



EQUIPPING CHURCH LEADERS
• EAST AFRICA •

HABAKUKI

Vyashizwe ahabona na

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Habakuki yaje mu gihe ca Yeremiya. Yanditse iki gitabu mu gihe c'akaga. Bivugwa yuko yanditse iki gitabu gatoya imbere canke inyuma y'intambara yabereye i Carchemish (igice ca Turukiya na Siriya vy'uyu musu) mu mwaka wa (605 Imbere y'Ivuka rya Yesu), igihe Babuloni n'abo bari bacuditse ari bo Abamedi n'Abaperesi basangangura Ashuri n'igihugu ca Egiputa cari cifataniye na Ashuri. Ibice bibiri vya mbere vyo muri Habakuki ni ikiganiro kiri hagati ya Habakuki n'Imana; igice ca gatatu ni isengesho rya Habakuki n'ukwatura ukwizera kwiwe. Iki gitabu gishira ahabona ibibazo bikomeye muri ivyo harimwo: icaha, ububisha, imibabaro, akarenganyo, n'ukugene Imana ibona, igafata ivyo vyose; kandi n'igihe Imana yinumiye igakora ibinyuranye n'ivyo twiyumvira vy'ukugene yategerezwa gukora. Mu buryo bwinshi, ivyiyumviro biboneka ahanini mu bitabu vya Yobu, Ivyahishuriwe Yohana, hamwe no mu mazaburi atari make biboneka mu gitabu ca Habakuki. Ivyongewe ko 1 bivuga ku "kibazo c'ububisha," kandi Ivyongewe ko 2 bitanga uburorero bwinshi bw'inyigisho y'ibintu bibera rimwe, mu yandi majambo, ikintu kimwe kikitirirwa Imana kandi kikitirirwa n'abandi bantu canke ibindi bintu.

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I. Intangamarara

A. *Umwanditsi*

Habakuki ni umwe mu “bavugishwa n’Imana bato bato”¹ cumi na babiri. Habakuki yivuga ubwiwe ko ari “*Habakuki umuvugishwa n’Imana*” muri **Hab 1:1** no kuri **3:1**. Intangamarara ya kimwe mu bisomwa bibiri bitashizwe ahabona vyo mw’Isezerano rya Kera, igitabu co mw’Isezerano rya [Kera *Bel na Dragon* kivuga yuko vyakomotse “mu vyavugishijwe vya Habakuki, umwana wa Yesu [Yosuwa], wo mu muryango wa Lewi.” Birumvikana ko twovuga yuko Habakuki yari Umulewi yakorana n’abagiriranyi bo mu ngoro y’Imana n’abacuraranzi (Raba **1 Ngo 25:1-8**), kubera yuko **Hab 3:1** havuga yuko **Igice ca 3** ari “*isengesho . . . ryaririmbishwa mw’ijwi ryitwa Shigiyonoti.*” “Shigiyonoti” ryavuzwe mu buryo bunyuranye nk’aho ari : “ijambo ry’indirimo ryerekeye ukugene zaburi itegerezwa kuririmbwa” (Mansfield 2017: Shigionoth); “vyerekana ingene indirimo y’amasengesho yategerezwa kuba imeze” (*Africa Study Bible*, Hab 3:1, ico tubivugako); kandi “ikaba uburyo bukomeye bwuzuyemwo ibigumbagumba bwo mu buryo bw’icese” (*New American Standard Bible*, Hab 3:1, ico tubivugako). Ikindi, **Hab 3:19** aheraheza mu kuvuga yuko “*vyahawe umukuru w’abagiriranyi: bavugira inanga zanje.*” Ibi “bisigura yuko yari afise ivyuma bikoresha imigozi mu kuririmba: Umulewi wenyene ni we yari yemerewe gukoresha igikoresho co guherekeza indirimo indirimo ziwe mu Rusengeru, mu Ngoro y’Imana” (Hirsch 2002-2011: Habakuki). Ndetse ivyo, nta kindi kintu na kimwe kizwi kuri Habakuki, kandi izina ryiwe nta handi hantu na hamwe riboneka mu kindi gitabu na kimwe co muri Bibiliya.

Mbere n’insiguro y’izina rya Habakuki ntisobanuritse neza. Ku ruhanda rumwe, “bisa n’uko ari izina ryaguranywe rihagarariye Ashuri “hambakûku,” igiterwa co mu ndimo” (Hirsch 2002-2011: Habakuki). Abandi na bo baharira bavuga yuko iryo zina rikomoka mu mw’ijambo ry’Igiheburayo risigura “umurwi” canke “ukwakira bintu,” kumbure kubera urukundo rwiwe yakunda Uhoraho canke kubera yaniganye n’Imana (Stephens-Hodge 1970: 787).

B. *Igihe vyandikiwe n’ivyariko biraba igihe candikwa*

Habakuki yanditse mu gihe c’ingorane n’akaga k’ihanga rya Yuda.² Ico gitabu gitangurana n’ugushira ahabona umuryano, ibigabitanyo, inzigo, imitongano, n’ibihari, kandi n’uguhirika ubutungane ni vyo vyari vyiraye mu gihugu. **Hab 1:6** rero havuga ku Mana “*ihagurutsa vyongeye igakakamura ihanga ry’Abakarudaya [mu yandi majambo, Abanyebabuloni]*” bazozza kuritera maze bagasangangura Yuda baje ari nk’abakozi b’Imana baje guhana ico gihugu. Babuloni, kanatsinda, yarahagurutse, isangangura umurwa mukuru wa Ashuri ari wo Ninewe mu mwaka wa 612 Imbere y’ivuka rya Yesu, isangangura ubwami bw’abami bwa Ashuri bwari busigaye kandi batsinda, banesha Egiputa mu mwaka wa 605 imbere y’ivuka rya Yesu, kandi mu nyuma basambura i Yerusalemu, Ingoro, kandi mbere bambukana abantu ari inyagano i Babuloni mu mwaka wa 586 imbere y’ivuka rya Yesu. Ni co gituma, rimwe na rimwe ivyabaye bishira ico gitabu mu kiringo c’intwari y’Umwami Yosiya (640-609 Imbere y’Ivuka rya Yesu) canke Yehoyakina (609-598 imbere y’Ivuka rya Yesu), nubwo bamwe babona yuko ivyo vyabaye vyaje imbere yaho, ku ntwaro y’Umwami Manase (697-642 Imbere y’Ivukla rya Yesu) (Raba Armerding 1985: 493; Patterson 1989: 666-67; Stephens-Hodge 1970: 767). Donald Gowan abona yuko ivyigwa vyerekeranye n’indimi vyagereraniye Igiheburayo co muri Habakuki n’izindi nyandiko kandi bakerekana yuko, bafatiye kuri kahise k’ihindagurika ry’ururimi rw’Igiheburayo, Habakuki kumbure canditswe hafi y’imyaka 600 imbere y’Ivuka rya Yesu (Gowan 1976: 16).

Habakuki ntiyerekana neza isoko ry’umuryano, ibigabitanyo, inzigo, ubugesera n’uguhirika ubutungane mu gihugu. Abantu benshi bagize ico babivugako babona ivyo nk’umuryano uri mu ngo, nubwo bamwe babibona nkaho ari abanyamahanga baje kubacinyiza (kumbure abo muri Ashuri). Philip Whitehead abona yuko nimba amasoko y’uwo muryano n’akarenganyo bari ababacinyiza b’abanyamahanga, aho rero “ukuzazanirwa kw’ukudaca iza ngondagonde kw’Imana muri Habakuki ni ho kugaragarira kurushiriza mbere, kubera yuko ‘Abakaludaya’ batarungitswe nk’igihano ku buryarukanyu bwa Yuda ubwiwe, ariko nk’ukwiyongeranya kw’ugukandamizwa baja bariko baragirirwa n’igihugu c’akavantara” (Whitehead 2016: 266). Iciumviro ciza ni uko inkomoko y’ububisha n’akarenganyo vyari muri Yuda ubwiwe. Ibi biboneka mu buryo bubiri: amajambo

¹ Abavugishwa n’Imana bato bato bitwa “bato bato,” atari kubera ubuhanuzi bwabo ari buto mu kamaro kurusha ubuhanuzi bwa Yesaya, Yereyemiya, Ezekiyeli na Daniyeli, ariko ni kubera, muri rusangi, ibitabu vyabo ari bitoyi ugereraniye n’ivyo vy’abo tuvuze.

² Ihanga rya Isirayeli ryagabuwemwo kubiri igihe umwana wa Salomo Rehobowamu yari umwami nko mu mwaka wa 930 imbere y’Ivuka rya Yesu. Ubwami bwa Ruguru bwitwa Isirayeli; ubwami bw’epfo bwitwa ubwami bwa Yuda. Ubwami bwa ruguru bwa Isirayeli kwasambuwe n’aba Ashuri mu mwaka wa 722 imbere y’ivuka rya Yesu kandi ubwo bwami ntibwongeye kubaho.

Habakuki akoresha kandi no muri kahise.

Amajambo Habakuki akoresha mu kuvuga ubugesera n'akarenganyo asa n'amajambo yakoreshejwe n'abandi bavugishwa n'Imana bakoresheje ku bijanye n'uburyarukanyi bwa Isirayeli na (Yuda) badyarutse Imana. Carl Armerding arabisigura, “Mu bisanzwe aho ‘ubutungane’ n’umuryano’ mu kibano binyuranye, ‘inkozi z’ibibi’ ni Abisirayeli kiretse bivuzwe neza mu yandi majambo (uburorero, Kuv 23:1-9; Yes 5:7-15). Ngaha, mu bindi bihe bimeze nk’ivyo, birashobora kuvugwa ku Bayuda bijanye n’uko ivyo vyubatse.” (Armerding 1985: 499) Whitehead yongerako ibi bikurikira, “dufatiye ku burenganyo bugaragara bufatirwako kenshi na kenshi bwavuzwe n’Abavugishwa n’Imana bo mu nyuma, ivyo vyerekeranye n’umuryano wo mu mazu, nohanura yuko ugusoma ‘ugucinyizwa bacinyizwa n’abanyamahanga kwo kuri 1:2-4 umengo ntikwoshoboka. Habakuki yijogoteshwa n’ ‘umuryano’ (מחמ) hamwe n’ugusangangurwa’ (שיד) kuri 1:3, amajambo yakoreshejwe mu kwerekana ukwononekara kw’imbere muri Ezek 45:9 no muri Amosi 3:10, hamwe n’umwitwarariko wiwe w’ ‘ubutungane’ (משפט) birajanye ahanini n’agacinyizo ko mu mihira.” (Whitehead 2016: 266)

Muri kahise, Manase ni we Mwami mubi arengeye abanda bese yarongoye igihugu ca Yuda: yubakiye ibigirwamana ibicaniro, harimwo no mu ngoro ubwaho; yatanze kw’ikimazi mu muriro umuhungu wiwe [mu yandi majambo, gutanga abana kw’ikimazi]; yarapfumuje kandi araraguza, asenga ingabo zo kw’ijuru, atera amabara, aja kuraguza abahamagara imizimu, n’abamenyi, yakora ibizira vyinshi vy’ubuyobe “*agakora ibibi kuruta ivyo Abamori bamubanjirije bakoze vyose, agacumurisha Abayuda ibisushanyo vyawe*” (2 Abam 21:11). Nk’ingaruka, Imana yararahiye ko “*yuko izoteza i Yerusalemu n’i Buyuda ivyago bikomeye, bitumen uzovyumva wese iminzerere imuvuga mu matwi*” (2 Abam 21:12). Ni ukuri yuko Josiya yasubiriye uwasubiye mu kibanza ca Manase ari we Amoni, kandi Yosiya yakoze ivyiza mu nyonga z’Uhoraho. Yasanganguye ibitabo basengeramwo ibigirwamana, yatoye igitabu c’Ivyagezwe maze yongera gushinga Pasika kandi yongera ashiraho n’ibindi bintu bitari bike. Naho vyagenze uko, “*ariko na ho nyene Uhoraho ntiyahindukiye ngo areke uburake bwiwe bw’inkazi, kuko uburake bwiwe bwari buziriringiye Abayuda kubw’ivyo Manase yakoze vyose, akamutera umwikomo. Uhoraho aravuga, ati Nzokura Abayuda imbere yanje, nk’uko nakuyeho Abisirayeli; kandi nzokwihakana ico gisagara c’i Yerusalemu nitoranirije, bo n’iyo ngoro, ari yo nari naravuze, nti “Izina ryanje ni ho rizoba”*” (2 Abam 23:26-27) impinduka Yosiya yatanguye ntizamaze igihe kirekire. Ahubwo, Yuda yasubiye kuja mu nzira z’ivyaha vyayo, nk’uko vyagendekeye Abisirayeli mu gihe c’Abacamanza. Yehoyakimu yasubiriye Yosiya, ategeka amezi atatu yonyene, kandi yari uwundi mwami mubi. Asubirirwa mu gishingo na Yehoyakimu. Yehoyakimu aba “umuja” w’ab’i Babuloni” (2 Abam 24:1). Yavishije amaraso menshi y’ubusa, ayo “*Uhoraho adashobora guharira*” (2 Abam 24:4). Yeremiya yaramuvugishijweko yuko yironderera inyungu ziwe gusa zidaciye mu nzira nziza, akavisha amaraso y’abatacumuye, no guhahazan’umuryano (Yer 22:13-19; raba kandi Yer 26:1-23). Ivyo bintu—ukudahana ububisha bwiraye n’akarenganyo kari mu gihugu, gahera ku rwego rwo hejuru rwa Reta—kwumvikana nk’aho ari co Habakuki yariko araborogerako, ajojera Uhoraho.

C. Ico igitabu cibandako

Habakuki avyura ikibazo c’uko Abakristo n’abatari Abakristo na bo bayura: Bishoboka gute yuko Imana—yategerezwa kuba izi Vyose, ishobora vyose, kandi nziza muri vyose—ituma kandi ikemera ukurwirirana nk’uko kw’ububisha mu gihugu cacu no mw’isi yacu? Ikindi, mu bihe nk’ivyo vy’ububisha nk’ubwo, Ni kubera iki Imana ibibona ikinumira, ikihorera? Hejuru y’ivyo, inyishu y’Imana kuri iyo ngorane y’ibibi n’ububisha n’akarenganyo muri Isirayeli biboneka yuko binyuranye cane n’ukugira neza kw’Imana ubwayo, gukunda ubutungane n’ukugororoka, hamwe n’ugukunda abantu bayo; ni ukuvuga, yuko Imana izogomora abantu babi barengeje, Abanyebabuloni kugira ngo baze basangangure Yuda. Shimon Bakon avuga ati, “Habakuki avyura ukwitwara kw’uburyo bubiri canke butatu, abazagiza . . . intwari itagira agatosi y’Imana. *Uhoraho we, nozeza ryar kugutakambira, ntunyumve? Kandi nkuborogera kubwo umuryano uriho, nawe ntuwunkize?* (1:2). Ababajwe kandi atewe umwikomo nuko Imana yinumiye, yihoreye imbere y’umuryano ugaragara n’ibibi vyiyongeranya. Muri ukwo gutakamba yijogota ku ntware y’isi ibereye y’Imana, Habakuki yinjira mu kiganiro n’Uhoraho.” (Bakon 2011: 26) Philip Whitehead yongerako ibi, “Igitabu ca Habakuki kirumvikana neza kandi ni igitabu gitangaje mw’Isezerano rya Kera ku musomyi agomba kugira ukwizera mu Mana nziza kandi igira neza. Habakuki aguma abazagiza Imana ku vyerekeye ukugene umugororotsi ashobora kubabazwa, kandi nubwo igitabu gihereza, ku kugerageza gutanga icyumviro c’ivyizigiro, ni igitabu kidatahuritse cohungabanya ukwizera kandi kidatahuritse mu mvugo kurusha nk’akarorero, ukwemeza ushize amanga kw’umwanditsi wa Zaburi yemeza adakekeranya ko atarigera abona umugororotsi yahebwe canke ngo abana biwe bagende basegerereza utwo kurya (Zab 37:25).” (Whitehead 2016: 265). Iki gitabu rero ni igitabu kigezweho kandi gifise ico kitubarira uyu musi.

D. Ukugene igitabu cubatswe, n’uguca ku masonga

Encyclopedia y’Abayuda iratanga inca make y’iki gitabu:

“Ico gitabu kigizwe n’ibigabane bibiri: (1) ibice vya mbere n’ivya kabiri; (2) igice ca gatatu. Igice ca mbere ni ‘imburi’ (ubuhanuzi bwo kugabisha, gutsindisha). . . . ikigabane ca mbere kiri mu buryo bw’ikiganiro. Igice ca mbere 2-4 ni ugucura intimba n’ukwijogota kw’ukugene ibintu vyononekaye mu gihugu, ivyo umeng Imana ntibona kandi umengo Imana ntiyishura; igice ca mbere 5-11 kirimo itangazo ry’ijuru ry’igihano, n’urubanza bihanamiye ico gihugu bicishijwe mu ba Karudaya; igice ca mbere 12-17 gitanga ukwijogota n’ugucura intimba kw’ukwishira hejuru n’amanyama, n’ubwishime hamwe n’ubukoko bw’umwansi. Mu gice ca ii. Imana ikankamira Habakuki ko adakwiye kwihutira guca urubanza ko ikibi ari co gishizwe hejuru canke ko ari co gitsinze, gitsimbataye, ariko ko akwiye kugumana ivyizigiro n’ukwizera (1-4). ‘Ivyago,’ bitanu ni yo bigize ‘inyishu y’ibibazo’ canke ‘umugani uteye ubwoba’ (5-6), wavuzwe n’abacinyijwe ubwabo n’uwabateye akabanasha, biradondogwa bikavugwa kimwe ku kindi (6, 9, 12, 13, 19). Ikigabane ca gatatu ni zaburi isubiramwo ibigize Imana vyinshi bitandukanye, vyerekana ubutwari bw’Imana mu ntambara, butuma isi ijugumira, imisozi ikajugumira, kandi n’inzuzi zikamenya intumbero z’Imana—ego, mbere n’izuba n’ukwezi, mw’izina ry’abantu bayo. Iyo ndirimbo iherahezanya n’itangazo rivuga yuko nubwo imigisha y’ibigize isi itoboneka mu misi y’ububisha, umuririmvyi azonezererwa Uhoraho (17-19).” (Hirsch 2002-2011: Habakuki, Igitabu ca.)

Ico gitabu gishobora kuvugwa ko cubatse, gipfunyapfunywe muri ubu buryo:

I. Ikiganiro ca mbere Habakuki yagiranye n’Imana (1:1-11)

A. Ivyo habakuki yabariwe, yeretswe (1:1)

B. Ukwijogota: Imana irihorera kandi hariho ibibi n’akarenganyo (1:2-4)

C. Inyishu y’Imana: naho nokubarira ivyo nzokora ntiwovyemera—Nzogomora, nzohagurutsa Abakarudaya babacire urubanza kandi basangangure Yuda, ariko kandi bazobiharurwako kubera yuko bibaza yuko inkomezi zabo ari zo mana yabo (1:5-11)

II. Ikiganiro ca kabiri Habakuki yagiranye n’Imana (1:12—2:20)

A. Ukwijogota: Urera bihebuje ko wokwemeza, woshigikira ububisha, none ni kubera iki uraba ijisho ryiza Abakarudaya kandi barononekaye kurusha Abayuda kandi bakamira miyonzwa ababarusha ubugorotsi (1:12-17)

B. Habakuki arindirira inyishu y’Imana ku kibazo yayibajije (2:1)

C. Inyishu y’Imana (2:2-20)

1. Andika mu nyuguti zisomeka ivyo weretswe, wabonye; rindira ko bizoshika, nta kabuza bizoshika (2:2-3)

2. Ikibazo nyamukuru: umutima w’umwirasi ntugorotse muri we, ariko umugorotsi azobeshwaho n’ukwizera (2:4)

3. Ivyago bitanu vyavuzwe ku wishira hejuru (2:5-19)

4. Indunduro: Uhoraho we, ari mu rusengeru rwiwe rwera: isi yose ni ihwekere imbere yiwe (2:20)

III. Isengesho rya Habakuki (3:1-19)

A. Ivyo yabonye (3:1)

B. Ico asaba (3:2)

C. Ukwishura kw’ijuru (3:3-15)

D. Ukwatura ukwizera (3:16-19)

II. Ico tuvuga ku gitabu ca Habakuki**A. Ikiganiro ca Mbere (1:1-11)**

- **1:1: Imburi umuvugishwa n’Imana Habakuki yeretswe:**

Uwo muntu azwi kw’izina rya “Habakuki umuvugishwa n’Imana” vyaravuzweko aho hejuru mu gace ka’umwanditsi. **Umurongo wa 1** uvuga gusa ibigiye gukurikira, ibizozza mu nyuma. Kimwe mu bintu

bidasanzwe vy'ubuhanuzi bwa Habakuki ni uko, mu buryo bunyuranye n'ubwo abanda bavugishwa n'Imana bahawe ijambo rikomotse k'Uhoraho kandi bagatumwa gushikiriza ubuhanuzi bwabo bwo kuburira canke gushikirizwa ibihugu batumweko canke abantu batumweko, Habakuki ntiyatumanywe ubuhanuzi bwagenewe amahanga kanaka canke kuburira amahanga kanaka canke amoko kanaka ariko yariko aravugana imbona nkubone n'Imana ubwayo. Yamara, ijambo “imburi” ku ntango y'iki gitabu “risigura yuko ico Imana yashize ku mutima wa wa Habakuki, azokibwira abantu bose, azogitangariza abantu bose” (Patterson 1989: 668). Ku bw'ivyo, amajojwa ya Habakuki n'ibibazo abaza Imana ntivyimburuka bivuye mu mutima wanduye canke wibesha ariko ahanini bikomoka ku Mana ubwayo. Ivyo bimeze gurtyo kubera kumbure Imana izi yuko twese dufise ibibazo nk'ivyo kandi twama twijogota gurtyo nyene, ni co gituma Imana ibivyura mu buryo burashe kandi ikabitangira inyishu.

- **1:2-4:** *²Uhoraho we, nzogezza ryari kugutakambira, ntunyumve? Kandi nkuborogera kubw'umuryano? uriho, nawe ntuwunkize? ³Ni iki gituma unyereka ibigabitanyo, ukitegereza ivy'inzigo? Kuk'ubugesera n'umuryano biri imbere yanje, hakaba n'imitongano, kandi havutse n'ibihari. ⁴Ni co gituma amabwirizwa asigaye yafororotse, akaba ata manza ziroranye zikiboneka na mba: kuk'umunyakibi atanganze umugororotsi irya n'in, bigatuma imanza ziboneka zigoramye.*

Ikibazo Habakuki yabajije ku murongo wa **2** ni kimwe mu bibazo bikomeye na twe tubaza. Ariko aravyura ikibazo kizwi nka “ikibazo c'ububisha” n'ikibazo “c'uko Imana iri hejuru ya vyose,” mu yandi majambo, insiguro y'igituma Imana itunganye, nziza, izi vyose, ishobora vyose, ishobora gutuma no kwemera ko ibibi n'ububisha bibaho. Ijambo “theodicy” risigura “Imana itsindanishiriza” (Sherry 2020: Theodicy). Habakuki avyura iki kibazo mu buryo bubiri butandukanye mu kiganiro ciwe ca mbere no mu kiganiro ciwe ca kabiri yagiraniye n'Imana: mu kiganiro ciwe ca mbere avyura, abaza ikibazo kijanye n'ukugene Imana yinumira, yihorera mu gihe hariho umuryano n'ibibazo n'akarenganyo; mu kiganiro ca kabiri avyura ikibazo c'ukugororoka n'ubutungane bw'Imana mu gukoresha igihugu kigabitanyo kurusha Yuda mu gucira urubanza n'uguhana igihugu kirusha ukugororoka ico igihanishije.

Igitabu ca Habakuki (co kimwe no mu bice kanaka vy'ibitabu vya Yobu, Ivyahishuriwe Yohana, hamwe no mu ma Zaburi atari make) cahariwe ikibazo yatanguye kubaza mu ntango y'ico gitabu: “*Uzogezza ryari, Uhoraho?*” Uhoraho we, nzogezza ryari kugutakambira, ntunyumve? Kandi nkuborogera kubw'umuryano uriho, nawe ntuwunkize? Umunyakibi ko aguma atera imbere ntiha gire ico ubikorako? Mbega bizogezza ryari ko ubutungane buhirikwa abanyakibi akaba ari bo bambikwa izera? (raba **Zaburi 6:3; 13:1-2; 35:17; 74:10; 79:5; 80:4; 89:46; 90:13; 94:3; Yer 12:4; Ivyah 6:10**) Kubera abantu bose babaza ivyo bibazo—Abakristo n'abatari abakristo na bo—iki gitabu kirafise ico kitubarira uyu musu. Kanatsinda, ico gitabu kiboneka, gisa naho candikiwe abantu bose bo mu bihe vyose kandi b'ahantu hose. Philip Whitehead avuga ati, “Nta do n'ido ry'uwo muntu tubona (nk'akarorero) muri Hoseya canke Amosi canke Yeremiya. Izo nkuru z'ido n'ido zisigaye zivuga ku kibazo kiriko kiravugwako, kandi zikavugwa ku kiganiro ca Habakuki n'ukwijogota canke ugucira intimba, azicurira Imana. Ni co gituma, ico gitabu gihamagarira umusiguzi gusoma Habakuki nk'aho ariko aravuga ku bintu abantu bose bacamwo vy'ukwizera, ahanini, ikibazo c'akarenganyo womenga gakomoka ku Mana hafatiwe ku gufororoka kw'amategeko n'ivyagezwe hamwe n'agacinyizo kariho mw'isi.” (Whitehead 2016: 267-68) J. H. Eaton yongerako ibi, “ubutumwa bw'ico gitabu bushikirizwa mu buryo rusangi no mu majambo azwi kugeza yaho mu vy'ukuri uwo ari we wese ashobora kubitahura. Kubw'ivyo ico gitabu kivuga ibintu biriho, bifise ico bivuga muri iki gihe nk'uko kibivuga no mu bindi bihe, kandi ngaha hariho akabirya ko kubona yuko imizingo yatowe ku mu kibano co ku kiyaga c'Umunyu [hari haciye nk'umyaka 500 inyuma y'ivyabaye nkuko twabihanahanyeko ivyiyumviro muri Habakuki] biboneka mu bice vya 1-2 umuyobora wo mu gihe cabo bwite kandi vyagize ico bibivugako vya mbere kuri Habakuki dusanzwe dufise.” (Eaton 1961: 82) Nubwo Habakuki abaza ibibazo abantu bose babaza, ni ngirakamaro kubona yuko ukugene yabishikirije naho yavyabuye mu kubaza ivyo bibazo: “kubaza ngo mbega akarenganyo kazokwemererwa kubandanya gushika ryari vyerekana yuko hariho Imana kandi ko iyo Mana ishobora gukora kugira ngo ihagarike ako karenganyo. Ingaruka vyongeye ni uko agacinyizo kenshi na kenshi abantu batakambiye Imana kubw'ako, kandi ko Imana isanzwe izi ko kariho, kandi ko igikorwa co gutorera umuti ako karenganyo citezwe kuri yo.” (Whitehead 2016: 269)

Muri iki kigabane, umurongo wa **2** uvuga ku “muryano” (Igiheburayo = *hamas*) cerekana “kivuga ku kurenga amategeko agenga abantu ikibona ndashe aho umuntu arenganya akababaza uwundi ahanini (akarorero, Ita 6:11). Insiguro yayo yihishije ni imwe mu bintu bitari vyo, aho ugukoresha ubukoko ari yo nsiguro yonyene ishoboka. . . . *Hamis* iryo jambo riboneka incuro 6 mu gitabu ca Habakuki (1:2, 3, 9, 2:8, 17 [kabiri]) . . . ni co gituma rero ari ijambo ngenderwako muri ubwo buhanuzi.” (Armerding 1985: 500)

Ku murongo wa 3 Habakuki avyura ikindi kibazo kijanye n'ico “uzogeza ryari?” mu yandi majambo, “kubera iki?” vyongeye, uwo ari we wese arabaza iki kibazo—Abakristo co kimwe n'abatari Abakristo—igihe duhwanye n'akarenganyo canke turiko turarenganywa, ukubabazwa, ububisha n'ibibi (raba **Kuv 17:3; 32:11-12; Guh 11:11, 20; 14:3; 20:4-5; 21:5; Yosuva 7:7; Abacamanza 6:13; 21:3; 1 Sam 4:3; 1 Abam 9:8; 2 Ngo 7:21; Yobu 3:11-12, 20, 23; 7:20-21; 10:2, 18; 13:14, 24; 21:4, 7; Zaburi 10:1; 22:1; 42:9; 43:2; 44:23-24; 74:1, 11; 80:12; 88:14; Yes 63:17; Yer 9:12; 12:1; 13:22; 14:8-9, 19; 15:18; 22:8; Gucura intimba 5:20**). Hariho ibintu bibiri bitangaje kuri iki kibazo. Ubwa mbere, hariho ikibazo kirengeye insiguro amajambo ahabwa. Ibitabu bimwe bimwe bifise agace ka mbere k'ikibazo ca Habakuki nk'aho yifatirako ariko agace ka kabiri k'ico kibazo kagafatira ku Mana, akarorero, “ni iki gituma unyereka ibigabitanyo ukitegereza ivy'inzigo, ivy'amafuti?” (ESV); “Kubera iki utuma ndaba akarenganyo? Kubera iki wirengagiza ugukora ikibi?” (NIV). Ahandi na ho ubwo buce bwose bw'ico kibazo bufatira kuri Habakuki ubwiwe, akarorero, “kubera iki utuma ndaba ibigabitanyo, kandi ugatuma ndaba ku bugome, ubugizi bwa nabi?” (NASB); “Kubera iki unyereka ibigabitanyo, kandi ugatuma ndaba ingorane?” (NKJV). Ivyo vyse NASB na NKJV bifise “jewe” mu gace ka kabiri k'ico kibazo mu nyuguti zanditswe mu bundi buryo, vyerekana yuko insigarirazina “jewe” itari mu Giheburayo ca mbere. Kutaboneka kw'iyi nsigarirazina ni kwo dufatirako mu nsobanur zitandukanye zatanzwe.

Ubugira kabiri, hariho ikintu twofatirako twebwe twese co kuri Habakuki. Ikibazo “Kubera iki? Raba neza ko ari “wewe [Imana] utuma mbona ibigabitanyo” kand, nimba NASB na NKJV bivuga ukuri mu nsiguro no mu nsobanuro bavana ururimi barushira mu rundi, “wewe” (Imana) “utuma nitegereza ubugome, ubugizi bwa nabi?” mu yandi majambo, igihe ibigabitanyo bidukikije hanyuma tukabibona, ivyo ni kubera impamvu kanaka, ntitubibonera ubusa. Imana ituma ico kibi tubana kugira ngo tugire ico tugikoze. Dukwiriye kuba abakozi b'Imana, ibikoresho vy'Imana vy'ugucungura n'ukurokora, ntidupfe kwiycarira ngo turire dusuhuza umutima gusa ngo ibigabitanyo bidutangatanze irya n'ino.

Ku murongo wa 4 Habakuki ahanga amaso ku karenganyo hamwe n'uguhirika ubutungane abona bimutangatanze irya n'ino. Ariko aratakambira Imana kubera azi ko “Uhoraho ari Imana igorotse, ica izibereye” (**Yes 30:18; raba kandi Gus 32:4; Zef 3:5**).³

- **1:5-11:**⁵ “Enda ni murabe mu mahanga, muvyitegereze; muratangara, mwumirwe. Kuko mu gihe canyu ngira nkore igikorwa mutokwemera naho mwokibarirwa. ⁶kukw'ehe raba, ngira nkakamure Abakaludaya, rya hanga ry'inkazi kandi ry'inkuba, bagenda batera isi iyo iva ikagera, bakikeberezako ingo zitari izabo. ⁷Abo ni ibirara vy'inkazi, kandi bateye ubwoba: uguhana no gutikiza nibo bivako. ⁸Amafarasi yabo Arusha ingwe ubukuba, kandi Arusha ubukazi amabingira agenda ijoro; abagendera ku mafarasi yabo baza bihaya, mbere abagendera ku mafarasi yabo baza bavuye kure, baguruka nk'inkukuma yihutira ico irota. ⁹Bose bazanwa n'umuryano; amaso yabo bayahangana igihababu imbere yabo; bakumakuma imbohe nk'umusenyi. ¹⁰Mbere bacokora abami, bagatwenga abaganwa, ibihome vyose barabitwenga gusa, kuko babirundira ibigunguzi vy'ivu vyo kwuririrako, bakabinesha. ¹¹Bagazeza bagahita nk'umuyaga, bagakomeza inzira, ari abanyabicumuro, kandi inkomezi zabo bazigize imana yabo!”

Inca make y'innyishu y'Imana

Muri iki kigabane, Imana yishura ugutakamba kwa Habakuki; ariko inyishu yayo si iyo Habakuki yipfuzwa kwumva canke yari yiteze. Kugira ngo Imana igire ico ikoze ku muryano, icaha, ububisha, n'akarenganyo ivyo Habakuki yariko araririra, yijogota, Iman ivuga yuko “igira ikakamure Abakaludaya,” abantu b'umuryano kurusaha abo kandi bakora ibitabereye kurusha abo. “Abo ni ibirara vy'inkazi kandi bateye ubwoba; uguhana no gutikiza ni bo bivako. . . . Bose bazanwa n'umuryano. . . . Bakumakuma imbohe nk'umusenyi. . . . Mbere bacokora abami, bagatwenga abaganwa. Inzitari zose z'ibisagara barazitwenga gusa. . . . Bagazeza bagahita nk'umuyaga, bagakomeza inzira, ari abanyabicumuro, kandi inkomezi zabo bazigize imana yabo!” Yeremiya yavugishijwe ibintu nk'ivyo nyene muri **Yer 4:1—6:30**. Hariho ibintu bitari bike dutegerezwa kubona muri ibi. Ubwa mbere, Imana ivuga mu buryo bugaragara yuko ari yo ikakamura

³ Mu buryo budasanze, **Yes 30:18** haheha mu kwongerako ibi “Hahirwa abashamaje bamwiteze bose.” Ivyo ni vyo na Habakuki yarimwo ubwiwe. Yiyumvira yuko yarindiriyeye igihe kirekire cane kandi ko “ubutungane butevye umuntu aba atatangirijwe.” **Yes 30:18** hariko haremeza Habakuki—na twe ni uko nyene—yuko ubutungane butevye si ukuba utatangirijwe. Amakosa yose azogororwa (raba **Ita 18:25; Zab 9:7-8; Yes 3:10-11; Rom 8:28; 2 Kor 5:10; Kol 3:25**). Ubutungane bwayo buzotahurika rwose, kubera izi kandi izoshira ahagaragara ibintu vyose, mbere n'ibintu twibaza ko vyari bihishijwe, vyakorewe mu moisho hamwe n'ivyiyumviro vy'imitima yacu vyatumye dukora ivyo twakoze (**1 Sam 16:7; 1 Abam 8:39; 1 Ngo 28:9; Zab 44:21; Imig 15:3; 21:2; Umus 12:14; Mat 10:26; Mariko 4:22; Luka 8:17; 12:2-3; 16:15; Ivyak 11:24; Rom 8:27; 1 Kor 3:13; 4:5; Heb 4:13**).

Abakaludaya (umurongo wa 6). Aha ni ahantu hagaragara herekana yuko Imana iganza amahanga, igakakamura bamwe igashira hasi ayandi, igahagurutsa amwe igashira hasi ayandi (raba 2 Ngo 20:6; Yobu 12:23; Zab 33:10-11; 75:6-7; 135:10-12; 136:10-22; Imig 21:1; Yes 13:1—23:18; 40:21-24; 41:2-4; 45:1-7; Dan 2:20; 4:17, 32; 5:21; Rom 9:17; 13:1). Ku bw’ivyo, Bibiliya iratubarira yuko, “*igihimbaye uhoraho cose ni co akora, mw’ijuru no mw’isi, mu kiyaga no mu kuzimu hose*” (Zab 135:6). Imana itangaza yuko “*ihera mu ntango nkavuga ivyo iherezo, ngahera no mu bihe vya kera nkavuga ibitaraba, nkavuga nti: ‘imigabo yanje izokomera, kandi ivyo nzogomba vyose nzobishitsa. . . . Narabivuze; no kubishitsa nzobishitsa. Narabiteguye no kubikora nzobikora.’*” (Yes 46:10-11)

Ubwa kabiri, ico Imana iriko irakora—mu yandi majambo, gukakamura no guhagurutsa ayandi mahanga kugira ngo atere, arwanye kandi asangangure Isirayeli niyo Isirayeli yarenga kw’isezerano yagiraniye n’Imana kandi ni yo itakorera uhoraho mu bwizigirwa kandi inezerewe—vyari vyaravuzwe n’Imana ibibarira Abisirayeli mbere n’imbere yuko binjira mu gihugu c’isezerano (Gus 28:47-57). Hari haciye nk’imyaka 150 imbere yuko Habakuki yandika, Imana yarongeye itangaza ihame nk’iryo ryo gucirako iteka ubwami bwa ruguru bwa Isirayeli biciye mu wavugishwa n’Imana Amosi: “*Ni mwumve iri jambo uhoraho abavuzeko, yemwe Bisirayeli, arivuze ku muryango wose yaduganye awukuye mu gihugu ca Egiputa: ati Ni mwebwe gusa twamenyanye mu miryango yose yo mw’isi, ni co gituma nzobahanira ibigabitanyo vyanyu vyose..*” (Amosi 3:1-2; raba kandi Yer 25:29; 1 Pet 4:17)

Ubugira gatatu, Imana irazi yuko Abakaludaya ari ihanga ritubaha Imana: “*ubutungane bwabo n’agateka kabo bagahangana igihababu imbere yabo . . . ari abanyabicumuro, kandi inkomezi zabo bazigize imana yabo!*” ubu si ubwa mbere Imana ikoresha amahanga akomeye, amahanga atubaha Imana nk’ibikoresho ikoresha mu guhana no gucirako iteka abantu. Imana yakoresheje Ashuri kugira ngo itere kandi isangangure ubwami bwa ruguru bwa Isirayeli mu kubuhana kubera ivyaha vyabwo n’ugusenga ibigirwamana (Amosi 6:14; Hos 7:1—10:15); vyongeye yakoresheje Ashuri nk’igikoresho cayo c’uburake bwayo mu guhana Yuda kubera ukudaca izibereye n’akarenganyo (Yes 8:5-8; 10:1-6; 29:1-8). Vyongeye, aho ni ahantu hagaragara herekana yuko Imana ikoresha canke ikaburizamwo intambara kugira ngo ishikane ubugombe bwayo bwiza kandi butagira agatosi (raba kuv 15:3-12; Abacamanza 2:23—3:2; 1 Sam 17:45-47; 30:1-19; 2 Sam 5:17-25; 2 Ngo 17:10; 20:15, 22).

Ukugene amajambo y’inyishu y’Imana yubatse

Muri iyi nyishu y’ugutakamba kwa Habakuki, Imana ikoresha amajambo amwe nk’ayo Habakuki yakoresheje, ivyo vyerekana ko yumvise ugutakamba kwa Habakuki kandi ko, nubwo Habakuki atonezerezwa n’inyishu ahawe, Imana iriko irishura ukwijogota kwa Habakuki. Ni co gituma, “Enda nimurabe” na “muvyitegereza” ku murongo wa 5 hafatanije na “end ani murabe” na “muvyitegereze” vyo ku murongo wa 3. “umuryano” ku murongo wa 9 hafatanije n’ “umuryano” wo ku murongo wa 2. “Uguhana” ku murongo wa 7 hafatanye no’ “kutabaho kw’imanza ziyoranye” ku murongo wa 4.

Ugusubirwamwo kw’ayo majambo kwavuzwe n’Imana vyongeye vyerekana ko izosubiriza mu ndumane Yuda w’umuryarukanyi hafatiwe ku bikorwa vyawe yakoze. Hose hafatiwe ku vyabaye mbere n’akarorero k’Imana icirako iteka abantu n’amahanga kandi ikabishura “bivanye n’ibikorwa vyabo” (Lew 24:17-22; Abac 1:6-7; 9:22-24, 56-57; 2 Sam 12:9-12; 1 Abam 2:32-33; 1 Abam 20:35-42; 1 Abam 21:17-19; 2 Ngo 6:23, 30; Yobu 4:8; 34:11; Zab 18:24; 31:23; 62:12; Imig 1:31; 11:25; 14:14; 22:8; 24:12; Umus 12:13-14; Yes 59:18; Yer 17:10; 25:14; 32:19; Ezek 7:3, 8-9, 20, 23-24, 27; 9:10; 11:21; 16:43, 59; 18:30; 22:31; 24:14; 33:20; 35:6, 11, 15; 39:24; Hos 8:7; 10:13; 12:2; Yoweli 3:5-7; Obadiya 15; Zek 1:6; Mat 16:27; 25:14-30; Mariko 4:24; Luka 6:37-38; 12:47-48; Yohana 5:28-29; Rom 2:1-6; 12:19; 1 Kor 3:8, 11-15; 2 Kor 5:10; 11:15; Gal 6:7-8; Ef 6:8; Kol 3:25; 2 Tim 4:14; Heb 10:26-27; 1 Pet 1:17; 2 Pet 2:20-22; Yuda 14-15; Ivyah 2:23; 14:13; 20:11-13; 22:12). Ijisho ku rindi, ivyo Yuda yabivye, ni vyo azokwimbura; ingero yagereyemwo abanda ni yon a we azogererwamwo.⁴ Yamara, Armerding avuga yuko ukwo kuri nyene “ni kwo gukoreshwa no kuri Yuda canke Babuloni: uguca amateka kw’Uhoraho ku caha mu bantu biwe bwite ni co nyene kibandaniriza kuri vyaha bimeze nk’ivyo no mu Banyebabuloni, bishirwa ahagaragara ku murongo wa 11b kandi bigakuzwa cane ku mirongo ya 2:6-19. Ukwigenga n’ukutavugirwamwo kw’Imana ntigukuraho uruhara rw’abantu; igihe co kuzobibazwa ni co gitandukana gusa (raba Rom 2:4-11; 9:11-24; 1 Tim 5:24).” (Armerding 1985: 502)

Ico Imana iriko iravuga ni ugushira mu ngiro kw’ihame ryatangajwe muri 1 Pet 4:12-13, 17-19: “¹² Abo nkunda, umuriro uri hagati yanyu wo kubagerageza ntukabatangaze, nk’aho mubonye akatabonetse. ¹³ Ariko munezerezwe n’uko mufatanije n’imibabaro ya Kristo, kugira ngo no mu gihe co guhishurwa kw’ubwiza bwiwe

⁴ Ibi bizwi nk’ihame rya *lex talionis* (ihame ry’uko igihano umuntu ahawe gitegerezwa kuba kingana n’ikosa ryakozwe),

*muze munezerwe muhimbawe. . . .*¹⁷ *Kukw’igihe gishitse c’uko urubanza rutangurira mu b’inzu y’Imana; none ko rutanguriye kuri twebwe, itherozo ry’abatumvira ubutumwa bwiza bw’Imana rizomera rite?*¹⁸ *Kandi, ‘k’umugorotsi akizwa agarukiye ku manga, utubaha Imana n’umunyavyaha bazoboneka hehe?’*¹⁹ *Nuko rero abababazwa nk’ukw Imana igomba ni babitse ubugingo bwabo uwo Muremyi wo kwizigirwa, bakore ivyiza.”* Muri **1 Pet 4:12-19**, “Petero ariko arahamurira ishengerero—inzu y’Imana—yari iahanamiwe n’amarushwa, hamwe n’uguhama, ko bakwiye kwihangana. Abizera bari mu ngorane kandi bariko bararwana n’uguheba hamwe n’ukwitandukanya n’ivyaha vy’isi vya kera vyari vyarabagize inyagano (imirongo ya 1–4). Petero abibutsa yuko ababi bazohwana n’urubanza n’uburake bw’imana (umurongo wa 5) yamara yuko abizera Kristo bategerezwa kwigenza neza kurusha uko bigeze kubikora. ‘umuriro wo kubagerageza’ bariko baracamwo wari uwo kubavugutira nk’uko izahabu rivugutirwa n’umuriro kugira ngo inkamba zirivemwo (umurongo wa 12).” (“Bisigura iki” 2002-2020: n.p.) Isirayeli na Yuda bose barabonye “*ukugira neza kw’Imana n’ubuhambazi bwayo*” (**Rom 11:22**). Kubera yuko ishengerero ari Isirayeli nshasha, y’ukuri kandi y’impwemu, ishengerero rirashobora kwitegaye ibimeze biryo.⁵ J. Alec Motyer arafise ico abivugako: “Ishengerero risabwa nk’ivy’Isirayeli yasabwa, ‘kwica ingingo zabo ziri mw’isi, ubushakanyi, ibihumanya, ukwipfuzwa kw’umubiri, ukwipfuzwa kubi kwose, no kwipfuzwa ivy’abandi ni kwo gusenga ibigirwamana’ (Kol. 3:5, umwanditsi ni we yabisobanuye). Paulo arazi yuko icaha icaha kibangamiye Isirayeli c’ugusenga ibigirwamana ari ikintu n’ishengerero ry’uyu musu rishobora gukora, cinyegejwe, nk’uko vyama, nk’ivyipfuzwa bitarondera Imana kandi atari ivyo gukunda Imana.” (Motyer 2000: 596) Imana izana ingorane n’imibabaro mu bugingo bw’abantu bayo kugira ngo ibavugutire ibakuremwo inkamba. Kubw’ivy’abizera barashobora kumenya ata nkeka ko “imibabaro yabo y’iki gihe—ko atari icerekana ko Imana yabahevyeye canke ko ari ukudashoboka kw’ivyizigiro vyasezeranywe mu kuzuka kwa Yesu Kristo—ahubwo n’ikindi kintu cerekana yuko Abakristo ari urusengerero rushasha rw’Imana aho Mpwemu agerereye kandi aho umuriro w’inkazi ukuramwo inkamba, n’ubube gito kandi ko wemeza ko Imana ariho igerereye.” (Johnson 1986: 291)

Twebwe—umwe wese ku gatwe kiwe, nk’ishengerero, kandi nk’ibibano—duhura n’ibibazo nk’ivy’onyene vyari bihanze Yuda ya Kera. Ikibazo ni: tugiye gukora iki ku caha, akarenganyo, hamwe n’ububisha? Mbega tugiye kubireka vyibandirize nk’uko vyari biri mu gihe ca Habakuki canke hari ico dukwiye gukora kugira ngo tubihindure? Turazi yuko “*Uhoraho akangira uwo akunda*” (**Heb 12:6; Imig 3:12**). Ariko turakwiye kwibuka ivyo Paulo yahanuye, “³¹ *Ariko iyo twimenye uko turi, ntidutsindwa n’urubanza..*³² *Ariko iyo dutsinzwe n’urubanza duhanwa n’Umwami, kugira ngo ntituzwe dutsindwe n’urubanza rudashira hamwe n’ab’isi.*” (**1 Kor 11:31-32**) Yuda “ntiyimenye uko iri mu vy’ukuri,” ni co catumye ihanwa bishemeye n’Imana biciye mu ba Nyebabuloni. Mbega na twe “turimenya uko turi vy’ukuri kugira ngo ntituzotsindwe n’urubanza?”

Hariho ikindi kintu cerekeranye n’ukugene amajambo Imana yakoresheje akwirikirana mu mirongo ya **6-11** ataboneka mu zindi nsiguro n’insobanuro. Imirongo ya **6-11** irasigura insigarirazina ku b’i Babuloni nka “bo” canke “ivyabo.” Mu Giheburayo ariko, hafi nk’izo nsigarirazina zose ziri mu rudende kandi mu gitsinagabo, mu yandi majambo, “we” canke “ivyawe.” Iri koreshwa rimwe ry’insigarirazina ryo mu gitsinagabo mu rudende rivuga kuri Babuloni risubirwamwo mu nyishu Imana yahaye Habakuki mu kwijogota kwiwe kwa kabiri muri **Hab 2:4a, 5-19**. Ibi bibangabanganye no kuri **1:10** (“*Inzitiro zose z’ibisagara barazitwenga gusa, kuko bazirundira ibigunguzi vy’ivu vyo kwuririrako, bakabinesha*”). Mu Giheburayo mu vy’ukuri havuga gurtya, “*Atwenga inzitiro zose z’ibisagara, kuko azirundira ibigunguzi vy’ivu vyo kwuririrako, akabinesha*”. “Inzitiro” rifatira kuri Yerusalemu n’inzitiro zaho (Moseman 2017: 265-66). Uru rurimi n’iyi mvugo vyonerako ikintu “yisangije” nimba hatarimwo n’ubushakanyi, ikintu Imana iriko irabarira Habakuki kandi kubera ivyo, bituma inyishu y’Imana itera ubwoba burengeye.

Ikindi kintu c’ikoresheje insigarirazina mu rudende muri iki gisomwa gikwiriye ko tuciyumvirako. Mwibuke yuko Imana yavuze iti, “*Ngira nkabure Abakaludaya.*” (umurongo wa **6**). David Moseman yerekana yuko mu “gukoresha “n” ihagarariye “je” incuro zitatu zose (imirongo ya 7 na 10) hamwe n’amavuga bijanye, ico gisomwa cerekana yuko uko we (Babuloni) ikora, ni ko na “yo” Imna ikora (Yahweh). Raba umurongo wa 7: ‘uwo ni ikirara c’inkazi kandi giteye ubwoba. Kuri we ni ho ubutungane bukomoka, kandi kuri we ni ho agateka gakomoka.’ Tudafatiye ku vyariko biravugwa, umuntu ashobora gutahura ko aya majambo ariko aravugwa kuri Yahweh. Co kimwe, nta muntu n’umwe akwiriye kubanza guhigimanga igihe yumvise amajambo yo muri Zab 2:4 mu murongo wa 10. Kandi no ku murongo wa 11, ikoresheje ry’ijambo ‘umuyaga/mpwemu’ רח (rwh), udashobora guhagarikwa kandi ukomeye uca aho ugomba ukirenganira, vyongeye wibutsa ko ari Yahweh.” (Moseman 2017: 266) Iyo mvugo n’urwo rurimi vyerekana yuko ari Imana iriko irakora kandi icira urubanza, ihana Yuda icishije, ikoresheje Abanyebabuloni.

⁵ Kubera yuko ishengerero ari rishasha, ry’ukuri, kandi rikaba Isirayeli yo muri Mpwemu vyaravuzweko ido n’ido mu gitabu ca Menn 2018: 55-59.

Yamara, nk'uko bija vyavuzwe aho hejuru, ukutavugirwamwo kw'Imana n'ikoresha ryiwe ry'ibikoresho vyiwe vy'abana b'abantu nk'Abanyebabuloni kugira ngo ashitse ubugombe bwiwe ntibikuraho uruhara rw'umuntu yakoreshejwe. Ibi bigaragarira hagati mu murongo wa **11** aho harimwo uguhindura ivyavugwa mu kanya isase. Abanyebabuloni baraheza *“bagahita nk'umuyaga” bagakomeza inzira*, ariko na bo nyene Imana yarabaciriyeko iteka. Ni *“abanyabicumuro”* (mu yandi majambo. *“na we nyene ni umunyabicumuro”*). Ako kanya nyene ahejeje kuvuga ko Babuloni ari umunyabicumuro, kandi igituma na we nyene ari umunyabicumuro biratangazwa: *“inkomezi [zabo] bazigize imana yabo!”* Armerding aheraheza avuga ati, *“Amanyama atagira uko angana y'ab'i Babuloni agaragara nk'aho ari ukwigira nk'imana. Abantu nkabo berekana ko ata ruhara babifisemwo, ntibarondera ukwihana, kandi ntibashaka gusubiza ibintu mu buryo, igihe baba barenze urutonde ngenderwako rw'ubugingo bwaremwe n'Imana. Urubanza nk'urwo rw'ukuba abanyabicumuro' rushobora gusigura gusa urubanza rw'ugusangangura rwacitse (raba 2:6-20; 3:13-16).”* (Armerding 1985: 503-04)

Ivyabuwe mu Vyakozwe n'Intumwa 13

Ubwa nyuma, umurongo wa **5** wabuwe mu **Ivyak 13:41**. Luka yarahinduye gatoya ukugene ayo majambo yanditswe kandi akurikirana *“mu mahanga”* kuri *“mwebwe mwa banyagakengere”* kandi yongerako *“igikorwa”* inyuma yo *“mu gihe canyu.”* I. Howard Marshall avuga ati, *“Luka rero araba ivyariko biraba ico gihe nk'igaruka ry'ivyabaye mu gihe ca Habakuki, aho imana vyongeye ikora 'igikorwa,' kandi ivyo kumbure bikwiriye gutahurirwa mu muco w'ikreshwa ry'ijambo ergon [igikorwa] hafatiwe ku gikorwa c'intumwa yafatiyeko muri ibi vyariko biraba ngaha (13:2; 14:26), catumye habaho ukutizera mu Bayuda kandi bigatuma Imana ibahana”* (Marshall 2007: 587). Mu buryo budasanzwe, mu **Ivyak 13** Paulo yariko aravugira mw'Isinagogi kw'Isabato. Ni co gituma, hamwe hamwe muri ivyo *“igikorwa mu gihe canyu mutokwemera”* vyavugwa ku Bayuda bo muri Yuda. Mu gihe ca Habakuki Imana yariko irakoresha Abanyebabuloni mu gukora *“igikorwa”* cayo c'ugucirakw iteka, c'uguhana aho mu gihe ca Paulo, Imana yariko irakoresha ishengeru. Kanatsinda, mbere na Paulo yaragabishije abantu bo mw'isinagogi, *“Nuko mwiubare, ivyavuzwe n'abavugishwa n'Imana vyoye kubashikako”* (**Ivyak 13:40**). Nkuko twabibonye dufatiye ku murongo wa **1:2-4**, aho hejuru, ubutumwa bwa Habakuki buvuga ku mahame n'ibibazo vyo mu bihe vyose, ikintu na Luka na we atahura. Ikibazo kw'ishengeru uyu musu ni: mbega Imana iriko irakoresha ishengeru nk'igikoresho cayo kugira ngo izane imigisha canke uguhana abandi, ugutsindisha n'ugucirakw iteka abandi, canke ishengeru ubu rikwiriye kuba igikoresho canke ishikiro ry'ugucirakw iteka n'Imana?

Nubwo igihe Paulo yabura ivyavuzwe muri **Hab 1:5** yari mu gikorwa ciwe c'ivugabutumwa nk'intumwa, ikintu gikomeye kurusha ibindi co mu **Ivyak 13:41** ni ubutumwa bwiza ubwabwo. Mw'Isinagogi, Paulo atangura avuga kuri kahise ka Isirayeli, kari icijiji kandi kashikijwe n'umukiza yari yarasezeranywe, Yesu (**Ivyak 13:16-25**). Maze aca ashingira cane ku rupfu n'ukuzuka vya Yesu vyatumye bishoboka yuko *“nuko bagabo bene Data, ni mumenye ko muri uwo ari ho mubwirirwa ivy'uguharirwa ivyaha. Kandi ni we atsindanishiriza umwizera wese kuri vyose, ivyo mutashoboye gutsindanishirizwa n'ivyagezwe vya Mose”* (**Ivyak 13:38-39**). Mu yandi majambo, ihame Imana iriko irashimangira kuri Habakuki muri **Hab 1:5-11** kandi no kuri **2:5-19**—ni uko ico kibi Imana izokivyazamwo, izokivanamwo iciza, uguca izibereye izikuye mu karenganyo, kandi n'agakiza igakuye mu gusangangurwa—bironka ugushitswa muri Yesu Kristo. Nubwo Habakuki yiyumviriye yuko Imana yamuhevyeye, ku musaraba Kristo mu vy'ukuri yarahebwe na Se, Data (**Mat 27:46**). Kubera Data yahevyeye Kristo, nimba turi muri Kristo, ntutuzokwigera duhebwa (**Mat 28:20; Rom 8:31-39; Heb 13:5**). Mbere no mu bihe bigoye kurusha ibindi vyose dushobora gucamwo, turafise ubushizi bw'amanga yuko Kristo ari kumwe natwe; iriko irakorera muri twebwe yirura imibabaro yacu yose (**2 Kor 1:3-5**) kandi abo yamenye kera yabatoranije kera gushushanywa n'ishusho y'Umwana wayo (**Rom 8:28-30**). Mu bihe vy'ukugeragezwa gukomeye n'amarushwa n'ukurengerwa, turashobora kwumva amahoro mbere n'umunezero bitaboneka ahandi hantu na hamwe (**Yohana 14:27; 16:33; 1 Pet 1:3-9**). Ubutumwa bwiza ntibumeze nk'ikindi kintu na kimwe kandi ntibumeze nk'irindi dini na rimwe mw'isi. ni Imana, biciye muri Kristo, idukorera ivyo tutari gushobora kwikorera na gato. Ubutumwa bwiza ni, kanatsinda, *“igikorwa mutazoruha mwemera naho umuntu yokibasobanurira”* (**Ivyak 13:41**).

IBIBAZO VYO GUHANAHANAKO IVYIYUMVIRO

1. Ibihe vyo mu mibano, vya politike n'ubutunzi vyo muri Yuda mu gihe ca Habakuki vyogereranywa gute n'ibihe vyo mu mibano, vya politike n'ubutunzi vyo mu gihugu cacu muri iki gihe? Wibaza ko Imana ishobora kubikorakw iki?

2. Twoshobora gukora iki kandi dukwiriye gukora iki—umuntu ku gatwe kiwe kandi nk’ishengero—dukwiriye gukora iki ku bubisha n’akarenganyo tubona mu gihugu cacu no mu kibano cacu?
3. Mbega twoba twatakambiye Imana ku bijanye n’ububisha canke akarenganyo? None, nimba Imana yoba yarishuye, yishuye gute ugutakamba kwawe?
4. Wifashe gute ku gucereza kw’Imana mu bihe hariho agacinyizo, akarenganyo n’ububisha canke igihe Imana yacereza kandi na we uriko urayitakambira? Twovyifatamwo gute, twokora iki?
5. Twokora iki igihe Imana yinumiyeku karenganyo, agacinyizo n’ububisha tubona mu kibano no mu gihugu cacu?
6. Mbega “turimenya uko turi vy’ukuri kugira ngo ntidutsindwe n’urubanza (1 Kor 11:31)?
7. Imana ihagurutsa abantu baturusha ububi (Abakaludaya) nk’igikoresho cayo kugira ngo ihane Yuda kubera ivyaha vyawe.
 - Mbega ivyo tubivugako iki?
 - Mbega hari uburorero nk’ubwo tubona uyu musu?
 - Mbega tweho twobivugako iki kandi twovyifatamwo dutwe?
8. Inyishu y’Imana ku gutakamba kwa mbere kwa Habakuki ntiyajanye n’ivyo Habakuki yari yiteze. Kanatsinda, vyari nk’igihushane n’ivyo yari yiteze.
 - Mbega hari igihe ibimeze biryo vyoba vyarigeze kugushikira?
 - Wavyifashemwo gute?
 - Twokwifata gute igihe ibintu nk’ivyo bidushikiye?
9. Mbega Imana iriko irakoresha ishengero nk’igikoresho cayo kugira ngo izanire abandi umugisha canke igihano n’ugucirwakw iteka, canke ishengero ubu ryoba ari irishikirwako n’umugisha canke rishikirwako n’igihano c’Imana canke uburake bw’Imana?
10. Ubutumwa bwiza bunyuranye gute n’irindi dini iryo ari ryo ryose mw’isi?

B. Ikiganiro ca Kabiri (1:12—2:20)

• **1:12-17:**¹² Mbega ntiwamyeho uherye kera hose, Uhoraho mana yanje, Uwera wanje? Ntituzopfa, Uhoraho, wabashizeho ng’ubacishe amateka, imanza; Gitandara we, wabashiriyeho guhana.¹³ Wewe w’inyonga zitunganye zitoraba ikibi, kand’utoshobora kwitegereza ivy’inziro, ni iki gituma none witegereza abaryarukanyi, ukiyihorerera igihe umunyakibi arotsa umuntu amurusha ubugororotsi?¹⁴ Ugahwanya abantu n’amafi yo mu kiyaga, canke n’ivyikwega hasi, bitagira ikibiganza?¹⁵ Bose babarobesha igera, bakabafatisha urusenga rwabo, bakabegeraniriza mu mukwabu wabo; ni co gituma banezerwa, bahimbarwa..¹⁶ Ni co gituma urusenga rwabo baruha ikimazi, n’umukwabu wabo bakawosereza imibavu; kukw ari vyo bibahesheje kwidibamira, kwivyagirira, bigatuma ivyo kurya vyabo bigwira.¹⁷ Mbega none bazohora bacuranura urusenga rwabo, bakama bica amahanga ata kagongwe?

Ukwizera kwa Habakuki

Iyi ni yo nyishu ya Habakuki yishuye, yahaye Imana ku kibazo ciwe ca mbere n’ukwijogota kwiwe. Ahanini, ariyo aravuga aati: “Wewe, Mana, wategerezwa kuba uri uwera kandi atagira agasembwa kandi mbere ntushobora kuraba ikibi kandi udashobora kwitegereza ivy’inziro—none bishoboka gute ko ukakamura, ukavyutsa, ugahanura ihanga ry’irinyakibi rikarotsa ihanga ririrusha ukugororoka?” Abantu benshi bagize ico bavuga kuri iki kibazo bavuga yuko Habakuki ariko arashira mu kabaza Imana bivanye n’imigenderanire yari afitaniye na yo, iyo Habakuki agumana, kandi akayigumana kubera ukwizera kwiwe. Ivyo tubibona mu kugene Habakuki yita Uhoraho “*Mana yanje*” na “*Uwera wanje*.” Hejuru y’ivyo, nubwo insobanuro y’ukuvana mu Giheburayo ikoresha ijamba “Uhoraho” ku murongo wa **12**, mu Giheburayo, Habakuki mu vy’ukuri ariko arakoresha izina ry’isezerano ry’Imana, YHWH (Yahweh) (raba **Kuv 3:13-16; 6:2-8**). Aguma akoresha izina YHWH igihe ariko aravugana n’Imana muri ico gitabu (raba **Hab 1:2, 12; 2:2; 3:2, 19**). Ahantu honyene tutabona ivyo ni **Hab 3:3** aho avuga ati “*Imana [Eloah] ivuye i Temani*” no kuri **3:18** (“*Na ho nyene jewe*

nzonezererwa Uhoraho [Elohim, ubwinshi bwa Eloah] mpimbarwe n’Imana y’agakiza kanje”). Nta nkeka ko arik arakoresha izina Imana kubera *Eloah* na *Elohim* vyerekana ko ari hejuru ya vyose, afise ububasha, n’inkomezi (raba **Zab 50:22; 114:7; 139:19** aho *Eloah* rikoreshwa), kandi **Hab 3:3-15** herekeranye n’uko Imana iri hejuru ya vyose kandi ko ifise inkomezi hejuru y’uwo ari we wese n’ikindi kintu ico ari co cose. Kuri **Hab 1:11**, aho Imana yita Abakaludaya “*abanyabicumuro kandi inkomezi zabo bazigize imana yabo,*” akoresha ijambo *Eloah* ku “mana” (*Eloah* vyongeye ikoresha ku “kirwanya-imana” muri **Dan 11:37-39**). **Igice ca 3** gitandukanya ukuba hejuru, ububasha n’inkomezi z’Imana y’ukuri n’imana y’ikinyoma y’Abanyebabuloni “*inkomezi zabo bazigize imana yabo.*”

Mu yandi majambo, Habakuki *ntariko* aravuga (nk’aho abantu bamwe bamwe babona “ingorane z’ikibi”), “*Sinzokwigera nizera imana yorekura canke yokwemera ikibi nk’ico ko kibaho.*” Whitehead avuga ati, “Habakuki si umwansi w’Imana yiwe, canke uwukekeranya yuko Imana ibaho. Aguma yemeza ko Imana itegerezwa kugororoka kandi ko ica izibereye (2:13) kandi ni uru ruhagarara ruri hagati y’ivyo tubona muri iki gihe n’ivyo we azi ko Imana itegerezwa gukora kugira ngo yerekana uguca izibereye kwayo bitegerezwa gushitswa n’ukwizera mu vyo “yeretswe” yahawe kuri 2:2. Aho guhamangira ku nyishu ihagije kuri iyo ngorane y’imibabaro nk’ikintu gituma habaho ukwizera, Habakuki abaza ikibazo ciwe yisunze ukwizera kwiwe.” (Whitehead 2016: 280) Brian Allred yongerako ibi, “naho kubeshwaho n’ukwizera mu bihe vy’ubuzima bugizwe n’ibigoranye n’ibigoranye vyinshi harimwo kuba umunyakuri ku Mana, vyongeye twigira kuri Habakuki ko bisaba kutarekura ico uzi ko ari ukuri ku Mana. Ni ngirakamaro kubona ukugene Habakuki yabajije, yateguye urukurikirane rw’ibibazo bigira kabiri (imirongo ya 12-13). Aremeza ko Imana igororoka, ari iyera, iguma ari umwizigirwa, iri hejuru ya vyose, itagira ubugoryi, kandi ko ica izibereye. Ivyo bigenga Uhoraho vyerekana ko ari simusiga kandi ko ari ukuri ntasubirwamwo kuri Habakuki mbere naho ari mu bihe bitumvikana. Mu yandi majambo, igihe Habakuki yiboneye ibitajanye n’ivyo yizera, ntiyemerera ivyo abonye ko ari vyo bigira, bigenga ukwizera kwiwe. Ahubwo, muri ukwo gutangara kwiwe, yumira ku co azi ko ari ukuri ku Mana yiwe.” (Allred 2017: 179) Nta hantu na hamwe muri iki gitabu Habakuki yerekana ko yova ku Mana akajana izindi nzira. Ibi ni ngirakamaro cane ku Bakristo ko bokwibuka igihe cose bahwanye n’ingorane, n’ibibazo, n’imibabaro hamwe n’ibibi.

Habakuki aharira n’Imana

Ukugene Habakuki yabajije ikibazo ku murongo wa **12** (“*mbega ntiwamyeho uhereye kera hose, Ewe Uhoraho Mana yanje, Uwera wanje?*”) birafise ico bivuga cane mu Giheburayo kurusha mu zindi ndimi vyasobanuwemwo. Francis Andersen avuga ati, “Nta kintu na kimwe cogereranywa n’ukugene Habakuki atangura isengesho ryiwe rya kabiri. Nta kintu na kimwe kimeze gurtyo ahandi hantu na hamwe muri Bibiliya. Imana ntiyegerwa habanje gukoreshwa uburyarya n’ivyubahiro nk’aho amasengesho abanza gushirwamwo ibiyaryosharyosha. . . . ikibazo ca Habakuki, nubwo cariko kiributsa Yahweh yuko ahoraho, yera, adapfa, ariko ashobra guhinduka umuntu, nubwo atabitomora neza, ugukekeranya kugize uwo mubabaro w’uwo muvugishwa n’Imana. Mu biranga Imana Habakuki yahisemwo ntiyashizemwo uguca izibereye n’ububasha umuntu ashobora kwitega ko Yahweh agaragaza mu nganji no mu gutegeka isi hamwe no mu gukuraho abanyakibi. Ibiranga Imana yahisemwo ni ngirakamaro cane, bivuga ku ngeso no kuvuga ku kugene umuntu ameze aho kuvuga ku co akora. . . . Kubera Imana ari Iyera kandi idapfa, none ni kubera iki abantu badakingirwa, kandi ni kubera iki inganji y’Imana kw’isi yigaruriwe n’inkozi z’ibibi kandi ata camira?” (Andersen 2001: 175)

Ukuzazanirwa n’ukubura ico afata n’ico areka kwa Habakuki kubonekera muri iki gice uko kigenda ciyugurura, cigaragaza. Atangura ahamagara, yita izina ry’Uhoraho “*Imana yanje, Uwera wanje.*” Mu kwita kwiwe Imana “Urutare” vyerekana yuko abona Imana nk’isoko ry’ugutekana, n’inkomezi, n’amahoro. Ni co gituma, avuga ashize amanga yuko “*tutazopfa.*”⁶ Maze agaca yerekana yuko “*Uhoraho yabashizeho ngo abacishe amateka [Abanyebabuloni] nk’igikoresho c’igihano . . . kandi wabashiriyeho guhana,*” ariko asa n’uko naho yavuze gurtyo adatahura ukugororoka kw’Imana ikora mu buryo nk’ubwo. Ukwijogota kwiwe kwa mbere ku murongo wa **4** kwari uko “*umunyakibi atangatanze umugororotsi irya n’ino, bigatuma imanza ziboneka zigoramye.*” Yamara yerekana atangaza yuko “*Wewe w’inyonga zitunganye zitoraba ikibi, kandi utoshobora kwitegereza ivy’inzigo, n’ivy’amafuti*” (umurongo wa **13**). Ni co gituma adashobora kwumva no gutahura ingene Imana ishobora gutegeka ko “*umunyakibi arotsa umuntu amurusha ubugororotsi*” (umurongo

⁶ Ku rundi ruhande na rwo, David Moseman ashobora kuba yerekana yuko Imana “aho guhera ku kubaza ‘uri hehe,’ Habakuki ubu ahera ku kubaza ati ‘Uri nde ga, Imana?’ . . . Ico kibazo ca mbere cerekeranye na kamere k’Imana gahoraho gikurikirana n’ivyo Habakuki yavuze: ‘Ntituzopfa.’ Habakuki aracyugumbira ‘kandi aramufata’ kandi mu gutangara, yemeza yuko ivyo yabonye bitoshoboka kubaho—‘ntituzopfa.’ Yerusalemu n’ubuzima uko abizi ntibishobora kuvanwaho, ntibishobora gusangangurwa.” (Moseman 2017: 266-67)

wa 13).⁷ Ni co gituma abaza iki kibazo, “*ni iki gituma none witegereza abaryarukanyi, ukiyihorera, igihe umunyakibi arotsa umuntu amurusha ubugororotsi?*” (umurongo wa 13) mu mirongo ya 14-16 abona Abanyebabuloni (Abakaludaya) nk’abarovy na Yuda n’ayandi mahanga n’amafi gusa, batagira gitabara kandi ari imboga z’akayabagu k’Abanyebabuloni katovugwa. Yamara Imana iri inyuma y’ivyo vyose kubera “*wewe [Imana] utuma isi imera nk’amafi yo mu kiyaga*” (umurongo wa 14). Ni co gituma, ashimangira ku bitangaje kw’Imana itegeka kandi igashinga Abanyebabuloni nk’abacamanza (kandi bakaba abashira mu ngira ivy’Imana yagabiye) igihe basenga kandi ntibanezererwe ikindi kintu ico ari co cose ndetse ubugombe bwabo bwonyene n’ububasha bwabo bwite. ntibafise ico barabirako ndetse ubwabo bonyene kandi bakanezererwa ubushakanyi bwabo mu bihimbaro vy’isi. kubw’ivyo, nubwo Habakuki atangura avuga ati “*ntituzopfa,*” aheraheza yibaza iki kibazo “*Mbega none bazohora bacuranura urusenga rwabo, bakama bica amahanga ata kagongwe?*” (umurongo wa 17) Muri ivyo, aboneka nkaho atariko aremeranya n’Imana ayibaza aho ukuroranzira bese guhagaze canke aho ukugororoka kw’Imana guhagaze mu gukoresha abapagani basenga ibishushanyo bameze nabi kurusha Abayuda mu guhana Yuda kandi ariko n’ubukazi canke uburemerezi canke nk’uko bigaragara k igihano kirengeye urugero kandi n’imibabaro ico gihano kizozana. My yandi majambo, “*Woba vy’ukuri uri Imana idaca iza ngonda gonde nimba uzokwihanganira ukirengagiza akarenganyo k’ababi n’abanyavyaha badatinye Imana ibihe vyose?*”

Mu vy’ukuri, uko Habakuki yavyifashemwo gusa n’ukwa Yobu. Abantu benshi, igihe bariko bariyumvira kuri Yobu, bibaza biyumvira ku kugene yagumanye ukwizera Imana kwiwe ari mu mibabaro n’ingorane bitagira uko vyovugwa. Baca biyumvira ahanini kuri ibi bisomwa:

- “²⁰*Maze Yobu ava hasi, yitantamurirako umutamana wiwe, yimoshya inkomvorera, yikubita hasi, arasenga.* ²¹*Ati, ‘Navuye mu nda ya Mama nambaye ubusa, kandi nzosubira mu nda y’isi ataco nambaye. Uhoraho ni we yagavye, kandi Uhoraho ni we agaburujye; izina ry’Uhoraho ni rishemagizwe..’ Muri ivyo vyose Yobu ntiyakoze icaha canke ngo aherereze amafuti ku mana.*” (Yobu 1:20-22)
- “⁹*Maze umugore wiwe aramubaza, ati Mbega nubu uracakomeje kwa kugororoka kwawe? Tuka Imana, upfe uweho.*” ¹⁰*Ariko aramwishura ati, ‘Uvuze nk’umwe wo mu bagore b’ibipfapfa. Mbega none twohabwa ivyiza bisa mu biganza vy’Imana tukanka kwakira n’ibibi na vyo?’ Muri ivyo vyose Yobu ntiyakoresheje icaha akanwa kiwe.*” (Yobu 2:9-10)
- “*Ehe, raba agira anyice: ntaco nkiroreweye, yamara nzoyizigira.*” (Yobu 13:15)⁸
- “²⁵*Ariko jewe ubwanje nzi yuko umucunguzi wanje ariho, kandi ko kw’iherezo azohagarara kw’isi:* ²⁶*Kandi urukoba rwanje ni rwamara kubora, nzobona Imana mfise umubiri.* ²⁷*Nzoyibonera ubwanje, amaso yanje azoyitegereza, nta wundi nzoraba, umushaha wanje udendebuwe n’inkumbu.*” (Yobu 19:25-27)

Yamara, dutegerezwa vyongeye kwibuka yuko, nubwo Yobu atatakaje ukwizera kwiwe mu Mana, yarongeye arerekana ukugororoka n’ubutungane bw’ibikorwa vy’Imana kuri we no ku bandi:

- “¹⁶*Naho notakamba, ikitaba, sinokwizigira ko yokwumviriza ivyanje.* ¹⁷*Kuko invunaguza igihuhuta, ikanyongeranyako ibikomere impoye ubusa. . . .* ²²*Vyose ni co kimwe: ni co gituma mvuga, nti “Iranzurana utunganye n’umunyakibi.”* ²³*icago ni caduka kikica abantu, ipfa kwitwengera ivyago vy’abatacumuye.* ²⁴*Isi itanzwe mu maboko y’inkozi z’ibibi; ikinga mu maso h’abacamanza b’isi, Namba atari yo, none yoba nde se??*” (Yobu 9:16-17, 22-24)
- “⁷*Raba, ntakishwa n’umuryano!’ ariko sinumvirwa; Ndatabaza, sincirwe urubereye.* ⁸*Inzira yanje yarayisibije ngo sinshobore kuhaca, kandi yakwiragije umwiza mu nzira zanje.* ⁹*Yanyaze icubahiro canje, inyambura n’igitsibo co mu mutwe wanje.* ¹⁰*Yansanganguye impande zose, ndapfuye, kandi ivyizigiro vyanje yabiranduye nk’igiti.* ¹¹*Yandometse n’uburake bwayo, imparura mu barwanizi bayo.*” (Yobu 19:7-11)
- “⁷*Ni iki gituma abanyakibi babaho, bakisazira, mbere bakarushiriza kugira inkomezi?* ⁸*Uruvyaro rwabo rwaruka barubona, abana babo barukira imbere y’amaso yabo. . . .* ²³*Umwe apfa, agifise inkomezi zishitse, acidibamiye mu mahoro,* ²⁴*ivyansi vyawe bicuzuye amata, umusokoro ukiyagagira mu magufa yiwe.* ²⁵*Uwundi apfana intimba mu mutima, atigeze kubona ivyiza.* ²⁶*Bompi baryamana mu mukungugu, inyo zikaborosa.*” (Yobu 21:7-8, 23-26)
- “²⁰*Ndagutakambira ntunyishura; nahagarara ukandaba utw’ininga.* ²¹*Wampindukiye uwukaze cane; ukuboko kwawe kw’inkomezi kurandendereza, kurandwanya.* ²²*unteruza umuyaga, ugatuma njanwa na wo, umponereje mu gihuhusi, unyukangiye mu kirura.* ²³*Kuko nzi yuko uzonshitsa mu rupfu, ukanshitsa no mu nzu y’ihuriro ry’abakiriho bese.*” (Yobu 30:20-23)

⁷ Ntatahura yuko ibi ari agace k’Imana ko gukwiririza ihame rya *lex talionis*, mu yandi majambo, ico Yuda yabivye ko ari co azokwimbura; yuko ingero yagereyemwo abandi ari yo na we azogererwamwo.

⁸ Yamara uwu murongo uheraheza uvuga uti “*yamara nzoburana urubanza rwanje imbere yayo.*”

C. S. Lewis, uwo umugore wiwe yapfuye yishwe na cancer, nawe nyene yifashe gurtyo nyene. Lewis yavuze ati, “si uko ndi (Nibaza, niyumvira) mu kaga ko kureka kwizera Imana. Akaga kanini ni ugushika ahantu wizera yuko ibintu bibi nk’ivyo bishobora kuba vyakomutse kuri yo. Indunduro y’ivyo ntinya si uko ‘rero ata Mana iriho inyuma ya vyose,’ ariko ‘ni uko uko ari kwo Imana kandi imeze mu vy’ukuri. Ntukongere kwihenda ubwawe no kwisiga inkore ku maso.” (Lewis 1961: 9-10)

Ivyo turimwo tubigereraniye n’ivya Habakuki

Turakeneye *kumenya* yuko Imana yera, igorotse, igira neza, ari umwizigirwa, y’urukundo, kandi iri hejuru ya vyose, ikagira ni ijambo rya nyuma, cane cane iyo tubangamiwe n’akarenganyo kadasanzwe, imibabaro, ububisha, kandi twapfushije. Habakuki yari kuba yarashoboye kuraba inyuma ku ncungu ikomeye ya Isirayeli bakuwe mu gihugu ca Egiputa, ya nkingi y’igicyaboneka ku murango n’inkingi y’umuriro yaboneka mw’ijoro, manu baririye mu bugararwa, amazi yavuye mu gitandara, ukugene Abanyakanani baneshejwe, hamwe n’ugushingwa kw’ihanga, igihugu ca Isirayeli nk’ibimenyetso vyerekana ko Imana ifise ububasha, ukugororoka n’uguca izibereye, y’urukundo rw’incungu hamwe n’uko ifise ijambo rya nyuma muri ivyo vyose. Ubu turi mu bihe vyiza birengeye ivyo Habakuki yarimwo. **Rom 8:28** havuga hati, “*Turazi yuko ku bakunda Imana vyose bifatanirijwe hamwe kubazanira ivyiza, abahamagawe nk’uko yabigabiye.*” None Paulo, yababajwe n’ugupfungwa, yakubiswe ibimoko, yatewe amabuye, yamenekewako n’ubwato (raba **2 Kor 11:23-33**), yari kugira ubushizi bw’amanga gute mu kugira neza kw’Imana, ubwizigirwa, uguca izibereye, n’urukundo? Yishura ico kibazo mu ba **Rom 8:31-32** igihe avuga ati, “³¹ *Ko bimeze gurtyo, tuvuge iki? Bisanzwe Imana iri mu ruhande rwacu, uwoturwanyana ni nde?* ³² *Itimanye Umwana wayo, ikamutanga kubwacu twese, izobura ite kutugabirira vyose kuri we?*” Nkuko Allred abivuga, “ukumenya kwa Paulo adakekeranya gushinze imizi mu musaraba. Yesu Kristo yabambwe akazuka: uru ni rwo rufatiro rw’ubushizi bw’amanga bwa Paulo mu kugira neza kw’Imana, mu bwenge bwayo, mu guca izibereye kw’Imana no mu vy’ikora vyose, ukumenya adakekeranya yuko ibintu vyose bikorera hamwe mu kuzanira ivyiza abakunda Imana kandi bahamagawe nayo, hatarinze kwitabwaho ivyo baba barimwo muri ako kanya. Kandi ni ubwo bushizi bw’amanga bwacu n’uyu musu. Mw’isi idutera ibibazo, n’ukuzazanirwa, y’imibabaro, itubabaza, itagira iyo ija n’iyo iva, ipfa ivyo ikoze, urashaka kumenya yuko Imana ica izibereye kandi igororoka? Raba kuri Kristo yabambwe akazuka. Mbega urashaka kumenya yuko Imana ifise ubwenge? Rabira kuri Kristo yabambwe akazuka. Urashaka kumenya yuko Imana ari iyo kwizigirwa? Urashaka kumenya yuko Imana igira neza, ari nziza? Urashaka kumenya ko Imana ari iy’urukundo? Rabira kuri Kristo yabambwe akazuka. Aho gushaka gutahura Imana ducishije, turabiye mu ndoreramwo y’ivyo tuba turiko turacamwo, ukwizera kwumira ku vyo tuzi ko ari ukuri kuri yo biciye mu guhishura kwayo maze tugatahura ivyo turiko turacamwo biciye mu ndoreramwo, muri rugagamiza gw’ugutwikira. Muri Yesu, Imana yaduhaye ukugaragara kwumvikana kw’ukugira neza kwayo, uguca izibereye kwayo, ubwizigirwa bwayo n’urukundo rwayo, tutarinze kuraba ivyo tuba turimwo muri ako kanya uko bisa n’uko bimeze.” (Allred 2017: 180)

- **2:1:** *Nzohagarara nshibamye, ngavye, nje ku munara wo ku gushibamako, guteramirako nkenguze ndabe ico ari bumbarire, n’ico ndi bumwishure, ku vy’amaganya yanje.*

Habakuki nk’umushibamyi.

Ku murongo wa **1** Habakuki ararindira, ategereje inyishu y’Imana ku maganya yiwe yayiganyije. Ishusho y’umushibamyi n’umunara kenshi na kenshi birakoreshwa n’abavugishwa n’Imana kugira ngo berekane ko hari ico biteze (**Yes 21:8, 11; Yer 6:17; Ezek 3:17**). Ishusho “*nzohagarara nshibamye, nje ku munara wanje wo gushibamako, nkenguze ndabe ico ari bumbarire*” kenshi na kenshi rikoreshwa ku bararirizi canke ku bashibamyi, ku baeramyibahagarara hejuru ku nzitiro z’ibisagara kugira ngo barabe iyo umwansi aza azananye (2 Sam 18:24-27; 2 Abami 9:17-18, 20), bategerezwa kuburira abenegihugu akaga canke ibintu vyariko birabera inyuma y’igisagara (Yes 21:6; 52:8; Ezek 33:2-6). Iryo rivuga rikoreshwa mu buryo bw’ikigereranyo ku bavugishwa n’Imana, bategerezwa kubera Abisirayeli abateramiye, abararirizi barabira Abisirayeli intumbero z’Imana maze bakazibarira abo bari bateramiye, Abisirayeli (Hos 9:8; raba Yes 56:10-11; Yer 6:17; Ezek 3:17; Mik 7:4, 7).” (Armerding 1985: 509)

Ico kigereranyo canke iyo shusho n’imiburuburi ifise ibintu bitatu vyerekeranye “n’ukurindira ico Uhoroahoari ari bukubarire”. Ubwa mbere, kurindira no guterama bisaba ukwihangana, ukudacoka, no kwumvira. Ico gisomwa ntikitubarira ingene igihe Habakuki yategerezwa kurindira ingene kingana imbere y’uko Imana imwishura. Birashoboka ko coba cabaye igihe kinini yarindiriye (tuzobivugako ido n’ido hanyuma). Umuraririzi canke umushibamyi ntiyidegemvya ku kuva aho araririye naho yoba araririye igihe kirekire canke naho yukwumva ko atamerewe neza. Kwihangana bisigura kuguma uri umwizigirwa kuva ku

ntango gushika no kw'iherezo, mu bihe bigoyeco kimwe no mu bihe vyiza, nk'uko imigani itari mike ya Yesu ibishimangira (raba **Mat 24:42-51; 25:14-30; Luka 12:35-48; 19:12-27**). Nk' uko tuzobibona, muri **Hab 2:4b**, ukwihanganira mu kwizera ni co gatimatima k'ivyo Imana iriko irabarira Habakuki co kimwe na twebwe.

Ubugira kabiri, guhagarara ku munara wo gushibamako biha umushibamyi kubona ivyo uwutari ku munara adashobora kubona. Ibi vyongeye vyerekeranye n'ibihe bigoye n'ukwihangana. **Rom 5:3-5** na **Yak 1:2-4** havuga ubwaguke bw'umuntu yihanganira mu kwizera naho yoca mu marushwa n'ibigeragezon'uguhamwa. Paulo arerekana mu buryo bwagutse ico ciyumviro igihe yashobora kuvuga ati, mu **Rom 8:18**, “*Niyumvira yuko imibabaro y'iki gihe idakwiye kugereranywa n'ubwiza tuzohishurirwa.*” Asafu abandanya ico ciyumviro “mugabo agifatiye mu rundi ruhande” rw'ico ciyumviro nyene guhera kuri **Zab 73:17** igihe yabona yuko ubutunzi bwose bw'abatwira Imana ata co bumaze abugereranyije n'iherezo ribarindiye. Tuzobona mu **gice ca 3** yuko ukugene Habakuki yabona ubwiye ico ciyumviro vyahindutse cane.

Ubugira gataru, “guhagarara ushibamye urindiye uhoraho” vyerekana yuko urindiye “Uhoraho,” utarindiye ibintu ashobora kuguha. Ibi vyongeye, vyerekeranye n'ibihe bigoye. Ikirega Satani yarega Yobu cari iki: “*Mbega ugira ngo Yobu yubahira Imana ubusa? Ntiwamuzitirye uruzitiro rumukikije, bo n'inzu yiwe, n'ivy'atunze vyose? Wahezagiye igikorwa c'amaboko yiwe, kandi itunga ryiwe ryagwiririyeye mu gihugu. Ariko pfa gutuma ukuboko kwawe, wubike ivyo afise vyose, urabe ko atazokurogotako imbonankubone.*” (**Yobu 1:9-11**) Ico ni ikibazo uwo ari we wese avuga yuko akunda canke akurikira Uhoraho ategerezwa guhangana na co: mbega nkunda Imana kubera uwo iri yo, canke kubera ico iri co canke kubera ico ndayitezeko izohava impa? Ibihe bigoye bigaragaza bikerekana nimba turiko turakorera Uhoraho kubera tumukunda canke kubera yuko mu vy'ukuri hari ico tumuzigako, tumwitezeko canke ko ari yo ikwiriye kudukorerera. Ku rundi ruhande na rwo, ibihe bigoye vyongeye biduha akaryo ku guhindura imigenderanire mibi, yigungirako, yikumakumirako tukayihindura ikaba imigenderanire y'ukuri myiza. Ikintu gitangaje ni uko nimba ku vy'ukuri turindiye Uhoraho tukamukorerera n'ubugingo bwacu bwose muri iki gihe, muri **Luka 12:37** Yesu mu vy'ukuri yasezeranye ko azudukorerera ibihe bidashira: “*Hahirwa abo bashumba, abo shebuja azoza agasanga bari maso: ndababwire ukuri: azokenyera, abicarike, aze abagaburire.*”

Hariho ibindi bintu bitatu vy'ukurindira kwa Habakuki n'uguterama kwiye dutegerezwa kwiyumvirako. Ubwa mbere, muri ukwo guterama, gushibama no kurindira, Habakuki yariko aremeza mu buryo bufobetse yuko atari azi vyose. Kandi ni uko ni ukuri ni uko biri no kuri twebwe. “Hariho vyinshi mw'ifoto birengeye ivy'uwo ari we wese muri twebwe abona. Ntidufise uduce twose tugize ico gisokozanyo, n'urwo rusobane. Mfatiye ku nkuru nkeya mfise, nta bwenge mfise buhagije bwo gutahura no guca urubanza ku bwenge, ku kugira neza canke ku guca izibereye kw'integuro y' Imana canke ibikoresho n'ubuhinga ikoresha kugira ngo ishikane ivyo yateguye mfatiye ku biriko biraba uyu musi vyonyene. Nubwo tudashobora guhakana ko Imana yemerera ko icaha kibaho kandi igakoresha bimwe mu mivumo mu gushitsa integuro yayo ntasubirwamwo – hamwe n'imibabaro y'abantu n'ukumererwa nabi na vyo nyene ahanini ni bimwe mu bigize iyo nteguro yayo – ibi ntitubikoresha mu guhakana ko Imana igira neza kandi ko ifise ubwenge.” (Allred 2017: 180)

Ubwa kabiri, ko Habakuki yariko aritegereza “*nkenguze ndabe ico ari bumbarire n'ico ndi bumwishure ku vy'amaganya yanje*” bitwereka yuko yari yeteze kw' Imana *izomwishura*. Yari akiriko aravugana nayo kandi akiri mu migenderanire na yo. Nubwo iyo nsobanuro iherera ku murongo wa **1** mu kuvuga yuko Habakuki yari yiteze “*ico ari bwishurwe ku bw'amaganya yiwe,*” mu vy'ukuri mu Giheburayo havuga gutrya “*ico nzokwishura ni yampambarira.*” Mbega “ni yampambarira” bifatiye kuri Habakuki ahambarira Yahweh canke Yahweh ahambarira Habakuki? “Igiheburayo gishigikiye ivyo vyose, kandi mu Giheburayo bishobora kuba vyagizwe ku mpaka. Imirongo ya 12-17 ishobora kuba igize uguhambara kwa Yahweh ahambariwe n'uwavugishwa n'Imana. Co kimwe, dufatiye ku buremerezi bw'ukutavyumva kwa Habakuki n'ukutemera ko Imana ishobora gukora gurtyo mu mirongo ya 12-17, uwavugishwa n'Imana yari yiteze uguhambara kw'ijuru mu nyishu azohabwa n'ijuru.” (Moseman 2017: 268) Ko atariko araraba ku kwishura “ku maganya” ariko “ibinyuranye n'ivyo yabajije” inyishu y'Imana yerekana insiguro yuzuye y'umurongo wa **1**: “Ko Habakuki yiteze inyishu ikomoka kuri Yahweh biha Habakuki kubandanya kwemeza ko Imana ari iyo kwizigirwa kandi ko iri hejuru ya vyose ikora ivyo igomba kandi ivyo yatahuye kuva kera n'ivyo yizeye ku Mana. Ko t Habakuki yiteze gukankamirwa no guhambarirwa kubera yubahutse kwifatira mu gahanga Yahweh na vyo nyene vyemeza ko atahura Imana nk'iyigororoka kandi yera. Ubwa nyuma, ko Habakuki ashaka kwishura no kugira inyifato “itari” nziza ku guhana kw'Imana vyerekana ko Habakuki yari mu ntambara idasanzwe mu mutima kandi ko yari arengewe, nk'uko bigaragarira mu mirongo ya 2-4 n'ya 12-17 mu buryo budasanzwe.” (Ico gitabu nyene.: 269)

Ubugira gatatu, guhera ku murongo wa **2**, turazi yuko Imana yishuye Habakuki ariko, nk'uko twaja twabivuze kare, ico gisomwa ntikitubwira umwanya Habakuki yabanje kurindira ingene ungana imbere y'uko Imana imwishura. Co kimwe no ku kibazo cugururira iki gitabu—*Uhoraho we, nzogezza ryari kugutakambira,*

ntunyumve?—ico gisomwa ntikitubarira “umwanya” Habakuki yagumye atakamba kugira ngo afashwe. Turavye muri kahise, turazi yuko Umwami Nebukadineza w’I Babuloni yateye kenshi Yerusalemu, guhera mu mwaka wa 598 imbere y’Ivuka rya Yesu kandi aheza ibitero vyiwe asambuye Yerusalemu n’ingoro mu mwaka wa 586 imbere y’Ivuka rya Yesu maze yambukana Abayuda ari inyagano I Babuloni. Bagiye kwemererwa kugaruka kubera icagezwe ca Kuro mu mwaka wa 538 imbere y’Ivuka rya Yesu. Ni co gituma, bivanye n’igihe Habakuki yandika iki gitabu ciwe, ivyo yariko arijogotera atakambira vyari bimaze hafi nk’imyaka 70. Yamara, hamwe twosubira ku ntango y’intwari ya Manase i Yuda (697 imbere y’ivuka rya Yesu), igihe cose c’akarenganyo n’uguca izitabere, umuryano, n’ububisha gushika ku kuzogaruka bavuye mu kinyago I Babuloni haciye hagufi imyaka 160.

Ibihe turimwo tubigereraniye n’ivyaha Habakuki

Ibi vyategerezwa kutubwira yuko, igihe cose duhuye n’ibibazo bikomeye, cane ibihe bikomeye cane maze tugatakambira Uhoraho kugira ngo adutezurire, canke n’imiburiburi kugira ngo aduhe ubwenge canke inyishu kanaka, birashoboka ko ata nyishu igaragara turonka mu gihe kirekire cane. Turashobora kuguma dusenga kandi dutakambira Uhoraho *imyaka n’imyaka*. Kanatsinda, birashoboka mbere yuko *tutazokwigera*, n’imiburiburi muri iki gihe cacu tubayemwo, turonka inyishu irashe ivuye k’Uhoraho. Iyo na ho turonse inyishu irashe, ishobora kutaba inyishu twari twiteze (nk’uko vyagenze kuri Habakuki). Kandi ni na ko vyagenze ku ntumwa Paulo. Yanditse avuga ati,

“⁷ Kandi kugira ngo noye guterwa kwishira hejuru birenze urugero mbitewe n’uko nahishuriwe ibirushiriza kuba ibihambaye, ni co catumye mpabwa igisata mu mubiri, intumwa ya Satani yo kunkubita ibipfunsi, ngo noye guterwa kwishira hejuru birenze urugero ⁸kandi kuri ivyo natakambiye Umwami wacu gatatu ngo kimvemwo. ⁹Arambarira at’Ubuntu bwanje buraguhagije, kuk’ubushobozi bwanje buhingurirwa mu ntege nke. Nuko cane cane nzozerezerwa kwirata intege nke zanj, ng’ubushobozi bwa kristo bunzeka. ¹⁰Ni co gituma kubwa Kristo nzozerezerwa intege nke zanje, no gukubakurwa, n’imibabaro, no guhigwa, n’ivyago: kuko iyo mbaye umunyantege nke ari ho ndushiriza kugira ubushobozi.” (2 Kor 12:7-10)

Nta n’umwe yipfuzaga *“intege nke, gukubakurwa, imibabaro, guhigwa, guhamwa n’ivyago.”* Yamara twese turabicamwo. Paulo yize kubumbwa na vyo no kunezererwa muri vyo mbere yarashobora no kuvyirata, kubera yuko mu gukora gurtyo ubushobozi bwa Kristo bwaca buhagarara, buba kuri we. mbere, no guhera mu ntango y’ukwihana kwiwe agahindukirira Kristo, Imana yavuze iti, *“Nanje nzomwerekaga imibabaro uko ingana azoba akwiye kubabazwa ahorwa izina ryanje” (Ivyak 9:16)*. Muri **2 Kor 11:23-33**, Paulo avugaga ivyago vyinshi—ivy’imbere n’ivy’inyuma—yacyemwo. Ariko, vyongeye, yashoboye guheraheza avuga ati, *“Namba nkwiye kwirata, nirata ivy’intege nke zanje.” (2 Kor 11:30)*. Ivyo ni ivyigwa bigoye cane. Binyuranye n’akamere kacu hamwe n’ivyo twipfuzaga. Binyuranye n’ivy’isi yipfuzaga kandi ihahamiye mbere n’ivy’imenyeshamana bimwe bimwe, bivugaga yuko ubuzima ari ukugira amagara meza, ugutunga, n’umunezero. Ariko ivyo vyigwa vy’ukumererwa nabi, uguhamwa, n’ivyago n’ukwikorera umusaraba tubisanga muri Bibiliya. *“intege nke, no gukubakurwa, n’imibabaro, no guhigwa, n’ivyago”* bishikira uwo ari we wese—bishobora kuba bitangana kuri bose—ariko birashika ku wo ari we wese.

Igikomeye kurusha ibindi vyose ni ukugene *twifata* igihe dushikiye n’iyo mibabaro, ububisha, n’akarenganyo canke igihe tubona abandi bashikirwa n’iyo mibabaro, ububisha, n’akarenganyo. Nk’uko tuja twavyerekanye kare, igihe ibigabitanyo bituzungurutse maze tugateba tukabibona, ntidupfa kubibonera ubusa. Imana iba iriko iratuma tubibona kugira ngo hagire ico tubikorako. Dukwiriye kuba ibikoresho vy’Imana vy’ugucungura, atari ukwitegereza gusa tukaguma twijogota yuko ibigabitanyo bituzungurutse (canke ibigabitanyo ducamwo ubwacu). Urupfunguruzo rw’ukugene twokwifata mu mibabaro, ububisha, n’akarenganyo ni ukwibaza iki kibazo: mbega ibi bibazo binshira kure y’Imana canke biyinkwegerako? Mbega ndemerera Imana ko ikoresha ivyo biriko biranshikira kugira ngo inkuze kandi itume ngira ishusho nk’iya Kristo kugira ngo nshobore guhumuriza no kwirura abandi nabo bari mu mibabaro? Ico ni kimwe mu bituma Imana irungika *“intege nke, ugukubakurwa, amarushwa, uguhamwa n’ivyago”* mu bugingo bwacu—kugira ngo dushobore kwifatanya na bagenzi bacu bari mu bihe nk’ivyo dukoresheje urukundo rwa Kristo. Paulo ubwiye yarerekanye ivyo, igihe yavugaga ati, *“³Imana y’Umwami wacu Yesu Kristo, ari yo Se, iragahezagirwa, Data wa twese w’imbabazi, kand’Imana yirura imibabaro yose, ⁴itwirura mu marushwa yacu yose, kugira ngo natwe tubone uko twirura imibabaro abari mu marushwa yose, tuyibiruzaga uko na twe twiruraga n’Imana. ⁵Nk’ukw ivyo Kristo yababajwe vyarushirije kutuzako, ni ko n’ukwiruraga kwacu kwarushirije kurwizwa na Kristo. ⁶Iyo tubabazwaga, kuba ari ukugira ngo bibazanire ukwiruraga, bo n’agakiza: kandi iyo twiruraga, kuba ari ukugira ngo bibazanire ukwiruraga nyene,, guserukira mu kwihanganira imibabaro imwe n’iyo natwe tubabazwaga.” (2 Kor 1:3-6)*

- **2:2-3:** ² *Maze Uhoraho aranyishura, at’ “Andika ivyo weretswe, uvyandike ku bisate mu nyuguti zisomeka, kugira ngo ubisoma anyarutse.* ³ *Kuko ivyerekanywe bifise igihe vyashingiwe, kandi vyihutira kugishikako, ntibizobesha; naho vyotebagana, ubirorere, kuko bitazobura kuza, ntibizoteba.”*

Mu gihe kanaka Imana yarishuye Habakuki. Yategetse yuko ivyerekanywe vyandikwa kugira ngo bibikirwe abandi, harimwo n’urunganwe ruzokurikira (raba **Rom 15:4**).⁹ Imana yakoze ivyo muri kahise ibikoresheje n’abandi bavugishwa n’Imana (raba uburorero **Kuv 17:14; 34:27; Yes 8:1; 30:8; Yer 30:2; 36:2, 28; Ezek 43:11**). Impamvu nyamukuru yatumye ivyo vyerekanywe vyandikwa iratangwa ku murongo wa **3**: inyishu Imana yishuye Habakuki izoshika muri kazoza, ni co catuma yandikwa ikabikwa, ikazigamwa kugira ngo izoboneke kuri abo bazoba bakiriho igihe ivyo bizoshikira, igihe ivyo bizoba. Umurongo wa **3** werekana ko Imana ifise integuro izotegerezwa gushitsa mu “*gihe yashinze.*” Yamara, igihe yashinze si ngombwa ngo kibe ari co gihe cacu; ni co gituma, bishobora kuboneka kuri twebwe nk’aho gitevyeye kandi kitihuta kuza, yamara “*kuko bitazobura kuza.*” Ni co gituma, dushobora gusiganwa dusiganirwa ivyashizwe imbere yacu dushize amanga kandi twihanganye. Kubera tudashobora kubona ibigize ukwo gusiganwa kwose, “dutegerezwa gucakira kazoza Imana yaduhishuriye, tukarindiranye igishika c’ukwizera n’ivyizigiro birengeye inzitizi ziboneka zobuza ko bishika” (Armerding 1985: 512).

Ku bijanye n’ivyo “yeretswe” ubwavyo, Sweeney yizera yuko imirongo ya **2-4** ari yo igize ivyo yeretswe ubwavyo, kandi umurongo wa **4** ni wo gatimatima, ni wo ndunduro; yizera yuko imirongo ya **5-20** igize insiguro ya Habakuki ubwayo y’inyishu y’Imana (Sweeney 1991: 71-72). “Iciumviro ciza kirengeye kiraba kuri iyo mirongo ibiri ya mbere [imirongo ya **2-3, 4-5**] nk’aho igize intangamarara y’ivyerekanywe, ivyo na vyo bikaba ari urukurikirane rw’ingorane zitanu zigagararira muri uwo murwi w’ imirongo itanu guhera ku mirongo ya 6-20). . . . Dufatiye ku murongo wa 3 ivyerekanywe vyerekeye (ibihe vy’iherezo) vyo muri kazoza, vyerekeranye n’ikintu co muri kazoza kigiye kuza. Imirongo ya 4 na 5 ntiyerekeranye na kazoza. Ariko hariho ubwaga butanu bwerekeranye na kazoza.” (Clendenen 2014: 506)¹⁰

Kwandika no kubika ivyerekanywe bigaragaza akamaro k’ivyo vyerekanywe, vyahishuwe. Iryo vyaragaragaye ko ari ukuri; ugusangangurwa kwa Yerusalemu n’ingoro vyagizwe n’Abanyebabuloni hamwe n’ukujana ab’Isirayeli ari inyagano mu kinyago I Babuloni vyari ivy’ingirakamaro muri kahise ka Isirayeli, ariko akamaro kavyo kari karengeye cane ihanga rya Isirayeli. Nubwo Abayuda bari mu kinyago bemerewe kugaruka muri Isirayeli mu mwaka wa 538 Imbere y’ivuka rya Yesu, abenshi muri bo ntibagarutse. Abo basigaye “mu mahanga” (Abayuda basigaye basanzariye mu mahanga) babonetse ko bari bafise akamaro mu ncungu, mu gakiza ko muri kahise. “Abakristo ba mbere basanzariye barwiriranira muri ivyo bice ahantu hari hari Abayuda, bamwe batasubiye gutaha ngo bave mu kinyago. Iryo ni ukuvga, yuko ubukristo bwa mbere bwarandagase muri Egipta, muri Siriya, muri Asiya ntoya, mu Bugiriki no mu Butaliyano. Aho ni ahantu tuzi neza ko hari hari ibibano vy’Abayuda, hariho Amasinagogi y’Abayuda kandi hariho n’akavuvu k’Abayuda bari barasanzariye muri ivyo bice vyose.” (Cohen 1995-2014: “Abayuda bo mu Mahanga”) Impamvu nyamukuru yatumye Ubukristo bwihuta gushika muri ivyo bice kwari kubera ibibano vy’Abayuda vyari muri ivyo bice vyabariye abapagani bari mu bwami bw’abami bw’Abaroma ivyerekeranye na Bibiliya hamwe n’Imana ivugwa muri Bibiliya. Abapagani benshi barakwegewe kuri ivyo, kuko muri bo bumva ko hari agahaze mu vy’impwemu y’igipagani. Abo bapagani “batinya Imana” ni abantu batevye bagashika ku kuruhuka nyakuri mu vy’impwemu baruhukiye muri Kristo no mu Bukristo. Igituma abo bapagani “batinya Imana” barihuse guhindukirira no kwakira Ubukristo ni “kubera yuko mu buryo kanaka baja barumvise imigenzo y’ivyanditswe vy’Abayuda biciye mu kuba bari begereye Amasinagogi no kwumva ivyayavugirwamwo, bashobora rero gutahura insiguro y’amajambo nka ‘Mesiya’ canke ‘Dawidi’ canke ‘Yerusalemu’ canke ‘ubwami’ vyavuga ku butumwa bwiza. Ivyavugwa mu masinagogi yabo vyabashoboje kwumviriza, gutahura, no kugira ico babikozeko.” (Fredriksen 2018: 153) Abayuda bari barasanzariye mu Mahanga barashoboye kwinjiza no kwigisha abavuga ururimi rw’Ikigiriki, Abapagani b’Abanyamahanga Bibiliya n’Imana ivugwa muri Bibiliya

⁹ Insiguro kugira ngo “*uwubisoma anyarutse*” ntibisobanuritse neza. L. E. H. Stephens-Hodge avuga yuko iyi ari mvugo y’Abayuda yo mu Giheburayo isigura “kugira ngo abisome anyarutsa (uwubibona uwo ari we wese).” (Stephens-Hodge 1970: 770). Armerding wewe avuga yuko “ugusoma nk’ukwo gushobora gukorwa n’ugusomwa n’integuzwa, igikorwa ciwe rero coca kiba kwirukangana iyo nkuru, ubwo butumwa” (Armerding 1985: 511). Youssouf Dembele na we avuga ati, “iryo yerekwa yeretswe ritegerezwa kwandikwa neza kw’ibumba canke ku bisate vy’ibiti kugira ngo ababisoma bamenye ko bakwiriye kunyaga amagara bahunze.” (Dembele 2006: 1065).

¹⁰ Ku rundi ruhande na rwo, Andersen yibaza ko bidasobanuritse nimba ivyo yeretswe ari **Habakuki 3** canke ko ari amajambo y’imburi” yo mu **gice ca 2**. Avuga ati, “Ikintu ciza ca mbere dushobora gukora ni ukurobanura ibigize ivyo yeretswe muri ico gitabu (Habakuki 3) nk’ivyo yeretswe n’ivyo yumvishije amatwi (‘imburi’) nk’ubutumwa” (Andersen 2001: 207).

kuko bobo bashobora kuvugana no kugiriranira imigenderanire n’Abanyamahanga, kuko benshi bari ahanini Abayuda “bari barakiriye umuco w’Abagiriki”, mu yandi majambo, Abayuda bavuga ururimi rw’Ikigiriki kandi bari barafashe ivyiyumviro vyinshi vy’Abagiriki hamwe n’ibindi vyinshi bigize imico y’Abagiriki (raba “Ukurandagata kw’Abakristo” 2020: igikorwa c’Abamisyoneri).¹¹ Nubwo benshi mu Bakristo bo mw’ishengero rya mbere bari Abayuda, bari abapagani “batinya-Imana” bagize igice kinini ca mbere c’abahindikiriye Kristo ubwa mbere. Nta na kimwe muri ivyo Habakuki yashobora kubona igihe yariko aratakambira Imana. Kanatsinda, igikorwa kinini cakozwe n’abo “bari barakiriye umuco w’Abagiriki,” b’Abayuda baba hanze mu mahanga mu kuba igikuza abapagani n’Abakristo ntivyigeze biba hadaheze imyaka 600 inyuma yuko Habakuki yaja yaranditse ico gitabu ciwe.

Ibi bitwerekana yuko tudashobora gucira urubanza Imana dufatiye mu gihe tuba turimwo, hamwe n’ivyo tubona. Imana irazi vyose “*Mpera kw’itanguriro nkavuga ivy’iherezo, ngahera ku bihe vya kera nkavuga ibitaraba, nkavuga nti Imigabo yanje izohama, kandi ivyo nzogomba vyose nzobishitsa*” (Yes 46:10). Mu nyonga hayo, “*umusi umwe umgana n’imyaka igihumbi, kandi imyaka igihumbi ingana n’umusi umwe.*” (2 Pet 3:8; raba kandi Zab 90:4). Wibuke yuko, nk’uko tuja twabivuze dufatiye kuri 2:1, aho hejuru, mbere n’inyishu y’Imana “irashe” yishuye Habakuki ku vyo yatakambiye Imana bibiri vyagiye gushika haciye imyaka iri hagati ya 70-160 inyuma y’uko amaze gutakamba. Ngaha, tubona ikintu gikomeme catumye Imana ikora nk’uko yakozwe, mu yandi majambo, “kumenya icubahiro c’Uhoraho kuzoba kwuzuye mw’isi” (2:14), nta nkeka ko vyari bijanye n’ukuzozwa kwa Yesu Kristo mw’Isi hamwe n’ukuzokwizera kw’abantu “*abo mu miryango yose, no mu ndimi zose, no mu moko yose, no mu mahanga yose*” (Ivyah 5:9; 7:9), ivyo na vyo ntivyigeze bitangura hatabanje guca imyaka ishika nka 600 inyuma yuko Habakuki yaja yaranditse ico gitabu. Nkuko tuja kubibona ku bijanye n’imironzo ya 2:5-19 hamwe n’igice ca 3, inyishu z’Imana yishuye Habakuki zijanye n’ibihe vy’iherezo, zirimwo abantu bose hamwe n’ukuzosubizwa uko vyahozwe kw’isi yose. Ni co gituma, nubwo ivyo Habakuki yaririra Imana vyumvikana, ico yari afatiyeko n’ukugene yabona ibintu cari igito cane ugifatanije n’integuro y’Imana ikomeye yo yari ifise. Ni ko bikunda kumera no kuri twebwe. Ibituraje ishingira n’ivyo dutakambira Imana birashobora kuba vyumvikana, yamara ivyo dufatirako twebwe ni bito cane bifise aho bigarukira, kandi ntidufise ubwenge “bw’ishusho yagutse” bw’ibiriko biraba mu vy’ukuri, ntitumenya igituma ivyo biriko biraba muri ubwo buryo, kandi n’ico Imana ishaka gukora n’ivyo iriko irakora icishije muri ivyo biriko biraba.

- **2:4: Raba, umutima wiwe urikakishije; ntutunganye, ariko umugororotsi azobeshwaho n’ukwizera kwiwe.**

Uwu murongo si wose ugize inyishu y’Imana ku kibazo ca kabiri ca Habakuki ariko ni wo ugize agatimatima k’inyishu. Ku murongo wa 4a, “*ukwikakisha*” ni umuntu umutima wiwe “*udatunganye imbere muri we*” hagaragara nk’aho hafatira ku kozi y’ikibi ivugwa kuri 1:12-17. “*dufatiye ku vyajya vyaravuzwe imbere yaho, umurongo wa 4a ufatira ku Bakaludaya kandi umurongo wa 4b ufatira kuri Yuda.*” (Sweeney 1991: 76) Mu buryo burashe, uko biri kwose, “umugororotsi” ntashobora kuba Yuda uko nyene, kubera yuko hariho umuryano, ibigabitanyo, n’ukudaca izibereye muri Yuda ubwayo vyatumye Habakuki atakambira Imana. Kubw’ivyo, “*dufatiye ku vyariko biraha ku murongo wa 3, ‘umugororotsi’ ni umwe mu masigarira y’abizera yizera ivyerekanywe, arindiriye agakiza n’incungu y’Imana ikabakiza umunyakibi*” (Clendenen 2014: 508). Ibigenga “*uwikakishije*” canke umunyamanyama birerekanwa ku murongo wa 5, ari na vyo bitanga ahakomotse “imburi” zitanu zihera ku murongo wa 6.

Inca make ya Hab 2:4b

Akamaro k’umurongo wa 4b (“*Umugororotsi azobeshwaho n’ukwizera kwiwe*”) vyaremejwe kandi vyari bizwi mw’idini ry’Abayuda. *Talmud y’i Babuloni*, yegeranijwe ghera mu kinjana ca gatatu gushika mu kinjana ca gatanu inyuma y’ivuka rya Yesu, ni co gisomwa nyamukuru c’Abigisha b’Abayuda bo mw’idini ry’Abayuda kandi kikaba isoko rya mbere ry’ivyagezwe vy’idini ry’Abayuda hamwe n’inyigisho menyeshamana. Tractate Makkot 24a havuga ibi, “Umwigisha R[abbi] Simlai igihe yariko arigisha, avuga ubutumwa yavuze ati: ivyihanikirijwe amajana atandatu na cumin a bitatu ni vyo vyahawe, vyabwiwe Mose. . . . Yesaya yaraje arabigabanya abishira ku [mahame] atandatu, nk’uko vyanditswe, [i] uwugendera mu kugororoka, kandi [ii] akavuga ivyo kugororoka, [iii] agakengera inyugu ziva mu gacinyizo, [iv] agakunkumura

¹¹ Bitwa aba “Hellenists” rivuye mw’ijambo risigura “Ubugiriki” canke “Abavuga ururimi rw’Ikigiriki.” Kw’ifata nk’aba helleniste ni ukwakira umuco w’Abagiriki n’ivyiyumviro vyabo. Abayuda bari bafashe ivyiyumviro vy’Abagiriki bari abari barashwiragiye mu banyamahanga, bavuga ururimi rw’Ikigiriki, kandi bakoresha Isezzerano rya Kera ryari ryarasobanuwe mu rurimi rw’Ikigiriki, ico bita Septuagint. Baravugwa mu gitabu c’IVyakozwe n’Intumwa 6:1 no kuri 9:29.

amaboko kugira ngo ntiyakire ingurire, [v] akabuza amatwi yiwe kwumviriza ibijanye n’amaraso, [vi] kandi akugara amaso yiwe kugira ngo ntarabe ikibi; azoba mu bwigobeko bwo mw’ijuru. . . . Mika yaraje arabigabanya abishira mu mahame atatu [amahame], nk’uko vyanditswe ngo, Ko yakweretse iciza ico ari co, ga yewe muntu, mbega hari ikindi Uhoraho akugombako: [i] atari ugukora ibiroranye, ikigira [ii] no gukunda kugira imbabazi hamwe no [iii] kugendana n’Imana yawe wicishije bugufi. . . . vyongeye na Yesaya yaraje arabigabanya, abivunjamwo bibiri [amahame], nk’uko bivugwa, Uku ni ko Uhoraho agize, [i] Mureke guca iza ngonda gonde kandi [ii] mukore ibigorotse [n’ibindi.]. Amosi yaraje na we nyene arabigabanya abipoperaniriza mw’ihame rimwe gusa [ihame], nk’uko bivugwa ngo, uku ni ko Uhoraho agize ku nzu ya Isirayeli, Ni mundondere mubone kubaho. . . . Ariko bivugwa ko Habakuki na we yaje akayapoperaniriza yose mw’ihame rimwe gusa [ihame],nk’uko vyanditswe ngo, Umugororotsi azobeshwaho n’ukwizera kwiwe.”¹²

Igihe umurongo wa **4b** uvuga yuko umugororotsi “azobeshwaho” n’ukwizera kwiwe, ikibazo ni mbega iryo jambo “azobaho” risigura iki dufatiye ku vyariko biravugwa? Debbie Hunn avuga ati, “mw’ikoreshwa 279 ry’irivuga [*hāyāh*] mw’isezerano rya Kera ndetse muri Hab. 2.4, nta burorero aho bisigura ‘kwifata’ canke ‘kwigenza mu buzima mu buryo kanaka bwatanzwe’. . . . Dufatiye ku vyari bikujye Habakuki vyongeye bishigikira insiguro ‘uwuzoba akiri ho’ aho kuvuga ‘uwuzokwigenza mu buzima’ kubera yuko icari kiraje ishingira umuvugishwa n’Imana kwari uko abagororoti bariko baricwa (Hab.1.13-17).” (Hunn 2009: 229) Ikindi kibazo gikwirikira ku bijanye “n’ukubaho” ni: “Kubaho igihe kingana iki?” canke “kubaho ryari?” mu vyabaye muri kahise, Habakuki yari arajwe ishingira n’uko Abanyebabuloni bazoguma babandanya ubwicanyi bwabo budahera (**1:17**); ariko Uhoraho aramuresha yuko hazoba amasigarira (**2:4b**). Ni co gituma, kugira ngo umugororotsi “abeho” bisigura ubuzima inyuma y’uko Abanyebabuloni bazoba bahejeje gutera igihugu. Ivyerekanywe ubwavyo bitanga isezerano atari ku bacitse kw’icumu gusa kugira ngo bazopfire mu kinyago. Kubw’ivyo, “Abaseranguzi benshi batahura ko Habakuki yariko aravuga ku buzima bwo mu bihe vy’iherezo. . . . ikoresha rya Habakuki ry’imvugo ngereranyo n’ivyiyumviro vy’imvugo ngereranyo vyerekeza ku bihe vy’iherezo. Kuri 2.14 avuga kw’isi yuzura ukumenya ubwiza bw’Uhoraho. Kuri 3.3-15 yerekana Ukuzoza kw’Uhoraho yishimikije amashusho akomeye: ugukayangana kwa Yahweh kwari nk’umuco, ibishwarara vy’umuco vyava mu kuboko kwiwe (3.4); ikiza camugendera imberena kizimire akamuja inyuma (3.5); Imisozi y’intahava irasanzara, uturambi tw’inyame turanyika (3.6); wasatuje isi inzuzi (3.9) wasiribanze amahanga (3.12). . . . Habakuki ubwiwe azotambagira ku dutwe tw’imisozi yiwe [3.19] *inyuma* yuko Imana izoba ihejeje kumurokora no kumukiza kandi igaha abantu biwe kuruhuka abansi babo (3.13-14). Mu yandi majambo, uwari ategerezwa kurindira ivyerekanywe ko bishika, azobibona bishitse. Hamwe, nk’uko imirongo ya 2.1-4 ibivuga, abantu bari kurindira yuko ivyo vverekanywe bishika, ni kubera yuko bo, co kimwe na Habakuki, bazobibona bishitse. . . . Ndetse ikidashoboka ko ivyo vyabaye kuko bari bakiri bato bese igihe bumva imburi yo kuri 2.3, bamwe mu bagororotsi bari kuba barapfuye imbere y’umwaka wa 539 imbere y’ivuka rya Yesu; kandi ko bategerezwa kuzoba bariho kugira ngo babone ivyo yeretswe bishitswa, ubugingo bari kuba babayeho bwategerezwa kuba ari ubugingo bwazutse. Igisomwa ni co gituma kivuga ku bihe vy’iherezo.” (Ico gitabu nyene: 230, 231; raba kandi Clendenen 2014: 506-07, 509) Kubw’ivyo, nubwo Yuda yasambuwe igasangururwa maze ikajanjwa ari inyagano i Babuloni, kandi bamwe mu bantu bakaba bari bakiriho kugira ngo babone ugusamburwa kw’I Babuloni hasambuwe n’Abamedi n’Abaperesi kandi bakagaruka bavuye mu kinyago, ugushitswa nyakuri kw’ivyo yeretswe kwari kurengeye kure n’iyo Yuda na Babuloni.

Harabayeho kandi impari zitari nke ku nsiguro y’ijambo “ukwizera” ku murongo wa **4b**. Clendenen avuga ati, “Mw’ikoreshwa ry’iryo jambo incuro 49, icyumviro nyamukuru ca *’ēmūnā* [ijambo ry’Igiheburayoryahinduwe nk’ “ukwizera”] rifise insiguro zitatu: ubwizigirwa canke ukwizerwa, ukuba intungane canke umunyakuri, hamwe n’ukwizerwa canke ubunyakuri. Hafi nk’inusu y’ikoreshwa ry’iryo jambo ryerekana Yahweh n’Ivyagezwe vyawe.” (Clendenen 2014: 509) Kubw’ivyo, “insiguro nyinshi zo mu Kingereza c’ubu zerekana iryo jambo *’ēmūnā* muri Hab 2:4 nk’aho ari ‘ubwizigirwa, ukutarenga amasezerano (NJPSV, REB, TEV, GW, NLT, NIV [2011], NET) canke ‘ukuri’ (CEB). Abaseranguzi bamwe basigura Habakuki nk’aho mbere yariko aravuga ibinyuranye n’ivyo Paulo avuga, yuko ubugororotsi buzanzwa no kugumya hamwe no kwumvira ivyagezwe. Abandi baseranguzi basigura, babona Habakuki nk’aho yariko aravuga yuko abagororotsi bazobaho kubera (ivyerekanywe) n’Imana ari ivyo kwizigirwa.” (Ico gitabu nyene: 505-06)

¹² Yari umwigisha Rabbi Nahman bar Yitzhak yasubirije Habakuki Amosi, avuga ati, “nta cemezo c’uko umurongo wo muri Amosi uriko urashiraho mitzvot [mu yandi majambo, amategeko y’Imana ko akwiye gukorwa nk’igikorwa c’idini] ku muntu; tuvuge yuko Amosi ariko aravuga ati: Ni mundondere mubicishije mu Vyagezwe vya Mose vyose, nk’uko uwo murongo udasobanura neza ukugene dutegerezwa canke dukwiye kurondera Uhoraho. Ahubwo, tuvuge tuti: Habakuki yaraje maze ashingira amategeko 613 mitzvot ayagira rimwe, nk’uko vyanditswe ngo: ‘Yamara umugororotsi azobeshwaho n’ukwizera kwiwe.’” (Makkot 24a, *The William Davidson Talmud*, n.d.: 27)

Hab 2:4b mw'Isezerano Rishasha

Umurongo wa **4b** wahindutse ikintu ngenderwako mu Bukristo, vyarabuwe mu ba **Rom 1:17; Gal 3:11;** na **Heb 10:38** nk'aho “*Abagororotsi bazobeshwaho n'ukwizera.*”¹³ Abaseranguzi bamwe biyumvira yuko Paulo atasiguye neza umurongo wa **4b** kandi ko insiguro ya Paulo “bayisomye hisunzwe” insiguro ya Habakuki. Yamara, itandukaniro riri hagati y’“ukwizera” n’ “ubwizigirwa” iragaragara canke kurusha uko umuntu yovyiyumvira. Hamwe twofata icyumviro c’uko habaho uguhishura kugenda kwiyongeranya kandi ko Isezerano Rishasha ari ryo risigura neza Isezerano rya Kera, aho rero “ukwizera” ni yo nsiguro y’ukuri. Ivyari bifatiweko muri ivyo vyabuwe vyose mw'Isezerano Rishasha muri **Hab 2:4b** birabigaragaza neza:

- Mu **Abaroma 1** ukwizera si ikintu gikomoka mu muntu ariko gihishurwa n'Imana.¹⁴ Mu yandi majambo, abantu ntibashobora gukora ubwabo kugira ngo bishikane mu bugororotsi biciye mu kutarenga ibisabwa n'ivyagezwe. **Ita 15:6** havuga yuko Aburamu “*yizera Uhoraho, uhoraho abimuharurako nk'ukugororoka*” (raba kandi Ab'i **Gal 3:6**). **Hab 2:4b** aboneka nk'aho ariko aravuga kuri ico cyumviro nyene—akamere k'ukwizera nyakuri, ukwizera gukiza: “uwavugishwa n'Imana [Habakuki] yariko aringinga abantu bo muri Yuda kugera ikirenge mu ca Aburahamu, uwo ukwizera kwiwe kutari igikorwa c'akanya gato, yamara bwari ubuzima bwiwe bwose nk'ukwumvira kubandanya (raba cane cane Ita 22, ari na ho shingiro rya Yakobo 2:21-24). Ukwizera kugizwe n'ukurindira ugushitswa kandi kubw'ivyo kwama kuri mu kaga kw'ukunyiganyizwa; ni co gituma rero, ukutanyiganyiga hamwe n'ukugumana ukwizera ari vyo bikugize. Mu yandi majambo, kuri Habakuki nta tandukaniro ryariho hagati y'ukwizera n'ukugumana ubwizigirwa nk'uko kenshi tubibona.” (Silva 2007: 802) Mu cete c'**Abaroma 4** Paulo arerekana neza insiguro y'ukwizera kwa Aburahamu. Ni co gituma, “kure y'ukwifatira uko ashaka ivyabuwe muri Habakuki nk'aho ari igisomwa yibanzeko ku cyumviro gihushanije n'ico uwavugishwa n'Imana, Paulo mu vy'ukuri yafatiye kuri ico gisomwa nk'aho ari isoko y'inyigisho yiwe; kandi hejuru y'ivyo, ukugene yerekanye imenyeshamana ryiwe vyarakomeje kandi biteza imbere ubwo butumwa bw'ubuhanuzi.” (Ico gitabu nyene.)
- Mu cete c'ab'i **Galatiya 3** ukwizera gutandukanywa n' Ivyagezwe “*nuko nta muntu atsindanishirizwa n'ivyagezwe*” (**Gal 3:11**) kandi yuko “*ivyagezwe bitava ku kwizera*” (**Gal 3:12**); Paulo yongerako yuko ukugororoka kutazanwa n'ivyagezwe kandi ko ivyagezwe bidatanga ubugingo (**Gal 2:21; 3:21**). Mbere ivyo na Habakuki yaravyerekanye mu gutakambira Imana kwiwe kwa mbere muri **Hab 1:2-4** herekana yuko ivyagezwe vyananiwe kuzana ukugororoka. Igituma ivyagezwe bidashobora kuzana ukugororoka canke ngo bitange ubugingo si uko ivyagezwe vyonyonywe, vyafororowe, canke ngo bikwirikizwe neza na bose. Umuntu ashobora kuba yaragerageje uko ashoboye kwose kwumvira ivyagezwe no kubikurikiza ariko ntagire ubugingo kubera yuko atari afise ukwizera. “Igihe Petero yatangura *kwumvira no kugendera* ivyashikirijwe n'ivyagezwe vyatumye Paulo avuga yuko Petero anyuranije n'ubutumwa bwiza kandi akaba arenze ivyagezwe [**Gal 2:11-16**]. Ni igihe abizera idini ry'Abayuda bashaka *kugumana* itegeko ry'ugukeba Tito muri 2:3 vyatumye Paulo avuga ukuri kw'ubutumwa bwiza ko kwari kugiye kurwa mu kaga. Ingorane z'abakwirikiza idini ry'Abayuda si ukunanirwa gukurikiza ido n'ido ry'ivyavuzwe n'ivyagezwe; ingorane yari uko bananiwe no kubona icirwa cagutse cerekeranye n'ivyagezwe, ni ukuvuga, yuko hatarimwo umutima mushasha (Gus 30:6, 7) kandi ko hatarimwo ugushobozwa n'Imana (Gus 4:30, 31; 5:29; 29:4) kandi ko hatarimwo ukwizera (Kuv. 14:31; Guh 14:11; 20:21; Gus 1:32) utwigoro twose two kwumvira no gukurikiza ivyagezwe ni amategeko ku mategeko gusa bigora umubiri.” (Piper 1983: n.p.)
- Mu cete c'**Abaheburayo 10** icafatiweko ni kugumana ukwizera kw'umuntu yoko ubwami bw'Imanan'impera iha abantu bayo bizoshika ata nkeka igihe Kristo azogarukira. “ukwizera” ni “*ukumenya rwose ivyizigirwa, udakekeranya ngo ntibizoba, kandi ibitabonwa ni kwo kubitumenyeshako ari ivy'ukuri*” (**Heb 11:1**). **Abaheburayo 11** harabandanya hatanga uburorero bw'inshi bwo mw'Isezerano rya Kera bw'abantu bari biteganye igishika, mu kwizera ukuzoshitswa kw'amasezerano y'Imana. Abo bose bamaze gushingirwa intahe “*kubwo ukwizera kwabo*” nubwo “*batahawe ivyasezeranywe*” (**Heb 11:39**). Muri ubwo buryo nyene, dukwiriye kuraba ata kabuza ku kuzoza kwa Kristo, tubeho mu kwizera kwacu, ntidusubire inyuma. Uko ni ko vyari no kuri Habakuki. “Ishigwa mu ngiro ryoroshe ry'ubwizigirwa risaba yuko dufatiye kuri ivyo vyariko biraba vyo muri [**Hab 2:4b**] ni itegeko ryahawe Habakuki ryo 'kurindira' . . . ivyo vyerekanywe. Kandi igihe umurongo wa 2 uvuga ku bandi basoma ayo majambo y'ivyerekanywe,

¹³ Mu ba Roma, mu ba Galatiya, no mu Baheburayo insigarirazina “yiwe” iza inyuma y'ijambo “ukwizera” yakuweho, yaravanyweho. Abaheburayo vyongeye barahinduranye ingene amajambo atondetse **Hab 2:4a** na **4b** kandi hongeramwo ijambo “kwanje” (mu yandi majambo, “*umugororotsi wanje azobeshwaho n'ukwizera*”).

¹⁴ Ibi bigaragarira muri Septuagint (LXX), insobanuro ikomeye ya Bibiliya y'Igiheburayo, yaheze gushirwa mu Kigiriki mu myaka irenga ijana imbere yuko Kristo aza muri iyi si. Iyo Bibiliya ihinduranya “ivyanje” ikabigira “ivyawe” imbere y'ijambo “ukwizera (mu yandi majambo, “*Umugororotsi azobeshwaho n'ukwizera kwanje*”).

biragaragara yuko Uhoraho atipfuza yuko ivyo vyerekanywe vcyoba ivya Habakuki wenyene, vyomenyeshwa n'abandi. Abandi bakwiye kwumva ubwo butumwa, kandi abagororotsi, nka Habakuki, bakwiriye gukoresha [*'ēmūnâ*] mu kurindira ukuzoshitswa kw'ivyo vyerekanywe. Ubu rero abantu barindira ivyo vyerekanywe barindira kubera yuko bizera ko ivyo bizoshika, kandi ko abantu bizeye ivyo Imana yerekanye vy'umwidedgemvyo bakwiriye kurindirana igishika n'icizero c'uko bizoshika ata kabuza. Mu vyari bigize ivyo, [*'ēmūnâ*] ntisaba igikorwa kubera yuko Yahweh ubwiwe ari we azozana agakiza, n'ugucungurwa. Bisaba ukwizera gusa yuko ivyo vyerekanywe bizoba ata kabuza." (Hunn 2009: 227; raba vyongeye Clendenen 2014: 511) Ni co gituma, Andersen ahaeraheza avuga ati, "Imburi yo muri [Habakuki] ihabwa abantu b'Imana kandi ko ivuga ku kutizera canke ukwizigira. Abafise ukwizera bonyene (canke bizigira ko ivyo Imana yavuze bizoshika canke bakizera ijambo ryiwe) nibo bazobaho. Gushika yaho, ivyavuzwe mu rurimi rw'Ikigiriki, harimwo na Heb 10:38, ni vyo bifise urupfunguruzo rwavyo." (Andersen 2001: 215)

Isezerano rishasha mu kwabura **Hab 2:4b** mu ba **Rom 1:17**, mu ba **Gal 3:11**, no mu ba **Heb 10:38** yerekana yuko ivy'Imana yahishuye vyagiye biratangwa buke buke kandi ko ivyabaye kuri Isirayeli vyo mw'Isezerano rya Kera vyari "ivyijiji" "ibizuriza" vyatunga agatoki kuri kazoza, Isezerano Rishasha, ukuri kw'ivy'Impwemu (**Gal 4:21-31; Kol 2:16-17; Heb 8:5; 9:15-10:22; 12:18-24**).¹⁵ "Muri Habakuki, ibigize ukwizera ni ivyerekanywe vy'ukuzosamburwa kw'ababisha, n'ababi hamwe n'ukuzocungurwa canke agakiza k'abagororotsi. Igice ca 3 cuzuyemwo bimwe bidasanzwe, ahakuru yuko ari Yahweh ubwiwe azokwizira gucungura no kurokora no gukiza abantu biwe. Paulo, yamara, aremeza urupfu rwa Kristo ko rwari ngombwa kugira ngo acungure abantu b'Imana abarokore muri iki gihe kibi c'ubu (Gal. 1.4). Yamara nubwo urupfu rwa Kristo rwitangiye ukuzoza kwa Yahweh, ntirukuvanaho; ahubwo, ni rwo rukenewe (1 Kor. 15). Yahweh azogaruka aje mu muntu Kristo aje gucungura no kurokora abantu biwe. Paulo ntagerageza gusubiriza ivyo Habakuki yeretswe ariko atanga ido n'ido ry'ivyerekanywe n'ivyahishuwe mu nyuma." (Hunn 2009: 228)

"Ubugororotsi," "ukwizera," n' "ubwizigirwa"

Ukuza kwa Kristo gusuka umuco kandi kugahishura insiguro y'ukuri n'imigenderanire iri hagati y'"ubugororotsi," "ukwizera," n' "ubwizigirwa." Ikintu nyamukuru dukwiye kubona ni uko, ku giti c'umuntu ubwiwe, "*Nta wugororoka, nta n'umwe*" (**Rom 3:10**). Ku rundi ruhande na rwo, Imana yo iragororotse, ntigira agasembwa canke agatosi kandi ntishobora kubana n'icaha (raba **Zab 5:4-6; Hab 1:13; Rom 1:18**). Urugezo rukoresha, canke rurabirwako kugira ngo umuntu abe "umugororotsi" ni, "*Mwebwe ni mube agahore, nk'uko So wo mw'ijuru ari agahore.*" (**Mat 5:48**). Ntishobora gushikira ubwo bugororotsi no kuba agahore ku bwacu (raba **Yes 64:6**). Ni co gituma Kristo yaje kandi adukorera ivyo tutari gushobora kwikorera ubwacu. We, kandi we wenyene, yabayeho ubuzima n'ubugingo butagira icaha canke agasembwa. Ivyo ni vyo bituma ashobora "kuja mu kibanza cacu" kandi, ku musaraba, yarishe ikiguzi, igihano c'ivyaha vyacu twari kuriha twebwe ubwacu iyo kitaba cararishwe. Ivyaha vyacu vyashizwe kuri we. Muri ubwo buryo nyene, ukugororoka kwiwe kwashizwe kuri twebwe, twaharuweko ukugororoka kwiwe igihe tumwizeye. Iyi ni yo dogitrine canke inyigisho "y'uguharurwako ukugororoka," mu yandi majambo, "igihe dushize ukwizera kwacu muri Kristo, Imana ica iduharurako ukugororoka kwa Kristo ikagushira kuri twebwe kugira ngo tube abatagira agasembwa mu nyonga ziwe. . . . Mu kuba dufise, twambaye ukugororoka kwa Kristo kwaharuwe kuri twebwe, canke kwashizwe, kuri twebwe, duca tuboneka tutagira icaha, nk'uko na Yesu atagira icaha. Nturi abagororotsi muri twebwe ubwacu; ahubwo, dufise ukugororoka Yesu atanga kugashirwa kuri twebwe. Si ubugororotsi bwacu canke ukutagira agatosi, ariko ni ukwambara ukugororoka kwa Kristo kubonwa n'Imana igihe ituzana mu migenderanire n'ubucuti na Yo. Turacari abanyavyaha mu *bikorwa*, ariko ubuntu bw'Imana bwatumye, bwatugize abagororotsi iyo duhagaze imbere y'ivyagezwe." ("Kubera iki ukugororoka kwa Kristo" 2002-2020: ntivyashizwe ahabona; raba **2 Kor 5:21**). Inyigisho yuko twaharuweko ukugororoka isubira inyuma gushika no kuri Aburahamu (**Ita 15:6**).¹⁶ Iki ni co cirwa nyamukuru Martin Luther yize, cane cane, "yuko umuntu aba, ahinduka *uwugororoka* igihe conyene afise *ukwizera*, ukwizera Imana. Hari muri ukwo *kwizera*, kandi mu *kwizera* kwonyene, Luther yize yuko 'yatangajwe, yagizwe' kuba *umugororotsi* n'Imana, kandi ko, nk'ingaruka, vyamushoboje *kubaho*, kubaho ubugingira budashira." (Morledge 2016: nticashizwe ahabona).

None, rero, hari imigenderanire n'isano riki hagati y'ukwizera n'ubwizigirwa (mu yandi majambo, kubaho ukwizera kwacu, kugaragaza ukwizera kwacu)? Patterson abipfunyapfunya muri ubu buryo: "mu bwenge no mu vyiyumviro vy'Abaheburayo nta guca hirya no hino, nta tandukaniro ryariho hagati y'ukwizera

¹⁵ Ibi twarabivuzeko bihagije mu gitabu canditswe na Menn 2018: 4-6, 26-93.

¹⁶ **Ita 15:6** havuga ibi, "*Kandi [Aburahamu] yizera Uhoraho, Uhoraho abimuharurako nk'ukugororoka.*" Aburahamu yari "ishusho" canke "icijiji" catunga agatoki ku kuri kw'ibizoba mw'Isezerano Rishasha bironka ugushitswa kwavyo muri Kristo no mw'Ishengero.

n’ukuba umwizigirwa. Umuntu w’umugororotsi w’ukuri ni umuntu ukwizera kwiwe kugaragarira mu bikorwa vy’ubwizigirwa.” (Patterson 1979: 670) mu yandi majambo, “Kugira ngo umuntu abe umwizigirwa mu bugororotsi bisaba ko yizigira Imana Imana. . . . Kandi ‘ukwizera’ (*pistis*) bisaba ukwumvira kutari musi y’ukwizigira.” (Armerding 1985: 513) Intumwa Yakobo abivuga muri ubu buryo: “*Nyereka ukwizera kwawe kutagira ibikorwa, nanje ndakwereke ukwizera kwanje guserurwa n’ibikorwa vyanje*” (**Yak 2:18**). Ni ubwizigirwa bw’ubugingo bwacu—ukudasubira inyuma kwacu mu vyaha n’ukutizera, ariko ni ukugumana ukwizera kwacu n’ukwizigira Imana hamwe n’ukugaragaza yuko ukwizera n’ukwizigira muri kamere kavyo kw’ukugene tubaho n’ivyo dukora—bigaragaza yuko ukwizera kwacu ari ukw’ukuri, atari ukwo ku “ku munwa gusa.”¹⁷

Ihame ry’uko “*umugororotsi azobeshwaho n’ukwizera (kwiwe)*” ryari ngirakamaro cane, cane cane mu vyo Habakuki yariko aracamwo vy’uko hariho umuryano, akarenganyo, ukudaca izibereye, agacinyizo kandi n’ukubaho mu bwoba bw’uko bazoterwa n’ihanga ry’abanyavyaha kubarusha kandi bazobacinyiza kurushiriza. Walter Rast avuga ati, “ugutangaza kuvuga kuti ‘Ariko umugororotsi azobeshwaho n’ukwizera kutanyiganyiga’ bitegerezwa rero kuboneka nk’ikintu gishasha co kwumirako imbere yuko ivyo vyerekanywe bishitswa kandi n’uwo abacinyiza akazovanwaho. Ukwo kwumira ku vyerekanywe kuzoba arikwo kugaragaza ukugororoka kw’ubugingo bw’umuntu” (Rast 1983: 173)¹⁸ “Kwumira” ku kugororoka no kubandanya kubaho n’ukugaragaza ukwizera kw’umuntu ari hagati mu bibazo bidasanzwe, mu muryano, mu guhagarika umutima, no mu karenganyo hamwe n’ukudaca izibereye ni ngirakamaro kandi ni ngombwa na nkenerwa ku bizera mu gihe ico ari co cose no mu kibanza ico ari co cose.

Mu nca make, nubwo ubuhanuzi n’ivyo Habakuki yeretswe vyakomotse mu bintu bizwi vyo muri kahise, vyerekana amahame akoreshwa hose kandi arengeye igihugu ca Yuda na Babuloni. “Ababisha” nk’uko berekanywe na Habakuki bagizwe n’Abayuda (**1:2-4**) n’Abanyamahanga (the abakaludaya, **1:6-17**). Kubera ivyo yeretswe bivuga ku kuri kw’ivy’ibihe vy’iherezo, abaryarukanyi, ababisha, bagizwe n’Abayuda hamwe n’Abanyamahanga, bashizwe hamwe muri rusangi kandi ivyo birarenga bigashika kure y’Abayuda n’Abakaludaya bo mu gihe ca Habakuki.

Kandi ivyo nyene ni ko biri no “bagororotsi.” Muri **Hab 1:5** Imana yabariye Habakuki “*kuraba mu mahanga.*” **Hab 1:13** avuga ku baryarukanyi barotsa “*barotsa abantu babarusha ubugororotsi*”; mu mirongo ya **14-16** ikigereranyo c’amafi (iyindi mvugo ngereranyo yo “kutotsa”) igizwe n’abantu mu muri rusangi, si Abayuda gusa; **umurongo wa 17** uragaragaza neza ko ubanyakibi “*acuranura urusenga rwiwe akama yica amahanga ata kagongwe*”; ivyo biremezwa ku murongo wa **2:5** uvuga ku munyakibi “*yiyegekaniriza ko amahanga yose kandi bakikumakumirako aamoko yose.*” Mu yandi majambo, mu bagororotsi harimwo Abanyamahanga co kimwe n’Abayuda. Ico Paulo yari afatiyeko mu kwabura **Hab 2:4b** mu ba **Rom 1:17** no mu ba **Gal 3:11** kirabigaragaza neza (raba **Rom 1:16; Gal 3:28**; raba kandi **Ivyak 10:34-35; Ivyah 5:9; 7:9**). “Paulo rero abona ibijanye n’ibihe vy’iherezo muri Habakuki, kubera yuko nimba Habakuki yarabibonye canke atabibonye, ivyo ni vyo bikomoka mu vyo yeretswe no mu buhanuzi bwiwe. . . . Muri uwo murongo nyene, Uhoraho ntavuga yuko abagororotsi batazopfa. Ahubwo, asezeranira Habakuki yuko na bo nyene bazobeshwaho

¹⁷ Kugira ngo ukwizera n’ubwizigirwa bigire ingaruka zikomeye mu buryo bufadika, Timothy Keller avuga ati, “Idini [ni ukuvuga, irindi dini iryo ari ryo ryose ndetse idini Rukristo] rikora ryisunze iri hame ‘ndumvira—kubw’ivyo Imana ica inyemera, inyakira.’ Yamara ihame ryiza rikora ry’ubutumwa bwiza ni ‘naremewe n’Imana biciye mu vyo Kristo yakoze—kubw’ivyo ndumvira.’” (Keller 2008: 179-80) Kubera tudashobora kwishikana mw’ijuru yamara dukizwa n’ubuntu bw’Imana gusa biciye mu kwizera Kristo (**Yohana 3:16-18; 6:28-29; Rom 2:16-17; 10:8-13; Ef 2:8-9; Gal 3:1-14**); yamara nubwo biri uko, twakijijwe kubera *intumbero*: “*Kuko turi ibiremwa vyayo, twaremewe muri Kristo Yesu ngo dukore ibikorwa vyiza, ivyo Imana yateguye kera ngo tubigenderemwo*” (**Ef 2:10**). Ukwizera Kristo ntikudusiga ukwa twenyene ngo “dukore ibikorwa vyiza” yaduteguriye. Nk’uko turi “muri Kristo,” ni ko na we ari muri twebe. Igihe umuntu aje kuri Kristo, aca ahabwa umutima musha (**Ezek 36:26; 2 Kor 3:3**), ivyiyumviro vya Kristo (**1 Kor 2:16**), kandi dufise Mpwemu akomoka kuri Kristo (**Ezek 36:26; Yohana 14:17**). Akorera muri twebe kandi abicishije muri twebe kugira ngo ahindure ivyo dushira imbere, uburangamutima bwacu, inyifato n’ingeso zacu, kandi akazotugira abas ana we (**Rom 8:29**). Kubw’ivyo, Paulo ashobora kutubarira ati “*mushitse agakiza kanyu, mutinya muhinda agashitsi, kukw’Imana ari yo ikorera mu mitima yanyu, ikabaha gukunda no gukora ibiyihimbura*” (**Flp 2:12-13**). Ibikorwa dukora tumaze kwakira Kristo mu kwizera “ni inyongera ku kugene tumeze muri mpwemu kw’umutima w’umuntu. . . . Urubanza si umunzane uri hagati y’ibikorwa vyiza n’ibikorwa bibi. Ahubwo, ibikorwa biboneka ko ari ikimenyetso simusiga c’ukugororoka kw’umutima; bigaragaza ukwizera n’ukutizera, ubwizigirwa n’ukutizigirwa. Umusi w’amateka uzogaragaza nimba abantu bizeye Imana n’umwagazi canke naho bizeye abansi b’Imana.” (Ngundu 2006: 1576; raba **Mat 6:19-21; 24:45-51; 25:31-46; Luka 42-48; Flp 2:12-13; 1 Tim 6:18-19; Heb 6:10-12; 1 Yoh 4:7-21**) Ni co gituma ukutagira ukwizera ari *ukutizera* Kristo Yesu.

¹⁸ Rast abona ko iyo nsiguro “ukwizera kutanyiganyiga”ari “inyishu y’igitangaza, nziza cane” ku kibazo c’ “ukugerageza gutora ijambo ryerekana canke rikubiyemwo ukwizera n’ ubwizigirwa” (Rast 1983: 169 n.1).

n'ukwizera kwabo agakiza k'Uhoraho, ni ukuvuga, biciye mu kurindira ivyo vyerekanywe. Igihe Paulo rero akoresha Hab. 2.4 kuri bese Abayuda n'Abanyamahanga kubera bese baronka ubugingo budashira biciye mu kwizera ariko bidaciye mu vyagezwe, aba agumye, ntaho aba anyuraniye na Habakuki na gato." (Ico gitabu nyene: 232, 239)

• **2:5-19:**⁵ *Kandi ikindi, abo bantu ni imborerwa, ni abantu bihayagiza, bataragama i wabo. Baromoye nk'i Kuzimu; bameze nk'urupfu, ntibahaga. Ariko biyegezanirizako amahanga yose, bakikumakumirako amoko yose.*⁶ *Mbega abo bese ntibazobivuga, bakabacako akagani bakikiriza, bati "Bazobona ibara, abakumakuma ibitari ivyabo, bagatako bakiremeka amasahu! Mbega bazogeza ryari!"*⁷ *Mbega abazobarya ntibazobubira gaturumbuka, n'abazobajegenyura, n'abazobahindisha agashitsi ntibazokwikangura, namwe mugacika inyagano zabo? Namwe mugacika imbohe zabo.*⁸ *Ko mwanyaze amahanga menshi, namwe amasigarira yose y'amoko azobanyaga, abahoye amaraso y'abantu, n'umuryano igihugu cabonye, hamwe n'ibisagara n'ababibamwo bese.*⁹ *"Azobona ibara, uwuronderera inzu yiwe inyungu mbi, kugira ngo yiyarikire icari ciwe hejuru kure cane, ngo abone gukira ukuboo kw'umunyakibi!"*¹⁰ *Inzu yawe wayihamagariye gutererwa, kuko wagesheje amoko menshi, ugacumuza ubugingo bwawe.*¹¹ *Kuko ibuye ryo mu yubatswe inzu rizosemerera, kandi umwamba wo mu vyayimanitse uzoryishura.*¹² *"Azobona ibara, uwubakisha igisagara amaraso yavishije, akagira igisagara rurangiranwa kubwo ibigabitanyo!"*¹³ *Mbega ntibiva k'Uhoraho Nyeningabo ko amoko aruhishwa n'ibizoturirwa n'umuriro, amahanga akiruhiriza ubusa?*¹⁴ *Kuko kumenya icubahiro c'Uhoraho kuzoba kwuzuye mw'isi, nk'uko amazi anengeseye mu kiyaga.*¹⁵ *"Azobona ibara, uwuha mugenzi we ibinyobwa, na wewe umusukiramwo izikaze, ukamuboreza, kugira ngo wirabire ubwambure bwiwe!"*¹⁶ *Wuzuye ibiteterwe mu gishingo c'icubahiro, ehe nywa nawe, uzite wambare ubusa, werekane ukudakebwa kwawe! Igikombe kiri mu kuboko kw'i buryo kw'Uhoraho kizoruha kigushikeko na we, kandi ivy'isoni biteye ishishi bizoba ku cubahiro cawe!"*¹⁷ *Kuko umuryano wabaye i Libanoni uzokwubikizako, n'ukugesera kw'ibikoko kuzogutera ubwoba, uhowe amaraso y'abantu, n'umuryano igihugu cabonye, hamwe n'ibisagara n'ababibamwo bese.*¹⁸ *Igishushanyo kibajwe kimaze iki, vyotuma umubaji akibaza, canke igishushanyo kivugutiye mu ruganda kiragura ibinyoma, vyotuma uwakivugutiye acizigira, akironkera ibigirwamana vy'ibiragi? Kuko umucuzi wavyo yizera ivyo yiremeye, igihe akoze ibigirwamana bitavuga!"*¹⁹ *Azobona ibara uwubwira igiti ati: Niwikangure! Akabarira n'ibuye ry'ikiragi ati: Haguruka! Mbega ivyo vyoragura? Erega vyayagirijweko inzahabu n'ifeza, ariko imbere nta mpwemu bigira na mba.*

Muri iki gisomwa umurongo wa 5 uhera ku bivugwa ku murongo wa 4a havuga "ku kwikakisha, ku kwishira hejuru" kw'umuntu kandi kigaca kivyagura kivyabakirako; umurongo wa 5 rero utanga urufatiro ry'ivyamubabaje (umurongo wa 6) n'ukwo "kuzobona ibara" kw'uburyo butanu (imirongo ya 6, 9, 12, 15, 19). Dufatiye ku vyariko biraba, umuntu yariko aravugwako, yamirwa ni Babuloni. Yamara, nk'uko twabibonye hejuru, ibivugwa muri iyi mirongo muri rusangi birahagije kugira ngo bibemwo uguca amateka kw'Imana ku bakora ibibi bese, atari Babuloni yonyene gusa.

Imvugo ngereranyo "ibiboreza bikaze"

Ugufatira ku "biboreza bikaze" ku murongo wa 5 bisa n'aho ataho bikorotse biva, bisa n'aho bitari mu kibanza cavyo, ariko muri ibi vyariko biravugwa ni ko biri, birakwiriye. Mu bundi buhanuzi bubangabanganye n'ubu bwerekeranye n'ukuzosangangurwa kw'i Babuloni, Yeremiya agereranya Babuloni n'ibiboreza bikaze: "Babuloni cari igikombe c'inzahabu mu kuboko kw'Uhoraho, caboreje isi yose, amahanga yanyoye ku muvinyu waco, ni co catumye azimira ubwenge" (Yer 51:7). Additionally, in the Bible, wine is frequently a metaphor for Imana's judgment (raba Zab 75:8; Yer 51:17, 21-22; 63:1-6; Yer 13:12-14; 25:17-29; Int 1:15; Ivyah 14:9-10, 17-20; 16:19; 19:15). Kubera Imana yariko irakoresha Babuloni nk'igikorotse n'icombo cayo kugira ngo icireko iteka Yuda, umuvinyu ni ikigereranyo ciza cane ngaha.

Iki gice vyongeye kiriko kiratubarira yuko Imana izocirakw iteka babuloni. Hab 2:5a "nta nkeka ko herekana Abakaludaya nk'aho ari umuntu aborewe, aborejwe n'ububasha bwiwe" kandi, nubwo "ico kigereranyo n'ishusho ryo ku murongo wa 2:5c-f ryerekana inguvu canke inkomezi z'ivyo Habakuki yavuze ku mirongo ya 1:14-16, hatanga iyindi nsiguro y'ivyo yavuze mu gukoresha igitigiri c'ubwenge bw'ivyabiteye, kugira ngo yerekane ubwo bubasha n'izo nguvu nyene n'ubusambo, uguhahamira amaronko bw'Abakaludaya ko ari kwo kuzomusambura." (Janzen 1982: 407). Imirongo ya 15-16 ikoresha imvugo ngereranyo y'ukunywa mu kuzocirwakw iteka n'Imana kw'ico gihugu. Igihe imirongo ya 15-16 ivuga ibi "Azobona ibara uha mugenziwe ibiboreza, na wewe umusukako uburake bwawe maze ugatuma aborerwa....Ehe nywa nawe, uzite

wambare ubusa, werekane ukudakebwa kwawe! Igikombe kiri mu kuboko kw’i buryo kw’Uhoraho kizoruha kigushikeko nawe, kandi ivyo isoni biteye ishishi bizoba ku cubahiro cawe!” Imana iriko iravuga iti: nk’uko yavuze iriko irishura ugutakamba kwa mbere kwa Habakuki mu **gice ca 1**, ko azobacirakw iteka kandi akabasubiriza mu ndumane “ibihwanye n’ivyo bakoze”: ijisho ku rindi; ico umuntu canke igihugu, ihanga ribiba ni co bazokwimbura; ingero ugereramwo abanda ni yo na we uzogererwamwo. “*Igikombe kiri mu kuboko kw’i buryo kw’Uhoraho*” carashitse kuri Babuloni uko nyene, kubera Babuloni haraneshejwe igihe umwami wayo n’abarongozi bayo n’incoreke zayo bariko baranywera umuvinyu mu bikoreho n’ivyombo ivyo Umwami Nebukadineza yari yaranyaze abikuwe mu ngoro y’Imana i Yerusalemu (**Dan 5:1-31**). Ukugabishwa kwababurira kudasenga ibigirwamana ku mirongo ya **18-19** na kwo nyene kwarashikijwe kuri Babuloni igihe ico gihugu casangangurwa. Daniyeli uwavugishwa n’Imana yavuganye n’Umwami Beruteshaza n’abarongozi b’I babuloni ijoro Babuloni nk’igihugu casangangurwa. Kimwe mu vyo yavuze ati, “*Ariko winantaje ku Mwami Nyenijuru, k’Uhoraho Nyenijuru. Kandi uzanirwa ibintu vyo mu ngoro yiwe, kugira ngo wewe n’abaganwa bawe, n’abamikazi bawe, n’incoreke zawe mubinyweremwo umuvinyu; maze uhimbaza imana z’ifeza, iz’inzahabu, izo imiringa, izo ivyuma, izo ibiti n’izo amabuye, zidashobora kubona canke kwumva canke kumenya, ariko Imana Rurema ifise impwemu zawe mu kuboko kwayo ari yo igaba inzira zawe zose, ntiwayihaye icubahiro.*” (**Dan 5:23**)

Imbere yaho twarabonye yuko inyishu Imana yahaye Habakuki mu vy’ukuri yerekeranye n’abantu bose kandi ko yerekeranye n’ibihe vy’iherezo kandi ko isubiriza mu nkoko abantu n’amahanga ibihwanye n’ivyo na bo bakoze. Urukurikirane rw’amajambo yakoreshejwe ku murongo wa **16** (“*Wuzuye ibiteterwe mu gishingo c’icubahiro. Ehe nywa nawe, werekane ukudakebwa kwawe, uzite wambare ubusa! Igikombe kiri mu kuboko kw’i buryo kw’Uhoraho kizoruha kigushikeko nawe, kandi ivy’isoni biteye ishishi bizoba ku cubahiro cawe!*”) vyerekana agakekezo k’ugushitswa kw’ivyo. Incuro zibiri zose muri uwu murongo Imana iriko irabarira Abanyebabuloni—mbere n’abantu bose—yuko, nubwo bironderera icubahiro, ahubwo bazoteterwa, bagaterwa n’isoni. Ni muri Yesu Kristo “*isi yose izomenya icubahiro c’uhoraho*” (umurongo wa **14**). Ni muri Kristo, “*uwo naho yari asanganywe ishusho y’Imana, ntiyiyumviriyeye yuko kuringanira n’Imana ari ikintu co kwumirako, ⁷ariko yisiga ubusa, yakira ishusho y’umushumba, acika uwusa n’abantu. . . . ⁸Kandi abonetse afise ishusho nk’iy’umuntu, yicisha bugufi, aragamburuka no gushitsa ku rupfu, kandi urupfu rwo ku musaraba.*” (**Flp 2:6-8**) Ni Kristo “*kubwo umunezero yashizwe imbere yihanganaye umusaraba, abona ko isoni zawo ari ubusa*” (**Heb 12:2**).¹⁹ Mu yandi majambo, ubutumwa bwiza buhindura ibintu vyose, bukabicurika bukongera bukabicurura. Isi irondera icubahiro kandi ikishira hejuru ariko igahereza ku kuronka isoni, guteterwa no kuronka urupfu. Kristo yikoreye isoni zacu kuri we kugira ngo, igihe tumuhindukiriye, tukaza kuri we, tuzoronka icubahiro (“*Icubahiro c’uhoraho*”) cari iciwe. Nk’uko Kristo yavuze, “*uwugomba gukiza ubugingo bwiwe azobubura, ariko uwuzoheba ubugingo bwiwe kubwanje azoburongera*” (**Mat 16:25**; raba kandi **Mat 10:39**; **Mariko 8:35**; **Luka 9:24**; **Yohana 12:25**)

“Kubona ibara” imhuri

Dufatiye kuri ayo “mabara” yok u murongo ya **6-19**, “bazobona ibara” kenshi na kenshi vyarakoresheha n’Abavugishwa n’Imana kugira ngo berekane urubanza ruzocibwa (uburorero, **Yes 3:9**; **5:8**, **11**, **18**, **20-22**; **Yer**

¹⁹ Jerome Neyrey avuga ati, “Imico kama yari mw’isi mu gihe c’Isezzerano Rishasha, urupfu rwa Yesu rwaciye mu kubambwa ku musaraba rwari ruzwi nk’urupfu ruteye isoni kurusha izindi mpfu zose Yamara ubutumwa bwiza, nubwo bwanditse ivyo bintu vyose biteye isoni n’ivyo vyakozwe vyose biteye isoni, bwobwo bwerekana inkuru inyuranye n’ivyo y’ico gihe yari iriyumvira canke yibaza ko yashikije. Mu maso ya nyene kwandika ubwo butumwa bwiza, isoni za Yesu n’agakengerwe ni vyo vyerekana ahubwo icubahiro n’ubwiza bwiwe: ‘Mbega Kristo ntiyari akwiye kubabazwa ngo abone kuja mu bwiza bwiwe’ (Luka 24:26; Raba Ivyak 14:22; Heb 2:10). Kanatsinda, mu Butumwa Bwiza bwa kane, urupfu rwiwe kenshi ruvugwa nk’aho ari icubahiro, ugushirwa hejuru, ubwiza (Yohana 7:39; 12:28; 17:5; raba na 21:19). Ariko tuvuze mu yandi majambo ivyo Paulo yavuze, ubupfu, intege nke n’isoni mu maso y’abana b’abantu ni ubwenge, inkomezi n’icubahiro mu maso y’Imana (1 Kor 1:20, 25). Rero ni co gituma inkuru y’isoni Yesu yagize mu buryo bw’agakekezo bitahurika ku bigishwa biwe nk’aho ari ‘ugushirwa hejuru,’ uguhambwa icubahiro, ugutazirwa, ugushirwa ku ntebe, ukwimikwa, mu ncamake, icubahiro n’ubwiza bwiwe. Ico kibazo dushobora kukivuga muri aya yandi majambo: Ni nde aca urubanza nimba ukubambwa ku musaraba ari icubahiro, ubwiza canke ko ari isoni? Iyo urubanza rwari gucibwa n’ababa I Yuda aho rero Yesu yari ateterejwe. Ariko iyo Imana na yo yishuye canke iyo Yesu agaragaje ububasha abicishije mu rupfu rwiwe, aho rero ikibano c’abizera, canke abizera bose baca bacira Yesu urubanza rw’icubahiro.” (Neyrey 1994: 115, 118-19) Ico Kristo yashikije ku musaraba ni agakekezo ko mu buryo bubiri mu buryo bw’uko **Hab 2:16** yari afatiye ku bantu b’i Babuloni, ariko mu vy’ukuri bari Abayuda ubwabo basavye ko Kristo—mwene wabo, uw’i wabo, Umuyuda!—ko abambwa. Mu gukora gurtyo, “berekanye ukudakebwa kwabo” kandi bagaragaje, nk’uwundi uwo ari we wese, na bo bari barononekaye kandi basenga ibigirwamana mu mitima yabo nk’uko n’ab’I Babuloni ari vyo basenga.

22:13; 23:1; Amosi 6:1). Yesu na we nyene yakoresheje urwo rurimi nyene, yakoresheje ayo majambo nyene “y’ukuzobona ibara” igihe yariko arifatira mu gahanga ukubura kwihana, ukutihana n’ukutizera, uburyarya, n’ababuza abanda kwizera (uburorero, **Mat 11:21; 18:7; 23:13-16, 23, 25, 27, 29; 26:24**).

Muri Habakuki, Marvin Sweeney avuga ati, “Amajambo menshi yakoreshejwe mu kuvuga amabara bazobona yerekana yuko hariho ikintu cerekeranye n’isi yose kizobaho, harimwo n’ugufatira ku moko n’amahanga (imirongo ya 6a, 8a, 10b, 13b), isi, icaremwe muntu, n’ikiyaga (imirongo ya 8b, 14, 17b), hamwe n’umuryano w’i Libanoni (umurongo wa 17a). Dufatiye ku kintu ca nyuma, Nebukadineza avugwa yuko yateye i Libanoni ibiti vyaho akabijana i Babuloni kugira ngo yubake ikirimba. Ivyo ni vyo vyari bigize ishinga ry’ibara ryavuzwe na Habakuki rivuga ku gutozwa amarari n’ukunyagwa kw’amahanga (imirongo ya 6b-8), inyungu mbi zikoreshwa mu gukingira inzu y’umuntu (imirongo ya 9-11), ukuvisha amaraso kugira ngo igisagara cubakwe (imirongo ya 12-14), hamwe n’isahu ry’amatongo n’igihugu (imirongo ya 15-17). Ubwa nyuma, ico uwavugishwa n’Imana yavuze yuko icateye ivyaha vy’abacinyiza ari ugusenga ibishushanyo n’ibigirwamana (imirongo ya 18-20) bisa n’ibiranga Abakaludaya ku mirongo ya i 11, 16 (raba ii 13a).” (Sweeney 1991: 77-78)

Nkukw’Imana yasubiyemwo amajambo Habakuki ubwiwe yakoresheje mu kwishura ugutakamba kwa mbere kwa Habakuki, yongera gukora uko nyene mu kwishura ugutamba kwa kabiri kwa Habakuki. “Ibara rya mbere [umurongo wa 6] rifatira ku bibazo bibiri vya mbere Habakuki yabajije (1:2, 17) kandi, mu kanwa k’amahanga, akabihindura agatwengo akabishira ku mutwe w’Abakaludaya—‘Uzogeza ryari?’ Aho aka gashinyaguro n’agatwengo k’iki kibazo kashizwe ku minwa y’abashinyagurirwa biha ikinyoma abigira akagaramaruganda kuko biyita ko bakomeye.” (Janzen 1982: 407) Hejuru y’ivyo, imirongo ya 7-8 ivuga iti, “mbega abazobarya ntibazobubira gaturumbuka, n’abazobahindisha agashitsi ntibazokwikangura? Namwe mugacika imbohe zabo. Ko mwanyaze amahanga menshi, namwe amasigarira yose y’amoko azobanyaga, abahoye amaraso y’abantu, n’umuryano igihugu cabonye, hamwe n’ibisagara n’ababibamwo bose.” Uko rero nyene ni ko vyagenze kuri Babuloni; caguye mu maboko y’abo cahoze gicinyiza, y’abo cari caragize inyagano (abo “cari caratse amarari”), Abamedi n’Abaperesi (**Yes 13:17-19; Yer 51:11; Dan 5:28-31**).²⁰ Ubwa nyuma, “Abakaludaya bibaza ko ububasha bwabo bukomoka mw’ijuru [**1:11**]. 2:13 bashiraho Yahweh nk’Imana, hafatiwe ku bikorwa vy’Abakaludaya (n’amahanga yose) biboneka ko bishikana mu muriro gusa w’ugucirakw iteka n’ubusa n’uguhamira umuyaga (*riq*) hamwe n’umuruho (*yā’ap*). Ayo majambo abiri ya nyuma yishura ibirego vya mbere vya Habakuki vyerekeranye n’inkomezi nke canke intege nke z’ivyagezwe vy’Imana *tôrâ* [ivyagezwe]/*mispāt* [uguca izibereye].” (Ico gitabu nyene.)

“Kuko kumenya icubahiro c’Uhoraho kuzoba kwuzuye mw’isi”

Umurongo wa 14 uvuga yuko intumbero yinyegeje y’Imana iri inyuma y’ukwo “kubona ibara” n’ugucirwakw iteka bigizwe n’ibi bikurikira: “kumenya icubahiro c’Uhoraho kuzoba kwuzuye mw’isi nk’uko amazi anengeseye mu kiyaga.” “intumbero y’Imana idahinduka ni uko ‘ubwiza n’icubahiro’ vyayo vyuzura isi yose nk’uko vyari vyuzuye mu nzu yayo (raba Guh 14:21; Zab 57:5, 11; 72:19; Kuv 40:34-35; 1 Abam 8:11), kandi ko umuntu azobimenya vyose ata kivuyemwo—‘ubwenge’ . . . buzomera nk’ikiyaga” mu bwaguke bwaco, mu murambararo Waco hamwe n’amajepfo yaco” (Armerding 1985: 517-18). John Piper yerekana yuko iryo jambo “icubahiro c’Imana” ahanini “gifatira ku gukayangana kugaragara kw’ubwiza bw’Imana kwerekana ukutagira agasembwa. Ni ukugerageza gushira mu majambo ikintu kidashobora gukwira no kuvugwa mu majambo abana b’abantu basanzwe bavuga—uko Imana isa mu bwiza bwayo n’ubwaguke n’igitinyiro cayo.” (Piper 2003: 308) ubushikiro bw’icubahiro c’Imana bugaragarira muri Bibiliya yose:

- Imana yaturemye kubera icubahiro cayo (**Yes 43:6-7**)
- Yatoranije abantu bayo kubw’icubahiro cayo (**Ef 1:4-6**)
- Yesu yarababajwe kandi apfa kubera icubahiro c’Imana (**Yohana 12:27-28**)
- Yesu atwakira mu muryango no mu bucuti bwiwe kubera icubahiro c’Imana (**Rom 15:7**)
- Ivyo dukora vyose tubikora kubw’icubahiro c’Imana (**1 Kor 10:31**)
- Muri Yerusalemu Musha, icubahiro n’ubwiza bw’Imana bisubirira izuba (**Ivyah 21:23**)

Kuko “kumenya icubahiro c’Uhoraho kuzoba kwuzuye mw’isi nk’uko amazi anengeseye mu kiyaga” (**2:14**) bigaragaza intumbero y’ibihe vy’iherezo vy’ivyo vyerekanywe. Ibi vyongeye biragaragarira mu nsobanuro y’abahanga 70 basobanuye Bibiliya yiswe Septuagint (LXX) kuri **2:3**. Aho igisomwa c’i Masoretic (Igiheburayo) kivuga gutrya, “kuko ivyerekeranywe bifise igihe vyashingiwe, kandi vyihutira kugishikako, ntibizobesha, naho vyotebagana, ubirorere, kuko bitazobura kuza, ntibizoteba,” ico gisomwa canditswe

²⁰ Umurongo wa 8 (“Ko mwanyaze amahanga menshi, namwe amasigarira yose y’amoko azobanyaga”) ni ikindi kintu c’aho Imana ikoresha ihame ry’uko “uzokwimbura ico uzotera, ko imbuto itewe ari yo imera.”

n’abahinga 70 kirahindura agace ka nyuma k’uwo murongo kandi bisomwa gurtya “*nubwo yoteba, umurindire wihanganye; kuko nta nkeka azoza, kandi ntazoteba.*” Mu yandi majambo, si ivyerekanywe gusa bizoza, ariko ni uko uwuzobishitsa, uwuzobizana na we nyene azoza. Ivyo biha ivyo vyerekanywe bizanana n’iciyumviro ca Mesiya. Mw’Isezerano Rishasha, “uwugiye kuza” rikoresha kuri Yesu, Mesiya (raba **Mat 3:11; 11:3; 21:9; Luka 7:19; 19:38; Yohana 1:15, 27; Ivyah 1:4**). Kanatsinda uko LXX havuga kuri **Hab 2:3** vyarabuwe muri **Heb 10:37**. Icari gifatiweko ngaho kwari ukwihangana mu kwizera kw’umuntu uko turindira ukuzogaruka kwa Kristo. Nk’uko vyakoreshejwe mu Baheburayo, ivyabuwe n’ivyavuzwe muri Habakuki bishira hamwe Kristo, ukubaho rukristo, hamwe n’ibihe vy’iherezo.

Ugusenga ibigirwamana

Imirongo ya **18-19** ni yo igize “urundi ruhande rw’ico kingorongoro” c’umurongo wa **14**. Aho umurongo wa **14** uvuga yuko intumbero y’Imana ari uko isi izokwuzura ukumenya icubahiro c’Imana, **imirongo ya 18-19** yerekana igituma Imana yatangaje ayo “mabara” kandi ko izobacirako iteka: umuzi w’ubukunzi bw’inda bwose, umuryano, n’agacinyizo ni vyo vyavuzweko ayo “mabara” bazobona kandi ni ugusenga *ibigirwamana*. Kanatsinda, ico gisomwa gihera ku murongo wa **5** kivuga ku manyama y’ab’i Babuloni n’ukudahoma, ukudahaga kwabo. Kandi amanyama ni yo atuma umuntu yishira hejuru, akiyita imana ivyo na vyo bikaba ari ugusenga ibigirwamana, kandi ukudahoma na kwo kuvugwa ko ari ugusenga ibigirwamana mu ba **Ef 5:5** na **Kol 3:5**. Ni co gituma, guhera ku ntango ugashitsa kw’iherezo, inkomoko y’ibibi n’ububisha kwari ugusenga ibigirwamana. Naho ugusenga ibigirwamana ari vyo vyagenga Abakaludaya, Moseman avuga yuko ugusenga ibigirwamana bivugwa birengeye ukwo gusenga ibigirwana gusa: “imburi ya nyma, imburi canke ibara rizobonwa n’abasenga ibigirwamana, rirakomeye. . . . Dufatiye aho iyo mburi iri ku mpera kandi n’uko iyo mburi imeze, nta nkeka ko ari ikintu kiguma kigaruka, kandi iratandukanye n’izindi ziri kuri uru rutonde, iyo mburi irondera gutuma ababarirwa biyubara, bakumviriza. Mbega birahagije gusigura iryo bara, iyo mburi nk’aho igabisha Abanyebabuloni bonyene basenga ibigirwamana, canke umuntu ategerezwa kuyibona nk’aho ari ikirego c’ugusenga ibigirwamana ku Bayuda na bo nyene? Dufatiye ku muco wa (1) ivyo twaja twahanahanyeko ivyiyumviro, (2) ugutakamba kwa Habakuki kwa mbere akwerekeje ku Bayuda bene wabo, hamwe (3) ugushigikira kubi ugusenga ibigirwamana kw’Abayuda tubona n’ahandi hantu mw’Isezerano rya Kera, umuntu aca akwegera ku kubona itandukaniro riri hagati y’ugusenga ibigirwamana kw’Abayuda n’ukw’Abanyebabuloni. Vyongeye birakenewe kwibukwa yuko imburi zavuzwe mu kiganiro Yahweh yagiraniye na Habakuki. Mu bisanzwe, abasiguzi, abashakashatsi bageragiza kuvyirengagiza nk’aho bitavugwa kuri Habakuki ubwiwe ariko bakabifata nk’aho ari amajambo akwiriye gushikiriza abandi. Ariko agize igice c’inyishu y’ijuru ku gutakamba kwa Habakuki. Mbega Habakuki ari hejuru y’ivyo birego vy’ugusenga ibigirwamana? Tuvuge ko wewe bitamuraba, we ubwiwe nta bigirwamana akora, abaza, ashushanya. Mugabo nubwo biri uko, ibibazo vya Habakuki “bibaza iyo Imana iri?” kandi na ‘Uri nde, Mana?’ kandi n’ukugene Imana yamwicuye vyerekana yuko Yahweh adashobora gukwira mu gishushanyo co mu mutwe ca Yahweh Habakuki yihaye.” (Moseman 2017: 271)

Ukwo gusenga ibishushanyo kwavuzwe ngaha kanatsinda gukoresha kuri Yuda co kimwe no kuri Babuloni. Ivyo biremezwa muri Yesaya no muri Yerehiya kuko na bo bavugishijwe ku kuzosangurwa kw’ivyo bihugu vyose vya Yuda na Babuloni. Ivyo bihugu vyose vyagereranjwe na Sodom una Gomora (Babuloni—**Yes 13:19, Yer 50:40**; Yuda—**Yer 23:14; Int 4:6**). Muri **Ezek 16:49-50**, Imana igereranya Yuda na Sodomu kandi ikerekana icaha gikuru gihambaye ca Sodomu ico ari co: “*Raba ibi ni vyo bigabitanyo vya murumunawe Sodomu; kugira ubwibone, ukwibera mu gahimbo k’indya, n’ugutunganirwa ata co yinona, ivyo ni vyo vyari muri we, no mu bakobwa; kandi ntiyatabaye impahazwa n’umukene. Babaye abibone, kandi bakorera ibizira imbere yanje. Nuko ndabibonye ndabakuraho.*” Ni ivyo bintu nyene vyari, kandi vyagenga Babuloni na Yuda.

Ivyo Moseman ashaka gushikiriza birarengeye ivyo yavuze. Nkuko tuja twabibonye, igitabu ca Habakuki gisa n’uko candikiwe abantu bose bo mu bihe vyose n’ahantu hose. Mu vyo tuja twahanahanyeko ivyiyumviro kuri **Hab 2:4b**, mu “banyakibi” harimwo bose Abayuda (**1:2-4**) n’Abanyamahanga (Abakaludaya, **1:6-17**). Kubera yuko ivyerekanywe ari ivy’ibihe vy’iherezo kandi bikaba biraba bose, abanyakibi, bakaba bagizwe n’Abayuda n’Abanyamahanga, vyafashe abantu bose kurengera Abayuda n’Abakaludaya bo mu gihe ca Habakuki biba ivyerekeranye n’isi yose. Ibi vyagizwe n’ikibazo c’ugusenga ibigirwamana kuko bishobora kuvugwa yuko ugusenga ibigirwamana ari umuzi w’ivyaha vyose. Nta gitangaje rero yuko mu bigize ivyagezwe cumi icagezwe ca mbere cerekeranye n’ukudasenga ibigirwamana, ukutabangikanya Imana n’*ibigirwamana*, mu yandi majambo, gushira hejuru ikintu na kimwe canke umuntu n’umwe hejuru y Imana (**Kuv 20:1-6; Gus**

5:7).²¹ Martin Luther abisigura gurtya, “Abo bose igihe cose batizigira Imana kandi batayizigira mu bikorwa vyabo vyose canke mu mibabaro yabo yose, mu bugingo no mu rupfu, batizera ukugira neza kwayo, ubuntu bwayo n’ineza yayo, ariko barondera ikiganza cayo ciza mu bindi bintu canke muri bo ubwabo, baba barenze iryo bwirizwa rya [mbere], kandi baba basenze ibigirwamana mu vy’ukuri, mbere naho boba bakoze ibikorwa canke bakwirikije ayandi mabwirizwa yose asigaye, kandi mbere hejuru y’ivyo bakongerako ayandi masengesho yose, bakisonzeshya, bakumvira, bakihangana, bagafasha abanda, kandi bakaba aberanda bakwiriye. Kuko igikorwa nyamukuru atariho kiri, ico na co kitarimwo ibindi vyose nta na kimwe bimaze ndetse isoni gusa, vyerekana kandi bikavugwa yuko, ko art ana kimwe biviyara, ata na kimwe bivamwo.” (Luther 1520: X) Timothy Keller na we abivuga gurtya, “Dufatiye kuri Bibiliya, inzira ya mbere twogenekerezamwo icaha si ugukora ibintu bibi gusa, ariko ni ugukora ibintu vyiza ushaka kwishira *hejuru*. Ni ugushaka gushiraho ukwigungirako mu gukora ikindi kintu kikaja hejuru y’akamaro kawe, intumbero n’imigambi yawe n’umunezero kurusha imigenderanire yawe n’Imana.” (Keller 2008: 162)

Ico Luther na Keller bariko baravuga gishiramwo Habakuki ubwiwe co kimwe na twebwe: nta n’umwe muri twebwe atofatwa n’ikosa ry’ugusenga ibigirwamana, kubera yuko twese dushaka gukora ibintu vyiza kugira ngo twishire *hejuru*; mu bihe bitandukanye mu buging bwacu dushira hejuru abantu kanaka canke umuryango canke ibikorwa vyacu canke akazi kacu canke ugutera imbere canke amahera canke ibindi bintu—cane cane twebwe ubwacu—hejuru y’urukundo rwacu, ukwizigira, ukwumvira, n’ukwiyegurira Imana. Ivyo ni vyo vyitwa ugusenga ibigirwamana. **Ezek 14:1-8** havuga kuri ivyo igihe havuga hati “*ibigirwamana mu mutima*.” Mu yandi majambo, ugusenga ibigirwamana ni co kiza ubwa mbere imbere y’ibindi vyose kandi ni ingorane y’imbere mu mitima yacu, ukwishira hejuru n’ugushira hejuru ibindi bintu. Ukudahoma, ukwikumakumirako, umuryano, uguca izitabereye, akarenganyo, agacinyizo, n’ibindi vyaha vyatumye Habakuki atakambira ajojere Imana ni ibiseruka inyuma gusa, ibimenyetso bigaragara bigaragaje ikintu kija carabaye imbere mu mutima cagabanuye urukundo, ukwiyegurira Imana, n’ugusenga Imana (raba Powlison 1995: 35-36). Nk’uko Yesu yavuze ati, “*Ikija mu kanwa si co gihumanya umuntu, ariko ikiva mu kanwa ni co kimuhumanya. . . . Ariko ibiva mu kanwa biba biturutse mu mutima, ni vyo bimuhumanya.*” (**Mat 15:11, 18**) “Bibiliya rero ntifata ugusenga ibigirwamana nk’aho ari icaha kimwe mu bindi vyinshi (kandi ko ari icaha kidasanze dusanga mu bantu ba mbere). Ahubwo, ukudashobora kwacu kwose, ukunanigwa kwacu kwose kwizigira Imana canke ukunanirwa agace kubaho tugororotse imbere y’Imana ni vyo bigize umuzi w’ugusenga ibigirwamana—ikintu duha agaciro karengaye ako duha Imana. Hama hariho igihe cose igituma habaho icaho. Icinyegeje inyuma y’ivyaha vyacu ni ivyipfuzo vy’ugusenga ibigirwamana.” (Keller 2007: nticashizwe ahabona). Ikibazo c’ugusenga ibigirwamana kirabana n’abantu bose, ni ico isi yose.

Impfunyapfunyo

Mu nca make, mu nyishu Habakuki yaronkejwe mu majojwa yajojeye Imana ivuga iti: ubwa mbere, kubera ivyaha vya Yuda ubwiwe, Imana izohana Yuda mu guhagurutse igihugu c’ikinyamahanga, nk’uko Mose yari yaraburiye abantu ko ivyo bizoba mbere n’imbere yuko binjira mu gihugu c’isezerano kandi nk’uko Imana yari yaja yarabikoze no muri kahise. Ubwa kabiri, Imana ntiyarenze isezerano yari yaragiriraniye n’abantu (**Kuv 24:1-8**), ariko kubera Yuda itari “igororotse” kandi “*itabeshejweho n’ukwizera*” (gereranya **Hab 1:2-4** na **2:4b**), Yuda ubwayo ni yo yarenze isezerano; ni co gituma, Imana yakoresheje ukudaca urwa ngonda gonde mu gucirakw iteka Yuda. Ubugira gatatu, kubera yuko Abakaludaya kanatsinda Abakaludaya “batarusha ukugororoka” Abayuda (raba **Hab 1:13**), na bo nyene bazocirwa urubanza kandi bazohanwa kubera ivyaha vyabo n’umuryano wabo; kuko ivyo babivye ni vyo bazokwimbura. Mu nca make, Imana “icira imanza abantu bose ata we irenganije ku rugero rungana, baba abo yitoranirije canke n’abo ititoranirije” (Scott 1985: 340).

²¹ Gushira hejuru ikintu na kimwe canke umuntu n’umwe ukamurutisha Imana (ugusenga ibigirwamana) ni ubundfi buryo bw’ukuvuga yuko uwo muntu atariko ararondera “icubahiro c’Imana” yamara ko ariko arironderera icubahiro ciwe bwite canke ko yabonye icubahiro mu wundi muntu canke mu kindi kintu (raba **Rom 1:21-23**). Ugushusha kuri hagati y’ugusenga ibigirwamana no kutarondera icubahirp c’Imana vyagaragariye muri Bibiliya yitwa *Life Application Bible, New International Version*: “ako ni ko gatimatima k’ugusenga ibigirwamana – gusenga Imana twikorera kugira ngo zidufashe kuronka ivyo dushaka vyose. Agatimatima k’Ubukristo ni ugusaba Imana *yaturemye* kudufasha kuduha ivyo dushoboye mu kuyikorera. Tihangiro y’ugusenga ibigirwamana ni ukwiha icubahiro, kwishira hejuru y’Imana; ihangiro ry’Ubukristo ni uguhesha Imana icubahiro.” (*Life Application Bible, New International Version* 1991: 1589n.1:11) Kutarondera icubahiro n’ubwiza bw’Imana bituma ukwizera kudashoboka (**Yohana 5:44**). Iki ni ikibazo c’isi yose, kubera yuko “*bose baracumuye ntibashikira ubwiza bw’Imana*” (**Rom 3:23**). Nk’ingaruka, twese turi musi y’urubanza rw’Imana.

- **2:20: Yamara Uhoraho we, ari mu rusengero rwiwe rwera, isi yose nihwekere imbere yiwe.**

Iri ni ryo buye rigumya imfuruka ry'inyishu Imana yahaye Habakuki. Ijambo “Yamara” ryerekana itandukanirwo n'ibintu vyariko biraba kw'isi, nkuko vyavuzwe mu mirongo ya **5-19**. Iriko irabarira Habakuki na twebwe turimwo yuko, nubwo ivyo tubona biriko biraba muri iyi si, Imana iracari ku ngoma, kandi ko ari yo itegeka isi, ikagerageza abagororotsi n'ababi (raba **Zab 11:4-7**). Imana irafise integuro kandi mbere n'ubu iriko irayishira mu ngiro. Imana “*ihera mu ntango ikavuga ivy'iherezo, igahera no mu bihe vya kera ikavuga ibitaraba, ikavuga iti: Imigabo yanje izokomera, kandi ivyo nzogomba vyose nzobishitsa*” (**Yes 46:10**). Umusi umwe, “*kumenya icubahiro c'Uhoraho kuzoba kwuzuye mw'isi, nk'uko amazi anengeseye mu kiyaga*” (**Hab 2:14**).

Imana yaja yaravuze yuko “*ivyerekanywe bifise igihe vyashingiwe, kandi vyihutira kugishikako, ntibizobesha, naho vyotabagana, ubirorere, kuko bitazobura kuza, ntibizoteba*” (**Hab 2:3**). “Ku mirongo ya 2:5-17 hariho ukuremeshwa yuko abanyakibi batazokwama batsindaje, ubugizi bwa nabi buzoshika aho bunanirwa, kandi ibigirwamana bizoboneka ko ari ubusa. Uguca izibereye kw'Imana kuzogaragarira bose. Ariko Habakuki ubwiye ategerezwa kwemera ivyo mu kwizera, hafatiwe ku kubura uguca izibereye kwagaragara mu vyo yarimwo, mu gihe ciwe.” (Whitehead 2016: 275) Uko ni ko biri no kuri twebwe uko twitegereza kandi tugahangana n'ukudaca izibereye, akarenganyo, umuryano, umuvurungano, n'agacinyizo muri iyi si. “umusi umwe ukugororoka, uguca izibereye, ukwera, ubwenge, n'ukugira neza kw'Imana hamwe n'intumbero zayo bizogaragarira uwo ari we wese” (Allred 2017: 181). Uwo musu si muri iki gihe. Gushitsa igihe uwo musu uzozira, “ibihe igihe uguca izibereye kw'Imana, ukugororoka, ukwera n'ubwizigirwa, ubwenge, ukugira neza n'urukundo bitagaragara kuri twebwe dushobora kwiyumva yuko turi mu mwonga w'igitutu c'agacinyizo turiko turacamwo. Ariko hariho inzira ku bagororotsi bazocamwo muri ico gipfungu. Habakuki atwigisha yuko dushobora guhangara mu kuri Imana kandi tukayereka amakenga yacu, n'ukuzazanirwa kwacu. Turashobora gufata nkama no kwumira ku vyo tuzi ko ari ukuri ku Mana maze tukabona ivyo turiko turacamwo tubirabiye mu ndoreramwo y'umusaraba n'ukuzuka. Tuziritswe ku Rukundo rw'Imana idufitiye muri Kristo Yesu, turashobora kurindira duciye bugufi Uhoraho igihe tuba turiko turatangaza ivyo tuba tutaramenya n'ivyo tuba tutaratahura, tutarabona canke tutaratahura. Kandi turashobora kubaho mu vyizigiro vy'isezerano rya kazoza aho urukundo, ubwenge, uguca izigorotse, n'ukugira neza kwa Data wa twese wo mw'Ijuru akora vyose neza bitazoba bikiri ibanga ariko kuzogaragarira bose kugira ngo Imana ihabwe icubahiro.” (Ico gitabu nyene: 182)

Ivyo bintu bitwerekana akamaro n'ubwenge kw'agace ka nyuma k'uwo murongo wa **20**: “*Isi yose nihwekere imbere yiwe*” (raba vyongeye **Zef 1:7; Zek 2:13**). Ukuri kw'ivyo kwaragaragariye Yobu, yahwanye n'amageragezwa arengeye ayahwanye na Habakuki akaba arengeye n'ayacu. Inyuma yuko Imana yiyeretse Yobu ikamubaza ibibazo, Yobu yishuye Imana ati, “*Nzi yuko ushobora vyose, kandi ko ata gishobora kukubaza imigambi yawe. . . . Erega ni co catumye mvuga ivyo ntatahuye, nkavuga ibitangaza bindengeye ntazi. . . . Ni co kinteye kwiyanka, nkihanna, nigaragura mu mukungugu no mu munyota.*” (**Yobu 42:1-6**)

IBIBAZO VYO GUHANAHANAKO IVYIYUMVIRO

1. Wishura iki abantu bavuze ikintu nk'iki “Sinokwigera nizera Imana yemera ko ikibi nk'iki, akarenganyo nk'aka, n'imibabaro nk'iyi bibaho”?
2. Iyo hari umuryano ukomeye, akarenganyo gakomeye n'imibabaro irenze urugero, *tumenya* dute ko Imana, nubwo bimeze biryo, igororotse, yera, ica iziroranye, ari nziza, ari iyo kwizigira, ari Imana y'urukundo, kandi ko ibiba vyose iba iriko irabibona, itavugirwamwo iri hejuru ya vyose?
3. Twoshikira dute abantu biyita ko ari Abakristo yamara batakaje bakava mu kwizera kwabo kubera ibintu bikomeye vyabashikiye canke vyashikiye abo bakunda?
4. Mbega abantu bifata gute igihe ibintu bitera vyunyuka, mbere naho boba basengeye iyo mitwari? Twokwifata gute muri ivyo bihe bikomeye?
5. Hari aho woba umaze gushika ahantu aho wasenze canke ugatakambira Uhoraho ikintu kanaka igihe kirekire (amayinga, amezi n'amezi, imyaka n'imyaka, imyaka mirongo) ariko ntiwigere uronka inyishu?
 - Wifashe gute muri ico gihe?
 - Twobigenza gute muri ico gihe?
 - Twogira inama gute abanda bantu bariko baraca mu bihe nk'ivyo?

6. Paulo yashobora kwiratira intege nke ziwe, ibitutsi, gukubakurwa, amarushwa n'imibabaro, guhamwa, guhirwa, n'ivyago "kugira ngo ubushobozi bwa Kristo bushobore kuba kuri we . . . kuko iyo abaye umunyantege nke ariho arushiriza kugira ubushobozi" (2 Kor 12:10). Ibi binyuranye n'ivyo imitima yacu imenyereye kandi yipfuza.

- Ubona ute abandi Bakristo n'ishengero ahanini bifata igihe bahuye n'intege nke, ibitutsi, gukubakurwa, amarushwa n'imibabaro, guhamwa, guhirwa, n'ivyago?
- Ukora iki igihe uhanganye n'ibitutsi, gukubakurwa, amarushwa n'imibabaro, no guhamwa, guhirwa, n'ivyago?
- Ishengero ryoshobora gute nk'umubiri gufasha abanywanyi baryo guhangana n'ibitutsi, no gukubakurwa, n'amarushwa n'imibabaro, no guhamwa, no guhirwa, hamwe n'ivyago nkuko Paulo yakoze?
- Igikorwa c'ugufasha abandi cokomezwa gute ku vyerekeranye n'ibitutsi, no gukubakurwa, n'amarushwa n'imibabaro, no guhamwa, no guhirwa, hamwe n'ivyago?

7. Mbega Ishengero ryokwigisha kandi ryoshoboza abanywanyi baryo gute kugira ngo babe abakozi b'Imana mu gucungura igihe bahanganye n'ibitutsi, no gukubakurwa, n'amarushwa n'imibabaro, no guhamwa, no guhirwa, n'ivyago, imibabaro, umuryano, akarenganyo, aho kuzinga amaboko bakaborogeshwa n'iyi mibabaro, umuryano n'akarenganyo bituzungurutse?

8. "Kurindira Uhoraho" kugizwe n'ibiki?

9. Iyumvire ku kugene: (A) Kuri Hab 2:1, mu kurindira inyishu y'Imana, Habakuki ahanini yariko aremeza ko atazi vyose; kandi (B) ugusangangurwa kwa Yuda hasanganguwe n'ab'i Babuloni vyashikanye Abayuda bari barasanzariye mu mahanga mu Bugiriki ku kuba icombo n'igikoresho mu kurongora n'ugutuma habaho ukurwiririka vyihuta kw'Ubukristo mu myaka 600 inyuma yaho. Mbega ivyo vyabaye bitubarira iki nko mu bijanye n'ibi bikurikira: (A) imigenderanire yacu n'Imana; (B) ukwizera Imana kwacu; hamwe n' (C) inyishu yacu igihe dusengeye ikintu ariko ntitoronke inyishu twari twipfuza canke twari twiteze?

10. Hanahana ivyiyumviro ku nsiguro ivuga yuko "umugororotsi azobeshwaho n'ukwizera kwiwe." Hariho imigenderanire iyihe hagati y' "ukwizera" n' "ubwizigirwa"?

11. "Icubahiro c' Imana" ni iki?

12. Ni gute ivyo dukora vyose bikwiye guhesha Imana icubahiro (1 Kor 10:31). Dushobora gute gukora ibintu vyose bihesha Imana icubahiro?

13. Ugusenga ibishushanyo ni iki?

14. Hanahana icyumviro kivuga yuko imizi y'ivyaha vyose ari *ugusenga ibishushanyo n'ibigirwamana*. Mbega twese twoba dusenga ibigirwamana imbere mu mutima?

15. Twokwizera dute ukugira neza n'ukudaca iza ngonda gonde kw'Imana igihe umuryano, ububisha n'akarenganyo kuzuye mw'isi?

C. Isengesho rya Habakuki (3:1-19)

"Igice ca gatatu . . . ni ryo sona ry'ico gitabu cose, inyishu y'ikiganiro c'uwavugishwa n'imana yaganiriye n'Uhoraho Imana yiwe, hamwe n'ugutahura kwiwe ivyo yeretswe. Igice ca 3 gifise umutwe w'amajambo: Gusenga (3:1), ariko kwuzuyemwo ibintu vyinshi kandi kwashikirijwe abantu kugira ngo bazogukoreshe nk'Izaburi yo kuririmbwa igihe abantu bakoraniye hamwe gusenga (raba 3:19c). Abo yari yandikiye ntibagarukira, ntibari bahagarariye gusa ku bantu baba mu bu Yuda abo yavuze ko bazobona ibara, ariko barimwo n'umuntu wese azohura n'ibibazo nk'ivyo na we bahuye, ibihe nk'ivyo na we bahuye bivuye mu kuboko kw'Uhoraho." (Bissett 2016: 17)²² Ibi bigaragarira mw'ikoreshwa ry'ijambo "Sela" (imirongo ya **3, 9, 13**). Ijambo "Sela" riboneka incuro 71 muri zaburi 39 zo muri Zaburi zose, igitabu kimwe co nyene tuzibonamwo muri Bibiliya. "Abasesanguzi bamwe bizera yuko Sela kari akantu ko mu ndirimbo kasigura

²² Zaburi ni indirimbo yera, irobanuwe canke indirimbo canke icivugo cera cashiriweho kuririmbwa. Bissett, Sweeney, n'abandi berekanye **Habakuki 3** nk'aho ari zaburi.

‘gucereza, kunuma, guhora’ canke ‘kuruhuka;’ abandi, bakiyumvira ko risigura ‘iherezo,’ ‘ugusuhuza umutima cane,’ ‘piano,’ n’ibindi. Vyongeye abandi bibaza ko ari akaruhuko iyo umuntu ariko aracuraranga avuye ku gitero kimwe imbere yuko aja ku kindi, ‘akaruhuko mu majwi y’ugucuraranga, igihe ivyuma biba biriko biravuzwa vyonyene ata majwi arimwo.” (Noyes 2019: Insiguro ya Sela) **Habakuki 3** yarasomwa mu Misi Mikuru y’Amayinga igihe Ivyagezwe vyatangwa vyama vyibukwa, bihimbazwa (Fishbane 2002-2020: n.p.).

Mu buryo ivyo vyubatswe, **igice ca 3** gifatanye, rimwe na rimwe n’ibigize itandukaniro, n’igice ca 1 hamwe n’ibisigaye vy’ico gitabu cose.²³ Nk’uko Michael Thompson abivuga, “igice ca 3 gishobora kuboneka nk’ukwerekana ukwizera aho 2:2-5 ari kwo kwerekanye inzira. Dukwiye kwihweza ko 3:2 ahanini hafatanye na 2:2-5, kandi ko igice ca 3 hatanga ukuja imbere n’inyishu y’ingorane ya Habakuki igaragarira mu bice vya 1 na 2.” (Thompson 1993: 41-42)

- **3:1: Isengesho rya Habakuki uwavugishwa n’Imana aririmbisha Shigiyonoti (ijwi ry’amaganya)**

Nk’uko yabikoze muri **Hab 1:1**, Habakuki yivuga ubwiwe ko ari “*Habakuki umuvugishwa n’Imana.*” **Hab 3:1** havuga yuko **igice ca 3** ari “*isengesho . . . ryaririmbishwa mw’ijwi ryamaganya, Shigiyonoti.*” “Shigiyonoti” yaravuzweko vyinshi nk’aho ari: “ijambo ry’indirimo ryerekana ingene Zaburi itegerezwa kuririmbwa” (Mansfield 2017: Shigiyonoti); “yerekana ingene indirimo y’ugusenga itegerezwa kuba yorimbwa” (*Africa Study Bible*, Hab 3:1, ingene iririmbwa); akantu “kerekana ibigumbagumba vyinshi imbere y’Imana” (*New American Standard Bible*, Hab 3:1, agace kagize indirimo). Ikindi, **Hab 3:19** haheha havuga yuko “*vyahawe umukuru w’abaririmvyi, baririmbisha inanga zanje.*” Ibi “vyerekana yuko yari afise inanga, ibicurarangisho: Umulewi wenyene ni we yari yemerewe gukoresha igicurarangisho co kurimba indirimo ziwe mu Ngoro” (Hirsch 2002-2011: Habakuki).

Sweeney yongerako ati, “*tēpillā*, ‘isengesho’, ni umutwe w’amajambo udasanze ku ma zaburi y’ugucura intimba adaha agahengwe Imana kugira ngo irokore, icungure, ikize [Raba **Zab 17:1; 86:1; 90:1; 102:1; 142:1**]. Ijambo ry’IGiheburayo *siggāyon* na ryo nyene rikoresha ku gucura intimba nk’uko bigaragarira mu kugene imeze turabiye nko muri Zab vii, indirimo yo gucura intimba, kandi n’ijambo ry’aba Akkadian rivuga *segu*, ‘indirimo y’ugucura intimba’. Ayo majambo ajanye n’igihe bese baba barimwo c’ukurererwa n’uguhagarika umutima nk’ivyo tubona mu gitabu ca zaburi.” (Sweeney 1991: 78)

- **3:2: Uhoraho, numvise inkuru zawe ngira ubwoba bw’igikorwa cawe. Ewe Uhoraho, hembura ico gikorwa cawe hagati muri iyi myaka, hagati muri iyi myaka ukimenyekanishe, mw’ishavu wame wibuka kugira akagongwe.**

Iki ni co gisabo ca Habakuki, uku ni kwo kwinginga kwa Habakuki (mu yandi majambo, ukwinginga Imana kugirango ifashe, itabare). Atangurira ku gusubira inyuma akaraba ivyo Imana yakoze muri kahise nk’urufatiro rwo kuyinginga kugira ngo ifashe no muri ibi bihe, muri kubu.²⁴ Ibi bijanye n’ivy’ Imana ubwayo yabariye Yosua gukora igihe Abisirayeli bajabuka uruzi Yorodanimaze bakinjira mu gihugu c’Isezerano Imana yari yarabasezeraniye (**Yos 4:1-7**; raba kandi **Kuv 32:13; Zab 44:1-26; 77:1-20; 90:1-17**). Aheraheza ukwinginga kwiwe avuga ati “*Mw’ishavu wame wibuka kugira akagongwe.*” Ibi ni ikinyuranye n’ikibazo yari yabajije ku murongo wa **Hab 1:17**, “*mbega none bazohora baracuranura urusenga rwabo, bakama bica amahanga ata kagongwe?*” Vyongeye ni ugukomereza kuri kamere n’ingeso z’ Imana ubwayo (raba **Kuv 34:6-7; Zab 86:1-5, 14-15; Yona 4:2**). Ukwo gutakamba kwerekana iryo sengesho ryose: Imirongo ya **3-15** ishingiyeye ku bushobozi bw’ Imana, uburake, n’ubwaguke bwayo hamwe n’ibikorwa biteye ubwoba yakoze; **imirongo wa 16-19** iheraheza yerekana Habakuki ko yatahuye uko ari muto cane yigereraniye n’ubwaguke bw’Imana, ariko kandi akishimira Imana ko ari yo nkomezi ziwe.

- **3:3-15: ³ Imana yaje ivuye i Temani, Uwera yaje ku Musozi Parani. Sela. Ubwiza bwiwe bwakwiye ijuru kandi isi yuzuye ishimwe ryiwe. ⁴ gukayangana kwiwe kwari nk’umuco; imishwarara y’umuco yava mu kuboko kwiwe, aho ni ho yatwikirira ububasha bwiwe. ⁵ ikiza camugendera imbere, n’inyonko ikamuja inyuma. ⁶ Arahagarara, apima ubunini bw’isi; araba igitsure amahanga agahinda agashitsi,**

²³ Ibi bisa n’igitabu c’Ivyahishuriwe Yohana, cuzuza Bibiliya yose. Ibice bibiri vya nyuma vy’Ivyahishuriwe Yohana birafatanye neza, kenshi na kenshi biratandukanye, n’ibice bitatu vya mbere vy’Itanguriro (raba Menn 2017: 79-80).

²⁴ “Nta nkeka ko ivyafatiweko ari ibikorwa vyo muri kahise vy’ugucungura, cane cane ‘ivyabaye mu Kuvayo’. Ku biboneka ngaha kw’isi ibi ni vyo yakoze muri kahise, umuvugishwa n’Imana yarasenze asaba ko mu misi yiwe akiraho Yahweh azokangura, akavyutsa ibikorwa nk’ivyo. ‘Hagati muri iyi myaka’ ni kumbure mu buryo bwo kuvuga ‘muri iki gihe cacu’.” (Thompson 1993: 42)

imisozi yamyeho irasanzara, uturambi twamyeho turanyika, ajana in zira ziwe za kera. ⁷ *Nabonye amahema y'i Kushani ari n'umubabaro, n'impuzu z'amahema yo mu gihugu c'i Midiyani zihinda agashitsi.*

⁸ *Mbega Uhoraho, inzuzi ni zo washavuriye? Canke ishavu ryawe ryari ku nzuzi? Ikiyaga ni co wagiriye ishavu mbega, kugeza aho ugendera ku mafarasi yawe, no mu mikogote yawe y'intsinzi?* ⁹ *Washize ahabona umuheto wawe, urahirira indahiro ku myampi yawe. Sela. Wasatuje isi inzuzi.* ¹⁰ *Imisozi yarakubonye; amazi acanako. I bwina humvikanisha ijwi ryaho, hatarika amaboko yaho.* ¹¹ *Izuba n'ukwezi vyigumiye iwavyo, kubw'inyampi yawe yagiye ishviragiye, n'ugukayangana kw'icumu ryawe rica ibibatsi.* ¹² *Wakwiye isi ushangashiwe; wasiribanze amahanga uri n'ishavu.* ¹³ *Wasidukanywe no kuzanira abantu bawe agakiza, no kuzanira agakiza uwo warobanuje amavuta. YWasabije agatwe k'inzu y'umunyakibi, urayisangangura gushitsa no ku mushinge. Sela* ¹⁴ *Wasogotesheje intwazangabo z'ingabo ziwe amacumu yawe, Baje kudushwiragiza bameze nk'agashururu; umengo vyarabahimbara kuyongobeza umugorwa mu mpisho.* ¹⁵ *Ikiyaga wagisiribangishije amafarasi yawe, hamwe n'umukuba w'amazi menshi.*

Guca ku masonga

Iki kigabane cerekana Ubumana (mu yandi majambo, ukugaragara canke ukwiyerekana kw'Imana mw'isi yiyereka abantu). Ubu Bumana nta nkeka ko kwagaragaye kuri Habakuki mu vyo yeretswe. Ubumana kenshi na kenshi buba bugizwe n'ukwerekana ububasha n'ubushobozi bw'Imana n'igitinyiro cayo, nk'imituragaro, imiravyo, umuriro, umwotsi, ibicu, ugutigita kw'isi, n'ibindi (uburorero, **Kuv 19:16-24; Gus 33:2; Abac 5:4-5; Yes 30:27-30**). Ururimi Habakuki akoresha mu mirongo ya **6, 9, 10, 11**, no kuri **15** na ho nyene rusa n'urwo abandi bavugishwa n'Imana bo mw'Isezerano rya Kera kenshi na kenshi bakoresha mu kuvuga ku ngorane n'akaga ka politike hamwe n'uguhinduka kw'intwari—harimwo na Yuda na Babuloni—mu mvugo zifobetse nk'ukugumuka kw'isi n'ibiyigize nk'aho ari ugukura ku butegetsi ivyaremwe ubwavyo, uburorero, **Yes 13:10, 13** (Abamedi banesha Babuloni); **Yes 34:4** (ugucirwakw iteka kwa Edomu); **Yer 4:23-28** (ugucirwakw iteka kwa Yuda isanganguwe na Babuloni); **Ezek 32:7-8** (Babuloni inesha Egiputa); **Amosi 5:20; 8:9** (Isirayeli inesha na Ashuri); **Zef 1:15** (Babuloni hasangangura Yerusalemu). Izindi mvugo nk'izo z'ugusambuka kw'ivyaremwe n'ukugumuka kw'ibigize isi tuzisanga muri **Zab 18:7-15; 114:3-6; 144:5-7; Yes 5:25; 64:3; Mika 1:4-6; Hag 2:6-7, 21-22**. “Uku ni kwo Umuyuda wese yabona iyo shusho yashobora guca yiyumvira ku bintu bikomeye vya politike n'imibano maze akabona kumenya neza ico ivyo bisigura” (Wright 1996: 361). Ururimi nk'urwo turarubona rukoresha vyongeye hifatikijwe ubumana buhambaye kurusha ibindi vyose, mu yandi majambo, ukuzogaruka kwa Kristo (raba **Mat 24:29; Mariko 13:24-25; Luka 21:25-26; ivyah 6:12-17; 8:5, 10-12; 11:13-19; 16:8-21**).²⁵

Iki kigabane ubwaco gifatanye n'inyishu Imana yahaye Habakuki ku majojwa yiwe ya mbere muri **Hab 1:5-11**. Izo mvugo zose ni imvugo z'igisirikare uko zivuzwe. Aho hose hakoresha amajambo amwe amwe asa kugira ngo yerekane ko hiziriye ingabo z'abantu/ z'ijuru: “baza bavuye kure” (**1:8; 3:3**); “bagenda batera isi iyo iva ikagera” (**1:6; 3:12**); “amafarasi” (**1:8; 3:8, 15**). Aho hose hafatira ku vyipfuzo vy'Abanyebabuloni vyo “gutabagura no kurotsa” abanda babo (**1:8; 3:14**). Hose herekana inkomoko y'aho izo ngabo zizoza zikomotse: “*abagendera ku mafarasi yabo baza bavuye kure*” (**1:8**); “*Imana yaje ivuye i Temani, uwera yaje ku Musozi Parani*” (**3:3**). Nubwo biri uko, “ukwo kuntu bivuzwe mu buryo bubiri vyongeye vyavuzwe gutrye mu buryo vyiyumviriwe kandi no mu buryo bw'ukunyuranya, hamwe n'inkomezi za Yahweh zavuzwe ku bigirankana ko zirusha ububasha ibindi bintu vyose. Inkomezi z'Abanyebabuloni ni zo zatanguye kuvugwako, kandi womenga zirakomeye cane; zirengeye aho abantu bibera, zitangaza abami, hamwe n'ibisagara bikujwe insika z'amabuye. Yamara Inkomezi za Yahweh zerekanwa yuko ataho zisa zisana n'izo zindi zihejeje kuvugwa. Yahweh arengeye amajuru, isi, imisozi, udutumba, ikiyaga, amahanga—kandi arengeye n'inkomezi za Babuloni! Ubu budasa bwarashikijwe mu gace gato mu kwerekana ukugene biteye ubwoba kwegera Yahweh ko ari incuro zibiri mu burebure kurusha uko wokwegera ingabo z'I Babuloni.” (Dorsey 1999: 307)

Muri iryo sengesho ryose hakoreshejwe umuvugire wo muri kahise. Ibi vyongeye vyiswe “umuvugire w'abavugishwa n'Imana utagira agasembwa”. “Mu Giheburayo no mu mvugo y' Ikiaramayike ivyo bibiliya yanditswemwo [Isezerano rya Kera], igihe ikintu categerezwa ata nkeka kuzoba muri kazoza, vyavugwa kenshi na kenshi nk'aho vyaja vyarabaye muri kahise.” (“Umuvugire w'abavugishwa n'Imana utagira agasembwa” 2013: nticashizwe ahabona) Ubundi burorero bw'ivyo ni nk'ubu **Ita 6:18; 15:18; 18:26; 41:30; Yobu 19:27;**

²⁵ Dufatiye ku kuzogaruka kwa Kristo, nubwo ibivugwa ku bimenyetso vyo mw'ijuru no kw'isi ari imvugo ngereranyo, biragaragara ko bizoba uko nyene bivugwa. Nk'akarorero, D. A. Carson aheraheza avuga yuko ibimenyetso bizoherekeza ukuzogaruka kwa Yesu “ko vyagenewe gufatwa uko nyene, kubera ukuzokwiyerekana kwa nyuma kwa kamere k'Umwana w'Umuntu” (Carson 1984: 505).

Yes 5:13; 11:1-2. Abasiguye benshi mu zindi ndimi basigura ayo mavuga mu muvugire wa kazoza, ariko mu rurimi rw'Igiheburayo ayo mavuga ari mu muvugire wa kahise.²⁶

Ukugene vyubatswe n'ishusho ari yo mvugo ngereranyo

Mu buryo bw'indimi, iki kigabane kiri mu bice bibiri: imirongo ya **3-7** n'imirongo ya **8-15**. Imirongo ya **3-7** yavuzwe hakoreshejwe aho ivyo bintu bikomoka, hafatiwe ku gice ca **3** (kabiri ku murongo wa **3** na kabiri ku murongo wa **7**), kandi muri aka gace kagize urunani Imana ntivugwako mu buryo bugaragara. Imirongo ya **8-15** ntihavugwamwo mu buryo bugaragara aho ivyo bintu bikomoka ariko hashiramwo ishusho n'ibigereranyo vy'amazi ("inzuzi"; "ikiyaga"; "amazi asuriranya"; "ibwina mu kiyaga"; "amazi y'inkomezi") n'invugo y'igisirikare ("amafarasi"; "imikogote"; "imyampi ikurwa mu rwubati"; "imiheto"; "imyampi"; "amacumu aca ibibatsi"; "kugenda"; "abarwany") bitari vyavuzweko mu miro ngo ya **3-7**; vyongeye, mu mirongo ya **8-15**, binyuranye no ku mirongo ya **3-7**, Imana ivugwa mu buryo bugaragara nka "Wewe."

Vyinshi mu mashusho yakoreshejwe mw'isengesho rya Habakuki bikomoka ku gikorwa gihambaye c'Imana mu gihe co Kuvayo no ku Musozi Sinayi. Ko ivyabaye vyo mu Kuvayo no ku Musozi Sinayi ni vyo bigize kahise k'Ubumana ni na vyo nyene vyongera kugaruka muri Habakuki ku murongo wa **2** aho yariko arasubiza inyuma amaso ku nkomezi zihambaye z'Imana, igikorwa gikomeye yakoze muri kahise ("Uhoraho, numvise inkuru zawe, ngira ubwoba bw'igikorwa cawe"). Ikoreshwa ry'umuvugire wa kahise muri iki kigabane ni wo uvyerekana. Igikorwa gihambaye c'Imana co muri kahise mu Kuvayo no ku Musozi Sinayi vyari kuba vyaribukije Habakuki imigenderanire y'Isezzerano ry'Imana yari ifitaniye na Isirayeli hamwe n'isezerano ryayo ko itazoheba ibihe vyose abantu bayo (uburorero, **Yer 5:10-18; 30:1-22; 31:35-37; Amosi 9:8-12**). Kubw'ivyo, Habakuki yashobora gusenga ku murongo wa **2** yuko Imana "yohembura" igikorwa cayo. Ku murongo wa **3**, gufatira ku kuzoza kw'Imana iturutse i Temani no ku Musozi Parani vyerekana neza ko bifatiwe ku **Gus 33:2**, kandi uwo wari umuhezagiro wa nyuma Mose yahezagiye abantu ku mpera y'ukuvayo, gatoya imbere yuko binjira mu gihugu c'Isezzerano.²⁷ "ubwiza bw'Imana n'icubahiro cayo vyari vyuzuye amajuru, kandi isi yari yuzuye icubahiro n'ishimwe ryayo" hagereranywa na **2:14** havuga yuko "Kuko kumenya icubahiro c'uhoraho kuzoba kwuzuye mw'isi, nk'uko amazi anengeseye mu kiyaga." Ijambo ry'Igiheburayo ryo ku murongo wa **3** ryahinduwe "icubahiro" ni co kimwe n'"ubwiza" kandi rifatiye ku "buremere, ubushobozi, icubahiro, ku buhambazi" (Koehler and Baumgartner 2001: *hōhd*, 1:241). Ico cubahiro, congeweke ibivugwa ku murongo wa **4** ku "gukayangana" kw'Imana, "umuco," n' "uguca ibibatsi, imishwarara" "vyakomoka mu kuboko kwayo" vyerekana Uhoraho nk'aho ari we "amurikira isi . . . nk'ugukayangana gukomeye kwamwerekanye igihe yamanuka ku Musozi Sinayi—umuco ukayangana nk'imiravyo ica ibibatsi yakwirikiye ico kintu c'ukwimanukira kwayo kandi kwari kwuzuye ubwiza bwayo" (Armerding 1985: 526). "ivyago" n' "ibiza" nk'ibimenyetso vy'uguhana kw'Imana (umurongo wa **5**) nta nkeka ko werekana ivyo vyago Imana yakoresheje mu gucira kw'iteka Egiputa mu gihe c'Ukuvayo.

Ukugene habakuki yahinduye ivyiyumviro n'ukugene abona ibintu maze abaza Imana

Iri sengesho ryerekana yuko uko Habakuki yahora abona ibintu kwahindutse. Ubu yabonye nk'uko Imana ibona; amaso yiwe aruguruka abona Imana ubwayo yisidukiye n'ububasha bwayo. Mu bice vya **1** na **2** ahanini vyari vyerekeranye n'abantu Imana ikoresha mu gushitsa umugambi n'integuro yayo; mu gice ca **3** na ho hashingiye ahanini ku Mana ubwayo. Mu **gice ca 1** ukugene Habakuki yabona ibintu kwari gushingiye, kuvanye n'ibihe yarimwo, ivyariko biraba vyari vyugariye Yuda. Inyishu Imana yahaye Habakuki, cane cane ku gice ca **2:5-19**, yaramumenyesheje ko Babuloni hazocirwakw iteka, hazocirwa urubanza. Yamara ukugene Imana yabibona kwari kurengeye uko Habakuki yabibona, ku Mana vyarashika no kw'isi yose hamwe no ku bihe vy'iherezo. Ubu rero, mw'isengesho ryiwe, Habakuki ubwiwe afise imbono n'ukugene asigaye avyuma abirabiye kw'isi yose no mu bihe vy'iherezo. Ni co gituma, **imirongo ya 6-7** ibigaragaza neza yuko urubanza rw'Imana ruterekeranye n'ihanga rimwe gusa (yaba Egiputa mu gihe c'Ukuvayocanke Babuloni muri iki gihe kivugwa) ariko rwerekeranye n'isi yose; ni "isi" yapimye n' "amahanga" "agahinda agashitsi" (umurongo wa **6**). Ivyo vyemezwa n'ivyashikirijwe muri iri ryungane "imisozi yamyeho irasanzara, uturambi twamyeho turanyika, ajana inzira ziwe za kera zamyeho." Habakuki ariko arabona yuko ivy'Imana iriko irakora

²⁶ *Ugusobanura kwa Bibiliya Yera akoresheje urudome ku rundi* ni kwo gutanga imivugire y'ukuri. Biraboneka ku muhora ngurukanabumenyi: <https://www.biblegateway.com/versions/Youngs-Literal-Translation-YLT-Bible/>.

²⁷ Temani hari ahantu hari muri Edomu (Seyiri) ubumanuko bushira ubuseruko bw'Ikiyaga c'Umunyu. Parani hafatira ku bugaragwa bukuru muri peninsula yo kuri sinayi yo mu buseruko. Abasomyi b'abahinga bamwe bamwe babona umusozi Parani nk'aho "ari imvugarimwe n'umusozi Sinayi, ariko abanda na bo babona ko iyo misozi itandukanye bakabona Umusozi Parani ko uri ahantu hitwa Yebeli Fārāni, ahantu havugwa n'ingenzi zimwe, ariko aho hantu hakaba hatazwi n'abandi." ("Paran" 2008: nticashizwe ahabona)

biterekeranye na Yuda na Babuloni gusa yamara ariko yitegereza, abona ikintu c’Imana cerekeranye n’akamere kayo “kamyeho ibihe bidashira” kandi akabona n’inzira zayo zamyeho. Ikindi, umurungo wa **6** uriko urakoresha ururimi rwitangira ukuzogaruka kwa Kristo kuzanana n’uguca imanza, ugusangangurwa hamwe n’ukuzohindura isi, hakaba isi nshasha, akarorero, **Ivyah 6:14** (“*imisozi yose n’amazinga yo mu kiyaga yose bikurwa ahantu havyo*”), **16:20** (“*Amazinga yo mu kiyaga yose arahunga kandi imisozi ntiyasubira kuboneka*”), na **20:11** (“*isi n’ijuru bihunga mu nyonga hayo, aho vyahora ntihaba hakiboneka*”).

Umurungo wa **8** ni ubugira gatatu aho Habakuki ashira muri kabaza Imana. Agace ka mbere k’ibibazo kari ku mirungo ya **1:2-3**: “*Uhoraho we, nzogeza ryari kugutakambira ntunyumve? Kandi ndakuborogera kubw’umuryano uriho, nawe ntuwunkize!? Ni iki gituma unyereka ibigabitanyo, ukitegereza ivy’inziho?*” ahandi yabajije ikibazo akerekana amakenga yiwe ni ku murungo wa **1:12**: “*Mbega ntiwamyeho uherye kera hose, Uhoraho Mana yanje, Uwera wanje?*” Muri aho hose, Habakuki ahanini yariko arabazagiza Imana kandi ashira amakenga ku kugene Imana iteye. Ubu na ho ku murungo wa **8**, ikibazo ciwe gihindutse ukundi. Kubaza ati “*Mbega Uhoraho inzuzi ni zo washavuriye,? Canke ishavu ryawe ryari ku nzuzi, Ikiyaga ni co wagiriye ishavu mbega, kugeza aho ugendera ku mafarasi yawe, no mu mikogote yawe y’intsinzi, y’agakiza?*” ahanini ni ukubaza “*mbega intumbero y’ivyo vyose yari iyihe?*” Inyishu, ija yarerekanye hafatiwe ku “*mafarasi yawe y’agakiza, y’intsinzi,*” tubisanga ku murungo wa **13**: “*Wasidukanywe no kuzanira abantu bawe agakiza, no kuzanira agakiza uwo warobanuje amavuta. Wasabije agatwe k’inzu y’umunyakibi, urayisangangura ushutsa no ku mushinge.*” Intumbero zibiri zimeze nk’amahasa z’Imana ni agakiza k’abantu bayo hamwe n’ugucirakw iteka abanyakibi. Ingaruka y’uguheneberezera abanyakibi n’agakiza k’abantu b’Imana ni uko “*kumenya icubahiro c’uhoraho kuzoba kwuzuye mw’isi, nk’uko amazi anengeseye, yuzuye mu kiyaga*” (**Hab 2:14**). Nubwo tutobona ingene ibintu vyagiye biraba, bigaragara mw’isi vyagize uruhara, vyaterereye mu kuzoshika kuri aya maherezo, hari ukuntu kimwe cahereza ikindi. Imana irafise integuro, kandi ikintu cose ikora cagenewe gushitsa iyo nteguro Imana isanzwe ifise (**Rom 8:28**).

Integuro y’isi yose y’Imana yo guca amateka n’agakiza

Kw’Imana ifise integuro yumvikana yerekanwa n’ahantu henshi hafatira ku “zuba,” “ukwezi.” “isi,” “imisozi,” “inzuzi,” “ikiyaga,” “amazi asuriranya,” n’ “amazi y’inguvu” ku mirungo ya **8, 9, 10, 11, 12**, na **15**. Ibi vyerekana ko Imana iri hejuru ya vyose, iganza vyose, n’ububasha bwayo ku bigize isi yose n’ibiyibamwo vyose. Gufatira kuri ivyo vyose vyibutsa ibibazo Imana yabajije Yobu muri **Yobu 38-39**. Ko Imana iriko irakora kugira ngo ishikane integuro yayo bigaragarira mu rurimi rw’igisirikare rwerekana ko Imana (“amafarasi”; “imikogote”; “urwubati”; “umuheto”; “imyampi”; “uguca ibibatsi kw’amacumu”; “ukunyurangana”) mu mirungo ya **8, 9, 11, 12, 14**, na **15**. Iyo mvugo n’iyo shusho vyerekana ko Imana ari Umwami w’Abami, Nyeningabo (“ingabo” ni ijambo ry’ Igiheburayo ryasobanuwe *sabaoth*, risigura “ingabo”). Muri **1 Sam 17:45**, gatoya imbere yuko arwana na Goliyati, Dawidi yakoresheje iri zina ry’Imana. Mu gukora gurtyo, Dawidi yariko arerekana yuko Imana ari yo Mutegetsi, Murongozi, Mwami w’isi yose ashobora vyose, kandi aganza ibintu vyose kw’isi, haba mw’ijuru, mu kirere canke no ngaha kw’isi.

“Gusatagura isi” (umurungo wa **9**) n’imisozi “ikanyogomba” (umurungo wa **10**) vyerekana ko habaye ugutigita gukomeye kw’isi, ivyo na vyo bikaba ari ivyerekana ko Imana yisidukiye (**Yes 64:1; Mika 1:3-4**) kandi n’uguca imanza kw’Imana kwo mu bihe vy’iherezo hamwe n’ukuzogaruka kwa Kristo (raba **Zek 14:4; Ivyah 8:5; 11:19; 16:18-20**). Nkuko izuba n’ukwezi vyahagaze aho vyari biri kugira ngo bihe Yosuwana na Isirayeli intsinzi ku Bamori ku musozi Gibeyoni (**Yosuwana 10:12-13**), ni nako izuba n’ukwezi vyahagazi bitava aho biri (**umurungo wa 11**) vyerekana ko habayeho uguhungabana kw’urutonde rw’ibigize ivyaremwe kandi icon a co ni ikimenyetso c’uguca amateka kw’Imana kwo mu bihe vy’iherezo hamwe n’uguhora abantu bayo mu kuzogaruka kwa Kristo (raba **Yes 13:10; 24:23; Mat 24:29; Mariko 13:24-25; Luka 21:25-26; Ivyah 6:12-14; 8:10-12**). Umurungo wa **12** (“*Wakwiye isi ushangashiwe, wasiribanze amahanga uri n’ishavu*”) vyongeye vyerekana ivyari vyavuzwe ku murungo wa **6** kandi vyoneye vyerekana ugutahura kwagutse amateka y’Imana mu kwoberamwo vyose “isi” n’ “amahanga.” Ivyo vyoneye ntibinyuraniye n’uguca amateka kw’Imana kwo mu bihe vy’iherezo igihe Kristo azogaruka, muri ivyo hakaba harimwo ukuzocira abantu bose urubanza, abizera n’abatizera ata n’umwe avuyemwo (raba **Mat 7:21-23; 10:32-33 (Mariko 8:38); Mat 13:24-30, 36-51; 16:27; 24:42-51; 25:10-13, 14-30, 31-46; Luka 12:35-48; 17:22-37; 19:12-27; 21:26-28; Yohana 5:25-29; Ivyah 17:31; Rom 2:5-16; 14:10-12; 1 Kor 4:5; 2 Kor 5:10; 2 Tes 1:6-10; 2 Tim 4:1; Heb 6:2; Yak 5:7-9; 2 Pet 3:7-13; Ivyah 11:18; 14:14-20; 19:11-21; 20:11-15; 22:12**) kandi n’ugusangangurwa canke ukwoza isi ya none hamwe n’ukuzosubiza ibintu uko vyahozye ivyaremwe (raba **Zab 96: 11-13a; Ivyah 3:19-21; Rom 8:17-25; 2 Pet 3:3-13; Ivyah 11:17-18; 20:11-15**).

Ikigereranyo kiguma kigaruka c’ “inzuzi,” “ikiyaga,” “amazi asendanisha,” “ibwina,” n’amazi y’inkomezi nyinshi” birashobora kandi kuba ari ibigereranyo vy’uguca amateka. Nk’akarorero, Yeaya

yavugishijwe ku kuzosangangurwa kwa Isirayeli isanganguwe n’Aba Ashuri, mu gusendanisha “uruzi” (mu yandi majambo, Efurata) n’Aba Ashuri ubwabo: “⁶ *Ubu bwoko ko bwanse amazi ya Shilowa atemba buhoro buhoro, bakanezerezwa na rezini na mwene Remaliya,* ⁷ *Nuko rero jewe Umwami Imana ngira ndabateze amazi ya rwa rundi ruzi, amazi menshi y’inkomezi, ni yo mwami w’I Ashuri n’icubahiro ciwe cose. Azosesa ku nkombe ziwe zose, adengere amasesero yiwe yose; kandi azoca mu Buyuda, azosendanisha, aharengere ashike no mw’izosi ry’umuntu,* ⁸ *kandi gusanza amababa kwiwe kuzokwira igihugu cawe, yewe Imanuweli.*” (Yes 8:6-8) Mu gitabu c’Ivyahishuriwe Yohana, ikiyaga n’inzuzi (harimwo cane cane Efurata) bivugwa nk’aho ari ivyombo /canke ibikoresho vy’ukuzoca imanza kw’ Imana mu bihe vy’iherezo (raba **Ivyah 8:8-10; 9:14; 12:15; 16:3-4, 12**).

Uruzi Efurata rwari rwo rugize igihugu ca Babuloni. Yesaya na Yeremiya bari baravugishijwe yuko mugucirwakw iteka kwa Babuloni hazobamwo ugukama kw’uruzi Efurata (Yes 11:15; 44:27-28; Yer 50:38; 51:36). Ubwo buhanuzi bwashikijwe n’Umwami Kuro yahinduriye inzira ay mazi yahora ajana (raba Yes 44:27-28). Ivyo vyatumye ingabo za Kuro zinjira I Babuloni mu buryo butari bwitezwe kandi zica zihanesha (Beale 1999: 827). Ugukama kw’urwo ruzi EfurataTn’ugucirwakw iteka kwa Babuloni Imana yayiciriyeko kwabaye nk’uko Ikiyaga Gitukura na co cakanye abantu bakajabuka baciye ahumye n’ugukama kw’Uruzi Yorodani mu Kuvayo n’ivyakurikiye ukwo kuvayo (raba **Kuv 14:21-22; Yos 3:16; 4:23**). Ukwo kuntu nyene ibintu vyubatse ni kwo tubona mu **Ivyah 16:12** ku bijanye n’ukozoca amateka kw’ Imana mu gihe c’iherezo aho umumarayika agira gatandatu yasuka akavya kiwe k’uburake bw’Imana ku ruzi Efurata rugakama. Greg Beale arafise ico avuga kuri ivyo, “Nk’uko vyagenze mu Kuvayo kandi cane cane ku gusangangurwa n’ugutsindwa kwa Babuloni kwabaye muri kahise, ugukama kw’uruzi Efurata vyongeye kwerekana intango kw’ukuzosangangurwa kwo mu musu wa nyuma kwa Babuloni. Kandi nk’uko Babuloni yerekanywe nk’aho ari isi yose kandi ikaba ikigereranyo, ni na ko Efurata rudashobora kuba uruzi ruvugwa ko ruri ahantu nk’aho turuzi ko ruri muri Iraki y’uyu musu, Siriya, no muri Turukiya ariko rutegerezwa kuba ari uruzi rwafashwe nk’invugo ngereranyo kandi ko ari uruzi ruri kw’isi yose, naho harimwo abaguma baharira yuko ugufatira kuri urwo ruzi bitegerezwa kugenda uko nyene bavuze Efurata aba ari Efurata nyene. Ibi bigaragarira mu [Ivyah] 17:1, aho maraya w’agahebuza yari yicaye ‘yicaye kw’iteraniro ry’amazi menshi,’ ari ubundi buryo bwo kuvuga ku ruzi ‘Efurata n’amazi yarwo’ (16:12) ‘amazi menshi’ avugwa kuri 17:1 ni invugo ngereranyo yasiguwe nk’aho ari ‘amoko, amakungu y’abantu, amahanga n’indimi’ ku murongo wa 17:15. . . . Rero, ugukama kw’amazi yo mu ruzi Efurata ni ishusho, ni ikigereranyo c’ukugene amasinzi n’amasinzi y’abanywanyi b’idini rya Babuloni bo mw’isi yose bazomuvako [raba **Ivyah 17:15-18**].” (Ico gitabu nyene: 828) William Milligan aheraheza avuga yuko, mu Ivyahishuriwe Yohana, Efurata “ni ikigereranyo gusa c’uguca amateka, kandi abamarayika bane babohewe kuri yo, ariko ubu bari barekuwe, bakidegemvya ni ikimenyamena—kan ni igitigiri c’isi yose—ico ukwo guca amateka gufatirako . . . gushikira abantu bese bo kw’isi yose.” (Milligan 1896: 151) Dufatiye ku bivugwa kw’isi yose n’ibihe vy’iherezo vya Habakuki, bigaragara yuko ishusho canke ikigereranyo c’uruzi n’amazi ari integuza y’ikigereranyo nk’ico co mu Vyahishuriwe Yohana.

Hejuru y’ivyo, ibivugwa ku murongo wa **8** vyerekeranye n’ivyavuzwe biti “*mbega inzuzi ni zo washavuriye*” n’umurongo wa **15**, “*ikiyaga wagisiribangishije amafarasi yawe, hamwe n’umukuba w’amazi menshi,*” bishimangira ico ciyumviro c’uguca amateka kandi vyongeye, ni integuza y’ikigereranyo nk’ico co mu Vyahishuriwe Yohana. Mw’Isezzerano rya Kera herekana ikiyaga nk’aho ari uburuhukiro bw’akavuyo, ibintu bitagira urutonde n’ibibi vyose (Yobu 38:8-11; Zab 74:12-15; 89:9-10; 104:5-9; Imig 8:27-29; Yes 27:1; 51:9-10; Ezek 32:2). Abatubaha Imana n’abagarariri bagereranywa n’ikiyaga (Yes 17:12-13; 57:20; Yer 6:23; 50:41-42; Yuda 13; Ivyah 17:15). Nk’uko n’ibikoko bivugwa muri **Dan 7:2-8** (ubwami bw’abami buhambaye bw’abatizera) vyiburutse biva mu kiyaga, n’igikoko co mu **Ivyah 13:1** (isi yose, umuco urwanya Ubukristo n’ikibano) vyiburuka bivuye mu kiyaga. Yamara Imana “*izosiribanga ikiyaga*” (**Hab 3:15**). Ukwuzura kw’ukunesha kw’Imana ku bintu vyose bitera akavuyo n’ibibazo, ububisha, ukutizera, n’ubugarariri bigaragarira mu **Ivyah 21:1** havuga yuko, mw’ijuru rishasha n’isi nshasha “*nta kiyaga kizoba kikirihho.*” “Ikiyaga nk’isoko ry’ububasha bwa satani bugwanya intebe y’Imana bwavanyweho kandi busubirizwa n’uruzi rw’ugukiza, urwo na rwo rutemba ruva imbere y’intebe y’Imana [**Ivyah 22:1**]” (Beale 1999: 328). Isengesho rya Habakuki ririko rirerekana kandi rishimangira mu buryo bw’ikigereranyo c’isi yose mbere no mu buryo bw’ibihe vy’iherezo, amasezerano y’Imana y’ukuzoca amateka no kuzozana agakiza yahaye Habakuki ku mirongo ya **2:5-19** kandi hakabura ibintu bizoba mu buryo bw’ikigereranyo vyahishuwe, vyerekanywe mu Vyahishuriwe Yohana.

Umurongo wa **13** (“*Wasidukanywe no kuzanira abantu bawe agakiza, no kuzanira agakiza uwo warobanuje amavuta*”) werekana urundi ruhande rw’ikingorogoro c’ukuzocirako iteka ababisha, abanyakibi, ni ukuvuga, agakiza k’abagororotsi. Imana ntiza mw’ishavu gusa, ariko iza mw’ishavu ryeranda, ry’ubugororotsi: “*cwasabije agatwe k’inzu y’umunyakibi*” (umurongo wa **13**) kugira ngo ukize abantu bawe. Vyongeye, ishusho n’ikigereranyo vyibutsa ivyabaye mu Kuvayo. Habakuki yari yatakishijwe n’uko Imana

yihoreye, yanumye abantu babangamiwe n’ububisha mbere yariko arakoresha ihanga n’ububasha bw’umunyakibi arusha ububisha ihanga rya Yuda kugira ngo arandure Yuda. Yamara, uwu murongo werekana yuko “Yahweh—kure y’ukwiringagiza ububisha (1:2-4) canke kureka ngo ibintu bibandanye bija i wandabaga ataco abikoze (1:12-17)—aza aje gukiza no kurokora abantu biwe, ni ukuvuga, kubakiza no kubakura mu gacinyizo bashizwemwo n’igihe kigoye ca kino gihe, kubacungura abakuye mu gasho k’ivyo barimwo muri iki gihe (13a).” (Thompson 1993: 43) Mu vyariko biraba hano, “*uwo warobanuje amavuta*” hagaragara ko habangabanganye “*n’abantu bawe*,” mu yandi majambo, abantu bagiraniye isezerano na Yahweh, mu gace ka bere k’uwo murongo.²⁸ Iryo jambo vyongeye riboneka ko ryakoreshejwe mu buryo bwagutse muri **Zab 28:8; 84:9; 89:38, 51; 105:15; 132:10-12.**

Ku rundi ruhande na rwo, ijambo “uwarobanujwe amavuta” (*mashiach* = mesiya) kenshi rikoreshejwe ku muntu yarobanujwe amavuta. Kubw’ivyo, benshi babona yuko ivyo bishimangira ico ciyumviro nk’aho kivuga ku barongozi Imana yakoresheje—Mose na Yosuwa mu gihe c’Ukuvayo, canke ku mwami Dawidi, umuserukizi w’abantu mu gihe ca Habakuki—kandi ubwa nyuma, Mesiya yari yaravugishijweko, yari yarahanuwe. Ivyo bishobora kwerekana mu Baheburayo, kubera yuko ijambo (מֶשִׁיחַ ‘êth), rishobora guhindurwa “na,” rica riza imbere ya “*uwarobanujwe amavuta*” ariko ntiriza imbere “*y’abantu bawe*.” Matthew Henry picks ahera aho nyene akavuga yuko agakiza k’Imana k’ugukiza abantu bayo mu gihe co kuvayo n’inyuma y’ukuvayo cari “*ikigereranyo c’ugucungurwa kw’isi kuzogirwa na Yesu Kristo. Ni kubera agakiza k’uwo warobanuje amavuta, hamwe na Yosuwa, yarongoye ingabo z’Abisirayeli kandi yari ikigereranyo ciwe uwo izina ryiwe ryerekana, mbere na Yesu Yosuwa wacu.*”²⁹ Ico Imana yakoreye Isirayeli yo mu gihe ca kera cakozwe cerekeza kuwo yarobanuje amavuta, mw’izina ry’Umuhuza, akaba yari uwashinze kandi akaba n’urufatiro rw’isezerano yagiraniye na bo. Hari kubera agakiza *kazanywe na we*, kubera yuko mu bukiza bwose bazaniwe, *Imana yaraba mu nyonga z’uwarobanujwe amavuta*, kandi yabikoze biciye mu wo yarobanujwe amavuta.” (Henry 1991: 1556; raba kandi Jamieson, Fausset, na Brown 1961: 832 bafise icyumviro kimwe n’ic’uwo) nimba rero ivyo ari vyo vyafatiweko, vyongeye vyerekana ko iryo sengesho ari iryo mu bihe vy’iherezo. Vyongeye vyerekana inyishu y’Imana yo mu buryo bw’agakekezo Imana yahaye inyishu y’isengesho rya Habakuki ku murongo wa **2**, “*Mu burake wibuke kugira akaongwe n’imbabazi*”: unburake bw’Imana kwasutswe kuri Kristo kugira ngo dushobore kuronka imbabazi n’akagongwe kiwe.

Amajambo yakwirikiye ku murongo wa **13**, “*Wasabije agatwe k’inzu y’umunyakibi*,” vyari kugira inkwirikizi zisa n’izabaye “*ku wo warobanujwe amavuta*.” Dufatiye ku kintu kigaagara ko cafatiweko muri kahise k’ukuvayo, “*agatwe k’inzu y’umunyakibi*” vyoba bivuga kuri Farawo wo muri Egipta. Dufatiye ku vyariko biraba ku nteguro y’Imana yo kuzosangangura Babuloni, “*agatwe k’izu y’umunyakibi*” vyerekana agatwe k’Abanyebabuloni. Ariko ivyerekeranye n’uko ari ivy’isi yose kandi vy’igihe c’iherezo vy’iryo sengesho n’inyishu Imana yahaye Habakuki vyerekana yuko uwo “*agatwe k’inzu y’umunyakibi*” ari Satani ubwiye. Ibi bica bidusubiza mw’ **Ita 3:15** aho Imana yatanze itangazo rya mbere ry’iteguro yayo y’agakiza k’isi: “*Nzoshira urwanko hagati yawe n’uwu mugore, no hagati y’uruvyaro rwawe n’urwiwe; ruzokumena umutwe, nawe uzorukomeretsa igitsintsiri.*” **Ita 3:15** hiswe “*ubutumwa bwa mbere* (‘ubutumwa bwiza bwa mbere’) kubera bwabaye ugutangaza kwa mbere kw’isezerano ry’iteguro y’Imana ifitiye isi yose.” (Kaiser 1995: 37) Dufatiye kuri ubwo buhanuzi, umuntu azokomoka mu ruvyaro rw’umugore (nta nkeka ko ari Kristo) azomena umutwe Satani ku musaraba, aho Satani na we azomukomeretsa Yesu ku gitsintsiri, canke ateze, atume Yesu ababazwa.

Ivyo nyene ni vyo vyabaye. Ugukororwa kwa Satani kuvugwa mu **Ivyah 12:10** (“*kuko . . . umurezi wa bene Data yahora abarega abarega ku murango no mw’ijoro imbere y’Imana yacu akororewe hasi*”) habangabanganywe na **Yohana 12:31** (“*none ubu Umwami w’iyi si agira ahindirwe hanze*”). Muri **Yohana 12**, Yesu avuga yuko ni “yamanikwa ku gitu” ku musaraba bisigura yuko “yari atanguje ugucirakw iteka kw’umurwanizi kandi ko uko kuzocirwa kw iteka kwari kugiye gukorwa ata gusubira inyuma” (Beale 1999: 660). Ingaruka ku bizera ni impunduka ku co bari co ikomeye hamwe no mu mutekano wabo, nubwo bitoshoka bigaragara muri ubwo buryo mu vyo tubonesha amaso. Ingorane zituruka inyuma si co cerekana ko Imana idakunda abantu bayo canke ko ari akaga mu vy’umutekano wo muri mpwemu. “Ukuneshwa kwa Satani

²⁸ Ivyo biragaragara ahanini muri Septuagint yasobanuwe (LXX) ku murongo wa **13a**: “*Wasidukanywe no kuzanira abantu bawe agakiza, no kuzanira agakiza uwo warobanujwe amavuta.*”

²⁹ Muri Bibiliya, Yosuwa ni “ishusho” ya Kristo. Mu Giheburayo, “Yosuwa” ni “Yehoshua” canke “Yeshua”; iryo zina nyene mu Kingereza ni “Yesu.” Ikindi, **Heb 4:4, 8** hakoresha iryo zina nyene ry’Ikigiriki, *Iēsous*, kuri bose Yosuwa na Yesu. Nk’uko Yosuwa yarongoye abantu ku ntsinzi hejuru y’abansi babo kandi bakinjira mu gihugu c’isezerano, ku musaraba, Yesu yanesheje abansi bakuru b’abansi bose—icaha, rupfu, na Satani—kandi arongorera abantu biwe mu gihugu c’isezerano ry’agakiza n’ubugingo budashira; igihe azogarukira, Yesu azozanana n’igihugu c’isezerano nya sezerano ry’ijuru rishasha n’isi nshasha.

mw'ijuru bisigura yuko ububasha bwiwe bwavunitse mu bijanye n'ivyo abantu bacamwo muri kahise, kugeza yaho mbere nubwo yokwongereza inguvu ziwe zo gucungera amahanga no gusambura igikorwa c'Imana, ico gikorwa ciwe kirafise akarimbi cashingiwe (nk'akarorero nta bubasha afise kw'Ishengero), kandi imisi yiwe yaraharuwe (imirongo ya. 13ff.)” (Beasley-Murray 1974: 202). Nkuko Beale aheraheza abivuga, “ugukororwa kw'umurwanizi gusigura yuko agakiza k'abanywanyi, abizera, abakristo ba Yesu Kristo gakingiwe ubwoba butegwa na Satani kandi ko ububasha bwabo ku madayimoni ni icemezo ca mbere c'uko Satani yaneshejwe kandi ko abo bantu bakingiwe, agakiza kabo gakingiwe” (Beale 1999: 660).

Ku murongo wa **14**, “wasogotesheje intwazangabo z'ingabo ziwe amacumu yabo bwite” bigaruka ku kugene urubanza rw'Imana rutarenganya kandi rugororotse: ibikoresho vy'umwansi akoresha vyakoreshajwe n'ab'i Babuloni kandi hamwe n'inkozi z'ibibi zose ni vyo vyabahindukiriye cane, “ico ubiba ni co uzokwimbura.” Kubw'ivyo, abanyakibi ntibakwiriye kwiyugumbira no guta wakuba ku rubanza baciriwe. Mu gusubiramwo amajambo “ikiyaga” “n'amafarasi yawe,” umurongo wa **15** hamvikanamwo amajambo yok u murongo wa **8**, mu buryo bw'ururimi vyerekana yuko imirongo ya **8-15** ari urunani.

- **3:16-19:** ¹⁶ *Ndavyumvise amara yanje aradobangana; iminwa yanje iradegedwa kubw'iryo jwi ikimungu cinjira mu magufa yanje, mpindira agashitsi aho ndi; nkwiye guhangana n'umusi w'amagorwa nduhutse, igihe abansi bacu bazoteza ubwoko bwacu ibitero.* ¹⁷ *Naho umusukoni utoshurika, n'Imizabibu ntigire ico yama, n'umwimbu w'inyelayo ukabura, n'imirima ntiyere indya n amba, n'umukuku ugaherengetera mu ruhongore, ntihabe hakigira n'inka mu rugo,* ¹⁸ *naho nyene jewe nzozerererwa Uhoraho; mpimbarwe n'Imana y'agakiza kanje.* ¹⁹ *IMANA, Uhoraho, Umwami ni we nkomezi zanje, ni we ahindura ibirenge vyanje nk'ivyo impongokazi; kandi azompa kugendagenda ku dutwe tw'imisozi yanje.*

Vyahawe umukuru w'abaririmvyi: baririmbisha inanga zanje.

Guca ku masonga

Nk'uko biri no ku bindi bice vya **Habakuki 3**, iki kigabane ca nyuma gifatanye n'ivyaje imbere muri co gitabu. Iki kigabane ca nyu ma c'isengesho rya Habakuki gifatanye n'ukwijogota kwa mbere kwa Habakuki (**Hab 1:2-4**). Aho hose biri mu muvugire wa mbere (“Jewe” . . . “jewe”) ndiko ndavuga. Ku murongo wa **1:2** abaza Imana ati, “Nzogeza ryari kugutakambira ntunyumve. kandi ndakuborogera kubw'umuryano uriho, nawe ntuwunkize?” Ubu na ho, ku mirongo ya **3:16-18**, ahitamwo kurindira inyishu y'ico kibazo: “Naho umusukoni utoshurika . . . naho nyena jewe nzozerererwa Uhoraho, mpimbarwe n'Imana y'agakiza kanje.” Ikindi, “ayo mavuga abiri Habakuki akoresha mu kwerekana ko arengewe ku Mana, ‘kugutakambira’ kandi ‘Ndakuborogera,’ akoreshwa mw'isengesho ryiwe ry'ukwugurura (1:2), arakoreshwa nyene no mu gace ko guherageza hakoreshejwe amavuga anyuranye n'ayo abiri yerekana umunezero wiwe anezerererwa Imana: ‘Nzozerererwa Uhoraho Yahweh, mpimbarwe n'Imana y'agakiza kanje’ (3:18)” (Dorsey 1999: 307). Ubwa nyuma, irivuga “kwumva” riboneka mu mirongo yo kwugurura, y'intangamarara muri utwo duce twose (**1:2; 3:16**) ariko kandi afise akamaro gatandukanye. “Mu gace k'intangamarara ko kwugurura Habakuki yijogota avuga yuko Yahweh atamwumva (1:2)—kandi Habakuki arahagarika umutima cane kuber ukwo kutumvwa. Mu gace ko guheraheza, gusozera dufisemwo urundi ruhanda rw'ikingororogoro: Habakuki yumva imituragaro, ijwi rikomeye rya Yahweh aje azanywe n'ugutabara abantu biwe, kandi nk'ingaruka y'iyi ntambara y'imbere mu mutima wiwe itorerwa umuti.” (Ico gitabu nyene.)

Ku murongo wa **16**, ubwoba bwa Habakuki bugaragara ko ari ubutewe n'ukuzoterwa n'ihanga ry'abansi “babo ibitero”bose bazanywe no gutera “umuvurungano” (**1:7, 9**). Arazi ko Yuda atazokinjishwa, kandi nta kintu na kimwe umuntu n'umwe ashobora kubikorako. Yamara, kubera ivyo Imana yamuhishuriye mu **gice ca 2**, vyongeye arazi ko Abakaludaya na bo nyene, bazohindukirirwa, bagasangangurwa. Kubw'ivyo, arashobora kurindira “yihanganye umusi abansi babo baje kubaterera na bo bazotererwako.” Umurongo wa **17** werekana ibigize ubutunzi bw'uburimi bw'igihugu ca Yuda. Ubutunzi n'ukuja imbere kwaco kwari guhagaze ku kwumvira Imana yabahaye isezerano yo kuzobashinga mu gihugu (**Abalewi 26:3-13; Gus 28:1-14**). Yamara, nk'uko Habakuki ubwiye yari abizi (**1:2-4**), Yuda yari yararenze kw'isezerano kandi kubw'ivyo ni co gituma Imana yamuhanye. Ukwo gucirwako iteka kwari kugizwe n'uguterwa n'ihanga ritubaha Imana, ihabga ritagira akagongwe mbere n'imirima bakazoyirandagura, bakazoyankiriza bakonona ivyerekeranye n'ivyizigiro vyabo vy'ubutunzi, inzara, n'ubukene.

Mu kugumana icyumviro no kubona ibintu kw'ibihe bidashira vy'akamere k'Imana, ari na co ubu Habakuki yatevye agashikako, gufatira ku murongo wa **17** uvuga uti “Naho umusukoni utoshurika” bishobora kuba bifise insiguro y'ibihe bidashira. Mu buryo budasanze, bishobora kuba bitunga urutoki kuri Kristo avuma igitu c'umusukoni muri **Mat 21:19; Mariko 11:13-14**. Ukwo kwar iugushitsa umugani w'ugucirakw iteka

Isirayeli yari yanse Mesiya wayo. Gary DeMar avuga yuko, atari igiti c’umuzabibu kivugwa gusa muri uyu mugani, ariko ko “ari ikintu cose cerekeranye n’ibibabi-kuko igiti conyene mu butumwa bwiza ari ikimenyetso c’ugurirakw iteka Isirayeli, gucirwakw iteka kwabaye mu mwaka wa 70 inyuma y’Ivuka rya Yesu” (DeMar 1999: 402). Yesu yerekanye ko yanse, ashubuye igihugu, ihanga rya Isirayeli nk’icombo ciwe co gukwiragiza ubutumwa bwiza mu mugani w’umuntu yataye umurima w’inzabibu na nyene inzabibu igihe yavugaga ati, “*Ubwami bw’Imana muzobwakwa, bugahabwa ihanga ryama ivyamwa vyabwo*” (**Mat 21:43**).³⁰ Ni co gituma, mu nyuma, ibintu n’ibibazo bikomeye kurusha ibindi ku Mana, ari na vyo kumbure Habakuki n’imiburiburi yamaze kugundura, no kubona ivyijiji n’agace gatoya, biterekeranye n’ubutunzi canke igisirikare ariko ko ari ivy’ivy’impwemu.

Kurabira ku bintu bishasha

Iyi mirongo ya nyuma igaragaza, ikerekana ko ibintu yahora arabirako canke afatirako canke n’ukugene yahora abona ibintu ko vyahindutse, ivyo na vyo bikaba vyavyaye uguhinduka n’uguhingurwa kwa Habakuki. Iki gitabu cose camye cerekeranye n’abantu—bose Abayuda n’Abanyamahanga—batyarondeye icubahiro n’ubwiza bw’Uhoraho, ariko birondereye icubahiro cabo gusa. Ubu na ho, Habakuki ntaraba ku bandi bantu gusa canke ku kibi n’umuryano n’ibihe bibi vyari bimuzungurutse, ariko ashira umutima akaraba k’Uhoraho ubwiye. Ni we “*Mana y’agakiza kanje*” (**3:18b**). Ni Imana—si ivyo Habakuki yarimwo canke ivyari bimuzungurutse igihugu carimwo—ni yo “*nkomezi ziwe*” kandi ni yo imuhagurutsa ikamushira hejuru (umurongo wa **19**; raba **Zab 42:1**; **Yes 40:29-31**). Ni co gituma, nubwo bari bagiye guterwa kandi n’ibigize ubutunzi bwabo vyari bigeye gutikira, nubwo vyari uko Habakuki ashobora “*kunezererwa mu Mwami Uhoraho*” (umurongo wa **18a**). Mbere n’amajambo yahinduwe avuga yuko “*nkwiye guhangana n’umusi w’amagorwa nduhutse*” ku musi w’amarushwa agiye kuza (umurongo wa **16**) mu vy’ukuri ufise insiguro y’“ukuruhuka” kandi no “*kuruhukira ahatekanye*” (Koehler and Baumgartner 2001: *nooagh*, 1:679). Ibi ni kimwe gishobora kuba ari yo mpamvu isengesho rya Habakuki ryuzuyemwo ibigereranyo bikomoka ku bikorwa bihambaye Imana yakoze muri kahise, mu Kuvayo no ku musozi Sinayi. Mu gushira no mu kwinjiza ivyo bintu ibwina mu mutima wiwe no mu bwenge bwiwe, Habakuki ni ho ashobora kwizigira Imana kubera yuko azi ko Uhoraho ari umwizigirwa; yibukijwe imigenderanire y’isezerano ry’Imana ifitaniye n’abantu bayo kandi ubu aratahura yuko agakiza k’Uhoraho kazoshinga ukugororoka kandi ko ukwo kugororoka kuzokwuzura, kukanengesera mw’isi yose kwuzuye ubwiza n’icubahiro cayo. Ibi bishoboza Habakuki kuruhuka no kunezererwa mu Mwami Uhoraho *muri ico gihe nyene* ariko arahinda agashitsi akadegedwa n’ico gitero cari kigiye kuza. Ibi vyerekana Habakuki ko yahindukiye agahindura ivyiyumviro vyawe vy’ukugene yabona ibintu mu ntango y’isengesho ryawe muri iki gitabu **1:2-4**. “Amajambo ya nyuma atanga indunduro ikwiriye, kuko banezererewe Yahweh yashikanye Habakuki kuri uru rwego rw’ugutahura, iyo Mana nyene iriko irakoresha Abakaludaya mu guhana Abayuda, Abakaludaya abo Habakuki ubu arindiriye aruhutse.” (Moseman 2017: 273)

“Nubwo iki gitabu canzurira kuri iki cyumviro c’ukwizera, ni ukwizera kuvanze n’ubwoba. Umuntu ashobora ata nkeka gushira ubwo bwoba bwa Habakuki ku gitero kitari kikiri kure cari kigiye kubashikira. Kumbure, yamara, ubwoba bwiwe bwari bufatiye ahanini ku gutahura kwiye gushasha kw’Imana kandi ahakuru kwotahurwa nk’uko ari igitangaza, kurengeye ugutahura kw’umwana w’umuntu. Ku mirongo ya 3:2 na 3:16, Habakuki aratura akerekana ubwoba bwiwe, aho hose hatangurirwa n’ukubanza gutangaza ivyo yari yarumvishije amatwi yiye. Aha mbere, yari yarumvise icegeranyo n’inkuru yerekeranye na Yahweh. Aha kabiri na ho, ni vyiza gutahura yuko yari ahejeje kwibonera Imana. Ivyo vyose vyabaye bitunga agatoki kuri Yahweh nk’aho ari we soko y’ubwoba yagize. Kandi muri ubwo buryo nyene, Yahweh ni isoko kandi ni we akwiye kwizerwa. Mu buryo bugaragara aho ha kabiri, Habakuki ntahisaba Imana ko hari ico yokora. Ahubwo aremeza gusa yuko azorindira yihanganye. . . . Ni co gituma, Habakuki yashitse ahantu atahura neza kandi akemeza Yahweh uwo ari we. Nkuko yagumye abikora, Habakuki n’ubu aracemeza ukugororoka, ukwizigirwa n’ugushobora vyose kwa Yahweh, ariko ubu ivyo abitahura mu yindi nzira.” (Ico gitabu nyene)

³⁰ Mu buryo butangaje, igihe Yesu yavuma umusukoni, yavuze ati, “*Ntugapfe wamye insukoni uhereye ubu ugashitsa ibihe bidashira!*” (**Mat 21:19**). Ni co kimwe nk’uko yavuze k’ ubwami bazobwakwa bugahabwa ihanga “*ryama imbuto zabwo*” (**Mat 21:43**). Impamvu ishobora kuba ari co gituma Habakuki avugaga ati “*naho umusukoni utoshurika*” (**Hab 3:17**), mu buryo bw’ubuhinga, ibiti vy’imisukoni “ntibishurika”: “*ivyamwa ni vyo bishurika — kandi mu vy’ukuri ni ishurwe riba ryahindutse. Mu gihe c’ukwera, imbere mu musukoni haba hariyo ibisigarira vy’ishurwe gusa, harimwo n’utundi tuntu twita imbuto.*” (Marks 2016: n.p.) Imana irajwe ishingira n’ukwama imbuto kwacu, mu yandi majambo, ubwizigirwa bwacu (raba ivyo twahanahanyeko ivyiyumviro ku kwizera n’ubwizigirwa hafatiwe kuri **Hab 2:4b** kuri n.17, aho hejuru, hamwe n’igisomwa kibiherekeza).

Ivyo turimwo tubigereraniye n'ivyo Habakuki yarimwo

Habakuki yari afatiye ku vyabaye mu Kuvayo kugira ngo bimuhe ukumenya adakekeranya yari akeneye kwomufasha guhangara igitero cari kigiye kuza. Abakristo ubu bari ahantu heza kurusha Habakuki kugira ngo bashobore kuronka no kugira amahoro y'imbere mu mutima kandi *“bakanezerwa mu Mwami Uhoraho ibihe vyose”* (Flp 4:4), mbere no kwihanganira ibihe bigoye cane, akarenganyo, imibabaro, n'umuryano hamwe n'ikibi. Nubwo Kuvayo ari ikintu c'ukuri cabaye muri kahise, kandi kikaba ari co kintu gihambaye kurusha ibindi vyose cama cibukwa muri kahise ka Isirayeli, mu buryo bwinshi cari ikigereranyo n'icijiji cerekeza kuri Yesu Kristo. Abaheburayo hagaragaza ingene Kristo ameze nka Mose ariko hakerekana ingene arengeye cane Mose (Heb 3:1-6): Kristo *“abereye icubahiro kirengeye ica Mose nk'uko ishimwe ry'uwubutse inzu riruta iryo inzu”* (Heb 3:3). Mose yarongoye abantu abavanye mu buja bugaragara muri Egiputa; Yesu arongora abantu biwe abakuye mu bwoba bw'ubuja burengeye bw'icaha, Satani n'urupfu. Mose n'Isezerano rya Kera ntivyashobora guha ubugingo buhoraho abantu baryo; Yesu n'Isezerano Rishasha biha abantu biwe ubugingo budashira, buhoraho. Luka mbere atangaza yuko ku Musozi w'Ugukayangana, Yesu, Mose, na Eliya bariko barahanahana ivyiyumviro vy' *“ukuzovayo”* kwa Yesu ubwiye (ijambo ry'Ikigiriki ryahinduwe nk'ugutambura, kurangiza kwiwe” muri Luka 9:30-31).

Muri Kristo twahawe umutima mushasha (Ezek 36:26; 2 Kor 3:3), ubwenge bwa Kristo (1 Kor 2:16), na Mpwemu akomoka kuri Kristo (Ezek 36:26; Yohana 14:17). Aguma akorera muri twebwe (Flp 2:12-13) kandi ntazokwigera aduheba canke ngo adute (Mat 28:20; Rom 8:31-39; Heb 13:5). Vyongeye aduha amahoro yiwe: *“Amahoro ndayabasigaranye, amahoro yanje ndayabagabiye Jehu sindabagabira nk'uko ab'isi bagaba. Imitima yanyu ntihagarare, kandi ntitinye.”* (Yohana 14:27) Amahoro yiwe *“arengeye uko yomenywa n'umuntu wese”* (Flp 4:7). Nimba turi muri Kristo turashobora *“kunezererwa kw'amazina yacu yanditswe mw'ijuru”* (Luka 10:20) kubera yuko nk'uko vyagendekeye Habakuki, turiko turanezerwa mu *“Mwami,.....mu Mana y'agakiza kacu”* (Hab 3:18). Ibidukikuje canke ivyo turimwo birahinduka; iyo amaso yacu tuyahanze ivyo turimwo, igihe vyunytse ntuzokwigera dushobora kuruhuka canke kunezerwa. Yamara Kristo we ntahinduka (Heb 13:8); ni co gituma ubugingo bwacu butegerezwa kuba muri we. Turazi ko Kristo ari umwizigirwa, kuko yatanze vyose k'ubwacu—mbere no gushika aho ahebwa na Se—kugira ngo ntuzokwigere duhebwa, kandi Imana yabikoze k'ubwacu. Igihe Kristo n'ukwo kuri kw'ubutumwa bwiza bigize ubugingo n'ubuzima bwacu kandi tukaguma ari vyo duhanze ko amaso mbere no mu bihe bigoye, mu guhagarika umutima hamwe no mu mibabaro, tuzoshobora guhangana mbere n'ibihe bigoye n'iyi vyokwunyuka dufise amahoro n'umunezero bidashobora kuboneka ahandi hantu na hamwe.

IBIBAZO VYO GUHANAHANAKO IVYIYUMVIRO

1. Mwibaza ko ari kubera iki Habakuki (n'abandi bavugishwa n'Imana bo mw'Isezerano rya Kera) bakoresha imvugo y'ibigereranyo ku bintu nk'ivyo nk'aho ari intambara, ingabo zije gutera, uguhinduka kw'intwari, n'ukwigaragaza kw'Imana (ibigaragaza ko ari Imana yisidukiye, yiziriye)?
2. Wibaza ko ari kubera iki ikigereranyo co mu gice ca 3 kumbure gikomoka ku vyabaye mu gihe c'Ukuvayo no ku Musozi Sinayi?
3. Imvugo “y'ubuhanuzi nkaho ari ibija vyarabaye” ni iki? Kubera iki ikoreshwa ryayo ari ngirakamaro muri Habakuki 3?
4. Ukubona ibintu kwa Habakuki kwahindutse gute mu gice ca 3 hagereraniye n'igice ca 1 n'ica 2? None ivyo hari na kimwe vyoba bitubwira?
5. Ibibazo vya Habakuki yabajije Imana kuri 3:8 bitandukanye gute n'ibibazo yari yayibajije kuri 1:2-3 no kuri 1:12? Ivyo none, hari ico vyoba bisigura kuri twebwe, hari ico vyoba bitubarira?
6. Inyishu Imana yahaye Habakuki ku kibazo yayibajije kuri 3:8 ni iyihe? Ivyo none biitubwiye iki?
7. Hanahana ivyiyumviro ku kamari k'ubwoko bw'ibigereranyo vyakoreshejwe mu gice ca 3.
8. Kuri 3:16-19 Habakuki agaragaza neza ko afise ubwoba bw'ukuzoterwa azi yuko kugiye kuza hamwe n'ugusangangurwa kudasanzwe azi ko ico gitero kizoba kizobana kizanywe. Nubwo biri uko, arashobora “kunezerwa.”

- Hari igihe woba warigeze ghangana n'ikintu giteye ubwoba ariko ukumva yuko ushobora kunezerwa?
- Dushobora guteza imbere ukwizera kwacu gute (kandi n'ukwizera kw'abantu bacu) kugira ngo bashobore guhangana n'ibintu biteye ubwoba kandi bakifata nk'uko Habakuki yavyifashemwo muri iyi mirongo?

9. Ni gute inyishu Imana yahaye Habakuki n'isengesho rya Habakuki bitunga agatoki kuri Yesu Kristo?

10. Igitabu ca Habakuki gitanga inyishu ki ku “kibazo n'ingorane z'umuryano n'ikibi”?

III. Gusozera

Twatanguye twihweza ko ibigize igitabu ca Habakuki ari ingorane z'ikibi hamwe n'ikibazo c'ukugene Imana ivyifatamwo: Bishoboka gute ko Imana, igira neza kandi ica iziroranye, ishobora kwemerera ikibi, ikemerera abantu b'abanyavyaha n'inkozi z'ibibi ko batera imbere kandi “abagororotsi” na bo bakababazwa? Ico kibazo nyene carabajijwe muri **Zaburi 73**. Michael Thompson abona yuko uwo mwanditsi wa Zaburi (Asafu) “vyamunaniye gushika ku nyishu yumvikana kuri iyo ngorane (Zab 73:16). Yamara ahantu yahindukiriye hakomeye muri iyo Zaburi hagagaragara ku murongo wa 17 igihe uwo mwanditsi w'iyi Zaburi ‘yagiriye ahera h'Imana’: mu gutegura ugutazira, mu ‘kibanza cegereye aho Imana iba’, ni ho yahishuriwe yuko ari mu maboko ya Yahweh, kandi ko ari ho yashitse ku kuronka amahoro.” (Thompson 1993: 52) Yobu na we yahuye n'ikibazo nk'ico nyene: “Ibihari, gutanga impamvu hamwe n'ukuzirora dogitrine, ukugene Imana imeze n'uko twayigishijwe, uko vyoba vyumvikana kwose, nk'uko vyerekanywe n'abagenzi ba Yobu ntivyigeze bitorera inyishu ikibazo c'uwari mu mibabaro n'ingorane zidasanzwe. Ukubumbwa n'ivyo urimwo n'amahoro bizanwa n'uguhishura kwa Yahweh mu mvugo z'Uhoraho (Yobu 38:1-40:2; 40:6-41:34).” (Ico gitabu nyene) co kimwe no ngaha, “nta nyishu z'ubwenge ziriho ngaha, nk'uko tutazibona no muri Zaburi 73 canke mu gitabu ca Yobu canke n'ahandi hantu na hamwe. Yamara n'ubwo biri uko Habakuki, co kimwe na Yobu, arashobora kubandanya asenga Yahweh bivanye n'ukuri kw'imigenderanire yari afitaniye n'Imana.” (Ico gitabu nyene: 53) Habakuki avyura “ikibazo c'umuryano n'ikibi,” ariko kandi ntashaka gutanga ido n'ido ry'icyumviro c'ukugene Imana imeze n'ingene ikora. Ahubwo, Imana mu kwishura ibibazo n'amajojwa vya Habakuki yavyishuye ahanini muri ubu buryo, “Ndafise integuro yumvikana, ndazi neza ntakekeranya ibiriko biraba; ndi Imana ica iziroranye, kandi ico nkora kizoboneka ko ari ikigororotse,ko nca iziroranye; abantu bose n'amahanga yose bazoshirwa imbere ivyo bakoze, bazokwishura ivyo bakoze; ibigabitanyo bizohanwa, umugororotsi azohorwa, kandi icubahiro canje kizokwuzura isi yose.” Kubera ivyo bitazoba tukiriho, inyishu ku “kibazo c'ikibi” kandi no ku kibazo c'ukugene Imana iri kandi ikora bimenyekanira ku kwizera kw'umuntu ku giti ciwe. “Mbega Habakuki yarqaronse inyishu ku bibazo vyiwe vya mbere vy' 'igihe azororerera' n' 'igituma'?” Ntiyaronse inyishu mu buryo bugaragara. . . . Yamara, igitabu ca Habakuki gishobora gusomwa nk'aho kiriko kirereka inzira canke kiriko kirerekezwa muri kazoza, kandi muri ubwo buryo kikerekana ivyiyumviro “bitandukanye” ku kugene Imana ikora n'ico iri co. mu kubona ibintu mu buryo nk'ubwo, umuryano n'ibigabitanyo hamwe n'imibabaro ntibishobora kudahabwa inyishu ihagije, ariko bifise intumbero y'ijuru, birungikwa n'ijuru, vyemererwa n'ijuru. Yamara, kubera impamvu zidashobora kumenyekanana (canke zidashobora kumenywa no gusesangurwa) ku wizera, ukugororoka kw'Imana n'uguca izibereye kw'Imana mu gukora gurtyo bitegerezwa kwemerwa no kwakirwa mu kwizera.” (Whitehead 2016: 279-80)

Muri make, Habakuki yabonye, nk'uko vyagenze no kuri Asafu muri **Zab 73:17**, yuko akaga canke ukubona ibara kw'abanyakibi, abatwaza amanyama n'igikenye, abanyavyaha bija vyarumviswe kandi vyaraterewe igikumu. “Yamara umugororotsi azobeshwaho n'ukwizera kwiwe n'ukutaba nyamuja irya n'ino, kandi bakarindira uguhora kw'Imana, uguhora kwa Yahweh—ivyo na vyo bikaba bidashobora kugaragara ndetse biciye mu buryo bwo gusenga no gutazira Imana—ni ho bizomenyekanana. Kuri uwo musu bizogaragara kuri bo yuko Yahweh ububasha bwiwe bw'ugukiza n'ukurokora buri kumwe na bo. ni co gituma bazohabwa inkomezi z'uguhangana n'ibibazo bikomeye n'imibabaro bikomeye. N'imiburiburi ivyo ni vyo Habakuki ubwiye yacyemwo kandi yavumbuye. Birashobora kuba bifise insiguro yuko naho ubwa mbere Habakuki yavugiye ubwoko bwiwe, isengesho ryiwe ryo guheraheza ryerekanye ubushizi bw'amanga, n'ukwizigira Imana ko biri muri rudende, ‘ariko jehi nzonezererwa mu Mwami, mu Mana...’ (3:17-19).” (Thompson 1993: 52-53)

David Dorsey na we nyene abivuga uko nyene. Ukugene igitabu ca Habakuki cubatse, “gitangurana n'ibintu bitameze neza ariko kigaheraherezwa n'ibintu bimeze neza, vyerekana yuko intumbero y'ico gitabu ari ugufata abariko barabarirwa bagakurwa mu kuzazanirwa no guta umutwe bagahabwa insiguro n'ivyizigiro. . . . ugushira hamwe ivyo bigereranyo n'izo mvugo zibiri zisa n'izinyuranye z'ukwegereza kw'ingabo z'abakaludaya (Abanyebabuloni) na Yahweh [**Hab 1:5-11; 3:3-15**] zitimirira abavyumva, ababarirwa kugereranya ivyo bibiri. Ugushusha kuragaragara; ariko itandukaniro hagati y'ubwo bubasha bubiri na ryo

riragaragara cane kurushiriza. Yahweh nta co asa asana na Babuloni, ari hejuru kure ya Babuloni; kandi azoyisenya, ayisenyure. Ico ashaka kuvuga kiragaragara, kirumvikana neza. Hariho ububasha buhambaye bw'abantu mw'isi, kandi Yahweh arashobora gukoresha ububasha nk'ubwo kugira ngo akore igikorwa co guhana. Ariko ntimukabitinye, ntimukabatinye. Ahubwo, shira ukwizera kwawe muri Yahweh, wizigire Yahweh, uwo ububasha bwiwe burengeye kure ubwa abana b'abantu. Ukwizera Yahweh ashobora vyose ni ho ukwizera nyakuri gukwiriye gushingwa.” (Dorsey 1999: 309)

IVYONGEWE KO 1—INGORANE Z'IKIBI: UKWIGENGA KW'IMANA, URUHARA RW'ABANTU, UKUBAHO KW'ICAHU N'UBUBISHA

Mu biganiro vyawe kuvyerekeranye *n'amadini asanzwe*, David Hume arerekana “ingorane y'ikibi” ku vyerekeranye n'Imana: “mbega irashaka kubuza ububisha, ariko ntibishobore? None yoba atgira itagira ububasha. Mbega irabishobora, ariko ntishaka kubikora? canke na n'inkozi y'ikibi ubwayo. Mbega irabishobora kandi irabishaka? Rero nimba ibishobora kandi ibishaka ni inkozi y'ikibi?” (Hume 1779: part 10, 186) canke tubifate mu bundi buryo bw'imvugo: “[1] Nimba Imana iriho, ni ukuvuga yuko ishobora vyose kandi ikaba nziza ata agatosi; umuntu mwiza yokuraho ikibi cose uko ibishoboye kwose; nta rubibe ku co ikintu gishobora vyose gishobora gukora; ni co gituma rero, Nimba Imana iriho, nta kibi na kimwe kiba kiriho mw'isi; [2] hariho ikibi mw'isi; [3] kubw'ivyo, Imana ntibaho.” (Sherry 2017: “Ingorane”; raba kandi Erlandson 1991: “Ukutizera Imana ntigushobora kurema”)³¹ Ibi bidushikana ku kibazo c'ubumana canke “Imana itsindanishiriza,” mu yandi majambo, gusigura ingene Imana ishobora kuba itagira agasembwa kandi ari nziza, izi vyose, kandi ishobora vyose ariko kandi igatuma ikemera ko ibibi bibaho.³²

³¹ Ibi ni vyo bizwi kw'izina ry'ingorane zumvikana ku kibi. Umukuru w'abahakana ko Imana ibaho mbere anabavugira William Rowe aremeza ibi, akavuga ati, yamara “nta n'umwe, ndavyibaza, yashoboye gushiraho icyumviro nk'ico gihambaye canke icemezo kimeze girtyo. Kanatsinda, . . . hariho impari zikomeye ku babona yuko ukubaho kw'ibibi kutanyuraniye n'ukubaho kw'Imana y'abazizera ko Imana ibaho.” (Rowe 1996: 10 n.1) Abandi bantu bahakana ko Imana ibaho bakomeye baravyemeza: Draper 1996: 26 n.1 (“Ndemezanya n'abanyabwenge benshi b'ivyerekeye idini n'ivy'imenyeshya mana ko abavuga ko Imana ibaho badahura n'ingorane zikomeye zumvikana ku bijanye n'ikibi”); Gale 1996: 206 (“Nka bese bizera ubu yuko ivyo bagharirye vyose bashigikira ko Imana itabaho ubu vyashizweho kugira ngo ntibatsindwe n'ico cyumviro”); Mackie 1982: 150 (“Nta kudahuza gushobora gusobanurika hagati y'ibivugwa yuko hariho Imana ishobora vyose kandi ikaba Imana nziza kandi ko hariho n'ikibi”), 154 (“Ikibazo c'ububisha nticerakana yuko inyigisho nyamukuru z'ukutemera Imana zitavuguruzanya mu buryo bugaragara”). Patrick Sherry abona yuko impari yumvikana igwanya Imana, canke ivuga ko Imana itabaho “itazi ibihe na bimwe aho ugukuraho ikibi kimwe bituma haca havuyuka ikindi kibi canke aho ukubaho kw'ikibi kanaka bituma habaho ukumererwa neza kanaka kw'ibintu vyiza vy'ukuribirengeye ico kibi. Hejuru y'ivyo, hashobora kubaho aho kugarukiriza ivyiyumviro vy'aho Imana ishobora vyose ishobora gukora canke ivyo idashobora gukora. Abantu benshi batemera ko Imana ibaho rero bafashe ukuri kw'ibibi nk'ikimenyamenya c'uko ukubaho kw'Imana ko kutoshoboka kandi mbere ko kutonashoboka.” (Sherry 2021: “Ingorane”) Ukwo kubona ibintu gurtyo kwa nyuma, kuzwi nk'ukwitwa “ko guhera ku ngrane zabaye” canke “ibishobora kubaho” ingorane z'ikibi, kuvuga yuko ukubaho kw'ibibi, nubwo mu vyiyumviro kutabangabanganye canke ngo kujane n'ukubaho kw'Imana ishobora vyose kandi Imana nziza, ni ikimenyamenya c'uko Imana “bishoboka kumbere” ko itabaho. “ubu biremezwa nko ku mpande nka (zose) yuko icyumviro, n'impari zumvikana zidafise aho zishingiye, ariko ico cyumviro canke im pari zihera ku vyabaye ziracabica bigacika kandi ziracabandanya ntizirashira ibirwanishwa hasi” (Alston 1996: 97).

³² Mu buryo bw'ubuhinga, “inyigisho z'ubumana zigerageza gutanga impamvu zumvikana zituma Imana yemera ko habaho ububisha mw'isi. Kubihakana rero ni ukwihenda, kubera yuko vyerekana ko bitanga impamvu imwe gusa ishoboka ituma Imana idakuraho ubwo bubisha. Igihe cose iyo nsiguro ishoboka ikuraho ukutumvikana kw'imbere mu mutima kw'ukugene abatemera kw'Imana ibaho biyumvira, aho uwutemera Imana aca asanga ahwanye n'ibisabwa n'ikibazo c'ububisha.” (Feinberg 1994: 19) “Abahinga b'Abakristo benshi n'abafilozofe benshi . . . gusigura mu buryo bwinshi (kandi mu bwenge bwanye mu vy'ukuri) mu kwerekana yuko abizera badakwiye kugerageza kwerekana inyigisho y'ubumana ariko ko bakwiriye ahubwo *gukingira* ukwizera kwabo gusa. . . ukwigwanirira ahanini kurondera kwemeza yuko impari zirwanya ukubaho kw'Imana hafatiwe ku kubaho kw'ibibi kudafashe, ko abarwanya ko Imana ibaho vyabananiye kubigaragaza.” (Keller 2013: 95) Mu gihe nk'ico, umuzigo munini w'ivyemezo uri ku wutemera ko Imana ibaho, kubera yuko aba atanguye ibihari vyo kurwanya no kugerageza kwerekana ikintu cerekeranye n'ukubaho kw'Imana; ku rundi ruhanda na rwo, nimba uwemera ko Imana ibaho agerageje kugaragaza ko Imana nyabuna ibahomu buryo bwuzuye ntasubirwamwo, azoba yikoreye umutwaro munini uruta ukwigwanirira (Feinberg 1994: 205, 283-84; Keller 2013: 95-96). Dutegerezwa kwibuka yuko abanditsi bamwe bamwe bakoresha ijambo “ubumana” kugira ngo bafatire ku mana zose no ku kwigwanirira.

Yamara Dufatiye kuri Bibiliya, “ikibazo n'ingorane z'ibibi” vyose ni nk'ugusubira inyuma. Ikibazo nyamukuru ni “ukugene Imana ishobora kwemerera icaha n'ikibi ko bisigurika ku bantu?” ariko “Ni gute abantu b'abanyavyaha n'abantu bakora ibibi bashobora gutsindanishirizwa imbere y'Imana yera kandi igirorotse?” Ukwera kw'Imana ni urufatiro. Icaha

Twarabonye ko igitabu ca Habakuki kivyura ikibazo c’ububisha ariko kandi ntigishoke, n’imiburuburi mu buryo bugarara, gitanga inyishu ku bumana. Ico ico gitabu cerekana ni uko Imana izi neza ibiriko biraba. Irafise integuro inonosoye. Muri iyo nteguro ikoresha abantu bose, amahanga yose, ingingo dufata n’ivyo duhitamwo hamwe n’ibikorwa dukora—vyaba vyiza canke bibi—kugira ngo dushikane integuro yayo. Nimba tubibona canke tutabibona, ico ari co cose kiraterera kugira ngo *“isi [yuzuremwo] ukumenya icubahiro c’Uhoraho nk’uko amazi anengesereye mu kiyaga”* (**Hab 2:14**).

Ikindi, ni Imana igororotse, idaca iza ngondagonde, kandi umuntu uwo ari we wese n’ihanga bazobazwa ivyo bakoze. Ibibi vyose ntibizocirirwa urubanza gusa, ariko bizoca no mu bintu vyose Imana iriko irakora *“kugira ngo ishikane agakiza k’abantu bayo, ishikane [canke ikorane] agakiza k’uwo yarobanuje amavuta”* (**Hab 3:13**). Kanatsinda, yo ubwayo yariziriyeye ngaha kw’isi biciye mu muntu Yesu Kristo kandi ubwayo iraca mu karenganyo no mu gucirwa urwa ngondagonde, irababazwa, kandi irabona amakuba n’ibibi. Nubwo dushobora kwiyumvira ko yihoreye, yinumiye, itabibona canke itabibabaye, canke ko ata co iriko irabikorako, ukwo kuntu kwose tubibona canke tubitahura si kwo na gato.

Imana irigenga ku vyo yaremye vyose; izi vyose kandi ubwenge bwayo ntibugira iherezo. Ni co gituma, izi vyose guhera ku ntango gushika kw’iherezo kurusha uko twebwetwe tubizi ingene ibintu vyose bipoperanirijwe hamwe canke bikorera hamwe. Kubera Imana ihoraho kandi ko integuro yayo ifatira hamwe ibintu vyose, igihe cayo ikorerako n’ico ifatirako birengeye ivyacu kure n’iyo. Kubw’ivyo, igitabu ca Habakuki gitorera umuti ingorane z’ikibi guhera mu ntango yaco n’iyo gitera kija kurusha uko abatizera bagerageza gutorera umuti ivyo bibazo. Bahera ku kibi ceruye maze bagaca babaza iki kibazo, “Bishoboka gute ko Imana—nimba Imana iriho—ituma canke ikemera ko ico kibi kibaho?” Mbere no kuvyura “ico kibazo c’ikibi” vyerekana yuko uwo muntu yahevyeye ukwizera kw’abakristo kugororotse agafata ibintu nk’uko isi ibifata canke ibibona. Kanatsinda, “impari zikomoka ku kibi ntizigera zumvikanwako kandi ngo zikwegereko kugeza igihe kanaka babanje guhisurirwa no kubona umuco. . . . Igihe abantu [b’isi] basuzumye bagashira hamwe ikibi n’Imana, indunduro n’umwanzuro bashikako bija biba bigaragara.” (Keller 2013: 86-87; raba kandi Erlandson 1991: “Ibinyuranye twofatirako”: [“Inzira imwe yonyene aho ikibi gitanga ikimenyamenya kinyuranye n’ico wahora wiyumvira ku Mana yo muri Bibiliya bigaragarira mu kwemera ubwa mbere ibinyuranye n’ukugene abatizera Imana babibona, kandi babifata.”])

Habakuki na we nyene yabajije ibibazo nk’ivyo nyene, ariko ntiyongeyeko aya majambo “nimba hariho Imana.” Ahubwo, Habakuki ahera mu muhagarara ku kwizera. Yari azi ko Imana ibaho, kandi yari azi ko Imana ari nziza, izi ubwenge bwose, ihambaye, ari Umuremyi kandi uwutuma ibintu vyose bibaho, kandi ko ifise integuro itahurika kw’isi yose. Mu gushira imbere Imana—kandi no mu gushira imbere *ivyo azi ko ari ukuri ku Mana* nk’ikibanza ciza co guherako—twebwe (co kimwe na Habakuki mu mpera) turashobora gutahura, dufatiye ku kwizera gushingiye kuvywo tumaze kubona, yuko Imana ibaho, ishobora vyose, izi vyose, ifise ubwenge butoserangurika, kandi nziza ko ivyo vyose bitagira agatosi ko ko bitagirwako ingaruka n’ukubaho kw’ibibi vyiyongeranya, imibabaro, n’uguca iza ngondagonde. Naho tuvuze durtyo, reka turabe ingene twotorera umuti ikibi hamwe n’ikibazo c’ubumana mu buryo kanaka mw’ido n’ido, kubera yuko ibi ari ibibazo bikomeye cane.

I. Imana nziza, ishobora vyose irakenewe mbere kugira ngo ivuge itivuguruza ku bijanye n’ivyiza hamwe n’ibibi

Imana ni iyera, igororoka, ica izibereye kandi nziza (**Ita 18:25; Kuv 34:6-7; Lew 11:44; Yobu 34:10-12; Zab 5:4; 136:1; 145:17; Hab 1:13; Rom 1:18; Yak 1:13**), yamara kandi icaha n’ibibi birahari. Abantu benshi babona ko bitoroshe gushira hamwe ingene Imana ishobora kuba ari nziza cane kandi iri hejuru ya vyose yamara ikaganza isi irimwo, yuzuyemwo icaha n’ibibi. Yamara, icyumviro kitemezanya n’Imana cemeza yuko ibintu bimwe mu vy’ukuri ari bibi: “Kuvuga yuko ikintu kanaka ari kibi ni uguca urubanza, kandi guca imanza ntibigira insiguro utabifatiye ku vyemerwa n’ibitemerwa. . . . Ikibi ntigishobora kuba ic’ukuri iyo ingeso zose zemewe. Ikibi kiba ic’ukuri nubwo biri uko. Ni na co gituma abantu bacita ikibi, bacanka. Ni co gituma, ingeso nziza zemewe zitegerezwa kubaho na zo nyene.” (Koukl 2013: “Ukubaho kw’ibibi”) Dufatiye ku *masoko* menshi atandukanye y’ingeso zemewe, nziza na mbi, “Imana nziza itagira agasembwa ni rwo rugezo rwonyene

ntikibana n’ukwera kwayo. Kanatsinda, “Imana ntiyirengagiza ivyiyumviro vyacu bibi n’ingeso canke inyifato zacu mbi. Ahubwo, kamere kayo karababazwa cane n’ivyiyumviro nk’ivyo. Nk’Imana itagira agasembwa, Imana y’Agahore, ntishobora kwirengagiza ikibi ico ari co cose. Ukubeshya, ikinyoma naho coba ari gto ni icaha ku Mana ari ukuri. Icyumviro cose naho coba gito gute c’ubube gito n’ubugizi bwa nabi ku wundi muntu ni igisesema ku Mana ari urukundo. Kubera ukwera n’ukuba agahore kw’Imana igororotse ntibishobora kwirengagiza ingeso mbi z’abantu nkaho ata co ivyo bivuze.” (Alexander 2008: 130) Kubw’ivyo, Imana izocira urubanza ikibi cose n’inkozi z’ibibi zose (**Rom 2:16; 2 Kor 5:10; Heb 9:27; Ivyah 20:10-15**)

twofatirako . . . iyo ni yo ntango yumvikana ku kubaho kw'ikibi” (Koukl 2009: 138; raba kandi Koukl 2013: “Inyishu imwe isigaye”; Lewis 1996: 45-46; Craig 1997: 9-12; 2007: n.p.). Mu yandi majambo, harakeneye kubaho urugero twofatirako kugira ngo tuvuge yuko ikintu ari kibi canke ko ari cizako ari ukuri canke ko ari ikosa, ko ari ingeso mbi canke nziza—kandi ikintu kimwe conyene dufatirako cokwemerwa ni Imana.³³

Mbere n'umuhakanyi, yizera ivy'wundi muhakanyi Marx, umunyabwenge yemera ko ibintu bibaho kubera ata cabisizeho Jean-Paul Sartre aremeza ibi: “Abavuga yuko ibintu bipfa kubaho ata cabitegekanije uko biri . . . ntibiborohera na gato kwemera ko Imana itabaho, kuko itariho nta duciro n'ivyo mw'ijuru vyoba bifise. Nta ciza na kimwe coba kiriho *ubwa mbere bwo* [mu yandi majambo, ukuri kwo muri rusangi kwemewe mu mutwe tutarinze kwihweza canke kugira ivyo twacyemwo], kubera yuko ata bwenge butagira amahinyu n'aho buherera dufise bwo kwiyumvira kuri ivyo. Nta na hamwe vyanditswe yuko 'iciza' kibaho, yuko umuntu ategerezwa kuba imvugakuri canke ko adategerezwa kubesha, kuko tuba turi mu ndege irimwo abantu gusa. Dostoevsky yarigeze kwandiuka ati: 'Nimba Imana atayirihho, ibintu vyose vyoba vyemewe'. . . . Kanatsinda, ibintu vyose biremewe iyo ata Mana irihho, kandi aba yarahebwe kuko atigera aronka ikintu na kimwe comubeshaho haba imbere mu mutima canke igitutuka inyuma. Aca abona yuko yuko atagira ico yireguza. Kuko . . . ata muntu n'umwe ashobora gusigura igikorwa ciwe afatiye ku kameremere k'umuntu kanaka. . . . Kandi no ku rundi ruhande, nimba Imana itabaho, mbega hari itigeke n'agaciro na bimwe twahawe vyorongora vyotwereka ingene dukwiye kwigenza mu mibereho yacu. Ni co gituma ata kintu na kimwe dufise imbere yacu canke inyuma yacu mu buryo bugaragara bw'ibiriho canke uburyo ba bumwe bwo kuronka ico twireguza canke ingene twokwikura mu k'abaregwa.” (Sartre 1946: n.p.) umunyabwenge atari umukeisto kandi yize ibikwiye yitwa Richard Taylor na we nyene aravyemeza, “ibihe turimwo, nubwo kiriko kiranka icyumviro c'Imana yatanze amategeko tugenderako, kigerageza kwiyumvira c'uko hariho inyifato ibereye, igororotse, n'inyifato itari yo batabanje kuraba yuko mu kwigiza hirya Imana baba bakuyeho ico bafatirako c'insiguro y'ivyo ari vyo ukugororoka co kimwe n'ivyo ari vyo ubugizi bwa nabi, ububisha. . . . Iciumviro c'ukugene abantu bakwiye kwigenza [nticumvikana] ndetse ubanje kwiyumvira uko Imana yiyumvira.” (Taylor 1985: 2-3, 84)

Ingaruka z'ibi bintu ni zibiri: (1) Mu kwigiza ku ruhande Imana n'ijambo ryayo, mu yandi majambo, urufatiro rugaragara rwo nyene rwerekana ivyiza, ibigororotse n'ibigoranye hamwe n'ingeso dukwiye kuba dufise, twizaniye ivyaha n'ibibi ubwacu, kandi Imana ibiduharurako. (2) “Ingorane z'ikibi” zirarengeye ukutemera Imana yo muri Bibiliya n'abatayemera nk'uko biri ku Bakristo. Abatizera nta rufatiro na rumwe canke ico bokwishimikiza cumvikana [imbere cumvikana; ariko kitivuguruza] co kuvuga yuko *itegeko iryo* ari ryo ryose *ry'abantu* canke igikorwa cabo ari ukuri, kigororotse, canke ko kizwi ko ari kosa kw'isi yose, ko ari kibi, kitagororotse,—nubwo bobirwanya gute, nubwo bokoresha uburyo bwo guhasha, bwigungirako, bubagira inyagano canke bagakoresha amategeko y'agacamutwe canke ikindi kintu ico ari co cose. Greg Bahnsen abivuga gurtya: “Ku ruhande rumwe, umuntu [uwutizera] yizera kandi akavuga nk'aho ibikorwa bimwe (akarorero, gukubakuba abana) ari bibi ubwavyo, yamara ku rundi ruhande akizera kandi akavuga nk'aho ivyo bikorwa ari bibi igihe conyene uwo muntu (canke umuco kama) uhise mwo ibintu ndangagaciro bimwe mbimwe bitajanye n'ivyo bikorwa (uburorero, umunezero, kwinezero, umunezero urengeye ibindi w'abantu benshi, umwidgevmyo). Igihe uwutizera yerekanye yuko abantu ari bo bashiraho ivyemewe n'ibitemewe ubwabo, uwutizera mu buryo butagaragara aba yerekanye yuko abakora ibizira, ibitemewe, n'ibibi bataba bariko bakora ibibi mu vy'ukuri bafatiye ku ndangagaciro bo bihaye ubwabo ku veyerekeranye ibibi n'ivyiza. Muri ubwo buryo, uwutizera adashima ubwo bubisha aba atanze ikintu coshingirwako kugira ngo cirengagize mu buryo bw'ubwenge ingeso mbi nk'izo, n'ububisha nk'ubwo, nubwo muri ico gihe nyene uwutizera yipfuza kuguma yemeza yuko naho abikora ari bibi, ingeso nk'izo zitemewe, zitarekuwe – ni 'ububisha, ibibi.’

Ivyo tubona, rero, ni uko uwutizera ategerezwa mu mpisho guharura ku kugene Abakristo babona isi, ku vyiyumviro vy'Abakristo kugira ngo ivyo bavuga bigire insiguro ku bijanye n'ukubaho kw'ibibi ari na vyo Abakristo barwanya! Ukutemera Imana guhera ku kuyemera kugira ngo kugire ico gushikiriza ku vyiyumviro vyakwo. Ingorane y'ikibi mu vy'ukuri ni ingorane yumvikana ku batizera, kurusha mbere ku bizera. Nk'Umukristo, ndashobora gutahura neza ko inyifato yanje yo kwanka urunuka ikibi hamwe no kurwanya urunuka ugufata abana ku nguvu no kubakorera ivya mfura mbi hamwe no kubakubakuba. Uwutari umukristo ivyo nta co bimubariye. Ibi ntibisigura yuko nshobora gusigura igituma Imana ikora ivyo ikora mu gutegura ubworo n'uburushwa hamwe n'ububisha muri iyi si.

³³ Ku rundi ruhande na rwo, umwanditsi w'ibintu vyinshi akaba n'uwuhakana kw'Imana ibaho professor Richard Dawkins arubahuka atariye umunwa akavuga yuko “isi atari mbi, kamere si kabi, kiretse ko katagira ikigongwe n'impuhwe gusa. Iki ni kimwe mu vyigwa bigoye ku bantu bakwiye kwiga. Ntidushobora kwemera yuko ibintu bidashobora kuba vyiza canke bibi ko bitababaza canke ko bimeze neza, ariko ko bimeze nabi gusa—ukutagira aho wegemiye ku mibabaro yose, kubura intumbero z'uburyo bwose.” Yongerako ibi, “Ikirere twitegereza kirafise ibintu muri co dutegerezwa kwitega ko gifise, ko mu ntango ata cabishizeho, cavyiyumviriyeye, kitagira intumbero, kitagira ikibi canke iciza, nta na kimwe vyose ni umwiza gusa, nta mpuhwe nta na kimwe bitwaye.” (Dawkins 1995: 96, 133)

Ivyo bisigura gusa yuko ingeso mbi ari ikintu Abakristo baguma bagarukako, ico baherako mu kwerekana ukuri, ubwenge, ukumenya hamwe n'ikintu ciza ngenderwako ico ari co. Ivyo abatizera bafatirako, uko babona ibintu (ivyoyari vyoyoso) ntibishobora kwemerwa n'ukwo kurenza urugero, n'izo ngeso. Ntibishobora gusigura intumbero n'ukudahinduka kw'akameremere k'ingeso mbi mu kurobanura iciza n'ikibi. Ni co gituma ikibazo c'ububisha, ikibi ari icyumviro c'ikibazo c'ukutizera cibazwa n'abanyabwenge.” (Bahnsen 1991: Part 2, “Does the Unbeliever Take”)³⁴

Mu buryo butangaje rero, ukubaho kw'ibibi ni kwo kugaragaza ko Imana iriho. Mu kiganiro bagiranye n'uwutemera ko Imana ibaho, William Lane Craig abishira mu buryo butahurika: “1. Nimba Imana itabaho, ingeso nziza ntizibaho. 2. Ariko ingeso nziza zirabaho. 3. Ni co gituma rero n'Imana ibaho.” (Craig na Sinnott-Armstrong 2004: 19) Umuphilosophe w'umukristo yitwa Alvin Plantinga abipfunyapfunya muri ubu buryo, “uburyo busanzwe bwo kuraba ibiba kw'isi . . . ntibifise ikibanza c'ingeso nziza na kimwe, rero kubera ivyoyari nta kibanza na kimwe kiriho ku bubi bubishe nk'ubwo. . . . Muri ubwo buryo, nimba wibaza ko hariho ikintu giteye ububisha buteye ubwoba (aho mu buzima canke mu bwenge bwacu dusanzwe dufise bugarukira, si ico twishiramwo gusa), kandi nimba wibaza ko wohungira mu kwibaza ko hariho Imana canke ko itabaho, aho rero uba ufise icyumviro gikomeye cerekeranye n'ukutizera wegeka ku kibi [mu yandi majambo, uba wemeje ko Imana ibaho].” (Plantinga 1993: 73)

C. S. Lewis aremeza yuko ico kibazo kirengeye ububasha bw'ukutizera kugira ngo ibigororotse n'ibitagororotse, iciza n'ikibi hamwe n'ibisabwa mu ngeso ariko kandi kugashika no ku mutima w'ukutemera Imana ubwawo. Mu *Bukristo busanzwe* Lewis (ubwiwe na we nyene yahoze atamera nuko Imana ibaho) yanditse avuga ati, “ico mvuga kirwanya Imana kwari uko isi isa n'uko iteza ibibazo vyinshi cane kandi ko irenganya cane. Yamara ukugene nari nashitse kuri iki cyumviro c'ukudaca iza ngondagonde, c'ukugororoka n'akarenganyo? Umuntu ntashobora kwita umurongo ko ugoramye kiretse afise icyumviro c'umurongo ugororotse uko utegerezwa kumera. . . . Nta nkeka, nari kuba narashoboye kureka icyumviro c'ukudaca iza ngondagonde n'ukugororoka mu kuvuga yuko ata co vyari bimaze yamara ikindi cyumviro c'imbere mu mutima nisangije. Yamara nimba narakoze gurtyo, rero icyumviro canje kirwanya Imana na co nyene caciyeye kirwa hasi—kubera yuko ico cyumviro cari cubakiye ku kuvuga yuko isi mu vy'ukuri itagororotse, atari uko vyashitse kugira ngo binezereze ivyoyari niyumvira imbere mu mutima.” (Lewis 1996: 45-46) Ni co gituma, ukutemera Imana kwonyene kurisambura.

Nimba Imana itabaho, mu yandi majambo, nimba ivyoyari tubonesha amaso ari vyo bibaho gusa kandi natwe tukaba ibikomoka ku bintu vyabaye habayeho uguterateranya ibintu bigaragara n'ibitagaragara (mu bisanzwe ari vyo twita naturalism, materialism, canke physicalism)³⁵—ari na vyo Ukutemera Imana kwemera ahanini —rero ico cyumviro c'ukubaho “gica kijangagurika gishitse kuri icyo ngorane y'ukumenya. Nimba icyumviro ata co kimaze kandi kiva mu biba mu bwonko bwacu, none ico cyumviro twocizerera iki?” (Lewis 1970a: 21) Yarabivuze ko cane n'ahandi hantu: “Nimba ibintu bishika gurtyo nyene ari ukuri rero ivyoyari vyoyari vyoyari ari vyo vyoyari vyoyari kuba ingaruka canke ivyamwa vy'ibintu bitagira insiguro. Ni co gituma,

³⁴ C. S. Lewis yerekana yuko mbere n'ukwo kubangabanganwa, mu yandi majambo, ibintu bibiri bingana, ububasha butaremwe, bumwe bwiza ubundi bubi, budatanga igituma gihagije c'ibintu bigororotse n'ibitagororotse, vyiza na bibi, hamwe n'ivyo umuntu akwiye gukora vyiza. “Ingorane z'inyifato ni uko ukubangabanganwa guha ikibi icyumviro ciza, ikintu gifise insiguro, kamere kaco kumvikana, co kimwe nakamere k'iciza. . . . Mu buryo ubwahe igice kimwe gishobora kuvugwa ko ari ciza, kigororotse, ikindi na co kikavugwa ko ari kibi, kitagororotse? Nimba ikibi gifise ukuri co kimwe n'iciza, ubwo bwigenge nyene n'ukwuzura, ukwiyegurira iciza guca kuba ataco gushingiyeko nk'aho dufise aho twegamiye. Icyumviro c'ukuri c'akarangamutima gisaba ikintu gitandukanye. Gisaba yuko iciza coba ica mbere ikibi na co kikaba uguhusha inzira . . . yuko iciza gishobora kubaho ubwaco conyene aho ikibi gisaba ko habanza kubaho iciza ikibi conona canke curirirako kugira ngo ico kibi kibashe kubandanya conka ico ciza mu kubaho kw'ico kibi. . . . Itandukaniro rirri hagati y'ubukristo n'ukubangabanganwa ni uko umukristo yiyumvira intsembuko imwe aja imbere kandi akabona yuko nimba Michael mu vy'ukuri ari mu kuri Satani na we akaba atari mu kuri ibi bitegerezwa gusigura yuko bahagaze ahantu habiri hatandukanye dufatiye ku migenderanire n'uwundi muntu canke ikindi kintu hariya inyuma cane, no ku gufatira ku kuri nyakuri ubwakwo.” (Lewis 1970a: 22-24) W. Gary Crampton yongerako ibi, “Mu vy'ukuri, uburyo bwo kwiyumvira vy'abanyabwenge bwitwa ukubangabanganwa ntibwumvikana. Nimba hoba hariho Imana zibiri zibaho ibihe bidashira zose kandi zingana zose, ntitwoshobora kuvuga yuko imwe yari nziza iyindi nay o yari mbi. Ivyoyari bisigura yuko, tudafatiye ku rugero rwo hejuru rwo guhagararako kugira ngo tuvuge yuko hariho iciza n'ikibi, iciza n'ikibi ntivyoshobora kwitirirwa ikintu na kimwe. Yamara nimba hariho urugero rwo hejuru dufatirako (ni ukuvuga, ikintu kiri hejuru y'izo mana zibiri), aho rero nta kubangabanganwa kwoba kukirihho.” (Crampton 1999: 2 n.6) Imana imwe rudende y'Abakristo ni yo itanga urufatiro rwiza rwumvikana ku ciza no ku kibi.

³⁵ J. P. Moreland atanga indangurakintu ya naturalism uku gukurikira: “Ibintu bitatu nyamukuru bigize naturalism ni ibi 1) scientism — ukwizera yuko ubwenge bwo mu buhinga ari bwo buryo kumbure bwonyene bw'ubwenge gusa canke ubundi buhinga bukomeye bw'ubwoko bw'ubwenge; 2) ukwizera yuko atomic theory y'ibintu hamwe na theory y'uko ibintu vyagiye birakura bihindagurika bisigura ibintu vyoyari vyoyari vyoyari; hamwe na 3) ukwizera yuko ibintu udashobora gukorakorako bitabaho kandi ko isi itari ngaha kubera intumbero n'imwe.” (Moreland 2004: kitashizwe ahabona.)

ivyiyumviro vyose vyoca biba ibitagira akamarona vyo nyene. Nimba ari ukuri, rero ntidushobora kumenya ibigize ukuri. Ivyo bica bica imitwe yacu ubwacu.” (Lewis 1970b: 137; raba kandi Lewis 1960: 12-24) Ivyiyumviro nk’ivyo vyaravuzwe n’abandi bantu, muri abo harimwo abahinga b’abakristo bakomeye hamwe n’abahinga batari abakristo hamwe n’abo twita abafilosofe (raba Lucas 1970: 114-16 [raba 116n.1 ku bandi bavuze ibisa n’ico cyumviro nyene]; Moreland 1987: 77-103; Nagel 2012: 71-95; Polanyi 1964: 389-90; Reppert 2003: *passim*; Willard n.d.: ntivyashizwe ahabona).

II. Ukudashoboka kw’ivyiyumviro bivuga ko Imana itabaho hafatiwe ku kubaho kw’ibibi

Umukristo ashobora kugira ubushizi bw’amanga akamenya yuko ukubaho kw’ikibi atari ikimenyamenya c’uko Imana itabaho canke *ukugira neza kwayo*, kubera yuko Imana ifise igituma gikomereye, guhagije co kwemerera no kurekurira igikorwa cose kibi n’ubwo itoba yabanje kudukushurira igituma yemerera ico kibi ko kibaho. Greg Bahnsen avuga ati, “Nimba Umukristo *iyiyumvira yuko* Imana ari nziza cane itagira agasembwa -- Nk’uko Bibiliya ari ko ibidusaba kwiyumvira – aho rero aca asuzuma ibintu vyose acamwo biciye mu muco w’ivyo yari yiyumviriyeye. Muri ubwo buryo, igihe umukristo yitegereza ububisha bw’ibibi canke ibintu mw’isi, ashobora kugumana ca cyumviro yari afise ku kugira neza kw’Imana mu *kwibaza* yuko ubu Imana ifise *igituma ciza, impamvu ziza* kuri ico kibi kiriho. Imana nta nkeka itegerezwa kuba ishobora vyose kugira ngo ishobore kuba Imana, kugira ngo yitwe Imana; ntishobora kwiyumvirwa nk’aho yarengewe canke idashobora kubuza ico kibi kubaho mu kirere, mw’isi. Kandi nta nkeka ko Imana ari nziza, Abakristo baravyemeza, baravyatura – *ni co gituma* ikibi ico ari co cose tubona gitegerezwa kuba cemereye n’ukugira neza kw’Imana. Ibi ni ukuvuga yuko Imana yateguye ibintu bibi kubera impamvu nziza kanaka.” (Bahnsen 1991: igice ca 2, “(Gutorera umuti akayobera bahinga) Resolving the Alleged Paradox”) ariko , nkuko Doug Erlandson abivuga, “Icaremwe nticokwigera cagirizwa ko cemereye ivyiyumviro bibi canke ikintu kibi cari kuba coshoboye kwirinda nimba ico caremwe gifise ‘impamvu zigaragara zihagije’ zo gukora gurtyo” (Erlandson 1991: “The Anti-theist Cannot Generate”). Nico gituma, inyishu ku kibazo ca David Hume hamwe n’ivyumvikana bisa n’ivyo ni: (1) Imana nziza yuzuye izobuza ibibi vyose ishobora kubuza *kiretse ifise igituma cotuma itabibuzza gihagije* kugira ngo yemere ko bibaho; (2) Ububisha buriho; (3) Ni co gituma rero, Imana ifise impamvu zigaragara zituma yemera ko ubwo bubisha n’ico kibi bibaho. Aburahamu yari afise ico cyumviro igihe yavugaga ati, “None umucamanza w’isi yose ntiyokora ibigororotse?” (**Ita 18:25, KJV**) Na Paulo yari afise ico cyumviro nyene igihe yavugaga ati “*Biragahera: ariko Imana iboneke ko ari inyakuri, n’iyo umuntu wese yoba ari umubeshi*” (**Rom 3:4**).

Dufatiye kuri ivyo kandi tugafatira ku kugerageze kwigwanirira abakristo bamwe bamwe batanze, tuja twabonye (kuri.31 aho hejuru) yuko mbere n’abahakanyi bemeza yuko “ukubaho kw’ibibi kwumvikana hisunzwe yuko hariho abahakanyi bahakana Imana ko ibaho” (Rowe 1996: 10.1; raba kandi Draper 1996: 26n.1; Gale 1996: 206; Mackie 1982: 150, 154). Ukwo kwemera ivyo kandi ni ngirakamaro cane ku citwa ugushika ku kintu cari cyumviriyeye, canke ku ngorane y’ikibi kigaragara. John Feinberg avuga ati, “abizera Imana n’abatayizera bese baremezanya yuko ukubaho kw’ikibi *kudahushanije* n’ukubaho kw’Imana. Kubera yuko abemera Imana batanze impamvu n’ivyemezo vyerekana ukugene Imana ishobora kuba yaremeye ko ibibi bibaho mw’isi, impamvu zikuraho *ukutumvikana* hagati y’ukubaho kw’Imana n’ikibi, none bishoboka gute yuko ikibi gishobora guhamagara ivyemezo vy’uko Imana ibaho bidashoboka? . . . Hejuru y’ivyo, igihe umuhakanyi yemeza yuko ivyo uwemera Imana avuga vyumvikana ata kinyuraniye n’ikindi ko habaho Imana kandi hakongerera hakabaho n’ikibi; mu yandi majambo, vyerekana yuko Imana n’ikibi bishobora kubaho vyose, biboneka yuko umuntu ashobora kwanzura avuga ati Imana ishobora vyose, Imana y’urukundo rwinshi ifise impamvu zumvikana kandi zigaragara zituma ikibi kibaho kurusha abo bavugaga yuko ata Mana iriho. Tumaze kwemeza ko ikibi *gishobora* kubaho kandi n’Imana ikabaho, none bishoboka gute yuko uwutemera Imana yizigira kwerekana yuko ikibi *kidashobora* kubaho n’Imana ngo ibeho kandi ico kigaca kiba ikimenyamenya, icemezo cerekana ko Imana idashobora kuba iriho?” (Feinberg 1994: 164, 290)

Abatemera Imana ahanini bafatira ku bwinshi bw’ibibi biri mw’isi, ku buremere bw’ivyo bibi n’ukwiyongeranya kwavyo (uburorero, kuborezwa igufa; ingwara zibabaza cane), ibiba vyinshi bipfa gushika uko nyene (uburorero, ibintu vyinshi vyononekarira mu miriro ya nyakanga; ugufata ku nguvu umwana no kwica umwana), ibibi bishika kubera ihindagurika ry’ibihe (imyuzure; ubinyamugigima; ingwara) mu kwerekana impari zabo zivuye muri ivyo duhejeje kuvuga ko ari ibigaragaza ko Imana itabaho. Ikibazo canke ingorane ariko ni uko impari z’abatemera Imana zifatiye ku bintu bihishije yuko Imana idafise impamvu zihagije zumvikana zo kwemerera ibintu bibi nk’ivyo ko bibaho, ariko kandi ivyo ni ivyemezo gusa bidashobora kugaragazwa. Ikindi, hariho “ikindi cemezo kitagaragara *muri ico* kintu ca mbere gihishijwe. Ukwo kwiyumvira ni uku—‘nimba *jewe* ntashobora kubona impamvu na zimwe Imana ishobora kuba yari ifise mu kwemerera ibibi nk’ivyo ko bibaho . . . rero nta nkeka yuko ata mpamvu n’imwe ibaho Imana yari ifise mu kuvyemerera

kobibaho.’ Yamara, icemezo nk’ico ntibigaragara ko ari ic’ukuri. . . . Imana ifise ububasha burengeye ubwacu mu buryo butonakwiyumvirwa nta nkeka ko yoba ifise ubwenge burengeye ubwacu kure n’iyo. Rero ico twokwongera kuri ivyo ni ‘Nimba Imana ifise ubwenge butoserangurika—*kubera iki itoshobora kuba ifise impamvu zihagije zo kwemerera ikibi udashobora kwiyumvira ko coshoboka?*’ Kuguma twemeza ko tuzi vyinshi vyerekeranye n’ubuzima na kahise nk’Imana y’ububasha bwose ni ukutiyumvira guhagije.” (Keller 2013: 97-98) Kubera abatizera abatemera ko Imana ibaho badashobora kwerekana neza yuko Imana *idafise* impamvu zihagije z’ukwemerera ibibi bitandukanye ko bibaho, ibihari vyabo vy’ukwemeza ko ivyo “bidashoboka” ko bikunda bitegerezwa kutagira ico bishikako. Izindi mpamvu nyinshi zerekana yuko ivyo Bihari bashingirako bidashobora gufata no kwemerwa:

- Mu gukuramwo mu vyavuzwe impari iyo ari yo yose canke uguca urubanza nk’ukugushoboka kw’ikintu kanaka (mu yandi majambo, ukubaho kw’Imana), “umuntu ategerezwa gushinga urufatiro rw’ivyo avuga [impari canke guca urubanza] afatiye ku bimenyamenya vyose bifise ico bivuga, canke vyerekana ku vyavuzwe vyose” (Feinberg 1994: 290). Kanatsinda, “ntibishoboka guharura ugushoboka kw’icafatiweko hatarinze gushirwamwo inkuru yo muri kahise canke icafatiweko” (Ico gitabu nyene: 164). Ibi ni simusiga kubera yuko “igidashobora gushoboka n’ukwemerwa ku ruhande rumwe canke ku rukurikirane rw’ibintu bishoboka bishobora gushoboka ku rundi ruhande” (Ico gitabu nyene: 213). Mu yandi majambo, “uwo ari we wese akoresha mu kuvana icyumviro mu vyari vyavuzwe agakuramwo indunduro . . . ashaka kurwanya ukubaho kw’Imana, ategerezwa gutanga impamvu nziza yumvikana atarinze gufatira ku kubaho kw’ibibi yuko Imana itabaho. . . . Atabigenjeje gurtyo, gufatira ku kubaho kw’ububisha kwonyene gutsindagira icyumviro kidafashe caheze, kiri ku mushiro.” (Ico gitabu nyene.: 182, ugushimika kwongeweko) Uku kuri ahanini gutuma impari z’abatemera Imana bafatiye ku bubisha kudashoboka, kubera yuko abatemera Imana *badashiramwo* inkuru yo muri kahise canke icemezo yemeza ko Imana ibaho. Ahubwo, impari zabo “zihagaze ku ku kimenyamenya c’cemezo kimwe gusa [ukubaho kw’ububisha ubwabwo] mu kugira iryo gusuzuma no mukwemeza ivyo bavuga ” (Ico gitabu nyene: 290).

Inkuru ifatiye kuri kahise canke icemezo gikenewe kugira ngo dushobore gutanga icyumviro gishitse canke twemeze urubanza ku vyerekeranye n’ukubaho kw’Imana, hojamwo ibi bikurikira ariko bitagarukiye ngaha gusa: Ko Bibiliya ari igitabu ciza kidasanzwe; ukudashoboka ko isi n’ikirere ari ibintu vyishizeho uko nyene; ukudashoboka kw’ubuzima kwoba kwavuye mu kintu kitagira ubuzima; ko ubwenge n’ukumenya vyoba vyavuye mu bintu bitagira ubuzima; ukudashoboka kw’ibintu vy’inkomezi kugira ngo hasigurwe ibintu nk’ubwenge bwo gutondeka ibintu, ukuri, akarangamutima, ibigororotse n’ibitagororotse; ikimenyamenya c’uko hariho ica biteguye kandi cabitegekaniye mw’isi yose; ubuhanuzi bwashikijwe; ukuzuka kwa Yesu Kristo; ibimenyamenya vy’ibitangaza; n’ivyo abantu bacamwo vyerekana ko bahuye n’Imana kandi babonye Imana mu buryo budasanzwe. Feinberg aheraheza avuga ati, “Birashoboka Birashoboka yuko ikintu kanaka muri iyo nkuru y’ivyabaye muri kahise ituma habaho yuko kumbure ugushoboka yuko ukwemera Imana ari ukuri kugeza yaho ukuri kw’ububisha kudashobora gutuma ivyo bidakunda, bidashoboka” (Ico gitabu nyene: 164). Yamara, ukudashobora kw’abatemera Imana kubibona gutryo muri ivyo bimenyetso n’iyo nkuru yo muri ako kahise bituma bidashoboka mbere no gutangura guharira ku bijanye n’ugushoboka kw’ukubaho kw’Imana. Ukuri kw’ububisha, guhagaze ukwa kwonyene, nta gaciro na kamwe k’ikimenyetso ico ari co cose mu kugerageza gusuzuma kw’ukwo Imana ibaho.

Akamaro ko kubanza kuraba ibimenyamenya vyo muri kahise vyerekeranye n’ukubaho kw’Imana mu kwishura ikibazo c’ububisha ni ngirakamaro kubera iyindi mpamvu ikomeye. John Feinberg avuga yuko “igihe umuhakanyi avuga yuko ububisha ari ikimenyamenya c’uko kumbure Imana itabaho, uwemera ko Imana ibaho na we yoca abaza ati, ‘Ikimenyamenya ushaka ni igiki cerekana Imana iyahe ushaka ko cerekana?’ kugeza igihe umuhakanyi avuze neza canke yerekanye neza icyumviro c’Imana ariko ararwanya, kandi gushika igihe uwubaha, uwemera Imana yerekanye neza Imana ariko aravugira, aho rero izogorana cane, nimba mbere binashoboka, gusuzuma abo bose babiri uwuyivugira n’uwuyirwanya.” (Feinberg 1994: 285) Mu kwishura uwo muhakanyi avuga ko Imana itabaho, ni ngomwa rero kuraba muri Bibiliya, akaraba ibivugwa muri Bibiliya, ku bijanye n’Imana hamwe no kubijanye n’ububisha. Ibi rero ni ngirakamaro cane cane kubera yuko ivyo uwuhakana ko Imana ibaho abivoma, n’imiburiburi naho koba agace mu vyo Imana yahishuye muri Bibiliya (mu yandi majambo, icyumviro c’Imana ishobora vyose, izi vyose kandi ikaba Imana nziza). K. Scott Oliphint avuga ati, “kubera nyene kubivuga ashikiriza ingorane nk’aho ikomoka mu Bukristo, nta gitangaza rero kirihho c’uko uwishura ico kibazo yishimikiza aho hantu nyene canke iryo soko nyene aho ico kibazo caje kiva, harimwo n’ibigize Imana, aho biboneka” (Oliphint 2013: 174-75).³⁶ Nyenekugira ivyo vyiyumviro vyawe bwite vy’ukwiyumvira ukugene Imana imeze canke

³⁶ Ni kubera iyo mpamvu yatemye K. Scott Oliphint atanga iyi mpanuro akavuga ibi bikurikira, “Adamu ubwiwe

yyiumvira n'ivyo yokora canke ntikore kuvyerekeranye n'ibibi nta na kimwe bivuze (Feinberg 1994: 18; Oliphint 2013: 175).

- Ibihari vy'abatamera ko Imana ibaho ntibigira vyongeye ifatiro kubera iyi mpamvu ifatiye kuri iyo duhejeje kuvuga : ni icyumviro gusa c'ico Imana ishobora canke ikwiriye gukora, canke tubivuze mu bundi buryo, bivugwa yuko, nimba Imana ibaho, ukuri kw'ibibaho gutegerezwa canke kwotegerezwa gutandukana bimwe bigaragara n'ivyo tubona biriho uyu musu. Nta na kimwe muri ivyo gifatiye ku bintu vyitegerejwe, vyasuzumwe na gato. Nubwo dushobora kwitegereza n'ugusuzuma ibintu vyinshi bitandukanye, ukwiyongeranya canke ubwinshi bw'ibibi mw'isi, "ivyo ducamwo vya misi yose ntibishiramwo ivyo tuzi ku rufatangane rwose rw'ivyo bibi tuba turiko turavugako n'ibindi bibi canke ibindi vyiza. . . . Mu buryo bufadika, turashobora kwihweza ibibi vyinshi, yamara ntidushobora kwihweza no gusuzuma aho bugera n'icabitumye, canke ngo twihweze imigenderanire iri hagati y'ivyo bibi n'Imana, uko biri kwose. Ni co gituma, hamwe twobandaniriza gusa ku kwiyumvira kuri izo nkuru no kuri izo ngaruka, bigaragara yuko ikintu gikuru twokuramwo muri ubu buryo bw'ibihari ari uko hazoguma habaho ibindi bibi vyinshi. Yamara mu buryo bugaragara, ugufatira ibintu mu kivuga gurtyo nta na kimwe bishikako ku Mana /canke ku migenderanire yayo n'ikibi kiba muri iyi si yacu. . . . Ibintu dufise vyonyene dufatirako ni ibigize ibibi. Ivyo bintu twavuze ubwavyo ntibigiramwo ibimenyetso bigaragara vy'ukugene vyosuzumwa (ni vyinshi, n'ivyo twokwemeza twoba dupfuye kuvyemeza ariko bitagira ivyemezo, n'ibindi) canke ukugene bifitaniye isano n'Imana." (Feinberg 1994: 269, 288) Icyumviro c'abatamera ko Imana ibaho gishika ku kwemeza yuko "umuntu azi ico Imana itegerezwa canke ikwiriye kwiyumvira kandi ikwiriye gukora, kubera gusa umuntu yyiumvira ko azi ivyo akwiriye kwiyumvira no gukora iyo yari mkuba ari Imana" (Feinberg 1994: 178). Nk'uko Bruce Reichenbach abivuga, "Impari y'abize ivy'imenyeshamana isa naho ikomoka mu vyiyumviro vy'uko kubera *twebwe* twari gushobora kuba twarabujije yuko iyo mibabaro ibaho, n' *Imana* yategerezwa nay o kubuza ko iyo mibabaro ibaho" (Reichenbach 1982: 37-38). Amanyama canke ubwirasi bw'ico ciyumviro ni bunini, cane cane kubera "badashobora gutanga ibimenyamenya bikenewe kugira ngo berekane yuko Imana yari gushobora kubuza imibabaro ata kintu ciza kinini ihombye." (Ico gitab nyene: 37). Mu nca make, icyumviro cose c'abahakanyi ni ico bashaka gushikako c'ico biyumvira ku Mana ikwiye gukora canke itegerezwa gukora n'ibindi bintu vyinshi bijanye n'ivyo abatamera Imana bibaza ko ari ukuri (uburorero, hariho ibibi vyinshi; nta kibi na kimwe ata co kivuze canke gipfa kwizana; Imana yari ikwiye gukuraho ibibi vyose; Imana yari gushobora gukuraho ikibi kandi iciza kinini kikagumaho canke kandi idashizeho ukubabara kw'abantu gutewe n'ivyo bibi). Ico abatamera Imana bashingirako hamwe n'ibindi bkomoka kuri ivyo vyose ahanini nta co bivuze kandi birakwegana kandi nta na kimwe muri vyo ari ukuri canke ukur kuzwi na gato!

- Ukuri ni uko, Imana izi ibintu vyinshi, n'ubwenge bwinshi *buto serangurika* kuturusha, ibona kure kurusha uko *twebwe* tubona hamwe n'ivyo ifatirako, kandi izi ubwenge bwinshi kurusha ubwacu. Stephen Wykstra yagereraniye ugutahura kwacu impamvu z'Imana zituma yemerera imibabaro n'ikibi n'umwana w'iamaze ukwezi kumwe ariko aragerageza gutahura intumbero n'impavu z'abavyeyi mu kumwemerera ko aca mu mibabaro, mu marushwa ivyo na vyo ni kuvuga ko bidashoboka na gatoya. Imanga iri hagati y'ubushobozi bwacu n'ugutahura bigereranjwe n'ivy'Imana birarenegeye kure cane ukugereranya impamvu z'abavyeyi n'iz'umwana amaze ukwezi kumwe avutse agerageza gutahura igituma abavyeyi bemerera uwo mwana guca mu makuba n'imibabaro. Ico Wykstra ashaka kuvuga ni uko "itandukaniro riri hagati yaho ubwenge bwacu bugarukira hamwe n'imbono ikenewe yo kurema ikirere biduha impamvu yo kwiyumvira yuko nimba ikirere cacu caremwe n'Imana dukwiye kwitega yuko . . . nimba hariho ibintu vyiza vy'impamvu zizwi n'Imana [zifatanye n'ikibi n'imibabaro], ariko kandi kenshi na kenshi bikaba biri kure y'ugutahura kwacu" (Wykstra 1996: 139-40; raba kandi Plantinga 1996: 75-76 ["Ikibi ntigishobora *gusobanurika* nimba kiri mu buryo bw'uko tudashobora kwiyumvira impamvu n'imwe Imana (nimba uwo muntu abaho) yari afise mu kwemerera ibintu nk'ivyo ko bibaho. . . . Nimba ukwemera Imana ari ukuri twari kwitega yuko hari kubaho ukudatahura ikibi. Kanatsinda, ugutahura guke kwerekana ko ata mpamvu n'imwe yo kwiyumvira gutahura integuro z'Imana muri ibi, mbere naho yohitamwo kuzitubarira no

yahisemwo atagoberewe kutumvira Imana, aya ku giti Imana yari yamubujije kuryako, inyuma yaho we n'ivyaremwe vyose vyacye bigwa," kugira ngo atorere umuti ukwo kudashoboka kuba hamwe hagati y'ukubaho kw'Imana ishobora vyose, izi vyose, kandi nziza hamwe n'ukubaho kw'ikibi, aho kuvuga gutnga iyi mpanuro ivana n'ivyo yakoze, "Imana irafise impamvu yumvikana yo kwemerera ikibi ko kibaho" (Oliphint 2013: 172). Ukwatura kw'ukwizera kw'i Westminster kuvuga ku bushobozi bwa Adamu bw'uko yatoye ata kagobero ibi bikurikira: "Umuntu ,ata kintu na kimwe yinona, mu butamenya bwiwe, yari afise umwidegemvyo, n'ubushobozi bwo gushaka hamwe no gukora ico abona ko ari ciza kandi gihimbara Imana ariko kandi, arabihinduranya, kugira ngo ashobore kurwa ntabishikire." (Westminster 1647: 9.2)

kuzidusigurira. Ariko kandi ukuri kw'uko ikibi kidashobora gusigurika no gutahurika ntibisigura yuko ivyo bituma Imana itabaho.”)]. Dufatiye kuri Bibiliya, ibi ni ukuri kugaragara kubera yuko “*ibikiri amabanga ni ivyo Uhoraho Imana yacu*” (**Gus 29:29**), ubu “*tugenda turongorwa n'ukwizera, ntiturongorwa n'ivyo tubona*” (**2 Kor 5:7**), kandi “*kuk'ubu turabira mu cirore ivyijiji, ariko ico gihe tuzoraba nk'abarabana imbona nkubone; ubu nzi agace, ariko ico gihe nzomenya rwose nk'uko namenywe rwose*” (**1 Kor 13:12**).

William Alston arashira umuco mwinshi muri ivyo; amaze kwerekana impamvu nyinshi zishoboka z'ibituma Imana ishobora kwemerera ububisha ko bubaho hamwe n'ukubabazwa, imibabaro, avuga ati, “Mbere naho twogerageza gukuraho izo mpamvu zose zavuzwe, ziyumvirwa zerekana igituma Imana yemera ko habaho imibabaro tuja twamaze gutanga, na ho nyene twosubira kubanza kuraba nimba hariho ubundi buryo butigeze kwiyumvirwa no kurotwa mu vyerekeranye n'ukwemera Imana kwacu. Kubera iki twokwiyumvira yuko ukugira neza n'ugutsindanishirizwa n'ijuru kurengeye cane ivyiyumviro, naho abavyanditse batashobora kubiheza? . . . Kubera yuko mu bisanzwe bidashoboka ko dutsindanishirizwa mu kuvuga yuko Imana idafise impamvu zihagije zo kwemerera E [ikibi] zitazwi kuri twebwe, kandi kumbure zidashobora no kumenyekana canke kumenywa natwe, nta n'umwe ashobora gutsindanishirizwa mu kuvuga yuko Imana idashobora kuba ifise impamvu zo kwemera ko ibi bintu bibaho: aba Bambi [igikoko ca William Rowe capfiriye mu muriro] na Sue [yafashwe ku nguvu agakorerwa ivya mfura mmbi, agakubitwa, hamwe n'ukwicwa kw'umukobwa w'imyaka itanu], canke ikindi kintu na kimwe kidasanzwe c'imibabaro. . . . Mbere naho . . . umwansi wanje yokuraho canke agahakana ibindi bintu vyose notanga nashize imbere nkerekana, yoguma afise ikibazo n'igikorwa adashobora kurengera co kwerekana ko yatsindanishirijwe mu kuvuga yuko ata bindi bintu biriho vyo kwerekana ko ijuru rifise impamvu zihagije mu kwemera ko ivyo bibaho. Ico kintu ubwaco ntigikunda.” (Alston 1996: 119) Timothy Keller na we avuga ati, “Nimba Imana ishobora vyose kandi izi vyose yoba ari yo iriko irategeka kahise kose na kazoza kose harimwo n'ibintu vyinshi bikwegana kimwe kikagira ingaruka ku kindi kandi zose zishaka kugira ico zishikako nziza, vyokwitwa ubusazi kwiyumvira ko tworaba ku kintu na kimwe cabaye ngo dutahure kimwe c'imiliyoni c'ivyo ico kintu kizovyara” (Keller 2013: 101). Mu nca make, “abizera ko Imana ibaho ntibakwiye kuba bofatira ku kintu na kimwe cemeza igituma Imana yokwemerera ko ikibi kibaho kugira ngo iyo Mana yemerwe. Barashobora kuba bovuga ko Imana ifise impamvu ariko iyo mpamvu iradusiga ntidushobora kuyitahura no kuyisigurira abandi. Ivyo ntivyoba binyuranije n'ukwizera kw'Abakristo kuvuga yuko ubwenge bw'Imana burengeye kure niyo ubwacu. N'ivyo vyose ntibifashe, kubera yuko kenshi na kenshi tubandanya kwizera ikintu tutazi ingene twogisigura. Nk'akarorero, umuntu arashobora kwizigira amategeko y'ivy'ubuhinga bwo guterateranya ibintu hakavukamwo ibindi, nubwo ikintu kanaka coba kitagenze neza ukuntu kanaka kandi umuntu ntashobore gusigura igituma vyagenze uko.” (Feinberg 1994: 220)

Mbere na David Hume, uwo “icyumviro, ikibazo gishasha c'ikibi,” gikomokako aremeza, bishoboka ko tudashobora gutahura impamvu z'Imana z'ukwemerera ikibi n'imibabaro ko bibaho: “ubwenge nk'ubwo bufise aho bugarukira butegerezwa kuba bukomoka mu kutamenya kwiwen'ukutabona kwiwe, kandi bukemera ko hariho inyishu nyinshi kuri ivyo bintu [ibibi n'imibabaro n'amarushwa], igihe cose bizokwama bisiga ubwenge n'ugutahura kw'umuntu” (Hume 1779: part 11, 200). Igitabu ca Yobu conyene cari gikwiye kutubarira yuko “vyose ari ubusa gusa kandi ko tudakwiriye kubitako umwanya mu kuvuga no kwiyumvira yuko ubwenge bw'umuntu bushobora gutahura impamvu zose Imana ishobora kuba ifise ku kintu na kimwe c'imibabaro n'amarushwa, tutarinze kuvuga mbere impamvu ifise ku bibi vyose” (Keller 2013: 95). Kubera bimeze biryo, ntibishoboka k'uwutemera ko Imana ibaho ko atanga impari zumvikana ko ukubaho kw'icaha, ubwinshi bwaco hamwe n'ukwiyongeranya kwaco bituma Imana itabaho.

- Kubijanye n'ibibi bizanwa n'ibidukikije (uburorero, ugutigita kw'isi, imyuzure, ukutagenda neza vy'ibigize umubiri, ingwara), mu buryo budasanzwe urutonde rusanze rwagenze nabi kubera umuntu yaguye mu caha (**Ita 3:17-19; Rom 8:20-22**). John Frame avuga ati, “ibibi tubona ni umuvumo wazanywe kw'isi kubera umuntu yakoze ibibi. Ikibi gikora nk'igihano ku babi kandi kigakora nk'ugukosora n'ugutoza indero kuri abo ari abagororotsi kubera ubuntu bw'Imana. Vyongeye bitwibutsa ko hariho ibizanwa n'icaha kandi ko hariho n'ibikwiye gucungurwa [raba **Kol 1:20**].” (Frame 2008: 142) Mu yandi majambo, baba abantu canke ivyashizweho nta na kimwe kiri “mu rutonde rwiza” mu buryo Imana yari yarabigize, yarabishizeho (**Ita 1:31**) ariko vyose vyarononekaye kandi bikurwa mu rutonde rwiza rwavyo vyarimwo bikiremwa kubera ukutumvira kw'umuntu atumviye Imana. Ni co gituma ata vyiza gutatira Imana ku bintu bibi n'ubwaga bukunda gushika.

Hejuru y'ivyo, Imana yaremye isi aho abantu n'ibindi vyaremwe bishobora kuba no gukorera mu buryo bwiza. Isi ironkomeye n'ibintu vyinshi biberanye n'ukugene ivyaremwe Imana yabishizeho. Rimwe na rimwe ivyo bintu bibaho bivyara ingorane zikomeme. Yamara, “ni ubusazi gufata ibintu vyiza bikora neza kenshi

na kenshi ukabifatira mu kivuga n'ibikora nabi canke na ho rimwe na rimwe bigakora nabi kandi bikavyara ikibi, cane cane iyo dufise icyumviro c'ivyo dushobora kuronka mu kibanza cavyo” (Feinberg 1994: 149). Richard Swinburne na we nyene avuga ati, “hategerezwa kuba hariho ibintu bivyara ibintu bibi mu bisanzwe (mu yandi majambo ibibi bitatewe, bitakomotse ku vyo abantu boba barakoze canke barateje) nimba abantu bazi ingene bashobora guteza ingoane n'ibibi ubwavyo canke na ho nimba bashobora kubuza yuko ivyo vyago, izo ngorane n'ivyo bibi kobishobora kubaho. Kandi hategerezwa kubaho ibibi vyinshi nk'ivyo, nimba abantu bafise ubwenge, kuko nk'uko tuja twarabibonye, ubwenge budakekeranywa bw'ibizobaho muri kazoza buza hafatiwe ku vyigeze kubaho muri kahise. . . . Tuvuge yuko abantu bahisemwo kwubaka ibisagara ahantu hakunda kuvuga ikinyamugigima, bakaba bazi ko aho hantu kinyamugigima gikunda kuhasenyagura bagashira mu kaga gakomeye abantu mu myaka myinshi iri imbere, canke bakirinda kwubaka ibisagara ahantu nkaho. None uguhitamwo nk'ukwo kwobaho gute kuri bo kiretse bazi aho ico kinyamugigima gikunda kuba bakongera bakamenya n'ingaruka z'ico kinyamugigima? Kandi none ivyo boteba bakabimenya gute, kiretse ico kinyamugigima carabayeho muri kahise kandi kubera ibintu batari basanzwe bazi, nkuko vyabaye m kinyamugigima ca Lisbon mu mwaka wa 1755? . . . Ibibi bidasanzwe vyashikiye ibikoko bitanga impamvu n'inyishu nyinshi bitoharurika ku bantu zo kumenya ubwenge bw'ivyo bahitamwo biri imbere yabo, ahabitswe ibintu abantu kenshi na kenshi bakoresheje—mu kubona ayo intama zabonye, abantu barize kubona ko hariho imfyisi n'ingwe zirya izo ntama; barabona inka zirwa mu manga, baca biga kutajabuka izo manga, n'ibindi n'ibindi.” (Swinburne 1979: 207, 208, 209)

Ikirengeye ivyo, ico kintu kigirira akamaro ibidukikije n'ukugene ibintu biremwe kandi vyubatse birashobora na vyo nyene gutera ingorane, akarorero, amazi ni ngombwa kugira ngo ubuzima bushobore kubaho no kubandanya ariko umuntu arashobora gutwarwa n'ayo mazi; kugendagenda birakenewe ariko muri ukwo kugendagenda umuntu arashobora gukomereka canke ikintu kikamurwako canke mbere akanapfa igihe aguye canke ikintu kimuguyeko. Ivyo yunguka ni vyiza cane ku buzima uko tubizi kugeza yaho kubihindurano guhindura ingene ivyo bintu bikora vyoca bihindura ahanini ubuzima hamwe n'isi ubwavyo. Bruce Reichenbach avuga ati, “Mbega vyosaba iki guhindura amategeko asanzwe ariho ku bijanye n'uguhinduka kw'ivyo wariye bihindukira mu nda kugira ngo ibintu vy'ubumara bishobora kuba biri mu vyo wariye ntibigire ingaruka mbi ku kugene umuntu asanzwe aremwe n'ukugene umubiri wiwe usanzwe ukora? Mbega ukugene umuntu aremwe n'ingene ivyo aya bishika mu nda vyotegerezwa guhinduka kugeza yaho atoba akibaye wa wundi turiko turavuga afise ingene ibihingura ibifungurwa mu mubiri wiwe vyubatse kandi bisanzwe biremwe? Guhindura isi y'ubu bihagije kugira ngo hakurweho ububisha busanzwe, kandi rero kugira ngo hashirweho iyindi si ishoboka ifise amategeko anyuraniye n'ayasanzwe ahari, vyosaba yuko hobanza guhinduka ibintu bisanzwe biriho ubwavyo. Vyotegerezwa kuba btandukanye n'uko bimeze ubu, kugeza yaho ibibigize vyotegerezwa na vyo guhinduka. Umuriro ntiwoba ukicaka canke na ho ibintu vyinshi ntivyoba ivyo gucana dufatiye ku kamere kavyo; umuravyo wategerezwa kuba ufise ububasha bukeya canke na ho ukwigizayo ibintu bije biwugana; amashamba yokwinjirwamwo kugirango amashami canke ibiti ntibikomere abantu. . . . Ugushirwaho kw'amategeko atandukanye asanzwe afise ingaruka ku bantu kugira ngo abuze ingaruka zikunda kuboneka zitewe n'ububisha vyosaba uguhinduka kw'abantu ubwabo.” (Reichenbach 1982: 110-11)

- Ku bijanye n'ivyo dupfa kwemera canke ibishika ataco vyubakiyeko canke bivuyeko vy'ububisha bwinshi (uburorero, Bambi ya Rowe n'akarorero ka Sue), Reichenbach avuga ati, “impari z'abatamera Imana zivuga yuko abaca mu mibabaro ata mpamvu ko ivyo ataco bivuze, kubera yuko tutazi ikintu na kimwe c'agaciro kanini cabiteye. Yamara ibi bigize ubujuju; ariko turazi ko ata kintu na kimwe kizana ivyiza birengeye hatarinze kubaho ikintu kibanje kwononekara. . . . Aharira avuga yuko mbere n'agakoko kariko karababara ivyo bidakwiye kuba ata co bivuze, ntivyumvikana kuvuga yuko ivyo ari ko bimeze ku bantu bose bariko baraca mu mibabaro ata co bivuze. Yamara iki na co guca kivyara ikindi kibazo; igikwiriye kwerekanwa no kugaragazwa ni uko ata bintu nk'ivyo bibaho.” (Reichenbach 1982: 38; raba kandi Trau 1986: 485-89) Feinberg yongerako ibi, “umuntu ategerezwa kubanza kwerekana ko hariho *ibintu vy'ukuri* bigaragaza ko hariho imibabaro ata co ivuyeko imbere yuko dushobora kwizera yuko bimwe mu bivugwa vyinshi canke mu biba vyinshi vy'imibabaro ata co ivuyeko canke ataco ivuze. . . . ico kizoba ikibazo gikomeye n'ukuri kugoye kwemera, cane cane kubera ubwenge bwacu bugarukira hagufi. Abatizera Imana ko ibaho ikizobanzereza ni ugutanga ibimenyamenya kanaka vy'uko ububisha kanaka ata nkeka ko ataco buvuze canke bushingiyeko, ariko ko 'bishoboka ko ata co buvuze' ntibihagije mu kwishura ivyo Reichenbach yavuze ku kibazo kijanye n'ivyo yishuye.” (Feinberg 1994: 180)³⁷

³⁷ Keith Yandell avuga ati, “Hariho ububisha bugamije, iherezo ryabwo n'intumbero zabwo nimba zibaho zitagaragara kandi bitavuga yuko bwari bugamije ibintu nk'ivyo, kubera atari ukuri ko ari vyo bwari buhekeyeko ico kintu rero cari

Timothy Keller avuga ati, “Mu bijanye n’ibitagenda neza, abahinga barize baramenya yuko ibintu binini binini—nk’ibijanye n’igihe—birashobora kuba ibanga rinini ku vyahindutse. Akarorero gakunda gutangwa ni ukuvuga yuko ikinyugunyugu kiguye muri China cariko kiraguruka kubera umuyaga mwinshi kitashoboye kumenya ko uvuye ku gihuhusi co muri Pacifique y’epfo. Ariko nta muntu ashobora guharura n’ukuvuga atihenze z’ukuguruka kw’ikinyugunyugu. . . . mbere naho ingaruka z’ukuguruka kw’ikinyugunyugu . . . zigoye cane guharura, none vyocura iki ku mwana w’umuntu kuraba ku ngorane mbi, zisa n’urupfu ‘rutagira insiguro’ rw’uwukiri muto kandi ntagire n’iciyumviro na kimwe c’ingaruka y’urwo rupfu rw’uwo muntu ruzogira muri kazoza?” (Keller 2013: 100-01) Mbere n’uwutemera ko Imana ibaho yitwa William Rowe aremeza ibi, “vyosa naho hoba ari ugusaba ikintu c’ukumenya ubwenge bwose bubaho ku ruhande rwacu imbere yuko tuvuga yuko tuzi ko ata kintu na kimwe ciza cane gifatanye n’imibabaro y’igikoko mu buryo nk’ubwo ikintu gishobora vyos, kizi ubwenge bwose, kitoba carashoboye gushika kuri ico kintu ciza kitarinze kwemera yuko ukwo kubabazwa n’iyo mibabaro irinda kubaho canke ikintu kibi kanaka na co nyene kibaho canke mbere n’ikirengeye ubwo bubu” (Rowe 1996: 4).

- Ku vyerekeranye n’ubwinshi bw’ibibi, “Ugucira imanza kw’ukugene ubwinshi bw’ububisha ari bwinshi ku Mana nziza ikavyemeza bivana n’ukugene uwo ari we wese abiha agaciro, bitavanye n’ukugaragaza ivyemezo. Ni co gituma bidashoboka kwemeza ko hariho ibibi vyinshi gurtyo nyene gusa. Abo bose biteguriye guhakana ko Imana iriho bazoguma bibaza ko hariho ibibi vyinshi, aho abatizera ko Imana iriho bibazo ko ivyo ari ivyoshobora kwihanganirwa. Nta na kimwe muri ibi ariko cemeza ko hariho ibibi vyinshi. Ni co gituma, ivyiyumviro c’uko hariho ibibi vyinshi cane canke ibibi bihagije bidashobora guharurwa nk’ *icemezo* co kwemera canke co guhakana ko Imana Iriho. Nimba ari uko, nta ngorane biteje ku kwemera Imana.” (Feinberg 1994: 265)³⁸ Nk’uko bimeze mu kwemeza yuko ibibi bimwe “ata co bivuze”, dufatiye ku vyo tuzi bifise aho bigarukira (cane iyo twigereranije n’ubwenge bw’Imana), ico cemezo c’uko hariho “ibibi vyinshi birenze urugero” ni uko gusa—iciyumviro, atari icemezo, cemeza ko dutegerezwa kugira ico dufatiye ko c’uko hariho impamvu zatumye Imana ivyemerera ko bibaho. Kubw’ivyo, nta kimenyamenya kiriho cerekana ko Imana itabaho. Dufatiye ku vyo tuzi, ibibi bike bishobora kubaho kandi ni vyo twipfuzako vyoba bike, ariko dufatiye ku kugene Imana ibona ibintu kandi tugafatira no ku bwenge bwayo bw’ “ukugene ibibi biri mu nteguro zayo n’intumbero zayo n’ukugene bikwegakwegana n’ivyiza hamwe n’ibindi bibi, ntidushobora kumenya neza ko twoshobora kurema isi inyuranye n’iyo dufise ubu. . . . nimba uguca imanza gufatiye ku bibi vyinshi tutabanje kumenya igituma ibintu bimeze uko bimeze, ni impfagusa ko twokuramwo ibintu vyemeza ko hariho mu by’ukuri ibibi vyinshi.” (Ico gitabu nyene: 308) Ikirenzeko, hariho ibintu vyinshi vy’ikibi binyuranye kandi bimeze kumwe bishobora gutsindanishirizwa mu buryo bwinshi bunyuranye. “Ntidukwiriye ko ibibi bibiri bisa Imana yavyemereye ko bibaho kubera intumbero imwe yayo. . . . Ingaruka zavyo ni uko ibibi twibaza ko ari ivyongewe canke ko ari ibibi vyinshi cane bishoboka ko atari uko bimeze igihe cose, kubera yuko ivyo bibi bishobora kuba bifise intumbero zitandukanye n’insiguro zitandukanye kuruta uko tuvuyumvira.” (Ico gitabu nyene: 308-09)

- Ubwa nyuma, “Imana ntisabwa gushiraho ibintu bishasha mw’isi, kuko ukubaho kwayo ubwayo bwite ni ikintu ciza kurusha ibindi vyose. . . . [Uwemera] ntakeneye kwerekana yuko iyi si yacu ari nziza kurusha izindi zose canke ko ari yo ya mbere. . . . Ico akora asigura gusa yuko iyacu ari imwe muri ayo masi meza

gusa kiba ikigaragara kuri twebwe. Ntibisigura yuko ubwo bubusha butagamije kumbure ibintu nk’ivyo, kubera nimba bitari uko ko vyari bigamije ico kintu, nta nkeka ko vyari kugaragara kuti twebwe. Ntivyumvikana rero yuko tudakwiriye kwizera yuko ata co bigamije, kubera ari amakosa ko bitumvikana ko twizera ata co bigamije kandi kubera ari uko biri bitagaragara kuri twebwe ko ataco bugamije.” (Yandell 1989: 19-20)

³⁸ Hariho ikintu gisa n’ico cerekeranye n’ubwinshi n’ukwiyongeranya kw’uburibwe n’imibabaro. “mu gihe turiko turiyumvira dushobora kugerageza guterateranya imibabaro yose y’ibikoko n’abantu bose biri mw’isi, mu bibanza vyose no mu bihe vyose, igitigiri nk’ico c.imibabaro tuba dutoye ntikibaho kandi ntigishobora no kubaho. Ububabare n’imibabaro ntishobora guterateranywa. . . kubera yuko hamwe yoterateranywa ntiyoshobora gukwirwa mu bwenge bw’umuntu n’umwe. Nta kintu nk’ico kibaho citwa ‘ imibabaro iterateranijwe canke ishizwe hamwe’ kubera impamvu imwe yonyene yoroshe ko iyo mibabaro yose idashobora guterateranirizwa ku muntu umwe.” (Boyd 1999: 98-99) Umuntu wenyene yakomanirijweko ububabare n’uburibwe n’ibibi vyose vy’iyi si “ni Imana Ubwayo; kuko irazi uwo ari we wese mu bana bayo n’ivyo yaremwe vyose ako kanya nyene kurusha uko ivyo vyaremwe n’abo bantu bashobora kwimenya ubwabo, kandi yumva ububabare n’imibabaro n’ivyago vyabo bariko baracamwo kurusha uko ubwabo bo nyene bavyumva canke babicamwo. . . . Nimba hariho ugukomanirizwako imibabaro, ntibigirwa n’ubwenge bw’umwana w’umuntu kandi iyo mibabaro ntishobora kumenywa n’ivyo umuntu buntu ashobora gucamwo, ariko bishobora kumenywa n’ubwenge n’umutima w’Imana ubwayo. Imana yonyene ni yo ishobora kumenya imibabaro y’iyi si, kandi ni yo yonyene ishobora kuyikorera. Yamara ni twebwe tuganya kubera iyo mibabaro n’ayo marushwa! Tukayirunda, tukayagiriza Imana nk’impamvu y’ukutizera yamara igihe cose ari yo iyikorera mu Rukundo kandi ikayicungura ikoresheje imbabazi n’impuhwe zitoserangurika zitagira iherezo.” (Ico gitabu nyene: 99; raba **Yes 53:3-12**)

ashoboka Imana ishobora kuba yararemye.” (Feinberg 1994: 36, 142) Michael Peterson avuga ati, “Reka twiyumvire akanya gatoya nimba ukugene ibintu vyacu vyubatse bishobora guhana uwo muntu atuma bikunda kuri twebwe ko tubaho, kugira ngo dushobore kubona ibimeze neza ubwa mbere, kandi kugira ngo tugire insiguro y’ubuzima abantu babayeho aho bashobora gushika. Kanatsinda, twama ducirakw iteka ababeshi, abasuma, n’abicanyi, yamara ntibigaragara neza ko dukwiye vyongeye gucirakw iteka Imana no kwagiriza Imana ko yashizeho icatumye abo bantu bakora gurtyo. Nta nkeka ko bijanye na mpwemu w’Imana yatumye arema ahantu ibintu bikorerwa kandi akarema abantu benshi bafise iherezo baba aho hantu.” (Peterson 1982: 127) Igihe rero hariho ibibi bibaye canke bikozwe n’abantu canke akamere canke ibidukikije, “ni kubera tuba mw’isi y’ivyaha, isi yaguye ikava mu kibanza cayo. . . . Ubuntu bwayo, butuma ibibi vyinshi bitaguma vyiyongeranya nk’uko biri, vyerekana ukugira neza kwayo kubera yuko ubwo buntu tutari tububereye.” (Feinberg 1994: 148) Dutegerezwa kwibuka ko, “ububasha bw’Imana n’urukundo rwayo bitayitegeka gukora ibintu vyiza vyose bishoboka. Bisaba gusa yuko ico ikora ico ari co cose gitegerezwa kuba ari ciza kandi ko bidashobotse ko ikora ikintu ciza yategerezwa gukora [akarorero, gukuraho ikibi], itegerezwa kuba ifise impamvu zayo zumvikana zo kudakuraho ico kibi.” (Ico gitabu nyene: 178) Yamara, nta tegeko ririho ku Mana, haba mu vyiyumviro canke mu bundi buryo ubwo ari bwo bwose, kutubarira igituma yahisemwo gukora ivyo canke kudakora ikintu.

Bibiliya iravugaga yuko umusi umwe Imana izorema isi itakigiramwo imibabaro, uburibwe, ikibi n’urupfu canke umuvumo (**Ivyah 21:1, 4; 22:3**). None ni kubera iki atatanguriye kuri iyo si kubera iyo si yari kuba nziza kuruta iyacu? Feinberg arishura ati: “Yari kuba nziza kurushiriza kubera impamvu ki? Kumbure, Imana yari ifise ibintu vyinshi yagomba gushikako igihe yahitamwo kurema isi. Nta nzira n’imwe iriho kuri twebwe yo kumenya yuko iyo yindi si yari kuba yarashikije izo zindi ntumbero z’Imana kurusha iyi si yacu. Hejuru y’ivyo, mbere naho twokwiyumvira yuko intumbero y’Imana yonyene ari ukwihesha icubahiro, ntituzi yuko ibigirwa muri iyi si yacu ku neza y’isi yo muri kazoza ko yozanira icubahiro kirushirije kuba ciza Imana kurusha ico ironka muri iyi si n’iyizozo.” (Ico gitabu nyene: 142) Kubera Imana bigaragara ko yashatse kurema isi yuzuye ko abantu abantu batagira icubahiro (atari ibitangaza canke abantu bari musiy’abantu canke abantu bahawe “icubahiro”) kandi ikabashira mw’isi aho bashobora gukorera, kubuza ikibi mu bantu vyotegerezwa gusaba impinduka zikomeye mu kameremere k’abana b’abantu, kandi no kubuza ikibi vyosaba vy’ukuri impinduka zikomeye mu bintu bisanzwe vy’ukugene isi imeze, kugeza yaho integuro y’Imana y’ukurema icaremwe muntu nkatwe mw’isi isanzwe nk’iyacu vyoca vyankirika (raba Feinberg 1994: 130-36, 149-54, 309-10). “Mbega Imana yarihenze gushiraho izo zindi ntumbero? Ivyo vyoba igihe conyene boba ari babi na bo nyene ubwabo, ariko si ko biri.” (Ico gitabu nyene: 142) Ni co gituma, “nimba Imana idashobora kuvaniraho rimwe ikibi kandi ngo ishitse izindi ntumbero zayo kuri iyi si yacu (mu yandi majambo, ntibishoboka mu buryo bwumvikana kubikorera rimwe), rero ntitegerezwa kubikora vyose [mu yandi majambo, ntitegerezwa gukuraho ikibi]” (Ico gitabu nyene: 125). John Hick aheraheza avuga ati, Mu gushinga ijisho ku bwinsi bw’ibibi kw’isi, “ugutora amahinyu nk’uko kw’abantu birazazanira kumenya ukugene ijuru ritegerezwa kuba rimeze, nk’ahantu heza hakwiye kuba abantu batazobaho ibihe bidashira, harimwo ukugene iyi si yategerezwa kumera, nk’ahantu haba abantu bariko baragerageza kumera neza no gutungana ata gatosi” (Hick 1977: 293-94).

III. Imigenderanire iri hagati y’Imana nziza, ukubaho kw’icaha n’ububisha

Hariho impande nyinshi ku migenderanire y’Imana n’icaha n’ububisha dutegerezwa kuguma twiyumvirako igihe cose twiyumviriyeye yuko Imana ishobora vyose, izi vyose kandi ari nziza uburyo bwose, ariko kandi ikaba yaremeye icaha n’ububisha ko bibaho.

A. Imana irigenga kandi iri hejuru ya vyose, yama iriko irakora kugira ngo ishitse integuro yayo

Bibiliya yerekana ko Imana yigenga ku kintu ico ari co cose kandi ko yama iriko irakora mu bintu vyose vyerekanyeye n’ubuzima bw’isi kugira ngo ishitse integuro yayo (raba **1 Ngo 29:11-12; Yobu 12:13-25; Zab 103:19; Yes 40:21-26; 46:9-11; Dan 4:35; Ivyak 4:27-28; Rom 9:14-24; Ef 1:11; Ivyah 17:14-17**). Ibi bizwi nk’inyigishocanke nka dogitrine y’ukugira neza kw’Imana, mu yandi majambo “ukwo kubandanya gutanga ingoga z’ijuru aho Umuremyi akingira ivyo yaremeye vyose, zama ziriho mu bintu vyose bishika mw’isi, kandi igatumbereza ibintu vyose ku gihe cavyo c’impera vyashingiwe” (Berkhof 1949: 181). Nk’akarorero, yaremeye imisozi, umuyaga, atuma umutwenzi utambika, arema n’umwiza. (**Amosi 4:13**); atuma umuyaga uhuhuta, n’amazi atemba (**Zab 147:18**); ategeka izuba, ukwezi n’inyenyeri, atuma ikiyaga gisuriranya (**Yer 31:35**); ni we atuma ibiterwa n’ivyatsi bimera, bikura (**Yes 41:19-20**); ni we aganza ibikoko (**Yobu 39**). Imana kandi irigenga kandi iracungera mu biba mu bantu. Nk’akarorero, ni we atuma umuntu abaho canke apfa, igatuma umuntu avuka ari ikimuga canke akomeye, ituma agwara canke apfa, muri izo mpfu mbere n’ “inzirakarengane

zizamwo” (Ita 20:17-18; Kuv 4:11; 2 Sam 12:15; Neh 9:6; Yobu 12:9-10; Yes 44:24; Ezek 24:15-18); Ni we ashira abantu hejuru abandi nab o akabacisha bugufi (1 Sam 2:7); ni we ategeka amahanga (2 Ngo 20:6; Zab 33:10-11; Yes 40:23-25); ni we ashitura imitima n’ impwemu y’abantu, ni we ashira ivyiyumviro mu mitima y’abantu, kandi ni we ahindura imitima yabo (Ezira 6:22; Neh 2:12; 7:5; Zab 105:25; Yes 44:28; Hag 1:14). Mu kuba hejuru y’ibintu vyose kwayo harimwo ukuba hejuru mbere y’ugufata ingingo z’ivyaha vyose vy’abantu (Ita 45:5-8; Luka 22:22; Ivyak 2:23-24; 4:27-28; 13:27; Ivyah 17:17). Ingaruka, Bibiliya itubarira yuko, “*Igihimbaye Uhoraho cose ni co akora, mw’ijuru no mw’isi, mu kiyaga n’ibwina hose*” (Zab 135:6). Imana ivuga yuko “*Ahera kw itanguriro nkavuga ivy’iherezo, ngahera no mu bihe vya kera nkavuga ibitaraba, nkavuga nti “kandi ivyo nzogomba vyose nzobishitsa. . . . Narabivuze; no kubishitsa nzobishitsa; narabigabiye, no kubikora nzobikora.”*” (Yes 46:10-11)

B. Ukwigenga n’ukutavogerwa kw’Imana hejuru y’ibiba harimwo ukutavogerwa n’ukwigenga hejuru y’icaha yamara atari mu buryo buyituma icumura canke iba

Abantu benshi bagerageza gukingira Imana mu kuvuga ko ata ruhara na *rumwe* ifise mu caha no mu bibi bibaho (bashira ibibi vyose kuri Satani canke ku caha c’umuntu ku gatwe kiwe). Yamara, Bibiliya yerekana ishusho igoye kandi inyuranye n’ivyo. Ku ruhanda rumwe, “ingeso mbi canke ububisha si ikintu Imana yaremye igihe yarema ibindi bintu. Si ikintu gifadika na gatoya. Imana yaremye ibintu bifadika, harimwo isi n’abantu bayibako. Imana yashatseko dukora, kuko yaturemeye ugukora, kandi yaturemeye dushobora gukora. Yamara ntiyigeze idukorera ivyo bikorwa kandi ntiyigeze ikora ivyo dutegerezwa gukora, kandi ntiyaremye ivyo dukora. Ni co gituma, tudashobora kuvuga yuko Imana yashatse ko haba ibibi kuko tubifise, biriho mw’isi. Imana yipfuzaga kurema kandi yaremye abantu bashobora gukora; yamara ntiyaremye ivyo bakora, ntiyaremye ibikorwa vyabo (vyiza canke bibi).” (Feinberg 2001: 788; raba kandi Adams 1991: 59 [“Yatangaje ukubaho kw’icaha mu buryo bw’uko abantu ubwabo bavyishakiye, ata gahato (mu yandi majambo, badafashwe ku gakanu kandi bafatiye ku kameremere kabo)”]; Koukl 2012: ntishashizwe ahabona) Mu yandi majambo, Imana irubaha ukugororoka kw’abantu n’ukuvuga ukuri kwabo, *nk’abantu*. Nticungera abantu nk’aho ari ibirobo, ibipupe, umuntu afyonda bigaca bikora ico bitegetswe gukora. Abantu barashobora kwiyumvira ivyiyumviro vyabo bwite, kandi bagahitamwo ivyo bagomba mu vy’ukuri.

Nkuko nabivuze aho hejuru, “Imigenderanire y’Imana n’isi iratahuritse: Imana iriho kandi irakora ahantu hose hari isi. Imana ntirema isi kugira ngo ice iyireka yamara Imana irema isi maze igaca yinjira muri iyo si, ikaba muri iyo si, *nk’Imana*. . . . Imana yama iriho mu bihe vyose kandi yama iriko irakora mu bintu vyose. Guhera mu bintu binini gushitsa ku tuntu duto duto, nta kintu na kimwe kija kure y’Imana. Imana ntishobora gukurwa mw’isi canke mu buzima bw’ikintu na kimwe caremwe. vyongeye, ukubaho kw’Imana ntigusigura yuko Imana ibicungera ku rwego rutoya canke ko ubugombe bw’ijuru budashobora kurengwako.³⁹ . . . Isi igumana ukugororoka n’ukuri nk’icaremwe nubwo yuzuyemwo Umuremyi wayo. . . . Imana—yo irengeye isi—ikorera mu migenderanire y’imbere mw’isi, yamara idakorera inyuma yayo. . . . Ivyo ni ukuvuga yuko vyose Imana n’ivyaremwe bifise akamaro kanini mu bihingurwa, kandi uruhara rwa buri wese mu gikorwa bakora ni urufatangane mu bijanye n’ukugene bakora hamwe n’ingaruka z’ivyo bakora. . . . Yamara, mbere ikirengeye ivyo, Imana iha abantu ubushobozi n’uruhara mu buryo bw’uko *bishira Imana* mu migenderanire kanaka na bo. Uku kwiyemeza, canke iki cemezo kugizwe n’uguhoyahoya kw’ijuru hamwe n’ukwihanganira ukudakoresha ubushobozi mu vyaremwe. Nk’akarorero, Imana ntizokwigera ikora ukugwizwa kw’ibikoko canke gutuma ivyamwa vyinshi biba ku biterwa mu buryo budasanze, butokwemerwa. Ikindi kibi kirengeye ivyo, abantu barahawe umwidemvyo wo kwisambura no kwiyonona, n’ubwo ivyo atari vyo Imana ishaka, atari bwo bugombe bw’Imana. Uku kwiyemeza guha ubushobozi, uburenganzira hamwe n’uruhara umuntu ku vyaremwe kuvyara yuko ijuru riharura ku vyaremwe⁴⁰ mu vyo Imana yaremye kandi biciye muri ivyo nyene ubugombe bw’Imana bukorera mu buzima bw’isi.” (Fretheim 2005: 23-24, 26, 27; raba kandi Berkhof 1949: 188-90) Mu

³⁹ Hariho uburyo bwinshi butandukanye ku nsiguro y’ “ubugombe” bw’Imana. Ubugombe bwayo canke bwiyumvirwa bushobora kanatsinda kuzogwanywa n’abantu; yamara ibanga ryayo canke ivyo yagabiye ntibizokwigera bigwanywa kandi naho vyogwanywa ntivyotsindwa (raba aho hepfo, ibice vya III. B.-E.).

⁴⁰ Igihe Fretheim avuga ko Imana “ibeshwaho” n’ivyaremwe, bitegerezwa gutahurwa yuko aba ariko arafatira gusa ku kugene Imana ikora *icishije* mu vyaremwe vyayo, atari muri ako kanya nyene kandi atari no mu buryo burashe: “nta hame na rimwe ntabanduka ry’igikorwa cikwije mu vyaremwe, aho Imana icisha gusa igikorwa cayo. Mu bihe vyose igituma habaho igikorwa n’ukugendagenda bikomoka ku Mana. Hategerezwa kuba hariho igituma gikomoka mu nguvu z’ijuru imbere yuko icaremwe gishobora gukora. . . . Imana ituma ibintu vyose mw’isi bikora kandi bigendagenda vyerekeje ku kintu Imana ija yaragabiye. Ni co gituma Imana nay o ishoboza kandi ituma ivyaremwe vyayo, nk’ amasoko ya kabiri, bikora nubwo atoba abishoboje akabiha inguvu mu buryo busanzwe yamara mu kubaha inguvu kugira ngo bikore ibikorwa kanaka.” (Berkhof 1949: 189)

kugumana ivyo vyiyumviro bibiri binyuranye vy'ibigenda bibaho kw'isi, Paulo abwira Abakristo ati “*Nkuko mwamye muganduka, abe ari ko mushitsa agakiza kanyu mutinya muginda agashitsi kukw’Imana ari yo ikorera mu mitima yanyu ikabaha gukunda no gukora ibiyihimbara*” (Flp 2:12-13).

Dufatiye ku gutahurika kw’Imana ko iri hejuru ya vyose, n’iteguro yayo hamwe n’uko iriko irakorera mu biba vyose kw’isi kandi vyongeye abantu bakagumana ubugororotsi bwabo nk’abantu, Bibiliya kenshi na kenshi yerekana *insiguro zibiri zibangabanganye* ku biba vyose: Imana irigenga, iri hejuru ya vyose kandi ni yo yashinze ibiba vyose (ivyo, mu ruhande rumwe, ni insiguro yuzuye ku bintu vyose bigenda birabaho); yamara kandi ivyo bimatanye kandi ntibigabanura, ntibikuraho uruhara rw’abantu n’ibikorwa vyabo ku guhitamwo kwabo no ku vyo bakora (ivyo mu kindi cyumviro, na vyo ni insiguro yuzuye, ihagije ku bintu vyose bibaho).⁴¹ Ivyo bizwi nka dogitrine, inyigisho y’*ibibera rimwe*, mu yandi majambo, “ugukorera hamwe kw’ububasha bw’ijuru n’ububasha bw’ivyaremwe vyose, hafatiwe ku mategeko aja yarashinzwe imbere y’igihe, y’ukugene ivyo bizokora, bituma bikora kandi bigakora nk’uko bikora nyene” (Berkhof 1949: 187). Iyi dogitrine, iyi nyigisho irimwo ibintu bibiri: “(1) Ko ubushobozi bw’ibiriho budakora bwonyene ubwabwo, ni ukuvuga, mu nca make ko bidakoresha ubushobozi bwavyo gusa, yamara ko Imana iba iriko irakora ako kanya nyene mu kintu cose kiba gikozwe n’ivyaremwe. Ibi bitegerezwa kubana n’ubwo vyoba binyuranye n’ivyo Imana igomba. (2) Impamvu za kabiri ni iz’ukuri, kandi ntizirabwa nk’uko ari ubushobozi gusa bw’Imana bukora Ibi bitegerezwa gushimikirwako mu buryo bunyuranye n’icyumviro c’uko Imana ari yo yonyene ituma biba mw’isi.” (Ico gitabu nyene)⁴²

Ukwatura kw’i Westminster kw’ukwizera (mu mwaka wa 1647) gupfunyapfunya ivyo bintu muri ubu buryo: “3.1. Imana yamyeho ibihe vyose, yakoze, biciye mu bwenge bwayo n’inama yayo yera y’ubugombe bwayo bwite, idahaswe, kandi mu buryo ntasubirwamwo yategetse ico ari co cose kizobaho; ariko na ho biri uko, si uko Imana ari yo soko y’icaha, canke ngo umuryano uhabwe ubugombe bw’ivyaremwe; kandi si umwidgevmyo canke ukubera ibituma vya kabiri biba bikuweho, ahubwo biba bishinzwe. . . . 5.2. Nubwo, dufatiye ku kumenya imbere y’igihe ibizoba kw’Imana n’ivyo yategetse ko bibaho, impamvu ya mbere, ibintu vyose vyabayeho bidashubirirana, kandi bitihenda; yamara, kubera ubwo buntu nyene, Imana yatumye bicangacangana, biratatana, dufatiye kuri kamere k’impamvu zigira kabiri, kumbure bibaye ngombwa, mu mwidgevmyo, canke kubera urukwegakwegane. . . . 5.4. Ububasha bw’isumba vyose, ubwenge butoserangurika, n’ukugra neza kudashira kw’Imana gushika ubu vyiyerekaniye, vyagaragariye muri ukwo kugira neza kwayo, kandi kurarengeye mbere n’irwa rya mbere, kandi ibindi vyaha vyose vy’abamarayika n’abantu; kandi bitavuye ku kwemererwa n’Imana canke ku ruhusha rw’Imana na rutoya, ariko kubera ivyafatanye na vyo vy’ubwenge n’ububasha butovugwa, kandi mbere bikaba biri no mu rutonde, kandi n’ukugene bitegekanijwe, bitunganijwe, mu bwenge, bishika ku ntego zayo zera; ariko nubwo bimeze biryo, nk’uko ivyaba bibandanya kubaho bikomotse ku vyaremwe gusa, ariko ntibikomoke ku Mana, yo, kuko ari Iyera cane kandi igororoka, ntishobora rero kuba yoba isoko, canke inkomoko canke iyokwemera icaha.” (Westminster 1647: 3.1; 5.2, 4)

Reka ibi tubisigure. Dufatiye kuri iyo migenderanire Imana ifitaniye n’abantu n’isi, abanditsi ba Bibiliya “ntibatinya kuvuga yuko Yahweh ubwiwe mu buryo bwiwe budasobanuritse, bunyegejwe (ikinyegezwa gituma adashirwako ubwiwe ikibi) ‘mu mpera’ aba uwutuma ibibi vyinshi bibaho. . . . Imana ntiyinyegeze inyuma y’igikorwa kibi nk’uko itinyegeza inyuma y’igikorwa ciza. . . . Hariho agatambuko kanaka kaguma hagati y’Imana n’abantu igihe bacumuye. . . . Mu nca make, nubwo tudashobora gushira mu mirwi ivyo twoshira ahagaragara ngo twerekane ingorane, *naho biri uko dutegerezwa gushimangira yuko mu mpera ijuru riri inyuma y’ivyiza nk’uko riri inyuma y’ibibi mu buryo bunyuranye n’ubw’uko riri inyuma y’ivyiza*.” (Carson 1994: 28, 36-37) iyo migenderanire ikwegakwegana iri hagati y’ijuru n’abantu igizwe n’imiburiburi n’ibintu bibiri: (1) “Iyi ni imigenderanire yo ku bantu batangana; ni imigenderanire inyuranye, y’abantu batangana. Imana ni Imana twebwe ntituri Imana.” (Fretheim 2005: 16) Ibi bisigura yuko hariho itandukaniro ku rwego rw’ibigize Imana nk’Umuremyi n’ibitugize nk’ivyaremwe. Iryo tandukaniro hagati y’izo nzego rishobora kugereranywa n’itandukaniro riri hagati y’uwahimvye urukino hamwe n’umukinyi muri urwo rukono. Mu

⁴¹ K. Scott Oliphint aravuga ati, “Biragoye kubona ingene ikintu kimwe, nk’ukugira neza kw’Imana kwiyongeranya, bishobora kuzanira rimwe icagezwe c’Imana n’ubwigenge bw’igikorwa ca Adamu nk’aho ari kimwe mu bigize icagezwe c’Imana. Ariko mu vy’ukuri, mw’isi aho Imana, muri Kristo, yabira, ikambara ishusho y’umuntu ariko kandi ikaguma ari Imana, ntivyumvikana ukugene ukwo kuntu Imana ibigenza n’ukugira neza kwayo. Ivyo ni ukuvuga, nk’uko biri mu muntu Yesu Kristo akomanirije hamwe kuba Imanayuzuye kandi akongera akaba umuntu incuro ijana kw’ijana, ni nako ukugira neza kugizwe n’icagezwe c’ijuru n’uguhitamwo kw’umuntu mu buryo bw’uko at ana kimwe gitakara mu bigize ubumana n’ibigize umuntu.” (Oliphint 2006: 301)

⁴² Ivyongeweko vya 2 ni ikintu cerekana uburorero bwinshi bukomoka muri Bibiliya bw’ibintu bimwe vyitirirwa Imana kandi bikongera bikitirirwa ikindi kintu.

rukino rwise “Macbeth,” Macbeth yishe Duncan. “Shakespeare yanditse ubwo bwicanyi mu rukino rwiwe. Yamara ubwo bwicanyi bwabayeho mw’isi y’urwo rukino. . . . Twumba ukuri kwa Macbeth mu kuriha umwenda w’icaha yakoze, w’ubwicanyi yakoze. Yamara kandi twari kubifata nk’aho ari akarenganyo kabi cane iyo Shakespeare yari gusambishwa kandi akicwa kubera yishw Duncan. . . . Kanatsinda, hariho igituma twebwe dushira hejuru Shakespeare kuera yiyumviriye gushiramwo uwo mukinyi, Macbeth, kugira ngo atwereke ingaruka z’icaha.” (Frame 2008: 162-63) Kubera rero inzego z’ukuri zitandukanye hagati y’Imana na twe, ibigize Imana yiyitirira nk’ “umwanditsi w’urwo rukino” (akarorero, umuremyi, uwutuma ibintu bidatana, uwutanga amagegeko, umucamanza, umukiza) birarengeye cane ivyacu. Nubwo ico kigereranyo kiterakana neza ivyo tugomba kuvuga (twebwe, kanatsinda, ni ko turi naho Macbeth atariko ari), iryo tandukaniro mu nzego hagati y’Imana na twebwe ryerekana yuko tudasa mu bitugize, ivyo na vyo “bikaba vyosigura igituma abanditsi ba Bibiliya, badatinya kuvuga ko Imana ariyo ituma habaho icaha n’ubugizi bwa nabi, ntibayagiriza ko igira nabi” (Ico gitabu nyene: 163).⁴³ (2) Ni akayoberabahinga kadashobora gusigurika canke ngo gatahurike. Yamara nubwo biri uko, dufatiye ku Mana ishobora vyose, izi vyose, iba hose ifitiye integuro isi, yigenga, itavogerwa, kandi iba iriko irashitsa integuro yayo, kandi dufatiye ku vyaremwe bifise ubwenge bwo guhitamwo ivyo bishaka kandi bigakora ivyo vyarobanuye ku bushake bwavyo, imigenderanire hagati y’Imana n’Ivyaremwe vyayo nk’uko twabivuze aho hejuru *nta kundi itegerezwa kugenda*.

Imana ari yo yemera ko ibibi bibaho kubera ko itavyemereye kubaho bitoshobora kubaho, ica yemeza “*ica nyuma, iherezo uhereye ku ntango canke ku ca mbere*” (Yes 46:10), kandi yashizeho integuro isobanuritse neza y’ivyo yaremeye vyose, harimwo n’ibibi, iriko irashikana (Imig 16:4; Yes 46:8-11). Yamara, Imana ntifise uruhara ku kibi mu buryo bw’uko ariyo yoba isoko, inkomoko y’ububi, ikibi c’umubi (raba Ita 4:1-7; Yes 10:5-16; Hab 1:1-11; Ivyak 2:22-24). Imigenderanire y’Imana iri “inyuma” y’ikibi n’iciza bisigura yuko “Imana ihagarara inyuma y’ikibi mu buryo bw’uko n’ico kibi kidashobora kubaho inyuma y’uruzitiro rw’uko Imana itabishaka, nubwo ikibi tutokiyegeka: ikibi imisi yose tucegeka ku bindi bintu canke abakozi ba Satani. Ku rundi ruhande, Imana ihagarara inyuma y’iciza mu buryo bw’uko ico ciza kitabaho inyuma y’uruzitiro rw’ubugombe bw’Imana, yamara kandi ko iciza cose gikomoka kuri Yo, kiretse rimwe na rimwe kiva ku bindi bintu canke ku bandi bakozi b’Imana.” (Carson 1990: 213) Mu yandi majambo, Imana ntifise uruhara mu kibi mu buryo bw’uko atari yo itera ububi bw’ikibi canke ukuba icaha kw’icaha. Ni co gituma, Dennis Johnson avuga yuko “nubwo imanza zo kurandura zihishurwa muri kwa kwisubiriza kw’ukuvuza inzamba [zo mu Vyahishuriwe Yohana] gukomoka ku gicaniro co mw’ijuru kubw’intumbero z’Imana [Ivyah 8:1-19], uwoshirwa kw’icaha ku kurandurwa kw’isi si Imana umuremyi mwiza yamara ni kuri abo boheje abantu kutayumvira, kuyirwanya no kurwanya Kristo wayo, mu gutera imbuto z’ukwigungirako, ukwikekana n’ukwinubana, ubwansi n’intambara vyonona isi n’abantu bayibako [Ivyah 8:20-21]” (Johnson 2001: 154n.13; raba kandi Ita 4:1-7; Yes 10:5-16; Hab 1:1-11; Hag 1:5-11; Ivyak 2:22-24).

Berkhof abivuga gurtya: “Nta kanya na gato kigera kabaho aho ivyaremwe bidakorana n’ubugombe n’ubushobozi bw’Imana. Ni muri Yo tubeshyeho kandi *tugenda*, vyongeye turi n’ubugingo, karonka ukubaho kwacu, Ivyak 17:28. Ico gikorwa c’ijuru giherekeza igikorwa c’umuntu akanya akari ko kose n’ahariho hose, yamara ico gikorwa c’ijuru ntigica kinyaga umuntu ukwidgevya kwiwe. Ico akora kiguma ari igikorwa yahisemwo gukora mu mwidgevvyo wiwe, igikorwa azoharurwako, yagabiye gukora. Ukwo kuberaho rimwe ntikuvyara ukurobanura *icatumye ikindi kibaho* [igituma ca mbere] kandi ntigituma habaho ukurobanura *ica kabiri catumye ica mbere kibaho* [igituma ca kabiri]. Mu ciyumviro cose c’ukuri ico gikorwa ni ingaruka y’izo mpamvu zibiri zose. Umuntu ni kandi aguma ari we akora igikorwa. Bavinck yerekana ivyo acishije ku kugene inkwi zaka, ko Imana ituma zaka, yamara ko ukwo kwaka kudashobora gushirwa ku Mana yamara gushirwa ku nkwigusa kuko ni zo zaka” (Berkhof 1949: 189)

Yakobo 1 yerekana ingene icaha kivyuka **Yak 1:2, 12** aho hashima umuntu yihanganira “ibimugerageza” bitari bimwe. **Yak 1:13-14** arabandanya akavuga ati: “*Umuntu ni yageragezwa gukora ibibi, yoye kuvuga ngo “Imana ni yo ingerageje”. Kukw Imana itageragezwa n’ ibibi, kandi nayo nta we ibigerageresha. Arik’ umuntu wese ageragezwa, iy’akwezwe n’ivyo yipfuzza bikamusuka.*” Amajambo “ibigeragezo” no “kugerageza” bikomoka ku kintu kimwe, ni amajambo akomoka ku rivuga rimwe ni ukuvuga, izina n’irivuga bikomoka kw’ijambo ry’ikigiriki (*peirasmos* [amageragezwa] na *peirazō* [kugerageza]). Ibizungurutse ibivugwa ni vyo bitanga iryo tandukaniro: Imana idushira mu bihe kugira ngo itugerageze, idupime—harimwo n’ibihe aho dushobora kugeragezwa kugira ngo ducumure, kandi ikadushira no mu bihe izi ko dushobora kuzocumura, canke kuzotsindwa n’icaha—*yamara ntidukwegera, ntidutuma ducumura*. Ahubwo,

⁴³ Dufatiye ku butandukane bukomeye mu *ngazi* canke *inzego* hagati y’Imana na twe, kandi tugaca turaba ibikorwa n’uruhara Imana ifise n’uruhara dufise mu kubaho, Keith Yandell avuga ati, “Ivyo Imana ishobora kwemerera ko bibaho bivanye n’ukugira neza kwayo si vyo dushobora kwemerera ko bibaho bivanye n’ukugira neza kwacu” (Yandell 1989: 30).

igeragezwa ry’ugucumura riva imbere mu mutima, canke rikava ku rindi soko rya kabiri nko kuri Satani kandi ubugombe, uguhahamira gucumura kuva imbere mu mutima: “ingeso mbi, ibikorwa bibi bikomoka mu vyipfuzo vy’abantu. Ivyipfuzo vy’abantu bikomoka imbere mu mitima yabo si ibibi kandi ntibikora ikibi ubwavyo. . yamara igihe bikabuwe kugeza aho bidushikana ku kutumvira ivyo Imana yashize, yatugeze, aho ni ho tuba ducumuye. Ivyipfuzo si vyo bigize ikibi vyonyene, yamara, kubera ubugombe, ukwiyumvira, n’ibishika, ibishobisho, nk’akarorero, birafise na vyo nyene uruhara kuko bica vyinjiramo. Yamara Yakobo avuga yuko amageragezwa n’ibikorwa bibi bitangurana n’ivyipfuzo vyacu.” (Feinberg 2001: 789)

Tubona ivyo igihe turavye ukugene icaha n’ububisha vyinjiye mw’isi. Imana yaremye isi itagira icaha canke ububisha kandi ihejeje kubirema vyari “vyiza cane” (**Ita 1:31**). Imana yaremye abantu “mw’ishusho yayo” (**Ita 1:26-27**). Yabahaye ububasha bwo kwiyumvira hamwe no kugira ibigumbagumba, ivyipfuzo, intumbero, ububasha bwo guhitamwo, ubushobozi bwo kugendagenda, ibintu vyose vyiza dushobora gukoresha iciza (canke ikibi). Imana ihezagira umugabo n’umugore (**Ita 1:28**), ivugana na bo, ikagira imigenderanire n’ubucuti na bo (**Ita 1:28-30; 2:16-17, 19; 3:8-9**), kandi ibashira ahantu heza cane (**Ita 2:8-15**). Imana yabariye Adamu mu buryo bwumvikana ko adakwiriye kurya ku giti kimenyekanisha ikibi n’iciza kandi mbere iranamugabisha ku ngaruka zizomubako ni yahirahira akakiryako (**Ita 2:16-17**). Icaha cinjiye mw’isi igihe Adamu na Eva batumvira, bagarariza Imana mu kurya kuri ico camwa Imana yari yababujije (**Ita 3:1-6**). **Ita 3:6** herekana ingene icaha cakomotse ku vyipfuzo vya Adamu na Eva: “Uwo mugore abonye ico giti yukw’ari ikibereye kuribwa, kandi ko gihimbaye mu jisho, ari igiti co kwipfuzwa, kimenyeshya ubwenge, yamura ku vyo camye, arabirya, ahako n’umugabo wiwe bari kumwe, na we ararya.” Ibi ni vyo bizwi kw’izina ry’ “Igwa” ry’umwana w’umuntu.⁴⁴ Kubera yuko Adamu na Eva baserukiye umuntu kandi bashinzwe gucungera no kubwiriza ivyaremwe vyose, igwa ntiryagize ingaruka kuri bo gusa ariko ryagize ingaruka ku bantu bose hamwe n’ivyaremwe vyose (**Ita 3:14-19; Rom 5:12-19; 8:20-22**). “Imibabaro n’urupfu mu bisanzwe ni ingaruka zisanze n’uguca amateka agororotse, y’ukuri y’Imana ku caha cacu” (Keller 2013: 115). Mu nca make, intumbero ya mbere, canke integuro ya mbere y’iremwa yarononekaye kandi ubu ntimize uko yategerezwa kumera ico gihe. Nubwo habayeho igwa, abantu baracafise ububasha bwo kwiyumvira, bwo guhitamwo, n’ibindi ko Imana yaremanye abantu gushika n’ubu bamogoreye gukora na ntaryo ivyaha hamwe no kugarariza Imana (raba **Rom 3:9-18**). “inyigisho rukristo y’Igwa n’ingaruka z’iryo Gwa ku muntu no kw’isi yacu tubamwo bisigura yuko twese dufise uruhara mu vyaha vyacu kuri ibi vyose bibaho mw’isi [mu vyiyumviro no mu bisanzwe] ku bubasha bw’uburyo bwose. Imana si yo ari intsindwa, kuko yo nta kibi ikora.” (Feinberg 1994: 148)

Imana iremera kw’icaha kiba ariko atari kubera ububi, canke ububisha bw’icaha ubwacoariko ari kubera “intumbero n’imigambi y’igitangaza, myiza kandi ibereye” (Edwards 1984, *Ukwidagemvya*, §IX: 76; raba kandi Piper 2000: 107-31). Muri ubu buryo, Randy Alcorn avuga yukw’ Imana “yagabiye kuva mu ntango kwemerera ibibi, hanyuma igahindura ikibi ighereye ku mutwe, igafata ivyo abamarayika b’ikibi (abadayimoni) n’ abantu babi bagabiye ko biba bibi ariko ikabihindura ivyiza. . . . Birashoboka gupanga canke gutegura ikintu uzi ko kizozza utarinze gutama, kandi utarinze gukoresha inguvu kugira ngo bibe. Imana ntiyakoresheje *inguvu kuri* Adamu na Eva kugira ngo bakore ikibi, mugabo yarabaremye ibaremana umwidagemvyo kandi yemerera ko Satani aba mw’Itongo rya Edeni, izi neza idakekeranya ko bazohitamwo ikibi kandi izi integuro izohava ikora kugira ngo irokore, ikize ko kizovamwo icize kirengeye.” (Alcorn 2009: 226-27)

Ni vyo, abantu barashobora kuba bafie impamvu zituma bakora ivyo bakora (akarorero, gukora ikibi ibigirankana), yamara Imana irashobora kuba ifise izindi mpamvu zituma yemera ko ico kintu kiba (akarorero, gukora iciza canke gukura iciza mu kibi). Imana irashobora gukorera mu vyaremwe vyayo itarinze gukoresha igitugu ngo bakore ibinyuranye n’ivyo bipfuzo canke ubugombe bwabo (nubwo ubugombe bw’Imana canke impamvu z’Imana zishobora kuba zinyuranye n’izabo) kandi ubwiwe ntaba acumuye (naho ivyaremwe vyawe bishobora kuba bicumuye) (raba **Imig 16:2**). Kudandaza Yosefu mu buja (**Ita 45:4-8; 50:20; Zab 105:17**), ukuneshwa kwa Yuda aneshwa n’Abisirayeli (**2 Ngo 28:1-15**), guterwa kwa Isirayeli itewe n’ Abashuri (**2 Abami 19:20-31; Yes 10:5-16**), ugusambura I Buyuda hakoreshejwe Babuloni (**Ezek 11:5-12; Hab 1:5-11**), ukugura Yesu kwa Yuda (**Mat 26:20-24; Yoh 6:64**), kwigira imigambi mibi kwa Kayafa, abaherezi bakuru, n’ Abafarisayo yo kwica Yesu (**Yoh 11:47-53**), no kubambwa kwa Yesu kwakozwe na Herode, Pilato, Abanyamahanga, n’abantu canke ubwoko bwa Isirayeli (**Yes 53:3-10; Ivyak 2:22-23; 4:27-28**), ivyo vyose ni uburorero bw’ivyo.

Iri ni ibanga tudashobora gutahura ryose neza, kubera yuko imigenderanire y’Imana—nk’ umuremyi

⁴⁴ Bibiliya irekera neza yuko Satani “yakorotse” imbere yuko icaha ca Adamu na Eva kibaho, kubera yuko Satani ari we yagerageje Adamu na Eva kandi akabahenda ku bijanye na kameremere n’ingaruka z’ukurya ku camwa kiri ku giti c’ukumenyekanisha ikibi n’iciza (gereranya n’**Ita 2:16-17** n’ **Ita 3:1-4**).

ahoraho, azi vyose, ashobora vyose—n’ivyaremwe bidahoraho ari iyidasanzwe (ni ukuvuga ko ata kindi kintu na kimwe gisa n’iyo migenderanire) kandi yo migenderanire s’imwe hagati y’icaremwe kimwe n’ikindi. (Talbot 2005: ubutumwa bwavuzwe bwumvikana mw’ijwi).⁴⁵ Ikindi, Imana irazi imbere n’inyuma kazoza yose—guhera ku mpera, imigambi ya hagufi n’iya kure, ingaruka ziboneka n’izitaboneka z’ijambo iryo ari ryo ryose, ibikorwa, n’ibindi bintu biba. Ibintu vyose bigize umugambi w’Imana. Ni we wenyene akwije ivya ngombwa vyo kumenya igihe co kwemerera ikibi n’amarushwa n’igihe ivyo bidakwiye. Ingaruka, ni we wenyene ashobora kuba mwiza mu kwemerera ikibi n’ imibabaro ko bishikira umuntu mwiza (adafise ukumenya Imana gukwiye) yogerageza kubuza.

C. Nubwo icaha n’ikibi vyose bigize agace nk’integuro y’Imana, iranka icaha n’ibibi

Kumbure ikintu nyamukuru kirengeye ibindi vyose, nubwo kubaho kw’icaha n’ibibi ari agace kagize integuro y’Imana, Imana *iranka* icaha n’ibibi. Ibi bikomoka ku kamere k’Imana yera, igororotse, ica izibereye, kandi nziza. **Hab 1:13** havuga yuko Imana ari “*iy’inyonga zitunganye zitoraba ikibi, kandi itoshobora kwirengagiza ivy’inzigo.*” Turashobora kwiyumvira yuko icaha ari akantu ataco kamaze kandi ko igihano n’ingaruka (ingwara, imibabaro, ukubabazwa, urupfu) birengeye icaha cakoze. “Yamara ivyo vyirengagiza gusa ingene turi kure y’ukugene Imana ibona ivyo bintu. . . . Dufatiye ku kugene Imana igororotse ibona ivyo bintu, ata co isa isana n’icaha, bitegerezwa kuba ari ibikomeye kuri yo.” (Feinberg 1994: 331) ivyo tubibonera muri **Yoh 11:1-44** ku bijanye n’urupfu rwa Lazaro, uwo Yesu yazuye amuvana mu mva. Urupfu, nta nkeka,

⁴⁵ Mu buryo bw’ubuhinga, ijambo risigra imigendernire iri hagati Y’Imana n’umuntu ni “uguhuza”: Imana iri hejuru ya vyose kandi irigenga, yamara ubwigenge n’ukubaha hejuru kwayo ntivyigera bikora mu buryo bw’uko uruharara rw’umuntu ataco rwoba rumaze canke mu buryo bwaho rwoba rutariho. (mu yandi majambo, abantu ntibahinduwe ibirobo canke ibintu bafyonda bigaca bikora); muri ubwo buryo nyene, abantu barafise uruhara ku nyifato no ku ngeso zabo bashobora kugira ivyo bahisemwo hamwe no gukora ibikorwa kanaka muri ivyo harimwo, ukugarariza ubugombe bw’Imana bwahishuwe, kandi bagaharurwako ko bafise uruhara ku guhitamwo bahisemwo, ku ngingo bafashe, hamwe no ku bikorwa bakoze, yamara kandi ivo ntivyigera bikora ku Mana nk’aho bitigeze bibaho. Mu yandi majambo, Imana irashobora kubura no gutegura ibintu vyose ko bizobaho ata gukekeranya; abantu bagakora ivyo bashaka vyose kandi bagakora ivyo bahisemwo gukora (mu yandi majambo, Imana ntibafata ku gakanu ngo bakore ibinyuranye n’ivyo bipfuzwa gukora), yamara ntibafise *ububasha* bwose bwo gukora mu buryo bunyuranye n’ivyo Imana ija yarategemvye, yarateguye (raba Carson 1994: 163-67, 201-22; Carson 1990: 199-227; Feinberg 2001: 625-796; Alcorn 2009: 258-69) Nk’uko Feinberg abivugaga, “uwo ari we wese, nubwo yihaye gukora ico ashaka cose, aracafise ububasha n’akaryo ko guhitamwo ibinyuranye n’ivyo akora. Kandi igihe ahisemwo gukora ibibi, abikora kubera umutima wiwe n’ivyipfuzo vyawe. Ibijanye n’umwidgegemvye biguma ari umwidgegemvye; si itegeko.” (Feinberg 1994: 138)

Abanyabwenge bamwe n’abasesanguzi mu vy’Imana bagerageje gutorera umuti ikibazo n’ingorane c’ububisha bise “ubugombe bwidgegemvya,” bufatiye ku kubona ukundi gushasha ubushake bwidgegemvya bwitwa ugukora ico umuntu yishakiye canke ubugombe bwo gukora ibitajanye. Umuntu wa mbere mu gushikiriza ivyo ni Alvin Plantinga. Nubwo ukuvugira ubugombe bwidgegemvya butanyuranye n’ingorane z’ububisha icyumviro c’ubugombe bwo gukora ibitajanye nti kiva muri Bibiliya. Plantinga yerekana gurtya ico yise ubugombe bwidgegemvya: “Iyo umuntu yidgegemvya dufatiye ku gikorwa kanaka, aho rero aridgegemvya mu gukora ico gikorwa kandi aridgegemvya no mu kutagikora; nta kindi kintu na kimwe bamwomekako yagikora canke atagikora /canke nta mategeko yerekana ko ategerezwa kugikora canke ntagikore. Ivyo vyose biri mu bubasha bwiwe, mu gihe c’ico kibazo, co kubikora canke ntabikore kandi ko biri no mu bubasha bwiwe bwo kutabikora. . . . Ubu rero Imana irashobora kurema abantu bidgegemvya, ariko ntishobora gutuma canke *kubategeka gukora* ibigororotse gusa.” (Plantinga 1974: 29) Ibi bisigura yuko “kugira ngo habeho umwidgegemvye wo gukora ico umuntu ashaka cose, ukuba hejuru kw’Imana ku bintu vyose gutegerezwa kubanza guhakanwa” (Oliphint 2006: 275). Ivyo binyuranye na Bibiliya, kubera “Ivyanditswe bisa n’ibihagarariye Imana nk’aho ari yo itegeka, igera ivyo abantu bahitamwo, ariko kandi ikabibaharurako, vyaba vyiza canke bibi (raba Ita 50:20; Yes 10:5-15; Lk 22:22; Ivyak 2:23, 4:27-28; 13:48; Flp 2:12-13; 1 Abam 8:58, 61; Kuv 4:21, 7:3, 10:20, 10:27). Mu yandi majambo, ntibisa nuko Ivyanditswe bisangiye ukuri gutandukanye n’ivya FWD [‘ubugombe bwidgegemvya’].” (Erlandson 1991: n.10) Kanatsinda, muri **Rom 9:19-21** Paulo yerekana itandukaniro riri hagati y’Imana nk’Umubumvyi na twebwe nk’ibumba kugira ngo atandukanye ingorane y’ububisha. John Frame avugaga ati, “iyi nyinshu ku kibazo c’ububisha ihindura mu buryo bwose ubwigenge n’ukuba hejuru ya vyose kw’Imana. Nta ho bitaniye n’ukwigovyora kw’icyumviro cigenga c’umuntu.” (Frame 2008: 164) ikindi kijanye n’ico ni ikindi kibazo: “Nimba Imana izi vyose yari izi imbere y’igihe ico nzokora – kandi mu vy’ukuri, bisa n’uko ari uko biri, itegerezwa – rero nta kindi kintu na kimwe nokora ndetse ico nakoze kandi ingaruka ni uko ntakora uko nigombera [mu uryo bw’uko nokora ivyo nishakiye]. Ni co gituma, kwemeza ko Imana izi vyose bisa nuko bitajanye n’ubugombe bw’umuntu akora ico yishakiye mu kwigovyora ku kibazo c’ububisha.” (Runzo 1981: 131) Feinberg aherahezaavugaga ati, “Nimba ivyo vyoshobora kujana, aho rero, icyumviro cose menyeshamana kirimwo ukwiranirira kw’ubugombe hamwe n’ukubangikana gutegerezwa guhakanwa” (Feinberg 1994: 65). Ibindi bibazo n’izindi ngorane na zo nyene ziriho zubakiye ku gukora ico umuntu ashaka hamwe n’ukwiranirira kw’ubugombe bw’umuntu dufatiye kuri Bibiliya, ariko turakeneye kutabivugako ngaha (raba Keller 2013: 90-93; Feinberg 1980: 149-50; Frame 2002: 135-45; “Compatibilism” 2018: Resources).

rwinjiye mw'isi kubera icaha (**Ita 2:17; Rom 5:12-14**). **1 Kor 15:26** hita urupfu “*umumenja w'imperera*.” Igihe Yesu yegera imva ya Lazaro, **Yoh 11:38** havuga yuko yagize “*ikigumbagumba mu mutima*” (canke “*yasuhuje umutima muri we*,” NKJV). Timothy Keller avuga yuko “izi nsiguro ziterekanye mu vy'ukuri ivyabaye yose kuri Yesu muri ico gihe. Ijambo ry'Ikigiriki ryakoreshejwe n'umwanditsi w'ubwo butumwa Yohana risigura ‘ukugira ishavu ryinshi.’ Ni ijambo ritangaje.” (Keller 2013: 136; raba Zodhiates 1993: “*embrimaomai*,” 574 [“kuroha, kuvugana ishavu”]) Keller arabandanya ati, “Rero Yesu arashavujwe cane n'ikibi, urupfu, n'imibabaro kandi, nubwo ari Imana, ntiyishavuriye. Ibi bisigura yuko ikibi ari umwansi w'ivyiza Imana yaremye, kandi ikibi kikaba umwansi w'Imana ubwayo. Kandi igikorwa cose ca Yesu kwari ukunigana n'ikibi hamwe no kukirangiza.” (Keller 2013: 137) D. A. Carson yongerako yuko Imana “ikirwanya [icaha, ikibi; ingeso mbi], kugeza yaho *logos* (*Jambo*) yihinduye umwagazi w'intama w'Imana ukuraho ivyaha vy'abari mw'isi kandi uburake bw'Imana bukagaragara ko bwanka ikibi ([Yohana] 1.29; 3.36)” (Carson 1994: 160-61). Ronald Rittgers yerekana akamaro k'izo mpande zibiri zose z'imigenderanire y'Imana n'imibabaro n'ububisha: “Imana ifise ibituma habaho imigenderanire n'imibabaro si Imana na gatoya, ku vy'ukuri si Imana yo muri Bibiliya, yo yababaranye n'abantu yaremye—cane cane ku musaraba—ariko kandi iri mu buryo kanaka hejuru y'imibabaro. Ivyo vyizerwa vyose vyari (kandi n'ubu ni ko biri) ivy'ingirakamaro ku vyo abakristo bavuga yuko imibabaro mu mpera ifise insiguro kanaka kandi ko Imana imwe mu butatu ishobora gutanga incungu kuri ivyo vyose.” (Rittgers 2012: 261)

Kumbure ibanga rirengeye ayandi yose ku vyerekeye ibibi n'imibabaro, ni uko Imana yahisemwo kuza mw'isi akemera kuba musu y'ikibi n'imibabaro, ari umuntu yitwa Yesu Kristo. Si uko ari ibanga gusa yamara yari integuro yari yarasanzwe yariteguriye ubwiye yo kuzokwikorera ububisha kugira ngo ahindure ubwo bubisha abuhereye ku mutwe wabwo, areme ubwoko bushasha bw'abantu bashobora guhangana no guhangara bakarwanya ububisha, kandi ku mpera bagaheraheza ububisha hatarinze kurandurwa abo bantu bakora ubwo bubisha. Impamvu zotuma iyo gahunda idasanzwe ibaho ni uko “ububisha bwinjiye bukaka indaro mu mitima y'abantu kugeza yaho nimba Kristo yaje mu bubasha kugira ngo arandure ubwo bubisha aho abubona hose, yari gutegerezwa na twebwe kuturandura” (Keller 2013: 137). Yamara Imana muri Kristo “yikoreye ubugararaji butari ubwayo, abugira ubwiye, abwishirako, kugira ngo abo bwari bwega ntibazobabazwe ibihe bidashira kubera ubwo bubisha, ubwo bugararaji, ariko kugira ngo bazoharurwe ko ari abagororotsi imbere yiwe (2 Kor. 5:21)” (Oliphint 2006: 340). John Stott abipfunyapfunya gurtya, “Icaha ni umuntu ubwiye yishira mu kibanza c'Imana, ariko Agakiza ni Imana ubwayo yishira mu kibanza c'umuntu. Umuntu yishira hejuru y'Imana akishira ahantu Imana yonyene ikwiye kuba iri; Imana ubwayo iritanga ikitangira umuntu ikishira aho umuntu wenyene akwiye kuba, kuja. Umuntu yiha icubahiro Imana yonyene yisangije; Imana yemera ibihano vyari kuja ku muntu wenyene.” (Stott 1986: 160)

Uburemerezi bw'ivyaha vyacu n'ico vyasavye Imana kugira ngo iduharire (mu yandi majambo, “*Umwana wayo w'ikinege*,” **Yoh 3:16**) bigaragazwa na Yesu bigahishurirwa ku musaraba. “Muri Matayo 10:28 Yesu avuga yuko urupfu rw'umubiri rudashobora kugereranywa n'urupfu rwo mu vy'impwemu rujana muri Gehinomu, ni ukuvuga gutandukana n'Imana. Yamara kandi ibi ni vyo nyene vyabaye kuri Yesu uku musaraba -yarahebwe na Se (Matayo 27:46). . . . Igihe yasemerera avuga yuko Imana yiwe yamuhevyeye yariko araca mu muriro ubwawo. Ariko iyumvire—nimba umwenda wacu w'icaha ari munini cane yuko utigezwe urihwa hariya, yamara gihenomu yacu ikaba izobaho ibihe bidashira, none ngaho twokuramwo inyigisho ki igihe Yesu avuga yuko ukurikwa ‘kwarangiye’ (Yohana 19:30) inyuma y'amasaha atatu gusa? Twiga yuko ivyo yumvise ku musaraba, ivyo yikoreye ku musaraba vyari birengeye cane gehinomu zacu zose n'imiriro yacu yose igiye hamwe. . . . Igihe Yesu yatandukana n'Imana, igihe Imana yaraba hirya yaramanutse mu rusumanyenzi rwa nyuma no mu muriro uruta iyindi miriro yose birengeye uko twovyiyumvira. Yaciye mu burake bwose bwa Se. Kandi yabikoze ata gahato, avyishakiye kubwacu.” (Keller 2009: ikigabane ca 4) Mu nca make, nubwo abahakana ko ata Mana ibaho bavyura ikibazo c'ububisha bashobora kuvuga ku buremerezi n'ukwiyongeranya kw'imibabaro n'uburibwe, imibabaro Kristo yihanganiye kandi yacyemwo—mu kibanza cacu—ntako twonabasha kuyiyumvira no kuyivuga; ni imibabaro ata caremwe na kimwe coshobora kuyicamwo, yaba umuntu canke igikoko, ni ubusa igereranjwe n'iyi Kristo yacyemwo kandi yihanganiye.

Hafatiwe ku musaraba, Randy Alcorn atwibutsa ibi, “Ikintu kimwe tudakwiye kwigera tuvuga ku Mana—ni uko idatahura ico bisigura guhebwa, gutabwa, kubabazwa vy'ukuri no gupfa rubi, ruswi. . . . Abantu bamwe ntibashobora kwizera canke kwemera kw'Imana yorema isi aho abantu bobabara gushika iyo hose. Mbega ntivyoshobotse kw'Imana irema isi aho ata muntu n' umwe yoca mu mibabaro irengeye iyo we ubwiye yacyemwo?” (Alcorn 2009: 214-15)⁴⁶ Uwutari umukristo Albert Camus aremeza inyishu idasanzwe ku “kibazo

⁴⁶ Ukubambwa kwa Kristo na kwo nyene ni kwo kugaragaza neza yuko ukwo guhuza kwategerezwa kuba uk'ukuri hamwe Imana iri hejuru ya vyose kandi ikaba nziza, kandi ko abantu bafise uruhara ku vyo bahitamwo gukora. D. A. Carson

c’ububisha” ku vyo Kristo yashikije ku Musaraba: “Kristo yaje gutorera umuti ingorane zibiri zikomeye, ububisha n’urupfu, ivyo na vyo bikaba ari vyo biraje ishingira abagumutsi. Inyishu yiwe ubwa mbere igizwe mu guca muri ivyo bibazo. Umuntu-mana yarababajwe na we nyene—ariko aravyihanganira. Ububisha n’urupfu ntivyoba bigishirwa ku mutwe Wayo kubera yuko na yo Ubwayo yababajwe kandi igapfa. Rya joro i Gorogota ni iryo ingirakamaro muri kahise k’umuntu kubera yuko mu cijiji caryo Imana yahevyeye inyungu zayo yari isanganywe maze yemera kunywa ima rya nyuma, n’ukwihebura kurimwo, umubabaro wo ku mpfiro. . . . Ikimazi conyene c’Imana itagira icaha ni co cashobora gusigura ukuborezwa igufa gukoze n’isi yose ku muntu w’inzirakarengane, atagira icaha. Ukubabazwa kutagira izina kw’Imana ni kwo kwashoboye guhwamika imibabaro y’umuntu.” (Camus 1956: 32, 34) Tubivuze mu yandi majambo, “Nimba Imana yababaranye n’abababazwa bose, aho rero ubutungane bw’ukuri bw’inzira zayo ku bagabo n’abagore ntibushobora guharirirwa no guhakanwa: ivyabashikiye ntibinyuranye na gato n’ivyashikiye Imana ubwayo hamwe n’imibabaro yacyemwo” (Surin 1986: 90). Kubera Kristo yikoreye ububisha bwose kubwacu kandi akabukoresha kugira ngo aduharire, agakiza, n’ubugingo budashira, mbega ntitwoshobora kumwizigira no mu bubisha busigaye ducamwo?

“Yesu ntiyaje ubwa mbere ngaha kw’isi kugira ngo azane uguca izibereyarike jaje kugira ngo yikorere guca izibereye. . . . Urupfu rwiwe n’ukuzuka kwiwe kwaremye abantu mw’isi ubu bafise ubushobozi budasanzwe bwo kugabanura ikibi mu mitima yabo bwite kandi bakagira n’igikorwa batumwe co kurwanya no kwihanganira ibibi babona mu bibano vyabo no mu bihugu vyabo. Kandi ivyo vyose vyabaye kubera yuko Umwana w’Imana yinjiye mu mibabaro y’abantu kugira ngo ahindure ikibi kandi kugira ngo aheze ikibi, icaha, imibabaro, n’urupfu ubwarwo burundu.” (Keller 2013: 124) Ubwo “bubasha budasanzwe bwo kugabanura ikibi” bukomoka muri kameremere k’ubutumwa bwiza hamwe n’uguhinduka, n’ukwihana rukristo. Ubutumwa bwiza bugizwe n’uguhwana n’ico kristo yadukoreye ku musaraba. Sebastian Moore avuga yuko ubutumwa bwiza “butuzanira ukubona n’uguhishurirwa Yesu, umuntu atarimwo agasembwa n’ikibi na kimwe, yishwe kubera ata kibi cari muri we. Ivyo bidutimirira, kubera hariho ugusugerezwa n’ububasha bushasha bwitwa Mpwemu Yera, bituma tugundura ubwacu ko na twebwe twari nk’abo bakora ibibi, twari abicanyi. . . bituma tubona ko turi abanyakibi kurusha uko tutabibona tutarahura na Mpwemu Yera, kuko kera tutari bwakurweko igikingirizo, kugira ngo tubone guca mu rupfu rwacu rwiza nk’abicanyi, kandi *muri ivyo* twacyemwo twumvise ubwa mbere urukundo rurengeye, runesha ibibi.” (Moore 1981: 14) Ukwihana kw’umukristo guca gutuma habaho ukugirwa umwana mu muryango w’Imana (**Yoh 1:12; Rom 8:14-17, 23; 9:4; Gal 3:26; 4:5-7; Ef 1:5; 2:19; 1 Yoh 3:1**), twahawe umutima musha (**Ezek 36:26; 2 Kor 3:3**), umutima wa Kristo (**1 Kor 2:16**), Mpwemu akomoka kuri Kristo (**Ezek 36:26; Yoh 14:17**) akorera muri twebwe kandi abicishije muri twebwe (**Flp 2:12-13**) kugira ngo ahindure dushushanywe n’ishusho ya Kristo ubwiye (**Rom 8:29; Ef 4:11-16**). Iyi ni yo nyishu y’ukuri y’Abakristo ku “kibazo c’ububisha” kandi inzira imwe yonyene yo kurandurana n’imizi ikibi n’ububisha kugira ngo hatorerwe umuti “ico kibazo” ubwaco; “abantu barashobora kunesha icaha igihe conyene babihawe ubwa mbere n’Imana guca mu guhinduka imbere mu mitima yabo: hatarimwo ubwo bntu bwo kubibuza [mu yandi majambo, ubuntu bw’ijuru bukorera mu bugombe bw’umuntu imbere yuko ahindukirira Imana] ivyaremwe ntibinashobora mbere gutangura kunesha ububisha” (Surin 1986: 122).

Ko integuro ya Kristo y’igitangaza yatumye habaho ubudasa mu bugingo n’ubuzima bw’abantu vyagaragariye muri kahise: “Abavugizi b’abakristo ba mbere n’abanditsi ntibashimangiye gusa yuko inyigisho rukristo zumvikana kurusha ibindi vyose hafatiwe ku mibabaro, ahubwo berekanye yuko ubugingo abakristo bariko barabaho nib wo bwabigaragaza. Cyprian yarerekanye ingene, mu vyago bikomeye n’ihama rikomeye, Abakristo batahevyeye ababo barwaye bakunda canke ngo bahunge ibisagara, nk’uko abapagani benshi babikoze. Ahubwo bagumyeho kugira ngo barabe abarwaye, biteho abarwaye kandi babone ingene bapfa batarinze kuvuza urwamo mu mutekano. Abandi banditsi banditse ivyerekeranye n’abakristo ba mbere nka Ignatius wo muri Antoyokiya *Yandikira Abaroma n’Icete candikiwe Ab’i Filipi* ca Polycarp, vyerekanye ingene Abakristo bemeye bagahangana n’uguhamwa no kugirirwa nabi hamwe n’ukwicwa kubera ukwizera kwabo. . . . Abanditsi nka Cyprian, Ambrose, no mu nyuma Augustine bavuze yuko Abakristo *bababajwe kandi bapfa neza kurusha*

asigura guruya: “Iyo iyo nama igakomoka ku bagumutsi gusa maza Imana igaseruka ku munota wa nyuma kugira ngo ishobore kurwanira intsinsi iyikuye mu vyara no mu bijigo vy’ukuneshwa, vyoca bisigura rero yuko umusaraba utoba wari integuro y’Imana, intumbero yayo, yamara mwibuke koi co ari co catumye ituma umwana wayo mw’isi—kandi ivyo na vyo ntawovyiyumvira aryo. Nimba ku ruhande rumwe Imana ari yo yariko iratuma bigenda uko vyagenze, maze abantu bose bakaba ata ruhara babigizemwo, ahubwo babikoze nk’ibipupe, nk’amarobo bafyonda agaca akora, aho rero bwoba ari ubusazi kwiyuumvira ko abantu bagize inama yo kwica Yesu, canke mbere no kuvuga ko bakoze icaha—aho na ho nta caha kirihogira ngo Kristo agikuzeho urupfu rwiwe, none ni kuberaiki yategerezwa gupfa? Imana yari hejuru ya vyose kandi yariko irakora mu rupfu rwa Yesu; abantu bari babi kandi bakoze nabi mu kwica Yesu, mbere n’ubwo bashikije ubugombe bwa Data Imana; kandi Imana ubwayo yari nziza muri vyose.” (Carson 1990: 212)

abandi—kandi ivyo ni ivyabaye bigaragara, biboneka bikemeza yuko Ubukristo cari ‘iciyumviro ciza kirengeye ibindi vyose.’ Amatandukaniro n’ubudasa hagati y’abapagani n’abakristo muri ivyo vyari bigaragara cane kugeza yaho ivyavugwa n’Abakristo vyateve bikemerwa.” (Keller 2013: 41-42) Telford Work abipfunyapfunya gurtya: “Igikorwa ca Yesu catanguje intsinzi ku kwononekara gusanze. Abanywani biwe ntibasizwe mu kwivumbagaza mu karenganyo kugeza igihe umwami wabo azogarukira. Intsinzi yiwe ibandanya kwuguruka no kwigaragaza mu rutonde rugiyeye kuza kw’aho bazoba baganza, kandi ukwezwa kwabo kuriko kurategura ukuzogaruka kwa Kristo. Imikorere nk’ukuvuga ubutumwa, ugukiza abarwaye, igikorwa c’imbabazi n’ubuntu, gutoza indero abantu no kubataramura, gutanga amashikanwa n’imfashanyo hamwe n’ukugabanganya ubutunzi mu kubukwiragiza ku bandi bantu, igikorwa co kugarukana amahoro, kwumvira abaganza, hamwe n’uguhamwa kwo gucibwa amazosi vyitangira inyishu ku bibazo vyatewe n’ingorane y’ububisha: Mbega Imana irabaho? Mbega Imana hari ico ivuga ku mibabaro? Mbega Imana hari ico yoba igiye gukora?” (Work 2000: 109-10)

Ukwihindura umuntu kwa Kristo n’ukubambwa si ryo herezo ry’inkuru y’ukugene Imana iriko iragenda, itorera ingorane ikibazo c’icaha n’ububisha. Kristo azogaruka kw’isi; muri ico gihe abapfuye bazozuka kandi azocira urubanza ibibi n’ububisha bwose hamwe n’inkozi z’ibibi (**Ivyah 20:11-15**) kandi azokwinjira atanguze ijuru rishasha n’isi nshasha aho ata kibi na kimwe kizokwongera kubaho (**Rom 8:21; 2 Pet 3:10**) canke ikindi kintu kibi gikozwe n’abantu, nta mibabaro, nta buribwe, nta rupfu, canke umuvumo (**2 Pet 3:13; Ivyah 21:1, 4; 22:3**). Ku bw’ivyo, ibibazo bijanye n’ububisha hamwe n’imibabaro bikwiye kurabirwa mu bigize kahise kose k’isi harimwo n’ibihe bidashira, atari ukurabira muri iki gihe gusa c’ubu bugingo turimwo kuri iyi si. William Ferraiolo avuga ati, “ikibi kibisha cinyegeje muri ubu bugingo dushobora kwiyumvira ni agace gatoya cane tubigereraniye n’ugusuzuma ivyapfuye vy’ibihe bidashira. Ntse makuru uburemerezi canke ukwiyongeranya kw’imibabaro y’umuntu ngaha kw’isi, ivyo azocamwo vyo mu bugingo bw’ibihe bidashira bitegerezwa gusumba ivyo yiyumvira mu mutwe wiwe akoresheje ibiharuro, kandi bitegerezwa kugabanura cane ukutanyurwa kwahereye akivuka kukazoshitsa apfuye.” (Ferraiolo 2005: “Eternal Selves”) Dufatiye mu mucu w’ivyo bihejeje kuvugwa, Yesu yavuze ati, “*Ntumuze mutinye abica umubiri, badashobora kwica ubugingo: canecane mutinye ushobora guhonereza ubugingo n’umubiri muri Gehinomu*” (**Mat 10:28**). John Hick yongerako ibi, ‘ukuzogaruka kwiza’ ntikuzoba impera canke inshumbusho zingana n’amabi n’imibabaro n’amageragezwa umuntu wese yacyemwo, yamara ni iciza kitagira iherezo kizotuma habaho ukwihanganira imibabaro ihera yacyemwo mu kubishikamwo” (Hick 1977: 341).

Ikirengeye ivyo, ukuzuka n’ijuru rishasha n’isi nshasha bisigura yuko, ububisha n’abagizi ba nabi batazocirwa kw’iteka gusa kandi abarenganijwe bakarenganurwa, ariko ububisha ubwabwo buzovanwaho burundu. Mw’ijuru rishasha n’isi nshasha, abantu bazoba bafise imibiri y’ubwiza mishasha yazutse (**1 Kor 15:20-22, 35-54**). “Ukuzuka kw’umubiri bisigura yuko tutazohumurizwa gusa mu kuronswa ubugingo twari twatakaje yamara tuzogurukanirwa. Ntituzohabwa imibiri n’ubugingo twari dufise ariko tuzohabwa imibiri n’ubugingo twipfuzwa ariko tutari bwigere turonka. Tuzohabwa ubugingo bwiza bw’igitangaza butunze tutari bwigere twiyumvira butagira agasembwa mw’isi yagizwe nshasha.” (Keller 2013: 117) Kanatsinda, **1 Kor 15:54** havuga ibi bikurikira, ku kuzogaruka kwa Kristo, igihe vyose bizohindurwa bishasha, “*Ni ho hazoshika rya jambo ryanditswe, ng’“urupfu rumizwe n’intsinzi.”*” Umvugo y’ “ukumirwa miyonzwa” yerekana yuko urupfu (n’icaha n’ububisha vyari vyararuteye, vyari vyatumye rubaho) mu buryo kanaka bizojanwa mw’ijuru rishasha n’isi nshasha hanyuma bihindurwe, nk’uko ivyo kurya bimirwa bigahingurwa kugira ngo bigaburire umubiri. Ibi vyerekana yuko “ubwiza n’umunezero tuzogira bizoba binini cane kurengera igihe iyo ubwo bubisha butoba bwarigeze no kubaho. . . . Nimba rero bimeze biryo, ivyo mu vy’ukuri vyosigura ukuneshwa ntasubirwamwo kw’ububisha. Ububisha ntibwoba bukibaye intambanyi ku bwiza bwacu n’umunezero wacu, ahubwo bizoba vyabigize vyiza cane gusumbiriza. Ububisha buzoba bwashikije ikinyuranye n’ico bwashaka gushikako.” (Ico gitabu nyene.) Ni co gituma, “imibabaro y’abantu bizohindurwa n’Imana ku muhero w’isi, umuhero uja waratangujwe n’ivyabereye ku musaraba” (Surin 1986: 135).

Nk’uko bigenda iyo Abakristo bihanye, ivyaha vyiyumvirwa ku Musi w’Amateka n’ijuru rishasha n’isi nshasha birafise akamaro kagaragara mu gushobora gutorera umuti ububisha, akarenganyo, n’imibabaro muri kubu. Kubona ko hazobaho umusi w’Amateka “bidushoboza kubaho dufise ivyizigiro n’imbabazi n’ubuntu n’impuhwe vyose. Hamwe tuvuyemeye, duca tugira ivyizigiro kandi tukaronka n’ingoga zo gukora kugira ngo habeho ukuri n’ukugororoka. Kuko naho twoba duteye intambuko ntoya gusa mu gushika kuri ivyo muri iki gihe, turazi yuko ukugororoka n’ukuri *bizoshirwaho, bizoshingwa*—ata gahaze kandi ata n’agasembwa. Ibibi vyose, amakosa yose—ivyo twise bibi vyose—bizosubizwa ku murongo mwiza, bizotorerwa umuti. Yamara kandi bidushoboza kuba abanyabuntu, bidushoboza kugira imbabazi, kandi no kwifatafata kugira ngo ntitwihore kandi ngo dutenze amahane n’umuryano. Kubera iki? . . . Iyo uzi yuko umuntu azokurwako ikintu kanaka, kandi ko ububisha bwose bizotorerwa umuti, aho ni ho tuzoshobora kubaho mu mahoro.” (Keller 2013: 116) Miroslav Volf, umuntu yiboneye ubwa mbere atarinze kubibarirwa n’abandi umuryano wabaye mu gihugu ciwe

yavukiyemwo Croatia, avuga ati, “ubikorwa vy’ukugira ngo ntihabeho umuryano bisaba ukwizera ko hazobaho uguhorwa n’ijuru” (Volf 1996: 304), kandi “ko ata nkeka hazobaho uguca imanza kugororotse kw’Imana ku muhero w’isi ni co kintu gishingirwako kugira ngo abantu bareke umuryano n’umuvurungano kandi uriko uraba, bari hagati muri wo” (Ico gitabu nyene: 302).

Isezerano ry’Imana ry’uko izoca izibereye ikarema n’isi nshasha bigaragara ko ari ivyizigiro bizima, bikomeye vyahaye Abakristo ububasha n’ubushizi bw’amanga bwo kwihanganira uguhamwa kudasanzwe n’ukuborezwa igufa kudasanzwe n’imibabaro idasanzwe bakabicamwo bari mu buntu mbere n’umunezero: “Turazi ko Abakristo ba mbere baca mi mibabaro banezerewe, kandi bahimbawe kandi bakaririmba indirimbo igihe ibikoko vyariko birabatabagura kandi bakanaharira abariko barabica. Kandi uko babandanya babica ni ko Abakristo babandanya barwirirana kurushiriza.” (Keller 2013: 314) Howard Thurman yongerako yuko Ubukristo n’ivyizigiro vyabwo vy’uko hazobaho Umusi w’Amateka n’ijuru rishasha n’isi nshasha bituma “bagira ububasha n’ubushobozi bwo kwihangana no kwemera guca mu mibabaro [y’abajanywe nk’abaja muri America]. . . . None ibigize ikwizera kw’idini muri rusangi n’ukwizera kw’idini mu bidasanzwe kurusha ibi ni ivyahe: vyigishije abantu ingene bakwiye kurengera ibintu vyose mu buzima, kurabisha amaso kuri ivyo bintu vyose vyari guca intege zose ivyizigiro vyose kandi bigakoresha ivyo vyariko biraba kugira ngo ivyizigiro vyose bihere, n’ibinziginzigi vyose bihere, ko ibidukikije, hamwe n’ububisha bwavyo bwose, butashoboye kurandura.” (Thurman 1998: 71) J. Christiaan Beker, na we nyene ubwiye yari yarabaye inyagano y’aba Nazis, yaheraheje avuga ati, “inyigisho ya Bibiliya y’ivyizigiro ibona ububasha bw’iki gihe bw’urupfu mu buryo bw’uko kazoza karwo ata kirimwo kandi no mu kumenya kwarwo, atari mu kumenya kw’Imana, ko ruzotsindwa ata kabuza. Rero turashobora kwihanganira no kwirengagiza ububasha bw’urupfu rugeze ku mpfiro no ku muhero nk’ ‘inzira yo kubisohokamwo,’ kandi tukagira ubushizi bw’amanga n’ukurema yuko ububisha atari bwo buzogira ijambo rya nyuma ku vyaremwe n’Imana. Kandi ubwo bushizi bw’amanga bushoboza Abakristo kwiyumvira ivyiyumviro vy’ivyizigiro barongowe na Mpwemu, ivyiyumviro bitari ivyo guhangana gusa n’imigabo mibi y’ugusenga ibigirwamana vy’iyi si yacu, ariko kandi bikarondera gukuraho ubugizi bwa nabi bw’ububasha bw’urupfu buri hagati muri twebwe.” (Beker 1987: 121-22)

Mu nca make, ubutumwa bwiza bushoboza abizera kwishura ibibazo vya Hume: “‘Mbega [Imana] irashaka gukuraho ibibi, ariko ntibishobore? Aho rero yoba itagira inkomezi, yoba ataco ishoboye canke imaze.’ ‘Oya,’ uwizera akishura ati, ‘azogaruka mu bwiza bwiwe azananye icubahiro aje gucira imanza abariho n’abapfuye.’ ‘mbega arabishoboye, ariko ntabishaka? Aho rero na ho yoba ari inkokozi y’ikibi na yo nyene.’ ‘Ahubwo, ni inyembabazi ku nkozi z’ibibi, kandi yipfuzaba abantu bose babi b’inkokozi z’ibibi bihana.’ ‘mbega irabishoboye kandi irabishaka? None kubera iki hariho ububisha?’ ‘ububisha buri ahantu hose, kandi nta ahandi hantu na hamwe burushiriza kubenekera nko kurusha ku musaraba, aho Imana ubwayo bwayigaragariyeko, bwayikoreweko. Imana, kurusha uwundi muntu uwo ari we wese, yikoreye ububisha kubera ukugororoka kwayo n’imbabzi zayo. Yamara ni ku musaraba ububisha bwatsindwa. Twari kuba twatsindiwe hamwe nab wo, iyo Imana itaduha igihe (kandi na wewe urimwo?) guharurwa mu banesha.’” (Work 2000: 110)

D. Umuntu ashobora kuraba ku Mana yemerera icaha n’ikibi ko bibaho nk’uko habaho imigenderanire y’izuba ku mwiza no ku gukanya

“Hariho itandukaniro rikomeye hagati yuko Imana irazwa ishingira n’ibiriko biraba, kandi vyabaye ivyemeye, mu bintu no mu bikorwa, aho, abo bishikiye kandi n’ababiteye, ari icaha, (nubwo ico kintu kibaho kubera Imana yakiretse ngo kibeh,) kandi n’ukurazwa ishingira yuko *kivyara ivyaha*; canke hagati yuko aba *uwemeza* yuko ico kintu kanaka kibaho, mu *kukibuza* kubaho, mu bihe kanaka, kandi hamwe n’ukuba nyene *kubikora* canke *gutuma* bibaho, mu kuba *uwakoreshejwe mwiza* canke *yihutishije ko kibaho*. . . . Nk’uko hariho itandukaniro rikomeye hagati y’izuba kuba inkomoko y’umuco n’ubushuhe bw’isi, bw’ikirere, hamwe n’ugukayangana kw’izahabu n’ibirezi, bivanye n’uko ivyo bibaho n’igikorwa bikora canke ingaruka bizana ; hamwe n’ukuba inkomoko y’umwiza n’igipfungu, mw’ijoro, bivanye n’ukuva aho ryari riri, igihe izuba riranga. Ukugene izuba riva aho riri ni kwo guha akaryo ivyo bindi vya nyuma kubaho; yamara si yo mpamvu ya mbere y’ukuri, canke ituma bibaho; nubwo biri ingaruka ngombwa y’uko kuva aho izuba riri mu bihe nk’ivyo: ni na ko bimeze ku Mana ko ari yo soko ry’ikibi ry’ubugombe bw’abantu. Iyo izuba ryari kuba ari ryo *rituma*, *riteru* mu vy’ukuri ugukanya n’umwiza ryategerezwa guca riba *isoko* ry’ivyo bintu, nk’uko izuba ari isoko y’umuco n’ugushuha: . . . Kandi dushobora guca tuvuga yuko izuba ubwaryo ritagira umuco, ryirabura kandi rikanye, kandi ko imishwarara yaryo yirabura kandi ikaba igizwe n’ibipfungu. Yamara duhereye ku kuba icanzo ndetse kuba aho rikomoka, nta kintu nk’ico dushobora gufatirako, yamara ikinyuranye n’ivyo: . . . kandi mu buryo ngombwa kandi budahinduka izo ngaruka zirafatanganye kandi zikavana n’uko iryo zuba ritariho, ahubwo ni na ho duca tuvuga yuko izuba ari ryo soko y’umuco n’ubushuhe. Nuko, nk’uko icaha atari icamwa ciza kizanwa n’umuntu mwiza canke ngo kibe ikintu categetswe n’ Isumba Vyose, yamara, mu buryo butandukanye n’ubwo,

gikomoka mu kwinumira kw’Imana n’ukudakoresha inguvu zayo, kandi, mu bihe kanaka, bikaba ngombwa ko hakwirikizwa ubugombe bwayo; iki si icemezo ko Imana ikora ivyaha, canke ko ikora ibibi, canke ko ifise ikintu na kimwe cerekeranye na kamere k’ibibi; yamara, ko ahubwo, ko yo, hamwe n’abakozi bayo, bose ari beza n’abagororotsi kandi ko ari yo soko y’ubweranda bwose, y’ubugororotsi bwose. Vyoba bigoye guharira, kanatsinda, kubera abantu batigera bakora icaha, ndetse igihe Imana ibarekeye *kwigenza nk’uko bishakiye*, kandi bikaba ngombwa ko bacumura, bakora ivyaha iyo ibibemereye, ko rero ivyaha vyabo *atari ivyabo, kuko bidakomoka kuri bo*, yamara bikomoka ku Mana; kandi nimba bimeze gurtyo, yuko Imana itegerezwa kuba icumura: ivyo vyoba bigoye kwiyumvira kubera yuko igihe cose izuba rirenze haca haza umwiza, umwijima, kandi ko umwiza utigera ubaho igihe izuba ricaka, no kuvuga yuko rero umwijima, umwiza wose ukomoka ku zuba, kandi ko ikigize izuba n’imishwarara yaryo bitegerezwa kuba vyirabura.” (Edwards 1984, *Freedom [Umwidgemvyo]* §IX: 77)

E. Kubera Imana ishobora kurabira ikintu muri “rugagamisha ruto” no muri “rugagamisha runini” mu mwanya umwe, irashobora gutangaza ikintu mw’ibanga ryayo (canke “mu buryo bwo gutangaza”) ubugombe bwayo, ubwo bugombe irabuhishura (canke “ikaba yarabunyegeje”)

Gus 29:29 havuga ibi, “*Ibikiri amabanga ni ivy’Uhoraho Imana yacu, ariko ibimaze guhishurwa ni ivyacu n’uruvyaro rwacu ibihe vyose, kugira ngo twitondere amajambo yose y’ibi vyagezwe.*” Nubwo ibisomwa bimwe bivuga yuko Imana “*yipfuzwa kw’abantu bose bakizwa*” (1 Tim 2:4; raba kandi Ezek 18:23; 2 Pet 3:9), hariho ibindi bice vyemeza yuko *atari* abantu bose bazokizwa yamara Imana itoranya *bamwe* gusa ataco irinze kubasaba (Mat 11:27; Yoh 1:12-13; 6:37-39, 44, 65; 10:25-29; Ivyak 13:48; Ef 1:4-5, 11; 2:8-9). I. Howard Marshall avuga ati, “Ko Imana yipfuzwa canke ishaka ko abantu bose bokizwa ntibisigura ko ari ngombwa ko abantu bose bazokwemera ubutumwa bwiza bagakizwa. *Dutegerezwa ata nkeka gutandukanya hagati y’ivy’Imana yipfuzwa kubona n’ibiba mu vy’ukuri kandi ivyo vyose bishobora kuvugwa ko ari ubugombe bw’Imana.*” (Marshall 1989: 56, ugushimika kwongewemwo) John Piper yongera ko ibi, “Kwemeza ubugombe bw’Imana bwo gukiza bose, kandi vyongeye tukemeza ko hariho *bamwe* batoranijwe ata kibanje gusabwa, bisigura yuko hariho n’imiburuburi ‘ubugombe bubiri’ mu Mana, canke inzira zibiri z’ubugombe. Bisigura yuko Imana itangaza ikintu kimwe kandi vyongeye yipfuzwa kandi yigisha ikindi kintu kinyuranye ko kizoshika. Iri tandukaniro mu buryo bw’ukugene Imana ishaka vyaragaragajwe mu buryo bwinshi mu binjana vyaheze. Si ikintu gisha na gatoya. Nk’akarorero, Abasesanguzi ba Bibiliya baravuze ku kwigenga kw’ubugombe bw’Imana hamwe n’ubugombe bwo mu ngeso, ubugombe bugira ico bugerako n’ubugombe bureka ikintu kibi kikabaho, hamwe n’ubugombe bwo mu mpisho, ubugombe bwahishuwe, ubugombe bwo gutangaza hamwe n’ubugombe bwo gutegeka, ubugombe butangaza hamwe n’ubugombe bw’iciyumviro.” (Piper 2000: 109)

Piper arasigura bimwe muri ivyo: “Imana irafise ububasha bwo kuraba isi icishije muri rukakamisha zibiri. Arashobora kurabisha amaso ya hagufi canke akarabisha amaso abona kure. Igihe Imana iraba ikintu kibabaje canke ikintu kibi icishije mu maso yayo ya hagufi, ibona ingorane canke icaha ifatiye ku co ari co ubwaco, hanyuma ikababara, igashavura. ‘Erega simpimbarwa n’urupfu rw’upfuye, ni k’Umwami Uhoraho agize, nuko ni muhindukire, mubeho’ (Ezek. 18:32). Yamara igihe Imana iraba ikintu kibabaje canke kibi irabiye mu maso yayo abona kure, ibona ingorane canke icaha ifatiye ku migenderanire igishikanako, kandi n’ikindi kintu camuka kuri yo. Ibibonera mu migenderanire yose n’ingaruka zigira ikintu kigenda cisubiriza, canke ikintu kija mu bihe bidashira. Ibi vyose bigize ivyagezwe vya Mose, hamwe n’ (ivyiza n’ibibi) vyose vyavyo Imana irabinezereza (Zab. 115:3).” (Piper 2000: 126)

Jonathan Edwards aragura iki ciyumviro maze akongerako ikindi kintu gikomoye gikomoka kuri ivyo yuko, kubera Imana ishobora kubona ikintu kimwe mu buryo “bunyunyutse” no mu buryo “bwagutse” irashobora kubuza no guhana “ikibi nk’ikibi” abantu bakora n’ubwo yoba yaremeye ko bagikora kubera impamvu zayo nziza. “Nta ho duciye kubiri n’Imana mu kwiyumvira yuko Ishobora kwanka ikintu ubwaco, ikakibona ko ari kibi gusa, yamara ko kandi bishoboka ko ari ubugombe bwayo kugira ngo ico kintu kibi kibeho, dufatiye ku ngaruka zose zizokurikira. . . . Abantu baripfuzwa gukora icaha nk’icaha, kandi ni ko biri no kubabikora hamwe no kubabikorera, abo vyega: baragikunda nk’icaha, kandi bakagikora kugira ngo bashike ku kintu kibi canke bagirire nabi abo bagikoreye. Imana ntiyipfuzwa icaha nk’icaha, canke kugira ngo ikibi gipfe kubaho gurtyo nyene, nubwo biyihimbara ko ibintu bimera uko biri, ko ivyemerera ko bibaho, nta nkeka ko icaha kizobaho, kugira ngo iciza nta ngere gikomoke muri ico kibi. Kwipfuzwa kw’Imana gutunganya ibintu muri ubwo buryo kugira ngo ikibi gishobore kubaho, kugira ngo kandi haboneke n’iciza gikomotse muri ico kibi, si ukuvuga ko Imana itanka ikibi nk’uko ari ikibi, kandi nimba bimeze birtyo, nta cotuma Imana ibuza ikibi nk’ikibi kandi ikagihana nk’uko ari ikibi.” (Edwards 1984, *Freedom*, §IX: 78-79; raba kandi Piper 2000: 107-31; Edwards, *Remarks*, igice ca. 3: 525-43) Mu burorero bw’ivyo harimwo Imana ikoresha Ashuri mu guhana isirayeli kubera ivyaha vyayo yamara kandi ikongera igahana Ashuri kubera amanyama yayo (Yes 10:5-

19); igahagurutsa Babuloni kugira ngo isangangure Isirayeli yamara kandi igaca yagiriza Babuloni ko yakoresheje ububasha bukomeme n'ukututayubaha (**Hab 1:5-11**); kandi ikemeza ko haba ukuryaruka n'ukubambwa kwa Kristo yamara kandi igaca itangaza yuko azobona ibara umuntu yaguze yamuguze (**Mat 26:24; Mariko 14:21; Luka 22:22**). Timothy Keller avuga ati, “ni umunzane ukomeye. Ku ruhanda rumwe, ikibi gifatwa mu vy'ukuri nk'uko kiriho. Yamara kandi hariho ukwemeza gukomeme ko mu mpera hazobaho intsinsi y'iciza, ikibi ntigishobora gutsinda.” (Keller 2013: 141)

Ikintu ca kabiri gikomoka kuri ivyo ni uko ibanga ry'Imana canke ivyo yategetse itarinze kubihishura hamwe n'ukubaho kw'icaha n'ikibi mw'isi bitavuguruzwa na gatoya ubugombe bw'Imana bwahishuwe ku bijanye n'ingene dutegerezwa gukora. “Ubugombe bubiri” bw'Imana rero bukuraho ico bavuga ko gifatwa gushika. Randy Alcorn avuga ati, “Nimba Imana yemerera ivyo gukengerana bifatiye ku rukoba, ubuja, hamwe n'uko abana badandazwa bagiye gukoreshwa mu vy'ubushurashuzi, none ni kubera iki ivyo dukwiye kubirwanya, nimba Imana yaretse bikaba ni kubera iki twokwitambika imbere kubirwanya? Ng'iki igituma: Bibiliya iravuga cane ku kwigenga kw'Imana, ku kutavogerwa kw'Imana, yamara kandi igahamagarira abantu kugira ico bakoze, kandi ikabasaba kuvugira abaoro n'abapfakazi hamwe no kubafasha (raba nk'akarorero, Imigani 31:8-9)—iki ni ikintu kinyuranye n'ukurekerana ibintu bibi uko biri.” (Alcorn 2009: 263) Mu ncamake, kubera impamvu zayo bwite nziza itigeze iduhishurira Imana yaremeye kandi irashigikira ko ico caha n'ikibi bibaho muri iyi si kugeza igihe Kristo azogarukira kw'isi, yamara kandi yaraduhishuriye, yaratumenyeshije “iciza ico ari co” kandi n'ico idusaba: “mbega hari ikindi Uhoraho akugombako, atari ugukora ibiroranye, no gukunda kugira imbabazi, no kugendana n'Imana yawe wicishije bugufi” (**Mika 6:8; raba kandi, uburorero, Gus 10:12-13; Mat 5:38-48; 6:14-15; 18:21-35; 22:36-40; 25:31-46; Mariko 9:41-42; Luka 6:27-38; 12:33; Ef 4:25-5:21; 1 Tim 6:17-19; Yak 1:27**).

IV. Impamvu zishoboka zatumye Imana yemera ko habaho icaha n'ububisha

A. Kubera Imana ari nziza kurusha ibindi vyose bishobora kubaho, icaha n'ikibi birakenewe kugira ngo ibintu vyose vy'akamere k'imana n'ingeso zayo bije ahagaragara

“Imana nta co bahwanye nay o, irisa. Ni yo yonyene mw'isi no mw'ijuru ikwiye gusengwa.” (Piper 2010: 51) Ni yo soko y'ibintu vyiza vyose: urukundo, ukugira neza, ukuri, ubweranda, ukwera, ukugororoka, uguca izibereye, imbabazi, ubuntu, n'ibindi n'ibindi. Kubw'ivyo, ubwiza bwayo burengeye ikindi kintu cose (raba uburorero, **Yes 43:6-7; Hab 2:14; Yoh 7:18; 14:13; Rom 11:36; 15:8-9; 9:22-23; 1 Kor 10:31; 1 Pet 4:11; Ivyah 21:23**). “Ikibazo c'ububisha” ubwaco (co kimwe n'ubumana bw'inshi) cubakiye ku kugene abantu—ukubaho kwacu neza n'umunezero wacu—ari co gatimatima ka vyose; ko Imana yaremeye isi kugira ngo ishireho igihugu ciza ca mbere gishoboka ikiremeye abantu. Iciumviro nk'ico si co. Imana ubwa mbere ntiyaremeye iyi si kubera inyungu zacu ubwa mbere. Ahubwo, Bibiliya iravuga iti “*kuko muri we ari ho vyose vyaremewe, ivyo mw'ijuru n'ivyo mw'isi, ibiboneka n'ibitaboneka, . . . vyose vyaremwe na we, biremerwa kuba ivyiwe*” (**Kol 1:16**). Mu mpera, ikintu cose Imana yemeye ko kiba—harimwo n'icaha n'ikibi—ni igice kinini kigize umugambi n'integuro y'Imana, yateguwe imbere yuko n'isi ibaho, kugira ngo igaragaze ubwiza bw'Imana n'icubahiro cayo, icubahiro n'ubwiza bwa Kristo, n'ubwiza bw'ubuntu bw'Imana muri Kristo (raba, uburorero, **Zab 24:1-10; 148:1-13; Yoh 11:1-4; 13:31-32; 17:1-5, 22-24; Rom 5:12-21; 8:28-29; 9:19-23; 11:32-36; Ef 1:3-6; Flp 2:6-11; 2 Tim 1:8-9; Heb 2:9-10; Ivyah 13:8; 15:3**). Charles Hodge avuga ati, “Ukumenya Imana ni ubugingo budashira. Ku vyaremwe vyose ni co ciza kirengeye ibindi bintu vyose. Kandi ugushira imbere ukwo kumenya, ukugaragaza ukutagira agasembwa kw'Imana itagira ni yo ndunduro yayo y'ibikorwa vyayo vyose. . . . Kuba ubwiza bw'Imana ari yo ndunduro irengeye ibindi bintu vyose, ntidutegerezwa kwiyumvira yuko iyi ari yo si nziza cane yo kugiriramo, no kuronkeramo umunezero, canke ko mbere yo kuberamo abagororotsi no kuronkeramo ubweranda, ukwera mu bindi bintu vyose Imana yaremeye. Ivyo vyagenewe indunduro vyategekaniyijwe, vyatunganirijwe tuvuge ukugaragaza ukutagira agasembwa kw'Imana.” (Hodge 1981: 435-36; raba kandi Erlandson 1991: “Ukugene Bibiliya ibibona” [“Imana yatumye habaho ikibi kugira ngo igaragaze ku vyaremwe vyose, cane cane ku bantu, icubahiro cayo mu bundi buryo budashoboka. Mu yandi majambo, yaremeye irwa ry'umuntu hamwe n'ivyago n'ibibi vyacye bikurikira kugira ngo igaragaze ukugororoka kwayo, uguca izibereye, ubuntu, n'imbabazi uko bishoboka kwose mu buryo bwuzuye.”])

Hariho ibisomwa bitari bike bitanga uburorero bw'uko Imana yategetse, yemeye yuko icaha kibaho n'ikibi kibaho kugira ngo igaragaze yerekane ibiyigize bitandukanye:

- *Yesu arabishura ati, “Uwu ntiyakoze icaha, kandi si abavyeyi biwe, ariko ni ukugira ngo ibikorwa vy'Imana bibonekere kuri we.” (Yoh 9:3)*
- *Yesu aravuga ati, “Naje muri iyi si kuba agahinyuza ngo abatabona babone, n'ababona babe*

impumyi.” (Yoh 9:39)

- *Kuko ivyanditswe vyabwiye Farawo ngo, “Icatumye ndaguhagarika ni ukugira ngo ndakwerekanireko ubushobozi bwanje, kandi ngo izna ryanje rivugwe hose mw’isi yose.” (Rom 9:17)*
- *Mbega hari ico biriko, Naho Imana yagomvye kwerekana ishavu ryayo, n kumenyesha ubushobozi bwayo, namba yihanganiranye imbabazi nyinshi ibikoresho vy’ishavu, vyateguriwe guhona,, kugira ngo yerekanire ubutunzi bw’ubwiza bwayo ku bikoresho vy’ikigongwe, ivyo yiteguriye guha ubwiza kera.” (Rom 9:22-23)*
- *Ariko ivyanditswe bivuga yuko vyose vyugaranywe ngo biganzwe n’icaha, kugira ngo abizera bahabwe ivyasezeranywe biheshwa no kwizera Yesu kristo. (Gal 3:22)*
- *Kuko yagize imigambi kera ko duheshwa na Yesu kristo gucika abana bayo kubwayo, nk’uko yabigomvye bikayihimbara, kugira ngo ubwiza bw’ubuntu bwayo yatugabiriye mu wo ikunda bushimwe. (Ef 1:5-6a)*
- *Kuba muri uwo kwaduhesheje gucika iragi ryayo, twashiriweho kera nk’uko Iyo yabigize imigambi, ikora vyose nk’uko imigambi yo mu mutima wayo iri, kuzoba abo guhesha icubahiro ubwiza bwayo, twebwe abizigiye Kristo kera. (Ef 1:11-12)*
- *Mwarumvise ukwihangana kwa Yobu, mwabonye ivyo Umwami Imana yaherutse kumugirir, ingene yuzuye imbabazi no kugira ikigongwe. (Yak 5:11)*

Mu gushira hamwe n’imironko yo mu Baroma, Hodge avuga ati, “Ighano c’abanyakibi si ikintu gipfa gushika giturumbuka, kidafise ihangiro yamara kandi si ugutuma bagorwa; ighano gitegurwa kugira ngo kigaragaza ukutanezerwa kw’Imana, ko Imana itanezererwa ivyaha, kandi no kugira ngo kamere y’ukuri y’Imana imenyekane. Ku rundi ruhande, agakiza k’abagororotsi kagenewe kugaragaza ubutunzi bw’ubuntu bwayo.” (Hodge 1886: 319)

Jonathan Edwards avuga *igituma* ukubaho kw’icaha n’ikibi ari ngombwa mu buryo bwose kugira ngo akamere kuzuye k’Imana kigaragaze: “Ni ikintu ciza cane ko ubwiza bw’ibihe vyose butagira iyo buhera n’iyo buherera ko bukayangana, kandi ko kubera ico gituma nyene, ni vyiza ko uko gukayangana kw’ubwiza bw’Imana gutegerezwa kwuzura, kunengesera, ni ukuvuga, ko ibigize vyose ubwo bwiza bwayo bitegerezwa gusayangana, bigakayangana, bikakaka, ko ivyiza vyose bitegerezwa (busayangana) gukayangana, gusayangana, no kwakaka, ko n’uwuvyitegereza wese agira icyumviro ciza ku vyerekeye Imana yabishizeho. Si vyiza ko ubwiza bumwe ari bwo buboneka neza bwonyene kurusha ibindi vyose, ubundi bwiza na bwo ntubukayangane na gato, kuko ivyo ntivyoba vyishuye ukuri. Kubera ivyo nyene, si vyiza ko kimwe kirengera gukayangana ibindi vyose, ikindi na co kigakayangana buke buke. Ahubwo ni vyiza cane ko ubwiza bw’Imana bwishura, gushigikira ukugira neza kwayo kudasanzwe, ko ugukayangana na kwo kwategerezwa gushigikira ubwiza ni ko bimeze ko n’Imana ikwiye kwihesha icubahiro. Ni co gituma, Ubwiza bw’Imana budasanzwe, ububasha bwayo, ubukuru bwayo, ugushirwa hejuru kwayo, ukugororoka no guca imanza zibereye kwayo, ukwera kwayo na vyo bitegerezwa kugaragara. . . . Iyo bitari kuba vyiza kw’Imana yamamaza, itegeka, ishinga, ikemera kandi igahana icaha, nta kugaragara kw’ukwera kw’Imana kwobayeho mu kwanka icaha, canke kwerekana ivyo Imana yipfuzza kandi ihitamwo, mu buntu bwayo no kugira neza. Nta kugaragaza ubuntu bw’Imana, canke ukugira neza nyakuri kw’Imana kwobayeho iyo ata caha co guharira cari kuba kiriho, canke ata vyago umuntu yorokorwamwo vyari kuba biriho. . . . Rimwe na rimwe ntiduharura ingene iciza kiboneka iyo hari ibibi vyinshi biba ibivuye ku bantu canke ku bidukikije. Kandi vyari ngombwa ko habaho ibibi, kuko ukugaragaza ubwiza bw’Imana ntikwari kuba ukutagira agasembwa iyo ata caha canke ibibi kwari kuba kutariho, ni co gituma tuvuga yuko ikibi ari ngombwa, kugira ngo umunezero udasanzwe w’ivyaremwe, kandi ko n’ukunengesera kwo kugira imigenderanire n’Imana ari na kwo kwatumye irema isi, kuko umunezero w’ivyaremwe ukomoka mu kumenya Imana n’ukumenya ibigize urukundo rwayo. Kandi nimba ukumenya Imana kutanengesereye, n’umunezero w’ivyaremwe ntushobora kunengesera ngo usesekare.” (Edwards 1986, *Remarks*, igice ca. 3: 528; raba kandi Piper 1998: “2.2 Kubera iki Imana itoranya”; Erlandson 1991: “Ico Bibiliya ivuga” [“Ukugororoka n’uguca izibereye biragarazwa igihe ivyiza bishigikiwe, bihawe ingero bikwiranye kandi n’igihe ikibi gihanywe. Imbabazi n’ubuntu bigaragara neza igihe ababikorera baba batabikwiriye, batabibereye. . . . ubuntu n’imbabazi vyongeye bigarazwa neza mw’isi aho igwa ry’umuntu ryavyaye *ugupfa* mu mpwemu, si ikintu c’igihe gito. Umuntu *arwaye* mu mpwemu ashobora kwayira amaboko Imana kugira ngo imurabe ryiza. Umuntu wenyene yigeze gupfa yagarukanywe mu kiganza ciza c’Imana ni we azomenya imbabazi z’Imana iyo *zigarukira*.”]; Edwards 1984, *The End*: 94-121; Hodge 1981: 435 [“Icaha rero dufatiye ku Vyanditswe, kiremerewe gukorwa, kugira ngo, uguca izibereye kw’Imana kumenyekanire mu gihano c’ico caha cakozwe, kandi ubuntu bwayo bumenyekanire mu mbabazi zayo. Kandi ikirere, iyo kitamenye ivyo bigenga Imana, coba kimeze nk’isi itagira umuco ukomoka ku zuba.”]; Piper 2003: 17-50; Piper 2010: 39-54)

Birakwiye kandi kwibukwa yuko integuro y’ukubaho—harimwo n’igikorwa canke uruhara rw’icaha

n’ububisha, imibabaro n’urupfu—biriko birashirwa mu bikorwa ku rubuga kurusha uko tubibona canke n’uko mbere twovyiyumvira. Icubahiro c’Imana n’akamere ntibigaragarira abantu gusa ngaha kw’isi ariko mbere no mu kirere hose, harimwo n’abacunguwe bo mw’ijuru n’abamarayika (raba **2 Abam 6:15-17; Zab 19:1; Mat 18:10; Luka 2:13-14; 15:7, 10; 1 Kor 4:9; Ef 3:8-10; Kol 2:15; 1 Tim 3:16; 1 Pet 1:12; Heb 12:1; Ivyah 1:1; 15:3-4; 17:1; 21:9**). Kandi, nkuko tuja twarabihanahanyeko ivyiyumviro, ivyo bintu vyose bifise ingaruka zihoraho, si iz’igihe gito.

Ubwa nyuma, tuja twarahanahanye ivyiyumviro ku kamaro k’ukwihindura umuntu, k’ukwambara ishusho y’umuntu mu kwambara umubiri hamwe n’uguhongera ivyaha Kristo yashikije ku musaraba. Ahakuru muri ibi vyarahanahanyewe ivyiyumviro mw’Isezerano Rishasha ryose:

- *Kukw abo yamenye kera yabatoranirije kera gushushanywa n’ishusho y’umwana wayo, kugira ngo abe imfura muri bene se benshi. (Rom 8:29)*
- *Ndasenga ngw amaso y’imitima yanyu yihweze, kugira ngo mumenye ivyo mwizigizwa n’uguhamagara kwayo ivyo ari vyo, mumenye n’itunga ry’ubwiza bw’ishamvu ifise mu bera, mumenye n’ubwinshi buhebuje bw’ubushobozi bwayo ikoreshereza muri twebwe abizera, nk’uko kwa gukora kw’ububasha bw’ubushobozi bwayo kungana, ukwo yakoreye muri Kristo, hamwe yamuzura mu bapfuye, ikamuvyagiza I buryo bwayo ahantu ho mw’ijuru, imishize hejuru cane y’ubukuru bwose, n’ububasha bwose, n’ubushobozi bwose, n’ubwami bwose, n’izina ryose rivugwa, si muri iki gihe gusa, ariko no mu kizozo. Kandi yamushikirije vyose, ibishira musu y’ibirenge vyawe, kandi imuha ishengero ngo abe umutwe waryo wo gusumba vyose, ni ryo mubiri wiwe, unengesereye unengesera vyose hose. (Ef 1:18-23)*
- *Kandi abonetse afise ishusho nk’iy’umuntu, yicisha bugufi, araganduka no gushika ku rupfu, kandi urupfu rwo ku musaraba. Ni co catumye Imana imushira hejuru cane, ikamuha rya zina rirengeye ayandi mazina yose: kugira ngo AMAVI YOSE AZ’APFUKAME MW’IZINA RYA YESU, ay’ivyo mw’ijuru n’ay’ivyo kw’isi n’ay’ivy’I kuzimu, kandi indimi zose zize zature yuko Yesu Kristo ari Uhoraho, ngo biheshe Imana Data wa twese icubahiro. (Flp 2:8-11)*
- *Vyongeye ni we mutwe w’umubiri, ni wo shengero, kandi ni we tanguriro, ni we mfura mu kuva mu bapfuye, kugira ngo abe agaheta muri vyose. (Kol 1:18)*

W. Gary Crampton yerekana kumbere icyumviro gitoya c’ingaruka y’ibi: “Birumvikana yuko igwa ry’umwana w’umuntu ryategerezwa kubaho nimba Imana yategerezwa guhabwa icubahiro biciye mu gushirwa hejuru kw’Umwana Wayo. Ivyo ni ukuvuga yuko Imana yari izi ko hazobaho Irwa imbere yuko rinaba, kandi ivyo bikanashika, vyari ngombwa. Imana yari yarabigabiye kugira ngo yiheshe icubahiro. . . . Iyo Adamu agashobora kubaho mw’Itongo rya Edeni yari yashizwemwo nk’uburyo bwo kugeragezwa . . . yari kuba yaremejwe n’Imana mu kubaho mu bugororotsi. . . . Ukugororoka kwa Adamu rero kwari guca gushirwa ku bantu bose bamukomotseko (ni ukuvuga, abantu bose bambaye umubiri). Kandi abantu bose canke isi yose bari kurabira kuri we mu gushima, ntibari kurabira kuri Kristo, nk’Umukiza. Ibihe vyose, ibihe bidashira, Imana yosangiye ubwiza n’icubahiro n’ivyo yaremye: Adamu. Mu buryo bw’agakekezo, ukwumvira kwa Adamu kwari gushikana ku gusenga ibigirwamana. Ni co gituma, ingendo nk’iy’o ntiyari gushoboka mu bisanzwe. Isi yonyene y’ubu, aho igwa ry’umuntu ryabereye, ni ho honyene hashoboka kubonekera icubahiro c’Imana yonyene. Iyo Adamu akumvira, Yesu Kristo yari kuba yarahakaniwe igikorwa ciwe ‘nk’imfura muri bene Se benshi’ n’Umwami w’Ishengero ryiwe. Kandi Data ntiyari kwakira icubahiro c’igikorwa ciwe biciye mu Mwana.” (Crampton 1999: 5-6)

B. Imana ntishobora gukuraho ibibi kandi idakuyeho abantu n’isi uko tubizi

John Feinberg avuga yuko, mu kugira neza hamwe no mu bwenge bwayo, Imana yahisemwo kurema isi yuzuyemwo, irimwo abantu. Hariho ibintu vyinshi vyerekana ico ari co kuba umuntu. Ivyo bintu vyerekana ico ari co umuntu bituma uwo muntu ataba uwurengeye abantu canke ngo abe musu y’abantu. Nubwo ivyo bintu bitandukanye ku bantu, abantu barafise ububasha, n’ubwenge bwo kwiyumvira, bwo kugira ibigumbagumba, kuba bafise ubushake, ubugombe, ivyipfuzo, intumbero (zashizweho bafatiye ku vyipfuzo vyabo), kandi n’ububasha bwo kugendagenda. Ikindi, Imana “yashaka ko dukoresha ubwo bushobozi kugira ngo tubeho kandi dukore mw’isi ibereye abantu nk’uko turi. Ni co gituma, yaremye isi yacu, iyo nay o ikaba ibeshejweho n’amategeko agenga isi [raba uburorero, **Yobu 38:25-27; Mat 5:45**]. . . . Ubwa nyuma, Imana yagabiye gushiraho abantu bafise iherezo mu ngeso no mu kubaho ngaha kw’isi (nko kubijanye n’ingeso, ukugira iherezo kwacu ntukurinda gusaba ko tuba twakoze ibibi yamara ni kubera tudafise ingeso Imana yipfuzza kubona ku bantu z’ibihe bidashira). Mu nca make, Imana yagabiye kurema abantu abantu batazokwihesha icubahiro, batazokwishira hejuru, ntiyaremye abantu bafise ico bahajije canke abantu barengeye cane canke mbere ngo inabareme ari utumana.” (Feinberg 2001: 788)

Imana ntishobora kwemera kwivuguruza (akarorero, kuzungurukira aho iri canke kurema urutare

ruremereye idashobora kwiremeka, guterura). Kubw’ivyo, Imana ntishobora gukuraho ingeso mbi kubera yuko “Iyo Imana ikora ibishoboka vyose kugira ngo ikureho ingeso zose mbi mw’isi, yari kuba yivugurujye mu vyo yagabiye mu kurema abantu n’isi nk’uko yayiremye; igatuma twibaza nimba ifise kimwe canke vyinshi mu biyigize, mu vyo tuyitirira; kandi/canke igakora ikintu kanaka tutoyiteze ko ikora canke tutokwipfuzza ko ikora, kuko vyovyara ikibi kirengeye ikija kiriho uyu musu.” (Ico gitabu nyene: 789) Feinberg mu nyuma yerekana mw’ido n’ido inzira nyinshi zinyuranye hamwe n’izama zigaruka aho Imana igarura, ikabuza ukwiyumvira kw’abantu, ibigumbagumba vyabo, ubugombe n’ubushake bwabo, ivyipfuzza vyabo canke ivyo bipfuzza gushikako, ivyo bagabiye, hamwe n’ukugendagenda, kandi /canke ikiyinjiza mu mategeko agenga ibidukikije, isi, kugira ngo ibuze icaha n’ikibi kubaho (Ico gitabu nyene: 789-95). Kanatsinda, kugira ngo ushikane umuntu umwe gusa ku rwego rw’aho imisi yose kandi avyihitijemwo ata gahato gukora ivyiza vyosaba guhindagura mu buryo bugaragara ubugingo n’ubuzima bw’ibandi bantu benshi bo kw’isi (Ico gitabu nyene: 790). Mu nca make, ntihoba hakiba isi nk’uko tuyizi canke abantu nk’uko tubazi. Ikindi, “iyi hatari kuba hariho urutonde rurongorotse kandi rubaho rw’ibintu, kumenya ico ufata n’ico ureka, kumenya ico ukora n’ico ureka vyari kugorana cane kandi bikavanwaho mu buryo bworoshe. Hejuru y’ivyo, Imana ishaka ko abantu ku giticabo bagiranira imigenderanire, yamara ukugene ibintu vyubatse mu kibano bisaba urutonde nk’uko biri mu buzima bwa misi yose.” (Feinberg 1994: 265) Peter van Inwagen avuga ati, Kugira ngo Imana mu buryo bw’igitangaza canke mu bundi buryo ibuze ibintu biterwa na kamere canke ko ibintu biyangara mu muntu vyovyara isi ata kuntu na kumwe imeze. “Kandi, nta nkeka, ntibigaragara neza ikiriho hagati y’isi imeze nabi cane n’isi itameze nabi cane. . . . Ntiharaho rero igitigiri cemewe c’ibintu bibi vy’imibabaro Imana ishobora kwemerera ko kibaho itabanje kwirengagiza iciza c’isi kitameze nabi cane.” (van Inwagen 1996: 173n.11) Vyongeye, kugira ngo yivange n’amategeko canke ihindute amategeko agize ikirere canke kamere n’ukugene ibintu bigenda mw’isi vyosaba ko habaho isi inyuranye n’iyi turimwo kandi ko habaho ibindi vyaremwe bishasha bitandukanye n’ibiriho ubu atari abana b’abantu kugira ngo abe ari vyo vyuzura iyo yindi si.

Feinberg aheraheza abaza iki kibazo, “Mbega Imana yagize nabi mu kurema abantu? Nta na gato igihe turavye agaciro gakomeye umuntu afise, n’agaciro gakomeye Imana imuha. Mbere biragaragara, turashobora kuvuga yuko ikibi cazanywe n’uko abantu buzuye, baba kw’isi. Ikindi, ni imwe mu yandi masi yose ashoboka Imana ishobora kuba yararemye. Imana ni Imana nziza. Isi yaciye irimwo abantu igaragaza ubwiza bwayo.” (Ico gitabu nyene: 795) Ico ashaka kuvuga ngaha si uko Imana ikoresha ikibi ikakizanya iciza (nk’uko mu **Rom 8:28**) yamara ni uko ukubaho kw’abantu mw’isi nk’iyi ari “agaciro k’urutonde rwa mbere,” mu yandi majambo, iciza ubwaco, atari iciza kiva mu kibi caha kiriho. Abantu ni ikintu ciza caha kiriho kandi kibereye kubaho nubwo abo bantu nyene bakora ivyaha n’ibibi.

C. Ibibi vyose Imana yemerera kandi ishingira ko kibaho kenshi na kenshi bikora kandi bikazana iciza kirengye ku vyaremwe ubwavyo

Paulo avuga ati, “Kandi turazi yuko ku bakunda Imana vyose bifataniriza hamwe kubazanira ivyiza, abahamagawe nk’uko yabigabiye.” (**Rom 8:28**). Kimwe mu bituma Imana yemera ko ikibi kibaho ni uko *rimwe na rimwe* ikibi kizana iciza kirengye ku bantu—Kumbure abababazwa canke abandi—*muri iki gihe*. Feinberg avuga ati, “Mu kintu ico ari co cose, Imana ishobora kuba ishaka gushikana ibintu vyinshi binyuranye, atari ikintu kimwe gusa. Kandi, ivyo atari mu buzima bw’uwuriko araca mu mibabaro wenyene. Imana mu kwemera imibabaro n’amarushwa, ishobora kuba ishaka gushikana ikintu kanaka mu bungingo no mu buzima bwa nyene guca mu mibabaro, ikintu mu bungingo bw’abo bazi uwuriko arababazwa, canke uwuriko araca muri iyo mibabaro, kandi rimwe na rimwe bijanye n’ububasha bw’abamarayika n’abadayimoni.” (Feinberg 1994: 339-40) Hariho uburorero bwinshi bw’ivyo. Ngaha tugomba tubahe uburorero bukeya gusa:

- “Ugucibwa ukuguru canke ukuboko ni bibi; yamara hari aho biba ngombwa, nkenerwa kugira ngo ukize ubuzima bwawe, kubw’ivyo bica biba vyiza. Intambara ni ibibi bibi cane, yamara isi yahindutse kubera intambara kugira ngo habeho umwidgegemvyo mu bijanye n’ugusenga Imana hamwe n’ukwidgegemvya, kuko iyo hataba izo ntambara uwo mwidgegemvyo ntiwari kubaho. . . . Ni co gituma, nimba icaha ari uburyo ngombwa kugira ngo umuntu ashike ku kintu ciza cane, gica Kireka kuba kibi, ahanini, kandi bijanye n’ukugira neza kw’Imana kugira yemere ko ico aha kibaho.” (Hodge 1981: 432-33)
- Yosefu yadandajwe na bene nyina yamara mu nyuma ababarira ati, “*Kubwanyu mwagabiye kungirira nabi, ariko Imana yo yagabiye kubizanya ivyiza, kugira ngo ishitse ibiriho muri iyi misi, ikize abantu benshi, boye gupfa*” (**Ita 50:20**).
- Muri Bibiliya, Imana ikoresha ibibi kugira ngo igerageze abashumba bayo (**Yobu; 1 Pet 1:7; Yak 1:3**); kubatoza indero (**1 Kor 11:31-32; Heb 12:4-11**); kurinda ubugingo bwabo (**Ita 50:20**); kubigisha ukwihangana no kuramiriza, kubatoza indero no kubashikana ku kuba abagabo mu kwizera, no kutaba nyamuja irya n’ino, hamwe no kubaremamwo ivyizigiro (**Rom 5:3-5; Yak 1:2-4**); kugarukana ivyiyumviro

vyabo ku bifise akamaro kurushiriza (**Zab 37**); gushinga imizi ukwizera kwabo muri Kristo (**Flp 3:7-11**); kubashoboza guhumuriza no kuremesha abanda (**2 Kor 1:3-7**); kubashoboza kuba ivyabona bikomeye bashingira intahe ukuri (**Ivyak 7**); kubaha umunezero urengeye igihe imibababaro ikabukanijwe n’ubwiza (**1 Pet 4:13**); gucira imanza abanyakibi muri kahise (**Gus 28:15-68**) no mu bugingo buzoza (**Mat 25:41-46**); kuzanira impera abizera bahamwe (**Mat 5:10-12**); kandi no kugaragaza ibikorwa vy’Imana (**Kuv 9:16; Yohana 9:3; Rom 9:17**).

- Ikindi, “Imana mu mbabazi zayo *ibuza* umuryano wo mu bihe vy’iherezo [mu yandi majambo, uguca amateka] kugeza akaryo kose kabonetse ko kwihana n’uguharira kabayeho, kakarengana. Kandi ivyo na vyo ni vyo bitera ukuzazanirwa, kubabara, n’ukubabazwa, mbere rimwe na rimwe n’abantu b’izirakarengane bagapfa igihe bategerezwa kurindira. Ku bagororotsi bishwe batakambisha ijwi rirenga babaza bati ‘Data buja wera w’ukuri, uzogeza ryari kudaca imanza no kudahora abari mw’isi amaraso yacu?’ Imana nayo irishura: ‘Babarirwa kumara iyindi misi baruhuka! ... gushitsa aho igitigiri c’abashumba bagenzi babo na bene Se, bagira bicwe nka bo, kizoshikira’ (Ivyah 6:10-11). . . . Kandi imbabazi z’Imana zabaye yuko haciye mbere n’imyaka ibihumbi bibiri birenga abo bantu baciwe amazosi bakirindiriyeho— kandi mbere habayeho n’intambara zikomenye n’ubwicanyi bw’agahomerabunwa! – ntibihagije ngo tubivuge birangire. Ingaruka z’imbabazi zidasanzwe z’Imana mu kuba irarindirije ko habaho uguca amateka nta nkeka, ni *ikibazo c’ibibi*. Kubera iki Imana irindira igihe abantu bababaza abandi bakabakomeretsa kandi bakabica? Ni nde yokwibajije ko ivyo Imana ibikorwa mu Rukundo? Yamara Imana irishura iti: ‘None jewe sinari nkwiye kugirira ikibabarwe Ninewe, ico gisagara kinini, kirimwo abantu ibihumbi ijana na mirongo ibiri barenga, batazi gutandukanya iciza n’ikibi, kandi hakabamwo n’ibitungwa vyinshi’ (Yona 4:11)?” (Work 2000: 107; raba kandi **Rom 2:4; 1 Tim 2:4; 2 Pet 3:9; Ivyah 2:21**)

- Timothy Keller yerekana imigwi ine y’ukugene Imana ikoresha imibabaro: “Ubwa mbere, imibabaro n’amarushwa bihindura imitima yacu n’ukugene twahora tubona ibintu. Imibabaro iducisha bgufi kandi ikadukuramwo ubwirasi, n’ubwibone n’ukwirabishako. . . . imibabaro vyongeye idushikana ku kwisuzuma maze tukibonamwo intege nke, kuo iyo mibabaro ni yo serura akari muri twebwe kabi kabishe. . . . Ubwa kabiri, imibabaro n’amarushwa bizohindura cane imigenderanire dufitaniye n’ibintu vyiza mu bugingo bwacu. Tuzobona yuko ibintu bimwe bimwe vyacitse ivy’ingirakamaro cane kuri twebwe. . . . Ubugira gatatu, kandi kiengeye mbere ibindi vyose, imibabaro n’amarushwa bishobora gukomeza imigenderanire yacu n’Imana kurusha uko ibindi bintu vyose vyotuma twegera Imana [raba **2 Kor 4:7-18**]. Hariho umugani n’imvugo ikomeye ya C. S. Lewis y’ukuri, ivuga yuko mu mahirwe Imana iratwongorera ariko mu bihe bigoye Imana isemererera mu matwi yacu. . . . Ubwa nyuma, imibabaro n’amarushwa ni ibintu vya ngombwa nimba tugiye gukoreshwa nk’ibikoresho vyo kuzanira ivyiza abandi, no gukorera abandi cane cane iyo twaciye mu mibabaro n’amageragezwa nk’ayo na bo bariko baracamwo. Imibabaro n’amarushwa bituma tugira impuhwe n’imbabazi tutari kugira iyo tutari kubanza guca muri iyo mibabaro n’amarushwa [raba **2 Kor 1:3-5**].” (Keller 2013: 190-92)

- John Feinberg avuga ku bintu cumi Imana ishobora kuba iriko irashitsa ibicishije mu marushwa n’imibabaro: “ubwa mbere, Imana ishobora kwemera ko habaho amarushwa n’amageragezwa n’imibabaro kubera impamvu zimwe n’izavzwe muri Yohana 9:1-3. Muri ico gihe, imibabaro n’ukumererwa nabi *bitanga akaryo ko Imana igaharagaza ububasha bwayo*. . . . Ubwa kabiri, Imana irashobora gukoresha amarushwa *kugira ngo idukuremwo icotuma twishima*. . . . [Ubugira gatatu,] Imana yaremeye ko Yobu aca mu marushwa n’imiburibiri kugira ngo *igaragarize Satani ko hariho ukwizera kw’ukuri ataco kwubakiyeko*. . . . Ica kane, rimwe na rimwe Imana irakoresha amarushwa n’imibabaro nk akaryo ko *kugaragariza abizera n’abatizera icyumviro c’umubiri wa Kristo*. . . . [Ubugira gatanu,] Ivyanditswe vyigisha inzira zinyuranye aho iyo mibabaro n’amarushwa y’umugororotsi *atumamhabaho ukwezwa*. . . . [Ubugira gatandatu,] rimwe na rimwe Imana iremerera ko amarushwa n’imibabaro bidushika mu bugingo bw’abagororotsi kubera *igikorwa gishoboka mu gihe c’amarushwan’imibabaro*. . . . [Ubugira indwi,] imana vyongeye ikoresha imibabaro n’amarushwa *kugira ngo dushobore kuba abiteguriye ayandi mageragezwa n’amarushwa biri imbere*. . . . Ubugira umunani bw’ugukoresha amarushwa n’amageragezwa mu bugingo bw’ abagororotsi ni *kubategurira urubanza rw’ibikorwa vyabo nk’ingororano n’impembo* [raba **1 Pet 1:7**]. . . . Ubugira icenda, Imana irashobora gukoresha amarushwa n’imibabaro vy’abagororotsi *nk’urufatiro rwo kubashira hejuru* [raba **2 Kor 4:17**]. . . . Ubwa nyuma, Imana irashobora gukoresha amarushwa n’imibabaro nk’ *uburyo bwo gushikana uwizera mu gikiriza ciwe, Imana ikamwishikanira akaja kubana na yo*.” (Feinberg 1994: 340-46)

- Richard Swinburne avuga ati, “ku bikorwa vy’umwete, vy’impuhwe, n’ibindi, kugira ngo bibe ibikorwa vyuguruwe ku bantu kugira ngo babikore, hategerezwa kuba hariho ibibi vyinshi bitandukanye. Ibibi biha abantu akaryo ko gukora ivyo bikorwa vyerekana abantu abo ari bo n’uko bameze. Isi itagiramwo ibibi yoba ari isi aho abantu batagira imbabazi, badaharira batagira impuhwe, batagira ikigongwe canke

ukwitangira abandi. Kandi abantu badafise ako karyo baba batswe ububasha n’uburenganzira bwo kwerekana ko aria bantu beza.” (Swinburne 1979: 214-15)

- John Hick agereranya isi “n’ahantu abantu bigira kuba abantu.” Avuga ati, “Nimba rero, intumbero y’Imana mu kurema isi kwari ‘yo yarongoye abana benshi ngo ibazane mu bwiza’ [**Heb 2:10**], iyo ntego canke iryo hangiro ni ryo rizokwerekana ubwoko bw’isi Imana yaremye. . . .Nta nkeka ko turonderera umunezero abana bacu; ariko ntutubipfuzira ibituma badakura naho vyoba ari vyiza ariko bigaca mu buryo butari bwo habanje kubeshwa, ukutikwegerako, impuhwe, umwete, ugutebura, ugushira hejuru ukuri, kandi kumbure hejuri y’ivyo vyose ububasha bw’urukundo. Ntudukorera ku bihimbaro n’ibinezereza vy’uko umunezero ari co kintu ca nyuma tugomba gushikako mu buzima Ahubwo, iyi si itegerezwa kuba ari ahantu ho kwigira kuba abantu.” (Hick 1977:253, 256, 258, 259) Aca rero asubiramwo umuhinzi w’amajambo aryohera amatwi John Keats yiyumviriyeye aya majambo “ahantu ho gutuma tuba abantu” maze akavuga ati, “Mbega ntimubona ko ari ngomwa ko isi ica mu mibabaro n’ingorane n’amakuba n’amarushwa ari ishuri rituma habaho ubwenge kandi bituma abantu baba abantu bakagira umutima ?” (Ico gitabu nyene: 259n.1)

- Abantu bamwe barava ku Mana kubera amakuba n’amarushwa baba bacyemwo. Yamara, “Ni nk’uko n’abantu benshi *babona* Imana biciye mu marushwa no mu makuba baba bagize. Babona yuko ingorane zibegereza Imana aho kubigiza kure yayo. Ibihe bigoye bikangura abantu bakava mw’itiro bari barimwo ry’impwemu nk’aho bari kuba bikwije bigatuma barondera Imana n’ubugombe bwayo muri ivyo bariko baracamwo. . . .Mu mwiza w’umuzitanya tuba dufise uguhitamwo kutaba gusanze kuriho mu bihe vyiza. Dushobora guhitamwo gukorera Imana kubera ari Imana gusa.” (Keller 2013: 5, 248) Elie Wiesel, ubwiwe umucikacumu wo mu gihe c’aba Nazi bari bajanye abantu mu makambi yo kubarangirizamwo no kubiciramwo, yabonye ingene abantu bifata mu buryo bunyuranye iyo bashikiwe n’amarushwa amwe: “kandi Auschwitz? Ivyo na vyo ubifata gute?” . . . Gregor aca arashavura. ‘inyuma y’ivyatubayeko vyose, bishoboka gute yuko woba ucizera Imana?’ Uwo muntu aca aratwenga hanyuma arishura ati, ‘Vyoshoboka gute ko *utizera* Imana inyuma y’ivyabaye vyose?’” (Wiesel 1966: 192)

Ikintu ciza cane kirengeye c’uko Imana iriko irakora mbere no mu bibi kiratanguye ubu kandi igakorera ku rwego rw’umuntu. Ni co gituma, Imana iri kumwe na twe mu mibabaro turiko turacamwo ubu (raba, uburorero, **Gus 31:6, 8; Zab 22:24; 23:4; 34:18; 94:14; Yes 41:10, 17; 43:2; 53:4; 63:9; Yoh 14:16-20; Rom 8:35-39; 2 Kor 1:3-7; 4:8-10; 12:7-10; Flp 4:12-13; Heb 13:5; 1 Pet 4:12-19**). Arazi ivyo turiko turacamwo kandi idushoboza kuvyihanganira kandi mbere idushoboza guhingurwa n’imibabaro yacu (uburorero, **Zab 119:71; Mat 5:10-12; Ivyak 5:40-42; 1 Kor 10:13; 2 Kor 1:3-4; 4:16-17; Plp 3:10; 4:6-7; Yak 1:2-4; 1 Pet 1:6-7; 2:19-21; 5:10**). Kristo yishushanije n’abantu biwe kugira ngo amenye, yumve imibabaro yabo nk’aho ari iyiwe (**Ivyak 9:4-5**). Kanatsinda, Imana ifata ububabare bwacu n’amarira yacu akabihindura umunezero, ibitwengatwenga (**Zab 30:11; Yer 31:13; Yoh 16:20**). Yamara ugukura n’uguhingurwa biciye mu muriro w’imibabaro si ikintu gipfa kuza uko nyene. “Dutegerezwa kumenya, kubeshwaho, kuvugana n’Imana, kandi no kwizera no kwizigira Imananaho twoba turi muri uwo muriro. Imana ubwayo ivuga muri Yes 43 yuko naho twoca mu muriro izobanayo na twe, ikagendera hampande yacu muri uwo muriro. Kuyimenya neza udakekeranya igihe uba uri muri ayo marushwa ni urupfunguruzo rwo gukomera no gushikama aho kuba umunyantege nke muri ivyo bihe bigoye.” (Keller 2013: 229)

Bibiliya *ntisezerana* yuko icaha *cose* n’ikibi *cose* bitegerezwa kuzogira ikintu gikomeye c’iciza canke “iherezo ryiza” *muri ubu bugingo*. Timothy Keller avuga ati, “Mu buryo bunyuranye n’Abizera b’i karma, Abakristo bizera yuko imibabaro kenshi na kenshi ari akarenganyo kandi ko irengeye. Ubuzima sib wo na gatoya. Abantu babaho neza kenshi na kenshi ntibakora neza, ntibakora ivyiza. . . . Imibabaro kenshi na kenshi ipfa kuza ku bantu kandi ikaba mibi cane, kandi iza ku bantu basa n’aho ata kintu na kimwe kibi bakoze.” (Ibid.: 29, 94). Ikibazo kiba iyo turavye muri ubu bugingo gusa ku vyiza, ukugororoka, uguca izibereye, hamwe n’impembo tuba twiteze kubera uko tubona ibintu gufise aho kugarukira—Kubera ubugingo bwacu budaherera ku gihe tuba dupfuye. Ahubwo, Bibiliya idusezeranira imibiri misha izozuka izobaho mw’isi nsha yacunguwe kandi bikomezwa n’ukuzuka kwa Kristo (**1 Kor 15:20-26, 50-58**). “*Ako* ni ko kazoza kacu, kandi ivyo bisigura yuko . . . uko tuzomera kuzoba ari kwiza, gucungerewe, kandi kuzoba ugutunganye bihebuje inyuma y’urupfu. Ni co gituma rero kazoza kacu ari keza cane, kazoba kagizwe n’urukundo rutagira imbibe—urukundo rw’Imana n’urukundo ku bandi bantu.” (Ico gitabu nyene: 42-43) Aho rero kandi mu kiringo c’ibihe bidashira tuzobona ko ikibi kitari intambanyi ku munezero wacu w’ibihe bidashira, “yamara ikibi catumye biba vyiza cane. Ikibi cari kuba coshikije ibinyuranye n’ivyo twaziga.” (Ico gitabu nyene: 117) Mu buryo bw’agakekezo, ivyo vyose bizanwa n’icaha gikomeye cakozwe ubwa mbere: ukuryaruka n’ukubamba umugororotsi, atunganye, uwera, umuntu atigeze akora icaha yigeze kubaho—Yesu Kristo; yamara ni uko yemeye kwitangira ivyo vyaha bikomeye n’ibibi vyose vyatumye Kristo ashobora kwikorera ivyaha vyacu n’igihano c’ivyo vyaha vyari kuja ku

mutwe wacu kugira ngo aneshe, atsinde, akureho ubushobozi n'ububasha bw'icaha n'ikibi, akanywanisha, agahuza Imana n'abantu, maze agahindura ubugingo bwacu.

Imibabaro yose y'iyi si ntishobora kugereranywa n'ubwiza bw'ibihe bidashira Imana izozana mu gihe c'iherezo (**Rom 8:18-21; 2 Kor 4:16-18; Ivyah 21:1-4**). “Igihe tuzobaho mu mahoro mw'Isi Nsha, aho umunezero uzonyengetera n'umuyaga duhumeka, tuzosubiza amaso inyuma turabe iyi si turimwo maze twemeze tudakoresheje ukwizera ariko dukoresheje ivyo tubona n'amaso yuko ikibi cose n'imibabaro vyari bikwiriye kubaho—kandi ko ukwihindura umuntu kwa Yesu n'incungu yiwe vyahinduye ikirere kiba ibihe bidashira ciza kurusha” (Alcorn 2009: 195; raba kandi Willard n.d.). Kanatsinda, ku bacunguwe, ivyo bacyemwo vy'ibihe bidashira kandi bitagira iherezo vy'Ijuru risha n'isi nsha ntibizotanga gusa “ukubona ibintu ukundi gusha ku gusuzuma ibigize ubugingo mu mubiri”yamara “bizokuraho imibabaro y'uwo ari we wese yaboneye kw'isi—nubwo vyoba vyabonetse ko bikomeye mu gihe abantu bari bambaye umubiri” (Ferraiolo 2005: “Igihe Gikiza Ibikomere vyose [Time Heals All Wounds]”). Igihe tuzoba dushitse mw'ijuru, uguca izibereye Kw'Imana, ubuntu bwayo, imbabazi zayo, n'ukugororoka kwayo bizogaragarira uwo ari we wese; nta n'umwe azoba akiyagiriza ko ikora ibibi. Ahubwo “AMAHANGA YOSE AZOZA AKWIKUBITE IMBERE AGUSENGE, KUKW IMANZA Zawe ZIGOROROTSE ZISERUWE” (**Ivyah 15:4**).

Twatanguriye iki kigabane muri **Rom 8:28**, kandi uwo murongo urafise ijamba ry'urupfunguruzo dukwiriye kwama twibuka. Iryo jambo ni “vyose hamwe.” **Rom 8:28** hariko haravugaga yuko “ibintu vyose—mbere harimwo n'ibibi—umusi umwe vyose hamwe bizoganzwa n'Imana mu buryo bw'uko ikibi categuwe mu mpera kizoshitsa ikinyuranye n'ico cari categuye—ikintu ciza kirushirije n'ubwiza kurusha ivyari kubaho bitewe n'ico kibi. Imana yonyene ubu ni yo ifise ico cyumviro c'ibihe bidashira hamwe n'aho bihindukira aho dushobora kubona ibintu vyose bifatanirije hamwe kutuzanira ivyiza kandi ivyo bigahesha Imana icubahiro—yamara kandi tuzoba aho hantu kandi tuzobibona na vyo nyene.” (Keller 2013: 301-302)

V. Ukwigenga kw'Imana, uruhara rw'abantu, hamwe n'ukubaho kw'icaha n'ibibi: gusozera

Abantu barabaza ibibazo bikomeye kandi bifise aho bifatiye iyo bahuye n'ibibi, cane cane igihe ibibi batateye bibashikiye canke iyo bishikiye abakunzi babo n'incuti n'abagenzi.⁴⁷ Imanairafise impamvu nziza kandi zihagije ku kintu cose yashinze kandi yemeye ko kiba—harimwo ivyaha vyose n'ibibi vyose—Yamara ntiyaduhishuriye izo mpamvu zose kandi mbere kenshi na kenshi ntiduhishurira igituma ikintu kibi kanaka cashitse, cabaye. **Gus 29:29** hamwe n'imibabaro ya Yobu ni vyo bibigaragaza. Feinberg avuga ati, “Dufatiye ku kugene tubona ibintu, bishobora kuboneka ko ata sano riri hagati y'ibibi kanaka n'ikintu na kimwe c'iciza, c'agaciro, yamara ko ivyo atari ngombwa ko vyerekana ko ata gaciro na kamwe gashobora gukomoka muri ico kibi. Nk'uko se w'umwana adashobora kwemerera umwana kuguma ari maso atagiye kuryama kugira ngo arorere ibikino adafise inkuru y'imvaho canke ubwenge buhagije bwo guca urubanza nimba ukwankirwa n'umuvyeyi wiwe kurindira gushika ico gihe ko bivanye n'uko uwo muvyeyi wiwe amwanka, ni ko na twe tudashobora kumenya bihagije kugira ngo dushobore guca urubanza ko hariho ibibi birengeje urugero. . . .Dufatiye kuri wa mwana agomba guterama kugeza habaye ivyo birori kandi biba mw'ijoro ryitereye, ntidushobora kuvuga yuko igihe cose umuvyeyi wiwe amwankiye, yama abigenza gurtyo, yama amwankira kubera ijoro ryitereye. Rimwe umuvyeyi ashobora kwankira uwo mwana guterama gushitsa ico gihe cose kubera yuko ashaka ko umwana wiwe aryama neza agasinzira neza azi ko buca umuryango wose ugenda ahantu kanaka, canke kubera umwana akorora, ahandi na ho hashobora kuba hariho abashitsi badashaka yuko umwana yumva ivyo bavuga. Ni no muri nk'ubwo buryo nyene . . . tudakwiriye kwiyumvira yuko ibibi bibiri bisa Imana yemereye ko bibaho canke intumbero z'imana muri ivyo bibi bibiri zisa. Ivyo bibi bibiri naho bisa bishobora gushitsa intumbero z'Imana zibiri zidasa.” (Feinberg 1994: 308-309)

Nubwo abantu mu vy'ukuri bababazwa n'ukubaho kw'icaha n'ingaruka mbi zaco hamwe n'ikibi mw'isi, n'Imana ni uko birayibabaza. Hariho ibitumvikana kanaka “ku ngorane z'ikibi.” R. Maurice Boyd avuga ati, “Biri mu bubasha bwacu gukuraho vyinshi mu ngorane tuguma twidogera, ariko tugahitamwo kutazikuraho. Si Imana ata co iriko irakora, ariko ni twebwabwacu. Imana yashize mu biganza vyacu uburyo bwo gukuraho no guhangana n'ibibi vyinshi tuguma twidogera. Yamara kubera ubube gito bwacu bw'imitima yacu, kenshi na kenshi ntidushaka gufata no gutanga umwanya wacu, ivyiyumviro vyacu, canke inguvu zacu, canke amahera yacu kugira ngo dukureho ingorane n'imibabaro vy'abandi. Biroroshe kwagiriza Imana ingorane n'ugusuhuza umutima isi irimwo kurusha uko dukwiye kuba ibikoresho vy'ukugira neza kwayo.” (Boyd 1999: 107) Ku rundi ruhanda na rwo, Imana izocira urubanza mu kudahengama bene gukora ivyo vyaha na bene kuzana ivyo bibi,

⁴⁷ Feinberg avuga ati, “Nta kintu na kimwe kibaho nk'ico c'ingorane y'ikibi. Mu vy'ukuri, imvugo 'ingorane y'ikibi' ihagarariye ibintu vyinshi bitandukanye vy'ingorane tudashobora gusigura neza igituma bibaho.” (Feinberg 1994: 14) Ibibazo tugerageza gutorera umuti igihe ibintu bibi bidushikiye, bishikiye abo dukunda n'abagenzi, incuti zacu, ni vyo Feinberg yita “ingorane z'idini z'ikibi.”

kandi mbere baja baratsinzwe n’urubanza rw’Imana (**Ita 18:25; Guh 14:18; Zab 7:8-16; Yoh 3:18; 16:11; Ivyak 10:42; Rom 2:12-16**). Ivyakozwe vyose bizoshirwa ku munzani, kandi ukugororoka, n’uguca izibereye bizokwama bihanganye. Nkuko Timothy Keller yaja yarabivuze, kumenya ko uguca izibereye kw’Imana kuzokwama gutsinda “bidufasha, bidushoboza kubaho dufise ivyizigiro n’imbabazi. Iyo tuvemeye, tukavyakira, duca tugira ivyizigiro kandi tukagira umwete wo guca izibereye, kugorora ibintu bigoranye. Kuko naho twoba tutabona ko hari ico turiko turahindura, womenga umwete wacu nta co ushikako, turazi yuko ku mperuka ukugororoka, n’uguca izibereye *bitebe bitebuke* bizohabwa agaciro kavyo—mu buryo ntasubirwamwo. Ibibi vyose, amakosa yose—ivyo twise ingeso mbi vyose n’ibitabereye vyose—bizogororwa. Yamara kandi bidushoboza kugira imbabazi, guharira, no kwigumya ntitwihore, no kudakoresha igikenye.” (Keller 2013: 116)

Ariko Imana yakoze ibirengeye ukutwemeza yuko izocira urubanza abantu kubera ivyaha, ibibi, n’amakosa bakoze: Imana ubwayo yariziriye ngaha kw’isi icye muri Yesu kristo kandi ikorerwa ivyaha n’amarorerwa; yikorera ivyaha vyacu kandi iriha ikiguzi c’ivyaha vyacu kugira ngo abo bose baza kuri we baronke ubugingo mu kibanza co guhabwa urupfu rw’ibihe bidashira ku musu w’urubanza. Dufatiye mu muco w’ibi vyose, umwanditsi w’Umurusiya w’umukristo yitwa Fyodor Dostoevsky yaheraheje avuga ati, “Nizera nk’umwana yuko imbabaro izokira kandi ko izovanwaho. Nizera yuko ibintu vyose bibi bitagira insiguro abantu bacamwo bizovaho umusi umwe nk’igicu, bizovaho nk’ibintu bitokwiyumvirwa nk’iciyumviro gito cane ata co kimaze c’ubwenge bwa Euclide nk’umuntu. Nizera yuko ku mpera y’isi, mu gihe vyose bizoba bibana ata wandya wangura, bibana mu mutekano no mu mahoro y’ibihe bidashira, ikintu c’igiciro kinini kizoshika kizokwira imitima yose, gihumurize abiganyira, kubera uguhongera ivyaha vyose vyakozwe n’abantu, gihongere amaraso yose yamenetse, yavishijwe abantu. Nizera yuko bitazoshoboka gusa guharira yamara no gutsindanishiriza ivyabaye vyose.” (Dostoevsky 1957: 217)

IVYONGEWE KO 2—UBURORERO BWA BIBILIYA BW'INYIGISHO Z'IBINTU BIBERA ICA RIMWE

Ubu burorero bukurikira bwa Bibiliya bwerekana ingene Imana n'ibituma vya kabiri bifise uruhara mu kintu kimwe, harimwo n'ibintu bigizwe n'icaha n'ububisha:

ICABAYE	CITIRIRWA IMANA	CITIRIRWA IBINDI BINTU
Iremwa ry'ibikoko	Ita 1:25	Ita 1:24
Aburahamu anesha abami bane	Ita 14:20	Ita 14:14-16
Ugusama inda kwa Sara & ukuvuka kwa Isaka	Ita 21:1	Ita 21:2, 5
Abo bavukana na Yosefu bamudandaza kugira ngo aje kuba umugurano	Ita 45:7-8; 50:20	Ita 37:25-28; 45:4-5
Yosefu aja muri Egiputa	Zab 105:17	Ita 37:28
Gutera imbere kwa Yosefu naho yari umugurano	Ita 39:3, 23	Ita 39:3, 23
Gusubiza amafaranga mu mipfuko ya benewabo ba Yosefu igihe	Ita 42:27-28	Ita 42:25
Abisirayeli bava gusuma muri Egiputa	Kuv 3:7-8	Kuv 3:10; Gus 6:18-19
Ugukomantaza umutima kwa Farawo	Kuv 4:21; 7:3; 9:12; 10:1, 20, 27	Kuv 7:14, 22-23; 8:15; 9:34
Ikigirwamana c' imasa mw' izahabu & Abisirayeli basenga ibishushanyo	Kuv 32:1-8; Ivyak 7:39-41	Ivyak 7:42
Abisirayeli barobanurwa & ukwezwa	Lew 20:8	Lew 20:7-8
Ukuneshwa kw' i Sihoni	Gus 2:30-31, 33, 36	Gus 2:32-36
Ukuneshwa kw'i Bashani	Gus 3:2-3	Gus 3:1, 3-6
Ubushobozi bw'abantu kurondera itunga	Gus 8:18	Gus 8:18
Intsinzi ya Yosuva	Gus 3:21-22	Gus 3:28
Isirayeli irwanira igihugu c' isezerano	Kuv 23:23, 29-30; Gus 4:37-38; 7:1-2, 22-24; 9:3a	Kuv 23:24, 31; Gus 7:2, 24; 9:3b
Kuneshwa kw' i Yeriko	Yos 6:2	Yos 6:3-5
Kuneshwa kw' i Ayi	Yos 8:1	Yos 8:2-22
Kuneshwa kw' i Makeda	Yos 10:19b	Yos 10:19a, 20-21
Kuneshwa kw' abandi bami	Yos 11:8a	Yos 11:8b-9
Gidiyoni anesha Abamidiyani	Abac 7:7, 9, 14-15	Abac 7:16-22
Samusoni arongora umugore w' umufilisitiyakazi	Abac 14:4	Abac 14:1-3
Samusoni yica Abafilisititiya 1000	Abac 15:18	Abac 15:14-16
Ababenyamini baneshwa n' Abisirayeli	Abac 20:28	Abac 20:29-48
Abana ba Eli ntibamwumwumviye	1 Sam 2:25	1 Sam 2:22-25
Sauli anesha Abamaleki	1 Sam 15:2	1 Sam 15:3-6
Abigayili asengera yingingira Nabali	1 Sam 25:32	1 Sam 25:14-31
Inama ya Hushayi yemerwa	2 Sam 17:14	2 Sam 17:5-14
Dawidi anesha abansi biwe	2 Sam 22:18-20, 40-42, 48-49	2 Sam 22:38-39, 43
Ugukora icaha kwa Dawidi mu guharura abantu	2 Sam 24:1	2 Sam 24:10, 17; 1 Chron 21:1-4
Urufu rwa Yowabu	1 Abam 2:32-33	1 Abam 2:31, 34
Ubwami bwigaburamwo kubiri: Yuda na Isirayeli	1 Abam 12:22-24	1 Abam 12:16-20
Ahabu aja mu ntambara & Aneha Aramu	1 Abam 20:13, 28	1 Abam 20:14-21, 29-30
Ahabu aja mu ntambara & agwayo	1 Abam 22:19-23	1 Abam 22:29-37
Ukugaruka kwa Rabushake mu gihugu ciwe n'urufu rwiwe	2 Abam 19:6-7	2 Abam 19:7
Ugukira kwa Hezekiya	2 Abam 20:5-6	2 Abam 20:7
Urufu rwa Sauli	1 Ngo 10:14	1 Ngo 10:4
Abafilisititiya n' Abarabo batera Yuda	2 Ngo 21:12-16a	2 Ngo 21:16b-17
Ukuneshwa kwa Yuda & urufu rwa Amaziya	2 Ngo 25:14-16	2 Ngo 25:17-28
Ugutegura ingoro kugira ngo bongere basubizeho ugutazira no guhimbaza Imana	2 Ngo 29:36	2 Ngo 29:5-35

<p>Ukunesha kwa Yuda & urupfu rwa Yosiya Imana ivugira mu bavugishwan' Imana bayo Babuloni hasangangura Yuda</p> <p>Icagezwe c' uko Abisirayeli bashobora gusubira I Yerusalemu bakongera bagasanura urusengero, ingoro Ezira agira ikiganza ciza Nehemiya ahabwa uruhusha, agira ikiganza ciza Imigambi n' imigabo y' abansi b' Abayuda irasendwa, igwizwa n' ubusa Kwubaka inzitiro z' i Yerusalemue Ivyago vya Yobu Iremwa ry' abantu Ineshwa ry' abansi ba Dawidi Ugukura kw' ibiterwa Kwubaka inzu canke ikindi kintu cose Guteramira igisagara Imigambi y' abantu, imvugo y' abantu n' ibikorwa vy' abantu Uguhita mwo kw' abantu Ashuri atera Yuda Ugusangangurwa kwa Isirayeli Ugusangangurwa, ugukomvomvorwa kw' i Babuloni Ugukomvomvorwa kwa Egiputa Ugushira imbere, intsinzi ya Kuro Urupfu rw' abantu b' i Anatoti Ukunesha kwa Kuro & Baruki & Yeremiya yinyegeza umwami Gogi hatara Isirayeli Ugusangangurwa kwa Edomu Guterera Yona mu kiyaga Uruzuba mu gihugu Kwongera kwubaka ingoro y' i Yerusalemu Ukwandikwa & igishingantahe ca Bibiliya</p> <p>Abantu baza kuri Kristo ngo bakizwe Ukugurwa kwa Yesu Ukubambwa kwa Yesu</p> <p>Agakiza k' abizera Ibikorwa bigororotse vy' Abizera Agakiza k' abantu I Korinto Kurokora Paulo & n' abagendanye na we igihe ubwato kwasaba, bwabamenekerako Kuvuga ubutumwa Bwiza Uguhama kw' abakristo "Igisata mu mubiri" wa Paulo Ukurindwa n' ukuzigama kw' abera Abantu bakurikira ca "gikoko" Aho abantu baja hose & ivyo bakora vyose Ibikorwa vya "maraya," "abami cumi," na ca "gikoko" co mu Ivyahishuriwe Yohana</p>	<p>2 Ngo 35:20-21 2 Ngo 15-16</p> <p>2 Ngo 36:15-17; Yer 21:8-10; Ezek 5:7-11, 13 Yer 16:15; 29:10-14; 2 Ngo 36:22; Ezira 1:1; 6:14</p> <p>Ezira 7:6, 9-10, 27-28 Neh 2:8</p> <p>Neh 4:15</p> <p>Neh 6:16 Yobu 1:12, 21-22; 2:6; 42:11 Yobu 10:8; 31:15; Zab 139:13-16 Zab 18:17-19, 43a, 47-48 Zab 104:14a-b Zab 127:1a Zab 127:1c Imig 16:1b, 9b</p> <p>Imig 16:33b Yes 7:17-20; 8:5-8 Yes 9:8-21 Yes 13:1-5</p> <p>Yes 19:1, 2a, 4a Yes 45:1-7 Yer 11:22a, 23 Yer 36:26</p> <p>Ezek 38:1-6, 16 Obad 8-9 Yona 2:3 Hag 1:9, 11 Hag 1:14 Mat 19:4-5; Yoh 5:37-38; 2 Tim 3:16; 2 Pet 1:20-21 Yoh 6:37, 44, 65; Ivyak 13:38 Luka 22:22a Yes 53:10; Ivyak 2:23; 4:28</p> <p>Yoh 1:12-13; Eph 2:8-9 Yoh 3:21; Ef 2:10; Fil 2:13 Ivyak 18:10b Ivyak 27:22-25, 34</p> <p>1 Kor 2:4 1 Kor 4:7-11; Ivyah 6:9-11 2 Kor 12:7-9 1 Tes 5:23-24 2 Tes 2:11 Yak 4:13-15 Ivyah 17:17</p>	<p>2 Abam 23:29; 2 Ngo 35:22-24 2 Ngo 15-16</p> <p>2 Abam 25:8-21; 2 Ngo 36:17-19; Yer 21:8-10; Ezek 5:12 2 Ngo 36:22-23; Ezira 1:1; 6:14</p> <p>Ezira 7:6, 9-10, 27-28 Neh 2:7-9</p> <p>Neh 4:11-14</p> <p>Neh 3:1-32; 4:6, 21-22; 6:3, 15 Yobu 1:13-19; 2:7 Ita 4:1; 5:3; Yobu 14:1; Ps 51:5 Zab 18:37 Zab 104:14c Zab 127:1b Zab 127:1d Imig 16:1a, 9a</p> <p>Imig 16:33a Yes 7:17-20; 8:5-8 Yes 9:8-21 Yes 13:1-5</p> <p>Yes 19:2b-3, 4b Yes 45:1-7 Yer 11:22b Yer 36:19</p> <p>Ezek 38:7-16 Obad 6-7 Yona 1:15 Hag 1:5-6, 10 Hag 1:14 Ita 2:24; Luka 24:27; Yoh 5:46-47; Ivyak 26:22 Yoh 6:37, 44, 65; Acts 13:38 Luka 22:21, 22b; Yoh 13:21-27 Mariko 14:43-15:39; Ivyak 2:23; 4:27 Yoh 3:36; Rom 10:12-17 Yoh 3:21; Ef 2:10; Fil 2:12 Ivyak 18:9-10a Ivyak 27:30-32, 38-44</p> <p>1 Kor 2:4 1 Kor 4:7-11; Ivyah 6:9-11 2 Kor 12:7 1 Tes 5:12-22 2 Tes 2:9-10, 12 Yak 4:13-15 Ivyah 17:1-16</p>
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