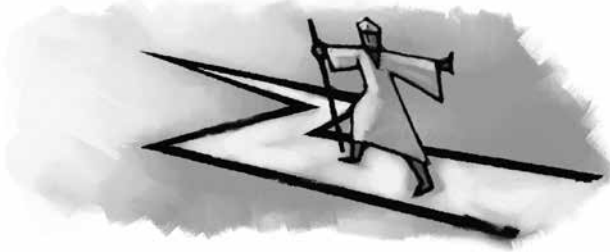


Indlela Enzima



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki:

Isa. 7:14–16, Isa. 7:17–25, Isa. 8:1–10, Isa. 8:11–15, Isa. 8:16–22.

Indima Yenkumbulo:

“Ndiya kulindela kuYehova, lo ubusithelisayo ubuso baKhe kwindlu kaYakobi, ndithembele kuye” (*Isaya 8:17*).

Kwindlu eyayisitsha eHarlem eNew York City, intwazana eyimfama yayichophe efestileni yomgangatho wesine. Abacimi bomlilo baya baphelelwa lithemba. Babengakawzi ukumisa inqwelo yeleli phakathi kwezakhiwo, baye bengakwazi ukuyenza le ntwazana ukuba itsibele emnatheni, yona, phofu, engenako ukuyibona. “Ekugqibeleni uyise wafika wakhwaza ngophondo eyixelela ukuba kukho umnatha nokuba kufuneka etsibile ngomyalelo wakhe. Intwazana yatsiba yonwabe ngokupheleleyo kangangokuba ayizange yaphuke thambo okanye itsaleke sihlunu ekuweni kwisakhiwo esinemigangatho emine ukuphakama. Kuba yayithembele kuyise ngokupheleleyo, yathi yakuliva ilizwi likayise yenza oko wathi kokona kulungileyo.”—Edited by Michael P. Green, *1500 Illustrations for Biblical Preaching*, p. 135.

Kwangaloo ndlela inye, uThixo unike ubungqina obunamandla bokuba wayefuna okona kulunge kakhulu kubantwana baKhe, kodwa bayala indlela eqengqeleka kakuhle awayibekayo kuqala kubo; ngoko ke, waya wathetha nabo ngokugramana nangesikhukhula endaweni yoko. Sifundo sini esinokusifunda namhlanje kwimpazamo yabo?

*Funda isifundo sale vekhi ulungiselela iSabatha kaJanuwari 23.

Isiprofeto Sizalisekiswa (Isa. 7:14–16)

KuIsaya 7:14–16, uManuweli ngumqondiso kwintandabuzo eqinisekileyo ka-Ahazi: Phambi kokuba umntwana uManuweli abe mdala ngokwaneleyo ukuba angenza isigqibo sokukhetha phakathi kwentlobo ezahlukaneyo zokutya, “woba sele ushiyiwe loo mhlaba, ukumkani bawo babini bakukruqulayo” (Isa. 7:16). Oku kubhekisa kumhlaba nokumkani waseSiriya kunye noIsrayeli wakumantla (bona uIsa. 7:1, 2, 4–9) kwaye uphinda isithembiso sikaThixo sokuba amandla abo kungekudala ayeza kupheliswa.

Kungani ukuba uIsaya akhankanye “amasi nobusi” njengezinto ekufuneka zityiwe yile ntwana? Isa. 7:15.

Iziqhamo namasimi akwaYuda ayeza kutshatyalaliswa ngama-Asiriya (Isa. 7:23–25). Ngoko ke abantu, kuquka uManuweli weTestamene eNdala, nokuba wayengubani (Isa. 7:14, 15), babeza kunyanzeleka ukuba babuyele ekudleni kwabantu abajikeleza befuna amadlelo (Isa. 7:21, 22). Kanti ke, nangona babeza kuhlupheka, babeza kuba nokwaneleyo ukuba baphile.

Sazaliseka nini isiprofeto esingeSiriya noIsrayeli wangasentla? 2 Kumkani 15:29, 30; 2 Kumkani 16:7–9; 1 Kron. 5:6, 26.

Esi siprofeto sikalsaya sanikwa ngesithuba sowama-734 B.C. ukusabela ekuthengweni ngokunyotywa nguAhazi, uTigelati-pilezere III wenza oko wayeza kwenza mhlawumbi nakanjani: waluqhekeza umanyano lwangasentla, woyisa iGalili nemimandla ekuIsrayeli ongentla, wabagxotha abanye abantu, wayibuyisela imihlaba kwimimandla yaseAsiriya (734–733 B.C.). Abaseleyo bakwaIsrayeli basindiswa xa uHosheya, emva kokubulala ukumkani uPeka, wazinikela wenza intlawulo yerhafu. Ngowama-733 nowama-732 B.C. uTigelati-pilezere woyisa iDamasko, isixeko esiyintloko saseSiriya. Emva koko wayongeza iSiriya kwezinye iziphaluka zaseAsiriya. Ngoko ke, ngowe-732, phakathi kwesithuba seminyaka emibini sesiprofeto sikalsaya, iSiriya noIsrayeli boyiswa ngokupheleleyo, kwaza konke kwaba kuphelile kokumkani ababini ababemoyikisa uAhazi. Kwathi kungekudala emva kokuba uShalmaneser V ethathe indawo kaTigelati-pilezere III ngowama-727 B.C., ukumkani uHosheya wakwaIsrayeli wenza ubutyhifili bokuzibulala ngokwepolitiki ngokuvukela iAsiriya. Ama-Asiriya asithabatha isixeko esiyintloko saseSamariya ngowama-722 B.C. wawagxotha amawaka akwaIsrayeli aya eMesopotami naseMedi, apho athi ekugqibeleni aginywa ayinxalenye yoluntu lokuhlala aza alahlekwa kukuzazi (bona uIsa. 7:8—kwisithuba sama-65 eminyaka, iEfrayim yayingasakwazi nokuba ngabantu abaluhlanga). UThixo wayekuxele kwantlandlolo okuza kwenzeka kwiintshaba zikaYuda, kodwa awakutshoyo kuAhazi kukuthi oku kwakuza kwenzeka nakanjani, ngaphandle kokudingeka kokuxhomekeka kwiAsiriya.

Iziphumo Ezibonwe Kwangaphambili (Isa. 7:17–25)

Funda ezi ndima zingentla. Uthi uYehova yintoni eza kwenzeka elizweni? Kutheni le nto kungafuneki simangaliswe sesi siphumo?

“Isimemo phezu kwesimemo sathunyelwa kuIsrayeli ogwilikileyo ukuba babuyele ekunyanisekeni kuYehova. Zazinobubele izicongo zabaprofeti; bathi naxa bemi phambi kwabantu, bebongoza ngokuzondeleleyo ukuba kuguqukwe kubekho uhlahaziyo, amazwi abo athwala isiqhamo sokumzukisa uThixo.”—Ellen G. White, *Abaprofeti Nookumkani*, iph. 325. Ngaloo ndlela, kuAhazi, indoda eyoyikayo kunokukholwa, iindaba ezilungileyo ezivela kuThixo yayizezithi, iSiriya noIsrayeli baya kucinywa baphele. Iindaba ezimbi yayizezokuba iAsiriya, ixhadi ne“sihlobo” awasinyulayo ukuba simncede, sasiza kuphela silutshaba olukude noluyingozi kakhulu kunokuba iSiriya noIsrayeli babe njalo. Ngokwala ukuhlangukwa awayekunikwa ngesisa nguThixo, uAhazi waqinisekisa ukoyiswa kwakhe. Ukuba uAhazi wayecinge ukuba umhlaba wakhe wawuchitheka ngoku, izinto zaziza kuya zibazibi kakhulu! “Kulungile ukukholosa ngoYehova, kunokukholosa ngamanene” (INd. 118:9). Wayenza njani uAhazi ukuthemba ukuba uTigelati-pilezere III wayeya kwaneliswa kukuthabatha amazwe angasentla aze alihloniphe elakwaYuda? Imibhalo yamaAsiriya, njengeembali zookumkani bama-Asiriya ngokwabo, zingqina inyaniso yokuba ulangazelelo lwabo lwegunya lalinganeliseki.

Funda: 2 Kumkani 16:10–18 ne-2 Kronike 28:20–25. Kwakusenzeka ntoni kuAhazi? Ngumthetho-siseko esiwubona utyhileka apha? Kutheni le nto kungafuneki simangaliswe zizenzo zakhe?

U-2 Kronike 28:20–23 uyishwankathela ngamandla into eyaba sisiphumo sokucela uncedo kuka-Ahazi kwiAsiriya endaweni yokuxhomekeka kuYehova.

Into esiyithanda kakhulu ngokwendalo kukuthemba oko sikubonayo, sikuve, sikungcamle, sikuchukumisa—izinto zehlabathi. Kanti ke, njengoko sisazi, izinto zehlabathi ziyabhanga. Khangela u-2 Korinte 4:18. Ithini le ndima kuthi? Singasisebenzisa njani isigidimi sayo kobethu ubomi? Mahluko mni enokusenzela wona ukuba siyakwenza oko?

Yintoni Esegameni? (Isa. 8:1–10)

Ungake ube nombono wakho udlala ibhola nonyana wesibini kaIsaya? Ngexesha ugqiba ukuthi “[Maher-shalal-hash-baz] Maxhoba ayakhawuleza iinto eziphangweyo zingxamile, ndiphosele ibhola!” kungaba sekusemva kakhulu. Kanti ke, inde kunegama intsingiselo yalo: “liyakhawuleza ixhoba, kungxamile okuphangweyo.”

Isigidimi segama ngokucacileyo sinento yokwenza nokukhawuleza kokoyisa, kodwa ngubani owoyisa bani? Isa. 8:4.

Ulsaya 8:1–10 ubethelela isigidimi sesahluko se-7. Phambi kokuba umntwana afike kwixabiso elithile, amaxhoba emfazwe aphuma kwizixeko zaseSiriya nakumntla wakwalsrayeli ayephangwa yiAsiriya. Ngapha koko, ngenxa yokuba uYuda wasala isigidimi sikaThixo sokuqinisekisa, esasimelwe ngamanzi abaleka kakuhle omsinga waseShilo eYerusalem, wayeza kugutyungelwa ligunya elinamandla laseAsiriya, elalimelwe zizandondyo zezikhukula ezisuka kumlambo omkhulu umEfrati. Ngenxa yokuba uAhazi wabhenela kwiAsiriya, amagama oonyana bakaIsaya abhekisa kuYuda, nakuIsrayeli osemantla: “izinto eziphangweyo zingxamile,” kodwa “amasalela aya kubuya.” Kwakutheni ukuze kube kusekho ithemba? Ngenxa yokuba iAsiriya yayiza kulizalisa ilizwe likaImanuveli (Isa. 8:8), babesenalo ithemba lokuba uThixo “unathi” (Isa. 8:10). Ngokwenene, into esiyibonayo apha ngumongo otyhutyha yonke incwadi kalsaya, othi nangona zaziza kubakho izigwebo phezu kweentshaba zikaThixo kwaYuda nezinye izizwe, ezaziza kuza njengeentlekele zomkhosi, ukubulaleka, nokubhaca, uYehova wayeza kuba nabasindileyo kubantu baKhe aze ababuyisele emhlabeni wabo.

Kutheni le nto ulsaya esixelela ukuba ulibhale ngokusemthethweni igama lomntwana nokuba waye nolwalamano lomtshato nomfazi wakhe (“umprofetikazi”) Isa. 8:1–3.

Ixesha lalo nyana lalisembindini ekubalulekeni kwakhe njengomqondiso. Njengomqondiso kaImanuveli, kususela kwixesha wakhawulwa wazalwa kwada kwalixesha iAsiriya yoyiswa iSiriya noIsrayeli liya kubalixesha elingaphantsi kunokuba kwakuya kuthabatha inkwenkwe ukuba ifikelele kumgangatho wokukhula, kule meko ikwazi ukubiza uyise okanye unina (Isa. 8:4). Ngokulibhala igama lenkwenkwe ngokusemthethweni ngaphambi kokuba ikhawulwe, ulsaya wamenza umntwana ukuba abe sisiprofeto esaziwa ngabantu bonke esasinokuvavanywa ngeziganeko ezilandelayo.

Nangona zazikho iimpazamo kubantu ababizwa ngaYe, uYehova wayesenayo intumekelelo yokubasindisa. Singawuthabatha njani lo mthetho-siseko siwusebenzise kuthi buqu, ngakumbi xa sisilela sisiwa kobethu ubomi basemoyeni?

Akukho nto Inokoyikwa Xa Sisoyika UThixo NgokwaKhe (Isa. 8:11–15)

Kwintetho yakhe yokuqala ekumiselweni kwakhe kubongameli, uMongameli waseMelika uFranklin D. Roosevelt wathi kwisizwe esityhafiswe kukuhla koQoqosho okukhulu: “Into ekuphela kwayo esifanele ukuyoyika, kukoyika ngokwako.”—U.S. Capitol, Washington, D.C. (Matshi 4, 1933). Isigidimi sikalsaya kubantu ababedakumbile sithi: “Asinanto sinokuyoyika xa sisoyika uThixo ngokwaKhe.” UThixo wamlumkisa ulsaya ukuba angoyiki oko abantu bakhe babekoyika, kodwa oyike Yena [Thixo] (Isa. 8:12, 13). Ngumxholo obalulekileyo lo esiBhalweni. Umzekelo, kwisiTyhilelo 14:6–12, iingelosi ezintathu zivakalisa kwizwe lonke: Moyikeni uThixo nimzukise, kunokuba noyike ninike uzuko kwigunya lerhamncwa lasemhlabeni elichazwe kwisahluko se-13.

Uyiqonda njani ingcamango yo“koyika” uThixo? Kuthetha ntoni oko, ngakumbi xa ikhangelwe ngakumyalelo wokuba simthande uThixo, ngaxesha linye (Mat. 22:37)?

Ukoyika uThixo kwenene njengongcwele kuthetha ukuba umqonda njengegunya eliphezulu kwindalo yonke. Nokuba uyamthanda okanye akumthandi, uloyiko olunjalo loyisa lonke olunye uloyiko. Ukuba ungakuwe, akukho bani unokukuchukumisa ngaphandle kwemvume yaKhe. Ukuba uchasene nawe kuba umvukele, ungabaleka, kodwa akukwazi ukuzimela!

Ingaba ingcamango yokuba kufuneka soyike ayichasani no-1 Yohane 4:18? “Akukho loyiko eluthandweni; lusuka uthando olugqibeleleyo luluphose phandle uloyiko; ngokuba uloyiko lunexhala; lowo ke woyikayo akagqibelele eluthandweni”.

Zininzi iintlobo zoloyiko. Ukuba ubani unegunya eloyikekayo ungumhlobo wakho, owabelana ngothando naye, akumoyiki loo mntu ngendlela ocinga ukuba angakwenzakalisa. Usuka ube nohlobo lokoyika ngendlela yokuba ulazi ulihloniphe igunya lakhe kunye nemida yolwalamano lwenu.

SingamaKristu akufuneki sizithande izinto zehlabathi, izinto abantu behlabathi abazithandayo (1 Yohane 2:15). Xa ucinga ngokwaloo mida chambelanayo, singamaKristu, ingaba zikho izinto ezoyikwa lihlabathi esingafanele ukuba sizoyike? Ukuba kunjalo, zinto zini, kutheni kungafuneki sizoyike? Kwangelo xesha linye, zinto zini elingazoyikiyo ihlabathi ekufuneka sizoyike singamaKristu? Bona, umzekelo, Mat. 10:28; Yer. 10:2, 3.

Ubumnyama Babangenambulelo Abafe Behleli (Isa. 8:16–22)

Funda le ndawo ingentla. Inantoni yokwenza noKumkani u-Uziya? Shwankathela iingcamango.

UAhazi wayengene nzulu kakhulu kwinkolo yeentlanga (2 Kumkani 16:3, 4, 10–15; 2 Kron. 28:2–4, 23–25), eyayihlangene kakhulu nokungabonwayo (thelekisa uDut. 32:17; “[amadini] ziwenzela iidemon”, 1 Kor 10:20). Imiba eliqela yobugqwirha beli xesha inokufana okumangalisayo neenkonzozo zeMpuma ekufuphi yakudala, njengoko kungqina imibhalo engaphandle kweBhayibhile. Ngokwenene, nezenzo ezininzi zanamhla kwinkolo yeXesha laNgoku [New Age] zizibonakalaliso zeli xesha zezenzo zokunqulwa kokungabonwayo kwakudala. Inkcazo kaIsaya yokuphelelwa lithemba okuphuma kuxhomekeko kwimimoya kunakuYehova (Isa. 8:21, 22) kungena twatse kuAhazi (thelekisa 2 Kron. 28:22, 23). UIsaya ubhekisa kubantu ababa nomsindo bade bayiqalekise ikumkani yabo (Isa. 8:21). Oku kwakuza kumlumkisa uAhazi kuba, ngenxa yokuba wakhokelela abantu kunqulo lokungabonwayo, babeya kumqalekisa [kumthuka]. Kanti ke, ukufa kuka-Ahazi, kwabakho umahluko ekungcwatyweni kwakhe ngokunganiywa mbeko kwakhe: “Abamzisanga emangcwabeni ookumkani bakwaIsrayeli” (2 Kron. 28:27).

Zithini ezi ndima ngonqulo lokungabonwayo [lweedemon]? Lev. 20:27, Dut. 18:9–14.

Ukwahlukana nonqulo lokungabonwayo ngumcimbi wokunyaniseka kuThixo. U-1 Kronike 10:13, 14 usebenzisa lo mthetho-siseko kwimeko kakumkani uSawule: “Wafa ke uSawule ngokunganyaniseki kwakhe; akazange anyaniseke kuYehova kuba engazange awugcine umyalelo waKhe; ukudlula apho, waya koneshologu, efuna inkokelo, akayifuna kuYehova. Ngenxa yoko uYehova wambulala wabuthabatha ubukumkani wabunika uDavide unyana kaYese” (NRSV).

Khangela kobakho ubomi, kwiimpembelelo ezikujikelezileyo. Zeziphi iindlela ezifihlakeleyo osesichengeni ngazo kwimithetho-siseko esithele ngaphaya konqulo lweedemon nokubonakalaliswa okwahLukaneyo konqulo lwemimoya? Nokuba ke akukwazi ukukuphepha ngokupheleleyo, yintoni onokuyenza ukucutha impembelelo yalo [olu nqulo] phezu kwakho, okanye kusapho lwakho?

Ingcamango Eyongeziweyo:

Funda: Imbambano Enkulu, “Bangathetha na Nathi Abethu abafileyo?” amaph. 551–562. “Ngemihla yamaHebhere lwalukho udidi lwabantu olwalusithi, njengoko besitsho abemimoya namhlanje, bayathetha nabafileyo. Eyona nto, “imimoya eqhelekileyo,” ngokokubizwa kwazo ezi ndwendwe zivela kwamanye amazwe, ithi iBhayibhile “iyimimoya yeedemon.” (Thelekisa noNumeri 25:1-3; Ndumiso 106:28; 1 Korinte 10:20; IsiTyhilelo 16:14.) Umsebenzi wokusebenza nemimoya eqhelekileyo kwathiwa ulisikizi kuYehova, kwaza kwalelwa kunesoahlwayo sokubulawa. Levitikus 19:31; 20:27. Kwaigama eli lobugqwirha lijongelwe phantsi. Ibango lokuba abantu babe nonxulumano nemimoya emibi lithatyathwa njengentsomi yeXesha lobuMnyama. Lona unqulo lwemimoya, oluwabalela kumakhulu amawaka abalandeli balo, ewe, ngezigidi, okuye kwangena kwimimango yobuncuba-buchopho besayensi, olwangena kakhulu emabandleni, kwaza kwathandwa ngamaziko owiso-mithetho, nakumabhotwe ookumkani—le nkohliso inkulu iyimvuselelo, ukuzifihla okutsha, kobugqwirha obagxekwa, busalelwa kwakudala.”—Ellen G. White, *Imbambano Enkulu*, iph. 556.

Imibuzo Yokuxoxwa:

1. Xoxani ngomba wonqulo lwemimoya njengoko lubonakala kwimiboniso bhanyabhanya, ezincwadini, kwiTV, nenkcubeko ethandwayo. Ukuba akukho nto inokwenziwa ukulunqanda, singabavusa njani abanye kwingozi, ethi kwabaninzi abantu, ibonakale isisiphazamiso esingenabungozi, kungekho nto ingaphaya? Kutheni le nto kubaluleke kakhulu ukwazi ngemeko yabafileyo ekukhuselekeni kolu lahlekiso?
2. Funda: Isaya 8:20. Yibeke ngawakho amazwi. Abantu abahLukaneyo eklasini mabafunde ezabo iinguqulelo kakhulu. Isixelela ntoni iNkosi apha?
3. Gxilani ngakumbi kwingcamango yokuthanda nokoyika uThixo ngaxesha nye. Zeziphi iindlela oluthi uthando lwethu luphume kolo loyiko? Okanye ingaba uloyiko lwethu luphuma eluthandweni? Xoxani.

Isishwankathelo: Ngezenzo zikaIsaya nosapho, kwakunye namazwi, uThixo waphinda wasibethelela isigidimi sokulumkisa nethemba: Ikhondo ekuphela kwalo elikhuselekileyo kukuthemba ukuba uThixo uyayazi into ayenzayo. Unako kokubini – uthando negunya lokukhokela, ukukhusela, nokuxhasa abo bamvumelayo ukuba akwenze oko. Kwabo bajika baye kwamanye amagunya, bubumnyama kuphela.