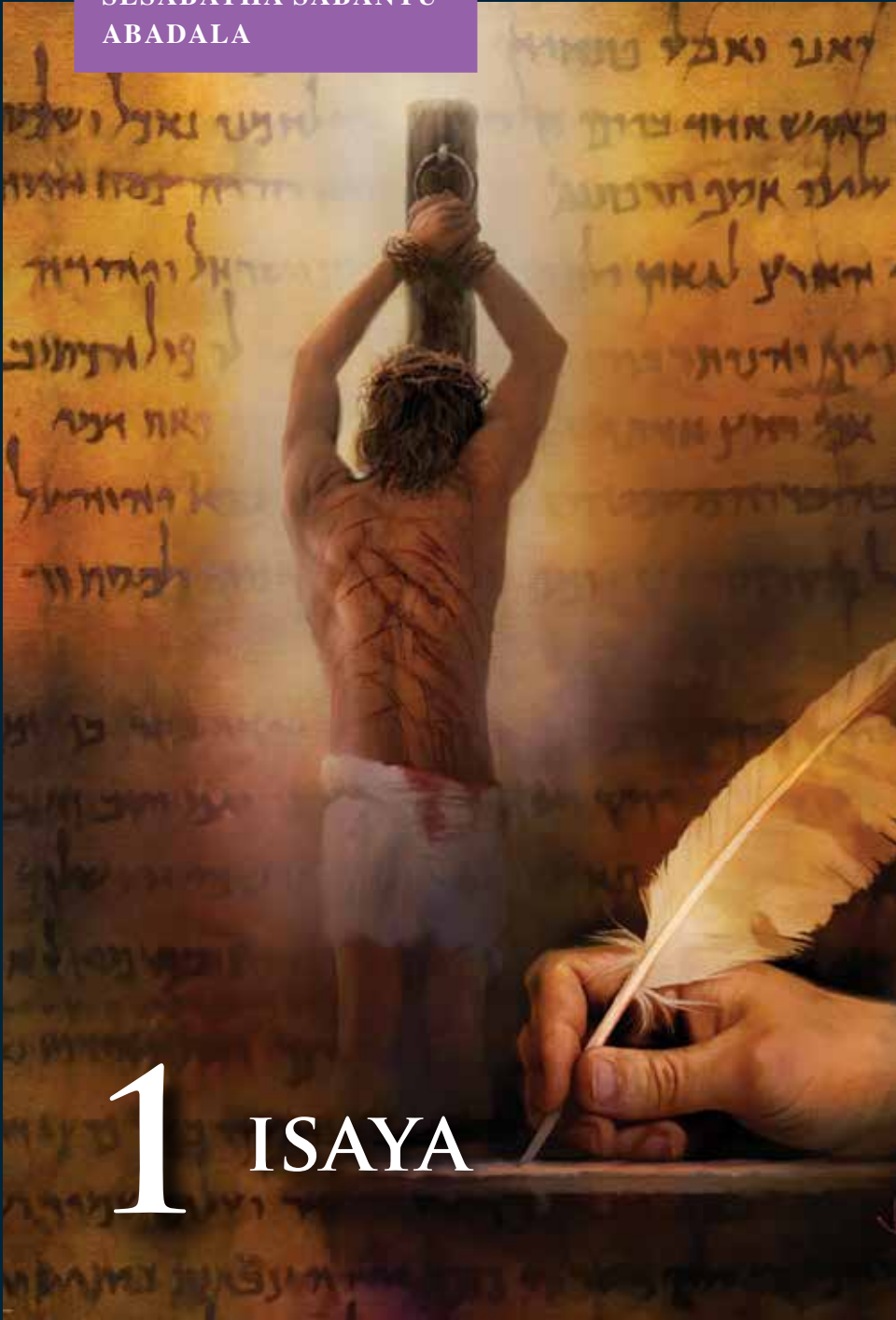


ISIFUNDO SESIKOLO
SESABATHA SABANTU
ABADALA



1 ISAYA





TOTAL MEMBER INVOLVEMENT TIME

What is Total Member Involvement?

- ▶ Total Member Involvement (TMI) is a full-scale, world-church evangelistic thrust that involves every member, every church, every administrative entity, every type of public outreach ministry, as well as personal and institutional outreach.
- ▶ It is a calendar-driven, intentional soul-winning plan that discovers the needs of families, friends, and neighbors. Then it shares how God fulfills every need, resulting in church planting and church growth, with a focus on retaining, preaching, sharing, and discipling.

HOW TO IMPLEMENT TMI TIME IN SABBATH SCHOOL

Dedicate the first 15 minutes of each lesson to plan, pray and share:*

- ▶ **TMI IN-REACH:** Plan to visit, pray, care for missing or hurting members, and distribute territory assignments. Pray and discuss ways to minister to the needs of church families, inactive members, youth, women and men, and various ways to get the church family involved.
- ▶ **TMI OUT-REACH:** Pray and discuss ways of reaching your community, city, and world, fulfilling the Gospel Commission by sowing, reaping, and keeping. Involve all ministries in the church as you plan short-term and long-term soul-winning projects. TMI is about intentional acts of kindness. Here are some practical ways to become personally involved: 1. Develop the habit of finding needs in your community. 2. Make plans to address those needs. 3. Pray for the outpouring of the Holy Spirit.
- ▶ **TMI UP-REACH:** Lesson Study. Encourage members to engage in individual Bible study—make study of the Bible in Sabbath School participatory. Study for transformation, not information.

TMI	Time	Explanation
Fellowship Outreach World Mission	15 min.*	Pray, plan, organize for action. Care for missing members. Schedule outreach.
Lesson Study	45 min.*	Involve everyone in the study of the lesson. Ask questions. Highlight key texts.
Lunch		Plan lunch for the class after worship. THEN GO OUT AND REACH SOMEONE!

**Adjust times as necessary.*

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Iinguqulelo ZeBhayibhile Ezisetyenzisiweyo (Zimbini ezesiXhosa):

Eyokuqala: IZIBHALO EZINGCWELE: U’Hlaziyo lweNguqulo yeMumelwano, kuHlaziyo loBhalo-magama oluVunyiweyo, uhlelo lweshumi elinambini 2010; ushicilelo lwesihlanu 2014. [Yeyona isetyenzisiweyo koku kuguqulwa kwale ncwadi]. Eyesibini: IBHAYIBHILE: Inguqulelo entsha egqityezelwe ngowe-1996. Xa kucatshulwe kuyo kubhalwa IBHAYIBHILE emva kwaloo ndima icatshulweyo. Ukuba kwenzekile kwasetyenziswa okuphuma kwinguqulelo yesiNgesi, kuya kwaziswa noko. [Nazo ezisiNgesi zisetyenziswe ngemvume kwisifundo esiguqulwayo Ukusetyenziswa kwegama i“Bhayibhile” kubhekisa nakweyiphi inguqulelo, ngaphandle kwaxa libhalwe ngayo emva kwendima ecatsulweyo. Kwesi sifundo sekata yokuqala yowama-2021, kusetyenziswe iKJV esetyenziswe ngemvume. Ziquka ezi” NKJV. New King Version®. Copyright © 1979, 1980, 1982, 1992 by Thomas Nelson, Inc. Used by permission. All rights reserved. TLB. From The Living Bible, Paraphrased, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

“Thuthuzelani Abantu Bam”



Kususela mhla waqala ukuwathetha, la mazwi omprofeti uIsaya akkrolwa amiliselwa kwizazela zethu. Kukho amazwi angasokuze alibaleke aqulathe okukhulu, kungekuphela yintsingiselo kodwa nalithemba nesithembiso, amazwi anje: “uThixo unathi” (Isa. 7:14), “kuba sizalelwe umntwana” (Isa. 9:6), “Yonke imifula iya kunyuswa” (Isa. 40:4), nathi “uhlatywe ngenxa yezikrezo zethu, watyunyuzwa ngenxa yezenzo zethu ezigwenxa; ubetho lokuba sibe noxolo thina lube luphezu kwakhe; siphiliswe ngemivumbo yakhe” (Isa. 53:5).

Amazwi adala imifanekiso, imizobo, iintlokoma; amazwi angenamandla, adelekileyo adala imifanekiso engenamandla edelekileyo; amazwi anamandla, achubekileyo, alungiswe kakuhle adala imifanekiso enamandla, echubekileyo neentlokoma ezikhwazayo ezimnandi nezicacileyo. Oku ke, kuchaza isizathu sokuba amazwi kaIsaya athethe kakhulu, kamnandi nakuthi-sekusemva kwama-27 eenkulungwane.

Kumbongo wakhe ongomkhonzi ova ubunzima, umzekelo, (Isa. 52:13–53:12), uIsaya uzisa umfanekiso kaMesiya kwimbonakalo entle kakhulu kunakwezinye iindawo kwiTestamente eNdala. Le ndawo iyodwa yanele ukulamkela igama elithi, “umprofeti weendaba ezilungileyo.”

Ukongeza, ekuxeleni kwakhe kwantlandlolo ngoKoreshi, embize ngegama, kuse yinkulungwane enesiqingatha ngaphambi kokuba ukumkani wasePersi oyise iBhabheli (Isa. 44:28–45:6), kuchane ngendlela ekhwankqisa ngokumangalisayo kangangokuba ezinye izifundiswa zibubeka ubuninzi bencwadi kaIsaya ngokuthi ingu“Isaya wesibini,” ukucinga okungaphethe nto kwabo bangakwaziyo ukubona ngaphaya kweentango zobuchopho obunoqweqwe bengcinga zobuntu.

Ngokuhlanganisa okungaqhelekanga komfuziselo ocacileyo, isingqi nokuzinza kombongo ongenamlinganiselo, ukuchasana kwemidlalo ehumaneka kuBeethoven, nokuthungelana okutyebileyo kwengoma ezixakileyo ezenzeka rhoqo kwinkqubo yemiculo ephucukileyo yokuchazwa nokukhuliswa, incwadi kaIsaya ephfumlelweyo ikufanele ukuba ikhweliswe kwinqwelo yoncwadi ngenxa yeengcamango zobuThixo ezingahezulu kwezasemhlabeni njengoko amazulu ewuphakamele umhlaba (bona ulsa. 55:9). Kanti nakwinguqulelo, ethi ilahlekwe kukudlala ngamagama nokuqala ngezandi ezifanayo kwesiHebhere, incwadi kaIsaya zimbawwa iintanga zayo kwimbali yoncwadi, nokuba lolwehlabathi okanye olungcwele.

Siyawazi amazwi wakhe, anobuciko, anokubonga, anemvakalelo ekwanamandla, kodwa ingaba siyayazi na indoda ulsaya nehlabathi ebibhala ikulo, ithandaza, iprofeta? Ngexesha ubukumkani obukhohlakeleyo baseAsiriya buphakama bufika ekuphakameni kwamandla abo, yayilixesha lengozi ebulalayo. Okubi kakhulu, abantu bakwaYuda, abantu abanyuliweyo, babetshona ngokutshona kubuthakathaka ekuziphatheni. Ukubawa nokuxhwaleka kwakusilwa ezitratweni. Ekwelweni kwabo ubutyebi okanye ukuphila, abanye barhogola umphunga weziyobisi zempambano yelize logama abanye beswama ngokuphelelwa lithemba. Ukuzama ukugcina ukwaziwa kwesizwe ngokuthabatha amasalela kwimeko yokulandula wamilisela kuwo okuyinyaniso, ulsaya wabhenela ebantwini ukuba bakhangele kuThixo wabo, Oyingcwele kaIsrayeli, uMdali wezulu nomhlaba, owayebazi ngegama nowayethembise ukubahlangula emlilweni, kodwa xa baye baphulaphula— bathobela.

Ulsaya wamcebisa ukumkani. Xa umsonto ocekeceke womnombo wamasalela kaThixo wawugcinwe kwisixeko esinye esibekwe engciphekweni yimikhosi yama-Asiriya, yaba ngamazwi esiprofeto kaIsaya awomeleza ukumkani uHezekiya ukuba afune ummangaliso owawukuphela kwethemba leYerusalem (Isaya 36, 37). Ukuba iYerusalem yayiwe ngoko, endaweni yokuba kube kumaBhabheli kwinkulungwane emva koko, umgaqo wama-Asiriya wokusasaza abantu aboyisiweyo ngowakuvuthela kwaphela ukwaziwa kwesizwe sakwaYuda. Ngoko ke, ngekungazange kubekho bantu bangamaYuda ekwakuza kuthi kubo kuphume uMesiya, uMsindisi wehlabathi.

Kule kota, siqwalasela ulsaya, amazwi wakhe, ixesha lakhe, iimeko zakhe, kodwa kakhulu kuThixo wakhe, uThixo othe, ngexesha langoko kwakunye nangeli langoku, wamemeza, “Musa ukoyika; ngokuba ndikukhulule ngokukuhlawulela, ndikubizile ngegamalakho, ungowam” (Isa. 43:1).

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