

Inkosi Yokuthula Ehloniphekile



NgeSabatha Ntambama

Kuleliviki funda ku:

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

Indimana Yekhanda:

“Ngokuba sizalelwa umntwana, siphwiwa iNdodana, umbuso uyakuba semahlombe aKhe, negama laKhe liyakuthiwa uMluleki omangalisayo, uNkulunkulu onamandla, uYise ongunaphakade, iNkosi yokuthula” (Isaya 9:6).

UDr. Robert Oppenheimer, owayongamele ukwakiwa kwebhomu lokuqala nenuzi, wavela ngaphambi kwekomiti likaKhongolose (eMelika). Wabuzwa ukuthi ngabe ingakhona yini into yokuzivikela kulelibhomu. ‘Noma kanjani,’ kuphendula lososayensi wodumo. “‘Siyini leso sivikelo—’ UDr. Oppenheimer wabuka lowo mhlango oawuthule, ulindele lukhulu, wase ethi ngeliphansi: ‘Ukuthula.’ “—Kubhala uPaul Lee Tan, *Encyclopedia of 7,700 illustrations: Signs of the Times* (Rockville, Md.: Assurance Publishers, 1985), p. 989. Ukuthula yiphupho elingabambeki ebantwini. Kulinganiselwa ukuthi kusukela ekuqaleni kokubhalwa komlando umhlaba wake waba nokuthula kwangempela izikhathi ezilinganiselwa ku 8% kuphela. Kuleminyaka, kwepulwa izivumelwano ezingango 8 000 (Paul Lee Tan, p. 987, adapted). Eminyakeni engu 50 kulandela impi yomhlaba yokuqala eyayithathwa ngokuthi impi ezoqeda zonke izimpi, umhlaba wathola imizuzu emibili kuphela yokuthula ngawo wonke umnyaka wempi. Ngo 1895 uAlfred Nobel, owaqala ukwenza isiqhushumbisi i-dynamite, wakhapha imali yokwakha isigungu sokuklomelisa abantu abanegalelo elibabazekayo ekwakheni ukuthula (Paul Lee Tan, p. 988, adapted). Kodwa kamuva-nje, nabo abahlomula ngeNobel Peace Prize bake babandakanyeka ezimpini. Kuleliviki sizofunda ngendlela okuyiyona yodwa engaletha ukuthula kweqiniso nokuhlala njalo.

*Funda isifundo saleliviki ukulungisela iSabatha likaMasingana 30.

Ukuphela Kobumnyama eGalile (Isaya 9:1-5)

Kungani uIsaya 9:1 eqala ngezwi elithi (Kepha) elitshengisa okuphikisanayo nalokho okungaphambi kwalo?

UIsaya 8:21, 22 uchaza isimo sokungabi nathemba salabo abaphendukela emadlozini kunokuba baphendukele kuNkulunkulu weqiniso: nomaphi lapho bebhaka khona, bazobona kuphela usizi nobumnyama, nokuhlupheka. Bayozithola besebumnyameni obukhulu” (Isaya 8:22, NRSV). Ngakolunye uhlangothi, “ukuhwelela akuyikuba khona kohluphekayo” (Isaya 9:2, NRSV). Abantu baseGalile babalulwa lapha bamukela isibusiso esikhethekile “sokukhanya okukhulu” (Isaya 9:2, NRSV). Isizwe siyokhula ngokuphindaphindiwe, sithokoze ngoba uNkulunkulu “uyophula induku yomcindezeli” (Isaya 9:4, NRSV). Lapha kukhulunywa ngesifunda esakhele ulwandle lwaseGalile ngoba kwakungesinye sezindawo zakwaIsrayeli ezanqontshwa kuqala. Ngokusabela sokwelekelelwa sika-Ahazi, uThiglathi Phileseri III wadla iGalile nesifunda esingaphesheya kweJordani eNyakatho noIsrayeli, wathumba abanye babantu, wawenza lowo mhlaba kwaba owaseAsiriya (2 Amakhosi 15:29). Kanjalo-ke, umlayezo kalsaya wawuthi, labo abanqontshwa kuqala, yibona abayokhululwa kuqala.

UNkulunkulu wasebenzisa bani ukukhulula abantu baKhe? Isaya 9:6, 7.

Isiprofetho sikaIsaya 9:1-5 sagcwaliseka nini, kanjani?

Kwakungesilo iphutha ukuthi umsebenzi kaJesu waqala endaweni yaseGalile, lapho amemezela khona ithemba lezindaba ezinhle zombuso kaNkulunkulu, nangokuphulukisa abantu, okuhlanganisa nokukhulula abanamadimoni (Mathewu 4:24). Lapha-ke sithola isibonelo esihle kakhulu lapho iBhayibheli lithatha izigameko zeTestamente eliDala lizisebenzisele ukuprofetha ngalokho okuyokwenzeka ngezikhathi zeTestamente eliSha. UNkulunkulu wayehlanguanisa imifanekiso yesikhathi esithile nesinye isikhathi, njengoMathewu 24, lapho uJesu ehlanganisa khona ukuchithwa kweJerusalema ngo A.D. 70, nokubhujiswa komhlaba ekupheleni.

Uma umuntu angakubuza ukuthi uJesu wakukhulula-phi, ungaphendula uthini? Unabufakazi buni obungobakho mayelana namandla kaKrestu empilweni yakho na?

Kithina Umntwana (Isaya 9:6, 7)

Nakhu ukuzalwa okukhethekile kwesithathu encwadini kaIsaya, kulandela ukuzalwa kuka-Imanuweli, noMahere Shalali Hashi Bazi.

Yini ekhethekile ngoMntwana otholakala kulezi ndimana? Isaya 9:6, 7.

Qaphela ukuthi loMkhululi unamagama amaningi amchaza ngezindlela ezehlukene. EMPumalanga yakudala, amakhosi nezithixo ayenamagama amaningi, ukutshengisa ubukhulu bawo. Uya “mangalisa,” njengoba Ingelosi kaNkulunkulu yachaza igama laYo kuyise kaSamsoni njengo ‘mangalisayo’ (Abahluleli 13:18, RSV; umsuka owodwa wesiHeberu) yase yenyukela ezulwini ngelangabi lomhlatshelo e-altare likaManowa Abahluleli 13:20), ngaleyo ndlela eprofetha ngokuzinikela kwaKhe okwakuzokwenzeka esikhathini esingaphezu kweminyaka eyinkulungwane ezayo. UyiNkosi yozalo lukaDavide; umbuso waKhe wokuthula owaphakade.

Njengoba sinikwe lezipawu, ubani kuphela ongaba yilomntwana? Bheka uLuka 2:8-14.

Abanye bake bazama ukumhlanganisa nenkosi uHezekiya, kodwa ukuchaza kwedlula kude umuntu wenyama. Munye kuphela ofanelekile: uJesu Krestu, iNdodana kaNkulunkulu engcwele, noMdali (Johane 1:1-3, 14; Kol. 1:5-17; Kol. 2:9; Heb. 1:2). Esazalelwa Yena ukuze asisindise, asiphe ukuthula. Uphiwonke amandla ezulwini nasemhlabeni, futhi unathi njalo-nje (Mathewu 28:18-20). Ngaso lesosikhathi enguNkulunkulu, waphinde waba umuntu ngunaphakade, ekwazi njalo ukuzwelana nobuthakathaka bethu (Heberu 4:15). “Sizalelwe umntwana”...ngunaphakade! “Mhla uJesu efika emhlabeni wethu, uSathane wayesekhona, futhi ephikisana naso sonke isinyathelo sikaJesu kusukela ekuzalweni kuze kuye eKhalvari. USathane wamangalela uNkulunkulu ngokuthi ufuna izingelosi zizidele, kodwa Yena engazi ukuthi yini leyo, futhi engenzi kuzidela ngenxa yabanye. Yizinsolo ezenziwa nguSathane ngoNkulunkulu ezulwini lezi; kwathi ngemuva kokuxoshwa kwakhe ezulwini, waqhubeka ngokusola uNkulunkulu ngokufuna ebantwini lokho Yena ayengeke akwenze. UKrestu weza emhlabeni ukuzohlangubezana nalezi zimangalo zamanga, nokubonakalisa uBaba.”—Ellen G. White, *Selected Messages*, bk. 1, pp. 406, 407.

Lesicaphuno sisitshelani ngesimilo sikaNkulunkulu?

Uswazi Lwentukuthelo kaNkulunkulu (Isaya 9:8-10:34)

Lesigaba sichaza uIsaya 9:1-5, oprofetha ngokukhululwa kwabantu abasebumnyameni nosizi, akade bethembele emadlozini, baze banqontshwa futhi bacindezelwa: “uswazi lomhluphi wabo uyakwaphula njengasosukwini lukaMidiyani” (Isaya 9:4, NRSV).

Funda ngokuhlupheka kwabantwana baNkulunkulu njengokubhalwe kulezindimana ezingenhla. Qathanisa iziqalekiso ezikuLevitikusi 26:14-39. Kungani uNkulunkulu ajezisa abantwana baKhe kancane kancane kunokuthi abajezise kube kanye? Lokhu kusitshengisani ngesimilo nemigomo yaKhe na?

Ukuba uNkulunkulu wayefuna ukubhubhisa abantu baKhe, wayengabanikela kwabaseAsiriya ngaso lesi sikhathi. Kodwa uyabekezela, “engafuni ukuthi kubhubhe namunye, kodwa ukuthi bonke beze ekuphendukeni” (2 Petru 3:9, NRSV). Njengasemihleni yabahluleli, “uNkulunkulu wenza ukuthi abantu bakwaJuda noIsrayeli bezwe eminye imiphumela yobuwula babo ukuze baqonde ukuthi benzani, babe nethuba lokwenza isinqumo esingcono. Ngesikhathi bephikelela ekwenzeni okubi, beqinisa izinhliziyi zabo, bengakuzwa ukuncenga ayekuthumela ngezinceku zaKhe, wasusa ukuvikela kwaKhe. Kodwa baqhubeka nokuhlubuka. Lokhu kwakulokhu kuqhubeka ngendlela ebheke enzansi kwaze kwafika lapho uNkulunkulu ingekho into angayenza.

Funda kuIsaya 9:8-10:2. Banecala laziphi izono abantu? Bazenze kubani lezono? Phakathi kwabo, ubani onecala?

Esikubonayo lapha, naseBhayibhelini lonke, ukusebenza kwelungelo lokuzikhethela. UNkulunkulu wadala abantu bekhululekile (Kwakufanelekile ukuthi enze njalo; kungenjalo, babengeke bamthande ngempela), kanti futhi inkululeko ibandakanya nokuzikhethela ukwenza okungalungile. Nakuba izikhathi ngezikhathi uNkulunkulu esidonsa ngokwembula uthando lwaKhe nesimilo saKhe, uyasivumela futhi ukuba sibhekane nemiphumela yezinqumo zethu ezingezinhle, okusho ubuhlungu, ukuhlukumezeka, ukwesaba, isiphithiphithi, njalo njalo, konke lokhu ukuze kususise sibone ukuthi ukufulathela uNkulunkulu kuholelaphi. Kodwa nokho, noma kunjalo, kukangaki lezi zinto zingaphumeleli ukwenza abantu bahlukane nesono, beze eNkosini. Ilungelo lokuzikhethela into enhle kakhulu; besingeke sibe abantu ngaphandle kwalo. Kodwa, maye, kulabo abalisebenzisa ngendlela engafanele.

UNkulunkulu uke wakusebenzisa kanjani ukuhlupheka kweyakho impilo ukuze akubuyise endleni ephambukayo? (noma mhlawumbe awuzwa namanje?)

Impande Negatsha Kanyekanye (Isaya 11)

Ubani lelihlumela elivela “esiqwini sikaJese” (NRSV) ku Isaya 11:1? Bheka noZekariya 3:8, Zekariya 6:12.

UIsaya 11:1 uqhubeka emfanekisweni wesihlahla esigawuliwe ku 10:33, 34. “Isiqu sikaJese” simele umqondo wokuthi uzalo lukaDavide (indodana kaJese) luyolahlekelwa amandla alo (Dan. 4:10-17, 20=26). Kodwa kuyakuvela “ihlumela/igatsha” esiqwini esibonakala sengathi kuphelile ngaso; okusho umbusi oluzalo lukaDavide.

Kungani lombusi omusha wozalo lukaDavide naye ebizwa ngokuthi “impande kaJese” (Isaya 11:10)? Kwenza mqondo muni lokhu? Isambulo 22:16.

Lokhu kuchazwa kufanele uJesu Krestu kuphela, oyikho kokubili “impande nesizukulwane sikaDavide” (ISambulo 22:16, NRSV). UKrestu wavela ozalweni luka Davide (Luka 3:23-31), owayeyisizukulwane sika-Adamu, owayeyindodana kaNkulunkulu” (Luka 3:38) ngokuthi uKrestu wamdala (Johane 1:1-3, 14). Kanjalo-ke uKrestu wayengukhokho kaDavide, futhi eyisizukulwane sakhe!

Lombusi omusha wozalo lukaDavide uyiguqula kanjani imiphumela yesono nohlubuko? Isaya 11.

Ucabanga abuye enze ngokuhambisana noNkulunkulu, wahlulela ngokulunga, ujezisa ababi, alethe ukuthula. Uma esethatha umbuso, uNkulunkulu uyobuyisela, ahlanganise insali ethembekile kaIsrayeli noJuda (qhathanisa uIsaya 10:20-22). Kuyokuba khona umbuso ozinzile, obumbene njengasezinsukwini zenkosi uDavide, owanqoba amaFilistiya nezinye izizwe. Kodwa loMbusi Omusha uyokuba mkhulu kunoDavide ngokuthi uyobuyisela ukuthula nasendalweni uqobo; izilwane ezidla ezinye zizokuyeka lokho, ziyophilisana ngokuthula nazo zonke ezinye (Isaya 11:6-9).

Ngabe uIsaya ukhuluma ngokufika kokuqala-nje kukaKrestu, okwesibili-nje, noma kokubili? Bhekisisa lesiprofetho, ubhale phansi ukuthi yiziphi izindimana ezikhuluma ngakuphi ukufika kwaKhe.

Ku-Isaya 11, kokubili ukufika kukaJesu kwethulwe njengesithombe esisodwa. Kuhlangene, ngoba yizingcezu ezimbili zento eyodwa, njengezinhlangothi ezimbili zesicaba. Icebo losindiso, ukuze liphelele, lidinga kokubili ukuza kukaJesu: okokuQala, osekwenzeka; nokwesiBili, esikulindele njengokugcwaliseka kwawo wonke amathemba ethu njengamaKrestu.

“Wangiduduza” (Isaya 12:1-6)

UIsaya 12 yihubo elifishane elidumisa uNkulunkulu ngomusa waKhe nenduduzo enamandla. Lelihubo, uma liculwa omunye walabo abayinsali ababuyisiwe, liqhathanisa ukukhululwa okwethenjisiwe nalokho kwamaHeberu kuEksodusi, kuphunywa eGibhithe (Isaya 11:16), lifana nehubo likaMose noIsrayeli ngesikhathi behlangulwa empini kaFaro oLwandle Olubomvu (bhaka uEksodusi 15).

Qhathanisa lelihubo elikuIsaya 12 neSambulo 15:2-4, ihubo likaMose neleWundlu. Womabili, adumisa uNkulunkulu ngasiphi isizathu?

UIsaya 12:2 uyasondela ekubaluleni uMkhululi ozayo njengoJesu. Uthi “uJehova ulusindiso lwami” “usebe usindiso lwami” (NRSV). Igama elithi Jesu lisho ukuthi “UNkulunkulu ulusindiso” (qhathanisa noMathewu 1:21).

Ubaluleke ngani lomqondo oqukethwe yigama likaJesu, othi uJehova ulusindiso?

Akusikho-nje ukuthi uNkulunkulu wenza usindiso (Isaya 12:2); kodwa Yena uqobo, ulusindiso. Ubukhona baLowo oNgcwele kaIsrayeli phakathi kwethu (Isaya 12:6) kuyikho konke kithina. UNkulunkulu unathi! UJesu akenzanga-nje izimangaliso; “waba inyama wahlala phakathi kwethu” (Johane 1:14, NRSV, emphasis supplied). Akathwalanga-nje izono zethu esiphambanweni; waba yisono ngenxa yethu (2 Korinte 5:21). Akenzi-nje ukuthula, ungukuthula kwethu (Efesu 2:14). Akumangalisi ukuthi “impande kaJese iyokuma njengesibonakaliso ezizweni” (Isaya 11:10, NRSV). Uma esephakanyiselwa phezulu esiphambanweni, udonsela bonke abantu kuYe (Johane 12:32, 33)! Insali iyobuyela “kuNkulunkulu onamandla” (Isaya 10:21, NRSV), onguMntwana esizalelwe yena, “iNkosi Yokuthula” (Isaya 9:6)!

Ake uxile kulomqondo wokuthi uJesu ulusindiso lwethu. Funda kumaRoma 3:24. Kuthi ukuhlangwa kukuJesu; ukuhlanga into eyenzeka ngaphakathi kwaKhe, kungomusa kaNkulunkulu nesihawu saKhe ukuthi sinesabelo saphakade kulokho kuhlangwa nathi. Ngamanye amazwi, lokho kuhlangwa okwakukuYena kungaba okwethu ngokukholwa, hhayi ngemisebenzi, ngoba ayikho imisebenzi esiyenzayo eyanele ukusisindisa. Kuphela, imisebenzi eyenziwa nguKrestu, ayibalela emagameni ethu ngokukholwa, engasilethela ukuhlangwa. Leliqiniso likunika kanjani ithuba nesiqiniseko sosindiso, kakhulukazi uma uzwa ukungafaneleki kwakho?

Ukujula Nomcabango:

“Inhliziyo kababa wasemhlabeni ilangazelela indodana yakhe. Ubuka ebusweni bengane yakhe, athuthumele uma ecabanga ngengozi yasekuphileni. Ulangazelela ukuvikela othandiweyo wakhe emandleni kaSathane, ukumviba esilingweni nempikiswano. Ukuze ahlangebazane nempikiswano embi kunaleyo, nengozi eyesabekayo, uNkulunkulu wanikela ngeNdodana yaKhe ezelwe yodwa, ukuze kuqiniseke indlela yokuphila ezinganeni zethu. ‘Nanto-ke uthando.’ Mangalani mazulu! Uthuthumele mhlababa!”—Ellen G. White, *The Desire of Ages*, p. 49. “UKrestu uYena owavuma ukuhlangabezana nemibandela edingekayo ukuze kusindiswe umuntu. Akukho ngelosi, noma umuntu, owayefanele Lomsebenzi omkhulukazi owawudinga ukwenziwa. INdodana yomuntu kuphela okwakudingeka iphakanyiswe; ngoba yiLowo kuphela ongenamkhawulo owayengenza umsebenzi wokuhlenga. UKrestu wavuma ukuzihlanganisa nabangalaleliyo, nezoni, waba yingxenywe yabantu, ukunikeza ngegazi laKhe, nokunikela ngomphefumulo waKhe ube umhlatshelelwe wesono. Ezigungwini zasezulwini, icala lomuntu lalinganiswa, isijeziso sesono salinganiswa, kodwa noma kunjalo, uKrestu wamemezela isinqumo saKhe sokuthi uzokuthathela phezu kwakhe ukufeza imibandela okwakuzobuyiselwa ngayo ithemba ebantwini abawele esonweni.”—Ellen G. White, *The Signs of the Times*, March 5, 1896.

Umbuzo Wokuxoxisana:

Njengoba sibonile kuIsaya 11, uNkulunkulu waveza kokubili ukuza kukaKrestu ngesithombe esisodwa. Lokhu kungachaza ngandlela thize, ukuthi kungani amanye amaJuda engamamukelanga uKrestu ekufikeni kwaKhe kokuqala, ngoba ayelindele ukuthi enze lokho okuyokwenzeka kuphela uma esebuya okwesibili. Lokhu kusitshelani ngokubaluleka kokuthi siqonde kahle ngesimo sokuza kukaKrestu? Imibono yamanga yokuza kwaKhe kwesibili ingabenza kanjani abantu babe yizizulu zenkohliso enkulu yesikhathi sokugcina kaSathane? (Bheka ku *The Great Controversy*, chapter 39.)

Ngokufingqiwe: Ezinsukwini zika Isaya, ogama lakhe lisho ukuthi “Usindiso lukaJehova,” uNkulunkulu wethembisa abantu baKhe bensali ukukhululwa ekucindezelweni okwakuzobafikela ngenxa yohlubuko lwesizwe. Lesiprofetho sethemba sigcwaliseka okokugcina kuJesu, ogama laKhe lisho ukuthi “UJehova ungasindiso.”