"Olungileyo...uyakhula njengomsedari eLebanoni"

(Amahubo 92:12)

Umngani Wokufunda Incwadi

Ka-Ruthe

Umbhali: Bill Daniels

Ihunyushwe nguThobile Nguse

"*Bafunda encwadini, emthethweni kaNkulunkulu…bachaza, babaqondisa okufundwayo.*" (UNehemiya 8:8)

Isandulela

Eminyakeni eyadlule ngezwa ukufundiswa kwencwadi ka Ruthe kufundiswa ngeziqeshana. Kumina kwabukeka sengathi kufundiswa kakhulu isihloko salencwadi kunokuqukethwe, angizange ngithole ukuthi kungabe konke lokhu okuqukethwe kusithinta kanjani thina, noma singakubuka kanjani ezimpilweni zethu. Lokhu kwangenza ukuthi ngifune ukwazi kabanzi ukuthi kungani ukuthi uNkulunkulu ufake lendaba kwincwadi yezincwadi. Lomngani wencwadi kaRuthe ingumphumela walokho kufuna okunenjabulo. Njengoba nje isihloko salomubhalo sithi "Insimi yeqiniso lebhayibheli kithi ngokwencwadi kaRuthe".

Enye yezinto ezibalulekile kakhulu empilweni yethu izinqumo esizenzayo. Indlela esinquma ukucabanga ngayo namhlanje, izoba nomphumela kwesikwenza kusasa. Izinto esinquma ukuzenza noma kuphi ziba yishadi lempilo yethu. Izinqumo nemiphumela yazo kugqame kakhulu futhi ikona okumqoka kulencwadi encane kaRuthe. Yikona okwenza lesifundo sibaluleke. Noma kuyincwadi endala, kodwa sithola umyalelo obalulekile nakwimpilo yamanje, ubuhle nobubi obukhona nanamuhla.

Kwangathi inkosi ingasebenzisa imizamo yami yentobeko ukukusiza uhlomule futhi ukhule. Kuyinjabulo yami ukuzwa osizakalayo. Ngathi ungathola isithembiso kanye nesexwayiso esizogada izifiso kanye nendlela yakho.

Bill Daniels

Abangani bebhayibheli bethu njengalona bayizichazibhaybheli 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 Samuweli, 2 Samuweli, Izaga, Umshumayeli, Isihlabelelo Sezihlabelelo, U-Isaya, UDaniyeli, UJona, UHabakuki, UHagayi, UZakariya, KwabaseRoma, 1 KwabaseKorinte, 2 KwabaseKorinte, KwabaseGalathiya, Kwabase-Efesu, KwabaseFilipi, KwabaseKolose, KumaHeberu,Isambulo.
Iyatholakala nesihloko sithi "Kwethandekayo incwadi yezincwadi, ukuhlaziywa kwethestamente Elisha"

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"...Khethani namuhla ukuba ngubani eniyakumkhonza, noma onkulunkulu ababakhonzayo oyihlo besengaphesheya komfula...Kepha mina nendlu yami siyakumkhona UJEHOVA"

(UJoshuwa 24:15)

Isingeniso

Kujwayeleke kakhulu ukuthi labo abangabafundi bebhayibheli, abaphinde bafundise futhi ngalo bacabange lukhulu ngalabo ababafundisayo. Ngalokho engqondweni, kuyinhloso yami ukuthi ngemizamo yami yentobeko ngichaze ngize ngifike ekutheni lencwadi kaRuthe ngiyichaze futhi ngiveze nokuthi iyithinta kanjani impilo yethu. Ukuchaza yonke into okukhulunywa ngayo ebhayibhelini kungagcina sekuyisicefana kuye obhalayo kanye nofundayo. Ngiyathemba usuke walifunda noma uyalazi ibhayibheli, nomake uzimisele ngokulifunda, ngithanda ukukugqugquzela ukuthi uthathe isikhathi sakho uzifunde lezi zincwadi ezinikeziwe futhi ufunde nomlando waleyoncwadi noma ekuqukethe uma uzithola ungasaqondi iphuzu elibekwayo.

Angive ngiwuthanda umyalezo walezahluko ezimbalwa kakhulu, ngithanda futhi ngithemba ngokuphelele kuNkulunkulu womusa otholakala lapha. Osebenza ezimpilweni zalaba abathathu abasemqoka kulencwadi, uNawomi, uRuthe no Bowazi. Umsebenzi wami omkhulu kuleziqephu owokuba usizakale, ukuze uzoqonda, uthande njengami nje iqiniso lomyalezo otholakala encwadini kaRuthe nomyalezo wenkosi.

Kwakuwusuka lapho "*yilowo nalowo wenza okulungile emehlweni akhe*" Lawo amazwi okuqala achaza okwenzekayo kuze kuzofika lapha esikhona, siwathola ekugcineni kwencwadi yabahluleli (21:25). Siyithola lapho ingqikithi yalencwadi encane. Umlando ofanele ukundlalela abatholakala kumyalezo walencwadi. Ngokuba sizothola impilo kaRuthe noBowazi iyiphunga nomoya opholile phakathi kwesizwe esinukayo, kubantu abaziphilela bona.

Sizobona u-Elimeleki no Nawomi ngeso elingelihle kulencwadi kaRuthe. Impela babengumuphumela wesikhathi sabo, asingabazweli kuze kweqe, akekho umuntu ongasola izinsuku ababephila kuzo noma isikhathi ababephila kuso. UNkulunkulu ukuhlulela ngokwezenzo zakho nezinqumo zakho. Lencwadi imayelana nezinqumo, ezinhle nezimbi. Gqugquzeleka. Kubukeka sengathi ziningi izinqumo ezinhle kunezimbi kulesiqeshana salencwadi kaRuthe. Ngifuna uzibone zonke, kanye nokuthi zonke zibe nayiphi imiphumela.

Isahluko 1

Izinqumo; Ezobuwula Nezokuhlakanipha – Eziqalekisiwe Nezibusisiwe

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1:1 Kwathi emihleni abahlulela ngayo abahluleli kwaba-khona indlala ezweni. Umuntu othile waseBetlehema-Juda waya ukuyohlala ezweni lakwaMowabi, yena nomkakhe, namadodana akhe amabili.

1:2 Igama lalowomuntu lalingu-Elimeleki, igama lomkakhe lalinguNawomi, amagama amadodana akhe amabili ayengoMahaloni noKiliyoni; babengama-Efratha aseBetlehema-Juda. Bafika ezweni lakwaMowabi, bahlala khona.

U-Elimeleki nomndeni wakhe bashiya izwe lakwa-Israyeli ngenxa yokuthi kwakunendlala ezweni. Baya empumalanga bawela umfula iJordani bangena ezweni lakwaMowabi empumalanga nolwandle olubovu. Kwakulungile ukuthi bashiye izwe lesibusiso babaleke nemiphumela yendlala? Ngiyacabanga ukuthi lokhu okulandelayo kuyawuphedula lowo mbuzo. Qha nakaye! Kubukeka sengathi kwakungelona icebo elihle ukuthi abantwana baNkulunkulu banqume ukushiya izwe lesithembiso. Izindlela ezinjena

uNkulunkulu uyazisebenzisa, njengoba ekwazi ukushintsha umshophi ube ngukunqoba. Bona abenzanga neze kahle.

Noma ngabe u-Abrahama waya eGibhithe (Ugenesise 12) no Isaka waya kwelamaFilisti ngenxa yendlala (Ugenesise 26) uDavide waya eSikilagi (1 Samuweli 27) nensali yaya eGibhithe (Jeremiya 44), Ngisho noSamsoni waya eThimna (Abahlululeli 14), Ukusuka ezweni lesithembiso kuhlezi kuletha amahloni nenhlungu. Ngale kokuhlulelwa kwabathunjwa, Uma uvunyelwe uNkulunkulu ukushiya izwe noma ukhishwa ngendluzula ukuba ushiye u-Israyeli njengoJosefa edayiselwa eGibhithe, uhambo lwalubusisiwe. Kodwa uma kuzikhethelwa, uhambo lwaluba ngoluqalekisiweyo, Luveza imizamo yomuntu yokuzitholela izisombululo ngaphandle kwendawo kaNkulunkulu yesibusiso. Uhambo kungaba lenzelwa okuhle, zizinhle nezizathu zalo ngokubuka kwabantu. Lenza ngisho umqondo njengohambo luka-Elimeleki. Kodwa ukusuka ezweni lesithembiso kwabantu baNkulunkulu Kuveza ukungamethembi uNkulunkulu ezimweni ababhekene nazo. Kwakungukubalekela ubunzima, bangaqinisela ngethemba. U-Elimeleki nomndeni wakhe kufanele ngabe bahlalela impendulo kaNkulunkulu. Kwakumele amele uNkulunkulu akhombe indlela.

Bheka ukuthi uBhowazi wenzenjani, wahlala ezweni walondolozwa kwindlala.

Ngicela uqonde ukuthi kulendlala yakwa-Israyeli. UNkulunkulu wayenza lokho ayethembise ukukwenza. Kwincwadi (UDuteronomi 28:23-24) Inkosi yayibaxwayisile abantwana baka-Israyeli ukuthi uma bengalaleli benze imiyalo yakhe uyoletha ububi nendlala phezu kwabo. Lendlala eyayiphezu kwabo kwakungeyokuvusa izinhliziyo zabantwana baNkulunkulu. Kwakumele baqonde ukuthi uNkulunkulu uhlulela izono zabo (khumbula indikimba kwincwadi yabahluleli 21:25). Lobu bunzima obuveza, busole, kubulale okungenabunkulunkulu, bugcine okunobunkulunkulu. Njengokuba abakwa-Israyeli besaba ukuhlangana nabaseKhenana kepha uJoshuwa no Khelebu baba yinsali kubaholi ababekiwe, ngenkathi izinhloli ezilishumi zibhubha kanye nabo bonke ababengenakukholwa (UNumeri 14).

Ngiyakucela mngani wami ungabuvumeli ubulima bukwenze izimo ezinzima zikwenzise izinqumo ezingalungile. Ungakhathali noma ube nokukhononda uze uphonse ithawula uma indlela inzima. Ungavumeli ukukhathazeka kukuholele ekutheni umhambele phambili uNkulunkulu.

Ungake ulinge uyeke "indlala" yempilo ikukhiphe endaweni yesibusiso njengokuba u-Elimeleki wavuma.

Yithi ngikuvezele izibonelo eziphathekayo. UNkulunkulu uyakuzonda ukwahlukanisa kwabashadile (Malakhi 2:16), Akwenzeki kube isinqumo esihle noma esilungile. Ungalinge uvumele "indlala" engubudlelwane obubi ivumele isandla sakho sisayine amaphepha esahlukaniso mzalwane. Uma uphoqwa oshade naye ukuba wenze njalo, kungesiwe ofunayo kumele wamukele lokho ngomusa. Kodwa wena ungakuvumeli ukuthi kube nguwe ofika naleso sixazululo sabangakholwa. Kungaphinde kushiwo kanjalo futhi ngokuzibulala, ukungathembeki kanye nokunye ukusondeza ububi. Ungavumeli nesisodwa isimo sikuholele kulezo zixazululo. Akukaze kulunge ukwenza okungalugile! Ngike ngezwa abantu abasha bethi kwamele behlale ndawonye bengashadile. Ngokwezimali kwakuyinto eyayingabasiza. Ngike ngezwa abanye beyeka ukunikela okweshumi ngenxa yokuthi bekungekuhle kwezezimali, babengasakhoni. Kulungile yini ukungamlaleli uNkulunkulu. Lezi yizibonelo zika Elimeleki zokungalaleli. Izindlela zokubalekela ubunzima ngokwenza okungalungile, izinqumo ezingaphansi kukaNkulunkulu esiphendukela kuzona. Sizibiza

"ingalo yenyama" ngokuba ziveza imizamo yomuntu namandla akhe okuthola izixazululo ezikhathini ezinzima ngezindlela ezishiya phandle uNkulunkulu (buka incwadi 2 Izikronike 32:7-8 lapho ingalo yenyama ingathandeki uma kuqhathaniswa nenkosi uNkulunkulu wethu ukusilwela, ukulwa izimpi zethu).

Unkosikazi ka-Isaka, uRebeka wayengakwazi ukuthola abantwana, u-Isaka wakhuleka kuNkulunkulu wamuphendula ngokumunikeza indodana ngonkosikazi wakhe (Ugenesise 25:21). Kwathi uNkosikazi kababa wakhe nowendodana yakhe beyizinyumba, baya kumantombazane ayeyizigqilakazi ukuba abazalele abantwana kanjaio! Yikuphi okwaba ukukholwa nokwaba ingalo yenyama?

Manjeke, Ucabanga ukuthi u-Elimeleki nomndeni wakhe baba ubuphi ubufakazi komakhelwane babo ezweni lakwa Mowabi? Babalekela komakhelwane babo abangena Nkulunkulu ngoba babehluleka ukubekezelela indlala encane nje "emzini wesinkwa" (Igama lendawo yabo – iBetlehema). Izwe silinikeza buphi ubufakazi ngalapho esithola khona ukwaneliswa kwethu? Ngiyesaba sigcwele kakhulu ukuhlubuka ngenxa yemisebenzi yethu, ubumnandi, ezemidlalo, ukulula imizimba yethu,

okuncane, okokucofa kanye nezinye izinto eziphathekayo, eziphathelene nezocansi kanye nezincwadi, amafilimu kanye nokubuka izinyoni nakho konke okwalomhlaba okudlulayo. UNkulunkulu akasho ukuthi sizothola ukwaneliseka kuye? Asifani nomndeni ka-Elimeleki? Sicabanga ngani sijabule? Injabulo yethu ipheleliswa kuphi? Siseduze kangakanani noNkulunkulu ekucabangeni nasekujabuleni kwethu? Silangazelela kangakanani ukuba izinhliziyo zethu zibe seduze naye? Akusilo iqiniso ukuthi abantwana baNkulunkulu abaningi bashiyile "emzini wesinkwa" bayozifunela injabulo "kwezinye izinto" (Mark 4:19) zaleli lizwe? "Ibandla alinabo ubumnandi obanele kubantu abasha" kukhala umzali osenyameni, "ngakho ngibayeka baye ezweni(kumadiskho, amafilimu, ukuyophola nontanga, amakhonsathi omculo nokunye okuningi)". Ngiyacabanga nje ukuthi yayinjani iminyaka kaJesu yobusha? Ngicathi singacabanga ukuthi wayengadingi noma efuna imvuthuluka yezwe ukusuthisa umphefumulo wakhe. Yena, njengoDavide omncane onobuNkulunkulu wayeyotholakala ekhonza uNkulunkulu ngamahubo, etholakala kokukababa wakhe nasezwini lakhe. Wayengatholakala ezinikele ekujabuliseni ubaba wakhe osezulwini nosemhlabeni. Inhliziyo yakhe nengqondo yakhe

1:3 U-Elimeleki umyeni kaNawomi wafa; kepha yena wasala namadodana akhe amabili.
1:4 Azithathela abafazi kwabesifazane bakwaMowabi; igama lomunye lalingu-Orpa, igama lomunye lalinguRuthe; bahlala khona kwangathi iminyaka eyishumi.

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yayingagcwala amaqhawe enkolo, kunamaqhawe asemhlabeni akoholiwudi nobukhazikhazi.

Yaba khona isikhathi esingakanani indlala ezweni? Ungakudluli lokushona phansi esikubona lapha. Okokuqala "waya kohlala ezweni lakwaMowabi" (ivesi-1) igama "waya" lapha lisho ukuthi wahamba wama, wahlala kancane. Uyabona babehamba nje okwesikhashana. Babehambela ukuba kuphele isikhathi sendlala kuphela, mese beyabuya. Uma sesifika kuvesi-2 "bahlala khona". Baqhubeka nokuhlala! Baqhubeka nokuhlala khona! Kwenzakalani? Asitshelwa isizathu sabo. Hlampe vele akunandaba. KuNkulunkulu izizathu zethu ezisisusa kwintando yakhe elungile azinandaba. Yena unaka ukuba senza okulungile noma okungalungile na. Hlampe nabo kungakho isizathu sabo sokuhlala singavezwanga.

Kepha manje sithola kuvesi-4 ukuthi "*bahlala khona kwangathi iminyaka eyishumi*".

Abaphindelanganhlobo emuva futhi kubonakala sengathi babengazimisele nhlobo. Bahlala khona baze bazenzela ikhaya labo khona, ngendlela eyodwa (igama elilodwa) u-Abrahama “wahlala” eHarane waze uNkulunkulu wamumukisela ezweni lesithembiso ngokuthatha ubaba wakhe (Ugenesise 11:32). Kwakumele kube yindawo yokuma isikhashana ku-Abrahama kodwa kuye kwase kuphenduke eyokugcina. Kwabiza uNkulunkulu ukuthi angenelele enze I Harane imubuyisele lapho kumele aye khona. Uyokwenza kanjalo nangoMowabi. Bukela nje wena!

Sibona ukwehla okwesabekayo kanjalo nakuLoti. Waqala “waphakamisa amehlo akhe, wabona ukuthi ithafa lonke laseJordani lalinamanzi lonke…lalinjengensimu kaJehova” (Ugenesise 13:10). Wabuka ngokufisa “*ULoti wakhetha ithafa lonke laseJordani*” (Ugenesise 13:11), Yize noma ayebona ukuthi akusiyona indawo yokukhulisela abantwana (13:13). Kodwa leyandawo egobhoza amanzi yayiyinhle kakhulu ukufuya imfuyo. Lokhu kufana nakuthi (kodwa kunani uma singalitholi ibandla elilungile kuleyandawo ngoba imali yona yinhle!). Emvakwalokho “*…uLoti wahlala emizini yasethafeni, wamisa itende lakhe ngaseSodoma*” (13:12). Akuthathi isikhathi eside ukuthi sizwe sekuthiwa wayesehlala khona eSodoma (Ugenesise

14:12). Kodwa ekugcineni "*ULoti wayehlezi esangweni laseSodoma*" (Ugenesise 19:1), Kukhombisa ukuzithiba ekuzibandakanyeni nalelidolobha! Lokhu kuyisibonelo okumele silandelwe uma umuntu ekwisimo esifana nalesi.

Isiphi isifundo esingasifunda lapha? Cabanga ukuthi kwenzeka kanjani ukuthi sizibandakanye kwizinto zesikhashana, izinto, abantu kanye nokunye okungalungile. Uhambo oluncane oluya ezweni, uyabona. Asizimiseli ukuya sigxile. "ngikhona nje kuzekube…" Kodwa ubuqili bakhona sigcina sesitholana phezulu nabo. Sithola izithako zimnandi ("*Isinkwa samanga simnandi kumuntu…*"). Khona manjalo ubuqili bukasathane buyasongamela "kuzekube". Ukuvakashela okubi kubi, kuphenduka imikhuba emibi. Ubudlelwane obubi buyakhula, benze ukubandakanyeka nobubi. Ukungathembeki okuncane kubiza okuningi okuqhubekayo. Ukuyekelela ububi kugcina sekuhlala, size sigcina sesiphila nakho. Uma uzithola ucabanga noma uthi "Ngiyazi lokhu akulungile, kungukuyekelela noma kungaphandle kwentando kaNkulunkulu, kodwa nje kuzoze kube…", ngiyakucela, ngicela ubheke ukuthi lokhu kungakubulala! Ngaphandle uma uphenduka kulobo buwula, usathane uzolokhu ethi "kuzekube".

Lesi simiso singaphinde sisize ekwenzeni okuhle esikwaziyo ekumele sikwenze, kodwa nakho siyakuhlehlisa sithi kuzekube… "*Ngakho owaziyo ukwenza okuhle engakwenzi kuyisono kuye*"(EkaJakobe 4:17). Kuyisono futhi ukuthi uhlehlise ukuthobela izwi likaNkulunkulu. Kungabe unesiqiniseko wena ongasiye umzalwane ukuthi kulezinsuku uzophenduka ukholwe kuJesu Kristu? Awukakwenzi lokho ngoba ulinde ukuthi kuzekube… kuze kwenzekeni? *Engathi ungakholwa manje*! Noma ubone ukuthi ubuqili bukasathane uzokugudluza "kuzekube". Uyobe usuyabhubha ekugcineni ekungalalelini kwakho ukubiza kukaNkulunkulu ukuthi wenze okuhle ngesikhathi okumele ukwenze ngaso. Mngani wami ongumzalwane kungabe uzinqumele ukuthi kwelinye lalamalanga uzobhabhadiswa? "*Ngakho owaziyo ukwenza okuhle engakwenzi kuyisono kuye*".

Manje kungabe wayekhona yini uNkulunkulu kaMowabi? Kungaba u-Elimeleki bamshiya emuva uNkulunkulu ngenkathi bekhetha ukugudluka entandweni yakhe nendawo yesibusiso? Qha, qha nakanye. Thina esingabantwana bakhe singakhetha ukusuka entandweni yakhe kodwa yena akasoze wasishiya noma wasiyekela. Njengoba lisho ihubo 139, likwenza kucace ukuthi akekho umntwana

1:5 OMahaloni noKiliyoni bafa bobabili; owesifazane washiywa-ke ngabantwana bakhe ababili nangumyeni wakhe.

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kaNkulunkulu ohambela kude aze asithele kuye. "*Amehlo kaJehova asezindaweni zonke…*" (Izaga 15:3) Inkosi yazi konke ngathi, iyazi ukuthi sikuphi emoyeni. Imicabango yakhe ihlezi iphezu kwabangabakhe. Nguye oyilawulayo futhi uyazi ukuthi uyibuyisela kanjani kuye.

Impela kuyishwa elikhulu ukuthi abantwana baNkulunkulu baba nenkani nobuwula banqabe umusa wakhe ezimpilweni zabo. Njengendodana yolahleko encwadini NgokukaLuka 15, umntwana onjena uqeda lonke ifa lakhe lasezulwini "ngokuphila budlabha" lempilo yalapha, umphumela wayo ukungatholi umklomelo ebukhoneni bakhe. Ababeke ithemba labo kuKristu yedwa bayongena enkazimulweni ezulwini. Kodwa"*ngemithi nezinhlanga*" bayoziveza njengezisebenzi ezingaphathanga kahle ebeziphathiswe kona besesemhlabeni, kodwa bayongena "*Nokho kube kungathi uphuma emlilweni*" (1 KwabaseKprinte 3:15).

U-Elimeleki wafa besahlala kaMowabi, Amadodana

akhe amabili ashada nabasifazane bakaMowabi. Kwase kulandela ukuphuka kwenhliziyo emvakokuphuka kwenhliziyo sekushona namadodana akhe, beshiya ngemuva unkosikazi ka-Elimeleki elahlekelwe yibo bonke abesilisa abasempilweni yakhe. Wasala nomakoti bakwakhe ababili bakaMowabi, u-Orpa no Ruthe. Usizi lamulandela njengezinkweli zamahhashi kwisambulo, Kuveza ukungalungi kukuhamba kwabo beya, baphinde bafika bahlala khona kaMowabi.

Manje singakaqhubeki, ngifuna ubuke ukuthi izinqumo ezingezinhle zabazali zaholela kuphi ngisho izinqumo zabantwana babo. Ukuya kuka-Elimeleki kaMowabi kwaholela ukuthi abantwana babo bagcine sebethatha amakhosikazi kwababakaMowabi. Ukuganiselana nabahedeni uNkulunkulu akakuvumeli kubantwana bakhe, ngaphandle uma kungukuthi nabo sebeyakholwa kuJehova. Khumbula ukukhathazeka kuka-Isaka noRebeka ngenxa yemishado ka-Isawu yobuwula ayezikhethele yona (Ugenesise 26:34-35). Buka kahle ukuthi izinqumo zabazali zizithinta kanjani ezabantwana ngokuhle noma okubi. Akekho umuntu oyisiqhingi. Izinqumo zethu zithinta thina kanye nalabo esisondelene nabo, labo esithi siyabathanda.

1:6 Wayesesuka nawomalokazana bakhe ukuba abuye ezweni lakwaMowabi, ngokuba wayezwile ezweni lakwaMowabi ukuthi uJehova uhambele abantu bakhe ukuba abaphe ukudla.

Yenza okulungile baba! Khetha okulungile, mzali-njalo, njalo, njalo - ngenxa yalabo obathandayo. Ngokuba amehlo abo avulekile kulokhu okwenzayo kunomthelela. Ngesiqiniseko izinqumo zakho nakanjani zithinta isizukulwane esilandelayo (Eksodusi 20:5). "*Ngiyazingcwelisa ngenxa yabo* (Ngizihlukanisa nokungcolile nokungalungile, ngizinikele mina uqobo kuNkulunkulu) *ukuba bangcweliswe kanye nabo ngeqiniso*" NgokukaJohane 17:19). Kodwa buka uNkulunkulu waziguqula kanjani izimo, ezinzima ngayo yonke indlela kwasebenzelana kwaba ngokuhle. URuthe wasindiswa ngomusa kaNkulunkulu!

UNawomi usevela njengosemqoka kulendaba kulesigaba. Usezike kakhulu kulokusindwa, usengabheka phezulu kuphela. Usesalelwe okuncane kakhulu ngokubheka kwabantu. Bheka uNkulunkulu emuseni wakhe esehlisa, ukuze sizobheka phezulu. Izingqinamba yizona ezisenza senze isinqumo sokulandela inkosi noma sokuhlubuka. Umfelokazi kaZarafati wabhekana

1:7 Waphuma endaweni lapho wayekhona, omalokazana bakhe benaye; bahamba ngendlela yokubuyela ezweni lakwaJuda.

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nalesi sinqumo ngesikhathi sendlala (1 Amakhosi 17). Walithobela izwi lomphrofethi lokuba aqale aphe yena kuqala ukudla kokugcina! Wenza isinqumo esiphusile, isinqumo sokukholwa! Wamubusisa kangakanani uNkulunkulu ngokudla okungapheliyo ngesikhathi sonke sendlala!

Emva kokubukisisa isimo sakhe, uNawomi wayefana nendodana yolahleko ngokukaLuka-15. Yena, njengayo wayeseyedwa ezweni engumhambi, wacabanga ngenala esezweni lakhe ("*...uJehova uhambele abantu bakhe ukuba abaphe ukudla" ivesi-6*). Wabona indawo lapho ayewe khona. Wabona ukuthi kukuphi lapho kufanele ngabe ukhona. Ngisho nendodana yolahleko isisekugcineni "yabuyela ezingqondweni", kanjalo no Nawomi "*wayesesukuma...ukuba abuye*". Siyafika isikhathi esishintsha impilo sokuthi abuye obusisiweyo. Isikhathi sokuthi "yebo nkosi", "ngizokwenza". Isikhathi esibusisekile sokuphenduka kwenhliziyo, kuvuleka umnyango wokusebenza kukaNkulunkulu. Igagasi lezimo zendodana yolahleko lakhipha leso sinqumo.

Kwaba njalo nakuDavide eSikilagi, wabuyela enkosini kuleyandawo eyayingenawo nhlobo umkhuleko (1 USamuweli 30:6). Kwathatha ukufa kwabathandiweyo, impahla kanye namaqabane ukuthi inhliziyo kaDavide ibuyele enkosini lapha, nokuthi abuyele ezweni lesithembiso, indawo yesibusiso okwakumele abe kuyo. Kwaba njalo naku-Abrahama eHarana. Kwathatha ukufa kukababa wakhe ukuthi kuthinteke inhliziyo yakhe, wabe esesusa izinyawo zakhe waya lapho kwakumele aye khona ngokuyala kwenkosi. Izingqinamba eziyisibusiso lezi ezisibuyisela emgaqweni wenkosi! Kwaba kanjalo kwiselelesi esiphambanweni esase sifike ekugcineni kwempilo yaso kodwa sathola uKristu khona lapho (NgokukaLuka 23). Kanjalo nangojele waseFilipi (Izenzo 16). Kunjalo nangokulungisa umntwana ngoswazi njengokusho kwebhayibheli, uswazi luyisigameko esehlela umntwana, izulu ngenhla kwakhe, amagagasi anobungozi ngezansi, usuke ukhuleka ufuna benze izinqumo eziphusile ezinhlizweni zabo, "Ngizokwenza okulungile". Ukuphila impilo yomzalwane onqobayo ibambelele ekwenzeni izinqumo eziphusileyo. UNkulunkulu ngomusa wakhe uletha izimo ezisishukumisayo ukuze sizothola isibusiso ngokwenza isinqumo esilungileyo. Ngiyamudumisa ngokuthembeka nangothando lwakhe! Izifundo ezinzima zifika

njengezithunywa zomusa ukusifundisa ukuthi singafuni ukuthatha indlela yokuthi singamlaleli futhi sisuke kuye noma singabaze ukwenza intando yakhe.

Ngicela ungaliphosi ithawula ngabazalwane abangahambisisi ngokwentando yenkosi. Kungenzeka basendaweni engalungile, abaphili impilo yobuzalwane, uNkulunkulu unamandla okubathinta ababuyisele endaweni yakhe yesibusiso.

Ake sibuyele emuva manje sibuke lomqondo esimweni sika Nawomi. Ake sibuke isithombe esikhulu lapha, sibheke inkosi yenzanjani ngalaba abesifazane. Indlala yaphushela lomndeni ekutheni uhambe uyoba izihambi, usuka ezweni lesithembiso. Kusukela lapho sibona kulokhu kwehle njalo. Umyeni kaNawomi washona, Amadodana akhe womabili azithathela amakhosikazi akaMowabi, yomibili lemishado ayibanga nazithelo, njengoba kwakungekho bantwana (kungekho bazukulu) hleze emva kweminyaka kushadiwe. Abe esefile namadodana akhe, uNawomi esesele nomalokazana kuphela. Umndeni wakhe wase uthathiwe kuye ngokufa. Impilo yakhe yobunyumba yase idlule ngokuthula.

Uyabona ukuthi ithemba alisekho kangakanani kulesimo azithola ekuso uNawomi njengoba esecabanga ukubuyela ka-Israyeli? Hlampe nabomalokazana bakhe ngeke babuyele naye ezweni laseBetlehema. BangabakaMowabi, kungenzeka bafune ukuhlala ezweni labo nemindeni yabo. Maningi amathuba okuthi uNawomi abuyele yedwa emumva. Usegugile, kakhulu ukuba usengathola omunye umyeni noma abantwana. Osekumsalele nje impilo yokukhothoza emasimini ukuze ezophila (UDuteronomi 24: 19-22). Uyayizwa iminyaka yakhe futhi uyazibuza ukuthi usengakwazi yini kona ukwenza lokho, futhi isikhathi esingakanani. Kona alikho ithemba lalaba besifazane bobathathu ka-Israyeli ukuthi basengathola imishado (Ivesi 12&13) Akekho ongabondla, akukho ngisho indodana, ngisho umngani lo, nomake nje uNkulunkulu olungile, njengokusho kaNawomi uma ebuka isimo sakhe. Uma ebuyela eBetlehema kulesikhathi kunzima ngisho ukuthi angaqashisa ngento eyodwa ayesenayo, indawo yomyeni wakhe. Sekuyalinywa njengoba sizobona kwisahluko sesibili. Isikhathi sokutshala sasisezinyangeni ezadlule. Konke kwakungathi kumelene naye, ithemba lingekho ngokubheka kwabantu! Izimo ngathi zazimubeka kwindawo exaka noNkulunkulu (usathane akeve ethanda ukukubeka endaweni ebekungamele ngabe

waya kuyona kwasekuqaleni). Kungenzeka uNawomi wayezibona evalelekile, engathi usebhokisini lapho ingekho khona indawo yokuphuma.

Kufana nomuntu ongakholwa, uma esehlolisisa udaba lakhe phambi kukaNkulunkulu. Akasitholi isixazululo sendaba yakhe nesono. Ukufa nengunaphakade kuma ngqo phambi kwakhe njengongakufuni kodwa okuyiqiniso elinganyakazi. Ukufufusa kokuhlakanipha kuyaqala kuvuke emphefumulweni wakhe. Uyabubona ubungozi obuzayo kodwa akazi abubalekele kanjani. Uyazi ukuthi ukudwanguza kwakhe ebumnyameni akumunikezi impendulo futhi uyabona ukuthi kahle hle ngeke aze ayithole. Kuze kube kuvela ithemba lenkazimulo, ukuthethelelwa nokuhlanzwa ezonweni kusa emphufumulweni wakhe okhathazekile, ukukhanyisa kokungena kwezwi likaNkulunkulu. Uyazi ukuthi lokhu yikona okudingwa yinhliziyo, ukuthi uJesu Kristu yilokho okudingwa yinhliziyo. UYazi ukuthi inkosi imubizela endaweni yesibusiso – "*Zanini kimi nina nonke enikhatheleyo nenisindwayo, mina* ***ngizakuniphumuza***" (NgokukaMathewu 11:28). Kodwa uzokwenzani? Ukuba nesiqiniseko, izimo zonke zizokhomba lapho engakhona, ejele lakhe lokuvalela isono. Kuzoba khona izinkulungwane

zezizathu emicabangweni yakhe ezimdonsela ekukhanyeni kukaNkulunkulu nasekuxoleleni kukaKristu. Impakamo yakhe izofuna ukumuqinisekisa ekuhambeni engenazithelo. Kodwa futhi uzokwenzenjani? "*Phaphama wena oleleyo, uvuke kwabafileyo, uKristu uzakukhanyisa*" (Kwabase-Efesu 5:14). "*Kholwa yinkosi uJesu, yikhona uzakusindiswa*" (Izenzo 16:31).

Buka ukuthi ngaphezu kwakho konke okwakumehlele uNawomi ngaphandle, ehlelwa umshophi, nangaphakathi wayekhathazekile. Yebo wayesenalo ithemba enkosini, nokho kubukeka kuntekenteke, kwawuyena wayebona konke kumelene naye. Wayengafani noJobe ekwamukeleni, owalahlekelwa yikho konke, waguqa phansi wakhuleka. Umuncu ngendlela uNkulunkulu amenze ngayo (Ivesi 13, 20 & 21). Uphelelwe, akanamungani.

Uyabona inkosi yamehlisa kanjani? Uyabona ukuthi isithobisa kanjani ngezimo ezinzima esikhama? Izigameko ezisehlelayo nokukhameka kumele kusisefe, kusibumbe mese kuyasijika. Izimo ezinjalo zihlaba kuzwele, zisiphoqa ukuba sithathe uhlangothi, sibuyele enkosini noma siqhubeke ebubini. Inhliziyo yethu ibe isivela ubunjalo bayo kube ubufakazi.

Manje buka, buka, buka! Isinqumo sikaNawomi kulesigameko! Wanquma enhlizweni yakhe, "NGIZOBUYELA EMUMVA". Enye yezinto ezimqoka inkosi ezivezayo kulencwadi ukubaluleka kwesinqumo sikaNawomi. "Ngizobuyela ezweni lesibusiso". Inkosi yathi kuJeremiya 50:6, "*Abantu bami babeyizimvu ezilahlekileyo… babazulazulisa ezintabeni, basuka entabeni, baya egqumeni, bakhohlwa yindawo yabo yokuphumula*". UNawomi wakhumbula, wase ezinqumela ukubuya!

ISINQUMO ESINESIBUSISO!!

Manje ake sibuke kancane izinto esisazogxila kuzo, sibuke ukuphenduka kwaleligagasi lezimo emva kwesinqumo sikaNawomi esiphusile. Njengokuba uHagayi wayequnga isbindi ngenkathi abantu eJerusalema benza isinqumo sokuqikekela okushiwo yonkosi kuqala, "*Ake nibeke ezinhliziyweni zenu manje, kusukela kulolu suku…*" (UHagayi 2:15) dweba kwikhalenda lakho, wayethi, bhekani izindlela zesibusiso zivulekile phambi kwenu, njengolwandle olubovu phambi kukaMose, kusukela kulolusuku lokwenza isinqumo esiphusile enkosini.

Oyedwa umalokazana kaNawomi wazimisela ngokuphindela emuva naye. Uyabona?

UNkulunkulu wamqinisa enhliziyweni ngokumnikeza umngani uRuthe. Akabange esaphindela yedwa emuva emvakwalokho! Futhi umngani onjena!! Weqiniso, onozwelo, ongakhonondi emoyeni. Uma siqhubeka sithola ukuthi banakekelwa (kakhulu – 2:19) lonke ihlobo. URuthe wayekhothoza emasimini. Inkosi yase iletha uBowazi ukubasiza, wayefuna futhi nokuba umyeni kaRuthe. Lena yinto yokugcina uNawomi ayecabanga ukuthi uzoyibona, into uRuthe ayeyicabanga ukuthi uyayishiya mhlazana ezinikela enkosini yalelizwe. Kungaba uNawomi wamukhalela kanjani u-Orpa esebona inkosi ibathululela izibusiso ezweni lakhe, nokumncenga kwakhe ukuba aphinde kwababakubo. Ubuhlungu esecabanga ukubonisa akubonisa leyantombazane, okwamhlalisa kaMowabi.

Nomyeni onjena inkosi eyamupha uRuthe! UBowazi wayeyindoda elungile, indoda kaNkulunkulu, epholile. Akazange adlale ngoRuthe esenalo lonke ithuba esibuyeni (3:6). Wayehlakaniphile futhi ecebile, enokuqaphela, ecabangelana futhi enomusa. Ngaphezu kwalokho wayekulayini wokuqala kaMesiya. Ukushada naye kwaletha uRuthe kulelifa lesibusiso! Koyedwa kweza umhlengi, ubudlelwane (umshado – "ukuphumula") nokuthola ukunakekelwa kwezidingo. Kunjalo uma

uKristu esithathela kuye (Njengoba uBowazi wathatha lowakaMowabi). KuKristu sithola ukuhlengwa, ubudlelwane ("ukuphumula") nengcebo eningi – impela siyapheleliswa kuye!!

Buka nje, uma sesiya ngasekupheleni kwalencwadi, sithola umntwana womfana ehlezi egone kuNawomi (4:16)! URuthe noBowazi bathola umzukulu kaNawomi nendlalifa yomhlaba ka-Elimeleki, into uNawomi abengenayo iminyaka esenawo womabili amadodana akhe futhi into abecabanga ukuthi akasoze ayibona.

Uyabona ukuthi ekugcineni yonke into yahleleka ekubeni konke kwakumapeketwane ngaphambilini. Ngaphambilini? **Ngaphambi kwesinqumo**!! Ngaphambi kokuba uNawomi anqume ukubuyela emuva ezweni lesithembiso, indawo yesibusiso, bheka uNkulunkulu okwakungathi ubekile yonke into yamelana naye ukuthi wakushintsha kanjani konke kwaba yisibusiso – ekhombisa ukuthi ubelokhu enaye sonke lesikhathi. Impela sibusisiwe leso sinqumo!!

Sithola kuvesi - 7 ukuthi uNawomi wasukuma, wafaka isigqoko sakhe wahamba, njengendodana yolahleko (NgokukaLuka 15:17-20). Isinqumo sakhe sokukholwa salandelwa ukwenza. Lokhu kuveza

ukuthi wayenokukholwa kweqiniso. "Ifu lofakazi" KumaHeberu 11 liveza ngokuphindaphinda iphethini eyodwa;

- *"Ngokukholwa u-Abela wanikela… ngomhlatshelo omuhle*" (ivesi-4).
- "*Ngokukholwa uNowa…esaba uNkulunkulu, wakha umkhumbi*" (ivesi-7).
- "*Ngokukhulwa u-Abrahama walalela… waphuma…*" (ivesi-8).
- "*Ngokukholwa u-abrahama…wanikela ngo-Isaka*" (ivesi-17).
- *"Ngokukholwa uMose…wala…wakhetha ukuphathwa kabi kanye nabantu bakaNkulunkulu…ngenxa kakristu*" (ivesi 24-26).

Uyabona? Ukukholwa kwabo kwabonakala ngalokho abakwenza. Uma ukholwa amazwi kaNkulunkulu, izenzo zakho zizosho (EkaJakobe 2). Uma uthi uzikhethele ukuphilela yena, ngiyojabula uma ngibona ubufakazi balokho empilweni yakho.

Lawa amazwi okuqala abhaliwe kaNawomi kwivesi - 8, siqhubeka sifunda ngaye lomama. Ukhuluma ngokukhululeka ngenkosi, ekhombisa ukukholwa kuyena ("*UJehova makanenzele umusa, njengalokho*

1:8 UNawomi wathi komalokazana bakhe ababili: "Hambani nibuyele, kube-yilowo nalowo endlini kanina; uJehova makanenzele umusa, njengalokho nanenza kwabafileyo nakimi.
1:9 UJehova makaninike ukuba nifumane ukuphumula, kube-yilowo nalowo endlini yomyeni wakhe." Wayesebanga, badazuluka, bakhala.

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nanenza kwabafileyo nakimi" Siyambona ukuthi unobudlelwane noNkulunkulu. Omunye angabuza ukuthi ikuphi ubuhlakani obutholakala kulokhu abonisa ngakho lamantombazane? Uthi mababuyele emakubo nakoNkulunkulu babo (ivesi -15). Ngicathi siyaqonda kungani uNawomi ekhuluma lokhu, noma wayecabangani. Ufuna lokhu acabanga ukuthi kubalungele, bona nekusasa labo. Akafuni ukubenza babone engathi ubenza bafune ukuhamba naye ebaholela lapho kukhona ngisho indlala yomshado. Hlampe kuyawenza umqondo indlela akhuluma ngayo ngendlela izinto ezazenziwa ngayo ngalesiya sikhathi ababephila kuso.

Khona manjalo, asibheke ukuthi kukhona ukusaba nokubheka izinto ngendlela yezwe ekucabangeni kukaNawomi! Ubona ukuthi alisekho ithemba "ukuphumula… endlini yomuyeni wakhe" (umshado) ezweni lakaJuda. Ngokubuka

kwabantu, kubukeka sengathi uqinisile uNawomi, Kona maningana amathuba okuthi bathole abayeni kaMowabi kunakaJuda. Impela uNawomi ucabangisa okomuntu nje, ubabonisa ngokwendlela yabantu, engakhombisi ukuthemba inkosi.

Kungabe umshado uyikho konke yini? Kungabe loku "phumula" akhuluma ngakho uNawomi kubaluleke kudlula okwaphakade, lokhu okutholakala kuNkulunkulu? Qha nakanye! Ucabanga ngokuhlakanipha kwasemhlabeni. Kulendawo uNawomi wenzisa komzali nje osenyameni. Ubonakala sengathi ukhathazeke kakhulu ngempilo yabo yasemhlabeni kuneyaphakade. Njengomzali ofuna ingane iye esikoleni zonke izinsuku kodwa ngeke ayikhombe enkonzweni zonke izinsuku. "yebo, impela sifuna ukubagxisha inkolo" bagcina ngokusho kodwa bazishova esikoleni ngamandla abo wonke. Akucaci kahle, kuphi ukuphikelela? Futhi ikuphi okubaluleke kakhulu? Ezemfundo noma ulwazi longcwele? Ngibona abazali abanjalo beyisa izingane zabo kwimfundo esezingeni, abaqeqeshi, nokulungiselelwa okusezingeni kwezingane zabo. Bakucabanga kancane okokuthi bathole uqeqesho ngokwebhayibheli nezifundo zebhayibheli noNkulunkulu osezulwini. Bagqugquzela izingane ukuthi zenze kahle esikoleni nakwezemidlalo kodwa

1:10 Bathi kuye: "Hayi! Kepha sobuyela nawe kubantu bakini!"
1:11 Wayesethi uNawomi: "Buyani, madodakazi ami; nohambelani nami na? Ngisenamadodana ezibilinini zami ukuba abe-ngabayeni benu na?

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lutho kwizinto zakamoya, baziyisa kwimicimbi nemincintiswano yezemidlalo usuku nosuku ngisho nangempelasonto mese kuba nzima ukuziyisa enkonzweni. Yini efikayo engqondwen yakho uma kukhulunywa ngokuqeqesha umntwana wakho umlungisela impilo? Isimo sakhe sempilo noma impilo yaphakade?

Nalapha futhi kumele siqaphele ukuyala komngani ongaqonde lutho olubi noma olungalungile futhi olungeke lube nemiphumela eyingozi! Ngenxa yokuthi ukhathazekile, akwenzi lokho kuyalwa kumele ukuthathe ukulandele. Yizwi likaNkulunkulu kuphela nokuyalwa ngokwebhayibheli okunikeza ukuyalwa nokuboniswa ngendlela eyiyo futhi edingekayo empilweni.

Kuvesi-9 Kuvela okuthinta inhliziyo kulendaba. Baqabulana, bangana badazuluka bakhala. Lamantombazane ayezimisele ngokubuyela emuva noNawomi (ivesi-10) Kodwa umamezala waphikelela

1:12 Buyani, madodakazi ami, nihambe, ngokuba sengimdala ukuba ngibe-nomyeni. Noma ngangithi nginethemba, noma ngingaba-nendoda kulobubusuku, ngizale amadodana,
1:13 beningawahlalela aze abe-ngakhulileyo na? Beniyakuzivimbela ningabinamadoda na? Hayi, madodakazi ami, kumunyu kimi ngenxa yenu, ngokuba isandla sikaJehova siphumele kimi."

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wabavimba.

UNawomi uyaphikelela ngamazwi akhe! uRuthe no Orpa mancane amathuba okuthi bathole abayeni abazofuna ukushada abafelokazi bakaMowabi kaJuda. Bekuyoba nethemba ukuba uNawomi ubebathembisa abayeni ukuba ubenamanye amadodana. Kodwa nangalapho kwakubheda uhlelo. Ngisho ukuba ubeyothola umyeni, ashade, athole abantwana ngalesosikhathi, laba besifazane bebeyoma yini babalinde iminyaka baze bakhule? Qha nakanye! Nalapha futhi siyabona ukuthi ngokukaNawomi, ithemba lomalokazana bakhe lisekutholeni abayeni. Kungani? Kubukeka sengathi angadayisa imiphefumulo yabo basuke kuNkulunkulu ukuze bezothola "ukuphumula". Kuzwakala kusabisa sengathi ingane yentombazana esancane ehlezi ikhuluma ngamasoka nomshado nje qha. Ngiyasaba abaningi babo bangaze badayise ngemiphefumulo yabo nezimiso ngoba befuna

ukufika kulokhu "kuphumula". UNawomi ucabanga ngokugwegwa lapha, ukukhathazeka ngalokho kungokwabantu abangenandaba nokuthi uNkulunkulu uthini ekucabangeni kwakhe.

Hlampe kukhona okumele sikuqaphele ngalokuzama ukususa umuntu kulokhu azinqumele kona, sazi ukuthi uma sihluleka kusho ukuthi bazinqumele impela futhi kusuka kubo ngaphakathi.. Njengenhlabathi yesibili kumfanekiso kaKristu womhlwanyeli (NgokukaMathewu 13). Lapha kuvezwa olizwayo izwi, alamukele ngokuthokoza. Kepha mase kufika izinhlupho ngenxa yokuzibophezela kwakhe ezwini kuba lula ukushiya kanjalo, mese kubonakala ukuthi ubengagxilile kwasekuqaleni. Lapha sikhuluma ngezinhlupho ngenxa yenkolo. Ziveza obala labo abangagxilile kodwa okuyibona abazikisa umkhumbi. Inkosi iyakwazi ukukuthumela nalokho ukuveza ukuthi ubambelele kangakanani. Bheka yamuphatha kanjani uJakobe ePheniyeli nalaba abasenyameni (NgokukaJohane 6). Buka imizamo ka Eliya engaphumelelanga yokubeka u-Elisha ngaphambi kokuhumusha (2 Amakhosi 2) UJohane wathi "*Baphume kithi, kodwa bebengesibo abakithi*" (1 NgokukaJohane 2:19) Ongowenkosi ngokweqiniso ngeke afune ukususwa esibusisweni sakhe.

Kungenzeka ukuthi ukwenze njalo kukaNawomi kwakungukuhlola lokho, kodwa ngenxa yesimo sakhe sakamoya angicabangi kanjalo. Wayengeke ahlakaniphele ukuthi omalokazana bakhe bathole iqiniso ngawo wonke amandla akhe, hhayi ukuthi abasuse kulona, njengezwi lokuhlakanipha likhuluma kwizaga (izaga-8)? "*Ngakho lokhu sikwazi ukusaba inkosi, siyabancenga abantu…*" (2 KwabaseKorinte 5:11). Bekuyobasiza ngani omalokazana bakhe ukuthi bathole lokhu okufunwayo "ukuphumula", izwe lonke kepha balahlekelwe ukuphila kwabo? Impela ngiyahluleka ukuthola isizathu sokuyala kukaNawomi.

Siqala kwivesi-13 ukubona indlela uNawomi abuka ngayo inkosi. Sibona isimo sengqondo yakhe siya sivela kuvesi 20 no 21 kulesahluko – "…*USomandla ungiphathe ngomunyu omukhulu,usomandla ungenzele okubi.*" Wabona inkosi imelene naye, impela kwakunjalo ngokubuka isimo sakhe.

Ake sithathe isikhashana sibuyekeze, sibe nesthombe salona obalulekile owokuqala kulendaba, sibuke ubunjalo bakhe njengokuba sivezelwa kulesahluko.

U-Nawomi

Impela uNawomi wayengokholwayo inkosi, siyamuzwa naye ekhuluma ngayo. Siyabona nenkosi isebenza kuye. KumaHeberu isahluko 12, inkosi ikwenza kucace ukuthi "…*Ishaya ileyo naleyo ndodana eyamukelayo*" (Ivesi-6) kanti futhi "*kepha uma ningalaywa, abathe bonke benziwa abahlanganyeli kukho, khona-ke ningabesihlahla, anisiwo amadodana*" (ivesi-8) Ukuyala kwesandla senkosi ngokusobala sasiphezu kuka Nawomi ngento azilethele yona. Kuyavela nokho ukuthi wayengumntwana kaNkulunkulu.

Kanti futhi wazala ukuphila empilweni kaRuthe, kwakuyisithelo sakhe futhi uNawomi ukuthi uRuthe akhulume athi "*uNKulunkulu wakho*", kuvesi-16 hhayi okaMahaloni. Cishe kwakukhona ukuhlonipha ukukholwa kukaNawomi ngasohlangothini luka Ruthe.

Njengoba sesibonile nje, kunokuhlakanipha kulona wesifazane. Wathi esekhululekile ukuzenzela isinqumo, wasuka kulokhu okwakwenziwe amadoda kulomuzi wakhe, wasukuma wazithatha ebheke ezweni lesithembiso.

Kumele sikhumbule futhi ukuthi impilo ebhalwe

ebhayibhelini ayibi yisibonelo kithi. UNkulunkulu ukulobile lokhu, izimpilo zabantu ezwini lakhe, izinsumpa nakho konke. Kukhona impela okungekuhle empilweni kaNawomi ngokunjalo. Kumele sikuqaphele lokho futhi singakubuki ngokushalaza. Impilo yakhe kwakungesiyo eyekholwa elinqobayo, wayengajabule ngesabelo sakhe. Waze waziqamba igama kuvesi 20, "uMara" – ukubaba. Wayebona sengathi yonke into imelene naye, ngisho nenkosi uqobo lwayo. Kubukeka sengathi amehlo akhe ayebheke phansi impela kunokubuka uNkulunkulu. Weyesazomubona kahle. Wakhuluma ngaye, wangakhuluma kuye. Wayesazokubona ukubaluleka, nesibusiso esikhulu senhlungu yakhe. Ngiyasaba wayengavumelani nombhali wehubo uma ethi "*Jehova ubusisiwe lowomuntu omyalayo…*" (Amahubo 94:12). "*Kwangilungela ukuba ngihlushwe, ukuze ngazi izimiso zakho, Ngiyazi ukuthi izahlulelo zakho zilungile, nokuthi wangilaya ngokuthembeka*". (Amahubo 119: 71&75). Ohubayo wabonga, uJobe wadumisa (UJobe-1) enhluphekweni, uNawomi wakhononda, kodwa bheka kuRuthe. Babesenhluphekweni efanayo endaweni efanayo kodwa asimuza ekhononda. UNawomi wayengazithobile, ekhonza, amukele futhi ethobekile. Sisala sibuka ukuthi wayethokozile kuNkunlunkulu uma kumuhambela kahle,

wayewundlelayakhe, untandoyakhe "*Kukho konke ngokubonga*" Lokho kwakukude kabi nawayekufuna empilweni yakhe kulesigaba.

Asingamupendi kakhulu ngopende omubi bese thina siqhele sime lekude. Wayefana ncamashi nathi, akunjalo? Kodwa kwesinye isandla asingalenzi iphutha labanye, sigxobe ngezinyawo ukuba untandoyakhe kwakhe mese simenza abe muhle kakhulu. Akumele sizame ukubeka kahle ubufakazi benhliziyo kaNawomi, futhi singakhohlwa nokuyisebenzisa njengesibuko esisinikwa uNkulunkulu ngempilo yakhe. Sonke isikhathi uma sicasukela uNkulunkulu ngenxa yezimo esibhekana nazo nathi sisuke siveza ukuba ontandoyethu nokuthi thina singenza ngcono ngaphezu kwakhe. UMika 6:8 "*Ukutshelile, muntu, okuhle; uJehova ufunani kuwe, kungabi ngukwenza ukulunga kuphela nokuthanda umusa, uhambe noNkulunkulu wakho ngokuthobeka na?*" maningi amakholwa athi engena ezimweni ezingaphansi kwalesi sikaNawomi, afunde njengoba wafunda "…uhambe noNkulunkulu wakho <u>ngokukhononda</u>". Uyaqonda ukuthi kushiwo "ukuthobeka" hhayi "ukukhononda" noNkulunkulu wakho. Abakwazi ukuba yiqiniso bobabili uma uhamba noNkulunkulu. UNawomi wazizwa ephansi futhi ebuhlungu nasemoyeni ngenxa yezimo zakhe,

1:14 Badazuluka, baphinda bakhala; u-Orpa wamanga uninazala, kepha uRuthe wanamathela kuye.

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nangoNkulunkulu. Ngakho ke kwakungekho ukudumisa olimini lakhe.

Kwakukhona okukhulu kuNawomi kunokuba untandoyakhe. Wayeneqiniso ngempilo, bese sikubonile ukukhuluma kwakhe. Kuvesi 8-13, lapho ayefuna khona ukuphumula kwasemhlabeni nezinto ngaphezu kokuphumula okuphakade, ekufunela omalokazana bakhe. Kungenzeka ukuthi wayebafisela okuhle impela oRuthe no Orpa, kodwa wayengabheki okwasezulwini. Umshado noma injabulo emshadweni akukukhulu okudlula uNkulunkulu. Kodwa uNawomi wagqugquzela laba besifazane ukuthi balangazelele umshado, bashiye uNkulunkulu! Lesi yisixazululo somuntu kwinkinga yezulu. Iveza ingalo yenyama efana nse nale eyenziwa umyeni kaNawomi mhlazane beya ezweni lakaMowabi bebalekela indlala. Njengomholi, kanjalo nabaholwayo.

U-Orpa

Manje inkosi isisinakisa impendulo

1:15 Wathi: "Bheka, umnakwenu usebuyele kwabakubo nakunkulunkulu wakhe; buya nawe, umlandele umnakwenu."

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yalomalokazana, Okokuqala inkosikazi ka Kiliyoni, u Orpa wakhala kakhulu encenga uNawomi efisa sengathi ngabe izinto zazinganjeya, sengathi bangangahlukana. Uthe esezwa izingqinamba ababengabhekana nazo eBetlehema, nokuphikelela kukaNawomi, wamanga umamezala wakhe "wabuyela ezweni lakwamowabi, nonkulunkulu bakhe." Wacabangisisa wase wabona ukuthi inani elikhulu leli. Kwakubi impela!

U-Orpa wayefana nesicebi esincane esasingumphathi esasithanda uJesu (NgokukaMarku 10: 17-22). Kwakukhona ukulangazelela ukuphila okuphakade. Kepha nomphefumulo okhalayo waphindela emuva engenaso isiqiniseko sako. Inani lalilikhulu! Kwafika lapho ema khona, wayengeke esadlula lapha. Kuyenzeka yini lokho enhlizweni yomuntu? Uphinde uthole ukuphila okuphakade? Abanjalo abafuni ukudela konke ukuze bezothola ipele elinenani eliphakeme. (NgokukaMathewu 13: 45-46) UJobe waveza ukuthi alikho inani eliphakeme kakhulu uma ethi "*Bheka uyakungibulala,*

anginathemba" (13:15) Noma ethatha konke, ngisho impilo yami! Abaningi bamuthandile uKristu ngendlela yokuthi bafuna ukuphila okuphakade. kodwa ngaphandle kwamehlo okukholwa izithembiso zikaNkulunkulu, ukubona ukufanela uKristu, ukumlandela kuvele kube mnandi ngendlela eyisimanga. Ungaba nesiqiniseko ukuthi omubi uzoba khona ukukubonisa okubi okungase kukwehlele uma uzinikela kuKristu ngakho konke, njengoba naku Orpa kwaba njalo phambi kwakhe, njengoGoliyathi emngceleni. Kodwa uDavide akangqangqiswanga ubukhazikhazi bukaGoliyathi. Waqhubekela phambili, egcwele ukukholwa nokuthemba uNkulunkulu (1 USamuweli 17). Ngokukholwa uDavide waqonda ngqo kuGoliyathi, nasesibusisweni sikaNkulunkulu, nasesicongweni somlando wakwa-Israyeli.

UMose akazange adangale. Wayenakho konke ehlala endlini kaFaro, imfundo, ubuciko, ingcebo kanye nefa, konke lokho izwe elalingamunika kona. Sasingekho isizathu esasibonakala singamenza ashiye konke ayenakho azibandakanye nezigqila ezazingathandwa, zihlupheka. Kunalokho wayenazo zonke izizathu zokuthi ahlale, ngokubuka kwabantu. Kodwa ngokukholwa wabuka ngaphezu kwalokho, okwesikhashana futhi okwezwe. "*Ngokukholwa umose esekhulile wala ukubizwa*

ngokuthi indodana yendodakazi kaFaro, kunalokho wakhetha ukuphathwa kabi kanye nabantu bakaNkulunkulu kunokuba athokoze isikhashana esonweni, ethi ukuthukwa ngenxa kaKristu kuyimfuyo enkulu kunengcebo yaseGibhithe, ngokuba wayebheke umvuzo.ngokukholwa washiya iGibithe engasabi ulaka lwenkosi ngokuba wakhuthazela sengathi uyambona ongabonwayo" (KumaHeberu 11:24-27). UMose wadela konke okwakuyinzuzo yasemhlabeni ukuze azuze "ingcebo enkulu" yesibusiso sikaNkulunkulu. Ngokukholwa uJakobe wabona "ingcebo enkulu" wehla waphila igama lakhe (ukuthi "Jakobe" kusho ukuthi "umkhohlisi" noma umkhubekisi) okhohlisayo (Ugenesise 25 & 27).

U-Orpa wayesehlale phakathi kwabantu bakaNkulunkulu, kwakunjani nje ubufakazi babo kuye. Uyilabo ekuthiwa "*banambitha izwi elihle likaNkulunkulu namandla ezwe elizayo*" Kodwa waphunyula ngenxa yokuthi akazange akholwa yena wazibophezela enkosini. Ekuqaleni wayefuna ukuhamba kodwa wabuye wabheka wabona ukuthi ngathi kunobunzima ngaphambili wahlehla. Njengomhlabathi wesibili kwimifanekiso kaJesu (NgokukaMathewu-13) ebeke ngakhuluma ngawo. Imbewu yawela emhlabathini owawunamatshe, yanyuka. Kodwa yayingenazo izimpande, yasheshe

yabuna sekufika ubunzima "Ngenxa yezwi". UKwenza njalo kuveza ukungakholwa, kwaloyo othi ngomlomo wakhe uyakholwa, kodwa engenakho ukuphila okuphakade.

Baningi emabandleni ethu abanjalo ezweni lethu, abathi basindisiwe futhi basho izinto ezizwakala zimnandi, kodwa bengakaze banikele izimpilo zabo kuKristu, bengakutholanga ukuphila okuphakade ezandleni zakhe. Bathanda ukuhlanganyela nabangcwele kodwa bona bangabantwana besihogo, abahedeni abaphika uNkulunkulu. Ukuhlanganyela ezintweni "zokukholwa" noma ezenkolo akubenzi bamukeleke kuNkulunkulu. Uma sekufika izikhathi zentshushiso nezimo ezidala ukuthi kubonakale ithemba labo bashaya utshani. Izintshushiso ezanele ziyabadalula ukuthi babengeve bezibophezele kuNkulunkulu ngokukholwa kwasekuqaleni, kodwa kubona nje. Ukukholwa kweqiniso, kumi kugxilile enkosini, amasango ehadesi awanakuzamazamisa obanjwe uNKulunkulu.

U-Orpa wayenokubathanda oNawomi noRuthe (lokho kuthanda bona kwakungesikho ukuthembeka nokugxila kuNkulunkulu). Siyakubona kulomunyu wokuhlukana kwabo. Hlampe ngingasho ukuthi u-Orpa wayezithanda

yena kakhulu? Buka ukuthi wayesezohamba aye eBetlehema noNawomi. Lokho kusho ukuthi kwakungekho mshado ayewulindele kaMowabi ngalesiya sikhathi. Kwakungeko budlelwane ayekubo nomuntu wesilisa okwakungamhlalisa kaMowabi. Kodwa uNawomi iphuzu lakhe lalisemshadweni nje kuphela. Akukho uthando u-Orpa elamenza ahlale kaMowabi, kodwa ukuthanda kwakhe umshado nje, hhayi umuntu othize kwamhlalisa! UYabona? Ukuthi hleze ukuthola umshado kwakubaluleke kakhulu kunothando ayethanda ngalo uNawomi, noRuthe, noNkulunkulu ophilayo. Wayethanda umshado, hhayi ngisho umuntu othize! Abantu abaningi abasha kulezinsuku babona kanjena nabo. Bazifunela umshado, njengo Orpa ubuso bakhe bubheke kaMowabi! Ngale kokuthanda abantu ngenxa yendlela abayiyo, sizinikela kubo nokubalungele. omunye umuntu uvele abheke umshado. Isimo sengqondo endala, nokubekezela, kulinda okuhle kukaNkulunkulu. OKudala kuthatha noma yini eqhamukayo ngoba umshado nje obalulekile. ngiyasaba inhliziyo enjalo izakujabha ekugcineni.

Ngiyafisa ukwazi ukuthi u-Orpa waba njani. Ngiyesaba hleze akubanga kuhle. Wavele wanyamalala nje ebhayibhelini asabe sazwa lutho ngaye. Uhlanganyela nalaba abangakholwayo,

nezinhloli eziyishumi ezaqeda abantu amandla zavotela u "qha" ehlane lase kadeshi. Nowesilisa owayemncane ecebile ngezinsuku zikaKristu, no-Isawu, no-Ishmayeli nomunye umJuda omncane owayeziswe eBhabhiloni kanye noDaniyeli nabangani bakhe abathathu, laba ababefuna ukuzitika ngezibiliboco zesidlo senkosi. Bonke labo bawa basala endleleni, abasekho futhi sebekhohlakele ngoba uNkulunkulu ugxila kulabo abalandela ngokuthembeka, abafana noRuthe. Ungakhohlwa ukuthi isigaba sonke sencwadi esisasele sikhuluma ngoRuthe nangomuphumela wesinqumo sakhe sokukholwa. Buka ukuthi uNkulunkulu wawubona wase eyawulandelela umphefumulo ozinqumele ukuphila ngokukholwa yizwi lakhe.
Ivesi 14-18

URuthe

Manje ake sibheke impendulo yomfelokazi ka Mahaloni uRuthe. Lapha sithola umlingiswa wesibili obalulekile kulendaba yalencwadi encane. EyaRuthe yayihlukile, ishayisa umoya.

1:15 Wathi: "Bheka, umnakwenu usebuyele kwabakubo nakunkulunkulu wakhe; buya nawe, umlandele umnakwenu."
1:16 Kepha uRuthe wathi: "Ungangincengi ukuba ngikushiye, ngibuye, ngingakulandeli, ngokuba lapho uya khona, ngiyakuya khona nami, nalapho uhlala khona, ngiyakuhlala khona nami; abantu bakho bayakuba-ngabantu bami, uNkulunkulu wakho abe-nguNkulunkulu wami.

Wayengenakho ukungabaza ngenxa yezinto ezashiwo uNawomi. Wabambelela kuye ngokuzimisela, wabambelela nakuNkulunkulu wakhe. Wayesebukile wabona okushiwoyo kepha wayengazimisele ngokushintsha umqondo wakhe. Intombazane ebusisekile! Isinqumo esibusisekile! Wayazi ukuthi ikusasa lakhe hleze lizoba nguye enakekela isalukazi esidala esimuncu. Kodwa wayazi ukuthi lokho kuyinto elungile ukuba ayenze. Wenza isifungo futhi wayekulindele ukujeziswa uNkulunkulu uma ngase angasifezi. ngenkathi u-Orpa ukusindwa ayenako kwakungaphakathi kuyena, uRuthe kwakungaphandle, kuNawomi nasenkosini.

Engabe uRuthe wazi kanjani ukuthi kuncono azibophezele kuNawomi nakuNkulunkulu wakhe kunokubuyela kaMowabi noNKulunkulu abenziwe ngezinti nangamatshe? Impela kufana

1:17 Lapho ufela khona, ngiyakufela khona nami, ngimbelwe khona; uJehova akenze njalo kimi, enezele futhi, ngokuba ngukufa kuphela okuyakusahlukanisa."
1:18 Esebonile ukuthi uzimisele ukuhamba naye, wayeka ukukhuluma kuye.

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nangalenkathi uMose ebona kungcono ukuba ashiye okwakuyinzuzo kuye eGibhithe "*kunalokho wakhetha ukuphathwa kabi kanye nabantu bakaNkulunkulu"* Ngokukholwa yizwi likaNKulunkulu – "*kungathi uyambona ongabonwayo.*" Wazi kanjani uNowa ukuthi kwakuncono ukuba semkhunjini?. U-Abrahama wazi kanjani ukuthi kuhle alishiye izwe lakhe, abe ngumhambi ezweni ekungasilo elakhe? Ngokukholwa izithembiso zikaNkulunkulu! Noma kunjalo, Sazi kanjani ukuthi simelwe ukwenza okulungile uma sinokuncane nje kokwenza, kukukhulu nakithi okufuna senze okungalungile? Ngokukholwa, Sikholwa izithembiso zesibusiso sikaNkulunkulu ngokuthobeka nezixwayiso zokungathobeki. Sazi kangakanani ukuthi kumele sime eqinisweni uma abantu abasizungezile begcwele amasu kanye namanga nokukhohlisa? Nokuthi sibe msulwa uma sekuyimfashini ukungcola namanyala kudlumunyu? Nokuthi singasifaki isahlukaniso somshado ekubeni wonke

umuntu esikhombisa kona njengendlela elula? Nokuxolela uma abanye besizwisa ubuhlungu? Nokuqhubeka sikhonze isithelo sibe singabonakali? Noma siqhubeke nokupha kube kungathi kuncane kakhulu okokuphila? Sazi kanjani ukuthi ukufa komzalwane kuyinzuzo? Nokukholwa yizwi likaNkulunkulu!! Izwe lisibuka njengezilima kulokhu. ngalokubuka silahla kudoti ukujabula okuncane ebesingaba nakho empilweni uma sikhetha ukungaziphileli thina kodwa siphilele uNkulunkulu. Ukuhlakanipha kwasemhlabeni kuthi sihlakaniphile uma sidla, siphuza, sijabula ngokuba kusasa siyafa. Kodwa abanawo amehlo okukholwa okubuka ngale kokufa, kuloyo ongabonwayo. Ngokukholwa, uRuthe wabona iqiniso likaNkulunkulu bekhona bebaningi abamanga. Futhi ngothando ayenalo ngoNawomi wabona kukuhle ukumkhonza/ukumsiza kunokunaka okwakhe. Intombazane enesibusiso! Isinqumo esinesibusiso!

URuthe wancenga uNawomi ukuthi angamuceli aphindele emuva, wayese ewuhluzile umqondo wakhe. Wayezohamba no Nawomi. Wayengahlala noNawomi, abantu bakhe babe ngabakhe noNkulunkulu wakhe abe ngowakhe. Wayezofa lapho uNawomi efa khona, wayezinikele kuye kuze kube sekufeni. Wazikhethela ukuthi akasoze

wabuyela kaMowabi, Wayeseme ngezinyawo zakhe zombili. Lokhu kwakungukukhombisa uthando, ukuthembeka kanye nobungani. Wayengasiye umngani okuthanda ngoba izulu lilihle. Lencwadi isikhuluma ngaye ize iyophela. Buka futhi ube ngufakazi ukuthi uNkulunkulu uyambona umuntu noma umphefumulo onquma ukuphila ngokukholwa.

Siphila ezinsukwini lapho ubumnene, ukuthembeka kanye nobungani beqiniso bungaziwa. Ngisho emishadweni, ekukhonzeni nasekusebenzeni. Abanye bangena kulenkonzo yamamishinari bethemba ukuthi bazothola omaqondana, bawele ulwandle ngonyawo olulodwa, beqhutshwa yilokhu okuqhuba abaningi ukungena emshadweni, "sizozama kancane" Kuthi kusuka amamishinari ebe epakisha ehamba ebuyela ekhaya- sekudlule nesikhathi! Kodwa ke sitsheliwe ukuthi ziyeza izikhathi zokuthikube yilowo nalowo azicabangele yena (2 Kuthimothewu 3:1-5).

Umngani weqiniso uyathanda njalo, ngaphansi kwazo zonke izimo (izaga 17:17) useduze okudlula umfowenu (Izaga 18:24). UJonathani wayeyilowo mngani kuDavide, emthanda njengomphefumulo wakhe (1 USamuweli 18:3 & 20:17). Wayemufisela okuhle uDavide, ngisho okungaphezu kwakhe.

1:19 Base behamba bobabili baze bafika eBetlehema. Kwathi sebefikile eBetlehema, wonke umuzi wanyakaziswa, bathi: "Lo unguNawomi na?"

Yiloluthando olungaqondwanga ngisho uSawuli ubaba wakhe. Uthando oluhlanzekile kangangokuthi uDavide wamdumisa ngisho esefile uJonathani, "*Lwaluyisimangaliso kimi uthando lwakho, ludlula uthando lwabesifazane*" (2 USamuweli 1:26). Impela uthando lobungani bangempela lungabeka ngisho impilo yalo phansi ngenxa yomngani (NgokukaJohane 15:13).

Kuyosisiza uma siqonda incazelo yamagama asetshenziswe kuvesi-20. Igama lika Nawomi lisho "ukwethaba" noma "ukwethaba kwami". Leligama elisha "Mara" elisho ububi "nokubaba" Isizathu sakhe esesenzasamuntu sokubaba, akwenza kucace ngoba "*Isandla sikaJehova siphumele kimi*" (Ivesi-13), "*Ngokuba usomandla ungiphethe ngomunyu omukhulu*" (Ivesi-20), "*uJehova ungibuyise ngize*" (ivesi-21), "*USomandla ungenzele okubi*" (Ivesi-21). Manje sekuyiphutha likaNkulunkulu ukuthi impilo yakhe ayisenalutho, inhliziyo yakhe imuncu. Buka kodwa! Wayeyobuyela yini kaJuda ukuba inkosi ayithathanga laba besilisa? Buka ukuthi ubunzima

1:20 Wathi kubo: "Ningangibizi ngokuthi uNawomi; ngibizeni ngokuthi uMara, ngokuba uSomandla ungiphathe ngomunyu omkhulu.
1:21 Ngahamba ngigcwele, uJehova ungibuyise ngize; ningibizelani ngokuthi uNawomi, lokhu uJehova efakazile ngami, uSomandla engenzele okubi, na?"

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buzale nangu uRuthe. Abukho ubunzima "*Ukulaya konke okwamanje, kungathi akusiyo intokozo*"(KumaHeberu 12:11) ukuba nesiqiniseko, besingakushiya ukuhlala kwethu ngokunethezeka siphephile ngenxa yenkosi ukuba ayizanga? Kumele sikhumbule ukuthi inhlupheko elinye lamathuluzi asetshenziswa uNkulunkulu ukuholela empilweni abantwana bakaNkulunkulu nokubanikeza impilo echichimayo. UNawomi wala ukubona lokho. Kumele sikhumbule nokuthi sinakho ukuzilethela izinkinga kithi uqobo ngokusuka entandweni kaNkulunkulu. UNawomi akavumanga icala lomndeni wakhe lapha. Kumele sikhumbule ukuthi hhayi ukuthi uNkulunkulu uletha ubunzima ukusinyakazisa, kanti futhi ukusiqinisa. Kwisimo sikaJobe hhayi ukuthi uNKulunkulu wayemcolisisa kuphela kodwa njengomlimi ecola isivini sakhe (ngokukaJohane 15) Wayekhombisa nosathane ukungazi kwakhe (Jobe 1 & 2). UNkulunkulu wayekhombisa omubi (kanye nabo

1:22 Wabuya-ke uNawomi kanye noRuthe wakwaMowabi umalokazana wakhe owabuya ezweni lakwaMowabi, bafika eBetlehema ekuqaleni kokuvunwa kwebhali.

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bonke ububi) inhliziyo ehlengiwe. Leyo nhliziyo iguquliwe, ayizwanga yakholwa nje kuphela. Iyaphila kanti kuqala ibifile. Akuseyona eyakuqala egcwele imibono yayo kodwa isidalwa esisha ngokuzalwa kabusha. Inhliziyo enjalo ekholwayo angeke yathengwa ngamali. NjengakuJobe, izingqinamba zethu zingasicolisisa kuphenduleke imibuzo yezulu engaziwa kithina.

UNkulunkulu umninimandla onke, akukho okwenzekayo engakuvumelanga yena. Lokho akuvumelayo kuyahambisana nendalo yakhe eluthando. Ubuhlungu bakhe buyasiza! Ngicela uqonde. Izinhlupho zenkosi ziyanakekela, zinjengesikhumba esandleni sadokotela ohlinzayo esandleni sothandiweyo udokotela- angeke aze akusike. Omunye wake wathi “izinhlupho zisenza sibemuncu noma sibe ncono”, muncane umehluko.

Uqaphelile ukuthi kuncane okushiwo ngesikhathi? Kwakuqala isikhathi sokuvuna ibhali ngenkathi laba befika eBetlehema. Hlampe uNawomi

akanakanga ngenxa yokubamuncu bakhe, kodwa ngibona isandla sikaNkulunkulu somusa. Babengenalutho, bengenakho okokuziphilisa. Inkosi yabona ukuthi ukubuya kwabo kube ngesikhathi sokuvuna. Kwakuyisikhathi lapho abampofu bekwazi ukukhothoza ezinsimini bathole okokuphila. Lomusa kaNkulunkulu yiwo oletha izimpendulo ngezindlela eziningi ezahlukene.

"UJehova makakuvuze ngomsebenzi wakho,
uphiwe umvuzo opheleleyo
nguJehova uNkulunkulu ka- Israyeli
oze ukuba uphephele phansi
kwamaphiko akhe"

(URuthe 2:12)

Isahluko 2

UNkulunkulu Wamagagasi Waqala Waguqula

2:1 UNawomi wayenesihlobo somyeni wakhe, umuntu ocebileyo, owomndeni ka-Elimeleki, igama lakhe linguBowazi.
2:2 URuthe wakwaMowabi wathi kuNawomi: "Mangihambe, ngiye ensimini, ngikhothoze ezikhwetshini emva kwalowo engiyakufumana umusa emehlweni akhe." Wathi kuye: "Hamba, ndodakazi yami."

Sesibona umlingiswa wesithathu obalulekile kulencwadi. Nansi lendoda, uBowazi, sithola lona ozosetshenziswa uNkulunkulu ukuletha isibusiso nokuguqula izimpilo zikaRuthe no Nawomi. Sizofunda kabanzi ngalendoda kulesahluko, ikakhulukazi kulezahluko ezimbili ezizolandela. uBowazi wayeyisihlobo somyeni kaNawomi "*umuntu ocebile.*"

Nakhu futhi! Ubonile? "*URuthe wakaMowabi*" (ivesi-2) Ubebizwa kanjalo nakumavesi amabili adlule. Uyaqaphela ukuthi uRuthe esakaMowabi wayengu "Ruthe" nje kuphela (1:4,14 & 16)? Manje

eBetlehema useba "*URuthe wakaMowabi*" (2:6) Isikhumbuzo sokuthi ungumuntu wokuhamba kulelizwe. Usenendlela ethize abukwa nabizwa ngayo angakaze ayazi. Lokhu fanele ukuba kwamenza wazizwa eyedwa futhi engumhambi impela kwelinye izwe. Kuveza ukuthi abantu bazamukela kanjani izinhlupho. Ucabanga ukuthi kungenzeka ukuthi kwakunzima kakhulu kuNawomi kunakuRuthe? Akahlalanga yini nenhlungu yokuba yinyumba okwakubukeka njengehlazo emshadweni wakhe? Akalahlekelwanga yini umyeni wakhe njengaye uNawomi? Manje useshiye abantu bakubo, izwe lakhe nomuzi kayise, njengokuba no-Abrahama washiya izwe lakhe. Usephenduke waba "*URuthe wakaMowabi*". Usezweni angalazi nomamezala ongathokozile futhi "ongenalutho" njengaye. Uyaphoqeleka ukuba ayokhothoza emasimini ukuze bezokwazi ukuphila, impilo yokuba hlwempu kumele ayamukele njengeyakhe ezweni lakhe Elisha. Impela akubukeki sengathi konke kuhamba kahle futhi kulula. Kukhona okubonakala kushoda lapha. Asiboni uRuthe ekhihla isililo nokukhononda ezindebeni zakhe! Asimboni futhi elokhu ebuka emuva, asimboni ekhalela ukulahlekelwa yize noma eselahlekelwe impela. Akubonakali kumushafisa ukuthi uzozihluphekela njengomhambi ongenasithunzi ozophila ngokukhothoza. Ufana noJosefa ebhekene

2:3 Wahamba, waya wakhothoza ensimini emva kwabavuni; kwase kwenzeka ukuba afike esiqeshini sensimu sikaBowazi womndeni ka-Elimeleki.

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nobunzima baseGibhithe. Owayengalokhu ebalisa ngobunzima nokungaphathwa kahle ayebhekene nabo. Njengokusho kwesaga singafanisa lona onomoya onjena nonomoya ofana nowentuthane. Bhidliza umsebenzi wayo iphinde iziqalele phansi. Ngale kokunanaza, ukuphukula, ukudinwa ingavinjwa ukukhathazeka. Wavele wathi "*Mangihambe ngiye ensimini ngikhothoze…*" wavuka wazithuntutha waqala wasiza umamezala wakhe.

Ake sithathe umzuzu sibuke ukukhothoza ngenxa yalabo abangase bengakwazi. Ukukhothoza kuyisenzo esaqubulwa inkosi ngenxa yabampofu phakathi kwesizwe sakwa-Israyeli. Siyabona inkosi iwubeka lomthetho ezincwadini ezifana no Levitikusi 19:9-10, 23:22 kanye nencwadi UDuteronomi 24:19-22. Kungakuhle ukuthi uzifunde lezo zincwadi ukuze uzoba nokuqonda kakhle okwenzeka kulesahluko encwadini kaRuthe.

Kukanjena nje, kwakuthi uma kushaya isikhathi sokuthi umJuda onamasimi avune, inkosi yayiyalile

ukuba angavuni yonke into kulokhu akutshalile insimi ize isale ingenalutho, kwakumele ashiye okuncane okungathintwanga emakhoneni. Kwakungamele abuyele okwesibili ensimini yakhe ukuyobheka okungase kwenzeke ukuthi ukushiyile ngephutha. Leyo nsali yesivini sakhe kwakumele ayishiyele laba "izihambi, izintandane kanye nabafelokazi". Ababebhekene nezikhathi ezinzima kodwa ababezimisele ngokusebenza ngenxa yesinkwa, babengena ensimini yomnini wensimi bakhothoze okwakusele. Ababengazimisele ngokusebenza babebulawa yindlala futhi kubafanele (2 KwabaseThesalonika 3:10)

URuthe waphuma waya emasimini ukuyokhothoza njengoba sifunda kuvesi-3 ukuthi "*kwase kwenzeka ukuthi afike esiqeshini sensimi kaBowazi.*" Ngicabanga ukuthi inkosi yahleka kancane isafaka lelogama "*afike*" emibhalweni yayo engcwele. Igama lesiHeberu elisetshenzisiwe lapha lithi "Ukufika kwake" noma "ithuba". Kwenzeka ukuthi uRuthe aqale ukukhothoza ensimini kaBowazi, loyo owayeyisihlobo sikaNawomi (ivesi 1 & 3). Akafakwanga amaqhinga akhe lapha uRuthe, kunalokho wayengazi lutho ngezihlobo zomndeni kulesikhathi. Wayefisa nje ukuthi kube khona onamasimi ozomuyekela akhothoze ensimini yakhe. Kodwa inkosi ngomusa! Nasekunakekeleni kwayo

2:4 Bheka, uBowazi wafika evela eBetlehema, wathi kwabavunayo: "UJehova makabe-nani." Bathi kuye: "UJehova makakubusise."
2:5 Wayesethi uBowazi encekwini yakhe eyayibekwe phezu kwabavuni: "Ngekabani lentombazana na?"
2:6 Inceku eyayibekwe phezu kwabavuni yaphendula yathi: "Kuyintombazana yakwaMowabi ebuye noNawomi ezweni lakwaMowabi;

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yamhola uRuthe ekukhetheni kwakhe. Bheka, uma umuntu ezimisele ukuphilela inkosi, izinto ziyazenzekela. "*Siyazi ukuthi konke kusebenzelana kube ngokuhle kulabo abathanda inkosi...*" (KwabaseRoma 8:28) UNkulunkulu uyena olungisa izimo zethu, noma kubuye kungabonakali kanjalo kwesinye isikhathi. Kumele sizixake ngokwakhe nokumele sikwenzele abanye abantu. Uyasinikeza, asigade futhi asibusise. Ngokuhola kukaNkulunkulu okuluthando uRuthe wazithela ensimini yesihlobo sabo, uBowazi kwenzeka nje weza ensimini ngalolosuku. Futhi wamqaphela uRuthe.

Lesi sisebenzi sikaBowazi (Ivesi-5) sase sikubonile ukuthobeka kukaRuthe nokuzimisela. Wayecelile ngentobeko ukukhothoza, yize noma inkosi yayimunikile imvume ezwini. Waqhubekela lishisa nelanga, ephumula kancane nje. Lomlisa

2:7 ithe: 'Ake ngikhothoze, ngibuthe ezithungwini emva kwabavuni.' Selokhu ifikile, iqhubekile kusukela ekuseni kuze kube-manje, ihlale kancane endlini kuphela."
2:8 UBowazi wayesethi kuRuthe: "Angithi uyezwa, ndodakazi yami? Ungayi ukukhothoza kwenye insimu, futhi ungasuki lapha, kepha namathela kuwo amantombazana ami lapha.
2:9 Amehlo akho mawabe-sensimini ayivunayo, uwalandele; angithi ngiyalile abafana ukuba bangakuthinti na? Nxa womile, yana ezitsheni, uphuze lokho abakukhileyo abafana."

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kushukuthi wayelokhu embhekile uRuthe. Wayazi ukuthi ungubani, uvela kuphi, nokuthi uhlobene nobani. Wabona nendlela abeziphethe ngayo. Abantu babona okukhulu kunalokhu esisuke sizitshela ukuthi bayakubona kwesinye isikhathi, noma esifisa bakubone!

Buka ukuthi amazwi okuqala kaBowazi kuRuthe awokumvikela nokumusiza. "*Ungasuki ukukhothoza kwenye insimi, ngizobona ukuthi unokwanele"* Yilokhokahle kahle akushoyo. "*Angithi ngiyalile abafana ukuba bangakuthinti? Nxa womile, yana ezitsheni, uphuze lokho abakukhileyo abafana.*"

Amazwi okuzimisela ukusiza owokuhamba – "intombazane yakwaMowabi" (ivesi-6) – owezizwe.

Yini kungathi imuva likaRuthe alisho lutho kuBowazi? Kungani enakekela umhambi kanjena? Njengoba sisazombuka uBowazi, ngicathi sizobona ukuthi indlela aphatha ngayo uRuthe indlela nje ayiyona. Uzibonisa engumuntu ohlonipha uNkulunkulu nezwi lakhe. UNkulunkulu ukhulumile ezwini lakhe ngokwenzela abanye umusa, ngisho izihambi, ikakhulukazi izihlobo, lokhu ayikho uRuthe kuBowazi.

Hlampe kukhona nesinye isizathu esenza uBowazi anakekele "intombazane yakaMowabi" ngenhliziyo enjena. Buka uRuthe 4:18-22 noMathewu 1:4-5 uzobona ukuthi umama kaBowazi uRahab isfebe (UJoshuwa 2 & 6:22-25). URahab wayengumhambi (waseKhenana), impilo yakhe ingenaNkulunkulu, wabeka ithemba lakhe enkosini wasinda ekufeni ngenkathi u-Israyeli unqoba ikhenana. Inkosi yayiguqula ngempela impilo yakhe. Sibona lokho kulengane yakhe ephambi kwethu. Kuyinjabulo kanjani ukubona uNkulunkulu efohla ezimpilweni ebezizithandela ububi, zamadlozi obubi, ayijike impilo, ayishintshele ekulungeni nasekukholweni. Lapha sibona owesifazane ophuma esizweni sobubi, umlando wokonakala eshintshwa ukukholwa, nakhu sekuvela umntwana onobunkulunkulu ezweni lesithembiso. Babekwa ngomusa kwisizukulwane sikaKristu (NgokukaMathewu 1:5).

2:10 Wayesewa ngobuso bakhe, wakhothamela emhlabathini, wathi kuye: "Ngifumaneleni umusa emehlweni akho ukuba unginake, lokhu ngingowezizwe, na?"

Yinhle kangakanani inkosi! Impela iyamangalisa imisebenzi yayo. UBowazi ukhumbula umawakhe owafika engowezizwe wase ethemba kuNkulunkulu ka-Israyeli (Ivesi-12), uyajabula ukubona lokhu kuRuthe.

Kuvesi 10sibona ukuthobeka kuRuthe! Intobeko nasekufuneni ukwazi. Kwakulungile ukuthi uRuthe angafuni ukwenzelwa uBowazi umusa. Wenza kahle impela, Wayefisa ukuyekelwa nje okungatheni azikhothozele. Wazithola esefumana umusa ayengawulindele kulendoda angayazi.

Ngikhumbula uDavide owayelungile, ekhothama phambi kwenkosi uSawuli, ezibuka njengenja nje efile (I USamuweli 24:14). Ngikhumbula futhi umntwana kaJonathani uMefibhosheti, ekhothama ekhululeka ngenxa yomusa kaDavide ecela, "*Iyini inceku yakho ukuba ubheke inja efileyo njengami*" (2 USamuweli 9:8). Kulezinsuku zamanje lapho wonke umuntu efuna ukuzizwa kahle ngaye kunzima ukuba ungathola loluhlobo. Kodwa bekumele kube

2:11 UBowazi waphendula, wathi kuye: "Kubikiwe kimi konke omenzele khona unyokozala selokhu afa umyeni wakho nokuthi ushiyile uyihlo nonyoko nezwe lokuzalwa kwakho, weza kubantu ongabazanga ngaphambili.

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yimpendulo yokuthobeka kwinhliziyo engaziboni ifanele. "*Iyini inceku yakho ukuba ubheke",* kumele nathi sibe njalo, inhliziyo engaziboni ifanele uma senzelwa umusa kaKristu ehlula umphefumulo wethu. Asifanele ukwenzelwa umusa, ngisho omncane.

URuthe kwamumangaza ukuphathwa kanjena uBowazi, wawuthakasela ngokubonga lowomusa. Kodwa wabe esefisa ukwazi ukuthi "kungani" wayethole umusa ongajwayelekile kuye. Impendulo emangazayo siyithola kuvesi 11. URuthe uthola ukuthi uBowazi ubese etsheliwe ngaye, ukuziphatha kwakhe kwase kwaziwa, kakhulu kunalokhu ayezitshela ukuthi kuyaziwa yilendoda. Wayenolwazi olucacile ngaye nemvelaphi yakhe, isimo sakhe kanye nemisebenzi yakhe. Hleze nathi singamangala ukuzwa ukuthi kukhona umuntu owazi kukhulu ngathi, futhi okungamaqiniso. Kulabo abangathokozile abanezimfihlo hleze lokhu kungabahlalisi kahle. Futhi izaga, leyoncwadi yezincwadi ikubeka kahle; "*Igama elihle likhethekile*

kunengcebo enkulu, nomusa kunesiliva negolide" (Izaga 22:1). "*Naye umntwana uyaziwa ngezenzo zakhe, uma isenzo sakhe sihlanzekile noma siqotho*" (Izaga 20:11). Kuyamangaza ukuthi uBowazi wakuthathela kuye ukwazi konke lokhu ayekwazi ngoRuthe (ngiyacabanga naye wayemangele). Uyaveza kithi ukuthi kwenziwe ucwaningo oluncane. Ubembona uNawomi futhi elokhu ebukela kude ukuthi kuhamba kanjani ngesihlobo sakhe. oKungafani nalesihlobo ebesiseduze kakhulu esisibona kwisahluko sesine. Lowayemkhohliwe yize noma kumele ngabe uyamnakekela. Ukuqaphelisisa kukaBowazi yilokhu umphostoli uPawulu akhuluma ngakho kubazalwane baseFilipi, "*Yilowo nalowo angabheki okwakhe, kepha yilowo abheke nokwabanye*" (KwabaseFilipi 2:4). UPawulu lana akakhulumi nje ngokuthanda izindaba zabantu ezingenasidingo kodwa ngokucabangela abanye, njengoba sibona kuBowazi. uNawomi wayenesidingo, uBowazi eyisihlobo, wazizwela umthwalo ngalokho. Ukhombisa ukunaka kukaNkulunkulu ebheke abakhe. Hlampe hhayi njengakuNawomi khona manje, umyeni onakekelayo, kodwa uhlezi elungele ukusisiza.

Ekulandeleleni isimo sikaNawomi, uBowazi wabona nomakoti olandele umamezala wakhe washiya

2:12 UJehova makakuvuze ngomsebenzi wakho, uphiwe umvuzo opheleleyo nguJehova uNkulunkulu ka-Israyeli oze ukuba uphephele phansi kwamaphiko akhe.”

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konke ukulandela uNawomi noNkulunkulu wakhe. Inhliziyo yakhe yathatheka yilona wesifazane omncane othembeke kangaka, obelokhu esiza umamezala wakhe kungakafikwa ngisho lapha. Umsebenzi wakhe wangalolosuku wakufakazela lokho ayekuzwile. Konke lokhu kwenzeka nje uRuthe akanakile nhlobo, kuze kube manje. Inkosi yayimunakekela, ilungisa izimpendulo zakhe kwizidingo zakhe. Kusukela ekuphendukeni kwakhe! Njengengelosi eyathunyelwa kuDaniyeli nempendulo yomkhuleko wakhe eqala nje ukukhuleka (UDaniyeli 9:23); 10:12). Njengokuba uBowazi wathokoza ngomsebenzi kaRuthe nokuzimisela kwakhe, kangakanani uNkulunkulu.

UBowazi umfisela okuhle ngenhliziyo yakhe yonke uRuthe kuvesi-12. “*UJehova makakuvuze ngosebenzi wakho.*” UBowazi ngathi akabonanga ngisho ukuthi inkosi yasebenzisa yena ukufeza lokhu ayekufisela uRuthe.

“*Uthembile ngaphansi kwephiko* [Inkosi

2:13 Wathi: "Mangifumane umusa emehlweni akho, nkosi, ngokuba ungiduduzile nangokuba ukhulume kahle kuyo incekukazi yakho, noma ngingenjengenye yezincekukazi zakho."

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uNkulunkulu ka-Israyeli] *likabani uRuthe*" URuthe akazanga ukuthi maduze uzosebenzisa lawo magama ukucela umshado kulendoda (3:9). Esethole ukuthokomala ngaphansi "kwamaphiko" (Igama elijwayele ukusetshenziswa uma kuchazwa isikhukhukazi sibiyela amatshwele aso, UDuteronomi 32:10-12; Amahubo 17:8; 36:7; 57:1; 61:4; 63:7; 91:1,4; NgokukaMathewu 23:37, uNkulunkulu womusa wamulethela "ukuphumula" ngaphansi "kweziketi" ezinhle zomyeni.

Kusukela uRuthe eqala ukubona uBowazi, wazi ububele, ukuphepha nokusizwa ngakudingayo. uBowazi wenza ngaphezu kwalokho okubhalwe emthethweni esiza uRuthe. Kanjalo noKristu kithi, singanayo ngisho imisebenzi emihle esaziwa ngayo kodwa uyasinakekela. UBowazi uthanda othandekayo, kodwa ukristu uthanda ongathandeki kuwe nakimi. Enza umusa lapho kudingeka khona ukwahlulela. Amaphiko esibusiso okuphephela.

Futhi kwimpendulo kaRuthe kuvesi 13 uyabonga

> *2:14 Ngesikhathi sokudla uBowazi wathi kuye: "Woza lapha, udle isinkwa, ugcobhoze ucezu lwakho kuviniga." Wahlala eceleni kwabavuni, wamnika utshwele, wadla wasutha, washiya phansi.*

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umusa kaBowazi ubona nokungawufaneli kwakhe. Yayingekho impakamo kumazwi akhe okubonga, kepha intobeko nokubonga njalonjalo. Ukubonga kukhombisa Ubuntu, ongabongiyo ugcwele impakamo enhlizweni.

UNawomi kubukeka sengathi akakaze amgqugquzele uRuthe, nokho asikuzwa lapha. Kuyena kubukeka kugcwele ukuzidabukela nje, ubonakala ezibheke kakhulu yena kunokuthi abone isibusiso, noma isibusiso esiyimpilo kaRuthe, sibona okuhlukile kulendoda eyakhuluma kuye, yafudumeza inhliziyo yakhe ngamazwi okutusa. Wayenokubonga! Kulesimo sakhe esasisibi kangaka wayekudinga naye ukutuswa nokugqugquzelwa – "*ungiduduzile nangokuba ukhulume kahle [akhanyisa inhliziyo] kuyo incekukazi yakho*". Amazwi kaBowazi impela, "*izwi elikhulunywayo... linjengama-apula asezitsheni zesiliva*" (Izaga 25:11)

Uyabona kuvesi 14 ukuthi unyuka kanjani umusa kaBowazi, ayikho into egqugquzela ukuthi uphinde

2:15 Esesukile ekukhothozeni uBowazi wayala abafana bakhe, wathi: "Makakhothoze nasezithungwini, ningamkhathazi.
2:16 Anoke nimkhiphele nokuthile ezithungwini, nikushiye ukuba akukhothoze, ningamsoli."

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wenze okuhle njengenhliziyo ebongayo kwabanye. Ukubongwa kususa imicabango yokwenza kabi. Kungabe inkosi yona yehlukile? Kungabe ukubonga ngentokozo naye kuyamunyakazisa ukwenza okunye? Impela kunesifundo lapha. *UCicero wake wathi "Alikho izinga engingafisa ukuba nalo noma kucatshangwe ukuthi nginalo kakhulu kunokubonga*", ngokuba akuyona into enenani elikhulu nje kuphela kodwa umama wakho konke. Ngakho-ke, phansi ngokukhala, phambi kwabantu nasenkosini uma sifuna ukubanyakazisa! Kuvame ukujabula nokubonga ngezibusiso esizamukelayo.

Kubukeka sengathi uBowazi uswele angakwenzela lomphefumulo obonga kangaka. "Ngesikhathi sokudla udle kanye nathi", futhi uBowazi (umphathi) wamupha, waba nokuningi kokudla kwaze kwasala, futhi "*makakhothoze nasezithungwini*" futhi "*anoke nimkhiphele nokuthile ezithungwini, nikushiye ukuba akukhothoze*". Kwase kushoda ukuthi amunike amakhilo angama-20 amfakele enqoleni amgoduse. Kodwa bheka,

2:17 Wakhothoza-ke ensimini kwaze kwahlwa; wakubhula lokho abekukhothozile, kwakungathi i-efa lebhali.

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akazange akwenze lokho. URuthe wanikwa okungaphezulu kodwa akavelanga nje wanikwa, kwakumele asebenze. Kwakunjalo nasehlane ngemana, inkosi ayivelanga yafaka "ukudla kwezingelosi" emlonyeni yabo. Yakwenza kwaba kuningi ukuze okufunayo ezokuthatha. Izinto eziningi empilweni yomzalwane zinjalo. Ziningi izimpendulo zemikhuleko – "Amadlanzana ake awe ngenhloso" kulabo abafuna ukusebenza bewakhulekela. UJesu wathi "ziningi iziqhamo" kulabo abafuna ukuzithola. Kunemigqomo egcwele inhlakanipho kulabo abafunayo. UNkulunkulu ngeke nje avele akulethele isaka eligcwele ngenqola. Uyanikeza ngezindlela eziningi kuloyo "*isisebenzi esingenamahloni*" (2 KuThimothewu 2:15)

Ngenkathi uRuthe "eshaya" noma ebhula ekhothoza ekugcineni kosuku waphuma ne epha noma uhafu webhali (amalitha angama-22 noma mhlampe 13-14 wamakhilo noma 30lbs) Kwakungaphezu kwalokho abakudingayo ngosuku! Babengakwazi ukuphila ngakho izinsuku ezinhlanu! Inkomishi yakhe yachichima! uBowazi, njengeNkosi wamunika

2:18 Wakuthatha, wangena emzini; uninazala wabona lokho abekukhothozile; wakhipha, wamnika lokho akushiyile esesuthile.
2:19 Uninazala wathi kuye: "Ukhothozephi namuhla na? Usebenzephi? Makabusiswe lowo okunakileyo." Wamtshela uninazala ukuthi ubesebenza kubani, wathi: "Igama lomuntu engisebenzile kuye namuhla linguBowazi."

"*Kakhulu kunakho konke esikucelayo nesikuqondayo*" – okudlula lokho okusemthethweni.

Ngenkathi uNawomi ebona okwakukhothozwe uRuthe nokwakusele kuyena kwisidlo sasemini ("wamnika lokhu akushiyile esesuthi"), wamangala, wabona ukuthi impela lolu bengusuku olungafani nezinye izinsuku zokukhothoza. Awucebanga ngokukhothoza, ukwazile ukuphila. Kodwa lokhu! Lokhu kwakukukhulu kakhulu kunomsebenzi wosuku olulodwa, uNawomi wavele wabona ukuthi kungase kusho ukuthini lokhu. Wabona ukuthi bekungeke kuze kwenzeke konke lokhu ukuba ubengekho umuntu omubonile uNawomi. Ubani? Kungase kube ngubani?, uRuthe engacabangi izinto eziningi wavele wamtshela ngalona omenzele ububele.

Ngicathi kukhona okwenzeka enhlizweni kaNawomi

2:20 UNawomi wathi kumalokazana wakhe: "Makabusiswe nguJehova ongayekanga umusa wakhe kwabaphilileyo nakwabafileyo." UNawomi wathi kuye: "Lowomuntu uyisihlobo sethu, ungowabahlengi bethu."

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ngenkathi uRuthe esho nje igama likaBowazi ngaphansi kweziketi emasimini. Okokuqala ekhumbula ubukhona bukaNkulunkulu enhlizweni yakhe. Isikhathi eside ubemuncu futhi enosizi. OKuningi kwakho ekubhekise kuNkulunkulu owayemubona emelene naye. Wayese ezinake kakhulu yena waze wakhohlwa ukubuka umusa kaNkulunkulu. Kodwa uNkulunkulu wayengeve emelene naye, ubengakuye sonke lesikhathi, manje, okokuqala njengoba sekusa iqiniso emphefumulweni wakhe. Sekukhona ukulangazelela nethemba nenhlasana yethemba kuyena.

Kwakungathi izulu lalimelene naye, likude lingenandaba – kunamafu kumnyama. Manje okokuqala sekuvela imisebe yelanga sekuqala ukukhanya. Wajabula kanjani uNawomi ukubona ukuthi inkosi isengakuye, iholele uRuthe ukukhothoza ensimini yesihlobo.

NakuJobe kwaqhamuka lokhu kukhanya

ngasekugcineni kwencwadi yakhe. Esekhuzwa yinkosi wabona ukuthi isengakuye, ayimelene naye nakancane, yize noma kwakuke kwabonakala kanjalo. Kulendaba kaNawomi, ngenxa yezinqumo ezingaphusile kwaba khona isikhathi sobumnyama. KuJobe ngenxa yokulunga kwakhe kwagqashuka amaketango esihogo. Lena indlela uNkulunkulu enza ngayo kubantwana bakhe. Kwenye inkathi ukukhanya esicongweni okuthambisa inhliziyo kukusondeza enkosini, njengabafundi entabeni lapho uJesu akhazinyuliswa khona. Kwenye inkathi isigodi sethunzi lokufa siyabanda. Sibe sesiyafuna njengomshunemikazi encenga "*umbonile othandiweyo wami*?" kwenye inkathi leso sikhathi sobumnyama silethwa yizinqumo zethu esizenzayo thina (U-Isaya 59:1-2). Kwenye inkathi ngenxa yokulunga siba yizisulu zesihogo. Kodwa uNkulunkulu usuke efuna ukufeza icebo lakhe. kusuke kusilungele! Ngakho sihamba ngesineke, ngokukholwa, hhayi ngokubona. Hhayi nje ukujabula nokukhathazeka, ngokwezimo zesikhathi. Ngokuba siyazi ukuthi yinde indlela eya emzini ongcwele, kunamagquma namathafa. Kodwa-ke bamba lana mzalwane, Noma ngabe kuthiwa kwenzekani lapha phansi, inkosi ingaphezu kwakho konke, iyabona ukushisekela nokusebenza kwethu. UJobe wayengaboni ngalesiyasikhathi, kodwa wakuthola kuyiqiniso

ekugcineni. Isikhathi eside uNawomi akakubonanga, kodwa inkosi isiqala ukususa iveyili ukuze ezobona umsebenzi wakhe womusa kuye.

Awuthi ngithathe isikhathi ngikuchazele ukuthi uNawomi uchaza ukuthini ngalokhu akusho ngoBowazi lana, uthi "*Lowo muntu yisihlobo sethu, ungowabahlengi bethu*" (2:20). Kwincwadi kaMose, lezo zincwadi ezinhlanu zethestamente elidala, inkosi yachazela abantwana baka-Israyeli ukuthi ibanika inselelo yokunakekela izihlobo zabo. Eminye imininingwane ngalokho iyatholakala kwizahluko njengaku Levitikusi 25, UNumeri, 35 nakaDuteronomi, 25. Kuthiwa uma owomndeni efikelwa izikhathi ezinzima, uNkulunkulu ulindele ukuthi izihlobo zakhe zingenelele, ikakhulukazi labo abasondele njengobhuti noma umalume (UNumeri 27:8-11). Uma enamandla okusiza, lokho kuyoba kuhle enkosini. Lokho kuyasithinta nathi maqondana nabafowethu nodadewethu enkosini, ebandleni.

UNawomi wabona kuBowazi umhlengi, ebheka nendlela anakekele ngayo uRuthe kwisimo sabo esinzima, wabona ikusasa lithembisa. Lendoda yayisithobela uNkulunkulu kanye nabo, wayengeke abayeke kuphele ngabo. Ngalesambulo ngiyacabanga uNawomi washatshalelwa yikho

2:21 URuthe wakwaMowabi wathi: "Yebo, wathi kimi: 'Wonamathela kubafana bami, baze baqede konke ukuvuna kwami.' "
2:22 UNawomi wayesethi kuRuthe umalokazana wakhe: "Kuhle, ndodakazi yami, ukuba uphume namantombazana akhe, ungafikelwa kwenye insimu."

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konke ukuzizwa eyedwa. Kwase kukhona indoda esibacabangela, ukubanakekela, uNkulunkulu onakekelayo. Amasondo ethemba aqala ukujika kwaguquka nezinhliziyo!

Sibona isithombe sikaKristu kulendoda nathi. ngokuba ukristu waba njengathi, waba umhlengi wethu ngokwenyama, waba njengathi ukuze ezokwazi ukusisiza kwisimo sethu sokulahlwa. Kwakuyiso isizathu sokufika kwakhe (Ukristu wathatha isimo somuntu) uKristu. Umbhali wencwadi yamaHeberu ukubeka kanjena; "*Ngakhoke njengokuba abantwana bahlanganyela igazi nenyama, naye uqobo wahlanganyela khona lokho, ukuze ngokufa amchithe obenawo amandla okufa ongusathane*" (KumaHeberu 2:14-15).

Kumaviki amade amabili okuvuna ibhali nokolweni, uRuthe walandela abasebenzi ababodwa ensimini kaBowazi. Waba nesikhathi esiningi uBowazi

2:23 Wayesenamathela-ke kuwo amantombazana kaBowazi ukukhothoza kwaze kwaba-sekugcineni kokuvunwa kwebhali nokukakolweni; wahlala-ke noninazala.

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sokumubuka, isisebenzi esizimisele. Hleze babeba ndawonye ngesikhathi sesidlo sasemini (2:14). Ngiyacabanga ukuthi lesikhathi sasehlobo bebonana kwaba yisikhathi abasithakasela bobabili.

Singakahambi nje kakhulu, ake sithi ukuhlehla kancane sibuke uNkulunkulu onomusa. UNawomi wayesukile endaweni kaNkulunkulu enesibusiso, yena nomndeni wakhe wakhetha isixazululo (ingalo yenyama) lapho kwakumele athembe khona uNkulunkulu ngesimo sabo sendlala. Kodwa isandla sikaNkulunkulu esilayayo sasiphezu kwempilo yakhe. Yena ngempakamo yakhe waziholela ophathe. Kwakungenzeka nje uNkulunkulu athi "*kulungile! Ngenze kahle kuwe, unqabile indlela yami nami nginelungelo lokumelana neyakho. Kodwa manje usulokhu ukhulumela esiswini njengengane engakhulile ngokomqondo. Kulungile! Ubuye usugaqa ngamadolo usuvuma ukuthi usephutheni mina ngiseqinisweni!*" Akusiyo indlela kaNkulunkulu yokuphendula leyo. Akenzi

njalo. Uyasibona isineke sakhe, ukukhula ngokokmqondo, umusa wakhe onakekelayo kuye? Wamyeka nje wathi ukufutheka okwesikhashana. Wase emlethela isipho - isibusiso ngoBowazi. Wathatha igxathu. Wanikeza isibusiso! uNawomi wayesephutheni, uNkulunkulu wayazi kodwa waqhubeka nokwenza umnyakazo. Uyena oqhubekayo onokulangazelela okukhulu ukubuyisana avuselele ubudlelwane. Noma kungasifanele!

"O ngiyakweleta umusa,
usuku nosuku kungifanele ukuba ngibe njalo!
Yenza ubunkulunkulu bakho njengesibopho,
bophela ukuphambuka kwenhliziyo yami kuwe!"

Isahluko 3

Ingalo yenyama nenhliziyo yegolide

3:1 UNawomi uninazala wathi kuye: "Ndodakazi yami, angiyikukufunela ukuphumula ukuba kube-kuhle kuwe na?
3:2 Angithi uBowazi owawunamantombazana akhe uyisihlobo sethu na? Bheka, uyela ibhali kusihlwa esibuyeni.
3:3 Ngakho-ke geza, ugcobe, ugqoke isambatho sakho, wehlele esibuyeni, kepha ungazazisi kulowomuntu, aze aqede ukudla nokuphuza.
3:4 Kuyakuthi nxa eselala, uqaphele indawo ayakulala kuyo, ungene, wambule izinyawo zakhe, ulale; uyakukutshela lokhu oyakukwenza."

UNawomi uyisifundo semvelo yomuntu. Kukhona igama esalifunda ekolishi lebhayibheli kwikilasi labahambisa ivangeli, igama elithi "synceritism(ukuvumelanisa)". Lisho ukuhlanganisa inkolelo noma okuvunywa abantu, okubili nangaphezulu wenze kube yinto eyodwa, ushintshe isimo sale yokuqala engungqo. Kumamishini, isibonelo nje kujwayelekile ukuthi uma sishumayela ivangeli abantu bahlanganise inkolo yabo yebhayibheli kanye nezinkoleloze zabo abebekuzo. Bayayigcina inkolo yabo endala, bavele

bafake eyobukristu bahlanganise. Lokhu akukuhle enkosini uma kuza ekuthini yikuphi okulungile nokungalungile ufuna inhliziyo yethu yonke kuye. Uyaqhubeka nokusebenza kithi, ngokushunyayelwa kwezwi lakhe, esenza sibe abantu bakhe abangcwele abomele ukwenza imisebenzi emihle.

Ngiyasaba sibuka lokho kuxuba kuNawomi. Ubukeka ecabanga futhi anyakaze ngokwezwi lenkosi. Kodwa ubuye axube nendlela yenyama, ingalo yenyama, lokho sesikubonile impela. UNawomi wayecabanga futhi ngalokho okubekwe uNkulunkulu ukuze kuzonakekelwa abomndeni noma izihlobo njengoba sike sabona. Lokho kunakekelwa futhi siyakubona kuchazwa nakwincwadi kaDuteronomi 25. Ake ngifingqe.

Inkosi yayala abantu bayo ukuthi uma kuvela izimo zokuthi owesilisa ashade, bese eyashona engakabi nomntwana uNkulunkulu ulindele ukuthi umfowabo (noma isihlobo sowesilisa) angene kumfelokazi. Lokhu kuthiwa umthetho “wongeno” igama elithathelwe kulimi lesilathini elithi “wasemzini” elichaza “umfowabo wendoda” noma “ubhuti wasemzini”. Isizathu salomshado kwakungukuthi ingane yawo yokuqala “Kuyakuthi izibulo alizalayo lilandele egameni lomfowabo ofileyo ukuba igama lakhe lingasulwa kwa-Israyeli”

(UDuteronomi 25:6). Ingane iyobizwa ngegama lomyeni ongasekho futhi ithole umhlaba wakhe.

UNawomi wayecabanga ngalomthetho. Kwakumele azi ukuthi sikhona isihlobo esisondele kakhulu, kungesiye uBowazi (3:12). Okwakungesokuqala okwakumele sithathe ithuba laso lokungena ngokomthethe ukuze ezobanakekela nezidingo zabo. Kodwa uNawomi wakhetha ukuqonda kuBowazi, hlampe ngoba wayese ebenzele isihe futhi wabanakekela. Noma hlampe wayesazi kahle lesesinye isihlobo ukuthi angeke simthathe uRuthe wakwaMowabi njengoba uBowazi eveza. Noma hlampe wayazi ukuthi umama kaBowazi wayengowezizwe okungenza ukuthi kube lula kuyena ukwamukela owezizwe. Noma hlampe wayebona indlela yokwenza kukaBowazi nendlela aziphethe ngayo, hlampe yiyo eyamdonsela kuye, njengoba noRuthe wayethathekile, noma hlampe ngokukhula kweminyaka naye wayezwa ukukhula kobudlelwane phakathi kwabo. Ngakhoke uNawomi “wafuna ukuphumula” kukaRuthe ngokuthi ashade noBowazi. Futhi manje sase sidlulile isikhathi sokuvuna (2:23) kanjalo nokukhothoza, hlampe lokho kwenza ukuthi uNawomi azizwele ingcindezi.

Manje buka indlela yokwenza kukaNawomi kuvesi 2-4 futhi kubukisise. UBowazi wayeyela ibhali

kusihlwa esibukeni, wayehlala khona ebusuku kuze kube umsebenzi uphelile egade amasela. UNawomi wayala uRuthe ukuba amuvakashele ngobusuku embhedeni wakhe. Ababhali abaningi basitshela ukuthi kwakungekho ububi kulento yokuvakashela uBowazi ebusuku – bathi lokhu kwakwamukelekile kumaJuda ngalesiyasikhathi. Kodwa ngicathi kwakwenzeka singakafiki isikhathi sikaNawomi. Uma ngempela kwakuyisiko lamaJuda, kukuphi ebhayibhelini lapho sibona khona ukwesekwa kwalesi senzo, ngicathi lokho kuyasivezela ukuthi hhay akunjalo, lapha kwakwenziwa okungekuhle. Ngeqiniso sesithola nokuthi amazwi kaRuthe kuBowazi avela kuphi (3:9) encwadini uHezekeli 16:8 kodwa akuvumeli ukuya kwakhe embhedeni wendoda ebusuku. UNawomi wayeseshiye ngemuva okushiwo umthetho kaMose. Yini eyenza angezi kuBowazi emini abantu bebuka kunokuthi athumele uRuthe embhedeni wakhe? Futhi uma lokhu kwakulungile, kungani uBowazi ayala ukuba uRuthe ahambe entathakusa "*Makungaziwa ukuthi owesifazane ulalile esibukeni*" (3:14)? Wayengangacabanga ukuthi abantu bazothi benza isiko lamaJuda ngokwalezo zinsuku? Noma wayesaba ukuthi abantu benza okwakwenziwa kudala phakathi kwabo.

Ngisola sengathi lendaba yokuthi kwakuyisiko lamaJuda ifike nalabo abazama ukubuka uNawomi bafune kube sengathi wenza kahle, bembuka ngendlela ekungasiyo elapha. UNawomi wayengumuntu, futhi njengoba sesibonile wayenakho ukuhamba ngokwenyama, lapha wayecabanga njengezwe, wayesehlale kakhulu kubantu bezwe bakwaMowabi (Unumeri 25). Njengoba wase efundisa uRuthe ukuthi uzitholela kanjani indoda. Kuyacaca nje ukuthi uNawomi wayezamela uRuthe umshado ngendlela engalungile kuBowazi. Yingakho amthumela esibuyeni. UNawomi wayecabanga njengowesifazane oyisiwula futhi ongahlakaniphile. Munikeze okuncane kwalokhu akufunayo, uyabo? Kuyobe sekukhala umsindo womshado, hamba uyolinganisa ingubo yomshado (phuthuma ushintshe kungase kushintshe isikalo). Olunye unyawo lukaNawomi lusekukholweni olunye lungaphandle. Kukhona ukuwuthanda umthetho kaNkulunkulu kodwa kubuye kusuke ukumethemba. Usabona isidingo sokufaka okuthize okungukucabanga kwabantu ukuze kuzophuma okuhle. Ingalo yenyama! UNkulunkulu odinga ukusizwa! uNawomi usazombona uNkulunkulu onesihe, ofunayo futhi okwaziyo ukusiza, ongeke wavinjwa amandla ngisho awesihogo ukufuna kwakhe ukusiza.

Hlampe manje engqondweni yakho sekukhona okuthi “hlampe kunjalo mfundisi, kodwake ake sithi ukubuyela emhlabeni. Lendlela oyihlabayo iyona esekwenziwa ngayo. Iyasebenza! Abaningi besifazane bazitholele abayeni ngayo lendlela”. Ngingabuza ngithi “Kungabe kunjalo”?, Wamthola wamgcina nje impela? “akakafuni ukungagcinwa? Njengakho konke okwenza ngokunyathela iqiniso likaNkulunkulu nobungcwele ukuze uzuze lokho okufunayo. Kungaba khona inzuzo yesikhashana kodwa kuyoba khona nobuhlungu ekugcineni, Kodwa futhi kuveza nohlobo! Iyiphi indoda ezothanda loluhlobo olenza lemizamo? Ofuna ukukhula naye? Uma ufuna ukhozi kumele usebenzise okuphilayo kokuliheha. Njengoba ukhozi lundiza esibhakabhakeni, amehlo alo abheke phansi, lifuna okuphilayo elizokubhozomela. Uma ufuna ukuthola inqe, sebenzisa isidumbu. Inqe inekhala elizwa lokho okunukayo! Lokho okusebenzisayo ukubamba kuyasho kona ukuthi ufuna ukubambani!

Uma ufuna ozohlala, angeke ngikucebise ukuba usebenzise indlela kaNawomi. Inkosi yakushaya indiva ubuwula bakhe ngoba wayehamba ekumelaneni nezwi lakhe kulesikhathi. Inkosi yayishilo ku Eksodusi 22:16, “*Uma umuntu eyenga intombi engasiyo ingoduso yayo, alalenayo,*

uyakuyilobola ibe ngumkakhe" kanjalo naku Duteronomi 22:29 kuqukethwe lowo mqondo. Ngiyafisa kungabi uNawomi wayecabanga lowo mqondo, ephoqa uBowazi ukuthi ashade noRuthe, egembula ngaye. Angeke sazi. Ingqondo nemicabango yakhe kubukeka kungekhona okucabanga okuhle.

UNawomi wayeyazi intando kaNkulunkulu njengokwezwi lakhe. Wayazi futhi enokubonga imiyalo yakhe mayelana nokunakekela isihlobo esingenabani. Wayekwazi nayezokuzuza ngalomthetho. Wayeyijabulela imiyalo yakhe ngokukhothoza ukuze abahlwempu bezothola. Wayejabulela ukusho kukaNkulunkulu uma kuhambisana nezimfuno zakhe. Wayeyiziba uma ingahambisani nezimfuno zakhe. Kuvele kube sengathi usevaleke amadlebe uma uNkulunkulu ekhuluma okumelene nalokhu akufunayo njengalokhu akuhlela lana kwisahluko-3. Futhi uveza ukuba untandoyakhe lapha njengoba ekhononda ngendlela uNkulunkulu enza ngayo izinto kwisahluko-1. Ufana nathi ncamashi uyabona? Siyajabula uma intando kaNkulunkulu ihambisana neyethu mese siyaziba uma ingasahambisani, uma sesithintekile emoyeni noma izimali zethu sezithintekile.

3:5 Wathi kuye: "Konke okushoyo ngiyakukwenza."

Kodwa kungenzeka yini uNawomi acebe amacebo amabi ngomuntu osebasize kangaka? Angamuhlukumeza, yena (no Ruthe)? Umuntu osenze okungaphezu kwalokho okushiwo umthetho ngomhlengi? Yebo! Ngokuba nakuNkulunkulu ukwenzile lokho. Waphatha kabi izwi likaNkulunkulu naye uqobo. Loyo owayemuhle kangaka kuye! Lodlule lokho okushiwo umthetho (kukhalela ubulungiswa, nobami) ngobumnene nothando olungebalwe kuye. Kodwa wamsebenzisa – ebamba amazwi akhe uma kumuvuma, ewaziba uma engahambisani naye. Ufana nqwa nempilo kanti futhi wakuziba konke okuhle okwakwenziwe yinkosi imnakekela ngomusa wayo kodwa wakhononda ngalokhu okungamugculisi.

Hleze omunye uyazibuza ukuthi uRuthe yena kwenziwa yini ukuthi avume ukwenza lento uNawomi ayesemcebisa ngayo, wayengakwazi ukunqaba futhi kungabi ndaba zalutho ngoba efuna isidima sakhe nesithunzi sakhe singahlazeki. Ake sibuke izinto ezazingenza ukuthi anganqabi. Hlampe kuzomele sikhumbule ayeyikho, wayesamusha lapha eziphumela kaMowabi, hlambe

wayengakabi nesiqiniseko kahle ngokulungile nokungalungile, esagqoke izingubo zethuna (NgokukaJohane 11:44; EkaJuda - 23) esabukela kwabanye, kumamezala wakhe owayengekho msulwa. Noma hlampe wabona sengathi kuyinto yokuhlonipha (khumbula mhla uRaheli evumela amaqhinga kababa wakhe eyekela umshado kasisi wakhe wenzeke esikhundleni sokuba kwenzeke owakhe – Ugenesise – 29). Hleze wayengakakuqondi ukuba nelungelo lokunqaba okubi ngisho ngabe kuthiwa utshelwa onesikhundla negunya uma kukubi. Noma hlampe wase emazi kahle uBowazi manje ukuthi ngeke aze adlale ngaye. Noma hlampe nakuye kwakukhona ukuzibuza okunyenyezayo, efisa ukwazi ukuthi alindeleni kuye. Kungabe wayeyodlala yini ngaye uma ithuba liziveza? Ngicabanga ukuthi futhi wayazi ukuthi uBowazi uzobona ukuthi konke lokhu ukwenza kukaNawomi futhi njengoba naye wayelangazelele ukubona ukuthi ozokwenzenjani kulesimo. Ngicathi uRuthe wayeyithanda lendoda eyayinomusa, hlampe naye wavuma ukuba enze okushiwo uNawomi ukuze ezokhombisa ukuthi uyamthanda.

Manje ngicela uqonde! Noma ngabe lendlela ikhona ebhayibhelini futhi yaba nemiphumela emihle kulendaba, lokhu akusho ukuthi lena indlela evunyiwe yokubona ukuthi owesilisa uyakuthanda!

uNKulunkulu wasebenzisa amaqhinga kaNawomi, njengokuba enza kulaba ababethunjwe yizizwe ezimbi, ukufeza injongo noma icebo lakhe.

UBowazi wasiphasa isivivinyo! Akazange adlale ngaye likhona ithuba – njengokuba hleze noRuthe wayelindele – ngicathi emvakwalokho uRuthe waba nesiqiniseko sokuthi uyamfuna impela lona. Uyomthanda! Uyofuna okumulungele abeke yena kuqala. O kungakanani ukwesaba okungenzeka kwehlela kuRuthe uma ecabanga lesi esinye isihlobo esasiseduze sidlula uBowazi! Kodwa futhi, hlampe hhayi. Hlampe wayeseqala ukuthemba isandla sikaNkulunkulu ngakho wayehleli ephephile.

Kulaba bobulili obubuthaka angeke ngibacebise ukuba benze njengoba kwenziwa lapha kodwa ngingabacebisa ngabangakuthatha lana. Asikho isidingo sokuya embhedeni wakhe ukwazi ukuthi uzimisele ngani. Ukuthi angahamba agcinephi nawe kuya kuvela kazinkulungwane esikhathini enisichithayo nobabili. Futhi uma kuvela ukuthi angadlala ngawe akuthinte ngendlela ekungasiyo, Hamba lapho! Akakuthandi. "*ungabethembi (yena), noma be (e)ekhuluma okuhle kuwe*" (UJeremiya 12:6). Akafuni okukulungele wena, uzithanda yena ngawe. Awuboni ukuthi ufuna ukukusebenzisa

ngokwezinhloso zakhe? Uthando olufana nolukaNkulunkulu lunikela inzuzo nenjabulo yalo ngenxa yakho nangenxa yenkazimulo kaNkulunkulu.

Ngicela ubheke iphaseji elincane kwincwadi 1 KwabaseKorinte 13. Incazelo yangempela yalokho okulahlekayo ngobuhle bokuziveza.

"*Uthando luyabekezela, uthando lumnene, alunamhawu, uthando aluzigabisi, alizikhukhumezi; aluziphathi ngokungafanele, aluzifuneli okwalo, alucunuki, alunamagqubu; aluthokozi ngokungalungile, kepha lithokozela iqiniso; lubekezelela izinto zonke, lukhuthazelela izinto zonke*" (Ivesi 4-8).

Ngalokho engqondweni, ake siphinde sibuyele kuNawomi. Ngizithola nginokuzibuza ukuthi ingempela uNawomi wayemufiselani umalokazana wakhe! Umuntu ozozitika ngaye? Wayengamufiseli umuntu ozomthanda futhi amufisele okuhle? Yini eyanyakazisa uNawomi? Wathi "ngingamfuneli ukuphumula ukuze kuzoba kuhle kuye?" kodwa izenzo zakhe zaziveza okunye ayemufisela kona. Kungabe uNawomi wayecabangela uRuthe nje? Kungabe wayengeve ezicabangela yena kulesimo? Hlampe sengiqinisa kakhulu isandla kuyena,

kungenzeka ukuthi umuntu ayemcabangela kwakunguRuthe nangokungenelela kwamazulu njengoba sesike sabona. Kodwa futhi sesike sabona emsebenzisa nasesikhathini esidlule kuloyo obemnakekele (Inkosi noBowazi). Kungaba kukhona ukucabanga ukuthi isikhathi sesivuno siyaphela, "ukuphumula" kwakhe nokunakekelwa kwakhe okwakuyoba nesiqiniseko uma uRuthe eshada nalendoda?

Abantu, ngenxa yokukhetha kwabo nezenzo zabo bashiya umzila ontekenteke emicabangweni yabo nangezinhloso zabo. Siyabona kancane uNawomi esola uBowazi. Kubukeka sengathi wayecathi uBowazi kungenzeka azitike noma adlale ngoRuthe esibuyeni. Abantu abaziphilela bona bacabanga ukuthi nabanye abantu banjengabo. uNawomi wacabanga ukuthi uBowazi wayenokuzicabangela yena, hlampe njengaye? Ngiyacabanga kwamumangaza ukuthi uBowazi akalumanga ngisho nakancane. Izwe (nabazalwane abayizwe) abanakukuqonda okugqugquzela ukwenza intando yenkosi – loyo ozidelayo izimfuno zakhe nezenyama ngenxa yenkazimulo kaNkulunkulu nangenxa yabanye. Njengokuba unkosikazi kaPhothifa engakwazanga ukuqonda ukuthi uJosefa kwenzeka kanjani ukuthi angalisebenzisi ithuba elinjangaleli.

Manje ungaze ucabange ukuthi amagama ami aqine kakhulu kuNawomi, asibe neqiniso, sivume ukuthi nathi siyenzisa okukaNawomi, singabazalwane noma abangesibo siyaba nakho ukungcola okunjena ngaphakathi. Ikakhulukazi uma sesiphile ezweni isikhathi eside, sisukile phakathi kwenhlanganyelo njengoba uNawomi wayenzile. Kuyisithombe esibi impela. Kodwa akusiso yini esiyiqiniso. Ngobufakazi benkosi uqobo inhliziyo yomuntu "*iyakhohlisa ngaphezu kwakho konke, futhi imbi, Ubani ongayaziyo na*? (UJeremiya 17:9). Ngicabanga ukuthi isithombe esibi kakhulu esikaRuthe othembekile efakwa kudobo. Ithunzi lika Ahab eyekela uJehoshafati othembekile abe yinkosi usuku ngokuba wayezonda umphrofethi owathi uzofa ngalelo langa (1 amakhosi 22) yinto le engukusebenzisa "loyo omthandayo" ukuze wena uzozuza. Isehlukaniso kwabashadile nokugcinwa kwabantwana kuyafana nalokhu lapho kusetshenziswa khona izingane. Ukuba iqiniso belikhulunywa futhi izincwadi zihlolisiswa, ngiyesaba nathi besiyotholakala sinecala elifanayo naleli.

UNawomi waveza ukuba ngumuntu njena.Kwakukhona nothando lokuba umama onozwelo kuyena. Kwakukhona futhi nokukholwa. Kodwa yayikhona nenhlese yesono. Wakuveza

3:6 Wehlela esibuyeni, wenza njengakho konke amyale ngakho uninazala.
3:7 UBowazi wadla waphuza, inhliziyo yakhe yathokoza, waya ukulala ngasekugcineni kwenqwaba yamabele; wafika kahle, wambula izinyawo zakhe, walala.

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nokho nokuba untandoyakhe. Kwakuyindlela yakhe, wayemuncu. Wayenengqondo yasezweni ekunakekeleni kwakhe ethanda nokusebenzisa ingalo yenyama. Wayenakho nokuzicabangela yena ekwenzeni kwakhe esebenzisa nabanye abantu. Kwakukhonyana nokuzinikela enkosini kodwa futhi wayengayithandi ngakho konke inkosi futhi wayengamuthandi umakhelwane wakhe njengoba ayezithanda yena. Wayesebenzisa izwi likaNkulunkulu uma lihambisana nezinhloso zakhe, eliziba uma limelene naye. Wayenguye ngeqiniso!

Kepha ngaso sonke isikhathi inkosi isuke ithuli ihleli ngemuva, imnakekela futhi imlungisela okuhle.

Esibuyeni kwakusendaweni ephezulu (igquma elishaya umoya) lapho kwakulethwa khona izinhlamvu zokugcina zesivuno. Lapha zazibe sezindlalwa, zigqulwe zishawe ukuze kusuke

3:8 Kwathi phakathi kwamabili yethuka leyondoda, yaphenduka; bheka, kwakulele owesifazane ngasezinyaweni zayo.
3:9 Yathi: "Ungubani?" Wathi: "NginguRuthe incekukazi yakho; yembesa incekukazi yakho umphetho wengubo yakho, ngokuba ungumhlengi."

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izinhlamvu kwisiqu namakhoba. Mese kulandela ukuwela, uma lokhu osekubhuliwe kulokhu kunyuswa ngokuyiheheba kunyuselwa emoyeni amakhoba ayelula ayepheshulwa umoya asindayo abuyele eceleni. Okuphuma kulezo zinhlamvu kwakuba umklomelo wensebenzo yonyaka.

Isikhathi sokuvuna kwakuyisikhathi sokuningi ngakhoke sasiyisikhathi senjabulo. Kwakuphinde kube yisikhathi sengozi lapho abanye babezama ukuphuca abanye ingcebo yabo nenjabulo yabo. uBowazi waze wazenzela khona indawo yokulala ngenxa yokuthi wayesaba okungase kwehlele isivuno sakhe uma kufika izinswelaboya. Ngakho njalo ebusuku ngenxa yalokho ngesikhathi sokuyela ibhali kuze kube uyabeka kahle esikhamweni sakhe (izinqolobane).

Yilapho la uRuthe wafica khona uBowazi, ngokulalela umamezala wakhe weza wangena,

wambula izinyawo zakhe walala. Angicabangi ukuthi wake wabuthi quthu ubuthongo, waqwasha kwaze kwavuka uBowazi. Ekugcineni phakathi nobusuku wavuka esethuswa yilokhu akubonayo "*bheka kwakulele owesifazane,*" ngokulindelekile, "*ungubani*" impendulo esobala "*NginguRuthe incekukazi yakho.*" uRuthe wabe eseqhubeka ngesicelo esidinga isibindi ukuba uBowazi abe ngumhlengi adlale indima yokubanakekela nokuthi amushade ("*yembesa incekukazi yakho umphetho wengubo yakho, ngokuba ungumhlengi*"), Njengomfelokazi ka Mahaloni ongenaye umntwana ukuze ezovusa igama lakhe amunike nendlalifa emhlabeni ka Elimeleki.

Amagama asetshenziswa uRuthe, "*yembesa incekukazi yakho… wengubo yakho*" uwathatha kwincwadi UHezekeli 16:8 akhuluma ngokuvikelwa kubudlelwane bomshado. Afana nesithombe esivezwe uBowazi uma echaza, ekhuluma ngokukholwa kwakhe yinkosi (2:12)

URuthe wayesembhedeni wakhe, ngokusobala efuna amshade ngokuba wayeyisihlobo esiseduze. Kodwa ke kuyacaca ukuthi kwakungaphezu kokuthi uyindoda elungile futhi eyisihlobo. Impela umbhantshi wase udliwe yinhliziyo kuRuthe.

3:10 Yathi: "Mawubusiswe nguJehova, ndodakazi yami; ubonakalisile umusa ekugcineni kakhulu kunasekuqaleni, ngokuba awulandelanga izinsizwa, noma zimpofu noma zicebile.
3:11 Manje, ndodakazi yami, ungesabi; ngiyakukwenzela konke okushoyo, ngokuba wonke umuzi wabantu bakithi uyazi ukuthi ungowesifazane olungileyo.

Uyacabanga izinto ezazisengqondweni kaBowazi, emva kwakho konke lokumangala nokusaba sekwehla? Ngasekuqaleni kuyavela kancane ukuba umuntu wenyama, nanti nethuba. Kodwa akumthathanga isikhathi eside ukuthi abone ukuthi kunesandla sikaNawomi lapha. Wayazi uRuthe ungowesifazane wekhethelo (ivesi 11) ukuthi lesi simo asihlelwanga nguyena, Wayazi ukuthi angeke (akukwazi) ukuthi angadlala ngalowesifazane omncane. Khonamanjalo kwavuka ukufuna ukumuvikela yena nodumo lwakhe kwagcwala inhliziyo, kwacisha konke okungase kumenze afune ukumsebenzisa ngokwezimfuno zenyama yakhe. Wayesenemizwa lana! Emagameni akhe nasemagameni kaRuthe. Kukhona okungasivimba ukuthi sicabange ukuthi uBowazi wayechazekile? Amazwi akhe aqina wagqugquzeleka ngesicelo sakhe, "*ubonakalisile umusa ekugcineni kakhulu kunasekuqaleni*" njengenhlalayenza

uRuthe wezwa amagama ashaya enhliziyweni okutusa kulendoda. Ngicela uqonde isizathu sokukhuluma amazwi amgqugquzelayo kuye, igama elisho "umusa" igama elidala lesiHeberu elisho "umusa-nothando" noma "ukuzinikela ngokuthembeka". UBowazi wayekhuluma ngokuzinikela kwakhe. Okwakudlula ukuthembeka kwakhe kuNawomi. Nangaphezu kokushiya abakubo nabazali bakhe aye ezweni angalazi. Nangaphezu kokukholwa kwakhe nokuzinikela enkosini (2:11-12). Lokhu ase ekwenza lapha kwakuveza ukuzinikela nokunamathela kwakhe egameni lomyeni wakhe ongasekho. URuthe wayethi "ngishade, ngokuba ungumhlengi, uvuse igama lomyeni wami ongasekho" (UDuteronomi 25:5-1-; URuthe 4:9-10).

Phinda ubuke futhi impendulo kaBowazi. Kahle hle wayethi "*uthando lwakho, ukuthembeka kwakho kudlula lokhu ebengikucabanga.*Hlampe wayebona ukuthi yona intokazi ibingazikhethela, *Ngabe uzinikele ebafaneni abancane, (phakathi kwabampofu noma ababusayo.*") hleze eveza ukuthi yena uthanda ukuba mdala kuye ("ndodakazi yami") futhi akekho yena phakathi "kwamadoda asemancane") ayengase awafune. Kungabe wasola (wasaba?) ukuthi uyogcina ezifunela umyeni kulaba abancane? Kungabe kukhona

ukukhululeka emazwini akhe kuvesi 10? Ngiyacabanga ukuthi lesicelo sikaRuthe kungenzeka ukuba uBowazi wayenesifiso saso – noma esithandazela. Kodwa we, mudala, kanti uRuthe muncane. Futhi ungowakwa Mowabi ngakho akulindelekile ngisho ukuthi alandele amasiko amaJuda. Wayengalindela kanjani ukuthi athobele inkosi kanye nomyeni wakhe ongasekho, kanti futhi ngendlela "yamaJuda"? kodwa isimanga sezimanga, nangu lapha naleso sicelo! Ekuphenduleni kwakhe, uBowazi wabuka ukuzidela kukaRuthe nokuthobeka kwakhe kokuthi afune yena kodwa bekhona abangangaye, nokufuna ukuhlonipha igama lomyeni wakhe ongasekho, kodwa kakhulu ukufuna ukuthobela inkosi. Ngokuba inkosi yayala kuDuteronomi 25:5, "*umfazi wofileyo akayikugana umfokazi ongaphandle; kepha umfowabo wendoda yakhe uyakungena kuye, amthathe abe ngumkakhe, amngene.*"

Kuyishwa elikhulu ukuthi lokuthembeka esikubona lapha sekuyimvela kancane ezweni namhlanje. Ukuthi lowesifazane omncane, eze phansi kwephiko lenkosi wavumela *ukuyithobela* lapha! Wamukela ilungelo kanye nesibusiso! Lona kwakungesiye uNawomi. Kwakungesiye umzalwane uma kuvuma, wayezimisele ukuthobela inkosi kuvuma noma kungavumi, akuzibe uma kungesikho. Lapha

sibona indoda esaba uNkulunkulu eyayimele lokho uRuthe afika waba yikho – owesifazane wekhethelo, owesifazane onobuhlakani! Lapha kwakuyisikhathi sokuqhubeka kutholwe. Isizukulwane sabo uSolomoni ngelinye ilanga waveza imicabango yenhliziyo kaBowazi "*Ngubani ongathola unkosikazi okhutheleyo na? ngokuba inani lakhe lidlula kakhulu amaRubi*" (Izaga 31:10). UBowazi wayewazi umqhele uma ewubona (Izaga 12:4)! Ukuhlangana okuwinisayo lokhu! Owesifazane othembekile, othobekile, nowesilisa ohlakaniphile ukubona inani lalokho amthandele kona. UBowazi wathola ujamu ongawulinda impilo yakho yonke kufanele. Waqonda lokho ngalesi sikhathi. Wahlabeka umxhwele njengendoda kaNkulunkulu engahlabeka umxhwele ngothando oluthembekile. Ngicathi ngaleso sikhathi wayesecabanga nje ukuthi akafuni ukulahlekelwa yilojamu. Kodwa kwakukhona ingqinamba eyodwa eyayime endleleni, eyayimsokolisa sengathi uzohlwithwa umklomelo. Kwakukhona isihlobo esasingumhlengi esasiseduze okudlula yena, esasinelungelo kuqala kunaye lokuba umhlengi.

Wenzenjani uma kukhona umlilo ovuthayo kuwe wokwenza into ethile, ukuba nento noma umuntu kodwa ayilungile (ayikalungi)? Umntwana osemusha ufuna ukukhululeka ukuzenzela yena

3:12 Yebo, kuqinisile ukuthi ngingumhlengi, kepha kukhona umhlengi omkhulu kunami.

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izinqumo kodwa usengaphansi kwemigomo yabazali. Lokhu akufunayo akulungile (akukalungi). Owesilisa omncane noma owesifazane ufisa ukuthanda naye athandwe ngaphansi komshado. Kodwa inhliziyo yabo iyabatshela ukuthi lona abanaye akusiye obalungele. Bangalahla ukuzinikela kwabo ukwenza okulungile ukuze bathole lokho okufunwa yizinhliziyo zabo? Noma bangalinda enkosini isikhathi sayo nokukhetha kwayo? Insizwa nentombi bayathandana sebefuna ukuveza uthando labo ngokuhlangana. Bayohlala kuze kube bayashada? Akulungile (akukalungi). Indoda ifuna ukuma kahle ngakwezezimali, kungabikho zikweletu, ibe nendlu yayo. Iyakwenza ngendlela engalungile ifune nezindlela ezisheshayo ukuze ifike lapho efuna ukuba khona? Noma izosebenza inyanga nenyanga, idele futhi iqoqe ukuze ekugcineni izuze lokhu ekufunayo ekugcineni?

Yenza kahle! Noma ngabe kuthiwa yinto enzima kunazo zonke osuke wazenza – *YENZA KAHLE!* NjengoRuthe emngceleni wakwaMowabi. NjengoKristu eGetsemane, ezimisele ukwenza into

3:13 Hlala lobubusuku; kuyakuthi ekuseni, uma ekuhlenga, kulungile, makakuhlenge; kepha uma engathandi ukukuhlenga, mina ngiyakukuhlenga, kuphila kukaJehova; lala kuze kuse."

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enzima kunazo zonke aseke wazenza. Kunjalo lapha kuBowazi esibuyeni. Into yokugcina ayeyifuna ukulahlekelwa yilona wesifazane omncane othandekayo. Kodwa kwakukhona isihlobo esasisondele kakhulu kuNawomi noRuthe, ngokomthetho uyena owayenelungelo lokuba ngumhlengi kuqala. Bhekisisa indoda kaNkulunkulu yenze njani kwizinqumo zempilo ezinzima. UBowazi wayengavuma ukumane athathe uRuthe abe nguNkosikazi wakhe, amhambe ngemuva lomunye oyisihlobo. Kodwa leyo kwakungesiyo into elungile! Yize noma inhliziyo yakhe yathwala kanzima uma ecabanga ukuthi angalahlekelwa uRuthe, wayazi ukuthi ngeke kuze kulunge. Wafunga "*kuphila kukaJehova*" – ivesi 13) ukuthi amenzele lokhu akucelile. Kodwa wayezolandela imigudu eyiyo, enzele ukubona ukuthi umhlengi oseduze uyagculiseka. UJakobe no Rebeka kwakuyobe benze kahle uma belandele lendlela uma kuza ku-Isaka ebusisa indlalifa yakhe (Ugenesise 27).

Singaba nesiqiniseko sezinto ezimbili. Akekho kubona owabe esalala kulobu busuku, futhi bobabili babekhuleka ngesineke, “Intando yakho mayenziwe – kodwa nkosi, ngicela kube yilena!” Kwaqala ukulinda kuRuthe ngokukhathazeka. Kuzoba ngubani umyeni wakhe?

Awuthi ngibheke izinqumo ezimbili ezincomekayo ngakuBowazi, eziveza ukuba umuntu wesimilo. Noma amlalisa uRuthe ubusuku bonke, akamthintanga ngaphambi kokuba kuze kube owakhe ukuba amthinte. Akadlalanga ngaye wathatha okwakungesikho okwakhe, ngalesiya sikhathi. Lesi kwakuyisinqumo sakhe sokuqala esincomekayo. Esesibili sasifana nesokuqala. Njengoba engadlalanga ngoRuthe wayengeke futhi adlale ngesihlobo esiseduze. Walivikela ilungelo lakhe ngokunjalo, yize noma kwakungaba yinto enzima kakhulu. Kwakukhona kuBowazi ukushaya komoya wesimiso esasingaphuleki. UJosefa wakhombisa kona lobuqotho, ethembeka ukuvikela ilungelo lankosikazi kaPhothifa, ema ngqo emelene nemizamo yakhe yokuheha. (Ugenesise 39;8-9). NjengoBowazi, uJosefa akakuthathanga okungasikho okwakhe ukuthi akuthathe.

Lapha kunombuzo esiwubuzwa isikhubekiso. Ngingenza okulungile noma okungalungile?

Ngingalandela ikhanda lami noma inhliziyo yami? Ngingalandela imizwa? Ngingenza okumele ngikwenze noma okungamele ngikwenze? Ngingathanda ubumnandi noma ngingathanda uNkulunkulu? Khetha, nhliziyo yami! Kuthi mase uvuka kusasa, Khetha futhi! Khumbula izithembiso zikaNkulunkulu ezithembekile. "*Anifikelwanga ukulingwa okungenjengokwabantu; kepha uNkulunkulu uthembekile, ongayikuvuma ukuba nilingwe ngokungaphezu kwamandla enu, kepha oyakuthi kanye nokulingwa anenzele indlela yokuphepha, nize nibe namandla okukuthwala*" (1 kwabaseKorinte 10:13). Ohambeni lethu noKristu sithuka sesibuka ngqo isilingo. Njengoba uJohane no Petru babhekana nabaholi bamaJuda, sisho ngesibindi sithi kuso, "*Kuhle kini ukuthi silalele nina noma uNkulunkulu, hlulelani nina*"! injongo yethu kumele ibe kwimithetho kaKristu njengase kubhabhadisweni kwakhe "ukugcwalisa konke okulungileyo"

Isifundo "soqotho" kwincwadi ethandekayo yezaga siletha izithelo ezinhle impela. Elinye lamazwi asetshenzisiwe ukuchaza olungileyo lapha "onesimilo" njengakwizaga 11:3, "*Ukuphelela kwabaqotho kuyabahola*", ucwaningo oluncane legama "abaqotho" nesiHebheru emvakwalo liveza umqondo wokuthembeka nokuthanda ngokuzidela

kwentobeko. Liphethe umqondo wobumsulwa – ukungabi nakundlobongela nokwenza okubi ngenhloso. Ngale kobuqili. Incwadi efundekayo, efundwa ngenjongo yomusa. Lendoda uBowazi yayinjalo. Kulesahluko sibona yena ehlukile le kunoNawomi (Buka ukwehluka kwabo kugenesise 38 & 39). Wayebhizi esebenza amaqhinga uNawomi, uBowazi wayefunela abanye okungcono. Wayengeke akuthathe akufunayo noma kumlungele. Kwakumele kulunge ngokuphelele ukuze kulunge kuye yize noma lokulunga kwakhe kwakungathi kubeka engcupheni yokulahlekelwa yilokhu ayekufuna ekulangazelele. Wayeyokwenza okulungile – kuze kuwe izinkanyezi! Akakulandeli ububi ngisho kuthiwa wenzela okuhle. Isigcino asizange sivune ukwenza.

Awuthi kancane ngibuke ukwehluka kukaJakobe nomama wakhe uRebeka singaze senze iphutha lokukhomba lezibonelo zesibusiso ngokukhohlisa. UNkulunkulu uhlonipha ukukholwa, wahlonipha ukukholwa okwanyakazisa uJakobe no Rebeka, okwaba umsebenzi wobuqili. Kodwa ukuba nesiqiniseko. uNKulunkulu wajezisa ubuqili babo, Benza itulo elibi futhi balifezekisa kubaba nomyeni owayesengaboni (Ugenesise 27). Baceba ukuntshontsha isibusiso u-Isaka awayefuna ukusinika indodana yakhe yokuqala u-Esawu,

Imiphumela yalokho yenza ukuthi laba basunguli betulo bengabe besabonana, indodana sekumele ibaleke ngenxa yesenzo sabo. Indima eyadlalwa uRebeka kulobuqili betulo yayiyinkulu ngoba wakhohlisa umyeni wakhe kanye nendodana yakhe yokuqala, Akubanga ukuthi angabe esaphinde ayibone indodana yakhe ayeyithanda kodwa akabanga nalo ngisho ithuba lokuphatha abazukulu abayishumi nantathu abatholwa emva kweminyaka (Ugenesise 35:27). Kungakanani ukufisa ayefisa ukumbona nokumbona ukuthi usekhule kangakanani. Waze wafa esafisa! Kanti futhi asibe sisezwa lutho ngaye emvakwaloku khohlakala kwakhe. Asitshelwa ngisho ukuthi wafa nini kodwa sitshelwa ngokufa "*kukanesi*" wakhe (Ugenesise 35:8).

URebeka wasebenzisa ingalo yenyama njengoba sibona kuNawomi. Indlela eveza sengathi uNkulunkulu udinga ukusizwa ukuze afeze icebo lakhe. Bheka ukuthi ubuthakathaka buka-Isaka kuqhamukise lobuqili (Ugenesise 27:1,2), kodwa yena waphila isikhathi eside kunonkosikazi wakhe, waze wabona nabazukulu bakhe.

Kodwa uyabona? uNKulunkulu wahlonipha ukukholwa kwabo kodwa wajezisa ukungabi qotho kwabo. Ngomusa kaNkulunkulu ngathi singakhetha

3:14 Walala ngasezinyaweni zakhe kwaze kwasa, wavuka bengakazani. Ngokuba yathi: "Makungaziwa ukuthi owesifazane wafika esibuyeni."

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indlela yobuqotho, eneqiniso, ingenalo nechashaza lobubi. Owabanjalo yilendoda uBowazi. Wayezothembeka anakekele ahloniphe uRuthe kanye nalendoda eyisihlobo engazange ishiwo ngegama ngokuba kwakuyinto elungile futhi wathemba uNkulunkulu ngomphumela wakho konke. Uthando lukaBowazi luyafana nalolu lukaNkulunkulu, ukhombisa lona – ukuthembeka, iqiniso, nokuzinikela ekufiseleni abanye okuhle.

UBowazi wacela kuRuthe ukuba kungazi muntu ngokuvakasha kwakhe embhedeni wakhe ebusuku. Lokhu wayenzela udumo lwakhe kanye naye bobabili. Yebo kuhle ukufuna ukudlula kunembeza omsulwa kuphela kodwa kumele sivikele negama elihle. Yize noma ngonembeza omsulwa sikwazi okusuke kwenzekile, senza kahle uma sicabanga ukuthi abanye bathini ngabakubukayo. Yiba ngcwele futhi uvele unjalo. uBowazi wayengafuni izimpilo zabo zenziwa nzima umgosi wasendaweni. Bona bobabili babazi ukuthi ayikho into engalungile eyenzekile, kodwa kwakungabukeka ngenye indlela.

Abantu abashabashekayo abanendaba nodaba lonke namaqiniso alo neminininingwane, kubona lokhu abakubonayo kubanele.

Ngiyacabanga nje sengizwa ophikisayo, "babazi bahlala bengcwele noNkulunkulu wayazi," kusho yena "onendaba nokuthi abantu bathini?" uNkulunkulu unendaba, kumele nawe! Inkosi isinika umyalelo kwabaseRoma 12:17 ukuze uqaphele "uveze okubukeka kuyilo iqiniso olaziyo phakathi kwabantu bonke." Igama lesigrekhi elihunyushwa "hlinzeka" lapha lisho ukucabanga ngaphambilini noma ukubheka ngaphambi kwesikhathi. Kumele sikucabange esikwenzayo. Kumele sibheke ukuthi kungabe esikwenzayo kubukeka kanjani kwabanye abantu ("emehlweni abo bonke abantu"). Lomqondo siyawubona encwadini 2KwabaseKorinte 8:21, lapho sifunda khona "*Ngokuba sinakekela okuhle kungesemehlweni enkosi kuphela, kodwa nasemehlweni abantu*". Inkosi ifuna ukuthi abazalwane baziphathe ngendlela ezokwenza izwe libathole bemsulwa. Ngiyacabanga umphefumulo walowo omncane "*Kodwa uNkulunkulu uyakwazi engiyikho ngaphakathi, kuhle! Usuyafika! Manje thobela uNkulunkulu wenze isiqiniseko sokuthi nabantu futhi bayazi!*" yenza okufanele, uma ungumuntu olungile, bukeka futhi unjalo,

3:15 Yayisithi: "Letha ingubo ephezu kwakho, uyibambe." Wayibamba, yalinganisa kasithupha ibhali, yamthwesa lona, wangena emzini.

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ungalivuli ithuba lokusoleka. Uma ungowesifazane olungile, bukeka njengaye, ungagqokisi okowesifazane othanda lelizwe noma ozithanda yena. Ungagqoki ngendlela evezayo noma eyengayo. Ungakhulumi, ugqoke futhi wenze sengathi umelene nomphakathi noma lokhu okulindelekile noma umzali wakho kanye nanoma ubani ongama endleleni yakho. Ukubukeka kwangaphandle uNkulunkulu unendaba nakho, noBowazi waba nendaba nakho.

Ukuthi uBowazi wacela uRuthe ukuba athule ngalendaba futhi wamuhambisa ngezintatha kusho kona ukuthi kwakungekuhle kona loku abanye abathi kwakuyisiko lamaJuda futhi kuveza nokuthi ukubonisa kukaNawomi kwakukubi kulesimo. Wayekwenzela okubi kodwa uNkulunkulu wakuguqula wakwenzela okuhle.

Ngokuphendula kwakhe obuqotho uBowazi wakhuza uNawomi ngezenzo. Okokuqala akukhuza ukwenza kwakhe okusenyameni ethumela uRuthe embhedeni wakhe, iqatha lenyama anqaba

3:16 Wafika kuninazala; wathi yena: "Ungubani, ndodakazi yami?" Wamtshela konke leyondoda ebimenzele khona.
3:17 Wathi: "Ingiphile lezizilinganiso eziyisithupha zebhali, ngokuba yathi kimi: 'Ungayi kunyokozala ungaphethe-lutho.' "

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ukuliluma. Okwesibili ukuqonda kuye sibe sikhona isihlobo esisondele kakhulu kunaye futhi lokho kufanele ukuba wayekwazi impela.

Kanti futhi uBowazi wanikeza uRuthe isipho ukuba asinikeze uNawomi. Hlampe kwakungukuthi ngiyabonga ngemizamo yakho. Hlampe kwakuyisiqiniseko kuNawomi ukuthi ebudaleni bakhe izidingo zakhe zizakunakekelwa. Besingekho isidingo sokuba akhathazeke. Hlampe wabona ukuphuthuma kwakhe ngesenzo sakhe (isikhathi sokuvuna nethuba lokukhothoza sesidlulile) kodwa yena wamubuyisela ngokulungile kulamaqhinga akhe. Ngicathi kunezinto uBowazi ayengathanda ukuzisho kuNawomi. Wayesehambe ngemuva isihlobo esasingumhlengi kodwa uBowazi wathi "cha ngiyabonga, ngizokhuluma naye kuqala". Akamuthembanga uNkulunkulu ngokuphelele, wabona kunesidingo sokuthi amsize, uBowazi wathi, "ngizothemba uNkulunkulu ngesigcino." UNawomi wayezitshela ukuthi uBowazi uzothatha

3:18 Wathi: "Hlala, ndodakazi yami, uze wazi ukuba lendaba iyakuphethelaphi, ngokuba leyondoda ayiyikuphumula ingakaqedi indaba namuhla."

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umnikelo wobubi, kuyacaca wayemthathe kancane kwisimilo. Impendulo yakhe, ivezwa isenzo sakhe, yathi "cha ngiyabonga, angeke ngimthinte engakabi owami ukuba ngimthinte." UNawomi wafumaneka engumlingi, kodwa yena akazange alingeke. Kahle hle wadlala isiginci sikasathane, sona lesi esadlalwa unkosikazi kaPhothifa, futhi asidlala kahle, Kodwa uBowazi, njengJosefa akadanselanga isiginci sikasathane. njengoNKulunkulu waphendula ngomusa kumenzi wokubi. Wambusisa uNawomi wamukalela nebhali izikali eziyisithupha.

Owesifazane wase eliphonsile ibhola seligingqika, manje wase elindile. UNawomi wayazi ukuthi uBowazi uzoyixazululu indaba ngokushesha. Kufanele ukuba wayelazi udumo lakhe lokuba yindoda ewamelayo amazwi ayo. Hlampe manje wayeseqala ukubona ngempela ukuthi uhlobo luni lendoda lolu. Ngicabanga ukuthi wayewubona umfutho wakhe. Ngomusa kaNkulunkiulu, noma ngabe kwenzekani, uNawomi noRuthe babezothola ukunakekeleka.

"Makabusiswe uJehova

ongakushiyanga

namuhla ungenamhlengi"

(URuthe 4:14)

Isahluko 4

Bheka ubuhle bukaNkulunkulu

4:1 UBowazi wenyukela esangweni, wahlala phansi khona; bheka, umhlengi akhuluma ngaye uBowazi, wadlula; wathi kuye: "We wena-sibanibani, phambuka, uhlale lapha." Waphambuka, wahlala phansi.

Siqala ukubona lapha ukuthi uBowazi wayecabangani ubusuku bonke eqwashile uRuthe esezinyaweni zakhe.

"Isango" laliyindawo evulekile phakathi kwezindonga zedolobha kodwa liseduze kwesango elingena edolobheni. Kulezo zinsuku lendawo kwakuyindawo yengqungquthela yedolobha noma inkantolo yomthetho. Lena kwakuyindawo lapho kwakudingidwa khona izindaba zabantu bedolobha noma izinkinga. Kwamanye amadolobha empumalanga basasebenziza izindawo ezifana nalezi. Kwakuyindawo nje esobala kakhulu edolobheni, kulindelekile ukuthi babekhona nabantu ababezidlulela. Yingakho ukuhlakanipha kukhetha lendawo ukumemeza khona abantu

kubamema. (Izaga 8:3)

"UJamieson, uFausset kanye no Brown basho lokhu, ngalokuhlala okunjena; *"sasingekho isiqalo esasidingeka ukubizela abantu phambi kwabantu kulokuhlangana: kwakungadingeki kubhala nokubambezela, ngengxoxo nje encane kwakuba sekuqediwe – hlampe ngezikhathi zasekuseni abantu besaphuma impela noma ntambama sebebuya emadlelweni*"

Lona kufanele ukuba kwakungumphakathi omncane osondelene. Owawubuswa ukuthembeka nokuba qotho ngakho sasingekho isidingo sokuba kulokhu kunemithetho eminingi ebhaliwe njenganamhlanje. Kuyamangaza ukubona ukuthi ngesikhathi sikaJeremiya kwase kukhona imithetho eyase imininingi eyayidingeka uma kukhona ukudayiselana komhlaba (UJeremiya 32). Ukubola kwesidima neqiniso kuzala amaphephana nje angasho lutho njengoba ubulongwe buzala izinambuzane.

"Onjalo nje" uBowazi wamemeza kuseza leso sihlobo esiseduze. Manje uBowazi wase elazi igama lalendoda eyayisihlobo esasiseduze, kodwa umbhali webhayibheli, eholwa ngumoya wakhetha ukungalifaki. Futhi nje sagcina singalizwanga

4:2 Wathatha amadoda ayishumi kuwo amalunga omuzi, wathi: "Hlalani phansi lapha." Ahlala.
4:3 Wayesethi kuye umhlengi: "UNawomi obuyile ezweni lakwaMowabi uyathengisa ngesiqephu sezwe esasingesika-Elimeleki;

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igama lalesihlobo. Indlela ekusetshenziswe ngayo amagama esihebheru kulokhu kubingelela kuveza sengathi lagudlwa ngamabomu igama lalendoda langavezwa. Layekwa ngamabomu ukufakwa igama lalendoda, lona ngumuntu omangazayo. Hlampe ukuveza ukuthembeka kukaBowazi kulendoda mphini. Akunandaba ukuthi yayingubani kodwa uBowazi walihlonipha ilungelo layo njengesihlobo esiseduze. Hlampe ukuveza okufana nalokhu esikubonile ku Orpa. Lendoda, njengaye yadlula isigaba sokulibaleka emlandweni, njengongenagama, ngenkathi ekhetha ukungamuthobeli uNkulunkulu noma izwi lakhe noma abantu bakhe. Sizobuyela kulomcabango.

"Phambuka, uhlale lapha", kusho uBowazi. UBowazi washeshisa wabiza abadala abayishumi ukuba bahlanganyele nabo. Lena kwakuyindlela eyayivumelekile okwakwenziwa ngayo kulesigcawu. Kwabe sekuyaqalwa, ngendlela ekwakumele kube ngayo. Kuvesi – 3 lwabe seluyabekwa ezithebeni udaba. Kwakhulunywa ngoNawomi, wayefuna

4:4 bengithi ngiyakukwambulela kuwe, ngithi: Lithenge phambi kwabahleziyo lapha naphambi kwamalunga abantu bakithi; uma ulithenga, lihlenge; kepha uma ungalithengi, ngitshele ukuba ngazi, ngokuba akakho ongalihlenga ngaphandle kwakho, mina ngisemva kwakho." Wayesethi: "Ngiyakulihlenga."

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ukudayisa umhlaba ka Elimeleki. Kuvesi – 4 uBowazi wenza isiphakamiso "*lihlenge, kepha uma ungalithengi ngitshele ukuba ngazi, ngokuba akakho ongalihlenga ngaphandle kwakho, mina ngisemvakwakho.*" Esho ekhombisa ukuthi yena uzimisele uma lendoda ingazimisele. Lokhu kwakubalulekile ukuthi akusho ngoba yikho okwaveza upotsho wokuthi lendoda iphunyuke. Kubukeka sengathi uBowazi wayicabangisisa kahle indlela ayezobeka ngayo loludaba.

Kuningi okungacaci kahle kithina okwakulindelekile kumhlengi. Kubukeka sengathi kwakunjena (khumbula ukuthi lesi sihlobo asiyazi indaba kaRuthe kuyo yonke lento);

- UNawomi wayedayisa umhlaba ukuze bezokwazi ukuphila ngalokho azokuthola ekudayiseni kwakhe.
- UNkulunkulu wayefuna umhlaba udluliselwe

kwisihlobo somnini mhlaba (UNumeri 27: 8-11). Lokhu kwakuvikela ukuthi umuntu wangaphandle azoba nomhlaba nokubusa. Ngakho kwakuqala izihlobo.

- Umhlaba wawuyobuyela kuNawomi kunyaka wejubili elandelayo (ULevitikusi 25:8-17), uma ngabe usaphila. Ngakhoke umhlengi wayethenga umhlaba noma ekhokhela ngaphambili izitshalo zalowo mhlaba.

- Uma kwenzeka uNawomi eshona, umhlaba wawube usuyoba owomhlengi nendlalifa yakhe njengoba uNawomi wayengesenayo.

- Kwakungabhekwa indaba yomshado kuNawomi ngoba wase eyidlulile iminyaka yokuba usengathola abantwana (1:11).

- Isihlobo lesi kwakulindeleke ukuba sinikeze inani elibonakalayo impela ngomhlaba. Kahle hle lapha kwakungabhekiwe kakhulu isihlobo kepha ukuthi kukwazi ukunakekeleka umfelokazi emphakathini. Lena kwakuyimvume, hhayi ithuba eliyingqayizivele, kodwa kwakungaba khona ukuzuza uma uNawomi eshona.

Kungabe lena kwakuyiyo yonke imigomo nemibandela? Cha. Kwakukhona noRuthe

kuloludaba. Kepha lendoda ngathi yayingakazi ngaye kuze kube yimanje. Lendodamphhini kubukeka sengathi yayingazixaki ngisho ngokucabanga ukuthi kukhona abantu okungase kudingeke ibanakekele. UBowazi wayinika lelothuba lapha. Kodwa lendoda yayingakaze ikucabange ngisho ukukucabanga ukupha kuNawomi noRuthe ngisho ngesikhathi sesivuno. UBowazi wayengakusebenzisa lokhu kudembesela kwalendoda ukuze afeze isicelo sikaRuthe sasebusuku kuye. Kodwa uBowazi wanikela ithuba kulendoda kuqala. Futhi ngomusa nje wakubamba ukuphawula ngokunganaki kwalendoda, ubudedengu balendoda, uBowazi ubonakala njengomalusi omuhle.

Manje ukuphendula kwalesihlobo kwakungukuvuma ukuthenga umhlaba ka-Elimeleki nokunakekela umfelokazi wakhe (ivesi-4). Umhlangano wawuyomuphoqa. Ubudedengu bakhe basekuqaleni nabo babuyofaka isisindo kulokho, kwakuyobonakala sengathi ungumuntu onenhliziyo embi ngisho nasemphakathini uma wayengazimisele ngokukwenza lokho. Kanti futhi kwase kuyoba khona nomunye umhlaba egameni lakhe. Ngakho wathi, "*ngiyakulihlenga*".

Emva kokuvuma ukuthi uzowuthenga umhlaba

4:5 Wathi uBowazi: "Msukwana ulithenga izwe esandleni sikaNawomi, ulithenga nakuRuthe wakwaMowabi umkamufi ukuba ulivuse igama lofileyo efeni lakhe."

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anakekele noNawomi, waphinda waletha okunye, indaba kaRuthe, lentombazane ayeyithanda.

Zaqala zaguquka izinto ngokushesha. Yithi ngichaze;

- Kwasa ngokunye kulendoda mese ibona ukuthi kukhona nomfelokazi osengakwazi ukuthola abantwana futhi umthetho usumyisa ngalapho.
- Ukuvuma kwakhe ukuba umhlengi kwakusho ukuthi uyavuma nokushada uRuthe futhi anakekela naye lomamezala wakhe).
- Uma kungase kuvele ingane kulowo mshado (Okwakungaba yiyona nhloso vele yalomshado – Uduteronomi 25:6) leyongane yothola wonke umhlaba ka-Elimeleki.
- Kwakuyobe akasahlomulanga ngokunyusa impahla yakhe (umhlaba).
- Kwakuyoba khona nje ukuqhubeka

nonkosikazi (abengamazi ngisho ukumazi) kanye nezingane esezingaqhamuka.

- Ngokubuka komuntu (okungenanhliziyo) wayengeke azuze lutho, kodwa wayeyolahlekelwa. Kwakuyomele akhokhele lokhu okubaliwe ngaphezulu nokuningi, lapho yena angatholi lutho.

Kwakukhona okukodwa lomlisa ayekukhohlwa. <u>UNkulunkulu</u> <u>wayeyalile</u> <u>ukuba</u> <u>kwenzeke</u>! (UDuteronomi 25:5). Lapho kuthotshelwa khona izwi likaNkulunkulu, siyavama isibusiso. Khumbula isifundo somthetho wesabatha (ULevitikusi 25:1-7 & 20-22) nokweshumi. Zonke izigaba zokuthembeka ezwini likaNkulunkulu zibukeka zingenanzuzo ngokubuka kwabantu. UNkulunkulu wayeyale ukuba kunakekelwe abafelokazi nokuba kutholelwe ofileyo indlalifa. Kwakunehlazo impela emphakathini kulowo owayengafuni ukwenza lokho (UDuteronomi 25: 7-10). Njengayo yonke intando kaNkulunkulu kithina, uNkulunkulu uthi masenze noma ngabe kuthiwa akukho esizokuzuza thina, sithembe ukuthi yena uzosibusisa ekugcineni. Uthi masikwenze noma kubiza ukuzidela. Uthi sikwenze siveza inhliziyo yakhe, ngokuba ukhuluma kahle ngabafelokazi nezintandane (UDuteronomi 14:28; 29, 24:19-22; 26:12-15). Abantu bakhe bekumele bangakuthathi njengomthwalo emahlombe kodwa

4:6 Umhlengi wathi: "Anginakuzihlengela lona, funa ngone ifa lami; zihlengele wena, ngokuba anginakukuhlenga."

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isibophezelo – "*kungabi ngokudabuka nangokucindezelwa, ngokuba uNkulunkulu uyamthanda onikelayo ethokoza*" (2 kwabaseKorinte 9:7). Kepha kubize ngethuba noma ilungelo lokuba yisibusiso. Ithuba lokuveza indlela kaNkulunkulu – ukubusisa abanye njengoba naye esibusisa.

Ziningi izinto ezishiwoyo ezingaba yizizathu zokuthi lendoda kungani ingavumanga. Ngezizathu thize wayesaba ukuthi angase abeke ifa lakhe engcupheni, asazi yini kahle eyayimukhathaza, kodwa nje kwakungukuzicabangela yena. Ngokuba wayezicabangela yena kakhulu kunoNawomi noRuthe. Izizathu zakhe kungathi zazingenakho ukukholwa phakathi. Ngokuba wayengazimisele ukuthemba uNkulunkulu ngomuphumela wesibusiso sakhe. Isinqumo sakhe kwakungesokungalaleli ngokuba uNkulunkulu wayenikile umyalelo.

Akukaze kube kuhle ukwenza okubi! Asikho isizathu, noma ngabe sibukeka siqine kangakanani esingakwenza ungathobeli izwi likaNkulunkulu.

UNkulunkulu akakaze anikele isizathu amandla okwenza okubi kube kuhle. Njengoba singazi kahle ukuthi lendoda yayisabani (futhi asidingi nokwazi), hlampe kuncono sivale ngokuthi uNkulunkulu uyekele ngamabomu ukusinikeza izizathu zalendoda nokujula kwazo ukuthi lendoda ngempela nje yayeka ukuba umhlengi. Asikubize ngokuthi "yinomakuphi ukusaba". Uma ilungelo noma ithuba noma umyalelo noma isibopho sinqatshwa nanoma ngabe ngakuphi ukusaba singakuqinisekisa ukuthi nesibusiso sikaNkulunkulu sisuke sinqatshiwe naso. Lesisihlobo sasinake kakhulu okwaso kunokuba sinake okukaNkulunkulu nenhliziyo yakhe, njengokunakekela labo abadinga usizo. Lokhu kwakungesikho nje ukuyeka isibopho esinzima. Kwakungukususa nesibusiso esasiyolandela – isibusiso sikaNkulunkulu! Futhi uNkulunkulu uyakwazi ukubusisa! Uyakwenzisisa. Unobuchule ekwandiseleni umuntu okokuphila uma ehlonipha inkosi ngakho (Izaga 3:9-10) Kanti futhi kanjalo uyakwazi naye ukufingqa kumuntu ongadedeli (Izaga 11:24-25). Futhi nje into kaNkulunkulu eyithuluzi lokukhwishiza ibhalwe encwadini kaHagayi (1:10-11; 2:17).

"Zithengele" kusho lesihlobo sisho kuBowazi "khululeka." Inkinga le, hhay akwenziwe omunye"

Lesi yisikhalo esijwayelekile kumadoda aseningizimu Afrika uma bebalekela ukusebenza noma ubizo (nesibusiso senkosi). Kwakuyingqayizivele yethuba leli elayekwa yilendoda ngoba isaba ukuthwala kanzima ngokuzibophezela! Owesifazane omnene! Igama lakhe elivela kwisizukulwane sikaKristu ngokubhala kukaMathewu? Kodwa lesinqumo sakhe sokunganaki sasisukela ekutheni ubevele engabanakanga ngisho nasekuqaleni. Kungumoya oyedwa nje okuye. Umoya ka-Esawu owathatha kancane izinto ayeziphathiswe uNkulunkulu (Ugenesise 25) ethi, "*linosizo lini kimi* (ukunikela okweshumi, ubizo/ukuba yisisebenzi, inkonzo, ukuzidela kanye nokunye) *ifa lobuzibulo bami na*? (Ivesi 32). Inkosi iyaphendula ngomphostoli uPawulu, "*Yilowo nalowo angabheki okwakhe, kepha yilowo abheke okwabanye*" (KwabaseFilipi 2:4).

Uzokwenzenjani ngalokho uNkulunkulu akuphathise kona(amalungelo) uzophendula njengalesihlobo? "*Akukho nhlobo kwizinhlelo zami noma impilo engiyifunayo nengiyifunela abantwana bami.*" Noma "*Ngiyesaba! Kukhona ukusaba enhlizweni yami.*" Ukusaba kwambamba kancane no-ESteri indlovukazi ngenkathi uMoridekayi ethi akasebenzise isikhundla sakhe nelungelo

ukushabalalisa amacebo ka Hamani angasile kubantu bakubo. Indlovukazi u-Esteri waphendula (U-Esteri 4:11), "*Zonke izinceku zenkosi nabantu bezifunda zenkosi bayazi ukuthi bonke abesilisa nabesifazane abeza enkosini egcekeni elingaphakathi bengabizwanga, kukhona umthetho munye ngabo, ukuba babulawe, ngaphandle kwalowo, inkosi eyakwalulela kuye intonga yegolide ukuba aphile; kodwa mina angibizwanga ukuba ngingene enkosini izinsuku ezingamashumi amathathu.*" UMoridekayi wadubula naye "Wayesesho uMoridekayi ukuba babuyisele impendulo ku-Esteri ngokuthi: "*Ungacabangi enhlizweni yakho ukuthi wena uyakusinda endlini yenkosi kunabaJuda bonke. Ngokuba uma uthula nokuthula ngalesi sikhathi, ukukhululwa nokophulwa kwabaJuda kuyakuvela kwenye indawo, wena nendlu yakho nibhubhe. Ngubani owaziyo, uma ungafikanga embusweni ngenxa yesikhathi esinjengalesi na*?" (ivesi 13-14)

Uma unqaba ithuba olinikwa uNkulunkulu kuyobe udlulwe yisizathu sokuthi uNkulunkulu ukubekeleni lapho ukhona. Uma uyeka lelithuba lidlule, qonda – Angeke sisaba khona isidingo sakho lapho. Amacebo kaHamani ungasinda kuwo kodwa angeke uyidlule inkosi. Makubongwe, ukukholwa kuka-Esteri akumuvumelanga ayekelele

amalungelo okuma esikhaleni amele uNkulunkulu nabantu bakhe. Waya kanjalo emlandweni. Kanjalo noBowazi akazange awayeke lawo malungelo. Kukhona amagama akhumbulekayo kuzo zonke izizukulwane. Kodwa akekho owazi igama lalesihlobo esanqaba ukuma esikhaleni simele uNkulunkulu ngenxa kaNawomi noRuthe. U-Esawu wanikezela ngefa lakhe waya phansi wahlambalazeka. U-Orpa wanikezela ngethuba lokwenza kahle enkosini adlule lelibanga lomlando wokukholakala. Wayenefa kwizwe lesithembiso, kodwa "ukusaba noma kuphi" kwamuphuca. (Uyena yedwa ilunga lomndeni elingabalwanga kuvesi 9-10 kulesahluko). Ungake ulinge, nanoma ngabe ngasiphi isizathu, noma ngabe kuthiwa ubhekene nani, uvumele "ukusaba noma kuphi" kukuhlehlise kwintando kaNkulunkulu elungile ngempilo yakho!

UNkulunkulu wamubusisa kanjani uBowazi ngalona wesifazane omncane! Wathola owesifazane wekhethelo noma omuhle. Kwincwadi yezingane zesizukulwane sabo kulotshiwe ukuthi othola owesifazane onjengaye ungaphezu kwerubi. UNkulunkulu wambusisa uBowazi nangabantwana kuloyo owayeyinyumba kuqala. Wabeka laba bobabilii kulayini wokuzalwa kukaKristu. Futhi uNkulunkulu wenza uBowazi umzekelo omuhle

kaKristu, umhlengi omkhulu. Futhi ubeka amagama abo nendaba yabo kwincwadi yezincwadi engcwele.

UNkulunkulu wambusisa kangakanani noRuthe ngalendoda. Indaba yangempela kaSinderela. Umkhothozi washadwa umnikazi wesivini! Ngisho ukufuna kwenkosi uSolomoni umshunemikazi (Isihlabelelo sezihlabelelo), noma uDavide omncane esuka ekuluseni enyukela kwesobukhosi, noma umntwana wombazi, ozalelwe emzini ontulayo esibayeni, kodwa abe u-Imanuweli!

Ake sibuyele esigcawini esangweni sibuke okwenzekayo ngolukaBowazi. Kusobala nokho ukuthi uBowazi wayefuna ukuba lendoda engumhlengi ingavumi. Wayengafuni umhlaba. Wayefuna intombazane! Kodwa futhi ngaphezu kwalokho uBowazi wayebona umsebenzi ovela enkosini wokunakekela labafelokazi negama labafileyo babo kulelifa. Wayekhathazeka ngezinto uNkulunkulu afuna akhathazeke ngazo ngokuba wayekhathazeka ngoNkulunkulu nezwi lakhe. Kodwa uBowazi kwakukhona akwaziyo okwakuqhuba enza ngakho lapha esangweni. Wayazi ukuthi lesihlobo akakwazi ukusihambela ngemuva ngelungelo laso elisinikwe uNkulunkulu lokuba umhlengi angene ngaphandle kokungalaleli

uNkulunkulu okwakungenza angathokozi ngaye futhi alahlekelwe yisibusiso. UBowazi wayengakufiseli muntu lokho. Waba nendaba ngalo "mlisamumbe" ngokuza kuye ahloniphe ilungelo lakhe. Kumele abe nemvume yakhe futhi kwenzeke esidlangalaleni (futhi indlela yokuziveza). Kanti futhi uBowazi wayengeke amugebenge lelo lungelo njengoRebeka noJakobe ku-Isaka no-Esawu. Wayesezibonakalisile ukuthi akasiyena umuntu ohambisa ngesinxele. Futhi wayengamulingi njengo Jakobe owalinga u-Esawu elambile. UBowazi wayengaqala ngenye indlela lapha esangweni. Wayengaveza ukufisa kwakhe ukushada nokuthanda uRuthe. Wayengenza lomlisa azizwele sengathi uzodiliza lenhlasi esiqala kwindaba yothando, asebenzise lokho. Mese ekhuluma nangomhlaba. Wayeyobe esephoqeleka. UBowazi wayazi ukuthi ayikho ingcindezi ayengayifakela lomlisa imenze anqabe. Ngokuba ngokunqaba wayeyoba enze elikhulu iphutha, futhi kwakuyoba isono. Ngakho uBowazi wayengeke agqugquzele omunye ukuthi enze iphutha. Wayengaba umlingi, abe nombala ofana nokaNawomi, isimo nje esibi.

Ukufisela omunye okuhle kodwa ufune enze okubi! Ukumholela ekwenzeni okubi kungaba ukumlingela ukuthi one. Lokho uBowazi wayengeke akwenze. Yingakho engazange aveze ngisho ukuthi

wayezimisele ukuba umhlengi uma lomlisa oyisihlobo esiseduze enqaba. Bukisisa kahle amazwi kaBowazi kuvesi-4, "*Kepha uma ungalithengi, ngitshele ukuba ngazi.*" Ukumdonsela khona nje okucashile ngamazwi. Uyabona? uBowazi ngokuthembeka wanika lendoda ukuba yenze isinqumo ingavinjwa. Wayibekela nje isimo sonke, engamfakeli ingcindezi yokwenza ngenye indlela.

Manje kwakukhona enye into uBowazi ayengayiveza. Wayekubona ukuzicabangela kwalesihlobo. Lendoda, njengoba sazi ayikaze nje iveze ukunakekela abafelokazi ngesikhathi okwakumele ibanakekele ngaso. Buka nje ngoba ngathi yayingamazi nokumazi uRuthe, noma nje ayikaze icabange ngelungelo layo elinikwe yinkosi lokushada uRuthe. Wayezigcwalele nje okwakhe, ifa lakhe ayelithanda, izitshalo zakhe kanye nokunye. Hlampe wayenanodumo endaweni aziwa nje akuphilelayo. Ngicathi hlampe wayeyilenhlobo eyayishiya okuncane okuzokhothozwa abampofu emasimini akhe, kodwa wayethathela kuye konke. Kufanele ukuba wayaziwa ngisho nasemphakathini njengoba no Bowazi wabona nje ukuthi lona angase angafuni ukuba umhlengi ngoba wayengeke aze azuze lutho – uma ayezophuma kalula nenhlonipho yakhe. Ngoba kukhona okunye uBowazi awayekwazi.

UBowazi wayazi ukuthi lendoda angeke ize iligqize qakala ilungelo layo elinikwe uNkulunkulu lokuba ibe ngumhlengi ngale kokuhlazeka phambi komphakathi (buka UDuteronomi 25:7-10). UBowazi wayecabanga nje ukuthi kungase kwehlele lendoda ukuba izizwe ivaleleke ekopini elincane ngenxa yokunqena amehlo abantu bomphakathi ukuthi ithathe ishade loyo ayemthanda, lona ayemfuna ngempela! Lendoda ayikaze ibe ngisho nencane indaba le ngoRuthe, yayingazi ngisho ukuthi ukhona. Yayingacabangi, yayingenandaba, ingamsizi nangalutho. Wayengazi lutho futhi nje engenandaba nabanye. UBowazi wayengamfisela kanjani uRuthe umuntu onjena, lokade engamnakile nje kuphela kodwa obefisa abe ngowakhe ukuze ezoqhubeka nokumunakekela esengowakhe. Lendoda yayingeke ikwazi ukunakekela uRuthe njengoba uBowazi ebengenza. Manje kumele ayivulele upotsho wokuphuma. Kumele azame ukufihla nehlazo layo ekuphumeni kwayo. Wakwenza kanjani lokho uBowazi? Ngokuveza nje ngezindlela eziphansi ukuzimisela kwakhe ukuba umhlengi. Wabe esekhuluma ngomhlaba ngale kokukhuluma ngoNawomi. Ngalokho waveza esidlangalaleni ukuzimisela kwakhe ukuhlenga umhlaba kanye nokunakekela uNawomi. Kahle hle, "*Ngizimisele ukuthathela emahlombe ami ukunakekela umuntu omdala*"

Lendoda ngisho nomphakathi wawungamelana nayo ukuba yayingazimisele nhlobo ukwenza lowo msebenzi kodwa ke nokuba khona kukaRuthe kulendaba kwathanda ukuguqula izinto. Bonke emphakathini babengazwelana naye uma emanqikanqika ukushada umfelokazi wakwaMowabi ikakhulukazi uma kukhona vele uBowazi yena ongakwenza lokho ngokungananazi. UBowazi wayekuqonda lokho.

Inhliziyo kaBowazi yayikhona lapha, kodwa wayesebenzisa ingqondo! Lendoda yayingenakuhlehla kokwakumele ikwenze ngaphandle kokungalaleli kwayo izwi, ngakho uBowazi wayinikeza ithuba lokwenza isinqumo ngale kwengcindezi noma ukwenziswa. Wayengeke akwazi ukuba umlingi kodwa futhi wayengeke akwazi ukusonga izandla abuke lowesifazane amthandayo angene emshadweni nomyeni owayengazimisele ngaye ozicabangela yena. Nalendoda yayingeke ihlehle ingabi *nehlazo* phezu kwayo. UBowazi wayenzela indlela elula yokuphuma. Waveza umusa walendoda esidlangalaleni wokufisa ukunakekela uNawomi wabe esemenzela kube lula ukuphuma uma ekhombisa ngeziphansi ukuthi yena angamthatha uRuthe kulesithombe. Eseshaya ngekhono. Qonda ukuthi lena kwakungesiyo ingalo yenyama

esesifunde ngayo kulendaba. Indlela enza ngayo uBowazi yayingenamaqhinga futhi ilungile. Yayinokuhlakanipha nje. Ukuthi siyayithemba inkosi akusho ukuthi singabe sisalisebenzisa nhlobo ikhanda. Phela alenzelwanga ukubeka amadlebe nje.

Kubanjalo nje kubelusi! uBowazi wamnakekela ngempela uRuthe – emufisela okuhle. Njengoba sibonile kwisahluko sesibili, wayesemfunde kahle, wamazi yena engakamazi. Kanti lesi esinye isihlobo sasingamazi ngisho ukumazi. Kanjalo uJehova ungumalusi wami. Ngingakamazi! UBowazi wayenakekele uNawomi noRuthe lonke ihlobo, lesi esinye isihlobo singazi lutho. Lapho esithola khona uBowazi ekhuluma noRuthe (isahluko 2 & 3), wayemutusa emgqugquzela ngendlela ayiyona. Longenagama akakwazi okwamlahlekela. uBowazi wayelibona futhi elazi inani lalona wesifazane omncane. Wamthanda ngokuthi amufisele okuhle. Wayengeke amsebenzise noma adlale ngaye ngisho lalikhona ithuba ngenkathi efika embhedeni wakhe. Wayemthathela phezulu futhi emutusa, <u>futhi</u> wamuhlonipha wamuvikela. Lolu kwakunguthando lwangempela! Njengo Ahab noJezebeli kodwa ngendlela ehluke kakhulu kunaleya, impela kwakukhona ababili ababefanelene ngempela.

Okucashile (hlampe hhayi kakhulu) okuqukethwe kulencwadi ukwenza izinqumo nemiphumela yazo kithi. Ngiyathanda ukugijima nalesosihloko ekuziphatheni kahle. Kuqala ngokubuka uRuthe.

URuthe waqhamuka kaMowabi. Uyakhumbula isizwe sakwaMowabi saqhamuka kuphi? Emgedeni, phezu kwezintaba zaseZowa, empumalanga nolwandle olubovu. Lapho kwahlangana khona uLoti nendodakazi yakhe endala kwaphuma umntwana amuqamba ngegama "Mowabi". "*loyo unguyise wabakwaMowabi kuze kube namuhla*" (Ugenesise 19:37). UMowabi wayeyindodana nomzukulu wendoda eyayiqukethwe ukwenza izinqumo ezithanda ukungalungi (Sibuka ubulima bezinqumo zikaLoti kwipheji lesi 9-10, kwagcina kufike lapha). UMowabi nenzalo yakhe wagcina ehlala ngasempumalanga yolwandle olubovu, benza isizwe esibizwa ngegama lakhe. lokho akumangazi kwisizwe esaba yilokhu esiyiso. Esinamanyala! Inkolelo yabo yayincike koNkulunkulu baseBhabhiloni benzalo. Kwakuhlangene nokungaziphathi kahle ngokocansi, besetshenziswa abesifazane bakaMowabi, okwakubukeka kulungile (ngokubuka komuntu) ngokuba uMowabi no Bhalakhi no Bhalamu bamelana no-Israyeli. "*Abantu "Israyeli" baqala ukuphinga namadodakazi akwaMowabi, ngokuba babiza abantu ukuba beze*

emihlatshelweni yonkulunkulu babo” (UNumeri 25:1-2). Kwakuyindlela ecashile yokuyenga kunokulwa impi. “*Ngokuba bayanikhathaza nina ngamacebo abanikhohlise ngawo…*” (UNumeri 25:18) kwakungukuyala kukaBhalamu, kodwa abakwaMowabi baziveza bengabafundi abalalelayo. Ngenkathi ezinye izizwe zifuna impi bona basebenzisa ukungcola kwenkolo yabo yenyama ukuyenga u-Israyeli. Kwakukubo, yilapho beqhamuka khona.

Lapha kwakuyindawo yokhokho baRuthe. Kwakuyindlela yabantu bakhe. Kodwa uNkulunkulu wamuguqula uRuthe! ngomusa wakhe, wamophula kulawo manyala ngokukholwa. Lokhu okwakusemehlweni akhe kwavuthuluka njengokwakusemehlweni kaPawuli, izindlela zenyama. Manje umi engubufakazi bamandla kaNKulunkulu aguqula uRuthe! Usondele kakhulu enkosini njengentsha nje “umzalwane” nendawo. Wasindiswa ngokukholwa, wasindiswa impela! Owesifazane wekhethelo, ehamba emandleni kaNkulunkulu aguqulayo ngomusa.

UBowazi wayengowaka-Israyeli, kodwa ifa lakhe linomlando onconywana kunokaRuthe, UFaresi uvela njengokhokho kaBowazi ku (4:12). Hlampe uyakhumbula ukuthi uFaresi wayeyiwele

likaTamari – ngobabezala, uJuda (UGenesise 38; ngokukaMathewu 1:3). UTamari wayezenze isifebe esemaqhingeni okuthi ubabezala wakhe amkhulelise. Kwaba njalo, kwase kuphuma amawele amabili kulokho kuhlangana, owokuqala kwaba uFaresi. Lona kwakungukhokho owonakele kaSalmoni ubaba kaBowazi. Umama kaBowazi kwakunguRahabi isfebe (NgokukaMathewu 1:5). Wayengowesifazane wasekhenana owayengalungile, owahlala eJericho laze lahlulwa u-Israyeli (UJoshuwa-7). Kodwa uRahabi wasindiswa ukukholwa kwakhe kubhujiswa idolobha, nomphefumulo wakhe wasinda esihogweni. UNkulunkulu wamushintsha uRahabi! Sibona umphumela wokushintshwa kwakhe kwindodana yakhe eyayesaba uNkulunkulu. URuthe noBowazi babephuma kwizizukulwane ezikhungethwe ububi kodwa ngale kwemvelaphi yabo uNkulunkulu washintsha izinhliziyo zabo ngokukholwa. Bangubufakazi obuqanda ikhanda bokuthi impela uNkulunkulu angenzani. Simthola uBowazi eqikekela enza ngendlela ecwengekile kulendaba. UNkulunkulu wahlanganisa lona owesilisa oguquliwe ngokukholwa nalona owesifazane oguquliwe ngokukholwa, ababehlukene kodwa bobabili benemuva elingcolile. Wavumela ukuthembeka kwabo kuhlolwe futhi buvezwe (buze bubhalwe encwadini) Esibukeni eBetlehema. Yonke

lendaba yayiyoba amahliphihliphi ukuba icebo likaNawomi lake lasebenza. Kodwa uBowazi akazange anikezele ekulingweni yize noma wayephuma kwimuva lokungalungi, ngokuba yena wayeguqukile, banqaba isilingo yize noma imvelaphi yabo yayingase ibaholele khona, ngokuba bahlakanipha. Abadonselekanga kokubi ngisho kungukuthi babefuna bona ngokuba uNkulunkulu ukhulumile. Mayibongwe inkosi bama baqina benza isinqumo esilungile sokulalela inkosi.

Manje buka ukuhlakanipha kwesinqumo sabo kwabaholela kuphi. UNkulunkulu wangenelela wabakhipha ekungcoleni kwabantu washintsha izimpilo zabo. Ababili abasaba uNkulunkulu benza izinqumo ngokumesaba, bakhulisa umndeni owesaba uNkulunkulu kulelizwe elingamesabi. Ngicathi okwenziwa uBowazi noRuthe kwaya kumlando wesizukulwane sabo. Ngicathi babesaphila ngezinsuku (zomzukulu) kaJese. Kodwa isibonelo sabo nodumo lwabo kwahamba kwaze kwayofika kwisizukulwane sikaDavide. Umholi ongcwele, olungile, oqinisile akakhohlakali kumlando. Onobunkulunkulu, njengongenabunkulunkulu baciba imicibisholo (Amahubo 127:4) kwizizukulwane eziningi ezizayo.

Manje ake sibhekise amehlo ethu kulomelusi

omncane – indodana kaJese encane – isizukulwane sikaBowazi noRuthe. Uyamubona emadlelweni ebhala amahubo edumisa uNkulunkulu? Uyamuzwa ehlabelelela inkosi enhlizweni yakhe? Uyamubona evivinya ukukholwa kwakhe kwingonyama nebhere? Ngiyafisa ukwazi ukuthi uBowazi noRuthe baphila yini baze babona ukuzalwa kukaDavide. Hlampe base befana no Simeyoni owayesemdala ethempelini nomntwana uJesu ezandleni zakhe (NgokukaLuka-2). Hlampe bamkhulekela uDavide engakazalwa nokuzalwa. Kodwa ungaba nesiqiniseko ukuthi impilo yabo yaba nomthelela empilweni yalomntwana olungile "*owenhliziyo kaNkulunkulu*". Indoda eyahola isizwe sayo kwaze kwayofika emnyakeni yempucuzeko. Indoda yezizukulwane zaphakade. Indoda eyasetshenziswa uNkulunkulu ukubhala amahubo amaningi, Ngokuba wayeyindoda eqotho, ethembekile. Ungamangazwa ukuvuka kwenkosi ethembekile uDavide. Naye wayengumphumela wabakubo abadala. Umfula ocwebile wokulunga ofana ncamashi nesinqumo esathathwa le phansi esibuyeni nasemngceleni wakwaMowabi kwiminyaka ngeminyaka eyadlule (Buka ukuthi uDavide noSolomoni baqala kahle kenjani, kodwa badidiseka bobabili kulobubi, bebekela izizukulwane zabo isibonelo esibi).

4:7 Lokhu kwakunje ngokuhlenga nokwenana endulo kwa-Israyeli ukuba kuqiniswe izindaba zonke: umuntu wakhumula isicathulo sakhe, wasinika umakhelwane wakhe; lokho kwakungubufakazi kwa-Israyeli.
4:8 Umhlengi wayesethi kuBowazi: "Zithengele." Wakhumula isicathulo sakhe.

"*Isizukulwane sabaqotho siyakubusiswa*" (Amahubo 112:2). Into elungile ongayenzela isizukulwane esiza emvakwakho ukuhamba noNkulunkulu. Uvume ngomusa kaNkulunkulu ukuba owesilisa noma owesifazane olungile, wenze izinqumo wenzela inkazimulo kaNkulunkulu. Ngokuba konke okukhethayo, kungaba ukona noma ukungoni kunemiphumela elandelayo (amagagasi kwesinye isikhathi) kwizizukulwane ezilandelayo. Ngathi singabukisisa ngamehlo ethu evuliwe ukuyala kwenkosi ngempilo elungile ezwini layo. Uma ngempela inhliziyo yethu ikuNkulunkulu nezinto zakhe kuyoba ukuqhubeka kokudunyiswa kwegama lakhe izizukulwane ngezizukulwane. Siyobe sifuna ukuphosa imicibisholo yesibonelo kwizingane zethu kanye nezingane zezingane zazo ezinsukwini esiyobe singasekho ngazo. Kuqala ngezinqumo zethu zansukuzonke siphilela inkosi.

Isivumelwano savalwa. Njengoba kwakwenziwa

4:9 UBowazi wayesethi kumalunga nakubantu bonke: "Ningofakazi namuhla ukuthi ngithengile konke okwakungokuka-Elimeleki, nakho konke okwakungokukaKiliyoni nokukaMahaloni esandleni sikaNawomi.
4:10 NoRuthe wakwaMowabi umkaMahaloni ngimthengile abe-ngumkami ukuvusa igama lofileyo efeni lakhe ukuba igama lofileyo linganqunywa phakathi kwabafowabo nasesangweni lendawo yakhe; nina ningofakazi namuhla."

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kulezo zinsuku, isihlobo esasiseduze sakhumula izicathulo zaso (Duteronomi 25:9,10) sazinika uBowazi. Kahle hle sasimnika ilungelo laso nendawo yaso kuBowazi (njengoba u-Esawu wanikela ngobuzibulo bakhe kumfowabo) Lendoda yayikhombisa ilungelo layo lokuma endaweni (izicathulo) lokuhamba emhlabeni njengowawo nelungelo lokuba umhlengi kuBowazi. Wathola umhlaba. Kodwa kakhulu wathola umqhele! Njengokuba inkosi ichaza owesifazane wekhethelo (Izaga 12:4). Konke kwenziwa ngendlela efanele, kwalandelwa imigudu eyiyo. Kwakungadingeki ingalo yenyama. Akwenzeki idingeke uma saneliseka ngalokho inkosi esifunela kona. Akadingi ngisho usizo ukusilethela lokho afuna ukusinikeza kona.

Kanjalo noKristu wathola ilungelo lokuba umhlengi.

4:11 Bonke abantu ababesesangweni namalunga bathi: "Singofakazi; uJehova makenze lowowesifazane ongene endlini yakho abe-njengoRaheli noLeya abakha bobabili indlu yakwa-Israyeli, ucebe e-Efratha, ube-nodumo eBetlehema;
4:12 indlu yakho mayibe-njengendlu kaPheresi uTamari amzalela uJuda ngenzalo uJehova ayakukunika yona ngalentombazana."

Ngokuzinikela ekufeni nangokuvuka kwakhe. Wathatha kusathane ilungelo lombuso emhlabeni (wathola umhlaba). Wazitholela abahlengiweyo bomhlaba – ibandla (wathola umakoti).

Qaphela futhi ukuthi kuvesi 9 no 10 abaliwe futhi wonke amalunga omndeni ngaphandle kuka Orpa. Ekukhumbuleni kukaNkulunkulu usevele waphenduka ongaziwa njengalesihlobo esingenagama esasinelungelo, asibe sisabezwa futhi encwadini kaNkulunkulu. Wakhetha ukuziphilela yena kunoNkulunkulu. Ibhadi lesinqumo!

Manje buka kahle kuvesi 11-12 ukuphendula komphakathi kwisimilo salona wesilisa nowesifazane. Bonke abantu ababebuthene bazwakalisa ukusekela lesisixazululo. Qonda lokhu! Kubuke uthole ukayalwa. UBowazi noNawomi balinda ngokuthula nenhlonipho umphakathi

wabo. Babebathandela okuhle abanye. Bawahlonipha amalungelo abanye. Babengafuni ngenkani bezabalaza. Babengafuni okwabo beqhutshwa yizinkanuko. Babeyizikhonzi zenkosi eziqotho (nezabantu), ithemba labo laliqinile kuye. Baphokophelela ukwenza izinto ngendlela eyiyo. Buka bazuzani, ukuhlonishwa umphakathi! Bathola isibusiso sabantu nabaholi. Lokhu kwakungukuzuza okuhle. Kusakuhle nanamhlanje. Yilokhu ayekufuna uBowazi ngokwenza izinto ngendlela, uNkulunkulu wehlisa isibusiso.

"*Abaholi basebandleni lakho bacabangani ngalokhu?" Abazali bakho bona bacabangani*?"Lena akusiyo imibuzo emidala engenasidingo. Imibuzo ebalulekile kuNkulunkulu. Ufuna ubufakazi? Cabanga ngalamavesi alapha; Kwabase-Efesu 2:2,3; 4:11; KwabaseKolose 3:20; 1 EkaPetru 5:1-6; KumaHeberu 13:16.17. Ngiyasaba kungase kube ulwa nenkosi uma ulwa nebandla nabazali mngani wami omncane.

Buka imininingwane yalesixazululo kubantu babo. Umphakathi wafisela uRuthe ukuthola abantwana emshadweni wakhe, afane noRaheli owayeyinyumba iminyaka kodwa wagcina ebatholile abantwana. Njengo Leya owathola abantwana abaningi. Lezi zifiso zabo zafezeka maduze (Ivesi-

13).

Kanti futhi bafisela uBowazi ukuba "*ucebe e-Efratha*". Igama lesiHeberu elisho "ngemfanelo" lapha lingahle lisho ""ikhethelo" noma amandla, okuyikho, ingcebo noma ukukwazi ukwena". Lona leligama lisetshenzisiwe kuBowazi noRuthe (2:1 – elisho "ingcebo" naku 3:11). Kubukeka sengathi ingxenye yesifiso sabo yase ifezeka.

Abantu babo bafisela uBowazi udumo eBetlehema, babengazi ukuthi kwinhlangano yabo kuyophuma inkosi eyaziwayo yakwa-Israyeli (uDavide), nenkosi yamakhosi yaphakade. Udumo? O nkosi! Basencwadini! Babeka iBetlehema kwibalazwe ngokuba uJesu noDavide bazalelwa khona. UNkulunkulu waphendula ngokumangalisayo inhlanganisela yesixazululo nomkhuleko womphakathi!

Lapha sibona isizathu sokubaluleka kokulinda enkosini isibusiso sabadala (abaholi bebandla nabazali) kwizinqumo zakho nendlela yakho. Incwadi kaNkulunkulu yokuhlakanipha, lencwadi ethandekayo yezaga igqugquzela ofundayo ukuthi afune ukuyalwa. Noma kuthiwa ulwazi lwezindlela zikaNkulunkulu oluqoqiwe lezindlela zakhe nokuhlakanipha kwabadala eBetlehema, noma

ubufakazi baMoya Ongcwele ngabantu bakhe, noma uNkulunkulu ephendula isicelo sabo behlangene, bheka kahle isibusiso sikaNkulunkulu esehlela labashadikazi njengoba umphakathi wawubafisela.

Linda enkosini ngofuna ukukwenza kuze kube umphakathi uyasukuma usho "ubusisiwe" kulokho okwenzayo. Umuntu othi "anginandaba nokuthi ibandla nabazali bathini akalungile phambi kukaNkulunkulu, kanjalo nabahamba endleleni yakhe. Bayakuvuna abakutshalile futhi kuyoba isivuno esibabayo! UNkulunkulu ubekile igunya nesibophezelo kumabandla alungile, ahlonipha uNkulunkulu kanye nabazali – umthwalo ongaba yisilima ukuwuphika.

Kahle hle ngidiniwe "ngalabazalwane" abayiziwula, abashiselwa amakhanda, abantu abasha abafuna umshado ngalendlela, baze behlele obishini ukuze bezophinde bavuke sebeshade nohobo nje ongenandaba nezinto zakomoya, sebegone ingane bengazi benzenjani ngomshado wabo oshabalalayo. Bakhethe ukushaya indiva ukuhlakanipha kukaNkulunkulu ngokuyala kwabahlakaniphile kwabaholi, manje sekulimele bona. NjengoBhalamu, owagijimisa akuthandayo (2 EkaPetru 2:15-16), bagijimisa okubajabulisayo

4:13 UBowazi wayesemthatha uRuthe, wabangumkakhe; wangena kuye; uJehova wamnika ukuba akhulelwe; wazala indodana.

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bona ngaphandle kokuyala kukaNkulunkulu. Bavuna isivuno senhlungu. Lokhu ubuhlungu bami obukhulu ekusebenzeni kwami. "*Yilabo abaveza ukwehlukana, bengabenyama bengenamoya*" (EkaJuda 19)

UBowazi noRuthe bahlala belindele futhi bathola isibusiso somphakathi kanye nesikaNkulunkulu. Lesiyasihambi sakwaMowabi esasiyinyumba waqopha hleze ishumi leminyaka empilweni yabo, wayisa amadoda emathuneni. *Kodwa uNkulunkulu*, ngamaviki nje ambalwa wathululela isibusiso esigcwele. Ngokuba manje kwase kuyisikhathi, indawo futhi nendlela kaNkulunkulu.

Ukuzwile lokho? "*uJehova wamunika ukuba akhulelwe*." Kubonakala kahle ukuthi inkosi iyona engamnikanga ukuba akhulelwe ngesikhathi esadlule, kuleminyaka yakhe yobunyumba emshadweni noMahaloni. Inkosi yiyo eyagodla lokho esimnikeza kona. Lobuya bunyumba, okwakungaba kubonakala kukubi ngesikhathi sikaRuthe, kwakuyisandla senkosi kuze kube

yisikhathi esiyiso. Ukuba wakuthola ayekufisa ngaphambilini, umntwana noMahaloni, isibusiso sikaBowazi sasiyoshabalala. Ubunyumba obabukhathaza bobusha bakhe kwakuyisithunzi nje sokuzayo, isibusiso esivela esandleni senkosi. Kwathi uma inkosi ibona sekufanelekile, safika isibusiso.

UNawomi wakhononda ngokwenza kwenkosi, kwaba ngathi ukuthatha kancane. Kodwa manje lutho, asisakuzwa ukukhala kwakhe. Usehleli ngesineke elindile ekhonza. Ungakwazi, uzosimela isikhathi senkosi? Ucabanga ukuthi kufanele ngabe usushadile? Uthenjisiwe? Uhamba kancane? Ulangazelela ukuba sesimweni esingcono kwezezimali? Kungabe ufisa ukukwazi ukuzenzela izinqumo zakho? Yithi ngikuqunge endleleni yenhliziyo ka Ruthe/Bowazi. Kuyekele enkosini ulinde. Zinikele kuye ucabange imizamo elungile. Ube uba yisikhonzi sabo bonke nesikaSomandla. Uma isibusiso sakho siza, uzokujabulela ukuthi ulinde isikhathi sakhe, ujabulele kakhulu indlela yakhe yokukunika.

"*<u>UJehova</u> wamunika ukuba akhulelwe.*" Kukhona okunye okungachazwa yilokhu ekumele sikubuke. UJehova uyanika ukukhulelwa. Ukukhulelwa nabantwana kuyisipho sakhe. "*Bheka abantwana*

4:14 Abesifazane bathi kuNawomi: "Makabusiswe uJehova ongakushiyanga namuhla ungenamhlengi; igama lakhe malidume kwa-Israyeli.

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bayifa elivela kuJehova, isithelo sesisu singumvuzo" (Amahubo 127:3). Lokhu kusho lukhulu! Uma ukukhulelwa kunikezwa kunikezwe yinkosi! Uma abantu abanenkani bengenelela ukuphazamisa lokhu ngokuhushulwa kwesisu, akusikho kuphela ukubulala ngesihluku umntwana engenasizo, kodwa ukubhibiza isandla sikaNkulunkulu – ukugudluza ngokwesabekayo lokho akwenzile wakubeka. Kufana nalona ofulathela isipho samahhala sempilo ephakade. Maye kwabazikhukhumezayo!! "*Ngenxa yokuba ububi obenziwayo bungahlulelwa masinyane, ngalokho izinhliziyo zamadodana abantu phakathi kwawo zigcwele ukwenza okubi*" (Umshumayeli 8:11). Bangake balinge bazitshele ukuthi isigwebo ngeke sibehlele. Ukukhulelwa nabantwana kuyisipho esivela kuNkulunkulu futhi kumele siphakanyiswe. Asikho nesisodwa isimo ekumele kube khona owenza ubulima bokugudluza isandle sakhe noma anyathele izipho zakhe.

Lapha sithola esinye isibusiso noma isixazululo (sithola ezinye encwadini 2:12, 20; 3:10; 4:11, 12).

4:15 Uyakuba-ngumbuyisi wokuphila kuwe, nomondli ebudaleni bakho, ngokuba umalokazana wakho okuthandayo, omuhle kuwe kunamadodana ayisikhombisa umzele."

Kulesikhathi umntwana ozelwe nguRuthe kuBowazi. "umhlengi" futhi "*Uyakuba umbuyisi wokuphila kuwe, nomondli ebudaleni bakho*" hleze kushiwo kulomntwana ozelwe kuvesi-13. Ingane iyakukhula ithathe kuBowazi izintambo inakekele uNawomi ebudaleni bakhe.

Buka unconywa kakhulu kangakanani uRuthe ekugcineni kukavesi-15. Uchazwa njengowesifazane osamukelwe kulomphakathi futhi "*Ongcono ngaphezu kwamadodana ayisikhombisa*" Amadodana ayisikhombisa ayethathwa njengokuphelela kwesibusiso (EkaJobe 1:2 & 42:13 naku 1 Samuweli 2:5). Lapha uRuthe bamuchaza njengongaphezu kwenani lomklomelo ophakeme! Usenconywe kangaki uRuthe kulencwadi (kepha akakaze anconywe uNawomi – lona owahlomula kakhulu ngempilo kaRuthe). Njengokuhlonishwa kowesifazane wekhethelo wezaga 31, Umyeni wakhe nabantwana bakhe bevuka bemuncoma.

Uyakhumbula ngenkathi uNawomi ebuya

kaMowabi emuncu ngisho nakwinkosi uqobo ethi isandla sayo sibe nzima kuye? Wayegcwele ukuzidabukela kakhulu kangangokuthi akazange asibone isibusiso esinguRuthe. Umalokazana wakhe wamshiya emile nje ethuli ngemuva ngenkathi uNawomi ekhononda ngendlela (elungile) uNkulunkulu amphathe ngayo. Kodwa lowayefela ngaphakathi ngemuva, wayenethemba, nokuthula esebenza ngokuqhubeka manje usethola isibusiso ngokuba qotho kwake. noNawomi uyabusiswa kanye naye. Umsindo wokukhala kukaNawomi (isahluko-1) awumyisanga ndawo (isahluko-3). Kodwa ukuthula kukaRuthe nokuqhubeka nokusebenza kwamutholela ukuhlonishwa umphakathi nokubusiswa uNkulunkulu. UNawomi ongaphethe lutho (1:21), usegcwele ngenxa kaRuthe. "imara", obabayo (1:20) usebusisiwe, lobengasiboni isandla senkosi useqala ukuzwa abone ukuthi inkosi inomusa.

Futhi uRuthe wakwaMowabi wanyukela endaweni ephezulu yokuhlonishwa emphakathini wamaJuda. Bonke bambona babona nendlela aziphethe ngayo. Indlela ayeziphethe ngayo yayisobala kodwa akakaze azikhukhumeze. Sasingekho isidingo. Akaze nakanye afune ukuthi bamubone bamuvume. Sasingekho isidingo sokuba abe ngunontandakubukwa. Abantu babezibonela.

Lapha sebevuma esidlangalaleni. Engiyikho, oyikho akudingi ukuthi sizigabise. Kuzozibonakalela – kuNkulunkulu nakubantu.

Kwincwadi yezaga inkosi iyakhala ukuthi, "*Abantu abaningi bayamemezela, kube yilowo nalowo umusa wakhe, kepha ngubani ongafumana umuntu othembekileyo na*?" (Izaga 20:6). Into enzima abanye abayoke bayenze ukwenza into enhle noma ukuphila ngendlela encomekayo kodwa singafiki isikhathi sokuthi kubonakale lokho. Ungamethemba uNkulunkulu uvumele ukuthi ukwenza kwakho okuhle kwaziwe nguye yedwa? Ungamethemba ukuthi akwenze kubonakale ngesikhathi sakhe? Ukusebenzisa ingalo yenyama ucabange ukuthi uNkulunkulu ufuna uzigabise "*ukuziqhenya ngempilo*." "*Makakudumise omunye, kungabi umlomo wakho, kube ngumfokazi, kungabi yizindebe zakho*." (Izaga 27:2).

Ngiyagqugquzeleka kakhulu ngempilo kaBowazi neka Ruthe. Umthandazo wami nomsebenzi wami ukugqugquzela inhliziyo yakho nawe kukho lokhu. Bobabili babefana nathi – abantu nje abenza izinqumo nje (noma kunzima lapha kubo). Babengowesilisa nje nowesifazane abenza okulungile esizweni esase singenandaba ngokwenza okulungile. Babezimisele ukwenza kahle

4:16 UNawomi wamthatha umntwana, wamgona esifubeni sakhe, waba-ngumzanyana wakhe.
4:17 Abesifazane abakhelene naye bametha igama, bathi: "Kuzelwe indodana kuNawomi." Baqamba igama lakhe ngokuthi u-Obede; yena unguyise kaJese, uyise kaDavide.

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kuNkulunkulu nakubantu kuzo zonke izimo, akukhathaleki ukuthi babezizwa kanjani nokuthi babefuna ukwenzani, nokuthi abanye babecabangani benzani. UNkulunkulu impela wasebenza kubo futhi wabasebenzisa. Badumile. Basencwadini!

Ngaphezu kwakho konke, uBowazi noRuthe babeyizisebenzi, izisebenzi zikaNkulunkulu, babenendaba nokuthi utheni. Njengabasebenzela abantu, babenendaba nokuhlonipha abantu. Base bethola isibusiso sikaNkulunkulu nesabantu. Bathola igama elihle.

Ngicathi siphinde sibone futhi lokuhlonipha kubuyela kubo kuvesi 17. Kuyamangaza ukuthi abesifazane emphakathini yibona abaqamba umntwana kaRuthe wokuqala igama. Bametha ngo "Obede". Leli yigama elisho iqhaza, igama elikhulu lethestamente elidala kwisiHeberu elisho "*isisebenzi*" noma "*isigqila*". Yigama

elalisetshenziselwa loyo oyisisebenzi senkosi. Igama elisho ukusebenza kwesisebenzi, hhayi ngegama nje kuphela, kodwa ofake amabhuzu. Iziphrofetho zikaMesiya zivame ukusebenzisa leligama, zichaza uKristu "*isisebenzi senkosi*" – Lona osimo sakhe sengqondo sivezwe kahle kwincwadi yamahubo 40:8, "*Ngiyathanda ukwenza intando yakho, Nkulunkulu wami*". Kungenzeka ukuthi omakhelwane bakaNawomi babebeka kulomntwana igama elifuze abazali bakhe?

Lona futhi leligama lisetshenzisiwe ukuchaza uDavide (UJeremiya 33:21, 26; UHezekeli 34:23, 24; 37:24, 25 – "*uDavide inceku yami*"). UDavide, njengomntwana, elusa izimvu zikayise, wayengumfanyana nje kodwa enza izinqumo ngokulungileyo. Wayeyisisebenzi sikayise osemhlabeni kanye nosezulwini. Wayengesiye umsebenzi oqashiweyo (NgokukaJohane 10:12-13). UDavide omncane wabeka impilo yakhe engcupheni ngenxa yezimvu zikayise ebhekene nengonyama kanye nebhere (1 USamuweli 17:32-37). Ngaleso sibindi sakhe wayelungiswa yinkosi ukuze ezobhekana nesiqhwaga uGoliyathi. Wazinqumela esemncane ukuphila impilo yakhe ngokuba yisisebenzi esithembekile – "*Uma kungukulahlekelwa kukababa (Baba) shona khona ngakho konke*!" Impela uDavide wayeyisizukulwane

sika-Obede indodana kaBowazi noRuthe.

Labo abasetshenziswa uNkulunkulu baveza ukukwazi ukubekezela kusuku nosuku empilweni yabo. Uma uzimisele ngoNkulunkulu wenza izinqumo ezinobuhlakani, ezilungile, ezinzima kokumele ukwenze ngisho okuncane, uNkulunkulu angakuthemba ngokukhulu. "*Othembekile kokuncinyane uthembekile nakokukhulu, ongalungile kokuncinyane kalungile nakokukhulu*" (NgokukaLuka 16:10). Ngiyaye ngicabange umugqa owahlala engqondweni yami eminyakeni emningi eyadlule – "*Loyo omkhulu kwimisebenzi emncane, mncane kwimisebenzi emikhulu*". Loyo olindela ukwenza okukhulu kodwa "emkhulu" ukwenza okuncane kukaningi ukuthi ngeke akubone nalokho okukhulu. Unenhliziyo encane kakhulu ukuthi angazehlisa athembele kwabanye. Ukwakhiwa kwendoda kaNkulunkulu noma owesifazane kuqala kwimisebenzi emincane yempilo. UBowazi noRuthe babe bakhulu phambi kwethu ngalendlela. UJosefa wenza isinqumo esilungile sokuhlonipha uNkulunkulu nabantu (Ugenesise 39: 8-9) ngokujuluka usuku nosuku empilweni enza okuncanyana. Lezi zaziyizinqumo ezilungile ezaveza amathuba amakhulu. Ngenkathi ephathwa kabi waze waboshelwa nento ayengayenzanga waqhubeka nokufuna

ukusetshenziswa yinkosi lapho ayekhona (Ugenesise 39:21-23). Lapho isisebenzi sase sikhohliwe nguye, wahlala futhi waqhubeka nokusebenzela inkosi. (Ugenesise 40:23).

UThimothewu wasindiswa ngokusebenza kuka Pawulu ohambeni lakhe lokuqala esemsebenzini wenkosi. Ngeminye iminyaka uPawulu wabuye wabuyela lapho kwakukhona khona uThimothewu wathola "*umfundi othize*" futhi "*enegama elihle kubafowabo*" *kangangokuba "uPawulu wathanda ukuba ahambe naye*" (Izenzo 16:1-3). Kusukela lapho uThimothewu ungodumileyo kulabo abathanda inkosi abazi izwi layo. Waba yisisebenzi, wasindiswa wangena emsebenzini, waqhakaza lapho ayetshalwe khona. Akazange ahlale alindele ukuthi kuvele amathuba amakhulu. Wasebenza kwibandla lakhe elincane ayebekwe kulo. Kwathi uPawulu esebuya wafika esenoduma kubazalwane. Umphakathi wakhe wawumuncoma. UThimothewu uyilokho uPawulu (uNkulunkulu) ayekufuna, ngokuba wayazi ukuthi othembeka ezintweni ezincane uyosabela nakwezinkulu. Impela okukhulu akuhlukile kakhulu kokuncane uma kudinga ukwenziwa.

UPawulu wabhala ngoThimothewu othembekile uma ethi, "*Lokho okuzwile kimi phambi kofakazi*

abaningi, lokho-ke kubeke kubantu abathembekile abazakuba namandla okufundisa nabanye" (2 KuThimothewu 2:2). "*kubantu abathembekile*". Abathembekile njengoThimothewu, uJosefa, uDavide, uBowazi noRuthe – bonke abasencwadini ukuze sihambe ezinyathelweni zabo.

Asikho isikhathi esidlula imanje sokuqala. Yenza kahle – Kukho konke! Yenza isinqumo! Yenza lesinqumo esinzima uNkulunkulu afuna usenze. Mufune. Hlanganyela ebandleni, qaphela. Bheka amathuba okusebenza ufake inhliziyo yakho yonke kukho. Fakazela abantu ngaye. Mela iqiniso, khulumela inkosi, baphosele inselelo abangakholwa abakholelwa ezintweni ezingekho zemimoya. Buka futhi unakekele izidingo zabanye. Vula amehlo, kunamathuba edlelweni. Ngena empini isashisa "uGoliyathi" uyadelela – melana naye. Izimvu zikababa wethu zihlakazekile futhi ziyaphela. Lapho ubaba wethu elahlekelwa khona ngena ngakho konke okwakho.

Isimo singabukeka singenathemba, njengoba kwakubonakala kuNawomi noRuthe kaMowabi, kodwa uma kukhona okuhle okufuna ukwenziwa kwenze, Buka uNkulunkulu ephendula abangenathemba bejabula ngokwenza kwakhe!

“uJehova makenze lowowesifazane ongene endlini yakho abe-njengoRaheli noLeya abakha bobabili indlu yakwaIsrayeli . . .”

(uRuthe 4:11)

Isithasiselo

Buka ukuhluka okuyisimanga kwisiqalo nesigcino salencwadi. Kusuka kubunyumba, ukuba muncu, ukufa, ukulahlekelwa kuya kukuzala, impilo kanye nesibusiso! Ludalwe yini ushintsho? Izinqumo! Izinqumo zobuwula ziletha izimo ezinzima, ukwenza izinqumo ngobuhlakani kulanda isibusiso sikaNkulunkulu. Asifingqe nganalu uhlu.

Izinqumo Nemiphumela Yazo

Izinqumo	**Imiphumela**
U-Elimeleki no Nawomi bakhetha ukusuka Kwizwe Lesithembiso baya kwaMowabi.	U-Elimeleki wafa. Abafana bathatha amakhosikazi akwaMowabi. Imishado yayingenabo abantwana. Amadodana ashona. UNawomi wasala yedwa emuncu.
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Izinqumo	**Imiphumela**
UMahaloni no Kiliyoni bathatha amakhosikazi kubahedeni.	Ubunyumba nokufa.
``	```````````````
UNawomi wanquma ukubuyela ezweni Kwizwe Lesithembiso.	KuRuthe uNkulunkulu wanika uNawomi umngani owaba yisibusiso. Yaqala yaphenduka inhlanhla kaNawomi kwancono.
``	```````````````
U-Orpa wakhetha ukuhlala kaMowabi Konkulunkulu nabantu bakhe.	Asiphinde sizwe lutho ngo Orpa.
``	```````````````
URuthe wakhetha ukubambelela kuNawomi	Ifu lokulahlekelwa yithemba laqala lashabalala. UNkulunkulu wabanakekela benoNawomi ngesivuno.

Izinqumo

Imiphumela

UNkulunkulu wamnika umyeni omangalisayo.

UNkulunkulu wamupha ukukhulelwa.

UNkulunkulu wabeka uRuthe kulayini kaKristu.

UNkulunkulu wamenza waba yisibusiso kwizinkulungwane eminyakeni ngeminyaka.

UNkulunkulu wagcwalisa indebe yakhe.

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UBowazi wakhetha ukuhlonipha uNkulunkulu noRuthe nesihlobo esasingumhlengi.

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UNkulunkulu wanika uBowazi okufunwa inhliziyo yakhe.

UNkulunkulu wamubusisa ngowesifazane wekhethelo.

Izinqumo	**Imiphumela**
	UNkulunkulu wamenza umfanekiso kaJesu, Isihlobo sethu nomhlengi.
``	```````````````
Isihlobo esakhetha ukungalaleli uNkulunkulu, sayekelela uNawomi nethuba lokukhonza njengomhlengi.	Washabalala emlandweni wasithakala. Isibusiso sikaNkulunkulu sahamba nomunye. Waphunyukwa isibusiso nonkosikazi wekhethelo.

UNkulunkulu impela ungumninimandla wonke. kulokho, uyasinikeza ukuba sikwazi ukuzenzela izinqumo ezenza umehluko. Lezo zinqumo zethu zibe seziba nomthelela ezimpilweni zethu nasezimpilweni zabanye, khona manje naphambili.

Ukunquma! – *Mina ngizokhetha ukwenza okuhle!!*