

UKhayini Nefa Lakhe



I*S*ABATHA EMINI

Funda Lokhu Kuleliviki: *Genesis 4, Heb. 11:4, Mic. 6:7, Isa. 1:11, 1 Kor. 10:13, 1 Johane 3:12, Genesis 5, Gen. 6:1–5.*

Indimana Yekhanda: “‘Angithi uma wenza kahle, uyamukeleka na? Uma ungenzi kahle, isono sihlezi ngasemnyango; ukunxanela kwaso kukuwe, kepha wena umelwe ukusibusa’” (*Genesisi 4:7, NKJV*).

Ku*Genesisi* okulandela maduzane emuva kokuwa, futhi nokudingiswa kukaAdamu noEva eEdene, ngukuzala nokufa, konke ekugcwaliseni iziprofetho zikaNkulunkulu esahlukweni esandulelayo. Njengezahluko ezihambisanayo, u*Genesisi* 3 no 4 ziqukethe izindikimba eziningi namazwi afanayo: ukuchazwa kwesono (*Gen. 3:6–8; qhathanisa no Gen. 4:8*), iziqalekiso eziphuma kwi-’adamah, “emhlabathini” (*Gen. 3:17; qhathanisa no Gen. 4:11*), kanye nokuxoshwa (*Gen. 3:24; qhathanisa no Gen. 4:12, 16*).

Isizathu salokhu kuhambisana ngesokugqamisa ukugcwaliseka kwalokho okwenzeka ngaphambilini, iziprofetho uNkulunkulu ayezinikeze uAdamu noEva ngemuva koKuwa. Isigameko sokuqala emuva kokuxoshwa kukaAdamu sigcwele ithemba; ngukuzalwa kwendodana yakhe yokuqala, isigameko uEva asibona njengokugcwaliseka kwesithembiso ayesizwe kwisiprofetho SikaMesiya (*Gen. 3:15*). Okungukuthi, wayecabanga ukuthi indodana ingase ibe nguMesiya.

Izigameko ezilandelayo: ubulelesi bukaKhayini, ubugebengu buka-Lamech, ukuncipha kweminyaka yokuphila, kanye Nokwanda kobubi konke yizifezekiso zesiqalekiso esashiwo ku*Genesisi* 3.

Kepha, nalapho, ithemba alilahlekile ngokuphelele.

**Funda isifundo saleliviki ulungiselele iSabatha, uMbasa 16.*

UKhayini no Abel

Funda: uGenesisi 4:1, 2. Yini esiyifunda kulezizindimana ngokuzalwa kwalezizinsiswa ezimbili na?

Isigameko sokuqala esilotshe ngumbhali wezebhayibheli maduzane ngemuva kokuxoshwa kukaAdamu Ensimini yaseEdene ngokuzalwa. kwisisho sesiHeberu kuGenesisi 4:1, amazwi athi “uJehovah” (*YHWH*) axhumana kakhulu namazwi “indoda,” njengalokhu isihumusho esiqondile siveza: “ ‘Ngithole indoda, nembala uJehovah ngoKwakhe.’ ” yethulwa yi-International Standard Version njengo: “ ‘Ngizale ingane yesilisa—uJehovah.’ ”

Lesisihumusho esiqondile sincoma ukuthi uEva ukhumbula isiprofetho SikaMesiya sikaGenesisi 3:15 futhi akholwe ukuthi uzale uMsindisi wakhe, uJehovah. “Ukuza koMsindisi kwaprofethwa eEdene. Ngenkathi uAdamu noEva beqala ukuzwa lesisithembiso, babheka ekugwalisekeni kwaso ngokushesha. Bamukela indodana yabo yokuqala ngenkulu injabulo, benethemba lokuthi ingase ibe ngumHlengi.”—Ellen G. White, *The Desire of Ages*, p. 31.

Empeleni, uKhayini ugwele kuyo yonke indaba. Akalona nje izibulo, indodana eyayicishe “ikhonzwe” ngabazali bayo; kulesisahluco, nguyena kuphela, embhalweni kaGenesisi, okhulumayo. Lapho uEva ngokuthakasa ephawula ngokuzalwa kukaKhayini, akasho lutho ngoAbel, okungenani akukho okubhaliwe ngalokho, ngokuqhathaniswa nokuzalwa kukaKhayini. Umxoxi ubika nje kuphela ukuthi “wazala futhi” (*Gen. 4:2, NKJV*).

Igama uKhayini lithathelwe kwisenzo sesiHeberu ganah, esichaza “ukuthola” futhi sisho ukuzalwa, ukuba nento ethile eyigugu nenamandla. Ngakolunye uhlangothi, igama lesiHeberu *Hebel*, ngesiNgisi Abel, lichaza “umhwmuko” (*Hub. 62:9*), noma “umphefumulo” (*Hub. 144:4*) futhi lisho into ephunyukayo, engekho, ukuntuleka kokuthile; igama elifanayo, hebel (Abel), lisetshenziswa kuningi kuMshumayelo limele “ize.” Nakuba singafuni ukufunda okuningi kulemibhalo emifushane, mhlawumbe umqondo wukuthi ithemba likaAdamu noEva lalincike, ngokukholwa kwabo, kuKhayini kuphela, ngoba bekhulwa ukuthi yena, hhayi umfowabo, wayenguMesiya othenjisiwe.

Yiziphi izinto empilweni, ngeqiniso, ezingu-hebel, kodwa esiziphatha sengathi zisemqoka kunalokho ziyikho na? Kungani kubalulekile ukwazi umehluko phakathi kokusemqoka nokungekona na?

Iminikelo Emibili

Ukungafani phakathi kukaKhayini noAbel, njengalokhu kuvela emagameni abo, kwakungagcini kulokhu abayikho; kwakubonakala nasemisebenzini yabo. Njengalokhu uKhayini “wayengumlimi womhlabathi” (*Gen. 4:2, NKJV*), umsebenzi odinga izikhwepha nokusebenza ngokuzikhandla, uAbel “wayengumalusi wezimvu” (*Gen. 4:2, NKJV*), umsebenzi osho ukuba nozwelo nesihawu.

UKhayini wayengumkhiqizi wezithelo. UAbel emgcini wezimvu. Lemisebenzi emibili ayichazi nje kuphela isimo seminikelo emibili (isithelo kuKhayini kanye nemvu kuAbel)—zikhomba nomehluko ngokomqondo ehambisana naleminikelo emibili: uKhayini wayesebenzela “ukuzuza” izithelo ayezozikhiqiza, ngenkathi uAbel wayeqikelela “ekugcineni” izimvu ayezamukele.

Funda: uGenesisi 4:1-5 namaHeberu 11:4. Kungani uNkulunkulu amukela umnikelo kaAbel futhi wenqaba umnikelo kuKhayini na? Kumele sikuqonde kanjani okwenzeka lapha na?

“Ngaphandle kokuchitheka kwegazi kwakungeke kube nokususwa kwesono; futhi bona (Khayini no Abel) kwakumele babonise ukholo lwabo egazini likaKristu njengesinxephezelo esithenjisiwe ngokunikela amazibulo emfuyo njengomhlatshelo. Ngaphandle kwalokhu, izithelo zokuqala zomhlaba kwakumele zethulwa kuNkulunkulu njengomnikelo wokubonga.”—Ellen G. White, *Patriarchs and Prophets*, p. 71.

Njengoba uAbel ahambisana nemiyalelo kaNkulunkulu wanikela ngezithelo phezu kokuba enikele ngomhlatshelo wesilwane, uKhayini akakwenzanga lokho. Akazange alethe isilwane ukube sibe ngumhlatshelo, kepha waletha kuphela umnikelo “wezithelo zomhlaba.” Kwakuyisenzo sokungalaleli, ngokumele nomoya kamfowabo. Lendaba ibonwe njengendaba yokusindiswa ngokholo (u-Abel nomnikelo wakhe wegazi) ngokuqhathaniswa nokuzama ukuzuza usindiso ngemisebenzi (uKhayini nezithelo zakhe zomhlaba).

Nakuba leminikelo kumele ibe nokubaluleka kwezikamoya, yayingenayo imilingo ngokwayo. Yayilokhu iyizimpawu, Imifanekiso, ekhomba kuNkulunkulu ohlinzeke isoni hhayi kuphela ukondleka kepha futhi nosindiso.

Funda uMika 6:7 noIsaya 1:11. Singasithatha kanjani isimiso esethulwe lapha kulezizindimana futhi sisisebenzise ezimpilweni zethu nasekukhonzeni na?

Ubulelesi

Funda: uGenesisi 4:3-8. Yiluphi uhlelo olwaholela ukuba uKhayini abulale umfowabo na? Buka futhi u-1 Johane 3:12.

Indlela uKhayini aphenhla ngayo ikabili: “UKhayini wathukuthela kakhulu, futhi ubuso bakhe banyukubala” (*Gen. 4:5, NKJV*). Intukuthelo kuKhayini yayibhekiswe kuNkulunkulu nakuAbel. UKhayini wayethukuthelwele uNkulunkulu ngoba wayecabanga ukuthi wayeyisisulu ngokungemthetho futhi ethukuthelwele uAbel ngoba wayenomhawu ngomfowabo. Enomhawu wani na? Ngomnikelo nje? Nembala, kuningi okwakwenzeka esithe kunalokho okwembulwa ngumbhalo. Noma ngabe yini, uKhayini wayedangele ngoba umnikelo wakhe ungazange wamukelwe.

Imibuzo emibili kaNkulunkulu kuGenesisi 4:6 ihlobene nezimo ezimbili zikaKhayini. Qaphela ukuthi uNkulunkulu akambeki cala uKhayini. njengakuAdamu, uNkulunkulu ubuza Imibuzo, hhayi ngoba engayazi impendulo, kodwa ngoba ufuna uKhayini azibuke yena futhi aqonde isizathu sesimo sakhe. Njengokuvamile, uJehovah ufuna ukuhlenga abantu Bakhe abawileyo, nakuba besilela ngokusobala Kuye. Kuthi, ngemuva kokubuza lemibuso, uNkulunkulu aluleke uKhayini.

Okokuqala, uNkulunkulu ukhuthaza uKhayini ukuba “ ‘yenza kahle,’ ” uziphathe ngendlela elungileyo. Wubizo lokuphenduka kanye nokuguqula umoya wakhe. UNkulunkulu wethembisa uKhayini ngokuthi “ ‘uzokwamukeleka’ ” futhi athethelele. Ngomunye umqondo uthi uKhayini angaba nokwamukeleka kuNkulunkulu, kodwa kumele kube ngezimiso zikaNkulunkulu, hhayi ezikaKhayini.

Ngakolunye uhlangothi, “ ‘ Uma ungenzi kahle, isono sihlezi ngasemnyango; ukunxanela kwaso kukuwe, kepha wena umelwe ukusibusa’ ” (*Gen. 4:7, NKJV*). Iseluleko sikaNkulunkulu sembulule impande yezono, futhi itholakala kuKhayini ngokwakhe. Lapha, futhi, uNkulunkulu weluleka uKhayini, efuna ukumholela endleni okumele ahambe ngayo.

Iseluleko sesibili sikaNkulunkulu simayelana nomoya ngakulesisono, esilele emnyango futhi “ ‘osifiso saso singuwe.’ ” uNkulunkulu uphakamisa ukuzithiba: “ ‘Kumele ubuse phezu kwaso.’ ” Lesisimiso esifanayo siqhamuka nakuJakobe, lapho echaza ngokuthi “yilowo nalowo uyengwa ehuhwa ngezakhe izinkanuko, ehungwa” (*Jakobe 1:14, NKJV*). Ivangeli lisinikeza isithembiso hhayi kuphela sokuthethelelwa isono kepha nokusinqoba futhi. (*buka 1 Cor. 10:13*). Ekugcineni, uKhayini akabanga namuntu angambeka icala ngesono sakhe ngaphandle kwakhe. Akuyona yini indlela evamile ngathi sonke na?

Lendaba engemnandi isifundisani ngelungelo lokuzikhethelela kanye nangendlela uNkulunkulu angeke asiphoqe ngayo ukuba silalele na?

Isijeziso SikaKhayini

Funda: uGenesisi 4:9–16. Kungani uNkulunkulu ebuza umbuzo “ ‘Uphi uAbel umfowenu na?’ ” Yikuphi ukuxhumana phakathi kwesono sikaKhayini kanye nokuba kwakhe “ ‘ngumhambuma nozulane emhlabeni’ ” (*Gen. 4:12, NKJV*)?

Umbuzo kaNkulunkulu kuKhayini uzwakala njengombuzo Wakhe kuAdamu eEdene: “ ‘Ukuphi na?’ ” Lokhu kufana kuncoma ukuxhumana phakathi kwesono saseEdene kanye nalesisono manje: esakamuva isono (sikaKhayini) sasingumphumela wesokuqala (esikaAdamu).

UKhayini, nokho, akasivumi isono sakhe; uyasiphika, into uAdamu angazange ayenze, nakuba azama ukubeka icala kwenye indawo. UKhayini, ngokuqhathaniswa, wedelela uNkulunkulu ngokuqondile, ongachithi isikhathi ngokulokhu eqagulisana noKhayini ngobulelesi bakhe. Lapho uNkulunkulu ebuza umbuzo wesithathu, “ ‘Wenzi na?’ ” Akalindi nampendulo. Ukhumbuzo uKhayini ukuthi Yena wazi konke, ngokuba izwi likaAbel lifinyelele Kimi lisuka emhlabeni (*Gen. 4:10*), umfanekiso ophawula ukuthi uNkulunkulu uyazi ngokubulala futhi uzobhekana nako. UAbel usemhlabathini, ukuxhumana okukhomba emuva Ekuweni nakulokho uJehovah ayethe kuzokwenzeka kuAdamu (*buka uGen. 3:19*).

Funda: uGenesisi 4:14. Abaluleke ngani amazwi kaKhayini okuthi “ ‘Ngizoba ngocashile ebusweni Bakho’ ” (*NKJV*) na?

Kungenxa yokuthi igazi likaAbel lachithelwa emhlabathini umhlabathi uqalekiswa manje, futhi (*Gen. 4:12*). Ngenxa yalokho, uKhayini ugwetshwa ukuba abengumhambuma, kude noNkulunkulu. Kusekuzweni isigwebo sikaNkulunkulu lapho uKhayini evuma ukubaluleka kobukhona bukaNkulunkulu; ngokuba ngaphandle kwakho, wesabela impilo yakhe. Nangasemuva kokubulala kukaKhayini ngesihluku kanye nokudelela kwakhe esekwenzile lokho, uJehovah usakhombisa umusa ngakuye, futhi nakuba “uKhayini asuka ebusweni bukaJehovah” (*Gen. 4:16, NKJV*), uJehovah wamnikeza ukuvikeleka okuthile. Ukuthi ngempela lolo “phawu” laluyini (*Gen. 4:15*), asitsheliwe, kodwa noma ngabe lwaluyini, lwaba khona kuphela ngenxa yomusa kaNkulunkulu ngakuye.

“ ‘Ngocashile ebusweni Bakho’ ” (*Gen. 4:14, NKJV*)—yini ukuba ngocashile ebusweni bukaNkulunkulu na? Yisimo esiyinhlekele kunoma ngubani. Iyipi indlela okungukuphela kwayo, thina zoni, esingagwema ngayo lesisimo na?

Ukukhohlakala Komuntu

Funda: uGenesisi 4:17-24. Laba yini ifa likaKhayini, futhi ubulelesi bukaKhayini bayiphendla kanjani indlela yokwanda kobubi besintu na?

UmzukulukaKhayini, u-Lamech, ubhekisa ebulelesini bukaKhayini ngokwengqikithi yakhe. Lokhu kuqhathanisa phakathi kobulelesi bukaKhayini kanye nobuka-Lamech kunesifundo. Lapho uKhayini ethula khona ngobulelesi bakhe okungukuphela kwabo obulotshiweyo, u-Lamech ubonakala eneqholo ngobakhe, ebethula ngengoma (*Gen. 4:23, 24*). UKhayini ucela umusa kaNkulunkulu, akukho okulotshiwe ngo-Lamech ewucela. Lapho uKhayini ephindiselelwa kasikhombisa nguNkulunkulu, u-Lamech ukholwa ukuthi uzophindiselelwa izikhathi ezingamashumi ayisikhombisa nesikhombisa (*buka uGen. 4:24*), ukhasha lokuthi ulazi kahle icala lakhe.

Futhi, uKhayini umfazi munye (*Gen. 4:17*); u-Lamech ufaka ukuthembuza, ngokuba Izibhalo zisho ngokuqondile ukuthi “wazithathela amakhosikazi amabili” (*Gen. 4:19, NKJV*). Lokhu kuqinisa kanye nokuphakamisa ububi kuzoba nomthelela ngempela esizukulwaneni esilandelayo sabakwaKhayini.

Okulandela ezithendeni zalesisgameko sobubi emndenini kaKhayini, umbhalo webhayibheli uveza isisgameko esisha esimelana nomkhuba wabakwaKhayini. “UAdamu wamazimkakhe” (*Gen. 4:25*), futhi umphumela waba ngukuzalwa kuka-Seth, ogama lakhe liqanjwa nguEva ukubonisa ukuthi uNkulunkulu wayefaka “enye inzalo” esikhundleni sikaAbel.

Empeleni, umlando wegama lika-Seth wandulela elikaAbel. Igama Seth lithathelwa kwisenzo sesiHeberu ‘ashit,’ “ngizofaka” (*Gen. 3:15*), okwethu isiprofetho SikaMesiya. Inzalo kaMesiya izodluliselwa ngesizukulwane sika-Seth. Umbhalo wezebhayibheli unikeza umbiko wokuqala kwesizukulwane SikaMesiya kusukela ku-Seth (*Gen. 5:3*), futhi ufaka no-Enoch (*Gen. 5:24*), Methuselah, futhi ugcine ngoNowa.

Umusho “amadodana kaNkulunkulu” (*Gen. 6:2*) ubhekisa enzalweni ka-Seth ngoba yakhelwe ukugcina umfanekiso kaNkulunkulu (*Gen. 5:1, 4*). Ngakolunye uhlangothi, “amadodakazi abantu” (*Gen. 6:1*) kubukeka sengathi kunento engalungile, ngokuqhathaniswa nenzalo yalabo abakumfanekiso kaNkulunkulu nalabo abakumfanekiso wabantu. Futhi kungaphansi kwethonya lala “madodakazi abantu” lapho lamadodana kaNkulunkulu “ezithathela kuwo amakhosikazi ngokuzikhethela kwawo” (*Gen. 6:2, NKJV*), okukhomba indlela engalungile isintu esasesiyithatha.

Funda uGenesisi 6:1-5. Ubufakazi obunamandla benkohlakalo yezono! Kungani kumele senze konke esingakwenza ngamandla kaNkulunkulu ukuba sisuse isono ezimpilweni zethu na?

Ukucabanga Okubanzi: Umusho ophindwa phindwayo “U-Enoch wahamba noNkulunkulu” (*Gen. 5:22, 24*) uchaza Ubudlelwane obusondelene bansuku zonke noNkulunkulu. Ubudlelwane buka-Enoch noNkulunkulu babukhetheke kangokuba “uNkulunkulu wamthatha” (*Gen. 5:24*). Lomusho wokugcina, nokho, ungowodwa esizukulwaneni sikaAdamu futhi asiwuphasi umqondo wempilo ngale kokufa eParadesi kulabo “abahamba noNkulunkulu.” Qaphela ukuthi noNowa wahamba noNkulunkulu (*Gen. 6:9*), futhi wafa njengabonke abanye abantu, kuhlangele noAdamu noMethuselah. Kuyathathekisa futhi ukuqaphela ukuthi Asikho isizathu esinikezwayo ukukhulumela nomusa okhethekileyo. “U-Enoch waba ngumshumayeli wokulunga, azisa abantu ngalokho uNkulunkulu ayemembulele kona. Labo ababesaba uJehovah bafuna lendoda engcwele, ukwabelana ngomyalelo wayo nemikhuleko. Wasebenza emphakathini futhi, ethwele imibiko kaNkulunkulu kubo bonke abafuna ukuzwa amazwi esixwayiso. Ukusebenza kwakhe kwakungacacile nje kwabakwa-Seth. Ezweni lapho uKhayini ayebalekele kulo ubukhona bukaNkulunkulu, umprofethi kaNkulunkulu wazisa imibono emangalisayo ayeyibonisiwe. ‘Bheka,’ ememezela, ‘iNkosi iyakufika nabangcwele bayo abayizigidigidi, ukuze yahlulele bonke, ijizise bonke abangamesabi uNkulunkulu ngenxa yemisebenzi yonke yabo yokungahloniphi.’ Jude 14, 15.”—Ellen G. White, *Patriarchs and Prophets*, p. 86.

Imibuzo Yokuxoxisana:

❶ Kungani uKhayini abulala umfowabona? Funda ukuphawula okulandelayo ngu-Elie Wiesel: “Wakwenzelani lokho na? Mhlawumbe wayefuna ukusala yedwa: kube nguye kuphela okhona emuva kufa kwabazali bakhe, yena kuphela umuntu. Abayedwa njengoNkulunkulu futhi mhlawumbe endaweni kaNkulunkulu. . . . uKhayini wabulalela ukuba abe nguNkulunkulu. . . . Noma ngubani ozithatha njengoNkulunkulu ugcina ebulele abantu.”—Elie Wiesel, *Messengers of God: Biblical Portraits and Legends* (New York: Random House, 1976), p. 58. Singaqikelela kanjani, nakuba singabulali, ukuba singabonakalisi umoya kaKhayini na?

❷ Qhathanisa iminyaka yokuphila yalabo abandulela uzamcolo (*Genesis 5*) neyezingqalabutho. Besingakuchaza kanjani lokhu kuncipha kweminyaka yokuphila kwesintu na? Lokhu kuncipha kuphikisana kanjani nemfundiso ekhona ka-Darwini na?