

Isambulo SikaJesu Kristu - Inombolo Yesishiyagalolunye

*Ukulandisa Kokugcina Kuka-Isaya KweSiphrofetho: Isambulo SikaKristu
Nendima Yesiprofetho Yabayi-144,000*

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Incwadi ka-Isaya, futhi ikakhulukazi ukulandisa kokugcina kwesiprofetho sika-Isaya okutholakala ezahlukweni ezingamashumi amane kuya kwezingamashumi ayisithupha nesithupha, kuyisethulo esigcizelela amaqiniso ambalwa abalulekile esiprofetho axhumene ngokuqondile neSambulo sikaJesu Kristu, manje esesuswa uphawu njengoba sisondele ekuvalweni kwesikhathi sokuhlolwa kwesintu. Elinye lalawo maqiniso liyisambulo sika-Alfa no-Omega. Ayikho enye incwadi eBhayibhelini esondela ebufakazini buka-Isaya mayelana nesici sesimilo sikaNkulunkulu esibonisa ukuphela kwento kanye nokuqala kwento.

Ngubani okwenzileyo wakufeza, ebiza izizukulwana kusukela ekuqaleni na? Mina, uJehova, owokuqala, futhi ngikanye nabokugcina; nginguye. U-Isaya 41:4.

Kuku-Isaya lapho uNkulunkulu ekhombela khona lokho okuyikho okufakazela ukuthi uNkulunkulu unguNkulunkulu.

Usho kanje uJehova, iNkosi ka-Israyeli, noMhlengi wayo, uJehova wamabandla: Mina ngingowokuqala, futhi mina ngingowokugcina; ngaphandle kwami akakho uNkulunkulu. Ngubani-ke, onjengami, ongabiza, akumemezele, akuhlele phambi kwami, selokhu ngamisa abantu basendulo na? Nezinto ezizayo, nezizakufika, makabakhombise zona. Ningesabi, futhi ningethuki; angikutshelanga yini kusukela kuleso sikhathi, ngakumemezela? Nina ningofakazi bami. Ukhona yini uNkulunkulu ngaphandle kwami na? Yebo, akakho uNkulunkulu; angazi noyedwa. Isaya 44:6–8.

Indaba yokugcina ka-Isaya yesiprofetho igcizelela ukugcwaliseka okuphelele nokokugcina kokufika koMduduzi uJesu ayemethembisile.

Ngilaleleni, nina enilandela ukulunga, nina enifuna iNkosi; bhekani edwaleni enaqoshwa kulo, nasemgodini womgodini enambiwa kuwo. Bhekani ku-Abrahama uyihlo, nakuSara owanizalayo; ngokuba ngambiza eyedwa, ngamnika isibusiso, ngamandisa. Ngokuba iNkosi iyakududuza iZiyoni; iyakududuza zonke izindawo zalo eziyincithakalo; iyakwenza ihlane lalo lifane ne-Edene, nogwadule lwalo lufane nensimu yeNkosi; injabulo nokuthokoza kuyakufunyanwa kulo, ukubonga nezwi lokuhlabelela. Isaya 51:1–3.

UMduduzi wafika ngoJulayi ka-2023. Elinye iqiniso eligcizelelwa endabeni ka-Isaya ngumlando ofihlekile, onezigaba ezintathu, wezuluziyisikhombisa, okuyisakhiwo sika-“emeth,” igama lesiHebheru elakhiwa ngohlamvu lokuqala, lweshumi nantathu, nolokugcina lohlamvu lwesiHebheru.

Izwi lomsindo livela emzini, izwi livela ethempelini, izwi leNkosi elibuyisela impindiselo ezitheni zayo. Isaya 66:6.

Elinye iqiniso elibalulekile elivezwa ku-Isaya yindima yobuSulumane njengethuluzi lokwahlulela kukaNkulunkulu okuphoqeleyo, kuqala phezu kwe-United States, bese kamuva phezu komhlaba wonke ngenxa yokuphaphiswa kokuphoqelelwa kweSonto.

Ngokulinganisa, lapho siyahluma, uyakuphikisana nakho; uyabamba umoya wakhe onamandla ngosuku lomoya wasempumalanga. Isaya 27:8.

Wonke la maqiniso angahlukaniswa njengengxenywe yomlayezo Wokukhala Kaphakathi Kwamabili, okuyisifaniso sabo izintombi eziyishumi esimele umyalezo weSambulo sikaJesu Kristu uYise asipha uJesu, uJesu asipha uGabriyeli, uGabriyeli wasinika uJohane, owawubhala waluthumela emabandleni. Besilokhu sisebenzisa ukulandisa kokugcina kuka-Isaya ukusekela umugqa wezenzakalo zesiprofetho oqala esahlukweni seshumi nanye seSambulo, futhi manje sesifike esahlukweni seshumi nambili, lapho sithola khona ukuthi owesifazane embethe ilanga uvezwa ngophawu olusekelwa ngokuqinile kangaka ngu-Isaya, okungukuthi; uKristu ufanekisa ukuphela kwento, ngesiqalo sento.

Kwase kubonakala isimangaliso esikhulu ezulwini; owesifazane embethe ilanga, nenyanga ingaphansi kwezinyawo zakhe, naphezu kwekhanda lakhe umqhele wezinkanyezi eziyishumi nambili; yena ekhulelwe wamemeza, ehelelwa ebuhlungwini bokubeletha, ehlupheka ukuba azale. Kwase kubonakala esinye futhi isimangaliso ezulwini; bheka, udrako omkhulu obomvu, enamakhanda ayisikhombisa nezimpondo eziyishumi, nemiqhele eyisikhombisa phezu kwamakhanda akhe. Nomsila wakhe wadonsa ingxenywe yesithathu yezinkanyezi zezulu, waziphonsa emhlabeni; udrako wema phambi kowesifazane owayesezabeletha, ukuba adle umntwana wakhe masinyane nje lapho esezelwe. Wazala umntwana wesilisa, oyakubusa zonke izizwe ngentonga yensimbi; umntwana wakhe wayesethathwa enyuselwa kuNkulunkulu nasesihlalweni sakhe sobukhosi. IsAmbulo 12:1-5.

Owesifazane weSambulo seshumi nambili uwuphawu lwabantu bakaNkulunkulu abakhethiweyo kuwo wonke umlando. Izizwe eziyishumi nambili zakwa-Israyeli wasendulo ongokoqobo zimelela isiqalo sabantu bakaNkulunkulu besivumelwano abakhethiweyo. Izizwe eziyishumi nambili zifanekisela isiphetho sakwa-Israyeli wasendulo ongokoqobo, ngesikhathi uKristu ekhetha abafundi abayishumi nambili. Labo bafundi abayishumi nambili ekupheleni kwakwa-Israyeli wasendulo ongokoqobo, babeyibona futhi abaphostoli abayishumi nambili ekuqaleni kuka-Israyeli wanamuhla ongowomoya. Ofakazi ababili bokuqala nofakazi oyedwa wokugcina bahlangana ukuze kumiswe ofakazi abathathu abakhomba abayikhulu namashumi amane nane ezinkulungwane njengokuphela kuka-Israyeli wanamuhla ongowomoya.

Abayizinkulungwane eziyikhulu namashumi amane nane futhi bayisibonakaliso esalahlelwa ngaphandle ngabafowabo. Bayisibonakaliso esasiyisigodi samathambo afileyo omile alele esitaladini somuzi omkhulu waseSodoma naseGibhithe, abulawa yisilo esakhuphuka siphuma emgodini ongenasiphelo. Bayisibonakaliso, abangamatshe omqhele, owesifazane awuthwalelele ekhanda lakhe.

UJehova uNkulunkulu wabo uyakubasindisa ngalolo suku njengomhlambi wabantu bakhe; ngokuba bayakuba njengamatshe omqhele, aphakanyiswe njengophawu ezweni lakhe. Zakariya 9:16.

Isibonakaliso, esingabantu abayikhulu namashumi amane nane ezinkulungwane, singamatshe, njengoba noKristu enguye.

Bonke baphuza isiphuzo esifanayo somoya; ngokuba babephuza kulelo Dwala lomoya elalibalandela; futhi lelo Dwala lalinguKristu. 1 Korinte 10:4.

UKristu umelela ngokomfanekiso abayizinkulungwane eziyikhulu namashumi amane nane, futhi uPetru uyavumelana noPawulu ngokuthi uKristu “uyitshe eliphilayo” elaliwa, futhi uPetru wabonisa futhi ukuthi abantu bakaNkulunkulu nabo “bangamatshe aphilayo.”

Niza kuye, njengetshe eliphilayo, impela elaliwe ngabantu, kepha elikhethiweyo nguNkulunkulu, futhi eliyigugu, nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yomoya, ubupristi obungcwele, ukuze ninikele imihlatshelo yomoya eyamukelekayo kuNkulunkulu ngoJesu Kristu. 1 Peter 2:4, 5.

Abayizinkulungwane eziyikhulu namashumi amane nane abayona nje kuphela amatshe asemqheleni wovesifazane, kodwa bangumqhele uqobo lwawo.

Ngenxa yeSiyoni angiyikuthula, nangenxa yeJerusalema angiyikuphumula, kuze kuphume ukulunga kwalo njengokukhanya, nensindiso yalo njengesibani esivuthayo. Izizwe ziyakubona ukulunga kwakho, nawo wonke amakhosi ayakubona inkazimulo yakho; ubizwe ngegama elisha, eliyakuthiwa ngumlomo kaJehova. Woba futhi ngumqhele wenkazimulo esandleni sikaJehova, nesigqoko sobukhosi esandleni sikaNkulunkulu wakho. U-Isaya 62:1–3.

UKristu ufanekisa abayizinkulungwane eziyikhulu namashumi amane nane. UyiliDwala, kanti bona “bangamatshe.” Bayi “umqhele wenkazimulo esandleni seNkosi,” kanti uKristu ungumqhele wenkazimulo.

Ngalolo suku uJehova wamabandla uyakuba ngumqhele wenkazimulo, nesigqoko sobuhle kubasalayo babantu bakhe; abe ngumoya wokwahlulela kulowo ohlezi ekwahluleleni, namandla kwababuyisela impi esangweni. U-Isaya 28:5, 6.

Lapho kucatshangelwa inani eliyishumi nambili esimweni sokuqala nesokuphela, owesifazane umelela abantu abakhethiweyo besivumelwano bakwa-Israyeli wasendulo eNtabeni iSinayi, kuze kube emlandweni wabayiikhulu namashumi amane nane ezinkulungwane. Baye bafanekiswa nguKristu, futhi ukuzalwa Kwakhe kwafanekisela ukuvuka kwamathambo omile abafuleyo emgwaqweni lapho babebulewe khona ngoJulayi 18, 2020. Inqubo yezigaba ezimbili uHezekeli amashumi amathathu nesikhombisa ayiveza ngokucace kakhulu, eletha labo baprofethi ababili ekuphileni, “ikhulunywa kuqala” ekudalweni kuka-Adamu.

U-Adamu wadalwa ngezinyathelo ezimbili. Waqala wabunjwa, kwase kuthi uKristu aphefumulele kuye umphefumulo wokuphila, njengoba nje umoya ovela emimoyeni emine kuHezekeli waletha amathambo omile ekuphileni. U-Adamu wadalwa eyindoda esikhule ngokugcwele, kodwa nokho

ukudalwa kwakhe kwakuyikho ukuzalwa kwakhe. Labo abayizinkulungwane eziyikhulu namashumi amane nane bazalwa emva kwezinsuku ezintathu nengxenye ezingokomfanekiso belele befile emgwaqweni odabula isigodi sokufa. Labo abayizinkulungwane eziyikhulu namashumi amane nane bazalwa ngowesifazane owazala “umntwana wesilisa, owayezobusa ngenduku yensimbi.” Njengophawu lwebandla kuwo wonke umlando, owesifazane wesAmbulo ishumi nambili umele umfanekiso ofanayo nalowo “wentaba” kaDaniyeli ezimbili.

“IsAmbulo siyincwadi esivaliwe uphawu, kodwa futhi siyincwadi evuliwe. Siloba izehlakalo ezimangalisayo ezizokwenzeka ezinsukwini zokugcina zomlando walomhlaba. Izimfundiso zale ncwadi ziqondile, azisizo ezemfihlakalo nezingenakuqondakala. Kuyo kuthathwa wona lowo mugqa wesiprofetho njengoba kunjalo kuDaniyeli. Ezinye iziprofetho uNkulunkulu uziphindile, ngalokho ebonisa ukuthi kumele zinikwe ukubaluleka. INkosi ayiphindi izinto ezingesizo ezomphumela omkhulu.” Manuscript Releases, volume 9, 8.

Uchungechunge olufanayo lwesiprofetho olutholakala kuDaniyeli luyalandelwa encwadini yesAmbulo. Itshe likaDaniyeli, elaqoshwa entabeni ngaphandle kwezandla, liyilo “amatshe aphilayo” kaPetru, “akhelwa indlu yomoya, ubupristi obungcwele,” futhi itshe likaDaniyeli limela futhi abayizinkulungwane eziyikhulu namashumi amane nane. Intaba iyibandla likaNkulunkulu kuwo wonke umlando.

Ezinsukwini zalawo makhosi uNkulunkulu wezulu uyakumisa umbuso ongasoze wachithwa; nombuso awuyikushiyelelwa kwabanye abantu, kepha wona uyakuchoboza uqede yonke le mibuso, wona ume phakade. Njengokuba wabona ukuthi itshe laqoshwa entabeni kungengazandla, nokuthi lachoboza insimbi, ithuba, ubumba, isiliva, negolide; uNkulunkulu omkhulu wazisile inkosi okuyakuba khona emva kwalokhu; nephupho liqinisekile, nokuchazwa kwalo kuqotho. Daniyeli 2:44, 45.

Umlayezo Wokukhalela Kwaphakathi Nobusuku wabazinkulungwane eziyikhulu namashumi amane nane uphinde umelelwe njengemvula yokugcina, futhi kungesikhathi semvula yokugcina lapho uNkulunkulu ‘emisa’ umbuso omelelwa yitshe likaDaniyeli.

“Imvula yasekupheleni iyeza phezu kwalabo abahlanzekile—bonke ngaleso sikhathi bayakuyamukela njengakuqala.

“Lapho izingelosi ezine ziyekela, uKristu uyomisa umbuso waKhe. Akekho owamukela imvula yokugcina ngaphandle kwalabo abenza konke abangakwenza. UKristu ubeyosisiza. Bonke bebengaba ngabanqobi ngomusa kaNkulunkulu, ngegazi likaJesu. Izulu lonke linentshisekelo emsebenzini. Izingelosi zinentshisekelo.” Spalding and Magan, 3.

Imimoya yomine yamaSulumane iyadedelwa ngesikhathi somthetho weSonto, bese uKristu emisa umbuso waKhe. Lokhu kwenzeka ezinsukwini zemibuso yomoya kaDaniyeli isahluko sesibili. Imibuso yomoya emine yokugcina ephusheni likaNebukadinesari, yayifanekiselwa imibuso emine yokuqala engokoqobo. IBhabhiloni elingokoqobo, iMede-Pheresiya, iGrisi neRoma kumela iBhabhiloni lomoya, iMede-Pheresiya, iGrisi neRoma.

IBhabhiloni elingokomoya liyinhloko yegolide, eyamukela inxeba elibulalayo ngo-1798, njengoba kufanekiswa uNebukadinesari esuswa esikhundleni okwesikhashana “izikhathi eziyisikhombisa.” Lapho ubumbano obuphindwe kathathu bukadra, besilo, nomprofethi wamanga bakha umbuso wesishiyagalombili, ongowabayisikhombisa, uyokwakhiwa yiyo yonke imibuso engokomoya, emelwe emfanekisweni kaNebukadinesari wesahluko sesibili. Ubupapa obufile nobupapa obuvusiwe kuyinhloko yegolide engokomoya ekuqaleni nasekugcineni kwemibuso emine engokomoya yomfanekiso. I-United States, njengowesibili kule mibuso emine, imelwe njengeMede namaPheresiya engokomoya. IZizwe Ezihlangene, njengowesithathu kule mibuso emine, zimelwe njengeGrisi engokomoya, futhi ndawonye konke kwakha ubumbano obuphindwe kathathu bukadra, besilo, nomprofethi wamanga ukuze kumiswe umbuso wesishiyagalombili, ongowabayisikhombisa. Ubupapa bungumphikukristu futhi bufuna ukwenza ukufanisa kukaKristu komgunyathi. Mayelana nalokhu; kule mibuso emine yokugcina engokomoya, ubupapa bungowokuqala futhi bungowokugcina.

Itshe eliqoshwe entabeni liba ngumbuso ogcwalisa umhlaba wonke, futhi limiswa libe yisibhengezo “ezinsukwini zalawa makhosi,” ngokuba yonke imibuso yomoya yomfanekiso imelelwe ngenkuthalo “ezinsukwini zokugcina.” Ukuphakanyiswa kwesibhengezo, okuwukumiswa kombuso kaKristu, kwenzeka lapho imimoya emine yobuSulumane idedelwa, futhi imvula yamuva ithululwa ngaphandle kwesilinganiso emthethweni weSonto.

Itshe elinqanyulwe entabeni liyochoboza, libe yizicucu, yonke imibuso yomhlaba engokomoya, emelwe “yinsimbi, nethusi, nobumba, nesiliva, negolide.” Izinkulungwane eziyikhulu namashumi amane nane zimelela uKristu, yena othi kuSambulo 12 abe “ngumntwana wesilisa,” ukuzalwa kwakhe okwakuwuphawu lokuzalwa kwezinkulungwane eziyikhulu namashumi amane nane. “Umntwana wesilisa” uyakuba “abuse zonke izizwe ngentonga yensimbi.” Ngaleyo ntonga uyakwephula izizwe.

Ngizakumemezela isimemezelo: uJehova uthe kimi: Wena uyiNdodana yami; namuhla ngikuzalile. Cela kimi, ngiyakunikela izizwe zibe yifa lakho, nemikhawulo yokugcina yomhlaba ibe yimpahla yakho. Uyobaphihliza ngenduku yensimbi; uyobachoboza njengesitsha sombumbi. IHubo 2:7–9.

INdodana kaNkulunkulu yazalwa nguYise. Abaningi balithatha leli qiniso balihlanekezela kube yincithakalo yabo uqobo. “Ukuzalwa” kusho ukubeletha, kodwa siyazi ukuthi akukaze kube khona isikhathi lapho uKristu wayengekho khona.

“‘Kepha uMoya usho ngokucacileyo ukuthi ezikhathini zokugcina abanye bayakuhlubuka okholweni, benaka imimoya ekhohlisayo, nezimfundiso zamademoni; bekhuluma amanga ngokuzenzisa; benonembeza babo beshisiwe ngensimbi eshisayo.’ Ngaphambi kwezenzakalo zokugcina zomsebenzi wokuhlubuka kuyoba khona ukudideka kokholo. Ngeke kube khona imibono ecacile neqinile ngokuphathelene nemfihlakalo kaNkulunkulu. Iqiniso elilodwa emva kwelinye liyokonakaliswa. ‘Futhi ngaphandle kokuphikisana inkulu imfihlakalo yokumesaba uNkulunkulu: uNkulunkulu wabonakaliswa enyameni, walungisiswa ngoMoya, wabonwa yizingelosi, washunyayelwa kwabezizwe, wakholwa kuye emhlabeni, wamukelwa enyuselwe enkazimulweni.’ Bakhona abaningi abaphika ukuba khona kukaKristu ngaphambi kokuzalwa

kwakhe emhlabeni, ngalokho baphike nobuNkulunkulu bakhe; abamamukeli njengoMsindisi onguMuntu uqobo. Lokhu kuwukumphika ngokuphelele uKristu. WayeyiNdodana kaNkulunkulu ezelwe yodwa, eyayimunye noYise kusukela ekuqaleni. Ngaye kwenziwa amazwe.” Signs of the Times, May 28, 1894.

Lapho uKristu ebonakaliswa njengo“zalwe” nguYise, lokho kukhomba iqiniso elihlobene noKristu, iqiniso elibhujiswayo uma liphokelelwa emfanekisweni wobuzali babantu. Asinakumahlulela uNkulunkulu ngokombono wethu wobuntu. Singamhlulela kuphela uNkulunkulu njengoba ezethulela kithi ngokuzihlola kwakhe Yena uqobo.

Omubi makashiye indlela yakhe, nomuntu ongalungile imicabango yakhe; abuyele eNkosini, yona iyakuba nomusa kuye; abuyele kuNkulunkulu wethu, ngokuba yena uyathethelela kakhulu. Ngokuba imicabango yami ayisiyo imicabango yenu, nezindlela zenu azisizo izindlela zami, usho uJehova. Ngokuba njengokuba amazulu ephakeme kunomhlaba, kanjalo izindlela zami ziphakeme kunezindlela zenu, nemicabango yami kunemicabango yenu. Isaya 55:7–9.

Ukuphendukezela igama elithi “begotten” ukuze kuvezwe ukuthi kwakukhona isikhathi lapho uYise azala khona uKristu, kuwukuba “balalele imimoya eyengayo, nezimfundiso zamademoni.” Ngenhloso yesifundo sethu samanje, ngivele ngikhomba ukuthi owesifazane wesAmbulo ishumi nambili wayezakuzala “umntwana wesilisa” ozakubusa izizwe ngentonga yensimbi. Abayinkulungwane eziyikhulu namashumi amane nane nabo bazakubusa izizwe ngentonga yensimbi.

Ibandla laseThiyathira libuya lapho inxeba elibulalayo lobupapa liphulukiswa emthethweni weSonto. Kulowo mlando, isithembiso esinikezwa abantu bakaNkulunkulu sithi labo abanqobayo bayobusa “izizwe” “ngenduku yensimbi.”

Nolowo onqobayo, agcine imisebenzi yami kuze kube sekupheleni, ngiyakumnika amandla phezu kwezizwe: futhi uyakuzibusa ngentonga yensimbi; ziyakuchotshozwa zibe yizicucu njengezitsha zombumbi: njengalokhu nami ngamukeliswa nguBaba wami. IsAmbulo 2:26, 27.

Abantu bakaNkulunkulu abasekubonakalisweni kokugcina kwebandla laseThiyathira bayizinkulungwane eziyikhulu namashumi amane nane. Owesifazane ekuqaleni wazala uKristu, kanti ekugcineni uzala izinkulungwane eziyikhulu namashumi amane nane, ezilandela iWundlu.

Base becula kungathi kuyingoma entsha phambi kwesihlalo sobukhosi, naphambi kwalezo zidalwa ezine, nabadala; futhi kwakungekho muntu ongayifunda leyo ngoma ngaphandle kwabayizinkulungwane eziyikhulu namashumi amane nane, abahlengwa emhlabeni. Laba yibo abangazange bangcoliswe ngabesifazane; ngokuba bayizintombi. Laba yibo abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwa phakathi kwabantu, beyizithelo zokuqala kuNkulunkulu nakuWundlu. IsAmbulo 14:3, 4.

UKristu wazalwa “kuqala”, futhi abayizinkulungwane eziyikhulu namashumi amane nane balandela iWundlu, ngakho bazalwa “ekugcineni”. UKristu “wahlwithwa wayiswa kuNkulunkulu”, njengoba kwaba njalo nangofakazi ababili besAmbulo isahluko seshumi nanye.

Bobabili abantwana bakhe benyukela kuYise.

Wayesezala umntwana wesilisa, ozakubusa zonke izizwe ngentonga yensimbi; nomntwana wakhe wahlwitshelwa kuNkulunkulu nasesihlalweni sakhe sobukhosi. IsAmbulo 2:5.

UKristu, njengeNkosi yamabandla, ubuye abe “isabelo sikaJakobe,” futhi u-Israyeli “uyintonga yefa lakhe,” kanti u-Israyeli futhi uyimbazo Yakhe “yempi” kanye “nezikhali zakhe zempi,” Ayisebenzisayo ukuba “achoboze izizwe.”

Isabelo sikaJakobe asifani nazo; ngokuba yena ungumdali wezinto zonke; no-Israyeli uyintonga yefa lakhe; uJehova wamabandla yigama lakhe. Wena uyimbazo yami yempi nezikhali zempi; ngokuba ngawe ngiyakuchoboza izizwe, futhi ngawe ngiyabhubhisa imibuso. Jeremiya 51:19, 20.

UKristu nalabo abayizinkulungwane eziyikhulu namashumi amane nane kokubili bayabusa futhi bachoboza izizwe ngentonga yensimbi. UKristu “uyisabelo sikaJakobe,” kodwa nabantu baKhe bayiso futhi.

Ngokuba isabelo sikaJehova singabantu bakhe; uJakobe uyisabelo sefa lakhe. Duteronomi 32:9.

Itshe eliqoshwe entabeni, elimela ibandla likaNkulunkulu, lingukubonakaliswa kokugcina kwebandla laKhe eligcwalisa umhlaba ngenkazimulo yaKhe, futhi lisetshenziswa njengembazo yempi kaNkulunkulu ukushaya izinyawo zomfanekiso nokuguqula leyo mibuso ibe “njengamakhoba ezibuya zasehlobo.” Leyo mibuso ipheshulwa ngumoya.

Khona-ke insimbi, nobumba, ithusi, isiliva, negolide, kwaphulwa kwaba yizicucu kanye kanye, kwaba njengamakhoba ezibuyeni zasehlobo; umoya wakuthwala, kwaze akusafunyanwa ndawo yako: itshe elashaya lesi sithombe laba yintaba enkulu, lagcwalisa umhlaba wonke. Daniyeli 2:35.

Kwakudingekile ukubeka ukufanekisa kowesifazane esimweni sesibonakaliso esiphakanyiselwe ezulwini, ngoba isAmbulo isahluko seshumi nambili sikhomba ukuqala kwempi phakathi kukaKristu noSathane eyaqala ezulwini, futhi ngokwenza kanjalo sikhomba impi esezulwini ekhomba ukuphela kombango omkhulu phakathi kukaKristu noSathane. IzAmbulo izahluko zeshumi nambili neshumi nantathu ziveza impi yokugcina yombango omkhulu, futhi zikwenza lokho ngokubonisa abamele uSathane kanye nabayizinkulungwane eziyikhulu namashumi amane nane belwa emazulwini.

Esihlokweni esilandelayo, sizoqhubekela phambili ekukhulumeni ngempi ezulwini ezinsukwini zokugcina eyafanekiswa yimpi ezulwini eyaqala ekuqaleni.

Ngase ngibona esinye isilo sikhuphuka emhlabeni; sasinezimpondo ezimbili ezinjengezewundlu, kodwa sakhuluma njengodrako. Senza wonke amandla esilo sokuqala phambi kwaso, senze ukuba umhlaba nabahlala kuwo bakhuleke esilweni sokuqala, esaphulukiswa isilonda saso esibulalayo. Senza izimangaliso ezinkulu, kuze kube yilapho sehlisela umlilo phansi uvela ezulwini weza emhlabeni phambi kwabantu, futhi sidukisa

abahlala emhlabeni ngezibonakaliso lesi esanikwa amandla okuzenza phambi kwesilo; sitshela abahlala emhlabeni ukuba benzele isilo umfanekiso, sona esasinxeshezwe ngenkamba, sase siphila. Sanikwa amandla okunika umoya umfanekiso wesilo, ukuze umfanekiso wesilo ukhulume, futhi wenze ukuba bonke abangayikukhulekela umfanekiso wesilo babulawe. Senza bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; ukuze kungabikho muntu ongathenga noma athengise, ngaphandle kwalowo onophawu, noma igama lesilo, noma inani legama laso. Nansi inhlakanipho. Onokuqonda makabale inani lesilo; ngoba liyinani lomuntu; futhi inani laso liyisithupha namakhulu ayisithupha namashumi ayisithupha nesithupha. IsAmbulo 13:11–18.