

Ukusuka Ekratshini Kuye Ekuthobekeni



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki:

Dan. 4:1–33, Prov. 14:31, 2 Kumkani 20:2–5, Jonah 3:10, Dan. 4:34–37, Phil. 2:1–11.

Indima Yenkumbulo:

“Imiqondiso yakhe, hayi ukuba mikhulu kwayo! Izimanga zakhe, hayi ukuba namandla kwazo! Ubukumkani bakhe bubukumkani obungunaphakade, igunya lakhe likwizizukulwana ngezizukulwana” (Daniyeli 4:3).

Ikratshi liye libizwe ngokuthi luqobo lwesono sokuqala. Siqale ukubonakaliswa nguKhwezi, ingelosi eyayikwiinkundla zasezulwini. Kungoko athi uThixo kuHezekile, Intliziyo yakho iphakamile ngenxa yobuhle bakho, ubonakalisile ubulumko bakho kunye nokubengezela kwakho. Ndikukhahlela emhlabeni ndikwenze ubengumbonelo phambi kokumkani” (Hez. 28:17). Ikratshi likhokelela ekuweni kukaKhwezi, ngoko ngoku ulisebenzisa ukukhokelela inyambalala kwindlela eya kwantshabalalo. Sonke singabantu abawileyo, abaxhomekeke kuThixo ngobukho bethu. Zonke izipho esinazo, zonke izinto esizenzayo ngezo zipho, zivela kuThixo. Ke ngoko, sikwazi njani ukuba nekratshi, ukuqhayisa, okanye ukuziphakamisa xa, ngokwenene, ukuzithoba yeyona nto ebimele ukuba phambili kuko konke esikwenzayo?

**Sifunde esi sifundo ukulungiselela iSabatha ka 15 Februwari.*

Asiyiyo Le IBhabeli Enkulu?

Funda: Daniyeli 4:1–33. Kwenzeka ntoni kukumkani, kuba kutheni?

UTHixo unika uNebhukadenetsare iphupha lesibini. Ngoku, ukumkani akalilibali iphupha. Kuthe kodwa, kuba iingcali zaseBhabeli zisilela kwakhona, ukumkani wabiza uDaniyeli ukuba anike ingcaciso yephupha. Ephupheni, ukumkani ubona umthi omkhulu oyokufika ezulwini nomntu wasezulwini eyalela ukuba umthi ugawulwe. Kuphela sisikhondo neengcambu ezaziza kusala emhlabeni zize zilale umbethe wezulu. Eyona nto ekhathaze uNebhukadenetsare yindawo yephupha apho lo wasezulwini athe, “Intliziyo yakhe mayisuke ingabi yeyomntu, anikwe intliziyo yenkomo; kudlule amaxesha amisiweyo abe sixhenxe phezu kwakhe” (Dan. 4:16). Ngokubona ubunzima bephupha, uDaniyeli ngobunono uxela umnqweno wokuba iphupha libe libhekisa kwiintshaba zikakumkani. Phofu, ngokuthembeka esigidimini esiziswe liphupha uDaniyeli uyaxela ukuba iphupha libhekisa kukumkani ngokwakhe.

Imithi iqheleke isetyenziswa eBhayibhileni njengemele ukumkani, izizwe, nezikumkani (Hezekile 17; 31; Hoseya 14; Zek. 11:1, 2; Luka 23:31). Ngoko ke, umthi omkhulu ufanelekile ukuba umele ukumkani oziphakamisileyo. UTHixo wanika uNebukadenetsare ukongama namandla; kodwa ke, waqhubeka engakwazi ukuvuma ukuba yonke into anayo ivela kuThixo.

Qwalasela uDaniyeli 4:30. Yintoni le ithethwa ngukumkani ibonisa ukuba akasamkeli isilumkiso esivela kuYehova?

Mhlawumbi eyona nto iyingozi ngekratshi yile yokuba liyakwazi ukusenza siyilibale indlela esixhomekeke ngayo kuThixo ngayo yonke into. Ngako nje ukuba siyilibale loo nto, sisemhlabeni oyingozi.

Zinto zini ozenzileyo ebomini bakho? Ungazidla ngazo kodwa ungabi nekratshi? Ukuba kunjalo, njani?

Ukulunyukiswa Ngumprofeti

Funda: Daniyeli 4:27. Ngaphandle kokumlumkisa ngento eza kwenzeka, yintoni uDaniyeli ayixelela ukumkani ukuba ayenze, kuba kutheni? (Jonga nakwiMiz. 14:31.)

UDaniyeli akaneli kuchaza iphupha, ukwamkhombisa uNebhukadenetsare kwindlela anokuphuma ngayo kule meko: “Ngako oko, kumkani, icebo lam malikholeke kuwe, uzaphule izono zakho ngobulungisa, nobugwenxa bakho ngokubabala abaziintsizana, ukuba kunga kungoluka ukuchulumacha kwakho” (Dan. 4:27).

UNebhukadenetsare wenza umsebenzi omkhulu wokwakha iBhabheli. Iigadi, imijelo yamanzi, amakhulu-khulu eetempile, nezinye izakhiwo ezasiguqula isixeko sasesinye semimangaliso yomhlaba wakudala. Noko kunjalo, ubuqaqawuli nobuhle obunjalo, kangangoko, benziwa ngokucudisela emsebenzini amakhoboka nokutyeshelwa kwabahluphekileyo. Ngaphezu koko, ubutyebi obukumkani busetyenziselwa ukwanelisa iziyolo zikakumkani namahlakani akhe. Ngoko ke, ikratshi likaNebhukadenetsare alaneli ukumthintela ukuba angamvumi uThixo, kodwa isiphumo soku limenza angaziboni iinzima zabo banentswelo. Njengokuba uThixo ebakhathalele ngendlela eyodwa abo bangamahlwempu, akumangalisi ukuba kuthi sezikho ezinye izono ezinokuba zazikho awayenokuzibabaza uDaniyeli phambi kukakumkani, kodwa asuke acukule ukutyeshelwa kwamahlwempu.

Isigidimi esiya kuNebhukadenetsare asikho sitsha konke. Abaprofeti beTestamente eNdala bakholisa ukubalumkisa abantu bakaThixo ngokucinezela amahlwempu. Ngokwenene, phambili, kwizono ezizisa ukugxothwa kukakumkani, kukutyeshela abasweleyo. Ngapha koko, imfesane kwabahluphekileyo yeyona ndlela ephuzulu yokubonisa ububele bobuKristu; kwelinye icala, ukuxhaphaza nokutyeshelwa kwamahlwempu kuquka ukuhlasela uThixo ngokwaKhe. Xa sikhathalela abasweleyo, sivuma ukuba uThixo unento yonke, nto leyo ethetha ukuba thina asingobanini kodwa singamagosa empahla zikaThixo.

Ngokunceda abanye ngezinto zethu esinazo, sizukisa uThixo kwaye sikuvuma ukuba yiNkosi kwaKhe. Kukuba ngumnini wezinto kukaThixo ekufuneka ekugqibeleni kuxele ixabiso nomsebenzi wezinto esinazo. Wasilela apha ke uNebhukadenetsare, nathi sisethubeni lokusilela apha, ngaphandle kokuba sivume ukongama kukaThixo phezu koko sikwenzayo size sikuveze ukuyamkela kwethu le nyaniso ngokunceda abasweleyo.

Osenyangweni Uyalawula

Nangona sele exelelwe ukuba aguquke afune uxolelo lukaThixo, ikratshi elingenalusizi likaNebhukadenetsare lenza ukuba kwenziwe okungumthetho wasezulwini (Dan. 4:28–33). Wathi ukumkani esahamba kwibhotwe lakhe, ezincoma ngoko akufezileyo, wabethwa yimeko yengqondo eyanyanzelisa ukuba agxothwe ebhotwe. Besingabizwa ngamagama amakhulu ngala maxesha isifo awayenaso: “clinical lycanthropy okanye zoanthropy.” Imeko enjalo imenza ogulayo aziphathe ngokwesilwanyana. Ngala maxesha angoku esi sifo sibizwa ngokuthi “species dysphoria,” ukuwuva umzimba ungathi uluhlobo olungalunganga, kubekho ulangazelelo lokufana nesilwanyana.

Funda: 2 Kumkani 20:2–5; Yona 3:10; noYeremiya 18:7, 8. Yintoni ethethwa zezi ndima ngethuba likakumkani lokuba asijike isohlwayo?

Ngelishwa, uNebhukadenetsare kufuneka efunde ngendlela enzima. Xa ewonge ngegunya lobukhosi, woyiswa ukukubonakalalisa oko ngolwalamano noThixo. Ngoko ke, ngokumhlutha igunya lobukhosi nokumthumela ukuba aphile namarhamncwa asendle, uThixo umnika ukumkani ithuba lokuba avume ukuxhomekeka kwakhe okupheleleyo kuThixo. Kakuhle, isifundo sokugqibela uThixo afuna ukumfundisa sona lo kumkani uziphakamisileyo sesokuba “Amazulu anegunya” (Dan. 4:26). Ngokwenene, isigwebo phezu kukakumkani sinenjongo enkulu kwiicebo likaThixo, njengoko ibekwe yacaca kakhulu kumthetho wezidalwa zasemazulwini: “[ukuze] bazi abahleliyo, ukuba Osenyangweni unegunya ebukumkanini babantu, abunike lowo athanda ukumnika, amise ophantsi ebantwini phezu kwabo” (Dan. 4:17).

Ngamanye amazwi, ingqeqesho eyenziwa kuNebhukadenetsare imele ukuba ibe sisifundo nakuthi sonke. Ngenxa yokuba siphila kwiqela “labaphilileyo,” kufuneka sisiqaphelisise isifundo esikhulu esimele ukusifunda sokuba, “Osenyangweni uyabulawula ubukumkani babantu.”

Kutheni le nto isisifundo esibaluleke kakhulu nekufuneka sisifundile ukwazi ukuba Osenyangweni uyalawula? Lumele ukuba nagalelo lini olu lwazi, umzekelo, kwindlela esiphatha ngayo abo sinegunya phezu kwabo?

Ukuphakamisela Amehlo Ezulwini

Funda: Daniyeli 4:34–37. Kwaba njani ukuguquka kwezinto kukumkani? Kutheni?

UThixo uvumela uNebukadenetsare ukuba abethwe sisifo esingaqhelekanga, kodwa ekugqibeleni uyambuyisela kwakamsinyane engqondweni ephilileyo. Okumangalisayo, yonke into iyaguquka xa, ekupheleni kweminyaka esixhenxe eyaxelwa kwangaphambili ngumprofeti, ukumkani ogugayo ephakamisela amehlo akhe ezulwini (Dan. 4:34). “Kwaba yiminyaka esixhenxe uNebhukadenetsare esisikhwankqiso kubantu bakhe; iminyaka esixhenxe ethotywe phambi komhlaba wonke. Kamva, yabuyiselwa ingqiqo yakhe wathi, ekhangele kuThixo wamazulu ngokuzithoba, wasibona isandla esingcwele ekohlwayweni kwakhe. Ngesindululo sasesidlangalaleni, wabuvuma ubutyala bakhe kwanenceba enkulu kaThixo ekumbuyiseleni [kwimo yokuqala].” —Ellen G. White, Abaprofeti Nookumkani, iph. 432.

Ngokungathandabuzekiyo, iinguqulelo ezinkulu zinokwenzeka xa siphakamisela amehlo ethu ezulwini. Ngako nje ukuba ukuqonda kwakhe kubuye, ukumkani wanika ubunggina bokuba ufundile kwesi sifundo. Kanti ke eli bali alikho kangako ngoNebhukadenetsare kunokuba lingenceba kubantu bakaThixo. Ukumkani uphulukene namathuba amathathu angaphambili ukuba amkele uThixo kalsrayeli njengeNkosi yobomi bakhe. Amathuba anjalo akho kuye xa ebuvuma ubulumko obubodwa bamadodana angabathinjwa bamaHebhere (Daniyeli 1), xa uDaniyeli echaza iphupha lake (Daniyeli 2), naxa amadoda amathathu amaHebhere ehlangulwa ezikweni lomlilo (Daniyeli 3). Kwakuba kwenzeke konke, ukuba oko kuhlangukwa akumenzi athobeke, yintoni eya kumenza? Nangona waba neenkani wanjalo umlawuli, uThixo wamnika ithuba lesine ekugqibeleni wayizuza intliziyo kakumkani, wambuyisela kwisikhundla sakhe sobukhosi (Daniyeli 4). Njengoko ibonisa imeko kaNebhukadenetsare, uThixo unika ithuba elinye emva kwelinye ukuze asibuyisele kulwalamano oluhle naYe. Njengoko uPawulos wabhalayo kwiinkulungwane ezininzi kamva, iNkosi “[Inga] bangasindiswa bonke abantu, bafikelele ekuyazini inyaniso” (1 Tim. 2:4). Kweli bali sibona umzekelo onamandla wenyano.

Zeziphi iindlela oye wathotywa ngazo nguThixo? Yintoni owayifundayo kuloo mava? Zithini iinguqulelo ozidingayo ukuze ukuphephe ukuba ufundiswe esi sifundo kwakhona?

Othobekileyo Nonombulelo

Ukumkani oguqkayo uthi: “Bonke abemi behlabathi bebalelwe ekubeni yinto engento” (Dan. 4:35). Xa sijonge le meko, ithini eyona nto ibalulekileyo ayithethayo?

Singazi njani ukuba uNebhukadenetsare uguquke ngokwenene wamkela uThixo oyinyaniso? Sibufumana ubungqina kule nto yokuba uNebukadenetsare ngokwakhe ungumbhali kaDanyeli 4. Ngokwenene, ubukhulu besi sahluko bubonakala bungumbhala wencwadi esasazwe ngukumkani kububanzi bobukumkani bakhe. Kule ncwadi, ukumkani uxela ngekratshi lakhe nempambano yakhe, aze athi ngokuthobeka, akuvume ukungenelela kukaThixo ebomini bakhe. Iikumkani zakudala zazingakholisi ukubhala nantoni ehlasizayo ngazo. Kakuhle, onke amaxwebhu obukhosi esiwaziyo ayabadumisa ookumkani. Uxwebhu olunje ngolu, ngoko, apho ukumkani avuma ikratsi lakhe nokuziphatha kwakhe okwerhamcwa, kwalatha kwinguquko yenene. Ukongeza, ngokubhala ileta echaza amava nokwamkela ngokuzithoba ulawulo lukaThixo, ukumkani wenza njengomvangeli. Akasakwazi ukukugcina kuye oko akufumeneyo nakufundileyo kuThixo oyinyaniso. Oko sikubonileyo apha, ngoko, emthandazweni nasekudumiseni kukakumkani (Dan. 4:34–37), kubonisa ubunyaniso bamava akhe.

Ngoku ukumkani unolunye uhlobo lwezinto azixabisileyo kwaye uyakwazi ukuyiqonda imida yamandla omntu. Emthandazweni oxakathileyo wokubulela, ukumkani uphakamisa amandla kaThixo kaDanyeli ekwavuma ukuba “Bonke abemi behlabathi [ba]balelwe ekubeni yinto engento” (Dan. 4:35). Oko kukuthi, abantu abananto engabo abangaqhayisa ngayo. Kungoko, oku kukrotyiswa uNebhukadenetsare okokugqibela encwadini kaDanyeli kubonisa ukumkani othobekileyo nonombulelo, enyusa iindumiso kuThixo ekwasilumkisa nathi ngekratshi.

Phofu ke, uThixo uyaqhubeka nokuguqula ubomi bethu namhlanje. Akukho kukhathala nokuba abantu abanekratshi okanye abanesono banjani, kuThixo ikhona inceba namandla okubuyisa aboni abavukelayo babe ngabantwana bakaThixo weZulu.

Funda: Filipu 2:1–11. Yintoni esiyifumanayo apha emele ukulisusa liphele ikratsi ebomini bethu?

Ingcamango Eyongeziweyo:

“Ukumkani owayekhe wanekratshi, waba ngumntwana othobekileyo kaThixo; indlongondlongo eyayingqwalalala yomlawuli, yaba ngukumkani onobulumko novelwano. Lowo wayemdelela emnyelisa uThixo wamazulu, ngoku wawavuma amandla Osenyangweni wazama ngokunyanisekileyo ukukhuthaza ukoyikwa kukaYehova nolonwabo lwabantu abaphetheyo. Phantsi kokukhalima kwaLowo unguKumkani wookumkani neNkosi yeenkosi, uNebhukadenetsare wafunda ekugqibeleni isifundo ekudingeka ukuba bonke abalawuli basifunde—esokuba ubukhulu benene bukho ngokulunga kwenene. Wamvuma uYehova ukuba unguThixo ophilileyo, esithi, “Mna Nebhukadenetsare ndiyamncoma, ndimphakamisa, ndimbeka uKumkani wamazulu; ngokuba yonke imisebenzi yakhe iyinyaniso, neendlela zakhe zisesikweni; ngangokuba enako ukubathoba abahamba beqhankqalazile.” Injongo kaThixo yokuba, obona bukomkani bukhulu kakhulu emhlabeni bubonakalalise ukumdumisa ngoku yayizalisekile. Esi sibhengezo sasesidlangaleni, ekuhleni, athe kuso uNebhukadenetsare wavuma inceba nokulunga kunye negunya likaThixo, yaba sisenzo sokugqibela sobomi bakhe esibhalwe kwimbali engcwele.”—Ellen G. White, *Abarofeti Nookumkani*, iph. 433.

Imibuzo Yokuxoxwa:

1. “Ikratshi likhokelela kubo bonke obunye ububi: liyimeko egqibeleleyo yengqondo yokuchasa uThixo. Ingaba oku kubonakala kubaxiwe kuwe? Ukuba kunjalo, phinda ukucinge. ... Okona lilikhulu ikratshi analo umntu, okona alithiyayo ikratshi kwabanye. Kakuhle kakuhle, ukuba ufuna ukuyazi indlela onekratshi ngayo, indlela elula kukuba uzibuze uthi, ‘Ndiyithiye kangakanani into yokuba abantu bandidelele, okanye bangafuni ukundiqaphela, okanye bazinyanzele phambi kwam, okanye bandiphathe ngokomntwana, okanye bazidle?’ Into ithi, ikratshi lomntu ngamnye liselugqatsweni nolwabo bonke abanye. Kungokuba ndibe ndifuna ukuba ngoyena uvakalayo ethekweni kangangokuba ndikhubeka kakhulu xa omnye evakala kakhulu kunam. Ababini kwishishini elinye abaze bavane.”—C. S. Lewis, *Mere Christianity* [New York: Touchstone, 1996], p. 110. Uthini apha uLewis enokuthi mhlawumbi ikuncede ulibone ikratshi ebomini bakho?

2. Umxholo obonakala kwesi sahluko, nakwezinye ezingaphambili, kukulawula kukaThixo. Kungani ukuba ubaluleke kangaka lo mba ukuba uqonde? Yeyiphi indawo edlalwa yiSabatha ekusincedeni ukuba sikuqonde ukubaluleka kwale nyaniso?