

Bhuku ra Danieri — Nhamba Gumi

Utaratibu

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Katika sura ya kwanza ya Danieli, Danieli alichukuliwa kwenda utumwani wa miaka sabini uliotabiriwa na Yeremia, naye akaendelea kuwapo mpaka mwaka wa kwanza wa Koreshi.

Zvichakadaro, Dhanyeri akaramba aripo kusvikira pagore rokutanga ramambo Sirasi. Dhanyeri 1:21.

Naizvozvo, Danieri akararama kubudikidza nenhoroondo yose yemakore makumi manomwe okutapwa, kusvikira pakabuda chirevo chakabvumira vaIsraeri vekare kudzoka kuti vavakezve uye vadzorere Jerusarema.

Zvino mugore rokutanga raKoreshi mambo wePezhiya, kuti shoko raJehovha rakanga rataurwa nomuromo waJeremia rizadzikiswe, Jehovha akamutsa mweya waKoreshi mambo wePezhiya, zvokuti akaparidza munyika yose youmambo hwake, akazviisawo muchinyorwa, achiti. Ezra 1:1.

Naizvozvo Dhanieri chiratidzo chegadziriro yokuedzwa kwevane zviuru zana namakumi mana nezvina yakatanga musi wa11 Gunyana 2001, uye inoenderera mberi kusvikira pa“decree,” iyo inoratidza kudanwa kubuda muBhabhironi.

Zvino ndakanzwa rimwe izwi richibva kudenga, richiti, Budai maari, imi vanhu vangu, kuti murege kugovana muzvivi zvake, uye kuti murege kugamuchira matambudziko ake. Nokuti zvivi zvake zvasvika kudenga, uye Mwari varangarira zvisakarurama zvake. Zvakazarurwa 18:4, 5.

Miaka sabini ya utumwa ni kipindi cha kujaribiwa na kutakaswa cha wale mia moja na arobaini na nne elfu. Tarehe 11 Septemba, 2001, ole ya tatu ya Uislamu ilifika. Hili hutambuliwa tu na wale wanaokubali kweli za msingi za Uadventista. Ole ya kwanza na ole ya pili zote mbili zilitambuliwa kwa usahihi kuwa ni Uislamu na waanzilishi. Kwenye chati zote mbili za waanzilishi za 1843 na 1850, ambazo Ellen White aliidhinisha, na ambazo zinatambuliwa kuwa utimilifu wa sura ya pili ya Habakuki, Uislamu unatambuliwa kuwa ni Baragumu ya tano na ya sita. Baragumu tatu za mwisho ni Baragumu za Ole.

Ndikatarira, ndikanzwa mutumwa achibhururuka pakati pedenga, achitaura nenzwi guru, achiti: Vane nhamo, vane nhamo, vane nhamo, vagari venyika, nokuda kwamamwe manzwi ehvamanda avatatu vatumwa vachiri kuzoridza! Zvakazarurwa 8:13.

Kana pane maHwamanda matatu eNhamo, uye hwamanda yokutanga neyechipiri yeNhamo dziri Islam, zviri nyore zvikuru kuziva kuti hwamanda yechitatu yeNhamo zvakare iIslam. Chimwe chikamu chechiratidzo cheIslam seMaHwamanda eNhamo, kuzvidzorwa kwazvo, uyezve nguva yazvinoregedzwa. Sista White anotsanangura mhengo ina dzaZvakazarurwa 7 se“bhiza

rakatsamwa,” richitsvaka “kusununguka,” uye “kuuya norufu nokuparadza” mumashure maro.

“Vatumwa vari kubata mhelo ina, dzinimirirwa sebhiza rakatsamwa richitsvaka kusununguka nokumhanya richiyambuka pamusoro penyika yose, richitakura kuparadza norufu munzira yarinopfuura.”

“Ko ticharara here pamhenderekedzo chaiyo penyika isingaperi here? Ko tichava vakagomara, vachitonhora, uye vakafa here? Haiwa, dai mumaChechi edu maivapo Mweya nokufema kwaMwari kwakafemerwa muvanhu Vake, kuti vamire netsoka dzavo vagorarama. Tinofanira kuona kuti nzira yakamanikana, uye suwo rakamanikana. Asi patinopfuura napasuwo rakamanikana, upamhi hwarwo hahuna mugumo.” Manuscript Releases, vhoriyamu 20, 217.

Vatumwa vana vari kudzora mhelo ina vari kudzora “bhiza rakatsamwa” rechiporofita cheBhaibheri rinounza rufu nokuparadza. MuBhuku raZvakazarurwa chitsauko chepfumbamwe, munozivikanwa hwamanda dzeNhamo yokutanga neyechipiri, uye munozivikanwawo mambo. Anozivikanwa muna Zvakazarurwa 9:11.

A waitonga na ki na tui vei ira, ko koya na agilosu ni qara sega ni vakabotona, ka na yacana ena vosa vaka-Iperiu ko Apatoni, ia ena vosa vaka-Kirisi e vakatokai ko Apolioni, me vaka ni sa lewa vei ira. Vakatakila 9:11.

Izina, kandi bityo n’imico y’umwami wa Isilamu, ni Abadon mu Giheburayo na Apoliyoni mu Kigiriki. Mu Isezerano rya Kera n’Isezerano Rishya byombi, bihagarariwe n’Igheburayo n’Ikigiriki, imico ya Isilamu iboneka mu busobanuro bw’ayo mazina yombi. Muri ayo magambo yombi, ubusobanuro ni “urupfu n’irimbuka.” Mushiki wa White avuga ko “ifarasi irakaye” abamarayika bane bafashe kugira ngo itabohoka, mu gihe abihumbi ijana na mirongo ine na bine barimo gushyirwaho ikimenyetso, ishaka kwivumbura no kuzanira abo ihura na bo “urupfu n’irimbuka.”

Kurehwa kwokutanga kuri muMagwaro pamusoro pechiIslamu ndiIshmaeri, baba vaavo vanoomerera kuchitendero chechiIslamu. Mukurehwa ikoko kwokutanga anozivikanwa somunhu wesango, uye shoko rakashandurwa richinzi “wesango” rinoreva “mbongoro yesango yechiArabhu”. Kurehwa kwokutanga kwechiporofita pamusoro pechiIslamu chiratidzo chomhuri yebhiza, uye bhiza ndiyo nzira iyo mapiyona akafananidzira nayo chiIslamu cheNhamo yokutanga neyechipiri pamachati matsvene maviri. Mhelo ina dzaZvakazarurwa chitsauko chechinomwe dzinorambidzwa, kana kuti “dzinodziviswa”, kusvikira Mwari aisa chisimbiso pavanhu Vake. Basa rokuiswa chisimbiso revane chiuru chine zana namakumi mana nezvina ndirowo basa rokuedzwa uye basa rokucheneswa.

Mifananidzo yose iyi youporofita inomimirirwa nokutapwa kwaDanieri kwemakore makumi manomwe, kuchitanga naJehoyakimi, chiratidzo chokusimbiswa kweshoko rokutanga, kusvikira pa“chirevo” chinodana varume navakadzi kubuda muBhabhironi. Kudziviswa, uyezve kusunungurwa, kweIslamu, hunhu hwouporofita hweIslamu sechiratidzo chouporofita hweBhaibheri.

Pavanozivikanwa se“mhelo ina,” dzinobatirwa kuitira kuti varanda vaMwari vasimbiswe nechisimbiso. Pakutanga peDambudziko rechipiri, muchiporofita chenguva chemakore mazana matatu namakumi mapfumbamwe nerimwe nemazuva gumi namashanu chakazadzikiswa musi wa 11 Nyamavhuvhu, 1840, ngirozi ina, dzichimirira ChiIslam cheDambudziko rechipiri, “dzakasunungurwa.” Pakupera kwechiporofita ichocho, dzaka“dzororwa.”

Achiti kungirozi yechitanhatu yaiva nehvamanda ichiti, Sunungura vatumwa vana vakasungwa parwizi rukuru Yufuratesi. Uye vatumwa vana vakasunungurwa, vakanga vagadzirirwa awa, nezuva, nemwedzi, negore, kuti vauraye chikamu chechitatu chavanhu. Zvakazarurwa 9:14, 15.

Pa Septemba 11, 2001, uthenga woyamba m’mbiri ya a zana limodzi ndi makumi anayi ndi anayi chikwi unapatsidwa mphamvu, pamene Chisilamu cha Tsoka lachitatu “chinamasulidwa.” Koma nthawi yomweyo “chinakanizidwa.” Mlango White akufotokoza chifukwa chake izi zinachitika, koma poyamba tiyenera kukumbukira kuti cholinga cha Chisilamu m’kutchulidwa kwake koyamba m’Baibulo chinali kukwiyitsa mitundu ya anthu; pakuti dzanja la Ismayeli likanakhala lotsutsana ndi munthu aliyense, ndipo dzanja la munthu aliyense likanakhala lotsutsana ndi Chisilamu.

Mutumwa waJehovha akati kwaari, Tarira, une pamuviri, uhabereka mwanakomana, ugomutumidza zita rokuti Ishmaeri; nokuti Jehovha wanzwa kutambudzika kwako. Uye iye achava munhu wesango; ruoko rwake ruchava pamusoro pavanhu vose, noruoko rwavanhu vose ruchava pamusoro pake; uye achagara pamberi pehama dzake dzose. Genesisi 16:11, 12.

Cilmi-sheegga Islaamku ku leeyahay waxsii sheegista Kitaabka Quduuska ah waa in quruumaha oo dhan la isu keeno iyagoo ka gees ah Islaamka, ka hor inta aan Qaramada Midoobay cadhadooda ku jeedin kuwa Ilaaliya Sabtida. Sebtembar 11, 2001, qof kasta oo fahmaya 9/11 inuu calaamad u yahay bilowga ku-celiska taxanihii dhacdooyinkii Millerite-ka, wuxuu noqday sidii “Daanyeel” markii loo kaxaystay Baabuloon toddobaatan sannadood. Yehoo'yaaqiim wuxuu tilmaamayaa bilowga habka tijaabadaas, Islaamkii hoogga saddexaadna markaas waa la sii daayay, hase ahaatee isla markiiba waa la xannibay, si Ilaah u shaabadeeyo dadkiisa.

“Chiono ichi chakapiwa muna 1847 panguva iyo kwaingova nehama dzeAdventist shoma zvikuru dzaichengeta Sabata, uye pakati padzo paingova nevashoma vaifunga kuti kurichengeta kwakanga kune ukoshi hwakakwana kuti kuise mutsara wokupatsanura pakati pevanhu vaMwari navasingatendi. Zvino kuzadzika kwechiono ichocho kwava kutanga kuonekwa. ‘Kutanga kwenguva iyoyo yokutambudzika,’ kunotaurwa pano, hakurevi nguva iyo matambudziko aчатanga kudururwa, asi nguva pfupi chaizvo asati adururwa, Kristu achiri munzvimbo tsvene. Panguva iyoyo, basa reruponeso parinenge richisvika pakupera, kutambudzika kuchange kuchiuya pamusoro penyika, uye ndudzi dzichatsamwa, asi dzichadzorwa kuti dzirege kudzivisa basa rengirozi yechitatu. Panguva iyoyo ‘mvura yokupedzisira,’ kana kuzorodzwa kunobva pamberi paShe, kuchauya, kuti kupe simba kuzwi guru rengirozi yechitatu, uye kugadzirira vatsvene kuti vamire munguva iyo matambudziko manomwe okupedzisira achadururwa.” Early Writings, 85.

Amashumi alikhumi asixhenxe kaDaniyeli aqala ngoSeptemba 11, 2001, xa ubuSilamsi bukhumalwa baza baqumba iintlanga ngokuwubetha ngesiquphe nangokungalindelekanga umrhwana womhlaba weSityhilelo seshumi elinesithathu. UbuSilamsi ke baphinda bathintelwa, ukuze kugqitywe umsebenzi wengelosi yesithathu. Umsebenzi wengelosi yesithathu kukutywina abantu bakaThixo, yaye xa loo msebenzi waqala ngoSeptemba 11, 2001, iMvula yaSemva yaqalisa “ukutshiza.” Isahluko sokuqala sikaDaniyeli sibonisa inkqubo yokuvavanywa kwamakhulu alikhulu anamashumi amane anesine amawaka, eqala ngoSeptemba 11, 2001, iqhubeka ide “ilizwi” lesibini leSityhilelo seshumi elinesibhozo libize omnye umhlambi kaThixo ukuba uphume eBhabheli. Ngoko ke uDaniyeli umele abantu ngoku abasekuthinjweni ngokwasemoyeni, kude kube sesona siphelo kanye senkqubo yokuvavanywa. Isiphelo sexesha lovavanyo kwisahluko sokuqala sikaDaniyeli sichazwa njenge “siphelo semihla.”

Zvino pakuguma kwamazuva akanga ataurwa namambo kuti vaunzwe, mukuru wavatenwa akavauyisa pamperi paNebhukadhinezari. Mambo akataura navo; uye pakati pavo vose hapana akawanikwa akaita saDhanieri, Hanania, Mishaeri, naAzaria; saka vakamira pamperi pamambo. Uye pazvinhu zvole zvochenjeri nokunzwisisa izvo mambo zvaakavabvunza, akavawana vari nani zvakapetwa kagumi kupfuura varoyi vose navavuki venyeredzi vakanga vari muumambo hwake hwose. Dhanieri 1:18–20.

试验,乃但理和三位义士之先知性试金石者,乃在他们受尼布甲尼撒审察之时;审察之下,显为“比他全国所有术士和观兆的胜过十倍”.第三次试验乃由审判所表征,而这审判发生在“那些日子的末了”.在《但理书》中,“那些日子的末了”正是但理在他分内之地站立之处.

“එහෙසෙන බොහෝ දෙනෙක් පවිත්‍ර කරනු ලබන්නෝ ය, සුදු කරනු ලබන්නෝ ය, පරීක්ෂා කරනු ලබන්නෝ ය; එහෙත් දුෂ්ටයෝ දුෂ්ටකම් කරමින් සිටින්නෝ ය. දුෂ්ටයන්ගෙන් කිසිවකු නොතෝරුම් ගන්නෝ ය; එහෙත් අරඳාවන්නයෝ තෝරුම් ගන්නෝ ය.... දින එක් දහස් තුන් සියය තිස් පහට බලා සිට එතැන්ට පැමිණෙන තැනැත්තා ආශීර්වාදලත් ය. නුමුත්, ඔබ (දානියලේ), අවසානය පැමිණෙන තෙක් ඔබගේ මඟට යන්න; මක්නිසාද ඔබ වීශ්‍රාම ගන්නෙහි ය, දිනවල අවසානයේ ඔබගේ කොටසෙහි නැගිට සිටිනු ඇත.”

“Dhanieri asimame muchikamu chake. Nguva yasvika yokuti chiedza chaakapihwa chipararire kunyika yose nenzira isati yamboitika. Kana avo vakaitirwa zvikuru naShe vachifamba muchiedza, ruzivo rwavo pamusoro paKristu nezvoupofita zvine chokuita Naye ruchawedzerwa zvikuru sezvavanoswewera kumagumo enhoroondo yenyika ino.” The Seventh-day Adventist Bible Commentary, volume 4, 1174.

Dada White vanorondedzera “kuguma kwamazuva” zvine chokuita nenzira yokucheneswa iri mundima yegumi yaDhanieri chitsauko chegumi nembiri. Vanowanzoshandisa ndima yegumi pamwe chete neya ndima yegumi nenhatu inoti, “kuguma kwamazuva.”

“Vazhinji vachacheneswa, vaitwe vachena, uye vaedzwe; asi vakaipa vacharamba vachiita zvakaipa; uye hakuna kana mumwe wevakaipa achanzwisisa; asi vakachenjera vachanzwisisa.... Akaropafadzwa ndiye anomirira, achisvika pamazuva ane chiuru chimwe namazana matatu namakumi matatu namashanu. Asi iwe (Danieri) enda hako nenzira yako kusvikira kumugumo wasvika; nokuti uchazorora, uye uchamira pachikamu chako pakupera

kwamazuva.””

“Dhanieri nhasi amire panzvimbo yake, uye tinofanira kumupa mukana wokutaura kuvanhu. Shoko redu rinofanira kuenda mberi serambi rinopfuta. ‘Panguva iyo Mikaeri achasimuka, muchinda mukuru anomiririra vana vavanhu vako; uye kuchava nenguva yokutambudzika isina kumbovapo kubva pakavapo rudzi kusvikira panguva iyo; uye panguva iyo vanhu vako vachaponeswa, mumwe nomumwe achawanikwa akanyorwa mubhuku. Uye vazhinji vavete muguruva renyika vachamuka, vamwe kuupenyu husingaperi, uye vamwe kunyadziwa nokuzvidzwa kusingaperi. Uye avo vane njere vachapenya sokupenya kwedenga; uye avo vanotungamirira vazhinji kukururama vachapenya senyeredzi nokusingaperi-peri.’

“Amazwi la aveza umsebenzi ekumele siwenze kulezi zinsuku zokugcina. Asikakavuki ngisho nengxenyane. Asinawo amandla abalulekile ekwenzeni umsebenzi okumelwe wenziwe. Kumele singene ekuphileni, singene ebunyeni. Manje, yebo manje impela, kumele sime kuleso simo lapho ukuphenduka nokuthethelelwa kuyoba izici ezivelele zomsebenzi wethu. Akumelwe kube khona ukuphikisana. Sekwephuze kakhulu ukuzibandakanya noSathane emsebenzini wakhe wokuphuphuthekisa amehlo. Sekwephuze kakhulu ukulalela imimoya ekhohlisayo nezimfundiso zamademoni.

“Ndaelekezwa kusema kwamba Roho Mtakatifu anapotoa ulimi na matamshi, tutaona kazi ikitendwa inayofanana na ile iliyotendwa siku ya Pentekoste. Wawakilishi wa Kristo watafanya kazi kwa hekima. Hakutapatikana mtu mmoja hapa na mwingine pale akitafuta kubomoa na kuharibu.

“Chisungo chisanabala, lisiku lisanajumphe ngati mungu, mkwiyo waukali wa Ambuye usanadze pa inu, lisiku la mkwiyo wa Ambuye lisanadze pa inu, funani Ambuye, nonse ofatsa a pa dziko lapansi, amene mwachita chiweruzo Chake; funani chilungamo, funani kufatsa: mwina mungabisidwe pa tsiku la mkwiyo wa Ambuye.” Australian Union Conference Record, March 11, 1907.

Kupondwa kwa wale laki moja na arobaini na nne, kunakowakilishwa na miaka sabini ya utumwa wa Danieli katika Babeli, kunawakilishwa katika Danieli sura ya kumi na mbili, mstari wa kumi. Mstari huo una alama ya “kweli,” kwa maana unatambulisha hatua tatu ambazo ni sifa za neno la Kiebrania “kweli.” Wengi watatakaswa, watafanywa weupe, kisha watajaribiwa. Danieli na wale mashujaa watatu walitakaswa kwa kumcha Mungu katika sura ya kwanza, kwa maana waliamua kutokula chakula cha Babeli. Kisha wakaonyesha sura iliyofanywa kuwa nzuri zaidi na iliyonona kuliko ya wale waliokula chakula cha Babeli. Sura yao ilikuwa haki ya Kristo, ambayo ndiyo mavazi meupe. Kisha walijaribiwa walipoingia katika hukumu ya Nebukadneza, mwisho wa siku hizo.

“අවසාන දවස්වලදී,” ඩැනියලේ “නම කොටසේ” නැගී සිටින කල, “කැරිස්තුස් පිළිබඳ දැනුමත් ඔහුට අදාළ අනාවැකිත්” දවේයන්වහන්සලේගේ ජනතාවට මහත් ලසෙ වැඩි වනු ඇත. “ඒරඳොව සහ අවබෝධය සම්බන්ධ සියලු කාරණාවලදී,” ඩැනියලේ හා අන් තිදෙනා “ඔහුගේ මුළු රාජධානියෙහි සිටි සියලු මායාකාරයන් හා ඒයෝතිෂවේදීන්ට වඩා දස ගුණයකින් ශීර්ෂ්ඨ” බව නබුකද්නෂෙර් සොයාගන්නේය.

Chitsauko chekutanga chaDanieri chiri kuratidza chiitiko chevane chiuru nezana namakumi mana nezvina, vanopfuura nomumuedzo une nhanho nhatu. Vachitsanangura pamusoro pechiitiko ichocho, Sister White vanoti, “Mashoko aya anoratidza basa ratinofanira kuita mumazuva ano okupedzisira. Hatina kumuka kunyange nehafu. Hatina simba rinokosha pakuita basa rinofanira kuitwa. Tinofanira kupinda muupenyu, kupinda mukubatana. Zvino, panguva ino chaiyo, tinofanira kumira pachinzvimbo apo kutendeuka nokuregererwa zvichava ndizvo zvinonyanya kuoneka mubasa redu. Ngaparege kuva nokukakavadzana.”

Muedzo unoendesa ku“magumo emazuva” unoendesawo kukumuka kwevapupuri vaviri vari muna Zvakazarurwa chitsauko 11. Basa ratinofanira kuita zvino nderekugamuchira shoko raGunyana 11, 2001, nokumuka, sezvinomiririrwa namapfupa akaoma akafa. “Tinofanira kuuya kuupenyu, touya muhumwe.” Kana tikaita izvi, zvinozivikanwa zvikuru zvebasa redu zvichava “kutendeuka nokuregererwa.” Chinozivikanwa zvikuru chebasa redu chinomiririrwa naDanieri muchitsauko 9, paanonyengetera munyengetero waRevhitiko 26, achikumbira kuregererwa kwezvivi zvake, nezvivi zvamadzibaba ake, panguva imwe cheteyo achibvuma kuti akanga achifamba achipikisana naMwari kubva pakusuka kwakacherekedza kutanga kwenguva yokunonoka pana Chikunguru 18, 2020. Anofanirawo kubvuma kuti Mwari akanga achifamba achipikisana naye munguva iyoyo imwe cheteyo. Danieri anomiririra avo vakapfuura nomuhutapwa hwe“makore makumi manomwe”, kubvira pana Chikunguru 18, 2020.

Miaka sabini ni ishara ya “nyakati saba” za Mambo ya Walawi ishirini na sita. Kitabu cha Mambo ya Nyakati kinatujulisha kwamba miaka sabini ilikuwa kipindi ambacho nchi “ingefurahia” Sabato ambazo haikuruhusiwa kuzifurahia kwa sababu ya uasi wa Israeli wa kale dhidi ya agano la Mambo ya Walawi ishirini na tano.

Ili kutimiza neno la Bwana kwa kinywa cha Yereimia, hata nchi ilipopata raha ya sabato zake; kwa maana muda wote ilipokuwa ukiwa, iliishika sabato, ili kutimiza miaka sabini. 2 Mambo ya Nyakati 36:21.

Seyse tsoantsetso sa “lefeella” la boprofeta, “matsatsi a mararo le halofo” ao lipaki tse peli tsa Tšenolo khaolo ea leshome le motso o mong li ileng tsa shoa li rapaletse seterateng ka morao ho la 18 Phupu 2020, ke tsoantsetso ea “lilemo tse mashome a supileng”, hape ke tsoantsetso ea “linako tse supileng”. Polelo ena, “qetellong ea matsatsi,” ke tsoantsetso ea qetello ea matsatsi a boprofeta a ileng a tiisoa bukeng ea Daniele.

Muna 1798, bhuku raDanieri rakazarurwa, uye Danieri akamira panzvimbo yake, akagadzirira kuzadzisa chinangwa chake.

“Jad Tuhan mapihan tugas puak nang istimiwa ka saurang, inya harus teguh bediri ba bagiannya wan ba tempatnya, sakalinya Daniel, siap manyambut panggilan Tuhan, siap mamilihi maksud-Nya.” Manuscript Releases, volume 6, 108.

Pa Okutobala 22, 1844, mukuzadzikiswa kwaDaniele chitsauko 8, ndima 14, bhuku raDaniele rakamirazve panzvimbo yaro. Muna 1798, uye muna 1844, ndipo pakaguma kutsamwa kwekutanga nekwechipiri, uye naizvozvo zvinoratidza kuguma kwe“nguva nomwe.” “Kuguma

kwamazuva” mubhuku raDaniele chiratidzo chekuguma kweutapwa hunomiririrwa ne“nguva nomwe.” Muna Daniele chitsauko 4, Nebhukadhinezari akararama sechikara “nguva nomwe” dzichimupfuura. Pa“kuguma kwamazuva,” ushe hwake nokungwara kwake zvakadzorerwa kwaari.

Uye pakuguma kwamazuva ini Nebhukadhinezari ndakasimudzira meso angu kudenga, uye kunzwisisa kwangu kwakadzoka kwandiri, ndikarumbidza Wekumusorosoro, ndikamurumbidza nokumukudza iye anorarama nokusingaperi, ushe hwake huri ushe husingaperi, uye umambo hwake huripo kubva kuchizvarwa kusvikira kuchizvarwa. Uye vagari vose venyika vanonzi havasi chinhu; uye anoita sezvaanoda kuhondo yokudenga, napakati pavagari venyika; uye hakuna angadzivisa ruoko rwake, kana kuti angati kwaari, Uri kuiteiko? Panguva imwe cheteyo kufunga kwangu kwakadzoka kwandiri; uye nokuda kwokubwinya kwoumambo hwangu, kukudzwa kwangu nokupenya kwangu zvakadzoka kwandiri; uye vanachipangamazano vangu namachinda angu vakanditsvaka; ndikasimbiswa muumambo hwangu, uye ukuru hwakaisvonaka hwakawedzerwa kwandiri. Danieri 4:34–36.

Ukomeswa kwenguva yokuiswa chisimbiso kwezana ramakumi mana nezvina zvuru kunomiririrwa se“kupera kwamazuva,” saka kunomiririrawo kuguma kwechiratidzo kwe“makore makumi manomwe” pamwe chete ne“nguva nomwe.” Panguva iyoyo, “kutendeuka nokukanganwirwa” ndizvo zvichava zviratidzo zvinomiririra basa ravaiya vakanga vambova vakafa mumugwagwa unopfuura nomumupata wamapfupa akaoma akafa.

M‘onekera wa ntchito ya kulapa ya anthu zikwi zana limodzi ndi makumi anayi mphambu zinayi waimiridwa mu Ezekieli chaputala 9 monga “kupuma moŵa ndi kulira.” Pamene anthu a Mulungu avomereza ndi kusiya machimo awo a paokha, pamene avomereza kuti abwerezanso machimo omwewo a makolo awo, pamene aika pambali kunyada kwa maganizo awo ndi kuvomera kuti akhala akuyenda motsutsana ndi Mulungu, ndiponso kuti Iye wakhala akuyenda motsutsana ndi iwo kuyambira pamene nthawi yochedwa inafika pa Julaye 18, 2020, pamenepo adzapezedwa kuti ali ndi mphamvu ya uneneri “yoposa kakhumi” kuposa anzeru ena onse odzinenera mu ufumuwo.

Mchakato wa kutiwa muhuri ulianza kwa kufunguliwa na kisha kuzuiwa kwa Uislamu. Mchakato huo unamalizika kama ulivyoanza, Uislamu unapofunguliwa tena. Unafunguliwa mwishoni mwa siku za wakati wa kutiwa muhuri, ambao kwa Danieli ulikuwa amri ya Koreshi iliyowaita watu watoke Babeli. Ni hapo, mwishoni mwa siku za utakaso, katika hukumu ya “amri” ya sheria ya Jumapili nchini Marekani, ambapo waaminifu wataonekana kuwa na nguvu ya unabii “mara kumi zaidi.”

“ඒවි චුරඹුඳුක ආගඟනු ඔරුදවික දුරරල රඹුඹ. ධු ධඛේඛි ධල, ඝඝඝඝඝ [ධචචි ඩුචච] ධචචචචචචච ධචචචචචචච ආචචචචච, චචචචචච ආචචචචච, චචච ධචචචච චචචච චචචච.” Spalding and Magan, 5.

Tichatanga kufunga nezve chitsauko chechipiri chaDanieri muchinyorwa chinotevera.

“මයෙ දවෙන දුනසාගචේ පඤ්චුචසට ඛලය දීමට නියමිත වූ මධ්ය රාත්රීයේ හඬවීමය. අධමරේයයට පත් වූ ශුද්ධවන්තයන් අවදි කර, ඔවුන් ඉදිරියෙහි තිබූ මහත් කාර්යය සඳහා සුදානම් කිරීමට දේවදූතයන් ස්වර්ගයෙන් එවන ලදහ. ඉතා දක්ෂ මනුෂීයයෝ මමෙ පඤ්චුචස ඒර්ථමයෙන් පිළිගන්නෝ නොවූහ.

දෝවදුනසන් නමුර, කැපවූ අය වනෙ එවනු ලැබ, ‘බලව, මනාලයා පැමිණෙයි; ඔහුට හමුවීමට පිටතට යන්න’ යන හඬ නැංවීමට ඔවුන් උද්දීපිත කරනු ලැබූහ. එම හඬ භාර දනෙ ලද අය ඉක්මන් වී, ශුද්ධාත්මයාණන්ගේ බලයෙන් එම පණිවුඩය ඒරකාශ කළහ, සහ අධිරෝයයට පත් වූ තම සහෝදරයන් අවදි කළහ. මමෙ කාර්යය මනුෂීයයන්ගේ ඒරඥාවනෙ හා උගන්කමනෙ නොපිහිටියෝය, එහනේ දවේයන්වහන්සෝගෝ බලයනෙ පිහිටියෝය; එම හඬ ඇසූ උන්වහන්සෝගෝ ශුද්ධවන්තයන්ට එයට ඒරනිරෝධ කළ නොහැකි විය. අනිගයින් ආත්මික වූ අය මමෙ පණිවුඩය ඒරඑමයනේ පිළිගත් අතර, කලින් කාර්යයෝ නායකත්වය ගනෙ ගිය අය එය පිළිගනෙ, ‘බලව, මනාලයා පැමිණෙයි; ඔහුට හමුවීමට පිටතට යන්න’ යන හඬ නවත් ඒරබල කිරීමට උපකාර කළෝ අන්තිමටය.” Early Writings, 238.