

# UJakobe Umudli Wesikhundla



## ISABATHA EMINI

**Funda Lokhu Kuleliviki:** *Gen. 25:21–34, Gen. 28:10–22, Gen. 11:1–9, Gen. 29:1–30, Gen. 30:25–32.*

**Indimana Yenkumbulo:** “Wayesethi uEsawu: “Aliqanjwanga kahle igama lakhe ngokuthi uJakobe na? Ngokuba sekukabili engiqinela; wathatha ubuzibulo bami; bheka, manje usethathe isibusiso sami.” Wathi: “Mina, awungigodlelanga sibusiso na?”” (*Genesis 27:36, NKJV*).

**M**anjiesiqhubeka nomlando womndeni KaIsaka, ingane yesimnagaliso kanye nokhokho wokuqala wenzalo yesithembiso. Indaba ayiqali ngendlela enhle, nokho. Isimilo esingesihle sendodana yakhe uJakobe sizobonakala ekuxabaneni phakathi kwezelamani zibanga ubuzibulo (*Gen. 25:27–34*) kanye nelungelo lokuthola isibusiso kuIsaka (*Genesis 27*).

Ngenxa yokuthi uJakobe uqila uyise futhi ebe isibusiso kumfowabo omdala uEsawu, uzobaleka esindisa impilo yakhe. Ekudingisweni, uNkulunkulu unqwamana naye e-Bethel (*Gen. 28:10–22*). Kusukela lapho uJakobe, iqili, uzoba namava okuqolwa yena uqobo. Kunokuba kube ngu-Rachel, owayemthanda uJakobe (*Genesis 29*), u-Leah, indodakazi endala, uzonikezwa uJakobe, futhi uJakobe uzobenza iminyaka engu-14 ukuzuza amakhosikazi akhe.

Kepha, uJakobe uba futhi namava esibusiso sikaNkulunkulu, ngokuba ekudingisweni uzoba namadodana angu-12, futhi uNkulunkulu uzokwandisa ingcebo yakhe.

Ngalokho, noma yikuphi okunye esingakubona kulendaba, singabona indlela uNkulunkulu azogcwalisa ngayo izithembiso Zakhe zesivumelwano, noma kanjani, nakuba abantu bakhe bevama ukuwa.

*\*Funda isifundo saleliviki ukulungiselela iSabatha, uNhlaba 28.*

## UJakobe no Esawu

**Funda:** uGenesisi 25:21-34. Qhathanisa ubuntu bukaJakobe no Esawu. Yiziphi izimpawu ezimenza uJakobe ancikele ekufanelweni yisibusiso zikaIsaka na?

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Sesiyazi kusukela esizalweni sikamama ukuthi uJakobe no Esawu behlukile futhi bazolwisana. Njengoba uEsawu echazwa njengomzingeli onamandla ogijima emathafeni, uJakobe ubonwa njengomuntu “omnene” ohlezi etendeni futhi ezindla. Igama lesiHeberu tam, elihumushwe “omnene” (NKJV), liyisenzo esifanayo nesisetshenziswe kuJobe nakuNowa, esihumushwe “ongenacala” kuJobe (*Jobe 8:20, NKJV*) futhi “ophelele” kuNowa (*Gen. 6:9, NKJV*).

Lomehluko esimilweni kubonakala kamuva ezimpilweni zabo (*Gen. 27:1-18:5*). Ngenkathi uEsawu ebuyela ekhaya ekhathele futhi elambile, uJakobe umphekela amalentil. KuEsawu, ukubonakala kwamanje kanye nokuthakasela ukudla “ ‘namuhla’ ” (*Gen. 25:31*) kubaluleke ngaphezu kwesibusiso sakusasa esihambisana nobuzibulo bakhe (*qhathanisa no Heb. 12:16, 17*).

“Izithembiso ezenziwa kuAbraham a futhi zaqiniswa kwindodana yakhe zagcinwa nguIsaka kanye no Rebekah njengezifiso namathemba abo amakhulu. UEsawu noJakobe babezazi lezizithembiso. Babefundiswe ukuthatha ubuzibulo njengento ebaluleke kakhulu, ngokuba babufaka hhayi kuphela ifa lengcebo yezwe kepha ukubaluleka kwezikamoya. Lowo owayebamukela wayezoba ngumpristi womdeni wakhe, futhi abe sohleni lwesizukulwane soMsindisi ozayo wezwe.”—Ellen G. White, *Patriarchs and Prophets*, p. 177.

KuJakobe, ngokuqhathaniswa nomfowabo, ikusasa lokubaluleka kwezikamoya kwesibusiso yikona okusemqoka. Kepha, kamuva, ngaphansi kokuqhutshwa ngunina (*buka uGenesisi 27*), uJakobe ngokusobala futhi nangenhloso uqila uyise, futhi esebenzisa igama lika “ ‘Jehovah uNkulunkulu wakho’ ” (*Gen. 27:20, NKJV*) ekubebhetheni lobobuqili. Wenza lobu buqili obesabekayo, nakuba azi ukuthi wayekwenzela okuhle.

Imiphumela yaba mibi kakhulu, ithayisela ukungasebenzi kahle phezu komndeni obuvele ungasebenzi kahle.

**Jakobe wayefuna okuthile okuhle, okuthile okubalulekile, futhi okwakutuseka (ikakhulu ngokuqhathaniswa nomoya womfowabo). Kepha, wasebenzisa ubuqili namanga ukuzuza lokho. Singakugwema kanjani ukuwela ogibeni olufanayo lokwenza okubi ukuze “okuhle” kwenzeke na?**

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## Isitebhisi SikaJakobe

Ngokushesha nje uEsawu etholile ukuthi uJakobe wamukele isibusiso sikayise, uyaqonda ukuthi uqililwe futhi wadlwa isikhundla ngumfowabo (*Gen. 27:36*), futhi afune ukumbulala (*Gen. 27:42*). U-Rebekah uyakhathazeka futhi ufuna ukugwema lobubugebengu obungabulala omabili amadodana (*Gen. 27:45*). Ngalokho, ngokuphaswa nguIsaka (*Gen. 28:5*), agququzele uJakobe ukuba abalekele kumndeni wakubo (*Gen. 27:43*). Endleleni eya ekudingisweni, uJakobe unqwamana noNkulunkulu ngephupho endaweni azoyiqamba nge-Bethel, “indlu kaNkulunkulu,” futhi lapho uzokwenza isifungo.

**Funda:** uGenesisi 28:10-22. Qhathanisa noGenesisi 11:1-9. I-Bethel yehluka kanjani kwiBabeli na? Yisiphi isifundo esingasifunda ngobudlelwane noNkulunkulu kumava kaJakobe e-Bethel uqhathanisa nokwenzeka e-Babel na?

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Ephusheni lakhe, uJakobe ubona Isitebhisi esingajwalekile esixhumene noNkulunkulu. Isenzo esifanayo sesiHeberu, natsav, sisetshenziwe ukubhekisa kwisitebhisi “esakhiwe” (*Gen. 28:12, NKJV*), kanye noJehovah “owema” (*Gen. 28:13, NKJV*), sengathi Isitebhisi noJehovah yinto efanayo.

Isitebhisi sixhumane nemizamo e-Babeli yokufinyelela ezulwini. NjengoMbhoshongo waseBabeli, isitebhisi sifinyelela “emnyango wezulu.” Kodwa njengoba Umbhoshongo waseBabeli umele imizamo yabantu yokuya phezulu bafinyelele kuNkulunkulu, isitebhisi ase-Bethel sigcizelela ukuthi ukufinyelele kuNkulunkulu kungenzeka kuphela ngoNkulunkulu eza kithina, futhi hhayi ngokwemizamo yesintu.

“Okwetshe” ke uJakobe aqamela kulo futhi ephupha iphupho lakhe, liba wuphawu lwe-beth—EL, “indlu kaNkulunkulu” (*Gen. 28:17; qhathanisa no Gen. 28:22*), okukhomba ethempelini, indawo engcwele, isizinda sokusebenza kukaNkulunkulu esindisa isintu.

Kepha, uJakobe akagcini kwezikamoya ekukhonzeni kwakhe kanye nesemuzweni wokuthuthumela mayelana nalokho okwenzeke kuYena. Okungukuthi, wayefuna ukuphendula ngokuphathekayo, ngokubonakalayo. Ngalokho, uJakobe unquma “ukunika isishumi” kuNkulunkulu, hhayi ukuba athole isibusiso kodwa njengempendulo kwisipho sikaNkulunkulu, asemnikeze sona. Lapha futhi sibona umqondo wesishumi kude singakavuki isizwe sakwaIsrayeli.

**Funda futhi uGenesisi 28:11. “Isishumi” sithathwa “kukho konke onginika kona”** (*Gen. 28:22, NKJV*). Yiliphi iphuzu elibalulekile okumele silithathe kulokhu uJakobe akusho lapha mayelana nesishumi nokuthi siyini na?

## Iqili Liyaqilwa

**Funda:** uGenesisi 29:1-30. UNkulunkulu ubuvumela kanjani ubuqili buka-Labani na? Yisiphi isifundo uJakobe asifunda na?

Into yokuqala uJakobe ayibona uma efika lapho aya khona yitshe, mhlawumbe ukusikisela okubhekisa emuva etsheni lase-Bethel, eliphawula ubukhona bukaNkulunkulu (*Gen. 28:18, 19*). Yitshe okuzothi, nembala, linikeze uJakobe ithuba lokuxhumana no-Rachel. Kuthi lapho uJakobe ezwa ngabelusi ukuthi u-Rachel uyeza nezimvu ukuzoziphuzisa amanzi, anxuse abelusi ukuba bagudluze itshe. Bayala, okunikeza uJakobe ukuba akwenze lokho yedwa, futhi azethule ku-Rachel (*Gen. 29:11*).

U-Rachel Waphendula ngokubalekela kubo. Lokhu kuxhumana okokuqala phakathi kukaJakobe no-Rachel kwabanezithelo: “UJakobe wamthanda u-Rachel” (*Gen. 29:18*), kangangokuba iminyaka eyisikhombisa ayisebenzela u-Laban ukuzuza u-Rachel yayifana “nezinsuku ezimbalwa” (*Gen. 29:20*).

Nakuba kunjalo, ngemuva kwaleminyaka eyisikhombisa, uJakobe uyaqilwa. Ngobusuku bomshado, ngu-Leah, usisi omdala, akuyena u-Rachel, lo uJakobe ambone sebelele. Ngokuthatha ithuba lokuphithizela emcimbini kanye nemizwa eshubile kanye nokulimazeka kukaJakobe, u-Laban wakwazi ukwenza lobubuqili. Ngokuthathekisayo, uJakobe usebenzisa igama elifanayo “lobuqili” (*Gen. 29:25, NKJV*) uIsaka ayelisebenzisile ukubhekisa ekuziphatheni kukaJakobe ngakuyise nomfowabo (*Gen. 27:35*).

Qaphela ukuthi ukucabanga okufanayo kuyagudlwa lapha kwi-lex *talionis* (umthetho wempindiselo) “iso ngeso, izinyo ngezinyo” (*Eksod. 21:24; qhathanisa no Gen. 9:6*), ophoqa umenzi ukuba afane nomenziwa ngokuthi umenzi abhekana nalokho umenziwa akwenzile. Ngendlela efanayo, lokho uJakobe ayekwenze komunye manje kwasekwenziwa kuyena.

UJakobe uyaqonda manje ukuthi kusho ukuthini ukuba ngumenziwa wobuqili. Ngenyindlela, uNkulunkulu ufundisa uJakobe ngobuqili bakhe kulobubuqili buka-Laban. Nakuba uJakobe njenge “qili” (*Gen. 27:12*) azi kahle ukuthi ubuqili busho ukuthini, uyethuka uma eseyisisulu sobuqili. Ngalokho, ubuza umbuzo, “ ‘Kungani . . . ungiqolile na?’ ” (*Gen. 29:25, NKJV*), okukhomba ukuthi uyazi ukuthi ubuqili abulungile.

**Nakuba uJakobe wayeyiqili, yena ngokwakhe waqilwa. Singafunda kanjani ukuthemba uNkulunkulu ngenkathi singabuboni “ubulungiswa” benziwa, ngenkathi sibona abantu benza ububi kodwa bengajezi, noma uma sibona abangenacala behlupheka na?**

## Isibusiso Somndeni

KuJakobe iminyaka eyisikhombisa yokugcina yokudingiswa yayingumthwalo, kepha, kwakuyiyona eyayinemiphumela kunayo yonke. UJakobe uzoba nezingane ezingu-11 kwezingu-12 ezizoba ngokhokho babantu bakaNkulunkulu.

Lesisigaba siqukete umongo wendaba kaJakobe (*Gen. 25:19-35:26*), futhi Siqala sigcine ngomusho osemqoka uNkulunkulu “wavula isizalo,” kubhekiswe ku-Leah (*Gen. 29:31*) naku-Rachel (*Gen. 30:22*). Isikhathi ngasinye lesisisho silandelwa ngukuzala, ubufakazi bokuthi lokhu kuzala kungumphumela wesenzo esimangalisayo sikaNkulunkulu.

**Funda:** uGenesisi 29:31-30:22. Kumele thina, namuhla, sikuqonde kanjani okwenzeka lapha na?

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UNkulunkulu wavula isizalo sika-Leah, futhi wathola indodana u-Reuben, ogama lakhe liquketh isenzo ra’ah, esichaza “ukubona.” Ngoba uNkulunkulu “wabona” ukuthi wayengathandwa nguJakobe (*Gen. 29:31*), lengane yayiyisinxephezelo kuye ebuhlungwini bakhe nasekuhluphekeni.

Ngale kwalokho, unikeza igama lika-Simeon, eliqukethe isenzo *shama*, “wezwa,” kwindodana yakhe yesibili, ngoba uNkulunkulu waye “zwile” (*shama*) ukujula kanye nokujivazeka nobuhlungu bakhe futhi, ngalokho, wamdabukela njengalokhu Yena ayekuzwile ukuhlupheka kuka-Hagar (*Gen. 29:33*).

Indodana ka-Leah “u-Simeon” uzohambisana negama lendodana ka-Hagar “u-Ishmael,” ochaza “uNkulunkulu uyokuzwa” (*buka uGen. 16:11*). Lapho u-Leah ezala indodana yakhe yokugcina, umbiza ngo-Judah, okuchaza “Dumisani.” U-Leah akasabhekisi ebuhlungwini bakhe noma nakwisibusiso. Ugxila nje kuphela kuNkulunkulu futhi adumise Yena ngomusa Wakhe.

Ngokuyisimanga, kungesikhathi lapho u-Leah engasakwazi ukuzala futhi lapho uNkulunkulu “ekhumbula” u-Rachel futhi avule isizalo sika-Rachel (*Gen. 30:22*). U-Rachel, intandokazi, kwafuneka elinde iminyaka eyisikhombisa ngemuva komshado wakhe, futhi iminyaka engu-14 ngemuva kokushada noJakobe, ukuba athole indodana yakhe yokuqala (*Gen. 29:18, 27; qhathanisa noGen. 30:25*). Wametha igama lika “Josefa” ukuphawula ukuthi uNkulunkulu waye “ ‘suse [*asaf*] ihlazo lami’ ” futhi “ ‘uyakwandisa [*yasaf*] kimi enye indodana’ ” (*Gen. 30:23, 24, NKJV*). Nakuba zingalungile ezinye zalezizenzo, uNkulunkulu wakwazi ukuzisebenzisa, nakuba wayengazivuni, ukuze adale isizwe kwinzalo ka-Abraham.

**Kungaziphi izindlela lendaba eyembula ngazo ukuthi izinhloso zikaNkulunkulu ziyakufezeka ezulwini nasemhlabeni, ngaphandle kwamaphutha nobuthakathaka babantu na?**

## UJakobe Uyahamba

Kulendaba, uJakobe—owaqila uyise nomfowabo ukuthola ubuzibulo, futhi weba isibusiso ulsaka ayehlose ukusinikeza indodana yakhe endala—nakuba kunjalo akalwanga no-Laban futhi wamsebenzela ngokwethembeka. UJakobe wazi kahle ukuthi uqiliwe ngumukhwe wakhe, kepha, wakwedlulisa lokho. Kulukhuni ukuqonda ukungalwi kukaJakobe uma wazi inhliziyi yakhe. Wayesenokuteleka uJakobe, noma okungenani amelane no-Laban noma aqagulisane naye. Kodwa akakwenzanga lokho. Wamane wenza lokho u-Laban ayekufuna, noma kwakungebona ubulungiswa.

Nakuba kunjalo, ekuzalweni kweNdodana yokuqala ka-Rachel uJosefa, uJakobe wafinyelela onyakeni ka-14 “wokusebenzela” u-Laban (*Gen. 30:26*), futhi manje ucabanga ukushiya u-Laban abuyeke Ezweni leSithembiso. Kodwa uJakobe ukhathazekile ngokuhlinzeka “ ‘umndeni wakhe’ ” (*Gen. 30:30*).

**Funda:** uGenesisi 30:25-32. Kwenzekani lapha, futhi kuhlaziyi kuni uJakobe akusebenzisayo na? Uphendula kanjani u-Laban na?

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Kube ngukuphambuka okude kuJakobe, ekuqaleni owayeshiye ekhaya ukuze afumane Unkosikazi. Kunokwenzeka ukuthi kwakungeyona inhloso yakhe yokuqala ukuhlala isikhathi esingaka engekho ezweni lakhe, kodwa izigameko zamgcina ekude yonke leminyaka. Manje sekuyisikhathi sokubuyela ekhaya, futhi ongaka umndeni azobuyela nawo.

Kungani, nokho, uJakobe engazange ashiye u-Laban kusenesikhathi na? Ukuvumela isimo kukaJakobe okungajwayelekile kuncoma ukuthi uJakobe mhlawumbe useguqukile; useyasiqonda isifundo Sokholo. Okungukuthi, uJakobe walindela uphawu lukaNkulunkulu lokuba ahambe. Kusekukhulumeni kuphela kukaNkulunkulu kuye lapho uJakobe enquma ukuhamba.

UNkulunkulu Uzembula kuJakobe njengo “ ‘Nkulunkulu wase-Bethel’ ” futhi ayaleze uJakobe ukuba ashiye umuzi ka-Laban fuhi abuyeke “emndenini wakho” (*Gen. 31:13, NKJV*) ngamazwi afanayo uNkulunkulu awasebenzisa ukubiza u-Abram ukuba ashiye “umndeni wakho” (*Gen. 12:1, NKJV*).

Okwasiza yena ukuba abone ukuthi sekuyisikhathi sokuhamba, futhi, kwaba nguMoya wamadodana ka-Laban kanye no-Laban uqobo (*Gen. 31:1, 2*). ‘UJakobe wayengabe washiya leliqili lomuntu kudala ngaphandle kokuthi wayesaba ukunqwamana noEsawu. Manje wayenomuzwa wokuthi wayesengozini kumadodana ka-Laban, okwathi, ebuka ingcebo yakhe sengathi ngeyabo, babengase bazame ukuyithatha ngendluzula.’—Ellen G. White, *Patriarchs and Prophets*, p. 193.

Yingakho, athatha umndeni wakhe nezimpahla zakhe wahamba, ngalokho eqala esinye isigaba kulendaba enkulu yabantu bakaNkulunkulu besivumelwano.

**Umcabango Obanzi:** UNkulunkulu waqoka uJakobe, hhayi ngoba ekufanele, kepha ngenxa yomusa Wakhe. Kepha, uJakobe wasebenza kanzima ukuzama ukufanela umusa, lokho nje kuyaphikisana. Uma wayewufanele, wawungeke ube ngumusa; kwakuyoba yimisebenzi (*Rom. 4:1-5*), okuphikisana nevangeli. Kukamuya kuphela lapho uJakobe aqala khona ukuqonda ukubaluleka komusa kaNkulunkulu nokuthi kwakusho ukuthini ukwethemba uNkulunkulu, nokuphila Ngokukholwa, kanye nokuncika ngokuphelele kuJehovah. Amava kaJakobe aqukethe isifundo esibalulekile kumuntu ozimisele: ungasebenzeli ukuzithuthukisa ngokulimaza abanye.

“UJakobe wayecabanga ukuzuza ilungelo lobuzibulo ngobuqili, kodwa wazithola edumele. Wayecabanga ukuthi ulahlekelwa yikho konke, ukuxhumana kwakhe noNkulunkulu, ikhaya lakhe, konke, futhi nangoke eyimbaci edumele. Kodwa yini uNkulunkulu ayenza na? Wabuka isimo sakhe esingenathemba, wabona ukudumala kwakhe, futhi wabona ukuthi khona okungabuyisela udumo kuNkulunkulu. Kuthi lapho ebona isimo sakhe abe esezethula kuye ngesitebhisi, esimele uJesu Kristu. Nangu umuntu, owayelahlekelwe yikho konke ukuxhumana noNkulunkulu, futhi uNkulunkulu wezulu ambuke bese evuma ukuthi uKristu uzoba yibhuloho phezu komsansa owenziwe yisono. Besingabuka futhi sithi Ngilangazelela izulu kodwa ngofinyelela kanjani kulo na? Angiyiboni indlela. Yilokho okwakucatshangwa nguJakobe, futhi ngalokho uNkulunkulu umbonisa umbono wesitebhisi, futhi lesositebhisi sixhumanisa umhlaba nezulu, ngoJesu Kristu. Umuntu angagibela kuso, ngokuba isisekelo saso sihlezi emhlabeni kuthi ingaphezulu laso lifinyelela ezulwini.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 1, p. 1095.

## Imibuzo Yokuxoxisana:

- ❶ **Buka izimilo zalababantu (Isaka, Rebekah, Jakobe, Esawu, Laban, Rachel, Leah) kwezinye zalezizindaba zomlando ongcwele. Buka onke amanga nobuqili obukhona lapha. Lokhu kusifundisani ngesimo somuntu kanye nomusa kaNkulunkulu na?**
- ❷ **Lapho ufunda indaba kaJakobe, Yibuphi ubufakazi esingabuthola bokuthi ngokuhamba kwesikhathi isimilo sakhe sasikhula futhi siphusa na?**
- ❸ **Yiziphi izindlela thina, njengama-Seventh-day Adventist, singaba sengozini yokuba nomoya kaEsawu ngakubuzibulo bakhe na? Okungukuthi, singenza kanjani ukuba siqinisekise ukuthi asiyeki ukuthanda nokuthakasela konke ukukhanya uNkulunkulu asinikeze kona na?**