

# Bhuku ra Danieri - Namba Zana Nemakumi Mana NePfumbamwe

*Сурри Худо ошкор шуд: муттаҳид сохтани илоҳият ва инсоният*

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අපි දැනියලේගේ එකතොලොස්වන පරිච්ඡේදයේ හතළිස්වන වචනයෙන් නිරූපිත ඉතිහාසය සලකා බලමින් සිටියමු. දැන් අපි එම වචනය තුළ අන්තර්ගත වූ අභ්‍යන්තර ඉතිහාස-රේඛාව විමසමින් සිටිමු; එය භූමියේ මාගයාගේ අර්ථෝපයට අංගයක් ලෙස ඉතිහාසය නිරූපණය කරයි. තවෙත දැනට පැමිණෙන විට කැරිස්තියාස්වන්සන්ගේ තම දේවත්වය මානවත්වය සමඟ එක්කළ අයුරු තුළින් දවේයන්වහන්සේගේ අභිරහස හඳුනාගැනීම සඳහා යහෙසේකලේගේ නිස් හන්වන පරිච්ඡේදයේ දණ්ඩ දකෙ එක්කිරීම අපි සන්ධිස්ථානයක් ලෙස භාවිත කරමු. පර්වේය මත පර්වේය ලෙස, යොහාන් හඳුනාදුන් පරිදි හන්වන කහලය නාද වන කාලයේදී සමීපව වන දවේයන්වහන්සේගේ අභිරහසේ පණිවුඩය, අර්ථෝපය පාවුල් විසින් විගේෂයෙන් ලාඕදිකයෝ වන යවන ලද්දේය. යහෙසේකලේ, යොහාන් සහ පාවුල්ගේ සාක්ෂිය, 1888දී ජෝන්ස් සහ වාග්ගනර්ගේ පණිවුඩය තුළ නිරූපිතව තිබූ, එනම් ලාඕදිකයෝ වන වූ පණිවුඩය වූ, ඒම දවේයන්වහන්සේගේම අභිරහස සමඟ එකඟ වේ.

Nokuba ngingathanda ukuba nazi ukuthi nginokulwela okukhulu kangakanani ngenxa yenu, nangenxa yalabo abaseLawodikeya, kanye nabo bonke abangakaze babubone ubuso bami enyameni; ukuze izinhliziyi zabo ziduduzeke, zihlanganiswe othandweni, zifinyelele kuwo wonke umcebo wokuqiniseka okupheleleyo kokuqonda, ekuvumeni imfihlakalo kaNkulunkulu, nekaYise, nekaKristu; okuye kuye kufihlwe yonke ingcebo yokuhlakanipha nolwazi. KwabaseKolose 2:1-3.

Umsebenzi wokubuyisana, wokuhlanganisa izinti ezimbili zobuNkulunkulu nobuntu, waqala lapho ingelosi yesithathu ifika; kodwa uPawulu ukhuluma ngokugcwaliseka kokugcina nokuphelele kokuhlanganiswa kwezinti ezimbili, okuyimfihlakalo kaNkulunkulu. Ngakho-ke uchaza lowo myalezo njengomyalezo waseLawodisiya owafika kuqala ngo-1856, wase uphindwa ngo-1888, wase uthola ukugcwaliseka kwawo okuphelele ngo-11 Septhemba 2001. UPawulu uveza ithempeli ngesimo esiphindwe kabili lapho ethula imfihlakalo kaNkulunkulu, eyayizopheleliswa ngesikhathi sokukhala kwecilongo lesikhombisa. Uhlukanisa leyo mfihlakalo ibe yinhloko nomzimba.

Na ndiye kichwa cha mwili, yaani, kanisa; naye ndiye mwanzo, mzaliwa wa kwanza kutoka kwa wafu; ili katika mambo yote awe na ukuu mkuu. Kwa maana ilimpendeza Baba kwamba utimilifu wote ukae ndani yake; na kwa yeye, akiisha kufanya amani kwa damu ya msalaba wake, kuvipatanisha vitu vyote na nafsi yake; kwa yeye, nasema, ikiwa ni vitu vilivyo juu ya nchi, au vitu vilivyo mbinguni. Nanyi, ambao hapo kwanza mlikuwa mmetengwa naye, na adui katika nia zenu kwa matendo maovu, lakini sasa amewapatanisha katika mwili wa nyama yake kwa mauti, ili awaweke mbele zake mkiwa watakatifu, wasio na lawama, wala wa kukemewa

machoni pake; mkidumu tu katika imani, mkiwa mmejengwa juu ya msingi na kuthibitishwa, wala msiondolewe katika tumaini la Injili mliyoisikia, iliyohubiriwa kwa kila kiumbe chini ya mbingu; ambayo mimi Paulo nimefanywa mhudumu wake; ambaye sasa ninafurahia katika mateso yangu kwa ajili yenu, nami nayatimiliza katika mwili wangu yale yaliyopungua ya dhiki za Kristo kwa ajili ya mwili wake, ambao ni kanisa; ambalo nimefanywa mhudumu wake, kwa kadiri ya usimamizi wa Mungu niliopewa kwa ajili yenu, kulitimiza neno la Mungu. Wakolosai 1:18–25.

Kristu ndiye musoro, uyo anofanira kuva nepamusoro-soro pazvinhu zvole, uye kereke yake ndiwo muviri. Pamwe chete, musoro nomuviri zvinomirira kubatanidzwa kwehumwari nouvanhu, uye chimwe chokwadi chinokosha chinoratidzwawo. Ukama huripo pakati pomusoro nomuviri ndohwokuti musoro ndiye anofanira kuva nepamusoro-soro pamusoro pomuviri. Kuvanhu, vakasikwa nomufananidzo waMwari, masimba akakwirira (musoro), anofanira kuva nokutonga pamusoro pemasimba akaderera (muviri). Pamwe chete zvinoumba munhu mumwe chete, kana kuti, mumutauro wetembere iyo Johane aifanira kuyera, zvinomirira Nzvimbo Tsvene (uvanhu, muviri), neNzvimbo Tsvene-tsvene (humwari, musoro). Kuti izvi zviviri zvinobatanidzwa sei pamwe chete kuva “tsvimbo imwe,” kana muviri mumwe, ndiro basa re“kuyanana.” Pauro anoenderera mberi:

Apo ndipo pandakaitwa mushumiri, maererano nokugoverwa kwaMwari kwandakapiwa pamusoro penyuru, kuti ndipedzise shoko raMwari; iro chakavanzika chakanga chakavanzwa kubva kumazera nokubva kumarudzi, asi zvino charatidzwa kuvatsvene vake: kwavari Mwari akada kuzivisa kuti fuma yokubwinya kwechakavanzika ichi pakati peVemamwe Marudzi ndeyei; icho chiri Kristu mamuri, tariro yokubwinya: watinoparidza isu, tichinyevera munhu mumwe nomumwe, nokudzidzisa munhu mumwe nomumwe muuchenjeri hwose; kuti tiratidze munhu mumwe nomumwe akakwana muna Kristu Jesu: zvandinobatirawo nesimba, ndichishingaira maererano nokushanda kwake, kunoshanda mandiri nesimba guru. VaKorose 1:25–29.

Ukukwaniseka kwabaliikhulu lelikhulu nemakhulu lamane nakwamashumi amane lane, lokwethula “wonkhe umuntu aphelele kuKristu,” “kuyimfihlakalo yaNkulunkulu,” lokukuhlanganiswa kobuNkulunkulu nebuntu, nobe njengobe Pawula akusho, “nguKristu” “kubuntu” “litsemba lenkhatimulo.” Ngetinsuku tekukhala kweLicilongo leSikhombisa, leyo mfihlakalo iyafezeka. Ngesikhatsi Hezekiyeli akhomba lokho kuhlanganiswa, usebentisa tindvuku letimbili, yinye yembuso wasenyakatfo lenye yembuso waseningizimu, kukhomba lesichumanisi lesingumfanekiso, lesimelela lithempeli ngenombolo “lengemashumi lamane nesitfupha.” Indvuku yalesichumanisi lesingumfanekiso se-“mashumi lamane nesitfupha,” kufanele ihlanganiswe nesichumanisi lesingumfanekiso se-“makhulu lamabili nemashumi lamabili.”

Mazana maviri namakumi maviri chiratidzo chouMwari chakabatanidzwa nohunhu hwomunhu. Kubva pakubudiswa kweBhaibheri reKing James muna 1611, kusvikira pakutanga kwekuparidzwa kweshoko raMiller muna 1831, uye pashure pazvo pakubudiswa kweshoko iri muna 1833 muVermont Telegraph, pane makore mazana maviri namakumi maviri. Shoko raMiller rakanga riri kuumbwa kwepamutemo kwekuwedzera kwezivo yakatorwa muBhaibheri, apo bhuku raDanieri

rakazarurwa muna 1798. Pazuva rokutanga ra1611, gwaro rouMwari rakabudiswa, uye pazuva rokupedzisira ra1831 pakava nokubudiswa kwomunhu kwakavakirwa pachokwadi choumwari chakazarurwa muna 1798.

Matsatsi a mararo ao ga a emele fela dingwaga di le makgolo a mabedi le masome a mabedi, mme gape a emela popego ya lefoko la Sehebera “Boammaaruri”, le le bopiwang ka go kopanya ditlhaka tsa ntlha, tsa bolesome le boraro, le tsa bofelo tsa alefabeto ya Sehebera go bopa lefoko “Boammaaruri.” Phasalatso ya selegodimo kwa tshimologong le phasalatso ya motho kwa bokhutlong, mme 1798 e emela koketsego ya kitso e e neng e tla bonatsa setlhopha sa batho ba ba bosula ba ba neng ba ganetsa kitso eo, mme ka jalo ba emela tlhaka ya bolesome le boraro, e e leng sesupo sa botsuolodi. Kgokagano eo ya dingwaga di le makgolo a mabedi le masome a mabedi e ne ya tlhomiwa mo mokgatlhong wa moengele wa ntlha, mme mokgatlho wa moengele wa boraro o neela mosupi wa bobedi.

Mu 1776, hati pakabuditswa gwaro roumwari, Chiziviso cheRusununguko (Declaration of Independence), uye makore mazana maviri namakumi maviri gare gare, muna 1996, pakabuditswa gwaro rovanhu rinonzi The Time of the End. Gwaro iri rovanhu rakabva pakuwedzera kwezivo kwakabudiswa panguva yokuguma muna 1989, uko, sezvakanga zvakaitika muna 1798, kwakabereka kupanduka kuchipikisa shoko roumwari rinomiririrwa neChiziviso cheRusununguko. Kuwedzera kwezivo muna 1996 kwakazivisa remangwana reAmerica sezvarichirasikirwa norusununguko nokuzvitonga zvarakanga razivisa muna 1776 pamutemo weSvondo uri kuuya nokukurumidza. Izvi zvinopa chapupu chechipiri chokuti nhamba yokuti mazana maviri namakumi maviri inomirira kubatanidzwa kwoumwari nouvanhu, uye chapupu ichocho chechipiri chakaiswa pachena nechisaina chokuti “Truth,” uye chaimiririrwa nechapupu chokutanga munhoroondo yomutumwa wokutanga (wokutanga), uye nechapupu chechipiri munhoroondo yomutumwa wechitatu (wokupedzisira).

1776 yakaratidzawo kutanga kwenguva yakatangira kutanga chaiko kwechikara chenyika sechinhu chechitanhatu cheumambo muuporofita hweBhaibheri. Munguva iyoyo yekugadzirira, chisimbiso chechokwadi chakaziviswazve na1776, richiratidza kutanga kweUnited States, uye 1798 richiratidza kutanga kweUnited States sechinhu chechitanhatu cheumambo muuporofita hweBhaibheri. Pakati peiyo nhoroondo yekutanga nekuguma, 1789 yakaratidza tsamba yepakati apo makoroni gumi namatatu akabvumidza Bumbiro reMitemo. Rimwe nerimwe remisiyo mitatu iyi rinomirira “kutura” kweUnited States; neDeclaration of Independence muna 1776, Bumbiro reMitemo muna 1789, uye Alien and Sedition Acts muna 1798. Nhoroondo iyoyo inomirira makore makumi maviri nemaviri, inova chegumi kana kuti chegumi chemakumi maviri nemazana maviri, saka inomirirawo chiratidzo chokubatanidzwa kweHumwari nevanhu.

Mufananidzo waro ndewenhoroondo yechikara chepanyika chinoratidzwa sechinotanga segwayana (uMwari), chichizopera seshato (hunhu hwevanhu). Gore ra1776 rinotanga neDeclaration of Independence richimaka uMwari, uye mitemo yeAlien and Sedition Acts inomiririra hunhu hwevanhu; uye mumakore iwayo makumi maviri nemaviri akatungamira kutanga kwekutanga kwechikara chepanyika seumambo hwechitanhatu hweuprofita hweBhaibheri, kushanduka kubva pagwayana kuenda kushato kunofananidzirwa.

Kutanga kwamakore zviuru zviviri namazana mashanu namakumi maviri okutongwa kwakaitirwa umambo hwokumaodzanyemba hwaJudha, kwakabatana nokutanga kwamakore zviuru zviviri namazana matatu aDanieri chitsauko 8, ndima 14. Kutsikwa-tsikwa kwenzvimbo tsvene nehondo muJudha kwakatanga muna 677 BC, uye chiprofiti chamakore zviuru zviviri namazana matatu chakatanga makore mazana maviri namakumi maviri gare gare, muna 457 BC. Tsvimbo youmambo hwokumaodzanyemba hwaJudha yakabatanidzwa nechiratidzo chamakumi mana namatanhatu kuumambo hwokuchamhembe, uye yakabatanidzwawo namakore zviuru zviviri namazana matatu nokubatana kwamazana maviri namakumi maviri.

Paulo akataura kuti akanga ari mushumiri wokugoverwa kwaMwari, uye akazotsanangura kugoverwa kwaiva mushumiri wako sechakavanzika chaMwari, icho chiri Kristu mamuri, tariro yokubwinya. Akaenderera mberi achitaura pamusoro pechokwadi ichi paainyorera Timotio.

Pasina kupokana, siri ya utauwa ni kuu: Mungu alidhihirishwa katika mwili, akahesabiwa haki katika Roho, akaonekana na malaika, akahubiriwa kwa Mataifa, akaaminiwa katika ulimwengu, akapokelewa juu katika utukufu. 1 Timotheo 3:16.

Hapa Paulo anasema kwamba siri ya utauwa ni Mungu aliyedhihirishwa katika mwili. Mungu ndiye Kichwa, na mwili ni mwili wake. Siri ya utauwa ni Kristo ndani ya mwamini; ni kuunganishwa kwa uungu na ubinadamu. Paulo pia anatomia sitiari ya ndoa kama alivyofanya Hosea.

Ngokuba siyizitho zomzimba wakhe, zenyama yakhe, nezamathambo akhe. Ngenxa yalesi sizathu umuntu uyakushiya uyise nonina, anamathele kumkakhe; bobabili laba bayakuba nyamanye. Lena yimfihlakalo enkulu; kodwa ngikhuluma ngoKristu nangebandla. Efesu 5:30–32.

Mu chitsauko chemakumi matatu nenomwe, apo Ezekieri anotsanangura sungano yemazuva okupedzisira, inova sungano yakavandudzwa navaya vanozivikanwa sevane zviuru zana namakumi mana nezvina, anopa mufananidzo wokubatanidzwa kwematanda maviri. Matanda maviri iwayo, mutsetse pamusoro pomutsetse, anosanganisira mufananidzo womuchato waHosea naPauro. Paakabatanidzwa pamwe chete, vakanga vasisafaniri kuva marudzi maviri, asi rudzi rumwe, nokusingaperi.

Uye ndichavaita rudzi rumwe panyika, pamusoro pamakomo aIsraeri; uye mambo mumwe chete achava mambo wavo vose; havachazovizve marudzi maviri, uye havachazopatsanurwizve kuva ushe huviri zvachose; uye havachazovizvibisazve nezvifananidzo zvavo, kana nezvinonyangadza zvavo, kana nokumwe kudarika kwavo kupi nokupi; asi ndichavaponesa kubva panzvimbo dzavo dzose dzokugara, dzavakatadzira madziri, uye ndichavanatsa; saizvozvo vachava vanhu vangu, neni ndichava Mwari wavo. Ezekieri 37:22, 23.

Ukubumbana kwaHezekeli kukhombisa isikhathi lapho bengasehlukanisekile futhi bengasasoni, lapho sebehlanziwe, nalapho uNkulunkulu enguNkulunkulu wabo yedwa, futhi benenkosi eyodwa kuphela. Ngomhla ka-22 Okthoba, iSithunywa Sesivumelwano safika ngokuzumayo ethempelini ukuze “sihlanze” abantu baSo. Safika ukuzokwamukela umbuso, abantu bawo okwakufanele,

ngokukaPetru, babe ngaleso sikhathi ngumbuso wabapristi namakhosi. Ngalolo suku futhi umkhwenyana weza emshadweni, okuyimfihlakalo uPawulu noHoseya abayivezayo, emele ukuhlanganiswa kobunkulunkulu nobuntu. UJohane ukhombisa ukuthi leyo mfihlakalo, uPawulu ayichaza ngokuthi “uKristu kini, ithemba lenkazimulo,” yayizophethwa ezinsukwini zokukhala kwengelosi yesikhombisa.

Asi mumazuva enzwi remutumwa wechinomwe, paachatanga kuridza hwamanda, chakavanzika chaMwari chichapedziswa, sezvaakazivisa kuvaranda vake vaprofita. Zvakazarurwa 10:7.

Ngirozi yechinomwe ndiyo nhamo yechitatu, yakasvika musi wa11 Gunyana 2001. Ngirozi yechinomwe yakatanga kuridza apo ngirozi yechitatu yakasvika munhoroondo ya1844, zvichienda mberi, asi kupanduka kwa1863 kwakadzivisa kuti basa ripedzwe. Ngirozi yechitatu yakasvika, uye hwamanda yechinomwe yakatanga kurira zvakare musi wa11 Gunyana 2001, uye panguva ino “chakavanzika chaMwari” chichava “chapera.” Icho “chakavanzika” ndiko kubatanidzwa kwehumwari nehunhu hwomunhu, izvo zvinobereka vane zviuru zana namakumi mana nezvina, avo vanozova mureza waMwari neuto rake. Nechikonzero ichi, chitsauko chemakumi matatu nezvinomwe chaEzekieri chinotanga naEzekieri achiendeswa kumupata wamapfupa akafa akaoma. Mapfupa iwayo anomirira Adventism yeRaodhikia musi wa11 Gunyana 2001, uye nechikonzero ichi Pauro anonangisa evhangeri yake yechakavanzika chaMwari kuvaRaodhikia.

Nokuti ndinoda kuti muzive kurwa kukuru kwandinokuitirai, nokuitira avo vari paRaodhikia, navose vasina kuona chiso changu panyama; kuti mwoyo yavo inyaradzwe, vakabatanidzwa murudo, nokusvika paupfumi hwose hwokuvimbiswa kuzere kwokunzwisisa, pakuziva chakavanzika chaMwari, nochaBaba, naKristu; maari makavanzwa fuma yose youchenjeri neyezivo. VaKorose 2:1–3.

Hii pia ndiyo maelezo ambayo Dada White anayahusisha na mifupa mikavu iliyokufa ya Ezekieli.

“Mutemo uyu wa marambo akaoma haushandiri nyika chete, asiwo kune avo vakapiwa chiedza chikuru; nokuti naivowo vakafanana namapfupa omuzvipfupa emupata. Vane chimiro chavanhu, urongwa hwomuviri; asi havana upenyu hwomweya. Asi mufananidzo uyu hausiyo mapfupa akaoma achingobatanidzwa bedzi kuti ave zvimiro zvavanhu; nokuti hazvina kukwana kuti pave nokuwirirana kwenhengo nezvimiro. Kufema kwoupenyu kunofanira kupinza upenyu mumiviri, kuti imire yakatwasuka, igochipuka kuita basa. Mapfupa aya anomirira imba yaIsraeri, kereke yaMwari, uye tariro yekereke iri musimba rinopa upenyu roMweya Mutsvene. Ishe vanofanira kufemera pamapfupa akaoma, kuti ararame.

“Umoya waNkulunkulu, ngamandla awo aphilisayo, kufanele ube kuwo wonke umuntu osebenzayo, ukuze yonke imisipha nomthambo wokomoya kusebenze. Ngaphandle kukaMoya oNgewele, ngaphandle komoya kaNkulunkulu, kuba khona ukundindizela konembeza, nokulahleka kokuphila kokomoya. Abanangi abangenakho ukuphila kokomoya banamagama abo ezincwadini zebandla, kodwa abalotshwanga encwadini yokuphila yeWundlu. Bangase bahlanganiswe nebandla, kodwa abahlanganiswanga neNkosi. Bangase bakhuthale ekwenzeni uhlelo oluthile lwemisebenzi, futhi bangabhekwa njengabantu abaphilayo; kodwa abanangi baphakathi kwalabo ‘abanelo igama lokuthi bayaphila, kanti bafile.’”

“Ngaphandle kokuba kubekho ukuguquka kokwenene komphefumlo kuThixo; ngaphandle kokuba umphefumlo uvuselelwe ebomini bokomoya ngumoya wobomi kaThixo; ngaphandle kokuba abo bavuma inyaniso baqhutywe ngumgaqo ozelwe lizulu, abazalwanga yimbewu engenakonakala, ephilayo, ihleli ngonaphakade. Ngaphandle kokuba bathembebe ebungiseni bukaKristu njengokhuseleko lwabo lodwa; ngaphandle kokuba bakope isimilo saKhe, basebenze ngomoya waKhe, bahamba ze, abanxibanga ingubo yobulungisa baKhe. Abafuleyo badla ngokudluliselwa njengabaphilayo; kuba abo basebenza oko bakubiza ngokuba lusindiso ngokweengcinga zabo, abanaye uThixo osebenza kubo, ukwenzela ukuthanda nokwenza ngokokuthanda kwakhe okulungileyo.”

“Kilasi leyi yi yimeleriwa kahle hi nkova wa marhambu lama omeke lowu Ezekieli a wu voneke exivonweni.” Review and Herald, January 17, 1893.

Mharidzo yeRaodhikia yakatanga kuunzwa kuAdventism muna 1856, iro gore chairo iro Ishe ravakazarura chiedza chaipfuurira mberi che“nguva nomwe” dzaRevhitiko chitsauko makumi maviri nenhanhatu. Mharidzo ya1856, yaiva nemharidzo yomukati yaidana kutendeuka, pamwe chete nemharidzo yokunze youprofita, yakarambwa muna 1863. Mharidzo yeRaodhikia yechakavanzika chokuti “Kristu mamuri, tariro yokubwinya”, yakadzokororwa muna 1888 naVakuru Jones naWaggoner, uye mharidzo iyoyo yakaziviswawo naSista White semharidzo inoenda kuRaodhikia.

Mutsetse pamusoro pemutsetse, Ezekieri chitsauko makumi matatu nechinomwe chinotanga naEzekieri achiendwa pamweya kusvika kuna 11 Gunyana 2001, kwaanoratidzwa Laodicean Adventism, vari vakafa muzvivi nokudarika. Anoudzwa kuti ape mashoko maviri akasiyana echiporofita. Rokutanga rinobudisa kubatana pamwe chete, asi miviri ichiri yakafa. Chiporofita chechipiri chinodana kuti shoko re“mhelo ina” rifemere upenyu mumapfupa. Shoko remhelo ina ndiro shoko rokuswa chisimbiso remazana ane zana namakumi mana nezvina ezviuru, rinoratidza ngirozi ina dzakabata mhelo ina. Sista White anotsanangura mhelo ina idzodzo se“bhiza rakatsamwa”, richitsvaka kusununguka, nokuti rakabatwa richidzorwa. Bhiza rakatsamwa reIslam riri kutsvaka kusununguka uye kuunza rufu nokuparadzwa munzira yarinofamba, sezvarakaita pana 11 Gunyana 2001, uye richasunungurwazve panguva yomutemo weSvondo uri kuuya nokukurumidza.

Ujumbe huo huileta ile miili iliyokufa kuwa jeshi lililoungana, lisimamalo juu ya miguu yake. Jeshi hilo lililoungana husimamishwa juu ya miguu yake kwa kuitikia ujumbe wa malaika wa saba; kwa maana katika siku za kupiga tarumbeta kwa malaika wa saba, siri ya ndoa ya wale mia na arobaini na nne elfu pamoja na Kristo itatimizwa.

Ipapo Esekiele anoratidzwa kubatanidzwa kwetsvimbo mbiri dzinova rudzi rumwe. Tsvimbo mbiri idzodzo ndidzo umambo hwokumusoro hwaIsraeri, uye umambo hwokumaodzananyemba hwaJudha, izvo zvinobatanidzwa pamwe chete sorudzi rumwe pakuguma kwenguva dzazvo dzokutapudzwa dzakafanana dzamakore zviuru zviviri namazana mashanu namakumi maviri. Kuguma kwadzo kwakafanana kunobereka temberi yomweya, inomiririrwa namakore makumi mana namatanhatu pakutanga uye pakuguma kwenguva dzokutapudzwa dzakafanana.

Tidzaenderera mberi nechidzidzo ichi munyaya inotevera.

“Uye vakamuka mangwanani-ngwanani, vakaenda kurenje reTekoa; uye vachienda, Jehoshafati akamira akati, Nditeererei, imi vaJudha, nemi vagari veJerusarema; tendai muna Jehovha Mwari wenyu, ipapo muchasimbiswa; tendai vaprofiti vake, ipapo muchabudirira. 2 Makoronike 20:20.”

“Tendai muna Jehovha Mwari wenyu, saizvozvo muchasimbiswa; tendai vaporofita vake, saizvozvo muchabudirira.’

“Isaya 8:20. ‘Ku murayo no ku buhanya; nibatavuga bakurikije iri jambo, ni uko nta mucyo uri muri bo.’”

“Magaalaa Waaqayyoo dura barruuleen lama as kaa’aman jiru: haala milkaa’inaaf barbaachisan lama. Seerri Yihowaan ofii isaatiin dubbatame, akkasumas hafuuri raajii, madda ogummaa lama kan uummata Isaa muuxannoo hunda keessatti qajeelchu dha. Keessa Deebii Seeraa 4:6. ‘Kun ogummaa keessanii fi hubannaa keessan saboota duratti ti; isaanis ni jedhu, Dhugumatti sabni guddaan kun saba ogeessaa fi hubataa dha.’”

“Amategeko y’Imana n’Umwuka w’Ubuhanuzi bijyana mu kuyobora no kugira inama itorero, kandi igihe cyose itorero ryabimenye binyuze mu kumvira amategeko Yayo, umwuka w’ubuhanuzi woherejwe kugira ngo uriyobore mu nzira y’ukuri.

“Chakafukurwa 12:17. ‘Zvino dhiragoni rakatsamwira mukadzi, rikabva raenda kunorwa navakasara vorudzi rwake, avo vanochengeta mirayiro yaMwari uye vane uchapupu hwaJesu Kristu.’ Uprofita uhu hunoratidza pachena kuti kereke yevakasara ichabvuma Mwari mumurayiro Wake uye ichava nechipo cheuprofiti. Kuteerera murayiro waMwari, nomweya wouprofita, ndizvo zvakagara zvichisiyanisa vanhu vechokwadi vaMwari, uye muedzo unowanzopiwa pamusoro pezviratidzo zviripo zvino.

“UNkulunkulu emihleni kaJeremiya abantu babengenakungabaza umlayezo kaMose, ka-Eliya, noma ka-Elisha, kodwa bawungabaza base bewubeka eceleni umlayezo owawuthunyelwe nguNkulunkulu kuJeremiya kwaze kwaphela amandla nokusebenza kwawo, kwase kungasekho ikhambi ngaphandle kokuba uNkulunkulu abathathe abayise ekuthunjweni.

“Saizvozvowo mumazuva aKristu, vanhu vakanga vadzidza kuti shoko raJeremiya rakanga riri rechokwadi, uye vakazvinyengetedza kuti vatende kuti dai vakanga vakararama mumazuva amadzibaba avo, vangadai vakagamuchira shoko rake; asi panguva imwe cheteyo vakanga vachiramba shoko raKristu, uyo akanga anyorwa nezvake navaporofita vose.

“Ujumbe wa malaika wa tatu ulipoanza kutokea ulimwenguni, ambao unapaswa kuifunulia kanisa sheria ya Mungu katika ukamilifu na nguvu zake, karama ya unabii nayo ilirejeshwa mara moja. Karama hii imefanya sehemu iliyo dhahiri sana katika kuukuza na kuuendeleza ujumbe huu.

“Sokunge sekuvuke ukwehluka kwemibono maqondana nokuhunyushwa kweMibhalo kanye nezindlela zokusebenza, okungase kuphazamise ukholo lwabakholwayo esigijimini somlayezo futhi kuholele ekuhlukaneni emsebenzini, umoya wesiprofetho ubulokhu ukhanyisa isimo.

Ubulokhu uletha ubunye bokucabanga nokuvumelana kwezenzo emzimbeni wamakholwa. Kuzo zonke izikhathi zobunzima ezivele ekuthuthukisweni komlayezo nasekukhuleni komsebenzi, labo abame baqina ngasemthethweni kaNkulunkulu nasekukhanyeni koMoya wesiprofetho banqobile, futhi umsebenzi uphumelele ezandleni zabo.” Loma Linda Messages, 34.