

## Ingoma Yothando Yasebukhosini



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### ISABATHA EMINI

#### **Kuleliviki Funda:**

Isihlabelelo Sezihlabelelo; Gen. 2:7; 1 Kor. 7:3–5; Johane 17:3;1; Johane 1:9; Rom. 1:24–27; Gal. 5:24.

#### **Indimana Yekhanda:**

“Ngifake njengophawu enhliziyweni yakho, njengophawu engalweni yakho, ngokuba uthando lunamandlanjengokufa; isikhwele sinesihluk unjengendawo yabafileyo; amalangabi alo angamalangabi omlilo” (Isihlabelelo Sesihlabelelo 8:6, NKJV).

**P**Hakathi kwezikhathi zempilo, esinye sezinkulu ngesomshado. Futhi, akubona bonke abashadayo, kephakulabo abashadayo, umshado uletha izinselele ezikhethekileyo, kanye nezibusiso ezikhethekileyo, futhi. Phakathi kwalezo zibusiso yilesi sibusiso esimangalisayo sezocansi. Yindlela enkulu yokuveza uthando lesisipho, ngesikhathi esifanele nasendaweni elungileyo, esingaba yiso. Ngokuphikisana nomcabango owandile, iBhayibheli alimelene nezocansi. Limelene nokusebenzisa buededengu lesisipho esimangalisayo esiphuma kuMdali esinikeza isintu. Empeleni, Isihlabelelo sikaSolomoni, enye yezincwadi encane kunazo zonke futhi nengafundwa kakhulu eBhayibhelini, sichaza ubudlelwane phakathi komlobokazi osemusha, uShulamite, Kanye nesithandwa sakhe, okukholakala ukuthi kwakuyiNkosi uSolomoni uqobo. Incwadi yembula izimfihlo zobunye besintu kanye nobumnandi bezocansi emshadweni. Nakuba Isihlabelelo sikaSolomoni sivame ukuthathwa njengesingathekiso sophawu lobudlelwane bukaNkulunkulu nabantu Bakhe noma bukaKristu nebandla, okokuqala siyinkondlo yezothando olutholakala ebudlelwani bangempela phakathi kwendoda nowesifazane. Kuleliviki sizobuka umshado njengalokhu uvezwe kulencwadi yeTestamente Elidala.

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## Impilo Engahlukaniseki

**Ngokumi phezu kwezindimana ezilandelayo, ungathi unjani umbono weBhayibheli ngomzimba womuntu? Gen. 2:7; Hub. 63:1; 84:2; 1 Kor. 6:19, 20; 1 Thes. 5:23.**

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Ezinye izinkolo zikholwa ebubilini, imfundiso ebuka umzimba womuntu njengenkinga empilweni kamoya. Okungukuthi, umzimba ubukwa njengento embi ngenkathi “umoya” ubukwa njengento elungileyo. Ezibhalweni, nokho, umzimba, kuhlangele nobulili bawo, uyingxenywe yomuntu ewonke. Impilo “ngumzimba” kanye “nomoya” (buka uGen. 2:7). Umhlabeleli uzinikela ngokuphelele ekukhonzeni uNkulunkulu (Hub. 63:1, 84:2). Umuntu ephelele ungcwalisiwe, wabekelwa eceleni ngenhloso engcwele eyayihloswe nguNkulunkulu.

**Ukubuka umzimba womuntu ngendlela efaneleyo, ngokwengqikithi yezocansi, kubonakala Esihlabelelweni sikaSolomoni. Lezizindimana zikuveza kanjani Lokhuna? Isihla. 1:2, 13; 2:6; 5:10–16; 7:1–9.**

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Kuwo wonke lombhalo ongcwele umzimba womuntu uyanconywa. Izigaba zenyama zothando lomshado azilona ihlazo. Imizwa eminingi yethulwa ngokuvulelekile. Izinto zezocansi ezinamandla okungakhulunywa ngazo zikhona kuwo onke amasiko. Abashadile bavama ukukuthola kulukhuni ukuxhumana ngezindlela ezinempilo mayelana nempilo yabo yokusondelana. Ngokufanayo, abantwana bavama ukuncishwa ithuba lokufunda ngobulili ekhaya lobuKristu lapho izimiso ezingcwele zingahlanganiswa nolwazi okuyilona. Ukuvuleleka kweBhayibheli ngobulili kubizela abantu Bakhe ezingeni eliphezulu lokukhululeka ngalesihloko ukuze lezigaba esisemqoka sempilo siphathwe ngenhlonipho nangesithunzi ngenxa yokuba yisipho esiphuma kuMdali.

**Singazivikela kanjani kumandla amasiko Kanye nawo kuziphatha enza ezocansi zibe yinto nje yemizwa yobulwane eyehlisa isithunzi noma zikwenze kube yinto eyihlazo okungamele kukhulunywe ngayo na? IBhayibheli lisibonisa kanjani ukuthi zombili izinhlangothi azilungile na?**

# Izithandani Zengoma YoThando

Chaza izigaba ezahlukene zothando ezethulwe kwiSihlabelo sikaSolomoni. Isihl. 1:2, 13; 2:10–13, 16; 3:11; 4:1–7; 5:16; 6:6; 7:1–9; 8:6, 7.

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Isihlabelelo sikaSolomoni siveza indlela abangani abachitha ngayo isikhathi ndawonye. Esihlabelelweni sikaSolomoni, abangani ababili abazwanayo babengabalingani emshadweni. Unkosikazi uyamemezela, “Lona ngumngani wami” (Isahl. 5:16, NKJV). Igama umngani lethula ubuhlobo kanyenobunganingaphandlekwezocansi. Uyajabula umyeni noma unkosikazi omngani wakhe kungumngani othandekayo.

Kuyo yonke inkondlo, izincomo zobunye Kanye nezenzo zothando zidlulisa ukukhangeka okunamandla, kuthokoza enyameni kanye nasemizweni owesilisa nowesifazane abakuthola kumunye nomunye. Ukunamathela kwemvelo kothando kuyisipho soMdali, ukulekelela abalingani babemunye komunye nomunye emshadweni. Abalingani bavulelekile emsebenzi wothando olungcwele ezinhliziyweni zabo, uthando lwabo lwesintu “luyacolisiswa futhi luhlanzwe, luphakanyiswe futhi luhlonipheke.”—Ellen G. White, *The Adventist Home*, p. 99. Lezizindimana futhi zidlulisa imicabango ephakame kakhulu ngothando. Uthando lweqiniso, nokho, aluyona imvelo enhliziyweni yesintu; luyisipho sikaMoya oNgcwele (Rom. 5:5). Uthando olunje luyisibopho phakathi komyeni nonkosikazi ebunyeni baphakade. Wuthando oluzinikele oludingeka kakhulu ebudlelwaneni bomzali nengane ukwakha umuzwa wethemba kwabancane. Wuthando oluzinikelayo olubopha ndawonye amakholwa emzimbeni kaKristu. Isihlabelo sikaSolomoni sisibizela ekwenzeni loluthando amandla asebenzayo ebudlelwaneni bethu nesishade nabo.

**Lokhukusondelana kuluveza kanjani, ngendlela yako, uhlobo lokusondelana esingaba nalo NoNkulunkulu na? Yikuphi okunye ukuhambisana ongakutomula (Isibonelo, ukuchitha isikhathi, ukuzinikela ngokuphelele, njalo, njalo) na? Yikuphi okunye ukuhambisana okukhona na?**

## Ulwazi Oluthandayo

Abaningi babonaindikimba “yokubuyela eEdeni” encwadini yeSihlabelelo sikaSolomoni. Nakuba isibili esichazwe lapha asibona indoda nowesifazane bokuqala, inkondlo ibizela ingqondo engadini yokuqala. Icebo likaNkulunkulu lokuthi babe “nyamanye” (Gen. 2:24, 25) izezwa lapha ngezingathekiso nangezimpawu.

**Isihlabelelo sikaSolomoni sikwethula kanjani ukuzinikela ngokuvumelana empilweni yokusondelana yababili abashadileyo na? Isihl. 4:7–5:1. Umyalezo kaPawule ku-1 Korinte 7:3–5 ufana kanjani na?**

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USolomoni uyammema, “Woza kanye nami” (Isihl. 4:8). Umlobokazi wakhe aphen-dule. Kamuva ammeme, “othandiweyo wami makangene ensimini yakhe” (Song of Sol. 4:16). Aphen-dule (Isihl. 5:1). Izibhalo zifundisa lapha ukuthi akumele kube nempogo noma ukuxhaphaza kulesisimo sokusondelana. Kulobubudlelwane bobabili abalingani bangena ngenkululeko nangothando. “insimu yami” “yinsimu yakhe.” “USolomon” no “Shulamith” babelana ngamagama asuselwa kwelesiHeberu u-shalom, “ukuthula,” noma “ukuphelela.” Ukuncomana kwabo kuyahambisana (Isihl. 4:1–5, 5:10–16). Ukulinganisa ebudlelwaneni babo kubokaliswa nakwindlela imisho yalenkondlo ehambisana ngayo. Isisho sesivumelwano “Isithandwa sami ngesami, futhi ngingowakhe” (Isihl. 2:16) kuphinda ulimi lwaseEdeni, “Lo useyithambo lamathambo ami nenyama yenyama yami” (Gen. 2:23).

**Ukuchaza ubunye bomshado njengo “kwazi” kukunothisa kanjani ukuqonda kwethu ebudlelwane bethu NoNkulunkulu na? Gen. 4:1, 25; 1 Sam. 1:19; Luka 1:34; Johane 17:3; 1 Kor. 8:3.**

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IBhayibheli lisebenzisa ukwazi kubudlelwane obusondelene bendoda nomkayo. Kulolu “lwazi” lothando, ubuyena obujulile bunikelwa komunye nomunye. Hhayi kuphela imizimba emibili kodwa futhi nezinhliziyo ezimbili zihlanganiswa “enyameni yinye.” Ukwazi futhi kuchaza ubudlelwane phakathi komuntu NoNkulunkulu. KumKristu oqonda ulwazi oluthambile lomshado, nobulingani bawo, ukuzinikela, kanye nentokozo enganamkhawulo, kunikeza umqondo omkhulu wemfihlo ejulile eyake yaba ngcwele, ukuhlangana phakathi kukaKristu nebandla.

# Uthando Ngesikhathi Esifaneleyo

## Funda Isihlabelelo SesiHlabelelo 4:8–5:1.

Isihlabelelo SesiHlabelelo 4:16 no 5:1 senza umongo walencwadi futhi sichaza uvuthondaba lomshado phakathi kukaSolomoni kanye nomShulamite.

## Yini abhekise kuyo uSolomoni kwizindimana ezilandelayo na? Isihl. 4:12, 16; 5:1; 8:8–10.

KwiSihlabelelo SesiHlabelelo, sithola obunye ubufakazi bezibhalo obuqinile becebo likaNkulunkulu lokuthi abantu bangazihlanganisi ngokocansi baze bashade. Enye yezinkomba ezinamandla yalokhu yilokho okukhuluma ngomShulamite esemncane, ngenkathi abafowabo bezibuzo ukuthi uyoba “wugange” noma “isicabha” (Isihl. 8:8, 9). Ngamanye amazwi, ngabe uzozilonda kwezocansi aze ashade (udonga), noma uzoba budedengu (isicabha). Njengowesifazane osekhlulile, uyaqinisekisa ukuthi wazilonda kwezocansi futhi uza kumyeni wakhe emsulwa: “Ngilugange” (Isihl. 8:10). Empeleni, uyaqinisekisa (uSolomoni) ukuthi umkakhe useyintombi nto kuze kube wubusuku bokushada kwabo ngokuthi athi “uyinsimu ehluthulelweyo . . . umthombo ohluthulelweyo nesiphethu esibekwe uphawu” (Isihl. 4:12). Kumava akhe (uShulamite), uyakwazi ukululeka abangani bakhe ukuba bathathe izinyathelo zothando nomshado ngokuqikelela okukhulu. Izikhathi ezintathu kwiSihlabelelo SesiHlabelelo umShulamite ukhuluma neqembu labesifazane ababizwa “ngamadodakazi aseJerusalema” ukubayala ngokuthi bangavusi imizwa yothando kuze kube yisikhathi esifaneleyo (Isihl. 2:7, 3:5, 8:4), okungokuthi, baze bazithole bephephile phakathi kwesivumelwano esisondelene somshado, njengaye.

Ngokwesibili enkondlweni othandiweyo umema umlobokazi wakhe ukuba ahambe naye (Isihl. 2:10, 4:8). Ngaphambi komshado ubengakwazi ukusamukela isimemo sakhe, kodwa manje nguyena osememela yena ensimini yakhe (Isihl. 4:16), ngentokozi (umyeni) uyamukela (Isihl. 5:1). Akahehiwe nje ubuhlebakhe; (umlobokazi) uyebile inhliziyi yakhe (Isihl. 4:9), udakwe wuthando lwakhe (Isihl. 4:10), futhi weneme kakhulu ngokuthi usengowakhe kuphela ingunaphakade: “Mlobokazi wami, owami ngempela, uyinsimu, umthombo ohluthulelweyo kwabanye” (Isihl. 4:12, CEV). Kulokhu kuhlangukiswa kwakhe nowesifazane ophelweleyo uzithola enjengofinyelela Ezweni lesiThembiso: “Izindebe zakho zifananoju; ubisi noju kugeleza olimini lwakho” (Isihl. 4:11, CEV).

**Yiziphi izindaba ezinhle kulabo abazisola ngezinqumo ezingalungile mayelana nezocansi na? 1 Johane 1:9; qhathanisa Hub. 103:12, Isa. 55:7, Johane 8:11.**

## Ukulonda Isipho SoMdali

UNKulunkulu wayenenhloso ekhethekileyo ekudaleni isintu njengowesilisa nowesifazane (Gen. 1:26-28). Njengoba ngamunye benomfanekiso Wakhe, ukuhlanganisa ubulili obungafani “njengenyama yinye” yomshado kuveza ubunye obuphakathi kokuNkulunkulu ngendlela ekhethekileyo. Lobubunye bowesilisa nowesifazane futhi buhlinzeka ukudalwa kwempilo entsha, ukwethula kwasekuqaleni komfanekiso ongwele wesintu.

**Moya muni Izbhalo ezinawo ngemikhuba yezocansi engahambisani necebo loMdali na? Lev. 20:7–21, Rom. 1:24–27, 1 Kor. 6:9–20.**

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Izbhalo azivumelani nakho konke okuguqula noma okubhubhisa umfanekiso kaNkulunkulu esintwini. Ngokukhuza imikhuba ethile yezocansi, uNkulunkulu uholo abantu Bakhe enhlosweni elungileyo yezocansi. Lapho amava esintu enqwamana nemithetho kaNkulunkulu, umphefumulo ulahlwa yicala lesono.

**Yisiphi iseluleko esinikezwa amaKristu ngakwezobulili Kanye nokwabanye emhlabeni owileyo na? Rom. 8:1–14; 1 Kor. 6:15–20; 2 Kor. 10:5; Gal. 5:24; Kol. 3:3–10; 1 Thes. 5:23, 24.**

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Amakholwa alinde ukukhululwa enkohlakalweni yesono ekubuyeni kukaKristu. Alinde ngokukholwa, ezibuka efile esonweni ngokufa kukaKristu esiphambenweni futhi ephila Kuye ngokuvuka Kwakhe. Ngokukhuleka engaphezi, ngokuqapha, kanye nangamandla kaMoya oNgcwele, aphatha isimo sawo sesono njengesibethelwe futhi afune ukulalela uKristu emicabangweni yawo. Avuma ukuthi imizimba yawo ngekaNkulunkulu kanye nobulili bawo futhi bakusebenzisa Lokhu ngokwecebo Lakhe elingcwele. UNkulunkulu uyabathethelela labo abavuma isono (1 Johane 1:9). Ivangeli lenza abantu ababekade beziphethe kabi kwezocansi ukuba babeyingxenywe yobudlelwane bamakholwa. Ngenxa yezinga isono esesiguqule ngayo ubulili besintu, abanye basenokungakwazi ukwazi ukuvuselelwa okuphelele kulomkhakha wamava esintu. Abanye, ngokwesibonelo, bangakhetha impilo yokungashadi kunokuba babenobudlelwane bezocansi obungavumelekile Ezwini likaNkulunkulu.

**Ibandla kumele libhekane kanjani, ngokwesibonelo, nongqingili na? Indlela abazibuka ngayo ngobulili babo kumele ibe nethonya elinjani kwimpendulo yethu na?**

### Umcabango Obanzi:

“Umshado wamukele isibusiso sikaKristu, futhi kumele uthathwe njengesimiso esingcwele. Inkolo yeqiniso akumele iphikisane nohlelo lweNkosi. UNkulunkulu wagcoba ukuthi owesilisa nowesifazane bahlanganiswe ngefindo elingcwele lomshado, ukusungula imindeni okuthi, ngokuthweswa inhlonipho, ibe wuphawu lomndeni wasezulwini. Futhi ekuqaleni kokusebenza Kwakhe emphakathini uKristu wasibusisa isimiso somshado esasisekwe eEdeni. Ngelokho wamemezela kubo bone ukuthi ngeke angabikhona emishadweni, nokuthi umshado, lapho kunobumsulwa kanye nobungcwele, iqiniso kanye nokulunga, Ngesinye sezibusiso ezinkulu kunazo zonke ezake zanikezwa isintu.”—Ellen G. White, *Daughters of God*, pp. 180, 181. Nanjengoba Isihlabelelo Sesihlabelelo sibonisile, uthando lwezocansi lungaba yinto emangalisayo emshadweni. Kodwa ubudlelwane baphakade abukwazi ukuncika kuphela ebuhleni bangaphandle kanye nasenjabulweni yezenyama. Imizimba yethu iyaguga futhi ibole, akukhoukudla, ukuzilolonga, noma ukuzenza muhle ngokuhlinzwa okungasenza sibukeke sibasha ingunaphakade. Umshado kaSolomoni kanye noMshulamite ngowangunaphakade, kubudlelwane bokuzinikela. Izikhathi ezintathu baqinisa ukuthi bangomunye komunye (Isihl. 2:16, 6:3, 7:10). Okokuqala ngukuvuma ubunikazi obuvumelene (qhathanisa no Efe. 5:21, 33). Okwesibili (uShulamite) uguqulahlulelo ekuqiniseni ukuzinikela kwakhe (futhi Efe. 5:22, 23). Okwesithathu kuveza (uSolomoni) ukumfisa kwakhe (Efe. 5:24–32). Uthando olunjengalolu ngeke lwamizana (Isihl. 8:7), lufana nophawu olungeke lwaphulwa (Isihl. 8:6).

### Imibuzo Yokuxoxisana:

1. Indlela uSolomoni achaza ngayo umkakhe njengopheleleyo (Isihl. 4:1–5, 6:8, and 7:1–9) ifana kanjani nekaAdamu ngenkathi eqala ukubona uEva na? (Gen. 2:23, CEV). Abayeni kumele baxhumane kanjani namakhosikazi abo na? (Efe. 5:28, 29).
2. Abanye babona encwadini yeSihlabelelo isingathekiso sobudlelwane obukhona phakathi kukaNkulunkulu kanye nabantu Bakhe noma phakathi kukaJesu kanye nebandla Lakhe. Nakuba othile kumele aqaphele ukuba angakungathekisi kuze kweqe, Yiziphi izimpawu phakathi kwalababantu ababili ezingaqhathaniswa nobudlelwane bethu NoNkulunkulu na? Qhathanisa futhi no Isa. 54:4, 5; Jer. 3:14; 2 Cor. 11:2.
3. Funda iZaga 31:26, Isihlabelelo Sesihlabelelo 5:16, neZaga 25:11. Amazwi ethu abaluleke kangakanani ekubhidlizeni noma ekwakheni esishade nabo kanye nesakululazeni noma ekuqiniseni umshado wethu na? Sebenzisa izindimana ezilandelayo njengezibonelo: Jakobe 1:26, 3:5–11.