

IsiFundo sikaMoses seMbali



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *Duteronomi 1–3, Eksod. 32:29–32, Numeri 14, Efe. 3:10, Gen. 15:1–16, Yohane 14:9.*

Indima Yenkumbulo: Baza bonke “badla bonke oko kudla kunye kukokomoya; basela bonke olo luselo lunye lulolomoya (kuba babesela kwiliwa elilelomoya elibe libalandela, iliwa elo ke lalinguye uKristu)” (1 Korinte 10:3, 4).

Ngawo la ke amazwi, awawathethayo uMoses” (*Dut. 1:1*). Iqala ngolo hlobo incwadi yeDuteronomi. Yaye nangona, ewe, uMoses nobukho bukaMoses butshatshela kule ncwadi, ukusuka kula mazwi aqalayo ukuya ekufeni kwakhe kwilizwe lakwaMowabhi (*Dut. 34:5*), iDuteronomi (njengeBhayibhile xa iyonke) ngokwenene ingeNkosi uYesu. Ngokuba nguYe owasidalayo (*Genesis 1, 2; Yohane 1:1–3, osixhasayo (Kol. 1:15–17, Heb. 1:3), nosikhululayo (Isa. 41:14, Tito 2:14)*). Kwaye, ngendlela ekhululekileyo yalo mazwi, iDuteronomi ityhila indlela iNkosi eyaqhubeka ngayo ukudala, ukuxhasa, nokukhulula abantu baYo kweli xesha libalulekileyo lembali yosindiso.

Eneneni, xa Kanye abantwana bakaSirayeli ekugqibeleni bezakungena eKanana, uMoses ubanika isifundo sembali, umxholo ophindaphindwayo kuyo yonke iBhayibhile: *khumbula oko iNkosi ikwenzele kona kwixa elidululeyo.*

Esi sikhuthazo kufuneka sithethe nto kuthi, thina bakwimida yeLizwe leDinga elingcono: “Xa sikrwaqula ngasemva kwimbali yezolo lethu, sikhathule inyathelo ngalinye ukusinga apho simi khona ngoku, . . . Ndizaliswe ngumngaliso, nengqiniseko kuKristu njengenkokheli. Akukho nto imele ukusinkwantiyisa kwingomso, ngaphandle kokuba singayilibala indlela iNkosi esikhokele ngayo, nemfundiso yaYo kwimbali egqithileyo.”—Ellen G. White, *Life Sketches*, p. 196.

*Funda isifundo sale veki ukulungiselela iSabatha, Oktobha 9.

ULungiselelo lukaMoses

Kuyo yonke iBhayibhile, ubukho bukaMoses buyavakala. Kwaye nangona engakhanywa de kube kwi-Eksodus 2:2, nguye obhale incwadi yeGenesis, imbali kaThixo enegunya nesisiseko sokuba singoobani, indlela esabakho ngayo apha, unobangela izinto zibembi kangaka, yaye noko kunjalo, unobangela wokuba sibe nethemba sekunjalo. INdalo, uKuwa, idinga lenkululo, uNogumbe, u-Abraham, igospile-zonke iingcambu zazo zikwiGenesis, yaye umbhali wayo ngumprofethi uMoses. Kunzima ukuyilinganisa ngokwaneleyo impembelelo ethe le ndoda inye, ephantse ingabi namakhwiniba, eyaba nako sekunjalo ukuyisebenzisela uThixo kuba yayimthanda uYehova inqwelena nokumkhonza.

Funda: kwi-Eksodus 32:29–32, eshicilela incoko phakathi koYehova noMoses emva kwesa sono simasikizi sethole legolide. Ngcamango ni eli bali eliyifundisayo ngesimilo sikaMoses kwaye, nokuba zeziphi iziphene awayenazo, uYehova wakwazi ukumsebenzisa ngendlela emandla ngolo hlobo?

Nangona uMoses wayengenanto yakwenza nesono, wazama ukuthethelela abantu bakhe abonileyo, de wakulungela ukuphulukana nomphefumlo wakhe ngenxa yabo. Inikis'umdlu ngokwaneleyo, kwi-Eksodus 32:32, xa uMoses ecela uThixo ukuba “asixolele isono sabo,” esi senzi sithethe “ukunyamezela.” Ngalo ndlela, uMoses-eqonda ubukhulu besono noko kwenziweyo ukuze sicanyagushelwe-wacela uThixo ngokwenene ukuba “asinyamezele” isono sabo. Kwaye kungenxa yokuba kuphela kwendlela, ekugqibeleni, esinokuxolelwa ngayo, isono sabo, nasiphi na isono.

Ngalo ndlela, apha, ekuqaleni eBhayibhileni, inkcazo emandla yokuthathela, apho uThixo ngokwaKhe, ngoYesu, ezakuthwala umthwalo ophelileyo nesohlwayo sesono sethu-indlela kaThixo yokusindisa uluntu awayimisela kuqala lo gama ehleli enyanisekile kwimimiselo yolawulo lwaKhe nomthetho.

Eneneni, kwiinkulungwane ezininzi emva koko uPetros wayezakubhala ngoYesu: “owathi ngokwakhe, izono zethu wazithwala ngomzimba wakhe emthini, ukuze sithi, sifile ngakwizono, siphilele ebulungiseni; omivumbo yakhe naphiliswa ngayo” (1 Pet. 2:24).

Noko kunjalo, esikubonayo kweli bali likaMoses nokusabela kwakhe kwisono sabo nguMoses edlala indima yokuthethelela ngenxa yabantu abawileyo, abanesono, umqondiso woko uYesu ayakukwenzela thina (*bona Heb. 7:25*).

Ekulungele ukuphulukana nobomi bakhe ngenxa yabantu bakhe? Cinga ngakumbi ngemirhiba yalo mazwi. Yintoni esingazifundela yona kuwo ngento ekuyiyo ngokwenene ukuthanda abanye?

KIisiprofeto Esizalisekisiweyo

Nangona enye yemposiso ubunzulu-lwazi bangoku obuzama ukuyibhengeza njengenyano (efana nokuba ilizwe eli lethu ngokwalo laqhambuka nje “kungekho kwanto” okanye yonke into ephilayo ehlabathini yabakho ngebhaqo kwimichiza nje), ubunzulu-lwazi sekunjalo businike iingcamango ezikhwankqisayo ngamandla kaThixo okudala. Ulungelelwano, ukuzinza, ukuchaneka kweenkalo ezininzi zehlabathi elidaliweyo, nkqu nakwimo yalo ewileyo, zisaqhubeka ukukhwankqisa abo bafunda ngazo.

Yaye ukuba uThixo angazicoselela ngolo hlobo izinto eziphathekayo, ngokuqinisekileyo umele ukuzicoselela uzakuthi ngqo nakwezakwamoya, ngokunjalo. Yiyo lo nto, kwiindima eziqalayo zeDuteronomi, sikwazi ukubona ngakumbi ukucoselela okungummangaliso kukaThixo.

Funda: kwiDuteronomi 1:1–6. Ibaluleke ngantoni kwisiprofeto into yokuba uDuteronomi 1:3 ethetha “ngomnyaka wamashumi amane”?

Emva koqulu-kubhode, esakuba uMoses ethumele iintlole eKadeshe-bharneha ukuba ziyokuhlola ilizwe, baza nabantu basibukula nesimemezo sokuba balithathe ilizwe-kwenzeka ntoni? Baxelelwa ukuba abazokungena kwilizwe leDinga njengoko bebenethemba. Kwaye kuzakufuneka balinde ixesha elingakanani ngaphambi kokuba bangene? “ ‘Ngokwenani lemihla enaluhlola ngayo ilizwe, imihla emashumi mane, umhla ube ngumnyaka, niya kubuthwala ubugwenxa benu iminyaka emashumi mane, nikwazi ukunishiya kwam” ’ ’ (Num. 14:34).

Yiyo lo nto iDuteronomi isithi gqi ngomnyaka wamashumi amane, kanye njengoko uThixo ebebaxelele. Ngamanye amazwi, iLizwi likaThixo lobuprofethi lithembeke njengoThixo buQu, yaye oku sikubonayo apha kwiindima eziqalayo zeDuteronomi bubungqina obongezelekileyo bokokuthembeka, oko kukuthi, uThixo uyakukwenza akuthethileyo kwaye uyakukwenza *ngexesha* athe uzakukwenza ngalo.

Eneneni, esi ayisisigaba sexesha lesiprofetho esazalisekiswa ngokwendlela uThixo ebethethe ngayo. Xa sikhangele ngemva simi kwindawo engcotshileyo esikuyo, singabona kuDanielyi 9:24-27, umzekelo, isigaba sexesha likaYesu, sizalisekiswa Kanye ngokwendlela iNkosi ebithethe ngayo. Singabona ukuba “ixesha, namaxesha, nesiqingatha sexesha” (Dan. 7:25; *bona ngokunjalo kwiSiTyhi. 12:6, 14; IsiTyhi. 13:5*) sizalisekisiwe kwimbali, ngokunjalo kunye nemihla engama-2,300 kaDanielyi 8:14.

Kwaye ngaphandle kweendawo zexesha ezichanekileyo, iziprofetho ziDanielyi 2, 7, 8, ezaxela ngokutsolileyo nangokuchanekileyo imbali yehlabathi, zisinike ubungqina obumangalisayo bokwazi ngenxa engaphambili, ulawulo nokuthembeka kuThixo.

Singabona ukuba iNkosi yazizalisekisa ngokuthembakeleyo ezi ziprofetho zidlulileyo njengoko yaxela kwangaphambili. Kutheni oku kufuneka kusinike ingqiniseko yokuba singamthemba kwizinto athe zizakwenzeka nezisekwixesha elizayo ngoku?

Kaliwaka Kunoko Lingako

Emva kohambo olude entlango, uMoses, ethethela uYehova (wayengumprofethi, nangona, ngokwenene, wayengaphaya komprofethi), wathi, “Khangelani, ndinisikele ilizwe. Ngenani, nakhe kwelo zwe wafungayo uYehova kooyihlo, ooAbraham noIsake noYakobi, ukuba wolinika bona, nembewu yabo emva kwabo” (*Dut. 1:8*).

Qaphela, noko kunjalo, okulandela emva koko.

Funda: kuDuteronomi 1:9–11. Yintoni intsingiselo yala mazwi, ngokukodwa xa sijonge ukuba, ngokwenene, babesohlwaywa nguThixo ngenxa yovukelo lwaseKadesh?

Apha sibona omnye umzekelo wokuba nemfesane kukaThixo. Nkqu naphakathi kokubhadula entlango, basikelelwa: “Iminyaka emashumi mane wabafunzela entlango. . . .abaswela nto; iingubo zabo azonakalanga bubudala, iinyawo zabo azidumbanga” (*Neh. 9:21*).

Kwaye uMoses, kwakhona ebonakalisa ukubathanda kwakhe abantu bakhe, wamcela uThixo ukuba alongeze inani labo kaliwaka kunoko uThixo enzile!

Funda: kuDuteronomi 1:12–17. Njengemiphumela ethe ngqo yentsikelelo kaThixo phezu kwabo, kwenzeka ntoni, yaye manyathelo mani awawathathayo uMoses ukujamelana nemeko?

Ngoko ke, nkqu naxa uYehova wayekhona phakathi kwabo ngokumandla kakhulu, kwabakho isidingo solungiselelo, indibanisela, inkqubo yokuthwal’uxanduva. USirayeli wayeyi-qahal, ibandla elihlangeneyo (bona kuDut: 31:30), umqondiso weTestamente eNtsha, *ekklesia*, ngesiGrike elithetha “ibandla” (*bona kuMat. 16:18*). Kwaye nangona wayesebenza kwimeko eyahlukileyo, uPawulos wayengekude kwiingcambu zakhe zobuYuda, yaye ku-1 Korinte 12 simbona edandalazisa ngokucacileyo intswelo yabantu abafanelekileyo ukuba badlale iindima ezohlukeneyo ukuze usebenze ngendlela eyiyo umzimba, njengoko sibona apha kwiDuteronomi ne-qahal entlango. Ibandla namhlanje, njenge-qahal ngooko, kufuneka libe ngumzimba omanyeneyo onabantu abadlala iindima ezahlukileyo ngokweziphosho zabo. Nangona ngamanye amaxesha sisiva abantu beyichasa into yenkolo “ehlangeneyo” (bangakhetha ntoni, inkolo “engahlangenanga” kunoko?) iLizwi likaThixo, ngokukodwa iTestamente eNtsha, aliboni olunye uhlobo koko olo luhlangeneyo.

EKadeshe-bharneha

Uloyiko belizinguzunguleze izigaba zokuqala zencwadi yeDuteronomi, uloyiko lwaseKadesha-bharneha. Eli bali leliphwa, njengoko sibonileyo, linikezela imvelaphi ekhawulezileyo yencwadi yeDuteronomi, yaye kuyimfuneko ukuqwalaselwa kwalo.

Funda: kwiNumeri 14. Abantu basabela njani kwingxelo yeentloa, kwaye zaba yintoni iziphumo zokusabela kwabo? (*bona kanjalo kwiDut. 1:20–46.*)

Singafumana izifundo ezininzi ezibalulekileyo kweli bali, kodwa ibali elibalulekileyo, elizakubonakala kwakhona kule ncwadi, linokufumaneka kwiNumeri 14, ngokunjalo.

Funda: kwiNumeri 14:11–20. Nangona sibona kwakhona uMoses ebambe indima yomthetheli, yintoni ebalulekileyo ngendlela abonisana ngayo noYehova ngokuphathelele ekubeni uYehova makangabatsabalalisi?

Cinga ngoko uMoses wayekuthetha kuThixo. *Ukuba uyakwenza oku, jonga indlela ozakubonakala ngayo emehlweni amaYiputa nezinye iintlanga kulo mmandla.* Le ngongoma ibalulekile kuba, kakade, yonke into uThixo awayefuna ukuyenza ngoSirayeli wayengazokuyenzela nje uSirayeli; wayesenzela kanjalo noluntu luphela. Uhlanga lakwaSirayeli lwaluzakuba lukhanyiselo lwehlabathi, ingqina kwabamandulo ngothando namandla kunye nosindiso olufumaneka kuThixo wokwenene hayi koothixo abangento ababenqulwa ngaba bantu.

Noko kunjalo, uMoses wathi, ukuba uyabatshabalalisa aba bantu, kuzakwenzeka ntoni? Iintlanga zizakuthi: “Kungenxa enokuba uYehova ebengenako ukubasa abo bantu ezweni abebafungele lona, le nto abasikileyo entlango (*Num. 14:16*).

Ngamanye amazwi, oko sikubona apha ngumxholo ufumaneka kuyo yonke iBhayibhile: ingcamango yokuba uThixo kufuneka azukiswe ebantwini baKhe-uzuko nokulunga, ndawonye nothando namandla kaThixo kufuneka zityhileke kwibandla laKhe, ngako oko akwenza ngabantu baKhe. Eneneni, abantu baKhe abasoloko besenza kubelula ukuba akwenze oko, kodwa ekugqibeleni uThixo uzakuzukiswa ngezenzo zaKhe emhlabeni.

Funda kuma-Efese 3:10. Uthini uPawulos apha, yaye oku kwenzeka njani? Bubonakaliswa njani kwelimiweyo “ubulumko obuziintlobo” bukaThixo? Ndima ni, ukuba ikhona, esinayo njengeziqu ekuphumezeni oku?

Ubugwenxa bama-Amori

KwiDuteronomi 2 no-3, uMoses uyatyatyadula ebalisa imbali kaSirayeli kwanendlela, athe ngentsikelelo kaThixo, azitshabalalisa iintshaba zawo; ekuthembekeni kwabo, uThixo wabanika uloyiso, nkqu naphezu “kweengxilimbela” (*Dut. 2:11, 20; Dut. 3:13*).

Eneneni, oku kuzisa umxholo onzima, ekufuneka noko siwushukuxile, ngokuphathelele ekutshatyalalisweni kwaba bantu. Nangona abantwana bakaSirayeli bebesoloko bememeza uxolo kuqala kuhlanga (*Dut. 20:10, 11*), kodwa ukuba abo bantu abasamkelanga eso sinikezelo, ngamanye amaxesha amaSirayeli ebengena abatshabalalise, kuquka abafazi nabantwana. “‘UYehova uThixo wethu wamnikela kuthi; sambulala yena, yena noonyana bakhe bonke, nabantu bakhe bonke. Sayithimba yonke imizi yakhe ngelo xesha, sawasingela phantsi amadoda emizi yonke, nabafazi, nabantwana; asasalisa namnye usindayo’” (*Dut. 2:33, 34*).

Abanye bazama ukukuphepha oku ngokusuka bathi la mabali awayonyani. Noko kunjalo, ngenxa yokuba sikholelwa ukuba “Sonke isiBhalo, siphefumlelwe nguThixo nje, sikwancedela ukufundisa, ukohlwaya, ukululeka, ukuqeqesha okusebulungiseni” (*2 Tim. 3:16*), oko asiyonto inokwenzeka kuBalindi. Yiyo lo nto, sisalelwe ngumbuzo onzima malunga nezi ziganeke.

Funda: kwiGenesis 15:1–16. UThixo wathini ku-Abram kuGenesis 15:16, yaye iyizisa njani intwana yokukhanya kulo mxholo untsokothileyo?

Akuthandabuzeki ukuba uninzi lwezintlanga zingabahedeni zazingabantu abanogonyamelo nabakhohlakeleyo ekwakufanele ukuba bajamelene nengqumbo nesohlwayo sikaThixo kwangaphambi koko. Yinyaniso, yaye nokuba uThixo wayebalinde ngomonde ukuba batshintshe iindlela zabo, kwaye abazange batshintshe-okuyiguquli inyaniso enzima engokubulala wonke umntu, kuquka nabantwana. (Eneneni, mhlawumbi abantwana abaninzi babulawa ngoNogumbe kunokubulawa ngamaSirayeli.

Inyaniso kukuba, okwangoku, sinolulwazi lungaphelelanga ngemeko yonke yeziganeke, siding nje ukuyamkela le nyaniso inzima size sithembe ukulunga kukaThixo, okutyhilwe ngeendlela ezininzi. Ukholo alungakuthanda uThixo nje kuphela, ngemini entle, kwihlathi elihle, elizele yimibono nezandi ezimangalisayo. Kanjalo lukwangokumthemba phakathi koko singakuqondi ngokupheleleyo.

Funda kuma-1 Korinte 10:1–4 noYohane 14:9. Ezi ndima, nentlaninge yezinye ezifana nazo, zisinceda njani ukuba sifunde ukuthembela kuthando, ubulungisa, nokulunga kukaThixo, nkqu naxa sibona izinto ekukhangeleka kunzima ukuzingqamanisa nokukuqonda uThixo?

Ingcamango Eyongeziweyo: Nantsi indlela ethi enye ingcaphephe izame ukuphendula imibuzo enzima malunga noko amaSirayeli akwenzayo kwezinye zezintlanga:

“NjengoMdali wezinto zonke nabo bonke abantu, nengangamsha yabo bonke, uThixo unokwenza nantoni ayifunayo kuye nabani yaye alungise ekwenzeni ngolo hlobo. . . .“Indlela zikaThixo ziyimfihlelo. Kuba singeze siziqonde ngokupheleleyo, sinokuyekelela kwimibuzo esezingqondweni zethu. U-Isaya 55:8-9 ubonelela ngentuthuzelo.

“Ngokomfanekiso weBhayibhile ngamaKanana, aba bantu babekhohlakele ngokubalaseleyo, yaye ukutshatyalaliswa kwabo kwakubonakalalisa ukugweba kukaThixo isono sabo. Ukutshatyalaliswa kwamaKanana kwakungesosihlandlo sokuqala okanye sokugqibela uThixo ezakwenza oku. Umahluko phakathi kwesiphelo samaKanana nesiphelo soluntu (ngaphandle kosapho lukaNowa) njengoko kuchaziwe kwiGenesis 6-9 kubandakanya umlinganiselo nesenzo. . .

“UThixo akazange amisele ukuba amaSirayeli enze umgaqo-nkqubo *we-herem* [imubhiso epheleleyo] njengomgaqo-nkqubo ojolise kwabangaphandle.

UDuteronomi 7:1 uzikhankanya ngokucacileyo ze ngalo ndlela ukwele umda waba bantu kujoliswe kubo. AmaSirayeli kwakungafunekanga alandele lemigaqo-nkqubo ngakuma-Aram okanye ama-Edom okanye amaYiputa, okanye nabani na ongomnye (cf. Dut. 20:10–18). . . .

“AmaKanana afumana isiphelo abayakuthi ekugqibeleni bonke aboni bajamelane naso: umgwebo kaThixo. . . .

“Ukususa kukaThixo amaKanana yayilinyathelo eliyimfuneko kwimbali yosindiso.

. . .

“Nangona amaKanana xa ewonke ayeyitekeni yogwebo lukaThixo, noko ayeneminyaka engamashumi amane esilumkiso kwangaphambili.”—Daniel I. Block, *The NIV Application Commentary: Deuteronomy* (Grand Rapids, Mich.: Zondervan, 2012), pp. 98, 99. (bona ukuvuma kukaRahabhi kuYosh. 2:8-11).

Imibuzo Yokuxoxwa:

- ❶ Cinga ngokuqonda kwethu iminyaka eliwaka, nalapho sakuba neminyaka eliwaka yokufumana ukuphendulwa kwemibuzo yethu. Lo mqondo ungasanceda njani ukuba sifunde ukumthamba uThixo nokuba inzima kangakanani na imibuzo esinayo ngoku?
- ❷ Zeziphi ezinye zeendlela uThixo akukhokele ngazo kwixa elidlulileyo ezinokukunceda ukuba ufunde ukumthamba nakwingomso? Kutheni kubalulekile ukuba singayilabali indlela uThixo asebenze ngayo ebomini bethu?
- ❸ Eklasini, qwalaselani umbuzo osekupheleni kwesifundo sangeCawa, ngokulungela kukaMoses ukuphulukana nobomi bakhe ngenxa yabantu baKhe. Oku yimo elungileyo ukuba nayo? Yintoni, ukuba ikhona, umntu anokuphulukana nomphfumlo wakhe ngenxa yayo, ngokukodwa xa ugqala ixabiso lokuyikhulula?