

# Isingeniso SikaDuteronomi



## ISABATHA EMINI

**Funda Kuleliviki:** *Isa. 14:12–14, Ezek. 28:12–17, Gen. 3:1–7, Gen. 12:1–3, Izenzo 7:20–36, Exod. 19:4–8.*

**Indimana Yekhanda:** “Lowo ongathandi akamazi uNkulunkulu, ngokuba uNkulunkulu uluthando” (*1 Johane 4:8, NKJV*).

**I**ncwadi kaDuteronomi, nembala, ayivumbukanga esikhaleni. Njengazo zonke izinto empilweni, uDuteronomi ukhona kwingqikithi ethile; futhi, njengakho konke empilweni, leyongqikithi idlala indima ebalulekile ekuqondeni lokho lencwadi eyikho kithina kanye nenhloso yayo.

Muningi umlando oyandulelayo—umlando ochaza izimo, hhayi kuphela zencwadi uqobo kodwa zesimo sezwe esadala ingqikithi yayo. Njengalokhu bekuyoba lukhuni ukuqonda inhloso kanye nomsebenzi wesisula windi semoto ngaphandle kwemoto, bekuyoba lukhuni ukuqonda uDuteronomi, ikakhulu ngokwendikimba yethu (Duteronomi neqiniso lamanje), ngaphandle kwengqikithi avumbuka kuyo.

Othile wafunda ngezinsuku ezintathu incwadi ka-Leo Tolstoy wase-Russia i-*War and Peace* cishe amakhasi angu-1,500. Lapho ebuzwa ukuthi incwadi imayelana nani, umfundi waphendula: “Imayelana ne-Russia.”

Ukuqeda iminyaka eyizinkulungwane zomlando ngaphambi kokuba sifike kuDuteronomi ngesifundo seviki elilodwa kufana nokwenza okufanayo. Kodwa ngokugxila kokugqamile, singabona ingqikithi edingekayo ukuba siqonde kangcono lencwadi, enothe kakhulu “ngeqiniso lamanje.”

\*Funda isifundo saleliviki ukulungiselela iSabatha, October 2.

## Thanda, Ukuze Uthandwe

U-1 Johane 4:8 uthi, "uNkulunkulu uluthando." Nakuba elula kangakanani lamagama amabili (mane esiGrikini), umqondo ngemuva kwawo ujule kakhulu, aqave kakhulu, kangangokuba asiwubambisisi umthelela wawo. Awathi uNkulunkulu uyathanda, noma uNkulunkulu wembula uthando Lwakhe, noma uNkulunkulu uyisibonakaliso sothando kepha ukuthi uNkulunkulu uluthando. Uluthando—sengathi uthando lungumongo wobuNkulunkulu uqobo. Njengesintu esiwileyo, nokuncane emakhanda ethu kokuba siqonde okuyikona, asikwazi ukuqonda ngokuphelele ukuthi "uNkulunkulu uluthando" kusho ukuthini.

Kepha singakwazi, ngokuqinisekile, ukuqonda ngokwanele ukuthi kuyizindaba ezinhle kakhulu. Uma, kunokuba "uNkulunkulu uluthando," kungathiwa "uNkulunkulu uyinzondo" noma "uNkulunkulu uyimpindiselo" noma "uNkulunkulu akanendaba," lesisambulo Ngaye besingaba yinto ekhathazayo.

Futhi iqiniso lokuthi "uNkulunkulu ukuthando" lisisiza ekuqondeni kangcono umqondo wokuthi uhulumeni kaNkulunkulu, indlela abusa ngayo yonke indalo Yakhe, uyisibonakaliso salolothando. Uthando lungena izwe lonke, mhlawumbe ngaphezu kokusebenza kwamandla adonsela phansi (gravity). UNkulunkulu uyasithanda thina; futhi nathi, kumele simthande Yena (*buka Dut. 6:5, Marko 12:30*).

Uthando, nokho, ukuze lube wuthando kumele lunikezwe ngenkululeko. UNkulunkulu akakwazi ukuphoqa uthando; uma engakwenza lokho akuselona uthando. Ngalokho, ngenkathi uNkulunkulu edala izidalwa eziphusile kanye nezihlakaniphile ezulwini nasemhlabeni ezikwazi Ukuthanda, ingozi yayilokhu ikhona njalo yokuthi zingase zingamthandi Yena. Ezinye azimthandanga Yena—futhi, ngalokho, kwaqala lokho esikwazi njengempikiswano enkulu.

**Kungani izindima ezilandelayo zenza umqondo ngokwengqikithi yenkululeko, kanye nengozi, ehambisana nothando na? (*Isa. 14:12–14, Ezek. 28:12–17, Samb. 12:7*).**

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Okugqamiswa kakhulu nguHezekeli 28:15, oveza ukuthi nakuba lengelosi, uLusifa, yayiyisidalwa esiphelele esidalwe nguNkulunkulu opehelele, ububi batholakala kuye. Kwakungekona ukuthi wayedalwe enalobo bubu kusukela ekuqaleni. Kunalokho, edalwa nekhono lokuthanda, uLusifa wayenenkululeko yangempela, futhi ngaphandle kwakho konke ayekunikeziwe ("onke amatshe ayigugu ayeyisembatho sakho"), lengelosi yayifuna okungaphezulu. Okunye kwaholela kokunye ekugcineni, kwaba "nempi ezulwini."

**Kwezinye izindawo ungathenga izinja ezingama-robot, ezizolalela imithetho yakho, zingangcolisi umata, noma zidle ifanisha. Ungaba nabo yini Ubudlelwane obuphusile "nalenja" na? Impendulo yakho isiza kanjani ekuqondeni isizathu sokuthi uNkulunkulu afune izidalwa ezazizokwazi, ngeqiniso, ukumthanda Yena na?**

## Ukuwa kanye NoZamcolo

Cishe wonke umfundi esikoleni useke wezwa ngendaba yeapula elawela ekhanda lika-Isaac Newton, futhi Yebuya! U-Newton wathola ngamandla adonsela phansi (gravity). Ukuthi ngempela iapula lawela ekhanda lakhe noma cha akubalulekile; kunalokho, Okusemqoka ngokubona kwakhe (akazange athole amandla adonsela phansi; noma ngubani owayo wayazi ngalawomandla) ngukuqonda ukuthi lawomandla awise iapula yiwona futhi agcina inyanga izungeza umhlaba, umhlaba uzungeza ilanga, njalo, njalo.

Lokhu kwakubalulekile ngoba, eminyakeni eminingi, abantu abaningi babekhohlelwa ekutheni imithetho elawula amazulu yayehlukile kunaleyo elawula umhlaba. U-Newton waveza ukuthi lenkolelo yayingelona iqiniso.

Futhi nakuba isethulo sika-Newton sasisemkhakheni womthetho wezemvelo, izimiso ezifanayo ziyiqiniso nasemthethweni wokuziphatha. Leyo nkululeko efanayo, inkululeko esothandweni, eyaholela ekuweni kukaLusifa ezulwini yaholela ekuweni kwesintu emhlabeni ngokufanayo.

**Funda:** uGenesisi 2:16, 17 noGenesisi 3:1-7. Lezizindimana ngesintu esiphelele, endaweni ephelele, sidalwe nguNkulunkulu ophelele, zembula kanjani iqiniso elinamandla ngenkululeko esothandweni na?

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Ngemuva kokuwa, izinto zabazimbi kakhulu, zazezafinyelela ekutheni uJehovah athi mayelana nesintu “zonke izinhloso zokucabanga kwenhliziyi yaso zimbi ngokuqhubekayo” (*Gen. 6:5, NKJV*). Futhi uma imicabango yabo imibi, nembala izenzo zabo nazo zinjalo, zaze zazimbi kakhulu izinto kangangokuba uJehovah wabhuhisa umhlaba wonke ngoZamcolo—ngamqondo thile enikeza isintu ithuba lokuqala kabusha, into esakudala kabusha. Nakuba kunjalo, njengalokhu indaba yombhoshongo waseBhabheli iveza (*Gen. 11:1–9*), isintu sabonakala sizimisele ukudelela uNkulunkulu. “Ngenkathi umbhoshongo usuzoqedwa ukwakhiwa, ingxenye ethile yawo yayisihlala abakhi; amanye amagumbi, ehlotshiswe kahle futhi enefanisha enhle, ayenikelwe kwizithixo zabo. Abantu bathokozela impumelelo yabo, futhi badumisa izithixo zesiliva negolide, futhi obamelana noMbusi wezulu nomhlaba.”—Ellen G. White, *Patriarchs and Prophets*, p. 119. Ngalokho, ngaphandle nje kokuphazamisa Izilimi zabo, uNkulunkulu wasabalalisa isintu esiwile kuwo wonke umhlaba.

**Qaphela imicabango yakho kulo lonke usuku. Lokhu kukufundisani wena ngesimo senhliziyi yakho na?**

## Ubizo Luka-Abram

U-Abrama (kamuva obizwa ngo-Abraham) uqhamuka okokuqala emlandweni kaGenesisi 11, olandela nje ezithendeni zokusabalala kwabantu besuka eBhabheli.

**Funda:** uGenesisi 12:1-3. Ukubizwa kuka-Abram nguNkulunkulu. Namuhla, sibuka emuva ngemuva kwesiphambano, ngemuva kokufa kukaJesu kanye nasekusabalalisweni kwevangeli, sikuqonda kanjani lokho uNkulunkulu ayethembisa ukukwenza ngo-Abram na?

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Eminyakeni eminingi elandelayo, umpostoli uPawule, efuna ukubhekana nemfundisoze yabaseGalathiya, wakhomba emuva obizweni luka-Abraham, ebonisa ngalo ukuba kwalo yisibonakaliso esisobala sezinhliso zikaNkulunkulu ngasonke isikhathi: ivangeli ezweni lonke. “Yazini-ke ukuthi abokukholwa yibona abangamadodana ka-Abrahama. Kepha umbhalo, ubona ngaphambili ukuthi uNkulunkulu uzakulungisisa abezizwe ngokukholwa, walishumayela ngaphambili ivangeli ku-Abrahama, wathi: ‘Izizwe zonke ziyakubusiswa kuwe.’ Njalo-ke abokukholwa bayabusiswa kanye no-Abrahama okholwayo” (*Gal. 3:7–9, NKJV*).

Ubizo luka-Abraham lwethulwa kuqala kuGenesisi 12; konke okulandelayo kuGenesisi yindaba yezizukulwana zakhe, isizukulwane ngasinye esingasebenzi kahle ngokulandelana kwazo, zidala Imindeni exakanisekile ngokulandelana kwayo, kepha nomakunjalo, ngazo isithembiso sasizocina sifezekile, safinyelela esigabeni esibucayi ngobizo lukaMose.

**Funda:** iZenzo 7:20-36, indlela ifela-nkolo elinguStefano elichaza ngayo uMose kanye noFuduko. Lokhu kungena kanjani esithembisweni sokuqala sikaNkulunkulu kuAbrahama na?

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Ezweni elicwile ekungazini, ephutheni, kanye nokuntula nje kolwazi lweqiniso (izinto azikaguquki eminyakeni eyizinkulungwane ezintathu, akunjalo na?), uJehovah wabiza abantu, abantu Bakhe, isizukulwane sika-Abrahama, eGibhithe. Ngaso wayefuna ukugcina hhayi kuphela ulwazi lweqiniso; Okungukuthi, ulwazi Ngaye, uYahweh, kanye necebo losindiso, kepha futhi nokusabalalisa lolwazi emhlabeni wonke.

**Namuhla, thina njengama-Seventh-day Adventist sizibona kanjani ngokuphathelene nomhlaba na? Okungukuthi, yikuphi ukuhambisana phakathi kwethu noIsrayeli wasemandulo na? Okusemqoka kakhulu, yimuphi Umthwalo lokhukuhambisana okuwubeka kithina ngamunye na?**

## Isivumelwano ESinayi

Ufuduko kanye nakho konke okukulo, kusukela egazini ezinsikeni zomnyango eGibhithe kuye kwisimanga sasoLwandle Olubomvu—amava amangaka! Akungabazeki ukuthi kwabathinta kakhulu abakubona. (Futhi labo abafa, kusukela kumazibulo aseGibhithe kuye kumabutho olwandle, uNkulunkulu uyakubahlulela ngokufanele.) Njengalokhu uJehovah asho : “ ‘ “Nibonile lokhu engikwenzile kwabaseGibithe nokuthi nganithwala ngamaphiko okhozi, nganisondeza kimi” ’ ” (Exod. 19:4, NKJV).

UNKulunkulu walwenzelani loluhlenge olumangalisayo nolushaqisayo, ekhipha esinye isizwe phakathi kwesinye, noma njengoba uMose ngokwakhe asho kubo: “ ‘ “UNKulunkulu wake walinga yini ukuhamba eyozithabathela isizwe phakathi kwesinye isizwe ngezilingo, nangezibonakaliso, nangezimangaliso, nangempi, nangesandla esinamandla, nangengalo eyeluliweyo, nangengebhe enkulu njengakho konke uJehova uNkulunkulu wenu anenzela khona eGibithe phambi kwamehlo enu, na?” ’ ” (Deut. 4:34, NKJV)?

**Funda:** uEksodusi 19:4-8. Kungani uJehovah akhipha abantu eGibhithe na?

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Kwakulula kanjalo nje. UNkulunkulu wababiza ukuba baphume, inzalo, isizukulwana sokhokho, uAbrahama, Isaka, noJakobe. Futhi ngalezizizukulwana uNkulunkulu wasungula isivumelwano Sakhe, futhi nembala babezoba, “ ‘ “yigugu kimi kunazo zonke izizwe, ngokuba umhlaba wonke ungowami” ’ ” (Exod. 19:5, NKJV). Lobubudlelwane babungumongo wesivumelwano.

Lomqondo “wegugu” (*segullah*), nokho, kungaba (njengoba kwakunjalo, empeleni) lula ukungaqondakali. Ukukhethaka kwabo akuzanga ngenxa yokuthile okungcwele nokulungile kubona ngokwabo. Kunalokho, kwakungenxa yomusa kaNkulunkulu owanikezwa kubo nangenxa yamaqiniso amangalisayo ayewaphathise bona—amaqiniso okwakumele bawalandele futhi njengo “mbuso wobupristi,” ekugcineni bawadlulisele emhlabeni wonke.

UNKulunkulu wabanika eminye imiqathango yesivumelwano, futhi (izinto okwakumele bazenze), Imithetho Elishumi (*Eksodusi 20*), kwabe lesivumelwano siyaqiniswa. Esefafaze ialtare elakhiwe kabusha ngegazi lomnikelo, uMose “wathatha incwadi yesivumelwano, futhi wayifunda phambi kwabantu belalele” (Exod. 24:7). Abantu baphinda bamemezela ukuthi babeyolalela.

**“Ngokuba isikhulunywe imiyalelo yonke ngokomthetho nguMose kubantu bonke, wayesethatha igazi. . . futhi wafafaza incwadi nabantu bonke, ethi, ‘Lokhu kuyigazi lesivumelwano aniyale ngaso uNkulunkulu’ ” (Heb. 9:19, 20, NKJV). Igazi liphawulani, futhi kungani lisemqoka kangaka, nakithina namuhla na?**

## Ukuhlubuka kanye Nokujeziswa

“ ‘Konke uJehovah akushilo siyokukwenza’ ” (*Exod. 19:8, NKJV; buka futhi Exod. 24:3, Exod. 24:7*). Nakuba, kungangabazeki, abantu babewaqondile lamazwi njalo bewasho, umlando ongcewele uveza ukuthi, ngeshwa, izingo zabo izikhathi zonke zaziphikisana namazwi abo. Nakuba babengabantu abakhethiweyo, nakuba babengene esivumelwaneni noJehovah ngenkululeko, abazange balugcine uhlangothi lwabo, okwashi into nje eyodwa.

**Kwakuyikuphi okubucayi kuSrayeli mayelana nesivumelwano na?** (*Exod. 19:4, 5*).

Ubizo lokulalela uNkulunkulu, lokugcina umthetho Wakhe, lwalungelona olokwenza ngomthetho ngalesosikhathi njengoba Kungenjalo nanamuhla (*buka Mat. 7:24–27; Johane 14:15; Jakobe 2:20; Rom 6:11, 12*), kepha, ngokuphinda phindiwe abantwana bakwaSrayeli behluleka ukugcina isivumelwano sabo.

Nembala, ekuqaleni, ngisho naphambi kwayo Intaba iSinayi uqobo, bawela ekuhlubukeni okukhulu (*buka Exod. 32:1–6*). Ngeshwa, ukungethembeki kwabukeka kungumkhuba, futhi ngalokho, kunokuba bangene ngokushesha Ezweni leSithembiso, bazulazula ehlane iminyaka engu-40.

**Funda:** uNomeri 14:28-35. Yisiphi isijeziso esathelwa esizweni ngenxa yokwala kwaso ukuthemba lokho uJehovah ayebatshele ukuba bakwenze na?

Ngalesosikhathi, njenganamuhla, ukungalaleli kuza, hhayi njengokuhlubuka okusobala (nakuba kwenzeka) kepha ekwehlulekeni ukuthemba lokho uNkulunkulu asitshela kona. Okwenza lesisono sibe sibi kakhulu kuSrayeli ngukuthi, njengalokho uNkulunkulu ayeshilo, bonke lababantu babe “ ‘yibonile inkazimulo yami nezibonakaliso zami engazenza eGibithe nasehlane bengilingile kayishumi, abalalela izwi lami’ ” (*Num. 14:22, NKJV*). Nakuba bekubone konke ababekubonile futhi baba namava ako, bala ukulalela uJehovah kanye nokuthatha izwe, nakuba uNkulunkulu ayebathembise impumelelo (*Numeri 13–Numeri 14*).

**Zindla ngalokho okushiwo ngenhla: ukuthi imvamisa ukungalaleli kuza ngenxa yokungalethembi Izwi likaNkulunkulu kithina. Kungani lokhu kuyiqiniso, futhi thina singenza kanjani ukuba sifunde ukumthemba kakhulu uNkulunkulu na?**

**Ukucabanga Kabanzi:** Ukuthola isifundo esijulile nesiphusile ngendikimba yempikiswano enkulu, sigxile emqondweni kaNkulunkulu eluthando, futhi yabhalwa ngum-Seventh-day Adventist, buka i-John Peckham’s *Theodicy of Love: Cosmic Conflict and the Problem of Evil* (Grand Rapids, MI: Baker Academic, 2018). Ukuthi lokhu kushicilelwe ngabangewona amaAdventist kuphawula indlela imfundiso elungileyo yezibhalo engembula ngayo iqiniso lempikiswano enkulu njengalokhu ivezwa Ezibhalweni.

“Kafushane, ngikhuluma ngokuthi uthando lukaNkulunkulu (luqondwa kahle) lungumongo wempikiswano yezwe lonke futhi ukuzinikela kukaNkulunkulu ukuthanda kunikeza isizathu esanele sokuthi uNkulunkulu avumele ububi, nemiphumela ebonakalayo yokuqonda ukuhlinzeka kwezulu okusebenza phakathi kwalokho engikubiza ngemithetho yokulwisana.”—John C. Peckham, *Theodicy of Love: Cosmic Conflict and the Problem of Evil* (Grand Rapids, MI: Baker Academic, 2018), p. 4.

“Umthetho wokuthi uIsrayeli wayengezongena eKanana iminyaka engamashumi amane waba ngukujabha okukhulu kuMose no-Aaron, Caleb noJoshua; kepha ngokungakhonondi basamukela isinqumo esingcwele. Kodwa labo ababekhonondele indlela uNkulunkulu ayebaphethe ngayo, futhi bememezela ukuthi bazobuyela eGibhithe, balila kakhulu ngenkathi izibusizo ababezijivazile sezisuswa kubo. Babekhonondele ize, manje uNkulunkulu wabanikeza isizathu sokulila. Ukube babelilele isono sabo ngenkathi sibekwa phambi kwabo ngokwethembeka, lesisigwebo sasingeke sikhishwe; kodwa balilela isigwebo; ukudabuka kwabo kwakungekona ukuphenduka, futhi kungakwazi ukuguqula isigwebo sabo.”—Ellen G. White, *Patriarchs and Prophets*, p. 392.

## Imibuzo Yokuxoxisana:

- ❶ Xoxisanani ngodaba lwelungelo lokuzikhethela kanye nothando. Kungani uthando, ukuze lube wuthando, lunikezwa ngenkululeko na? Kukhona konke lokhu kuhlupheka ezweni, abanye bangathi uthando lwalungadingekile. Ubungayiphendula kanjani lenselelo na?
- ❷ Njengoba ukulalela kungumongo kulolonke iBhayibheli, kuyini pho ukwenza ngokomthetho kuphela na? Yiziphi izinto ezingaguqula imizamo yokuthembeka kuNkulunkulu kanye naseZwini Lakhe nasemithethweni yakhe ibe wugibe lokwenza ngokomthetho kuphela na?
- ❸ Eklasini, xoxani ngombuzo obuzwa ekupheleni kwesifundo sangoLwesibili omayelana nokuhambisana phakathi kukaIsrayeli wasemandulo kanye nebandla lama-Seventh-day Adventist. Yikuphi lokho kuhambisana, futhi kungani kumele sikunake na?