

UYakobi-Sirayeli



SABATHA EMVA KWEMINI

Funda Ukulungiselela Isifundo Sale Veki: *Gen. 32:22–31; Hos. 12:3, 4; Jer. 30:5–7; Genesis 33; Gen. 34:30–35:29.*

Indima Yenkumbulo: “Yathi, igama lakho akusayi kuba sathiwa unguYakobi; kuyakuthiwa unguSirayeli, ngokuba ulwe noThixo nabantu, weyisa” (*Genesis 32:28*).

Imbali yosapho lukaYakobi iyahubeka, kokubini okuhle nokubi. Noko kunjalo, kuko konke, isandla sikaThixo nokuthembeka kwaKhe kumadinga omnqophiso kutyhiliwe.

Le veki ilandela okukhulu ngoYakobi, kuba eshiye uLabhan waza, ebuyela ekhaya, kwafuneka ajamelane noEsawu, ixhoba lobuqhetseba bakhe. Umntakwabo, owoniwe kabuhlungu ngolo hlobo, uza kwenza ntoni kuye ngoku?

Ngethamsanqa kuYakobi, phakathi koloyiko lokuzakwenzeka, uYehova uThixo wooyise wabonakala kuye kwakhona kwingozi eyaba sisandulela soko kuyakwaziwa kamva “njengexesha lembandezelo kaYakobi” (*bona kuJer. 30:5–7*). Kwaye ngobo busuku uYakobi, umgweqi, waba “nguSirayeli,” igama elitsha lesiqalo esitsha, isiqalo esakukhokelela kamva ekudalweni kohlanga ngokwalo oluthiywe ngaye.

Ngamanye amazwi, phakathi kwako konke okwenzekayo, ibali lamanyange nosapho lwawo libalisiwe kwisiBhalo ukuze siboniswe ukuba uThixo uthembakele ekuzalisekiseni oko akuthembisileyo kwanokuba uyakukwenza oko nokokuba, ngamanye amaxesha, kungakhangeleka ngathi lilize kuba abantu baKhe besenza konke abonokukwenza ukumisa oko kuzalisekiswa.

**Funda isifundo sale veki ukulungiselela iSabatha, Juni 4.*

Ukuzamazamana noThixo

Emkile kwaLabhan, uYakobi kwangoko unamanye amava noThixo. Esazi ukuba umntakwabo, uEsawu, uyeza, yaye “‘enamadoda angamakhulu amane’” (*Gen. 32:6*), ngokunjalo. UYakobi uthandaza ngokumandla kuYehova, nangona evuma ukuba “‘Andiyilengene inceba yonke, nenyano yonke oyenzileyo kumkhonzi wakho’” (*Gen. 32:10*). UYakobi, ngokwenene, wayelufunda ngcono ubabalo uba lungantoni.

UYehova wasabela njani?

Funda: kwiGenesis 32:22-31 nakuHoseya 12:2, 4. Yintoni intsingiselo yasemoyeni ekwilibali limangalisayo?

UYakobi uxinzelekile, kuyaqondeka oko, ngenxa yoko kwenzeka yaye, emva kokwenza awayenako ukukwenza ukukhusela usapho lwakhe, uyakhempisha ebusuku. Ngequbuliso, ngoko, uhlaselwa “yiNdoda” (*Gen. 32:24*). Eli ligama elinokuba neentsingiselo ezizodwa, ezibonisa ubukho obungcwele (*bona kulisa. 53:3*). UDaniyeli walisebenzisa ukusingisela kumbingeleli wasezulwini uMikayeli (*Dan. 10:5*); yayikwa ligama elasetyenziswa nguYoshuwa ukuchaza “umthetheli womkhosi kaYehova,” nabiza uYoshuwa ngokuba nguYehova u-YHWH ngokwaKhe (*Yosh. 5:13-15*).

Ngokwenene, phakathi kokulwa, makube yayiqinisekile kuYakobi eyokuba uzamana noThixo buQu, njengoko amazwi akhe, “‘Andiyi kukundulula umke, ukuba akuthanga undisikelele!’” (*Gen. 32:26*) atyhila. Noko kunjalo, ukunamathela kwakhe okumandla kuThixo, ukwala kwakhe ukuyeka, kanjalo zityhila ulangazelelo lwakhe olushushu loxolelo nokuvana neNkosi yakhe.

“Isiphoso esakhokelela uYakobi ekuzuzeni ubuzibulo ngobuqhophololo sadandalaziswa elubala kuye. Zange athembe amadinga kaThixo, koko wafuna ngemigudu yakhe ukwenza oko uThixo wayezakuphumeza ngexesha nangendlela yaKhe.”—Ellen G. White, *Patriarchs and Prophets*, pp. 197, 198.

Kwaye ubungqina bokuba uxolelwe yaba kukuguqulwa kwegama lakhe, ukusuka kwisikhumbuzo sesono sakhe, ukuya kwelizakumkhumbuzo uloyiso lwakhe. “Igama lakho,” satsho isiThunywa, “‘akusayi kuba sathiwa nguYakobi; kuya kuthiwa unguSirayeli, ngokuba ulwe noThixo nabantu weyisa’” (*Gen. 32:28*).

Abe yintoni amava akho ngokuphathelele ekuzamaneni noThixo? Kuthetha ukuthini ukwenza oko, kwaye kutheni kubalulekile ngamanye amaxesha ukuba sibe nalo oluhlobo lwamava?

Abazalwana Bayahlangana

Ukusuka ePeniyeli, “ubuso bukaThixo” (*bona kwiGen. 32:30*), indawo apho awaba nala mava kuyo noThixo, uYakobi ngoku uyahamba ukuya kuqubisana nomntakwabo. Emva kweminyaka engama-20 bohlukeno, uYakobi umbona esiza namadoda angama-400 (*Gen. 33:1*). UYakobi uxhalabile, kwaye ngoko ulungiselela isiqu sakhe nosapho nantoni enokwehla.

Funda: kwiGenesis 33. Luqhagamshelwano luni oluphakathi kwamava kaYakobi okubona ubuso bukaYehova ePeniyeli namava kaYakobi okubona ubuso bomntakwabo? Yintoni into ethethwa lolu qhagamshelwano ngokuphathelele kubudlelane bethu noThixo kunye nobudlelabe bethu “nabazalwana,” bethu nokuba bangabani na?

UYakobi uqubuda izihlandlo ezisixhenxe phambi komntakwabo (*Gen. 33:3*) ambiza izihlandlo eziliqela “ ‘nkosi yam’ ” (*Gen. 33:8, 13, 15*) aze azixelele “ ‘njengemkhonzi’ ” wakhe (*Gen. 33:5*; *thelekisa neGen. 32:4, 18, 20*). Okubalulekileyo, ukuqubuda kasixhenxe kukaYakobi kuhlokoma iintsikelelo ezisixhenxe zikaYise (*Gen. 27:27–29*); ukongeza, xa equbuda, ngokutsolileyo uguqula intsikelelo kayise, emalunga “ ‘izizwe [ziqubude] kuwe’ ” (*Gen. 27:29*).

Kukhangeleka ngathi injongo kaYakobi yayi kukuhlawula ityala lakhe kumntakwabo abuyise nentsikelelo ayibe kuye (*bona kwiGen. 33:11*). Uthe uEsawu xa ebona umntakwabo, kuzo zonke ezazilindelwe, wabaleka waya kuYakobi waza, endaweni yokumbulala, “wamanga; basitsho isililo” (*Gen. 33:4*).

Kamva, uYakobi ephfumla kuEsawu: “ndibubonile ubuso bakho, ndanga ndibona ubuso bukaThixo” (*Gen. 33:10*). Isizathu sentetho engaqhelekanga kaYakobi kukuqonda ukuba u-Esawu umxolele. Isenzi sesiHebhere u-ratsah, “ndalikholo” ligama lohlahlutyo-buThixo elisingisele kulo naliphi idini “elikholekileyo,” “elamkelwe” nguThixo, nto leyo ebonisa ukuxolelwa okungcwele (*Lev. 22:27, Amos 5:22*).

Amava kaYakobi oxolelo lukaThixo ePeniyeli, apho wabona ubuso bukaThixo, aphindiwe ngoku kumava akhe oxolelo luka mntakwabo, aluchaza ngokungathi ubone ubuso bukaThixo. UYakobi uphila iPeniyeli yesibini, eyokuqala ilungiselela eyesibini. UYakobi uxolelwe nguThixo nangumntakwabo. Ngokwenene ngoku makube wayeyiqonda, nkqu ngaphezu kunangaphambili, intsingiselo yobabalo.

Ufunde ntoni ngobabalo ngendlela abanye (ngaphandle kweNkosi) abakuxolele ngayo?

Ukoniwa kukaDina

Kuba ngoku uYakobi exolelene nomntakwaba, ufuna ukuma kwilizwe leKanan eluxolweni. Igama u- *shalem*, “ngokukhuselekileyo,” (*Gen. 33:18*), elisuka kwigama u- *shalom*, “uxolo,” kokokuqala livela kuhamba lwakhe.

Emva kokuba ethenge isiqwengana somhlaba kubemi (*Gen. 33:19*), wakha isibingelelo apho, ebonakalisa ukhohlo lwakhe nokuqonda kwakhe indlela axhomekeke ngayo kuYehova. Kuba ngalinye kumadini awenyuswayo, kwakukho isenzo sonqulo.

Noko kunjalo, okokuqala ebomini bakh, uYakobi-Sirayeli usesichengeni seenkathazo zokuhlala kweli lizwe. Njengo-Isake eGerare ekunye no-Abhimeleki (*Gen. 26:1–33*), uYakobi uzama indlela yokwamkeleka kumaKanan.

Funda: kwiGenesis 34. Kwenzeka ntoni ukudunga amacebo akhe okuhlala eluxolweni?

Ibali lesi senzo sibi liphawula ukungacaci kwabalinganiswa nezenzo zabo. Lo mrheletyi wakwaShekem, owona uDina, ukwabonakaliswa enyanisekile emthanda uDina kwaye engofuna ukuzama ukulungisa izinto. Ukulungele nkqu nokwenza inkqubo yomnqophiso yolwaluko.

Kwelinye icala, uSimon noLevi, abaziveza njengabameli bakaThixo, nabakuchasayo ukwendiselana namaKanan (*Lev. 19:29*), babhenela kumaqhetseba nenkohliso (*Gen. 34:13*) kwaye bakulungele ukubulala nokuphanga (*Gen. 34:25–27*). Izenzo zabo zazingafanele kukhalingelwa nje kuphela (kuthini kungohlwaywa indoda enye le iyenzileyo?) koko zazinamandla okubangela uthotho lweengxaki.

UYakobi yena, unenkxalabo yoxolo kuphela. Xa ukudlwengulwa kwentombi yakhe kuxelwa kuye, akawisi nelimdaka (*Gen. 34:5*). Noko kunjalo, emva kokuba oko oonyana bakhe bakwenzileyo, ubakhalimela ngokuphandle ngenxa yoko kungalandela: “ ‘Nindihlisele ishwangusha, ukuze ndinuke phakathi kwabemi belizwe eli, phakathi kwamaKanan, naphakathi kwamaPerizi; ndibantu bambalwa nje mna, bayakundihlanyela, bandibulale, nditshatyalaliswe mna, ndendlu yam’ ” (*Gen. 34:30*).

Ngokuthe gqolo sibona amaqhinga nenkohliso, kwangokunjalo nezenzo zobubele nobabalo, kwezi ngxelo. Oku kusixelela ntoni ngemvelo yomntu?

Unqulo-zithixo Olugqubayo

Funda: kwiGenesis 34:30-35:15. Zifundo zini esinokuzithabatha ngonqulo lwenyaniso koko kwenzekayo apha?

Ngoko nangoko emva kwesikhalazo sakhe sokuba uxolo lwakhe namaKanan lubukw'engozini (*Gen. 34:30*), nasemva kokuba oonyana bakhe ababini bekhaliyelwe (*Gen. 34:31*), uThixo ubongoza uYakobi ukuba afulathele iShekem abuyeke eBheteli ukuze ahlaziye umnqophiso wakhe. Ngokwenene, uYehova umxelela ukuba, ukufika kwakhe apho, kufuneka akhe isibingelelo.

Kwelinye icala, into yokuqala eshicilelweyo emva komyalelo kaThixo nguYakobi exelela abantu bakhe ukuba balahle izithixo zaseKanan, ezazithathwe ngexesha lokuphangwa kwesixeko sakuShekem nemilondekhaya eyayibiwe nguRakeli (*Gen. 31:19, 32*). Konke oku, nako, kubalulekile kwingcamango yomnqophiso noThixo.

Ezi zithixo bezigciniwe kwaye, mhlawumbi, bezinqulwa nangona uYakobi ezibophelele kuThixo. Kwakunganele kuYakobi ukufulathela iShekem ukuze abaleke impembelelo yamaKanan. UYakobi kwafuneka atshayele izithixo ezisenkampini nasezintliziyweni zabantu bakhe.

Inkqubo yenguquko iqulathe ngaphezu kwentshukumo yokusuka kwenye indawo uye kwenye, okanye intshukumo yokusuka kwelinye ibandla uye kwelinye. Okubaluleke ngakumbi, kukuba sifune ubabalo lukaThixo lugutyule unqulo-zithixo ezintliziyweni zethu, nokuba sihlala phi, ngokuba singazenza naphina nangantoni na izithixo.

Ukuthobela kukaYakobi aze ahambe ngokomyalelo kaThixo, uThixo ekugqibeleni uyangenelela “noqhiphuko-mbilini ngenxa kaThixo (*Gen. 35:5*) luchaphazela bonke abantu ababangqongileyo, baze bangabi nasibindi sakumhlasele uYakobi. UYakobi, ngoko, ukulungele ukunqula “yena nabo bonke abantu ababenaye (*Gen. 35:6*), okubonisa ukuba umanyano losapho lungcityiwe. UYakobi uthiya le ndawo ukuba yiBheteli, isikhumbuzo sephupha lakhe leleli, uphawu lokuba uqhagamshelwano phakathi kwezulu nomhlaba, ebuqhawukile kangangexesha elithile, ngoku bungcityiwe.

Ugxininiso, kwesi sihlandlelo, lukuThixo waseBheteli endaweni yendawo ngokunokwayo. Esi sikhumbuzi sakhe buqu siyahlokoma kwakho, xa uThixo ekhumbuzisa uYakobi ngegama lakhe “uSirayeli” (*Gen. 35:10*), ngedinga elintlantlumbini esingisele kuyo le ntsikelelo. Intsikelelo kaYakobi, okokuqala, ithetha ukuqhama, ukudluliswa kwembewu kaMesiya nesizukulwana kweentlanga ezininzi (*Gen. 35:11*); ize okwesibini, yalathe kwiLizwe leDinga (*Gen. 35:12*).

Zeziphi iindlela ezincinane olunokuthi unqulo-zithixo lugqobhoze ngazo ezintliziyweni zethu, kwaye singenza ntoni ngalo?

Ukufa kukaRakeli

Funda: kwiGenesis 35:15-29. Zeziphi ezinye izibi uYakobi awayejamelene nazo ngaphakathi kusapho lwakhe olutenxileyo?

Ngoko nangoko xa uYakobi efulathela iBheteli, izehlo ezithathu ezingqameneyo ziphawula inyathelo lakhe lokugqibela kuhambo lwakhe olusinga kwiLizwe leDinga: unyana wokugqibela kaYakobi wazalwa; kwabhubha uRakeli; waza uRubhen, izibulo likaYakobi kuLeya, lalala neshweshwe likaYakobi. Nangona okulandelayo kungabeki sizekabani sokuba eli gatyana lomfana lenze inyala elinjalo, kusenokwenzeka ukuba lalifuna ukugqwalisa ukuzalwa kontondo kaYakobi nokutshabhisa inkumbulo kaRakeli. Thina asazi nto.

Ukuzalwa kontondo kaYakobi kuqhagamshelene neBhetelehem (*Gen. 35:19*), yona ekwimida yeLizwe leDinga. Oku kuzalwa, ngoko, kukuzalisekiswa kokuqala kwedinga likaThixo likaSirayeli wangomso. Umzalisikazi, ngokuprofetayo, uthetha noRakeli ngamazwi kanye uThixo awawasebenzisayo ukuqinisekisa kwako uAbraham: “‘Musa ukoyika’” (*Gen. 35:17, thelekisa neGen. 15:1*).

Ngokubalulekileyo, uYakobi uguqula igama uRakeli ofayo ebelinike unyana wakhe, uBhenoni, okuthetha ukuthi “nyana weentsizi zam,” ukuchaza intlungu yakhe, languBhenjamin, okuthetha ukuthi “nyana wokunene,” mhlawumbi ebonisa icala lasezantsi ukuchaza ithemba lakhe kwiLizwe leDinga nako konke oko uThixo athe uzakubenzela kona abantu baKhe emva kokuba behleli apho.

Noko kunjalo kweli xesha uRubhen wabenyikilelana ngesondo noBhiliha, ishweshwe likaYise nomkhonzazana kaRakeli Asazi nowathwethwa ngonobangela wokuba enze elinyala, ngaphandle kokuba ngomnye ngumzekelo wobubi boluntu.

Okungumnqa, uYakobi akasabeli kolulwaphulo-mthetho lumasikizi, nangona exelelwe ngalo (*Gen. 35:22*). Mhlawumbi kulo mgama ebomini bakhe, uYakobi uthembile ukuba uThixo uyakulizalisekisa ilizwi laKhe phakathi kwesi sono nobubi obumjikelezileyo ngamaxesha athile.

Sesi sifundo sitsolileyo sokholo esiboniswe kuluhlu loonyana bakaYakobi abali-12, abazakuba ngamanyange kaSirayeli (*Gen. 35:22–26*). Hayi abantu abathandekayo abanobubele, njengoko sizakubona. Phakathi kwazo zonke ezo ngxaki, konke ukuphutha, nobubi obuselubala, obufana nobukaRubhen noBhiliha, intando kaThixo yayizakuzalisekiswa ngolu sapho, nokuba lwalutenxe kangakanani na olu sapho.

ENkqu naphakathi kwesiphoso sobuntu, iinjongo eziphambili zikaThixo zizakufezekiswa. Cinga ngento ebiyakwenzeka xa abantu bebesebenzisana, xa bebethobela. Kulula kangakanani; oko kukuthi, kukuncinane ukubulaleka komntu noxinzelelo nokulibaziseka, ngoko ukuphunyezwa kwentando kaThixo?

Ingcamango Ngakumbi: Funda ku-Ellen G. White, “The Night of Wrestling,” pp. 195–203, in *Patriarchs and Prophets*.

“Amava kaYakobi ngexesha lobusuku bokuzamazamana nokubandezeleka abonisa uvavanyo abazakuthubeleza kulo abantu bakaThixo ngaphambi kokubuya kwesibini kukaKristu. . . Ayakuba njalo amava abantu bakaThixo kwidabi labo lokugqibela namagunya obumnyama. UThixo uyakuluvavanya ukholo lwabo, ukuzingisa kwabo, ingqiniseko yabo kumandla aKhe okubahlangula. USathana uyakuzama ukuboyikisa ngengcingane yokuba iimeko zabo aziniki themba; izono zabo zikhulu ngeyona ndlela uba zingafumana uxolelo. Bayakuba nomqondo onzulu wamagqwidiqwididi abo, baze xa baqwalasela ngemva kubomi babo amathemba abo adake. Kodwa bekhumbula ubukhulu benceba kaThixo, nenguquko yabo enyanisekileyo, bayakudomboza izithembiso zaKhe ezenziwe ngoKristu kuboni abangama-athalala, abaguqukayo. Ukholo lwabo aluyi kuphanza ngenxa yokuba imithandazo yabo ingaphendulwanga kwangoko. Bayakubambelela kumandla kaThixo, njengoko uYakobi wabambelela kwisiThunywa, kwaye intetho yemiphefumlo yabo iyakuba kukuba, ‘Andiyi kukundulula umke, ukuba akuthanga undisikelele.’ . . .

“Noko kunjalo imbali kaYakobi yingqiniseko yokuba uThixo akayi kubalahlala abo bangcatshelwe esonweni, kodwa babuyela kuYe ngenguquko yokwenene. Kwakungokuzincama nokholo oluthembayo awathi uYakobi wazuza oko wayephezile ukukuzuzana ngokulwa ngawakhe amandla. UThixo ngoko wamfundisa umkhonzi waKhe ukuba ngamandla angcwele nobabalo kuphela ezinokumnika intsikelelo awayeyilangazelela. Kuyakuba njalo ngoko kwabo baphila ngemihla yokugqibela. Ngokuya iingozi zibarhangqa, nokuphelelwa lithemba kubamba umphefumlo, kufuneka bathembele kuphela kwimifaneleko yocamagusho. Akukho nto sinokuyenza ngokunokwethu.”—Ellen G. White, *Patriarchs and Prophets*, pp. 201–203.

Imibuzo Yengxoxo:

- ❶ Kutheni le nto ubuthathaka bukaYakobi bulithuba lobabalo lukaThixo? Amava kaYakobi azalana njani nentetho kaPawulos, “Xa sukuba ndiswele amandla, kuxa ndinamandla (2 Kor. 12:10)?
- ❷ Ucinga ukuba kutheni le nto ibhayibhile ibhenca iinkcukacha ezimbi ngobomi babaninzi kubantu bayo? Ngongoma ni enokwenziwa ekwenzeni oku? Myalezo mni esinokuwuthatha kuko?
- ❸ Gxila kakhulu kumba wonqulo-zithixo. Zintoni izithixo zenkcubeko yethu, zempucuko yethu? Singaqiniseka njani ukuba asinquli nasinye okanye nantoni na ingeyiyo iNkosi?