

# USirayeli eYiputa



## SABATHA EMVA KWEMINI

**Funda Ukulungiselela Isifundo Sale Veki:** *Genesis 46; Rom. 10:12, 13; Genesis 47; Genesis 48; Acts 3:25, 26; Genesis 49; Phil. 2:10; Gen. 49:29–50:21.*

**Indima Yenkumbulo:** “Wahlala uSirayeli ezweni laseYiputa, ezweni laseGoshen; baqiniseka ukuma khona, baqhama, banda kunene” (*Genesis 47:27*).

IGenesis ibandakanya iminyaka yokugqibela kaYakobi noYosefu kunye. Sibona uYakobi (Sirayeli) eshiya iKanan (*Genesis 46*) ukuya kuma eYiputa (*Genesis 47*), kwaye uzakufela apho (*Gen. 49:29–50:21*). Kodwa noko kunjalo, nkqu nakule meko yaseYiputa, ithemba leLizwe leDinga lisathukuza kakhulu ngemva (*Gen. 50:22–26*).

Ngoko nangoko xa uYakobi efika eYiputa, uYakobi usikelela uFaro (*Gen. 47:7–10*), ngolo hlobo ezalisekisa (ngokuyinxalenye, ngokwenene) idinga lika-Abraham lokuba yintsikelelo kwiintlanga (*Gen. 12:3*). Kamva, xa ezakubhubha, uYakobi usikelela oonyana bakaYosefu (*Genesis 48*). UYakobi kanjalo usikelela oonyana bake (*Gen. 49:1–28*) aze axele kwangaphambili izinto ezitsala umdla ngamnye kubo kumxholo wezizwe zangomso ezili-12 zikaSirayeli Israel (*Gen. 49:1–27*).

Into yokuba, ngoko, uSirayeli “ehlala” elubhacweni, eYiputa njengabaphambukeli, iyangquzulana nethemba leLizwe leDinga. Kwaye nangona incwadi yeGenesi ngokunokwayo iphela ngabantwa bakaSirayeli beseYiputa, amanye amazwi okugqibela kaYosefu akhomba kwenye indawo: “ ‘Ndiza kufa; uThixo okunene uyakunivelela, aninyuse, niphume kweli lizwe, niye ezweni abelifungele uAbraham, noIsake, noYakobi’ ” (*Gen. 50:24*).

*\*Funda isifundo sale veki ukulungiselela iSabatha, Juni 25.*

## UYakobi Uya kuYosefu

**Funda:** kwiGenesis 46. Yintoni intsingiselo yokumka kukaYakobi kwaKanan?

Xa uYakobi eshiya indawo yakhe eKanan, izaliswe lithemba. Ingqiniseko yokuba akasokuphinda alambe, neendaba ezimbandi zokuba uYosefu usaphila, makube zamnika umdlandla awayewudinga wokushiya iLizwe leDinga.

Ukuhamba kukaYakobi yintlokoma yamazwi kaAbraham, nangona kwimeko kaAbraham wayejongise imibombo kwiLizwe leDinga. UYakobi uva idinga elinye nelo laviwa nguAbraham kuThixo, elithi uyakumenza “uhlanga okukhulu” (*Gen. 46:3; thelekisa neGen. 12:2*). Ubizo lukaThixo apha kanjalo lukhumbuza umnqophiso kaThixo noAbraham; kuzo zombini ezimeko uThixo usebenzisa kwala mazwi manye aqinisekiso “‘musa ukoyika’” (*Gen. 46:3; thelekisa neGen. 15:1*), nathwele idinga lengomso eliaqambileyo.

Ukudweliswa ukudityanisiweyo kwamagama abantwana bakaSirayeli abaya eYiputa, kuquka neentombi (*Gen. 46:7*), kukhumbuza idinga likaThixo lokuqhama kuka-Abraham noxa wangenamntwana. Inani “amashumi asixhenxe” (kuquka uYakobi, uYosefu, noonyana bakhe ababini) lichaza ingcamango yokuphelela. “NguSirayeli wonke” oya eYiputa. Kukwabalulekile ukuba inani ama-70 lingqinelana nenani leentlanga (*Genesis 10*), ukubonisa ukuba isiphelo sazo zonke iintlanga sikwa semngciphekweni kuhambo lukaYakobi.

Le nyaniso izakubonakala ngakumbi kuphela kwiiminyaka emininzi ezayo, emva komnqamlezo nentyilelo epheleleyo yecebo losindiso, elathi, ngokuqinisekileyo, laba lelo luntu lonke, ndawo zonke, hayi nje kuphela abantwana bakaSirayeli.

Ngamanye amazwi, nokuba anika umdla kangakanani na la mabali malunga nolu sapho, imbewu kaAbraham, nazo zonke iimfundiso zakwamoya esinokuzithatha kuwo-ezi ngxelo ziseLizwini likaThixo ngenxa yokuba ziyinxalenye yembali yosindiso; ziyinxalenye yecebo likaThixo lokuzisa inkululo kwabaninzi kangangoko kweli lizwe liwileyo.

**“Kuba akukho kwahluka kwamYuda namGrike; kuba ikwayiloo Nkosi eyiNkosi yabo bonke, ibubutyebi kubo bonke abayinqulayo. Kuba bonke abasukuba belinqula igama leNkosi bosindiswa” (*Rom. 10:12, 13*). Uthini uPawulos apha le ibonisa ubuzwe-lonke begospile? Okubaluleke ngakumbi, athini la mazwi kuthi ngokuphathelele koko thina njengebandla simele ukukwenza ukunceda ukusasaza igospile?**

## UYakobi Uma eYiputa

Inika umdla kakhulu indlela, phakathi kwako konke uYakobi ebekuxelelwe ngokuphila kukaYosefu eYiputa, uYehova kunjalo awamnika ngayo “imibono yasebusuku” (*Gen. 46:2*) waza kuyo wamyalela ukuba ahambe. UYakobi ufulathela iLizwe leDinga esiya, kwindawo zonke, eYiputa-ethi kamva yayanyanisewe nendawo enye abantwaba bakaThixo abangafuni kuya kuyo (*Dut. 17:16*).

**Funda:** kwiGenesis 47. Nyaniso zini nemimiselo esinokuyifumana kule ngxelo?

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“UYosefu wathabatha isihlanu kubazalwana bakhe wabazisa kuFaro nokwamkela kuye isibonelelo somhlaba sekhaya labo elizayo. Umbulelo kwinkulu-mbuso yakhe ngeyayikhokelela kukumkani ukuba abathwese ngokubanyulela kwizikhundla zombuso; kodwa uYosefu, enyanisekile ekunquleni uYehova, wayefuna ukusindisa abazalwane bakhe kwizihendo abazaba sesichengeni sazo kwibhotwe lobudeni; ngenxa yoko, wabacebisa, xa ebuzwa ngukumkani, ukuba bamxelele poqo umsebenzi wabo. Oonyana bakaYakobi balilandela icebiso lakhe, bekulumkele kanjalo ukuxela ukuba baze kuphambukela elizweni, hayi ukuba babe ngabemi abazizigxina apho, ngalo ndlela beqhusheka ilungelo lokuhamba xa bethanda. Ukumkani wababela ikhaya, njengoko bebonelelwe, “kwindawo etyebileyo yelizwe,” ummandla waseGoshen.”—Ellen G. White, *Patriarchs and Prophets*, p. 233.

Ngobuluka, naye, uFaro akakhuthazi aba baphambukeli ukuba babe ngabangqibi, baphile ngesisa sabagcina babo. Ubabuza “ngomsebenzi” wabo (*Gen. 47:3*) ukuze baziqhelanise ngcono kwindawo yabo entsha. Unomdla kanjalo ukuba basebenzise ubunkunqele babo, de acebise ukuba bamkhonze “njengabaphathi bemfuyo [yakhe]” (*Gen. 47:6*).

Emva koko, nangona uYakobi, umphambukeli, engosezantsi, owasemzini, umama phambi kwenkokheli yelizwe, aze, njengoko ingxelo isitsho, “amsikelele uFaro” Yena, owasemzini osezantsi, *nguye osikelela uFaro, umphathi weYiputa enamandla?* Kutheni oko kuzaba njalo?

Isenzi u-‘amad lifney, “wammisa . . . phambi” (*Gen. 47:7*), sikhohliisa ukusetyenziswa kwimeko yobubingeleli (*Lev. 14:11*). Xa uqwalasela into yokuba kwiYiputa yamandulo ufaro babekwinqanaba loyena mbingeleli mkhulu, oku kuthetha ukuba, ngokwezakwamoya, uYakobi utshatshela kunoyena mbingeleli mkhulu waseYiputa, ngentla nakunoFaro gaqa.

**Nokuba ithini imeko yethu ebomini, kufuneka ithethe ntoni kuthi, ngendlela esibaphatha ngayo abanye, into yokuba “sisibingeleli esibukumkani, uhlanga olungcwele, abantu abayinqobo” (*1 Pet. 2:9*)? Maxanduva mani inkolo yethu ewabeka kuthi?**

## UYakobi Usikelela Oonyana bakaYosefu

Xa uYakobi esecicini lokufa, ukhumbula ukubuyela kwakhe kokuqala eBheteli (*Gen. 35:1–15*), xa wayefumana kuThixo idinga ilihlaziyiweyo “indawo yakhe ngonaphakade” (*Gen. 48:4*) eyayinikwe u-Abraham (*Gen. 17:8*). Ithemba leLizwe leDinga, ngoko, yingcinga ethuthuzelayo evuselela ithemba lakhe logama esiva ukufa okuthukuzayo. UYakobi uguqukela, ngoko, koonyana ababini bakaYosefu, abazalelwe eYiputa, aze abasikelele, kodwa ukwenza oko kwimeko yedinga elizayo malunga nembewu yakhe.

**Funda:** kwiGenesis 48. Kwakutheni ukuze uYakobi asikelele oonyana bakaYosefu apha, hayi abanye abazukulwana bakhe?

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Oonyana bakaYosefu, uManase noEfrayim, kuphela kwabazukulwana uYakobi awabasikelelayo. Bayaphakanyiswa ngoko ukusuka kwinqaba lobuzukulwana basiwe kwinqanaba loonyana (*Gen. 48:5*). Nangona intsikelelo kaYakobi ibonisa ukuvelela kowesibini (uEfrayim) kunowokuqala (uManase), intsikelelo kaYakobi inento yokwenza okokuqala noYosefu (*Gen. 48:15*).

Esikubonayo apha bubungqina bomntu buqu ngokuthembeka kukaThixo kubo kwixesha elidlulileyo nedinga laKhe kubo kwixa elizayo. UYakobi walatha kuThixo ka-Abraham no-Isake (*Gen. 48:15*), owababonelela ngokutya nenkuseleko. Ikwa nguloThixo mnye “ondikhululeyo eubini bonke” (*Gen. 48:16*). UYakobi kanjalo engqondweni “unoThixo waseBheteli” (*Gen. 31:13*), owamazama naye (*Gen. 32:29*) nowaguqula igama lakhe ukusuka kuYakobi “languSirayeli” (*Gen. 32:26–29*).

Ngokwalatha kuwo onke la mava, apho uThixo aguqula ububi bube kukulunga, uYakobi uvakalisa ithemba lakhe lokuba uThixo akazokukhathalela kuphela ubomi bangoku babazukulwana bakhe, njengoko ensile kuye nakuYosefu, ukwacinga kanjalo ngekamva, xa inzala yakhe izakubuyela eKanan. Eli themba licicile ngokusingisela kwakhe kwiShekem (*Gen. 48:22*), engesosiqwenga nje somhlaba asizuzileyo (*Gen. 33:19*) kodwa sikwayindawo azakungcwatyelwa khona amathambo kaYosefu (*Yosh. 24:32*) nalapho ilizwe liyakwabelwa khona izizwe zakwaSirayeli (*Yosh. 24:1*). Nkqu naphakathi kwako konke okwenzekileyo, uYakobi wawagcina engqondweni amadinga kaThixo, owathi ngosapho lwakhe “ ‘zisikeleleke ngawe zonke izizwe zomhlaba’ ” (*Gen 12:3*).

**Funda kwiZenzo 3:25, 26.** NgokokukaPetros, lazalisekiswa njani eli dinga leGenesi 12:3? Thina, buqu, siyamkele njani le ntsikelelo?

## UYakobi Usikelela Oonyana Bakhe

**Funda:** kwiGenesi 49:1-28. Yintoni intsingiselo yasemoyeni yentsikelelo kaYakobi koonyana bakhe?

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Ngaphaya kweziprofeto ezimalunga nembali esondeleyo yezizwe sikaSirayeli, uYakobi ubona uMesiya kunye nethemba lokugqibela losindiso. Eli themba selibonakalisiwe kumazwi okuqala kaYakobi “ngemihla yokugqibela” (*Gen. 49:1*), intetho ephathekayo esingisele ekuzeni kukaMesiya (*Isa. 2:2, Dan. 10:14*).

Le ngxelo emva koko ityhutyatyhutyha umnombo wangomso wendoda nganye kula madoda. Akukho ziphelo ziqingqwe ngenxa engaphambili, ngokungathi uThixo wamisela ukuba ngamnye kuwo uzakujamelana noko wajamelana nako; endaweni yoko, yinkcazo zezinto. Ukwazi kukaThixo, umzekelo, ukuba ubani othile uzakubulala indoda emsulwa yinto eyahluka mpela kunokuba uThixo amisele ukuba umbulali enze oko.

**Funda:** kwiGenesis 49:8-12. Sesiphi isiprofeto esinikezelwe apha, kwaye kutheni sibalulekile nje?

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Ngaphandle kwentando ekhululekileyo yomntu, uThixo uyalazi ingomso, kwaye wacwangcisa ukuba uMesiya uyakuza ngoYuda. UYuda (*Gen. 49:8-12*), omelwe yingonyama (*Gen. 49:9*), usingisele kubukhosi nokudumisa. UYuda uzakuzala uKumkani uDavide, lo uzakuzisa u- shalom, “uxolo” (*Isa. 9:6, 7*) kuYe “zimlulamele izizwe” (*Gen. 49:10*).

AmaYuda kudala esibona esi njengesiprofeto sikaMesiya esalatha kuMesiya ozayo, aze amaKristu, nawo, ayibone le ngxelo njengeyalatha kuYesu. “Zimlulamele izizwe” (*Gen. 49:10*), mhlawumbi, esisandulela sedinga leTestamente eNtsha “ukuze ngagama likaYesu onke amadolo agobe” (*Fil. 2:10*).

Njengoko u-Ellen G. White wabhala: “Ingonyama, ukumkani wehlathi, luphawu olungena twatse kwesi sizwe, awayephuma kuso uDavide, noNyana kaDavide, uShilo, ‘iNgonyama yesizwe sikaYuda’ yokwenyani, kukuyo apho azakuthi ekugqibeleni aqubude khona amagunya nazo zonke iintlanga zinike imbeko.”—*Patriarchs and Prophets*, p. 236.

**Kutheni le nto kufuneka sinike imbeko kuYesu ngoku, kwangaphambi kokuba zonke iintlanga zenzo oko?**

## Ithemba leLizwe leDinga

**Funda:** kwiGenesis 49:29-50:21. Mixholo mini emikhulu yethemba efumaneka ekuqunjelweni kwencwadi yeGenesis?

Ukuqunjelwa kweGenesis kwenziwa ziziganeko ezithathu ezizaliswe lithemba. Okokuqala, lithemba lokuba uSirayeli uyakubuyela kwiLizwe leDinga. UMoses, umbhali weGenesis, uchaza ukufa nokungcwatywa kukaYakobi nokukaYosefu njengeziganeko ezalatha kwiLizwe leDinga. Kanye emva kwentsikelelo nesiprofeto sakhe “kwizizwe ezilushumi elinambini zikaSirayeli” (*Gen. 49:28*) uYakobi ucinga ngokufa kwakhe aze ayalele onyana bakhe ukuba bamngcwabele eKanan, komqolomba waseMakapela, apho wangcwatyelwa khona uSara (*Gen. 49:29–31*). Imbali edandalazisa umngcelele womngcwabo osinga eKanan iba sisandulela, kwiinkulungwane eziliqela kamva, kwiMfunduko esuka eYiputa.

Okwesibini, lithemba lokuba uThixo uyakubugququla ububi ibe kokulungileyo. Emva kokufa nokungcwatywa kukaYakobi, abazalwana bakaYosefu baxhalatyiiswa likamva labo. Boyikisela ukuba uYosefu abuyise isixhiba. Beza kuYosefu baze bazandlale phambi kwakhe, bekulungele ukuba ngabakhonzi bakhe (*Gen. 50:18*), isiganeko esikhumbuza amaphupha aprofetayo kaYosefu. UYosefu uyabaqinisekisa kwakhona aze abaxelele ukuba “musani ukoyika” (*Gen. 50:19*), ibinzana elikhombe kwixa elizayo (*Gen. 15:1*); kuba oko “bakucinga njengobubi” ngakuye, “uThixo wacinga okulungileyo (*Gen. 50:20*), waza waguqula ukulandelelana kweziganeko zisinga elusindisweni (*Gen. 50:19–21; thelekisa neGen. 45:5, 7–9*). Oko kukuthi, phakathi kokusilela okuninzi kwabantu, umsindleko kaThixo woongamela.

Okwesithathu, lithemba lokuba uzakulusindisa uluntu oluwileyo. Ibali lokufa kukaYosefu kule ndima yokugqibela yeGenesis libanzi kunokufa kukaYosefu kuphela. Okungumnqa, uYosefu akayaleli ukuba amathambo akhe angcwatywe. Ndaweni yoko walatha exesheni “UTHixo okunene eya kunivelela nje, nowanyusa amathambo am, emke apha” (*Gen. 50:25*), nto leyo abayenzayo, kwiminyaka elandelayo, ngokwentobelo ethe ngqo yalo mazwi (*bona kwi-Eksod. 13:19*). Ekugqibeleni, ithemba leLizwe leDinga, iKanan, lophawu, isandulela, kwithemba lokugqibela losindiso, lokubuyiswa, le Yerusalem entsha kwizulu elitsha nomhlaba omtsha-ithemba lokugqibela lethu sonke, ithemba eliqinisekiswe kukufa kukaShilo.

**Funda kwiSiTyhilelo 21:1-4. Ezi ndima zilibonisa njani ithemba elikhulukazi esinalo? Ngaphandle kweli dinga, themba lini esinalo ngaphandle kokufa njengesiphelo sazo zonke iinkathazo?**

**Ingcamango Ngakumbi:** Ellen G. White, “Joseph and His Brothers,” in *Patriarchs and Prophets*, pp. 233–240.

“Ubomi bukaYosefu bubonakalisa ubomi bukaYesu. Yayingumona owashukumisa abazalwane bakaYosefu ukuba bamthengise njengekhoboka; babenethemba lokuthintela ekubeni mkhulu kunabo. Baza xa wayethwalelwa eYiputa, bazikhohlisa ngelithi abasobe bahlutshwe ngamaphupha akhe, kwanokuba bawasiphule neengcambu amathuba okufezekiswa kwawo. Kodwa indlela yabo yoonganyelwa nguThixo ukuze izise kanye esi siganeko babecwangcisele ukusithintela. Kwangokunjalo ababingeleli namadoda amakhulu amaYuda bammonela uKristu, besoyikisela ukuba uzakutsalela ingqalelo yabantu isuke kubo. Bambulala, ukumthintela ekubeni ngukumkani, kodwa ngalo ndlela babesenza kanye eso siphumo.

“UYosefu, ngobukhoboka bakhe eYiputa, waba ngumsindisi kusapho lukayise; kodwa le nyaniso zange inciphise ubutyala babazalwana bakhe. Ngokunjalo ukubethelelwa emnqamlezweni kukaKristu ziintshaba zaKhe kwamenza uMkhululi woluntu, uMsindisi woluntu oluwileyo, nomLawuli wehlabathi lonke; kodwa isono sababulali baKhe sasikhohlakele ngokungathi isandla esinomsindleko sikaThixo khange silawule iziganeko zozuko lwaKhe nokulungelwa komntu.

“Kwanjengokuba uYosefu wathengiwa kubahedeni ngabazalwane bakhe, noKristu wathengiswa kwiintshaba zaKhe ezikrakra ngomnye wabafundi baKhe. UYosefu wamangalelwa ngobuxoki waza waphoswa eziseleni ngenxa yesimilo sakhe; noKristu wacekiswa wabukulwa ngenxa yobulungisa baKhe, ubomi obuzincaMeyio baba yinkalimo kwisono; kwaye wayengenatyala lakona, wagwetywa phantsi kobungqina bamangqina abubuxoki. Kwaye umonde nobulali bukaYosefu phantsi kwempatho-gadalala nengcinezelo, noxolelo lwakhe olucwalileyo nesisa sakhe esibekekileyo ngakubazalwane bakhe abakhohlakeleyo, zimele ukunyamezela okungakhalaziyo koMsindisi kwintyo nempatho-gadalala yabantu abangendawo, noxolelo lwaKhe, hayi nje kuphela kubabulali baKhe, koko bonke abeze kuYe bevuma izono zabo befuna noxolelo.”—Ellen G. White, *Patriarchs and Prophets*, pp. 239, 240. .

## Imibuzo Yengxoxo:

- ① Ukufa kukaYakobi, abazalwana bakaYosefu boyikisela ukuba ngoku uYosefu uzakuziphindezela. Oku kusifundisa ntoni ngobutyala ababesabufukamile? Ukusabela kukaYosefu kusifundisa ntoni ngokuxolela onetyala?
- ② Zizephi ezinye iimfano onokuzifumana phakathi kobomi bukaYosefu nobukaYesu?
- ③ Gxila kwinto yokuba nangona uThixo elazi ncasasana ikamva, sisakhululekile kumaketho esiwenzayo. Ezi ngcamango zimbini sizihlanganisa njani?