

Umthetheli Woxolo Onendili



SABATHA EMVA KWEMINI

Fundela Isifundo sale Veki:

Isa. 9:1–5; Isa. 9:6, 7; Isa. 9:8–10:34; Isaya 11; Isa. 12:1–6.

Indima Yenkumbulo:

“Ngokuba sizalelwe umntwana, sinikwe unyana; ukuthethela kusesixhantini sakhe; igama lakhe kuthiwa nguMngaliso, nguMcebisi, nguThixo oligorha, nguSonini-nanini, nguMthetheli woxolo” (*Isaya 9:6*).

UDr. Robert Oppenheimer, owayongamele ukwakhiwa kwebhombu yokuqala yeeatom, wavela phambi kwequmrhu lolawulo eMelika. Waya wabuzwa ukuba singaba sikho na isikhusele kwesi sixhobo.” Ngokuqinisekileyo,” yatsho impendulo yakhe. “Eso sikhusele si-’ [kwathi cwaka, nzwanga]. “UDr. Oppenheimer wawaphosa amehlo kwabo baphulaphuleyo bethe cwaka, belindele ngomdla omkhulu, wathethela phantsi wathi, ‘luxolo.’”—Compiled by Paul Lee Tan, *Encyclopedia of 7,700 Illustrations: Signs of the Times* (Rockville, Md.: Assurance Publishers, 1985), p. 989. Uxolo liphupha elingabambekiyo kuhlanga loluntu. Kukho uqikelelo lokuba, seloko kwaqalwa ukubhalwa kwengxelo yembali yehlabathi, uxolo lwabakho ngokupheleleyo umyinge wesibhozo ekhulwini [8 per sent] kwixesha lonke. Ngale minyaka, ubuncinane izivumelwano ezenziwayo zabuya zophulwa ngama-8000. (Paul Lee Tan, p. 987, adapted). Ngesiqingatha senkulungwane elandela ukuphela kwemfazwe yokuqala yehlabathi [World War I], eyayimele ukuba ibe yimfazwe yokuphelisa zonke iimfazwe, yaba yimizuzu emibini yoxolo ngomnyaka ngamnye wemfazwe, ngokomyinge. Ngowe-1895, uAlfred Nobel, yowayila idamanethi, wenza umsindleko wokumiselwa kwezipho kubantu abenze igalelo eligqwesileyo ekubeni kubekho uxolo (Paul Lee Tan, p. 988, adapted). Kule minyaka yangoku, phofu, nabanye babo bafumana ezo mbasa [zipho] zoxolo (Nobel Peace Prize) bebe bandakanyeke kumadabi amabi. Kule veki siza kufunda ngekuphela kwakhe onokuzisa uxolo lwenene noluya kuma ngonaphakade.

*Funda isifundo sale veki ulungiselela iSabatha kaJanuwari 30.

Ukuphela Kosizi eGalili (Isa. 9:1–5)

Kutheni le nto uIsaya 9:1 eqala ngegama: (Kodwa okanye Sekunjalo okanye Ngokuba) elibonisa ukwahluka koko kungaphambi kwayo le ndima?

UIsaya 8:21, 22 uchaza imeko yokungabi nathemba kwabo baya kunqulo lweedemon kunokuya kuThixo oyinyaniso: naphina apho bakhangelela khona, baya kubona “imbandezelo nobumnyama, bethiwe ncithi yingcutheko, begxothelwe esithokothokweni” (Isa. 8:22). Ngokuchaseneyo noko, akuyi kuhlala kuthe ncithi kweli-nengcutheko.” (Isa. 9:1, NRSV). Abantu bommandla waseGalili bakhankanyiwe apha njengabafumana intsikelelo eyodwa “yokukhanya okukhulu” (Isa. 9:2, NRSV). Isizwe siya kwanda sivuye kuba uThixo uya kuyaphula “intonga yomcinezeli wabo” (Isa. 9:4, NRSV). Ummandla wechibi laseGalili uzotywe apha kuba wawuphakathi kwemihlaba yokuqala eyoyiswa nguIsrayeli. Ukuphendula kwisicelo soncedo sika-Ahazi, uTigelati-pileser III wayithabatha iGalili nemimandla engaphesheya kweYordan yomntla wakwaIsrayeli, wemka nabanye babantu wabasa ekuthinjweni, wayenza imihlaba ibe ziziphaluka zeAsiriya (2 Kumkani 15:29). Ngoko ke, isigidimi sikaIsaya sesithi, abokuqala ukoyiswa baya kuba ngabokuqala ukubona ukuhlangulwa.

UThixo usebenzisa bani ukuhlangula abantu baKhe? Isa. 9:6, 7.

Sazaliseka nini, njani isiprofeto sikaIsaya 9:1–5? Mat. 4:12–25.

Kwakungeyiyo ingozi ukuba ulungiselelo lukaKristu lwasekuqaleni lube kummandla waseGalili, apho wanika khona ithemba ngokuvakalisa iindaba ezilungileyo zobukumkani bukaThixo, nokuphilisa abantu, kuquka nokuhlangula abaneedemoni kubukhoboka bonqulo lweedemon (Mat. 4:24). Kulapha apha sibona khona umzekelo oqibeleleyo wendlela iBhayibhile ezithabatha ngayo iziganeko ezenzeka ngamaxeshane eTestamente eNdala izisebenzise ukufuzisela kwangaphambili izinto eziya kwenzeka kumaxesha eTestamente eNtsha. UYehova uxuba imifanekiselo ukusuka kwelinye ixesha kuye kwelinye naleyo yelinye, njengakuMateyu 24, xa uYesu exuba ukutshatyalaliswa kweYerusalem ngowe-A.D. 70 nentshabalalo ekupheleni kweli iphakade.

Ukuba ubani angakubuza, UYesu ukuhlangule entweni, ungaphendula uthini? Buthini ubungqina obungawe onokubunika ngamandla kaKristu ebomini bakho?

Umntwana Wethu (Isa. 9:6, 7)

Apha kukho ukuzalwa okukhethekileyo kwesithathu encwadini kaIsaya, kulandela ukuxelwa kokuzalwa kukaImanuweli noMaxhoba.

Yintoni eyodwa ngoMntwana ekwezi ndima? Isaya 9:6, 7.

Qaphela ukuba lo Mhlanguli unamagama amaninzi/izithutho okanye izibongo ezimchaza ngeendlela ezahLukaneyo. KwiMpuma ekufuphi yakudala, ookumkani noothixo babenamagama amaninzi ukubonisa ubukhulu babo. Ungu“mangaliso,” kanye njengoko iNgelosi yezulu kaYehova ilichazile igama laKhe kuyise kaSamson ngokuthi ngu“mangaliso” (AbaGwebi 13:18, RSV; incambu enye kwisiHebhere) eyathi emva koko yanyukela ezulwini ngelangatywe lombingelelo wesibingelelo sikaManowa (AbaGwebi 13:20), ngaloo ndlela ifuzisela kwangaphambili umnikelo waYo ngesiqu saYo ngaphezu kwewaka leminyaka emva koko. Kubhekiswa kuye njengoThixo (“uThixo oliGorha”) noMdali ongunaphakade (“uYise ongunaphakade”; bona uLuka 3:38: “. . . Adam, unyana kaThixo,” NRSV). UnguKumkani womlibo kaDavide; obaKhe ubukumkani boxolo buya kuma ngonaphakade.

Njengoko sinikwe ezi mpawu, ngubani kuphela onokuba ngulo mntwana? Bona uLuka 2:8–14.

Abanye baye bazama ukumfanisa uMtwana nokumkani uHezekiya, kodwa inkcazo idlula kakhulu kweyakhe nawuphi umntu nje. Mnye kuphela umntu olungayo: nguYesu Kristu, uNyana kaThixo ongcwele nonguMdali (Yohane 1:1–3, 14; Kol. 1:5–17; Kol. 2:9; Heb. 1:2), owazalelwa thina ukuze asisindise asinike uxolo. Wamkele igunya ezulwini nasemhlabeni, waye unathi ngamaxesha wonke (Mat. 28:18–20). Nangona ebugcinile ubuThixo baKhe, uye waba ngumntu lonke ixesha, esoloko evelana nobuthakathaka bethu (Heb. 4:15). “Sizalelwe umntwana” . . . ngonaphakade! “Ukufika kukaKristu kweli lizwe lethu, uSathana wayesele ekho ebaleni, waza wabanga nesuntswana endleleni kaKristu ukusuka emkhumbini ukuya eKalvari. USathana wayemtyhole uThixo ngokufuna ukuzilandula kweengelosi, abe Yena engazi kwanto ukuba kuthetha ukuthini oko ngokwaKhe, naxa wayengayi kwenza nokunjani ukuzincama ngenxa yabanye. Esi yayisisityholo awasenza uSathana ngakuThixo ezulwini; kwathi nasemva kokuba ongendawo egxothiwe ezulwini, waqhubeka emmangalela uYehova ngokuyinyanzelisa inkonzo Yena ngokwaKhe angenako ukuyinika. UKristu weza emhlabeni ukuza kuphendula ezi zityholo zobuxoki, nokutyhila uYise.” —Ellen G. White, *Selected Messages*, bk. 1, pp. 406, 407.

Esi sicutshulwa sisixelela ntoni ngesimilo sikaThixo?

Intonga Yomsindo KaThixo (Isa. 9:8–10:34)

Esi sigaba sichaza uIsaya 9:1–5, oxela kwangaphambili ukuhlungulwa kwabantu abasebumnyameni naselusizini ababethembele kunqulo lokungabonwayo [Iweedemon] baza balixhoba lokoyiswa yimikhosi kwanengcinezelo: “intonga yomcinezeli wabo uyaphule njengemini yakwaMidiyan” (Isa. 9:4, NRSV).

Funda konke ukuphatheka kakubi kwabantu bakaThixo njengoko kuboniswe kwiindima ezingentla. Thelekisa iziqalekiso ezikuLevitikus 26:14–39. Kutheni uThixo ebohlwaya abantu bakhe izigaba ngezigaba kunokuba kube kanye qha? Kubonisa ntoni okungesimilo saKhe nemigomo yaKhe?

Ukuba uThixo wayefuna ukubatshabalalisa abantu baKhe, ngewayebanikele kuma-Asiriya kwangoko. Ngenxa yokuba uyiNkosi ezeka kade umsindo, “engangi kungatshabalala nabani; inga bonke bangasinga enguqukwani” (2 Pet. 3:9, NRSV). Njengakwixesha “labagwebi,” uThixo wabayeka abantu bakwaYuda nakwaIsrayeli ukuba bave ezinye zeziphumo zobuhiba babo ukuze bayiqonde into ababeyenza baze babe nethuba lokunyula ngcono. Bathi bakuzingisa ebubini bazenza lukhuni iintliziyo zabo ngakuYe nakwizibheni awazithumela ngabathunywa baKhe, wadlulela ekulurhoxiseni ukhuselo lwaKhe. Lo mjikelezo waphinda-phinda ukuhla kwada akwabakho nto uThixo anokuyenza ngaphezulu koko.

Funda wonke uIsaya 9:8–10:2. Zizono ezithini ezi abantu babenetyala lazo? Babone bani? Ngubani phakathi kwabo onetyala?

Into esiyibonayo apha, njengoko ibonwa kuyo yonke iBhayihile, bubunyaniso bobukho bentando ekhululekileyo. UThixo wabenza abantu bakhululeka (kwakufuneke enze njalo; kungenjalo, babengasokuze bamthande ngokuyinyaniso), kanti inkululeko iquka ukukwazi ukukhetha ukwenza okungalunganga. Kanti ke, amaxesha ngamaxesha uThixo uzama ukusitsala ngokutyhila uthando lwaKhe kunye nesimilo saKhe, ekwasivumela ukuba sijongane neziqhamo zezigqibo zethu ezingalunganga; oko kukuthi, intlungu, ukutsala nzima, ukoyika, isiphithiphithi, njalo njalo, konke ukuze kusincede ukuba siqonde kanye ukuba ukumka kuYe kusikhocelela phi na. Kanti ke nangoko, kukaninzi ezi zinto zingabenzi abantu ukuba basiyeke isono beze kuYehova. Intando ekhululekileyo iyamangalisa; besingeke sibe ngabantu ngaphandle kwayo. Phofu ke, yeha kwabo bayisebenzisa ngendlela engeyiyo.

Ingcambu Nesebe Kokunye (Isaiah 11)

Ngubani “igatya” eliphuma “esiphunzini sikaYese” (NRSV) kuIsaya 11:1? Khangela nakuZek. 3:8; Zek. 6:12.

UIsaya 11:1 uwuthabatha umfanekiselo womthi owisiweyo ku- 10:33, 34. “Isiphunzi sikaYese” simele ingcamango yokuba ulawulo lukaDavide (unyana kaYese) lwaluza kulahlekwa ligunya lawo (Dan. 4:10–17, 20–26). Kanti kwakuza kuhluma “igatya okanye isebe” kwi“siphunzi” esibonakala ngathi sifile; oko kukuthi, umlawuli ophuma kuDavide.

Kutheni le nto umlawuli omtsha ophuma kuDavide ebizwa ngokuthi “yingcambi kaYese” (Isa. 11:10)? Inika ingqondo ethini le nto? IsiTyh. 22:16.

Inkcazo ithi ingena twatse kuphela kuYesu Kristu, okuko kokubini, “ingcambu nenzala kaDavide” (IsiTyh. 22:16, NRSV). UKristu waphuma kumnombi kaDavide (Luka 3:23–31), owaphuma kuAdam, owayengu“nyana” kaThixo” (Luka 3:38) ngale ndlela yokuba uKristu wamdala (khangela uYohane 1:1–3, 14). Ngoko ke, uKristu wayengukhokho kaDavide, ekwayinzala yakhe!

IZeziphi iindlela athi umlawuli wakwaDavide ajike ngazo igalelo lobubi besono nokreco? Isaya 11.

Ucinga enze ngokuhambelana noYehova, agwebe ngobulungisa, ohlwaye abakhohlakeleyo, azise uxolo. Xa athe waluthabathela kuYe ulawulo, uYehova uya kuwabuyisa, awabuyisele, awamanye amasalela akwaIsrayeli nawakwaYuda (thelekisa noIsa. 10:20–22). Kuya kubakho uqilima olumanyeneyo lobukumkani njengemihla kakumkani uDavide, owoyisa amaFilisti nezinye iintlanga. Yena uMlawuli oMtsha uya kuba mkhulu kunoDavide kuba uya kubuyisela uxolo kwimeko efana nasendalweni ngokwayo: izilwanyana ezidla ezinye ziya kuyeka ukudla inyama, zaye ziya kuhlala ndawonye ngoxolo nezo zazifudula zingamakhoba wazo (Isa. 11:6–9).

Ingaba uIsaya 11 uthetha nje ngokufika kokuqala kukaKristu, nje okwesibini okanye ngako kokubini? Khangela kuso sonke isiprofeto ubhale phantsi ukuba zeziphi iindima ezithetha ngokuba kokuphi ukufika.

“Wandithuzela wena” (Isa. 12:1–6)

Ulsaya 12 uyindumiso emfutshane (ingoma) yokudumisa uThixo ngentuthuzelo yaKhe ezele yinceba namandla. Indumiso, ebekwe emlonyeni welungu lesisalela elibuyiselweyo, ithelekisa ukhulangulwa okuthenjisiweyo kokwamaHebhere ekuphumeni kwawo eYiputa (bona uIsa. 11:16); ifana nengoma kaMoses neyamaIsrayeli xa ayesindiswe emkhosini kaFaro kulwandle oluBomvu (bona kuEksodus 15).

Thelekisa le ngoma ikuIsaya 12 nekwisiTyhilelo 15:2–4, ingoma kaMoses neyeMvana. Zizombini zimdumisa ngokuba enze ntoni uThixo?

Ulsaya 12:2 usondele ekumxeleni uMhlanguli ukuba unguYesu. Ithi “UThixo ukukusindiswa kwam” nokuba “[u]buye waba lusindiso kum” (thelekisa noMat. 1:21).

Ibaluleke ngantoni le ngcamango, efulaneka egameni likaYesu, le yokuba uYehova ukukusindiswa kwam?

UYehova akaphelelanga ekubeni kukusindiswa kwam (Isa. 12:2); Yena ngokwaKhe ulusindiso. Ubukho bOyingcwele kaIsrayeli phakathi kwethu (Isa. 12:6) kuyinto yonke kuthi. UThixo unathi! UYesu akazange anele nje ukwenza imimangaliso; “waba yinyama wahlala phakathi kwethu” (Yohane 1:14, ucinezelo lolombhali). Akazange anele nje ukuthwala izonke zethu emnqamlezweni; waba sisono ngenxa yethu (2 Kor. 5:21). Akaneli nje ukwenza uxolo; ululo uxolo lwethu (Efese 2:14). Akumangalisi ukuba “ihlumelo likaYese, liya kuma libe yibhanile yezizwe” (Isa. 11:10, NRSV). Xa athe waphakanyiswa emnqamlezweni, utsalela bonke abantu kuYe (Yohane 12:32, 33)! Amasalela aya kubuya aze “kuThixo oligorha” (Isa. 10:21, NRSV), ongumntwana esizalelwe yena, “uMthetheli woxolo” (Isa. 9:6)!

Gxila ngakumbi kwingcamango yokuba uYesu ukukusindiswa kwethu. Funda: Roma 3:24. Ithi ukukhululwa kukuYesu; ukukhululwa yinto eyenzeka kuYe, kwaye kungobabalo lukaThixo nenceba yaKhe ukuba sibe nesabelo esingunaphakade nathi koko kukhululwa. Ngamanye amazwi, oko kukhululwa okwakukuYe kunokuba kokwethu ngokholo, kungengamisebenzi, kuba ayikho imisebenzi esiyenzayo elunge ngokwaneleyo ukuba ingasikhulula. Kuphela yimisebenzi eyenziwa nguKristu, asinika yona ngokholo, enokuzisa ukukhululwa. Le nyaniso ikunika njani ithemba nesiqinisekiso sokusindiswa, ngakumbi xa uziva uzaliswe kokwakho ukuziqonda ukuba akufanelekanga?

Ingcamango Eyongeziweyo:

“Intliziyo yomzali wasemhlabeni, inokuxhalaba ngonyana wakhe. Ukhangelela ebusweni bomntwana wakhe omncinane, angcangcazele akucinga ngengozi yobomi. Ulangazelela ukumkhusela lowo amthandayo kumandla kaSathana, unga angambamba angangeni kwisilingo nedabi. Ukuhlangabezana nedabi elibi kakhulu kunye nengozi eyoyikeka kakhulu, uThixo wanikela ngoNyana waKhe ekuphela kwamzelelo, ukuze indlela yobomi iqinisekise kwabancinane bethu. “Lulapho uthando.” Mangaliswani, Mazulu! Khwankqiswa, Mhlaba!”—Ellen G. White, *Ulangazelelo Lwamaphakade*, iph. 49. “UKristu yayinguye owavuma ukugilana neemeko ezifanele ukusindiswa komntu. Kwakungekho ngelosi, namntu, owayewufanele umsebenzi omkhulu ekwakufuneka wenziwe. NguNyana woMntu kuphela ekufuneka ephakanyisiwe; kuba kuphela yindalo yaphakade enokwenza umsebenzi wohlangulo. UKristu wavuma ukuzihlanganisa nabanganyanisekanga nabanesono, ukuthabatha indalo yomntu, anikele elaKhe igazi, nokuwenza umphefumlo ube ngumnikelo wesono. Kwiintlanganiso zasezulwini, ityala lomntu lalilinganiswa, ingqumbo yesono iqulelelwe, kodwa kunjalo uKristu wasivakalisa isigqibo saKhe sokuthabathela phezu kwaKhe uxanduva lokuqubisana neemeko ekwakuya kuthi ngazo ithemba linikwe uhlanga oluwileyo.”—Ellen G. White, *The Signs of the Times*, Matshi 5, 1896.

Umbuzo Wokuxoxwa:

Njengoko sibonileyo kuIsaya 11, uYehova wakubeka kokubini ukufika kukaKristu kumzobo omnye. Oku kunceda ekuchazeni, ngandlela ithile, ukuba kutheni amanye wamaYuda engazange amamkele uKristu ekufikeni kwaKhe kokuqala, kuba ayelindele ukuba enze izinto eziya kwenzeka kuphela ekuFikeni kwesiBini. Kusixelela ntoni oku ngokubaluleka kokuba sinolwazi olululo ngokuma kokufika kukaKristu? Iimbono zobuxoki ezingokufika kwaKhe kwesibini zingabalungiselela njani abantu ulahlekiso olukhulu lukaSathana lwexesha? (Bona uEllen G. White, *Imbambano Enkulu*, isahluko 39.)

Isishwankathelo: Ngemihla kaIsaya, ogama lakhe lithetha “Usindiso lukaYehova,” uThixo wawathembisa amasalela abantu baKhe usindiso kwingcinezelo eyayiza kuza phezu kwawo ngenxa yokreqo lwesizwe. Esi siprofeto safumana ukuzaliseka kwaso ekugqibeleni kuYesu, ogama laKhe lithetha, “uYehova uluSindiso.”