

IDuteronomi KwimiBhalo

Yamva



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: 2 Kumkani 22, Neh. 9:6, Yer. 7:1–7, Ndum. 148:4, Yer. 29:13, Mika. 6:1–8, Dan. 9:1–19.

Indima Yenkumbulo: “ ‘Eningathi nimfune khona uYehova uThixo wenu, nimfumane, xa nithe naquqela kuye ngentliziyo yenu yonke, nangomphefumlo wenu wonke’ ” (Duteronomi 4:29).

Enye yezinto ezinik’umdlu ngeBhayibhile, ngokukodwa iTestamente eNdala, kukusoloko isalatha okanye isingisela kuyo; oko kukuthi, ababhali bamva kwiTestamente eNdala balatha kwabangaphambili, besebenzisa bona nemibhalo yabo ukuveza ingongoma yabo.

Indumiso 81, umzekelo, ibuyela emva kwincwadi ye-Eksodus ize emva koko iphantse icaphule ilizwi nelizwi kwintshayelelo yeMithetho eliShumi xa umdumisi wayebhala: “NdinguYehova uThixo wakho, owakukhupha ezweni laseYiputa” (Ndum. 81:10).

Kuyo yonke iTestamente eNdala, iGenesis-ngokukodwa ibali le Ndalo-nalo kwalathwa kuyo-njenga xa kusithiwa “Ndakhangela emhlabeni, nanko kusenyanyeni, lilubala; nasezulwini, akwabakho kukhanya kulo” (Yer. 4:23; bona kanjalo kwiGen. 1:2).

Kwaye ewe, amaxesha amaninzi ababhali abalandelayo beTestamente eNdala, njengabprofethi, babesalatha emva kwincwadi yeDuteronomi, eyayidlala eyona ndima ingundoqo kubomi bomnqophiso kuSirayeli wokuqala. Kule veki sizakugxila kwindlela le ncwadi eyayisetyenziswa ngayo ngababhali bamva. Zeziphi iindawo zeDuteronomi abazisebenzisayo, izeziphi iingongoma abebe zizisa ezisafunekayo kuthi namhlanje?

*Funda isifundo sale veki ukulungiselela iSabatha, Disemba 11.

INcwadi YoMyalelo

UKumkani uYosiya wakwaYuda, owayeminyaka isibhozo ukuba ngukumkani kwakhe, walawula iminyaka engama-31 (640 b.c.–609 b.c.) ngaphambi kokufa kwakhe kwithafa ledabi. Kunyaka weshumi elinesibhozo kulawulo lwakhe, kwenzeka into, eyathi noko okwethutyana, yaguqula imbali yabantu bakaThixo.

Funda: kwi- 2 Kumkani 22. Zifundo zini esi nokuzifunda kwesi siganeko?

Ingcaphephe kudala zaqukumbela ngelithi “iNcwadi yoMthetho” (2 Kumkani 22:8) yayi yiDuteronomi, ekubonakala ukuba yayi lahlekile ebantwini kangange minyaka emininzi.

“UYosiya wachukumiseka ngokunzulu xa wayesiva ukufundelwa okokuqala izikhuthazo neziyalo ezishicisilelwe kule mibhalo yamandulo. Zange ngaphambili wayiqonda ngokupheleleyo indlela ecace gca uThixo awayebeke ngayo phambi koSirayeli ‘ubomi nokufa, intsikelelo nesiqalekiso’ (Deuteronomy 30:19) . . . Le ncwadi yayi phuphuma kwiziqinisekiso zokulungela kukaThixo ukusindisa ngeyona ndlela abo bangabeka ithemba labo ngokupheleleyo kuYe. Njengoko wayenzile ekubahlangueni kubukhoboka baseYiputa, wayezakusebenza kwa ngolo hlobo ngobungangamsha ekubamiseni kwiLizwe leDinga nasekubabekeni entloko kwiintlanga zehlabathi.”—Ellen G. White, *Prophets and Kings*, p. 393.

Kuso sonke isahluko esilandelayo, singabona indlela awayefuna ngayo ngokuzimisela uKumkani uYosiya “ukugcina imithetho yakhe, nezingqino zakhe, nemimiselo yakhe, ngentliziyo yonke, nangomphefumlo wonke” (2 Kumkani 23:3; bona kanjalo kwiDut. 4:29, Dut. 6:5, Dut. 10:12, Dut. 11:13). Kwaye olu hlaziyo lwaluquka ukuhlanjululwa nokususwa kwawo “kweento zonke ezinezotho, ezibe zibonwa ezweni lakwaYuda naseYerusalem, wazitshayela uYosiya, ukuze amise amazwi omyalelo abhaliweyo encwadini abeyifumene uHilekiya umbingeleli endlwini kaYehova” (2 Kumkani 23:24).

IDuteronomi yayizaliswe zizilumkiso neziyalo ezichasene nokulandela izenzo zeentlanga ezibangqongileyo. Izenzo zikaYosiya, nazo zonke izinto awazenzayo, eziquka ukubulawa kwabo babenokuba babengababingeleli abanqula izithixo eSamari (2 Kumkani 23:20), zatyhila indlela ababelahleke ngayo kwinyaniso ababephathiswe yona. Endaweni yokuhlala bengabantu abangcwele ekwakufanele babe ngabo, benza ibuyambo nehlabathi, nangona babesoloko becinga ukuba, *Sibahle kuYehova*, enkosi.

Inkohliso eyingozi ngolo hlobo.

Kumakhaya ethu okanye nkqu kumaziko ebandla, zintoni izinto ekunokudingeka ukuba sizisuse ngokucokisekileyo ukuze siyikhonze iNkosi ngentliziyo yethu yonke nomphefumlo.

Izulu Lamazulu

IDuteronomi iyenza icace gca eyokuba umthetho nomnqophiso zazingundoqo, hayi nje kuphela kubudlelane bukaSirayeli noThixo kodwa kanjalo nangenxa yenjongo yohlanga njengabantu “abonyuliweyo” (*Dut. 7:6, Dut. 14:2, Dut. 18:5*).

Funda: kwiDuteronomi 10:12-15, nalapho okukhulu ngale ngcamango yomthetho nemo yokunyulwa kuSirayeli icinezelwe khona. Ithetha ukuthini, noko kunjalo, iBhayibhile ngebinzana “izulu lamazulu”? Ngongoma ni uMoses ayizisayo ngela binzana?

Intsingiselo “yezulu lamazulu” ayicacanga gca, ngokwale meko ikuyo, kodwa uMoses walatha kubungangamsha, amandla, nobuhandiba bukaThixo. Oko kukuthi, hayi nje kuphela izulu ngokwalo kodwa “izulu lamazulu” lelaKhe, iphantse ibe yintetho esi sangotshe eyalatha kubungangamsha obupheleleyo bukaThixo phezu kwayo yonke indalo.

Funda: ezi ndima zilandelayo, zonke zisekelezwe kwibinzana elivela okokuqala kwiDuteronomi. Kwimeko nganye, ngongoma ni eziswayo, yaye siyibona njani impembelelo yeDuteronomi apho?

IKumkani 8:27 _____

Neh. 9:6 _____

Ndum. 148:4 _____

Ucace ngakumbi kwincwadi kaNehemiya umxholo kaThixo njengoMdali nonguye kuphela omakanqulwe. Wenza zonke izinto, nkqu “nezulu lamazulu, nomkhosi wawo wonke” (*Neh. 9:6*). Eneneni, uNehemiya 9:3 uthi “walesa encwadini yoMyalelo,” ekungenzeka, njengakwixesha likaYosiya, yincwadi yeDuteronomi, echaza isizathu kwiindima ezimbalwa ezilandelayo sokuba abaLevi, phakathi kokudumisa nokunqula uThixo, basebenzisa eli binzana “izulu lamazulu,” elalivela nqo kwiDuteronomi.

UThixo ngumdali hayi kuphela womhlaba kodwa “wezulu lamazulu.” Kwaye ngoko ukucinga ukuba kwalo Thixo mnye waya emnqamlezweni! Kutheni unqulo luleyona ndlela iyiyo yokusabela koko uThixo asenzele kona?

IDuteronomi kuYeremiya

Kwiminyaka eyadlulayo, igatyana lo mfana, umkhanyeli-thixo, lalinenzondelelo yokufuna inyaniso-nokuba iyintoni na loo nyaniso, kwaye noku ikhokelele phi. Ekugqibeleni wafikelela, hayi nje kuphela ekukholelweni kuThixo uYise nakuYesu, kodwa kanjalo wamkela isigidimi saBalindi. Indima eyayisenyongweni kuye yayinguYeremiya 29:23, efundeka ngolu hlobo: “Niya kundifuna, nindifumane, xa nithe nandifuna ngentliziyo yenu yonke.” Kamva kwiminyaka elandelayo, noko kunjalo, efunda iBhayibhile yakhe, wabhaqa le ndima kwakhona, kodwa emva kwincwadi yeDuteronomi. Oko kukuthi, uYeremiya wayifumana kuMoses.

Funda: kwiDuteronomi 4:23-29. Ithini imeko yeli dinga kuSirayeli, yaye inokusingisela njani kuthi namhlanje?

Njengoko sesibonile, incwadi yeDuteronomi ivunjululwe ngexesha lolawulo lukaKumkani uYosiya, kwaye kwakuphantsi kolawulo lukaYosiwa awaqalisa ngalo uYeremiya ulungiselelo lwakhe. Yiyo lo nto, ngoko, lo mpembelelo yeDuteronomi inokubonakala kumbhalo kaYeremiya.

Funda: uYeremiya 7:1-7. UYeremiya wabaxelela ukuba mabenze ntoni abantu, yaye izalana njani noko bekubhalwe kwincwadi yeDuteronomi?

Rhoqo kwiDuteronomi, uMoses wayigxininisa indlela obabuxhomekeke ngayo ubukho babo eKanana, kwanokuba ukuba abathobeli, abazokuhlala kwindawo uThixo ebebanyulele yona. Jonga kwisilumkiso esitsolileyo kuYeremiya 7:4, isiphumo ikukuba, ewe, le yayi yitempile kaThixo yaye, ewe, babengabantu abonyuliweyo, kodwa akukho nenye kuzo eyayibalulekile xa bengathobeli.

Kwaye lo ntobelo yayiquka indlela abaphatha ngayo abaphambukeli, iinkedama, abahlolokazi-igcamango ebuyela emva kwiDuteronomi nakweminye imiqathango ekwakufanele ukuba bayilande: “‘Uze ungasijiki isigwebo sowasemzini nesenkedama; ungayenzi isibambiso ingubo yomhlolokazi’ ” (*Dut. 24:17; bona kanjalo kwiDut. 24:21; Dut. 10:18, 19; Dut. 27:19*).

Funda uYeremiya 4:4 uze umthelekise neDuteronomi 30:6. Uthini umyalezo opha oya ebantwini, yaye le mfundiso isebenza ngokulinganayo njani kubantu bakaThixo namhlanje?

Yintonina ayifunayo uYehova?

Inkoliso yemibhalo yabaprofethi yayiqulathe izibongozo zokuthembeka. Unjanjoku hayi nje ukuthembeka gabalala, kodwa ngokukodwa, ukuthembeka kwicala labo lomnqophiso, owathi waqinisekiswa kwakho kanye ngaphambi kokungena kwabo ezweni. Oku koko kwadandalaziswa yincwadi yeDuteronomi: ukuqinisekiswa kwakho komnqophiso kaThixo noSirayeli. UYehova ngoku, emva kokuphambuka iminyaka ema-40, wayezakuzalisekisa (okanye ukuqalisa ukuzalisekisa) inkoliso yamadinga aKhe omnqophiso, icala laKhe kwisivumelwano. Ngoko ke, uMoses wabakhuthaza ukuba bazalisekise icala labo, nabo. Eneneni, inkoliso yemibhalo yabaprofethi yayifana ikakhulu. Izibongozo ebantwini ukuba babambe elabo icala lomnqophiso.

Funda: uMika 6:1-8. UYehova ubaxelela ntoni abantu pha, yaye idibana njani nencwadi yeDuteronomi? (*bona kanjalo kuAmosi 5:24 noHos. 6:6.*)

Iingcaphephe zeBhayibhile zibone kwezi ndima zikuMika oko kwaziwa ngokuba “isimangalo somnqophiso” nalapho uYehova “amangalela” okanye azisa ityala ngakubantu baKhe ngenxa yokwaphula umnqophiso. Kule imeko, uMika uthi uYehova “ubambene nabantu bakhe” (*Mika. 6:2*), nalapho igama “ubambene” (*riv*) linokuthetha ingxabano yezomthetho. Oko kukuthi, uYehova uyabamangalela, umfanekiso oveza inkalo yezomthetho (hayi eyobudlelane) kumnqophiso. Oku akumele kukhwankqisa kuba, kakade, embindini womnqophiso yayingumthetho.

Qaphela, kanjalo, indlela uMika aboleka ngayo ulwimi ngqo kwiDuteronomi: “Kaloku ke, Sirayeli, uYehova uThixo wakho ubiza ntoni na kuwe, kungekuko ukumoyika uYehova uThixo wakho ngentliziyo yakho yonke, nangomphefumlo wakho wonke; ugcine imithetho kaYehova, nemimiselo yakhe, endikumiselayo namhla ukuba kulunge kuwe? ” (*Dut. 10:12, 13*). Endaweni yoko, nangona, ecaphula ngqo, uMika uyayiphucula ngokutshintsha “incwadi yomyalelo” ekwiDuteronomi ibe “ngumoya womyalelo,” ongokuba nobulungisa nenceba.

Okubonakala kusenzeka apha kukuba, nokuba yeyiphi na inkangeleko yangaphandle yonqulo nentlonelo (amadini ezilwanyana amaninzi, umzekelo, “amawaka eenkunzi zezimvu”), oko ayikukho okuqulathwe bubudlela bomnqophiso noThixo. Inceda ntoni yonke le ntlonelo yangaphandle ukuba, umzekelo, “banqwenela amasimi, bawahluthe; kwanezindlu, bazithabathe; bacudise umfo nendlu yakhe, indoda nelifa layo” (*Mika. 2:2*)? USirayeli wayefanele ukuba kukukhanya ehlabathini, ezazizakuthi iintlanga ngaye: “Olu hlanga lukhulu ngabantu abalumkileyo, abanengqondo bodwa” (*Dut. 4:6*). Yiyo lo nto kwakufuneka benze ngobulumko nangengqondo, ekwakuquka ukuphatha abantu ngobulungisa nenceba.

Umthandazo kaDaniyeli

Omnye weyona mithandazo iyindumasi kwiTestmante eNdala iphela ikuDaniyeli 9. Ekuqondeni kwakhe ekufundeni umprofethi uYeremiya ukuba ixesha “lokuphanziswa” kukaSirayeli (*Dan. 9:2*), iminyaka emashumi asixhenxe, kwakusondela ukuba iphele, uDaniyeli waqalisa ukuthandaza ngenyameko.

Kwaye umthandazo owawunjalo-yayisikhungo esibuhlungu nesineenyembezi nalapho avuma izono zakhe nezono zabantu bakhe, lo gama ngaxesha nye evuma ubulungisa bukaThixo phakathi kwentlekele ebehleleyo.

Funda: kuDaniyeli 9:1-19. Mixholo mini onokuyifumana edibana emva kwincwadi yeDuteronomi?

Umthandazo kaDaniyeli sisishwankathelo kanye sento uhlanga olwalulumkiswe kuyo kwiDuteronomi ngokuphathelele kwiziqhamo zokungagcini icala labo lomnqophiso. Kabini uDaniyeli walatha emva “emyalelweni kaMoses” (*Dan. 9:11, 13*), ngokuqinisekileyo owawuquka iDuteronomi yaye, kule meko, ekungenzeka wayesingisele kuyo.

Njengoko iDuteronomi yatsho, bagxothwa elizweni (*bona kwiDut. 4:27-31 noDuteronomi 28*) ngenxa yokungathobeli, kanye le nto uMoses (*Dut. 31:29*) wayexelelwe ukuba izakwenzeka.

Kubuhlungu, kanjalo, ukuba endaweni yokuba iintlanga ezibangqongileyo zithi, “Olu hlanga lukhulu ngabantu abalumkileyo, abanengqondo bodwa (*Dut. 4:6*), uSirayeli waba “yingcikivo” (*Dan. 9:16*) kwakwezontlanga zinye.

Kuzo zonke iinyembezi nezikhungo zikaDaniyeli, akabuzi umbuzo oxhaphakileyo abawubuzayo abaninzi xa kusehla intlekele: “Kutheni?” Akabuzi ngenxa yokuba, enkosi kwincwadi yeDuteronomi, usazi kanye isizathu sokwehla kwezi zinto. Ngamanye amazwi, iDuteronomi yanika uDaniyeli (nabanye abathinjwa) imeko yokuqonda ukuba ububi obubehleleyo yayingesosiphelo singacacanga, ithuba elingacacanga, kodwa iziqhamo zokungathobeli kwabo, kanye le nto bebe lunyukiswe kuyo.

Kodwa, kwaye mhlawumbi okubaluleke ngakumbi, umthandazo kaDaniyeli wawudandalazisa inyaniso yokuba naphakathi kwezi ziganeko, lalikhona ithemba. UThixo wayengabahlangu, nokuba kwakukhangeleka ngolo hlobo kangakanani na. IDuteronomi yazisa hayi imeko yokuqonda isimo sabo, kodwa kanjalo yalatha kumadinga okubuyiswa, kanjalo.

Funda ku Daniyeli 9:24-27, isiprofetho sika Yesu nokufa kwaKhe emnqamlezweni. Kutheni le nto esi siprofetho sanikwa uDaniyeli (nenkoliso yethu) kwimeko yokuthinjwa kukaSirayeli nethemba lokubuyiswa?

Ingcamango Eyongeziweyo: “Esi [Mika 6:1–8] sesinye sezicatshulwa ezincamisileyo ezeTestamente eNdala. Sona, njengo-Amos 5:24 noHos 6:6, zishwankathela isigidimi sabaprofethi benkulungwane yesibhozo. Esi sicatshulwa sivula ngomzekelo omhle wokubambana ngomnqophiso nalapho umprofethi ebiza abantu ukuba bave isimangalo anaso uYahweh ngakubo. Iintaba neenduli ziliqumrhu lomthetho ngenxa yokuba kukade zikho kwaye ziyibonile impatho kaThixo kuSirayeli. Endaweni yokumangalela ngqo uSirayeli ngokwaphula umnqophiso, uThixo ubuza uSirayeli ukuba banazo na izimangalo ngakuye. ‘Ndenze ntoni na kuni? Ndinidinise ngantoni na?’ Phakathi kwentswela-bulungisa abanye kumahlwempu inokuba ‘adinwa kukwenza okulungileyo.’ Phakathi kwamathuba okutyeba ngokukhawuleza abanye babanini-mhlaba badinwa kukugcina imithetho yomnqophiso.”—Ralph L. Smith, *Word Biblical Commentary*, Micah-Malachi, (Grand Rapids, MI: Word Books, 1984), vol. 32, p. 50.

“Kuhlaziyo olwa landelayo, ukumkani [uYosiya] wajolisa ingqalelo yakhe ekutshabalaliseni wonke umzila wonqulo-zithixo owawusasele. Konke oku abemi belizwe babelandela izithethe zeentlanga ezibangqongileyo ngokuqubuda kwimifanekiso yomthi nelitye, de kwangathi kuphantse kube ngaphaya kwamandla umntu ukutshayela neengcambu imizila yobu bubi. Kodwa uYosiya wazingisa kwilinge lakhe lokuhlambulula ilizwe.”—Ellen G. White, *Prophets and Kings*, p. 401.

Imibuzo Yokuxoxwa:

- ① Iqinisekile, singaBalindi, yaye ngesigidimi senyaniso yangoku yethu, sizibona yaye (kunjalo) sikwindawo enye naleyo uSirayeli wamandulo wayekuyo: beneenyano elalidinga ukuziva ihlabathi elalibangqongile. Yinyhweba enkulu kuthi. Ucinga ukuba, ngoko, siphila kukakuhle kangakanani ngokwamaxanduva ahambelana nenyhweba enjalo?
- ② Khawufan’ucinge unguDaniyeli, ulibonile uhlanga lwakho luhlaselwa lusoyiswa, yaye usazi ukuba itempile, undoqo wenkolo yakho xa iyonke, utshatyalaliswe ngabahedeni abanqula izithixo. Ulwazi lwencwadi yeDuteronomi, ngoko, lalunokuluxhasa njani ukholo kuye (okanye nawuphi umYuda) ngeli xesha? Oko kukuthi, incwadi le yamnceda njani ukuqonda konke okwakusenzeka nokuba kutheni kusenzeka? Ngohlobo olunye, ukuqonda kwethu isiBhalo siphela kusinceda njani simelane namaxesha anzima neziganeke ebekunokuthi, ngaphandle kokuqonda kwethu isiBhalo, zityhafise kakhulu kuthi? Yintoni emasiyifundiswe yile mpendulo ngendlela emayibe ngundoqo ngayo iBhayibhile kwinkolo yethu?
- ③ Eklasini jongani isiprofetho seeveki ezingama-70 sikaDaniyeli 9:24-27. Ndima ni esinayo onayo umnqophiso kwesasiprofetho, yaye kutheni ingcamango yomnqophiso ibalulekile kuso-nakuthi?