



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi

KaHabakuki

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Ihunyushwe nguThobile Nguse

*“Bafunda encwadini, emthethweni
kaNkulunkulu...bachaza, babaqondisa
okufundwayo.” (UNehemiya 8:8)*

Abangani bebhayibheli bethu njengalona bayizichazibhayibheli ezilula, bakhuluma ngezincwadi ezahlukenene zebhayibheli. Bakunikeza usizo lokuba ufunde ibhayibheli lakho ube nokuqonda. Ngale kokucabanga kuze kweqe. Lezincwadi ziyafundiswa, kuvezwe zisithinta kanjani thina, sezibe yisibusiso kwabaningi.

Abangani bebhayibheli abayizincwadi bayatholakala nakuziqephu zalezincwadi;

Ugenesise, UJoshuwa, U-Ruthe, 1 USamuweli, 2 USamuweli, Izaga, Umshumayeli, Isihlabelelo sezihlabelelo, U-Isaya, UDaniyeli, UJona, UHabakaki,UHagayi, UZakariya, KwabaseRoma, 1KwabaseKorinte, 2 kwabaseKorinte, KwabaseGalathiya, Kwabase-Efesu, KwabaseFilipi, KwabaseKolose, KumaHeberu, Isambulo.

Iyatholakala nesihloko sithi “Kwethandekayo incwadi yezincwadi, ukuhlaziywa kwethestamente Elisha”.

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*“Bheka, umphefumulo wakhe
uziphakamisile, awuqotho phakathi
kwakhe, kepha olungileyo uzakuphila
ngokukholwa”*

(UHabakuki 2:4)

Isingeniso

Iningi labantu licabanga ukuthi lezincwadi zakuqala zaba profethi azisabalulekile kulesisikhathi samanje. Mina nje angikukholwa lokho. Mina ngiyakholelwa ukuthi imiyalezo yazo isashaya kanzima namanje kudlula kuqala. Ulimi oludala nezimo zasendulo ukuze uqiniseke Isikhathi sihlukile kanye namasiko. Kodwa uma uthatha isikhathi sokuqonda ukuthi iNkosi ithini ngalaba profethi basendulo kufana nokuthi bayashumayeza izwe lethu namuhla futhi bebhokane nezinto zesimanje kakhulu. Ngalamazwi asendulo UNkulunkulu usakhuluma nami nawe futhi namanje.

Lo mprofethi kaNkulunkulu, uHabakuki, ungomunye walaba abanye abangaziwa ebhayibhelini. Konke esinakho ngalomuntu sikuthola lana encwadini yakhe encane ayibhala. Ushumayelile futhi wabhalela isizwe sakwaJuda ngaphambi nje kokuba sithunjwe, ngaphambi kokuba inkosi uNebukadinesari afike abathathe abayise eBhabhiloni. UHabakuki wamemezela injongo kaJehova yokujezisa uJuda ngokumsusa ezweni lakhe. Wakhuluma esikhathini esifanayo nomprofethi uJeremiya, owabona into ezayo efanayo, wakhalela abantu bakhe.

Manje uHabakuki waye yindoda enokholo, indoda kaNkulunkulu. Kodwa wayenemibuzo enzima, wafuna izimpendulo kuNkulunkulu. “Kungani uvumela ububi buqhubeke bungajeziswa na?” “Nkosi kwenzeka kanjani ukuthi ubengcwele kodwa usebenzise izinto ezingekho ngcwele ukuze ufeze umsebenzi wakho? Imibuzo elungile futhi eneqiniso.

Lencwadi yonke kaHabakuki iyaphenduka ku2:4 “kepha olungileyo uzakuphila ngokukholwa kwakhe”. Lelivesi liwumgogodla, liletha impendulo yeNkosi kulokhu kukhathazeka abaprofethi abebenakho, kanye nokusho isihloko esiyinhloko salo lonke iBhayibheli, ingqikithi yezwi likaNkulunkulu kumuntu.

Indlela esizoyisebenzisa kulesisifundo ilula kakhulu. Sizo phendla indlela yethu ngokusebenzisa amavesi ambalwa ngenhloso yokuqonda ukuthi athini, futhi nokuthi achazani kithina lapha futhi kulesisikhathi. Lena yindlela ekwakhloswe ukuthi siyisebenzise ukufunda incwadi kaNkulunkulu yezincwadi. Sengathi INkosi ingabusisa lengxenye yezwi Layo ukuze sondleke futhi sikhule kuyo.

Kunezahluko ezintathu kulencwadi encane ka Habakuki;

- Isahluko 1 – iBhabhiloni liyahlasela.
- Isahluko 2 – iBhabhiloni lilahliwe.
- Isahluko 3 – INkosi iyahlasela futhi ibhubhise zonke izitha.

Kwisahluko 1 kunezigaba ezintathu;

- 1:1-4 – Isikhalazo sokuqala (1) sikaHabakuki.
- 1:5-11 – Impendulo yokuqala (1) yeNkosi.
- 1:12-27 – Isikhalazo sesibili (2) sikaHabakuki.

UHabakuki wakhombisa ukukhathazeka kwakhe okukhulu ngobubi okwenzeka phakathi kwabantu bakhe. Kodwa ngempendulo yeNkosi yokuqala uHabakuki wabe esekhathazeka ngendlela efanayo iNkosi eyayihlela ukubhekana nokukhathazeka kwakhe kwakuqala.

“Bonani phakathi kwabezizwe,
nibheke, nimangale nokumangala,
ngokuba wenza isenzo ezinsukwini
zenu eningayikukholwa yiso,
lapho silandwa”

(KaHabakuki 1:5)

Isahluko 1

*1:1 Isiprofetho owasibonayo uHabakuki umprofethi.
1:2 Ngiyakukuncenga kuze kube nini, Jehova, ungezwa,
ngikhala ngendluzula, ungasindisi, na?*

1:1-4 – Imibandela NeziceloIsahluko

Vs. 2 – “Jehova, ungezwa, ngikhala ngendluzula, ungasindisi, na...” – uHabakuki ubethandaza isikhathi eside kuJehova, ekhala kuye maqondana no “dlame” olwalumhaqile emphakathini. Kodwa akubonakalanga engathi INkosi iyezwa noma iyazi. Engabe ikhona yini? Usume wazizwa yini ngalendlela?

Manje nansi into ehlukile. Qaphelisisa lesici somyalezo walomprofethi. Abanye baba profethi baNkulunkulu kwaduma imiyalezo yabo ivela eNkosini iya kubantu, ukunaka kwabo kwakuqondiswe ezixukwini, bekhuluma kubona lokhu INkosi eyayikushilo ukuthi bakukhulume kubo. Kodwa amarekhodi encwadi kaHabakuki lomuntu uzama ukulungisa izinkinga akade enazo neNkosi uNkulunkulu wakhe, ukunaka kwakhe

ubekuqondise emazulwini. Kunokuthi akhulume kubantu enzela uNkulunkulu, lomprofethi wakhuluma kuNkulunkulu mayelana nezindlela zakhe kubantu. Ngakho-ke lencwadi ifana kakhulu nedayari yomuntu. UHabakuki wayekhathazekile kakhulu phambi kukaNkulunkulu. Ukukhathazeka kwakhe kokuqala wayenombuzo wokuthi kungani iNkosi ingakhombisi ukukhathazeka ngobubi obukhulu obabubahaqile. Kuncono waye *ngakhombisi* ukuba nendaba nobubi, kungekho senzo umprofethi ayengasibona. Kanjalo futhi, kungani iNkosi yayingayiphenduli imikhuleko yakhe mayelana nelenkinga? Sonke sike sahlangebazana nobunzima obufanayo. Uma ngampela uNkulunkulu ezwa, kungani engaphenduli noma aphenndule ngesenzo na? Uma ngempela uNkulunkulu ebuzonda ububi, kungani engabhekani nakho? Kungani evumela ukuthi buqhubeke? Kungani evumela abangcwele bakhe babe sezinhluphekweni? Uma laba abangamthandi yena bephumelele ebubini babo?

Manje ingozi isekutheni sicabange ... Izinto *ezingalungile*:

- Ngoba iNkosi ingaphenduli, ngoba Ingezwa. Lokhu ukucabanga okubi, Ngokuba Usitshelile ukuthi uyezwa.

*1:3 Ungiboniselani ububi, ungibhekise ukukhathazeka na?
Ngokuba ukuchitheka nendluzula kuphambi kwami;
kukhona ukulwa, ukuxabana kuyaqhamuka.*

- Ngoba akasheshi abhekane nobubi. Akanendaba nobubi. Nalokhu futhi kunguku cabanga okubi, ngokuba Usitshelile ukuthi uyabuzonda futhi impela uzaku kwahlulela bonke ububi. UDavide kuMahubo 73 walwa wabhekana nokufanayo noSomandla, waze wathi “*ngase ngibona ukuphela kwabo*” (labo abaphumelela ebubini), ukuthi bame “*ezindaweni ezishibilikayo*”.

Incwadi kaHabakuki ihamba nendlela noma iqhuba ngendlela efanayo yokukhathazeka nemibuzo. Kodwa lencwadi yakhe iqala ngemibuzo yokungaqiniseki, qaphela ukuhluka uma efika ekupheleni kwencwadi yakhe ku 3:17-18. Konke ukungabaza kususwe ngukuzethemba ekupheleni komyalezo womprofethi, ngokucaca okuqinile kwedwala okunjalo kanye nokuzimisela.

Vs. 3 – “*Ungiboniselani ububi, ungibhekise ukukhathazeka na?* – Nanku umbuzo onzima ka” Kungani?”

- Vs. 2 – Kungani ungezwa ukukhala kwami?

- Vs. 2- Kungani ungangisindisi kulolu dlame na?
- Vs. 3-Kungani ugcwalisa amehlo ami ngobubi futhi ukhathaza inhliziyo yami ngobuhlungu?
- Vs. 13- Kungani ubekezelela futhi usebenzisa abantu abakhohlisayo?
- Vs. 13- Kungani ungangeneleli ukhulumele abalungile uma beqedwa ngababi?

“Nkosi, ngiyawuthola umuzwa wokuthi *awuzwa*. Noma awunendaba nabantu noma ubulungiswa noma ubungcwele la emhlabeni. Noma hlampe *Awukuboni*. Noma ingoba ungekho vele. Noma hlampe *Awukwazi* ukwenza lutho ngakho. Ukugculiseka kwami enginakho uma wena uvumela konke lokhu kuqhubeke engathi kuyohlezi kunjalo”. Kungathi uHabakuki wezwa enesikhwele esikhulu ngobungcwele buka Nkulunkulu emhlabeni okudlula yena uNkulunkulu uqobo lwakhe! Noma nje lokho kungasoze kube liqiniso. Kodwa kuletha into ngokucacile. Lomuntu kaNkulunkulu wayekhathazeke kakhulu ngobungcwele buka Nkulunkulu emhlabeni! Ngabe kunjalo nakuwe? Ngabe nami? Ngabe sinoHabakuki kulokhu kushisekela. Angiqondile inzondo yezinto ezingalungile ezisizwisa ubuhlungu thina. Mina ngikhuluma ngenhliziyo ezonda konke ukungalungi

okubi ngoba kuphambene nendalo kaNkulunkulu engcwele, kuphambene nenhliziyo yakhe engcwele. Ngabe unendaba yini ukuthi siphila emhlabeni omubi, kungathi sibhukuda kwisesiphuli? Ngabe kubuhlungu? Noma ngabe sesinokuthula ngokubekezelela ububi emphakathini, noma uthokozela ukugcwalisa amehlo kanye nemicabango ngakho? Ngisho nokuhlanganyela nakho? Akufanele yini kusale kithina isilinganiso esithile sokungaphumuli kuze kufike usuku laphe khona “*umhlaba uyogcwaliswa ngolwazi lwenkazimulo yeNkosi njengamanzi esibekela ulwandle*”?

U-Eliya wayeyindoda eyayinesikhwele ngenkazimulo yeNkosi, ikhalaza kuJehova, “*Kade nginesikhwele kuJehova uNkulunkulu: ngokuba abantwana bakwa- Israyeli balahlile isivumelwano sakho, badilizile ama althare akho, babulele abaprofethi bakho ngenkemba; mina ngedwa, engisele; futhi bafuna ukuphila, ukuba bakususe*” (1 Amakhosi. 19:10;14). U-Eliya wakhala waze waphelelwa yithemba ngenxa yokuthi umphakathi wawuzonda izinto zikaJehova kanye nabantu bakhe. Isithakaselo esingcwele esinjalo siyoba kuwo wonke owesilisa nowesifazane, oyindoda nowesifazane kaNkulunkulu ngeqiniso onenhliziyo yokukholwa.

Manje uHabakuki wayefisa ukuthi kube khona uphawu ngokushesha, kungesikho nje okweNkosi kuphela imzwile, kodwa ekuzinikeleni kwakhe kubulungiswa Mhlawumbe njengo Eliya, wayenethemba lokubona amabhola omlilo evela ezulwini eqothula bonke abenza okubi nobudlova kwabanye. Mhlawumbe, kusuku luka Ezra, wayefisa ukuthi kube nemvuselelo enkulu edabula inhliziyo, lapho khona amadoda amabi nalungile ezothinteka ekujuleni futhi aphenduke ngokweqiniso futhi babe nokuthokoza eNkosini. Mhlawumbe wafuna iphimbo likaNkulunkulu elizamazamisa umhlaba, entabeni yase Sinayi, ebeka umthetho. Noma wafisa ukuba kuvuswe umholi ongcewele kaNkulunkulu, njengo Davide noma uSolomon, ukuthi babhekane kakhulu nababi futhi baholele isizwe ekulungeni. Mhlawumbe oyinhlobo eqinile njengoNehemiya ukuba ashaye ababuyisele esimweni bonke abadinga ukuba bashaywe. O kuzoba khona into ezoba usizo ezinhlizyweni mayelana nokubona uJesu ebusa ngenduku yensimbi ezinsukwini zombuso wakhe wasemhlabeni, ebhekana kakhulu nokungamesabi uNkulunkulu, engavumeli bonke ububi. Kwenza inhliziyo enhle ukubona ubulungiswa! Kuyadumaza kakhulu ukungakuboni! Engathi impilo yabo yokulunga iyize.

Eminyakeni eyedluleinja yethu yaluma intombazanyana encane eyayisivakashela nomndeni wayo ekhaya lethu. Ngase sengiyidonsa ngayiyisa egaraji ukuba ngiyicashise. Izenzo zami kwaku wuthando nje enganginalo ngenja, ngoba ngangazi ukuthi kwakuzoba indaba yokufa nokuphila kwayoinja. Ngangazi ukuthi kwakufanele ngiyehlisa uma yayiqhubeka nokuziphatha kanjalo, Kusukela lapho ayikaze ilume ingane futhi. Kodwa-ke lokhu kucashisa kwakuwukusiza umndeni wentombazane ngokuba kwakukuhle ukuthi babone ubulungiswa kwenzeka. Yilokhu uHabakuki ayekufisa kuNkulunkulu. Wayefuna ukubona ubulungiswa benzeka phezu kokubi enzela bonke abenza ukulunga. Wayelangazelela isiqiniseko esisobala esibonakala sincono kakhulu ukwenza okulungile nokugwema okubi, ngoba impela ikhona imiklomelo. Kungukukhathazeka okufanayo kuwo amadoda. Umbhali wehubo waveza okufanayo lapha encwadini yamahubo 73, ekhalaza kuvesi 13 ethi *“impela ngiyihlanzele ize inhliziyo yami”*. “Nkosi, kungani sithathe ubuhlungu kube sibe ngabalungile futhi senze ukulunga, Lapho khona ukuba ngomubi kungabi inkinga na?”

Kahle hle, iNkosi yayizophendula izinkathazo zabaprofethi ngokwanele nangokushesha. Futhi lapho enzile akekho owayengaphuthwa iphathi

noma iphuzu! Into eyodwa efika ngokucacile kwimpendulo kaNkulunkulu ukuthi akakaze nakancane alahlekelwe yindlela, noma ikuphi ukubambeleva kubulungiswa.

Kubuhlungu kumntwana kaNkulunkulu, ngenhliziyo enomuzwa kaNkulunkulu. Ukubona abanye behlushwa. Akukhona nje kuphela ukuthi ububi bubi kulowo olinyazwa yikho. Futhi noma kunjalo kuyinto engalungile *kubantu* abangcwele baNkulunkulu, futhi kukangakanani-ke kuNkulunkulu ukuba abuke ubudlova kanye nokungabi nobulungiswa ngosizi oludabula inhliziyo. Kubi kangakanani pho uma abantwana bakhe kuyibo abahlushwayo!

“Ngokuba ukuphanga nobudlova kuphambi kwami: kukhona abavusa ukuxabana” Kusho indoda kaNkulunkulu enosizi. Futhi ukuveza udlame, lapha ku vesi 2. “*Ukumosh*a” kwiyinto esiyibona kahle kulelizwe. Kusukela phansi kwisigebengu eseba imigexo, kuya ekuntshontsheni “*okuphezulu*” kwezintela ezimba eqolo kanye nokuntshontsha izindleko zasebhange, noma izikhulu zika hulumeni zizisebenzisela zona izimali zomphakathi. Iphuzu lingukuthi umuntu uthatha kumuntu, noma egodla okungaphezulu kwalokho okumfanele, ngaphezu kwalokho okudingekayo nokufanelekile. Impendulo

1:4 Ngalokho umthetho uba buthakathaka, nokwahlulela akuphumi kuze kube nini, ngokuba omubi uhaqa olungileyo; ngalokho ukwahlulela kuphuma kuhlanekezelwe.

akusikona ukujikisa umsakazi noma umfuduki. (UJeremiya 9:2). Impendulo akusikho ukuba njengabo, kodwa ukulinda, sibhekile eNkosini usuku lapho khona kuyakuba womunye umhlaba. Sibheke kusuku lobulungiswa kanye nobumsulwa nothando, lapho uNkulunkulu “ezakungenelela” ezindabeni zabantu, lapho singasayikubona ukuphanga kanye nodlame, nokungabi nobulungiswa nenkohlakalo, lapho uJesu Krestu egcina efikile embusweni wakhe. Siyalinda kuNkulunkulu ngoba ukukholwa kwenza lokho. Ilokhu esikubona kumprofethi. Wayedidekile, ekhungathekile, ekhathazekile, kodwa waqhubeka wathemba (3:17-18). Ngelinye ilanga siyoba nakho konke lokhu uNkulunkulu asithembise kona.

Vs. 4 – “*Umthetho uba-buthakathaka, nokwahlulela akuphumi kuze kube nini*” – Kwakuwusuku lapho khona kungekho muntu owayekhulumela izwi likaNkulunkulu noma indlela yakhe elungile. Kwakungusuku lapho khona umuntu ezenzela ayekubona kulungile emehlweni akhe. Noma kunjalo yilowo nalowo wayenamandla

wokuphunyuka nakho. Akekho owayephenduka ukuba athobele umthetho kaNkulunkulu ukuze umqondise. Ngokuba bonke babezifundela izwi likaNkulunkulu ngendlela yabo nangokubona kwabo, kunokuba baveze imibono yabo kwisiphiwo sezwi likaNkulunkulu. Kwakuwusuku olufana nolwethu ngezindlela eziningi. Bangaki nje namuhla kulomhlaba wethu abaletha imicabango yabo ngobuqotho kulokhu ekade uNkulunkulu ekukhuluma?

“Ngakho - ke umthetho uyaxega” – Sengathi umthetho kaNkulunkulu untekenteke, awusaphili, awuphefumuli, awusashayi ngamandla emphakathini. Kwakuyizinsuku zikaSamuweli kanye no Eli lapho khona izwi likaJehova liyimvela kancane. (I Sam. 3:1).

“Ukwahlulela [Ubulungiswa] akusoze baqhubeka” – Hhayi ngezinye izikhathi, noma kuyaqabukela, kodwa “*akusoze!*” Akukaze izinto zaphathwa ngokuthembeka ngokufanele kanye nangokulunga. Akukaze nobugebengu kwabhekana nakho ngokufanele. Akukaze ubulungiswa benziwe kwizigebengu ngendlela ekufanele kwenziwe ngayo. Laba abalungile yibo abalahlwayo, laba abangalungile bayathethelewa noma balungisiswe. Imithetho ihlanekezelwa yilabo abaphethe ukuze

ububi buphumelele, futhi laba ababi bahlezi bephunyuka nakho. Okuhle kuyacindezelwa futhi kuyathuliswa. Ukuze indlela efanele yokubhekana nezikhalazo ijike ibe yinhlekelele. Uma abalungile bezama ukuphumelelisa lokhu okulungile kuvele kuphendukele kubo, futhi benziwa ukuba babe ngabangalungile. Beku njengasezweni lethu lanamuhla elingenabo ubulungiswa, lapho khona izigebengu zivame ukwenziwa zibe yizisulu kakhulu kunezisulu zangempela. Labo abamelene nezono zomphakathi bebhekwa njengezoni ezimelene nomphakathi. Awuke uzame ukulahla ukuziphatha okubi noma ubungqingili lapha ku fesibhukhi futhi ubone ukuthi kuzokwenzakalani. Ibuyele emumva.

“Ababi bahaqa abalungileyo” – Wonke umuntu onesibindi sokumela okulungile ngokushesha uthola ukuthi uyingcosana. Uzungezwe futhi uthethiswa iningi leziwula ezimzungezile. Uma uyiswa enkantolo laba abangalungile yibo abanqoba icala, ngokukhwabanisa, ngokufumbathisa noma ngokuthandeka noma abanikeza ngemumva. Imiphumela ayisekeliwe ngalokhu okwenzekile ngempela noma ngokulunga, kodwa ngokuthi wazi bani noma ufake kangakanani kwimvilophu yabo. Yiokhu wonke umntwana kaNkulunkulu weqiniso okumele akulindele kulomhlaba, futhi ikakhulu njengoba sisondela ekupheleni kwalesisikhathi.

Yilokhu wonke umphefumulo olungile ozobhekana nakho ngempela kwezinye izikhathi, indingiliza yezitha ezingabahlukumezi. O ngalolo suku lapho khona kuzoba ngenye indlela. Ngokuba uJesu uzobuya embusweni wakhe wasemhlabeni futhi evela eJerusalema ezobusa phezu komhlaba wonke. Ukubusa kwakhe kuyoba ukubusa okulungile, ngobulungiswa obuphelele. Uzobusa ngentonga yensimbi, ngokuqina okungenakugoba bobulungiswa, ukuze kungabikho njongo yokungamhloniphi uNkulunkulu eyophumelela ngalolo suku. Uzobusa ngobuhlakani bukaSolomoni, impela obukhulu kunokuka Solomoni. Akekho ozokwazi ukumedlula yena, ngokuba uzokwazi zonke izinhliziyi zabantu. Akekho oyofinyelela kude nobubi embusweni kaKristu, ngokuba kuyokuba usuku lapho khona abalungile beyoba baningi. Futhi bayoshesha baphakame “*bazungeze bahaqe bonke*” abangamhloniphi uNkulunkulu.

Libusiseke kangakanani *ibandla* njengoba lithanda ukuba ngalendlela namanje. Lijabule ibandla uma kukhona labo abafuna ukudicilela phasi noma basebenze izinhlelo zabo zokungamesabi uNkulunkulu basheshe bazungezwe abangcwele, benama bhayibheli ezandleni zabo, belindele ukuveza okungalungile. Iyona ndlela okufanele

kube ngayo, ububi kusheshwe kubhekanwe nabo. Wonke amabandla akholelwa kwibhayibheli kufanele aveze ngokuncane ukuthi umbuso kaKristu wokulunga uyoba njani, benganiki muntu ithuba ukudlulisa injongo yabo yokuhlukanisa, ukuxosha labo abahluphayo abangaphenduki ekubeni amabandla ayekelelayo. Inhloso yethu njengebandla akusikho ukugcina wonke umuntu ngayo yonke indlela, kodwa noma ukuzuza noma ukukhipha labo abangezu zuzelwa enhliziyweni yeNkosi.

Khumbula lesi siqiniseko seNkosi sokuthi impindiselo ingeyayo futhi uzozibuyiselela. (KwabaseRoma 12:19). Uma engabuyiseli ngalesi sikhathi lapho khona sibhekene nokubi, kubonakale engathi akanandaba, lokho kungasenza sicabange ukuziphindiselela thina. Kodwa ukwenza kanjalo kungukuphika ukholo kwisiqiniseko seNkosi sokuthi izoziphathela yona zonke izinto ngendlela efanele.

Yizo zonke izici zombuzo ofanayo. Ungamkholwa nje uNkulunkulu futhi ulinde? Ungakholwa yini ukuthi uyabezwa abalungileyo uma bekhala kuye? Ungakholwa yini ukuthi uyakuqaphela ukungalungi, futhi ukhathazekile ngakho? Ungakholwa yini ukuthi ukhona futhi uyazi futhi

*1:5 “Bonani phakathi kwabezizwe, nibheke, nimangale
nokumangala, ngokuba wenza isenzo ezinsukwini
zenu eningayikukholwa yiso, lapho silandwa.*

unamandla, noma izinto engazenzi ngalendlela futhi esifisa ngayo? Ungakholwa yini ukuthi konke kuyoba inzuzo uma sesibona uJesu? Noma singanezinhliziyi ezibuhlungu, futhi kufanele sibe njalo kulesizukulwane esiphingayo esinesono esigijimela okuphambene nemvelo yethu entsha kuKristu. Kodwa impendulo ukuthi silinde futhi sibone, sikhohlwe nje (ekaJakobe 5:7-8).

1: 5-11 – Impendulo yeNkosi emangalisayo

INkosi manje iza kuHabakuki nempendulo. Kodwa impendulo umprofethi kaNkulunkulu angeke ayithokozele. Impendulo kaNkulunkulu kwakungukuthi uzoletsha into engakholeki, nengakholakali kubantu bakhe abahlubukayo. Wayezoletsha isizwe samaBhabhiloni ukuthi simelane nabo futhi abayise ekuthunjweni. Qonda ukuthi iNkosi eminyakeni engamakhulu ngaphambi kwesikhathi sika Habakuki, ukuthi uyomangaza izizwe ezizungezile ngalokho ayokwenza kubantu bakhe uma behamba kuye. Kwakuyi sexwayiso sakhe kusukela ekuqaleni kuka Duteronomi 29:24-28, futhi kuqinisekisiwe lapha kwinkosi uSolomoni

encwadini yokuqala yamakhosi 9:6-9. Izizwe ziyokushaqeka ngegalelo elilimazayo uJehova ayoliletha phezu kwabantu bakhe. Kubantu ekade ebathanda kakhulu enesivumelwano sobudlelwane nabo, abantu abenzele okuningi kakhulu futhi wathela okuningi kubo. Qonda futhi ukuthi ebingaba isici esixakile ezizweni ezibukayo. Uma uNkulunkulu engenza njalo *kubantu bakhe*, Angenzani kuthina abangasibo abakhe? Bekwiyinto ebiyisexwayiso egcine ingena kwinhliziyi yami engakholwa eminyakeni eyedlule. UNkulunkulu ungcwele kakhulu futhi nobubi akakufuni ngempela. Uzokwenzani ngalona ongcilile njengami phambi Kwakhe, lona ongazilungisile kuye? Ngaphandle uma ngingathola isihlanzo sezono zami futhi ngenziwe ngolungileyo kuye, *anginalo ithemba emhlabeni!*

Manje bhekisisa lapha. Ngabe iNkosi isizikhohliwe yini izexwayiso zasendulo? Yayinezinsongo eyayizenzile eminyakeni engamakhulu ngaphambi kokuba kuphunyuke emqondweni wayo? Ngisho nokukodwa okuncane? Ifana nathi abazali abalula, abanikeza izexwayiso ebese sihluleka ukugcina izithembiso zethu? Uyazi ukuthi kunjani. Yenza isithembiso esihle kwingane futhi ayisoze yenza ukuthi usikhohlwe. Xwayisa ingane ngokubi, futhi ungalokothi uvele uma ikhohlekile emqondweni

wakho. Ingabe iNkosi injengathi esikhohlwa kalula? *Lutho neze!* Ingozi ekukhuliseni ingane ileliphutha lokuthi icabange ukuthi uNkulunkulu uyakhohlwa njengabazali bayo. Noma mhlampe akakaze awaqonde amazwi akhe asabekayo kwasekuqaleni. *Akunjalo! Akunjalo eNkosini! Kholwa!* Noma ngabe amazwi ayo ayekhulunywe emakhulwini eminyaka kudala, futhi nakuba kubukeka engathi emhlabeni wonke ukhohliwe ngempela ngokuthula isikhathi eside, kodwa INkosi izokwenza lokhu ethe izokwenza! Uma izwi layo selinikeziwe ungakwazi ukuphila ngalo futhi ufunge ngalo futhi uthembele kulo ngempilo yakho. Nakuba isikhathi sihlukile kulokhu thina esisuke sikulindele, Nakuba kungadlula amakhulu eminyaka akhuluma, nakuba engasaqhubeki ukusongela kulesikhathi, nakuba washo kanye noma kabili, nokho ukhulumile futhi ngokwanele ngeNkosi.

Yizwa amazwi akhe awakhuluma kudala emakhulwini eminyaka ngaphambi kwezinsuku zethu;

“Okholwa yiNdodana unokuphila okuphakade; kepha ongakholwa yiNdodana kayikubona ukuphila, kodwa intukuthelo kaNkulunkulu [ihlala] iphezu kwakhe” (NgokukaJohane 3:36).

Manje ake ngikubuze enye into. Ingabe kuyawenza

*1:6 Ngokuba bhekani, ngiyavusa amaKaledi, isizwe
esibabayo nesiphulukundlelayo, esidabula ebubanzini
bomhlaba ukuyokudla izindawo zokuhlala ezingeyizo
ezaso.*

yini umehluko ukuthi lesi sithembiso sakhulunywa emakhulwini eminyaka eyadlula? Ingabe isikhathi ngisho ubuningi baso, ngendlela ethize ibuthuntu ibukhali noma ithambisa isibhakela sayo? Ungasilalela yini isithembiso sikaNkulunkulu kanye nesixwayiso kuwe? UPawulu uthatha lapha kuHabakuki 1:5 nakwi Zenzo 13:40-41, ngokusobala ukuthi axwayise abantu bamaJuda ngokunqaba umyalezo wevangeli lika Jesu Kristu.

Kanjalo, bheka ukuthi anjani amazwi okuqala eNkosi kumprofethi okungumyalezo wokwahlulela oshisayo. Abanye abaprofethi abafana no-Isaya, Hoseya, kanye noNahumi befika nesihloko esifanayo – Kwakunjalo nangomyalezo kaJona eNineve. Usongo olubi ngokuphelele? UNkulunkulu uza namazwi akhe eqiniseka futhi sihlakaniphile ukuthi simuzwe kakhulu ngokuqaphela. Nakuba iNkosi ibekezela isikhathi eside ayibabekezeleli abantu abayicasulayo. Uyabona yini lapha ukuthi usuku lwempindiselo lwaluvele lusenhlizyweni yayo? Izinhlelo zayo zazivele sezenziwe futhi nalapho zihlangana. Akakaze abenjalo, akasoze

angabi nandaba ngezinto nangempilo
yasemhlabeni. Akakaze aphuthwe ilutho.

Ivesi. 6 – “*Ngokuba bhekani, ngiyavusa amaKaledi*” – Manje-ke iNkosi itshela umprofethi wayo ukuthi kuyoba “*amaKaledi*” noma amaBabiloni ayezofika. Umprofethi uJeremiya naye waxwayisa ngento efanayo, ebiza iBabiloni “*Ngesando somhlaba wonke*” (50:23). Futhi lalela lapha. “***Mina*** ngiyavusa *amaKaledi*”. Ingabe uyezwa? Ukuthi kuyoba iNkosi eyenzayo, lesi sando esandleni sayo. Futhi nesando esinjalo bezosiletha. Bebezoba njengabantu abanomunyu nabaxhamazelayo. Konke lokhu obekuzofika bekuyoba nzima ukukubekezelela, ulunya kanye nolaka, luza nothando olungenazwelo futhi nolaka. Umlando manje ubhala iqiniso lalezi profetho ngokufika kwabanqobi bama Kaledi. Bazokwenza intando yabo bengena musa noma ukunaka ubuhlungu. Kuyobe kungekho mithetho yenhlangano I-United Nations eyobavimba ukuthi benze ngokugcwele konke okusezinhlizyweni zabo ezimnyama. Konke ababefuna ukukwenza babekhululekile ukuthi bakwenze. Yeka indlela okwakudabukisa ngayo usizi luka Israyeli lapho lokho uNkulunkulu wayekusongela ekugcineni kufika! Kugcwaliseka ngokoqobo nangokuphelele!

Ivesi 7 – Bayasabeka futhi bayethusa: ukwahlulela

1:7 *Siyethusa, siyesabeka; kuphuma kuso ukwahlulela
kwaso nesithunzi saso.*

kwabo kanye nesithunzi sabo siyakuqhubeka kubo – Bazosi nqumela ukuthi yini ubulungiswa noma isithunzi. O yeka ukuqina kwesexwayiso seNkosi ngemvelo enyantisayo yalokho okuzayo. Kuyoba kubi kubo - kubi *kakhulu!* INkosi yayiphambi kwabantu bayo. Indlela enza ngayo kubantu bayo. Nakuba abanye bengacabanga ezinhlizyweni zabo,” ah, noma kwenzeka, kungaba kubi kangakanani? Impilo ingaba nzima kakhulu kwezinye izikhathi, kodwa kuyohlala kube khona ukukhanya kuwo wonke amafu amnyama”. Kodwa uNkulunkulu wasezulwini okhulumayo lapha, eletha impindiselo phezu kwalabo yena uqobolwakhe amelene nabo. Lena yindawo okungafanele uzithole ukuyo. Lo oyedwa osesimweni sokwazi ukuthi kuzoba njani, “cha mngani wami, kodwa awunalwazi ukuthi *kubi kangakanani!* Kuyobe kungekho ukukhanya ngalolu suku lobumnyama!”

Noma kunjalo isexwayiso seNkosi ngesihogo, abanye bangathi, “hhayi, cha muntu, ukusho nje lokhu ngoba uzama ukungithusa. Noma ngabe isihogo sikhona, singaba sibi kangakanani? Ungamthemba yini Lo owaziyo? *Kuyasabeka futhi*

*1:8 Amahhashi aso anejubane kunezingwe, anonya
kunezimpisi zakusihlwa; abamahhashi baso
bayaqinisela; yebo, bavela kude abamahhashi baso,
bandiza njengokhozi oluphuthuma ukudla.*

kuyathusa!! Umuntu uyofisa ukuba kwenye indawo
lapho ekugcineni kuwela phezu kwakhe!

Ngiyacela ukuthi uqonde lokhu ukuthi iNkosi
ingumngane omkhulu kulabo abayithandayo
nabafuna intando yayo. Kodwa Oh iyisitha esibi
kakhulu kulabo abayidelelayo, Abanqaba
ukuyesaba! Kuyinto esabekayo ngempela “*ukuwela
ezandleni zikaNkulunkulu ophilayo*” (KumaHeberu
10:31).

Vs. 8 – “*Amahhashi aso anejubane kunezingwe,
anonya kunezimpisi zakusihlwa*” – Iyo! Ngisho
namahhashi abo anolaka futhi anejubane
njengezingwe. Lithini iphuzu lakhe? Bekungeke
kubekhona ukugijima ngesivinini esinjalo, ubuqili
obunjalo! Ngeke kubekhona ukucasha kulabo
“*abazisabalalisa*” yonke indawo. **Akukho
ukuphunyuka!** Kungase kungabikho ukuma
kwabamelene nabo. Lapho befika ngeke libekhona
nhlobo ithemba lomusa omncane, ngendlela
efanayo ubungeke ulindele umusa ovela kwiqoqo
lezimpisi!

*1:9 Zonke zifikela indluzula, ubuso bazo bujonga
phambili; zibutha abathunjwa njengesihlabathi.
1:10 Yebo, sibhinqa amakhosi, nababusi balusulu kuso;
sihleka zonke izinqaba, sinqwabela uthuli, sizithathe.*

Noma kunjalo lapho iNkosi ivala amakhethini ethubeni lomphefumulo wokuphila okuphakade. Kuyobe lingekho ithemba, akukho ukucabanga, akukho ukucasha, awukho umusa! UNkulunkulu uchaza indlela yakhe yokwahlulela lapho siyogcina sifika.

Vs. 9 – “*Zonke zifikela indluzula*” – isiqubulo esisabekayo kangaka abayosiphatha bengena naso. “**Konke ngenxa yodlame**” konke kuyogwinywa phambi kwabo, njengesiphepho esibhubhisayo phambi kwaso. Futhi nesibalo sabathunjwa babo siyakuba njengesihlabathi solwandle esingabaleki.

Vs 10 – “*Yebo, sibhinqa amakhosi, nababusi balusulu kuso; sihleka zonke izinqaba*”- nasi isimo sengqondo yabo lapho beza. “*Behleka usulu... bedelela... behleka usulu*”. Bazofika ngamandla kangangokuthi bayohleka wonke amagunya noma amandla abantu. Bazofika njengomthetho kubona, bengawuboni omunye umthetho. Bazomamatheka kuzo zonke izinqaba, njenge bhele elicwebezelayo lingase lisineke licabange ukulwa. Njengo Goliyathi

gezwa njengoba uDavide omncane ephuma ukuyohlangana naye. ethi, “Kuyini lokhu! Ingane!” kodwa INkosi kulesi sikhathi yayizoba sohlangothini lomdondoshiya. Ubengeke anikeze ukunqoba njengoba wayenzile kuDavide. Ngokuba kade sesiside isikhathi bahlukana nokuhamba noNkulunkulu, njengoba kwenza uDavide esamusha owesaba uNkulunkulu. INkosi yayibiza ibhabhiloni ngokuthi isando sayo, futhi bebezophihliza zonke izivikelo kungathi azikho nhlobo izivikelo, Sengathi izikhali zikaswidi omunyangwayo. Kanye negobolondo leqanda. Noma yiliphi idolobha elazama ukuma, amaKaledi ayovele “*anqwabele uthuli alithathe*”. Bebebuthela uthuli odongeni, bageleze phezu kwalo. Kuyisithombe sokuzivikela okungenathemba!

Noma kunjalo ekugcineni, kuyoba yiNkosi eyobe ihleka zonke izinqaba zabantu (Amahubo 2:4). Iyofika inamandla amakhulu, angangabazeki iletha ubulungiswa emhlabeni.

Kuyisithombe esesabekayo ngempela iNkosi esikhombisa umprofethi. Kodwa kuqonde! Inkosi yayikhokhela uJuda ngohlamvu lwemali ngendlela efanayo nababekwenzile. Babe ngaphathani ngodlame? (ivesi, 2-3)? Babengayazi incazelo yodlame! IBhabhiloni izofika “konke ngodlame”.

Bangabuphika yini ubulungiswa (ivesi. 3-4)? Ukufika kwabo abathumbi bazobhala kabusha ubulungiswa ngokwenzazelo nangokuqonda kwabo. Angeke yini bakhombisane umusa omunye komunye? Umusa ngokushesha uzonyamalala ube yinkumbulo ekude kulaba bantu.

Umqondo walendaba, olandiswa ezikhathini eziningi kumlando nakuwo wonke amazwi kaNkulunkulu, yilokhu – ***Awuphambani no Nkulunkulu!!*** “Ah cha ndoda” kodwa lowo umlando wasendulo! UNkulunkulu wayengeke apha the abantu ngaleyo ndlela kulesikhathi sanamuhla? Akudingeki sikhathazeke ngaleyonto?” Akusiye yini uNkulunkulu ofanayo wenkazimulo, onamandla okujezisa labo abamdelela ngezindlela “*ezisabekayo futhi eyesabekayo*”? Njengoba iNkosi isixwayisile,” laba abangidelelayo bayakuba ngabancane” (I Samuweli 2:30). Ngicela ucabangisise lapho omi khona neNkosi.

“Ngaphambi kokuzalwa kwesimiso, usuku lungakadluli njengamakhoba, ngaphambi kokufika kolaka oluvuthayo lukaJehova phezu kwenu, ngaphambi kokufika kosuku lwentukuthelo kaJehova phezu kwenu. Funani uJehova, nina nonke enithobekileyo bomhlaba, enisebenzile ukwahlulela kwakhe; funani ukulunga, funani ukuthobeka: mhlawumbe niyakusitshekelwa

*1:11 Bese sikhukhula njengomoya, sidlule, sizitholele icala,
sona esimandla aso angukulunkulu waso.”*

ngosuku lukaJehova” (uZefaniya 2:2-3).

Ngo vesi 11 uJehova uqala ukhuluma ngokukhubeka kweBhabhiloni. Impumelelo yalo yayizofika emakhanda abo futhi ebese “*bedlulela*” noma beqe umugqa futhi “*bacasule*” uNkulunkulu, lowo ovumela impumelelo yabo. Kungani iBhabhiloni izokuwa? Ngoba “*bebeka amandla abo kunkulunkulu wabo*”. Bebeyocabanga impumelelo yabo ngenxa kankulunkulu wabo wamanga.

Kuyenzeka ngaso sonke isikhathi kubantu basemhlabeni. Babona impumelelo, ngoba uJehova uyayivumela isikhashana, futhi kubashukumisela ukuba bazethembe kuphela. Kwabanjalo nge Asiriya (Isaya 10:13-15) kanye no Israyeli, futhi nakwinkosi u Nebukedinesari (Daniyeli 4:30), kanye noSathane (Isaya 14:12-14). Impumelelo inokusikhohlisa ukuthi siyizidalwa. Inendlela yokuguqula izinhliziyi zethu ngokuzithoba nasekuthembeleni kuNkulunkulu.

Uyawukhumbula umkhosi kaBelishasari kuDaniyeli 5? Babeklolodela uNkulunkulu,

babephuza ngezinkomishi ezingcwele ezathathwa ethempelini laseJerusalema. Bebedumisa onkulunkulwana besiliva negolide, ngenxa yamandla nempumelelo yedolobha labo elikhazimulayo lase Bhabhiloni. Kodwa uJehova wayeseqalile elungisela ukuwa kwedolobha labo. Ngalobo busuku idolobha lawela kuKoresi wasePhereshiya. Akuzange kuvele kucace kwiBhabhiloni ukuthi babe bakhulu ngoba uNkulunkulu weqiniso ka-Israyeli wabavumela ukuthi babe bakhulu isikhashana. Bebeyoba ngabahlakaniphile ukuthi baqaphele lokho. Kwaku ngokwenhloso yakhe, hhayi eyabo. Wabaphakamisa futhi wabathwala njengenduku yakhe yokuqondisa abantwana bakhe abangile.

O singazibheka kanjani izinhliziyi zethu funa ziphakame ngokuziqhenya. Ukuphumelela kwethu konke *kuvela* eNkosini, *kungenxa* yeNkosi, *ngeNkosi*, *kuyo* iNkosi – *konke ngokweNkosi!* Futhi konke kube ludumo lukaNkulunkulu! Ungaphambani noNkulunkulu. Ungadlali ngenkazimulo yakhe. Indlela eyimpumelelo eyisa emaphakadeni ukuthi konke kungenxa yodumo lukaNkulunkulu.

Ngakho ke uJehova wayememezele isimemezelo sakhe esimangalisayo kumprofethi wakhe. Ulaka

*1:12 Wena Jehova Nkulunkulu wami, oNgcwele,
awungowasendulo na? Asiyikufa; Jehova, usinqumele
ukwahlulelwa; wena Dwala, usimisele ukujeziswa.*

Iwakhe luyothululwa phezu kukaJuda ngamaKhaledi. UHabakuki othembekile wayesebhekane nokunye ukukhathazeka. Ku vesi 12-2:1 impendulo yomprofethi kulezindaba ezikhungathekisa kakhulu.

Ivesi 12 – “Nkosi, ungavumela iBhabhiloni ukuba linqobe abantu bakho?” Manje konke lokhu kungukukhathazeka kukaHabakuki, futhi unxusa ngokukhathazeka kwakhe eNkosini. Ubuza uJehova. Nokho bheka ukuthi iNkosi izizwa kanjani izikhalo ezivela kubantwana bayo. Ukukhuluma ngezinkathazo zethu kuJehova akusiyo inkinga. Konke kulele kwindlela esiya ngayo kuye. Akufanele sibambe imicabango enzima eNkosini. Noma singeke saqonda ukuthi yini, kungani, futhi ngani ngezinjongo zakhe. Kodwa sihlezi sinamathele kuye ngothando. Lokhu sikubona kwindlela yentobeko kaHabakuki ayisebenzisile, “*O JEHOVA Nkulunkulu wami*” Akukaze kube khona umbuzo lapho. Futhi akazange aqale ukungabaza ukuphelela nobumsulwa bukaJehova- “*Ongcwele wami*”. Futhi uJehova akazange acasulwe izinkathazo zomprofethi, kodwa wamunika izimpendulo.

Inhliziyo yokholo ayisoze yamshiya uJehova! Ngiyaphinda, njengoba abafundi ekupheleni kuka Johane 6 babe sekudidekeni okukhulu, kodwa babambelela ngokukholwa. UJesu wayesekhulumile ezinye zezinto ezilukhuni, kangangokuthi abantu baqala ukuhamba. Empeleni wayebaxosha ngamazwi akhe anzima, ngoba babengaxosheka ngokungakhulwa kwabo. Akuzange kuwenze umqondo kubafundi! Nokho ukubambelela kwabo kubambe ekuphenduleni kwabo okubuhlungu, “*Nkosi, siyakuya kubani na? Amazwi okuphila okuphakade akuwe*” (ivesi. 68). Bheka lapha ukuthi umntwana kaNkulunkulu anganyakaziseka kanjani ngokungaqiniseki kwakhe, kodwa akanakuxoshwa kuNkulunkulu wakhe.

“Awusiye owaphakade na?” – UHabakuki ngokugxilisa ithemba lakhe esimweni sikaNkulunkulu saphakade. Isimo saNkulunkulu saphakade siyindlela elungile yokucabanga lapho izinto zesikhashana zingasawenzi umqondo. Njengoba amathemba ethu egxilisiwe kulowo ongunaphakade, siyazi kanye noHabakuki ukuthi “*ngeke sife*” abantu abanezithembiso zaphakade ezinjengalezi ezivela kophakade abasoze babhujiswa. Umlando uyafakazela ukuqiniseka kwamazwi kaHabakuki. Izizwe ziyafika zidlule. iBhabhiloni lavuka lawa futhi alisekho. Kodwa u-

Israyeli usekhona! Futhi nakuba zikhona izikhathi emlandweni lapho ibandla leqiniso leNkosi libonakala lingaphansi kosongo olukhulu, nokho uJehova usabiza labo abangabakhe. Futhi bonke abangabakhe bayoba naye lapho isikhathi siyobe sesingasekho. Yilowo mbono waphakade osithwalayo ekuvivinyweni kwethu, futhi uze unikeze injabulo kuzo. Njengoba uJesu aqinisekisa abalandeli bakhe ababethuthumela kuJohane 14:19 *“ngokuba ngiphila mina, nani nizakuphila”*.

“Ngokuba usizi lwethu olululana olungolomzuzwana luyasisebenzela isilinganiso esikhulu kakhulu senkazimulo emiyo phakade, thina esingabheki okubonwayo; ngokuba okubonwayo kungokwesikhashana, kepha okungabonwayo kungokwaphandle” (II Korinte 4:17-18).

UHabakuki waqonda ukuthi kwakunguJehova *“owagcoba”* futhi *“wamisa”* amaKaledi *“ukuba ahlulele”* futhi *“aqondise”*. Ngakho waqonda ukuthi base besekupheleni kwentambo kaNkulunkulu. Bangase babe isando, kodwa esandleni sikaNkulunkulu. Njengomubi kuJobe, bebengeke bekwazi ukwenza okungaphezulu kwalokho iNkosi eyayikuvumele. Empeleni kwakuyintando kaNkulunkulu ababebhekane nayo, hhayi ukuthanda komuntu noma izehlakalo ezingahleliwe. Ngalomcabango emqondweni

1:13 Wena omehlo akho ahlambulukile ukuba ungaboni okubi, ungenakubheka ukuhlanekizela, ubhekelani abakhohlisayo, uthulelani lapho omubi egwinya olungileyo kunaye,

singasaba noma yini empilweni ngempela, ngisho noma ukufa uqobo? NguNkulunkulu obeka futhi osungula zonke lezinto. Mina nawe asinakufa kuze kube yilapho kuyintando kaNkulunkulu ukuthi impilo yethu iphele. Akuyona ingozi yemoto noma inhlamvu noma inhliziyo embi. NguNkulunkulu oyiNkosi yokuphila kanye nokufa. Ngabe ngiyamelana noma ngilwa nentando kaNkulunkulu? Cha! Wake wanikeza isizathu sokwesaba intando yakhe? Cha-ke akunjalo! Kulungile, uma-ke ukufa kwami kuyikho akubona kuncono makube njalo. Intando yakho mayenziwe emhlabeni, njengoba yenziwa nasezulwini, ekuphileni kwami nasekufeni kwami. Ukubona uNkulunkulu njengoMsunguli wazo zonke izenzakalo kungukwazi ukuphumula okumnandi!

Ivesi. 13 – “*Wena omehlo akho ahlambulukile ukuba ungaboni okubi*” – Nakuba uHabakuki ayazi ukuthi izithembiso zikaNkulunkulu zifika emaphakadeni, nokho naye wayenombuzo onzima. Kungenzeka kanjani umuntu omsulwa, ongcwele, njengoJehova asebenzise isizwe esingcolile njenge Bhabhiloni?

Inzima le. Impela uJehova kufanele avimbe laba ababebabi kwaJuda, kodwa wayezokwenza ngokunikeza ukunqoba kwiBhabhiloni elibi? Noma kunjalo yilaba ababi abanqobayo ngobubi babo, akunjalo yini? Ngokwanda kokukhathazeka kwabonakala sengathi isandla seNkosi sikuyo! Ingabe lokhu bekungeke kulethe umqondo othile wokuhlanganisa uNkulunkulu wethu ongcwele kanye nababi? Kodwa uJehova “*akasiye uNkulunkulu othokozela ububi*” (Amahubo 5:4). Eqinisweni “*Uyabazonda bonke abenza okubi*” (Amahubo 5:5). “*Ongcwele*” akanakusolwa ngokuzihlanganisa nobubi. Kodwa usebenzisa ukukhetha okubi ngobuhlakaninangobuhlakani njengoba esebenzisa ukwethembeka. Akasiye oyimbangela yokukhetha okubi. Nokho uthatha ngokumangalisayo ukukhetha komuntu, okubi noma okuhle, futhi ngokuhlakanipha ubalekela kwizinhloso zakhe ezilungile.

Cabanga ngomuntu oqopha ubuso bomuntu okhunini. Kuthi esasebenza afike lapho okuyoba khona umlomo, athole khona isici okhunini. Ngakho uyama futhi afundisise isikhashana. Ube esenquma ukusebenzisa lelophutha ekwenzeni okuhlukile kakhulu ebusweni kunalokhu abekuhlelile. Kodwa ukuhluka kokwenziwa kwenza

*1:14 wenze abantu babe njengezinhlanzi zaselwandle,
njengezilwanyana ezinwabuzelayo ezingenambusi
phezu kwazo na?*

*1:15 Uyabakhipha bonke ngodobo, abandonse ngenetha,
ababuthe ngenetha lakhe elihudulwayo; ngalokho
uyathokoza, uyajabula.*

ubuciko bube yigugu ngenxa yokuhluka kwawo okungavamile.

Abaningi bayazibuza ukuthi kungani uJehova engabavimbi ababi nabenzi bobubi, kungani ekuvumela ukuthi kube khona. Iqiniso lingukuthi uNkulunkulu ufeza izinhloso zakhe ngababi, bese kulaba ababi, eluka ubuwula kanye nokwethembeka ukuze akhe indwangu yenjongo yakhe yaphakade..... kodwa akalokothi aqale ububi noma avumele ibala lobubi ukuthi limthinte.

Kuvesi. 14-17 uHabakuki uqhubeka nokukhononda kwakhe kuJehova. Wayekhathazeke ngokuthi abantu ababi njengamaKhaledi babulala abantu njengabadobi bebulalala izinhlanzi. Eqinisweni kufana nokuthi abacabangi ukuthi kuwukubulala. Njengabadobi nje “*bethatha*” izinhlanzi futhi “*babambe*” izinhlanzi futhi “*babuthe*” izinhlanzi (ivesi 15). Okungathi ukuzibulala akusiyo inkinga. “Nkosi, amadoda anjalo angeke acabange lutho ngokubulala abantu bakho! Futhi cabanga indlela

*1:16 Ngalokho uyahlabela inetha lakhe, ashisele inetha
lakhe elihudulwayo impepho, ngokuba isabelo sakhe
siyanona ngakho, kube mnandi ukudla kwakhe.
1:17 Ngalokho uyakuthulula inetha lakhe, abulale njalo
izizwe ngokunganqamukiyo, na?*

abayojabula ngayo futhi beziqhenya ngokubamba kwabo, njengoba kwenza abantu lapho bebuya osukwini oluhle lokudoba. Kodwa empeleni bayohlonipha amanetha abo, engathi amanetha angonkulunkulu ababasuthisa ngezinhlanzi! Nkosi, ungawasebenzisa kanjani amadoda anjalo?”

Manje kunezinkombandlela ezintathu kuphela ongaya kuzo uma uzidumisa ngezinzuzo ozitholayo. Kuphakathi kokuthi ukhazimulisa uNkulunkulu, noma uzikhazumilisa wena kanye namakhono akho amakhulu (njengoSaneheribi ku-Isaya10:13), noma udumisa enye into la emhlabeni ngokukusiza. Njengalaba abakhothamela amanetha abo abaphumelisisayo (ivesi 16). Kungaba ngenzalo engu- #1 kwithenisi kwinhlokhono ethi, “kahle kahle ngikweleta konke lokhu kumjaho wethenisi ongakholeki.....! Yebo mnumzane! le rakhuwethi inginikeze ukunqoba ezikhathini eziningi. Ngivele ngiyijike intengantenge futhi ihlale yazi ukuthi yini izokwenzani!” izinkoleloze ziyefana, ziwuhlobo nje lokukhonza izithombe, ukucabanga into nje

yasemhlabeni (njengamanetha) iba namandla noma ikhono. Njengomdlali wekhilikithi noma umdlali wegalofu enza noma enza egqoka izinto ezithile ngendlela ethile nje, ukuletha ithuba elincono lempumelelo. Isigqoko senhlanhla noma izicathulo noma amasokisi noma ilulwane. Ukubheka lapha, ukuthinta kwelulwane lakhe ngalendlela ekhethekile ngaphambi kokukhuphukela enkundleni. Besibazi abantu abathile abebhelela uhambo olude kuwo lomgwaqo..... unkosikazi wamemezela ukuthi uzowugqoka impela umgexo wakhe wenhlanhla. Babengakaze babe nezinkinga uma behamba begqoke leyanto ekhethekile. Wacabanga ukuthi leyanto yayingakwazi ukwenza lokho okwenziwa uNkulunkulu kuphela. Amakhandlela kanye nama kristalu nezihlabelelo nezintelezi ze “nhlanhla” kanye nokugcina nokuqhubeza uhlamvu lweketanga le St. Joseph, izithonjana zama Khatolika nama Hindu nama-danglies, njalonzalo. Konke izithunzi ezifanayo. Kuyize ukucabanga ukuthi impumelelo noma isivikelo siqhamuka emandleni noma kwikhono elithize lapha emhlabeni.

Sibona amanga afanayo alotshwe kumphongolo wesivumelwano kuSamuweli 4:3. Babecabanga ukuthi “*unamandla*” okunika u Israyeli ukunqoba empini. Impela uJehova wavumela u-Israyeli ukuba

ahlulwe kuleso simo, futhi “mawu” thathwe yizitha zabo. Cha njengoba kungekho muntu, ophilayo noma ofile, noma ngabe iyiphi enye indalo, enamandla eqiniso kwabaphilayo. INkosi yenkazimulo kuphela enamandla! Nguye kuphela esimhloniphayo. IBhabhiloni lalicabaga ukuthi impumelelo yalo yayingamanye amandla ngaphandle kwaka Nkulunkulu aba yisiqalo sokuphela kwabo.

Ngakho sike saba nephutha lokucabanga ukuthi uNkulunkulu akezwa noma akanandaba noma akekho noma akasiniki umvuzo wokukholwa kwethu. Sicabange nge ngozi enkulu yokuphambana noNkulunkulu. Ngokuba ukhuluma isexwayiso, ebese enza lokhu athe uzokwenza. Inani leminyaka phakathi kokuxwayisa kanye nokwenza akunandaba. Siye sacabangela icala kuNkulunkulu lokunikeza udumo kunoma iyiphi into noma kwindalo ngaphandle koMdali oyedwa nokunguye kuphela onomusa.

Isahluko 2

2:1 Ngiyakuma endaweni yami yokulinda, ngigcule enqabeni, ngikhangele ukubona ukuthi uyakukhulumani kimi nokuthi ngiyakuphendulani ngokusola kwami.

Ivesi 1 – “Ngiyakuma endaweni yami yokulinda, ngigcule enqabeni, ngikhangele ukubona ukuthi uyakukhulumani kimi” – Ekukhathazekeni okukhulu kuka Habakuki wanquma ukuvele alinde impendulo kaNkulunkulu. Kwakuyisinqumo esasihlakaniphile, impendulo enhle kakhulu! Wayezimisele ngisho “*nokusolwa*” uma uJehova ebona kufanelekile, ezimisele nganoma yini uNkulunkulu ayengase ayilethe. UHabakuki uveza isimo sengqondo esinempilo lapha. Wayekujabulela ukuzwa okwakuncono kakhulu, noma kubuhlungu. “Nakuba wangisola njengoba enza naku Jobe, ngifuna ukuzwa kuye”. Kwakuwuhlobo lwesimo sengqondo sokuthembeka abantu abangenaso lapho bengazimisele ukuziveza emazwini kaNkulunkulu noma ekushunyayelweni kwebhayibheli. “Nkosi, letha. Ngizimisele futhi ngilindele ukuzwa okuvela Kuwe. Noma kephi lapho ngijika khona ngisuka entandweni yakho ngibonise

2:2 *UJehova wangiphendula wathi: “Wulobe umbono, uwuqophe ezibhebheni ukuba kufundwe kalula.*

ezwini Lakho. Futhi ngibonise indlela yokubuyela emumva”. Kunjani ukwehluka kulabo abazimisele ukuzwa *ukuthi* bajabule yini ngalokhu abakuzwayo. Yilena indlela isikhathi esiningi abaphatha ngayo iNkosi. Kodwa hhayi lomuntu ongcwele kaNkulunkulu. “Nkosi, *Wena unguNkulunkulu! Ngempela, ‘Nkulunkulu wami, Ongcwele wami’.* Futhi nakuba ngingaqondi ngizolinda ukuzwa lokho ofuna ngikugonde futhi ngikukholwe futhi ngikwenze.” Inhlizyo nje yenceku ethobekile, elindele imiyalo yeNkosi yayo. Ngizwa umoya ovumayo kaSamuweli emazwini kaHabakuki lapha, ethi, “*Khuluma, Nkosi, ngokuba inceku yakho iyezwa*” Futhi kukhona incwanjana yokuzimisela emazwini kaHabakuki. “Ngizohlala lapha ngize ngithole impendulo evela kuye”. Yeka ukushesha kukaJehova ukuvuza leso sinqumo esingcwele kumntwana wakhe.

Ivesi. 2 – “*UJehova wangiphendula*” – Inkosi ayilijabhisi ithemba lenceku yayo ekholwayo uJakobe wathembisa okufanayo emavesini ambalwa encwadi yakhe. Uma umuntu eswele ukuhlakanipha, makabhekise ubuso bakhe

2:3 *Ngokuba umbono usengowesikhathi esimisiweyo;
uphuthuma ekupheleni, awuyikukhohlisa; noma
ulibala, wulindele, ngokuba uyakufika nokufika,
awuyikwephuza.*

kuNkulunkulu ngokuqiniseka
okungenakunyakaziswa futhi uzoba nakho lokhu
okungenakunyakaziswa futhi uzoba nakho lokhu
akudingayo eNkosini.

“Loba umbono, uwucacise ematafuleni” – uHabakuki
watshelwa ukuba awubhale *“ucace”* noma
ubemkhulu, nezinhlamvu ekulula ukuthi
zifundeke, ukuze labo abawuphethe bagijime
nomyalezo ocacile. Ngakho ke impendulo kaJehova
kufanele idluliselwe kubo bonke. Ikhomba
ukubaluleka okukhulu kwalokho uNkulunkulu
wethu ayezokusho lapha.

Vs. 3 – *“Ngokuba umbono usengowesikhathi
esimisiweyo”* – Kwakuyisiqiniseko sikaJehova
kumprofethi wakhe (nakuthina) konke
kwakuhamba ngesikhathi sikaJehova
“esimisiweyo”.

*“Kodwa ekugcineni izokhuluma, futhi ingaqambi
amanga”* – izithembiso zikaNkulunkulu ziqinisekile,
ngoba *“ekugcineni”* ziyobonakala ukuthi ziyiqiniso.

Futhi wonke umuntu ogijima nomyalezo wakhe uzotholakala ekhuluma iqiniso “*ekugcineni*”, lapho bonke abanye ekade kuthiwa abaprofethi noma imibhalo engcwele ekugcineni bayobonakala bengamanga.

“*Noma lilibala, lilinden; ngokuba liyakufika nokufika, angeke lilibale*” – Izimiso zikaNkulunkulu akuzona nje zakulenyanga ekhasini lekhalenda. “*Nakuba lilibala*” noma libambezeleka ngendlela esilibuka ngayo, “*ngeke lilibale*” ngokombono kaNkulunkulu. Akukho ukubambezeleka noma ukubambeka esikhathini sikaJehova. “*Ukubambezeleka*” kusekucabangeni kwabantu kuphela. Nakuba isithembiso sikaJehova sibonakala engathi sikude kakhulu ukuthi sifike, “*silinde*”.

“*Ngeke sibambezele*” – Akukho ngempela ukubambezeleka kuNkulunkulu. Ngokuba nansi indlela abalungileyo abakhombisa ngayo ukholo lwabo, ngokubekezela kwabo ukuba balinde ngokwethembeka isithembiso sika Nkulunkulu, nakuba sisekude ukufika. Eqinisweni, ukugcwaliseka kungaphezulu kweminyaka yethu yokuphila, kodwa uNkulunkulu ushilo futhi Uzokwenza njengoba eshilo. Siyazamukela futhi siyakholwa ukuthi izithembiso zikaNkulunkulu

ziyiqiniso futhi zithembekile, Lowo “*ozokhuluma futhi angaqambi amanga*”. Siphila ngokukholwa ezithembisweni zakhe, sengathi ukugcwaliseka kwazo sekwafika. Ngokuba abalungileyo baphila kanjalo, “*ngokukholwa kwabo*” (ives. 4), sengathi sebevele baphethe “*izinto ezithenjwayo*” sengathi sebeyazibona “*izinto ezingabonwayo*” (kumaHeberu 11:1).

Umbhali weThestamente Elisha incwadi yamaHeberu wacosha kulamazwi kaHabakuki futhi wenza into eyayijabulisa ngawo. Wabenza bakhuluma ngo Jesu Kristu ekubuyeni kwakhe. Ngokuba ucaphuna umprofethi ngalendlela kumaHeberu 10: 37-38, “*Ngokuba akuseyisikhashana nje, ozayo uyeza, akayikulibala*”. KwisiGrekhi sokuqala lapho libhekise ngokucacile ukuthi “*kulowo ozayo*”, hhayi “*kuyo*”, njengasemcimbini. UJehova wakhuluma kuHabakuki ngokuthi “*lento*” noma “*noma ilibala*”, *ilinde*”, ikhuluma ngakho konke okuthenjisiwe nguNkulunkulu. Kodwa encwadini yamaHeberu ukhuluma “*Ngaye*”, “*Lowo ozayo Uzoza*,” ekhuluma ngoMesiya othenjisiwe. Ngikuthola kuthakazelisa kakhulu ukuthi ubuncane “*besikhathi*” bugcizelelwa kakhulu kulesicaphuno samaHeberu. Kwisi Grekhi lithi ngokwezwi nezwi, “*kancane, kanjani kakhulu, kanjani kakhulu*”.

2:4 “*Bheka, umphefumulo wakhe uziphakamisile, awuqotho phakathi kwakhe, kepha olungileyo uzakuphila ngokukholwa kwakhe.*”

Ukudwebela kabili! “Okuncane kakhulu ngesikhashana”. Kakhulu, masinya kangakanani lowo ozayo uzofika. Lapho ngelinye ilanga sima emaphakadeni sibheka emumva kulezi zinsuku ukuthi izinsuku zethu zokuphila kwethu zizobonakala zimfushane kangakanani.....

Vs. 4 – “*Bheka, umphefumulo wakhe uziphakamisile, awuqotho phakathi kwakhe, kepha olungileyo uzakuphila ngokukholwa kwakhe*” – Nali ivesi elisemqoka kulomyalezo kaHabakuki, kanye nempendulo yeNkosi kumprofethi, nakuthina ngaye. Impela lelivesi lingumgogodla womyalezo weNkosi kulo lonke iBhayibheli!!

“*Olungileyo uzakuphila ngokukholwa*” – Empeleni lenkulumo icashunwe izikhathi ezintathu- 3 kwiThesamentini Elisha. UPawulu wacaphuna lamazwi kumaRoma 1: 17 ukukhombisa ukuthi amadoda “*alungileyo*” noma alungisiswa kanjani. Silungisiswa noma senziwa abalungile phambi kukaNkulunkulu “*ngokukholwa*”. Bheka futhi kumaRoma 3:22; 4:2-5. UPawula wabe esecaphuna amazwi afanayo futhi kwabaseGalathiya 3:11

ukubonisa indlela abalungile *abagcina* ngayo ukuphila okuphakade. Hhayi ngokugcina umthetho, kodwa “ngokukholwa”. Insindiso etholwa kuNkulunkulu ngokukholwa ayisoze yalahleka. Insindiso yeqiniso ayizuzwa ngemisebenzi noma ilahleke ngemisebenzi. Futhi umbhali wamaHeberu waphinde wasebenzisa lamazwi ku10: 38 ukukhombisa indlela eya ekuphileni nokunqoba impilo yensindiso. Siphatha izimpilo zethu ngalendlela ethokozisa uNkulunkulu ngokukholwa (11:6). KumaHeberu 11 uhlu lwalabo abenza okufanele engabe bayakwenza ngoba bekholelwa kuNkulunkulu. Ukholo luyaqhubeka lufuna injabulo kuNkulunkulu noma ngabe kuthiwa lokho akuwenzi umqondo ngendlela izwe elikubona ngayo. Ukukholwa yikho okunika umphefumulo ukuqina. Yikho okudala ukuthi umuntu “angahlehli” noma ahlubuke eNkosini noma kwintando yayo. Lowo ongakholwa ngokweqiniso kuJesu uzohlehla futhi alahle iNkosi lapho indlela iba nzima. Uphuma njengo Judasi Iskariyote lapho ebona ukuthi ayikho inzuzo esheshayo ngokuba umKristu, ngaleyo Ndlela eziveza ukuthi ungubani ngempela, loyo ongazange akholwe.

Nginomshini omncane wokushisela egalaji lami, ngoba ngezinye izikhathi ngidinga ukwenza izinto ngensimbi. Manje ukushisela kungaba ibhizinisi

elikhohlisayo. Uma ushisela izingcezu ezimbili zensimbi ndawonye isembozo slaga, esiphi esibuthakathaka kakhulu. Kungase kubukeke engathi ngenze iweld eqinile, bese kuthi lapho ngiyishaya ngesando futhi ngiwise i-sлага. Kwezinye izikhathi ngike ngithole uthango lwensimbi kulesi siqeshana kanye nommango kuleso siqeshana kanye nesigodi sikadoti phakathi! Akukho ukuxhumana! Sekukaningi ngiyithola ihlukile kakhulu kunalendlela ebibonakale ngayo. Kuyafana nakubantu. Bangase babukeke noma bakhulume njengokholwayo ngaphezulu, baze bashaywe ngesando sikaNkulunkulu. Lapho ushaywa ngesando sezikhathi ezinzima noma ukukhetha okubi futhi ne-sлага sindize kude, kungase kumangaze lapho kade sibukeka sisihle phambilini. Kodwa kwathi uma sishaywa sakhombisa ukuthi yinkalakatha noma iyinkohliso kuphela..... Akukho ukuxhumana. Ngoba ongakholwa unenani, umkhawulo angeke akwazi ukuwubekezelela. Futhi iNkosi iqinisekile ukuthi ekugcineni izophusha inani lokuba “ngumKristu” ngaphezu kwalowo mkhawulo, ukuze imveze. Kodwa ikholwa leqiniso alinawo umkhawulo wentengo. Uyaqonda ukuthi wayefile futhi manje uyaphila ngomusa kaNkulunkulu. Lo onjalo uyaqhubeka noJehova noma impilo iba nzima kakhulu. Ngokuba kukhona ubudlelwane obuqinile bangempela, ukuxhumana

okungaphezu kwemvelo obubambayo lapho kukhona ukukhathazeka. Njengabafundi bebambelela kuJesu ngenkathi bonke abanye behamba bemshiya kuJohane 6. Kwakunjalo nakuHabakuki lapha, ebambelela eNkosini nakuba umyalezo wayo wawungeke ube nzima ukuwamukela. Kungenxa yokukholwa kwethu ukuthi siqhubeke, sifune “*umuzi onesisekelo, uMakhi wawo futhi noMenzi kunguNkulunkulu*”, noma singakaze sikubone kulokhu kuphila (njengo-Abrahama). Kungenxa yokukholwa kwethu ukuthi siphendula ngalendlela iNkosi esithembise ngayo noma esixwayise ngayo, nakuba bungekho ubufakazi obubonakalayo bokuthi kungani kufanele (njengoNowa). Njengoba u-E.M Bounds wake wabhala, “Ukukholwa yisenzo somphefumulo esingenanjongo, kodwa singukubheka kuNkulunkulu futhi siphumule ezithembisweni zakhe”. Ukukholwa yilokhu okusebenzisa umphefumulo ukuthi uphakamise ukunaka kwethu kuNkulunkulu kuze kusithwale ngaphezu kwezimo zethu lapha ngezansi. Esinakho lapha ukuchazwa kwenhliziyo yokukholwa endodeni ekholwayo. Kungukukhuthaza ukuba ugxile, kodwa kukhona okungaphezulu kwalokho. Lesi *isibikezelo*, isiqinisekiso sendlela inhliziyo yeqiniso ekholwayo ezophendula ngayo. Ukukholwa kuzolinda ngesineke ukugcwaliseka kwezithembiso

zikaNkulunkulu. *Kuzobambelela* ngokuqinile eNkosini, nakuba ilibala. Izoqhubeka nokumlandela yize kubuhlungu.

“Umphefumulo wakhe oziphakamisile awukho qotho kuye” – Lokhu manje sekuphambene. *“Uphakanyisiwe”* ukhuluma ngokuziqhenya. *“Akuqondile”* lokhu kuchaza okungaqondile. Into egwegwile noma engafakwanga kahle. Lokhu kuqhathaniswa *“nokulungisisiwe”* lowo olungile noma olungisiwe noNkulunkulu.

“Bazophila ngokukholwa” – uzo *“phila”* noma achume. Olungileyo akayikubhubha.

“Ngokukholwa kwakhe” – Ngokuthembeka kwakhe noma ukuqina kokuqiniseka ezithembisweni zikaNkulunkulu. Nakuba isithembiso silibala, yilesi sici esibalulekile esenza umuntu asilinde.

Ah kodwa lowo mphefumulo ogwegwile, ongalungile ngenxa yokuthi uphakeme kakhulu ekuziqhenyeni, angeke ulinde noma ubekezele noma uqhubeke noma ubambelele. Njengo mbhali wamaHeberu ekubeka, onjalo uzo *“hlehlela emumva”* noma ashiye noma ahlubuke eNkosini, eletha intukuthelo kaNkulunkulu phezu kwakhe. Njengoba iNkosi isho lapha kumaHeberu 10:38, *“kepha uma umuntu*

ehlehla, umphefumulo wami awuyikuthokoza ngaye". Uyayeka ngoba umphefumulo wakhe uphakeme ngokuziqhenya futhi awulungile kuye.

Ngake ngakhuluma nensizwa eyathola umbono wokuthi iNkosi izobeka ukukhetha kokukholwa nokungakholwa phambi kwabantu, ebese ibaklomelisa noma ibalahle ngokwezimpendulo zabo. Akazange acabange ukuthi ubuKristu buyiqiniso, futhi wakubheka njengemfucumfucu ukuthi wayezobhubha aye esihogweni ingunaphakade ngokuhlala engakathonywa..... Kodwa uJehova uyacacisa indaba yenhliziyi lapha ukuthi umuntu abone futhi aqonde. Labo abanqabayo ukubambelela ngokukholwa eNkosini empeleni bakhombisa umphefumulo wabo oziphakamisa ngokuzidla, umphefumulo ongalungiswanga noma ongalungisisiwe. UNkulunkulu uyayilahla imiphefumulo ngenxa yokuzonda ukukhanya kweqiniso likaNkulunkulu, kubonakala ngokuhamba kwabo kulo (ngokukaJohane 3:21). Kodwa inhlizyo yokukholwa ngokubekezela, ilinde ngobuqotho uNkulunkulu ukuthi agcine izithembiso zakhe. "Ibona" lezi zethembiso engathi sezagcwaliseka.

Kusukela kuvesi 5 kuya ekupheleni kwesahluko 2 iNkosi ibe seyilandela "ngesaga esiklolodelayo" (ivesi

2:5 *Yebo, iwayini liyakhohlisa, lingumuntu okhukhumeleyo ongayikuma, owandisa ukufisa kwakhe njengendawo yabafuleyo; unjengokufa: akasuthi; uyazibuthela zonke izizwe, uziqoqela bonke abantu.*

6), esithathwe izizwe futhi siqondiswe kwisizwe esiziqhenyayo saseBhabhiloni.

Ivesi 5 – “*Yebo iwayini liyakhohlisa, lingumuntu okhukhumeleyo*” – Lona umfanekiso wezizwe ofika njengochungechunge lo “maye”, oluchaza isizwe sase Bhabhiloni ukuthi sasinjani, nokho sifuna ukuchaza kabanzi ukukhombisa isimo sawo wonke umuntu okhukhumele. Kuyinkulumbo echaza lowo “*umphefumulo wakhe oziphakamisile ungekho qotho kuye*”. Futhi ukubheka uhlu lwezinkathazo zikaJehova lapha nangu “*umuntu okhukhumele*”, eviziwe ekuphambukeni kwakhe “*ngewayini*”. Kuyathakazelisa ukuthi uNkulunkulu ufaka ukuziqhenya kanye notshwala ndawonye. Mhlawumbe isiphuzo sabakhukhumele? Kuze kube ilowo ozidlayo asale esengenalutho ukuba azidle ngakho, lapho “*Ngasekugcineni liyaluma njenge nyoka, futhi lihlabane njengebululu*” (Izaga 23:32). Kungaba yinto efanayo kuzo zonke izinhlobo zezidakamizwa ezidakayo. Iyiphi nje inzunzo utshwala ebulethayo kumuntu, ngaphandle

kokusetshenziswa kwezibulali-zinzwa ekukhulunywa ngazo kwiZaga. 31? Ngabe ukuphuza kuke kwandisa impilo yomuntu noma ingcebo noma ubufakazi noma ukuphila komndeni? Kunamandla okwehlisa isithunzi somuntu kanye nesizwe futhi nokusihlaza kuphela. Ukuphikisa kwakho akukho kimi. Qathanisa kuDaniyele 5 uBelishasari okhukhumele waseBhabhiloni ngesikhathi iBhabhiloni liwa livutha ngenxa yewayini. Qathanisa futhi;

- Isibonakaliso sokuqala senkinga ngemuva kokuba uJehova ehlanze umhlaba ngoZamcolo savela ngokuphuza nokudakwa (uGenesise 9:20-25).
- Labo “*abanamandla okuphuza iwayini*” ku-Isaya 5:22-23. UNkulunkulu wakhuluma “umaye” phezu kwabahluleli abahlukunyeziwe benqotshwa ukuphuza kanye nokufunjathiswa. Ukuthi “*babenamandla okuphuza*” (ivesi 22) ukhuluma mhlawumbe ngokuziqhenya kokudla kwabo utshwala futhi bagcine amakhanda abo. Engathi lento kwakuyinto yokuthandwa, kunokuthi bakhazimule ebubini babo.
- UNadabi no - Abihu mhlawumbe bashukuniswa ukuphuza esiphambekweni

2:6 *“Bona abayikuphakamisa isaga nomfanekiso wemfumbe ngaye, bathi: “Wo kuyena owandisa okungesikho okwakhe koze kube nini na? – nozisindisa ngezibambiso!”*

lesi abathola ukwahlulelwa ngokufa ngokushesha kuLevitikusi 10. Ngokuqiniseka ukuzikhukhumeza kwakukhona lapha, ngoba umphefumulo othobekile ngempela wawungeke uwashaye indiva amazwi kaNkulunkulu.

- Abaholi banqatshelwe isiphuzo esinamandla kwiZaga 31, funa imibono nokwahlulela kwabo kuphendukezelwe yiwayini.

Iwayini nesiphuzo esinamandla yiziphuzo zabazidlayo, ikakhulu uma zisetshenziswa ngokweqile.

Maye #1 – 2:6-8 – Othatha okungesikho okwakhe.

Ivesi 6 – *“Bona abayikuphakamisa isaga nomfanekiso wamfumbe ngaye” – “Zonke lezi”* izizwe ezihlanganyela ekuhlabeleleni ngokumelene neBhabhiloni, *“isando somhlaba wonke”*. Iculo elinezitanza ezinhlanu, zonke ziqala ngegama elithi *“maye”*. Futhi ngokugxila kabanzi kunalesi sizwe

esasibusa ngaleso sikhathi, kodwa sibonakala sithatha isihlalo embusweni kaSathane, ekugcineni ukuba sibhujiswe ekubuyeni kuka Kristu (iSambulo 17-18).

“Maye kuye owandisa okungesikho okwakhe!”- Noma ngabe ngokweba, ukuphanga, ukulobola, ukukopela, njll.

“Isikhathi esingakanani?”- Nanku umbuzo osobala. Engabe izinzuzo ezitholakala ngokukhohlisa noma ngendluzula ziyohlala isikhathi esingakanani? Okushiwo ngokusobala lapha ukuthi izinzuzo ezinjalo zihlala isikhathi esifushane eshalofini lempilo, okungenani eshalofini lalowo othathayo. Bafika ekupheleni, futhi uvesi 7 wongeza igama elithi *“ngokungazelele”* ekubalekeni kwabo. Ngoba omunye umuntu uzosukuma athathe kulowo othathayo.

“Nakuye ozithwesa udaka oluqinile!”- Lona umusho onzima ekuhumusheni. Abanye ababhali baphakamisa ukuthi igama lesiHeberu elihunyushwe ngokuthi *“udaka oluqinile”* kwi KJV lingase lichaze umbono *“wesikweletu”*. Maye kulowo oya noma ozigcwalisa ngezikweletu... Njengoba sazi, incazelo esheshayo yayi kumaviyo amaKaledi, ehlasela zonke izizwe ezazibazungezile, ephuca

lezizwe kanye nabantu nakho konke obekuwusizo, izinto impela okwakungesizo ezabo. Mhlawumbe ngokwenza lokhu babezithwalisa ngezikweletu? Engathi iNkosi ibheka izimpahla ezithathwe kwabanye abantu engathi ezesikweletu, kufanele zikhokhelwe ngokugcwele. Umqondo onjalo ungangena kahle kwindlela kaJehova yokucabanga, ngoba siyazi encwadini yeZaga ukuthi lokhu okuphambene kuyiqiniso. Into enikezwa osweleyo uJehova uyibheka njengesikweletu kuye. “*Onomusa kompofu utsheleka uJehova nomsebenzi wakhe uyawubuyisela kuye*” (19:17). Ngakho-ke uma ngokombono weNkosi ukupha abampofu “kuyisikweletu” okufanele sikhokhwe kuloyo ophayo, ngakho-ke ukuthatha komanye “kuyisikweletu” okusafanele sikhokhwe yilowo othathayo. Umuntu oyisiwula ngokwanele ukuba abe ngothathayo usuke ezithwesa umthwalo wesikweletu, ekugcineni okusafanelwe sikhokhwe ngokuphelele.

Manje uma abahumushi be-KJV beqinisile ekuhumusheni “*ubumba oluqinile*”, leligama lingase libe ireferensi ye-sardonikhi yesiliva negolide. Ziyini izinsimbi eziyigugu kodwa umhlaba uminyene (“*ubumba oluqinile*”)? Mhlawumbe isikhumbuzo sokungcola kokugcina okuyize kwayo yonke “*ingcebo*” yasemhlabeni. Ama trinkethi anjalo awela

2:7 *Abayikuvuka ngokuzumayo abakulumayo, bavuke
abakuthuthumelisayo, ube yimpango yabo, na?*
2:8 *Ngokuba wena uphangile izizwe eziningi, bonke
abanye abantu bayakuphanga wena, ngenxa
yezingazi zabantu nendluzula eyenziwe ezweni,
nasemzini, nakubo bonke abakhe kuwo.*

ngaphakathi kwefayela “lezwe” kanye “nezinto ezisemhlabeni”, okuyizinto uNkulunkulu asitshelile ngazo ukuthi “singazithandi” (I Johane 2:15). Ukuze umuntu athande izinto ezidlulayo kungukuvuma ukuthi “uthando lukaBaba alukho kuye”. Lowo ozizwa enesidingo sokuthi athole lezi zinto uzithwesa umthwalo ngokuzithenga, ethwesa umhlane wakhe ngobumba oluningi, manje okusafanele awukhandle futhi kusafanele azikhathaze ngawo.

Khona-ke kulandela iziqiniseko eziqinile noma izexwayiso ezivela eNkosini kulama vesi amabili alandelayo, ukuthi umlumi uzoshaywa (ivesi 7) futhi umphangi uyophangwa (ivesi 8). Isikweletu sizokhokhwa, nenzalo ikhokhwe ngegazi! Isifundo esilula salendaba ukuthi izinzuzo ezitholwa ngokukhohlisa azikhokhi. INkosi ngeke ivele ibavumele ukuthi benze kanjalo. Eqinisweni izinzuzo ezitholwa ngokukhohlisa zenza umonakalo omkhulu kakhulu kunokuhle ekugcineni. Cabanga

ukuphawula kukaJeremiya kuloludaba kuJeremiya 17:11, “*unjalo owenza ingcebo ngokungalungi, iyakumshiya phakathi nezinsuku zakhe, abe yisiwula ngasekugcineni*”. Ngamanye amazwi izinsuku zakhe zingakaqedwa uzobe esehlukene nezinzuzo zakhe ezingekho emthethweni. “Ekupheleni kwakhe uyakuba yisiwula”. Phakathi nokuphila kwakhe kuyobe konke sekushabalele, ekugcineni kokuphila kwakhe uzokwaziwa njengesiwula. INkosi ikhuluma nalowo ongase afune ukuthola inzuzo ngokungalungi? Ngabe ukuvikeleka lokhu akufunayo ngenzuzo engekho emthethweni? Ngeke akuthole lapho. Uzohlukaniswa emalini yakhe ngokuba ephila uhhafu wezinsuku zakhe. Ngabe ufuna udumo, ukuhlonishwa, noma isikhundla ngalezi zindlela? “*Uzoba yisiwula*”! Incwadi kaNkulunkulu yokuhlakanipha iyaphinda ikhuluma futhi, “*Ohahela izinzuzo uhlupha indlu yakhe, kepha ozonda imivuzo [ukufumbathisa] uyakuphila*” (Izaga 15:17). Qhathanisa ukudabukisa okwaziwa u-Akani kanye nomndeni kuJoshuwa 7. Impela “*Okuncane kanye nokulunga kungcono kunenzuzo enkulu kanye nokungalungi*” (Izaga 16:8). UJehova osiqinisekisa ukuthi indlela encono iyona elungile encane okudlula ukungalungi okuningi. Ungakukholwa? Ngoba lowo othathayo okungasikho okwakhe noma kanjani ekugcineni uzophucwa. Akusiyona into

encane lena bakwethu. Kuyisimiso sikaNkulunkulu asigxilisa emthethweni wakhe, esithi “Ungebi” (Eksodusi 20:15). Ingakanani impi esekelwe ekwaphuleni lesi simiso. Aniyikuthatha noma nigcine okungokwabanye. Eqinisweni ungafisi nokufisa. Okusho ukuthi:

- Ukweba ezitolo.
- Ukuboleka unomphela, ngaphandle kokubuyisela (ukuboleka ngokungacabangi).
- Ukusebenzela ukuhola ngokuzikhandla kancane.
- Ukwenza isimangalo somshwalense esingathembekile.
- Ukuthenga izinto osola ukuthi zebiwe.
- Ukunqaba ukukhokha noma ukukhohlwa ukukhokhela umsebenzi okade wenziwa.
- Ukukopela kwizivivinyo noma emsebenzini.
- Ukweqa izimiso zikahulumeni, njengalapho izilawuli zokushintshanisa isiketi zingamanga noma zingamanga ukuze kugwenywe umsebenzi, intela, njll., noma ukunganaki ukukhokha okufanele.
- Ukunqaba ukunikela ngenzuzo yethu eNkosini. Yena uqobo lwakhe usebenzise

igama elithi “phanga” kuMalaki kulabo ababengqaba nokweshumi. Begodla okwakufanele iNkosi yezwe noma iNkosi yenkazimulo.

- Ukuphinga, ngisho nokuziphatha okubi. Ake ubheke umfanekiso kababa onikela ngomakoti emshadweni. Ubufebe buthatha kuye futhi kubaba wakhe okungasikho kwalowo othathayo....
- Ukuphinga kanye nezinkolelo eziphuca uNkulunkulu owuye yedwa weqiniso nophilayo udumo lwakhe. *“Mnikeni uJehova inkazimulo yegama Lakhe”*.

Kuchaza wonke amaresiphu angelona iqiniso noma ukubambelela ezimalini, nakwizinto eziphathekayo, udumo, nokudunyiswa, njll. Kuchaza yonke inzuzo engafanele yanoma yini ekungeyomunye umuntu. Kuyo yonke into enjalo izandla zethu ezijulukayo zivala konke okungesikho okwethu ekugcinen iNkosi izodinga inkokhelo (ivesi 6).

Kungani uJehova ezonda konke ukweba okunjena kimi? Ngoba ukwenza okunje kukhombisa ukuthi angimethembi ukuthi anakekele izidingo zami. Uma ngikho hlisa ngibonisa ukuthi ngiyanqaba ukuyethemba iNkosi ukuthi inginakekele, njengo

Israyeli lapho egijimela umvikeli wasemhlabeni. Kwakuyilokho kungamethembi uJehova awakuzonda kubo (nakuthina) , eletha ulaka lwakhe olunzima kakhulu. Ngokuba lokhu kungukuphika ngokusobala izethembiso zakhe ezicacile;

- *“Ngokuba uyihlo osezulwini uyazi ukuthi niyakudinga konke lokhu”* (NgokukaMathewu 6). Zingaki izinto esizidingayo uBaba wethu azaziyo? *“Zonke lezi zinto”*.
- *“Lowo ongazange ayigodle eyakhe iNdodana, kodwa wayikhulula ngenxa yethu sonke, angangasinika kanjani ngayo futhi asinikeze ngesihe zonke izinto?”* (KumaRoma 8:32). Zingaki izinto *“azosinika zona ngesihle”*? *“Zonke izinto”*.
- *“Kepha uNkulunkulu wami uzakugcwalisa ukuswela konke okwenu njengokwengcebo yakhe ekukhazimuleni kuKristu Jesu”* (Filipi 4). Zingaki izidingo zethu azosinika zona? *“Zonke izidingo zakho”*.

Singakukholwa yini noma cha? Kulula kakhulu ukubanjwa kukamoya wezwe wobugovu nokuzifunela okwakho, wokufuna ukuthi ubenakho lokhu abanye abanakho, lokhu abakhangisi abathi *uyakudinga*. Kulula kakhulu ukuthatha umoya

wabo wokungathembeki, sizizwe sinenkululeko yokuthola lokhu esikufunayo ngezindleko zabanye abantu. Uma senza lokho sikhombisa ukuzimisela ngokusebenzisa abanye abantu, futhi ngesikhathi esifanayo sisebenzise kabi umusa kanye nezethembiso zeNkosi yethu. Ngokunjalo kulula kakhulu ukuthatha ngokuthi “wonke umuntu uyakwenza”. Kodwa abahlakaniphile abakwenzi! Umhlaba nje obheke ezansi. INkosi ingathanda ukuthi sihluke, impela uhlangothi olulungile phezulu.

Kungani uJehova ekuzonda konke ukweba okunjalo? Ngoba ukwenza kwami kanjalo kuzwisa *mina* ubuhlungu, lowo amthandayo. Nakuba kukhona ubumnandi obusheshayo kuso sonke “*isinkwa senkohliso*”, kusuke kulelo “*muva*” ogcwele amatshe lapho uNkulunkulu wethu ayosikhulula kuwo. (Izaga 20:17). Uzosivikela kwimikhuba elimazayo impela eyakhayo, ngoba kuzohlale kulula ukuyenza nokwenza okufanayo ngokulandelayo. Uzosikhulula ecaleni elizogxila kithina, ngokuba uJesu wafa ukuba asikhulule esonweni kanye necala. Ubethanda ukuthi sibe ngcwele, sibe ngabantwana kubaba wethu.

Kungani uJehova ezonda konke ukukhohlisa nokweba okungaka? Ngoba ukwenza lokho

kulimaza *abanye*. Ukuphambana okukhulu ekusebenziseni abanye, iNkosi ithi “...kepha ngokuthobeka nishaye sengathi abanye bakhulu kunani. Yilowo nalowo angabheki okwakhe, kepha yilowo abheke nokwabanye” (Filipi 2:3-4). Kufanele sibe yizinceku zabo bonke kunokuba abahlukumezi banoma yibaphi. Kufanele sibe abavikeli bezintshisekelo zabanye, kunokuba abanukubezi. Umoya wamazwi eNkosi ku Filipi 2:3-4 ukuthi kufanele sikhathelele izidingo zabanye kunezethu. Lokho kuhlenganisa umnikazi wesitolo, uhulumeni wethu, ibhange, abaqoqintela, umbolekisi, umnikazi wendawo, umqashi (lokhu kusho ukuthini ukuze wenze?), iNkosi. Manje ungakwazi ukuguqula konke futhi uzitholele ukulungiswa uma ukufuna lokho, kodwa lokho kuzobe kungukulandela amazwi eNkosi lapha.

Isiluleko seNkosi lapha sokumelana nokweba encwadini yabase-Efesu 4:28 kungukuguquka futhi ube yisisebenzi esilungile, lesi esingaba esiphayo. Engathi singafunda isifundo esingcwele uPawuli afike ekusiqondeni, “*ukuba nganeliseke noma ngihlezi kanjani*” (KwabaseFilipi 4).

Ukungasiki amakhona,
Akukho ukukhohlisa,
Inceku yabanye,
Sifuna intando kaNkulunkulu.

2:9 “Wo kozuzela indlu yakhe inzuzo embi ukuba abeke
isidleke sakhe phezulu ukuyophulwa esandleni sobubi!

Maye #2 – 2:9-11 – Umuntu uzakhela inqaba yakhe ngokuhaha, enyathela abanye ukuze akwenze.

Lona ngumcabango ofanayo nalona oveziwe kumaye odlulile (amavesi 6-8). Isiluleko sawo womabili umaye woku-1 kanye nowesi-2 singukuthi “*yaneliswani yilokhu eninakho*” (Heberu 13:5). Sinikeziwe kanye nesizathu sokuthi umcebo onjalo ungafunwa ukuze kuvikelwe usongo oluthile. Ngakho nakhu “*ukuhahaha okubi*” (ivesi 9) ngohahela okungaphezulu futhi ngenjongo yokuphakamisa “isidleke” sakhe noma ukuhlala “*engaphezulu*” phezu “*kwamandla omubi*”. Lona ufuna okwengeziwe ukuze akusebenzise ukuzibeka endaweni elondekile ukuthi akekho ongase amenzele usongo. Ufuna ukuzibeka endaweni enokuningi ukuthi usongo lwendlala, ukoma, nanoma yikuphi ukuswela akusoze kwafika kuye.

Mhlawumbe lokhu akushukunyiswa nje ubugovu bomuntu. Nakisisa ukuthi “*kusendlini yakhe*” laphe “*efisa ukufisa okubi*”. Kungenxa “*yendlu yakhe*” noma unomndeni emqondweni omenza ukuthi afise kangaka ingcebo, ukuze abe nokubavikela noma

*2:10 Ucebele indlu yakho okubi ngokuchitha abantu
abangingi, wona kuwo umphefumulo wakho.
2:11 Ngokuba amatshe ayakukhala esodongeni,
nomshayo uyakuwaphendula usemithini.*

ukubalonda noma ukubanakekela. Okungenani yilokho azitshela kona nabanye. Isifiso sakhe sokuvikeleka yisona esiqhuba isifiso sakhe sokuba nengcebo.... Bheka ukuthi ihamba kangakanani kuvesi 10, ngisho nokuthatha izimpilo zabanye (*“ukunquma abangingi”*). Kodwa uNkulunkulu ukhuluma nomuntu onjalo. Ngokufuna ukuvikeleka kwenyama noma okwemali ngalezi zindlela zokubamba empeleni *“wayivusela amahloni”* indlu yakhe, yona leyo ayefuna ukuyilondoloza. Angabagcina isikhashana emzimbeni (indawo yokuhlala, ukudla, njll), kodwa akagcini isimilo noma idumela labo. Bawa kanye naye ekulahlekelweni udumo ngesikhathi eletha amahloni phezu kwabo ngokunyathela abanye. Futhi nomprofethi weNkosi uyalibeka icala kuvesi 10, *“wona... kuwo umphefumulo wakho”*.

Kuvesi 11 kwengezeka umcabango othokoziwayo. Noma ngabe umuntu engacabanga ukuthi zonke izindlela zakhe zifihlekile ngokucophelela, impela kuyoba khona ofakazi. Futhi labo fakazi bayovuka ezindaweni ezingalindelekile, engathi wona

lamatshe kanye nezingodo zendlu kufanele zikhulume ezikwaziyo futhi zifakaze ngokumelene naye. Kuyindlela engase ibonakale ngayo kulaba abacophelela ukufihla ububi babo. Isono sinendlela yokusenza singaboni ukuze sicabange ukuthi sihlakaniphile ukuthi singatholwa, ukuthi akekho ohlakaniphe ngokwanele ukuthola noma ukubona esiyikho. Asiboni nje ukuthi sithwala iphunga lethu, iphunga lalokho esiyikho. Njengomuntu obhemayo ephethe iphunga, yena uqobo lwakhe engalizwa nhlobo. Njengomuntu odla ugalikhi engazi ubeka ubufakazi “bobugebengu” ngokusebenzisa umoya nezimbotshana. Abantu babevele beyazi inkambo yabo ngokwanele ukuthi bangawabheka kephi amathrekhi ethu. Abantu bahlakaniphile ekuhlanganiseni ukuthi impilo yomuntu ingani. Umthunzi wolwazi lapha. Ukushelela kokuphawula lapho. Ukucwayiza kokuthi shazi kwesenzo esithile esincane noma impendulo, ngaleso sikhathi nje. Konke kuyahlangana ukwakha isithombe esiveza ngqo ngokumangazayo ukuthi sinjani. Ubhasikidi ogcwele ukuveza izinto ebesicabanga ukuthi akekho obengasisola ngazo. Ekugcineni kubamba umuntu, ngoba “*bheka, isono sakho sizokuthola*”. Esikhathini esisinikeziwe esanele kuyahlangana ukuze kwakheke icala eliqine ngokwanele. Futhi kanjalo izwi liyakhulunywa, icala elilethiwe,

elingenakuphikwa ngokwanele, ihlazo elisobala! INkosi ibhekisela kulokhu kungakwazi komuntu ukufihla lokho ayikho, ngisho phambi kwabantu, ngalendlela ekhangayo. Kufana nokuthi inkantolo ibanjelwa endlini lapho amacala amelene nabantu enziwe khona, noma indlu eyakhiwe ngamacala anjalo. Futhi nakuba ummangalelwa ethola induduzo ngokuntula ofakazi, yiwo kanye amatshe endlu akhuluma lokho akwaziyo ngokuzumayo nemishayo yogodo inisekisa icala, inikeza ofakazi ababili abadingwa umthetho weThestamente elidala ukuze benze indlu yecala. Uyasithola isithombe? Impela uJehova uyakubona lokhu esiyikho, kodwa nabantu bazobona futhi, uma bebengakaboni.

Ngakho cabanga ngobugebengu obulapha;

- **Ukuhaha** – isifiso esinganeliseki sengecebo, umphostoli uPawulu ukubiza ngokuthi “*ukukhonza izithombe*” (Kolose 3:5& Efesu 5:5). Kokubili ukuhaha nokukhonza izithombe kubeka ithemba ezintweni eziphathekayo, futhi kuveza ukunganeliseki ngoNkulunkulu kuphela kanye nalokhu akwabele khona. Ukuhaha kuhlala njalo kuphilela okuthile okungeziwa njalo, obunye ubuhlalu obusha obucwebezelayo kuchungechunge lwempilo. Yikho uJesu axwayisa ngakho ngokucophelela encwadini

ngokukaLuka 12:15, ethi “*qaphelani nixwaye ukuhaha*”.

- **Ukungakholwa** – Ukungamethembi uJehova ngokukuvikela kanye nokukuhlinzekela. Lokhu *kwesaba* kunokukholwa, ukubona ukuvikeleka kwami engathi noma imuphi umuntu angakwenza lokho. Wonke amadolobha akwaJuda abiyelwe ngezindonga awazange athiye i-Asiriya ukuwahlasela. Kwaku nguNkulunkulu owachoboza i-Asiriya lapho uHezekiya ethandaza ngokukholwa. Inqaba yasesiqhingini sase Tire yawela ku-Alexander. Izindonga zaseJerusalema azizange zivimbe iBhabhiloni, noma kamumva iRoma. Izindonga ezinkulu zedolobha iNineve azizange zivimbe iBhabhiloni, futhi nezindonga zaseBhabhiloni azizange zivimbe ukuhlasela kwamaPheresiya. Ukungakholwa kungokusabela komuntu engathi uNkulunkulu akenzanga izithembiso zokusinakekela, noma umyalo othi “*ungesabi*”. Sengathi amazwi kaNkulunkulu okulondeka akanakuthenjwa. Sengathi ukufa kwakungeyona inzuzo kulowo okuKristu.
- **Ukungabi naluthando** – Ukunyathela abanye emzamweni wethu wokuthola lokhu

2:12 “Wo kowakha umuzi ngezingazi, aqinise idolobha ngobubi!

“esikudingayo” (esikufunayo).

Lawa amacala abucayi ngempela. Amacala kuNkulunkulu nakubantu, aletha ihlazo kuthina kanye nasemindenini esingayivikela, owona umphefumulo wethu.

Manje cabanga ukuthi ilula kanjani impendulo yalokhu okuchazwe lapha kumaye. Impendulo itholakala kulemiyalelo emibili emikhulu yokuthanda uJehova ngeqiniso ngayo yonke into nokuthanda umakhelwane wakho ngeqiniso njengoba uzithanda wena. Ukuthanda uNkulunkulu ukumethemba kukho konke, kukho konke, ngakho konke. Ukuthanda umakhelwane wakho kungu kungamnyatheli. Noma inini lapho sinesifiso esingaholela ekulimazeni noma yimuphi umuntu noma sithathe okungokwabo, singaba nesiqiniseko sokuthi kuyisifiso esingalungile.

Ungafisi. Jabulani enkosini nganoma yini. Ungabi ngongakholwayo. Jabulisa uNkulunkulu ngethemba lakho elingafanele. Ungabi ngongenalo uthando. Iba yinceku ngaso sonke isikhathi, efuna

2:13 Bhaka, akuveli kuJehova Sebawoti ukuthi abantu
bakhandlekela umlilo, izizwe zizikhathaze ngokuyize,
na?

konke okuncono.

Maye #3 – 2:12-14 – Ukwakha imisebenzi emikhulu
yasemhlabeni (*“idolobha.....idolobha”*)
ngokuhlukumeza abanye (*“igazi”*) kanye nezinga
leNkosi lokulunga (*“ububi”*) *“kuyize kakhulu”*

Nalapha futhi kugxilwe ngokukhethekile esizweni
saseBhabhiloni nobukhazikhazi benhloko- dolobha
yalo kanye nendlela asekelo ngayo ukwakhiwa
kwayo. Kanti futhi, isicelo sidlulela ngale kwalokho
kugxilwa okuncane kubo bonke ababezothatha
izimiso ezimbi ezifanayo ezaziqondisa izenzo
zeBhabhiloni. Ukwakha ngendlela iBhabhiloni
elalenze ngayo kungukunqwabelanisa nje umlilo
omkhulu.

IBhabhiloni

Kwakuyintshisekelo yamakhosi aseBhabhiloni
uNabopolasaar nendodana yakhe uNebukadinesari
ukwakha umuzi wase Bhabhiloni ube
ubukhazikhazi nokulondeka okungena
kuqhathaniswa. Eminyakeni engamakhulu

eyadlule, ngasekupheleni kowezi-1800, lapho
 umsebenzi wokumba waqalwa emanxiweni esizinda
 somuzi omdala waseBhabhiloni. Futhi kwafundwa
 okuningi ngaleso sikhathi ngobukhazikhazi balelo
 dolobha elalikade lilikhulu osebeni lwe-Ewufrathe.
 Bathola ukuthi udonga olukhulu olungaphandle
 oluzungeze idolobha lwalucishe lube amamitha
 angama-26 ubukhulu! Futhi-ke kwakukhona
 udonga lwangaphakathi olwaluvikela ingxenye
 yenhloko yedolobha, nomsele obanzi phakathi
 kwezindonga zangaphakathi nezingaphandle.
 Kwakuyizindawo kuphela zokungena nokuphuma
 ngamasango angu-8 amakhulu ethusi ezungeze
 idolobha. Isango elalihlaba umxhwele kakhulu
 kwakuyiSango lika- Ishtar, izindonga zalo
 ezazihlotshiswe ngobunono ngezithombe
 zamadragoni, amabhubesi, nezinkunzi zezitini
 ezicwebelayo, ezinemibala. Uke wezwa ngezingadi
 ezilengayo ezinhle zalelo dolobha, ezamila
 ngokusobala ophahleni lwesakhiwo esiphakeme.
 Kwakuyizingadi ezihlaba umxhwele zazichazwa
 emibhalweni yamaGrekhi njengenywe yezimanga
 eziyisikhombisa zezwe lasendulo. Konke lokhu
 kwakungukuhlonipha iNkosi uNebukadinesari
 ukuthatheka ngobuhle nobukhazikhazi,
 mhlawumbe ifuna ukwedlula ubukhazikhazi
 uNkulunkulu abunika uSolomoni. Khumbula
 umsebenzi wakhe omncane wokwakha ethafeni

laseDura kuDaniyeli 3. Akazange nje akhe isithombe segolide ukuze ahloniphe ubukhazikhazi bakhe, wakha esisodwa esinezitezi ezili-10 ubude (27.7 amamitha). Njengoba iyizwe lamatshe amancane kanye nezihlahla ezimbalwa, zonke zazakhiwe ngezitini zobumba ezibhakiwe. Futhi sonke lesi simiso esihle sokwakha saba yimpumelelo ngomsebenzi omkhulu wezigqila eziningi, ezatholwa ngokunqoba kweBhabhiloni. Ubani ngaphandle kweNkosi owayengasho inani lezimpilo ezachithwa ebugqileni ekwakhiweni kwalela dolobha elake laba likhulu. Yebo, *elake laba likhulu!* Ubuyini wonke “Umbukiso oyize” wase Bhabhiloni ngaphandle kwencithakalo enkulu eyihlane? Idolobha lawela kumaMede namaPhereisiya, futhi kamuva kumaGreki. Ngesikhathi nangemumva kwamaRoma leli dolobha lagcina libhidlikile, layincithakalo. Kwakuyidolobha elakhelwe ubukhazikhazi “*egazini*” kanye “*nasebubini*”. INkosi ayizange yehluleke ukubona ukuhlukunyezwa kwabantu ngezinga elikhulu ngokushisekelwa kwalesisizwe esiziqhenyayo ukwakha ubukhazikhazi kanye nokulondeka. Futhi yonke intshisekelo yomuntu kanye nenjongo yathululwe kulelo dolobha, konke ukusebenza kanzima kanye nokukhathala okungenakuchazwa, izithukuthuku kanye negazi okwangena ekuphakamiseni isimangaliso salelo dolobha

endaweni eyinyumba kuya kokuthile iNkosi uNebukedinesari eyayingayibuka ngokukhulu ukumangala, ijabule kakhulu “*leli Babiloni elikhulu engilakhile... ngamandla ami amakhulu, ngenxa yodumo lobukhosi bam*” (Daniyeli 4:30), manje konke sekufike ezigangeni ezihlakazekile zodaka olomile! Abakwazi ngisho ukumba ngokuphelele umuzi omdala ongcwatshiwe wedolobha leBhabhiloni ngenxa yesithelo samanzi sesiphakeme ngangokuthi ukumba kwabo kuyagcwala, izici zalo zicishe zibuyela odakeni eliphuma kulo.

Kwakuyisizwe sabantu abahlukumeza abantu, futhi benyathela ezimisweni zikaNkulunkulu zaphakade ekuqhubeni phambili imisebenzi emikhulu yasemhlabeni ehlabane umxhwele necindezelayo. Futhi bheka ukuthi yonke lemisebenzi ifika kanjani ngokuqiniseka okungapheli “*ize leze*” okuyize okuqinisekile kakhulu. Isimiso siyacaca. Noma yini eyakhelwe phezu kwesisekelo esingalungile “*iyize*” futhi ingukubasela umlilo.

Qhathanisa umsebenzi wokuqala wokwakha ongaphumelelanga kulelo zwe eliphakathi kwemifula. Umbhoshongo waseBabele wawuluhlobo olufanayo lokuhlukumeza uNkulunkulu ngomzamo

wokwakha okuthile okuhlaba umxhwele nokuzenzela igama (Genesise 11). Nalowomsebenzi washabalala ngohlelo lukaNkulunkulu.

Ngaphandle kweBhabhiloni

Isimiso esifanayo siyasebenza ezindaweni zakamoya. Uma wakha ngaphandle kukaNkulunkulu, ngenxa yegama lakho, uma wakha ngegazi, ngokuhlukumeza enye impilo; uma uhlukumeza abantu kanye nezinga likaNkulunkulu lokulungela ukwakha noma yini emhlabeni; uma unyathela imiyalo emibili emkhulu kaNkulunkulu kwiphrojekthi yokwakha; uma wakha ngezinto ozithole ngokungalungi; uma uzihlanganisela ngokuhluleka komunye; uma ugcizelela ukuthi umsebenzi uye phambili phezu kwabanye, noma uphikisana nezimiso ezingcwele zikaNkulunkulu zokulunga nokungakhethi, ungaba nesiqiniseko sento eyodwa. Ngeke kuhlale! Yindlu yamakhadi ezokwehla ngokushesha nje. Uma ingeke ime ekukholweni kweNkosi okuthembekile iyoshiswa nazo zonke ezinye *“izinkuni, notshani, namabibi”* (I Korinte 3). Zonke lezi zakhiwo zenyama, noma ngabe ubukhazikhazi, buyoba ize! *“Uma uJehova engayakhi indlu basebenzela ize abayakhayo”* (amaHubo 127:1). Ngaphandle uma yakhelwe phezu kwezimiso zeNkosi zothando ngaye kanye nendlela yakhe, kanye nothando ngomakhelwane bethu,

kungumsebenzi “oyize”

Bese kuvesi 14 umbono womphrofethi ubheka ngale komzuzu, ngale kweziduli ezincane ezingenangqondo zemisebenzi “emikhulu” yomuntu oziqhenyayo, ukuze kufike lolusuku lapho into eyodwa ebaluleke kakhulu kuyoba ulwazi lwenkazimulo yeNkosi. Qhathanisa u-Isaya 2:1-4. Amazwi kaJehova kuvesi 14 abheka ngokusobala ngale embusweni kaKristu ozayo wasemhlabeni. Kuyithemba elivame ukuvezwa (Nahumi 14:21; amaHubo 72:19; Isaya 6:3 & 11:9), usuku lapho abantu ekugcineni beyokhazimula ngokufanele. *“Kepha ozibongayo makazibonge ngalokhu, ukuthi uyangiqonda, azi mina ukuthi nginguJehova”* (Jeremiya 9:24). Esinakho lapha yicala enkosini ngokumelene nayo, ngokwakha izinto eziyize, okungezona izindlela zayo, ngakho-ke angeke kuhlale. Umbono ubheka ngale ngisho nokuvuka ngisho nokuvuka nokuwa kokugcina kwedolobha laseBhabhiloni, uma lapho isihlalo sikaSathane siyochotshozwa ekugcineni (iSambulo, 18), kuze kube usuku lapho iNkosi iyoba yikho konke kukho konke. Imibuso yomuntu ngokugxila kwayo

ebukhazikhazini bomuntu, efanekiswa embusweni nasedolobheni laseBabiloni, kufanele yehle futhi ikhonjiswe ubuze obuyiyo ngaphambi kokuba iNkosi ithathe indawo yayo efanele yobukhazikhazi beqiniso embusweni wayo ozayo. Qhathanisa imibuso yabantu echotshoziwe ngaphambi kokuba umbuso kaKrestu uphakame ugcwalise umhlaba kuDaniyeli 2 (ivesi 44-45). Ngaphambi kokuba umhlaba ugcwale inkazimulo kaNkulunkulu kufanele kuqala kususwe inkazimulo yomuntu. Futhi kuze kube wusuku lapho ulwazi lwenkazimulo lweNkosi igcwalise umhlaba kufanele kube inhloso yethu eyodwa ephakeme. Ngokuba ilokho okwenziwayo okuyohlala ekugcineni. INhloso yeNkosi ibilokhu ihluke kakhulu kweyezwe. INhloso yomuntu kungukuveza ubukhazikhazi bakhe ngemisebenzi emikhulu egculisayo. Kodwa uJehova uyokwazisa umhlaba ngenkazimulo yakhe.

Ibhabhiloni limela umzamo omkhulu womuntu wokuziphakamisa ukuze abe nobukhazikhazi, kodwa akuzange kuhlale isikhathi eside kakhulu. Ukunanela kokuwa kwalo kuphindaphindeka ngebhayibheli, “*iBabele liwile, liwile*” (Isaya 21:9). Ngokufanayo kuyiqniso ukuthi noma ngabe iyiphi inhloso ekhuthazwa ngezimiso ezingalungile noma ukona abanye.

*2:15 “Wo komphuzisa umngane wakhe, axube
nokufutheka, amdakise, ukuze abuke ubunqunu
bakhe!*

*2:16 Uyakusuthiswa ngehlazo esikhundleni senkazimulo,
uphuze nawe, wambule ijwabu, indebe yesandla
sokunene sikaJehova siphendulelwe kuwe, kube
yihlazo phezu kodumo lwakho.*

Maye #4 – 2:15-17 – Laba abakhohlisa abanye ngokudakwa noma ngezinye izindlela ukuze bazuze ngabo bayofika ehlazweni elibi kakhulu.

Ivesi 16 – Umphrofethi ubonakala ethi, “Qhubeka, uphuze ngokujabula futhi usuthise injabulo yakho ngokuhlukumeza omunye. Indebe yakhe yolaka”.

Qhathanisa uDavide no-Uriya ku II Samuweli 11, efuna ukufinyeza ubuqotho buka- Uriya ngokudakwa (ivesi 13) emzamweni kaDavide wokusebenzisa lendoda ukufihla imikhondo yakhe engcolile. Ihlazo likaDavide laba likhulu ngenxa yalesi sici esibi, manje esasakazwa kuzo zonke izizukulwane. Qhathanisa amadodakazi kaLoti ahlukumeza ubaba wawo ngokusebenzisa iwayini kuGenesise 19. Bangaki abantu besilisa asebeke badlala ngomuntu wesifazane ngalendlela, emsusa imvelo yakhe ngokusebenzisa izidakamizwa noma ukudakwa, ukuze enze ngendlela yakhe. Qhathanisa ulwazi lwamanje laBill Cosby.

*2:17 Ngokuba indluzula eyenziwe eLebanoni
iyakukusibekela, ukuchithwa kwezilwane
kukwesabise, ngenxa yezingazi zabantu nendluzula
eyenziwe ezweni, nasemzini, nakubo bonke abakhe
kuwo.*

Impendulo ingukuqonda imvelo yomuntu futhi uqaphele. Iphepha ndaba likhiphe indaba eminyakeni embalwa eyadlula ngentombazanyana eyayihleli nowesilisa endaweni yokuzijabulisa ebusuku, futhi yathuka isivuka embhedeni ngakusasa ekuseni nalona wesilisa. Lendaba yayivela kumbono kamama wentombazane owayethukuthele. Ngokusobala wayephuziswe izidakamizwa noma babemenze ukuthi aphuze kakhulu, futhi kuyinto embi ukuthi ukuba nesiqiniseko. Umnukubezi onjalo ongenahliziyo, nokhohlisayo ngokuqinisekile uyohlazeka! Kodwa kwakukhona nentombazane eyayingahlakaniphile eyayibandakanyeka lapha. Ngaphandle ebusuku kanje kungakabi isikhathi, ephuza ekilabhini lapho futhi ekungafanele ibe khona. Qiniseka, ukuthi omunye angase aphikisane nokuthi umzimba wakhe kufanele uhlonishwe abanye, futhi kufanele ngempela. Ngeshwa-ke lokho akuwona umhlaba wangempela. Ukuhlala lapho izimpisi zidlala khona kuwuku mema intshisekelo yazo. Ngakho qonda isimo somuntu futhi uhlakaniphe kakhulu.

Bhekisisa lapha futhi wazi ukuthi ubhekane nani laphaya. Kuyisixwayiso somusa kaNkulunkulu ngemvelo yesilo. Vele uqhelelane naso sonke isigameko esingakuholela kalula kulokhu. Hlala kude nokuzijuxuza, nendawo yokuphuza, nanoma iyiphi indawo lapho izidakamizwa kanye notshwala kanye ne-ihedonism eluhlaza kuyinto eyinkomba Ndlela yosuku. Qhathanisa noDina kuGenesise 34 “*owaphuma ukuyobona amadodakazi ezwe*”. Wazibeka nomhlaba futhi wagcina ngokudlwengulwa futhi waba isikhungo sehlazo nenhlekelele yomndeni.

Umgomo uyanwebeka ukuze ufake noma yikuphi ukufiphala kombono noma ukudukisa abanye ukuze uzuze ngabo. Qhathanisa;

- Usathane ekhohlisa u-Eva ngamazwi amanga (Genesise 3).
- UJerobowamu enxenxa isizwe sakwa-Israyeli ngokuthi “*bheka onkulunkulu bakho*” (I Amakhosi 12).
- Amazwi kaMose ku-Aroni encwadini ka-Eksodusi 32:21, “*Benzeni kuwe Labantu ukuba ubehlisele isono esingaka?*” “Wakhohliswa kanjani yibo?”
- Umkhohlisi wezaga ethatha isizulu sakhe

2:18 “Sisizani isithombe esibaziweyo, lokhu umbumbi waso esibaza, nesithombe esibunjiweyo nomfundisi wamanga, lokhu umbumbi waso ethemba kuso, ukuze enze izithombe eziyizimungulu, na?”

ngolimi lwakhe oluhehayo loju (Izaga 5:3, 6:24, 7:5, 14-21).

Ngakho hlakanipha! Qaphela! Hlakanipha ukuba ungabusebenzisi kabi utshwala noma uvumele ukusetshenziswa kabi ngabo. Impendulo elula ethi “cha ngiyabonga, angiphuzi” noma angizisebenzisi izidakamizwa” ikhulula umuntu ezweni lezinkinga. Ebese uhamba ngokushesha kulelo thonya nakulabo abaziletha ngaphandle nje kokulibala. Ukwenzela wena kanye nenkazimulo kaNkulunkulu.

Maye #5 – 2:18-20 – Laba abathuthukisa noma abathengwa ngezithombe zamanga.

Lamavesi okugcina amathathu akha isiqephu sokugcina salengoma yomaye eyayiculwa kwisiqhwaga saseBhabhiloni, nangaphezu kwabo nakuwo wonke umhlaba, nase mandleni kaSathane asekela lezi zindlela. Umbuzo weNkosi phezu kwazo zonke izinhlobo zokukhonza izithombe ulapha- “Kusiza ngani?” Ngeke kuphumelele! USathane

akakwazi ukunqoba! Kubhaliwe!

IBhabhiloni laliwumthombo wakho konke ukukhonza izithombe. Bonke onkulunkulu bamanga abagcwala emhlabeni wonke kwakusukela kulowo mthombo wokuqala. Ngakho-ke kwakufanelekile ukuthi umbuzo ubhekiswe kulelozwe, umhlaba wonke ulalele. “Kusiza ngani?” Ngabe ukukhonza izithombe kwake kwasizuzisa isizwe saseBhabhiloni esingekho manje? Bheka isifundo sezinto zomhlaba wonke. Ingabe lake lazuza idolobha laseBhabhiloni, manje seliyincithakalo egqitshiwe futhi ebonakala ngoba abantu bekwazile ukulimba njengeni yenza ethanjeni elidala elomile. INkosi iyakuzonda ukukhonzwa kwazo zonke izithixo, nezidalwa nezithombe, noma iziphandla, nazo zonke izinto zasemhlabeni noma izidalwa, noma “ezobuKristu” noma ezingezona, nanoma isemasontweni noma isezigodlweni zezizwe.

Izinhlobo ezimbili zezithombe ezicacisiwe lapha evesini 18. “*Umfanekiso obaziweyo*”, oqotshwe ngokhuni noma ngetshe, kanye “*nomfanekiso oncibilikisiwe*”, owenziwe ngensimbi encibilikisiwe yathululelwa esikhunjeni. Noma yiluphi uhlobo lufile impela, indalo yomuntu nje, izingcezu

zomhlaba kuphela (ukhuni, itshe, noma insimbi), futhi azikwazi ukusindisa umuntu ngeqiniso. Izithombe ezifile azinamsebenzi ngisho nalutho kumuntu, njengekholomu yamabula eqoshwe kahle ukuze ibambe uphahla noma ihange elikhulu lensimbi lokuvikela umkhumbi.” Njengoba umphostoli uPawulu asho encwadini I kwabaseKorinte 8:4, “*Siyazi ukuthi asikho isithombe ezweni nokuthi akakho omunye uNkulunkulu, munye kuphela*”. Ukuthemba into enjalo, ukuvumela into enjalo “ikhulume” kuwe noma “ikufundise” noma ikuqinisekise ngekusasa kuwukuzwa “*umfundisi wamanga*”. Ngoba impela loyo oliqiniso akakhulumi ngalezi zindlela. Umuntu angeke akwazi ukwakha impilo, ngakho indalo yakhe ayikwazi ukuba nempilo yangempela noma amandla. Ngisho kuthiwa wayengaveza ukuphila kwakungaba impilo encane, hhayi impilo ephakeme kumdali wayo. Ngokomqondo asikwazi ukwenza into enkulu ukudlula iziqu zethu. Ngakho-ke noma ngabe izibikezelo noma izifundiso ezishiwo kunoma iyiphi inkaba yomhlaba enjalo eqoshwe noma ejulwe zazingeke zivele esigaxeni. Kusobala! Ukuxhumana akukwazi ukuvela entweni engenakho ngisho nokuphila. Izinto ezingaphili azikwazi ukucabanga. Izinto ezingaphefumuli azikwazi ukukhuluma. Ngakho-ke noma yiziphi “izimfundiso” okwathiwa zivela ezithombeni,

kusobala ukuthi zisekelwe emangeni. Uma kukhona ukuxhuma okuvela esigaxeni somhlaba kusobala ukuthi kunomunye umthombo, enye indlela yokuphila ngemumva kwesigaxa. Futhi lokhu ngeke kube uNkulunkulu, ngokuba umemezele ukuthi iyisinengiso yonke imithombo enjalo (uDuteronomi 18). Unqabile noma yikuphi ukuzimelela kwasemhlabeni okunjalo (Eksodusi 20:3-5). Imimoya ekhohlisayo ingaba yiyo yodwa ebangela bonke ubuwula namanga anjalo, ifuna ukususa ukukhonza kwabantu uJehova.

Manje sicela ungalenzi iphutha lokucabanga ukukhonza izithombe njengento eyize kithi futhi njengoba singakwenzi ezweni lethu lokucabanga lasentshonalanga. Qonda ukuthi umhlaba ubuyela kanjani kancane kance ekukholweni izithombe. Ezimweni eziningi alizange lishiye (amaKhatholika, amaHindu, amaNdiya abomvu, njll.). Sikubona ekukhuleni kwesithakaselo kumaKristalu, nezinye izinhlobo zezigqizo, ezizalwe enkolweni engaqondakali yasempumalanga. Sikubona ezinkolweni eziyizinkoleloze, nasekukhuleni kwe-Red Indian ne-Celcic kanye neLore eyimfihlakalo, kanye nomkhuba kanye nezinto ezisetshenziswayo zokuthakatha, njll.

Ukukhonza izithombe kusazovuselelwa emhlabeni

2:19 Wo koshooyo kumuthi ukuthi: ‘Vuka!’ nakulo itshe eliyisimungulu: ‘Phaphama!’ Lokhu kungafundisa na? Bheka, kunamekwe ngegolide nangesiliva, kungekho neze umoya phakathi kwakho.

wonke, lapho okuzofika ngezinsuku zokugcina zokubusa koMphikikristu. UMphikikrist uzogcwalisa uhlobo nesibonelo esabekwa uNebukedinesari njengombusi womhlaba efuna ukukhonzwa ezindaweni zonke ngesithombe noma ngesithixo (Daniyeli 3& Isambulo 13). Kuzoba ukubuyela ngezinga elikhulu ekukhonzeni izithombe. Ngokusobala ukwanda kwalokhu kancane kancane kungenzeka njengoba lolusuku lusondela. UNkulunkulu uzovumela lokhu kukhohlisa kube isiphetho esifanele sokuzimisela komuntu okungaphezi kuwo wonke umlando wokukhonza kanye nokusebenzela okudaliwe ngaphezu koMdali (II KwabaseTheselonika 2:11-12).

Ivesi 19 – “*Wo koshooyo kumuthi ukuthi: Vuka! Nakulo itshe eliyisimungulu: Phaphama! Lokhu kungafundisa na?*” – Ngaphandle kokuyibiza ngokuthi yinhlekisa, iNkosi imemezela “*umaye*” phezu kwabo bonke abama phambi kwanoma isiphi isigaxa sokhuni, itshe, noma insimbi bezama ukukhuluma naso noma befuna indlela eqondile kuso. Eqinisweni “*awukho nhlobo umoya phakathi*

*2:20 Kepha uJehova usethempelini lakhe elingcwele;
thula phambi kwakhe, mhlaba wonke.”*

kwawo” ukuze ukwazi ukuphendula. Sikhunjuzwa ngaba profethi bakaBhali bekhalela ize kunkulunkulu wabo wamanga uBhali entabeni iKarmeli (I Amakhosi 18:16). UNkulunkulu wavele wathi emimoyeni emibi ngemumva kwakho konke, “Uzothula!”

Ivesi 20 – *“Kepha uJehova usethempelini Lakhe elingcwele; thula phambi kwakhe, mhlaba wonke”* – Kungakuhle kanjani ukuthi siphethe lesi sigaba ngokubhekisa ukunaka ithempeli lasezulwini, kusuka ezithombeni ezingakhulumi siye kuNkulunkulu oyedwa weqiniso futhi nophilayo. Njengalokhu izithombe zabantu zimile ziyizimungulu phambi kwabazithandayo, kanjalo nomuntu makame phambi kuka Nkulunkulu inkosi yenkazimulo ngokwesaba abe yisimungulu. Ngokuba *“usuku lweNkosi”* luyofika ngempela lapho bonke abantu bezoma ngokwesaba nangokuthuthumela phambi kukaNkulunkulu weqiniso (Zefaniya 1:7), lapho yonke imiphefumulo engasindisiwe izoma inecala elithuli phambi kukaNkulunkulu (Roma 3:19). Qathanisa amatilosi asemkhunjini kaJona ephucwa izinkolelo

zawo zamanga futhi bema ngokusaba uNkulunkulu kwisivunguvungu esithulile (Jona 1:16). Asisazi isimo sezinqumo zabo, kodwa bambalwa abake baba nesingeniso esanele kangaka kuNkulunkulu weqiniso ophilayo. Yonke imilomo ivaliwe, zonke izingxabano zithulisiwe, konke okunye kulahliwe, konke ukuthemba kwasemhlabeni kususiwe. Qhathanisa isiphetho salokhu esihlalweni sobukhosi esikhulu esiMhlophe kwiSambulo 20, nomhlaba nezulu kunyamalala. Inggikithi yezinto ezikhonzwa kusukela emlandweni iyosuswa ngokuphelele ngalolo suku lokwahlulelwa lokugcina.

Mhlawumbe kwaba khona ukuthinteka kwesicelo sikaHabakuki futhi nalapha evesini 20. “Thula manje, O muntu kaNkulunkulu!” Ngoba kwakuyisikhathi sokuthula ulindele ngokulangazelela ukuba uJehova enze intando yakhe. Kwakuyisikhathi sokuba indoda ekholwayo ithulise ukukhononda futhi ibeke eceleni ukungabaza kwayo ngendlela uJehova enza ngayo izinto. Kwakuyisikhathi nje sokuthi uzehlise futhi ukholwe ngokuthula kuNkulunkulu ngemiphumela, ukuthi *“thula futhi wazi ukuthi nginguNkulunkulu”*. Kwase sekuyisikhathi sokukholelwa emazwini eNkosi esiqiniseko futhi uyeke ukwenza izimfuno ukuthi lomuntu ofayo kufanele aqonde zonke izici

zalocho iNkosi ekwenzayo. Kwakuyisikhathi sokuvuma ukuthi uJehova wayebambelele ngokuqinile ekubuseni futhi wayazi laphe eya khona.

Nathi kumele siphile njengoHabakuki, sime ngokubheka nokulinda eNkosini (ivesi 1), siphile ngaphezu kwezimo zethu ngokuzotha, ukulinda ngokuthula izinhloso zikaJehova zaphakade. Yonke imiyalelo yebhayibheli ethi *“lindani nikhuleke”* futhi *“lindani eNkosini”* iveza lesi simo sengqondo sokuhlonipha sabangcwele. Impela uNkulunkulu uzongenelela, ngesikhathi sakhe. Phumula kuleloqiniso, mlinde ngokubekezela, ngokufeza injongo yakhe kulesi sikhathi.

Imibuzo ephenduliwe;

- Cha, uNkulunkulu akayena ongenandaba.
- Cha, uNkulunkulu akayena ongenabo ubulungiswa.
- Cha, umuntu akanakumqonda ngokuphelele uNkulunkulu, kodwa ukufanele ukudunyiswa.
- Yebo, konke kuzofika kahle futhi kube njalo kuxazululwe.
- Yebo, umuntu kumele alinde, nakuba

(uJesu) “*elibala*” ngokuzola kwangaphakathi
kokwethenjwa kwesiguli.

Isahluko 3

*3:1 Umkhuleko kaHabakuki umprofethi;
ngeShigiyonoti.**

Uvesi 1 – “*Umthandazo kaHabakuki umphrofethi phezu kweShigionoti*”- Ngakho-ke lo ngumthandazo womprofethi, futhi. Bhekisisa indlela uHabakuki aqala ngayo zonke izahluko ezintathu amehlo akhe ebheke eNkosini. Ezahlukweni ezingu-2 zokuqala zazisesimweni sokukhononda nokukhalaza. Lapha manje ukukhathazeka kwakhe sekuxazululiwe ngandlela thize futhi sekuyisimo sengqondo yokudumisa. Eqinisweni kunemibhalo yomculo kuso sonke lesahluko;

- Ivesi 1 – “*Phezu kweShigionoti*” – kumaHubo 7 isihloko siba sinye salokhu, i-shiggaion.
- Ivesi 3, 9,13 – “*Sela*” – evamile kumaHubo.
- Ivesi 19 – “*Kumholi wokuhlabelela kwinsimbi yami yezintambo*”.

Lokhu kubeka umbono ngalengxenywe ukuthi yayiculwa ekukhonzeni emphakathini. Ngakho-ke leli yiculo, ihubo lokudumisa, iculo lamandla

amakhulu kaNkulunkulu. Umphrofethi kaNkulunkulu *uhlabelela* lamazwi. Qonda ukuthi kwenzakalani lapha. UHabakuki uyindoda eshintshile! Ufike kulencwadi egcwele ukukhononda, ebubula ukuphikisa kwakhe eNkosini. Kodwa lapho uHabakuki ethatha isinqumo sokumane akholwe uNkulunkulu futhi akushiyele kuye futhi aphumule okholweni lwakhe ushintsho olumangalisayo lwenzeka kuye. Lapha ekuqaleni wayebubula ngezikhalo zakhe manje usecula ukubonga. UNkulunkulu uguqula ukububula kwethu akwenze kube ngukucula, izinkinga zethu zibe wudumo, ukukhononda kwethu kube uhaleluya wamakhorasi, lapho sikhetha ukukholwa nje amazwi akhe kanye nokumvumela ukuthi abe uNkulunkulu futhi ngokubekezela silinde izinhloso zakhe. Hhayi ukugijimela phambili, ugcizelela ukuthi “Ngifuna lokhu engikufunayo, manje!” Hhayi ukugijimela ngemumva, uthi “angikufuni lokhu okufunayo ngempilo yami njengamanje”. Ukungachezuki entandweni yakhe ephelele.

“Phezu kweShigionoth” – Leligama lisuselwa kwisenzo sesiHeberu esithi shagah, elisho ukuduka noma ukuphambuka noma ukuzulazula. I-Brown, Driver, & Briggs lexicon iphakamisa ukuthi “ishigionoth” ingoma yasendle enothando,

3:2 Jehova, ngizwile umbiko ngawe, ngiyesaba izenzo zakho; zivuselele phakathi kwale minyaka, wenze ukuba zaziwe kule minyaka, ukhumbule umusa nasolakeni.

enezinguquko ezisheshayo zesigqi”. Akekho owazi ngokuqinisekile ukuthi igama lichaza ukuthini, nakuba imibono eminingi ike yaphakanyiswa. Kungenzeka ukuthi yayinikeza iziyalelo ezithile ngendlela leliculo kwakumele liculwe ngayo.

Ivesi 2 – “*Jehova, ngizwile umbiko ngawe*” – UHabakuki uyavuma ukuthi waye wezwa ngokugcwele amazwi kaNkulunkulu futhi wayeqonda ayekusho. Indawo yokuqala yokuqonda ngeqiniso kanye nesibusiso. Kufanele size kuNkulunkulu ngezinhliziyo kanye nezindlebe ezizwayo. Akusekho ukuqaphela okungacacile ngentando yakhe, futhi lokho kwanele. Kufanele sizinqumele ukulalela kanye nokuqonda amazwi akhe, futhi sazi ngokugcwele lokhu akufunayo kithina.

“*Futhi wayesaba*” – uHabakuki uveza imizwa yakhe kuJehova ngezindaba ezazizokwenzeka kubantu bakhe. Ku vesi 16 wenza okufanayo. UHabakuki wayezenzela yena ngokusebenzisana noBaba, ngokungenangqondo. “O ngasaba kakhulu lapho

ngizwa ngezinhlelo zakho, kodwa ngiyaqonda manje”. Kulungile futhi kufanelekile ukuzwa usizi ngenxa yabantu, ukudabuka ekulahlekelweni kwabo. UNkulunkulu uyazibona izinyembezi zethu futhi uyabuzwa nobuhlungu bethu futhi uyafuna ukuzwa ubuhlungu bethu. Uma esitshela ukuthi *“Jabulani nalaba abajabulayo futhi khalani nabakhalayo”* ingabe usuke esitshela ukuthi siphendule ngendlela yena angenzi ngayo? *“UJesu wakhala ngosizi”* luka Mariya kuJohane 11:35. Uyaqonda engathi akekho omunye ongaqonda. Uyathanda futhi uyezwa. Usitshelile ukuthi uyathinteka ngobuthakathaka bethu. Ngakho-ke singakhuluma naye ngalokho esikuzwayo futhi esikusabayo, sengathi sizokhuluma nobaba wethu wasemhlabeni.

“Vuselela umsebenzi wakho phakathi neminyaka” – Ngeziprofetho zesahluko 1 yebo uHabakuki wayeqonda ukuthi iminyaka yayizobandakanyeka esahlulelweni sikaNkulunkulu phezu kwabantu bakhe. Ukunxusa kwakhe kwakuwukuthi phakathi neminyaka uNkulunkulu angase ekugcineni *“avuselele”* noma abuyisele abantu bakhe. U-Israyeli uwumsebenzi kaNkulunkulu, okungenani lowo msebenzi kaNkulunkulu lo uHabakuki wayenesithakaselo esikhethekile kuwo. Futhi ngaleso sikhathi kwakucacile kancane mayelana

nezinhlelo zikaNkulunkulu zabantu bakhe ngale kokwahlulela okwakuza. Izizwe zasenyakatho zakwa-Israyeli zazivele sezithunjelwe e-Asiriya, futhi manje noJuda wayezokhukhulwa. “O Nkosi, ngale kwezahlulelo zakho ezizayo ‘vuselela umsebenzi wakho’ phakathi kwabantu bakho futhi. Babuyisele emuseni wakho. Benze babe abantu besibusiso sakho futhi ngolunye usuku. Jehova ngicela “wazise” ngokuthumela izwi lakho ukuthi yini ihloso yakho eqhubekayo ngathi. Futhi nakuba intukuthelo yakho ilungile, futhi ilungile. O ‘khumbula umusa’ uma usebenza abantu bakho”.

Bheka ukuthi kwakungekho kanjani ukungabi nandaba nesithukuthezi kule ndoda mayelana nabantu bakubo. Usizi lwalokho abantu abazobhekana nakho, ulaka lukaNkulunkulu phezu kwabo, olushukumisiwe kakhulu, futhi kufanele. Laba abasondelene noNkulunkulu, laba abamthanda kakhulu, bazizwa ngendlela yena azizwa ngayo. Incwadi yesiLilo yincwadi kaJeremiya ekhalela ukwahlulela okwehlela abantu bakhe, ngemva kwalokho. Nokho uNkulunkulu elila ngaye. Manje ake ngikubuze umbuzo obalulekile. Ingabe uJehova wenza njengoba uHabakuki wayecelile? Ingabe wababuyisela futhi wabenza bazi futhi bahawukele abantu bakhe abanhlanhlathayo? Nokho wembula ngokuqhubekayo lokho

ayezokwenza. Wathuma umprofethi wakhe uJerimiya ukuba “*abazise*” ukuthi ukuthunjwa kwabo kwakuyothatha iminyaka engama- 70 kuphela bese bebuya (bheka uJerimiya 25:11-12, 12:10-11). Futhi ungaphuthi kuJerimiya 29:11 ukuthi wawukhumbula kanjani umusa! Futhi, uNkulunkulu wabeka uDanilyeli laphaya eBhabhiloni ukuze anikeze umdwebo onemniningwane eminingi kakhulu ngenhloso yakhe ende ngo-Israyeli kuze kube sekupheleni kwenkathi. Wayengakaqedi ngabantu bakhe u-Israyeli. Eqinisweni ngeke ngaphambi kokuthi uNkulunkulu afeze izinjongo zakhe ezinkulu eziyi-6, ezanikezwa ingelosi uGabriyeli kuDanilyeli 9:24, ingabe uzobe eseqedile yini ngenjongo yakhe ngo Israyeli, “*ukuqeda iziphambeko, nokuthi enze aqede izono, nokuthi enze ukubuyisana ngobubi, alethe ukulunga okuphakade, nokuthi avale umbono nesiprofetho, nokugcoba abangcwele kakhulu*”. Leli vesi liwumbono obanzi waso sonke isikhathi seminyaka engamashumi ayisikhombisa, enikeza *inkathi* yesikhathi *sabantu nendawo* okugxiliwe kuyo nezinjongo okufanele zifezwe. Lezi zinhloso ezifezwa ngokugcwele kuphela ekubuyeni kukaKristu. Isisekelo sezinye zalezi zinhloso zamiswa eKalvari, kodwa ukusebenza kwangempela kwa-Israyeli njengesizwe kuyofika kuphela ekubuyeni kukaKristu. Qonda ukuthi isimangaliso

sikaDaniyeli seziprofetho ezimangalisayo
zaziyingxenye yempendulo yomthandazo
kaHabakuki, ukuthi INkosi yayi “zokwenza
kwaziwe” phakathi kwaleyo minyaka. Lona
kwakungumthandazo kaDaniyeli. Uma
uNkulunkulu ezokwenza umsebenzi uqala avuse
abantu abanentshisekelo yokuthandaza kuwo.

Futhi, iNkosi yawuvuselela noma yawubuyisela
umsebenzi wayo ngokomthandazo kaHabakuki.
Wavusa uKoresi, “*umalus*” wakhe, ukuthi anqobe
iBhabhiloni futhi akhulule abantu bakhe ukuze
babuye, njengoba u-Isaya waye phrofethile
emakhulwini ambalwa eminyaka ngaphambilini
(Isaya 44:28-45:1). Waphakamisa u-Ezra
noNehemiya, uHagayi kanye noZakariya ukuba
bahole ekwakhiweni kwethempeli kabusha
nedolobha futhi basize ekumiseni kabusha abantu
bakhe ezweni. Nakuba ukwahlulela okwakudingeka
kwafika ngempela, uNkulunkulu wabasiza abantu
bakhe futhi wababuyisela, waba nesihe njengoba
uHabakuki athandaza.

Ngokuqhathanisa ngovesi-3 izinto ziyashintsha.
UHabakuki wayengasathandazi, kodwa manje
ebona umbono weNkosi uza ngenkazimulo. Uveza
imifanekiso yamandla kaNkulunkulu ngokuphelele
okubhekana nakho konke ukumelana, izithombe

3:3 UNkulunkulu uvela eThemani, oNgcwele uphuma entabeni yasePharanu. Sela Udumo lwakhe lusibekela amazulu, nomhlaba ugcwele indumiso yakhe.*

ezibuyela ekukhuluweni okukhulu kukaNkulunkulu kwabantu bakhe kuwo wonke umlando. Ngezinye izikhathi umbono kaHabakuki ubonakala ufinyelela nase sikhathini esizayo, ngokufishane kwalokho okuzayo, nokho ichaza ngokusankondlo ubukhulu benkazimulo namandla nekhono likaNkulunkulu lokufeza izinjongo zakhe. Iphuzu liphethe- njengakudala kanjalo nasesikhathini esizayo. KwakunguNkulunkulu eqinisekisa inceku yakhe ukuthi uyakwazi ukufeza intando yakhe, nokuthi injongo yakhe “*yokusindisa abantu bakho*” isekhona (ivesi 13). Ngenkathi umphrofethi eqala ukukhuleka iNkosi yavula amehlo akhe ukuze abone futhi azi kokubili amandla akhe kanye nokuzimisela kwakhe.

Ivesi 3 – “*UNkulunkulu uvela eThemani, oNgcwele uphuma entabeni yasePharanu*” – IThemani nePharanu kwakuyizindawo eziseningizimu yakwaJuda. IThemani kwakuyidolobha elisenyakatho-Mpumalanga yakwa-Edomi, eningizimu yolwandle Olufile. IPharani kwakuyihlane eliseningizimu ye-Edomi,

ngaseNtabeni iSinayi. Ngakho uHabakuki wabona iNkosi isondela ePhalestina ivela eningizimu, ivutha inkazimulo nokudumisa. Kungani kuvela eningizimu? Mhlawumbe okusikhumbuza ukusondela kuka-Israyeli ekunqobeni izwe Lesithembiso ngaphansi kukaJoshuwa. Kuleso senzakalo kwakungu Israyeli eza, nokho kwakunguNkulunkulu eza ngabo ukuthatha izwe. Ekuhlanganeni kukaJoshuwa ekupheleni kukaJoshuwa 5 “no*Kaputeni webutho lenNkosi*” kwakunguJehova ezibonakalisa yena, engena ekulweni ngendlela ebambekayo.

Qhathanisa futhi ku-Isaya 63 INkosi ivela eBhozira, futhi nedolobha lase-Edomi eningizimu. Lapha uJehova ekhuphuka “*ngobukhulu bamandla akhe, “namandla okusindisa*” ekhuphuka ngenkazimulo evela kwa-Edomi”. Mibili imibuzo ebuzwa lapha ku-Isaya 63:1-2. Ngubani lona? Kungani izambatho zakhe zibomvu? Impendulo ngokucacile nguJesu Kristu, egqoke izingubo “*ezicwiliswe egazini*” (Isambulo 19:13), igazi lezitha zakhe ekubuyeni kwakhe. Lokhu ngokuqinisekile kubhekisela e-Armagedoni. Kubonakala engathi impi yokugcina iyolandela umfanekiso wokuqonda ngaphansi kukaJoshuwa. UJesu uzoibonakalisa ngokugcwele ekwazi ukufeza ukukhululwa okuphelele kwabantu bakhe. Ngeke eze kulokhu njengohluphekayo,

*3:4 Kuqhamuka ukubengezela kunjengokukhanya;
imisebe ivela esandleni sakhe, efihla lapho amandla
akhe.*

kodwa njengomphindiseli omkhulu. Ukubuya kwakhe kuzoletha okubili “*usuku lokuphindisela*” kanye “*nonyaka wokuhlenga kwam*” (Isaya 63:4). Uzofika nentshisekelo ukuze aphindisele izitha zakhe nokuthi asindise abakhe.

Uyawuqonda umqondo olapha? Njengoba kwakungekho ukumelana noNkulunkulu ekufikeni kwakhe kokuqala esuka eningizimu eya kulelozwe, ngakho ngeke kube khona ukumelana naye ekubuyeni kwakhe. Lapho uNkulunkulu efika ezothwesa umqhele abakhe futhi anqobe izitha zakhe akukho okuyoma endleleni yakhe!

Ivesi 4 – “*Nokubengezela Kwakhe kwakunjengokukhanya*” – Njalo lapho iNkosi ibonakala enkazimulweni yayo kungukubengezela kokukhanya. Lapho uJohane ebuka uJesu kwincwadi yesambulo 1:16 wathi “*ubuso bakhe babunjengelanga likhanya ngamandla alo*”. Ubukhazikhazi obungafihleki obuphelele! Lapho uPawulu ephuphuthekiswa endleleni yaseDemaseku ngombono kaJesu, wachaza

ukukhanya “njengokungaphezu kokukhanya kwelanga” (Izenzo 26:13). Lapho abathathu babona uJesu eguqulwa isimo entabeni, kwembulwa inkazimulo yakhe, bathi “ubuso bakhe bakhazimula njengelanga, nezingubo zakhe zazimhlomphe njengokukhanya” (Mathewu 17:2). UPetro wabiza uJesu ngokuthi “*Inkanyezi yosuku*” (II ekaPetru 1:19). UJohane wambiza ngokuthi “*ungukukhanya okuqinisileyo okhanyisa wonke umuntu, okwase kuza ezweni*” (Johane 1:9). “*Uyinkanyezi yokusa ekhanyayo*” (Isambulo 22:16) kanye “*Nelanga lokulunga*” (uMalaki 4:2). Kuhlala kuyizithombe zokukhanya ebukhoneni bakhe.

“*Wayenezimpondo eziphuma esandleni sakhe*”- Lona ngumusho onzima. I-KJV inokuhumusha ngokwezwi nezwi okwengeziwe. Ezinye izihumusho zenza “*imisebe*” ibaneka esandleni seNkosi. Igama lesiHeberu elithi “*izimpondo*” ngezinye izikhathi lingasekela imisebe yokukhanya. Igama elithi “*isandla*” lingabhekisela ohlangothini, njengenkulumo yethu “*kuzo zonke izandla*”, okusho zonke izinhlangothi. Izimpondo eBhayibhelini ngokuvamile zisetshenziselwa ukuchaza amandla, njengezimpondo zesilwane ziyizikhali saso. Izimpawu zamandla akhe. Ngakho-ke umbuzo wokuthi ngabe lesi sisho sixhumene nalesi esingaphambili kwaso noma esilandelayo. Ingabe

lokhu kuqhubekela phambili inkazimulo yokukhanya kwakhe, kuchaza imishayo yokukhanya noma imibani ephuma eduze kwakhe, noma evela ezandleni zakhe? Noma ngabe ichaza ngomfanekiso wamandla ezandleni zakhe? Lokhu kunzima. Ngizohlenganisa okokugcina kwevesi 3 kanye nesiqalo sevesi 4. Bese kuba yilokhu kanye neyokugcina yevesi 4. Okokuqala isitatimende sokukhanya okukhazimulayo kwenkazimulo yakhe, okhela umhlaba nezulu njengoba eza. Khona-ke isitatimende samandla akhe, nakuba ejwayele ukufihla amandla akhe futhi angabukisi ngawo.

“Kwakufihlwa amandla akhe” – Empeleni uNkulunkulu uzinikele ekuzifihleni yena namandla akhe. UJesu weza njengobuNkulunkulu obumboziwe ebuntwini. Kuphela entabeni yokuguqulwa isimo lapho inkazimulo yakhe yeqiniso yambulwa khona. U-Isaya wathi *“Ngempela wena unguNkulunkulu ozifihlayo, O Nkulunkulu ka-Israyeli, Msindisi”* (45:15). Uza kuthina kulesisikhathi efihliwe ezwini lakhe elilotshiwe. Akhona amandla okusindisa imiphefumulo nokuguqula izimpilo, ahlale emboziwe. Kungani? Ingoba ukukholwa kuqonda uNkulunkulu, ngisho namandla akhe amboziwe, futhi namandla kaNkulunkulu ambuliwe awadali ukukholwa. Bheka kwincwadi yamaHeberu 3:7-11 &

*3:5 Ngaphambi kwakhe kuhamba isifo, amalangabi
aphuma ezinyathelweni zakhe.*

NgokukaJohane 2:23-25.

Uvesi 5 – Uza ngesifo somlilo. Ngakho-ke lesi akusona isenzakalo sobumnandi nokuthula (ivesi 12). Lena yiNkosi yenkazimulo iza ngokwahlulela nezikhali zokubhubhisa. Qathanisa kuDaniyeli 7:9-10 ukuza kwakhe ngenkathi ezayo ngokwahlulela nomlilo. Nokho ekukhululeni abantu bakhe eGibhithe uJehova wasebenzisa okufanayo, inhlupheko yokufa kwezinkomo, amathumba, kanye nesichotho somlilo. Qathanisa noZakariya 14:12-15 & Isambulo 20:9. Futhi, iveza amazwibela amabili enkathi eyadlule kanye nezayo lapha. Izikhumbuzo zesikhathi esadlule sibeka isisekelo sesiqiniseko sezinto ezizayo. Njengoba enzile, kanjalo Usazokwenza. UJehova akathembisi izinto angazange aziqinisekise ukuthi Angazenza. Njengoba wahlulela ngokuphelele izitha zakhe futhi wakhulula ngokuphelele abantu bakhe, kanjalo-ke Uzokwenza ngokufanayo. Lona umbono kaNkulunkulu ophelele wamandla wokwahlulela izitha kanye nokukhulula abangcwele.

Ivesi 6 – “*Uyema, uzamazamisa umhlaba*” – Manje

*3:6 Uyema, uzamazamisa umhlaba; ubuka,
uthuthumelisa izizwe; izintaba zaphakade
ziyahlakazwa, namagquma amandulo akhothama
yizindlela zakhe zaphakade.*

uJehova uyama isikhashana ekusondeleni kwakhe, mhlawumbe ukuze ahlole isimo ngeso lakhe elibona konke. Asikho isenzo ngaphandle kokucabangisisa kusengaphambili, ngisho nasekuthululeni ulaka lwakhe. Akalokothi aphume ekhanda lakhe ngokucasuka, akakaze andize ngaphandle kokucabangisisa okufanele.

“Wabona, futhi wahlakaza izizwe” – Khona-ke elungisa amehlo akhe, uJehova uhlakaza zonke izinhliziyi ezihlubukayo phambi kwakhe. Futhi, esikhathini esedlule lokhu kwakunguNkulunkulu esebenzelana nezizwe zaseKhanana ezingamesabi uNkulunkulu ngaphambi kukaJoshuwa. Esikhathini esizayo lokhu kuyoba ukubuya kukaJesu ezohlangana nezizwe zomhlaba ezibuthene kulelozwe elifanayo e-Armagedoni (Isambulo 19:11-21). Iphuzu elivamile kukho okubili uNkulunkulu, okwazi ngempela ukuhlakaza zonke izitha, noma ngabe ibutho elincane lezizwe ezingamaqaba ePalestine noma amabutho omhlaba ahlange. Kanjalo noNkulunkulu wethu unamandla okuhlakaza noma yiziphi izinkinga

ezisicindezelayo mina nawe esingase sibhekane nazo.

“Izintaba zaphakade zahlakazeka” – Kubonakala kunomehluko lapha, ukubeka *“izintaba zaphakade”* *“namagquma aphakade”* ngokumelene nezindlela zikaNkulunkulu zaphakade. Esokuqala sibonakala sikhulunywa ngokubhuqa. Ngokuba noma singacabanga ngezintaba namagquma njengokuphakade noma okuphakade, *“kwahlakazeka”* futhi akhothama. Kungamanye amazwibela ezinto ezizayo, ngoba zonke zizokwehla. Ngesitsha sokugcina sezambulo zokwahlulela kukaNkulunkulu zithululwa kwisambulo 16 sifunda kuvesi 20, *“zonke iziqhingi zabaleka, kanye nezintaba ezingazange zitholakale”*. Izintaba *“zaphakade”* ziwa phambi kwakhe, izinto abantu abazibheka njengezaphakade nezingenakuzanyazanyiswa. Eqinisweni wonke umhlaba kanye nezulu kuyobe kungasekho lapho ekugcineni abalahliwe bema phambi kwesihlalo sobukhosi esikhulu esimhlophe sokwahlulela (Isambulo 20:11). Nokho ngokuphambene nezinto esizibheka njengedwala eliqinile futhi noNkulunkulu waphakade *“ozindlela zakhe zimi phakade”*. UNkulunkulu uyobe esamile lapho izintaba ezinkulu kanye nolwandle kungasekho. *“Kuyakudlula izulu nomhlaba, kepha amazwi ami*

*3:7 Ngibona amatende aseKushani ephansi kosizi, izilenge
zezwe lakwaMidiyani ziyathuthumela.*

awasoze adlula” (Mathewu24:35). Qhathanisa no II
ekaPetro 3:10-11 no-Isaya 51:6.

Ivesi 7 – Ikushani yiTopiya, futhi iMidiyani iyizwe
lama-Arabhu ngaphesheya kolwandle oluBomvu
eTopiya. Kusengathi iNkosi iphuma ngqo olwandle
olubomvu futhi amakhethini ayaphephuka ngapha
nangapha ngokudlula kwakhe. Umhlaba
uyazamazama kanye nezizwe ziyathuthumela
phambi kukaNkulunkulu ngokuza kwakhe.
Khumbula ukuthi amazwe aseKhanana
azanyazanyiswa kanjani ukwesaba lapho
uNkulunkulu eza nabantu bakhe ngaphansi
kukaJoshuwa (uJoshuwa 2: 11; 5:1; uEksodusi 15:
14-16).

Kukhona into efanayo yokusaba okufanayo
okukhulayo ngisho namanje ezinhlizyweni
zabangisindisiwe ngendikimba evamile yosuku
lwenhlekelele emafilimini eziphrofetho
zesimanjemanje. Umoya umatasa ukhohlisa izwe
“*ngesono, nokulunga kanye nokwahlulela*”
(ngokukaJohane 16:8) umyalezo wevangeli
uqinisekisa lokho umuntu akade vele esekwazi

*3:8 UJehova uyathukuthelela imifula na? Ulaka lwakho
luvuthela imifula, nentukuthelo yakho ulwandle,
lokhu ukhwele amahhashi akho, nezingqola zakho
zokunqoba, na?*

enhliziyweni yakhe yezinhliziyiyo. Akukaze kube umbuzo wokuqonda ubizo lukaNkulunkulu lokusindiswa, kodwa ngowokuzimisela.

Ivesi 8 – INkosi ishaya umfula nolwandle ekuletheni insindiso. Ulwandle oluBomvu neJordani kwaphonswa eceleni ekukhipheni abantu bakhe eGibhithe futhi abangenise eKhanana, engathi ulaka lwakhe lwathululelwa kuleyomizi yamanzi. Kuyindlela esankondlo lapha, kodwa eveza uNkulunkulu engavinjiwe izithiyo ezingenakwenzeka lapho enza inhloso yakhe ukuletha insindiso. Qhathanisa isithombe esifanayo ku- II Samuweli 22. Futhi lokhu kunazo zombili ukubaluleka kwezikhathi ezadlula kanye nesizayo, ngoba isitsha sesithupha sokwahlulela sesambulo 16 sithululwa “*Emfuleni omkhulu i-Ewufrathe, amanzi awo asha, ukuze kulungiswe indlela yamakhosi asempumalanga*” (ivesi 12). Ngakho-ke futhi uJehova usazokhipha “umfula omkhulu” ukuze afeze kokubili inhloso yakhe yokwahlulela izizwe kanye nokusindisa abantu bakhe.

*3:9 Umnsalo wakho uvele obala, wambuliwe, usuthile
ngemicibisholo yesambo sakho. Sela* Uqhekeza
umhlaba ube yimifula.*

Ivesi 9 – “*Umnsalo wakho uvele obala*” – Lesi isisho sokuqala esicacile. Ngokwezwi nezwi lisuka kwisiHeberu lithi “umnsalo wakho wenziwa nqunu”. Kuyinkulumbo yesiHeberu echaza ukuthi “ukwenziwa nqunu kakhulu”. INkosi yaveza umnsalo wayo noma isikhali sayo, kakhulu. Ibinzana lesibili alisiyona nanoma yisiphi isihumusho esilula. Izihumusho ezihlukene zebhayibheli zihumusha lomusho wesibili kanjena;

- I-KJV – “*Ngokwezifungo zezizwe, ngisho izwi Lakho*”
- I-NKJV – “*Izifungo zafungiswa phezu kwemicibilisholo*”. Njengabantu beqalekisa ukwahlulela kwakhe kwiSambulo 16?
- I-NIV – “*ubize imicibilisholo eminingi*”
- I-NASB – “*Izinduku zokujezisa zazinjalo zafunga*”

NgesiHeberu ngemumva kwesiNgisi kunamagama amathathu kuphela kulomusho, ngokuthakazelisayo wonke amabizo – “izifungo

zamatsha egama". Kusuka "emagatsheni" eminye imibono engase yenzeke, njengenduku, udondolo, intonga, umkhonto noma izizwe, njengamatsha abantu. Imicibilisholo ibonakala ifinyelela kancane. "Igama" lingaba inkulumo, ihubo, inkondlo. I-Septuagint ilihumusha ngokuthi, "impela wena wawugoba umnsalo wakho ezitsheni zobukhosi kusho uJehova. Ukudubula amakhosi? Komunye wabafundi beThestamente elidala wabala ngaphezu kwamakhulu ahlukene ezihumusho alamazwi.

Mhlawumbe esinakho lapha uJehova embula umnsalo wakhe ukuze avikele abantu bakhe, labo bantu noma izizwe laba abanika izwi lakhe noma isifungo noma izethembiso zakhe. Noma kungabe kufanele sikuqonde njengomnsalo wothingo? Ingabe mhlawumbe ukhuluma ngothingo uNkulunkulu alwembula emazulwini njengophawu lwesifungo sakhe noma isivumelwane lapho enikeza izwi lakhe ukuthi ngeke aphinde abhubhise umhlaba ngozamcolo? Ngalolo suku impela waqhekeza umhlaba ngemifula njengokuna kwemvula nemithombo yodwa yagobhoza. Ivesi 10 liphinde likhulume *"ngesikhukhula samanzi"* *"esaphakamisela phezulu izandla zakhe"*. Kunoma iyiphi indlela kuphinde kube yimfanekiso yamandla amakhulu kaNkulunkulu okwahlulela, okusindisa, ukuze afeze intando yakhe emhlabeni. Singase

*3:10 Izintaba ziyakubona, zithuthumele; isikhukhula
samanzi siyadlula; utwa luzwakalisa izwi lalo,
luphakamisela phezulu izandla zalo.*

singakwazi ukuhlola ngokuqinisekile imininingwane lapha, kodwa umuzwa wayo ovamile usobala.

“Waqhekeza umhlaba ngemifula” – *ngokwezwi nezwi*, “imifula wahlukanisa imifula”. Ireferensi eseceleni eBhayibhelini lami iphakamisa lamagama, “Waqhekeza imifula yomhlaba”. Kuphakathi kokuthi lokhu kubhekisela emhlabeni ohlukaniswe ngemifula noma imifula yomhlaba ehlukenene. Hlampe kubhekiswe emifuleni eyogeleza ngelinye ilanga empumalanga nasentshonalanga ukusuka eJerusalema (Zakariya 14:8; Isambulo 22:1-2; uHezekeli 47)? Mhlawumbe futhi sikhuluma ngemizimba yamanzi (iJordani noLwandle Olubomvu) ehlukaniswe uJehova ukufeza izinhloso zakhe?

Ivesi 10 – Kungathi umhlaba uzimanzisa ngokuthuthumela. Hlampe lokhu kubhekisela kuzamcolo kaNowa lapho zonke izintaba zomhlaba zisitshekelwe, kuchazwa “*izwi*” elihlokomayo nokuphakamisa amagagasi. Futhi ekhomba kwesinye sezahlulelo ezinkulu zomhlando

*3:11 Ilanga nenyanga kwema endaweni yakho
ngokukhanya kwemicibisholo yakho egijimayo
nangokubengezela kwemikhonto yakho ecwebezelayo.*

weBhayibheli lapho uNkulunkulu enquma ukuhlanza umhlaba, futhi wazibonakalisa ekwazi ukukwenza ngokuphelele.

Ivesi 11 – “*Ilanga nenyanga kwema endaweni yakho yokukhanya*” – Lokhu kubheka emumva kwalolo suku lapho uJoshuwa ephula umhlane wamaKhanana, lapho behamba ebusuku besuka esigodini saseJordani beya eGibeyoni ezintabeni, futhi bahlasela umfelandawonye wamakhosi eningizimu, ebabeka ukuthi babaleke. UJehova wazibonakalisa lapho, wathumela isichotho samatshe amakhulu abulala amaKhanana amaningi kuno-Israyeli owabulalwa ngenkemba. UJoshuwa wayefuna isikhathi esengeziwe ukuba aqede umsebenzi, ngakho-ke wathandaza kuJehova ukuba enze ilanga nenyanga kume. Futhi siyatshelwa kuJoshuwa 10 ukuthi “*cishe usuku lonke*” lwenezelwa kulolosuku oluyingqopha mlando, kuyilapho uJoshuwa aqeda amabutho aseningizimu ayebaleka (ivesi 12-14). Futhi kwakuyinkundla yokwahlulela, lapho uNkulunkulu enza izimangaliso emhlabeni nasezulwini,

3:12 Udabula umhlaba ngokuthukuthela, ubhula izizwe ngolaka.

*3:13 Uphumela ukusindiswa kwabantu bakho, yebo, ukusindiswa kogcotshiweyo wakho; uphohloza uphahla endlini yababi, wambula isisekelo kuze kube sentanyeni. Sela**

engenelela ukuthi asize abantu bakhe, ukuze anikeze ukunqoba okunamandla phezu kwababi, ezibonakalisa eqinile ukuze abasize. Yilesi isihloko lapha. Izigcawu zokwahlulela nokunqoba, futhi kwakho kokubilili okwedlule nekusasa, lapho uNkulunkulu ambulwa ngokukhethekile.

Ivesi 12 – Isifinyezo sokuNqontshwa kwasendulo, kanye ne-Armegedoni ezayo. Lokhu akukhona ukunyakaza okunamahloni, okuvivinyayo. UNkulunkulu udabula izwe. Izizwe zomhlaba zibhulwa njengokusanhlamvu, zichotshoziwe futhi zinyathelwe phansi ngentukuthelo kaNkulunkulu. Qhathanisa Isambulo 14:17-20 no Isaya 63:1-3.

Ivesi 13 – “*Uphumela ukusindiswa kwabantu bakho*” – Nansi injongo yeNkosi yokuza njengoba siyibona lapha ngamandla anganakuvinjwa. Iyangenelela noma ingenele ukuze isindise abantu bayo. Eqinisweni yakubhala egameni layo, ngokuba igama “Jesu” lisho ukuthi “uJehova uyinsindiso”.

Igcwele kangakanani incazelo yalamagama, ezingqa konke lokho uNkulunkulu akade ematasa ngakho kuyo yonke leminyaka;

- Wakhulula abantu bakhe kwindlala ngoJosefa eGibithe.
- Wabakhulula ebugqileni baseGibithe, ngokuphelele ngaphandle kwebutho.
- Wagcina u-Israyeli amashumi eminyaka ehlane.
- Wanikeza ukunqoba ekunqotshweni kwezwe lesethembiso.
- Wakhulula abantu bakhe ekuthunjweni.
- Wabagcina ekuhlushweni komhlaba wonke, futhi wababuyisela ezweni labo.
- Futhi uqhubekile ukubagcina lapho kuzo zonke izingqinamba.

Kodwa ngaphezu kwakho konke, wathumela indodana yakhe ukuba ichithe igazi layo ngenxa yezono zabo, kanye nezethu. Kusukela osukwini lapho umuntu ewela esonweni uNkulunkulu uphumile ukuze asindise abantu bakhe. Futhi ngakho-ke Uzoqhubeka nokwenza nasesikhathini esizayo esesiphrofetho.

*3:14 Ugwaza ikhanda lomholi wabo ngeyakhe
imicibisholo, laphe besondela njengesivunguvungu
ukungihlakaza, bejabula njengabayakudla ompofu
ngasese.*

Ngemumva kokuthi “*Kogcotshiweyo wakho*” kunegama elithi mesiya ngesiHeberu. Lingase libhekisele kubantu bakaNkulunkulu abakhethiwe ngokuhambisana nengxenye yokuqala yalelivesi (Amahubo 105:14-15), noma libhekisele kuJesu uMesiya oza njengenxusa likaNkulunkulu, esebenzela insindiso yakhe ngenxa yabantu bakhe.

“*Ulimele ekhanda...*” – Lokhu kubonakala kubhekisela kwisiphrofetho sikaGenesis 3 senzalo yowesifazane eyayingalimaza ikhanda lenyoka (uSathane).

“*Inhloko yendlu yomubi*” mhlawumbe ibhekisela kuSathane, owathola igalelo elibulalayo eKhalvari laphe ukufa kwagwinywa ngokunqoba ngokuvuka kukaKristu. UJesu “*wachitha yonke imibuso namandla*” laphe “*ebukisa obala ebanqoba*” (Kolose 2:15). Mhlawumbe ibheka ngale kanye nomuntu kaSathane, umphikikristu wezinsuku zokugcina (noma kokubili), “*eyakumqeda iNkosi uJesu Kristu ngomoya womlomo wayo, imchithe ngokubonakala kokufika kwayo*” (II kwabaseThesalonika 2:8).

Wonke umholi wobubi uNkulunkulu ekugcineni uzomehlisa.

Ivesi 14 – Bhekani izizwe ziza “njengesivunguvungu esizohlakaza” “noshwabadela” abantu bakaNkulunkulu. Kuveza umfanekiso we-Armagedoni lapha. Bheka kuDaniyeli 11:36 noZakariya 14:1-3 kanye 12:3.

Nokho uJehova “wayeyobhoboza ngezinduku zakhe”. Ngemumva “kwezinti” igama elifanayo elikuvesi 9 lisho amagatsha, noma mhlawumbe izinduku, imikhonto. Ngokusobala lokhu kuchaza izikhali zabahlaseli ezasetshenziswa ukumelana nabo, mhlawumbe kubhekisela indlela iNkosi evame ngayo ukuhlukanisa amabutho, ngokuthi bajikelane bebodwa ngemibango yeziziwe noma ukwethuka. Qhathanisa izindawo eziningi iNkosi eyazisebenzisa noma ezozisebenzisa ukunqoba izitha;

- I uSamuweli 14:20 – impi yamaFilisti ngesandla sikaJonathani nodibi lwezikhali zakhe.
- II Izikronikhe 20:20-24 – u-Edomi, u-Amoni kanye noMowabi bemelene noJehoshafati.
- Abahluleli 7:22 – uGidiyoni namaMidiyani.

3:15 Unyathela ulwandle ngamahhashi akho, inqaba yamanzi amaningi.

- Zakariya 14:12-13.
- Zakariya 12:3-4 – amahhashi ephenduka ngokumelene.

Ivesi 15 – “*Unyathela ulwandle ngamahhashi akho*” – Lokhu kubonakala kubhekisela ekuweleni ulwandle Olubomvu ku-Eksodusi 14, nokho kukhombisa indlela iNkosi ephethe ngayo sonke isiphithiphithi sokumelana nomuntu. Uvele ahambe kuyo! Futhi kwakuyiNkosi Izambula ekuvikeleni abantu bayo nasekubhubhiseni konke okumelana nayo. Futhi indikimba lapha - UNkulunkulu omkhulu ngokungenathemba, futhi kubantu bakhe, ezindaweni ezibalulekile eziveza ngokucacile nangamandla angenakuphikiswa.

Ivesi 16 – UHabakuki uchaza indlela asabela ngayo kulombono kaNkulunkulu osabekayo, lokhu kubukezwa kuNkulunkulu owesabekayo esebenza ngabantu futhi ngenxa yabantu bakhe. *Kwaku kubi!* Ngenxa yalokho umphrofethi wakhungatheka, engathi wayeselungele ukudilika. Ukubona uNkulunkulu eza ngokwahlulela nangolaka kuyinto

*3:16 Ngiyezwa, kuyathuthumela okuphakathi kwami,
izindebe zami ziyaqhaqhazela ngenhlokomo; ukubola
kungena emathanjeni ami, ngithuthumela endaweni
lapha ngimi khona, ngilindela usuku lokuhlupheka
ukuze kukhuphuke lokhu okuyakucindezela abantu.*

esabekayo ukuyibona! Kuyisithombe esenzelwe ukushukumisa izinhliziyi zabantu, ikakhulukazi abangasindisiswe. Ngokuba “*kuyinto esabekayo ukuwela ezandleni zikaNkulunkulu ophilayo*” (Heberu 10:31), “*ngokuba uNkulunkulu wethu ungumlilo oqothulayo*” (Heberu 12:29). Ukusabela kukaHabakuki kwakufana nazo zonke izimo lapho umuntu ebhekene nobukhona beNkosi. Njengo Petru, uJakobe kanye noJohane ekuguqulweni kwesimo uKristu, lapho izwi likhuluma efwini futhi “*bawa ngobuso babo, besaba kakhulu*” (Mathewu 17:6). NjengoJohane ebukhoneni bukaJesu encwadini yesambulo 1, lapho uJohane “*ewa ezinyaweni zakhe njengofileyo*”. Ukubona imibono enjena evela eNkosini mhlawumbe kwakuhlala kuyinto ekhathazayo, esabekayo. UDaniyeli waloba okunye ukusabela kwakhe lapho ethola imibono kaNkulunkulu;

- 7:28 – “*Mina Daniyeli, imicabango yami yangikhathaza kakhulu, nokucwebezela kwami kwaguquka kimi, kepha ngayigcina*

indaba enhliziyweni yami”.

- 8:27 – *“Mina Daniyeli ngase ngiphela amandla, ngagula izinsuku ezithile... ngamangala ngombono, kwakungekho oqondayo”.*
- 10:8, 16 – *“Ngashiywa ngedwa: ngawubona lombono omkhulu, akusalanga mandla kimi, ngokuba ubuhle bami baphenduka ukonakala kimi, angaba namandla. ngenxa yombono imihelo ingehlele, futhi angisenamandla”*
(ngokuchithwa ngokuphelele).

Nokho yeka indaba yokuthi yehluka kanjani emphefumulweni osindisiwe lapho ukwahlulela kukaNkulunkulu ekugcineni kuyodlula, *“lapho ezoza ezokhazinyuliswa kubangcwele bakhe, nokuba ababazeke kubo bonke abakholwayo”* II kwabaseThesalonika 1:10). Kuyoba usuku lwenjabulo enkulu kunokwesabeka.

Manje cabanga ngovesi 16 njengoba uchaza umsebenzi kaMoya ekugwebeni umphefumulo ngesono. Lapho ngizwa amazwi kaNkulunkulu kwavusa ukuthuthumela kimi. Kwavuka kimi ukwesaba ulaka lwakhe, nokulangazelela izethembiso zikaNkulunkulu, izithembiso ekade ngazi ukuthi akusizo ezami. Oh, usizi lokuzithola

ngiphambana noNkulunkulu. Isitha sakhe ngempela! Inhliziyo yami yaphendula njengo-Isaya, “*Maye kimi! Ngokuba ngiphelile, lokhu ngingumuntu ozindebe zakhe zingcolile*”. Ngaqonda ukonakala kwesono ngaphakathi kimi, ukungafaneleki ngokuphelele kimi kobukhona bukaNkulunkulu. Ngabona ezwini lakhe isexwayiso sakhe ngenkathazo enkulu ezayo! Amazwi akhe avusa kimi ukulangazelela ukwazi “*ukuphumula*” ngalolosuku lokuza kwakhe, “*lapho eza kubantu*” ukuba “*angenelele ngamaviyo akhe*”, ibutho lakhe. Ngiyokwazi ukuphumula ngalolosuku kunokuba ngibhekane noNkulunkulu ophilayo njengesitha sami. Manje kusobala ukuthi uHabakuki wayekhuluma ngokuhlasela kukaNkulunkulu eBhabhiloni. Kodwa lelivesi lingikhumbuza umsebenzi kaNkulunkulu kimi lapho engiletha ekukholweni, ngizwa nangokubuya kukaKristu ngenxa yabakhe futhi ngazi ukuthi angeke ngihambe naye ngoba ngangingesiyena umntwana wakhe. Nokho lapho ekugcineni ngifika osizini lwakho futhi ngazinikela eNkosini kwaba khona ukuthula nenjabulo ngaphakathi, njengoba sibona kuvesi 17-18.

Manje ima emumva futhi ubheke esikuthola lapha. Umphrofethi kaNkulunkulu usefike ekuthuleni nasekuphumuleni emphefumulweni wakhe

ngalombono omubi wamandla amakhulu nokwahlulela kukaNkulunkulu. Indlela eya ekuthuleni kweqiniso nenjabulo akukhona ukuphika ukwesabeka kolaka lweNkosi nokwahlulela njengoba kuveziwe kulo mbono. Akusikhona ukuthi ukuvumela izingxenye ezikhuluma ngomusa nothando lukaNkulunkulu kuphela. Indlela eya ekuthuleni kweqiniso ingukwamukela wonke, umbono weqiniso kaNkulunkulu, owesabekayo futhi owesabekayo nakuba kunjalo. Kumele sivumele umbono ophелеle kaNkulunkulu weqiniso ukuthi ube nomsebenzi wokuhlanza ofanele kithi, ukuba asibeke ebusweni bethu phambi kwakhe. Khona-ke sizomthola ephendula njengoba enza kuPetro, uJakobe, kanye noJohane ngemumva kokuguqulwa kwakhe isimo okwesabekayo, *“kepha uJesu wasondela, wabathinta, wathi; Sukumani, ningesabi”* (ngokukaMathewu 17:6). Noma uJohane encwadini yesambulo 1 *“wayesebeka isandla sakhe sokunene phezu kwami, ethi: Ungesabi”* (ivesi 17). Noma uDanyeli, *“Wabuye wangithinta obonakala njengomuntu, wangi qinisa. Wathi ungesabi, muntu othandekayo; qina, yebo mawugine”* (10:18-19). Ukuthinta kukaNkulunkulu nobumnene namazwi okugqugquzela nokuthula (ukuthula kweqiniso nokuhlala njalo) okwalaba abakhothama phambi kombono wakhe weqiniso. Nakhu ukwesaba

*3:17 Noma umkhiwane ungakhahleli, kungabikho izithelo
emvinini, umsebenzi womnqumo uphuthe, amasimu
angavezi ukudla, izimvu zinqunywe esibayeni,
kungabikho nkomo ezibayeni,*

okuphenduke ukwethemba nokuphumula. Iyona Ndlela kaNkulunkulu ngathi. Umuntu kufanele aqale azi ngomthwalo omubi wesono kanye nokusongela kokubhekana noNkulunkulu, futhi adlule kulokhu kuvuleka okubuhlungu, ukuvuleka okuthobekile ekuphendukeni. Kungaleso sikhathi kuphela lapho umuntu engakwazi khona ukuthula kanye nokuphumula okuzinzile. Kungaleso sikhathi lapho umuntu ezokwazi ukuba nokuzethemba eNkosini ingakuye, eqinile ngenxa yayo (ivesi 19). UCalvin wabhala, “Indlela yeqiniso nengukuphela yokuphumula iwukwesaba okunjalo. Noma ubani olondekile ngokulondeka (ovilaphayo noma olele) futhi olukhuni kuNkulunkulu, uyoyaluza ngosuku losizi, futhi kanjalo uyoziethela phezu kwakhe ukubhujiswa okubi kakhulu; kepha lowo ohlangana nolaka lukaNkulunkulu ngokuhamba kwesikhathi, futhi athuthumele ekusongeni kwakhe, uzilungisela ukuphumula okuhle ngosuku lokuhlupheka”.

“Kepha yilowo engiyakubheka kuye; ohluphekayo nonomoya ochobozekile, othuthumela ngezwi lami” (Isaya 66:2).

Ivesi 17-18 – Nakuba uHabakuki kwakufanele yena mathupha aphucwe konke ekuhlaselweni okuzayo kweBhabhiloni, nokho manje wayeseqonda ngokugcwele ukuthi uNkulunkulu wakhe mukhulu kuneBhabhiloni, mukhulu kunayo yonke inkathazo embi noma ukulahlekelwa, okusabekayo ngempela! Kodwa kubi *kuye*. Ngokuba uNkulunkulu uzoba ngamandla akhe futhi nomgcini wakhe. Ngiyacela ukuthi ukuqonde. Uma sizikhohlisa ngokucabanga ukuthi uNkulunkulu uthambile futhi muncane, okusho ukuthi Uthambile futhi muncane kithi, futhi akekho mkhulu ngokwanele ukuba asebenze ukuzethemba kithi. Kodwa uma Simbona enjengoba enjalo ngempela, emkhulu futhi esabeka, futhi nokho uNkulunkulu *wethu*, mukhulu futhi uyasabeka *kithi!* Kuwumsebenzi wokuqonda uNkulunkulu afisa ukuwufeza komunye nomunye wethu, ukuthi “*thula futhi wazi ukuthi nginguNkulunkulu*”.

Ivesi 19 – “Wenza izinyawo zami zibe njengezezindluzelakazi” – Njengensephe egxuma entabeni iya entabeni. Kuyisithombe samandla angenamkhawulo kanye nokuqina kwezinyawo.

3:19 UJehova, iNkosi yami, ungamandla ami, wenza izinyawo zami zibe njengezezindluzelekazi, angenze ukuba ngihambe ezindaweni zami eziphakemeyo. Kumholi wokuhlabelela. Ngogubhu.

Inkululelo nokuphepha!

“Kepha abamethemba uJehova bayathola amandla amasha, bayakhuphuka ngamaphiko njengezinkozi bagijime bengakhathali, bahambe bengapheli amandla” (Isaya 40:31).

Ngakho-ke uHabakuki wafika kulombhalo ekhalaza futhi enosizi, futhi waphuma ejabule ekuzethembeni kwakhe ukuthemba iNkosi. Njengoba omunye umbhali akubeka, “waqala emigodini, kodwa waphelela esiqongweni sentaba”, eqinisweni egxumela kubo. Wayefunde izinto ezithile ngoNkulunkulu wakhe, ekhombisa ukubaluleka okukhulu ekubhekeni kwethu kwemibuzo esiyibuza iNkosi. Wakhala kuNkulunkulu wakhe, futhi ukukhala kwakhe kwezwakala. Kungenzeka ukuthi kwakungezona izimpendulo ayezifuna, kodwa wakuthola konke ayekudinga eNkosini. Hhayi ukuthi nje wathola izimpendulo kwizinkathazo zakhe, kodwa wathola ukuzethemba okwamphakamisa phezu kwakho konke okwakumkhathaza.

U-Warren Wiersbe wabhala, “uHabakuki usikhombisa ukuthi sibhekana kanjani nezinkinga zempilo:1) sivume ngobuqotho ;2) khuluma noNkulunkulu ngazo;3) linda ngokuthula phambi Kwakhe ngomkhuleko nangokuzindla ngezwi;4) uma ekhuluma, lalela futhi ulalele. Ungalokothi ubalekele ubunzima bempilo, ngoba uNkulunkulu ufuna ukusebenzisa lobo bunzima ukuqinisa ukholo lwakho”. URone Blue wabhala, “UJehova onguMbusi unikeza ukunqoba phezu kwezimo kulabo Abamethembayo. Indlela yokuphuma ngaphansi komthwalo ukuthi ulunge phansi kweNkosi. Ukuba ngaphansi kweNkosi ukuba ngaphezu kwezimo”.

Engathi uJehova angaba uNkulunkulu wakho ngempela. Futhi sengathi ungabona ngokucacile emazwini akhe umbono weqiniso wokuthi ungubani, kokubili ubuhle nobukhali bakhe. Ngokuba yilapho kuphela oyomqonda khona ukuthi mkhulu kunanoma iyiphi inkinga ongabhekana nayo kulempilo. Njengoba ehlale ezibonisa emkhulu ngokwanele ukuba akhulule abantu bakhe, ngakho-ke uzoqhubeka ukuthi abe khona ngenxa yabantu bakhe kuze kube iminyaka neminyaka.

“Babusisiwe bonke abaphephela kuye” (Amahubo 2:12).

