

Owasemzini Osemasangweni Akho



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *Marko 12:29–31, Dut. 10:1–19, Ndum. 146:5–10, Mat. 7:12, Dut. 27:19, Yakobi 1:27–2:11.*

Indima Yenkumbulo: “ ‘Mthandeni owasemzini; kuba nibe ningabasemzini ezweni laseYiputa’ ” (*Duteronomi 10:19*).

Njengoko sifundile kwiveki ephelileyo, xa wayebuzwa ngumbhali malunga “ ‘Nowona mthetho uphambi kuyo yonke’ ” (*Marko 12:28*), uYesu waphendula ngokunikezela isiqinisekiso sokuba uThixo mnye, waza emva koko wathi: “ ‘uze uyithande ke iNkosi uThixo wakho ngentliziyo yakho iphela, nangomphefumlo wakho uphela, nangengqondo yakho iphela, nangamandla akho ephela.’ ” Nguwo lo ongaphambili umthetho’ ” (*Marko 12:30*).

Noko kunjalo, uYesu watyatyadula, ethetha “ ‘owesibini, ufana nawo’ ” (*Marko 12:31*), nto leyo ingazange ibuzwe ngumbhali. Noko kunjalo, uYesu, eyazi indlela eyayibaluleke ngayo, wathi: “ ‘Uze umthande ummelwane wakho njengokoko uzithanda ngako.’ ” Akukho mthetho wumbi mkhulu kunale’ ” (*Marko 12:31*).

Akukho mthetho mkhulu kunale? UYesu waqhagamshelanisa ukuthanda uThixo nokuthanda ummelwane kumthetho omnye, yaye lo mthetho waba mkhulu kunayo yonke.

Kwakhona, uYesu wayengezi nanto intsha, engazanga yawiwa ngamaYuda ngaphambili. Endaweni yoko, ubizo lokumthanda kakhulu-ingcamango yokuthanda ummelwane neyokuthanda abanye abantu njengendlela yokubonakalisa uthando lwethu kuThixo, ewe, yathathwa kwincwadi yeDuteronomi.

**Funda isifundo sale veki ukulungiselela iSabatha, Oktobha 30.*

Yalusani Iintliziyo Zenu

UDuteronomi 10, ukuqhubeka kukaDuteronomi 9, ikakhulu usisiqinisekiso kwakhona somnqophiso uThixo awayewenze noSirayeli. Ngokwenene, inkoliso yale ncwadi luhlobo lohlahaziyo-mnqophiso. Oko kukuthi, nkqu nasemva kwesono sabo sovukelo saseHorebhe, nalapho kungekudalanga ebashiyile uMoses okomzuzwana suka bawa kunqulo-zithixo, uYehova wayengekagqibi ngabo.

Funda: kwiDuteronomi 10:1–11. Kwenzeka ntoni apha, le yenza siqonde ukuba uThixo wabaxolela abantu baKhe isono sabo waza waqinisekisa kwakhona idinga lomnqophiso elenziwa kubo nooyise?

UMoses wawaqhekeza amacwecwe eMithetho eliShumi Dut. 9:17)—umqondiso wamnqophiso owaphulweyo (*Dut. 32:19*). “Ukubonakalisa ukusicekisa kwakhe isono sabo, wawaphosa phantsi amacwecwe amatye, aza ophuka emehlweni abo bonke abantu, ngalo ndlela ebonakalisa ukuba, njengoko bewaphule umnqophiso wabo noThixo, ngokunjalo noThixo uwaphule umnqophiso waKhe kunye nabo.”—Ellen G. White, *Patriarchs and Prophets*, p. 320.

Ngoko, into yokuba uThixo axelele uMoses ukuba aqingqe amacwecwe amatsha “njengawokuqala” nokubhala kuwo amazwi ayekwawokuqala ibonisa ukuba uThixo wabaxolela abantu baKhe kwaye wayengekagqibi ngabo, nkqu nangoko.

Funda: kuDuteronomi 10:14–16. Uthini uThixo kubo? Yintoni intsingiselo yemifanekiso uYehova awayisebenzisa apha?

Kukho ingxube-vange yemifanekiso apha: inyama yokwalusa, intliziyo, intamo. Noko kunjalo, ingcamango icacile. Ulwaluko yayiluphawu lomnqophiso, kodwa yayiluphawu *olungaphandle*. UThixo wayefuna iintliziyo, oko kukuthi, iingqondo zabo, intando yabo, uthando lwabo. Umfanekiso wentamo elukhuni ngokulula wawukhombe kwindlela ababeneenkani ngayo ekungafunini kwabo ukuthobela uYehova. Kwaye, ikakhulu, apha nakwenye indawo, uYehova wayebaxolela ukuba bayeke ukuba ngokhwele-cingweni baze bamkhonze ngentliziyo yabo yonke nangomphefumlo.

Cinga ngazo zonke izihlandlo iNkosi ekuxolele ngazo izono zakho. Lo nto mayikuxelele ntoni ngobabalo lwaKhe?

Umthande Owasemzini

Phakathi kwezi ziyalo uMoses uthi: “ ‘Yabona lelikaYehova uThixo wakho izulu, nezulu lamazulu, nehlabathi, neento zonke ezikhona’ ” (*Deut. 10:14*). Inkcazo enamandla olo hlobo ngobungangamsha bukaYehova, ingcamango efumaneka nakwezinye iindawo zeBhayibhile, ngokunjalo: “LelikaYehova ihlabathi nenzaliseko yalo, elimiweyo, nabahleli kulo” (*Ndum. 24:1*).

Funda: kwiDeuteronomy 10:17–19. Kanjalo, sesiphi esinye isibhengezo asenzayo uMoses apha ngoYehova? Okubaluleke ngakumbi, yintoni uThixo ayiyalela abantu baKhe ngenxa yeso sibhengezo?

UYahweh akayongangamsha yezulu nomhlaba kuphela, ukwa “nguThixo woothixo yena, nguNkosi kankosi” (*Dut. 10:17*). Oku akuthethi kuthi kukho abanye oothixo, oothixwana, abanje ngabo babethathwa njengoothixo ababenqulwa ngabahedeni ababengqungwe ngabo. Endaweni yoko, yindlela yokuthetha ngakumbi, hayi nje kuphela ngokuba nguThixo kwaKhe (“ ‘ ‘Bonani ngoku, ukuba mna ndinguye; tu uthixo nam’ ’ ” [*Dut. 32:39*]), igxininisa ukongama kwaKhe okupheleleyo phezu kwawo onke amagunya, akhoyo naqikelelwayo, nokuba kusemazulwini okanye emhlabeni.

Le ndima ithi, kanjalo, Yena “nguThixo omkhulu, okigorha, owoyikekay, ongakhethi buso, ongamkeli sicengo.” Konke oku kuyinxalenye womyalezo omkhulu: uYahew nguThixo wakho, kwaye nina, bantu baKhe, kufuneka nimthobele Yena.

Umahluko omandla odandalaziswe apha, kanjalo. Ewe, uYahweh nguThixo woothixo neNkosi yeenkosi, umlawuli oyiNgangamsha nomxhas wendalo (*Kol. 1:16, 17*), kodwa kanjalo uyikhathalele inkedama, umhlokokazi, nowasemzini, kwaye ubonakalisa loo nkathalo ngokulungiselela iitswelo zabo zasenyameni ezikhawulezileyo. UThixo obonayo xa unqatyana esiwa emhlabeni (*Mat. 10:29*) uyazi ngengxaki yabo basekugqibeleni eluntwini. Ngamanye amazwi, uYehova uxelela abantu ukuba, *Kulungile, mhlawumbi ninyuliwe, nikhethekile, yaye ndiyakuthanda, kodwa ndiyabathanda nabanye, kanjalo, kuquka isisweli nosizana oluphakathi kwenu. Kwaye njengokuba ndibathanda, kufuneka nibathande, kananjalo. Olu lolunye kumaxanduva omnqophiso kuni, nolubalulekileyo, kanjalo.*

Funda kwiNdumiso 146:5–10. Yintoni umyalezo wale Ndumiso obonakalisa oko uThixo akuthetha apha, kwaye oku kufuneka kuthethe ntoni kuthi namhlanje, njengamaKristu?

Kuba Nibe Ningabasemzini eYiputa

“ ‘Mthandeni owasemzini; kuba nibe ningabasemzini ezweni laseYiputa’ ”
(*Dut. 10:19*). Uthini umyalezo osingisele kuSirayeli wamandulo apha? Myalezo mni okule ndima omawusingisele kuthi, kanjalo?

Kwiinkulungwane ezingaphambili uYehova wathi ku-Abraham: “ ‘Yazi ke, ukuba imbewu yakho iya kuba ngumphambukeli ezweni elingelayo, ibakhonze abo, bayicinezele, iminyaka emakhulu mane’ ” (*Gen. 15:13; bona kanjalo kwiGen. 17:8, Zenzo 13:17*). Oku, ngokwenene, koko kwenzekayo, yaye nakwizahluko zokuqala ze-Eksodus ibali elivus’umxhelo lokukhululwa (*Eksod. 15:13*) nokusindiswa kwabo (*Eksod. 14:13*) eYiputa lishicilelwe phantsi ngenxa yezizukulwana, uphawu, umfuziselo, wenkululo nosindiso esilunikwe ngoKristu uYesu. Kule ndima, uYehova ufuna bakhumbule apho bebhona nento ebebeyiyo-kwaye oko, abaphambukeli kwelinye ilizwe.

Ngamanye amazwi, khumbula ngexesha enaniseludinini eluntwini, imilahlelwa ngaphandle, nkqu namakhoboka, yaye ngalo ndlela ndiphantsi kwemfesane yabo banobunganga kuni nabanokunixhaphaza nabathi, ngokwenene, bakwenza oko. Kwaye nangona uSirayeli wayeluhlanga olunyuliweyo, uThixo elubiza ngokuba, “bubukumkani bababingeleli” (*Eksod. 19:6*), kwaye nangona zazikhona iyantlukwano phakathi kwabo nabaphambukeli abaphakathi kwabo-ngokukodwa kwiinkonzo zonqulo-xa kufikelelwa “kumalungelo abantu,” owasemzini, umhlolokazi, inkedama kwakufuneka baphathwe ngokufanelekileyo nangobulungisa ngale ndlela amaSirayeli ayelindele ukuphathwa ngayo nawo.

Funda: kuMateyu 7:12. Le ndima ikushwankathela njani oko uYehova wayekuxelela uSirayeli wamandulo ngendlela amabaphathe ngayo ababuthathaka phakathi kwabo?

Esi siyalo sikaSirayeli ngendlela ekwakufuneka baphathe ngayo abalahlelwa-ngaphandle sasingeyonto, nangayiphina indlela, eqhelekileyo kwihlabathi lamandulo, apho abalahlelwa-ngaphandle babephathwa kwezinye iimeko ngokungengcono kunezilwanyana, ukuba phofu kukhona okungcono.

Ngokukhabanayo, uSirayeli kwakufuneka ahluke, abe kukukhanya ehlabathini. Kwaye ewe, lo mehluko wawuzakufumaneka kuThixo ababemnqula, indlela ababemnqula ngayo, nenkqubo yonqulo yenyanyiso uThixo awayebanike yona xa iyonke. Noko kunjalo, impatho yabo enobuntu ngakwabo bachwethelw’ecaleni yayizaba bubungqina obumandla kwihlabathi ngokongama koThixo wabo nenkolo yabo, nto leyo kwelinye icala yayisisizathu sobukho babo, kakade, ukuba lingqina ehlabathini ngoThixo wabo.

Gweba Ngokobulungisa

Njengamakholwa, sibizelwe ekubonakaliseni isimilo sikaThixo. UPawulos wabhala wathi, “Bantwana bam, endibuye ndanemimba ngabo, ade uKristu amilise ngaphakathi kwenu” (*Gal. 4:19*). Eneneni, ngokwemvelaphi senziwe “ngokomfanekiselo kaThixo (*Gen. 1:27*), umfanekiselo owathi kamva wacinywa sisono. Kwaye njengoko sibonileyo, xa uMoses ethetha ngamandla nobungangamsha bukaThixo, wathi kanjalo uThixo zange athathe sicengo kwanokuba ubakhathalele abangento abalahlelwa-phandle. UThixo wenza oku; ngoko ke, kufuneka senze njalo, nathi.

Funda: ezindima zilandelayo kwiDuteronomi. Uyintoni umxholo ofanayo kuzo zonke?

Dut. 1:16 _____

Dut. 16:19 _____

Dut. 24:17 _____

Dut. 27:19 _____

Ingundaba-mlonyeni indlela abangento, amahlwempu, abalahlelwa ngaphandle abangafumani ngayo uhlobo olunjalo lobulungisa kwinkoliso yeenkundla zoluntu njengoko kusenzeka kwabanemali, igunya, nokwazana. Nokuba leliphililizwe, ixesha, inkcubeko, okanye indlela epehuzulu ngayo imimiselo yobulungisa nomakulingwane equkathwe kwimigaqo-siseko okanye imithetho okanye nantoni na; inyaniso iyafana: amahlwempu, abangento, nalahlelwa ngaphandle baphantse bangabufumani ubulungisa obufunyanwa ngabanye.

Yeyona nto iphawulekayo ngento uYehova ngokwaKhe awayeyithetha apha. Lo mkhethe, othe tshitshilili ndawo yonke, mawungenziwa kwaSirayeli, phakathi kwantu bakaThixo, abo kufuneka bambonakalise ehlabathini. Ngandlel’ithile, ukusebenzisa igama lexesha esikulo, uYehova wayefuna kubekho “umakulinganwe wobulungisa ngokomthetho” kuSirayeli wamandulo.

Kodwa oku kunzulu lee kunobungcali kwezomthetho. “ ‘Yibani ngcwele; kuba ndiyiNgcwele mna, Yehova, Thixo wenu’ ” (*Lev. 19:2*). Ewe, babemazi ukuba ngubani uThixo wokwenyani, yaye babeneendlela ezizizo zonqulo, kwaye besondeza ezona ntlobo zizizo zamadini. Konke oko kulungule. Kodwa ke, kwakunceda ntoni oku ukuba babebaphatha kakubi abangento namahlwempu aphakathi kwabo? Ngokuthe rhoqo,, kuba profeti, uYehova uyakrokra ngakwabo bacinezela amahlwempu nentsizana kwaSirayeli. Ungakwazi njani ukuba “ngcwele” uphinde kanjalo ubaphathe kakubi abanye ngaxesha-nye? Awunakuze, akukhathaliseki nokuba uzigcina ngqongqo njani na iinkqubo zonqulo.

Funda ku- Amos 2:6; Amos 4:1; Amos 5:11; Isaya 3:14, 15; Isaya 10:1, 2; nakuYeremiya 2:34. Bathini abaprofethi, nto leyo ibonakalisa oko iNkosi yalumlkisa ngako uSirayeli wamandulo? Athini la mazwi kuthi namhlanje?

Unqulo Oluhlambulukileyo Phambi KoThixo

Funda: kuDuteronomi 24:10–15. Mimiselo mini ebalulekileyo edandalaziswe apha ngokuphathelele kwindlela emasiphathe ngayo abo baphantsi kolawulo lwethu?

Kwakhona, sibona inkxalabo kaYehova ngesidima esicacileyo somntu. Ewe, umntu othile unetyala kuwe, kwaye lixesha lokuyibiza-kodwa mbonise lo mntu noko intlonipho, isidima noko, ungakwenza oko? Sukumbanzezele kwakhe uze umnyanzelise oko. Ndaweni yoko, linda ngaphandle umyeke eze kuwe akunike. UDuteronomi 24:12, 13 ukhangeleka esithi ukuba umntu oswelelo ukunike ingubo ukuba ibe “sisibambiso,” mnike noko alale ngayo ebusuku. Ezinye iindima zithetha ngendlela ubani amakaphathe ngayo ihlwempu elimsebenzelayo, ekulula ukuba ulicinezela. Sukubacinezela, kuba kusisono oko emehlweni kaThixo, kwaye ngokuqinisekileyo esibi kakhulu. Kwakhona, ukuba uSirayeli kwakufuneka abe lingqina, abantu abangewe abahamba enyanisweni phakathi kwehlabathi elitshone lee kwimposiso, unqulo-zithixo, ububi nesono, ngokuqinisekileyo kwakufuneka babe nobuntu kwabo bangabona bangento nabangabona benziwe amakheswa phakathi kwabo. Kungenjalo, ubungqina babo aboba nto.

Funda: kuYakobi 1:27–2:11. Uthini uYakobi apha nebonakalisa into iNkosi eyixelela abantu baYo kwiDuteronomi? Yintoni ebalulekileyo kwinto yokuba kwezi ndima uYakobi udibanisa impatho-mpi kumahlwempu neMithetho eliShumi?

Nangona kungekho nto kwiMithetho eliShumi ngokunokwayo ezalana *ngqo* nokubonakalisa umkhethe kwizityebi kunamahlwempu, ukugcina ngqongqo okubhalwe emthethweni lo gama kwelinye icala uwaphethe kakubi amahlwempu okanye izisweli kuisigculelo senkolo umntu azibiza ngayo nakulo naliphi ibango lokugcina imithetho. Ukuthanda ummelwane wakho njengoko uzithanda yeyona mbonakaliso iphakamileyo yomthetho-yaye oko yinyaniso yangoku njengoko yayinjalo ngexesha likaYakobi, nanje ngaxa uMoses wayeyithetha kuSirayeli kwimida yeLizwe eliNgcwele.

Kutheni le nto njengaBalindi, abakuthatha njengento ebalulekileyo ukugcina umthetho, kufuneka siqiniseke siwathatha balulekileyo nawo amazwi kaYakobi neDuteronomi? Sijonge oko sikufunde kuYakobi, kutheni le nto inkolo yethu ngasekugcineni umthetho iqinisa kuphela isigqibo sethu sokunceda amahlwempu neentsizana phakathi kwethu?

Ingcamango Eyongeziweyo: Kunzima ukucinga indlela nkqu nangawona maxesha agcono, njengaphantsi koDavide noSolomon, uhlanga lakwaSirayeli olwalusikelelwe ngayo nguThixo ze kodwa luwacinezele kangako amahlwempu, iintsizana, nabalahllelwa-ngaphandle abaphakathi kwabo.

“Ngako oko, ngenxa yokusingqusha kwenu isisweli, nithabathe kuso unikelo lwengqolowa,

ninya kwakha izindlu ngamatye aqingqiweyo, ningahlali kuzo;

nityale izidiliya ezinqwenelekayo, ningaseli wayini yazo.

Kuba ndiyazazi izikreko zenu ukuba zininzi kwazo, nezono zenu ukuba zikhulu kwazo;

Nibandezela ilungisa, nisamkele isicengo, nisijike isigwebo samahlwempu esangweni.” (*Amosi 5:11, 12*).

“UYehova uyakungena ematyaleni Namadoda amakhulu abantu bakhe

Nabathetheli babo; esithi,

‘Ke nina nisigqibile isidiliya;

okuphangwe kusizana kusezindlwini zenu’ ” (*Iza. 3:14*).

Imibuzo Yokuxoxwa:

1 USirayeli kwakufuneka akhumbule ukuba “ebengumphambukeli” eYiputa, esinye sezizathu zokuba baphathe abaphambukeli nabalahllelwa-ngaphandle kwaSirayeli ngendlela ebebenqwenela ukuphathwa ngayo xa bebengabalahllelwa-ngaphandle. Le nyaniso ingqamana njani negospile, kwingcamango yokuba, ngegazi likaYesu, sikhululwe kubukhoboka besono? Kutheni, kwaye kungeziphi indlela ezifanayo, okunokuthi oko asenzele kona uYesu kube nefuthe kwindlela esibaphatha ngayo abanye, ngokukodwa iintsizana eziphakathi kwethu?

2 Yicinge le nto. Sinako ukunqula ngosuku olululo, siyiqonde inyaniso engokufa, isihogo, uphawu lwerhamncwa, nezinye. Oko kulungile. Kodwa kuthetha ukuthini xa kukonke ukuba sibaphatha kakubi abanye okanye sibacinizele abangento abaphakathi kwethu okanye asibenzi ubulungisa ngokungenamkhethe xa kufuneka sigwebe imeko? Ngokukodwa ngenxa yenyanyiso esinayo, kutheni kufuneka sibe nengqwalasela emandla singacingi ukuba, ngandlel’ithile, ukwazi nje inyaniso, yona ngokunokwayo, kuphela kwento uThixo ayifunayo kuthi? Kutheni oko kusenokuba kanti ngumgibe oyingozi kuthi?

3 Ndima ni ekufuneka inkolo yethu ibe nayo ekusincedeni siqonde oko kuvamise ukubizwa ngokuba “ngamalungelo abantu”?