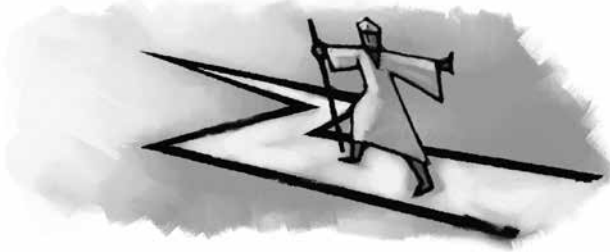


Indlela Elukhuni



NgeSabatha Ntambama

Kuleliviki funda ku:

Isaya 7:14-16, Isaya 7:17-25, Isaya 8:1-10, Isaya 8:11-15, Isaya 8:16-22.

Indimana Yekhanda:

“Ngiyakumlindela uJehova ositheza ubuso baKhe kuy indlu kaJakobe, ngethembe kuYe”
(Isaya 8:17, NKJV)

Ebholidini elishayo endaweni yaseHarlem, eNew York City, kwakuhlezi intombazane eyimpumpithe efasiteleni lesitezi sesine. Abacimi-mlilo babekhathazekile. Babengakwazi ukungenisa iloli ethwele isitebhisi phakathi kwamabhilidi, futhi bengakwazi ukuyitshela ukuthi ayigxumele enethini eyayingeke ilibone vele. “Ekugcineni, uyise wafika, wamemeza ngophondo lokukhuluma esho ukuthi kukhona inethi, ayigxume njengoba esho. Intombazane yagxuma, izipholele kangangoba akuphukanga nelilodwa ithambo noma ukuthinteka kwemisipha kulokho kugxuma kusuka esitezi sesine. Ngenxa yokuthi yayethemba uyise ngokuphelele, yathi uma izwa izwi likayise yenza lokho okufanelekile.”—Edited by Michael P. Green, *1500 Illustrations for Biblical Preaching*, p. 135.

Ngendlela efanayo, uNkulunkulu wanikeza ubufakazi obunamandla bokuthi ufisela abantwana baKhe okuyikona okuhle kakhulu, kodwa bayenqaba indlela yobumnene aqale wabanika yona; kanjalo-ke, kwadingeka ukuthi akhulume nabo ngokuduma okukhulu nangozamcolo. Yiziphi izifundo esingazifunda namhlanje ngamaphutha abo?

*Funda isifunda saleliviki ukulungisela iSabatha likaMasingana 23.

Ukugcwaliseka Kwesiprofetho (Isaya 7:14-16)

Ku-Isaya 7:14-16, uManuweli isibonakaliso esixhumene nenkinga eqondene ngqo no-Ahazi: Ngaphambi kokuthi ingane uManuweli abe usekhule ngokwanele ukuthi angahlukanisa phakathi kwezinhlobo zokudla, “izwe okhathazwa ngamakhosi omabili alo liyosala dengwane” (Isaya 7:16, NRSV). Lokhu kubhekise ezweni laseSiriya namakhosi alo kanye neIsrayeli eseNyakatho (bheka uIsaya 7:1, 2, 4-9) kanti kuphinda isithembiso sikaNkulunkulu esithi amandla abo azopheliswa kungekudala.

Kungani uIsaya ekhuluma ‘ngamangqanga nezinyosi’ okuyodliwa yilomfana? Isaya 7:15.

Izitshalo namasimu akwaJuda kwakuzochithwa abase-Asiriya (Isaya 7:23-25). Ngakhoke abantu, okuhlanganisa noManuweli weTestamente eliDala, kungakhathalekile ukuthi wayengubani (Isaya 7:14, 15), babezocindezeleka ukuthi babuyele ekudleni kwabantu abahlala ematendeni (Isaya 7:21, 22). Kodwa nakuba babeyobe bempofu, babezokuba nokwanele kokudla.

Sagcwaliseka nini isiprofetho ngeSiriya noIsrayeli oseNyakatho? 2 Amakhosi 15:29, 30; 2 Amakhosi 16:7-9; 1 Izikronike 5:6, 26.

Lesiprofetho sika-Isaya sanikezwa ngawo 734 B.C. Ngokwenza ukuhlasela ayekukhokhelwe ngu Ahazi, uThigilati Phileseri III wayenza lokho ayezovele akwenze: wabhuhisa ubumbano lwaseNyakatho, wanqoba iGalile nezifunda ezingaphesheya kweJordani zakwa Israyeli oseNyakatho, wadingisa abanye babo, leyo ndawo wayiguqula yaba yizifunda zase-Asiriya (734-733 B.C.). Insali kaIsrayeli yasinda ngesikhathi uHosheya, esebulele inkosi uPeka, wazinikela, wakhokha intela. Ngo 733 no 732 B.C. uThigilati Phileseri wanqoba iDamaseku, inhloko-dolobha yaseSiriya. Wase enza iSiriya libe yizifunda zaseAsiriya. Kanjalo-ke, ngo 732, eminyakeni emibili yesiprofetho sikaIsaya, iSiriya noIsrayeli banqontshwa ngokuphelele, kwaba kuphelile ngalamakhosi amabili ayehlalise kabi uAhazi.

Masinyane ngemuva kwalokho uShalimaneseri V wathatha ubukhosi kuThigilati Phileseri III ngo 727 B.C., inkosi uHosheya wakwa Israyeli wazigwaza ngowakhe ngesikhathi ehlabuka eAsiriya. Abase Asiriya banqoba inhloko-dolobha yaseSamariya ngo 722 B.C. badingisa izinkulungwane zabakwaIsrayeli beyiswa eMesopotamiya naseMidiya, lapho bagcina sebeyinto eyodwa nabantu bendawo, balahlekelwa ubuzwe babo (bheka uIsaya 7:8—eminyakeni engu 65 uEfrayimi wayengeke esaba yisizwe). UNkulunkulu wayeprofethile okuyokwenzeka ezitheni zikaJuda, kodwa akugcizelela kuAhazi, ukuthi lokho kwakuzokwenzeka vele, ngaphandle kokwethembela kwiAsiriya.

Imiphumela Eyabonakala Ngaphambili (Isaya 7:17-25)

Funda lezindimana ezingenhla. UNkulunkulu uthi yini ezokwenzeka ezweni? Kungani kungafanele sethuswe yilomphumela?

“Izimemo ngezimemo zathunyelwa kuIsrayeli ophambukile ukuthi abuyele ekwethembekeni kuJehova. Abaprofethi babenxusa ngobumnene; lapho bemi phambi kwabantu, bencenga ukuthi isizwe siphenduke, sivuseleleke, amazwi abo athela izithelo ezidumisa uNkulunkulu.” — Ellen G. White, *Prophets and Kings*, p. 325.

Ngaleyo ndlela, kuAhazi, umuntu wovalo esikhundleni sokukholwa, izindaba ezinhle ezivela kuNkulunkulu kwaba ukuthi iSiriya noIsrayeli bayochithwa. Izindaba ezimbi kwaba ukuthi iAsiriya, umngani ayemkethile ukuthi amelekelele, yayizokuba isitha esiyingozi ukwedlula iSiriya noIsrayeli. Ngokwenqaba ukukhululwa kwesihle okuvela kuNkulunkulu, uAhazi wayezonqotshwa ngokuqinisekile. Uma uAhazi wayecabanga ukuthi umhlaba wakhe uyabhidlika, kwakusekuncane lokho. Kwakusazolandela okukhulu! “Kuhle ukuphephela kuJehova kunokwethemba izikhulu” (Ihubo 118:9, NRSV). UAhazi wayengethemba kanjani ukuthi uThilgati Phileseri III wayezokwaneliswa ukuthatha amazwe aseNyakatho kodwa ahloniphe uJuda? Izincwadi zase-Asiriya njengomlando wamakhosi akhona, ziyafakaza ukuthi ukulangazelela kwabo ukunqoba kwakungenamkhawulo.

Funda ku 2 Amakhosi 16:10-18 no 2 Izikronike 28:20-25. Kwakwenzekani kuAhazi? Sibona muphi umthetho wokukholwa lapha? Kungani singafanele ukumangaliswa yizenzo zakhe?

Izikronike zesibili 28:20-23 zikubeka ngendlela enamandla lokho okwaba umphumela wokuthi uAhazi acele usizo eAsiriya esikhundleni sokwethemba uNkulunkulu.

Ngokwemvelo yethu, sivame ukwethemba lokho esikubonayo, esikuphathayo, esikunambithayo nesikuthintayo—izinto zasezweni. Kodwa, njengoba sazi, izinto zomhlaba ziyadlula. Bheka ku 2 Korinte 4:18. Ithini kithina lendimana? Singasisebenzisa kanjani isigijimi sayo ezimpilweni zethu? Futhi kuyosenzela mehluko muni uma senze njalo?

Libaluleke Ngani Igama? (Isaya 8:1-10)

Ungazicabanga udlala ibhola nendodana kaIsaya yesibili? Ngesikhathi uthi Mahere Shalali Hashi Bazi, ngiphonsele ibhola! Kuyobe sekungemuva kwesikhathi. Kodwa okude nokwedlula igama lakhe, yilokho elikuchazayo: “iyashesha impango, siyaphuthuma isisulu” noma “sheshisa nempango, phuthuma nesisulu.”

Umyalezo wegama ngokusobala uphathelene nokunqoba okusheshayo, kodwa ubani onqoba bani? Isaya 8:4.

U-Isaya 8:1-10 ugczizelela isigijimi esikusahluko 7. Ngaphambi kokuthi ingane ifinyelele esigabeni esithile sokukhula, impango yempi evela emadolobheni aseSiriya noIsrayeli oseNyakatho iyothathwa yiAsiriya. Phezu kwalokho, ngoba uJuda wayenqabe isigijimi sikaNkulunkulu sesiqiniseko, esifaniswa namanzi omhoshwa iShilowa, ageleza kancane eJerusema, wayeyokwehlulwa umbuso omkhulu waseAsiriya, ofanekiswa ngokuchichima komfula iEwufathe. Ngenxa yokuthi uAhazi waphendukela kwiAsiriya, amagama amadodana kaIsaya ayeqondise kuJuda, nakulrayeli oseNyakatho: “sheshisa impango, phuthuma nesisulu,” kodwa “insali iyobuya.” Kungani kwakusekhona ithemba? Ngoba nakuba iAsiriya lalizogcwala ezweni lika Imanuweli (Isaya 8:8), nokho babenaso isithembiso esithi “uNkulunkulu unathi” (Isaya 8:10). Nangempela, esikubonayo lapha indikimba egcwele yonke incwadi kaIsaya, ethi “nakuba kuyokuba khona ukwahlulelwa kwezitha zikaNkulunkulu kwaJuda nezinye izingwe, okuyofika ngokunqotshwa empini, ukhulupheka, nokuthunjwa, uNkulunkulu uyokuba nabantu baKhe abaseleyo abathembekile, ababuyisele ezweni lakubo.

Usitshelani uIsaya ukuthi wabhala ngokusemthethweni igama lengane, nokuthi wangena kumkakhe (“umprofethikazi”)? Isaya 8:1-3.

Isikhathi salendodana sasimqoka ekubalulekeni kokuba yisibonakaliso. Njengasesibonakalisweni sika Imanuweli, kusukela ngesikhathi ekhulelwa, azalwe, kuze kube yisikhathi iAsiriya inqoba iSiriya noIsrayeli, kwakuyokuba isikhathi esincane kunaleso esasizothathwa yilomfana ukufinyelela ekukhuleni, aze akwazi ukuthi “baba” noma “mama” (Isaya 8:4). Ngesikhathi uIsaya ebhala igama lomfana engakabikho nasesizalweni sikanina, wenza lengane negama layo kwaba isiprofetho saseshashalazini esasingaqinisekiswa yizigameko ezalandelayo.

Yize abantu abazibiza ngokuthi abakaNkulunkulu babephindaphinda ukwenza amaphutha, uNkulunkulu wayesazimisele ukubasindisa. Singasithatha kanjani leso simiso sisisebenzise kithina uqobo, kakhulukazi uma sisilela, siwa empilweni yethu yokukhonza?

Asesabi Lutho Uma Sesaba uNkulunkulu Yena (Isaya 8:11-15)

Enkulumweni yakhe yokuqala yokwamukela isikhundla, umongameli waseMelika uFranklin D. Roosevelt watshele isizwe esasadangele ngenxa yokufadalala komnotho ukuthi: “Okuyiyona into esifanele ukuyesaba, ukwesaba uqobo.”—U.S. Capitol, Washington, D.C. (March 4, 1933). Umyalezo kaIsaya ebantwini abadangele uthi: “Asidingi ukwesaba lutho uma sesaba uNkulunkulu.” UNkulunkulu waxwayisa uIsaya ukuthi angesabi lokho okwesatshwa abantu, kodwa esabe Yena (Isaya 8:12, 13). Indikimba ebalulekile lena eBhayibhelini. Isibonelo, kuSambulo 14:6-12, izingelosi ezintathu zimemezela isigijimi somhlaba wonke: Mesabeni uNkulunkulu, nimnike inkazimulo, kunokuthi nesabe isilo sasemhlabeni esichazwe kusahluko 13, nisinike udumo.

Uwuzwa kanjani lomqondo “wokwesaba” uNkulunkulu? Kusho ukuthini lokho, kakhulukazi uma sibuka umyalo othi masimthande futhi uNkulunkulu (Mathewu 22:37)?

Ukwesaba uNkulunkulu kweqiniso okungcwele, kusho ukuthi umthatha njengobusa phezu kwayo yonke indalo. Noma uyamthanda noma cha, ukwesaba okunjalo kwedlula konke okunye ukwesaba. Uma engakuwe, akekho ongakuthinta ngaphandle kwemvume yaKhe. Uma emelene nawe, ngoba uhlubukile kuYena, ungabaleka, kodwa ngeke ucashe!

Lomqondo wokuthi masesabe uNkulunkulu awuphikisi u 1 Johane 4:18 yini, lapho kuthiwa khona: “Akukho ukwesaba othandweni, kodwa uthando lwangempela luxosha ukwesaba; ngoba ukwesaba kuhambisana nesijeziso, kanti yilowo nalowo owesabayayo akakapheleli othandweni” (NRSV). Kukhona izinhlobo ezehlukene zokwesaba. Uma umuntu oyisikhondlakhondla engumngani wakho, owabelana naye ngothando, awumesabi lowo muntu ngendlela yokucabanga ukuthi angakulimaza. Kodwa kukhona uhlobo lokwesaba ngendlela yokuthi uyamazisi futhi uyamhlonipha lowo muntu, nemingcele yobudlelwane benu.

NjengamaKrestu asimelwe ukuthanda izinto zasezweni, izinto ezithandwa abantu basemhlabeni (1 Johane 2:15). Sesticabangake njengamaKrestu sizilinganisa nabasezweni, zikhona yini izinto ezesatshwa yizwe thina maKrestu esingafanele ukuzesaba? Uma kunjalo, ziyini, futhi kungani singafanele ukuzesaba? Kusenjalo, yiziphi izinto izwe elingazesabi thina esifanele ukuzesaba? Njengesibonelo, bheka uMathewu 10:28; Jeremiya 10:2, 3.

Ukudangala Kwabangabongiyo Abafe Bephila (Isaya 8:16-22)

Funda lesicaphuno esingenhla. Sikhuluma ngani? Lokhu kuthintana kanjani nenkosi uAhazi? Bhala lemibono ngokufingqiwe.

UAhabi wayengene-shi, enkolweni yabahedeni (2 Amakhosi 16:3, 4, 10-15; 2 Izikronike 28:2-4, 23-25), eyayixhumene nobulozi (qhathanisa noDuter. 32:17; “Benza imihlatshelo emadimonini”, 1 Korinte 10:20). Izinhlobo ezechukene zobuthakathi besimanje zinokuningi okufanayo nemikhuba yasendulo kwelaseMpumalanga, njengoba kufakaza izincwadi zakudala okungezona ezeBhayibheli. Yebo, nemikhuba eminingi yanamhlanje ye New Age kuseyiyo leyo mikhuba yamadlozi yasendulo. Indlela uIsaya achaza ngayo ukuphelelwa yithemba ngenxa yokwethembela emimoyeni kungekuNkulunkulu (Isaya 8:21, 22) kumfanele kahle kakhulu uAhazi (qhathanisa no 2 Izikronike 28:22, 23). UIsaya ukhuluma ngabantu abathukuthele, nabaqalekisa inkosi yabo (Isaya 8:21). Lokhu kwakufanele kuxwayise uAhazi ngokuthi ngenxa yokuholela abantu emadlozini, babeyomqalekisa. Empeleni, mhla efayo uAhazi, wangcwatshwa ngendlela eyehlukile eyayingatshengisi nhlonipho kuyena: “abamngcwabanga emathuneni okungcwaba amakhosi akwaIsrayeli” (2 Izikronike 28:27, NRSV).

Zithini lezindimana ngamadlozi? Levitikusi 20:27, Duter. 18:9-14.

Ukuzehlukanisa namadlozi kuphathelele nokukholeka kuNkulunkulu. Izikronike zokuqala 10:13, 14 ziwusebenzisa enkosini uSawulu lomthetho: “Wafa kanjalo-ke uSawulu ngesiphambeko sakhe aphambuka ngaso kuJehova ngenxa yezwi likaJehova angaligcinanga nangokuba kade eyile ukubhula konedlozi ukuba abuze kuye, engabuzanga kuJehova, ngalokho-ke wambulala, wabuyisela umbuso kuDavide indodana kaJese” (NRSV).

Ake ubuke eyakho impilo, nomthelela walokho okukuzungezile. Usengcupheni engakanani ewumshoshaphansi, yokusebenza kobulozi nokunye okuphathelele nemimoya? Noma ungekwazi ukukugwema ngokuphelele, yini ongayenza ukunciphisa umthelela walokhu kuwena noma emndenini wakho?

Ukujula Nesifundo:

Funda kwi-*The Great Controversy*, “Can Our Dead Speak to Us?” pp. 551-562. “Ngezinsuku zamaHeberu kwakukhona isigaba sabantu ababethi bakwazi ukuxhumana nabafileyo, njengoba kusho abalozim namhlanje. Kodwa lemimoya yabalozim ichazwa eBhayibhelini njenge ‘mimoya yamadimoni.’ (Qhathanisa uNumeri 25:1-3; iHubo 106:28; 1 Korinte 10:20; Isambulo 16:14.) Umsebenzi wokuxhumana namadlozi kwathiwa uyisinengiso kuNkulunkulu, wenqatshelwa ngesigwebo sokufa. Levitikusi 19:31; Levitikusi 20:27. Igama-nje elithi ubuthakathi, liyanengeka manje. Ukuthi abantu bakwazi ukuxhumana nabafileyo kuthathwa njengensambathaka yesikhathi esaziwa ngama Dark Ages. Kodwa ubulozim, obunezigidi zabalandeli, osebungene nakwezesayensi, osekuhlasele namasonto, bamukeleka nasemaphalamente, nasezigodlweni zamakhosi—lenkohliso enkulukazi ukuqubuka kabusha ngendlela ecashile, yobuthakathi obagxekwa futhi benqatshelwe kusukela kudala.”—Ellen G. White, *The Great Controversy*, p. 556.

Imibuzo Yokuxoxisana:

1. Ake nixoxe ngodaba lwemimoya njengoba lubonwa kuma”muvi”, ezincwadini, iTV, nendlela okuphilwa ngayo. Uma kungekho lutho lokuyinqanda singabaxwayisa kanjani abanye ngengozi yalokhu okubonakala kwabanye njengento-nje engenangozi? Kungani kubalulekile ukuqondisisa ngesimo sabafileyo ukuze sivikeleke?
2. Funda kuIsaya 8:20. Yisho ngawokho amazwi. Amalunga chlukene eklasini awafunde lendimana ngendlela abazibhalele yona. Usitshelani lapha uNkulunkulu?
3. Ake uxoxile kulomqondo wokuthanda nokwesaba uNkulunkulu ngasikhathi sinye. Uthando lwethu luqhamuka kanjani kulokho kwesaba? Noma mhlawumbe ukwesaba kwethu kuvela othandweni lwethu? Xoxani ngalokhu.

Ngokufingqiwe: Ngezenzo zikaIsaya nangomndeni wakhe, kanye namazwi akhe, uNkulunkulu wabethelela isigijimi sethemba nesiyisixwayiso: Okuyiyona ndlela kuphela ephophile, ukwethemba ukuthi uNkulunkulu uyakwazi akwenzayo. Unalo uthando kanye namandla okuhola, avikele, abonelele, labo abamvumelayo. Kulabo abaphendukela kwezinye izindawo, usizi lodwa.