

Igalelo Lokubuyisa Isishumi



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki:

Marko 16:15; 1 Pet. 3:8, 9; 1 Kor. 9:14; Roma 3:19–24.

Indima Yenkumbulo:

“Anazi na ukuba abo bazisebenzayo izinto ezingcwele badla okwetempile, abo bahlala behleli esibingelelweni bahlulelana nesibingelelo eso? Ngokunjalo neNkosi le yabamisela abazaziyo iindaba ezilungileyo, ukuba baphile ngeendaba ezilungileyo ezi” (1 Korinte 9:13, 14).

Njengoko sibonile kwiveki ephelileyo, ukubuyisa isishumi kusionakalaliso esibalulekileyo sokholo. Yindlela enye yokuveza, okanye ukuvavanya, ukunyaniseka kokuzibiza kwethu. “Zilingeni, ukuba niselukholweni olu na; zicikideni ngokwenu. Okanye anizazi na ukuba uYesu Kristu ungaphakathi kwenu? ukuba okunene aningabo abo bangenakucikideka” (2 Kor. 13:5). UKuqala kweBhayibhile ukuthetha ngokunikelwa kwesishumi kungoAbraham enikela isishumi kuMelkisedeke (Gen. 14:18–20, Heb. 7:4). Nabo abaLevi bathabatha isishumi ngokusebenza kwabo etempileni (2 IziKron. 31:4–10). Namhlanje isishumi sesokuxhasa umsebenzi weendaba ezilungileyo. Xa siqondwa kakuhle, sisebenza umlinganiselo wasemoyeni wobudlelwane bethu noThixo.

Igalelo, umsebenzi, ukubaluleka, nendlela yokusisazwa isishumi ilungiselwe ukukhula kwethu kwasemoyeni ekuxhaseni umsebenzi kaThixo nokwenza ukuba kubekho isiseko semali ekushunyayelweni kwegospile. Licebo likaThixo eli kwaye libizwa ngokuba linyathelo lokuqala elithatyathwa ligosa elithembekileyo. Kule veki siza kuqhubeka siqwalasela ukubuyiswa kwesishumi: ukusasazwa kwaso, into okuyithethayo kwabanye, negalelo lako kubomi bethu basemoyeni.

**Funda isifundo sale veki ukulungiselela iSabatha Februwari 24.*

Sisonke Sixhasa uVangelo

UYesu usiyalela ukuba “[si]vakalise iindaba ezilungileyo” (Marko 16:15) nokuba “[senze] abafundi,” “nibafundisa ukuba bazigcine zonke izinto” (Mat. 28:19, 20). Ngaloo ndlela, uThixo ufuna sibandakanyeke kumsebenzi obaluleke kakhulu emhlabeni: ukuzisa abantu kuYesu. Ukuxhasa ngendyebo lo msebenzi wovangelo, kwizinto esigciniswe zona nguThixo, ngumthwalo wegosa. Ukuthabatha inxaxheba kumiliselana nzulu ukuzinikela komntu ngamnye ekugqithiseleni uKristu kwabanye. Wonke umfundi, igosa, umsebenzi kufuneka azise sonke isishumi kuba lo ngumsebenzi ongcwele. Kufuneka sithandazele ubunye bokuthembeka ekuxhaseni ngendyebo umsebenzi wovangelo, kwanjengokuba uvangelo oluphumelelayo lusomeleza ubunye bethu benkolo.

Lithini icebo likaThixo lemali elamkelekileyo lokuwufeza lo msebenzi? Ukuthi “zonke izishumi” kuthetha ntoni? (Mal. 3:10). Intethwana ethi, “ukuze kubekho ukudla endlwini yam” ithetha ntoni? (Mal. 3:10).

Njengoko sibonile, abantu bebehlawula isishumi kususela kwimihla ka-Abraham noYakobi (Gen. 14:20, 28:22), kusenokwenzeka ukuba kwaphambi koko. Isishumi yinxalenye yohlelo lokwenza kubekho indyebo ebandleni. Ngowona mthombo omkhulu wokwenza kubekho indyebo neyona ndlela elingana kubo bonke ekwenzeni umsebenzi waKhe, uThixo. Kwiinkcubeko zanamhla, uninzi lwamaKristu lunikela phantse kancinane kakhulu ukuze kubekho ulutho lokwenza umsebenzi kaThixo. Ukuba wonke umKristu ebanganikela isishumi esithembekileyo, isiphumo besiya kuba “sesingenakucingwa” sisuke simangalise, phantse ngaphaya kokuqonda.”—Christian Smith and Michael O. Emerson, *Passing the Plate* (New York: Oxford University Press, 2008), p. 27. Kuso sonke isizukulwana, uThixo ube nabantu abanentumekelelo ukuxhasa umsebenzi waKhe ngendyebo. Sisonke sinomthwalo wokuqonda nokusebenzisana ekuhlawuleleni umsebenzi wezwe lonke. Asikwazi ukuba ngabantu abangaqoqwanga kakuhle, abangakhathaliyo, okanye abasisiphithiphithi kwakufikwa kumba wokuxhaswa ngemali komsebenzi [kaThixo]. Umngeni wethu mkhulu kakhulu kunexesha abantu nabaLevi bathi kuNehemiya, “Indlu kaThixo wethu singayishiyi” (Neh. 10:39), nofuna ubukrothi obungaphezu koko ayejongene nako amakholwa eminyaka ye-1800. Namhlanje amalungu nabafundisi kufuneka bamanyane ngomoya batsale kunye ngemali ngendlela ehlangebezana neenjongo nokufakwa kwemali emsebenzini wonke.

Cinga ngobubanzi bomsebenzi othunye ibandla lama-Adventist emhlabeni (bona IsiTy. 14:6, 7). Elowo nalowo kuthi umelwe kukuwuqonda njani umthwalo anawo ngokubhekiselele ekufakeni imali kulo msebenzi?

Iintsikelelo ZikaThixo

Njengoko sibonile kuMalaki 3:10, uThixo wathembisa intsikelelo enkulu kwabo bathembekileyo kwisishumi sabo. Kanti ke, intsikelelo kaThixo ayinakulinganiswa. Ukucinezela, umzekelo, ukufunjwa kwezinto njengentsikelelo, ngexesha omnye umntu ebulaleka, ngumbono ocutheke kakhulu lowo wento eyiyo intsikelelo kaThixo. Intsikelelo ekuMalaki yeyomoya neyexesha kweli lizwe. Intsingiselo yentsikelelo kaThixo ibonakala ngosindiso, ukonwaba, uxolo engqondweni, kwaye uThixo usoloko esenzela okusilungele kakhulu. Kanti ke, xa sisikelelwe nguThixo, sinyanzelekile ukuba sabelane nabo bangenanto ngokwaneleyo. Ngokwenene, ngathi, uThixo uyakwazi ukuzandisela nakwezinye iindawo iintsikelelo zaKhe.

Funda: 1 Petros 3:8, 9. Uthini uPetros ngolwalamano phakathi kokusikelelwa nokuba yintsikelelo kwabanye?

Ekubuyiseni isishumi, intsikelelo embaxa ibakho. Siyasikelelwa, nathi siyabasikelela abanye. Sinako ukukhupha oko besikuphiwe. Iintsikelelo zikaThixo kuthi zifikelela ngaphakathi zize zifikelele kwabanye ngaphandle. “Yiphani, naniya kuphiwa nani. . . kuba umlinganiselo enilinganisela ngawo, niya kulinganiselwa kwangawo nani” (Luka 6:38).

Funda: IZenzo 20:35. Kusebenza njani oku nasesishumini?

Eyona ntsikelelo inkulu ekubuyiseni isishumi isifundisa ukuthemba uThixo (Yer. 17:7). “Uhlelo olulodwa lokubuyisa isishumi lwakhelwa phezu komthetho-siseko ozinze njengomthetho kaThixo. Olu hlelo lokubuyiswa kwesishumi lwaluyintsikelelo kumaYuda, kungenjalo uThixo ngewayengazange wawanika. Iya kuhlala iyintsikelelo kwabo bayenzayo kude kuse ekupheleni kwexesha. UBawo wethu wasemazulwini akazange waliqala icebo lokunikela okucwangcisiweyo kuba efuna ukuzityebisa, kodwa ukuze libe yintsikelelo enkulu emntwini. Wabona ukuba olu hlelo *lobubele luyinto kanye umntu ayidingayo.*” — *Ellen G. White, Testimonies for the Church, vol. 3, pp. 404, 405.*

Cinga ngamaxesha oye wasikelelwa yiNkosi ngokuncedwa ngomnye umntu. Wena ke ungenza njani ukunceda abanye ngokunjalo?

INjongo Yesishumi

UPawulos ubhalela uTimoti: “Uze ungabophi umlomo inkomo ibhula, nokuthi, Umsebenzi uwufanele umvuzo wakhe” (1 Tim. 5:18). Ucaphula kuMoses kwiDuteronomi 25:4 ngokubhekiselele kumsebenzi. Intethwana engenkomo ibonakala ingathi yayiliqhalo, laye lithetha ukuba, kufanelekile ukuba inkomo itye apha engqoloweni ngoku isebenza. Kwangokunjalo, iqhalo lesibini lithetha ukuba, abasebenzi abazinikeleyo abashumayela iVangeli bamelwe ukunikwa umvuzo.

UTHixo udala asebenze ngamahlelo acwangcisiweyo. Walungisa uhlelo lwamalanga, awomoya, awokutya, awemithambo-luvo, namanye amaninzi. Uhlelo lokubuyiswa kwesishumi lwalusetyenziswa ngabaLevi (Numeri 18:26) ekugcineni umnquba wokuwuxhasa. Okufana noko kwanamhlanje, kungabo banikele ubomi ekushumayeleni iindaba ezilungileyo. Uhlelo lukaThixo lokubuyiswa kwesishumi yindlela yaKhe ekhethiweyo yokuxhasa umsebenzi [isifundisi], kwaye kukade lusetyenziswa kuyo yonke imbali yosindiso. Ukuxhasa abasebenzi abanjalo ngesishumi, ngoko, kukwisiseko kwaye kusiso isiseko emsebenzini kaThixo.

Uthetha ukuthini uPawulos, iyintoni ekokulungileyo ethethwa kule ntethwana ithi, “[i]Nkosi le yabamisela abazazisayo iindaba ezilungileyo” (1 Kor. 9:14)? Usifundisa ntoni u-2 Korinte 11:7–10 ngesidingo sokuxhasa abo basasaza iindaba ezilungileyo?

Xa uPawulos wayesithi, “Amanye amabandla kaThixo ndawabhunyula, ndisamkela umvuzo ukuze ndilungiselele” (2 Kor. 11:8), ngendlela engathi uyaphoxa ngokwamkela umvuzo kwibandla elihluphekileyo laseMakedoni ngexesha wayelungiselela kwibandla elityebileyo laseKorinte. Eyona nto wayeyithetha kwibandla laseKorinte yethi, abo bashumayela iindaba ezilungileyo bafanelwe ukuhlawulwa. Isishumi kufuneka sisetyenziselwe injongo eyodwa, kwaye kufuneka kuhlale kunjalo. “Isishumi sibekelwe bucala ukuba sisetyenziselwe ngendlela ekhethekileyo. Akufuneki sibonwe njengemali yokondla abahluphekileyo. Kufuneka sinikelwe ngendlela eyodwa ekuxhaseni abo bathwalela isigidimi sikaThixo ehlabathini; akufuneki sijikelwe enye injongo.” — Ellen G. White, *Counsels on Stewardship*, p. 103.

Funda: Levitikus 27:30. Kungaziphi iindlela othi lo mthetho-siseko ubonwe usebenza kuthi namhlanje?

Uvimba

UTHixo unovimba womoya (Yer. 10:13), amanzi (Nd. 33:7), wekhephu nesichotho (Yobhi 38:22), nanolawulo phezu kwako konke. Kanti ke, oyena vimba obaluleke kakhulu ngohlangu isishumi. “Oonyana bakaLevi ndibanika zonke izishumi kwaSirayeli, ukuba zibe lilifa, ngenxa yomsebenzi wabo abasebenza wona, umsebenzi wentente yokuhlangana” (Num. 18:21). Le ndima yeyokuqala ukuxela indawo apho sigcinwa khona isishumi, le yaziwa namhlanje ngokuthi “ngumthetho-siseko wokugcina indyebo.” UTHixo wamya lela ngakumbi uSirayeli ukuba azise isishumi kwindawo ayikhethileyo (Dut. 12:5, 6). Ngexesha likaSolomon, isishumi sasibuyiselwa etempileni eYerusalem. AmaSirayeli ayayiqonda ngokulula into nalapho “uvimba” wayekho xa umprofeti uMalaki wayesithi, “Ziziseni zonke izishumi endlwini yobuncwane bam” (Mal. 3:10). Uvimba wayemele indawo apho iinkonzo ezingcwele zaziqhutywa khona nalapho abaLevi babexhaswa khona.

Ngawaphi amanye amagama asetyenziswa esiBhalweni ukuchaza uvimba? 1 IziKron. 26:20, 2 IziKron. 31:11–13, Neh. 10:38.

Ukuzisa isishumi esingcwele kuvimba kuphela komzekelo onikwe esiBhalweni. Kuzo zonke izizukulwana, uTHixo wasoloko enendawo esembindini enguvimba wokulawula isishumi. AmaSeventh-day Adventist ayinkolo yelizwe lonke/ibandla lehlabathi lonke apho umthetho-siseko kavimba wamkeleke usenziwa khona. Amalungu ekhuthazwa ukuba abuyisele isishumi sawo kwindyebo/yeNtsimi [yeMishini] ngokusebenzisa ibandla lasekuhlaleni apho ubulungu bawo bukhona. Uvimba weNkomfa/weNtsimi [weMishini] leyo kulapho abafundisi bafumana khona imivuzo yabo. “Njengoko umsebenzi kaTHixo usiya unaba, ubizo loncedo luya kuza rhoqo ngakumbi nangakumbi. Ukuze olu bizo lube nokuphendulwa, amaKristu kufuneka athobele umyalelo othi, “Ziziseni zonke izishumi endlwini yobuncwane bam, ukuze ke kubekho ukudla endlwini yam.” Malaki 3:10. Ukuba abo bazibiza ngoKristu bebengazisa izishumi zabo neminikelo yabo kuTHixo ngokuthembeka, uvimba waKhe ebeya kuzala. Bekungayi kubakho mfuneko yokubhenela kwimiboniso [yokwenza imali], ukudlala i“lotho,” okanye amatheko olonwabo ukufumana imali yokuxhasa iindaba ezilungileyo.”—Ellen G. White, *IZanzo Zabapostile*, iph. 338.

Cinga ukuba bekunganzeka ntoni ukuba abantu bebethumela isishumi sabo naphi na apho bathanda khona. Ukuba wonke ubani ebesenza njalo, bekuya kwenzeka ntoni emsebenzini kaTHixo? Ngenxa yoko, kutheni le nto kubalulekile ukuba isishumi sethu sisithumele apho sisesakhona?

Isishumi Nokusindiswa Ngokholo

Funda: Roma 3:19–24. Ithini inyaniso ebalulekileyo, esembindini kwinkolo yethu, efundiswa apha? Kutheni le nto kufuneka sisoloko siyigcinile le mfundiso isisiseko seenkolo zethu ezisisiseko?

Umongo wesigidimi seBhayibhile ngothi, sonke asikufanelanga ukuhlangukwa (Roma 3:23). Ukuba bekufanele, bekuya kuba ngokulungileyo, okanye ngemisebenzi, ibe loo ngcinga ichasene nesiBhalo.

Funda: Roma 4:1–5. Zisifundisa ntoni ezi ndima ngobabalo xa kuthelekiswa nokuhle [kwethu]?

Ngoko ke, usindiso luisisipho (Efese 2:8, 9) esiphiwa abangafanele. Usindiso luza kuba okuhle kombingelelo ogqibeleleyo waKhe uKristu kufakwe kwiakhawunti yethu. Umcimbi, ke ngoko, wesishumi, akukho ntlawulo yatyala evela kuThixo ngokubuyiswa kwaso. Ngapha koko, ukuba isishumi zisuka nje sesikaThixo, kokuphi okuhle okunokubakho, mhlawumbi, ngokusibuyisela kuYe? Ukubuyisa isishumi asisiso senzo sokusisindisa, kwanjengezinye izenzo ezilungileyo esidalelwe ukuba sizenze njengamaKristu. “Kuba thina singumsebenzi wakhe, sidalelwe kuKristu Yesu, ukuze senze imisebenzi elungileyo, awayilungisayo uThixo ngenxa engaphambili, ukuze sihambe kuyo” (Efese 2:10). Noko kunjalo, ukubuyisa isishumi kuyayityhila ingqondo [okanye umoya] mhlawumbi othobekileyo ozinikelayo okanye ozele likratshi nokudelela ngokubhekiselele koko uThixo athe masikwenze.

Ukuba siyamthanda uThixo, siya kumthobela. Isishumi kukubonakalalisa kwangaphandle ukuyiqonda kwethu into yokuba, ngokwenene, singamagosa nje apha, nokuba sinetyala kuThixo ngayo yonke into. Kwanjengokuba iSabatha isisikhumbuzo seveki neveki sokuba uThixo unguMdali noMhlanguli, ukubuyisa isishumi kunokusebenza ngendlela efanayo: kusikhumbuzo ukuba ubomi bethu nosindiso lwethu zizipho ezivela kuThixo. Isiphumo soko, singabamkela ubunyaniso siphile ubomi bethu bokholo, sivuma ukuba ukubuyisa isishumi kukubonakalalisa okuphathekayo kolo kholo.

Uthini uLuka 21:1–4 kuthi ngokuthethwa kukuphila ngokholo?

Ingcamango Eyongeziweyo: Kulula kakhulu ukulibala ukuba wonke umphefumlo, konke ukuthetha kwentliziyo, wonke umzuzu wobukho bethu uvela kuphela eNkosini. KwiZenzo 17, uPawulos uthetha ngabantu baseAthene ngoThixo oyinyaniso, ongekuphela nje ukuba nguMdali (“owenza ihlabathi neento zonke ezikulo” [IZenzo 17:24]) kodwa okwanguMxhasi (“kuba kuyo sihleli, siyashukuma, sikh” [IZenzo 17:28]). Abantu baseAthene babengazi ngoThixo wenene. Thina singamaKristu, siyazi, kwaye oku kuqonda kufuneka kube sembindini wendlela esiphila ngayo. UThixo unamabango amaninzi kuthi, isiphumo soko, kukufuneka siphile ngokwaloo mabango: “Kunjalo ngamabango kaThixo kuthi. Ubeke indyebo yaKhe ezandleni zabantu, kodwa ufuna ukuba okweshumi kubekelwe umsebenzi wakhe ecaleni ngokuthembeka. Ufuna le nxalenye ibekwe kuvimba waKhe. Kufuneka inikelwe kuYe njengokuba iyeyaKhe; ingewe, kwaye kufuneka isetyenziselwe iinjongo ezingcwele, ukuxhasa abo basa isigidimi sosindiso kuzo zonke iindawo zehlabathi. Uyigcinile le ngxenye, ukuze kuhlale kumpompoza indyebo ukungena kuvimba waKhe nokuze ukukhanya kwenyaniso kusiwe kwabo bakufuphi nakwabo bakude kakhulu. Ngokuthobela ngokuthembeka le mfuno, siyavuma ukuba konke kokukaThixo.”—Ellen G. White, *Testimonies for the Church*, vol. 6, p. 386.

Imibuzo Yokuxoxwa:

1. “Ixesha lidlula ngokukhawuleza ukuya kunaphakade. Masingakubambi ngakuThixo oko kukokwaKhe. Masingali ukumnika oko, esingenakunikela ngaphandle komvuzo, kodwa singenako ukukucina kungonakali. Ufuna intliziyo yonke; mnikeni; yeyaKhe, ngeendlela ezimbini, ukudala nokuhlangula. Ufuna ingqondo yenu; mnikeni; yeyaKhe. Ufuna imali yenu; mnikeni; yeyaKhe.”—Ellen G. White, *IZenzo Zabapostile*, iph. 566. Uthetha ukuthini uEllen G. White xa athi, “Masingakubambi ngakuThixo oko kukokwaKhe. . . nangona kungenakunikelwa kungekho okuhle, akunako ukuvinjwa kungabikho ntshabalalo”? Yintoni esiziqhatha ngayo xa singabuyisi isishumi?
2. Khanihlale ngakumbi kwingcinga yokuba, onke amalungu ebandla awenza akuthandayo ngesishumi; ukuthi, asithumele naphi na apho acinga ukuba kufanelekile, ngokuchasene “novimba.” Kutheni le nto le iyinginga embi kakhulu? Yintoni enokwenzeka ebandleni lethu? Kutheni izenzo ezinjalo zinokuzisa iingceba ezimbi kakhulu zoqhekeko phakathi kwethu?
3. KuLuka 21, uYesu wancoma umhlokokazi ngokunikela imali yakhe etempileni sekukho yonke inkohlakalo awayeyazi eyayiqhubeka apho. Inokuthini le nto kwabo ngathi banokusijika isishumi sabo kuba benengxaki ngeendlela esisetyenziswa ngayo?