

Ukuphumla ngokwenene

UKrestu uphumle, esi sihlaziyo sokwenene kwabadiniweyo, kuba ngaye unqulo lwenene lunokwenzeka.

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“Wayesithi: Oku kuphumla, ke phumla kwabadiniweyo; nalu uhlaziyo; abaphulaphulanga ”(Is 28:12)

Abalandeli bezikhundla ezithile zamaJuda bahlala bebuza le mibuzo ilandelayo ukuqinisekisa amabango abo malunga neSabatha: Ngubani owatshintsha usuku lweSabatha lonqulo, usuku lwesixhenxe lweveki, lwangeCawe, usuku lokuqala lweveki? Lenziwe nini olu tshintsho? Ngaba nguThixo olugunyazileyo olu tshintsho?

Le mibuzo inezinto ezithile zemfundiso yobuYuda, kuba bafuna ukubuyela kumthetho kaMoses kwaye babonisa ulwaluko kunye neSabatha njengezinto eziyimfuneko ukuze umKristu asindiswe. Kwabo bolwaluko (abenza ubuYuda) umpostile uPawulos unike le mpendulo ilandelayo:

“Kuba thina ngabolwaluko, abakhonza uThixo ngomoya, nozuko kuYesu Krestu, kwaye asithembi enyameni” (Phil 3: 3).

Ukusuka kwimpendulo kaPauline sinezinto ezimbini:

- Circumc Ulwaluko lokwenene kukukhonza uThixo ngomoya, kuba ngabo baphantsi kolwaluko lukaKrestu abakhonza uThixo. “Kulwaluko olwaluko kungenakwenziwa nangezandla kwixhoba lomzimba wezono zenyama, ulwaluko lukaKristu” (Col 2: 11). KukuKristu kuphela apho umntu angazalisekisa umthetho, kuba kungaye kuphela apho kunokwenzeka khona ukwenza ulwaluko ngaphandle koncedo

lwezandla zomntu, ezentliziyo “yaluse ke ijwabi lentliziyo yakho, ungabi sayenza lukhuni intamo yakho” (Dut. 10:16; Yer 4: 4);

- Umkristu akazizukisi ngento ephathelene nenyama (umnombo, ulwaluko, ubuzwe, iintsuku, imibhiyozo, njl. Njl. umthetho, umzimba wonke ngeentsuku ezithile, njl.

Ngamanye amagama, umpostile uPawulos uyayicacisa into yokuba umKristu akamkhonzi uThixo ngokwasenyameni, kodwa ukhonza ngokwasemoyeni. Kodwa, umntu umkhonza njani uThixo ngomoya? Ngaba akukho ndawo ithile? Ngaba ngumhla ofanelekileyo wenkonzo enjalo?

Xa umntu enxibelelanisa unqulo nezinto, iintsuku, amatheko, amadini, njl., Kungenxa yokuba akazi ukuba kukunqula ngantoni na emoyeni, nokuba angabumisa njani ubulungisa bukaThixo. Ukunqula ngomoya kunokwenzeka kuphela kwabo bazelwe ngokutsha, oko kukuthi, benziwe ngokutsha ngelizwi likaThixo, imbewu engenakonakala.

Kungoko ngeendaba ezilungileyo, ezingamandla kaThixo, apho uThixo amisela ubulungisa bakhe, oko kukuthi, Nguye ogwebela umntu ngokwamandla akhe, eyigospile (Rom. 1: 16-17).

U-Kristu uyiNkosi yeSabatha, ukuphumla okuyinyani, kwabo banquli bokwenyani baveliselwa oko uBawo akufunayo. Bonke abo bangena ngoKrestu akufuneki bakhathazeke ngendawo (iSamariya okanye iJerusalem), okanye ixesha (leentsuku) zonqulo, kuba uKrestu usisithembiso esizayo kwaye, ngokufika kwakhe, lifikile ixesha lokuba abakhonzi banqule uBawo ngenyaniso nangobulungisa “Uthini ke umthetho? Wamiselwa ngenxa yokreko, Kude kufike isithembiso awenzelwa sona isithembiso. sabekwa zizithunywa zezulu, sisandla somlamleli ”(Gal 3:19); Athi uYesu kuyo, Ntokazindini, kholwa ndim, ukuba kuza ilixa, eningasayi kuthi nakule ntaba, naseYerusalem, ninqule uBawo. Nina ninqula eningakwaziyo; siyakuthanda esikwaziyo kuba usindiso luvela kumaYuda. Kodwa kuza ilixa, nangoku selikho, xa abanquli abayinyaniso baya kumnqula uBawo ngoMoya

nangenyano; ngokuba uBawo ufuna abo bamnqulayo. UThixo unguMoya; abo ke bamnqulayo bamelwe kukumnqula ngoMoya nangenyano ” (Yohane 4:21 -24).

UYesu uyenza icace kumSamariya ukuba utshintsho olugunyazisiweyo nguYise lwalusenzeka (Yohane 4:23).

Kutshintsho olwenziwe nguKrestu, iintsuku zomthendeleko, ukuthwasa kwenyanga, iMigqibelo, njl. UYesu wazibonakalisa ukuba unako ngalo mzuzu ukuloo ndawo (Gal. 6:15). Lifikile ixesha!

AmaJuda ayecinga ukuba iintsuku ezimiselweyo zazibalulekile ekunquleni, beqaqambisa umhla weSabatha phakathi kwabo, kodwa u-Kristu wabonisa ukuba unqulo lwenene lunokwenzeka kuphela ngamandla kaThixo, onguKristu. Utshintshe unqulo olwalukho ngeentsuku ezithile, iiveki, iinyanga, njl. Njl. baba lidini, itempile kunye nokuhlala komoya (1Co 3:16).

Emva kotshintsho olwenziwe nguKrestu, akukho sidingo sokuba umntu akhononde ukuba akukho xesha lonqulo, ngokusekwe kwimpikiswano yakudala yokuba le ndawo ikude okanye ukuba kufuneka ulinde amaxesha athile anje ngeentsuku, iinyanga, ukuthwasa kwenyanga, iiveki, iMigqibelo, njl.

Phambi kokufika kukaMesiya, isono sasigutyungelwe kuphela ligazi lesilwanyana, elimele umsebenzi kaThixo wexesha elizayo, okwethutyana kuya kutshintsha, kuba yiMvana kaThixo kuphela eyayiza kwenza umsebenzi ogqibeleleyo: isuse isono sehlabathi.

Ngoku, kwimeko yeetempile, ababingeleli kunye nemibingelelo ephilayo, amadoda anokuthi nangaliphi na ixesha kwaye nakweyiphi na indawo anikele amadini endumiso asisiqhamo semilebe evuma ukristu (Heb 13:15; Rom 12: 1), kuba Itempile kaThixo kwaye unakho ukufikelela ngokukhululekileyo kwitrone yobabalo (1 Pet. 2: 5; Heb 10:19).

Isantya esixakekileyo sobomi bemihla ngemihla asisosithintelo

ekukhonzeni uThixo, kuba ngoku akusasetyenzwa ngenxa yokuguga kweleta, kodwa kunikezelwa kuThixo ngolwazi lwaLowo Ungcwele, onguKrestu (Rom. 10: 2; Pv. 9:10).

Xa uYesu wayenikela ukuphumla, ukukhululeka kwabadiniweyo nabacinezelweyo, wayenganiki sisombululo kwiingxaki zemihla ngemihla zamadoda, kuba ukudinwa kwemihla ngemihla kufanelekile kubo bonke abantu ngenxa yesigwebo esenzeka e-Eden. Ubukho basemhlabeni buya kuhlala bunobunzima, kuba ke ngoko uThixo wagqiba, iyakuba yinto engafaniyo noNyana owenza ukuthanda kukaYise ukumphikisa (Gen. 3:17). Ukuba umntu ulinda kuKristu ngenxa yemicimbi ephathelene nobomi, ungoyena mntu ulusizi kunabo bonke abantu, kuba umsebenzi kunye neembandezelo eziye zavela kuye zamiselwa nguThixo (I-Ek 3:10); "Ukuba sithembela kuKrestu kobu bomi kuphela, singabona bantu balusizi kunabo bonke abantu" (1Co 15: 19).

Kodwa, oko uYesu wakunikelayo xa wathi:

"Yizani kum nonke nina nibuthathaka, nicinezelwe; Thabathani idyokhwe yam niyithwale, nifunde kum, ndilulamile, ndithobekile ngentliziyo; noyifumanela ukuphumla imiphefumlo yenu. Ngenxa yokuba idyokhwe yam imnandi nomthwalo wam ulula " (Mt 11: 28 -30).

Wanikela isiqabu kwabo babephantsi kwedyokhwe yesono, kwaye waphumla kwabo babethwele umthwalo onzima womthetho kaMoses. U-Yesu weza kusindisa oko kulahlekileyo, kwaye enganiki bantu umgangatho obonakalayo.

Iingxaki zosapho, umsebenzi, uxinzelelo, umgangatho wokutya, iholide, njl, zizinto umntu anokuzisombulula kwaye kufuneka azisombulule, njengenxalenye yesimo sakhe sangaphakathi (intando) kwaye oku kuxhomekeke emadodeni, nangona kunjalo, Ukusindiswa kwisigwebo sesono esingenakwenzeka emntwini kukuThixo (Mt 19: 26).

Uncedo lweengxaki zemihla ngemihla alukho ngoMgqibelo okanye ngeCawa, kodwa kukulandela isilumkiso sikaKristu:

“Ndinixelele le nto, ukuze nibe noxolo kum; Ehlabathini niya kuba neembandezelo, kodwa yomelelani, mna ndiloyisile ihlabathi ”(Yohane 16:33).

Umyalelo ucacile: “Musa ke ngoko ukucela ukuba utye, okanye usele, kwaye ungahlali” (uLuka 12:29), kuba: “Kodwa ukuhlonela kunye nokwaneliseka kuyinzuzo enkulu. Kungenxa yokuba asizisanga nto kweli hlabathi, kwaye kuyacaca ukuba akukho kwanto sinokuphinda sithathe kulo. Sinto ke edliwayo, esizambathayo, masaneliswe yiyo ” (1 Tim. 6: 6-8).

Abanye bathenjiswa kwabadiniweyo nabacinezelweyo kukuba umntu eze kusondla uKrestu, kuba nguye onika ubomi obungunaphakade (Yohane 6:57) Emva kokuthatha inxaxheba kwinyama negazi, umntu uhlala kuKristu nakuKrestu nakuye uYise emntwini (Yohane 15: 4-5).

Aba bahedeni bayincoma iSabatha njengosuku ‘lokuphumla’ umthetho owawubhekisa kuwo usithi uThixo uphumle ngalo mhla (Gen. 1:31), nangona kunjalo, uYesu ucacile xa esithi uYise uyasebenza kude kube ngoku, kananjalo nto leyo ebonisa ukuba iiSabatha ezinxulumene neentsuku zeveki zingumzekeliso kuKrestu, abanye abo badiniweyo nabacinezelweyo (Yohane 5:17).

Ngoku, Krestu, umdali wezulu nomhlaba (Yohane 1: 3; Col 1:16), emva kokuba edale zonke izinto kwada kwayimini yesithandathu, ngomhla wesixhenxe waphumla, nangona kunjalo, iGenesis yenza kuphela ulungelelwaniso lwendalo yeli hlabathi. ezo zibonakala emehlweni omntu (indalo yokuqala), oko kukuthi, ibhekisa kwizinto ezingapheliyo “UTHixo wazibona zonke izinto awayezenzile, kwaye konke kwakulunge kakhulu. Emva kwemini kwasa; lowo yayingumhla wesithandathu. Agqitywa ke amazulu nehlabathi, nawo wonke umhlaba okuwo. Wawugqiba ke uThixo ngomhla wesixhenxe umsebenzi wakhe awawenzayo; Wawusikelela uThixo umhla wesixhenxe, wamngcwalisa; ngokuba waphumla ngaye kuwo wonke umsebenzi wakhe awawenzayo wokudala ” (Gen. 1:31; Gen. 2: 3).

Ngomhla wesixhenxe u-Kristu waphumla, ukuze agqibe, imisebenzi ehambelana nelizwe labantu, nangona kunjalo, yena no-Bawo baqhubeka nokusebenza benembono yezinto ezizayo, ezingabonwanga ngamehlo kwaye zinganyukanga ziye entliziyweni yomntu. “Kodwa ke njengokuba kubhaliwe kwathiwa: Izinto ezingabonwanga liso, nezingaviwanga ndlebe, Nezinganyukanga ziye entliziyweni yomntu, Zizinto uThixo azilungiselele abo bamthandayo” (1Ko 2: 9). “Kodwa xa uKrestu weza, umbingeleli omkhulu weempahla ezizayo, ngetabernakele enkulu ngakumbi egqibeleleyo, engenziwanga ngazandla, oko kukuthi, ayiyiyo le ndalo” (Heb 9:11).

Into yokuba kwabhalwa ukuba uKrestu waphumla ngomhla wesixhenxe ayingoba wayediniwe ngokungathi ufuna ixesha lokuphumla okanye walala (Nd 121: 1), kodwa ke ijonge ukwazisa abantu ukuba kukho ukuphumla nokuphumla UKristu.

Xa usebenzisa iEksodus 20, ivesi 11 ukuthi umntu usikelelwe ngokugcina umhla wesixhenxe weveki, bayalibala ukuqaphela ukuba waphumla (wagqiba) ngomhla wesixhenxe yayinguye owadala zonke izinto, hayi abantu. Owaphumla kuyo yonke into awayeyenzile yayinguThixo, hayi abantu, njengoko sifunda:

“Kuba ngemihla emithandathu uYehova wenza izulu nomhlaba, nolwandle, neento zonke ezikwezo zinto, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla weSabatha, wawungcwalisa ”(Ex 20:11; Ex 31:17).

Kwakutheni ukuze uThixo aqale ngokwahlula umhla weSabatha kwezinye iintsuku? Ukusebenza njengesikhumbuzo sokuba nguThixo onika ukuphumla “Khumbula ilizwi awalithuma lona uMoses umkhonzi kaYehova, esithi, UYehova uThixo wakho uyakuphumza, akunike eli lizwe” (Josh 1:13). Kodwa, njengoko babengafuni ukuva nokuphumla kuThixo “Kuba iYiputa iya kuninceda ilize, ilize. ngenxa yoko ndakhala ngale nto, ndathi, Amandla akho akasayi kuthi cwaka. (Isa. 30: 7).

Ngelixa kwilizwi likaThixo kukho intsikelelo, kuba kuyo yonke

into ephuma emlonyeni kaThixo umntu uya kuphila (Dut 8: 3), kummiselo wokugcinwa kweSabatha kwabakho isiqalekiso Ngosuku lwesixhenxe yisabatha yokuphumla, ingcwele kuYehova. Nabani na owenza nawuphi na umsebenzi ngomhla weSabatha uya kufa "(Eks 31:15).

Nawuphi na umntu olivileyo (wakholwa) ilizwi likaThixo uyakuphila, okuthetha ukuba bafile kulwaphulo-mthetho nasezonweni. Ngokufika komthetho, ukongeza ekwahlukanisweni noThixo, wenziwa ikheswa, wafa, ukuba akaphumlanga ngomhla wesixhenxe weveki, abantwana bakaYakobi bayakufumana isohlwayo ngokwasemzimbeni: ukufa komzimba.

UThixo ufuna ukubenza baqonde ukuba ukuba bayakholelwa baya kungena ekuphumleni okuthenjisiweyo "Kuba okwangoku akukangeni ekuphumleni kwelifa akunikayo uYehova uThixo wakho. Ke niya kuwela iYordan, nihlale ezweni elo, lokudlalela ilifa uYehova uThixo wenu; wokuphumza ezintshabeni zakho zonke ezikujikelezileyo, ukuze uphile ngokukhuselekileyo "(Dut. 12: 9-10), kodwa njengoko babebuya ekumthobeleni, ngomsindo wakhe wafunga ukuba abantu bakwaSirayeli abayi kungena ekuphumleni kwakhe (Heb. 4: 1).

Njengokuba zonke izinto ezazibekwe emnqubeni ziyimifanekiso, iSabatha yayisetyenziswa njengomfanekiso ukubonisa ukuba nabani na ongakholwayo akanabo ubomi. Nangona wayelumkisiwe ukuba uThixo akabamkeli kwaye nemisitho yabo, iMigqibelo, njl. zazinganyamezeleki, abantu baqhubeka 'bekhonza' izafobe hayi uThixo

"Musa ukuqhubeka nokuzisa iminikelo elilize; Isiqhumiso lisikizi kum, nasekuthwaseni kwenyanga, nangeMigqibelo, nokumema iintlanganiso; Andinako ukubunyamezela ubugwenxa, nditsho nentlanganiso enzulu. Ukuthwasa kwenyanga zenu, namaxesha amisiweyo enu, umphefumlo wam ubathiyile; sele zinzima kum; Ndidiniwe kukubandezeleka kubo " (Is 1:13 -14).

Kodwa amaKristu, ngenxa yokuba akholelwa kuKristu, sele engenile ekuphumleni okuthenjisiweyo (Heb. 4: 3), njengoko behleli kwimimandla yasezulwini kuKristu (Efe. 2: 6). Kutheni le nto amaKristu eye kuphumla? Ngenxa yokuba bavuswa kunye noKristu, oko kukuthi, bakhuliswa kunye naye, ke ngoko baphumle (Eph 2: 5; Co 3: 1).

Ke ngoko, ngalo lonke ixesha umKristu ejonga umthetho kunye nemiyalelo yawo, kufuneka athathele ingqalelo ukuba yonke into ishiyelwe kuthi njengomzekelo (1Co 10: 11), hayi njengokumiselwa "Ngokwenene, kwabonakala kulungile kuMoya oyiNgcwele nakuthi, ukuba singabeki mthwalo phezu kwakho, kodwa kufuneka ezi zinto ziyimfuneko: Ukuba nizile izinto ezibingelelwe kwizithixo, negazi, nenyama efuthanisiweyo, nohenyuzo; nenza kakuhle ukuba nithi nizigcine. Hambani kakuhle "(Ize 15:28 -29), kodwa nabani na ozimisele ukugcina nawuphi na umthetho, unyanzelekile ukuba awugcine umthetho uphela.

"Ndiyaphinda ndiyabonisa kuwo wonke umntu ovumayo ukuba aluke, unyanzelekile ukuba awuthobele wonke umthetho" (Gal. 5: 3).

UmKristu kufuneka ahlalutye ezinye iivesi zebhayibhile ngokokubona, kuba abalandeli bendawo yamaJuda basebenzisa ezinye iivesi ukunyanzelisa isenzo esingabhataliyo kwicawa kaKristu. Umzekelo, bacaphula uLuka 4, ivesi 16 besithi uKristu wasebenzisa iSabatha ukunqula uThixo, nangona kunjalo, isicatshulwa sifuna ukubonisa kuphela ukuba yayiyindlela yakhe yokufundisa kwizindlu zesikhungu (Luka 4:15) kwaye, kanye, NgoMgqibelo kwindlu yesikhungu eNazarete (Luka 4:16). Ingaba kutheni? Kwakungengenxa yokuba amaYuda ayesiya kwindlu yesikhungu ngoMgqibelo? Ngokuqinisekileyo waya kwizindlu zesikhungu ngoMgqibelo kuba amaYuda ayesiya etempileni ngoMgqibelo.

Inye into eqinisekileyo: ngokwembono egqwethekileyo yabaFarisi, abafundi bakaKristu benza into eyayiphikisiwe

ngeSabatha, kwaye uYesu wagxeka abafarisi ngokubakhokela ukuba bafunde intsingiselo 'yenceba endiyifunayo, hayi imibingelelo' (Mt 12: 7). Oko kukuthi, kwafuneka bafunde ukuba uThixo ufuna uthando lwamadoda (s 6: 6), hayi amadini njengesiqhelo somthetho ngomhla weSabatha. Kule ndima uYesu ubonakalisa ukuba iSabatha ngumbingelelo nje, kwaye iNkosi enika ukuphumla ilindele kuphela ukuba bayayithanda (Hos. 6: 4).

Kwakule meko apho uYesu wagxininisa ukuba ukuphumla kukaThixo kwabonelelwa ngenxa yesidingo somntu sokusindiswa (Marko 2:27). Qaphela ukuba kubhekiswa kwiSabatha kwisinye, oko kukuthi, ukuphumla okuthenjisiweyo, okunguKrestu, hayi iMigqibelo yeveki.

Kulapho uYesu wabhekisa kuye njengoNyana woMntu, kuba uyinkosi yabantu kwaneSabatha (Marko 2:28).

Njengoko uYesu nabafundi bakhe bengazange balandele iindlela ezifanayo nezabafarisi, bamlinga uKristu ngokubuza: "Kusemthethweni ukunyanga ngoMgqibelo?" (Mt 12: 10). Wabuya uYesu waphilisa ngesabatha.

Abamangaleli bakaKristu babengabagcini bomthetho ababalaseleyo, kodwa nokugcina iSabatha uYesu wabangcikiva esithi: "Umthetho aniwunikelwanga na nguMoses? akukho namnye kuni uwugcinayo umthetho. Yini na ukuba nifune ukundibulala? (UYohane 7:19).

Ke ngoko, nawuphina ummiselo wokufuna uThixo ngeentsuku yingxoxo ebuthathaka nengaphucukanga, njengoko isenzo eso sikhokelela umntu ukuba asikhonze, hayi kuThixo, kuba kunokwenzeka ukumkhonza ngomoya nenyano. "Kodwa ngoku, xa umazi uThixo, okanye mandithi, xa usaziwa nguThixo, ubuyela njani kwezi zinto zibuthathaka nezihlwempuzekileyo, ofuna ukuzikhonza kwakhona? Nigcina imihla, neenyanga, namaxesha, neminyaka. Ndiyakoyika, ungakhange usebenzele ilize ngenxa yakho " (Col 4: 9-11), kuba umthetho uzalisekiswa ngomyalelo "Kuba umthetho uphela uzalisekiswa ngazwi linye,

kule nto: Uze umthande ummelwane wakho njengawe siqu” (Gal 5:14), kunye nosindiso ngokukholelwa ukuba uKristu nguNyana kaThixo (Yohane 3:23).