

Buku ra Yoweli na Chechi ya Seventi-dei Adventisti ya Laodikia - Nambala Eyabunaane

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Гуашта номери ҳашт

Иасеах дызпшыцаарызеи агэамчра? Иасеах иадыргаларцеи атара? Ажэантэ рыжэцыз, ацэеижьла амчхаанацэкынтэи идырханаз урт.

Nokuti murayiro unofanira kuva pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsetse pamusoro pomutsetse, mutsetse pamusoro pomutsetse; pano zvishoma, uye apo zvishoma; nokuti achataura navanhu ava nemiromo inondandama, uye norumwe rurimi. Kwaari akati, Uku ndiko kuzorora kwamungazorodza nako vaneta; uye uku ndiko kuzorodzwa; asi havana kuda kunzwa.

Asi shoko raJehovha rakava kwavari murayiro pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsara pamusoro pomutsara, mutsara pamusoro pomutsara; pano zvishoma, napapo zvishoma; kuti vaende, vowa neshure, vaputswe, vabatwe nomusungo, uye vatorwe.

Naizvozvo inzwi shoko raJehovha, imi varume vanozvidza, munotonga vanhu ava vari muJerusarema. Nokuti makati, Takaita sungano norufu, uye neSheori takaita chibvumirano; kana shamhu inopfachukira ikapfuura, haingasviki kwatiri; nokuti takaita nhema utiziro hwedu, uye pasi penhema takazvivanza: Naizvozvo zvanzi naIshe Jehovha, Tarirai, ndinoisa muZioni ibwe renheyo, ibwe rakaidzwa, ibwe rinokosha rekona, nheyo yakasimba; anotenda haangakurumidzi. Kutonga ndichakuisa patambo yokuyera, nokururama pachiridzwa chokuyeresa; uye chimvuramabwe chichabvisa utiziro hwenhema, nemvura dzichafukidza nzvimbo yokuvanda. Uye sungano yenyu norufu ichabviswa, nechibvumirano chenyu neSheori hachizomiri; kana shamhu inopfachukira ikapfuura, ipapo muchatsikwa-tsikwa nayo. Isaya 28:9–18.

Varume vanoseka vanotonga Jerusarema ndivo vatungamiri vechechi yeLaodhikia yeSeventh-day Adventist, avo mavhesi mashoma adarika Isaya akavazivisa se“zvidhakwa zvaEfuturemu” uye se“korona yokuzvikudza.” PaPentekosti Petro akapindura kuna avo vakanga vachiti shoko iri rakanga richiparidzwa navarume vakadhakwa. Nguva yemvura yokupedzisira ine chokuita neshoko rechokwadi nerekunyepa remvura yokupedzisira. Shoko rinobva kuna Ishe rinogara richibereka mapoka maviri avanamati, uye mapoka acho ose ari maviri anonwa waini. Shoko rakaitwa dzvene, kana kuti waini yakaitwa dzvene, ndizvo zvinobviswa pamuromo pevasina kutendeka muna Joere.

Amukani, inu aledzera, ndipo lirani; fuulani, inu nonse akumwa vinyo, chifukwa cha vinyo watsopano; pakuti wachotsedwa pakamwa panu. Yoeli 1:5.

Muna Joere chitsauko 1, varimi vakaipa vomunda wemizambiringa, vanomirira kereke yeLaodikia yeSeventh-day Adventist, vanopomerwa mhosva uye vanotongwa maererano ne“waini itsva”

“yakagurwa” pamiromo yavo. Mwari vakagura kana kudzivisa kudururwa kweMweya waMwari mumvura yokupedzisira, sezvinomiririrwa ne“zvipiriso zvezvokudya nezvezvinwiwa,” kubva kuvarimi vakaiipa vakadhakwa.

Chipo chenyama nechipiriso chinonwiwa zvabviswa paimba yaJehovha; vaprista, vashumiri vaJehovha, vanochema. Munda wapambadzwa, nyika inochema; nokuti zviyo zvaparadzwa; waini itsva yaoma, mafuta apererwa nesimba. Nyadzai, imi varimi; chemai zvikuru, imi varimi vemizambiringa, pamusoro pegorosi nepamusoro pebhari; nokuti kukohwa kwemunda kwaparara. Muzambiringa waoma, nomuonde wopera simba; mutamba, muchindwewo, nomuapuro, iyo miti yose yomusango, yaoma: nokuti mufaro waoma ukabva kuvanakomana vavanhu. Zvisungei nguvo dzamasaga, mucheme, imi vaprista; chemai zvikuru, imi vashumiri veatari; uyai, muvete usiku hwose makapfeka masaga, imi vashumiri vaMwari wangu; nokuti chipo chenyama nechipiriso chinonwiwa zvakananyimwa paimba yaMwari wenyu. Tsaurai kutsanya, danai ungoro tsvene, unganidzai vakuru navagari vose venyika muimba yaJehovha Mwari wenyu, mochemera kuna Jehovha, muchiti, Aiwa, zuva iro! nokuti zuva raJehovha raswederwa, uye richauya sokuparadza kunobva kuna Wamasimba Ose. Ko, zvokudya hazvina kugurwa here pamberi pameso edu, hongu, mufaro nokufara hazvina kubviswa here paimba yaMwari wedu? Joere 1:9–16.

Kana “zvidhakwa zvaEfuremu” zvaIsaya “zvichimuka” muna Joere, mamiriro azvinozomukira ndiwo mashoko emvura yokupedzisira—anomiririrwa se“waini itsva.” Yakanga yarambidzwa kuvanhu vaMwari vakasanangurwa vesungano. “Zviyo” mundima iyi ishoko rinoreva zvokudya zvezviyo kazhinji, uye Shoko raMwari ndiro Chingwa cheKudenga, uye mundima iyi rakanga “rapambadzwa.”

“វាំងជួរថ្មី” គឺជាសារនៃសេចក្តីពិតបច្ចុប្បន្ន ដល់ហានមកដល់ថ្ងៃ 9/11។ “វាំងជួរថ្មីហានសុដ្ឋតអស់” ហើយ “គួរហានកាត់ផ្តាច់” ពីព្រោះ “វាំងជួរថ្មី” គួរហានទទួលសុគាល់តែដោយអស់អុនកដល់កំពុងគួរឱ្យបំភ្លឺកាន់ “ផ្សារចាស់” របស់យើងមេប៉ុណ្ណោះ ដុំបិតសារមួយដល់ “ថ្មី” តែងតែសុរបគុណជាមួយនឹងសារដល់ “ចាស់”។ ពាក្យដល់គួរហានបកប្រែថា “សុដ្ឋតអស់” ក្នុងភាសាហ្វ្រេង មានន័យថា “គួរអាម៉ាស់”។

Avo vanonyadziswa ndivo musoro mukuru waJoere navaporofita. Zvidhakwa zveEfuremu zvinonyadziswa neshoko razvo renhema remvura yokunaya yokupedzisira, iro rinowanozziidzwa kuti shoko re“rugare nokuchengeteka.” Zviratidzo zvitatu zvezviyo, waini itsva, namafuta zvinomiririra shoko remvura yokunaya yokupedzisira. Mvura yokunaya yokupedzisira inomiririrwawo sokudururwa kwoMweya Mutsvene.

Basa roMudzimu Mutsvene ndere kupomera munhu mhosva yechivi, yekururama, neyekutongwa, uye munzira iyoyo chaiyo yokutevedzana kwayo. Shoko raMwari rinopomera mhosva yechivi, uye rinomiririrwa ne“chibage.” Kuva ne“waini itsva” kunoratidza avo vane Mudzimu Mutsvene, uyo anomiririrwa ne“mvura” uye zvakare ne“waini,” nokuti zvose “mvura” ne“waini” zvinogona kuratidzwa zviri nyore seshoko kana dzidziso.

Asi ndinokuudzai chokwadi; zvinokubatsirai kuti ini ndiende; nokuti kana ndisingaendi, Munyaradzi haangauyi kwamuri; asi kana ndikaenda, ndichamutuma kwamuri. Uye kana iye

auya, achapwisa nyika pamusoro pechivi, nepamusoro pokururama, nepamusoro pekutongwa: pamusoro pechivi, nokuti havatendi kwandiri; pamusoro pokururama, nokuti ndinoenda kuna Baba vangu, uye hamuchazondioni; pamusoro pekutongwa, nokuti muchinda wenyika ino watotongwa. Ndichine zvinhu zvizhinji zvokukuudzai, asi zvino hamugoni kuzvitakura. Asi kana iye, Mweya wechokwadi, auya, achakutungamirirai muchipinda muchokwadi chose; nokuti haangatauri zvinobva kwaari amene; asi zvose zvaachanzwa, ndizvo zvaachataura; uye achakuratidzai zvinhu zvichauya. Johani 16:7–13.

“Chibage” chaJoeri iShoko raMwari, rinopa munhu mhosva pamusoro pe“chivi.” “Kururama” kunoratidzwa navaya vakabatanidza hunhu hwavo hwevanhu nouMwari kubudikidza neshoko rechokwadi chazvino rinomiririrwa se“waini” “itsva” (shoko rechokwadi chazvino). “Mafuta” chiratidzo che“kutonga,” nokuti “kutonga” kunobva pakuti avo vari kutongwa vane “mafuta” here kana kuti kwete. Chibage, waini itsva, namafuta zvaJoeri ndiko kupiwa mhosva pamusoro pechivi, kururama, nokutonga. Zvinhu zvose zvebasa roMweya Mutsvene maererano nokudururwa kwemvura yokupedzisira zvinoumba zvokwadi dzinofanira kuyedza Adventizimu yeRaodhikia kutanga pa9/11 apo Joeri anovaraira achiti, “Mukai!”

Imfanelo ezintathu zomyalezo wemvula yamva zilingana nemiyalezo yeengelosi ezintathu zeSityhilelo seshumi elinesine, yaye “abalimi” mababe “neentloni” kwaye “abagcini bezidiliya” mababe “nesijwili.” KuYoweli abantu bakaThixo abangasayi kuze babe neentloni.

Uyakwazi ukuthi ngiphakathi kuka-Israyeli, nokuthi nginguJehova uNkulunkulu wenu, akakho omunye; nabantu bami abasoze bahlazeka. Joweli 2:27.

Varimi veminda navagadziri vemizambiringa vanonyadziwa uye vanochema nokuti shoko renhema remvura yekupedzisira ravanopa harina simba rokubudisa upenyu mumunda wemizambiringa wapakapihwa kuti vachengete. VaAdventist vanoziva kubudikidza nomuporofitakadzi wavo kuti vakadanwa kuzadzisa chiitiko chemvura yekupedzisira, asi zvibereko zveminda zvaoma. Vanonyadziwa uye vanochema zvikuru, kunyanya “nokuda kwegorosi uye nokuda kwebhari.” Chipiriso chebhari chezvibereko zvokutanga pazuva rokumuka kwaKristu chakatanga mwaka wePentekosti, wakaguma paPentekosti nechipiriso chegorosi chezvibereko zvokutanga chePentekosti. Zvidhakwa zvaEfuturemu zvinonyadziwa nokuti zviri kurutivi rusiri rwechokwadi rwemwaka wePentekosti, unodzokororwa kubva pa9/11 kusvikira kumurayiro weSvondo, apo mvura yekupedzisira iri kunaya.

“Vazhinji vakatadza, pachiyero chikuru, kugamuchira mvura yokutanga. Havana kuwana zvikomborero zvose izvo Mwari akavapa saizvozvo. Vanotarisa kuti kushomeka uku kuchazadzikiswa nemvura yokupedzisira. Kana kuwanda kupfumisa zvikuru kwenyasha kuchinge kwadururwa, vanoronga kuzarura mwoyo yavo kuti vaigamuchire. Vari kuita chikanganiso chinotyisa. Basa rakatangwa naMwari mumwoyo womunhu mukupa chiedza Chake nezivo Yake rinofanira kuramba richifambira mberi nguva dzose. Munhu mumwe nomumwe anofanira kuziva kushayiwa kwake pachake. Mwoyo unofanira kubviswa tsvina yose uye kunatswa kuti ugaremo Mweya. Vaiva nokureurura nokusiya chivi, nokunyengetera nomwoyo wose, uye nokuzvitsaurira kuna Mwari, ndiko kwakagadzirira vadzidzi vokutanga kudururwa kwaMweya Mutsvene paZuva rePentekosti. Basa iroro rimwe chetero, asi

pachiyero chikuru kupfuura, rinofanira kuitwa zvino. Panguva iyoyo mutariri womunhu aingofanira chete kukumbira chikomborero, uye kumirira Ishe kuti apedzise basa pamusoro pake. NdiMwari akatanga basa iri, uye Iye uchapedzisa basa Rake, achiita kuti munhu ave akakwana muna Jesu Kristu. Asi ngakuve kusina kuregeredza nyasha dzinomirirwa nemvura yokutanga. Vanongova avo vari kurarama zvinoenderana nechiedza chavakagamuchira ndivo vachagamuchira chiedza chikuru. Kana tisiri kufambira mberi zuva nezuva mukuratidza hunhu hunoshingaira hwechiKristu, hatizozivi zviratidzo zvaMweya Mutsvene mumvura yokupedzisira. Inogona kunge ichiwira pamwoyo yakatitenderedza yose, asi isu hatizoiravi kana kuigamuchira.” Testimonies to Ministers, 506, 507.

Mukati mehurongwa hwenguva iyo Sister White anodana kuti “nguva yePentekosti,” “mvura yokutanga” yaiva Kristu achifemera vadzidzi mushure mokunge aburuka kubva kumusangano Wake wekudenga mushure mokumuka Kwake. “Mvura yokupedzisira” muchirevo ichi yaiva Pentekosti. Paalpha yenguva yePentekosti madonhwe mashomanana akafemerwa pamusoro pevadzidzi, uye paomega vadzidzi vakanga vafemerwa vaitaura nendimi dzomoto kunyika yose. Kuratidzwa kwoMweya Mutsvene pakutanga nepamugumo. UhuMwari huchiendeswa Mweya Mutsvene kuvanhu kubudikidza neshoko pakutanga, uye uhuMwari novanhu zvakabatanidzwa, sezvinomiririrwa nendimi (uvanhu) nomoto (uMwari), zvichiendeswa Mweya Mutsvene kuvanhu kubudikidza neshoko pamugumo. Chipiriso chezvibereko zvokutanga chebhari pakutanga chinowirirana nokumuka kwaKristu, uye zvingwa zviviri zvegorosi pachipiriso chezvibereko zvokutanga chePentekosti zvinowirirana nePentekosti.

Mikate miwili hiyo ndiyo sadaka pekee iliyokuwa na chachu, ishara ya dhambi. Mikate hiyo iliokwa, hivyo ikiwakilisha kuondolewa kwa dhambi, lakini ikidumisha ukweli kwamba mikate miwili ya kutikiswa iliyowakilisha wale mia moja arobaini na nne elfu ilikuwa wanaume na wanawake waliokuwa wenye dhambi ambao walikuwa wametakaswa kutoka katika dhambi hizo na Mjumbe wa Agano katika Malaki sura ya tatu. Hivyo, alfa ya kipindi cha Pentekoste ilimwakilisha Mkate wa Mbinguni akiwafundisha wanafunzi Wake, na omega ya kipindi hicho ilikuwa na wanafunzi haohao wakitiwa ishara kama mikate miwili ya mkate iliyoinuliwa kwenda mbinguni. Kwa hiyo, ishara ya Uungu na ubinadamu ya ndimi za moto na kuinuliwa kwa sadaka ya kutikiswa, ambayo ilikuwa mfano wa wanafunzi kupeleka ujumbe kwa ulimwengu, vinaungana kutambulisha kwamba wale mia moja arobaini na nne elfu wanapaswa kuinuliwa kama sadaka ambayo inamwakilisha Yesu Kristo kwa ukamilifu, na Yesu Kristo anawakilisha kwamba Uungu uliunganishwa na ubinadamu hautendi dhambi.

Kukundikana “kugamuchira mvura yokutanga” uchitarisira kuti “kushaiwa” kwe“zvose zvinobatsira izvo Mwari” “zvavakapa” ne“mvura yokutanga” “kuchazadzikiswa nemvura yokupedzisira” i“kukanganisa kunotyisa.” Mvura yokutanga ndiyo “nzira dzekare” dzaJeremia, dzakaratiidzwa senzira yokufambamo pa9/11. I“kukanganisa kunotyisa” uyezve kunyengedzwa kukuru kunoita kuti vanhu vafunge kuti vane shoko remvura yokupedzisira rakavakirwa pamusoro pedombo, vozongozoona kuti shoko ravo rakanga rakavakirwa pamusoro pejecha.

Petro haana kunyara kutsanangura pachena kuti ndiani akanga akadhakwa uye ndiani asina kudhakwa mukumiririra kwake kwezana nezviuru makumi mana nezvina panguva yemvura

yokupedzisira. Vaprofita vose vanotaura pamusoro pamazuva okupedzisira, uye Joere ari kuratidza “zvidhakwa zvaEfuturemu” zvichimuka uye zvichisangana nouchapupu hwakajeka hwokuti ropafadzo yokuva vanhu vaizoparidza kuchema kukuru kwengirozi yechitatu pasi pesimba remvura yokupedzisira yabviswa nokusingaperi. Zana nezviuru makumi mana nezvina zvinoumbwa uye zvinoiswa chisimbiso panguva yemvura yokupedzisira kubva pa9/11 kusvikira kumurayiro weSvondo. Ndivo avo vanotevera Gwayana kwose kwainoenda.

Petro pa Pentekoste amaimira anthu amene amalengeza uthenga wa mvula ya m’mbuyo, umene iye akuumika pa buku la Yoeli. Ayuda, amene anapatsidwa udindo wosunga Pentekoste m’mbiri yawo yonse, anali kudziwitsidwa ndi Petro kuti Pentekoste imene ma Pentekoste onse akale ankalozero m’tsogolo tsopano inali kukwaniritsidwa. Ayuda, monga aledzera a Efraimu, anali oledzera kwambiri ndi vinyo wa Babulo moti ananena kuti Petro ndi khumi ndi mmodziwo anali oledzera pamene ankapereka uthenga wa mvula ya m’mbuyo m’nkhani ya buku la Yoeli. Pamene aledzera a Efraimu “adzuka” pa vesi lachisanu la chaputala choyamba cha Yoeli, amakumana ndi njira yoyesera ya mvula ya m’mbuyo imene magulu awiri amapangidwamo. M’kuyesedwa kumeneko, gulu limodzi limazindikira uthenga wa mvula ya m’mbuyo ndipo gulu lina silizindikira.

“Hatifaniri kumirira mvura yekupedzisira. Iri kuuya pamusoro pavose vachaziva nokugamuchira dova nemvura dzezvipo zvenyasha zvinotinayira. Kana tichiunganidza zvimezu zvechiedza, kana tichikoshesa nyasha dzaMwari dzisingakundikani, uyo anofarira kuti tivimbe naye, ipapo chipikirwa chiri chose chichazadziwa. ‘Nokuti sezvinobudisa nyika bukira rayo, uye sezvinomeresha bindu zvinhu zvakakushwa mariri; saizvozvo Ishe Jehovha achameresha kururama nokurumbidzwa pamberi pendudzi dzose.’ Isaya 61:11. Nyika yose inofanira kuzadzwa nokubwinya kwaMwari.” The Seventh-day Adventist Bible Commentary, vhoriyamu 7, 984.

“કોઈ વસ્તુને ઓળખવું” એટલે “યાદ કરીને અથવા જ્ઞાનને ફરી પ્રાપ્ત કરીને ઓળખવું.” કારણ કે ઉત્તરવર્ષાની સંદેશને ભૂતકાળની પવતિર ઐતહાસિક ઘટનાઓ દ્વારા ઓળખવામાં આવે છે, જે ઉત્તરવર્ષાના ઇતહાસને દૃષ્ટાંતરૂપે પ્રગટ કરે છે. પેન્ટેકોસ્ટ સમયે પતિરની ઘટના યોએલ દ્વારા રજૂ કરાયેલા ઐતહાસિક માળખામાં સ્થાપિત હતી. યોએલનો પરિપ્રેક્ષ્ય અને પતિરમાં તેની પૂરણતા મળીને 1844ની મધ્યરાત્રની હાકલના ઇતહાસ માટે બે સાક્ષીઓ પૂરાં પાડે છે. આ ત્રણ સાક્ષીઓ (અને અન્ય પણ) ઉત્તરવર્ષાના ઇતહાસ, પરિપ્રેક્ષ્ય અને સંદેશના દૃષ્ટાંતો તરીકે “ઓળખવા” યોગ્ય છે.

Kristu alipowapulizia wanafunzi baada ya kupaa Kwake na kisha kurudi, ilikuwa kama “matone machache” kabla ya umiminiko mkuu katika Pentekoste. Mwanzoni na mwishoni kulikuwapo udhihirisho wa Roho Mtakatifu akimiminwa. Yale matone machache kutoka kwa Kristo kwenda kwa wanafunzi Wake ndiyo alfa ya kipindi cha Kipentekoste kinachoishia na omega na umiminiko wa ujumbe kutoka kwa wanafunzi kwenda kwa ulimwengu. Alfa huwekwa alama na sadaka ya malimbuko ya shayiri, nayo huishia kwa sadaka ya malimbuko ya ngano. Mwanzo wa mvua ya masika uliwekwa alama na kuangushwa kwa majengo makubwa ya Jiji la New York mnamo 9/11. Hilo huashiria mwanzo wa historia inayoongoza kwenye sheria ya Jumapili. 9/11 inawakilishwa na sadaka ya malimbuko ya shayiri, na sheria ya Jumapili ni sadaka ya malimbuko ya ngano.

Langiwa wa Efraimu wakuwuskika ku unesco wakuti ufumu wawo uzamutoleka kwa iwo na kupika ku wanthu awo wazamubaba vipambi vyakwenelera. Joel wakulongosora kusamvera kwa wawilo mwa kulongora kuti sembe za “chakurya” na “chakumwa” zafumiskikapo pa nyumba ya Yehova, ndiposo kuti “vinyo liphya” lafumiskikapo pa milomo yawo. Mu Chihebere, “vinyo liphya” ni maji agho ghafinyika waka sonosono, kweni “vinyo” ilo wawilo wakumwa mu vesi lachisanu ni maji agho ghakafumuka. Pali mitundu yiwiri ya vinyo, iyo yikwimira chisambizgo, ndipo mu nkhani ya Joel chisambizgo ichi ni uthenga wa vula yakumalira. Wawilo wa Efraimu wakhala wakumwa maji agho ghakafumuka, ndipo “wadumulikapo” ku “liphya,” maji agho ghafinyika waka sonosono. Mitundu yiwiri ya vinyo yikwimira mauthenga ghawiri gha vula yakumalira, ndipo wawilo “wadumulikapo” ku uthenga utuwa. Lizgu la Chihebere ilo lili kung’anamulika kuti “kudumulikapo” likufuma pa mwambo wakale wa phangano wakudumura vinyama na kwenda pakati pa viga wa vyake. “Kudumulikapo” nkhususkika kuwa wanthu wa phangano la Chiuta.

Bhuku raJoeri riri kuratidza vanhu vaMwari mumazuva okupedzisira, richitanga nevaMillerite vakaumbwa semugumisiro wokusunungurwa kwechisimbiso chebhuku raDanieri muna 1798, uye richiguma nezana namakumi mana nezvina ezviuru vakaumbwa somugumisiro wokusunungurwa kwechisimbiso chebhuku raDanieri muna 1989. Pakutanga, kudururwa kwoMweya Mutsvene kwakamiririrwa nenguva yakabva pamusangano wemusasa weExeter kusvikira pakuodzwa mwoyo kwaGumiguru 22, 1844. Nhoroono iyoyo yakazadzisa mufananidzo wemhandara gumi waMateo 25, uyo unodzokororwa zvakazara, kusvika pashoko rimwe nerimwe, munhoroono yezana namakumi mana nezvina ezviuru.

“Fanoharana ny amin’ireo virijiny folo ao amin’ny Matio 25 dia maneho koa ny fanandraman’ny vahoaka Advantista.” Ilay Fifanandrinana Lehibe, 393.

“Ndinowanzonongedzerwa kazhinji mufananidzo wemhandara gumi, shanu dzacho dzakanga dzakachenjera, uye shanu dziri mapenzi. Mufananidzo uyu wakazadziswa uye ucharamba uchizadziswa sezvaunongoita pamashoko awo chaiwo, nokuti une kushanda kwakakosha panguva ino, uye, semharidzo yengirozi yechitatu, wakazadziswa uye ucharamba uri chokwadi chiripo kusvikira pakuguma kwenguva.” Review and Herald, Nyamavhuvhu 19, 1890.

“មានពិភពលោកមួយកំពុងស៊ីតនលើកុនុងសចេកុដីអាកុរក់
កុនុងការបោកបញ្ឆោត និងការរងរង
ស៊ីតនលើកុនុងសុរមលោនសៃចេកុដីសុលាប់ឯណោះ—ដកេលង់ ដកេលង់។
តើអុនកណខុលះកំពុងមានការលឺចាប់កុនុងពុលីង
ដើម្បីដាស់ពួកគេឲ្យភ្ញាក់ឡើង? តើសំឡេងណាអាចឈានទៅដល់ពួកគេ?
ចិត្តរបស់ខ្ញុំត្រូវបាននាំទៅកាន់អនាគត នៅពេលដលៃសញ្ញានឹងត្រូវបានឲ្យថា
‘មើល ពុររហូសកំពុងយាងមក; ចូរចេញទៅទទួលពុរអង្គចុះ។’ ប៉ុន្តែ អុនកខុលះនឹង
បានពន្យារពេលកុនុងការទទួលយកបុរងសម្រាប់បំពេញចង្កកៀងរបស់ខ្លួនឡើងវិញ
ហើយពលនោះនឹងយឺតពេកហើយ ពួកគេនឹងរកយឺតថា អត្តចរិត
ដលៃត្រូវបានតំណាងដោយបុរងនោះ មិនអាចផុតឲ្យគុនាហានទេ។
បុរងនោះគឺជាសចេកុដីសុចរិតរបស់ពុរគុរិសុទ្ធ។ វាតំណាងឲ្យអត្តចរិត
ហើយអត្តចរិតមិនអាចផុតឲ្យគុនាហានទេ។
គុមានមនុសុសណាអាចទទួលយកវាជំនួសអុនកដទៃហានឡើយ។ មុនាក់ៗត្រូវតែទទួលបាន

vakamuroverera pamuchinjikwa.’ Nemwoyo yakanga ichirwadziwa zvikuru nokusuwa, uye nemiro mo yaidedera, vakawedzera vachiti, ‘Taivimba kuti ndiye aizodzikinura Israeri; uye, kunze kwaizvozvo zvose, nhasi rava zuva retatu kubva pakaitwa zvinhu izvi.’”

“Zvinoshamisa kuti vadzidzi havana kurangarira mashoko aKristu, nokuziva kuti akanga afanotaura zviitiko zvakanga zvaitika! Havana kuziva kuti chikamu chokupedzisira chezvaakazarura chaizozadzikiswa zvechokwadi saizvozvowo nechikamu chokutanga, chokuti pazuva rechitatu aizomuka zvakare. Ichi ndicho chikamu chavaifanira kunge vakarangarira. Vaprista navatongi havana kukanganwa izvi. Pazuva ‘rakatevera zuva rokugadzirira, vaprista vakuru navaFarisi vakaungana kuna Pirato, vachiti, Ishe, tinorangarira kuti munyengeri uya akati, achiri mupenyu, Mushure mamazuva matatu ndichamuka zvakare.’ Mateo 27:62, 63. Asi vadzidzi havana kurangarira mashoko aya.”

“Ipapo Akati kwavari, Imi mapenzi, nemwoyo unononoka kutenda zvose zvakataurwa navaporofita; Kristu wakanga asingafaniri here kutambudzika nezvinhu izvi, nokupinda mukubwinya Kwake?’ Vadzidzi vakashamiswa kuti mutorwa uyu angava ani, zvokuti akakwanisa kupinda mukati memweya yavo chaiyo, uye kutaura nokushingaira kukuru, nounyoro, netsitsi, uye netariro yakadaro. Kekutanga kubva pakutengeswa kwaKristu, vakatanga kunzwa tariro. Kazhinji vakatarisa nomwoyo wose kune wavakanga vachifamba naye, vakafunga kuti mashoko Ake akanga ari iwo chaiwo mashoko angadai akataurwa naKristu. Vakazadzwa nokushamiswa, uye mwoyo yavo yakatanga kurova nokutarisira kwomufaro.”

“Akianzia kwa Mose, Alfa yenyewe ya historia ya Biblia, Kristo alifafanua katika Maandiko yote mambo yaliyomhusu Yeye mwenyewe. Kama angekuwa amejitambulisha kwanza kwao, mioyo yao ingaliridhika. Katika ukamilifu wa furaha yao wasingekuwa na njaa ya chochote zaidi. Lakini ilikuwa lazima kwao kuifhamu ushuhuda aliotolewa juu Yake na mifano na unabii wa Agano la Kale. Juu ya hayo imani yao ilipaswa kujengwa. Kristo hakufanya muujiza wowote ili kuwashawishi, bali kazi Yake ya kwanza ilikuwa kuyaeleza Maandiko. Walikuwa wameutazama kifo Chake kama kuangamizwa kwa matumaini yao yote. Sasa aliwaonyesha kutoka kwa manabii kwamba hilo ndilo lililokuwa uthibitisho ulio na nguvu sana kwa imani yao.

“Vaudzidzisa vadzidzi ava, Jesu akaraidza kukosha kweTestamende Yekare sechapupu chebasa Rake. Vazhinji vanozviti vaKristu mazuva ano vanorasa Testamende Yekare, vachiti haichina zvainobatsira. Asi dzidziso yaKristu haisi iyo. Akaikoshesa zvikuru zvokuti pane imwe nguva akati, ‘Kana vasingateereri Mozisi navaporofita, havangatendirwi kunyange umwe akamuka kuvakafa.’ Ruka 16:31.

“Khrih awng hi pa lailte leh zâwlneitute hmangin a sawi a, Adama hunatang a ni a, hun tâwpna thil thleng hnuhnung berte thlengin a kal chho zêl a ni. Chhandamtu chu Thuthlung Hlui-ah pawh Thuthlung Thar ang bawkin Chiang takin a lan a ni. Zâwlneihna hmasa atanga eng chhuak chuan Khrih nun leh Thuthlung Thar zirtirna te chu Chiang taka leh mâwi taka a tih lang a ni. Khrih thilmakte chu A Pathian nihna finfiahna an ni; mahse, Ani chu khawvêl Tlantu a nihna finfiahna chak zâwk chu Thuthlung Hlui zâwlneihna te leh Thuthlung Thar chanchin kalhmang te inkhâikhinna-ah hmuh a ni.”

“Za pomocą rozumowania opartego na prorocत्वach Chrystus dał swoim uczniom właściwe pojęcie o tym, kim miał się stać w ludzkiej naturze. Ich oczekiwanie Mesjasza, który miał objąć swój tron i królewską władzę zgodnie z pragnieniami ludzi, było zwoźnicze. Przeszkadzałoby ono w prawidłowym zrozumieniu Jego zstąpienia z najwyższego do najniższego stanowiska, jakie mogło być zajęte. Chrystus pragnął, aby wyobrażenia Jego uczniów były czyste i prawdziwe w każdym szczególe. Musieli oni, na ile to było możliwe, zrozumieć kielich cierpienia, który został Mu wyznaczony. Ukazał im, że straszliwy bój, którego jeszcze nie mogli pojąć, był wypełnieniem przymierza zawartego przed założeniem świata. Chrystus musiał umrzeć, tak jak musi umrzeć każdy przestępca Prawa, jeśli trwa w grzechu. Wszystko to miało się stać, lecz nie miało zakończyć się klęską, ale chwalebny, wieczny zwycięstwem. Jezus powiedział im, że należy dołożyć wszelkich starań, aby zbawić świat od grzechu. Jego naśladowcy muszą żyć tak, jak On żył, i pracować tak, jak On pracował — z gorliwym, wytrwałym wysiłkiem.”

“Saizvozvo Kristu akataura navadzidzi Vake, achivazarurira pfungwa dzavo kuti vanzwisise Magwaro. Vadzidzi vakanga vaneta, asi hurukuro yacho haina kumboderera. Mashoko oupenyu neechivimbo akabuda pamiromo yoMuponesi. Asi meso avo akaramba akadziviswa. Paakavaudza pamusoro pokuwa kweJerusarema, vakatarisa guta rakanga ratongerwa kuparadzwa vachichema. Asi vakanga vachiri kure nokufungira kuti aifamba navo ndiani. Havana kufunga kuti nyaya yehurukuro yavo yakanga ichifamba parutivi rwavo; nokuti Kristu akataura pamusoro Pake amene sokunge kuti aiva mumwe munhu. Vakafunga kuti aiva mumwe wavaya vakanga vapinda pamutambo mukuru, uye zvino akanga achidzokera kumba kwake. Akafamba nokungwarira sezvavaifambawo pamusoro pematombo akaomarara, achimbomira navo pano neapo kuti vazorore zvishoma. Saizvozvo vakaenderera mberi munzira yomumakomo, iye Uyo akanga ava pedyo nokutora nzvimbo Yake kuruoko rworudyi rwaMwari, uye aigona kuti, ‘Simba rose rapiwa kwandiri kudenga napanyika,’ akanga achifamba parutivi rwavo. Mateo 28:18.”

“Musi mukufamba kwavo zuva rakanga ranyura, uye vasati vasviki panzvimbo yavo yokuzororera, vashandi vakanga vatobva kuminda, vasiya basa ravo. Sezvo vadzidzi vakanga voda kupinda mumba mavo, mutorwa uya akazviratidza sokunge aizoramba achienderera mberi norwendo rwake. Asi vadzidzi vakanzwa vachikweverwa kwaari. Mwewa yavo yakanga ine nzara yokunzwa zvimwe kubva kwaari. ‘Garai nesu,’ vakadaro. Haana kuita sokunge agamuchira kukokwa kwacho, asi ivo vakamukumbirira zvikuru, vachimuteterera vachiti, ‘Kwava kuda kuita madekwana, uye zuva rava kupera zvikuru.’ Kristu akabvuma chikumbiro ichi, uye ‘akapinda kuti agare navo.’”

“Kudai kuti vadzidzi vakanga vakundikana kusimbisa kukoka kwavo, vangadai vasina kuziva kuti waifamba navo ndiye Ishe vakamuka. Kristu haambomanikidzi munhu kuva muushamwari Hwake. Anoisa mwoyo Wake kuna avo vanomuda. Anofara kupinda mumusha unozvininipisa zvikuru, uye kufadza moyo wakaderera zvikuru. Asi kana vanhu vasina hanya zvokuti havarangeriri Muenzi wokudenga, kana kumukumbira kuti agare navo, anoenderera mberi. Nokudaro vazhinji vanosangana nokurasikirwa kukuru. Havazivi Kristu kupfuura zvavaiva vadzidzi pavakanga achifamba navo munzira.”

Chakudya chosavuta chamadzulo cha mkate chikukonzedwa msanga. Chiyikidwa patsogolo pa mlendo, amene wakhala pampando wapamwamba pa tebulo. Tsopano akutambasula manja Ake kuti adalitse chakudyacho. Ophunzirawo amabwerera m’mbuyo mwa kudabwa. Woyenda nawo uja akutambasula manja ake ndendende m’njira yomweyi imene Mbuye wawo ankachitira kale. Ayang’ananso, ndipo taonani, aona m’manja Mwake zipsera za misomali. Onse awiri afuula nthawi yomweyo, Ndi Ambuye Yesu! Wauka kwa akufa!

“Vanomuka kuti vazviwise patsoka Dzake nokumunamata, asi Iye anyangarika pameso avo. Vanotarisa panzvimbo paya painge pachangobva kumirwa neUyo ane muviri wakanga uchangobva kurara muguva, zvino vachitaurirana vachiti, ‘Mwoyo wedu hauna kutsva mukati medu here, panguva yaakataura nesu munzira, uye paakatizarurira Magwaro?’”

“Asi nenhau huru iyi yokutaura havagoni kugara vachitaurirana. Kuneta kwavo nenzara zvapera. Vanosiya zvokudya zvavo vasina kuravira, uye vazere nomufaro pakarepo vanobva vatangazve rwendo munzira imwe chete yavakauya nayo, vachikurumidza kuudza vadzidzi vari muguta mashoko iwayo. Kune dzimwe nzvimbo nzira haina kuchengeteka, asi vanokwira napanzvimbo dzakatenuka, vachitsvedza pamatombo akatsetseka. Havavoni, havazivi, kuti vane kudzivirirwa kwaIye akafamba navo munzira. Tsvimbo yavo yorwendo iri muruoko, vanoramba vachisundira mberi, vachishuva kufamba nokukurumidza kupfuura zvavanotsunga. Vanorasikirwa nenzira yavo, asi voizowanazve. Dzimwe nguva vachimhanya, dzimwe nguva vachigumburwa, vanopfuirira mberi, Shamwari yavo isingaoneki iri pedyo parutivi rwavo nzira yose.”

“Usiku ni giza, lakini Jua la Haki linawaangazia. Mioyo yao inaruka kwa furaha. Wanaonekana kana kwamba wako katika ulimwengu mpya. Kristo ni Mwokozi aliye hai. Hawamwombolezi tena kana kwamba amekufa. Kristo amefufuka—wanarudia tena na tena. Huu ndio ujumbe wanaowapelekea walio na huzuni. Ni lazima wawaambie kisa kile cha ajabu cha safari ya kwenda Emau. Ni lazima waeleze ni nani aliyeungana nao njiani. Wanabeba ujumbe mkuu kuliko yote uliowahi kutolewa kwa ulimwengu, ujumbe wa habari njema ambao juu yake matumaini ya jamii ya wanadamu kwa wakati huu na kwa umilele yanategemea.” *The Desire of Ages*, 795–801.