

# Bhuku raDhanieri - Nhamba Zana neMakumi Masere neShanu

*Uhumwari Hwakaratidzwa Mumuviri: Kureurura Kwakadzama kwaPetro uye Zvinoreva Kwako*

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Petro paakaisa mhinduro yake kumubvunzo waKristu wokuti vadzidzi vanoti Kristu ndiani, akazivisa kuti Jesu ndiye Akazodzwa, iye Kristu, Mesia. Akataurawo kuti Aive Mwanakomana waMwari.

Jesu paakauya kunzvimbo dziri paKesaria Firipi, akabvunza vadzidzi vake, achiti, Vanhu vanoti ini Mwanakomana womunhu ndini ani? Vakati, Vamwe vanoti muri Johani Mubhabhatidzi; vamwe, Eria; uye vamwe, Jeremia, kana mumwe wavaporofita. Akati kwavari, Asi imi munoti ndini ani? Simoni Petro akapindura, akati, Ndimi Kristu, Mwanakomana waMwari mupenyu. Jesu akapindura, akati kwaari, Wakaropafadzwa iwe, Simoni Bharijona; nokuti nyama neropa hazvina kukuzivisa izvi, asi Baba vangu vari kudenga. Uye ini ndinotiwo kwauri, Iwe uri Petro, uye pamusoro pedombo iri ndichavaka kereke yangu; uye masuo egehena haangakundi pairo. Uye ndichakupa makiyi oushe hwokudenga; uye chipi nechipi chauchasunga panyika chichasungwa kudenga; uye chipi nechipi chauchasunungura panyika chichasunungurwa kudenga. Mateo 16:13–19.

Kupitia Petro, Roho Mtakatifu aliwasilisha kweli ya msingi ambayo wale mia moja arobaini na nne elfu walipaswa kuielewa. Alifanya hivyo huko Paniumu, yaani Kaisaria Filipi. Paniumu ndilo eneo la hekalu lililo takatifu zaidi katika ibada ya yule joka, kwa maana Ugiriki inawakilisha ulimwengu, na ulimwengu katika siku za mwisho ni Umoja wa Mataifa, ambaye ndiye mwakilishi wa joka duniani. “Milango ya kuzimu” ni jina la hekalu la Pani, mungu-mbuzi wa Kigiriki. Hekalu hilo lilijengwa mbele ya pango lililokuwa na Chemchemi ya Paniumu. Chemchemi ya Paniumu ililisha Mto Yordani, ambao ni ishara ya Kristo.

Dzina lakuti “Jordan” limatanthauza “wotsika,” ndipo limayambira ulendo wake m’dera la mapiri la kumpoto kwa Israeli, kutenga gwero lake lalikulu kuchokera ku akasupe a Phiri la Hermoni, nsonga yapamwamba kwambiri ya m’mapiri a Hermoni, kumene kuli kasupe kotchedwa “zipata za gehena.” Hermoni limatanthauza “lopatulika,” ndipo “Jordan” limatanthauza “kutsika.” Mtsinje wa Yorodani umayenda kuchokera kumapiri a Phiri la Hermoni ndipo umatsika kudutsa m’Chigwa cha Kung’ambika cha Yorodani, kufikira potsiriza ku Nyanja Yakufa, yomwe ndi malo otsika kwambiri pa pamwamba pa dziko lapansi.

Mvura dzinodyisa Rwizi Jorodhani, dzinotangira mutemberi yaPani, uye pakupedzisira dzinosvika panzvimbo yakaderera kupfuura dzose panyika, dzinomiririra kuburuka kwakaitwa noMwanakomana waMwari paakabva pagomo dzvene repamusoro-soro achiburukira ku“gungwa rakafa” repasi rino. Kuburuka kwaKristu kubva kudenga kusvika kurufu rwemuchinjikwa

kunomiririrawo kuti akazvitakura pamusoro pake nyama yomunhu wakawa, nokuti rwendo rwake kubva kudenga kusvika pamuchinjikwa rwakadyiswa nemvura dzakabva pa“masuo egehena.”

Lwandle Olufile aluyona nje kuphela indawo ephansi kunazo zonke emhlabeni, kodwa futhi luyiwona manzi anosawoti omningi kunawo wonke emhlabeni, anosawoti ophindwe kasishiyagalolunye kunolwasolwandle. Ukufa kukaKristu esiphambanweni, okufanekiswa uLwandle Olufile, kulapho aqinisa khona isivumelwano sakhe nabaningi.

Na sadaka yako yote ya unga uiweke chumvi; wala usikubali chumvi ya agano la Mungu wako ikosekane katika sadaka yako ya unga; pamoja na matoleo yako yote utatoa chumvi. Mambo ya Walawi 2:3.

Panzira yokuya ichibva kuzvitubu zveGomo reHemoni, Rwizi rweJorodhani runopfuura nomuGungwa reGarirea, iro rinozivikanwawo seDziva reTibheriasi neDziva reKinereti. Garirea rinoreva “hinji” kana kuti “nzvimbo yokutendeukira.” Tibheriasi izita romutongi weRoma akatevera Kesari Agasto, uye nokuda kwechimiro chedziva racho, rinonzi Kinereti, zvinoreva “rudimbwa” kana kuti “kinari.” Nzvimbo yokutendeukira yavanhu yakava panguva iyo Kesari Tibheriasi akatonga uye Jesu akarovererwa pamuchinjikwa, uye rudimbwa rwose rwokudenga rwakanyaradzwa. Uchapupu hwenzvimbo hweRwizi rweJorodhani maererano ne“masuo egehena,” inova temberi yamwari wechiGiriki anonzi Pani, hunotaura nezveuchapupu hwakaparidzwa naPetro kubudikidza nokufemerwa noMweya Mutsvene.

Ukuzalwa kukaKristu enyameni kwakuyinhlanganisela yobUnguNkulunkulu nobuntu eyenzeka lapho iNdodana kaNkulunkulu enguBunkulunkulu yathatha phezu kwaYo inyama yomuntu, ngaleyo ndlela ihlanganisa ubUnguNkulunkulu nobuntu, njengoba kufanekiswa ngamanzi avela emthonjeni wasePani ondla uMfula iJordani. Okondla umthombo wasePani kwakungamazolo, imvula neqhwa okwawela ezintabeni zaseHermoni, uHermoni emele intaba “engewele,” eyiJerusalema eliphezulu.

Rwiyo rw’Amadaraja rwa Dawidi. Ehe ukuntu ari byiza kandi biteye umunezero ko bene Data baturana hamwe mu bumwe! Ni nk’amavuta y’igiciro cyinshi ku mutwe, amanukira ku bwanwa, ari bwo bwanwa bwa Aroni, akamanukira ku mpera z’imyambaro ye; nk’ikime cya Herumoni, kandi nk’ikime cyamanukiye ku misozi ya Siyoni: kuko ari ho Uwiteka yategetse umugisha, ari wo bugingo bw’iteka ryose. Zaburi 133:1–3.

“Mafuta okuzora ag’omuwendo omungi” agaakulukuta ku kirevu kya Alooni ge mafuta agaakozesebwa bwe yafukibwako amafuta ye ne batabani be okuba bakabona ba Katonda.

Uye unofanira kutora ropa riri pamusoro pearitari, namafuta okuzodza, ugomwaya pamusoro paAroni, nepamusoro pezvipfeko zvake, nepamusoro pavanakomana vake, nepamusoro pezvipfeko zvavanakomana vake pamwe chete naye; uye iye achaitwa mutsvene, nezvipfeko zvake, navanakomana vake, nezvipfeko zvavanakomana vake pamwe chete naye. Ekisodho 29:21.

Petro alieleza ungamo la wanafunzi wote, na kwa kufanya hivyo alieleza pia ungamo la wale mia moja arobaini na nne elfu, watakaotiwa mafuta kuwa ukuhani mmoja ulio na umoja, ulioinuliwa

kuwa bendera ya ishara. “Mafuta” yaliyomtia Haruni mafuta pia yalikuwa kama umande wa Mlima Hermoni na pia umande wa milima ya Sayuni. “Mafuta” na “umande” ni ujumbe unaowakilisha upako wa Roho Mtakatifu.

Teerera, imi matenga, uye ini ndichataura; uye unzwewo, iwe nyika, mashoko omuromo wangu. Dzidziso yangu ichadonha semvura inonaya, kutaura kwangu kuchayerera sedova, semvura duku pamusoro pemuriwo munyoro, uye semvura zhinji pamusoro pouswa; nokuti ndichaparidza zita raJehovha: ipai ukuru kuna Mwari wedu. Deuteronomio 32:1–3.

“Umwando” ndi “chiphunzitso” chimene chimagwera pa mapiri a Ziyoni, ndipo ndi “mafuta” a kudzoza amene amaphatikiza chikwi chimodzi ndi mazana anayi ndi makumi anayi ndi anayi, amene ali ansembe a Mulungu m’masiku otsiriza. Chiphunzitsocho chimagwa ngati mvula, ndipo chimatsikira ngati mame chifukwa “chimalalikiwa”. Chimalalikiwa chifukwa kumwamba ndi dziko lapansi ziyenera kutchera khutu ndi kumva mawu a pakamwa Pake, kudzera mwa unsembe umodzi wogwirizana umene uli mbendera yolengeza mauthenga a Kufuula kwa Pakati pa Usiku ndi Kufuula Kwamphamvu.

Runako rwakaisvonaka sei pamusoro pamakomo tsoka dzowunouya nenhau dzakanaka, unoparidza rugare; unouya nenhau dzakanaka dzezvakanaka, unoparidza ruponeso; unoti kuZioni, Mwari wako anotonga! Varindi vako vachasimudza inzwi ravo; vachaimba pamwe chete nenzwi rimwe; nokuti vachaona ziso neziso, apo Jehovha achadzosazve Zioni. Pfachukai nomufaro, imba pamwe chete, imi matongo eJerusarema; nokuti Jehovha anyaradza vanhu vake, adzikunura Jerusarema. Jehovha akafumura ruoko rwake rutsvene pamberi pamarudzi ose; uye migumo yose yenyika ichaona ruponeso rwaMwari wedu. Isaya 52:7–10.

Vatariri vomumazuva okupedzisira, vanomiririrwa naPetro, vanoparidza ruponeso norugare, uye vachava vakabatana, nokuti vachaona zvakaenzana. Izvi zvinoitika apo “Ishe anodzosazve Zioni.” Shoko rechiHebheru rakashandurwa richinzi “anodzosazve” rinoreva “kudzorerera shure” kana kuti “kupindura.” Kana Ishe achidzorera Zioni, zvinoreva kuti Zioni yakanga iri muutapwa, sezvinomiririrwa nokupararira, uye izvi zvinodzorerwa kana utapwa hwapera.

Nokuti uku nkosi yita, Emva kokuba kuphele iminyaka engamashumi asixhenxe eBhabhiloni, ndiya kunindwendwela, ndize ndizalisekise ilizwi lam elilungileyo kuni, ngokunibuyisela kule ndawo. Kuba ndiyazazi iingcinga endizinicingayo ngani, itsho inkosi, iingcinga zoxolo, ezingezizo ezobubi, ukuze ndinিকে isiphelo enisilangazelelayo. Nandule ke nindibize, nihambe niye kuthandaza kum, ndize ndinive. Nofuna mna, nindifumane, xa nithe nandifuna ngentliziyo yenu yonke. Ndiya kufunyanwa nini, itsho inkosi; ndibuye ndijike ukuthinjwa kwenu, ndiniqokelele kuzo zonke iintlanga, nasezindaweni zonke endaninikela kuzo, itsho inkosi; ndinibuyisele kwakhona kuloo ndawo endanikhupha kuyo nithinjiwe. Yereimiya 29:10–14.

Vaporofita vese vari kutaura nezvemazuva okupedzisira, uye mumazuva okupedzisira vanhu Vake vari muutapwa hunofanira kudzoserwa shure, kuti uchapupu hwechiporofita huzadziswe.

Shoko rakauya kuna Jeremiya richibva kuna Jehovha, richiti, Zvanzi naJehovha, Mwari waIsraeri, uti, Zvinyorere mubhuku mashoko ose andataura kwauri. Nokuti, tarira, mazuva

anouya, ndizvo zvinotaura Jehovha, andichadzosa kutapwa kwavanhu vangu, vaIsraeri navaJudha, ndizvo zvinotaura Jehovha; uye ndichavaita kuti vadzokere kunyika yandakapa madzibaba avo, uye vachaiwana ive yavo. Jeremiya 30:1–3.

Pashure pemazuva matatu nehafu ekurara, sezvakangoita Razaro akarara mazuva mana, uye Danieri akachema-chema kwemazuva makumi maviri nerimwe, Mikaeri anomutsa zvapupu zviviri, zvinova vanhu Vake vemazuva ekupedzisira, uye anovapinza muhumwe, achivazodzawo kubudikidza neshoko rinoparidzwa pasi rose. Shoko iroro ndiro “dova” reGomo reHerimoni (gomo dzvene), rinodyisa tsime rePani, iro rinobva razodyisa Rwizi Jorodhani. Kuzodzwa kunoitwa neshoko iroro kunomiririra kuzodzwa kwaJesu, kwakacherechedza nguva yaAkava Kristu, uko Petro akazivisa.

Petro paakazivisa Kristu soMwanakomana waMwari, akamirira Kristu soMwanakomana waMwari pamwe chete noMwanakomana womunhu, sezvinomiririrwa nemvura dze“masuo egehena” dzinopinda muRwizi Jorodhani. Kupupura kwaPetro kwakabudiswa nokufuridzirwa kwoMweya Mutsvene, uye chokwadi ichocho, chokuti Jesu ndiye Kristu, Iye Akazodzwa, uye kuti Aiva zvose Mwari nomunhu, ndicho chakataurwa naJesu sechokwadi chaizova musimbotei wehondo inorwiswa navanhu vaMwari vomazuva okupedzisira, avo Kristu akavimbisa kuti vaizokunda, nokuti “masuo egehena” haangakundi chokwadi ichi.

Chokwadi ndechokuti musi wa11 Gunyana 2001, sezvakangoitawo pakuzodzwa kwaJesu parubhabhatidzo rwake, kuiswa chisimbiso kwevane zviuru zana namakumi mana nezvina kwakatanga, uye munhoroondo iyoyo maizova nokuora mwoyo kwaizouraya vanhu vake vomazuva okupedzisira, kusvikira avamutsazve akashandura kutapwa kwavo. Basa rokumutswa rinosanganisira kubatanidzwa kwavanhu vake kuva hondo ine simba, inosimudzwa sechiratidzo. Basa rokuvamutsa, rokuchenesa, rokubatanidza, nerokusimudzira, mushure morufu rwomumigwagwa, rinoratidzwa mundima yegumi kusvika kune yegumi neshanu dzaDanieri chitsauko chegumi nerimwe, pamwe chete nedzimwe ndima dzeBhaibheri. Asi mundima yegumi nenhatu kusvika kune yegumi neshanu Kristu adzoserazve vadzidzi vake kuKesarira Firipi, kuPaniumi, uye ndipo panoiswa chisimbiso chaMwari nokusingaperi.

Kuphela lapho siqonda ukujula kwala maqiniso, singakwazi ukubona izambulo zeqiniso ezitholakala ebufakazini baseKhesariya Filippi. Evesini leshumi nesishiyagalombili lesahluko seshumi nesithupha sikaMathewu, igama likaSimoni Barjona lishintshwa libe nguPetru, okubonakalisa abayizinkulungwane eziyikhulu namashumi amane nane, njengoba kwaphawulwa ngaphambili esihlokweni esisanda kushicilelwa. Isambulo sezibalo esimisiwe kuleli vesi siphakamisa uJesu njengoMbali Wezinombolo Omangalisayo, ngoba akusikho kuphela ukuthi uPetru angaqondwa njengommeleli wabayizinkulungwane eziyikhulu namashumi amane nane, kodwa noMathewu 16:18 futhi uyisibonakaliso sezibalo sika-“phi”.

Tisati tabataura nezvemasvomhu zvinobatana na “phi,” zvinofanira kucherechedzwa kuti “phi” chikamu cheshoko rokuti “Philippi,” riri rechipiri pamazita maviri eguta rePanium. Ndimba yegumi nesere inoratidza kuti Jesu akataura naPetro muchiHebheru, zvikanyorwa muchiGiriki, uye gare gare zvikashandurirwa muchiRungu. Matanho iwayo matatu anoratidza kutonga kwaKristu

pamusoro peShoko rake. Kana shoko iri richiongororwa pamwe chete nehurongwa hwemasvomhu hwokuwanza nzvimbo dzakarongwa nenhamba, zvinoratidza kuti zita rokuti Petro rinoenzana nezana namakumi mana nezvina ezviuru, nokudaro richisimbisa Jesu soMuverengi Unoshamisa. Mundima imomo chaiyo, umo Jesu anozivisa kuti achavaka kereke yake, Muverengi Unoshamisa akatonga maitiro eshanduro kuti ave nechokwadi chokuti chokwadi chinomiririrwa mundima yegumi nesere muchitsauko chegumi nenhanhatu, chaizomiririra chiratidzo chesvomhu che “phi.”

Ndipo ndinotiwo kwauri, Iwe uri Petro, uye pamusoro pedombo iri ndichavaka kereke yangu; uye masuo egehena haangatongorikundi. Mateo 16:18.

Gereja rake harisi kungovakirwa padzidziso yokuti Jesu ndiye Kristu, uye kuti Iye ndiye Mwanakomana waMwari, asiwo pachokwadi chokuti Iye ndiye Shoko, uye Shoko ndiro rakasika uye rinodzora zvinhu zvose, zvinosanganisira masvomhu, girama, nemabasa avanhu.

Muna iyeyuwowo nesu takapiwa nhaka, zvatakagara tarongerwa maererano nechinangwa chaIye anoita zvinhu zvose zvinoenderana nezano rokuda kwake pachake. VaEfeso 1:11.

Фи, који се често представља грчким словом φ (фи), математичка је константа приближно једнака 1.618033988749895. Овај број је познат као златни пресек или божанска пропорција. То је „ирационалан број“, што значи да се не може изразити као прост разломак, а његов децимални запис наставља се у бесконачност без понављања.

ഗോൾഡൻ അനുപാതത്തിന് അനേകം ശ്രദ്ധയേമായ സവിശേഷതകളുണ്ട്; അത് ഗണിതശാസ്ത്രം, കല, വാസ്തുവിദ്യ, പരകൃതി, മറ്റ് മഖേലകൾ എന്ന് വിവിധ സാഹചര്യങ്ങളിൽ പരയക്ഷപ്പടുന്നു. ദീർഘഭുജത്തിനെയും ഹ്രസ്വഭുജത്തിനെയും അനുപാതം ഫയ്ക്ക് തുല്യമായിരിക്കുന്നത് ചതുരസ്തരങ്ങൾ, പഞ്ചഭുജങ്ങൾ, ഡോഡകൊഹീഡ്രണുകൾ എന്നീ ജ്യാമിതീയ ആകൃതികളിൽ അത് പതിവായി കാണപ്പടുന്നു.

Mu sanaa na vya mavakiro, uwiano wa dhahabu huaminika kuumba vipimo vya uzuri vinavyopendeza macho. Umetumiwa na wasanii na wasanifu majengo katika historia yote, kuanzia ustaarabu wa kale hadi kipindi cha Renaissance na kuendelea, kubuni utungaji wa kazi, majengo, na kazi za sanaa. Katika hesabu, uwiano wa dhahabu hujitokeza katika milinganyo na mifuatano mbalimbali ya kihesabu, ikiwemo mifuatano wa Fibonacci, ambamo kila neno ni jumla ya maneno mawili yaliyotangulia. Kadiri maneno ya mifuatano wa Fibonacci yanavyoongezeka, uwiano wa maneno yanayofuatana hukaribia phi.

Mundima 16:18, tinowana phi yesvomhu (1.618...). Jesu, Mwari “anoita zvinhu zvose maererano nezano rokuda kwake,” akasarudza kuisa chisimbiso chake chokuti ndiye Palmoni, Nhamba Inoshamisa, kana kuti Muverengi Wezvakanzika, munyika yechiprofitita inoratidza nzvimbo yehondo yechechi yake ichirwisana namasuwo egehena mumazuva okupedzisira. Panzvimbo iyoyo yehondo yechiprofitita, kubudikidza nokutonga kwake pamusoro penhamba, akamirira vane zviuru zana namakumi mana nezvina nezita rokuti “Petro”, iye akashandurwa zita kubva kuna

“Simoni,” uyo anonzwa shoko renjiva, akaitwa “Petro”; nokudaro achiratidza vane zviuru zana namakumi mana nezvina savanhu vake vesungano vemazuva okupedzisira.

“ibwe” raAkasarudza kuvakira kereke yake pariri, ndiro dombo renheyo, nheyo nekona huru ye“nguva nomwe” dzaRevhitiko 26, nokuti hakuna imwe nheyo yechokwadi isiri Kristu. Kubva parubhabhatidzo rwaKristu, apo Simoni “akanzwa” shoko renjiva, kusvikira pamuchinjikwa weGungwa Rakafa, kwamazuva ane chiuru chimwe namazana maviri namakumi matanhatu, kaviri pazuva paivapo chibayiro chamangwanani nechemanheru, kunze kwezuva rokupedzisira ramazuva ane chiuru chimwe namazana maviri namakumi matanhatu, nokuti pazuva iro chibayiro chemanheru chakapunyuka kumuprista, uye pamuchinjikwa Kristu akafa ari chipiriso chechiuru zviriviri namazana mashanu namakumi maviri.

“Zvose kutya nokuvhiringidzika. Muprista ava kuda kuuraya chibayiro; asi banga rinowira kubva muruoko rwake rusina simba, uye gwayana rinopukunyuka. Mufananidzo wasangana nezvaunomiririra murufu rwoMwanakomana waMwari. Chibayiro chikuru chaitwa. Nzira yokupinda munzvimbo tsvene-tsvene yazarurwa. Nzira itsva uye mhenyu yagadzirirwa vose. Hazvichadi kuti vanhu vane chivi, vakazara neshungu, varambe vakamirira kuuya kwomuprista mukuru.” *The Desire of Ages, 757.*

“ibwe” ayo yari kuzubakaho itorero rye ni ryo buye ry’ifatizo abubatsi banze; umubare waryo ni “ibihumbi bibiri na magana atanu na makumyabiri.” Mu murongo umwe mugufi, Kristo yigaragaza nk’Umutegetsi wa byose, kandi igihe abikora aba ahagaze kandi avuga mu mirongo ya cumi na gatatu kugeza kuri cumi na gatanu yo mu gice cya cumi na kimwe cya Daniyeli.

Uye ndinotiwo kwauri, ndiwe Petro; uye pamusoro pedombo iri ndichavaka kereke yangu; uye masuwo egehena haangairwisi nokurikunda. Mateo 16:18.

Tutaendelea na somo hili katika makala inayofuata.

“Zvinhu zvakavanzika ndezvaJehovha Mwari wedu; asi zvinhu zvakazarurwa ndezvedu nezvevana vedu nokusingaperi.’ Deuteronomio 29:29. Kuti Mwari akaita sei chaizvo basa rokusika, haana kumborizarurira vanhu; sainzi yavanhu haigoni kutsvakurudza zvakavanzika zvoWokumusorosoro. Simba rake rokusika harinzwisiki sezvakaita kuvapo kwake.”

“Mulungu waloleza kuti kusefukire kuunika kochuluka pa dziko lapansi m’zasayansi ndi m’zaluso zomwe; koma pamene anthu odziyesa kuti ndi asayansi afotokoza nkhani zimenezi pongoyang’ana pa maganizo aumunthu okha, mosakayikira adzafika pa ziganizo zolakwika. Kungakhale kosalakwa kulingalira mopitirira zimene mawu a Mulungu awulula, ngati malingaliro athu satsutsana ndi mfundo zopezeka m’Malemba; koma iwo amene amasiya mawu a Mulungu, n’kufuna kufotokoza ntchito Zake zolengedwa motsatira mfundo za sayansi, akuyandama opanda mapu kapena kampasi pa nyanja yosadziwika. Ngakhale nzeru zazikulu koposa, ngati sizitsogozedwa ndi mawu a Mulungu pa kufufuza kwawo, zimasokonezeka poyesera kutsata ubale wa sayansi ndi vumbulutso. Chifukwa Mlengi ndi ntchito Zake ali kutali kwambiri ndi kuzindikira kwawo moti sangathe kuzifotokoza mwa malamulo a chilengedwe, amaona mbiri ya m’Baibulo ngati yosadalirika. Iwo amene amakayikira kudalirika kwa zolembedwa za Chipangano Chakale ndi Chatsopano, adzatsogoleredwa kupita

patogolo sitepe imodzi, n'kukayikira kukhalapo kwa Mulungu; ndipo pamene, atataya nangula wawo, amasiyidwa kuti azingomenyedwa ndi mafunde pa miyala ya kusakhulupirira.”

“Ava vanhu vakarasikirwa nokureruka kwokutenda. Panofanira kuva nokutenda kwakasimba musimba rouMwari reShoko rake Dzvene. Bhaibheri harifaniri kuedzwa nemafungiro avanhu pamusoro pesainzi. Zivo yavanhu mutungamiri usingavimbiki. Vasina kutenda, vanoverenga Bhaibheri kuti vawane chokupikisa, vanogona, nokuda kwokunzwisisa kusina kukwana kwesainzi kana kwechizaruro, kuzviti vanowana kupesana pakati pazvo; asi kana zvichinzwisiswa zvakarurama, zvinowirirana zvakakwana. Mozisi akanyora achitungamirirwa noMweya waMwari, uye dzidziso yakarurama yejiyoroji haingatongoti yawana zvakawanikwa zvisingagoni kuyananiwa nezvaakataura. Chokwadi chose, kungava chiri muzvisikwa kana muchizaruro, chinowirirana pachacho mukuratidzwa kwacho kwose.”

“Mushoko raMwari mune mibvunzo mizhinji inomutswa iyo kunyange nyanzvi dzakadzama zvikuru dzisingatongokwanisi kupindura. Kutariswa kunokwezverwa kuzvidzidzo izvi kuti kutiratidze kuti zvakawanda sei zviripo, kunyange pakati pezvinhu zvakajairika zvoupenyu hwezuva nezuva, izvo pfungwa dzine magumo, pamwe chete nouchenjeri hwadzo hwose hwadzinodadisa nahwo, dzisingatongokwanisi kunyatsonzwisisa zvizere.

“නමුත් වීඒයාවගේ මිනිසුන් සිතන්නේ, දවේයන්වහන්සේගේ ඒරඳාව—එනම් උන්වහන්සේ කළ දේ හෝ කළ හැකි දේ—නමන්ට අවබෝධ කරගත හැකි බවය. උන්වහන්සේ තමන්ම පිහිටුවා ඇති නීතිවලින් සීමා වී සිටින බව යන අදහස බොහෝ දුරට පැතිර පවතී. මිනිසුන් උන්වහන්සේගේ අස්ඵත්වය එක්කෝ ඒරතික්ෂේප කරති, නැතහොත් නොසලකා හරිති; එසේ නැතිනම්, මනුෂ්‍ය භාදය මත උන්වහන්සේගේ ආත්මයාණන්ගේ කාර්යාකාරීත්වය පවා ඇතුළුව සියල්ල පැහැදිලි කිරීමට උත්සාහ කරති; එමනිසා ඔවුහු තවදුරටත් උන්වහන්සේගේ නාමයට ගෞරව නොදක්වති, උන්වහන්සේගේ බලයට භය නොවතී. ඔවුහු අනිසාමාන්‍ය දේ කෙරෙහි විශ්වාස නොකරති, මක්නිසාද දවේයන්වහන්සේගේ නීති හෝ ඒවා මඟින් තම කැමැත්ත ඉටු කිරීමට ඇති උන්වහන්සේගේ අනන්ත බලය ඔවුන්ට අවබෝධ නොවන බැවිනි. සාමාන්‍ය භාවිතයේදී ‘ස්වභාව ධර්මයේ නීති’ යන පදයෙන් අදහස් කරන්නේ භෞතික ලෝකය පාලනය කරන නීති පිළිබඳව මිනිසුන් සොයාගැනීමට සමත් වී ඇති දේය; එහෙත් ඔවුන්ගේ දැනුම කතෙරම් සීමිතද, සහ මැවුම්කරු තමන්ගේම නීති සමඟ සම්බුඛව කාර්යා කරමින්ද, එසේ වුවද සීමිත ජීවිත්වයේ අවබෝධයට සම්පූර්ණයෙන්ම එහා ගිය ලෙසද කාර්යා කළ හැකි ක්ෂේත්රය කොපමණ වීගාලද!”

“Vazhinji vanodzidzisa kuti zvinhu zvakasikwa zvine simba roupennyu—kuti zvimwe zvimiro zvinopiwa kuzvinhu izvi, zvobva zvasiyiwa kuti zviite nesimba razvo riri mukati mazvo; uye kuti mashandiro ezvisikwa anoitwa maererano nemitemo yakasimbiswa, iyo kunyange Mwari pachake asingagoni kupindira pairi. Iyi isayenzi yenhema, uye haitsigirwi neshoko raMwari. Zvisikwa muranda woMusiki wazvo. Mwari haabvisi mitemo Yake kana kushanda achipesana nayo, asi anoramba achiishandisa sezvishandiso Zvake. Zvisikwa zvinopupura nezvounwaru, kuvapo, nesimba rinoshanda, rinoshanda mukati maro uye kubudikidza nemitemo yazvo. Muzvisikwa mune kushanda kunoramba kuripo kwaBaba noMwanakomana. Kristu anoti,

‘Baba vangu vanoshanda kusvikira zvino, neni ndinoshandawo.’ Johani 5:17.”

VaRevhi, murwiyo rwavo rwakanyorwa naNehemia, vakaimba vachiti, “Imi, imi moga, ndimi Jehovha; makasika denga, iro denga rematenga, nehondo yaro yose, nyika, nezvose zviri mairi, ... uye munozvichengeta zvose.” Nehemia 9:6. Kana kuri pamusoro penyika ino, basa raMwari rokusika rakapedzwa. Nokuti “mabasa akanga apedzwa kubva pakuvambwa kwenyika.” VaHebheru 4:3. Asi simba rake richiri kushanda mukuchengetedza zvinhu zvaakasika. Hakusi kuti muchina wakamboiswa kufamba unoramba uchishanda nesimba rawo rawo remukati kuti mwoyo urove uye kufema kutevere kufema; asi kufema kumwe nokumwe, kurova kumwe nokumwe kwomwoyo, uchapupu hwokuchengeta kunopararira kwose kwaIye watiri maari “kurarama, nokufamba, nokuvapo kwedu.” Mabasa 17:28. Hakusi nokuda kwesimba riri mukati maro nyika inobereka zvbereko zvayo gore negore uye ichiramba ichifamba ichitenderera zuva. Ruoko rwaMwari ndirwo runotungamirira mapuraneti uye rwunoachengeta panzvimbo yawo mukufamba kwawo kwakarongeka nomumatenga. “Anobudisa hondo yawo nenhamba; anoidana yose namazita nokuda kwoukuru hwesimba rake, nokuti ane simba guru; hakuna kana kamwe kanoshaiwa.” Isaya 40:26. Nokuda kwesimba rake zvinomera zvinokura, mashizha anoonekwa uye maruva anotumbuka. “Anomereswa uswa pamakomo” (Mapisarema 147:8), uye naye mipata inoitwa inobereka. “Mhuka dzose dzesango ... dzinotsvaka zvokudya zvadzo kuna Mwari,” uye chisikwa chipenyu chose, kubva kuchipembenene chidukuduku kusvikira kumunhu, zuva rimwe nerimwe chinotsamira pakuchengeta kwake kwouMwari. Namashoko akanaka omunyori wemapisarema, “Izvi zvose zvinomirira kwamuri... Zvavanopiwa nemi vanounganidza; munozarura ruoko rwenyu, zvinozadzwa nezvakanaka.” Mapisarema 104:20, 21, 27, 28. Shoko rake ndiro rinodzora zvinhu zvakasikwa; anofukidza matenga namakore uye anogadzirira nyika mvura. “Anopa chando semvere dzemakwai; anoparadzira chando chemazaya sedota.” Mapisarema 147:16. “Kana achitaura nenzwi rake, kune mvura zhinji mumatenga, uye anokwidziridza mhute kubva kumigumo yenyika; anoita mheni pamwe chete nemvura, uye anobudisa mhengo muzvitoro zvake.” Jeremia 10:13.

“መለኮት መሠረት ሁሉ ነው። እውነተኛ ሳይንስ ሁሉ ከሥራዎቹ ጋር በስምምነት ይኖራል፤ እውነተኛ ትምህርትም ሁሉ ለአገዛዙ መታዘዝ ይመራል። ሳይንስ ለእይታችን አዳዲስ ድንቆችን ይከፍታል፤ ከፍ ከፍ ብሎ ይበራል፤ አዳዲስ ጥልቀቶችንም ይመረምራል፤ ነገር ግን ከምርምር ውስጥ ከመለኮታዊ ራዲዮ ጋር የሚጋጭ ነገር ምንም አያመጣም። ድንቁርና ስለ እግዚአብሔር የሐሰት አመለካከቶችን በሳይንስ ጥሪ ለመደገፍ ሊሞክር ይችላል፤ ነገር ግን የተፈጥሮ መጽሐፍና የተጻፈው ቃል እርስ በርሳቸው ብርሃን ይሰጣሉ። ስለዚህ ፈጣሪውን እንደናመልክ እና በቃሉ ላይ አስተዋይ እምነት እንዲኖረን እንመራለን።” አባቶችና ነቢያት፣ 113–115።