

# Ukuphumula kwangempela

UKristu ukuphumula, ukuqabuleka kwangempela kwabakhathele, ngoba ngaye ukukhonza kweqiniso kungenzeka.

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“Athi kuwo: Lokhu kuphumula, phumusa abakhatheleyo; nakhu ukuqabuleka; kepha kabalalelanga ” (Is 28: 12)

Abalandeli bezikhundla ezithile zamaJuda bavame ukubuza le mibuzo elandelayo ukuqinisekisa lokho abakushoyo ngeSabatha: Ubani owashintsha usuku lokukhonza lweSabatha, usuku lwesikhombisa lweviki, waba yiSonto, usuku lokuqala lweviki? Lenziwe nini lolu shintsho? Ingabe uNkulunkulu walugunyaza lolu shintsho?

Le mibuzo iqukethe izinto ezithile zemfundiso yobuJuda, ngoba bafuna ukubuyela emthethweni kaMose futhi bethula ukusoka namaSabatha njengezinto ezibalulekile ukuze umKristu asindiswe. Okwalabo abasokile (abenza ubuJuda) umphostoli uPawula wethule le mpendulo elandelayo:

“Ngoba thina singabasokayo, esikhonza uNkulunkulu ngomoya, nodumo kuJesu Kristu, futhi esingathembeli enyameni” (Phil 3: 3).

Ukusuka empendulweni kaPauline sinemiqondo emibili:

- Circumc Ukusoka kweqiniso ukukhonza uNkulunkulu ngomoya, ngoba yilabo kuphela abengaphansi kokusokwa kukaKristu abakhonza uNkulunkulu, okungenziwa ngejwabu, kodwa kwenzeka enhliziyweni, lapho kukhishelwa khona umzimba wonke wesono. “Lapho usokwa futhi ngokusoka okungenziwanga ngesandla empangweni yomzimba wezono

zenyama, ukusoka kukaKristu” (Col 2: 11). KukaKristu kuphela lapho umuntu engagcwalisa umthetho, ngoba kungaye kuphela okungenzeka ukuthi enze ukusoka ngaphandle kosizo lwezandla zabantu, lokho kwenhliziyo “Ngalokho soka ijwabu lenhliziyo yakho, ungabe usayiqinisa intamo yakho” (Duteronomi 10:16; Jer 4: 4).

- Christian UmKrestu akazincomi ngalokho okuphathelene nenyama (uhlu lozalo, ukusoka, ubuzwe, izinsuku, imikhosi, njll.), Njengokuba yinzalo yenyama ka-Abrahama, esokiwe, ebamba iqhaza emadilini omthetho, enikela imihlatshelo umthetho, wonke umzimba ngezinsuku ezithile, njll.

Ngamanye amazwi, umphostoli uPawulu ukubeka kucace ukuthi umKrestu akamkhonzi uNkulunkulu ngokwenyama, kodwa ukhonza ngomoya. Kepha, umuntu umkhonza kanjani uNkulunkulu ngomoya? Ingabe ayikho indawo ethile? Usuku olufanele lwenkonzo enjalo?

Lapho umuntu exhumanisa ukukhonza nezinto, izinsuku, amaphathi, imihlatshelo, njll. Kungenxa yokuthi akazi ukuthi kuyini ukukhonza emoyeni, nokuthi angakumisa kanjani ukulunga kukaNkulunkulu. Ukukhonza ngomoya kungenzeka kuphela kulabo abazelwe kabusha, okungukuthi, benziwe kabusha ngezwi likaNkulunkulu, imbewu engenakonakala.

Kungenxa yevangeli, elingamandla kaNkulunkulu, lapho uNkulunkulu emisa ubulungiswa bakhe, okungukuthi, Nguye olungisa umuntu ngokuya ngamandla akhe, okuyivangeli (Rom. 1:16 -17).

UKristu uyiNkosi yeSabatha, ukuphumula kweqiniso, okwenzelwa abakhulekeli beqiniso ngokwalokho uBaba akufunayo. Bonke abangena ngoKristu akudingeki bakhathazeke ngendawo (iSamariya noma iJerusalema), noma isikhathi (izinsuku) sokukhulekela, ngoba uKristu uyisizukulwane esithenjisiwe futhi, ngokufika kwakhe, isikhathi sesifikile sokuba abakhonzi bakhonze uBaba ngeqiniso nangobulungiswa “Manje umthetho wenzelwa ini? Wamiswa ngenxa yeziphambeko, kwaze kwafika inzalo okwakwenziwe

kuyo isithembiso; futhi labekwa yizingelosi esandleni somlamuleli "(Gal 3:19); "UJesu wathi kuye:" Sifazane, kholwa yimi ukuthi isikhathi siyeza, lapho ningasayikukhuleka kuBaba kule ntaba naseJerusalema, nikhonza eningakwaziyo; sithanda esikwaziyo ngoba insindiso ivela kumaJuda. Kodwa ihora liyeza, futhi sesikhona namanje, lapho abakhulekeli beqiniso beyokhulekela uBaba ngomoya nangeqiniso; ngoba uBaba ufuna abakhuleka kuye kanjalo. UNkulunkulu unguMoya, futhi labo abamkhonzayo kufanele bamkhulekele ngomoya nangeqiniso "(Johane 4:21 -24).

UJesu ukwenza kucace kumSamariya ukuthi ushintsho olugunyazwe nguYise lwalwenzeka (Johane 4:23).

Enguquko esungulwe nguKristu, izinsuku zomkhosi, izinyanga ezintsha, iMigqibelo, njll., Azisabalulekile, okubalulekile manje ukuba yisidalwa esisha, ngoba lokho esivumelwaneni esidala kwakubonakala kuncike endaweni ethile nesikhathi, UJesu wakhombisa ukuthi kungenzeka ngaleso sikhathi futhi kuleyo ndawo (Gal. 6:15). Isikhathi sesifikile!

AmaJuda abheka ukuthi izinsuku ezimisiwe zazibalulekile ekukhonzeni, begqamisa usuku lweSabatha phakathi kwabo, kepha uKristu wakhombisa ukuthi ukukhonza kweqiniso kungenzeka kuphela ngamandla kaNkulunkulu, onguKristu. Ushintshe ukukhonza okwakusezinsukwini ezithile, emasontweni, ezinyangeni, njll., Ukuthi kube ngaso sonke isikhathi, futhi indawo yayeka ukuba semzini waseJerusalema ukuba ibe kuyo yonke indawo, ngoba ngokufika kwabantu bakaMesiya baba ngumhlatshele, ithempeli nendawo yokuhlala yomoya (1Ko 3:16).

Ngemuva koshintsho olusungulwe nguKristu, asikho isidingo sokuthi umuntu akhononde ngokuthi asikho isikhathi sokukhulekela, ngokusekelwe empikiswaneni endala yokuthi indawo yayikude noma ukuthi kwakudingeka ukulinda izikhathi ezithile njengezinsuku, izinyanga, izinyanga ezintsha, amasonto, iMigqibelo, njll.

Ngaphambi kokufika kukaMesiya, Ngemuva koshintsho olusungulwe nguKristu, asikho isidingo sokuthi umuntu akhononde ngokuthi asikho isikhathi sokukhulekela, ngokusekelwe empikiswaneni endala yokuthi indawo yayikude noma ukuthi kwakudingeka ukulinda izikhathi ezithile njengezinsuku, izinyanga, izinyanga ezintsha, amasonto, iMigqibelo, njll.

Ngaphambi kokufika kukaMesiya, isono sasimbozwe kuphela ngegazi lesilwane, elimele umsebenzi kaNkulunkulu wesikhathi esizayo, okwedlulayo nakanjani kwakuzoshintshwa, ngoba yiWundlu likaNkulunkulu kuphela elingenza umsebenzi ophelele: lisuse isono somhlaba.

Manje, esimweni samathempeli, abapristi kanye nemihlatshelo ephilayo, amadoda anganikela nganoma yisiphi isikhathi futhi kunoma iyiphi indawo anikele ngemihlatshelo yokudumisa okuyisithelo sezindebe ezivuma uKristu (Heb 13:15; Rom 12: 1), ngoba ethempelini likaNkulunkulu futhi unokufinyelela okukhululekile esihlalweni sobukhosi somusa (1 Pet. 2: 5; Heb 10:19).

Isivini sempilo yansuku zonke asisona isithiyo ekukhonzeni uNkulunkulu, ngoba manje akusasetshenzelwa ngesisekelo sobudala bencwadi, kepha kunikezwa uNkulunkulu ngolwazi loNgcwele, onguKristu (Rom. 10: 2; Pv. 9:10).

Ngenkathi uJesu enikeza ukuphumula, ukukhululeka kwabakhathele nabacindezelwe, wayenganikeli isisombululo ezinkingeni zansuku zonke zabantu, ngoba ukukhathala kwansuku zonke kuhambisana nawo wonke amadoda ngenxa yokwahlulela okwenzeka e-Edene. Ubukhona basemhlabeni buzohlala bunenkinga, ngoba uNkulunkulu unqume kanjalo, bekungaphikisana neNdodana eyenza intando kaYise imphikise (Gen. 3:17). Uma umuntu elinda kuKristu ngenxa yezindaba eziphathelene nalokhu kuphila, ungowosizi kunabo bonke abantu, ngoba umsebenzi nezinhlupheko ezalandela kuye kwasungulwa nguNkulunkulu (UmSh 3:10); "Uma sithembela kuKristu kuphela kulokhu kuphila, singabosizi kunabo bonke abantu" (1Ko 15:19).

Kepha, lokho uJesu akunikeze lapho ethi:

“Wozani kimi, nina nonke enikhathele nenicindezelwe, ngizonikhulula. Bekani ijoka lami phezu kwenu, futhi nifunde kimi, ngimnene futhi ngithobekile ngenhliziyo; niyotholela imiphefumulo yenu ukuphumula. Ngoba ijoka lami lilula nomthwalo wami ulula” (Mt 11: 28 -30)?

Wanikela ngosizo kulabo ababephansi kwejoka lesono, futhi waphumula kulabo ababethwala umthwalo osindayo womthetho kaMose. UJesu weza ukusindisa okwakulahlekile, hhayi ukuzonikeza abantu ikhwalithi ekhona.

Izinkinga zomndeni, umsebenzi, ukucindezeleka, ikhwalithi yokudla, amaholide, njll, yizinkinga umuntu angakwazi ukuzixazulula futhi kufanele azixazulule, njengoba kuyingxenye yesimo sakhe sangaphakathi (intando) futhi lokhu kuphelele kubantu, ukusindiswa ekulahlweni kwesono okungenakwenzeka kumuntu kukuNkulunkulu (Mt 19: 26).

Impumuzo yezinkinga zansuku zonke ayikhona nangoMgqibelo noma ngeSonto, kodwa ngokulandela isixwayiso sikaKristu:

“Nginitshelile lokhu, ukuze nibe nokuthula kimi; emhlabeni nizoba nezinhlupheko, kepha yimani isibindi, mina ngilingobile izwe ”(Johane 16:33).

I-oda licacile: “Ngakho-ke ungaceli ukuthi uzodla, noma uzophuza, ungabi nakuphumula” (Luka 12:29), ngoba:

“Kepha ukuhlonipha nokwaneliseka kuyinzuzo enkulu. Ngoba asilethanga lutho kulo mhlaba, futhi kusobala ukuthi asikwazi ukuthatha lutho kuwo. Kepha-ke uma sinokudla, nesizimboza ngakho, masaneliswe ngakho ”(1 Thim. 6: 6-8).

Okunye okuthenjise abakhathele nabacindezelwe ukuthi umuntu eze ukuzondla ngoKristu, ngoba nguyena onika impilo yaphakade (Johane 6:57). Ngemuva kokuba ngumhlanganyeli wenyama negazi, umuntu uhlala kuKristu nakuKristu nakuYise kumuntu (Johane 15:

4-5).

AbaJuda bahalalisela iSabatha njengosuku 'lokuphumula' umthetho owawukhuluma ngalo njengokuthi uNkulunkulu waphumula ngalolu suku (Gen. 1:31), kodwa-ke, uJesu ucacile lapho ethi uYise uyasebenza kuze kube manje, futhi Yena futhi okukhombisa ukuthi amaSabatha aqondene nezinsuku zeviki ayinganekwane kuKristu, bonke abanye abakhathele nabacindezelwe (Johane 5:17).

Manje, uKristu, umdali wezulu nomhlaba (John 1: 3; Col 1:16), ngemuva kokudala zonke izinto kwaze kwaba usuku lwesithupha, ngosuku lwesikhombisa waphumula, kepha, uGenesise wenza ukubhekisa ekuhlelweni kwemvelo kwaleli zwe ezibonakala emehlweni omuntu (indalo yokuqala), okusho ukuthi, ibhekisa ezintweni ezingapheli "UNkulunkulu wabona konke akwenzileyo; konke kwakukuhle kakhulu. Kwadlula intambama nokusa; lelo kwakulusuku lwesithupha. Kwase kupheleliswa izulu nomhlaba nakho konke okukukho. Ngosuku lwesikhombisa, uNkulunkulu wayesewuqedile umsebenzi ayewenzile, futhi ngalolo suku waphumula. UNkulunkulu wabusisa usuku lwesikhombisa, wamngcwelisa, ngokuba waphumula kuye wonke umsebenzi abewenzile ekudalweni kwakhe "(Gen. 1:31; Gen. 2: 3).

Ngosuku lwesikhombisa uKristu waphumula, ukuze aphethe, imisebenzi ephathelene nezwe labantu, nokho, Yena noBaba baqhubeka nokusebenza benombono wezimpahla zesikhathi esizayo, lokho amehlo angakubonanga futhi akukhuphukelanga enhliziyweni yomuntu.

"Kepha njengoba kulotshiwe: Izinto iso elingazibonanga, nendlebe azizwanga, Futhi azange zikhuphukele enhliziyweni yomuntu, Yizinto uNkulunkulu azilungiselele labo abamthandayo" (1Co 2: 9);

"Kodwa lapho uKristu efika, umpristi ophakeme wezimpahla zesikhathi esizayo, ngetabernakele elikhulu neliphelele ngokwengeziwe, elingenziwanga ngezandla, okungukuthi, hhayi

ngalendalo" (Heb 9:11).

Iqiniso lokuthi kwabhalwa ukuthi uKristu waphumula ngosuku lwesikhombisa akukhona ukuthi wakhathala sengathi udinga isikhathi sokuphumula noma ukulala (i-Ps 121: 1), kepha kunalokho kuhlose ukwazisa abantu ukuthi kukhona ukuphumula nokuphumula UKristu.

Lapho usebenzisa u-Eksodusi 20, ivesi 11 ukusho ukuthi umuntu ubusisiwe ngokugcina usuku lwesikhombisa lweviki, bakhohlwa ukucabanga ukuthi waphumula (waphetha) ngosuku lwesikhombisa nguyeye owadala zonke izinto, hhayi abantu. Owaphumula kukho konke ayekwenzile kwakunguNkulunkulu, hhayi abantu, njengoba sifunda:

"Ngokuba ngezinsuku eziyisithupha uJehova wenza izulu nomhlaba, nolwandle, nakho konke okukukho, waphumula ngosuku lwesikhombisa; ngakho-ke uJehova walubusisa usuku lweSabatha, walungcwelisa "(Ex 20:11; Ex 31:17).

Kungani uNkulunkulu ekuqaleni ahlukana usuku lweSabatha kwezinye izinsuku? Ukusebenza njengesikhumbuzo sokuthi nguNkulunkulu onika ukuphumula "Khumbula izwi uMose inceku yeNkosi akuthumele lona,   ethi, INkosi uNkulunkulu wakho ikunike ukuphumula, ikunike lelizwe" (Josh 1:13). Kepha, njengoba bengafuni ukuzwa nokuphumula kuNkulunkulu "Ngokuba iGibithe liyokusiza ngeze, nangeze; Yingakho ngakhala ngalokhu: Amandla akho ngeke athule "(Isa 30: 7).

Ngenkathi ezwini likaNkulunkulu kukhona isibusiso, ngoba kukho konke okuphuma emlonyeni kaNkulunkulu umuntu uzophila (Duteronomi 8: 3), esimisweni sokugcinwa kweSabatha kwakukhona isiqalekiso "Izinsuku eziyisithupha kuyakusetshenzwa ngazo, kepha usuku lwesikhombisa yisabatha lokuphumula, lingcwele kuJehova; noma ngubani owenza noma yimuphi umsebenzi ngosuku lweSabatha uzokufa nakanjani "(Eks 31:15).

Noma yibaphi abantu abezwa (bakholwa) izwi likaNkulunkulu bazophila, okusho ukuthi babefile ebugebengwini nasezonweni.

Ngokufika komthetho, ngaphezu kokuhlukaniswa noNkulunkulu, ukuhlukaniswa, nokufa, uma engaphumuli ngosuku lwesikhombisa lweviki, abantwana bakaJakobe babezozeziswa ngokomzimba: ukufa komzimba.

UNkulunkulu ufuna ukubenza baqonde ukuthi uma bekholwa bazongena ekuphumuleni okuthenjisiwe “Ngoba awukangeni ekuphumuleni nasefeni uJehova uNkulunkulu wakho akunika lona. Kepha niyakuwela iJordani, nihlale ezweni eliyakukunika ifa likaJehova uNkulunkulu wakho; uyakukunika ukuphumula ezitheni zakho zonke ezikuzungezile, uphile kahle ”(Duteronomi 12: 9-10), kepha ngenkathi befulathela ukungamlaleli, wafutheka ngolaka lwakhe ukuthi abantu bakwa-Israyeli ngeke bangene ekuphumuleni kwakhe ( Heb 4: 1).

Njengoba nje zonke izinto ezazibekwe etabernakele ziyizithombe, iSabatha laphinde lasetshenziswa njengesithombe ukukhombisa ukuthi noma ngubani ongakholwayo akanampilo. Yize exwayisiwe ukuthi uNkulunkulu akabamukeli nokuthi amadili abo, iMigqibelo, njll. zazingabekezeleleki, abantu baqhubeka ‘bekhonz’ izinganekwane hhayi uNkulunkulu “Ungaqhubeki nokuletha iminikelo eyize; impepho iyisinengiso kimi, nokuthwasa kwenyanga, neMigqibelo, nokubiza imihlangano; Angikwazi ukubekezelela ububi, ngisho nomhlangano onesizotha. Izinyanga zakho ezintsha nemikhosi yakho, umphefumulo wami uyazizonda; sezivele ziyasinda kimi; Ngikhathele ukuhlupheka ngabo ”(Is 1:13 -14).

Kepha amaKrestu, ngoba akholelwa kuKristu, asevele angene ekuphumuleni okuthenjisiwe (Heb. 4: 3), njengoba behleli ezifundeni zasezulwini kuKristu (Efe. 2: 6). Kungani amaKristu eye ekuphumuleni? Ngoba bavuswa noKristu, okungukuthi, bavuswa kanye Naye, ngakho-ke baphumulile (Efe 2: 5; Co 3: 1).

Ngakho-ke, ngaso sonke isikhathi uma umKristu ebuka umthetho nemiyalo yawo, kufanele abheke ukuthi konke kushiyele kithi njengesibonelo (1Ko 10:11), hhayi njengesibopho “Empeleni, kwabonakala kukuhle kuMoya oNgcwele nakithi, ukuthi singabe



sisawuthwalisa umthwalo osindayo, kepha lezi zinto ezidingekayo: Ukuthi nidede kokuhlatshele izithombe, nasegazini, nasenyameni eklingene, nasebufebeni nenza kahle uma nizingcina. Hambani kahle "(IzA 15:28 -29), kepha noma ngubani ohlose ukugcina noma isiphi isici somthetho, ubophezelekile ukugcina umthetho wonke "Futhi ngiyaphikisana nawo wonke umuntu, ozivumela ukuba asokwe, obophezelekile ukugcina wonke umthetho" (Gal. 5: 3).

UmKrestu kumele ahlaziye amavesi athile eBhayibheli ngokuqonda, ngoba abalandeli bezindawo zobuJuda basebenzisa amavesi athile ukuphoqa umkhuba ongahambisani nebandla likaKristu. Isibonelo, bacaphuna uLuka 4, ivesi 16 ukusho ukuthi uKristu wasebenzisa iSabatha ukukhonza uNkulunkulu, noma kunjalo, umbhalo ufuna ukukhombisa ukuthi kwakuwumkhuba wakhe ukufundisa emasinagogeni (Luka 4:15) nokuthi, kanye, NgoMgqibelo uye esinagogeni eNazaretha (Luka 4:16). Kazi kungani? Kwakungenxa yokuthi amaJuda aye esinagogeni ngoMgqibelo? Impela waya emasinagogeni ngoMgqibelo ngoba amaJuda aye ethempelini ngoMgqibelo.

Yinye into eqinisekile: ngokombono osontekile wabaFarisi, abafundi bakaKristu benza lokho okuvezwe ngeSabatha, futhi uJesu wasola abaFarisi ngokubayala ukuba bafunde okushiwo 'isihe engisifunayo, hhayi imihlatshelo' (Mt 12: 7). Lokho kusho ukuthi, Kwakufanele bafunde ukuthi uNkulunkulu ufuna uthando lwabantu (s 6: 6), hhayi imihlatshelo njengomkhuba wemikhawulo ngosuku lweSabatha. Kulombhalo uJesu ukhombisa ukuthi iSabatha lingumhlatshelo nje, futhi iNkosi enikeza ukuphumula ilindele kuphela ukuthi bayamthanda (Hos. 6: 4).

Kwakukulesi simo lapho uJesu agcizelela khona ukuthi ukuphumula kukaNkulunkulu kwanikezwa ngenxa yesidingo somuntu sokusindiswa (Marku 2:27). Qaphela ukuthi kukhulunywa ngeSabatha ngobunye, okungukuthi, ukuphumula okuthenjisiwe, okunguKristu, hhayi iMigqibelo yamasonto onke.

Kungaleso sikhathi lapho uJesu azibiza ngeNdodana yomuntu,

ngoba uyiNkosi yabantu ngisho namaSabatha (Marku 2:28).

Njengoba uJesu nabafundi bakhe bengalandeli imikhuba efanayo neyabaFarisi, balinga uKristu ngokubuza. “Kusemthethweni yini ukwelapha ngoMgqibelo?” (Mt 12:10). Futhi uJesu waphilisa ngeSabatha.

Abamangaleli bakaKristu babengabagcini bomthetho abahle kakhulu, kepha ngisho nokugcina iSabatha uJesu wabasola ethi:

“UMose kaninikanga yini umthetho? futhi kakho kini ogcina umthetho. Kungani nifuna ukungibulala? ” (Johane 7:19).

Ngakho-ke, noma imuphi umthetho wokufuna uNkulunkulu phakathi nezinsuku uyimpikiswano ebuthakathaka futhi engeyinhle, ngoba umkhuba onjalo uholela umuntu ukuthi awasebenzele, hhayi uNkulunkulu, ngoba kungenzeka ukumsebenzela ngomoya nangeqiniso kuphela. “Kepha manje, ngokwazi uNkulunkulu, noma kunalokho ngokwaziwa nguNkulunkulu, ubuyela kanjani kulezo zinto zokuqala ezibuthakathaka nezimpofu, ofuna ukuphinde uzikhonze? Nigcina izinsuku, nezinyanga, nezikhathi, neminyaka. Ngiyakwesaba, ongasebenzelanga ize ngawe ”(Col 4: 9-11), ngoba umthetho ugcaliseka ngomyalo owodwa “Ngokuba umthetho wonke ugcalisiwe ezwini linye, kulokhu: Wothanda umakhelwane wakho njengalokhu uzithanda wena” (Gal 5:14), kanye nensindiso ekukholweni ukuthi uKristu uyiNdodana kaNkulunkulu (Johane 3:23).