

# Bhuku ra Danieri - Nomboro Yetatu

*Miwode fe Dutikowowa Tuyonjowo*

Jeff Pippenger

2023-11-25

Tiri parizvino tiri kubata nezve “nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu mubhuku raDhanieri. Chakavanzika kune avo vakasarudza kuvhara meso avo, asi chiripo kune vanoda kuona. Tichatanga muna Dhanieri chitsauko 8, ndima 13.

Ipapo ndakanzwa mumwe mutsvene achitaura; mumwewo mutsvene akati kumutsvene uya waitaura, Chiratidzo chinoreva chipiriso chezuva nezuva, nokudarika kunoparadza, chichagarira kusvikira riniko, zvokuti zvose zviri zviviri, nzvimbo tsvene nehondo, zvipiwe kuti zvitsikwe netsoka? Danieri 8:13.

Ndima rinotanga neshoko rokuti “ipapo,” uye riri kuita mutsauko pakati pechiratidzo chenhorondo yeuprofita chakanga chichangobva kuonekwa naDanieri mundima gumi dzapfuura. Ndima yokutanga neyechipiri dzechitsauko dzinoratidza gore rakagamuchirwa naDanieri chiratidzo ichi, uyewo kuti akachigamuchira ari parwizi rweUlai. Kubva pandima yechitatu kusvikira pandima yegumi nembiri, iye “anoona” chiratidzo chenhorondo yeuprofita. “Ipapo” iye “anonzwa” naurirano yokudenga ine mubvunzo nemhinduro. Mundima yegumi neshanu, anotanga kutsvaka kuti chiratidzo chenhorondo yeuprofita chaakanga achangobva “kuona” chaimirirei. Zvinokosha zvikuru kuziva mutsauko uri pakati pechiratidzo “chakaonekwa” naDanieri mundima dzechitatu kusvikira padzegumi nembiri, nenaurirano yokudenga ya“akanzwa”—nokuti izvi zviviri zviratidzo zvakasiyana.

Asi akaropafadzwa meso enyu, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Mateo 13:16.

Mubvunzo uri mundima yegumi nenhatu unoti, “Chiratidzo chichagara kusvikira riniko?” uye shoko rakashandurwa richinzi “chiratidzo” ishoko rechiHebheru rakasiyana neshoko rakashandurwa richinzi “chiratidzo” mundima yegumi nenhanhatu.

Ndzi twile rito ra munhu exikarhi ka swibye swa Ulai, leri huwelelaka, ri ku: Gabriele, endla leswaku munhu loyi a twisisa xivono lexi. Daniele 8:16.

Nga uhumushi wa maneno mawili tofauti ya Kiebrania kwa neno la Kiingereza “vision,” zile “nyakati saba” za Mambo ya Walawi ishirini na sita zikawa “zimefichwa waziwazi.” Wanafunzi wa Biblia wanaoridhika kwa kupapura tu juu juu huchukulia maneno haya mawili tofauti ya Kiebrania kuwa neno lilelile, lakini hufanya hivyo kwa hatari yao wenyewe.

“පිටත තලය පමණක් ස්පර්ශ කර යාමෙන් අල්ප ජීවිතයක් පමණක් ලැබේ. එය අවබෝධ කරගැනීමට ගැඹුරු විමර්ශනයක් අවංක, වහෙසෙකාරී අධ්යයනයක් අවශ්ය වේ. වචනය තුළ මනුෂ්ටව සටව සැඟවී ඇති අගනා බනිජ නාඩි මෙන් වූ සන්ධියක් ඇත. මනුෂ්යයා රන් හා රිදී සඳහා කැණීම කරන අයුරුම ඒවා සඳහා

කැණීම කළ විට, සැඟවුණු ධනයන් අනාවරණය වේ. සන්තියෝගේ සාක්ෂිය ගුද්ධ ලියවිල්ල තුළම ඇති බව නිසැක කරගන්න. එක් ගුද්ධ ලියවිලි වචනයක් අනෙක් ගුද්ධ ලියවිලි වචන විවෘත කිරීමට යනුර වේ. දවේයන්වහන්සේගේ ගුද්ධාත්මයාණන් විසින් ඒ ධනවත් හා සැඟවුණු අර්ථය විවෘත කරනු ලබයි, අපගේ අවබෝධයට වචනය පැහැදිලි කරමින්: ‘ඔබගේ වචනවල ඒරවේගය ආලෝකය දෙසි; එය සරලයන්ට අවබෝධය දෙසි.’” Fundamentals of Christian Education, 390.

Tinouzwa kuti “chokwadi choga choga chine zvachinoreva” muShoko raMwari, uye kana tikasarudza kufuratira chokwadi chokuti muchitsauko chechisere mune mashoko maviri echiHebheru akasiyana anoshandurwa achinzi “chiratidzo,” tinenge tazviwisira pachedu upofu hweRaodhikia. Chirevo chekare chinoti, “hapana mapofu akapfuura vava vasingadi kuona.”

“Bhayibheri rine misimboti yose inodiwa navanhu kuti vainzwise kuti vagadzirirwe upenyu huno kana upenyu hunouya. Uye misimboti iyi inogona kunzwiswa navose. Hakuna munhu ane mweya wokukoshesa dzidziso yarinopa angaverenga kunyange ndima imwe chete yeBhayibheri asina kuwana mairi imwe pfungwa inobatsira. Asi dzidziso inokosha zvikuru yeBhayibheri haiwanikwi nokuidzidza pano neapo kana nenzira isina kubatana. Hurongwa hwayo hukuru hwechokwadi hahuna kuiswa nenzira yokuti huonekwe nomuverengi anokurumidza kana asina hanya. Pfuma zhinji dzahwo dzakavanda zvikuru pasi pechiso, uye dzinogona kuwanikwa chete nokunzvera nesimba uye nokuramba kuchiedzwa nguva dzose. Zvokwadi zvinovaka ukuru hwose ihwohwo zvinofanira kutsvakurudzwa uye kuunganidzwa, ‘pano paduku, apo paduku.’ Isaya 28:10.”

“පරීක්ෂා කර සොයා එකට රැස් කළ විට, ඒවා එකිනෙකට සම්පූර්ණයෙන් ගැළපෙන බව පෙනී යනු ඇත. සෑම සුවිශේෂයකම අනෙක් සුවිශේෂයන්ට අතීර්ථකයක් ඇත; සෑම අනාවැකියක්ම තවත් අනාවැකියක විවරණයකි; සෑම සන්තියෝගේ තවත් සන්තියෝග වර්ධනයකි. යුද ආර්ථික කිරීමයේ සංකෝතමය දුප් සුවිශේෂය මඟින් පැහැදිලි කරනු ලබයි. දවේයන්වහන්සේගේ වචනයෙහි සෑම මූලධර්මයකටම තම ස්ථානය ඇත; සෑම සන්තියෝග කල්පනකටම තම අදාළත්වය ඇත. සම්පූර්ණ ව්‍යුහයද, එහි සැලැස්මෙන් හා කාර්යාත්මක කිරීමෙන්, එහි කර්තව්‍යයට පිළිබඳ සාක්ෂි දරයි. අන්තර්ගතයේ මනස හැර වන කිසි මනසකට එවැනි ව්‍යුහයක් සිතාගැනීමට හෝ නිර්මාණය කිරීමට නොහැක.” Education, 123.

Izraz “zviratidzo” unowanikwa kagumi muchitsauko chechisere chaDanieri, asi nguva idzodzo gumi dzinoumbwa namazwi maviri akasiyana echiHebheru, uye zvinorehwa namazwi iwayo hazvina kufanana. Dai aireva chinhu chimwe chete, Danieri angadai akangoshandisa rimwe chete ramazwi iwayo panguva imwe neimwe yenguva dzacho gumi. Danieri akanyora mazwi maviri, nokuti rimwe nerimwe ramazwi iwayo rine zvarinoreva zvakasiyana, uye rimwe rinomirira chiratidzo Danieri “chaakaona”, rimwewo chiratidzo “chaakanzwa”. Mundima yegumi nenhatu, izwi rakashandurwa richinzi “chiratidzo” ndiro châzôn, uye rinoreva “kuonekwa”, kana kuti “chiratidzo”, “hope” kana “shoko rechiporofita”. Ndinochidaidza kuti “chiratidzo chenhau yechiporofita” zvichibva patsananguro yacho uye nemashandisiro acho anoitwa naDanieri.

Mundima rokutanga, muchitsauko 8 chaDhanieri, Dhanieri anoti, “chiratidzo chakandionekera,” uye mundima 2 anotaura kaviri kuti “ndakaona muchiratidzo.” Zvino mundima 13, mubvunzo unomutswa wokuti, “chiratidzo chichagara kusvikira rinhiko?” Kushandiswa kwose ikoko ishoko rechiHebheru rokuti “châzôn.” Zvadaro mundima 15, tinosvika panguva ingangova inokosha zvikuru pakashandiswa naDhanieri shoko iroro rimwe chetero, nokuti anoti, “pandakanga ini”... “ndaona chiratidzo ndikatsvaka zvarinoreva.” Mushure mokunge Dhanieri aona chiratidzo chechâzôn, akada kunzwisisa zvaraireva. Ichi ichokwadi chine kukosha kukuru pakuvanzwa kwe“nguva nomwe” dzaRevhitiko 26 muchitsauko ichi.

Anozvawo anoshandisawo shoko rokuti **\*\*châzôn\*\*** mundima regumi nenomwe nere makumi maviri nenhanhatu. Shoko rokuti “chiratidzo” rinowanikwa kagumi muchitsauko chechisere chaDanieri, uye shoko rokuti **\*\*châzôn\*\*** rinomirira zvinomwe zvezviitiko izvozvo. Danieri anoshandisa rimwe shoko rechiHebheru rinodudzirwawo kuti “chiratidzo” kanokwana kana. Rimwe shoko rechiHebheru iroro ndi **\*\*mar’eh\*\***, uye rinoreva kuti “kuonekwa”.

වාසනෝන් (châzôn) යන වචනය දැනියලේ අටවන පරිච්ඡේදයේ සන් වරක් හමු වන අතර, මරේහ් (mar’eh) යන වචනය හතර වරක් හමු වේ. මේ දෙක එකට ගත් කල, ඉංග්‍රීසි “vision” යන වචනය දැනියලේ අටවන පරිච්ඡේදයේ දිස්වන දස වාරය නියෝජනය කරයි. සන් සමඟ හතර එකතු කළ විට එකතොළහක් වේ; මක්නිසාද දැනියලේ මරේහ් යන වචනය භාවිත කළ අවස්ථා අතරින් එක් වරක් එය අර්ථ දක්වා ඇති පරිදීම පරිවර්තනය කර ඇත. එනම්, පද පහළොවේදී, දැනියලේ වාසනෝන් නම් අනාගතවාදී ඉතිහාසයේ දර්ශනයේ “අර්ථය සොයමින් සිටිය” විට, ඔහු ඉදිරියෙහි “මනුෂ්‍යයෙකුගේ පනුමක් මනේ” යමකු “නැගී සිටියේය.” “පනුම” යන වචනය මරේහ් ය. එබැවින්, දැනියලේ අටවන පරිච්ඡේදයේ දැනියලේ මරේහ් යන වචනය හතර වරක් භාවිත කරයි; එයින් එක් වරක් එහි මූලික අර්ථය වන “පනුම” යන අර්ථයට අනුව පරිවර්තනය කර ඇති අතර, අනෙක් තුන් වර එය “දර්ශනය” ලෙස පරිවර්තනය කර ඇත.

Sihweleli kukhomba kugxeka emadvodzeni lahumusha liBhayibheli i-King James. Kodvwa kufanele kuphawulwe kutsi evesini lelishumi nakutsatfu kutholakala ligama lelentiwe lodvwa eBhayibhelini i-King James (sacrifice), lekuphefumulelwa lokusho ngekucacile kutsi, “akalihlangani nalombhalo.” Kuphindze futsi kuphawulwe ngulokuphefumulelwa kutsi leligama lelentiwe “lengetwe yikuhlakanipha kwebantfu.” Kuleso sahluko lesifanako, emagama lamabili eSiHebheru lehlukene ahunyushwe omabili ngeligama linye lesiNgisi. Sizatfu lesenta kutsi kubaluleke kakhulu kubona umehluko emkhatsini walamagama lamabili sibaluleke kakhulu impela.

Zvino zvakaitika kuti ini, ini Dhanieri, pandakanga ndaona chiratidzo ichi, ndichitsvaka zvarinoreva, tarirai, pakamira pamberi pangu mumwe aiva nechimiro chomunhu. Ndikanzwa inzwi romunhu richibva pakati pemahombekombe eUrai, richidana richiti, Gabhirieri, tsanangurira munhu uyu chiratidzo ichi, kuti achinzwisise. Dhanieri 8:15, 16.

ជានេះកាលដល់ដានីយ៍លៃ «សុរិស្សេរកន័យ» នៃ «និមិត្តក châzôn» ដលៃគាត់ទើបតែ  
«ហនយើញ» ពុះគុំសុទុនរងដមុរាបកាព្រឹយលៃឲុយ «ធុរើឲុយ» ដានីយ៍លៃយល់អំពី «និមិត្តក

mar'eh» ដល់គាត់ទើបតែ «ហានព្យ»។  
 ដានីយ៍លែចង់យល់អំពីនិមិត្តភាពនៃប្រវត្តិសាស្ត្រពុទ្ធសាសនា ប៉ុន្តែតែព្រះគ្រីស្ទ  
 ដល់នេះខ្លះខ្លះបីគួរឲ្យមានកំណត់អត្តសញ្ញាណថាជា Palmoni  
 (បរិសុទ្ធធជនោះដល់ហាននិយាយ) ទូរងហានបង្កគាប់ភារិយលែឲ្យធុរ៍ឲ្យដានីយ៍លែយល់អំពី  
 «និមិត្ត mar'eh» មិនមែន «និមិត្ត châzôn» ទេ។ នេះខ្លះខ្លះបីគួរ និងដប់ប្រាំមួយ  
 គោលបំណងដល់ហានបញ្ជាក់សម្រាប់ភារិយលែគឺថា គាត់គួរឲ្យធុរ៍ឲ្យដានីយ៍លែយល់អំពី  
 «និមិត្ត mar'eh» ដល់ជាពាក្យបកប្រែថា «និមិត្ត» មានន័យថា «រូបរាង»  
 មិនមែននិមិត្តភាពនៃប្រវត្តិសាស្ត្រពុទ្ធសាសនាដល់ដានីយ៍លែចង់យល់នោះទេ។  
 បើគ្មានការទទួលស្គាល់ភារិយលែដល់ហានបុគ្គលឲ្យភារិយលែទេ «ប្រាំពីរដង»  
 នៃលើន័យ ជំពូកមុខប្រាំមួយ នឹងគួរលាក់ហាំងទាំងដល់សុចិត្តនៃចំពោះមុខយ៉ាងច្បាស់។

Mundima makumi maviri nenhanhatu, mashoko ose ari maviri echiHebheru anoshandurwa kuti  
 “chiratidzo” anowanikwa mundima imwe cheteyo, uye ndima iyoyo inova imwe yemikiyi mikuru  
 yokuzarura chokwadi cheuchapupu hwaDhanieri pamusoro pe“nguva nomwe.”

Uye chiono chamadekwana nechamangwanani, icho chataurwa, ndechechokwadi; naizvozvo  
 chisimbise chiono, nokuti chichava chamazuva mazhinji. Danieri 8:26.

मु वचन छब्बीस में “साँझ आ बहिनहरूको दर्शन” मर’एह दर्शन हो, जसको अर्थ “रूप” वा “देखावट” हो; तर जुन  
 दर्शनलाई “बन्द गरेर राख्नु” थियो, त्यो भवषियवाणीसम्बन्धी इतिहासको खाजोन दर्शन हो। “साँझ आ  
 बहिनहरू” भन्ने अभिव्यक्तिले यी दुई दर्शनबीचको भिन्नतालाई अलग पारेर चिनाउँछ। यसले बाइबलको  
 निर्माणमा मानवीय पक्षको अर्को दृष्टान्तद्वारा त्यसो गर्छ। त्यो मानवीय पक्षमा बाइबलका वचनहरू  
 अभिलेख गर्ने अगमवक्ताहरू मात्र होइन, बाइबललाई अनुवाद गर्नेहरू पनि समावेश थिए। ख्रीष्टाई बाइबलले  
 पर्ना देवीत्व र मानवत्वको संयोजनलाई प्रतनिधित्व गर्छ। त्यो मानवत्व इतिहासभरि आदमले पाप गरेपछि  
 आरम्भ भई, बाइबललाई अभिलेख गर्ने र अनुवाद गर्नेहरू हुँदै तलसम्म प्रवाहति भयो। ख्रीष्ट र बाइबल दुवै  
 परमेश्वरको वचन हुन्, र परमेश्वरको वचन शुद्ध छ, कनिका यस संयोजनको देवीत्वले शरीरमा रहेका कुनै पनि  
 सीमिततामाथि सिधै प्रभुत्व जमायो।

Pauro, muranda waJesu Kristu, akadanwa kuti ave muapostora, akatsaurirwa evhangeri  
 yaMwari, (yaakanga avimbisa kare kubudikidza navaporofita vake mumagwaro matsvene,)  
 pamusoro poMwanakomana wake, Jesu Kristu Ishe wedu, akabva kumbeu yaDhavhidhi  
 panyama. VaRoma 1:1-3.

Imvugo ngo “nimugoroba na mu gitondo” iboneka kenshi mu Ijambo ry’Imana, kandi buri gihe  
 ihindurwa ngo “nimugoroba na mu gitondo,” nk’uko iri mu murongo wa makumyabiri na  
 gatandatu, kandi nk’uko ihindurwa kenshi cyane mu nkuru y’irema yo mu Itangiriro, aho havugwa  
 kenshi ngo, “maze habaho umugoroba, habaho n’igitondo....” Kandi koko, kandi buri kuri kwose  
 gufite icyo gusobanuye (kandi uku kuri ni ngombwa kugira ngo kumenyekane), ahantu honyine  
 muri Bibiliya imvugo ngo “nimugoroba na mu gitondo” idahindurwa ngo “nimugoroba na mu  
 gitondo” (nk’uko biri mu murongo wa makumyabiri na gatandatu), ni mu murongo wa cumi na  
 kane wa Daniyeli umunani. Aho, kandi aho honyine mu Ijambo ry’Imana, interuro ngo  
 “nimugoroba na mu gitondo” ihindurwa gusa ngo “iminsi.”

Akati kwandiri, Kusvikira pamazuva ane zviuru zviviri namazana matatu; ipapo nzvimbo  
 tsvene ichanatswa. Danieri 8:14.

Pava namavhesi gumi nezviviri gare gare, muchitsauko chimwe chetecho chaDhanieri, chirevo chechiHebheru chinoti “manheru namangwanani” chinoshandurwa sezvachinogara chichidaro; asi mundima iri iyo mbiru huru nenheyo yeAdventism, chirevo ichocho chinongoshandurwa kuti “mazuva.” Isimba ripi rakaita kuti vashanduri veBhaibheri raKing James vaite kupesana kwakajeka kwakadaro? Vakanga vashandura chirevo ichocho mundima yemakumi maviri nenhanhatu vachiwirirana nekushandiswa kwacho kwose kumwe kuri mune dzimwe nzvimbo dzese dzeBhaibheri. Asi pava namavhesi gumi nezviviri pamberi pendima yemakumi maviri nenhanhatu, mundima yegumi nenhatu, hunhu hwavo hwevanhu hwakaisa mutsauko wakatsaurika pamusoro pemhinduro yomubvunzo wendima yegumi nenhatu. Uye mubvunzo wendima yegumi nenhatu wakanga uchisanganisira shoko rimwe chete rokuti (chibayiro), iro rakanga risingafaniri kuwedzerwa muBhaibheri. Mwari aida kuti ndima yegumi neina ibude pachena nenzira yakadzama zvikuru uye yakasiyana. Nokuita saizvozvo, akaratidzawo izvo Gabrieri akarairwa kuti aite kuti Dhanieri anzwisise.

Muchitsauko chechigumi nechitanhatu, Jesu akaraira Gabrieri kuti aite kuti Danieri anzwisise chiratidzo chemar’eh, kunyange hazvo Danieri akanga achitsvaka kunzwisisa chiratidzo chechâzôn chenhau yechiprofita. Ndimu yechimakumi maviri nenhanhatu inoti “chiratidzo chamadekwana namangwanani chakataurwa” chaiva “chechokwadi.” Chiratidzo chechâzôn chakanga chiri “kuona” kwechiprofita, asi chiratidzo chemar’eh “chakataurwa,” nokuti chakanga chataurwa nemashoko. Chakanga chataurwa mundima yegumi nechina apo Palmoni akati “kusvikira kuzviuru zviviri namazana matatu zvamadekwana namangwanani; ipapo nzvimbo tsvene ichanatswa.” Ndimu yechimakumi maviri nenhanhatu inoshandisa chirevo chokuti “madekwana namangwanani,” apo ichichizivisa sechiratidzo chakanga “chataurwa,” kuti iratidze musiyano uripo pakati pezviratidzo zviviri zviri muna Danieri chitsauko 8. Chiratidzo chenhau yechiprofita icho Danieri “akaona,” uye icho Danieri aishuva kunzwisisa, chakanga chakasiyana nechiratidzo “chakataurwa” icho Danieri “akanzwa.” Chinonyanya kukosha ndechekuti, chiratidzo icho Danieri “akanzwa” ndicho chiratidzo icho Gabrieri aifanira kupa Danieri kunzwisisa kwacho.

Vanhu vakapinda mukusikwa kweBhaibheri Dzvene vakanyora shoko rokuti “chiratidzo” kagumi muchitsauko chechisere chaDhanieri, uye pakuita saizvozvo vakavanza mutsauko uripo pakati pechiratidzo “chakaonekwa” nechimwe chiratidzo “chakanzwikwa”. Nokudaro, vakafukidza kusimbisa kunoratidza kuti chinangwa chaKristu chaiva chokuti Dhanieri anzwisise chiratidzo chaakanga “anzwa”, kupfuura kunzwisisa chiratidzo chaakanga “aona”. Zvino tava kugona kufunga zvaanoita Gabhurieri kuti azadzikise basa raakapiwa.

Saka akaswedera pandakanga ndimire; uye wakati achiswedera, ndakatya, ndikawira pasi nechiso changu. Asi akati kwandiri, Nzwisisa, iwe mwanakomana womunhu; nokuti chiratidzo ndechenguva yokuguma. Zvino wakati achitaura neni, ndakabatwa nehope huru, nechiso changu chakatarisa pasi; asi akandibata, akandimisa ndakatwasuka. Akati, Tarira, ndichakuzivisa zvichavapo pakuguma kwokutsamwa; nokuti pakasvika nguva yakatarwa, kuguma kuchavapo. Danieli 8:17–19.

Gabriele zvino anotanga basa rake rokuita kuti Dhanieri anzwisise chiratidzo chezviuru zviviri nezana matatu zvevanheru nemangwanani, icho chiri chechokwadi. Kutanga anomuzivisa kuti



“அரவரப்பு” என்று ஸ்மித் சுறிப்பிட்டிரக்கம் காலம், கிடி 677-இல் மனாசே அசீரியரால் பாபிலோனாக்கக் கொண்டு சல்லப்பட்டபோத ஆரம்பமானத. தரதிரஷ்டவசமாக, ஸ்மித் கிடி 586-இல் சதெக்கியாவின் பதனத்தை எடத்தக்கொண்டு, அதயைபே பத்தொன்பதாம் வசனத்தில் உள்ள “அரவரப்பின்” காலப்பகதியின் தொடக்கமாக நிர்ணயிக்கிறார். “அரவரப்பின் கடசை மிடிவு” என்று அந்த வசனம் கூறுவதன் பொரள் என்ன என்பதை ஸ்மித் மற்றிலும் அணுகுவதில்லை. அவர் அதை வறெமனே “அரவரப்பு” என்று மட்டமகே கரதகிறார்; ஆனால் “அரவரப்பின் கடசை மிடிவு” ஒன்று இரக்கமானால், இலக்கணமும் தர்க்கமும் கூறாந்தபட்சம் “அரவரப்பின் மதல் மிடிவு” ஒன்றும் இரக்க வேண்டும் என்று வேண்டிக்கேட்கின்றன. சிறைப்பிடிப்பின் எழுபத ஆண்டுகள் கிடி 606-இல் யகெயோயாக்மீக்க எதிராக நடுகாத்நசேசார் மறேகொண்ட மதல் தாக்கதலுடன் தொடங்கின என்பதை ஸ்மித் அறிந்திரந்தார்; ஆனாலும், அரவரப்பின் காலப்பகதியின் தொடக்கம் நடுகாத்நசேசாரின் முன்றாவத தாக்கதலிலிரந்தே என அவர் தீர்மானித்தார்; அந்தத் தாக்கதல் யூதாவின் கடசை ராஜாவாகிய சதெக்கியாவுக்க எதிராக நடத்தப்பட்டத.

“Nakuba tine nhorooondo yakadzama zvikuru pamusoro peupenyu hwake hwekutanga kupfuura zvakanorwa pamusoro peupenyu hwomumwe muporofita upi noupi, asi kuberekwa kwake norudzi rwake zvakasirwa murima rakazara, kunze kwokuti akanga ari wedzinza roumambo, zwichida weimba yaDavidi, yakanga panguva iyoyo yawanda zvikuru. Anotanga kuonekwa somumwe wavatapwa vakakudzwa vaJudha, mugore rokutanga raNebhukadhinezari, mambo weBhabhironi, pakutanga kwoutapwa hwamakore makumi manomwe, BC 606. Jeremia naHabhakuki vakanga vachiri kutaura zviporofita zvavo. Ezekieri akatanga nokukurumidza pashure paizvozvo, uye chinguva chiduku chakatevera, Obhadhia; asi vose ava vakapedza basa ravo makore mazhinji kuguma kusati kwasvika kwoupenyu hurefu uye hunobwinya hwaDanieri. Vaporofita vatatu chete ndivo vakamutevera, Hagai naZekaria, avo vakaita basa rouporofita kwenguva pfupi panguva imwe cheteyo, BC 520–518, naMaraki, wokupedzisira wavaporofita veTestamende Yekare, uyo akabudirira kwenguva duku munenge muna BC 397.” Uriah Smith, Daniel and the Revelation, 19.

Smith akanyatsoziva “kutsamwa” kwendima yegumi nepfumbamwe senguva yakati. Akanyatsozivawo nguva iyoyo sekutsikwa-tsikwa kwenzvimbo tsvene neuto, zwichiwirirana naDanieri chitsauko 8 ndima 13, uye akanyatsoziva magumo enguva iyoyo saGumiguru 22, 1844.

Smith akanga akarurama muchidimbu, asi akapotsa chokwadi nokuita izvo zvaiva chimiro chaizivikanwa chemashandisirwo ake ouprofita. Akabvumira nhorooondo kuti itungamirire kududzirwa kwake kweshoko rouprofita, panzvimbo pokubvumira shoko rouprofita kuti ritungamirire kunzwisisa kwake kwenhorooondo. Kana tikabvumira Bhaibheri kutsanangura nhorooondo youprofita, ipapo tinenge tava neruzivo rwakarurama rwokuti tiswedere kunhorooondo.

Bhayibheri rinodzidzisa kuti munhu anokundwa naani, iye muranda waizvozvo.

Apo iwo vachivavimbisa rusununguko, ivo pachavo varanda vokuora; nokuti uyo munhu anokundwa naye, ndiye waanoiswawo muuranda hwake. 2 Petro 2:19.

Manase akatorwa akaiswa muutapwa kuBhabhironi muna 677 BC. Ndipo pakakundwa Judha uye pakaunzwa muuranda. Iyi ndiyo nzvimbo yokutangira inomiririrwa pamachati ose ari maviri a1843 nea1850, ayo Sister White anotsigira seanorurama. Smith anotanga kutsikwa-tsikwa kunotaurwa muna Danieri chitsauko 8, ndima 13, naZedhekia, mambo wokupedzisira waJudha. Zedhekia ndiye akava mugumo wokutonga kwaienderera mberi, kwete kutanga kwako. Sister White anozivisa kuti kutapwa kwaManase kuBhabhironi kwaiva “earnest” yezvaizouya. “Earnest” imari yokutanga inopiwa pakutenga, uye inoratidza kutanga kwokutenga kunozoteverwa nemimwe mipiro.

“Na uaminifu manabii waliendelea na maonyo yao na mausia yao; bila woga walinena na Manase na watu wake; lakini jumbe zile zilidharauliwa; Yuda aliyerudi nyuma hakuweza kutii. Kama hakikisho la yale ambayo yangewapata watu hao iwapo wangeendelea bila kutubu, Bwana alimruhusu mfalme wao akamatwe na kikosi cha askari wa Ashuru, ambao ‘walimfunga kwa pingu, wakamchukua mpaka Babeli,’ mji mkuu wao wa muda. Mateso haya yalimrudisha mfalme katika fahamu zake; ‘akamwomba BWANA, Mungu wake, akajinyenyekeza sana mbele za Mungu wa baba zake, akamwomba; naye akakubali kuombwa kwake, akasikia dua yake, akamrudisha tena Yerusalemu katika ufalme wake. Ndipo Manase akajua ya kuwa BWANA ndiye Mungu.’ 2 Mambo ya Nyakati 33:11–13. Lakini toba hii, ijapokuwa ilikuwa ya ajabu, ilikuja kuchelewa mno kuokoa ufalme usiharibiwe na uvutano wa upotovu wa miaka mingi ya desturi za ibada ya sanamu. Wengi walikuwa wamejikwaa na kuanguka, wasiinuke tena kamwe.” Prophets and Kings, 382.

Manasseh anoratidza “muripo wokutanga” wakatanga “kutukwa” kwe“nguva nomwe,” uko kwakanga kuri “hasha dzokupedzisira,” nokuti “hasha dzokutanga” dzakanga dzatotanga kare apo umambo hwokumusoro hwakatapwa mugore ra723 BC. Ipapo pakukundwa kwaJehoiakimi, Danieri paakatakurwa kuenda muutapwa, makore makumi manomwe okutapwa akataurwa naJeremia akatanga mugore ra606 BC. Madzimambo maviri pashure paJehoiakimi, Jerusarema rakaparadzwa, uye mambo wokupedzisira weJudha, Zedhekia, akaona vanakomana vake vachiurayiwa pamberi pake; ipapo maziso ake akabviswa, akazotakurwa ari nhapwa kuenda Bhabhironi.

Smith akaisa hukumu yote inayoendelea kwa Zedekia na akatumia hukumu ya Zedekia kuwa andiko la uthibitisho wa dhana yake. Hukumu ya Zedekia, aliyekuwa “mkuu mwovu na asiye mtakatifu,” ilionyesha kwamba taji ya Yuda ilipaswa kuondolewa mpaka Kristo aje kusimamisha ufalme. Smith alisema, “wako chini ya mamlaka za kidunia, nao watakuwa hivyo hata kiti cha enzi cha Daudi kitakaposimamishwa tena,—mpaka Yeye aliye mrithi wake halali, Masihi, Mfalme wa amani, atakapokuja, ndipo kitakapotolewa kwake.” Tarehe 22 Oktoba 1844, katika utimizo wa Danieli sura ya saba, aya ya kumi na tatu na ya kumi na nne, Kristo, akiwakilishwa kama Mwana wa Adamu, alikuja mbele ya Baba ili apokee ufalme.

“Ndakaona pane zvandakaraidzwa usiku, uye tarirai, kwakauya mumwe akanga akafanana noMwanakomana womunhu namakore okudenga; akasvika kuna Wakare Pamazuva, vakamuuyisa pedyo pamberi pake. Akapiwa ushe, nokubwinya, noushe hwoumambo, kuti vanhu vose, nendudzi, nendimi, vamushumire; ushe hwake ushe husingaperi, husingatongopfuuri, noumambo hwake ndihwo husingazoparadzwi.” Danieri 7:13, 14.

UMhlophe uqinisekisa ukuthi uDaniyeli isahluko sesikhombisa, namavesi alishumi nantathu nelishumi nane, agcwaliseka ngomhlaka 22 Okthoba 1844.

“Ukufika kukaKristu njengomPrista wethu oMkhulu endaweni eNgcwele kangcwele, ngenjongo yokuhlanjululwa kwengcwele, okuboniswe kuDaniyeli 8:14; ukufika kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwe kuDaniyeli 7:13; kanye nokufika kweNkosi ethempelini laYo, okwaprofethwa nguMalaki, kuyizincazelo zesenzakalo esisodwa; futhi lokhu kufanekiselwa futhi ukufika komkhwenyana emshadweni, njengoba kuchazwe nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

Smith haana kutarira chinhu chikuru che“kuguma kwokupedzisira kwokutsamwa.” Akadzivisa nheyo yeBhabheri inoratidza kuti Judha yakakurirwa panguva yaManase, uye kuti hutapwa hwakatanga madzimambo maviri Zedhekia asati avapo, hwairatidzawo kuti Judha yakanga yatova pasi peBabheri, Zedhekia asati asvika pamugumo wake. Kunyange aine kusiiwa uku kuri pachena, achakadaro akati, “heino nguva yokutsamwa kwaMwari pamusoro pevanhu vake vesungano; nguva iyo nzvimbo tsvene nehondo zwichatsikwa pasi petsoka.” Naizvozvo, anobatanidza zvakanga “nguva yokutsamwa kwaMwari” naDanieri chitsauko 8, nemubvunzo wendima 13 wokuti “kusvikira riniko.” Mhinduro iri mundima 14, yakanga iri kusvikira Gumiguru 22, 1844.

Ukumwazikana kuuranda hweBhabheri kwaive nhorroondo yakafambira mberi yakatanga muna 677 BC, ikaenderera mberi kusvikira muna 1844. Nguva iyoyo inozana nemakore zviuru zviviri nemazana mashanu nemakumi maviri, ayo zviripachena kuti ndiwo “nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu. Kuguma kwenguva iyoyo musiwazi Gumiguru 1844 kwakapa Danieri chapupu chechipiri ku“chiratidzo chemar’eh” chemazana maviri namakumi matatu emanheru nemangwanani.

Gabheriyeli akauzwa kuti Danieri anzwisise chiratidzo ichocho, uye zvakaitwa naGabheriyeli kwaiva kupa chapupu chechipiri chezuva rekuguma ra22 Gumiguru, 1844. Haana kungopa chete chapupu chechipiri chinobambisa zuva rekuzadzika kwezviporofita zviviri zvezuva, asiwo, sezvakanyatsoratidzwa naSmith, nguva yakanga yakabatana nechapupu chechipiri cha1844 yakanga yatombozivikanwa mundima yegumi nenhatu senguva iyo nzvimbo tsvene neuto zvaizotsikwa netsoka. Mubvunzo uri mundima yegumi nenhatu ndewokuti, “Chiratidzo chinoreva chibayiro chezuva nezuvu, nokudarika kunoparadza, chinotora nguva yakareba zvakadini, kuti zvose zviripachena, nzvimbo tsvene neuto, zvitsikwe netsoka?” Nguva iyoyo ndiyo yaiva “nguva nomwe” yaRevhitiko makumi maviri nenhanhatu.

Izvo Smith asina kuona, kana kuti yaakanzvenga kuzivisa pachena, ndeyokuti “kutsamwa” kuri mundima yegumi nepfumbamwe kwaiva “magumo okupedzisira” okutsamwa ikoko. Kana paine “kupedzisira,” zvino panofanirawo kuva ne “kutanga,” uye Danieri anoratidza nguva yakaguma “kutsamwa kwokutanga,” muchitsauko chegumi nerimwe. Ari kurondedzera hupapa hwaitonga munguva dzeRima, uye anotaura kuti hupapa hwaizobudirira kusvikira kutsamwa kwazadzikiswa, kana kuti kwaguma.

Mambo achaita sezvaanoda mambo uyu; achazvikudza, achazvisimudzira pamusoro pamwari wose, uye achataura zvinhu zvinoshamisa achipikisa Mwari wavamwari; uye achabudirira kusvikira kutsamwa kwapera; nokuti chakatarwa chichaitwa. Danieri 11:36.

Vhesi ya makhumi mararu na nthihi i pfumbeleka hi ndlela yo anama tanihi vhesi leyi mupostola Paulo a yi vulavuleke hi marito man'wana eka papila rakwe ra vumbirhi leri yaka eka Vatesalonika.

Musarega kuti munhu upi noupi akunyengedzei nenzira ipi zvayo; nokuti zuva iro haringasviki, kunze kwokuti kutanga kuuya kutsauka, uye munhu wechivi azarurwe, mwanakomana wokurasika; iye anopikisa, nokuzvikudza achizvikwidziridza pamusoro pezvose zvinonzi Mwari, kana zvinonamatwa; zvokuti iye saMwari anogara mutembere yaMwari, achizviratidza kuti ndiye Mwari. 2 VaTesaronika 2:3, 4.

«අපරාධයේ මිනිසා» වනද, «චිතාශයේ පුත්‍රියා» වනද, «දවේයන් ලසෙ හැඳින්වෙන සියල්ලට හෝ නමස්කාර කරනු ලබන සියල්ලට වීරුද්ධව සිටිමින් නමන්ම ඒ සියල්ලට වඩා උසස් කරගන්නා» ආවුල්ගේ ඒ නැතැන්නා, «නම කැමැත්ත පරිදි කිරියා කරන, නමන්ම උසස් කරගෙන සෑම දවේයකටම වඩා නමන් මහත් කරගන්නා» «රජු» ද වේ. මේ දෛද දකෙම රෝමයේ ආචාරයා ගැන සඳහන් කරයි. දානියලේ ලියා ඇත්තේ, «කෝපය සම්පූර්ණ වන තුරු» ආචාරයා සාර්ථක වන බවයි; එහි අර්ථය වන්නේ ඉදිරියට නල්ලු කරගෙන යාමයි. තිස් හයවන පදයේ «කෝපය» «නිර්ණය කර තිබූ» එකක් විය. «නිර්ණය කර තිබූ» යන වචනයේ අර්ථය «නුවාල කිරීම» යන්නයි.

Upapa ulipata “jeraha lake la mauti” mwaka 1798, na wakati huo “ghadhabu ya kwanza” ilikamilishwa au kukomeshwa. Neno “kukamilisha” humaanisha kuhitimisha au kukoma. Mwisho wa “ghadhabu” katika sura ya nane, na aya ya kumi na tisa, ulitambulisha mwisho wa kipindi ambacho patakatifu na jeshi vilipaswa kukanyagwa chini. Kipindi hicho kiliishia mwaka 1844, lakini “ghadhabu” ya “kwanza” iliishia mwaka 1798.

“last indignation” yakaguma muna 1844, makore zviuru zviwiri nemazana mashanu namakumi maviri mushure mokunge mambo Manase atakurwa kuenda kuBhabhironi navaAsiriya muna 677 BC. “First” indignation yakaguma muna 1798, makore zviuru zviwiri nemazana mashanu namakumi maviri mushure mokunge umambo hwokumusoro hwaIsraeri hwaendeswa muuranda navaAsiriya muna 723 BC.

Pali zambiri zoti tinene zokhudza “nthawi zisanu ndi ziwiri” zobisika m’buku la Danieli, ndipo tidzazifotokoza m’nkhani yathu yotsatira.

“Uye kumutumwa wekereke yavaRaodhikia nyora uchiti: Izvi ndizvo zvinotaura Ameni, Chapupu chakatendeka nechechokwadi, kutanga kwezvisikwa zvaMwari; Ndinoziva mabasa ako, kuti hausi kutonhora kana kupisa: ndinoshuva kuti dai waitonhora kana kupisa. Naizvozvo, nokuti unodziya-dziya, uye hausi kutonhora kana kupisa, ndichakurutsa ubve mumuromo Mangu. Nokuti unoti, Ndiri mupfumi, uye ndawedzerwa fuma, uye handishayi chinhu; asi hauzivi kuti uri anosuruvarisa, nenhamo, uye murombo, nebofu, uye usina kupfeka.”

“Ishebuja hapa kinatshowa kuti ujumbe unapaswa kubebwa kwa watu Wake na wahudumu aliowaita kuwaonya watu si ujumbe wa amani na usalama. Si wa kinadharia tu, bali wa vitendo katika kila jambo. Watu wa Mungu wanaonyeshwa katika ujumbe kwa Walaodikia kuwa katika hali ya usalama wa kimwili. Wametulia, wakijiamini kwamba wako katika hali ya juu ya mafanikio ya kiroho. ‘Kwa kuwa wasema, Mimi ni tajiri, nimeongezeka kwa mali, wala sina haja ya kitu; nawe hujui ya kuwa wewe ni mnyonge, na mwenye mashaka, na maskini, na kipofu, na uchi.’”

“Ni udanganyifu gani mkubwa zaidi unaweza kuzikumba akili za wanadamu kuliko kuwa na uhakika kwamba wako sahihi wakati wamekosea kabisa! Ujumbe wa Shahidi wa Kweli huwakuta watu wa Mungu wakiwa katika udanganyifu wa kusikitisha, ingawa ni waaminifu katika udanganyifu huo. Hawajui kwamba hali yao ni ya kusikitisha mno machoni pa Mungu. Wakati wale wanaoelekezewa ujumbe huu wakijisifu kwamba wako katika hali ya juu ya kiroho, ujumbe wa Shahidi wa Kweli huivunja hali yao ya kujiona salama kwa tangazo la kushitua la hali yao halisi ya upofu wa kiroho, umaskini, na unyonge. Ushuhuda huo, ulio mkali na wenye ukali wa kukata, hauwezi kuwa kosa, kwa maana ni Shahidi wa Kweli asemaye, na ushuhuda Wake lazima uwe sahihi.” Testimonies, volume 3, 252.