

uDuteronomi KwiTestamente Elisha



ISABATHA EMINI

Funda Lokhu Kuleliviki: *Mat. 4:1–11, Dut. 8:3, Zenzo 10:34, Gal. 3:1–14, Zenzo 7:37, Heb. 10:28–31.*

Indimana Yekhanda: “ ‘Kulotshiwe ukuthi: ‘Akusinkwa sodwa umuntu ayakuphila ngaso kodwa ngamazwi onke aphuma emlonyeni kaNkulunkulu’ ” (Mathewu 4:4, NKJV).

I**I**Testamente Elisha lishubile ngeLidala. Okungukuthi ababhali abaphefumulelwe beTestamente Elisha babecaphuna ababhali abaphefumulelwe beLidala njengomthombo wegunya.

UJesu Naye wathi, “Kulotshiwe” (*Matt. 4:4*), okuchaza ukuthi, “Kulotshiwe kwiTestamente Elidala;” futhi wathi “ ‘Izibhalo zigcwalisekile’ ” (*Marko 14:49, NKJV*)—okuchaza Izibhalo zeTestamente Elidala. Futhi ngenkathi uJesu ehlangana nabafundi ababili endleleni eya e-Emmaus, kunokuba enze isimangaliso sokubabonisa ukuthi ungubani Yena, “Wayesethathela kuMose nakubaprofethi bonke, wabachasisela emibhalweni okuqondene naye” (*Luka 24:27, NKJV*).

Noma ngabe basebenzisa ngokuqondile imibhalo yeTestamente Elidala, ebhekise kulo, noma izindaba noma iziprofetho, ababhali beTestamente Elisha babesebenzisa njalo iTestamente Elidala ukuqinisa, nokusekela inkulumbo yabo.

Phakathi kwezincwadi ezivame ukucashunwa noma ukubhekiswa kuzo kwakunguDuteronomi (kanye namaHubo noIsaya). UMathewu, Marko, Luka-Zenzo, Johane, Roma, Galathiya, 1 no 2 Korinte, Heberu, izincwadi zabefundisi, kanye neSambulo zonke zibuyela kuDuteronomi.

Kuleliviki sizobuka izihlandlo ezimbalwa futhi sibuke ukuthi yiliphi iqiniso, iqiniso lamanje, esingalitomula kuzo.

*Funda isifundo saleliviki ukulungiselela iSabatha, December 18.

“Kulotshiwe”

Funda: uMathewu 4:1-11. UJesu waphendula kanjani ezilingweni zikaSathane ehlane, futhi sifundo sini esibalulekile kithi ngokuphendula Kwakhe na?

UJesu akazange aqagulisane noSathane. Wamane wacaphuna Izibhalo ngoba, njengeZwi likaNkulunkulu, “ziyaphila zinamandla, futhi zibukhali kunenkemba esika nhlangothi zombili” (*Heb. 4:12, NKJV*). Kwisilingo ngasinye Izwi ayelicaphuna lalisuka kuDuteronomi. Kuyathathekisa ukuthi uJesu, ehlane, wakhetha ukucaphuna imibhalo eyayinikezwe uSrayeli ehlane, ngokufanayo.

Esilingweni sokuqala, uJesu wabhekisa kuDuteronomi 8:3. UMose wayekade ebuyekeza kuSrayeli wasendulo indlela uJehovah ayebahlinzeke ngayo yonke leyominyaka ehlane, kuhlangele nokubanikeza i-manna—konke kuyingxenywe yohlelo lokucolisisa, njengalokhu uJehovah wayefuna ukubafundisa izifundo kwezikamoya. Phakathi kwezifundo kwakungukuthi “umuntu akaphili ngesinkwa sodwa; kepha ngakho konke okuphuma emlonyeni kaJehova.” *UNkulunkulu wanondla ngokudla kwenyama, kodwa uninika futhi ukondlekeka kwezikamoya. Anikwazi ukuthatha kuphela okokuqala ngaphandle kokwesibili.* UJesu wasebenzisa umfanekiso wesinkwa njengesingeniso kuDuteronomi kanye nokukhuza uSathane nokungabaza ayezama ukukufaka kuJesu.

Kwisilingo sesibili, uJesu ubuyela emuva kuDuteronomi 6:16, lapho uMose ekhomba abantu emuva ekuhlubukeni kwabo e-Massah (*buka uEksod. 17:1-7*), ethi, “‘Aniyikumlinga uJehova uNkulunkulu wenu, njengalokho namlinga eMasa.’” igama loku “linga” lingasho “ukuzama” noma “ukuvivinya.” UJehovah wayesebabonisile, kaninginingi, amandla Akhe nofuna Kwakhe ukubahlinzeke; kepha, lapho kufika ukuhlupheka, bakhala—“ ‘Ukhona yini uJehovah phakathi kwethu noma cha?’ ” (*Exod. 17:7, NKJV*). Kwakukulendaba lapho uJesu atomula khona Ezwini likaNkulunkulu ukukhuza uSathane.

Esilingweni sesithathu, uSathane kulokhu wazama ukwenza uKristu akhothame akhonze yena. Yisambulo esisobala nesingahlonizi sokuthi ngempela wayengubani nokuthi wayefunani ngempela! Kunokuba aqophisane, uJesu ukhuza uSathane futhi abuyele Ezwini likaNkulunkulu, uDuteronomi, lapho uJehovah ayexwayisa abantu Bakhe ngalokho okwakuzokwenzeka uma bewa futhi bekhonza abanye onkulunkulu. “‘Womesaba uJehova uNkulunkulu wakho; wokhonza yena, ufunge igama lakhe’ ” (*Dut. 6:13, NKJV*), okuchaza Yena futhi Yena kuphela.

Singafunda kanjani ukuthola amandla ezimpilweni zethu ngokufunda Izwi likaNkulunkulu ukuze sibonakalise kakhulu isimilo sikaJesu futhi, njengaYe, simelane nezilingo zikaSathane na?

Ukuphakamisa Ubuso

KuDuteronomi 10, uMose (futhi) wayebuyekeza umlando kaIsrayeli futhi wasebenzisa lezozindaba ukubayala abantu bakhe ekuthembekeni. Phakathi kwalesosiyalo washo okunye futhi.

Funda: uDuteronomi 10:17-19. Yimuphi umbiko osemqoka kubantu lapha, futhi kungani lombiko ufanelekile Ebandleni likaNkulunkulu namuhla na?

Isisho “ongakhethi buso bamuntu” sahumushwa kwisingathekiso sesiHeberu; sichaza ukuthi “akaphakamisi ubuso.” Kukholakala ukuthi lokhu kwaqhamuka esimweni sezomthetho lapho umehluleli noma inkosi ibona ubuso bomuntu osecaleni futhi, ngokwezinga lalowomontu (ukubaluleka noma ukungabaluleki), umahluleli noma inkosi ikhiphe isigwebo. Ukugudla lapha kuDuteronomi ngukuthi uJehovah akabaphathi abantu ngaleyondlela, nakuba enamandla amakhulu Yena. Unokulunga kubo bonke, nakuba izinga labo Lingakanani. Leliqinso, nembala, lembuleka empilweni kaJesu nakwindlela ayephatha ngayo nalabo ababebukelwa phansi kakhulu emphekathini.

Funda: iZenzo 10:34, Roma 2:11, Galathiya 2:6, Efesu 6:9, Kolose 3:25, no 1 Petro 1:17. Lemibhalo imsebenzisa kanjani uDuteronomi 10:17 na?

Nakuba zehluka kangakanani izimo kulemibhalo (kwabase-Efesu uPawule utshela abaphathi ukuba baqaphele indlela abaphatha ngayo izigqila zabo; kwabaseRoma uPawule ukhuluma ngokuthi uma kuza osindisweni, awukho umehluko phakathi kwamaJuda nabeZizwe), zonke zibuyela kuDuteronomi nakumqondo wokuthi uNkulunkulu “akaphakamisi ubuso.” Futhi uma “uNkulunkulu wonkulunkulu kanye neNkosi yamakhosi, uNkulunkulu omkhulu, onamandla futhi esabeka” engakwenzi lokho, ngakho nathi akumele sikwenze.

Ngokukhethekile endleleni uPawule kwabaseRoma akusebenzisa ngakho, siyabona isambulo sevangeli; sonke siyalingana, noma singobani Ngokwamazinga. Sonke siyizidalwa eziwileyo ezidinga umusa osindisayo kaNkulunkulu. Futhi izindaba ezinhle ngokuthi, noma izinga Lithini, sonke sinikezwa usindiso kuJesu Kristu.

Uvama kangakanani, noma kuyisinyenela, “Ukuphakamisa ubuso,” futhi kungani isiphambano sisibonisa ukuba yisono kwalowo moya na?

Ukuqalekiswa Emthini

Funda: Galathiya 3:1-14. Uthini uPawule lapho okufanele kithina namuhla, futhi umsebenzisa kanjani uDuteronomi 27:26 no Duteronomi 21:22, 23 ukwenza iphuzu lakhe na?

Ngeshwa, kujwayelekile ebukristwini ukusebenzisa lencwadi njengemvume yokungawugcini umthetho, Imithetho Elishumi. Nembala, impikiswano empeleni isetshenziselwa ukungagcini umthetho wesine, sengathi ukugcina lowo, ngokumelene neminye engu-9, kubonisa inkolelo-mthetho uPawule abhekene nayo lapha.

Kepha, UPawule wayengakhulumi ngokumelene nomthetho, futhi ngokuqinisekile akukho kulesisahluko okungavumelana nokuphula umthetho weSabatha. Ukhiye utholaka kwabeseGalathiya 3:10 (*NIV*), lapho ebhala khona ukuthi “Bonke abathembele emisebenzini yomthetho bangaphansi kwesiqalekiso,” futhi abe esecaphuna uDuteronomi 27:26. Udaba lapha akulona lokulalela umthetho, kodwa “ekuthembeleni emthethweni”—isimo esilukhuni, uma kungesona esingenzeke, kubantu abawile njengathi.

Iphuzu likaPawule ngukuthi asisindiswa ngemisebebzi yomthetho kodwa ngokufa kukaKristu esikhundleni sethu, esikunikezwa ngokholo. Isigcizelelo sakhe lapha sikulokho uKritu asenzele kona, esiphambanweni. Futhi ukulekelela ukwenza leliphuzu, ubhekisa emuva kuDuteronomi futhi, kulokho uDuteronomi 21:23. NjengoJesu, uPawule uthi, “kulotshiwe,” ebonisa igunya leTestamente Elidala, futhi manje ucaphuna umbhalo okhuluma ngothile othi, enze icala enesigwebo sokufa, futhi wabulawa ngalo, wayeselengiswa emthini, mhlawumbe njengendlela yokukhuza nabanye.

UPawule, nokho, usebenzisa lokhu njengophawu lokufa kukaKristu esikhundleni sethu: uKristu waphenduka “isiqalekiso ngathi” ngokuthi wabhekana nesiqalekiso somthetho; Okungukuthi, ukufa, isintu sonke esasizobhekana nako ngoba siwuphulile umthetho. Izindaba ezinhle zevangeli, nokho, ngukuthi isiqalekiso okwakumele kube ngesethu saba ngeSakhe, esiphambanweni, “ukuze samukele isithembiso sikaMoya ngokholo” (*Gal. 3:14, NKJV*).

Noma, njengalokhu u-Elle G. White asho: ‘Akekho ngaphandle kukaKristu owayengahlenga umuntu owileyo esiqalekiswa somthetho futhi ambuyisele ekuzwaneni nezulu. UKristu wayezothwala Kuye icala nehlozo lesono—isono esiyisinengiso phambi kukaNkulunkulu ongcwele kangokokuba sehlukana uBaba neNdodana Yakhe.’—Ellen G. White, *Patriarch and Prophets*, p. 63.

Cabanga ngalokho obuyobhekana nako uma bekumele wamukele isijeziso ngokona kwakho. Kodwa, ngenxa yokuthi uKristu wasithwala Kuye isijeziso sokona kwakho, ukuze wena kungadingeki usithwale, kumele usabele kanjani emhlatshelweni Wakhe na?

Umprofethi Ofana Nani

Ngokuphindaphinda, uJehovah wayexwayise uIsrayeli ukuba angalandeli imikhuba yezizwe ezibazungezile. Kunalokho, kwakumele babengufakazi kulezozizwe (*Dut. 4:6-8*). KuDuteronomi 18:9-14, uyaphinda uMose uxwayisa ngemikhuba ethile yabo, “eyayiyisinengiso kuJehovah” (*Dut. 18:12, NKJV*). Kuleyongqikithi ke, ubatshela ukuthi kumele babe “msulwa phambi kukaJehovah uNkulunkulu wakho” (*Dut. 18:13, NKJV*).

Funda: uDuteronomi 18:15-19. UMose ubatshelani lapho na? Bese uqhathanisa lokho neZenzo 3:22 neZenzo 7:37. UPetro noStefano bamsebenzisa kanjani uDut. 18:18 na?

Ngokubhekise kwisivumelwano eSinayi, uMose ukhuluma ngendlela abantwana bakwaIsrayeli, ekwembulweni komthetho kaNkulunkulu (*Eksod. 20:18-21*), bafuna uMose abe ngumxhumasini phakathi kwabo noNkulunkulu. Yilapho ke uMose ethembisa, kabili (*Dut. 18:15, 18*), ukuthi uJehovah uyakuvusa umprofethi onjengoMose, umqondo kungukuthi, ngokwengqikithi, lomprofethi, njengoMose, phakathi kwezinye izinto uyoba futhi ngumxhumanisi phakathi kwabantu noJehovah.

Eminyakeni eminingi elandelayo, bobabili uPetro noStefano bacaphuna umbhalo ngokubhekiswe kuJesu. KuPetro, uJesu wayeyisifezekiso salokho okwakukhulunye “yibo bonke abaprofethi Bakhe abangcwele” (*Zenzo 3:21, NKJV*), nokuthi abaholi kumele balalele Yena nalokho akushoyo. Okungukuthi, uPetro usebenzisa lombhalo, amaJuda ayazi ngawo, futhi awubhekise ngokuqondile kuJesu, ngomqondo wokuthi babedinga ukuphenduka ngalokho ababekwenzile.

Okulandelayo. KwiZenzo 7:37, ngenkathi uStefano, nakuba ingqikithi yehlukile kunekaPetro, ememezela uJesu, naye, futhi, wabhekisa kulesosithembiso esidumile, futhi naye, wabanga ngokuthi sasikhomba kuJesu. Wayethi uMose, endimeni yakhe emlandweni nasekuholeni amaJuda, wayemele uJesu. Okungukuthi, njengoPetro ayenzile, uStefano wayefuna ukubonisa abantu ukuthi uJesu wayeyisifezekiso sesiprofetho nokuthi babedinga ukulalela Yena. Ngophikisana necala abekwe Iona, lokuthi uStefano wayekhuluma “amazwi ahlambalazayo ngoMose nangoNkulunkulu” (*Zenzo 6:11, NKJV*), uStefano wamemezela uJesu njengoMesiya, isifezekiso esiqondile salokho uNkulunkulu ayekuthembisile ngoMose.

Leizizindimana zisibonisa kanjani indlela uJesu angumongo ngayo kulolonke iBhayibheli, futhi kungani ukuqonda kwethu kwalokho kumele kuzinze kuKristu na?

Into Esabekayo

Incwadi yamaHeberu, ekujuleni kwayo konke nokuphakama, yayi, ngezindlela eziningi, ngumyalezo omude kumakholwa angamaJuda kuJesu. Futhi eyayibayala ukuba bakwenze yilokhu: *Hlalani nithembekile kuJehovah!*

Lokhu kuthembeka, nembala, kumele kusuke ekuthandeni kwethu uNkulunkulu, ukuthi ungubani Yena kanye nesimilo Sakhe nobuhle, okubonakala kakhulu esiphambanweni sikaKristu. Ngezinye izikhathi, nokho, abantu bayadinga ukukhunjuzwa ngemiphumela emibi yokona. Okungukuthi, siyadinga ukukhumbula ukuthi, ekugcineni, uma singamukeli lokho uJesu asenzele kona ekuhlawuleni inhlawulo yezono zethu, kuzomele siyikhokhe ngokwethu leyohlawulo, futhi lokho Kuchaza “ukukhala nokugedla kwamazinyo” (*Mat. 22:13*) okulandelwa ngokubhubha kwaphakade.

Funda: AmaHeberu 10:28-31. Uthini uPawule futhi kusebenza kanjani nakithina na?

Kuyathathekisa ukuthi ukuze ayale amaJuda ukuba ahlale ethembekile kuNkulunkulu, uPawule ucaphuna uDuteronomi, isiyalo sangaphambili kumakholwa amaJuda ukuba ahlale ethembekile kuNkulunkulu! UPawule ucaphuna uDuteronomi 17:6 mayelana nothile ofanelwe ngokufa owabhekana nalokho kufa kuphela emuva kokuba abantu ababili okungenani befakaza ngokumelene nalowo muntu.

Kodwa uPawule wakwenza lokhu ukwenza iphuzu lokuthi uma ukungathembeki kwakungaholela ekufeni ngaphansi kwesivumelwano Esidala, pho, “nithi ufanele ukushaywa kangakanani kunalokho lowo onyathele phansi iNdodana kaNkulunkulu, wadelela igazi lesivumelwano angcweliswa ngalo, wahlambalaza uMoya womusa, na?” (*Heb. 10:29, NKJV*). Ngamanye amazwi, ninokukhanya okwandile neqiniso elandile kunabo, futhi niyazi ngomhlatshelo weNdodana kaNkulunkulu ngezono zenu; ngalokho, uma nona, ukulahlwa kwenu kuyoba kukhulu kunokwabo.

Ngokushesha uPawule abuyele emuva kuDuteronomi, manje kuDuteronomi 32:35, eyela nje ukuqinisa inkulomo yakhe. Ngokubuka lokho abakunikeziwe kuKrsitu kanye nolwazi lwabo ngomhlinzeko omkhulu owenzelwe bona, uJehovah owathi, “ ‘impindiselo ngeyami,’ ” “uyokwahlulela abantu Bakhe” ngokuhlubuka kwabo nokungathembeki. Wayebahlulele okhokho babo, abangazange babenalokho amaJuda eTestamente Elisha ayenako, isambulo esigcwele sothando lukaNkulunkulu olwembulwa esiphambanweni. Ngokulula, uPawule wayethi: *Yibani ngabaxwayisiweyo.*

“UJehovah uyokwahlulela abantu Bakhe” (*Dut. 32:36. NKJV*). Yiliphi ithemba okungukuphela kwalo kulokhu kwahlulela na (*buka Rom. 8:1*)?

Ukucabanga Kabanzi: Nanjengoba iTestamente Elidala lizicaphuna (Okungukuthi, abanye abaprofethi babhekisa Emibhalweni yezincwadi zokuqala esinhlanu zikaMose), iTestamente Elisha ligcwele yimibhalo, nokubhekisa kwElidala. AmaHubo, Isaya, noDuteronomi zaziphakathi kwalezo ezazicashunwa kakhulu. Imvamisa, futhi, ababhali beTestamente Elisha babecaphuna kulokhu okwaziwa nge-Septuagint (LXX), ngezinye izikhathi ibizwa “ngeTestamente Elidala lesiGriki,” okwakuyisihumusho sokuqala sesiGriki esaziwayo seBhayibheli lesiHeberu. Izincwadi ezinhlanu zokuqala zeBhayibheli, ezaziwa ngele-Torah noma i-Pentateuch, zahumushwa kwi-century yesithathu B.C., kwathi yonke enye ingxenye yeTestamente Elidala yahumushwa kwi-century yesibili B.C..

Othile angafunda okuningi, futhi, ngendlela yokutolika iBhayibheli ngendlela ababhali abaphefumulelwe beTestamente Elisha abasebenzisa ngayo Elidala. Futhi esinye sezifundo zokuqala esingasifunda, ngokungafani nokuningi kokufundwa kweBhayibheli namuhla, ngukuthi ababhali beTestamente Elisha abazange babuze ngobuqiniso noma ngegunya lezincwadi zeTestamente Elidala. Akukho Emibhalweni yabo okuveza, ngokwesibonelo, ukungabaza ngomlando wezindaba zeTestamente Elidala, kusukela ebukhoneni buka-Adam no Eva, ukungena kwesono, Uzamcolo, ubizo luka-Abrahama, njalo, njalo. “Ubufundi” obungabaza lezizinto bungobomuntu, futhi abumele buthole indawo ezinhliziyweni nasezingqondweni zama-Seventh-day Adventist.

Imibuzo Yokuxoxisana:

- ❶ Ngokubuka konke ukukhanya esikunikeziwe njengama-Seventh-day Adventist, yini okumele kusifundise yona ngomthwalo omkhulu ophezu kwethu wokuthembeka emaqinisweni esiwanikeziwe na?
- ❷ Funda futhi uDuteronomi 18:9-14. Yiziphi izibonkaliso zanamuhla zalezi “zinengiso kuJehovah” ezikhona namuhla, futhi singaqinisekisa kanjani ukuthi siyazigwema na?
- ❸ Kungani, kubo bonke abantu, kumele AmaKristu, aqonda ububanzi emhlabeni wonke bokufa kukaKristu esiphambanweni, kungamele “baphakamise ubuso” (buka isifundo sangoMsombuluko) na? Singawubona kanjani lomkhuba kithina wokwenza lokho (asizikhohlisi ngokuphika ukuthi kukhona ukuthambekela ekukwenzeni lokho na?). Isiphambano, nokusigcina siphambi kwethu, singakwenza kanjani ukuqeda lomoya na?