

# UYesu, Umniki Wokuphumla



## SABATHA EMVA KWEMINI

**Fundela Le Veki:** *Gen. 15:13–21; Heb. 3:12–19; Heb. 4:6–11; Heb. 4:1, 3, 5, 10; Dut. 5:12–15; Heb. 4:8–11.*

**Indima Yenkumbulo:** “Abantu bakaThixo balindwe luphumlo”  
(*Hebhere 4:9*).

**A**maHebhere 1 ne-2 ajonge ekubekweni esihlalweni sobukhosi kukaYesu njengomlawuli nomkhululi wabantu bakaThixo. AmaHebhere 3 ne-4 amveza uYesu engoya kusinika ukuphumla. Oku kubheka phambili kuvakala kakuhle ngako nje ukuba sikhumbule ukuba umnqophiso kaDavide wathembisa ukuba uThixo uya kunika ukumkani nabantu bakhe “ukuphumla” kwiintshaba zabo (*2 Sam. 7:10, 11*). Olu phumlo luyafumaneka kuthi ngoku njengokuba uYesu ehleli ngasekunene kukaThixo.

AmaHebhere achaza ukuphumla njengophumlo olulolukaThixo nanjengophumlo lweSabatha (*Heb. 4:1–11*). UThixo walwenza olu phumlo, nolwalulolwaKhe, ukuba lufumaneka kuAdam noEva. ISabatha yokuqala yayingamava okufezeka nalowo wenza oko kufezeka kubekho. UThixo ukwathembisa uphumlo lweSabatha kuba ukugcinwa kweSabatha ngenene kuhlanganisa isithembiso sokuba uya kubuyisa oko kufezeka.

Xa sigcina iSabatha, sikhumbula ukuba uThixo wasenzela umsindleko ofezekileyo xa wayedala umhlaba naxa wayewuhlangula emnqamlezweni. Ukugcinwa kweSabatha ngokwenene, phofu, kungaphezulu kwesenzo sokukhumbula. Kukungcamla, kulo mhlaba ungagqibelelanga, ixesha elizayo athembise lona uThixo.

*\*Funda isifundo sale veki ulungiselela iSabatha kaJanuwari 29.*

## Ilizwe Njengendawo Yokuphumla

**Funda:** Genesis 15:13–21. UThixo wamthembisa ntoni uAbraham?

Xa uThixo wayekhulula uIsrayeli ebukhobokeni eYiputa, injongo yaKhe yayikukumzisa uIsrayeli elizweni laseKanana, apho babeya kukwazi ukuphumla (*Eks. 33:14, Yosh. 1:13*). Ilizwe laseKanana lalililifa awalithembisayo uThixo kuyise wabo uAbraham kuba wayelithobe ilizwi likaThixo walishiya izwe lakhe ukuba aye eZweni leDinga (*Gen. 11:31–12:4*).

Injongo kaThixo ekunikeni uIsrayeli ilizwe yayingekuko nje ukuba libe lelabo. UThixo wayebazisa kuYe (*Eks. 19:4*). UThixo wayefuna ukuba bahlale kwilizwe apho babeya kukwazi ukonwabela ulwalamano olusondeleyo kuYe, kungekho ziphazamiso, baze bakwazi ukuba bubungqina ehlabathini bokuba ungubani uThixo oyinyaniso nokuba yintoni ayinike abantu baKhe. NjengeSabatha endalweni, izwe laseKanana lalisisakhiwo esenza ukuba lubekho ulwalamano olusondeleyo noMhlanguli wabo nokuba bonwabele ukulunga kwaKhe.

KuDuteronomi 12:1–14, uYehova uxelela abantu ukuba baya kungena ekuphumleni, hayi nje xa bengena elizweni, kodwa xa bathe balihlambulula ilizwe kunqulo lwezithixo. Emva koko, uThixo wayeya kubabonisa, abaNyuliweyo, indawo apho Yena wayeza kuhlala kuyo phakathi kwabo.

**Funda:** Eksodus 20:8–11 noDuteronomi 5:12–15. Zinto zini ezimbini olusisikhumbuzo zazo uphumlo lweSabatha, kwaye zihlangene njani?

UThixo wahlanganisa iSabatha yendalo nokuhlangulwa eYiputa.

UThixo wayihlanganisa iSabatha yendalo nokuhlangulwa eYiputa. Wawayalela amaIsrayeli ukuba ayigcine iSabatha njengesikhumbuzo sokuhlangulwa kwabo eYiputa. Ukudala nokuhlangula kokubini kuqukwe kumthetho weSabatha. Njengokuba kanye singazange sizidale thina, asinako ukuzihlangula, ngumsebenzi onokwenziwa nguThixo kuphela, kuze kuthi ngokuphumla sikuvume ukuxhomekeka kwethu kuYe, kungekuphela ngenxa yobukho kodwa nangosindiso. Ukugcina iSabatha kusisibonakalaliso esinamandla sokusindiswa ngokholo kuphela.

**Ukugcina iSabatha kungasanceda njani ukuba sikuqonde ukuxhomekeka kwethu ngokupheleleyo kuThixo, kungekuko ngobukho kuphela kodwa nangokusindiswa?**

## Ngenxa Yokungakholwa

**Funda:** Hebhere 3:12–19. Kwakutheni ukuze uIsrayeli angakwazi ukungena kuphumlo olwaluthenjisiwe?

Ibali elilusizi lelithi abo babehlangulwe eYiputa abazange bakwazi ukungena kuphumlo uThixo awayebathembise lona. Wathi uIsrayeli akufika eKadesh-bharneya, kumda weliZwe leDinga, baluswela ukhoho ababeludinga. UNumeri 13 ne-14 uchaza ukuba iintloka zikaIsrayeli “zahambisa udaba olubi kubantu bakwaIsrayeli ngelo zwe” (*Num. 13:32, ESV*). Zavuma ukuba ilizwe lalilungile, kodwa zalumkisa ngelithi abemi banamandla nokuba izixeko zinqatyisiwe, nokuba abayi kukwazi ukuzoyisa.

UYoshuwa noKalebhi bavuma ukuba ilizwe lalilungile abaphika ukuba abantu babomelele nezixeko zinqatyisiwe. Sekunjalo, bathi uThixo wayenabo nokuba wayeza kubangenisa elizweni (*Num. 14:7–9*). Kanti ke, abantu abambonayo uThixo etshabalalisa iYiputa ngezibetho (*Eksodus 7–12*), ehangisa umkhosi kaFaro kuLwandle oluBomvu (*Eksodus 14*), ezisa isonka esivela ezulwini (*Eksodus 16*) namanzi eweni (*Eksodus 17*), kwakunye nokubonakalalisa ubukho nokukhokela ngelifu (*Eks. 40:36–38*)—basilela ukuthembela kuYe ngoku. Yimpono eyingozi ukuba isizukulwana esabona izibonakaliso ezikhulu kangako zamandla kaThixo sisuke sibe ngumfuziselo wokungabi nalukhoho (*Neh. 9:15–17, INd. 106:24–26, 1 Kor. 10:5–10*).

UThixo uthembise abantwana baKhe izipho ezingaphaya kokufikelelwa ngabantu. Yiyo le nto zixhomekeke elubabalweni kwaye zifikeleleka kuphela ngokhoho.

AmaHebhere 4:2 achaza ukuba isithembiso awasifumanayo uIsrayeli “asibanga naxabiso kubo, kuba babengenalo ukhoho lwabo bathobelayo” (*Heb. 4:2, NIV*).

UIsrayeli wahamaba waya kufika kwimida yeZwe leDinga bengabantu. Bathi abantu bakujongana neengxelo eziphikisanayo, bazayamisa kwabo babengenalo ukhoho. Ukhoho, okanye ukungabi nalo, kuyosulela. Yiyo le nto amaHebhere ebalumkisa abafundi ukuba “bavuselelane” (*Heb. 3:13*), “balolane eluthandweni nasemisebenzini emihle” (*Heb. 10:24*), nokuba “[baqinisekise ukuba akukho] bani usilelayo elubabalweni lukaThixo” (*Heb. 12:15*).

Namhlanje, siqhubeka nohambo oluya eZweni leDinga singabantu, kwaye sinoxanduva kwabo baseluhambeni nathi.

**Zeziphi iindlela ongathi uncede ngazo ukwakha ukhoho lwabo bangamakholwa kunye nawe? Ungaqinisekisa njani ukuba akuze uthethe okanye wenze nantoni enokulutyhafisa ukhoho lomnye?**

## Namhla, Ukuba Nithe Naliva Ilizwi Lakhe

**Funda:** Hebhre 4:6–11. Sithini isimemo sikaThixo kuthi kule ndawo?

Ukusilela kwesizukulwana sasentlango ukungena ekuphumleni akuzange kumjike uThixo ekusebenzeni ngabantu baKhe. UThixo wahlala ethembekile, sebengathembekanga bona (2 Tim. 2:13). Ngenxa yoko, uPawulos uphinda-phinda amaxesha amaninzi ukuthi isithembiso sikaThixo “simi” (Heb. 4:1, 6, 9). Usebenzisa izenzi zesiGrike ukataleipō noapoleipō, ezithetha ukuba izithembiso “zishiywe emva” okanye azihoywanga. Inyaniso yokuba isimemo sokungena saphindwa ngexesha likaDavide (Heb. 4:6, 7, ebhekisa kwiNdumiso 95) iyayithetha ukuba isithembiso sasingazange sabangwa nokuba sasisafumaneka. Ngenene, uthetha ukuba ukuphumla bekusoloko kukho kususela kwixesha lokudalwa (Heb. 4:3, 4).

Ngeli xesha linye, uThixo uyasimema “namhla” ukuba singene ekuphumleni kwaKhe. U“namhlanje” yimbono ezeleyo yintsingiselo. Ukuhlaziya kukaMoses umnqophiso noThixo kwimida yeZwe leDinga, wakucinezela ukubaluleka kuka“namhlanje” (Dut. 5:3, thelekisa noDut. 4:8, Dut. 6:6, Dut. 11:2, njl.). U“namhla” yayingumzuzu wokucinga apho wabamema khona abantu ukuba baqonde ukuba uThixo wayethembekile kubo (Dut. 11:2–7). U“namhla” wayekwalithuba lokwenza isigqibo sokuthembeka kuYehova (Dut. 5:1–3). Esi sigqibo sasingenako ukubekelwa ixesha elizayo.

Kwangokunjalo, u“namhlanje” lixesha lethu lesigqibo, ixesha lelungelo, nelengozi, njengoko lalisoloko linjalo kubantu bakaThixo.

Encwadini yamaHebhre, imbono ka“namhla” ibonisa ixesha lokuzaliseka kwezithembiso zikaThixo. UThixo walimisela eli xesha ngomyalelo, “Namhla ndikuzele” (Heb. 1:5, NKJV) nto leyo embekayo uYesu njengoMlawuli ukuzalisekisa izithembiso zikaThixo (2 Sam. 7:8–16). Ngoko ke, ukuhlaliswa kukaYesu etroneni kwabeka esihlalweni ixesha elitsha leentsikelelo namathuba kuthi. UYesu uzoyisile iintshaba (Heb. 2:14–16) waza wamisela umnqophiso omtsha (Hebhre 8–10). Ngoko ke, sinako ukusondela “ngesibindi” phambi kukaThixo (Heb. 4:14–16, Heb. 10:19–23) sivuye phambi kwaKhe ngemibingelelo yokubulela nokudumisa (Heb. 12:28, ESV; Heb. 13:10–16). Isibheni esenziwa “namhla,” ngoko, siyasimema ukuba samkele ukuba uThixo ubekade ethembekile kuthi nokuba usibekele zonke izizathu zokuba sisamkele isimemo saKhe ngoku, singalibazisi.

**Zeziphi izigqibo zasemoyeni ekufuneka uzenzile “namhla,” oko kukuthi, ungazibekeli elinye ixesha? Athini amava wakho wangaphambili okulibazisa ukwenza oko wawukwazi ukuba uThixo ufuna ukwenze kanye ngelo xesha?**

## Ukungena Ekuphumleni *KwaKhe*

**Funda:** Hebhere 3:11 noHebhere 4:1, 3, 5, 10. UThixo ukufanisa nantoni ukuphumla asimemela ukuba singene kuko?

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UThixo akasimemeli ukuba siphumle nje kuphela. Usimema ukuba singene ekuphumleni kwaKhe. Kuyo yonke iBhayibhile, “ukuphumla” kunokuthetha nje uxolo elizweni laseKanana (*Dut. 3:20*), itempile apho ityeya yomnqophiso yayihleli khona (*2 iZikro. 6:41*), okanye iSabatha awaye “phumla” kuyo uThixo namaIsrayeli emsebenzini wabo (*Eks. 20:11*). UYehova ubamema ngoku ukuba bangene kokwaKhe ukuphumla.

**Funda:** Hebhere 4:9–11, 16. Sibizelwa ukuba senze ntoni?

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Ukuphumla kweSabatha kukhumbula ukuba uThixo wawugqiba umsebenzi waKhe wokuDala (*Gen. 2:1–3, Eks. 20:8–11*) okanye wokuHlangula (*Dut. 5:12–15*). Ngokufanayo, ukubekwa kukaYesu etroneni kwitempile esezulwini kukhumbula ukuba wawugqiba umnikelo ungumbingelelo ogqibeleleyo wokusindiswa kwethu (*Heb. 10:12–14*).

Qaphela, uThixo uphumla kuphela xa ekuzuzile ukuhlala kakuhle kwethu. ENDalweni, uThixo waphumla akuba ekugqibile ukudala umhlaba. Emva koko, uThixo waphumla etempileni kuphela emva kokuba woyisa wawuzusa umhlaba awayewuthembise uAbraham, wakugqiba oko ngoloyiso lukaDavide, waza uIsrayeli “wahlala ekhuselekile” (*1 Kumkani 4:21–25, IBHAYIBHILE; thelekisa noEks. 15:18–21, Dut. 11:24, 2 Sam. 8:1–14*). UThixo waba nendlu eyakhelwe Yena kuphela emva kokuba uIsrayeli nokumkani baba nezabo izindlu.

Okona kuphumla kokugqibela uThixo asithembiso kona kukumhlaba omtsha aza kusidalela wona emva kokuba iphelile imbambano enkulu. AmaHebhere abhekisa kuko xa athi, “umzi lo . . . ungcibi, umbangi wawo, inguThixo” (*Heb. 11:10*) nanje ngekhlanya lasemazulwini (*Heb. 11:14–16*). Kuthetha ukubuyiselwa kobukumkani “nozuko nembeko” uThixo awathi kwasekuqalekeni wayinika uluntu endalweni (*Heb. 2:5–8, Heb. 12:28*). KokwaKhe ukuphumla oko. Asingomhlaba nje omhle apho siya kuba noxolo, kodwa iya kuba kukuphumla kweSabatha kwelo lizwe apho itrone kaThixo iya kuba khona kwizulu elitsha nomhlaba omtsha.

**Singangena njani ekuphumleni kwaKhe nangoku? Oko kukuthi, ngokholo, singaphumla njani engqinisekiseni yosindiso esinalo kuKristu, kungekho kuthi?**

## Ukungcamla INdalo Entsha

**Thelekisa** uEksodus 20:8–11, Duteronomi 5:12–15, nomaHebhere 4:8–11. Ngoomahluko abanjani obafumanayo ngokubhekiselele kwintsingiselo yokuphumla kweSabatha?

Njengoko sesibonile, ezi ndima zikuEksodus neDuteronomi zisimema ukuba sikhangele kwixesha eladlulayo. Zisikhuthaza ukuba siphumle ngeSabatha ukuze sivuyele okufezwe nguThixo eNdalweni nasekuHlanguleni. AmaHebhere 4:9–11, phofu, asimema ukuba sikhangele kwixesha elizayo. Asixelela ukuba uThixo ulungise ukuphumla kweSabatha okukwixesha elizayo. Athetha ngomlinganiso omtsha wokugcinwa kweSabatha. Ukuphumla kweSabatha akwaneli nje ukukhumbuzwa ngoloyiso lukaThixo kwixesha eladlulayo, kodwa nokuvuyela izithembiso zexesha elizayo.

Umlinganiso wokugcinwa kweSabatha kwexesha elizayo, kukade kukho, kodwa kuba kusaliwa. Emva kokuwa, kwaya kwathetha isithembiso sokuba uThixo ngenye imini uya kuyibuyisela indalo kubuqaqawuli basekuqaleni ngoMesiya. UThixo wasiyalela ukuba sivuyele umsebenzi waKhe wokuhlangula ngokugcina iSabatha kuba iSabatha isalatha phambili ekuzalisekeni kokuhlangulwa kwindalo entsha. Ukugcinwa kweSabatha kukulindela izulu kulo mhlaba ungagqibelelanga.

Oku kwakusoloko kubonakala kakuhle kwisithethe samaYuda. “Life of Adam and Eve,” *The Old Testament Pseudepigrapha*, by James H. Charlesworth, p. 18, umsebenzi owaqulunqwa phakathi kwe-100 b.c. nama-200 wawusithi: “Umhla wesixhenxe ungumqondiso wokuvuka, ukuphumla kwexesha elizayo.” Omnye uvimba wakudala wamaYuda wathi: Ixesha elizayo “yimini eya kuba yiSabatha ngokupheleleyo ngonaphakade” —Jacob Neusner, *The Mishnah*, a New Translation (New Haven: Yale University Press, 1988), p. 873. Uvimba wamva, *The Othiot of Rabbi Akiba*, wathi: “‘UIsrayeli wathi phambi kOngcwele, Makabongwe, “Nkosi yoMhlaba, ukuba siyayigcina imithetho, mvuzo mni esiya kuwuzuzo?” Wathi kubo: “Ilizwe elizayo.” Bathi kuYe: “Sibonise ukuba linjani.” Wababonisa iSabatha.” —Theodore Friedman, “The Sabatha Anticipation of Redemption,” *Judaism: A Quarterly Journal*, vol. 16, amaph. 443, 444.

ISabatha yeyokukhunjulwa, ngovuyo nombulelo. Xa sigcina iSabatha, sibonisa ukuba siyakholelwa kwizithembiso zikaThixo, nokuba siyasamkela isipho sobabalo. ISabatha ilukholo luphila lushukuma. Ngokwemisebenzi, ukugcinwa kweSabatha kubonisa ngokupheleleyo kakhulu ukoyiseka kwethu kukuba sisindiswe ngobabalo ngokholo kuYe.

**Ningakufunda njani ukuyigcina iSabatha ngendlela enokuthi, ngokwenene, ibonise ukukuqonda kwethu ukuba ukusindiswa ngokholo, ngaphandle kwemisebenzi yomthetho kuyintoni? Ukuphumla ngeSabatha kusisiboniso njani sokusindiswa ngobabalo?**

**Ingcamango Eyongeziweyo:** Kubaluleke kakhulu ukuba uPawulos kumaHebhere wasebenzisa ukuphumla kweSabatha, hayi okweCawa, njengomfuziselo wokusindiswa ngobabalo uThixo asinika lona. Ukusebenzisa ukuphumla kweSabatha ngale ndlela kuthetha ukuba iSabatha yayisonwatyelwa igcinwa ngamakholwa. Kususela kwinkulungwane yesibini A.D. ukubheka phambili, phofu, sifumana ubungqina benguquko enkulu ebandleni. Ukugcinwa kweSabatha kwayekwa ukuthatyathwa njengomfuziselo wosindiso kwaza, endaweni yoko, kwathatyathwa njengomfuziselo wokuthembeka kubuYuda nakumnqophiso omdala, ekwakufuneka uphetshiwe. Ukugcina iSabatha kwasuka kwalinganiswa nokwenza “ubuYuda.” Umzekelo, uIgnatius waseAntiyokwe (ngesithuba se-a.d. 110) wathi: “Abo baphila ngokwendlela endala bazuze ithemba elitsha. Abasayigcini iSabatha kodwa bagcina imini yeNkosi—imini obavuswa ngayo ubomi bethu noKristu nangokufa kwaKhe.” —Jacques B. Doukhan, *Israel and the Church: Two Voices for the Same God* (Peabody, MA: Hendrickson Publishers, 2002), p. 42. Ngokukwanjalo, uMarcion wabayalela abalandeli bakhe ukuba bazile ngeSabatha njengomqondiso wokwala amaYuda kunye noThixo, kanti yena uVictorinus akazange athande ukubonakala ukuba “wayegcina iSabatha yamaYuda” (Khangela ku*Israel and the Church*, amaph. 41–45). Yayikukulahleka kokukuqonda ukugcinwa kweSabatha njengomfuziselo wokusindiswa ngobabalo okwenza ukusithela kwayo ebandleni lobuKristu.

“Ubomi obukuKristu bubomi bokuphumla. Lungade lungabikho lona uluvo lovuyo olukhulu, kodwa kona ukuthembela kuye okunoxolo kufanele ukuhlala kuhleli. Ithemba lakho alikuwe; likuKristu. Ukuswela amandla kwakho kumanyene namandla akhe, ubudenge bakho bumanyene nobulumko bakhe, ukutyhafa kwakho kumanyene namandla wakhe angaphele ndawo. Ngoko ke, musa ukuzikhangela, uhlale uzisola, kodwa khangela kuKristu. Cinga kuphela ngothando lwakhe, ngobuhle, nokufezeka kwesimilo sakhe. Cinga ngako ukuhlambuluka nokubangwele kwakhe, nangalo uthando lwakhe olungenamlinganiselo. Konke oku kuko kodwa okufanele ukucingwa ngumphefumlo wakho,”—Ellen G. White, *Amanyathelo Okuya KuKristu*, amaph. 70, 71.

## Imibuzo Yokuxoxwa:

- ❶ Luyintoni ulwalamano phakathi kokugcinwa kweSabatha nokugwetyelwa ngokholo?
- ❷ Uyintoni umahluko phakathi kokugcinwa ngenene kweSabatha nokuyigcina ngokomthetho? Singenza njani ukuba singazi nje kuphela umahluko kodwa sibe namava angawethu okuyigcina iSabatha?