

# UJesu, Onika Ukuphumula



## NGESABATHA NTAMBAMA

**Kuleliviki Funda ku:** *Gen. 15:13-21; Heb. 3:12-19; Heb. 4:6-11; Heb. 4:1, 3, 5, 10; Duter. 5:12-15; Heb. 4:8-11.*

**Indimana Yekhanda:** “Ngakho-ke kubasalele abantu bakaNkulunkulu ukuphumula” (*Heb. 4:9, NKJV*).

**A**maHeberu 1 no 2 agxile ekubekweni kukaJesu esihlalweni sobukhosi njengombusi nomkhululi wabantu bakaNkulunkulu. AmaHeberu 3 no 4 ethula uJesu njengaLowo ozosipha ukuphumula. Lokhu kulandelana kwezigigaba kwenza umqondo uma sikhumbula ukuthi isivumelwano noDavide sathembisa ukuthi uNkulunkulu uyonika lenkosi ethenjisiwe nabantu bayo “ukuphumula” ezitheni zabo (*2 Sam. 7:10, 11*). Lokho kuphumula singakuthola manje njengoba uJesu eshlezi ngakwesokunene sikaNkulunkulu.

AmaHeberu achaza ukuphumula ngokuthi okukaNkulunkulu nokuthi ukuphumula kweSabatha (*Heb. 4:1-11*). UNkulunkulu wanikeza ngokuphumula, kwaKhe kuAdamu noEva. ISabatha lokuqala lalingukuzwa lokho kuphelela naLowo owakwenza lokho kwaphelela. UNkulunkulu wethembisa ukuphumula kweSabatha futhi ngoba ukugcinwa okuphelele kweSabatha kuqukethe isithembiso sokuthi uNkulunkulu uzokubuyisa lokho kuphelela.

Uma sigcina iSabatha, sikhumbula ukuthi uNkulunkulu wasenzela umhlinzeko ophela mhlaba edala umhlaba namhla ewuhlenga esiphambanweni. Ukugcinwa kweSabatha ngeqiniso kodwa, kungaphezu kwesenzo sokuhumbula. Ukubikezela, kulomhlaba oysisigwegwe, kwalokho akwethembisile uNkulunkulu.

*\*Funda isifundo saleliviki ukulungisela iSabatha likaMasingana 29.*

## Izwe Njengendawo Yokuphumula

**Funda:** kuGenesis 15:13-21. UNkulunkulu wamthembisani uAbrahama na?

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Mhla uNkulunkulu ekhulula amaIsrayeli ebugqilini baseGibhithe, inhloso yaKhe kwaku ukubayisa ezweni laseKhenani, lapho babezothola khona ukuphumula (*Eks. 33:14, Josh. 1:13*). Izwe laseKhenani kwakuyifa uNkulunkulu ayelithembise uAbrahama, uyise kaIsrayeli, ngoba wayelalele izwi likaNkulunkulu, washiya izwe lakubo waya ezweni lesithembiso (*Gen. 11:31-12:4*).

Inhloso kaNkulunkulu ngokunikeza ngezwe kuIsrayeli kwakungesikho-nje ukuthi balidle. UNkulunkulu wayefuna ukuthi baphile ezweni lapho babezokuba nobudlelwane obusondelene naYe, ngaphandle kwezikhubekiso, futhi kube ubufakazi emhlabeni bokuthi ubani uNkulunkulu wangempela, nokuthi ubaphani abantwana baKhe.

NjengeSabatha lamhla kudalwa yonke into, izwe laseKhenani laliyisizinda sokwakha ubudlelwane obusondelene noMhlengi wabo nokujabulela ukulunga kwaKhe.

KuDuteronomi 12:1-14, uNkulunkulu watshela abantu ukuthi bazongena ekuphumuleni, hhayi-nje ngokungena kwaba ezweni, kodwa uma sebelihlanzile izwe kuzo zonke izithixo. Ngemuva kwalokho, uNkulunkulu wayezobatshengisa indawo ekhethekile lapho wayezohlala khona phakathi kwabo.

**Funda:** kuEksoduse 20:8-11 no Duteronomi 5:12-15. Yiziphi izinto ezimbili eziguja yiSabatha, futhi zihlobene kanjani?

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UNkulunkulu walumbanisa iSabatha lokudalwa kanye nokukhululwa eGibhithe. Wayala amaIsrayeli ukuthi agcine iSabatha njengesikhumbuzo sokudalwa nesikhumbuzo sokukhululwa eGibhithe. Ukudalwa kanye nokuhlelwa kokubili kukhona emyalweni weSabatha. Njengoba singazidalanga thina, futhi asikwazi ukuzihlela. Umsebenzi ongenziwa nguNkulunkulu kuphela, kanti ngokuphumula, sivuma ukuthi sencike kuYena, hhayi ngokuphila kuphela, kodwa futhi nangosindiso. Ukugcina iSabatha isivumo esinamandla sokuthi sisindiswa ngokukholwa kuphela.

**Ukugcina iSabatha kungasisiza kanjani siqonde kangcono ukuthi sethembele kuNkulunkulu ngokuphelele, hhayi kuphela-nje ngokuphila kwethu, kodwa futhi nangosindiso?**

## Ngenxa Yokungakholwa

**Funda:** kumaHeberu 3:12-19. Kungani amaIsrayeli engakwazanga ukungena ekuphumuleni kwesithembiso?

Okudabukisayo ukuthi labo ababekhululwe eGibhithe abakwazanga ukungena ekuphumuleni uNkulunkulu ayebathembise kona. Ngesikhathi amaIsrayeli efika eKadeshi-barineya, emngceleni wezwe lesithembiso, balahlekelwa ukukholwa ababekudinga. UNumeri 13 no 14 bachaza ukuthi izinhlozi zakwaIsrayeli “zaletha umbiko ongemuhle ngezwe” (*Num. 13:32, ESV*). Bavuma ukuthi izwe lihle, kodwa baxwayisa ngokuthi abantu bakhona banamandla, nokuthi imizi yakhona ivikelwe ngokuqina, basho nokuthi ngeke baze balinqobe lelozwe.

UJoshuwa noKhalebhu bavuma ukuthi izwe lihle, futhi abaphikanga ukuthi abantu bakhona yiziqhwaga, nemizi yakhona iqinisiwe. Kodwa bathi uNkulunkulu unabo, uzo bangenisa ezweni lelo (*Num. 14:7-9*). Kodwa, abantu ababona uNkulunkulu eshaya elaseGibhithe ngezinhlu pho (*Eksoduse 7-12*), ebhubhisa impi kaFaro olwandle olubomvu (*Eksoduse 14*), ebapha isinkwa esivela ezulwini (*Eksoduse 16*) namanzi aphuma edwaleni (*Eksoduse 17*), ebonakalisa nobukhona baKhe nokuhola kwaKhe ngefu (*Eks. 40:36-38*)—behluleka ukumethemba manje. Kuyashaqisa ukuthi isizukulwane esabona amandla angaka kaNkulunkulu saba umfuziselo wokungakholwa (*Nehemiya 9:15-17, iHubo 106:24-26, 1 Korinte 10:5-10*).

UNkulunkulu wethembisa abantwana baKhe izipho abantu abangenakho ukufinyelela kuzona. Kungakho nje zesekelwe phezu komusa, kanti zifinyeleleka ngokukholwa. AmaHeberu 4:2 athi isithembiso esatholwa nguIsrayeli “asibasizanga ngalutho ngoba babengenakho ukukholwa kwalabo abalalelayo” (*Heb. 4:2, NIV*).

AbakwaIsrayeli bafika emngceleni wezwe lesithembiso beyisizwe. Kuthe uma abantu benikwa imibiko ephikisanayo, bazihlanganisa nalabo abaswele ukukholwa. Ukukholwa, noma ukuswela ukukholwa, kuyathathelana. Kungakho-nje eyamaHeberu ixwayisa abafundayo ukuba “bayalane” (*Heb. 3:13*), “baqaphelane, ukuze kuvuswe uthando nemisebenzi emihle” (*Heb. 10:24*), “baqaphelisise kungabikho osilelayo emseni kaNkulunkulu” (*Heb. 12:15*).

Namhlanje, siyaqhubeka nokuya ezweni lesithembiso njengabantu, futhi sinokuziphendulela ngalabo esihamba nabo kuloluhambo.

**Yiziphi izindlela ongasiza ngazo ukwakha ukukholwa kwabanye abazalwane? Ungaqiniseka kanjani ukuthi awukhulumi lutho noma wenze into engalimaza ukukholwa komunye umuntu?**

## Namhlanje, uma nilizwa izwi laKhe

**Funda:** kumaHeberu 4:6-11. Sithini isimemo sikaNkulunkulu kithina kulezindimana?

Ukwehluleka kwesizukulwane sasehlane ukungena ekuphumuleni akumthenanga amandla uNkulunkulu ekusebenzeni nabantu baKhe. UNkulunkulu wayelokhu ethembekile, phezu kokungathembeki kwabo (2 *Thimothewu* 2:13). Ngakhoke uPawulu uyaphinda kaningana ukuthi isithembiso sikaNkulunkulu “sisekhona” (*Heb* 4:1, 6, 9 *NKJV*). Usebenzisa amagama esiGriki ayizenzo: *kataleipō* no *apoleipō*, anikeza umqondo wokuthi isithembiso “sashiywa” noma asinakwanga. Ukuthi isimemo sokungena ekuphumuleni saphindwa ngesikhathi sikaDavide (*Heb*. 4:6, 7, *okubhekise kwiHubo* 95) kusho ukuthi isithembiso asithathwanga, okusho ukuthi sisatholakala kusukela ngesikhathi sokudalwa (*Heb*. 4:3, 4).

UNkulunkulu uyasimema “namhlanje” ukuthi singene ekuphumuleni kwaKhe. Igama elithi “namhlanje” lisho lukhulu. Ngesikhathi uMose evuselela isivumelwano sikalsrayeli noNkulunkulu emngceleni wezwe lesithembiso, wagcizelela ukubaluleka kokuthi “namhlanje” (*Duter*. 5:3, *qhathanisa noDuter*. 6:6, *Duter*. 11:2, *njalonjalo*). Ukuthi “namhlanje” kwakungumzuzu wokucabangisisa lapho emema khona abantu ukuthi babone ukuthi uNkulunkulu wayethembekile kubona (*Duter*. 11:2-7). “Unamhlanje” futhi kwakuyisikhathi sokwenza isinqumo sokwethembeka kuNkulunkulu (*Duter*. 5:1-3). Leso sinqumo sasingeke sibekelwe isikhathi esizayo.

Ngendlela efanayo, “namhlanje” kuyisikhathi sokuthi thina senze isinqumo, yisikhathi sethuba, kanti futhi yisikhathi esiyingozi, njengoba kwakuvele kunjalo ebantwini bakaNkulunkulu.

Encwadini yamaHeberu, umqondo othi “namhlanje” uchaza isikhathi sokugcwaliseka kwezithembiso zikaNkulunkulu. NguNkulunkulu owaqala lesikhathi ngomyalo othi: “Namhlanje ngikuzele” (*Heb*. 1:5) okungukubekwa kukaJesu njengoMbusi ukugcwalisa izithembiso zikaNkulunkulu (2 *Sam*. 7:8-16). Kanjalo-ke ukubekwa kukaJesu kwakusho isikhathi esisha sezibusiso namathuba ethu. UJesu uzingobile izitha (*Heb*. 2:14-16) wangenisa isivumelwano esisha (*Heberu* 8-10). Manje singasondela ngesibindi phambi kukaNkulunkulu (*Heb*. 4:14-16, *Heb*. 10:19-23) sithokoze phambi kwaKhe nemihlatshelo yokubonga nokudumisa (*Heb*. 12:28, *ESV*; *Heb*. 13:10-16). Ngakho-ke ukunxusa okwenziwa “namhlanje”, kusimema ukuthi sibone ukuthi uNkulunkulu ubelokhu ethembekile kithina, wasinika zonke izizathu zokwamukela isimemo saKhe khona manje, ngaphandle kokuchitha isikhathi.

**Yiziphi izinqumo zasempfumulweni odinga ukuzenza “namhlanje”, ungazibekeli esinye isikhathi? Wavelelwa yini wena ngokungenzi lokho owaziyo ukuthi uNkulunkulu ufuna ukwenze khona manje?**

## Ukungena Ekuphumuleni KwaKhe

**Funda:** kumaHeberu 3:11 namaHeberu 4:1, 3, 5, 10. UNkulunkulu ukuchaza kanjani lokuphumula asimema ukuthi singene kukho na?

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UNkulunkulu akasimemeli-nje ukuthi siphumule. Kulo lonke iBhayibheli, “ukuphumula” kungasho ukuthula ezweni laseKhenani (*Duter. 3:20*), ithempeli lapho kwakuhlezi (noma kuphumule) khona umphongolo wesivumelwano (*2 IziKronike 6:41*), noma iSabatha uNkulunkulu nabakwaIsrayeli abaphumula ngalo emisebenzini yabo (*Eks. 20:11*). Kodwa manje uNkulunkulu ubamema ukuthi bangene ekuphumuleni kwaKhe.

**Funda:** kumaHeberu 4:9-11, 16. Kuthiwa asenzeni?

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Ukuphumula kweSabatha kuhlalisa ukuthi uNkulunkulu waqeda umsebenzi wokudala (*Gen. 2:1-3, Eks. 20:8-11*) noma ukuhlenga (*Duter. 5:12-15*). Ngendlela efanayo, ukubekwa kukaJesu esihlalweni sobukhosi ethempelini lasezulwini kugubha ukuthi waqeda ukwenza umhlathshelo ophelele ngenxa yokusindiswa kwethu (*Heb. 10:12-14*).

Qaphela, uNkulunkulu uphumula kuphela ngemuva kokusitholela inhlahakahle. Ekudalweni, uNkulunkulu waphumula eseqede ukudala umhlaba. Kamuva, uNkulunkulu waphumula ethempelini kuphela sekunqotshwe izwe ayekade elithembise uAbrahama ngokunqoba kukaDavide. UIsrayeli wase “ehlala ngokuphepha” (*1 AmaKhosi 4:21-25, ESV; qhathanisa no Eks. 15:18-21, Duter. 11:24, 2 Sam. 8:1-14*). UNkulunkulu wakhelwa indlu kuphela ngemuva kokuthi inkosi kanye noIsrayeli sebenezindlu zabo.

Okuyikona-kona kuphumula uNkulunkulu asithembisa kona umhlaba omusha azosidalela wona uma sekuphele lempi enkulu. kumaHeberu ubizwa ngokuthi “umuzi ...omakhi nomenzi wawo nguNkulunkulu” (*Heb. 11:10*) nangokuthi yizwe lasezulwini (*Heb. 11:14-16*). Lokhu kusho ukubuyiselwa kombuso “nenkazimulo nodumo” uNkulunkulu ayekade ekunike abantu ekuqaleni mhla ayedala (*Heb.2:5-8, Heb. 12:28*). Ukuphumula kwaKhe. Akusilo-nje izwe elihle lapho siyoba nokuthula khona, kodwa ukuphumula kweSabatha kulelo lizwe lapho isihlalo sobukhosi sikaNkulunkulu siyokuba sezulwini Elisha nasemhlabeni omusha.

**Singangena kanjani ekuphumuleni kwaKhe khona manje? Ngamanye amazwi, singaphumula kanjani ngokukholwa, phezukwesiqiniseko sokusindiswa esinakho kuKrestu, hhayi okwethu?**

## Ukubikezela Kwendalo Entsha

**Qhathanisa** uEksoduse 10:8-11, Duteronomi 5:12-15, namaHeberu 4:8-11. Uthola ziphi izinto ezehlukene mayelana nokuthi kusho ukuthini ukuphumula kweSabatha?

Njengoba sesibonile, lezindimana ezikuEksoduse noDuteronomi zisimema ukuthi sibuke emuva. Zisinxusa ukuthi siphumule ngeSabatha ukuze sigubhe okwenziwa nguNkulunkulu mhla edala namhla esisindisa. AmaHeberu 4:9-11 kodwa, asimema ukuthi sibheke phambili esikhathini esizayo. Asitshela ukuthi uNkulunkulu usilungisele ukuphumula kweSabatha okuzayo. Abikezela umkhakha omusha ekugcinweni kweSabatha.

Ukugcinwa kweSabatha ngendlela yesikhathi esizayo kwakulokhu kukhona vele, kodwa kunganakiwe. Ngemuva kokuwa komuntu, lokho kwanikeza umqondo wokuthi ngelinye ilanga uNkulunkulu uyobuyisela indalo enkazimulweni yayo yasekuqaleni, ngoMesiya. UNkulunkulu wasiyala ukuthi sigubhe imisebenzi yaKhe yosindiso ngokugcina iSabatha ngoba iSabatha likhomba phambili ekuphelelisweni kokuhlangwa, kwindalo entsha. Ukugcina iSabatha ukulangazelela izulu kulomhlaba ogwegwile.

Kwakuvele kucacile lokhu ekuphileni kwamaJuda. *“Life of Adam and Eve,” The Old Testament Pseudepigrapha*, by James H. Charlesworth, p. 18, incwadi eyabhalwa phakathi kuka 100 B.C. no A.D. 200 ithi: “Usuku lwesikhombisa uphawu lovuko, ukuphumula kwesikhathi esizayo.” Omunye umthombo wasendulo wamaJuda uthi: Isikhathi esizayo “usuku lokuphumula okuphelele kweSabatha kube phakade”—Jacob Neusner, *The Mishnah*, a New Translation (New Haven: Yale University Press, 1988), p. 873. I *Othiot of Rabbi Akiba*, umthombo wakamuva, uthi: “‘UIsrayeli wathi phambi kwaLowo oNgcwele, ibusisiwe Yona “inkosi yomhlaba, uma sigcina imiyalo. Siyothola umvuzo onjani?’” Wathi kubo: “Umlhlabo ozayo.” Bathi kuYe: “Sitshengise ukuthi unjani.” Wabatshengisa iSabatha.”—Theodore Friedman, “The Sabbath Anticipation of Redemption,” *Judaism: A Quarterly Journal*, vol. 16, pp. 443, 444.

ISabatha elokuthakaselwa, intokozo, nokubonga. Uma sigcina iSabatha, sitshengisa ukuthi siyazikholwa izithembiso zikaNkulunkulu, nokuthi siyasamukela isipho saKhe somusa. ISabatha ukukholwa okuphilayo nokunamandla. Ngokuphathelelene nezenzo, ukugcina iSabatha ukuzwakalisa ngendlela egcwele ukukholwa kwethu ukuthi sisindiswe ngomusa esiwuthola ngokukholwa kuYena.

**Ungafunda kanjani ukugcina iSabatha ngendlela etshengisa ngempela ukwazi kwethu ukuthi ukusindiswa ngokukholwa, ngaphandle kwemisebenzi yomthetho, kuyini? Ukuphumula ngeSabatha kukutshengisa kanjani ukusindiswa ngomusa?**

**Ukujula Nomcabango:** Kubalulekile ukuthi uPawulu kumaHeberu wasebenzisa ukuphumula kweSabatha, hhayi iSonto, njengomfuziselo wokusindiswa ngomusa esikuphiwa nguNkulunkulu. Ukusetshenziswa kokuphumula kweSabatha ngalendlela kusho ukuthi iSabatha lalithandwa, futhi ligcinwa abazalwane. Kusukela ngonyakakhulu wesibili ngemuva kokuvuka kukaJesu, kuye phambili kodwa, sithola ubufakazi boshintsho ebandleni. Kwaphela ukugcinwa kweSabatha njengomfuziselo wokusindiswa, esikhundleni salokho, kwathathwa njengomfuziselo nokwethembeka enkolweni yamaJuda nesivumelwano esidala, ababefuna ukusigwema. Ukugcina iSabatha kwalinganiswa nokuphendukela enkolweni yamaJuda. Isibonelo: uIgnatius wase Antiyokhiya (ngabo A.D. 110) waphawula wathi: “Labo ababephila ngokohlelo lwakudala sebethole ithemba elisha. Abasaligcini iSabatha, kodwa sebegcina usuku lweNkosi—usuku okwawuswa ngalo ukuphila kwethu kanye noKrestu nokufa kwaKhe.”—Jacques B. Doukhan, *Israel and the Church: Two Voices for the Same God* (Peabody, MA: Hendrickson Publishers, 2002), p. 42. Ngendlela efanayo, uMarcion wayala abalandeli bakhe ukuba bazile ngeSabatha, njengophawu lokuphika amaJuda noNkulunkulu wawo, uVictorinus akafunanga ukubonakala sengathi “ugcina iSabatha lamaJuda” (*bheka ethi Israel and the Church*, pp. 41-45). Ukulahlekelwa ukuqonda kokugcinwa kweSabatha njengomfuziselo wokusindiswa ngomusa, okwaholela ekuncipheni kwalo ebandleni lamaKrestu.

“Impilo ekuKrestu, impilo yokuphumula. Kungebe khona amadlingozi emizwa, kodwa kuyoba khona ukuthula nokwethemba okuhlala njalo. Ithemba lakho alikho kuwena; likuKrestu. Ubuthakathaka bakho buhlangana namandla aKhe, ukweswela kwakho ulwazi kuhlangane nokuhlakanipha kwaKhe, ubuthakathaka bakho buhlangane namandla aKhe. Ngakhoke ungazibuki wena, ungavumeli ingqondo igxile esiqwini sakho, kodwa bheka kuKrestu. Ingqondo ayigxile othandweni lwaKhe, ebuhleni baKhe, ukuphelela kwesimilo saKhe.

UKrestu ngokuzidela kwaKhe, uKrestu ngokuzithoba kwaKhe, uKrestu ngobumsulwa nobungcwele baKhe, uKrestu ngothando lwaKhe olungenakulinganiswa—lesi yisihloko sokuthi umphefumulo uzindle ngaso.”—Ellen G. White, *Steps to Christ*, pp. 70, 71..

## Imibuzo Yokuxoxisana:

- ① Buyini ubudlelwane phakathi kokugcinwa kweSabatha nokusindiswa ngokukholwa na?
- ② Yini umehluko phakathi kokugcinwa kweSabatha kweqiniso nokuligcina ngoba uzama ukusindiswa ngalokho? Singenza kanjani ukuthi singagcini-nje ngokwazi umehluko, kodwa sizizwele lowo mehluko ngendlela esigcina ngayo iSabatha?