

NaMutungamiri Thomas S. Monson

Maropafadzo eTemberu

Apo patinoenda kutemberu, kunokwanisa kuuya kwatiri rumwe rudzi rwezvemweya nemanzwiwo erunyararo.

Mabhuradha nemasisita angu anodikanwa, ndinotenda zvikuva kuva nemi mangwanani ano akanaka ePaseka apo pfungwa dzedu padzakanangiswa kuMuponesi wenyika. Ndinopa rudo rwangu nekwasiso kune mumwe nemumwe wenyu uye ndinonamata kuti Baba vedu Vekudenga vachafemera mazwi angu.

Musangano mukuru uno wasvitsa makore manomwe kubvira pandakatsigirwa seMutungamiri weChechi. Anga ari makore ekushanda nekuita zvakanakanda, akazadzwa kwete chete nezvinetso zvisihoma asiwo aine maropafadzo asingaverengeke. Pakati pamaropafadzo akanyanyisa kunakidza uye anoera wakava mukana wangu wekukumikidza nekukumikidzazve matemberu.

Nguva pfupi ichangopfuura, mumwedzi waMbudzi wakapfuura uno wakava mukana wangu wekukumikidza temberu itsva yakanaka yePhoenix Arizona. Ndakanga ndiina Mutungamiri Dieter F. Uchtdorf, Gosa Dallin H. Oaks, Gosa Richard J. Maynes, Gosa Lynn G. Robbins, naGosa Kent F. Richards. Pamanheru aizoteverwa nekumikidzwa,

mhemberero yemitambo yemaru-dzi evanhu yakaitwa apo vechidiki (veChechi) vanodarika zviuru zvina vanobva mudunhu retemberu iyoyo vakatamba zvakanakisisa. Zuva rakatevera temberu yakakumikidzwa muzvikamu zvitatu zvemusangano zvinoera uye zvinokurudzira.

Kuvakwa kwematemberu iratidzo iripachena zvikuva yekukura kweChechi. Panguva ino Chechi ine matemberu zana nemakumi mana nemana arikushanda pasi rose, neshanu arikugadziridzwa zvakanakanda nemamwe gumi nematatu arikuvakwa. Pamusoro pawo, matemberu gumi nematatu ayo akaziviswa panguva yakapfuura ava muzvinhano zvakanakanda siyana siyana zvegadziriro kuvakwa kusati kwatanga. Gore rino tirikutarisira kukumikidzazve matemberu maviri nekukumikidza matemberu matsva mashanu ayo avakuda kupera kuvakwa.

Kwemakore maviri akapfuura, apo patanga tichinangisa simba redu pakupedzisa matemberu akanga aziviswa nguva yakapfuura, takambomisa zvirongwa zvekuwedzera mamwe matemberu. Mangwanani ano, zvisinei, ndinofara zvikuva kuzivisa

matemberu matatu matsva ayo achavakwa munzvimbo dzinotevera: kuAbidjan, muIvory Coast; kuPort-au-Prince, muHaiti; nekuBangkok, muThailand. Maropafadzo anoshamisira zvikuva akamirira nhengo dzedu dzakatendeka munzvimbo idzi uye, chokwadi, nekupi kwese kune matemberu pasi rose.

Basa rekusarudza zvidikanwi nekuwana nzvimbo dzemamwe matemberu ririkuenderera, nokuti tinoda kuti nhengo dzakanakanda dzinokwanisika dzive nemukana wekuenda kutemberu pasina kuzvipira kukuru kwenguva nemari dzinodikanwa pakufamba. Sezvakaita munguva yakapfuura, tichagara tichikuzivisa apo panenge paitwa sarudzo maerero naizvozvi.

Apo pandinofunga nezvematemberu, pfungwa dzangu dzinotendekira kumaropafadzo atinogashira mukati mawo. Apo patinopinda nepamisuwu yetemberu, tinosiya shure kwedu zvikanakanda nevhiringidzo zvenyika. Mukati meimba tsvene inoera iyi, tinowana runako nekurongeta. Munezororo remweya yedu uye nekumbokanganwa zvinetso zveupenyu hwedu.

Apo patinoenda kutemberu, kunokwanisa kuuya kwatiri rudzi rwezvemweya nemanzwiwo erunyararo anozodarika mamwe api zvawo manzwiwo anokwanisa kuuya mumwoyo memunhu. Tinozonzwisisa chaizvo zvinorehwa nemazwi eMuponesi apo paakati: “Ndinokusiyirai rugare, ndinokupai rugare rwangu. . . . Mwoyo yenyu irege kumanikidzwa, irege kutya.”¹

Runyararo rwakadarwo runokwanisa kuzadza mwoyo upi

zvawo—mwoyo iri kunetseka, mwoyo yakaremedzwa nerusuwo, mwoyo iri kunzwa kuvhiringika, mwoyo iri kutetererera rubatsiro.

Nguva pfupi yapfuura ndakaziva pachangu pamusoro pemukomana wechidiki akapinda mutemberi nemwoyo waitetererera rubatsiro. Mwedzi yakawanda yakanga yapfuura akanga agashira daidzo yake yekushandira muushumiri muSouth America. Zvisinei, vhiza rake rakanonotswa kwengu yakareba zvekuti akachinjwa akatumirwa kuushumiri hwemuUnited States. Kunyange akasuwa kuti akanga asingakwanise kunoshanda kuruwa rwedaidzo yake yekutanga, zvisinei akashanda nesimba mubasa rake idzva, aine ushingi hwekushandira zvakanakisisa zvaakwanisa kuita. Akava nekuora mwoyo, zvisinei, nokuda kwezviitiko zvakaipa zvaakavenazvo nevashumiri avo vairatidzika kwaari sevainyanya kuva nechido mukuva nenguva yakanaka kupinda kugovera vhangeri.

Mwedzi mipfupi mishoma yakatevera mukomana wechidiki uyu akasangana nedambudziko rakakomba rehutano iro rakasiya mitezo yake yafa kune rumwe rutivi, nokudaro akaendeswa kumba nekuda kwehuruwere uhwu.

Kwapfuura mwedzi mishoma mukomana wechidiki uyu akapora zvakazara, uye kufa kwemitezo yake kwakanga kuisipo. Akaudzwa kuti aizokwanisa zvakare kushandira semushumiri, rapafadzo iro raakanga anamatira zuva rega rega. Nhau dzaisuwisa chete dzaiva dzekuti aizodzokera kuushumiri humwechete uhwo hwaanga abva, uko kwaainzwa kuti tsika nemafungiro evamwe vashumiri zvakanga zvasina kukodzera sezvazvaifanira kunge zviri.

Akanga auya kutemberi kuzotsvaka nyaradzo nesimbiso yekuti aizove nechiiitiko chakanaka semushumiri. Vaberekiwo vake vakanga vanamata kuti kushanyira temberu uku kwaizopa rubatsiro rwaidiwa nemwanakomana wavo.

Apo mukomana wechidiki uyu akapinda mumupanda weserestiyaro

mushure mechikamu cheindawumendi, akagara muchigaro akatanga kunamatira nhungamiro kubva kuna Baba Vekudenga.

Mumwe akapinda mumupanda weserestiyaro mushure mechinguva chipfupi akanga ari mukomana wechidiki uyo anonzi Landon. Apo paakapinda mumupanda uyu, akaona pakarepo mukomana wechidiki akanga akagara pachigaro, maziso akavhara uye zvichiratidza kuti ainamata. Landon akagashira kurudziro iri pachena yekuti aifanira kutaura nemukomana wechidiki uyu. Achizengurira kunganisa mukomana wechidiki paakanga achinamata, zvisinei, akasarudza kumirira. Mushure mekunge maminetsi mashoma apfuura, mukomana wechidiki uyu akanga achiri kungonamata. Landon akaziva kuti akanga asisakwanise kuramba achimisa kurudziro yaainzwa. Akasvika pane mukomana wechidiki akabata zvinyoro nyoro pabendekeke rake. Mukoma wechidiki akazarura maziso ake, avhunduka kuti akanga akanganiswa. Landon akataura nenzwi riri pasi achiti, “ndanzwa kukurudzirwa kuti ndinofanira kutaura newe, kunyange ndisina chokwadi chechikonzero chacho.”

Apo pavakatanga kukurukura, mukomana wechidiki akataura zvole izvo zvaainzwa mumwoyo make kuna Landon, achitsanangura mamiriro ezvinhu ake uye achipezdisira nechido chake chekugashira nyaradzo nekurudziro maererano neushumiri hwake. Landon, uyo akanga adzoka kubva kuushumiri hwakabudirira gore rimwechete rakanga rapfuura, akataura nezve zviitiko zveushumiri hwake pachake, matambudziko nezvinetso zvaakanga asangana nazvo, nzira yaakanga atendeukira nayo kuna Ishe kuti awane rubatsiro, uye maropafadzo aakanga agashira. Mazwi ake ainyaradza nekusimbisa, uye mafariro aakaridza ekushandira ushumiri hwake akapinda mukomana wechidiki uyu. Pekupedzisira, apo kutya kwemukomana wechidiki pakwakadzikira,

manzwiwo erunyararo akauya kwaari. Akanzwa kutenda kwakadzama paakaziva kuti munamato wake wakanga wapindurwa.

Vakomana wechidiki vaviri ava vakanamata pamwechete, zvino Landon akazogadzirira kuenda, achifara kuti akanga aterera kukurudziro yakanga yauya kwaari. Apo paakasimuka kuti achienda, mukomana wechidiki akabvunza Landon kuti, “Wakashandira ushumiri hwako kupi?” Kusvika pachinguva ichocho, hapana mumwe wavo akanga ataura kune mumwe zita reushumiri hwaakanga ahandira. Apo Landon paakapindura nezita reushumiri hwake, misodzi yakajenga mumaziso emukomana wechidiki uyu. Landon akanga ahandira muushumiri ihwohwo humwechete uhwo hwaizodzokerwa nemukomana wechidiki uyu!

Mutsamba yaakandinyorera nguva pfupi yakapfuura, Landon akagoverana neni izvo zvakataurwa nemukomana wechidiki vasati vaparadzana: “ndanga ndiine rutendo rwekuti Baba Vekudenga vaizondiropafadza, asi handina kumbofa ndakafungidzira kuti Vaizotumira mumwe munhu kuti andibatsire uyo akanga ahandira muushumiri hwangu pachangu. Ndinoziva kuti zvole zvichanaka.”² Munamato wakaninipa wemwoyo wose wakanga wanzwikwa uye ukapindurwa.

Mabhuradha nemasisita angu, muupeyu hwedu tichava nezviedzo; tichava nematambudziko nezvine-tso. Apo patinoenda kutemberi, apo patinoyeuka zvbvumirano zvatinoita ikoko, tinozokwanisa zvirinani kukunda zviedzo izvozvo nekutakura matambudziko edu. Mutemberi tino-kwanisa kuwana runyararo.

Maropafadzo etemberi anokosha zvikuru-kuru. Rimwe remaropafadzo iwayo randinotenda naro zuva rega reupenyu iropafadzo rekuti mudzimai wangu anodiwa, Frances, neni takagashira apo patakapfugama paaritari inoera tikaita zvbvumirano zvinotisunganidza nokusingaperi kose. Hakuna ropafadzo rakakosha zvikuru kwandiri kudarika runyararo

nenyaradzo zvandinogashira kubva kuruzivo rwandiinarwo rwekuti iye neni tichava pamwechete zvakare.

Ndinonamata kuti Baba vedu Vekudenga vatiropafadze kuti tigove nemanzwiro nemafungiro akakodzera maererano nekunamata mutemberi, kuti tive tinoteerera mirairo Yavo, uye kuti tigotevera zvakanatsonaka

nhano dzaIshe neMuponesi wedu Jesu Kristu. Ndinopupura kuti Ndiye Muponesi wedu. Mwanakomana waMwari. Ndiye akauya kubva muguva rungwanani irworwo rwekutanga rwePaseka, achiunza naye chipo cheupenyu husingaperi chevana vose vaMwari. Pazuva rino rakanaka, apo patiri kupemberera chiitiko

chinokosha chaizvo ichocho, ndinovi-mba kuti tinopa minamoto yekutenda zvipo Zvake zvikuru uye zvinoshamisa kwatiri. Kuti izvi zvigova saizvozvo, ndinonamata nemuzita Rake dzvene, ameni.

KWAKATORWA ZVIMWE ZVINYORWA

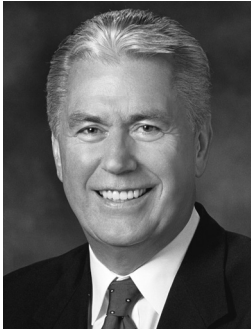
1. Johane 14:27

2. Tsamba yakachengetwa naThomas S. Monson.

Dzidziso dzeNguva Yedu

Kubva munaChivabvu 2015 kusvika munaGumiguru 2015, Zvidzidzo zveHupirisita hwaMerkizedeki nezveChita cheRubatsiro zveSvondo yechina zvinofanira kugadzirwa kubva munhaurwa imwechete kana kupfuura dzakapihwa mumusangano mukuru waKubvumbi 2015. Muna Gumiguru, nhaurwa dzingangosarudzwa kubva mumusangano mukuru waKubvumbi 2015 kana waGumiguru 2015. Vatungamiri vesiteki nevematunhu vanofanira kusarudza nhaurwa dzinozo-shandiswa mumaruwa avo, kana kuti vanogovera basa iri kumabhisopi nevatungamiri vemapazi.

Nhaurwa idzi dzinowanikwa mundimi dzakawanda kubva ku conference.lds.org.



NaMutungamiri Dieter F. Uchtdorf
Mutevedzeri weChipiri muHutungamiri Hwekutanga

Chipo cheNyasha

Nhasi uye narinhi wose nyasha dzaMwari dzinowanikwa kuna vose avo vane mwoyo yakatyoka nemweya yakapfava.

Musi weSvondo yePaseka tino-pemberera chiitiko chinoshamisa icho vanhu chavakamirira kwenguva yakarebesesa kuti vaone.

Ndiro zuva rakashandura zvinhu zvose.

Pazuva iroro, upenyu hwangu hwakashanduka.

Upenyu hwako hwakashanduka.

Magumo evana vose vaMwari akashanduka.

Pazuva iroro rakaropafadzwa, Muponesi wevanhu, uyo akanga atakura paAri mitoro yechivi nerufu zvakanga zvakatisunga senhapwa, akakunda mitoro iyoyo uye akatisunungura.

Nokuda kwekuzvipira kweMununuri wedu anodikanwa, rufu harusisina rumborera, guva hariesisina rukundo,¹ Satani haasisina simba risingaperi, uye “takaberekwa . . . zvakare mutariro penyu *nekumuka kuvakafa* kwaJesu Kristu.”²

Zvechokwadi, Muapostora Pauro aitura chokwadi apo paakati “nyaradzana memashoko awa.”³

Nyasha dzaMwari

Kazhinji tinotaura nezveRudzikinuro rweMuponesi—uye zvakanaka kuti tiite saizvozvo!

Mumazwi aJakobho, “Sei tisingataure nezverudzikinuro rwaKristu, uye tigwana ruzivo rwakakwana rwezvake?”⁴ Asi apo “patinotaura nezvaKristu, . . . tichifara munaKristu . . . tichiparidza nezvaKristu, [uye] tichiporofita nezvaKristu”⁵ pamukana wese, hatifanire kumbofa takarasikirwa nepfungwa yedu yekushamisika nekutenda kukuru kwekuzvipira kusingaperi kweMwanakomana waMwari.

Rudzikinuro rwaKristu harufanire kumbova runorerutswa mukudzidzisa kwedu, mukukurukura kwedu, kana mumwoyo medu. Runoera uye rutsvene, nokuti kuburikidza “nemupiro mukuru wekupedzisira” wakaita kuti Jesu Kristu aunze “ruponeso kune avo vose vachatenda muzita rake.”⁶

Ndinoshamisika kufunga kuti Mwanakomana waMwari akazvidziki-sira kuti atiponese, sezvo tiri vatadzi, vasina kururama, vanokwanisa kukananisa, uye vasingatende sezvatiri nguva zhinji. Ndikaedza kunzwisisa Rudzikinuro rweMuponesi nepfungwa dzangu diki, uye tsananguro chete yandinokwanisa kupa ndeiyo: Mwari vanotida zvakananyisa, zvakanakwana, uye zvisingaperi. Handikwanise kana kutanga kufungidzira,

“kufara, nokureba, nokudzika, nokukwirira, . . . [kwe] rudo rwaKristu.”⁷

Tsanangudzo yakasimba yenzira inoratidzwa rudo irworwo ndeiyo magwaro matsvene yaanodaizwa kazhinji kuti *nyasha dzaMwari*—rubatsiro rwohumwari nechipo chesimba iro ratinokura naro kubva muvanhu vasina kururama uye vane nzwisiso shoma vatiri iyezvino kuenda mukuva vanhu vakasimudzirwa “vechokwadi nechiedza, kudakara [ta] bwinyiswa muchokwadi uye tava [kuziva] zvose zvinhu.”⁸

Nyasha dzaMwari idzi dzinoshamisa zvikuru. Asi kazhinji hadzinzwisiswi.⁹ Kunyange zvakadaro, tinofanira kuziva pamusoro penyasha dzaMwari kana tichida kugashia nhaka yezvatakagadzirwa muhumambo Hwavo husingaperi.

Nechikonzero ichocho ndinoda kutaura nezve nyasha. Kunyanya, chokutanga, kuti nyasha *dzinozarura sei misuwo yekudenga* uye, chechipiri, kuti *dzinozarura sei mahwindo ekudenga*.

Chokutanga: Nyasha Dzinozarura Misuwo yeKudenga

Nokuti tose “takatadza, tikasavika pakubwinya kwaMwari”¹⁰ uye nokuti “hakuna chinhu chisina kuchena chingapinde muumambo hwaMwari,”¹¹ mumwe nemumwe wedu haana kukodzera pamberi paMwari.

Kunyange tikashandira Mwari nemweya yedu yose, hazvina kukwana, nokuti tinoramba tichingova “varanda vasinarupundutso.”¹² Hatikwanise kukodzera nzira yedu yekupinda kudenga; zvidikanwi zvemutongo weruenganiso zvinomira sedzviso, iyo yatisina simba rekukunda tiri tega pachedu.

Asi zvole hazvina kurasika.

Nyasha dzaMwari ndidzo tariro yedu hurusa uye isingaperi.

Kuburikidza nekuzvipira kwa-Jesu Kristu, chirongwa chetsitsi chinogutsa zvidikanwi zvemutongo weruenzaniso¹³ “uye [chinounza] nzira kuvanhu kuti vave nokutenda mukutendeuka.”¹⁴

Zvivi zvedu, kunyange zvingangova zvakatsvuka, zvinokwanisa kuchena sechando¹⁵ Nokuti Muponesi wedu anodikanwa “akazvipira serudzikinuro rwevese,”¹⁶ musuwo wokupinda nawo muumambo Hwake husingaperi unopihwa kwatiri.¹⁷

Musuwo unozarurwa!

Asi nyasha dzaMwari hadzingotidzose chete kumamiriro edu akare asina mhosva. Kana ruponeso ruchireva chete kupfudza zvikanaganiso nezvivi zvedu, saka ruponeso—nemanakisiro arwakaita—haruzadzikise zvinangwa zvikurusa zvaBaba kwatiri. Chinangwa chavo chakakura zvakanyanza: Vanoda kuti vanakomana nevanasikana Vavo vave saIvo.

Nechipo chenyasha dzaMwari, nzira yeudzidzi haitungamirire kumashure; inotungamirira kudenga.

Inotungamirira kwakakwirira zvatisingakwanise kana nepadiki kunzwisisa! Inotungamirira kukusimudzirwa muumambo hweserestiyaro hwaBaba vedu Vekudenga, uko isu, takakomberedzwa nevadikani wedu, tinogashira “kuzara kwavo, nokubwinya kwavo,”¹⁸ Zvinhu zvese ndezvedu, uye tiri vaKristu,¹⁹ Zvechokwadi, zvole zvina Baba zvichapihwa kwatiri.²⁰

Kuti tigare nhaka yekubwinya uku, tinoda zvakaifuura musuwo wakarurwa; tinofanira kupinda nepamusuwo uyu tiine chido chemwoyo wose chekushandurwa—kushanduka kwakakura zvikuru zvekuti magwaro matsvene anokutsanangura “sekuberekwa zvakare; hongu, kuberekwa naMwari, tapindurwa kubva mumamiriro [edu enyika] neemukupunzika, kuenda mumamiriro ekururama, tanurwa naMwari, tichiva vanakomana nevanasikana vavo.”²¹

Chechipiri: Nyasha Dzinozarura Mahwindo eKudenga

Chimwe chikamu chenyasha dzaMwari ndeche kuzarurwa kwemahwindo ekudenga, ayo Mwari avanodurura nemaari maropafadzo esimba nekugwinya, zvinoina kuti tikwanise kubudirira pazvinhu izvo zvinova mberi mberi kwekwaniso yedu. Inyasha dzaMwari dzinoshamisa dzinoita kuti vana Vavo vakwanise kukunda zvidzo zvemunyengeri zvine njodzi uye zvakananzika, kurega kuita zvivi, uye “vanatswe munaKristu.”²²

Kunyange zvazvo tose tiine utera, tinokwanisa kuhukunda. Zvechokwadi inyasha dzaMwari dzinoita kuti, kana tikazvininipisa uye tiine rutendo, zvinhu zvineutera zvinokwanisa kuva zvinosimba.²³

Nemuupenyu hwedu hwese, nyasha dzaMwari dzinopa maropafadzo ezvenyama nezvipo zvemweya zvinokudziridza kwaniso dzedu uye zvichipfumisa upenyu hwedu. Nyasha Dzavo dzinotinatsa. Nyasha Dzavo dzinotibatsira kuti tive vanhu vakanakisisa.

Ndiyani Anokwanisa Kukodzera?

MuBhaibheri tinoverenga nezve kushanya kwaKristu kumba kwaSimoni Mufarise.

Nechokunze, Simoni airatidzika kuva munhu akanaka akatwasanuka. Nguva nenguva aizadzikisa dzose sungiro dzechitendero dzaivanadzo: aichengeta mutemo, aipira chegumi chake, aichengetedza Sabata, ainamata zuva rega rega, uye aienda kusinagoge.

Asi apo Jesu paakanga aina Simoni, mumwe mukadzi akasvika, akashambidza tsoka dzeMuponesi nemisodzi yake, akazodza tsoka dzake nemafuta akanaka.

Simoni haana kufadzwa neratidzo yekunamata iyi, nokuti aiziva kuti mukadzi uyu aiva mutadzi. Simoni akafunga kuti kana Jesu akanga asingazive izvi, Haaifanira kuva mu-porofota nokuti Haaizobvumira kuti mukadzi uyu amubate.

Achiona pfungwa dzake, Jesu akatendeukira kuna Simoni

akabvunza mubvunzo. “Vanhu vaviri vakanga vaine chikwereti kumunhu mumwe: . . . mumwe aive nechikwereti chemadenari anamazana mashanu, . . . mumwe chamakumi mashanu.

“Vakati [vole] vashaiwa chokuripa nacho, akangovakanganwira vole vari vaviri. Zvino, ndoupiko kwavari uchanyanya kumuda?”

Simoni akapindura kuti akanga ari uyo akaregerewa zvizhinji.

Zvino Jesu akadzidzisa chidzido chakadzama: “Unoona mukadzi uyu here? . . . Zvivi zvake, zviya zvizhinji, wazvikanganwirwa *nokuti wakada zvikuru* asi unokanganwirwa zvishoma unoda zvishoma.”²⁴

Ndeupi wevanhu vaviri ava watakanyanya kufanana naye?

Takaita saSimoni here? Tinotenda nekugadzikana here muzviito zvedu zvakanaka, tichivimba neururami hwedu? Tinoshaiwa mwoyo murefu zvishoma here neavo vasirikuita zvole izvo zvakanaka zvatirikuita? Tiri kubvumira here zviito zvedu kuti zvingotungamirwa netsika dzatajaira, tichingoita chimwe chinhu tisingafunge pamusoro pachu, kuenda kumisangano yedu, kupinda mukirasi yeDzidziso yeVhangeri kunyange tichiiona isingatinakidze, uye zvimwe kutamba nemaserufoni edu munguva dzemusangano wesakaramendi?

Kana kuti tiri semukadzi uyu here, akafunga kuti akanga akarasika zvachose uye zvisingabatsire nokuda kwechivi?

Tinoda zvikuru here ?

Tinonzwisisa here chikwereti chedu kuna Baba Vekudenga uye toteterera nemweya yedu yose kuku-mbira nyasha dzaMwari.

Apo patinopfugama kunamata, kunenge kuri kudzokorora here zvakanakisisa zveururami hwedu pachedu, kana kuti kunenge kuri kureurura zvakaipa zvedu, tichiteterera kuwana tsitsi dzaMwari, uye tichiburitsa misodzi yekutenda nechirongwa chinoshamisa cherununuro?²⁵

Ruponeso harukwanise kutengwa nemari yekuteerera, runotengwa

neropa reMwanakomana waMwari.²⁶ Kufunga kuti tinokwanisa kuwana ru-poneso nemabasa edu akanaka kwa-kafanana nekutenga tikiti rendege zvino tofunga kuti ndege yacho yava yedu. Kana kufunga kuti mushure mekuripa mutero wemba yedu, zvino pasi rose rava redu.

Saka Sei Tichiteerera?

Kana nyasha dziri chipo chaMwari, sei zvino kuteerera kumirairo yaMwari kwakakosha kudaro? Ko tinozvinetse-rei nemirairo yaMwari—kana rute-ndeuko, kana tichifunga izvozvo? Sei tisingangobvumi kuti tiri vatadzi uye torega Mwari vatiponesa?

Kana kuti, tichiisa mubvunzo wacho mumazwi aPauro anoti, “Tora-mbira muzvivi kuti nyasha dziwande here?” Mhinduro yaPauro irinyore uye iri pachena: “Mwari havaatenderi”²⁷

Mabhuradha nemasisita, tino-teerera mirairo yaMwari—nekuda kwerudo rwedu kwaVari!

Kuedza kunzwisisa chipo chaMwari chenyasha nemwoyo wedu wose nepfungwa dzedu dzose kunotipa zvikonzero zvakawanda zvekuda nekuteerera Baba vedu Vekudenga nekupfava nekutenda. Apo patino-famba nzira yeudzidzi, hunotinatsa, hunotiita nani, hunotibatsira kuti tigo-nyanya kuva saIvo, uye hunotitunga-mirira kudzokera zvakare pamberi paVo. “Mweya waishe [Mwari vedu]” unounza “rushanduko rukuru matiri, . . . zvekuti hatichada kuita mabasa akaipa, asi kuramba tichiita mabasa akanaka.”²⁸

Nokudaro, kuteerera kwedu ku-mirairo yaMwari kunouya zvirinyore semugumo werudo rwedu nekutenda kwedu zvisingaperi kurunako rwaMwari. Rudzi urwu rwerudo nekute-nda zvechokwadi rwunozobatanidza zvinoshamisa mabasa edu nenyasha dzaMwari. Hunhu hwakanaka huno-zova mupfungwa dzedu zvisingaperi, uye kuvimba kwedu kunozokura zvakasimba pamberi paMwari.²⁹

Vadikani mabhuradha nemasi-sita, kurarama vhangeri zvakate-ndeka hausi mutoro. Kudzidzira

kunofadza—gadziro yekuzogara nhaka yekubwinya kukuru-kuru kwe-zvekusingaperi. Tinotsvaga kuteerera Baba vedu Vekudenga nokuti mweya yedu inozova yakanyanya kuzarukira kuzvinhu zvemweya. Tinozonzwisisa zvinhu izvo zvatisina kana kumbofa takaziva kuti zviriko. Ruzivo neku-nzwisisa zvinouya kwatiri apo patino-ita chido chaBaba.³⁰

Nyasha chipo chaMwari, uye chido chedu chekuteerera kumirairo wega wega waMwari inzira yatinozi-visa nayo Baba vedu Vekudenga kuti tinoda kugashira chipo chinoera ichi.

Zvese Zvatinokwanisa Kuita

Muporofita Nifai akaita pamhidziro inokosha kunzwisiso yedu yenyasha dzaMwari apo paakataura kuti, “Ti-noshanda nesimba . . . kuti tinyenge-tedze vana vedu, nehama dzeduwo, nekuti vatende munaKristu nokuti vayanane naMwari; nokuti tinoziva kuti *tinoponeswa nenyasha, mushure mezvese zvatinokwanisa kuita.*”³¹

Zvisinei, ndinofunga kana dzimwe nguva tichitadza kunzwisisa ndevo inoti “mushure mezvese zvatinokwa-nisa kuita.” Tinofanira kunzwisisa kuti “mushure” haaenzane “nanokuda.”

Hatiponeswe “nokuda” kwezvese zvatinokwanisa kuita. Tese takaita here *zvese* zvatinokwanisa kuita? Mwari vanomirira here kusvikira tashandisa simba rose Vasati vazo-pindira muupenyu hwedu nenyasha Dzavo dzinoponesa?

Vanhu vazhinji vanonzwa kuora mwoyo nokuti vanoramba vachitadza kuita zvole zvinotarisirwa kana zvino-kumbirwa kubva kwavari. Vanoziva kubva pazviitiko zvavo pachavo kuti “mweya unoda hawo, asi nyama ha-ine simba.”³² Vanosimudza mazwi avo naNifai mukusheedzera kuti, “Mweya wangu unotambudzika nokuda kwo-kuipa kwangu.”³³

Ndinechokwadi chekuti Nifai aiziva kuti nyasha dzeMuponesi *dzi-notibvumira* uye *dzinotikwanisa* ku-kunda zvivi.³⁴ Ichi ndicho chikonzero chakaita kuti Nifai ashande nesimba kuti anyengetedze vana vake nehama

dzake “kuti vatende munaKristu, no-kuti vayanane naMwari.”³⁵

Mushure mezvese, *izvo zvatinokwanisa kuita!* Uye iri ndiro basa redu muupenyu huno!

Nyasha Dzinowanikwa kune Vese

Apo pandinofunga izvo zvataka-irirwa neMuponesi munguva pfupi Svondo yokutanga iyoyo yePaseka isati yasvika, ndinoda kusimudza izwi rangu ndichidaidzira rumbidzo kuna Mwari woKumusoro-soro neMwana-komana Wavo Jesu Kristu!

Misuwu yekudenga yazarurwa!
Mahwindo edenga azarurwa!

Nhasi uye narinhi wose nyasha dzaMwari dzinowanikwa neavo vose vane mwoyo yakatyoka uye vane mweya yakapfava.³⁶ Jesu Kristu akapeura nzira yekuti tisvike kwakakwirira zvekuti pfungwa dzedu dzenyama hadzikwa-nise kunzwisisa.³⁷

Ndinonamata kuti tinozoono nemaziso matsva nemwoyo mutsva kukosha kusingaperi kwerudzikinuro rwekuzvipira rweMuponesi. Ndino-namata kuti tinozorotidza rudo rwedu rwaMwari nekutenda kwedu kwe-chipo chenyasha dzisingagume neku-chengeta mirairo yaVo uye nerufaro “tofamba muupenyu hutsva.”³⁸ Muzita rinoera raTenzi neMununuri wedu, Jesu Kristu, Amen.

KWAKATORWA ZVIMWE ZVINYORWA

1. Ona 1 VaKorinte 15:55; Mosaya 16:8.
2. 1 Petro 1:3; kusimbisa kwakawedzera.
3. 1 VaTesaronika 4:18; onawo ndima 13–17.
4. Jakobho 4:12
5. 2 Nifai 25:26.
6. Aruma 34:10, 15.
7. VaEfeso 3:18–19.
8. Dzidziso neZvibvumirano 93:28.
9. Zvechokwadi tiri “vana vadiki, uye . . . ha-tisati tanzwisisa kukura kwemaropafadzo anaBaba mumaoko avo uye akagadzirirwa [isu]” (Dzidziso neZvibvumirano 78:17).
10. VaRoma 3:23.
11. 1 Nifai 15:34; onawo 1 Nifai 10:21; Mosesi 6:57.
12. Mosaya 2:21.
13. Ona Aruma 34:15.
14. Aruma 13:15
15. Ona Isaya 1:18.
16. 1 Timotio 2:6.
17. Petro 1:11.
18. Dzidziso neZvibvumirano 76:56
19. Ona Dzidziso neZvibvumirano 76:59.
20. Ona Dzidziso neZvibvumirano 84:38.
21. Mosaya 27:25.

22. Moronai 10:32.
 23. Ona Eta 12:27.
 24. Ona Ruka 7:36–50; kusimbisa kwakawedzerwa.
 25. Ngano yaKristu yeMufarise nemuteresi inoratidza chirevo ichi zvakajeka (ona Ruka 18:9–14).
26. Ona Mabasa Avaapostora 20:28.
 27. VaRoma 6:1–2.
 28. Mosaya 5:2.
 29. Ona Dzidziso neZvibvumirano 121:45.
 30. (Ona Johane 7:17.)
 31. 2 Nifai 25:23; kusimbisa kwakawedzerwa.
 32. Mateo 26:41; onawo VaRoma 7:19.
33. 2 Nifai 4:17.
 34. Ona2 Nifai 4:19–35; Aruma 34:31.
 35. 2 Nifai 25:23.
 36. Ona 3 Nifai 9:19–20.
 37. Ona 1 Vakorinte 2:9.
 38. VaRoma 6:4.