

Iqiniso Liyini? - Inombolo Yesine

Moyo Wenu Usifadhaike

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Pakutanga kwenhorooondo yevaMillerite muna 1798, chiratidzo cheRwizi Ulai chiri mubhuku raDanieri chakazarurwa, zwichibudisa kuwedzera kwezivo kwakayera uye kwakaridza mapoka maviri avanamati. Chiratidzo cheUlai chinomiririra shoko remukati revanhu vaMwari, sezvavanomiririrwa nemakereke manomwe ari muna Zvakazarurwa zvitsauko zviviri nezvitatu. Pakuguma kwenhorooondo yechiporofita yakatanga muna 1798, pamusangano wemisasa weExeter kubva 12–17 Nyamavhuvhu, 1844, shoko reMidnight Cry rakazarurwa apo Shumba yerudzi rwaJudha yakabvisa ruoko rwayo pachokwadi chakanga chakavanzwa, izvo zvakabudisa kuwedzera kwezivo kwakayera uye kwakaridza mapoka maviri avanamati.

Muna 1989, apo, sezvinotsanangurwa muna Danieri chitsauko chegumi neimwe, ndima yemakumi mana, nyika dzaimiririra yaimbova Soviet Union padzakakukurwa neupapa neUnited States, chiratidzo cheRwizi Hidhekeri mubhuku raDanieri chakazarurwa, zwichibudisa kuwedzera kwezivo kwakaedza uye kwakaridza mapoka maviri avanamati. Chiratidzo cheHidhekeri chinomiririra shoko rekunze revavengi vevanhu vaMwari, sezvarinomiririrwa nezvisimbiso zvinomwe mubhuku raZvakazarurwa. Pakupera kwenhorooondo yechiporofita yakatanga muna 1989, kutanga mumavhiki okupedzisira aChikunguru, 2023, Shumba yorudzi rwaJudha yakatanga muitiro wokubvisa chisimbiso pashoko reKuchema kwaPakati pousiku nokubvisa ruoko rwaYo pachokwadi chakanga chakavigwa, izvo zviru kubudisa kuwedzera kwezivo kuri kuedza uye pakupedzisira kucharatidza mapoka maviri avanamati pakati pevanhu vaMwari.

Mu ndima ya mbere y'igice cya cumi na kane cya Yohana, Kristo ahumuriza abigishwa ababwira ngo imitima yabo ntiagarike umutima.

Moyo yenu usifadhaike; mnamwamini Mungu, niaminini na mimi pia. Yohana 14:1.

Mumaawa mashoma Kristu akasungwa, uye pasina nguva refu akazorovererwa pamuchinjikwa, akavigwa uye akamutswa kuvakafa. Mushure mokukwira kuna Baba, akadzokera kuvadzidzi vake.

Uye vakati vachataura izvozvo, Jesu amene akamira pakati pavo, akati kwavari, Rugare ngaruve kwamuri. Asi vakavhunduka zvikuru nokutya, vakafunga kuti vaona mweya. Zvino akati kwavari, Munotambudzikirwei? uye mifungo inomukireiko mumwoyo yenyu? Ruka 24:36–38.

U kwelerwa kwekutanga mumutsara werumutsiriro kunoitika apo vanhu vaMwari vanokanganwa chokwadi chavakanga vamboratidzwa kare. Vadzidzi vakanga vakanganwa zvavakaudzwa naJesu asingasviki vhiki imwe chete kutya kwavo nokukangaidzwa kwavo kusati kwaratidzwa panguva yedambudziko remuchinjikwa. Uhu u kwelerwa kwekutanga hunoteverwa nenguva yokumirira, iyo, mumufananidzo wemhandara gumi, inomiririrwa nokusavapo kweChikomba. Jesu akanga ataura zvakananga kuvadzidzi kuti aienda kuna Baba vake asi aizodzoka. Kufanotaurirwa

kwaakanga apa vadzidzi hakuna kuvadzivisa kukurirwa nedambudziko. Muchimiro chemufananidzo wemhandara gumi, dambudziko inzvimbo inoratidzwa hunhu, asi hahumbovandudzwi. Jesu akanga asarudza nokugadza vadzidzi, uye akavaudza chokwadi ichocho pamberi pedambudziko.

Imi hamuna kundichagua mimi, bali mimi nimewachagua ninyi, nami nimewaweka, ili mwende mkazae matunda, na matunda yenu yapate kudumu; ili lo lote mtakalomwomba Baba kwa jina langu, awape. Yohana 15:16.

Nokunga bamene bakhethwa, akuzange kubavimbele kutsi bangacindzetelwa yilesimo lesibucayi.

“වර්තය අර්බුදයකදී එළිදරව් වේ. මධ්‍යම රාත්රියේ ගම්භීර හඬින්, ‘බලව, මනාලයා එයි; ඔහු හමුවීමට පිටතට යන්න’ යයි ඒරකාශ කළ විට, නිදා සිටි කන්‍යාවෝ තම නින්දෙන් අවදි වූහ; එවිට එම සිද්ධිය සඳහා සූදානම්කම කරගෙන සිටියේ කවුද යන්න පෙනී ගියේය. දූපේක්ෂයම නොසිතූ අයුරින් අල්ලාගනු ලැබූ නමුත්, එක් පක්ෂයක් එම හදිසි අවස්ථාව සඳහා සූදානම්ව සිටි අතර, අනෙක් පක්ෂය සූදානමක් නොමැතිව හමු විය. වර්තය තත්ත්වයන් මඟින් එළිදරව් වේ. හදිසි අවස්ථාවන් වර්තයේ සැබෑ තත්ත්වය පිටතට ගෙන එයි. කවර හෝ හදිසි සහ අපේක්ෂා නොකළ විපතක්, ගෝකජනක වියෝවක්, හෝ අර්බුදයක්, කවර හෝ අනපේක්ෂිත රෝගයක් හෝ වෛද්‍යවක්, ආත්මය මරණය සමඟ මුහුණට මුහුණ පත් කරවන යම් දෙයක්, වර්තයේ සැබෑ අභියෝගයන් ස්වභාවය එළිදරව් කරනු ඇත. දවේශත්වහන්සේගේ වචනයෙහි පොරොන්දු කෙරෙහි සැබෑ ඇදහිල්ලක් ඇත්ද නැද්ද යන්න ඒරකාශවනු ඇත. ආත්මය අනුග්‍රහයෙන් රඳවා තබාගනු ලබන්නේද නැද්ද යන්නත්, පහත් සමඟ බඳුනෙහි තමලේ ඇත්ද නැද්ද යන්නත් ඒරකාශවනු ඇත.”

“नटीलाइ समय सबैमाथि आउँछन्। परमेश्वरको परीक्षा र जाँचको अधीनमा हुँदा हामीले आफूलाई कसरी सञ्चालन गर्छौं? के हाम्रा बत्तीहरू नभिन्छन्? कि हामी अझै तनिलाई बलरिहन्छौं? के अनुग्रह र सतयले परिपूर्ण उहाँसँगको हाम्रो सम्बन्धद्वारा हामी प्रत्येक आपत्कालका लागि तयार छौं? पाँच बुद्धिमिती कन्याहरूले आफ्नो चरित्र पाँच मूर्ख कन्याहरूलाई दनि सक्दैनथे। चरित्र हामीले व्यक्तगित रूपमा आफैले नरिमाण गर्नुपर्छ।” Review and Herald, October 17, 1895.

Chakuvumbulutso cha Yesu Khristu chimene chatchulidwa m'mavesi oyambirira a buku la Chivumbulutso ndi uthenga wa chenjezo wotsiriza kwa mpingo, ndipo pambuyo pake kwa dziko lapansi. Chivumbulutso chimenecho chimamasulidwa chisindikizo chake pang'ono chabe chisanafike kutsekedwa kwa nthawi ya chisomo, ndi Mkango wa fuko la Yuda amene wafotokozedwa mu chaputala chachisanu cha Chivumbulutso kuti ndiye yekhayo woyenera kutsegula buku limene linasindikizidwa.

Mumwe wavarume vakuru akati kwandiri, Usachema; tarira, Shumba yerudzi rwaJudha, Mudzi waDhavhidhi, yakunda kuti izarure bhuku, uye kusunungura zvisimbiso zvinomwe zvaro. Zvakazarurwa 5:5.

සිංහයා වූ යුදා ගෝත්‍රයේ සිංහයා, “දාවීද්ගේ මූලය” ද වේ; එසේම ඔහු “දාවීද්ගේ පුත්‍රියා” ද වේ, නවද ඔහු දාවීද්ගේ ස්වාමියා ද වේ. යුදා ගෝත්‍රයේ සිංහයා මඟින් නිරූපිත සම්බන්ධතාවයෙන් හඳුන්වනු ලබන්නේ, යුදා ගෝත්‍රයේ

සිංහයා සන්ධියක් මුදිරා නබන වීට හෝ එය විවෘත කරන වීට, ඔහු එය සිදු කරන්නේ පළමු සදහන් කිරීමේ නියමය භාවිත කරමිනි; එම නියමය, “දාවිද්ගේ මූලය” ලෙස යෝජනා විසින් නිරූපිත පරිදි, යම් දෙයක ආරම්භය මඟින් එහි අවසානය හඳුනා දෙයි. අවසාන කාලයේ ‘එක්’ අවස්ථාවක සන්ධියක් විවෘත කරනු ලබන වීට, දැනියලේ දොළොස්වන පරිච්ඡේදයේ නිරූපිත පරිදි, පවිත්ර කිරීමේ කාර්යවලියක් ආරම්භ වේ.

“Cikuwa Cingala ca mukowa wa Yuda uyo wakafumya cisindikizo ca m’buku na kupeleka kwa Yohane uvumbuzi wa vinthu ivyo vikaŵa kuti viŵepo mu mazuŵa ghaumaliro agha. Danieli wakaima mu cigawā cake kuti waŵike ukaboni wake, uwo ukasindikizgika mpaka pa nyengo ya umaliro, apo uthenga wa mungelo wakwamba ukaŵa kuti upharazgike ku caru cithu capasi. Vinthu ivi ni vya kuzirwa kwambura mphaka mu mazuŵa ghaumaliro agha, kweni apo ‘ŵanandi ŵazamutozgeka, na kuzgoka ŵatuŵa, na kuyezgeka,’ ‘ŵaheni ŵazamuŵa ŵaheni: ndipo palije yumoza wa ŵaheni uyo wazamupulikiska.” Manuscript Releases, voliyumu 18, 14, 15.

Ibikorwa vya Yesu nk’Intare yo mu muryango wa Yuda bifise akamaro katagira urugero, ariko “nta n’umwe” wo muri “ababi azo gutahura” igikorwa ciwe canke ubutumwa bwahishuwe.

Uye akati, Enda hako, Danieri; nokuti mashoko aya akavharwa nokuiswa chisimbiso kusvikira kunguva yokuguma. Vazhinji vachacheneswa, vachena, uye vachaedzwa; asi vakaipa vachaita zvakaipa; uye hakuna kunyange mumwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Danieri 12:9, 10.

Nzira yokuedzwa inomiririrwa namatanho matatu: “kucheneswa, kuitwa vachena, nokuidzwa.” Matanho matatu aya anomiririra matanho matatu e“evhangeri isingaperi,” ayo, mushoko romutumwa wokutanga, anomiririrwa sezvinoti: tyai Mwari (kucheneswa), mumupe mbiri (kuitwa vachena), nokuti awa yokutonga kwake yasvika (kuidzwa). Matanho matatu iwayo ndiwo “chokwadi,” sezvinomiririrwa netsamba yokutanga, tsamba yegumi nenhatu, netsamba yokupedzisira yealfabheti yechiHebheru; uye kana tsamba idzodzo dzaunganidzwa pamwe chete muhurongwa ihwohwo, shoko rechiHebheru rinoti “chokwadi” rinoumbwa.

Matanho matatu iwayo ndiwo “nzira,” nokuti nzira yaMwari, maererano naAsafi muna Mapisarema 77:13, iri munzvimbo tsvene, umo muchivanze mutadzi anonatswa nokuteurwa kwero. Ropa iroro rinobva raendeswa munzvimbo tsvene, inomirira kucheneswa, inova muitiro wokuitwa “chena.”

Uye mumwe wavakuru akapindura, achiti kwandiri, Ava vakapfeka nguo chena ndivanaani? uye vakabva kupi? Ini ndikati kwaari, Ishe wangu, imi munoziva. Iye akati kwandiri, Ava ndivo vakabuda mudambudziko guru, uye vakasuka nguo dzavo, vakadziita chena muropa reGwayana. Zvakazarurwa 7:13, 14.

Muitadzi anotsveneswa naizvozvo anobva agadzirirwa “kuedzwa” mukutongwa kunomiririrwa neNzvimbo Tsvene-tsvene. Jesu ndiye “nzira”, “chokwadi”, uye “upenyu”. Nzira ndiyo mavambo, chokwadi ndicho chiri pakati, uye upenyu ndiwo mugumo. Kana takacheneswa nenhanho yokutanga, tinenge tiri munzira, inova nzira yavakaruramiswa.

Asi nzira yavakarurama yakaita sechiedza chinopenya, chinoramba chichiwedzera kupenya kusvikira pazuva rakakwana. Zvirevo 4:18.

ਤੂਜਾ ਕਦਮ ਧਾਰਮਿਕਤਾ ਦਾ ਪ੍ਰਗਟਾਵਾ ਹੈ, ਜੋ ਉਸ ਦੀ ਸੱਚਾਈ ਦੁਆਰਾ ਸੰਪੰਨ ਹੁੰਦਾ ਹੈ, ਕਉਕਿ ਉਸ ਦਾ ਬਚਨ ਹੀ ਸੱਚਾਈ ਹੈ।

Uwatakatifishe kwa njia ya kweli yako; neno lako ndiyo kweli. Yohana 17:17.

Abo abaheshejwe bagereranywa n'intambwe ya mbere, abezwa bagereranywa n'intambwe ya kabiri. Izo ntambwe ebyiri za mbere zitegura abaheshejwe n'abezwa kugira ngo binjire mu rubanza kandi bahabwe ubugingo buhoraho. Yesu ni we nzira, ukuri n'ubugingo.

“Kururama kuri mukati kunopupurirwa nekururama kuri kunze. Uyo akarurama mukati haasi munhu ane mwoyo wakaoma kana asinganzwiri vamwe tsitsi, asi zuva nezuva anokura achipinda mumufananidzo waKristu, achifambira mberi kubva pasimba kuenda pasimba. Uyo ari kuitwa mutsvene nechokwadi achava anozvidzora, uye achatevera mumatsimba etsoka aKristu kusvikira nyasha dzanyura mukubwinya. Kururama kwatinoruramiswa nako kunoverengerwa kwatiri; kururama kwatinotsveneswa nako kunopiwa matiri. Kwekutanga ndiko kodzero yedu yekudenga, kwechipiri ndiko kukodzera kwedu kudenga.” Review and Herald, June 4, 1895.

John, sura ya kumi na nne hadi sura ya kumi na saba, inashughulikia mara kwa mara masuala ya mwitikio wa mwanafunzi Kristo anapowaacha ili aende kwa Baba yake. Anaahidi kurudi, naye alielewa, (ijapokuwa wanafunzi hawakuelewa), kwamba msukosuko uliokuwa ukikaribia ungelizaa kuvunjika moyo kwa kina. Ndani ya sura hizo nne kumesukwa utambulisho na ufafanuzi wa Roho Mtakatifu kama “Mfariji.” Roho Mtakatifu anatambulishwa mara nne kama “Mfariji” katika Injili ya Yohana, na mara moja katika Yohana wa Kwanza, lakini huko neno hilo limetafsiriwa kuwa “wakili.” Halipatikani mahali pengine po pote katika Agano Jipya.

MuTestamende ya Kale mune izwi rechiHebheru rakashandurwa richinzi “munyaradzi” muna Muparidzi 4:1, uye muna Mariro 1:9 na 1:16. Mareferensi ose matatu aya anoratidza kuti vanodzvinyirira vakadzvinyirira vanhu vaMwari, uye havana munyaradzi wokuvatsigira mukutambudzika nokusuwa kwavakazviwana vari mauri.

Kuumbulika kwa Roho Mtakatifu kuwa “Mfariji” kumewekwa katika kifungu ambacho Yesu anatafuta kuwaandaa wanafunzi kwa huzuni kuu iliyokuwa mbele yao baada ya saa chache tu. Katika muktadha huo, anakazia kwamba hata katika kutokuwapo Kwake, Roho Mtakatifu atakuwapo ili kuwapa faraja. Kwa kumtambulisha Roho Mtakatifu katika muktadha wa Mfariji, Yesu anabainisha sifa za kazi ambayo Mfariji ataitimiza.

Ukubhekisela kukaJesu ngokuphindaphindiwe ekuhambeni kwakhe nasekubuyeni kwakhe kubeka yona kanye leyo ndaba phezulu ohlwini ngokwendikimba eyinhloko yalesi siqephu.

Yohane 14:2–4, 18, 19, 28; 16:5–7, 10, 28; 17:11–13 ndi mavesi amene akulankhula mwachindunji za nthawi ya kuchedwa m'fanizo la anamwali khumi. Pamodzi ndi mavesi apitawo pali ndime yotsatirayi imene, mwa kubwerezabwereza, ikutsindika nthawi ya kuchedwayo, pakuti “Ambuye sabwereza zinthu zopanda tanthauzo lalikulu.”

Chinguva chiduku, uye hamuchazondioni; uyezve, chinguva chiduku, muchazondiona, nokuti ndinoenda kuna Baba. Ipapo vamwe vevadzidzi vake vakataurirana vachiti, Chii ichi chaanoti kwatiri, Chinguva chiduku, uye hamuchazondioni; uyezve, chinguva chiduku, muchazondiona; uye, Nokuti ndinoenda kuna Baba? Naizvozvo vakati, Chii ichi chaanoti, Chinguva chiduku? Hatigoni kunzwisisa zvaanoreva. Zvino Jesu wakaziva kuti vaida kumubvunza, akati kwavari, Munobvunzana here pakati penyu pamusoro peizvi zvandakati, Chinguva chiduku, uye hamuchazondioni; uyezve, chinguva chiduku, muchazondiona? Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, Muchachema nokurira, asi nyika ichafara; uye imi muchava neshungu, asi kushungurudzika kwenyu kuchashandurwa kuve mufaro. Mukadzi kana ava pakusununguka ane shungu, nokuti nguva yake yasvika; asi kana angobereka mwana, haachazorangariri kurwadziwa, nokuda kwomufaro kuti munhu aberekwa munyika. Naizvozvo imi zvino mune shungu; asi ndichakuonai zvakare, uye mwoyo yenyu ichafara, uye mufaro wenyu hapana munhu achaubvisa kwamuri. Johane 16:16–22.

Kulingana na angalau aya ishirini na moja katika sura ya kumi na nne hadi sura ya kumi na saba, kunatambulishwa kipindi cha wakati ambacho wanafunzi wangepaswa kungojea kurudi kwa Kristo. Kipindi hicho kingeanza katika kifo cha Kristo na kuendelea hadi kurudi Kwake kutoka kwa Baba Yake. Wakati ambao walipaswa kungojea kurudi Kwake unaashiria kipindi cha kukawia katika mfano wa wanawali kumi. Kama ilivyo katika simulizi la Luka kuhusu wanafunzi wa Emau, kusikitishwa kwa msalaba kwa namna ya kinabii kunafananisha mwanzo wa kipindi cha kukawia kinachofuata kusikitishwa kwa kwanza.

Mundima yokutanga yebhuku rokutanga reBhaibheri tinowana nyaya yokusika, uye tinoziva vanhu vatatu vorubatanidzwa rwokudenga. Mundima yokutanga yebhuku rokupedzisira reBhaibheri tinowana vanhu vatatu vorubatanidzwa rwokudenga. Muzvitsauko zvina zvatiri kufunga nezvazvo tinowana vanhu vatatu vorubatanidzwa rwokudenga. Kuziva chokwadi ichi kunotibvumira kuenzanisa zvitsauko zvina zvaJohani pamutsara wouprofita waGenesisi chitsauko 1 ndima 1 kusvikira kuchitsauko 2 ndima 3, uye pamusoro paZvakazarurwa chitsauko 1 ndima 1 kusvika 11.

Mu ndima iyi Yesu akuuza Tomasi kuti ngati munthu waona Yesu, waona Atate. Ndimu yomweyi imasonyezanso kuti Khristu ndiye amene ankatonthoza ophunzira mwa kupezeka kwake; koma pamene adzachoka, adzatumiza “wina” “wonthoza.” Mzimu Woyera ndiye Wonthoza, koma Khristu nayenso anali Wonthoza.

Kana maindiziva, maizozivawo Baba vanguwo; uye kubva zvino munovaziva, uye makavaona.” Firipi akati kwaari, “Ishe, tiratidzei Baba, uye zvinotikwanira.” Jesu akati kwaari, “Ndava nemi nguva yakareba kudai, zvino iwe hausati wandiziva here, Firipi? Uyo akandiona ini, aona Baba; zvino iwe unoreva seiko uchiti, ‘Tiratidzei Baba’? Johane 14:7–9.

Tomasi anomiririra avo vari muAdventism vanoramba kuona uchapupu hweukama hwevatatu vokudenga, zvisinei nokuti vangangodaro vakaverenga zvapupu zvinotsigira chokwadi ichocho kakawanda pamusoro pekawanda.

Ndzi ta kombela eka Tatana, kutani u ta mi nyika un’wana Mupfuni, leswaku a tshama na n’wina hilaha ku nga heriki; yena Moya wa ntiyiso, loyi misava yi nga ka yi nga n’wi amukeli,

hikuva a yi n’wi voni, hambi ku ri ku n’wi tiva; kambe n’wina ma n’wi tiva, hikuva u tshama na n’wina, naswona u ta va exikarhi ka n’wina. A ndzi nge mi siyi mi nga ri na mupfuni; ndzi ta ta eka n’wina. Ku sale nkarhinyana ntsena, kutani misava a yi nge he ndzi voni; kambe n’wina ma ndzi vona; hikuva leswi ndzi hanyaka, na n’wina mi ta hanya. Yohane 14:16–19.

Kana takaona Jesu, taona Baba. Jesu ndiye “Munyaradzi” uye Mweya Mutsvene “mumwe Munyaradzi.” Kana takaona Jesu, taona Baba uye taona Munyaradzi. Pamashandisirwo mashanu anoitwa shoko rokuti munyaradzi muBhaibheri, ose anoshandiswa nemuapostora Johani. Pakunongedzera kwechishanu, shoko iri rinoshandurwa richinzi “murevereri.”

Vana vangu vaduku, ndinokunyorerai zvinhu izvi, kuti murege kutadza. Uye kana munhu upi noupi akatadza, tine Murevereri kuna Baba, Jesu Kristu akarurama. 1 Johani 2:1.

Kana munhu upi noupi akatadza, tine Munyaradzi, Jesu Kristu akarurama. Murevereri munhu anonyengerera kana kupindira achimiririra mutadzi. Paulo anotsanangura basa raJesu soromurevereri wedu.

Ndiani anopomera? NdiKristu akafa; hongu, zvinotopfuura ipapo, akamukazve, iye ari kuruoko rworudyi rwaMwari, uye anotirevererawo. VaRoma 8:34.

Yesu ni mtetezi wa mwenye dhambi, jambo ambalo linajumuisha kwamba yeye ni mfariji. Katika sura iyo hiyo, Paulo alikuwa tayari ametambulisha kwamba Roho Mtakatifu naye pia hutuombea.

Saizvozvowo Mweya anobatsirawo kupererwa kwedu; nokuti hatizivi chatinofanira kukumbira mukunyengetera sezvatinofanira; asi Mweya amene unotireverera nokugomera kusingagoni kutaurwa. Uye iye anonzvera mwoyo anoziva zviru mupfungwa dzaMweya, nokuti unoreverera vatsvene maererano nokuda kwaMwari. VaRoma 8:26, 27.

Jesu noMudzimu Mutsvene vose vanozivikanwa seMunyaradzi, uye naizvozvo vose vari vavariro vanotireverera. Vanhu vatatu vouUtatu hwokudenga vose vanomiririrwa mundima yaJohani yatiri kufungisisa, uye kana zvikaiswa pamwe chete nouchapupu hwokutanga hwebhuku rokutanga reBhaibheri nouchapupu hwokutanga hwebhuku rokupedzisira reBhaibheri, chiedza pamusoro pehukama nebasa revanhu vatatu vouMwari chinokudziridzwa.

“Baba havaelezwi kwa kutumia mambo ya duniani. Baba ni utimilifu wote wa Uungu kwa jinsi ya kimwili, naye haonekani kwa macho ya mwanadamu anayeweza kufa. Mwana ni utimilifu wote wa Uungu uliodhihirishwa. Neno la Mungu latangaza kuwa Yeye ndiye ‘mfano halisi wa nafsi yake.’ ‘Kwa maana jinsi hii Mungu aliupenda ulimwengu, hata akamtoa Mwanawe wa pekee, ili kila amwaminiye asipotee, bali awe na uzima wa milele.’ Hapa unaonyeshwa utu wa Baba.”

“Munyaradzi uyo Kristu akavimbisa kutuma mushure mokunge akwira kudenga, ndiye Mweya muzere rose reUmwari, achiratidza pachena simba renyasha dzoumwari kuna vose vanogamuchira nokutenda muna Kristu soMuponesi wavo pachavo. Kune vanhu vapenyu vatatu vehutatu hwokudenga. Muzita remasimba matatu aya,—Baba, Mwanakomana, noMweya Mutsvene, avo vanogamuchira Kristu nokutenda kupenyu vanobhabhatidzwa, uye masimba aya achashanda pamwe chete navanoteerera vokudenga mukuedza kwavo kurarama

upenyu hutsva muna Kristu.”

“Munhu anotadza anofanira kuitei?—Kutenda muna Kristu. Iye ndewaKristu, akatengwa neropa roMwanakomana waMwari. Kubudikidza nokuedzwa nematambudziko Muponesi akadzikinura vanhu kubva muuranda hwechivi. Zvino tinofanira kuitei kuti tiponeswe kubva muchivi?—Kutenda kuna Ishe Jesu Kristu saMuponesi anoregerera zvivi. Uyo anobvuma chivi chake uye anozvinipisa mumoyo make achagamuchira ruregerero. Jesu ndiye Muponesi anoregerera zvivi pamwe chete noMwanakomana mumwe oga wakaberekwa waMwari asingaperi. Mutadzi akaregererwa anoyananiwa naMwari kubudikidza naJesu Kristu, Mudzikinuri wedu kubva muchivi. Achiramba ari munzira youtsvene, anova pasi penyasha dzaMwari. Anounzirwa ruponeso rwakazara, mufaro, norugare, pamwe nouchenjeri hwechokwadi hunobva kuna Mwari.”

“Jesu Kristu rakakomborerwa rinoyananiwa zvivi ndiyo vimbiso yokuregererwa. Kristu anogona kubvisa nokuchenesa chivi chose. Kuvimba kwakapfava nesimba iro zuva rimwe nerimwe kuchapa munhu uchenjeri hwakapinza hwokuziva zvinochengeta mweya mumazuva aya okupedzisira kubva muuranda hwechivi. Nokutenda nomunyengetero, kubudikidza nezivo yaKristu, anofanira kushandira ruponeso rwake amene.

Umoya oNgwele uyasiqaphela, asiholele kulo lonke iqiniso. UNkulunkulu wanikela ngeNdodana yaKhe ezelwe yodwa, ukuze yilowo nalowo okholwa yiYo angabhubhi, kodwa abe nokuphila okuphakade. UKristu unguMsindisi wesoni. Ukufa kukaKristu kuhlengile isoni. Leli yithemba lethu lodwa. Uma sizinikela ngokupheleleyo thina uqobo lwethu, futhi senze imikhuba yobuhle bukaKristu, siyakuzuzwa umvuzo wokuphila okuphakade.

“‘Iyo anotenda muMwanakomana, anawo Baba.’ Uyo anoenderera mberi ari mukutenda muna Baba nomuMwanakomana, anawo Mweya. Mweya Mutsvene ndiye munyaradzi wake, uye haambobvi pachokwadi.” Bible Training School, March 1, 1906.

Ngaphandle kokukhanya okwengeziweyo ngomsebenzi nobudlelwane bothathu basezulwini, ukuchongwa kwabo bothathu basezulwini kwesi sicutshulwa kunika ubungqina bokuba ezi zahluko zine zimele zihambelaniwe nomyalezo ngoku ovulwa nguNgonyama yesizwe sakwaYuda.

Ufakazi katika kisa cha wanafunzi wa Emau unawakilisha mashahidi watatu wanaotambulisha kwamba nyakati za kuvunjika moyo na kukawia zilizofuata msalaba zinawakilisha kuvunjika moyo na wakati wa kukawia unaofuata baada ya kuvunjika moyo kwa kwanza. Kuna shahidi mwingine anayethibitisha kwamba historia inayowakilishwa katika sura nne za Yohana inawakilisha mazingira ya kuvunjika moyo kwa kwanza.

Vhesi yokupedzisira yenyaya yokusika, iyo inova chokwadi chokutanga chinotaurwa muShoko raMwari, inopera namashoko matatu, uye rimwe nerimwe remashoko iwayo rinotanga nerimwe remavara matatu anoumba shoko rokuti chokwadi, uye zvinodaro muhurongwa hwakarurama. Nyaya yokusika iri muna Genesisi inotanga namashoko okuti, “Pakutanga” uye inopera namashoko matatu okuti “Mwari akasika, akaita.”

Tsamba yoyamba ya mawu atatu amenewo ikaphatikizidwa imapanga mawu akuti choonadi. Nkhani ya chilengedwe imayamba ndi “chiyambi” ndipo imathera pa mawu oyimiridwa

mophiphiritsa ndi zilembo zoyimira Alefa ndi Omega. Momwemonso, m'ndime yoyambilira ya buku lomaliza la Baibulo Yesu amadziwitsidwa kawiri monga Alefa ndi Omega, chiyambi ndi mapeto, woyamba ndi wotsiriza. Zilembo zitatu zimenezo zoyimira Alefa ndi Omega zimaperekanso umboni wina wakuti ndime ya mu Yohane iyenera kulumikizidwa pamodzi ndi mzere wa ulosi woyambira pa Genesis ndi mzere wa ulosi woyambira pa Chivumbulutso. Umboni umenewo umadziwika mkati mwa mafotokozedwe a ntchito ya Mtonthozi. Ntchito ya Mtonthozi ndi ntchito ya magawo atatu yoyimiridwa ndi zilembo zitatu zomwezo za Chihebri. Chizindikiro cha Alefa ndi Omega chimatilola kuyika machaputala anayi amenewa m'chimango cha uthenga wa Chivumbulutso cha Yesu Khristu umene umatsegulidwa zisindikizo zake posachedwapa nthawi ya kuyesedwa isanatsekedwe.

Kutinhira kunomwe kunomiririra zviratidzo zvina zvakatarwa zvenguva (mapoinzi enguva) nenguva nhatu dzakatarwa dzinotanga nechiratidzo chenguva chekudzika kwengirozi ichavhenekera nyika nekubwinya Kwayo. Chiratidzo ichocho chaiva poindi yenguva. Chiratidzo chechipiri (poindi yenguva) ndiko kuora mwoyo kwekutanga, kunopinza munguva yekunonoka. Nguva yekunonoka inotungamirira kuchiratidzo chechitatu (poindi yenguva) apo chokwadi chinotungamirira pachisimbiso, uye izvi zvinoburitsa kufamba. Kufamba uku kunoguma pachiratidzo chechina (poindi yenguva) chinomiririrwa sokutongwa. Zviratidzo zvina izvozvo nenguva nhatu idzodzo chimwe nechimwe chinomiririra kutinhira, zvichiita kutinhira kunomwe. Zvinomiririrawo mubatanidzwa wechina-netatu.

Muzvinyorwa zvapakapfuura takaratidza kuti kunzwisisa kwevapiyona pamusoro pemakereke manomwe, zvisimbiso zvinomwe, nehwananda nomwe kunobvuma “kusanganiswa kwezvina nezvitanu.” Makereke mana okutanga, zvisimbiso zvina zvokutanga, nehwananda ina dzokutanga zvapakaparadzana nemakereke matatu okupedzisira, zvisimbiso zvitatu zvokupedzisira, nehwananda nhatu dzokupedzisira. Kutinhira kunomwe kunomiririra zviratidzo zvina zvenzira, asi mukati mezviratidzo zvina izvozvo mune nguva nhatu. Kusanganiswa kwaMwari kwe“zvina nezvitanu,” uko mubhuku raZvakazarurwa kwakasimbiswa pamusoro pezvapupu zvitatu (makereke, zvisimbiso, nehwananda), uye zvapupu izvozvo zvinopupurira kusiri kwenhema kwekusanganiswa kwe“zvina nezvitanu” kwekutinhira kunomwe kwebhuku raZvakazarurwa.

Kunyange zvakadaro, mukati memutsara wenhoroondo unomiririrwa nokutinhira kunomwe mune mumwewo mutsara wakavanzika uye wakasiyana wechiporofita une zviratidzo zvitatu zvenguva zvakasiyana nechiratidzo chinomiririrwa sokutinhira kunomwe. Naizvozvo, patinofunga nezvehukama hwechiporofita huri pakati pokutinhira kunomwe nenhoroondo yakavanzika yava zvino kusungurwa chisimbiso chayo, tinoona kuti kutinhira kunomwe kunopa zviratidzo zvina zvenguva, uye nhoroondo yakavanzika inopa zviratidzo zvitatu zvenguva. Sezvakaita machechi, zvisimbiso, hwananda nokutinhira, nhoroondo yakavanzika inomiririra zviratidzo zvitatu zvenguva zvakabatana nezviratidzo zvina zvenguva zvekutinhira kunomwe. Nhoroondo yakavanzika iyowo ine mubatanidzwa wetatu-nechina.

Mune nhoroondo yakavanzika yakasunganidzwa mukati memabhanan'ana manomwe, mune zviratidzo zvitatu zvapakaparadzana izvo chimwe nechimwe chiri “nguva yakatarwa,” uye chokutanga nechokupedzisira chezviratidzo zvitatu izvozvo zvinomiririra kuodzwa mwoyo. Pane

auya, acharatidza nyika mhosva pamusoro pechivi, nepamusoro pokururama, nepamusoro pokutongwa: pamusoro pechivi, nokuti havatendi kwandiri; pamusoro pokururama, nokuti ndinoenda kuna Baba vangu, uye hamuchazondioni; pamusoro pokutongwa, nokuti muchinda wenyika ino watotongwa. Ndichine zvinhu zvizhinji zvokukuudzai, asi hamugoni kuzvitakura zvino. Asi kana iye, Mweya wechokwadi, auya, achakutungamirirai muchokwadi chose: nokuti haangatauri zvinobva kwaari amene; asi zvole zvaachanzwa, ndizvo zvaachataura: uye achakuzivisa zvinhu zvichauya. Iye achandikudza: nokuti achatora pane zviri zvangu, agozviratidza kwamuri. Johani 16:7–14.

Katika historia ya Wamillerite, Yesu hakurudi ili kukomesha wakati wa kukawia katika Kilio cha Usiku wa Manane. Aliondoa mkono Wake, akamimina au akamtuma Roho Mtakatifu. Roho Mtakatifu, anayewakilishwa kama Mfariji, alikuja kuondoa kukatishwa tamaa huko. Alikuja kutoa faraja kwa wale waliochaguliwa, lakini waliokuwa wamechanganyikiwa kwa sababu ya kukatishwa tamaa kulikosababishwa na unabii ulioshindwa kutimia.

Takatovavarira kare kuti mupostori Johane, Ezekieri naJeremia vose vanoratidzwa vachidya bhuku duku rinotapira souchi mumuromo. Pane musiyano wakarongwa nemaune pakati pevaporofita watatu ivavo, uyo unowanzopfuudzwa usingaonekwi.

Ezekieli anatumika kuonyesha wale waliokula kile kitabu kidogo, nao wakapewa ujumbe wa kuupeleka kwa kanisa la Mungu lililoasi. Ezekieli anawakilisha kwamba kitabu kinacholiwa ndicho kinachotambulisha kazi inayopaswa kutekelezwa baadaye. Yeye anawakilisha ujumbe uliotolewa kwa waliokuwa zamani watu wateule wa Mungu. Ujumbe wake ndio unaowafunga waliokuwa zamani watu wateule katika mafungu yaliyokusudiwa moto. Katika sura nne za Yohana, Yesu anatambulisha kusudi la kazi ya Ezekieli.

Rangarirai shoko randakakutaurirai ndichiti, Muranda haasi mukuru kuna tenzi wake. Kana vakanditambudza, vachakutambudzaiwo; kana vakachengeta shoko rangu, vachachengetawo renyu. Asi zvinhu izvi zvole vachakuitirai nokuda kwezita rangu, nokuti havazivi Iye akandituma. Dai ndisina kuuya ndokuvataurira, vangadai vasina chivi; asi zvino havachina chokufukidza nacho chivi chavo. Uyo anondiivenga, anovengawo Baba vangu. Dai ndisina kuita pakati pavo mabasa asina kumboitwa nomumwe munhu, vangadai vasina chivi; asi zvino vakaona uye vakavenga zvole ini naBaba vangu. Asi izvi zvinoitika kuti shoko rinyorwe mumurayiro wavo rizadzikiswe, rinoti, Vakandivenga pasina chikonzero. Asi kana Munyaradzi auya, wandichakutumirai kubva kuna Baba, iye Mweya wezvokwadi, unobva kuna Baba, uchapupura pamusoro pangu. Johani 15:20–26.

Basa raHezekieri, rakatanga paakadya bhuku, rinomiririra kuparidzwa kweshoko richarambwa; asi kurambwa ikoko ndihwo uchapupu hwokuti vanovenga Mwari uye vazadza zvizere mukombe wavo wenguva yavo yokuedzwa.

Uye akati kwandiri, Mwanakomana womunhu, ndiri kukutuma kuvana vaIsraeri, kurudzi runomukira rwakandimukira; ivo namadzibaba avo vakanditadzira kusvikira nanhasi chaiyo. Nokuti vana vane huta uye moyo yakaoma. Ndiri kukutuma kwavari; uye uchatu kwavari, Zvanzi naIshe Jehovha. Uye ivo, kana vachizonzwa kana kana vachizorega, (nokuti imba inomukira,) zvisinei vachaziva kuti kwakanga kune muporofita pakati pavo. Ezekieri 2:3–5.

Basa raEzekieri rakanga riri rechapupu chinopikisa vanhu vesungano yokutanga, sezvakangoitawo Kristu kuvaJudha vaipopotedzana; naizvozvo shoko raEzekieri ndiro shoko rokuyambira rokupedzisira rinosunga vanhu vesungano yokutanga samasawi muchisumbu, vakatemerwa moto wokuparadzwa.

“ඉන්පසු මම තවෙන දැනසා දැටුවමේ. මා සමඟ සිටී දැනසා කීවේ, ‘ඔහුගේ කාර්යය භයංකරය. ඔහුගේ මහෙවෙර ගම්භීරය. ඔහු යනු ගෝඨුමය වල්ලනේ වනේ කර, ගෝඨුමය ස්වර්ගීය ගබඩාව සදහා මුදීරා නමා හෝ බැඳ නැඹීමට නියමිත දැනසාය. මේ කාරණා මුළු මනසම, මුළු අවධානයම සම්පූර්ණයෙන් අල්ලා ගත යුතුය.’” Early Writings, 118.

Basa rinomirirwa nekudya kwebhuku duku rinotanga apo mutumwa ane simba anoburuka aine bhuku duku muruoko rwake. Munhoroondo yomutumwa wokutanga izvi zvakaitika pana 11 Nyamavhuvhu, 1840, uye munhoroondo yomutumwa wechitatu zvakaitika pana 11 Gunyana, 2001. Mazuva ose ari maviri iwayo anomirira kuzadzika kwezviporofita zvine chokuita neIslam yedambudziko rechipiri kana kuti neIslam yedambudziko rechitatu, maererano. Ndokusaka Isaya muchitsauko chemakumi maviri nembiri, paanenge achirondedzera dambudziko riri mumupata wechiratidzo nokuda kwevaFiraderifia nevaRaodhikia, achiratidza kuti vaRaodhikia, avo vakanga vari vanhu vakasanangurwa vePurotesitendi muna 1840 uye veAdhivhendi avo vakanga vari vanhu vakasanangurwa muna 2001, “vakasungwa navafuri vemiseve.” Vafuri vemiseve muzviporofita zveBhaibheri iIslam, uye apo chiratidzo cheIslam chakazadzika muna 1840 nomuna 2001, avo vaimbova vanhu vakasanangurwa vakaramba chiporofita cheIslam sezvachakaiswa mberi navaya vanomiririrwa naEzekieri. Ipapo ndipo pavakabva vasungwa semasawi. Basa raEzekieri rakanga riri rokubvisa “nguvo” inofukidza “chivi chavo,” icho chinomiririrwa naJesu seruvengo kuna Mwari.

Mutoro womubani wechiono. Chii chakubata zvino, kuti wakwira zvako chose pamusoro pedzimba here? Iwe wakazara nokupopota, guta rine bope, guta rinofara; vakaurayiwa vako havana kuurayiwa nomunondo, kana kufira kuhondo. Vatongi vako vose vatiza pamwe chete, vakasungwa navapfuri vemiseve; vose vakawanikwa mauri vakasungwa pamwe chete, kunyange vakanga vatzizira kure. Isaya 22:1–3.

Mulungu anali ndi mnyamatayo [Ismayeli]; ndipo anakula, nakhala m’chipululu, ndipo anakhala wowombera ndi uta. Genesis 21:20.

Apho kungekho umbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula yena. IzAga 29:18.

Jeremia anomirira avo vakadya bhuku apo mutumwa ane simba akaburuka, waizovhenekera nyika nokubwinya kwake, asi ivo vakasangana nokuodzwa mwoyo kwakakonzerwa nokukundikana kwechiporofita cha1843. Jeremia anorangarira nenzira youprofita kana Mwari akanga areva nhema. Chirevo ichocho chinobatanidza Jeremia naHabhakuki 2.

Ndzi ta yima exiwongweni xa mina, ndzi titsemakanya enhlokweni ya xihondzo, ndzi rindza ku vona leswi a nga ta ndzi byela swona, ni leswi ndzi nga ta swi hlamula loko ndzi tshinyiwa. Kutani Yehovha a ndzi hlamula, a ku: Tsala xivono, u xi endla xi va erivaleni ematshakaleni,

leswaku la xi hlayaka a ta tsutsuma. Hikuva xivono xa ha ri xa nkarhi lowu vekiweke, kambe eku heleni xi ta vulavula, naswona a xi nge hembe; hambiloko xi hlwela, xi rindzele; hikuva hakunene xi ta ta, a xi nge hlweri. Waswivo, moya wa loyi a tikukumuxaka a wu lulamanga endzeni ka yena; kambe lowo lulama u ta hanya hi ripfumelo ra yena. Habakuki 2:1–4.

Johani alitumiwa kuwatia ishara wale walioupitia utamu na uchungu wa kukatishwa tamaa, akiwakilisha historia yote ya kuanzia Agosti 11, 1840 hadi Oktoba 22, 1844.

Ndikaenda kwa yule malaika, nikamwambia, Nipe kile kitabu kidogo. Naye akaniambia, Kichukue ukile; nacho kitafanya tumbo lako kuwa chungu, lakini kitakuwa kitamu kinywani mwako kama asali. Nikakitwaa kile kitabu kidogo kutoka mkononi mwa yule malaika, nikakila; nacho kilikuwa kitamu kinywani mwangu kama asali; lakini mara nilipokwisha kukila, tumbo langu likawa chungu. Ufunuo 10:9, 10.

Hezekieri anomirira basa rokusvitsa shoko rouprofita rinopfigira vanhu vaimbova vakasanangurwa, iro rakatangwa pakaburuka mutumwa musu wa 11 Nyamavhuvhu, 1840, uye wa 11 Gunyana, 2001.

Asi iwe, mwanakomana womunhu, inzwa zvandinokuudza; usava mupanduki seimba iyo inopanduka; shama muromo wako, udye zvandinokupa. Zvino ndakati ndichitarira, tarira, ruoko rwakatumirwa kwandiri; uye, tarira, rwakanga rwakabata rugwaro rwomupumburu webhuku; akaruwuramisa pamberi pangu; rwakanga rwakanyorwa mukati nokunze; uye maiva makanyorwa mairi kuchema, nokurira, nenhamo. Uyezve akati kwandiri, Mwanakomana womunhu, idya chauchawana; idya mupumburu uyu, uende unotaura kuimba yaIsraeri. Naizvozvo ndakashama muromo wangu, akandiita kuti ndidye mupumburu uyo. Akati kwandiri, Mwanakomana womunhu, ita kuti dumbu rako ridye, uzadze ura hwako nomupumburu uyu wandinokupa. Ipapo ndakaudya; uye wakanga uri mumuromo mangu setuchi nokutapira kwawo. Ezekieri 2:8–3:3.

Jeremia inomiririra nhorooondo kubva musu wa 11 Nyamavhuvhu 1840 kusvikira nguva iri pedyo chaizvo neMhere yoPakati pousiku.

Mashoko enyu akawanikwa, ndikadya iwo; uye shoko renyu rakava kwandiri mufaro nokufarisisa kwemoyo wangu; nokuti ndinodanwa nezita renyu, imi Jehovha Mwari wehondo. Handina kugara paungano yavaseki, kana kufara navo; ndakagara ndiri ndoga nokuda kweruoko rwenyu; nokuti makandizadza nokutsamwa. Kurwadziwa kwangu kunogarireiko, neronda rangu richirambidza kupora, risingadi kuporeswa? Muchava kwandiri chose semurevi wenhema, semvura dzinopera here? Naizvozvo zvanzi naJehovha, Kana ukadzoka, ipapo ndichakudzozazve, ugomira pamberi pangu; uye kana ukabudisa chinokosha kubva pane chisina maturo, uchava somuromo wangu; ngavadzokere kwauri ivo, asi iwe usadzokere kwavari. Uye ndichakuita kurudzi urwu rusvingo rwendarira rwakakomberedzwa; vacharwa newe, asi havangakukundi; nokuti ndinewe kuti ndikuponese nokukununura, ndizvo zvinotaura Jehovha. Uye ndichakununura kubva muruoko rwavakaipa, uye ndichakudzikinura kubva muruoko rwavanotyisa. Jeremiya 15:16–21.

Jeremia anomirira nhorondo yedu yazvino neshoko redu. Shoko razvino ishoko reKuchema Kwousiku Hwapakati, riri kuramba richikudziridzwa panguva iyo vanhu vaMwari vanomiririrwa naJeremia “vazadzwa” ne“hasa,” vachifunga kuti “kurwadziwa” kwavo kwaizova “kusingaperi” uye “ronda” ravo risingarapiki, ronda raisazomboporeswa. Vakazviparadzanisa ne“ungano yevaseki.” Havasisina “kufara” sezvavaiita pakutanga pavakadya bhuku uye rakanga riri “mufaro we” “moyo” wavo.

Asi pane zano kuna avo vari mumamiriro iwayo. “Kana ukadzoka,” uyezve “kana ukabudisa chinokosha kubva pane chisina maturo,” ipapo Mwari vachadzokera kwavari. MuChiHebheru, mashoko okuti “ndichakudzosa zvakare” mundima iyoyo anoreva kuti Mwari vachadzokera kwavari, kana ivo vakadzokera kwaAri.

Naizvozvo, zvinozviisai pasi paMwari. Rwisanai nadhiabhorosi, iye achakutizai. Swedera kuna Mwari, naye achaswedera kwamuri. Shambai maoko enyu, imi vatadzi; muchese mwoyo yenyu, imi vane mwoyo miviri. Tambudzikanai, mucheme, murire; kuseka kwenyu ngakushandurwe kuve kuchema, nomufaro wenyu uve kusuruvara. Zvinipisei pamberi paShe, uye iye achakusimudzai. Jakobho 4:7–10.

Kungava vachiswedera pedyo naMwari, Iye achaswedera pedyo navo. Kana vakaita zvinhu izvi, ipapo “vachamira pamberi paShe” uye vachava “muromo” waMwari. Uyezve anorayiridza Jeremia (isu) kuti achaita vanhu Vake kuti vave “rusvingo rwendarira rwakasimbiswa” kune “vakaipa,” uye pashure paizvozvo “vanotyisa” vachauyisa hondo pamusoro paavo vanomiririrwa naJeremia. “Vakaipa” ndiko kumiririrwa kwaDhanieri kwemhandara dzoupenzi dzaMateo. “Vanotyisa” vanomiririra kubatana kwakapetwa katatu kweBhabhironi razvino panguva yedambudziko remutemo weSvondo.

Ushahidi wa manabii hao watatu wote unazungumzia historia ileile, lakini unashughulikia vipengele vitatu tofauti vya historia hiyohiyo. Yeremia anawawakilisha wale ambao ndiyo kwanza wamepitia kukatishwa tamaa kwa kwanza, lakini bado hawajafikia alama ya Njia ya Kilio cha Usiku wa Manane. Hapa ndipo tumekuwa tangu Julai 18, 2020. Swali ni ikiwa tutarudi. Tukirudi, “tutasema” kwa ajili ya Bwana wakati uleule ambapo Marekani “inazunguma” kama joka.

Nhorondo iri kuratidzwa naJeremiah ndiyo nhorondo yedu yazvino, uye ndiyo nhorondo inomiririrwa nezviratidzo zvitatu zvakananzika zviri mukati memabhanan’ana manomwe. Uyezve, ndiyo nhorondo umo ndima iri muna Johane yakaiswa muchiporofita, nokuti kusimbiswa kwezvitsauko zvina zviri muna Johane ibasa roMweya Mutsvene mukunyaradza Jeremiah ari kubvunza kuti, ko akatenda nhema here, uye kuti, ko shoko rakaravira kutapira zvikuru raizova mvura dzakakundikana here.

Naizvozvo, Jeremia anomiririra nhorondo kubva musi wa11 Gunyana 2001 zvichienda mberi kusvika musi wa18 Chikunguru 2020, apo nguva yokunonoka yakatanga, sezvinomiririrwa namazuva matatu nehafu okufananidzira anotevera. Pandinoti “okufananidzira,” handisi kureva chiporofita chenguva. Ndiri kutaura kuti musi wa18 Chikunguru 2020 ndipo pakaurayiwa zvapupu zviviri, iro Bhaibheri noMweya weChiporofita, uye zvitunha zvazvo zvikasiirwa mumugwagwa kwamazuva matatu nehafu muna Zvakazarurwa 11.

A ndzi nyika matimba eka timbhoni ta mina timbirhi, kutani ti ta profeta masiku ya khume-nharhu ni makume mambirhi, ti ambale nguvu. Lava hi vona minsinya mimbirhi ya mitlhwari, ni swo tlhavikela swimboni swimbirhi leswi yimeke emahlweni ka Xikwembu xa misava. Loko munhu un'wana a lava ku ti vavisa, ndzilo wu huma enon'weni wa tona, wu dlaya valala va tona; naswona loko munhu un'wana a lava ku ti vavisa, u fanele ku dlayiwa hi mukhuva wolowo. Leswi swi ni matimba yo pfala tilo, leswaku mpfula yi nga ne eminsukwini ya ku profeta ka swona; naswona swi ni matimba ehenhla ka mati ku ma hundzula ngati, ni ku ba misava hi makhombo hinkwawo, hilaha swi lavaka hakona. Kutani loko swi hetile vumbhoni bya swona, xivandzana lexi tlhandlukaka xi huma ekheleni leri nga riki na makumu xi ta lwa na swona, xi swi hlula, xi tlhela xi swi dlaya. Kutani mintsumbu ya swona yi ta etlela exitarateni xa muti lowukulu, lowu hi tlhelo ra moya wu vuriwaka Sodoma na Egipta, laha na Hosi ya hina yi vambiweke kona. Kutani vanhu va matiko ni tinxaka ni tindzimi ni matiko va ta vona mintsumbu ya swona masiku manharhu ni hafu, naswona a va nge pfumeli leswaku mintsumbu ya swona yi vekiwa emasirheni. Kutani lava akeke emisaveni va ta tsaka hikwalaho ka swona, va tiphina, va rhumelana tinyiko; hikuva vaprofeta lava vambirhi a va xanisa lava akeke emisaveni. Nhlavutelo 11:3–10.

Ushahidi unaowasilishwa na hali ya Yeremia unawekwa baada ya kukatishwa tamaa, lakini kabla ya Kilio cha Usiku wa Manane. Yeremia alihitaji kurejea kabla hajaweza kuwa sauti ya ujumbe wa Kilio cha Usiku wa Manane. Hii ndiyo hali yetu leo. Huu pia ndio muktadha wa kihistoria wa sura nne katika Yohana tunazozizingatia, na pia ndio historia inayowakilishwa na historia iliyofichika ndani ya ngurumo saba.

Kana tikafunga nezvechiedza chine chokuita no“Munyaradzi” muuchapupu hwaJohane hwezvitsauko zvina, tinowana humbowo huzhinji hwokuziva kuti rondedzero iyi iri pamusoro pa18 Chikunguru 2020, kuora mwoyo nenguva yokunonoka, shoko reKuchema kwapausiku iro rakasvinudzwa, uye kutonga kunouya kwomutemo weSvondo. Zvitsauko izvi zviru kuvakira pamusoro pechimiro chechiporofita chenhau yakavanzika.

Kana tichizova somuromo waMwari mudambudziko riri kuuya nokukurumidza, basa redu zvino ndere “kubudisa chinokosha kubva pachisina maturo”; kana, sokutsanangura kunoita Jakobho basa iro ro rimwe chetero, tinofanira “kuchenesa” “maoko” edu, “imi vatadzi; nokunatsa mwoyo yenyu, imi vane mifungo miviri. Tambudzikai, mucheme, uye murire; kuseka kwenyu ngakushandurwe kuve kuchema, nomufaro wenyu kuve kusuruvara. Zvininipisei pamberi paShe, uye achakukudzai” sechiratidzo munguva iri pedyo zvikuru.

Ataqumin kanqa huk señalta nacionkunapaq, hinaspan Israelmanta qarqusqakunata huñunqa, Judámanta ch'iqichisqa runakunataq kay pachapa tawa k'uchunkunamanta tantanqa. Isaías 11:12.

Tichapedzisa kuongorora kwedu kwezvitsauko zvina izvi muchinyorwa chinotevera.