

# UYakobi uMgweqi



## SABATHA EMVA KWEMINI

**Funda Ukulungiselela Isifundo Sale Veki:** *Gen. 25:21–34, Gen. 28:10–22, Gen. 11:1–9, Gen. 29:1–30, Gen. 30:25–32.*

**Indima Yenkumbulo:** “Wathi, Kungokuba igama lakhe kusithiwa nguYakobi na, le nto andigweqe ezizihlandlo zozibini? Wathabatha ubuzibulo bam; nanku ngoku, ethabathe nentsikelelo yam. Wathi, akundibekelanga ntsikelelo na mna? (*Genesis 27:36*).

**N**goku sithathisela kwimbali yosapho luka-Isake eqhubekekayo, umntwana ongummangaliso nenyange lokuqala lembewu ethenjisiweyo. Noko kunjalo, ibali aliqali kakuhle ikakhulu. Isimilo esinamakhwiniba sonyana wakhe uYakobi sizakubonaliswa kubangiswano phakathi kwabantakwe ngobuzibulo (*Gen. 25:27–34*) ize kamva kube kwilungelo lokufumana intsikelelo ka-Isake (*Genesis 27*).

Ngenxa yokuba uIsake ekhohlisa uyise abe intsikelelo kumkhuluwa wakhe, kuzakufuneka abhacele ubomi bakhe. Elubhacweni, uThixo ugagana naye eBetheli (*Gen. 28:10–22*). Ukusuka apha uYakobi, umkhohlisi, uzakungcamla inkohliso ngokunokwakhe. Endaweni kaRakeli, awayemthanda uYakobi (*Genesis 29*), uLeya, intombi enkulu, uzakunikezelwa kuYakobi, kwaye kuzakufuneka asebenze iminyaka eli-14 ukufumana amakhosikazi akhe.

Noko kunjalo, uYakobi uzakungcamla intsikelelo kaThixo, kuba elubhacweni uzakuba noonyana abali-12, kwaye uThixo uzakwandisa ubutyebi bakhe.

Ngoko ke, nantoni na engenye esinokuyibona kweli bali, sizakubona indlela uThixo anokuzalisekisa ngayo amadinga aKhe omnqophiso, nangayiphi na indlela, nokuba basilela kangaphi na abantu baKhe.

*\*Funda isifundo sale veiki ukulungiselela iSabatha, Meyi 28.*

## UYakobi noEsawu

**Funda:** kwiGenesi 25:21-34. Thelekisa izimilo ezibini zikaYakobi noEsawu. Zimpawu zini zikaYakobi ezamhlakulela ukuba afanelwe yintsikelelo ka-Isake?

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Kwasesizalweni sikamama wabo siyaqonda ukuba uYakobi noEsawu bahlukile kwaye bazakungquzulana. Lo gama uEsawu echazwa njengomzingeli owomeleleyo obaleka endle, uYakobi ubonwa njengomnqu “ozolileyo” ohleli ententeni ecamnga. Igama lesiHebhere u-*tam*, eliguqulelwe “zolile,” ikwa sisenzi esinye esisetyenziswe kuYobhi noNowa, eliguqulelwe “ogqibeleleyo” kuYobhi (*Yobhi 8:20*) na “egqibeleleyo” kuNowa (*Gen. 6:9*).

Oku kwahluka kwesimilo kubonakala ngakumbi kamva ebomini babo (*Gen. 27:1–28:5*). Xa uEsawu egoduka ediniwe elambile, uYakobi umphekela iintlumayo. KuEsawu, ukonwabela ukutya okubonakalayo nokuphathekayo ngokukhawuleza “‘namhlanje’ ” (*Gen. 25:31*) kubaluleke ngaphezu kwentsikelelo ezayo ehamba nobuzibulo (*thelekisa namaHeb. 12:16, 17*).

“Izithembiso ezazenziwe kuAbraham zaza zaqinisekiswa kunyana wakhe zathathwa nguIsake noRebheka njengeyona njongo itshatsheleyo yeminqweno namathemba abo. Ezi zithembiso uEsawu noYakobi babeqhelene nazo. Bafundiswa ukuba ubuzibulo babubone njengento ebaluleke kakhulu, kuba babungaquki nje kuphela ilifa lobutyebi bomhlaba koko ukuvelela ngokwasemoyeni. Lowo ubufumeneyo kwakufuneka abe ngumbingeleli wosapho lwakhe, kwaye kumnombo wenzala yakhe kwakuzakuphuma uMkhululi wehlabathi.”—Ellen G. White, *Patriarchs and Prophets*, p. 177.

KuYakobi, ngokungafaniyo noEsawu, ukubaluleka okuzayo kwentsikelelo yasemoyeni yeyona nto ingundoqo. Noko kunjalo, kammva, phantsi kwegumgedle likanina (*bona kwiGenesis 27*), uYakobi ngokuphandle nangenjongo ukhohlisa uyise, de asebenzise negama lika “‘Yehova uThixo wakho’ ” (*Gen. 27:20*) ekwenzeni loo nkohliso. Wenza le nkohliso imbi, nangona wayesazi ukuba yeyento elungileyo.

Iziphumo zaba zibi, zisongeza oomaleko abatsha bokutenxa kusapho olwalusele lutenxile kade.

**UYakobi wayefuna into elungileyo, into yexabiso, kwaye oko kwakuthandeka (ngokukodwa xa kuthelekiswa nemo yomntakwabo). Noko kunjalo, wasebenzisa inkohliso nomaqhetseba ukuyizuza. Singakuphepha njani ukuwa kulo mgibe ufana nalo wokwenza okubi ukuze kutsitse “okulungileyo”?**

## Ileli kaYakobi

Ngoko nangoko uEsawu esakufumanisa ukuba uYakobi uyamkele intsikeleko kayise, uyaqonda ukuba uqhathiwe wagweqwa ngumntakwabo (*Gen. 27:36*), kwaye ufuna ukumbulala (*Gen. 27:42*). URebhaka ukhathazekile kwaye ufuna ukunqanda olu lwaphulo-mthetho luzaba yingozi kubo bobani oonyana (*Gen. 27:45*). Ngoko ke, ngenkxaso ka-Isake (*Gen. 28:5*), ubongoza uYakobi abhacele kusapho lwakhe (*Gen. 27:43*). Endleleni eya elubhacweni, uYakobi ugagana noThixo ephupheni kwindawo azakuyibiza ngokuba yiBheteli, “indlu kaThixo,” aze apho enze isifungo.

**Funda:** kwiGenesis 28:10-22. Thelekisa neGenesis 11:1-9. IBheteli yahluke ngantoni kwiBhabheli? Sifundo sini esinokusifunda kumava kaYakobi eBheteli ngobudlelane bethu noThixo ethelekiswe noko kwenzekayo eBhabheli?

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Kweli phupha, uYakobi ubona ileli engaqhelekanga eqhagamshelene noThixo. Isenzi esinye sesiHebhere, u-*natsav*, sisetyenziswe ukusingisela kwileli “emisiweyo” (*Gen. 28:12*) noYehova “omi” (*Gen. 28:13*), ngokungathi ileli noYehova yinto enye.

Le leli yayanyaniswa kwilinge laseBhabheli lokufikelela emazulwini. NjengeNqaba yaseBhabheli, ileli ifikeleka “kwisango lezulu.” Kodwa lo gama iNqaba yaseBhabheli imele ilinge lomntu lokunyuka afikelele kuThixo, ileli yaseBheteli igxininisa ukuba ukufikelela kuThixo kunokuphunyezwa kuphela ngoThixo esiza kuthi, hayi ngomgudu wobuntu.

Lona “ilitye” aqamela kulo uYakobi aze aphuphe, liba ngumfuziselo we-*beth-El*, “indlu kaThixo” (*Gen. 28:17; thelekisa neGen. 28:22*), owalatha kwitempile, umnqaba, umongo womsebenzi osindisayo kaThixo kuluntu.

Noko kunjalo, uYakobi akayilinganiseli ngokwasemoyeni nangokufihlakeleyo imbonakaliso yakhe yonqulo nokuziva esoyika ngenxa yoko kwehlileyo kuye. Oko kukuthi, wayefuna ukusabela ngeendlela eziphathekayo, ezibonakalayo. Ngoko ke, uYakobi ugqiba ekubeni “anikele okweshumi” kuThixo, hayi ukuba afumane intsikelelo kaThixo kodwa ukusabela okubulelayo kwisipho sikaThixo, esele sinikezelwe kuye. Apha kwakhona sibona ingcamango yesishumi kwantlandlolo ngaphambi kokukhula kohlanga lakwaSirayeli.

**Funda kwakhona kwiGenesis 28:11. Read again Genesis 28:11. “Isishumi” sithatha “kwiinto zonke othe wandinika” (*Gen. 28:22*). Ngongoma ni ebalulekileyo emasiyithathe koko uYakobi akuthethayo ngesishumi nento esiyiyo?**

## Umkhohlisi Ekhohliswa

**Funda:** kwiGenesis 29:1-30. Njani kwaye kutheni uThixo evumela inkohliso kaLabhan? Zifundo zini awazifundayo uYakobi?

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Into yokuqala uYakobi ayibonayo xa efika endaweni yesiphelo sohambo litye, mhlawumbi intlava esingisele emva kwilitye laseBheteli, elimele ubukho bukaThixo (*Gen. 28:18, 19*). Leli litye, kakade, elizakunika uYakobi ithuba lokuncokola noRakeli. Xa uYakobi esiva kubelusi abamileyo ukuba uRakeli uyeza neegusha zakhe ukuseza umhlambi, ubongoza abelusi ukuba basuse ilitye. Bayala, nto leyo enika uYakobi ithuba lokwenza oko eyedwa, nokuzazisa kuRakeli (*Gen. 29:11*).

URakeli wasabela ngokubaleka aye kusapho lwakhe. Oku kubonana phakathi kukaYakoni noRakeli kwaba neziqhamo “uYakobi ubemthanda uRakeli” (*Gen. 29:18*), kangangokuba iminyaka esixhenxe awayisebenza kwaLabhan ukuze anikwe uRakeli yaba ngathi “yimihla embalwa” (*Gen. 29:20*).

Noko kunjalo, emva kweminyaka esixhenxe, uYakobi uyakhohliswa. Ngobusuku bomtshato, nguLeya, udade wabo omkhulu, hayi uRakeli, amfumanisa esebhedini yakhe uYakobi. Esebenzisa ithuba lempithizelo yesidlo nemvakalelo kaYakobi emandla nomngcipheko, uLabhan walenza eli qhinga. Okunika umdla, uYakobi usebenzi kwa ingcambu enye yegama “khohlisa” (*Gen. 29:25*) ela setyenziswa ngu-Isake ukuphawula isimilo sikaYakobi ngakuyise nomntakwabo (*Gen. 27:35*).

Phawula ukuba le ngqiqo inye ikwazeziwe kwi-*lex talionis* (umthetho wempindezelo) “iliso ngeliso, izinyo ngezinyo (*Exksd. 21:24; thelekisa neGen. 9:6*), onyanzelisa ukuba umenzi wobubi afane nexhoba ngelithi umenzi wobubi ujamelana noko ixhoba likwenzileyo. Ngendlela efanayo, ngoko, oko akwenzileyo uYakobi komnye kwenziwe kuye ngoku.

UYakobi uyaqondangoku ukuba kuthetha ukuthini ukuba lixhoba lenkohliso. Ngokuyimpoxo, uThixo ufundisa uYakobi ngenkohliso yakhe kwinkohliso kaLabhan. Nangona uYakobi “njengomkhohlisi” (*Gen. 27:12*) esazi mhlophe into eyiyo inkohliso, uyakhwankqiswa xa elixhoba lenkohliso. Ngoko ke, ubuza umbuzo, “Yini na. . . ukuba undikhohlise?” (*Gen. 29:25*), nto leyo ebonisa ukuba uyazi ukuba inkohliso ayilunganga.

**Nangona uYakobi wayengumkhohlisi, yena kanye wakhohliswa. Singafunda njani ukuthemba uThixo xa singaboni “ubulungisa” busenziwa, xa sibona abantu abenza ububi bebhungca kubo, okanye xa sibona abamsulwa behlupheka?**

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## Ukusikelelwa Kosapho

KuYakobi iminyaka yokugqibela esixhenxe elubhacweni yayingumthwalo, kodwa noko kunjalo, le kanjalo yayiyiminyaka eneziqhamo. UYakobi uzakuba ngutata we-11 kubantwana abali-12 abazakuba ngamanyange abantu bakaThixo.

Esi sigaba siqulathe umbindi webali likaYakobi (*Gen. 25:19–35:26*), kwaye siqala sipehe ngebizana elingundoqo “wasivula isizalo,” esingiselel kuLeya (*Gen. 29:31*) nakuRakeli (*Gen. 30:22*). Sihlandlo ngasinye le ntetho ilandelwa ziinzala, ubungqina kukuba ezinzala zisisiphumo sesenzo esingummangaliso sikaThixo.

**Funda:** kwiGenesis 29:31-30:22. Singayiqonda njani, namhlanje, intsingiselo yoko kuqhubeka apha?

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UThixo wasivula isizalo sikaLeya, waza wanonyana uRubhen, ogama lakhe linesenzi u-*ra'ah*, esithetha “ukubona.” Ngenxa yokuba uThixo “wabona” ukuba akathandwa nguYakobi (*Gen. 29:31*), lo mntwana waba yimbuyekezo kuye kwintlungu nembuleko yakhe.

Ukongenza, unikezela igama uSimon, elinesenzi u-*shama'*, “uviwe,” kunyana wakhe wesibini, kuba uThixo “ubuvile” (*shama'*) ubunzulu nehlozo lentlungu yakhe waza, ngoko, wanenceba ngakuye kwanjengokuba wakuva ukubandezeleka kukaHagare (*Gen. 29:33*).

Unyana kaLeya “uSimon” kanjalo uzakuhlokoma negama lonyana kaHagare “u-IshMeyieli,” elithetha “uThixo uzivile” (*bona kwiGen. 16:11*). ULeya akasingiseli kwintlungu yakhe okanye nkqu intsikelelo yakhe konke konke. Ugxila kuThixo aze ambonge ngenxa yobabalo lwaKhe.

Okungumnqa, kuxa uLeya engakwazi kuzala kwakhona apho athi uThixo “akhumbule” uRakeli aze avule isizalo sikaRakeli (*Gen. 30:22*). URakeli, inkosikazi ethandwayo, kwafuneka alinde iminyaka esixhenxe emva komtshato wakhe, neminyaka eli-14 emva kokutshata kwakhe noYakobi, ukuba afumane unyana wakhe wokuqala (*Gen. 29:18, 27; thelekisa neGen. 30:25*). Wamnika igama “elinguYosefu” ukubonisa ukuba uThixo “ ‘uyisusile [*asaf*] ingcikivo yam’ ” “ kwaye ‘makongezelele [*yasaf*] kum omnye unyana’ ” (*Gen. 30:23, 24*). Nokokuba zazingalunganga kangakanani na ezinye zezi zenzo, uThixo wakwazi kwakhona ukusenzisa ezi zenzo, nokuba wayengazixhasi, ukuze adale uhlanga kwimbewu ka-Abraham.

**Kungaziphi iindlela elithi eli bali lityhile ukuba iinjongo zikaThixo zakuzalisekiswa ezulwini nasemhlabeni, phakathi kweziphene neziphoso zobuntu?**

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## UYakobi Uyemka

Kweli bali, uYakobi-owakhohlisa uyise nomntakwabo ukuze afumane ubuzibulo, nowaba intsikelelo u-Isake awayecwangcisele ukuyinika unyana wakhe omkhulunoko kunjalo zange amnake uLabhan waza wamkhonza ngokuthembakeleyo. UYakobi wazi kakuhle ukuba ukhohlisiwe nguyisezala, kodwa noko, wakuyeka oko. Kunzima ukuqonda ukunganaki kukaYakobi xa uqwalasela ukuziphatha kwakhe. UYakobi wayenako ukuvukela, okanye ubuncinane aphikise uLabhana okanye athethathethane naye. Kodwa zange enze njalo. Wasuka wenza oko uLabhan akufunayo, nokuba kwakungathandeki kangakanani na xa kukonke.

Noko kunjalo, ekuzalweni konyana wokuqala kaRakeli, uYosefu, uYakobi ekugqibeleni ufikelela kunyaka weshumi elinesine “kwinkonzo” yakhe kuLabha (*Gen. 30:26*), aze ngoku acinge ngokumshiya uLabhan ukuze abuyele kwiLizwe leDinga. Kodwa uYakobi unexhala lokubonela “indlu yakhe” (*Gen. 30:30*).

**Funda:** kwiGenesis 30:25-32. Kwenzeka ntoni apha, yaye loluphi uhlobo lokucinga alusebenzisa apha uYakobi? Kuthini ukusabela kukaLabhan?

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Ibisisiphambuka eside kuYakobi, owafulathela ikhaya kuqala ukuze afumane inkosikazi. Mhlawumbi yayingeyonjongo yakhe yokuqala ukuhlala kude nelizwe lakhe kade kangaka, kodwa iziganeko zamgcina ekude iminyaka. Lixesha ngoku lokubuyela ekhaya, kwaye usapho olungako azakubuyela nalo.

Kwakutheni, ngoko, uYakobi angamshiyi msinyane uLabhan? Ukululamela kukaYakobi okungaqhelekanga kubonisa ukuba mhlawumbi uYakobi utshintshile; isiqondile isifundo sokholo. Oko kukuthi, uYakobi walinda umqondiso kaThixo ukuze ahambe. Kuphela kuxa uThixo ethetha naye apho athi agqibe ukuhamba.

UThixo uzityhila kuYakobi “njengoThixo waseBheteli” aze ayalele uYakobi ukuba ashiye indlu kaLabhan abuyele “kusapho lwakho” (*Gen. 31:13*) kwangamazwi amanye uThixo awawasebenzisa ukubiza u-Abram ukuba aphume “endlwini kayihlo” (*Gen. 12:1*).

Okwamnceda ukuba abone ukuba lifikile ixesha lokuhamba, kanjalo, ngumoya woonyana bakaLabhan noLabhan gaqa (*bona kwiGen. 31:1, 2*). “UYakobi ngewayezishiyile izzalwane zakhe ezinobuqhophololo kwakude kudala kodwa ngenxa yokuyika ukuqubisana no-Esawu. Ngoku waziva esengozini koonyana bakaLabhan, abangathi, bejonge ubutyebi bakhe ngokungathi bobabo, bazame ukubufumana ngobundlobongela.”—Ellen G. White, *Patriarchs and Prophets*, p. 193.

Yiyo lo nto, wathatha usapho lwakhe nengqwebo yakhe wemka, ngalo ndlela eqalisa esinye isigaba kwimbali enkulu yabantu bakaThixo bomnqophiso.

**Ingcamango Ngakumbi:** UThixo wanyula uYakobi, hayi ngoba wayefanelwe koko, kodwa ngenxa yobabalo lwaKhe. Kodwa noko kunjalo, uYakobi wasebenza nzima ukuzama ukufanela ubabalo, nto leyo ngokunokwayo ekhabanayo. Ukuba wayelufanele, ngoko ke ibingazuba lubabalo; ibizakuba yimisebenzi (*bona kumaRom. 4:1–5*), nto leyo ephikisanayo negospile. Kuphela kukamva apho wathi uYakobi waqalisa ukuqonda ukubaluleka kobabalo lukaThixo nento okuyiyo ukuthemba uThixo, ukuphila ngokholo, nokuxhomekeka ngokupheleleyo kuYehova. Amava kaYokubi aqulathe isifundo esibalulekileyo kumntu onamabhongo: sukuzama ukuzinyusa ngokudobalisela abanye phantsi.

“UYakobi wayecinga ukuzuza ilungelo lobuzibulo ngenkohliso, kodwa wazifumana ephoxakele. Wayeba uphulukene nento yonke, uqhagamshelwano lwakhe noThixo, ikhaya lakhe, nako konke, waza wangumbhaci ophoxakeleyo. Kodwa wenza ntoni uThixo? Wamqwalasela kwimeko yakhe engenathemba, wakubona ukuphoxeka kwakhe, waza wabona ukuba kukho into apho engabuyisela uzuko kuThixo. Kungekudalanga ebona imeko yakhe suka wazisa ileli eyimfihlo, emele uYesu Kristu. Nantsi indoda, ebiphulukene nalo lonke uqhagamshelwano noThixo, kwaye uThixo wamazulu ujonge kuyo aze avume ukuba uKristu uzakuwuvula umsantsa owenziwe sisono. Sasinokukhangela sithi, ndilangazelela izulu kodwa ndingafikelela njani kulo? Andiboni ndlela. Yinto leyo eyacingwa nguYakobi, ngoku uThixo umbonisa umbono weleli, kwaye loo leli idibanisa umhlaba nezulu, ngoYesu Kristu. Umntu angenyuka kuyo, kuba umphantsi wayo umi emhlabeni nencopho yayo ifikelela ezulwini.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 1, p. 1095.

## Imibuzo Yokuxoxwa:

- ❶ Jonga izimilo zaba bantu (uIsake, uRebheka, uYakobi, uEsawu, uLabhan, uRakeli, uLeya) kwezinye zezi ngxelo zembali engcwele. Jonga kubo bonke ubuxoki nenkohliso ebandakanyekayo. Oku kusifundisa ntoni ngemvelo yomntu nje gabalala nobabalo lukaThixo?
- ❷ Xa ufunda ibali likaYakobi, bungqina buni esinokubufumana bokuba ngokuhamba kwexesha isimilo sakhe sasivuthwa sikhula?
- ❸ Zeziphi iindlela, njengeBalindi, esinokuba sengozini ngazo ngokuba nesimo sikaEsawu ngakubuzibulo bakhe? Oko kukuthi, singaqiniseka njani ukuba asiyeke kuthanda nokuxabisa konke ukukhanya asinike kona uThixo?