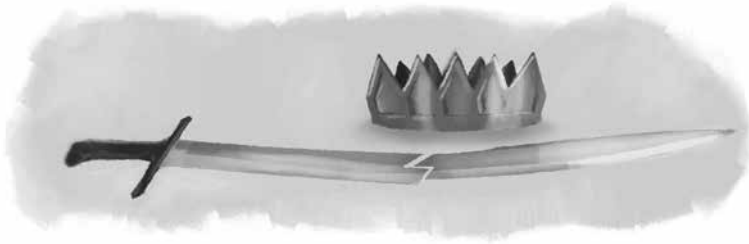


Inkinga Ngobuholi



NgeSabatha Ntambama

Kuleliviki funda ku:

Isaya 6:1-4, Isaya 6:5-7, Isaya 6:8, Isaya 6:9-13.

Indimana Yekhanda:

“Ngomnyaka wokufa kwenkosi u-Uziya ngabona uJehova ehlezi esihlalweni sakhe sobukhosi esiphezulu nesiphakemeyo, umsila wengubo yakhe ugqwalisa ithempeli” (*Isaya 6:1, NKJV*).

Ngesikhathi ebuzwa omunye wabalandeli bakhe ngezinto ezenza ukulawula okuhle, uConfucius waphendula wathi: “ ‘ukudla okwanele, izikhali ezanele, nokwethenjwa abantukazana.’ “ ‘Kodwa,’ kubuza umlandeli, ‘uma ucindezelekile ukuthi uhlukane nokukodwa kulokhu okuthathu, yikuphi ongakudela?’ ‘Izikhali,’ kusho uConfucius. “Waphikelela umlandeli: ‘Uma-ke ucindezelekile ukwehlukana nokunye kwalokhu okubili okusele, ungadela kuphi?’ “Waphendula uConfucius wathi: ‘Ukudla. Vele kusukela kudala, abantu babephila nendlala, kodwa isizwe esingasabathembi abaholi baso, silahleke ngempela.’ “—Edited by Michael P. Green, *1500 illustrations for Biblical Preaching* (Grand Rapids, Mich.: Baker Books, 1989), p. 215.

Ngempela, abantu bafuna abaholi abanohlonze, abethembekayo. Kwathi lapho isosha libhalisela ukubuyela empini, umqashi wamasosha walibuza ukuthi yini lifuna ukubuyela empini. Laphendula lathi: “Ngizamile ukuphila emphakathini, kodwa akukho muntu ongumholi lapho.” Kuleliviki sizobuka inkinga kaJuda ngezobuholi nemiphumela edabukisayo eyalandela.

**Funda isifundo saleliviki ukulungisela iSabatha likaMasingana 9.*

Inkosi ikhotheme. Mana Njalo Nkosi!

U-Isaya 6:1 ukhuluma ngokufa kwenkosi u-Uziya. Funda ku 2 Izikronike 26 bese uphendula lombuzo: Kubaluleke ngani ukufa kwenkosi u-Uziya na?

Kungabekwa imibono eyehlukene mayelana nokufa kwalenkosi.

1. Nakuba umbuso ka Uziya wawumude futhi unethezekile, “kwathi lapho esendlondlobele, waziphakamisa, okwaba ukuwa kwakhe lokho” (2 Izikronike 26:16, NRSV) wazama nokushisa impepho ethempelini. Kwathi lapho abapristi benza okufanele bemvimba ngoba engenalo ilungelo lozalo luka Aroni (2 Izikronike 26:18), inkosi yathukuthela. Ngalomzuzu inkosi ingafuni ukukhuzwa, uNkulunkulu wayishaya ngesilepero khona lapho okuyisifo aphila naso kwaze kwaba sekufeni kwakhe, kanti-ke njengoba enaleso sifo kwadingeka ukuthi ahlale endlini yakhe yedwa, ngoba wayesexoshiwe endlini kaJehova” (2 Izikronike 26:21, NRSV). Kuyathathekisa ukuthi u-Isaya wabona umbono weNkosi emsulwa, ephila ngunaphakade, engcwele, ethempelini laYo ngawo lowo mnyaka okwafa ngawo inkosi engumuntu engahlanzekile!

2. Kukhona umehluko ogqamile phakathi kuka-Uziya no-Isaya. U-Uziya waphanga ubungcwele ngendlela engafanele, ngesizathu esibi (ukuzigabisa), kodwa esikhundleni salokho waba ongahlanzekile, waze wanqunywa ebungcwele. U-Isaya ngakolunye uhlangothi, wavumela ubungcwele bukaNkulunkulu bufinyelele kuyena. Ngokuzithoba, wavuma ubuthakathaka bakhe, walangazelela ubumsulwa besimilo, okuyinto ayamukeliswa (Isaya 6:5-7, NRSV). Njengomthelisi endabeni kaJesu, wemuka elungisisiwe: “ ‘Bonke abazithobayo bayophakanyiswa’ ” (Luka 18:14, NRSV).

3. Kukhona okufanayo phakathi komzimba ka-Uziya onochoko nesimilo sabantu bakhe: “...Ayikho impilo kuwo, imivimbo nezilonda namanxeba ophayo” (Isaya 1:6, NRSV).

4. Ukufa kuka Uziya ngabo 740 B.C. kwabangela inkinga enkulu ebuholini besizwe sikaNkulunkulu. Ukufa kwanoma yimuphi umbusi onamandla amakhulu kwenza izwe lakhe libe buthakathaka ngesikhathi kuthatha omunye umbusi. Kodwa uJuda wayesengozini enkudlwana ngoba uThigilati Phileseri III wayethathe isihlalo sobukhosi eAsiriya eminyakeni embalwa ngaphambili, ngo 745 B.C., wathi esuka-nje waphaka impi ngapha nangapha, okwenza isizwe sakhe sibe yisikhondlakhondla esasifuna ukugwinya ezinye izizwe eMpumalanga eseduze. Ngalesikhathi esibucayi, uNkulunkulu wakhuthaza u-Isaya ngokumtshengisa ukuthi usawabambile amatomu.

Funda ngokucophelela ku 2 Izikronike 26:16. Thina sonke singabhekana kanjani nesimo esinjalo esingase sisifikele? Kungasivikela kanjani kuleso sihbe ukuhlala esiphambanweni?

“Ngcwele, Ngcwele, Ngcwele“ (Isaya 6:1-4)

Qaphela okwakwenzeka lapha ezindimaneni ezine zokuqala zikaIsaya 6. Inkosi yafa ngesikhathi sokuxokozela okukhulu embusweni (ama-Asiriya ayahlasela). Ku-Isaya, kwakungaba yisikhathi esethusayo, lapho kungabonakali ukuthi ubani oholayo.

Kwase kwenzekani-ke? Esembonweni, u-Isaya wabona inkazimulo kaNkulunkulu esihlalweni saKhe sobukhosi, wezwa inhloko yamaserafi akhazimulayo ithi: “ngcwele, ngcwele, ngcwele,” wezwa ukuzamazama kwendawo ayemi kuyo, walunguza phakathi kwentuthu eyayisigcwalise ithempeli. Kwakuyisigameko esithathekisayo lesi kumprofethi. Ngokungangabazeki, u-Isaya manje wayazi ukuthi ubani oholayo, yize kwenzeka okwenzekayo ngaphandle.

Uphi uNkulunkulu kulombono? (Bheka u-Isaya 6:1). Kungani uNkulunkulu ezibonakalisa ku-Isaya la, hhayi kwenye indawo? Bheka kuEksodusi 25:8; Eksodusi 40:34-38.

UHezekeli, uDanyeli, noJohane, babesekudingisweni ngesikhathi bethola imibono kuHezekeli 1; Danyeli 7:9, 10; neSambulo 4, 5. Njengo Isaya, babedinga induduzo ekhethekile yokwazi ukuthi uNkulunkulu usahola yize-nje konke kwakubhidlika ezweni. (UDanyeli noHezekeli babethunjwe yisizwe sabahedeni esachitha esakubo, uJohane wayedingeselwe esiqhingini umbusi ononya.) Ngaphandle kokungabaza, lemibono yasiza ukubanika lokho abakudingayo ukuze bahlale bethembekile naphansi kwezimo ezibucayi.

“Njengoba uIsaya wayebuka lenkazimulo nobukhosi beNkosi yakhe, wathathekiswa ubumsulwa nobungcwele bukaNkulunkulu. Mkhulu kangakanani umehluko phakathi kokuphelela koMdali okungenakulinganiswa, nezenzo zalabo abebelokhu bebalwa nesizwe esikhethiwe sakwa Israyeli noJuda!”—Ellen G. White, *Prophets and Kings*, p. 307.

Ubungcwele obuhle bukaNkulunkulu, obugcizelelwe embonweni kaIsaya, yisisekelo sesigijimi sakhe. UNkulunkulu unguNkulunkulu ongcwele, futhi ufuna ubungcwele ebantwini baKhe, ubungcwele ayobanika bona uma kuphela bephenduka, beshiya izindlela zabo ezimbi, bazinikele kuYena ngokukholwa nokulalela.

Sonke sike saba phansi kwezimo eziqeda amandla, lapho ngokubonakala kwangaphandle, kwakusengathi konke kuyize. Kanti noma awubonanga mbono wenkazimulo kaNkulunkulu njengo Isaya, khuluma ngezindlela uNkulunkulu akulonde ngazo nokukholwa kwakho ngezikhathi ezibucayi. Wafundani kulokho othanda ukwabelana ngakho neklasi?

Isimilo Esisha (Isaya 6:5-7)

Ethempelini, umprii omkhulu yedwa owayengena phambi kukaNkulunkulu endaweni engcwele-ngcwele ngosuku lokubuyisana, evikelwe yifu lempepho, kungenjalo wayengafa (Levitikusi 16:2, 12, 13). U-Isaya wabona iNkosi, yize wayengesiye umprii omkhulu, futhi engashisi nempepho! Ithempeli lagcwala umusi (Isaya 6:4), okusikhumbuza ifu okwavela kulona inkazimulo kaNkulunkulu ngosuku lokubuyisana (Levitikusi 16:2). Ngokushaqeka, ecabanga nokuthi kuphelile ngaye (qhathanisa noEksodusi 33:20; Abahluleli 6:22, 23), u-Isaya wadazuluka evuma isono sakhe kanye nesabantu bakubo (Isaya 6:5), okufana nokuvuma komprii omkhulu ngosuku lokubuyisana (Levi. 16:21). “Njengoba wayemi sengathi kusekukhanyeni kobukhona bukaNkulunkulu maphakathi nethempeli, wabona ukuthi ekusileleni kwakhe, ngeke nakancane akwazi ukufeza umsebenzi awubizelwe.”— Ellen G. White, *Prophets and Kings*, p. 308.

Kungani iserafi lasebenzisa ilahle elivuthayo ukuhlambulula izindebe zika-Isaya? Isaya 6:6, 7.

Iserafi lachaza ukuthi ngokuthinta izindebe zomprofethi, isono sakhe sisusiwe (Isaya 6:7). Asibiziwe ngegama lesono, kodwa akudingekile kube kuphela-nje inkulumo embi, ngoba izindebe azimele inkulumo kuphela, kodwa isiqu sonke somuntu okhuluma lawo mazwi. Esethole ukuhlanjululwa, uIsaya manje wayesekwazi ukwenza ukudumisa okumsulwa kuNkulunkulu. Umlilo uyahlambulula, ngoba ushisa ukungcola (bheka uNumeri 31:23). Kodwa iserafi lasebenzisa ilahle elithathwe emlilweni okhethekile, ongcwele, we-altare, owawokhelwe uNkulunkulu uqobo futhi owawuhlale uvutha lapho (Levi. 6:12). Kanjalo-ke iserafi lenza u-Isaya waba ngcwele, wahlanzeka. Kukhona nokunye. Ekukhonzeni kwasethempelini, isizathu esikhulu sokuthatha ilahle e-altare kwaku ukokhela impepho. Qhathanisa noLevitikusi 16:12, 13, lapho umprii omkhulu ethatha umcengezi ogcwele amalahle athathwe e-altare, awasebenzise ukokhela impepho. Kodwa kuIsaya 6, iserafi lisebenzisa ilahle ku-Isaya esikhundleni sempepho. Njengoba u-Uziya wayefuna ukunikela ngemphepho, u-Isaya wafana nempepho! Ngendlela efanayo umlilo ongcwele wokhela impepho igcwalise indlu kaNkulunkulu ngephunga elimnandi, ikhanyisa umprofethi ukuze asabalalise isigijimi. Akulona iphutha ukuthi izindimana ezilandelayo zika Isaya 6 (Isaya 6:8 nezilandelayo) uNkulunkulu uthuma uIsaya ebantwini baKhe.

Ngomthandazo, funda impendulo ka-Isaya (Isaya 6:5) kulombono wakhe kaNkulunkulu. Kulependulo, sibona kanjani ukuphimisela okuyiyona nkinga, inkinga yabantu abayizoni abaphila ezweni elidalwe uNkulunkulu “ongcwele, ngcwele, ngcwele”? (Isaya 6:3, NRSV). Kungani uKrestu osesiphambanweni kwakunguYena yedwa impendulo yalenkinga? Yini eyenzeka esiphambanweni eyaba yisisombululo salenkinga?

Uthumo Lwasebukhosini (Isaya 6:8)

“Futhi ngezwa izwi leNkosi lithi: “Ngiyakuthuma bani, ngubani oyakusiyela na? Ngase ngithi: “Bheka, nangu mina, ngithume” (Isaya 6:8).

Eshlanjululiwe, uIsaya wasabela ngokushesha obizweni lukaNkulunkulu lokuthi abe yinxusa angalithuma limmele. Ngokwe Testamente eliSha, uIsaya wayengabizwa ngokuthi umpostoli; okusho “othunyiweyo.” Kuyathathekisa ukuthi incwadi ka-Isaya ayivuli ngomprofethi echaza ubizo lwakhe njengoba kwenza abanye abaprofethi (qhathanisa no Jer. 1:4-10, Hezekeli 1-3). Ngamanye amazwi, wayesebizele vele kulomsebenzi wokuba umprofethi, nangaphambi kwalokho okwenzeka esahlukweni 6. IBhayibheli liyasho ukuthi ukuhlalana nezulu kuyamkhuthaza umprofethi noma sewaqala vele umsebenzi wakhe (uMose: Eksodusi 34, uEliya: 1 Amakhosi 19). Ngokuphikisana nezinye izibonelo, futhi, lapho uNkulunkulu etshela abantu ukuthi bazokuba abaprofethi, kusahluko 6 uIsaya uyazinikela ukwenza umsebenzi okhethekile. Kubonakala sengathi izahluko 1-5 zika Isaya zitshengisa isimo esasikhona ngesikhathi uIsaya ebizwa okokuqala, okwathi ngemuva kwalokho uNkulunkulu wamnika ugqozi ngokumkhuthaza ethempelini, eqinisekisa uthumo lwakhe njengomprofethi waKhe ozomkhulumela.

UNkulunkulu wakhuthaza uIsaya ethempelini laKhe. Bukhona yini obunye ubufakazi bokuthi ithempeli likaNkulunkulu indawo yenkuthazo? IHubo 73 (bheka iHubo 73:q7), Heb. 4:14-16, Heb. 10:19-23, Isambulo 5. Zisitshelani lezindimana?

Ithempeli likaNkulunkulu aligcini-nje ngokuthi libe namandla amakhulu; yindawo lapho ababuthakathaka nabanamaphutha njengathi, bengathola khona isiphephelo. Singaba nesiqiniseko ngokwazi ukuthi uNkulunkulu uyasebenza ukusihlenga ngoKrestu umpri wethu omkhulu. UJohane naye wabona uKrestu efana newundlu lomhlatshele elalisanda kuhlatshwa, uqhoqhoqho walo unqanyuliwe (Isambulo 5:6). Kwakungesona isithombe esihle leso. Ukuchazwa kwawo kusitshela ukuthi nakuba uKrestu wavuswa kwabafileyo, wenyukela ezulwini, usawathwele amava esiphambano. Usaphakanyisiwe ukuze adonsele bonke abantu kuYe e-altare laKhe.

Sewuke wakuthola kanjani ukukhuthazeka ngokungena ethempelini likaNkulunkulu lasezulwini ngokukholwa, ngomthandazo? KumaHeberu 4:16 uyamenywa ukuthi uze ngesibindi esihlalweni sobukhosi sikaNkulunkulu “ukwamukela isihawu, sifumane umusa wokusiza ngesikhathi esifaneleyo” (NRSV). Ungaphendula uthini uma othile ekubuza ukuthi wasithola kanjani isihawu nomusa ngesikhathi senswelo?

Ukunjusa Okushaqisayo (Isaya 6:9-13)

Mhla uNkulunkulu wayethuma uIsaya, kungani amnika isigijimi esingajwayelekile kangaka ukuba asiyise ebantwini baKhe (Isaya 6:9, 10)?

Hleze sicabange ukuthi uIsaya akezwanga kahle, noma mhlawumbe lesigijimi asibalulekile, uJesu wacaphuna lendimana echaza isizathu sokufundisa kwaKhe ngemifanekiso (Mathewu 13:13-15). UNkulunkulu akafuni kubhubhe namunye (2 Petru 3:9), okuyisizathu sokuthi athume uIsaya ebantwini bakwaJuda—noJesu emhlabeni. Isifiso sikaNkulunkulu akusikho ukubhubhisa, kodwa ukusindisa kwaphakade. Kodwa noma-nje abanye abantu bekwamukela ukunjusa kwaKhe, abanye bayagxila ekwenqabeni kwabo. Noma kunjalo, uNkulunkulu uyaqhubeka abanjuse ukuze abanike amathuba amaningi okuphenduka. Nokho-ke, uma bephikelela nokwenqaba, yilapha beba lukhuni kakhulu. Ngakhoke, ngaleyo ndlela, lokho akwenza kubona uNkulunkulu, kuba nomphumela wokuqinisa izinhliziyi zabo, yize noma efisa ukuthi izenzo zaKhe zithambise lezo zinhliziyi. Uthando lukaNkulunkulu ngathi aluguquki; okuguqukayo indlela thina ngabanye esisabela ngayo othandweni lwaKhe. Iqhaza lenceku enjengoMose, uIsaya, uJeremiya, uHezekeli, noma uKrestu imbala, ukunjusa njalo, noma abantu besenqaba isigijimi. UNkulunkulu wathi kuHezekeli: “Noma bezwa noma benganaki, ngokuba bayindlu ehlubukayo, bayakwazi nokho ukuthi kade ekhona umprofethi phakathi kwabo” (Hezekeli 2:5). Iqhaza likaNkulunkulu nalelo lezincedu zaKhe ukunika abantu ithuba elifaneleyo lokuzikhethelela, ukuze baxwayiseke ngokwaneleyo (qhathanisa no Hezekeli 3:16-21), noma begcina bekhetha ukulahlwa nokuthunjwa (Isaya 6:11-13).

Njengoba sesifunde ngalokho, sikuqonda kanjani ukuthi uNkulunkulu waqinisa inhliziyi kaFaro?

KuEksodusi 4:21 uNkulunkulu uthi: “Ngiyakuyenza lukhuni inhliziyi yakhe”. Lesi isikhathi sokuqala kwezingu 9 lapho uNkulunkulu ethi uzokwenza lukhuni inhliziyi kaFaro. Kodwa kukhona futhi izikhathi ezingu 9 lapho uFaro aqinisa khona inhliziyi yakhe (isibonelo, bheka uEksodusi 8:15, 32; Eksodusi 9:34). Ngokusobala, uFaro wayenalo ilungelo lokuzikhethelela, ukuba kwakungenjalo, wayengeke akwazi ukuqinisa inhliziyi yakhe. Kodwa ukuthi uNkulunkulu waqinisa inhliziyi kaFaro, kukhomba ukuthi uNkulunkulu uYena owenza isimo sokuthi uFaro akwazi ukukhethelela, ukukhethelela ukwenqaba izibonakaliso ayezizikwe nguNkulunkulu. Ukuba uFaro wayezamukele lezo zibonakaliso, inhliziyi yakhe yayizothanjiswa yizo, ingaqini.

Ukujula Nesifundo:

“Imikhuba emibi yayivame kakhulu kubo bonke abantu kangangoba ababesele besaqinisekile kuNkulunkulu bebelingeka ukuthi baphele amandla, baxege amadolo, baphelelwe yithemba. kwakubonakala sengathi izinhloso zikaNkulunkulu ngoIsrayeli zizokuwa phansi, nokuthi lesizwe esihlubukile sizokwehlelwa yilokho okwehlela iSodoma neGomora. “Phansi kwezimo ezinje, akumangalisi ukuthi kwathi ngomnyaka wokugcina wokubusa kuka-Uziya, uIsaya ebizwa ukuba ahambise isexwayiso sikaNkulunkulu ebantwini bakwaJuda, wazizwa emncane. Wayazi kahle ukuthi uzohlangabezana nezingqinamba. Lapho ebona ukwesilela kwakhe ukuhlangabezana naleso simo, ecabanga ngenkani nokungakholwa kwabantu ayefanele abaxwayise, wabona lingekho ithemba lokuphumelela. Ngokuphelelwa yithemba wayezolushiya yini ubizo lwakhe, ayeke uJuda enjalo ezithixweni zakhe? Kwakuzobusa onkulunkulu baseNivive emhlabeni ngokuphikisana noNkulunkulu wezulu?”—Ellen G. White, *Prophets and Kings*, pp. 306, 307.

Imibuzo Yokuxoxisana:

1. Ukuba umuntu ongakholwa kuNkulunkulu ubengakuphonsela inselelo ngombuzo othi: “Ungangitshengisa kanjani ukuthi uNkulunkulu wakho uphethe amatomu?” ungaphendula uthini?
2. Uma uNkulunkulu ephethe amatomu, kungani abantu abamsulwa behlupheka? U-Isaya 1:19 uyasho yini ukuthi kulokhu kuphila kuyokwenzeka okuhle kuphela kubantu bakaNkulunkulu abathembekile, nokuthi kwenzeka okubi kodwa kulabo abahlubukayo? Qhathanisa noJobe 1, 2; iHubo 37; iHubo 73. Singakwazi yini ukuhlanganisa ukuqonda kwethu isimilo sikaNkulunkulu nobubi obenzeka ebantwini? Siyadinga yini ukwenza lokho?
3. KuIsaya 6, kungani kukhona okuningi kangaka okuthinta usuku lokubuyisana? Cabanga ukuthi ngalolusuku lokwahlulela olwafika minyaka yonke, uNkulunkulu wahlambulula abantu baKhe ngokususa isono kwabathembekileyo (Levitikusi 16:30) nokunquma abangathembekile (Levitikusi 23:29, 30).

Ngokufingqiwe: Ngesikhathi sokungabikho kokuphepha, lapho ubuthakathaka bobuholi babantu babusobala, uIsaya watshengiswa umbono woMholi ongaphezu kwabo bonke emazulwini. U-Isaya wethuka woma, ngokungafaneleki kwakhe, kodwa esenziwe msulwa, waphiwa nomusa, wayesekulungele ukuhamba njengenxusa likaNkulunkulu aye emhlabeni ongenabuhlobo.