

Umngani Ongafunda
Naye Incwadi
KaJona

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Ihunyushwe nguThobile Nguse

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

Isithasiselo

Ingqikithi yalencwadi ngokwakufundwa kwizifundo zebhayibheli ebandleni I New Germany Baptist ngonyaka wezi-2005. Ukufisa kwami okunzulu ekuhlanganiseni nasekushicileleni lokhu ukululela isibusiso somyalezo wencwadi kaJona kwizimvu zenkosi ngendlela nje encanyana. Kwangathi inkosi ingayisebenzisa kuze kube sekugcineni.

Ngibonga kakhulu kulabo abaningi asebeke bafundisa noma babhala ngencwadi kaJona. Imicabango yabo isize kakhulu ukuba nami ngibhale imicabango yami evela lapha. Okutholakala kumakhasi alandelayo akuveli kimi. Kukhona igama elimangazayo kulwimi lesiGrekhi elivela Kanye kwincwadi yethestamente elisha, kwincwadi yezenzo 17:18. Igama elithi “spermologos” (σπερματος), linomqondo ezimpandeni zalo wokucosha imbewu njengezinyoni. Uma lisetshenziswa ngabantu likhuluma ngalabo abacosha basebenzise okuwe noma okusale komeshenti emakethe. Ngingasho ngithi ngingocosha cosha imbewu, ngicokoshela kokusale kumadoda ahlakaniphile kunami. Uma inkosi ingasebenzisa imizamo yami yentobeko ukukubusisa, lokho kuyoba ngenkulu injabulo kimina!

Bill Daniels

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, 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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*Abagcina umoya nokuyize nje,
bashiya othembekile kubo.
Kepha mina ngiyakuhlabelela
ngezwi lokudumisa”*

(UJona 2:8-9)

Isingeniso

UJona unokungaziwa kahle ebhayibhelini. Sazi kancane ngalendoda esikuthola kwizahluko ezine zencwadi yakhe. Kulokhu singaphinde sengeze ngomlando esiwuthola encwadini yesibili yamakhosi 14:25, lapho kuvela khona ukuthi uJona waphrofetha ukunwetshwa komngcele yinkosi uJerobhowami. Kuncane nalapho esikutholayo okungasikhombisa ukuthi uJona wayephila nini futhi eyisisebenzi senkosi kuphi, kodwa kuyavela ukuthi idolobha langakubo kwakuyi Gathi-hefa, entsonalanga yaseGalile, uhambo nje lwasekuseni lasenyakatho eNazareth. Lokhu kuyiqiniso lendaba iveza ukunganaki kubaholi bamaJuda uma bephikisa uJesu Kristu, bethi “*Akekho umphrofethi ongaphuma eGalile*” (NgokukaJohane 7:52).

Kuyini kungacaci kahle? Hlampe ngenxa yokuthi akunandaba. Uma ngabe uNkulunkulu wabona kumele sazi okuningi ngalendoda wayeyosinikeza. Abantu babhala ngabantu, Kuze kuba abanye bayathokoza ngokubhalwe ngabo, abasetshenziswe uNkulunkulu. UNkulunkulu ubhala ngoNkulunkulu, esebenza ngabantu noma esebenza kubantu. UNkulunkulu nguye osuke ebalulekile kukho konke lokho kubhala.

“Umuntu uyini ukuba umkhumbule, noma indodana

yomuntu ukuba uyinake na?” (KumaHeberu 2:6).

Ngakho lencwadi kaJona ikhuluma ngoNkulunkulu kaJona, kugqame uNkulunkulu kusukela ekuqaleni kuze kube sekugcineni. Buka ukwahluka kwayo uma uyiqhathanisa nencwadi kaRuthe noma incwadi ka-Esteri, lapho sithola khona uNkulunkulu esebenza ngemuva.

Eminyakeni ngeminyaka lencwadi kaJona isithole ukuhlaseleka, indaba enkulu ikubantu abenza ihlaya indaba yendoda eyagwinywa yinhlanzi yabe isiyaphila ukuxoxa leyondaba. Lokhu kuvela ekuqhubekeni kwabantu nokuphika izimangaliso. Kepha susa izibonakaliso ezisebhayibhelini mese uyasitshela ukuthi sisele namuphi uNkulunkulu? Meke wazitshela engqondweni yakho futhi wakwamukela nasenzweni yakho ukuthi uNkulunkulu wenza zonke izinto kuyokucacela ukuthi akukho okungenzeke kuye. Manje incwadi kaJona, nebhayibheli lilonke, akuve kugcwele izimangaliso? Kuyathusa-ke ukuthi lapha sekungadingeka incazelo yemvelo (noma ukuphikwa). Akumele silindele ukuba usathane adelele incwadi eveza uthando lukaNkulunkulu athanda ngalo izwe lonke njengokuba enza lapha? Akumele siwele ekucabangeni ukuthi lena indaba nje eyakhiwe noma kusetshenziswe imifanekiso ukuveza lokhu uNkulunkulu akwenzile

ngaphambilini ngokuba ukubuka kanjalo kuletha ukukhathazeka okungapheliyo. Asikuyekele izwe nebandla eliyizwe ukucabanga kanjalo, njengokufisa kwabo. Abathembekile bakaNkulunkulu bahlezi bebukeka njengezilima kulabo abangakholwa kwizizukulwane zabo. Singabalandeli benkosi uJesu Kristu. Lowo ongumqalisi nomphelelisi wokukholwa kwethu wamukela lomphrofethi, nokwenzeka kuye esesiswini senhlanzi, njengoba umlando (hhayi ukunhlanhlatha) uyiqiniso (*“Njengokuba uJona wayesesiswini senhlanzi ubusuku obuthathu nemini entathu”*, NgokukaMathewu 12:39-41; NgokukaLuka 11:29-30, 32). Ngicela uqondisise ukuthi uJesu uma noma uwa noJona. Ibhayibheli liyinto eyodwa ehlangene, njengomzimba. Uma usika ingxenye ethize kuphuma igazi, umzimba wonke uyathinteka kulobo buhlungu.

Ake sigijimise izihloko nenjongo yencwadi kaJona. Uma siyibuka nje sibona umusa kaNkulunkulu kubo bonke abantu basemhlabeni, iso lakhe lesihe kwabezizwe nakumaJuda ngokunjalo.

“Zimnandi kangakanani ezintabeni izinyawo zoletsha izindaba ezinhle, ezwakalise ukusindiswa” (U-Isaya 52:7; KwabaseRoma 10:15).

Buka lapha ukuthi izinyawo zakhe lapha ekukhulunywa ngaye ohambisa ivangeli kwivesi lika-

Isaya, hhayi inhliziyi. Inkosi ikhuluma ngothando oluhambayo, uthando olenzayo, olugqoka ibhuzu! Sizothola lokho kulencwadi encane kaJona, bekumele akhunjujwe u-Israyeli (Kanye nathi) esikumiselweyo.

Kukhona isifundo ngoNkulunkulu kulomyalezo kaJona, ukuthi “*uNkulunkulu walithanda izwe kangaka*” Ngomusa wakhe omninginingi. Kukhona nesifundo ekuthunyweni, sokuthi “*uNkulunkulu walithanda izwe*”. Lokhu kwakungamele kubathuse abakwa-Israyeli. UNkulunkulu wayehlezi ebekile ukuthi isizwe sibe ngumgaqo wokungena kwesibusiso sakhe kwizizwe zonke, njengo Jona eNinive, kunjalo futhi nangebandla lakhe esikhathini samanje. Kwakungenxa yalokhu ukuthi “*wanikela ngendodana yakhe ezelwe yodwa*”. UJesu wehla! UJesu weza! UJesu weza njengezwi likaNkulunkulu, ungukukhuluma kukaNkulunkulu kubantu. Lowo msebenzi! Isiqalo sayo yonke noma sawo wonke umsebenzi. UJesu wadela inhlalakahle yakhe weza kithi, ngisho ngehlazo nangokufa, ngomoya wokusebenza uNkulunkulu eveza umusa wakhe omninginingi.

Kanti futhi sibona umnini mandla onke kulezahluko ezimbalwa zencwadi kaJona. Ukuthi konke kusesandleni sikaNkulunkulu sikubona kahle lapha

futhi kuyingxenye enkulu yomyalezo kaJona lapha. Wawenza umsebenzi wakhe ewenzela abantu, yize noma umuntu. Wabeka umshumayeli lapho khona kunesidingo sokuba abantu bezwe, yize noma abantu beba manqikanqika ngenxa yomsebenzi, wenza umsebenzi wakhe ufezeke ngale kokungazi kwethu Kanye nokwala kwethu nobuthakathaka. Inkosi yaphoqa umshumayeli owayemanqika ukuhambisa umyalezo ongajabulisi neze, umyalezo wokwahlulela, ngalokho umusa wakhe waziwa yiNinive!

Hlampe omunye umyalezo walencwadi ukuveza ukuthi abezizwe bakulungele ukwamukela uNkulunkulu uma kuqhathaniswa nalaba abangabakhe ukuba bamlalele. Njengokuba umJuda onguNawomi wakhononda ngendlela inkosi eyayimuphethe ngayo, ekubeni uRuthe wezizwe wagcwala ukukholwa okuthuli. Njengokuba izazi zabezizwe zahamba izinyanga zifuna ukuyokhuleka kuKristu ngenkathi ubuvila babaseJerusalema budlangile, benokukhathazeka (NgokukaMathewu 2:1-3). Akekho umJuda owazihlupha ngokuhamba ibangana nje elincane ukuyobona “*lowo ozelwe eyinkosi yamaJuda*”. Kwaba ngumthelisi wamaRoma (NgokukaLuka 7:9) nowesifazane wase-Asariya (NgokukaMarku 7) abaveza “*ukukholwa okukhulu*” ka-Israyeli. Bheka imvuselelo yaseSamariya

(NgokukaJohane 4; Izenzo 8) phakathi kwezifundazwe ezimbili zamaJuda ayengakholwa. AmaGrekhi “amubona uJesu” (NgokukaJohane 12) phakathi ekuhluphekeni kukaKristu ngeviki lomkhosi wephasika nokuphanyekwa kwakhe eJerusalema.

Lapha kunesifundo esibheke kithi, izwi lokukhuza kulabo abazigqajayo bakaNkulunkulu, abantu abanenkani. Yilokho uJesu ayekusho kwincwadi kaLuka 4:25-28 ekhomba umfelokazi wase Serapita owapha u-Eliya ukudla, noNamani wase-Asiriya owaphiliswa u-Elisha engekho omunye owabusiswa kanjalo kwa-Israyeli. Inkosi ike yabheka yangathola kulabo ababizwa ngegama layo ukuthola othembekileyo. Kumele abize kanjani ezweni okumele enze intando yakhe. Ngisho ababesemkhumjini kaJona kwisahluko sokuqala bakhombisa ukubuka ngamehlo kamoya nokusaba uNkulunkulu okwakungekho kuJona ekuqaleni, umphrofethi kaNkulunkulu. Babebukeka benendaba noMJuda owayebafake otakwini bafuna ukumsindisa engozini. Yize noma ingozi uJona ayiletha kubo yagcina imuhlupha naye. Ukuqina kwakhe uma uqhathanisa nabezizwe kulencwadi encane kusho lukhulu, kuveza futhi kukhuza ukungabi nandaba kuka-Israyeli noNkulunkulu Kanye nabantu, futhi kuvusa inhliziyo yami.

Umuntu ongenandaba ubekwe nguNkulunkulu onakekelayo Kanye nabantu abaphendula ngentobeko kulamakhasi esizakuwafunda. UJesu wafundisa ngokusukuma kwabaseNinive ukwahlulela u-Israyeli ongakholwayo (NgokukaLuka 11:29-32).

Enye injongo esobala yencwadi kaJona ukuveza isithombe sokufa nokuvuka kwenkosi yethu uJesu Kristu (NgokukaMathewu 12:38-41, 16:4).

Ukwahluka kukaJona

UJona ungomunye wabaphrofethi abane kwithestamente elidala uJesu akhuluma ngaye no-Eliya (NgokukaMathewu 17:11-12; NgokukaLuka 4:25-26), u-Elisha (NgokukaLuka 4:27), no-Isaya (NgokukaMathewu 15:7).

UJona uyena yedwa umphrofethi wethestamente elidala;

- Owathunyelwa ukuyoshumayela kwabezizwe.
- Owabalekela uNkulunkulu, ala ukwenza akuthunyelwe.

Yize noma uJesu abiza uJona “ngomphrofethi”, lencwadi yesiphrofetho akukho ekukhomba

ngaphambi kokuba kwenzeke, iyindaba nje endala. Isiphrofetho kulencwadi singendlela efana nekaJona yezinsuku ezintathu enhlanzini ekhomba izinsuku ezintathu inkosi isemathunjini omhlaba.

Isahluko 1

Umphrofethi Ongabazayo, Obalekayo

uJona Olwandle

1:1 Izwi likaJehova lafika kuJona indodana ka-Amithayi, lathi:

1:2 “Suka uye eNineve, umuzi omkhulu, umemeze phezu kwalo, ngokuba ububi balo benyukele ebusweni bami.”

Asitshelwa ukuthi inkosi yawuletha kanjani umyalezo wayo kulendoda (ngengelosi? Ngokukhuluma ngezwi? ngephupho?), Kodwa kuyacaca leza ngokucacile ngokuba uJona wayengananazi ngakuthunyiweyo. Sesike saba nakho yini thina? Kungaba inkosi ayikhulumi yini nathi namhlanje ngokusobala ngezwi layo elilotshiweyo? Kungabe bazakubhubha yini abangakholwayo? Akubalulekile yini ukuba abantu bezwe izwi levangeli njengalokhu iNinive lalizwa ekuxwayiseni kukaNkulunkulu? Asiyalwanga yini ukuba sihambise umyalezo kubo? Kungabe sikhona kodwa sona isihogo? Indawo yobumnyama lapho kunempethu engafiyo nomlilo ongacimiyo? Kungaba inkosi iyophonsa khona ngempela yini imiphefumulo yabangakholwayo ingunaphakade? Incwadi

yezincwadi isho njalo, kungabe akunjalo? Kulabo abangahlose lutho nanku umyalezo ongeqeki. Kepha “amakholwa” amaningi alungile anokuthi, “mhlaaaampe... akumele senze iphutha lokuyifunda kalula nje lencwadi, masibe yilaba abathi isho lokhu ekushoyo. Ngenhlanhla nje kukhona abahlakaniphile phakathi kwethu abangasisiza ukuchaza imibhalo “enzima” efana nalena ngendlela esizoyizwa... bayakhuluma bakhulume bakhulume...” Bathatha okusobala bakwenze okungagqamile (kahle hle bayazama). Buka nje ukuthi uJona wamukela izwi ngokulula nje okusobala! Leyo kwakuyinkinga! Akakuthandanga lokhu akuzwa kahle ayekwazi nawayekuzwile. Kunjalo nje nakulaba bamanje abaphendukezelayo, abafuna ibhayibheli lisho okuthize. Kubukeka sengathi uJona wayenaso isidimana kunabo. Kunokuba azame ukuchaza umyalezo wenkosi osobala, wabaleka! Wayekwazi kahle lokho okwashiwo yinkosi! Wanqaba ukukwenza kodwa hhayi iqiniso lakho! Wakuzwa kahle okwakushiwo kuye njengokuba nathi sikwazi namhlanje. Akashongo ukuthi “awume kancane, hlampe angikuyiqondi okushiwoyo, hlampe incazelo yakho icashile ayikho obala”. Inkinga ayikho ekungaqondini kwethu amazwi kaNkulunkulu. Inkinga isekuwamukeleni, ekuwakholweni, nasekuwenzeni. Uma ubheka nje uJona waphendula

njengabantu bamanje “abafundile”, kodwa ngendlela ethi ayehluka uma uthatha ukubheka. Bobabili bayawubalekela umyalezo. UJona wabaleka ngezinyawo zombili. Abakulezinsuku bacasha ngokufunda nangokuchaza izwi ngokubuqili, bethi umyalezo ungumfuziselo wokuthile, kumele uchazwe noma yindaba nje eyakhiwe Kanye nokunye. Kufana nje nomfana wesikole okhipha izinyo esthombeni somuntu wesifazane omuhle osebhukwini onebala elihle, izinwele ezigcotshwe kahle, omamathekayo, amshintshe ngemizuzwana nje ngepeni kube esinye isithombe esimbi. Banjaloke nabafundile bakulesikhathi, abachazi bebhayibheli, nonembeza abasatshiswa yibhubesi lezwi likaNkulunkulu, bavele badwebe amazinyo abe mnyama becabanga ukuthi “Nazoke! Asikho isidingo sokukhathazeka manje!” Kepha bazikhohlisa bona Kanye nabafana nabo. Abazikhonza bona, abangakholwa ngezinhliziyi zabo! Bazakubhozonyelwa!

“Suka uye eNineve, umuzi omkhulu, umemeze phezu kwalo” – Imiyalelo emithathu ebukhali evela enkosini lapha; Vuka! uhambe! ukhale! UNkulunkulu usebenzisa umuntu kubantu, wayenza lokho naseNineve ngomuntu uJona. Ziningi izindlela ayengadlulisela umyalezo ngazo kwiNineve, kodwa wathumela umuntu. Lena yindlela asebenza ngayo.

Ngenkathi abaphostoli befakwa etilongweni kwincwadi yezenzo 5, belindele ukuqulwa kwecala labo ngaphambi kwabazimthetho bamaJuda, kwehla ingelosi yabakhipha ejele, yababuyisela lapho babeboshwe bekhona ukuze “*nime nikhulume ethempelini kubantu amazwi onke alokhu kuphila*” (Ivesi 20). Ingelosi yayingaya yona iyoshumayela endaweni yabo, kodwa inkosi isebenza ngabantu abashumayelayo. Ngesikhathi sikaNkulunkulu sokuqhuba ukushunyayelwa kwevangeli kwabezizwe kwincwadi yezenzo 10, Yathumela ingelosi kwindoda ogama layo Khoneliyu, hhayi ukuba imulethele amazwi okuphila, kodwa umyalelo wokuba ithumele kubizwe indoda uPetru, “*Ozakukhuluma amazwi ozakusindiswa ngawo, wena nendlu yakho yonke*” (Izenzo 11:14). UNkulunkulu uthumela umyalezo wakhe kubantu ngabantu.

“*Vuka [sukuma], uhambe*” – Kungabe uJona wayehlezi kamnandi enethezekile kwelakubo nabakubo? Uyacabanga, kungenzeka! Kungenzeka ukuba wayezijabulele nje kulokhu akwaziyo kwemihla ngemihla? Kunjalo nje! Sonke siyanethezeka endaweni esiyijwayele. Manje lendoda yayingaphansi komyalelo kaNkulunkulu wezulu nomhlaba, ukuba isukume endaweni eyijwayele nekhululekile kuyo, ukuba ivuke ihambel! Impela kona kwakuyibangana, amakhilomitha angama-

900, indlela engangokusuka ethekwini uya emngceleni waseZimbabwe, noma phansi eKnysna, noma eKaroo. Akunalutho olutheni uma undiza, iyakhathaza nokho uma ugibele ihhashi, kungumsebenzi impela. Ungahamba amasonto, hlampe nezinyanga. Futhi ezweni ongalazi, abantu ongabazi, abanamasiko ongawazi, abezizwe ababukelwa phansi, abazondwayo ngisho ukuzondwa, abantu abaphansi futhi abenza ububi ababefanelwe ukwahlulelwa kwaphezulu njengeSodoma. Izwe hlampe elifana nelethu, lapho khona ukubulala nokudlwengula sekuyinto encane engasaphumi ngisho emaphepheni. Abanjalo babekude nokuthokozisa umphrofethi kaNkulunkulu.

“Umemeze phezu kwalo ngokuba ububi balo bunyukele ebusweni bami” – Ucabanga ukuthi abantu ababenjena babeyothula nje betshelwa kanjalo nje futhi umuntu wokufika? Kepha uJona kumele “amemeze phezu kwabo”! Eyedwa (ngokubuka kwabantu)!

“Umemeze” Ukuzwile lokho? Amemeze! Buka indlela kaNkulunkulu kubuwula bokushumayela. UJona wayengathunyelwanaga;

- Nohlu loshintsho (nemikhuleko emincane ebhaliwe) ezama ukushintsha indlela

yokuziphatha kwabantu.

- Ukwenza umphakathi ozoqeda ukubulala, ukungaziphathi kahle, ukudla izidakamizwa Kanye nokunye, noma nje ukuhambisa ibhayibheli.
- Ukwenza ukuziphatha kahle kube semthethweni, ukubeka imithetho yokulunga nokuyekisa abantu ukona abazalwa nakho.
- Nokuvangela kobungani, lokhu okufuna ukuphila impilo emnandi yobukristu phambi kwabangakholwayo, ngethemba lokuthi bazobuza kungani kunomehluko, ethembe ukuba nesibindi sokuchaza uma sekubuzwa.

Cha! Wayengathunyelwanga ngabokulingisa, opopayi noma iqembu elicula umculo wokholo. Wayengathunyelwanga ukoqala inkonzo yakhe ezimele noma inkomfa thizeni, wayethunyelwe “ukushumayela izwi”, ukuyomemezela, ukubekezela kuyisikhathi noma kungesiso, abantu bejabulela ukuzwa lokho akushoyo noma bengajabule, “*sola, ukhuze, uyale ngakho konke ukubekezela ngokufundisa*” (2 KuThimothewu 4:2). Lena kuhlezi kuyindlela kaNkulunkulu yokuhambisa ivangeli. Ukushumayela nje okulula kuyingqikithi yomsebenzi kaNkulunkulu. Ukusuka kwebandla lamanje ekushumayeleni kuzanywe izindlela

zokukhonza ngokujabulisa abangakholwayo
ukucekela phansi ingqikithi yesifundiso
sebhayibheli Kanye nomsebenzi webandla
emhlabeni.

Kanti futhi uJona kumele “amemezele phezu kwalo” iNineve. Kusukela ekuqaleni kwakumele kube ukuhlasela okusobala phezu “kobubi balo” kusukela enyathela kuleyandawo. Kuyindlela kaNkulunkulu, ukuhlasela, hhayi ukuvikela, ngokuba amasango eHadesi awanakuma phambi kwebandla likaKristu ukuba liqhubekele phambili. UNkulunkulu uyasukuma ukuba asebenze ngathi uma kusetshenziswa indlela yakhe. Khona lapha umyalezo wawungaphethe izindaba ezinhle, buka nje u (3:4). Kungabe uNkulunkulu wayeyoba nokunqoba ngoJona ukube akazange “amemezele phezu kwalo iNineve”? UNkulunkulu wayeyozizuzisa izihliziyi zabaseNineve ukuba uJona wenza umyalezo waba lula, waba muhle, ephethe uhlelo lwezimpilo zabo kuNkulunkulu omuhle onothando? Uma kukhona esikufakayo thina kumandla, sisusa lamandla uNkulunkulu abefuna abe khona kumyalezo. Buka lapha; Incwadi yabaseRoma 1:16-18, lapho khona umyalezo wevangeli unokwenza “nolaka lukaNkulunkulu”. Leli yivangeli “elingamandla kaNkulunkulu okusindisa”. Eminyakeni yonke, izindaba ezimnandi akusizo

izindaba ezimnandi kungaqalwanga kwavezwa izindaba ezimbi. Izindaba ezimnandi zevangeli zisho ukuthi zikhona izindaba ezimbi zolaka lukaNkulunkulu phezu kwakho konke ububi behliziyo yomuntu.

“ENineve, umuzi omkhulu” – *“umuzi omkhulu”* waseNineve waqalwa ukuvezwa encwadini kaGenesis 10:11. Kungelinye lamadolobha okuqala emhlabeni, lakhiwa eminyakeni engaphezu kwengama-4000 eyadlule, iNineve laliyidolobha elidala elikhulu lase-Asiriya, lisemfuleni itigris. Kwakuyidolobha elikhulu kunawo wonke asemhlabeni, lingamakhilomitha ayisi-5 x 2 nohhafu ngaphakathi kodonga. Kwakunendawo eseduze kwalo eyidolobhana ngaphandle kodonga lwedolobha okuyindawo engamakhilomitha ayi-100 alizungezile, okwenza idolobha alishilo uJona *“lalingumuzi omkhulu kakhulu, uhambo lwezinsuku ezintathu”* (3:3). Isibalo sabantu baseninive sinikeziwe okungasisiza ukuba sibe nomqondo ngaso ku 4:11, *“abantu abangaphezu kwezinkulungwane eziyikhulu namashumi amabili abangakwazi ukuhlukhanisa isandla sokunene nesokhohlo (abantwana)”*. Abangama 120 000 abantwana nezingane kuveza ukuthi kungenzeka ukuba babengaba yisigidi kulaba esizwa ngabo lapha. Izindonga zedolobha zazenziwe ngezitina

ezishiswe yilanga, zabekwa kumatshe ezitina ezicwilisiwe ngaphansi ukuze kungabi nokuvoshoka. Udonga lwaseNineve lalingugqinsi kangangokuba izinqola ezintathu zamahhashi zazingahamba phezulu, ukuphakama kwazo kwakungama mitha angama-30 kwezinye izindawo, kunogange lomfula iTigris ngasentshonalanga. Umbusi wase Asiriya, oveza amandla ombuso wakhona omkhulu. Idolobha elalilihle kakhulu libenyezela ngezikhathi zalo, lalinezigodlo zamakhosi eziningi, lihlotshiswe kahle ngegolide, isiliva, imisedari, isigodlo esisodwa esasinezindlu eziningi ezingangama-71. Ngaphakathi kwezindonga zakhona kwakukhona izithombe ezaziveza ukunqoba kwe-Asiriya, umtapo wolwazi onamatafula obumba, ezezibalo, ezokulapha, ezobuchwepheshe Kanye nokuningi kwezemfundo, Kanye namathempeli ayengaphezu kwama-30 amangalisayo. Isizwe sase-Asiriya wawuphezulu umbuso waso ngeminyaka yama 8th “century” BC ngolwabasemzini. Iminyaka engaphezu kwama-2800 eyadlule, umbuso wawunwebeka kusukela eGibhithe kuze kuyoshaya endiya, kusukela eRashiya kuze kuye kwelama-Arabhu, kuze kuyofika olwandle “i-Mediterranean”.

Manje buka umJuda omncane onguJona, ebizelwe ukuba “*umemeze phezu kwalo*”, lombhemu ozohlukumeza noma ozoba yisiqhwaga! Uyacabanga!

“Nkosi, ngizokwenzenjani ngalesi sabelo sami!? Yikuphi ukukhanya enginethemba lokukuletha phakathi kobumnyama obungaka? Bekulokhu kukhona selokhu kwaqala izinto, Nkosi! Ngizobe ngilwisana nesiko elidala. Isihlalo nokuzigqaja kwe-Asiriya. Ngiyobe ngimelene nenhliziyo nomphefumulo walesi sizwe esikhulu! Sikhulu siyamangalisa! Kodwa lomncanyana oyimi angenzani azuzeni lapha?!” Impendulo kaNkulunkulu “Jona! Akukho nokukodwa ongakuzuzisa lapha. Kepha-ke, beka esandleni sami, ngizokwenza imimangaliso, ngisho ngawe! ‘ngokuba ungenze lutho ngaphandle kwami.” Njengokuba u-Andriya waphedula phambi kukaJesu ephethe ukudla komfana omncane, “*kepha kuyini lokho kwabaningi kangaka na?*” (NgokukaJohane 6:9). Kwakungumsebenzi ongenathemba ekuwenzeni, njengomuntu oyedwa ebhekene noquqaba lwaseLandani (London) noma ikhonde. Uyabona nje kuvamisile ukuba kube sengathi awenzeki umqondo ngalabo abathunywa yinkosi nomsebenzi wayo. Buka nje ukuthunyelwa kukaMose eGibhithe, u-Eliya emelene no-Israyeli ngaphansi kombuso ka-Ahab, noma ukulindela ofakazi benkosi ababili ukuthi kube khona abakuzuzayo ngosuku lombuso womphiki Kristu (Isambulo 11). Ngenkathi inkosi ithumela uMose ukuba ehle ayobhekana noFaro eGibhithe kufanele ukuba kwakukhona ukwesaba

nokuzithathela phansi kuMose. Lena kwakuyinkosi enamandla, yesizwe esinamandla. INkosi eyayibusa ngaphambilini yake yafuna ukumubulala uMose. Wayengayena umhlengi lapho kumaJuda noma kwabezizwe. Uguquko lapha hlampe lwaluhambelana nenhliziyo kaJona. “*ngingubani mina, ukuba ngiye kukaFaro?! Inkosi yabe isiyaphendula “ngizakuba nawe ngempela”* (U-Eksodusi 3:11-12). “Kodwa nkosi, abantu bakho angeke bangilalela! Ngingathemba ukwenza muphi umehluko kuFaro nesizwe esingakholwayo?” “Angikaze ngithi yenza okuthize weMose. Ngiphethe isando mina, engikushilo nje ukuthi **mina** ngizakuba nawe ngempela”. Lokho kwanele, kungaphezulu!

Inkolo yaseNineve lase Asiriya lalidumisa onkulunkulu bamanga, benikela ngezingane zabo bethi bayadumisa njengoMolekhi e-Amoni, ukufundwa kwezinkanyezi, imilingo, ukukhipha amadimoni Kanye nobufebe. “Inkolo” yabo yokungcola yayigqugquzela ihlazo namanyala, izinkanuko Kanye nempilo efileyo.

Ngaphezu kwakho konke abase-Asiriya babaziwa kakhulu ngesihluku sabo ezimpini ababeziqoba. Babesatshwa futhi bezondwa yizizwe zonkel! Umphrofethi uNahume (3:1-7) ubiza iNineve

“ngedolobha legazi”. Kwakungasilo ikilasi likasonto skole ukubabona bemi phambi komunyango wegceke lalo befuna impi. Ungacabanga nje ukukhathazeka kukaJona ebhekene nalesi sizwe. Lena kwakungesiyo indawo yokuba ugxambukele ezintweni zabanye noma ubalethele izindaba ezimbi. Lokho kwakufana nokusukela imamba isemgodini. Laba kwakungesibo ngisho abantu ongabafisela okuhle. Ukwahlulela okwakubahlalele yikona okwakungathokozisa kunokuba balungisiswe. Asikuncomi ukungalaleli kukaJona, kodwa siyaqonda kungani aba nokungabaza, uma ubheka okwakubhekene naye. Wayesaba into yokusatshwa. Wayefuna babhubhe.

Buka iziphrofetho zikaNkulunkulu maqondana nalabantu ababezondwa. U-Amose waphrofetha ukuthi ukuthunjwa kuka-Israyeli kuyoba “*ngaphezu kweDamaseku*” (U-Amose 5:21-27). UHoseya wenza isithembiso sokuthi “I-Asiriya laliyoba yinkosi phezu kuka Israyeli” (UHoseya 11:1-5). Umphrofethi u-Isaya waqamba “*inkosi yase-Asiriya*” njengaloyo “*uJehova uyakuletha...ngaphezu kwendlu kayihlo*” (U-Isaya 7:17). Manje ngezinsuku zikaJona umbuso wase Asiriya wase uqala ukushona phansi. Kepha iziphrofetho ezinjengalezi zaziveza ukuba usayonyuka (yikho Kanye lokho okwenzeka). Akugqugquzeli nokho ukwenza lokho okuthunyiwe

kwisitha sakho esisazovuka sivukele ukwahlula isizwe sakho! Kanti futhi uma ukwahlulela kwakubhekiswe kwinzalo yezinyoka, ngakho-ke ngakho konke! Kodwa imicabango enjalo yayingaveza ukuthembeka nokuthanda isizwe kunoNkulunkulu ngasohlangothini lukaJona. Kujwayeleke kangakanani ukufunela uNkulunkulu ukwahlula emsebenzini, Wayesaba ukuphenduka kwabase-Asiriya nokuchithwa kokwahlulelwa kwalo. (4:2).

Manje ake sithi ukuhlehla siphinde futhi sibuke. Buka nje ukuthi lama-Asiriya ayengabantu abasabeka kangakanani, njengenqwaba yezindeleli ezizigqajayo wena owabona uGoliyathi isiqhwaga sedolobha. Kodwa futhi ngobuwula bokushumayela inkosi iletha abantu emadolweni! Kwenye inkathi labo okunzima kubo, okubonakala sengathi alikho ithemba lokuba baphenduke yibona Kanye abayimbewu evundile. Kungenzeka ukuba usathane ubona esingakuboniyo, ukulahlekelwa kwakhe. Ngakho ke wenza labo babukeke bengangeneki ukutheza amandla kulabo abangabavangeli. Kungabe ukhona umuntu omgwemelayo? Ngenxa yokuthi usaba ngisho ukusaba ukumzela ngezindaba zakristu. Umuntu ombona esezifanelelwe ukubhujiswa? Loyo kungenzeka abe seduze nokwamukela ivangeli kunalowo onqekuzisa

1:3 Kepha uJona wasuka ebusweni bukaJehova ukuba abalekele eTharishishi, wehlela eJopha, wafumana umkhumbi obuyakuya eTharishishi; wakhokha imali yawo, wakhwela kuwo, ukuba ahambe nawo, aye eTharishishi, asuke ebusweni bukaJehova.

ikhanda, okungathi uyavumelana nokushoyo ngenkolo. UJona waya phakathi kwalelidolobha legazi wazuza izinhliziyi zabo. Baphenduka ebubini babo, ukwahlulelwa kwabo kwabanjwa cishe iminyaka engamakhulu amabili (200).

Umongo walendaba? Vuka! Uhambe! Umemezele phezu kwalo! Noma ngabe kuthiwa kubukeka kunzima kangakanani ezivandeni futhi kusabeka kangakanani. Hlala esandleni sikaNkulunkulu ngokuthobeka, ubone ekusebenzisa.

Ivesi 3 – “*Kepha uJona wasuka ebusweni bukaJehova ukuba abalekele*” – Manje uJona wayesengobalekayo, “*ebusweni bukaJehova*” (kuyaphindwa). Wehlela eJopha, idolobha elalinesikhumulo semikhumbi olwandle. Wakhokha imali yakhe yokugibela “wehlela” kumkhumbi owawuya endaweni ephambene naleyo okwakumele aye kuyo ngokwentando kaNkulunkulu. UHarry Ironside uveza ukuthi ukubaleka kukaJona kwaletha izinkinga nokusaba ekwehleni kwakhe

(nevesi 5 ngokunjalo). Indlela yozenzela ngokwakhe yehlela kanzima. Njengokuba noloti wehlela eSodoma, kwase kuba ukwehlela njalo kusukela lapho.

Kodwa ake ubukisise! Bheka nje ukuthi izimo zazikhomba khona kanjani eTharishishi. Kwavele kwaba nomkhumbi nje oya khona. Makadunyiswe uNkulunkulu ngomnyango owavuleka! Kwaphinde futhi kwaba khona ikamela kulowo mkhumbi. Kanti futhi uJona wayenayo nanemali. Kungenzeka ukuba kwakiyintando kaNkulunkulu lena ungafa! Angithi? Siyofunda sibone nini kanti, ukuthi izimo azisiyo inkombandlela.

Isifundo esisodwa saphinde safundwa futhi emva kweminyaka engamakhulukhulu ngabasemkhumbini kulo lolulwandle. Umphostoli uPawulu, emva kokucela kuKhesari, wayesehanjiswa eRoma njengesiboshwa kwincwadi yezenzo 27. Base behambile ngaseningizimu ohlangothini lwase Krete. Sase sihambile isikhathi sokuhamba ngemikhumbi ngokwesikhathi sonyaka. UPawulu enokuqonda “*ngiyabona ukuthi loluhambo luzakuba nengozi nokuchithakala okukhulu*” (Ivesi 10), wakhuluma amazwi okuxwayisa kwinduna ababehamba nayo. Ukubikezela kuka Pawulu kwakucela enkosini, kodwa ke ukuxwayisa kwakhe

bakushaya indiva, bathi “*iningizimu isaphephetha kahle*” (Ivesi 13). Isimo sabagqugquzela ukuba baqhubeke nokuthatha uhambo. Kwakungumoya ababewudinga nje ukuqhubeka nohambo. Wawuphephetha nje kancane, okulungele ukuba ubaqhube. Kwakukuhle kakhulu. Wawuphephetha kahle futhi kungumoya waseningizimu. Kwakukuhle kudelile! Ngakho konke lokho kwenza ukuthi bangalaleli ukuxwayisa komuntu kaNkulunkulu. Kodwa kungaba uzobuka umoya noma izwi, wena ohamba ngomkhumbi olwandle lwempilo? Ngokuba sazi nje, izwi lenkosi lagcina linqoba sekuqala amagagasi anzima olwandle, lokhu kwadala ngisho ukulahleka kwempahla eyayisemkhunjini. Umgomo womoya owawuphephetha kahle waseNingizimu ufundisa abantu ukuba abangafuni ukulalela ukuyala kukaNkulunkulu ukuthi kuzakwenzeka axwayisa ngakho kubantu abafuna ukwenza ngoba bebona izimo zisavuma.

Ngokuba umphefumulo owala izwi likaNkulunkulu ngenxa yezimo, uNkulunkulu uwuphenyela indlela eya ekubhujisweni!

Buka ukuthi inkosi yenze njalo nakwindalo, unikeze intambo eyanele (imibuzo, ungabazane) ukuze labo abangakholelwa ekutheni ekuqaleni uNkulunkulu wadala konke bazilengise bona. Umoya noma izwi mngani wami? Awukwazi ukukubamba kokubili,

ngokuba lokhu kujwayele ukuphambana. Futhi kuvele kube njalo ngempela uma ungafuni ukulalela ukuyala kukaNkulunkulu. Umuntu ophila ngentando yakhe uma ethi “cha, kodwa inkosi ilethe lomuntu empilweni yami ngezimo ezivumayo” noma “kube ngukuhlangana kwezinto ezixhumanayo”. Isitabane naso senza okufanayo uma sithi indlela esizizwa ngayo ivela enkosini. Abantu banekhono lokuchaza isizathu sokwenza abakwenzayo, yize noma inkosi ikhulume ngokusobala.

Manje kwakunguhambo olude oluya eTharishishi ugudla ulwandle uya eningizimu neSpain njengokuba abanye besola. Lokhu kusho ukuthi nemali yokugibela ayeyikhokhile yayibhekile nje impela. Singayilinganisa nokuthenga ithikithi lebhanoyi eliya e-Europe (phesheya kwezilwandle) amakhulu amarandi. UJona wasebenzisa imali yenkosi ekwakumele ayiphathe kahle ukumelana nentando yayo. Imali eyamosheka nje (ngaphandle uma bayibuyisela kuye ngaphambi kokuba bamukhiphele eceleni). Ngicela uqonde ukuthi uma umuntu ebalekela intando kaNkulunkulu, ngaphezu kwakho konke asazohlangana nakho kuzomumosha vele ephaketheni. U-Elimeleki noNawomi babalekela kaMowabi ngenxa yendlala kwaJuda (URuthe 1). Babekwenziswa yini lokho? Ukugcina imali nempahla. Kwenzakalani? Balahlekelwa yikho

konke, ngisho izimpilo zabo bonke abesilisa bomuzi, isinkwa Kanye nabaletsa isinkwa! Lapha esinye isigameko kubantu abashiya izwe lesithembiso, bazilethela izinkinga, njengaye uJona. ULoti, ngokuzikhethela kwakhe wakhetha ithafa, elazi kahle udumo lwendawo nobubi bayo. Kungani? Ngokuba indawo yayiveza ukuthi kuzomhambela kahle ngasezimalini. Kepha ekugcineni, uLoti walahlekelwa yikho konke, ngisho nesithunzi sakhe nenhlonipho kukho lokho. Ukwenza okuphambene nentando kaNkulunkulu kuhlezi kuzokulahlekisela okuningi noma okukhulu ngaphezu kokuba ucabanga.

“Wasuka ebusweni bukaJehova” - Ukubaluleka kwalomugqa omncane (iphindaphindelwa ukugqamisa)! Kunomlando lapha, osuka le emuva ku-Adamu, owokuqala owasuka entandweni kaNkulunkulu eya esonweni (Ugenesise 3:8; 4:17). Kungabe wabaleka yini ebusweni benkosi u-Adamu? Ukhona kodwa oseke wakwenza kwalunga? Ukungasoze kwenzeka kwalokho kuvezwe kahle kwincwadi yamahubo 139. Umugqa othi *“phambi KWENKOSI”* ujoye ukusetshenziswa ebhayibhelini ukuchaza umuntu noma ingelosi emi phambi kukaNkulunkulu, ukwenza intando yakhe. KuZakariya 3:1, uJoshuwa umphristi omkhulu wema *“phambi kwengelosi yeNKOSI”*

1:4 *Kodwa uJehova waphonsa umoya omkhulu elwandle,
kwaba yisiphepho esikhulu elwandle;
kwacatshangwa ukuthi umkhumbi uyakwaphulwa.*

njengesibonakaliso sozimisele ukwenza intando yayo. Ukuma phambi kwenkosi kuveza inhliziyo ezinikelayo ithobeke yena. UJona wenza okukhulu kunokungena emkhunjini ashiye u-Israyeli, akhethe ukungalaleli. Wazikhohlisa washiya “*wasuka ebusweni bukaJehova*”, uNkulunkulu wakhe. Wabeka uphawu emnyangweni wempilo yakhe, “ANGITHOLAKALI!”

“*Kodwa UJEHOVA...*” ay man! Kodwa kwakumele abe no “kodwa” kuphi?! Yonke into yayihamba kahle kungakafiki lapho. Kodwa kuzomele sikhumbule ukuthi kwaba nguJona owasheshe wazikhipha ohlelweni lukaNkulunkulu kuqala, “*Kepha uJona...*” (Ivesi 3). Manje inkosi yase ihlehlela emuva, Nkosiyami! UJona wabona ngokukhulu ukushesha ukuthi ngubani ongahlehla kuhlehleke, akwenze kume! Wonke umuntu ohlehla enkosini kwahlehlwa kuye. Umusa kaNkulunkulu lapha ukuba inkosi ifune lenceku engalaleli lapha, nokuthi ingamyeki esonweni sakhe isikhathi eside.

Abagxeki abeve bethanda ukuveza ukudumala

kwabo uma umntwana kaNkulunkulu ephika amanga abo, bethi siyaphapha uma sithi angeke bakholwe yilokhu abakuthandayo, ngendlela yabo. Kepha kumele sikhumbule ukuthi bazikhipha bona enkosini naseqinisweni layo ngokulandela okungubuwula. Manje inkosi isiyazikhipha kubo ngathi.

“Uma ngithabatha amaphiko okusa, ngiye ngihlale emikhawulweni yolwandle, nalapho isandla sakho siyakungihola, esokunene sakho singibambe” (Amahubo 139:9-10).

UJona wayendiza esebenzisa *“amaphiko okusa”* ebheke *“emikhawulweni yolwandle”*. “kodwa inkosi” yabamba isandla sakhe sokunene. Injabulo yothembekileyo! Ukwsaba kongenakho ukukholwa!

“Kodwa uJehova waphosa umoya omkhulu elwandle” – Igama lesiHeberu ekuhunyushwe kulo elesingisi lapha lase lilethwa kwisizulu, isenzo sisho “othunyiweyo”, elinomqondo “wokukhishwa” noma “ukukhiphela phandle ngamandla”.

“Kwaba yisiphepho esikhulu elwandle” – *“umoya omkhulu... isiphepho esikhulu”*!! Kodwa uma sicabange nje lokhu! Amagagasi ayizintaba. Ubukhulu nobubanzi bamagagasi. Umoya ovunguzayo ubadudula, kanjalo nolwandle,

1:5 *Khona amatilosi esaba, akhala, kwaba yilelo nalelo kunkulunkulu walo, aphonsa elwandle impahla ebisemkhunjini ukuba ube lula kubo. Kepha uJona wayehlele phakathi komkhumbi, wayeselele ubuthongo.*

ukushaya kombani nokuduma, phezu kwalomkhumbi omncane. UKusaba ubungozi bokukhukhuleka komkhumbi noma abantu uqobo, ngisho ukuhlakazeka kwawo ube zicucu kumoya onamandla namagagasi anamandla. Kwakukhona abantu abasebenza emkhumbini Kanye nabagibeli njengenhlayenza emkhunjini. Babona ngenye indlela, ngisho nabo babebona kahle ukuthi lomkhumbi angeke usinde, ukuthi bazakufa!

Ivesi 5 – “*Khona amatilosi asaba*” – Ekusabeni kwawo “*kwaba yilelo nalelo kunkulunkulu walo*” Uma ngase kube bebengesibo abantu benkolo ngaphambilini, lapha baba yibo, bekhala konkulunkulu babo ngenxa yezimpilo zabo, bebona ukuthi ummangaliso kuphela ongabasindisa lapha. Ubumpumputhe bokungakholelwa kuNkulunkulu ubuwula nje babantu, kanjalo nokuduma kwaleyonkolelo. Eminyakeni eyadlule, abantu babenokuhlakanipha, ukubona ukuthi ukhona uNkulunkulu, ngokuba “*Isilima sithi enhlizweni yaso, kakho uNkulunkulu*” (Amahubo 14:1; 52:1).

Benza ababengakwazi ukukwenza, baphonsa “*aphonsa elwandle impahla ebisemkhunjini ukuba ube lula kubo*” (leligama lesiHeberu lisetshenziselwe yinkosi kuvesi 4 “ukuphosa”). Imithwalo Kanye nokunye kokubamba umkhumbi nokusebenzayo, baphonsa ngaphandle, benethemba lokuthi kuzoba lula kuhambeke, behlisa isisindo ukuze amagagasi mefika bakwazi ukugwedla. Lokhu kwakuyinto abangkaze bayicabange. Impela umoya wawunamandla. Ucabanga ukuthi bakhapha izinkulungwane zamarandi amangaki kulesigameko? Uyabona? Ubuwula bukaJona kwamlahlekelisa ngokuningi, kepha kwalahlekelwa nabanye, lamatilosu enkosi. Ngiyethemba bayithatha imali yakhe yokugibela!

Kulahlekelwa nabanye uma sikhetha ukungalaleli.

Kwenye inkathi izinto ezisilahlekelayo yizinto esingaziboni. Engabe uJona kwamufikela yini kulesiya sikhathi ukuthi lomkhumbi walahlekelwa ngenxa yakhe? Wayezilalele nje! Kephake ekugcineni uNkulunkulu wamukhombisa, ekubhaleni kwakhe incwadi.

Egameni lokuthanda abanye, philela uNkulunkulu! Ukukhetha komuntu okushiya ngemuva uNkulunkulu kuletha ukulahlekelwa nehlobo emndenini wakhe, kubangani, ebandleni,

komakhelwane, hhayi yena yedwa. Izaga ziyaliphindaphinda leliphuzu lokuthi umntwana olahla ukuhlakanipha kukaNkulunkulu akahlazi yena kuphela, kepha nabazali bakhe abamnika impilo (Izaga 17:21, 25; 19:13; 29:15). Bheka ubuwula buka Akhani ekungalalelini (UJoshuwa 7). Isenzo sakhe saholela ekufeni kwamadoda angama-36 e-Ayi, isizwe sonke saba sehlanzweni nokuhlulwa okubuhlungu, umndeni wakhe wafa Kanye naye. Isono somuntu akusiso esakhe yedwa! Buka ukulahlekelwa okukhulu komndeni kaLoti ngenxa yokukhetha kwakhe kwenyama, konke lokhu kugcine kumosha yonke impahla yakhe Kanye negama lakhe (Ugenesise 20). Uquqaba lonke luyathinteka uma oyedwa ekhetha isono. Uma sidinga obunye ubufakazi bokuthi umuntu akasilo isosha elihamba lodwa, buka u-Adam. Singaqala ngaphi nje ukuhlanganisa sibuke okwalahlekela umuntu ngenxa yokuthi umuntu wokuqala wakhetha ukona? Angisho ukuthi ngiyasiqonda sonke isizathu salomgomo, kodwa ngiyalibona iqiniso lwawo. Awukwazi ukukhetha isono bese ungahlwanyeli izinhlamvu zobuhlungu kuquqaba lomphakathi wakho (nakwisizukulwane). Kusika indawo ende impela.

“Kepha uJona...wayeselele” – Uyakhumbula ukuthi noJesu wayelele zenzeka kanjena olwandle

lwaseGalile (NgokukaMarku 4:38)? Kwakuhlukile nokho ukulala kwakhe kunalokhu kwaJona. Okwakhe kwakungukulala kokukhululeka nokuthemba intando kaNkulunkulu. Lokhu kulala kokubheda kwenyama kwakuphandle kwentando kaNkulunkulu, kugqitshwe ukungaboni kahle nonembeza osindayo. Ukona kokungalaleli kunendlela yokwenza umuntu aziqinise futhi azibe nemizwa, angabe esalilalela izwi likaNkulunkulu yize noma liza njengamagagasi.

“Ngenxa yokwanda kokubi kuzophola uthando kwabaningi” (NgokukaMathewu 24:12).

Sesaba likhuni ukuzwa amazwi okuholela ekuphenduleni amazwi emiphefumulo ebhubhayo. Noma besaba ukufa, bekhombisa ukugula ngezenzo, bezama ukuzihlenga ngokwabo, bekhala konkulunkulu bamanga abasizungezile. Lapha emkhunjini ongenankomba ndlela, okuyisithombe sezwe esonweni (maqondana nebandla, ekuzicabangeleni) Bheka ukukhala kwabo kokusaba ukufa;

“Abakhulule bonke laba abathi ngokusaba ukufa ekuhambeni kwabo konke babeboshelwe ebugqileni” (KumaHeberu 2:15).

Buka ukwenza kwabo bokungathi banokugula, bezama ukwenza imizamo yabo engathi shu

“ukulunga” kuNkulunkulu ukuveza ukushintsha noma ukuguquka kwabo. Konke lokho ngenkathi indoda kaNkulunkulu, lena ephethe izimpendulo, kuphela nje sithola ukuthi yayilele! Nhliziyo yami! Sihlezi simukhomba ngomunwe uJona, kungaba thina asikwenzi yini lokho, ukungabinandaba, ekunganakini, sizilalele njengo Jona, izwe libe libhekene nokufa nokubhubha eceleni kwethu? Khona manje benza yonke imizamo njengokuba lamatilosini enza, ukungabi nazwelo okungaka kulaba abazamayo imizamo yabo engenamsebenzi, okufana nalona “*kodwa uGaliyo akaze anaka lutho lwalokho*” (Izenzo 18:17), kodwa akumele kube yimpendulo yethu leyo.

Mngani wami, uma singalele kushukuthi sibukela ibhola lombhoxo noma ikhilikithi, sihambisa amahora ayinqwaba enkundleni yezemidlalo, noma phambi kukamabonakude, noma sibukela amafilimu komabonakude banokusho esinema. UJesu uthi “*Ngimele ukwenza imisebenzi yongithumileyo, kusemini, kuyeza ubusuku, lapho kungesebenze muntu*” (NgokukaJohane 9:4).

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

Kufanele ukuba kungaphezulu nje kokuletha nje impilo engenamsebenzi emsebenzini kaNkulunkulu

1:6 Kwase kusondela kuye induna yomkhumbi, yathi:
“Unani wena olele ubuthongo na? Vuka, ubize
uNkulunkulu wakho; mhlawumbe lo Nkulunkulu
uyakusikhumbula ukuba singabhubhi.”

emhlabeni odunguzelayo, imizamo eyenzelwa ukuthulisa unembeza ongenakho ukuthula. Impi ikhona kumanje iyavunguza lapha phandle. Yikuphi wena okwenzayo maqondana nalokho?

Ivesi 6 – “Unani wena olele ubuthongo na?” – uJona useyavuswa lapha, inkosi yaletha kuye ukuqonda ngokushesha kobubi abenzile nolaka lukaNkulunkulu olulungile. UJona wavukela kulesivunguvungu esikhulu, isivunguvungu sakhe, phakathi kolaka lukaNkulunkulu.

Kuyingwijikhwebu, namahloni empela, ukuthi indoda kaNkulunkulu (iyalelwe) ukuba ikhuleke, kusho amatilosi angabahedeni, baze bamukhuze nangalokhu kulala kwakhe phakathi nobungozi obukhulu! Kukangaki nje izwe labangakholwayo silitola likhuza abantu baNkulunkulu, futhi likhuza nje kufanele. Buka ukukhuzwa kuka-Abrahama ngemva kokuqamba kwakhe amanga kufaro waseGibhithe kwincwadi kagenesise 12, no Abimelekhi kugenesise 20. Abangakholwayo bajwayele ukuzithethelela ngakho lokho

ekungakholweni kwabo. “ngiyamazi umuntu othi usindisiwe, kodwa nje ukulunga kwakhe kunamabala amabili amathathu! Sengifundile kodwa ukuganga okuncane kuye, loya mzalwane!” Izwe lazi okuningi okumele ngabe abakholwayo noma abazalwane bayikho kodwa abasikho, kuyathusa nokho!. Bayazi ukuthi abazalwane kumele bahluke, babe ngcwele, bazithobe, babe msulwa Kanye nokunye. Kodwa kubonakala sengathi ibandla lakulesikhathi elenza izinto zibe lula, liphila esonweni nangendlela yabasenyameni alinankinga futhi liyaziqhenya ngalokho. Bafuna ukuthuka inhlamba babe ngamaqola njengezwe. Kungani? Kungani bafowethu? Kungenxa yokuthi abazalwane bacabanga ukuthi uma behlanganyela kuleyo mkhuba emibi bazolizuzisa izwe, bacabanga ukuthi yindlela yokwenza izwe lithande inkolo yobukristu, ukuvezela izwe ukuthi asikho isidingo sokuze lishintshe kakhulu noma lilahlekelwe okuningi ukuba ngumzalwane. Kepha lokho kunomphumela omubi kakhulu ngoba izwe leli liyakubona lokho. Bakude nokuthanda inkolo yobukristu uma injena, bathi “Isono usithanda njengoba nami ngisithanda angithi? Wena ozibiza ngomntwana kaNkulunkulu awuhlukile nhlobo kimina, awungcono kunami. Abukho ubungcwele kuwe nesidima. Izono zakho ziyazifanela nje nezethu. Ukephi umehluko?” Silahlekelwe ukubona

1:7 Bathi, kwaba yilowo nalowo kumngane wakhe:
“Wozani senze inkatho, sazi ukuthi kungenxa kabani
lobu bubi buphezu kwethu.” Base benza inkatho;
inkatho yamudla uJona.

inhloso kaNkulunkulu ngabangabakhe, abangcwele abangenasici! “Ukwenza umehluko phakathi kokuhlanzekile nokungahlanzekile” kuyinjula yokungcweliswa – *“ukungcweliswa enkosini”*.

Yize noma uJona engaqali ngokuvuma ukuba uyisinambuzane esinukayo lapha, umunwe kaNkulunkulu umkhomba khona lapho. Buka ukuthi kwenzeka kanjani. Ababesemkhunjini babona ukuba lesivunguvungu esingaka singadalwa ukuba khona kothize emkhunjini onkulunkulu wakhe umelene naye. Kukaningi-ke ukuthi lokho babekususela kwizinkoleloze zabo, kodwa kwaqondana ngqo nokwakwenzeka lapha. Base benza unkatho ukubona ukuba kwakungubani loyo. Unkatho lolu kungenzeka lwalenziwa ngezindlela eziningi, ukuba hlampe kwakufakwa esikhwameni izinto eziningi ezime ngezindlela thize, nemibala ethize, indoda nendoda yayifaka isandla esikhwameni ithathe ekuthathayo. Kuyamangaza ukuthi uNkulunkulu wayihlonipha lendlela yokukhiphela obala umuntu (u-Akhani no Jonathani). Hhayi ukuthi lendlela wayeyiphasisa

1:8 Base bethi kuye: “Ake usitshela ukuthi kungenxa kabani lobu bubi buphezu kwethu. Umsebenzi wakho uyini? Uvelaphi? Liphi izwe lakini, ungowasiphi isizwe na?”

uNkulunkulu (njengobuqola bukaGidiyoni) ngezikhathi ezithize.

“*Inkatho yamudla uJona*” – Nangoke uJona;

- Evezwe obala phambi kukaNkulunkulu naphambi kwabantu, ingekho indlela yokujikela emuva!
- Engqangqazela phambi kukaNkulunkulu amonile, olaka lwakhe lwase luthululiwe ligubha amagagasi lumzungezile, eseluzwa emizweni.
- Ezungezwe ebhekwe ngabovu ababesemkhunjini abangazi benzenjani.
- Ebambeke njengomdlali womlabalaba (chess), esengasazi enzenjani.
- Engasakwazi nokunyakaza engohluliweyo.

Kulemizuzwana kufanele ukuba inhliziyo kaJona yayisinda engazi athatheni ahlanganise nani, ecabanga ukuthi ukuvuma kwakhe kungase kube nomthelela onjani, waqala wazibuza imibuzo

eminingi, ababili abathathu bekhuluma Kanye Kanye.

Uyakuzwa ukuqina kwamazwi akhe? “sitshele siyakucela...” Ngihluleka ukuzibamba uma ngicabanga izindlela zikaNkulunkulu ezininginingi zokuthola nokuveza obala isono sethu. Ngokuphazima kweso uJona wavuka wazibona ubunjalo bakhe kungathi ungonqunu, esemile ebuka ukwenza kukaNkulunkulu, ingekho into angayenza ngaphandle kokuba azivumele yena phambi kwalaba abasemkhumbini. “*Yazini ukuba isono senu siyakunifumana*”. UNkulunkulu wase emtholile uJona! Uhlezi ebathola abantu bakhe, kungaba ukubaklomelisa, ukubabusisa noma ukubahlulela baqalekiswe. Ungabakhohlisa abantu isikhashana, kodwa uNkulunkulu ubonile! Yize noma kusebumnyameni, ekusithekeni, ngesikhathi hlampe nokuphepha ekufeni kungavimba akwenzi umuntu afihlakale, lezo zindawo zokucasha azisho lutho enkosini.

“*Futhi-ke akukho nto edaliweyo engabonakali phambi kwakhe, kepha konke kwambuliwe kusobala emehlweni akhe esiyakuzilanda kuye*” (KumaHeberu 4:13).

“*Ningaduki; uNkulunkulu akahlekwa*” (KwabaseGalathiya 6:7).

Ubuwula esiba nabo uma sicabanga ukuthi singona nje kuphele kanjalo. Kufana nalokhu kuka-Adamu no Eva abacashela inkosi ezihlahleni engadini! Izihlahla lezo ezenziwe yinkosi. Yazi lokhu kuyahlekisa impela! Cha kona kuyakhalisa bandla kwenza inhliziyo ebuhlungu! Buka nje imizamo kaDavide yokufihla ihlazo lakhe maqondana noBhatishiba. Esaba umyeni wakhe, u-Uriya, isidima nokuthembeka nokungazibeki phambili. Kona lokhu uDavide ayewa kukho. Inkosi yabe isidalulwa nguNathani othembekileyo, izimfihlo ezifihliwe zibhaliwe encwadini yezincwadi. Akuseyiyo imfihlo manje uyabona? Asikho njalo yini thina, kuyahlekisa, kuphinde kukhalise uma sesikhetha ukumboza izono zethu. Ukuba nje iso likaNkulunkulu elibona yonke into nokwazi ukuthi ekugcineni konke kuzodalulwa njengoJona bekumele kusenze siqaphele. Ukuba ulwazi olunjena beluyosivimba ekusukeni kwintando kaNkulunkulu. Kungani kungenzeki lokhu kithi? Ngokuba inhliziyo yethu *“yimbi, ingumkhohlisi, ubani ongayaziyo”*, ngokuba isono sisivala amehlo sisithuntubeze, sisenze iziwula, sivale amehlo ethu okukholwa ekuboneni inkosi ngaphezu kwakho konke.

Buka umehluko kumphostoli uPawulu kwisivunguvungu esikhulu kulo lolulwandle kwizenzo 27-28. UPawulu wayengabalekeli inkosi

kodwa wayebalekela kwinkosi. Waphakama phakathi naso isivunguvungu njengomholi, amehlo okufuna usizo abheke kuye. Kusukela ekuxwayiseni kwakhe uPawulu okwazitshwa, waba ngumholi ngokungekho semthethweni. Induna yekhulu yamlalela uPawulu uma esethi akukhishwe isikebhe (27:31-32). Bonke balalela uma uPawulu ethi makudliwe, wabahola ngomkhuleko wokubonga (27:33-35). Bonke baqina isibindi ngamazwi kaPawulu aletha ithemba lokuphepha (27:36). Itilosi lenqaba ukubulala iziboshwa ngenxa kaPawulu (27:42-43). Ukuba khona kukaPawulu kwanyuka ngisho esiqhingini iMelitha, lapho asinda khona ekulunyweni yinyoka kwabonakala ukuthi uyindoda elungile (28:3-6), wasetshenziswa uNkulunkulu ukuphilisa eMelitha “Isikhulu sesiqhingi”, uPhubiliyu (27:7-8). Ukuba khona kukaPawulu kwenza bamukelwe ngentokozo bonke ayenabo nabakhuluma kabi ngabo (28:10). Ukulunga okunesibindi kuholela ekuholeni. Ngithembe. Uyama, uphilele inkosi, ukhulume iqiniso, unakekele abantu noma udelelwa ngontanga yakho, futhi uyakuphakamela phezulu. Kahle hle, Uyobe uyazikhombisa njengomholi vele.

Bukisisa ukuphoxeka kukaJona. Wonke amehlo esethe njo kuyena. Konke ukushisa sekubhekene naye engodelelekile. Ubanjiwe, wadalulwa,

wahlulwa, ulethe ngisho labantu ngokwakhe ukuba babone ukwahlulelwa kwakhe, wabeka izimpilo zabo engcupheni. Kepha nalo loluswazi lukaNkulunkulu olushayayo luphakamele uJona kube kuhle kuye. Akukho ukulaywa okubukeka kukuhle ngesikhathi, kodwa kuyakhalisa, kepha kwenzelwa ukuletha izithelo zokuthula kolungileyo kulabo abamlayayo (KumaHeberu 12).

Manje uJona, njengezibengu zonke, wayeseqedile ngelungelo lakhe lezimfihlo. Base bemufaka imibuzo eminingi, futhi kubalungele. “Sitshela! Siyazi kungenxa yakho ukuthi konke lokhu kusehlele! Uyini umsebenzi wakho?” Emvakwalombuzo hlampe kukhona “kodwa wona lowo msebenzi usemthethweni?” Awusiso nje isigebengu?” “Uqhamukaphi vele?” Futhi uthole ukuthi kwakukhon analokhu; “Ushiyeni lapho uqhamuka khona?” “Kungaba uhamba ngalomkhumbi ushiye ubulele?” Kodwa nje awusiso isigebengu esibalekela iqulu labafuna ukukusoconga, manje onkulunkulu sebekutholile?” Njengabantu basesiqhingini ababebukela uPawulu owalunywa yinyoka (Izenzo 28:4). “Kungabe wenze bubi buni ukuba sesingaze sehlelwe yilokhu okunzima kangaka?” Kuza umbuzo emva kombuzo abantu bexakekili. Uyalucabanga usizi lukaJona namahloni ekhuluma phakathi kwesivunguvungu ebumnyameni evuma icala lakhe

1:9 Wathi kubo: “NgingumHeberu; ngiyamesaba uJehova, uNkulunkulu wasezulwini, owenzile ulwandle nomhlabathi owomileyo.”

kubahedeni laba uNkulunkulu asemudalule kubo?

Kuyancomeka ukuthi uJona akasafihli lutho manje. Usephendula ngeqiniso nesibindi nokuthobeka. Ubani ongangathotshiswa uNkulunkulu ekhombisa amandla akhe amakhulu?

“Ngiyamesaba uJehova” – Hleze uJona wayeseqala. “Ngikhonza uNkulunkulu obusa ezulwini nasemhlabeni nasolwandle, owenzile futhi obusa kukho konke”.

Ekugcineni isimilo sikaJona siyaphakama. Ngiyakuncoma ukuba neqiniso kwakhe. Wakhuluma iqiniso elisobala, elilula. Akafihlanga noma wangagqamisa okuthize. Akabanga nokwenza izaba ngokwenzekileyo. Impakamo yakhe yaphela nya wazazisa kulaba bezizwe. Kungenzeka ukuba wasaba ukuthi bangamchukuluza. Kodwa khona kunjalo wakhuluma ngokusobala kanti futhi nababesemkhunjini babenesizathu sokuba bangamuvukela bamuchukuluze. Ngiyakhumbula ngeminyaka yami ekolishi lebhayibheli ukuthi

1:10 Base besaba abantu ngokwesaba okukhulu, bathi kuye: “Kuyini lokhu okwenzileyo na?” Ngokuba base bazi ukuthi ubalekile ebusweni bukaJehova, lokhu ebatshelile.

umphathi zimali wayekhwabanisa. Yize noma isenzo sakhe sasiletha amahloni, wasukuma phambi kwebandla wavuma isono noma icala lakhe. Ngiyakhumbula ngimhlonipha ngenxa yesibindi sakhe. Kwakukubi ayekwenzile, kepha ukuvuma kwakhe kwakuncomeka. Ngiyakhumbula ngimuncoma, yize noma wayengenzanga kahle.

“Kuyini lokhu okwenzileyo na?” – Babethuke kanjani laba ababesemkhunjini bemangele. Buka nje lengwijikhwebu. Buka ukusaba kwabo ukufa uma uqhathanisa nendoda kaNkulunkulu.”**Wenzi!**? **Kubani!**!? Kodwa bakithi ubukwenzelani lokho?! Ungakwenza kanjani nje kodwa?! Kungukukhuluma kokusaba, ukuthi angazama ukubalekela uNkulunkulu, uNkulunkulu wezulu nomhlaba. Babewabona ngqo amandla kaNkulunkulu okhonzwa uJona, evela kwizivunguvungu, lokhu babengakaze bakubone. Abazange baqonde ngisho ukuthi umuntu angazama kanjani ukubalekela uNkulunkulu onamandla amakhulu. Isivunguvungu sashumayela kakhulu kunoJona. Kwakukhona ukukhuza kulokhu kuphendula! Laba

abangakholwayo, ababesemkhunjini babethukile, bemangele ukuthi uJona angenza lokhu kuloNkulunkulu ongumdali. Babona lokhu kungukusangana! Futhi kwakuyikho. Laba bahedeni ngathi yibona ababenendaba kakhulu nesono sika Jona kuno Jona.

Kodwa abantwana bakaNkulunkulu eminyakeni eyadlule. Benikezwe kahle izwi likaNkulunkulu, isambulo sakhe, kodwa bona bavele babande nje futhi kube sengathi abathinteki nje nhlobo. Yilowo muzwa umuntu awutholayo kwivangeli, amaJuda ephethe umyalezo wevangeli nesambulo sikaNkulunkulu, kepha bephika yena futhi uMesiya. Nalapha, abezizwe, abangakwazi nokufinyelela kahle kwisambulo sikaNkulunkulu, yibona abamukela uKristu ngenkathi amaJuda, isizwe simphika. Ngenkathi uMartin Luther esesindisiwe wathola ebandleni elase likhona isitha esikhulu phakathi kwalo. Ngenkathi uJohn Wesley esesindisiwe wabekwa njengesisebenzi kuma-Anglican, wafuna ukutshela izwe ngensindiso eza ngokukholwa kuphela kuJesu kristu kuphela, Ibandla elalikhona laqala lamuvalela umnyango, ukugcizelela kwakhe ivangeli bakubiza ngukuti “ugqozi” Kanye “nokungasiyo imfundiso nosiko”, ivangeli leli elase libalahlekele. Ngakho-ke u Wesley waya esigangeni wafika washumayela kwizinkulungwane zabantu. U-

George Whitefield naye base bemkhiphele ngaphandle ngenxa yesizathu esifanayo. Ibandla lesikhathi lalizibona lilungile nezimfundiso zalo ezifile. Amadoda ayefana nalaba kwakungabangene ngokungemvume! Babenyakazisa izihlalo, bevusa abantu, ngakho babecika! U-Charles Spurgeon naye wavelelwa yilokho kwinyunyana yamabandla amaBhaptist eBrithani. U-Dwight Moody naye wakubona lokho. Ngenkathi esesindisiwe, wayefuna ukutshela umhlaba ngomsindisi amtholile. Naye wazitholela izihlalo ezimbalwa phambili ebandleni ayehlanganyela nalo, wabeseyaqala waba yiphunga elibi nokungcola, ingane yomgaqo wase Chicago, ukuze bezozwa ukushunyayelwa kwevangeli, bathole impilo kuJesu Kristu njengokuba aye wayithola. Kepha-ke abakhulu ebandleni baqala bakhononda ngezindlela zika Moody okungathi ziphuma eceleni ngokwabo, nangokuba yingane yasemgaqweni yabo ehlanzekile, bamuphoqa ukuba enze indawo yakhe yokushumayela. Ngiyafisa ukwazi ukuthi mengase kube khona owenzisa okuka Moody, abhedule izwe ngomyalezo kaKristu lapha singamugqugquzela yini noma singamutheza amandla simufake izimfundiso zethu noma sithi ugqozi, hlampe sithole ukuphumula uma esewisiwe... esekhishiwe kwizimpaphe zethu esefana nathi makholwa azunywa ngubuthongo. Sonke kumele sishisekele ngoKristu ngaso sonke isikhathi.

Manje sekukhona okunye lapha kwivesi le-10. Buka umehluko phakathi kwevesi lesi-5 kanye nele-10. Kuvesi 5 “*khona amatilosi esaba*”. Kepha kuvesi 10 “*Base besaba abantu ngokwesaba*” (basaba **kakhulu!**). Ukusaba kwabo kwanyuka kuvesi 10. Kungani? Ngokuba kuvesi 5 babebhekene nemvelo, isivunguvungu, umoya, amagagasi, isimo sezulu Kanye nokunye. Amatilosi izinto azaziyo lezi, kodwa ke kwakukukhulu kunesebeke bakubona, ngakho-ke besaba. Ukwesaba kwabo kwakucela ekutheni bayabona ukuthi umkhumbi angeke usinde ngakho-ke bazolahlekelwa yizimpilo zabo. Kodwa kuvesi 10 kunomehluko. Ukwesaba kwabo okukhulu kwakungaveli ekutheni babhekene nemvelo kepha manje noNkulunkulu! Futhi noNkulunkulu onjena!! UNkulunkulu owayebhekene nabo ngqo, enamandla kakhulu. Babebhekene noNkulunkulu onamandla ngaphezu kwemvelo... **oniwe!** LoNkulunkulu owakhombisa amandla akhe ngokumangazayo kwisivunguvungu, ulaka lwakhe lususwe yilowo obalekile, ebalekela yena. Kuqonde lokhu! Uma loyo ekhombisa ulaka olungaka kongowakhe, umphrofethi wakhe, ngokwenza okukodwa kokungalaleli, bona kungaba ubabona kanjani uNKulunkulu wo nkulunkulu!? Abantu abaphila impilo yabo yonke ngokungabi nandaba nokungayigqizi qakala intando yakhe!! Abakaze

bamulalele! Bengamazi ngisho ukumazi ukuba bangamulalela. Ngiyacabanga ukuba lokhu yikho okwahlwanyela ukwesaba kwabo. Bazithola beyizoni esandleni sikaNkulunkulu onamandla wonke, ethukuthele. Bathuthumela impela! Bephelelwe phambi kukaNkulunkulu onamandla onke! Kungesiso isikhathi kuphela, kepha ingunaphakade lalibajamele emehlweni! Hhayi ukufa nje kuphela, kepha ukufa okuphakade! Hhayi izivunguvungu zolwandle kuphela, kepha izulu elivaliwe! Impela ngoba babehlala bengamazi uJehova, uNkulunkulu weqiniso! Kuze kube manje bebedumisa izithombe ezingezwa, onkulunkulu bokuzikhethela. Onkulunkulu bamanga, ababoniswa ukungabi namandla kwabo manje phambi kukamsindisi. Onkulunkulu abebebabiza kodwa abangabasiza, njengabaphrofethi babhali eKameli (1 Amakhosi 18). Ubani ongacabanga ukumangala uma umuntu ethola ukuthi inkolo yakhe abehlezi eyithembile ingamanga, into nje engelutho! Kwasuswa ithemba labo, babhekana noNkulunkulu omkhulu, abebengamazi ukuba bangakhala kuye! UNkulunkulu wesivunguvungu! Amanga ethemba labo avela obala babhekana neqiniso. Manje sebelibonile, yeka lowomzuzu, lapho umphefumulo uthola ukuthi bewenziwe isilima, udukisiwe! Njengomhlaba udonswa ngaphansi kwezinyawo! Njengokuba bonke abangakholwayo bezithola uma

sebeme esihlalweni sokwahlulela ekugcineni, sekunyakaziswe izisekelo, kwadlula izulu Kanye nomhlaba. Okwesikhashana labantu bake bema bengenaNkulunkulu! Kodwa okwasabisa kakhulu, bengenaye uNkulunkulu weqiniso, onamandla onke! Amehlo abo ayesevulwa kakhudlwana. Yize noma babenokwesaba, kwakubalungele ukuba babone lokhu. Umsebenzi kaNkulunkulu owesabekayo ezimpilweni zabo kwakungumsebenzi womusa futhi. Njengakuye uJona. Umsebenzi wakhe owesabekayo kuhlezi kungumsebenzi womusa. Njengomzali owesabisa umntwana olihlongandlebe.ENZELA ukusiza yena. Ngenxa yothando oluqinisa isandla.

Bukisisa manje! UNkulunkulu usebenzisa siphi isifundiso ngaye ukuvula amehlo alabo avalekile? “UNkulunkulu uyakuthanda futhi unohlelo oluhle ngempilo yakho”? Izinto nje ezithambile ukukuzuza? Leyo imisebenzi yethuluzi lekhalbhothi! Engalungele ukwenz noma ukulungisa lutho olusile. Imbazo yerabha, engakwazi kusika lutho. Igeja elingenamsebenzi walutho likakhilimu, elingasiki lutho, elinganyakazisi lutho, lishiya umhlabathi ungathintwanga, ungavundele umsebenzi wenkosi oyimiphefumulo eyonayo. Hhayi bazalwane! Bheka kwaba kanjani ukusaba okulungileyo komnini mandla onke okwabahlaba “*Ohlaba kwehlukaniswe, umphefumulo nenyama, umnkantsha namathambo*”.

Ukuzama nokuba njengentuthu komthetho kumele kuze phambi kwezindaba ezimnandi zokuthethelelwa kuJesu Kristu. Laba ababesemkhunjini bathuka ukubona ubungozi ababekubo, hhayi okokufa nje olwandle, kodwa okokubhekana naye okwazi ukubhubhisa umphefumulo nenyama esihogweni (NgokukaMathewu 10:28). Kukhona ukwesaba okudlula ukuwela ezandleni zikaNkulunkulu ophilayo (KumaHeberu 10:31). Yena “ongumlilo oqothulayo” (KumaHeberu 12:29). Njengokuba nomthetho kaNkulunkulu uveza iziphambeko zethu usiholele ekuziceleleni umusa. Kuphela uma umuntu ezibona enecala, ephenyiwe, elahliwe ngaphambi kukaNkulunkulu, nazo zonke izivunguvungu zikaJona, hlampe nokunye ngaphezulu, sekumile, kunzima kuzothululelwa kumphefumulo ongakholwayo, uma umuntu esekubona kahle konke lokho, usuke esekulungele ukwamukela umusa. Lapho-ke ubuhle bukaNkulunkulu buyafohla kulowo mphefumulo kulethe ukukhanya, kumholele ekuphendukeni. Ukuvunda komhlabathi wezinhliziyo zalabantu zase zivundisiwe zahlakazwa ukubhekana nolaka olulungile lonamandla onke. Manje ekugcineni, base bekulungele ukwamukela umusa.

Ngiyasaba ukuthi abaningi abazibiza ngamakholwa

1:11 *Base bethi kuye: “Siyakwenze njani kuwe, ukuze ulwandle luthule kithina,” ngokuba ulwandle luyaqhubeka lube nesivunguvungu.*

namhlanje abakaze bame babone ububi bezono zabo phambi kwenkosi engcwele. Abakaze bawuzwe umthwalo wenhliziyo yabo embi, “engumkhohlisi” ngakho bayakhala ngomunyu kuye ongasenzela umusa uJesu Kristu. Abakaze bangqangqazele ngaphambi kolaka lomnini mandla onke owoniweyo. Njengakuyo incwadi kaJohane 10:1, abakangeni ngomnyango kwizimvu zedlelo, kunalokho banyuke ngezinye izindlela bezama ukungena. Labo “*amasela nabaphangi*” uJesu wathi, yilaba abathi bayamazi uJesu kepha abanakho ukuphila okuphakade kuKristu.

Buka kahle lesi siqalo sikaJona somsebenzi wenkosi kwabezizwe. Wayethi uyawubalekela lomsebenzi empumalanga, uNkulunkulu wamushonisa entshonalanga. Ethanda engathandi. UNkulunkulu wasebenzisa lomphrofethi ongalaleli ngenye indlela, ukwenzela laba bezizwe ababesemkhunjini umusa.

Ivesi 11 – “*Siyakwenzenjani kuwe*” – Ukuphatha kabi indoda kaNkulunkulu kwaletsa ukwesaba. Bazi ukuthi kukhona okumele bakwenze ngoJona. Kodwa

1:12 Wathi kubo: “Ngiphakamiseni, ningiphonse elwandle, bese luthula kini ulwandle, ngokuba ngiyazi ukuthi lesi siphepho esikhulu siphezu kwenu ngenxa yami.”

abacabanganga ukuziqagulela abazokwenza kuye ngokwabo ukumujezisa emva kokuba sebebonile amandla kaNkulunkulu kaJona. Ukusaba uNkulunkulu ukwesaba ukumthukuthelisa nokumelana naye, yilokho okukhona manje ezinhlizweni zabo.

Ivesi 12 – *“Ngiphakamiseni, ningiphonse elwandle”* – Lokhu kucebisa kukaJona kwathatha isibindi. Useyindoda ehlukele manje. Uyakuvuma ukufa okumufanele ngenxa yokungalaleli kwakhe futhi ukulungele ukumelana nesigwebo. Kukhona ukuzisola okukhona lapha, kodwa futhi kuyamangaza ukuthi akakhulumi nenkosi. UJona wayesamelwe ukukhala akhalele ukukhuluma nenkosi. Wayesamelwe ukukhala, aphenduke asule ekwenzeni intando yakhe. Ngisho lapha ekukhuleka khona ababesemkhunjini ngokuncenga, uJona esevukile, itilosilamyalela ukuba avuke akhuleke kuNkulunkulu wakhe, kodwa namanje uJona akakakhuleki!! Kubukeka sengathi wase esesimweni segundane elibanjiwe uma ezibheka. Ngakho kuqonde lokhu. Ukungalaleli kukaJona kwaletsa

isivunguvungu, ukuqhubeka kwakhe nokungalaleli kwaletsha inhlanzi. Kumele kube khona ukuvuma ngaphambi kokuba kube khona ukuxolelwa kwesono.

UJona wayekulungele ukunikela ngempilo yakhe ngenxa yalaba ababesemkhunjini ayebeke nempilo yabo engcupheni. Kunokwenza okuncomekayo lapha. Wayesekuvume kahle nokubaleka kwakhe, ekulindlele nokumelana nemiphumela yesenzo sakhe kunokuba aqhubeka nokubeka impilo yabanye engozini. Kodwa ngiyazibuza ukuthi kungabe imambane lena yayingacabangi ukuthi sekuyoba ukuphela kwakhe Kanye nalokho abekuthunyiwe. Ngokuhamba kwesikhathi simubona ezifisela ukufa ngenxa yomsebenzi awuzondayo (4:3 & 8) Kubukeka sengathi angancamela ukufa kunokuhambisa umyalezo wenkosi kubahedeni base Nineve. Kodwa uNkulunkulu...! Kodwa uNkulunkulu wayenecebo! Inkosi yahlangabezana nawo wonke amaqhinga kaJona ngokusebenza kwakhe. Wabaleka, inkosi yahlangana naye esivunguvungwini, wafuna ukufa, inkosi yahlangana naye ngenhlanzi. Ukulalela okwenza kade kuka-Abrahama kwahlangana nokudlula kukababa wakhe, Ukubaleka kokuhlanya kuka Bhalamu kwahlangana nenhliziyo enomhobholo, wahlangana nengelosi enkulu iphethe inkemba. Amaqhinga enkosi u-Ahabu,

ayehlangukela ukunikela kukaJehoshafati kwahlangukela nomcibisholo ocitshwe phezulu (1 Amakhosi 22) Akekho umuntu owehlula uNkulunkulu. Kanti futhi “*Ningaduki; uNkulunkulu akahlekwa*” (KwabaseGalathiya 6:7). Bonke abameli nababhali bamaJuda beza kuJesu ngemibuzo yobuqili bethi bazomuhlola, ekugcineni babezinqumela bona ukuba bangabe besaphinda. Ngisho usathane imbala, efuna ukushintsha icebo likaNkulunkulu ngokufa kukaMesiya, wazithola yena ehluliwe yinkosi (KwabaseKolose 2:15).

“Ngokuba ngiyazi ukuthi lesi siphapho esikhulu siphezu kwenu ngenxa yami” – “Lokhu kunehlele ngenxa yami!” Ubuhlungu benhliziyo lapho umuntu ebona ukuthi abanye behlelwe ubuhlungu ngenxa yakhe, noma ukulimala, noma izinqumo ezimbi. Isono sika Nowa sadonsela ngaphandle inhliziyo ka Hamu embi esonweni nasekuqalekiseni (Ugenesise 9). Ukulalela kuka-Abrahama okungagxilile kwaholela uLoti eSodoma Kanye nasebubini obuningi khona. Ububi bezinqumo zikaLoti kwaletsa okubi phezu komndeni wakhe. Ukukhetha ukona kuka Adamu kwaletsa isono nobumnyama kuluntu lonke. Isono sikaDavide socansi kwaba yiso ekwaziwa ngaso umndeni wakhe kusukela lapho. Ubuqili bukaRebeka noJakobe kwaba indaba yokukhohlisa kwaba ziyona indaba owaziwa ngayo

*1:13 Kepha amadoda agwedla ukuba abuyele
emhlabathini, kepha ahluleka, ngokuba ulwandle
lwaqhubeka lwaba nesiphepho kuwo.*

umndeni kaJakobe ngisho naphambili. Lokho esikhetha ukuba yikho noma esikwenzayo kuchaphazela labo abaseduze kwethu, kungaba ukubabusisa noma ukubaqalekisa.

UJona ekugcineni wavuma “Lokhu kwenziwe yimi kinina!” Kepha lokhu kuvuma kwakhe kwakungokomuntu nje. Kona kuyancomeka impela yize noma kungenele. Hhayi manje. Ngokuba usasalelwe ukubuka phezulu. Yilokho Kanye uNkulunkulu akufunayo. Izivunguvungu aziyeki ukuvunguza eduze kukaJona kuze kube inkosi iyisa kwisahluko esilandelayo.

Ivesi 13 – “*Kepha amadoda agwedla ukuba abuyele emhlabathini*” – Ababesemkhunjini abafunanga ukunikeza uJona isigwebo sokufa asezikhethele sona khona lapho, hleze babesaba ukuthinta inceku, bengafuni ukubhekana noNkulunkulu wakhe. Babefuna ukuqala benze yonke imizamo. Bazama imizamo yokubalekela isivunguvungu, begwedla befuna ukuya emhlabathini. Kodwa bathola ukuthi abakwazi.

1:14 *Ayesekhala kuJehova, athi: “Siyakuncenga: masingabhubhi ngenxa yalo muntu, ungabeki phezu kwethu igazi elingenacala, ngokuba wena Jehova wenzile njengokuhlosa kwakho.”*

“Ngokuba ulwandle lwaqhubeka laba nesiphopho kuwo” – Umugqa ofanayo nalowo wakuvesi 11. Konke kwase “kumelene nabo”, Izimo zase zibaphoqa impela, zibaholela kulokhu uJona abebabonise ukuba bakwenze, lokhu kwase kwenzelwa ukuba aziphonsa emseni kaNkulunkulu. Ukunganqandeki kukaNkulunkulu ekwenzeni intando yakhe kuyisifundo kulencwadi encane. Lapha futhi sithola inkosi ihlehlisa yonke imizamo yabantu ukufezekisa intando yayo.

Ivesi 14 – “*Ayesekhala kuJehova*” – Ngizwa inhliziyoyehubo 115 kulomkhuleko walaba ababesemkhunjini. Siyafunda nakhona, ngale kobubi bokukhonza izithombe, Inkosi “*Kepha uNkulunkulu wethu usezulwini, wenza konke akuthandayo*” (Ivesi 3). Buka ukuthi manje sebekhuleka kuJehova, kuleyonkathi lutho uJona ukukhuleka futhi. Ukwesaba kwabo uNkulunkulu ophilayo kwavela sebebheke kuye. Lomkhuleko onjena! Wokuncenga, ojulileyo wokufuna usizo. Buka inkosi yawuphendula kanjani. Ngokuba iyawuzwa umkhuleko onjalo. Kwangathi labagibeli

abangakholwayo bangasifundisa okuthize ezinhlizweni zethu. Thina esikhuleka imikhuleko ebandayo ehloliwe, egcwele ukuphinda amagama, engukwenza nje isiko kunokukhuluma noNkulunkulu wethu. Kuphela “*Umkhuleko oqinileyo wolungileyo unamandla kakhulu*”. Kungabe sikulindele ukuthi imikhuleko enokuzicabangela iyafinyelela phambi kwesihlalo sikaNkulunkulu sobukhosi? Ngiyesaba ngoba simane sifane kakhulu nencazelo kaJesu uma ekhuluma ngabafarisi kwincwadi kaLuka 18, abanjena; “*wema wazikhulekela ngokuthi*” (Ivesi 11). Akenzanga kanjalo umthelisi, ukucela okunamazwi asuka enhlizweni kwalamadoda abonisa uNkulunkulu iqiniso lamakholwa amaningi. “Siyakuncenga nkosi, Siyakuncenga! Ungasenzi ukuba sife ngenxa yesono salomuntu! Futhi ungabaleli kithi ukufa kwakhe uma simphonsa ngaphandle olwandle engathi nathi siyizigebengu ezifanelwe okufanayo ngokubulala indoda engenacala! Ngokuba wena, Nkosi! Wenzile njengokuba uthanda. Ubamba isandla sethu. Sizohlanganyela nawe ekwenzeni intando yakho” Begcwele ukwesaba ukumelana noNKulunkulu, bafuna intando yakhe. “Ngathi singangalenza iphutha! Ngathi singangayenza into ezongakujabulisi” UNkulunkulu uyayihlonipha inhliziyoy enjalo futhi uyazi uma kuliqiniso.

Kungaba uyakhumbula ukuthi emaminithini ambalwa, laba ababesemkhunjini bebekhuleka konkulunkulu babo bezizwe? Kepha manje bakhala kuNkulunkulu weqiniso, kumdali wezulu nomhlaba Kanye nolwandle. Hlampe lesi yisifundo sokukholwa nokuncika, izimfundiso zikaNkulunkulu impela zifundwa phakathi ezivunguvungwini zempilo. (Buka ihubo 107:23-31). Ngisho eGalile kwizivunguvungu zikaKristu abafundi baholeleka ekukhulekeni kokuncenga nokuncika kuye. Ngisho kungaba izivunguvungu zempilo yethu zidalwa ubuwula bethu noma kungenjalo, zizela ukuyala thina zisifundise, ukuze siphelene ebungcweleni, enjabulweni nasebudlelwaneni obuhle nenkosi ngentando yayo. Izivunguvungu zehlela abantu abazinikele, abenza okufanelekile njengokuba zibehlela nalabo abangenzi okumele bakwenze. Izikhukhula zikaNkulunkulu zenzelwe ukuveza ukulungela, ububi noma ubuthakathaka. Ngisho naye uJesu kristu “*Noma eyindodana, wafunda ukulalela, ngalokho ahlupheka ngakho*”.

“Kwangilungela ukuba ngihlushwe, ukuze ngifunde izimiso zakho” (Amahubo 119:71).

Ngokushesha uNkulunkulu waguqulela lamadoda kwinhlasi yokukhanya! Imisebenzi yakhe yobuchule! Buka kahle. Buka nje ukuthi laba ababesemkhunjini yayingekho ngabo indaba,

yayingo Jona! Babengokuncinyana nje, beseceleni, besemkhunjini owawuhambisa uJona kepha base bezithola bebona uNkulunkulu weqiniso. Omunye angaze alingeke athi uNkulunkulu wahlela ubugwala kumphrofethi ngenxa yabo. Asisoze samucabangela lokho uNkulunkulu wethu kube yiqiniso. Kodwa siyabona ukuthi uNkulunkulu ukwazi kangakanani ukusebenzisa izimo ezenziwe ngabantu, bethobela izwi lakhe noma benqaba. Uyawufeza umsebenzi wakhe ngokubusisa noma ukuqalekisa ekujikeni kwentando yomuntu. Ngale kokwala kukaJona, ezifaka esikebheni, laba ababesemkhunjini babeyohlala ebumnyameni kuze kuphele izinsuku zabo. Kanjalo nokungakholwa kuka-Israyeli kuJesu Kristu kwafaka thina endleleni yensindiso ngokufa nangokuvuka kwakhe.

Manje laba abakholelwa yilokho okwafingqwa umfoka Calvin kulamaphuzu bathi (ngokusobala noma okucashile) uNkulunkulu wenza ukuba inceku yakhe yenze lokhu eyakwenza ukuze laba bezakusindiswa, benza uNkulunkulu ukuba abe ngokhokhela isono ngenye indlela. Kumele uhlakaniphe, ungasikholwa leso sifundiso. Iqiniso yileli, inkosi iyabona ngaphambili, konke kusobala, lokho umuntu akukhethayo nakunqabayayo ngenxa yenkosi. Ngisho ababi kakhulu akabakhipheli ngaphandle kulokhu kubona kwakhe. Lokhu

kungukuthi ungowazi konke, umninimandla onke. Ukwazi kwakhe konke akwenzi abantu babe ngopopayi okungenza angababambeli noma ababalele izono zabo.

Ekungalalelini kukaJona kwazuzeka ababesemkhunjini. Ekulaleleni kukaJona kwazuzeka iNineve, ekulaleleni nasekungalalelini, kwazuzwa imiphefumulo “kuhle!” Ngakho-ke usuzothi masikhethe ukwenza kabi ngoba ekugcineni uNkulunkulu uzothola udumo futhi kuzoba kuhle kubantu!” *“siqhubeke esonweni, ukuze kuvame umusa? Kwabuza uPawulu. Qha nakanye! (KwabaseRoma 6:1-2). Kungenzeki ukuba size sicabange kanjalo. Ngoba yize noma inkosi ingasebenzisa ukungalaleli kwethu, ingakwazi ngisho ukusiqalekisa sibune njengendwangu. Kulokhu uJona wazitholela isisu esigcwele, kanjalo nenhlanzi.*

Ngiyacabanga ukuthi lokhu kwenzeka ngokuphazima kweso futhi bengalindele nhlobo laba ababesemkhunjini. Kodwa ngakho lokho kuphazima kweso bahamba begcwele injabulo njengomthenwa waseTopiya esifunda ngaye kwincwadi yezenzo. Uyacabanga babeyophendula bathini ukuba kukhona owayebatshelile laba ababesemkhunjini ekuseni eJopha ukuthi ngalolosuku babeyolahla

inkolo yabo neyobaba babo bathokozele inkolo yamaHeberu, uNkulunkulu abangamaziyo? Awucabangi ukuthi babeyohleka baze baqhaqhazele kowayengasho lokho? Kwakungaba yinto ababeyoyihleka imini yonke, kuze kube *“isivunguvungu esikhulu”* siqale sithinte ukugwedla kwabo namagagasi aqale anyuke. Inkosi yaguqula ngokushesha ngokuphazima kweso ukuguqula abantu! Ungaliphonsi ithawula ebantwini. Ungapheli amandla okuthemba inkosi, ngokuba iyayazi imisebenzi yayo. Iyakwazi ukuyala nokuzuza umphefumulo.

Bukisisa kahle izinkomba zokuzuza imiphefumulo ezimweni. Kwakungekho okuhleliwe lapha, Kungekho mshumayeli noma umphrofethi owayethunyelwe lapha ngenhloso. Ukuyoshumayela kubakhweli nakwabasebenza emkhunjini kwakuyinto eseceleni, isivunguvungu sasingasukanga ngenxa yabo, kodwa sasizolanda uJona. Kodwa uNkulunkulu ngobuhlakani bakhe obumangalisayo wakwenza kwasebenzela yena ukuba azazise, nangenxa yodumo lwakhe! Imisebenzi yakhe nobuhlakani bayo kudlula ukuqonda kwethu. Kepha ngiyamangala ekuboneni lokho okuncanyana okwambuliwe.

Uyacabanga nje okwakwenzeka kulomkhumbi

1:15 *Amphakamisa uJona, amphonsa elwandle; ulwandle lwase lupheza ukufutha.*

ngalesi sikhathi? Umzuzu wokwesaba! Sekushiwo konke okwakungashiwo. Sekuphele imikhuleko. Kulowo mzuzu sekubhekwe impendulo ezulwini ngomphrofethi! Yikuphi okunye ababesengakwenza? Yonke imizamo yase yenziwe, sebephelelwe abangakwenza, sekusele nje okukodwa qwaba okusobala. Ngicathi nesiphepho sase senze kwamnyama namagagasi egubha. Bamthatha uJona bamphakamisa base bemuphosa olwandle, beyekela umzimba wakhe nomphfumulo wakhe kumdali, benesiqiniseko sokuba uzofa ngenxa yamagagasi olwandle. Yikuphi okunye okwakungenzeka?! Wayengekho umutu owayengaphila kulesiya simo! Kwakuyikho kuphela ababengakwenza.

“Ulwandle lwase lupheza ukufutha” – Hhayi umoya kuphela, kepha *“ulwandle”*. Uyacabanga?! Umoya nolwandle kwase kuyaqala ukwehla? Noma ngokuphazima kweso. Kuyafana nangenkathi uJesu ekhuza isivunguvungu nolwandle, kwenzeka ngaleso sikhathi. Abafundi ababesemkhunjini noJesu, emva kokuyala kwakhe *“Thula, uthi du”* lwathula lapho, basala bekhamisile bebuka ukuthi ngisho nesiphepho siyamlalela. Akuqalanga ukwenzeka

ngenkathi uJesu ekhuluma. Kwamane kwenzeka!
Kusukela ku 'kanjani' kuya ekuthuleni!
Ekugubhazeleni kuya ekuthuleni noma
ekuphumuleni. Lapho kuyeka ngaleso sikhathi,
okwenza ukuthi nalamadoda amangale.
Kwakusobala ukuthi kunesandla sikaNkulunkulu!
Baguqa lapho bathula bexakekile, bemangele
impela! Kwakungasadingekinto yokubamba
umkhumbi manje. Amagagasi ase ethuli. Igama lesi
Heberu lapha lisho ukuma ngo. Uyabacabanga
sebebuka isibhakabhaka, bebuka amafu, ulwandle
oluthuli, bonke bemangele kunyuka amashiya!
UNkulunkulu wayephendule umkhuleko wabo,
basinda ekufeni. Base bezophila! Wenza lokho
onkulunkulu babo ababengeke bakwenze,
okungekho nkulunkulu ongakwenza. Engekho
ngaphandle kwenkosi!

Emva kokusinda kwabo, hlampe base beqala
bacabanga ngoJona! Bonke baphenduka baba
munye, ngesikhathi esisodwa ukubuka ukuthula
kolwandle, kwase kuvela inhlanzi eyayisabeka
yagwinya lendoda eyayikhala phakathi olwandle
yase iya naye emajukujukwini olwandle, kwaphela
kanjalo! Kwakungakholakali! Ngiyazibuza ukuthi
baba nakho yini ukuthi balahlakelwe yindoda,
isimanga sendoda ngalesiya sikhathi. Ngokuba
uJona waphumela obala ngeqiniso kubo. Wabe

*1:16 Amadoda ayesesaba uJehova ngokwesaba
okukhulu; ahlabela uJehova umhlatshelo, enza
izithembiso.*

esehlelwa izehlo. Ngicathi mining imibuzo ababefisa ukumubuza yona, ikakhulukazi ngoNkulunkulu.

Babekade bebukile ngobumnyama besiphepho, bathola ukukhanya okungumusa. Ukumamatheka okungumusa kaNkulunkulu kuvela emva kwesiphepho maqondana nesono sethu. Ijuba lokuthula emva kukazamcolo omkhulu wokususa isono.

Kodwa-ke Inkosi yehlisela phansi ngokwesaba laba ababesemkhunjini ukuze bezobuka phezulu, futhi iyaqhubeka nokwehlisela uJona phansi, kwase kunguye yedwa emkhunjini ongakabheki phezulu. Buka lapho ayevaleleke khona kwakuya ngokuvaleka, kusukela kwinkululeko emhlabathini womhlaba owomileyo. Kuya esikebheni esincane esivaleleke emkhunjini kuze kuya phakathi esiswini senhlanzi. Inkosi isimuvalela phakathi, akasakwazi ukuthi angajikela kwenye indawo manje. Konke lokhu kumumpintshela ekuphendukeni. Kuze kube umuntu ubuka phezulu! Ayeke ukwenza imizamo yokusuka kwintando kaNkulunkulu. Lona kumele

1:17 UJehova wamisela inhlanzi enkulu ukuba imgwinye uJona; uJona wayesezibilinini zenhlanzi izinsuku ezintathu nobusuku obuthathu.

aphinde ehliselwe phansi ukuze ekugcineni ezobheka amazulu. Abanye kumele baqiniselwe isandla, bacindezelwe, bathi ukuhlazeka kancane. Yibo abazikhethelayo! Futhi uNkulunkulu akakhethi muntu noma isizwe uma kuza kulokhu. Wathatha umJuda onenkani wamehlisela phansi kakhulu, wayeka abezizwe abathobekile ekuthuleni kokuphumula. Buka kufana noNawomi owayemuncu, engamukeli, engaphenduli, esenkingeni nje uma umqhathanisa noRuthe wezizwe owayenokuthula, ephendula, amukela nokwamukela ngokuthobeka. Qhathanisa isizwe sakwa-Israyeli esasinenkani, siphika singakholwa uMesiya wesithembiso. Ekubeni abezizwe babelokhu beza kuJesu ngokukholwa esesemhlabeni. Futhi buka nje ukuthi inkosi yayingenaso isikhathi sokudlala lapha! Indaba yokuthobeka nokuphenduka iyithatha njengesemqoka kakhulu.

Yize noma laba ababesemkhunjini base bembona okokugcina uJona, ngiyazibuza ukuthi kungenzeka yini ukuthi bezwa ngaye nangemvuselelo yaseNineve. Angeke ngithuke uma kunjalo.

Iqiniso elimsulwa eliveziwe lapha likhuluma ngendlela elula uNkulunkulu aqondisa ngayo izinto nenza ngayo izaba. Ithuba lokuphenduka belinikiwe kakhulu lapha kuJona. Ngabe waphenduka esesemkhunjini kusakhanya. Kepha uNkulunkulu ekwazini kwakhe ngaphambilini wazi ukuthi uJona angeke akwenze lokho. Ngakho-ke inhlanzi ibilungisiwe ngaphambi kwesikhathi. Ngiyacabanga nje ngokubuka kwabantu ukuthi zingaki izikhathi lapho besizungezwe khona “inhlanzi” ngenxa yokungaphenduki kwethu? Buka ukuthi uNkulunkulu wethu ubasindisa kanjani abakhulekayo, abazisolayo.

“Kepha yilowo engiyakubheka kuye; ohluphekayo nonomoya ochobozekileyo, othuthumela ngezwi lam?” (U-Isaya 66:2).

Labo bayilabo abaphushekela ukunyukela phezulu, ngaphansi kwenjabulo yesibhakabhaka esinokuthula. Kepha inkosi yayingakaqedi ngoJona! Ngokuba enkanini yakhe yokungalaleli wazicelela injula yehlazo nokungakhululeki.

UJona impela wayelindele ukufa, kepha akufikanga. Wabona impilo yakhe ihlengwa ngommangaliso ephakathi esiswini senhlanzi (Buka amaphuzu okudlinza kwikhasi 101, ukubuka ukuba kungabe impilo kaJona yahlengwa esesiswini senhlanzi noma

wafa waphinda wavuka). UJona wathola ukuthi inhlanzi eyamugwinya yiyona eyaba ngumhlengi wakhe. UNkulunkulu wagcina uJona Kanye noshintsho esiswini senhlanzi. Lokhu uJona ayebona kungukuphela, kwaphenduka kwaba yimpendulo ezinkingeni zakhe zesikhashana Kanye nezesikhathi eside, wayegibele umkhumbi wangaphansi kolwandle eya ekuphepheni.

Kukangaki nje inkosi nathi isenza njena. Izimo nezinqumo esinesiqiniseko sokuthi zizoqeda ngathi ziphenduka zibe ngezilethwe nguNkulunkulu. Njengenhlanzi kaJona, lento ebekumele sibe nayo, ebesingamosheka ngaphandle kwayo iza ngengubo eyesabekayo. Ukusabisa kukaGoliyathi, ebhekwe ngokukholwa waba yithikithi lika Davide lokuhlala esihlalweni. UJosefa othembekileyo, edayiselwe ekuthunjweni nasejele, wazithola esesitebhisini sombuso onamndla ezweni. Isigebengu esasibanjiwe, sashushiswa safakwa ejele safica uJesu Kristu ejele, ngalokho singamdumisa uNkulunkulu “ngeshwa” laso. Kusukela ekujezisweni kuya ekuhlengweni. Lokhu okuzomosh kuvele kube yikho okukhululayo ekumoshekeni!

Lokhu akusiyo indlela yabasindisiwe kuJesu Kristu ngokunjalo? Safika lapho siphelwa khona! Safa maqondana nathi mhlazana sibeka impilo yethu

nethemba lethu kuJesu Kristu, sathola insindiso saba nokuthula nenjabulo Kanye nokuphumula kumsindisi wethu. Kuphela uma silahlekelwa ngukuphila kwethu ngenxa yakhe, siyakuzuza. Ukufa kuwe kungukuphila, akusikho ukulahlekelwa, ngokuba kusiletha kwizithelo nokuphila kwangempela, NgokukaJohane 12:24-25). Ngisho inkosi uqobo ivela njengosibhozomelayo nomahluleli, thina, njengo Isaya besingapheleliswanga ngumthetho esonweni sethu. Kodwa makadunyiswe uNkulunkulu, sathola ukuba ufisa ukuba ngumsindisi wethu, ugcwele umusa! (Izenzo 10:42-43).

Kanti futhi, ukufa enyameni kuKristu ukudlula ikhethini uya kwinkazimulo yobukhona bakhe. UPawulu wathi *“ukwahlukana nekhaya elisemzimbeni, sihlale ekhaya elisenkosini”* (2 KwabaseKorinte 5:8). Ukufa kuyasigwinya, lokhu kukhulula ikholwa kukho konke ukwesaba, liye ebukhoneni benkosi nasekuthuleni okuphakade. Noma kunjalo ubuhlungu bukaKristu nehlazo esiphambanweni kwaba ngukuphakanyiswa kwakhe okukhulu, ngalelikhethini elikhulu elingukufa.

Inkosi yangibonisa okungaphezu kombono esikhathini esedlule. Ngichitha isikhathi nenkosi ezwini layo nasemkhulekweni ekuseni ngelinye

ilanga, kwaphuma isigcibilishi phansi kwesihlalo phambi kwami ngaphambi kokuba sigijime sibaleke. Ngabona nje ukuthi nokho sasibukeka sizacile. Uyabona, sinendwangu evimba omaskito kuwo wonke amawindi neminyango ukuze kungangeni inqwaba yezinambuzane endlini. Umcabango owangifikela kwaba ngukuthi kuzomele ngisicaphune lesigcibilishi ngisiphonse emnyango. Uma uzibeka wena kuleyondawo uyacabanga ukuthuka nokwesaba lesisilwane esibi (esiyimi) sisiyisa lapho kungathi sizakufa khona, ukukhahlela nokukhala kwaso kungasasizi ngalutho ngisikhiphela emnyango? Kodwa ekugcineni sithole ukuthi angisibhozomeli kodwa ngithunyiwe ukuzosisiza, ngisikhiphela ezweni elimnandi lapho sizothola khona inqwaba yezinambuzane. Ukufela kuKristu kunjalo. Uma uNkulunkulu ethatha umntwana wakhe emusa ekhaya, akasiso isilwane esibi angabukeka eyiso, kepha uyisithunywa sesibusiso sokuhlenga, usiyisa ezweni lamathuba enkazimulweni.

“Ukufa kuyinzuzo” (KwabaseFilipi 1:21).

“Kuyigugu emehlweni kaJehova ukufa kwabangcwele bakhe” (Amahubo 116:15).

Amaphuzu Okuzindla

Sesifike ekugcineni kwesahluko sokuqala, sabuka wonke amavesi, ayizihlahla ezizimele, ake sithi ukuhlehlela emuva kancane sibuke ihlathi selilonke. Kunomkhuba nje wabantu, indlela yabo noNkulunkulu, Kanye noNkulunkulu nabo, igqame izikhathi eziningi ebhayibhelini. Iqala ngomuntu ekhetha indlela **yesono**, Okuholela **ekuhlukaneni** kwakhe noNkulunkulu, kulethe **ukuhlupheka** kwakhe, okwenza ukuthi inhliziyo ikhale enkosini **ngomkhuleko**, okuletha **insindiso** evela enkosini, okuholela **ekunikeleni** indumiso nezibongo enkosini. Kuhamba ngalendlela; isono, ukwehlukana, ukukhuleka, insindiso, ukunikela. Lokhu siyakubona kuphinda phindeka encwadini yabahluleli. Manje ake sibone lomzungezo usithinta kanjani kulaba esesibabonile kulencwadi encane ebusisiwe.

Amatilos **(ababesemkhunjini)** –

Babengenabudlelwane noNkulunkulu bekwi **sono**, ngakho-ke **babekude** naye. **Ukhlupheka** noma ukuxakeka kwabo kwakungenxa yesivunguvungu olwandle, kwase kuphelile ngabo. **Ukukhuleka** kwabo kwakungukuncenga, kokuzithoba nokukhala enkosini yesivunguvungu. **Insindiso** yabo ngenkathi ulwandle luma. Kwase kulandela **ukuzinikela** kubo.

Befunga kuNkulunkulu ophilayo.

UJona – **Isono** sakhe kwakungukubaleka okungukungalaleli inkosi. **Ekuhlukaneni** kwakhe “wasuka ebusweni bukaJehova (kuvela kathathu lokho kwivesi lesithathu neleshumi). Wayengasakhulumi nenkosi, ngokuba asimuboni ekhuleka. **Ukuhlupheka** kwakhe naye kwakusolwandle futhi kuqondiswe kuye. Kodwa futhi akazange akhale enkosini Lokho kwaqhubela phambili **ukuhlupheka** kwakhe waze waba ukudla kwenhlanzi. **Ukukhuleka** kwakhe ekugcineni kuyavela (2:1) “*UJona wakhuleka*”. **Insindiso** yakhe yaba sekuhlengweni nasekugcinweni esiswini senhlanzi eyamuhlanzela ngaphandle kolwandle. Ekugcineni **ukunikela** kwakhe kutholakala ku 2:9.

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Buka ukuthi inkosi ibhekana kanjani nabangabayo. Uma engabhekani nami ekuhlehleni kwami noma ekubuyeleni kwami emuva, kumele ngizibuze ukuthi kungabe ngingowakhe yini kwasekuqaleni.

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Njengoba ngike ngaveza, abaningi bakuthola kunzima ukukholwa lendaba yokugcinwa nokuhlengwa kukaJona esiswini senhlanzi. Kunzima ukuqonda ukuthi kungani, Uma isibonakaliso esisodwa sibukeka singenzeke

kunezinye ngokubuka kwabantu, abagxeki, ukubamba lokho kusho ukuthi kumele baphike zonke ezinye izibonakaliso. Kodwa mhlampe-ke okunzima imvelo yaso lesi sibonakaliso. Kunokubuka kwasemhlabeni okumangazayo, okunokungaphucuzeki kulesi sibonakaliso. Ngenkathi uKristu evusa abafileyo, evula amehlo ezimpumpethe bajabula. Imisebenzi enjena iyasimangaza, ngokuba uJesu ubekwa ekukhanyeni abe yiqhawe. Kodwa uma umuntu egwinywa yinhlanzi ephila, kubukeka sengathi kuyinganekwane, into nje eyakhiweyo, efana nezinkolelo zamanga zamaGrekhi namaRoma. Futhi nje sikhonjiswa engeliqhawe, into eletha ihlazo, eletha ukuzijabulisa kunokuncoma.

Kodwa-ke, Lokhu akuzi kithi njengokuba noJesu eza? ngezingubo eziwayelekile, okwakungalindelekile? Kanti njengaye abantu abazidlayo bamudelela bamuphika. Kodwa inkosi yakusho, ayizange? Ngakho ngiyakukholwa! Kumina kubukeka sengathi ungabazane nemibuzo kuyasuswa uma sibheka lamagama, “*UJehova wamisela inhlanzi enkulu*”. Kungabe lokhu akuthulisi konke ukuxokozela?

Hlampe lesi sibonakaliso asikho ekugwinyweni kukaJona yinhlanzi aphile ngokuba kukhona

okunjalo esikutholayo ezincwadini zomlando. Izinhlanzi ziyaba zinkulu kangako! Isibonakaliso sasisekuphileni kukaJona phakathi enhlanzini. Wayephefumula muphi umoya? Ephuzani? Kodwa ke kwake kwaba khona isimangaliso sezinsuku ezingamashumi amane (40) nobusuku bakhona uJesu eze elingwa ngusathane ehlane, uMose wayesentabeni yaseSinayi izinsuku ezingama-40. U-Eliya wahamba uhambo lwezinsuku ezingama-40 eya eHorebhu ngokudla akunikezwa yingelosi. Kuyacaca ngommangaliso inkosi yamugcina uJona kulendawo ayeyihlelelwe nguye ngenxa yokuqhubeka nenkani yakhe yokungalaleli. Uma inkosi yahlela inhlanzi, Inkosi yayenza yalungela.

Sukani nina eningabazayo!

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Imicabango Ngabancane

Kungaba uJona wathoba noma walalela? Cha. Inkosi yamuthumela empumalanga yena wabalekela entshonalanga. Kukhona umsebenzi olula nje inkosi eyayifuna awenze, kepha yena wathi "Qha!", akashongo ngolimi lwakhe kodwa ngezinyawo zakhe. Ubuwazi nje ukuthi ungakhuluma ngezinyawo zakho? Noma ngezandla zakho? Ngenkathi omunye wamadodana ethu esemncane, wayethanda ukuthatha izinto ekungamele azithathe, ngimutshele

ngithi “cha”. Kodwa-ke ikhanda lakhe elincane lalizulazula lingibuka kumazwi ami, ahoshe isandla. Aphinde abuke futhi lokhu okungamele akuthathe, lesisandla esincane siphinde sinwebeke sifuna ukuthatha futhi, leso sandla bakithi esincane esihle, sizilulela ukushaywa, sasikhuluma sihamba. Naso sasithi “cha” njengezinyawo zikaJona.

Nonoma imuphi umntwana othi “cha” kubazali bakhe ngamazwi noma ngokwenza ufanelwe wuswazi, yilokho okwenziwa nguNkulunkulu kubantwana bakhe. UJona watholwa nguswazi njengabanye abavezwayo ebhayibhelini. Kodwa ke inkosi ayisebenzisanga isandla sayo noma uswazi. Kodwa yasebenzisa isimo esibi. Yathatha uswazi lwesivunguvungu nolwandle. Umphrofethi uHagayi uyasitshela ukuthi ngokuhamba kwesikhathi inkosi yasebenzisa kanjani uswazi lesikhutha noma umswakama Kanye namagundwane, isichotho nomoya omkhulu, isomiso nokweswela kwisizwe sakwa-Israyeli esingalaleli. UNkulunkulu unezinswazi zalo lonke uhlobo. Amehlo akhe ukubuka nabathumelayo ukuba bajezise ababaleki futhi angeke ubaqede. Kungabe uJona wayecabanga ukuthi uzakuthola umpheme wokukhosela olwandle? UNkulunkulu wenza ulwandle lumelane naye. UPetru wayengayeqa yini injongo yenkosi esezibuyelela ekudobeni? Izinhlanzi zabalekiswa

kuye. UNkulunkulu angeke avumele abantwana bakhe bathi “cha” kulokhu abatshela ukuba bakwenze. Ngakho uNkulunkulu wajezisa umntwana wakhe lapha, lokhu wakwenza ngamabomu. Wabe eseyisa uJona ukokwenza lokho abemthume ukuba akwenze kusukela ekuqaleni. Konke uJona akuzuza kwaba nguswazi, wabalekela ukuthula kwakhe.

Kungani inkosi yenza lokhu? Kungani ijezisa ukungalaleli? Ngoba inguNkulunkulu ononya? Kungaba umzali ujezisa umntwana wakhe ngoba emzonda? Cha. Izaga 13:24 zithi “*Oyeka uswazi uyazonda indodana yakhe, kodwa oyithandayo uyayilaya ngesineke (Kusanethuba noma ngesineke)*”. Buka Izaga 3:11-12. Inkosi ijezisa ngokuba iyathanda, kepha othandweni lakhe, ukujezisa kwakhe kungaba kukhulu, njengoba kungenza noma muphi umzali onothando. Ibhayibheli ligcwele izindawo lapho uNkulunkulu ejezisa khona ngenxa yokungalaleli;

- Kwacishe kwabhujiswa umhlaba wonke wabantu ababi ngesikhathi sikazamcolo kaNowa osabekayo.
- Umhlaba wagwinya amadodana kaKhora ayengamavukela.
- Izinyoka ezinobuthi zayekelwa ukuba zilume

abantwana bakaNkulunkulu
ababenokukhononda ehlane.

- Abantu baNkulunkulu babejwayelwe ukuthunjwa ngezinye izizwe ngenxa yokuhlubuka kwabo.
- U-Ananiya no Safira bafa ngokuphazima kweso ngenxa yokuqambela uMoya Ongcwele amanga.
- UNadabi no Abihu bafa ngokuphazima kweso nabo ngenxa yokungaqapheli ukuhlonipha izinto zenkosi ezingcwele.
- Amadolobha aseSodoma nase Gomora aphela ngokuphazima kweso ngenxa yobubi bawo.

Isizwe saseKhenana sacishe saphela sonke ngenxa yobubi baso obase buphelele.

Zikhona ezinye izibonelo zebhayibheli ongazicabanga? UNkulunkulu uqinisa isandla ngoswazi. Ngathi kungenzeke kuze kube uyashaywa nguNkulunkulu.

Indlela yokuthula isekuzimiseleni kwethu ukuthobela intando kaNkulunkulu namazwi akhe. Buka kahle isibonelo esinguKristu oweza ezimisele ngokwenza intando kababa wakhe, imiphumela yalokho kwaba ngukuphakanyiswa kwakhe

ngaphezu kwawo wonke amagama! Kanti nje nebhayibheli ligcwele izibonelo zamavesi okuthoba futhi;

- Ukukhala kokuthoba kuka-Isaya “*Bheka nangu mina, ngithume mina*”.
- USamuweli omncane wathi, “*Khuluma Jehova, ngokuba inceku yakho iyezwa*”.
- USawuli wase Tarsu waphendula ngokuthi, “*Nkosi ufuna ukuba ngenzeni?*”

Buka nje zazibusiswe kanjani lezi zimpilo, nenkosi yabasebenzisa kanjani ababeneqiniso nezinhliziyo ezithambileyo kube wudumo lwayo!

Pho kunani uma inkosi yenze intando yayo ngawe ibe sobala? Ungathobisela inhliziyo yakho ezwini lakhe, wenze intando yakhe? Kungabe akayenzanga yini intando yakhe kithi yasobala ngezindlela eziningi? Ufuna ukuba wena uqobo lwakho “ukholwe yinkosi uJesu Kristu”. Usukwenzile lokho? Izwi lakhe likhuluma ngesidingo sokuba sibhabhadiswe emva kokuba sesikholwa. Usiyalile ukuba sihambe Kanye naye ekuhlanganyeleni nangomkhuleko. Kungaba yindlela yakho lena? Ufisa ukuba sinakekele izwi lakhe. Ulindele ukuba simukhulumele ngalokho esikutholile kuJesu Kristu umsindisi wethu. Usiyalile ekuhambeni kwethu emhlabeni ukuba sihambe senza abafundi.

Isahluko 2

Umphrofethi Ophendukayo, Obuyayo

UJona Kwinhlanzi

*2:1 UJona wakhuleka kuJehova uNkulunkulu wakhe
esezibilinini zenhlanzi,*

Amnandi kakhulu kangakanani lamagama okuqala.

“UJona wakhuleka”

Ekugcinenei uJona wakhuleka!! Akasasilindisi-ke manje. Ngiyamujabulela uJona ngokuba wenza njalo. Ngifikelwa ukungqangqazela uma ngicabanga ukuthi yini eyayingalandela ukuba lokhu akuphumelelanga. Inkosi iyakwazi ukukwenza lokhu, ukuletha lokhu kuphendula. Iyakwazi ukwenza impilo ingabi mnandi. Ngicabanga ukuthi inhliziyu kaJona yase ijahe ukuba adlule kulesi sahluko, endabeni yokubaleka kwakhe. Wagcina efika ekunqobeni kulemizuzu, lapho akhala khona enkosini. Inhliziyu yakhe isikhokhelwe, waba nenhliziyu yomkhokheli. Kwakungakaze kube ngenxa yokufaneleka kwakhe, kwakungumbuzo nje womkhuleko wakhe. Kungani ngobuwula bethu

siphuza ukulalela nokuphendula? Kungani kumele inkosi ize ishaye umuntu ngeplangwe phakathi kwamehlo ukuze ekugcinenei aguqukele kuyo?

“UJona wakhuleka”

UJona, lona ongalaleli, wakhuleka futhi wazwakala umkhuleko wakhe. Lona owayengakufanele ukuba angazwakala. Yena lona ongaphendukanga inkosi imukhuza ngesiphepho. UJona, indodana yolahleko eyabaleka, owayengafanelwe ukulindwa ngubaba onothando ngezandla ezifudumele uma esebuya.

“UJona wakhuleka”

Akakhulekanga umkhuleko wokukhononda njengokuba kwakulindlekile. Hhayi ngisho umkhuleko wokucela nokunxenxa. Asimtholi ecela lutho noma elufuna kumkhuleko wakhe kwisahluko 2, yize noma ayekwisimo sesidingo kakhulu. Kubonakala sengathi useqedile ukusebenzisa inkosi. Kepha umkhuleko wakhe ugwele ukubonga, ihubo lokubonga uma ebheka ukwenzeka kwezigameko ezenzekile Kanye nokusindisa kwenkosi. wabe esekhala. Yize noma wayengakakhululeki, wayesebonga inkosi. Yimuphi umuntu oseke wazithola kwisimo esibi kangaka nehlozo njengoJona lapha? Kwakungenzeka izinto eziningi kuye ngalesi sikhathi. Wayengavele agule emzimbeni

ngenxa yokwesaba nokuthuka, noma wayengazithola engaphansi kwengcindezi ngengo Eliya “*Sekwanele manje Jehova, sale sewuthatha umphefumulo wami, ngokuba angilungile kunawobaba*” (1 Amakhosi 19:4). Wayengakhombisa ngamahlombe akhe njengo Eli, owenza ngokunganaki (1 USamuweli 3). Ngokuphefumula, nje, “Ayke, inkosi izokwenza lokho efuna ukukwenza.” Wayengagcwala ukudinwa njengo Khayini ebhekene neNkosi ethi “*Isono sami sikhulu kunokuba ngisithwale*” (UGenesise 4). Kodwa-ke sinakho ukubabona oKhayini no-Eliya kuJona kwisahluko sesine (4), kepha hhayi lapha. Kunalokho waya kuloyo omuthanda kakhulu, owamuthanda kakhulu waze wamuholela kulokhu kuphenduka. UJona wathola ukukhululwa nokuthula emphefumulweni ngaphambi kokuba kufike ukukhululwa komzimba wakhe, inhliziyo yakhe yagcwala ukubonga. Wafika qathatha lapho ukulaya kukaNkulunkulu kubeka khona umuntu. Ubusisiwe loyo okwazi ukuvuma ngokupheleleyo, lokho kubusiswa kuyavezwa ekuqaleni kulabo ihubo elikhuluma ngabo njengabalungileyo;

Amahubo 112:1 – “*Ubusisiwe umuntu omesabayo uJehova, othokoza kakhulu ngemithetho yakhe.*”

Amahubo 128:1 – “*Babusisiwe bonke abamesabayo uJehova, abahamba ngezindlela zakhe.*”

Umuntu ojabulile ozinikela enkosini ngokupheleleyo!

Qaphela nalapha njengoba uJona ekhuleka kuye “*uJehova uNkulunkulu wakhe*” (Ivesi 1) “*Jehova Nkulunkulu wami*” (Ivesi 6). Halala uJona usebuyile! Emva kokungalaleli kwakhe, wayazi ukuthi uNkulunkulu akamlahlile. Lokhu kuyavela nasekutheni inkosi yamufuna ngandlela zonke, futhi ezinzima. UsanguNkulunkulu wakhe, Nkulunkulu wami! Ukuba wayengesiyе, wayengeke amufune kangaka noma amunike isijeziso noma uswazi. Mayidunyiswe inkosi ngezijeziso zayo uma kungukuthi zingubufakazi bokuthi unguye u “*Nkulunkulu wami*” (KumaHeberu 12:5-8). Njengokuba nendodana yolahleko, okwathi uma ukuphenduka sekufika kuyo ezweni elikude, esimweni sayo esasisibi yazinqumela “*Ngiyakusuka, ngiye kubaba*” (NgokukaLuka 15:18). Yayiseyiyo indodana kayise. Kwakungasoze kwayilahlekela lokho.

Bheka manje uJona wakhuleka “*esezibilini zenhlanz*”. Ayikho indlu yokukhuleka eyayiphansi njengalena. Lokhu kungenza ngizibuze ukuthi labazalwane abathanda amabandla aphezulu bazizwa kanjani ngalokhu, labo abafuna yonke into yenziwe ngandlela ethize endaweni ethize, lapha

khona kugcwele, akunamoya, kunokulengayo, lapho kumele khona konke kwenziwe ngendlela efanele? Lapha kukhona indoda eyakhuleka! Ebandleni eliphansi. Eliphansi kunawo wonke. Ezibilini zenhlanzi. Ekuhlazekeni. “*Ngasemikhawulweni yezintaba*” (Ivesi 6). Mzalwane, umkhuleko wakhe wenyukela phezulu, lapho kungekho ncwadi eyoke ifike khona. Ngokuba wafinyelela kuNkulunkulu. Wazusa ukunakwa nguNkulunkulu, wasondeza ukukhululwa kwakhe. Bukisisa umphefumulo okhuleka ngokweqiniso, uguquliwe, unokuzisola, uziletha ngokweqiniso ufinyelela kwinhliziyoyophezokonke, usuka endaweni ephansi.

Buka ukukhuleka kukaJona lapha kwenza kube yindlu yokukhuleka eshayisa ngamahloni, elula, indawo yokuhlanganyela “*noNkulunkulu wakhe*”. Yilokho engikutshela iziboshwa esihlangana nazo. Indawo ayiyenzi inhliziyoy. Inhliziyoy yenza indawoy. Ngenhliziyoy elungile, indawoy engatheli zitheloy neyomileyoy iba ngebusisiweyoy. “Mayidunyiswe inkosiy ngejele,” ngiyabezwayo bethiy, “Ngokuba ngahlanganay nomsindisiy, ngafundayo ukukhonzay uNkulunkuluy khonay”.

Kodway ngibonay ukukhuzwayo nesexwayisoy kulesibonelayo sikaJonay. Ukusolwayo kithinay “esingasitholay isikhathiy” sokukhulekay enkosinay kube

konke kuhamba kahle eduze kwethu, sikhululekile, konke kuhamba kahle. Indawo yokusebenzela, ihhovisi, imoto, igumbi lokulala kungabe yizona izindawo okujwayelekile ukuba kungakhulekwa kuzo uma uqhathanisa nesisu senhlanzi? Kepha “*Nokho abantu bami bangihlubukile izinsuku ezingenakubalwa*” (UJeremiya 2:32). “Bona bakhuluma ngokukhuluma nami”, kusho inkosi. Kukangaki kumele ukuba aze abeke eweni njengoJona abantu bakhe ukuze bezokhuluma naye ekugcineni. Inkosi ayikwazanga ukwenza uJona ukuba aphenduke akhulume nayo emkhunjini olwandle, yabe isimfaka esilwaneni olwandle, lapho-ke zabe seziyenzeka. UNkulunkulu uzimisele ngobudlelwane naye. Uze wenza izaba ezinzima ezibuhlungu ukuze kwenzekwe. Washiya indodana yolahleko isihlwempu, kuphele konke okwayo kokuqhubeka emhlabeni. Naku Nawomi wenze njalo, wathatha bonke abesilisa bakwakhe. Wathatha noyise ka-Abrahama, ukuze inceku yakhe izolalele yenze ekuthunyiweyo. Wacindezela uDavide, ekuzinqumeleni kwakhe, kwaze kwaba uyagula (Amahubo 32 & 51). Thina njengabazali abanothando kumele sikulungele ukuqinisa isandla silethe nobuhlungu ekulungiseni abantwana bethu. Uthando lweqiniso likulungele ukuhlupha lokhu elikuthandayo.

2:2 wathi: “*Ekuhluphekeni kwami ngakhala kuJehova, wangiphendula; ngisesiswini sendawo yabafileyo ngamemeza, wezwa izwi lami.*”

Ivesi 2 – “*UJona wakhuleka*” ngaphezu kokukhuleka “*Ekuhluphekeni kwami ngakhala*”. Njengomkhuleko wamatilosi ayese mkhunjini, ukuthulula inhliziyo lapha. Inkosi isebenzisa izimo nezikhathi zobunzima ukuze kuzovuka kithi umkhuleko oqinisileyo. Asibhekane nakho lokhu. Siyakhululeka uma isibhakabhaka sisihle namagagasi empilo emahle phambi komoya opholisayo. Amaqiniso empilo sifana nabawakhohliwe uma konke kuhamba kahle, sijabule. Uma ukunxanela uNkulunkulu ukufuna yena, nokwenza intando yakhe Kanye nezindlela zakhe kuza uma kufika izivunguvungu ezinyakazisa umkhumbi, Uma kunjalo-ke ungathuki umangale uma inombolo yakho isibizwa, nokucelileyo ngokunganaki kufika. UNkulunkulu wethu uyingqikithi yempilo! Ungukuphila – Ukuphila kwethu – Konke! Inhliziyo, umphefumulo, ingqondo, Kanye namandla!

“*Wangiphendula... wezwa izwi lami*” – “Impela ngiyakweleta umusa” Inkosi yayingalalelwanga, kumelwene nayo, ideleliwe futhi ishiyiwe. Kepha izindlebe zayo zazivulekile ukuba izwe umkhuleko

womntwana wayo ophendukayo. Uyanaka, hhayi kuphela labantwana abahamba eduze kwakhe ngokulalela, kepha ngisho labo abahlehlileyo! Ufana nobaba olahliweyo wendodana yolahleko, ulindile, ebhekile, ethemba... ekugcineni uyagijima, ukwanga, ukugona, ukunika ukudla nokupholisa. Njengokuba ulaka lukaNkulunkulu olukhulu lima lilungele ukuwela kwizoni ezinenkani, inhliziyi yakhe enesihawu iyema, ilangazelele futhi ilungele ukuhlangabeza, yange bonke abaphendukayo, babuye ezindleleni zabo zobuntwana, zokuphambuka.

“Isandla sikaNkulunkulu wethu siphezu kwabo bonke abamufunayo ukuba kube kuhle, kepha amandla akhe nentukuthelo yakhe kuphezu kwabo bonke abamshiyayo” (U-Ezra 8:22).

Inkosi ingumngani weqiniso... Nesitha esisabekayo! Emva kwakho konke lokhu, uJona wakhala emkhulekweni, uNkulunkulu wakhe wayekhona. Futhi *“uNkulunkulu wakhe”* wayekhona ngamandla ukuba amsize. Umngani onakekelayo angaba khona kwizivunguvungu zakho, nezandla ezimanzi futhi ekhathazekile, efisa ukuqonda, efuna ukusiza, efisa ukuhlakanipha ukuze ezokwenza okumele kwenziwe futhi ekwazi ukukwenza. Njengokuhlala nomakhelwane onomyeni ozidubulile, noma ukuhlala nendoda eshiywe ngunkosikazi

kungazelelwe ngokubulawa. Ozizwa engekho omsizayo, nongakwazi ukwenza okungaphezudlwana nje kokukhala nabo. Kepha akakho ofana nenkosi. Usizo lwayo luyakwazi, lanele, luhlakaniphile, lulungile, luyazi, lufanele, lungesikhathi. Ubani onjengoJehova esikhathini sakho senhlupheko? Amandla akhe ayalingana nokuzwela kwakhe. Kokubili akunakulinganiswa! Asikho isimo esiyinkinga kuye noma esivimba usizo lwakhe.

Manje kukhona engifuna ukuqaphele emkhulekweni kaJona kwisahluko 2. Indawo enkulu isuselwe kumahubo;

- **Ivesi 2** – Amahubo 120:1 – “Ekuhluphekeni kwami ngakhala kuJehova, wangiphendula” uJehova uyaphendula.
- **Ivesi 3** – Amahubo 42:7 – “...Onke amadlambi akho namaza akho eqile phezu kwami” uJehova uyasivivinya.
- **Ivesi 4** – Amahubo 31:22 – “Mina-ke ngithe ovalweni lami: ngixoshiwe emehlweni akho; nokho walizwa izwi lokunxusa kwami ekukhaleni kwami kuwe”. UJehova uyajezisa.
- **Ivesi 5** – Amahubo 69:1-2 – “Ngisindise, Nkulunkulu ngokuba amanzi afikile

emphefumulweni wami... ngingene emanzini alutwa; imisinga iyangicwilisa". Ubuhlungu benhliziyo obunzima.

- **Ivesi 7a** – Amahubo 142:3 – “*Lapho umoya wami udangala phakathi kwami, wena uyawazi umkhondo wami; endleleni engihamba ngayo*”. Ukungazi kukaNkulunkulu ngisendaweni ephansi. Futhi Amahubo 42:6 – “*Nkulunkulu wami umphefumulo wami udangele phakathi kwami; ngakho-ke ngikhumbula wena*”.
- **Ivesi 7b** – Amahubo 18:6 - “*Ekuhluphekeni kwami ngambiza uJehova; walizwa izwi lami esethempelini lakhe; ukukhala kwami phambi kwakhe kwangena ezindlebeni zakhe*”. Ukukhala kwami kwafinyelela kuye. Buka Amahubo 120:1.
- **Ivesi 9a** – Amahubo 50:14 – “*Nikela kuNkulunkulu umnikelo wokubonga, uzigcwalise izithembiso zakho*”. Kanye namahubo 116:17-18 – “*Ngiyakunikela kuwe umnikelo wokubonga, ngibize igama likaJehova. Izithembiso zami kuJehova ngiyakuzigcwalisa yebo, nasebusweni babantu bonke*”.
- **Ivesi 9b** – Amahubo 3:8 – “*Insindiso*

ingekaJehova". Umthombo wensindiso yethu.

Imicabango kaJona yayihlangene nemigqa etholakala kumahubo, imigqa eyayiveza lokhu okusenzlwani yakhe kancono kunendlela ayengabeka ngayo yena. Lamazwi kaNkulunkulu amduduzela ekuhluphekeni kwakhe, ezeza umphefumulo wakhe. Kuvela incwadi KwabaseRoma 8:26 lapha;

"Ngokunjalo nomoya uyasisiza ebuthakathakeni bethu, ngokuba asikwazi esingakucela ngokufaneleyo, kodwa uMoya uqobo usikhulumela ngokububula okungenakuphunyelwa".

Uma umphefumulo usushayekile, uphelelwa ngamandla, "uMoya uqobo usikhulumela ngokububula". Umoya kaNkulunkulu wafaka amazwi enhlizweni kaJona lapha, ngamazwi amahubo, angamazwi kaMoya owanikeza incwadi (2 EkaPetru 1:21). Akusikho lokhu uJesu akwenza ekuhluphekeni kwakhe naye? *"Nkulunkulu wami, Nkulunkulu wami, ungishiyelani na?"* Nalo lonke ihubo 22 liveza ubuhlungu bakhe nethemba. *"Ngokuba ukushisekela indlu yakho kungidlile"* (Amahubo 69:9b). Eminyakeni yonke, abalungileyo bathole amahubo ekubeka kahle ubuhlungu, ukulangazelela Kanye nemizwa yenhliziyo, ikakhulukazi ezikhathini zenhlungu nokulahlekelwa

nokudideka. Injalo inhliziyo yolungileyo Phakathi nezimpi nobuhlungu benhliziyo ababhekana nazo abangcwele.

Okuhle ukuthi uJona wayephethe ibhayibheli lakhe esandleni, aybo? Wacabanga ngokushesha ukuba alithathe ngaphambi kokuba awelele kuloluya hlangothi, Kanye nethoshi! Aybo cha, kuyacaca uJona amahubo wayewazi ngenhliziyo, ewaphethe phakathi kwakhe. Wayelazi ibhayibheli lakhe. Inggondo yakhe yayigcwele izwi likaNkulunkulu ayelazi engaliboni. Esikhathini sokuhlupheka okukhulu lawo mazwi abusisiwe akuveza okwakuphakathi kwakhe, aba ngumgogodla womkhuleko wakhe, kwavela ukuthi inhliziyo yakhe ibihlalaphi kungakenzeki konke lokhu. UJona wathola usizo lwangempela ukuthulula inhliziyo yakhe enkosini, ngamazwi ayo. Inkosi yase ikusho kahle kakhulu kunomntwana wayo osenkingeni. Izwi likaNkulunkulu liba ngelethu ezikhathini ezinjena. Funda lesi sifundo lapha!

“Ngokuba konke okulotshwe ngaphambili kwalotshelwa ukufundiswa kwethu, ukuze ngokubekezela nangenduduzo yemibhalo sibe nethemba” (KwabaseRoma 15:4).

Bazalwane, kuyindlela yabangcwele noma abagcwaliswe ngomoya. Bagcwele izwi

likaNkulunkulu. Noma njengoba uPawulu esho ngamazwi akhe “bacebile” (KwabaseKolose 3:16). Lokhu kungukujabula kwabo. Baphuza ngokujula ukududuza kwalo nokuyalwa. Abakwazi, angeke, abasoze balidela, ikakhulukazi ngehora elinzima. Buka amazwi kaKristu kuJohane 14:21 & 23;

“Onemiyalo yami ayigcine [hhayi abayizwayo bakhulume], nguyena ongithandayo [“Loyo yilowo othanda mina”]; ongithandayo uyathandwa ngubaba, nami ngiyamthanda, ngizibonakalisa kuye”. (Ivesi 21). “Uma umuntu engithanda, uyakugcina izwi lami; ubaba uyakumthanda; siyakuza kuye, sihlale naye” (Ivesi 23).

Bheka ubuhle bezithembiso zokugcina izwi lenkosi! Okwakungaphakathi kuJona kwaphuma eseshayisile. Siyathola kulesahluko ukuthi inhliziyo yakhe ibihlezi kuphi kungakenzeki konke lokhu okwenzeka, Kunokwenza ngayo yonke into yokuza kwakhe ekuzweni nokududuzwa.

Hlampe ungathi, “yebo, impela, kodwa uJona wayengumshumayeli noma umphrofethi, ngakho-ke kwakumele ayazi incwadi”. Sekuke kwaphoswa kimi lokho. “Uyalazi izwi lenkosi waze waliyela kofunda, ngakho-ke fundisa abantwana bakho ngokuba ungumfundisi. Ngamanye amazwi, ukuphendula kwami empilweni nasemndenini kumele

kuhambisane nengiyikho, Okwenza ukuthi abanye abenza umsebenzi owehlukile bona bakhululekile. Kodwa-ke kungaba kuphendulwa ngenxa yomsebenzi owenziwayo noma impendulo ikhomba umsebenzi? Sithanda ngenxa yomsebenzi noma sisebenza ngoba sithanda? Nginjengoba nginjalo, ngithanda izwi likaNkulunkulu ngokuba lokho kulungile futhi kukimi, hhayi ngoba kukhona isitifiketi obondeni lehhovisi lami noma emholweni wami. Nakekela ikusasa labantwana bakho. Bona ukuthi izwi lenkosi libaluleke kakhulu kubona. Yenza konke okusemandleni akho ukugcwalisa inhliziyo yabo ngalo, ulibonise nangempilo yakho. Bazise enkonzweni, ubavuse, balalele uma kufundwa izwi lenkosi, uma ngizama ukufundisa umndeni wami. Kwaba yileminyaka emibalwa empilweni kamama kaJohn Newton ngale kokudlula kwakhe emhlabeni, wayesenze umehluko omkhulu kulomntwana omncane owaba yihlubuka eminyakeni ephambili. UNkulunkulu wasebenzisa izwi lakhe, ngokuthembeka walitshala enhlizweni yakhe eminyakeni yakhe esamuncane, ukumuhlenga ekuhlubukeni nokumholela ekuphumeleni kohlangothi lwempilo njengomfundisi onezithelo enkosini. Ukuphendula okufanele kunokwenza nokuthi imicabango yethu ihlala kuphi. Leli liyithemba kwimibhalo enjengezaga 22:6 no Duteronomi 6.

Manje thatha umzuzwana ucabange ukuthi uJona wawafunda amazwi enkosi manje useyawacaphuna emkhulekweni, agobhoza enhlizweni yakhe ehlophekileyo. Lawa kwakungamahubo, wonke! Imigqa ethathwe encwadini endala yamahubo ababeyihlabelela ebandleni ukubeka ngokwanamuhlanje. Lemigqa yezwi lenkosi wayezimisele ukuyigcina enhlizweni, ayibambe ngengqondo ngokuhlanganyela ethempelini uma kukhonzwa. Amagama alemhlabelelo ahlala kuJona, manje aseyeza ukuzomududuza ngesikhathi senhlupheko, adlala nendima enkulu ekubuyeni kwakhe kokuzisola. Uyakubona ukubaluleka kwemihlabelelo yenkosi, ikakhulukazi amazwi. Amanzi okungelula ukuwahlukanisa kwizivunguvungu “zomculo wokholo” walezi zinsuku. Iyini inkazimulo yomculo wenkosi uma ibekwa kubuwula bezwe elidunguzela kangaka, izongenzelani kuwo “amadlambi akho namaza akho”. Lomculo ozwakala kannandi uzongisiza ngani esikhathini sokungalaleli kwami ngibaleka? Umculo onjena uveza ukubaleka kokungalaleli ngokwakho! Kuvela phakathi kwezwe elingalaleli. Ngicela ucabange kahle nje imicabango enjalo ebandleni lakulesikhathi nomculo walo, okuza nokuzigabisa okuthize. Cabanga indima edlalwa amahubo enkosi nemihlabelelo kwinhliziyi ekhathazekileyo.

2:3 Wangiphonsa ekujuleni, enhliziyweni yolwandle,
umfula wangihaqa; onke amadlambi akho namaza
akho adlula phezu kwami.

“Onke amadlambi akho namaza akho eqile phezu kwami” – Buka kahle ukubona noma ukwazi kahle kukaJona ukuthi isandla sikaNkulunkulu siphezu kwakho konke okwenzekile. Amadlambi namaza, njengalawo ehlela amatilosi nababesemkhunjini ayengamathuluzi esandleni senkosi, eyizinceku zolaka lwenkosi ukujezisa isono. Kwakungenzekanga ngephutha kungenasizathu, lokho kwakungeke kwenzeke. Lokhu kwakungasikho okwenziwe ngabantu ngezenzo zabo noma amatilosi ayesemkhunjini. Lokhu kwakungesikho ukucebisa kukaJona. UJona uhlakaniphile ngokuba uyabona ukuthi lokho angeke kwenzeka, wabona ukuthi kwakuyisandla sikaNkulunkulu! Kwakuphakathi kwakhe nje nenkosi kuphela. Lesi yisikhathi ekungamele sisilahlekele. Umphostoli uPawulu wayenokuzithola esejele izikhathi impela, kepha akakaze azibize ngesiboshwa sika Niro wase Roma noma umuntu. Wayezibiza ngesiboshwa sikaKristu (Kwabase-Efesu 3:1; 4:1; 2 Kuthimothewu 1:8; KuFilemoni 1 & 9). Ubusisiwe umuntu obuka ngaphezu kwezimo abone isandla sikaNkulunkulu esinamandla nothando.

Ubusisiwe umuntu oyekela inkosi ukuba ivule amehlo akhe okukholwa, njengenceku ka-Elisha, ukubuka ngale kwempi ethukuthele, ubuke izingelosi kaNkulunkulu zizungeze abazungezi. UJobe amehlo akhe ayebona kahle ngesikhathi sakhe senhlupheko, waphendula ngokuthi “*uJehova wapha, uJehova uthathile, malibongwe igama likaJehova*” (UJobe 1:21). U-Ezra waba nesiqiniseko ngesandla senkosi “*Isandla sikaNkulunkulu wethu siphezu kwabo bonke abamfunayo*”. Wakwazi impela ukuthi “*amandla akhe nentukuthelo yakhe kuphezu kwabo bonke abamshiyayo*”. “U-Ezra 8:22). Awukwazi lokho Jona! Sasibukhali nalesandla esasimukhuza, siqinile, kepha silungisa. Senzelwe ukubuyisa uJona. Senzelwe ukuvezela uJona ubuwula bokungalaleli futhi. Kunjalo uma usolwa noma ulaywa, kunemiphumela enezinhlangothi ezimbili, ukujezisa ukungathembeki Kanye nokufundisa ukuthi kungaphinde kwenzeke ukungathembeki esikhathini esizayo. Enkingeni sivamise ukuthi isizathu sithi yiphutha, sikhombe abanye, singazikhombi thina esikhathini esiningi. Kungabikho into esithintayo, ngaphandle kukaNkulunkulu.

“*Ngathi mina, ngixoshiwe emehlweni akho*” – Amazwi akhulunywa enhlungwini. Manje uJona wabe eseqala ukuzwa ukuhanjelwa wuthando nobukhona

2:4 Ngathi mina: 'Ngixoshiwe emehlweni akho;' nokho ngiyakubuye ngibheke ithempeli lakho elingcwele.

benkosi, lendawo emnandi yokuzizwa uhamba naye, nobungani naye kubekelwa abahamba naye (NgokukaJohane 14:21, 23). UJona wase elahlekelwe yileyo ndawo, manje yaqala inhliziyo yakhe ebiminyanisiwe yavuswa ekugcineni, ekuboneni kwakhe ukuba abuye, kwaqala kwasa ngokunye. Uyakubona ukunganaki kwakhe ukusho kwenkosi ekuqaleni, manje usenendaba kakhulu. Manje ekugcineni, wabona ukuthi kumnyama kangakanani ukuba kude nenkosi. Hhayi ukulahlekelwa yinsindiso, kepha ukulahlekelwa ubungani. Usukhishiwe, ungaphandle, udingiswe yinkosi kuNkulunkulu, ngenxa yesono sikaJona sokungalaleli. Impela iphendukela kithi uma siphendukela kuyo.

“Kepha ububi benu bunihlukanisile noNkulunkulu, nezono zenu zibusithile ubuso bakhe kini ukuba angezwa” (U-Isaya 59:2).

Inkosi iyabufihla ubuso bayo esonweni kuze kube ibona ukuphenduka kweqiniso nokuvuma. UJona wayelazi ithemba lalokhu ekuphendukeni kwakhe. Wayefuna ukubuyiselwa.

2:5 *Amanzi angihaga kwaze kwaba nasekuphileni kwami, utwa lwangikaka. Umhlanga wathandela ekhanda lami.*

“*Nokho ngiyakubuye ngibheke ithempeli lakho elingcwele*”. Inhliziyo kaDavide owayephenduka yase ikwihubo 51. Nesibusiso sikaDavide oxolelwe (Amahubo 32), kwase kusa emphefumulweni. Inkosi yayilungile ukuba imenze kanjena, imususe ebusweni bayo, ngokuba uJona wabaleka. Kodwa manje, njengokuba inhliziyo yakhe yabe isiphenduka. UJona uyezwa ubuhlungu bokushiywa yinkosi. Lobo bukhona benkosi okuyisibusiso ayekubone njengomthwalo, wase efuna ukubaleka, manje sekuyiyo into ayifuna kunakho konke. Akusesiso isimo akuso nje manje. UNkulunkulu, nokubuyiselwa kwakhe okusemqoka manje kuyo yonke imicabango yakhe!

Lapha ngibona isithombe sobugqila kwivesi 5-6. “*Amanzi angihaga*” (Ivesi 5), Angizungeza angihaga (buka ivesi 3). “*wangiphonsa ekujuleni*”. “*Imigoqo yomhlaba yayisemvakwami kuze kube phakade*” (Ivesi 6). Kungathi akakhishelwe ngaphandle kwenkosi kuphela, kepha ngaphandle komhlaba futhi. “*kuze kube phakade*”. Izicabha zivaliwe maqondana naye noma sekungabe uyabuya.

2:6 Ngehla ngasemikhawulweni yezintaba; imigoqo yomhlaba yayisemva kwami kuze kube phakade. Kepha wakhuphula ukuphila kwami egodini, Jehova Nkulunkulu wami.

Egcwele imizwa yobugqila. Eseboshiwe imiphumela yobuwula bakhe yokubaleka. Ngisho ukunanyathelwa ukungcola kolwandle “*utwa lwangikaka*” (Ivesi 5).

“Inkululeko kwingcindezelo”, isisho sesono sesibaleka ebusweni benkosi. “Ngifuna ukukhululeka ekulayweni nemithetho kaNkulunkulu enengcindezelo, kusukela kulokho okulindelwe ngabazali nasekulayeni kwabo kwangaphandle.” Ihlongandlebe liyadinwa ngenxa yalamazwi anegunya, aqondisayo, ayalayo, alindele okuthize, Kanye nakho konke okumele kwenziwe! Kepha ihlongandlebe alazi ukuthi lishintsha umkhokheli ngokubaleka kwalo libalekela uNkulunkulu, kolungile liya kongalungile. Umlingi akakutshelanga lokho, ukutshelile?

UJona wayefuna inkululeko kuNkulunkulu nezimfuno zakhe, wafuna ukubaleka. Kodwa-ke, wabaleka...wabalekela ebuggilini, phansi kotwa lolwandle olwase luhaqe ikhanda lakhe. Inkosi, ngoPawula kumaGalathiya yachaza umumo uma

echaza ukuthi kuKristu “*nabizelwa ekukhululekeni*”, futhi kulenkululeko “*khonzanani ngothando*” (5:13). Sikhululiwe esonweni ukuze sikhonze uNkulunkulu ngokuthanda nokukhonza abazalwane. Futhi sikhululiwe esonweni ukuze sibe “*yizikhonzi zokulunga*” (KwabaseRoma 6:16-22 & 7:1-6). UJesu akaze athembise impilo engenajoka. Wathi, “*thatha ijoka lam!*” ngokuba lona lilula, lokho ungakuqhathanisa nobugqila besono! kunalokho, Kusukela kudala inkosi ifundisa ukuthi “*indlela yomubi inzima*” (Izaga 13:15). Usathane ungumqambimanga wempela. Uthi, ungalaleli futhi khululeka”, ungalaleli uzakwenyuka”, “uzakufana noNkulunkulu”, “uzoba mkhulu”, “uzoba ngcono kakhulu”, angeke ufe!”, Iqiniso yileli, uma umuntu engalaleli ngenxa yempakamo yakhe kukhona okufayo, yena uyamoshakala. Uyamangala ukuzwa ukuthi isibopho sikakhiye nokuqhafaza kweketanga, nokuhleka okubi komkhohlisi. Futhi kukhona nje indlela lapho inhliziyo ezidlayo yehla, yehlele ekufaneni nesilwane (UDaniyeli 4) Isono saholela uJona ebugqilini bokungabi nathemba kakhulu kunokuba wayengakumela, ithemba lakhe lisenkosini.

Kuyamangaza ukubona ukuthi waphendukela phezulu naphansi, phakathi kwethemba nokuphelelwa yithemba kuvesi 2-7. Yize noma

2:7 *“Lapho umphefumulo wami waphela amandla phakathi kwami, ngamkhumbula uJehova; umkhuleko wami wangena kuwe ethempelini lakho elingcwele.*

izinkinga zakhe kungathi zaziphelisa ithemba zimengamele, ukukholwa kwakhe kwavuseleleka mhla *“wakhumbula inkosi”*. U Davide waveza umgomo ofanayo kumahubo 42:5-6,

“Yini ukuba udangale, mphefumulo wami, uyaluze phakathi kwami na? (↓) Methembe uNkulunkulu, ngokuba ngisezakumdumisa ngokusindisa kobuso bakhe (↑). Nkulunkulu wami, umphefumulo wami udangele phakathi kwami (↓); ngakho-ke ngikhumbula wena” (↑).

Yize noma ephansi ekugcineni, *“ngikhumbula inkosi”*. Ukukhohlwa kuyakhathaza. Ukukhumbula ngukuthokoza. Uma uyazi inkosi, nayi impendulo yengcindezi nempendulo athi ilungile. Uma ungamazi, impendulo ukuba uzitholele ukuphepha kuye ngo Jesu Kristu okunguye kuphela umsindisi wabantu. Yenza isikhathi sokubheka izinto ezikubangela ingcindezi uma uthanda. Hlampe uzakhele okokuzilapha ukuthola ukukhululeka. Hlela ukubheka ibala lokulunga uma uzihlola uma kukhona othi kuzokusiza lokho. Miningi imithi yengcindezi abantu abayincomayo. Impela ukujula

kwephunga lobuwula elikhona emunyango liya ngokujula usuku nosuku, kukhona ngisho abanye babazalwane abathambela kwiphunga lezwe. Kodwa indlela kaNkulunkulu yokugquguzela inhliziyo ehluphekile itholakala lapha.

“Mukhumbule... themba uNkulunkulu”. Izinhlelo zokusangana mazihambe! Kanye nakho konke ukuhlolwa kwendlela umuntu enza ngayo izinto, ezisusa icala kumuntu ngokwesayensi nokufuna ukuzizwa kahle ngaye, acabange imicabango emihle Kanye nokunye. Akusikho ukuthi kumele wenzeni, kodwa ukuthi ubani. Ukuthula kwangempela kusatholakala *“Inhliziyo eqinileyo uyayilinda ngokuthula okupheleleyo, ngokuba yethemba kuwe!”* (U-Isaya 26:3). Isithembiso sisakhona encwadini mngani wami. Asikhulumi lapha ngokushintsha kwenhliziyo ngokushesha, ngokuphazima kweso, kodwa ngenhliziyo esekhaya noma lapho ihlala khona, isimo senhliziyo yakho kuNkulunkulu wakho. Singabeka incwadi kaFilipi 4:6 ngaphandle kukaJona 2:7, kuwo umndeni njengehubo 42 no Isaya 26:3. Uphonse namahubo 37 ngokunjalo, lelihubo lisiyala ukuba siyeke ubuwula bethu bokubaleka.

Inkulumo ehlakaza inhliziyo kuvesi 8, ikhulunywa ngoqondayo ngadlule kukho. Yithi ngiqale emazwini

2:8 “Abagcina okungumoya nokuyize nje bashiya
Othembekile kubo.

ambalwa kulelivesi ukuze sizoqonda kahle. “Buka” kuvela umqondo wokuncenga ukunakwa kokuthize. “Ize, liphethe umqondo wokuphefumula, umoya, ize”, into engelutho noma engenamsebenzi. Ngisho izwi “ukuqamba amanga” kuletha umcabango wento engekho nomcabango wamanga. “Amanga ayize”, amanga angenalutho, izinto ezidangalisa ithemba kolibeke kuzo. Njengento obuyithembile ukuba uhlale kuyo kepha yakuwisa, noma isihlalo esivume phansi ngenxa yesisindo sakho, noma umkhumbi ongantanti, ovele uzike usathi uyalubeka nje unyawo kuwo. Kunamanga, kodwa kuyathembisa uma ukubuka. Isithombe lapha esomuntu olandela amanga, ethemba ize ngokukhulu ukuzimisela. Laba abagqugquzela inkolo yamanga kulelizwe bayiso isibonelo. Abantu abazimisela ngokuthembisayo kodwa okungelutho, okungasizi. “*Amafuyi angenayo imvula*”, leyo yindlela uJuda achaza ngayo ukulindela kwabo. Isithembiso esingumoya, esikhexisayo. Igama elisetshenziswa ukuchaza izithombe ezikhonzwayo ezingelutho. Lokhu kuvela kahle koNkulunkulu bamanga bamatilosini ngenkathi isimo sabo sinzima kakhulu, kepha baphoxeka! Njengento yokucisha umlilo efile, okade ungazi

ukuthi ayisebenzi kuze kube yisikhathi sokuthi uyayidinga. Ubulokhu wazi ukuthi ikhona, ubukhona bayo kukunikeza ithemba, kwaze kwafika isikhathi sokuba isebenze, usuku lomlilo! Noma njengomuntu ogcina amatshe, ehlezi wazi ukuthi akhona lawomatshe kuze kube wusuku lwezikhukhula olunzima, uthi uyabambelela kuwo uvele ushibilike ukhukhuleke. Belihlezi libukeka kahle itshe, lipendwe kahle laze laba nemidwebo ethize. Ezweni bekubukeka kungokungasebenza kodwa liyakuyeka izikhukhula zikukhukhule. Umqondo lapha owanoma iyiphi into engenamsebenzi obubeke kuyo ithemba lakho, imelene nenhloso kaNkulunkulu. Inkoleloze. Izinto zabantu, ukuthemba nokufuna izinto zezwe. Okokuzilapha nemicimbi ethize. Izinto zokulapha ingqondo. Noma yini umuntu angakhetha ukubeka ithemba lakhe kuzo ngaphandle kwenkosi. UJona wenza iphutha, wathemba ukubuka kwakhe, wathemba ukubaleka, wathemba umkhumbi, wathemba ulwandle, ukuba kude, ukubaleka. Ngobuwula wenza amacebo akhe wenza okufunwa nguye, ecathi ukubheka kwakhe kuncono kunokukaNkulunkulu. Akeve ake waphoxeka kabuhlungu, kaningana nje futhi! Wahamba waqonda ngqo kulelithemba elizakumujabhisa libe lithembisa. Wayecabanga ukuthi indlela nebanga kuzomsiza. “Amanga eze!” Wasusa impilo yakhe

ekunakekeleni kwenkosi, ezimisele ngokwenza ngendlela yena abona ngayo, azibekele yena inkombandlela. Engakuthandisisi okushiwo nguNkulunkulu, kwaba nguye umkhombi wendlela. Wayecabanga ukuthi lokho kuzovala lokhu okufunwa yinkosi noma ukubiza kwayo. “Amanga eze!” Washiya indawo yokuphumula umhubi ayezikhethele yona “*Abanye izinqola, abanye amahhashi, kepha thina sibonga igama likaJehova uNkulunkulu wethu*” (Amahubo 20:7).

“*Ithemba alijabhisi, ngokuba uthando lukaNkulunkulu lutheliwe ezinhliziyweni zethu ngoMoya Ongcwele esimuphiweyo*” (KwabaseRoma 5:5).

Uma ithemba lethu libekiwe endaweni elungile, akukho ukudangala. UJona wabona ukuthi ukubambelela ezintweni ezingelutho kuzala ukudangala, nokuthi ukunqamula ithemba lesibusiso kulowo ongaba nomusa kithi. Kepha ukuthemba inkosi akuzisi amahloni.

“*O, themba lika-Israyeli Jehova, bonke abakushiyayo bayakubhubha [bayakuphoxeka]*” (UJeremiya 17:13).

“*Bheka, ngibeka eSiyoni itshe lokukhubekisa, nedwala lokuwisa, nokholwa yilo akayikujabha*”

2:9 Kepha mina ngiyakukuhlabela ngezwi lokudumisa, ngigcwalise engikuthembisileyo. Ukusindiswa kukuye uJehova.”

(KwabaseRoma 9:33).

“Lowo okholwayo [kuJesu] akayikujabha”
(KwabaseRoma 10:11, kucashunwa ku Isaya 28:16).

Ushiya impendulo esenkosini okuyiyo, ubalekele intando yayo unqabe umusa, Umusa owenzelwa wona! Buka uNkulunkulu ubalwa njengonomusa engqondweni kaJona. Ebalekile enkosini, wajaha izithembiso ezingelutho, ngathi wayesehlukene nobuyena Kanye nokuthokoza.

Manje uzokholwa nguJona noma imizwa yakho bhuti wami nawe sisi wami? Ungawakholwa amazwi enkosi ngaphezu kwashiwo umama noma ubaba wakho, noma umngani, awokuhlakanipha kwezwe? Izimfuno noma ukushisekela okuthize akukudingi ukwaneliseka. Zifuna ezinqamulelayo ngakho yekela! Phenduka uhambe! Ukuboniswa okungalungile kumele kunikwe umhlane ngobuhlakani. Uma kungahambelani nezwi maningi amathuba okuba kuyabheda, kodwa ingenye yezindlela ezingenalutho, ithemba eliholela ekudangaleni.

Ivesi 9 – “*Kepha mina ngiyakukuhlabela ngezwi lokudumisa*” – UJona manje simuthola ekulendawo esashiya kuyo amatilosi ku 1:16, enikela ngokuzidela enza nezifungo, “wena wedwa ngizakukuthanda ngikukhonze”, “ngizobheka kuwe”, “Ngizokuphilela”, “ngizokulalela”, “ngokuba wena ungokusindiswa kwami”.

“*Insindiso ingekaJehova*” – Sisho njengo Petru, “*nkosi singasuka kuwe siyephi, ngokuba amazwi okuphila akuwe*”. Ubani kwindalo yonke ekumele sibuke kuye uma sidinga usizo? Omunye umbhali kulokhu wathi “kuyibhayibheli kwibhayibheli”, ngokuba kuphethe ingqikithi yebhayibheli nesihloko, isidingo somuntu sensindiso nenhloso yenkosi nokusinikeza umhlengi wakhe obusisiweyo.

Inceku kaNkulunkulu yabe isilayiwe, ngokungeke kwenziwa wuswazi leplangwe. UJona waholelwa ekulaleleni ngothando nangokuqina kwesandla. Inkosi yamukhulula ejele lakhe. Ngenkathi eseyekile akufunayo, ukuhamba ngendlela yakhe, inkosi yamukhulula! Kwakumele kube njalo.

Ivesi 10 – “*UJehova wakhuluma kuyo inhlanzi*” Buka ukuthi sathi uma sesifikile isikhathi, kwaba lula nje inkosi Yamane yakhuluma nenhlanzi, uJona wakhishelwa esihlabathini sasePhalestina.

*2:10 UJehova wakhuluma kuyo inhlanzi, yamhlanzela
uJona emhlabathini owomileyo.*

Kwakungamanye amavesi angu 26 lawa (isahluko 1-2), ukwenza uJona athobele inkosi! Igama elilodwa nje kwinhlanzi, isilwane senza esikuyalelwe! Kwaba njalo nangamabhushi emphandwini wawo kuDanilyeli 6. (“Angeke-ke lona abe ngukudla kwakusihlwa, kodwa nginibekela esiconsisa amathe isidlo sasekuseni”). Kulencwadi kaJona inkosi yakhuluma nokubili ekudalileyo, uJona nenhlanzi. Oyedwa wenza njengokuba etsheliwe, okwakungahambisani nemvelo yakhe, ukuba akhiphe ukudla esiswini (njengezinyoni ezanakekela u-Eliya kumakhosi okuqala isahluko 17). Oyedwa kwamele ukuba aphoqwe ngesimo esinzima samanzi. UNkulunkulu angethokoze uma singase senze njengalenhlanzi? Abantu nje nezingelosi (izingelosi ezawa) kubukeka benqaba ukulalela inkosi. Ngiyakhumbula ngelinye ilanga ngibuka ewindini isilwanyana sindiza ngaphandle kwehhovisi lami ngaphandle. Sahlala khona simile, kepha sikulungele ukuthi singasuka sindize. Ngakhumbula izingelosi zikaNkulunkulu ezilungile, ezihlezi zikulungele ukwenza ezikuthunywayo. Yini ngami nawe? Kungabe lesi yisithombe sokuphendula kwethu enkosini?

Manje umzuzwana nje cabanga uJona esemile emhlabathini wolwandle. Esenyanyisa, esemhlophe, ezinukela phu inhlanzi ngaphandle. Ucathi inkosi yayinendaba nalokho? Ingaphandle alinandaba kakhulu kuyona kunengaphakathi. Lona wase ebuyiselwe ebudlelwaneni nenkosi, kwakuyilokho nje konke!

Uyacabanga ukuthi yini eyayisenhlizweni kaJona ngalesiya sikhathi? Wayehlengiwe! Umhlaba ayeke wafisa ukungawuboni waba mnandi ngaphansi kwezinyawo zakhe. Lapha kunesimanga. Kunenjabulo, kanti futhi kwase kukhona ukuzikhethela okuqinile kuye bokuthi angeke esasuka enkosini ngaleya ndlela. Ukusaba okungcwele bokwenza inkosi kanjena. Ukuba sasikhona laphayana ukubuza umphrofethi ukuthi angasicebisa ngani lesi sizukulwane samanje, ngicathi nginomqonjwana ngayengase akusho, emile ethithibele futhi ekhathele. “Zisize wenze lokhu akushilo!, ungabi lukhuni ukuzwa noma uzwe kancane, mese wenza njengalokho ekuyala. Akube khona ukumesaba kuwe ukwenza ongayalwanga ukuba ukwenze. Ungalenzi iphutha lokujika uthembe izithembiso ezingenalutho, amanga angelutho nomfowenu, uma wenze njalo ushiya umusa!”

Futhi buka kahle ukuthi inkosi yamubuyisela kanjani uJona endaweni yokuqala (yokusuka), esihlabathini salwandle kumaFilisti. Kwakumele akwenze manje! Kwakuyoba lula kanjani kuJona ukuba walalela kwaseku qaleni azisindise kuzo zonke lezi zinkinga asebhokane nazo. Ukuphendula okuzwakalayo enkosi okwenza umqondo yilokhu;

“Bheka ngiyenza...ukuba ngiyenze Nkulunkulu intando yakho” (uJesu ucaphuna uDavide. KumaHeberu 10:7).

“Khuluma, ngokuba inceku yakho ilalele” (USamuweli, 1 USamuweli 3).

“Nkosi, ufuna ukuba ngenzeni?” (uSawuli, Izenzo 9).

Amaphuzu okuzindla

Buka okufanayo phakathi kukaJona no-Israyeli;

- Bobabili babizwa nguNkulunkulu ukuba babe ngukukhaya kwabezizwe.
- Bobabili balungqaba lolo bizo ngenxa yobubi babezizwe.
- Bobabili bajeziswa ngokungamandla, kwacishe kwaphela ngabo. Isizwe sakwa-Israyeli besivela iminyaka ngeminyaka,

sinokuthula okuncane, beseduze nengozi futhi besaba. Bekulokhu kunjalo kubo kusukela kwisithembiso inkosi eyasenza kubo uma besuka kuyo (UDuteronomi 4:25-29; 28:64-67). Inkosi yayixwayisa ngokucacile futhi ithembekile kwizithembiso zayo.

- Bobabili bagcinwa ngesimangaliso ekujezisweni yinkosi, isandla esisodwa saletha ukujeziswa kwabo nokuhlengwa kwabo.
- Bobabili basizwa yinkosi uma bekhala kuyo. Njengo Jona, inkosi ifuna ukuyisa u-Israyeli endaweni ethambileyo, yokulalela, izinhliziyi ezithambile kuye. Futhi sekubekiwe phansi ngabaphrofethi ukuthi “*bambheke abamgwazileyo, bamlilele...*” (UZakariya 12:10). Njengokuba kwenzeka kuJona, inkosi ivalela abantwana bayo ekuboneni kahle, baze baqonde ukuthi “*ukusindiswa kungokwenkosi!*”

Ngisho nanamhlanje, emhlabeni wabo. U-Israyeli uzungezwe yizitha ezimuncu. Kwakona nje ukuthi basekhona kungummangaliso uma ubheka okumzungezileyo. Kepha abantu baNkulunkulu abakaqondisisi ukuthi “*ukusindiswa kungokwenkosi*”. Bafuna izixazululo zempi nezepoitiki, bevumelana, benikela ngengxenye

yezwe, izwe ekungelabo! Kepha ingozi yamasulumane iyanyuka okwesikhashana, okwesikhashana nje. Amandla obubi azungeze lesiyasizwe esincane saze sancikiswa olwandle. Kepha yinkosi ecindezelayo, ecindezela yena, njengokuba yacindezela amatilosi, njengokuba yacindezela uJona, imufaka phakathi, esephelelwe angakwenza, okwaholela ekutheni alahle konke ukuthemba kubantu, kepha ekugcineni akhale kuye njengoJona, ethembele kuye. Akukho ukukhululwa ejele kwabo (kwethu) kuze kube kulalelwa uNkulunkulu kaJakobe! Ngalokho kuvuma, ukuthula kuza njengamanzi ajulile anamandla! “Kunjalo, woza nkosi Jesu.” **Maranatha!**

NjengoJona nesizwe sakwa-Israyeli, wonke umphefumulo kumele ufike kulesigcino. Ukunaka amanga eze kungukushiya umusa. Ukusindiswa kungokaJehova!

.....

Manje ake ucabange ngombuzo wokuba ingabe uJona wafa yini esiswini senhlanzi waphinde wavuka, noma wayegciniwe. Asitshelwa embhalweni, amadoda amakhulu ama ohlangothini lwawo kulokhu. Kona kubukeka kungathi ukufa (kufanele ukuba kwabonakala kanjalo kuJona) nokuvuka uma uzwa uJona echaza. Lokho kungaveza kahle ukusetshenziswa kwako nguJesu uma ubuka ukufa

nokuvuka kwakhe. Kepha ngiyakholwa ukuthi umphrofethi wagcinwa esiswini senhlanzi ngenxa yalezizathu ezilandelayo;

- Siyatshelwa ku 1:17 ukuthi uJona wayesenhlanzini, hhayi umzimba wakhe. Buka indaba yesicebi noLazaru kuLuka 16. Emva kokufa kwabo, uLazaru “*wathwalwa yizingelosi, wayiswa esifubeni sika-Abrahama*”, isicebi sona “*sasiseHayidese*” (Ivesi 22-23), yize noma imizimba yabo yayishiywe lapho bengcwatshwe khona. Babengekho ethuneni, imizimba yabo eyayikhona. Kanjalo nomuntu uJona wagwinywa ephila, wabe eseyahlanzwa ngaphandle.
- UJona wakhuleka esesiswini senhlanzi, kwakumele aphile ukuze ezokwenza lokho.
- Asitshelwa ukuthi kwaba ngokuvuka ekufeni, kubukeka sengathi besiyakutshelwa ukuba kwakunjalo.
- Kepha sikuphi isidingo sokuthi uJesu asebenzise lokhu ukuveza ukufa kwakhe kwezinsuku ezintahu nokuvuka kwakhe? Hlampe uJesu wazisebenzisela leyokuvaleleka izinsuku ezintathu kunokufa nokuvuka kwakhe. Lalelisisa amazwi akhe kuMathewu

12:40;

“Ngokuba njengalokho uJona wayesesiswini somkhomo izinsuku ezintahu nobusuku obuthathu, kanjalo-ke nendodana yomuntu iyakuba sebuthunjini bomhlaba izinsuku ezintathu nobusuku obuthathu”.

UJesu akazange athi “njengokuba uJona wayefile” okwaleso sikhathi, kepha wathi, “waye”khona leso sikhathi. Futhi, kuphi? Kumkhomo! Hhayi endaweni yabafileyo. Ngisho amazwi kaKristu abeka uJona enhlanzini, ngokuba “waye”ngekho endaweni yabafileyo, kanjengokuba uJesu ekufeni wayengekho ethuneni, kepha ebuthunjini bomhlaba.

*“Wayesesuka u Jona,
waya eNineve njengezwi
lika Jehova”*

(UJona 3:3)

Isahluko 3

Umphrofethi Obuyiselwe Waphinde Wathunywa

UJona Edolobheni

3:1 Izwi likaJehova lafika kuJona ngokwesibili, lathi:

3:2 “Suka uye eNineve, umuzi omkhulu, umemezele kulo isimemezelo esikhulu engasikhuluma kuwe.”

Ngikubona kunikeza umdlandla ukuzwa ukuthi uJona akakhishelwanga ngaphandle emsebenzini wenkosi ngenxa yokungalaleli kwakhe. UNkulunkulu, emseni wakhe unesineke, unikeza umuntu elinye ithuba. Njengo Petru. Njengo Johane Marku. Lalela, likhona ithuba lokuthi usengaba ngowenkosi yize noma kade uyibalekela. Sisakhona isikhathi sokuphenduka.

Manje qonda ukuthi lokhu kwakungaphezu komyalelo. Kwakuphinde kube yisivivinyo, njengokuthunywa kokuqala kwisahluko sokuqala. Lokhu kwase kungukuhlola imiphumela yokulaywa kuJona. Ukubheka iqiniso lokuphenduka komuntu. Ukuhlola ubuqiniso bomkhuleko wakhe namandla ezifungo zakhe. Ukuphendula kwakhe okusheshayo kwakuvela kwaba yiqiniso.

Ku 3:2 sithola ukuthi kuphindwe u 1:2, kwengezwa u “*umemezele isimemezelo esikhulu engasikhuluma kuwe*”. Lokhu kwakunesizathu esihle ukuba kufakwe. Inkosi iyasazi isitha. Iyabazi ubuqili buka sathane nokwenza kwakhe. Uma usathane engakwazi ukuvimba izwi lenkosi ukuba lishunyayelwe, uyazama ukukwenza lokho. Uma engakwazi ukuliqondisa, uyaliguqula uma engakwazi. Omubi uhlezi ezimisele ukuguqula amandla omyalezo kaNkulunkulu embusweni wakhe, angenza noma yini ukwenza lokho.

Kanti futhi, inkosi yayimazi umshumayeli. Yayazi ukuthi kuJona kukhona kancane ukutshekela ngasentandweni kasathane. UJona wayengafuni ukubona abantu baseNineve ababezondwa behlengiwe, njengosathane. Hlampe kungenxa yalokho manje ukuthi inkosi ikhuluma. “Jona, yenza engikushoyo, futhi usho engithi kusho!” umsebenzi Kanye nomyalezo kumele kube ngokwenkosi! Indlela namazwi kunikeziwe kuvela phezulu, ngale kwalokho umyalezo angeke uze ulungele isimo sakamoya kulaba abawuzwayo. Abaholi bezenkolo abahambela phezulu abaxuba noma baguqule, bathambise umyalezo kaNkulunkulu, beshumayela isiphambano sakulezi zinsuku esithambile, kuveza ukuthi abanawo umyalelo ovela enkosini. Labo abasizo izinceku zenkosi kodwa bazisebenzela bona,

3:3 *Wayesesuka uJona, waya eNineve njengezwi
likaJehova. INineve lalingumuzi omkhulu kakhulu,
uhambo lwezinsuku ezintathu.*

bengabasizi basathane kunabaka msindisi. Bafana namadodana kaKhora (Unumeri 16), Bazithathela kubo abangakunikezwanga yinkosi. Amadoda alungele ukugingwa umhlaba. Inkosi isinikezile izwi layo leqiniso ukuba silishumayele, lona lodwa. Kungabukeka kungumyalezo onzima. Kubonakale sengathi umyalezo ongathakaselwa kwabawuzwayo. Kodwa ngumyalezo olungileyo ovela kuNkulunkulu ngenxa yomsebenzi awuthumelele wona. Uma kunguNkulunkulu owunikezile, asikwazi ukuthula noma ukuwuphatha noma kanjani. Asikwazi ukuwunweba noma sifake okuthize. Kumele siwuyeke undize ukuze kuzowa okufanele kuwe.

Ivesi 3 – “*Wayesesuka uJona, waya eNineve*” – UJona wasukuma ngale kokungabaza wenza lokhu inkosi ekushilo. Waya eNineve, wangena edolobheni, waqala ukushumayela ohambeni lakhe. Ekungeneni eJerusalema ngesonto lakhe lokugcina lomsebenzi wasemhlabeni, uJesu wahlanza ithempeli okwesibili ngenxa yababenza imali khona. Abaholi bamaJuda baba phambi kobuso bakhe ngokukhulu ukushesha, bebuza ukuthi ukwenza ngaliphi igunya

3:4 UJona waqala ukungena emzini, uhambo losuku lwaba lunye, wamemeza wathi: “Kusezakuba yizinsuku ezingamashumi amane, bese lichithwa iNineve.”

lokhu akwenzayo. UJesu waphendula umbuzo wabo ngombuzo, maqondana nombhabhadiso kaJohane, efaka impendulo yakhe embuzweni wabo ngempundulo yakhe kumbuzo wabo. Ngokwenzenjalo, uJesu waveza ukuthi unegunya elingaphezu kwelabo. Sasingekho isidingo sokuba aphenandle umbuzo wabo. UJesu wabe esebatshela lomfanekiso (NgokukaMathewu 21:28-29) owendoda eyathumela amadodana ayo amabili esivinini ukuba ayosebenza, oyedwa wathi “ngiyaya nkosi”, kodwa ngokuhamba kwesikhathi yajika yangaya. Enye yaphendula yathi “angithandi”, kepha ekugcineni yaya. Lomufanekiso uchaza laba abenza sengathi bayakholwa kepha abanakho ukukholwa. AmaJuda nabaholi babo babeyilabo abathi bayalalela, bembethe isikhumba senkolo, kodwa iqiniso lithi babengamulaleli nhlobo uNkulunkulu. Njengabazalwane abaningi, bathi, “ngiyaya, nkosi”. Ngezindebe zabo baveza ukuzimisela, kepha ngezinhliziyi zabo ezilikhuni abakwenzi abakuvumile. UJona manje uziveza njengale ndodana eyafike yanqaba, yase iyavuma, yaphenduka yangena emsebenzini.

“UJona waqala ukungena emzini, uhambo losuku lwaba lunye, wamemeza wathi” – Okuncomekayo ngoJona, ngosuku lwakhe lokuqala engene eNineve waqala washumayela. Akaqalanga ngokuphumula. Akaqalanga ngokufuna ukubona izindawo. Akahlalanga wathatha noma wenza ibalazwe lokuba angaqala ngakuphi. Wavele wangena nje waqala. Vele sasingekho isikhathi ukuba angasimoshana ngokuba babenesikhathi esincane.

Manje ngaphambi kokuba siqhubeke. Ngivumele ngithi ukugqamisa indlela uNkulunkulu ayeyinikeze uJona, indlela ayeyibona ikulungele ukuba ingabusisa. *Ukushumayela!* Akukho okunye! Ukushumayela emgaqweni lapha ukuhambisa umyalezo kaNkulunkulu kubantu. Ukuhambisa izwi ngokukhuluma yiyo indlela kaNkulunkulu, indlela ebusisekile lapha.

“Kuzakuba yizinsuku ezingamashumi amane, bese lichithwe iNineve” – Ewu! Aqina-ke lamazwi, uyabona? Kepha eqinile enjalo. Kwakungamazwi avela enkosini, ashiwo yiyo. Ukucasula abantu akumele kuvunyelwe kuthikameze ukucindezela umyalezo kubantu. Umyalezo onzima kangaka, kepha kumele kunqatshwe into ethi yithi ukukhipha noma ukwengeza okuthile kuwo. Sasisincane nesikhathi sokudlulisa lomyalezo. Sasingekho

isikhathi sokushintsha, ukuthambisa nokwenza umyalezo ube mnandi. Sasengekho isikhathi sokumboza, nokungagqamisi umyalezo ngokwenza kokuhlakanipha. Sasengekho nesikhathi sokwenza uhlu lwabanenkolo Kanye nemibuzo, kwakudingeka umyalezo uhambe ngokushesha ngenxa yetsunami ezayo, kuxwayiswa imiphefumulo engasolwandle”. Kwakuphuthuma yena othumele isisebenzi, emsakazweni, nakokokulalela komfundi ondizela phezulu ongakwazi ukuhamba ngenxa yokwesaba ukubhekana kwakhe nokufa, **“donsa intambo yokubambelela!”** akukho okutheni. Wayengenzi imizamo yokuba bamuthande. Engazami ukubutuza amagabade noma izinto ezijabulisa abantu. Kwakungekho ukundlalela. Yize noma ungalindela umoya wokumelana kweNineve elikhulu, Ukuthi umuntu wokufika angake aze phakathi kwabo ezobhekana nabo, kepha uJona noNkulunkulu abazikhathazanga ngalokho. Kunesibindi esikhona lapha impela! Edlula bonke ubungozi nezingqinamba ezazingase zivela, uJona wema yedwa ezitaladini zaleliya lizwe elalichitha igazi, washumayela intshumayelo eyayingakitazi muntu! Bukisisa kahle lokhu okwenzeka lapha mngani wami. Sidinga amadoda azokwenza kanjena. Kungabe indlela esishumayela ngayo ivangeli esikhathini samanje ihlukile kunendlela kaJona eNineve? Umyalezo udingeka ngokushesha? Uma sithi sizama

ukuthambisa umyalezo siwubukela phansi sengathi itsunami ezayo izodlula nabambalwa. Uma umyalezo usaphuthuma, nendlela yokuwudlulisa kumele iveze lokho. Ilapha inkinga yamakholwa nezindlela zawo zokushintsha umyalezo ngokuthize, uma kuhanjiswa izwi likaNkulunkulu wesixwayiso nomusa.

Ake ubuke futhi lomyalezo osabisayo. “*Kusezakuba yizinsuku ezingamashumi amane, bese lichithwa iNineve*”. Uyabona lapha ukuthi akukho sethembiso somusa kwabaphendukayo? Umyalezo omubi nje Kanye nokusabisa! Umqondo emvakwegama lesiHeberu “*lichithwa*” yigama elifana nelasetshenziswa maqondana neSodoma neGomora (Ugenesise 19:25), into eyenzeka, ekhona nasezincwadini zomlando kuze kube yimanje. Ukuchitha okupheleleyo yikho lokhu ekukhulunywa ngakho. Kodwa yize noma singekho isithembiso esihle esenziwa, Kungani inkosi ifuna ukuba idolobha lazi? Yini ndaba kungavelanga kwenzeka njengase Sodoma? Kungani kuzohlushwa umphrofethi, asuswe kude, kwibanga elingama khilomitha angu-900 ephethe umyalezo osabisayo? Kungani futhi izinsuku zibe ngama-40? Isikhathi somusa? Kulula ukubona ukuthi inkosi yahlela lesi simo iphethe umusa, okwakudingeka ukuba kubonakale ukuphendula kwabo. Njengo

Bhatimewu owayengaboni (NgokukaMarku 10:46), laba bantu abaliyekanga ithuba lidlule. Manje wena?

Manje ake umangale Kanye nami umzuzwana uma ubuka ukuthi yize noma lomyalezo kaJona wawumubi, nesithombe sawo siqondakala kalula (Amagama amathathu kulwimi lwesingisi, amahlanu kwisiHeberu), kepha kubonakala kungukushumayela okwazwakala kakhulu, osekuke kwashunyayelwa phezu komhlaba okuphelele. Ukuphendula kwangaleso sikhathi noma imiphumela. Udokotela u Charles Feinberg wabhala kulokhu, “Akukho ndawo ebhayibhelini lapho sizwa khona ukuba inceku kaNkulunkulu yathunywa imiphumela yaba njengalapha, okukhulu kangaka” Ngokuba idolobha lonke laseNineve lakholwa nguNkulunkulu! Ayikho into enjengalena eseke yenzeka emhlabeni, emlandweni wezimvuselelo”. *Abantu abangangesigidi belungisiswa noNkulunkulu!!*

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Amanothi Aseceleni

Ungaphoswa yilokhu. Njengazo zonke iziphrofetho, lesi simemezelo kwakumele sithathwe njengoba sinjalo, asidinge kuchazwa. UJona washumayela ngokwahlulelwa kwangempela, kwakulungile ukuba

umyalezo wakhe uthathwe njengokuba awubeka. Ibhayibehli nje futhi liyasikhombisa ukuba silifunde kanjani ibhayibheli, impela ukuthi sizifunde kanjani iziphrofetho Kanye nezexwayiso inkosi ekhuluma ngazo ezwini layo, ezingeke zingafezwa.

Bukisisa kahle indlela yomyalezo walokhu kukhonza (ukushumayela) okwaba yimpumelelo okubhaliweyo. Wawuqondile nje ngqo. Kwakungekho ubuqili, nokuzama ukwenza umyalezo ujabulise, ubuhlakani, ukuthandeka, ukukwazi ukukhuluma nanoma yikuphi nje ukwenza kube ngconywa. Akukho ngisho okuncane okwakumele kwenzeke ngenxa yomshumayeli. Kweza ngale kokushintshisana ngamagama, ubufakazi, ukubonisana noma ukuzama ukwenza ongaboni abone. Amagama nje alula, aliqiniso, ashiwo ase eyayekwa ukuba enze okwakumele akwenze. Ayephrofetha. Kwakungekho ubufakazi okwenziwe ukuwandlalela, akufani nemiphumela ngosuku lwePhentekhoste lapho khona impilo, amazwi nemisebenzi kaJesu Kristu alwandulela. Ukusebenza kanjeya kukaJona eNineve kwakunongwe ngokungengokwabantu (ngaphandle kwesimangaliso semiphumela kubantu). Kwakungekho mimangaliso, kuphiliswa nanoma yikuphi ukusebenza kukaMoya Ongcwele. Lokhu

kuyaveza ukuthi akudingeki izimangaliso ukuze kuzosetshenzwa umsebenzi wenkosi kube nezithelo. Lokhu kwakwenzeke ngale kokuhlangana endaweni thize kuthandazwe, ukuthandaza kulemiphumela, uncenge inkosi ukuba kuvele izithelo, ubize amandla kaNkulunkulu kulelidolobha elonakele. Kunalokho, ngisho nomshumayeli wayengayikhulekeli lemiphumela! Kunalokho, yinto yokugcina leyo ayeyifuna uJona. Lapha nje kwakungesiyo imvuselelo ejwayelekile, esijwayele ukuzwa ngayo. Singasho nje sithi konke lokhu “okubalulekile” kahle hle “akubalulekile” ukuze kube nemiphumela enjengalapha. Okubalulekile yilokhu esikubona lapha, Umyalezo wokuxwayisa oshunyayelwa ngesibindi ekulaleleni uNkulunkulu. Kuyacaca uNkulunkulu wayekhona lapha. Kwase kuyisikhathi sakhe ngeNineve. Kwakungu msebenzi wakhe. Kodwa umsebenzi wakhe ngezwi lakhe lilethwe ngalendlela.

Ngokubuka kwabantu, kumele sisebenze kanjani siphinde silinde uNkulunkulu ukuba asebenze? Kumele sibaqale ngakuphi abangakholwa? Umgomo osobala esivinini lapha ukukhothoza. Ukushunyayelwa okuqondile okuveza izithembiso zinjengoba zinjalo, ngeqiniso, nesexwayiso sokwahlulelwa kwaphezulu kumele sikugcizelele. Kepha bonke abafana abajabule, nokushumayela

kwabo okubi okudumile, bejomba lokhu okubi okuqinisekisiwe, ukwahlulela kwaphezulu okunzima. Baseceleni, bagejile. Izithembiso ezijabulisayo, ezinhle, zomusa, ukuxolelwa nokuhlanzwa ekuphendukeni Kanye nokukholwa akugcizelelwa. NjengaseNineve, Okuhle kuqondwa kalula kunokubi okumenyezelwe. Ungalinge uphume kwabangakholwayo “ubashumayezile” kodwa wangabacacisela ukuphuthuma kwesixwayiso, nesihogo. Ngaphandle kwalokho unikeza umyalezo ongashayi lapho bekumele ushaye khona. Ungakhathazeki, abanezinhliziyo ezithambileyo bazobonga uNkulunkulu ngawe. Uma uza ngobuqili bokubeka kahle nokwambula kuze kweqe, okubalulekile kubashumayeli besikhathi. Kepha beka kalula, into eqondile, ebukhali futhi ephuthumayo. Umyalezo awuhambisane ngendlela obekwa ngayo, kuyaphuthuma. Amehlo avulekile, amehlo amanzi. Futhi qonda ukuthi izibonakaliso azibalulekile ukuze kuzoba khona izithelo noma umuphumela omkhudlwana. Ayikho insebenzo eyaba nezimangaliso njengekaJesu Kristu. Kepha ekuvukeni kwakhe kwakuneqenjana nje elincane labayi-120 abafundi egumbini eliphezulu, u 0.01% uma uqhathanisa nemiphumela kaJona.

Abantu ohlala nabo emgaqweni owodwa, osebenza nabo, ofunda nabo, ohlala nabo ekuvalelweni noma

ngabe ubani, kumele sihlezi sisebenzisa ithuba, sibabekele kucace ukuthi “uyisoni, uNkulunkulu uzokwahlulela”. Futhi ungagcini lapho uma unesikhathi. Qala khona, lokho kuyamsabisa usathane! Amakrestu angena ezweni ngalendlela, nomyalezo ohlabayo wesiphrofetho sesithembiso sikaNkulunkulu sokwahlulela, mese kulandela ivangeli lokuthula.

Buka manje ukusuka kukasathane kokuphikisa. Yikuphi angakusebenzisa ukuqinisa imiphefumulo ezweni lonke uma kushunyayelwa lomyalezo? Qonda ukuthi kungani komabonakude, amaphepha nemsakazo uveza abashumayeli abashumayela usuku olubi oluzayo njengababi, abangcolile, abaxakayo, abashumayela umlilo wesihogo nesibabule phakathi kwabantu. Abantu ababambeke kokungajwayelekile, abantu bezinganekwane, abaziphilela ezweni labo bodwa. Abangaliboni iqiniso. Kahle hle abangathi mzala, uyabona? Abantu ekumele baye esibhedlela sabakhubazeke emqondweni. Ukuthi nje abakalandwa. Uyabona ukuthi usathane uwuvimbela kanjani umyalezo kaNkulunkulu, ukwenza uphathe ububi nespheho sezwe njengehlaya emhlabeni? Amaqhinga amadala. Uyacabanga nje ukuthi uNowa ngabe wavezwa kanjani komabonakude, komsakazo

nasemaphepheni kwisizukulwane sakhe esibi,
ngabopopayi nangemidwebo ezindabeni
zangesikhathi sakhe?

Kanti futhi, omubi uyavimba ngokufaka ifilosofi yesi
manjemanje nezimfundiso “zokuhlakanipha”
nokwenza kubukeke konke kukuhle futhi
kubaluleke kakhulu okuhle, “hhayi man, ukubuka
ngehlo elibi kuyalimaza, kubhubhisa umphefumulo
futhi kuthezana amandla, imiphefumulo ebuka kabi
ayinayo impilo. Abantu abafuna ukuphatha
basabisa abantu ngesigayegaye nokubhujiswa.
Abantu abakhuluma ngokubhujiswa bangabalimaza
abantu abaningi futhi bamelene nomphakathi. Laba
abangakwazi ukuphila nomphakathi abathandeki
ngokuba baletha ingozi ngokucabanga kwabo.
Imiphefumulo enempilo ehlezi kahle, “ihlezi icabanga
okuhle”, usuke wakuzwa lokho? Imiphumela
yalapho ukubhukuda isimo simelene nawe ozisa
umyalezo wezindaba ezimbi kwabangakholwa
njengoba uJona enza eNineve. “Ukwahlulelwa
kuyeza!” akuhlali kahle! Ukuthola kunzima ngisho
ukukumemezela, akunjalo? Ngokuba uyasaba
ukuthi ungazithola usukuphi uma ezindebeni zakho
kuphuma amagama anjalo. Ngakho-ke senza
ngandlela zonke ukufakaza ngokuhle
okuthokozisayo! Yiba nesithombe sokuba solwandle
kuza itsunami. “Ey ngikutshele uzikhethele indawo

yokuhlala enhle lapha olwandle, uyalubona nosuku luyavuma. Lalela mdlali, ngingakucebisa ngokokuzindla? Ungacabangi ukuthi ngiyagxambukela noma ngiyaphapha, cha bandla, ngomusa nje. Kodwa ngingegunya lokuthi lendawo ohlezi kuyona ingazithola ingaphansi kwamanzi indawo engama-20 wamamitha lingakapheli nehora. Bathi kuza itsunami engasukumi phansi kodwa-ke angingakumosheli usuku lwakho.” Singalindela okunye ngaphandle kokuthi umyalezo weqiniso ungaba onamandla ukuba siwulethe ezweni likasathane? Lowo abantu abadinga kakhulu ukuba bawuzwe. Oyingozi kakhulu ekwenzeni kuka sathane. Uma ungatholi lutho kwisahluko sesithathu sikaJona, ungakuyeki lokhu (futhi ungakhohlwa” yiphuzu lakhe. Intshumayelo eyaba nomthelela eseyake yashunyayelwa kwabangakhohwa kwakungumyalezo wokwahlulela kukaNkulunkulu, uza ngendlela esobala futhi ecacile, zingekho izindaba ezimnandi, kungekho zibonakaliso. Futhi wawuza ngendlela endala yobuwula bokuyimemezela.

Qhathanisa lokhu nokuqina kwamavangeli. UJohane umbhabhadisi waxwayiswa nguJesu ukuthi uzobhabhadiswa ngamandla kaMoya Ongcwele nangomlilo. Uzakuza ukubhabhadisa abakhohwayo ngomoya, aqothule amakhoba

abangakholwa ngomlilo ongacimi (NgokukaMathewu 3:12). UJesu waxwayisa “*kepha uma ningaphenduki, niyakubhubha kanjalo nonke*” (NgokukaLuka 13:3-5) Futhi wagcizelela kabili endaweni efanayo. Futhi kuluka 13 uJesu wakhuluma ngalaba ongelinye ilanga ayothi “*sukani kimi nina nonke...Lapho khona kuyakuba khona ukukhala nokugedla amazinyo*” (Ivesi 27-28). Imifanekiso emibili kaJesu (ukolweni, ukhula, nenetha). Waxwayisa ngomlilo lapho khona kuyoba khona ukukhala nokugedla kwamazinyo. Imifanekiso emibili kweyisikhombisa kuMathewu 13 iphela ngalendlela. UJesu wakhuluma ngomuntu ongasindisiwe, owafa, esesihogweni, ehlushwa emlilweni (NgokukaLuka 16). Futhi wakubeka kwacaca ukuthi kwakukhona oMose nabaphrofethi ukuxwayisa izwe. Wakhuluma kuMarku 9 ngezandla ezikhubekisayo, nezinyawo namehlo, ukuba kuncono kususwe kona kunokuya nakho emlilweni wesihogo lapho kukhona impethu nomlilo ongapheli (loku ukusho izikhathi ezinhlanu ukugcizelela). Ekuvezeni komthenwa ukukholwa, uJesu waxwayisa amaJuda azophoswa ebumnyameni, nakhona, lapho kunokukhala nokugedla kwamazinyo (NgokukaMathewu 8:12). Wakhuluma njengalomenyiwe ongagqokile ingubo yesimenywa emshadweni, waboshwa waphonswa ngaphandle ebumnyameni (NgokukaMathewu 22:11-13). Lapha ukhulume ngemiphefumulo eficwa ngukufa

ingenayo ingubo emhlophe yokulunga umuntu ayinikezwa nguNkulunkulu. Nakhona futhi lapha isexwayiso sokukhala nokugedla kwamazinyo. UJesu waxwayisa ngokwahlulela okuzayo kwezimvu nezimbuzi (NgokukaMathewu 25:31) lapho eyothi khona kwizimbuzi (abangakholwa), “*Dedani kimi nina baqalekisiweyo, niye emlilweni ophakade olungiselwa usathane nezingelosi zakhe*”. Buka nakwithestamente elisha izindawo ezinjengalezi; 2 KwabaseThesalonika 1:8-9; 2 EkaPetru 3:7; KumaHeberu 10:26-31; 12:29. Ngale kokusindiswa esonweni, okutholakala kuJesu, uzakubhubha impela!

Manje uJona usehambile waya eNineve, wangena edolobheni eshumayela isixwayiso sikaNkulunkulu. Abantu base Nineve akukho abakwenzile okungabenza bafanelwe yilesi sexwayiso esingase sibenzele nomusa. Lesi sexwayiso singumusa kaNkulunkulu. Ayikho into enzima ngomphrofethi kaNkulunkulu. Akazange afihle ukusabisa komyalezo nobukhulu besono sabo Kanye nesigwebo esinzima. Wakundlala konke phambi kwabo ngamagama ambalwa, alula futhi asabekayo. Wayengasabi iqulu labantu abadiniwe noma ukuchukuluzwa, nokucwengeka kokusho kwabafundile. Akazange azame ukubeka indaba kahle. Wayenesibindi futhi engasabi ukwala

3:5 *Abantu baseNineve bakholwa nguNkulunkulu;
bamemezela ukuzila ukudla, bembatha izindwangu
zamasaka, kusukela kwabakhulu babo kwaze kwaba
kwabancane.*

kwabaningi namandla abo, iNineve elisabisayo. Kepha inhliziyi yakhe yayingekho kukho konke lokhu kakhulu. Wayengekho lapha ngoba ethanda ukuba khona. Wayengathandazeli ukuphendula kwabantu.

“*Abantu baseNineve bakholwa nguNkulunkulu*” – Futhi, ngokungenankinga namshikashika!! Iqiniso nje! “*Abantu baseNineve bakholwa nguNkulunkulu*”. Kanjalo nje! Sengathi yinto evamise ukwenzeka! Khumbula ukukhala kuka-Isaya, “*Ngubani owakholwa ngesikuzwileyo?*” No Nowa wathatha umndeneni wakhe Kanye naye, emva kokushumayela iminyaka engama-120.

Lokhu kuphendula kweNineve kwavele kwenzeka nje ngesikhathi, kusuka enhliziyweni, abalindanga ukuba kuze kusho inkosi. Ukuphendula kwabo kubukeka kungokwesikhathi bezwa, bonke bagqoka ngaphandle uphawu lokungaphakathi lokuphenduka nokuthobeka. Bathi makuzilwe ukudla. Bagqoka amasaka (izingubo ezingemnandi), lapha kukhona abantu abahlukene ngamzinga

empilo emphakathini, abacebile, abadumile, abaphezulu, abanamandla, abahlonishwayo, abampofu, abaphansi, abayizigqila nabaphila ngokucela. “Kusukela kwabakhulu babo kwaze kwaba kwabancane”. **Ngiyamangala!** Njengoba ngimangala uma ngifunda ngokusebenza kwenkosi kwezinye izimvuselelo ezinkulu ezadlule. Ngiyazibuza kungani kwakwenzeka manje akusenzeki? Kungani kwaba laphaya, kepha hhayi lapha? Umehluko phakathi kwesikhathi nababeshunyayezwa? Kungenzeka! Kodwa uma kungokuhluka komshumayeli nkosi ngiguqule! Kungenzeka ukuthi kungenxa yokuba sihlezi sishumayela ngokuziphatha, izoni ezicolekile ebandleni? Hlampe uma sifuna ukushumayela kulabo abaziyo ukuthi bayizoni, njengakuleli dolobha, singalihambisa kubo ivangeli lizwakale. Kepha-ke ekugcineni, kungumsebenzi kaNkulunkulu! Nguyena othambisa izinhliziyi, njengakuLidiya kwizenzo 16:14, “*inkosi yayivula inhliziyi yakhe*”. Yize noma abantu kumele bakholwe, akukho ukuphika umsebenzi kaNkulunkulu ekulungiseni inhliziyi. Kubonakala sengathi inkosi yasebenzisa ingcindezelo ngokwesikhathi nangokwenzeka ukuthambisa laba baseNineve ngokuhamba kwesikhathi. U Walvoord no Zuck, Uma beqhathanisa okuvela ngomlando kwi “bible knowledge commentary” (isichazi bhayibheli)

bathi kwaba khona isifo esavela eNineve eminyakeni eyisithupha ngaphambi kokufika kukaJona, nangonyaka aqala ngawo ukushumayela. Futhi kubonakala sengathi kwakukhona ukushintsha kwelanga eminyakeni emine ngaphambi kokuba afike. Izifo nokushintsha kwelanga kwakuthathwa njengolaka lwaphezulu kubantu ababekholelwa kwizinkoleloze ngalezo zinsuku. Isifo, emva kweminyaka emibili ukushintsha kwelanga, futhi emvakweminyaka emine kubheduke esinye isifo. Mese kuza uJona, ebukeya njengomhlanzo wenhlanzi nesixwayiso sokuvuthwa kolaka. Isikhathi esahlelwa yinkosi ukuthambisa izinhliziyi zabo zilungela ukushunyayezwa, okwavusa ukuthi babe manzonzwana ngenxa yokuzayo okubi, kwase kuba isimemezelo sakho lokho okubi ngoJona.

Abanye abakholwa nhlobo ukuphendula kweNineve njengokuba kulotshiwe ebhayibheilini, bathi akukaze kutholakale lutho emlandweni we-Asiriya walokuphenduka kwedolobha lonke. Nkosi yami, kuyamangaza! Ukubhala kwezemilando kuvamise ukukhipha noma kugqibe lokhu abakubona kuyihlazo futhi kungabalulekile ngokubhala kwabazi mlando babo (ngisho okwanamuhla). Sebeke bathola emlandweni waseGibhithe ukubhalwa ngempi yabo eyaphelela olwandle olubovu? Noma e-Asiriya abangu 185 000 abafa phambi komnyango wenkosi

3:6 *Kepha izwi lafinyelela enkosini yaseNineve;
yasukuma esihlalweni sayo sobukhosi, yakhumula
ingubo yayo, yazimboza ngendwangu yamasaka,
yahlala phansi emlotheni.*

uHezekiya? Noma okubekwe kahle eTopiya lapho izigidi zabempi zaqedwa nguJuda ngaphansi kwenkosi u-Asa. Ngizazibuza ukuthi okubhalwe ngomlando wama-Arabhu kuliqiniso kangakanani maqondana nempi yezinsuku eziyisithupha kowezi-1967, nehlazo lokuhlulwa kwabo okwadlula ihlazo lokulahlekelwa yindawo yabo. Ungabi ngongakholwayo kodwa kholwa. Izwi likaNkulunkulu liyilo, izwi likaNkulunkulu, lilethela umuntu okwenzekile emlandweni.

“*Kepha izwi lafinyelela enkosini yaseNineve*” – Ukugcizelela ingxenye yokugcina kavesi 5, nenkosi yenza njalo. Kuyathusa ukuthi yakwamukela ukulandela, hhayi ukuhola nokugqugquzela ukunyakaza kwabantu, lokhu kuvesa ukuthobeka kwayo kweqiniso ngenxa yomyalezo wokubhubha. Inkosi yaze yafaka ukuba makuhlalwe kumasaka, okuveza ukuhlambalazeka nenhlungu. Futhi qonda ukuba ngenkathi inkosi ikhothama kuNkulunkulu, yaphakama. Ngesikhathi iba ngumholi, iba ngumholi kakhulu impela. Waba ngumuntu, ekade eyisilwane ekuphakameni kwakhe. Qhathanisa

3:7 *Yamemezela, yasho eNineve ngomthetho wenkosi nabakhulu bayo, yathi: “Makungabikho muntu onambitha utho, nasilwane, nankomo, namvu, bangadli, bangaphuzi manzi,*
3:8 *kepha bambozwe ngendwangu yamasaka, umuntu nesilwane, kukhalwe kuNkulunkulu ngamandla, yebo, kubuyiswe yilowo nalowo endleleni yakhe embi nasebudloveni obusezandleni zakhe.*

nokuwa kwenkosi uNebukhadnazari, waba njengesilwane ekuphakameni kwakhe, wabuyela ekubeni ngumuntu ngentobeko (UDaniyeli 4). Ukuthobeka kwenza umuntu abe ngumuntu.

“Yamemezela, eNineve, yasho ngomthetho wenkosi nabakhulu bayo” – Inkosi yaqinisekisa, yanika nenkombandlela kwidolobha lonke ukuba kuphendukwe, yakwenza kwaba semthethweni futhi kwaba ngumgomo.

“Kukhalwe kuNkulunkulu ngamandla” – Njengamatilosi ayengasindisiwe, laba babona ukuthi ukukhuleka ngeqiniso yiyona ndlela yodwa engamisa isandla sikaNkulunkulu sokwahlulela. Wonke umphefumulo ongakholwa kumele ukubone lokho. Bonke kumele bakhuleke egameni lenkosi basindiswe, futhi yilowo nalowo okhuleka ngokuthobeka uyakusindiswa impela (KwabaseRoma 10:13). Buka ukuthi bakhuleka

3:9 *Ngubani owaziyo uma uNkulunkulu engayikubuya, azisole, abuye ekufutheni kwentukuthelo yakhe, size singabhubhi, na?"*

kanjani ngenhlungu ngenxa yesono sabo nonembeza. Inkosi yathi izindlela zabo “zimbi”. Bakhuleka ngesineke, “*kukhalwe...ngamandla*”. Bakhuleka kuNkulunkulu weqiniso. Kuyathusa lokhu. Abagijimelanga konkulunkulu babo bamanga ukuhlangulwa esandleni sika Nkulunkulu njengokuba amatilosi aqala enza. Futhi bakhuleka benoshintsho, “*kukhalwe*” futhi “*kubuyiswe*”, igama elingukhiye likuvesi 8. Ukukhala ngale kokubuyisana, umkhuleko ngale kokuphenduka ukudelela uNkulunkulu. Ukuphendula okunjalo kungaveza ukungazimiseli ngokweqiniso Kanye nokuqhubeka nokuthanda ububi.

“*Uma bengiqonde [ukubuka ngokuthanda, njengehlo elibuka okuthokozisayo] ububi enhliziyweni yami, ibingayikungizwa inkosi*”. (Amahubo 66:18).

Ukubonwa kwesono, sihlotshiswe, sijatshulelwe, kuxosha umkhuleko.

“*Abantu bami...bakhuleke...baphenduke ezindleleni zabo ezimbi, ngiyakuzwa*” (2 KwabaseKorinte 7:14).

“*Ophendula indlebe yakhe ekuzweni umthetho,*

nomkhuleko wakhe uyisinengiso” (Izaga 28:9).

“Ofihla iziphambeko zakhe [azifihle, aziphike] akayikuphumelela, kepha ozivumayo azishiye uyakuthola umusa” (Izaga 28:13).

Leli kwakuyiphuzu elavezwa yindoda eyayiyimpumpu the kuJohane 9:31, ngenkathi ithi, *“uNkulunkulu akazizwa izoni”*. Uma uJesu ayeyisoni, angalindela ini kanjani kuNkulunkulu?

“Umkhuleko oqinileyo wolungileyo unamandla kakhulu” (EkaJakobe 5:16).

Ungazihluphi ngezinto zakho ozenzayo zokukhuleka nemikhuleko emide uma kungekho kuwe ukufuna nokwenza ukuze uhlanzeke. Nakhu ukuphenduka kweqiniso kulaba baseNineve. Kunenhlungu kubo ngesono nokusizonda, hhayi ngoba bebanjiwe, hhayi ngokwahlulela okuzayo, kodwa ngokuba yisikhubekiso kuNkulunkulu, ngobubi babo nonembeza. Kukhona ukuzimisela kubo, ukufuna nokwenza okuyisa kushintsho. LoNkulunkulu ufuna labo abafuna umusa kuye.

“UNkulunkulu wazisola ngokubi owayeshilo” – Inineve laphenduka noma lashintsha indlela, noNkulunkulu wenza okufanayo. Uyakubona kodwa lokwenza?

3:10 Lapho uNkulunkulu esebona izezo zabo ukuthi babuya endleleni yabo embi, uNkulunkulu wazisola ngokubi owayeshilo ukuthi uyakukwenza kubo, akakwenzanga.

- Isahluko 1 – Amatilosini nababesemkhunjini baholeleka ekukholweni nguNkulunkulu weqiniso. Bakhuleka enkosini ngenhliziyo ethobekile, wabasindisa ngolwandle olwathula.
- Isahluko 2 – UJona waphenduka ngokweqiniso. Wakhuleka ngokweqiniso enkosini, wasindiswa wakhishelwa emhlabathini owomileyo.
- Isahluko 3 – INineve laphenduka ngokweqiniso. Bakhuleka egameni lenkosi ngokweqiniso, basindiswa ekubhujisweni okwakuthenjisiwe.

Mese kuthi kwisahluko sesine uJona uzakuphinda futhi abuyiselwe ekuphendukeni. Inqikithi yendaba?

“Ozayo kimi angisoze ngamlahlela ngaphandle”
(NgokukaJohane 6:37).

“Bonke abayokhuleka egameni lenkosi bayakusindiswa” (KwabaseRoma 10:13).

Ukuphenduka okuyikho, nokukhuleka kuNkulunkulu. Lesi yisihloko esikulencwadi encane.

“UNkulunkulu esebona izenzo zabo, ukuthi babuya endleleni yabo embi” – Iziphi izenzo awazivumela ukuba aze aphenduke ekwahluleleni abekuhlelile? Asitshelwa ukuthi wakhumbula ukuzila kwabo ukudla, noma izingubo zabo zamasaka nomlotha, noma imikhuleko yabo, kodwa ukuthi “Ukuthi babuya (baphenduka) endleleni yabo embi”. Akusikho lokhu abakwenza ngaphandle akuqaphela kepha ukuphenduka okwakungaphakathi, okwabe sekuholela ekubuyeni endleleni yobubi. Njengengaphakathi lendodana eyayiphambukile, kwenza ukuthi ibuye ngaphandle (NgokukaLuka 15:17-20). Kuyoba njena ukujeziswa kokugcina kwabalahlakile “njengokwemisebenzi yabo” (Isambulo 20:12-13). Bayakulahlwa ngenxa yemisebenzi yabo, ukungafuni kwabo ukuphenduka “ezindleleni zabo ezimbi”. Ngezenzo zabo baveza ukuthanda ubumnyama nokuzonda “ukukhanya” (NgokukaJohane 3:19-20). Yikulokhu kubeka uthando nenzondo lapho kungamele kubekwe khona okuvela ngemisebenzi yabo lokhu okubabeka ekulahlweni.

Kanti futhi Lokhu kuphenduka kweNineve kwakuvela ekukholweni “bakholwa nguNkulunkulu”

(Ivesi 5). Umusa kaNkulunkulu awusetshenzelwa ukuze uwufanele. Umusa wakhe awutholwa ngokwenza izaba zabantu noma okuthize. Kepha akukho ukuphika ukuthi uNkulunkulu uyaphendula ngokushesha ekuphendukeni ngokukholwa.

Akubanga khona uguquko ohlelweni lwenkosi kuphela lokwahlulela, kepha kanjalo izulu lahlokoma ngokuthokoza.

“Ngithi kini; kuyakuba khona ukuthokoza ezulwini ngesoni sisinye esiphendukayo...kukhona ukuthokoza phambi kwezingelosi zikaNkulunkulu ngesoni sisinye esiphendukayo” (NgokukaLuka 15:7, 10).

Manje lokhu kuthokoza sekuphinda phindiwe *“ngesoni sisinye”* Ngesigidi, ngokuba lonke idolobha elibusisiwe laphenduka! Ukuhlwitha kwezulu okuhle okumangalisayo!

Ake sibuke manje lokhu *“uNkulunkulu wazisola ngokubi owayeshilo ukuthi uyakukwenza kubo”*. Umuntu othe ukufunda kakhudlwana kunalomshumayeli wenza umsebenzi omuhle wokuxoxa njengenkulumo enzima njengalena. Omunye wababhalai okudingeka simubuke waphawula wathi *“Uma ibhayibheli likhuluma*

ngokuphenduka kukaNkulunkulu, kungulimi lokuvela: ulwimi lokufakelwa ngokubuka kwabantu”. Omunye wathi “Yebo, kunjengokwabantu lokhu okukhulunywa ngumoya noma nje ukushintsha ingqondo”. Ngenhlonipho enkulu nje kumadoda afundile nemicabango yawo, angikaze ngijabule ngalezi zincazelo. Kungaba inkosi yaphenduka, yaguquka, yajika noma ayizange? Izincazelo ezifana nalezi kubukeka sengathi ziphuca umbhalo ubumqoka kwalokhu okushoyo. Engathi inkosi ayizange iphenduke noma ishintshe umqondo kahle, wenza sengathi ukwenzile enzela indlela ekubukeka ngayo, ngenxa yethu. Kumina kubukeka sengathi izincazelo ezinjena ziphuca inkosi imizwa nozwelo. Sengathi akajiki sdalwa noma akakwazi. Ngobani? Ngisola ukuthi baphawula ngemizamo yokuguqula nokuphambanisa lokhu okunzima ukukuchaza ngomnini mandla onke. Ukusabisa kukaNkulunkulu kunemigomo, yilokho nje kuphela. Ukuphendula kwakhe kuxhomekeke ekuphenduleni komuntu. Kodwa-ke kwisimanga sakhe onguNkulunkulu, uyazi ngaphambilini okuzakuza nokuthi uzobe esenzani, kepha kokwenzekayo angakwenza yilokhu akwenzayo (UJeremiya 18:7-8).

Kodwa uNkulunkulu owazi konke ongaphezu konke obona isigcino esiqalweni izenzo zakhe ziya ngemiphumela yokuphendula kwabantu noma

ashintshe ingqondo? Angazi! Angazi futhi anginaso isiqiniseko sokuba kudingeka ngazi. Mina angazi, thina asazi okungaphezu kwalokho umuntu akwazi. Kepha ukuzama ukushaya sengathi akukho uma sichaza kudala inkinga. U Charles Spurgeon wake wathi, ngiyakholelwa ngokuhlakanipha, “bazalwane, zimiseleni noma kulungeleni ukubona izinhlangothi zombili zeqiniso. Khulani nidlule ubungane obungeke bukholwe yizimfundiso ezimbili ngaphambi kokuba kube khona okuzihlanganisayo. Awunawo amehlo amabili, muntu? Kumele ukhiphe elilodwa ukuze uzobona kahle?” UNkulunkulu wayekuqondile uma ethi uzobhubhisa iNineve, futhi lokho wayengakwenza kahle. Kwaba ukusabisa okunomugomo, ngale kwalokho kwakungeke kube khona nhlobo ukuxwayisa. Kodwa uma azi isikhathi ababeyolalela ngaso wayebasabiselani? Funda kalula, njengoba kubhaliwe. UKusatshiswa kwabo kwakuyindlela yokuletha isimo. Lesimo esabenza baphenduka. Ukuphenduka kwabantu kwajikisa isandla sika Nkulunkulu. Impela kwakungokusabisa kwamampela nokushintsha umqondo kwamampela, kwakungokwabantu nokwaphezulu kepha uNkulunkulu ongaphezu kwakho konke owazi konke.

Amaphuzu Okuzindla

Cabanga futhi ngemiphumela exubile ezikhathini ezadlule. UNowa wafika nomndeni wakhe kuphela, emva kweminyaka eyi-120. UJesu wazuza abayi-120 emva kweminyaka emithathu yenkonzo yakhe emhlabeni. Kodwa uJona wavuna isigidi ezinsukwini ezintathu.

.....

Kwaze kwamangaza ukuthi impilo yomuntu oyedwa ingazuza okuhle kangakanai, izuzela uNkulunkulu! Impela okumangazayo kulomsebenzi kwakungumsebenzi kaNkulunkulu. Kodwa kwakunguNkulunkulu esebenza ngendoda uJona.

.....

Kwakukhona isifundo lapha okwakumele sifundwe yisizwe sakwa-Israyeli. Bheka inkosi ishesha kanjani ukukhombisa uzwelo kwababi uma bekhola, abantu bezizwe abaphendukayo, abantu ababheda njengalaba base Asiriya eNineve. Uma inkosi seyehlela ku-Israyeli ukwahlulela kumele azi ukuthi izimisele ukuxolela, kepha inhliziyo yakhe iqinile. Futhi uma, ngaleso sikhathi sekunehlela, akuyikuba ngenxa yokuthi akafuni ukunxolela, ngokuba waxolela ngisho iNineve elibi ngenxa yokuphenduka kwalo okunokukholwa.

.....

Kepha kakhulu kangakanani ukwahlulela kwalabo abebenenhlanhla nokunkhanya?

INineve laba

Thina

Nomphrofethi
ongazimisele

Sinendodana
kaNkulunkulu
eyazinikela

Umphrofethi oyedwa

Amakhulu
abashumayeli

Intshumayelo eyodwa

Izinkulungwane!

Lalingekho ibhayibheli

Sinezitaki!

Izindaba ezimbi kuphela

Sinezindaba
ezimnandi futhi

Inkonzo yezinsuku
ezintathu

Iminyaka

Izinsuku ezingama-40.

Impilo yonke (?).

Ungcono ngani wena, wena ongaphendukiyo, unenzuzo engaka pho? Awusiye omubi kakhulu, oqiniswe inhliziyo ngenxa yokwala ukumema kukaNkulunkulu?

“Amadoda aseNineve ayakusukuma ekwahlulelweni

Kanye Kanye nalesi sizukulwane, asilahle; ngokuba aphenduka ngokushumayela kukaJona; bhekani, lapha kukhona okukhulu kunoJona” (NgokukaLuka 11:32).

“Wayesethi uJehova
“wenza kahle
ngokuthukuthela na?”

(UJona 4:4)

Isahluko 4

Umphrofethi Ophinde Wawa, Owalayo

UJona Entabeni

4:1 Kepha lokho kwaba kubi kakhulu kuJona, wathukuthela.

Kuyacaca uJona wezwa ngokuphenduka kwenkosi (3:10), ngokuba wathukuthela ngalezi zindaba. Kufanele ukuba inkosi yayisebenzise yena lomphrofethi ukulethela abaseNineve lezo zindaba ezimnandi. Kodwa uma ubuka isimo sakhe uJona, kungenzeka nje ukuthi lezi zindaba azizange zifike kubo abantu. Kubukeka sengathi baphoqeleka ukuthi bame belindele okuzokwenzeka ngokusaba bengazi ukuthi ukuhlengwa kwabo kubekiwe zonke lezi zinsuku ezingama-40. Lathi izulu lihlokoma ngenjabulo lisho uhaleluya ngokukholwa, ngokuphenduka nokuhlangulwa kweNineve, uJona wabe ebovu tebhu ngukuthukuthela ngesizathu esisodwa! Lomphrofethi wayehlukene kakhulu nokuyinhloso kaNkulunkulu...kanti futhi! Lesi senzo siphethe amazwi akhe okuqala kulesi sahluko, “*Kepha...kuJona*”. UJona wayemelene futhi! Lapho uNkulunkulu egcwele isihawu, uJona wayegcwele

ukuthukuthela. UNkulunkulu ephendukile ekuthukutheleni, uJona waphendukela ekuthukutheleni, futhi ngokugcizelela okukhulu, “*kwaba kubi kakhulu...wathukuthela*”. Akubanga nje yinto encane!

Kubukeka sengathi imibhalo isifikile kuvuthondaba mayelana nemvuselelo yaseNineve, futhi nje singalindela kalula ukuba indaba iphele lapha. Kepha ngothando nangokunakekela kwenkosi, kusakhona okunye – okunye maqondana noJona. Nokunye nathi ekumele sikufunde ngalomphrofethi omuncu. UJona wayengabekwa ekukhanyeni okuncono ukuba ikhethini lehliswa isaqhubeka indaba. Engathi indaba yathi ukunwebeka ngenxa yalendoda Kanye nesithunzi sayo. Kujwayelekile ukuba njalo ngamadoda kaNkulunkulu. Isahluko sokugcina empilweni yakhe kungaba esinzima nesiveza obala. Ngiyakhumbula ngifunda ngomshumayeli owasetshenziswa kakhulu nguNkulunkulu, elapho esetshenziswa ngempela. Kodwa eminyakeni engaphambili wahlushwa yimvelo yenyama yakhe, wakhala enkosini ukuba imhlanga ekubeni indoda endala engcolile! Ngazi indoda okwathi emva kweminyaka iyisisebenzi esithela izithelo, yenza okungalungile nowesifazane, omunye wawela kubutabane. Yimpi kuze kuyoba sekugcineni mngani wami! Kuze kube ukukholwa

4:2 Wakhuleka kuJehova, wathi: “Ngiyakuncenga, Jehova; lokho kwakungesilo izwi lami ngisekhona ezweni lakithi na? Ngalokho ngakwandulela ngokubalekela eTharishishi, ngokuba ngiyazi ukuthi unguNkulunkulu onomusa nobumnene, wephuzo ukuthukuthela, unesihe esikhulu, uzisola ngokubi;

kwethu kuyasiweza siyobona phambi kwenkosi. Kuyavama ukuthi kube yisahluko sokugcina esingcolisa irekhodi, sasule konke okunye okuhle eseke kwaba khona phambilini

Ngenkathi abezizwe sephendukile ngaphakathi, baphendukela kuNkulunkulu ngenxa yomyalezo awushumayela, ukuphenduka komphrofethi kwakuyinto yangaphandle. Kungathi uJona usephinde wajika futhi, ebuyela emuva ekuzinikeleni kwesahluko 2 ekungalalelini kwesahluko 1. Bheka akabaleki, usehlananiphile ukuba angaphinda athathe leyo ndlela futhi. Kodwa hhayi kahle! Ayazeki futhi iyashintsha shintsha inhliziyo yomuntu! Njengo-Abrahama noJakobe, besuka esikhathini sokunqoba namandla beya esikhathini sokusaba. Njengathi nje ngqo, lomprofethi onobungane. Yinhle kangakanani inkosi igcwele ukuhlonipha ukuba inikeze yonke incwadi, indaba eqondile ngalendoda kaNkulunkulu.

Bukela futhi nokungaphumuli kukasathane kwizikhubekiso zakhe ezimbi eziyenga umphefumulo. Asikwazi ukusola indlela esiphendula ngayo kuye, kodwa futhi asikwazi ukushaya sengathi asimuboni namaqhinga akhe obuqili. Usathane wayemqondile uJona ngokuba wayeyithuluzi lensindiso, umnqobi onamandla empini enamandla. Omubi wase egqemeke engeqiwa ntwala futhi kwahlwithwa embusweni wakhe, manje wase enza imizamo yokuba kuconse. Wayezimisele ukuba khona ngemuva, ehlokoloza ezikhuhla kumoya walona oze ngaye umyalezo.

“Ngokuba ngiyazi ukuba unguNkulunkulu onomusa”- Kodwa uJona! Uyakunqabela abaseNineve umusa kaNkulunkulu, laba abezizwe abayizinja. Wayefana ncamashi no-Israyeli, hlampe eveza yena ngandlela thize lapha. Wayegcwele ukuzicabangela kunomusa. Wayeyojabula kangakanani ukuba wabona iNineve libhujiswa kunokuba likhonjiswe umusa. Wayenomdlandla kakhulu ukubona bebhujiswa kunokubona besindiswa. Wayefana nendodana yesibili eyayizalwa nendodana yolahleko (Ngokukaluka 15:25-32), wayengajabulela ukubona uyise ekhiphela ngaphandle indodana yolahleko engumfowabo. Yathukuthela ukubona ukuthi uyise uyamukela ngothando futhi. Ngokuzicabangela yodwa, yaba nomona kakhulu ukuthi kube khona

omunye ozohlanganyela nayo futhi kwifa likayise. Njengo-Israyeli, ejabulela ukunakwa nguNkulunkulu Kanye nenzuzo, bemufunela bona kuphela uNkulunkulu, ngaphakathi bemenza lokhu ababefuna abe yikho. Ngalokho, babebuka omunye uNkulunkulu hhayi uNkulunkulu weqiniso, kwabathukuthelisa ukubona ukuthi uNkulunkulu uyadlulela kulokhu abebecabanga ukuthi uyikho bemunciphisa njengesizwe, uNkulunkulu ofisa kungabhubhi ngisho noyedwa, umJuda noma owezizwe. Ngakho abakholwanga nguNkulunkulu weqiniso uma bethola ukuthi akanjengoba bemucabanga noma bemenza bona.

Kukhona ukuxwayisa lapha okuqondene nathi singaze sizithole nathi siba ngabanjalo emoyeni! Ukuthi “thina singabantu”, sikholelwe ukuthi “thina sodwa singabaphathiswa bezinto zikaNkulunkulu”, sibuke ngamehlo afifiyelayo, nezinhliziyo ezinjalo. Mese siyaqala sibukele phansi abanye, abangakholwa nalaba abahuheka ngezinkanuko, izitabane, laba abasenza siswace. Uma ngabe kufanele sibuke phezulu kwabanye, amehlo evulekile futhi emanzi, kunokulangazelela, izinhliziyo ezivulekele ukuba kube kuhle ngabo, sibathanda kunokubanyanya. Asikho isono, asikho isifundiso samanga, akukho ukucasuka okumele kuvalele imiphefumulo ithuba. Angikhulumi

ngokuyekela ububi nezifundiso ezingalungile kepha ukukwazi ukumela abantu sisafuna ukubazuzela eqinisweni. UNkulunkulu unomdlandla ngezwe Kanye nabantu bonke.

“Siluleka wonke umuntu ephelele kukristu, sifundisa wonke umuntu ngokuhlakanipha konke, ukuze simise wonke umuntu ephelele kuKristu” (KwabaseKolose 1:28).

“Ngokuba ngiyazi ukuba unguNkulunkulu onomusa nobumnene”, uJona wakhononda, “onomusa nobumnene, wephuza ukuthukuthela, unesineke esikhulu, uzisola ngokubi”. Yini oyizwayo kumazwi kaJona? Akusikho lokhu ukukhuza okulethwa enkosini yenkazimulo, ikhuzelwa umusa wayo? Uyacabanga? Isibindi!! Odaliweyo ekhuza omudalileyo! “Ngazile! Ngazile ukuthi lokhu kuzokwenzeka! Ngazile ukuthi unomusa nobumnene. Yikho Kanye lokhu ebengikusaba, ukuthi uzophenduka emazwini olakeni lwakho! Buka manje wenzeni! Abasezokubhubha! Cha lokhu kuyaxaka!” UJona usefuna ukulungisa ubunjalo bukaNkulunkulu! Ucabanga ukuthi kukhona okumele kususwe lapha!

Ngizithola ngicabanga ngemibuzo engangingayiphosa kuJona (nemvelo yami ezifanelayo neyakhe) Kungabe wayecabanga ukuthi

uzohola izwe likaNkulunkulu ngaphezu kukaNkulunkulu? Kungabe uNkulunkulu uyisiwula njengoba lomphrofethi ekhombisa? Kona kukhona yini ukuhlakanipha ekuthukutheleleni inkosi ngokusebenzisa umusa wayo wokuxolela? Wayenganqabela iNineve lokhu kwayena ayekujabulela, ukwaphulwa ekwahluleleni? Lelithuluzi lomusa kaNkulunkulu lalingeke nalo likhombise umusa? Wayengawuboni nje umusa welulwa kudlule nakuye, noma abebala lakhe, noma abanjengaye? Nkosi yami! Ingwijikhwebu! Amatilosini azama ngandlela zonke ngenxa kaJona ngisho sebethole ukuthi nguyeye owababeka engcupheni nasengozini. AbaseNineve babengamhluphanga ngalutho uJona kodwa akafuni bathole umusa kaNkulunkulu! Yisithombe sesisebenzi esingenanhliziyi somfanekiso kaJesu kuMathewu 18:23. Ukuthi lowo oxolelwe kakhulu kodwa yena angafuni ukuxolela okuncane. Sengathi uJesu wayengayazi imicabango yenhliziyi yakhe, manje uJona uselele ebumnyameni balokhu okwenza ukuthi abaleke kwasekuqaleni. Kubukeka sengathi useveza isizathu sokubaleka kwakhe manje, eveza ukuthi wenza kahle uma ebaleka, esedinelwe inkosi manje njengoNawomi, enza isimo sakhe esisha sivune isono sakhe esidala. Asimboni ezibona ukungenzi kahle kwakhe ngokudinwa. Akafuni ngisho ukusizwa kulokhu ukuba akunqobe.

Kubonakala sengathi ucabanga ukuthi unelungelo lalokuthukuthela, sengathi ukuthukuthela okulungile. Kungabe ikhona into ebizwa ngokuthi ukuthukuthela okulungile okubhekiswe enkosini?! Qha nakanye, kwakungekho okulungile nakancane ngalokhu njengoba umbuzo wenkosi lapha uveza.

Uyabona, ukungalaleli nokungathobeki kwangaphandle (ebaleka) kwase kubhekenwe nakho kwadlula kulendoda. Akubonakali ukuba uJona wayesengaphinda futhi akwenze. Kepha ukungalaleli athobeke kwangaphakathi kusazolungiswa nakho. Okunye lokho futhi. Umthombo nesizathu sokuphendula kwangaphandle ekuqaleni kahle-hle. Njengokuba kudingeka lesi sahluko sokugcina. Sinesifundo lapha senjula okumele ukungcweliswa kufinyelele kuyo. Uma ngeqiniso sizoba ngabalungile kumele sifune inhliziyo kaNkulunkulu. Leyo yileyo ndawo yesibusiso uNkulunkulu acindezelela kuyo uJona, lona umphumela awufunayo ngathi. Uma sicabanga ukuthi sesingabalalelayo ngaphambi kokuba inkosi ithathe isitebhisi esilandelayo, iveze kakhulu okusigqugquzelayo. Ibe isiphenya iveze ububi benhliziyo yethu nokufuna ubungcwele. Iyaqhubeka ukuveza inhliziyo yayo enkulu, ukuze sizobona ngokupheleleyo izitaki zokumelana naye kithi (Njengokuba wenza ku-Isaya 6). Inkosi isihlanganisa nezimo ezinzima ukuveza amabala

*4:3 ngalokho, Jehova, ake ususe kimi ukuphila kwami,
ngokuba kungcono kimi ukufa kunokuphila.”*

okungcola akithi, ukuze sizofuna ukuphiliswa khona lapho. Ukuguqulwa, okwangaphakathi nokwangaphandle, yilokho akuqondile.

“Siyaguqulwa, sibe njengalowo mfanekiso (wenkosi) ngokuya enkazimulweni, njengalokhu kumi ngenkosi engumoya” (2 KwabaseKorinte 3:18).

Ukuphendula kwethu okulungile kuzo zonke izimo ezibuhlungu zokwambulwa kokubola kwethu kumele kube ngukuvuma, ukuphenduka nokuthi “Yebo Nkosi, Yebo Nkosi, Yebo Nkosi”.

“Ngihole Nkulunkulu, wazi inhliziyo yami, ngilinge, wazi imicabango yami, ubone, uma kukhona indlela yosizi kimi, ungiholele endleleni yaphakade.” (Amahubo 139:23-24).

“Ngokuba kungcono kimi ukufa, kunokuphila” – “kungcono kimi ukufa kuno...”, uthando mhlampe. Kunokuba ulungele ukuholelwa kude kunezindlela zikaNkulunkulu, kunokufuna ukushintsha, kunokubuyisana noNkulunkulu, kunokufunda ukuthanda, uJona wayethukuthele kangangokuba waze wafuna ukufa! Lokhu akusilutho kepha

4:4 *Wayesethi uJehova: “Wenza kahle ngokuthukuthela na?”*

impakamo phezu kwempakamo, ethi “**NGIFUNA INDLELA YAMI!**” Akafuni ukwenza lokhu okuyintando yenkosi, kanti futhi akacabangi ukungakwenzi, uzibona evalelekile entandweni yenkosi. Futhi kuyindlela yokubaleka kaJona ejwayelekile (1:12; 4:8). Uzithola esendaweni enzima kakhulu kepha ufuna ukuphuma. Kimina kubonakala sengathi wayekhulekela ukuphila kwisahluko 2.

Kwaze kwaba ngumusa ukuthi uNkulunkulu akayiphenduli yonke imikhuleko yethu, yeybo. Ngenkathi uJona ekhulekela ukusizwa enhlanzini, uNkulunkulu waphendula. Ngenkathi esekhulekela ubuhlungu bakhe emelene nenkosi, uNkulunkulu wamziba. Inkosi yinhle! Inendaba ngathi ngangabanye, yize noma thina singenayo indaba. Wanomusa umbuzo wenkosi lapha. Yize noma uJona wazicabangela yena futhi wangaba nandaba nabanye, inkosi yehlukile!

“*Wenza kahle ngokuthukuthela na?*” – Kungabe ukuthukuthela kwakho kulungile, kuhle Jona? Kungabe unaso isizathu esinqala ngalokhu

kuthukuthela kwakho?” Uyahlababa lombuzo kodwa ngenhliziyo ethambile nesineke. Ukubekezelela ukungabekezeleli kwabantu, kungeza ukuqina kokwenza kwenkosi. Inkosi yomoya nolwandle yayisike yagadla ngaphambili ukulungisa lenkinga yomphrofethi owayesenkingeni ngesivunguvungu Kanye nokuvaleleka enhlanzini. Izenzo zobungozi! Izenzo ezinzima! Kodwa manje, ngokubuyiswa okuthuli ufuna okunye ukulungiswa ngokubeka amazwi nangokukholwa. Kwaze kwaba yindlela ethuli lena yokwehlala! Igama elisho “ukwehla” lisho “ukudilika”, yikho lokho inkosi eyakwenza lapha. Yehla ukuzokhulumisana nomntwana wayo ohluthukayo. Futhi, lesi kwakungesiso isikhathi sokuqala uJona enqaba noma ephikisa intando kaNkulunkulu. Lomphrofethi wayefanelwe ukubekezelelwa okuncane okuvela enkosini. Kunalokho inkosi iyamncenga ngesineke njengezindlela zika-Israyeli ku-Isaya 1:18 (“*Wozanike sithethe indaba, usho uJehova*”), emva kokuchaza kabanzi ububi bezono zabo. Akumele sithuke uma inkosi yayino Jona lapha. Uphendule kanjena noMose egqugquzelwa okuncanyana kunalokhu (U-Eksodusi 3-4). Kukhona indawo lapho kudingeka khona ukubuza inkosi kweqiniso. Kukhona indawo yokungabi nesiqiniseko ngokuthobeka. Kepha uma kuveza inkani nokunqaba kuyahluka, uzibeka engcupheni yolaka lukaNkulunkulu. Lena

yingcuphe uJona azibeka kuyo ethukuthelele inkosi. Lendoda yayifisela iNineve ukuba libhujiswe. Yazama ukuveza isizathu sokungalaleli kwayo kwasekuqaleni. Yadelela ubunjalo bukaNkulunkulu. Futhi manje, okwesibili waphinda wama wamelana nenhliziyo nenjongo kaNkulunkulu. Kodwa bheka umusa kaNkulunkulu ukuthi wakhuluma kahle noJona lapha, yize noma ngokubuka kwethu kubonakala sengathi lendoda yayidinga ukushaywa! Khona kunjalo inkosi ngesineke yafuna ukubonisana noKhayini owazenza umbulali wokuqala (Ugenesise 4). Akukho ukukhuza okuhlabayo njengoba singalindela, imibuzo nje ehlabayo, eyambulayo “*wenza kahle ukuba uthukuthele na?*” Ukuzama ukubonisa uJona ukuthukuthela kwakhe ekukhanyeni. Kodwa impendulo, uJona wavele waphenduka wahamba, ngokuphuthuma waphuma edolobheni.

Manje ake sibuke isikhashana imiphumela yokuba muncu ekuphenduleni kukaJona. Kungabe ukucasuka kwakhe kwasishintsha isimo? Lutho! Kungabe ukunyakaza kwezindebe zakhe kwathinta inhliziyo noma isandla sikaNkulunkulu ngisho kancane? Cha bandla! UJona akanikezwanga lutho ngokuza kwakhe enkosini okunjena. Isifundo esihle lesi kubazali abahlakaniphile. Ukuqudula umlomo kukaJona kwamzuzelani (ngokuba kukhona

akuzuza)? Kwamubeka kwinhlungu nokungaphumuli. Kuzuza lokho. Inhliziyo yakhe emuncu yaxosha konke ukuthula, nokuba seduze kobukhona benkosi. UJona wayephansi emagagasini nasesivunguvungwini solwandle ngenkathi amatilosi emuphakamisela ukumuphonsa ngaphandle. Kubonakala sengathi wayebona kuncono olwandle, ngisho nakwinhlanzi, ehlezi evuma ekhuluma nenkosi. Kubukeka sengathi kuncono, ngenxa yokujabula, ukuba sebungozini noNkulunkulu kunokumelana naye ungakutholi ukuthula. Umoya wakhe wokucasuka wamuzuzela lokho, wamenza wangaba mnandi.

Okwesibili, Ukuphendula kukaJona okubandayo kwenza okunye kahle. Kwamenza wabukeka engasile futhi enobungane. Akukho lapho ake abonakala khona enobungane njengalapha. Ngokucabanga kwethu wase evukile esuka ezinzulwini zolwandle, ekuhlazekeni okukhulu. Wayeseiphakamile wazithuntutha olwandle wahamba samubuka samuncoma. Sike sabona indoda kaNkulunkulu enesibindi ishumayela umyalezo ngesibindi ezitaladini zedolobha elisabekayo elibi. Kodwa manje, njengenkosi u-Ahab elele embhedeni wakhe ebheke odongeni, lomphrofethi ophukulayo usephinde wazuza ukwehla ngokwenza kwakhe phambi kwethu. Abaholi abasibo abaphukulayo,

abaphukulayo abasibo abaholi!

Okwesithathu, Ukwenza kukaJona kwamulethela ukuba inkosi ingathokozi ngaye. Yize noma umusa kaNkulunkulu uchitheka lapha, kukhona iphakeshana emvakwakhe. UNkulunkulu ngomusa uyakhuluma nalomuntu kepha uqonde ukuveza ubuwula bukaJona lapha.

Ingqikithi yendaba ngukuthi indlela eya ekuthuleni nasenjabulweni empilweni iphambi kukaNkulunkulu, nendlela yokuba muhle uthandeke phambi kwabantu injalo nayo, yindlela yabathuli, ukuthemba kokushiya kukaRuthe, kunoku khononda kokuxakeka ngaphakathi nokulwa kukaNawomi noma uJona. UJona lapha akajabule njengokuba engathandeki, kuyalingana. Futhi akumuzuzelanga lutho oluhle ukulwa nendlela kaNkulunkulu! Akukho okusukayo uma engakususi yena! Futhi ungase umunyakazise uma unaye kunokuba umelene naye. Ivesi alisho ukuthi “Yilwa nawe umelane nenkosi, izakukunika zonke izifiso zenhliziyu yakho”. Akusikho okubhaliweyo, futhi akusikho okusebenzayo.

“Zithokozise ngoJehova, yikhona ezakukunika okufiswa yinhliziyu yakho” (Amahubo 37:4).

“UJona wayesephuma emzini, wahlala

*4:5 UJona wayesephuma emzini, wahlala
ngasempumalanga komuzi, wazenzela idokodo
khona, wahlala phansi kwalo emthunzini, ukuze
abone ukuthi kuyakwenziwa njani kuwo umuzi.*

ngasempumalanga komuzi” – Manje uJona yini ase eyenza entabeni? Umsebenzi wakhe wase uphelile. Wase ekuqedile abekuthunyiwe. Kubonakala sengathi wayesengahamba. Kungani engaqoqanga okungokwakhe abuyele ekhaya? Buka, manje usezakhele idokodo khona, useyahlala uyabuka idolobha. Ngobani? Siyatshelwa kungani.

“Ukuze abone ukuthi kuyakwenziwa njani kuwo umuzi” – Aybo ini! UNkulunkulu wase emtshelile nje ukuthi kuzokwenzakalani kwidolobha. Kodwa yena wayengakasuki kulokhu okunye. Wanqaba nje ukukwamukela! Wayesafuna ukubona umlilo ekugcineni komlindelo wakhe wezinsuku ezingama-40. Leli thuluzi lomusa lalingakholwa noma lalingafuni ukukholwa. Akafunanga nje ukwamukela ukuthi uNkulunkulu waphenduka ekwahluleleni kwakhe wayebona sengathi kubafanele! UJona, njengabaningi, akakubukanga ukuphenduka nokukholwa njengoba uNkulunkulu ekubuka. “Buka, uNkulunkulu useke waphenduka Kanye, hleze aphinde futhi, asithembe ukuthi ukwahlulela kwakhe kuzokwehla ekugcineni”.

Kungaba uJona, nosathane babebafisela ukubhubha? Wayengama nje impela nosathane noJobe ukumangalela labantu phambi kukaNkulunkulu? UJona kungenzeka athi baphenduka ngenxa yokuthi bafuna abasindise? Angakwenza lokho, njengosathane, cabanga (themba!) acabange ukuthi ukuphenduka kwabo kuyinto nje ewubala? Kungabe ufisa ukuthi inkosi ijike ibalahle emva kokuba isibona ukuthi ukuphenduka kwabo okungagxilile, sebevele obala? Kubukeka sengathi yisona sizathu sikaJona leso esaholela esenzweni sakhe. Ukugqolozela kwakhe esentabeni, elindele ukuba kwehle umlilo, kwakufana nokubuka isakhiwo sidilizwa sisuswa endaweni enhle ebesibukeka kahle kuyo. UJona wayengazi ukuthi kunokuba alungiselele imvula yokwahlulelwa kweNineve inkosi yase iqedile ngaleli dolobha isiqhubekela phambili nalomphrofethi owayeyedwa ehlezi phansi kwedokodo lakhe elincane.

Uyambona uJona lapha, engamisiwe kahle yintando kaNkulunkulu ngaphakathi, engahambisani nenkosi, namadoda alungile, naye uqobo ENGAHAMBISANI NHLOBO!! Lutho kodwa nje enomoya wokudinwa uhlezi naye. Asizwa kukhuleka okuthiwa wakukhuleka laphayana. Asiboni ubufakazi bokuhamba nenkosi, asimboni ebhekene

*4:6 UJehova uNkulunkulu walungisela umhlakuva,
wawukhulisa phezu kukaJona ukuba ube ngumthunzi
phezu kwekhanda lakhe ukumophula kokubi kwakhe.
UJona wathokoza ngomhlakuva ngokuthokoza
okukhulu.*

nesimo senhliziyo yakhe. Akukho ukuvuma ukungenzi kahle. Ucabange kahle ngedokodo lakhe, kodwa hhayi ngomphefumulo wakhe, uNkulunkulu wakhe. Njengabaningi emhlabeni, wayekhathalele ukuzenzela kahle emhlabeni ukuze ezohlala kahle kodwa wayengenandaba nenjongo yomdali. Isithombe esimbi impela lesi, uJona ehlezi laphaya. Wayengemnandi, wayekude nenkosi, ekude nabangani, engenamandla nenkosi, engakhululekile kahle, engazwelwa ngumuntu ngaphandle kwakhe, izolo elijabhisayo, inamuhla elibukeka lijabhisa, ediniwe, enguntandoyakhe. Isimo nje esidabukisayo. Kodwa uNkulunkulu womusa wayengakaqedi ngalendoda. Kufikisela ngamahloni ukubona uJona esewe waze waphansi kangaka kulesikhathi empilweni yakhe. Ngicathi kufanele ukuba zake zaba khona izikhathi ezinhle ezibambekayo, esebenza ngokuthembekile emsebenzini elula. Kepha lapha, hlampe lapha sibona khona indoda yangempela. UJona ohlutshiwe uyena uJona wangempela.

“UJehova uNkulunkulu walungisela umhlakuva...” –

4:7 *Kepha sekuzakwela ukusa ngangomuso uNkulunkulu walungisela impehlwa; yawuphehla umhlakuva, wabuna.*

4:8 *Kwathi ekuphumeni kwelanga uNkulunkulu walungisela umoya oshisayo wasempumalanga; ilanga lashaya ekhanda likaJona, waba nesiyezi, wazicelela ukuba afe, wathi: “Kungcono kimi ukufa kunokuphila.”*

Manje sesiyaqala-ke isifundo esisemqoka. Uvala! Umyalezo oyingqikithi yencwadi.

“*UNkulunkulu walungisela impehlwa...*” Inkosi iyapha, inkosi ithathe...malidunyiswe igama lenkosi?

“*UNkulunkulu walungisa umoya oshisayo wasempumalanga...*” – Ukulungisa okuningi kwenkosi lapha;

- Ivesi 6 – Umhlakuva.
- Ivesi 7 – Impehlwa.
- Ivesi 8 – umoya.

Ukuthokoza okukhulu kukaJona kwasheshe kwaphela ngakho, kwakujule ngangokuthi wafisa ukufa okwesithathu. Buka ukuthi njalo yisandla sikaNkulunkulu sonke lesi esize ngaphezu

- 4:9 *Wayesethi uNkulunkulu kuJona: “Wenza kahle ngokuthukuthela ngenxa yomhlakuva na?” Wathi: “Ngenza kahle ngokuthukuthela kuze kube sekufeni.”*
- 4:10 *Wayesethi uJehova: “Wena wawuhawukela umhlakuva ongawukhandlekelanga nongawukhulisanga, owamila ebusuku bunye, wabhubha ebusuku bunye;*
- 4:11 *mina-ke bengingayikulihawukela iNineve, umuzi omkhulu, okukuwo abantu abangaphezu kwezinkulungwane eziyikhulu namashumi amabili abangakwazi ukwahlukanisa isandla sokunene nesokhohlo, kanye nezinkomo eziningi, na?”*
-

kukaJona, size nokuhle nokubi kuye.

“Wayesethi unkulunkulu kuJona: wenza kahle ngokuthukuthela ngenxa yomhlakuva na?” – Futhi lapha umbuzo kaNkulunkulu wesineke. Lendoda yayingenawo amahloni, ibona kuyilungelo layo ukulwisana nentando yenkosi. Engathi yithi, “Nginalo lonke ilungelo lokuma ngimelane nenjongo yakho uma ngixakeka ngeyami”.

Ngicela ubuke ngesineke ukunakekela kwenkosi nobumnene, umyalezo ozwakalayo;

“Jona, unemicabango emihle ngomhlakuva (isitshalo!). Ujabula kangaka uma ukhula. Uphatheka kabi kangaka uma ubuna. Isitshalo Jona, ongafakanga lutho kuso. Ukufa kwaso akusho ukulahlekelwa kuwe emva kokusebenza kwakho.

Awenzanga lutho ukusibeka nokusigcina. Awuzange utshale, wanisela, wahlakula, wasilungisa, Lutho! Asidinganga micabango yakho, misebenzi yakho, ukuzidela kwakho nokunakekela. Kodwa isitshalo nje, esikhulayo mese siyabuna ngobusuku. Ubungenayo ngisho inhliziyo yomenzi wengadi usisebenzela lesi sitshalo. Kodwa khona kunjalo unqaba imicabango yami emihle nothando lwami ngemiphefumulo yabantu nenhlonke enginayo ngokulahlekelwa kwabo! Abantwana abancane abangakakwazi ukuzenzela izinqumo, abangakwazi ukuhlukanisa phakathi kwesandla sokudla nesesinxele. Abantu engibenzileyo, umqhele wakho konke engikudalile. Abantu engisebenze kubo, izwe engilenzileyo. Abantu abondliwa, bekhuliswa benakekelwa yimi. Imiphefumulo ephakade Jona, abahlala ngaphezu komhlavu wamahora angama-24. Ngisho izinkomo nezimvu zalelidolobha zinokuphila okubalulekile kuna lesitshalo osithandayo!”

Imicabango eshaya ngqo. Umusa ongenakuvinjwa. Ukuveza kugqame;

“Uyabona Jona, kukhona umehluko owodwa ogqamile nje phakathi kwesitshalo osithandayo, nabantu obazondayo. Wasizakala ngesitshalo! Kulula kuwena ukubambelela kulokho okukulethela ukuthokomala nenzuzo weJona. Uyakhala,

awukhaleli wena ukubuna kwesitshalo kodwa ukhalela ukulahlekelwa ngobuzakuzuzo, ukunethezeka! Into iyigugu kuwena uma kukhona okuzuzayo kuyo.”

Kodwa akunjalo enkosini;

“Jona, mina ngisondeza eduze kwami hhayi engizuzo okuthize kukho, kodwa labo engithokozela ukubanika okuthize. Futhi nje wena nabantu bakho niyefana nje mngani wami. Mina ngizuzisa labo abangizuzisi, kodwa abangizondayo, abanginqabayo...Jona!”

Injula yalokho kuzonda kwabo ifakazelwa ekuboneni inzondo umuntu anayo naphatha ngayo uJesu Kristu. Indlela aphathwa ngayo amaJuda, sona lesizwe esazuzo kunazo zonke izizwe zomhlaba ezikhathini zonke.

“Ngithanda, abangithandanga kuqala, kepha labo engibathande kuqala” (Buka yDuteronomy 7:7-8 no 1 EkaJohane 4, “*Thina siyathanda, ngokuba yena wasithanda kuqala*”). Ngizuzisa labo abangeke bangibuyisela nganzuzo efanayo uma bethanda”.

Lesi yisifundo somusa! Ozicabangela yena ubambelela kulokho okumnika inzuzo nemfudumalo, izinto ezingabalulekile kulowo

mzuzu. Ozicabangela yena ubambelela kunoma yini nanoma ubani omsizayo ekuzisizeni kwakhe. Umusa ubambela eduze labo obathandayo, labo okhetha ukubajabulisa nokubazuzisa. Umusa uthokoza kwinzuzo yabanye. Ukuzicabangela wena kuthokoza kwinzuzo yakho.

“Jona, wathokoza ekuzuzeni, ekwaphulweni kwakho, nakumhlakuva. Ngiyathokoza ekuzuziseni, hhayi wena namaJuda kodwa bonke abantu. Njengokuba wathokoza kakhulu ngomhlakuva waphinde wabuhlungu ngokubuna kwawo, kungani ungaqondi injabulo yami ngokuhlengwa kweNineve, ujabhe ngokubhujiswa kwalo? Inhlungu yakho ngokubuna komhlakuva ayinakulinganiswa neyami ngokubhujiswa kwemiphefumulo okungadingeki. Jona, Ngifisa ushisekele kanjena ube nothando kanjena ngemiphefumulo yabantu njengokuba wenza ngempilo yabakho nemfudumalo yabo. Ngifisa sengabe ubujabule ngokweqile ngabaseNineve nokukhululwa kwabo ekwahlulelweni njengokuba wawunjalo ekukhululweni kwakho nasekuphunyuzweni kwakho kwinhlanzi nelanga nokufudumala. Uzwele lwakho oluphambene luyisikhubekiso Jona. Unendaba kakhulu nomvini kunempilo yomuntu. Unakekela kakhulu wena nemfudumalo yakho kunendawo yokugcina yaphakade yemiphefumulo yabazinkulungwane.”

UJona wayekhulume sengathi uthi uNkulunkulu unokungalungi ngokuphenduka ekwahluleleni abase-Asiriya. Kodwa uNkulunkulu ngomusa uveza uJona kunguye ongalungile nonenhliziyi embi!

Lokhu okuvumbuka ekupheleni kwalencwadi kwakuqondiwe, kudala umphumela onamandla, oshayayo futhi ovezayo ukuba lomcabango ubugijinyiswa noma ugqanyiswa ngokuphinda phinda. Umyalezo obalulekile oshiywe ulenga – onzima nokho maqondana nomuntu, kodwa omnandi maqondana noNkulunkulu wethu onomusa. Lapha sisele nezwi likaNkulunkulu elimnene elibekezelayo liduma emphefumulweni wethu, lisitshela ngothando lwakhe kwabadukile, liveza ukuzicabangela kumuntu (ku-Israyeli). Kulapha lekukhona khona inhliziyo yomsebenzi wenkosi nezisebenzi, kubekiwe phambi kwethu njengombuzo ongaqondile, njengento enhle kakhulu ecwebezelayo yenani ibhekene nobumnyama obungemuva kokuzicabangela komuntu okumangalisayo. Kumele sihlale sigxile ekuthokomaleni kwethu kunezidingo zabaningi, imiphefumulo elahlekile ebumnyameni engenaye umsindisi? Kungabe simatasa namadokodo ethu sijabulile ngomhlakuva uNkulunkulu asinike wona? Kungabe sigcwele ukulangazelela okuthokomala kwethu, izinto zethu, izimali zethu Kanye nokunye, sikhaliswa ukuswela nokulahlekelwa kodwa

singezwa lutho futhi singenandaba nemiphefumulo elahlekile ezweni laseNineve? Sifana noJona, ngiyesaba kunjalo! Siqhelelene kakhulu nenhliziyo nenjongo kaNkulunkulu. Kwangathi singangaphikisana naye ngenxa yomusa wakhe njengokuba uJona enza, kepha uma ngokungacabangi sibayekela ukuba babhubhe, asenzi yini okufanayo? U “musa ushiya ukunethezeka kwawo ukuze abanye bezozuzela! Nanku umoya womusebenzi wenkosi! UJesu Kristu, isisebenzi esikhulu *“indodana yomuntu ayizelanga ukuzokhonzwa kepha ukukhonzela nokunikela ukuphila kwayo, kube yisihlengo sabaningi”* (NgokukaMarku 10:45). *“Njengalokho uKrestu ulithandile ibandla, wazinikela ngenxa yalo”* (Kwabase-Efesu 5).

“Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngendodana yakhe ezelwe yodwa” (NgokukaJohane 3:16).

Manje-ke *“Mawube kini lowo mqondo owawuku Kristu Jesu”* (KwabaseFilipi 2).

Ukudabukela umuntu olahlekile yingqikithi yomyalezo webhayibheli Kanye nenhliziyo yezwi likaNkulunkulu wethu. Ukunyakaza kukaNkulunkulu emlandweni wonke kusukela ekuweni komuntu ewela esonweni, isihloko

sebhayibheli esivezwe sasemqoka kulencwadi encane ebusisiwe ngukuhlengwa kwabantu bonke. Kungabe umuntu ukuphi ukuba inkosi ayizange idabuke uma ibuka isimo umuntu akuso? Sibona uNkulunkulu lapha, ngomusa ebambe abalahlekile kwesinye isandla, kwesinye kungumntwana wakhe onhlanhlathayo. Sibona uNkulunkulu onesineke efuna labo ebekumele ngabe uyabalahla kube ngukulunga, ala ukujinjwa kwinjongo yomsebenzi wakhe, evinjwa yinhliziyi yomuntu encane, uze usebenzisa okuvuka enhlizweni ukungalaleli komuntu kulesi sibususiso sokugcina. Kunganjani nathi sihambe ngalowo moya wenjongo kaNkulunkulu wethu, njengoba nathi sesizuze kangaka ngawo? Impela sonke isizwe sabantu sikuso lesimo esibi sesono, esiholela ekulahlekeni, sidinga umusa kaNkulunkulu ngokumangalisayo. Uma kungumusa kaNkulunkulu ngempela ophila kithi, lena kuyoba yinjongo yethu nathi, ehambisana nenhliziyi yenkosi. UMoya ovuka kithi ongenakho ukufuna okuphakade kwawo wonke umuntu awuvezi uMoya kaNkulunkulu okithi. Uma siyakuba njengoNkulunkulu angeke sikhethe abantu.

Yize noma wayephuma kulesiya sizwe sikaNkulunkulu esenzelwa umusa, uJona wayengekho endaweni yokuba abukele phansi olunye uhlanga lwabantu. Futhi isizwe samaJuda

singakhipha kanjani abanye ensindisweni kaNkulunkulu? Ngisho noma ziphi izithembiso eziyisisekelo kubaba wabo u-Abrahama, uNkulunkulu waveza icebo lakhe noma injongo yakhe yokubusisa yonke imindeni yomhlaba ngaye u-Abrahama naleso sizwe esiyakuphuma kuye.

Manje sisakhipha wonke ujuzi kulencwadi ebusisiwe, ngivumele ngiphose umcabango wokugcina. Buka futhi uJona, ehlezi entabeni e-Asiriya ngaphakathi kwakhe ephikisana nokuthula futhi engathokozile ngenkosi uNkulunkulu wakhe. Njengokuba sazi, inkosi yakhulisela uJona umhlakuva ebusuku ehlezi laphaya. Kungani? Kwakukhona ingxenye yokumufundisa isifundo somusa wakhe, ngokuba inkosi yayizowuthatha lowo mhlakuva ukuze uJona ezoba nenhlungu ngokubuna kwawo noma ngokulahlekelwa yiwo. Isifundo sempilo esasiqonde ukukhulula uJona osizini lakhe ngenhliziyo elungisisiwe phakathi kukaNkulunkulu nomuntu, kodwa esinye isizathu sinikeziwe futhi, *“ukuba ube ngumthunzi phezu kwekhanda lakhe, ukumophula kokubi kwakhe”*. Yinhle kangakanani inkosi kulabo abamelana nayol! Kodwa cabanga manje, uJona wayengazenzele idokodo ukuze ahlale kulo *“wahlala phansi kwalo emthunzini”* (Ivesi 5)? Kodwa siyatshelwa kwivesi 6 *“uJona wathokoza ngomhlakuva ngokuthokoza*

okukhulu”. Kubukeka sengathi inkosi yayifeza injongo yayo ekukhululweni kukaJona osizini lwakhe. Kodwa wayengeve yini vele esenedokodo elalimsiza ngokufanayo? Yebo wayesenalo idokodo. Kepha uJona wayeseqhuma yinjabulo ngenxa yomhlakuva ngokuba indlu yakhe yayingaphelele, ingalungile uma usuqhathanisa nokunika kukaNkulunkulu. Lomhlakuva wenkosi waletha ukukhululeka nokukhululwa uNkulunkulu ayewudalele kona, ukukhululwa okungaphezulu kwakho konke uJona abengazizamelo kona. Ngakho-ke ukujabula kwakhe okukhulu kwenza ukuba akhathazeke kakhulu ngokubuna kwawo. Indlwana kaJona kuyacaca yayingalethi ukuphumula okufana nokulethwa yinkosi, noma okungaqhathaniswa. Ayisebenzi imizamo yomuntu bazalwane! Umuntu ekumelaneni kwakhe nenkosi, uzama ukuthola indawo yokukhosela, ayithole, kodwa inganelisi. INkosi inikeza ngommangaliso, futhi kwanelise, umuntu agculiseke noma aneliswe. Umuntu uyazazela yena ukuthi imizamo yakhe ayanelisi kangakanani uma efuna indawo yokukhosela, kuze kube inkosi iyamnikeza.

Kanjalo umuntu uyazama ukulunga ngokwakhe, kodwa uNkulunkulu ukubiza “*izidwedwe ezibolile*” (U-Isaya 64:6), ayisizi, mincane kakhulu. “*Kodwa uNkulunkulu*” unikeza ukulunga okuyikho kuJesu

Kristu (KwabaseRoma 3:21). Umuntu uyazama ukuzizuzela insindiso, uNkulunkulu uthi akwenzeki!

“Wasisindisa kungengamisebenzi yokulunga esayenzayo thina, kepha ngokwesihawu sakhe” (KuThithu 3:5).

“Kepha kongasebenziyo, kodwa ekholwa nguye olungisisa ongamesabi uNkulunkulu, ukukholwa kwakhe kubalelwa yena ukuthi kungukulunga” (KwabaseRoma 4:5).

“Umuntu akalungisiswa ngemisebenzi yomthetho, kuphela ngokukholwa nguKristu Jesu... ngokuba ngemisebenzi yomthetho, akuyikulungisiswa nyama” (KwabaseGalathiya 2:16).

Inkosi kuphela inikeza insindiso ngokukholwa!

Umuntu uze azame ukuzigcina esindisiwe, kepha uma ukusindiswa kwakhe kumele kume ngenxa yemizamo yakhe, akwanele! Umuntu uyazama ukugada inxano lomphfumulo wakhe, kodwa uthola ukuthi akakwazi.

“Yilowo nalowo ophuza lawa manzi, uyakubuye ome”, kusho uJesu, “kepha lowo oyakuphuza amanzi engiyakumnika wona kasayikoma naphakade; kepha amanzi engiyakumnika wona, phakathi kwakhe ayakuba ngumthombo wamanzi

aphuphumayo, kube ngukuphila okuphakade” (NgokukaJohane 4).

“Ukulunga engikunikezayo, insindiso engiyinikezayo, ukwaneliseka engikunikezayo, kungaphezu kwesidingo, njengomhlakuva wenkosi owenza owawuthola athokoze *“ngokuthokoza okukhulu”*. Imizamo yabantu, njengedokodo likaJona, iyohlezi inganelisi noma ngabe ithokozisa. Imihlatshelo yabaphristi babantu kumele ihlale ivuselelwe, kanti uKristu, Kanye, kwenzelwa izikhathi zonke, UNkulunkulu nabantu bayaneliseka.

Akusikho nje kuphela ukuthi amanzi awanikezayo aqeda unxano kube yinsindiso, kodwa kuba ngumthombo ophuphumayo, ochitheka kube yinzuzo, kuze kukapakele kwabaseceleni.

“Uma ekhona owomileyo” uJesu wabuye wathi, *“Uma ekhona owomileyo, akeze kimi, aphuze. Okholwayo kimi njengokusho kombhalo, esiswini sakhe kuyakugobhoza imifula yamanzi aphilayo”* (NgokukaJohane 7:37-38).

Ukhuluma ngale kokwaneliseka kwethu nomthelela noma esikwenza kwabanye.

Umuntu angazipha yena ngokwanelisayo? Kungabe umuntu ucabanga ukuthi usebeke okwanele zonke

izidingo zakhe? Ngiyakutshela kuyoza umuhlwa namagundane. Bayokuthola. Kungabe umuntu ucabanga ukuthi uzenzela okwanele ukumuvikela kokusabisayo? Buka umsebenzi othuli wamazolo umosha ngaphakathi. Kungabe umuntu ucabanga ukuthi uphephile ezindongeni eziqinileyo? Kodwa akacabangi ngokufa okumtholayo ngaphakathi, kumhleke yena nezindonga zakhe. Uma ekwazi ukuzinika okuthize kulempilo nakwezayo, imizamo yomuntu ngaphandle kukaNkulunkulu ifana nedokodo likaJona, ayanelisi, kudingeka ummangaliso wesandla sikaNkulunkulu. Njengokuba yonke imizamo yabantu endabeni yenyoka yethusi ehlane ayilunganga (Unumeri 21:4-9; NgokukaJohane 3:14). Zama noma yimiphi imizamo yabantu, kuyoba ngokukhulu ukuhluleka, nginesiqiniseko. Isandla sikaNkulunkulu sommangaliso siyophula. Kunjalo nangensindiso esonweni. Njengoba uJona wafunda waqinisa, *“insindiso ingekaJehova”*

“Uma uJehova engayakhi indlu, basebenzela ize abayakhayo” (Amahubo 127:1).

Uma inkosi ingekho entweni, imizamo yabantu ayiphumeleli. Uma inkosi ingenelela, iyaqedela futhi kwanele. Ivamise ukusiphushela kuyo sithole;

- **Ukwaphulwa** – *“Mina ngiyindlela, neqiniso,*

nokuphila” (NgokukaJohane 14:6).

- **Ukuvikelwa** – “*Ngiyisihlangu sakho*” (Ugenesise 15:1).
- **Ukuqinisekisa** – “*Ngi...Umvuzo wakho uyakuba mkhulu kakhulu*” (NgokukaJohane 15:11).
- **Ukuhlinzekwa** – “*Mina ngiyisinkwa sokuphila*” (NgokukaJohane 6), “*Umntu akayikuphila ngesinkwa kuphela*” (NgokukaMathewu 4).
- **Ukulunga** – “*Nakukho konke ebeningenakulungisiswa kukho ngomthetho kaMose. Yilowo nalowo okholwayo uyakulungisiswa ngaye*” (Izenzo 13:38-39).

Yinkosi kuphela engasenzela, futhi isenzele kahle! Njengokuba basho ngoJesu “*Wenze kahle konke*” (NgokukaMarku 7:37).

Ngiyacabanga uJona akazange anake ukuthi idokodo lakhe lalinganelisi kangakanani ngaphambi kokuba kuvele umhlakuva wenkosi ube yindlu yakhe. Sicabanga ukuthi siphuza kahle, kuze kube siphuza amanzi okuphila. Sicabanga ukuba siyadla okumnandi kwasemhlabeni, ngaphambi kokuba sizwe imana yasezulwini. Sicabanga ukuthi impilo yethu igcwele ukuthokoza, ngaphambi kokuba size

sizwe ubumnandi bokuthethelelwa izono, ubukhona bukaNkulunkulu, nejoka likaKristu. Sicabanga ukuthi siyabona, ngaphambi kokuba amehlo ethu avulekele okwaphezulu, nobumnyama ebesicabanga ukuthi ngukukhanya kuba ngukukhanya kwangempela. Sicathi sanele, ngaphambi kokuba sithole ukwaneliswa.

*“Yizwani nibone ukuthi uJehova muhle;
uJesu uyizinyosi edwaleni”*

