

Isivumelwano No Abraham



ISABATHA EMINI

Funda Lokhu Kuleliviki: *Genesis 15–19:29; Rom. 4:3, 4, 9, 22; Gal. 4:21–31; Rom 4:11; Rom. 9:9; Amos 4:11.*

Indimana Yenkumbulo: “Kepha u-Abrama wathi: “Nkosi Jehovah, uyakungiphani na? Ngihamba ngingenamntwana; indlalifa yendlu yami ingu-Eliyezeri waseDamaseku?”” (*Genesis 15:2, NKJV*).

NgoGenesisi 15, sifinyelela esikhathi esibucayi lapho uNkulunkulu enza isibopho esiqinile ngoAbrahama. Isivumelwano SikaAbrahama singesesibili, ngemuva kwesivumelwano noNowa.

Njengakwisivumelwano sikaNowa, isivumelwano sikaAbrahama sifaka nezinye izingwe futhi, ngoba ekugcineni isivumelwano ngoAbrahama siyingxenyeye yesivumelwano Saphakade, esinikezwa wonke umuntu (*Gen. 17:7, Heb. 13:20*).

Lesisigaba sempilo kaAbrahama sigcwele ukwesaba nokuhleka. UAbram uyesaba (*Gen. 15:1*), kanye noSarah (*Gen. 18:15*) kanye noHagar (*Gen. 21:17*). UAbram uyahleka (*Gen. 17:17*); Sarah (*Gen. 18:12*), no Ishamael, futhi (*Gen. 21:9, ESV*). Lezizahluko zigcwele ukuzwela kwesintu kanye nemfudumalo. UAbram unentshisekelo ngosindiso lwabaseSodom; uyanaka ngakuSarah, Hagar, kanye no-Lot; futhi unokuphatha kahle izihambi ezintathu (*Gen. 18:6*).

Kukulengqikithi lapho uAbram, ogama lakhe limele ubukhosi nokuhlonipheka, ezoguqulwa igama libe nguAbrahama, okuchaza “ubaba wezizwe eziningi” (*Gen. 17:5*). Ngalokho, sibona ukusikisela kobubanzi bezinhlelo zikaNkulunkulu ngesivumelwano Sakhe noAbrahama.

*Funda isifundo saleliviki ukulungiselela iSabatha, uNhlaba 14.

Ukholo Luka Abrahama

Funda: uGenesisi 15:1-21 no Romans 4:3, 4, 9, 22. UAbram ukwembula kanjani ukuphila ngokholo na? Usho ukuthini umhlatshelo uNkulunkulu ayefuna uAbram awenze na?

Impendulo yokuqala ekukhathazekeni kukaAbram mayelana nendlalifa (*Gen 15:1-3*) ithi uzomnikeza indodana ephuma “ezibilinini zakho” (*Gen. 15:4, NKJV*). Ulimi olufanayo lusetshenziswa ngumprofethi uNathan ukubhekisa enzalweni kaMesiya inkosi ozayo (*2 Sam. 7:12*). UAbram waqinisekiswa futhi “wakholelwa kuJehovah” (*Gen. 15:6*), ngoba wayeqonda ukuthi ukugcwaliseka kwesithembiso sikaNkulunkulu kwakungancikile ekulungeni kwakhe kepha kokukaNkulunkulu (*Gen. 15:6; qhathanisa no Rom. 4:5, 6*).

Lomqondo awuvamile, ikakhulu kulelosikompilo. Enkolweni yaseGibhithe yasendulo, ngokwesibonelo, ukwahlulela kwakulinganiswa ngokubala imisebenzi yomuntu yokulunga ngokuqhathaniswa nokulunga kukankulunkulukazi u-Maat, owayemele ukulunga okungcwele. Kafushane, kwakumele ukuzuza “ukusindiswa.”

UNkulunkulu abe esesungula umgudu womhlatshelo ukuba uAbram awenze. Empeleni, lomhlatshelo ukhomba ekufeni kukaKristu efela izono zethu. Isintu sisindiswe ngomusa, isipho sokulunga kukaNkulunkulu, esiphawulwa yilemhlatshelo. Kodwa lenkonzo idlulisa umbiko oqondile kuAbram. Ukuzingelwa kwezilwane zomhlatshelo ngamanqe (*Gen. 15:9-11*) kuchaza ukuthi Isizukulwane sikaAbram sizohlupheka ebugqilini isikhathi “ ‘esiyiminyaka engamakhulu amane’ ” (*Gen. 15:13*), noma izizukulwane ezine (*Gen. 15:16*). Kuthi kwisizukulwane sesine, inzalo kaAbram “ ‘iyakubuyela lapha’ ” (*Gen. 15:16, NKJV*).

Umbono wokucina wenkonzo yomhlatshelo ususa usinga: “isibani esivuthayo esidluliswe phakathi kwezingcezu” (*Gen. 15:17, NKJV*). Lesisimanga esingaka siphawula ukuzinikela kukaNkulunkulu ekugcwaliseni isivumelwano sesithembiso Sakhe sokunikeza Isizukulwane sikaAbram izwe (*Gen. 15:18*).

Imingcele yaleLizwe leSithembiso, “ ‘kusukela emfuleni waseGibhithe kuye Emfuleni omkhulu, i-Euphrates’ ” (*Gen. 15:18, NKJV*) ikhumbuza thina ngemingcele yeNsimu yaseEdene (*qhathanisa no Gen. 2:13, 14*). Lesisiprofetho, nokho, sinokuningi kuso ngale kofuduko kanye nekhaya likaIsrayeli. Kwimpelamkhati ekude yalesisiprofetho, kwisizukulwane SikaAbrahama sithatha izwe laseKanaana, kunomqondo wosindiso wesikhathi sokucina wabantu bakaNkulunkulu, abazobuyela Ensimini yaseEdene.

Singafunda kanjani ukuzigcina sigxile kuKristu nokulunga Kwakhe njengethemba lethu okungukuphela kwalo losindiso na? Kwenzekani uma sizama ukubala imisebenzi yethu yokulunga na?

Ukungabaza KukaAbrahama

Funda: uGenesisi 16:1-16. Yini ephawulekayo ngesinqumo sikaAbram sokuya kuHagar, nakuba uNkulunkulu enze isithembiso kuye na? Laba besifazane ababili balumele kanjani ukholo olubili na? (*Gal. 4:21–31*)?

Ngenkathi uAbram engabaza (*Gen. 15:2*), uNkulunkulu wamqinisekisa ngokusobala ukuthi uyakuba neNdodana. Manje, sekudlule iminyaka engu-10, uAbram akakabi nayo indodana. Nasemuva kwesiprofetho sikaNkulunkulu sokugcina esinamandla, uAbram ubukeka elahlekelwa wukholo lwakhe: akasakholwa manje ukuthi kungenzeka abe nendoda ngoSarai. USarai, ephelelwe yithemba, Uthatha isinyathelo futhi amgqugquzele ukuba enze umkhuba ovamile ngalesosikhathi e-Near East yasendulo: Thatha ozokuzalela. UHagar, incekekazi kaSarai, uqokelwa lomsebenzi. Konke kuhamba ngokohlelo. Ngokubhinqayo, lelicebo lesintu labonakala engathi lisebenza kangcono kunokholo ezithembisweni zikaNkulunkulu.

Isahluko esichaza Ubudlelwane bukaSarai noAbram senanela indaba kuAdamu noEva Ensimini yaseEdene. Lezizahluko ezimbili zabelana ngezindikimba ezifanayo (uSarai, njengoEva, Uyenza; uAbram, njengoAdamu, ungovumayo) futhi izenzo ezifanayo nemisho (“lalela izwi,” “Thatha” no “nikeza”). Lokhu kuhambisana kulezizindaba kugudla ukungavumelani kukaNkulunkulu nalezizenzo.

Umpostoli uPawule ubhekisa kulendaba ukwenza iphuzu lakhe ngemisebenzi iqhathaniswa nomusa (*Gal. 4:23-26*). Kuzo zombili izindaba, umphumela uyefana: Inzuzo esheshayo yokusebenza komuntu ngaphandle kwentando kaNkulunkulu iholela ezinkingeni zakusasa. Qaphela ukuthi uNkulunkulu akekho kuso sonke lesisenzo. USarai ukhuluma ngoNkulunkulu kodwa akakhulumi Naye; noNkulunkulu akakhulumi kubo bobabili. Lokhu kungabikho kukaNkulunkulu kuyathinta, ikakhulu emuva kokushuba kobukhona Bakhe esahlukweni esandulelayo.

UNkulunkulu ube eseqhamuka kuHagar kodwa kuphela ngemuva kokuba esehambile kwaAbram. Lokhu kuqhamuka okungalindelekile kwembula ubukhona bukaNkulunkulu ngale kwemizamo yabantu yokusebenza ngaphandle Kwakhe. Lokhu kubhekisa kwi “Ngelosi kaJehovah” (*Gen. 16:7, NKJV*) yisihloko esivama ukuphawula uJehovah, YHWH (*buka uGen. 18:1, 13, 22*). Kulokhu nguNkulunkulu othatha isinyathelo sokuqala ememezela kuHagar ukuthi uyakuzala indodana, uShmayeli, ogama lakhe lichaza ukuthi uNkulunkulu uyezwa (*Gen. 16:11*). Ngokubhinqayo, lendaba, ephela ngomqondo wokuzwa (*shama'*), yenanela ukuzwa ekuqaleni kwayo, ngenkathi uAbram “elalela” (*shama'*) izwi likaSarai (*Gen. 16:2*).

Kungani kulula kithina ukwenza iphutha elifanayo nelikaAbram lapha na?

Uphawu LweSivumelwano SikaAbrahama

Funda: uGenesisi 7:1-19 nabaseRoma 4:11. Yikuphi ukubaluleka kwezikamoya nakwezisiprofetho okukwisiko lokusoka na?

Ukuntula kokholo kukaAbram, njengalokhu kuvela endabeni eyandulelayo (*Genesisi 16*), kwanqamula ukuhamba kukaAbram kwezikamoya noNkulunkulu. Ngalesosikhathi uNkulunkulu wayethule. Okokuqala manje, uNkulunkulu uyaphinda ukukhuluma noAbram. UNkulunkulu uxhumana kabusha noAbram futhi ambuyisele lapho abekade ekhona ngenkathi Yena enza isivumelwano naye (*Gen. 15:18*).

Manje, nokho, uNkulunkulu umnikeza Uphawu lwalesosivumelwano. Incazelo yokusika sekukade kuxoxiswana ngayo ngabafundi, kodwa ngoba isiko lokusoka lifaka ukuchitheka kwegazi (*buka uEksod. 4:25*), kusenokuba liqondwe ngokwengqikithi yomhlatshelo, okuphawula ukuthi ukulunga kwakudluliselwa kuye (*qhathanisa no Rom. 4:11*).

Kuyaphawuleka futhi ukuthi lesisivumelwano, esiphawulwa ngokusoka, sichaza ngemibandela ekhomba emuva esiprofethweni sokuqala SikaMesiya (*qhathanisa uGen. 17:7 no Gen. 3:15*). Ukuhambisana phakathi kwalezizahluko ezimbili kuncoma ukuthi isithembiso sikaNkulunkulu kuAbram simayelana nokungaphezulu nje kokusoka enyameni ekuzalweni komuntu; siquketha isithembiso kwezikamoya sosindiso lwabo bonke abantu bomhlaba. Futhi lesisithembiso “sesivumelwano Saphakade” (*Gen. 17:7*) sibhekisa emsebenzini wenzalo kaMesiya, umhlatshelo kaKristu oqinisekisa ukuphila okuphakade kubobonke ababubanga ngokholo nakho konke okuhambisana nokholo (*qhathanisa no Rom. 6:23 no Titu 1:2*).

Ngokuthathekiso, lesisithembiso sekusasa laphakade siqukethwe ekuguqulweni kwegama likaAbram noSarai. Amagama kaAbram noSarai ayebhekisa esimweni sabo samanje: uAbram uchaza “ubaba ophakamisiwe” futhi uSarai uchaza “indlovukazi yami” (indlovukazi kaAbram). Ukuguqulwa kwamagama abo abe ngu “Abrahama” no “Sarah” kwakubhekiswa kwikusasa: uAbrahama uchaza “uyise wezizwe eziningi” futhi uSarah uchaza “indlovukazi” (yabo bonke). Ngokuhambisana, kodwa kungekho ukubhinqa, igama uIsaka (“uzohleka”) liyisikhumbuzo sohleko lukaAbrahama (uhleko lokuqala olulotshwe *Ezibhalweni, Gen. 17:17*); kuwuhleko lokungakhohwa noma, lokumangala, noma lukuhlalwumbisela. Noma kunjani, nakuba wayekhohlelwa kulokhu uJehovah ayemthembise kona, uAbrahama wayesalwa nokuphila ngokholo nangokwethemba.

Singafunda kanjani ukuqhubeka nokukholwa nakuba, ngezinye izikhathi, silwa nalokho kukholwa, njengoAbrahama na? Kunga kubalulekile ukuba singapheli amandla, nakuzo izikhathi zokungabaza na?

Indodana YeSithembiso

Umbono wokugcina wokusoka wawufaka bonke: hhayi kuphela uIshmayeli, kepha bonke abesilisa bomuzi kaAbrahama basokwa (*Gen. 17:23-27*). Igama kol, “bonke,” “konke,” liphindwa izikhathi ezine (*Gen. 17:23, 27*). Kukulomlando ofaka bonke lapho uNkulunkulu eqhamuka kuAbrahama ukuzo qinisa isithembiso sendodana “uIsaka.”

Funda: uGenesisi 18:1-15 no Roma 9:9. Yiziphi izifundo zokwamkela izihambi esingazifunda kuAbrahama esamukela izivakashi zakhe na? Uyichaza kanjani impendulo kaNkulunkulu empathweni kaAbrahama na?

Akuveli kahle noma uAbrahama wayezazi lezizihambi ukuthi zingobani (*Heb. 13:2*), nakuba enza ngakuzo sengathi uNkulunkulu ngoKwakhe wayephakathi kwazo. Wayehlezi “emnyango wetende ngesikhathi sokushisa kwemini” (*Gen. 18:1, NKJV*), futhi ngenxa yokuthi izihambi azivamile ehlane, kungenzeka weyenesifiso sokuhlangana nazo. UAbrahama wagijima waya kulamadoda (*Gen. 18:2*), nakuba wayeneminyaka engu-99 ubudala. Wabiza omunye walababantu ngo Adonai, “Nkosi Yami” (*Gen. 18:3*), isihloko esivama ukusetshenziswa kuNkulunkulu (*Gen. 20:4, Eksod. 15:17*). Waphuthuma ebalungiselela ukudla (*Gen. 18:6, 7*). Wema eduza kwabo, enake izidingo zabo futhi elungele ukuzifeza (*Gen. 18:8*).

Ukuziphatha KukaAbrahama nakulezizihambi zasezulwini kuyoba yisibonelo esinosinga sokwamukela izihambi (*Heb. 13:2*). Empeleni, umoya kaAbrahama wokuhlonipha wedlulisa imfundiso yokwamukela izihambi. Ukubonisa inhlonipho nokunaka ngakwizihambi akuyona nje into enhle. IBhayibheli ligcizelela ukuthi kungumsebenzi wobukholwa, sengathi kwenziwa kuNkulunkulu uqobo (*qhathanisa noMat. 25:35-40*). Ngokuthathekisa, uNkulunkulu uzimbandakanya nesihambi esilambile nesiswele kunalabo abavulelekile basamukela.

Ngokolunye uhlangothi, ukungenela kwezulu esizindeni sesintu kukhomba umusa nothando ngakwisintu. Lokhu kuqhamuka kukaNkulunkulu kukhomba kuKristu, owashiya ikhaya Lakhe ezulwini futhi waba yinceku yesintu ukufinyelela kwisintu (*Fill. 2:7, 8*). Ukuqhamuka kukaNkulunkulu lapha kungubufakazi besiqiniseko sesithembiso Sakhe (*Gen. 18:10, NKJV*). Ubona uSarah, ozofihlayo “ngemuva kwakhe” (*Gen. 18:10*) futhi uyayazi imicabango yakhe ejulileyo (*Gen. 18:12*). Uyazi ukuthi uhlekile, futhi igama “ukuhleka” yilona lizwi Lakhe lokugcina. Ukungakholwa kwakhe kuba yindawo lapho ezogwalisa kuyo izwi Lakhe.

Gxila kakhulu emqondweni wokuthi “uNkulunkulu uzimbandakanya nesihambi eselambile nesisweleyo kunabavulelekile besamukela.” Kungani lomqondo Ubaluleke kangaka ukuba siwukhumbule na?

U-Lot ESodoma

Funda: uGenesisi 18:16-19:29. Inkonzo kaAbrahama yokuprofetha iwuthinta kanjani Umthwalo wakhe ngo-Lot na?

UAbrahama usanda kuqinisekiswa esithembisweni sikaNkulunkulu sendodana. Kepha kunokuba athokozele izindaba ezinhle, ubambana noNkulunkulu engxoxweni enentshisekelo mayelana nesiphelo sika-Lot eSodoma. UAbrahama akayena kuphela umprofethi ngaye uNkulunkulu ambula intando Yakhe; ungumrofethi futhi ukhulumela ababi. Isisho sesiHeberu “wema phambi kukaJehovah” (*Gen. 18:22, NKJV*) siyisaga sokukhuleka.

Empeleni, uAbrahama ubeka inselelo kuNkulunkulu futhi angcweke Naye ukusindida iSodoma, lapho kuhlala khona umshana wakhe. Esuka ku-50 ehlela ku-10, uNkulunkulu wayengabasindisa abantu baseSodoma uma abaseSodoma abangu-10 babelungile.

Nembala, lapho ufunda indaba yokwenzeka ngenkathi izingelosi ezimbili zifika ku-Lot ukuzomxwayisa ngokwakuzokwenzeka (*Gen. 19:1-10*), siyazibonela indlela ababebabi ngayo abantu khona. Ngempela kwakuyindawo yenkohlakalo, njengezizwe eziningi ezazibakakile; okungesinye sezizathu, ekugcineni basuswa ezweni (*buka uGen. 15:16*).

“Manje ubusuku bokugcina beSodoma basebusondele. Kunjalo namafu empindiselo ayephonsa amathunzi awo phezu kwedolobha. Kepha abantu babengakunakile lokho. Lapho izingelosi zisondelela ukuzobhubhisa, amadoda ayephupha ngokuceba nokunethezeka. Usuku lokugcina lwalufana nezinye ezazifike zadlula futhi. Ukuhlwa kwafika phezu kombono wobuhle nokuphepha. Izwe elingafani namanye ngobuhle lalimbozwe yimisebe yelanga elishonayo. Ukuphola kokuhlwa kwakukhiphe izakhhamuzi zedolobha, futhi nezixuku ezifuna ukungebeleka zazehla zenyuka, zizimisele ukutamasa.”—Ellen G. White, *Patriarchs and Prophets*, pp. 157, 158.

Ekugcineni, uNkulunkulu wasindisa kuphela u-Lot, umkakhe, kanye namadodakazi akhe amabili (*Gen. 19:15*), okucishe kube yingxenywe yesibalo esincinyane sika-10. Abakhwenyana, abangazange basithathele phezulu isixwayiso sika-Lot, basala edolobheni (*Gen. 19:14*).

Lelizwe elihle labhujiswa. Isenzo sesiHeberu *hafakh*, “ketulwa,” siqhamuka izikhathi eziningana kulesisahluko (*Gen. 19:21, 25, 29*) futhi sibonisa ukubhujiswa kweSodoma (*Dut. 29:23, Amos 4:11*). Umqondo ngowokuthi izwe “lichithiwe.” Njengalokhu uZamcolo “wachitha” indalo yokuqala (*Gen. 6:7*), ukubhujiswa kweSodoma kungu “kuchithwa” kweNsimu yaseEdene (*Gen. 13:10*). Ekubhujisweni kweSodoma sinikezwa isandulelo sokubhubha kwesikhathi sokugcina futhi (*buka u-Jude 7*).

Ukucabanga Kabanzi: Funda u-Ellen G. White, “The Law and the Covenants,” pp. 370–373, in *Patriarchs and Prophets*.

Ukubekwezela KukaAbrahama ekuncengeni uNkulunkulu ngabantu baseSodoma (*Gen. 18:22-33*) kumele kusikhuthaze ukuba sikhulekele ababi, nakuba bebukeka besesimweni esingenathemba sesono. Ngaphezu kwalokho, ukuphendula kukaNkulunkulu ekuphikeleleni KukaAbrahama, kanye nokuzimisela Kwakhe ukuthethelela ngenxa yabalungile “abayishumi” ngumqondo “ogququla izinto”, njengalokhu kusho u-Gerald Hasel:

“Ngendlela Eguqula kakhulu izinto zendlela endala yokucabanga, eyayenza abangena phakathi kwalabo abanecala belungele ukujeziswa, yenziwe yaba yinto entsha: ukubakhona kwensali yabantu abalungileyo kwakungaba nomsebenzi wokulonda bonke. . . . Ngenxa yensali yabalungileyo u-Yahweh wayezothi ngokulunga kwakhe [*tsedagah*] athethelele idolobha elibi. Lomqondo uchazwe kabanzi esimemezelweni sesiprofetho seNceku ka-Yahweh osebenzela insindiso ‘yabangingi.’ ”—Gerhard F. Hasel, *The Remnant: The History and Theology of the Remnant Idea From Genesis to Isaiah*, 3rd edition (Berrien Springs, MI: Andrews University Press, 1980), pp. 150, 151.

“Sizungezwe yimiphefumulo eyaphansi ekubhujisweni okungenathemba, kwesabeka, njengalokhu okwehlela iSodoma. Nsuku zonke umusa kwabanye uyavalwa. Njalo ngehora abanye badlulela ngale kokufinyelelwa ngumusa. Futhi aphi amazwi esixwayiso nokunxenxa nokucela isoni sibalekele lokhu kubhubha okwesabekayo na? Ziphi izandla ezeluliwe ukudonsa isoni sisuke ekufeni na? Baphi abathi ngokuthobeka kanye nokholo olubekazelayo banxenxele isoni kuJehovah na? Umoya kaAbrahama kwakungumoya kaKristu. Indodana kaNkulunkulu uqobo Umlamuleli omkhulu emele isoni. Yena oyikhokhile inhlawulo yokusindiswa kwaso uyalazi inani lomphfumulo wesintu.”—Ellen G. White, *Patriarchs and Prophets*, p. 140.

Imibuzo Yokuxoxisana:

- ❶ Wuthingo lwenkosazana kanye nokusoka kuphela okubizwa “ngophawu lwesivumelwano.” Yikuphi okufanayo futhi nokwehlukile kulezizivumelwano ezimbili na?
- ❷ Nakuba ebizwa nguNkulunkulu, futhi nakuba evame ukusetshenziswa kwiTestamente Elisha nje ngesibonelo salokho okuchaza ukuphila ngokholo, uAbrahama ngezinye izikhathi wayesilela. Zifundo zini okumele sizifunde nokungamele sizifunde esibonelweni sakhe na?
- ❸ Abanye abantu babanga ngokumelene nomqondo wokuthi uNkulunkulu uzojezisa abalahlekileyo, bethu lesizenzo siphikisana nothando lukaNkulunkulu. Senza kanjani, thina abakholwa ngokuthi, yebo, uNkulunkulu uzojezisa abalahlekileyo, ukuphendula lowombango ngokuthi akunjalo na?