

Umthetho no Musa



iSABATHA EMINI

Funda Lokhu Kuleliviki: *Ezek. 28:15, 16; Duteronomi. 4:44; Rom. 3:20; Dut. 10:1–15; Dut. 5:6–22; Duteronomi. 9:1–6.*

Indimana Yekhanda: “‘Angiwenzi ize umusa kaNkulunkulu, ngokuba uma ukulunga kuya ngomthetho, khona uKristu wafela ize’ ” (*Galathiya 2:21, NKJV*).

AmaKristu ezinhlelo eziningi akhuluma ngomthetho kanye nomusa futhi ayaqonda ngobudlelwane phakathi kwako kokubili. Umthetho kaNkulunkulu uyisilinganiso sobungcwele nokulunga ukwephula lowomthetho kuyisono. “Nobani owenza isono wenza ukungabinamthetho, ngokuba isono singukungabinamthetho” (*1 Johane 3:4, NKJV*). Futhi ngoba sonke siwephulile lowo mthetho—“Kepha umbhalo uvalele konke phansi kwesono” (*Gal. 3:22, NKJV*)—ngumusa kaNkulunkulu kuphela ongasisindisa. “Ngokuba ngomusa nisindisiwe ngokukholwa; nalokhu akuveli kini, kuyisipho sikaNkulunkulu” (*Efes. 2:8, NKJV*).

(Nembala, kuno “mniningwane omncane” weSabatha losuku lwesikhombisa oluyingxenywe yomthetho. Kepha, ngezizathu ezahlukene, AmaKristu amaningi azimisele, okungenani okwamanje, ukuchitha iSabatha losuku lwesikhombisa, eqhamuka nazo zonke izaba ezingaqinile zokulilahla kwabo. Kodwa yisihloko sangesinye isikhathi.)

Noma ngabe kushiwo ngezindlela ezahlukene nasezimweni ezingafani, indikimba yomthetho nomusa nembala itholakala kulo lonke iBhayibheli, kuhlangene nakwincwadi kaDuteronomi. Yebo, uDuteronomi, naye, wethula ubudlelwane phakathi komthetho nomusa ngokwengikithi eyodwa.

*Funda isifundo saleliviki ukulungiselela iSabatha, November 13.

Umthetho Ezulwini

uNkulunkulu nguNkulunkulu wothondo, futhi uthando luyisimiso esengamele konke kanye nesisekelo somshuso Wakhe. Futhi ngenxa yokuthi uNkulunkulu ufuna thina simthande, wasidala njengezidalwa ezikwazi ukuzikhethela, ezinenkululeko yokukhetha etholakala othandweni.

Futhi phakathi kulomqondo walenkululeko ngumthetho wokuziphatha. Izinhlaiya, amagagasi olwandle, ama-kangaroo, nakuba elandela umthetho wezemvelo, awalandeli futhi awadingi umthetho wokuziphatha. Yizidalwa ezikwazi ukuziphatha kuphela eziwudingayo, okuyingakho nezingelosi ezulwini uNkulunkulu ezinike umthetho wokuziphatha.

Funda: uHezekeli 28:15, 16, okhuluma ngokuwa kukaLusifa ezulwini. “Ububi” batholakala kuYena, futhi “wona.” Ukusetshenziwa kwalamagama lapha, ngokwengqikithi yezulu, kwembulani ngobukhona bomthetho kaNkulunkulu ezulwini na?

Kokubili “ububi” kanye no “wona” ngamagama asetshenziswa kithina bantu. Kepha Izibhalo zasebenzisa igama elifanayo ngalokho okwenzeka ezulwini, kwesinye isigaba sendalo ngokwayo. Lokhu kumele kusitshela okuthile ngalokho okukhona ezulwini nasemhlabeni.

“Ngakho siyakuthinina? Umthetho uyisonona? Qha nakanye; kepha bengingasazanga isono, uma bekungengomthetho; ngokuba ukufisa bengingakwazanga, uma umthetho ubungashongo ukuthi: “Ungafisi”” (Rom. 7:7, NKJV).

Lomqondo ofanayo, okungenani ngokwesimiso, ungaba khona kanjani ezulwini lapho izidalwa ezinelungelo lokuzikhethela-izingelosi, zikhona na?

Njengalokhu u-Ellen G. White echaza: “Intando kaNkulunkulu ibonakala ezimisweni zoMthetho Wakhe ongcele, futhi izimiso zalomthetho yizimiso zasezulwini. Izingelosi zasezulwini azifinyeleli ezingena eliphakeme lolwazi ngaphandle kokwazi intando kaNkulunkulu, futhi ukwenza intando Yakhe ngumsebenzi ophakeme kunayo yonke ezisebenzisa amandla azo kuwo.”—*Thoughts From the Mount of Blessing*, p. 109.

Ezulwini, emhlabeni—akusho lutho: uma uNkulunkulu enezidalwa ezinengqondo, uzoba nomthetho wokuziphatha ukubalawula, futhi Ukwephula lowomthetho, ezulwini noma emhlabeni, kuyisono.

Kungani umqondo womthetho kaNkulunkulu ungehlukaniswe nezidalwa zikaNkulunkulu na? Ngaphandle kwalowo mthetho, yini ebingachaza okulungileyo nokungekona na?

Umthetho KuDuteronomi

Isizwe samaHeberu emingceleni yaseKanana, abantu abakhethiwe baka-Nkulunkulu, sebezothola izwe uNkulunkulu ayebathembise lona. Futhi, njengoba sibonile, uDuteronomi yiziyalo zokugcina zikaMose kumaHeberu ngaphambi kokuba bathathe izwe. Futhi phakathi kwezinyalo kwakunemithetho yokulalela.

Funda: izindimana ezilandelayo. Phuzu lini elethulwa lapha ngokuphindaphinda, futhi kungani leliphuzu libalukeke kakhulu kubantu na? (*Dut. 4:44, Dut. 17:19, Dut. 28:58, Dut. 30:10, Dut. 31:12, Dut. 32:46, Dut. 33:2*).

Nasekufundeni okungajulile kwencwadi kaDuteronomi kuyabonakala ukuthi ukulalela umthetho kwakubucayi esizweni sakwaIsrayeli. Ngendlela ephathekayo, kwakuyizibopho zabo zesivumelwano. UNkulunkulu wayebenzele okuningi kakhulu futhi esazoqhubeka nokubenzela okuningi—izinto ababengakwazi ukuzenzela zona nezinto ababengazifanele kwasekuqaleni (okungumusa, uNkulunkulu esinikeza lokho esingakufanele). Futhi ayekucela nje kubo, ngokuba balalele umthetho Wakhe.

Akwehlukile namanje. Umusa kaNkulunkulu uyasisindisa, ngaphandle kwemisebenzi yomthetho—“Ngakho-ke sithi umuntu ulungiswa ngokukholwa ngaphandle kwemisebenzi yomthetho” (*Rom. 3:28, NKJV*)—futhi ukuphendula kwethu kungukulalela umthetho. Silalela umthetho, nakuba, kungekona ukuzama kweze kokuzama ukusindiswa yiwo—“ngokuba ngemisebenzi yomthetho akukho nyama eyakulungiswa phambi kwakhe; ngokuba ngomthetho kukhona ukwazi isono” (*Rom. 3:20, NKJV*)—kepha ngenxa yosindiso esilunikezwe ngomusa. “Uma ningithanda Mina, Gcinani imithetho Yami” (*Johane 14:15, NKJV*).

UDuteronomi angabonwa njengesifundo esikhulu somusa nomthetho. Ngomusa uNkulunkulu uyasihlenga, esenzela lokho esingakwazi ukuzenzela kona (okufana nokwehluleka kukaIsrayeli ukuzikhulula eGibhithe), kuthi ngokuphendula siphile, ngokholo, impilo yokulalela Yena nomthetho Wakhe. Kusukela ekuweni kukaAdamu kuye phambili, kuze kube kulabo abaphila ngesikhathi sokuhlupheka nokophawu lwesilo, abantu ababalulwa njengalabo “abagcina imithetho kaNkulunkulu kanye nenkolo kaJesu” (*Samb. 14:12, NKJV*)—ubudlelwane bukaNkulunkulu nabantu Bakhe besivumelwano yilobo bomthetho nomusa. Umusa kaNkulunkulu usithethelela ekuphuleni umthetho Wakhe, futhi umusa kaNkulunkulu usinikeza amandla okulalela umthetho Wakhe futhi, ukulalela okuqhamuka ebudlelaneni bethu Naye besivumelwano.

Singawugwema kanjani unoxhaka wokubanjwa wukwenza ngokomthetho lapho silalela umthetho na?

L'tov Lak (Kube kuhle kuwe)

Abangabazayo, labo abafunda izizathu zokulahlala iBhayibheli, bavama Ukukhomba amazwi anqala kaNkulunkulu aqhamuka kwiTestamente Elidala. Umqondo uthi uNkulunkulu weTestamente Elidala wayenonya, enempidisele, futhi enolaka, ikakhulu ngokuqhathaniswa noJesu. Lena akuyona impikiswano entsha, kodwa iseyiphutha njengalokhu yayinjalo iqala ukuthuthukiswa.

Ngokuphindaphindiwe, iTestamente Elidala lethula uJehovah njengothanda abantu bakhe basendulo uSrayeli futhi efuna kuphela lokho okuhle kunakho konke ngabo. Futhi loluthando lubonakala ngamandla encwadini kaDuteronomi.

Funda: uDuteronomi 10:1-15. Iyiphi ingqikithi yangalesosikhathi yalezizindimana, futhi zisifundisani mayelana nomuzwa kaNkulunkulu ngakubantu Bakhe, nangemuva kwesono sabo na? Zisifundisani ngomusa na?

Umusa nothando lukaNkulunkulu ngoSrayeli luphuphuma kulezizindimana. Qaphela ikakhulu, izindimana 12 no 13. Empeleni zingumusho owodwa omude, umbuzo, futhi lombuzo ulula: *Yini Mina, Jehovah, engiyicela ukuba niyenza ngaphandle kokulandelayo hambani ngezindlela Zami, ningithande Mina, nikhonze Mina, futhi nigcine imiyalelo Yami kube kuhle kini na?*

Kuso sonke isiHeberu kulendimana amagama “yakho” no “wena” asebunyeni. Nakuba ngokuqinisekileyo uNkulunkulu ekhuluma nesizwe sonke, ayoba mahle ngani amazwi Akhe uma abantu, ngamunye, bengawalaleli na? Konke kuhle ngokwamanani ezigaba. UJehovah wayekhuluma kumuntu ngamunye, kuSrayeli njengesizwe.

Asikwazi ukulibala futhi, Isiphetho sendimana 13: gcina lezizinto *l'tov lak*, okungukuthi, “kuba kuhle kuwe.” Ngamanye amazwi, uNkulunkulu uyaleza abantu ukuba balalele ngoba kusenzuzweni yabo ukwenza lokho. UNkulunkulu wabenza, uNkulunkulu uyabaphasa, uNkulunkulu uyakwazi okubalungele, futhi ubafunela okuhle kunako konke. Ukulalela umthetho Wakhe, Imithetho Elishumi Yakhe, kungaba yinzuzo kubo.

Umthetho uvame ukuqhathaniswa nothango, udonga lwesivikelo, futhi ngokuhlala ngaphakathi kwalolodonga, abalandeli Bakhe bavikelekile eubini obebungase bubengamele. Kafushane nje, ngokuthanda abantu Bakhe, uNkulunkulu wabanikeza umthetho Wakhe, futhi ukulalela umthetho Wakhe “kwakuyoba kuhle kubo.”

Kungaziphi izindlela esizibonela ngokwethu ukuthi ukulalela umthetho kaNkulunkulu, nembala, kube “kuhle kithina” na?

Isigqila eGibhithe

Encwadini kaDuteronomi, indikimba eyodwa iqhamuka njalo: leyo kaJehovah ehlenga abantu Bakhe uIsrayeli ezweni laseGibhithe. Ngokuphindaphinda, bayakhunjuzwa ngalokho uNkulunkulu akwenzele bona: “ ‘ ‘UJehova wasikhipha eGibithe ngesandla esinamandla nangengalo eyeluliweyo, nangezenzo ezesabekayo nezinkulu, nangezibonakaliso, nangezimangaliso” ’ ’ ” (Dut. 26:8, NKJV; buka uDut. 16:1–6).

Kulo lonke iTestamente Elidala, empeleni, indaba yoFuduko kubhekiswa kuyo njengesibonelo sokuhlenga okumangalisayo kukaNkulunkulu, ngomusa Wakhe, ebugqilini nakwingcindezi yaseGibhithe: “Nganikhuphula ezweni laseGibithe, nganilhenga endlini yezigqila” (Mic. 6:4, NKJV).

Nakulo iTestamente Elisha, lomqondo uyaqhamuka, woFuduko lwaseGibhithe njengophawu olukhulu lukaNkulunkulu lokusindisa ngokholo kuKristu: “Ngokukholwa badabula uLwandle Olubomvu kungathi kusemhlabathini owomileyo, okwathi abaseGibithe bekulinga lokho, baminza” (Heb. 11:29, NKJV; buka no 1 Kor. 10:1–4).

Funda: uDuteronomi 5:6-22, lapho uMose ephinda umthetho, Imithetho Elishumi, isisekelo sesivumelwano sabo no-Yahweh. Qaphela umthetho wesine kanye nesizathu sawo esinikezwa lapho. Yini eshiwo lapho eyembula iqiniso lomthetho kanye nomusa na?

UMose uphinda umthetho wokuphumula ngeSabatha losuku lwesikhombisa, kodwa awunikeze isigcizelelo esengeziwe. Okungukuthi, nakuba ubhalwe ematsheni kuEksodusi, lapha uMose wenaba kuwo ngalokho asebenikezwe kona. Gcinani iSabatha, hhayi nje ukuba libe yisikhumbuzo sokudalwa, kodwa njengesikhumbuzo sokuhlengwa eGibhithe. Umusa kaNkulunkulu wabahlenga eGibhithe futhi wabanikeza ukuphumula emisebenzini yabo (Heb. 4:1-5). Manje, ekuphenduleni kulowomusa uNkulunkulu ayebanikeze wona, kwakumele bawudlulisele kwabanye.

Kulokhu, nokho, iSabatha losuku lwesikhombisa alibi nje wuphawu olunamandla lwendalo kodwa liba wuphawu olunamandla losindiso nomusa. Wonke umuntu endlini, hhayi kuphela abantwana, kepha izinceku, izilwane, nezihmabi phakathi kwabo, bangaphumula. ISabatha lidlulisela umusa owanikezwa amaJuda kwabanye, ngokunjalo, nakulabo abangaphandle kwabantu besivumelwano. Futhi litholakala phakathi komthetho kaNkulunkulu. Lokho uNkulunkulu ngomusa akwenzele bona, badinga ukukwenzela abanye. Kulula kanjalo nje.

Funda uMathewu 18:21-35. Kungayiphi indlela lesisimiso esikulendaba esembulwa ngayo kumthetho weSabatha, ikakhulu njengalokhu kugcizelele KuDuteronomi na?

Akungokulunga Kwenu

Okungumongo wenkolo yobuKristu, kuyo yonke Inkolo yezibhalo, empeleni, yindikimba enkulu yokulungisiwa ngokholo kuphela. “Ngokuba umbhalo uthini na? Uthi: “Kepha u-Abrahama wakholwa nguNkulunkulu, kwabalelwa ukuthi kungukulunga” (*Rom. 4:3*).

U-Ellen G. White ngokudumile wakusho kanje: “Kuyini ukulungisiwa ngokholo na? Kungumsebenzi kaNkulunkulu wokubeka othulini inkazimulo yomuntu, kanye nokwenzela umuntu lokho okungekho emandleni akhe ukuzenzela. Lapho abantu bebona ubuze babo, bayazimisela ukwembathiswa ngokulunga kukaKristu.”—Ellen G. White, *The Faith I Live By*, p. 109.

Ngokungangabazi, lapho ubona ukuthi uNkulunkulu ungubani, nangendlela angcwele ngayo, ngokuqhathaniswa nesiyikona, nangendlela esingekho ngcwele ngayo ngokuqhathaniswa Naye—bekungathatha isenzo esimangalisayo somusa ukusisindisa. Futhi kwathatha lokho: ukuthi isenzo somusa senzeka esiphambanweni, noKristu, omsulwa, efela izono zabanecala.

Nalengqikithi emqondweni, funda uDuteronomi 9:1-6. Uthini uMose lapha kubantu okwembula ngendlela enkulu iqiniso lomusa kaNkulunkulu kwabangawufanele na? Okwenzeka lapha kusibonisa kanjani isimiso sokulungisiwa ngokholo na?

Uma othile ubengafingqa imfundiso kaPawule evangelini, mhlawumbe ingatholakala emushweni okuDut. 9:5, “Akungokulunga kwakho noma ngobuqotho behliziyo yakho” (*NKJV*) uNkulunkulu ezonisindisa. Kunalokho, uzokukwenza lokhu ngenxa yezithembiso “zevangeli laphakade” (*Samb. 14:6*), isithembiso esasinikezwa “kungengokwemisebenzi yethu kepha ngokwelakhe icebo nomusa, esawuphiwa kuKristu Jesu zingakabikho izikhathi” (*2 Tim. 1:9, NKJV; buka no Titu 1:2*). Uma isithembiso sasinikezwa thina “zingakabikho izikhathi,” ngokuqinisekile ngeke kube ngenxa yemisebenzi yethu ngoba sasingakabikhona “zingakabikho izikhathi,” futhi ngalokho singenayo imisebenzi.

Kafushane nje, ngaphandle kwamaphutha akho, izici zakho, ubulukhuni bentamo yakho, uJehovah uzokwenzela lomsebenzi omangalisayo futhi awenze kuwe. Ngalokho, ngenxa yalokho, uJehovah uyaleza wena ukuba umlalele Yena nemithetho Yakhe. Isithembiso sesinikeziwe, futhi sethulwa: imisebenzi yakho, ukulalela kwakho, nakuba kukuhle ngokwanele (kungekuhle), akuyona indlela yokusindiswa kwakho. Kunalokho, kungumphumela wako.

UJehovah ukusindisile ngomusa Wakhe; manje, ngomthetho Wakhe olotshwe enhliziyweni yakho kanye noMoya Wakhe okunika amandla, hamba ulalele umthetho Wakhe.

Ukucabanga Okubanzi: “Isitha sikaKristu, esahlubuka emthethweni kaNkulunkulu ezulwini, njengojenene onekhono, noqeqeshiwe, sisebenze ngamandla aso onke, siletha amacebo elandelana, egcwele inkohliso, ukucekela phansi umthetho kaNkulunkulu, okuyiwona kuphela okwazi Ukukhomba isono, isilinganiso sokulunga.”—Ellen G. White, *Review and Herald*, November 18, 1890.

Izigidigidi zemihlaba zigcwele umkhathi. Izinkanyezi ezingu-one hundred billion zikumhlaba ngamunye. Lokhu kungu -100,000,000,000. Two trillion galaxies, zino 100 billion wezinkanyezi ngayinye, kuba ngu 200,000,000,000,000,000,000 stars.

Manje, kuyisimiso sobukhona: noma yini ecabanga futhi idale okuthile kumele ibenkulu kunalokho futhi yedlule lokho ekucabangile nekudalile. U-Picasso mukhulu futhi ungaphezulu komdwebo ka-Picasso. UNkulunkulu owacabanga futhi wadala izwe lethu kumele abemkhulu kunezwe futhi abe ngaphezu kwalo, ngokufanayo.

Nalokho emqondweni, cabanga ngelombhalo olandelayo: “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. Yena lowo wayekhona ekuqaleni kuNkulunkulu. Konke kwavela ngaye; ngaphandle kwakhe akuvelanga lutho kukho konke okuvelileyo” (*Johane 1:1–3, NKJV*). Okungukuthi, nguNkulunkulu owadala zonke izinkanyezi ezi ngu-200,000,000,000,000,000,000,000 nakho konke okunye—wenzani na? “Wancipha,” waba yingane yomuntu, waphila impilo engenasono, wayesefa esiphambanweni, ethwala Kuye inhlawulo yezono zethu kanye nobubi ukuze thina sibe nesithembiso sokuphila okuphakade.

Ngaphambi kwethu kunaleliqiniso elikhulu: umusa esiwunikezwe kuJesu Kristu esiphambanweni. Futhi yini uNkulunkulu ayicela kithina na? “Manje konke kuzwakele; nasi Isiphetho sendaba: Mesabeni uNkulunkulu futhi nigcine imithetho Yakhe, ngokuba lokhu ngumsebenzi wawo wonke umuntu” (*Mshum. 12:13, NIV*).

Imibuzo Yokuxoxisana:

- ❶ Eklasini, buyekezani umbuzo osekugcineni kwesifundo sangoMsombuluko, ongendlela abantu abakholelwa ekugcineni umthetho kaNkulunkulu, Imithetho Elishumi (kufaka nowesine) abangagwema ngayo unoxhaka wenkolelo-mthetho. Ukulalela, nako okuqinile okungantengi, kwehluka kanjani kwinkolelo-mthetho, futhi singawazi kanjani umehluko phakathi kwako na?
- ❷ Yiziphi ezinye izindaba ozizwile (noma ozazi ngokwakho) ezimayelana nalabo abaphule Imithetho Elishumi babhekana nemiphumela emibi ngalokho kwephula na? Lokho kumele kusifundiseni ngendlela umthetho oveza ngayo iqiniso lokusithanda kukaNkulunkulu na?
- ❸ Kungani isiphambano sisibonisa ubuze bokuzama ukuzuzisa indlela yethu eya ezulwini na?