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SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki:

Isa. 7:1–9, Isa. 7:10–13, Isa. 7:14.

Indima Yenkumbulo:

“Ukuba nithe anakholwa, inene, aniyi kuqiniseka”(Isaya 7:9).

Ngenye iSabatha, uConnie noRoy beqhuba imoto, bangena kwindlela engena ekhayeni labo emva kwenkonzo. Enye yeenkukwana eluhlobo oluncinane yabhabha ngoloyiko inqumla phambi kwabo. Kwakukho into engahambi kakuhle. Ezi nkuku zimele ukukhuseleka endlwini yazo kodwa zaphuma. Uphando olukhawulezileyo lwabonisa ukuba kwakukho intlekele eqhubekayo. UBeethoven, injana yommelwane, nayo yayiphumile kwiyadi yayo ingakwiqula iphethe ngomlomo uDaisy. UDaisy waye eyinkuku entle ezalelayo esisila sayo sasineentsiba ezifukufuku ezimhlophe. UConnie wamhlangula uDaisy, kodwa sekusemva kakhulu. Iqabane-mntu lakhe elihle, ngoku lithe tyeke intamo, lakhawuleza lafa ezingalweni zikaConie. Wahlala phantsi apho eyadini, eyiphethe le nkuku ifileyo, walila.

Elinye iqabane-mntu lakhathazeka kakhulu. Idada elide elimhlophe eligama lalinguWaddlesworth lambona uConnie ephethe uDaisy wangathi uthi nguye ombuleleyo uDaisy. Kwaba ziiveki ezimbalwa ezilandelayo, lonke ixesha uWaddlesworth ebona uConnie, emhlasela ngomsindo amxhole ngomlomo wakhe oqinileyo. Ngamanye amaxesha, kunzima ukwahlula ukuba ngoobani kanye abahlobo bakho kwiintshaba zakho. Kule veki siza kuqwalasela kukumkani wakwaYuda owaye kule ngxaki naye, size sizame ukuqonda ukuba yintoni eyamenza ukuba akhethe ngendlela engeyiyo njengoko wenzayo.

**Funda isifundo sale veki ulungiselela iSabatha kaJanuwari 16.*

Ingozi Evela Kwelasemantla (Isa. 7:1–9)

Ntlekele ni eyoyikekayo awajongana nayo ukumkani u-Uziya ekuqaleni kolawulo lwakhe? 2 Kumkani 15:37, 38; 2 Kumkani 16:5, 6; Isaya 7:1, 2.

Ubukumkani bukaIsrayeli wasentla (iEfrayim) neSiriya (iAram) bahlangana kwilizwe elincinane lakwaYuda, elisezantsi. Oku kwenzeka xa uYuda wayeqotywe amandla kukuhlaselwa ngamaEdom namaFilisti. Kumaxesha awadlulayo, uYuda wayelwe noIsrayeli, kodwa ulwalamano phakathi kwezikumkani zikaIsrayeli neSiriya kwazisa ingozi engapha kokucinga. Kuyabonakala ukuba uIsrayeli neSiriya zazifuna ukumnyanzela uYuda ukuba abenenxaxheba kunye nazo kumdibaniso wokulwa negorha elinamandla likaTigelate-pilezere III, waseAsiriya (kuthiwa ngu“Puli” ku-2 Kumkani 15:19), owaye eqhubeka ngokuboyikisa ngokwandisa ubukumkani bakhe. UIsrayeli neSiriya zazibeke bucala ukungqubana kwazo okukade kukho ngokubona ingozi enkulu. Ukuba zazingathi zoyise uYuda zize zimisele unopopi womdongwe abe ngumlawuli apho (Isa. 7:5, 6), zaziya kusebenzisa izixhobo namadoda azo.

Saba yintoni isisombululo sika-Ahazi xa ilizwe lakhe lalichithakala? 2 Kumkani 16:7–9, 2 Kron. 28:16.

Kunokwamkela ukuba uThixo yayinguye yedwa umhlobo onokumhlangula kwanelizwe lakhe, uAhazi wazama ukwenza umhlobo noTiglath-pileser III, utshaba lweentshaba zakhe. Ukumkani waseAsiriya wavumelana ngovuyo nesicelo sakhe sokunceda ngakwiSiriya noIsrayeli. UTigilati-pilezere akazange anele ukwamkela ukuthengwa ngexabiso eliphezulu nguAhazi, waya wazuza nesizathu esihle sokuthabatha iSiriya, awakwenza ngokukhawuleza (2 Kumkani 16:9). Amandla omanyano lweSiriya noIsrayeli ophulwa. Kwathi ngexeshana nje, kwabonakala ngathi uAhazi wamsindisa uYuda. Esi senzo ngakwicala lika-Ahazi, phofu, sasingamele kumothusa. Weyengoyena kumkani umbi owakha walawula uYuda ukuza kuthi ga apha. (Bona u-2 Kumkani 16:3, 4; 2 Kron. 28:2–4.)

Xa sifunda ngokuba wayenjani uAhazi, kuyaqondakala ukuba kwakutheni ukuze aphenzule engozini njengoko wenzayo. Sifundo sini esilapha kuthi ngokobuqu bethu? Ukuba asimthobeli uYehova ngoku, yintoni esenza ukuba sicinge ukuba siyakuba nokholo lokumthamba xa izilingo zenene zifika? (Bona uYakobi 2:22, noYer. 12:5.)

Ukuzanywa Kokuthintela (Isa. 7:3–9)

Ngexesha uAhazi wayevavanya ubunzima bokukhetha kwakhe kupolitiko, uThixo wayesazi izinto angazaziyo yena. Into yayinye, yayinguThixo owavumela inkathazo ukuba imfikele ukuze amqeqeshe ambuyisele ezingqondweni (2 Kron. 28:5, 19). Ngaphezu koko, nangona ukubhenela kuTigelati-pilezere ukufuna uncedo, kwakubonakala kufanelekile kunomdla ngakwicala lobuntu, uThixo wayesazi ukuba kuya kuzisa ubukumkani bukaDavide bakwaYuda phantsi kolawulo lwangaphandle awayengasayi kuze aphuncuke kubo. Awayejongene nako kwakukukhulu kakhulu. Ngoko ke, uYehova wathumela uIsaya ukuba amthintele ukumkani (mhlawumbi ngexesha wayehlola amanzi aseYerusalem elungiselela ukuyingqinga) ukuze amoyisele ukuba angahlangani nenkokeli yaseAsiriya.

Kwakutheni ukuze uYehova axelele uIsaya ukuba athabathe unyana wakhe, uMasalela—obuya, ahambe naye (Isa. 7:3)?

UAhazi wayeza kukhwankqiswa xa uIsaya embulisa aze azise unyana wakhe, ogama lingu“Masalela-obuya.” Amasalela oobani? Obuya entweni? Ngenxa yokuba uyise wenkwenkwe wayengumprofeti, igama lalivakala ngokwesigidimi esihlodayo esivela kuThixo ngabantu ababesiya ekuthinjweni. Okanye, ingaba lalingokubuyela kuThixo ngendlela yokuguquka (isenzi “buya’ sinayo nentsingiselo yokuguquka)? Isigidimi esivela kuThixo esiya kuAhazi sasisithi: Lenze loo nto wena ofuna lithethe yona! Buya ezonweni zakho okanye yiya ekuthinjweni, aya kubuya ekuthinjweni amasalela. Isigqibo sesakho!

Isigidimi sikaThixo sayiphendula njani imeko kakumkani? Isaya 7:4–9.

Ukoyikiswa okwakuphuma eSiriya nakwaIsrayeli kwakuza kudlula aze uYuda yena asindiswe. Amandla ayebonakala kuAhazi engathi makhulu, iintaba-mlilo ezivuthayo zazibonakala kuThixo zizi“zikhondo ezibini zezikhuni eziqhumayo” (Isaya 7:4, NRSV). Sasingekho isidingo sokuba uAhazi afune uncedo kwiAsiriya. Kanti ke, ukuze enze isigqibo esilungileyo, uAhazi wayedinga ukuba amthembe uYehova nezithembiso zaKhe. Wayedinga ukukholwa ukuze azimaseke (Isa. 7:9). Amagama “ukukholwa” noku“zimaseka” aphuma kwincambu enye yesiHebhere, ekuphuma kwakuyo igama le“nyaniso” (into ethembekileyo) negama uAmen (eliqinisekisa oko kuyinyaniso/kuthembekileyo). UAhazi wayedinga ukuba aqiniseke ukuze enziwe ukuba aqiniseke; wayedinga ukuthembela ukuze abe nokuthenjwa.

Qwalasela la ndawo yokugqibela kaIsaya 7:9. Kutheni ukholo nenkolo zibalulekile ukuze kubekho “ukuzimaseka”? Ukuzimaseka entweni? Lo mthetho-siseko usebenza njani ebomini bomKristu?

Elinye Ithuba (Isa. 7:10–13)

UAhazi akazange asabele kubizo lukalsaya lokholo. Ngoko ke, uThixo ozele yinceba wamnika ukumkani elinye ithuba, emxelela ukuba acele umqondiso “enzulwini kwelabafileyo, mhlawumbi ubhekise enyangweni phezulu” (Isa. 7:11). Apha kukho esinye sezona zimemo zikhulu elukholweni esakha sanikwa umntu. Kumnikelo waKhe, uThixo akazange abeke nomda wesiqingatha sobukumkani baKhe, njengoko babesenza abalawuli babantu xa befikelele kumda ophezulu wobubele babo (bona uEstere 5:6, Estere 7:2, Marko 6:23). Wayekulungele enentumekelelo ukuliqongqotha lonke izulu kukumkani okhohlakeleyo ukuba nje angakholwa! Njengomqondiso, uAhazi wayenokucela intabalala yegolide okanye amasoldati amaninzi ngokweenkoko zentlabathi ngakulwandle iMeditari.

Kwakutheni ukuze uAhazi aphenhle ngendlela awenza ngayo (Isa. 7:12)?

Ngokuthi jezu nje okokuqala, impendulo ka-Ahazi ibonakala ngathi ingcewele inentlonipho. Wayengayi kubeka uThixo kuvavanyo, njengoko enzayo amaIsrayeli kwiinkulungwane zangaphambili, ngexesha lokubhadula kwawo entlango (Eks. 17:2, Dut. 6:16). Umahluko, phofu, yayikukuba uThixo wamcela ukumkani ukuba amvavanye [uThixo] (thelekisa noMalaki 3:10). Ukumxhasa ngesipho sobubele baKhe obugubungelayo kuyamkholisa, kungabi kukuvavanya umonde waKhe. Yena uAhazi wayengenayo nentumekelelo yokumvumela uThixo ukuba amncede akholwe. Waluvala walutshixa ucango lwentliziyo yakhe ukuze lungangeni ukholo.

Funda: Isaya 7:13. Uthini apha uIsaya?

UIsaya watsho ukuthi, ngokwala ukumvavanya uThixo, ngokwangaphandle, ukuphepha ukumdinisa, uAhazi, ngokwenyani, wamdinisa uThixo. Owona mba wawukhathaza kakhulu kule ndima yinto yokuba apha uIsaya ubhekisa ku“Thixo wam,” ngokuchasene ngokucacileyo noIsaya 7:11, apho umprofeti acela ukumkani ukuba acele umqondiso kuYehova “uThixo wakho.” Xa uAhazi esala akunikwa nguThixo, wayesala uYehova ukuba abe nguThixo wakhe. UYehova wayenguThixo kaIsrayeli, kodwa engenguye oka-Ahazi.

Isifundo sanamhla sisifundisa ntoni ngokunyamezela nentumekelelo yokusizisa sonke elusindisweni? Sikwasixelela ntoni ngobumfama nobulukhuni bentliziyo yomntu xa inganikelwanga ngokupheleleyo kuYehova? Ekugqibeleni, nokuba uThixo wayemnikile uAhazi nawuphi umqondiso awayewufuna, ucinga ukuba uAhazi ngoko wayeya kukholwa? Yichaze impendulo yakho.

Umqondiso KaNyana (Isa. 7:14)

Ukunikwa umqondiso “onzulu ngokwelabafileyo” okanye “ophezulu ngokwamazulu” (Isa. 7:11, NRSV) akuzange kumchukumise Ahazi. Ngoko ke, xa uThixo esithi Yena ngokwaKhe uya kuphakama enomqondiso (Isa. 7:14), silindele ukuba uya kuba nezilinganiso ezothusa kakhulu nezinokucingwa kuphela lizulu (thelekisa noIsa. 55:9, 1 Kor. 2:9). Kuyamangalisa! Umqondiso ngunyana. Phofu kwenzeka njani ukuba ukufumana umntwana komfazi oselula aze abizwe ngokuba ngu“Imanuweli” kube ngumqondiso okumgangatho weBhayibhile?

Ngubani umfazi, ingubani uMntwana wakhe?

Akukho apho iTestamente eNdala yalatha ukuzaliseka kwalo mqondiso ubalulekileyo, njengoko yenzile kwimiqondiso enikwe kwabanye abantu, njengoGidiyon (Abagwebi 6:36–40). Ngoko ke, naku okunye ukuzaliseka okunokuba kuko, ngokweTestamente eNdala kuphela:

1. Ngenxa yokuba igama “intombi” libhekisa kwibhinqa elikumgangatho wokwenda, abaninzi bacinga ukuba uyintokazi esele yendile ehlala eYerusalem, mhlawumbi inkosikazi kaIsaya. UIsaya 8:3 akaniki ngxelo yokuzalwa konyana kaIsaya ngu“mprofetikazi” (kubhekiswa kumfazi wakhe, ozigidimi zakhe zesiprofeto zaziquke, ubuncinane, abantwana bakhe; thelekisa noIsa. 7:3, Isa. 8:18). Sekunjalo, lo nyana kwathiwa nguMaxhoba-ayakhawuleza-iinto-eziphangiweyo-zingxamile (Isa. 8:1–4), hayi, uImanuweli. Nangona kunjalo, imiqondiso yamakhwenkwe amabini ayafana kuba, phambi kokuba afike ebutsheni bawo kumgangatho wokuba anganyula okulungileyo okanye okubi, iSiriya noIsrayeli wasemantla [zizizwe] ezaziya kubhangiswa (Isa. 7:16, Isa. 8:4).

2. Abanye bacingela ukuba uImanuweli nguHezekiya, unyana ka-Ahazi, owayeza kuba ngukumkani olandelayo. Noko kunjalo, akukho apho igama Imanuweli liye lasetyenziswa kuye.

3. Ngenxa yokuba uImanuweli ngandlela ithile uyimfihlakalo laye igama lakhe, liguqulwa ngokwesiqhelo ngokuthi “uThixo unathi” libhekisa kubukho bukaThixo, wayenokuba ngulowo mnye onguNyana okhethekileyo ekwaprofetwa ngaye kuIsaya 9 ne-11. Ukuba kunjalo, inkcazo yaKhe ephakanyisiweyo njengoThixo (Isa. 9:6) kunye ne“ngcambu kaYesu” (Isa. 11:10, NRSV) idlula nayiphi into enokunikwa yona kwanakukumkani olungileyo uHezekiya.

Ngokuphikisana noko, iTestamente eNtsha imbona uYesu enguImanuweli (Mat. 1:21–23), ezelwe ngokommangaliso nangobunyulu kwinkazana engatshatanga kodwa eganiweyo. UYesu ukwa nguNyana kaThixo (Isa. 9:6, Mat. 3:17) ne“negatya” kwane“ngcambu” kaYesu (Isa. 11:1, 10; IsiTyh. 22:16). Mhlawumbi u“Imanuweli,” wangaphambili, okukhula kwakhe kwambonisa uAhazi ukubasexesheni kokuzaliseka kwesiprofeto, kwasebenza njengohamba phambi kukaKristu. Asazi. Siyayazi kodwa into esifuna ukuyazi: “lithe ke lakuzaliseka ixesha, uThixo wamkhupha weza uNyana wakhe, othe wazalwa ngumntu oyinkazana” (Gal. 4:4), ukuba asinike ubukho bukaThixo.

“UThixo Unathi”! (Isa. 7:14)

Njengegama labantwana bakaIsaya (uMasalela-obuya, “amasalela aya kubuya,” noMahershalal-hash-baz, elithetha ukuthi “amaxhoba ayakhawuleza, izinto eziphangiwewo zingxamile”), igama likaImanuweli linayo intsingiselo. Ngokuphandle ithi, “nathi Thixo.” Phofu inguqulelo eqhelekileyo ethi, “uThixo unathi” inento eyiphosayo ebalulekileyo. Njengamanye amagama esiHebhere alolu hlobo lungenazo izenzi, isenzi “ukuba” kufuneka sifakelwe, kuba asikho kwisiHebhere. Ngoko ke, uImanuweli kufuneka eguqulwe ngokuthi ‘uThixo unathi’ (thelekisa amagama amanye kuIsa. 8:10), kanye njengegama u“Yesu” (sisiGrike, nokufutshani swa kwesiHebhere uYehoshua, okanye Yoshua) lithetha “iNkosi ilusindiso,” nalapho isenzi sifakelwe (thelekisa noIsaya, othetha ukuthi, “usindiso lukaYehova”). Kanti ke, igama u“Imanuweli” akayiyo inkcazo nje engaphathekiyo; kukwenza ibango ngesithembiso elizaliseke ngoko: “uThixo unathi”!

Yintoni esibaluleke ngayo isithembiso sokuba uThixo unathi?

Asikho isiqinisekiso esinamandla nentuthuzelo engaphezulu. UThixo akathembisi ukuba abantu baKhe abayi kubunyamezela ubunzima nentlungu, kodwa uthembisa ukuba nabo. Umdumisi uthi: Nokuba ndihamba emfuleni wethunzi lokufa, andiyi koyika bubu; ngokuba unam wena; intonga yakho nomsimelelo wakho uyandithuthuzela” (INd. 23:4). “UThixo uthi: ‘Xa uthi uwele emanzini, ndoba nawe; nasemilanjani, ayisayi kukuntuywilisela; xa uthi uhambe emlilweni, akuyi kurhawuka, nelangatye lingakutshisi’ (Isa. 43:2). “Wayephi uYehova xa amaBhabheli ayephosa abahlobo abathathu bakaDaniyeli emlilweni? Waye kunye nabo (Dan. 3:23–25). Wayephi uYehova ngexesha lembandezelo kaYakobi xa wayebambene kwada kwathi qheke ukusa? Wayesezingalweni zikaYakobi, ekufutshane kangangoko wayenokusondela (Gen. 32:24–30).

“Naxa uYehova engabonakali kuthi ngemo yobuqu emhlabeni, ungena ngaphakathi kumava abantu baKhe kunye nabo. Wayephi uYehova xa isixuku sasibulala uStefano? ‘Wayemi ngasekunene kukaThixo’ (IZenzo 7:55). Wathi kodwa uYesu akunyukela ezulwini, ‘wahlala phantsi ngasekunene kobuKhulu, enyangweni’ (Heb. 1:3). Kwakutheni ukuze ame xa uStefano wayesenkathazweni, eza kuxulutywa ade afe? Ngokutsho kukaMorris Venden, uYesu wayengayi kuyinyamezela loo nto ehleli phantsi!’” — Roy Gane, *God’s Faulty Heroes* (Hagerstown, Md.: Review and Herald Pub. Assn., 1996), p. 66.

Nangona sinaso isithembiso sokuba “uThixo unathi,” kwenza mahluko mni ukuba sisajongene nezibi izilingo nokubulaleka? Kunceda ntoni ukwazi ngobukho baKhe, emva koko, kusenzele ntoni? Yichaze impendulo yakho.

Ingcamango Eyongeziweyo:

“Bambize ngegama elinguImanuweli, . . . uThixo unathi.” “Ukwaziwa kobuqaqawuli bukaThixo” bubonakala “ebusweni bukaYesu Kristu.” Kususela kwimihla yasephakadeni, iNkosi uYesu Kristu wayemnye noYise; waye “engumfanekiselo kaThixo,” umfanekiselo wobukhulu nobungangamsha baKhe, “ubengezelo lobuqaqawuli baKhe.” Yayikukuze abonakalalise obu buqaqawuli okwenza ukuba eze kulo mhlaba wethu. Kulo mhlaba umnyama sisono, weza kutyhila ukukhanya kothando lukaThixo,—abe “[ngu]Thixo unathi.” Kungoko kwaprofetwa kwathiwa ngaYe, “[Aze abizwe] ngegama elinguImanuweli.”—Ellen G. White, *Ulangazelelo Lwamaphakade*, iph. 19. “Kwakuya kuba kuhle kubukumkani bakwaYuda ukuba uAhazi wayesamkele isigidimi esiphuma ezulwini. Kwathi ngokukhetha ukwayama kwingalo yenyama, wafuna uncedo ezintlangeni. Ngokuphelelwa lithemba, wathumela kuTigelate-pilezere, ukumkani waseAsiriya: Ndingumkhonzi wakho, ndingunyana wakho; nyuka uze kundisindisa esandleni sokumkani wakwaIsrayeli, abandivunu-keleyo.” 2 Kumkani 16:7. Isicelo sasikhathsha sisipho esi-tyebileyo esiphuma kwindyebo kakumkani nakuvimba wetempile.”—Ellen G. White, *Abaprofeti Nookumkani*, iph. 329.

Imibuzo Yokuxoxwa:

- 1. Xa ukwinkqubo yokwenza isigqibo, ingaba kufanelekile ukucela umqondiso kuThixo? Zeziphi iingozi ezinokuba zayeme ekwenzeni into enjalo?**
- 2. Kulungile ukuba noncedo lomntu, kodwa uwuqonda njani umda walo?**
- 3. Umbhali waseRhashiya uLeo Tolstoy wabhalela umhlobo esithi, ‘ngako nje ukuba umntu aqonde ukuba ukufa kususiphelo sento yonke, ngoko akukho nto, ngoko, imbi kunobomi ngokwabo. Ukwazi kwethu ukuba “uThixo unathi” kuyiphendula njani intetho enjalo?**

Isishwankathelo: UThixo wamzisa uAhazi ongakholwayo kwiimeko ekwakuza kufuneka enze isigqibo esinzima: Ukukholwa okanye ukungakholwa, yingxaki le. Nokuba uYehova wayengamnika nawuphi umqondiso owawucetywa yingcinga yakhe, wala ukumvumela uThixo ukuba abonise isizathu sokuba kutheni kufuneka ukuba akholwe. Endaweni yoko, wanyula omakabe “sisihlobo” sakhe, ukumkani waseAsiriya.