

Incwadi kaDaniyeli — Ikhulu Elinanye Elinanye]

Ukutyhila Intsingiselo Yesiprofeto ka-Abubakar kwiYeha lokuQala leSityhilelo

Jeff Pippenger
2024-03-02

Kwimbali yokuqala yesiprofeto yoYeha lokuqala, inkokeli eyalandela uMohammed yayinguAbu Bakr Abdullah ibn Abi Quhafa, uyisezala kaMohammed. Siya kubhekisa kuye njengoAbubakar. Bobabini yena noMohammed bakhankanywa kwivesi ezine zokuqala. UAbubakar wayengumlawuli wokuqala wamaSilamsi emva kukaMohammed, yaye imbali ibhala umyalelo awawunikeza amajoni akhe, omelwe kwivesi yesine yeSityhilelo isahluko sesithoba. Loo myalelo umele inkqubo yokutywinwa eyaqala ekufikeni koyeha lwesithathu, olwalukwayiXilongo lesiXhenxe, ekwakukwakho ukufika kwengelosi yesithathu.

Yaza ke isithunywa sesihlanu savuthela isigodlo; ndaza ndabona inkwenkwezi isiwa ivela ezulwini isiza emhlabeni; yanikwa isitshixo somhadi ongenasiphelo. Yawuvula loo mhadi ungenasiphelo; kwenyuka umsi uphuma emhadini, unjengomsi weziko elikhulu; ilanga nomoya kwaza kwaba mnyama ngenxa yomsi womhadi. Emva koko kwaphuma iinkumbi emsini zeza phezu komhlaba; zanikwa amandla, njengoko oonomadudwane bomhlaba benamandla. Zayalelwa ukuba zingonakalisi ingca yomhlaba, nento eluhlaza nokuba ngumthi, kodwa kuphela abo bantu bangenalo itywina likaThixo emabunzini abo. ISityhilelo 9:1–4.

“Inkwenkwezi” eyawa ivela ezulwini yayinguMohammed, owaqalisa inkonzo yakhe ngonyaka wama-606. UMohammed wanikwa “isitshixo” esasimele “ukuvula” “umhadi ongenasiphelo,” ukuze “umsi” wenze mnyama “ilanga nomoya,” waza wakhupha “iinkumbi” ezanikweyo “amandla” njengamandla “oonomadudwane.” Isitshixo sasisilidabi lemfazwe elavelisa ubuthathaka kumandla omkhosi wamaRoma, ngaloo ndlela savumela ukuvela kwemfazwe yobuSilamsi. Umhadi ongenasiphelo ngumqondiso weArabhiya, indawo yokuzalwa yobuSilamsi, yaye umsi wawumela inkolo yobuxoki yobuSilamsi eyayiza kusasazeka emhlabeni wonke yaza yathabatha ulawulo kwakweso sithili somhlaba esasiza kugutyungelwa zizihlwele zeenkumbi ezitshayela zinqumla umntla Afrika, umzantsi Yurophu, neArabhiya. Iinkumbi zingumqondiso wobuSilamsi, yaye amandla, ngokwesiprofeto, amele amandla omkhosi. Amandla azo ayemele afane nawoonomadudwane, abetha bengalindelekanga. U-Uriah Smith uthi:

“Inkwenkwezi yawa ivela ezulwini, yehla emhlabeni; yaye yanikwa isitshixo somhadi ongenasiphelo.

“Ngoxa umlawuli wasePersi wayecamngca ngemimangaliso yobugcisa namandla akhe, wamkela incwadi evela kumhlali ongaziwayo waseMecca, eyayimmema ukuba amamkele uMohammed njengompostile kaThixo. Wasikhaba eso simemo, wayikrazula nencwadi. ‘Kungale ndlela kanye,’ watsho umprofeti waseArabhiya, ‘athi uThixo abukrazule

ubukumkani, aze awale isibongozo sikaChosroes.’ Emi emdeni wale mibuso mibini yaseMpuma, uMohammed wayebukele ngovuyo oluyimfihlo inkqubela yokutshatyalalisana kwawo; yaye phakathi koloyiso lwamaPersi wazama ukuxela kwangaphambili ukuba, ngaphambi kokuba kudlule iminyaka emininzi, uloyiso luya kubuyela kwakhona kwiibhanile zamaRoma. ‘Ngexesha ekuthiwa esi siprofeto sanikelwa ngalo, kwakungekho siprofeto sinokuba kude ngakumbi nokuzaliseka kwaso, kuba iminyaka elishumi elinesibini yokuqala kaHeraclius yayisele ibhengeze ukusondela kokupheliswa kobukumkani.’...”

“UChosroes wayoyisa phantsi kobukhosi bakhe indawo eyayiphethwe ngamaRoma eAsia naseAfrika. Kwaye ‘ubukhosi bamaRoma,’ ngelo xesha, ‘babuncitshiswe baba ziindonga zaseConstantinople, kunye nentsalela yaseGrisi, yaseItali, neyaseAfrika, kunye nezixeko ezimbalwa zaselwandle, ukusuka eTire ukuya eTrebizond, kunxweme lwaseAsia. Amava eminyaka emithandathu ekugqibeleni amqinisekisa ukumkani wamaPersi ukuba alulahle uloyiso lweConstantinople, aze acacise umrhumo wonyaka wentlawulelo yobukhosi bamaRoma,—iitTalente zegolide eziliwaka, iitalente zesilivere eziliwaka, iingubo zesilika eziliwaka, amahashe aliwaka, neentombi ezinyulu eziliwaka. UHeraclius wavuma kule miqathango ihlazisayo. Kodwa ixesha nethuba awalifumanayo lokuqokelela ezo ndyebo kubuhlwempu baseMpuma walisebenzisa ngenkuthalo ekulungiseleleni uhlaselo olunesibindi nolokuphelelwa lithemba.”

“Ukumkani wasePersi wamdelela umSaracen ongaziwayo, waza wawugculela umyalezo womprofeti ozenzisayo waseMecca. Kwanokubhukuqwa kobukumkani bamaRoma bekungayi kuvulela uMohammedanism umnyango, okanye inkqubela yabasasazi abaxhobileyo bobuqhetseba baseSaracen, nangona ukumkani wamaPersi kunye nechagan wama-Avar (owangena esikhundleni sika-Attila) babebhlule phakathi kwabo iintsalela zobukumkani booKesare. UChosroes ngokwakhe wawa. Ubukumkani basePersi nobaseRoma baphelisana amandla. Kwaye ngaphambi kokuba ikrele lifakwe esandleni somprofeti wobuxoki, labethwa lasuswa ezandleni zabo abo babeya kuwunqanda umendo wakhe baze bawatyumze amandla akhe.

“Ukususela kwimihla kaScipio noHannibal, akukho linyathelo linesibindi ngakumbi lakha lazanywa kunelo uHeraclius aliphumezileyo ukuze kuhlangule ubukumkani. Wavula indlela yakhe enobungozi enqumla kuLwandle oluMnyama nakwiintaba zaseArmenia, wangena embindini wePersi, waza wabuyisela imikhosi yokumkani omkhulu ekukhuseleni ilizwe labo elaliphuma igazi.”

“Kwimfazwe yaseNineve, eyaliwa ngamandla ukususela ekuphumeni kokusa kwada kwayeyure yeshumi elinanye, kwaqwengwa kwiPersi iiflegi zomkhosi ezingamashumi amabini anesibhozo, kungabalwa ezo zazinokuthi zaphukwe okanye zikrazuke; inxalenye enkulu yomkhosi wabo yacandwa yaziingceba, baza aboyisileyo, befihla ilahleko yabo, bachitha ubusuku entsimini yemfazwe. Izixeko namabhotwe aseAsiriya avuleka okokuqala kumaRoma.”

“Umlawuli waseRoma akazange omelezwe luloyiso awaluzuzayo; kwaza kwalungiswa kwangaxeshanye, nangezo ndlela zifanayo, indlela yezihlwele zamaSaracen ezivela eArabhiya, ezinjengeenkumbi eziphuma kwakuloo mmandla, ezathi, zisasaza ekuhambeni kwazo inkolo

emnyama nekhohlisayo kaMohammed, zakhawuleza zasibekela sobabini ubukumkani basePersi nobaseRoma.

“Umzekeliso opheleleyo ngakumbi wale nyaniso ubungenakunqweneleka kunalowo unikelwa ngamazwi okuphetha esahluko sikaGibbon, apho izicatshulwa ezingaphambili zithatyathwe khona. ‘Nangona umkhosi owawoyisile wawusekiwe phantsi komqondiso kaHeraclius, loo mzamo ungeyowendalo ubonakala ngathi wawuphelise amandla abo kunokuba wawawasebenzise. Ngoxa umlawuli wayesoyisa eConstantinople okanye eYerusalem, idolophu engaziwayo emideni yaseSiriya yaphangwa ngamaSaracen, aza aqwenga-qwenga eminye imikhosi eyahamba isiya kuyihlangula,—isiganeko esiqhelekileyo nesingenamsebenzi kangako, ukuba besingengabula-zigcawu yoguquko olukhulu. Aba baphangi babengabapostile bakaMohammed; ubukrothi babo obuphambeneyo babuphume entlango; yaye kwiminyaka esibhozo yokugqibela yolawulo lwakhe, uHeraclius walahlekelwa ngama-Arabhu ngawona maphondo awawakhululayo kumaPersi.

“‘Umoya wenkohliso nowentshiseko, ommandla wawo ungekho emazulwini,’ wakhululwa emhlabeni. Umhadi ongenasiphelo wawufuna isitshixo kuphela ukuze uvulwe, yaye eso sitshixo saba kukuwa kukaChosroes. Wayeyikrazule ngendelelo incwadi yommi ongaziwayo waseMecca. Kodwa xa esuka ‘ekukhazimuleni kobuqaqawuli’ bakhe watshona ‘kwinqaba yobumnyama’ ekungekho liso lalinokuyigqobhoza, igama likaChosroes laliza kudlula ngesiquphe ekulityalweni phambi kwelikaMohammed; yaye inyanga ecrescent yabonakala ngathi ilindele kuphela ukuphuma kwayo de iwe inkwenkwezi. UChosroes, emva kokoyiswa kwakhe ngokupheleleyo nokulahlekelwa bubukumkani, wabulawa ngonyaka ka-628; yaye unyaka ka-629 uphawulwa ‘ngoloyiso lweArabhiya,’ kunye ‘nemfazwe yokuqala yamaMohammedan nxamnye nobukumkani baseRoma.’ ‘Yaza ingelosi yesihlanu yavuthela isigodlo, ndabona inkwenkwezi isiwa ivela ezulwini isiya emhlabeni; yanikwa yona isitshixo somhadi ongenasiphelo. Yawuvula ke umhadi ongenasiphelo.’ Yawa yaya emhlabeni. Xa amandla obukumkani baseRoma ayesele ephelile, yaye ukumkani omkhulu waseMpuma elele efile kwinqaba yakhe yobumnyama, ukuphangwa kwedolophu engaziwayo emideni yaseSiriya kwaba ‘sisingeniso senguquko enkulu.’ ‘Abaphangi babengabapostile bakaMohammed, yaye ubugorha babo obuphithizelayo baphuma entlango.’”

“Umhadi Ongenamazantsi.—Intsingiselo yeli gama inokuqondwa kwisiGrike, apho lichazwa ngokuthi ‘nzulu, ayinamazantsi, inzulu gqitha,’ yaye linokubhekisa nakweyiphi na indawo eyinkangala, eshiyekileyo, nengalinywanga. Lisetyenziswa emhlabeni kwimeko yawo yokuqala yesiphithiphithi. Gen. 1:2. Kule meko linokubhekisa ngokufanelekileyo kwiinkangala ezingaziwayo zentlango yaseArabhiya, ezisemideni yazo kwaphuma kuzo amaqela amaninzi amaSaracen njengezihlele zeenkumbi. Kwaye ukuwa kukaChosroes, ukumkani wasePersi, kunokumelwa kakuhle njengokuvulwa komhadi ongenamazantsi, kuba kwalungiselela indlela yokuba abalandeli bakaMohammed baphume kwilizwe labo elalingaziwa kakhulu, baze basasaze iimfundiso zabo ezikhohlisayo ngomlilo nangekrele, bada basasaza ubumnyama babo phezu kobukumkani bonke baseMpuma.” Uriah Smith, Daniel and Revelation, 495–498.

Intlekelele yokuqala, eyiyeyona xilongo yesihlanu, ichaza ukuqala kwemfazwe yamaSilamsi nxaanye neRoma, yaye ichaza idabi phakathi kweRoma nePersi apho iRoma yoyisayo, kodwa ngokwenjenjalo yachitha amandla ayo omkhosi kangangokuba ayizange ikwazi ukuthintela ukuvela kwamandla obuSilamsi. Iimpawu zesiprofeto zentlekelele yokuqala nezentlekelele yesibini zichaza iimpawu zesiprofeto zentlekelele yesithathu, yaye kubalulekile ukuqonda iintlekelele ezimbini zokuqala njengemiqondiso yembali yentlekelele yesithathu, kuba loo mbali imele ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, elaqala ngoSeptemba 11, 2001. Emva kwembali yesiprofeto emelwe nguMohammed kwiindima ezintathu zokuqala, indima yesine yazisa uAbubakar, inkokeli yokuqala emva kukaMohammed.

Baye bayalelwa ukuba bangonakalisi ingca yomhlaba, nantoni na eluhlaza, nomthi wonke; koko mabonakalise kuphela abo bantu bangenalo itywina likaThixo emabunzini abo. ISityhilelo 9:4.

Umyalelo ka-Abubakar wayalela amajoni amaSilamsi ukuba enze umahluko phakathi kweentlobo ezimbini zabakhonzi ezazikho kwimimandla yamaRoma ngelo xesha. Olunye udidi lwalungamaKatolika, awayenemiyalelo ethile yonqulo eyayicheba umva wentloko yawo (i-tonsure), yaye egcina unqulo lwangeCawa. Olunye udidi lwalungabagcini beSabatha yosuku lwesixhenxe, yaye iSabatha iluphawu lukaThixo.

“Emva kokufa kukaMohammed, walandelwa emyalelweni nguAbubekr, ngowama-632 A.D., owathi, kwakamsinya nje akuba elumisele ngokuqinileyo igunya lakhe norhulumente wakhe, wathumela ileta ejikelezayo kwizizwe zama-Arabhu, apho okulandelayo kusisicatshulwa:—

“Xa nilwa amadabi eNkosi, zibonakaliseni njengamadoda, ningaze nijike nibanike umva; kodwa mayingangcoliswa impumelelo yenu ligazi labafazi nabantwana. Musani kutshabalalisa mithi yesundu, kananjalo ningatshisi amasimi engqolowa. Musani kugawula mithi yeziqhamo, ningoni nangeenkomo, ngaphandle kwezo nizixhelayo ukuze nidle. Xa nisenza nawuphi na umnqophiso okanye nasiphi na isivumelwano, yimani kuwo, nibe ngabanyanisekileyo kwilizwi lenu. Yaye njengoko nihamba, niya kufumana abantu benkolo abathile abaphila bodwa kwiimonastri, bezimisele ukukhonza uThixo ngaloo ndlela; bayekeni, ningababulali, ningazitshabalalisi nezo monastri zabo. Kanjalo niya kufumana olunye uhlobo lwabantu abangabendlu yesikhungu kaSathana, abanentloko ezichetywe isithsaba; qinisekani ukuba niqhekeza iintloko zabo, ningabaniki nceba de baguqukele kubuMohammedan okanye bahlawule irhafu.”

“Akuthethwa siprofeto okanye yembali ukuba imiyalelo enobuntu ngakumbi yathotyelwa ngononophelo olulinganayo nomyalelo onoburhalarhume; kodwa yayingolo hlobo eyayiyalelwe kubo. Kwaye oku kungasentla kuko kuphela okuyimiyalelo ebhalwe nguGibbon, njengaleyo yanikelwa nguAbubekr kubathetheli abakhulu, ababebophelekile ukuba bakhuphe imiyalelo kuyo yonke imikhosi yamaSaracen. Imiyalelo leyo iyahambelana ngokwahlulahlula nesiprofeto, ngokungathi ikhalifa ngokwakhe wayesenza oko ekuthobeleni okwaziwayo kwanokungqongqo umyalelo ophakamileyo kunowomntu ofayo; yaye kanye kweso senzo sokuphuma aye kulwa nenkolo kaYesu, nokusasaza ubuMohammed endaweni yayo, waphinda amazwi ekwakuxelwe kwangaphambili kwiSityhilelo sikaYesu Kristu ukuba

uya kuwawathetha.

“Uphawu lukaThixo Ezibunzini Zabo.—Kumazwi ethu ngaso isahluko 7:1–3, sibonisile ukuba uphawu lukaThixo yiSabatha yomthetho wesine; yaye imbali ayithuli ngento yokuba bekukho abagcini beSabatha eyinyaniso kulo lonke eli xesha langoku lolawulo. Kodwa apha kuye kwavela umbuzo kwabaninzi, wokuba ngoobani na abo bantu abathi ngelo xesha babe benophawu lukaThixo ezibunzini zabo, baza ngaloo nto basindiswa kwingcinezelo yamaMohammed? Umfundi makakhumbule into esele ichaziwe, yokuba bekukho abo kulo lonke eli xesha lolawulo ababenophawu lukaThixo ezibunzini zabo, okanye ababengabagcini beSabatha eyinyaniso ngokuqonda; aze aqwalasele ngakumbi ukuba into eyithethayo isiprofeto kukuba ukuhlasele kwala mandla aseTurkey achithayo akujoliswanga kubo, kodwa kujoliswe kwelinye iqela. Ngoko ke umxholo uyakhululeka kubo bonke ubunzima; kuba le yiyo yonke into esiyinyaniso esiyithethayo isiprofeto. Linye kuphela iqela labantu eliziswa ngqo ekubonweni kulo mbhalo; oko kukuthi, abo bangenalo uphawu lukaThixo ezibunzini zabo; yaye ukulondolozwa kwabo banalo uphawu lukaThixo kungeniswa kuphela ngokuthe ngqo okusisiphumo. Ngokufanelekileyo, asifundi embalini ukuba nabani na kwaba wayebandakanyekile nakweyiphi na kwezo ntlekele ezathwalwa ngamaSaracen phezu kwezinto zentiyo yawo. Ayethunyelwe ngokuchasene nelinye iqela labantu. Kwaye intshabalalo eyayiza kufikela elo qela labantu ayibekwanga ngokwahlukileyo xa ithelekiswa nokusindiswa kwabanye abantu, koko ibekwe ngokwahlukileyo kuphela ekusindisweni kweziqhamo nokuluhlaza komhlaba; ngoko ke, Musani ukonakalisa ingca, imithi, nanto nayiphi na into eluhlaza, kodwa kuphela iqela elithile labantu. Kwaye ekuzalisekeni kwako, sibona umbono ongaqhelekanga womkhosi wabahaseli osindisa ezo zinto imikhosi enjalo idla ngokuzitshabalalisa, oko kukuthi, inkangeleko nokuveliswa kwendalo; yaye, ngokulandela imvume yabo yokwenzakalisa abo bantu babengenalo uphawu lukaThixo ezibunzini zabo, beqhekeza izikhakhayi zeqela labenkolo ababentloko ezichetyiweyo phezulu, ababengabesinagogeni likaSathana.”

“Aba ngokungathandabuzekiyo babeyiklasi yeemonki, okanye elinye icandelo leCawa yamaRoma Katolika. Izikhali zamaMohammedan zazijoliswe kubo aba. Kwaye kubonakala kuthi kukho ukufaneleka okukhethekileyo, ukuba asikokuyilwa ngokukodwa, ekubachazeni njengabo babengenatywina likaThixo emabunzini abo; kuba yileyo kanye icawa eye yaphanga umthetho kaThixo itywina lawo, ngokususa iSabatha yokwenyaniso, yaza yamisa eyomgunyathi endaweni yayo. Kwaye asiqondi, nokuba sisusela kwisiprofeto okanye kwimbali, ukuba abo bantu uAbubekr awayalela abalandeli bakhe ukuba bangabakhathazi babenalo itywina likaThixo, okanye ukuba ngokuyimfuneko babengabantu bakaThixo. Babeziphi na, yaye ngenxa yesiphi na isizathu basindiswa, ubungqina obuncinane bukaGibbon abusazisi, yaye asinayo enye indlela yokwazi; kodwa sinesizathu sonke sokukholwa ukuba akukho namnye kwaba babenetywina likaThixo owakhathazwayo, lo gama elinye iqela, elalingenalo ngokucacileyo, labulawa ngekrele; yaye ngaloo ndlela iinkcukacha zesiprofeto zizalisekiswa ngokwaneleyo.” Uriah Smith, Daniel and Revelation, 500–502.

U-Abubakar wadibanisa abalandeli bakaMohammed baba liCaliphate emva kokufa kukaMohammed; ngoko ke, nangona bengabantu ababini bambali abohlukileyo, xa bethatyathwe kunye bamele ukuqala kobungqina be-Islam beshwangusha lokuqala, yaye umntu wembali

ophawula imbali yeshwangusha lokuqala nguMohammed.

Kwimbali yokuqala yembandezelo yesibini, uMohammed II wayoyisa iConstantinople ngowe-1453. Ngowe-1449, kwakhululwa iingelosi ezine, ezazimele ubuSilamsi. Ukuqala nokuphela kwembandezelo yokuqala kuphawulwa nguMohammed, owokuqala nowesibini ngokulandelelana. Ngokwesiprofeto, ukuqala nokuphela kwembali yembandezelo yokuqala kuthwele uphawu luka-Alfa no-Omega.

Ukuqala kwesibetho sesibini kuquka isiprofeto sexesha seengelosi ezine, ezimele ubuSilamsi ezathi ngelo xesha zakhululwa, zaza ke zathintelwa ngo-Agasti 11, 1840. Ukusukela kuloo ndawo kude kube ngu-Oktobha 22, 1844, ukutywinwa kwekhulu elinamashumi amane anesine amawaka kuyabonakaliswa. Ukuqala kwesibetho sesibini kuchaza ukukhululwa kobuSilamsi, yaye ukuphela kwaso kuphawula ukuthintelwa kobuSilamsi. Zombini isibetho sokuqala nesesibini zineempawu ezichanekileyo zesiprofeto ezibophelela ukuqala kwazo kwiziphelo zazo.

Iinkxwaleko ezimbini zokuqala zimele ukubekwa phezu kwenye, “umgca phezu komgca,” ukuze kuchongwe eyesithathu inkxwaleko. Olunye lweempawu zobuprofeti ezichongwa ngamangqina amabini okuqala eSilamsi kukuba amele ixesha elithile eliphawulayo isiqalo nesiphelo ngotyikityo luka-Alfa no-Omega. Kananjalo anotyikityo lwesibini, kuba ukuqala kwenkxwaleko yokuqala kuchaza ukutywinwa kwabantu bakaThixo, yaye ukuphela kwenkxwaleko yesibini nako kuchaza ukutywinwa kwabantu bakaThixo.

Ushwangusha lwesithathu lwafika xa iSilamsi ngeqbuliso nangokungalindelekanga sahlasela irhamncwa lasemhlabeni lesiTyhilelo seshumi elinesithathu, ngaloo ndlela kuqalwa ixesha lokutywinwa. Ukutywinwa kwabalikhulu elinamashumi amane anesine amawaka kuphela kumthetho weCawa osondelayo ngokukhawuleza, yaye ngenxa yoko kuwexuko, uwexuko lwesizwe lulandelwa yintshabalalo yesizwe. Njengoko kwafaniswa neRoma yobuhedeni neRoma yobupopu, intshabalalo yesizwe izalisekiswa zizigwebo zikaThixo zamaxilongo. Ezo zishwangusha zintathu zikwangamaxilongo. ISilamsi soshwangusha lwesithathu siya kuphinda sibethe ngeqbuliso nangokungalindelekanga kumthetho weCawa osondelayo ngokukhawuleza eUnited States, xa ixesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka liphela. Elo xesha liye lafanekiswa lixesha lokuqala loshwangusha lokuqala, kwanomzuzu wokugqibela woshwangusha lwesibini.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

USara wabona unyana kaHagare umYiputa, awayemzele uAbraham, ehleka. Ngenxa yoko wathi kuAbraham, Gxotha esi sicakazana nonyana waso; kuba unyana wesi sicakazana akayi kuba yindlalifa kunye nonyana wam, uIsake. Yaba yinto embi kakhulu emehlweni ka-Abraham ngenxa yonyana wakhe. Wathi uThixo kuAbraham, Masingabi yinto embi emehlweni akho ngenxa yenkwenkwe, nangenxa yesicakazana sakho; kuko konke akuthethileyo uSara kuwe, phulaphula ilizwi lakhe; kuba kuIsake yiyo imbewu yakho eya kubizwa. Kanjalo nonyana wesicakazana ndiya kumenza uhlanga, ngokuba eyimbewu yakho. Wavuka uAbraham kwakusasa ngentsasa, wathabatha isonka nentsuba yamanzi, wakunika uHagare, eyibeka egxalabeni lakhe, kunye nomntwana, wamndulula; wemka ke, wazulazula

entlango yaseBher-shebha. Aphela amanzi entsubeni, wamphosa umntwana phantsi kwesinye sezihlahla. Wemka, wahlala phantsi malunga naye kude, kangangomgama wokuphoswa kotolo; kuba wathi, Mandingakuboni ukufa komntwana. Wahlala malunga naye, waliphakamisa ilizwi lakhe, walila. UThixo waliva ilizwi lenkwenkwe; saza isithunywa sikaThixo sabiza kuHagare siphuma ezulwini, sathi kuye, Yintoni na ekukhathazayo, Hagare? Musa ukoyika; kuba uThixo ulivile ilizwi lenkwenkwe apho ikhona. Suka, uyiphakamise inkwenkwe, uyibambe ngesandla sakho; kuba ndiya kuyenza ibe luhlanga olukhulu. UThixo wawavula amehlo akhe, wabona iqula lamanzi; waya, wayizalisa intsuba ngamanzi, wayisela inkwenkwe. UThixo waba kunye nenkwenkwe; yakhula, yahlala entlango, yaba ngumtoli. Genesis 21:9–20.