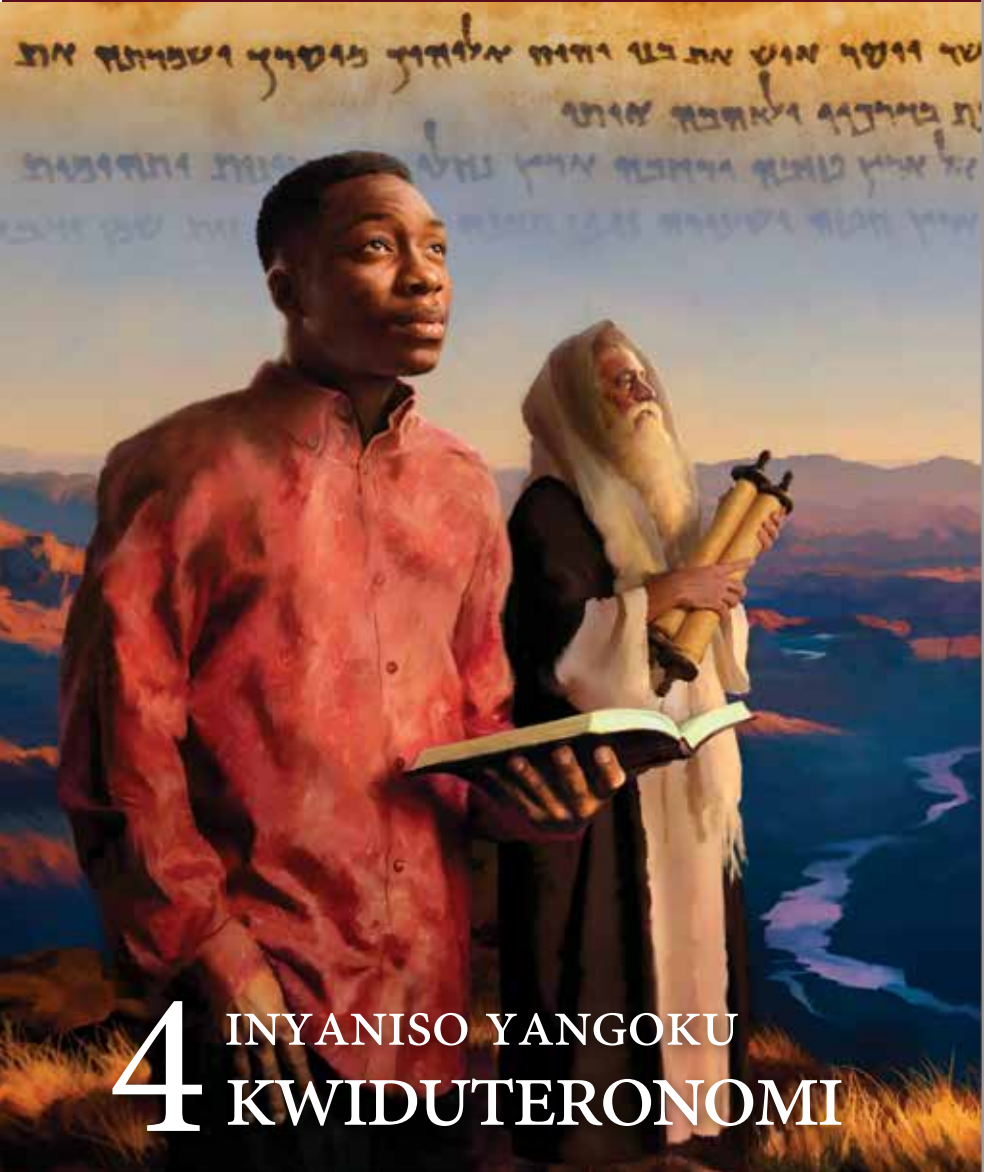


ISIFUNDO SESIKOLO
SESABATHA SABANTU
ABADALA



4 INYANISO YANGOKU
KWIDUTERONOMI



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Kwesi sifundo sekota yesithathu yowama-2021, kusetyenzisiwe iKJV esetyenzisiwe ngemvume. Zikho ke nezinye, gqaba-gqaba, eziquke iNABRE, ESMV NRSV, NKJV, NIV, nazo ezisetyenzisiwe ngemvume. Zichaziwe kwinguqulelo yesifundo sesingesi.

Incwadi yomNqophiso: Duteronomi



Ibali lityatyadula lithi: ngexesha lolawulo lukaKumkani uYosiya eYerusalem (640-609 b.c.), umntu othile, mhlawumbi osebenza etempileni, wafumana incwadi, yaza le ncwadi yafundwa phambi koKumkani uYosiya. “Kwathi, akuweva ukumkani amazwi encwadi yomyalelo, wasuka wazikrazula iingubo zakhe” (2 Kumkani 22:11).

Ngenxa yantoni? Kuba waqaphela ukuba yena nabantu bakhe babengakuthobeli oko kwakubhalwe encwadini.

Ngoko ke, ngenxa yalo ncwadi, ebizwa ngokuba “yiNcwadi yomNqophiso” (2 Kumkani 23:2), uYosiya wasungula uhlaziyo olukhulu. Singafunda ngolo hlaziyo kwi-2 Kumkani 23.

Yeyiphi le ncwadi yaba nefuthe elingako kukumkani nohlanga lwakhe? Kukholeleka ukuba yiDuteronomi, esisifundo sethu kule kota.

Eyesihlanu, neyiyokugqibela, kwiiNcwadi eziNtlanu zikaMoses, iDuteronomi-igama elivela kwigama lesiLatini *uduteronomiyam* (elithetha “umthetho wesibini”)—inokushwankathelwa ngolu hlobo:

Beyishiyile iYiputa, baza banqophisana noYehova eSinayi, abantwana bakaSirayeli-ndaweni yokudzulela eKanana-babhadula entlango iminyaka engama-40. Ekupheleni kweminyaka engama-40, xa kanye ekugqibeleni amaHebhere ayezakuwelela kwiLizwe

leDinga, uMoses wathetha nabo ngoothotho lweentetha. Inxam yezintetho yayikukuba: *ngoku nizakungena kwiLizwe leDinga. Ekugqibeleni! Ningakulibali oko iNkosi inenzele kona, yaye ningakulibali oko akufunayo kuni ngoku, ukumthanda ngentliziyo nomphefumlo wenu wonke, kwanokutyhila olothando ngokuthobela yonke imithetho yaKhe, konke ngokomnqophiso.*

Waza, ukugxininisa ukubaluleka komnqophiso, uMoses waphinda ebantwini iMithetho eliShumi, esisiseko somthetho samaxanduva abo kumnqophiso eyawaqhawulayo iNkosi kooyise, wayesenza oko, kwakhona, kodwa kunye nabo ngoku-kanye kwimida yaseKanana.

Yiyo lo nto, sibuzo: Kungakhona na ukuthelekiswa koko abantwana bakaSirayeli, babejamelene nako, kwimida yeLizwe leDinga,-noko thina, sijamelene nako, namhlanje, kanjalo, kanye kumda weLizwe leDinga (elona lingcono kakhulu)?

Yiyo lo nto, isihloko sale kota sisithi, “Inyaniso Yangoku KwiNcwadi yeDuteronomi.” Kwaye sizakuqwalasela oko: imiyalezo yenyano yangoku esinokuyixhamla kumazwi kaThixo ewabhekisa kubantu baKhe bomnqophiso.

Kule kota, sizakuqwalasela iDuteronomi ngokwezihloko, sihlalutya imixholo efana nomnqophiso ongunaphakade, umthetho nobabalo, intsingiselo yokuthanda uThixo nommelwane wakho, noko-kubaluleke kunazo zonke-indlela incwadi yeDuteronomi etyhila ngayo kuthi uthando lukaThixo, olwadandalaziswa ngokumandla ekufeni kukaYesu emnqamlezweni nasekuvukeni kwaKhe.

Ngokuqinisekileyo, lininzi ixesha nomsantsa wenkcubeko owahlula ibandla lethu namhlanje kwibandla entlango. Kodwa mhlawumbi, oko sifaniselana ngako nabo kunokuba ngaphezulu kunoko kusahlula kubo. Umzekelo, la mazwi alandelayo awanakuthethwa na kuthi, namhlanje?

“ ‘Yabonani, ndinifundise imimiselo namasiko, njengokuba ndawiselwa umthetho nguYehova uThixo wam, ukuze nenze ngokunjalo phakathi kwelizwe eningena kulo, ukuba nilime. Yigcineni ke niyenze; ngokuba oku bubulumko benu nengqondo yenu, emehlweni abantu abaya kuyiva yonke le mimiselo; bathi, Olu hlanga lukhulu ngabantu abalumkileyo, abanengqondo bodwa.’ ” (Dut. 4:5, 6).

Qaphela ukuba, yayingeyomimiselo ngokunokwayo “eyayibubulumko nengqondo” yabo phambi kweentlanga kodwa *yintobelo* yabo kuloo mimiselo. Ngokuqinisekileyo ukhona umyalezo ojolise kuthi apha. Mnye nje kuphela kwintlaninge, ekwincwadi yeDuteronomi, njengoko sizakubona.

U-Clifford R. Goldstein ngumhleli weSifundo seBhayibhile saBantu abaKhulu nombhali we-Baptizing the Devil: Evolution and the Seduction of Christianity.