

# UJakobe-UIsrayeli



## iSABATHA EMINI

**Funda Lokhu Kuleliviki:** *Gen. 32:22–31; Hos. 12:3, 4; Jer. 30:5–7; Genesis 33; Gen. 34:30–35:29.*

**Indimana Yenkumbulo:** “Wayesethi, ‘Igama lakho alisayikuthiwa uJakobe, kepha u-Israyeli; ngokuba ulwile noNkulunkulu nabantu, wanqoba.’” (*Genesis 32:28, NKJV*).

**U**mlando womndeni kaJakobe uyaqhubeka, kokubili okuhle nokubi. Kepha, kukho konke, isandla sikaNkulunkulu nokuthembeka Kwakhe ezithembisweni zesivumelwano kuyembulwa.

Leliviki lilandela kakhulu uJakobe, njengoba eshambile kwa-Laban futhi, ebuyela ekhaya, kumele ebhekane noEsawu, umenziwa wobuqili bukaJakobe. Ngabe umfowabo, owoniwe kangaka, uzokwenzani kuye na?

Ngenhlanhla kaJakobe, phakathi kokwesaba lokho okuzayo, uJehovah uNkulunkulu woyise waqhumuka kuye futhi ngesigameko esandulela lokho okwakuzokwaziwa njenge “sikhathi sokuhlupheka kukaJakobe” (*Jer. 30:5-7*). Futhi ngalobo busuku uJakobe, Umudli sikhundla, waba ngu “Israyeli,” igama Elisha lesiqalo esisha, isiqalo esasizogcina siholele ekudalweni kwesizwe esibizwa ngaye.

Ngamanye amazwi, ngaphandle kwakho konke okwenzekayo, indaba yezinzalamizi kanye nemindeni yazo ixoxwa Ezibhalweni ukuze ibonise thina ukuthi uNkulunkulu wethembekile ekufezeni lokho akuthembisile nokuthi uzokwenza lokho ngaphandle kwalokho, ngezinye izikhathi, okubukeka kungelutho kodwa kungabantu Bakhe abenza konke abanako ukumisa lokho kufezeka.

*\*Funda isifundo saleliviki ukulungiselela iSabatha, uNhlangulana 4.*

## Ukubambana no Nkulunkulu

Usehambaile kwa-Laban, uJakobe useba namanye amava noNkulunkulu. Azi ukuthi umfowabo, uEsawu, uyeza, futhi ‘namadoda angamakhulu amane’ ” (Gen. 32:6). UJakobe ukhuleka ngokuqiniseka kuNkulunkulu, nakuba evuma ukuthi “ ‘angifanele neze wonke umusa nalo lonke iqiniso okwenzele inceku yakho’ ” (Gen. 32:10, NKJV). UJakobe, ngeqiniso, wayeqonda kangcono ukuthi umusa umayelana nani.

UJehovah Waphendula kanjani na?

**Funda:** uGenesisi 32:22-31 no Hoseya 12:3, 4. Kuyini ukubaluleka kwezikamoya kwalendaba emangalisayo na?

UJakobe uhluphekile, kuyaqondakala futhi, ngalokho okwenzekayo futhi, ngemuva kokwenza angakwenza ukuvikela umndeni wakhe, umisa ikamu kulobobusuku. Kusenjalo, uhlaselwa “yiNdoda” (Gen. 32:24, NKJV). Leli yitemu elingaba nezincazelo ezikhethekile, zibize ubukhona bobungcwele (*buka uIsa. 53:3*). UDaniyeli walisebenzisa ukubhekisa kumpristi wasezulwini u-Michael (*Dan. 10:5*); futhi kwakuyigama elasetshenziswa nguJoshua ukubalula “Umlawuli wezimpi zikaJehovah,” uJoshua ambiza ngeNkosi u-YHWH ngoKwakhe (*Josh. 5:13-15, NKJV*).

Nembala, kukho lokho kulwa, kusenokuba kwaba sobala kuJakobe ukuthi wayebambene noNkulunkulu ngoKwakhe, njengalokhu amazwi akhe, “ ‘Anginakukuyeka ukuba uhambe ungangibusisanga!’ ” (Gen. 32:26, NKJV) eveza. Kepha, lokhu kubambelela kwakhe okuqinile kuNkulunkulu, ukwala kwakhe ukudedela, kwembula futhi intshisekelo yentethelwe anayo futhi nokuba ngolungile noJehovah.

“Iphutha elaholela esonweni SikaJakobe ekuzuzeni ubuzibulo ngobuqili laseliphambi kwakhe ngokusobala. Wayengazange athembele ezithembisweni zikaNkulunkulu, kodwa wayefuna ukwenza kwenzeke lokho uNkulunkulu ayengakufeza ngesikhathi Sakhe nangendlela Yakhe.”—Ellen G. White, *Patriarchs and Prophets*, pp. 197, 198.

Futhi ubufakazi bokuthi wayethethelelwe kwaba ngukugugulwa kwegama lakhe, ukusuka esikhumbuzweni sesono sakhe, kuye kulelo eligubha ukunqoba kwakhe. “ ‘Igama lakho,’ ” kusho Ingelosi, “ ‘alisayikuthiwa uJakobe, kepha u-Israyeli,\* ngokuba ulwile noNkulunkulu nabantu, wanqoba’ ” (Gen. 32:28, NKJV).

**Ngabe abe yini amava akho ngokubambana noNkulunkulu na? Kusho ukuthini ukwenza lokho, futhi kungani ngezinye izikhathi kubalulekile ukuba nalamava na?**

## Abafowabo Bayahlangana

Ukusuka e-Peniél, “ubuso bukaNkulunkulu” (*Gen. 32:30*), indawo lapho abe nalamava noNkulunkulu, uJakobe uya kohlangana nomfowabo. Ngemuva kweminyaka engu-20 behlukene, uJakobe umbona eza namadoda angu-400 (*Gen. 33:1*). Ukhathazekile uJakobe, futhi ngalokho azilungiselele yena nomndeni ngalokho Okungase kwenzeke.

**Funda:** uGenesisi 33. Kuphi ukuxhumana phakathi kwamava kaJakobe ekuboneni ubuso bukaNkulunkulu e-Peniél kanye namava akhe ekuboneni ubuso bomfowabo na? Kugudlani lokhu kuxhumana mayelana nobudlelwane bethu noNkulunkulu kanye nobudlelwa bethu “nabafowethu,” noma ngabe bangobani na?

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UJakobe ukhothama izikhathi eziyisikhombisa phambi komfowabo (*Gen. 33:3*) embiza izikhathi ezingana nge “ ‘nkosi yami’ ” (*Gen. 33:8, 13, 15, NKJV*) futhi azibize yena njenge “ ‘nceku’ ” yakhe (*Gen. 33:5; qhathanisa no Gen. 32:4, 18, 20, NKJV*). Okuphawulekayo, ukukhothama kasikhombisa kukaJakobe kwenanela izibusiso eziyisikhombisa zikayise (*Gen. 27:27-29*); futhi, lapho ekhothama, ngokuqondile uhlehliisa isibusiso sikayise, mayela “ ‘nezizwe [zikhothama] kuwe’ ” (*Gen. 27:29, NKJV*).

Kuba sengathi inhloso kaJakobe ngeyokuhlawula icala lakhe kumfowabo futhi abuyisele isibusiso asebile kuye (*buka uGen. 33:11*). Lapho uEsawu ebona umfowabo, ngokungalindelekile, wagijimela kuJakobe futhi, kunokuba ambulale, “wamanga, futhi bakhala” (*Gen. 33:4, NKJV*).

Kamuva, uJakobe uthi kuEsawu: “ ‘ngibone ubuso bakho esengathi ngibona ubuso bukaNkulunkulu’ ” (*Gen. 33:10, NKJV*). Isizathu senkulumo engavamile kaJakobe kuEsawu ngokuqonda kwakhe ukuthi uSawu wayemxolele. Isenzo sesiHeberu ratsah, “thokoza” (*Gen. 33:10, NKJV*) yitemu lezebhayibheli elibhekise kunoma yimuphi umhlatshelelo “othokozisayo,” “wamukelekile” kuNkulunkulu, okugudla intethelelo yezulu (*Lev. 22:27, Amos 5:22*).

Amava kaJakobe okuthethelelwa nguNkulunkulu e-Peniél, lapho abona khona ubuso bukaNkulunkulu, ayaphindwa manje lapha kumava akhe okuthethelelwa ngumfowabo, akubona sengathi ubone ubuso bukaNkulunkulu. UJakobe uphile i-Peniél yesebili, eyokuqala ilungiselela eyesebili. UJakobe usexolelwe nguNkulunkulu nangumfowabo. Ngeqinisp kumele ukube wayeseqonda, kakhulu kunakuqala, ukuthi yini umusa.

**Yini oyifundile ngomusa ngendlela abanye (ngaphandle kukaJehovah) abakuthethelele ngayo na?**

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## Ukoniwa Kuka- Dinah

Njengoba uJakobe esebuyisene nomfowabo, ufuna ukuzinza ezweni laseKanana ngokuthula. Igama shalem, “ngokuphepha,” (*Gen. 33:18, NKJV*), elisuka kwegama shalom, “ukuthula,” liwuphawu lohambo lwakhe okokuqala.

Emuva kokuba ethenga umhlaba kwizakhamuzi (*Gen. 33:19*), wakha ialtare khona, ebonisa ukholo lwakhe kanye nokubona kwakhe indlela ancike ngayo kuJehovah. Ngokuba yonke imihlatshelo enikelwayo, kunesenzo sokukhonza.

Kepha, ngokokuqala empilweni yakhe, uJakobe—Israyeli ubhekana nezinkinga zokuhlala ezweni. NjengoIsaka e-Gerar no-Abimelech (*Gen. 26:1-33*), uJakobe uzama ukuthola ukuhlalisana nabaseKanana.

**Funda:** uGenesis 34. Yini eyaphazamisa izinhlelo zakhe zokuhlala ngokuthula na?

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Indaba yalesisigameko esingcolile igqamisa ukungacaci kwabalingiswa kanye nezenzo zabo. U-Shechem onenkanuko, onukubeza u-Dinah, uvezwa futhi eqinisekile Ekuthandeni kwakhe u-Dinah futhi efuna nokuxolisa. Uzimisele futhi nokudlula osikweni lwesivumelwano lokusoka.

Kusenjalo, u-Simeon no-Levi, abazethula njengabavikeli bakaNkulunkulu nomthetho Wakhe, futhi abamelana nokushadiselana nabaseKanana (*Levi. 19:29*), babhenela emangeni nasebiqilini (*Gen. 34:13*) futhi bazimisele Ukubulala kanye nokuphanga (*Gen. 34:25-27*). Izenzo zabo zazingasoleki nje kuphela (kungani ungajezisi kuphela indoda eyonile na?) kodwa zazinengozi yokudala izinkinga eziningi.

NgoJakobe, ukhathazeke kuphela ngokuthula. Uma etshelwa ngokudlwengulwa kwendodakazi yakhe, akasho lutho (*Gen. 34:5*). Kepha, uma kamuva ezwa ngokwenziwa ngamadodana akhe, uwathethisa obala ngenxa yalokho okungalandela: “ ‘Ningihluphile, ningenzile ukuba nginukele kabi abantu bezwe, amaKhanani namaPherizi, lokhu ngiyingcosana, bayakungihlanganyela, bangibulale, ngichithwe mina nendlu yami’ ” (*Gen. 34:30, NKJV*).

**Ngokuphinda phindiwe sibona inkohliso namanga, kanye nezenzo zobum-nene nomusa, kulezizindaba. Kusitshelani lokhu ngesimo somuntu na?**

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## Ukukhonza Izithombe

**Funda:** uGenesisi 34:30-35:15. Zifundo zini esingazithatha ngokukhonza kweqiniso kulokhu okwenzeka lapha na?

Ngokushesha ngemuva kokukhononda kukaJakobe ngokuthi ukuthula kwakhe nabaseKanana kuthikamezekile (*Gen. 34:30*), futhi nangemuva kokuthethiswa kwamadodana akhe amabili (*Gen. 34:31*), uNkulunkulu ugqugquzela uJakobe ukuba ashiye e-Shechem abuyele e-Bethel ukuze avuselele isivumelwano sakhe. Nembala, uJehovah umtshela ukuthi, lapho efika khona, uzodinga ukwakha ialtare.

Kusenjalo, into yokuqala ebikwayo ngemuva komyalelo kaNkulunkulu nguJakobe etshela abantu bakhe ukuba basuse zonke izithixo zabaseKanana, ezazithathwe ngenkathi kuphangwa idolobhana lase-Shechem kanye nezithixo zasekhaya ezazebiwe ngu-Rachel (*Gen. 31:19, 32*). Konke lokhu, futhi, kusemqoka emqondweni wesivumelwano noNkulunkulu.

Lezizithombe zazigciniwe futhi, kungenzeka, zikhonzwa ngaphandle kokuzinikela kukaJakobe kuNkulunkulu. Akwanele ukuba uJakobe ashiye i-Shechem ukuze abaleke Ithonya labaseKanana. Kwafuneka uJakobe elahle izithombe eziphakathi enkambini nasizinhliziyweni zabantu bakhe.

Uhlelo lokuphenduka luqukethe okungaphezulu kokusuka endaweni uye kwenye, noma kokusuka Ebandleni uye kwelinye. Okubaluleke kunakho konke, ngokuthi sifune ngomusa kaNkulunkulu ukuhlambulula izithixo ezisenzelisiyweni yethu, noma ngabe sihlala kuphi, ngoba singenza izithixo nganoma ngani.

Lapho uJakobe elalela uNkulunkulu futhi enza ngokomyalelo kaNkulunkulu, ekugcineni uNkulunkulu uyangenele futhi “ukwesaba kukaNkulunkulu” (*Gen. 35:5, NKJV*) kuthinta bonke abantu ababazungezile, futhi abalingi nokuhlasela uJakobe. UJakobe, ube eselungela Ukukhonza nabo “bonke abantu ababenaye” (*Gen. 35:6, NKJV*), okuncoma ukuthi Ubunye bomndeni bubuyiselwe. UJakobe uqamba igama lendawo i-EL Bethel, isikhumbuzo sephupho lakhe lesitebhisi, uphawu lokuxhumana kabusha phakathi kwezulu nomhlaba, obabunqamukile isikhathi eside, manje sebubuyiselwe.

Isigcizelelo, manje, sikuNkulunkulu wase-Bethel ngaphezu kwendawo ngokwayo. Leliphuzu likhumbuzo futhi, ngenkathi uNkulunkulu ekhumbuzo uJakobe ngegama lakhe u-“Israyeli” (*Gen. 35:10*), ngesithembiso esiphindiwe esigudlwa yilesisibusiso. Isibusiso SikaJakobe, okuqala, sichaza ukuthola, ukudlulisela inzalo kaMesiya kanye nokukhiqiza izizwe eziningi (*Gen. 35:11*); futhi okwesibili, sikhomba Ezweni leSithembiso (*Gen. 35:12*).

**Yiziphi izindlela zesinyenyela izithixo ezingathola ngayo ukungena ezinhliziyweni zethu, futhi singenzani ngalokho na?**

## Ukufa kuka-Rachel

**Funda:** uGenesisi 35:15-29. Yiluphi olunye usizi uJakobe abhekana nalo emndenini wakhe na?

Lapho nje uJakobe esuka e-Bethel, izigameko ezintathu ezihlobene ziphawula isigaba sokugcina sohambo lwakhe oluya Ezwani leSithembiso: indodana yokugcina kaJakobe iyazalwa; u-Rachel wafa; futhi u-Reuben, izibulo likaJakobe ku-Leah, lilala nesancinza SikaJakobe. Nakuba umbhalo ungasisho isizathu sokuthi lensizwa yabenzelani lob ububi, kusenokuba wayefuna ukungcolisa ukuzalwa kukamagcino kaJakobe futhi ahlazise Inkumbulo ka-Rachel. Asazi.

Ukuzalwa kukamagcino kaJakobe kuxhumana ne-Bethlehem (*Gen. 35:19*), ephakathi neZwe leSithembiso. Ukuzalwa, nokho, ngokugcwaliseka kokuqala kwesithembiso sikaNkulunkulu sekusasa likaIsrayeli. Umbelethisi, ngokuprofetha, ukhuluma no-Rachel ngamazwi uNkulunkulu awasebenzisa ukuqinisekisa uAbraham: “‘Ungesabi’” (*Gen. 35:17, NKJV, qhathanisa no Gen. 15:1*).

Ngokuphawulekayo, uJakobe uguqula igama u-Rachel ofayo ayelinikeze indodana yakhe, Ben-Oni, okuchaza, “indodana yosizi lwami,” ukuphawula ubuhlungu bakhe, libe ngu-Benjamin, okuchaza “indodana yesandla sokudla,” mhlawumbe ehudla Ukukhomba eningizimu okwethula ithemba leZwe leSithembiso kanye nakho konke uNkulunkulu ayethe uzokwenzela abantu Bakhe uma sebezine khona.

Kepha ngalesisikhathi u-Reuben elala ngokocansi no-Bilhah, isancinza sikayise futhi noyincekukazi ka-Rachel (*Gen. 35:25, Gen. 30:3*). Asisazi isizathu salesisenzo esibi kangaka, ngaphandle kokuba ngesinye isibonelo sokungcola kwesintu.

Ngokumangalisayo, uJakobe akaphenduli kulesisenzo esinyantisayo, nakuba etshelwa ngaso (*Gen. 35:22*). Mhlawumbe kulesisigaba sempilo yakhe, uJakobe uthemba uNkulunkulu ukuba afeze izwi Lakhe nakuba ububi nesono kuqhubeka kumkakile.

Yilesi kanye isifundo Sokhohlo esigudlwa ohleni lwamadodana kaJakobe angu-12, azoba ngokhokho kaIsrayeli (*Gen. 35:22-26*). Ababona abantu abahle kakhulu, njengoba sizobona. Kepha ngaphandle kwazo zonke izinkinga, konke ukungasebenzi kahle, Nobubi, njangalobo buka-Reuben no-Bilhah, intando kaNkulunkulu yayizogcwaliseka ngalomndeni, noma ngabe kwakonakele kanganani kuwo.

**Nangaphandle kwephutha lesintu, izinhloso eziphakeme zikaNkulunkulu ziyofezeka. Cabanga ngokwakungenzenka uma abantu babebambisene, uma babemlalele Yena. Kwakuyoba lula; Okungukuthi, ngokungabikho kokuhlupheka kwesintu nengcindezi nokulibala, intando kaNkulunkulu yayingafezeka na?**

**Ukucabanga Kabanzi:** Funda u-Ellen G. White, “The Night of Wrestling,” pp. 195–203, in *Patriarchs and Prophets*.

“Amava kaJakobe ebusuku bokubambana nokuhlupheka amele inhlupheko abantu bakaNkulunkulu okumele badlule kuyo ngaphambi kokubuya kwesibili kukaKristu. . . . Ayoba njalo amava abantu bakaNkulunkulu ekulweni kokugcina namandla obubi. UNkulunkulu uyovivinya ukholo lwabo, ukubekezela kwabo, kanye neqholo labo emandleni Akhe okubahlenga. USathane uyozama ukubasabisa ngomcabango wokuthi udaba lwabo aluthembisi; ngokuthi izono zabo zibenkulu kangangokuba azinakuthethelelwa. Bazoba nomuzwa ojulile wokusilela kwabo, kuthi lapho bebuyekeza ukusilela kwabo amathemba abo ashabalale. Kepha ekukhumbuleni ubukhulu bomusa kaNkulunkulu, kanye nokuphenduka kwabo okuqinisekile, bayonxenna izithembiso Zakhe ezenziwe ngoKristu kwizoni ezingenathemba neziphendukile. Ukholo lwabo ngeke lwaphela ngoba imikhuleko yabo ingaphenduliwe ngokushesha. Bayobambelela emandleni kaNkunkulu, njengoJakobe ebamba Ingelosi, futhi ulimi lwemphefumulo yabo iyoba, ‘Ngeke ngakuyeka uhambe, uze ungibusise.’ . . .

“Kepha umlando kaJakobe uyisiqiniseko sokuthi uNkulunkulu ngeke alahle labo abakhashelwe esonweni, kodwa babuyela Kuye ngokuphenduka kweqiniso. Kwakungokuzinikela kanye nokholo olunethemba uJakobe azuza lokho ayehluleke ukukuziza ngokulwa ngamandla akhe. UNkulunkulu ngalokho wafundisa inceku Yakhe ukuthi amandla ezulu kanye nomusa kuphela kwakungamnikeza isibusiso ayesilangazelela. Ngalokho kuyoba njalo nakulabo abaphila ngezinsuku zokugcina. Izingozi zibakakile, futhi nokudikibala kubhokile, kumele bancike kuphela ekufanelekeni komhlatshelelo. Singenze lutho ngokwethu.”—Ellen G. White, *Patriarchs and Prophets*, pp. 201–203.

## Imibuzo Yokuxoxisana:

- ❶ Kungani ubuthakathaka bukaJakobe buyithuba lomusa kaNkulunkulu na? Amava kaJakobe ahambisana kanjani nenkulumo kaPawule, “Uma ngibuthakathaka, ngiba ngonamandla” (2 Cor. 12:10, NKJV) na?
- ❷ Ucabanga ukuthi kungani iBhayibheli lembula imininingwane eminingi engcolile ngezimpilo zabaningi babalingiswa balo na? Yiliphi iphuzu okungabe liyenziwa ngalokho na? Myalezo muni esingazithathela wona kolokho na?
- ❸ Gxila kakhulu Odabeni lokukhonza izithombe. Yiziphi izithixo zesikompile lethu, zempucuko yethu na? Singaqiniseka kanjani ukuthi asikhonzi muntu noma into ngaphandle kukaJehovah na?