

Kitabu cha Yoeli na Kanisa la Waadventista Wasabato wa Laodikia - Namba Ishirini

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Namba Twenty

Bhuku raJoeri rinoratidza kuti kuparadzwa kwemunda wemizambiringa waMwari kunoitika muchizvarwa chechina.

Shoko raJehovha rakasvika kuna Joeri mwanakomana waPetueri.

Inzweni ichi, imi vakuru, muteerere, mose vagari venyika. Ko, zvakamboitika here pamazuva enyu, kana kunyange pamazuva amadzibaba enyu? Zivisai vana venyu pamusoro pazvo, vana venyu vazivise vana vavo, navana vavo vazivise rumwe rudzi runotevera.

Icho chisara chisaraizo chemapiza chakadyiwa nemhashu; uye icho chisara chisaraizedzo nemhashu chakadyiwa nehonye; uye icho chisara chisaraizedzo nehonye chakadyiwa negwatakwata.

Zivukani, imi zidakwa, nikhale; nikhale ngesililo, nonke nina baphuzi beliwayini, ngenxa yeliwayini elitsha; ngokuba lisusiwe emlonyeni wenu. Joweli 1:1–5.

Mufananidzo wevasikana gumi mufananidzo weAdventism, uye kumutswa kuri mumufananidzo uyu kunoitika apo gorosi nesora zvinopatsanurwa; panguva iyoyo sora rinomuka richiziva kuti “rakatemwa richibviswa” pa“waini itsva.” Shoko rokuti “kutemwa richibviswa” rinomirira danho rokutanga resungano yaAbrama, apo mombe hadzi, mbudzi hadzi negondobwe zvakachekwa kuva zvidimbu zviviri mutsika yokusimbisa sungano neropa. Muchikamu ichocho chimwe chete chesungano, Mwari anozivisa kuti achashanyira vanhu vake mukutonga panguva yorudzi rwechina.

En hy het vir Abram gesê: Weet vir seker dat jou nageslag vreemdelinge sal wees in 'n land wat nie aan hulle behoort nie, en hulle sal dié mense dien; en dié mense sal hulle vierhonderd jaar lank verdruk. Maar ook die nasie wat hulle sal dien, sal Ek oordeel; en daarna sal hulle uittrek met groot besittings. En jy sal in vrede na jou vaders gaan; jy sal in 'n goeie ouderdom begrawe word. Maar in die vierde geslag sal hulle weer hierheen terugkom, want die ongeregtheid van die Amoriëte is nog nie volkome nie. Genesis 15:13–16.

ହେବେଲେ ଚତୁର୍ଥ ପିଢ଼ୀରେ, ମୋଶାହୁଙ୍କ ପିଢ଼ୀରେ, ସହେ ଭବିଷ୍ୟଦବାଣୀ ପୂରଣ ହଲେ, ସତେବେଲେ ପୂରତୁ ଦଶ ଆଜୁଆକୁ ଭଗବାନୀ ଓ ତାହୁଙ୍କର ଚୟିତ ଜନତଙ୍କ ସହିତ ହୋଇଥିବା ଚୁକ୍ତିର ପୂରତୀକ ଭାବେ ପୂରକାଶ କରିଥିଲେ। ସହେ ଦଶ ଆଜୁଆମଧ୍ୟରୁ ଦ୍ଵିତୀୟ ଆଜୁଆରେ ଅବରାମହୁଙ୍କ ଚାରି ପିଢ଼ୀର ଆଲୋକ ଅଧିକ ପୂରଭାମୟ ହୋଇ ପୂରକାଶିତ ହଲେ।

Usazviitira mufananidzo wakavezwa, kana chifananidzo chipi nechipi chechinhu chiri kudenga kumusoro, kana chiri panyika pasi, kana chiri mumvura iri pasi penyika; usazvikotamisa kwazviri, kana kuzvishumira; nokuti ini Jehovha Mwari wako ndiri Mwari ane godo,

ndichiranga vana nokuda kwezvakaipa zvamadzibaba kusvikira kurudzi rwechitatu nerwechina rwaavo vanondivenga; uye ndichiitira nyasha kuzviuru zvaavo vanondida nokuchengeta mirairo yangu. Eksodho 20:4–6.

Izvizarwa zvina zvesungano yaAbrama zvakabatanidzwa mukukudzwa kwechimiro chaMwari saMwari ane godo. Godo rake rinopikiswa nezvifananidzo zvakavezwa. Muchizarwa chechina chaAbrama tinoonawo kutonga kunoenderera mberi. Kutonga uku kwakanga kuri pamusoro porudzi rwakanga rwakaisa vanhu vaMwari muuranda, uyewo pamusoro pavanhu vaMwari, uye shure kwaizvozvo vaAmori vaizotongwa. Abrama anoratidza maitiro ekutonga kunoenderera mberi kunotangira paimba yaMwari kuchifambira mberi kubudikidza nenyika, uye murairo wechipiri unoratidza kuti maitiro ekutonga anopatsanura vanhu kuita boka revaya vanovenga Mwari, neboka revaya vanoda Mwari, nokudaro zvichifananidzira mutemo weSvondo unodanidzira uchiti, “Kana muchindida, chengetai mirairo yangu.”

Panguva imwe cheteyo iyo Murayiro uri kupiwa paSinai, Mozisi anoratidzwa hunhu hwaMwari.

Zvino Jehovha akati kuna Mozisi: Zvivezere mapatya maviri amabwe akafanana naaya okutanga; uye ndichanyora pamapatya iwayo mashoko akanga ari pamapatya okutanga awaakapwanya. Uve wakagadzirira mangwanani, ugokwira mangwanani kuGomo reSinai, uzviratidze ipapo kwandiri pamusoro pegomo. Uye ngakurege kuva nomunhu anokwira newe, kana kuonekwa munhu upi noupi pagomo rose; uye makwai kana mombe ngazvirege kufura pamberi pegomo iro.

Ipapo, iye akaveza mahwendefa maviri amabwe akaita seokutanga; Mozisi akamuka mangwanani-ngwanani, akakwira kuGomo reSinai, sezvaakanga arayirwa naJhovha, akabata muruoko rwake mahwendefa maviri amabwe. Jehovha akaburuka ari mugore, akamira naye ipapo, akaparidza zita raJhovha. Jehovha akapfuura pamberi pake, akaparidza,

Ishe, Ishe Mwari, ane tsitsi nenyasha, anononoka kutsamwa, uye akazara nerudo rwakanaka nechokwadi; anochengetera zviuru tsitsi, achikanganwira zvakaipa, nokudarika, nechivi; asi haangatongoregi ane mhosva asina kurangwa; achishanyira zvakaipa zvamadzibaba pamusoro pavana, nepamusoro pavana vavana, kusvikira kuchizarwa chechitatu nechechina.

ඉක්මනින් මෝසස් භූමිය කරා නම හිස නමා වැද පුදා ගන්නේය. ඔහු කීවේය, “දැන් ඔබගේ දෘෂ්ටියෙහි මම කුරුණාව සංයෝගනෙ ඇත්නම්, ස්වාමීනි, මා ඉල්ලා සිටිමි, මාගේ ස්වාමියා අප අතරින් ගමන් කරන සේක; මක්නිසාද මයෙ ගලෙ දැඩි ජනනාවක් ය; අපගේ අධිර්මයන් අපගේ පාපයන් කමා කර, අප ඔබගේ උරුමය ලෙස පිළිගන්න සේක.” නික්මයාම 34:1–9.

Ukupiwa komthetho kwesibili kuhlobene neshadi lamaphayona lika-1850. Amatafula okuqala aphulwa, futhi itafula lokuqala lalinephutha ezibalweni. U-Israyeli wasendulo wayesemiswa njengabagcini bomthetho, futhi u-Israyeli wanamuhla wayesemiswa njengabagcini bomthetho kaNkulunkulu nemithetho yeZwi likaNkulunkulu lesiprofetho. Ngesikhathi amatafula amabili ethulwa okokuqala, kwaba khona ukuvukela kwangokoqobo ekamu, futhi ngesikhathi kwethulwa ishadi lika-1850, kwakukhona ukuvukela ngokomoya okwakusabalele ekamu. Isiprofetho sika-Abrama sesizukulwane sesine sagcwaliseka ngoMose esizukulwaneni sesine, lapho

uNkulunkulu andisa khona isambulo sokwahlulela esizukulwaneni sesine emyalweni wesibili. Izithombe ezibaziweyo zaba yinkohliso ephikisa ukukhonza kweqiniso kukaNkulunkulu, futhi umona wesimilo sikaNkulunkulu wahlanganiswa nokwahlulela. Khona-ke uMose wabona inkazimulo kaNkulunkulu. Wabona umona kaNkulunkulu njengengxenye yesimilo sikaNkulunkulu, njengoba umelwe “ngegama” laKhe, futhi ubudlelwane phakathi komkhonzi nezono zawoyise bubekwa ngokucacile.

Kristu paakachenesa temberi kecutanga, vadzidzi vakabva varangarira kuti kushingairira kweimba Yake kwakanga kwamudya. “Kushingairira” ndiro shoko rinoreva “godo.” Hunhu hwaMwari hunoratidza godo Rake ndihwo hwakava chisudurudzo chakaita kuti Kristu achenese temberi Yake, uye chimiro chechiporofita chekusungirwa kureurura zvivi zvamadzibaba ako chakazova, pashure, chinhu chinokosha pakudanwa kutendeuka mukutongwa kwe“nguva nomwe” kuri muna Revhitiko 26. “Chizvarwa chechina” chaAbramu chinoramba chichikura muchiremera nomukurema kukuru-kuru sezvachinopfuurira munhoroondo yesungano. Bhuku raJoeri rinomiririra nguva yemvura yokupedzisira, inoitika mumazuva okupedzisira. Bhuku raJoeri rinoburitsa shoko raro pachimiso chokutanga cheshoko rezvizvarwa zvina, semusoro wakanyorwa padanho rokutanga chaizvo resungano yaAbramu yakapetwa katatu naMwari. Musoro iwoyo unosvika pamhedziso yawo mubhuku raJoeri.

Re yakasvika muNyika Yakapikirwa, Areka yesungano yakanga iri paShiro, apo Eri, muprista mukuru akaipa uye asina njere, pamwe chete navanakomana vake vaviri vakaora, vanosiyaniwa nekudana kwaSamueri. Shiro yaizova nhanho parwendo rweAreka, iyo yakanga iri chiratidzo chesungano. Mushure mokunge Areka yashandiswa sechiratidzo chokuwisa masvingo eJeriko, yakagara paShiro kwemakore anenge mazana mana, kusvikira pakufa kwaEri navanakomana vake vakaipa. Ipapo yakatorwa navaFiristia, uye pashure pacho, Dhavhidhi paakaendesa Areka kuJerusarema, mufananidzo wokutanga wokupinda kwokukunda muJerusarema wakazadzikiswa. Chinangwa chakataurwa chokutamisa chiratidzo chesungano kuJerusarema chakanga chiri chokuti Mwari akasarudza kuisa zita Rake muJerusarema, uye zita Rake rinobatanidzwa negodo Rake, iro rinobatanidzwawo nokutonga Kwake kwegodo kuchizvarwa chechina.

Pa mutemo weSvondo, Ishe achasimudzira kereke inokunda pamusoro pezvikomo zvole namakomo, uye vaHedheni vachati, “uyai, ngatikwirei kuimba yaMwari.”

සියොන් දවස් අන්තිමයේදී, ස්වාමීන්වහන්සේගේ ගෘහය ඇති කන්ද කඳුමුදුනේ ස්ථාපිත කරනු ලබන්නේය; එය කුඹුරු කන්දන්ට වඩා උසස් කරනු ලබන්නේය; සියලු ජාතීන් ඒ වනෙ ගලා එනු ඇත. බොහෝ ජනතාව ගොස් මසෙය් කියනු ඇත: එන්න, අපි ස්වාමීන්වහන්සේගේ කන්දට, යාකොබ්ගේ දවේයන්වහන්සේගේ ගෘහයට, ඉහළ යමු; එවිට උන්වහන්සේ තම මාර්ගයන්ගෙන් අපට උගන්වනු ඇත, අපි උන්වහන්සේගේ මංපතෙහි ගමන් කරමු. මක්නිසාද, නීතිය සියොන්යන් නික්ම යන්නේය, ස්වාමීන්වහන්සේගේ වචනය යලිසලමෙන් නික්ම යන්නේය. යසොයා 2:2, 3.

Shoko raJehovha rinobuda muJerusarema, nokuti ndipo paakasarudza kuisa “zita” rake. Kuna Mozisi, “Jehovha akaburuka mugore, akamira naye ipapo, akaparidza zita raJehovha. Jehovha akapfuura pamberi pake, akaparidza,

Jehovha, Jehovha Mwari, ane tsitsi nenyasha, anononoka kutsamwa, uye akazara nekunaka nechokwadi; anochengetera zviuru ngoni, achikanganwira zvakaipa, nokudarika, nechivi; asi haangatongoregi ane mhosva asingarangwi; achishanyira zvakaipa zvamadzibaba pamusoro pavanakomana, napamusoro pavana vavanakomana, kusvikira kurudzi rwechitatu norwechina. Ekisodho 34:6, 7.

“Dzina” lake ndi khalidwe Lake, ndipo khalidwe la Mulungu ndi lozama kwambiri ndiponso losavuta kwambiri. Mulungu ndi chikondi; umenewo ndiwo kufotokoza kwa khalidwe Lake mwangwi, koma mwachidule. Choonadi cha pangano la Abramu cha “m’badwo wachinayi wa chiweruzo” chinakulitsidwa “mzere pa mzere” ndi kuunika kowonjezereka kwa lamulo lachiwiri pa m’badwo wachinayi. Kenaka chokumana nacho cha Mose chikukulitsa kuunika kwa kulumikizana kwa m’badwo wachinayi ndi khalidwe la Mulungu, powonjezera kuunika kwa nsanje Yake. Chiwululutso chatanthauzira khalidwe monga “maganizo ndi malingaliro ophatikizidwa,” koma chiwululutso chatidziwitsanso kuti maganizo athu sali monga maganizo a Mulungu. Khalidwe Lake ndi maganizo ndi malingaliro Ake ophatikizidwa, ndipo khalidwe Lake lili ndi mbali zambiri zedi zopitirira maganizo ndi malingaliro athu osavuta aumunthu, moti kusiyana n’kwakuti maganizo Ake ali pamwamba kuposa kumwamba poyerekeza ndi dziko lapansi.

“Nokuti ndangariro dzangu hadzisi ndangariro dzenyu, uye nzira dzenyu hadzisi nzira dzangu,” ndizvo zvinotaura Jehovha. “Nokuti sokudenga kwakakwirira kupfuura nyika, saizvozvo nzira dzangu dzakakwirira kupfuura nzira dzenyu, nendangariro dzangu kupfuura ndangariro dzenyu.” Isaya 55:8, 9.

Saka, hechi chipfungwa chomunhu chokufungisisa; kana hunhu hwaMwari huchimirirwa nezita Rake, ipapo kuratidzwa kwese kwezita raMwari kuratidzwa kwehunhu Hwake. Shumba yorudzi rwaJudha inonamatira chisimbiso uye inobvisa chisimbiso paShoko Rake rechiporofita, Palmoni ndiye Anoshamisa, Muverengi weZvakavanzika, uyo ariwo Mudzi unobuda muvhu rakaoma, uye zvakare gwenzi rinopfuta, shongwe yomoto, mutumwa mukuru Mikaeri, zvichingodaro, zvichingodaro. Hunhu hwaMwari, sezvahunimirirwa nemazita Ake akasiyana-siyana, hahuperi. “Chipfungwa chomunhu chokufungisisa” ndicho ichi. Pakati pemataurirwo ose akasiyana-siyana ehunhu hwaMwari anozivikanwa kuti aripo, chii chinorehwa nazvo—kuti munhanho yokutanga chaizvo yesungano muhurongwa hwesungano ine zvikamu zvitatu naAbrama—“kutonga kwechizvarwa chechina” ndicho chirevo chenheyo musungano—icho chinoratidza zita Rake?

Dd AD D4Z RIH, ASW O'VAG'Ad CNI O'ZAG' TG'edj O'hAT 0t SVJ 0edY d0V'fS jY;
Dd Lh0bL 0edY; Dd VLhY'f'f' O'y T'ed' dSjBd'; Dd 0edY B0, 0edY Lh0bL, DB
LSH'G'AL: dhZ dh VL0'f'f' O'cJ dZ'f'edj D'f'f'. DBZ h'f' O'0'f'f'f' V'0'f'edj J'CL'f'f' E'f';
dhG' TG'edj O'f'f'f' VL'f'f'. D4Z O'y'f'f' dh'0'f'f'f' f'f'edj W'f'f'f' Dh V'0'h'M'f'f'f': O'h'f'f'f'f'
D'f'f'f'f' Dh'ed'f'f'f'f' i'f'f' D'b f'f'f'f'f'f'. JSZC'dT 15:13-16.

Hunhu hwaMwari somutongi wavanhu namarudzi hunopa vanhu nguva yokuedzwa inomiririrwa nezvizvarwa zvina. Mwari ndiye mutongi, ane ngoni, ane moyo murefu, uye anopedzisa kutongwa kwavanhu namarudzi muchizvarwa chechina. Chirevo chaMwari chehwaro musungano Yake navanhu vakasarudzwa chinonganisirawo kutongwa kwechizvarwa chechina. Sezvinongoita

shoko romutumwa wokutanga riine hunhu hwose hwemashoko omumwe nomumwe wevatumwa vatatu, saizvozwowo danho rokutanga resungano yaAbrama rine hunhu hwesungano yose ine zvikamu zvitatu. Zita raMwari nderekuti ndiye mutongi ane ngoni, anotonga muchizvarwa chechina. Rimwe nerimwe danho rinotevera munhorondo yesungano yavanhu vakasarudzwa rinovakira pamusoro pehwaro ihwohwo.

Kana bhuku raJoeri rikaiswa paKumuka kweChichemo chePakati peusiku mundima yechishanu, uye “waini itsva” “ikabviswa” pamiromo yavo, sumo yekuparadzana kwekupedzisira kwesungano kwevanhu vakasarudzwa vesungano iyo ndiyo shoko renheyo yesungano rinorondedzera kupanduka kwevanhu vesungano avo vanobva “vabviswa” sezvinoratidzwa kuti kwakazadzikiswa muchizvarwa chechina. “Vanobviswa,” nokuti havana kunzwisisa shoko renheyo yesungano.

Ujumbe huo wa msingi wa agano uliomo katika aya nne za Mwanzo kumi na tano, ndio kipimo—mstari wa hukumu unaotumiwa wakati ujumbe wa jiwe kuu la pembeni wa agano unapowasilishwa kama “divai mpya” katika siku za mwisho. Uzito unaohusishwa na kuamshwa kwa walevi wa Efraimu, wakati “divai mpya” “inakatiliwa mbali,” hueleweka kwa kweli tu—unapowekwa ndani ya muktadha wa tangazo la hukumu dhidi ya kizazi cha nne cha mwisho cha watu wateule waasi, katika kipindi cha kujaribiwa cha mvua ya mwisho.

Mu Bhuku ra Genesisi, kapitulu sevente, tinowana danho rechipiri rechibvumirano chine zvikamu zvitatu naAbrahamu:

දෙවියන් වහන්සේ ආබ්‍රහම් මසෙගේ වදාළ සේක: එබැවින් නුඹන්, නුඹට පසු නුඹගේ පරම්පරාවන්ද, ඔවුන්ගේ පරම්පරාවලදී මාගේ ගිවිසුම රැකිය යුතුය. මා හා නුඹ අතරද, නුඹට පසු නුඹගේ සන්නතිය අතරද පවතින, නුඹලා වීසින් රැකිය යුතු මාගේ ගිවිසුම මසෙය;

Vana vose wechirume vari pakati penyu vanofanira kudzingiswa. Uye muchadzingisa nyama yeganda repamberi penyu; uye ichava chiratidzo chesungano pakati pangu nemi. Uye une mazuva masere okuberekwa anofanira kudzingiswa pakati penyu, mwana wose wechirume muzvizvarwa zvenyu, uyo akaberekerwa mumba, kana akatengwa nemari kunomotorwa upi noupi, asiri werudzi rwembeu yako. Uyo akaberekerwa mumba mako, naiye akatengwa nemari yako, vanofanira zvirokwazvo kudzingiswa; uye sungano yangu ichava munyama yenyu sesungano isingaperi. Uye mwana wechirume asina kudzingiswa, uyo nyama yeganda rake repamberi isina kudzingiswa, mweya iwoyo uchabviswa pakati pavanhu vake; waputsa sungano yangu. Genesisi 17:9–14.

Danho rechipiri rinopa chapupu chechipiri kuchiratidzo chokuti munhu “anogurwa.” Shoko rinoshandurwa richinzi “anogurwa” rine mudzi waro mumhuka dzakagurwa naAbramu kuita hafu muchitsauko chegumi neshanu, uye mundima iyoyo, ani naani asina kudzingiswa anofanira “kugurwa” kubva musungano. Kudzingiswa kwakatsiviwa nerubhabhatidzo munhorondo yesungano umo Kristu akanga achisimbisa chokwadi ichi chaimo, uye nechikonzero ichi, Iye, semuenzaniso wedu, akamutswa pazuva rechisere.

Chiratidzo ichocho chaifanira kuzadzikiswa pazuva rechisere, sezvinomiririrwa nemweya misere yakanga iri muareka. Mune danho rechipiri ndimo munomiririrwa kuedzwa kunoonekwa nameso,

kungava kuri kusarudza kwakaita Israeri pakati pevaporofita vaJezebheri naEria kutongwa kwakazozadziswa naEria kusati kwaitwa, kana kuti chiso chaDhanieri, Shadhireki, Mhesheki naAbhedhinego chikaonekwa chakanaka zvikuru uye chakakora kupfuura chaavo vaidya zvokudya zvamambo; kuedzwa kwechipiri ndekwekuonekwa nameso. Kudzingiswa chiratidzo choupenyu, uye mweya misere yaiva pamusoro peareka inomiririra avo vakararama, zvichisiyaniswa naavo vakafa.

M’mbiri ya Khristu, pamene chizindikiro cha chipangano chinasintha kufika ku ubatizo, mtumwi Paulo anagwiritsa ntchito mbiri yeniyeni ya chipangano ya mavesi awa pofotokoza kusintha kwakukulu m’mbiri ya chipangano. Iye anagwiritsa ntchito thupi limene limadulidwa mu mdulidwe, monga chizindikiro cha munthu poyerekeza ndi Umulungu, ndiponso monga chizindikiro cha chikhalidwe chapansi cha munthu poyerekeza ndi chikhalidwe chake chapamwamba. Paulo anaphunzitsa ophunzira ake pogwiritsa ntchito Mawu aulosi a Mulungu, ndipo cholinga chake monga “wosankhidwa,” (monga momwe dzina lake lakuti Saulo limatanthauza) chinali kuzindikiritsa kusintha kwakukulu m’mbiri ya chipangano komwe kunayimiridwa ndi kusintha kuchoka ku Israyeli weniweni kufika ku Israyeli wauzimu monga anthu a chipangano a Mulungu. Pokwaniritsa ntchito imene anapatsidwa, iye anapereka uthenga wake waulosi m’maziko a mbiri ya chipangano.

Genesisi chitsauko chegumi nenomwe chinomirira danho rechipiri rematanho matatu enheyo esungano, ayo anowana kuzadzikiswa kwawo kweomega mungirozi nhatu dzaZvakazarurwa gumi neina. Danho rechipiri rinomiririrwa nechiratidzo chekudzingiswa, chinofananidzira chisimbiso chaMwari pamusoro pezana namakumi mana nezvina zvuru, avo vari mureza, unomirira muedzo unoonekwa. Ngirozi nhatu ndidzo omega yesungano yaAbrahama yealpha. Danho rechitatu kuna Abrahama raiva chitsauko chemakumi maviri nemaviri.

Zvino mutumwa waJehovha akadanidzira kuna Abhurahama kubva kudenga kechipiri, akati, “Ndinopika neni pachangu, ndizvo zvinotaura Jehovha, kuti nokuti waita chinhu ichi, ukasanyima mwanakomana wako, iye mwanakomana wako mumwe oga; zviropafadza mukuropafadza ndichakuropafadza, uye mukuwanza ndichawanza mbeu yako senyeredzi dzokudenga, uye sejecha riri pamhenderekedzo yegungwa; uye mbeu yako ichatora suwo ravavengi vayo; uye mumbeu yako ndimo mucharopafadzwa ndudzi dzose dzapasi; nokuti wakateerera inzwi rangu.” Genesisi 22:15–18.

Ndima yekutanga yechitsauko inoti, “Zvino zvakaitika shure kwaizvozvi, kuti Mwari wakaidza Abrahama, akati kwaari, Abrahama; iye akati, Tarirai, ndiri pano.” Mwari wakaidza Abrahama, nokudaro achiratidza muedzo wokupedzisira, usati hwaitwa chiziviso chechitatu chesungano. Abrahama paakakunda muedzo uyu, ipapo ndima ina dzokupedzisira dzesungano yaAbrahama yakapetwa katatu dzakabudiswa. Nokuti Abrahama “akateerera” inzwi raMwari, iro mundima iyi riri “inzwi resungano” Yake, Abrahama aizoropafadzwa sababa vendudzi. Mutumwa wechitatu muedzo, uyo, saAbrahama, unomirira muedzo unoratidza hunhu; uye hunhu hunotsamira pakuti unotenda Mwari, sezvakaita Abrahama, kana kuti kwete. Avo vanokunda muedzo, sezvakaita Abrahama, vachashandiswa kuunganidza marudzi ose enyika. Ndima gumi nenomwe, dzinobva muzvitsauko zvitatu, dzinoratidza sungano iri pakati paMwari navanhu vakasanangurwa; uye

nokudaro dzinimirira arufa wenhorooondo yesungano yavanhu vakasanangurwa; uye nokudaro, ndima idzodzo dzinimirirawo omega yenhoroondo yesungano, sezvinoratidzwa mukusimudzwa kwezana namakumi mana nezvina zvuru.

Bangani vedu vangatenga sei imba, kana motokari, vasati vamboongorora mitemo yechibvumirano? Vangani veva Adventist veZuva reNomwe veRaodhikia vanoziva kuti chiga chokutanga chaizvo chechibvumirano chavo naMwari chinoti Mwari ndiye Mwari ane tsitsi anouya kuzotonga pachizvarwa chechina? Dambudziko guru nderekuti havazivi chokwadi chekutanga chenhau yeMillerite, uye havazivizve chokwadi chekutanga cheukama hwavo hwechibvumirano hwavanoti ndehwavo, uye nokuda kweizvi ivo, saIsraeri yekare, havazivi nguva yokushanyirwa kwavo. Kuguma kwenguva iyoyo yokushanyirwa, yakatanga pa9/11, ndipapo pavanomutswa pakati pousiku vachizongoona chete kuti vadzingwa.

Waxaan ku sii wadi doonnaa maqaalka xiga.

“Musi wa 18 Kubvumbi, mazuva maviri mushure mokunge chiiitiko chezvivako zvichiwira pasi chapfuura pamberi pangu, ndakaenda kunozadzisa sungano muChechi yeCarr Street, muLos Angeles. Patakanga tichiswadera kuchechi takanzwa vakomana waitengesa mapepanhau vachidanidzira vachiti: ‘San Francisco yaparadzwa nokudengenyeka kwenyika!’ Nomoyo wakaremerwa ndakaverenga mashoko okutangira akanga adhindwa nokukurumidza pamusoro penjodzi inotyisa iyo.”

“Emasvondo maviri gare gare, parwendo rwedu rwokudzokera kumusha, takapfuura nomuSan Francisco uye, takahaya ngoro, tikapedza awa nehafu tichiona kuparadzwa kwakanga kwaitwa muguta guru iroro. Zvivako zvaifungwa kuti hazvingakundwi nenjodzi zvakanga zvava matongo. Mune zvimwe zviitiko zvimwe zvivako zvakanga zvanyura muchidimbu muvhu. Guta racho rakaratidza mufananidzo unotyisa zvikuru wokusakwana kwouchenjere hwavanhu pakuvaka zvivako zvisingabatwi nomoto uye zvisingakundwi nokudengenyeka kwenyika.”

“Kupitia nabii Wake Sefania, Bwana anaeleza wazi hukumu atakazowaletea watenda maovu: ‘Nitafutulia mbali kabisa vitu vyote kutoka juu ya nchi, asema Bwana. Nitawaangamiza mwanadamu na mnyama; nitawaangamiza ndege wa angani, na samaki wa baharini, na vitu vya kujikwaza pamoja na waovu; nami nitamkatilia mbali mwanadamu kutoka juu ya nchi, asema Bwana.’”

“Uye kuchava kuti pazuva rechibayiro chaJehovha ndicharova machinda, navana vamambo, navose vakapfeka nguo dzavatorwa. Nezuva iroro ndicharovawo vose vanosvetuka pachikumbaridzo, vanozadza dzimba dzavanatenzi vavo nechisimba nounyengeri....”

“Panguva iyoyo zvichaitika kuti ndichatsvakurudza Jerusarema nemwenje, uye ndicharova varume vakagadzikana pamusoro pemasese avo, vanoti mumwoyo mavo, Ishe haangaite zvakana, uye haangaite zvakaipa. Naizvozvo fuma yavo ichava zvapambwa, uye dzimba dzavo dzichava matongo; vachavaka dzimba, asi havazogari madziri; vachadyarawo minda yemizambiringa, asi havazonwi waini yayo.

“Zuva guru raJehovha rava pedyo, rava pedyo, uye rinokurumidza zvikuru; kunyange inzwi rezuva raJehovha: munhu ane simba achachema imomo zvinovava. Zuva iro izuva rehasha,

zuva rokutambudzika nerushungurudziko, zuva rokuparadza nerenje, zuva rerima nokusviba, zuva ramakore nerima guru, zuva rehwamanda nokudanidzira kurwisa maguta akakomberedzwa, nokurwisa shongwe dzakakwirira. Uye ndichaunzira vanhu kushungurudzika, kuti vafambe savanhu mapofu, nokuti vakatadzira Jehovha: neropa ravo richadururwa seguruva, nenyama yavo samazvizvi. Kunyange sirivha yavo kana ndarama yavo hazvingagoni kuvarwira pazuva rehasha dzaJehovha; asi nyika yose ichapedzwa nomoto wegodo rake: nokuti achaparadza nokukurumidza vose vanogara munyika.’ Zefania 1:2, 3, 8–18.

“Xikwembu a nge he swi koti ku ya emahlweni a tiyisela nkarhi wo leha. Se makumu ya Yena se ma sungula ku wela ehenhla ka tindhawu tin’wana, naswona ku nga ri khale ku nga tsakami ka Yena loku vonakaka kahle ku ta twiwa etindhawini tin’wana.

“Pazakuwa na mfululizo wa matukio yatakayofunua kwamba Mungu ndiye mtawala wa hali yote. Ukweli utatangazwa kwa lugha iliyo wazi na isiyoweza kukosewa. Kama watu, yatupasa kuitengeneza njia ya Bwana chini ya uongozi mkuu wa Roho Mtakatifu. Injili inapaswa kutolewa katika usafi wake. Mto wa maji ya uzima unapaswa kuzidi kuwa wenye kina na upana katika mkondo wake. Katika maeneo yote, ya karibu na ya mbali, watu wataitwa waache jembe na kazi za kawaida zaidi za biashara zinazoshughulisha sana akili, nao watafundishwa pamoja na watu wenye uzoefu. Kadiri wanavyojifunza kufanya kazi kwa ufanisi, watatangaza ukweli kwa nguvu. Kwa njia ya matendo ya ajabu mno ya majaliwa ya Mungu, milima ya magumu itaondolewa na kutupwa baharini. Ujumbe ule wenye maana kubwa sana kwa wakaaoo juu ya dunia utasikiwa na kueleweka. Watu watajua ukweli ni nini. Mbele, na bado mbele, kazi itasonga mbele mpaka dunia yote iwe imeonywa, ndipo mwisho utakapokuja.”

“Kadri mazuva achipfuurira, zviri kuramba zvichinyatsoonekwa kuti kutonga kwaMwari kuri munyika. Mumoto nomufashamo nokudengenyeka kwenyika ari kuyambira vagari venyika ino pamusoro pokuswewera kwake kwava pedyo. Nguva yava kuswewera apo dambudziko guru munhorondo yenyika richange rasvika, apo kufamba kumwe nokumwe mukutonga kwaMwari kuchatarisirwa nokufarira kukuru uye nokutya kusingatauriki. Nokutevedzana nokukurumidza, kutonga kwaMwari kuchateverana—moto nomufashamo nokudengenyeka kwenyika, pamwe chete nehondo nokudeurwa kweropea.

“Haiwa kuti vanhu vazive nguva yokushanyirwa kwavo! Kune vazhinji vasati vanzwa chokwadi chokuedza chenguva ino. Kune vazhinji vari kurwirwa noMweya waMwari. Nguva yokutonga kwaMwari kunoparadza ndiyo nguva yengoni kuna avo vasina kumbova nomukana wokudzidza kuti chokwadi chii. Ishe achavatarira netsitsi zvikuru. Mwoyo wavo wengoni unobatwa; ruoko rwavo ruchiri rwakatambanudza kuti ruponese, asi suo rakavharirwa avo vakanga vasingadi kupinda.

“Tsitsi dza Mudzimu dzi vhoneka kha u sa tavhanya Hawe u pfukela. U khou fara murahu khaṭhulo Dzawe, o lindela uri mulaedza wa tsivhudzo u huwelelwe kha vhoṭhe. Hai, arali vhathu vhashu vha tshi pfa nga ndila ine vha tea u pfa ngayo maikarabelo a re nṭha havho a u ṛea shango mulaedza wa u fhedzisela wa tsitsi, mushumo muhulu hani wo vha u tshi ḍo itwa!” Testimonies, volumu 9, 94–97.