

Ukuzenza UNkulunkulu



NgeSabatha Ntambama

Kuleliviki funda ku:

Isaya 13, Isaya 13:2-22, Isaya 14, Isaya 24-27.

Indimana Yekhanda:

“Bheka, lo unguNkulunkulu wethu, simhlalele, uyakusisindisa; lo unguJehova; simhlalele, siyakujabula, sithokoze ngensindiso yaKhe” (*Isaya 25:9*).

Ngemuva kokuthi umfundisi eseshumayele intshumayelo yokuzihlola, ekhuluma ngokuziphakamisa, owesifazane owayeyizwile walindela umfundisi wantshela ukuthi ukhathazekile emqondweni, nokuthi ufuna ukuvuma isono esikhulu. Umfundisi wabuza ukuthi sono sini lesa. “Waphendula wathi, ‘Isono sokuziphakamisa, ngoba ngihlale ihora lonke phambi kwesibuko ezinsukwini ezimbalwa ezedlule, ngincoma ubuhle bami.’ “ ‘Hawu,’ kuphendula umfundisi. ‘Akusona isono sokuziphakamisa lesa—yisono sokucabanga!’ “ —C.E. *Macartney*, compiled by Paul Lee Tan. P. 1100.

Selokhu kwazalwa isono enhliziyweni yengelosi enkulu, ukuziphakamisa akuhloniphi mingcele (ezingelosini noma ebantwini). Akukho lapho ububi balenkinga bubonakala khona njengakulabo abazigabisa ngokukholwa kwabo, okuyinto edabukisayo ebantwini abawe kangangoba ukusindiswa kwabo kutholakala kuphela ngokusebenza kwabanye, besebenzela bona. Kuleliviki, phakathi kwezinye izinto, sizoke sibuke umsuka wokuziphakamisa nokuzigabisa, okuyizono zokuqala ngempela.

**Funda isifundo saleliviki ukulungisela iSabatha lika Nhlolanja 6.*

Ukubhubha Kwezizwe (Isaya 13)

Ulsaya 13:1 unesihloko esibalula ulsaya njengombhali (qhathanisa no Isaya 1:1, Isaya 2:1); kubonakala futhi kuqalwa isigaba esisha sencwadi yakhe. Izahluko 13-23 ziphethe amazwi okwahlulela izizwe ezehlukene. Ake sibone.

Kungani iziprofetho ezimelene nezizwe ziqala ngeBhabhiloni?

Ulsaya 10:5-34 usememezele vele izahlulelo zeAsiriya, eyayiyingozi enkulu kakhulu ngezinsuku zikaIsaya. Ngesikhathi ulsaya 14:24-27 ethinta kancane icebo likaNkulunkulu lokujezisa iAsiriya, izahluko 13-23 zikhuluma kakhulu nezinye izingozi, enkulu kunazo zonke kuyiBhabhiloni. Njengoba iBhabhiloni lalinomcebo wamasiko, ezenkolo, nezombusazwe, laphenduka isikhondlakhondla esanqoba uJuda, samdingisa. Kodwa ngokubuka kwabantu besikhathi sikaIsaya, kwakungabonakali obala ukuthi iBhabhiloni lingaba yingozi kubantu bakaNkulunkulu. Ngesikhathi esiningi esasebenza kukaIsaya, iAsiriya yayongamele iBhabhiloni. Kusukela ngo 728 B.C., lapho uThigilathi Pheleseri II enqoba iBhabhiloni waze wabekwa njengenkosi yaseBhabhiloni ngaphansi kwegama lokubusa elingu Pulu (noma Pul, bheka ku 2 Amakhosi 15:19, 1 Izikronike 5:26), amakhosi aseAsiriya ayibuyisa izikhathi eziningi iBhabhiloni (710 B.C., 702 B.C., 689 B.C., nango 648 B.C.). IBhabhiloni kodwa, lalizokuba yisikhondlakhondla sesifunda, esagcina sinqobe umbuso wakwaJuda.

Funda wonke ulsaya 13. Qaphela ukuqoshama kolimi olusetshenziwe. Kungani uNkulunkulu onothando enza lokhu, noma evumela lezinto ukuba zenzeke? Ngaphandle kokungabaza, kwakuzothinteka nabantu abamsulwa lapho, akunjalo na? (Isaya 13:16). Sisibona kanjani lesenzo sikaNkulunkulu? Lezindimana, nezinye, ezikhuluma ngolaka lukaNkulunkulu nentukuthelo yaKhe, kufanele zisitsheleni ngobubi besono? Kukodwa-nje ukuthi uNkulunkulu wothando angasabela ngalendlela, akusibo yini ubufakazi obanele bokuthi isono sibi kangakanani? Sidinga ukukhumbula ukuthi uJesu okhuluma lezixwayiso ngoIsaya, Yena loJesu owaxolela, waphilisa, wancenga, waxwayisa izoni ukuba ziphenduke. Engqondweni yakho, uluqonda kanjani lolu hlangothi lwesimilo sikaNkulunkulu wothando? Zibuze lombuzo: Kungenzeka yini ukuthi lolulaka luvela othandweni lwaKhe? Noma, uma ubuka ngenye indlela, eyesiphambano, lapho uJesu uqobo, ethwele izono zomhlaba, wahlukumezeka ngaphezu kwanoma ubani owake wahlukumezeka, ngisho nalabo “abamsulwa” abahlupheka ngenxa yezono zesizwe. Ukuhlupheka kukaKrestu esiphambanweni, kusiza kanjani ukuphendula lemibuzo elukhuni?

Umuzi Omkhulu WaseBhabhiloni

(Isaya 13:2-22)

Ngo 626 B.C. uNabopolazar umKaledi wabuyisela isithunzi seBhabhiloni ngokuzibeka inkosi eBhabhiloni, okwaba yisiqalo sochungechunge lwamakhosi aseBhabhiloni, wahlanganyela neMidiya ekunqobeni iAsiriya. Indodana yakhe, uNebukhadinezari II wayeyinkosi eyanqoba yaze yadingisa abakwaJuda.

Wagcina uphele kanjani umuzi waseBhabhiloni? Bheka kuDanyeli 5.

Ngo 539 B.C., ngesikhathi uKoresi wasePeresiya enqobela amaMedo-Peresiya iBhabhiloni (Danyeli 5), iBhabhiloni lalahlekelwa ukuzimela kwalo unomphelo. Ngo 482 B.C., uXerxes I wacindezela ngesihluku uhlubuko lwabaseBhabhiloni ababevukela umbuso wase Peresiya. Wasusa umfanekiso kaMarduk, isithixo esikhulu wonakalisa nezinye izakhiwo namathempeli. U-Alexander the Great wathatha iBhabhiloni kumaPeresiya ngo 331 B.C. ngaphandle kwempi. Yize wayenephupho lokwenza iBhabhiloni libe yisigodlo sakhe sasempumalanga, lomuzi wawuya ngokuguga eminyakeni. Ngo 198 A.D. umbusi wase Roma uSeptimus Severus, wathola iBhabhiloni lisele dengwane. Kanjalo-ke lomuzi omkhulu wafika esiphelweni ngokuthi ushiywe dengwane. Namhlanje abanye abaseIraq bahlala ezifundeni ezithile zalo, kodwa abakaze bawuvuse umuzi wona.

Ukuchithwa kweBhabhiloni, okuchazwe ku Isaya 13, kukhulula izizukulwane zikaJakobe, ezazicindezelwe yiBhabhiloni (Isaya 14:1-3). Isigameko esafeza lokhu ukunqotshwa kweBhabhiloni nguKoresi ngo 539 B.C. nakuba engawuchithanga umuzi, lokho kwakuyisiqalo sokuphela kweBhabhiloni, alizange liphinde lihlalise abantu bakaNkulunkulu kabuhlungu. U-Isaya 13 ubeka ukuwa kweBhabhiloni njengesehlulelo sikaNkulunkulu. Amabutho anqoba lomuzi izithunywa zikaNkulunkulu (Isaya 13:2-5). Isikhathi sokwahlulela sibizwa ngokuthi “usuku lweNkosi” (Isaya 13:6, 9), kanti intukuthelo kaJehova ishisa kangangoba kuthinteka nezinkanyezi, nelanga, inyanga, namazulu, nomhlaba (Isaya 13:10, 13). Qhathanisa Abahluleli 5, lapho iculo likaDebora noBaraki lichaza uNkulunkulu ephuma emazulwini ngokuzamazama komhlaba nangemvula (Abahluleli 5:4). KuBahluleli 5:20, 21 kutshengiswa okwendalo, okuhlanganisa nezinkanyezi, kulwa nabacindezeli bangaphandle.

Ake ucabange ngomuntu othile owayehlala eBhabhiloni ngesikhathi lomuzi unodumo kakhulu efunda lamazwi kaIsaya 13, kakhulukazi uIsaya 13:19-22. Ayeyozwakala njengamazwi obuwula futhi angeke aze afezeke. Yiziphi futhi ezinye iziprofetho ezingakagcwaliseki, ezizwakala njengobuwula nezingeke zigcwaliseke? Kodwa kungani siyobe siyiziwula uma singazinaki, sithi ngeke zigcwaliseke?

Ukuwa Kwe”nkosi” Yasentabeni (Isaya 14)

Ngokulandela ukuwa kweBhabhiloni (Isaya 13), okwakhulula abantu bakaNkulunkulu (Isaya 14:1-3), uIsaya 14:4-23 uklolodela inkosi yaseBhabhiloni (Bheka no Mika 2:4, Habakuke 2:6). Kusankondlo, akungathathwa njengoba kunjalo, njengoba kukhulunywa ngamakhosi angasekho ebingelela uzakwabo omusha kwelabafileyo (Isaya 14:9, 10), lapho izimpethu zingumbhede wakhe (Isaya 14:11). Le, indlela kaNkulunkulu yokutshela lenkosi eziqhenyayo ukuthi izothotshiswa, njengamanye amakhosi ngaphambi kwayo—akusona isifundo ngabangasekho!

Wayekhomba kanjani uIsaya 14:12-14 enkosini yaseBhabhiloni?

Amakhosi aseBhabhiloni ayengakwesweli ukuzethemba (Daniyeli 4, 5). Kodwa ukufuna “ukufana noPhezukonke” (Isaya 14:14) kwakwedlula ngisho nomuntu ozazisa ngokwedlulele. Nakuba amakhosi ayethi axhumene kakhulu nawonkulunkulu, ayezithoba phansi kwabo. Lokhu kwakubonakaliswa minyaka yonke ngosuku lwesihlanu lomgidi womnyaka omusha waseBhabhiloni, lapho kwakudingeka khona ukuthi inkosi ikhumule ezobukhosi zayo ngaphambi kokusondela emfanekisweni kaMarduk ukuze inkosi iqiniswe. Ukucabanga-nje ngokuthi kususwe ngisho nesincane kangakanani isithixo kwakungabonwa njengokusangana nokuzibulala ngezandla zakho. NjengakuIsaya 14, uHezekeli 28 uhlanganisa ukuzikhukhumeza okweyisa izulu nombusi wedolobha. Nalapha futhi, ukuchazwa kwedlula okwenkosi yasemhlabeni: inkosi ezikhukhumezayo yayikade iseNsimini yaseEdeni, iliKherubi eligcotshiweyo, elisibekelayo entabeni engcwele kaNkulunkulu, iphelele selokhu yadalwa, kwaze kwabe kutholakala isono kuyo, yaxoshwa nguNkulunkulu, neyobhujiswa ngomlilo ekugcineni (Hezekeli 28:12-18). Uma konke lokhu kuchazwa sikusebenzisa emntwini, ngeke kwenze umqondo. Kodwa iSambulo 12:7-9 sikhuluma ngesidalwa esinamandla esaxoshwa ezulwini nezingelosi zaso: “uSathane, umkhohlisi womhlaba wonke” (Samb. 12:9, NRSV), owakhohlisa uEva eEdeni (Genesis 3).

USathane uzicabangela ngokuziphakamisa: “...Uthe ngingukulunkulu; ngihlala esihlalweni sawonkulunkulu, enhliziyweni yolwandle, kodwa ungumuntu-nje, awusiyu uNkulunkulu” (Hezekeli 28:2, NRSV). Ngokungafani noKrestu, uSathane uyobhubha enhliziyweni yolwandle lomlilo (Samb. 20:10), angaphinde ahluphe umhlaba futhi.

Qhathanisa uIsaya 14:13, 14 noMathewu 11:29, Johane 13:5, nabaseFilipi 2:5-8. Lokhu kusitshelani ngesimilo sikaNkulunkulu uma kuqhathaniswa nesikaSathane? Kusitshelani ngendlela uNkulunkulu abuka ngayo ukuziphakamisa, ukuziqhenya, nokufuna ukuba mkhulu?

Isango Lezulu (Isaya 13, 14)

KuIsaya 14, ukuklolodela uSathane, “ikhwezi elikhanyayo” eliwileyo (okuthi wangu “Lusifa” kwi KJV), indodana yokusa” (Isaya 14:12, NRSV) kuhlangukiswa nokuklolodela inkosi yaseBhabhiloni. Ngasizathu sini na? Qhathanisa iSambulo 12:1-9, lapho udrago okuthi wanguSathane (Samb. 12:9) ezama ukubulala umntwana eqeda-nje ukuzalwa. KuSambulo 12:5 umntwana, ngokusobala, uKrestu. Kodwa kwakuyinkosi uHerodi owazama ukubulala uJesu esemncane (Mathewu 2). Udrago uyikho kokubili, uSathane nombuso wamaRoma omelwe nguHerodi, ngoba uSathane usebenza ngabantu. Ngokunjalo, uSathane uyena owayengemuva kwenkosi yaseBhabhiloni nesikhulu saseTire.

Kungani igama elithi “Bhabhiloni” libuye likhombwe iRoma (1 Petru 5:13) nalombuso wobubi osencwadini yeSambulo (Samb. 14:8; 16:19; Samb. 18:2, 20, 21)?

NjengeBhabhiloni yangempela, iRoma ne”Bhabhiloni” elikuSambulo, baziphakamisile, banesihluku, bacindezela abantu bakaNkulunkulu. Bheka ngokukhethekile iSambulo 17:6, ngoba “udakwe yigazi labangcwele” (NRSV). Bayahlubuka kuNkulunkulu, okuyinto echazwa yigama elithi “Bhabhiloni” uqobo. Ngolimi lwaseBhabhiloni, leligama kuthiwa i bab ili, okusho: “isango lawonkulunkulu,” okukhomba endaweni yokungena emhlabeni ongcwele. Qhathanisa noGenesis 11, lapho khona abantu bakha umbhoshongo waseBhabheli (Bhabhiloni) ukuze ngawabo amandla, bakwazi ukukhuphuka bafinyelele ezingeni lokungabi nokuziphendulela kuNkulunkulu. Ngesikhathi uJakobe ephaphama ephusheni abona kulo isitebhisi esihlanganisa izulu nomhlaba, wababaza wathi: “Akukho okunye, leli yisango lezulu” (Gen. 28:q7, NRSV). Qaphela ukuthi “indlu kaNkulunkulu” iyi”sango lezulu”; okusho indlela yokufinyelela endaweni engcwele. UJakobe waqamba leyondawo ngokuthi i “Betheli” okusho “indlu kaNkulunkulu.” “Isango lezulu” eBetheli, ne”sango lawonkulunkulu” eBhabhiloni kwakuyizindlela ezehlukene zokufinyelela ebungcweleni. Isitebhisi sikaJakobe sasiphuma ezulwini, sehliwse uNkulunkulu. Kodwa iBhabhiloni, nemibhoshongo yalo namathempeli, lalakiwe abantu benyama, lisuka emhlabeni, liya phezulu. Lezindlela eziphambanayo zimele izindlela eziphikisanayo eziya osindisweni: umusa ongokwecebo likaNkulunkulu, nemisebenzi yomuntu. Yonke inkolo yeqiniso yesekelwe phezu kwesifanekiso esithobekile saseBetheli: “Ngokuba ngomusa nisindisiwe, ngokukholwa” (Efesu 2:8, 9, NRSV). Zonke izinkolo zamanga, kuhlangukiswa nokuthi singasindiswa ngokugcina umthetho, kanye nokuqhakambisa okwasemhlabeni ngaphezu kokwasezulwini, zesekelwe phezu kwesifanekiso seBhabhiloni eliziphakamisile. Ukuze ubone umehluko phakathi kwalezindlela zombili, funda umfanekiso kaJesu womFarisi noMthelisi (Luka 18:9-14).

Ukunqoba Ekugcineni KweSiyoni (Isaya 24-27)

Ukulandela amazwi aqondiswe ezizweni ngazinye kuIsaya 13-23, uIsaya 24-27 uchaza ngokunqotshwa kwezitha zikaNkulunkulu nokukhululwa kwabantu baKhe.

Kungani indlela uIsaya achaza ngayo ukuchithwa komhlaba (Isaiah 24) kufane nendlela uJohane achaza ngayo izigameko eziphathelene neminyaka eyinkulungwane elandela ukufika kwesibili kukaKrestu (Isambulo 20)?

NjengakuIsaya 13-14, izingxenye zeBhabhiloni lasendulo zibhekise emibusweni yakamuva, kanti “inkosi yaseBhabhiloni” isho ukuxhumana kwababusi basemhlabeni nongqondongqondo ongemuva kwabo, uSathane uqobo lwakhe. Kanjalo-ke, umlayezo othi iBhabhiloni liwile (Isaya 21:9) ungaphindwa ngesikhathi esizayo (Samb. 14:8, Samb. 18:2), noSathane ugcina ngokubhujiswa ngemuva kokufika kwesibili kukaKrestu (Samb. 20:10). Nakuba ukuchithwa kweBhabhiloni lakudala “kwakulusuku lweNkosi” lokwahlulela (Isaya 13:5, 9), olunye “usuku olukhulu nolwesabekayo lweNkosi” (Joweli 2:31, Malaki 4:5, qhathanisa noZefaniya 1L7) luyeza. Ngendlela efanayo, kuIsaya 24, umbono womprofethi uyedlula kwizimo azejwayele, uye kuleso sikhathi lapho “inyanga iyakuyangaza, nelanga liyakujabha; ngoba uJehova wemikhosi uyobusa entabeni yaseSiyoni naseJerusalema” (Isaya 24:23, NRSV). UIsaya, wacabanga ukuthi lombono wawukhomba leliJerusalema alaziyo, kodwa incwadi yeSambulo iyachaza ukuthi empeleli uyogcwaliseka ngeJerusalema eliSha (Samb. 21:2). “Umuzi awudingi ilanga nenyanga ukuba kukhanye kuwo, ngokuba inkazimulo kaNkulunkulu iyawukhanyisa, nesibani sawo siyiWundlu” (Samb. 21:23, NRSV).

Ngabe uNkulunkulu uyababhubhisa ngempela ababi?

Bheka uIsaya 28:21, lapho umsebenzi kaNkulunkulu wokubhubhisa kuthiwa umsebenzi ongavamile (NRSV). Awuvamile kuYena, ngoba akafuni ukuwenza, kodwa noma kunjalo, kuseyisenzo. Kuyiqiniso ukuthi isono siqukethe imbewu yokuzibhubhisa (Jakobe 1:15). Kodwa ngenxa yokuthi uNkulunkulu uYena onamandla phezu kokuphila nokufa, futhi uYena osho isikhathi, indawo, nendlela yokubhubhiswa kokugcina (ISambulo 20), akusizi ukuphika ukuthi ekugcineni, uYena ophelisa isiqalekiso sesono ngendlela ethulile, ngokuthi avele avumele izinto zilandele umzila wemvelo.

Ukujula Nesifundo:

“Kuzovela umbuzo othi: Kanjani? Ukusindiswa sikuthola phansi kwemibandela yini?—Cha, asizi kuKrestu ngemibandela. Futhi uma siza kuKrestu, uyini umbandela? Umbandela ukuthi uma ngokukholwa okuphilayo sibambebele ngokuphelele ekulungeni kwegazi loMsindisi owabethelwa, nophilayo. Uma senza lokho, sisebenza imisebenzi yokulunga. Kodwa uma uNkulunkulu ebiza isoni emhlabeni wethu, emmema, akukho mbandela lapho; usondela ngokumenywa nguKrestu, akusikho ukuthi: “manje-ke kufuneka usabele ukuze ukwazi ukuza kuNkulunkulu.” Isoni siyeza, kuthi uma siza sibona uKrestu ephakanyisiwe esiphambanweni saseKhalvari, okuyinto efakwa nguNkulunkulu engqondweni, kudaleka uthando olwedlula noma yini engacatshangwa isoni esesilubambile.”—Ellen G. White, *Manuscript Releases*, vol. 6, p. 32.

Imibuzo Yokuxoxisana:

1. Bheka lesicaphuno esingenhla sikaEllen G. White; sifunde ngokuhlangene nesigaba sangolwesiNe. Usitshelani lapho? Qaphela emazwini akhe izinhlangothi zombili zohambo lobuKrestu: ukukholwa, bese kuba imisebenzi. Wehlukanisa kanjani phakathi kwazo zombili?
2. Kungani ukuziqhenya nokuziphakamisa kuyizono eziyingozi kangaka? Kungani kulukhuni kangaka ukwehlukana nazo? Kungenzeka yini ukuthi ngokwemvelo yazo, ziphuphuthekisa abantu bangasiboni isidingo sokuthi behlukane nazo? Angithi vele, uma uziqhenya, ucabanga ukuthi konke kulungile, manje uma ucabanga ukuthi konke kulungile, uzozihluphelani ngokwenza inguquko? Ukuhlala esiphambanweni nalokho esikumele (okuyiyona ndlela kuphela yokusindisa abantu) kungaba kanjani ikhambi elinamandla lokuziphakamisa nokuziqhenya kunoma ubani?
3. UIsaya uyalibona yini ithemba ngabantu bezinye izizwe? Isibonelo, funda kuIsaya 25:3, 6; Isaya 26:9 (qhathanisa noSambulo 19:9).

Ngokufingqiwe: UIsaya wabona ukuthi okulandelayo sekunqotshwe iAsiriya, iBhabhiloni lalizonqoba uJuda. Kodwa futhi wabona ukuthi nakuba ababusi bobumnyama balomhlaba abanamandla angaphezu kwawabantu (Efesu 6:12) besebenza ngabantu abayizitha zikaNkulunkulu, bezenza uNkulunkulu, uNkulunkulu uyonqoba ngokuphelele, alethe ukuthula kwaphakade emhlabeni wethu ongenakuthula.