

# Incwadi kaDaniyeli - Inombolo yeKhulu elinamashumi asibhozo anesihlanu

*Ubuthixo Obuthatyathwe EbuMntwini: Uvumo Olunzulu LukaPetros Neentsingiselo Zalo*

Jeff Pippenger  
2024-04-15

Xa uPetros wayiphendulayo umbuzo kaKristu wokuba abafundi bathi uKristu ungubani, wachaza ukuba uYesu wayenguLowo uthanjisiweyo, uKristu, uMesiya. Wathi kananjalo WayenguNyana kaThixo.

Ke kaloku uYesu efikile emideni yaseKesareya Filipi, wababuza abafundi bakhe, esithi, Bathi abantu ndingubani na mna, Nyana woMntu? Bathi ke bona, Bambi bathi unguYohane umBhaptizi; bambi, unguEliya; abanye ke, unguYeremiya, nokuba ungomnye wabaprofeti. Wathi kubo, Ke nina nithi ndingubani na? Waphendula uSimon Petros, wathi, Wena unguKristu, uNyana kaThixo ophilileyo. Waphendula ke uYesu, wathi kuye, Unoyolo wena, Simon Bhariyona; ngokuba oko akutyhilelwanga yinyama negazi, koko nguBawo osemazulwini wam. Nam ke ndithi kuwe, Wena unguPetros, yaye phezu kolu lwalwa ndiya kulakha ibandla lam; kwaye amasango elabafuleyo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; yaye konke oya kukubopha emhlabeni kuya kuba kubotshiwe ezulwini; nako konke oya kukukhulula emhlabeni kuya kuba kukhululwe ezulwini. Mateyu 16:13–19.

NgoPetros uMoya oyiNgcwele wavakalisa inyaniso eyimfuneko ukuba abo balikhulu elinamashumi amane anesine amawaka bayiqonde. Wakwenza oko ePanium, eyayiyiKesareya Filipi. IPanium yeyona ndawo itempile ingcwele kunqulo lwenamba, kuba iGrisi imela ihlabathi, yaye ihlabathi ngemihla yokugqibela ziZizwe eziManyeneyo, ezingummeli wasemhlabeni wenamba. “Amasango esihogo” ligama letempile kaPan, uthixo webhokhwe wamaGrike. Itempile leyo yakhiwa phambi komqolomba owawunomthombo wasePanium. Umthombo wasePanium wondla uMlambo iYordan, ongumqondiso kaKristu.

Igama elithi “Jordan” lithetha “owehlayo,” yaye liqalisa indlela yalo kummandla weentaba wakumantla akwaSirayeli, lifumana owona mthombo walo uphambili kwimithombo yeNtaba iHermon, eyona ncopho iphakamileyo kuLuhlu lweeNtaba zaseHermon, apho kukhoyo khona umthombo obizwa ngokuba “ngamasango esihogo.” IHermon ithetha “engcwele,” yaye “Jordan” lithetha “ukwehla.” UMlambo iYordan uqukuqela usuka kwiindawo eziphakamileyo zeNtaba iHermon uze wehle udlule kwiNtlambo yoQhekeko yaseYordan, ekugqibeleni ufike kuLwandle Olufuleyo, oluyeyona ndawo iphantsi emhlabeni.

Amanzi ondla uMlambo iYordan, aphuma etempileni kaPan, aze ekugqibeleni afike kweyona ndawo isezantsi emhlabeni, amela ukuhla awakwenzayo uNyana kaThixo xa washiya eyona ntaba ingcwele iphakamileyo ukuze ehlele kwelona “lwandle olufuleyo” lisezantsi lweli hlabathi. Ukuhla

kukaKristu ezulwini ukuya ekufeni komnqamlezo nako kukwamele ukuba Wathabatha phezu Kwakhe inyama yomntu owileyo, kuba uhambo Lwakhe olusuka ezulwini lusiya emnqamlezweni lwalondliwa ngamanzi awayevela “emasangweni esihogo.”

ULwandle Olufileyo asiyondawo ephantsi kuphela emhlabeni, kodwa luyeyona manzi anetyuwa eninzi emhlabeni, anetyuwa ephindwe kasithoba kunolwandlekazi. Ukufa kukaKristu emnqamlezweni, njengoko kufanekiselwa luLwandle Olufileyo, kulapho waqinisekisa khona umnqophiso waKhe nabaninzi.

Onke umnikelo womgubo wakho wowoyise ngetyuwa; ungavumeli ityuwa yomnqophiso kaThixo wakho isweleke emnikelweni wakho womgubo; ngayo yonke iminikelo yakho uya kunikela ityuwa. Levitikus 2:3.

Endleleni ukusuka kwimithombo yeNtaba yeHermon, uMlambo iYordan udlula kulwandle lwaseGalili, olukwaziwa kananjalo njengeChibi laseTibheriya neliChibi laseKinerete. IGalili lithetha “ihinji” okanye “indawo yokujika.” ITibheriya ligama lomlawuli waseRoma owalandela uAgasto Kesare, yaye ngenxa yokumila kwechibi, libizwa ngokuba yiKinerete, elithetha “uhadi” okanye “uhadi oluncinane.” Indawo yokujika yoluntu yaba kuxa uTibheriyo Kesare wayelawula noYesu wabethelelwa emnqamlezweni, yaye lonke uhadi ezulwini lwathi cwaka. Ubungqina bendawo boMlambo iYordan ngokunxulumene “namasango esihogo,” ayitempile kathixo wamaGrike uPan, buthetha ngobungqina awabubhengeza uPetros ngokuphefumlelwa nguMoya oyiNgcwele.

Ukuzalwa kukaKristu enyameni kwakuyindibaniselwano yobuthixo nobuntu eyenzeka xa uNyana kaThixo onguThixo wazambathisa inyama yobuntu, ngaloo ndlela edibanisa ubuthixo nobuntu, njengoko kufanekiswa ngamanzi aphuma emthonjeni wasePan asondla uMlambo iYordan. Oko kwakusondla umthombo wasePan yayingumbethe, imvula nekhephu elalisina phezu kweentaba zaseHermon, iHermon imela intaba “engcwele,” enguYerusalem ophezulu.

Ingoma yeziNyuko kaDavide. Yabonani, kulungile, kumnandi kangakanani na ukuba abazalwana bahlale ndawonye bemanyene! Kunjengeoli exabisekileyo phezu kwentloko, eye yehlela ezindeveni, ezizezi, iindevu zika-Aron; eye yehlela emqokumbelweni weengubo zakhe; kufana nombethe waseHermon, nombethe owehlela ezintabeni zaseZiyon; ngokuba kulapho uYehova awawisela khona umyalelo wentsikelelo, ubomi ngonaphakade. IiNdumiso 133:1–3.

“Ifutha elinqabileyo” elathi lehla ngeendevu zika-Aron yayiyeyona oliyasetyenziswayo xa yena noonyana bakhe babethanjiswa njengababingeleli bakaThixo.

Uze uthabathe egazini eliphezu kwesibingelelo, nelo oyile yokuthambisa, ulifefe phezu koAron, naphezu kweengubo zakhe, naphezu koonyana bakhe, naphezu kweengubo zoonyana bakhe kunye naye; aya kuba ngcwele yena, neengubo zakhe, noonyana bakhe, neengubo zoonyana bakhe kunye naye. Eksodus 29:21.

UPetros wavakalisa uvumo lwabo bonke abafundi, yaye ngokwenjenjalo wavakalisa uvumo lwamakhulu alikhulu anamashumi amane anesine amawaka, aza kuthanjiswa njengobupristi obumanyeneyo obuphakanyiselwe njengomqondiso. “Ioli” eyamthambisa uAron,

yayikwangumbethe weNtaba yeHermon, ikwangumbethe weentaba zaseZiyon. “Ioli” kunye “nombethe” ngumyalezo omela ukuthanjiswa koMoya oyiNgcwele.

Bekani iindlebe, nina mazulu, ndithethe; uve, nawe mhlaba, amazwi omlomo wam. Imfundiso yam iya kuthi wathi thambeka njengemvula, intetho yam iya kuthontsiza njengombethe, njengemvula encinane phezu kotshani oluthambileyo, nanjengemvula enkulu phezu kwengca; ngokuba ndiya kuvakalisa igama likaYehova: mbabalaseleni ubukhulu uThixo wethu. Duteronomi 32:1–3.

“Umbethe” yile “mfundiso” eyehlela phezu kweentaba zeZiyon, yaye “iyioyile” yokuthambisa emanyanisa ikhulu elinamashumi amane anesine amawaka, abangabingeleli bakaThixo ngemihla yokugqibela. Imfundiso iwise njengemvula, ize ithontsiza njengombethe, kuba “iyapapashwa”. Iyapapashwa kuba izulu nomhlaba bamele ukuthela indlebe, beve amazwi omlomo waKhe, ngobubingeleli obumanyeneyo obuyiflegi abavakalisa ngayo izigidimi zeMidnight Cry neLoud Cry.

Zinhle kangakanani ezintabeni iinyawo zalowo uzisa iindaba ezilungileyo, ovakalisa uxolo; ozisa iindaba ezilungileyo zokulungileyo, ovakalisa usindiso; othi kuyo iZiyon, UThixo wakho uyalawula! Abalindi bakho baya kuliphakamisa ilizwi; baya kuvuma kunye ngelizwi elinye; kuba baya kubona ngamehlo ngamehlo, xa uYehova ebuyisa kwakhona iZiyon. Gqabhukani nivuye, vumani kunye, nina manxuwa aseYerusalem; kuba uYehova ubathuthuzele abantu bakhe, uyikhulule iYerusalem. UYehova uwutyhilile umkhono wakhe ongcwele emehlweni azo zonke iintlanga; yaye zonke iziphelo zomhlaba ziya kulubona usindiso loThixo wethu. Isaya 52:7–10.

Abalindi beentsuku zokugqibela, abamelwe nguPetros, bapapasha usindiso noxolo, yaye baya kuba banye, kuba baya kubona ngamehlo afanayo. Oku kwenzeka xa “iNkosi ibuyisela iZiyon.” Igama lesiHebhere eliguqulelwe ngokuthi “ibuyisela” lithetha “ukuguqula umva.” Xa iNkosi iguqula umva iZiyon, oko kuthetha ukuba iZiyon ibikuthinjweni, njengoko kumelwe kukusasazeka, yaye oko kuyaguqulwa xa ukuthinjwa kuyeka.

Kuba itsho iNkosi ukuthi, Emveni kokuba iminyaka engamashumi asixhenxe izalisekile eBhabhiloni, ndonindwendwela, ndize ndilifezekise kuni ilizwi lam elilungileyo, ngokunibuyisela kule ndawo. Kuba ndiyazazi iingcinga endizininicngayo ngani, itsho iNkosi, iingcinga zoxolo, ezingezozobubi, zokuninika isiphelo esilindelweyo. Nandule ke nindibize, nihambe nize nithandaze kum, mna ndiniphulaphule. Noya kundifuna, nindifumane, xa nindifuna ngentliziyo yenu yonke. Ndiya kufunyanwa kuni, itsho iNkosi; ndibuyise ukuthinjwa kwenu, ndinihlanganise ndinikhuphe ezintlangeni zonke, nasezindaweni zonke endaninabele kuzo, itsho iNkosi; ndinibuyisele endaweni endaninqumla kuyo ukuba nithinjwe. Yeremiya 29:10–14.

Bonke abaprofeti bathetha ngemihla yokugqibela, yaye ngemihla yokugqibela abantu baKhe basekuthinjweni okuza kubuyiselwa umva, ukuze kuzalisekiswe ubungqina besiprofeto.

Ilizwi elafika kuYeremiya livela eNkosini, lisithi, Itsho nje iNkosi, uThixo kaSirayeli, ukuthi, Zibhalele encwadini onke amazwi endiwathethileyo kuwe. Kuba, yabona, kuza imihla, itsho

iNkosi, endiya kubuya ndibabuyise ekuthinjweni abantu bam, amaSirayeli namaYuda, itsho iNkosi; ndibenze babuyele ezweni endalizinika ooyise babo, balihluthe. Yeremiya 30:1–3.

Emva kweentsuku ezintathu nesiqingatha zokulala, kanye njengokuba uLazaro walala iintsuku ezine, waza uDaniyeli walala iintsuku ezingamashumi amabini ananye, uMikayeli ubavusa kwakhona amangqina amabini, angabantu baKhe bemihla yokugqibela, aze abangenise emanyanweni, kanjalo abathambise ngomyalezo opapashwa ehlabathini lonke. Lowo myalezo “ngumbethe” waseNtabeni yeHermon (intaba engcwele), owondla umthombo wePan, othi emva koko wondle uMlambo iYordan. Uthambiso oluzalisekiswa ngalo myalezo lumele uthambiso lukaYesu, olwaphawula ixesha awaba ngalo nguKristu, awathi uPetros waluchaza.

Xa uPetros wamchaza uKristu njengoNyana kaThixo, wamela uKristu njengoko enguNyana kaThixo kwananjengoNyana womntu, njengoko kufuziselwa ngamanzi “amasango esihogo” ondla uMlambo iYordan. Uvumo lukaPetros lwaveliswa ngokuphefumlelwa koMoya oyiNgcwele, yaye yayiloo nyaniso, yokuba uYesu wayenguKristu, Lowo Uthanjisiweyo, nokuba wayenguThixo kwanomntu, eyachongwa nguYesu njengenyani eyayiza kuba ngumxholo wedabi elichasene nabantu bakaThixo bemihla yokugqibela, abo uKristu wathembisa ukuba baya koyisa, kuba “amasango esihogo” akayi koyisa le nyaniso.

Inyaniso yeyokuba ngoSeptemba 11, 2001, kanye njengokuba uYesu wathanjiswayo ekubhaptizweni kwakhe, ukutywinwa kwamawaka alikhulu anamashumi amane anesine kwaqala, yaye kuloo mbali kwakukho ukuphoxeka okwaluya kubulala abantu bakhe bemihla yokugqibela, ade abavuse aze aluguqule ukuthinjwa kwabo. Inkqubo yovuko ibandakanya ukumanyaniswa kwabantu bakhe babe ngumkhosi onamandla ophakanyiswayo njengomqondiso. Umsebenzi wokuvusa, wokuhlambulula, wokumanyanisa nowokuphakamisa, emva kokufa ezitratweni, ubonakaliswa kwiindima zeshumi ukuya kweshumi elinesihlanu zesahluko seshumi elinanye sikaDaniyeli, kwakunye nakwezinye izicatshulwa zeBhayibhile. Kodwa kwiindima zeshumi elinesithathu ukuya kweshumi elinesihlanu uKristu uphinde wazisa abafundi bakhe eKesareya Filipi, ePanium, yaye kulapho itywina likaThixo lityatyekelwa khona ngonaphakade.

Kuphela xa siyiqonda ngokunzulu intsingiselo yale nyaniso, apho sinokuyiqonda izityhilelo zenyano ezikubungqina baseKesareya Filipi. Kwindima yeshumi elinesibhozo yesahluko seshumi elinesithandathu sikaMateyu, igama likaSimon Barjonah liguqulwa libe nguPetros, nto leyo efuzisela ikhulu elinamashumi amane anesine amawaka njengoko kuye kwaphawulwa ngaphambili kwinqaku lakutshanje. Isityhilelo semathematika esimiselwe kule ndima simenza mkhulu uYesu njengoMbali-manani Omangalisayo, kuba akunjalo kuphela ukuba uPetros angaqondwa njengomela ikhulu elinamashumi amane anesine amawaka, kodwa noMateyu 16:18 ukwanguwo nomfuziselo wemathematika ka-“phi”.

Ngaphambi kokuba sijongane nezibalo ezinxulumene no-“phi,” kufanele kuphawulwe ukuba u-“phi” uyinxalenye yegama elithi “Philippi,” elisesesibini kula magama mabini edolophu yasePanium. Ivesi yeshumi elinesibhozo ibonakalisa ukuba uYesu wathetha noPetros ngesiHebhere, oko kwabhalwa ngesiGrike, kwaza kamva kwaguqulelwa esiNgesini. La manyathelo mathathu abonakalisa ulawulo lukaKristu phezu kweLizwi laKhe. Xa igama

liqwalaselwa kunye nenkqubo yezibalo yokuphindaphinda izikhundla ezinamanani, lichaza ukuba igama elithi Petros lilingana nekhulu elinamashumi amane anesine amawaka, ngaloo ndlela kugxininiswa uYesu njengoMbali-manani Omangalisayo. Kule vesi kanye, apho uYesu avakalisa khona ukuba uya kulakha ibandla laKhe, uMbali-manani Omangalisayo walawula inkqubo yoguqulelo ukuze aqinisekise ukuba inyaniso emelwe yivesi yeshumi elinesibhozo kwisahluko seshumi elinesithandathu, iya kumela uphawu lwezibalo oluthi “phi.”

Kananjalo ke ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; yaye amasango esihogo akayi kuloyisa. Mateyu 16:18.

Ibandla laKhe alakhelwanga nje kuphela phezu kwemfundiso yokuba uYesu unguKristu, nokuba Yena enguNyana kaThixo, kodwa kwanakwinyani yokuba Yena uliLizwi, yaye iLizwi ladala laza lalawula zonke izinto, kuquka izibalo, igrama nemisebenzi yabantu.

Esikuye kuye nathi siye safumana ilifa, simiselwe kwangaphambili ngokwenjongo yalowo usebenza zonke izinto ngokwecebo lentando yakhe. Efese 1:11.

UPhi, odla ngokumelwa ngoonobumba bamaGrike u-φ (phi), yinto esisigxina yezibalo emalunga no-1.618033988749895. Eli nani laziwa njengomlinganiselo wegolide okanye umlinganiselo wobuthixo. “Liliani elingekho ngqiqweni”, okuthetha ukuba alinakho ukuvakaliswa njengeqhezu elilula, yaye ukumelwa kwalo ngedesimali kuqhubeka ngonaphakade kungaphindi.

Umlinganiselo wegolide uneempawu ezininzi ezimangalisayo yaye ubonakala kwiimeko ezahlukahlukeneyo kwizibalo, kubugcisa, kuyilo lwezakhiwo, kwindalo, nakwezinye iinkalo. Uqhele ukufunyanwa kwiimilo zejiyometri, ezifana noxande, ii-pentagon, nee-dodecahedron, apho umlinganiselo wecala elide kwelona lifutshane ulingana no-phi.

Kumzobo nakulwakhiwo lwezakhiwo, kukholelwa ukuba umlinganiselo wegolide udala ulungelelwaniso oluthandekayo emehlweni. Usetyenziswe ngamagcisa nabakhi bezakhiwo kuyo yonke imbali, ukususela kwimpucuko zamandulo ukuya kwiRenaissance nangaphaya, ekuyileni ulwakhiwo lwamalungiselelo, izakhiwo, nemisebenzi yobugcisa. Kwimathematika, umlinganiselo wegolide uvela kwi-equation ezahlukeneyo zemathematika nakulandelelwano olwahlukeneyo, kuquka uluhlu lukaFibonacci, apho igama ngalinye lisisixa samagama amabini alandulelayo. Njengoko amagama oluhlu lukaFibonacci esanda, umlinganiselo phakathi kwamagama alandelelanayo usondela kuphi.

Kwivesi 16:18 sifumana i-phi yezibalo (1.618...). UYesu, uThixo “owenza zonke izinto ngokwecebo lokuthanda kwakhe,” wagqiba ukumisa utyikityo lwaKhe lokuba nguPalmoni, uMmangalisayo weNani, okanye uMbali weemfihlelo, kwijografi yesiprofeto echonga ibala lemfazwe yebandla laKhe nxamnye namasango esihogo ngemihla yokugqibela. Kulo mhlaba wedabi lesiprofeto, ngokulawula kwaKhe amanani, wamela ikhulu elinamashumi amane anesine amawaka ngo“Petros”, lowo igama lakhe laguqulwa lisuka ku“Simon,” lowo uva isigidimi sejuba, laya ku“Petros”, ngaloo ndlela ephawula ikhulu elinamashumi amane anesine amawaka njengabantu baKhe bomnqophiso bemihla yokugqibela.

“ilitye” awalukhethayo ukwakhela phezu kwalo ibandla lakhe, lilitye lesiseko, isiseko nembombo eyintloko “yamaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu, kuba akukho siseko siyinyaniso esingengoKristu. Ukusukela ekubhaptizweni kukaKristu, xa uSimon “weva” umyalezo wehobe, kude kuse emnqamlezweni woLwandle oluFileyo, kangangeentsuku eziliwaka namakhulu amabini anamashumi amathandathu, kabini ngosuku ngalunye, kwabakho umbingelelo wakusasa nowangokuhlwa, ngaphandle komhla wokugqibela weentsuku eziliwaka namakhulu amabini anamashumi amathandathu, kuba ngaloo mini umbingelelo wangokuhlwa wasinda kumpristi, yaye emnqamlezweni uKristu wafa engumnikelo wamawaka amabini anamakhulu amahlanu anamashumi amabini.

“Konke luloyiko nempithizelo. Umbingeleli sele eza kubulala idini; kodwa imela iyawa esandleni sakhe esingenamandla, yaza imvana yasinda. Umfuziselo udibene nokuzaliseka kwawo ekufeni koNyana kaThixo. Idini elikhulu lenziwe. Indlela yokungena kweyona ndawo ingcwele ivuliwe. Indlela entsha nephilayo ilungiselelwe bonke. Akusekho mfuneko yokuba uluntu olunesono nolulusizi lulinde ukuza kombingeleli omkhulu.” *The Desire of Ages, 757.*

“Iliwa” Awayeza kulakha phezu kwalo ibandla Lakhe lilitye lesiseko abalaxhi abalalayo, inani lalo lingu-“amawaka amabini anamakhulu amahlanu anamashumi amabini.” Kwivesi enye emfutshane uKristu uziveza njengoMlawuli Wezinto Zonke, yaye xa esenza oko umi yaye ethetha kwiindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu zesahluko seshumi elinanye sikaDaniyeli.

Kanjalo ndithi kuwe, Wena unguPetros, yaye phezu kweli liwa ndiya kulakha ibandla lam; yaye amasango esihogo akayi kuloyisa. Mateyu 16:18.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“‘Izinto ezifihlakeleyo zezikaYehova uThixo wethu; ke zona izinto ezityhiliweyo zezethu, nezabantwana bethu ngonaphakade.’ Duteronomi 29:29. Indlela kanye uThixo awawenza ngayo umsebenzi wendalo akazange ayityhile ebantwini; inzululwazi yomntu ayinakuziphengulula iimfihlelo zOsenyangweni. Amandla Akhe okudala akanakuqondakala, kanye njengobukho Bakhe.”

“UThixo uvumele ukuba kukhanyiswe ihlabathi ngokuphuphuma kokukhanya, kwinzululwazi nakubugcisa; kodwa xa amadoda athi ngokwawo angawenzululwazi ephatha ezi zifundo ngokokujonga komntu kuphela, ngokuqinisekileyo aya kufikelela kwizigqibo eziphosakeleyo. Kungaba yinto engenatyala ukuqikelela ngaphaya koko ilizwi likaThixo likutyhileyo, ukuba nje iingcamango zethu aziphikisani neenyani ezifumaneka eziBhalweni; kodwa abo balishiyayo ilizwi likaThixo, bazame ukucacisa imisebenzi yaKhe ayidalileyo ngokwemigaqo yenzululwazi, bayakhukuliseka bengenatshathi nangenakhampasi phezu kolwandle olungaziwayo. Ezona ngqondo zikhulu, ukuba azikhokelwa lilizwi likaThixo ekuphandeni kwazo, ziyadideka kwimizamo yazo yokulandelela ubudlelwane phakathi kwenzululwazi nesityhilelo. Ngenxa yokuba uMdali nemisebenzi yaKhe zingaphaya kakhulu kokuqonda kwazo kangangokuba zingenako ukuzichaza ngemithetho yendalo, zithabatha imbali yeBhayibhile njengengathembekanga. Abo bathandabuzayo ukuthembeka kweengxelo zeTestamente eNdala neTestamente eNtsha, baya kukhokelwa ukuba bathabathe elinye

inyathelo, bathandabuze ubukho bukaThixo; baze ke, bakuba belahlekelwe yiankile yabo, bashiywe begingxika ematyeni okungakholwa.”

“Aba bantu balahlekelwe bubulula bokholo. Kufanele kubekho inkolelo ezinzileyo kwigunya elingcwele lelikaThixo leLizwi laKhe eliNgcwele. IBhayibhile ayimele ivavanywe ngeengcinga zabantu ngesayensi. Ulwazi lomntu sisikhokelo esingathembekanga. Abagxeki abafunda iBhayibhile ngenjongo yokuphikisa, banokuthi, ngenxa yokuqonda okungaphelelanga kwesayensi okanye kwesityhilelo, bathi bafumana ukuphikisana phakathi kwazo; kodwa xa ziqondwa ngokufanelekileyo, zivumelana ngokugqibeleleyo. UMoses wabhala phantsi kwesityhilelo soMoya kaThixo, yaye imfundiso echanekileyo yejiyoloji ayisayi kuze ibange ukufunyanwa kwezinto ezingenakudityaniswa neentetho zakhe. Yonke inyaniso, nokuba ikwindalo okanye isesityhilelweni, iyahambelana nayo ngokwayo kuzo zonke iindlela ezibonakala ngazo.”

“ELizwini likaThixo kuphakanyiswa imibuzo emininzi ekungekho zingcali zifundileyo kakhulu zinokuze ziyiphendule. Inggalelo ibhekiswa kwezi zinto ukuze kusiboniswe ukuba kungakanani na okukhoyo, kwanaphakathi kwezinto eziqhelekileyo zobomi bemihla ngemihla, iingqondo ezinomda, nangabo bonke ubulumko bazo abaziqhayisayo ngabo, ezingenakuze zikuqonde ngokupheleleyo.

“Kanti abantu benzululwazi bacinga ukuba banako ukuqonda ubulumko bukaThixo, oko akwenzileyo okanye anokukwenza. Ingcamango exhaphake kakhulu yeyokuba uvinjelwe yimithetho yaKhe. Abantu bayabuphika ubukho baKhe, okanye bangabuhoyi, okanye bacinge ukuba bangachaza yonke into, kwanokusebenza koMoya waKhe entliziyweni yomntu; baze bangabi sabonakalisa intlonelo egameni laKhe okanye boyike amandla aKhe. Abakholwa kokungaphaya kwendalo, kuba bengayiqondi imithetho kaThixo okanye amandla aKhe angenasiphelo okwenza intando yaKhe ngayo. Njengoko lisetyenziswa ngokuqhelekileyo, ibinzana elithi ‘imithetho yendalo’ liquka oko abantu abaye bakwazi ukukufumanisa ngokuphathelele imithetho elawula ihlabathi elibonakalayo; kodwa luncinane kangakanani na ulwazi lwabo, yaye ubanzi kangakanani na ummandla apho uMdali anokusebenza khona ngokuvumelana nemithetho yaKhe, aze abe kwangaxeshanye ngaphaya ngokupheleleyo kokuqondwa zizidalwa ezinomda!”

“Abaninzi bafundisa ukuba izinto ezibonakalayo zinamandla obomi—ukuba iimpawu ezithile zinikwe kwizinto ezibonakalayo, zize zishiywe ukuba zisebenze ngamandla azo angaphakathi; nokuba imisebenzi yendalo iqhutywa ngokuhambelana nemithetho emisiweyo, uThixo ngokwaKhe angenakuyiphazamisa. Le yinzululwazi yobuxoki, yaye ayixhaswa lilizwi likaThixo. Indalo ingumkhonzi woMdali wayo. UThixo akayiphelisi imithetho Yakhe okanye asebenze ngokuchasene nayo, kodwa uhlala eyisebenzisa njengezixhobo Zakhe. Indalo inika ubungqina bengqiqo, bobukho, bamandla asebenzayo, asebenza ngaphakathi nangokusebenzisa imithetho yayo. Endalweni kukho ukusebenza okuqhubekayo kukaYise noNyana. UKristu uthi, ‘UBawo wam usasebenza kude kube ngoku, nam ndiyasebenza.’ Yohane 5:17.

“AbaLevi, engomeni yabo ebhalwe nguNehemiya, bacula bathi, ‘Nguwe, wena wedwa, onguYehova; wenza amazulu, amazulu amazulu, nawo onke umkhosi wawo, umhlaba, nezinto

zonke ezikuwo, ... yaye wena uzigcina zonke ziphila.’ Nehemiya 9:6. Ngokubhekisele kweli hlabathi, umsebenzi kaThixo wokudala ugqityiwe. Kuba ‘imisebenzi yagqitywa kwasekusekweni kwehlabathi.’ Hebhene 4:3. Kodwa amandla akhe asasebenza ekuxhaseni izinto zendalo yakhe. Akungenxa yokuba umatshini owakha wabekwa ekuhambeni uqhubeka usebenza ngamandla awo angaphakathi ukuba umthambo ubetha nokuphefumla kulandelelana; koko wonke umphefumlo, konke ukubetha kwentliziyo, bubungqina bokunyamekela kwakhe ogubungela konke, lowo sikuyo ‘esihleli kuye, sihamba kuye, sikho ngaye.’ IZenzo 17:28. Akungenxa yamandla angaphakathi ukuba umhlaba, unyaka nonyaka, uvelisa ubuninzi bawo, uze uqhubeke nokuhamba kwawo ujikeleze ilanga. Isandla sikaThixo sikhokela iiplanethi size sizigcine zisendaweni ekuhambeni kwazo okucwangcisiweyo emazulwini. ‘Ukhupha umkhosi wazo ngokwenani; uzibiza zonke ngamagama ngobukhulu bamandla akhe, ngenxa yokuba enegunya elinamandla; akukho nanye esilelayo.’ Isaya 40:26. Kungamandla akhe ukuba uhlaza luyakhula, amagqabi avele, neentyatyambo zidubule. ‘Uhlumisa ingca ezintabeni’ (INdumiso 147:8), yaye nguye iintili ezenziwa zibe nesiqhamo. ‘Zonke izilo zehlathi ... zifuna ukudla kwazo kuThixo,’ yaye sonke isidalwa esiphilayo, ukusuka kwesona sinambuzane sincinane kuse kuthi ga emntwini, mihla le sixhomekeke kwinkathalo yakhe yolungiselelo. Ngamazwi amahle omdumisi, ‘Zonke ezi zilinda wena.... Oziphayo zona ziyazibutha; uvula isandla sakho, zihluthiswa kokulungileyo.’ INdumiso 104:20, 21, 27, 28. Ilizwi lakhe lilawula iziqalelo zendalo; ugubungela amazulu ngamafu, alungiselele umhlaba imvula. ‘Unika ikhephu njengoboya bezimvu; usasaza iqabaka njengothuthu.’ INdumiso 147:16. ‘Ekukhupheni kwakhe ilizwi lakhe, kubakho ingxokolo yamanzi emazulwini, yaye unyusa umphunga emaphethelweni omhlaba; wenza imibane kunye nemvula, akhuphe umoya koovimba bakhe.’ Yereimiya 10:13.”

“UThixo usisiseko sezinto zonke. Yonke inzululwazi eyinyaniso iyavumelana nemisebenzi yaKhe; yonke imfundo eyinyaniso ikhokelela ekuthobeleni ulawulo lwaKhe. Inzululwazi ivula imimangaliso emitsha embonweni wethu; inyuka iye phezulu, iphande nobunzulu obutsha; kodwa ayizisi nto kuphando lwayo ephikisana nesityhilelo esivela kuThixo. Ukungazi kungazama ukuxhasa iimbono zobuxoki ngoThixo ngokubhenela kwinzululwazi, kodwa incwadi yendalo nelizwi elibhaliweyo zikhanyiselana. Ngaloo ndlela sikhokelwa ekumnquleni uMdali nasekubeni nentembelo enengqiqo elizwini laKhe.” Patriarchs and Prophets, 113–115.