



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi

UHagayi

Umbhali: Bill Daniels

Ihunyushwe nguThobile Nguse

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

Abangani bebhayibheli bethu njengalona bayizichazibhayibheli ezilula, bakhuluma ngezincwadi ezahlukene 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, UHabakuki, 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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“Usho kanje
uJehova-Sebawotí, uthí:
Bekani ezinhliziyweni zenu
izindlela zenu”

(Hag. 1:7)

Isingeniso

Izincwadi ezintathu kwithestamente lethu elidala yimibhalo yokugcina yabaprofethi yokufundisa ngesikhathi sethestamente elidala. Lezi zincwadi ezintathu ekaHagayi, ekaZakariya, kanye nekaMalaki ezivame ukubizwa “eziqhamuka ngemuva” zabaprofethi ngoba ukushumayela kwabo bobathathu kuza (ngemuva) kokubuya kwamaJuda ekudiingisweni eBhabhiloni. Sithola indawo ngabo laba baprofethi abathathu bokugcina ezincwadini zomlando ka-Ezra noNehemiya (U-Ezra 5:1; 6:14), ababili kubaholi besikhathi sangemuva. Abanye ababili ababengabaholi abaqavile besikhathi somlando ka-Israyeli kwakungu;

- UZerubabele, owayengumzukulu kaJehoyakimi (I Izikronike 3:17-19), wabiza uSheshebasari ku-Ezra 1:8; 5:14 & 16. UZerubabele wayebekwe njengomengameli waseJudiya ekhethwe ngu-Cirusi ngokubuya kwabo eBhabhiloni (U-Ezra 5:14).
- UJoshuwa, umpristi omkhulu (UZakariya 3:1), indodana kaJehozadaki, umpristi omkhulu ngesikhathi uJuda uthathiwe wayiswa eBhabhiloni.

Umbuso waseBhabhiloni owawungaphansi

kukaNebukadinesari wabhubhisa iJerusalema wathatha amaJuda ezizwe ezimbili zakwaJuda zaseningizimu zathunjwa. Ngesikhathi umbuso wama mede-phesiya unqoba iBhabhiloni eminyakeni engama-70 elandelayo futhi uCirusi weza esihlalweni sobukhosi. AmaJuda ayevumelekile ukubuyela kwaJuda nogqozi olwalusuka kuCirusi ukwakha ithempeli nomuzi waseJerusalema. Cishe bangama-50 000 abantu ababuyelayo. UHagayi waba yizwi lokuqala elazwakala elalivela kuNkulunkulu ekubuyeni kwabo, walandelwa ngelikaZakariya ezinyengeni ezimbili ezalandela. Umsebenzi weNkosi kamalaki weza muvana wona. Umthwalo wakhe kwakungukukhuza ubuhedeni noma ukuhlubuka okwakukhula eminyakeni eyalandela esizweni.

Ukugcizelela kwemiyalezo kaHagayi noZakariya kwakungukunyakazisa noma ukugqugquzela abantu bamaJuda ukuba babeke izinhliziyi zabo emsebenzini weNkosi, ikakhulukazi ukuqedela ukwakha ithempeli, umsebenzi wokwakha owawusuhlezi ungaqediwe ishumi leminyaka nohhafu ngesikhathi laba baprofethi ababili bethunyelwa yiNkosi. Olwabo kwakungubizo ebantwini babo olubabizela kude kunokuzicabangela bona nokuthanda izinto eziphathekayo eziphambene nezinto zeNkosi. Umyalezo kaHagayi wawungezinto

eziza kuqala ezifanelekile, ukubeka phambili izinto eziza phambili uma umuntu ezoba nesibusiso sikaNkulunkulu.

U-Ezra uyalandisa encwadini yakhe ukuthi bavuka kanjani abamelana nemizamo yokwakha ithempeli ngaphansi kuka-Zerubabele (U-Ezra 4);

- Ngokufika kwamaJuda kwaJuda ngokushesha basusa imfucumfucu babeka isisekelo sethempeli.
- Abantu bendawo (AmaSamariya) banikela ukusiza njengoba kwakuqalwa ithempeli. Laba bantu bendawo babengabohlanga oluxubile lwamaJuda nama-Asiriya ababehlale kuleyondawo amashumi eminyaka (2 Amakhosi 17:24). Ngakho-ke inkolo yabo yayiyinxube yokumsulwa nobuhedeni.
- Ngakho-ke ukuzinikela kwabo kwenqatshwa ngokuqinile ngabaholi bamaJuda, besaba ukuyekethisa!
- Ngalokhu abasizayo bangaphenduka isithiyi olakeni lwabo lokucasuka kumaJuda kuphela. Beqasha abameli baphendule izinto zibe zingxabano zomthetho, benze umsebenzi wethempeli ukuba ume ekuqhubekeni.
- Ngesikhathi uCirusi engasekho esithombeni

edolobheni lamaPesiya incwadi
esemthethweni yokukhononda yangena ivela
kumaSamariya, futhi yaphakanyiswa
ngabaphathi abasha. Ngakho-ke ukuvimbela
okusemthethweni kwafakwa ngokuqhubeka
kokwakhiwa ithempeli noma umuzi
waseJerusalema.

- Ngokufika kukaHagayi noZakariya, beletha ukunqanda kukaNkulunkulu ngokukhathala kwabo, umsebenzi wethempeli waqala futhi ngaphezu kwemithetho ebekiwe.
- AmaSamariya endawo athumela enye incwadi yokukhononda kwabasemandleni, lowo kungu (Ezra 5), kodwa abaphethe, manje ngaphansi kuka Dariyusi, bathola futhi baqinisekisa umyalo omdala kaCirusi wokwakha (Ezra 6).
- Babenganikezwanga nje imvume kuphela yokuqhubeka nomsebenzi wethempeli, kodwa laba ababemuncu bephikisa bayalwa ukuba basize ngokwezezimali emalini yabo yentela (Ezra 6:8-9). Futhi kuwo wonke umuntu owayezoguqula umyalo wenkosi, ukuphakama kwethempeli kwakuzokwakhiwa ngezingodo zomuzi wakhe, wakhipha ngokulengisa kulokho kuphakama komuzi, nendlu yakhe bese yenziwa ngomswani wenqwaba (Ezra 6:11)!

- Eminyakeni emine eyalandela umsebenzi wokwakha ithempeli waphela (Ezra 6:14).

Kucacile ukuthi amaJuda abuya ayezimisele kakhudlwana ukumisa kulomsebenzi wokwakha, elangazelele kakhulu ukubhekisa ukunaka kwawo emihlabeni yawo nokukhathazeka ngemizi yawo. Kuncane kakhulu ukumelana kwawo nalabo ababavukela. Akukho ukuphikelela okutholakala kubo noma ukulwa eZerubabele njengoba sibona kokuzayo kuNehemiya, noma ukubuya kwamaJuda kwazuza lonke ilungelo kuhulumeni wamaPesiya ukwakha ithempeli labo nenhlokodolobha yawo. Bashsha nokho ukuba nomqondo wokuzicabangela bona benganaki izinto zeNkosi. Kulula kanjani nathi ukuba siwele kokufanayo. Bashsha ukuzibhekela izinto zabo, ngesikhathi esifanayo benamile ukushiya okweNkosi bewela ekunganakini nasebuvileni. Umprofethi uHagayi wayethunyelwe yiNkosi ukuzoletha ukukhuza kukaNkulunkulu kulemiqondo enokuzinakela okwayo, nokukhomba kubo isizathu sokuthi kungani impumelelo empilweni ibibaphunyuka.

Iningi inselelo edingekayo lapha, ngoba kuhlezi kunenjwayelo efanayo ebantwini bakaNkulunkulu ukubona kuphela lokhu okuyisidingo kubo, emizamweni, ngakwezezimali, nokudlulisa, njlnjl

kukhipheke inyumbazana okukaNkulunkulu. Futhi amazwi kaNkulunkulu wethu nezindlela zokubhekana nalokhu kuzicabangela okutshekile ebantwini bakhe kuhlezi kufana. UHagayi isahluko 1:4 uyinselelo ewukhiye emyalezwani wabaprofethi; *“Kuyisikhathi sokuba nihlale ezindlini zenu ezembesiveyo, lendlu iseyize, na?”* kwakulungile na ukuba babone izindlu zabo zifanelekile, bangayinaki indlu kaNkulunkulu? Ehlazweni labo, bavuma ngokushesha bevumelana nezitha zabo ngokuthi *“akukabi yisikhathi”* sokunaka izinto zikaNkulunkulu (ivesi 2).

Kuyefana nabaprofethi, uHagayi ukuba avele kuleyondawo. Asazi noma wayefike nalabo ababebuya eBhabhiloni noma wayezalelwe ePalesitine. Ungomunye walabo baprofethi imininingwane yemuva labo enganikezwanga ngenxa yesizathu esithize mhlawumbe. Lokhu kugcizelela kuyiphuzu elithakazelisayo. Akunandaba ukuthi umuntu ungubani. Ukunaka noma ukukhathazeka okubalulekile ngokuka Nkulunkulu, ongakho-ke kubuya kithi, yilokhu umuntu akwenzile. Ubuqhawe bukaHagayi bamemezela amazwi kaNkulunkulu wakhe esizukulwaneni sakhe esasihlehlile wazinqobela. Inkosi yabona ukuthi umkhulumeli wayo wayesendaweni elungile ngesikhathi esilungile, ngenhliziyo nangomlomo ogcwele amazwi

kaNkulunkulu. Isisho “isho iNkosi” noma “izwi leNkosi” sivela izikhathi ezingama-25 emavesini angama-38 alencwadi encane. Kungaba khona yini ukungabaza ngokuthi ngokabani umyalezo uHagayi awuqukethe?

Umsebenzi kaHagayi weNkosi wawumfishane, waba yizinyanga nje ezi-4, kodwa walithokozela ilungelo elihle abaprofethi abambalwa abalithokozela. Wabona masinyane, impumelelo ebonakalayo njengemiphumela eqondile yokushumayela kwakhe. uJona wayengomunye owayazi ilungelo elifanayo, noma kungenjengoJona kwakuyintokozo kaHagayi ukukubona. Mhlawumbe sithola isifundo lapha ngomsebenzi weNkosi wesikhathi samanje. Kubonakala sengathi amadoda eNkosi awavamile ukubona isithelo esichichimayo njengomthetho jikelele, impela ngezinsuku zokuhlubuka. Ngakho-ke ayikho indawo evumelekile yokudangala emsebenzini kaNkulunkulu ngesisekelo semiphumela engemihle, ngoba likhulu ibandla lalawo madoda abone isithelo esincane ngomsebenzi wawo.

UHagayi washumayela ndawonye noZakariya eJerusalema, umsebenzi wakhe waqala ezinyangeni ezimbili ngaphambili kukaZakariya. Buka kuHagayi 1:1 noZakariya 1:1. Usuku lombhalo kaHagayi

linikeziwe evesini 1:1 njengonyaka wesibili kaDariyu, noma iminyaka engama-520 ngaphambi kukaKristu. U-Jensen uphakamisa lezi zinsuku ezilandelayo nokulandelana kwezigameko;

- 606 ngaphambi kukaKristu. – Ukuhlasela kokuqala kweBhabhiloni.
- 536 ngaphambi kukaKristu. – Ukubuya kokuqala kwamanye amaJuda ayengama-50 000 ngaphansi kukaZerubabele (U-Ezra 1:5-2:70).
- 536-535 ngaphambi kukaKristu. – Kwakhiwa i-Althare eJerusalema kwabekwa nesisekelo sethempeli (U-Ezra 3:1-13).
- 535-534 ngaphambi kukaKristu. – Kwavuka ukumelana okuvela kumaSamariya angomakhelwane (U-Ezra 4).
- 534 ngaphambi kukaKristu. – Ukwakhiwa kwethempeli kwama (U-Ezra 4:24).
- 536-520 ngaphambi kukaKristu. – UZerubabele wayengongamele noJoshuwa engumpristi omkhulu (UHagayi 1:1).
- 520 ngaphambi kukaKristu. – UHagayi, noZakariya, baprofetha ukwakhiwa kwethempeli kwase kuyaqhubeka noma kwakukhona abamelene (U-Ezra 5).

- 516 ngaphambi kukaKristu. – Kwaqedwa ukwakhiwa kwethempeli (U-Ezra 6:14-15).

Incwadi kaHagayi yenziwe yimilayezo emi-5 eshunayelwe kumaJuda, emibili esahlukwei 1 bese kuba ngemithathu esahlukweni sesi-2;

Umlayezo #1 (1:1-11). Indikimba – Ukukhuza.

- Bekani ezinhliziyweni zenu izindlela zenu (ivesi 5 & 7).

Abantu babesho ukuthi “*isikhathi asikakafiki*” (1:2) sokwenza izinto zikaNkulunkulu. Kwakungekhona nje ukuthi babegcwele ukunaka izinto zabo? Impendulo yeNkosi eqinile kulokhu kwaba “*Khuphukelani entabeni, nilethe imithi, nakhe indlu*” (1:18). “*Bhekani kahle ngiqalekisile yonke imizamo nokukhulayo kwenu, ngoba nithatha kancane izinto zam*”. Bheka ithuluzi lokukhala leNkosi kwisahluko 1:10-11; 2:17. Buka nencwadi kaMalaki 3:10-11.

Umyalezo #2 (1:13). Indikimba – Isikhuthazo.

Izwi lokukhuthaza ngokuphendula kahle kwabo emyalezweni wokuqala wokukhuzwa. Abantu *balalela* (1:12), *bayisaba* iNkosi (1:12), base *beyasebenza* (1:14). Ngakho-ke

“Nginani”, kusho iNkosi! (Buka nesahluko 2:4). UNkulunkulu wabo kwakumelenwe naye futhi enqatshwa kwaze kwaba ngumzuzu wokuphenduka kwabo, ngesikhathi eseshesha wathumela isikhuthazo.

Umyalezo #3 (2:1-9). Indikimba – Umyalo.

Kwakungafanele bakhathazeke ngokucaca kwendlu ekuqhathanisweni kwenkazimulo yayo edlule. Qhathanisa nokuyala kukaZakariya, “*Ngokuba ngubani oyakudelela usuku lwezinto ezincane?*” (Zakariya 4:10). Akuyona inkazimulo yangaphandle kodwa eyangaphakathi ebalulekile, ngoba uKristu uqobo lwakhe uzohamba kulelithempeli. UKristu ngaphakathi kwalo yinkazimulo enkulu kakhulu kunesiliva negolide likaSolomoni lihlanganisiwe (2:7-9), inkulu ukudlula bonke ubuhle bomhlaba buhlangene.

Umyalezo #4 (2:10-19). Indikimba – Isiqiniseko.

Ukungcola kwesono sokungalaleli kwabo kwase kungcolise yonke imizamo yabo, baxosha isibusiso sikaNkulunkulu (2:11-14). Kodwa ngokuphenduka kwabo uNkulunkulu wababiza ukuba babheke ukuthi isibusiso

sakhe sizobuya njengezikhukhula kanjani!
(2:15-19).

Umyalezo #5 (2:20-23). Indikimba – Isikhuthazo.

INkosi ngeke ibakhohlwe labo baholi abenza
intando yayo, benza izinqumo ezinzima
ukuhola ekumeni nayo. Uyacabanga ukuthi
wamnyakazisa kanjani uZerubabele
lomyalezo?

Iphuzu lencwadi ngukuthi intando yeNkosi
nomsebenzi wayo kufanele kuze phambili ebantwini
bayo... *kungenjalo!* Imiphumela yokwahluleka
kulokhu ngeke kube nasibusiso kodwa nesiqalekiso!
Buka nencwadi yeZaga 11:24-25.

“Wayesekhuluma uHagayi,
isithunywa sika Jehova,
ngesimemezelo sika Jehova kubantu, wathi:
“Nginani,” usho uJehova”

(Hag. 1:13)

Isahluko 1

“*Insali yabantu*” bakwa-Israyeli base bebuyile ekuthunjweni eBhabiloni kuJuda ngenhloso yokwakha ithempeli, lelophuzu okugxilwe kulo kwithestamente elidala lendumiso kaNkulunkulu weqiniso emhlabeni. Kodwa ukwakhiwa kwabambezeleka ngenxa yabaphikisayo, nesisekelo sethempeli sasesimile singanakiwe cishe iminyaka eyi-15 ngesikhathi umprofethi uHagayi evela. Umyalezo kaHagayi wawumfishane futhi ushaya emhlohlweni, incwadi yakhe ingenye yezincwadi ezimfushane eBhayibhelini. Kodwa njengawo wonke amazwi kaNkulunkulu umyalezo ngumuthi onamandla. Futhi noma kwakungumyalezo owakhulunywa ebantwini bakhe endaweni ethize, njengakho konke uNkulunkulu akunikezile kumuntu isimiso sakhe sisafanelekile futhi sinomsebenzi kubantu bakhe namanje. Kunezifundo ezinamandla ezinhle kithi ezitholakala kulamavesi ambalwa.

Ukugcizelela komyalezo kaHagayi “*ensalini yabantu*” KWAKUNGUKUQEDELA ITHEMPELI. Indikimba yomyalezo kaNkulunkulu ngaye kwakungukuthi IZINTO EZIZA PHAMBILI KUQALA. Hlakanipha unikeze iNkosi nomsebenzi wayo ukubaluleka ngaphezu kweminye imisebenzi. Ukulalela kulokhu

*1:1 Ngomnyaka wesibili kaDariyu inkosi ngenyanga
yesithupha ngosuku lokuqala lwenyanga lafika izwi
likaJehova ngesandla sikaHagayi umprofethi
kuZerubabele indodana kaSheyalitiyeli, umbusi
wakwaJuda, nakuJoshuwa indodana kaJehosadaki,
umpristi omkhulu, ngokuthi:*

kugwema ukudangala kuqinisekise impumelelo
kwimizamo yethu yasemhlabeni.

1:1-2 – Isingeniso.

Ivesi. 1 – “*KuZerubabele... nakuJoshuwa*” –
Isithunywa sikaNkulunkulu asizi ngobuqili, esikisela
umyalezo wakhe kubantu ngemuva kwabaholi
bakhe, efuna ukuvusa abantu abangabakhe
abaphambene nobuholi bukaNkulunkulu.
Kunalokho uya kubo impela ababekiwe, ekhuluma
umyalezo kaNkulunkulu ngokukhululeka.
UZerubabele wayengongamele noma umholi.
UJoshuwa wayengumpristi omkhulu noma umholi
wakomoya. Kwakuyilaba uHagayi aletha kubo “*izwi
leNKOSI*”.

Nasi isisho sokuqala esivelele kulencwadi.
Kuphinde, amazwi emiphumela “*usho kanje uJehova
Sebawoti*” noma “*yizwi leNKOSI*” kutholakala
izikhathi zibe ngama-25 kulezi zahluko ezimbili

1:2 *Usho kanje uJehova Sebawoti, uthi: “Laba bantu bathi: ‘Akukabi yisikhathi sokuza, isikhathi sokwakha indlu kaJehova.’”*

ezimfishane, kusukela kulelivesi lokuqala kuze kube sekugcineni.

Ivesi. 2 – “*UJEHOVA Sebawoti*” – Igama elivelele leNkosi kulencwadi eliveza amandla amakhulukazi kaNkulunkulu. Kungani kusetshenziswe lelogama? Kufanele sikhumbule lapho okukhulunywa khona lokhu. Abantu bakaNkulunkulu babengasayakhi indlu yakhe ngokuba “*babenovalo*” ngenxa yalabo ababemelene nomsebenzi (U-Ezra 3:3). Ngenxa yokusaba abantu labo abaphikisayo base “*bedangalisa izandla zabantu bakwaJuda*” (U-Ezra 4:4). Kwakubalukile ukuba abantu bakaNkulunkulu ababengamagwala bazi ukuthi “*uJEHOVA Sebawoti*”, ophezukonke uqobo lwakhe, wayebabizela emsebenzini. Ukubizwa kwabo kwakuvele kulowo omkhulu ngokwanele ukubhekana nabo bonke abamelene naye emhlabeni. Ukwesaba uNkulunkulu okufanele kuphela okungakhulula abantu bakaNkulunkulu ekwesabeni abantu.

“*Laba bantu*” – Uyakuzwa ukuzwakala kokucasuka? Uyalizwa ibanga elicacile lalesisisho? Kunokuthi

“abantu bami” kuthiwa “*laba bantu*”. Kunokungahlangani nje nalabo bantu okukhona, ukukhulumela ekudeni. Buka nencwadi ka-Eksodusi 32:9. UNkulunkulu akeneme ngalabo abesaba abantu ukudlula yena.

UJehova ngo-Hagayi wayeseveza evesini 2 lokhu abantu ababekusho njengezaba zokungaliqedi ithempeli; “*Akukabi yisikhathi sokuza, isikhathi sokwakha indlu kaJEHOVA*”. “*Akukabi yisikhathi*” babesho njalo. “Kuzocaca uma sekuyisikhathi”. Manje sekudlule amashumi nohhavu weminyaka basolokhu “belindele” isikhathi esifanele! Babelinde uphawu olukhethekile noma isibikezelo noma isibonakaliso? Nasi ke siza, ngohlobo lokusola okushisayo, okuvele ngqo kuJehova Sebawoti. Kwakungafanele nje balinde isibonakaliso esingaqondakali uma isikhathi sesibonakala silungile kubo! Kwakungafanele nhlobo babambezele uma sebenawo umyalo ovela kuNkulunkulu wokuthi bakhe! Abanye benza nje nangendaba yensindiso, balinde isibonakaliso esingacacile uma “isikhathi sesilungile”. Kodwa impendulo kaNkulunkulu isinikeziwe kulokhu futhi;

“*Ngesikhathi esihle ngikuzwile, nangosuku lwensindiso ngakuhlangula*” (2 KwabaseKorinte 6:2).

“*Kusathiwa yinamuhla, ukuze kungabikho kini*

1:3 Kwase kufika izwi likaJehova ngoHagayi umprofethi,
lathi:

owenziwa lukhuni ngokukhohlisa kwesono
(KumaHebheru 3:13).

Ukulinda noma ukubambezela noma ngumzuzwana
nje lokho kungabonakala njengokuvukela. Abanye
benza okufanayo nangodaba lokukhonza. Kodwa
kuphinde, impendulo ecacile kaNkulunkulu
isinikeziwe;

*“Nasi isikhathi ukuthi sekuyihora lokuba nivuke
ebuthongweni”* (KwabaseRoma 13:11).

*“Hambani niye ezweni lonke, nishumayele ivangeli
kukho konke okudaliweyo”* (NgokukaMakhu 16:15).

“Nithengisise isikhathi, ngokuba izinsuku zimbi”
(Kwabase-Efesu 5:16).

Asilindeli izibonakaliso uma sesinawo vele umyalo
ovela kuJesova Sebawoti. Sindiswa! Bhabhathiswa!
Ngcweliswa! Khonza! *Kwenze njengamanje!!*
Ukulindela “isikhathi esifanele” ekubeni
uNkulunkulu esewunikezile umyalo kungukungenzi
lutho lokho, ngukungalaleli!

- 1:4 *“Kuyisikhathi sokuba nihlale ezindlini zenu ezembesiweyo, le ndlu iseyize, na?”*
- 1:5 *Ngalokho usho kanje uJehova Sebawoti, uthi: “Bekani ezinhliziyweni zenu izindlela zenu.”*
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1:3-11 – Ukukhuza.

UHagayi waletha izwi likaNkulunkulu lokukhuza okuqinile ebantwini abanganaki. Lapho mhlawumbe besebenzise amazwi ukuzithethelela ngezenzo zabo (noma ukungenzi), amagama anjengo “kubekhezela” no “kulinda kuNkulunkulu” no “kungamhambeli phambili uNkulunkulu”, uNkulunkulu washo amamazwi afanele anjengo “kunganaki”, “ukukhathala” kanye “nokuzicabangela bona”.

Ivesi. 4 – *“Kuyisikhathi senu...?”* – Ngezwi ukuzenzisa kwabo kwavezwa obala. “Akulona yini iqiniso ukuthi isikhathi sezinto zikaNkulunkulu asikafiki ngoba isikhathi sezinto zenu yisona enisikhathalele?” bashiye indlu kaNkulunkulu ekumoshekeni, ngesikhathi bekhathalela izindlu zabo. Igama “okupholishiwe” likhuluma ngophahla lwamapulangwe, okuthile okukhazimulayo okuyinkomba yezinga lomcebo. Ngesikhathi endaweni yethempeli kuhliphizekile, nengxenye ekhutshwe wukhula!

1:6 Nihlwanyela okuningi, ningenisa okuyingcosana;
niyadla, kepha anisuthi; niyaphuza, kepha
ananeliswa; niyembatha, kepha akakho
ofudumalayo; ozuza imali uyizuzela isikhwama
esibhobokileyo.”

1:7 Usho kanje uJehova Sebawoti, uthi: “Bekani
ezinhliziyweni zenu izindlela zenu.

Ivesi. 5-7 – “*Bhekani izindlela zenu*” – Nasi esinye isisho esibalulekile encwadini, igama “*Bhekani*” litholakala izikhathi ezi-5. UJehova ubabizela ekubhekisiseni kahle, noma njengoba umugqa uveza, “*Bhekani ezinhliziyweni zenu izindlela zenu*”. Lona ngumyalo okhulunywe ngomfutho. UJehova ugcizelela ukuthi bathatha lokhu abakuhlwanyele nalokhu ababetshenwe kona. Lomyalo uphindiwe kuvesi 7, waphinde wafakwa phakathi kuvesi 6 wuhlobo lwento kaNkulunkulu angafuna bayiqaphele;

- Akukho ukuphumelela – umsebenzi awuqhubeki njengoba befisa.
- Akukho ukujabula – intokozo noma injabulo nje yempilo ayanele ukwanelisa (ukudla, ukuphuza, nokufudumala).
- Ayikho inzuzo – okuyinzuzo kuyashabalala - okwakuvame ukwenzeka ukuzithola sebashoda kunokuba babenokwanele.

1:8 *Khuphukelani entabeni, nilethe imithi, nakhe indlu;
ngiyakuyenamela, ngikhazimuliswe,” usho uJehova.*

- Umnyundu, izingubo, nokufana
nemifelandawonye kwathinteka.

Kubonakala sengathi ngesikhathi sinakekela izimfuno zethu kakhulu kuncane kakhulu esikuzuzayo noma esikutholayo. Buka incwadi yeZaga 11:24-25.

Ivesi. 8 – *Isikhathi yima!!* – Akukhathalelekile izaba ezizalwe ngukwesaba, uJehova ufuna ukuba basukume babe matasa *manje*, ngoba besaba yena.

“Khuphukelani entabeni, nilethe imithi” – Yibani matasa niqoqe izimfanelo ezidingekayo. Ngalezo zinsuku izintaba zakwa-Israyeli zazingamahlathi, zigcwele izihlahla. Konke izingodo namatshe okwakuzodingeka esakhiweni, kodwa amatshe atholakala ngokushesha ngobuningi, ehlakazekile emzini wonke ngokubhujiswa okudala kukaNebhukadinezari.

Bheka ukuthi uNkulunkulu wabaphendula kanjani ekwenzeni. Umuntu uphuma kanjani emgodini wencithakalo yakwamoya? Ukuqala kokukhululwa

1:9 “Nabheka okuningi; bhekani, kwaphenduka
okuncane; lapho nakuletha ekhaya, ngakuphephetha.
Ngani na?” usho uJehova Sebawoti. “Ngenxa yendlu
yami eyize, nina nisagijimela, kube yilowo nalowo
endlini yakhe.

ngukuqala kwethu ukwenza okuthize esaziyo ukuthi
uNkulunkulu ufuna sikwenze.

“*Ngiyakuyenamela*” – Babenamela izindlu zabo,
bengakucabangi nokukucabanga ukwenama
kukaNkulunkulu. Manje uJehova wagcizelela
ekukhathaleleni ukwenama kwakhe. Sihlakaniphile
uma sizokwenza ukwenama kukaNkulunkulu kube
yinto esiyikhuthalelayo. Ngoba ufanelwe yikho konke
okwethu!

“*Ngikhazimuliswe*” – Hhayi ubukhazikhazi bendlu,
kodwa ebantwini bemkhonza yena ngezinhliziyo
ezilungile. UNkulunkulu uyakhazinyuliswa
ngokulalela komuntu, akhazimulisiwe ebufakazini
bakhe, usizo lokungaphezu kwemvelo njengoba
abantu bakhe bemkhonza. Ukhazimulisiwe uma
ebonakalela lokhu angakwenza empilweni ezinikele,
lapha engasadingi ukuzibamba ekunikezeni
izibusiso afisa ukuzithela kulabo abalalelayo, ngisho
kungaphezu kwamandla ethu ukuzamukela
(UMalaki 3:10).

*1:10 Ngelokho izulu livinjelwe kungabe kusabakho
mazolo, nomhlaba uvinjelwe ungabe usaba nazithelo.*

Ivesi. 9-11 – Phindela kuvesi 6. Okulindelekile okuningi babedunyazwa ngokuncane. Bese kuthi, ngisho okuncane abakwazi ukukuletha ekhaya “*ngakuphephetha*” kusho uJehova. Njengokuphephetha izimbali eziphephezelayo zisuke esiqwini, nokubukeka kwazo okusaphaphe kushabalale emoyeni, kusale nje ingcosana esabambelele. Kungani? Ngoba, ngesikhathi udoti usathathwa njengokuhle ngendlu kaJehova, “*nina nisagijimela, kube yilowo nalowo endlini yakhe*”. Igama “*gijima*” liveza ukulangazela kwabo izinto zabo, futhi begijima kakhulu. UJehova wayephendula udoti wabo wezinto zakhe ngodoti wezabo. Isisho “*wonke umuntu*” siveza ukuthi bonke babenesandla kulomqondo wokunganaki. Akakho ongacasha eningini kuJehova. Wayazi “*wonke umntu*” owayenesandla. UJehova wafuna, “*ngafuna umuntu phakathi kwabo*” ozogijimela izimfuno zakhe, kodwa akatholanga noyedwa.

Ivesi. 10-11 – Ithuluzi likaNkulunkulu lokuyala yisomiso nobunyumba. Buka noMalaki 3:11. UHagayi ukhulume kubo ngosuku lokuqala lwenyanga yesithupha 1:1), noma ngasekupheleni

*1:11 Ngase ngibiza ukoma phezu kwezwe, naphezu
kwezintaba, naphezu kwamabele, naphezu kwewayini
elisha, naphezu kwamafutha, naphezu kokuvezwa
ngumhlaba, naphezu kwabantu, naphezu
kwezinkomo, naphezu kwayo yonke imisebenzi
yezandla.”*

kukaNcwaba ngokwekhalenda. Kwakungukuphela kwesikhathi sabo sonyaka sokukhulu. Kwakungewona neze unyaka omuhle kubo, mhlawumbe kwakunjalo iminyaka eminingana. Izikhathi zonyaka zikabhali nokolweni zase zedlulile, futhi uma ubheka amazwi kaJehova kwakungakhiqizanga kahle. Amagilebhisi, amakhiwane, neminqumo kwakuvuthwa ngisho nalapho futhi kulungela ukucutshungulwa, njengoba ayenjalo. Futhi ngamazwi kaHagayi okusola asuka kuJehova kwakufanele kube ngumzuzu wokubala, nowokuqaphela. *Ngakho-ke lesi kwakuyisizathu sokuthi kungani!* Ukukhiqiza okuncane kwaleso sikhathi sonyaka kungenzeka kwakuyilona daba nje okwakukhulunywa ngalo ematafuleni okudla kwakusihlwa iminyaka eminingi. Manje sekuvela obala okwakufanele bakubone ngokushesha. KwakunguNkulunkulu wabo emelene nabo ngokungamunaki yena nendawo yakhe yokudumisa.

*1:12 UZerubabele indodana kaSheyalitiyeli noJoshuwa
indodana kaJehosadaki, umpristi omkhulu, nayo
yonke insali yabantu balalela izwi likaJehova
uNkulunkulu wabo namazwi kaHagayi umprofethi,
njengokuba uJehova uNkulunkulu wabo emthumile;
abantu besaba phambi kukaJehova.*

1:12-15 – Ukusabela.

Ivesi. 12 – Nakhu manje ubuhle bokuqhathanisa, “Njengecici legolide nesivunulo segolide elicwengekileyo” encwadini yeZaga 25:12. Nawu umthelela onokujabula “Izwi elikhulunywayo ngesikhathi esiyiso”, inhlanganisela enenzuzo enamandla “lomsoli ohlakaniphileyo” “onendlebe elalelayo”. Bheka iZaga 25:11-13. “Nokusola ngokulaya kuyindlela yokuphila” (IZaga 6:23). Abaholi nabantu, sebezile ukuyala okuthembekile kukaNkulunkulu, bashesha baphendula ngokulalela. Futhi kwakungekhona ukuvumelana okunegqubu lokuthi baphendukisiwe ezimfunweni zabo ukwenza abakutsheliwe. “Bamesaba uNkulunkulu”. Babekhathazeke ngokweqiniso ngendlela abaphathe kabi ngayo uNkulunkulu. Bashesha ukuphenduka ngokuphelele ezinhlizweni zabo. Babona futhi ukuthi “iNkosi uNkulunkulu wabo uthumele” uHagayi. Nali iphuzu elibalulekile. Baqonda ukuthi “kwakuyizwi likaNkulunkulu wabo”

abalizwa “*emazwini kaHagayi umprofethi*” ngesikhathi inhliziyo yozwayo ilungile ngokuthobeka okufanele, uzolungela ukuzwa umyalezo ka Nkulunkulu nesithunywa sakhe. Buka nencwadi NgokukaJohane 7:17. Uma impakamo yomuntu ibopha inhliziyo yakhe ekuboneni ukwethembeka kokusola kukaNkulunkulu nobizo ekuphendukeni uyashesha ukuthola iphutha emyalezweni nakulowo othunyiweyo, uyashesha ukubeka icala lowo othunywe nguNkulunkulu ngokweqiniso bethi uqamba amanga noma uziqambe yena umyalezo. Ukuthi laba bantu bawuzwa umyalezo kaNkulunkulu kuHagayi nothunyiweyo kwaveza ukulungela ukuzwa izwi likaNkulunkulu kwezinhliziyo zabo. “*Ubuhlobo bukaJehova bukubo abamesabayo*” (Amahubo 25:14). Umqondo emyalezweni nasesithunyweni uveza umqondo kuNkulunkulu uqobo. Futhi ngesikhathi abantu ekugceni izinhliziyo zabo sezilungile maqondana noNkulunkulu ngokunqanda okwethembile, yindawo yakhe nesikhundla ababuyele kuso ngokuhlonipha. Qhathanisa ukuzinikela okuhlangene kwesizwe kuNehemiya 10 esivumweni sabo sokuthi “*singenakuyishiya indlu kaNkulunkulu wethu*” (ivesi 39).

Bheka futhi ukuthi “*amazwi kaHagayi*” athathwe kahle “*njengezwi likaNkulunkulu*” akhuluma

*1:13 Wayesekhuluma uHagayi, isithunywa sikaJehova,
ngesimemezelo sikaJehova kubantu, wathi: “Nginani,”
usho uJehova.*

Ngomoya kaNkulunkulu. Qhathanisa nombhalo oqondile ofanayo kuvesi 13.

Ivesi. 13 – “*Nginani, usho uJEHOVA*” – Bheka lapha isivini sokuqiniseka sikaNkulunkulu ngokuvikela nokunaka kwakhe. Lona ngumyalezo wakhe wesibili ngoHagayi, umyalezo wokukhuthaza othunyelelwe impendulo yabo yokulalela nokwesaba. Lapha yisibusiso esitholakale ngokujeziswa, ukunqoba ngenhlekelele. Kubhekisise kahle ukuthi uNkulunkulu usilinde kanjani ngakolunye uhlangothi lokuphenduka kwethu. Ulindele ukungenelela ngokushesha ngesibusiso ngokuzisola okuthobekile. Umthelisi owaphenduka wathola okufanayo (NgokukaLuka 18:9-14), ebuyela endlini yakhe nokulungisiswa asekuhole ngokushesha kuNkulunkulu. Ukuqiniseka isimiso sikaNkulunkulu saphezulu simile, ukuthi “*ngaphandle kokuba niphenduke nani ngokunjalo nizobhubha*”, kodwa ngokuphenduka kuza ukuthethelelwa okuqondile nokuphelele.

Manje khumbula ukusebenza kwaleligama

lokuqiniseka okuvela kuNkulunkulu ngesithunywa sakhe. Insali yaqala futhi ukwakha. Kwase kwenzakalani? Incwadi yokubhikisha yathunyelwa kumaPesiya ithunyelwa ngabaphikisayo. Kodwa, thula ubheke, manje imvume endala kaCirus yayisitholekele. Futhi amaJuda ayengathunyelelwanga imvume kuphela yokuba aqhubeke, kodwa laba baphikisi abaluhlupho bayalwa ukuba basize ngokwezimali, ngezinsongo ezinzima kakhulu ezazibekwe ngaphezu kwanoma ngubani owayezovimba lomsebenzi. Lena kwakuyimpendulo kaNkulunkulu eyanele! Lokhu ngokwenzakalayo uma uNkulunkulu esebenza nabo abantu kunokusebenza emelene nabantu bakhe. Uma emelene nabo kuze kube ngukuphenduka. Kodwa ngukuphenduka ukuthelela kwakhe, ukuthula, nokubonelela okuza njengozamcolo.

Ngakho-ke uNkulunkulu wabo ubelokhu engenelela nje, ethumela isomiso nobunyumba, ethatha inzuzo yabo, eshwabanisa imiphumela yemizamo yokuzicabangela bona bodwa. Ngokubiza kukaHagayi ezintweni ezibalulekile, ezifuna ukuthi babeke uNkulunkulu phambili uma ezosebenzela bona engamelani nabo, abantu bajika, kungengokokwenza kahle kuphela kodwa nasemqondweni oyiwona wona wokwesaba. Kokubili izandla nenhliziyo kwalungiswa. Ngakho-ke uHagayi

*1:14 UJehova wavuselela umoya kaZerubabele indodana
kaSheyalitiyeli, umbusi wakwaJuda, nomoya
kaJoshuwa indodana kaJehosadaki, umpristi
omkhulu, nomoya wensali yonke yabantu, bafika,
benza umsebenzi endlini kaJehova Sebawoti,
uNkulunkulu wabo,*

ubesebuyele kuvesi 13 ngegama lokukhuthaza elivela kuNkulunkulu. “*Nginani, usho uJEHOVA*”.

Ivesi. 14 – “*UJehova wavuselela umoya kaZerubabele... uJoshuwa... nabantu*” – Uyabona ukuthi bekuyiNkosi ebinyakaza ezinhlizweni zabo beze bazifunele bona nokuthokozela ukuqhubeka nomsebenzi? Bheka uhlelo lwezigameko lapha. Kuqala ukukhuza okufanele kwamazwi kaNkulunkulu ebanika inselelo yokuba bashintshe. Bese kuba yisinqumo esilungile kwabazwayo ukuba besabe baphinde balalele. Bese kuba ukunyakaziswa ukubakhuthaza okuvela kuNkulunkulu. Uma sinquma ukwenza okulungile ekwesabeni uNkulunkulu uhlangabeza isinqumo sethu esihle ngokuqiniswa kwentando yethu kuso. Isinqumo ngesethu, kodwa uqiniswa kwesikukhethile kulesosinqumo kungokwakhe. Uhlangothi olumyama kulokhu okufanayo sivame ukukubona ebhayibhelini futhi. Ngokwakhethwa nguFaro ukuqinisa inhliziyu yakhe entandweni

kaNkulunkulu encwadini ka-Eksodusi 5 isinqumo sakhe sahlangabezana nokuqina okungaphezulu ngasohlangothini lukaNkulunkulu. Ngokunqaba kwamaJuda ukubona uJesu njengalokhu ayikho, engxenyeni enje-NgokukaJohane 6 kanye noJohane 8 uJesu waqeda umkhondo wenkulumo yakhe ngendlela ecasulayo, eholela abaleli bakhe ababengakholwa ekutheni baqiniseke kakhulu izinhliziyi. Njengoba iNkosi inikezela ekuqiniseni kwezinhliziyi nje ezivele ziqinile maqondana naye, ngisho kunjalo uyangenelela ukuqhubezela ukukhetha okuqinile kulabo abenza isinqumo endleleni elungile futhi. Mhlawumbe usuke wabhekana nokuthi akufane nalokhu, lokho kujabula okuphakamisa inhliziyi okuqhamuka emva kokulwa kanzima ekukhetheni ukwenza okulungile. Esikhathini esifana nalesi umoya kaNkulunkulu uyaphuthuma ungene ukuzoqinisekisa uphinde usiqinise kwizinqumo zethu ezibuhlungu kodwa ezilungile kuye. Imimoya yakho konke lapha yayinikezwe okungale kwemvelo kokuphakamisa kunikwe nguJehova manje, futhi bonke babelangazelele ukuqhubeka nomsebenzi ababewuyeke isikhathi eside.

“Bafika, benza umsebenzi” – Intando yethu ukulalela nokwesaba kufanele ifike kulokhu, ukuthi sisebenze, ngaphambi kokuba kuchaze enye into.

*1:15 ngosuku lwamashumi amabili nane ngenyanga
yesithupha ngomnyaka wesibili kaDariyu inkosi.*

Izithelo zokuphenduka kufanele zivele ngaphambi kokuba ukuphenduka kuqinisekiswa. Yingakho uJohane noPawulu bashumayela ukuthi ukuphenduka kufanele kuveze izithelo “*Ngakho vezani izithelo ezifanele ukuphenduka*” (NgokukaMathewu 3:8; IZenzo 26:20). Ngokufanayo izithelo zokukholwa kufanele zivele ngaphambi kokuba ukukholwa kubonakale njengokweqiniso. INkosi ngoJakobe ithi “ngibonise ukukholwa kwakho... *nami ngizakukukhombisa ukukholwa ngemisebenzi yami*”. Ukukholwa kweqiniso, ukuphenduka kweqiniso ngeke kusize kodwa ukuvela ngemisebenzi eqhubekayo nenhliziyo eqotho eshintshile. Lolohlu lokholo encwadini kumaHebheru 11 ngokulotshiwe kwaphezulu *kwemisebenzi* yokukholwa. Lonke iqhawe elithembekile elibaliwe lapho *lenza* okuthize, *labekezelela* okuthize, *lenqaba* okuthize, liveza ukukholwa kwalo.

.....

Imicabango

Isono salaba bantu ekubekeni izimfuno zabo

ngaphambili kunezikaNkulunkulu kusenjena nakithi namuhla, futhi ukufakwa kwezimiso okutholakala lapha kuyiqiniso nakho kanjalo. Bheka nakhu kufakwa;

- Ekunikeleni ngezimali zethu emsebenzini kaNkulunkulu – ezingxenyeni ezifana neZaga 3:9-10, UMalaki 3:8-12, kanye naKwabaseKorinte besibili isahluko 9 iNkosi ikwenza kucace ukuthi isibusiso sayo esicebile siyatholakala kulowo omazisayo yena ngesivuno sokuqala sokukhushulelwa sakhe. Uthembisile abantu bakhe ukuthi uma ebone komunye inhloso yokushiya umhlabathi wezwe lakhe ngonyaka wesikhombisa njengoba kuyaliwe, UNkulunkulu uzokwenza umkhiqizo wonyaka wesithupha uchichime bazobe besadla kuwo ngonyaka wesishiyagalombili (ULevitikusi 25:1-7, 20-22). *“Funani kuqala umbuso kaNkulunkulu nokulunga kwakhe, khona konke lokhu kuyakwenezelwa nina”* (NgokukaMathewu 6:33).
- Ekunikeneni ngesikhathi sethu ekuzeni enkonzweni - Kulula ukwenza izaba ukugwema lokhu, ukunikela ngesikhathi sethu kithi kunokuba sisinike iNkosi nabantu bayo. Unawo *amahora* omdlalo wekhilikithi

bhuti, kodwa *awutholatholakali* ezintweni zeNkosi. Ubani onendaba yokuthi umdlalo webhola lezinyawo weqelwa yisikhathi, kodwa maye kumfundisi owenza njalo!

- Ekunikeleni ngokuphila kwethu ekuholeni kweNkosi - Abantu bakaNkulunkulu namuhla basho okufanayo nalaba ngokukhonza, ukuthi “*isikhathi asikafiki*” sokubeka umsebenzi weNkosi phambili. Uma kungekhona manje, nini? Uma kungewena, ubani? Uma kungekhona lapha kuphi? Uma kungeyikho konke, okungakanani?

Hlakanipha ukunikeza lokhu okuvelele empilweni yakho kuNkulunkulu, ngoba *siyalahlekelwa* uma simvalela ngaphandle yena futhi *siyazuza* uma sikanye naye. Mnike lokhu okungokwakhe kwesikhathi “sakho”, amathalente, izinsiza, kuhlangele nomqondo wokuthi kungokwakhe *konke*, bese ubheka ukuthi wenza kanjani ukuthi lokhu okusalayo ukuqhubeza ukudlula lokhu obekungaba yikho uma ngabe ukugcinile konke. Bheka ukuthula nokwaneliseka kufika lokhu obukulwela ngaphambili ngokugcina konke. Ngeke igcwale nje kuphela indebe yakho, kodwa izochichima.

Kuvelile ekuqaleni ukuthi iNkosi yayimelene naleyonsali eyabuya. Impela yayimi kulayini imelene nokuhlubuka kwabo. Kodwa kwavela ukuthi kahle kahle yayingakubo, ngoba yashesha yaba sohlangothini lwabo ngokuphenduka kwabo ekubasoleni kwayo. Ukubhekana nokungalingile akusona isenzo sesitha. UNkulunkulu uyasola futhi uyayala lowo *amthandayo*. Kodwa kuncike kuyo imbangela yakho. Lapha ngukuchazwa komyalo kaKristu encwadini NgokukaMathewu 7 wokuba “*Ningahluleli ukuba ningahlulelwa*”. Ekubhekaneni nokuthile kufanele kuhlezi kukhona intando yokubuyisa. Uma isifiso esiqotho sokulungele omunye singasekho, leso sifiso sokunqamula siphendula ukubhekana kube ngukulahla. Ukubhekana nokubi ngesifiso sokuholela kokulungile akukhona okubi. Ukulahla ngenxa yokubi ungenasifiso sokulungele omunye omuntu (noma kimi) kungukwahlulela.

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Buka nencwadi NgokukaMarku 1:14 – “*Emva kokuboshwa kukaJohane uJesu wafika eGalile eshumayela...*” ukubanjwa kukaJohane kwakulusizi, kodwa usizi olwalufanele, ngaphambi kwesibusiso sokufika kobukhona bukaKristu. UJesu ngeke abelane ngenkazimulo yakhe noma ukugxila nomunye. UNkulunkulu ngemvamisa kufanele aqale

ashanele abanye omayibuthe beminako ngaphambi  
kokuba ethula uJesu ukuba umuntu anake yena,  
njengoba enza ngesikhathi sikaHagayi. Lonke usizi  
lokulahlekelwa ngukulungiswa kwendlela  
ilungiselwa okunye okuncono ngesikathi  
uNkulunkulu evunyelwe kukho.

## Isahluko 2

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2:1 *Ngenyanga yesikhombisa ngolwamashumi amabili nanye lwenyanga izwi likaJehova lafika ngesandla sikaHagayi umprofethi, lathi:*

2:2 *“Ake ukhulume kuZerubabele indodana kaSheyalitiyeli, umbusi wakwaJuda, nakuJoshuwa indodana kaJehosadaki, umpristi omkhulu, nakuyo insali yabantu, uthi:*

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Lesi sahluko manje siqala ngomyalezo wesithathu kaHagayi ovela eNkosini uze kubantu bayo, ulethwe kubo ngenyanga elandela abaqale ngayo ukwakha. Imvelo yalomyalezo uphinde futhi uyakhuthaza, nokuhle okungumyalo futhi. Noma sebewuqalile umsebenzi nokuba bagquqguzeleke entshisekelweni yokuthokoza kuwo (1:14), ukuqala futhi kwababuyisela emuva ngesikhathi besabeka isisekelo sendlu ekuqaleni. Lokhu kwaletha emicabangweni yabo imvelo yethempeli abase belakha manje ekuqhathanisweni nobukhazikhazi obukhazimulayo kwalelithempeli elabalahlekela. Lokhu okulethwa nguHagayi manje kubo yinto enokukhuthaza kaPawulu encwadini KwabaseFilipi 3; “*Ngikhohlwa okungasemuva, ngizelulela kokungaphambili*”. Ukukhala okungapheli ukhalela ubisi oseluchithekile vele akukhona nje ukumosha



Isikhathi kuphela, kodwa kungaba yingozi emiphumeleni okudumazayo futhi.

**2:1-3** – Ungabheki emuva.

Ivesi. 1 – Umyalezo kaHagayi wesithathu wafika ngosuku lwamashumi amabili nanye enyangeni yesikhombisa, enyangeni ebizwa nge-Tishri. Lenyanga yesikhombisa ekhalendeni lamaJuda iqukethe imikhosi ebalulekile;

- Usuku lokuqala luka-Tishri- Umkhosi wamaCilongo (ULevitikusi 23:23-25). Lomkhosi wawubiza uIsrayeli ukuba uzilethe phambi kweNkosi esikhathini sokulungiselela Usuku Lokubuyisana. Lolusuku lwagcina sesluyi-Rosh Hashanah (inhloko yonyaka), unyaka omusha wamaJuda.
- Usuku lweshumi luka-Tishri- Usuku Lokubuyisana (Yom Kippur). Lolu kwakuwusuku lwaleyo nqubo yokuhlanza kukazwelonke okuchazwe encwadini ULevitikusi 16.
- Usuku lweshumi nanhlanu- Usuku lwamashumi amashumi amabili nanye luka-Tishri- Umkhosi wamathabanakele noma bamadokodo noma ukubuthana (ULevitikusi 23:33-36). Iviki elinentokozo lokubungaza

isivuno nenkumbulo yokubonga konke  
uNkulunkulu wabo abalethele kukho,  
nabadlule kukho.

## Ikhalelenda lamaJuda nemikhosi

| 1               | 2              | 3       | 4        | 5        | 6        |
|-----------------|----------------|---------|----------|----------|----------|
| Nisan<br>(Abib) | Iyyar<br>(Ziv) | Sivan   | Tammuz   | Ab       | Elul     |
| Mar-Apr         | Apr-May        | May-Jun | Jun-July | July-Aug | Aug-Sept |

14 15 16 21

Unleavened Bread (P)  
Firstfruits  
Passover (P)

Pentecost (P)

| 7                   | 8                   | 9       | 10      | 11      | 12      |
|---------------------|---------------------|---------|---------|---------|---------|
| Tishri<br>(Ethanin) | Marchesvan<br>(Bul) | Chislev | Tebeth  | Shebat  | Adar    |
| Sept-Oct            | Oct-Nov             | Nov-Dec | Dec-Jan | Jan-Feb | Feb-Mar |

1 10 15 21

Tabernacles (P)  
Day of Atonement  
Trumpets

(P) = Pilgrimage Feast – Men must go to place of tabernacle or temple

Ngakho-ke uHagayi weza kubantu nomyalezo  
wesithathu manje ngosuku lokugcina lomkhosi

wokugcina wesikhathi sonyaka, umkhosi wamaThabanakele. Kunokukhulu okushiwo ngukuza kwakhe ngalesi sikhathi nangomyalezo awulethayo. Yonke imikhosi iNkosi eyabe iyidinga ku-Israyeli yayinesiprofetho esibalulekile. Kwakunemikhosi emningana enyangeni yokuqala (Nisan) ekhalendeni labo; iphasika, isithelo sokuqala ngosuku lwesithathu kulandela iphasika, evikini lesinkwa esingenamvubelo, bese kuba yiPhentekosti noma imikhosi yamaviki ezayo ezinsukwini ezingama-50 ezizayo, usuku olungemuva kosuku lweviki lwesikhombisa lwesithelo sokuqala. IPhasika lona lalikhomba kuJesu, iPhasika lethu, okubeka uphawu osukwini aba ngumhlathshelo ngalo ngenxa yethu. Izithelo zokuqala zaziysisithunzi sokuvuka kukaKristu ngosuku lwesithathu okulandela ukufa kwakhe ngePhasika ngesikhathi evuka njengesithelo sokuqala kwabafileyo. IPhentekosti lalikhomba osukwini uMoya azofika ngalo ngendlela ekhethekile okungukuthi manje uhlala ebandleni labazalwane emhlabeni ngalesi sikhathi. Leliqembu lokuqala lemikhosi lichaza izehlakalo zokubuya kukaKristu kokuqala. Kwase kuza izinyanga zehlobo zesivuno okuyisona sona ngenyanga yesithathu neyesithupha. Lesi sikhathi sisho ibandla lalesisikhathi, namadlelo amhlophe esivunweni nasemsebenzini wethu wokubuthana kuze kubuye iNkosi. Umzuliswano olandelayo wemikhosi

*2:3 Ngubani oseleyo phakathi kwenu owayibona le ndlu  
ekukhazimuleni kwayo kokuqala? Niyayibona injani  
manje na? Ayinjengento yalutho emehlweni enu na?*

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enyangeni yesikhombisa yona iwuphawu lwezehlakalo ezincike ekubuyeni kukaKristu kwesibili. Amacilongo akhomba ekukhaleni kwawo ekubuyeni kukaKristu ngemva kwesivuno somhlaba, ebiza ibandla lakhe ukuba lize kuye. Lokhu kubese kulandelwa yi-Yom Kippur yethu noma ukuphela kokubalwa kwesono esihlalweni sikaKristu sokwahlulela. Umkhosi weThabanakele wona ukhomba esikhathini sombuso. Lona yiwona wodwa umkhosi obaliwe kwisiphrofetho ukuba ugujwe ngeminyaka engama-1000 yokubusa kukaKristu emhlabeni (UZakariya 14:16), ngoba lapho abahlengiwe bayakubungaza ngentokozo enkulu nokubonga konke uNkulunkulu wethu asilethele khona, nasidlulise kukho, nasisuse kukho. Ngakho-ke uHagayi uvela manje ngosuku lokuphela kwalomzuliswano wesibili walemikhosi, ukuzokhuluma ngezinto ezimayelana nokubuya kukaKristu, okungukuthi lemizuliswano yemikhosi yayikhomba kuyo.

Ivesi. 3 – *“Niyayibona injani manje...Ayinjengento yalutho emehlweni enu na?”* – UHagayi weza

nemibuzo ngenhloso yokuveza ukububula okungumshoshaphansi okwase kuqalile futhi ngokubuyela kwabo emsebenzini. Uma ngabe abantu bakaNkulunkulu beqala futhi ukwenza umsebenzi kuvuka abaphikisana nawo ngandlela thizeni, kulokho ngohlobo lokudumaza noma lokuthena amandla. Kwakukhona phakathi kwabo “*amadoda asendulo*” abanye abakhumbula ukubaluleka kwempahla eyakha ithempeli likaSolomoni, elabhujiswa ngamaBhabhiloni eminyakeni angamashumi adlule. Laba kwakuyibona abalila phakathi kwenjabulo eminyakeni edlule ngesikhathi izisekelo zendlu zibekwa (U-Ezra 3:120. Balila ngoba lendlu encane yayincane ekuqhahathanisweni nalena eyabalahlekela! Ithempeli elikhulukazi likaSolomoni lalakhiwe ngetshe elimhlophe lonke, umsedari, negolide ngaphandle, nangaphakathi lilekwe ngegolide, lihlotshiswe ngomsebenzi wohlobo oluphambili, lilenga izithombe ezinhle kakhulu. Inani lezigidi ngezigididi legolide lalisetshenzisiwe esakhiweni salelothempeli elingeqhathaniswe, *manje konke kwase kushabalele!* 1 Izikronike 22:14 lencwadi isinikeza inani legolide (180 yamakhuyubhu wamamitha) nesiliva (elingaphezu kwama-300 kheyubhu mitha) elasetshenziswa esakhiweni sethempeli likaSolomoni. Umcabango walokho abalahlekelwe yikho nokubona lendlu

ezithulele nje abase beyakha “*ekuqhathanisweni nayo yayingelutho*” kwakungathi bayacindezeleka kubaqeda amandla, mhlawumbe yayisongela ngisho ukuphendula izinhliziyi zabantu bangasaqhubeki nomsebenzi futhi. Ngoba abadala kwakungavumi nje bayeke ukubambelela kwelidala! Lokhu kukhononda kwakudinga ukukhishelwa ngaphandle kukhulunye ngakho ukuze kugcinwe bonke bekhuthazekile kulomsebenzi obaluleke kangaka. Inhliziyi kaNkulunkulu kulolodaba kwakufanele yazeke, kungabi nomqondo wokunganeliseki wezingubo ezimanzi phakathi kwabo. Umsebenzi omningi wabaholi bakaNkulunkulu yilokho nje, ukugcina izinhliziyi zabantu bakaNkulunkulu zikhuthazekile ukuqhubeka baphile impilo efana neyakhe nokwenza umsebenzi wakhe bebambelele enjongweni yakhe, lokhu okumthokozisayo (bagweme noma babhekane nezingubo ezimanzi futhi). Ngumsebenzi obalulekile oqhubekayo.

Kwakunokuba nesinye isici esinomthelela kulomoya wokukhononda kwabanye. UNkulunkulu wayethumele isomiso kubo phambilini ngokuzicabangela kwabo bodwa (1:9-10). Ngakho-ke umkhosi wabo wamaThebanakele noma ukuhlanganyela, nganxanye kungumgubho wesivuno, kunokwenzeka nje ukuthi izitshalo zazingezinhle neze, nensimu yezithelo, nensimu

*2:4 Kepha qina manje, Zerubabele,' usho uJehova, 'ube namandla, Joshuwa, ndodana kaJehosadaki, mpriisti omkhulu, niqine nonke nina bantu bezwe,' usho uJehova, 'nisebenze ngokuba nginani,' usho uJehova Sebawoti.*

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yomvini. Ngakho babebhekana nendlala ngaleso sikhathi. Lokhu kukhathazeka omubi angabona ithuba lokuthi azikhulise emehlweni abangakhulile. Vele lokhu kuxakeka kwabo kungenxa yesono sabo njengesizwe. Kodwa iNkosi yayisinabo manje (1:3). Babenaye, ukuxolelwa kwakhe, futhi lokhu kumele kwanele. Impela lokhu kuyikho konke! Ngakho abantu babedinga ukuyalwa kulokhu. Babedinga usizo ekubekeni ithemba labo kunkulunkulu wabo opheleleyo. Akufanele babeke ithemba labo noma bagxilise injabulo yabo kulokhu abanakho, kodwa kuNkulunkulu wabo wethemba (UHabakuki 3:17-19).

## **2:4-5 – Bheka phezulu.**

*“Qinani... nisebenze... ngokuba nginani, usho uJEHOVA sebawoti”* – Akubaluleki ukuba bashintshe izinhlelo, ukuba bakhe okukhulu, indlukazi. Kunalokho ubaphendulela ekubakhuthazeni nasekuthembeni ebukhoneni bakhe enabo. Indlu ayinalutho. UNkulunkulu mayesendlini wenza indlu

2:5 *‘Isithembiso enganinika sona ekuphumeni kwenu  
eGibithe noMoya wami kuyakuhlala phakathi kwenu;  
ningesabi.’*

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ikhazimule, hhayi igolide. Ningakhathazeki ngokungacwebezeli kwendlu, uma nje iNkosi inani. Ungakhathazeki ngokungacwebezeli kwendlu yakho, kwempilo yakho, kwezinto zakho. Ungakhathazeki ngalokho ongakaze waba nakho, noma lokhu okungenzeka ungabi nakho nhlobo. Kuyeke! Kunalokho qinisekisa ukuba noNkulunkulu, ukubambeleva kuye eduze, ukumthokozisa. Lokhu okungaphandle akukhona nje okokukhathazeka. UNkulunkulu ubheka inhliziyo (1 USamuweli 16:7). Ngisho uJesu Kristu inkosi wayengenabo ubucwebecwebe, lapho echazwe ngu-Isaya njenge “*yayingenasimo nabuhle ukuba siyibuke, yayingabukeki ukuba siyifune.*” (U-Isaya 53:2). Wayengenabuhle obumangalisayo ukuba sasingafuna ukumbheka. Wayengakhethekile, engenakubukeka okudonsayo ukuba singakhangwa nguye. Futhi ungalihluleli inani lomsebenzi noma losebenzayo ngezimpawu zangaphandle. Yahlulelani ngokulunga, ngobufakazi bokwethembeka. Khathazeka kancane ngesimo noma ngesakhiwo, ukukhathazeka nge “Ichabod”, ukuthi inkazimulo kaNkulunkulu ayikho lapho (UHezekiya 9:3; 10:4,



2:6 “Ngokuba usho kanje uJehova Sebawoti, uthi:  
‘Kusezakuba yisikhashana nje ngizamamazisa  
amazulu nomhlaba, nolwandle, nomhlabathi  
owomileyo,

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18-19; 11:23). Lingaba liningi ibandla noma umzalwane kulomhlaba angaba mkhulu noma ahlotshisiwe kodwa Ichabod! Ngubukhona beNkosi okuba yinkomba yeqiniso ngokwahlukanisa abantu bayo beqiniso (U-Exodusi 32:16). Futhi impumelelo esilinganisweni sikaNkulunkulu yisona sodwa isilinganiso.

### **2:6-9** – Bheka phambili.

INkosi ngoHagayi manje ijikisa ukubheka kwabantu bayo kwikusasa, ezinsukwini eziholela futhi ezibandakanya ukubuya kukaKristu. Njengokufana nasekuqaleni, lezi yizinsuku ezivezwe yizinsuku zomkhosi bezisanda kwedlula.

Ivesi. 6-7 – “Ngizamamazise...” (nakuvesi 21) – Izinsuku impela sezifikile, ngezinsuku zokugcina, isikhathi sosizi olukhulu phambi kokubuya kukaKristu, ngesikhathi uNkulunkulu ezozamazamisa amazulu, umhlaba, nezizwe (uJoweli 3:16; NgokukaMathewu 24:29). Umbhali

wamaHebheru ufaka amazwi kaHagayi lapha ngosuku lweNkosi, lapho bonke bezakuzanyazanyiswa ukuze kuzoshanelwa kuchithwe konke okuyozamazamiseka, kushiwe kuphela lokho okungenakuzamazamiseka (KumaHebheru 12:26). Njengoba izwi likaNkulunkulu lazamazamisa umhlaba eSinayi, *“kepha manje uthembisile wathi: “Kusezakuba kanye ngizamazamise kungabi ngumhlaba wodwa, kepha nezulu futhi”* ekuletheni umbuso wakhe. Bese thina esingabaka Kristu, sazi ukuthi *“lokhu samukeliswa umbuso ongenakunyakaziswa, masibonge ngesingamkhonza ngakho uNkulunkulu ngokumthokozisa, nangokumhlonipha, nangokuthuthumela”* (KumaHebheru 12:28). Qhathanisa nencazelo kaPetru yokubuya *“yosuku lweNkosi”* encwadi 2 ekaPetru 3, uma *“amazulu eyakudlula ngokuhlokoma; kuyakusha konke, kubhidlike”* (ivesi 10). Futhi ngokufanayo lapho nakumaHebheru 12; *“Ukulaya konke okwamanje kungathi akusikho okwentokozo, kepha kungokosizi, kodwa ngasemuva kuyabathelela isithelo esihle sokulunga labo abahlakahliswe yikho”* (ivesi 11). Buka iziprofetho zokuzamazama komhlaba okukhulu ezinsukwini zokugcina (isambulo 6:12-17; 11:13; 16:18-20). Qhathanisa iziprofetho zokuchithwa kwemibuso yabantu (2:22; UDaniyeli 2:34-35, 44-45). Buka neziprofetho zoshintsho

*2:7 ngizamazamise nabo bonke abezizwe, kufike  
okunxanelekayo kwabo bonke abezizwe,  
ngiyigcwalise le ndlu ngenkazimulo,' usho uJehova  
Sebawoti.*

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olusheshayo emazulwini, uma isibhakabhaka sizakusuka kungathi sigoqwa njengomqulu (U-Isaya 32:1-4; Amahubo 102:26; KumaHebheru 1:10-12; isambulo 6:13-14).

*“Isikhashana”* – Okukhuluma ngokungefaniswe okuzoqhuma ngesikhathi seminyaka eyinkulungwane uma ekugcineni kuzobonakala ngeso elibanzi lengunaphakade. Buka Uhabakuki 2:3; KumaHebheru 10:37.

*“Kufike okunxanelekayo kwabo bonke abezizwe”* – Lokhu ngokungangabazeki kusho kuJesu Kristu. Phakathi *“bezizwe zonke”* yilabo abezwa isidingo sabo bakhale njengomsebenzi *“wejaji”*, uMlamuleli ophelele ozoza *“phakathi kwethu ongabeka isandla sakhe phezu kwethu sobabili”* (UJobe 9:33). UJobe wayebheka umuntu onguNkulunkulu lowo okwazi ukufinyelela kuNkulunkulu nakumuntu. Ubukhona balowo ekugcineni ozayo masinyane ethempelini yilokho *“okuzogcwalisa indlu ngenkazimulo”*. Noma indlu ababematasatasa beyakha *“yayingelutho”*

2:8 *‘Ngelami isiliva, ngelami igolide,’ usho uJehova  
Sebawoti.*

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ekuqhathanisweni nokubukeka kwangaphandle  
kwekaSolomoni, lendlu izoba nodumo olukhulu  
lukaJesu uMesiya uqobo lwakhe engena kuyo  
ekuzeni kwakhe kokuqala. Impela yonke inkazimulo  
yomcebo kaSolomoni “*yayingalutho*”  
ekuqhathanisweni nenkazimulo yobukhona  
bukaKristu phakathi kwayo. Yonke indalo  
ayifanelekile ukuqhathaniswa noMdali. Ngakho  
kunjalo nakithi. Zonke izimanga zalomhlaba  
zihlanganisiwe zingelethe “*lutho*” ekuqhathanisweni  
noJesu Kristu phakathi emphefumulweni yethu.  
Uyiparele lenani eliphezulu kakhulu. Inani lakhe  
lubanjwe kahle lifanelwe ukudayisa konke ukuze  
sibe nalo. Uma esehlala kithi nathi kuye *sinakho  
konke kuvame!*

Ivesi. 8 – “*Ngelami isiliva, ngelami igolide*” –  
Ngesikhathi abanye besabubula ngenxa yokungabi  
nazo izinsiza zikaSolomoni ukuze babuyise lendlu  
ngendlela ubukhazikhazi bayo obudala, kufanele  
baqonde ukuthi zonke lezi izinsiza zilungile futhi  
ziyafumaneka kuNkulunkulu. “*Umhlaba ungowami,  
nawo wonke amagugu awo,*” uNkulunkulu  
uyabaqinisekisa. Uma ayefuna ukuba babe nabo

2:9 *'Inkazimulo yokugcina yale ndlu iyakuba nkulu kuneyokuqala,' usho uJehova Sebawoti, 'nginike ukuthula kule ndawo,' usho uJehova Sebawoti.'*

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lobubucwebe bezwe ukuze bahlobise indlu yakhe futhi ukuze icishe ifane nendala wayengabanika kalula nje. Kufanele baqonde futhi bamkele ukuthi abazange babe nalezi zinto ngenxa yesizathu nje, ngoba lokho kwakungeyona intando yakhe ngalendlu. Ngoba lena wayenamacebo amakhulu kakhulu amangalisayo ngayo. Kuphinde, isici esibalulekile ngalena kwakungubuhle bangaphakathi ngobukhona bukaKristu kunokuba ibenyezele ngaphandle. Izinsiza zabo ezilinganiselwe zazingengamele. INkosi yayazi eyayikwenza. Lolushintsho kungenzeka lwalwenzelwe futhi ukuveza “ukukhazimula okukhulu” nesimo semvelo yangaphakathi sesivumelwano esisha ekuqhathanisweni “nokukhazimula” kwesimo sangaphandle kwesivumelwano esidala (2 KwabaseKorinte 4:7-13).

Ngesimiso esifanayo kufanele siqaphele ubungozi bokuwela ekulangazeleni izinto esingenazo. Konke kungokukaNkulunkulu wethu. Konke kungokwakhe. Uma efuna ukuba sibenakho, sizoba nakho! Umuntu yisiwula sokuwela ebuwuleni

bokufuna lokhu uNkulunkulu angamnikanga kona, ngoba kungenye yezigameko lapho umuntu efuna intando yakhe ngaphezu kwekaNkulunkulu!

Ivesi. 9 – *“Inkazimulo...iyakuba nkulu kuneyokuqala”* – Hayi nje isici esiyikhethelo noma esahlukile, kodwa isici esikhazimula ngaphezulu. Ngesikhathi uJesu elethwa njengomntwana ethempelini ukuzonikelwa, uSimiyoni ongcwele wamthatha wamgona wambiza *“ngenkazimulo yesizwe sakho Israyeli”* (NgokukaLuka 2:32). UJesu wayezibiza njengalowo *“omkhulu kunethempeli”* (NgokukaMathewu 12:6), *“okukhulu kunoSolomoni”* (NgokukaMathewu 12:42). Ukuqhubeka kokugcwaliswa kwalenkazimulo enkulu kuyakuba sethempelini leminyaka eyinkulungwane lapho uKristu ayongena futhi, elichaziwe encwadini ka-Hezekiya 40-48. Futhi isiphetho kuyakuba nguJesu Kristu njengokukhanya nethempeli leJerusalema elisha ingunaphakade yonke (Isambulo 21:22-23).

Kufaneleke kangakanani ukuba uJesu asebenzise umkhosi wamaThabanakele futhi, futhi usuku lokugcina lwawo, ukuziveza yena njengempendulo emphefumulweni owomileyo, ukunikeza isithembiso sikaMoya kubo bonke abakholwayo (NgokukaJohane 7:37-38). Lolu kwakungubizo lwensindiso emva kwesithombe sobizo luka-Isaya

ku-Isaya 55:1-3.

“*Nginike ukuthula kule ndawo*” – Yiphi indawo? iJerusalema, “umuzi wokuthula”. Lokhu kuthula okuza ngokuza kweNkosi yokuthula (U-Isaya 11). EJerusalema uNkulunkulu uyakunika ukuthula kulokhu;

- Lapho uJesu uyakuza masinyane ethempelini lakhe eziveza esizweni njengoMesiya – *iNkosi yokuthula*.
- Lapho uJesu uyakuba ngumhlathelo ekufeni nasekuvukeni futhi ekuphileni njengayona yodwa impendulo yesono somuntu – *eletha ukuthula kwangaphakathi*.
- Lapho uJesu uzobuya ukuzohlenga abantu bakhe abahluphekile ezinsukwini zomphiki Kristu, ekugcineni echoboza imibuso yabantu – *eletha ukuthula kwangaphakathi*.
- Lapho iNkosi uJesu Kristu izobeka umbuso wayo wasemhlabeni wokulunga nokuthula iminyaka ezi-1000.
- Futhi lapho kuzoba nenhloko yamazulu amasha nomhlaba engunaphakadeni – *ukuthula kwangunaphade!!*

“*Amen. Woza, Nkosi Jesu!*” Umsebenzi omkhulu

nokubaluleka kwesiprofetho *yithemba* okungalo izinhliziyi zethu zigcwaliswe ngokukholwa.

Sesiza manje osukwini lokugcina lokuqoshwa komsebenzi kaHagayi wokuletha izwi elivela kuNkulunkulu kubantu bakhe. Umyalezo wakhe wesine nowesihlanu wawulethwe ngosuku olulodwa, kungama-24 enyangeni yesi-9 (Chislev);

- Ezinyangeni ezimbili ema kuomyalezo wakhe wesithathu.
- Enyangeni ngemva komprofethi uZakariya aqale umsebenzi wakhe weNkosi (UZakariya 1:1).
- Cishe ezinyangeni ezine ngemva komyalezo kaHagayi wokusola.

Imvelo yomyalezo wesine kaHagayi yayiyisiqinisekiso, manje ifuna ukuqinisekisa ekuqondeni kwabantu ukubaluleka kwalokhu okwenzakalayo, ubabiza futhi ukuba baqaphele lokhu, manje bawubheke ngamehlo okuhle. Kufanele babone kahle ukuthi ukulunga kwabo kuzobalethela kanjani isibusiso sikaNkulunkulu, nangokufanayo ukuthi ukungalaleli kwabo kubantshontshele lokhu phambilini.

*“Bheka manje ngikubusisa ngokulalela kwakho”,* lesi yisiqiniseko esijabulisayo esivela kuNkulunkulu



2:10 Ngolwamashumi amabili nane lwenyanga  
yesishiyagalolunye ngomnyaka wesibili kaDariyu  
izwi likaJehova lafika kuHagayi umprofethi, lathi:  
2:11 “Usho kanje uJehova Sebawoti, uthi: ‘Ake ubabuze  
abapristi ngomthetho, uthi:

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wabo.

**2:10-19** – Ubizo ekuqhubekeni ekulaleleni kubantu.

Ivesi. 10 – Njengoba sesibonile ngokuphindelela, isiqiniseko siyaphinda siyanikezwa lapha ukuthi izwi uHagayi alilethile kwakungelona elakhe kodwa “*izwi likaJehova*”.

Ivesi. 11 – UJehova ngomprofethi wakhe weza futhi ngemibuzo eholayo, manje emayelana nomthetho kaNkulunkulu nokuba ibuzwe abapristi ngokuba kwakuyibo abaphethe kuloludaba.

Ivesi. 12 – Umbuzo – Ngabe uhlelo lokuhlanza lungenzeka ngokuthintwa? Impendulo-Cha. Lokhu abapristi babekuqonda kahle. Inyama eyayingcwelisiwe noma eyayingcwele futhi iphathwe ngendwangu engcwelisiwe noma isitsha uma sithinta okuthize ubungcwele babungadluliseleki kulokho okuthintwayo. Uhlelo lokuhlanza lwalungadluliseki noma lungathathelani

*2:12 Uma umuntu ephethe inyama engcwele  
emphethweni wengubo yakhe, ethinta ngomphetho  
wakhe isinkwa, noma ukudla, noma iwayini, noma  
amafutha, noma yikuphi ukudla, kuyakuba ngcwele  
na?” Abapristi baphendula bathi: “Qha.”*

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ngokuthintana. Lokhu kuhlanzeka kwakwenzeka noma kubuyiselwe ngokwenziwa kwenqubo ekhethekile ebekwe nguNkulunkulu. Ngokufafazwa kwamanzi kuphela okuhlangene nomlotha wethole elibomvu, futhi kuphela uma kulungiswe ngedlela okuyiyona. Bheka encwadini ka-Numeri 19 ukuthola indlela eqondile yethole elibomvu;

- Kufanele kube yithole elibomvu, elingenabala, elingakaze lifakwe ijoka. Kwakuyiwona wodwa umhlatshelo onombala okhethekile.
- Kufanele libulawelwe ngaphandle komuzi. Kwakuyiwona wodwa umhlatshelo ongabulawelwa kwi-thabanakele.
- Igazi lalifafazwa izikhathi zibe yi-7 ngaphambi kwethabanakele.
- Kufanele lishiswe ngezithako ezikhethekile.
- Umlotha kufanele uqoqwe bese uyagcinwa. Kwakuyiwona wodwa umhlatshelo odinga ukuba umlotha ugcinwe.

2:13 Wayesethi uHagayi: “Uma ongcilile ngesidumbu ethinta noma yikuphi kulokhu, kuyakungcola na?” Abapristi baphendula bathi: “Kuyakungcola.”

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- Umlotha kufanele uxutshwe namanzi.
- Lokhu kuxutshwa okukhethwe emazulwini kufanele ufakwe nokufafazwa kwabangahlanzekile.

Lesi simo sasiveza impilo ekhethekile kaNkulunkulu ngoJesu Kristu ngokuhlanzwa kobubi besono somuntu (KumaHebheru 9:13-14).

Ivesi.13 – Umbuzo – Kungenzeka uhlelo lokungahlanzeki ludluliseke ngokuthintana? Impendulo- Yebo. Ngokomthetho kaNkulunkulu weThestamente elidala, lowo othinta isidumbu wayeba ngongcolileyo ngokusithinta (ULevitukusi 22:1-6). UJehova wayekhomba ukuthi ukungcola kungadluliseka ngokuxhumana nje, kanti ukuhlanzeka akudluliseki ngaloluhlobo.

Awuthi nginabe kabanzi. Zicabange womile kakhulu, bese ngibeka phambi kwakho ingilazi enhle enamanzi ahlanzeke kahle. Kodwa ngaphambi kokuba ngikuvumele uwaphuze ngifake iconsi lendle

*2:14 Wayesethatha uHagayi, wathi: “Banjalo laba bantu, sinjalo lesi sizwe ngaphambi kwami,’ usho uJehova; ‘injalo futhi yonke imisebenzi yezandla zabo; nalokhu abakusondeza khona kungcolile.*

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eluhlaza, iconsi elilodwa nje. Ungawaphuza? Awomanga ngaleyondlela, usho njalo? KULUNGILE, akesithi ngibeka phambi kwakho ingilazi lendle eluhlaza, kodwa ngifake iconsi lamanzi ahlanzekile. Ungaphuza? Ngeke! Uma ngingafaka ilitha lamanzi ahlanzekile? Lokho kungawenza umehluko? Nhlobo! Ngakho-ke ukuthinteka nje kokungcola kuyakungcolisa okuhlanzekile, kodwa ngakulolu olunye uhlangothi akunjalo, ukuthi ukuthinta (ngisho ithani) lokuhlanzeka liyakuhlanza okungcolile. Amanzi angcolisiwe azodinga inqubo ephelele yokuhlanzwa ukubuyiselwa esimeni sokuba aphuzeke. Ngesikhathi sisengabantwana omunye wodadewethu waphathwa esinye isifo esiphathana kube kanye nje mawuseyingane (inqubulunjana mangicabanga). Umama wenza ukuba udadewethu asange sonke! Ngobani? Ukuze simuthelele ngokuphila kwethu? Cha. Ukuze sonke sisithole sigule kanye kanye ngesikhathi esisodwa kudlule. Ngokufanayo ukuphila akudluliseleki ngokuthintana, kodwa ukugula kuyadluliseleka.

Ivesi. 14 – “*Banjalo laba bantu, sinjalo lesi sizwe ngaphambi kwami, usho uJehova; injalo futhi yonke imisebenzi yezandla zabo*”. UHagayi manje ubhekisa kubo lesi simiso ekwenzeni kwalaba bantu. Ngesikhathi behamba ekungcoleni kokungalaleli kwabo isimo sabo esingahlanzekile phambi kukaNkulunkulu sathinta sangcolisa konke lokhu ababeyikho, konke ababekwenza, konke ababekuthemba. Kwakunjengento efile phakathi kwabo! Ngisho “*nalokhu abakusondeza khona kungcolile*”. Ngisho nenkonzo yabo nemihlatshelo, eyayilethelwe ububi ababebenzile bokungalaleli kwabo, yayincgolile emehlweni kaJehova. “*Ukulalela kuhle kunomhlatshelo, nokuqaphela kuhle kunamanoni ezingama*” (1 USamuweli 15:22). Imiphongolo yemihlatshelo yenkolo nomsebenzi ngaphandle kokuhlanzeka kweqiniso akusoze kwenza lowo olethayo amukeleke kuNkulunkulu. Inkolo eningi ephonswe ebhodweni ayilhlambululi ibhodwe elingcoliswe ngububi besono. Omunye umthamo wenkolo engcwele awudlulisi ubuncgwele. Kodwa ukungena kwesono esisodwa kungcolisa konke, manje efuneni okulungile kokufakwa kwemvelo ekhethiwe yaphezulu ukubuyisela ukuhlanzeka. “*Ngokuba ogcina wonke umthetho kepha akhubeke kowodwa, unecala kuyo yonke*” (EkaJakobe 2:10). Noma umuntu angaba ngogcina umthetho kukho konke kodwa ashiye owodwa, lokho

kuphula lowo mthetho owodwa kumenza *isiphula* mthetho ngakho-ke “*unecala layo yonke*”, kungathi yisikhohlakali esiphule wonke umthetho. Ukuthinta nje kanye isono, ukusilalelwa yinkazimulo kaNkulunkulu ngisho kanye yiconsi lokungcola elingcolisa konke.

Okushiwo yilesi simiso kwabangasindisiwe kucacile. “Awu impela, angilungile” kusho lowo owenqaba uKristu. “Kodwa ke ngenza izinto eziningi ezinhle futhi, ngiyabedlula impela abanye, futhi mhlawumbe kakhulu kunabaningi. Impela okuhle kwami kuyawenza umehluko! Kodwa maye, isilinganiso sokuhle ebhodweni asengezi lutho oluhle noma ukuhlanzeka empilweni engcoliswe yisono. Kuphela ukufakwa kokuyikho okubekwe nguNkulunkulu njengekhambi elingabuyisa ukuhlanzeka emehlweni akhe. Igazi likaJesu Kristu kuphela, elilungiselwe lafakwa (lafafazwa) kokhethwe nguNkulunkulu, ngendlela ekhethekile emphefulweni ongcoliswe yisono elingenza lowo mphefumulo ulunge noma ubemsulwa phambi kukaNkulunkulu.

Okushiwo yilesi simiso kubantwana bakaNkulunkulunku abasindisiwe naso ngokunjalo sicacile. Uma sithatha noma sibambelela ebubini obungavunywanga ezinhlizweni zethu uJehova

ngeke asizwe, ngokuba silahlekelwe yisibusiso sakhe ezimpilweni zethu uma senza njalo. Njengoba uJehova ezochaza eqhubeka esizukulwaneni esizicabangela sodwa sabantu bakhe ngoMalaki, “*Niqalekisiwe ngesiqalekiso, nokho niyangiphanga*” (ngokweshumi neminikelo). Lokhu kusola kube sekulandelwa yinselelo yokulungisa bese bebona isibusiso azosithela phezu kwabo. Uma umzalwane enqabela uNkulunkulu ubuNkulunkulu bakhe athokozele isono empilweni yakhe, uzothola uNkulunkulu uqobo lwakhe emile endleleni yakhe njengengelosi esabekayo ngaphambi kukaBalamu. Uma umuntu engcoliswa yisono esingavunywanga, wonke umsebenzi wezandla zakhe uyangcola. Kodwa uma ekugcineni esenze kahle ngendlela uNkulunkulu ayibekile, ngokuvuma, indlela ivulelekile esibusisweni sikaNkulunkulu. Abantwana bakaNkulunkulu abaningi baphila kulendlela engcolile impilo yabo yonke yobuKristu, benza sengathi uNkulunkulu ucifela iso izono zabo, becabanga ukuthi mhlawumbe njengoba benza izinto egameni lakhe kushukuthi kulungile. Impela lomsebenzi omuhle nongcwele kufanele udlulise isilinganiso sokuhle ebhodweni lokuphila kwabo bengamaKristu. Ngesikhathi isono somuntu simthola ephandle bese kuthi indlu amakhadi empilo yakhe, isekelwe ngaleso sikhathi yimikhuleko yabanye, igcina isiwa phansi. Ungazikhohlisi,

2:15 “Ake nibeke ezinhliziyweni zenu manje, kusukela kulolu suku ngaphambili, ukuthi kungakabekwa itshe phezu kwetshe ethempelini likaJehova,

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uNkulunkulu akakhohliseki. “Ngokuba lokho akuhlwanyelayo umuntu, lokho wokuvuna” (KwabaseGalathiya 6:7). Ukuthi uNkulunkulu akakubizi namuhla ukuba uzozilanda akusho ukuthi akasoze. Ngo Rubeni, uJakobe walinda kwaze kwaba sekugcineni ngaphambi kokuba aveze ulwazi oluphelele lwalo lonke ihlazo lesono sikaRubeni kuye (UGenesise 49:3-4). Umvumele iminyaka eminingi ukuba eze ahlambuluke esenzweni sakhe sehlazo enze okulungile, kodwa akazange akwenza lokho. Kodwa kwaze kwadlula isikhathi, wayevezwe obala ngokuphelele phambi kwabo bonke abafowabo ekugcineni!

Ivesi. 15-19 – “Ake nibheke” – Uyaphinda futhi umprofethi kaNkulunkulu ubuyela emyalweni lowo aqale ngawo (1:5 & 7), ukubiza abantu ukuba babheke kahle ekwenzeni kwabo. Kwakufanele ukuba baqhathanise indlela uJehova ayebhekana nayo nabo “kusukela kulolo suku” kuya phambili ngendlela izinto ezazingayo ngaphambi kokuba ziphenduke. Ubabiza ukuba bacabange emuva ngendlela izinto ezazingayo “ngaphambili, ukuthi



2:16 kusukela kulezo, lapho kwayiwa enqwabeni  
yezilinganiso ezingamashumi amabili, kwakuyishumi  
nje, nalapho kwayiwa ezikhamweni zewayini ukukha  
izitsha ezingamashumi ayisihlanu,  
kwakungamashumi amabili nje.  
2:17 Nganishaya ngokuhamuka, nangesikhutha,  
nangesichotho kuyo yonke imisebenzi yezandla zenu,  
kepha nokho anibuyelanga kimi,' usho uJehova.

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*kungakabekwa itshe phezu kwetshe ethempelini  
likaJehova*", ngaphambi kokuba baphendukele  
ekwesabeni futhi nasekulaleleni. UJehova  
uyabakhumbuza ukuthi kwakunjani ngesikhathi  
izimpilo zabo zisangcolile ngenxa yokuhlubuka  
kwabo, bengcolisa konke abakuthintayo bexosha  
isibusiso sakhe. Babezofika enqwabeni yebhali yabo  
noma kukolweni (ekubhulweni kwaphansi  
mhlawumbe), uma wonke umsebenzi omuhle  
wesivuno nokubhula usuqediwe. Nalapho futhi  
ababefisa isilinganiso sama-20 bathola i-10 kuphela.  
Amathemba abo anzima ayephihlizwe ngama-50%  
encishisiwe kulokhu abebekulindele! Uma  
bezohamba becindezele kuleyondawo okuqhume  
kuyo isono belindele isilinganiso sama-50 sewayini  
noma so-oyela kunalokho bathola ama-20.  
Ukulahlekelwa kwama-60% kokwakuthenjwe  
njengenzuzo! UNkulunkulu emelene nabo, kulo  
lonke uhlangothi impilo yabanikeza okuncinyane,

2:18 *'Ake nikubeke ezinhliziyweni zenu, kusukela kulolu suku nangaphambili, kwasosukwini lwamashumi amabili nane lwenyanga yesishiyagalolunye, kwasosukwini okwabekwa ngalo isisekelo sethempeli likaJehova, yebo, nikubeke ezinhliziyweni zenu.*  
 2:19 *Imbewu isesibuyeni na? Qha, imivini, nemikhiwane, namapomegranati,\* neminqumo akuthelanga; kepha kusukela kulolu suku ngiyakukubusisa."*

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izinqumo ezimbi, ukulahlekelwa okubizayo, ukwehlushwa kwamandla, njlnjl. Akukhona ukuthi uJehova uhlikihla amakhala abo emlandweni wabo omubi manje emva kokujika kwabo. Kodwa wayezoqinisekisa ngocacile ekwazini kwabo ukuze baqonde ushintso olubekiwe *"kusukela kulolu suku nangaphambili"*, funa bangaweli kokufanayo futhi.

Ivesi. 19 – *"Imbewu isesibuyeni na?"* – Okushiwo ngukuthi yayingekho esibuyeni. Kwakungukungabaza ababenakho kukukhulu kunayo yonke imbewu enqolobaneni. Ngenxa yesomiso sikaNkulunkulu, babengavunanga imbewu etheni ukuba bayifake enqolobaneni! Kwase kuyinyanga yesi-9 manje, base behlwanyelele isivuno esilandelayo. Lenyanga kwakungeyokutshalela isivuno esilandelayo. Ngokungabikho lutho olusuka ezikhathini zonyaka ezidlule ezibe zimbi babona nje nabo ukuthi kwase

kukuncane impela. Kuze kube manje, ngenxa yokungalaleli kwabo okudlule, okonakele, umkhiwane olinyazwe yisichotho, umnqumo, ihalananda alikaze likhiqize nakancane! Ukuphenduka kweqiniso akulethi ushintsho *ngokushesha* ebubini bokubukeka kwezimo zethu. Imiphumela yemvelo yesono isuke isaqhuba ukwenza kwayo njengesikhumbuzo esiqhubekayo sobumnyama esisuka kubo. Kodwa uJehova ubanika inselelo manje ukuba baqaphele lolusuku ngokucacile emakhalendeni abo njengosuku igagasi lengcebo yabo elabuya ngalo. “*Kusukela kulolu suku ngiyakukubusisa*”. Bheka ukuthi ulugcizelela kanjani iphuzu (evesini 15, 18 & 19). Bona (thina) kufanele singagejwa ngukuxhumana phakathi kokuqala kokulalela nokuqala *kwesibusiso*. Ngeke kube ngukuqondana kwezinto. Futhi ngemiphumela yesono okungeke kususwe ngokushesha, kodwa ukuthethelelwa nobungani bukaNkulunkulu kwakunabo lapho. Lokhu kwakungenza umehluko. Noma ophendukile obebhema izidakamizwa esafanelwe ngukubhekana nobunzima, futhi noma isiboshwa sesiphendukile siyaqhubeka sibe yisiboshwa, kodwa ukuxolelwa nokuthula noNkulunkulu kungokwabo. Yindlela le iNkosi esebenza ngayo nathi kancane, esiholela ekwethembeni okukhulile kwisethembiso sezwi lakhe kunokuba sithembele ezinhlanhleni nje

*2:20 Izwi likaJehova lafika ngokwesibili kuHagayi  
ngolwamashumi amabili nane lwenyanga, lathi:*

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zangaphandle ezisheshayo. Qaphela umsebenzi weNkosi onikeza isithembiso esikhazimulayo sezinto ezisheshayo zesikhashana ngokulalela noma ingokomoya elisheshayo. Ngoba kungenzeka lowo msebenzi usemncane noma usenzeka umsebenzi wawo nje. Sonke isigebengu siza sigqoke ingubo yezinzuzo eziqondile ngokungenangqondo.

Kanjalo, kulowo ongenza induku ka-Aroni ibe yihlumela, kulula kangakanani ke ukwenza izihlahla ukuba ziqhakaze ngokushesha zikhiqize. Kuhlezi kungumbuzo wokuthi kuyintando kaNkulunkulu na. “Ngelami isiliva, ngelami igolide,’ usho uJehova Sebawoti”. Nokho amabhokisi amaningi ensimbi edlule ayadingeka kulomsebenzi, konke kuyatholakala kuye. Lenyanga yesi-9 kwakuyilapho ababheka imvula yokuqala ukunikeza amanzi abalulekile embewini yabo esanda kutshalwa. Ngicabanga ukuthi singangathekisa nje sithi yaqala yana! Umsindo womdumo wezulu okude mhlawumbe ufaka izimpawu zokuloba emyalezweni kaHagayi ngisho ekhuluma?

2:21 *“Yisho kuZerubabele umbusi wakwaJuda, uthi:  
‘Ngiyakuzamazamisa amazulu nomhlaba,  
2:22 ngigumbuqele isihlalo sobukhosi semibuso, ngichithe  
amandla emibuso yabezizwe, ngigumbuqele izinqola  
nabakhwela kuzo; namahhashi ayakuwa nezinkweli  
zawo, kube yileyo naleyo ngenkemba yomfowabo.*

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## **2:20-23** – Ubizo ekuqhubekeni ukulalela koholayo.

Ivesi. 20 – Kwakuyizwi elivela kuJehova futhi. Lona manje ngumyalezo wesibili osukwini olulodwa onjengodlule. Futhi manje umyalezo wawuqonde kothize kuZerubabele umbusi.

Ivesi. 21-22 – *“Ngiyakuzamazamisa amazulu nomhlaba”* – Kuyaphinda futhi kubhekwa osukwini la *“izikhathi zabezizwe”* zizothalaliswa ngokubuya kukaKristu (njengakwisahluko 2:6-7; UDaniyeli 2). Ukwahlulelwa kwezizwe kobe sekuphelelisiwe, ngoba isihlalo sobukhosi semibuso sizogumbuqelwa namandla emibuso yabahedeni izakuchithwa. Imishini yonke yabantu nezikhali kanye namabutho *“kuqumbeka phansi”* ndawonye. Isigcino salokhu yisiphetho sempi yokugcina yaMagedoni ngaphansi komphiki Kristu, *“linjengokuchithwa kweSodoma neGomora neSeboyimi achithwa nguJehova ngentukuthelo yakhe nangolaka lwakhe”* (UDuteronomi 29:23).

2:23 “Ngalolo suku,’ usho uJehova Sebawoti,  
‘ngiyakukuthatha, Zerubabele, nceku yami, ndodana  
kaSheyalitiyeli,’ usho uJehova, ‘ngikwenze  
indandatho, ngokuba ngikukhethile,’ usho uJehova  
Sebawoti.”

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“Yileyo naleyo ngenkemba yomfowabo” – Kubukeka ngathi iNkosi izosebenzisa iqhinga elifanayo evamise ukulisebenzisa ekubhekaneni nohlaselayo. Udinga kuphela ukuthumela ukudideka phakathi kwezikhundla, ephendula ibutho limelane lodwa. Buka nencwadi kaZakariya 14:13; Abahluleli 7:22; 1 USamuweli 14:20; 1 Izikronike 20:23; UHezekiya 38:21.

Ivesi. 23 – “Ngikwenze indandatho” – Indandatho yeNkosi kwakunguphawu lwayo, isigxivizo sobunikazi negunya. Kwakuyinto eyigugu kakhulu kuyo. UJosefa wayehlonishwe nguFaro ukuba aphaathe indandatho yakhe. Noma ngabe yisiphi isithembiso esishiwo kuZerubabele, impela sikhuluma ngendawo yokuhlonishwa okukhulu azonikezwa yona embusweni kaKristu ozayo, wayezobekwa ngendlela yokuthi aveze ubugugu bakhe eNkosini. Ngenxa yendima yakhe ekuholeni abantu bakhe ekulaleleni nasekwesabeni uNkulunkulu wabo, iNkosi izothula ukubonga

kuZerubabele ezinsukwini zokugcina.

Bona ukuthi iNkosi inikeza kanjani inkuthazo enamandla kulabo abathatha indima yabo njengabaholi bakamoya bamkhonze kahle kuleyo ndima. Akusona isithembiso esilula iNkosi esinikezayo kulendoda, noma uZerubabele angahle abonakale esendimeni engabalulekile kunekaDavide noma ekaSolomoni behola njengamakhosi esizweni esizimele. Lapho ngumbusi nje ocishe angaziwa, ehola iqenjana lensali yamaJuda, ngoba iningi lamaJuda alicabanganga ukuthi ukubuyela ezweni kwakubaluleke kangangokuba bazikhathaze ngakho. Lapha yindoda ekhonza isizwana, isifundazwe sabaningi, umbuso wasemhlabeni oncomekayo wamaPesiya. Imvuthwana yekhekhe elimnandi. UZerubabele wayengumbusi isikhashana ekhonza ngaphansi kwenkosi yabezizwe. Lapha wayehluleka ukubeka ithempelana ekuqhathanisweni naleli elibalahlekele. Kwakulula kangakanani ukuvumela ukudangala ukuba kumkhungathe kulendima yobuholi. Kodwa ukwethembeka ngisho ezindaweni ezincane nasezikhathini nasezikhundleni njengalokho **okukhulu** eNkosini. Kwakuyindawo kaMesiya yokwehlela khona lapho ababelungisa khona, isifundazwe lapho ubukhona bakhe obabuyokwaziwa khona. Kwakuyithempeli lapho u-

Imanuveli ayeyohamba khona. Izinhloso zikaNkulunkulu nokubandakanyeka kwemvelo yomuntu kungabukeka kukuncane futhi kungathandeki emhlabeni, kodwa ukuba nesibusiso sakhe *kuyikho konke!* Ukuba yingxenye yecebo lakhe elikhulu, kuyisimanga, akukhathalelekile ukuthi yini ebonakalayo ngaphandle. Uma uZerubabele wayedinga ukukhuthazwa impela wakuthola lapha, namathemba amangalisayo abekelwe yena.

UNkulunkulu akakuthathi kancane okwenzelwe yena ngokwethembeka! UNkulunkulu akavuzisi kancane lokhu esimenzela khona ngokwethembeka!



