

# Iingcambu zikaAbraham



## SABATHA EMVA KWEMINI

**Funda Ukulungiselela Isifundo Sale Veki:** *Genesis 12; Isa. 48:20; Isa. 36:6, 9; Jer. 2:18; Genesis 13; Genesis 14; Heb. 7:1–10.*

**Indima Yenkumbulo:** “Ngokholo uAbraham wathi, akubizwa, wakululamela ukuba aphume, aye kuloo ndawo ebezakuyamkela ukuba ibe lilifa; waphuma ke, engazi kakuhle nalapho aya khona” (*Hebhere 11:8*).

**N**goko sifikelele embindini wencwadi yeGenesis. Esi sigaba sisembindini (*Genesis 12–22*) sizakubandakanya uhambo lukaAbraham, ukusukela kubizo lukaThixo lokuqala, ulekh lekha, “Hamba!” (*Gen. 12:1*), olukhokelela ekushiyezi kukaAbraham izolo lakhe asinge kubizo lwesibini lukaThixo, ulekh lekha, “Hamba!” (*Gen. 22:2*), olukhokelela ekushiyezi kukaAbraham ingomso lakhe (njengoko lizakuphila kunyana wakhe). Kangangokuba, uAbraham soloko esesithubeni, soloko engumngcuchalazi, nto leyo eyenze ukuba abizwe kanjalo “njengomphambukeli” (*Gen. 17:8*).

Kuhambo lwakhe, uAbraham udungudeliwa kwampengempenge, engenazolo lakhe, elo aphulukene nalo, yaye engena ngomso lakhe, eli angaliboniyo. Phakathi kwezi zimemo zibini, ezibumba uhambo lukaAbraham lokholo, uAbraham uva ilizwi likaThixo, elimqinisekisa: “Musa ukoyika” (*Gen. 15:1*). La magama mathathu kaThixo aphawula izigaba ezithathu zohambo lukaAbraham, oluzakufundwa kwiiveki 6, 7, neyesi-8.

UAbraham ngumzekelo wokholo (*Gen. 17:6*) kwaye ukhunjulwa kwiziBhalo zesiHebhere njengendoda yokholo (*Neh. 9:7, 8*). KwiTestamente eNtsha, uAbraham ngomnye wezona ziqu zikhankanywa kakhulu zeTestamente eNdala, kwaye kule veiki sizakuqalisa ukubona ukuba kutheni.

*\*Funda isifundo sale veiki ukulungiselela iSabatha, Meyi 7.*

## Ukuhamba kukaAbraham

**Funda:** kwiGenesis 12:1-9. Kwakutheni ukuze uThixo abize uAbram ukuba ashiye ilizwe nelizwe lakhe? Wasabela njani uAbram?

Isihlandlo sokugqibela sikaThixo ethetha nomntu, ubuncinane njengoko kushicilelwe kwisiBhalo, kwaku kuNowa, ukumqinisekisa emva koNogumbe ukuba uzakumisela umnqophiso nayo yonke inyama (*Gen. 9:15–17*) kwanokuba unogumbe wesibini wehlabathi lonke sobe uphinde ubekho. Igama elitsha likaThixo, ngoku kuAbram, liqhagamshela kwakhona kweso sithembiso: *zonke iintlanga zehlabathi ziyakusikeleleka ngoAbram*.

Ukuzaliseka kweso siprofeto kuqala ngokushiya izolo. UAbram ushiya konke awayekuqhelile, usapho, nelizwe lakhe, nkqu nenxalenye yakhe. Ifuthe loku kuhamba lityhileka ekuphindaphindweni kwegama elingundoqo “hamba,” elikho izihlandlo ezisixhenxe kule meko. UAbram okokuqala kufuneka ashiye ilizwe lakhe, “iUre yamaKaledi,” ekwa yiBhabheli kananjalo (*Gen. 11:31, Isa. 13:19*). Olu bizo “lokuphuma eBhabheli” lunembali ende phakathi kwabaprofeti beBhayibhile (*Isa. 48:20, IsiTyhi. 18:4*).

Ukuhamba kukaAbram kuchaphazela usapho lwakhe. UAbram kufuneka ashiye ilifa lakhe nokuninzi akufundileyo nakuzuzileyo ngemfuza, imfundo, nempembelelo.

Noko kunjalo, ubizo lukaThixo lokuhamba lubandakanya ngakumbi. Ibinzana lesiHebhere u-*lekh lekha*, “hamba,” xa liguqulwe ngqo, lithetha “hamba ngokwakho” okanye “zihambele ngokwakho.” Ukuhamba kukaAbram eBhabheli kukhathaza okungaphezu kokumngongileyo, okanye usapho lwakhe. Ibinzana lesiHebhere libonisa ugxininiso *kuye*. UAbram kufuneka azishiye *yena siqu*, ohlukane nenxalenye yesiqu sakhe equlathe izolo lakhe laseBhabheli.

Umgomo wokukulahla “lilizwe” uThixo azakumbonisa lona. Olu lwimi lunye luzakusetyenziswa kwakhona kwimeko yedini likaIsake (*Gen. 22:2*), ukwalatha kwintaba yeMoriya, apho uIsake azakubingelelwa khona nalapho itempile yaseYerusalem izakwakhiwa khona (*2 Kron. 3:1*). Idinga likaThixo alikho ngomhlaba wokuzalelwa kuphela koko nangosindiso lwehlabathi. Le ngcamango iqinisekiswa kwakho kwidinga likaThixo le ntsikelelo yazo zonke iintlanga (*Gen. 12:2, 3*). Isenzi u-barakh, “sikelela,” sibonakala izihlandlo ezihlanu kwesi sahluko. Inkqubo yale ntsikelelo yelizwe lonke isebenza “kwimbewu” ka-Abram (*Gen. 22:18, Gen. 26:4, Gen. 28:14*). Indima apha isingisele “kwimbewu,” ezakuzaliseka kamva kuYesu Kristu (*Zenzo 3:25*).

**Yintoni uThixo angakubizela ekuthini uyishiye ngasemva; oko kukuthi, yintoni inxalenye yobomi bakho ekungafuneka uyishiye ukuze uphulaphule ubizo lukaThixo?**

## Isihendo saseYiputa

**Funda:** kwiGenesis 12:10-20. Kwakutheni ukuze uAbram ashiye iLizwe leDinga aye eYiputa? Waziphatha njani ufaro xa umthelekisa noAbram?

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Ngokuyimpoxo, uAbram, owayesandula kufika kwiLizwe leDinga, ugqiba ekubeni alishiye asinge eYiputa ngenxa yokuba “kwabakho indlala ezweni” (*Gen. 12:10*). Ubungqina babantu abasuka eKanana besiya eYiputha ngamaxesha endlala bungqinwe kakuhle kwimibhalo yamandulo yaseYiputa. Kwimfundiso yaMayiiputa yeMarikare, umbhalo owashicilelwa ngexesha lobuKumkani obuseMbindini (Middle Kingdom) (2060-1700), abantu abasuka eKanana babonwa “njengentsizana zamaAsia” (aamu) baze bachazwe “njengodwayi . . . olungena manzi . . . olungadlali ndawo-nye, okutya kutyhudisa emilenzeni yalo.”—Miriam Lichtheim, *Ancient Egyptian Literature, Volume I: The Old and Middle Kingdoms* (Berkeley, CA: University of California Press, 1973), pp. 103, 104.

Isilingo seYiputa sasisoloko siyingxaki kumaSirayeli amandulo (*Num. 14:3, Yer. 2:18*). IYiputa, ngoko, yaba luphawu labantu bekhohlose ngabantu endaweni kaThixo (*2 Kumkani 18:21; Isa. 36:6, 9*). EYiputa, apho amanzi ayebonwa yonk’imihla, ukhohlo lwalungadingeki, ngoba isithembiso selizwe ngoko nangoko sasibonakala. Xa ithelekiswa nelizwe lendlala, iYiputa yayivakala njengendawo ekubawelekayo ukuba kuyo, phakathi koko uThixo wayekuthethile kuye.

UAbram oshiya iKanana ngoku wahlukile kAbram owayeshiye iUre. Ngaphambili, uAbram wazotywa njengendoda yokhohlo owashiya iUre esabela kubizo lukaThixo; ngoko, uAbram ushiya iLizwe leDinga ngokunokwakhe, ngokuzithandela. Ngaphambili, uAbram wayengqiyame ngoThixo; ngoko uziphatha ngokosopolitiki okhohlose ngamava, onobunganga, ongakwazi kuziphatha oxhomekeke kuphela kwisiqu sakhe. Ngexesha lokuhlala kwakhe eYiputa, uAbraham wabonisa phandle ukuba akamsulwa kubuthathaka bobuntu nokugqwidiza. Ekufihleni inyaniso yokuba uSara uyinkosikazi yakhe, waangcatsha ukungathembi ugcino olungcwele, intswelo yolwakhohlo lunobukhakhamelana nenkalipho ebisoloko ingumzekelo ophucukileyo ebomini bakhe.”—Ellen G. White, *Patriarchs and Prophets*, p. 130.

Esikubonayo apha, ngoko, yindlela enokuthi ngayo nkqu nendoda enkulu kaThixo yenze impazamo kodwa noko kunjalo ingashiywa nguThixo. Xa iTestamente eNtsha ithetha ngoAbraham njengomzekelo wosindiso ngobabalo, ithetha kanye oko-ubabalo. Kuba, ukuba kwakungengababalo, uAbraham, njengathi sonke, wayengazokuba nathemba.

**Eli bali malisifundise ntoni ngendlela ekulula ngayo, nkqu nakumaKristu athembakeleyo, ukuphambuka emendweni onguwo? Kutheni le nto ukungathobeli kungasoze kube lukhetho olululo?**

## UAbram noLote

**Funda:** kwiGenesis 13:1-18. Eli bali lifundisa ntoni ngokubaluleka kwesimilo?

UAbram ubuyela apho wayekhona ngaphambili, ngokungathi uhambo lwakhe lokuya eYiputa yayisisiphambuka nje selishwa. Imbali kaThixo noAbram iyaqalisa kwakhona, apho ibinqumame khona susela uhambo lwakhe lokuqala ukusinga kwiLizwe leDinga. Isitishi sokuqala sikaAbram yiBeteli (*Gen. 13:3*), njengakuhambo lwakhe lokuqala ukusinga kweli lizwe (*Gen. 12:3–6*). UAbram uguqukile kwaye ubuyele “kubuyena”: uAbram, indoda yokholo.

Ukuhlangana kwakhona kukaAbram noThixo kuzibonakalisa kwangoko kubudlelane bakhe nabantu, ngendlela ayisingatha ngayo ingxaki noLote, umshana wakhe, ngokuphathelele ekusetyenzisweni komhlaba. Noko kunjalo, nguAbram ngokwakhe ocebisa isivumelwano esiseluxolweni aze avumele uLote akhethe kuqala (*Gen. 13:9, 10*), isenzo sesisa nobubele, esiluphawu lohlobo lomntu uAbram awayelulo.

Into yokuba uLote wazikhetela eyona ndawo ilula nengcono, ithafa elinamanzi (*Gen. 13:10, 11*), engenayo nentwana yenkxalabo ngobubi babamelwane bangomso (*Gen. 13:13*), ithhila nto ngokunyoluka kwakhe nesimilo. Ibinzana “wanyula” lisikhumbuzo ngabantu bangaphambi kongumbe, abathi nabo “bazinyulela” (*bona Gen. 6:2*).

Ngokungafaniyo, inyathelo likaAbram yayi sisenzo sokholo. UAbram zange akhethe lizwe; lanikezelwa kuye ngobabalo lukaThixo. Ngokungafaniyo noLote, u-Abram walijonga ilizwe kuphela ngokomyalelo kaThixo (*Gen. 13:14*). Kuphela kuxa uAbram ahlukanyayo noLote apho athi uThixo athethe naye kwakhona (*Gen. 13:14*). Eneneni, lixesha lokuqala eli elishicilelweyo apho uThixo athetha nAbram susela ukubizwa kwakhe eUre. “Khawuphakamise amehlo akho ukuloo ndawo ukuyo, ubhekise entla, nasezantsi, nasempumalanga, nasentshonalanga; ngokuba lonke ilizwe olibonayo ndiya kulinika wena, nembewu yakho, kude kuse ephakadeni” (*Gen. 13:14, 15*). UThixo, emva koko, ubiza uAbram ukuba “‘ahambe’ ” kweli lizwe njengesenzo sokuxhamla. “Suka, ulihambe ilizwe ngobude balo nangobubanzi balo; ngokuba ndiya kulinika wena” (*Gen. 13:17*).

UYehova, ngoko, uyenza icace eyokuba Yena, Thixo, ulinika uAbram. Sisipho, isipho sobabalo, Abram amakasixhamle ngokholo, ukholo olukhokelela kwintobelo. Ngumsebenzi kaThixo kuphela ozakwenza konke oko akuthembise u-Abram apha (*bona kwiGen. 13:14–17*).

**Singafunda njani ukuba nobubele nesisa kwabanye, nkqu naxa bona bengenjalo kuthi?**

## Indibanisela YaseBhabheli

**Funda:** kwiGenesis 14:1-17. Yintoni ebalulekileyo ngale mfazwe eyenzeka kanye emva kwesipho seLizwe leDinga? Eli bali lisifundisa ntoni ngoAbram?

Le yimfazwe yokuqala ebaliswe kwiziBhalo (*Gen. 14:2*). Indibanisela yemikhosi emine esuka eMesopotamia nasePersia isilwa nenye indibanisela yemikhosi emihlanu yamaKanan, kuquka nookumkani baseSodom neGomora (*Gen. 14:8*), ibonisa ungquzulwano olukhulu (*Gen. 14:9*). Isizathu seliphulo lomkhosi sinento yokwenza nento yokuba abantu bamaKanan babevukele umbuso wabo waseBhabheli (*Gen. 14:4, 5*). Nangona eli bali lisingisele kungquzulwano oluchanekileyo kwimbali, ixesha lale mfazwe “yehlabathi,” kanye emva kwesipho sikaThixo seLizwe leDinga kuAbram, linika esi siganeko intsingiselo eyodwa yasemoyeni.

Ukubandakanyeka kwenkumbula engako yabantu abaphuma kwilizwe laseKanan ibonisa ukuba umba ongundoqo kolu ngquzulwano wawungobungangamsha elizweni. Ngokuyimpoxo, inkampu kaAbram, oyena mntu onomdla ngokwenene, kuba nguye ongumnini-mhlaba wokwenyani, kuphela komkhosi ongaphandle kolu ngquzulwano, okwangoku kuqalwa.

Isizathu sokuba uAbram angabi nacala (khwelecingweni) kukuba kuAbram iLizwe leDinga zange lifunyanwe ngezigalo okanye ngobuchule bobugcisa bezopolitiko. Ubukumkani bukaAbram yayi sisipho sikaThixo. Isizathu esinye sokuba uAbram ezakungenelela sisiphelo somtshana wakhe uLote, owathinjwayo ngexesha lemfazwe (*Gen. 14:12, 13*).

“UAbram, eseluxolweni kwizihlahla zemi-oki eMamre, weva ngomnye umsabi ibali lemfazwe nentlekele eyehlele umtshana wakhe. Wayengafukamanga nkumbulo ingentle ngokungabi nambulelo kukaLote. Lonke uthando lwakhe ngakuye lwavuseleleka, waza wagqiba ekubeni makasindiswe. Ngokufuna, kuqala, icebiso elingcwele, uAbram walungiselela imfazwe.”—Ellen G. White, *Patriarchs and Prophets*, p. 135.

Kodwa uAbram akaqubisani nendibanisela yonke. Koko kwakunokuba liphulo elikhawulezileyo nohlaselo lwasebusuku lwamajoni, uhlasela kuphela inkampu apho uLote alibanjwa khona. ULote uyasindiswa kwakanye nokumkani waseSodom. Ngalo ndlela, le ndoda ithembakeleyo kaThixo yabonakalisa kanjalo ukukhalipha okukhulu nokomelela. Akuthandabuzeki ukuba impembelelo yakhe yakhula kula nginginya, baza nabantu balubona uhlobo lo mntu anguye bafunda nto ngakumbi ngoThixo awayemkhonza.

**Luhlobo luni lwempembelelo ezinayo izenzo zethu kwabanye? Luhlobo luni lomyalazo esiwuthumela ngenkolo yethu ngezenzo zethu?**

## Isishumi sikaMelkitsedeke

**Funda:** kwiGenesis 14:18-24 nakumaHebhere 7:1-10. Yayi ngubani uMelkitsetede? Kwakutheni ukuze uAbram anikezele isishumi sakhe kulo mbingeleli obanakala eqhambuka esithubeni?

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Ukuvela ngesiqophe kukaMelkitsedeke oyimfihlo akuphumanga mxholweni. Emva kokubulelwa kukaAbram ngookumkani bamaKanan, ngoku ubulela lo mbingeleli, umbulelo otyhilwa ngokuhlawula kwakhe isishumi sakhe kuye.

UMelkitsedeke uvela kwisixeko saseSalem, esithetha “uxolo,” umyalezo ofanelekileyo emva kodushe lwemfazwe.

Ilungu u- *tsedek*, “ubulungisa,” kwigama likaMelkitsedeke, livela ngokungafaniyo negama lokumkani waseSodom, uBera (“ebubini”), neGomora, uBirsha (“enkohlakalweni”), mhlawumbi iifani zoko akumeleyo (*Gen. 14:2*).

UMelkitsedeke uvela emva kokuguqulwa kobundlobongela nobubi obumelwe ngabanye ookumkani bamaKanan. Esi sicutshulwa sikwaqulathe ukusingisela kwiBhayibhile kwigama “mbingeleli” (*Gen. 14:18*). Ukwayanyaniswa kukaMelkitsedeke “noThixo oseNyangweni” (*Gen. 14:18*), obizwa nguAbraham njengoThixo wakhe (*Gen. 14:22*), ngokuselubala kubonisa ukuba uAbraham wambona njengombingeleli woThixo amkhonzayo uAbraham. UMelkitsedeke, noko kunjalo, akanakudityaniswa noKristu. Wayengummeli kaThixo phakathi kwabantu belo xesha (bona ku-Ellen G. White Comments, *The SDA Bible Commentary*, vol. 1, pp. 1092, 1093).

UMelkitsedeke usebenza, ngokwenene, njengombingeleli. Waba “isonka newayini,” ukwayanyaniswa okusoloko kubonisa ukusetyenziswa kwesiselo somdiliya esitsha (*Dut. 7:13, 2 Kron. 31:5*), okuvela kwakhona kwimeko wokubuyiswa kwezishumi (*Dut. 14:23*). Ukongeza, udlulisa iintsikelelo kuAbraham (*Gen. 14:19*).

UAbraham, kwelinye icala, “wamnika isishumi seento zonke (*Gen. 14:20*) njengempendulo kuThixo uMdali, “uMninimazulu nehlabathi (*Gen. 14:19*). Eli gama lihambisana nentshayeleyo kwibali leNdalo (*Gen. 1:1*), apho ibinzana “amazulu nehlabathi” lithetha ukuphelela okanye “konke.” Ngenxa yoko, isishumi sibonwa njengombonakaliso wombulelo kuMdali, ongumnini wento yonke (*Heb. 7:2-6; thelekisa neGen. 28:22*). Ngokuphikisayo, isishumi sibonwa ngumnquli hayi njengesiphu kuThixo, kodwa njengesiphu *esivela* kuThixo, kuba uThixo usinika yonke into okokuqala.

**Kutheni le nto isenzo sokubuyisa isishumi iluphawu olumandla lokholo, kanjalo njengesenzo esikhulu sokwakha ukholo?**

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**Ingcamango Ngakumbi:** Funda kuEllen G. White, “Abraham in Canaan,” pp. 134–136, in *Patriarchs and Prophets*.

“Tbandla likaKristu kufuneka libe yintsikelelo, yaye kufuneka asikeleleke lo gama esikelela abanye. Injongo kaThixo ngokunyula abantu phambi kwalo lonke ihlabathi yayi ngekuba abenze oonyana neentombi kuphela, koko ngabo abhokoxe ehlabathini amaqithiqithi entyilelo engcwele. Xa uYehova wayenyula uAbram yayi ngasukuba makabe sisihlobo sikaThixo nje, koko abe lijelo lamalungelo anqabileyo nawodwa uYehova awayelangazelela ukuwanika iintlanga. Kwakuzakufuneka abe kukukhanya phakathi kwentsunguzi yokuziphatha okumngqongileyo.

“Ngalo lonke ixesha uThixo esikelela abantwana baKhe ngokukhanya nenyano, ayikokuba mababe nesipho sobomi obungunaphakade kuphela, koko nabo babangqongileyo bakhanyiseleke ngokwasemoyeni kwangokunjalo. . . ‘Niyityuwa yehlabathi nina.’ Kwaye xa uThixo esenza abantwana baKhe ityuwa, ayikokokugcinakala kwabo kuphela, koko babe zizenzeleleli zokugcina abanye. . . .

“Uyabengezela njengamatye aphilileyo kwisakhiwo sikaThixo? . . . Asikabi nalo uqobo lwenkolo, de ibe kanti ifaka impembelelo elawulayo kuko konke ukurhwebelana kushishino. Kufuneka sibe nobuthixo obuphathekayo emasibubumbe kumsebenzi wethu wobomi. Kufuneka sibe nobabalo lukaKristu oluguqulayo ezintliziyweni zethu. Siding ikakhulu ukuncipha kumna, ize ibe ngakumbi ngoYesu.”— Ellen G. White, *Reflecting Christ*, p. 205.

## Imibuzo Yokuxoxwa:

- ❶ Sijonge intsikelelo kaAbram, “ ‘Ndikusikelele . . . ube yintsikelelo’ ” (*Gen. 12:2*), kuthetha ukuthini ukusikelelwa? Singakwazi njani, njengabantu abakhonza uThixo omnye njengoAbram, ukuba yintsikelelo kwabanye?
- ❷ Yintoni eyayingalunganga ngobuxoki obungaphelelanga malunga nodade-nkosikazi yakhe? Yeyiphi ebalaseleyo, ukuxoka okanye ukuthetha inyaniso ethile lo gama, kwangaxesha nye, uxoka ngandlel’ithile?
- ❸ Funda kwakhona kwiGenesis 14:21-23, impendulo kaAbram kwisibonelelo sokumkani waseSodom. Kwakutheni ukuze aphendule ngohlobo awenza ngalo, kwaye sifundo sini esibalulekileyo esinokusithatha kweli bali? Wayengenakuthetheleleka uAbram ukuba wayegqibe ukuba akuthathe oko ukumkani wayembonelela ngako?