

uDuteronomi Emibhalweni Yakamuva



ISABATHA EMINI

Funda Lokhu Kuleliviki: 2 Amakhosi 22, Neh. 9:6, Jer. 7:1–7, Hub. 148:4, Jer. 29:13, Mic. 6:1–8, Dan. 9:1–19.

Indimana Yekhanda: “ ‘Uma nina niselapho nimfuna uJehova uNkulunkulu wenu, niyakumfumana, uma nimfuna ngayo yonke inhliziyu yenu nangawo wonke umphefumulo wenu’ ” (Duteronom 4:29, NKJV).

Okunye Kwezinto okuthathekisayo ngeBhayobheli, ikakhulu iTestamente Elidala, yizikhathi elivama ukubhekisa kulo; Okungukuthi, ababhali bakamuva beTestamente Elidala babhekisa kwabangaphambili, bebesebenzisa emibhelweni yabo ukwenza iphuzu labo.

IHubo 81, ngokwesibonelelo, libuyela emuva encwadini kuEksodusi bese licishe licaphune ngqo kwisingeniso seMithetho Elishumi lapho umhubi ebhala: “Mina nginguJehova uNkulunkulu wakho owakukhuphula ezweni laseGibithe” (Hub. 81:10, NKJV).

Kulo lonke iTestamente Elidala, uGenesisi—ikakhulu indaba yoKudala—kubhekiswa kuyo, njengaku “Ngabuka umhlaba; bheka, wawuyize, wawungenalutho, nezulu lalingenakukhanya” (Jer. 4:23, NKJV; buka futhi noGen. 1:2).

Yebo, izikhathi eziningi ababhali bakamuva beTestamente Elidala, njengabaprofethi, babhekisa encwadini kaDuteronomi, eyayidlala indima engumongo yempilo yesivumelwano kaIsrayeli wokuqala. Kuleliviki sizogxila kwindlela lencwadi eyayisetshenziswa ngayo ngababhali bakamuva. Yiziphi izigaba zikaDuteronomi abazisebenzisa, futhi yimaphi amaphuzu ababenza asafanelekile nakithina namuhla na?

*Funda isifundo saleliviki ukulungiselela iSabatha, December 11.

Incwadi YoMthetho

Inkosi uJosiya yakwaJuda, owayeneminyaka engu-8 ubudala ngenkathi eba yinkosi, wabusa iminyaka engu-31 (640 b.c.–609 b.c.) ngaphambi kokufa kwakhe empini. Onyakeni weshumi nesishiyagalombili wokubusa kwakhe, kwenzeka okuthile okwathi, okungenani okwesikhashana, kwaguqula umlando wabantu bakaNkulunkulu.

Funda: ku 2 Amakhosi 22. Yiziphi izifundo esingazifunda kulesisigameko na?

Izazi kade zaphetha ngokuthi “Incwadi yoMthetho” (2 Amakhosi 22:8, NKJV) kwakunguDuteronomi, okubukeka engathi yayidukile kubantu iminyaka eminingi.

“UJosiya wathinteka kakhulu ngenkathi efunda okokuqala iziyalo nezixwayiso ezilotshwe kulomqulu wasendulo. Wayengakaze abone ngokuphelele ukuba sobala uNkulunkulu ayekubeke phambi kukaIsrayeli ‘kokuphila nokufa, isibusiso nesiqa-lekiso’ (Duteronomi 30:19) . . . Incwadi yayigcwele isiqinisekiso sokufuna kukaNku-lunkulu Ukusindisa ngokugcwele labo ababeka ithemba labo Kuye. Njengalokhu ayebahlenge ebugqilini baseGibhithe, ngalokho wayezosebenza ngalamandla ekuba-sunguleni Ezweni Lesithembiso kanye nokubabeka phambili kunezinye izizwe zomhlaba.”—Ellen G. White, *Prophets and Kings*, p. 393.

Kuso sonke Isahluko esilandelayo, siyabona ukuqiniseka Inkosi uJosiya afuna ngako “ukumlandela uJehova nokugcina imiyalo yakhe, nobufakazi bakhe, nezimiso zakhe ngenhliziyo yonke nangomphefumulo wonke” (2 Amakhosi 23:3, NKJV; buka no Dut. 4:29, Dut. 6:5, Dut. 10:12, Dut. 11:13). Futhi lemvuelelo yafaka nokuhlan-zwa kanye nokuhlanjululwa kwazo “zonke izinengiso ezazibonwa ezweni lakwaJuda naseJerusalema uJosiya wakuqeda ukuba afeze amazwi omthetho alotshwe encwa-dini uHilikiya umpristi ayifumanayo endlini kaJehovah” (2 Amakhosi 23:24, NKJV).

uDuteronomi wayegcwele izixwayiso kanye nezeluleko ngokumelene nokulandela imikhuba yezizwe ezibazungezile. Izenzo zikaJosiya, kanye nakho konke akwenza, okufaka Ukubulala labo ababengabapristi bezithombe eSamariya (2 Amakhosi 23:20), kwembula ibanga abasebeduke ngalo eqiniseni ababefumbathiswe lona. Kunokuba babengabantu abangcwele okwakumele babeyibo, bavumelana nezwe, nakuba babevama ukucabanga, *Simi kahle noJehovah, Siyabonga*.

Ukuzikhohlisa okuyingozi kakhulu.

Emakhaya ethu noma ezizindeni zebandla, yiziphi izinto okungadingeka sizihlambulule ngokuphelele ukuze ngeqiniso sikhonze uJehovah ngenhliziyo yonke nangomphefumulo wonke na?

Izulu LamaZulu

uDuteronomi ukwenza kube sobala ukuthi umthetho kanye nesivumelwano kwakungumongo, hhayi kuphela wobudlelwane bukaIsrayeli noNkulunkulu kepha futhi ngokwenhloso yesizwe njengabantu “abakhethiweyo” (*Dut. 7:6, Dut. 14:2, Dut. 18:5*).

Funda: uDuteronomi 10:12-15, lapho okuningi kwalomqondo womthetho kanye nesimo sokukhetheka kukaIsrayeli kugcizelelwa khona. Yini, nokho, echazwa yiBhayibheli ngomusho “Izulu lamazulu” na? Phuzu lini uMose alenzayo ngalomusho na?

Ukuthi “izulu lamazulu” kuchazani akukho sobala ngokuqondile, okungenani ngokwengqikithi esikuyo, kepha uMose ukhombela ebukhosi, namandla, kanye nobukhulu bukaNkulunkulu. Okungukuthi, akulona Izulu kuphela kepha “Izulu lamazulu” okungeLakhe, okungenzeka kube yisisho esiyisaga esikhomba ebukhosini obuphelele bukaNkulunkulu phezu kwendalo yonke.

Funda: izindimana ezilandelayo, zonke zisekelwe emushweni oqhamuka okokuqala kuDuteronomi. Odabeni ngalunye, yiliphi iphuzu elenziwayo, futhi silibona kanjani Ithonya likaDuteronomi lapho na?

I Amakhosi 8:27 _____

Neh. 9:6 _____

Hub. 148:4 _____

Okusobala kakhulu kuNehemiya 9 yindikimba kaNkulunkulu njengoMdali futhi okunguyena kuphela omakadunyiswe. Wenza konke, kanye “nezulu lamazulu” (*Neh. 9:6, NKJV*). Empeleni, uNehemiya 9:3 (*NKJV*) uthi “wafunda Encwadini yoMthetho,” okungenzeka kakhulu, njengasesikhathini sikaJosiya, yincwadi kaDuteronomi, okuchaza ezindimaneni ezimbalwa ezilandelayo isizathu sokuthi abaLevi, phakathi kokudumisa nokukhonza kwabo uNkulunkulu, basebenzisa lomusho “izulu lamazulu,” oqhamuka encwadini kaDuteronomi.

UNkulunkulu ungumdali hhayi kuphela womhlaba kepha “wezulu lamazulu.” Bese Ucabanga ngokuthi yiloNkulunkulu owaya esiphambanweni! Kungani Ukukhonza kuyinto efanele ekusabeleni kulokhu uNkulunkulu asenzele kona na?

UDuteronomi ku Jeremiya

Eminyakeni eminingi edlule, insizwa, engumngabazi, yayifuna ngentshisekelo iqiniso—nakuba liyini iqiniso futhi nakuba lalizomholela kuphi. Ekugcineni wafika, hhayi kuphela ekukholweni kuNkulunkulu uBaba kanye nakuJesu, kodwa wamukela igijimi sama-Seventh-day Adventist. Indimana ayeyithanda kakhulu eBhayibhelini kwakunguJeremiya 29:13 (NKJV), efundeka kanje: “Niyakungifuna, ningifumane, lapho ningifunisisa ngenhliziyo yenu yonke.” Eminyakeni eminingi elandelayo, nokho, efunda iBhayibheli lakhe, wathola leyondimana futhi, kodwa le emuva encwadini kaDuteronomi. Okungukuthi, uJeremiya wayithola kuMose.

Funda: uDuteronomi 4:23-29. Yini ingqikithi yalesisithembiso kuIsrayeli, futhi singangena kanjani kithina namuhla na?

Njengsoba sesibonile, incwadi kaDuteronomi yayitholakale kabusha ngesikhathi sokubusa kweNkosi uJosiya, futhi kwakungaphansi kokubusa kukaJosiya lapho uJeremiya aqala Ukusebenza khona. Akumangalisi, ke, ukuthi Ithonya likaDuteronomi liyabonakala Emibhalweni kaJeremiya.

Funda: uJeremiya 7:1-7. Yini uJeremiya atshela abantu ukuba bayenze, futhi ihlobene kanjani nalokho okwabe kulotshwe encwadini kaDuteronomi na?

Ngokuphinda phindiwe kuDuteronomi, uMose wagcizelela indlela ukuba khona kwabo ezweni laseKanana kwakunemibandela, nokuthi uma bengalaleli, babengeke bahlala endaweni uNkulunkulu ayebakhethela yona. Buka isixwayiso esikuJeremiya 7:4, umthelela okungukuthi, yebo, lokhu kwakuyithempeli lakaNkulunkulu futhi, yebo, babengabantu abakhethekile, kodwa konke lokho kwakungasho lutho uma bengalaleli.

Futhi lokho kulalela kwakufaka indlela ababephatha ngayo izihambi, izintandane, abafelokazi—umqondo obuyela ngqo encwadini kaDuteronomi kanye neminye imibandela okumele bayilandele: “ ‘Awuyikuphendukezela ukwahlulelwa komfokazi noma okwentandane, ungathathi ingubo yomfelokazi ibe yisibambiso’ ” (Dut. 24:17, NKJV; buka no Dut. 24:21; Dut. 10:18, 19; Dut. 27:19).

Funda uJeremiya 4:4 futhi umqhathanise noDuteronomi 30:6. Uthini umbiko lapho kubantu, futhi lesisimiso sibathinta kanjani abantu bakaNkulunkulu namuhla na?

Yini Efunwa nguJehovah na?

Okuningi Emibhalweni yabaprofethi kwakuqukethe ubizo lokuthembeka. Futhi hhayi nje ukuthembeka ngokuvamile, kepha ngokuqondile, ukuthembeka ohlangothini lwabo lwesivumelwano, esaqiniswa kabusha ngaphambi nje okuba bangene ezweni. Yilokho incwadi kaDuteronomi eyayikuveza: ukuqiniswa kabusha kwesivumelwano sikaNkulunkulu noIsrayeli. UJehovah manje, emuva kokuphambuka endleleni iminyaka engu-40, wayesezofeza (noma aqale ukufeza) kakhulu izithembiso Zakhe zesivumelwano, uhlangothi Lwakhe. Ngalokho, uMose wabayala ngokuthi bagcine olwabo uhlangothi. Nembala, okuningi kwemibhalo yabaprofethi kwakufana: ubizo kubantu ukuba bagcine uhlangothi lwabo lwesivumelwano.

Funda: uMika 6:1-8. Yini uJehovah ayitshela abantu lapho, futhi kuhambisana kanjani nencwadi kaDuteronomi na? (buka no Amosi 5:24 no Hos. 6:6.)

Abafundi BeBhayibheli babonile kulezizindimana kuMika lokho okwaziwa njenge “cala lwesivumelwano” lapho uJehovah “emangalela” abantu Bakhe ngokuphula isivumelwano. Kulokhu, uMika uthi uJehovah “unesikhalazo ngakubantu Bakhe” (*Mic. 6:2, NKJV*), lapho igama “isikhalazo” (*riv*) lingachaza ukungavumelani ngokomthetho. Okungukuthi, uJehovah wayebamangalela emthethweni, umfanekiso ukhomba okomthetho (ngaphandle kobudlelwano) kwisivumelwano. Lokho akumele kwethuse ngoba, nembala, umongo wesivumelwano kwakungumthetho.

Qaphela, futhi, indlela uMika atsheleka ngayo ulimi kuDuteronomi: “ ‘Manje-ke, Israyeli, uJehova uNkulunkulu wakho ufunani kuwe ngaphandle kokuba umesabe uJehova uNkulunkulu wakho, uhambe ngezindlela zakhe zonke, umthande, umkhonze uJehova uNkulunkulu wakho ngayo yonke inhliziyi yakho, nangawo wonke umphefumulo wakho, ugcine imiyalo kaJehova nezimiso zakhe engakuyala ngakho ngalolo suku ukuba kube kuhle kuwe, na?’ ” (*Dut. 10:12, 13, NKJV*). Kunokuba, nokho, acaphune ngokuqondile, uMika uhlela kabusha ngokushintshanisa “umbhalo womthetho” kaDuteronomi ngo- “moya womthetho,” omayelana nje ngokuba nesihawu.

Okubukeka kwenzeka lapha ngukuthi, noma yini ebonakala ngaphandle kwezenkolo (imihlatshelo eminingi yezilwani, i.e., “izinkulungwane zezinqama”), lokho akukona okuphakathi kwesivumelwano sikaIsrayeli noNkulunkulu. Kuhle ngani konke lokhu kubonakala kokukhonza uma, ngokwesibonelo, “Bafisa amasimu, bawathathe ngendluzula, nezindlu, bazishaqe; bacindezela indoda nendlu yayo, umuntu nefa lakhe” (*Mic. 2:2, NKJV*) na? UIsrayeli kwakumele abengukukhanya kwezwe, ngabo izizwe ezazizothi, ngokumangala: “Impela lesi sizwe esikhulu singabantu abahlakaniphileyo nabaqondileyo” (*Dut. 4:6*). Ngalokho, kwakumele benze ngobuhlakani nangokuqonda, okwakufaka nokuphatha abantu ngokulunga nangesihawu.

Umkhuleko ka Daniyeli

Omunye wemikhuleko eyaziwa kakhulu kulo lonke iTestamente Elidala ukuDaniyeli 9. Esefundile ngokufunda umprofethi uJeremiya ukuthi isikhathi “sencithakalo” kaIsrayeli (*Dan. 9:2*), iminyaka engu-70, yaseyiphelile, uDaniyeli waqala ukukhuleka ngokuqiniseka.

Kwakungumkhuleko ngempela—isicelo esibukhali nesinesililo lapho evuma izono zakhe kanye nezono zabantu bakhe, ngesikhathi esisodwa evuma ukulunga kukaNkulunkulu phakathi kwalenhlekelele eyayibehlele.

Funda: uDaniyeli 9:1-19. Yiziphi izindikimba ongazithola lapha ezihmabisana nencwadi kaDuteronomi na?

Umkhuleko kaDaniyeli uyisifingqo salokho ngempela isizwe esasixwayiswe ngako kuDuteronomi mayelana nezithelo zokungacini uhlangothi lwabo lwesivumelwano. Kabili uDaniyeli ubhekisa “emthethweni kaMose” (*Dan. 9:11, 13*), ngokuqinisekile owawufaka uDuteronomi futhi, kulokhu, kusenokuba wayebhekise kuyo impela.

Njengalokhu uDuteronomi asho, bakhishwa ezweni (*buka uDut. 4:27–31 no Duteronom 28*) ngoba bengazange balalele, lokho kanye uMose (*Dut. 31:29*) ayetshelwe ukuthi kuzokwenzeka.

Kubuhlungu, futhi, ukuthi kunokuba izizwe ezibazungezile zithi, “Impela lesi sizwe esikhulu singabantu abahlakaniphileyo nabaqondileyo” (*Dut. 4:6*), uIsrayeli waba “yisinengiso” (*Dan. 9:16*) kulezozizwe.

Kuzo zonke izinyembezi zikaDaniyeli kanye nokuncenga, akazange abuze umbuzo ovamile obuzwa ngabangingi uma kwenzeka inhlekele: “Kungani na?” Akabuzi ngoba, ngokwencwadi kaDuteronomi, wazi kahle ukuthi kungani zonke lezizinto zenzekile. Ngamanye amazwi, uDuteronomi wanikeza uDaniyeli (kanye nabanye abathunjwa) ingqikithi yokuqonda ukuthi ububi obehlele phezu kwabo kwabungekona nje ukwenzeka Kwezinto, intuba, kodwa yizithelo zokungalaleli kwabo, lokho kanye ababexwayiswe ngako

Kodwa, futhi mhlawumbe Okusemqoka kakhulu, umkhuleko kaDaniyeli wethula iqiniso lokuthi ngaphandle kwalezizigameko, kwakunethemba. UNkulunkulu wayengabalahlile, noma kwakungabonakala kunjalo kangakanani. uDuteronomi wahlinzeka hhayi kuphela ngengqikithi yokuqonda isimo sabo, kodwa futhi wakhomba kwisithembiso sokubuyiselwa.

Funda uDaniyeli 9:24-27, isiprofetho sikaJesu kanye nokufa Kwakhe esiphambanweni. Kungani lesisiprofetho sinikezwa uDaniyeli (kanye nathi) kwingqikithi yokudingiswa kukaIsrayeli kanye nesithembiso sokubuyela na?

Ukucabanga Kabanzi: “Lokhu [Mika 6:1–8] ngesinye sezahluko ezinkulu zeTestamente Elidala. Sona, njengo Amosi 5:24 no Hos. 6:6, siyisibonelo sombiko wabaprofethi be-eighth century. Isahluko sivula ngesibonelo esihle sokumangalelwa ngesivumelwano lapho umprofetho ebiza abantu ukuba bazozwa icala lika-Yahweh ngakubona. Izintaba namagquma alekelela ijaji ngoba bezikhona isikhathi eside futhi zikubonile ukubhekana kukaNkulunkulu noIsrayeli. Kunokuba abeke icala kuIsrayeli ngokuqondile lokuphula isivumelwano, uNkulunkulu ubuza uIsrayeli ukuthi banotho yini ngaKuye. ‘Yini engiyenzile Mina na? Nginikhathazile na?’ Ekubhekaneni nokuntula kokulunga abampofu basenokuba babe ‘khathele ngukwenza okuhle.’ Emathubeni okuceba ngokushesha abanye abanikazi bomhlaba kusenokuba basebekhathele ngukugcina imithetho yesivumelwano.”—Ralph L. Smith, *Word Biblical Commentary*, Micah-Malachi, (Grand Rapids, MI: Word Books, 1984), vol. 32, p. 50.

“Kwimvuselelo eyalandela, inkosi [uJosiya] yaguqela ekubhubhise zonke izinkomba zokukhonza izithombe ezazisekhona. Ngokuqhubeka ngokulandela amasiko ezizwe ezibazungezile zokukhothamela Imifanekiso yokhuni namatshe, kwabonakala engekho amandla kubantu okusuzo yonke insila yobubi. Kodwa uJosiya wakhuthazela emizamweni yakhe yokuhlana izwe.”—Ellen G. White, *Prophets and Kings*, p. 401.

Imibuzo Yokuxoxisana:

- ① Impela, singama-Seventh-day Adventist, futhi nesigijimi sethu seqiniso lamanje, sizibona (futhi ngokufanele) sisendaweni efanayo noIsrayeli wasendulo: yokuba namaqiniso ayedingwa yizwe elibazungezile. Kuyilungelo elikhulu kithina. Sicabanga ukuthi siphila kanjani ngokwemithwalo ehambisana nalelilungulelo na?
- ② Cabanga unguDaniyeleli, usubone isizwe sakho sihlaselwa futhi sehlulwa, futhi ngokwazi ukuthi ithempeli, isizinda sayo yonke Inkolo yakho, labhujiswa ngabezizwe abakhonza izithombe. Ulwazi lwakhe lwencwadi kaDuteronomi lwalugcina kanjani ukholo lwakhe (noma yimuphi umJuda) ngalesisikhathi na? Okungukuthi, incwadi yamsiza kanjani ekuqondeni konke okwenzeka nesizathu sokwenzeka kwako na? Ngendlela efanayo, ukuqonda kwethu Izibhalo ngokuphelele kuzisiza kanjani ukubhekana nezikhathi ezilukhuni kanye nezigameko obekungathi, ngaphandle kolwazi lwethu lweZibhalo, zisithene amandla na? Impendulo kumele isifundiseni ngokuba ngumongo weBhaybheli okholweni lwethu na?
- ③ Eklasini buyekezani isiprofetho samaviki angu-70 sikaDaniyeleli 9:24-27. Iyipi indima isivumelwano esinayo kulesosiprofetho, futhi kungani umqondo wesivumelwano usemqoka kuso—nakithina na?