

UKayin neLifa Lakhe



SABATHA EMVA KWEMINI

Funda Ukulungiselela Isifundo Sale Veki: *Genesis 4, Heb. 11:4, Mika. 6:7, Isa. 1:11, 1 Cor. 10:13, 1 Yohane 3:12, Genesis 5, Gen. 6:1–5.*

Indima Yenkumbulo: “*Ukuba uthe walungisa, abuyi kuswabaluka ubuso yini na? Ukuba uthe akwalungisa, isono sibuthumile ngasesangweni, singxamele wena; ke wena, silawule*” (*Genesis 4:7*).

KwiGenesis into elandela ngoko nangoko emva koKuwa, kunye nokugxothwa kukaAdam noEva eEden, phantse ibe ziziganeko zokuzala nokufa, zonke ngokokuzalisekiswa kwesiprofeto sikaThixo kwisahluko esingaphambili. Njengezehluko ezimeleneyo, uGenesis 3 no-4 ziqulathe imixholo emininzi efanayo namazwi: iinkcazelo zesono (*Gen. 3:6–8; thelekisa neGen. 4:8*), iziqalekiso ezisuka ku-’adamah, “umhlaba” (*Gen. 3:17; thelekisa neGen. 4:11*), kunye nokugxothwa (*Gen. 3:24; thelekisa neGen. 4:12, 16*).

Isizathu soluthelekiso kukuveza ukuzaliseka koko kwenzeka ngaphambili, iziprofeto nezinto ezixelwe kwangaphambili nguThixo kuAdam noEva emva koKuwa. Isiganeko sokuqala emva kokugxothwa kukaAdam sizaliswe lithemba; kukuzalwa konyana wamazibulo, isiganeko uEva asibona njengokuzalisekiswa kwedinga alive kwisiprofeto sikaMesiya (*Gen. 3:15*). Oko kukuthi, wayesiba unguMesiya othenjisiweyo.

Iziganeko ezilandelayo: ulwaphulo-mthetho lukaKayin, ulwaphulo-mthetho lukaLameki, ukucutheka kweminyaka yokudl’ubomi, nokwanda kobubi ziinzaliseko ziseqalekiso esawiswa kwiGenesis 3.

Noko kunjalo, nkqu nangoko, aliphelanga ithemba.

**Funda isifundo sale veki ukulungiselela iSabatha, Apreli 16.*

UKayin noAbheli

Funda: kwiGenesis 4:1, 2. Sifunda ntoni kwezi zicatshulwa ngokuzalwa kwala makhwenkwe mabini?

Isiganeko sokuqala esi shicilelwe ngumbhali weBhayibhile kanye emva kokugxothwa kuka-Adam kuMyezo waseEden luzalo. Kwibinzana lesiHebhere kwiGenesis 4:1, amazwi “uYehova” (YHWH) ayanyaniswa ngqo namazwi “indoda,” njengoko inguqulelo elandelayo etsolileyo ibonisa: “ ‘Ndizuze indoda, ngokwenene uYehova ngokwaKhe.’ ” Iguqulelwe yi-International Standard Version njengethi: “ ‘Ndizele umntwana oyinkwenkwe-uYehova.’ ”

Le nguqulelo itsolileyo ibonisa ukuba uEva ukhumbula isiprofeto sikaMesiya esikwiGenesis 3:15 aze akholelwe ukuba uzele uMsindisi wakhe, uYehova. “Ukuza koMsindisi kwaxelwa ngenxa engaphambili eEden. Xa uAdam noEva babesiva eli dinga okokuqala, bakhangela ukuzalisekiswa kwalo okukhawulezileyo. Bamthakazelela ngovuyo unyana wabo wamazibulo, ngethemba lokuba inganguMhlanguli.”—Ellen G. White, *The Desire of Ages*, p. 31.

Eneneni, uKayin uthatha indawo enkulu kweli bali. Akalozibulo nje kuphela, unyana abaphantsa abazali “bamnqula”; kwesi sahluko, kuphela kwakhe, ngokwentetho yeGenesis, othethayo. Lo gama uEva ngochulumanco ehlomla ngokuzalwa kukaKayin, akawisi nelimdaka ngokuka-Abheli, noko akho nto ibhaliweyo ngaye kwingxelo, ngokungafaniyo nokuzalwa kukaKayin. Umbalisi usuka nje axele ukuba “waphinda wazala” (*Gen. 4:2*).

Igama uKayin ngokunokwalo lisuka kwisenzi sesiHebhere u *qanah*, elithetha “ukuzuza” yaye limele ukufumana, ukuba nento yexabiso nenamandla. Kwelinye icala, igama lesiHebhere u *Hebel*, ngesiNgesi u-Abheli, lithetha “umphunga” (*Ndum. 62:9*), okanye “umoya” (*Ndum. 144:4*) yaye limele ukungacaci, ubugobhoza, ukungabi nanto; eli gama linye, u*hebel* (Abheli), liphindaphindiwe ukusetyenziswa kwiNtshuMeyieli endaweni “yamampunge.” Nangona singafuni kufunda de sigqobhozele kwezindima zimfutshane kunoko kukhoyo, mhlawumbi ingcamango kukuba amathemba kaAdam noEva ayengqiyame, bekholelwa, kuKayin kuphela, kuba babeba yena, hayi umntakwabo, unguMesiya odingiweyo.

Zintoni izinto ebomini, ngokwenene, ezingumphunga, kodwa esizithatha ngathi zixabisekile kunoko zinjalo? Kutheni le nto kubalulekile ukuwazi umehluko phakathi kokubalulekileyo noko kungabalulekanga?

Iminikelo Emibini

Umahluko phakathi koKayin noAbheli, njengoko kutyhiliwe kumagama abo, wawungenanto yakwenza nobuqu babo kuphela; wabonakaliswa kanjalo kwimisebenzi yabo eyahlukeneyo. Lo gama “uKayin waba ngumsebenzi womhlaba” (*Gen. 4:2*) ikhondo elidinga ukusebenza nzima ngokwasemzimbeni, uAbheli waba “ngumalusi wezimvu” (*Gen. 4:2*), ikhondo elibonakalisa inkathalo nemfesane.

UKayin waba ngumvelisi wesiqhamo. UAbheli umalusi weegusha. Le misebenzi mibini ayixeli nje kuphela imvelaphi yeminikelo emibini (iziqhamo kuKayin ize ibe yigusha kuAbheli)-ikwaxela izimo ezahlukileyo ngokwasengqondweni kunye neengqiqo ezayanyiswa nala madini mabini: uKayin wayesebenza ukuze “azuze” iziqhamo azakuzivelisa, lo gama uAbheli wayenengqalelo yokuba “agcine” iigusha azifumeneyo.

Funda: kwiGenesis 4:1-5 nakumaHebhee 11:4. Kwakutheni ukuze uThixo amkele umnikelo kaAbheli aze awubukule umnikelo kaKayin? Singakuqonda njani okwenzekayo apha?

“Kungaphalalanga gazi kwakungenakubakho kuxolelwa kwesono; yaye [uKayin noAbheli] kwakufuneka bebonakalise ukholo lwabo kwigazi likaKristu njengesicamagushelo esidingiweyo ngokunikela amazibulo omhlambi ngedini. Ngaphandle koku, iziqhamo zokuqala zomhlaba kwakufuneka ziziswe phambi koYehova njengomnikelo wombulelo.”—Ellen G. White, *Patriarchs and Prophets*, p. 71.

Lo gama uAbheli wathobela imiyalelo kaThixo waza wanikela umnikelo wemifuno ukongeza kumnikelo wedini lesilwanyana, uKayin wakutyeshela ukwenza oko. Zange azise silwanyana ukuba sibingelelwe, koko umnikelo “weziqhambo zomhlaba.” Yayisisenzo sokungathobeli poqo, ngokukhabanayo nesimo somninawa wakhe. Eli bali lisoloko libonwa njengemeko engaphelelwayo yokusindiswa ngokholo (uAbheli nombingelelo wakhe wegazi) ngokukhabanayo nelinge lokuzuza usindiso ngemisebenzi (uKayin nesiqhamo sakhe somhlaba).

Nangona le minikelo yayingaba kanti inayo intsingiselo ngokwasemoyeni, yayingenaxabiso lamlingo ngokunokwayo. Yayisoloko iyimifuziselo nje, imifanekiso, eyalatha kuThixo obonelele umoni, hayi nje kuphela inkxaso koko nenkululo.

Funda kuMika 6: 7 naku-Isaya 1: 11. Singayithatha njani imfundiso esetyenziswe kwezi ndima size siyisebenzise kubomi nonqulo lwethu?

Ulwaphulo-mthetho

Funda: kwiGenesis 4:3-8. Yeyiphi le nkqubo yakhokelela ekuthini uKayin abulale umntakwabo? Bona kanjalo kuYohane 3:12.

Indlela asabela ngayo uKayin intlantlu-mbini: “waqumba Kunene uKayin, basangana ubuso bakhe” (*Gen. 4:5*). Ingqumbo kaKayin yayijoliswe nqo, kukhangeleka, kuThixo nakuAbheli. UKayin wamqumbela uThixo kuba wayecinga ukuba ulixhoba lentswela-bulungisa kwaye wamqumbela uAbheli kuba wayenomona ngomntakwabo. Enomona okanye intone? Umnikelo nje kuphela? Ngokuqinisekileyo, kuninzi okwakusenzeka ngaphaya komdiyadiya kunoko kutyhiliweyo kwezi ndima zimbawo. Nokuba zazisithini na iimeko, uKayin wanxunguphala kukungamkelwa komnikelo wakhe

Imibuzo emibini kwiGenesis 4:6 yalamene neemeko ezimbini zikaKayin. Phawula ukuba uThixo akammangaleli uKayin. NjengakuAdam, uThixo ubuza imibuzo, hayi ngoba engazazi iimpindulo, kodwa kuba efuna uKayin azibhence aze aqonde unobangela wemeko akuyo. Isoloko, iNkosi ifuna ukusindisa abantu baYo abawileyo, nkqu naxa bemphoxa ekuhlени. Ize, emva kokubuza le mibuzo, uThixo ucebisa uKayin.

Okokuqala, uThixo ubongoza uKayin ukuba “alungise,” aziphathe ngendlela eyiyo. Ubizelwa kwinguquko nokutshintsha isimo sakhe. UThixo uthembisa uKayin ukuba “uyakwamkelwa” aze axolelwe. Ngandlel’ithile uthi uKayin angamkeleka kuThixo, kodwa ngokwemiqathango kaThixo, hayi ekaKayin.

Kwelinye icala, “ukuba uthe akwalungisa, isono sibuthumile ngasesangweni, singxamele wena; ke wena, silawule” (*Gen. 4:7*). Icebiso likaThixo livumbulule ingcambu yesono, yaye ifumaneka kuKayin gaqa. Apha, kwakhona, uThixo ucebisa uKayin, ezama ukumalathela indlela amakayihambe.

Ilizwi lesibini lengcebiso kaThixo linto yokwenza nemo amakayithathe ngokumalunga nesi sono, nesibuthume ngasemansangweni yaye “singxamele wena.” UThixo ucebisa ukuzeyisa: “Ke wena, silawule.” Kwa le mmiselo mnye uyahlokoma kuYakobi, xa edandalazisa ukuba “elowo ke uhendwa akutsalwa, abanjiswe, yeyakhe inkanuko” (*Yakobi 1:14*). Igospile isinunusa ngesithembiso hayi nje kuphela sokuxolelwa isono kodwa kanjalo noloyiso phezu kwaso. (*Bona 1 Kor. 10:13.*) Ekugqibeleni, uKayin akho mntu waba nokumsola ngesono sakhe ingenguye. Akusoloko kunjalo na kuthi sonke?

Elo bali lelishwa lisifundisa ntoni ngentando ekhululekileyo nangendlela uThixo angenakuze asinyanzele ngayo ukuba sithobele?

Ukohlwaywa kukaKayin

Funda: kwiGenesi 4: 9-16. Kutheni uThixo ebuza lo mbuzo “‘Uphi na uAbheli, umninawa wakho?’ ” Yintoni ulwalamano phakathi kwesono sikaKayin kunye “nokubhadula nokuphalaphala . . . ehlabathini?” (*Gen. 4:12*) kwakhe?

Umbuzo kaThixo kaKayin yintlokoma yombuzo waKhe kuAdam eEden: “‘Uphi na?’ ” Le ntlokoma iveza uqhagamshelwano phakathi kwesono eEden kunye nesi sono ngoku: isono samva (sikaKayin) saba yimiphumela yesi sokuqala (esikaAdam

UKayin, ngoko, akasivumi isono sakhe; uyasikhanyela, nto leyo angazange ayenze uAdam, nangona wazimelayo nje ukusa intsolo kwenye indawo. UKayin, ngokungafaniyo, udelela uThixo phandle, ongaphozisi maseko ekuxeleleni uKayin isono sakhe. Xa uThixo ebuza umbuzo wesithathu, “‘Wenze ntoni na?’ ” Akayilindi nkqu nalo mpendulo. Uyamkhumbuzwa uKayin ukuba Yena wazi konke, kuba izwi legazi likaAbheli lifikelele kuYe liphuma emhlabeni (*Gen. 4:10*), umfanekiso wokuba uThixo uyazi ngokubulala yaye uzakusabela kuko. UAbheli usemhlabeni, uqhagamshelwano oluthe ngqo ukubuyela eKuweni noko uYehova wathi kuyakwenzeka kuAdam (*bona kwiGen. 3:19*).

Funda: kwiGenesi 4:14. Yintoni intsingiselo yamazwi kaKayin athi “‘Ndiyakusithela ebusweni bakho’ ”?

Kungenxa yokuba igazi likaAbheli laphalazwa emhlabeni le nto umhlaba ngoku waqalekiswa, kwakhona (*Gen. 4:12*). Ngenxa yoko, uKayin ugwetywa ukuba abe sisibhadubhadu, kude noThixo. Kuphela kuxa uKayin wasivayo isigwebo sikaThixo apho athi akuqonde ukubaluleka kobukho bukaThixo; ngoba ngaphandle kwako, woyikisela ubomi bakhe. Nkqu nasemva kokubulala ngokungenalusini kukaKayin umntakwabo nendelelo yakhe naxa sele ejamelene nako, uYehova noko kunjalo usabonakalisa inceda kuye, yaye nangona “waphumayo uKayin, wemka ebusweni bukaYehova” (*Gen. 4:12*), sekunjalo uYehova wambonelela ngohlobo oluthile lokhuselo. Ukuba ncakasana wawuyintoni “umqondiso” (*Gen. 4:15*), asixelelwanga, kodwa nokuba wawuyintoni na, weza kuphela ngenxa yobabalo lukaThixo kuye.

“‘ukusithela ebusweni bakho’ ” (*Gen. 4:14*)—yintoni esitheleyo ebusweni bukaThixo. Imeko engako ukuba yintlekele kuye nabani na. yeyiphi imeko ekuphela kwayo esinokuthi, njengaboni, siyiphephe lo meko?

Ububi Bomntu

Funda: kwiGenesis 4:17-24. Laba yintoni ilifa likaKayin, yaye ulwaphulo-mthetho lukaKayin lwayihlahla njani indlela kububi obandayo eluntwini?

Umzukulwana kaKayin, uLameki, walatha kulwaphulo-mthetho lukaKayin kwimeko yolwakhe. Olu thelekiso phakathi kolwaphulo-mthetho lukaKayin nolwaphulo-mthetho lukaLameki luya yalela. Lo gama uKayeni ethe cwaka ngolwaphulo-mthetho lwakhe ekuphela kwalo olushicilelweyo, uLameki ukhangeleka edlisa ngolwakhe, eluvakalisa ngengoma (*Gen. 4:23, 24*). Lo gama uKayin ecela inceba kaThixo, uLameki akashicilelwanga eyicela. Lo gama uKayin ephindezelwa kasixhenxe nguThixo, uLameki ukholelwa ukuba uyakuphindezelwa kangangamashumi asixhenxe anesixhenxe (*bona Gen. 4:24*), intluva yokuba ubuqonda kakuhle ubutyala bakhe.

Kwakhona, uKayin utshata nomntu omnye (*Gen. 4:17*); uLameki yena ungenisa isithembu, ngokuba isiBhalo siyitsolisa phandle eyokuba “wazeka abafazi ababini” (*Gen. 4:19*). Oku kuqiniswa nokuphakanyiswa kobubi ngokuqinisekileyo kuzakuchaphazela izizukulwana ezilandelayo zamaKayin.

Okulandelayo ngoko nangoko esi siqendu sobubi lusapho lwamaKayin, indima yeBhayibhile ishicilela isiganeko esitsha esiphikisa isimbo samaKayin. “UAdam wamazi umkakhe” (*Gen. 4:25*), kwaye imiphumela kukuzalwa kukaSete, ogama lakhe linikezelwa nguEva ukubonisa ukuba uThixo ubeke “enye imbewu” esikhundleni sekaAbheli.

Eneneni, imbali yegama uSete yandulela uAbheli. Igama uSete lisuka kwisenzi sesiHebhere u-’ashit, “Ndiya kumisa” (*Gen. 3:15*), esiveza isiprofeto sikaMesiya. Imbewu kaMesiya izakudluliswa kumnombo kaSete. Indima yesiBhalo isinika, ngoko, ingxelo yomnombo kaMesiya ukuqala kuSete (*Gen. 5:3*), ize ibandakanye noEnoch (*Gen. 5:24*), uMethusela, igqibele ngoNowa (*Gen. 6:8*).

Ibinza “oonyana bakaThixo” (*Gen. 6:2*) lisingisele kumnombo kaSete ngokuba bacwangciselwe ukulondoloza umfanekiso kaThixo (*Gen. 5:1, 4*). Kwelinye icala, “iintombi zabantu” (*Gen. 6:1*) likhangeleka linobubi, ngokuthelekisa inzala yabo bomfanekiso kaThixo kunye nowabo bomfanekiso womntu. Kwaye kuphantsi kwempembelelo yezi “ntombi zabantu” abathi oonyana bakaThixo “bazeka abafazi kuzo zonke abazinyulayo” (*Gen. 6:2*), imbonakaliso yecala elingelilo uluntu elalisinge kulo.

Funda kwiGenesis 6:1-5. Ubungqina obumandla ngolo hlobo ngokonakalisa kwesono! Kutheni le nto kufuneka senze konke esinako ukwenza ngamandla kaThixo ukutshayela isono ebomini bethu?

Ingcamango Ngakumbi: Ibinzana eli phindaphindiwe “uEnoki wahamba noThixo” (*Gen. 5:22, 24*) lithetha ubuhlobo obusondeleyo nobemihla ngemihla noThixo. Ubudlelane bukaEnoki buqu noThixo babukhethekile kangangokuba “uThixo wamthabatha” (*Gen. 5:24*). Eli binzana lokugqibela, noko kunjalo, lwahlukile kumnombi kaAdam kwaye aluyixhasi ingcamango yobomi besiquphe eParadesi ngakwabo “bahamba noThixo.” Qaphela ukuba uNowa naye wahamba noThixo (*Gen. 6:9*), kwaye wafa njengabo bonke abanye abantu, kuquka noAdam noMethusela. Kanjalo kunika umdla ukuphawula ukuba akukho sizathu sinikiweyo ukuthethelela olu babalo. “UEnoki waba ngumvakalisi wobulungisa, esazisa abantu ngoko uThixo akutyhile kuye. Abo babemoyika uYehova babeyikhangela le ndoda ingcwele, ukuze yabelane ngomyalelo wayo nemithandazo yayo. Wayesebenza esidlangaleni kananjalo, ethwele izigidimi zikaThixo kubo bonke abanokuba amazwi esilumkiso. Iintsebenzo zakhe zazingabophelelekanga kumaSete. Kwilizwe apho uKayin wazama ukubaleka kwindawo enobuNgcwele, umprofeti kaThixo wavakalisa iziganeko ezimangalisayo ezathi thaa embonweni wakhe. ‘Yabonani,’ wankqangaza, ‘yeza iNkosi namawakawaka abangcwele bayo, ukuba ibagwebe bonke, ibohiwaye bonke abangahloneli Thixo kubo, nangena yazo zonke izinto ezilukhuni, ababezithethile ngayo aboni abangahloneli Thixo.’ Yuda 14, 15.”—Ellen G. White, *Patriarchs and Prophets*, p. 86.

Imibuzo Yengxoxo:

1 Kwakutheni ukuze uKayin ambulale umntakwabo? Funda esi sicutshulwa silandelayo sikaElie Wiesel: “Wayenzela ntoni? Mhlawumbi wayefuna ukuhlala eyedwa: umntwana ekuphela kwakhe aze, emva kokubhubha kwabazali bakhe, ngumntu yedwa. Wedwa njengoThixo yaye mhlawumbi uwedwa endaweni kaThixo. . . . UKayin wabulala ukuba abe nguThixo. . . . Nawuphi umntu ozimisa njengoThixo uphetha ebulala abantu.”—Elie Wiesel, *Messengers of God: Biblical Portraits and Legends* (New York: Random House, 1976), p. 58. Singakulumkela njani, nokuba asibulali, ukuba singabonakalalisi isimo sikaKayin?

2 Thelekisa ubomi babantu bangaphambi konogumbe (*Genesis 5*) kunye nobo bamanyange. Singakucacisa njani oku kuncipha kobomi boluntu? Oku kudodobala buyiphikisa indawo emi kuyo inkolo yobuDarwini kule mihla?