

# **Incwadi kaDaniyeli - Inombolo eyikhulu namashumi ayisishiyagalombili nanhlanu**

*Ubunkulunkulu Obuthweswe Inyama: Ukuvuma Okujulile KukaPetru  
Nemiphumela Yako*

Jeff Pippenger  
2024-04-15

Lapho uPetru eveza impendulo yakhe embuzweni kaKristu wokuthi abafundi bathi uKristu ungubani, waveza ukuthi uJesu wayenguGcotshiwe, uKristu, uMesiya. Wabuye wathi WayeyiNdodana kaNkulunkulu.

Kwathi lapho uJesu efika emikhawulweni yaseKhesariya Filipi, wabuza abafundi bakhe, wathi: Abantu bathi mina, iNdodana yomuntu, ngingubani na? Base besithi: Abanye bathi unguJohane uMbhapathizi; abanye, u-Eliya; kanti abanye, uJeremiya, noma omunye wabaprofethi. Wathi kubo: Kepha nina nithi ngingubani na? USimoni Petru waphendula wathi: Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu waphendula wathi kuye: Ubusisiwe wena, Simoni Barjona, ngokuba inyama negazi akukwambulanga lokhu, kodwa uBaba osezulwini. Nami ngithi kuwe: Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awasoze alehlula. Ngiyakunikela nezihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakubotshwa ezulwini; nakho konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini. Mathewu 16:13–19.

NgoPetru uMoya oNgcwele wethula iqiniso elisemqoka okufanele abayizinkulungwane eziyikhulu namashumi amane nane baliqonde. Wakwenza lokho ePanium, okwakuyiKhesariya Filipi. IPanium iyindawo yethempeli engcwele kakhulu ekukhonzweni kukadrako, ngoba iGrisi imelela umhlaba, kanti umhlaba ezinsukwini zokugcina uyinhlango yeZizwe Ezihlangene, ongummeleli kadrako wasemhlabeni. “Amasango esihogo” yigama lethempeli likaPani, unkulunkulu wembuzi wamaGreci. Ithempeli lakhiwa phambi komhume owawunomthombo wasePanium. Umthombo wasePanium wawondla uMfula iJordani, oluwuphawu lukaKristu.

Igama elithi “Jordan” lisho “owehlayo,” futhi liqala umfula walo esifundeni sezintaba zasenyakatho yakwa-Israyeli, lithatha umthombo walo omkhulu emithonjeni yeNtaba iHermoni, isiqongo esiphakeme kunazo zonke oHlangeni lwezintaba iHermoni, lapho kutholakala khona umthombo obizwa ngokuthi “amasango esihogo.” I-Hermoni lisho “elingcwele” kanti “Jordan” lisho “ukwehla.” UMfula iJordani ugeleza usuka ezindaweni eziphakeme zeNtaba iHermoni wehle udabule eSigodini Sokwephuka Kwezwe saseJordan, ugcine usufinyelela oLwandle Olufile, oluyindawo ephansi kunazo zonke ebusweni bomhlaba.

Amanzi anondla uMfula iJordani, avela ethempelini likaPani, futhi agcine efika endaweni ephansi kunazo zonke emhlabeni, amele ukwehla iNdodana kaNkulunkulu eyakwenza lapho ishiya intaba engcwele ephakeme kunazo zonke ukuze yehlele “olwandle olufileyo” oluphansi kunazo zonke

lwaleli zwe. Ukwehla kukaKristu kusuka ezulwini kuya ekufeni kwesiphambano nakho kumelela ukuthi Wazithwesa inyama yomuntu owileyo, ngokuba uhambo Lwakhe olusuka ezulwini luya esiphambanweni lwalondliwa ngamanzi avela “emasangweni esihogo.”

ULwandle Olufile alusilo nje kuphela indawo ephansi kunazo zonke emhlabeni, kodwa futhi lungamanzi anosawoti omningi kunawo wonke emhlabeni, anosawoti ophindwe kasishiyagalolunye kunolwandle. Ukufa kukaKristu esiphambanweni, njengoba kufanekiswa uLwandle Olufile, kulapho aqinisa khona isivumelwano sakhe nabaningi.

Yonke iminikelo yomnikelo wakho wokudla uyakuyinonga ngosawoti; futhi ungavumeli usawoti wesivumelwano sikaNkulunkulu wakho ukuba untuleke emnikelweni wakho wokudla; kuyo yonke iminikelo yakho uyakunikela usawoti. Levitikusi 2:3.

Endleleni usuka emithonjeni yeNtaba iHermoni, uMfula iJordani udabula uLwandle lwaseGalile, olwaziwa futhi ngokuthi iChibi laseTiberiya kanye neChibi laseKinereti. IGalile lisho “ihinge” noma “indawo yokuphenduka.” ITiberiya yigama lombusi waseRoma owalandela u-Awugustu Kesari, futhi ngenxa yokuma kwechibi, libizwa ngokuthi iKinereti, okusho “ihabhu” noma “ihabhu elinezintambo.” Indawo yokuphenduka yesintu yaba lapho uTiberiyu Kesari ebusa futhi uJesu ebethelwa esiphambanweni, kwathi wonke amahabhu ezulwini athuliswa. Ubufakazi bendawo boMfula iJordani obuxhumene “namasango esihogo,” okuyithempeli likankulunkulu wamaGriki uPani, bukhuluma ngobufakazi uPetru abumemezela ngokuphefumulelwa nguMoya oNgcwele.

Ukuzalwa kukaKristu enyameni kwakuyinhlanganisela yobunkulunkulu nobuntu eyenzeka lapho iNdodana kaNkulunkulu enguBunkulunkulu yathatha phezu kwayo inyama yobuntu, ngaleyo ndlela ihlanganisa ubunkulunkulu nobuntu, njengoba kufanekiswa ngamanzi omthombo wasePani ondla uMfula iJordani. Okwakondla umthombo wasePani kwakungamazolo, imvula neqhwa okwehla phezu kwezintaba zaseHermoni, iHermoni ifanekisela intaba “engcwele,” okuyiJerusalema eliphezulu.

Ingoma yokuKhuphuka kaDavide. Bhekani, kuhle kanjani, kumnandi kanjani, ukuba abazalwane bahlale ndawonye ebunyeni! Kufana namafutha ayigugu aphezu kwekhanda, ehlela entshebani, yebo, entshebani ka-Aroni; ebehlela emaphethelweni ezingubo zakhe; njengamazolo aseHermoni, nanjengamazolo ehlela ezintabeni zaseSiyoni; ngokuba lapho uJehova wayala isibusiso, ngisho ukuphila kuze kube phakade. AmaHubo 133:1–3.

“amafutha ayigugu” ageleza ehla ngentshebe ka-Aroni kwakungamafutha ayesetshenziswa lapho yena namadodana akhe begcotshwa njengabapristi bakaNkulunkulu.

Uyothatha egazini elise-altare, kanye namafutha okugcoba, ukufafaze phezu kuka-Aroni, naphezu kwezingubo zakhe, naphezu kwamadodana akhe, naphezu kwezingubo zamadodana akhe kanye naye; khona-ke yena uyakungcweliswa, nezingubo zakhe, namadodana akhe, nezingubo zamadodana akhe kanye naye. Eksodusi 29:21.

UPetru waveza ukuvuma kwabo bonke abafundi, futhi ngokwenza kanjalo waveza ukuvuma kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, abazogcotshwa njengobupristi obubumbene obuphakanyiswa njengesibhengezo. “Amafutha” agcoba u-Aroni, ayenjalo futhi

njengamazolo aseNtabeni iHermoni, futhi njengamazolo ezintaba zaseZiyoni. “Amafutha” kanye “namazolo” kuwumyalezo omelela ukugcotshwa kukaMoya oNgcwele.

Lalalani, nina mazulu, ngikhulume; nawe mhlaba, yizwa amazwi omlomo wami. Imfundiso yami iyakwehlela njengemvula, inkulumo yami iyaconsa njengamazolo, njengemvulanyana phezu kotshani obusha, nanjengezihlambi zemvula phezu kotshani: Ngokuba ngizakumemezela ibizo leNkosi: nithi ubukhulu mabube kuNkulunkulu wethu. Duteronomi 32:1–3.

“Umbethe” uyiyo “imfundiso” eyehlela ezintabeni zaseSiyoni, futhi uyiyo “amafutha” okugcoba ahlanganisa abayizinkulungwane eziyikhulu namashumi amane nane, abangabapristi bakaNkulunkulu ezinsukwini zokugcina. Imfundiso yehla njengemvula, futhi icwila njengombethe, ngoba “iyashicilelwa”. Iyashicilelwa ngoba izulu nomhlaba kumelwe kulalele, bezwe amazwi omlomo waKhe, ngobupristi obubumbene obuyisibonakaliso esiphakanyisiweyo esimemezela imiyalezo yesiLilo Saphakathi Kwamabili nesiLilo Esinamandla.

Yeka indlela ezinhle ngayo ezintabeni izinyawo zalowo oletha izindaba ezinhle, omemezela ukuthula; oletha izindaba ezinhle zokuhle, omemezela insindiso; othi kuyo iZiyoni: UNkulunkulu wakho uyabusa! Abalindi bakho bayakuphakamisa izwi; bayakuhlabelela kanyekanye ngezwi linye; ngokuba bayakubona ubuso nobuso, lapho uJehova ebuyisela iZiyoni. Memezani ngentokozo, hlabelelani kanyekanye, nina manxiwa aseJerusalema; ngokuba uJehova ududuzile abantu bakhe, uhlangile iJerusalema. UJehova wembulile ingalo yakhe engcwele phambi kwamehlo azo zonke izizwe; futhi yonke imikhawulo yomhlaba iyakubona insindiso kaNkulunkulu wethu. U-Isaya 52:7–10.

Abalindi bezinsuku zokugcina, abamelwe nguPetru, bamemezela insindiso nokuthula, futhi bayoba munye, ngokuba bayobona ngamehlo avumelanayo. Lokhu kwenzeka lapho “iNkosi ibuyisela iZiyoni.” Igama lesiHeberu elihunyushwe ngokuthi “buyisela” lisho “ukuguqula kube okuphambene.” Lapho iNkosi iguqula iZiyoni kube okuphambene, kusho ukuthi iZiyoni yayikade isekuthunjweni, njengoba kumelwe ukusakazeka, futhi lokhu kuyaguqulwa lapho ukuthunjwa kuphela.

Ngokuba usho kanje uJehova ukuthi: Lapho sekugcwalisekile iminyaka engamashumi ayisikhombisa eBabiloni, ngiyakuhambela, ngifeze kini izwi lami elihle, ngokunibuyisela kule ndawo. Ngokuba ngiyakwazi imicabango enginayo ngani, usho uJehova, imicabango yokuthula, hhayi yobubi, ukunipha ukuphela enikulindele. Khona niyakungibiza, nihambe nithandaze kimi, mina ngiyakunizwa. Niyakungifuna, ningifumane, nxa ningifunisisa ngayo yonke inhliziyu yenu. Ngiyakufunyanwa yini, usho uJehova; ngiphendule ukuthunjwa kwenu, nginiqoqe kuzo zonke izizwe, nasezindaweni zonke lapho nginixoshele khona, usho uJehova; nginibuyisele endaweni enganenza nathunjwa nisuuswa kuyo. Jeremiya 29:10–14.

Bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi ngezinsuku zokugcina abantu baKhe basekuthunjweni okumelwe kuphendulwe, ukuze kugcwaliseke ubufakazi besiprofetho.

Izwi elafika kuJeremiya livela eNkosini, lathi, Isho kanje iNkosi uNkulunkulu ka-Israyeli, ithi, Zibhalele encwadini wonke amazwi engiwakhulume kuwe. Ngokuba, bheka, izinsuku ziyeza,

isho iNkosi, lapho ngiyakubuyisa ukuthunjwa kwabantu bami o-Israyeli noJuda, isho iNkosi; ngibabuyisele ezweni engalinika oyise babo, balidle. Jeremiya 30:1–3.

Ngemva kwezinsuku ezintathu nengxenywe zokulala, njengalokho uLazaru walala izinsuku ezine, noDaniyeli walala izinsuku ezingamashumi amabili nanye, uMikayeli uvusa ofakazi ababili, abangabantu Bakhe bezinsuku zokugcina, abangenise ebunyeni, futhi futhi abagcobe ngomlayezo oshicilelwa emhlabeni wonke. Lowo mlayezo uyisi “amazolo” aseNtabeni iHermoni (intaba engcwele), ondla umthombo wasePhani, wona osewondla uMfula iJordani. Ukugcotshwa okwenziwa yilo mlayezo kumele ukugcotshwa kukaJesu, okwaphawula isikhathi lapho abanguKristu khona, uPetru akukhomba.

Ngesikhathi uPetru emchaza uKristu njengeNdodana kaNkulunkulu, wayemele uKristu kokubili njengeNdodana kaNkulunkulu nangeNdodana yomuntu, njengoba kufanekiswa ngamanzi “amasango esihogo” anisela uMfula iJordani. Ukuvuma kukaPetru kwavezwa ngokuphefumulelwa nguMoya oNgcwele, futhi yilolo qiniso, lokuthi uJesu wayenguKristu, Ogcotshiwewo, nokuthi wayenguNkulunkulu futhi engumuntu, uJesu aluchaza njengeqiniso elaliyoba yisihloko sempilweni nabantu bakaNkulunkulu bezinsuku zokugcina, uKristu athembisa ukuthi bayonqoba, ngokuba “amasango esihogo” awayikunqoba phezu kwaleli qiniso.

Iqiniso liwukuthi ngoSeptemba 11, 2001, njengoba nje uJesu agcotshwa ekubhaphathizweni Kwakhe, kwaqala ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, futhi kulowo mlendo kwakuyoba khona ukudumala okwakuyobulala abantu Bakhe bezinsuku zokugcina, aze abavuse futhi aguqule ukuthunjwa kwabo. Inqubo yokuvuka ihlanganisa ukuhlanganiswa kwabantu Bakhe babe yibutho elinamandla eliphakanyiswa njengophawu. Umsebenzi wokuvusa, wokuhlansa, wokuhlanganisa nowokuphakamisa, emva kokufa ezitaladini, ufanekiswa emavesini eshumi kuya kweleshumi nanhlane esahluko seshumi nanye sikaDaniyeli, kanye nakwezinye izindima zeBhayibheli. Kodwa emavesini eseshumi nantathu kuya kweleshumi nanhlane uKristu usephinde waletha abafundi Bakhe eKhesariya Filiphi, ePhaniyumi, futhi kulapho uphawu lukaNkulunkulu lugxivizwa khona kuze kube phakade.

Kuphela lapho siqonda ukujula kwala maqiniso, singakwazi ukubona izambulo zeqiniso ezitholakala ebufakazini baseKhesariya Filiphi. Evesini eseshumi nesishiyagalombili lesahluko seshumi nesithupha sikaMathewu, igama likaSimoni Barjona liguqulwa libe nguPetru, okufanekisela abayizinkulungwane eziyikhulu namashumi amane nane, njengoba kuphawuliwe ngaphambili esihlokwini sakamuva. Isambulo sezibalo esimisiwe kuleli vesi sikhulisa uJesu njengoMbali Wezinombolo Omangalisayo, ngokuba akusikho kuphela ukuthi uPetru angaqondwa njengomela abayizinkulungwane eziyikhulu namashumi amane nane, kodwa futhi noMathewu 16:18 uwuphawu lwezibalo luka-“phi”.

Ngaphambi kokuba sibhekane nezibalo ezihlobene no-“phi,” kufanele kuqashelwe ukuthi u-“phi” uyingxenywe yegama elithi “Philippi,” igama lesibili kwamabili omuzi wasePanium. Ivesi eseshumi nesishiyagalombili likhomba ukuthi uJesu wakhuluma noPetru ngesiHebheru, lokho kwabhalwa ngesiGriki, kwase kuthi kamuva kwahunyushelwa esiNgisini. Lezo zinyathelo ezintathu zikhuluma ngokulawula kukaKristu iZwi laKhe. Lapho leli gama licatshangwa kanye nohlelo

Iwezibalo lokuphindaphinda izindawo ezinenombolo, kukhomba ukuthi igama elithi Petru lilingana nezinkulungwane eziyikhulu namashumi amane nane, ngaleyo ndlela kugcizelelwa uJesu njengoMbali Wezinombolo Omangalisayo. Kulelo vesi elifanayo impela, lapho uJesu ememezela ukuthi Uyokwakha ibandla laKhe, uMbali Wezinombolo Omangalisayo walawula inqubo yokuhumusha ukuze aqinisekise ukuthi iqiniso elimelelwe evesini leshumi nesishiyagalombili esahlukweni seshumi nesithupha, liyomela uphawu lwezibalo oluthi “phi.”

Futhi nami ngithi kuwe, Wena unguPetru, futhi phezu kwaleli dwala ngizakha ibandla lami; amasango esihogo awasoze alinqobe. Mathewu 16:18.

Ibandla laKhe alakhiwanga nje phezu kwemfundiso yokuthi uJesu unguKristu, nokuthi UyiNdodana kaNkulunkulu, kodwa futhi phezu kweqiniso lokuthi UyiLizwi, nokuthi iLizwi ladala futhi lilawula zonke izinto, kuhlenganise nezibalo, uhlelo lolimi, nemisebenzi yabantu.

Esikuye futhi samukeliswa ifa kuye, sesimiselwe ngaphambili ngokwenhloso yalowo osebenza zonke izinto ngokwesinqumo sentando yakhe uqobo. Efesu 1:11.

U-Phi, ovame ukumelwa uhlamvu lwesiGreki oluthi  $\phi$  (phi), uyanani elingaguquki lezibalo elicishe lilingane no-1.618033988749895. Leli nani laziwa ngokuthi isilinganiso segolide noma isilinganiso sobunkulunkulu. Liyinani elingenakubhalwa njengefrakshini elula, okusho ukuthi alinakuchazwa njengesahlukaniso esilula, futhi ukumelwa kwalo ngedesimali kuyaqhubeka unomphela ngaphandle kokuphindaphindeka.

Isilinganiso segolide sinezici eziningi ezimangalisayo futhi sivela ezimweni ezihlukahlukene kwezibalo, ebucikweni, ekwakheni, emvelweni, nakwezinye izigaba. Sivame ukutholakala ezimweni zejyomethri, njengezingunxande, amaphentagoni, nama-dodekahedrini, lapho isilinganiso sohlangothi olude kuhlangothi olufushane silingana no-phi.

Ebucikweni nasekwakhiweni kwezakhiwo, isilinganiso segolide kukholelwa ukuthi sidala ukuvumelana kwezilinganiso ezithokozisayo ngokobuhle. Sisetyenziswe ngabaculi nabaklami bezakhiwo kuwo wonke umlando, kusukela ezimpucukweni zasendulo kuya eNkathini yoVuselelo nangale kwalokho, ekwakheni izingqikithi, izakhiwo, nemisebenzi yobuciko. Kwezibalo, isilinganiso segolide sivela ezibalo nasezinhlelweni ezihlukahlukene zezibalo, kuhlenganise nolandelwano lukaFibonacci, lapho igama ngalinye liyisamba samagama amabili alandulelayo. Njengoba amagama olandelwano lukaFibonacci anda, isilinganiso samagama alandelayo sisondelela ku-phi.

Evesini 16:18, sithola i-phi yezibalo (1.618...). UJesu, uNkulunkulu “osebenza zonke izinto ngokweseluleko sentando yakhe uqobo,” wanquma ukubeka uphawu lwaKhe lokuba nguPalmoni, uMangaliso Wenombolo, noma uMbali Wezimfihlakalo, esigegezeni sesiprofetho esikhomba inkundla yempi yebandla laKhe imelene namasango esihogo ezinsukwini zokugcina. Kuleyo nkundla yempi yesiprofetho, ngokulawula kwaKhe izinombolo, wamela abayizinkulungwane eziyikhulu namashumi amane nane ngo-“Petru”, owaqanjwa kabusha igama lakhe lisuka ku-“Simoni” lowo ozwa umlayezo wejuba, laya ku-“Petru”, ngaleyo ndlela emaka abayizinkulungwane eziyikhulu namashumi amane nane njengabantu baKhe besivumelwano

bezinsuku zokugcina.

“Idwala” Alikhethayo ukuba akhe phezu kwalo ibandla Lakhe, liydwala lesisekelo, isisekelo kanye netshe legumbi elikhulu “lezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, ngoba asikho isisekelo seqiniso esingeyena uKristu. Kusukela ekubhathizweni kukaKristu, lapho uSimoni “ezwa” umlayezo wejuba, kuze kube sesiphambanweni soLwandle Olufile, izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, kabili ngosuku ngalunye, kwakukhona umhlatshelelo wasekuseni nowakusihlwa, ngaphandle kosuku lokugcina lwezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, ngoba ngalolo suku, umhlatshelelo wakusihlwa waphunyuka kumpristi, futhi esiphambanweni uKristu wafa engumnikelo wamashumi amabili nanhlanu namakhulu amabili namashumi amabili.

“Konke kungukwesaba nokudideka. Umpristi usezokuhlaba umhlatshelelo; kodwa ummese uyawa uphume esandleni sakhe esingenamandla, imvu iphunyuke. Isifanekiso sihlangane nokugcwaliseka kwaso ekufeni kweNdodana kaNkulunkulu. Umhlatshelelo omkhulu sewenzekile. Indlela eya endaweni engcwelengcwele ivuliwe. Indlela entsha nephilayo ilungiselelwe bonke. Isintu esinesono, esilusizi, asisadingi ukulindela ukufika kompristi omkhulu.” *The Desire of Ages, 757.*

“Idwala” Ayeyokwakha phezu kwalo ibandla laKhe liyitshe legumbi abakhi abalenqaba, inombolo yalo ithi “izinkulungwane ezimbili namakhulu amahlanu namashumi amabili.” Evesini elilodwa elifushane uKristu uziveza njengoMphathi wazo zonke izinto, futhi lapho enza kanjalo umi futhi ukhuluma emavesini eshumi nantathu kuya kweleshumi nanhlanu esahlukweni seshumi nanye sikaDaniyeli.

Nami ngiyakutshela futhi ukuthi wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awasoze alinqoba. Mathewu 16:18.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Izinto ezifihlekile zingezikaJehova uNkulunkulu wethu; kodwa lezo zinto ezambulwayo zingezethu nezabantwana bethu kuze kube phakade.’ Duteronomi 29:29. Ukuthi uNkulunkulu wawenza kanjani ngempela umsebenzi wokudala akakaze akwembule kubantu; isayensi yomuntu ayinakucwaninga izimfihlakalo zoPhezukonke. Amandla akhe okudala awaqondakali njengoba nje nokuba khona kwakhe kungaqondakali.”

“UNkulunkulu uvumele ukuba kuthelwe phezu kwezwe uzamcolo wokukhanya kokubili kwezesayensi nakwezobuciko; kodwa lapho amadoda azibiza ngokuthi ayizesayensi ephatha lezi zindaba ngokombono wobuntu nje kuphela, ngokuqinisekileyo ayofinyelela eziphethweni eziyiphutha. Kungase kungabi nacala ukuqagela ngale kwalokho izwi likaNkulunkulu elikudalulile, uma izinkolelo zethu zingaphikisani namaqiniso atholakala emiBhalweni; kodwa labo abashiya izwi likaNkulunkulu, bafune ukuchaza imisebenzi Yakhe ayidalileyo ngemigomo yesayensi, bayantanta bengenashadi noma ikhampasi olwandle olungaziwa. Izingqondo ezinkulu kunazo zonke, uma zingaqondiswa yizwi likaNkulunkulu ekucwaningeni kwazo, ziyadideka emizamweni yazo yokulandelela ubudlelwane phakathi kwesayensi nesambulo. Ngokuba uMdali nemisebenzi Yakhe kudlula kakhulu ukuqonda kwazo

kangangokuba zingakwazi ukukuchaza ngemithetho yemvelo, ziwubheka umlando weBhayibheli njengongathembekile. Labo abangabaza ukwethembeka kwemibhalo yeTestamente Elidala neleTestamente Elisha, bayoholeleka ukuba baqhubekela phambili ngesinyathelo esisodwa, bese bengabaza nokuba khona kukaNkulunkulu; khona-ke, sebephelelwe yihange labo, bayashiywa ukuba bashayeke emadwaleni okungakholwa.”

“Laba bantu balahlekelwe wubulula bokukholwa. Kufanele kube khona ukukholwa okuqinile egunyeni lobuNkulunkulu leZwi eliNgcwele likaNkulunkulu. IBhayibheli akumelwe lihlolwe ngemibono yabantu ngesayensi. Ulwazi lomuntu lungumhlahlandlela ongathembekile. Abangabazayo abafunda iBhayibheli ngenhloso yokuphikisa, bangase, ngenxa yokuqonda okungaphelele kwesayensi noma kwesambulo, bathi bathole ukuphikisana phakathi kwakho; kodwa uma kuqondwa ngokufanele, kuvumelana ngokuphelele. UMose wabhala ngaphansi kokuqondisa kukaMoya kaNkulunkulu, futhi umbono oqondile we-geology awusoze wathi uthole izinto ezingeke zivunyelaniswe nezinkulumo zakhe. Lonke iqiniso, noma ngabe lisemvelweni noma lisesambulweni, liyavumelana nalo uqobo kukho konke ukubonakaliswa kwalo.”

“Ezwini likaNkulunkulu kuphakama imibuzo eminingi izazi ezijule kakhulu ezingasoze zayiphendula. Ukuqondiswa kwalokhu kulezi zihloko kwenzelwa ukusibonisa ukuthi kukhulu kangakanani okukhona, ngisho naphakathi kwezinto ezivamile zokuphila kwansuku zonke, okuyinto izingqondo ezinomkhawulo, naphezu kwakho konke ukuhlakanipha kwazo eziziqhayisa ngakho, ezingasoze zayiqonda ngokugcwele.

“Nokho abantu besayensi bacabanga ukuthi bangaluqonda ukuhlakanipha kukaNkulunkulu, lokho akwenzileyo noma angakwenza. Umqondo ovame kakhulu ngowokuthi ubekelwe imingcele yimithetho yaKhe uqobo. Abantu bayakuphika noma bakunganaki ukuba khona kwaKhe, noma bacabange ukuthi bangachaza konke, ngisho nokusebenza koMoya waKhe enhliziyweni yomuntu; futhi abasahloniphi igama laKhe noma besabe amandla aKhe. Abakholelwa kokungaphezu kwemvelo, bengayiqondi imithetho kaNkulunkulu noma amandla aKhe angenamkhawulo okufeza intando yaKhe ngayo. Njengoba kuvamile ukusetshenziswa, inkulumo ethi ‘imithetho yemvelo’ ihlanganisa lokho abantu abakwazile ukukuthola mayelana nemithetho elawula umhlaba obonakalayo; kodwa luncane kangakanani ulwazi lwabo, futhi mkhulu kangakanani umkhakha uMdali angasebenza kuwo ngokuvumelana nemithetho yaKhe uqobo, kodwa nokho ngokuphelele ngale kokuqonda kwezidalwa ezinomkhawulo!”

“Abaningi bafundisa ukuthi indaba inamandla aphilayo—ukuthi izimfanelo ezithile zidluliselwa endabeni, bese-ke iyekwa ukuba yenze ngomfutho wayo wemvelo ongaphakathi; nokuthi ukusebenza kwemvelo kuqhutshwa ngokuvumelana nemithetho emisiweyo, uNkulunkulu uqobo lwaKhe angeke angenelele kuyo. Lokhu kuyisayensi yamanga, futhi akusekelwa yizwi likaNkulunkulu. Imvelo iyinceku yoMdali wayo. UNkulunkulu akayichithi imithetho yaKhe noma asebenze ngokuphambana nayo, kodwa uyayisebenzisa njalo njengezikhali zaKhe. Imvelo ifakaza ngobuhlakani, ngobukhona, nangamandla asebenzayo asebenza ngaphakathi kwemithetho yayo nangayo. Emvelweni kukhona ukusebenza okuqhubekayo kukaYise neNdodana. UKristu uthi, ‘UBaba usebenza kuze kube manje, nami ngiyasebenza.’ Johane 5:17.”

“AbaLevi, eculweni labo elilotshwe nguNehemiya, bahlabelela bathi, ‘Nguwe, wena wedwa, oyiNkosi; wena wadala izulu, izulu lamazulu, kanye nawo wonke amabutho alo, umhlaba, nakho konke okukuwo, ... futhi wena uyakugcina konke.’ Nehemiya 9:6. Mayelana naleli zwe, umsebenzi kaNkulunkulu wokudala usuphelile. Ngokuba ‘imisebenzi yaqedwa selokhu kwasekelwa izwe.’ Hebheru 4:3. Kodwa amandla Akhe asasebenza ekusekeleni izinto azidalileyo. Akusikho ukuthi umshini owake waqalwa ukuhamba uqhubeka usebenza ngamandla awo angaphakathi, okwenza inhliziyo ishaye nomoya ulandele omunye umoya; kodwa konke ukuphefumula, konke ukushaya kwenhliziyo, kuwubufakazi bokunakekela okugcwele yonke indawo kwaLowo esiphila, sihambe, futhi sibe khona kuye. IzEnzo 17:28. Akungenxa yamandla angaphakathi ukuthi umhlaba unyaka nonyaka ukhiqize inala yawo futhi uqhubeke nokuhamba kwawo uzungeze ilanga. Isandla sikaNkulunkulu siqondisa amaplanethi futhi siwagcina esesimweni sawo ekuhambeni kwawo okuhlelekile kuwo wonke amazulu. ‘Ukhipha ibutho lawo ngenani; uwabiza wonke ngamagama ngobukhulu bamandla Akhe, ngokuba unamandla amakhulu; akukho nalinye elisilelayo.’ Isaya 40:26. Kungamandla Akhe lapho izitshalo zikhula khona, amaqabunga avele, nezimbali ziqhakaze. ‘Umilisela utshani ezintabeni’ (IHubo 147:8), futhi ngaye izigodi ziba nezithelo. ‘Zonke izilwane zehlathi ... zifuna ukudla kwazo kuNkulunkulu,’ futhi zonke izidalwa eziphilayo, kusukela esinambuzaneni esincane kunazo zonke kuze kufike kumuntu, zixhomeke nsuku zonke ekunakekeleni Kwakhe kokuphatha. Ngamazwi amahle omhubi, ‘Lezi zonke zilinda kuwe.... Okuzinika khona ziyakubutha; uvula isandla sakho, zigcwaliswa okuhle.’ IHubo 104:20, 21, 27, 28. Izwi Lakhe lilawula izakhi zemvelo; wemboza amazulu ngamafu, alungisele umhlaba invula. ‘Unika iqhwa njengoboya; uhlakaza isithwathwa njengomlotha.’ IHubo 147:16. ‘Lapho ekhuluma ngezwi Lakhe, kuba nenqwaba yamanzi ezulwini, enze inkungu yenyuke emikhawulweni yomhlaba; wenza imibani kanye nemvula, akhiphe umoya ezinqolobaneni Zakhe.’ Jeremiya 10:13.”

“UNkulunkulu uyisisekelo sayo yonke into. Yonke isayensi yeqiniso ivumelana nemisebenzi yaKhe; yonke imfundo yeqiniso iholela ekulaleleni umbuso waKhe. Isayensi ivula izimangaliso ezintsha emehlweni ethu; inyukela phezulu, ihlolele nokujula okusha; kodwa ayilethi lutho ocwaningweni lwayo oluphikisana nesambulo sobuNkulunkulu. Ukungazi kungase kufune ukusekela imibono engamanga ngoNkulunkulu ngokunxusa isayensi, kodwa incwadi yemvelo neZwi elilotshiwe kukhanyiselana. Ngaleyo ndlela siholelwa ekukhonzeni uMdali nasekutheni sibe nokwethemba okuqondayo eZwini laKhe.” Patriarchs and Prophets, 113–115.