

Ukuphila NgokukaMoya



NgeSabatha Ntambama

Kuleliviki Funda:

Gal.5:16-25; Duter. 13:4, 5; Rom. 7:14-24; Jer. 7:9; Hos. 4:2; Math. 22:35-40.

Indimana Yekhanda:

Kepha ngithi: Hambani ngoMoya, khona anyikufeza izinkanuko zenyama” (Galathiya 5:16).

Elinye lamaculo amaKrestu elithandwa kakhulu yilelo lika Robert Robinson elithi: “Woza Mthombo Wezibusiso.” URobinson nokho, wayekade engesiye umuntu okholwayo. Ukushona kukayise kwamthukuthelisa, waze waphila impilo yokudakwa nabo bonke ububi. Ngemuva kokuzwa umshumayeli wodumo, uGeorge Whitefield, uRobinson wanikela impilo yakhe eNkosini, waba umfundisi waseWeseli, wase ebhala leliculo, ekuqaleni elalinamazwi athi: “Nginecala elikhulu/Nsuku zonke ngiyalibona/Vumel’ ukulunga kwaKho kubophele inhliziyi yami ezulayo kuWe.”

Ngokungathokozi ngamazwi akhuluma ngenhliziyi yomKrestu ezulayo, umuntu othile waguqula amazwi ukuze athi: “Ngizizwa ngifuna ukukukhonza, Nkosi, Ngizwa ngithanda uNkulunkulu engimkhonzayo.”

Yize owaliguqula wayenezinhloso ezinhle, amagama okuqala achaza kangcono umzabalazo womKrestu. Njengamakholwa sinemvelo emkhakha mibili, inyama noMoya, kanti iyaphikisana. Yize noma imvelo yethu yesono izolokhu ifuna ukuzula ikude noNkulunkulu, uma sivuma ukuzinikela eMoyeni waKhe akudingekile sigqilazwe yizinkanuko zenyama. Yingqikithi yesigijimi sikaPawulu lena kulezindimana zaleliviki.

**Funda isifundo saleliviki ukulungisela iSabatha likaMandulo 16.*

Ukuhamba NgokukaMoya

Funda kwabaseGalathiya 5:16. Umqondo “wokuhamba” uhlangane ngani nempilo yokukholwa na? Duter. 13:4, 5; Rom. 13:13; Efesu 4:1, 17; Kol. 1:10...

“Ukuhamba” igama elingumfanekiso elithathelwe eTestamenteni eliDala elisho indlela umuntu amelwe ukuziphatha ngayo. UPawulu owayengumJuda, uwusebenzisa kaningana lomfanekiso ezincwadini zakhe echaza ukuziphatha okufanele kubonwe empilweni yobuKrestu. Ukusebenzisa kwakhe lomfanekiso futhi kunokwenzeka ukuthi kuxhumene negama lokuqala lebandla. Ngaphambi kokuthi abalandeli bakaJesu babizwe ngokuthi amaKrestu (Izenzo 11:26), babaziwa ngokuthi-nje “indlela” (Johane 14:6, Izenzo 22:4, 24:14). Lokhu kusitshela ukuthi kusukela kudala, ubuKrestu kwakungelona uhla lwezimfundiso zenkolo-nje ezazigxile kuJesu, kodwa futhi babu “yindlela” yokuphila efanele “ukuhanjwa.”

Wehluke kanjani umfanekiso kaPawulu wokuhamba kulowo otholakala eTestamenteni eliDala na? Qhathanisa uEkso. 16:4; Lev. 18:4; Jer. 44:23 no Gal. 5:16, 25; Rom. 8:4.

Ukuziphatha eTestamenteni eliDala kwakungaphelele ngokuchazwa njengo “kuhamba” kodwa ngokukhethekile, “ukuhamba ngokomthetho.” Igama elithi Halakhah yigama lezomthetho elisetshenziswa amaJuda ukusho imiyalo nemitheshwana etholakala emthethweni namasiko orabi bokhokho babo. Nakuba u Halakhah kuvame ukuthi ahunyushe njengo mthetho wamaJuda, leligama empeleni lisuka kwelesiHeberu elisho “ukuhamba” kanti futhi lingasho “indlela yokuhamba.” Amazwi kaPawulu ngoku “hamba ngokukaMoya” awaphikisani nokulalela umthetho. Akasho ukuthi amaKrestu awaphile ngendlela yokwephula umthetho. Futhi uPawulu akaphikisani nomthetho noma ukulalela umthetho. Into aphikisana nayo ukwethembela emthethweni ukuze usindiswe. Ukulalela kweqiniso okufunwa uNkulunkulu ngeke kutholakale ngokuphoqwa kwangaphandle, kodwa ngongqozi olungaphakathi oluvela kuMoya (Gal. 5:18).

Anjani awako amava “okuhamba ngokoMoya”? Ukwenza kanjani lokho? Mikhuba mini empilweni yakho eyenza lokhu kube lukhuni?

Umzabalazo WomKrestu

“Ngokuba inyama ikhanuka okuphambene noMoya, kepha uMoya ukhanuka okuphambene nenyama: ngokuba lezi zinto ziyamelana, ukuze ningakwazi ukwenza lokho enikufunayo” (Gal. 5:17; bheka namaRoma 7:14-24). Empilweni yakho njengekholwa, ubuzwe kanjani ubuhlungu nokubaba kwalamazwi?

Lomzabalazo ochazwa uPawulu akuwona umzabalazo kawonke uwonke; uqondene ngqo nomdonsiswano wangaphakathi komKrestu. Ngenxa yokuthi abantu bazalwa benezifiso ezizwana nenyama (Rom. 8:7, kukuphela uma sizalwa kabusha ngoMoya lapho kuqala khona ngempela ukuvela komzabalazo womphfumulo (Johane 3:6). Lokhu akusho ukuthi abangesiwo amaKrestu ababhekani nemizabalazo phakathi kokulunga nobubi; bayabhekana nawo ngokuqinisekile. Kodwa ekugcineni, nalowo mzabalazo ungumphumela kaMoya. Umzabalazo womKrestu kodwa, ungowolunye uhlobo, ngoba ikholwa linezimvelo ezimbili ezilwisanayo, inyama noMoya.

Emlandweni wonke, amaKrestu ayelokhu efisa ukukhululwa kulomzabalazo. Amanye azama ukuwuqeda lomzabalazo ngokuhoxa emphakathini, kanti amanye babethi imvelo yesono ingaqedwa ngesenzo esithile somusa. Yomibili lemizamo iphambukile. Nakuba ngamandla kaMoya singakwazi ukunqoba izifiso zenyama, umzabalazo uzoqhubeka ngezindlela eziningi size siphilwe umzimba omusha ekubuyeni kwesibili kweNkosi. Ukubaleka emphakathini akusizi ngoba noma siyaphi, sihamba nawo umzabalazo, futhi kuyoba njalo kuze kube sekufeni noma kubuye iNkosi. Uma uPawulu ebhala kumaRoma 7 ethi umzabalazo wangaphakathi kwamaKrestu uwavimbela ukwenza lokho abakufunayo, ugqizelela ukushisa kwalomzabalazo. Ngenxa yokuthi sinezimvelo ezimbili, kusho ukuthi sisezinhlangothini zombili zempi ngesikhathi esisodwa. Inxenye yethu yakwaMoya ifuna okukaMoya, izonda okwenyama. Inxenye yethu yenyama kodwa, ilangazelela izinto zenyama, iphikisane nokukaMoya. Ngoba ingqondo engaguquliwe ibuthakathaka kakhulu ukuthi ingamelana nenyama ngokwayo, okuyilona themba kuphela esinalo lokunqoba inyama ukwenza isinqumo nsuku zonke sokuba sohlangothini lukaMoya siphikisane nemvelo yethu yesono. Kungakho nje uPawulu ephikelela kangaka ethi asikhethe ukuhamba ngokukaMoya.

Emaveni akho kulempi phakathi kwalezimvelo ezimbili, unganikeza ziyalo zini kumKrestu ozama ukunqoba kulempi engapheli yokulwa nomina?

Imisebenzi Yenyama

Esesitshelile ngempi ephakathi kwenyama noMoya, uPawulu kwabaseGalathiya 5:18-26 uyenaba ngesimo salokhu kuphikisana ngokwenza uhla lwezimpawu ezimbi nezinhle. Ukulandelanisa okubi nokuhle akuyindlela eyaziwayo yokubhala emlandweni wamaJuda kanye namaRoma. Uhlu ngalunye lwalusitshengisa ukuziphatha okufuneka bakugweme, nalokho ababedinga ukukulingisa.

Holisisa uhlu lokubi nelokuhle kulezindimana ezingenzansi zikaPawulu kwabaseGalathiya 5:19-24 zifana kanjani kanti futhi zehluka kanjani nalezi na? Jer. 7:9; Hos. 4:2; Marko 7:21, 22; 1 Tim. 3:2, 3; 1 Pet. 4:3; Samb. 21:8.

Noma-nje uPawulu wayazi kahle kakhlophe ngezinhla zobubi nezobuhle, kukhona umehluko oqgamile endleleni asebenzisa ngayo uhlu ngalunye kwabaseGalathiya. Okokuqala, yize noma uPawulu eqhathanisa lezinhla ezimbili, akakhulumi ngazo ngendlela efanayo. Ubiza uhlu lobubi ngokuthi “imisebenzi yenyama” kodwa uhlu lokuhle uthi “isithelo soMoya.” Umehluko obalulekile lowo. Njengoba esho uJames D.G. Dunn: “inyama iyazifunela kodwa uMoya uyakhqiza. Ngesikhathi olunye uhla lubhodla umoya wokuzizwakalisa nokushisekela ukuzithokozisa ngokutamasa, olunye lukhuluma ngokunaka abanye, ukuthula emphefumulweni, ukuqiniseka, ukukholeka. Olunye lugqame ngobuqili bomuntu, kanti olunye ukuphiwa amandla ezulu noma umusa, okuqinisa iphuzu lokuthi inguquko yangaphakathi ingumthombo wokuziphatha okufaneleyo.”—*The Epistle to the Galatians*, ikhasi 308. Umehluko wesibili othathekisayo phakathi kwezinhla zombili zikaPawulu ukuthi lolu lokubi lunikezwe ubuningi ngenjongo kwathiwa “imisebenzi yenyama.” Kodwa ukuthi “isithelo sikaMoya (eBhayibhelini lesiNgisi)” kukhomba ubunye. Lomehluko ungasitshela ukuthi impilo ephilwa enyameni ngeke ikhuthaze okunye ngaphandle kokwehlukana, ukuxokozela, ukwalana, nemibango. Ngakolunye uhlangothi, impilo ephilwa ngokukaMoya ikhqiqa isithelo esisodwa sikaMoya, esizibonakalisa ngezimpawu ezingu 9 ezikhuthaza ubunye. Phansi kwalesi sihloko, abanye abantu bathi lokho umuntu akholwa yikho ngoNkulunkulu akunandaba kangako, kuphela-nje uma eqinisekile. Alikho iphutha elikhulu kunalelo. Uhlu lukaPawulu lwalokho okubi lusitshengisa okuphikisana nalokho: umbono ophambukile ngoNkulunkulu uholela ekucabangeni okugwegwile mayelana nokuziphatha ngobulili nenkolo, okuba nomphumela wokulimala kobudlelwane phakathi kwabantu. Futhi, kungaholela ekulahlekelweni ukuphila kwaphakade (Gal. 6:21).

Ake ubuke uhlu “Iwemisebenzi yenyama.” Iphuzu ngalinye ulibona liwephula kanjani omunye wemiyalo eyishumi na?

Isithelo SikaMoya (Gal. 5:22-24)

“Kepha isithelo sikaMoya uthando, nokujabula, nokuthula, nokubekezela, nobubele, nobuvi, nokukholeka, nobumnene, nokuzithiba. Akukho mthetho omelana nokunjalo” (Gal. 5:22, 23, ESV). Ukulalela imiyalo eyishumi kutshengisa kanjani isithelo sikaMoya njengoba kushiwo kulezindimana na? (Bheka no Math. 5:21, 22, 27, 28; 22:35-40.)

Imiyalo eyishumi ayithathi isikhundla sothando; isiqondisa ekuthini singalubonakalisa kanjani uthando, kuNkulunkulu nakubantu. Noma uthando lungawudlula kangakanani umthetho obhaliwe, aluphikisani nomthetho. Lomqondo othi ukuthanda uNkulunkulu nokuthanda umakhelwane kuchitha imiyalo eyishumi akwenzi umqondo; kufana nokuthi ukuthanda imvelo kuchitha umthetho othi okuya phezulu kuzobuyela phansi.

Futhi-ke, ngokuphikisana nokuchazwa kwemisebenzi yenyama eyishumi nanhlano, isithelo sikaMoya sichazwa ngamagama obuhle ayisishiyagalolunye. Izifundiswa zikhohlwa ukuthi lezimpawu ezinhle eziyisishiyagalolunye zihlelwe ngezigaba ezingantathu, kodwa akuvunyelwana ngokubaluleka kokuhlelwa kwazo. Abanye babona okuthi akufane nobuThathu-emunye bukaNkulunkulu kulesibalo “isithathu.” Abanye bakhohlwa ukuthi izigaba ezintathu zisho indlela esifanele sibe nayo nobudlelwane noNkulunkulu, umakhelwane, nathi uqobo; kanti abanye balubona loluhlu njengoluchazwa uJesu. Nakuba lemibono yonke inalo iqiniso elithile, okubaluleke kakhulu esingafanele ukulahlekelwa yikho, ukuba eqhulwini kothando lapho uPawulu elubeke khona empilweni yomKrestu.

Lokho-nje ukuthi uPawulu ubeka uthando kuqala kulezimpawu eziyisishiyagalolunye, akwenzekanga ngephutha. Usevele eyigqamisile indima ebalulekile yothando empilweni yobuKrestu kwabaseGalathiya 5:6 no 13, kanti ubuye akufake ohlwini lwakhe lobuhle nakwezinye izindawo (2 Kor. 6:6, 1 Thim. 4:12, 6:11, no 2 Thim. 2:22). Ngesikhathi zonke ezinye izimpawu zobuhle zivela nazo emithonjeni okungesiyo eyamaKrestu, uthando olobuKrestu ngokugqamile. Konke lokhu kutshengisa ukuthi uthando alungathathwa-nje njengolunye uphawu oluhle phakathi kweziningi, kodwa njengokuyilona phawu lobuKrestu olumqoka kunazo zonke ezinye. Uthando yisona sithelo esiphambili sikaMoya (1 Kor. 13:13, Rom. 5:5), futhi akube yilona olukhomba indlela yokuphila nokucabanga yawo wonke amaKrestu (Johane 13:34, 35), noma kungalukhuni kanjani ngesinye isikhathi ukulutshengisa uthando.

Kunokuzidela okungakanani othandweni na? ungathanda yini ungenakho ukuzidela? UJesu usifundisani ngothando nokuzidela?

Indlela Eya Ekunqobeni

Nakuba kuyohlale kukhona umdonsiswano phakathi kwenyama noMoya enhliziyweni yabo bonke abakholwayo, impilo yobuKrestu ayidingi ukubuswa ukwehluleka, ukunqontshwa, nesonono.

NgokwabaseGalathiya 5:16-26, yini ingqikithi yokuphila impilo okubusa kuyo uMoya phezu kwenyama na?

KwabaseGalathiya 5:16-26 kukhona amagama amahlanu ayizenzo, achaza uhlobo lwempilo lapho kubusa khona uMoya. Okokuqala, okholwayo udinga “ukuhamba” ngokoMoya (ndim. 16). Isenzo sesiGriki sithi peripateo, okusho “ukuzungeza noma ukulandela.” Abalandeli bencubabuchobo yodumo yomGriki Aristotle base baziwa ngokuthi ama Peripatetics ngoba babelandela uAristotle konke lapho ayeqhamba khona. Ukuthi leligama eliyisenzo likhuluma ngesikhathi samanjanje kusho ukuthi uPawulu akakhulumi ngokuhamba ngesikhathi esithile-nje, kodwa ukuhamba okuqhubeka zonke izinsuku. Ngaphezu kwalokho, njengoba kuwumyalo “ukuhamba” ngokoMoya, kusho ukuthi ukuhamba ngokoMoya ukukhetha esidinga ukukwenza nsuku zonke. Isenzo sesibili sithi “ukuholwa” (ndim. 18). Lokhu kusitshela nokuthi sidinga ukuvumela uMoya ukuba asihlele lapho kufuneka siye khona (qhathanisa ama Rom. 8:14, 1 Kor. 12:2). Akusiwo umsebenzi wethu ukuhola, kodwa ukulandela.

Izenzo ezimbili ezilandelayo zitholakala kwabaseGalathiya 5:25. Esokuqala sithi “ukuphila” (zao ngesiGriki). Ngokusebenzisa “ukuphila,” uPawulu usho ukuzalwa okusha okufuneka kube luphawu lwabo bonke abakholwayo. Ukulisebenzisa kwakhe ngesikhathi samanjanje kukhomba ekuzalweni okusha okudinga ukuvuselelwa nsuku zonke. Ngenxa yokuthi siphila ngokoMoya, uPawulu uqhubeka abhale ukuthi sidinga noku “hamba” ngokoMoya. Igama elihunyushwe ngokuthi “ukuhamba” lehlukile kulelo elikundimana 16. Lapha leligama lithi stoicheo. Yigama lasemasosheni, elisho “ukufola emgqeni,” “ukuhambisana kwabamashayo,” noma “ukuthobela.” Umqondo esiwuthola lapha owokuthi uMoya awugcini ngokusinika ukuphila, kodwa kufanele uqondise nezimpilo zethu zonke izinsuku. Isenzo esisetshenziswa uPawulu endimani 24 sithi “ukubethela.” Kuyethusa kancane lokhu. Uma sizolandela uMoya, sidinga ukwenza isinqumo esiqinile sokubulala izinkanuko zenyama. Yebo phela, uPawulu wenza umfanekiso. Sibethela inyama ngokondla impilo yethu yakwaMoya nokulambisa izinkanuko zenyama.

Udinga ukwenza ziphi izinguquko nezinqumo ukuze ube nokunqoba okwethenjisiwe kuKrestu—ukunqoba okukucezayo sonke isikhathi manje?

Ukujula Ngomcabango:

“Impilo yomKrestu ayilula njalo. Uhlangabezana nezimpi ezinzima. Uhlaselwa yizilingo ezinkulu. ‘Inyama ikhanuka okuphambene nokukaMoya, noMoya ngokunjalo okuphambene nenyama.’ Uma silokhu sisondelela ekupheleni komlando walomhlaba, kulapho ukuhlaselela kwesitha kuzoqina khona. Ukuhlaselela kwaso kuzoqina, futhi kuvame kakhulu. Labo abamelana nokukhanya neqiniso bazokuba nezinhliziyo ezilukhuni nezingathinteki, bazonde labo abathanda uNkulunkulu nabagcina imiyalo yaKhe (MS 33, 1911.”—Ellen G. White *Comments*, Ellen G. White *Comments*, *The SDA Bible Commentary*, vol. 6, ikhasi 1111. “Umthelela kaMoya oNgcwele impilo kaKrestu emphefumulweni. Asimboni uKrestu, sikhulume naYe, kodwa uMoya waKhe oNgcwele useduze kwethu noma sikuphi. Usebenza ngabo bonke abamukela uKrestu. Labo abakwaziyo ubukhona boMoya ngaphakathi, baveza izithelo zikaMoya—uthando, ukujabula, ukuthula, ukubekezela, ubumnene, ukulunga, ukukholwa (MB 41, 1897). “—Ellen G. White *Comments*, *The SDA Bible Commentary*, vol. 6, ikhasi 1112.

Imibuzo Yokuxoxisana:

- Gxila kulomcabango wokubethela izinkanuko zenyama. Kusho ukuthini lokho? Yini indaba uPawulu esebenzisa igama elishube kangaka? Kusithelani ukusebenzisa kwakhe igama elithi “bethela” ngobulukhuni bempi yokulwa nomina?
- Ndimba yini, uma ikhona, edlalwa yimizamo yomuntu ekukhiqizeni isithelo sikaMoya? Okwenzeka empilweni yakho kukutshelani ngalendima?
- Ohambweni lwakho noNkulunkulu, yimuphi umzabalazo omkhulu kakhulu obhekana nawo? Yimuphi umKrestu ongakaze ezwe eshiyiwe, enokungabaza, nokudangala ngenxa yesono empilweni yakhe, kakhulukazi ngoba sinisithembiso sokunqoba leso sono? Njengoba kunjalo-ke, uma sikhuluma ngokunqoba isono, sidinga ngani ukukhumbula njalo ukuthi ukusindiswa kwethu kwencike ngokuphelele kulokho uJesu asenzele kona?

Ngokufingqiwe:

Yize noma empilweni yabo bonke abakhulwayo kukhona ukuphikisana phakathi kwezinkanuko zenyama nezifiso zikaMoya, impilo yobuKrestu ayidingi ukuba eyokuhluleka. Ngenxa yokuthi uKrestu wawanqoba amandla esono nokufa, impilo yobuKrestu ingaba yimpilo lapho uMoya ebusa khona, eletha umusa kaNkulunkulu zonke izinsuku, osisiza ukuthi sicindezele izinkanuko zenyama.

