

ISityhilelo sikaYesu Kristu - Inani Lesithoba

Ingxelo Yokugqibela Yesiprofeto Kalsaya: Isityhilelo SikaKristu Nendima Yesiprofeto Yabali-144,000

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Incwadi kaIsaya, ngakumbi ibali lokugqibela lesiprofeto likaIsaya elifumaneka kwizahluko ezingamashumi amane ukuya kumashumi amathandathu anesithandathu, yinkcazo egxininisa inani elincinane leenyaniso ezibalulekileyo zesiprofeto ezinxulumene ngqo neSityhilelo sikaYesu Kristu, esele ngoku sityhilwa njengoko sisondele ekuvalweni kwexesha lovavanyo loluntu. Enye yezo nyaniso sisityhilelo sika-Alfa no-Omega. Akukho nanye enye incwadi eBhayibhileni esondela kubungqina bukaIsaya ngalo mba wesimilo sikaThixo obonakalisa isiphelo sento kunye nesiqalo sento.

Ngubani na osebenzileyo wakwenza oko, ebiza izizukulwana kususela ekuqalekeni? Mna Yehova, owokuqala, kwaye ndinoowokugqibela; ndinguye. Isaya 41:4.

Kuku-Isaya apho uThixo achaza into leyo engqina ukuba uThixo nguThixo.

Utsho uYehova, uKumkani kaSirayeli, noMhlanguli wakhe, uYehova wemikhosi, ukuthi; Mna ndingowokuqala, ndingowokugqibela; ngaphandle kwam akukho Thixo. Ngubani na, onjengam, onokubiza, akubhengeze, akumise ngolandelelwano phambi kwam, ekubeni ndamisela abantu bamandulo? Nezinto ezizayo, nezo ziya kuza, mabazibonakalise kubo. Musani ukoyika, musani ukunkwantya; andanixelelanga na kwangelo xesha, ndaza ndakubhengeza? Nina ningamangqina am. Kukho na uThixo ngaphandle kwam? Ewe, akukho liwa; andazi namnye. Isaya 44:6–8.

Ingxelo yokugqibela kaIsaya yesiprofeto igxininisa ukuzaliseka okugqibeleleyo nokokugqibela kokufika koMthuthuzeli awathembisa ngaye uYesu.

Ndiphulaphuleni, nina nilandela ubulungisa, nina nifuna uYehova; khangelani eliweni enaqingqiweyo kulo, nasekumngxunyeni womgodi enembiwe kuwo. Khangelani kuAbraham uyihlo, nakuSara owanizalayo; ngokuba ndambiza eseyedwa, ndamsikelela, ndamandisa. Kuba uYehova uya kuyithuthuzela iZiyon; uya kuzithuthuzela zonke iindawo zayo eziyinkangala; uya kuyenza intlango yayo ifane ne-Eden, nenkqantosi yayo ifane nomyezo kaYehova; uvuyo nemihlali kuya kufunyanwa kuyo, ukubulela, nezwi lengoma. Isaya 51:1–3.

UMthuthuzeli wafika ngoJulayi ka-2023. Enye inyani egxininisiweyo kwingxelo kaIsaya yimbali efihlakeleyo, enamanqanaba amathathu, yeendudumo ezisixhenxe, eyiyo kanye isakhiwo sika-“emeth,” igama lesiHebhere eladalwa ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela bealfabhethi yesiHebhere.

Ilizwi lesiphithiphithi livela esixekweni, ilizwi livela etempileni, ilizwi likaYehova elibuyisela impindezelo ezintshabeni zakhe. Isaya 66:6.

Enye inyaniso ebalulekileyo evezwe kuIsaya yindima yobuSilamsi njengesixhobo somgwebo olawulayo kaThixo, kuqala phezu kwe-United States, ize emva koko phezu kwehlabathi ngenxa yokupasiswa kokunyanzeliswa kweCawa.

Ngokomlinganiselo, xa iphuma, uya kuyigweba nayo; uyawubamba umoya wakhe onamandla ngomhla womoya wasempumalanga. Isaya 27:8.

Zonke ezi nyaniso zinokubekwa njengamalungu omyalezo weSikhalo sasezinzulwini zobusuku, esingumfuziselo othi umzekeliso weentombi ezilishumi umele umyalezo wesiTyhilelo sikaYesu Kristu awasinikwa nguBawo uYesu, awathi uYesu wasinika uGabriyeli, owathi wasinika uYohane, owawubhala wawuthumela emabandleni. Besisebenzisa ibali lokugqibela likaIsaya ukuxhasa umgca weziganeko zesiprofeto oqala kwisahluko seshumi elinanye seSityhilelo, yaye ngoku sifike kwisahluko seshumi elinesibini, apho sifumana umfazi owambethe ilanga ebonakaliswa ngomfuziselo oxhaswa ngokomeleleyo nguIsaya, oko kukuthi; uKristu ubonakalisa isiphelo sento ngesiqalo sento.

Kwabonakala umqondiso omkhulu ezulwini; umfazi owambethe ilanga, nenyanga iphantsi kweenyawo zakhe, entloko yakhe kukho isithsaba seenkwenkwezi ezilishumi elinambini; yena ke emithi wadanduluka, esezintlungwini zokubeleka, ebuhlungu efuna ukuzala. Kwabonakala nomnye umqondiso ezulwini; yaye khangela, inamba enkulu ebomvu, ineentloko ezisixhenxe neempondo ezilishumi, ineziqhwalala ezisixhenxe phezu kweentloko zayo. Umsila wayo warhola isahlulo sesithathu seenkwenkwezi zezulu, waziphosa emhlabeni; yaye inamba yema phambi komfazi owayesele eza kuzala, ukuze ithi, akuba ezelile umntwana wakhe, imgingye. Waza wazala umntwana oyinkwenkwe, oya kuzalusa zonke iintlanga ngentonga yentsimbi; waza umntwana wakhe wathatyathelwa kuThixo nasesihlalweni sakhe sobukhosi. ISityhilelo 12:1-5.

Umfazi weSityhilelo seshumi elinesibini uluphawu lwabantu bakaThixo abanyuliweyo kuyo yonke imbali. Izizwe ezilishumi elinambini zakwaSirayeli wamandulo ongowokoqobo zimele isiqalo sabantu bakaThixo abanyuliweyo besivumelwano. Izizwe ezilishumi elinambini zifuzisela isiphelo sakwaSirayeli wamandulo ongowokoqobo, xa uKristu wakhetha abafundi abalishumi elinambini. Abo bafundi balishumi elinambini ekupheleni kwakwaSirayeli wamandulo ongowokoqobo, babesengabapostile abalishumi elinambini ekuqaleni kwakwaSirayeli wangoku wokomoya. Amangqina amabini okuqala nengqina elinye lokugqibela ayadibana ukuze amise amangqina amathathu achonga ikhulu elinamashumi amane anesine amawaka njengesiphelo sakwaSirayeli wangoku wokomoya.

Abalikhulu elinamawaka angamakhulu amane anamashumi amane anesine, nabo, bangumqondiso owagxothwayo ngabazalwana babo. Bangumqondiso owawuyintili yamathambo awomileyo afileyo elele esitalatweni seso sixeko sikhulu saseSodom neYiputa, ababulawa lirhamncwa elenyuka liphuma enzonzobileni engenasiphelo. Bangumqondiso, abangamatye esithsaba, athe umfazi asinxibe phezu kwentloko yakhe.

Yaye iNkosi uThixo wabo iya kubasindisa ngaloo mini njengomhlambi wabantu bayo; kuba baya kuba njengamatye esithsaba, ephakanyisiwe njengomqondiso phezu komhlaba wayo.

Zekariya 9:16.

Umqondiso, ongamakhulu alikhulu anamashumi amane anesine amawaka, ungamatye, njengokuba noKristu enguye.

Bonke basela isiselo esinye sokomoya; kuba babesela kwelo Liwa lokomoya elalibalandela; yaye elo Liwa lalinguKristu. 1 Korinte 10:4.

UKristu umele ngokomfuziselo abo balikhulu elinamashumi amane anesine amawaka, yaye uPetros uyavumelana noPawulos ngokuba uKristu “litye eliphilileyo” elaliwa, kwaye uPetros wabuye wachaza ukuba abantu bakaThixo nabo “ngamatye aphilileyo.”

Nisiza kuye, ilitye eliphilayo, elaliwe ngenene ngabantu, kodwa lanyulwa nguThixo, lixabisekile, nani ke, njengamatye aphilayo, niyakhiwa nibe yindlu yokomoya, ubungeleli obungewele, ukuze ninikele imibungelelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu. 1 Petero 2:4, 5.

Abo balikhulu elinamashumi amane anesine amawaka abangamatye kuphela esithsabeni somfazi, kodwa bona ngokwabo basisithsaba eso.

Ngenxa yeZiyon andiyi kuthula, nangenxa yeYerusalem andiyi kuphumla, ade ubulungisa bayo buphume njengokukhanya, nosindiso lwayo lube njengesibane esivuthayo. Neentlanga ziya kubona ubulungisa bakho, nookumkani bonke babone uzuko lwakho; yaye uya kubizwa ngegama elitsha, elo umlomo kaYehova uya kulibiza. Kananjalo uya kuba sisithsaba sozuko esandleni sikaYehova, nesidanga sobukumkani esandleni soThixo wakho. Isaya 62:1–3.

UKristu umele ngomfuziselo ikhulu elinamashumi amane anesine amawaka. Yena uliLitye, yaye bona “ngamatye.” Bona “sisithsaba sozuko esandleni seNkosi,” kwaye uKristu usisithsaba sozuko.

Ngaloo mini uYehova wemikhosi uya kuba sisithsaba sozuko, nesiqhwalala sobuhle, kwintsalela yabantu bakhe, abe ngumoya womgwebo kulowo uhleliyo ekugwebeni, namandla kwabo babuyisela idabi esangweni. Isaya 28:5, 6.

Xa kuqwalaselwa inani elilishumi elinesibini kumxholo wesiqalo nesiphelo, umfazi umele abantu bomnqophiso abanyuliweyo abavela kwaSirayeli wamandulo entabeni yeSinayi, kude kube kwimbali yekhulu elinamashumi amane anesine amawaka. Bafuzaniswe nguKristu, yaye ukuzalwa kwaKhe kwafuzisela ukuvuka kwamathambo awomileyo abafuleyo aphuma esitratweni apho babebulewe khona ngoJulayi 18, 2020. Inkqubo enamanyathelo amabini ayichaza ngokufutshane kangaka uHezekile amashumi amathathu anesixhenxe, ezisa abo baprofeti babini ebomini, ‘ikhankanywa kuqala’ ekudalweni kuka-Adam.

UAdam wadalwa ngamanyathelo amabini. Kuqala wabunjwa, waza uKristu waphefumlela kuye umphefumlo wobomi, kanye njengokuba umoya ovela kwimimoya emine kuHezekile wawazisa amathambo awomileyo ebomini. UAdam wadalwa eyindoda esele ikhulile ngokupheleleyo, kodwa ukudalwa kwakhe kwakungekho ngaphantsi koko, ukuzalwa kwakhe. Ikhulu elinamashumi amane anesine amawaka azalwa emva kweentsuku ezintathu ezinesiqingatha ezingumfuziselo zokulala efile esitratweni esinqumla entilini yokufa. Ikhulu elinamashumi amane anesine amawaka azalwa

ngumfazi owazala “umntwana oyinkwenkwe: owayeza kulawula ngentonga yentsimbi.” Njengomfuziselo webandla kuyo yonke imbali, umfazi weSityhilelo seshumi elinesibini umele umfuziselo ofanayo “nentaba” kaDaniyeli isibini.

“IsiTyhilelo yincwadi etywiniweyo, kodwa ikwayincwadi evuliweyo. Ibhala iziganeko ezimangalisayo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. Iimfundiso zale ncwadi zicacile, azisiyimfihlakalo nezingaqondakaliyo. Kuyo kwa loo mgca wesiprofeto uyathatyathwa njengakwiDaniyeli. Ezinye iziprofeto uThixo uziphindile, ngaloo ndlela ebonisa ukuba zimele zinikwe ukubaluleka. INkosi ayiziphindi izinto ezingenasiphumo sikhulu.” Manuscript Releases, volume 9, 8.

Olo lwentetho lwesiprofeto lufumaneka kuDaniyeli luphinde luthathwe kwiSityhilelo. Ilitye likaDaniyeli, elinqunyulwe entabeni kungekho zandla, “ngamatye aphilayo” kaPetros, “anakhiwa abe yindlu yokomoya, ububingeleli obungewele,” yaye ilitye likaDaniyeli likwamele ikhulu elinamashumi amane anesine amawaka. Intaba yibandla likaThixo kuyo yonke imbali.

Ke kaloku ngemihla yabo aba kumkani, uThixo wasezulwini uya kumisa ubukumkani obungasayi kuze butshatyalaliswe; yaye ubukumkani abo abusayi kushiyelwa kwabanye abantu, kodwa buya kuqhekeza buphelise bonke obu bukumkani, yaye bona buya kuma ngonaphakade. Kuba njengoko ubonile ukuba ilitye lalisikwa entabeni ngaphandle kwezandla, nokuba laqhekeza intsimbi, ubhedu, udongwe, isilivere, negolide; uThixo omkhulu ukwazisile ukumkani oko kuya kwenzeka emva koku: yaye iphupha liqinisekile, nokuchazwa kwalo kuqinisekile. Daniyeli 2:44, 45.

Umyalezo woKhwelo lwasezinzulwini zobusuku wabangamakhulu alikhulu anamashumi amane anesine amawaka ukwamelwe kananjalo njengemvula yasemva, yaye kusexeshani lemvula yasemva apho uThixo “amisela” ubukumkani obumelwe lilitye likaDaniyeli.

“Imvula yokugqibela iyeza phezu kwabo banyulu—bonke ngoko baya kuyamkela njengangaphambili.

“Xa ezi ngelosi zine ziyekelela, uKristu uya kumisa ubukumkani baKhe. Akukho mntu wamkela imvula yamva ngaphandle kwabo benza konke abanako. UKristu wayeya kusinceda. Bonke banokuba ngaboyisi ngobabalo lukaThixo, ngegazi likaYesu. Izulu lonke linomdla kulo msebenzi. Iingelosi zinomdla.” Spalding and Magan, 3.

Imimoya emine yobuSilamsi iyakhululwa ngexesha lomthetho weCawa, aze ke uKristu amise ubukumkani baKhe. Oku kwenzeka ngemihla yezikumkani zokomoya ezikwisahluko sesibini sikaDaniyeli. Izikumkani ezine zokomoya zokugqibela ephupheni likaNebhukadenetsare, zazifanekiswe zizikumkani ezine zokuqala ezibonakalayo. IBhabheli yokwenyama, amaMede namaPersi, iGrisi neRoma zimele iBhabheli yokomoya, amaMede namaPersi, iGrisi neRoma.

IBhabhiloni yokomoya iyintloko yegolide, eyafumana inxeba elibulalayo ngowe-1798, njengoko kufanekiselwa nguNebhukadenetsare ekususweni okwethutyana emandleni “ngamaxesha asixhenxe.” Xa umanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki lusakha ubukumkani besibhozo, obuphuma kwabo basixhenxe, luya kuba luqulunqwe zizo zonke

izikumkani zokomoya, ezimelwe kumfanekiso kaNebhukadenetsare wesahluko sesibini. Ubupopu obufileyo nobupopu obuvusiweyo, ziyintloko yegolide yokomoya ekuqaleni nasekupheleni kwezikumkani ezine zokomoya zomfanekiso. I-United States, njengesesibini kwezo zikumkani zine, imelwe njengoMedi namaPersi wokomoya. IZizwe eziManyeneyo, njengesesithathu kwezo zikumkani zine, zimelwe njengoGrisi wokomoya yaye kunye, zonke zenza umanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki ukuze kumiselwe ubukumkani besibhozo, obuphuma kwabo basixhenxe. Ubupopu bunguchas' uKristu yaye bufuna ukwenza into efana noKristu ngobuqhetseba. Ngokubhekisele koku; kwezo zikumkani zine zokomoya zokugqibela, ubupopu bungowokuqala nobokugqibela.

Ilitye elisikwe entabeni liba bubukumkani obuzalisa umhlaba wonke, yaye limiswa njengomqondiso “ngemihla yabo aba kumkani,” kuba zonke izikumkani zomoya zomfanekiso zimelwe ngokusebenzayo “ngemihla yokugqibela.” Ukuphakanyiswa komqondiso, okuyikusekwa kobukumkani bukaKristu, kwenzeka xa imimoya emine yobuSilamsi ikhululwa, yaye imvula yasemva ithululwa ingenamlinganiselo ngexesha lomthetho weCawa.

Ilitye eliqingqiweyo entabeni liya kuziqhekeza zibe ziingceba zonke izikumkani zomoya zehlabathi, ezimelwe “yintsimbi, nobhedu, nodongwe, nesilivere, negolide.” Iwaka elinamakhulu amane anamashumi amane anesine limela uKristu, lowo kwiSityhilelo seshumi elinesibini engu“mntwana oyinkwenkwe,” ekuzalweni kwakhe kwabonakaliswa ukuzalwa kwewaka elinamakhulu amane anamashumi amane anesine. “Umntwana oyinkwenkwe” uya “kulawula zonke iintlanga ngentonga yentsimbi.” Ngaloo ntonga uya kuziqhekeza iintlanga.

Ndiya kuvakalisa ummiselo: uYehova uthe kum, Wena unguNyana wam; namhlanje ndikuzalile. Cela kum, ndikunike iintlanga zibe lilifa lakho, neziphelo zomhlaba zibe zezakho. Uya kuziqhekeza ngentonga yentsimbi; uya kuzityumza zibe ziingceba njengengqayi yombumbi. INdumiso 2:7–9.

UNyana kaThixo wazalwa nguYise. Abaninzi bayithabatha le nyaniso baze bayijikelele ekuzitshabalaliseni kwabo. “Wazalwa” kuthetha ukuzisa ekuzalweni, kodwa siyazi ukuba akuzange kubekho xesha apho uKristu wayengekho.

“Ke kaloku uMoya uthetha ngokucacileyo, ukuba ngemihla yokugqibela abathile baya kuwulahlala ukholo, benikela ingqalelo kwimimoya ekhohlisayo, nasezimfundisweni zeedemon; bethetha ubuxoki ngohanahaniso; benesazela sabo esitshiswe ngentsimbi eshushu.’ Phambi kweziphuhliso zokugqibela zomsebenzi wokuwexuka kuya kubakho ukudideka kokholo. Akuyi kubakho iingcamango ezicacileyo nezizinzileyo ngokuphathelele imfihlelo kaThixo. Inyaniso iya konakaliswa emva kwenye. ‘Kananjalo, ngaphandle kokuphikisana, inkulu imfihlelo yobuthixo: UThixo wabonakaliswa enyameni, wagwetyelwa ngoMoya, wabonwa ziingelosi, washunyayelwa phakathi kweentlanga, wakholwa kuye ehlabathini, wamkelwa enyuselwa eluzukweni.’ Baninzi abaphika ubukho bukaKristu bangaphambi kokuba eze emhlabeni, yaye ngenxa yoko baphika ubuthixo bakhe; abamamkeli njengoMsindisi wobuqu. Oku kukumphika ngokupheleleyo uKristu. WayenguNyana kaThixo okuphela kwamzelelo, owayemnye noYise kwasekuqalekeni. Ihlabathi lenziwa ngaye.” Signs of the Times, May 28, 1894.

Xa uKristu ebonakaliswa njengowo “ozelweyo” nguYise, oko kuchaza inyaniso enxulumene noKristu, inyaniso etshatyalaliswayo ukuba inyanzeliswa ukuba ingeniswe kumzekelo wobuzali bomntu. Asinakumgweba uThixo ngokwembono yethu yobuntu. Sinokumgweba uThixo kuphela njengoko Yena esibeka phambi kovavanyo lwaKhe ngaYe ngokwaKhe.

Ongendawo makayiyeke indlela yakhe, nendoda engenabulungisa iingcinga zayo; ibuyele kuYehova, yaye uya kuba nenceba kuyo; nakuThixo wethu, ngokuba uya kuxolela ngokobutyebi. Kuba iingcinga zam asizizo iingcinga zenu, neendlela zenu asizizo iindlela zam, utsho uYehova. Kuba njengokuba amazulu ephakamile ngaphezu komhlaba, kunjalo iindlela zam ziphakamile ngaphezu kweendlela zenu, neengcinga zam ngaphezu kweengcinga zenu. Isaya 55:7–9.

Ukulitsala gwenxa igama elithi “ozelweyo” ukuze kuchongwe ukuba kwakukho ixesha apho uYise wazala uKristu, kukunikela “indlebe koomoya abalahlekisayo, nakwiimfundiso zeedemon.” Ngenjongo yesifundo sethu sangoku, ndichonga nje ukuba umfazi weSityhilelo seshumi elinesibini wayeza kuzala “umntwana oyinkwenkwe” oza kulawula iintlanga ngentonga yentsimbi. Ikhulu elinamashumi amane anesine amawaka nalo liya kulawula iintlanga ngentonga yentsimbi.

Ibandla laseTiyatira libuya kwakhona xa inxeba elibulalayo lobupopu liphiliswa ngexesha lomthetho weCawa. Kulo mbali, idinga elinikiweyo kubantu bakaThixo lelokuba abo boyisayo baya kulawula “iintlanga” “ngentonga yentsimbi.”

Nalowo oyisayo, agcine imisebenzi yam kude kube sekupheleni, ndiya kumnika igunya phezu kweentlanga; yaye uya kuzalusa ngentonga yentsimbi; ziya kuqhekezwa zibe ziingceba njengezitya zombumbi; kwanjengokuba nam ndakwamkela kuBawo. Isityhilelo 2:26, 27.

Abantu bakaThixo abakwimbonakaliso yokugqibela yebandla laseTiyatira, ngabaliwaka elinamakhulu alikhulu anamashumi amane anesine. Umfazi ekuqaleni wazala uKristu, yaye ekugqibeleni uzala abo baliwaka elinamakhulu alikhulu anamashumi amane anesine, abalandela iMvana.

Baza bamba ngathi bacula ingoma entsha phambi kwetrone, naphambi kwezi zidalwa zine, naphambi kwamadoda amakhulu; kungekho mntu wayenokuyifunda loo ngoma ngaphandle kwamakhulu alikhulu anamashumi amane anesine amawaka, awathi ahlangukwa emhlabeni. Aba ngabo bangazange bazingcolise ngabafazi; kuba banyulu. Aba ngabo balandela iMvana naphina apho iya khona. Aba bahlangulwa phakathi kwabantu, bengabazibulo kuThixo nakuMvana. ISityhilelo 14:3, 4.

UKristu wazalwa “kuqala”, yaye ikhulu elinamashumi amane anesine amawaka alandela iMvana, ngoko ke bona bazalwa “ekugqibeleni”. UKristu “wathatyathwa wasiwa kuThixo”, kanye njengoko kwakunjalo ngamangqina omabini eSityhilelo seshumi elinanye. Bobabini abantwana bakhe benyukela kuYise.

Waza wazala umntwana oyinkwenkwe, owayeza kulawula zonke iintlanga ngentonga yentsimbi; waza umntwana wakhe wasiwa kuThixo nasesihlalweni saKhe sobukhosi. ISityhilelo 2:5.

UKristu, njengeNkosi yemikhosi, ukwayi “sabelo sikaYakobi,” yaye uSirayeli “yintonga yelifa lakhe,” yaye uSirayeli ukwayi “sizembe sakhe sokulwa” kwakunye “nezixhobo zakhe zemfazwe” azisebenzisayo “ukuziqhekeza iintlanga zibe ziingceba.”

Isabelo sikaYakobi asinjengazo; kuba yena ungumenzi wezinto zonke; yaye uSirayeli yintonga yelifa lakhe; igama lakhe nguYehova wemikhosi. Wena ulizembe lam lemfazwe nezikhali zam zemfazwe; kuba ngawe ndiya kuziqhekeza iintlanga zibe ziingceba, yaye ngawe ndiya kutshabalalisa izikumkani. Yeremiya 51:19, 20.

UKristu nabalikhulu elinamashumi amane anesine amawaka bobabini bayalawula baze bazityumze iintlanga ngentonga yesinyithi. UKristu “sisabelo sikaYakobi,” kodwa kwangokunjalo banjalo nabantu baKhe.

Ngokuba isabelo seNkosi ngabantu bayo; uYakobi sisabelo selifa layo. Duteronomi 32:9.

Iitye eliqingqiweyo entabeni, elimele ibandla likaThixo, kukubonakaliswa kokugqibela kwebandla laKhe elizalisa umhlaba ngobuqaqawuli baKhe; yaye lisetyenziswa njengentshuntshe yokulwa kaThixo ukubetha iinyawo zomfanekiso nokuguqula ezo zikumkani zibe “ngumququ wamabala okubhulela ehlotyeni.” Ezo zikumkani ziphetsethwa ngumoya.

Yandula ke yaphulwa ndawonye intsimbi, nodongwe, nobhedu, nesilivere, negolide, zaza zaba njengomququ wezanda zasehlotyeni; nomoya wazithwala wemka nazo, akwafunyanwa ndawo yazo; ke lona ilitye elawubethayo umfanekiso laba yintaba enkulu, lawuzalisa wonke umhlaba. Daniyeli 2:35.

Kwaba yimfuneko ukubeka umqondiso womfazi kumxholo womqondiso ophakanyiselwe ezulwini, kuba iSityhilelo isahluko seshumi elinesibini sichaza ukuqala kwemfazwe phakathi kukaKristu noSathana eyaqala ezulwini, yaye ngokwenjenjalo sichaza imfazwe ezulwini ebonakalisa isiphelo sempikiswano enkulu phakathi kukaKristu noSathana. ISityhilelo izahluko zeshumi elinesibini neshumi elinesithathu zibonisa imfazwe yokugqibela yale mpikiswano enkulu, yaye zenza oko ngokubonisa abameli bakaSathana kunye nekhulu elinamashumi amane anesine amawaka besilwa ezulwini.

Kwinqaku elilandelayo, siya kuqhubeka sikhankanye imfazwe yasezulwini kwimihla yokugqibela, eyayimelwe kwangaphambili yimfazwe yasezulwini eyaqalayo ekuqalekeni.

Ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinempondo ezimbini, zifana nezemvana, lathetha njengenamba. Kwaye lisebenzisa onke amandla erhabncwa lokuqala phambi kwalo, lenza ukuba ihlabathi nabo bahlala kulo balinqule irhamncwa lokuqala, elo nxeba lalo lokufa laphiliswa. Kwaye lenza imimangaliso emikhulu, ide yenze nomlilo wehle uvela emazulwini, uye emhlabeni, emehlweni abantu, lize libalahlekise abo bahlala emhlabeni ngezo zimanga lalinikwe amandla okuzenza phambi kwerhamncwa; lisithi kwabo bahlala emhlabeni mabenzele umfanekiselo irhamncwa, elo lalinxeba ngekrele, laza laphila. Kwaye lanikwa amandla okunika umoya umfanekiselo werhamncwa, ukuze umfanekiselo werhamncwa uthethe, kananjalo ubangele ukuba babulawe bonke abo bangayi kuwunqula umfanekiselo werhamncwa. Kwaye lenza bonke, abancinane nabakhulu, abazizityebi

nabangamahlwempu, abakhululekileyo namakhoboka, ukuba bamkele uphawu esandleni sabo sokunene, nokuba semabunzini abo; ukuze kungabikho bani unako ukuthenga nokuthengisa, ngaphandle kwalowo unophawu, nokuba ligama lerhamncwa, nokuba linani legama lalo. Nantsi ubulumko. Lowo unengqondo makanibale inani lerhamncwa; kuba linani lomntu; nenani lalo lilo amakhulu amathandathu anamashumi amathandathu anesithandathu. IsiTyhilelo 13:11–18.