

Uma Umhlaba Wakho Ubhidlika



NgeSabatha Ntambama

Kuleliviki funda ku:

Isaya 7:1-9, Isaya 7:10-13, Isaya 7:14.

Indimana Yekhanda:

“...Uma ningakholwa, impela aniyikuma” (Isaya 7:9, NKJV).

Ngelinye ilanga leSabatha uConnie noRoy bangena ngemoto esangweni lomuzi wabo bevela enkonzweni. Inkukhu yandiza yanqamula igceke phambi kwabo. Kukhona okwakungalungile. Izinkukhu ezifuyiwe kwakumelwe zibe semahokweni azo, kodwa manje nakhu zingaphandle. Uma bebhekisisa, bathola ukuthi kwakukhona inhlekelele eqhubekayo. UBeethoven, isimaku sikamakhelwane naye wayephumile egcekeni, engasesizibeni, ephethe uDaisy ngomlomo. UDaisy kwakuyinkukhu enhle ezalelayo, enesisila esimhlophe. UConnie wahlenga uDaisy, kodwa kwase kungemuva kwesikhathi. Lenkukhu yakhe eyigugu, manje eseyidlavuzeke umqala, yafela ezingalweni zika Connie. Wahlala phansi egcekeni, ebambe lenkukhu efile, ekhala.

Esinye isilwane sasekhaya sasikhathazeke kakhulu. Idada elide, elimhlophe elibizwa ngokuthi uWaddlesworth, labona uConnie ephethe uDaisy, lathatha ngokuthi uyena ombulele. Kanjalo-ke, amasonto ambalwa alandelayo, uma-nje uWaddlesworth ebona uConnie, wayemhlasela, amngcofe kabuhlungu ngomlomo wakhe oqinile. Ngesinye isikhathi kulukhuni ukwehlukana phakathi kwabangane bakho nezitha zakho.

Kuleliviki sizoke sibuke inkosi yakwaJuda eyayinalenkinga nayo. Sizozama ukuqonda ukuthi yini indaba yenza izinqumo eyazenzayo.

**Funda isifundo saleliviki ukulungisela iSabatha likaMasingana 16.*

Ingozi Eqhamuka Enyakatho (Isaya 7:1-9)

Yisiphi isimo esethusayo eyabhekana naso inkosi uAhazi esanda kuthatha umbuso? 2 Amakhosi 15:37, 38; 2 Amakhosi 16:5, 6; Isaya 7:1, 2.

Imibuso yaseNyakatho noIsrayeli (uEfrayimi) neSiriya (Aramu) yahlanganyela izwe elincanyana lakwaJuda eliseNingizimu. Lokhu kwenzeka ngesikhathi uJuda ekhandlekile ukuhlaselwa abakwa Edomu namaFilistiya. Ngaphambili, uJuda wayeke walwa noIsrayeli, kodwa ubuhlobo phakathi kukaIsrayeli neSiriya kwaletsa ingozi enkulu. Kubonakala sengathi uIsrayeli neSiriya babefuna ukucindezela uJuda ukuba azibandakanye nabo ekulweni nesikhondlakhondla senkosi yase-Asiriya, uThigilati Phileseri III (obizwa ngokuthi u"Phuli" ku 2 Amakhosi 15:19), owayelokhu ebasabisa ngombuso wakhe ondondlobalayo. UIsrayeli neSiriya bakhohlwa yimibango yabo bobabili, babhekana nalengozi enkulukazi. Uma-nje bengase banqobe uJuda, bese bebeka inkosi ezolalela bona (Isaya 7:5, 6), babengasebenzisa izinsiza zakhe namabutho akhe.

Kwaba yini isisombululo sika Ahazi uma umhlaba wakhe ubhidlika? 2 Amakhosi 16:7-9, 2 Izikronike 28:16.

Kunokuthi abone ukuthi uNkulunkulu uYena kuphela umhlobo ongamhlangula yena nezwe lakhe, uAhazi wazama ukwakha ubungani noThigilati Phileseri III, isitha sezitha zakhe. Inkosi yase-Asiriya yasamukela ngentokozo isicelo sakhe sosizo ekulweni neSiriya noIsrayeli. UThigilati Phileseri akagcinanga ngokwamukela inhlawulo enkulu kuAhazi, kodwa futhi wathola nesizathu esihle sokuthatha iSiriya, okuyinto ayenza ngokushesha (2 Amakhosi 16:9). Amandla obumbano lweSiriya noIsrayeli anqamuka. Okwesikhashana, kwabonakala sengathi uAhazi wamsindisa uJuda. Lesenzo sika-Ahazi kodwa, asingasimangalisi. Waye eyenye yamakhosi amabi kakhulu ake abusa kwaJuda kuze kube yileso sikhathi. (Bheka 2 Amakhosi 16:3, 4; 2 Izikronike 28:2-4.)

Uma sifunda ngokuthi wayenjani uAhazi, kuyezwakala ukuthi kungani athatha lesi sinyathelo uma ebhekene nengozi. Kunasifundo sini esisitholayo thina lapha? Uma singamhloniphi manje uNkulunkulu, yini eyenza sicabange ukuthi siyokuba nokukholwa kokumethemba uma sekufika izilingo zangempela? (Bheka uJakobe 2:22, Jeremiya 12:5)

Ukuzama Ukungenelela (Isaya 7:3-9)

Ngesikhathi uAhazi esazindla ngezindlela zokuhlangabezana nohlasele lukaIsrayeli neSiriya, uNkulunkulu wayazi okuthile angakwazi uAhazi. Okokuqala-nje, uNkulunkulu owavumela izinkinga ukuthi zimehlele ukuze ayaleke, abuye engqondweni (2 Izikronike 28:5, 19). Ngaphezu kwalokho, nakuba ukucela usizo luka Thigilati Phileseri kwakubonakala njengesenzo esinomqondo nesihle ngokubuka kwabantu, uNkulunkulu wayazi ukuthi sizoholela ekuthini umbuso wozalo lukaDavide uphathwe abantu bezizwe, futhi ungeke uphinde ubuyiselwe. Isimo sasibucayo ngempela. Ngakhoke, uNkulunkulu wathumela ulsaya ukuthi avimbele inkosi (eyayisahlola umthombo wamanzi eJerusalema, ukuzilungiselela uhlaselo) ukuze ayibonise ukuthi ayingaxhumani nomholi wase Asiriya.

Wayesholoni uNkulunkulu kuIsaya ukuthi akahambe nendodana yakhe uSheyari Jashubi (Isaya 7:3)?

U-Ahazi wethuka ngesikhathi ulsaya embingelela, emazisa nendodana yakhe ogama layo lithi “Insali Iyobuya.” Insali kabani? Iyobuya kuphi? Ngenxa yokuthi uyise walomfana wayengumprofethi, igama lakhe lezwakala njengesigijimi esixwayisayo esivela kuNkulunkulu, ngabantu abazokuya ekuthunjweni. Noma mhlawumbe lalisho ukubuyela kuNkulunkulu ngokuphenduka (igama elithi “buyani” liphethe nomqondo wokuphendukela kuNkulunkulu)? Umyalezo kaNkulunkulu kuAhazi wawuthi: Lisho lokho ofuna likusho! Buyani ezonweni zenu, kungenjalo, nizothunjwa, kanti ekuthunjweni insali iyobuya. Khethani nina!

Isigijimi sikaNkulunkulu sahlangabezana kanjani nesimo senkosi? Isaya 7:4-9.

Ingozi evela eSiriya nakwaIsrayeli yayizodlula, uJuda asinde. Lemibuso eyayibonwa ngu-Ahazi njengezintaba-mlilo ezinkulu, emehlweni kaNkulunkulu zazifana nezikhuni ezithunqayo (Isaya 7:4, NRSV). Sasingekho isidingo sokuthi uAhazi afune usizo lwase-Asiriya. Kodwa ukuze enze isinqumo esiphusile, uAhazi kwakudingeka athembe uNkulunkulu nezithembiso zaKhe. Wayedinga ukukholwa ukuze aqiniswe (Isaya 7:9). Amagama athi “kholwa” “uqiniswe” anomsuka owodwa olimini lwesiHeberu, lapho kuvela khona negama elithi “iqiniso” (lokho ongakwethemba) negama elithi amen (ukuvuma lokho okuyiqiniso/ongakwethemba). Uhazi wayedinga ukuqiniseka ukuze aqiniswe; wayedinga ukwethemba ukuze athembeke.

Bheka leso sigaba sokugcina sikaIsaya 7:9. Kubaluleke ngani ukukholwa ukuze “uqiniswe”? Uqiniswe-phi? Lomthetho usebenza kanjani empilweni yomKrestu?

Elinye Ithuba (Isaya 7:10-13)

UAhazi akalwamukelanga ubizo lukaIsaya ukuthi akholwe. Kanjalo-ke, uNkulunkulu enomusa, wamnika elinye ithuba, emthshela ukuthi akacele isibonakaliso “esijule njengendawo yabafileyo, noma esiphakeme njengezulu” (Isaya 7:11, NRSV). Nasi esinye sezimemo ezinkulu ezake zanikwa abantu. Ngokungefani ne-lottery noma ukubheja, uNkulunkulu akabekanga mikhawulo ngokuthi asebenzise amagama amancane. UNkulunkulu akasilinganisanga nangesigamu sombuso waKhe isipho saKhe njengokwenza kwamakhosi asemhlabeni uma etshengisa ukuthi aphana kangakanani (bheka kuEsteri 5:6, Esteri 7:2, Marko 6:23). Wayekulungele ukuthulula lonke izulu nomhlaba ngenxa yenkosi ekhohlakele uma-nje yayizokholwa! Njengesibonakaliso, uAhazi wayengacela intaba yegolide noma amabutho amaningi njengesihlabathi solwandle iMediterranean.

Kungani uAhazi asabela ngendlela asabela ngayo (Isaya 7:12)?

Uma ubuka ngokuthi halamuzi, impendulo ka-Ahazi ibukeka inenhlonipho. Wayengafuni ukuvivinya uNkulunkulu, njengoba ayenzile amaIsrayeli eminyakeni engamakhulu engaphambili ezula ehlane (Eksodusi 17:2, Duter. 6:16). Kodwa umehluko ukuthi uNkulunkulu owathi inkosi ayimvinye (qhathanisa no Malaki 3:10). Ukubambelela kudosa sipho saKhe kwakuzomthokozisa, kungesikho ukuhlola ukubekezela kwaKhe. Kodwa uAhazi wayengafuni nokuvumela uNkulunkulu amsize ukuthi akholwe. Wahluthulela umnyango wenhliziyo yakhe ukuvalela ngaphandle ukukholwa.

Funda kuIsaya 7:13. Uthini lapha uIsaya?

UIsaya wakubeka obala ukuthi ngokwala ukuvivinya uNkulunkulu, enza sengathi akafuni ukuhlupha uNkulunkulu, empeleni kwakuyilapho emhlupha khona. Kodwa okuyikona okukhathaza kakhulu ngalendimana ukuthi lapha uIsaya ukhuluma ngo “Nkulunkulu wami,” ephikisana ngokusobala noIsaya 7:11 lapho ecela khona inkosi ukuthi ifune isibonakaliso sika “Nkulunkulu wakho.” Ngokwenqaba kuka-Ahazi isicelo sezulu, wayenqaba uNkulunkulu ukuthi abe owakhe. UNkulunkulu wayenguNkulunkulu kaIsaya, hhayi oka-Ahazi.

Lesifundo sanamhlanje sisifundisani ngokubekezela kukaNkulunkulu, nokufuna kwaKhe ukusiholela sonke osindisweni? Futhi sisitshelani ngobumpumpethe nobulukhuni benhliziyo yomuntu uma inganikelwe ngokuphelele eNkosini? Ekugcineni, noma ngabe uNkulunkulu wayenike uAhazi noma yisiphi isibonakaliso asifunayo, ucabanga ukuthi uAhazi wayezokholwa-ke? Chaza impendulo yakho.

Isibonakaliso SeNdodana (Isaya 7:14)

Ithuba lokunikwa isibonakaliso esijule “njengendawo yabafileyo noma esiphakeme njengezulu” (Isaya 7:11, NRSV) alenzanga mehluko kuAhazi. Kanjalo-ke, uma uNkulunkulu ethi Yena-ke uqobo uzomnika isibonakaliso (Isaya 7:14), singalindela kube esibabazeka ngendlela yokuthi singenziwa ngomcabango wezulu kuphela (qhathanisa no Isaya 55:9, 1 Korinte 2:9). Isimangaliso! Isibonakaliso leso yindodana. Kodwa kwakungenzeka kanjani ukuthi owesifazane abelethe ingane, ayiqambe ukuthi u”Imanuveli” kube yisibonakaliso esibaluleke kangaka eBhayibhelini?

Ubani lo wesifazane, futhi ubani ingane yakhe?

Akukho lapho iTestamente eliDala likhuluma khona ngokugcwaliseka kwalesibonakaliso esibalulekile, njengezinye ezazinikwe abanye abantu, njengoGidiyoni (Abehluleli 6:36-40). Ngakhoke nakhu okunye okungase kube ukugcwaliseka kwaso, ngokuthathelwa eTestamenteni eliDala lodwa:

1. Ngenxa yokuthi igama elithi “intombi” libhekise kowesifazane osemusha osekulungele ukugana, abaningi bathatha ngokuthi lo okukhulunywa ngaye wayeganile futhi ehlala eJerusalema, mhlawumbe engumka Isaya. U-Isaya 8:3 uyakhuluma ngendodana uIsaya ayizalelwa “umprofethikazi” (kushiwo umkakhe, owaprofetha ngezingane zakhe; qhathanisa noIsaya 7:3, Isaya 8:18). Kodwa lendodana yaqanjwa ngokuthi uMahere Shalali Hashi Bazi (Isaya 8:1-4), hhayi uImanuveli. Nokho, izibonakaliso zalabafana bobabili, ziyafana ngokuthi ngaphambi kokuthi bafinyelele ezingeni lobudala, bakwazi ukukhetha okuhle nokubi, iSiriya noIsrayeli waseNyakatho yayizochithwa (Isaya 7:16, Isaya 8:4).
2. Abanye baqagula bathi uImanuveli uHezekiya, indodana ka-Ahazi, owaba yinkosi elandelayo. Kodwa akukho ndawo lapho igama likaImanuveli libhekiswe kuyena.
3. Ngenxa yokuthi uImanuveli akasicaceli, futhi negama lakhe elivame ukuhunyushwa ngokuthi “uNkulunkulu unathi” okusho ubukhona bukaNkulunkulu, kungenzeka kube ileyo Ndodana ekhethekile okuprofethwe ngayo kuIsaya 9 no 11. Uma kunjalo, indlela achazwe ngayo ephakeme kuze kuthiwe uNkulunkulu (Isaya 9:6) ne “impande kaJese” (Isaya 11:10, NRSV) yedlula yonke into ngisho nokuchazwa kwenkosi uHezekiya owayelungile.
4. Ukuzala okwejwayelekile kowesifazane ongaganile kungaba nomphumela wengane etholakale ngokungekho emthethweni nokungaziphathi kahle (bheka uDuter. 22:20, 21). UNkulunkulu wayezoyibizelani leyongane ngokuthi isibonakaliso esizokhuthaza ukukholwa?

Ngokwehlukile kulokhu, iTestamente eliSha lichaza uJesu ngokuthi uImanuveli (Mathewu 1:21-23), owazalwa ngendlela eyisimangaliso nemsulwa, ezalwa yintombi eyingoduso. UJesu futhi uyiNdodana kaNkulunkulu (Isaya 9:6, Mathewu 3:17), uyi “hlumela” ne “mpande” kaJese (Isaya 11:1, 10; Isambulo 22:16). Mhlawumbe u “Imanuveli” owayekhona ngaphambili okwagcwaliseka ngaye iziprofetho ngesikhathi esifanele, wayendulela uKrestu. Asazi.

“UNkulunkulu Unathi” (Isaya 7:14)

Njengegama lezingane zikaIsaya (uSheyari Jashubi, “iyobuya insali,” noMaher Shalali Hashi Bazi, elisho ukuthi “iyashesha impango, siyaphuthuma isisulu”), igama lika-Imanuveli liyakhuluma. Lithi “uNkulunkulu nathi.” Kodwa isihumusho esejwayelekile esithi “uNkulunkulu unathi” sigeja okuthile okubalulekile. Njengamanye amagama esiHeberu angenalo igama eliyisenzo, isenzo esithi “u” kudingeka sifakwe, ngoba asikhulumi isiHeberu lapha. Ngakhoke uImanuveli kufuneke ehunyushwe ngokuthi “uNkulunkulu unathi” (qhathanisa wona lamagama kuIsaya 8:10), njengoba nelithi “Jesu” (isiGriki, ukunqamulela elesiHeberu elithi Yehoshua, noma Joshuwa) lisho ukuthi “uNkulunkulu ulusindiso,” nalapha futhi sifakela isenzo “u” (qhathanisa noIsaya, elisho, “usindiso lukaNkulunkulu”). Kodwa igama elithi “Imanuveli” alichazi-nje into engaphatheki; lisho ukuqiniswa kwesithembiso esigwalisekayo manje: “uNkulunkulu unathi”!

Sibaluleke ngani isithembiso esithi uNkulunkulu unathi?

Asikho isiqiniseko nenduduzo engaphezu kwaleyo. UNkulunkulu akathembisi ukuthi abantwana baKhe ngeke badlule ebunzimeni nasebuhlungwini, kodwa wethembisa ukuba nabo. Umhlabeleli uthi: “Noma ngihamba esigodini esimnyama kangakanani, angesabi bubu; ngokuba Wena unami; intonga yaKho nodondolo lwaKho—luyangithokozisa” (Ihubo 23:4, NRSV). “UNkulunkulu uthi: ‘Lapho udabula emanzini, mina nginawe; nasemifuleni, ayiyikukukhukhula; lapho uhamba emlilweni, awuyikusha, nelangabi aliyikukushisa’ (Isaya 43:2). ‘Wayekuphi uNkulunkulu mhla abaseBhabhiloni bephonsa abangani bakaDaniyeli abathathu emlilweni? Wayenabo (Daniyeli 3:23-25). Futhi, wayekuphi ngesikhathi sokuhlupheka kukaJakobe mhla ebambene nengelosi kwaze kwasa? Wayesezingalweni zikaJakobe, esondele kuye ngokunokwenzeka (Genesis 32:24-30). ‘Ngisho noma uNkulunkulu engabonakali ngokwenyama emhlabeni, unabantwana baKhe kukho konke abadlula kukho. Yayikuphi iNkosi mhla izixuku zilahla uStefane ngecala? ‘Yayimi ngakwesokunene sikaNkulunkulu’ (Izenzo 7:55). Kodwa mhla uJesu enyukela ezulwini, ‘wahlala phansi ngakwesokunene soMkhulu kweliphezulu’ (Heb. 1:3). Wayemeleni ngezinyawo ngesikhathi uStefane esenkingeni, esezokhandwa ngamatshe aze afe? UMorris Venden ubeka kanje: ‘UJesu wayengeke ahlale-nje kwenzeka lokho!’ “—Roy Gane, *God’s Faulty Heroes* (Hagerstown, Md.: Review and Herald Pub. Assn., 1996), p. 66.

Yize sinaso isithembiso sokuthi “uNkulunkulu unathi” lokho kwenza mehluko muni uma sisabhekana nezilingo ezinzima nokuhlupheka? Ukwazi ukuthi ukhona, kususiza ngani-ke? Chaza impendulo yakho.

Ukujula Nesifundo:

“ ‘Igama laKhe kuyakuthiwa nguImanuweli, ...uNkulunkulu unathi.’ ‘Ukukhanya kolwazi inkazimulo kaNkulunkulu’ kubonakala ‘ebusweni bukaJesu Krestu.’ Kusukela phakade, iNkosi uJesu Krestu wayemunye noBaba; wayengu ‘mfanekiso’ kaNkulunkulu,’ umfanekiso wobukhulu nobukhosi baKhe, ‘ukukhazimuliswa kwenkazimulo yaKhe.’ Weza kulomhlaba wethu ukuzobonakalisa leyo nkazimulo. Weza kulomhlaba omnyama ngenxa yesono ukubonakalisa ukukhanya kothando lukaNkulunkulu,—‘uNkulunkulu unathi.’ Ngakhoke kwapofethwa ngaYe kwathiwa: ‘Igama laKhe kuyakuthiwa ngu Imanuweli.’ —Ellen G. White, *The Desire of Ages*, p. 19. “Kwakuyoba kuhle embusweni wakwaJuda ukuba uAhazi wayethole lesigijimi sivela ezulwini. Kodwa ngokukhetha ukwencika engalweni yenyama, wafuna usizo lwabangakholwayo. Ekuxakekeni kwakhe wathumela izwi kuThigilati Phileseri, inkosi yaseAsiriya ethi: ‘Mina ngiyinceku yakho nendodana yakho: yenyuka, ungisindise esandleni senkosi yaseAramu nasesandleni senkosi yakwa-Israyeli angivukelayo.’ 2 Amakhosi 16:7. Lesicelo sasiphelezelwa yiziphopho ezinkulu ezithathwe kwingcebo yenkosi nasethempelini.” —Ellen G. White, *Prophets and Kings*, p. 329.

Imibuzo Yokuxoxisana:

- 1. Uma usohlelweni lokwenza isinqumo, kuhle yini ukucela isibonakaliso kuNkulunkulu? Yiziphi izingozi ezikhona ekwenzeni into enjalo?**
- 2. Kumnandi ukuthola usizo komunye umuntu, kodwa ukubona kanjani ukusilela kwalokho?**
- 3. Umbhali waseRashiya, uLeo Tolstoy, wabhalela umngani wakhe ethi: “Uma-nje umuntu esebonile ukuthi ukufa yisiphelo sayo yonke into, ayikho into ebuhlungu njengokuphila.” Ukwazi kwethu ukuthi “uNkulunkulu unathi” kusinikeza impendulo ethini kulamazwi?**

Ngokufingqiwe: UNkulunkulu waholela uAhazi onokukholwa okuncane, phansi kwesimo lapho wayedinga khona ukwenza isinqumo esishubile mayelana nokuthi: akholwe noma angakholwa, kwakuyilowo umbuzo. Nakuba uNkulunkulu wayefuna ukumnika noma yisiphi isibonakaliso ayengase asicabange, wenqaba ukuvumela uNkulunkulu ukuthi amtshengise isizathu sokukholwa. Kunalokho, wakhetha inkosi yase-Asiriya njengomngani wakhe.