UMNQOPHISO KWAKUNYE NOYILO

iSifundo 10: 6 kweyoMsintsi 2025

"Waya uMoses, wabaxelela abantu once amazwi kaYehova, namasiko once. Baphendula bonke abantu ngazwi-linye, bathi, 'Onke amazwi awathethileyo uYehova sowenza'"

Eksodus 24:3

Emveni kokubhengeza iMithetho eliShumi nokunika uMoses imithetho esisiseko, uThixo wayefuna ukwenza umnqophiso noSirayeli.

Umnqophiso wawulula: Ndiza kuba nguThixo wenu, ndiza kunikhusela, kwaye ndinisikelele; nina nigcine imithetho yam.

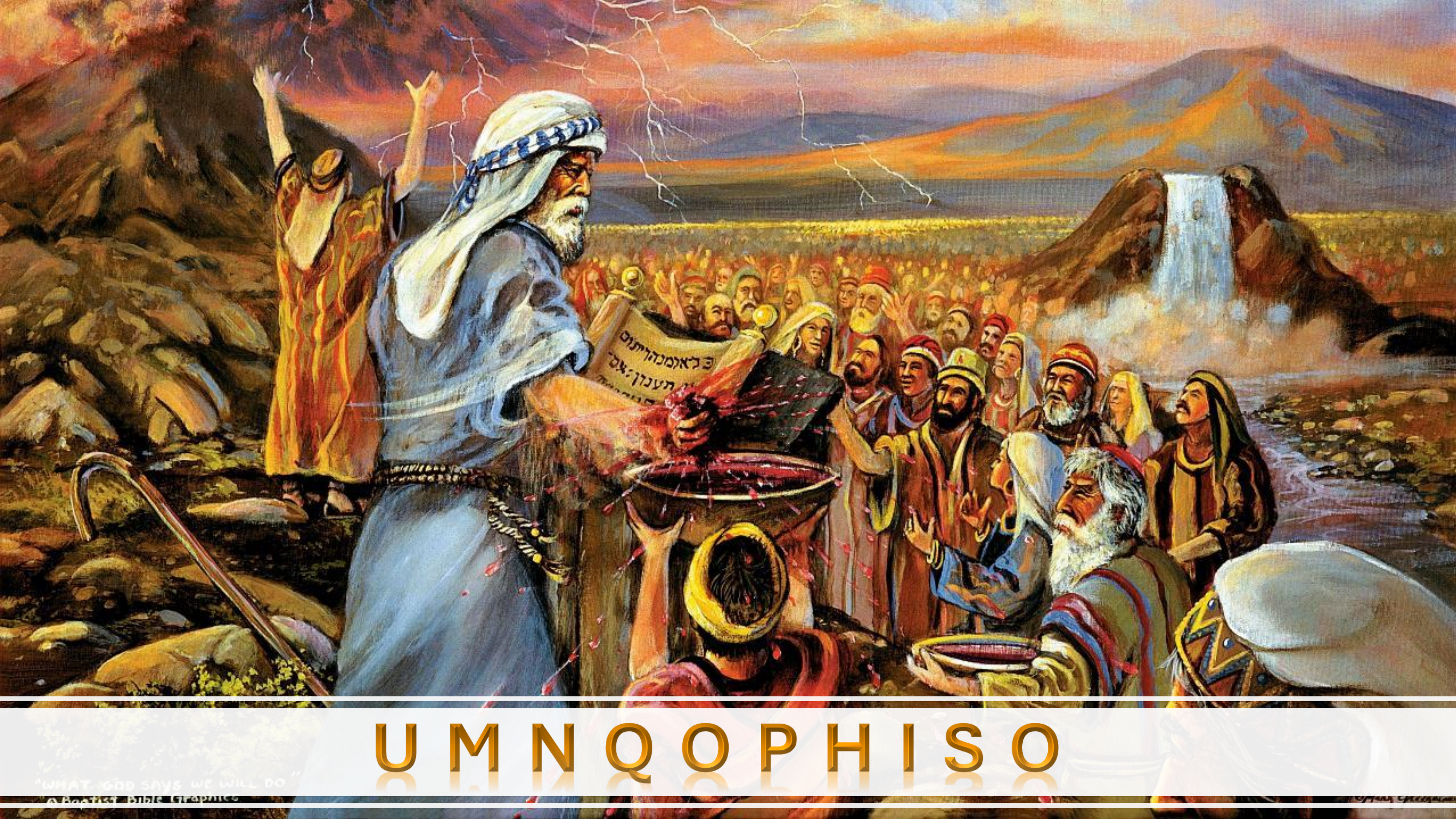
Emveni kokubhala umnqophiso encwadini, kwafuneka uqinisekiswe ngabo bobabini. Abantu bawuqinisekisa, ngokuthi baza kuwugcina. UThixo wawuqinisekisa njani? Ngegazi; ngesidlo, nangoyilo lokubanceda bawuqonde kakuhle umnqophiso.

Umnqophiso:

- Igazi lomnqophiso (Eksodus 24:1-6, 8)
- Ukuzaliseka komnqophiso (Eksodus 24:7)
- Isidlo soMnqophiso (Eksodus 24:9-18)

Umzekelo:

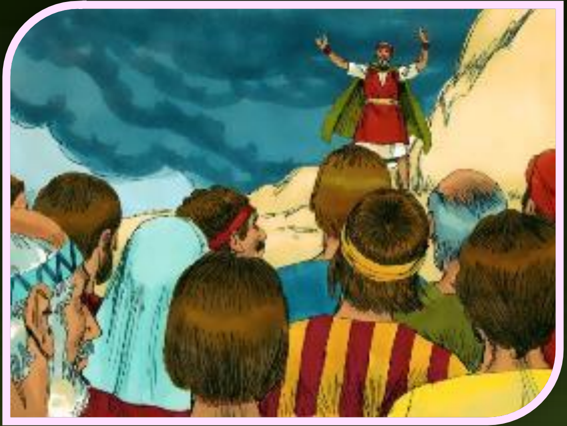
- Injongo yomzekelo (Eksodus 25:1-9)
- Ukulungiselelwa komzekelo (Eksodus 31:1-18)

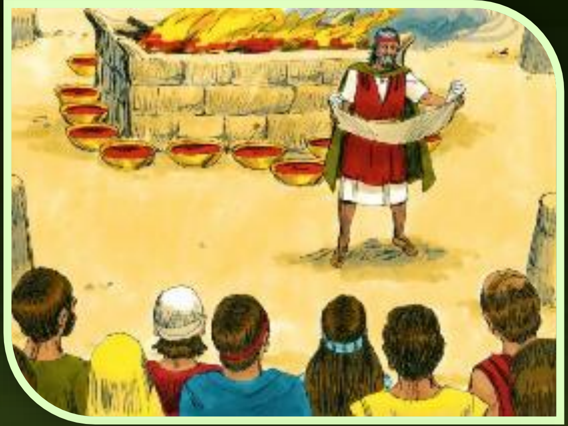


UMNQOPHISO

IGAZI LOMNQOPHISO

Walithabatha uMoses igazi, wabatshiza ngalo, wathi, Nalo igazi lomnqophiso awenzayo uYehova nani ngala mazwi onke. (Ekodus 24:8)





Wenziwa njani umnqophiso?

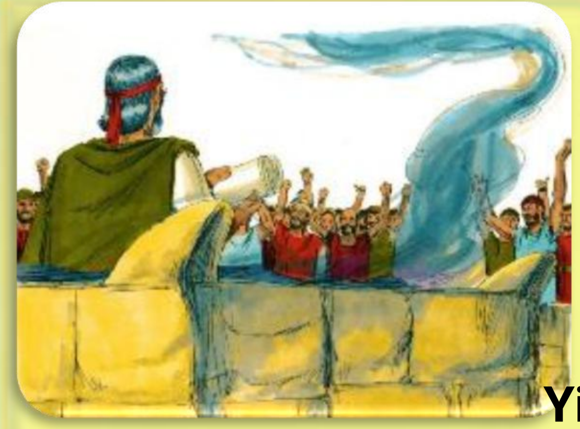
1. Umnqophiso wafundwa (Eks. 24:3a)
2. Abantu baphendula ngokuqinisekisa (Eks. 24:3b)
3. Wabhalwa phantsi (Eks. 24:4a)
4. Kwakhiwa isibingelelo (Eks . 24:4b)
5. Kwamiswa izimiso ezili12 (Eks. 24:4c)
6. Kwabingelelwa amadini anyukayo (Eks. 24:5)
7. Isiqingatha segazi satshizwa esibingelelweni (Eks. 24:6)
8. Umnqophiso wafundwa kwakhona (Eks. 24:7a)
9. Abantu baphendula ngokuqinisekisa kwakhona (Eks. 24:7b)
10. Esinye isiqingatha segazi satshizwa ebantwini (Eks. 24:8a)
11. UMoses walibiza “igazi lomnqophiso” (Eks. 24:8b; Mat. 26:28)
12. Kwenziwa isidlo ukuqinisekisa umnqophiso (Eks. 24:9-11)

UThixo wamazi uSirayeli njengabantu (izimiso ezili12 columns); Ngokukhethekileyo wabaxabisa abantu abatsha; Wazinikela kumntu ngamnye eyedwa (ukutshizwa ngegazi laKhe kubo).

Uthixo unqwenela ubudlelane nathi, umntu ngamnye kunyee noluntu ngokubanzi.

UKUZALISEKISWA KOMNQOPHISO

"Wathabatha incwadi yomnqophiso, wayilesa ezindlebeni zabantu; bathi bona, Yonke into ayithethileyo uYehova soyenza siyive." (Eksodus 24:7)



Ngokunyaniseka okugqibeleleyo, abantu bazinikela ekugcineni umnqophiso. Oku kuzinikela kwaba kokwexeshana (Eks . 32:8).

Isizukulwana esilandelayo naso sazinikela ekugcineni umnqophiso (Yosh. 24:18b). Kodwa uYoshuwa wabalumkisa ngokucacileyo: "Aninakumkhonza uYehova" (Yosh. 24:19).

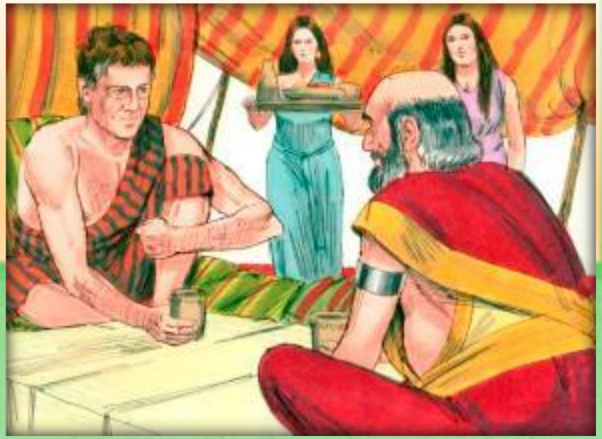
Yintoni le isithintelayo ekuthobeleni uThixo nokokuba sele sineenjongo ezintle?

Ngokwemvelo, asithobeli (Rom. 7:18), kwaye akukho nto sinokuyenza ukutshintsha loo nto (Rom. 7:24).

Kodwa ukuba siyamvumela, uThixo unako ukuyitshintsha imvelo yethu (Hez. 36:26-27). Uyahlambulula, asuse, anike, asibeke apho sinako ukumthobela. Nguye kuphela onako ukusomeleza (2 Kor. 12:10).

ISIDLO SOMNQOPHISO

"Wenyuka uMoses noAron, uNadabhi noAbhihu, namashumi osixhenxe kumadoda amakhulu akwaSirayeli; […] Ambona ke uThixo, adla, asela" (Eksodus 24:9, 11b)



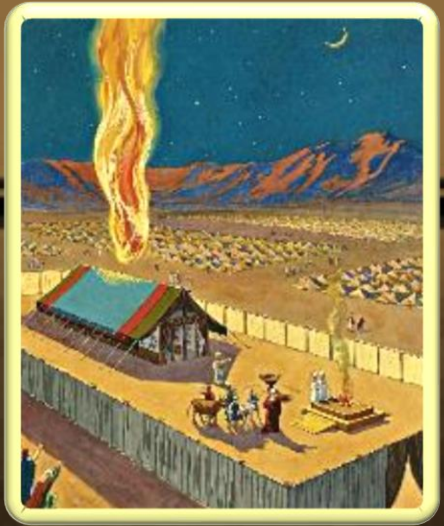
Njengoko sibona kumzekelo kaYakobi noLabhan, kuMbindi-Mpuma, isidlo phakathi kwamaqela amabini yindlela yokuqinisekisa umnqophiso (Gen. 31:44-54).

ESinayi, uThixo wanikela "isidlo somnqophiso" kubantu abangama74: uMoses, uAron, uNadabhi, uAbhihu namadoda amakhulu angama70, nababemele abantu (Eks. 24:9-11). Ngethuba uYesu emisela umnqophiso omtsha, naye wakwenza oko ngokwabela ngesidlo nabafundi abali12 (Mat. 26:26-28).

Ngalo lonke ixesha sithabatha kwisidlo seNkosi, sihlaziya umnqophiso wethu noThixo. Ngokuthabatha kwisonka newayini, sibhiyozela ukuxolelwa nosindiso esinalo kuYesu (1 Kor. 11:26).

Nakubeni balubhebhetha usindiso, akukho namnye kuNadabhi, , uAbhihu noJudas, owagxothwayo "kwisidlo somnqophiso".

UMZEKELO

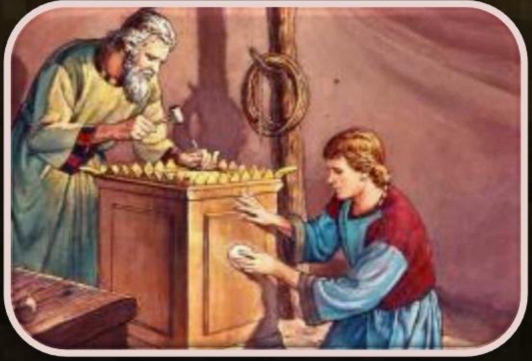


INJONGO YOMZEKELO

"Bandenzele undawo engcwele, ndihlale phakathi kwabo" (Eksodus 25:8)

Njengengqiniseko yokuba uza kulizalisekisa icala lakhe lomnqophiso, uThixo wagqiba ekubeni azokuhlala nabantu baKhe.

Kodwa ubukho bukaThixo ngokwasenyameni babuya kuthetha ukufa kwangoku kubo bonke (Eks. 33:20). Ke ngoko, wabayalela ukuba bakhe ingcwele apho wayenokuthi abonakalise ubukho bakhe. Obu bukho babonakaliswa ngemifuziselo, ekubeni uThixo engahlali ngokoqobo kuyo nayiphi na itempile yasemhlabeni (IZenzo 17:24).



UMoses wabonisgwa umzekelo waza wanikwa imiyalelo ecacileyo yokwakhiwa kwayo. Abantu bacelwa ukuba banikele ngezinto eziyimfuneko (Eks. 25:2-7).

Zombini ingcwele kunye netempile eyakhiwa nguSolomon yayingumzekelo wengcwele eyakhiwe eZulwini (Heb. 8:1-2; 1 Kum. 8:27, 30).

Xa umSirayeli wayengena engcweleni, wayengena—ngokomfuziselo—ebusweni bukaThixo kanye... de ikhuselo lakrazuka ekufeni kukaYesu.

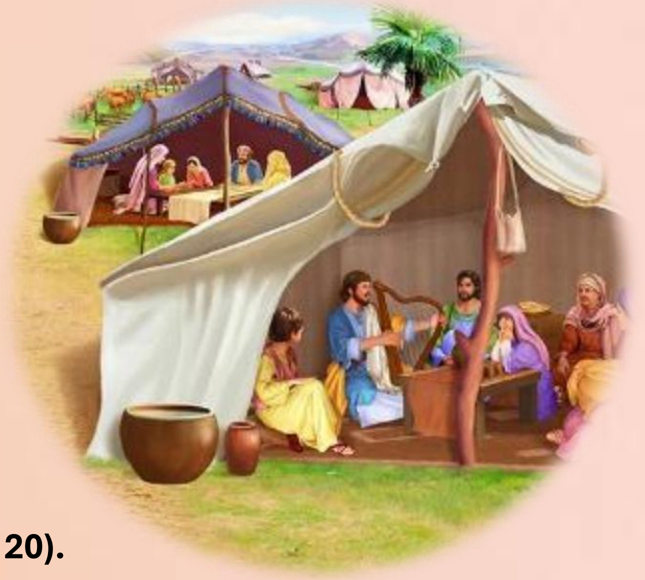
UKULUNGISELELWA KOMZEKELO

"Khangela, ndibize uBhetsaleli unyana kaUri, unyana kaHuri wesizwe sakwaYuda; ndamzalisa ngomoya kaThixo, ngobulumko, nangokuqonda, nangokwazi, nangobungcibi bamashishini onke" (Eksodus 31:2-3)

Nangona uThixo wanika uMoses imiyalelo eneenkcukacha ngolwakhiwo, akazange amxelele zonke iinkcukacha. Lufanele ukuba njani uhehema lwesitya sobhedu, iikerubhi, iminqwazi yababingeleli, njl.njl. Oku kwanika uMoya oyiNgcwele ithuba lokusebenza ngezipho zabakhi.

Kwezi nkcukacha, uMoya oyiNgcwele unikwe izipho ezikhethekileyo:

- UBhetsaleli waba ngumlawuli wephulo lonke(Eks. 31:2)
- UAholiyabhi wayengumncedisi omkhulu (Eks. 31:6a)
- Abanye babeza kuncedisa emsebenzini (Eks. 31:6b)



Phakathi kwemiyalelo yokwakha ingcwele, kukho ukukhankanywa okukhethekileyo kweSabatha (Eks. 31:12-17). ISabatha inantoni yakwenza nantoni kuko konke oku?

Ubungcwele ngundoqo. Ukuze sisondele kuThixo oNgcwele, kufuneka sibe ngcwele njengaye. ISabatha ngulo mqondiso wobo bungcwele (Eks. 31:13; Hez. 20:12, 20).

"Ekwakhiweni kwengcwele njengendawo yokuhlala kaThixo, uMoses wayalelwa ukuba enze zonke izinto ngokomfuziselo wezinto ezisemazulwini. UThixo wambizela entabeni, wamtyhilela izinto ezisemazulwini.

Ngoko ke kuSirayeli, awayenqwenela ukulenza indawo yakhe yokuhlala, wayityhila ingqibelelo yaKhe ezukileyo yesimilo. [...] Kodwa le njongo, bona ngokwabo, babengenamandla okuyifumana. Isityhilelo eSinayi sabachukumisa kuphela ngentswelo yabo kunye nokungabi nakuzinceda."

EGW (Education, p. 35-36)