

Ubizo Lokuma Nkqi



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *Efese 6:10–20; Dut. 20:2–4; Roma 13:11–14; 1 Tes. 5:6–8; 1 Kor. 15:23, 24.*

Indima Yenkumbulo: “Elokugqiba, ndithi, Yomelelani eNkosini, nasekuqineni kokomelela kwayo. Xhobani sonke isikrweqe sikaThixo ukuze nibe nako ukuma nibuchase ubuqhinga boMtyholi” (*Kwabase-Efese 6:10, 11, ESV*).

Sathi singaboni kakuhle, isicaka saphuma kwigumbi laso sigxadazela sabona umbono owothusayo – umkhosi omkhulu, oxhobe wafohlela nondlongondlongo unamabutho, namahashe, neenqwelo zokulwa kuyo yonke indawo.” Sithetha nomprofeti uElisha, sathintitha sibika, sinombuzo obonisa ukukhathazeka, “Yoo, nkosi yam, siya kuthini na?”

Waphendula uElisha, “Musa ukoyika! Ngokuba baninzi abangakuthi, ngaphezu kwabangakubo!’ mpendulo leyo engazange ingene, ngokutsho koko kwakubhalwe ebusweni besicaka sakhe. UElisha, wasisondeza kuye, wasithandazela: “Yehova, khawuwavule amehlo akhe, abone!” Umthandazo womprofeti uphendulwe kwangoko. Isicaka sasinga singaziqhusheka endaweni, kodwa ngoku ikhuselo phakathi kokubonwayo nokungabonwayo lasuka. Ngoku asiboni umkhosi omnye, kodwa emibini. UYehova wawavula amehlo aso, sathi sakuwaphakamisa, sabona ukuba icala lentaba ejikeleze uElisha lalizele ngamahashe neenqwelo zomlilo” (2 *Kumkani 6:15–17*).

Ekubhaleni incwadi yabase-Efese 6:10–20, uPawulos uthandazela umbono owongeziweyo kumakholwa ukuze akwazi ukubona ubunyaniso obupheleleyo bembambano enkulu kwanokutsala ithemba koko umbono ubatyhilelayo.

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Intetho Yedabi

Funda isiphelo esinkentezayo seleta ebhalwe nguPawulos, Kwabase-Efese 6:10–20. Isimemo sikaPawulos sokungena edabini sithetha ntoni kuthi namhlanje, njengabalwi kwimbambano enkulu?

UPawulos uyigqibezela ileta yase-Efese ngokubizela emfazweni, ewakhuthaza amakholwa ukuba ame endaweni yawo ebandleni kwimfazwe yebandla ukuchasa ububi (*Efese 6:10–20*). Uqala ngenkuthazo equka bonke ukuba “baqine eNkosini” (*Efese 6:10*), nto leyo ayiphindayo xa esithi “xhobani sonke isikrweqe sikaThixo” (*Efese 6:11*). Uluxhasa olu bizo ngokucacisa injongo (ukuze nikwazi ukuma nibuchase ubuqhinga bukaMtyholi, *Efese 6:11*), nangokunika isiseko sengqiqo: idabi lichasene nemikhosi yasemoyeni yobubi (*Efese 6:12*). Ngendlela enobuceducedu, uPawulos uphinda enze ubizo lokuba kuthatyathwe izixhobo. Amakholwa kufuneka “athabathe zonke izixhobo zikaThixo” ukuze ame aqine edabini (*Efese 6:13, ESV*), anxibe ibhanti, isigcina-sifuba, izihlangu, aphaathe ikhaka, athwale umnqwazi [isigcina-ntloko], nekrele (*Efese 6:14–17*). UPawulos uyawamema amakholwa, ngoku exhobe aphelela ekulungele ukungena empini, ukuba enze oko kwakusenziwa ngamasoldati kwibala ledabi lakudala – oko kukuthi, ukuthandaza (*Efese 6:18–20*).

Ngokuphinda izikhuthazo zedabi okanye iintetho zaphambi kwedabi kwiTestamente eNdala, uPawulos uthetha ngokuthunywe ibandla ngolwimi lwasemkhosini nokulwa kwanezixhobo. UPawulos uqondisa ngoku kumyalelo wakhe wokuqala oquka wonke ubani: “Yomelelani eNkosini, nasekuqinini kokomelela kwayo” (*Efese 6:10*).

Izikhuthazo zedabi kwiTestamente eNdala, (*bona, umzekelo, Dut. 20:2–4; Abagwebi 7:15–18; 2 IziKr. 20:13–20; 2 IziKr. 32:6–8; Neh. 4:14, 19, 20*) zigxininisa kwingcamango ethi impumelelo kaIsrayeli ayixhomekekanga kubukhulu bezixhobo zabo okanye kumkhosi ongaphezu kowentshaba ngokwamanani. Endaweni yoko uloyiso lusingaphumo sokuxhomekeka kubukho namandla kaThixo. Isitshixo sempumelelo yayingekuko ukuzithemba bona ngokwabo kodwa ukuthembela ngokuqinileyo kumandla kaThixo nomsindleko waKhe wempumelelo yabo. UPawulos uzisebenzisa ngesibindi ezi ngongoma ukukhuthaza amakholwa ukuba:

1. Akhuthale ukwenza umsebenzi othunywe ibandla;
2. Anike ingqalelo kwimilinganiselo engabonwayo enegalelo ebomini bawo nasekuqinini kwawo;
3. Awuqonde umsindleko wezulu wempumelelo yawo; kwanokuba
4. Asoloko ekuphaphamele ukubaluleka kobunye okanye bomanyano nokusebenzisana phakathi kwamakholwa.

Isilumkiso sikaPawulos sokuba asilwi nenyama negazi kodwa neentshaba ezingentla kwemveli simele ukusifundisa ntoni ngendawo apho likhona ithemba lethu loloyiso nelikuphela kwalo?

Ukufumana Ukomelela KuKristu

UPawulos uyivala ileta yakhe ngokubizela ngamandla edabini ngokuhlenganisa ndawonye imixholo neengcamango ezibaluleke kwileta yonke iphela. Uqala ngokwazisa umxholo oquka sonke isiphelo, onikwa ngelizwi lomkhokeli owazisa ngedabi: “Ekugqibeleni, yomelelani eNkosini nasekuqinini kokomelela kwayo” (*Efese 6:10, ESV*). Ukususela kule ndawo, Kwabase-Efese 6:11–20, kubonisa kutyhile lo mxholo mkhulu.

Funda kwakhona Kwabase-Efese 6:10–20. Ububona bunjani ubukho bembambano enkulu, equka amandla angaphaya kwemvelo, njengomongo kwinto ethethwa nguPawulos? Kubaluleke ngokuba kutheni ukugcina le nyaniso ibalulekileyo phambi kwethu kwihambo yethu noThixo yemihla ngemihla?

UPawulos umbona uKrisu njengeThende lokomelela kwamakholwa ngeli binzana, “eNkosini, nasekuqinini kokomelela kwayo (*Efese 6:10*) njengoko u“iNkosi” ebhekisa kuKristu, njengoku kunjalo rhoqo Kwabase-Efese (*Efese 2:21; Efese 4:1, 17; Efese 5:8; Efese 6:1, 21*). “Ukomelela kwebandla kuxhomekeke kubungangamsha beNkosi evukileyo, uMphathi wemfazwe elikuyo.” —G. G. Findlay, *The Epistle to the Ephesians* (New York: Ray Long & Richard R. Smith, 1931), p. 398.

UPawulos usebenzisa ukuphindaphinda Kwabase-Efese 6:10, esebenzisa amandla ezifanokuthi ukugxininisa ingongoma yakhe. Amandla ekufuneka ebonakalalisiwe libandla awayiyo indalo yawo amakholwa koko awanikiwe. Avela eNkosini, kuKristu. Apha uPawulos ushwankathela umxholo obalulekileyo weleta, amandla kaThixo abelana ngawo nabakholwayo (*Efese 1:19–22; Efese 2:4–6; Efese 3:16, 17*). Ukomelela kuko konke ukulwa, okwangoku nokwexesha elizayo, kufumaneka ngokuthi amakholwa abambane abe mntu-mnye noKristu ovukileyo waphakanyiswa.

Nangona umyalelo wokuqala usazisa uKristu njengosebenzayo ukunika ukomelela kumakholwa (*Efese 6:10*), amalungu omathathu obuThixo axakekile ekuwomelezeni ngexha yedabi lasemoyeni lokulwa nobubi. UThixo (uYise) wenza ukuba ezaKhe izixhobo zifumaneke njenge “zizrweqe zikaThixo” (*Efese 6:11, 13; thelekisa noIsa. 59:17*). Ngaphambili uPawulos uye wambona uMoya Oyingcwele esebenza ukomeleza amakholwa ngokuthandazela ukuba uThixo angenza ukuba “omelezwe ngaye uMoya waKhe kuwo ngaphakathi” (*Efese 3:16, ESV*). Apha, nguMoya okhupha ikrele, “ikrele likaMoya, eliliLizwi likaThixo” (*Efese 6:17*). Kwakhona, amakholwa kufuneka “athandaze onke amaxesha ekuMoya” (*Efese 6:18*). UPawulos ulangazelela ukuba abamphulaphulayo baqonde ukuba uThixo oziqo zithathu ungene nzulu ekubaxhobiseni ukuba balwe namagunya/mandla amabi.

Imbambano Enkulu ezileteni ZikaPawulos

Funda: Roma 13:11–14, 1 Tesalonika 5:6–8, no-2 Korinte 10:3–6. Zifana njani ezi ndima neziKwabase-Efese 6:10–20? Ucinga ukuba kutheni uPawulos esebenzisa olu hlobo lomfanekiselo?

Ezincwadini zakhe, uPawulos uthi rhoqo esebenzisa ulwimi lomkhosi nemifanekiselo yawo, emema amakholwa ukuba alinganise umzekelo wesimilo sobusoldati. Nangona Kwabase-Efese 6:10–20 kude nokona kujulileyo ukukusebenzisa, intetho yomkhosi ibonisa enye yeendlela zakhe eziphambili aliqonda ngazo ibali leendaba ezilungileyo. Njengoko oyise “amagunya noozilawuli” emnqamlezweni (*Kol. 2:15*), uKristu owaya wangophakanyisiweyo ngoku usebenza iziphumo zolo loyiso kwisikhundla saKhe njengeNkosi ephakanyisiweyo ngaphezu kwamagunya (*Filipu 2:9–11*). Ebiza abalandeli baKhe njengabalwi kwimfazwe yomhlaba wonke, uKristu ukhokela imikhosi yokukhanya ukuya kwimini entle yoloyiso (*1 Kor. 15:54–58, 2 Tes. 2:8, Roma 16:20*). Xa sihlanganisa ukusebenzisa kukaPawulos imifuziselo yomkhosi, siyabona ukuba uyiqonda imfazwe eqhubeka phakathi kokulungileyo nokubi njenge “mfazwe yendalo yonke ekudala iqhuba: amadabi ahla enyuka phakathi kwemikhosi emibini ekangeleneyo emaphakadeni, ude omnye woyise kungqzulwano lokugqibela.”—Peter W. Macky, *St. Paulus's Cosmic War Myth: A Military Version of the Gospel* (New York: Peter Lang Publishing, Inc., 1998), p. 1.

Umxholo kaPawulos oxhaphakileyo wemfazwe yendalo yonke ukwayinxalenye yempahla yokulwa Kwabase-Efese. Ekubizeleni kwakhe kwizixhobo (*Efese 6:10–20*), uPawulos utsalela ndawonye iziqalelo zemfazwe yendalo yonke, asezebenzisile: Ukunikwa amandla kwamakholwa nguThixo – “amandla” amakhulu (*Efese 1:18–20; Efese 3:16, 20*); uloyiso lukaKristu nokuphakanyiswa ngaphezu kwamagunya (*Efese 1:20–23*); amakholwa njengomkhosi ovusiweyo owawufile kodwa ngoku uvuselelekile ngokuzayamanisa noKristu ophakanyisiweyo, aze akwazi ukulwa nenkosi yawo yangaphambili yobumnyama (*Efese 2:1–10*); indima yebandla ekutyhileni kumagunya intshabalalo yawo ezayo (*Efese 3:10*); ukusetyenziswa kweNdamiso 68:18 ukuzoba uKristu njengegorha lezulu eloyisayo emfazweni (*Efese 4:7–11*); nobizo kumakholwa lokuba “anxibe” iingubo zeendaba ezilungileyo (*bona: Efese 4:20–24*). Xa sibizwa ukuba “sinxibe” “isikrweqe esipheleleyo “sonke isikrweqe” sikaThixo, sikulungele kakuhle ukuyiqonda indawo engumbindi wemfazwe yendalo yonke, kodwa kusafuneka sihlale siqinile kwingqiniseko yokuba sibe nayo inxaxheba kuloyiso lukaKristu lokugqibela.

Zeziphi ezinye zeendlela okhe wazixhamla wena ngobunyaniso bemfazwe yendalo yonke, kodwa kungekuphela kwayo, koko noloyiso esinakho ukulubanga lube lolwethu kuYesu? Kungani ukuba ukuluqonda uloyiso lwaKhe ngenxa yethu kube sisiseko sethamba lethu namava wethu?

Ukuma Kwibala Ledabi Lakudala

Funda Kwabase-Efese 6:10–20, uqaphele ixesha ngalinye uPawulos esebenzisa ngohlobo oluthile isenzi “ukuma.” Ibaluleke ngantoni kuye le ngcamango?

Kufuneka siwuqonde umfuziselo kaPawulos womkhosi kwimeko yebala ledabi lakudala. Kwakuthetha ukuthini “ukuma” (*Efese 6:11, 13, 14*)? Ingaba isenzi sithetha ukuma ngendlela yokuzikhusela kuphela? Iintetho zedabi ezazifakwe kwimibhalo kaThucydides, omnye wababhali abakhulu boncwadi lwamadabi, zibalula izenzo ezithathu ezilandelelanayo ekufuneka zenzekile ukuba icala elo kufuneka liphumelele (loyise): (1) “amasoldati kufuneka “asondelelane notshaba,” into ethi kufuneka abheke phambili ukuluhlangabeza; (2) emva koko, kufuneka ahlasele aze “ame aqine” okanye “siwumele umhlaba wethu,” esilwa ngezandla neentshaba zawo; (3) Ekugqibeleni, “alubethe aluhlehlise utshaba” (bona Thucydides, *The Peloponnesian War* [New York: E. P. Dutton, 1910], 4.10.1–5).

Umzuzu ongunoqo wedabi lakudala wawubakho kwesesibini kwezi zenzo zithathu, xa amacala amabini enyathelene ngeenzwane, “xa iintsimbi zidlana, ilubhedu, umthi, nenyama,” nto leyo abhekisa kuyo umbhali wakudala uXenophon xa ethetha ngo ‘ngquzulwano olumasikizi.’ ”—Victor Davis Hanson, *The Western Way of War* (New York: Oxford University Press, 1989), pp. 152, 153. Ukuma kuqinwe, kungahlehlwa ngeli xesha libucayi, kwakungumngeni omkhulu wedabi lakudala. Ekupheleni kokulwa okwakuqhubeka, icala ngalinye lalisakufuna amndla “okutyhala” [okuhlehlisa utshaba].

Ukubizela kukaPawulos kwizixhobo kubonisa idabi ekwakusithi kulo amasoldati “ahlanganiswe kunye, anike okanye azuze amakhulu-khulu amagalelo okanye ezithonga ekufuphi”—Victor Davis Hanson, *The Western Way of War*, p. 152. Oku kuqinisekiswa ngumzobo kaPawulos wedabi wokulwa kwebandla neentshaba zalo ngomdlalo wokubambana [kuwiswana] (*Efese 6:12*; bona Isifundo sangoLwesine) nasekusebenziseni kwakhe imo egxininisayo yesenzi “ukuma” kwindima ye-13: “ukuze nikwazi ukuma nimi ngomhla ombi” (*NKJV, ESV, ucinezelo lufakelwe*).

Oko asikuko ukuma nje kuyekelelwe okanye kupholiwe. “Ukuma” ke ngoko, kukusebenza ngamandla kusiliwa edabini, kusetyenziswa sonke isixhobo ekulweni kusondelelwene, ingongoma ecacileyo kumfanekiselo womkhosi kwinkuthazo yangaphambili kaPawulos yokufunyanwa “kumiwe nkqi emoyeni omnye, nengqondo enye yokulwa kugudlwana ngamacala ngenxa yenkolo yeendaba ezilungileyo” (*Filipu 1:27, ESV*).

Funda: Hebhre 12:4. Le ndima isinceda njani ukuba sikhlanganise sikuqonde ukuba kuthetha ntoni ukuma eNkosini? Ibonakala njani yona imeko yoku kumanyana koku kuma?

Ululwa Kokubambana Kuchaswa Amandla Amabi

Yintoni oyibona njengenjongo kaPawulos ekudweliseni izihlonipho ezahlukeneyo zamandla obubi achazwe Kwabase-Efese 1:21, Kwabase-Efese 3:10, naKwabase-Efese 6:10–20?

UPawulos uchaza ‘ukulwa kwethu’ (*Efese 6:12, NRSV*), esebenzisa igama lesiGrike lokhuphiswano phakathi kwabalwa ngokubambana. Njengokuba ukubambana kwakubonwa njengokona kulungisela idabi kutshatsheleyo, le yinkcazo efanelekileyo yesixhobo-esilwa nesixhobo nesandla-kwisandla okwenzekayo xa imikhosi ingqubana. UPawulos ucinezela ubunyaniso bokulwa bukhoma [okanye kufutshane]. Zizo ezi izihlonipho azinikayo:

Kwabase-Efese 1:21	Kwabase-Efese 3:10	Kwabase-Efese 6:12
Woke umlawuli (okanye wonke umgaqo)	abalawuli	abalawuli
(lonke) igunya	amagunya	amagunya
(onke) amandla		Amandla endalo yonke phezu kobumnyama bangoku
(bonke) ubukumkani		Imikhosi yomoya wobubi kwezasezulwini iindawo
Lonke igama elikhankanywayo		

Kwiinkcazo zakhe ezibanzi (“lonke igama elikhankanyiweyo”) *Efese 1:21, LEB*; “imikhosi yomoya wobubi kwezasezulwini iindawo,” *Efese 6:12, ESV*) UPawulos akaqinisekisi ukuba bonke ububi namandla angaphaya kwendalo athotyelwe ngaphantsi kukaKristu (*Efese 1:21*). Phofu, nakweliphi na idabi, alizange libelicebo elilungileyo ukujongela phantsi imikhosi ekuliwa nayo. UPawulos uyasilumkisa ukuba singasuki nje sijongane neentshaba ezingabantu, kodwa “imikhosi kamoya wenkohlakalo kwezasezulwini iindawo” (*Efese 6:12*), ekhokelwa yinjengele eenenkani, uMtyholi (*Efese 6:11*). Phofu ke, nangona kufuneka sizivundlele iintshaba zethu ezinamandla, asidingi ukuba sizoyike. UThixo ukho ekunye nathi edabini (*Efese 6:10*) akwaye usinike ezona zikrweqe zilungileyo, ezizezaKhe izixhobo, “isikrweqe sikaThixo” (*Efese 6:11; thelekisa noIsa. 59:15–17*). Ubeke phambi kwethu inyaniso yaKhe, ubulungisa, uxolo, ukhoho, nosindiso, kwakunye noMoya Oyingcwele (*Efese 6:13–17*). UThixo ehamba phambi kwethu nokuba nathi sixhobe ukusuka entloko ukuya eluzwaneni ngezixhobo asinike zona, asisokuze soyiswe (*Roma 16:20; 1 Kor. 15:23, 24; 2 Tes. 2:8*).

Yintoni ekufanele ukuba ubunyaniso bobukho bala mandla mabi angaphezu kwemvelo—esilwa nawo thina ngokwethu sibe phofu singenawo namandla lawo okuzinceda—busifundise yona ngokubhekiselele ekubeni kutheni le nto kufuneka sibambe siqinise kwiNkosi uYesu, onganele nje ukuba mkhulu kunala mandla kodwa sele ewoyisile phofu?

Ingcamango Eyongeziweyo: “Umsebenzi wethu ungobheka phambili okanye ohlaselayo, kwaye, njengamasoldati athembekileyo kaYesu, kufuneka sithwele ibhanile enebala legazi ukuya kuzo zonke iinqaba zotshaba. ‘Asibambani nenyama negazi, kodwa namagunya, neziphatha-mandla zobumnyama beli hlabathi, nemikhosi nenkohlakalo yomoya kweziphezulu iindawo.’ Ukuba sivuma ukuzibeka phantsi izixhobo zethu, nokuyithoba ibhanile yethu enegazi, ukuba sibe ngamabanjwa namakhoboka kaSathana, singakhululwa ekulweni nasekubulalekeni. Kanti ke, uxolo luya kuzuzwa kuphela ngokulahlekwa nguKristu nezulu. Asingeke samkele uxolo oluza phantsi kwezo meko. Makube yimfazwe, kuliwe kuqhawuk’ unobathana kude kuphele imbali yehlabathi, kunokuba kubekho uxolo oluza ngokrengo nesono.”—Ellen G. White, *The Review and Herald*, May 8, 1888.

Incwadi yabase-Efese 6:10–20 ihambelana njani nencwadi yesiTyhilelo? Le ndawo ibonisa imbono enye esisiseko yeziganeko zemihla yokugqibela, okanye iziganeko zokugqibela, njengomxholo wedabi encwadini yesiTyhilelo (*bona: IsiTyhilelo 12, IsiTy. 16:12–16, IsiTy. 19:17–21, IsiTy. 20:7–10*). Kuzo zombini, abantu bakaThixo baphantsi kohlaselo lotshaba olu“kwezasezulwini iindawo” lwaye lusebenza lunamandla kwesi sangoku isizukulwana” (okanye kwiphakade langoku). Kuzo zombini, abantu bakaThixo bakhuthazwa “ngumfanekiso wephakade elizayo.” Ukudlula apho, “yomibini imiboniso yalatha ngokucacileyo kwidabi lokugqibela xa utshaba luya koyiswa ngokupheleleyo, nokuba emva koko iphakade elitsha liya kumiselwa ngonaphakade,” ixesha elitsha ekuya kuthi kulo “imeko yokugqibela enobuqaqawuli yabantu bakaThixo” kwakunye “nentshabalalo engunaphakade yotshaba” iya kuba icacile. (See Jordan Kalev Zhekov, *Eschatology of Kwabase-Efese* (Osijek, Croatia: Evangelical Theological Seminary, 2005), pp. 217, 233–235.)

Imibuzo Yokuxoxwa:

- ❶ Ukhe wajongana nini ngokucacileyo namandla obumnyama? Zinto zini owazifumana zingawona macebo aluncedo ngaloo maxesha?
- ❷ Ngolwazi olufumene kwileta yabase-Efese 6:10–20, ungalungiselela njani kumntu obonakala ecinezelwe ngokukodwa “yimikhosi yomoya yobubi” (*Efese 6:12, ESV*)?
- ❸ Siwaqonda kakuhle njani nokuze siwale “amaqhinga kaMtyholi” (*Efese 6:11, ESV*)? Umzekelo, ukholisa kanjani ukuziva ukulungele ukuxhoma izandla ngokholo lwakho kuba uziva ungumoni omkhulu, owonakele kakhulu, ukuba uThixo angakusindisa? Ngubani ofaka loo ngcinga engqondweni yakho—nguKristu na okanye yimikhosi yobumnyama? Kungani kufuneka ukuba, kanye ngamaxesha anjalo, ubange izithembiso ezininzi nezimangalisayo esizinikiweyo kuYesu?