

IDuteronomi KwiTestamente eNtsha



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *Mat. 4:1–11, Dut. 8:3, Acts 10:34, Gal. 3:1–14, Zenzo 7:37, Heb. 10:28–31.*

Indima Yenkumbulo: “Kubhaliwe kwathiwa, Akaphili ngasonka sodwa umntu, uphila ngamazwi onke aphuma emlonyeni kaThixo” (*Mateyu 4:4*).

I**I**Testamente eNtsha izaliswe yeNdala. Oko kukuthi, ababhali abaphefumlelweyo beTestamente eNtsha bacaphula ababhali abaphefumlelweyo beNdala njengomthombo wegunya. UYesu ngokwaKhe wathi, “Kubhaliwe kwathiwa” (*Mat. 4:4*), into ethetha ukuthi, “Kubhaliwe kwathiwa kwiTestamente eNdala;” kwayena wathi “ ‘ukuze zizaliseke iziBhalo’ ” (*Marko 14:49*)—oko kukuthi iziBhalo zeTestamente eNdala.

Kwaye ekuhlanganeni kukaYesu nabafundi ababini kwindlela eya e-Emawusi, endaweni yokwenza ummangaliso ukuzibonakalisa ukuba ungubani, “Uqalele ke kuMoses nakubo bonke abaprofeti, wabachazela kuzo zonke iziBhalo iindawo ezingaye” (*Luk 24:27*).

Noba kungokusebenzisa izicatshulwa ezisolileyo zeTestamente eNdala, okanye ukuphawula, okanye ukukhankanya amabali okanye iziprofeto, ababhali beTestamente eNtsha bathi gqolo besebenzisa iTestamente eNdala ukuxhasa, nkqu nokuthethela, amabango abo.

Kwaye phakathi kweencwadi ezazisoloko zicatshulwa okanye kusalathwa kuzo yiDuteronomi (kunye Neendumiso no-Isaya). UMateyu, uMarko, uLuka-Zenzo, uYohane, amaRoma, amaGalati, 1 kunye no-2 wamaKorinte, amaHebhere, iincwadi zobufundisi, neSiTyhilelo zonke zibuyela emva kwiDuteronomi.

Kule veki sizakuqwalasela ezimbalwa kwezo zihlandlo size sibone ukuba yeyiphi inyaniso, inyaniso yangoku, esinokuyifumana kuzo.

*Funda isifundo sale veki ukulungiselela iSabatha, Disemba 18.

“Kubhaliwe Kwathiwa”

Funda: kuMateyu 4:1-11. UYesu waphendula njani kwizihendo zikaSathana entlango, kwaye siyintoni isifundo esibalulekileyo apha kuthi kwimpendulo yaKhe?

UYesu zange axoxe noSathana okanye amphikise. Wasuka wacaphula isiBhalo kuba, njengeLizwi likaThixo, “liphilile, lisebenza, libukhali ngaphezu kwamakrela onke antlangothi mbini” (*Heb. 4:12*). Kwaye kwimeko nganye iLizwi awalicaphulayo lalikiwiDuteronomi. Kunika umdla kangakanani ukuba uYesu, entlango, akhethe ukucaphula iindima ezanikwa uSirayeli entlango, ngokunjalo.

Kwisihendo sokuqala, uYesu walatha kwiDuteronomi 8:3. UMoses wayebalisa kuSirayeli wamandulo indlela uYehova ababonenele ngayo kuyo yonke loo minyaka entlango, kuquka nokubanika imanna-konke kuyinxalenye yokubaphucula, njengoko uYehova wayefuna ukubafundisa izifundo zakwamoya. Kwaye phakathi kwezo yayi kukuba “akaphili ngasonka sodwa umntu, uphila ngamazwi onke aphuma emlonyeni kaThixo.” *UTHixo wanondla ngokutya kwasemzimbeni, kodwa kanjalo uninika isondlo sakwamoya. Aninakuthatha kuphela esi sokuqala singekho esesibini.* UYesu wasebenzisa umfuziselo wesonka njengenguqu kwiDuteronomi nokukhalimela uSathana nentandabuzo awayezama ukuyibethelela kuYesu.

Kwisihendo sesibini, uYesu ubuyela emva kwiDuteronomi 6:16, nalapho uMoses wakhombisa abantu emva kuvukelo lwabo eMasa (*bona kwi-Eksod. 17:1-7*), esithi, “Nize ningamlingi uYehova uThixo wenu, njengoko namlingayo eMasa.” Igama elimele “ukulinga” linokuthetha “ukuzama” okanye “ukuvavanya.” UYehova wayesele ebabonisile, ngokuthe rhoqo, amandla aKhe nokulungela ukubaxhasa; noko kunjalo, qho kuqhambuka ingxaki, babekhala-“uYehova ukho na phakathi kwethu, akakho, kusini na?” (*Eksod. 17:7*). Kwaye kukwelo bali awathi uYesu warhola khona ukukhalimela uSathana.

Kwisihendo sesithathu, uSathana kwesi isihlandlo wayefuna uKristu aqubude anqule yena. Intyilelo ephandle necace ngolo hlobo yokuba ngokwenene wayengubani nokuba ngokwenene wayefuna ntoni! Endaweni yokuphikisana, uYesu ukhalimela uSathana aze kwakhona abuyele kwiLizwi likaThixo, kwiDuteronomi, apho uYehova wayelumkisa abantu baKhe ngokuyakwenzeka ukuba bathe bawa banqula abanye oothixo. “UYehova uThixo wakho uze umoyike, umkhonze, ufunge igama lakhe” (*Dut. 6:13*) oko kukuthi, Yena, Yena yedwa.

Singafunda njani ukuzuza amandla ngakumbi kubomi bethu ngokufunda kwethu iLizwi likaThixo ukuze sibonakalise ngokupheleleyo ngakumbi isimilo sikaYesu size, njengaYe, sizichase izihendo zikaSathana?

Ukukhetha ubuso

KwiDuteronomi 10, uMoses (kwakhona) ubalisa imbali kaSirayeli yaye (kwakhona) usebenzisa ezo ngxelo ukuyala abantu bakhe ukuba bathembeke. Phakathi koko kuyala wathetha into engenye.

Funda: kwiDuteronomi 10:17–19. Uthini umyalezo obalulekileyo oya ebantwini apha, yaye kutheni le nto loo myalezo ungena gingci nakwibandla likaThixo namhlanje?

Ibinzana “ongakhethi buso” liguqulelwe kwisigaba sentetho sesiHebhere; lithetha phandle ukuba Yena “akaphakamisi buso.” Oku kukholeleka ukuba kwakusuka kwimeko yomtheho nalapho umgwebi okanye ukumkani abona ubuso bomntu oxoxa ityala aze, ngenxa yenqanaba laloo mntu (isitatanyiswa okanye umntu nje), umgwebi okanye ukumkani awise isigwebo. Into evezwa apha yiDuteronomi kukuba uYehova akabaphathi ngolo hlobo abantu, nangona Yena enamandla nobungangamsha. Unemfobe kumntu wonke, nokuba ukweliphi inqanaba. Le nyaniso, ngokwenene, yayi tyhilwe kubomi bukaYesu nendlela awayebaphatha ngayo nkqu nabona badeleke ngeyona ndlela eluntwini.

Funda: kwiZenzo 10:34, Roma 2:11, Galati 2:6, Efese 6:9, Kolose 3:25, no-1 Petros 1:17. Ezi ndima ziyisebenzisa njani iDuteronomi 10:17?

Nokuba zohluka kangakanani na iimeko kwisicatshulwa ngasinye kwezi (kuma-Efese uPawulos uxelela iinkosi ukuba ziyilumkele indlela eziwaphatha ngayo amakhoboka; kumaRoma uPawulos uthetha ngento yokuba, xa kufikelelwa elusindisweni nomgwebo, akukho kwahluka phakathi kwamaYuda nabeeNtlanga), zonke zibuyela emva kwiDuteronomi nakwingcamango yokuba uThixo “akakhethi buso.” Kwaye ukuba “uThixo woithixo neNkosi yeenkosi, uThixo omkhulu, onamandla nowoyikekayo” akayenzi lo nto, ngoko ngokuqinisekileyo nathi masingayenzi, kanjalo.

Ngokukodwa kwindlela uPawulos kumaRoma ayisebenzisa ngayo, singabona intyivilelo yegospile: sonke sikwithafa elinye, nokuba singobani na ngokwamanqanaba. Sonke sizi zidalwa eziwileyo ezidinga ubabalo lukaThixo olusindisayo. Kwaye iindaba ezimnandi zezokuba, nokuba sikweliphi inqanaba, sinunuswa ngosindiso ngoYesu Kristu.

Kukangakanani, nkqu nangokufihlakeleyo, othi “ukhethe ubuso,” yaye kutheni le nto umnqamlezo kufuneka usibonise indlela osisono ngayo kanaye lo moya?

Ukuqalekiswa Emthini

Funda: kumaGalati 3:1-14. Yintoni ayithethayo uPawulos pha, le ingena gingci kuthi namhlanje, yaye umsebenzisa njani uDuteronomi 27:26 noDuteronomi 21:22, 23 ukuveza le ngongoma?

Ngelishwa, ivamile kubuKristu eyokusebenzisa le ncwadi njengohlobo oluthile lokuzigwebela ngenxa yokungagcini umthetho, iMithetho eliShumi. Eneneni, loo ngxoxo ngokwenene isetyenziswa njengonobangela wokungagcini umthetho wesine, ngokungathi ukugcina loo mthetho mnye, ngokungafaniyo nesinye isithoba esi, ngandlel'ithile kukubonakalisa ubungqongqo bomthetho awayesingathe bona uPawulos apha.

Noko kunjalo, uPawulos wayengathethi ngokuchaseneyo nomthetho, yaye ngokuqinisekileyo akukho nto kwesi sicutshulwa enokuthethelela ukwaphulwa komthetho weSabatha. Undoqo unokufunyanwa kumaGalati 3:10, apho abhala athi “Kuba bonke abangabasemisebenzini yomthetho, baphantsi kwesiqalekiso,” aze acaphule iDuteronomi 27:26. Umba ayikokuthobela umthetho, koko “ukuxhomekeka kumthetho”-indawo enzima, ukuba asiyonto ingenakwenzeka, kubantu abawileyo njengathi aba.

Ingongoma kaPawulos kukuba asisindiswa ngemisebenzi yomthetho kodwa ngokufa kukaKristu endaweni yethu, okubalelwa kuthi ngokholo. Ugxininiso lwakhe apha lukoko uKristu asenzele kona, emnqamlezweni. Kwaye ukunceda ukuzisa le ngongoma, walatha emva kwiDuteronomi kwakhona, kwesi sihlandlelo inguDuteronomi 21:23. NjengoYesu, uPawulos uthi, “kubhaliwe,” ebonakalisa igunya le Testamente eNdala, aze ngoku acaphule kwindima ejongene nomntu othe, wenza ulwaphulo-mthetho olu bulalisayo, aze abulawe ngenxa yalo, axhonywe emthini, mhlawumbi njengesilumkiso kwabanye.

UPawulos, ngoko, usebenzisa oko njengomfuziselo wokufa kukaKristu endaweni yethu ngenxa yethu: uKristu waba “sisiqalekiso ngenxa yethu” ngenxa yokuba wajamelana nesiqalekiso somthetho; oko kukuthi, ukufa, abantu bonke ababezakujamelana nako kuba bonke bawophule umthetho. Iindaba ezimnandi zegospile, noko kunjalo, kukuba isiqalekiso ekwakufanele ukuba sesethu yaba sesaKhe, emnqamlezweni, “ukuze idinga loMoya silamkele ngalo ukholo” (*Gal. 3:14*).

Okanye, njengoko u-Ellen G. White wathi: “Kuphela nguKristu awayenokukhulula umntu owileyo kwisiqalekiso somthetho aze ambuyisele kwakhona kulungelelwano lwezulu. UKristu wayezakuthathela kuYe ubutyala nehlazo lesono-isono sibi ngeyona ndlela kuThixo ongcwele kangangokuba kufuneka sahlule uYise kuNyana.”—Ellen G. White, *Patriarch and Prophets*, p. 63.

Cinga ngoko ubuzakujamelana nako ukuba ubuzakufumana umvuzo ofanele naziphi iziphoso ozenzileyo. Noko kunjalo, ngenxa yokuba uKristu wathwala isohlwayo seziphoso zakho kuYe, ukuze ungazithwali, yintoni indlela omawusabele ngayo kumbingelelo waKhe?

UmProfeti Ofana Nani

Ngokuthe gqolo, uYehova wamlukisa uSirayeli ukuba angalandeli izenzo zeentlanga ezibangqongileyo. Endaweni yoko, kwakufuneka babe ngamangqina kwezo ntlanga (*Dut. 4:6–8*). KwiDuteronomi 18:9–14, uMoses kwakhona ubalumkisa ngezenzo zabo ezithile, ezazi “lisikizi kuYehova” (*Dut. 18:12*). Kulo meko ngoko, ubaxelela ukuba “ugqibelele ukuba noYehova uThixo wakho” (*Dut. 18:13*).

Funda: kwiDuteronomi 18:15-19. UMoses ubaxelela ntoni pha? Emva koko thelekisa neZenzo 3:22 neZenzo 7:37. UPetros noStefano bamsebenzisa njani uDuteronomi 18:18?

Esingisele kumnqophiso waseSinayi, uMoses uthetha ngendlela abantwaba bakaSirayeli, ekutyhilweni komthetho kaThixo (*Eksod. 20:18–21*), abafuna ngayo ukuba uMoses abe ngumthetheleli, ngumlamli phakathi kwabo noThixo. Kungeloxesha apho athi uMoses abathembise, kabini (*Dut. 18:15, 18*), uYehova uzakavelisa umprofeti ofana noMoses, ingcamango ikukuba, ngenxa yemeko, lo mprofeti, njengoMoses, phakathi kwezinye izinto, uyakuthi kanjalo abe ngumlamli phakathi kwabantu noYehova.

Kwiinkulungwane ezininzi emva koko, bobani uPetros kunye noStefano bacaphula le ndima bebhakisa kuYesu. KuPetros, uYesu wayekukuzalisekiswa kwento eyayithethwe ngabo “bonke abaprofeti baKhe abangcwele (*Zenzo 3:21*), kwanokuba iinkokeli kufuneka zimthobele noko akuthethayo. Oko kukuthi, uPetros usebenzisa le ndima, eyayisaziwa ngamaYuda, aze ayibhekisele nqo kuYesu, ngengcamango yokuba kufuneka baguquke ngenxa yoko bakwenzileyo kuYe. (*Zenzo 3:19*).

Okulandelayo, kwiZenzo 7:37, xa uStefano, nangona kukwimeko eyahlukileyo kunekaPetros, wayevakalisa uYesu, naye, ngokunjalo, wasingisela emva kwelo dinga lidumileyo, waza naye, ngokunjalo, wabanga ukuba yayisalatha kuYesu. Wayesithi uMoses, kwindima yakhe embalini nasekukhokeleni amaYuda, wayefuzisela uYesu. Oko kukuthi, njengoko uPetros enzile, uStefano wayezama ukubonisa abantu ukuba uYesu wayeyinzaliseko yesiprofeto kwanokuba bamelwe kukumphulaphula. Ngokwahlukileyo kwisimangalo atyatyekwa sona, sokuba uStefano uthethe “‘amazwi okunyelisa uMoses noThixo’ ” (*Zenzo 6:11*), uStefano wavakalisa uYesu njengoMesiya, ukuzalisekiswa nqo koko uThixo wayekuthembise ngoMoses.

Ezi ndima zisibonisa njani indlela uYesu awayengundoqo ngayo kwiBhayibhile iphela, yaye kutheni konke ukuyiqonda kwethu kufuneka kujikileze uKristu?

Into Eyoyikekayo

Incwadi yamaHebhere, kubo bonke ubunzulu nokubalasele kwayo, ngeendlela ezininzi, yayi luvuselelo olunye olude kumakholwa angamaYuda ngoYesu. Kwaye into eyayibavuselela ukuba bayenze yile: *Hlalani nithembekile eNkosini!*

Oku kuthembeka, eneneni, kufuneka kuvele ekuthandeni kwethu uThixo, wento ayiyo nangenxa yesimilo nokulunga kwaKhe, ezidandalaziswe ngokumandla emnqamlezweni kaKristu. Ngamanye amaxesha, ngoko, abantu badinga ukukhunjuzwa into eziya kuba yiyo iziphumo ezoyikekayo zokuhlehla. Oko kukuthi, kufuneka sikhumbule ukuba, ekugqibeleni, ukuba asikwamkeli oko uYesu asenzele kona ngokuhlulwa isohlwayo sezono zethu, kwakufuneka sisihlawule ngokwethu eso sohlwayo, kwaye oko kuthetha “ukulila nokutshixiza kwamazinyo” (*Mat. 22:13*) okulandelwa yintshabalalo engunaphakade.

Funda: kumaHebhere 10:28-31. Uthini uPawulos, yaye ngokunjalo, ingena gingci njani kuthi?

Kunika umdla ukuba ukuze avuselele amakholwa angamaYuda ukuba ahlale ethembekile kuThixo, uPawulos ucaphula, iDuteronomi, imvuselelo yangaphambili kumakholwa angamaYuda ukuba ahlale ethembekile kuThixo! UPawulos ucaphula uDuteronomi 17:6 ngokuphathelele kwinyaniso yokuba umntu ofanelwe kukufa azakujamelana nokokufa kuphela emva kokuba abantu ababini bengqine ngokuchasene naloo mntu.

Kodwa uPawulos wenza oku ukuveza ingongoma yokuba ukuba ukungathembeki kwakukhokelela ekubulaweni kuMnqophiso omDala, wobeka phi “ukufanelwa kukubethwa okubi ngakumbi, lo umnyathelele phantsi uNyana kaThixo, walibalela ekuthini liyinqambi igazi lomnqophiso athe wangwaliswa ngalo, wamgxeka uMoya wobabalo?” (*Heb. 10:29*). Ngamanye amazwi, ninokukhanya okuthe kratya nenyano ethe kratya kunabo, kwaye niyazi ngombingelelo woNyana kaThixo ngenxa yezono zenu; ngoko ke, ukuba nithe nahlehla, isigwebo senu sakuba sikhulu kunesabo.

Emva koko uPawulos ubuyela emva kwiDuteronomi, ngoku kwiDuteronomi 32:35, ukuze axhase ingxoxo yakhe. Ngokuqwalasela oko bakunikwe ngoKristu nolwazi lwabo lomsindleko omkhulu abawenzelweyo, iNkosi, eyathi, “impindezelo yeyam,” “iyakubagweba abantu bayo” ngenxa yokrefo lwabo nokungathembeki. Kakade, wabagweba ookhokho, ababe ngenako oko ayenako amaYuda eTestamente eNtsha, intyilelo epheleleyo yothando lukaThixo edandalaziswe emnqamlezweni. Ngoko ke, ngokulula, uPawulos wayesithi: *Lumkani*.

“INkosi iyakubagweba abantu bayo” (*Dut. 32:36*). Yintoni ithemba lethu ekuphela kwalo kulo mgwebo (*bona kumaRom. 8:1*)?

Ingcamango Eyongeziweyo: Kwanjengokuba iTestamente eNdala, izicaphula (oko kukuthi, abanye babaprofeti bacaphula okanye balathe, umzekelo, kwiindima ezikwincwadi ezintlanu zikaMoses), iTestamente eNtsha izaliswe zizicatshulwa ezithi ngqo, izalatho nezikhankanyo zeNdala. IiNdumiso, u-Isaya, neDuteronomi babephakathi kwezona zicatshulwe kakhulu. Inkoliso, kanjalo, yababhali beTestamente eNtsha babecaphula kwinto eyaziwa ngokuba yi Septuagint (LXX), ngamanye amaxesha ibizwa ngokuba “yiTestamente eNdala yesiGrike,” eyaba yinguqulelo yesiGrike yokuqala eyaziwayo yeBhayibhile yesiHebhere. Iincwadi zokuqala ezintlanu zeBhayibhile ezaziwa ngokuba yiTorah okanye iPentateuch, zaguqulwa kwinkulungwane yesithathu ngaphambi kokuza kukaKristu, ize yonke enye iTestamente eNdala malunga nenkulungwane yesibini ngaphambi kokuza kukaKristu.

Umntu unokufunda okukhulu, kanjalo, ngendlela yokupicotha iBhayibhile ngendlela ababhali abaphefumlelweyo beTestamente eNtsha abayisebenzisa ngayo eNdala. Kwaye esinye sezifundo zokuqala esinokuzifunda kukuba, ngokungafaniyo nemfundo eninzi yeBhayibhile namhlanje, ababhali beTestamente eNtsha zange baveze mibuzo ngobunyani okanye igunya lee ncwadi zeTestamente eNdala. Akukho nto kwimibhalo yabo eyayityhila, umzekelo, intandabuzo ngembali yamabali eTestamente eNdala, ukusuka ku bukho buka-Adam no-Eva, uKuwa, uNogumbe, ukubizwa kuka-Abraham, nezinye. “Imfundo” igocagoca ezi zinto yintandabuzo nje yobuntu, kwaye ayifuneki nganto kwiintliziyi neengqondo zaBalindi.

Imibuzo Yokuxoxwa:

- ❶ Siqwalasele konke ukukhanya esikunikiweyo njengaBalindi, makusifundise ntoni ngoxanduva olukhulu olusemagxeni ethu lokuba sithembeke kwiinyaniso esizinikiweyo?
- ❷ Funda kwakhona kwiDuteronomi 18:9-14. Zeziphi iimbonakalo zale mihla zala “masikizi kuYehova” ezikhoyo namhlanje, yaye singenza njani ukuqiniseka ukuba siya ziphepha?
- ❸ Kutheni le nto, kubo bonke abantu, amaKristu, aqonda ukuquka elimiweyo ukufa kukaKristu emnqamlezweni, kungafuneki “ukhethe ubuso” (bona kwisifundo sangoMvulo)? Singasiqonda njani kuthi isimbo sokwenza kanye oko (yaye asizibhanxi ukuba siyayiphika eyokuba kukho simbo sithile kuthi sokwenza kanye oko?). umnqamlezo nokugcina umnqamlezo uphambi kwethu, ungasinyanga njani kulo moya ungalunganga?