



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi

IsiHlabelelo SeziHlabelelo

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Ihunyushwe nguThobile Nguse

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

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

Abangani bebhayibheli abayizincwadi bayatholakala nakuziqephu zalezincwadi;

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

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

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*“Mina ngingowothandiweyo wami,
uyanginxanela.”*

(IsiHlab. 7:10)

Isingeniso

Isihlabelelo sezihlabelelo yincwadi yesihlanu nokungeyokugcina kwithestamente elidala eyinkondlo, nomnikelo wesithathu weNkosi uSolomoni encwadini yezincwadi kaNkulunkulu. Ezincwadini ezintathu zikaSolomoni;

- Incwadi yeZaga igcizelela ukwenziwa kobuhlakani noma ukuthi umuntu *wenza njani* – **Izenzo**.
- Incwadi yoMshumayeli igxile olwazini oluqondene nemfihlo yokudalwa kwezinto nomuntu noma ukuthi *ucabanga* kanjani – **Ubuhlakani**.
- Isihlabelelo sezihlabelelo inhloso yaso yimizwa yomuntu noma ukuthi *uzizwa* kanjani – **Imizwa**.

Lencwadi yokugcina kaSolomoni iveza ukushisekela kothando okuyikho noma okulungile. Yimpendulo ebhalansile ngokweBhayibheli ezintweni thizeni ezingabekwa ngabantu;

- Ukuzithiba, noma ukuzithena, ungashi, ukuzithiba okunamandla kanye nokuzikhohlwa. UNkulunkulu uphendula lapha ngentokozo yeqiniso yothando komunye

nomunye.

- Inkanuko engalawuleki. UNkulunkulu uyabuphakamisa ubudlelwano bothando phakathi kowesilisa nowesifazane. Kodwa ngokwenze njalo uyabuphakamisa, ebeka ukuhlanguana othandweni endaweni efanele, phakathi emshadweni.

Ukwehluka

Isihlabelelo sezihlabelelo sibekwe ngohlobo olusankondlo noma ngathi yingxoxo. Incwadi ibonakala iwuhume lwezitanza zolayini abahlukahlukene, beveza lokhu u-Ryrie akubiza “ngezifinyezo” noma amazwibela amancane ezigaba ezahlukahlukene ekukhuleni kobudlelwano bothando phakathi kowesilisa nowesifazane, kusukela besanda kuhlanguana kuze kukhule kuye othandweni lwasemshadweni.

Abalingisi abathathu abavelele nguSolomoni, ngumshulamikazi (6:13), nendodakazi yaseJerusalema. Kunokungaqondakali ngokuthi kwabe kukuphi “eShulami”. Okunye okushiwoyo kungenzeka kube “yiShunemi” eseduze kweJezerale (1 Amakhosi 1:3). Kunokungazeki futhi ukuthi ayengobani lamadodakazi.

U-Harry Ironside wanikeza lencazelo elandelayo yesisekelo sendaba yalencwadi (ifingqwe ngu-Merril Unger);

“INKosi uSolomoni wayenesivini ezweni elinentaba lase Efrahimu, cishe amamayela angama-50 enyakatho neJerusalema, 8:11. Walinika abagcini, 8:11, ehlanganisa nomama... amadodana, 1:6, kanye... namadodakazi... umshulamikazi wayekhishwe inyumbazane emndenini, 1:5, emuhle ngokwemvelo kodwa enganakiwe. Abafowabo kungenzeka babengabafowabo ngamzali munye, 1:6. Babemsebenzisa kanzima anakekela isivini, ukuze abe nethuba elincane lokuzinaka yena nangendlela abukeka ngayo, 1:6. Wayehlakula isivini aphinde... agcine imihlambi, 1:8. Ngokuhlezi ephandle, wagcina eseshiswa yilanga, 1:5.

Ngelinye ilanga umfokazi omuhle weza esivinini. KwakunguSolomoni ezifihlile. Wabonisa ukumthanda, lona owesifazane kodwa yena wahlazeka ngenxa yendlela abukeka ngayo, 1:6. Wazitshena ukuthi ngumalusi wabe esembuza ngomhlambi wakhe, 1:7. Waphendula ngokukhohlisa, 1:8, kodwa waphinde wakhuluma amazwi anothando kulo wesifazane, 1:8-10, waphinde wamthembisa izipho ezicebile zekusasa, 1:11. Wayizuza inhliziyo yakhe wahamba nesithembiso sokuthi ngelinye ilanga uzobuya. Lona

owesifazane waphupha ngaye ebusuku nangezinye izikhathi amcabange sengathi useduze, 3:1. Ekugcineni wabuya nobuhle bonke bobukhosi bakhe ezomenza umakoti wakhe, 3:6-7.”

Okushiwo kuKristu nebandla kuyazicacela. UJesu naye wafika ezimbozile ngenyama emzimbeni nobuphofu, noma ezifihlile. Naye wathanda futhi wazuza umakoti wakhe esivinini esisemhlabeni. Futhi ekwenyukeni kwakhe eya kubaba washiya isethembiso sokubuya kwakhe. Naye futhi uzobuyela ibandla ekuhlwithweni, ezolanda umakoti wakhe, ngendlela yenqubo yomshado wamaJuda.

Isihloko

Ivesi elivulayo linikeza isihloko sencwadi, *“isihlabelelo sezihlabelelo, esingesikaSolomoni”* (1:1). Izihloko ezilula zeThestamente elidale lesiHebheru encwadini kwakungamagama amane okuqala (amagama *amabili* ngesiHebheru), “Isihlabelelo sezihlabelelo”, okuyinqubo efingqiwe yevesi lonke lokuqala. Isihloko sesi-Lathini ngu- “Canticles”, okuchaza “izihlabelelo” noma “amaculo”. Kokubili isihloko sesingisi nesi-Lathini silahlekelwa ngukubaluleka komusho ovulayo, ngoba “Isihlabelelo sezihlabelelo” yisisho sesiHebheru esichaza okudlula noma izihlabelelo ezibaluleke

kakhulu. Njengoba singakhuluma “ngeNkosi yamakhosi” noma “uMbusi wababusi” noma “Incwadi yezincwadi”, noma umusho wesi-Lathini “crème de la crème” (cream of the cream) njengokukhethekile kunakho konke. Kanjalo nemvelo yomusho ovulayo lapha. Encwadini 1 Amakhosi 4:32 sithola ukuthi uSolomoni waqamba izihlabelelo ezingama-1,005. Kodwa lezo zazingakhethekile kunazo zonke, okuyizona uNkulunkulu abona kufanelekile ukuba azigcine.

Bheka iqiniso lokuthi lona ngumhlabelelo. Ngoba uNkulunkulu wabonaa imihlabelelo eminingi ifanelwe ngukugcinwa encwadini yakhe yezincwadi (Amahubo, Isambulo njlnjl), ngakho-ke singaphetha ngokuthi wayesho ukuthi ukuhlabelela nezihlabelelo ziyingxenye ebalulekile yohambo lwethu phambi kwakhe.

Izinhloso

Inhloso eyodwa nje yalesi sihlabelelo sezihlabelelo ngukuphakamisa uthando lwasemshadweni ezingeni lobumsulwa. Ukuthi uNkulunkulu angafaka lendaba yothando yabantu nje ebhayibhelini lakhe kuveza udumo alubeka othandweni lwabantu nobudlelwano obuyibo Phakathi kowesilisa nowesifazane emshadweni

(KumaHeberu 13:4). Wenza owelisa nowesifazane. Futhi wasenza sakwazi ukuzwa nokuveza uthando. Intokozo yowesilisa nowesifazane ebudlelwaneni babo komunye nomunye ngukujabula kukaNkulunkulu. Kulungile futhi kuyinto enhle ngokudala kwakhe, uma kuphathwa ngendlela. Yisono, nokuzicabangela wedwa kwabantu behlukumeza becekela phansi uthando nokusondelana bonakalisa ubuhle balesi siphosiyigugu sikaNkulunkulu. Ngesikhathi incwadi yeZaga iyala ngokunamandla ngokumelene nesono socansi bese ikhuthaza ukuzithiba, lapha ubuhle nentokozo yothando lwasemshadweni luyaphakanyiswa.

Enye inhloso yalencwadi ngokuveza ubudlelwano bothando olusondelene phakathi kweNkosi nabantu bayo nokunyakazisa imizwa yothando kubantu bakaNkulunkulu ngoNkulunkulu wabo. UKristu umhlengi wethu *“uyanxaneleka wonke. Yilowo ongothandiweyo wami, yilowo ongumngane wami”* (5:16). Akubona nje kuphela ubudlelwane phakathi kuka-Israyeli noNkulunkulu wakhe obuveziwe lapha, kodwa phakathi kukuKristu nebandla. Buka incwadi Kwabase-Efesu 5:22-33, lapho ubudlelwano bothando bokuqonywa nokushada kusetshenziswa ukuchaza ubuhlobo bethu noKristu. Lobu buhlobo obusondelele abushiwo kuphela ebandleni lonkana

kodwa abazalwane ngabodwana. Encwadini 2 KwabaseKorinte 11:2 sibona ukuthi uPawulu wayebona ibandla labazalwane njengelimiselwe umshado noma eliqome uKristu. Futhi uPawulu ugqamisa kuleyondikimba ubungozi bokuyengwa nguSathane nezwe esonweni nokungathembeki kuKristu. Njengomyeni othandekayo nonkosikazi bemunye komunye nomunye, kanjalo nebandla (nabazalwane ngabodwana) kufanele babe munye noKristu. Sibophezelekile komunye nomunye. Impela siyingxenye yomunye nomunye, yena kithi nathi kuye. “*Mina ngingowothandiweyo wami, nothandiweyo wami ungowami*”. Lokhu kukhuluma ngesibophezelo sokuqoma kwebhayibheli, njengesibopha njengomshado. Umshado useza ekuhlwithweni, uma uKristu esebuya ukuzothatha umakoti wakhe (Isambulo 19:7-9).

Indlela yokuhumusha

Abantu banemibono eyahlukahlukeni ekutheni kufanele siyifunde kanjani noma siyihumushe kanjani lencwadi. Abanye ababhali baqonda isihlabelelo sezihlabelelo njengomfanekiso, bebona kuphela uJesu nebandla kuSolomoni nomshulamikazi. Ababhali abaningi babheka lencwadi ngokomlando, kodwa babona abalingisi abavelele abane; iNkosi uSolomoni, umShulamikazi,

indodakazi yaseJerusalema, kanye nomalusi okwakunguye umShulamikazi ayemthanda ngokweqiniso. Laba bahumushi babona uSolomoni njengomuntu omubi kulendaba, ephakamisa phambi kwalomShulamikazi konke lokhu umshado owawukuthembisa kuye njengendlela yokumyenga kude le kunothandiweyo wakhe weqiniso. Ngokwalendlela uSolomoni umele izwe ekuzameni ukuyenga amakholwa kude le noKristu. Ababhali abafana nalaba baholeleka kulesi siphetho ngenxa yokubheka isiphithiphithi somshado kaSolomoni, bephetha ngokuthi impilo yakhe yezothando engaqondakali ayisoze yavezwa nguNkulunkulu njenganoma iyiphi indlela yokukhanya kokungcweliswa (1 Amakhosi 11). Kubo uSolomoni akasoze aba yisibonelo esihle emshadweni, kunjalo nje ngeke uthando lwakhe lube nguphawu olufanele ukuveza uthando lukaKristu ngebandla. Njengoba u-Will Varner ebeka, “USolomoni angaba yisibonelo somshado wothando lweqiniso nokwethembeka kanjani, angaba kanjani yinhlobo kaKristu, maqondana nempilo yakhe eyisicefe ‘yezothando’?”

Kodwa sidinga ukuzibuza umbuzo wokuthi kungabe uSolomoni, noma ayebandakanyeka emshadweni eminingana, akakaze yini iNkosi ibhekane noSolomoni ngokungathembeki nokuziphatha okubi? Inkinga okuyiyona iNkosi eyayiphakamisa

noSolomoni encwadini 1 Amakhosi 11 *wuhlobo* lwabesifazane ayezimisele ukubashada, “abesifazane bezizwe”, ababeletha ukukholwa kwamanga nonkulunkulu abangaziwa emshadweni wabo. Umshado oxubile yiwo iNkosi eyayikhathazeke ngawo kuSolomoni, hhayi *imishado eminingi*, futhi kungekhona ukuziphatha okubi. Ukuveza uSolomoni njengongcolile ngukwahlulela okuhamba ngaphezulu kokukaNkulunkulu. Lendlela yokubuka empeleni ivimbela iNkosi uSolomoni ekufakeni noma yini elungile encwadini kaNkulunkulu, laphe uNkulunkulu afake khona okukaSolomoni njengokuqoshiwe okuyiqiniso kolwazi lwaphezulu.

Kubonakala kukuhle ukubona lencwadi njengokushicilelwa komlando wothando lweNkosi uSolomoni nowesifazane waseShunemi. Ngokusobala iNkosi yeza esivunyweni somndeni wakhe izifihlile (mhlawumbe izohlola ukusebenza kwesiqashi esivinini sakhe laphe engabonakali). Laphe wahlangana waphinde wathandana nomshulamikazi, wamzuza ngothando, ekugcineni wamenza umakoti wakhe. Kwakufana naleliya “thuba” lokuhlangana kukaRuthe noBhowazi ensimini yakhe yebhali ngosuku olulodwa, isehlo emlandweni womndenini ongekode kakhulu kaSolomoni. Ngoba uBhowazi noRuthe babengokhokho bokhokho bakaSolomoni (Ruthe

4:21-22). Indaba yokuhlangana kwabo nezothando lwabo kwakuyinto ayeyazi uSolomoni.

Kanjalo, kunokuvezwa okujwayelekile lapha kwisihlabelelo sezihlabelelo kobudlelwano bothando phakathi kweNkosi nabantu bayo;

- Phakathi kukaJehova no-Israyeli. Amajuda esikhathi seThesatamente elidala ayeqinisekile ngalenhloso ejwayelekile yesihlabelelo sikaSolomoni, siveza ubudlelwano bothando phakathi kweNkosi no-Israyeli. Khumbula ukuthi isizwe sika-Israyeli sangena kanjani esivumelwaneni neNkosi entabeni yaseSinayi. Leso sibopho sesivumelwano phakathi kweNkosi nabantu bayo sasinjengomshado. Izingxenye eziningi zeThesatamente elidala zichaza ubudlelwano buka-Israyeli kuNkulunkulu wakhe njengomshado (U-Isaya 54:5-6), futhi ukungathembeki kwakhe ngakho konke okungukukhonza izithombe okumzungezile njengo “*kudlala ubufebe*”. Efulathela Lowo omthandile futhi wasondela kuye. Buka nencwadi kaHezekiya 16 & UHoseya. Kodwa njalo iNkosi yayikucacisa ukuthi luyeza usuku lokubuyiselwa ensalini yabangcwele bakwa-Israyeli, engagcwaliseki ebandleni (UHezekiya 16:60-63).

- Futhi impela kunokuvezwa okujwayelekile kukaKristu nobudlelwane bakhe nomakoti wakhe, ibandla (KwabaseEfesu 5:25-32; 2 KwabaseKorinte 11:1-2; Isambulo 19:7-9), kanjalo njengobudlelwano bakhe komunye nomunye wabakholwayo.

Encwadini yoMshumayeli sifunda ukuthi asikwazi ukuthola ukwaneliseka ngaphandle kweNkosi, noma singaba nakho konke noma sizwe konke ngaphansi kwelanga. Esihlabelelweni sikaSolomoni sithola ukuthi asikwazi ngisho ukuqala ukuqonda ukujula kobugugu beNkosi, eyintokozo nesabelo sethu.

Amaphuzu okuzindla

Esivezelwe kona kulencwadi yisithombe esiyincaca salobo budlelwano obufanele phakathi kukaKristu nekhulwa leqiniso. Sinjengabashadele kuKristu (KwabaseRoma 7:4), impela singabaqomile. Nikeza umbono kwezinye zezindlela lapho uthando nomshado luchaza impilo yethu yobuKristu;

- Uma indoda ithanda owesifazane, umqondo wayo, intando yayo, nemizwa yayo konke kulapho. Iqale imazi, yazi iqiniso ngaye ngomqondo wayo. Bese kuthi ngolwazi lwayo olukhulayo kuza ukukhula kwemizwa ngalona

wesifazane njengoba imizwa yakhe inyakaziseka nje. Lapho kubese kulandela isenzo sentando yakhe, lapho enza isinqumo sokuzibophezela kulowo okhethekile amthandayo. Ufika ekwazini (ingqondo), ebese eyezwa (imizwa), abe esenza isinqumo noma isibophezelo (intando).

Kunjalo nasemphefumulweni, uthola impilo kuJesu Kristu ngendlela efanayo. Siqale size ekwazini noma ekuqondeni ngemiqondo yethu iqiniso mayelana noJesu, ukuthi ungubani nokuthi usenzeleni. Bese sizithola siqala sizwa ubuhlungu boMsindisi wethu owazinikela endaweni yethu ngenxa yesono sethu esenza ubuhlungu bakhe. Wo lowomusa ongacabangeki kaNkulunkulu owenza indlela yensindiso ngesikhathi sifanelwe wulaka lakhe nokwahlulelwa kuphela. Ngesikhathi nokuqonda kancane kancane siyasondela kuNkulunkulu ngezintambo zothando. Kungeyona nje intambo eyodwa, kodwa izintambo, kuzo zonke izindlela eziningi esihlabeka ngazo umxhwele ngenxa yobukhulu bakhe nobukhulu bobuhle, konke kubopheleke entambeni enkulu edonsela izinhliziyi zethu kuye. Bese ekugcineni siza ekuzibophezeleni kuye ngalowo mzuzu wesinqumo ukuba sibe ngabakhe.

Njengasemshadweni, ngumcimbi, akuyona inqubo yokuguquka. Futhi kuze kube yilowo mcimbi, kuze kube yilowo mzuzu wokuzibophezela okuthembekile umphefumulo ubumbane nayo. Ngabe usufinyelele yini kulowomzuzu wokukholwa? Izwe ligcwele abantu abaziyo ngoJesu. Abaningi balabo abananemizwa ngaye. Mhlawumbe abanye sebeke bezwa benyakaziswa ngamandla emoyeni wabo abonakala ehlobene noKristu noma nobuKristu. Kodwa kuze kufike lowomzuzu wokuzibophezela komuntu, lowo mzuzu wokunikela impilo yakho kuye, lowo mzuzu lapho uthi “ngiyavuma”, “ngizo”, kuKristu uqobo lwakhe, kuze kube yilowo mzuzu akukho ukuba ngowakhe.

- Siphinde sibone inqubo yokukhula kothando phakathi kukaSolomoni noMShulamikazi ubudlelwano obukhulayo phakathi kwekholwa noKristu;
 - o 2:16 – *“Othandiweyo wami ungowami, mina ngingowakhe”* – Ekuqaleni kobudlelwano babo ukuzibophezela kowesifazane kwakubandakanya ukumaka ngokuqaphela ukulindela okufanayo, ngokugcizelela kulokhu

okungokwami.

- 6:3 – “*Mina ngingowothandiweyo wami, nothandiweyo wami ungowami*” – Njengoba ubudlelwano babo bukhula, noma mhlawumbe njengoba lona owesifazane ekhula kubo, kusenokubambelela ekulindeleni okufanayo, kodwa manje ngokususa ukugxila kulokhu ayenakho, ekuyisa ku “*Mina*” kuye, manje esezisho yena kuqala.
- 7:10 – “*Mina ngingowothandiweyo wami, uyanginxanela*” – Ngokukhula okukhulu othandweni akusekho ukushiwo kokuzibophezela okulinganayo, kodwa ukunikela okungenambandela, ngentokozo yokuthi ukunxanela kwakhe “*kukim*”. Umcabango kuphela wokungokwakhe manje ngukuthi ungowakhe. Bheka okushiwo kakhulu ngokuthemba okuphelele lapha. Thina, noMShulamikazi, siza ekwazini okuphelele bokuthi Ufanelwe yikho konke, ukuthi kungokuncono kwethu ukuthi abe nokwethu konke, nokuthi siyiziwula ukugodla okuthile. *Mina ngingowakhe!* Nginikeziwe!

Njengasemshadweni noKristu, kufanele kube nokukhula kokulangazelela kithi ukuthokozisa omunye kungakhathalelekile ukuthi thina sinikwani, ngaphandle kokubala. *“Uyayenzela okuhle, kungabi ngokubi, zonke izinsuku zokuphila kwakhe”* (IZaga 31:12). Lena yimvelo yothando lwebhayibheli.

Njengasemshadweni, lapho umzimba wethu ungewona ngisho owethu kodwa manje sesabelana ngawo (1 KwabaseKorinte 7:1-5), manje kuKristu umzimba wethu ungowakhe (KwabaseRoma 12:1-2). Manje siphilela ukuthokozisa iNkosi, hhayi thina. Manje siyathokoza ukulalela intando yakhe.

- Elinye iphuzu lokuqhathanisa wudaba lwesidlo. Kunokuxhumana okwenzakalayo encwadini yonke phakathi kwendoda nowesifazane, nokukulangazelela (2:14). UNkulunkulu wethu waya kokweqile okuyilapho uthando lwakhe olwamholela khona ukuze sikwazi ukuhamba naye ekuhlanganyelani ekukhanyeni (1 EkaJohane 1). Kukhulu kangakanani ukulangazelela kukaNkulunkulu wethu ukuba sidle naye. Asikwazi ukuphuthwa yileliqiniso elibaluleke

kangaka.

- Mhlawumbe sibona amazwibela okujwayela omuntu wemvelo kwisahluko 5. Umyeni wayelangazelela ukuhlanganyela nomakoti wakhe (ivesi 2) futhi weza kuye njengoba uNkulunkulu enza/eqhubeka enza kithi. Kodwa impendulo yakhe yayinokuvilapha (ivesi 3). “*Angifuni ukubuyisela isembatho sami!*” “*Angifuni ukungcolisa izinyawo zami!*” “Ungangihluphi nginethezekile lapho ngikhona!” “Ungaphazamisi izinhlelo zami!” uyasibona isithombe? Futhi uma ekugcineni esehlabekile enhlizweni yakhe wase eyaphendula, kwase kudlule isikhathi futhi esehambile (ivesi 4-6). Kanjalo iNkosi izakudonsa abayo ekuhlanganyeleni nayo. Kodwa *yithi* esenza kancane. Yithi esingenantshisekelo. Sinake izinhlelo *zethu*, sakhohlwa yikho konke okubalulekile ngohlelo *lwayo*. Njengo Marta, sibamatasatasa sikhonza (Yena?); “*ekhathazekile ukusebenza okuningi*” kuthatha isikhathi salokho “*Kodwa inye [into] edingekile*”, njengoMariya wayithola, ukuhlala ezinyaweni zakhe ekuhlanganyeleni naye (NgokukaLuka 10:38-42). Kukhulu kangakanani-ke ukuthokoza, nokugcwaliseka, nezimpilo *zethu* zithele izithelo uma singahamba naye lapho

ekukhanyeni, umzuzu nomzuzu.

- Thina, umakoti wakhe, asikashadi noKristu. Sithenjiselwe umshado noma siqomile, futhi indandatho yokulindela umshado nguMoya kaNkulunkulu ohlala ngaphakathi kithi (KwabaseEfesu 1:13-14). Kodwa ngelinye ilanga, njengohlelo lwemishado yamaJuda, uJesu uzofika (ngokumemeza), bese sizwa izwi lomyeni nabalindi bakhe bezele umakoti wakhe. “*Bese siba neNkosi inguna phakade*”. Kanjalo umakoti uvala lencwadi ngokukhala “*ake ungizwise lona*” (8:13), ngisho nethestamente elisha livala ngo “Woza, Nkosi Jesu”.

Uhlaka oluyisisekelo

1:2-3:5 - Ubudlelwano obukhulayo.

3:6-5:1 - UMshado.

5:2-8:14 - Ubudlelwano obujulile.

“Ngídonse emva kwakho, sígíjime”

(IsiHlab. 1:4)

Isahluko 1

1:1 *Isihlabelelo sezihlabelelo esingesikaSolomoni.*

1:2 *Makangange ngokwanga komlomo wakhe! Ngokuba uthando lwakho lumnandi kunewayini.*

1:2-4 – Imicabango yomshulamikazi

Ivesi. 2 – UmShulamikazi useqala uveza uthando lwakhe olukhulayo lwalowo ahlangane naye nangemvelo yokujabulisayo yothando, “*uncono owami kunewayini*”. Uthando lwakhe ngokwemvelo lumholela ekulangazeleleni ukusondelana ngokuthintana nalowo amthandayo. Noma lokhu kulangazelela komuntu wemvelo kuvame ukuvezwa. Ngisho ngasekuqaleni kobudlelwano, ukuzibamba kuyagcinwa. Wayesemsulwa ngobusuku babo bomshado, “*wayesayinsimu ehluthulelwe*” (4:12). Bheka kahle okushiwo lapha. Uthando lwezithandani nokulangazelela ukuziveza ngokuthintana uma kuphathwe kahle akuyona into engcolile nembi, kodwa yinto enhle nelungile. Buka nencwadi yeZaga 5:19 lapho sizwa ukukhuthaza kukaNkulunkulu, ngisho umyalo, kowesilisa ukuba “*ehlezi egcwalisekile*” ngothando lomakoti wakhe, lokhu kushiwo ekuvezeni ngokuthintana (“*amabele*”).

- 1:3 *Amafutha akho anephunga elimnandi; igama lakho linjengamafutha athululiweyo; ngalokho izintombi ziyakuthanda.*
- 1:4 *Ngidonse emva kwakho, sigijime; inkosi isingingenisile emakamelweni ayo. Siyakujabula, sithokoze ngawe, sikhulume ngothando lwakho kunewayini. Kufanele ukuba bakuthande.*
-

akhe mawakudelise ngesikhathi sonke”). Leyo ntshisekelo nokulangazelela kokuveza akuveli nje kuvuleke ngomshado, kunjalo! Kodwa lokhu kulangazelela kwemvelo kokuveza uthando ngokusondelana kokuthintana akusoze kwathethelela ukuziphatha okubi. UNkulunkulu akalokothi avumele umqondo wezwe wokuthi “kushukuthi kulungile noba kuzwakala kulungile”, noma “kuyinto engenankinga ukuba thina sihlangane ngokwenyama ngoba siyathandana”, noma “kulungile ngoba sihlela ukushada vele”, nayo yonke imikhuba le eshiwoyo ngabantu njengezaba zokuphila esonweni.

Ivesi. 3-4 – Ngisho iphunga eliqubukayo lakhe lengeza enjabulweni yokuba seduze naye. Unanela egameni lesithandwa sakhe, ekukhulumeni ngedumela lakhe noma isimilo sakhe. Lokhu nakho kwakuyisici esikhangayo nesibalulekile salona wesilisa, ngendlela yokuthi bonke ababeqotho

- 1:5 *Ngimnyama, kepha ngimuhle, madodakazi aseJerusalema, njengamatende akwaKedari, njengezilenge zikaSolomoni.*
- 1:6 *Ningangibuki ukuthi ngimnyamana, ngokuba ilanga lingifusile. Amadodana kamame angifutha, angenza umlindizivini, kepha isivini esingesami angisilindanga.*
- 1:7 *Ngitshele wena othandwa ngumphefumulo wami ukuthi waluselaphi, uphumuzaphi umhlambi emini, ngokuba yini ukuba ngibe njengowesifazane odukileyo ngasemihlambini yabangane bakho na?*
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babemthanda (qhathanisa noMshumayeli 7:1 & IZaga 22:1). Ingxenye yokugcina yevesi 4 ingaba yimpendulo “*yendodakazi yaseJerusalema*” (ivesi 5).

1:5-7 – Ukungazethembi komShulamikazi

Ivesi. 5-6 – “*Ngimnyama, kepha ngimuhle*” – Ekuzichazeni kwakhe wasebenzisa igama “ngimnyama” esho esikhumbeni sakhe esasishiswe yilanga ngenxa yomsebenzi wakhe waphandle. Isimo esilangazelelekayo namuhla kunakudala.

Ivesi. 6 – “*Amadodana kamame*” – Lokhu okushiwo kungaveza ukuthi abafowabo ayehlala nabo babengazalwa ngubaba munye. Ngoba wayephoqelekile ukuba asebenze esivinini wayengakwazi ukunakekela indlela abukeka ngayo, uze asibize “ngesivini sami”.

- 1:8 Uma ungakwazi wena muhlelezi phakathi
kwabesifazane, phuma uhambe ezinyathelweni
zomhlambi, waluse amazinyane akho
ngasematendeni abelusi.*
- 1:9 Ngikufanisa nehhashi lensikazi lezingola zikaFaro,
sithandwa sami.*
- 1:10 Izihlathi zakho zihle kangakanani zinezintambo
zobuhlalu, nentamo yakho ineminaka.*
-

Ivesi. 7 – Ubonakala ephambanisa uSolomoni nomalusi wasendaweni. Lokhu mhlawumbe kuveza ukumbozeka kobukhosi bakhe ngengubo yomalusi nje. Kuphinde, kubonakala sengathi ufike ezifihlile ngalendlela ekuvakasheleni esinye sezivini zakhe ukuze abheke ukuthi abaqaphi babeziphethe kanjani ngaphandle kokwazi ukuthi babengaphansi kweso nomnini sivini uqobo lwakhe.

1:8-11 – Impendulo kaSolomoni

Kuphinde, kuvesi 8 & 11 kungaba yimibono evela emadodakazini aseJerusalema.

Ivesi. 9-10 – “*Ngikufanisa...*” – Ngamagama okuqala uSolomoni awakhuluma kuye ngawokumtusa. Uphika lokhu kuzibukela phansi kwakhe emakha ngesiqiniseko esikhuthazayo ngobuhle bakhe emehlweni akhe. Kukaningi embiza ngokhanyayo noma omuhle kulencwadi encane (1:15; 2:10, 13;

*1:11 Siyakukwenzela izintambo zobuhlalu begolide,
namaqhosha esiliva.
1:12 Inkosi isahlezi ngasetafuleni layo inadi* lami
lathaphuka iphunga lalo.*

4:1, 7; 6:4; 7:1, 6). Ngikhumbula amazwi kaBowazi kuRuthe. Wayehlezi emhlangabeza ngamazwi akhuthazayo okumtusa (URuthe 2:8-12; 3:10-11). Kuloludaba lukaBowazi, lokutusa isimilo sakhe esiqotho kunokutusa ubuhle bakhe lapha. Ukutusa kwabanye, komakoti nomyeni, kuvamise ukungajwayeleki olimini lwethu. Kuthatha ukuthobeka ukutusa.

Qhathanisa noKristu ekubhekaneni kwakhe nebandla. Singabangafanelekile neze nguye, kodwa uyashesha ukusikhuthaza nokusiphakamisa izinhliziyi ngothando lwakhe. Usibiza “*ngabangan*” (NgokukaJohane 15), usithembise ukubuya kithi asilungisele indawo (NgokukaJohane 14), ulangazelela ukuba sibe naye njalo (NgokukaJohane 17).

1:12-14 – Imicabango yomShulamikazi

Ivesi. 12 – Iphunga lenadi lakhe ayeligqoke njengomgexo (yindlela okwakwenziwa ngayo ngaleso

1:13 *Othandiweyo wami ungumshuqulu wemure* kimi,
olele phakathi kwamabele ami.*
1:14 *Othandiweyo wami uyihlukuzo lezimbali zehena*
ezivinini zase-Eni Gedi.*
1:15 *Bheka, umuhle, sithandwa sami! Bheka, umuhle!
Unamehlo amajuba.*

sikhathi) kwakuyisikhumbuzo sothandiweyo wakhe.

Ivesi. 13 – “*Othandiweyo wami ungumshuqulu wemure kimi*” – Njengoba ayekwazi ukunuka kwamakha akhe, manje wayehlezi esemcabangweni yakhe imini nobusuku. Ukhuluma ngesifiso sakhe njengephunga elimnandi “*phakathi*” kwamabele akhe, ngakho-ke othandiweyo wakhe angacamela naye ubusuku bonke. Kuphinde, uthando lwakhe olukhulayo ngenxa yalona wesilisa lwaholela ekulangazeleleni kwakhe ngokwemvelo ukusondelana ngokuthintana naye.

Nakhu ukunanela kokuqala kokuningi ezitshalweni nasezilwaneni ezahlukahlukene zezwe lika-Israyeli kulencwadi. Isikhumbuzo sentshisekelo enkulu kaSolomoni esifundeni sezitshalo nezilwane esibaluliwe encwadini 1 Amakhosi 4:33.

1:15 – Ukutusa kukaSolomoni etusa ubuhle bakhe

1:16 *Bheka, umuhle, othandiweyo wami! Yebo, umnandi,
nesilili sethu siluhlaza.*
1:17 *Imishayo yendlu yethu iyimisedari,* nemiqhadi
iyimisayipuresi.**

“Bheka, umuhle, sithandwa sami” – Lokhu ukuphindela ukugcizelela.

1:16-17 – Impendulo yomShulamikazi

Naye utusa ukukhangeka kwakhe, nobuhle bobuqotho bakhe (*“umnandi”*). Uchaza indawo ejabulisayo, mhlawumbe leyondawo ekhumbulekayo lapho bathandana khona. Utshani obuluhlaza buchazwe njengombhede ngaphansi kwabo njengoba bekhuluma ndawonye. Amagatsha emisedari nemiqhadi kwakungathi wuhlaka lwemishayo ngaphezulu.

“Juba lami elisemifantwini yamadwala
nasekusithekeni kweziwa,
mangibone ubuso bakho,
ngizwe izwi lakho, ngokuba izwi lakho limnandi,
nobuso bakho buhle”

(IsiHlab. 2:14)

Isahluko 2

2:1 Ngiyintebe yaseSharoni, nomnduze wezigodi.

*2:2 Njengomnduze phakathi kwameva, sinjalo
isithandwa sami phakathi kwezintombi.*

2:3 Njengomapula phakathi kwemithi yasehlathini,
unjalo othandiweyo wami phakathi kwamadodana.
Ngahlala phansi emthunzini wakhe ngokwenama
okukhulu, nesithelo sakhe sasimnandi emlonyeni
wami.*

2:1 – UmShulamikazi kuSolomoni

Ukungazethembi kwakhe kwakubonakala
kushabalala ekufudumaleni kwezincomo zakhe.
Kodwa mhlawumbe wayesakubalula ukuba
ngumuntu nje kwakhe ekuziqhathaniseni nezimbali
ezijwayelekile zensimu.

2:2 – USolomoni wengeza ekuzichazeni kwakhe

Wayenganjengomnduze nje kuphela, kodwa
njengalowo ophakathi kwameva, uphakamisa,
eggamisa ukukhetheka kokuhluka kwakhe kuye
ukwedlula bonke abanye besifazane. Izifundo
zokuhlaba intokazi umxhwele lapha zinsizwa.

2:4 Ungingenisile endlini yewayini, nebhanela* lakhe phezu kwami liluthando.
2:5 Ngiphaseni ngezigaxa zezithelo zomvini ezomileyo, ngihlumelele ngama-apula,* ngokuba ngiyafa uthando.

2:3-6 – Impendulo yomShulamikazi

Ivesi 3 – Njengoba echazile ukwenqaba kobugugu bakhe, ekumfaniseni nomnduze phakathi kwameva, yena ubesemfanisa nesihlahla sama-aphula phakathi kwazo zonke izihlahla ezijwayelekile zehlathi. Esingavamile ukutholakala, esiletha umthunzi omnandi nesithelo esimtoti.

Ivesi. 4 – “*Nebhanela lakhe phezu kwami liluthando*” – Ukuthi wandizisa ibhanela lakhe noma uphawu lothando ekukhulumeni kwakhe ngenjabulo yakhe ayiveza ngokusobala (esidlangalaleni) injabulo yakhe kuye. Lezi zithombe zikhuluma ngesiqiniseko sesivikelo sokukhusela nokuvuma esidlangalaleni ngaye njengokukhetha kwakhe phakathi kwabo bonke abanye. Wayengenamahloni noma engahlazekile ngaye. Wayengenamahloni ukuveza uthando lwakhe ebantwini. Walundizisa njengophawu.

Qhathanisa uKristu nomakoti wakhe, ibandla. Noma

2:6 *Isandla sakhe sokhohlo siphansi kwekhanda lami,
nesokunene siyangigona.*
2:7 *Ngiyanifungisa, madodakazi aseJerusalema,
ngezinsephe nangezindluzelekazi zasendle ukuba
ningalunyakazisi, ningaluvusi uthando, lungakavumi.*

naso sonke isizathu sokuhlazeka
ngokuzibandakanya naye, kodwa naye ngentokoza
wamanga esidlangalaleni. Bheka ukuqhathaniswa
nathi. Sinaso sonke isizathu ukuba singabi
namahloni ngaye, kodwa kukangaki sigqajaza
buthule uma sibuzwa ngobuhlobo bethu noJesu
Kristu.

Ivesi. 5-6 – “*Ngiyafa wuthando*” – Wayesha wuthando
noma eguliiswa wuthando, wabesethola induduzo
namandla ekumangeni kwakhe. Mhalwumbe
uyaveza lapha *isifiso* ngokumanga kwakhe
kuneqiniso lakho okwamanje.

2:7 – Kumadodakazi

Nakhu okuphindwayo noma ikhorasi livela izikhathi
zize zibe zintathu (liphinde evesini kwisahluko 3:5;
8:4). Njalo makuvela lokhu kuphindwa kubonakala
isiboniso sokushintsha kwephuzu emyalezwani
wesihlabelelo. Inselelo emadodakazini lapho engasho
mhlawumbe othandweni uqobo kunokuba kube

2:8 Nanto izwi lothandiweyo wami! Bheka, uyeza eqa ezintabeni, etshekula emagqumeni.

2:9 Othandiweyo wami unjengensephe noma njengesixhumu sendluzele; bheka, umi emva kodonga lwakwethu; uyalunguza emafasiteleni, ubonakala ngaseheleni.

2:10 Othandiweyo wami wakhuluma, wathi kimi: “Vuka, sithandwa sami, muhle kazi wami; woza sihambe,

yilokhu okuthandwayo (bheka NKJV). Ningalunyakazisi uthando kuze kube isikhathi esilungile. Vumela uthando lukhule ngesikhathi salo ngaphandle kokuphoqelesa izinto. Mhlawumbe wayephakamisa ukuthi uma ufuna ubudlelwano obunomvuzo wempela njengobabo, linda ngokubekezela eNkosini ukuba ikwenzele lokho. Ubudlelwane obuningi bamanje bungabonakala sengathi akukho ukulinda bukude nalomyalo ohlakaniphile kangaka.

2:8-16 – Ukubeka komShulamikazi

Ivesi. 8-9 – UmShulamikazi ukhumbula othandiweyo wakhe eza ezombona. Ukhanga kanjani futhi unamandla! Wezwa izwi lothandiweyo wakhe, ngisho njengo Adamu noEva “bezwa izwi likaJehova uNkulunkulu ehamba ensimini kusihlwa ngokuphola kwelanga” (UGenesise 3:8). UNkulunkulu uthatha isinyathelo sokunqoba zonke izingqinamba, yonke

- 2:11 ngokuba bheka, ubusika budlulile; imvula isiphelile,
yamuka;
2:12 izimbali ziyabonakala emhlabeni, nesikhathi
sokuthena imivini sesisondele, nezwi lehobhe
liyezwakala ezweni lakithi.
2:13 Umkhiwane uthela amakhiwane awo aluhlaza,
imivini inezimbali, ithaphuka iphunga layo; vuka,
sithandwa sami, muhlekazi wami; woza sihambe.”
2:14 Juba lami elisemifantwini yamadwala
nasekusithekeni kweziwa, mangibone ubuso bakho,
ngizwe izwi lakho, ngokuba izwi lakho limnandi,
nobuso bakho buhle.
-

intaba namagquma, ukuba kuze kithi.

Ivesi. 10-15 – Lona owesifazane ukhumbula amazwi akhe.

Ivesi. 10-13 – “*Vuka, sithandwa sami, muhlekazi wami; woza sihambe*” – uyamumema ukuba ahambe naye emaphandleni. Ubuhle obumtoto bentwasahlobo bafana nenjabulo yobudlelwano babo obukhulayo.

Ivesi. 14 – “*Mangilizwe izwi lakho*” – Wayelangazelela ukumbona nokumuzwa ekhuluma naye. Ngisho kunjalo iNkosi inxusa labo, umakoti wayo ukuba avuke ekulahlekeni kobuntu, “*zanini kimi*” (NgokukaMathewu 11:28). Ngisho kunjalo iNkosi ibizela abakholwayo kuyo ebabizela

2:15 *Sibambeleni izimpungushe, izimpungushe ezincane ezichitha izivini, ngokuba izivini zethu zinezimbali.*

ekuhlanganyeleni okuqhubekayo. Kuyisifiso sakhe ukusibona siza ngesibindi ebukhoneni bakhe nokuzwa izwi lethu ekuhlanganyeleni naye. Kunothando olufanayo phakathi kwabahlengiwe nomhlengi futhi bayalangazelela ukuba ndawonye. Ngakho ke isimanga saleso sithembiso sikaNkulunkulu, “*kanjalo-ke siyakuba nayo iNkosi njalo*” (1 KwabaseThesalonika 4:17).

Qhathanisa futhi lesi sithombe sejuba elibuthakathaka elicashe “*emifantwini yamadwala*” nathi abasindisiwe. Sibuthakathaka kanjalo uma sisodwana, kodwa sithola isiphephelo emifantwini noma emanxebeni edwala likaJesu Kristu (1 KwabaseKorinte 10:4; U-Eksodusi 33:18-23). Futhi lapho kuleyondawo yokuphephela kuye usinxusa ukuba size kuye sidle naye, ngokuba “*umkhuleko wabaqotho uyintokozo yakhe*” (IZaga 15:8). Lapho uveza ukulangazelela Kwakhe nokuhluphekela uthando lwethu thina esingabakhe, umakoti wakhe.

Ivesi. 15 – “*Sibambeleni izimpungushe*” – Babanesivumelwano ndawonye ukubhekana ngokushesha nayo yonke into encane engadla

isisekelo nokuthela kobudlelwano babo kuze kugcine konakala. Isithombe sezimpungushe ezincane esivinini, zidla amagilebhisi zonakalise isitshalo. U-S. Craig Glickman wabhala ngokuthi lezo zimpungushe ezincane zingabe zimeleni; “Izimpungushe zimele ezingqinamba eziningi noma izilingo ezihluphe izithandani kuwo wonke amakhulu eminyaka. Mhlawumbe yimpungushe yokulangazelela okungalawulwa, eholela ekusindweni yicala phakathi kwabathandanayo. Mhlawumbe yizimpungushe zokungathembani nomona, ezihlukanisa isibopho sothando. Noma kungaba yimpungushe yokuzicabangela wedwa noma yempakamo, enqaba ukuvumela omunye avume iphutha lakhe komunye. Noma kungaba umoya wokungaxoleli ongeke uvume ukuxolela omunye. Lezi zimpungushe kade zazicekela phansi izini zeminyaka bese ekugcineni komsebenzi wazo zisuke sezingasekho”. Uthando olukhulile lweqiniso luzonqoba zonke izingqinamba ukuze lubambelele kulokho elikuthandayo.

Kunjalo neNkosi iyasincenga ukuba sihlanganye kanye nayo ukubamba “*izimpungushe ezincane ezichitha izivini*” ebudlelwaneni bethu nayo. “*Izimpungushe ezincane*”. Akuzona izinto ezinkulu ezinyakazisa ukuphila kodwa yizinto ezincane, ezikhula zibe yizinto ezinkulu, izinto ezincane

2:16 *Othandiweyo wami ungowami, mina ngingowakhe;
uyalusa phakathi kweminduze.*

ezilokhu zimbondelana nje zize zizale okukhulu ngokwanele ukusihlukanisa, izinto ezincane ezingavunyiwe nezingalungisiwe naye. “*Iminako [emincane] yalesi sikhathi, nokukhohlisa kwengcebo, nokunxanela ezinye izinto kungena kuliminyanise izwi, libe ngelingatheliyo*” (NgokukaMarkhu 4:19). Sengathi singaxazulula ndawonye neNkosi ukusebenza kanye nayo ekugcineni kude le noma iyiphi into encane ekungeneni phakathi kwethu. NguNkulunkulu wethu osimemela ekuhambeni kanye naye ekukhanyeni ukuze intokozo yethu “*igcwaliswe*” (1 EkaJohane 1:7-9). Akafuni ukuba sihlale phansi “*ngaphansi kwesithunzi sakhe*” nje kuphela ukuba sithole indawo yokukhosela, kodwa ukuba simthole emnandi naye futhi (2:3). Uthando olunjengolweNkosi kithi kufanele lwenze ukuphenduka kithi, ukuba siphendukele kuye. Buka nomnyakazo encwadini KwabaseRoma5:1-11 kulokhu asenzele khona (5:1-10) entokozweni yethu kuye (ivesi 11).

Bheka ukuthi uSolomoni ubehlezi esebenzisa imifanekiso yempilo ayeyijwayele lona wesifazane. Kunguphawu lomfundisi noma umshumayeli

*2:17 Kuze kuphole ilanga, namathunzi abaleke, mawube
njengensephe, wena othandiweyo wami,
nanjengesixhumu sendluzele ezintabeni
eziqhekezekileyo.*

ohlakaniphile. Kanjalo noKrestu emifanekisweni yakhe.

Ivesi. 16 – “*Othandiweyo wami ungowami, mina ngingowakhe*”- Uyajabula enjabulweni yokuthi omunye ungowomunye.

Ngokusobala uSolomoni wabuyela eJerusalema ngalesi sikhathi, ngesikhathi umShulamikazi esala ezweni lakubo. Wabambelela ethembeni lakhe lesethembiso sothando lwalona wesilisa nasesiqinisekweni somshado wabo ozayo.

“Ngubani owenyuka ehlane njengezinsika
zomusi, eqhole ngemure* nangenhlaka”

(IsiHlab 3:6)

Isahluko 3

3:1 *Ebusuku embhedeni wami ngamfuna othandwa ngumphefumulo wami; ngamfuna, kepha angimtholanga.*

3:1-4 – Iphupho lomShulamikazi

Ivesi. 1 – Wamfuna, “*othandwa ngumphefumulo wami*” embhedeni wakhe “*ebusuku*”, esho ephusheni aba nalo ngaphambi kokubuya kwakhe emshadweni wabo. Mhlawumbe leliphupho lavuswa ngukwesaba kwakhe ukulahlekelwa yilowo amthanda kangaka. Bheka ukuthi kuwo wonke womane lamavesi achaza iphupho lakhe umusho “*othandwa ngumphefumulo wami*” ulokhu uvela. Inhliziyo yakhe yayithathwe yilona wesilisa. Kulokhu kuphila, okudlulayo njengephupho (Amahubo 73:20; 90:5), Isethembiso sikaNkulunkulu ngukuthi, “*Funa uyakumfumana*” Yena, ngoba “*ungumvuzi walabo abamfunayo*”, “*Niyakungifuna, ningifumane, laphe ningifunisisa ngenhliziyo yenu yonke*” (UJeremiya 29:13). Akekho ofanelwe nguthando olujulile nokufunwa njengeNkosi yethu enomusa. Sengathi singagcwaliswa naye!

3:2 *Ngiyakuvuka, ngihambahambe emzini, ezitaladini
nasezigcawini; ngiyakufuna othandwa
ngumphefumulo wami; ngamfuna, kepha
angimtholanga.*

3:3 *Abalindi bangifumana behambahamba emzini:
“Nimbonile othandwa ngumphefumulo wami na?”*

3:4 *Ngangidlule kancane nje kubo; ngase ngimthola
othandwa ngumphefumulo wami; ngambamba,
angivumanga ukuba ahambe, ngaze ngamngenisa
endlini kamame nasekamelweni lowangikhulisayo.*

Ivesi. 2 – “*Ngiyakufuna*” – Ephusheni lakhe wafuna emzini wonke kodwa akamfumananga othandiweyo wakhe.

Ivesi. 3 – Abalindi bomuzi abakwazanga ukumsiza lona wesifazane.

Ivesi. 4 – “*Ngase ngimthola*” – Masinyane ngemva kokushiya abalindi ephusheni lakhe wamthola othandiweyo wakhe. Wase embamba emqinisa akamdedelanga, waze wamletha endlini kanina. Kanjalo nathi kufanele sibambelele kuKristu, othandiweyo wethu. Buka nencwadi KwabaseKolose 2:19.

3:5 – Impindwa

Siyaphinda sithola impindwa efanayo

- 3:5 *Nginyanifungisa, madodakazi aseJerusalema,
ngezinsephe nangezindluzelekazi zasendle ukuba
ningalunyakazisi, ningaluvusi uthando, lungakavumi.*
- 3:6 *Ngubani owenyuka ehlane njengezinsika zomusi,
eqhole ngemure* nangenhlaka, nangawo onke
amakha omthengi, na?*
- 3:7 *Bheka, luhlaka lukaSolomoni! Amaqhawe
angamashumi ayisithupha aluzungezile emaqhaweni
akwa-Israyeli.*
-

njengakwisahluko 2:7. Kuyaphinda futhi kumaka iphuzu lokuphenduka emyalezweni wencwadi, negama likaSolomoni selivele ngokuphazima nje kweso (ivesi 7, 9, 11). Owesifazane lona omiselwe ukushada, ekulangazeleleni othandiweyo wakhe ngokungabikho kwakhe, ukwenqaba kokubekezela ekukhuleni kothando. Kubeka uphawu lwenkambo ukuthi aqhubeke nokubekezela othandweni ngisho eselangazelela ukuba ngowothandiweyo wakhe.

3:6-5:1 – USolomoni ubuyela uMakoti Wakhe

3:6-11 – “*Ngubani lona ozayo*” – Nakhu lapha izinhlelo zomshado noma zomcimbi. Enye yezici ezibalulekile ngokomshado wamaJuda kwakuba udwendwe lomkhwenyana nabangani emndenini kamakoti ukuzomthatha baye naye emndenini wakhe omusha ekhaya likababa wakhe. Lapho ekhaya likayise wakhe kwakuzoqala khona idili lomshado, elalivame ukuqhubeka izinsuku eziningi.

- 3:8 *Onke aphethe izinkemba, afundile ukulwa; yilowo nalowo muntu unenkemba yakhe okhalweni lwakhe ngokwesaba ebusuku.*
- 3:9 *Inkosi uSolomoni izenzele uhlaka ngemithi yaseLebanoni.*
- 3:10 *Yenza izinsika zalo ngesiliva, nephansi lalo ngegolide, nesihlalo salo ngokububende, ubuphakathi balo bugandaywe ngothando lwamadodakazi aseJerusalema.*
- 3:11 *Phumani nina madodakazi aseJerusalema, nibone inkosi uSolomoni, inomqhele eyawuqheliswa ngunina ngosuku lokucagca kwayo nangomhla wokuthokoza kwenhliziyo yayo.*
-

Laba abasanda kushada babe sebezogala ukulala ndawonye ngalobo busuku bokuqalala bomkhosi. Akukho okushiwo ngedili lomshado lapha kwisihlabelelo sikaSolomoni, kodwa sithola ukunaka okukhulu odwendweni lomshado (3:6-11) nobusuku babo bomshado (4:1-5:1). U Makoti (noma oxoxayo mhlawumbe) uchaza ngokwemigomo yenkondlo injabulo nobuhle balokhu akubonayo kwalowomzuzu othandiweyo wakhe eza ezomthatha ngokomshado.

- Ivesi. 7-8 – Uchaza uhlaka lukaSolomoni olubhekwe kahle lolu ayephethwe ngalo odwendweni lwakhe.
- Ivesi. 9-10 – Lona owesifazane ufanisa ubuhle bohlaka lukaSolomoni. Mhlawumbe uhlaka olufanayo nalolu olushiwo evesini lesi-7.

Isahluko 4

- 4:1 *Bheka, umuhle, sithandwa sami! Bheka, umuhle!
Unamehlo amajuba emva kwemvakazi yakho;
izinwele zakho zinjengomhlambi wezimbuzi owehla
entabeni yakwaGileyadi.*
- 4:2 *Amazinyo akho anjengomhlambi wezimvukazi
ezisand' ukugundwa, ezikhuphuka zigeziwe,
zinamawele zonke, kungekho neyodwa phakathi
kwazo efelweyo.*
- 4:3 *Izindebe zakho zinjengomucu obomvu, umlomo
wakho muhle; izihlathi zakho zinjengenxenye
yepomegranati* emva kwemvakazi yakho.*
-

4:1-5:1 – Ubusuku bomshado

4:1-7 – USolomoni uphinde wazisa kakhulu waphinde watusa ubuhle bamakoti wakhe. Izikhathi ezintathu ngalobo busuku wamqinisekisa ngobuhle bakhe (ivesi 1, 7).

Ivesi. 1 – Amehlo akhe amnyama athambile ayenjengawejuba. Izinwele zakhe ezaziphephezela zazinjengomhlambi wezimbuzi, obonakala ekudeni njengoba wehla entabeni yakwaGileyadi.

Ivesi. 2 – Amazinyo akhe ayemhlophe elingana. Izimvu azikaze zibemhlophe ukwedlula uma

- 4:4 *Intamo yakho injengombhoshongo kaDavide
owakhiwe ngemihlobiso, okuphanyekwa kuwo
amahawu ayinkulungwane, onke eyizihlangu
zamaqhawe.*
- 4:5 *Amabele akho amabili anjengezixhumu ezimbili
ezingamawe le ensephe, ezidla phakathi kweminduze.*
- 4:6 *Lize liphole ilanga namathunzi abaleke, ngiyakuya
entabeni yemure* nasequmeni lenhlaka.*
- 4:7 *Umuhle wonke, sithandwa sami, akukho sisihla kuwe.*
-

zigundiwe futhi zigeziwe. Kuyisifundo sokuhlanzeka lapha, ngoba kodwa kwakuhlanzekile kunuka kahle.

Ivesi. 3 – Izindebe zakhe zazithambile futhi zikhanga, njengomucu obomvu. Inkulumo yakhe yayilangazeleleka endlebeni yalona wesilisa. Izihlathi zobuso bakhe obabunamahloni zazibomvu njengehalananda.

Ivesi. 4 – Intamo yakhe uyichaza ngamandla nanjengomfanekiso omuhle. Kushiwo mhlawumbe esiqwini sakhe esibabazekayo.

Ivesi. 5 – Amabele akhe ayenjengenyamazane ethambile, encane, ibekwe endaweni yobuhle (“*Phakathi kweminduze*”).

Ivesi. 7 – Kuye wayenobuhle obungenabala.

- 4:8 *Woza umuke nami eLebanoni, makoti wami, umuke nami eLebanoni, wehle esiqongweni sase-Amana, nasesiqongweni saseSeniri naseHermoni, simuke emihumeni yezingonyama, nasezintabeni zezingwe.*
- 4:9 *Ungaphucile inhliziyo yami, dadewethu, makoti wami; ungaphucile inhliziyo yami ngelinye lamehlo akho, ngomgexo munye wentamo yakho.*
- 4:10 *Lumnandi kangakanani uthando lwakho, dadewethu, makoti wami! Luhle kangakanani uthando lwakho, kunewayini, nephunga lamafutha akho kunamakha onke!*
- 4:11 *Izindebe zakho, makoti wami, ziyaconsa izinyosi; uju nobisi kukhona phansi kolimi lwakho, nephunga lezambatho zakho linjengephunga laseLebanoni.*
-

4:8-15 – USolomoni uchaze ukundiyaza kwakhe endiyaziswa yilona wesifazane. Waqala ngokukhuluma ngaye “*njengomlingani*” (ivesi 8, 9, 10, 10, 11, 12), no “*dadewabo*” (ivesi 9, 10, 12, 5:1-2), itemu elinothando elisho unkosikazi.

Ivesi. 9 – Usho indlela lowesifazane asehlukumeze ngayo inhiziyo yakhe. Wayethathekile wuthando ayethanda ngalo lowesifazane.

Ivesi. 10 – Ukuyenga kothando lwalona wesifazane kwaku “*ncono kakhulu kunewayini*”, ubheka isifaniso salona wesifazane esahlukweni (1:2).

Ivesi. 10-11 – Iphunga nezindebe zakhe wakuqhathanisa nezinto ezimnandi noshukela.

4:12 *Uyinsimu ehluthulelweyo, dadewethu, makoti wami,
umthombo ohluthulelweyo nesiphethu esibekwe
uphawu.*
4:13 *Amahlumela akho ayihlathi lamapomegranati*
anezithelo ezingabileyo, ihena* kanye nenadi,**
4:14 *inadi* nesafroni,* nomhlanga nokinamona,* kanye
nemithi yonke yenhlaka, nemure* nomhlaba, nawo
onke amakha amahle.*

Ivesi. 12-15 – “*Uyinsimu ehluthulelweyo, dadewethu, makoti wami*” – Wayenjengensimu ethokozisayo kuye, nensimu yezithelo nemithombo neziphethu nezitshalo ezinephunga elimnandi. Kodwa iphuzu ayeliqinisekisa ngukuthi wayengowakhe, ngoba kulelo phuzu wahlala eyingadi ehluthulelwe. Bheka ukugcizelela kwakhe kuvesi 12, “*ehluthulelwe*”, “*evaliwe*”, “*evaliwe*. Nakhu ukutusa komyeni ukuthi uzigcine “*evaliwe*”, egcine ubumsulwa bakhe ebugcinele yena kuphela.

Ngokusobala wayengqongqoza ngesineke emnyango waleyo ngadi, esingeyakhe manje ukuba ayithokozele, ecela ukungena ngesisisa. Futhi kulokhu lona wesifazane uphendula ngesimemo sokuzithandela ekugcineni kwesahluko se-4, “*Othandiweyo wami makangene ensimini yakhe, adle izithelo zayo ezingabileyo*”. Lokho ayeshilo lona wesifazane ukuthi yingadi yakhe (“*amahlumela akho*”) evesini 13, manje useyamnikeza lona wesilisa

- 4:15 *Siphethu sensimu, mthombo wamanzi aphilayo,
sifufula saseLebanoni!*
- 4:16 *Vuka, moya wasenyakatho, uze wena Ningizimu,
uphephe the ensimini yami, ukuze amakha ayo
athaphuke; othandiweyo wami makangene ensimini
yakhe, adle izithelo zayo ezingabileyo.*
-

ngokukhululeka (“*ingadi yakhe... izithelo zayo ezingabileyo*”). Lokhu kuthokozelana ngenkululeko komunye nomunye kwase kulungile futhi kukuhle manje. Ukuzinikela ngokuphelele komunye yingxenye yombhede womshado ongangcolisiwe. (1 KwabaKorinte 7:3-5; KumaHebheru 13:4).

“Yilowo ongothandiweyo wamí,
yilowo ongumngane wamí,
nina madodakazí aseJerusalema”

(IsiHlab. 5:16)

Isahluko 5

5:1 *Sengingenile ensimini yami, dadewethu, makoti wami; ngiyabutha imure* lami namakha ami, ngiyadla amakhekheba ami kanye nezinyosi zami, ngiyaphuza iwayini lami kanye nobisi lwami. Yidlani, bangane, niphuze, nisuthe ngothando.*

5:1 Umshado Uphelelisiwe

“Sengingenile ensimini yami” – USolomoni ungenile ensimini yakhe yokusondelana nonkosikazi wakhe amthanda kakhulu. Bheka ukugcizelela kwakhe okukhulu ezithelweni zengadi yakhe manje eseziphenduke ezakhe (izikhathi eziyi-9 *“yami”* kulelivesi). Usenze lona owesifazane waba ngowakhe. Ndawonye bahlangayeke ngokukhululeka ebuhleni bobudlelwane bokuthintana, uNkulunkulu abenzile ukuba buthokozelwe ngokubonga. Futhi bheka manje, ukuthi iNkosi uqobo lwayo ibonakala ingena enkundleni ngesinyelela ukukhuluma isibusiso sayo nokugunyaza ukuhlanganyela kwabo, ithi,

“Yidlani, bangane, niphuze, nisuthe ngothando.”

Abanye bacabanga ukuthi lezi zinto mhlawumbe ngamazwi omngani kamakoti nomkhwenyana,

5:2 *Bengilele, kepha inhliziyi yami ibiphapheme; kuyizwi lothandiweyo wami elingqongqotha lithi: “Ngivulele, dadewethu, sithandwa sami, juba lami, ophелеleyo wami, ngokuba ikhanda lami ligcwele amazolo, nesihluthu sami amaconsi asebusuku.”*

kodwa abafanelekile ukuba sendaweni efana nalena. Uthando lomunye komunye lalaba ababili ababeluzwa kwakuyisipho esivela kuNkulunkulu. Nokukwazi kwabo ukuveza ngokuthintana uthando lwabo komunye nomunye kwakuyisandla sikaNkulunkulu nakho. Ngakho-ke Nguye uqobo lwakhe ubamema ukuba bathokozele leso siph o asilungiselele bona (thina), njengoba ebamemela entokozweni yalelo dili, “*Yidlani, bangane, niphuze, nisuthe ngothando*”.

Manje ubengakhuluma ngentokozo engaka ekuthokozeni kwakhe ukuba lokhu kwenzeke *ngaphambi* komshado wabo? Noma ngaphandle komshado? Ubengeke! Ubungcwele bobudlelwano bokuthintana phakathi kwendoda nowesifazane kubekelwe isikhathi lapho sibona uNkulunkulu ekuphamisa, futhi ethokoza kukho. Kuthathwa ngaphezulu nje kokuthi “*ungenzi*” kokuziphatha okubi. Kuba ngu “*yenza*” omnandi wesipho esijabulisayo sikaNkulunkulu phakathi emshadweni.

5:3 *Ngikhumulile isambatho sami, ngingasifaka kanjani?*
Ngigezile izinyawo zami, ngingazingcoliselani na?
5:4 *Othandiweyo wayesengenisa isandla sakhe*
embotsheni, izibilini zami zamhawukela.

5:2-6:3 – Izithandani zehlukene

Izigameko manje ezichaziwe ziveza ukuthi zenzeke ngesikhathi esifanayo ngemva komshado.

Ivesi. 2-3 – Ukwenqaba Kukamakoti.

Ivesi. 2 – UMyeni wakhe ufike kuye ebusuku ebheka imfudumalo yothando lwakhe. Wayekade engekho esebenza (*“ikhanda lami ligcwele amazolo”*).

Ivesi. 3 – Impendulo yalona owesifazane kuye kwaba ngukwenqaba ukuphazamiseka afika nakho lona wesilisa. Wayengazimisele ukuphazamisa inqubo yakhe yafuthi ukuvumelana nentando yalona wesilisa. Izanqaba zakhe zazingathi shu, futhi zaveza isilinganiso sokungamenameli lona wesilisa. Kufanele sihlezi sizigadile izinhliziyi zethu ekuweni okufana nalokho ekungabini qotho eNkosini nasentandweni yayo ephelele kithi nangathi.

Ivesi. 4-6 – Ukuhlehla Komyeni.

5:5 Ngavuka ukumvulela othandiweyo wami; izandla zami zaconsa imure,* neminwe yami imure elimanzi phezu kwezibambo zesihluthulelo.

5:6 Ngamvulela-ke othandiweyo wami, kepha othandiweyo wami ubephendukile, wamuka; umphefumulo wami wawuphela ngokukhuluma kwakhe, ngamfuna, kepha angamthola; ngambiza, kodwa akaphendula.

Ivesi. 4 – Kungekhona ukushesha ukudinwa, umyeni wazama umnyango kodwa wathola kukhiyiwe. Lomzamo ngasohlangothini lwakhe wenza ukuba lona wesifazane azwelana naye azisole.

Ivesi. 5 – Ngesikhathi eseze wasukuma ukuzomvulela, wathola iphunga lamakha akhe esibambweni somnyango. Isikhumbuzo esimnandi kodwa esibuhlungwana sokuthi ubekhona laphe kodwa akasekho.

Ivesi. 6 – Inhliziyo yakhe yephuka njengoba ekhumbule isicelo sakhe manje usemthola akasekho. Isisho “*bephendukile owami*” sibonakala singavezi nje kuphela umqondo wokuphenduka ahambe, kodwa siveza impendulo enenjongo ekubandeni kwalona wesifazane.

Ivesi. 5:6-6:1 – Ukubheka.

*5:7 Abalindi bangifumana behambahamba emzini,
bangishaya, bangilimaza; abalindi bezingange
bangaphuca imvakazi yami.*

Ivesi. 6 – Kungasekho mcabango wokugcina ukunethezeka kwesimo salona wesifazane noma ukugezwa kwezinyawo ngokucophelela. Wabheka wamemeza othandiweyo wakhe, “*ngambiza, kodwa akaphendula*”. Kuyaphinda, mhlawumbe kushiwo okungaphezulu nje kokungabikho kwalona wesilisa, kodwa isilinganiso esithize sokwenqaba ukuphendula. Lona wesifazane akazange athi lona wesilisa akezwanga. Mhlawumbe manje wayesemphendula ngaloluhlobo (Izaga 1:24-33). Qhathanisa nomkhuleko weNkosi ukuthi, “*usithethelele amacala ethu, njengalokhu nathi sibathethelela abanecala kithi*”. Yisicelo uNkulunkulu asiphendula kuso ngokwenza kwethu.

Ivesi. 7 – Abalindi bomuzi (amaphoyisa) ngokusobala manje amphambanisa njengentoyalutho okufanele iphathwe ngesankahlu. Bheka manje usizi kanye nokukhathazeka kwamkhungatha masinyane ekwehlukaneni kwakhe nalowo owabe engumvikeli wakhe. Ngoba wayengumthombo wentokozo nokuthula kwakhe. Singathini ngomuntu omuhle kakhulu noma obonakala ebalulekile kodwa

5:8 *Nginyanifungisa, madodakazi aseJerusalema, uma
nimfumana othandiweyo wami, ukuba nimtshele
ukuthi ngiyafa uthando.*

5:9 *Othandiweyo wakho udlula ngani omunye, wena
muhlekazi phakathi kwabesifazane, na? Othandiweyo
wakho udlula kuphi omunye ukuba usifungise kanjalo
na?*

ongenaye umsindisi othandiweyo? Akulona yini iqiniso ukuthi umphefumulo awuyilutho ngaphandle kukaJesu, ufanelwe nje kuphela ukuba ulahlwe (“*uphonswe*”) esihogweni? Ukubaluleka komuntu kusebudlelwani noJesu Kristu, lowo Myeni obusisekile womakoti.

Ivesi. 8 – Lona wesifazane wabiza amadodakazi aseJerusalema ukuba amsize, ewayala ukuba uma bemthola othandiweyo wakhe bamtshele ukuthi wayefa wuthando lwakhe. Umqondo walona wesifazane wawusuguqukile ngokuphelele kulokhuya kukhathala abekuvezile ekuqaleni. Manje ngobuqotho ulangazelela ukwanga kwakhe.

Ivesi 9 – “*Othandiweyo wakho udlula ngani omunye*” – Impenduo yamadodakazi yayinokudelela, ngokuthi athi, “yini lena emenza akhetheke kangaka lowo?” futhi hayi bakuzwa okwakufanele bakuzwe!! Ngoba lowo mbuzo oyinselelo owabuzwa ngalowo mzuzu

5:10 *Othandiweyo wami uyakhazimula ngobumhlophe,
ubomvu, uyabonakala phakathi kwezigidi.*
5:11 *Ikhanda lakhe liyigolide elihle elicwengekileyo;
isihluthu sakhe sinententezo, simnyama
njengegwababa.*

wokunxanela waholela umShulamikazi
kuleyoncazelo ebanzi futhi ethokozisayo kulencwadi
ngalolothando lwenhliziyo yakhe.

Kanjalo neNkosi ngezinye izikhathi ibeka abantwana bayo ezimweni ezinzima ukuze icindezele kuphume uketshezi olumnandi lomsebenzi wakhe omuhle kakhulu ngathi. Ngoba kulapho ekucindezelekeni kwezikhathi ezinzima ukuze thina (nezwe) lithole okukithi; ngabe yiwayini elimnandi loguquko lokuthinta okuyisimanga kweNkosi (NgokukaJohane 2) noma ukubaba kwenyongo, kwenhliziyo engahlengiwe. Incwadi eqavile nethandwayo yombhali u-John Bunyan esihloko sayo sithi-Pilgrim's progress (Uhambo lomhambi) yashicilelwa ngesikhathi ecindezelwe etilongweni. Ihubo lika-Martin Luther osihloko sithi "A Mighty Fortress" (inqaba enamandla) laphuma ngaleso sikhathi izitha zakhe zazifuna impilo yakhe. Izincwadi zikaPawulu eziphakamisa uKristu kakhulu aziloba esetilongweni (Kwabase-Efesu, KwabaseFilipi, KwabaseKolose, & EkaFilemoni) zabhalwa engaphansi kobugqila

- 5:12 *Amehlo akhe anjengamajuba ngasemifuleni
yamanzi, ageziwe ngobisi ehlezi ngasemifudlaneni
egcweleyo.*
- 5:13 *Izihlathi zakhe ziyizindima zamakha ezithaphuka
iphunga, nezindebe zakhe ziyiminduze econsa imure*
elimanzi.*
- 5:14 *Izingalo zakhe ziyizindilinga zegolide, okufakwe
kuzo amakrisolithe;* isidumbu sakhe
sinjengokwenziwe ngophondo lwendlovu, sembesiwe
ngamasafire.**
-

baseRoma.

Ivesi. 10-16 – Incazelo yomShulamikazi ngothandiweyo wakhe iyikho konke okuyigolide nokuhle nokubukeka nokunuka kamnandi. Wakhuluma ngolukhulu uthando ngendlela ayiyo othandiweyo wakhe, unamandla, nomzimba obukekayo nesimo sakhe. Futhi ube esephetha ukujabula kwakhe ngalowo umphefumulo wakhe owabe umthanda ngesitatimende esifingqiwe, “*yilowo ongothandiweyo wami*” (ivesi 16). Lokhu akuyona ingxoxo ayithole kulona wesilisa noma ukuthi uzozuza okuthize lona wesifazane ngokuzihlanganisa nalona wesilisa. Lona ngumhlabelelo wenkazimulo yalona *wesilisa*, ngaphandle kokuzibamba, akabambanga lutho emuva. Lapha mhlawumbe inhloso yonke yalokhu, yokuba othandiweyo wakhe aphendule ngalendlela.

5:15 *Imilenze yakhe iyizinsika zetshe elimhlophe
ezisekelwe ezinyaweni zegolide elihle; ukubukeka
kwakhe kunjengeLebanoni, kukhethekile
njengemisedari.**

5:16 *Umlomo wakhe umnandi, uyanxaneleka wonke;
yilowo ongothandiweyo wami, yilowo ongumngane
wami, nina madodakazi aseJerusalema.*

Ingxenye yenhloso yeNkosi ebunzimeni bethu ngukubona ukujula (uma kukhona kwakujula) kwalezi zibongo ezithokozisa kangaka zakhe njengalezi. Qathanisa nencwadi kaJobe, owawa wawela phansi wadumisa kulezo zikhathi zobumnyama zempilo yakhe, ethi, “*malibusiswe igama leNkosi*”. Impendulo yakhe lapha imnandi impela, ukukhala okukude kokunaka kubazalwane imvamisa. Lapho umuntu egcwele ukwesaba kwesimanga sikaKristu, njengalona wayebanjwe ngubuhle bothandiweyo wakhe. Lesi akusona isimemo sokuza *enkonzweni*. Lena akuyona incazelo *yamalungelo* obuKristu. Lena akuyona nje imizamo yesimanjemanje yokuyenga abantu enkolweni yobuKristu ngokuzihlanganisa nezwe. *Lona nguKristu- uKristu kuphela!* Ukumangala okujabulisayo kuye, injabulo echichimayo kulowo muntu othandiweyo. Bheka kahle umehluko phakathi komphefumulo nje *ogqoke* ubuKristu kanye nomphefumulo *oguqulwe* nguKristu

ngokweqiniso. Bheka umehluko phakathi kwentshisekelo kulokhu uKristu angakwenza (NgokukaJohane 6:26-27) nokuthathwa yilokhu uKristu ayikho (“*Kanti lo ungubani?*” NgokukaMarkhu 4:41). Lesi yisimanga kumuntu wothandiweyo wethu hhayi izindlela zakhe noma izipho noma izinzuzo. Qhathanisa nempendulo ka-Abrahama enephutha kulokhu uNkulunkulu ayeyikho kuye kuGenesis 15:1-2.

6:1 – “*Ushonephi othandiweyo wakho*” – Impendulo yamadodakazi ayelalele iyamangalisa. Bheka ukuthi unyakazise kanjani ukunxanela ukufuna ukwazi ngaye kubo. Ngoba nasi isibonelo sobufakazi beqiniso obunomthelela.

Ngakolunye uhlangothi

Unakile ukuthi lokhu kwephupho lomShulamikazi (3:1-6) kuba yiqiniso, kodwa nezinye izinguquko empilweni yangempela. Bheka okunye ukuqhathanisa kwephupho lakhe nokwenzeka ngempela;

- Iphupho – Lona wesifzane wayethanda, wafuna, wamthola othandiweyo wakhe.
- Iqiniso – Lona wesilisa wathanda wamfuna

lona wesifazane, kodwa lona wesifazane wayevilapha, ebeka izaba ngaphambi kwakhe. Empilweni yangempela wafunda ukuthi impendulo yakhe yayingenengqondo kangakanani, kodwa uthando lothandiweyo wakhe luyabekezela.

- Iphupho – Abalindi bebezwisisa.
- Iqiniso – Abalindi babahlukumeza. Lokhu mhlawumbe njengomphumela wokuzihlukanisa nomvikeli wakhe.
- Iphupho – Lona wesifazane wayengenasandla ekwahlukaneni.
- Iqiniso – Wayenesandla.

Amaphupho ethu nemicabango yethu kuvamise ukusivezela ukukhanya okuvumelanayo. Iphupho lesiprofetho likaNebhukhanezari lemibuso ezayo encwadini kaDaniyeli 2 wayibona sengathi ihlanganisa isifanekiso esimangalisayo. Okumele uNkulunkulu kwaleyo mibuso efanayo ngamaphupho omprofethi wakhe wawabona *njengezilo* (UDaniyeli 7-8).

“Othandiweyo wakho uyephi,
wena muhleказi phakathi kwabesifazane;
ushonephi othandiweyo wakho
ukuba simfune kanye nawe na?”

(IsiHlab. 6:1)

Isahluko 6

- 6:1 *Othandiweyo wakho uyephi, wena muhlelele
phakathi kwabesifazane; ushonephi othandiweyo
wakho ukuba simfune kanye nawe na?*
- 6:2 *Othandiweyo wami wehlele ensimini yakhe,
ezindimeni zamakha, ukuba aluse ensimini, akhe
iminduze.*
- 6:3 *Mina ngingowothandiweyo wami, nothandiweyo
wami ungowami, lapho alusa phakathi kweminduze.*
-

6:2-13 – Isixazululo sothando

Ivesi. 2 – Ngesikhathi ecindezelwe ngamadodakazi lapho othandiweyo wakhe angahle abe khona, lona wesifazane waphuthumela lapho angathola khona.

Ivesi. 3 – “*Mina ngingowothandiweyo wami, nothandiweyo wami ungowami*” – Ukuthokoza kwenhliziyo yakhe futhi ekuhlanganyeleni kokuthi omunye ungowomunye (2:16), kodwa manje ngokugxila okukhulu ekuzinikeleni kwalona wesifazane kulona wesilisa.

Ivesi. 4-10 – Izibongo zakhe. Njengenjwayelo, uma ekugcineni esemtholile lona wesilisa wahlangabeza lo wesifazane ngezibongo. Uma singalindela ulaka

- 6:4 Umuhle, sithandwa sami, njengeTirisa, umnandi
njengeJerusalema, kepha wesabeka njengezimpi.
- 6:5 Susa amehlo akho kimi, ngokuba
ayangiphaphathekisa; izinwele zakho
zinjengomhlambi wezimbuzi owehla entabeni
yakwaGileyadi.
- 6:6 Amazinyo akho anjengomhlambi wezimvukazi
ezikhuphuka zigeziwe, zinamawele zonke, kungekho
neyodwa phakathi kwazo efelweyo.
- 6:7 Izihlathi zakho zinjengenxenye yepomegranati* emva
kwemvukazi yakho.
-

lukaNkulunkulu, ngenhliziyo elungile
yokuphenduka, kunalokho sithola induduzo, lona
ngumusa. “*Ngiyakubonga, Jehova, ngokuba
wangithukuthelela, kepha intukuthelo yakho
isibuyile, uyangiduduzo*” (U-Isaya 12:1).

Ivesi. 4 – Uqhathanisa lona wesifazane nokukhanga
okubabazekayo kwemizi eyaziwa ngobuhle bayo,
kanye nobuhle obumangalisayo bamabutho emasha
namafulege okuzigqaja endizela phezulu.

Ivesi. 5-7 – Wakhuluma amazwi amaningi afanayo
nezibongo zobusuku bomshado wabo (4:1-3),
okuveza ukuthi izinto azikashintshi
ekuzibophezeleni kwakhe nokumncoma.

Ivesi. 8-9 – Uyaphinda lo wesilisa uchaza lo
wesifazane “*Njengomnduze phakathi kwameva*” (2:2),

- 6:8 *Amakhosikazi angamashumi ayisithupha, nezancinza zingamashumi ayisishiyagalombili, nezintombi azinakubalwa.*
- 6:9 *Kepha ijuba lami, opheleleyo wami munye nje; ungoyedwa kunina, ungokhethiweyo wakhe owamzalayo. Amantombazana ayambona, athi ubusisiwe; amakhosikazi nezancinza bayamdumisa.*
- 6:10 *Ngubani lo olunguza njengokusa, emuhle njengenyanaga, ecwebile njengelanga, kepha esabeka njengezimpi, na?*
-

omuhle kunabo bonke emehlweni akhe.

Bheka kahle ukuthi umhlangabeze kanjani ngezibongo kunokuba amdelele njengoba mhlawumbe ebelindele lokho. Ngoba wayemthanda! Futhi ekuhlukaneni kwabo usethole kuye lokhu abekulangazelela lona wesilisa. Wadonsa lona wesilisa kulona wesifazane ukuba aveze uthando lwakhe nezibongo kuye. Asibaboni futhi bephinde behlukana emva kwalokhu. Ngalezi zigameko ezinzima nezifundo uthando lwabo lwazinza lwakhula.

Ivesi. 10 – Lona kungenzeka kube ngamadodakazi aseJerusulema ezikhalela, ehlanganyela nalona wesilisa ekuncomeni lona wesifazane.

Ivesi. 11-13 – Lengxenywe ithanda ukungacaci.

*6:11 Ngehlela ensimini yamantongomane ukuyibona
uhlaza lwesigodi, nokubona uma imivini iqhakazile,
namapomegranati* uma ekhahlele.*

*6:12 Ngingakakwazi ukulangazela kwami kwangibeka
enqoleni yabantu benkosana yami.*

*6:13 Phenduka, phenduka, mShulamiti! Phenduka,
phenduka ukuba sikubuke! Nibonani kumShulamiti?
Kunjengokusina kwaseMahanayimi.*

Kungaba yincazelo yomShulamikazi yokubuyisana kwabo.

Ivesi. 11 – Waya engadini lona wesifazane lapho ayazi ukuthi othandiweyo wakhe ukhona (ivesi 2), ukubuyisana naye. Lona wesifazane mhlawumbe wachaza ngobunkondlo ukuhlola okuveza uthando lwabo, ukuthi lwalusenempilo futhi lukhula yini, kungathi uhlola isimo sesithelo sasengadini. Wayengenaso isiqiniseko somonakalo owenzekile ebudlelwaneni babo. Futhi impela, ngesikhathi emthola lapho lona wesilisa wahlangabeza owesifazane ngezibongo (ivesi 4-9).

Ivesi. 12 – Kuthe kusenjalo umyeni wakhe wathatha wamfaka enqoleni yakhe? Leli yivesi elithanda ukuba nzinyana ukulitolika (bheka umbhalo oseceleni). Lapha mhlawumbe kunento enomthelela ekumangazekeni kwalona wesifazane njengoba othandiweyo wakhe ephakamise umoya wakhe ngesikhathi emthola kunokuba amedebele.

Isahluko 7

- 7:1 Zinhle kangakanani izinyawo zakho ezicathulweni zazo, wena ndodakazi yesikhulu! Amathanga akho ayizindilinga anjengemihlobiso, umsebenzi wezandla zengcweti.
- 7:2 Inkaba yakho ingumkhele oncweliweyo, ongasweli iwayini elixutshanisiweyo; isisu sakho siyinqwaba kakolweni, ibiyelwe ngeminduze.
- 7:3 Amabele akho amabili anjengezixhumu ezimbili ezingamawele ensephe.
- 7:4 Intamo yakho injengoMbhoshongo woPhondo lweNdlovu; amehlo akho angamachibi aseHeshiboni ngasesangweni laseBati Rabimi; impumulo yakho injengombhoshongo waseLebanoni obhekene neDamaseku.
- 7:5 Ikhanda lakho kuwe linjengeKarmeli, nomyeko wekhanda lakho unjengokububende; kuboshiwe inkosi ngesiyendane.
-

7:1-8:14 – Ukujuliswa kobudlelwano

7:1-9 – Ukubonga ubuhle bakhe.

Ivesi. 5 – “Kuboshiwe inkosi ngesiyendane”- Igama lesiHebheru elihunyuswe “*isiyendane*” mhlawumbe lingasho ukweluleka kwezinwele zalona wesifazane eziphothene. Inkosi yayithunjiwe ekuphothaneni kwezinwele zakhe?

- 7:6 *Umuhle, umnandi kangakanani wena othandwa ngenjabulo!*
- 7:7 *Isimo sakho siyisundu, namabele akho omabili anjengamahlukuzo.*
- 7:8 *Ngathi: “Ngiyakukhwela esundwini, ngibambe amagatsha alo.” Amabele akho mawabe ngamahlukuzo omvini, nephunga lokuphefumula kwakho njengama-apula,**
- 7:9 *nomlomo wakho njengewayini elihle elihamba lehle kamnandi, lewuka ngezindebe nangamazinyo.*
-

Uyanaka yini umehluko lapha kunasekubongeni kwasesahlukweni 4:1-7? Ngaphandle kokusuka ezinyaweni kuya ekhanda lapha kunokuba kube sekhanda kuya ezinyaweni esahlukweni 4:1-7, manje wabonga isimo somzimba wakhe osobala. Babehambaze phambi komunye nomunye bengenamahloni. Umshado uyinto ethi ayifane nokubuyela engadini yase Ideni (UGenesise 2:25). Lapha umyeni ubheka umzimba womkakhe endaweni elungile yomshado futhi akukho okungalungile ngalokho. Kuyingxenye efanele yalobo budlelwane phakathi kowesilisa nowesifazane. Kuyilukuluku lemvelo yomuntu, ukwaneliseka endleleni efanele kaNkulunkulu ngesikhathi esifanele nendawo efanele. Abantu abashadile bazicelela inkinga nje uma bedebesela lokhu okushiwo ngokucacile lapha.

7:9-10 – Impendulo yalona wesifazane kuye

7:10 *Mina ngingowothandiweyo wami, uyanginxanela.*
7:11 *Woza wena othandiweyo wami, siye endle, silale emizaneni.*

isengxenyeni yokugcina evesini 9, iqala ngokuthi “ngoba othandiweyo wami...”

Ivesi. 9 – Konke ayenakho kwakungokwalona wesilisa. Uma ayembona njengewayini elimnandi, kwakuyiwayini lakhe ukuba aliphuze.

Ivesi. 10 – “*Mina ngingowothandiweyo wami*” – Manje akasamgodleli lutho lona wesilisa. Lona wesilisa uselufakazele uthando oluqotho kulona wesifazane, ukuthi “*uyanginxanela*”, futhi ngaphandle kobuqili. Ngakho-ke umthemba ngoqobo lwakhe ngokukhululeka. Ukuzinikela okuyikho emshadweni yisithombe sokuzinikezela okuphelele kuKristu, singagodli lutho sethemba ngokuphelele ngoqobo lwethu, umphefumulo kanye nomzimba, kuye. Uyabona ukuthi ukuphuma ezinkingeni zabo baphinde bathole uthando lwabo luseluhle waqinisekiseka othandweni lwalona wesilisa? Izilingo nokuzithiba kwenza kuye ukwethemba okujulile, ngendlela yokuthi wayesezinikela ngokukhululeka kulona wesilisa. Makabongwe uNkulunkulu ngezinhlopheko zethu uma zisiholela kokufanayo.

*7:12 Masivuke ekuseni, siye ezivinini, sibone uma umvini
uqhakazile, nezimbali zawo uma zivulekile,
namapomegranati* uma ekhahlele. Lapho
ngiyakukunika uthando lwami.*

7:13 Amamandragora athaphuka iphunga,
nangaseminyango yethu kukhona izinhlobo zonke
zezithelo ezingabileyo, ezintsha nezindala,
engizibekele wena othandiweyo wami.*

7:11-8:14 – Ukuvakasha kubo kowesifazane.

7:11-13 – Manje sekungulona wesifazane oncenga
lona wesilisa, ekuqhathanisweni nesahluko 2:1-13.

Isahluko 8

- 8:1 *Sengathi nga unjengomfowethu owancela amabele kamame! Uma bengikufumana phandle, bengiyakukwanga ngingadelelwa muntu.*
- 8:2 *Bengiyakukuhola, ngikuyise endlini kamame; ubuyakungifundisa; bengiyakukuphuzisa iwayini eliyolisiweyo, amanzi ompomegranati* wami.*
- 8:3 *Isandla sakhe sokhohlo besiyakubaphansi kwekhanda lami, nesokunene sakhe besiyakungigona.*
- 8:4 *Nginyanifungisa, madodakazi aseJerusalema, ukuba ningalunyakazisi, ningaluvusi uthando, lungakavumi.*
-

8:1-3 – “*Sengathi nga unjengomfowethu*” – Lona wesifazane ngokudlala ufisa sengathi angaluveza ngokukhululeka uthando ngalona wesilisa esidlangalaleni (“phandle”, ivesi 1). Ngokosiko lwabo ubhuti nosisi babekhululekile ukwangana futhi baqabulane, kodwa hayi umyeni nomakoti.

8:4 – Kuphinda lempindwa esiyibonile phambilini (2:7; 3:5), ekhuthaza abanye ukuba bavumele uthando luzikhulele ngesikhathi salo nangendlela yalo.

8:5a – “*Ngubani owenyuka ehlane*” – Lokhu kungaveza umbuzo ezindlebeni zabantu bangakubo njengoba lezi zithandani ziza.

8:5 Ngubani owenyuka ehlane encike kothandiweyo wakhe na? Phansi komapula* ngakuvusa; lapho unyoko wayenemihelo ngawe, khona lapho wayenemihelo owakuzalayo.

8:6 Ngifake njengophawu enhliziyweni yakho, njengophawu engalweni yakho, ngokuba uthando lunamandla njengokufa; isikhwele silukhuni njengendawo yabafileyo; amalangabi alo angamalangabi omlilo, ilangabi likaJehova.

8:5b – USolomoni ukhulume ngentokozo yakhe ekuzalweni kwakhe nasekuhlenganeni kwabo.

8:6-7 – Inselelo yomShulamikazi emyenini wakhe.

Ivesi. 6 – “*Ngifake njengophawu enhliziyweni yakho*” – Uphawu kwayisibonakaliso sobunikazi noma igunya ngaphezu komuntu noma kwento. Isicelo sakhe ngukuthi amfake uphawu enhlizweni yakhe ukuba ibe ngeyakhe njalo. Qhathanisa nesifungo sikaDavide noJonathani sothando lwangunaphakade lomunye komunye encwadini 1 USamuweli 18:1-4 & 23:16-18.

Izici eziyisihlanu zothando lweqiniso (ezivela ku-Will Varner & nolwazi lokuhlaziywa kweBhayibheli);

- Uthando *lunomphela* (vs. 6) – “*Ngifake njengophawu enhliziyweni yakho, njengophawu engalweni yakho*”. Uthando

8:7 *Amanzi amaningi awanakulucima uthando, nemifula ayinakuluminzisa; uma umuntu ebeyakunika yonke impahla yendlu yakhe ngothando, nokho ubeyakwaliwa nokwaliwa.*

lweqiniso alufiki bese luphinde luyahamba. Uthando lubandakanya ukuzibophezela okuhlala njalo.

- Uthando lunobunikazi – “Ngokuba uthando lunamandla njengokufa, isikhwele silukhuni njengendawo yabafileyo”. Njengoba ukufa nethuna kuzosithola sonke, ngakho-ke uthando lubiza (ukuthatha lubambe) lokhu okuyikho.
- Uthando lunamandla – “Amalangabi alo angamalangabi omlilo”. Uthando lweqiniso lunamandla avela kuphela kuNkulunkulu.
- Uthando luyabekezela (ivesi 7) – “Amanzi amaningi awanakulucima uthando, nemifula ayinakuluminzisa”. Izinhlupho, nobunzima, nezilingo, akusoze kwabhubhisa uthando.
- Uthando luyigugu – “Uma umuntu ebeyakunika yonke impahla yendlu yakhe ngothando, nokho ubeyakwaliwa nokwaliwa”. Uthando alunakuthengwa. Luyinto okufanele inikezwe

8:8 *Sinodadewethu omncane, kanawo amabele;
siyakwenza njani ngodadewethu ecelwa na?*
8:9 *Uma elugange, siyakhakha phezu kwakhe
umbhoshongwana wesiliva; uma eyisicabha,
siyakumvalela ngamapulangwe omsedari.**
8:10 *Ngilugange, namabele ami anjengemibhoshongo;
khona ngaba semehlweni akhe njengofumene
ukuthula.*

futhi yamukelwe mahhala.

Nawu umyalezo obalulekile ngosuku lobunzima emishadweni, uthando olulula, nokungathembeki emshadweni.

8:8-9 – “*Sinodadewethu omncane*” – UmShulamikazi ukhumbula lokhu abafowabo (abazali) abakusho ngaye ngesikhathi esemncane. Uma ezigcine emsulwa ngokulalela (udonga) njengoba ekhula, babemvumela inkululeko yakhe bamvuzise. Kodwa uma engaziphathanga kahle (umnyango), emema noma evula ukunaka okungafanela kubantu besilisa, lapho abafowabo babezophoqelesa ukuba bambambe. Bheka lapha isikhumbuzo sokuthi inkululeko iyazuzwa ngokuziphatha ngendlela okuyiyo. Imvamisa labo abafunda inkululeko ngenkani yilabo engabafanele.

8:11 USolomoni wayenesivini eBali Hamoni; wasinika isivini kubaphathi; baletha, kwaba yilowo nalowo, izinhlamvu eziyinkulungwane zesiliva ngezithelo zaso.

8:12 Isivini esingesami siphambi kwami; inkulungwane mayibe ngeyakho, Solomoni, namakhulu amabili abe ngawabaphathi bezithelo zaso.

8:10 – “*Ngilugange*” – esezigcinile emsulwa ezigcinela

umyeni wakhe, angathokoza ekugcineni ekujabuleni kwakhe ngaye. Bhekisisa ezibusizweni zokuthoba. Wakhetha indlela yokuthoba ekuhlonipheni izifiso zabafowabo, ekuzigcineni emsulwa, nasekusebenzeni esivinini [1:6]. Futhi okuyilapho ahlangane khona nothandiweyo wakhe. Ukuthi uthole isithandwa sempilo yakhe nokuthi wakwazi ukusithokozisa kahle kwakuyimiphumela yokuthobeka ekwelusweni ngabafowabo. Qhathanisa nokubekezela ngokuthobeka kukaRuthe othandweni lwakhe kumamezala wakhe wavuziswa ngesipho sikaNkulunkulu kuBhowazi.

8:11-12 – Noma umyeni wakhe wayenokuningi (ivesi 11), yena wayenaye nje kuphela ngengangakunika umyeni wakhe, lokhu amnikeza khona ngokukhululeka (ivesi 12). Ubonakala lona wesifazane ebuza umyeni wakhe, ngendlela

8:13 *Wena ohlala emasimini, abangane balalela izwi lakho; ake ungizwise lona.*

8:14 *Shesha, othandiweyo wami, ufane nensephe nesixhumo sendluzele ezintabeni zamakha.*

yomfanekiso kunomgcini wesivini ojwayelekile, ukuthi umyeni wakhe unakekela umndeni wakhe (*“labo abagcina isithelo”* sesivini sakhe). Njengoba bembusisile ngesiyalo sobuhlakani ekukhuleni kwakhe, ukuze ababone benakekelekile naye.

8:13-14 – Siphuma ekugcineni kwencwadi nomkhwenyana encenga futhi ukuzwa izwi lothandiweyo wakhe (ivesi 13), nomakoti encengela ukuya kwakhe masinyane (ivesi 14). Lokhu akukhona yini nathi esimo esikuso namuhla? INkosi ilangazelela ukuletha abayo ekuhlanganyeleni nayo. Maqondana nezwi lethu uyancenga, *“ngenze ngilizwe”*. Nenhliziyoyabo bonke abamthandayo iyancenga *“shesha uze wena othandiweyo wami”!*

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Amaphuzu okuzindla

Kuncono kangakanani ubudlelwano obusondelene kwalaba ababili emvakwesikhathi esibuhlungu sokwahlukana nokufuna, okulethwe ngubuvila

balona wesifazane kwase kuqiniswa ngukuhlehla kwalona wesilisa, okwaletha lona wesifazane esikhathini sobunzima. Ingcindezi yalobo bunzima yakhula yankulu emphefumulweni wakhe, yamenza waveza ukumazisa esidlangalaleni. Bheka futhi ukuthi iNkosi ikwenza kanjani lokhu kwabayo (uJobe, noJakobe ePeniyeli). Izikhathi ezinjengalezi zimiswe nguNkulunkulu ukusikhipha siveze ukuzinikela kwezinhliziyi zethu ngokweqiniso noma ukuthi yikuphi lokhu esikuthembile nokuyigugu.

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Ubufakazi bethu bunomthelela kakhulu uma sinyakaziswa yizimo zethu ekuzinikeleni futhi sithokoze kuKristu. Ngokushesha umShulamikazi waveza uthando olukhazimulayo lothandiweyo wakhe waze wenza onke amadodakazi aseJerusalema amfunisa umyeni wakhe. Bheka amandla obufakazi obuqotho. Ungabi namahloni ukutshela abanye ngoKristu. Ngukukhuluma ngaye ngaphandle kokwesaba okuvusa inhliziyi yalowo ongakhulwa ukuba inxanele yena nayo, akukhona ukumema esontweni noma imizamo yokubaheha ngezinzuzo zabo enkolweni yobuKristu. Wuthando lwethu oluqotho ngoJesu Kristu olubazuzayo, Lowo “muhle ngokupheleleyo”.

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Njengothandiweyo womShulamikazi kwisahluko 5:2, ngakho-ke iNkosi imile emnyango futhi iyangqongqoza, icela ukungena (Isambulo 3:20). Ngengoba amasonto emaningi nje, njengaleli elidumazayo laphaya e-Laodicea, yiNkosi uqobo evalelwe ngaphandle nomnyango ongavuliwe wokungena nokungabi bikho kwayo ngaphakathi?

Bheka kahle ngesikhathi umShulamikazi enqabela umyeni wakhe (5:2-3) umyeni wakhe akazange abalekele komunye umuntu. Ngesikhathi lona wesifazane emthola akazange amthole ezingalweni zomunye. Inhliziyo yakhe yayisengeyalona wesifazane ngokuphelele futhi igajwe yintokozo kuye, ukutusa kuphuma ezindebeni zakhe kwakulungele ngisho ngobusuku bomshado wabo. Kuyinkomba yokuthi kufanele lube njani uthando lwethu emshadweni nasekwethembekeni kothando lweNkosi kwabayo. Buka nempendulo kababa ekubuyeni kwendodana yolahleko encwadini NgokukaLuka 15:20. Noma ukholo lwethu luntekenteke, iNkosi ilokhu ithembeke njalo (2 KuThimothewu 2:13). Noma simdabukisa yena, kodwa akadabuki asuke kithi.

Bheka futhi iqiniso elimangalisayo loMsindisi

yazinikela ngenxa yami” (KwabaseGalathiya 2:20).
“*Kuye osithandayo nowasikhululayo ezonweni zethu
ngegazi lakhe*” (Isambulo 1:5).

