

# UIsrayeli EGibhithe



## ISABATHA EMINI

**Funda Lokhu Kuleliviki:** *Genesis 46; Rom. 10:12, 13; Genesis 47; Genesis 48; Zenzo 3:25, 26; Genesis 49; Fili. 2:10; Gen. 49:29–50:21.*

**Indimana Yenkumbulo:** “U-Israyeli wahlala ezweni laseGibhithe ezweni laseGosheni; bafuya khona, bazala, banda kakhulu” (*Genesis 47:27, NKJV*).

**U**Genesisi uthinta iminyaka yokucina kaJakobe noJosefa bendawonye. Sibona uJakobe (Israyeli) eshiya eKanana (*Genesisi 46*) ukuze ayozinza eGibhithe (*Genesisi 47*), futhi uzofa (*Gen. 49:29-50:21*). Kepha, nakuba elapha eGibhithe, ithemba leZwe leSithembiso lisalokhu lilikhulu emcabangweni (*Gen. 50:22-26*).

Ngokushesha efikile uJakobe eGibhithe, ubusisa uFaro (*Gen. 47:7-10*), ngalokho egcwalisa (ngokungaphelele, nembala) isithembiso SikaAbrahama sokuba yisibusiso ezizweni (*Gen. 12:3*). Kamuva, esezofa, uJakobe ubusisa amadodana kaJosefa (*Genesisi 48*). UJakobe futhi ubusisa amadodana akhe (*Gen. 49:1-28*). Futhi enze iziprofetho ezithathekisayo ngamunye kubo ngokwengqikithi yekusasa lezizwe ezingu-12 zakwalsrayeli (*Gen. 49:1-27*).

Iqiniso, nokho, lokuthi uIsrayeli “uhlezi” ekudingisweni, eGibhithe njengezihambi, kuhambisana nethemba leZwe leSithembiso. Futhi nakuba incwadi kaGenesisi ngokwayo igcina ngabantwana bakwalsrayeli beseGibhithe, amanye amazwi okucina kaJosefa akhomba kwenye indawo: “ ‘Mina sengiyafa, kepha uNkulunkulu uzakunihambela nokunihambela, anikhuphule kuleli zwe, aniyise ezweni alifungela o-Abrahama, no-Isaka, noJakobe’ ” (*Gen. 50:24, NKJV*).

*\*Funda isifundo saleliviki ukulungiselela iSabatha, uNhlangulana 25.*

## UJakobe Uya KuJosefa

**Funda:** uGenesisi 46. Yini ephawulekayo ngokushiya iKanana kukaJakobe na?

Lapho uJakobe eshiya indawo yakhe eKanana, ugcwele ithemba. Isiqiniseko sokuthi ngeke aphinde alambe, kanye nezindaba ezinhle zokuthi uJosefa uyaphila, kufanele ukuba zazimnike ugozi lokuthi udinga ukushiya Izwe leSithembiso.

Ukuhamba kukaJakobe kwenanela amava kaAbrahama, nakuba kuAbrahama wayeya Ezweni leSithembiso. UJakobe uzwa isithembiso esifanyo naleso uAbrahama asizwa kuNkulunkulu, sokuthi uyakumenza “isizwe esikhulu” (*Gen. 46:3; qhathanisa no Ge. 12:2*). Ubizo lukaNkulunkulu lapho lukhumbuzisa futhi ngesivumelwano sikaNkulunkulu noAbrahama; kuzo zombili izikhathi uNkulunkulu usebenzisa amazwi afanayo okuqinisekisa “‘ungesabi’ ” (*Gen. 46:3; qhathanisa no Gen. 15:1*), aqukethe isithembiso sekusasa elikhazimilayo.

Ukwenza uhla olugcwele lwamagama abantwana bakaIsrayeli abaya eGibhithe, kuhlalane namadodakazi (*Gen. 46:7*), kuveza isithembiso sikaNkulunkulu sokuqhama kuAbrahama nakuba engakabi nabo abantwana. Isibalo “amashumi ayisikhombisa” (*kufaka uJakobe, Josefa, namadodana akhe amabili*) kwethula umqondo wokuphelela. Ngu “Israyeli wonke” oya eGibhithe. Kuyaphawuleka futhi ukuthi isibalo u-70 sihambisana nesiba sezizwe (*Genesisi 10*), okuncoma ukuthi okumiselwe izizwe zonke kusengcupheni ohambeni lukaJakobe.

Leliqiniso lizoba sobala kakhulu eminyakeni eminingi elandelayo, ngemuva kwesiphambano futhi nokwembula okugcwele kohlelo losindiso, nembala, elalingelesintu sonke, yonke indawo, hhayi kuphela abantwana baka-Abrahama.

Ngamanye amazwi, nakuba zithathekisa kangakanani izindaba mayelana nalomndeni, inzalo ka-Abrahama, futhi noma yiziphi izifundo zikamoya esingazithatha kuzo—lezizindaba ziseZwini likaNkulunkulu ngoba ziyingxenyeyomlando wosindiso; ziyingxenyeyohlelo lukaNkulunkulu lokuletha insindiso kubantu abantu abaningi kulomhlaba owileyo.

**“Ngokuba akukho mahluko phakathi komJuda nomGriki, lokhu yena uyiNkosi yabo bonke, ubacebele bonke abakhuleka kuye, ngokuba ‘bonke abayakukhuleka egameni leNkosi bayakusindiswa’ ” (*Rom. 10:12, 13, NKJV*). Uthini uPawule lapha ngobubanzi bevangeli na? Okubaluleke kakhulu, lamazwi athini kithina mayelana nalokho njengebandla okumele ngabe siyakwenza ukusiza ekusabalaliseni ivangeli na?**

## UJakobe Uzinza EGibhithe

Kuyathathekisa kakhulu indlela, ngaphandle kwakho konke uJakobe ayesekutsheliwe ngokuphila kukaJosefa eGibhithe, uJehovah aqhubeka nokumnika “imibono yasebusuku” (*Gen. 46:2*) futhi kuyo amyalele ukuba ahambe. UJakobe ushiya Izwe leSithembiso eya, kuzo zonke izindawo, eGibhithe—okuthi kamuva lihambisane nendawo abantu bakaNkulunkulu abangafuni ukuya kuyo (*Deut. 17:16*).

**Funda:** uGenesisi 47. Maqiniso mani kanye nezimiso akwezikamoya esingawathola kulombiko na?

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“UJosefa wathatha Abafowabo abahlanu ukuyobethula kuFaro kanye nokuthola kuye umhlaba abazohlala kuwo. Ukubonga kuJosefa kungezeka kwaholela inkosi ukuba ibahloniphe ngokubabeka ezikhundleni zombuso; kodwa uJosefa, eqinisekile ekukhonzeni uJehovah, wafuna Ukusindisa Abafowabo ezilingweni ababe ngabhekana nazo Enkundleni yobuhedeni; ngalokho wabaluleka, lapho bebuzwa yinkosi, ukuba bayitshele ngokusobala imisebenzi yabo. Amadodana kaJakobe alandela iseluleko sakhe, eqikelela futhi ukusho ukuthi babezele nje ukuquba ezweni, hhayi ukuba yizakhamuzi zaphakade kulo, ngalokho benelungelo lokuhamba uma befuna. Inkosi yababela indawo, njengoba inikeziwe, ‘kokungcono kunakho konke ezweni,’ izwe laseGosheni.”—Ellen G. White, *Patriarchs and Prophets*, p. 233.

Ngokuphusile, futhi, uFaro akakhuthazi lezizihambi ukuba zibe yizinxibi, ziphile ngeminikelo kasokhaya. Ubuza mayelana “nemisebenzi” yabo (*Gen. 47:3, NKJV*) ukuze bangene kangcono endaweni yabo entsha. Futhi ulangazelela ukusebenzisa amakhono abo, futhi aze ancome ukuthi basebenzele yena njenge “zinduna zezinkomo [zakhe]” (*Gen. 47:6, NKJV*).

Nokho, nakuba uJakobe, umfokazi, engaphansi, isihambi, uma phambi komholi wezwe, futhi njengalokhu umbhalo usho, “UJakobe wabusisa uFaro” (*Gen. 47:7*). Yena, isihambi esithobekile, nguyena obusisa uFaro, umbusi weGibhithe enamandla na? Kungani kubenjalo na?

Isenzo ‘amad lifney, “ukubeka . . . ngaphambili” (*Gen. 47:7*), sivama ukusetshenziswa ngokwengqikithi yobupristi (*Lev. 14:11*). Ngokubuka ukuthi eGibhithe yasemandulo uFaro wayenezinga lompristi ophezulu kunabo bonke, lokhu kuchaza ukuthi, ngokwezikamoya, uJakobe uma engaphazelu kompristi ophezulu kunabo bonke baseGibhithe, ephakeme kunoFaro uqobo.

**Noma ngabe sikwesiphi isikhundla empilweni, kumele kusho ukuthini kithina, endleleni esiphatha ngayo abanye, ukuthi si “ngubupristi bobukhosi, isizwe esingwele, abantu Bakhe abakhethiweyo” (1 Pet. 2:9) na? Zibopho zini ezibekwa wukholo lwethu phezu kwethu na?**

## UJakobe Ubusisa Amadodana KaJosefa

Njengoba uJakobe esesondela ekufeni kwakhe, ukhumbula ukubuyela kwakhe e-Bethel (*Gen. 35:1-15*), ngenkathi amukela kuNkulunkulu isithembiso esivuselelwe “sefa elingunaphakade” (*Gen. 48:4*) esanikezwa ku-Abrahama (*Gen. 17:8*). Ithemba leZwe leSithembiso, ngakhoke, lingumcabango oduduzayo owondla ithemba lakhe lapho ezwa ukufa kuza. UJakobe uphendukela, nokho, kumadodana kaJosefa amabili, ayezalelwe eGibhithe, futhi awabusise, kodwa akwenze lokho ngokwengqikithi yesithembiso sekusasa esimayelana nenzalo yakhe.

**Funda:** uGenesisi 48. Kungani uJakobe abusisa amadodana kaJosefa amabili lapha, hhayi abanye abazukulu bakhe na?

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Amadodana amabili kaJosefa, u-Manasseh no-Ephraim, yibona kuphela abazukulu uJakobe ababusisa. Ngalokho baphakamisela ekusukeni ekubeni ngabazukulu babesezingeni lamadodana (*Gen. 48:5*). Nakuba isibusiso sikaJakobe sigudla ukuphakama kowesibili (Ephraim) phezu kowokuqala (Manasseh), isibusiso SikaJakobe simayelana kakhulu noJosefa (*Gen. 48:15*).

Esikubona lapha ngubufakazi bokuthembeka kukaNkulunkulu kubo ngaphambilini kanye nesithembiso Sakhe kubo ngekusasa. UJakobe ubhekisa kuNkulunkulu ka-Abrahama noIsaka (*Gen. 48:15*), owabahlizeka ngokudla nangokuvikeleka. NguNkulunkulu ofanayo “ongihlengi kubo bonke ububi” (*Gen. 48:16, NKJV*). UJakobe ukhumbula futhi “uNkulunkulu wase-Bethel” (*Gen 31:13*), abambana naye (*Gen. 32:29*) futhi nowaguqula igama lakhe lisuka kuJakobe laba ngu “Israyeli (*Gen. 32:26-29*).

Ngokubhekisa kuwo onke lamava, lapho uNkulunkulu eguqula ububi ebona okuhle, uJakobe wethula ithemba lakhe lokuthi uNkulunkulu akayikunakekela kuphela izimpilo zabazukulu bakhe manje, njengalokhu enzile kuye nakuJosefa, ucabanga futhi ngekusasa, lapho lisizukulwane sakhe siyobuyela eKanana. Lelithemba lisobala ekubhekiseni kwakhe e-Shechem (*Gen. 48:22*), okungesona nje isiqhephu somhlaba asithenga (*Gen. 33:19*) kodwa indawo lapho amathambo kaJosefa ayobekwa khona (*Josh 24:22*) futhi nalapho izwe liyakwabiwa khona ezizweni zakwaIsrayeli (*Josh. 24:1*). Nakukho konke osekwenzekile, uJakobe wagcina emqondweni izithembiso zikaNkulunkulu, owayethe ngalomndeni “ ‘yonke Imindeni yomhlaba iyakubusiswa’ ” (*Gen 12:3, NKJV*).

**Funda iZenzo 3:25, 26. NgokukaPetro, lesisithembiso SikaGenesisi 12:3 sagcwaliseka kanjani na? Thina, ngokwethu, sisamukele kanjani lesisithembiso na?**

## UJakobe Ubusisa Amadoda Akhe

**Funda:** uGensisi 49:1-28. Kuyini ubaluleka kwezikamoya kukaJakobe ebusisa abamadodana akhe na?

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Ngale kweziprofetho ezimayelana nomlando wezizwe zakwaIsrayeli ngalesikhathi, uJakobe ubona uMesiya kanye nethemba eliphezulu losindiso. Lelithemba seliyabonakala emazwini okuqala kaJakobe “ezinsukwini zokugcina” (*Gen. 49:1*), isisho sibhekise ekuzeni kwenkosi enguMesiya (*Isa. 2:2, Dan. 10:14*).

Umbhalo uqhubeka nomlando wekusasa lendoda ngayinye. Lokhu akukona ukubeka phambili Isiphetho, sengathi uNkulunkulu wayefuna lamadoda abhekana nalokho abhekana nako; kunalokho, yizinkulumo zalokho izimilo zabo kanye nezimilo zabantwana babo ezazizokukwenza kwenzeke. UNkulunkulu azi, ngokwesibonelo, ukuthi othile uzobulala ongenacala kwehluka kakhulu kunokuthi uNkulunkulu afune umbulali ekwenzile lokho.

**Funda:** uGensisi 49:8-12. Yisiphi isiprofetho esinikezwa lapha, futhi kungani sibalulekile na?

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Ngaphezu kwentando yesintu, uNkulunkulu uyalazi ikusasa, futhi wayehlele ukuthi kuyoba ngo-Judah lapho uMesiya eyoza khona. U-Judah (*Gen. 49:8-12*), omelwe yingonyama (*Gen. 49:9*), ubhekisa ebukhosini nasekudumiseni. U-Judah uzuveza Inkosi uDavide, kodwa futhi u-Shiloh, Okungukuthi, lowo oyoletsa u-shalom “ukuthula” (*Isa. 9:6, 7*) Kuye “uyolalelwa ngabantu” (*Gen. 49:10, NKJV*).

AmaJudah kudala bakubonolokhu njengesiprofetho SikaMesiya esikhomba kuMesiya ozayo, futhi namaKristu, ngokunjalo, awubonile lombhalo njengokhomba kuJesu. “Kuye kuyobuthana abantu” (*Gen. 49:10*), Okungukuthi, mhlawumbe, isandulelo sesithembiso seTestamente Elisha, “sokuthi egameni likaJesu wonke amadolo ayakukhothama” (*Fili. 2:10*).

Njengalokhu u-Ellen G. White abhala: “Ingonyama, inkosi yehlathi, iwuphawu olufanele lwalesisizwe, kuso okweza uDavide, kanye nendodana kaDavide, u-Shiloh, ‘Ingonyama’ yeqiniso ‘yesizwe sakwa-Judah,’ kuye onke amandla eyogcina ekhothethe futhi nezizwe zonke zimkhonza.”—*Patriarchs and Prophets*, p. 236.

**Kungani kumele sikhonze uJesu manje, nangaphambi kokuba zonke izizwe zikwenze lokho na?**

## Ithemba LeZwe LeSithembiso

**Funda:** uGenesisi 49:29-50:21. Yiziphi izindikimba ezinkulu zethemba ezitholakala ekupheleni kwencwadi kaGenesisi na?

Isiphetho sikaGenesisi sakhwe yizigameko ezintathu ezigcwele ithemba.

Esokuqala, yithemba lokuthi uIsrayeli uzobuyela Ezweni leSithembiso. UMose, umlobi kaGenesisi, uchaza ukufa nokungcwatshwa kukaJakobe noJosefa njengezigameko ezikhomba Ezweni leSithembiso. Ngokushesha emuva kwalesisibusiso nesiprofetho “kwizizwe eziyishumi nambili zikaIsrayeli” (*Gen. 49:28*) uJakobe ucabanga ngokufa kwakhe futhi ayaleze amadodana akhe ukuba amungcwabe eKanana, emhumeni wase-Machphela, lapho u-Sarah angcwatshwa khona (*Gen. 49:29-31*). Indaba echaza udwendwe lomngcwabo oluya eKanana luba yisandulelo, eminyakeni engamakhulu ambalwa elandelayo, yoFuduko oluphuma eGibhithe.

Esesibili, yithemba lokuthi uNkulunkulu uzoguqula okubi kube ngokuhle. Ngemuva kokufa kukaJakobe nokungcwatshwa kwakhe, Abafowabo bakaJosefa bakhathazekile ngekusasa labo. Bayesaba ukuthi uJosefa uzoziphindiselela kubo. Beza kuJosefa futhi bakhothame phambi kwakhe belungele ukuba yizinceku zakhe (*Gen. 50:18*), umbono okhumbuza ngamaphupho kaJosefa esiprofetho. UJosefa uyabaqinisekisa futh abatshele ukuba “bangesabi” (*Gen. 50:19, NKJV*), isisho esibhekise kwikusasa (*Gen. 15:1*); ngoba lokho “okwakumele kube ngokubi” ngakimi, “uNkulunkulu wayekuhlosele okuhle” (*Gen. 50:20, NKJV*), futhi kwaguqula ukwenzeka kwezinto zabheka osindisweni (*Gen. 50:19-21; qhathanisa no Gen. 45:5, 7-9*). Okungukuthi, nakuba kunokuhluleka okuningi kwesintu, ukuhola kukaNkulunkulu kuyokwengamela.

Esesithathu, siyithemba lokuthi uNkulunkulu uzosindisa isintu esiwileyo. Indaba yokufa kukaJosefa endimaneni yokugcina kaGenesisi ibanzi kunokufa nje kwakhe. Ngokungavamile, uJosefa akayalezi ukuba amathambo akhe angcwatshwe. Kunalokho ubhekisa esikhathini “uNkulunkulu nembala eyakunivakashela, futhi niyakuthatha amathambo ami ukusuka lapha” (*Gen. 50:25*), lokho bakwenza, eminyakeni ekamuva, ngokulalela lawomazwi (*buka uEksod. 13:19*). Ekugcineni, ithemba LeZwe leSithembiso, iKanana, liwu phawu, isandulelo, sethemba elikhulu losindiso, lokubuyiselwa, leJerusalema entsha nomhlaba omusha—ithemba elikhulu lethu sonke, ithemba eliqinisekiswa ngokufaa kuka-Shiloh.

**Funda iSambulo 21:1-4. Lezizindimana zilimela kanjani ithemba elikhulu kunawo onke esinalo na? Ngaphandle kwalesisithembiso, yiliphi ithemba esinalo ngaphandle kokufa kuphela okungukuphela kwazo zonke Izinkinga zethu na?**

**Umcabango Obanzi:** Ellen G. White, “Joseph and His Brothers,” in *Patriarchs and Prophets*, pp. 233–240.

“Impilo kaJosefa iyisibonelo sempilo kaKristu. Kwakuyinzondo eyaqhuba Abafowabo bakaJosefa ukuba bamthengise njengesigqila; babenethemba lokumvimbela ukuba abemukhulu kunabo. Futhi lapho ethwalwa esiwa eGibhithe, bazikhohlisa ngokuthi babengasezukulushwa ngamaphupho akhe, nokuthi babesuse wonke Amathuba okugwaliseka kwawo. Kodwa ukwenza kwabo kwengamelwa nguNkulunkulu ukufeza sona impela isiganeko ababehlose ukusivmba. Kanjalo nabapristi bamaJuda kanye nabadala babenomhawu ngakuKristu, besaba ukuthi wayesuse kubo ukubhekwa ngabantu. Bambulala Yena, ukuvimbela Yena ukuba abe yinkosi, kodwa ngalokho babenza kube nalowo mphumela.

“UJosefa, ngokuboshwa kwakhe eGibhithe, waba ngumsindisi womndeni kayise; kepha leliqiniso alizange linciphise icala labafowabo. Kanjalo nokubethelwa kukaKristu yizitha Zakhe kwamenza Yena uMsindisi wesintu, uMhlengi wesizwe esiwileyo, kanye noMbusi wezwe lonke; kodwa ubugebengu kwababulali Bakhe babunyantisa sengathi isandla sikaNkulunkulu sasingazange silawule izigameko ukuze kukhazimule Yena futhi kube kuhle kubantu.

“Njengalokhu uJosefa athengiselwa kubahedeni ngabafowabo, kanjalo noKristu wathengiswa kwizitha zakhe ezinkulu ngomunye wabafundi Bakhe. UJosefa wabhecwa ngecala futhi waphonswa etilongweni ngenxa yokulunga kwakhe; kanjalo noKrsitu wanengwa futhi walahlwa ngenxa yokulunga Kwakhe, nempilo yokuzidela eyayikhuza isono; futhi nakuba engenacala, wagwetshwa ngobufakazi bofakazi ababili bamanga. Futhi ukubekezela kukaJosefa kanye nobumnene ngaphansi kokuhlushwa, ukulungela kwakhe Ukuxolela kanye nokuphatha kahle Abafowabo, kumele ukubekezela okungakhonondi koMsindisi ngaphansi kwenzondo nokuhlukomezwa ngamadoda akhohlakeleyo, nokuxolela Kwakhe, hhayi kuphela ababembulala, kodwa bonke abeze kuYena bevuma izono zabo futhi befuna intethelelo.”—Ellen G. White, *Patriarchs and Prophets*, pp. 239, 240.

## Imibuzo Yokuxoxisana:

- ❶ Sekufe uJakobe, Abafowabo bakaJosefa besaba ukuthi manje uJosefa uzoziphindiselela kubo. Lokhu kusifundisani ngecala ababesaligcinile na? Ukwenza kukaJosefa kusifundisani ngokuxolela abanecala na?
- ❷ Yikuphi okunye ukuhambisana phakathi kwempilo kaJosefa nekaJesu na?
- ❸ Gxila eqinisweni lokuthi nakuba uNkulunkulu ekugcineni elazi ikusasa, sisenelungelo lokukhetha ngokuthanda kwethu. Siyihlanganisa kanjani lemiqondo emibili na?