

## Ukuphila NgokoMoya



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### SABATHA EMVA KWEMINI

#### Fundela le Veki:

Gal. 5:16–25; Dut. 13:4, 5; Roma 7:14–24; Jer. 7:9; Hos. 4:2; Mat. 22:35–40.

#### Indima Yenkumbulo:

“Ke kaloku ndithi, Hambani ngokoMoya, naningasayi kuthi ke niyizalise inkanuko yenyama” (Galati 5:16).

**E**nye yeengoma ezithandwa kakhulu yamaKristu yekaRobert Robinson, ethi, “Woza Mthombo Wosindiso.” Noko kunjalo, uRobinson wayengasoloko eyindoda yokholo. Ukufa kukayise kwamshiya enomsindo, weyela ekuziphatheni kakubi basekunxileni. Emva kokuva umshumayeli owaziwayo uGeorge Whitefield, uRobinson wabunikela ubomi bakhe eNkosini, wangumfundisi ongumWesile, wabhala elo culo, elalinemigca ethi: “Ndinetyala elikhulu Ngolo fefe IwaKho kum/Vumel’ ukulunga kwaKho/Ndibuyiselwe kuwe.” [Umgca wesithathu kwivesi yesithathu esiNgesini uthi “Prone to wander, Lord I feel it, Prone to leave the God I love.”—oko kukuthi, Ndithanda ukubhadula, Nkosi ndiyaziva; Ndithanda ukukushiya Thixo endimthandayo.”] Umbhali wesifundo uqhuba athi: Mntu uthile owaye enganeliswanga ngumgca ongentliziyo yomKristu ebhadulayo, wawaguqula amazwi ukuba athi: “*Prone to worship, Lord, I feel it, Prone to love the God I serve.*”—oko kukuthi, Ndithanda ukukunqula, Nkosi ndiyaziva; Ndithanda ukukuthanda Thixo endimkhonzayo.”] Nangona mhlawumbi umhleli wayenenjongo ethile, kodwa wona amazwi okuqala ayechaza ngokuthe ngqo idabi lomKristu. Njengamakholwa, sineemvelo ezimbini, eyenyama nekaMoya, zaye ziyabhidana. Nangona imvelo yethu yesono iya kusoloko “ifuna” ukubhadula imke kuThixo, ukuba sinentumekelelo ukuyinikela kuMoya waKhe, asidingi ukuba sienziwe amakhoboka ziinkanuko zenyama. Lilapho ke lesigidimi sikaPawulos kwiindima zale veki. Oyingcwele,

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## Ukuhamba NgokoMoya

**Funda Galati 5:16. Ingcamango yoku“hamba” inantoni yokwenza nobomi bokholo? Dut. 13:4, 5; Roma 13:13; Efese 4:1, 17; Kol. 1:10.**

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“Ukuhamba” kusisifaniso esitsalwa kwiTestamente eNdala esibhekisa kwindlela umntu amele ukuziphatha ngayo. Kwayena uPawulos, umYuda, usisebenzisa rhoqo esi sifaniso kwiileta zakhe ukuchaza indlela yokuziphatha emele ukubonakala ebomini bomKristu. Ukusebenzisa kwakhe esi sifaniso kuyahlangana negama elanikwa lona ibandla lokuqala. Ngaphambi kokuba abalandeli bakaYesu babizwe ngokuba ngamaKristu (IZenzo 11:26), babesaziwa njengabalandeli “[be]Ndlela” (Yohane 14:6, IZenzo 22:4, 24:14). Le nto ithetha ukuba, kwakuse kutsha, ubuKristu babungelulo uludwe nje lweenkolo ezimile kuYesu, kodwa babuyi“ndlela” yobomi ekufuneka “ihanjiwe.”

**Yeyiphi indlela isifaniso sikaPawulos ngokuhamba esahluke ngayo kweso sifunyanwa kwiTestamente eNdala? Thelekisa: Eksodus 16:4; Lev. 18:4; Yer. 44:23 no Gal. 5:16, 25; Roma 8:4.**

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Ukuziphatha kwiTestamente eNdala kwakunganeli kuchazwa nje ngoku“hamba” kodwa ngakumbi njengoku“hamba emthethweni.” UHalakhah sisaci somthetho nesithetho sooyisemkhulu babafundisi (oorabhi). Nangona uHalakhah ekholiswa ukuguqulwa nokuthi “umthetho wamaYuda,” igama eli lakhiwe kwigama lesiHebhere “ukuhamba” laye lithetha “indlela yokuhamba.” Inkcazo zikaPawulos ngoku“hamba ngokwaseMoyeni” azichasananga nokuthobela umthetho. Akacebisi ukuba amaKristu aphile ngendlela eyaphula umthetho. Kwakhona, uPawulos akachasananga nomthetho okanye ukuthotyelwa komthetho. Into achasene nayo kukugcina umthetho ngendlela ewuphatha kakubi umthetho lowo. Ukuthobela kwenene okufunwa nguThixo akukwazi ukubakho ngokunyanzelwa kwangaphandle kodwa kuqhubeka ngenkuthazo kaMoya ngaphakathi (Gal. 5:18).

**Athini awakho amava “[oku]hamba ngoMoya”? Ukwenza njani oko? Zinto zini ozenzayo ebomini bakho ezikwenza lube nzima olu hlobo lokuhamba?**

## Idabi LomKristu

**“Kuba inyama ikhanuka ngokuchasene noMoya, uMoya ke ukhanuka ngokuchasene nenyama; ezo zinto ke ziphambene, ukuze ningazenzi izinto enisukuba nizithanda” (Gal. 5:17; bona nakumaRoma 7:14–24). Ububone bunjani wena ubunyaniso bobunzima nobobuhlungu bala mazwi kobakho ubomi njengekholwa?**

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Idabi elichazwa nguPawulos asililo elikawonke wonke; libhekisa ngokukodwa kutsalatsalwano okungaphakathi kumKristu. Kuba abantu bezalwa behambelana neminqweno yenyama (Roma 8:7), kuba kuphela xa sithe sazalwa ngokutsha ngoMoya elithi elona dabi liqale livele (Yohane 3:6). Le nto ayithethi ukuthi umntu ongenguye umKristu akabi kulo idabi lokuziphatha; ngokuqinisekileyo nabo baba kulo. Sekunjalo nalo elo idabi liba sisiphumo sikaMoya. Idabi lomKristu, lona livela ngecala elitsha, kuba ikholwa lineendalo ezimbini ezisemfazweni, inyama noMoya.

Kuyo yonke imbali, amaKristu afuna ukukhululwa kweli dabi. Amanye afune ukulifeza idabi ngokuzahlula eluntwini, lo gama amanye ebanga ukuthi indalo yesono ingasuswa ngesenzo esithile sobabalo. Zombini ezi ndlela ziphum’ ecaleni. Nangona ngamandla kaMoya sinako ukuyoyisa iminqweno yenyama, idabi liya kuqhuba ngeendlela eziliqela side sizuze umzimba omtsha ekuBuyeni kwesiBini. Ukubaleka ekuhlaleni akuncedi lutho, kuba, nokuba sibheka phi, sihamba silithelele idabi, kwaye sohlala sinjalo side sife okanye kude kube lilixa lokuBuya kwesiBini.

Xa uPawulos ebhala kumaRoma 7 ngedabi langaphakathi kumaKristu njengeliwalela ukuba enze oko akufunayo, uqinisekisa ububanzi bedabi. Ngenxa yokuba zineemvelo ezimbini, sifumaneka kuwo omabini amacala edabi ngaxesha nye. Indawo yasemoyeni yethu ilangazelela okwasemoyeni ize ikuchase okwenyama. Okwasenyameni kwethu, kona, kufuna izinto zenyama kuze kuchasane nokomoya. Ngenxa yokuba ingqondo eguqukileyo ibuthakathaka ukuba imelane nenyama ngokwayo, ethemba elikuphela kwalo esinalo lokuyoyisa inyama kukuthi yonke imihla sigqibe ukuba sibe ngakwicala loMoya ekulweni nokuba sesonweni kwethu. Yiyo le nto uPawulos egxininisa njalo ukuba sinyule ukuhamba ngokoMoya.

**Ngokwawakho amava eli dabi phakathi kwezi ndalo zimbini, ungamcebisa uthini umKristu ozamana nokulwa kweli dabi lingapheliyo no-mna?**

## Imisebenzi Yenyama

Akuba elivezile idabi elikhoyo phakathi kwenyama noMoya, uPawulos kumaGalati 5:18–26 unaba ngemo yalo mahluko ngokwenza uludwe lokuziphatha okubi nokuhle. Uludwe olubonisa okubi okanye okuhle yayilubhalo olumiswe kakuhle kuncwadi lwesiYuda nolwesiGrike samaRoma. Olu ludwe lubonisa ukuziphatha ekufuneka kubalekwe nobuhle ekufuneka bulinganisiwe.

**Hlolisisa ngononophelo ububi nobuhle ngokudweliswe apha ngasezantsi. Zeziphi iindlela oluthi uludwe lukaPawulos kumaGalati 5:19–24 lufane luse ekwahlukaneni kolunye uludwe? Yer. 7:9; Hos. 4:2; Marko 7:21, 22; 1 Tim. 3:2, 3; 1 Pet. 4:3; IsiTy. 21:8.**

Nangona uPawulos wayeyiqonda ngokwaneleyo imiqela yokubi nokuhle, kukho iiyantlukwano ezibonakala kakhulu kwindlela ayisebenzisa ngayo le miqela kumaGalati. Kuqala, nangona uPawulos eyiqhathanisa le miqela mibini, akabhekisi kuyo ngohlobo olunye. Uwubhala umqela wokubi njenge“misebenzi yenyama” kodwa, umqela wokuhle uthi “ziziqhamo zoMoya.” Kubalulekile oku kwahlula. Njengoko abhalayo uJames D. G. Dunn, esithi, “Inyama iyafuna [ngenkani], kodwa uMoya uyanika. Apho omnye umqela uphefumla umoya wexhala lokuzenzela unayo nempambano yokuziyekela [ukuzibhodloza], omnye uthetha ngakumbi ngokukhathazeka ngabanye, ukuzola, ukomelela, ukunyaniseka. Omnye usebenzisa ukuphathwa ngumntu, omnye ukunikwa amandla lizulu okanye ukunika isidima, ukuqinisa into ethi ukuhlaziywa kwangaphakathi kulithende lokuziphatha okuthembekileyo.”—The Epistle to the Galati, p. 308. Umahluko wesibini omangalisayo phakathi kwale miqela mibini kukuba umqela [uludwe] wesibini uye wabhalwa ngesininzi ngabom: “imisebenzi yenyama.” “Isiqhamo sikaMoya,” sikwisinye. Lo mahluko ungathetha ukuthi ubomi obuphilwa enyameni bunokukhuthaza iyantlukwano, isiphithiphithi, ukuqhekeka, nentlaba-zahlukane. Ngokuchasene noko, ubomi obuphilwa kumgangatho woMoya, uveza isiqhamo esinye sikaMoya, esizibonakalisa ngeempawu ezilithoba ezikhuthaza ubunye. Kule ndawo, abanye abantu babanga ukuthi, oko umntu akukholelwayo ngoThixo akunanto kangako oko yena enyanisekile nje. Akukho nto ikude nenyano njengaleyo. Uludwe lukaPawulos lobubi luthetha ngezinto ezichasileyo: iimbono ezikhohlakeleyo ngoThixo zikhokelela kwiingcamango eziziqwethekileyo ngokuziphatha ngokwesondo kunye nenkolo, nentlonipho, esiphumo sayo ikukuqhekeka kobudlelwane ebantwini. Ngapha koko, zikhokelela nasekulahlekeni kobomi obungunaphakade, nokuziphatha okukhokelela ekuqhawukeni kobudlelwane phakathi kwabantu. Ngapha koko, zinokukhokelela ekulahlekeni kwabo nobomi obungunaphakade (Gal. 5:21).

**Khangela uludwe “Iwemisebenzi yenyama.” Zeziphi iindlela othi ubone ngazo umsebenzi ngamnye njengolwaphulo lomnye nokuba ingaphezulu kwemiThetho eliShumi?**

## Isiqhamo SikaMoya (Gal. 5:22–24)

“Ke sona esoMoya isiqhamo luthando, uvuyo, uxolo, ukuzeka kade umsindo, ububele, ukulunga, intembeko, ubulali, ukuzeyisa; akukho mthetho uchasene nezinto ezinjalo” (Gal. 5:22, 23). Zeziphi iindlela ekuthi ngazo ukuthobela imiThetho eliShumi kubonakalise isiqhamo sikaMoya njengoko sixelwa kwezi ndima? Khangela nakuMateyu 5:21, 22, 27, 28; 22:35–40.)

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ImiThetho eliShumi ayimi endaweni yothando; inceda ukusikhokela kwindlela esingalubonisa ngayo uthando, kuThixo nakubantu. Nokuba lungaqabela ngaphaya kokuthethwa ngumthetho, uthando aluphikisani nomthetho. Ingcamango yokuba ukuthanda uThixo nokuthanda ummelwane wethu kuphuthisa imiThetho, kuvakala kakhulu nje ngokuthi ukuthanda indalo kuyawuphuthisa umthetho wokuwa [ukutsalela phantsi okwenziwa ngumhlaba].

Kwakhona, ngokuchasene nenkcazo yoluhlu lwemisebenzi yenyama, isiqhamo soMoya sichazwa ngezinto ezintle ezilithoba. Izifundiswa zikholelwa ukuba esi sithoba silungiswe sangamaqela amathathu ezinto ezintathu [lilinye], kodwa kuncinane ukuvumelana ngokubaluleka kodweliso lwazo. Abanye babona ukubhekisa okucace kakhulu kwiTriniti kwenani elingu-ntathu; abanye bakholelwa ukuba isithathu sibonisa iindlela ezintathu ekufuneka sidlelane ngazo noThixo, nommelwane, ekugqibeleni neziq zethu; kanti abanye babona uludwe olufanele ukuba luchaza uYesu. Nangona imbono nganye kwezi inokuhle kuyo, eyona nto ibalulekileyo ekungafuneki iphoswe, kukubaluleka okukhulu uPawulos akubeka eluthandweni kubomi bobuKristu. Into yokuba uPawulos alubeke uthando lubephambili kwisithoba sokuhle asiyompazamo. Ebesele eyiphakamisile indawo ebalulekileyo yothando kubomi bobuKristu kumaGalati 5:6 ne-13, abe elufaka nakolunye uludwe lokuhle kwezinye iindawo (2 Kor. 6:6, 1 Tim. 4:12, 6:11, and 2 Tim. 2:22). Nangona okuhle kubonakala kwakwezinye izisele ezingezizo ezobuKristu, uthando lucacile lona ukuba lolobuKristu. Konke oku kubonisa ukuba uthando lumelwe ukuba lubonwe, kungekuphela njengokuhle okukodwa phakathi kokunye okuninzi, kodwa njengentloko yokuhle kubuKristu okusisitshixo kuko konke okunye okuhle. Uthando sisiqhamo esiqgamileyo sikaMoya (1 Kor. 13:13, Rom. 5:5), kwaye kufuneka luchaze ubomi nengqondo yomKristu ngamnye (Yohane 13:34, 35), nokuba kunzima kangakanani ngamanye amaxesha ukulubonisa uthando.

**Kubangakanani ukuzincama okubandakanyeka eluthandweni? Ungakwazi ukuthanda ngaphandle kokuzincama? Ufundisa ntoni uYesu ngokuthanda nokuzincama?**

## Indlela Esinga Eloyisweni

Nangona imbambano yangaphakathi phakathi kwenyama noMoya isoloko ikho entliziyweni yalo lonke ikholwa, ubomi bomKristu abudingi ukuba bulawulwe kukoyiswa, ukusilela kunye nesono.

### **NgokukamaGalati 5:16–26, siyintoni isitshixo sokuphila ubomi apho uMoya ulawula phezu kwenyama?**

UmaGalati 5:16–26 unezenzi ezihlanu ezizizitshixo ezichaza uhlobo lobomi apho alawula khona uMoya. Okokuqala, ikholwa lidinga “ukuhamba” ngokoMoya (indima 16). Isenzi sesiGrike u-peripateo, sithetha “ukujikeleza okanye ukulandela.” Abalandeli benzululwazi uAristotle babesaziwa ngokuba bazi-Peripatetics [abahamba-hambi] kuba babemlandela uAristotle naphina apho wayesiya khona. Into yokuba isenzi esi sibe kwixesha elimiyo, ithetha ukuba uPawulos akathethi ngokuhamba ngexesha elithile kodwa amava azingileyo emihla ngemihla. Ukongeza, njengoko ikwa ngumyalelo “ukuhamba” ngokoMoya, kuthetha ukuba ukuhamba ngokoMoya kukukhetha ekufuneka sikwenzile yonke imihla. Isenzi sesibini ngu“ukukhokelwa” (indima 18). Oku kuthetha ukuba sidinga ukumvumela uMoya ukuba asikhokelele apho kufuneka siye khona (thelekisa umaRoma 8:14, 1 Kor. 12:2). Asingumsebenzi wethu ukukhokela kodwa [owethu] kukulandela. Izenzi ezibini ezilandelayo zivela kumaGalati 5:25. Esokuqala ngu-“ukudla ubomi” (u-zao ngesiGrike). Ngo“kudla ubomi,” uPawulos ubhekisa kumava okuzalwa ngokutsha ekufuneka aphawule ubomi bekhokelwa ngalinye. Ukusebenzisa kukaPawulos ixesha elimiyo kwalatha kumava okuzalwa ngokutsha ekufuneka kuhlaziyiwe imihla ngemihla. Kuba sisidla ubomi ngoMoya, uPawulos uqhubeke abhale ukuba sikwadinga “ukuhamba” ngokoMoya. Igama eliguqulwe “ukuhamba” lahlukile kwelo likwindima ye-16. Apha igama ngu-stoicheo. Ligama lasemkhosini elithetha “ukuhamba emgceni,” “ukugcina isingqi,” okanye “ukuhambisana [ukuvumelana]” Ingcamango apha yeyokuba uMoya akaneli kusinika ubomi kuphela kodwa umele abukhokele nabo ubomi bethu imihla ngemihla.

Isenzi uPawulos asisebenzisa kwindima yama-24 ngu-“ukubethelela.” Oku kuyothusa kancinane. Ukuba siza kulandela uMoya, kufuneka senze isigqibo esipheleleyo sokubulala iminqweno yenyama. Phofu, uPawulos uthetha ngokomfuziselo. Sibethelela inyama ngokondla ubomi bethu basemoyeni nokungayondli iminqweno yenyama.

**Zeziphi inguqulelo nokukhetha ekufuneka ukwenzile ukuze ube noloyiso oluthenjisiweyo kuKristu — uloyiso olusoloko lukuphepha ngoku?**

## Ingcamango Eyongeziweyo:

“Ubomi bomKristu abukho mpuluswa ngokupheleleyo. Unamadabi amakhulu ekufuneka ehlangene nawo. Izilingo eziqatha ziyamhlasela. ‘Inyama ikhanuka ngokuchasene noMoya, noMoya ngokuchasene nenyama.’ Okona sisiya sisondelela ekupheleni kwembali yehlabathi, okona uhlaselo lotshaba lusiya lulahlekisa lukwabambisa. Uhlaselo lwakhe [ongendawo] luya kukhula ngakumbi ngokoyikeka nokufika rhoqo. Abo bamelana nokukhanya baya kuqaqadeka ngakumbi bangachukumiseki, babe nobukrakra ngakumbi kwabo bamthandayo uThixo begcina imithetho yaKhe (MS 33, 1911).” —Ellen G. White *Comments, The SDA Bible Commentary*, vol. 6, p. 1111. “Impembelelo kaMoya Oyingcwele ibubomi bomKristu emphefumleni. Asimboni uKristu sithethe naYe, kodwa uMoya Oyingcwele ukufuphi kakhulu kuthi kwindawo enye nanjengakwenye. Usebenza ngaphakathi nangaye nawuphi omamkelayo uKristu. Abo bakwaziyo ukuhlala ngaphakathi kukaMoya baveza iziqhamo zikaMoya—uthando, uvuyo, uxolo, ukuzeka kade umsindo, ubulali, ukholo (MS 41, 1897).” —Ellen G. White *Comments, The SDA Bible Commentary*, vol. 6, p. 1112.

## Imibuzo Yokuxoxwa:

1. Hlalani ngakumbi kwingcamango yokubethelela iminqweno yenyama. Kuthetha ntoni oko? Zikwenza njani? Kufuneka siyenze kangaphi? Utheni ukuba uPawulos asebenzise isenzi esiqatha ngolo hlobo? Ukusebenzisa kwakhe igama ukubethelela kusixelela ntoni ngokubanzima kwedabi no-mna?
2. Ithini indawo, ukuba ikho, edlalwa ngumzamo womntu ekuvezeni isiqhamo sikaMoya? Akuxelela ntoni awakho amava ngale ndawo?
3. UPawulos uthi, abo benza imisebenzi yenyama abayi kubudla ilifa ubukumkani bukaThixo. Uyihlanganisa njani le ntetho nento yokuba uPawulos esithi sisindiswa ngokholo kungengayo imisebenzi?
4. Kokwakho ukuhamba neNkosi, yeyiphi eyona mbambano inkulu ojongene nayo Ayisisono na kunye noko isono esikwenzayo kubudlelwane bakho noThixo? Nguwuphi umKristu ongakuvanga ukwahlukana, intandabuzo, nokudaniswa okusisiphumo sesono esisebomini bakhe, ngakumbi kuba sinesithembiso sokusoyisa eso sono? Njengoko kukho le nyaniso xa kuthethwa ngoloyiso ngakwisono, kutheni le nto kufuneka sikhumbula ukuba usindiso lwethu lulele ngokupheleleyo kwinto uYesu aye wasenzela yona?

## Isishwankathelo:

Nangona enbomini bamaKristu kukho imbambano phakathi kweminqweno yenyama neminqweno kaMoya, ubomi bomKristu abudingi ukuba butshabalale ngenxa yokusilela. Kuba uKristu wawoyisa amandla esono nokufa, ubomi bomKristu bunakho ukuba bubomi apho alawula khona uMoya, ezisa isabelo semihla ngemihla sobabalo lukaThixo olusenza ukuba siyigcine icinezelwe iminqweno yenyama.

