




UDWESHU OLUZAYO

Isifundo 11 ukulungiselela uNhlangulana 15, 2024

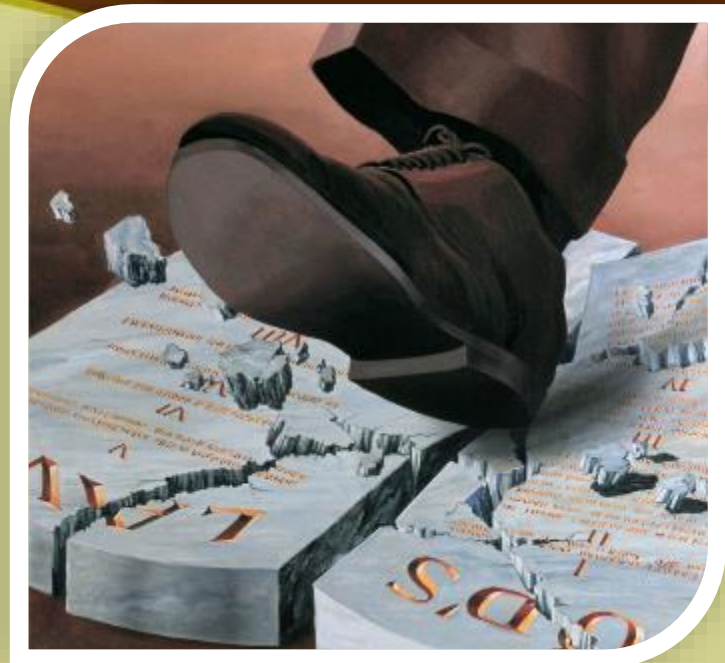


**“Bangcwelise ngeqiniso; izwi
lakho liyiqiniso”
(Johane 17:17)**

Sekungamakhulu eminyaka, impi ephakathi kukaKristu noSathane yayincike ekukhonzeni. Ukukhonza uNkulunkulu, noma ukukhonza noma yini ephambanisa ukuqondwa kwesimilo sikaNkulunkulu.

Ngokubeka umqondo okungewona okaNkulunkulu, uSathane uphumelele ukusebenzisa abantu, amabandla kanye nemibuso ukubhubhisa noma ngubani ofisa ukukhonza uMdali.

Amaqiniso ayisisekelo, njengomthetho kaNkulunkulu, owaphanjaniswa noma waze (endabeni yeSabatha) wacishe wakhohlwakala. Impi yokugcina iyozungeza ekukhonzeni kweqiniso ngosuku lweqiniso. Ake sibheke amandla ayosetshenziswa nguSathane empini yokugcina.



Udweshu:



Ukukhonza.



Ukungabekezelelani.



Isitha:



Isihlalo sikadrako.



Inxeba elalashwa.



IWundlu nodrako.

The image features a purple-tinted illustration of an unrolled scroll. The scroll is held open by four wooden pegs at the corners. The text 'UDWESHU' is written in a bold, stylized font across the center of the scroll. The letters are purple with a slight gradient and a shadow effect, giving them a three-dimensional appearance. The background of the scroll is a light, textured purple. The overall style is reminiscent of a traditional manuscript or a decorative title page.

UDWESHU

UKUKHONZA

“Ufanele wena Nkosi yethu noNkulunkulu wethu ukwamukela inkazimulo nodumo namandla, ngokuba nguwena owadala izinto zonke, nangenxa yakho zaba khona, zadalwa” (Isambulo 4:11)

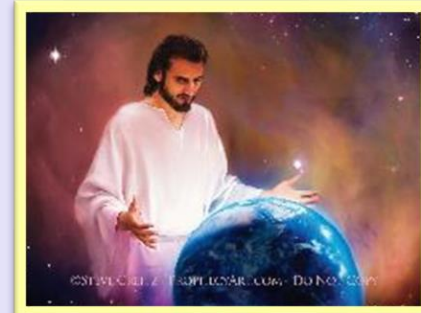
Izidalwa zasezulwini zikhonza uNkulunkulu ngamandla akhe okudala (Isamb 4:11; Jobe 38:6-7).

UNkulunkulu uzembula njengoMdali kanye noMhlengi ukuze simkhonze (Is. 45:6-7, 18-20; 65:18).

Umyalezo omenyezela esizukulwaneni sokugcina simema umhlaba ukuba ukhonze uNkulunkulu njengoMdali (Isamb 14:7).

Njengenxenye yakhe, uSathane ufisa ukukhonzwa emhlabeni kanye “nezilo” ezinikwa nguye amandla “okudala” umfanekiso okuyothi ngawo amukele ukukhonzwa ngumhlaba wonke (Isamb 13:2, 4, 14-15).

Akumangalisi ukuthi iSabatha libe yinto ebangwayo ngaleso sikhathi. Labo “abagcina imiyalo kaNkulunkulu kanye nokukholwa kukaJesu” (Isamb 14:12) bamkhonza ngosuku oluyisikhumbuzo sokudala kwakhe.



UKUNGABEKEZELELANI

“Bayakunhipha emasinagogeni; yebo, siyeza isikhathi sokuba lowo onibulalayo uyakuthi ukhonza uNkulunkulu” (Johane 16:2).



Impi yethu ayikho enyameni, kepha kumoya (Efesu 6:12). Asisebenzisi izikhali zenyama, kepha ezikamoya (2Co. 10: 3-5). Kodwa, isitha asinqikazi ukusebenzisa izikhali zenyama kithina.

Akulona ize “ukukhala” kwabathembekileyo, bekhaliswa wukuhlaselwa nguSathane emelene nebandla elithembekile (Isamb 12:12). Kuyena, zonke izikhali zilungile.

Uyasilinga ngezinkanuko zethu (Jakobe 1:14)

Uyasidukisa ngobuqili ezintweni ezifanayo (2Co. 4:3-4)

Usebenzisa abasondelene nathi (Mt. 10:34-36)

Uyasishaya asesabise (Izenzo 5:40)

Usenzisa udlame olubi (Johane 16:2)



Leyo yindlela ayisebenzisile endulo, futhi yileyo indlela ayoyisebenzisa ngezinsuku zokugcina: izinkohliso nobuqili (Isamb 13:13-14); ukunswinywa kwezomnotho (Isamb 13:16-17); isigwebo sokufa kulabo abangamkhonzi (Isamb 13:15).

The image shows a close-up of a book cover and an open page. The cover is made of a textured, reddish-brown material, likely leather or faux leather, with visible stitching and four metal clasps at the corners. The page is a light cream or off-white color. In the center of the page, the word "ISITHA" is printed in a bold, black, sans-serif font. The letters have a slight 3D effect with a drop shadow, making them stand out against the white background. The overall aesthetic is classic and elegant.

ISITHA

ISIHLALO SOMBUSO KADRAKO

“Udrako wasinika amandla akhe, nesihlalo sakhe sobukhosi” (Isambulo 13:2b)

Udrako wambulwe njengoSathane (Isamb 12:9), isilo sona, okuyisona asebenzisa amandla akhe ngaso, silinganiswa nesilo sesine ku Daniyeli 7 (esilandela ibhubesi, ibhele kanye nengwe, cf. Isamb 13:2).



Isambulo 13 siyincazelo ebanzi yesahluko 12. Siqala emva kwemizamo yokubulala uJesu, kanye nokwenyuka kwakhe okwalandela (Isamb 12:3-5). Amavesi okuqala ayenaba ngokuhlaselwa kwebandla eminyakeni engu 1,260, lapho amanye anake izehlakalo ezenzeka lapho “udrako wayethukuthelele owesifazane; wahamba wayokulwa nenzalo yakhe” (Isamb 12:17).



Emva kokuhlaselwa yizizwe ezingenampucuko, umbuso wamaRoma wahlukana phakathi. Kancane kancane, ulwandle lwaseRoma lwasala ezandleni zebandla, nalo olwafuna amandla ombuso okuyiwona alivumela ukuhlambalaza kanye nokushushisa ibandla elalithembekile (Isamb 13:4-8).





INXEBA ELALASHWA

“Uma ekhona oyisa ekuthunjweni, uya naye ekuthunjweni; uma ekhona obulala ngenkemba, umelwe naye ukubulawa ngenkemba. Nakhu ukubekezela nokukholwa kwabangcwele” (Isambulo 13:10)

Emva kwamakhulu eminyaka lisebenzisa amandla alo “ukuholela ekuthunjweni” futhi “libulala ngenkemba” (Isamb 13:10), ibandla laseRoma nalo layiswa ekuthunjweni (uma kuthunjwa inhloko yalo, uPius VI) futhi lashaywa “inxeba lokufa” (Isamb 13:3).



Yize uPope wabugcina ubunini bemibuso yawoPapa kwaze kwaba ngo 1870, ekugcineni walahlekelwa yiwo wonke amazwe akhe lapho umbuso wamataliyane wakhiwa khona. Ngaleso sikhathi, kwabonakala sengathi ibandla alisoze liphinde libe namandla elalinawo kuqala.

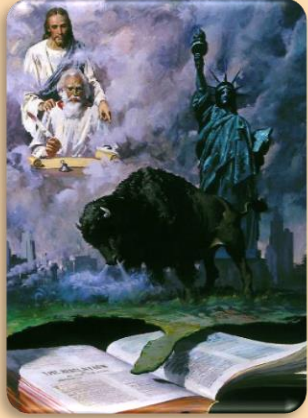
Ngo 1929, iVatican City yabonwa njengombuso ozimele. Inxeba lase liqala ukwelashwa. Kwakuyokwenzekani kusukela lapho na?

Ngokwembulwa kwezinto zokugcina, umbusi womhlaba wonke uyofunwa ukuze eze nezisombululo mayelana nezinkinga zomhlaba wonke. Phakathi kwalezo zisombululo ezanikwa ngubuholi bawoPapa kuyoba ngokungangabazeki ukubekwa kweSonto njengosuku lokuphumula ukuze kuhlangukwe imindeni, abantu kanye nezizwe.



IWUNDLU NODRAKO

“Ngase ngibona esinye isilo siphuma emhlabeni, sinezimpondo ezimbili ezifana nezewundlu, kepha sikhuluma njengodrako” (Isambulo 13:11)



Isilo sokuqala savela ngokonakala kwebandla elasungulwa nguJesu. Lapho elathola khona inxeba, uSathane wafuna “umprofethi wamanga” ukuba athathe indawo yalo futhi alisize ukuba lelapheke (Isamb 13:11; 16:13). Okunye, walifumanela umngani ngesizwe esasisungulwe ngokwemigomo yobuKristu obuqondile: iNorth America.

Waqala ngokulingisa uJesu (iWundlu). Yisizwe sombuso wentando yeningi (esingenamakhosi, esingenamiqhele), futhi esisekelwe ekwahlukaneni kwemibuso emibili (izimpondo): umbuso kanye nenkolo.

Njengombuso wokuqala womhlaba, seliqalile ukukhuluma njengo drako. Maduze uyoqala ukwenza imithetho mayelana nezenkolo, eyoseka ubuholi bawoPapa, uyokwakha “umfanekiso wesilo” (Isamb 13:12-14).



“Umfanekiso walesi silo umele enye inhlango yezenkolo enamandla afanayo. Umfanekiso wenziwa yilesilo esifana neWundlu. Lesilo esifana neWundlu singumfanekiso we United States, ebonakala sengathi enokuthula futhi ilungile. Amabandla ase United States ayohlango ngezinto avumelana ngazo ngokwenkolo. Kuyothi lawo mabandla asehlango enze umbuso ukuba ushaye imithetho yezenkolo eyosiza amabandla. Kuyothi uma kwenzeka lokho, ama Protestants ase America ayobe asenze umfanekiso wobuhlo bawopapa. Bese kuthi ibandla leqiniso lishushiswe ngendlela efanayo nabantu bakaNkulunkulu endulo.”