

UYosefu, iTshawe *laseYiputa*



SABATHA EMVA KWEMINI

Funda Ukulungiselela Isifundo Sale Veki: *Gen. 41:37–46; 1 Kumkani 3:12; Genesis 42; Rom. 5:7–11; Genesis 43; Genesis 44, Genesis 45.*

Indima Yenkumbulo: “UFaro wathi kuYosefu, khangela, ndikumise phezu kwalo lonke ilizwe lasYiputa” (*Genesis 41:41*).

UYosefu ngoku yinkokheli entsha yaseYiputa, kwaye abakhuluwa bakhe bazakuqubuda kuye bengamazi ukuba ngubani (*Genesis 42*). Abakhuluwa bakaYosefu bazakuzithoba xa uYosefu ebanyanzela ukuba beze noBhenjamin (*Genesis 43*), baze-xa ukhuseleko lukaBhenjamini, boyikisela, lugrogriswa (*Genesis 44*)—bazakucela imfesane phambi kwale ndoda inamandla, abayibona “njengoFaro.” Ekugqibeleni, xa uYosefu ezityhila ukuba ungubani, bazakuqonda ukuba, phakathi koko bakwenzayo, uThixo uzise okulungileyo kuko konke.

Okungumdlala, olukrozo lulandelelanayo lweziganeko, ekwakumele zingempumelelo kaYosefu, ikakhulu zingenguquko yabakhuluwa bakhe. Ukwehlala kwabo besenyuka-iihamba ukusuka kuYosefu ukusinga kuyise wabo, nemiqobo abaqubisana naayo, zabenza bazikhumbula izenzo zabo ezikhohlakeleyo ngakuYosefu noyise, kwaye babuqonda ubugwenxa babo ngakuThixo. Abakhuluwa bakaYosefu bawaphila ewonke lo mava njengesohlwayo esingcwele. Noko kunjalo olu qukumbelo luchukumisayo, olwenza wonke umntu abe yinyidid ziinyembezi novuyo, lukwaqulathe umyalezo woxolelo kubo, phakathi kwezenzo zabo ezingathethelelekiyo zenkohlakalo.

**Funda isifundo sale veki ukulungiselela iSabatha, Juni 18.*

Ukwenyukela kukaYosefu eluLawulweni

KuYosefu, amaphupha kaFaro ayetyhila oko uThixo “aya kukukwenza (*Gen. 41:28*) elizweni. UYosefu, noko kunjalo, akathi kuFaro makakholelwe kuThixo kaYosefu. Endaweni yoko, ukusabela okukhawulezileyo kukaYosefu kukwenza. UYosefu ucebisa inkqubo yezoqoqosho. Okungumdlu, ngumba wezoqoqosho kuphela awabumbayo uFaro kwintetho kaYosefu, okhangeleka enomdlu kakhulu kwisifundo soqoqosho kunentsingiselo yasemoyeni yephupha nendima kaThixo ekuliveliseni.

Funda: kwiGenesis 41:37-57. Yintoni indawo kaThixo kwimpumelelo kaYosefu?

UFaro unyula uYosefu ukuba ukuba apha the hayi ngoba etyhile amaphupha akhe ngokuchanekileyo, waza wadandalazisa nengxaki ethukuzayo yelizwe, koko ngenxa yokuba wayenesisombululo kwingxaki, kuba “lalunga elo lizwi” (*Gen. 41:37*), uluvo ababanawo nabo abakhonzi bakaFaro. Ukhetho lukaFaro lukhangeleka ikakhulu lunokuphathekayo kunenkolo. Noko kunjalo, uFaro uqaphela ukuba ubukho “boMoya kaThixo (*Gen. 41:38*) bukuYosefu, othathwa “njengengqondi nesilumko (*Gen. 41:39*), intetho ephawula ubulumko uThixo abunikezelayo (*bona kwiGen. 41:33; thelekisa no- 1 Kumk 3:12*).

Zonke iinkcukacha ezixelwe kwingxelo yeBhayibhile zingena gingci kwimeko yembali yaseYiputa ngela xesha. Ngokwezopolitiko, inyaniso yokuba uFaro unyula uYosefu njengesikhulu asiyonto ingaqhelekanga kwiYiputa yamandulo, nalapho iimeko zezikhulu zangaphandle ziye zangqinwa.

Iminyaka elandelayo esixhenxe yiminyaka yendyebo kangangokuba imveliso yengqolowa ithi “ingabi nakubalwa” (*Gen. 41:49*), umqondiso womsindleko ongcewele. Ukuthelekiswa “njengentlabathi yolwandle (*Gen. 41:49*) kutyhila ukuba oku yintsikelelo kaThixo (*Gen. 22:17*). UYosefu ngokunokwakhe ukhangela intsikelelo ekuqhameni kwakhe, ukwenzeka kwezinto ngaxa linye okungqina ubukho balo Thixo omnye kwezi ziganeko zibini. UYosefu unoonnyana ababini abamagama abo abonisa amava kaYosefu kumsindleko kaThixo, oququle inkumbulo yentlungu yaluvuyo (uManase) nembandezelo yangaphambili yakukuqhama (Efrayim). Umzekelo omandla wendlela uThixo awaguqula ngayo into embi yayinto elungileyo.

Zeziphi iindlela abamele kukuyibona ngazo abanye, kuhlobo lobomi esibuphilayo, ubukho boThixo wethu?

UYosefu Ugagana naBazalwana Bakhe

Funda: kwiGenesi 42. Kwenzeka ntoni apha, kwaye iwutyhila njani umsindleko kaThixo, nkqu naphakathi kwenkohlakalo yomntu nesenzo sobubi?

Indlala inyanzela uYakobi ukuba athumele oonyana bakhe eYiputa ukuya kuthenga ingqolowa. Ngokuyimpoxo, nguYakobi osungula eli phulo (*Gen 42:1*). Ixhego eliselishweni, elilixhoba leemeko ezingaphaya kolawulo lwakhe, ngokungazi uqalisa ityathanga elimangalisayo leziganeko ezizakukhokelela kuye ukuba ahlngane kwakhona nonyana wakhe ebekukade emlilela konke oku.

Imo ingumsindleko wale ntlngano iphakanyiswa kwizimilo ezibini ezisisiseko. Okokuqala, ibonwa njengenzaliseko yamaphupha kaYosefu. Isiganeko-esaxelwa ngenxa engaphambili kumaphupha kaYosefu aprofetayo: “‘izithungu zenu. . . zaqubuda kwisithungu sam’ ” (*Gen. 37:7*)—ngoku siyenzeka. UYosefu uxelwa “njengomlawuli welizwe” (*Gen. 42:6*) “nenkosi yelizwe (*Gen. 42:30, 33*). Isikhundla sikaYosefu esinamdla sahlukile kweso sabakhuluwa bakhe abasweleyo, abathi “baqubuda kuye ngobuso emhlabeni” (*Gen. 42:6*)—kwa ababakhuluwa bakaYosefu bamgculelayo ngephupha lakhe bakuthandabuza nokufezekiswa kwalo (*Gen. 37:8*).

Okwesibini, le ntlngano ingumsindleko echazwa njengempendulo. Iintlokoma zolwimi nomxholo phakathi kweziganeko ezibini ziveza wempindezelo enobulungisa. Ibinzana, “bathetha omnye komnye” (*Gen. 42:21*) lasetyenziswa kanjalo xa babequlunqa iyelenqe ngoYosefu (*Gen. 37:19*). Ukuphambukela kwabakhuluwa entolongweni (*Gen. 42:17*) yintlokoma ukuphambukela kukaYosefu entolongweni (*Gen. 40:3, 4*). Eneneni, abakhuluwa bakaYosefu bangqamanisa okwenzeka kubo ngoku kunye noko baakwenzayo kumntakwabo mhlawumbi kwiminyaka engama-20 eyaadlulayo. “Bathetha omnye komnye besithi, ‘Inyaniso, sinetyala ngenxa yomninawa wethu, sabe sikubona nje ukubandezeleka komphefumlo wakhe, oko abetarhuzisa kuthi, asamphulaphula; kungenxa yonko le nto kusifikeleyo oku kubandezeleka” (*Gen. 42:21*).

Amazwi kaRubhen “‘igazi lakhe liyabizwa us’ ” (*Gen. 42:22*), nahlokoma isilumkiso sakhe sangaphambili “‘musani ukuphalaza gazi (*Gen. 37:22*), agxininisa ikhonkco phakathi koko babejamelene nako ngoku kunye noko baakwenzayo.

Inkoliso yethu, ngokuqinisekileyo, sizenzile izinto esizisolayo ngazo. Singenza njani, nokuba kukweliphi na inqanaba, ukulungisa ngenxa yoko sikwenzileyo? Kananjalo, kutheni le nto ukwamkela izithembiso zikaThixo zoxolelo ngoYesu kubaluleke ngolo hlobo kuthi (*bona kumaRom. 5:7–11*)?

UYosefu noBhenjamin

UYakobi akakwazanga kukuvumela ngokulula ukuhamba kukaBhenjami, okuphela konyana wakhe noRakeli oseleyo kunye naye. Wayesoyika ukuphulukana naye, njengoko wayesele ephulukene noYosefu (*Gen. 43:6–8*). Kuphela kuxa kwakungasekho kutya (*Gen. 43:2*) naxa uYuda wabhambathisa ukuqinisekisa ukubuya kukaBhenjamin (*Gen. 43:9*) awathi uYakobi ekugqibeleni wavuma ukutyelela eYiputa okwesibini wamvumela noBhenjami ukuba ahambe nabakhuluwa bakhe.

Funda: kwiGenesis 43. Kwaba nafuthe lini ubukho bukaBhenjamin kwiziganeko ezilandelalanayo?

Ubukho bukaBhenjamin kwagunya kwiziganeko. Xa bonke abantakwe bemi phambi koYosefu, uBhenjami kuphela komntu ambonayo uYosefu (*Gen. 43:16*). UBhenjamin nguye kuphela obizwa “mminawa” (*Gen. 43:29*). Lo gama uBhenjamin ecukulwa ngegama, bonke abakhuluwa abaxelwa; kusuka kuthiwe “loo madoda” (*Gen. 43:16*).

UYosefu umbiza “nyana wam” uBhenjamin njengentetho eqinisekisiyo wothando olulodwa (*Gen. 43:29; thelekisa neGen. 22:8*). Intsikelelo kaYosefu isingisele “kubabalo” (*Gen. 43:29*), ngelikhumbula ukubongoza kwakhe ubabalo, olwalungekho (*Gen. 42:21*). UYosefu ubuyisa kuBhenjamini ubabalo angazange alufumane kwabanye abantakwabo.

Lo gama abakhuluwa bakhe beseyokisela ukuba bazakuphoswa kwezimnyama izisele ngenxa yemali ebuyisiweyo, uYosefu ubalungiselela isidlo ngenxa yobukho bukaBhenjamin. Kukhangeleka ngathi uBhenjamin waba nefuthe elikhululayo kuyo yonk le meko. Xa bonke abantakwe behleli ngokobudala babo behlonipha nemiyalelo yembeko, nguBhanjamin, ongoyena umncinci, owabelwa ngokuphindwe kahlanu kunabo bonke abantakwe (*Gen. 43:33, 34*). Kodwa noko kunjalo, lo mkhethe awubahluphi, njengoko kwakunjalo xa uYosefu wayeyintandane kayise kwintlaninge yeminyaka eyaadlulayo, nowakhokelela kwizenzo zabo ezoyikekayo ngokufanayo kumninawa wabo nakuyise (*Gen. 37:3, 4*).

Wayenethemba lokuqinisekisa ukuba umninawa lo ujongwe ngolunya nentiyo ezazibonakaliswe kuye. Kwakhona besiba uYosefu akaluvanga ulwimi lwabo, abakhuluwa bancokola ngokukhululekileyo omnye nomnye; ngalo ndlela ke wayenethuba elililo lokufunda iimvakalelo zabo zokwenyani. Kwakhona wayenqwenela ukubavavanya ngakumbi, waza ngaphambi kokuba bahambe wayalela ukuba indebe yakhe yokusela yesilivere iqhushekwe kwingxowa yalo umncinci.”—Ellen G. White, *Patriarchs and Prophets*, pp. 228, 229.

Indebe Yezihlabo

Funda: kwiGenesis 44. Kwakutheni ukuze uYosefu abeke indebe yezihlabo kwingxowa kaBhenjamin hayi kwingxowa yomnye umntakwabo?

Eli bali lifana neli lingaphambili. Njengangaphambili, uYosefu unikezela imiqathango eyodwa; aze, kwakhona, azalise iingxowa zala madoda ngokutya. Kwesi sihlandlo, noko kunjalo, uYosefu wongeza umyalelo ongaqhelekanga, wokubekwa kwendebe yakhe yexabiso kwingxowa kaBhenjamin.

Iziganeko, ngoko, zithatha enye indlela. Lo gama kuhambo olungaphambili abakhuluwa babuyela eKanan ukuya kuphuthuma uBhenjamin ahambe nabo, ngoku kufuneka babuyele eYiputa bayokujongana noYosefu. Lo gama kwimeko engaphambili bonke abakhuluwa bafumana into enye kwiingxowa zabo, ngoku uBhenjamin ucukulwa njengoyena unendebe kaYosefu. Ngokungalindelekanga, uBhenjamin, othe njengesihandiba wafikelela kwindebe kaYosefu, ngoku ngumrhanelwa yaye utyholwa ngesimangalo sokuba loo mpahla yexabiso. Uzakuya eziseleni.

Into yokuba uYosefu wayesebenzisa indebe yezihlabo ayithethi kuthi wayekhohlelwa kumandla ako. UYosefu “zange abange amandla esihlabo, koko wayekulungele ukubenza bakhohlelwe ukuba unako ukufunda amabholo obomi babo.”—Ellen G. White, *Patriarchs and Prophets*, p. 229.

Indebe yomlingo yaba liqhinga likaYosefu ukubonisa ulawulo olungcwele, ize ngalo ndlela axhokoxe kwiintliziyi zabantakwabo ukuziva benobutyala kuThixo. Leyo yindlela uYuda awutolika ngayo umyalezo oziswa nguYosefu, kuba walatha kubugwenxa uThixo abufumene kubo (*Gen. 44:16*). Kanjalo, ukubiwa kwaloo ndebe yexabiso kuzakuthethelela isohlwayo esiqatha ize kanjalo kuvavanye ingqiqo yabantakwabo.

Ubushushu bemvakalelo yabantakwe nendlela abasabela ngayo ibalulekile. Bonke bamanyene kwintlungu enye, besoyikisela uBhenjami, ozakulahleka njengoYosefu, aze njengaye abe likhoboka laseYiputa nangona, njengaye, wayemsulwa. Yiyo lo nto uYuda ecebisa ukuba athathwe enziwe ikhoboka “endaweni” kaBhenjamin (*Gen. 44:33*), kwanjengokuba inkunzi yegusha yabingelelwa “endaweni” ka-Isake omsulwa (*thelekisa neGen. 22:13*). UYuda uzimisa njengedini, ungenelelo, onjongo yakhe ikukumelana kuphela naloo “bubi” buzakuxhwalwa uyise (*Gen. 44:34*).

Mmiselo mni wothando, ozekeliswe kukusabela kukaYuda, oboniswa kwinkqubo yongenelelo? Olu hlobo lothando luyicacisa njani imfundiso yeBhayibhile yosindiso? (bona kumaRom. 5:8.)

“ ‘NdinguYosefu Umzalwana Wenu’ ”

Funda: kwiGenesis 45. Zifundo zini zothando, ukhoho, nethemba ezinokufumaneka kweli bali?

Kungelo xesha kanye, xa uYuda ethetha “ ‘ngobubi’ ” obuzakufumana u-’avi, “ ‘ubawo’ ” (Gen. 44:34), athi uYosefu “alile” (Gen. 45:1) aze “azazise” kubantakwabo. Le ntetho, esoloko isetyenziswa ukusingisela ekuzityheleni kukaThixo (*Eksod. 6:3, Hezek. 20:9*), ibonisa ukuba nguThixo kanjalo ozityhilileyo apha, kwakhona. Oko kukuthi, uYehova wabonisa ukuba umsindleko wakhe uyalawula, nkqu naphakathi kwamagqwidigqwidi obuntu.

Abazalwana bakaYosefu abakukholelwa oko bakuvayo nabakubonayo. Ngalo ndlela, uYosefu uyanyanzelela aphinde, “ ‘NdinguYosefu, umzalwana wenu’ ” (Gen. 45:4), kwaye kukwisihlandlo sesibini kuphela, xa besiva amazwi atsolileyo “ ‘enathengisa ngaye eYiputa’ ” (Gen. 45:4), abathi bakholelwe.

UYosefu ngoko ubhengeza: “ ‘uThixo wandithuma’ ” (Gen. 45:5). Oku kwalatha kuThixo kunenjongo entlantlu-mbini. Kusebenza hayi nje kuphela ukuqinisekisa kwakhona kubazalwana bakhe ukuba uYosefu akananqala ngakubo; kanjalo kunovumo lokholo olunzulu, nembonakaliso yethemba, kuba oko bakwenzayo kwakufuneka ngenxa “ ‘yokusinda okukhulu’ ” kunye nokumiselwa “ ‘kwamasalela’ ” (Gen. 45:7).

UYosefu ngoko ubongoza abazalwana bakhe ukuba baye kuyise ukuze bamlungiselele ukuza eYiputa. Ulandelisa isimemo sakhe ngamazwi atsolileyo malunga nendawo apho “bazakuhlala” khona, oko kukuthi, eGoshen, edumileyo ngedlelo layo elityebileyo “ ‘izinto ezilungileyo zelizwe’ ” (Gen. 45:18, 20). Ukwakhathalela uthutho: kubonelelwa ngeenqwelo, ezizakuqinisekisa ekugqibeleni kuYakobi ukuba oonyana bakhe abamxokiseli ngamava abasanda kuwangcamla (Gen. 45:27). UYakobi uthatha lo mboniso obonakalayo njengobungqina obubonakalayo bokuba uYosefu uyaphila, kwaye oku kwanele kuye ukuba makaphile kwakhona (*thelekisa neGen. 37:35, Gen. 44:29*).

Izinto ngoku zilungile. Oonyana bakaYakobi abali-12 bayaphila. UYakobi ngoku ubizwa “Sirayeli” (Gen. 45:28), kwaye nomsindleko kaThixo wenziwe wabonakala ngendlela emandla.

Ewe, uYosefu waba netarhu kubazalwana bakhe. Wayekwazi ukuba njalo. Sifunda njani, ngoko, ukuba netarhu ngakwabo ububi babo buphanzayo ngakuthi njengoko kwenzekayo kuYosefu?

Ingcamango Ngakumbi: Ellen G. White, “Joseph in Egypt,” pp. 213–223; “Joseph and His Brothers,” pp. 224–232 in *Patriarchs and Prophets*.

“Tintsuku ezintathu eluvalalweni yaba ziintsuku zentlungu ekakra koonyana bakaYakobi. Baqwalasela emva kwindlela yabo engeyiyo edlulileyo, ngokukodwa inkohlakalo yabo ngakuYosefu. Babeyazi ukuba bafunyenwe benetyala lokuba ziintlola, kwaye zange bakwazi ukuzisa ubungqina bokuzikhulula, bonke kuzakufuneka bafe, okanye babe ngamakhoboka. Bathandabuza ukuba naliphi ilinge elinokwenziwa nguye nawuphi kubo lingabangela uyise avume uBhenjamin emke kuye, emva kokufa okuyinkohlakalo, njengoko babecinga, okuxhanyulwe nguYosefu. Bamthengisa uYosefu njengekhoboka, kwaye babesoyikisela ukuba uThixo ulungiselele ukubohlwaya ngokubavumela babe ngamakhoboka. UYosefu ugqala into yokuba uyise neentsapho zabazalwana bakhe, kungenzeka basokola ukutya, kwaye uqinisekile ukuba abazalwaba bakhe baguqukile kwimpatho ekhohlakeleyo ngakuye, kwanokuba abazokumphatha uBhenjamin ngendlela abamphatha ngayo yena.”—Ellen G. White, *Spiritual Gifts*, book 3, pp. 155, 156.

“UYosefu waaneliseka. Wabavanya abazalwana bakhe, waza wabona kubo iziqhamo yokwenene ngenxa yezono zabo

Imibuzo Yengxoxo:

- 1 Eklasini, gxilani kumbuzo osekupheleni kwesifundo sangoLwesini. Nicinga ukuba uYosefu wayenokuba netarho ngolo hlobo kubazalwana bakhe ukuba izinto zazingamlungelanga? Eneneni, ngokuqinisekileyo asingeza sazi, kodwa zeziphi iimpawu, ukuba zikhona, kwibali lonke likaYosefu ezityhila kuthi uhlobo lwesimilo awayenalolo uYosefu, ezinganceda ukudandalazisa ukuba netarhu kwakhe?
- 2 Kungaziphi iindlela esingabona kuYosefu umanduleli kaKristu noko wathubeleza kuko uKristu?
- 3 UYosefu wabavanya abazalwaba bakhe. Kungaziphi iindlela ezifanayo asivavanya ngazo uThixo?
- 4 Nkqu nasemva kwayo yonke loo minyaka, abakhuluwa babuqonda ubutyala babo koko babekwenze kuYosefu. Oku kusifundisa ntoni ngendlela obunokuba namandla ngayo ubutyala? Kwaye nangona, sinokuxolelwa samkele uxolelo lukaThixo, sifunda njani ukuxolela iziqu zethu, nokuba asilufanelanga kangakanani na oloxolelo?