Abesifazane
kwabozalo lukaJesu©

UMvangeli uMathewu ekusixoxeleni kwakhe ngokuzalwa kukaJesu uqala ngokweneka olude uhlu lwabozalo oluze luyogcina ngalo mntwana ovelela eBhethlehema afuna ukusixoxela ngaye:

„Lena yincwadi yomlando ngoJesu Khristu, indodana kaDavida, indodana kaAbhraham." Uyivula kanjalo ingxoxo yakhe; kuvele kucace kusuka-nje ukuthi akundaba etheni. Aké sinixoxele:

Oxoxayo:

„UAbhrahamu wazala uYisaka. UYisaka wazala uJakobe. UJakobe wazala uJuda nabafowabo. UJuda wazala uPheresi noSelaka, ebazala kuThamara …"[1]

Ophenyayo:

Kahle bo! Ngaphambi kokuthi sidideke, aké silalelisise: Isuka kuAbhrahamu le ndaba; nguye esimethulelwa njengokhokho wabo bonke abamlandelayo - ukhokho wesizwe sakwaIzrayeli.

Oxoxayo:

UYisaka yindodana kaAbhrahamu - yiyo yodwa-nje; wacishe wanikela ngayo kuSmakade uyise -, yona-ke yathola amadodana amabili, oJakobe noEsawu. Lapha kuphathwa uJakobe yedwa-nje; ingani phela: Ayeyiwele naye, uEsawu, nòma kwakunguye owayeyizibulo, wagcina esalithengisela umnawakhe ilungelo lobuzibulo wedlulisela kuye nezibusiso ezazingavela kuyise ngalo.

Ophenyayo:

UAbhrahamu - uYisaka - uJakobe: Labo ngokhokho besizwe sakwaIzrayeli. Bavamé ukubizwa belandelaniswa sengathi bayelamana, kanti cha, bayazalana. Njengokwejwayelekile nalapha kubizwa *amadoda* uma kubekwa umlando. UJesu ngowokugcina kulolu hlu lwezinsizwa zomlando wozalo lwakubo. Kuqalwa ngabazalwa nguJakobe: „UJuda nabafowabo." Kuyaxaka ukuthi kuqalwe ngoJuda engesilo nazibulo - nguRubeni izibulo - engesiye namntwana

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© Lena yingxoxo eyethulwa emsakazweni iNDR-Kultur eJalimane ngoKhisimuzi wonyaka wezi-2009 ilotshwe nguKlaus Eulenberger, ithi „Krippe, Stern und Stall. Das Fest, bei dem alles dabei ist."; lapha ihunyushelwé esiZulwini nguBheni wakwaKhumalo eBaQulusini, weViyo leziKhuthali oBanjiswaneni lokuHumusha nokuBhala kabusha iBhaybheli ngesiZulu, biblia zuluensis,

http://www.benkhumalo-seegelken.de/ibhaybheli.html
25.12.2009

[1] IVangeli silixoxelwa nguMathewu esahlukweni sokuqala (Matthewu 1,2-3).

owayethandwa ukwedlula abanye, uJosefa. Ungena kanjani uJuda kulolu hlu lwabozalo? Kwenziwa yini ukuthi ngokubizwa kwegama lakhe bese kungena negama lowesifazane: „UJuda wazala uPhelezi noSelakhe, ebazala kuThamara“?

Ngaphambi kokuba sithole impendulo ngokungena kwegama likaThamara ohlwini lwabozalo lukaJesu, kufanele kesizwe kabanzana ngendaba yakhe noJuda, indaba engejwayelekile. Siyithola esahlukweni samashumi amathathu nesishiyagalombili (38) sencwadi uGenesisi - engxoxweni ngoJosefa nabafowabo.

Oxoxayo:

Kuthiwa-ke uJuda wayenamadodana amathathu. Enkulu wayithathela umfazi esizweni samaArameya ogama lakhe kwakuThamara. Kwathi uma ifa le ndodana, uJuda wamthatha lo makoti wamedlulisela endodaneni eyayelama leyo njengokwesiko. Dukuduku yashona nayo. Kuthé-ke uma uJuda esenqikaza ukumedlulisela endodaneni elandelayo umakoti ngoba esola sengathi kunomnyama awuthwele okuyiwona obhubhisa amadodana akhe, wafikelwa yingqondo yokuzenzela icebo uThamara: Wazihambahambisa-nje ezigqokele sengathi uyisifebe, eziyingayingazela-nje lapho ayethembé ukuthi uzohlangana khona noyise-zala.

Ophenyayo:

Ukuqhubeka kwendaba kubekeké kamnandi engxoxweni yegagu uThomas Mann[2] ngoJosefa:

Oxoxayo:

UJuda wathi: “Aké ngizedlulise-nje!”. Khwimilili! “Yebo, Ntombi!” esho ngelokuqomisa. “Sondela, Bhuti!” isho imoyizela. “Nondindwa!” esho njengozizwa enyukubezwa, “Ngubani omlindele?” “Ngilindé inkunzi eshay′ emhlolweni!” isho imficela iso. “Wash′ entshweni!” kuphendula yena. “Inkuzi yimi: Yimi yimi! Leth′ umhlolo, sikudelise!” Kwabayikho! Umshikashika baze behlukaniswa ukusa!

Ophenyayo:

UJuda akaboni ukuthi nguThamara lo ashikashikana naye, umakoti wakwakhe. Umnika isibambiso - indandatho yakhe kanye neqhabanga lakhe lobunsizwa - athi uyosilanda esebuya nezinyane ayomkhokhela ngalo kwezocansi. Nakho-ke esebuya nezinyane lelo, lutho “isifebe” akasasitholi!

Sekuthi-ke sekuvela ukuthi uThamara ukhulelwe, usethukuthela uJuda emethuka embiza ngonondindwa, ethi akabulawe, ashiswe ezwa! Veziyane uThamara isibambiso!

Oxoxayo:

“Ngimithiswé yile ndoda eyangishiya nalesi sibambiso!” … UJuda washo wayibona wayazi indandatho yakhe kanye neqhabanga lakhe

[2] Thomas Mann. 1990. Joseph und seine Brüder, Frankfurt: Fischer. Bd. V, 1568-

lobunsizwa, wathi: "Uqotho, wethembekile uyangedlula mina uMakoti; ngase ngenqabile ukuthi angenwe yindodana njengokwesiko."[3]

Ophenyayo:

UThamara wathola amawele, oPhelezi noSelakhe. Nanso-ke indaba kaThamara ongowokuqala kwabesifazane abane abathintekayo uma kubekwa umlando wabozalo lukaJesu. Abanye ngoRahabhi noRuthi nomkaUrija (uBhathseba).

Oxoxayo:

URahabhi yile nkosikazi okuxoxwa ngayo encwadini kaJoshwa, kuthiwa yayakhé eJerikho ngesikhathi abakwaIzrayeli emva kohambo lwabo olude ehlane bezama ukuthatha izwe laseKhenani, ePhalestina, ababethi ngelabo babelethenjiswé ngoPhezulu. URahabhi kuthiwa wangenisa izinhloli ezimbili zakwaIzrayeli, wazicashisa kwakhe, wasinda-ke yena nabakwakhe sekufika amabutho, ehlasela, ebulala bonke ababakhé lapho.

Ophenyayo:

UMathewu engxoxweni yakhe uthi lo Rahabhi watholiswa umntwana ngumIzrayeli othile ogama lakhe kwakunguSalmoni, lowo mntwana bambiza ngokuthi nguBhowasi. Uma encwadini kaJoshwa kuthiwa lo Rahabhi wayeyisifebe, kuba sengathi bonke abesifazane kwabozalo lukaJesu - mhlawumbe-ke ngaphandle kukaMariya - babengenasimiso bengenakwethembeka. Baningi nanamuhla lokhu abacabanga kanjalo. (Bayaye benezezele-ke ngezaba zokunxephezela, bathi umusa kaSmakade mkhulu kangangoba uchumisa ubuhle nasebucayini obungakanani). Lezo zaba zokugcika okubonakala sengathi kuyihlazo, azigculisi, ngoba kwayena uThamara aze aphembe isu lokuzenza unondindwa-nje, uzama ukuthola indlela yokuphoqelela uyise-zala ukuthi angamvimbeli ekuthatheni ilungelo lakhe lokungagcini engumfelokazi, kodwa agane ngokwesiko umnawabo womyeni wakhe, umufi, azitholele naye inzalo.

Kunabesifazane ababili abanye ngaphandle kukaMariya, unina kaJesu, oRuthi nomkaUriya. Bonake sazini ngabo?

Oxoxayo:

URuthi kwakuyinkosikazi yakwelakwaMowabhi, empumalanga nolwandlekazi lwasePhalestina. Le ncwajana encane ebhaybhelini ebizwa ngegama lakhe, ixoxa ngokuthi kwenzeka kanjani ukuthi uRuthi aze abe ngumalokazana emzini wentombi eyayikade ingeyakwaIzrayeli, uNaomi igama layo, okwathi nalapho uRuthi eseshonelwé ngumyeni wakhe, wenqaba ukubuyela kubo, waqoma ukuzihlalela nonina-zala agugele kwakhe.

Ophenyayo:

[3] uGenesisi 38,26.

URuthi waziwa ikakhulukazi ngezwi alisho kunina-zala, uNaomi, egcizelela isinqumo sakhe - izwi muva-nje osekwejayelwa ukulisebenzisa uma kushadiswa - :

Oxoxayo:

"Lapho uya khona, ngiya khona nami; lapho ungenisa khona, ngihlala khona nawe nami."

Ophenyayo:

URuthi waba nenhlanhla, wagana okwesibili - eBhethlehema belu - wagana umIzrayeli, uBhowasi. Eyokuthandana kwabo ixoxwa inandiswe ngokwejwayelekile; ubuqotho nesimilo sikaRuthi akusoleki.

Bese-ke kuba yingxoxo ngomkaUriya. Akanagama yini yena? Unalo. Encwadini yesibili kaSamweli ubizwa ngokuthi nguBhathseba. Lo mfazi-ke (okungafani nokukaThamara noRahabhi noRuthi) akasiye owokufika - ngowengabade - ungumIzrayeli ngokwendabuko, osekuthé ngokugana kwakhe umHethitha, uUriya, wayesebukelwa phansi, esephathwa sengathi ngowezizwe; yingakho nje-ke noMathewu engxoxweni yakhe engasaliphathi nebizo lakho, esethi-nje ngumkaUriya. *Ungowezizwe* owaziwayo-ke nokho: Ingani phela kuthiwa inkosi uDavide yamtholisa umntwana - indaba engemnandi nokho, eveza ubudlova bombasi ongcofa amalungelo bangenamandla:

Oxoxayo:

Iso lombusi liwela kumfazi kamakhelwane, uthumela eshesha ukuthi alethwe kuye; akazami nakweshela, uyamdundubala! Usesuka lapho usekhwabanisa, ezama ukufihla ukuthi unguyise womntwana!

Ophenyayo:

Kusobala: Ubuqotho nesimilo sikaBhathseba akusoleki. Ithunzi elisithibeze lesi sehlakalo lithunaza igama *likaDavida*, hhayi elikaBhathseba!

Angena kanjani la makhosikazi - oThamara noRahabhi noRuthi nomkaUriya - ohlwini lomlando wabozalo oluze luphethe ngoJesu? Akawathinti ngani uMathewu engxoxweni yakhe amanye amakhosikazi ayebalulekile emlandweni wabozalo oluze luphethe ngoJesu - oSara, oRibheka, oRaheli?

Mhlawumbe okusemqoka kuye ukubalula ukuthi kwakunabafazi abane bezizwe - "abahedeni" - phakathi kokhokho balo mntwana ozalwa eBhethlehema okuthiwa ungumntwana woPhezukonke osezulwini. UMathewu ufuna ukusitshela ukuthi: Ngaphandle kwala makhosikazi omane ezizwe - "amakwelekwele" - angena aba yingxenye yohlu lomlando wabozalo oluze luphethe ngoJesu, wayengeke avele uMesiya owayelindelwe ngabakwaIzrayeli. Ngeso lokucwaninga ezoMlando nokho akusho lutho konke lokho: Lolu hlu lomlando wabozalo lufana nenkondlo-nje eyakhiwe yigagu, yahlotshiswa ngobunono; olwangempela ngokomlando alwaziwa. Ngeso lokucwaninga ezeNkolo iqukethe amagugu le ngxoxo:

Ngaphambi kwakho konke afuna ukukubika, umlobi wale ngxoxo ufuna ukucacisa ukuthi lo Mesiya amethulayo akaphathelene noIzrayeli kuphela-nje, uqondene nezizwe zonke. Lokhu kuze kuthi ukucacisisa uma uMathewu ekuqhubekeni kwengxoxo yakhe esefikisa izazi zasempumalanga emntwaneni ozelwe. Izivakashi zokuqala enkosini ezelwe yesizwe samaJuda akusibo abelusi njengokusho kukaLukha kweyakhe ingxoxo, yizazi ezivela kwelabezizwe empumalanga - lapho ilanga lolwazi liphuma khona likhanyele bonke nabanye! Ingxoxo ngokukaMathewu iyibeka le ndaba ibe udaba oluphathelene nesintu sonke, nomhlaba wonke jikelele - uJesu ngokwethulwa kwakhe kithi nguMathewu.

Le ndlela esethulelwa ngayo uJesu nguMathewu isinika umqondo obanzi ngomkhosi kaKhisimuzi - umqondo ovuleleké isintu sonke ngokungenalubandlululo. Akuhambisani nengqondo yale ngxoxo ukuhlanganela ukugubha umkhosi kaKhisimuzi nabomndeni nomakhelwane noma nabebandla-nje bodwa, bashiywe ngaphandle abokufika!

… Noma sazi ukuthi uKhisimuzi ungeze waba umkhosi wobandlululo, akulula ukuqondisisa inzulu yombiko oqukethwe yilo mzekeliso. Nale ndlela uMathewu asixoxela ngayo ibuveza obala ubunzima bayo. Umuntu angazifundela yona njengombiko-nje onemibono eyehlukene: Omunye athi uJesu uyiJuda, uqondene-nje nabakwaIzrayeli; omunye athi uJesu nguMkhululi wesintu jikelele. Yomibili le mibono wayeyazi naye uJesu:

Oxoxayo:

"Ngithunywé emhlanjini wezimvu ezidukileyo zendlu kaIzrayeli!"

Ophenyayo:

Nòma esho njalo, eqwagayisana aze agcine sengathi useyehlulile leyo nkosikazi yezizwe eyayimncenga, ugcina esesigcwalisile nokho isicelo sayo, sokuyiphilisela indodakazi yayo. Esiphethweni sengxoxo ngokukaMathewu uthi kwakhuluma nabo: "Hambani ezizweni zonke nizizuzele ekubeni ngabalandeli bami!" …

http://www.benkhumalo-seegelken.de/ibhaybheli.html

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