

Ukuzalwa Kabusha Komhlaba



NgeSabatha Ntambama

Kuleliviki Funda ku:

Isaya 65:17-25, Isaya 66:1-19, Isaya 66:19-21, Isaya 66:21, Isaya 66:22-24.

Indimana Yekhanda:

“Ngokuba bheka, ngiyadala izulu elisha nomhlaba omusha; izinto zakuqala aziyikukhunjulwa, zingene enhliziyweni” (Isaya 65:17, NKJV).

Ngelinye ilanga, umfana oneminyaka eyishumi nambili, eqeda ukufunda incwadi ekhuluma ngezinkanyezi, wenqaba ukuya esikoleni. Unina wamyisa kudokotela, owabuza wathi: “Billy, kwenzenjani? Yini ungasafuni ukuqhubeka nesikole?”

Wathi: “Ngoba, dokotela, ngifunde kulencwadi yezinkanyezi ukuthi ngelinye ilanga ilanga liyovutha, bese konke okuphilayo emhlabeni kunyamalale. Angisiboni isizathu sokwenza noma yini uma ekugcineni yonke into izokufa.” Unina wamthethisa ngolaka ethi: “Akusiyo indaba yakho! Akusiyo indaba yakho!” Udokotela wamomotheka wathi: “Kodwa Billy, awudingi ukukhathazeka ngoba uma sekwenzeka lokho, vele sonke siyobe sesafa kudala.” Yebo, yingxenye yenkinga leyo: Ekugcineni, sonke siyobe sesifile vele. Ngenhlanhla, ubukhona bethu akudingi buphelele ekufeni. Kunalokho, siphilwe ukuphila, ukuphila kwaphakade, emhlabeni owenziwe kabusha.

**Funda isifundo saleliviki ukulungisela iSabatha lika Ndasas 27.*

Amazulu Amasha Nomhlaba Omusha

(Isaya 65:17:-25)

Funda kuIsaya 65:17-25. Ukubuyiselwa okunjani uNkulunkulu akwethembisayo lapha?

UNkulunkulu wethembisa ngendalo entsha, uqala ngalamazwi: “Ngokuba sengizokwenza amazulu amasha nomhlaba omusha; izinto zakuqala aziyikukhunjulwa, zingene enhliziyweni” (Isaya 65:17, NRSV). Kulesiprofetho esihle kangaka, uNkulunkulu wethembisa “ukudala iJerusalema libe yintokozo, nabantu balo babe yinjabulo” (Isaya 65:18, NRSV). Emzini lapho ngeke kube khona ukukhala (Isaya 65:19). Ngokwejwayelekile, abantu lapho bayophila iminyaka eyikhulu ngaphambi kokuthi bafe (Isaya 65:20). Umsebenzi wezandla zabo nezingane zabo kuyohlala nabo njalo, bezithokozisa ngakho (Isaya 65:21-23). UNkulunkulu uyobaphendula bengacaceli nokucela (Isaya 65:24).

Noma kukuhle kunje, yini lokhu kungesona isithombe sokubuyiselwa kwethu kokugcina, ithemba lethu lokugcina?

Kuze kube manje sinomfanekiso wempilo ende nethulile ezweni lesithembiso. Kodwa nakuba abantu bephila iminyaka eminingi, bayafa. Iphi inguquko yendalo esiyilindele ngokweziwa kabusha kwamazulu nomhlaba omusha? Indimana elandelayo ithi: “Impisi iyakudla ndawonye newundlu, ingonyama idle utshani njengenkomo, kodwa inyoka—iyokudla uthuli ! Aziyikulimaza, zingachithi kuyo yonke intaba yami engcwele, usho uJehova” (Isaya 65:25, NRSV). Izilwane ezidla inyama, njengamabhubesi, kuyodingeka okungaphezu kwezifundo zokupheka imifino. Kuthatha ukudalwa kabusha ukuze umhlaba ubuyele esimweni sawo esifanele, esasikhona ngaphambi kokuthi isono sifike nokufa. Lapha kuIsaya 65, uNkulunkulu wethula ukudalwa “kwamazulu amasha” “nomhlaba omusha” njengesenzo esiqhubekayo, uchungechunge lwezinyathelo, oluqala ngokwenziwa kabusha kweJerusalema. Qhathanisa noIsaya 11, lapho uMesiya eletha ubulungiswa (Isaya 11:1-5). Ekugcineni-ke, kuyokuba nokuthula kuyo yonke “intaba kaNkulunkulu engcwele”; ukufanekisa okusetshenziswe kuIsaya 11 kufana nokutholakala kuIsaya 65: “Impisi iyokuhlala newundlu...nengonyama idle utshani njengenkomo...” (Isaya 11:6, 7, NRSV). Yize noma “intaba engcwele kaNkulunkulu” iyoqala ngeNtaba yeSiyoni eJerusalema, yisanduleliso-nje, isifanekiso, salokho uNkulunkulu athembisa ukukwenza ekugcineni, emhlabeni omusha nabantu baKhe.

“Uzibuthe” Ongcwele (Isaya 66:1-19)

Funda kuIsaya 66:1-19. Ukhumbula njalo isikhathi uIsaya ayebhala ngaso, ithini ingqikithi yesigijimi asinika sona lapha?

Ekhuluma ngomprofethi, uNkulunkulu uphinda ukunxusa nesixwayiso esigcwele encwadini: uNkulunkulu uyoindisa, abuyisele abazithobayo, nabathuthumela ngezwi laKhe (Isaya 66:2, 5). NjengakuIsaya 40:1, uzobaduduza (Isaya 66:13). Kodwa uzobabhubhisa labo abahlubukayo kuYe. Labo bahlanganisa abazenzisi, imihlatshelo yabo angayamukeli (Isaya 66:3, 4; qhathanisa no Isaya 1:10-15), kanye nalabo abazonda futhi bala abathembekile baKhe (Isaya 66:5). Futhi kuhlangukisa nalabo abenza iziningiso zobuhedeni (Isaya 66:17) njengalezo ezazenziwa ethempelini eJerusalema (Hezekeli 8:7-12).

Bhaka uIsaya 66:3. Ithini lendimana? Yiziphi izimiso zenkolo ezembulwa lapha? Lomqondo ungabekwa kanjani ngamanye amazwi, kodwa phansi kwesimo sobuKrestu nokukhonza kwanamhlanje?

UNkulunkulu usebenza kanjani njengozibuthe ukudonsela izizwe kuYena? Isaya 66:18, 19.

Ngemuva kokuchithwa kwezitha zaKhe (Isaya 66:14-17), uNkulunkulu ubonakalisa inkazimulo yaKhe ukuze abe uzibuthe wokudonsela abantu eJerusalema (qhathanisa noIsaya 2:2-4). Ubeka “uphawu” phakathi kwabo, olungachaziwe lapha, kodwa kuyabonakala ukuthi uphawu uIsaya agcina ekhulume ngalo: UNkulunkulu unika abantu baKhe ukuthokoza nokuthula, abuyise izwe labo (Isaya 55:12, 13). Uma ebonakalisa inkazimulo yaKhe ngokubuyisela abantu baKhe ngemuva lokuchithwa, leso isibonakaliso somusa waKhe, njengoba wanika uNowa isibonakaliso sothingo ngemuva kukazamcolo (Genesis 9:13-17).

Funda kuIsaya 66:5. Kusho ukuthini ukuthuthumela ezwini laKhe? Kungani uNkulunkulu efuna ukuthi sithuthumele ezwini laKhe? Uma ungathuthumeli, lokho kungasho ukuthini ngesimo senhliziyo yakho?

Abavangeli Nabaholi Bokudumisa (Isaya 66:19-21)

Kusho ukuthini ukuthi abasindileyo beletha abantu bevela ezizweni njengomnikelo kuNkulunkulu? Isaya 66:19, 20.

UNkulunkulu uthuma abasindile ekubhubhiseni kwaKhe ukuya emikhawulweni yomhlaba, ebantwini abangazi ngoNkulunkulu, “baze balande ngenkazimulo yami ezizweni” (Isaya 66:19, NRSV). Lena enye yezindimana zeTestamente eliDala ezicace kakhulu ngodaba lokuvangela. Ngamanye amazwi, akusikho kuphela-nje ukuthi abantu abadonselwe esizweni samaHeberu, kodwa abanye kumaHeberu bazophuma baye kwezinye izizwe, bazifundise ngoNkulunkulu weqiniso—okuyinto esobala eTestamenteni eliSha. Nakuba kwakukhona ukuvangela okwenziwa amaJuda phakathi kwesikhathi sokubuya ekudingisweni, nesikhathi sikaKrestu (Mathewu 23:15), amaKrestu okuqala asabalalisa ivangeli ngokushesha, futhi nangezanga elibanzi (Kolose 1:23). Njengalokhu abakwaIsrayeli baletha iminikelo yabo kuNkulunkulu ethempelini laKhe, kanjalo nabavangeli babezoletsa umnikelo wokusanhlamvu kuYena. Kodwa umnikelo wabo wawuzokuba “abafowenu abavela kuzo zonke izizwe” (Isaya 66:20, NRSV). Njengalokhu iminikelo yokusanhlamvu yayiyiziphazilethwa kuNkulunkulu, ezingahlinzwa, abaphendukile belethwa kuNkulunkulu babezonikelwa kuYe “beyiminikelo ephilayo” (qhathanisa namaRoma 12:1). Ukuze uthole ukuthi abantu babelethwa njengomnikelo kuNkulunkulu, bheka ukunikelwa kwasendulo kwabaLevi “njengomnikelo ophakeme ovela kwabakwaIsrayeli, ukuze benze umsebenzi kaNkulunkulu” (Numeri 8:11, NRSV).

Sibaluleke ngani isithembiso sikaNkulunkulu “sokuthatha nakubona abapristi namaLevi” (Isaya 66:21, NRSV)?

Ukuthi “nakubona” endimaneni 21 kuqondise “kubafowenu bazo zonke izizwe” (NRSV) okushiwo endimaneni engaphambili. Abezizwe labo, abanye babo uNkulunkulu ayeyobakhetha babe abaholi enkonzweni, besebenzisana nabapristi namaLevi. Yinguquko enkulu le. Ngaphambili, uNkulunkulu wayekade evumele kuphela uzalo luka Aroni ukukhonza njengabapristi, futhi kuphela amanye amalunga esizwe sikaLevi ayezobasiza. Abezizwe kwakungeke babe abozalo luka Aroni, kodwa uNkulunkulu wabavumela abanye ukuthi bakhonze kulezikhundla, ezazikade zenqatshelwe emaJudenani amaningi ngaphambili.

Funda ku 1 Petru 2:9, 10. UPetru ubhalela bani? Uthini? Usiphathele siphazile isigijimi thina njengamalunga “esizwe esingcwele” namhlanje? Ngabe senza kangcono kunesizwe soluqala (Eks. 19:6)?

Umphakathi Wabakholwayo (Isaya 66:21)

Abakwa Israyeli babe “ngumbuso wabapristi nesizwe esingcwele” (Eks. 19:6, NRSV), kunabapristi abakhethekile ababekelwe eceleni ukubamela njengabaholi ekudumiseni. Kodwa ngesikhathi esizayo, abanye kwabezizwe benziwa abaholi enkonzweni yokudumisa (Isaya 66:21).

Lenguquko yaba namthelela muni emphakathini wabakholwayo owenziwe kabusha? Bheka uMath. 28:19, Izenzo 26:20, Galatiya 3:28, Kol. 3:11, 1 Thim. 3:16.

Ngokohlelo olusha lukaNkulunkulu, “Abezizwe babengezukulhlangana nabantu bakaNkulunkulu nje kuphela, kodwa babezokuba ozakwabo abalinganayo namaJuda emphakathini ohlangene wabakholwayo oyokuba “ubupristi bobukhosi.” Ngakhoke, umehluko phakathi kwamaJuda nabezizwe wawungasasho lutho.

Sagcwaliseka nini lesiprofetho sikaIsaya?

UPawulu, umvangeli kwabezizwe, wathi: “Akusekho mJuda noma umGriki...ngokuba nonke nimunye kuKrestu Jesu. Uma ningabakaKrestu, kanjalo-ke niyinzalo ka Abrahamama, izindlalifa ngokwesithembiso” Gal. 3:28, 29, NRSV). Ukuba yizindlalifa zesithembiso, okusho “ubupristi bobukhosi” obuphakeme kwakungesona isikhundla sokuzikhukhumeza, kodwa uthumo lokuzihlanganisa namaJuda ekumemezeleni “izenzo ezinkulu zalowo owanibiza niphume ebunmyameni, niye ekukhanyeni kwaKhe okumangalisayo” (1 Petru 2:9), NRSV; qhathanisa noIsaya 66:19). Ukuphakanyiswa kwabezizwe kwakunganiki amaJuda ilungelo lokukhononda ngokuthi uNkulunkulu akanabulungiswa ngokubanika umvuzo olinganayo. Futhi kwakungasho ukuthi abezizwe abadelele abafowabo nawodade wabo bamaJuda, njengoba nezisebenzi eziqashwe ekuseni kungafuneki zibukele phansi lezo eziqashwe kamuva (bheka uMathewu 20:1-16). AmaJuda ayenikwe kuqala izwi likaNkulunkulu (Roma 3:2, NRSV) njengomhosha walokho okwambuliwe. UPawulu wabhalela abezizwe ethi: “Kepha uma kwaphulwa amanye amatsha wena-ke ongumnqumo wasendle wafakelwa phakathi kwawo, wahlanganyela nawo impande yamafutha yomnqumo, ungazigabisi phezu kwamagatsha” (Roma 11:17, 18, NRSV).

Uma siqhathanisa nesiphambano, uma siqhathanisa nothumo lwevangeli, kungani kunengeka kangaka emehlweni kaNkulunkulu ukuzigabisa ngenkolo, ngobuzwe, noma ngezombusazwe? Ake uzibukisise; ngabe unakho yini okuthile ukuzibona ungcono kunabanye ngenkolo noma ngobuzwe bakho? Uma kunjalo, phenduka!

Kanjalo Kuyakuma Inzalo Yakho Negama Lakho (Isaya 66:22-24)

Funda kuIsaya 66:22. Ithini kithina lendimana? Singathola liphi ithemba lapho?

Esinye sezithembiso ezimangalisayo kuIsaya sitholakala kuIsaya 66:22. Sifunde ngokucophelela. Emazulwini amasha nomhlaba omusha, imbewu yethu negama lethu liyokuma phakade. Kuyophela ukucishwa, ukunqunywa, ukufakelwa, ukukhiwa noma ukusiphulwa. Lapha sinesithembiso sokuphila okuphakade emhlabeni odalwe kabusha— umhlaba ongenasono, ongenakufa, ongenakuhlupheka, izulu elisha nomhlaba omusha, ukugcwaliseka kokugcina nokuphelele kokukholwa kwethu kokuKrestu, ukuqiniswa kwalokho uKrestu asenzela kona esiphambanweni.

Kungani kukhona izinyanga ezintsha kanye namasabatha uma kukhulunywa ngamazulu amasha nomhlaba omusha ngokubhalwe kuIsaya 66:23?

Nakuba kunezindlela eziningi ezechukene zokubuka lendimana elukhuni, nansi enye yazo: uNkulunkulu wadala iSabatha lungakabikho uhlelo lwemihlatshelo (Gen. 2:2, 3). Ngakhoke, nakuba amaSabatha ayehlonishwa ngohlelo lwemikhosi, awencikile kulolo hlelo. Ngakhoke, ayaqhubeka ngaphandle kokuthikamezeka kuso sonke isikhathi sokubuyiselwa, kuze kube nasemhlabeni omusha. Akukho okushoyo eBhayibhelini ukuthi izinyanga ezintsha kwakuyizinsuku ezimiselwe ukukhonza, ngaphandle kohlelo lwemihlatshelo. Kodwa mhlawumbe ziyokuba yizinsuku zokukhonza (kodwa hhayi ukuthi ezokuphumula njengamaSabatha afika masonto onke) emhlabeni omusha, mhlawumbe ngokuqondene nokuthela kwanyanga zonke komuthi wokuphila (Isambulo 22:2).

Kungani uIsaya ephetha ngesithombe esingesihle sabasindisiwe bebuka izidumbu zabahlubuki ababhujiswe nguNkulunkulu (Isaya 66:24)?

Njengesixwayiso kubantu bezinsuku zakhe, uIsaya uchaza umehluko phakathi kwabathembekile abasinde ekubhujisweni kweBhabhiloni nabahlubuki, abayobhujiswa. Lokhu akusikho ukuhlushwa kwaphakade—abahlubuki bafile, babulewe “umlilo,” ukubhujiswa okungeke kucishe kuze kuqede umsebenzi wakho ukuze ukudalwa kabusha kweJerusema kuqale. Isixwayiso sikaIsaya sikhomba phambili ekugcwalisekeni okuprofethwe yincwadi yeSambulo: ukubhujiswa kwezoni, uSathane, nokufa echibini lomlilo (Isambulo 20), bese kuba khona “izulu elisha nomhlaba omusha,” “iJerusema elisha” elingcwele, kuphelile ukukhala nobuhlungu, “ngokuba okokuqala kudlulile” (Isambulo 21:1-4, NRSV; qhathanisa noIsaya 65:17-19), impilo entsha, enokuphila kwaphakade kubo bonke abasindisiwe emhlabeni.

Ukujula nesifundo:

Mayelana nokuhlanjululwa kokugcina komhlaba esonweni, funda uEllen G. White, “The Great Controversy Ended,” ku *The Great Controversy*, pp. 662-678. “Neminyaka yaphakade, uma ilokhu iqhubeka, izoletha ukwambuleka okukhazimulayo nokujulile kukaNkulunkulu noKrestu. Njengoba ulwazi kuyinto eya phambili, ngokunjalo nothando, ukuhlonipha, nenjabulo kuyokhula. Uma abantu belokhu befunda kuNkulunkulu, kulapho beyothanda kangcono isimilo saKhe. Uma uJesu evula phambi kwabo ubucebi bosindiso nalokho akwenzile kulempikiswano enkulu noSathane, izinhliziyi zabasindisiwe zigcwala ukuzinikela okukhulu nangaphezulu, kuthi ngenhlokomo yenjabulo badlale amahabhu egolide; izigidi ngezigidi zamazwi ahlanganye emculweni wokudumisa. “Nakho konke okudaliweyo okusezulwini, nokusemhlabeni, naphansi komhlaba, naselwandle, nakho konke okukukho, ngakuzwa kuthi: “Kuyena ohlezi esihlalweni sobukhosi nakulo iWundlu makube yisibusiso, nodumo, nenkazimulo, namandla kuze kube phakade naphakade.” Isambulo 5:13. “Impikiswano enkulu isiphelile. Isono nezoni asisekho. Indalo yonke seyihlanzekile. Kunomuzwa wokuzwana nenjabulo kuyo yonke indalo. KuYena owadala zonke izinto, kugeleza impilo nokukhanya nenjabulo, kuwo wonke umkhathi. Kusukela kwinqhlayiya encane kunazo zonke, kuye emhlabeni omkhulu kunayo yonke, zonke izinto eziphilayo nezingaphili, ebuhleni bazo nenjabulo ephelele, zithi ‘uNkulunkulu uluthando.’ “Ellen G. White, *The Great Controversy*, p. 678.

Imibuzo yokuxoxisana:

- 1. Kungani isithembiso sokuphila kwaphakade ezulwini elisha nasemhlabeni omusha siyisesekele sokukholwa kwethu njengamaKrestu? Bekuzosizani ukukholwa kwethu ngaphandle kwaleso sithembiso?**
- 2. Funda ku 2 Petru 3:10-14. Lezindimana ziwubonakalisa kanjani lomqondo okulsaya 66?**

Ngokufingqiwe: Ulsaya unikeza umbono wezinga elikhulu kakhulu. UNkulunkulu ngeke agcine-nje ngokuhlambulula nokubuyisela umphakathi waKhe wokukholwa, uzokwelula nemingcele yawo, umumathe zonke izizwe. Ekugcineni, ukudalwa kabusha komphakathi waKhe kuyoholela ekudalweni kabusha komhlaba, lapho ubukhona baKhe kuyokuba iyona nduduzo enkulu yabantu baKhe.