

# UJosefa, Inkosi Yamaphupho



## ISABATHA EMINI

**Funda Lokhu Kuleliviki:** *Genesis 37; Mat. 20:26, 27; Zenzo 7:9; Genesis 38; Genesis 39; Gen. 40:1–41:36.*

**Indimana Yenkumbulo:** “Bakhulumisana omunye nomunye, bathi, ‘Bhekani, inyanga yamaphupho iyeza!’” (*Genesis 37:19, NKJV*).

I ndaba kaJosefa (*Genesis 37-50*) ithatha isigaba sokugcina sencwadi kaGenesisi, kusukela emaphupheni akhe okuqala eKanana (*Gen. 37:1-11*) kuze kube sekufeni kwakhe eGibhithe (*Gen. 50:26*). Empeleni, uJosefa Uthatha indawo enkulu kuGenesisi kananoma Iyiphi inzalamuzi. Nakuba uJosefa engomunye nje wamadodana kaJakobe, wethulwa kuGenesisi njengenzalamuzi enkulu, njengoAbrahama, Isaka, noJakobe.

Njengoba sizobona, futhi, impilo kaJosefa igqamisa amaqiniso amabili ezezibhalo: elokuqala, uNkulunkulu ugcwalisa izithembiso Zakhe; elesibili, uNkulunkulu angaguqula ububi bube ngokuhle.

Ekufundeni kwaleliviki, sizogxila empilweni kaJosefa esemncane. Uyindodana eyintandokaza kaJakobe, ositeketiso sakhe singu-*ba'al hakhalomot*, “umphuphi” (*Gen. 37:19*), okuchaza ngokuqondile “inkosi Yamaphupho,” okuthekela ukuthi ungumpetha wamaphupho. Lesisihloko simfanele kakhulu, ngoba akatholi nje, akaqondi nje, futhi akahumushi nje amaphupho esiprofetho, kodwa uyawafeza empilweni yakhe futhi.

Kulezizahluko, sizobona, futhi, ukuthi ukuhlinzeka kukaNkulunkulu kuyaqiniseka, nakuba kunobubi nenkohlakalo enhliziyweni yomuntu.

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## Izinkinga Zomndeni

UJakobe, ekugcineni, usezinzile ezweni. Njengalokhu uIsaka “wayeyisihambi” nje kuphela, umbhalo uthi futhi uJakobe “wahlala ezweni” (*Gen. 37:1*). Kepha, kwakungalesosikhathi, lapho ezinza ezweni, okwaqala ngaso izinkinga, kulokhu ngaphakathi emndenini. Impikiswano akuyona eyokuthatha izwe noma eyokusebenzisa umthombo; ikwezikamoya kakhulu.

**Funda:** uGenesisi 37:1-11. Yikuphi emndenini okubeka uJosefa endaweni yokuzondwa ngabafowabo na?

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Kusukela ekuqaleni, siyaqonda ukuthi uJosefa, indodana yokuguga kukaJakobe (*Gen. 37:3*), yayinobudlelwane obukhethekile noyise, “owayemthanda [yena] ukwedlula bonke Abafowabo” (*Gen. 37:4, NKJV*). Waze wafinyelela ekumenzeleni “ingubo enemibala eminingi” (*Gen. 37:3, NKJV*), isembatho senkosana (*2 Sam. 13:18*), inkomba yenhloso eyimfihlo kaJakobe yokuphakamisa uJosefa, izibulo lika-Rachel, abe yinkosana.

Ikusasa, nembala, lizoziqinisa izifiso zikaJakobe ngoba uJosefa uzogcina ethole amalungelo enkosana (*1 Kron. 5:2*). Akumangalisi, nokho, ukuthi abafowabo bakaJosefa babemzonda kangaka futhi bengakwazi ukuxoxisana naye ngokuthula (*Gen. 37:4*).

Ngaphezu kwalokho, uJosefa wayempimpa kuyise ngokuziphatha kabi kwabafowabo (*Gen. 37:2*). Akekho othanda impimpi.

Ngalokho, lapho uJosefa abelana ngamaphupho akhe, ancoma ukuthi uNkulunkulu uzombeka esikhundleni esiphakeme nokuthi bona, Abafowabo, bazokhothama phambi kwakhe, bamzonda kakhulu. Ukuprofetha kwamaphupho kuqinisekiswa ngokuthi ayaphinda phindwa (*buka uGen. 41:32*). Nakuba uJakobe wayeyikhuza ngokusobala indodana yakhe (*Gen. 37:10*), wagcina lesisigameko emqondweni wakhe, ezindla ngencazelo yaso futhi elinde ukugcwaliseka kwaso (*Gen. 37:11*). Isixabhelelo ngokuthi, mhlawumbe, ngaphakathi kuye wayecabanga ukuthi kungase kube khona okuthile kulamaphupho. Wayeqinisele, nakuba wayengazi ngalesosikhathi.

**Funda uMathewu 20:26, 27.** Yisiphi isimiso esisemqoka esembulwa lapha, futhi singafunda kanjani ukubonakalisa ezimpilweni lokho esikufundisayo na?

## Ukuhlasele UJosefa

Nakuba zizimbi kangakani izigameko ezilandelayo, akulukhuni ukuziqonda. Ukubaseduzane, futhi uze uhlobane, nothile omzondayo kugcina, Kungekudala, kuholele enkingeni kuphela.

Futhi kwabanjalo.

**Funda:** uGenesisi 37:12-36. Lokhu kusifundisani mayelana nendlela eyingozi nekhohlakele inhliziy o engaguqkile engabayiyo nakulokho engaholela noma ngubani kithina ukuba sikwenze na?

Abafowabo babemzonda uJosefa ngoba benomhobholo wokuthandwa nguNkulunkulu (*Zenzo 7:9*), uthando oluzoqiniswa esinyathelweni ngasinye ezigamekweni ezilandelayo. Lapho uJosefa esedukile, indoda iyamthola futhi imhole (*Gen. 37:15*). Kuthi lapho Abafowabo beceba ukumbulala, u-Reuben uyangenelela futhi ancome ukuba aphantswe emgodini okungenani (*Gen. 37:20-22*).

Kulukhuni ukucabanga uhlobo lwenzondo eboniswa lapha, ikakhulu kothile wasemndenini. Lezizinsizwa zazingayenza kanjani into ekhohlakele kangaka na? Abazange yini bacabanga, okwesikhashana, ngendlela lokhu okwakuzothinta ngayo ubaba wabo na? Nanoma Iyiphi inzondo ababenayo ngakubaba wabo ngokuthanda uJosefa—ukwenza lokhu komunye wabantwana bakhe, ngempela kwakuyichilo. Maye ukubonakaliswa okunamandla kobubi besintu.

“Kepha abanye babo [Abafowabo] babengakhululekile; abazange babe nomuzwa wokuneliseka ababekulindele ngokuphindisela kwabo. Kungekudala kwaqhamuka izihambi. Ngabantu bakwa-Ishmael ngaphesheya kwe-Jordan, besendleleni ebheke eGibhithe namakha nokunye kokuthengisa. UJudah aphakamise ukuthi kuthengiswe umfowabo kulaba bahwebi abangabahedeni kunokuba bamshiyele ukufa. Njengoba engezukubakhona phakathi kwabo, babengezokuba necala legazi lakhe.”—Ellen G. White, *Patriarchs and Prophets*, p. 211.

Emuva kokuba bemphose emgodini, behlele ukumbulala kamuva, izihambi ziyadlula, futhi u-Judah aphakamise kubafowabo ukuba bathengise kubo uJosefa (*Gen. 37:26, 27*). Ngemuva kokuba uJosefa ethengiselwe kwabakwa-Midian (*Gen. 37:28*), abakwa-Midian bamthengise kothile eGibhithe (*Gen. 37:36*), ngalokho kuhleleke udumo lwakhe lwakusasa.

**Kungani kubaluleke kangaka ukufuna amandla kaNkulunlulu ukuze uguqule izimpawu Ezimbi zesimilo ngaphambi kokuba zizibonakalise ezenzweni okungathi, ngesinye isikhathi empilweni yakho, ungazicabangi uzenza na?**

## U-Judah no Tamar

Indaba ka-Tamar ayidukile lapha. Lesisigameko silandelana nokudayiswa kukaJosefa eGibhithe (*Gen. 38:1*), futhi sihambisana nokuthi u-Judah ubashiyile Abafowabo, okukhomba ekungavumelanini nabo. Ngaphezu kwalokho, umbhalo uveza amagama amaningi avamile kanye nezindikimba zesahluko esandulelayo, futhi siphethe isifundo esifanayo: isenzo esibi sizoguqulwa sibe yizigameko esihle esixhumene nosindiso.

**Funda:** uGenesisi 38. Qhathanisa ukuziphatha kuka-Judah nalokho kuka-Tamar umKanana. Ngubani phakathi kwabo bobabili ongcono, futhi kungani na?

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U-Judah uthola unkosikazi ongumKanana (*Gen. 38:2*) ngaye uba namadoda amathathu, Er, Onan, no-Shelah. U-Judah unikeza u-Tamar waseKanana abe ngunkosikazi ka-Er, izibulo lakhe, ukuze aqinisekise uzalo. Kuthi lapho u-Er no-Onan bebulaw nguNkulunkulu ngenxa yokukhohlakala kwabo, u-Judah athembisa ngothumbu wakhe, u-Shelah, ku-Tamar.

Kuthi, ngemuva kwesikhathi, u-Judah ebonakala sengathi usikhohliwe isithembiso sakhe, lapho eyoziduduza emuva kokufa komkakhe, u-Tamar anqume ukuzenza unondindwa ukuze amphoqe ukuba afeze isithembiso sakhe. Ngoba u-Judah akaphethe mali yokikhokhela unondindwa, lo angamboni, uthembisa ukumthumela imbuzi kamuva.

U-Tamar, ngalesosikhathi, afune ukuba amnikeze, njengamanje, njengesiqiniseko senkokhelo, uphawu lwakhe nentambo kanye nodondolo. U-Tamar uzokhulelwa kulokhu kunqwamana okukodwa. Kuthi kamuva, esolwa ngokuzenza unondindwa, uzobonisa ummangali u-Judah uphawu lwakhe nentambo nodondolo lwakhe. U-Judah aqonde futhi axolise.

Isiphetho salendaba engcolile ngukuzalwa kuka-Perez, okuchaza “ukuphumelela,” okuthi, njengoJakobe, owazalwa engowesibili, abe ngowokuqala, futhi abalwe emlandweni wosindiso njengokhokho kaDavide (*Ruth 4:18-22*), futhi ekugcineni ukhokho kaJesu Kristu (*Mat. 1:3*). U-Tamar, ngowokuqala kwabesifazane abane, elandelwa ngu-Rahab (*Mat. 1:5*), Ruth (*Mat. 1:5, 6*), nomka Uriah (*Mat. 1:6*) ngokozalo abandulela uMariya, umama kaJesu (*Mat. 1:16*).

Isifundo esisodwa esingasithatha kulendaba: njengalokhu uNkulunkulu asindisa u-Tamar ngomusa Wakhe, eguqula ububi kube okuhle, kanjalo uyakusindisa abantu Bakhe ngesiphambano sikaJesu. Futhi odabeni lukaJosefa, uzoguqula Izinkinga zikaJosefa zibe wusindiso lukaJakobe namadodana akhe.

## UJosefa, Isigqila EGibhithe

Manje siqhubeke nezindaba zikaJosefa, ebezi “thikamezwe” yisigameko sika-Tamar. UJosefa manje usebenza njengesigqila sika “kaputeni wabalindi,” ophethe ijele lezikhulu zasebukhosini (*Gen. 40:3, 4; Gen. 41:10–12*).

**Funda:** uGenesisi 39. Ngokwesibonelo sikaJosefa esebenza njengomphathi ngaphansi kuka-Potiphar, yiziphi izinto ezaholela empumelelweni engaka na?

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Cishe zisuke nje, uJosefa uphawulwa njengomuntu wempumelelo (*Gen. 39:2, 3*). Wayelunge futhi nomphathi wakhe emethemba kakhulu kangangokuba “konke ayenako wakubeka esandleni sakhe,” futhi waze wamenza “owengamele indlu yakhe” (*Gen. 39:4*).

Ukuphumelela kukaJosefa, nokho, akumenzi akhohlakale. Kuthi lapho unkosikazi ka-Potiphar emqaphela futhi efuna ukulala naye, uJosefa anqabe ngokungananazi futhi ancemele ukulahlekelwa ngumsebenzi wakhe nokuphepha kunokuba “ ‘enze ububi obungaka, futhi one ngakuNkulunkulu’ ” (*Gen. 39:9*). Owesifazane ephoxwe ngukunqaba kukaJosefa, ubika amanga ezincekweni zakhe nakumyeni wakhe okuthi uJosefa ubefuna ukumdlwengula. Ngenxa yalokho, uJosefa uphoswa ejele.

UJosefa lapha uba namava sonke esiba nawo: umuzwa wokulahlwa nguNkulunkulu nakuba, nakuso kulesisikhathi esilukhuni, “uJehovah wayenaye uJosefa” (*Gen. 39:21*).

Ekugcineni, uNkulunkulu Uyenza, futhi uthinta Ubudlelwane bukaJosefa nesikhulu sasejele. Lapha, futhi, njengasemzini wenkosi yakhe, uJehovah ubusisa uJosefa. Kusobala ukuthi uyindoda eneziphiwo, futhi ngaphandle kwesimo esibi manje (ekubeni, ngaphambilini, wayeseyisigqila!), ufuna ukwenza okuhle kulokhu. Noma ngabe yiziphi iziphiwo zakhe, umbhalo ukwenza kube sobala ukuthi, ekugcineni, kwakunguNkulunkulu kuphela owamenza waphumelela. “Umlindi wetilongo akabanga esabheka lutho olusesandleni sakhe, ngokuba uJehova wayenaye, nalokho akwenzayo uJehova wakuphumelelisa” (*Gen. 39:23, NKJV*). Kubalulekile ukuba bonke abaneziphiwo, bonke “abaphumelelayo,” bakhumbule ukuthi konke kuvela kuphi!

**Funda uGenesisi 39:7-12.** UJosefa wamelena kanjani nokulingwa ngulonkosikazi na? Kungani uJosefa ngokuqondile athi ukwenza lokho ayemcela kona kwakuyoba ngukona ngakuNkulunkulu na? Kuqonda kuni akuboniso ngesimo sesono nokuthi siyini na?

## Amaphupho kaFaro

**Funda:** uGenesisi 40:1-41-36. Amaphupho kaFaro ahambisana kanjani namaphuphu ezikhulu na? Kuyini ukubaluleka kwalokhu kuhambisana na?

Isandla sikaNkulunkulu kulezizigameko siyaqhubeka. Ngokuhamba kwesikhathi, uJosefa ubekwa apathe ezinye iziboshwa, ezimbili zazo zazisebenzela uFaro, umphathindebe kanye nombhaki (*Gen. 41:9-11*). Ngamunye bakhathazwa ngamaphupho abangawaqondi, ngoba “akekho ohumushayo” (*Gen. 40:8*). UJosefa ahumushe amaphupho abo.

Ngokuhambisana nalamaphupho ezikhulu ezimbili, uFaro naye uba namaphupho amabili, okungekho muntu ongawahumusha (*Gen. 41:1-8*). Ngalesosikhathi umphathindebe ngenhlalwa akhumbule uJosefa futhi amncome kuFaro (*Gen. 41:9-13*).

Ngokuhambisanayo namanye amaphupho, uFaro, njengezikhulu, ukhathazekile, futhi njengazo wembula amaphupho akhe (*Gen. 41:14-24*), futhi uJosefa uyawahumusha. Njengamaphupho ezikhulu, amaphupho kaFaro aveza ukuhambisana kwezimpawu: izigaba ezimbili zezinkomo (ezikhuluphele nezizacile) njengezigaba ezimbili zikakolo (ezinohile nezizacile) zimele izigaba ezimbili zeminyaka emihle nemibi. Izinkomo eziyisikhombisa zihambisana nezikhondo eziyisikhombisa zikakolo, ziphinda umbiko ofanayo, ubufakazi bomsuka wazo kuNkulunkulu, njengamaphupho kaJosefa (*Gen. 41:32; qhathanisa no Gen. 37:9*).

Nakuba uJosefa kunguyena ohumushela uFaro iphupho, uJosefa wenza kube sobala ukuthi uFaro azi ukuthi nguNkulunkulu, *Elohim*, obonise inkosi izinto Yena, Nkulunkulu, azozenza (*Gen. 41:25, 28*). Kubukeka, futhi, sengathi uFaro wawuthola umyalezo ngoba, lapho enquma ukuqokwa kothile ozokwengamela izwe, inkulumo yakhe yayithi: “ ‘Njengokuba uNkulunkulu ekwazise wena konke lokhu, akakho oqaphelayo ohlakaniphileyo njengawe. Wena uzakuba phezu kwendlu yami; ngezwi lakho bayakuhlelwa bonke abantu bami; esihlalweni sobukhosi kuphela ngiyakuba mkhulu kunawe’ ” (*Gen. 41:39, 40, NKJV*).

Kuyathathekisa: sibonga kuNkulunkulu, uJosefa usuka ekubeni ngumphathi womuzi ka-Potiphar ayobusa etilongweni ayobusa phezu kweGibhithe lonke. Yindaba enamandla yendlela, naphakathi kwalokho okubukeka kukubi, ukuhola kukaNkulunkulu kwembulwa khona.

**Singafunda kanjani ukuthemba uNkulunkulu futhi sinamathele ezithembisweni Zakhe ngenkathi izigameko zingabonakali ehola futhi, kunalokho, uNkulunkulu ebonakala sengathi uthule na?**

**Umcabango Obanzi:** Ellen G. White, “Joseph in Egypt,” pp. 213–223, in *Patriarchs and Prophets*.

“Kwasekuqaleni kwempilo, lapho nje bedlulela ebudodeni, uJosefa noDaniyeli behlukanisa namakhaya abo futhi bathunjelwa emazweni obuhedeni. Ikakhulu uJosefa ebhekene nezilingo ezazihambisana nokuguquka kwezimo. Ekhaya lika yise eyingane etotosiwe; endlini ka-Potiphar eyisigqila, bese eba yisithenjwa kanye nomngani; indoda yemicimbi, efundiswe ngokufunda, ukubona, nokuxhumana nabantu; emhumeni ka-Potiphar eyisiboshwa sezwe, enecala ngokungafanele, lingekho ithemba lokukhulunyelwa noma lokukhululwa; ebizwa ngesikhathi samanqamu amakhulu ukuba ahole isizwe—yini eyamenza akwazi ukulonda ukwethembeka na? . . .

“Ebuntwaneni bakhe, uJosefa wayefundisiwe ukuthanda nokwesaba uNkulunkulu. Imvamisa etendeni likayise, ngaphansi kwezinkanyezi zase-Syria, wayexoxelwe izindaba zombono wase-Bethel, ngesitebhisi esisuka ezulwini sifinyelele emhlabeni, kanye nangezengelosi ezazehle zenyuka, kanye naNgaye esihlalweni sobukhosi ngenhla owazembula Yena kuJakobe. Wayetsheliwe ngendaba yokulwa ngase-Jabbok, ngenkathi, evuma izono eziyintandokazi, uJakobe wema engonqobile, futhi wamukela isihloko sokuba yinkosana noNkulunkulu.

“Engumalusi, enakekela izimvu zikayise, impilo kaJosefa emsulwa nethobekile yayivumelene nokuthuthuka komzimba nengqondo. Ngokuxhumana noNkulunkulu ngendalo nangokufunda amaqiniso amakhulu ayedluliselwa kuye nguyise, wazuza amandla engqondo kanye nokuqiniseka kwesimiso.

“Kumanqamu empilweni yakhe, ngenkathi ethatha uhambo olusabekayo esuka ekhaya eKanana eya ekuboshweni okwakumlindlele eGibhithe, ebuka okokugcina izintaba ezazisithe amatende ezihlobo zakhe, uJosefa Wakhumbula uNkulunkulu kayise, futhi umphefumulo wakhe wakhuthazela ngesinqumo sokuveza eqinisekile njalo enza njengalokhu engaphansi kweNkosi yasezulwini.”—Ellen G. White, *Education*, pp. 51, 52.

## Imibuzo Yokuxoxisana:

**1** Qhathanisa uJosefa noDaniyeli kanye noJesu. Yiziphi izinto ezifanayo na? UJosefa noDaniyeli, ngezindlela zabo, bembula kanjani izinto ngoJesu kanye nalokho uJesu ayezoba yikho na?

**2** Eklasini, khulumani ngombuzo osekugcineni kwesifundo sangoLwesine. Sifunda kanjani ukuthemba uNkulunkulu ngenkathi izinto zingagcini zizinhle njengalokhu zabanjalo, ekugcineni, kuJosefa na?