

INtshayelelo kwiDuteronomi



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *Isa. 14:12–14, Hezek. 28:12–17, Gen. 3:1–7, Gen. 12:1–3, Zenzo 7:20–36, Eksod. 19:4–8.*

Indima Yenkumbulo: “Lowo ungenaluthando akazanga amazi uThixo, ngokuba uThixo uluthando” (1 Yohane 4:8).

Inqwadi yeDuteronomi, ngokuqinisekileyo, ayivumbulukanga nje esiqakaqeleni. Njengento yonke ebomini, iDuteronomi ikho kwimeko ethile; yaye, njengakwinto yonke ebomini, lo meko idlala indima ebalulekileyo ekuqondeni intsingiselo yale ncwadi nenjongo yayo.

Imbali eninzi ivele ngaphambi kwayo-imbali eyayichaza iimeko, hayi nje kuphela ezale ncwadi koko ezehlabathi nemeko edale ubume bayo. Kwanjengokuba kunganzima ukuqonda injongo nomsebenzi wezisuli festile (iiwiper) emotweni Kungekho moto, kunganzima ukuqonda iDuteronomi, ngokukodwa xa sijonge umxholo wethu (iDuteronomi nenyano yangoku), ngaphandle kwemeko eqhambuke kuyo.

Umntu othile wafunda incwadi ebhalwe ngumRashiya ongu-Leo Tolstoy ethi, Imfazwe noXolo-engemaphepha akwi-1,500 nje kwiintsuku ezintathu. Xa ebuzwa ngoko kuqulathwe yile ncwadi, umfundi wayo waphendula ngelithi: “ingeRashiya.”

Ukufikelela ngesifundo seveki nje enye amawaka eminyaka embali engaphambi kokuba sifike kwiDuteronomi kukwenza Kanye lo nto. Kodwa ngokuqwalasela amagqabantshintshi, sinako ukubona ubume obudingekayo bokuqonda ngcono le ncwadi, netyebileyo “yinyaniso yangoku.”

**Funda isifundo sale veiki ukulungiselela iSabatha, Oktobha 2.*

Thanda, Ukuthandwa

U-1 Yohane 4:8 uthi, “uThixo uluthando.” Nokuba alula kangakanani na lo magama mathathu (mane kwisiGrike), ingcamango equlathwe ngawo inzulu ngeyona ndlela, ichubeke ngeyona ndlela, kangangokuba singakuqonda nzima oko kudizwa ngawo. Awathi uThixo uyathanda, okanye uThixo utyhila uthando, okanye uThixo uyimbonakaliso yothando koko athi uThixo uluthando. *Uluthando-ngokungathi uthando lungundoqo kaThixo ngokwaKhe*. Njengabantu abawileyo, abaneengqokelela ezimbalwa kuphela zamasuntswana nemichiza kwiintloko zethu nesiqonda ngazo inyaniso, asikwazi ukuqonda ngokupheleleyo intsingiselo yokuba “uThixo uluthando.”

Kodwa sinako, ngokuqinisekileyo, ukuqonda ngokwaneleyo ukuze sazi ukuba ziindaba ezimnandi kakhulu ezo. Ukuba, endaweni yokuba “uThixo uluthando” okanye kungathiwa “uThixo uyintiyo” okanye “uThixo ukhohlakele” okanye “uThixo akakhathali,” le mbonakaliso ingaYe ngeyiyinto eduba umphefumlo.

Kwaye inyaniso yokuba “uThixo uluthando” isinceda siqonde ngcono ingcamango yokuba ulawulo lukaThixo, indlela alawula ngayo yonke indalo, ibonakalisa olothando. Uthando lutyhutyha elimiweyo, mhlawumbi ngaphezulu kunoba umbizane womhlaba usenza. UThixo uyasithanda; yaye nathi; ngokunjalo, kufuneka simthande uThixo, naye (*bona kwiDuter 6:5, Marko 12:30*).

Uthando, ngoko, ukuze lube luthando, kufuneka lunikezelwe ngokukhululekileyo. UThixo akanako ukunyanzela uthando; xa enokwenza oko ayiselothando. Yiyo lo nto, emva koba uThixo edale izidalwa ezinengqondo neziqiqayo ezulwini nasemhlabeni ezinesakhono sokuthanda, umngcipheko wokuba zisenokungamthandi zona wawukade ukho kakade. Ezinye zange zikwazi-yaye, yiyo lo nto, kukho imvelaphi yoko sikwazi njengemfazwe enkulu.

Kutheni le nto ezi ndima zilandelayo ziqondakala kuphela kwimeko yenkululeko, nomngcipheko ohamba nothando? (Isa. 14:12–14, Hezek. 28:12–17, IsiTyhi. 12:7).

UHezekile 28:15 usikrobisa ngakumbi, ebonisa ukuba nangona le ngelosi, uKhwezi, wayesisidalwa esigqibeleleyo nesidalwe nguThixo oggibeleleyo, kwafumaneka ubugqwetha kuye. Masiqale ngokuthi, ayisikukuba wadalwa enobugqwetha. Endaweni yoko, udalwe wanesakhono sokuthanda, uKhwezi wayenenkululeko yokuziphatha, yaye nangona kwakukho konke awayekunikiwe (“onke amatye anqabileyo abe esisigubungelo sakho”), le ngelosi yanqwenela okongezelekileyo. Into nganye yakhokelela kwenye de, ngoko ke, kwakho “imfazwe emazulwini.”

Kwezinye iindawo ungazithenga izinja ezingonooopi, ezizakuthobela imiqathango yakho, zingangcolisi ikhaphethi, okanye zigrenye ifenitshala. Unganabo, noko kunjalo, uhlobo lobudlelane obunentsingiselo nale “nja?” Impendulo yakho incedisa njani ekuqondeni isizathu sokuba uThixo anqwenele izidalwa ezinako, ngokwenene, ukumthanda naYe?

Ukuwa noNogumbe

Phantse wonke umntwana wesikolo ukhe weva ngebali lokuwa kwe-apile phezu kwentloko ka-Isaac Newton, no-Voila! UNewton wabhaqa umbizane womhlaba. Nokuba i-apile lawa okanye alizange liwe phezu kwentloko yakhe oko akubalulekanga; ndaweni yoko, okubalulekileyo kukuba ukuchubeka okukhulu kukaNewton (akazange abhaqe umbizane womhlaba naye; nabani na owayekhe wawa phantsi wayesele esazi ngombizane womhlaba) yayikukuqonda ukuba kwala mandla manye athi awisa i-apile (umbizane womhlaba) ikwangawo awagcina inyanga ijikeleza umhlaba, nomhlaba ujikeleza ilanga, njalo njalo.

Oku kwakubalulekile kuba, kangangeminyaka eliwaka, intlaninge yabantu yayikholelwa ukuba imithetho elawula amazulu yayahlukile kwimithetho elawula umhlaba. UNewton wabonakalisa ukuba lenkolelo yimposiso.

Kwaye nangona igalelo likaNewton lalikwicandelo lomthetho wemvelo, lo mmiselo mnye uyinyani nakumthetho wesimilo. Le nkululeko inye, inkululeko ehamba nothando, eyakhokelela ekuweni kukaKhwezi ezulwini, kanjalo, yakhokelela ekuWeni koluntu emhlabeni.

Funda: kwiGenesis 2:16, 17 neGenesis 3:1–7. Ezi ndima zingabantu abagqibeleleyo, kwindalo egqibeleleyo, edalwe nguThixo ogqibeleleyo, ziyityhila njani nazo inyaniso emandla yenkululeko ehamba nothando?

Emva koKuwa, izinto zaya zisiba mandundu, de zafikelela kwinqanaba apho iNkosi yathetha oku ngoluntu “konke ukuyila kweengcinga zabo kubububi bodwa imihla yonke” (*Gen. 6:5*). Kwaye ukuba iingcinga zabo zazimbi; ngokuqinisekileyo nezenzo zabo zazinjalo, nazo, de izinto zabububi kakhulu de iNkosi yalitshabalalisa ihlabathi lonke ngoNogumbe-ngandlel’ithile inika uluntu ithuba lokuqala ngokutsha, uhlobo lwendalo yesibini. Noko kunjalo, njengoko ibali lenqaba yaseBhabheli libonisa (*Gen. 11:1–9*), uluntu sekunjalo lakhangeleka lanelisekile kukungamthobeli uThixo. “Kwathi xa inqaba ibugqitywa, inxalenye yayo yaba yindawo yokuhlala kubakhi; amanye amagumbi, ayenobunewunewu befenitshala ehonjisiweyo, ayesityenziselwa izithixo zabo. Abantu babevuyela impumelelo yabo, baza babancoma oothixo babo besilivere negolide, baza bamchasa uMphathi wezulu nomhlaba.”—Ellen G. White, *Patriarchs and Prophets*, p. 119. Ngenxa yoko, ngaphandle kokuduba intetho yabo, uThixo walususa uhlanga loluntu kubuso bomhlaba.

Cholachola amanqaku eengcinga zakho imini yonke. Oku kufundisa ntoni ngobume bentliziyo yakho?

Ukubizwa kuka-Abram

U-Abram (kamva wabizwa ngokuba ngu-Abraham) uqala ukucela kumnombor weGenesis 11, ovela kanye emva kokukhankanywa kokuchithachithwa kwaseBhabheli.

Funda: uGenesis 12:1–3, ukubizwa kuka-Abram. Namhlanje, sikhangele ngemva emva komnqamlezo, emva kokufa kukaYesu nokusasazwa kwegospile, sikuqonda njani oko uThixo wayethembise ukukwenza ngo-Abram?

Emva kwentlaninge yeenkulungwane, umpostile uPawulos, ezama ukujamelana nokunxaxha kwamaGalati, walatha emva kubizo luka-Abram, ngokulubonakalisa ukuba yayiyinkcazelo yokuqala yeenjongo ebesoloko enazo uThixo: ukusiwa kweendaba ezilungileyo ehlabathini. “Yazini ngoko ukuba abaselukholweni, ngabo abo abangoonyana baka-Abraham. Isibhalo, sibona ke ngenxa engaphambili ukuba uThixo uyazigwebela iintlanga ngokwaselukholweni, sazishumayela ngenxa engaphambili iindaba ezilungileyo ku-Abraham, sisithi, Ziyakusikelelwa kuwe zonke iintlanga. Ngoko ke abaselukholweni bayasikelelwa ndawonye no-Abraham okholwayo. (*Gal. 3:7–9*).

Ubizo lokuqala luka-Abraham lwachazwa okokuqala kuGenenisi 12; inkoliso yeGenesis xa iyonke yimbali yomnombor wakhe, imbewu engento emva kwenye, idala usapho oluyimbuqe emva kolunye, kodwa noko kunjalo, idinga lalizakuzalisekiswa kamva ngabo, lifikelela kundoqo ngokubizwa kukaMoses.

Funda: iZenzo 7:20–36, ifela-nkolo uStefano lidandalazisa elubala uMoses ne-Eksodus. Oku kungena phi kwidinga lokuqala likaThixo ku-Abraham?

Kwihlabathi eligutyulwe kukungazi, imposiso, nentswela-kwazi ethe tshitshilili yenyano (izinto azikaguquki kakhulu kunakwiminyaka engamawaka amathathu agqithileyo, ziguqukile?), uYehova wabiza abantu, abantu baKhe, imbewu ka-Abraham, eYiputa. Kubo, wayefuna, hayi nje kuphela ukugcina ulwazi lwenyaniso; oko kukuthi, ukwaziwa kwaKhe, uYahweh, necebo losindiso, koko kanjalo nokusasaza olo lwazi ehlabathini jikelele.

Namhlanje, sizibona sinxulumene njani nehlabathi xa lilonke njengaBalindi? Oko kukuthi, zizinto zini esifana twatse ngazo noSirayeli wamandulo? Okubaluleke ngakumbi, oku kufaniselana kubeka luxanduva luni kumntu ngamnye kuthi?

Umnqophiso eSinayi

I-Eksodus nako konke ekuquletheho, ukusuka kwigazi emigubasini eYiputa ukuya kumboniso kuLwandle oluBomvu-amava anjalo! Ngaphandle kwamathandabuzo ashiya umzila ezingqondweni zabo babephila ngoko. (Kwaye nabo bafayo, ukusuka kumazibulo aseYiputa ukuya kuqhina kumajoni kumazantsi olwandle, uThixo uyakubagweba ngokufanelekileyo.) Njengoko iNkosi yathi: “ ‘ “Nina niyibonile into endiyenzileyo kumaYiputa, ukuba ndanithwala ngamaphiko okhozi, ndanizisa kum” ’ ” (Eksod. 19:4).

Kwakutheni ukuze iNkosi yenze olu hlangulo luhlwabisayo nolutsal’umdlu, ukuthabatha olunye uhlanga kulonye uhlanga, okanye, njengoko uMoses watshoyo kubo: “ ‘ “Okanye kukho thixo wakha walinga na ukuya kuzithabathela uhlanga phakathi kohlanga ngezilingo, nangemiqondiso, nangezimanga, nangemfazwe, nangesandla esithe nkqi, nangengalo eyolukileyo, nangokoyikeka okokhulu, njengako konke akwenzileyo kuni uYehova uThixo wenu eYiputa, emehlweni akho?” ’ ” (Dut. 4:34)?

Funda: kwi-Eksodus 19:4–8. Kwakutheni ukuze uYehova abakhuphe abantu eYiputa?

Kwakulula ngolo hlobo. UThixo wabakhupha, beyimbewu, bengumnombo wooyise, u-Abraham, u-Isake, noYakobi. Kwaye ngalo mnombo uYehova wamisela umnqophiso waKhe, baze babe, ngokwenene, “yinqobo kum kwizizwe zonke, kuba ihlabathi lonke lelam” ’ ” (Eksod. 19:5). Obu budlelane babungundoqo kumnqophiso.

Le ngcamango yokuba “yinqobo” (*segullah*), noko kunjalo, kungalula ukuyiqonda ngendlela engeyiyo. Ukukhetheka kwabo kwangaphumi kwinto engcwele nenobulungisa abanayo ngaphakathi kubo ngokunokwabo. Ndaweni yoko, kwakungenxa yobabalo lukaThixo ababelunikiwe nangenxa yeenyanizo ezingummangaliso awayezibeke phezu kwabo-iinyaniso ekwakufuneka bezilandlele baze, “njengobukumkani bababingeleli,” baphethe bezisasaza ehlabathini.

UThixo ngoko wabanika eminye yemiqathango yomnqophiso, kanjalo (icala labo kwisivumelwano, ukuba singatsho) iMithetho eliShumi (Eksodus 20), waza ke lo mnqophiso waqinisekiswa. Emva koba esitshize ngengazi isibingelelo esitsha esakhiwa, uMoses “wathabatha incwadi yomnqophiso, wayilesa ezindlebeni zabantu” (Eksod. 24:7). Abantu kwakhona bathi bazakuthobela.

“Kuba kuthe, kwakubon’ ukuba umthetho wonke uxeliwe nguMoses ebantwini bonke ngokomyalelo, walithabatha igazi. . . wafefa incwadi ngokwayo, kwanabantu bonke, esithi, Eli ligazi lawo umnqophiso, aniwisele umthetho ngawo uThixo ’ ” (Heb. 9:19, 20). Eli gazi linantsingiselo ni, yaye kutheni lisabaluleke ngeyona ndlela, nkqu nakuthi namhlanje?

Ukreqo neSohlwayo

“ ‘Konke akuthethileyo uYehova sokwenza’ ” (*Eksod. 19:8; bona kunjalo ku-Eksod. 24:3, Eksod. 24:7*). Nangona, ngaphandle kwamathandabuzo, abantu babenyanisekile kulo mazwi ngalo lonke ixesha bewathetha, imbali engcwele ibonisa ukuba, ngelishwa, izenzo zabo ngokuthe gqolo zaziphikisana namazwi abo. Nangona babengabantu abonyuliweyo, nangona babengene ngokukhululekileyo kumnqophiso noYehova, abazange baligcine elabo icala kwisivumelwano, nto leyo ngokwenene eyafikelela kwinto enye

Yayiyintoni indima ebalulekileyo kaSirayeli ngokuphathelele kumnqophiso? (*Eksod. 19:4, 5*).

Ukubizelwa ekuthobeleni uThixo, ukugcina umthetho waKhe, yayingebobungqongqo ngakumthetho ngoko njengokuba kunjalo ngoku (*bona kuMat. 7:24–27; Yohane 14:15; Yakobi 2:20; Rom 6:11, 12*), kodwa noko kunjalo, ngokuthe gqolo abantwana bakaSirayeli basilela ukugcina icala labo lesivumelwano.

Ngokwenene, ngaphambili, kanye phambi kweNtaba yeSinayi, bawo kukreko olubi kakhulu (*bona ku-Eksod. 32:1–6*). Ngelishwa, ukungathembakali kwakhangeleka kusisiqhelo kunoba kube yimpazamo, baza ngalo ndlela, endaweni yokukhawuleza ukungena kwiLizwe leDinga, babhadula entlango iminyaka engama-40.

Funda: kwiNomeri 14:28–35. Sohlwayo sini esawiswa phezu kohlanga ngenxa yokwala kwalo ukuthemba oko uYehova wayebayalele ukuba bakwenze?

Ngoko ke, njengangoku, amaxesha amaninzi ukungathobeli kuvela, hayi nje kuvukelo olupheleleyo (nangona oko kusenzeka) koko ekusileleni ukuthemba oko uThixo asixelela kona. Into eyenza esi sono sibe sikhulu ngakumbi kuSirayeli kungenxa yokuba, njengoko uThixo ngokwakhe wayetshilo, onke la madoda “ ‘abubonile ubuqaqawuli bam, nemiqondiso yam endayenzayo eYiputa nasentlango, andilingileyo ezi zihlandlo zilishumi’ ” (*Num. 14:22*). Kuko konke ababekubonile bakungcamla, bala ukumthobela uYehova nokuthabatha ilizwe, sele zikhona izithembiso zikaThixo zokuba bazakuphumelela (*Numeri 13–Numeri 14*).

Cinga ngoko kuthethwe ngentla: ukuba ukungathobeli kuthi kusoloko kuzalwa kukungalithembi iLizwi likaThixo. Kutheni le nto oku kuyinyaniso, kwaye singakwazi njani, ngokwenene, ukufunda ukuthemba uThixo ngakumbi?

Ingcamango Eyongeziweyo: Ukufumana isifundo esinzulu nesicingwe ngeyona ndlela esingomxholo wemfazwe enkulu, ngokuphathelele kwingcamango yothando lukaThixo, nebhawle nguMlindi, bona *i-Theodicy of Love ka-John Peckham: Cosmic Conflict and the Problem of Evil* (Grand Rapids, MI: Baker Academic, 2018). Into yokuba umsebenzi wakhe upapashwe ngumpapashi ongenangoMlindi ibonisa indlela ephucukileyo imfundo yeBhayibhile engatyhila ngayo inyaniso yemfazwe enkulu ebonakaliswe kwisiBhalo.

“Ngamafutshane, ndixoxa ngokuba uthando lukaThixo (oluqondwe kakuhle) lusembindini wembambano yelimiweyo kwanokuba ukuzibophelela kukaThixo ukuthanda kubonelela ngesizathu esisiso esaneleyo sokuvumela kukaThixo ububi, ngemiphumela eyaneleyo yokuqonda ubonelelo olungcwele njengoko lusebenza phakathi koko ndikubiza ngokuba imiqathango yomnqophiso wokuzibophelela.”—John C. Peckham, *Theodicy of Love: Cosmic Conflict and the Problem of Evil* (Grand Rapids, MI: Baker Academic, 2018), p. 4.

“Umyalelo wokuba uSirayeli akazokungena eKanana kangangeminyaka engamashumi amane yaba ludano olukrakra kuMoses no-Aron, uKhalebhi noYoshuwa; kodwa bengakhange bakhalaze basamkela isigqibo esingcwele. Kodwa abo babekhalaza ngendlela uThixo abaphethe ngayo, baza bavakalisa ukuba bazakubuyela eYiputa, balila bahlupheka kakhulu ekuhluthweni kweentsikelelo abazijongele phantsi. Babekhalazela into engekho, waza ngoku uThixo wabanika isizathu sokulila. Ukuba babelilele isono sabo xa sasidandalaziswa ngokuthembekileyo phambi kwabo, esi sigwebo ngesingazange sawiswa; kodwa balilele isigwebo; intlungu yayingeyonguquko, kwaye yayingenakubazuzela ukujikwa kwesigwebo.”—Ellen G. White, *Patriarchs and Prophets*, p. 392.

Imibuzo Yokuxoxwa:

- ❶ Xoxa ngombuzo wentando ekhululekileyo nothando. Kutheni le nto uthando, ukuze ibe luthando, kufuneka linikezelwe ngokukhululekileyo? Ikhona yonke intlupheko eshlabathini, abanye bangaxoxa ngelithi uthando lwalungafuneki nganto. Ungawuphendula njani lomceli-mngeni?
- ❷ Xa ukuthobela kungundoqo kuyo yonke iBhayibhile, yintoni ngoko ubungqongqo ngokomthetho? Mabakala mani anokuguqula ilinge lokuthembeka kuThixo neLizwi kwakunye nemithetho yaKhe abe ngumgibe wobungqongqo ngokomthetho?.
- ❸ Eklasini, xoxani ngombuzo obuzwe ekupheleni kwesifundo sangoLwesibini malunga nokufana kukaSirayeli wamandulo nebandla laBalindi. Zintoni ezifanayo, kwaye kutheni kufuneka sixhalabe zizo?