tum mein se jo log puraane ujaad sthaanon ko banaenge ; too bahut peedhiyon kee nev khadee karega; aur tum ullanghan ka marammat karane vaala, rahane ke lie sadakon ka punarsthaapak kahalaoge. (yashaayaah 58:12)

is prakaar, parameshvar ke log jo is yug mein parameshvar ke maarg mein rahate the, logon ke lie punarsthaapana ke is samay ke dauraan shaharon (aur any jagahon) mein rahana aasaan bana denge. duniya vaastav mein ek behatar jagah hogee. hamen abhee maseeh ke lie raajadoot banana chaahie, taaki ham bhee usake raajy mein seva kar saken.

sachcha susamaachaar sandesh parivartanakaaree hai

yeeshu ne kaha, "yadi tum mere vachan mein bane raho, to sachamuch mere chele ho. 32 aur tum saty ko jaanoge, aur saty tumhen svatantr karega" (yoohanna 8:31-32). parameshvar ke raajy ke susamaachaar ke baare mein sachchae jaanane se ham is sansaar kee jhoothee aashaon mein phansane se mukt ho jaate hain. ham us yojana ka saahasapoorvak samarthan kar sakate hain jo kaam karatee hai—parameshvar kee yojana! shaitaan ne saare sansaar ko dhokha diya hai (prakaashitavaaky 12:9) aur parameshvar ka raajy hee sachcha samaadhaan hai. hamen sachchae ke lie khade hone aur usakee vakaalat karane kee aavashyakata hai (chf. 18:37 jon).

susamaachaar ka sandesh vyaktigat uddhaar se kaheen adhik hai. parameshvar ke raajy kee khushakhabaree ko is yug mein badalana chaahie:

² aur is sansaar ke sadrsh na bano, parantu tumhaare man ke nae ho jaane se tumhaara chaal-chalan bhee badalata jae, ki tum parameshvar kee bhalee, aur bhaavatee, aur siddh ichchha ko parakh sako. (romiyon 12:2)

सच्चे ईसाई भगवान और दूसरों की सेवा करने के लिए परिवर्तित हो जाते हैं:

²² he daason, sab baaton mein apane svaamee ke shareer ke anusaar aagya maano, aankhon kee seva se nahin , varan parameshvar ka bhay maanakar man kee sachchae se. ²³ aur jo kuchh tum karo, vah man se karo, jaisa yahova se hota hai, na ki manushyon ke lie, ²⁴ yah jaanate hue ki yahova kee or se tumhen viraasat ka pratiphal milega; kyonki tum prabhu maseeh kee seva karate ho. (kulussiyon 3:22-24)

²⁸ is kaaran jab ki ham ek aisa raajy pa rahe hain, jo hilaaya nahin ja sakata, to ham par anugrah karen, jisake dvaara ham bhakti aur bhakti ke saath parameshvar kee upaasana karen. (ibraaniyon 12:28)

sachche eesae duniya se alag rahate hain. ham sahee aur galat ke lie duniya ke oopar bhagavaan ke maanakon ko sveekaar karate hain. dharmee log vishvaas se jeete hain (ibraaniyon 10:38), kyonki is yug mein parameshvar ke maarg par chalane ke lie vishvaas kee aavashyakata hotee hai. eesaiyon ko us duniya se itana alag maana jaata tha jisamen ve rahate the, ki unake jeevan ke tareeke ko nae niyam mein "maarg" ke roop mein sandarbhit kiya gaya tha (preriton ke kaam 9:2; 19:9; 24:14 , 22). sansaar svaarthee roop se shaitaan ke prabhaav mein rahata hai, jise "kain ka maarg" kaha gaya hai (yahooda 11).

paramaishvar kai raajy ka susamaachhaar dhaarmikata, aanand aur shaanti ka sandesh hai (romiyon 14:17). bhavishyasoochak shabd, theek se samajha gaya, aaraam dene vaala hai (chf. 1 kurinthiyon 14:3; 1 thissaluneekiyon 4:18), vishesh roop se jab ham duniya ko ukhadate hue dekhate hain (chf. looka 21:8-36). jeevan ka sachcha eesae tareeka aadhyaatmik bahutaayat aur bhautik aasheeshon kee or le jaata hai (marakus 10:29-30). yah is baat ka hissa hai ki jo log ise jeete hain ve samajhate hain ki duniya ko bhagavaan ke raajy kee jaroorat hai. eesae parameshvar ke raajy ke raajadoot hain.

maseehee vishvaasee hamaaree aasha ko bhautik mein nahin, balki aatmik mein rakhate hain, yadyapi ham ek bhautik sansaar mein rahate hain (romiyon 8:5-8). hamaare paas "susamaachhaar kee aasha" hai (kulussiyon 1:23). yah kuchh aisa hai jise praarambhik maseehee samajhate the ki bahut se log jo aaj yeeshu ka daava karate hain, vaastav mein samajh nahin paate hain.

6. greeko-roman charch sikhaate hain ki raajy mahatvapoorn hai, lekin...

greeko-roman charch maanate hain ki ve parameshvar ke raajy ke pahaluon kee shiksha dete hain, lekin vaastav mein yah samajhane mein pareshaanee hotee hai ki yah vaastav mein kya hai. udaaharan ke lie, da kaitholik inasaiklopeediya raajy ke baare mein yah sikhaata hai:

kraist ... is raajy ke aagaman kee shiksha ke har charan mein, isake vibhinn pahaloo, isaka sateek arth, jis tarah se ise praapt kiya jaana hai, unake pravachanon ka mukhy aadhaar hai, itana ki unake pravachan ko "susamaachar" kaha jaata hai. raajy ka "... ve charch ko "parameshvar ke raajy" ke roop mein bolane lage; seeeph karnal, main, 13; main thees., ii, 12; epok., main, 6, 9; v, 10, aadi ...isaka arth hai charch us eeshvareey sanstha ke roop mein ... (pop ech. kingadam oph god. kaitholik inasaiklopeediya, volyoom viii | 1910) |

haalaanki uparokt ne "karnal, i, 13;" kee or ishaara kiya; main thees., ii, 12; epok., main, 6, 9; vee, 10," yadi aap unhen dekhenge, to aap paenge ki un chhandon mein se ek bhee charch ke eeshvar ke raajy hone ke baare mein kuchh nahin kahata hai. ve sikhaate hain ki vishvaasee parameshvar ke raajy ka hissa honge ya ki yah yeeshu ka raajy hai. baibal chetaavane detee hai ki bahut se log susamaachar ko badal denge ya doosare kee or mudenge, ek asaty (galaatiyon 1:3-9). durbhaagy se, vibhinn logon ne aisa kiya hai.

yeeshu ne sikhaaya, "maarg, saty aur jeevan main hee hoon. bina mere dvaara koe pita ke paas nahin pahunch sakata " (yoohana 14:6). pataras ne sikhaaya , "aur na kisee doosare ke dvaara uddhaar hai, kyonki svarg ke neeche manushyon mein aur koe doosara naam nahin diya gaya, jisake dvaara ham uddhaar pa saken" (preriton ke kaam 4:12). pataras ne yahoodiyon se kaha ki sabhee ko pashchaataap karane ke lie vishvaas hona chaahie aur yeeshu ko bachae jaane ke lie sveekaar karana chaahie (preriton ke kaam 2:38).

isake vipareet, sant paapa phraansis ne sikhaaya hai ki naastikon ko, yeeshu ke bina, achchhe kaaryon se bachaaya ja sakata hai! vah yah bhee sikhaata hai ki yeeshu ko sveekaar kie bina yahoodiyon ko bachaaya ja sakata hai! isake atirikt, vah aur kuchh greeko-roman yah bhee maanate hain ki mairee ka ek gair-baibil sanskaran susamaachaar kee kunjee hai aur saath hee vishvavyaapee aur antar-dhaarmik ekata kee kunjee hai. dukh kee baat hai ki ve aur any log yeeshu ke mahatv aur parameshvar ke raajy ke sachche susamaachaar ko nahin samajhate hain. kae jhoothe susamaachaaron ko badhaava de rahe hain.

bahut se log drshti se chalana chaahate hain aur duniya mein vishvaas rakhate hain. naya niyam sikhaata hai ki eesaiyon ko oopar dekhana hai:

² apana man oopar kee baaton par lagao, na ki prthvee kee vastuon par. (kulussiyon 3:2)

⁷ kyonki ham drshti se nahin, vishvaas se chalate hain. (2 kurinthiyon 5:7)

phir bhee, pop paayas ilevan ne mool roop se apane charch kee drshti se chalana sikhaaya:

...kaitholik charch...prthvee par maseeh ka raajy hai. (paayas ka vishvakosh kvaaso praimaas).

kaitholik baibila101 vebasait ka daava hai, " eeshvar ke raajy kee sthaapana eesa maseeh ne 33 eesvee mein prthvee par unake charch ke roop mein kee thee, jisaka netrvt peetar ... kaitholik charch ne kiya tha." phir bhee parameshvar ka sahasraabdee raajy yahaan nahin hai aur na hee yah rom ka charch hai, lekin yah prthvee par hoga. yadyapi sachche charch oph god ke paas "raajy kee kunjiyaan" hain (mattee 16:19), jo log daava karate hain ki ek charch raajy hai, unhonne "gyaan kee kunjee ko chheen liya hai" (looka 11:52).

se kaitholik charch ke aadhikaarik kaitisijm mein soocheebaddh ekamaatr "enteekrist ka siddhaant" hai :

⁶⁷⁶ ईसाई विरोधी का धोखा दुनिया में पहले से ही आकार लेना शुरू कर देता है, हर बार इतिहास के भीतर उस मसीहाई आशा को महसूस करने का दावा किया जाता है जिसे केवल युगांतशास्त्रीय निर्णय के माध्यम से इतिहास से परे महसूस किया जा सकता है। चर्च ने सहस्त्राब्दिवाद के नाम पर आने वाले राज्य के इस मिथ्याकरण के संशोधित रूपों को भी खारिज कर दिया है ... (कैथोलिक चर्च का कैटेचिज़्म। इम्प्रिमटूर पोटेस्ट + जोसेफ कार्डिनल रत्ज़िंगर। डबलडे, एनवाई 1995, पृ. 194)

aphasos kee baat hai ki jo log isase sahamat hain, unhen ant mein parameshvar ke raajy ke susamaachaar kee ghoshana karane mein badee samasya hogee. kuchh le lenge

bhayaanak kadam (daaniyyel 7:25; 11:30-36). lekin, aap soch sakate hain, kya ve sabhee jo yeeshu ko prabhu ke roop mein sveekaar karate hain , raajy mein nahin honge ? nahin, ve nahin honge. dhyaan den ki yeeshu ne kya kaha:

²¹ "har koe jo mujh se , he prabhu, he prabhu kahata hai, svarg ke raajy mein praves na karega, parantu vah jo svarg mein mere pita kee ichchha par chalata hai. ²² us din bahut se log mujh se kahenge , he prabhu, he prabhu, kya ham ne tere naam se bhavishyadvaanee nahin kee, aur tere naam se dushtaatmaon ko nahin nikaala, aur tere naam se bahut se chatkaar nahin kie? ²³ tab main un se kah doonga, ki main ne tum ko kabhee nahin jaana; he adharm karane vaalo, mujh se door ho jao! (mattee 7:21-23)

prerit paulus ne ullekh kiya ki "adharm ka rahasy" usake samay mein "pahale se hee kaary kar raha tha" (2 thissaluneekiyon 2:7). yah adharm us cheez se bhee sambandhit hai jise baibal ant ke samay mein chetaavane detee hai jise "rahasy, bada baabul" kaha jaata hai (prakaashitavaaky 17:3-5).

"adharm ka rahasy" un eesaiyon ko maanane se sambandhit hai jo maanate hain ki unhen bhagavaan ke das aagya kaanoon, aadi ko rakhane kee aavashyakata nahin hai aur/ya isake lie bahut saare sveekaary

apavaad hain aur/ya bhagavaan kee aagya ko todane ke lie tapasya ke sveekaary roop hain. kaanoon, isalie jabaki ve sochate hain ki unake paas parameshvar kee vyavastha ka ek roop hai, ve eesae dharm ka ek roop nahin rakh rahe hain jise yeeshu ya usake prerit vaidh ke roop mein pahachaanenge.

greeko-roman phareesiyon kee tarah hain jinhone parameshvar kee aagyaon ka ullanghan kiya, lekin daava kiya ki unakee paramparaon ne ise sveekaary bana diya hai—yeeshu ne us drshtikon kee ninda kee (mattee 15:3-9)! yashaayaah ne yah bhee chetaavane kee thee ki parameshvar ke hone ka daava karane vaale log usakee vyavastha ke viruddh vidroh karenge (yashaayaah 30:9). yah araajak vidroh kuchh aisa hai jise ham, dukh kee baat hai, aaj tak dekhate hain.

ek aur "rahasy" yah prateet hota hai ki rom ka charch yah maanata hai ki isake sainyavaadee paaristhitik aur antaradhaarmik ejenda shaanti aur prthvee par eeshvar ke raajy ke gair-baibil sanskaran ka netrtv karenge. pavitrashaastr ek aane vaalee vishvavyaapee ekata ke khilaaph chetaavane deta hai jo yah sikhaata hai ki kuchh varshon ke lie, saphal hoga (not: nyoo jeroosalam baibil , ek kaitholik-anumodit anuvaad dikhaaya gaya hai):

⁴ unhone us ajagar ke saamhane dandavat kiya, kyonki us ne us pashu ko apana adhikaar diya tha; aur ve us pashu ke saamhane dandavat karake kahane lage, ki us pashu se kaun tulana kar sakata hai? isake khilaaph kaun lad sakata hai? ⁵ us pashu ko apanee shekhee baghaarane, aur ninda karane aur bayaalees maheene tak sakriy rahane diya gaya; ⁶ aur us ne parameshvar, aur usake naam, aur usake svargeey tamboo, aur un sab ke, jo us mein sharan lie hue hain, parameshvar kee ninda kee. ⁷ use pavitr logon se yuddh karane aur unhen jeetane diya gaya, aur sab jaatiyon, logon, aur bhaasha, aur jaatiyon par adhikaar diya gaya; ⁸ aur jagat ke sab log usako dandavat karenge, arthaat un sabhonka jinaka naam jagat kee utpatti ke samay se bali ke memne ke jeevan kee pustak mein nahin likha gaya hai. ⁹ jo koe sun sake, vah sun le: ¹⁰ kaid ke lie kaid ke lie; jo talavaar se maare gae hain, ve talavaar se maare gae hain. isalie santan mein

drdhata aur aastha honee chaahie. (prakaashitavaaky 13:4-10, enajebee)

baabul kee ekata ke ant ke samay ke viruddh baibal chetaavane detee hai:

¹ un saat svargadooton mein se jinake paas saat katore the, mere paas aakar kahane lage, yahaan aao, aur main tumhen us badee veshya ka dand dikhaaonga jo bahut jal ke paas viraajamaan hai, ² jisake saath prthvee ke sabhee raaja vyabhichaar kiya hai, aur jisane sansaar ke saare logon ko apane vyabhichaar ke daakhamadhu se matavaala kiya hai. ³ vah mujhe aatma mein jangal mein le gaya, aur vahaan main ne ek laal rang ke pashu par savaar ek stree ko dekha, jisake saat sir aur das seeng the, aur usake chaaron or ninda kee upaadhiyaan likhee huee theen. ⁴ vah stree bainjane aur laal rang ke vastr pahine huee thee, aur sone aur ratnon aur motiyon se chamakee huee thee, aur usake haath mein sone ka ek daakharas tha , jo apakkee veshyaavrtti ke ghrnit gandagee se bhara hua tha; ⁵ usake maathe par ek naam likha tha, ek gupt naam: bada baabul, prthvee par sabhee veshyaon aur sabhee gandee prathaon kee maan. ⁶ main ne dekha, ki vah pavitr logonke lohoo aur yeeshu ke shaheedonke lohoo ke nashe mein dhut hokar nashe mein dhut thee ; aur jab mainne use dekha, to main pooree tarah se chakit tha. (prakaashitavaaky 17:1-6, enajebee)

⁹ yah chaturaee kee maang karata hai. saat sir ve saat pahaadiyaan hain jin par stree baithee hai. . . ¹⁸ jis stree ko too ne dekha vah vah bada nagar hai, jis ka prthvee ke sab haakimon par adhikaar hai. (prakaashitavaaky 17: 9,18 , enajebee)

¹ isake baad main ne ek aur svargadoot ko svarg se utarate dekha, jis ko bada adhikaar diya gaya tha; prthvee usake tej se chamak uthee. ² vah oonche svar mein pukaar utha, baabul gir gaya, bada baabul gir gaya, aur dushtaatmaon ka thikaana, aur sab dushtaatmaon aur gandee, ghinaunee chidiyon ka thikaana ban gaya. ³ sab jaatiyon ne usake vyabhichaar ka daakhamadhu peeya

hai; pryvee ke sab raaja ne usake saath vyabhichaar kiya hai, aur sab vyaapaaree usake vyabhichaar ke kaaran dhane ho gaya hai. ⁴ svarg se ek aur shabd bola gaya; main ne yah kahate suna, he meree praja, usake paas se nikal aao, ki tum usake aparaadhon mein bhaagee na ho, aur vaisee hee vipattiyaan bhogane lagen. ⁵ usake paap aakaash tak pahunch gae hain, aur usake aparaadh parameshvar ke man mein hain: usake saath vaisa hee vyavahaar karo jaisa usane auron se kiya hai. ⁶ use usake dvaara maangee gae rakam ka dugana bhugataan kiya jaana chaahie. use apane mishran ka doguna majaboot kap rakhana hai. ⁷ usake sab dhoomadhaam aur taandavon mein se ek ek yaatana ya ek peeda se mel khaana chaahie. main raanee ke roop mein viraajamaan hoon, vah sochatee hai; main vidhava nahin hoon aur kabhee bhee shok ko nahin jaan paoonga. ⁸ kyonki ek hee din mein us par vipattiyaan padeggee: rog, aur shok, aur akaal. use jameen par jala diya jaega. yahova parameshvar jis ne use doshee thaharaaya hai vah paraakramee hai. ⁹ pryvee ke raajaon ke dvaara usake lithe vilaap aur rona hoga, jinhonne usake saath vyabhichaar kiya, aur usake saath vyabhichaar kiya hai. ve usake jalate hue dhuen ko dekhate hain, (prakaashitavaaky 18:1-9, njb)

yeeshu ke vaapas aane tak uchit ekata nahin hogee :

¹⁰ baahar dekho! baahar dekho! uttar kee bhoomi se bhaago - yahova kee vaanee hai- kyonki mainne tumhen svarg kee chaar havaon mein titar-bitar kar diya hai - yahova kee yah vaanee hai. ¹¹ baahar dekho! he siyyon, jo ab bebelon kee betee ke saath rahatee hai, bhaag nikal !

¹² kyonki yahova sabot yah kahata hai, kyonki mahima kee aagya dee gae hai mujhe , un raashtron ke baare mein jinhonne tumhen loot liya, jo koe tumhen chhoota hai vah meree aankh kee putalee ko chhoota hai. ¹³ ab dekho, main un par haath uthaonga, aur jin ko unhonne daas banaaya hai ve loot lenge. tab tum jaanoge ki yahova sabot ne mujhe bheja hai! ¹⁴ he siyyon kee betee, jayajayakaar karo, kyonki ab main tumhaare beech rahane ko aa raha hoon, yahova kee yahee vaanee hai! ¹⁵ aur us

din bahut see jaatiyaan yahova mein parivartit ho jaengee. haan, ve usake log honge, aur ve tumhaare beech rahenge. tab tum jaan loge ki yahova sabot ne mujhe tumhaare paas bheja hai! ¹⁶ yahova yahooda ko, jo pavitr bhoomi mein usaka bhaag hai, apane adhikaar mein karega, aur yarooshalem ko phir se apana chunaav karega. (jakaryaah 2:10-16, enajebee; kejevee /enakejevee sanskaranon mein dhyaan den ki chhandon ko jakaryaah 2:6-12 ke roop mein soocheebaddh kiya gaya hai)

sanyukt raashtr, vetikan, kae protestent aur poorvee roodhivaadee netaon dvaara badhaava dene vaale vishvavyaapee aur antar-dhaarmik aandolanon ko baibil dvaara spasht roop se ninda kee jaatee hai aur unhen protsaahit nahin kiya jaana chaahie. yeeshu ne un logon ko chetaavanee dee jo usake peechhe chalane ka daava karate hain jo "bahuton ko dhokha denge" (mattee 24:4-5). prakaashitavaaky 6:1-2 (jo yeeshu nahin hai) ke "shvet ghudasavaar" aur prakaashitavaaky 17 ke veshya se bahut saamyavaad sambandhit hai.

jakaryaah kee tarah, prerit paulus ne bhee sikhaaya ki vishvaas kee sachchee ekata tab tak nahin hogee jab tak yeeshu vaapas nahin aa jaata:

¹³ jab tak ham sab parameshvar ke putr ke vishvaas aur gyaan mein ekata tak na pahunch jaen aur siddh manushy na ban jaen, aur svayan maseeh kee paripoornata ke saath poorn roop se paripakv ho jaen. (iphisiyon 4:13, enajebee)

jo log maanate hain ki yah ekata yeeshu kee vaapasee se pahale aatee hai, ve bhool mein hain. asal mein, jab yeeshu vaapas aaega, to use un raashtron kee ekata ko nasht karana hoga jo usake khilaaph ekajut honge:

^{11:15} tab saataven svargadoot ne turahee phoonkee, aur yah shabd svarg mein chillate hue suna gaya, jagat ka raajy hamaare prabhu aur usake maseeh ka raajy ban gaya hai, aur vah hamesha ke lie raajy karega. ¹⁶ parameshvar ke saamhane viraajamaan chaubees puraniyon ne dandavat kiya, aur parameshvar kee upaasana karate hue apane maathe se bhoomi ko chhoo liya ¹⁷ in shabdon ke saath, ham tumhaara dhanyavaad karate hain,

sarvashaktimaan bhagavaan, vah jo hai, vah jo tha, kyonki apanee mahaan shakti ko grahan karana aur apane shaasan kee shuruuat karana. ¹⁸ raashtron mein kolaahal mach gaya, aur ab samay aa gaya hai ki tumhaare pratishodh ka, aur mare huon ka nyaay kiya jae, aur tumhaare daas bhavishyadvaktaon ke lie, pavitr logon ke lie, aur jo tumhaare naam se darate hain, unake lie, kya chhote kya bade, unhen pratiphal diya jaega. . prthvee ko naash karane vaalon ko naash karane ka samay aa gaya hai. (prakaashitavaaky 11:15-18, enajebee)

^{19:6} aur mainne suna, jo ek vishaal bheed kee aavaazen theen, jaise samudr kee aavaaz ya gadagadaahat kee badee garjana, javaab, allelooya! hamaare sarvashaktimaan parameshvar yahova ka raajy aarambh ho gaya hai; . . . ¹⁹ tab main ne us pashu ko pryvee ke sab raajaon aur unakee sena samet savaar aur usakee sena se ladane ko ikatthe hue dekha. ²⁰ parantu us jhoothe bhavishyadvakta samet us pashu ko bandhuaee mein le liya gaya, jinhonne us pashu ke lithe chamatkaar kie the, aur unake dvaara un logon ko dhokha diya tha, jinhonne us pashu kee chhaap lagae the, aur jo usakee moorti kee pooja karate the. in donon ko jalatee huee gandhak kee jvalant jheel mein jinda phenk diya gaya tha . ²¹ aur sab log savaar kee talavaar se jo usakee munh se nikalee the, maar daala gaya, aur sab pakshee apake maans se lahooluhaan ho gae. . . ^{20:4} phir main ne sinhaasanon ko dekha, jahaan unhonne apana aasan grahan kiya, aur unhen nyaay karane ka adhikaar diya gaya. mainne un sabhee logon kee aatmaon ko dekha, jinake sir yeeshu kee gavaahee dene aur parameshvar ke vachan ka prachaar karane ke lie kaate gae the, aur jinhonne jaanavar ya usakee moorti kee pooja karane se inakaar kar diya tha aur apane maathe ya haathon par braand ke nishaan ko sveekaar nahin karenge; ve jeevit hue, aur ek hazaar varsh tak maseeh ke saath raajy karate rahe. (prakaashitavaaky 19: 6,19 -21; 20:4 , enajebee)

dhyaan den ki yeeshu ko usake khilaaph ekajut hokar duniya kee senaon ko nasht karana hoga. tab vah aur pavitr log raajy karenge. tabhee vishvaas kee uchit ekata hogee. durbhaagy se, bahut se jhoothe sevakon

ko sunenge jo achchhe lagate hain, lekin nahin hain, jaisa ki prerit paulus ne chetaavane de thee (2 kurinthiyon 11:14-15). yadi adhik log vaastav mein baibal aur parameshvar ke raajy ke susamaachaar ko samajhenge to yeeshu ke khilaaph kam ladenge.

7. kyon bhagavaan ka raajy

yadyapi manushy yah sochana pasand karate hain ki ham itane chatur hain, hamaaree samajh kee seemaen hain, phir bhee parameshvar kee "samajh anant hai" (bhajan sanhita 147:5).

isalie is grah ko theek karane ke lie bhagavaan ke hastakshep kee aavashyakata hogee.

jabaki kae log eeshvar mein vishvaas karate hain, adhikaansh manushy jeene ke lie taiyaar nahin hain jaisa ki vah vaastav mein nirdeshit karata hai. nimnalikhit par dhyaan den:

8 he manushy, us ne tujhe dikhaaya hai, ki bhala kya hai; aur yahova tujh se kya chaahata hai, ki too dharm se kare, aur daya se preeti rakhe, aur apane parameshvar ke saath deenata se chale? (meeka 6:8)

saath namrata se chalane ke lie maanav jaati vaastav mein kuchh karane ko taiyaar nahin hai. aadam aur havva ke samay se (utpatti 3:1-6), manushy ne usakee aagyaon ke baavajood, svayan par aur apanee praathamikataon par bharosa karana chuna hai, parameshvar se oopar (nirgaman 20:3-17).

neetivachan kee kitaab sikhaatee hai:

5 apake saare man se yahova par bharosa rakhana, aur apakkee samajh ka sahaara na lena; 6 apake sab kaamommen usako maan lena, aur vah tere maarg ko seedha karega. 7 apakkee drшти mein buddhimaan na ho; yahova se daro aur buree se door raho. (neetivachan 3:5-7)

phir bhee, adhikaansh log sachche dil se parameshvar par bharosa nahin karenge ya usakee dvaara apane kadamon ko nirdeshit karane kee prateeksha nahin karenge. bahut se log kahate hain ki ve vahee karenge jo parameshvar chaahata hai, lekin aisa nahin karate. maanavata ko shaitaan ke dvaara dhokha diya gaya hai (prakaashitavaaky 12:9) aur sansaar kee abhilaashaon aur jeevan ke ghamand mein phans gaya hai (1 yohanna 2:16).

sarakaaron ke saath aae hain , kyonki unhen lagata hai ki ve sabase achchhee tarah jaanate hain. haalaanki, ve nahin karate hain (chf. yirmayaah 10:23) aur na hee sabase sahee maayane mein pashchaataap karenge.

yahee kaaran hai ki maanavata ko parameshvar ke raajy kee aavashyakata hai (chf. 24 maithyoo:21-22).

beetityood par vichar karen

yeeshu dvaara die gae bayaanon kee sabase prasiddh shrrnkhala mein se ek aasheervaad tha , jo usane jaitoon ke pahaad par apane upadesh mein diya tha.

usane jo kuchh kaha, us par dhyaan den:

3 "dhany hain ve jo man ke deen hain, kyonki svarg ka raajy unheen ka hai. 4 kya hee dhany hain ve, jo vilaap karate hain, kyonki unhen shaanti milegee. 5 dhany hain ve, jo namr hain, kyonki ve prthvee ke adhikaaree honge. 6 dhany hain ve jo dharm ke bhookhe-pyaase hain, kyonki ve trpt honge. 7 dhany hain ve, jo dayaalu hain, kyonki un par daya kee jaegee. 8 dhany hain ve jo man ke shuddh hain, kyonki ve parameshvar ko dekhenge. 9 dhany hain ve jo mel karaanevaale hain, kyonki ve parameshvar ke putr kahalaenge. 10 dhany hain ve jo dharm ke kaaran satae jaate hain, kyonki svarg ka raajy unheen ka hai. (mattee 5:3-10)

yah parameshvar ke raajy mein hai (chf. 4:30-31), jise aksar maithyoo (chf. matthaiw 13:31) dvaara svarg ke raajy ke roop mein sandarbhith kiya jaata hai, jahaan ye aasheeshit vaade poore kie jaenge. yah parameshvar ke raajy mein hai ki namr logon ke lie prthvee ke vaaris aur parameshvar ko dekhane ke lie shuddh ke lie vaada poora kiya jaega. parameshvar ke raajy mein aasheeshon kee khushakhabaree kee prateeksha karen!

parameshvar ke maarg sahee hain

sachchae yah hai ki parameshvar prem hai (1 yoohanna 4: 8,16) aur parameshvar svaarthee nahin hai. parameshvar ke niyam parameshvar aur hamaare padosee ke prati prem dikhaate hain (marakus 12:29-31;

yaakoob 2:8-11). sansaar ke maarg svaarthee hain aur ant mein mrtyu hai (romiyon 8:6).

dhyaan den ki baibal dikhaatee hai ki vaastavik eesaee aagyaon ka paalan karate hain:

1 jo koee yah vishvaas karata hai ki yeeshu hee maseeh hai, vah parameshvar se utpann hua hai, aur jo koee us se prem rakhata hai, jis ne utpann kiya hai, vah bhee us se, jo us se utpann hua hai, prem rakhata hai. 2 isee se ham jaanate hain, ki ham parameshvar kee santaan se preeti rakhate hain, jab ham parameshvar se prem rakhate aur usakee aagyaon ko maanate hain. 3 kyonki parameshvar ka prem yah hai, ki ham usakee aagyaon ko maanen. aur usakee aagyaen bojhil nahin hain . (1 yoohanna 5:1-3)

parameshvar kee sabhee "aagyaen dhaarmikata hain" (bhajan sanhita 119:172). usake maarg shuddh hain (1 teetus 1:15). aphasos kee baat hai ki kae logon ne "adharm" ke vibhinn roopon ko sveekaar kar liya hai aur yah mahasoos nahin karate hain ki yeeshu kaanoon ya bhavishyavaktaon ko nasht karane ke lie nahin aaya tha, balki unhen poora karane ke lie aaya tha (mattee 5:17), unake vaastavik arth kee vyaakhya karake aur unhen kae se aage badhaakar socha (jaise mattee 5:21-28). yeeshu ne sikhaaya ki " jo koee unhen kare aur sikhae, vah svarg ke raajy mein mahaan kahalaega" (mattee 5:19) (shabd parameshvar ka raajy aur svarg ka raajy paraspar badale ja sakate hain).

baibal sikhaatee hai ki vishvaas karmon ke bina mara hua hai (yaakoob 2:17). bahut se log yeeshu ka anusaran karane ka daava karate hain, lekin vaastav mein unakee shikshaon par vishvaas nahin karenge (mattee 7:21-23) aur unaka anukaran nahin karenge jaise unhen karana chaahie (chf. 1 kurinthiyon 11:1). "paap vyavastha ka ullanghan hai" (1 yoohanna 3:4, kejevee) aur sabhee ne paap kiya hai (romiyon 3:23). tathaapi, baibal dikhaatee hai ki daya nyaay par vijayee hogee (jems 2:13) kyonki parameshvar ke paas vaastav mein sabhee ke lie ek yojana hai (chf. looka 3:6).

maanav samaadhaan, parameshvar ke maarg ke alaava, kaam nahin karega. sahasraabdee raajy mein, yeeshu "lohe kee chhad" (prakaashitavaaky 19:15) ke saath shaasan karega, aur achchhaee prabal

hogee kyonki log parameshvar ke maarg par challenge. sansaar kee saaree samasyaen isalie hain kyonki is sansaar ke samaaj eeshvar aur usake niyamon ko maanane se inkaar karate hain . itihaas se pata chalata hai ki maanavata samaaj kee samasyaon ko hal karane mein saksham nahin hai:

6 kyonki deh par man lagaana to mrtyu hai, parantu aatmik man lagaana jeevan aur shaanti hai. 7 kyonki shaareerik man parameshvar se bair hai; kyonki vah na to parameshvar kee vyavastha ke adheen hai, aur na ho sakata hai. 8 so jo dehadhaaree hain, ve parameshvar ko prasann nahin kar sakate. (romiyon 8:6-8)

maseehiyon ko aatmik par dhyaan kendrit karana hai, aur is yug mein aisa karane ke lie parameshvar kee aatma dee gae hai (romiyon 8:9), hamaaree vyaktigat kamajoriyon ke baavajood:

26 kyonki he bhaiyo, tum apake bulaave ko dekhate ho, ki na to shareer ke anusaar bahut buddhimaan, na bahut paraakramee, aur na bahut raees bulae jaate hain. 27 parantu parameshvar ne jagat kee moodh vastuon ko buddhimaanon ko lajjit karane ke lithe chun liya hai, aur parameshvar ne jagat ke nirbalonko chun liya hai, ki ve balavaanonko lajjit karen; 28 aur jo jagat kee mool vastuen hain, aur jo tuchchh hain, ve parameshvar ne chunee hain, aur jo nahin hain, un ko mitaane ke lithe jo hain, 29 ki koee praanee usake saamhane ghamand na kare. 30 parantu usee mein se tum maseeh yeeshu mein ho, jo parameshvar kee or se hamaaree liye gyaan thahara, aur dharm, aur pavitrata, aur chhutakaara— 31 ki jaisa likha hai, ki jo mahima karata hai, vah prabhu mein mahima kare. (1 kurinthyon 1:26-31)

parameshvar kee yojana mein maseehiyon kee mahima honee chaahie! ham ab vishvaas se chalate hain (2 kurinthyon 5:7), oopar kee or dekhate hue (kulussyon 3:2) vishvaas mein (ibraaniyon 11:6). ham parameshvar kee aagyaon ko maanane ke lie aasheeshit honge (prakaashitavaaky 22:14).

parameshvar ke raajy ka susamaachaar kyon?

protestant yah mahasoos karate hain ki ek baar jab unhone yeeshu ko uddhaarakarta ke roop mein sveekaar kar liya, to unhone parameshvar ke raajy kee khoj kar lee. kaitholik maanate hain ki bapatisma lene vaalon ne, yahaan tak ki shishuon ke roop mein, unake charch mein raajy ke roop mein pravesh kiya hai. kaitholik aur poorvee roodhivaadee sochate hain ki

ve sanskaaron aadi ke maadhyam se eeshvar ke raajy kee talaash kar rahe hain. jabaki eesaiyon ko bapatisma lena hai, greeko-roman-protestent maanavata kee samasyaon ko hal karane ke lie duniya kee or dekhate hain. ve ek paarthiv phokas (chf. romiyon 8:6-8) kee pravrti rakhate hain.

pahale parameshvar ke raajy kee khoj karana (mattee 6:33) eesaiyon ke lie ek aajeevan lakshy hona hai. ek lakshy, samaadhaan ke lie sansaar kee or nahin dekhana hai, balki eeshvar aur usake maargon kee or dekhana hai. parameshvar ke raajy kee khushakhabaree hamaare jeevan ko badal detee hai.

baibal kahatee hai ki eesaee yeeshu ke saath shaasan karenge, lekin kya aapako isaka ehasaas hai ki vaastavik eesaee vaastav mein shaharon par shaasan karenge? yeeshu ne sikhaaya:

12 "ek raees apane lie ek raajy lene aur lautane ke lie door desh mein gaya. 13 tab us ne apake das sevakonko bulaakar un ko das moharen deen, aur un se kaha, mere aane tak vyaapaar karate raho. 14 parantu usake deshavaasee us se bair rakhate the, aur ek dal ne usake peechhe peechhe yah kahala bheja, ki yah manushy ham par raajy karane ke lithe na hoga.

15 "aur aisa hua ki jab vah lauta, aur praapt kiya, daason ko, jinhen us ne dhan diya tha, apane paas bulaane kee aagya dee, ki vah jaane, ki har ek vyakti ne vyaapaar karake kitana kuchh kamaaya hai. 16 tab pahile ne aakar kaha, he svaamee, teree meena ne das minaar kamae hain. 17 us ne us se kaha, he achchhe daas, dhany hai; kyonki tum thode hee mein vishvaasayogy the, aur das nagaron par adhikaar rakhate ho. 18 aur doosare ne aakar kaha, he svaamee, teree meena ne paanch minaar kamae hain. 19 isee prakaar us ne us se kaha, too bhee paanch nagaronke adhikaaree ho. (looka 19:12-19)

aapake paas abhee jo kuchh hai, us par vishvaasayogy rahen. eesaiyon ke paas vaastavik shaharon par, vaastavik raajy mein shaasan karane ka avasar hoga. yeeshu ne yah bhee kaha, "mera pratiphal mere paas hai, ki har ek ko usake kaam ke anusaar de" (prakaashitavaaky 22:12). parameshvar ke paas un logon ke lie ek yojana (ayyooob 14:15) aur ek sthaan (yoohanna 14:2) hai jo vaastav mein use pratyuttar denge (yoohanna 6:44; prakaashitavaaky 17:14). parameshvar ka raajy vaastavik hai aur aap isaka hissa ban sakate hain!

2016 kee shuruaat mein, jarnal sains mein "bheed kee shakti" sheershak vaala ek lekh tha, jisamen sanket diya gaya tha ki krtrim buddhimatta aur kraudasorsing maanavata ke saamane aane vaalee "dusht samasyaon" ko hal kar sakatee hai. phir bhee, lekh yah samajhane mein viphal raha ki dushtata kya thee, ise kaise hal kiya jae, isakee to baat hee chhodie.

veen sadee mein viphal hone ke lie utana hee abhishapt hai, jitana ki yah mahaapralay ke baad vaapas aaya tha jab maanavata ne baabel ke asaphal tovar ke nirmaan mein sahayog kiya tha (utpatti 11:1-9).

sansaar kee samasyaen, madhy poorv jaise sthaanon mein (apekshit asthaayee laabh ke baavajood, udaaharan ke lie daaniyyel 9:27ka; 1 thissaluneekiyon 5:3), manushyon dvaara hal nahin kee jaengee—hamen parameshvar ke raajy kee shaanti kee aavashyakata hai (romiyon 14: 17).

antarraashtreey aatankavaad kee samasyaen, apekshit laabh ke baavajood, sanyukt raasht mein dhokhe se (chf. yahejakeel 21:12) hal nahin hongee (chf. prakaashitavaaky 12:9) —hamen parameshvar ke raajy ke aanand aur aaraam kee aavashyakata hai.

paryaavaran kee samasyaon ko antarraashtreey sahayog se hal nahin kiya jaega, kyonki duniya ke raasht prthvee ko nasht karane mein madad karenge (prakaashitavaaky 11:18), lekin unhen parameshvar ke raajy dvaara hal kiya jaega.

yaun anaitikata, garbhapaat, aur maanav shareer ke angon kee bikree ke muddon ko sanyukt raajy amerika (chf. prakaashitavaaky 18:13) dvaara hal nahin kiya jaega, balki parameshvar ke raajy dvaara hal kiya jaega.

sanyukt raajy amerika, briten aur kae any deshon par bhaaree karj antararaashtreey dalaalee ke maadhyam se hal nahin kiya jaega, lekin antatah (habakkook 2:6-8 ke anusaar vinaash ke baad) parameshvar ke raajy dvaara.

agyaanata aur ashiksha ka samaadhaan sanyukt raasht dvaara nahin kiya jaega—hamen parameshvar ke raajy kee aavashyakata hai. dhaarmik

sangharsh vaastav mein baibal ke sachche yeeshu ke alaava mukti ke lie sahamat hone vaale kisee bhee vishvavyaapee-antarvishvaas aandolan dvaara hal nahin kiya jaega. paap sansaar kee samasya hai aur usake lie hamen yeeshu ke balidaan aur parameshvar ke raajy mein usakee vaapasee kee aavashyakata hai. aadhunik chikitsa vigyaan ke paas maanav svaasthy ke sabhee uttar nahin hain - hamen parameshvar ke raajy kee aavashyakata hai.

bhookh ke muddon ko aanuvanshik roop se sanshodhit jeevon dvaara hal nahin kiya jaega jo sambhaavit phasal viphalataon ke kaaran duniya ke kuchh hisson ko akaal ke khatare mein daal rahe hain-hamen bhagavaan ke raajy kee aavashyakata hai.

aphreeka, eshiya aur any jagahon ke kuchh hisson mein bhaaree gareeb, bebeelon (chf. prakaashitavaaky 18:1-19) ke antim samay se kuchh samay ke lie laabhaanvit hote hue, gareeb kee samasya ka samaadhaan nahin karegee—hamen parameshvar ke raajy kee aavashyakata hai. yah vichaar ki, yeeshu ke alaava, maanavata is vartamaan bure yug mein svapnalok la sakatee hai, ek jhootha susamaachaar hai (galaatiyon 1:3-10).

parameshvar ke raajy ka sahasraabdee charan ek shaabdik raajy hai jise prthvee par sthaapit kiya jaega. yah parameshvar ke premamay niyamon aur aguve ke roop mein prem karane vaale parameshvar par aadhaarit hoga. pavitr log maseeh ke saath ek hajaar varsh tak raajy karenge (prakaashitavaaky 5:10; 20:4-6). is raajy mein ve log shaamil honge jo vaastav mein charch oph god mein shaamil hain, lekin koe bhee shaastr yah nahin kahata hai ki eeshvar ka raajy vaastav mein charch (kaitholik ya anyatha) hai. rom ke charch ne sahasraabdee shiksha ka virodh kiya hai, aur baad mein yah baibal ke susamaachaar sandesh ka adhik shaktishaalee roop se virodh karega kyonki ham ant ke kareeb aate hain. yah sambhavatah mahatvapooran meediya kavarej praapt karega jo mattee 24:14 ko poora karane mein madad kar sakata hai.

apane antim charan mein, parameshvar ke raajy mein "naya yarooshalem, jo parameshvar ke paas se svarg par se utarega"

(prakaashitavaaky 21:2) shaamil hoga aur isake badhane ka koe ant nahin hoga. na phir adharm hoga, na shok, aur na mrtyu.

parameshvar ke raajy ke susamaachaar ka prachaar karana aur samajhana baibal ka ek mahatvapoomn vishay hai. puraane niyam ke lekhakon ne isake baare mein sikhaaya. yeeshu, paulus aur yohanna ne isake baare mein sikhaaya. nae niyam ke baahar jeevit rahane ke lie sabase puraana eesaee dharmopadesh isake baare mein sikhaaya gaya tha. doosaree shataabdee kee shuruuat mein poleekaarp aur melito jaise eesaee netaon ne isake baare mein padhaaya. ham parameshvar ke satat charch mein aaj ise sikhaate hain. yaad rakhen ki parameshvar ka raajy pahala vishay hai jisake baare mein baibal bataatee hai ki yeeshu ne prachaar kiya tha (marakus 1:13. yah vahee tha jisake baare mein usane punarutthaan ke baad prachaar kiya tha (preriton ke kaam 1:3) - aur yah kuchh aisa hai jise eesaiyon ko pahale khojana chaahie (maithyoo 6:33).

susamaachaar keval yeeshu ke jeevan aur mrtyu ke baare mein nahin hai. yeeshu aur usake anuyaayiyon ne jo susamaachaar sikhaaya vah parameshvar ka aane vaala raajy tha. raajy ke susamaachaar mein maseeh ke dvaara uddhaar sammilit hai, parantu isamen maanaveey sarakaaron ke ant kee shiksha dena bhee sammilit hai (prakaashitavaaky 11:15).

yaad rakhen, yeeshu ne sikhaaya tha ki ant tab tak nahin aaega jab tak ki raajy ka susamaachaar duniya ko sabhee raashtron ke lie ek gavaah ke roop mein prachaarit nahin kiya jaata (mattee 24:14). aur vah upadesh ab ho raha hai.

achchhee khabar yah hai ki parameshvar ka raajy maanavata ke saamane aane vaalee samasyaon ka samaadhaan hai . phir bhee, adhikaansh isaka samarthan nahin karana chaahate, na hee ise sunana chaahate hain, na hee isakee sachchae par vishvaas karana chaahate hain. parameshvar ka raajy shaashvat hai (mattee 6:13), jabaki "yah sansaar mitata ja raha hai" (1 kurinthiyon 7:31).

parameshvar ke raajy ke sachche susamaachaar kee ghoshana karana kuchh aisa hai jisake baare mein ham nirantar charch oph god mein

gambheer hain. ham un sabhee cheejon ko sikhaane ka prayaas karate hain jo baibal sikhaatee hai (mattee 28:19-20), jisamen parameshvar ka raajy bhee shaamil hai (mattee 24:14). jab ham us raajy ke prateeksha kar rahe hain, to hamen parameshvar ke maargon ko seekhane aur unaka anusaran karane aur un logon ko saantvana dene ke aavashyakata hai jo saty par vishvaas karana chaahate hain.

kya aapako aane vaale parameshvar ke raajy ke susamaachaar ke ghoshana ka samarthan nahin karana chaahie? kya aap parameshvar ke raajy ke susamaachaar par vishvaas karenge?

bhagavaan ke satat charch

sanyukt raajy amerika ka svachchhata paraamarsh kaaryaalay yahaan sthit hai: 1036 dablyoo graind evenyoo, grovar beech, kailiphorniya, 93433 yooese; vebasait www.chchog.org.

bhagavaan ke satat charch (CCOG) vebasaiten

CCOG.ASIA is sait ka phokas eshiya par hai.

CCOG.IN yah sait bhaarateey viraasat ke lie lakshit hai.

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CCOG.NZ yah sait nyoozeelaind aur british mool kee prshthabhoomi vaale any logon ke lie lakshit hai.

CCOG.ORG yah kee mukhy vebasait hai bhagavaan ke satat charch. yah sabhee mahaadveepon ke logon kee seva karata hai. isamen lekh, link aur veediyo shaamil hain.

CCOGCANADA.CA yah sait kanaada mein rahane vaalon ke lie lakshit hai.

CCOGAfrica.ORG yah sait aphreeka ke logon ke lie lakshit hai.

CDLIDD.ES La Continuación de la Iglesia de Dios. yah spenish bhaasha kee vebasait hai bhagavaan ke satat charch.

PNIND.PH Patuloy na Iglesia ng Diyos. yah fileepeens kee vebasait hai. isamen angrejee aur taagaalog mein jaanakaaree hai.

samaachar aur itihaas vebasaiten

COGWRITER.COM yah vebasait ek pramukh udghoshana upakaran hai aur isamen samaachar, siddhaant, aitihaasik lekh, veediyo aur bhavishyasoochak apadet hain.

CHURCHHISTORYBOOK.COM yah charch ke itihaas par lekhon aur soochanaon ke saath yaad rakhane mein aasaan vebasait hai.

BIBLENEWSPROPHECY.NET yah ek onalain rediyo vebasait hai jo samaachar aur baibil ke vishayon ko kavar karatee hai.

upadesh aur upadesh nots ke lie yootyob aur bitachut veediyo chainal

BibleNewsProphecy chainal. CCOG upadesh veediyo.

CCOGAfrica chainal. CCOG aphreekee bhaashaon mein sandesh.

CCOG Animations eesaae maanyataon ke pahaluon ko sikhaane ke lie chainal.

CCOG Sermones chainal mein spanish bhaasha mein sandesh hain.

Continuing COG chainal. CCOG veediyo upadesh.

photo jeroosalam mein ek imaat ke kuchh shesh eenton (saath hee kuchh baad mein jode gae) ke neeche dikhaata hai jise kabhee-kabhee senekal ke roop mein jaana jaata hai, lekin behatar roop se yarooshalem ke pashchimee pahaadee (vartamaan mein maunt siyyon kaha jaata hai) par charch oph god ke roop mein varnit hai:



aisa maana jaata hai ki yah shaayad sabase pahale asalee eesaae charch kee imaat ka sthal raha hai. ek imaat jisamen yeeshu ke paramaishvar kai raajy ka susamaachhaar ka prachaar kiya gaya hoga. yah yarooshalem kee ek imaat thee jo sikhaatee thee paramaishvar kai raajy ka susamaachhaar.

is kaaran ham bhee parameshvar ka dhanyavaad karate hain, kyonki...he bhaiyo, tum parameshvar kee un kaleesiyaon ke anuyaayee ban gae jo yahoodiya mein maseeh yeeshu mein hain. (1 thissaluneekiyaon 2:13-14)

us vishvaas ke lie eemaanadaaree se sangharsh karen jo ek baar santon ko diya gaya tha. (yahooda 3)

us ne (yeeshu ne) un se kaha, mujhe doosare nagaron mein bhee parameshvar ke raajy ka prachaar karana avashy hai, kyonki mujhe isee liye bheja gaya hai. (looka 4:43)

parantu parameshvar ke raajy kee khoj mein raho, aur ye sab vastuen [see] tumhen mil jaengee. he chhote jhund, mat dar, kyonki raajy dena tumhaare pita ka bhala hai. (looka 12:31-32)

aur raajy ka yah susamaachar saare jagat mein prachar kiya jaega, ki sab jaatiyon par gavaahee ho, aur tab ant aa jaega. (mattee 24:14)