

Ukwethembeka KuNkulunkulu



NgeSabatha Ntambama

Kuleliviki Funda ku:

Luka 16:10; Lev. 27:30, Gen. 22:1-12, Heb. 12:2, Luka 11:42, Heb. 7:2-10, Nehemiya 13.

Indimana Yekhanda:

“ ‘Okusemhlathathini omuhle yilabo abathi belizwile izwi, balibambe ngenhliziyo enhle nelungileyo, bathele izithelo ngokubekezela’ “ (Luka 8:15).

Injani inhliziyo ethembekile na? Futhi ibonakala kanjani? Ukucabanga kwalemihla kuvame ukubuka ukwethembeka njengendlela yokuziphatha engacacile neguqu-guqukayo ngokuya kwezimo; abantu abaningi kuyenzeka bangethembeki izikhathi ngezikhathi, kodwa bakubona lokho kwamukelekile uma-nje ukungethembeki kungekukhulu kakhulu. Futhi bathi izimo ezithile zingenza kufaneleke ukungethembeki. Iqiniso nokwethembeka kuyahambisana njalo-nje. Kodwa asizalwanga nokutshekela ekwethembekeni; yindlela yokuziphatha esiyifundayo kanti futhi ingumongo wesimilo senceku.

Uma senza ukwethembeka, kuba nemiphumela emihle. Isibonelo, awukhathazeki ngokwesaba ukubanjwa uqamba amanga noma udinge ukuwagqiba. Ngalesi sizathu nezinye, ukwethembeka uphawu lomuntu oluyigugu, kakhulukazi phansi kwezimo ezilukhuni lapho isilingo sikuholela kalula ekungathembekini. Esifundweni saleliviki sizofunda ngodaba lwenkolo lokwethembeka kokweshumi, sibone ukuthi kungani okweshumi kubaluleke kangaka kumuntu oyinceku nasebuncekwini.

**Funda isifundo saleliviki ukulungisela iSabatha lika Nhlolanja 17.*

Udaba Lokwethembeka

Into eyodwa esinayo sonke ukuthi asikuthandi ukungethembeki. Asikuthandi kakhulu uma sikubona kwabanye abantu. Kodwa akulula ukukubona kithina, futhi uma kwenzeka sikubona, sivame ukukuthalalisa, sinciphise ububi bako, sithi: Hhayi, akukubi kangako; into encane-nje, ayibalulekile ngempela. Singazikhohlisa thina uqobo izikhathi eziningi, kodwa ngeke simkhohlise uNkulunkulu. “Ukungethembeki kwenziwa yonke indawo, kanti lokho kuyimbangela yesimo sokuba sivivi kwabaningi abazibiza ngokuthi bakholwa yiqiniso. Abaxhumene noKrestu, bakhohlisa imiphefumulo yabo.” — Ellen G. White, *Testimonies for the Church*, vol. 4, ikhasi 310.

Funda kuLuka 16:10. Yimuphi umthetho obalulekile awushoyo lapha uJesu ongasisiza sibone ukuthi kubaluleke kangakanani ukwethembeka ngisho nasezintweni ezincane?

UNkulunkulu kodwa, wazi kahle ukuthi singakwenza kalula kanjani ukungethembeki, kakhulukazi uma kufikwa ezintweni esinazo. Kungakho-nje esinike ikhambi elinamandla elilwisana nokungethembeki nobugovu uma sikhuluma ngezinto zomhlaba.

‘Funda kuLevitikusi 27:30 noMalaki 3:8. Zifundisani lezindimana, futhi lokho ezikushoyo kungasisiza kanjani ukusigcina sethembekile na?

“Akukho simemelelo esibhekiswe ekubongeni noma ukuphana. Lolu udaba lokwethembeka-nje kwaphela. Okweshumi kungokukaJehova; futhi uthi asibuyisele kuYe okungokwaKhe. ...Uma ukwethembeka kungumthetho odingekile kwezamabhezini, bekungafanele yini sivume isikweleti sethu kuNkulunkulu— isikweleti esingumsuka wazo zonke?” — Ellen G. White, *Education*, amakhasi 138, 139.

Ukubuyisa okweshumi kungakusiza kanjani ukuthi ukhumbule ukuthi ubani ngempela umnikazi walokho onakho na? kubaluleke ngani ukungakhohlwa ukuthi ubani umnikazi wakho konke esinakho na?

Impilo Yokukholwa

Funda kuGenesisise 22:1-12. Lendaba isitshelani ngeqiniso lokukholwa kuka Abrahamana?

Impilo yokukholwa akusiyo into eyingqayizivele. Asibonakalisi ukukholwa ngendlela enamandla kanye-nje kuphela, bese sithi ngempela singamaKrestu athembekile, aphila ngomusa nambozwe ngegazi likaKrestu. Isibonelo, abantu abakholwayo namanje ngemuva kwezinkulungwane zeminyaka, usamangaliswa yisenzo sokukholwa esatshengiswa ngu Abrahamana ngoIsaka entabeni yaseMoriya (Genesisise 22). Kodwa, lesenzo sokukholwa kwakungesiyo into uAbrahamana avele wayicabanga ngaleso sikhathi ayesidinga ngaso. Impilo yakhe yokwethembeka nokulalela ngaphambi kwesikhathi, yikho okwamenza enze lokho akwenza. Ukuba wayevame ukungethembeki ngaphambi kwalesi sigameko, wayengeke aphumelele ekuvinyweni. Futhi akubuzwa, umuntu onokukholwa okunjalo noma kanjani wakuphila nangemuva kwaleso sigameko. Esikushoyo ukuthi ukukholwa kwenceku nakho akusona isenzo esiqhamuka kanye-nje kuphela. Ngokuhamba kwesikhathi, kungakhula kujule, noma kungajuli, kube buthakathaka, kuya ngokuthi lowo othi uyakholwa ukusebenzisa kanjani lokho kukholwa.

Funda kumaHeberu 12:2. Kusitshelani lokhu ngomthombo wokukholwa kwethu nokuthi singaba nakho kanjani ukukholwa na?

Umthombo wethu njengezinceku ezethembekile “ukubheka kuJesu, umqalisi nomphelelisi wokukholwa kwethu, owathi esikhundleni sentokozo ayibekelweyo wathwala isiphambano engalinaki ihlazo, wahlala ngakosokunene sesihlalo sobukhosi sikaNkulunkulu” (Heb. 12:2). Igama elithi “umphelelisi” lisetshenziswe kulendawo kuphela eTestamenteni eliSha. Lisho ukuthi uJesu uzimisele ukuvuthiswa ukukholwa kwethu, akuphelelise (Heb. 6:1, 2). Ngaleyo ndlela-ke, ukukholwa, impilo yokholo, ayimile ndawonye: iyakhula, ivuthwe, yande.

Yiziphi izindlela oke wabona ukukholwa kwakho kukhula ngayo ekuhambeni kwesikhathi? Kukhulile kodwa?

Isitatimende Sokukholwa

Njengoba sibonile izolo, ukukholwa yinto eqhubekayo, engemile ndawonye, okufanele ikhule ize ivuthwe. Enye indlela uNkulunkulu aphelelisa ngayo ukukhowa kwethu yisenzo sokubuyisa okweshumi. Uma siyiqonda kahle lento, ukubuyisela kuNkulunkulu okweshumi, okusikho ukusindiswa ngokugcina umthetho; uma sibuyisa okweshumi asisebenzeli ukuzuza indlela eya ezulwini. Kunalokho, ukubuyisa okweshumi kusho lukhulu ngokukholwa kwethu. Kungubufakazi bangaphandle, nobubonakalayo bokuqiniseka kokukholwa kwethu. Angithi vele, noma ubani angasho ukuthi uyakholwa kuNkulunkulu., nakuJesu. Njengoba sazi, “namadimoni ayakholwa” kuNkulunkulu (Jakobe 2:19). Kodwa ukuthatha ingxenye yeshumi yenzuzo yakho uyibuyisele kuNkulunkulu? Lokho kuyisenzo sokukholwa.

Funda kuLuka 11:42. Usho ukuthini uJesu uma ethi ukuletha okweshumi akungayekwa? Okweshumi kuhlangana kanjani nezinto zomthetho ezinesisindo na?

Ukubuyisa okweshumi indlela ethobekile yokutshengisa ukwencika kuNkulunkulu, futhi kuyisenzo sokwethemba ukuthi uKrestu unguMsindisi wethu. Ukuvuma ukuthi sesibusiswe vele kuKrestu “ngesibusiso sonke sokomoya” (Efesu 1:3) nesithembiso sokunye okuningi.

Funda kuGenesis 28:14-22. Wasabela kanjani uJakobe esithembisweni sikaNkulunkulu na?

“Icebo likaNkulunkulu ngohlelo lokubuyisa okweshumi neminikelo, luhle, lulula, lilinganisa bonke. Bonke bangalamukela ngokukholwa nesibindi, ngoba elasezulwini. Lihlanganisa ukuthi kulula ukuliqonda nosizo lwalo, alidingi ukuthi ube yisifundiswa ukuze uliqonde nokulisebenzisa. Bonke bangabamba iqhaza ekuqhubekiseleni phambili umsebenzi oyigugu wosindiso. Wonke owesilisa, owesifazane, nomuntu omusha angaba umgcini-mafa kaNkulunkulu, abe yisithunywa sokuhlangabezana nezidingo zemali.”— Ellen G. White, *Counsels on Stewardship*, ikhasi 73.

Yiziphi izindlela ozitholele ngazo izibusiso zangempela zakomoya eziwumphumela wokubuyisa okweshumi? Ukubuyisa okweshumi kukukhulise kanjani ukukholwa kwakho na?

Okweshumi Okwethembekile: Kungcwele kuJehova

Sivame ukukhuluma ngokunika uNkulunkulu okweshumi. Kodwa simnika kanjani uNkulunkulu lokho okungokwaKhe vele na?

Funda kuLevitikusi 27:30. Yimaphi amaphuzu amabili abalulekile atholakala kulendimana maqondana nokweshumi na?

“Okweshumi okukaJehova, ngakhoke kungcwele. Akubi ngcwele ngenxa yesifungo noma isenzo sokukubekela eceleni. Ngokwemvelo yako, kungcwele; okukaJehova. Akukho muntu onelungelo lokweshumi ngaphandle kukaNkulunkulu yedwa. Akukho muntu ongakwahlukanisela uNkulunkulu ngoba okweshumi akuzange kube yingxenye yempahla yomuntu.” — Angel Manuel Rodriguez, *Stewardship Roots* (Silver Spring, Md.: Stewardship Ministries Department, 1994) ikhasi 52. Asikwenzi ngcwele okweshumi; uNkulunkulu owenza lokho ngokukubekela eceleni. Ilungelo laKhe lelo. Njengezinceku, sibuyisela kuYe okungokwaKhe. Okweshumi kunikelwe kuNkulunkulu ukuze kwenze umsebenzi okhethekile. Ukukugodla ngenjongo eyehlukile, ukungethembeki. Umkhuba wokubuyisela okweshumi okungcwele mawunganqanyulwa nakancane.

Funda kumaHeberu 7:2-10. Indlela uPawulu achaza ngayo ukubuyiswa kokweshumi ngu Abrahamama kuMelkizedeki, kukwembula kanjani ukubaluleka okujulile kokubuyiswa kokweshumi na? Eqinisweni, wayekubuyisela kubani okweshumi uAbrahamama na?

Ngakhoke, njengoba iSabatha lingcwele, ngokunjalo nokweshumi kungcwele. Igama elithi “ngcwele” lisho “ukwehlukanisela umsebenzi kaNkulunkulu.” ISabatha nokweshumi kuxhumene ngalendlela. Sihlukanisa iSabatha losuku lwesikhombisa njengolungcwele; sihlukanele eceleni okweshumi njengempahla kaNkulunkulu engcwele. “UNkulunkulu walenza lwaba ngcwele usuku lwesikhombisa. Leyo ngxenye yesikhathi, eyehlukaniswa uNkulunkulu uqobo ngesizathu sokukhonza, luyaqhubeka nanamuhla ukuba ngcwele njengasekuqaleni mhla lenziwa ngcwele uMdali wethu. “Ngendlela efanayo okweshumi kwenzuzo yethu ‘kungcwele kuJehova.’ ITestamente eliSha aliwuphindi umthetho wokweshumi, njengoba noweSabatha lingawuphindi nawo; vele yomibili ithathwa njengesaqhubeka ukusebenza, nokujula kwalokho ekushoyo kuyachazwa...ngesikhathi thina bantu sifuna ukunikela kuNkulunkulu ngokwethembeka isikhathi azibekela sona njengesakhe, akufanele yini ukuthi simnike leyo ngxenye yenzuzo yethu ayibiza ngokuthi eyakhe?” — Ellen G. White, *Counsels on Stewardship*, ikhasi 66.

Imvuselelo, Inguquko, Nokweshumi

Ukubusa isikhathi eside kukaHezekiya kubonwa njesiqongo sesizwe sakwaJuda. Akuzange kwenzeke kusukele ekubuseni kukaDavide noSolomoni kwenzeke ukuthi uIsrayeli abusiseke ngalendlela. Ku 2 Izikronike 29:-31 kunomlando wemvuselelo kaHezekiya nezinguquko azenza: “Wenza okulungileyo emehlweni kaNkulunkulu” (2 IziKro. 29:2). “Indlu kaNkulunkulu yalungiswa” (2 IziKro. 29:35). Kwagujwa iphasika *2 IziKro. 30:5). “Kwaba khona injabulo enkulu eJerusalema” (2 IziKro. 30:26). Izithixo zabahedeni, ama-altare azo kanye nezindawo eziphakemeyo, kwachithwa (2 Izikr. 31:1). Kwaba khona ukuvuseleleka kwezinhliziyu nenguquko ekwenzeni izinto, umphumela kwaba ubuningi bokweshumi neminikelo (2 IziKro. 31:4, 5, 12).

UNehemiya usinika esinye isibonelo semvuselelo, izinguquko kanye nokweshumi. Funda ku Nehemiya 9:2, 3. Kwakusho ukuthini ukuvuseleleka kwenhliziyu? Funda kuNehemiya 13. Ngemuva kokuba uNehemiya eseyivuselele “indlu kaNkulunkulu,” (Neh. 13:4) abantu bakwaJuda balethani khona (Neh. 13:12)?

“Imvuselelo nenguquko yizinto ezimbili ezehlukene. Imvuselelo ikhomba ukwenziwa busha kwempilo yokukholwa, ukuvuswa kwamandla engqondo nenhliziyu, ukuvuswa ekufeni ngokukamoya. Inguquko isho ukuhlela ngokusha, ushintsha kwendlela okubukwa ngayo izinto, imikhuba kanye nokwenziwayo.” –Ellen G. White, *Christian Service*, ikhasi 42.

Ubudlelwane phakathi kwemvuselelo, inguquko nokweshumi, buyazenzekela. Ngaphandle kokubuyiswa kokweshumi, imvuselelo nenguquko kusivivi, uma kuyimvuselelo. Izikhathi eziningi thina maKrestu sima emgqeni singenzi lutho ngesikhathi bekumelwe ukuthi sibambe iqhaza ohlangothini lukaNkulunkulu. Imvuselelo nenguquko kudinga ukuzinikela, kanti ukubuyisa okweshumi kuyingxenye yalokho kuzinikela. Uma sigodlela uNkulunkulu lokho akufuna kithina, asingalindeli ukuthi uzosenzela esikucelayo.

Imvuselelo nenguquko kwenzeka ebandleni, hhayi ngaphandle. (IHubo 85:6). Asifune uNkulunkulu ukuze kube nemvuselelo (IHubo 80:19) nokuguquka “ ‘ezintweni obewukade uzenza ngaphambili’ ” (ISamb. 2:5). Kudingeka kwenzeke inguquko kulokho esikugcinayo nalokho esikubuyisela kuNkulunkulu. Akusona isenzo esenza umehluko, kodwa yisinqumo sengqondo nemizwa okutshengisa isisusa nokuzinikela. Umphumela kuzokuba ukukholwa okuvamile, umbono obukhali kwezikamoya, kanye nokwethembeka okuvuselelekile.

Ukujula Nomcabango: UNkulunkulu owaqamba zonke izivumelwano eziseBhayibhelini futhi uYena owahamba phambili ukudonsela abantu kulezivumelwano (Heb. 8:10). Izithembiso zesivumelwano ziyisibuko somusa waKhe, uthando lwaKhe kanye nesifiso saKhe sokusisindisa. Isivumelwano noNkulunkulu sihlanganisa izinto eziningi: uNkulunkulu, owamukelayo, imibandela yesivumelwano, ukuzimisela kwabo bonke ukugcina imibandela yesivumelwano, isijeziso sokungagcini isivumelwano, lokho okulindelekile esivumelwaneni. Ukubuyisa okweshumi uphethe zonke lezingcezu kuMalaki 3:9, 10. Lezindimana ziphinda isivumelwano esikhethekile sokubuyisa okweshumi esiphakathi kukaNkulunkulu nezinceku zaKHe. Uma singena esivumelwaneni esinje, yisibonakaliso esisobala sokuthi siphikisana nezimiso zokuthengisa okugcwele ubuzwe, futhi sibonakalisa ukuthi kukhona okuhle okungaphuma enhliziyweni yesoni esiphendukile. “Umoya ocinene, wobugovu, ubonakala uvimbela abantu ekunikeni uNkulunkulu okungokwaKhe. UNkulunkulu wenza isivumelwano esikhethekile nabantu, ukuthi uma bengabekela eceleni njalo ingxenye okuyalwe ngayo yokuqhubekisa phambili umbuso kaKrestu, uNkulunkulu uyobabusisa kakhulu, kangangoba kuyoswelakala indawo yokwamukela izipho zaKhe. Kodwa uma abantu begodla okukaNkulunkulu, usho ngokusobala ukuthi: ‘Niqalekisiwe ngesiqalekiso.’ —Ellen G. White, *Counsels on Stewardship*, ikhasi 77. Ukuphila ngaphansi kobudlelwane besivumelwano noNkulunkulu kuhambisana nokuziphendulela. Siyajabula ngezithembiso zesivumelwano, kodwa kaningi asiyithandi imiyalo nokufanele sikwenze. Kodwa isivumelwano uhlelo olunezinhlangothi ezimbili, kanti ukubuyisa okweshumi uhlangothi olulodwa okungolwethu, ukuthi siphile ngaphakathi kwesivumelwano.

Imibuzo Yokuxoxisana:

1. Kungani ukubuyisa okweshumi kuyisenzo sokukholwa esibaluleke kangaka ngasohlangothini lwethu na?
2. Ungathini kumuntu othi: “Anginayo imali eyanele ukuthi ngibuyise okweshumi”? Umsiza kanjani umuntu ozibona ekulesi simo? Futhi-ke, ngaphandle kwamazwi, yini enye engenziwa ukusiza?
3. Umbuzo wokugcina wangolwesiNe wabuza ukuthi ungenzani ukuhlale ukhumbula ukuthi okweshumi kungcwele. Zithini ezinye zezimpindulo zenu? Ukwazi ukuthi kungcwele okweshumi, kunamthelela muni endleleni ozizwa ngayo uma ukukhipha?