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ISICHASISO

- sisaqhutshekiswa -

(ThD = iThestamente elidala; ThSh = iThestamente elisha;
inkanyezi * isho ukuthi lelo gama lichazwa nalo ngokwalo kulesi sichasiso)

“Aba”

Lesi yisisho esithi “Baba” olwimini lwesiAramu, njengakithi uma ingane ikhuluma noyise noma isabela. Ngokuhamba kwesikhathi ke sesigciné sesiyindlela okubizwa ngayo abefundisi nothishela bamaJuda, oRabi. NoJesu umbiza kanjalo uyise emthandazweni (Mk 14,36) kanti ke nabakholwa kuye benze njalo (Rom 8,15; Gal 4,6).

uAdam

yibizo elivela olwimini lwesiHebheru elichaza ukuthi „umuntu“. Muva nje ke sekwejwayeleké ukuthi lisetshenziswe njengebizo lomuntu wesilisa, umyeni kaEva (Gen 3,20). Umphostoli uPhawuli emibhalweni yakhe (ThSh) ushumayela ukuthi ukuphambuka nokona emhlabeni kwangena ngomuntu wokuqala, „uAdam“. UKhristu* umbona ke engu-„Adam womhla wokuphela“ okhiphana ekufeni afakane ekuphileni (Rom 5, 12-19; 1. Khor 15, 45-49).

Ameni

Lona ngumusho othathwé olwimini lwesiHebheru ochaza ukuthi: “Kunjalo” noma “Makube njalo!”. Uvamisé uma kwenenezelwa isivumelwano (Num 5,22; Duth 27,15-26) noma kugcizelelwa isibusiso nom aisiqalekiso (Rom 1,25; 9,5; 11,36; 15,33; 16,27) noma kuphethwa umthandazo (1 Khor 14,16) nom akwenanezelwa izethembiso zikaNkulunkulu.

iGibhithe

Umlando wokholo ebhaybhelini ukhuluma ngeGibhithe njengezwe elokhu lathi nhlo lisophé ukuphikisana nokulwa noNkulunkulu uSmakade (Eks 5,2; Jer 46,11). Encwadini yeSambulo (Is 11,8) iGibhithe lilinganiswa neSodoma*, indawo yobubi obedlulele, ebizwa futhi ngokuthi `ngumuzi wezigemegeme/ yidolobha lezimanga´ (Is 11,8), yiBhabhiloni*. Ngenhloso yokuthi iJerusalema* liphakanyiswe emlandweni wokholo, liyagxekwa iGibhithe lize libizwe lithiwe „iSodoma* neGibhithe, lapho neNkosi ... yabethelwa khona.“ (Is 11,8).

uFaro

Umbusi waseGibhithe* wayebizwa kanjalo emandulo. (Gen 12,15; Eks 1,11; Izaya 19,11; Izenzo 7, 10; 13,21).

isithixo

Olwimini lwesiHebheru kushiwo ubukhosi umuntu abukhothamelayo noma angabukhothamela (uma ethanda). Emandulo (ThD) kwakukhulunywa ngezithixo uma kuphathwa onkulunkulu bezizwe ezingakholwa kuNkulunkulu wamaJuda (angaleso sikhathi), okwejwayelekile nanamuhla ukuthi babizwe ngezithixo.

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iBhabhiloni

kwakuyikomkhulu lombuso waseBhabhiloni owawaziwa futhi ngokuthi yiBhabhela (Gen 11,9). Onyakeni ka-587 ngaphambi kokuzalwa kukaKhristu* abaseBhabhiloni bahlasela iJerusalema* kwathi abaphepha kulokho babathumba (Mt 1,11). Yikho ke ebhaybhelini iBhabhiloni selaba yisaga esisho abahluphi nabacindezeli bezikhonzi zikaSmakade uNkulunkulu. Muva nje (1 Petr 5,13) neRoma yayisibhinqwa kanjalo, ibizwe ngeBhabhiloni, ngenxa yokucindezelwa kwamaJuda nokuhlushwa kwamaKhristu ngumbusi wakhona (uKhesari*).

ukuchela noma ukufafaza ngamanzi noma ngegazi

kwakuyisiko elejwayelekile kwabakwaIzrayeli emandulo (Num 19). Amakholwa (ThSh) afaniswa nomuntu ohlanzekileyo; kuthiwa achelwé afafazwa ngegazi likaKhristu* (1 Petr 1,2) elisusa ukungalungi.

uGabhriyeli (Lk 1, 19.26)

ungenye yezingelosi* (yezithunywa/yezinceku) ezibalulekile embusweni kaSmakade iNkosi (Dan 8, 16; 9.21). Ngolwimi lwesiHebheru leligama lisho ukuthi “umuntu kaNkulunkulu” – okungathi futhi “yisisebenze seNkosi”. Isithunywa uGabhriyeli sivela njalo uma izindaba ezinhle nemibiko esemqoka imenyezelwa.

izimfihlakalo

Amasu nemidlinzo kaSmakade engaqondakali ngokwazi nokuhlakanipha kwesintu ngaphandle kokwambulelwa nguye mathupha, ibizwa ebhaybhelini ngokuthi yimfihlakalo. Imfihlakalo kaSmakade (Is10,7) yembulelwa isintu ngoJesu Khristu* (Khol 1,25; 2,2) kodwa yemukelwa, yaqondwa yilabo kuphela nje eyayiqondene nabo. Ithestamente elisha likhuluma `ngemfihlakalo (Mt 13,11; Mk 4,11; Lk 8,10) noma `ngezimfihlakalo´ (1 Khor 4,1; 14,2; 15,51; Khol 2,2) noma `ngezimfihlakalo zikaKhristu´* (Khol 4,3) noma `imfihlakalo efihliwe´ (1 Khor 2,7).

izibulo/indlalifa

Ngokwenjwayelo izibulo yindodana noma yindodakazi yokuqala (Heb 12,23). Mayelana noKhristu* ke kusuke kuthiwe uyindlalifa kaNkulunkulu uyise ethunywé ukuzibulela untu lonke (Heb 1,6). Ngozalo nangesikhundla kwabozalo nguyena ndlalifa (Rom 8,29; Khol 1,15; Is 1,5).

imichilo neziphandla zomthandazo

Ngokwenkolo yamaJuda (ThD) umuntu ubophela ngomchilo wesikhumba esishukiweyo esiphongweni nasengalweni yesinxele ibhokisana eiqukethe amatesi encwadi kaEksodusi 13, 1-10; 11-16 nekaDutherenoma 6, 4-9 alotshwé esichitshaneni sesikhumba, okuyindlela okugcinwa ngayo izifundiso zenkolo yabo. Emandulo ke okholwé kakhulu wayehlala egqizé le midweshu neziphandla lize liyoshona (“amafilaktheriyu” Mt 23,5).

okwezibulo/okwelibo

Isivuno sokuqala okulindeleké ukuthiselanywe ngezinye, sibizwa kanjalo. Ngokunjalo noKhristu* ubizwa ngokuthi “ungulibo/uyizibulo kwabaleleyo” (1 Khor 15,20). Kanjalo nabakholwa nguye kuthiwa ngabezibulo/ngabelibo (Jak

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1,18; Is 14,4). “Okwezibulo/okwelibo” kungachaza futhi ukuthi “okokuqala ngqa” (Rom 8,23; 11,16; 16,5; 1 Khor 16,15; 2 Thes 2,3).

ubuwula/isiwula

Encwadini yesibili ebhalelwé abaseKhorinte (2 Khor 11; 2 Khor 12) lesi sisho sivela ngokwandile. Umsebenzisi waso, umphostoli uPhawuli, uzama ukuhlekisa ngezitha zaakhe,azithene amandola. Ziyazitusa,zizigqaja ngokukhalipha kwezingqondo zazo; involo nentshumayelo kaPhawuli ziyibona iwubuwula nje. Uphawuli ke yena kuyamgculisa lokhu kweyiswa, abizwe ngesiwula. Uphendula ngokugcizelelaukuthi lokhu abakubukela phansi njengobuwula – ubizo nentshumayelo yakhe -, kuyinhlakanipho eyedlulele emehlweni kaSmakade. Kuyindlela eholela empilweni ethokozisayo.

iviyo lezikhuthali
obanjiswaneni lokuhumusha nokubhala kabusha ibhaybheli ngesiZulu
- biblia zuluensis -