

“Duduzani Abantu BaMi”



NgeSabatha Ntambama

Kuleliviki Funda ku:

Isaya 40:1, 2; Isaya 40:3-8; Isaya 40:9-11; Isaya 40:12-31.

Indimana Yekhanda:

“Khuphukela entabeni ende, wena Siyoni, obika okujabulisayo, uphakamise ngamandla izwi lakho, wena Jerusalema obika okujabulisayo, uliphakamise ungesabi, usho emizini yakwaJuda ukuthi: “Bhekani, nangu uNkulunkulu wenu” (Isaya 40:9).

Impi yesibili yomhlaba yaphela ngo 1945 ngesikhathi isosha laseJapan elibizwa ngokuthi uShoichi Yokoi licashe ehlathini esiqhingini saseGuam. Amaphepha ayesakazwa izindiza zaseMelika ayememezela ukuphela kwempi, kodwa uYokoi wacabanga ukuthi iqhinga-nje. Njengesosha elithanda izwe layo nezwe lakubo, wayefungile ukuthi ngeke aze azinikele. Ngenxa yokuthi wayengenakho ukuxhumana nomphakathi, wayephila ngalokho ayekuthola emahlathini, okwakuyimpilo ezima kakhulu.

Ngo 1972, ngemuva kweminyaka engu 27 yaphela impi yomhlaba, abazingeli bazithela phezu kuka Yokoi, edoba, kwayikhona ezwa ukuthi isimemezelo sokuphela kwempi sasiqinisele. Ngesikhathi abantu bakubo behlezi ngokuthula amashumi ngamashumi eminyaka, uYokoi wayephila impilo yokuhlupheka nengcindezi.—Roy Gane, *Altar Call* (Berrien Springs, Mich.: Diadem, 1999), p. 304, adapted. Amakhulu amaningi eminyaka ngaphambili, ngomlomo kamprofethi uIsaya, uNkulunkulu wamemezela ukuthi isikhathi sengcindezi nokuhlupheka kwabantu baKhe sase sidlulile: “Duduzani, nibaduduze abantu baMi, usho uNkulunkulu wenu. Qungani iJerusalema isibindi, nimemeze kulo ukuthi ukulwa kwalo sekuphelile nokuthi buhlanguliwe ububi balo, ngokuba lamukeliswe esandleni sikaJehova ngokuphindiweyo ngazo zonke izono zalo” (Isaya 40:1, 2), NRSV). Ake sibuke ukuthi kusho ukuthini lokhu.

*Funda isifundo saleliviki ukulungisela iSabatha likaNhlolanja 20.

Induduzo Yesikhathi Esizayo (Isaya 40:1, 2)

KuIsaya 40:1, 2, uNkulunkulu ududuzo abantu baKhe. Isikhathi sokujeziswa kwabo size saphela. Kujeziswa kuphi lokho?

Ziningi izimpendulo zalombuzo. Kukhona isijeziso esafika neAsiriya, uswazi lolaka kukaNkulunkulu (Isaya 10), leso uNkulunkulu abakhulula kusona uJuda ngokubhubhisa impi kaSenakheribhu ngo 701 B.C. (Isaya 37). Kwakukhona isijeziso eseza ngeBhabhiloni, lapho kwathwalwa khona izimpahla nabantu kusukwa kwaJuda ngoba uHezekiya wayebukise ngezimpahla zakhe ezithunyweni zika Merodakhi-baladani (Isaya 39, NRSV). Futhi kwakukhona leso sijeziro esafika ngesinye sezizwe ayebhale ngazo uIsaya (Isaya 14-23). Okwamanje, nakuba amagama athi “iAsiriya” noma “abaseAsiriya” evela izikhathi ezingu 43 kusukela kuIsaya 7:17 kuye ku 38:6, lesizwe sivela kanye kuphela encwadini kaIsaya esasele, lapho uIsaya 52:4 eqondise ekucindezelweni kwangesikhathi esedlule yiGibhithe kwase kulandela “umAsiriya.” Esigabeni sokugcina sika-Isaya, kuyakhulunywa ngokukhululwa ekuthunjweni kwaseBhabhiloni (Isaya 43:14; Isaya 47:1; Isaya 48:14, 20), umPeresi owanqoba iBhabhiloni ngo 539 B.C., owayezokhulula abadingisiweyo bakwaJuda (Isaya 44:28, Isaya 45:1, Isaya 45:13) UIsaya 1-39 ugqizelela izigameko ezaholela ekukhululweni phansi kwabase-Asiriya ngo 701 B.C., kodwa ekuqaleni kwesahluko 40, incwadi igxumela phambili iminyaka eyikhulu nesigamu, iye esiphelweni seBhabhiloni ngo 539 B.C., nokubuya kwamaJuda kungekudala ngemuva kwalokho.

Isihloko sokubuya eBhabhiloni ngabe sixhumene yini nokunye okungaphambili encwadini kaIsaya? Uma kunjalo, kuyini lokho?

UIsaya 39 uxhumanisa izahluko ezilandelayo ngokuprofetha ngokuthunjelwa eBhabhiloni kwabanye abazukulu bakaHezekiya (Isaya 39:6, 7). Ngaphezu kwalokho, amazwi kaIsaya 13, 14, no 21 aprofetha ukuwa kweBhabhiloni nenkululeko eyayizotholwa abantwana bakaNkulunkulu: “Kodwa uNkulunkulu uyokuba nesihawu kuJakobe, uyobuye amkhethe uIsrayeli, ambuyisele ezweni lakhe...Uma uNkulunkulu esekunike ukuphumula ebuhlungwini bakho nokukhathazeka, nokusebenza kanzima owawuphoqwe ukukwenza, uyoklolodela inkosi yaseBhabhiloni (Isaya 14:1-4, NRSV). Qaphela ukuxhumana okusondelene noIsaya 40:1, 2, lapho uNkulunkulu ethembisa abantu baKhe ukuthi kuzophela ukuhlupheka kwabo.

Izithembiso zeBhayibheli ngokuphela kokuhlupheka zisho ukuthini kuwena kumanje-nje, phakathi kokuhlupheka kwakho kwamanje? Bekuzosizani ukukholwa kwethu ngaphandle kwalezo zithembiso? Kubaluleke ngani-ke ukuthi sibambelele kuzo noma kwenzekani?

Ubukhona, Izwi, Nomgwaqo (Isaya 40:3-8)

Abantu bakaNkulunkulu bayithola kanjani induduzo? Isaya 40:1-8.

Naso isithunywa esingabiziwe ngegama simemezela ukuthi uNkulunkulu uyeza ukwembula inkazimulo yaKhe (Isaya 40:3-5). Elinye izwi limemezela ukuthi nakuba abantu badlula njengotshani, “izwi likaNkulunkulu wethu liyohlala kuze kube phakade” (Isaya 40:8, NRSV). Ngemuva kokudingiswa, abantu bakaNkulunkulu bayaphinda bathola lokho ababekade bekuthole entabeni iSinayi, kwaze kwabalahlekela ngenxa yohlubuko lwabo, bathola isijeziso ngalokho: ubukhona bukaNkulunkulu nezwi laKhe. Lezi yizona zithakongqangi zesivumelwano sikaNkulunkulu noIsrayeli, ezaziqhakambiswe ethempelini elaliphakathi kwabo (Eks. 25:8, 16). Ngoba babeliphulile izwi laKhe, uNkulunkulu walishiya ithempeli laKhe (Hezekeli 9-11), kodwa uyabuya. Ubukhona baKhe neZwi laKhe elethembekayo ngokwaphakade buletha induduzo, ukukhululwa, nethemba.

Kudingeka kuphi ukuzilungesela ukufika kweNkosi na? Isaya 40:3-5)

Akusiyo into efanelekile ukuthi inkosi ikhahlazwe umgwaqo onganandayekile. Ngakhoke ukuza kwaKhe kwandulelwa umsebenzi wasemgaqweni. Kakhulukazi iNkosi yamakhosi! Ukuza kwayo, iqhamuka eir God. empumalanga, lapho kade idingiswe khona nabantu baYo iyisiphophelo sabo (Hezekeli 11:16), kwakudinga ukulungiswa okukhulu komgwaqo. Ukwakhiwa kothelawayeka womgwaqo wangempela, ongenazigodi emagqumeni asempumalanga neJerusema kwakuzokuba umsebenzi onzima, noma kusetshenziswa iziqhushumbisi nawogandaganda. UNkulunkulu uYena yedwa ongenza lomsebenzi; uYena “ovala izigodi” (Isaya 42:16, NRSV). Kodwa akadingi umgwaqo wangempela ngoba unenqola ehamba emoyeni yamakhherubi (Hezekeli 1, 9-11).

ITestamente eliSha libhekisa isiprofetho sikaIsaya emgaqweni wokukholwa ofezeka ngokushumayela kukaJohane umbhabhadisi (Mathewu 3:3). Isigijimi sakhe sasithi: “Phendukani, ngokuba umbuso wezulu ususondele” (Mathewu 3:2, NRSV) nalombhabhadiso ayewenza “kwakungowokuphenduka nokuthethelelwa kwezono” (Marko 1:4, NRSV). Ngakhoke, umsebenzi womgwaqo wawusho ukuphenduka, ukuvuma ukufulathela isono, ukuze kwamukelwe induduzo yentethelelo nobukhona bukaNkulunkulu. UJeremiya 31:31-34 wamemezela sona leso sigijimi sokukholwa kusenesikhathi esanele sokuthi abadingisiweyo bakwaJuda baqonde ngalomgwaqo wokukholwa kaNkulunkulu. Kulesicaphuno, uNkulunkulu wethembisa labo abavumayo isiqalo esisha: “isivumelwano esisha” afaka kuso umthetho waKhe ezinhliziyweni zabo afunge ukuba uNkulunkulu wabo. Bayamazi Yena nesimilo saKhe ngoba ubathethelele.

Ukuzalwa Kovangelo (Isaya 40:9-11)

Isigameko esinjani esichazwa kuIsaya 40:9-11?

Kamuva, kuIsaya kuqhamuka owesilisa ophathele iJerusalema izindaba ezimnandi (Isaya 41:27, Isaya 52:7). Kodwa kuIsaya 40:9 omemezela ukuthi “Bhekani, nangu uNkulunkulu wenu!” esentabeni, owesifazane, okuyinto esiyithola kwelesiHeberu.

KwiHubo 68, uDavide udumisa uNkulunkulu ngoba “unika abazulayo ikhaya lokuhlala; uholela iziboshwa ekubuseni” (iHubo 68:6, NRSV). Nakuba lapha lamazwi eqondise ekuphumeni ebugqilini baseGibhithe, uIsaya usebenzisa wona lowo mqondo uma ekhuluma “ngokuphuma kwesibili”: ukubuya ekuthunjweni kwaseBhabhiloni.

Okwamanje iTestamente eliSha lisebenzisa uIsaya 40:3-5 kuJohane umBhabhadisi, owayelungisa indlela kaKrestu iZwi laphakade, elaba ubukhona bukaNkulunkulu ngesimo senyama phakathi kwabantu baKhe (Johane 1:14). Nangaphami kukaJohane, abanye bakhuluma ngezindaba ezinhle zokuza kwaKhe. Phakathi kwabokuqala kwakukhona uSimiyoni owayesekhulile kanye no-Ana, abahlangana noJesu mhla enikelwa ethempelini (Luka 2:25-38). Njengalabo bamemezeli baIsaya, kwakungowesilisa nowesifazane. USimiyoni wayelindele ukududuzwa kukaIsrayeli ngokufika kukaMesiya (Luka 2:25, 26).

Ngokwesiprofetho sika-Isaya, akubonakali kuyinto eyavele yazenzekela ukuthi uAna, umprofethikazi, uyena owaba owokuqala ukumemezela esidlangalaleni ethempelini lasentabeni, ebantwini baseJerusalema ukuthi ifikile iNkosi: “Naye-ke efika ngaleso sikhathi wamtusa uNkulunkulu, wakhuluma ngaye kubo bonke ababebheke ukukhululwa kweJerusalema” (Luka 2:38, NRSV). Lokhu kwaku ukuzalwa kokuvangela kobuKrestu njengoba sikwazi: ukumemezela ivangeli, izindaba ezinhle, zokuthi uJesu Krestu usefikile ukuletha usindiso. Kamuva, uKrestu wethemba omunye wesifazane ngezindaba zokuqala zovuko lwaKhe lokunqoba (Johane 20:17, 18), okwaqinisekisa ukuthi umsebenzi waKhe wevangeli kulomhlaba uyafezeka. Inyama ifana notshani, kodwa iZwi elingwele elaba yinyama elaphakade (bheka uIsaya 40:6-8)!

Bheka uIsaya 40:11. Luhlobo luni lwemifanekiso esetshenziswe lapho? Zibhalele isiqeshana ngendlela wena othola ngayo ukweluswa uNkulunkulu. Kungani kuyinto enhle ukuphindaphinda engqondweni yakho indlela uNkulunkulu ake wakuhola ngayo?

UMdali Onesihawu (Isaya 40:12-31)

UISaya 40 wenaba kanjani ngengqikithi yomusa kaNkulunkulu namandla aKhe na?

Kuso sonke lesahluko, isihawu sikaNkulunkulu namandla aKhe kuyahlangana (bona okungenzansi) empeleni kuxubene, ngoba kokubili kuyadingeka ukuze uNkulunkulu asindise abantu baKhe. Ufuna ukubasindisa, ngoba unesihawu;

Unakho ukubasindisa ngoba unamandla.

Isihawu (Isaya 40:1-5): induduzo, ukuza kweNkosi ukuzosindisa.

Amandla (Isaya 40:3-8): inkazimulo, okwaphakade kuqhathaniswa nobuthakathaka bomuntu.

Isihawu (Isaya 40:9-11): izindaba ezinhle zokukhululwa, Umalusi wabantu baKhe.

Amandla (Isaya 40:12-26): uMdali ongenakulinganiswa.

Isihawu (Isaya 40:27-31): njengoMdali, unika amandla kwabakhathele.

Esemazisile uNkulunkulu ngobukhulu baKhe, inkazimulo yaKhe, nobukhona baKhe kwaphakade (Isaya 40:3-8), uIsaya uyenaba ngamandla aKhe nokuhlakanipha okukhulu, okwenza umhlaba nabasemhlabeni bafane nezintuthwane (Isaya 40:12-17). Lapha, indlela kaIsaya yokubhala ehlanganisa nemibuzo eziphendulayo, nemifuziselo ekhomba umhlaba nezingxenye zawo, izwakala njengempendulo kaNkulunkulu kuJobe (Jobe 38-41).

Itihini impendulo embuzweni kaIsaya ongadingi impendulo, othi: “Niyakumfanisa nobani uNkulunkulu na?”

KuIsaya, njengoba kwakunjalo nakuJobe, impendulo isobala: namuntu. UNkulunkulu akanakuqhathaniswa. Kodwa uIsaya ubuza lombuzo akhombe impendulo abantu basendulo abaningi ababeyisho ngezenzo zabo, ukuthi uNkulunkulu ufana nesithixo (Isaya 40:19, 20). UIsaya uyaphendula kuleyo nkulumo. Vele kusobala ukuthi ubuwula ukusebenzisa isithixo ukufanekisa uNkulunkulu, kodwa ukuze aqiniseke ukuthi abantu bayakuqonda lokho, uyenaba ngokwehluka kukaNkulunkulu, afake nengxoxo engenakuphendulwa ethi unguMdali ongcwele (Isaya 40:21-26).

Indimana 27 ibonakalisa kanjani umqondo wabantu ababebhalelwa nguIsaya? Iyiphi indlela nathi esinecala lokuba nomqondo onjalo?

Inhloso yomlayezo kaNkulunkulu ukududuza abantu abawudingayo! Njengo Jobe, ukuhlukumezeka kwabo kwabadida imiqondo, baphelelwa yithemba maqondana nesimilo saKhe.

Inkinga Ngokukhonza Izithixo (Isaya 40:19, 20)

Ukukhonza izithixo kuqeda ubudlelwane obukhethekile nobusondelene noNkulunkulu ngokufaka enye into esikhundleni saKhe (Eks. 20:4, 5; Isaya 42:8). Ngakhoke abaprofethi babiza ukukhonza izithombe “njengokuphinga” kwenkolo (Jer. 3:6-9, Hezekeli 16:15-19).

Funda kuIsaya 41:29. UIsaya uzichaza kanjani izithixo? Kungani lokho kuyisithombe esifanelekile sezithixo zonke, kungakhathalekile ukuthi yisiphi?

Abakhonzi bezithixo basendulo babekholwa ukuthi bakhonza izidalwa ezingcwele nemifanekiso yazo. Ukukhonza isithixo esimele omunye unkulunkulu ukwephula umyalo wokuqala othi: “Ungabi nabanye onkulunkulu ngaphandle kwaMi” (Eks. 20:3). Kodwa uma inhloso yesithixo ukumela uNkulunkulu weqiniso, njengoba kwakunjalo ngethole legolide (Eks. 32:4, 5), uNkulunkulu uyakwenqaba lokho njengomfanekiso waKhe, ngoba akukho muntu okwazi ukufanekisa uNkulunkulu (Duter. 4:15-19), futhi ayikho into engaba isifanekiso sobukhulu baKhe nenkazimulo yaKhe engenakuqhathaniswa. Kanjalo-ke isithixo ngokwaso sisebenza njengomunye unkulunkulu, ukusikhonza kwephula umyalo wokuqala nowesibili. Abantu bakaNkulunkulu abazidingi izithixo ngoba banobukhona beShekina yangampela endlini yaKhe engcwele. Ukukhonza isithixo ukugudluzana nokuphika ubukhona baKhe bangempela.

Njengebandla, sibhekene naziphi izinhlobo zokukhonza izithixo namhlanje? Ngabe ukukhonza izithixo kuvela ngendlela ecashile ebandleni namhlanje? Uma kunjalo, kanjani?

“Abaningi abaphethe igama lobuKrestu bakhonza abanye onkulunkulu ngaphandle kukaJehova. UMdali wethu ufuna ukuzinikela kwethu okuphelele, ukwethembeka kwethu okugcwele. Noma yini enciphisa uthando lwethu ngoNkulunkulu, noma ephazamisa ukukhonza okufanele Yena, iyisithixo.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 2, pp. 1011-1012. Siyazi ngokuthathela emibhalweni yakudala ukuthi ukukhonza izithixo kwakuthandeka, ngoba kwakuphathelene nezinto zenyama. Ngokusebenzisa izindlela zokukhonza abantu abazejwayele, abakhonzi bezithixo babedumisa onkulunkulu ababekholwa ukuthi bazobanika inzalo nokunethezeka. Kwakuyinkolo yokuzisiza wena. Anikaze nikuzwe lokho? Masinyane ngaphambi kokuthi abuye uJesu, indlela yaKhe seyilungiswe ukusetshenzwa komgwaqo kwesigijimi sikaEliya sokugcina sokubuyisana (Malaki 4), ukukhetha kuyofana nasezinsukwini zikaIsaya: Nizokhonza uMdali, noma nizokhonza enye into (Isambulo 13, 14), ngoba okusalayo ukuthi, kukhona esizokukhonza.

Ukujula Nesifundo:

Funda eka Ellen G. White, “Behold Your God!” *kuProphets and Kings*, pp. 311-321. “Ngezinsuku zikalsaya ukuqonda kwabantu izinto zakwamoya kwakufiphazekile ngenxa yokungamazi kahle uNkulunkulu. Kusukela kudala, uSathane waye lokhu efuna ukwenza abantu babuke uMdali wabo njengomqambi wesono nokuhlupheka nokufa. Labo ababekhohliseke ngalendlela, emiqondweni yabo babethi uNkulunkulu ulukhuni, unesihluku. Bamthatha ngokuthi uhlale elindele ukugxeka nokwahlulela, engafuni ukwamukela isoni uma-nje kukhona izaba zokungasisizi. Umthetho wothando obusa izulu wahlanekezelwa umkhohlisi omkhulu njengento evimba injabulo yabantu, ijoka elisindayo abafisa ukuphunyuka kulona. USathane wathi umuntu ngeke akwazi ukulalela umthetho, nokuthi isijezi sokuwephula siza ngendlela engenalo uzwelo.”—Ellen G. White, *Prophets and Kings*, p. 311.

Imibuzo Yokuxoxisana:

1. Ake ugoqe ngawakho amazwi isigijimi sikaIsaya 40:12-31. Sibhale usebenzisa imifanekiso yesimanje, njengokutholwe yisayensi okutshengisa kahle kakhulu amandla amakhulu kaNkulunkulu wethu. Abelana neklasi.
2. Indlela uIsaya achaza ngayo ubukhona baphakade bezwi likaNkulunkulu ekuqhathanisa nokuphila komuntu okudlulayo, kukutshelani ngokwesaba kwakho ukufa? Kuthintana kanjani nethemba lakho lovuko (Jobe 19:25-27, Dan. 12:2, 1 Korinte 15:51-57, 1 Thes. 4:13-18)?
3. Ngokufaka uIsaya 40:12-31 enhliziyweni, umuntu angelapheka kanjani ekuzaziseni nokuziphakamisa?

Ngokufingqiwe: Ngokusebenzisa uIsaya, uNkulunkulu waletha induduzo kulabo ababekade behlukumezekile. Isikhathi sokuhlupheka kwabo sase siphelile, uNkulunkulu wayesebuyela kubo. Kunokuba baxege amadolo badideke, babengathemba uNkulunkulu ukuthi uzosebenzisa amandla aKhe okudala kubona.