

UMnqophiso NoAbraham



SABATHA EMVA KWEMINI

Funda Ukulungiselela Isifundo Sale Veki: *Genesis 15–19:29; Rom. 4:3, 4, 9, 22; Gal. 4:21–31; Rom 4:11; Rom. 9:9; Amosi 4:11.*

Indima Yenkumbulo: Wathi uAbram, Nkosi yam, Yehova, wondinika ntoni na? Ndihamba ndingenamntwana; indlamafa yendlu yam ngulo Eliyezere waseDamasko’ ” (*Genesis 15:2*).

KwiGenesis 15, sifika kwithuba elingundoqo xa uThixo emisela umnqophiso waKhe noAbram. Umnqophiso noAbraham ngumnqophiso wesibini, emva komnqophiso noNowa.

Njengomnqophiso kaNowa, umnqophiso kaAbram ubandakanya nezinye iintlanga kanjalo, kuba kamva umnqophiso noAbraham yinxalenye yomnqophiso ongunaphakade, onikezelwa kuluntu lonke (*Gen. 17:7, Heb. 13:20*).

Esi siqendu sobomi bukaAbraham sizele luloyiko nentsini. UAbram uyoyika (*Gen. 15:1*), kwangokunjalo noSara (*Gen. 15:1*), noHagare (*Gen. 21:17*). UAbram uyahleka (*Gen. 17:17*); uSara (*Gen. 18:12*), noIshmayeli, ngokunjalo (*Gen. 21:9*). Ezi zahluko zihlokoma imfesane nobushushu bobuntu. UAbram unomdla wokusindiswa wabantu abangendawo baseSodom; unenkathalo ngakuSara, uHagare, noLote; kwaye uyimvuzemvuze kubaphambukeli abathathu (*Gen. 18:6*).

Kukulo meko apho uAbram, ogama lakhe lithetha ukubekeka nokuhlonipheka, lizakuthi igama lakhe liguqulwe libe nguAbraham, elithetha “uyise wengxokolo” (*Gen. 17:5*). Ngoko ke, sibona apha iintluva ezininzi wobume bukawze lonke wento uThixo aceba ukuyenza ngomnqophiso waKhe noAbraham.

**Funda isifundo sale veki ukulungiselela iSabatha, Meyi 14.*

Ukholo lukaAbraham

Funda: kwiGenesi 15:1-21 nakumaRoma 4:3, 4, 9, 22. UAbram uyityhila njani into okuyiyo ukuphila ngokholo? Yintoni intsingiselo yedini awathi uThixo kuAbram makalenze

Impendulo yokuqala kaThixo kwinkxalabo kaAbram ngendlamafa (*Gen. 15:1-3*) kukuba uzakuba nonyana ophuma “ezibilinini zakhe” (*Gen. 15:4*). Olu lwimi lunye lusetyenziswa nguNatan ukwalatha kwimbewu kakumkani ozayo onguMesiya (*2 Sam. 7:12*). UAbram waqinisekiswa kwakho waza “wakholwa kuYehova” (*Gen. 15:6*), kuba wayiqonda eyokuba ukuzalisekiswa kwedinga likaThixo akuxhomekekanga kubulungisa bakhe koko kobukaThixo (*Gen. 15:6; thelekisa namaRom. 4:5, 6*).

Le ngcamango ingaphaya kwesiqhelo, ngokukodwa kula nkubeko. Kwinkolo yamaYiputa amandulo, umzekelo, ukugwetywa kwakuvavanya ngokuphathelele ekubaleni imisebenzi yobulungisa yomntu ithelekiswe nobulungisa bothixokazi uMaat, owayemele ubulungisa obungcwele. Ngamafutshane, kwakufuneka uluxhamle “usindiso.”

UThixo ngoko umisela inkonzo yedini ukuba uAbram ayenze. Okokuqala, idini lalatha kukufa kuKristu efela izono zethu. Abantu basindiswa ngobabalo, isipho sobulungisa bukaThixo, olwalufuziselwe ngala madini. Kodwa le nkonzo iyodwa izisa imiyalezo etsolileyo kuAbram. Ukukhathaza kwamaxhalanga kwizilwanyana zedini (*Gen. 15:9-11*) kuthetha ukuba imbewu yakhe iyakuthwaxwa bubukhoboka isithuba “ ‘seminyaka emakhulu mane’ ” (*Gen. 15:13*), okanye izizukulwana ezine (*Gen. 15:16*). Ize kwisizukulwana sesine, imbewu kaAbram “ ‘iya kubuyela apha’ ” (*Gen. 15:16*).

Isigaba sokugqibela sinika umdla: “idangatye elidangazelayo, ela canda phakathi kwezo zahlulo (*Gen. 15:17*). Lo mnqa ungaphaya komqondo ubonisa ukuzibophelela kukaThixo ekuzalisekiseni idinga laKhe lomnqophiso wokunikezela ilizwe kwimbewu ka-Abram (*Gen. 15:18*).

Imida yeli liLizwe leDinga, “ ‘lithabathela emlanjeni waseYiputa, lise emlanjeni omkhulu, emlanjeni ongumEfrati’ ” (*Gen. 15:18*) isikhumbuza imida yoMyezo waseEden (*thelekisa neGen. 2:13, 14*). Esi siprofeto, ngoko, sikhangele okuninzi kune Eksodus yodwa nekhaya likaSirayeli. Kulundi olukude lwesi siprofeto, iinzala zikaAbraham zithatha ilizwe laseKanan, kuthukuza ingcamango yosindiso lwexesha lesiphelo lwabantu bakaThixo, abazakubuyela eMyezweni waseEden.

Singafunda njani ukuhlala singqale kuKrstu nobulungisa baKhe njengethemba lethu ekuphela kwalo losindiso? Kwenzeka ntoni xa sizama ukuqala ukubala imisebenzi yethu elungileyo?

Amathandabuzo kaAbraham

Funda: kwiGenesis 16:1-16. Yintoni intsingiselo yesigqibo sikaAbram sokuhamba noHagare, nkqu phakathi kwedinga likaThixo kuye? Aba bafazi babini bazibonakalisa njani izimo ezimbini zokholo? (*Gal. 4:21–31*)?

Xa uAbram wayethandabuza (*Gen. 15:2*), uThixo ngokutsolileyo wamqinisekisa kwakhona ukuba uzakuba nonyana. Ngoku, emva kweminyaka eli-10, uAbram akakabi nanyana. Nkqu nasemva kwesiprofeto sokugqibela esimandla sikaThixo, uAbram ukhangeleka ephulukene nokholo lwakhe: akasakholelwa konke konke ukuba iyakwenzeka kuye eyokuba nonyana kuSara. USara, eziva engenathemba, uthatha inyathelo aze ambongoze ukuba abhenele kwesenzo esiqhelekileyo selo xesha kwiMpuma yamandulo: thatha ikhobokazana. UHagare, isicaka sikaSara, unyulelwa lomsebenzi. Le nkqubo iyasebenza. Okuyimpoxo, eli cebo lobuntu lakhangeleka lisebenza kunokholo kumadinga kaThixo.

Isahluko esidandalazisa ubudlelane bukaSara kuAbram sihlokoma ibali likaAdam noEva eMyezweni waseEden. Ezi ndima zabelana ngemixholo eliqela efanayo (uSara, njengoEva, umanaxadaxada; uAbram, njengoAdam, ubuthumile) kwaye zabelana ngezenzi ezifanayo namabinzana (“waliphulaphula,” “wathabatha” waza “wanika”). Oku kufana phakathi kwala mabali mabini kubonisa ukungayamkeli kukaThixo le ndlela yokwenza.

Umpostile uPawulus usingisa kweli bali ukuveza ingongoma yakhe ngemisebenzi ijamelene nobabalo (*Gal. 4:23–26*). Kuzo zombini iingxelo, isiphumo sinye: umvuzo okhawulezileyo womsebenzi womntu kungekho ntando kaThixo ukhokelela kwiinkathazo zangomso. Phawula ukuba uThixo akekho ngeli xesha lesi senzo. USara uthetha ngoThixo kodwa akaze athethe kuYe; okanye uThixo athethe nomnye wabo. Oku kungabikho kukaThixo kuyakhwankqisa, ngokukodwa emva kobukho obumandla bukaThixo kwisahluko esingaphambili.

UThixo emva koko ubonakala kuHagare kodwa emva koba efulathele indlu kaAbram. Oku kuqhambuka kungalindelekanga kudiza ubukho bukaThixo naphakathi kwelinge lomntu lokusebenza ngaphandle kwaKhe. Oku kusingisela “kwisiThunywa sikaYehova (*Gen. 16:7*) ligama elisoko lisayanyaniswa noYehova *YHWH* (*bona kwiGen. 18:1, 13, 22*). Kwesi isihlandlo nguThixo othatha inyathelo aze ankqangaze kuHagare ukuba uzakuzala unyana, uIshmayeli, ogama lakhe lithetha ukuba uThixo uyeva (*Gen. 16:11*). Okuyimpoxo, ibali, eliphela ngengcamango yokuba (shama), lihlokoma ukuva kokuqala kwebali, xa uAbram “waliphulaphula” (*shama*) ilizwi likaSara (*Gen. 16:2*).

Kutheni le nto kulula kuthi ukwenza uhlobo olunye lwempazamo eyenziwa nguAbram apha?

Umqondiso Womnqophiso kaAbraham

Funda: kwiGenesis 17:1-19 nakumaRoma 4:11. Yintoni intsingiselo yasemoyeni neyesiprofeto yenkqubo yolwaluko?

Ukungabi nakholo kukaAbram, njengoko kubonakele kwibali elingaphambili (*Genesis 16*), kwaqhawula umeyelo wohambo lakwamoya lukaAbram noThixo. Ngalo lonke elo xesha uThixo wayethe cwaka. Okokuqala ngoku, uThixo uthetha kwakhona noAbram. UThixo uqhagamshelana kwakhona noAbram ambuyisele kwindawo apho wathi wenza umnqophiso naye (*Gen. 15:18*).

Ngoku, ngoko, uThixo umnika umqondiso walo mnqophiso. Intsingiselo yolwaluko kudala ihlalutywa ziingcaphephe, kodwa ngenxa yokuba inkqubo yolwaluko ibandakanya ukuphalala kwegazi (*bona kwi-Eksod. 4:25*), inokuqondwa kumba wedini, ukubonakalisa ukuba ubulungisa babalelwa kuye (*thelekisa namaRom. 4:11*).

Kanjalo kukwabalulekile ukuba lo mnqophiso, owabonakaliswa ngolwaluko, uchazwa ngemimiselo eyalatha emva kwisiprofeto sokuqala sikaMesiya (*thelekisa iGen. 17:7 neGen. 3:15*). Le mfano iphakathi kwezi ndima zimbini ibonisa ukuba idinga likaThixo kuAbram lichaphazela into engaphezu kokuzalwa nje kwasenyameni komntu; iqulathe idinga lakwamoya losindiso labo bonke abantu behlabathi. Kwaye idinga “lomnqophiso ongunaphakade” (*Gen. 17:7*) lisingisele kumsebenzi wembewu kaMesiya, idini likaKristu eliqinisekisa ubomi obungunaphakade kubo bonke abalibanga ngokholo nako konke okuqulathwe lukholo (*nelekisa namaRom. 6:23 noTito 1:2*).

Okunika umdla, eli dinga lengomso elingunaphakade liqulathwe ekuguqulweni kwegama likaAbram noSara. Amagama kaAbram noSara ayesingisele nje kubume babo bangoku: uAbram uthetha “bawo obekekileyo” aze uSara athethe “inkosazana yam” (inkosazana kaAbram). UAbraham uthetha “uyise wengxokolo yeentlanga” aze uSarayi athethe “inkosazana” (yomntu wonke). Ngokufanayo, kodwa kungengaphandle kwimpoxo, igama uIsake (“hlekeyo”) sisikhumbuzo sokuhleka kukaAbraham (ukuhleka kokuqala okushicilelwe kwiziBhalo, *Gen. 17:17*); kukuhleka kokungakholwa okanye, mhlawumbi, kokukhwankqiswa. Nokuba yeyiphi, nangona wakholelwa koko uYehova ngokucacileyo wayemthembise kona, uAbraham wayesasokoliswa kukuyiphila ngokholo nangokukholosa.

Singafunda njani ukuqhubeka sikholwa nkqu naxa, ngamanye amaxesha, sisokoliswa kokukholwa, njengoko wenzayo uAbraham? Kutheni le nto kubalulekile ukuba singancami, naphakathi kwamaxesha entandabuzo?

Unyana Wesithembiso

Isiganeko sokugqibela solwaluko sibandakanye wonke umntu: hayi nje kuphela u-Ishmayeli, kodwa onke amadoda endlu kaAbraham oluswa (*Gen. 17:23–27*). Igama u-kol, “bonke,” “yonke,” liphindaphindw izihlandlo ezithathu (*Gen. 17:23, 27*). Kukulemeko iqukayo apho athi uThixo abonakale kuAbraham ukuqinisekisa idinga lonyana “ulsake.”

Funda: kwiGenesis 18:1-15 nakumaRoma 9:9. Zifundo zini zobumvuzemvuze esizifunda ekwamkeleni kukaAbraham iindwendwe zakhe? Ukuchaza njani ukusabela kukaThixo kubumvuzemvuze bukaAbraham?

Akucacanga nokuba uAbraham wayesazi na ukuba aba baphambukeli bangobani (*Heb. 13:2*), nangona wenza kubo ngokungathi uThixo ngokwaKhe wayephakathi kwabo. Wayehleli “emnyango wentente, ekufudumaleni kwemini” (*Gen. 18:1*), kwaye ngenxa yokuba iindwendwe zinqabile entlango, wayelangazelela mhlawumbi ukudibana kunye nazo. UAbraham wabaleka waya kula madoda (*Gen. 18:2*), nangona wayeminyaka ima-99 ubudala. Ubiza omnye waba bantu Adonai, “Nkosi yam” (*Gen. 18:3*), igama elivamise ukusetyenziswa kuThixo (*Gen. 20:4*, Eksod. 15:17). Waqokeza phakathi kwawo elungiselela isidlo (*Gen. 18:6, 7*). Wema ngakuwo, ebazele iindlebe izidingo zawo ekulungele ukuwalungiselela (*Gen. 18:8*).

Ukuziphatha kukaAbraham ngakubaphambukeli bezulu kuyakuba ngumzekelo ovuselelayo wobumvuzemvuze (*Heb. 13:2*). Eneneni, imo yentlonelo ka-Abraham izisa ingcamango yobumvuzemvuze. Ukubonakalisa intlonipho nenkathalo kubaphambukeli asiyonto nje emnandi yembeko. IBhayibhile iyagxininisa ukuba luxanduva lonqulo, ngokungathi yenziwe kuThixo buQu (*thelekisa noMat. 25:35–40*). Ngokuyimpoxo, uThixo ubandakanywe ngakumbi kumphambukeli olambileyo nosweleyo kunalo unesisa ubamkelayo

Kwelinye icala, ukunyakathisa okungcwele kumgangatho womntu kubonakalisa ubabalo nothando lwaKhe ngakuluntu. Oku kuvela kukaThixo kwandulela uKristu, owashiya ikhaya laKhe emazulwini waba sisicaka sobuntu ukufikelela uluntu (*Fil. 2:7, 8*). Ukuvela kukaThixo apha bubungqina bokuqiniseka kwedinga laKhe (*Gen. 18:10*). Uyambona uSara, ozimelayo “emva kwakhe” (*Gen. 18:10*) kwaye uyazazi neezona ngcinga zingaphakathi kuye (*Gen. 18:12*). Uyazi ukuba uhlekile, kwaye negama “ukuhleka” ligama laKhe lokugqibela. Ukungakholwa kwakhe kuba yindawo apho Yena azakuzalisekisa khona ilizwi laKhe.

Gxila ngakumbi kwingcamango “uThixo uzibandakanya ngakumbi nomphambukeli osweleyo nosweleyo kunalo unesisa umamkelayo.” Kutheni le ngcamango kubaluleke ngakumbi kuthi ukuba siyikhumbule?

ULote eSodom

Funda: kwiGenesis 18:16-19:29. Ulungiselelo lukaAbraham lwesiprofeto luluchaphazela njani uxanduva lwakhe ngakuLote?

UAbraham usandula kuqinisekiswa kwakho kwidinga likaThixo lonyana. Noko kunjalo, endaweni yokonwabela iindaba ezimnandi, ufaka uThixo kwiingxoxo eshushu ngesiphelo sikaLote eSodom. UAbraham akangomprofeti nje kuphela uThixo atyhila kuye injongo yaKhe; ukwa ngomprofeti othethelelayo ngenxa yabangendawo. Ibinzana lesiHebhere “wayesemi phambi koYehova” (*Gen. 18:22*) sisaci esimele ukuthandaza.

Eneneni, uAbraham ucel’umngeni uThixo axoxe naye ukusindisa iSodom, apho umtshana wakhe ahlala khona. Ukusuka kuma-50 ukwehlela kwi-10, uThixo ngewayebasindisile abantu baseSodom ukuba abantu abali-10 baseSodom babengamalungisa.

Eneneni, xa ubani efunda ibali lokwenzekayo xa izithunywa ezibini zafikayo kuLote ukumlumkisa ngokuzakwehla (*Gen. 19:1–10*), singayibona indlela abantu ababegula nababekohlakele ngayo. Ngokwenene yayi yindawo ekhohlakeleyo, njengoko zazinjalo nezinye iintlanga ezininzi ezibangqongileyo; kuphela kwesizathu esabangela, kamva, bakhutshwe kwela lizwe (*see Gen. 15:16*).

“Kwaye ngoku ubusuku bokugqibela beSodom babusondela. Amafu empindezelo ayesele enabise amathunzi awo kweso sixeko sinikweleyo. Kodwa abantu zange baqonde. Lo gama izithunywa zazisondela zisemsebenzini wazo wembubhiso, abantu babephupha ngempumelelo noyolo. Usuku lokugqibela lwalufana nje naluphi olufike lwadlula. Ubusuku bawa phezu kombono wokubukeka nokhuseleko. Imbonakalo yomhlaba yobuhle obungenantanga yantywila kwimitha yelanga elisithelayo. Impepho yangokuhlwa yakhweba abemi besixeko, zaza imiqondi yabathandi beziyolo yehla isenyuka, izingela ukonwabela loo yure.”—Ellen G. White, *Patriarchs and Prophets*, pp. 157, 158.

Ekugqibeleni, uThixo wasindisa kuphela uLote, inkosikazi yakhe, neentombi zakhe ezimbini (*Gen. 19:15*), phantse isiqingatha womnyinge we-10. Abakhwenyana, abangazange basithathele ngqalelo isilumkiso sikaLote, bahlala esixekweni

Elo lizwe lihle, ngoko, latshatyalaliswa. Isenzi sesiHebhere u-*hafakh*, “sabhukuqwa,” sibakho izihlandlo eziliqela kwesi sicutshulwa (*Gen. 19:21, 25, 29*) kwaye siphawula ukutshatyalaliswa kweSodom (*Dut. 29:23, Amos 4:11*). Ingcamango kukuba ilizwe “labuyiselwa emva.” Kwanjengokuba uNogumbe “wabuyisela emva” indalo yasemvelweni (*Gen. 6:7*), ukutshatyalaliswa kweSodom kukubuyiselwa emva koMyezo wase-Eden (*Gen. 13:10*). Ekutshatyalalisweni kweSodom, kanjalo, sinikwa isandulela sentshabalalo yexesha lesiphelo (*bona kuYuda 7*).

Ingcamango Ngakumbi: Funda uEllen G. White, “The Law and the Covenants,” pp. 370–373, kwi*Patriarchs and Prophets*.

Isibongozo sikaAbraham esinomonde nesinyamekileyo kuThixo ngenxa yabantu baseSodom (*Gen. 18:22–33*) kufuneka sisikhuthazele ekuthandazeleni abangendawo, nkqu naxa sele bekhangeleka bekwimeko engathembisiyo yesono. Okunye, ukubaz’indlebe kukaThixo ekuzingeni kukaAbraham, nokulungela kwaKhe ukuxolela ngenxa yabantu “abali-10” kuphela abangamalungisa yingcamango “yokuzithandela,” njengoko esitsho uGerhard Hasel:

“Ngendlela yokuzithandela ebalaseleyo ingqiqo ehlangeneyo yamandulo, eyayisizisa kwisohlwayo ilungu elimsulwa lequmrhu elinobutyala, iguqulwe yayi nto entsha: ubukho bentsalela yabantu abangamalungisa kwakuzakuba nomsebenzi osindisayo kuninzi. . . . Ngenxa yesisalela esingamalungisa uYahweh ngobulungisa [*tседаqah*] bakhe wayezakusixolela isixeko esingendawo. Le ngcamango inatyiwa ngokuphangaleleyo kwintetho yesiprofeto yoMkhonzi kaYahew osebenza usindiso ‘lwabaninzi.’”—Gerhard F. Hasel, *The Remnant: The History and Theology of the Remnant Idea From Genesis to Isaiah*, 3rd edition (Berrien Springs, MI: Andrews University Press, 1980), pp. 150, 151.

“Macal’onke kuthi kukho imiphefumlo eyeyela entshabalalweni ingenathemba, isoyikeka, njengaleyo yehlela iSodom. Mihla le inceba kwabanye iyavalwa. Yure nganye abanye bagqithela ngaphaya kokufikelela kwenceba. Aphi amazwi esilumkiso nescingo ayalela umoni ukuba asabe kule ntsabalalo yoyikekayo? Ziphi izandla ezanekeiweyo zokumtsala ekufeni? Baphi abo bathi ngentobeko nokholo oluzingileyo bambongoze uThixo ngenxa yakhe? Umoya kaAbraham yayingumoya kaKristu. UNyana kaThixo ngokwaKhe nguMthetheleli omkhulu ngenxa yomoni. Lowo uhlawule ixabiso lokukhululwa kwakhe uyalazi ixabiso lomphfumlo womntu?

Imibuzo Yengxoxo:

- ❶ Kuphela ngumyama nolwaluko ezibizwa ngokuba “ngumnqondiso womnqophiso.” Zintoni iingongoma ezifanayo neeyantlukwano phakathi kwale minqophiso mibini?
- ❷ Nangona wayebizwe nguThixo, yaye nangona esoloko esetyenziswa kwiTestamente eNtsha njengomzekelo wento okuyiyo ukuphila ngokholo, uAbraham ngamanye amaxesha wayehexa. Zifundo zini emasizifunde nemasingazifunde kumzekelo wakhe?
- ❸ Abanye abantu baxoxa ngokukhabanayo nengcamango yokuba uThixo uzakubohlwaya abalahlekileyo, ngelithi esi senzo sakuba nxamnye nothando lukaThixo. Sisabela njani, ewe, njengabo bakholelwayo kukuba, uThixo uyakubohlwaya abalahlekileyo, kwingxoxo yokuba akenzi njalo?