

# Imvelaphi KaAbrahama



## ISABATHA EMINI

**Kuleliviki Funda ku:** *Genesis 12; Isa. 48:20; Isa. 36:6, 9; Jer. 2:18; Genesis 13; Genesis 14; Heb. 7:1–10.*

**Indimana Yenkumbulo:** “Ngokukholwa u-Abrahama walalela ebizwa ukuba aphume aye endaweni abezakuyamukeliswa ibe yifa lakhe; waphuma engazi lapho eya khona” (*Hebrews 11:8, NKJV*).

**M**anje sesifike phakathi nendawo nencwadi kaGenesisi. Lesisigaba esiphakathi endawo (*Genesisi 12-22*) sizophatha uhambo lukaAbrahama, kusukela obizweni lokuqala lukaNkulunkulu, *lekh lekha*, “Hamba!” (*Gen. 12:1*), olwenza uAbrahama ashiye imuva lakhe obizweni lwesibili lukaNkulunkulu, *lekh lekha*, “Hamba!” (*Gne. 22:2*), oluholela ukuba uAbrahama ashiye ikusasa (njengalokhu lalizobakhona kwindodana yakhe). Ngenxa yalokho, uAbrahama njalo usohambeni, okuyingakho njalo ebizwa “ngesihambi” (*Gen. 17:8*).

Ekuhambeni kwakhe, uAbrahama usesikhaleni, akanamuva, ulishiyile, futhi akanalo ikusasa, akaliboni. Phakathi kwalokhu kubizwa okubili, okwakha uhambo lokholo lukaAbrahama, uAbrahama uzwa izwi likaNkulunkulu, elimqinisekayo: “ ‘Ungesabi’ ” (*Gen. 15:1, NKJV*). Leligama likaNkulunkulu liphawula izigaba ezintathu zohambo lukaAbrahama, esizozifunda kumaviki 6, 7, no 8.

UAbrahama yisibonelo Sokholo (*Gen. 17:6*) futhi ukhunjulwa Ezibhalweni zesiHeberu njengendoda yokholo (*Neh. 9:7, 8*). KwiTestamente Elisha, uAbrahama ubalulwa kakhulu kunabo bonke abakwiTestamente Elidala, futhi isizathu salokhu sizoqala ukusibona kuleliviki.

*\*Funda isifundo saleliviki ukulungiselela iSabatha, uNhlaba 7.*

## Ukusuka Kuka-Abrahama

**Funda:** uGenesisi 12:1-9. Kungani uNkulunkulu abiza uAbram ukuba ashiye izwe lakhe nomndeni na? Waphendula kanjani uAbram na?

Mhla egcina uNkulunkulu ukukhuluma nomuntu, okungenani njengalokhu kubikwe Ezibhalweni, kwakunguNowa, ukumqinisekisa ngemuva kukaZamcolo ukuthi uyakusungula isivumelwano nakho konke okwenyama (*Gen. 9:15-17*) nokuthi akusayikubakhona uzamcolo womhlaba wonke. Izwi elisha likaNkulunkulu, manje kuAbram, lixhumanisa kabusha nalesosithembiso: *zonke izizwe zomhlaba ziyobusiswa ngoAbram.*

Ukugcwaliseka kwalesosiprofetho kuqala ngokushiya imuva. UAbram ushiya konke akwaziyo, Umndeni wakhe, izwe lakhe, nanengxenye yakhe. Ukuqina kalokhu kushiya kubonakala ekuphinda-phindweni kwegama eliphambili “hamba,” eliqhamuka izihlandlo eziyisikhombisa kulendikimba. UAbram kumele kuqala ashiye izwe lakhe, “i-Ur yamaKhaledi,” okuyi-Babylonia futhi (*Gen. 11:31, Isa. 13:19*). Lolubizo loku “phuma eBhabeli” lunomlando omude phakathi kwabaprofethi basebhayibheli (*Isa. 48:20, Samb. 18:4*).

Ukuhamba kukaAbram kuthinta nomndeni wakhe. UAbram kumele ashiye ifa lakhe futhi nakho konke ayekufundile futhi wakuzuzwa ngokwamafa, imfundo, kanye nethonya.

Kepha, ubizo lukaNkulunkulu lufaka okungaphezulu. Isisho sesiHeberu *lekh lekha*, “hamba,” sihumushwe ngokuyiso, sichaza “hamba ngokwakho” noma “zihambele ngokwakho.” Ukuhamba kukaAbram esuka eBhabeli kuthinta okungaphezulu kwendawo, noma Umndeni wakhe. Isisho sesiHeberu sincoma isigcizelelo *phezu kwakhe*. UAbram kumele ahambe yena, ukususa ingxenye yakhe ekukethe imuva lakhe laseBhabeli.

Umgomo walokhu kushiya “ngumhlaba” uNkulunkulu azombonisa wona. Ulimi olufanayo luzosetshenziswa futhi ngokwendikimba yokunikela ngoIsaka (*Gen. 22:2*), ukubhekisa entabeni yaseMoriya, lapho ulsaka ezonikelwa khona kanye nalapho ithempeli laseJerusalema lizokwakhiwa khona (*2 Kron. 3:1*). Isithembiso sikaNkulunkulu Asikho mayelana nezwe eliphathekayo kuphela kepha simayelana nosindiso lomhlaba. Lomqondo uqiniswa esithembisweni sikaNkulunkulu sokubusisa zonke izizwe (*Gen. 12:2, 3*). Isenzo barakh, “busisa,” siqhamuka izikhathi ezinhlanu kulesisahluko. Uhlelo lwalesisibusiso sikazwe lonke lusebenza “ngenzalo” kuAbram (*Gen. 22:18, Gen. 26:4, Gen. 28:14*). Umbhalo ubhekisa lapha “kwinzalo,” okuzothi ekugcineni igcwaliseke kuJesu Kristu.

**Yini uNkulunkulu angase ube ukubizela ukuba uyishiye emuva; Okungukuthi, Iyipi ingxenye yempilo yakho okumele uyishiye ukuze usabele ubuzo lukaNkulunkulu na?**

## Isilingo SaseGibhithe

**Funda:** uGenesisi 12:10-20. Kungani uAbram ashuya Izwe leSithembiso waya eGibhithe na? UFaro waziphatha kanjani ngokuqhathaniswa noAbram na?

Ngokubhinqayo, uAbram, owayesanda kufika Ezweni leSithembiso, unquma ukulishiya aye eGibhithe ngoba “kunendlala ezweni” (*Gen. 12:10, NKJV*). Ubufakazi babantu baseKanana beya eGibhithe ngenxa yezikhathi zendlala buvela kakhulu emibhalweni yasendulo yaseGibhithe. Emfundisweni yaseGibhithe kaMerikare, umbhalo wesikhathi se-Middle Kingdom (2060-1700), abantu abaqhamuka eKanana babalulwa njenge “zihlupheki zase-Asia” (*aamu*) futhi bachazwa njengebahluphekile . . . beswele amanzi . . . abahlali endaweni eyodwa, ukuhamba kwakhe kuqhutshwa ukudla.”—Miriam Lichtheim, *Ancient Egyptian Literature*, Volume I: The Old and Middle Kingdoms (Berkeley, CA: University of California Press, 1973), pp. 103, 104.

Isilingo SaseGibhithe sasivama ukuba yinkinga kuIsrayeli wasendulo (*Num. 14:3, Jer. 2:18*). IGibhithe, ngalokho, laba wuphawu lwabantu bethembela kubantu kunokuba bathembele kuNkulunkulu (*2 Amakhosi 18:21; Isa. 36:6, 9*). EGibhithe, lapho amanzi ayebonakala khona nsuku zonke, ukholo lwalungadingekile, ngokuba isithembiso somhlaba sasibonakala ngokuphazima. Ngokuqhathaniswa nezwe lendlala, iGibhithe lalizwakala liyindawo enhle yokuba kuyo, ngaphandle kwalokho uNkulunkulu ayekusho kuye.

UAbram manje oshiya iKanana uphikisana noAbram owashiya i-Ur. Ngaphambilini, uAbram wayevezwe njengomuntu wokholo owashiya i-Ur esabela ubizo lukaNkulunkulu; manje, uAbram ushiya Izwe leSithembiso ngokwakhe, ngokuthanda kwakhe. Ngaphambilini, uAbram wayencike kuNkulunkulu; manje uziphatha njengosopolitiki ofuna okubonakalayo, okhohlisayo, kanye nongaziphethe kahle ozithembe ngokwakhe. “Ekuhlaleni kwakhe eGibhithe, uAbraham wazibonakalisa ukuthi wayenobuthakathaka besintu futhi engaphelele. Ngokufihla iqiniso lokuthi uSarayi wayengumkakhe, wadazulula ukungathembeli ekuvikeleni kukaNkulunkulu, ukuntula kwalolokholo oluphakeme kanye nesibindi okwakuvama ukubonakala futhi kuyisibonelo empilweni yakhe.”—Ellen G. White, *Patriarchs and Prophets*, p. 130.

Esikubona lapha, yindlela indoda enkulu kaNkulunkulu engenza ngayo iphutha kepha ingalahlwa nguNkulunkulu. Uma iTestamente Elisha likhuluma ngoAbrahama njengesibonelo sokusindiswa ngokholo, lichaza lokho impela—umusa. Ngoba, uma kwakungewona umusa, uAbraham, njengathi sonke, wayengeka abe nethemba.

**Yini okumele lendaba isifundise yona ngokuba lula, nakumaKristu athembekileyo, ukuphaphalaza endleleni elungile na? Kungani ukungalaleli kungeyona into enhle na?**

## UAbram no Lot

**Funda:** uGenesisi 13:1-18. Lendaba isifundisani ngokubaluleka kwesimilo na?

UAbram ubuyela lapho abekade ekhona ngaphambilini, sengathi uhambo lwakhe lwaseGibhithe belungukuphambuka nje. Umlando kaNkulunkulu noAbram uyaqala futhi, lapho obukade umile ohambeni lwakhe lokuqala oluya Ezweni leSithembiso. Isikumulo sokuqala sikaAbram yi-Bhethel (*Gen. 13:3*), njengasohambweni lokuqala oluya ezweni (*Gen. 12:3-6*). Usephendukile uAbram futhi ubuyele “kuYena”: uAbram, indoda yokholo.

Ukuxhumana kabusha kukaAbram noNkulunkulu kubonakala ebudlelaneni bakhe nabantu, ngendlela apha ngayo inkinga no-Lot, umshana wakhe, mayelana nokusetshenziswa komhlaba. Nakuba kunjalo, nguAbram ngokwakhe ophakamisa isivumelwano soxolo futhi avumele u-Lot ukuba akhethe kuqala (*Gen. 13:9, 10*), isenzo sokuvuleleka nobumnene, esibonakalisa uhlobo lwendoda ayeyiyo uAbrama.

Ukuthi u-Lot wazikhethela ingxenye elula nenhle, indawo enamanzi (*Gen. 13:10, 11*), ngenandaba Nobubi bomakhelwane bakhe bakusasa (*Gen. 13:13*), kwembula okuthile ngomhobho nesimilo sakhe. Umusho othi “ngokwakhe” usikhumbuzisa ababephila ngaphambi kukaZamcolo, nabo abazikhethela “ngokwabo” (*Gen. 6:2*).

Ngokwehlukile, ukwenza kukaAbram kwakuyisenzo Sokholo. UAbram akakhethanga izwe; lanikezwa yena ngomusa kaNkulunkulu. Ngokungafani no-Lot, uAbram wabuka izwe kuphela ngokuyalelwa nguNkulunkulu (*Gen. 13:14*). Kusekwehlukaneni kukaAbram no-Lot lapho uNkulunkulu ephinda ekhuluma naye futhi (*Gen. 13:14*). Empeleni, lokhu kungokoluqala okulotshiwe uNkulunkulu ekhuluma noAbram salokhu ambiza e-Ur. “‘UJehova wathi ku-Abrama, uLoti esehlukene naye: ‘Phakamisa manje amehlo akho ubuke, usendaweni lapho umi khona, ngasenyakatho, naseningizimu, nasempumalanga, nasentshonalanga; ngokuba izwe lonke olibonayo ngiyakulinika wena nenzalo yakho kuze kube phakade’” (*Gen. 13:14, 15, NKJV*). UNkulunkulu abese mema uAbram ukuba “‘ahambe’” kulo izwe njengesenzo sokuzithathela. “‘Suka udabule izwe, ubude balo nobubanzi balo, ngokuba ngiyakukunika lona’” (*Gen. 13:17, NKJV*).

UJehovah, nokho, ukwenza kube sobala ukuthi Yena, Nkulunkulu, ulinikeza kuAbram. Yisipho, isipho somusa, okumele uAbram asithathe ngokholo, ukholo oluholela ekulaloleni. Kungumsebenzi kaNkulunkulu kuphela ozolettha konke Yena akuthembise uAbram lapha (*buka uGen. 13:14-17*).

**Singafunda kanjani ukuba mnene futhi sivuleleke kwabanye, nakuba bengenjalo ngakithina na?**

## Ubumbano Lwase-Babel

**Funda:** uGenesisi 14:1-17. Yini ebalulekile mayelana nokuthi lempi yenzeke ngemuva nje kwesipho Sezwe leSithembiso na? Isifundisani lendaba ngoAbram na?

Lena yimpi yokuqala okubikwa ngayo Ezibhalweni (*Gen. 14:2*). Ubumbano lwemikhosi yempi emine yase-Mesopotamia nase-Persia ukuyobhekana nolunye Ubumbano lwemikhosi emihlanu yabaseKanana, kuhlange ne namakhosi aseSodoma neGomorra (*Gen. 14:8*), kuncoma impi enkulu. (*Gen. 14:9*). Isizathu salempi simayelana nokuthi abantu baseKanana babehlubukile kubaphathi babo baseBhabheli (*Gen. 14:4, 5*). Nakuba lendaba ibhekise ekulweni okuthile emlandweni, ukuqondana kwalempi “kazwelonke”, ngemuva nje kwesipho sikaNkulunkulu kuAbram Sezwe leSithembiso, kunikeza lesisigameko ukubaluleka okuthile kwezikamoya.

Ukubayingxenywe kwabantu abaningi bezwe laseKanana kuveza ukuthi udaba olwalusengozini lapha kulempi kwakungukubusa phezu kwezwe. Ngokubhinqayo, inkambu kaAbram, okunguyena muntu onendaba ngalokho, ngoba nguyena mnikazi wangempela wezwe, nguyena kuphela ongaphandle kwalokhu, okungenani ekuqaleni.

Isizathu sokuba phakathi kukaAbram ngukuthi kuye, Izwe leSithembiso akalitholanga ngendluzula nangokulwa noma ngobuhlakani bamaqhinga epolitiki. Umbuso kuAbram wawuyisipho sikaNkulunkulu. Okuyisona sizathu sokuthi uAbram angenelele ngumshana wakhe u-Lot, owayethunjiwe ngesikhathi sezimpi (*Gne. 14:12, 13*).

“UAbraham, ehlezi ngokuthula ezixhobeni zeoki e-Mamre, wathola komunye wababebalekele impi indaba yenhlekelele eyayehlele umshana wakhe. Wayengambabelanga amagqubu u-Lot ngokungabongi kwakhe. Lonke uthando ayenalo ngakuye lwavuka, futhi wazimisela ukuthi kumele ahlangukwe. Efunile, okokuqala, iseluleko sikaNkulunkulu, uAbraham walungiselela impi.”—Ellen G. White, *Patriarchs and Prophets*, p. 135.

Kodwa uAbram akabhekani nobumbano lonke. Kokubonakala kuyibutho elisheshayo neliyisinyenela, uhlasela kuphela inkambu u-Lot aboshelwe kuyo. U-Lot uyahlangukwa kanye nenkosi yaseSodoma. Ngalokho, lendoda kaNkulunkulu ethembekileyo ibonisa futhi isibindi esikhulu kanye namandla. Ngokungangabazeki Ithonya lakhe esifundweni lakhula, futhi abantu babona ukuthi uyinhlobo enjani yomuntu futhi bafunda okuningi ngoNkulunkulu ayemkhonza.

**Thonya lini izenzo zethu ezinalo kwabanye na? Ngumbiko onjani esiwuthumelayo ngokholo lwethu ngezenzo zethu na?**

## Isishumi Sika-Melchizedek

**Funda:** uGenesisi 14:18-24 no Heberu 7:1-10. Kwakungubani u-Melchizedek na? Kungani uAbram anikela Isishumi sakhe kulompristi ongaziwa ukuthi usuka kuphi na?

Ukuqhamuka ngokuphazima kuka-Melchizedek ongaziwa akuyona into eyethusayo. Ngemuva kokuba uAbram ebongwe ngamakhosi aseKanana, manje ubonga lompristi, ukubonga okwembulwa ngokunikela kwakhe Isishumi kuye.

U-Melchizedek uqhamuka edolobheni lase-Salem, okuchaza “ukuthula,” umbiko ofanelekile emuva kwenxushunxushu yempi. Isigaba *tsedek*, “ukulunga,” egameni lika-Melchizedek, siqhamuka ngokuqhathaniswa nenkosi yase Sodom, *Bera* (“ebubini”), neGomorra, *Birsha* (“enkohlakalweni”), mhlawumbe yizibongo zalokho abakumele (*Gen. 14:12*).

U-Melchizedek uqhamuka emuva kokuhlehliswa kodlame Nobubi obumelwe yilamakhosi aseKanana. Lesisahluko siqethe futhi inkomba yokuqala ebhayibheli yegama “Umpristi” (*Gen. 14:18*). Ukuhlobana kuka-Melchizedek no “Nkulunkulu Ophakeme Kunakho Konke” (*Gen. 14:18, NKJV*), lowo uAbrama ambiza ngoNkulunkulu wakhe (*Gen. 14:22*), ngokusobala kukhomba ukuthi uAbram wambona njengompristi kaNkulunkulu okhonzwa nguAbram. U-Melchizedek, nokho, Akumele afaniswe noKristu. Wayengummeli kaNkulunkulu phakathi kwabantu ngalesosikhathi (Ellen G. White Comments, *The SDA Bible Commentary*, vol. 1, pp. 1092, 1093).

U-Melchizedeki uyaphatha, nembala, njengompristi. Uphaka “isinkwa newayini,” ukuxhumana okuvama ukubhekisa ekusetshenzisweni kwesiphuzo somvini (*But. 7:13, 2 Kron. 31:5*), okuqhamuka kabusha ngokwendikimba yokunikela Isishumi (*Dut. 14:23*). Ngaphezu kwalokho, ubusisa uAbram (*Gen. 14:19*).

Kusenjalo, uAbram, “wamnikeza Isishumi sakho konke” (*Gen. 14:20, NKJV*) njengokuphendula kuJehovah uMdali, “Umnikazi wezulu nomhlaba” (*Gen. 14:19, NKJV*). Lesi sihloko sibhekisa esingenisweni nendaba yoKudala (*Gen. 1:1, NKJV*), lapho umusho “izulu nomhlaba” uchaza ukuphelela noma “konke.” Ngalokho, Isishumi siqondwa njengokwethula ukubonga kuMdali, umnini wakho konke (*Heb. 7:2–6; qhathanisa no Gen. 28:22*). Ngokungalindelekile, Isishumi siqondwa ngokhonzayo hhayi njengesipho esiya kuNkulunkulu, kepha njengesipho esiqhamuka kuNkulunkulu, ngoba uNkulunkulu usinikeza konke kwasekuqaleni.

**Kungani isenzo sokubuyisa okweshumi siyinkomba enamandla yokholo, futhi nesikhulu ekwakheni ukholo na?**

**Ukucabanga Kabanzi:** Read Ellen G. White, “Abraham in Canaan,” pp. 134–136, in *Patriarchs and Prophets*.

“Tbandla likaKristu kumele libe yisibusiso, futhi amalungu alo kumele abusiswe njengalokhu ebusisa abanye. Inhloso kaNkulunkulu yokukhetha abantu phambi kwawo umhlaba kwakungeyona nje eyokuthi abe namadodana namadodakazi, kodwa ukuba ngabo akwazi ukudlulisela emhlabeni Inzuzo yokukhanyiselwa ngobungcwele. Lapho uJehovah ekhetha uAbraham kwakungekona nje ukuba abe ngumngani okhethekile kaNkulunkulu, kodwa ukuba abe ngumdlulisi wamathuba ayigugu nangavamile uJehovah ayefisa ukuwethulela izizwe. Kwakumele abengokukhanya phakathi kobumnyama obabumhanqile.

“Kuthi njalo uma uNkulunkulu ebusisa abantwana Bakhe ngokukhanya neqiniso, akukona ukuba babe nesipho sokuphila okuphakade nje kuphela, kodwa ukuba labo ababazungezile bakhanyiseleke kwezikamoya....‘Nina ningusawoti wezwe.’ Futhi uma uNkulunkulu enza abantwana Bakhe usawoti, akukona nje ukuba bazilonde bona, kodwa ukuba babe ngumgudu wokulonda nabanye. . .

“Ngabe uyakhanya njengamatshe aphilayo esakhiweni sikaNkulunkulu na?... Asinayo Inkolo yeqiniso, ngaphandle kokuba ibe nethonya kukho konke esikwenzayo. Kumele sibe nobunkulunkulu obuphathekayo obulukelwe kuyo yonke impilo yethu. Kumele sibe nomusa oguqulayo kaKristu ezinhliziyweni zethu. Sidinga Ukunciphisa kakhulu umina, kuchume kakhulu uJesu.”— Ellen G. White, *Reflecting Christ*, p. 205.

## Imibuzo Yokuxoxisana:

- ❶ Ngokokubusiswa kukaAbraham, “ ‘Ngiyakubusisa . . . futhi uyakuba yisibusiso ’ ” (*Gen. 12:2, NKJV*), kuchaza ukuthini ukubusiswa na? Singaba kanjani thina, njengabantu abakhonza uNkulunkulu ofanayo noAbraham, yisibusiso kwabanye na?
- ❷ Yini eyayingalungile ngamanga ayingxenywe kaAbrahama mayelana nomkakhe ongudadewabo na? Yikuphi okubi kunakho konke, ukuqamba amanga noma ukusho iqiniso elithile ube futhi, kuselapho, uqamba amanga na?
- ❸ Funda futhi uGenesis 14:21-23, impendulo kaAbram emnikelweni wenkosi yaseSodom. Kungani aphenqile kanjalo, futhi sifundo sini esibalulekile esingasithatha kulendaba na? Kwakungeke yini kumlungele uAbram uma enquma ukuthatha lokho inkosi eyayimnikeza kona na?