

## *Amadodakazi kaSelofehadi*

Aziwa ngelokuthi „angamadodakazi kaSelofehadi“ la makhosikazi, oMahela, noNowa, noHogila, noMilka, noThirisa, okuxoxwa ngawo embhalweni nasemlandweni wokholo. Aze adume kangaka, indaba yawo ixoxwe iphindelelwa kuze kube kathathu ebhaybhelini, kwakusuké phi?

Sihlangabezana nawo okokuqala encwadini kaNumeri 23,33 kuthiwa ayinzalo kaManase, bese ixoxwa-ke indaba ngawo iziwombe ezithathu: encwadini kaNumeri 27, kuNumeri 36 nakuJoshwa 17.

Kuxoxwa ngesikhathi isizwe sakwalzrayeli sisesehlane, sekusondele sifike silitathe izwe okwakuthiwa sasethenjiswa lona. Ukuze kwabelwane kahle iziza nezifunda ezweni elisha, isizwe sazihlela kabusha ngokulandela uzalo, saba yizizwe eziyishumi nambili.

Sekuvela-ke umbuzo othi: Owesifazane angavunyelwa yini ukwemukela ifa, azuze isiza, abe nomhlaba, uma engenabafowabo? Phela **ilungelo lokwemukela ifa nokuba ngumnini womhlaba lasigodlelwe abesilisa-nje kuphela ngalezo zikhathi**. Lo mbuzo wawungaphendulwa ngokuthi kucutshungulwe imithetho ephathelene nezamafa namalungelo. Esikhundleni salokho kuvela lolu daba namuhla esilwazi ngelokuthi ngolwamadodakazi kaSelofehadi.

Aké sithungathe umkhondo walolu daba, sihlale isimo, amasiko, nenqubo ngalezo zikhathi ukuze siwuqondisise umbiko oqukethwe kule ngxoxo:

### *1. Amadodakazi kaSelofehadi (Numeri 27, 1 - 11)*

1-3 Amadodakazi kaSelofehadi, oMahela, noNowa, noHogila, noMilka, noThirisa, bafika ethendeni baqonda kuMosi benoEliyeza, umphristi, kanye neziphathimandla nabo bonke ababesemhlanganweni, athi: „UBaba wafela ehlane. Wayengakaze abeseviyweni likaKhora elalivivela ukuphikisana noMvelingqangi; wazifela-nje ngezono zakhe. Wayengenandodana.“ USelofehadi wayezalwa nguHeferi, yena ezalwa nguGileyadi kaMakiri kaManase, inzalo kaJosefa.

4 „Selizocinywa-ke manje igama likaBaba kwabakwabo ngoba-nje engabanga nandodana? Nika thina umhlaba oyifa likaBaba kwabakwabo.“

5 UMosi walwedlulisela kuSmakade lolu daba.

6-7 USmakade wathi: „Mosi, aqinisile la makhosikazi. Adabulele iziza kulo mhlaba oyifa likayise nabakwabo, **ifa likayise lidliwe yiwo!**

8-9 “Yazisa isizwe sakwalzrayeli, uthi: Ofa engenandodana, ifa lakhe liyodliwa yindodakazi yakhe. Ongenandodakazi, liyodliwa ngabafowabo elakhe.

---

\* Yethulwa emphakathini yiViyo leziKhuthali oBanjiswaneni lokuHumusha nokuBhala kabusha iBhaybheli lisuswa kwezimbili zezilwimi zalo zendabuko isiHebheru nesiGrikhi, lifakwa esiZulwini sanamuhla esilolongekile nesizwakalayo, i-„biblia zuluensis - iBhaybheli ngesiZulu“ (bz) liholwa nguMfundisi uDkt. uBheni wakwaKhumalo wakwaMachanca eJalimane. Nanto ikheli labo:

Biblia Zuluensis - iBhaybheli ngesiZulu, Convenor: Rev.Dr. Ben Khumalo-Seegelken, „KwaMachanca“, Alte Ziegelei 4, D-26197 HUNTLOSEN, eJalimane/Deutschland, Tel/Fax: 0(0 49) - 44 87 - 75 02 85,

[biblia.zuluensis@t-online.de](mailto:biblia.zuluensis@t-online.de)

[www.benkhumalo-seegelken.de](http://www.benkhumalo-seegelken.de)

15.03.2008

10-11 Ongenabafowabo, elakhe liyodliwa ngabafowabo bakayise. Uma uyise ayengenabafowabo, liyodliwa yisihlobo esiseduze." Wamiswa kanjalo-ke umthetho kwalzrayeli njengoba uSmakade awubeka wawedlulisa ngoMosi.

KuNomeri 27,1-11 amadodakazi kaSelofehadi ethulwa njengenzalo kaManase, indodana kaJosefa. Kusemqoka ukubalula lobo buhlobo, ngoba njengoba isizwe sesizihlelé ngokulandela uzalo, sekuyaye kufanele njalo kwaziwe ukuthi bahlobene kanjani laba okudingidwa udaba lwabo. Okungejwayelekile-ke nokho yikuthi la makhosikazi kukhulunywa ngawo kuze kuthintwe amagama awo ngokulandelana njalo-nje uma kubikezelwa lolu daba - ohlelweni lozalo kuNomeri 26,33 nasezikhawini ezehlukene okuxoxwa kuzo ngawo.

Asukumé phansi la makhosikazi, angena indlela, ahlosé ukuthi kuxaziwe le nkinga abhekene nayo. Asixoxelwa lutho ngamalungiselelo alolu hambo nangemizindlo eyayingaba yizizathu zalesi sinyathelo. Ingxoxo kuNomeri 27, 1-11 ivele iqonde-nje ekuhlanganeni kwala makhosikazi omahlanu neziphathimandla nabahlonishwa besizwe sakubo kwalzrayeli ehlane.

Kuthiwa la makhosikazi „afika“ kubaphathi besizwe. Evesini lesibili kuthiwa laba kwakungoMosi nomphristi uEliyeza nabahlonishwa besizwe kanye nebandla lonke. Sengathi kwakuwumhlangano osemqoka impela-nje, nòma-ke kungabhalwa lutho ngalokho. Kuhlangene iziphathimandla nabezomthetho kanye „nebandla lonke“ - bonke njengabemukeli bemiyalo kaSmakade entabeni yaseSinayi. Yinkundla yesishayamthetho le.

Inkundla okuhlanganelwe kuyo iwunika isigqi lo mcimbi nabakuwo. Bemi esithumbanjeni (ngasemnyango) sethende lesivumelwano. Lesi sithumbanja akusiyo-nje noma yiyiphi indawana-nje: Ithende lesivumelwano yishashalazi elihloniswa kakhulukazi, okuthiwa lingcwelengcwele - lapho uMvelingqangi ezibusela khona. Aqonda lapha ngqo amadodakazi kaSelofehadi ngenhloso yokuphawula ukubaluleka kodaba ezé ngalo. UMosi, umemukeli wemiyalelo kaSmakade, nomphristi uEliyeza, yibo kuphela-nje abavunyelwe ukulokotha balunguze engosini yethende ebiyelwe uSmakade, okuthiwa ingcwelengcwele. Iziphathimandla nabezomthetho nabo bakhona. Yibo phela abazohola isizwe kuyothathwa leli zwe okuthiwa ngelesethembiso. Nebandla kusemqoka ukuthi libe khona - njengofakazi ezinqunyweni ezithathwayo, zemukeleke emphakathini wonke.

Awabe elokhu elanda kude, ashaya emhlohleni amadodakazi kaSelofehadi, alubeka udaba ngemisho-nje emihlanu. Uyise uSelofehadi wafela ehlane engenandodana ayeyizele. Asenanezela-ke amadodakazi, ngaphambi-nje kokuthi kuvele insolo etheni, emvikela uyise ethi: Wayengekho eqenjini lamaphekulazikhuni elaliholwa nguKholaki, wagcina ezifele-nje ngezakhe-nje iziphambeko (njengawo wonke umuntu emhlabeni; Numeri 16). Ukufa kwakhe akuphathelene neze nabafanele ukujeziselwa ukumelana nombuso kaSmakade. Usemqoka lo mbandela obekwa yila makhosikazi ngoba bonke laba okwakuthiwa babekade bengamaphekulazikhuni kwakuthiwe bayokwephucwa onke amalungelo ezweni lesethembiso. USelofehadi-ke yena ayamkhulumela ayamhlangula kukho konke lokho amadodakazi akhe. Umbuzo wawo uthi-nje: **Igama likayise selingacishwa linyamalale okokuphela emlandweni wesizwe ngoba-nje engabanga nandodana enzalweni yakhe engemukela ifa, izuze umhlaba ngegunya lokuzalwa nguye?** Abuza kanjalo-nje phela ayazi ukuthi igama lomndeneni liqhutshwa yindlalifa, liphelele ezeni ekuswelekeni kwayo. Ukukhononda kwawo kukhomba khona ukuthi

indodakazi kwakungavunyelwe ukuthi ibe yindlalifa - yindodana eyayibekelwe lokho -, ngokunjalo-ke kucima izibani uma umufi engashiyanga ndodana.

La makhosikazi abeka umbono alindelé ixazululwe ngawo le nkinga: Athi kuMosi (evesini lesine): „Sisikele nathi iziza, usabele umhlaba kuleliya zwe okudatshulelwe kulo abafowabo bakaBaba.“ Afuna igunya lobudlalifa endaweni ebizwa ngesibongo soyisemkhulu.

Lo mbono awejwayelekile kangangoba ngisho noMosi nomphristi uEliyeza neziphathimandla nabomthetho kanye nebandla lonke bakhungatheka-nje, abaphuma ngazwi. Kwakubé yinhlananipho enkulu ukuthi la makhosikazi aqakamelele achazisise kucace, azivikele ezinsolweni ezingase zivele zokuthi kukhona okuthize kule ndaba okungahle kuphikisane nombuso kaSmakade. Isifiso samadodakazi kaSelofehadi sikhombisa inkonondo ngemiyalelo eyemukelwa nguMosi entabeni yaseSinayi. Afuna ukuthi umthetho ophathelene nezamafa uguqulwe - wengezelwe **ukuze namadodakazi alungele ngokufanayo namadodana ukudla ifa lakwabo.** Ezingxoxweni ezingaphambidlana ebhaybheleni bekuqeda kubikwa ngokumenyezelwa kwemiyalelo eyashayelwa isizwe, kukhonondwa ngokuthi isizwa sasimeya uSmakade, singayishayé mkhuba-nje nale mithetho yakhe. Isicelo samadodakazi kaSelofehadi sehlukele sona kulaba abangawazisi umthetho! Ukuba kwakungenjalo, kwakuyoba lula-nje ukuthi ethweswe icala, agwetshwe intambo njengalabaya bakaKholaki okwase kuthiwa babekade bengamaphekulazinkuni, nòma ajeziswe ngesifo sotwayi njengoMiliyemu okuthiwa wayevukela umbuso kaSmakade (Numeri 12).

Indlela exazululwa ngayo le nkinga iyakhombisa ukuthi lunzima kangakanani lolu daba la makhosikazi ezé ngalo: Le nqubo kwezomthetho yokuthi kuphindelwe emuva kuyobuzwa kuMvelingqangi, kukhothanywe kuyokwethulwa udaba engosini yethende lesivumelwano ehlonishwa ngokuthi iyinkundla kaSmakade engcwelengcwele, akudlaleldlalelwa-nje kuyo. Selokhu kwemukelwa imiyalelo entabeni yaseSinayi kwenzeka **kane-nje kuphela** ezingxoxweni zonke ezisebhaybheleni ukuthi udaba luxazululwe ngale nqubo: KuLevithiku 24,10-23; kuNumeri 9,6-14; kuNumeri 15,32-36 nakuNumeri 27. Ngaleso naleso sigigaba kusuke kungenxa yodaba olungejwayelekile, okudingeka kulo iseluleko sikaMvelingqangi. Yilesa naleso salezi zigigaba sisemqoka kangangoba siba yisibonelo nakokulandelayo; yizigigaba okujeziswa kuzo ngesigwebo sentambo: Udaba lwezamafa nokuzuzwa komhlaba maqondana nabesifazane (uNumeri 27), izimiso ngokugujwa kwemikhosi - njengomkhosi wePhasika - sekwedlule isikhathi esibekiwe (uNumeri 9), ukwedelela nokugciwaza uSmakade (uLevithiku 24) nodaba lwesigwebo sentambo ngokungaluhloniphi usuku lweSabatha (uNumeri 15).

UMosi usethula kuMvelingqangi phakathi naphakathi ethendeni lesivumelwano isicelo samadodakazi kaSelofehadi. Ucela isinqumo njengoba enza mhla kushaywa imithetho eSinayi. Kwaba njalo: UMvelingqangi wakhuluma noMosi - lawo mazwi edluliselwa kithi evesini lesithupha njengamazwi omlomo wakhe: „Mosi“, kusho oPhezukonke, „**aqinisile la makhosikazi**“. Adabulele iziza kulo mhlaba oyifa likayise nabakwabo, ifa likayise lidliwe yiwo! Yazisa isizwe sakwalzrayeli, uthi: Ofa engenandodana, ifa lakhe liyodliwa yindodakazi yakhe. Ongenandodakazi, liyodliwa ngabafowabo elakhe. Ongenabafowabo, elakhe liyodliwa ngabafowabo bakayise. Uma uyise ayengenabafowabo, liyodliwa yisihlobo esiseduze.“ Kugcizelelwa kuze kube kabili ukuthi amadodakazi kaSelofehadi anelungelo lokwemukela ifa lakwabo, azuze ngokufanayo umhlaba ezweni okuthiwa ngelesethembiso. Akabeki mbandela uSmakade. Amadodakazi kaSelofehadi athola igunya nelungelo elilingana nelabesilisa kwezamafa nezobunini bomhlaba

ngaphandle kokuthi kudingeke agcwalise nanoma yimuphi umbandela. „Banikeni!“ kusho uSmakade.

Ngendlela le ndaba exoxwa ngayo kuNumeri 27 iqondakala ngcono uma ilandelwa yingxoxo yayo encwadini kaJoshwa 17 ngaphambi kokuba kufundwe uNumeri 36:

### *2. Amadodakazi kaSelofehadi (Joshwa 17, 1-6)*

Kwathi uma kushaywa unkatha, isizwe sakwaManase, owayeyizibulo likaJosefa, sazuza kanje: UMakiri, izibulo likaManase, uyise kaGileyade, isihlabani empini, wanikwa elakwaGileyade nelakwaBhashani.

2 Nalana amanye-ke amadodana kaManase Abelwa iziza ngokwemizi yawo: amadodana kaAbiyeza namadodana kaHeleki namadodana kaAzriyeli namadodana kaShekemu namadodana kaHeferi namadodana kaShemidasi - abesende likaManase kaJosefa nemizi yabo.

3 USelofadi-ke yena, indodana kaHeferi kaGileyadi kaMakiri kaManase, wayengenandodana - enamadodakazi-nje kuphela: oMahela, noNowa, noHogila, noMilka, noThirisa.

4 Amadodakazi kaSelofadi asuka aqonda kuEliyeza, umphristi, enoJoshwa, indodana kaNuni, neziphathimandla ezinye, athi kubo: „USmakade wayala uMosi ukuthi asivumele, sizidlele ifa likaBaba ngokufanayo nakwabakithi.“ Wawanika-ke uEliyeza njengokomyalo weNkosi eliqondene nawo kwabakubo.

6 Kusho ukuthi-ke uManase wathola izindawo ezilishumi - ngaphezu kwelakwaGileyadi nelakwaBhashani - ngoba amadodakazi akhe athola iziza kwabakubo. ElakwaGileyadi latholwa yilana amanye amadodana kaManase odwa.

Encwadini kaJoshwa 17 udaba lwamadodakazi kaSelofehadi luxoxwa ngamafuphi lulandeliswe ingxoxo encwadini uNumeri 27. Amadodakazi kaSelofehadi ethulwa ngokulandelana kwawo nemindeni yakwabo, kodwa ukuthi uSmakade usukelaphi ukuthi ajube uMosi ukuthi awanike okuyilungelo lawo, akushiwo ndawo.

### *3. Amadodakazi kaSelofehadi (Numeri 36)*

Amakhanda emizi yozalo lwakaGileyadi kaMakiri kaManase nabosapho lukaJosefa amemana, aqonda kuMozi enezikhulu zesizwe sakwalzrayeli, athi: „USmakade

2 zathi: USmakade wayiyala inkosi yami ukubanika abantwana bakwalzrayeli izwe libe-yifa labo ngenkatho; inkosi yami yayalwa futhi nguSmakade ukuthi ifa likaSelofehadi umfowethu iwanike lona amadodakazi akhe.

3 Uma egana amadodana ezinye izizwe zabantwana bakwalzrayeli, ifa lawo liyakususwa efeni lwaobaba, lithasiselwe efeni lalesosizwe ayakuba-ngawaso, kususwe efeni lezwe lethu.

4 Lapho liyakuba-khona ijubhili\* labantwana bakwalzrayeli, ifa lawo liyakuthasiselwa efeni lalesosizwe ayakuba-ngawaso, ifa lawo lisuswe efeni lesizwe sawobaba.

5 UMozi wabayala abantwana bakwalzrayeli njengezwei likaSmakade, wathi: Isizwe samadodana kaJosefa sikhulumé kahle.

6 Yilokho ayala ngakho uSmakade ngamadodakazi kaSelofehadi, eti: Mawagane njengokuhle emehlweni awo, kodwa agane nokho emndenini wesizwe sikayise.

7 Ifa labantwana bakwalzrayeli akuyukuhamba izizwe ngezizwe, ngokuba abantwana bakwalzrayeli bakunamathela, kube-yilow nalow efeni lesizwe sawoyise.

8 Yileyo nayeyondodakazi enefa esizweni esithile sabantwana bakwalzrayeli iyakuba-ngumfazi wowomndeni wesizwe sikayise, ukuze yilow nalowo wabantwana bakwalzrayeli abe-nefa lawoyise.

9 Ifa aliyikuhamba izizwe ngezizwe, ngokuba izizwe zabantwana bakalzrayeli ziyakunamathela, kube-yiles naleso efeni laso.

10 Njengalokho uSmakade emyalile uMozi, enze njalo-ke amadodakazi kaSelofehadi,

11 ngokuba oMahela, noTirisa, noHogila, noMilka, noNowa, amadodakazi kaSelofehadi, agana amadodana awoyisekazi.

12 Agana emindenini yamadodana kaManase indodana kaJosefa, nefa lawo lahlala esizweni somndenikayise.

13 Leyo yimiyalo nezahlulelo uSmakade ayala ngakho ngesandla sikaMozi abantwana bakwalzrayeli emathafeni akwaMowabi ngaseJoldani ngaseJerikho.

Biblia Zuluensis - iBhaybheli ngesiZulu (bz)

Convenor: Rev.Dr. Ben Khumalo-Seegelken

„KwaMachanca“

Alte Ziegelei 4

D-26197 HUNTLOSEN

eJalimane/Deutschland

Tel/Fax: 0(0 49) - 44 87 - 75 02 85

[biblia.zuluensis@t-online.de](mailto:biblia.zuluensis@t-online.de)

[www.benkhumalo-seegelken.de](http://www.benkhumalo-seegelken.de)