

Zonke Izizwe neBhabheli



ISABATHA EMINI

Funda Lokhu Kuleliviki: *Gen. 9:18–11:9, Luka 10:1, Mat. 1:1–17, Luka 1:26–33, Hub. 139:7–12, Gen. 1:28, Gen. 9:1.*

Indimana Yenkumbulo: “Ngalokho igama lawo lathiwa iBabel, * ngokuba uJehova wasanganisa khona ulimi lomhlaba wonke; wabahlakazela emhlabeni wonke” (*Genesis 11:9, NKJV*).

Ngemuva kukaZamcolo, umbiko wezibhalo usuka ekugxileni kumuntu oyedwa, uNowa, ubheke kumadodana akhe amathathu, “Shem, Ham, no-Japhet.” Lokhu kugxila okukhethekile ku-Ham, ubaba kaKanana (*Gen. 10:6, 15*), kwethula umqondo we “Kanana,” Izwe leSithembiso (*Gen. 12:5*), ukulindela uAbrahama, osibusiso sakhe sizoya kwizizwe zonke (*Gen. 12:3*).

Nakuba kunjalo, lomzila unqamuka kuMbhosongo waseBabeli (*Gen. 11:1–9*). Futhi, amacebo kaNkulunkulu ngesintu ayathikamezeka. Okwakumele kube yibusiso, ukuzalwa kwezizwe zonke, kuba ngesinye Isigameko nesinye isiqalekiso. Izizwe ziyabumbana ukuze zizame ukuthatha indawo kaNkulunkulu; uNkulunkulu aphenjule ngokwehlulela kubo; futhi, ngenxa yalokho kudideka, abantu bayasabalala kuwo wonke umhlaba (*Gen. 11:8*), ngalokho befeza uhlelo lokuqala lukaNkulunkulu loku “gcwalisa umhlaba” (*Gen. 9:1, NKJV*).

Ekugcineni, nangale kobubi besintu, uNkulunkulu uguqula ububi bube ngokuhle; uhlezi njalo eba nezwi lokugcina. Isiqalekiso sika-Ham etendeni likayise (*Gen. 9:21, 22*) kanye nesiqalekiso sezizwe ezididekile Embhosongweni waseBabeli (*Gen. 11:9*) kuyothi, ekugcineni, kuguqulwe kube yibusiso sezizwe.

*Funda isifundo saleliviki ulungiselela iSabatha, uMbaso 30.

Isiqalekiso Sika-Ham

Funda: uGenesisi 9:18-27. Yimuphi umyalezo walendaba engajwayelekile na?

Isenzo sikaNowa esivandeni sakhe sinanela esikaAdamu Ensinimi yaseEdene. Lezizindaba ezimbili ziqukethe izindikimba ezifanayo: ukudla isithelo kanye nomphumela wokubanqunu; bese kuba nesembozo, Isiqalekiso, kanye nesibusiso. UNowa uxhumana kabusha nemvelaphi yakhe ekuAdamu futhi, ngeshwa, aqubeze lowomlando wokwehluleka.

Ukubiliswa kwesithelo kwakungeyona ingxenywe yohlelo lukaNkulunkulu ekudaleni kokuqala. UNowa wazitika, wehluleka ngukuzilawula futhi wazenza nqunu. Ukuthi u-Ham “wabona” ubuze bakhe kunikeza ukhasha lokuthi noEva, naye, “wabona” umuthi ongavunyelwe (*Gen. 3:6*). Lokhu kuhambisana kuncoma ukuthi u-Ham “akabonanga” nje ngokunyeneyayo, nangephutha, ubuze bukayise. Wahamba ekhuluma ngako, futhi engazamanga nokunakekela inkinga kayise. Ngokuqhathaniswa, abafowabo basukumela phezulu bamboza ubuze buka baba wabo, njengoba u-Ham ayemshiye enqunu, lokho kwasola izezo zika-Ham.

Udaba olusengcupheni lapha lumayelana kakhulu nokuhlonipha abazali bakho. Ukwehluleka ukuhlonipha abazali bakho, abamele imvelaphi yakho, kuyothinta ikusasa lakho (*Eksod. 201:12; qhathanisa no Efes. 6:2*). Yingakho kuba nesiqalekiso, esizoba nethonya kwikusasa lika-Ham kanye nelendodana yakhe uKanana.

Nembali, kuyiphutha elibi kakhulu futhi kungubugebengu obukhulu ukusebenzisa Lendimana ukuvumela izimfundiso zobuhlanga ngakomunye. Isiprofetho sigcina ngokuqinile kuKanana, indodana ka-Ham. Umbhali wezebhayibheli ucabanga ngemikhuba ekhohlakele yabaseKanana (*Gen. 19:5-7, 31-35*).

Phezu kwalokho, Isiqalekiso siqukethe isithembiso sesibusiso, esiphezu kwegama “Kanana,” elisuselwe kwisenzo *kana*, esichaza “ukwehlula.” Kungokwehlula uKanana lapho abantu bakaNkulunkulu, isizukulwane sika-Shem, esizongena Ezweni leSithembiso futhi silungise indlela yokuza kukaMesiya, oyokwandisa u-Japheth “ematendeni ka-Shem” (*Gen. 9:27*). Lokhu kubhekisa kweziprofetho ekwandeni kwesivumelwano sikaNkulunkulu kuzo zonke izizwe, kuzofaka umyalezo kaIsrayeli wosindiso lwezwe lonke (*Dan. 9:27, Isa. 66:18-20, Rom. 11:25*). Isiqalekiso sika-Ham, empeleni, sizoba yisibusiso sezizwe zonke, sifake namona yiziphi Izizukulwane zika-Ham noKanana ezamukela usindiso olunikezwa nguJehovah.

UNowa, “iqhawe” likaZamcolo, edakiwe na? Lokhu kumele kusitshelani ngokunecici kwethu kanye nesizathu sokudinga kwethu umusa kaNkulunkulu wonke umzuzu Wokuphila kwethu na?

Isizukulwane SikaGenesisi

Ulwazi oluhlelekile mayelana neminyaka yobudala kaNowa yenza sibone ukuthi uNowa uba ngumxhumanisi phakathi kwempilo eyandulela uZamcolo nelandela uZamcolo. Izindimana ezimbili zokugcina zendaba eyandulelayo (*Gen. 9:28, 29*) zisibuyisela emuva kwisixhumanisi sokugcina sesizukulwane sikaAdamu (*Gen. 5:32*). Ngenxa yokuthi uAdamu wafa ngenkathi uLamech, ubaba kaNowa, eneminyaka engu-56 ubudala, kumele ukuthi uNowa wayezizwile izindaba ngoAdamu, Okungase wazidlulisela kwizizukulwane zakhe ngaphambi nangemuva kukaZamcolo.

Funda: uGenesisi 10. Yini inhloso yalezizizukulwana eBhayibhelini na? (*Bheka futhi uLuka 3:23–38.*)

Izizukulwane zeBhayibheli zinemisebenzi emithathu. Owokuqala, ukugcuzelela ubumlando bezigameko zeBhayibheli, ezimayelana nabantu bangempela ababephila futhi bafa futhi onsuku zabo zibalwe ngokuqondile. Okwesibili, ikhangisa ukuqhubeka futhi emandulo kuze kube yisikhathi samanje sombhali, kusunguleke ukuxhumana okusobala nangemuva kuze kube “manje.” Okwesithathu, kusikhumbuza ngobuthaka besintu kanye nomphumela owesabekayo wesiqalekiso sesono kanye nemiphumela ebulalayo yaso kuzo zonke Izizukulwane ezilandeleyo.

Qaphela ukubalulwa kwabakwa-Ham, abakwa-Shem, nabakwa-Japheth akulandeli uhlelo olusobala. Izizwe ezingu-70 zibonisa ngaphambili amalungu angu-70 omndeni kaJakobe (*Gen. 46:27*) kanye nadabala abangu-70 bakwaIsrayeli ehlane (*Eksod. 24:9*). Umqondo wokuvumelana phakathi kwezizwe ezingu-70 kanye nabadala abangu-70 kwaIsrayeli kuncoma umsebenzi kalsrayeli ezizweni: “Lapho oPhezukonke wazinika izizwe ifa lazo, lapho wahlukanisa abantwana babantu, wamisa imikhawulo yezizwe njengokomumo wabantwana bakwa-Israyeli” (*Dut. 32:8, NKJV*). Ngokufanayo, uJesu uthumela abafundi abangu-70 ukuyovangela izizwe (*Luka 10:1*).

Okuvezwa yilolulwazi kithina ngukuxhumana okuqondile phaka kukaAdamu nezinzalamizi; bonke bangabantu abasemlandweni, abantu bangempela kusukela kuAdamu kuye phambili. Lokhu futhi kususisa ekuqondeni ukuthi izinzalamizi zazixhumana nofakazi abanezinkumbulo ngezigameko zasendulo.

Funda uMathewu 1:1-17. Lokhu kusifundisani thina ngokuba khona emlandweni kwalabantu na? Kungani ukwazi kanye nokukholwa ukuthi kwakungabantu bangempela kubalulekile okholweni lwethu na?

Ulimi Olulodwa

Funda: uGenesisi 11:1-4. Kungani abantu “bomhlaba wonke” babemandla ekuzuzeni Ubunye na?

Umusho othi “umhlaba wonke” ubhekise kubantu abambalwa, labo ababephila ngemuva kukaZamcolo. Isizathu salokhu kubuthana kusobala: babefuna ukwakha umbhoshongo ozofinyelela emazulwini (*Gen. 11:4*). Empeleni, inhloso yabo yangempela kwakungeyokuthatha indawo kaNkulunkulu, uMdali. Okukhulu, ukuchazwa kwenhloso yabantu kanye nezenzo kwenanela izinhloso nezenzo zikaNkulunkulu endabeni yoKudala: “bathi” (*Gen. 11:3, 4; qhathanisa no Gen. 1:6, 9, 14, njalo*); “masenze” (*Gen. 11:3, 4; qhathanisa no Gen. 1:26*). Inhloso yabo isobala kakhulu: “ ‘Masizenzele igama’ ” (*Gen. 11:4, NKJV*), isisho esibekelwe uNkulunkulu kuphela (*Isa. 63:12, 14*).

Kafushane, abakhi beBabeli babenokuzimisela okungaphusile bokuthatha indawo kaNkulunkulu, Umdali. (Siyazi ukuthi ngubani owayegqugqezela lokho, akunjalo na Buka ulsa. 14:14.) Inkumbulo kaZamcolo nembala kumele ukuba yaba nendima kulomsebenzi. Bakha umbhoshongo ophakeme ukuze basinde komunye uzamcolo, uma ungaba khona, nakuba uNkulunkulu enze isithembiso. Inkumbulo kaZamcolo igcinwe njengemfundiso yaseBhabheli, nakuba ihlanekezelwe, mayelana nokwakhiwa kwedolobha laseBhabheli (Babylon). Lomzamo wokuya phezulu kufinyelele ezulwini futhi kuthathwe intando kaNkulunkulu, nembala, iwuphawu lomoya waseBhabhiloni.

Yingakho indaba yoMbhoshongo waseBabeli uyindikimba ebalulekile encwadini kaDaniyeli, ngokunjalo. Ukubhekisa kwi-Shinar, okungenisa indaba yoMbhoshongo waseBabeli (*Gen. 11:2*), kuqhamuka kabusha ekuqaleni kwencwadi kaDaniyeli, ukuze kubalulwe indawo lapho uNebukhadnesari alethe khona izitsha zethempeli laseJerusalema (*Dan. 1:2*). Phakathi kwezinye izahluko eziningi zencwadi, isigaba lapho uNebukhadnesari akha khona isithombe segolide, mhlawumbe endaweni efanaya “eshashalazini,” kuyisbonakaliso salesisimo sengqondo.emibonweni yakhe ekugcineni, uDaniyeli ubona isimo esifanayo sezizwe zomhlaba ekugcineni zibuthana ndawonye ukuzuzisa Ubunye ngokumelene noNkulunkulu (*Dan. 2:43, Dan. 11:43–45; qhathanisa neSamb. 16:15, 16*), nakuba lomzamo nawo wehluleka lapha, njengalokhu kwabanjalo naseBabeli, ngokunjalo.

Umbhali wodumo wase-France ongeyena umKristu wathi inhloso enkulu yesintu ngeyokuzama “ukuba nguNkulunkulu.” Yini ngathi, kusukela kuEva eEdene (*Gen. 3:5*), edonsekelo kulamanga ayingozi na?

“Wozani Sehle”

Funda: uGenesisi 11:5-7 ne Hubo 139:7-12. Kungani uNkulunkulu ehlela emhlabeni lapha na? Kwakuyisiphi Isigameko esaqhubukusha lokhu kwenza kwezulu na?

Okuyisibhinqo, nakuba abantu babekhuphukela phezulu, uNkulunkulu kwafuneka ehlele ukuza kubo. Ukwehla kukaNkulunkulu kuyisiqinisekiso sobukhulu Bakhe. UNkulunkulu uyolukhu njalo engale kokufinyelela kwesintu. Noma yimuphi umzawo wesintu wokuphakamela Kuye kanye nokuhlangana Naye ezulwini uyize futhi uyinhlelisa. Akubuzwa, Yingakho, ukuze asindise thina, uJesu wehla weza kithina; yayingekho, nembala enye indlela yokuba Yena asindise thina.

Isibhinqo esikhulu endabeni yoMbhoshongo waseBabeli sibonakala enkulumeni kaNkulunkulu: “ukuzobona idolobha kanye nombhoshongo” (*Gen. 11:5*). UNkulunkulu wayengadinge kwehla ukuzobona (*Hub. 139:7-12; qhathanisa ne Hub. 2:4*), kodwa ke wenzajalo. Umqondo ugqizelela ukuba yingxenyane nesintu kukaNkulunkulu.

Funda: uLuka 1:26-33. Lokhu kusifundisani ngokwehla kukaNkulunkulu eza kithina na?

Ukwehla kukaNkulunkulu kusikhumbuzisa futhi ngesimiso sokulunga ngokukholwa kanye nohlelo lomusa kaNkulunkulu. Noma yimuphi umsebenzi esingawenzela uNkulunkulu, kuzomele ehlele ezansi ukuzohlanga nathi. Akukona esikwenzela uNkulunkulu okuzosiletha Kuye nasosindisweni. Kunalokho, ngukuhamba kukaNkulunkulu eza kithina okuzosisindisa. Empeleni, Kabili umbhalo kuGenesisi ukhuluma ngoNkulunkulu ehlela “ezansi,” okubukeka kugudla indlela ayenomnako ngayo ngalokho okwakwenzeka lapho.

Ngokombhalo, uJehovah wayefuna ukuqeda lobubunye obujulile, okwakungathi ngenxa yesimo sabo sesono kwakungaholela ebubini obukhulu. Yingakho akhetha ukudidisa izilimi zabo, okwakuzoqeda amacebo abo obunye.

“Izinhlelo zabakhi baseBabeli zaphela ngehlazo nangokwehluleka. Isikhumbuzo zokuzidla saba yisikhumbuzo sobuwula babo. Kepha abantu bayaqhubeka nokujaha indlela efanayo—yokuncika kumina, kanye nokulahlala umthetho kaNkulunkulu. Yilesisimo uSathane azama ukusifeza ezulwini; okuyisona esabusa uKhayini ekuletheni umhlathshelo wakhe.”—Ellen G. White, *Patriarchs and Prophets*, p. 123.

Siyibuka kanjani lendaba yoMbhoshongo waseBabeli njengesinye sezibonelo zokuziqqaja okweqile kwesintu kanye nendlela, ekugcineni, okungeke kwaphumelela ngayo na? Zifundo zini ongazithathela zona kulendaba na?

Ukuhlengwa Kodingisiwe

Funda: uGenesisi 11:8, 9 no Genesisi 9:1; qhathanisa noGenesisi 1:28. Kungani ukusabalalisa kukaNkulunkulu kuhlenga na?

Uhlelo lukaNkulunkulu kanye nokubusisa Kwakhe isintu kwakungukuthi “ ‘sande, futhi sigwalise umhlaba’ ” (*Gen. 9:1, NKJV; qhathanisa no Gen. 1:28, NKJV*). Ngokumelene nohlelo lukaNkulunkulu, abakhi baseBabeli baqoma ukuhlala ndawonye njengabantu abafanayo. Esinye isizathu abathi bafuna ukwakha idolobha kwakungukuthi “ ‘bangasabalali kuwo wonke umhlaba’ ” (*Gen. 11:4, NKJV*). Benqaba ukuya noma yikuphi, mhlawumbe becabanga ukuthi bendawonye bangaba namandla kakhulu kunokuba behlukene futhi besabalele. Futhi, ngokomunye umqondo, babeqinisile.

Ngeshwa, bafuna ukusebenzisa amandla abo obunye ngobubi, hhayi ubuhle. babefuna “ ‘ukuzenzela igama,’ ” isibonakaliso esinamandla sokuqhosha nokuzidla kwabo. Nembala, noma yini isintu, ngokudelela uNkulunkulu, esifuna “ ‘ukuzenzela igama’ ” singaqiniseka ukuthi izinto azizohamba kahle. Azikaze futhi.

Yingakho, ngokwahlulela ukudelela kwabo, uNkulunkulu wabasabalalisa kuwo “wonke umhlaba” (*Gen. 11:9*), lokho kanye ababengafuni kwenzeke.

Ngokuthathekisiyo, igama Babel, elichaza “umnyango kaNkulunkulu,” lihlobene nesenzo balal, esichaza “ukudidisa” (*Gen. 11:9*). Kungenxa yokuthi babefuna ukufinyelela “emnyango” kaNkulunkulu, ngoba bezicabangela ukuthi banguNkulunkulu, okwenza ukuba bagcine bedidekile futhi bengenamandla kunakuqala.

“Abantu baseBabeli babezimisele ukusungula umbuso ongancikile kuNkulunkulu. Kwakukhona abanye phakathi kwabo, nokho, ababesaba uJehovah, kodwa ababeluthiwe ngokuzenzisa kwabangenaye uNkulunkulu futhi badonseleka ezinhlelweni zabo. Ngenxa yalabo abathembekileyo uJehovah wakulibazisa ukwahlulela Kwakhe futhi wanikeza abantu isikhathi sokuveza ububona bangempela. Njengoba lokhu kwenzeka, amadodana kaNkulunkulu asebenzela ukubaguqula enhlosweni yabo; kodwa abantu babemunye ngokuphelele emsebenzi wabo wokufinyelela ezulwini. Ukube abazange baphazanyiswe, babezothena izwe amandla ebusheni balo. Ubunye babo babusekelwe ekuhlubukeni; umbuso osekelelwe ukuzitusa, kodwa kuwo uNkulunkulu ayengezukulubusa futhi ahlonishwe.”—Ellen G. White, *Patriarchs and Prophets*, p. 123.

Kungani kumele siqaphele ngokufuna “ukuzenzela igama” na?

Ukucabanga Kabanzi: Funda u-Ellen G. White, “The Tower of Babel,” pp. 117–124, in *Patriarchs and Prophets*.

“Banquma ukwakha idolobha, futhi kulo umbhoshongo ophekeme kakhulu. . . . Lemisebenzi yayihlelelwe ukuvimbela abantu ekusabalaleni emhlabeni. UNkulunkulu wayebayaleze ukuba basabalale kuwo wonke umhlaba, bawugcwalise futhi bawunqobe; kodwa laba bakhi baseBabeli bazimisela ukugcina umphakathi wabo undawonye, futhi basungule umbuso ozogcina ubusa wonke umhlaba. Ngalokho idolobha labo libe yikomkhulu lombuzo kazwelonke; inkazimulo yalo ituswe futhi ikhothamelwe yizwe lonke income abasunguli balo. Lombhoshongo ophekeme, ofinyelela amazwini, kwakuhloswe ukuba ume njengesikhumbuzo samandla kanye nobuhlakani babakhi bawo, uqhubeze udumo lwabo izikulwane ngezizukulwane.

“Abahlali base-Shinarabazange basikholwe isivumelwano sikaNkulunkulu sokuthi akayikuphinde alethe uzamcolo futhi phezu komhlaba. Iningi labo laphika ubukhona bukaNkulunkulu futhi bathi uZamcolo ube yinto yemvelo nje. Abanye bakholwa kwiSidalwa Esiphakeme, nokuthi kwakuyiso esasibhubhise umhlaba owandulela uZamcolo; futhi Izinhliziyi zabo, njengekaKhayini, zavukela ekuhlubukeni kuYena. Enye inhloso yokwakha umbhoshongo kwakungeyokuqinisekisa ukuphepha kwabo uma kwenzeka kuba nomunye uzamcolo. Ngokuphakamisa isakhiwo kakhulu kunezinga lokupakama kwamanzi kaZamcolo, babecabanga ukuzibeka ngale kwengozi. Futhi njengalokhu babezokwazi ukukhuphukela emafini, babenethemba lokuthola imbangela kaZamcolo. Wonke lomsebenzi wawuhlelelwe Ukuphakamisa kakhulu ukuzidla kwabakhi kanye nokuguqula izingqondo zezikulwane Ezizayo zisuke kuNkulunkulu ziholeleke ekukhonzeni izithombe.”—Ellen G. White, *Patriarchs and Prophets*, pp. 118, 119.

Imibuzo Yokuxoxisana:

- ❶ Yisiphi isibonelo esinaso emlandweni, noma nanamuhla, senxushunxushu ebakhona ngalabo abafuna ukuzakhela igama na?
- ❷ Thina, njengebandla, singayigwema kanjani ingozi, yokufuna ukwakha owethu Umbhoshongo waseBabeli na? Yiziphi izindlela okungabe sizama ukwenza lokho, nakuba singanakile na?