

Bhuku ra Danieri - Nomboro Zana Nemakumi Mashanu neSere

Kuvulua ka Hinga: Ku Twisisa Masiku ya Ku Rila eka Daniyele

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Negore rechitatu rokutonga kwaKoreshi mambo wePezhiya, shoko rakazarurirwa kuna Dhanieri, uyo ainzi Bherites hazari; uye shoko racho rakanga riri rechokwadi, asi nguva yakatarwa yakanga iri refu; akanzwisisa shoko racho, uye akava nokunzwisisa kwechiratidzo. Mumazuva iwayo ini Dhanieri ndakanga ndichichema mavhiki matatu azere. Handina kudya chingwa chinonaka, nyama kana waini hazvina kupinda mumuromo mangu, uye handina kuzvitora mafuta zvachose, kusvikira mavhiki matatu azere apera. Zvino nezuva ramakumi maviri namana romwedzi wokutanga, ndakanga ndiri pamahombekombe erwizi rukuru, runonzi Hidekieri. Dhanieri 10:1–4.

Mukati mezuva nhatu nehafu dzokufananidzira dzaZvakazarurwa chitsauko chegumi nerimwe, apo zvapupu zviviri zvakafa zviri mumugwagwa, “chinhu” chinoratidzwa kuna Bherites hazari. Akanga ambonzwisisa “chiratidzo” (mareh), nokuti muchitsauko chechipfumbamwe, Gabhurieri akanga atouya akamupa kunzwisisa kwechiratidzo ichocho.

Zvirokwazvo, ndichiri kutaura mukunyengetera, kunyange murume Gabhurieri, wandakanga ndamboona muchiratidzo pakutanga, achikurumidziswa kubhururuka nokukurumidza, akandibata panguva yechibayiro chamadekwana. Akandizivisa, akataura neni, akati, Iwe Danieri, zvino ndabuda kuti ndikupe unyanzvi nokunzwisisa. Pakutanga kwekukumbira kwako, murayiro wakabuda, uye ini ndauya kuzokuratidza; nokuti unodiwa zvikuru; naizvozvo nzwisisa nyaya iyi, ufunge pamusoro pechiratidzo. Danieri 9:21–23.

“Muthu Gabhiriyeli, uyo” Dhanyeri “waakamuona muchiratidzo pakutanga,” ari kureva “chazon,” chiratidzo chenhorondo yechiporofita, icho chaireva Gabhiriyeli achidudzira Dhanyeri chiratidzo choushe huri muoporofita hweBhaibheri muchitsauko chechisere. Asi “chiratidzo,” icho Dhanyeri akanga ava kunzi afungisise muchitsauko chechipfumbamwe, chaiva “mareh,” chiratidzo chokuonekwa. Ipapo Gabhiriyeli anopa Dhanyeri kuparadzaniwa kwenhorondo yechiporofita chamakore ane zviuru zviviri namazana matatu.

Chitsauko chepfumbamwe chakazadziwa mugore rokutanga raDharyasi. Apo Bherites hatsari anoti “akanzwisisa chiratidzo,” “mugore rechitatu raKoreshi,” akanga anzwisisa “mareh,” chiratidzo, kwamakore maviri. Zvakasvika pakunzwisisa naBherites hatsari “pamazuva iwayo” okuchema zvaiva “chinhu,” iro riri izwi rechiHebheru rinoti “dabar,” uye chakanga chakareba, nokuti nguva yakatarwa yaiva makore zviuru zviviri namazana mashanu namakumi maviri.

Danyeli akanga atonzwisisa kare chimwe chikamu che“chinhu” ichi, nokuti akanga achiita munyengetero weRevhitiko 26 muchitsauko chepfumbamwe, uye ndiwo munyengetero we“chinhu” ichi. Pakava nechiedza chakawedzerwa pamusoro pe“nguva nomwe,” icho

Bherites hazari akazosvika pakunzwisisa mukati memazuva makumi maviri nerimwe okuchema, uye kuwedzera kwechiedza pamusoro pe“nguva nomwe” mukati mamazuva iwayo okuchema, kwaimiririra nechiratidzo kuwedzera kwechiedza pamusoro pe“nguva nomwe” muna 1856. VaMilleritewo vakanga vatoziva kare nezve“nguva nomwe,” nokuti vakanga vakaizivisa, asi kwaiva nechiedza chakawedzera chaifanira kuvaedza panguva chaiyo yenhoroondo yavo yavakabva mubato reFiradherfia vachipinda mubato reRaodhikia.

Mazuva okuchema kwaBheteshazari anofambirana nenhoroondo yechiporofita yenguva iyo kufamba kweFiradherufiya kwakapinduka kuchiva kufamba kweRaodhikia muna 1856, uyezve kuchiva kereke yeAdventista yeRaodhikia muna 1863. Zvose zviri zviviri, nhoroondo yaBheteshazari neyevaMillerite yokuwedzera kwechiedza pamusoro pe“nguva nomwe,” zvinopindirana nekupinduka kwekufamba kweRaodhikia kwengirozi yechitatu kuchienda kukufamba kweFiradherufiya kwevane zana namakumi mana nezvina ezviuru, uye mumazuva okuchema, ayo ari panguva yokumirira, apo chiedza chakawedzera pamusoro pe“nguva nomwe,” chaifanira kuzarurwa.

Belteshazzar anomirira zvose zviri zviviri mutumwa nesangano. Mumazuva okuchema kwake mutumwa anofanira kunzwisisa “chinhu” ichocho, chinova Chokwadi, uye ipapo anofanira kuisa “chinhu” ichocho pamberi pesangano, kana Mikaeri amutsa zvapupu zviviri muna 2023.

Izwi lesiHebheru elithi “mareh” (umbono wokubonakala kukaKristu), uDanyela achazwa njengolizwisiso evesini lokuqala, livezwa izikhathi ezine embonweni wokugcina kaDanyela. Kabili lihunyushwa ngokuthi “umbono,” kanti kabili lihunyushwa ngokuthi “ukubonakala.” Ngokokuqala uDanyela asebenzisa leli zwi evesini lokuqala, ukhomba ukuthi wayewuqonda “umbono,” kodwa ezinye izikhombo ezintathu ziveza uDanyela ehlangabezana nombono. Evesini lesithupha, ubuso bukaKristu babunjengoku “kubonakala” kombani.

Pa tsiku la makumi awiri ndi anayi la mwezi woyamba, pamene ndinali m’mbali mwa mtsinje waukulu, umene ndi Hidekeli; pamenepo ndinakweza maso anga, ndipo ndinaona, taonani, panali munthu wina wobvala bafuta, ndipo m’chiuno mwake munali lamba wa golide woyengedwa wa Uphazi: thupi lake linakhala ngati berulo, nkhope yake ngati maonekedwe a mphezi, maso ake ngati nyale za moto, mikono yake ndi mapazi ake ngati mtundu wa mkuwa wopukutidwa, ndipo mawu ake anali ngati mawu a khamu lalikulu. Ndipo ine Danieli ndekha ndinaona masomphenyawo; pakuti amuna amene anali nane sanaone masomphenyawo; komabe kunawagwera kunjenjemera kwakukulu, kotero kuti anathawa kukabisala. Chifukwa chake ndinatsala ndekha, ndipo ndinaona masomphenya aakulu amenewa, ndipo munalibe mphamvu yotsala mwa ine; pakuti kukongola kwanga kunasanduka mwa ine kuwonongeka, ndipo sindinasunge mphamvu iliyonse. Danieli 10:4–8.

Kuna neno lingine la Kiebrania linalotafsiriwa kuwa “ono,” ambalo tualishughulikia baada ya kuweka wazi baadhi ya sifa za neno la Kiebrania “mareh.” Katika aya zilizotangulia ni neno “sura” ambalo ndilo neno la Kiebrania “mareh.” Neno hilohilo limetafsiriwa kuwa “ono” katika aya ya kumi na sita. Katika aya ya kumi na sita, ono la Kristo limemfanya Danieli kuwa mwenye huzuni.

Zvino, tarira, umwe wakanga akafanana nomufananidzo wavanakomana vavanhu akabata miromo yangu; ipapo ndakashamisa muromo wangu, ndikataura ndichiti kuna iye wakanga amira pamberi pangu, Ishe wangu, nokuda kwechiratidzo marwadzo angu andiwira, uye handina kusara nesimba. Danieri 10:16.

Izwi rechiHebheru rakashandurwa richinzi “sorrows” rinoreva hinji, uye “chiratidzo” chokuonekwa kwaKristu chakaonekwa naDanieri mundima iyi chakashandura hinji. “Hinji” muchiprofita inomirira nzvimbo yokutenderuka.

“Mayobzga a ku balelwa mu matole y’ebyahise; kandi abantu boona barikuhambwa kubetegyerereza, kugira ngu boona basobore kwetegyerereza ngu Ruhanga akora omu mirongo niyo emwe hati nk’oku abaire akora ebiro byona. Omukono gwe gurabikwa omu murimo gwe n’omu mahanga hati, nk’oku gubaire gurabikwa ebiro byona okwiha obu engiri yatandikire kubuurirwa Adamu omu Edeni.”

“Alimu ni vipindi ambavyo ni nyakati za mageuko katika historia ya mataifa na ya kanisa. Katika majaliwa ya Mungu, nyakati hizi mbalimbali za hatari zinapowadia, nuru ya wakati huo hutolewa. Ikiwa inapokelewa, kunakuwa na maendeleo ya kiroho; ikiwa inakataliwa, basi hufuata kuzorota kwa kiroho na kuvunjikiwa imani. Bwana katika neno Lake ameifunua kazi ya kusonga mbele ya injili kama ilivyotekelezwa zamani, na jinsi itakavyokuwa wakati ujao, hata kufikia pambano la mwisho, ambapo mawakala wa kishetani watafanya mwendo wao wa mwisho wa ajabu.” Bible Echo, August 26, 1895.

Vhesi la fomalirathi li imela tshifhinga tsha phetoho kha divhazwakale ine Belteshazzar a khou i imela. Ndi tshifhinga tsha phetoho kha nanga ya Republican (lushaka) na kha nanga ya Protestant (kereke) nga u ralo. Li imela khakhathi, nahone li imela heneffho he tshedza tsha vhuhogwa tsha u khethea tshapetshedzwa hone kha iyo divhazwakale. Tshifhinga tsha phetoho kha Daniele tsho itea musi Daniele o no “kwamiwa,” lwa vhuvhili kha luraru. Daniele o vha a tshi do kwamiwa luraru, nahone lwa vhuvhili he a kwamiwa ngaho, ho vha hu tshifhinga tsha phetoho kha Daniele, nahone itsho tshifhinga tsha phetoho tsho vha tshi tsha vhuvhili kha zwinwe zwifhinga zwiraru zwe Daniele a vhona bono la “mareh.”

Zvino, tarira, mumwe akanga akafanana nomufananidzo wavanakomana vavanhu akabata miromo yangu; ipapo ndakashamisa muromo wangu, ndikataura, ndikati kuna iye akanga amire pamberi pangu: Haiwa, ishe wangu, nokuda kwechiratidzo kusuwa kwangu kwauya pamusoro pangu, uye handina kusara nesimba. Danieri 10:16.

අපි ඉක්මනින් එම ස්පර්ශ තුන පිළිබඳව සලකා බලමු. දානියලේ විසින් “mareh” යන වචනය භාවිත කළ අවස්ථා හතරෙන් පළමු අවස්ථාව වූයේ, තමන් දර්ශනය තේරුම්ගත් බවට ඔහු දුන් සාක්ෂියයි; අවසාන සඳහන් කිරීමේ තුනෙන්, ඔහු සැබවින්ම එම පනුම දැව වට ලැබූ අත්දැකීම හඳුනා දක්වයි. එම පනුමේ දර්ශනය ඔහු හඳුනා දක්වන තුන්වන අවස්ථාව දහඅටවන පදයේය; එහිදී ඔහු තුන්වන වරට ස්පර්ශ කරනු ලබයි.

Kandi akauyazve ndokundibata mumwe akanga akafanana nechitarisiko chomunhu, akandisimbisa. Danieri 10:18.

Pa kubata kwechipiri, mundima yechigumi nechitanhatu, uko kuri kurehwa kwechipiri kwechiono che“marah,” simba rake rinopera, asi pakubata kwechitatu, simba rake rinodzorerwa. Mundima dzechigumi, chegumi nechitanhatu, nechegumi nesere Danieri anobatwa. Mundima yechitanhatu, Danieri anoona kuonekwa kwaKristu, uyezve Gabrieri, uye mundima yechigumi, Gabrieri anobata Danieri kekutanga.

Ipapo ndipo ndakasimudza meso angu ndikatarira, zvino tarira, mumwe murume akanga akapfeka micheka yerineni, chiuno chake chakanga chakasungwa negoridhe rakanaka reUfazi. Muviri wake wakanga wakaita seberiri, uye chiso chake chakanga chakafanana nokupenya kwemheni; meso ake akanga akaita semwenje yomoto, maoko ake netsoka dzake zvakanga zvakafanana noruvara rwendarira yakakwenenzverwa, uye inzwi ramashoko ake rakanga rakaita senzwi reboka guru revanhu. Ini Dhanieri ndoga ndakaona chiratidzo ichocho; nokuti varume vakanga vaneni havana kuona chiratidzo chacho; asi kudedera kukuru kwakavawira, zvokuti vakatiza kuti vandozvivanza. Naizvozvo ndakasara ndiri ndoga, ndikaona chiratidzo chikuru ichi, uye handina kusarirwa nesimba mandiri; nokuti kunaka kwangu kwakashanduka mukati mangu kukava kuora, uye handina kuramba ndine simba.

Asi ndakanzwa inzwi ramashoko ake; zvino ndakati ndichinzwa inzwi ramashoko ake, ndikawira muhope huru nechiso changu pasi, chiso changu chakatarira muvhu. Zvino tarirai, ruoko rwakandibata, rukandisimudza pamabvi angu nepazvanza zvamaoko angu. Iye akati kwandiri, Iwe Danieri, munhu anodikanwa zvikuru, nzwisisa mashoko andinotaura kwauri, umire wakatwasuka; nokuti ndatumwa kwauri zvino. Zvino wakati ataura shoko iri kwandiri, ndakamira ndichidedera. Ipapo akati kwandiri, Usatya, Danieri; nokuti kubva pazuva rokutanga rawakaisa moyo wako pakunzwisisa, nokuzvinipisa pamberi paMwari wako, mashoko ako akanzwickwa, uye ndauya nokuda kwamashoko ako. Asi muchinda woumambo hwePersia akandidzvisa mazuva ana makumi maviri nerimwe; asi tarirai, Mikaeri, mumwe wavachinda vakuru, akauya kuzondibatsira; uye ndakaramba ndiripo navamambo vePersia. Zvino ndauya kuzokunzwisisa zvichawira vanhu vako pamazuva okupedzisira; nokuti chiono ichi chichiri chamazuva mazhinji. Danieri 10:5–14.

Hinu m’vesi regumi nenhanhatu, Danieri anobatwa kechipiri, paanenge aona chiratidzo chaKristu.

Akati anditaurira mashoko akadaro, ndakatarira chiso changu pasi, ndikava mbeveve. Zvino tarirai, mumwe akanga akafanana navanakomana vavanhu akabata miromo yangu; ipapo ndakashamisa muromo wangu, ndikataura, ndikati kuna iye akanga amira pamberi pangu, Ishe wangu, nokuda kwechiratidzo ichi marwadzo angu andiwira, uye handina kusara nesimba. Nokuti muranda waishe wangu uyu angataurirana seiko naishe wangu uyu? Nokuti kana ndiri ini, pakarepo hapana simba rakasara mandiri, uye hakuna kufema kwasara mandiri. Danieri 10:15–17.

Na kona Daniel uyakhunjuzwa okwesitsafu, lapho kubonakala khona Gabriyeli, hhayi Khristu.

Ipapo ndipo pakauya zvakare mumwe akanga akafanana nechimiro chomunhu, akandibata, akandisimbisa, akati, Haiwa iwe munhu anodiwa zvikuru, usatya; rugare ngaruve kwauri; simba, hongu, iva nesimba. Zvino wakati achitaura neni, ndikasimbiswa, ndikati, Ishe wangu ngavataure; nokuti mandisimbisa. Ipapo akati, Unoziva here chandakauyira kwauri? zvino

ndichadzokera kundorwa nomuchinda wePezhiya; uye kana ndaenda, tarira, muchinda weGirisi achauya. Asi ndichakuratidza zvakanorwa murugwaro rwechokwadi; uye hakuna anondibatsira pazvinhu izvi, kunze kwaMikaeri, muchinda wenyu. Danieri 10:18–21.

Danieri anobatwabatwa katatu, uye kekutanga nechikamu chechitatu anobatwabatwa nomutumwa Gabhurieri. Panguva yechipiri yaanobatwabatwa, anobatwa naKristu. Danieri akashandisa izwi rimwe chete rechiHebheru kanokwana kana, asi kekutanga pamana iwayo, mundima yokutanga, akanga achitaura kuti akanzwisisa “chiratidzo.” Kunzwisisa chokwadi kunokosha, asi hakuna kufanana nokuchisangana nacho pachako, sezvaakachiita pane dzimwe nguva nhatu.

Apo mazuva aDanieri okupfidza kwake apera, akapiwa chiitiko chechiratidzo icho chaakanga atonzwisisa mazuva iwayo okupfidza kwake asati apera. Chiitiko ichocho chinoumbwa nematanho matatu, anomiririrwa nokubata katatu. Kubata kwokutanga nokwokupedzisira kwakaitwa naGabrieri, uye kubata kwepakati kwakaitwa naKristu. Kubata kwokutanga nokwokupedzisira kwaiva mavara okutanga nokokupedzisira ealfabheti yeChiHebheru. Padanho rechipiri iroro, Danieri anoziva chimiro chake somutadzi anopanduka pamberi paIshe wake, naizvozvo kubata kwepakati kunomiririrwa kupanduka, sokunomiririrwa netsamba yegumi nenhatu yealfabheti yeChiHebheru.

“Asi Petro zvino akanga asingacherechedzi zvikepe kana mutoro wazvo. Chishamiso ichi, kupfuura chimwe nechimwe chaakanga ambobvira aona, kwaari chakanga chiri kuratidzwa kwesimba roumwari. Muna Jesu akaona Mumwe aibata zvisikwa zvole pasi pehutongi Hwake. Kuvapo kwohuMwari kwakafumura kusachena kwake. Rudo kumudzidzisi wake, kunyadziswa nokuda kwokusatenda kwake, kutenda nokuda kwokuzvideredza kwaKristu, uye kupfuura zvole, kunzwa kusachena kwake pamberi poutsvene husingaperi, zvakamukunda. Pava paya shamwari dzake dzichisimbisa zvakanga zviru mumambure, Petro akawira patsoka dzoMuponesi, achidanidzira achiti, ‘Ibvai kwandiri; nokuti ndiri munhu anotadza, Ishe.’”

“Yaiva ndiko kuvapo kumwe chete kweutsvene hwaMwari kwakaita kuti muporofita Danieri aware pasi somunhu akafa pamberi pomutumwa waMwari. Iye akati, ‘Kukwana kwangu kwakashanduka mukati mangu kukava kuora, uye handina kusara nesimba.’ Saizvozvowo, Isaya paakaona kubwinya kwaShe, akadanidzira achiti, ‘Ndine nhamo ini! nokuti ndaparara; nokuti ndiri munhu wemiromo isina kuchena, uye ndinogara pakati pevanhu vemiromo isina kuchena; nokuti meso angu aona Mambo, Jehovha wehondo.’ Danieri 10:8; Isaya 6:5. Hunhu hwomunhu, pamwe chete noushayu hwahwo nesinhi yarwo, hwakaiswa mukupesana nokukwana kweuMwari, uye iye akazviona asina kukwana chose uye asiri mutsvene. Ndizvo zvazvakava kune vole vakapiwa kuona ukuru noumambo hwaMwari.”

Petro wakadanidzira achiti, “Ibva kwandiri; nokuti ndiri munhu mutadzi;” asi akaramba akabatirira patsoka dzaJesu, achinzwa kuti aisagona kuparadzaniwa naYe. Muponesi akapindura achiti, “Usatya; kubva zvino uhabata vanhu.” Zvakanga zviru mushure mekunge Isaya aona utsvene hwaMwari nokusakodzera kwake amene kuti akapiwa shoko rouMwari. Zvakanga zviru mushure mekunge Petro atungamirirwa pakuzviramba nokuvimba nesimba rouMwari kuti akagamuchira kudanwa kwebasa rake raKristu.” *The Desire of Ages*, 246.

Icyerekezo ca “mareh” ni icerekwa c’ukuboneka kwa Kristo, ariko umumarayika Gaburiyeli agaragazwa n’igihe ca kabiri n’ica kane Daniyeli yakoresheje iryo jambo. Ubwa mbere cari invugo yerekana ko Beluteshazari yatahura icerekwa, ariko incuro zitatu za nyuma zerekana ko Daniyeli ari we yabonye ico cerekwa. Muri izo ncuro zitatu Daniyeli yabonye icerekwa, ni ho kandi yakomweko.

Nguva yokucala lapho athintwa khona nguGabriyeli kwakungemva kokuba esebonile ukubonakala kukaKristu okhazimulisiweyo, futhi lolokuhlangenwe nakho kwamshiya “elele ubuthongo obunzulu ngobuso bami, ubuso bami bubhekene lomhlabathi.” Umbono wawuveze ukwehlukana, ngoba labo ababelaye “kabawubonanga umbono; kodwa ukuthuthumela okukhulu kwehlela phezu kwabo, baze babaleka bayecatsha.” Ekudumazekeni kokuqala, uJeremiya “wahlala yedwa, ngenxa yesandla sikaNkulunkulu,” njalo kuBeluteshazari “akusalanga mandla” “ngoba” “ubuhle” bakhe “baphenduka phakathi” kwakhe “baba yikonakala, njalo” yena “akazange asale lamandla.”

Loko Gabriel angamuthinta okokuqala, wabe esemhlalisa uDanyeli emadolweni nasezintendeni zezandla zakhe. Wase emyalela ukuba aqonde amazwi ayewakhuluma futhi asukume, akwenzayo, nakuba wayethuthumela. Khona-ke uGabriel wanika uDanyeli ukuchazwa kwalokho okwakwenzekile phakathi kwezinsuku ezingamashumi amabili nanye zokulila kukaDanyeli. Wachaza ukuthi emva kokulwa namakhosi asePheresiya izinsuku ezingamashumi amabili nanye, uMikayeli wehlela evela ezulwini ukuba angene empini, kwase kuthi uGabriel eze ukuphendula imithandazo kaDanyeli nokumchazela uDanyeli “okuyakwehlela abantu bakho ezinsukwini zokugcina.” Lapho uMikayeli ehla evela ezulwini, uGabriel wathunywa ukuba achazele uDanyeli izinsuku zokugcina.

Tsananguro yaGabriel yakapiwa kuna Danieri pakupera kwamazuva makumi maviri nerimwe okuchema, ayo, mukushandiswa kweZvakazarurwa chitsauko chegumi nerimwe maererano nomutsara pamusoro pomutsara, anomirira nguva iyo Ezekieri muchitsauko chemakumi matatu nenomwe anorayirwa kaviri kuprofita kumapfupa akafa, kuti amutse vaporofita vaviri kubva kumakuva avo. Izvi zvinoitika apo Mikaeri anodzika kubva kudenga ndokumutsa muviri waMozisi, achiramba kupindirana naSatani mubhuku raJudha. Danieri achiri kuzobatwa kaviri zvakare mushure mokunge Gabriel amupa muono mukuru wamazuva okuchema.

Gabriyeli alipomaliza, Danieli “akaelekeza uso wake chini, akawa bubu,” kisha Kristo Mwenyewe “akagusa” “midomo” ya Danieli; ndipo Danieli “akafungua” “kinywa” chake, “akanena, akamwambia yeye aliyesimama mbele yangu, Ee bwana wangu, kwa sababu ya maono haya huzuni zangu zimenipata, wala sikubakiza nguvu yo yote. Maana mtumishi wa bwana wangu huyu aweza-je kusema na bwana wangu huyu? kwa kuwa kwa habari zangu, mara hiyo hiyo hakikusalia nguvu ndani yangu, wala hapakubaki pumzi ndani yangu.”

Guhura no kuvugana na Kristo bicisha bugufi Daniyeli kugeza mu mukungugu. Yari yaracecetse rwose, kandi yari kuguma atyo iyo Kristo ataza gukora ku minwa ye, nk’uko iminwa ya Yesaya yakozweho n’ikara ryavuye ku gicaniro.

Tutaya imbere n’iyi nyigisho mu kiganiro gikurikira.

“යසෙයා නම ස්වාමීයාගේ තේජස හා මනීමයේ මමෝ ජීරකාගනය දුටු කල, දවේයන්වහන්සේගේ පවිත්රත්වය හා ශුද්ධත්වය පිළිබඳ ගැඹුරු හැඟීමකින් ඔහු මුළුමනින්ම අතිකීර්මණය කරන ලදී. ඔහුගේ මැවුම්කරුගේ අසමසම සම්පූර්ණකමත්, නමාද සමඟ දිගුකාලයක් ඉශ්රායලේ සහ යුදාගේ තෝරාගත් ජනතාව අතර ගණන් කරනු ලැබූ අයගේ පාපිෂ්ට ගමන්මඟත් අතර වූ විරුද්ධතාවය කොපමණ තීව්රද! ‘අයියෝ, මට වීජනකිය!’ යයි ඔහු හඬගසා කීවේය; ‘මක්නිසාද මම වීනාගවූවමේ; මක්නිසාද මම අපවිත්ර තොල් ඇති මනුෂ්යයෙකි, අපවිත්ර තොල් ඇති ජනතාවක් අතර මම වාසය කරමි; මක්නිසාද මාගේ අස්චිසිත් රජු, සේනාවන්ගේ ස්වාමීන්වහන්සේ දුටුවේය.’ පදය 5. අභ්යන්තර ශුද්ධස්ථානය තුළ දේව සන්නිධානයේ පූර්ණ ආලෝකයෙහි සිටින්නාක් මෙන් සිට, තමාගේම අසම්පූර්ණකම හා අසමර්ථභාවයෙහි තනිවම ඉතිරි කරනු ලැබුවහොත්, තමන් කැඳවනු ලැබූ මහෙවෙර ඉටු කිරීම සඳහා සම්පූර්ණයෙන් අසමත් වන බව ඔහු අවබෝධ කරගන්නේය. එහෙත්, ඔහුගේ වෛදනාව දුරු කිරීමටත්, ඔහුගේ මහත් මහෙවෙර සඳහා ඔහු සුදුස්සකු කිරීමටත්, සරෝවරයකේ යවනු ලැබීය. පූජාසනයෙන් ගත් ජීවමාන අඟුරක් ඔහුගේ තොල් මත තබනු ලැබූ අතර, ‘බලව, මගේ නුඹගේ තොල් ස්පර්ශ කර ඇත; නුඹගේ අයුතුකම ඉවත් කරන ලද්දේය, නුඹගේ පාපය පවිත්ර කරන ලද්දේය’ යන වචනද පැවසිනි. එවිට, ‘මා යවන්නේ කවුරුන්ද, අප වනුවනේ යන්නේ කවුද?’ යයි කියන දවේයන්වහන්සේගේ හඬ ඇසුණි; එවිට යසෙයා, ‘මනේන මම සිටිමි; මා යවන්න’ යයි පිළිතුරු දුන්නේය. පද 7, 8.”

“Mgeni wa mbinguni akamwamuru mjumbe aliyekuwa akingoja, ‘Nenda, ukawaambie watu hawa, Sikieni kweli, lakini msielewe; Tazameni kweli, lakini msitambue. Uifanye mioyo ya watu hawa kuwa migumu, Na uyafanye masikio yao kuwa mazito, na uyafumbe macho yao; Isije wakaona kwa macho yao, na kusikia kwa masikio yao, Na kuelewa kwa mioyo yao, Na kuongoka, na kuponywa.’ Aya ya 9, 10.

“Mushumo womuporofita wakanga wakajeka; waifanira kusimudza inzwi rake achipikisa zvakaipa zvakanga zvapararira. Asi akatya kutanga basa iri asina kutanga apiwa chimwe chivimbo chetariro. ‘Ishe, kusvikira rinhi?’ akabvunza. Ndimba 11. Hakuna here pakati pavanhu Venyu vakasarudzwa vachazombonzwisisa nokutendeuka uye nokuporeswa?”

“Mutoro wake mukuru pamusoro paJudha rakanga richitsauka wakanga usingafaniri kutakurirwa pasina. Basa rake rakanga risingafaniri kuva risingabereki zvachose. Zvisinei, zvakaipa zvakanga zvawanda kwezvizarwa zvizhinji zvaisagona kubviswa mumazuva ake. Muupenyu hwake hwose aifanira kuva mudzidzisi ane mwoyo murefu, ane ushingi—muporofita wetariro pamwe chete nowekutongwa. Chinangwa choumware pakupedzisira chazadziswa, chibereko chakazara chokushingaira kwake, pamwe chete nemabasa enhume dzose dzaMwari dzakatendeka, zvaizoonekwa. Vakasara vaifanira kuponeswa. Kuti izvi zviitike, mashoko eyambiro nokukumbira aifanira kuunzwa kurudzi rwakapanduka, Ishe vakati: ‘Kusvikira maguta aparadzwa pasisina anogaramo, Nedzimba pasisina munhu, Nenyika yaitwa dongo chose, Uye Jehovha abvisa vanhu kure, Uye pakati penyika pave nokusiyiwa kukuru.’ Ndimba 11, 12.”

“Ukuhlabeni okunzima okwakuzakwehlela abangaphendukiyo,—impi, ukuthunjwa, ukucindezelwa, ukulahlekelwa ngamandla lodumo phakathi kwezizwe,—konke lokhu kwakuzafika ukuze labo ababezabona kukho isandla sikaNkulunkulu othukuthele bakhokhelwe ekuphendukeni. Izizwe ezilitshumi zombuso wasenyakatho zazizahlakazelwa masinyane phakathi kwezizwe, lemizi yazo itshiywe iyincithakalo; amabutho achithayo ezizwe ezizondanayo ayezakweqa elizweni labo kanengi njalo; ngitsho leJerusalema ekucineni yayizakuwa, loJuda athunjwe; kanti ilizwe lesithembiso lalingeyikuhlala litshiywe ngokupheleleyo kuze kube nininini. Isiqinisekiso somvakashi wasezulwini ku-Isaya sasisithi: ‘Kulo kuzakuba lokwetshumi, Lona lizabuya, lidliwe: Njengesihlahla se-teil, lanjengom’ okhi, Okusaseleyo kukho kusekulo, nxa sekuwisa amahlamvu aso: Kanjalo inzalo engcwele iyakuba yikho okusaseleyo kwalo.’ Ivesi 13.”

“Chitsimikizo ichi cha kukwaniritsidwa komaliza kwa cholinga cha Mulungu chinabweretsa kulimba mtima mu mtima wa Yesaya. Nanga bwanji ngati mphamvu za pa dziko lapansi zidzikonzekeretsa motsutsana ndi Yuda? Nanga bwanji ngati mtumiki wa Ambuye akumana ndi kutsutsidwa ndi kukana? Yesaya anali ataona Mfumu, Yehova wa makamu; anali atamva nyimbo ya aserafi, yakuti, ‘Dziko lonse lapansi ladzaza ndi ulemerero Wake;’ anali ndi lonjezo lakuti mauthenga a Yehova kwa Yuda wobwerera m’mbuyo adzatsagana ndi mphamvu yokhudzitsa ya Mzimu Woyera; ndipo mneneriyo analimbikitsidwa pa ntchito yomwe inali patsogolo pake. Vesi 3. M’ntchito yake yonse yaitali ndi yovuta, ananyamula naye chikumbukiro cha masomphenya amenewa. Kwa zaka makumi asanu ndi limodzi kapena kuposerapo anaima pamaso pa ana a Yuda monga mneneri wa chiyembekezo, nalimbika mtima koposa ndi koposa m’maulosi ake a kupambana kwa mpingo m’tsogolo.” Prophets and Kings, 307–310.