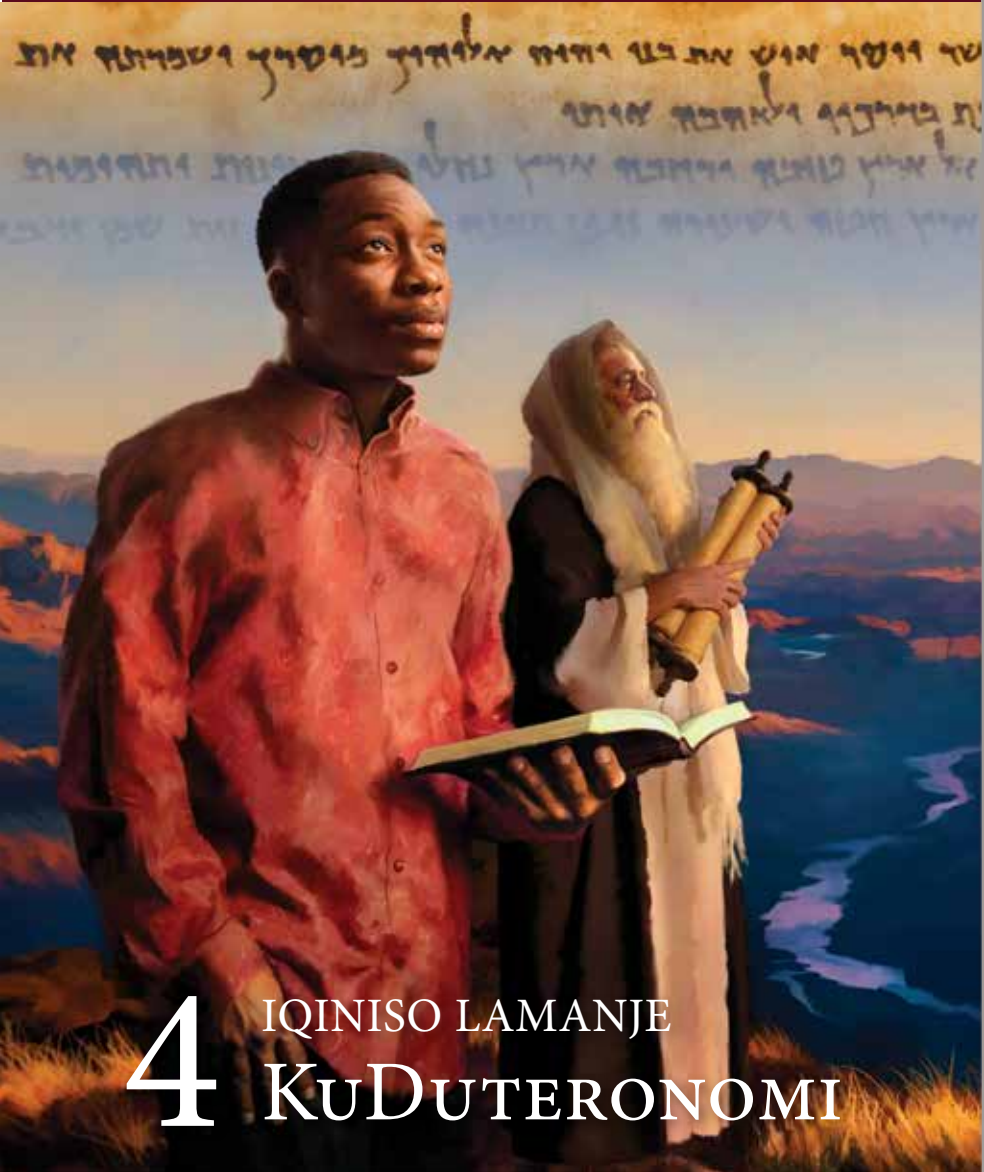


ISIFUNDO SABANTU  
ABADALA SESIKOLE  
SESABATHA



# 4 IQINISO LAMANJE KuDUTERONOMI





# Okuqukethwe

|           |  |            |
|-----------|--|------------|
| <b>1</b>  | <b>Isingeniso SikaDuteronomi—uMandulo 25-uMfumfu 1</b>               | <b>4</b>   |
| <b>2</b>  | <b>Isifundo SikaMose Somlando—uMfumfu 2-8</b>                        | <b>12</b>  |
| <b>3</b>  | <b>Isivumelwano Saphakade—uMfumfu 9-15</b>                           | <b>20</b>  |
| <b>4</b>  | <b>Ukuthanda UJehovah UNkulunkulu Wakho—uMfumfu 16-22</b>            | <b>28</b>  |
| <b>5</b>  | <b>Isihambi Emasangweni Akho—uMfumfu 23-29</b>                       | <b>36</b>  |
| <b>6</b>  | <b>Ngokuba Yisiphi Isizwe Esikhulu Kangaka Na?—uMfumfu 30-uLwezi</b> | <b>44</b>  |
| <b>7</b>  | <b>Umthetho no Musa—uLwezi 6-12</b>                                  | <b>52</b>  |
| <b>8</b>  | <b>Khethani Ukuphila—uLwezi 13-19</b>                                | <b>60</b>  |
| <b>9</b>  | <b>Guqula Izinhliziyi Zabo—uLwezi 20-26</b>                          | <b>68</b>  |
| <b>10</b> | <b>Khumbula, Ungakhohlwa—uLwezi 27-uZibandlela 3</b>                 | <b>76</b>  |
| <b>11</b> | <b>UDuteronomi Emibhalweni Yakamuva—uZibandlela 4-10</b>             | <b>84</b>  |
| <b>12</b> | <b>UDuteronomi KwiTestamente Elisha—uZibandlela 11-17</b>            | <b>92</b>  |
| <b>13</b> | <b>Ukuvuka KukaMose—uZibandlela 18-24</b>                            | <b>100</b> |

## Ihhovisi Labahleli:

12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.

## Sivakashele Ekhasini Lethu:

<http://www.absg.adventist.org>.

## Umbhali Oqavile:

Clifford R. Goldstein

## Umhleli:

Clifford R. Goldstein

## Isekela LoMhleli:

Soraya Homayouni

## Umphathi Wezoshicilela:

Lea Alexander Greve

## Umsizi Womhleli:

Sharon Thomas-Crews

## Umxhumanisi We-Pacific Press®:

Tricia Wegh

## Imidwebho Nomhlobiso:

Lars Justinen

## Uhusheshelwa Olowimini Lwesizulu:

Dumisani Bhengu

© 2021 I-General Conference yama-Seventh-

day Adventists®. Onke amalungelo agodliwe.

Akukho ngenye yeSifundo Sesikole SeSabatha

Sabadala engahlelwa, iguqule, ihumushwe

noma ishicilelwe yinoma ngubani ngaphandle

kwevmume elotshive ephuma kwi-General

Conference yama-Seventh-day Adventists®.

Ama-division offices e-General Conference

yama-Seventh-day Adventists® anikeziwe igunya

lokuhumusha Isifundo Sesikole SeSabatha

Sabadala, ngaphansi kwemibandela ethile.

Ama-Copyright alokhu kuhumushwa azosala

e-General Conference. "Seventh-day Adventist,"

"Adventist" kanye nophawu lwelangabi

kubhalisiwe ngaphansi kwe-General Conference

of Seventh-day Adventists® futhi akuvumelekile

ukuba kusetshenziswe ngaphandle kwevmume

ephuma e-General Conference.

Isifundo Sesikole SeSabatha Sabantu Abadala

silungiswe yiHhovisi leZifundo Zesikole

SeSabatha Zabantu Abadala le-General

Conference yama-Seventh-day Adventist.

Ukuhlelwa kwezifundo kuphansi kokuqondiswa

yiKomidi leZifundo Zesikole seSabatha lomhlaba

wonke, elimalungu alo angabahlali abulelekayo.

Isifundo esishicilelwe siwumphumela wokomidi,

kanjaloke akuwona umbono womhleli noma

abahleli.

## Bible Versions Table

Izibhalo ezicashuniwe lapha ezingezona eze-

King James Version zicashunwe ngemvume,

kuLesisifundo se-Fourth Quarter 2021,

ngokulandelayo:

**NIV.** Lezindimana zicashunwe eBhayibheli

eliNgcwele, i-New International Version.

Copyright © 1973, 1978, 1984, 2011 yi

Biblica, Inc. Lisetshenziswe ngemvume. Onke

amalungelo agodliwe umhlabawonke.

**NKJV.** Lezindimana eziphuma kwi-NKJV

ziphuma kwi-New King James Version. Copyright

© 1979, 1980, 1982 by Thomas Nelson, Inc.

Lisetshenziswe ngemvume. Onke amalungelo

agodliwe.

---

# Incwadi YeSivumelwano: UDuteronomi



**I**ndaba ihamba kanje: ngesikhathi senkosi uJosiya eJerusema (640-609 B.C.), othile, okungenzeka esebenza ethempelini, wathola incwadi, futhi lencwadi yafundwa phambi kweNkosi uJosiya. “Kwasekwenzeka ukuthi, ngenkathi inkosi izwa amazwi Encwadi yoMthetho, yadabula izingubo zayo” (2 Amakhosi 22:11, NKJV). Kwakungani na? Ngoba yabona ukuthi yona nabantu babengalaleli lokhu okwakulotshwe encwadini.

Ngalokho, ngokwaleyoncwadi, eyayibizwa “Incwadi yeSivumelwano” (2 Amakhosi 23:2, NKJV), uJosiya waqala inguquko enkulu. Singafunda ngaleyongquko ku 2 Amakhosi 23.

Kwakuyiyiphi lencwadi eyayithinta kangaka inkosi nesizwe sayo na? Kukholakala ukuthi kwakunguDuteronomi, okuyisifundo sethu salonyangantathu.

Kungeyesihlanu, futhi kungeyokugcina, yeZincwadi Ezinhlanu zikaMose, uDuteronomi—igama eliqhamuka kwelesi-Latin *deuteronomium* (okusho “umthetho wesibili”)—angafingqwa ngokulandelayo:

Ekubeni beshiye elaseGibhithe, bangena esivumelwaneni noJehovah eSinayi, abantwana bakwaIsrayeli—kunokuba baqonde ngqo eKanana—bazulazula ehlane iminyaka engu-40. Sekuphele iminyaka engu-40 futhi AmaHeberu sekumele awelele Ezweni leSithembiso, uMose wakhuluma kubo izinkulumo eziningi. Umongo walezozinkulumo kwakungukuthi: *senizongena Ezweni leSithembiso. Ekugcineni! Ningakhohlwa yilokho*

---

*uJehovah anenzele kona, futhi ningakhohlwa yilokho akucela kini manje, Okungukuthi nimthande Yena ngenhliziyo yenu yonke nangomphefumulo wenu wonke futh nembule lolothando ngokulalela yonke imithetho Yakhe, konke ngokwesivumelwano.*

Futhi, ukugcizelela ukubaluleka kwesivumelwano, uMose waphinda kubantu Imithetho Elishumi, isisekelo somthetho sezibopho zabo kwisivumelwano uJehovah ayesenze kuqala nokhokho babo, futhi naysaqhubeka nokusenza, futhi, kodwa manje nabo—khona lapha emingceleni yaseKanana.

Yingakho, sibuzo: Ngabe kukhona ukuhambisana nalokho abantwana bakwaIsrayeli, emingceleni Yezwe leSithembiso, ababhekana nako—kanye nalokho thina, namuhla, emngceleni Wezwe leSithembiso (elingcono), esibhekana nako na?

Ngalokho, isihloko salonyangantathu, sithi “Iqiniso Lamanje Encwadini kaDuteronomi.” Futhi yilokho esizokubuka: imiyalezo yeqiniso lamanje esingayithatha emazwini kaNkulunkulu kubantu Bakhe besivumelwano.

Kulonyangantathu, sizobuka uDuteronomi ngokwezihloko, sithinte izindikimba ezinjengesivumelwano Saphakade, umthetho nomusa, ukuthi kusho ukuthini Ukuthanda uNkulunkulu kanye nomakhelwane wakho, futhi—okusemqoka kunakho konke—indlela incwadi kaDuteronomi eyembulela thina uthando lukaNkulunkulu, olwabonakaliswa ngendlela enamandla kakhulu ekufeni kukaJesu esiphambanweni kanye nokuvuka Kwakhe.

Nembala, ubanzi umsansa wesikhathi nempucuko ophakathi kwebandla namuhla kanye nebandla ehlane. Kepha, mhlawumbe, lokho okufanayo phakathi kwethu nabo kungaba ngaphezulu kwalokho okusehlukanisa nabo. Ngokwesibonelo, amazwi alandelayo abengekhulunywe kithina namuhla na?

“ ‘Ngeqiniso nginifundisile imiyalelo kanye nokwehlulela, njengalokho uJehovah uNkulunkulu wami engiyalezile, ukuba nenze ngokuhambisana nayo ezweni eniyokulithatha. Ngalokho qaphelani ukuba niyigcine; ngoba lokho kuyinhlanipho yenu kanye ngokuqonda kwenu phambi kwabantu abayozwa yonke lemiyalelo, futhi bathi, “Ngeqiniso lesisizwe esikhulu singabantu abaphusile nabaqondayo.” ’ ” (*Dut. 4:5, 6, NKJV*).

Qaphela, kwakungeyona imithetho ngokwayo eyayingu “kuhlakanipha ngokuqonda” kwabo phambi kwezizwe kodwa *ngukulalela* kwabo leyomithetho. Ngokuqinisekile kunomyalezo kithina lapha. Miningi, njengoba sizobona, encwadini kaDuteronomi.

*u-Clifford R. Goldstein ngumhleli weSifundo Sabantu Abadala kanye nombhali wencwadi*  
*Baptizing the Devil: Evolution and the Seduction of Christianity.*