

Ukuwa



iSABATHA EMINI

Funda Lokhu Kuleliviki: *Genesisi 3; 2 Kor. 11:3; Samb. 12:7-9; Johane 8:44; Rom. 16:20; Heb. 2:14; 1 Tim. 2:14, 15.*

Indimana Yekhanda: “Ngizakubeka ubutha phakathi kwakho nowesifazane, naphakathi kwezalo yakho nenzalo yakhe. Yona iyakuchoboza ikhanda lakho, wena uyakulimaza isithende sayo” (*Genesisi 3:15, NKJV*).

Phakathi kwakho konke uJehovah ayekunikeze abazali bethu bokuqala eEdene kwabakhona nesixwayiso: “Ungadla kuyo yonke imithi yensimu ngokuthanda kwakho, kepha ungadli kuwo umuthi wokwazi okuhle nokubi, ngokuba mhla udla kuwo uyakufa nokufa” (*Gen. 2:16, 17, NKJV*). Lesisixwayiso sokungadli Emthini wolwazi lokuhle Nobubi (*Gen. 2:16, 17*) sibonisa thina ukuthi, nakuba kwakumele bazi okuhle, kwakungamele bazi ububi.

Nembala siyaqonda kungani, akunjalo na?

Futhi, usongo lokufa oluncikene nesixwayiso mayelana nokungalaleli (*Gen. 2:17*) sasizofezeka: *babezofa* (*Gen. 3:19*). Abanqatshelwe nje ukuba bangadli Emthini, badingiswa Ensimini yaseEdene (*Gen. 3:24*), futhi ngalokho bangafinyelela kulokhu okwakuzobanikeza ukuphila okuphakade njengezoni (*Gen. 3:22*).

Nakuba kunjalo, phakathi kwalenhlekelele kuza ithemba, elitholakala kuGenesisi 3:15, elibizwa “ngesithembiso sokuqala sevangeli.” Yebo, Lendimana yethula isithembiso sevangeli sokuqala esitholakala eBhayibhelini, okokuqala isintu sitshelwa ukuthi, nakuba siwile, uNkulunkulu uyenzile indlela yokuphunyuka kwethu sonke.

**Funda isifundo saleliviki ukulungiselela iSabatha, uMbaso 9.*

Inyoka

Funda: uGenesisi 3:1, 2 Korinte 11:3, neSambulo 12:7-9. Ngubani inyoka, futhi imkhohlisa kanjani uEva na?

Umbhalo uqala “ngenyoka.” Uhlelomusho lomusho luveza isigcizelelo: igama “inyoka” yigama lokuqala lomusho. Futhi, “inyoka” inomucu ocacile, okukhombisa ukuthi yisidalwa esaziwa kakhulu, sengathi umfundi kumele azi ukuthi ngubani. Iqiniso lalokhu liqiniswa yigama lokuqala lesahluko.

Nembali, Izibhalo ziveza inyoka njengesitha sikaNkulunkulu (*Isa. 27:1*) futhi ngokucacileyo simbize “ngoMhlebi noSathane” (*Samb. 12:9, NKJV*). Ngokufanayo, e-Near East yasemandulo, inyoka imele amandla obubi.

“Ukuze akwazi ukufeza umsebenzi wakhe engabonakali, uSathane waqoka ukusebenzisa njengomthonga wakhe inyoka—isifihlo esihambisana ncimishi nenhloso yakhe yokukhohlisa. Inyoka ngalesosikhathi yayingehlakaniphile futhi iyinhle kunazo zonke izidalwla emhlabeni. Yayinamaphiko, futhi ngenkathi indiza emoyeni yayibonakala ikhazimula, imimbala kanye nenkazimulo yegolide elicolisisekile.”—Ellen G. White, *Patriarchs and Prophets*, p. 53.

Lapho likhuluma ngomkhohlisi noma yinaluphi uhlobo avela ngalo, iBhayibheli alikhulumi nje ngesingathekiso. Ezibhalweni uSathane uvezwa ngokusobala njengesidalwa esikhona ngempela hhayi njengophawu noma isimo esingabambeki sokuveza ububi noma uhlangothi olubi lwesintu.

Inyoka ayizethuli njengesitha sikaNkulunkulu. Kunalokho, inyoka ibhekisa kumazwi kaNkulunkulu, ewabuyekeza futhi ibukeke iwaphasa. Okungukuthi, kusukela ekuqaleni, siyabona ukuthi uSathane uyathanda ukuphinda amazwi kaNkulunkulu futhi, njengoba sizobona kamuva, abuye acaphune Izwi kaNkulunkulu ngokwalo (*Mat. 4:6*).

Qaphela futhi ukuthi inyoka ayiqagulisani ngalesosikhathi nowesifazane, kodwa ibuza umbuzo ogudla ukuthi iyakholwa kulokhu uJehovah akushilo kubo. Nembali, uyabuzo: “ ‘Ngabe ngempela uNkulunkulu ushilo . . . ’ ” (*Gen. 3:1, NKJV*) na? Ngalokho, kusukela ekuqaleni siyabona indlela esiyiqili ngayo lesisidalwa. Futhi, njengoba sizobona, kwasebenza futhi.

Uma uSathane akwazi ukukhohlisa uEva ongenasono eEdene, sisengozini engakanani ke thina na? Iyiphi indlela engcono kunazo zonke yokuthi thina sizivikele ebuqilini bakhe na?

Isithelo Esingavunyelwe

Funda: uGenesisi 2:16, 17 no Genesisi 3:1–6 (*buka futhi uJohane 8:44*). Qhathanisa amazwi omyalelo kaNkulunkulu kuAdamu kanye namazwi enyoka kowesifazane. Yimuphi umehluko phakathi kwalezizinkulumo, futhi lomehluko uchaza ukuthini na?

Qaphela ukuhambisana phakathi kwengxoxo kaNkulunkulu noAdamu (*Gen. 2:16, 17*) kanye nengxoxo kaEva nenyoka. Kubukeka sengathi inyoka manje ithathe indawo kaNkulunkulu futhi yazi kangcono kuNaye. Ekuqaleni, iqale ngokubuza umbuzo nje, igudla ukuthi Owesifazane, mhlawumbe, wayengamqondisisanga kahle uNkulunkulu. Bese uSathane ngokusobala asole izinhloso zikaNkulunkulu futhi aphikisane Naye.

Ukuhlaselela kukaSathane kumayelana nezinto ezimbili, ukufa kanye nokwazi okuhle nokubi. Ngenkathi uNkulunkulu futhi ngokugcizelela ayethe ukufa kwabo kwakuqinisekile (*Gen. 2:17*), uSathane wathi, kunalokho, babengeyukufa, konke kugudla ukuthi isintu sasiphila ingunaphakade (*Gen. 3:4*). Njengoba uNkulunkulu ayenqabile ukuba uAdamu adle lesosithelo (*Gen. 2:17*), uSathane wabakhuthaza ukuba badle isithelo ngoba ngokusidla babezofana noNkulunkulu (*Gen. 3:5*).

Ukuqagulisana okubili kukaSathane, ukungafi kanye nokufana noNkulunkulu, kwakholisa uEva ukuba adle isithelo. Kuyakhathaza ukuthi ngokushesha Owesifazane enqumile ukuba akezukulalela uNkulunkulu futhi adle isithelo esingavunyiwe, waziphatha sengathi uNkulunkulu wayengasekho futhi esikhundleni Sakhe kwasekukhona yena. Umbhalo ubhekisa kulokhu. UEva usebenzisa ulimi lukaNkulunkulu: ukuhlola kukaEva kwesithelo esingavumelekile, “wabona ukuthi . . . sihle” (*Gen. 3:6*), kusikhumbuzisa ngokuhlola kukaNkulunkulu kweNdalo Yakhe, “wabona . . . ukuthi yinhle” (*Gen. 1:4, etc.*).

Lezizilingo ezimbili, leso sokuphila ingunaphakade kanye nesokufana noNkulunkulu, ziyisisekelo somqondo Wokuphila ingunaphakade ezinkolweni zasendulo zamaGibhithe namaGriki. Isifiso sokuphila ingunaphakade, ababekholwa ukuthi wuphawu lobunkulunkulu, lwenza ukuba lababantu bafune ukulingana nonkulunkulu, ukuze (bethemba) bathole ukuphila okuphakade. Ngesinyenyela, lendlela yokucabanga yangena ebuKristwini bobuJuda futhi bazala inkolelo yokungafi komphefumulo, esekhona nanamuhla emabandleni amaningi.

Cabanga ngazo zonke izinkolelo ezikhona namuhla ezifundisa ngokuthi kukhona okuthile okungafi kithina sonke. Ukuqonda kwethu ngesimo sesintu kanye nesimo Sabafileyo kusinikeza kanjani isivikelo esinamandla sokubhekana nalenkohliso eyingozi na?

Ukucashela UNkulunkulu

Funda: uGenesisi 3:7–13. Kungani uAdamu noEva babanomuzwa wokuba bacashele uNkulunkulu na? Kungani uNkulunkulu abuzo umbuzo “Ukuphi na?” UAdamu noEva bafuna kanjani ukukhulumela indlela abaziphatha ngayo na?

Emuva kokuba bonile, uAdamu noEva bazizwe benqunu ngoba belahlekelwe yizembatho zabo zenkazimulo, ezazibonisa ubukhona bukaNkulunkulu (*buka iHub. 8:5, uqhathanisa neHub. 104:1, 2*). Umfanekiso kaNkulunkulu wawusuthikamezwe yisono. Isenzo “ukwenza” emushweni “bazenzela izembatho” (*Gen. 3:7, NKJV*) kuze kube manje sasibhekiswe kuNkulunkulu uMdali (*Gen. 1:7, 16, 25, etc.*). kuba sengathi basebathathe indawo yoMdali lapho bezama ukumboza isono sabo, isenzo uPawule asichitha njengokulunga ngemisebenzi (*Gal. 2:16*).

Lapho uNkulunkulu eza, ubabuzo umbuzo angadingile ukuba bawuphendule “‘Nikuphi na?’ ” (*Gen. 3:9, NKJV*), umbuzo ofana nalowo uNkulunkulu azowubuzo uKhayini (*Gen. 4:9*). Nembala, uNkulunkulu wayezazi izimpendulo zalemibuzo. Imibuzo Yakhe kwakungeyokusiza abanecala, ukubasiza babone ukuthi benzeni kepha, Kusenjalo, ukubaholela ekuphendukeni nasosindisweni. Kusukela ekoneni kwesintu, uJehovah wayesebenzela insindiso yabo kanye nokuhlengwa.

Empeleni, wonke lombono uveza umqondo wokwahlulela kokuphanda, okuqala ngomahluleli, obuza onecala (*Gen. 3:9*) ukuze amlungiselele isehlwayo (*Gen. 3:14-19*). Kodwa Yena ukwenza lokhu ukuze aqhubukushe ukuphenduka, okuzothi ekugcineni kuholele osindisweni (*Gen. 3:15*). Lona ngumfanekiso obonakala kulo lonke iBhayibheli.

Ekuqaleni, njengalokhu kuvamile ngezoni, uAdamu noEva bobabili bazama ukugwema icala, befuna ukubheca abanye. Embuzweni kaNkulunkulu uAdamu uphendula ngokuthi ngowesifazane ayemnikezwe nguNkulunkulu (*Gen. 3:12*)— owayemholele ekukwenzeni lokho. Kwakuyicala lakhe (futhi, kugudla nokuthi kwakuyicala likaNkulunkulu ngokunjalo), hhayi elakhe.

UEva uphendula ngokuthi kwakuyinyoka eyayimkhohlisile. Isenzo sesiHeberu *nasha*, “ukukhohlisa” (*kuGen. 3:13*), sichaza ukunikeza abantu amathemba ayize futhi sibenze bakholwe ukuthi benza okulungileyo (*2 Amakhosi 19:10, Isa. 37:10, Jer. 49:16*).

UAdamu usola Owesifazane, ethi umnikeze isithelo (likhona iqiniso kulokhu), futhi uEva asole inyoka, ethi imkhohlisile (likhona iqiniso kulokhu, futhi). Kodwa ekugcineni, bobabili babenecala.

Ukuzama ukusola omunye ngalokho ababekwenzile na? Kungani kulula kangaka kithina Ukuwela kunoxhaka ofanayo na?

Ukunqunyelwa Kwenyoka

“Ngizakubeka ubutha phakathi kwakho nowesifazane, naphakathi kwenzalo yakho nenzalo yakhe. Yona iyakuchoboza ikhanda lakho, wena uyakulimaza isithende sayo” (Gen. 3:15, NIV).

UJehovah wathini enyokeni lapha, futhi Themba lini elivezwa kulezizindimana na?

UNKulunkulu uqala isigwebo Sakhe ngokugweba inyoka ngoba iyona esuse loluthuthuva. Inyoka, futhi, yisona kuphela isidalwa esiqalekisiwe kulenkulomo.

Lapho sifinyelela kokunguku “hlehlisa” Indalo. Njengoba Ukudala kwakuholela empilweni, ekuthakaseleni okuhle, kanye nakwizibusiso, ukwahlulela kuholela ekufeni, ebubini, naseziqalekiseni—kodwa futhi, ethembeni nasesithembiseni sosindiso. Kuxhumene nalomfanekiso odabukisayo wenyoka echoboziwe nedla uthuli (Gen. 3:14) kukhanya ithemba losindiso lwesintu, okuqhamuka ngesimo sesiprofetho. Nangaphambi kokuba uAdamu noEva bathweswe amacala, okuzolandela, uJehovah ubanikeza ithemba losindiso (Gen. 3:15). Yebo, bonile; yebo, bazohlupheka ngenxa yezono sabo; futhi, yebo, bazofa, futhi, ngenxa yezono zabo. Kepha kukho konke lokho, kunethemba elikhulu, ithemba losindiso.

Qhathanisa uGenesisi 3:15 nabaseRoma 16:20, AmaHeberu 2:14, neSambulo 12:17. Icebo losindiso, kanye nempikiswano enkulu, kwembulwe kanjani kulembhalo na?

Qaphela ukuhambisana phakathi kukaGenesisi 3:15 neSambulo 12:17: udrago (inyoka), ithukuthele (ubuthi); inzalo (inzalo); kanye ngowesifazane eEdene kanye nowesifazane kwiSambulo 12:17. Impi (impikiswano enkulu) eyaya eEdene, noKuwa, izoqhubeka kuze kube sekupheleni kwesikhathi. Nakuba kunjalo, isithembiso sokunqotshwa kukaSathane sasesinikeziwe eEdene, ngokuthi ikhanda lakhe liyakuchotshozwa, indikimba eyembulwe ngokusobala kwiSambulo, ebonisa Isiphetho sakhe sokugcina (Samb. 20:10). Okungukuthi, kusukela ekuqaleni, isintu sanikezwa ithemba lokuthi iyoba khona indlela yokuphuma kulolubishi olubi kangaka lokwazi okubi, ithemba esingabelana ngalo sonke njengamanje.

Kungani kududuza ukubona ukuthi, eEdene uqobo, lapho isono nobubu baqala khona emhlabeni, uJehovah waqala ukwembula icebo losindiso na?

Okumiselwe Isintu

Funda: uGenesisi 3:15–24. Ngenxa yoKuwa, kwenzekani kuAdamu noEva na?

Njengoba ukwahlulela kukaNkulunkulu Kwenyoka kuyiveza ngokusobala njengeyisiqalekiso (*Gen. 3:14*), ukwahlulela kukaNkulunkulu Owesifazane nowesilisa akusona. Okuyisona kuphela isikhathi lapho igama “isiqalekiso” elisetshenziswayo futhi, libhekiswe “emhlabeni” (*Gen. 3:17*). Okungukuthi, uNkulunkulu wayenezinye izinhlelo ngendoda nowesifazane, ngokumelene nenyoka. Banikezwa ithemba elinganikezwanga inyoka.

Ngenxa yokuthi isono sowesifazane simayelana nokuxhumana kwakhe nenyoka, indimana echaza isahlulelo sikaNkulunkulu sowesifazane sasihlobene nesahlulelo senyoka. UGenesisi 3:16 akalandeli nje kuphela uGenesisi 3:15 kepha ukuhambisana phakathi kwaleziziprofetho ezimbili kukhombisa ngokusobala ukuthi isiprofetho esimayelana ngowesifazane kuGenesisi 3:16 kumele sifundwe ngokuphathelene nesiprofetho SikaMesiya kuGenesisi 3:15. Isahlulelo sikaNkulunkulu sowesifazane, kuhlangene kubeletha ingane, kumele siqondwe ngendlela enhle yosindiso (*Qathanisa no 1 Tim. 2:14, 15*).

Ngenxa yokuthi isono sendoda singenxa yokulalela kwayo Owesifazane kunokulalela uNkulunkulu, umhlaba ethathelwe kuwo indoda uyaqalekiswa (*Gen. 3:17*). Ngenxa yalokho, indoda kuzomele isebenze kanzima (*Gen. 3:17-19*), futhi izo “‘buyela’ ” emhlabeni ephuma kuwo (*Gen. 3:19*), into okwakungamele ukuba yenzeke, futhi eyayingeyona ingxenye yecebo likaNkulunkulu ekuqaleni.

Kubalulekile ukuthi ngokubhekene nekusasa elingenathemba lokufa uAdamu uphendukela kowesifazane, lapho ebona khona ithemba lempilo ngokuzala kwakhe (*Gen. 3:20*). Okungukuthi, naphakathi kwesahlulelo sokufa, ubona ithemba lempilo.

Kusenjalo, nanjenganoma yimuphi umzali onothando, uNkulunkulu wayebafunele okuhle kodwa, hhayi okubi. Kodwa manje basebazi okubi, uNkulunkulu wayezokwenza konke anako ukubahlenga kubo. Ngalokho, naphakathi kwezahlulelo, ithemba ngakubazali bethu bokuqala lalingalahlekile ngokuphelele, ngaphandle kokungalaleli kwabo okusobala; nakuba—bephila eparadesi—bengenasizathu ngempela sokungabaza uNkulunkulu, sokungabaza amazwi Akhe, noma ukungabaza uthando Lwakhe kubo.

Noma sivama ukucabanga “ngolwazi” luyinto enhle, kungani kungenjalo ngaso sonke isikhathi na? Yiziphi ezinye okungcono singazazi na?

Cabanga Kabanzi: Cabanga ngokuxhumana phakathi “komuthi Wokuphila” kanye “nomuthi wokwazi okuhle nokubi.” Lokhu kuxhumana kuvela ekutheni yomibili “iphakathi nendawo nensimu” (*Gen. 2:9*). Kodwa kukhona okungale phakathi kwalemithi emibili ngaphandle kokuthi ikuphi. Kungenxa yokuthi isintu sithabathe isithelo somuthi wokwazi okuhle nokubi, ngenxa yokuthi abamlalanga uNkulunkulu, okwenza ukuba balahlekelwe wukufinyelela Emthini Wokuphila, futhi bangakwazi ukuphila ingunaphakade, okungenani kulesisimo. Lokhu kuxhumana kugqamisa isimiso esisemqoka. Ukukhetha kokuziphatha nokwezikamoya kunomthelela empilweni yasenyamani, njengalokhu uSolomoni ayala indodana yakhe: “ungakhohlwa umthetho wami, kepha inhliziyi yakho mayigcine imiyalo yami, ngokuba iyakwenezela kuwe ubude bezinsuku, neminyaka yokuphila, nokuthula” (*Zag. 3:1, 2, NKJV*). Lokhu kuxhumana kuvela kabusha kwiJerusalema lasezulwini, lapho kukhona umuthi Wokuphila kuphela “phakathi nesitaladi sayo” (*Sambu. 22:2, NKJV*).

“Ngenkathi uNkulunkulu edala uEva, wenza ukuba angabi nokubangaphansi noma nokubangaphezulu kwendoda, kodwa kukho konke abe ngumlingani wayo. Lesisibili esingcwele kwakungamele sibe nokuthanda okungahambisani nomunye; futhi nakuba kunjalo babekwazi ukuzicabangela futhi benze ngamunye. Kodwa ngemuva kokona kukaEva, njengalokhu wayengowokuqala ukona, uJehovah wathi kuye uAdamu uzokubusa. Wayezoba ngaphansi komyeni wakhe, futhi lokhu kwakuyingxenywe yesiqalekiso. Ezikhathini eziningi isiqalekiso senze abasifazane abaningi badabukise kakhulu ngaphansi kwempilo yomthwalo. Ukwengamela uNkulunkulu akunikeze indoda ibuphathe budedengu ngezindlela eziningi ngokulawula ngesihluku. Amandla azi konke ahlela icebo losindiso, elibeka isintu emuseni wesibili ngosinikeza elinye ithuba.”—Ellen G. White, *Testimonies for the Church*, vol. 3, p. 484.

Imibuzo Yokuxoxisana:

- ❶ UNkulunkulu wabhekana noAdamu eEdene futhi wambuza umbuzo ukuze angatholi kuphela icala lakhe kepha amholele futhi ekuphendukeni. Lokhu kuqhamuka futhi nakuKhayini (*Gen. 4:9, 10*), kuZamcolo (*Gen. 6:5–8*), Enqabeni yaseBhabheli (*Gen. 11:5*), naseSodoma neGomorra (*Gen. 18:21*). Lomqondo wokwahlulela kokuhlola wembulwa kanjani kulezizigameko na?
- ❷ Kungani uEva acabanga ukuthi ukudla Emthini wokwazi okuhle nokubi kwakuzomnikeza ukuhlakanipha na? Besingakugwema kanjani thina, kwingqikithi yethu, ukwenza iphutha elifanayo, Okungukuthi, sijivaze ngokusobala Izwi likaNkulunkulu ngethemba lokuthile “okungcono” kunalokho uNkulunkulu asinikeze kona na?