

Isithembiso



ISABATHA EMINI

Funda Lokhu Kulelivik: *Genesis 22, Heb. 11:17, Lev. 18:21, Johane 1:1-3, Rom. 5:6-8, Genesis 23-25, Rom. 4:1-12.*

Indimana Yenkumbulo: “U-Abrahama wayesemdala, eseneminyaka eminingi; uJehova wayembusisile u-Abrahama kukho konke” (*Genesis 24:1, NKJV*).

Ekugcineni, njengalokhu uNkulunkulu ayethembisile, uSarai wazalela uAbrahama indodana “ebudaleni bakhe” (*Gen. 21:2*), futhi waqamba ingane uIsaka (*buka uGen. 21:1-5*). Kodwa indaba kaAbrahama kusekude ukuba iphele, ifinyelela kuvuthondaba ngaye ethatha indodana yakhe eya Entabeni yaseMoriya ukuyoyenza umhlatshele. Inqama, nokho, ithatha indawo kalsaka (*Gen. 22:13*), okuphawula ukuzinikela kukaNkulunkulu ekubusiseni izizwe “ngenzalo” yakhe (*Gen. 22:17, 18*). Leyonzalo, nembala, kwakunguJesu (*Zenzo 13:23*). Yingakho, kulendaba emangalisayo (futhi nekhatzayo) icebo losindiso lembuliwe.

Noma kuyisiphi isifundo esijulile kwezikamoya esilapha, Umndeni kaAbrahama, nakuba kunjalo, kusenokuba wethuka ngenxa yaso, futhi nekusasa likaAbrahama alicacile. USarai uyafa ngemuva komhlatshele waseMoriya (*Genesis 23*), futhi uIsaka usala yedwa.

UAbrahama Uthatha isinyathelo sokuqala sokuqinisekisa ukuthi ikusasa “elilungile” lizolandela yena. Uhlela umshado weNdodana yakhe no-Rebekah (*Genesis 24*), ozozala amadodana amabili (*Gen. 25:21-23*), futhi uAbrahama naye ushada noKeturah, ozomzalela abantwana abaningi (*Gen. 25:1-6*). Kuleliviki, sizolandela uAbrahama kuze kube sekupheleni kwempilo yakhe (*Gen. 25:7-11*).

**Funda isifundo saleliviki ukulungisela iSabatha, uNhlaba 21.*

Intaba Yase-Moriah

Funda: uGenesisi 22:1-12 no Heberu 11:17. Lesisivivinyo sasichazani na? Zifundo zini kwezikamoya ezitholakala kulesisigameko na?

UGenesisi 22 usephenduke waba ngoqhamile kwezezibhalo futhi wavusa ugqozi kwabefilosofi nabadwebi, hhayi kuphela abafundi BeBhayibheli. Incazelo yesivivinyo sikaNkulunkulu kulukhuni ukusiqonda, nokho. Lomyalelo kaNkulunkulu wawuphikisana nowakamuva wezibhalo owawukhuza ukunikela ngabantu (*Lev. 18:21*), futhi wabukeka ngempela uphikisana nesithembiso sikaNkulunkulu sesivumelwano Saphakade ngoIsaka (*Gen. 15:5*).

Yini, pho, inhloso kaNkulunkulu yokumthuma ukuba enze lokhu na? Kungani emvinyana Ngalendlela enamandla kangaka na?

Umqondo WeBhayibheli “wesivivinyo” (ngesiHeberu, *nissah*) uhlanganisa imiqondo emibili emelene. Ubhekisa kumqondo wokwahlulela, Okungukuthi, ukwahlulela ukuze kwazeke okusenhliziyweni yalowo ovivinywayo (*Dut. 8:2; qhathanisa no Gen. 22:12*). Kodwa kuphinde kulethe isiqiniseko somusa kaNkulunkulu ngakulowo ovivinywayo (*Eksod. 20:18-20*).

Kulokhu, ukholo lukaAbrahama kuNkulunkulu lumfikisa endaweni emenza abe sengozini yokulahlekelwa “yikusasa” (Isizukulwane sakhe). Kepha, ngokuba uthemba uNkulunkulu, uzokwenza lokho uNkulunkulu akucelayo, nakuba kulukhuni ukuqonda konke. Nembala, luyini ukholo uma lungekona ukwethembela kulokhu esingakuboni noma esingakuqondi ngokuphelele na?

Futhi, ukholo lwezibhayibheli alumayelana kakhulu nokukwazi kwethu ukunikela kuNkulunkulu nokumenzela umhlatshe—noma lokho kunendima, eqinsweni (*Rom. 12:1*)—kodwa lumayelana nokukwazi kwethu ukuthemba Yena kanye nokwamukela umusa Wakhe sibe siqonde indlela esingawufanele ngayo.

Leliqiniso laqiniswa kulokhu okwalandela. Yonke imisebenzi kaAbrahama, izenzo zakhe eziningi zentshisekelo, uhambo lwakhe olubuhlungu neNdodana yakhe, nakho ukuzimisela kwakhe ukulalela nokunikela kuNkulunkulu okungcono kunakho konke kwakhe, nakuba kungenelela kangakanani, yayingakwazi ukumsindisa. Ngani na? Ngoba uJehovah ngoKwakhe wayemhlinzeke ngenqama yokwenza lowo mhlatshe, lokho ngokwakho okwakukhomba ethembeni okungukuphela kwalo losindiso, uJesu.

Kusenokuba uAbrahama, nokho, wawuqonda umusa. Akukona ukusebenzela uNkulunkulu kwethu okusisindisayo, kodwa kunalokho nguNkulunkulu esebenzela thina (*Efes. 3:8; qhathanisa no Rom. 11:33*), nakuba, njengoAbrahama, singabizelwa ukusebenzela uNkulunkulu, okubonakala kakhulu ezenzweni zikaAbrahama (*Jakobe 2:2-23*).

Indaba kaAbrahama noIsaka Entabeni yaseMoriya Ithini kuwe ngokholo lwakho nangendlela olubonkalisa ngayo na?

UNkulunkulu Uzohlinzeka

Funda: uGenesisi 22:8, 14, 18. UNkulunkulu wasifeza kanjani isithembiso sokuthi uzohlinzeka. Yini eyahlinzekwa na?

Lapho uIsaka ebuza ngesilwane somhlatshelo, uAbrahama wanikeza impendulo ehlaba umxhwele: uNkulunkulu uza “kuzihlinzeka imvu yomnikelo ezakushiswa” (*Gen. 22:8, NKJV*). Kepha, inkulumo yesiHeberu ingacaza ukuthi “uNkulunkulu uzakuzihlinzeka Yena imvu.” Isenzo “hlinzeka” (*yir’eh lo*) sisetshenziswe ngendlela engachaza “hlinzeka Yena” (noma ngokuqondile, “uzakuzibonela ngoKwakhe”).

Esikuvezelwa lapha, ke, ngumongo wecebo losisndiso, uJehovah ngoKwakhe ehlupheka futhi ekhokha Kuye inhlawulo yezono zethu!

Funda: uJohane 1:1-3 no Roma 5:6-8. Lezizindimana zisisiza kanjani ukuba siqonde ngokwenzeka Esiphambanweni, okumelwe wumhlatshelo waseNtabeni yaseMoriya na?

Lapho, Entabeni yaseMoriya, kusekude Nesiphambano, inqama yomhlatshelo “ibhajiwe esihlahleni ngezimpondo zayo” (*Gen. 22:13*) yayikhomba ngqo kuJesu. KwakunguYena “obonakala” lapha, njengalokhu uAbrahama echaza kamuva, “Entabeni lapho uJehovah ebonakala khona” (*Gen. 22:14, MT*). UJesu ngoKwakhe wayebhekisa kwiprofetho SikaAbrahama lapha, ngenkathi ethi, enanela inkulumo kaAbrahama: “‘U-Abrahama uyihlo wathokozela ukubona usuku lwami, walubona, wajabula’” (*Johane 8:56, NKJV*).

“Kwakungukugxilisa emqondweni kaAbrahama ngeqiniso leVangeli, kanye nokuvivinya ukholo lwakhe, uNkulunkulu amyalela ukuba abulale indodana yakhe. Umunyu abhekana nawo ngalezozinsuku zobumnyama zesivivinyo esesabekayo wavunyelwa ukuze aqonde kumava akhe okuthile okukhulu ngomhlatshelo owenziwa nguNkulunkulu waphakade ukuhlenga umuntu.”—Ellen G. White, *Patriarchs and Prophets*, p. 154.

Lokho okwenzeka lapha kusiza kanjani ukuba siqonde kangcono ngokwenzeka esiphambanweni kanye nalokho uNkulunkulu abhekana nakho esikhundleni sethu na? Impendulo yethu kumele ibenjani kulokhu osekwenzelwe thina na?

Ukufa Kuka Sarah

KuGenesisi 22:23, sibona umbiko wokuzalwa kukaRebekah, okukhomba umshado ozayo pahakthi kukaIsaka noRebekah (*Genesisi 24*). Ngokufanayo, umbiko wokufa nokuthunwa komka Abrahamama, uSarah (*Genesisi 23*), kukhomba ekushadeni kwakhe uKeturah (*Gen. 25:1–4*).

Funda: uGenesisi 23. Iyiphi indima indaba yokufa nokungcwatshwa kuka Sarah okuyidlalayo ekufezeni isithembiso sikaNkulunkulu kuAbrahama na?

Ukubikwa kokufa kuka Sarah ngemuva nje kwendaba yomhlatsshelo kaisaka kuveza ukuthi kusenokuba wathinteka yilesisigameko, esacishe sathatha impilo yendodana yakhe. Ngendlela ethile, uSarah wayenendima “esivivinyweni” nomyeni wakhe, njengalokhu wayekhona ekuhambeni kwakhe nasekulahlekelweni wukhoho (*Gen. 12:11-13*).

USarah wayengeyena owesifanzane owayengathula ezindabeni ezazibalulekile noma ezaziphazamisa yena (*qhathqnisano no Gen. 16:3-5; Gen 18:15; Gen. 21:9, 10*). Ukungabikhona kwakhe kanye nokuthula, kanye nesikhathi sokufa kwakhe kulandela lesisigameko esikhulu, kusho okuningi ngokufaneleka kwakhe kwizigameko ngaphezu kobukhona bakhe. Into yokuthi ukuguga kuka Sarah kuyabalulwa (*Gen. 23:1*), ngokunanela ukuguga kuka Abrahamama (*Gen. 24:1*), kuveza ukubaluleka kwakhe endabeni.

Empeleni, uSarah nguyena kuphela Owesifazane kwiTestamente Elidala okuveza iminyaka yakhe yobudala, okuveza ukubaluleka kwakhe endabeni. Ukugxila ekuthengeni indawo yokungcwaba uSarah (okuyingxenyane enkulu yesahluko), ngaphezu kokufa kwakhe, kugcizelela ukuxhumana neZwe leSithembiso.

Vele ukubalula ukuthi wafela “ezweni laseKanana” (*Gen. 23:2*) kugcizelela ukugxila kokufa kuka Sarah esithembisweni sikaNkulunkulu sezwe. USarah ungowokuqala kwabafayo esizweni sika Abrahamama futhi ofa angcwatshwe Ezweni leSithembiso. Ukukhathazeka kuka Abrahamama ngaye, “ ‘engumfokazi nesivakashi’ ” (*Gen. 23:4, NKJV*), kanye nokuqagulisana kwakhe namadodana ka-Heth, kuveza ukuthi uAbrahama wayengafuni nje ukuthenga indawo yokungcwaba; ukhathazeke ngokuhlala ezweni unomphelo.

Funda uGenesisi 23:6. Lokhu kusitshelani ngedumela uAbrahama ayenalo na? Kungani lokhu kubalulekile ekuqondeni lokho ayesetshenziswa nguJehovah ukuba akwenze na?

Unkosikazi KaIsaka

UGenesisi 24 ubika indaba yomshado Kalsaka ngemuva kokufa kukaSarah. Lezizindaba zombili zihlobene.

Funda: uGenesisi 24. Kungani uAbrahama ekhathazekile ngokuthi indodana yakhe ingashadi owesifazane waseKanana na?

Njengalokhu uAbrahama ayefuna ukuthola umhlaba ukuze angcwabe umkakhe, ngoba isithembiso sikaNkulunkulu kwisizukulwane sakhe sokuthi sizothola lelizwe, manje uyagcizelela ukuba uIsaka naye angahlali ngaphandle kweZwe leSithembiso (*Gen. 24:7*). Futhi, ukwenza kukaIsaka kokuletha umakoti wakhe etendeni likaSarah, kanye nomusho othi uRebekah waduduza uIsaka “ngemuva kokufa kukanina” (*Gen. 24:67*) kukhomba emuva ekufeni kukaSarah, kugudle ubuhlungu bukaIsaka ekusweleni unina.

Indaba igcwele imikhuleko kanye nokugcwaliseka kwemikhuleko futhi inothile ngezifundo zokuhlinzeka kukaNkulunkulu kanye nenkululeko yesintu. Iqala ngumkhuleko kaAbrahama. Efunga ngo “‘Jehovah, uNkulunkulu wezulu noNkulunkulu womhlaba’ ” (*Gen. 24:3, NKJV*), lomkhuleko uqala ngokuvuma uNkulunkulu njengoMdali (*Gen. 1:1, Gen. 14:19*), ngokuxhumene nokuzalwa kwesizukulwane SikaAbrahama, kanye noMesiya ngoKwakhe.

Ukubhekisa kwi “ ‘ngelosi Yakhe’ ” naku “ ‘Jehovah uNkulunkulu wezulu’ ” (*Gen. 24:7, NKJV*) kukhomba emuva kwiNgelosi kaJehovah eyeza iphuma ezulwini ukuzohlangula uIsaka ekubulaweni (*Gen. 22:11*). UNkulunkulu olawula izwe lonke, Ingelosi kaJehovah eyangenelela Ukusindisa uIsaka, izohola kuloludaba lomshado.

UAbrahama ushiya ivulekile, nokho, intuba yokuthi owesifazane usenokungasabeli obizweni lukaNkulunkulu. Enamandla enjalo, uNkulunkulu akaphoqi isintu ukuba simlalele. Nakuba icebo likaNkulunkulu ngoRebekah ngelokuba alandela eEliezer, usenalo ilungelo lokuzikhethelela. Okungukuthi, kwakungenzeka ukuba lowesifazane angafuni ukuza, uma kunjalo, wayengeke aphoqwe.

Yingakho, sibona lapha esinye isibonelo semfihlakalo enkulu yendlela uNkulunkulu anikeze thina, sintu, intando ekhululekile, ukukhetha okukhululekile, inkululeko angeke ayidicilele phansi. (Uma ubengenzenjalo, ibingeke yaba yintando ekhululekile.) Kepha, ngendlela ethile, nangaphandle kweqiniso lelungelo lokuzikhethelela, kanye nokukhetha okuningi okubi isintu esikwenza ngalelulungelo, singaqhubeka nokuthemba ukuthi ekugcineni uthando lukaNkulunkulu nokulunga, kuyonqoba.

Kungani kududuza kakhulu ukwazi ukuthi nakuba kungezona zonke izinto eziyintando kaNkulunkulu. Yena usalawula na? Iziprofetho ezinjengoDaniyele 2, ngokwesibonelo, ziliqinisa kanjani lelophuzu kithina na?

Unkosikazi Ka Abrahamama

Funda: uGenesisi 24:67-25:1-8. Iyini incazelo yizigameko zokugcina empilweni kaAbrahamama na?

Ngemuva kokufa kuka Sarah, uAbrahamama washada futhi. NjengoIsaka, waduduzeka emuva kokufa kuka Sarah (*Gen. 24:67*). Inkumbulo ka-Sarah kumele ukuba yayisaqhamile emqondweni wenzalabantu, njengoba injalo kwindodana yakhe.

Kepha, ukuthi unkosikazi wakhe omusha ngubani akuveli kahle. Iqiniso lokuthi umlobi uhlanganisa amadodana kaKeturah kanye nalawo kaHager, ngaphandle kokubiza igama likaKeturah, kuncoma, nokho, ukuthi kusenokuba uKeturah (njengoba abanye bephakamisa) nguHagar. Futhi kuyaphawuleka ukuthi uAbrahamama aziphathe ngakumadodana kaKeturah ngendlela efana naleyo yendodana kuHagar: uyabaxosha ukuze agweme Ithonya kwezikamoya futhi enze ube sobala umehluko phakathi kwendoda yakhe noSarah kanye nalawa amadodana.

Futhi unikeza “konke ayenako kuIsaka” (*Gen. 25:5*) ngenkathi “enikeza iziphokumadodana ezancinza” (*Gen. 25:6, NKJV*). Ukubalulwa “kwezancinza” kungasho ukuthi izinga likaKeturah, njengoHagar, kwakuyilelo lesancinza. Ukukhonjwa kukaKeturah nguHagar kungase kuchaza ukubhekisa kwinkumbulo kaSarah njengesandulelo sokushada kwakhe uKeturah—Hagar.

Okuthathekisayo lapha ngukuthi kuGenesisi 25:1-4, 12-18, uhla lwezingane uAbrahamama abanazo ngoKeturah, kanye nohla lwezingane zika-Ishmael, lunikeziwe. Inhloso yaloluzalo ngemuva komshado kaAbrahamama noKeturah, omnikeza amadodana ayisithupha, ngokuqhathaniswa namabili (Isaka no Ishmael), mhlawumbe kungaba ngukuhlinzeka ubufakazi Besithembiso sikaNkulunkulu sokuthi uAbrahamama uyoba nguyise wezizwe eziningi.

Uzalo lwesibili lumayelana nesizukulwane sikaIshmael, naye onezizwe ezingu-12 (*qhathanisa noGen. 17:20*), njengalokhu okwakuzokwenzeka ngoJakobe (*Gen. 35:22-26*). Nakuba, nembala, isivumelwano sikaNkulunkulu sizogcinelwa inzalo Kalsaka (*Gen. 17:21*), hhayi eka-Ishmael, iphuzu elisobala Ezibhalweni.

Umbiko wokufa kuka-Abrahamama ophakathi kwezikulwane ezimbili (*Gen. 25:7-11*) ufakaza ngesibusiso sikaNkulunkulu. Wembula ukugcwaliseka kwesithembiso Sakhe kuAbrahamama, esenziwa eminyakeni eminingi ngaphambilini, sokuthi wayezofa “‘esemdala kakhulu’” (*Gen. 15:15, NKJV*) futhi “egcwele iminyaka” (*qhathanisa noMshum. 6:3*).

Ekugcineni, uJehovah waqiniseka kwizithembiso Zakhe zomusa encekwini yakhe ethembekileyo uAbrahamama, okholo lwakhe luvezwa Ezibhalweni njengesibonelo esikhulu, uma kungesona esingcono kunazo zonke, kwiTestamente Elidala lokusindiswa ngokukholwa (*buka uRom. 4:1–12*).

Ukucabanga Ngokubanzi: Ngenxa yokuthi uAbrahama wayengumphethu ongavamile uNkulunkulu ayengabelana naye izinhlelo Zakhe I, uNkulunkulu wangena esiyingini sika-Abrahama futhi wabelana naye, ngezinga elithile, ngohlelo Lwakhe losindiso ngomhlatshelo weNnodana Yakhe.

“UIsaka wayemele iNnodana kaNkulunkulu, eyanikelwa njengomhlatshelo wezono zezwe. UNkulunkulu wayezogcizelela kuAbrahama ivangeli lokusindiswa komuntu. Ukuze enze lokhu, futhi akwenze kube yiqiniso kuye futhi avivinywe ukhohlo lwakhe, wafuna ukuba abulale indodana yakhe ayithandayo ulsaka. Lonke usizi nomunyu uAbrahama abanalo ngalesosikhathi sobumnyama nesesabekayo sokuvininywa kwakungokokugcizelela ngokujulile ekuqondeni kwakhe uhlelo lokusindisa isintu esiwileyo. Wenziwa ukuba aqonde ngamava akhe ukujula kokuzinikela kukaNkulunkulu ekunikeleni iNnodana Yakhe ukuba ifele ukhulengwa umuntu ekubhubheni okuphelele. Ku-Abrahama akukho ukhulupheka emqondweni okwakungalingana nalokho abhekana nako ekulaleleni umlayelo ongcewele wokunikela ngendodana yakhe.”—Ellen G. White, *Testimonies for the Church*, vol. 3, p. 369.

“UAbrahama wayeseyikhehla, futhi elindeleke ukuba afe Kungekudala; kepha sisodwa isenzo esasisele ukuba asenze ekuqinisekiseni ukugcwaliseka kwesithembiso sesizukulwane sakhe. UIsaka wayeqokwe nguNkulunkulu ukuba athathe indawo yakhe njengomgcini womthetho kaNkulunkulu kanye nokuba ngubaba wabantu abakhethekileyo, kodwa wayengakashadi. Izakhamuzi zaseKanana zazikhonza izithombe, futhi uNkulunkulu wayenqabile ukuba abantu Bakhe baganiselane nabo, azi ukuthi imishado enjalo ingaholela ekuhlubukeni. Inzalamizi yesaba umphumela wethonya elizungeze indodana yakhe. . . . Emqondweni ka-Abrahama ukukhethela indodana yakhe umfazi kwakuyinto ebucayi kakhulu; wayeshisekela ukuba ashade lowo owayengeke amqhelise kuNkulunkulu. . . . UIsaka, ethemba ubuhlakani nothando lukayise, wagculiseka ngokunikela udaba kuye, ekholwa futhi ukuthi uNkulunkulu ngoKwakhe wayezolawula ukhetho.”—Ellen G. White, *Patriarchs and Prophets*, p. 171.

Imibuzo Yokuxoxisana:

- ① Eklasini, khulumani ngokuvuma kuka-Abrahama ukunikela ulsaka. Zamani ukucabanga uhlobo lokhohlo oluvezwa yilendaba. Yini emangalisayo, kepha futhi ekhathazayo, ngalendaba na?
- ② Kwenzekani ngelungelo lokuzikhethela na? Kungani ukukholwa kwethu kungenzi mqondo ngaphandle kokuba libe yiqiniso na? Yiziphi izibonelo esinazo eBhayibhelini zelungelo lokukhetha futhi okuthi nangaphandle kokukhetha kabi okwenziwa ngabantu, intando kaNkulunkulu ifezeke na?