

# रौमले दर्शन स्थापना गर्छ - संख्या चौधौँ

ग्रीकतुल्यपुस्तकानुसारं कर्त्तव्यं अस्ति: तर्कः अर्थात्  
आर्यावर्ततः— अर्थात् अस्ति अस्ति अस्ति अस्ति अस्ति अस्ति

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Mstari wa unabii unaotambulisha wakati ambapo Marekani inaunda sanamu kwa mnyama na ya mnyama hutokea wakati pembe ya Uprotestanti inapounda sura ya Kristo. Uundaji huo umetambulishwa kwa namna ya pekee katika Danieli sura ya kumi, Danieli anapoitazama maono, “marah,” kioo cha kutazamia kinachosababisha. Danieli anawakilisha wale wanaomtazama Kristo, na kwa kufanya hivyo wanaakisi tabia ya Kristo. Wale mia moja arobaini na nne elfu, wanaowakilishwa na Danieli katika sura ya kumi, huiunda sura ya Kristo ndani yao, tu wanapoitazama tabia yake. Kwa kutazama hubadilishwa.

Mufananidzo wechikara unoratidza chikara, uye kuumbwa kwemufananidzo wechikara ndiwo muedzo muku kuvanhu vaMwari, uyo uchasarudza magumo avo okusingaperi. Kana machechi ePuotesitendi atora kutonga kwehurumende yeUnited States, anenge aumba mufananidzo wehurongwa hwekubatana kwechechi nehurumende hunoratidza chimiro chekutonga chakashandiswa nesimba repapa kusati kwabviswa rutsigiro rwematongerwo enyika. Munguva imwecheteyo mufananidzo waKristu uhabudiswa muvanhu vake vemazuva okupedzisira. Asi pakanga pane vava vaiva naDhanieri vasina kuona chiratidzo, nokuti vakatiza chiratidzo chacho. Vakakundikana pamuedzo wokuumbwa kwemufananidzo wechikara, nokuramba kubvumira mufananidzo waKristu kuumbwa mukati mavo panguva yokuedzwa.

Musimbote wemweya wekufananidzwa unoitwa nekutarisa mugirazi rinomirira Kristu, uye nokuti chiratidzo che “marah” chiri chiratidzo chinokonzeresa, mufananidzo waKristu uri mugirazi unobereka mufananidzo waKristu muvanhu. Girazi rinooneka rinoratidza mufananidzo womunhu anotarisa mugirazi, asi kushandiswa kwemweya kwemusimbote uyu kune zvinhu zvinoritsanangura maererano negirazi racho. Avo vanongova “vanonzwa shoko, asi vasiri varidzi varo,” “anozvitara, ndokuenda nenzira yake, uye pakarepo okanganwa kuti wakanga ari munhu wakadini.” Vanotarira mugirazi asi vanongoona bedzi hunhu hwomunhu.

Chikwata chimwe icho “chisiri munzwi anokanganwa, asi muiti webasa” chionoona murayiro waMwari; chionoona Kristu mugirazi. Basa nderekunzwisisa kuti musimbote wokuratidzira une chokwadi che “zvakasikwa” uye chokwadi chomweya. Danieri anoratidza avo vakaita “basa,” nokuti muzvitsauko zvipfumbamwe negumi anoratidza basa rinobudisa musimbote womweya wokuratidzira.

Mu masiku awo ine Danieli ndinali kulira maliro kwa milungu itatu yathunthu. Sindinadye chakudya chokoma, ngakhale nyama kapena vinyo sizinalowa m’kamwa mwanga, ndiponso sindinadzidzoze konse, kufikira milungu itatu yathunthu itakwanira. Danieli 10:1, 2.

Gabriele wakapa Daniyeli ufafanuzi wa sehemu wa maono ya sura ya nane, lakini Daniyeli hakuyaelewa yote.

Kandi ini Danieri ndakazofenda, ndikarwara kwamazuva akati; shure kwaizvozvov ndakasimuka, ndikaita basa ramambo; uye ndakashamiswa nechiratidzo ichocho, asi kwakanga kusina munhu akachinzwisisa. Danieri 8:27.

Mudzimai White vanotizivisa kuti Dhanieri akanga achitsvaka kunzwisisa dudziro yeshoko reDhanieri chitsauko 8, iro Gabhurieri akanga auya naro kuna Dhanieri muchitsauko 9.

“Nemwoyo mutsva uye nekushingaira kwakadzama zvikuru, Miller akaramba achiongorora zviporofita, achipa usiku hwese pamwe chete namasikati pakudzidza izvo zvino zvakanga zvaonekwa sezvine kukosha kukuru kunoshamisa uye zvinobata pfungwa dzake dzose. Muchitsauko chechisere chaDanieri haana kukwanisa kuwana chiratidzo chaingamutungamirira panotangira mazuva ane zviuru zviviri nemazana matatu; mutumwa Gabhurieri, kunyange zvazvo akanga arairwa kuti aite kuti Danieri anzwisise chiratidzo ichi, akamupa tsananguro isina kukwana chete. Sezvo kutambudzwa kunotyisa kwaizowira kereke kwakazarurwa pamberi pechiratidzo chomuporofita, simba romuviri rakamusiya. Akanga asingachakwanisi kutsungirira zvakare, uye mutumwa akamusiya kwechinguvana. Danieri “akafa simba, akarwara mazuva akati kuti.” “Uye ndakashamiswa nechiratidzo ichi,” anodaro, “asi kwakanga kusina munhu akachinzwisisa.”

“එහතේ දවේයන්වහන්සේ තම දූතයාට අණ කළේය: ‘මේ මනුෂීයයාට දර්ශනය තේරුම් කරවන්න.’ එම පැවරුම අනිවාර්යයෙන්ම ඉටු කළ යුතුව තිබුණි. ඒකට කීකරු වමින්, දූතයා, යම් කලකට පසු, දානියලේ වන නැවත පැමිණ, මසෙය් කීවේය: ‘දැන් මම නුඹට ඒරඳාව හා අවබෝධය දීමට පැමිණියමි;’ ‘එබැවින් මේ කාරණය තේරුම්ගෙන, දර්ශනය සලකා බලන්න.’ දානියලේ 8:27, 16; 9:22, 23, 25–27. අටවැනි අධියායයේ දර්ශනය තුළ පැහැදිලි නොකර තබා තිබූ එක් වැදගත් කථනක් තිබුණේය, එනම්, කාලයට සමීබන්ධ වූ කථන—දින 2300ක කාලපරිච්ඡේදය; එබැවින් දූතයා, තම පැහැදිලි කිරීම නැවත ආරම්භ කරමින්, ඒරධාන වශයෙන් කාලය යන විෂයය මත අවධානය යොමු කරයි.” The Great Controversy, 325.

Muna chaputa 10 tinoziviswa kuti Danieri akanga aine kunzwisisa kwe“chiratidzo” ne“chinhu,” asi Danieri akanga achida chiedza chakawedzera; naizvozvov akaisa mwoyo wake pakutsvaga kunzwisisa ikoko uye akatsanya kwamazuva makumi maviri nerimwe. Pakuita izvozvov anomiririra avo vemazuva okupedzisira vanonzwisisa nheyo yomweya yokuratidzana, inofananidzirwa nenheyo yomuzvarirwo yokuratidzana. Kunzwisisa ikoko kunoratidzwa nemabasa avo, uye mabasa avo anomiririrwa naDanieri sokutsvaka kunzwisisa kwakarurama kweshoko raMwari rouproffita. Musiyano uri pachena nowaya vakatiza kubva pachiratidzo ndewokuti ivo vakanga vasingatsvaki kunzwisisa kwakarurama kweshoko raMwari rouproffita.

Ukuri kw’ijambo ry’Imana ry’ubuhanuzi Daniyeli agaragazwa nk’ufitiye inzara yo gusobanukirwa ni umucyo w’iminsi y’imperuka, kuko Daniyeli aranga abantu ibihumbi ijana na mirongo ine na bine. Bityo rero, Daniyeli ahagarariye itsinda rishaka gusobanukirwa umucyo w’ijambo ry’Imana ry’ubuhanuzi ugaragazwa nk’ikigeragezo cya nyuma mbere y’uko igihe cy’igeragezwa gifungwa.

Muri urwo rwego, ni Ibyahishuwe bya Yesu Kristo bihishurwa bidakinze mbere y'uko igihe cy'igeragezwa gifungwa, ariko kandi ni na cyo kigeragezo kigaragazwa nk'ishingwariy'igishushanyo cy'inyamaswa.

Kuumba kwa sanamu ya mnyama ni kubainisha moja kwa moja mchakato amba sanamu ya mnyama hutengenezwa kwao. Uhalisia huo hauwezi kutambuliwa kwa usahihi bila kwanza kubainisha mada kuu ya jaribio, yaani, mnyama. Ni mnyama ndiye anayethibitisha na kubainisha jinsi sanamu hiyo inavyoundwa.

“Asi chii chinonzi ‘mufananidzo wechikara’? uye uchagadzirwa sei? Mufananidzo wacho unogadzirwa nechikara chine nyanga mbiri, uye mufananidzo wacho ndewechikara. Unonziwo mufananidzo wechikara. Naizvozvo, kuti tizive kuti mufananidzo wacho wakaita sei uye kuti uchagadzirwa sei, tinofanira kudzidza hunhu hwechikara chacho pachacho—upapa.

“Pakati kereke yechikristu chapakutanga payakashatiswa nokusiya kupfava kweevhangeri nokugamuchira tsika nemiitiro yevahedheni, yakarasikirwa noMweya nesimba raMwari; uye kuti idzore hana dzavanhu, yakatsvaka kutsigirwa nesimba renyika. Mugumisiro wazvo wakava upapa, kereke yakadzora simba rehurumende ikarishandisa kusimudzira zvinangwa zvayo pachayo, zvikurukuru kuranga ‘kutsauka padzidziso.’ Kuti United States iumbe mufananidzo wechikara, simba rechitendero rinofanira kudzora hurumende yevagari kusvikira masimba enyika ahandiswawo nekereke kuzadzisa zvinangwa zvayo pachayo.” The Great Controversy, 443.

Ukuze “sifunde ukuthi umfanekiso unjani nokuthi kufanele wakhiwe kanjani, kumele sihlolisise izimpawu zesilo uqobo lwaso—ubupapa.” Yisilo esimisela umbono oyisivivinyo sezinsuku zokugcina, esilethwa ngaphambi nje kokuba isikhathi somusa sivalwe. UDanyeli wawuqonda umbono naleyo nto.

Mugore rechitatu raKoreshi mambo wePezhiya, shoko rakazarurirwa Dhanieri, ainzi zita rake Bherites hazari; uye shoko racho rakanga riri rechokwadi, asi nguva yakatarwa yakanga iri refu; akanzwisisa shoko racho, akava nokunzwisisa kwechiratidzo. Dhanieri 10:1.

Chiratidzo ichi ndicho chiratidzo che“mareh” chemakore ane zviuru zviviri nemazana matatu. “Chinhu” ishoko rechiHeberu rokuti “dabar,” rinoreva kuti “shoko.” Izwi rimwe chetero (“dabar”) iro rakashandurwa richinzi “chinhu” mundima yokutanga rakashandurwawo richinzi “shoko” muchitsauko chepfumbamwe ndima makumi maviri nenhatu.

ඔව්, මා යාච්ඤාවෙන් කළා කරමින් සිටියදී, ආරම්භයේ දර්ශනයෙනි මා දුටු ඒ ගාඛ්ඪියලේ නම් මනුෂ්‍යයා ඉතා වේගයෙන් පියාසර කරවා එවනු ලැබ, සන්ධියා පූජාවේ කාලය අසන්නට මට ස්පර්ශ කළේය. ඔහු මට දැනුම් දී, මා සමඟ කළා කරමින් මසෙයේ කීවේය: “දානියලේ, නුඹට ඒරඳාව හා අවබෝධය දෙන පිණිස මම දැන් පිටත්ව ආවමි. නුඹගේ අයදුම් ආරම්භයේදීම ආඳාව නිකුත් විය; එය නුඹට දක්වනු පිණිස මම පැමිණියමි; මකිනිසාද නුඹ අනිගයින් ඒරියනමය. එබැවින් මේ කාරණය තේරුම්ගෙන, දර්ශනය සලකා බලන්න.” දානියලේ 9:21–23.

Gabryeli anouya kuna Danyeli mukupindura kumunyengetero waDanyeli, uwo wakanga wakabatana nokuvhenekerwa kwakanga kwagamuchirwa naDanyeli paakanzwisisa kuti akanga ari

muutapwa hwakanga hwakamirirwa nokuparadzirwa kweRevhitiko makumi maviri nenhanhatu.

Mu gore rokutanga wokubata kwake ushe, ini Dhanieri ndakanzwisisa namabhuku uwandu hwamakore, akanga ataurwa neshoko raJehovha kuna Jeremiya muprofiti, kuti aizozadzisa makore makumi manomwe mukuparadzwa kweJerusarema. Danieri 9:2.

Ubugwate bwagaragajwe na Yeremiya bwagejeje Daniyeli ku bugwate bwa “bihe birindwi” bwanditswe na Mose, bwari icyarimwe “indahiro” n’“umuvumo.”

Ehe, Israeri yose yakadarika murayiro wenyu, nokutsauka, kuti irege kuteerera inzwi renyu; naizvozvo kutukwa kwakadururwa pamusoro pedu, nemhiko yakanyorwa mumurayiro waMozisi muranda waMwari, nokuti takamutadzira. Uye akasimbisa mashoko ake, aakataura pamusoro pedu, napamusoro pevatongi vedu vakatitonga, nokuuisa pamusoro pedu chakaipa chikuru; nokuti pasi pedenga rose hakuna kumbobatwa zvakadai sezvakaitwa paJerusarema. Sezvazvakanyorwa mumurayiro waMozisi, chakaipa ichi chose chauya pamusoro pedu; kunyange zvakadaro hatina kukumbira nyasha pamberi paJehovha Mwari wedu, kuti titsauke pazvakaipa zvedu, uye tinzwisise chokwadi chenyu. Dhanieri 9:11–13.

Pachishandiswa zvapupu zviviri zvaJeremia naMozisi, Danieri akanzwisisa kuti kuparadzwa kwakanga kwauya pamusoro peJerusarema kwaiva “kutukwa” “kwaMozisi” kwakanga “kwadururwa pamusoro” peIsraeri yekare. Hanzvadzi White inoreva uchapupu hwaJeremia se“zvipupuriro kukereke,” uye panyaya iyi iri kuzivisa Jeremia seMweya weChiporofita wemazuva okupedzisira, nokuti “zvipupuriro kukereke” mumazuva okupedzisira ndizvo chaizvo izvi. Jeremia anomirira Mweya weChiporofita uye Mozisi anomirira Bhaibheri.

Danyeli anomirira avo vemazuva okupedzisira vanonzwisisa, kubudikidza nezvapupu zviviri izvozvo, kuti vakapararira, uye vanonzwisisa, kubudikidza neBhaibheri neMweya Wouprofiti, kuti vakamutswa, sezvakaitwa Danyeli pakunzwisisa chokwadi chokuti iye (ivo) akanga (vakanga) ari muutapwa, uye kuti utapwa ihwohwo hwakanga hwakamiririrwa mushoko raMwari rouprofiti.

Chiitiko chevanhu vaMwari vemazuva okupedzisira ndicho chiitiko chemhandara gumi.

“Umzekeliso wezintombi ezilishumi okuMateyu 25 ukwabonisa namava abantu bama-Adventist.” The Great Controversy, 393.

Nguva yokulibala iri mumufananidzo wemhandara gumi inomiririra kumutswa kumwe chete kwaDanieri muchitsauko chechipfumbamwe. Zvichibva pazvapupu zviviri zvakatsaurwa, Danieri akaziva kuti upenyu hwake hwose hwaiva kuzadziswa kwechiporofita chakati mukati meShoko raMwari. Chiporofita ichocho chakatungamirira Danieri kumushonga waidiwa kana Danieri aifanira kugadzirirwa zvaizomuwire muchitsauko chaicho chaitevera. Saizvozvowo, apo vaMillerite vakazadzisa mufananidzo wemhandara gumi, naivowo vaifanira kumutswa kuchokwadi chokuti kuodzwa mwoyo kwokutanga pamwe nokunonoka kwakanga kwavatungamirira kuti vatatwe nehope. Vose vaporofita vanomirira mazuva okupedzisira.

Ukuvuka kukaDaniyeli namaMillerite kungofakazi ababili bokuvuka kwabantu abayizinkulungwane eziyikhulu namashumi amane nane ezinsukwini zokugcina.

“Yesu na jeshi lote la mbinguni waliwatazama kwa huruma na upendo wale ambao kwa matarajio matamu walikuwa wametamani kwa muda mrefu kumwona Yeye ambaye nafsi zao zilimpenda. Malaika walikuwa wakizunguka juu yao, ili kuwategemeza katika saa ya jaribu lao. Wale waliokuwa wamepuuza kuupokea ujumbe wa mbinguni waliachwa gizani, na hasira ya Mungu ikawaka juu yao, kwa sababu hawakutaka kuupokea nuru aliyokuwa amewatumia kutoka mbinguni. Wale waaminifu, waliokatishwa tamaa, ambao hawakuweza kuelewa kwa nini Bwana wao hakuja, hawakuachwa gizani. Tena wakaongozwa kwenye Biblia zao ili kuichunguza nyakati za kinabii. Mkono wa Bwana ukaondolewa kutoka kwenye hesabu, na kosa likaelezwa. Wakaona kwamba nyakati za kinabii zilifika hadi mwaka 1844, na kwamba ushahidi uleule waliokuwa wameutoa kuonyesha kwamba nyakati za kinabii zilifungwa katika 1843, ulithibitisha kwamba zingekoma katika 1844. Nuru kutoka katika Neno la Mungu ikaangaza juu ya hali yao, nao wakagundua wakati wa kukawia—‘[japochelewa [maono], ingojee.’ Katika upendo wao kwa kuja kwa Kristo mara moja, walikuwa wamepuuza kukawia kwa maono, ambako kulikusudiwa kuwadhihirisha wale wa kweli wanaongoja. Tena walikuwa na nukta ya wakati. Hata hivyo niliona kwamba wengi wao hawakuweza kuinuka juu ya kukatishwa tamaa kwao kukuu ili kuwa na kiwango kile cha bidii na nguvu kilichokuwa kimetia alama imani yao katika 1843.” Early Writings, 236.

Mukuzadzika kwemufananidzo, vaMillerite “vakanga vakanga vasingaoni kunonoka kwechiratidzo,” asi “zvakare” “vakatungamirirwa kumaBhaibheri avo kuti vatsvakisise nguva dzechiporofita. Ruoko rwaIshe rwakabviswa pamanhamba, uye kukanganisa kwakatsanangurwa.” Dhanieri akatungamirirwa kuBhaibheri uye “ruoko rwaIshe” rwakabviswa pa“nguva dzechiporofita,” uye apo Dhanieri somuiti, kwete somunhu anongonzwa chete, nokutenda kunoshanda akaratidza kuti ainzwisisa shoko raJeremia naMozisi nokuzadzisa mirayiridzo yakapiwa muna Revhitiko makumi maviri nenhanhatu pamwe chete nomushonga uye mhinduro yemamiriro okupararira kwavanhu vaMwari, ipapo “tsananguro” yakapiwa kuna Dhanieri.

Apo na makumi manè ni avañai a sudtulon an nagahulat nga panahon sang pananglaba iti maudi ken kapintasan unay a pannakatungpalna kadagiti maudi nga aldaw, aramidenda dayta iti maysa a panawen a ti “panagaramid iti ladawan ti animal” ket isu ti dakkal a suotda.

Tutaendelea na mawazo haya katika makala inayofuata.

“Kana muchero waibva, pakarepo anoisa jeko, nokuti kukohwa kwasvika.’ Kristu akamirira nechido chikuru kuratidzwa kwaAri maari muchechi Yake. Kana hunhu hwaKristu hwazobuditswa zvakakwana muvanhu Vake, ipapo Achauya kuzovatora sevake.” Christ’s Object Lessons 69.

“Chirimu murima wekushaya kunzwisisa Mwari kuri kufukidza nyika. Vanhu vari kurasikirwa neruzivo rwavo rwehunhu hwake. Hwanzwisiswa zvisiri izvo uye hwadudzirwa zvisiri izvo. Panguva ino shoko rinobva kuna Mwari rinofanira kuziviswa, shoko rinovhenekera mukushanda kwaro uye rinoponesa musimba raro. Hunhu hwake hunofanira kuziviswa. Murima renyika munofanira kuvhenekwa chiedza chekubwinya kwake, chiedza chekunaka kwake, tsitsi, nechokwadi.

“Ichi ndicho chibasa chakatsanangurwa nemuporofita Isaya mumashoko anoti, ‘Iwe Jerusarema, unouya nenhau dzakanaka, simudza inzwi rako nesimba; risimudze, usatya; uti kumaguta aJudha, Tarirai Mwari wenyu! Tarirai, Ishe Jehovha achauya noruoko rune simba, uye ruoko rwake ruchamutongera; tarirai, mubayiro wake unaye, uye basa rake riri pamberi pake.’ Isaya 40:9, 10.

“Avo vanomirira kuuya kweChikomba vanofanira kuti kuvanhu, ‘Tarirai Mwari wenyu.’ Mwaranzi yokupedzisira yechiedza chine ngoni, shoko rokupedzisira rengoni rinofanira kupiwa kunyika, ndiko kuzarurwa kwechimiro chaKe chorudo. Vana vaMwari vanofanira kuratidza kubwinya kwaKe. Muupenyu hwavo pachavo nomumaitiro avo vanofanira kuzivisa zvavakaitirwa nenyasha dzaMwari.” Christ’s Object Lessons, 415.