

**NAU'I**

**KUMA**

**MISALI**

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# MA'ANAR NAU'O'I DA MASIFA

## I. GABATARWA.

Wannan don amsa buƙatu ne daga ɗan'uwa mai wa'azi mai daraja na shekaru da yawa, zuwa "takarda da yawa da ke bayyana bambancin [na] kalmomin da aka samu a shafi, Abun ciki, [wadanda] da alama duk sun fito daga iyali ɗaya duk da haka ma'anar wani abu dabam a kowace kalma da aka nuna," a cikin littafin da ya mallaka. Yana da kakkarfan juzu'i na shafuka 1,007 da xxviii na farko da shafuna na gaba, mai suna Preaching from the Types and Metaphors of the Bible, na Benjamin Keach (1640-1704) na London, Ingila.

Ya bayyana a gefen bayan kura na littafin a matsayin "mutumin da ya koyar da kansa" wanda "ya sami suna a matsayin mai wa'azi mai ƙarfi kuma mai kare koyarwar Baptist," wanda bisa ga Kalma (shafi na vii), ya fara wa'azi tun yana ɗan shekara 18 kuma a lokacin hidimarsa na shekara 46 kuma sama da ayyuka 40 suka fito daga alƙalaminsa.

Daga cikin waɗancan ayyukan akwai taken taken da aka ambata a sama, wanda aka fara buga shi a Landan, amma ba har zuwa 1855 ba, fiye da shekaru 150 bayan mutuwar marubucin, kuma a ƙarƙashin taken, Tropologia: Makullin Buɗe Nassosi Metaphors, tare da Nau'in Tsohon Alkawari, prefix da "Lalai don tabbatar da ikon Allah na Littafi Mai Tsarki." Amma a ƙarƙashin take na yanzu an sake buga shi ta Kregel Publishing na Grand Rapids, Michigan, Amurka, a 1972 kuma an sake buga shi a 1975, 1976, 1978, da 1980, ko sau da yawa tun daga lokacin ban sani ba.

A shafuffukan "Abubuwan da ke ciki" (v. da vi.) na ƙarshen, an jera sassa biyu: Sashe na I, BAYANI DA KYAUTA DA FASSARA KAMAR YADDA AKE AMFANI A CIKIN LITTAFI MAI TSARKI, shafuka 240, waɗanda ake magana a kai a cikin buƙatun da aka ambata a sama; da kuma a Sashe na II, TUSHEN KAYAN WA'AZI DAGA NAU'O'I DA MASIFAN LITTAFI MAI TSARKI, ragowar shafuffuka 767.

1. TROPHESES DA SIFFOFI: Metonymy, Irony, Metaphor, Synecdoche, Catachresis, Hyperbole, Allegory, Proverb, Enigma.

2. SHEMES DA SIFFOFI: Figures, Schemeses

3. NAU'I DA MISALI: Nau'i, Misalai.





Har ila yau, na karshen ya ce game da figurar Latin, cewa a cikin rhetoric shine "siffar magana: cewa a cikin nahawu shi ne kaucewa daga ka'idodin kwatanci ko syntax: ginin da ba a saba ba"; da kuma cewa kalmar "siffar magana," ita ce "kalmomi ta yin amfani da kalmomi a cikin wani sabon abu ko ma'anar da ba ta zahiri ba don ba da kyan gani na salo: misali, mutumci, kamanni, litotes, hyperbole, metonymy, synechdoche, da dai sauransu; trope."

Abin da ake gani shine a cikin amfani da gabaɗaya, "Tropes" (ko harshe na wurare masu zafi) da "Figures" ("lambobin magana," ko harshe na alama) a zamaninmu kusan abu ɗaya ne, yayin da a farkon lokaci "siffa" an dauke shi a matsayin nau'in "trope," an tsare shi da yawa (duk da haka ba kawai) don canza harshe ba amma ba ya canza harshen.

c. Kashi na uku akan abubuwan da ke cikin shafin, wato, "Nau'i da Misalai," ba a sake ambata a shafi na 1 da 2 tare da abin da ke sama ba, amma ana bi da su a shafi na 225-240. Duk da haka, za mu haɗa cikin koƙarinmu don "bayyana bambancin [na] kalmomin da aka samo a shafi na musamman, "Abin da ke ciki." Bugu da kari, karamin jigo a shafi na 228, ya karanta: "Nau'in Annabci, da Nau'i, da Ayyukan Alama." Saboda haka, za mu haɗa da "Alamomi" a cikin ma'anar kalmominmu.

"Ma'anoninmu" za su yi nufin kasancewa mai sauƙi da taƙaitawa a cikin tsari kamar yadda za mu iya yin su cikin hankali, tare da isassun misalan da za su zama kwatanci mai kyau da kima ba tare da fara cikawa ba.

## 2. Ma'anar Sharuɗɗan.

Za a yi amfani da ma'anar kamus kamar yadda ya dace. Haka kuma duk wani kayan tushe da ake samu a shirye. Amma mafi kyawun tushe da nake da ita ita ce littafin rubutu mai shafuna 400 mai suna Hermeneutics (1888), na DR Dungan, mai babi uku a kan "Harshen Siffai". Kuma ta ɗan'uwun da aka ambata a baya an aiko ni da kwafin Nau'i da Metaphors na Littafi Mai-Tsarki, ta JW Monser, tare da "Gabatarwa" na "Chas. Louis Loos, Shugaban Jami'ar Kentucky" (marigayi idan ba shugaban kasa na karshe ba kafin ya daina wanzuwa a 1908).

Mosner, a cikin "Preface" nasa, ba kwanan wata ba, ya fara da cewa, "Bayan Karshen yan shekaru wannan aikin an sanya shi a hannun jama'a." Kuma, a cikin Mayu 1936, FL Rowe, a kan "Gabatarwa ga Bugawar Yanzu," ya ce: "Don ba da wannan littafi ga 'yan'uwantaka ya kunshi sadaukarwa da yawa a bangaren mawallafin yanzu wanda ya shiga tare da shi saboda albarka mai girma da zai tabbatar da al'ummomi na yanzu da masu zuwa. Babu wani littafi da aka taɓa buga irin wannan." An sake buga bugu da Rowe ya buga ta Kamfanin Bishara ta 1995, ba tare da wani sharhi na kansa ba, daga nan ne kwafin da aka ba ni aro ya fito.

An ambaci wannan littafi ne saboda Monser, a cikin "Preface" nasa, ya yabawa Keach da kasancewa ɗaya daga cikin marubuta huɗu waɗanda shi kansa ya fi bashi; Har ila yau, Monser da Keach suna magana game da "Nau'i da Metaphors" kamar kalmomin laima waɗanda aka rufe dukkan harshe na alama - ka'idodin da suka shafi kalmomi, da nau'o'in jimloli (wanda ke da rudani ba tare da fahimtar wannan bambanci ba).

Kuma Monser, ta wasu hanyoyi mafi ma'ana fiye da Keach, ya tsara littafinsa akan wannan tsarin. Ayyukanmu ba shine mu'amala da Monser ba, amma tare da sharuɗɗan da aka samo akan abubuwan da ke cikin Keach. Wannan yanzu mun fara koƙari, kuma za mu yi la'akari da lokacin da muka gama da misalinsa ("a" ta hanyar "j" a kasa) da farawa da nau'insa ("k" ta hanyar "n"), a matsayin laima sharuɗɗan.

a. Tsarin tsari. Ya fito ne daga kalmomin Helenanci meta, wanda ke nuna canji, kuma onoma, suna, don haka canza suna; aikin wani suna ko kalma da wani wanda ke da alaƙa da juna, "kamar yadda idan muka ce mutum yana kiyaye tebur mai kyau, maimakon tanadi mai kyau; muna karanta Virgil - wato, wakokinsa ko rubuce-rubucensa; suna da 'Musa da annabawa' - wato littattafansu, ko rubuce-rubucensu; mutum yana da kai mai haske - wato fahimta, ko hankali, kauna mai dadi, kauna." (Webster.)

Sau da yawa wannan adadi yana daukar kamanceceniya da misalan da misalin. A haƙifa, dukkanin sifofin magana suna da alaƙa da juna, kamar yadda aka ambata a cikin buƙatun wannan takarda kamar yadda ake ganin hakan ya kasance, saboda duk an yi amfani da su ne don kwatanta wani abu da wani ta wata ma'ana ta musamman. Metonymy yana ɗaya daga cikin tabbataccen, duk da haka nau'ikan kansa daban-daban, kamar haka:

(1.) Dalili, tare da dalilin da aka bayyana yayin da aka yi niyya, kamar yadda “duk lokacin da aka karanta Musa” (2 Korinthiyawa 3:15), ma'ana rubuce-rubucensa, kamar yadda a cikin misalan da aka riga aka ambata ba tare da yin la'akari da wasu misalai da kansu ba:

(2.) Na Tasiri, tare da tasirin da aka sanya don hanyar; dalilin yana nufin, amma sakamakon mai suna -- kamar yadda a cikin Matta 13:37-38, inda aka ce “Dan mutum” ya shuka “iri mai kyau” a duniya, wato, “ya'yan Mulki,” kuma “Iblis” ya shuka “ciyayi,” “ya'yan Mugun.” Kristi bai shuka “ya'yan mulki” a zahiri ba, amma maganar Allah da aka halicce su. Hakazalika, Iblis ba a zahiri ya shuka “ya'yan Shaidan ba,” amma karyar da aka halicce su.

(3.) Na Batu, tare da batun mai suna amma a matsayin haɗin kai - wani abu da ya shafi shi ko nasa ne, kamar yadda (a) Yesu ya ce wa Shawulu, "Me ya sa kake tsananta mini?" (Ayyukan Manzanni 9:4), yana nuni ga tsananta wa almajiransa; (b) Yesu ya ce wa almajiransa na “kofin,” “Ku sha duka.” (Matta 26:27), ana saka kwandon da ke cikin;

(4.) Na Adjunct, tare da adjunct sa ga batun, kamar yadda (a) "Sa'an nan kuma za ku saukar da gashina zuwa ga kabari (Farawa 42:38), harshen Yakubu ga 'ya'yansa. Furen gashinsa da suka shafi kawai shekarunsa, amma magana a maimakon kansa; ko kuma a matsayin (b) "kaciya" da "kaciya na Yahudawa" da "masu kaciya."

b. Abin ban haushi. Ana amfani da wannan kalmar daga eironeia na Hellenanci, daga eiro, mai rarrabawa cikin magana - wanda ya faɗi abu ɗaya yayin da yake ma'anar wani. Lokacin da aka yi amfani da shi azaman siffa na magana, ba a yi nufin yaudara ba, "rarrabuwa tana nufin wani abin da aka zaci na fasaha ko riya." Don haka, abin ban dariya shi ne “wani irin barkwanci, ba'a, ko ba'a mai haske, wanda ke daukar salon magana wanda abin da ake nufi da shi ya saba wa ma'anar ainihin kalmomin, kamar lokacin da ake amfani da maganganun yabo a inda ake nufi da zargi. (Webster).

Dungan (shafuffuka na 316-318) ya ce: “Ana iya gano baƙin ciki (1) ta wata magana da marubucin ya yi: wani lokaci yakan faɗi cewa an faɗi wasu abubuwa cikin izgili. (2) Wani lokaci yana bayyana daga sautin murya ko lafazi, ko kuma yadda mai magana yake. gano.

"Littattafai sun kunshi misalai da yawa na ban dariya, amma tare da ka'idodin da muka riga muka bayar don gano shi, za mu kawo kaɗan kaɗan, don ainihin ma'anar [mafi yawan] kowane lamari ba shi da wahala." Avers Dungan.

Sa'an nan ya yi kaulin kuma ya yi kaulin, kuma a wasu lokatai ya ɗan yi bayani a kan waɗannan ayoyi masu zuwa, waɗanda kawai muka kawo: 1 Sarakuna 18:27; 1 Sarakuna 22:15-18; Ayuba 12:2; Alƙalawa 10:14; 1 Korinthiyawa 4:8-13; sai dai Ayukan Manzanni 2:13, inda ya yi bayani kamar haka: “Hakika suna nufin a fahimce su suna cewa sun bugu; amma cike da ruwan inabi mai daɗi ba zai sa su bugu ba. Suna nufin abin da za mu nufi sa'ad da muka ce game da mutum cewa ‘yana farin ciki’ ko kuma “ya cika da madara. Suna faɗin abu ɗaya, amma suna nufin wani.

(Za a iya ɗauka cewa don neman wani nau'i mai suna wanda ya fi dacewa, Keach (P.33) ya haɗa da wasu abubuwan da aka faɗa a zahiri, ta hanyar gwaji na gwaji, kamar yadda Allah ya ce wa Ibrahim: "Ka ɗauki ɗanka, makadaicin ɗanka Ishaku, wanda kake kauna, ka kai ka ƙasar Moriah, ka miƙa masa hadaya ta ƙonawa a kan daya daga cikin duwatsu, wanda zan nuna wa Lutu, 2 (2) Haka nan kuma zan ba da hadaya ta ƙonawa a kan daya daga cikin tsaunuka, 2 (2). wanda sai ya zaci su mutane ne, sai suka ce, “A'a, a titi dukan dare za mu yi,”

al'hali kuwa suna nufin su zauna tare da shi, su cece shi da iyalinsa daga halakar Saduma washegari (Farawa 19:1-16). Daga karshe ya ce mata, "Ya mace, bangaskiyarki mai-girma ce; ya kasance gareki yadda kike so," kuma 'yarta ta warke daga wannan sa'a (Matta 15:21-28).

c. Misali. Wannan daga kalmomin Helenanci biyu ne, meta, bayan, ko sama da pherin, don kawo, ko dauka a ma'anar dauka. A cikin furucin ana amfani da kalma ko jimla a zahiri da ke nuna wani nau'i na abu ko ra'ayi a madadin wani ta hanyar nuna kamanni ko kwatanci a tsakaninsu (jirgin ruwa yana huda teku; ratsi na rantsuwa). Ana iya daukar misalan a matsayin simila da aka matsa, kwatancen da aka nuna a cikin tsohon (dakin marmara) yana bayyane a cikin na karshe (fararen fata kamar marmara). (Webster).

(Ya kamata a bayyana karin kalma game da meta, tun da a farkashin "Metonymy" an yi amfani da shi azaman wakiltar canji, kuma yanzu kamar yadda ya wuce, ko sama da haka. Wato saboda yana da ma'anar sassauka sosai, tare da ma'anoni daban-daban bisa ga mahallin. Webster, wanda aka wakilta a cikin sakin layi na baya, ya furta cewa yana nufin tsakanin, tare da, bayan; kuma a matsayin prefix yana nufin gaba daya tare da, bayan, canji, canji, canji (b) wuce, wucewa, mafi girma.

Dungan ya lura: "ma'anar ya fi guntu kuma ya fi girma fiye da simile. A kan haka an yi amfani da shi akai-akai ta hanyar magabata. Yana wakiltar halaye ta hanyar wakiltar tunanin da ake so a isar da shi, ta hanyar kiran wani abu da sunan wani kalma wanda ke nuna halayen da za a yi fice. Ma'anar a hankali ya ce yana kama da shi; kamar yadda zan yi amfani da su" kamar misalin. (Yusha'u 13:8), misali ne;

d. Synechdoche. A cewar Webster, wannan kalma daga Girkanci synekdoche, daga synekdechethai, ma'ana karba tare - daga syn, tare, da kuma ekdeschestai, daga ek, fita da dechesthai, karba.

(A Girkanci, harafin farko ana rubuta shi da harafin epsilon (u), kamar yadda aka bayar a cikin kamus na Girkanci-Turanci. Amma a cikin Latin kuma sau da yawa a Turanci ana fassara shi da "Y," kamar yadda Webster na sama.

A cikin rhetoric, Webster ya bayyana cewa kalmar da ke sama siffa ce ta magana wanda gaba daya ya fito don wani bangare ko bangaren gaba daya. "amma," in ji Dungan, "yayin da wannan shi ne babban fasalin wannan trope, ba ya kyale shi." Don haka sai ya fadada aikace-aikacensa zuwa wasu abubuwa guda shida masu alaka da za mu hada da su, inda ya ba da misalan misalan duk takwas din, kamar haka.

(1.) An sanya gaba daya don sashi. A cikin Luka 2:1, an tabbatar da cewa daga Augustus an ba da doka cewa "a rubuta dukan duniya." Wannan ba zai iya rungumar fiye da lardunan Romawa ba, waɗanda haƙiƙa suna da faɗi da fa'ida.

Ta wannan siffar an yi maganar Mulkin Sama sau da yawa, sa'ad da ake nufi da siffa daya ta wannan mulkin. Misalai a cikin Matta 13 ba za su iya bayyana su ba a kan kowace hasashe - kalmar nan "mulki" ana amfani da ita lokacin da fanni daya kadai ke nufi a cikin kowane misali - kamar yadda "Mulkin sama yana kama da mutum wanda ya shuka iri a gona" (aya 24); "Mulkin sama yana kama da kwayar mastad" (aya 31); "Mulkin sama yana kama da yisti, wanda mace ta dauki, ta boye cikin mudu uku na gari, har sai ya yi yisti duka"; da sauransu.

A farkashin wannan adadi, an sa Li'azaru (Luka 16:23) don ruhun Li'azaru da mala'iku suka dauke shi zuwa kirjin Ibrahim. Kuma, a cikin Yohanna 19:42 da 20:2, muna da wannan siffa da aka yi amfani da ita na Yesu da Ubangiji don jikinsa, an ajiye shi a cikin kabarin kuma daga baya ba ya nan a cikin kabarin.

(2.) Bangaren da aka sanya ga duka. A cikin Farawa 46:27, "dukan mutanen gidan Yakubu da suka shigo Masar, su sittin da goma ne." Kalmar nan "kurwa" a nan, kamar yadda a wurare da yawa a cikin Littafi Mai-Tsarki, tana tsaye ga mutane - kungiya daya mai suna, amma dukan mutum an yi nufinsa. Wannan kuma sau da yawa yakan faru tare da ceton masu zunubi - dukan yanayin da ake nufi da amfani da daya.

Mafi sau da yawa shi ne "imani." Domin idan babu shi babu abin da zai iya biyo baya. Don haka, an gaya wa mai tsaron gidan kurkukun Filibi, “Ka gaskata ga Ubangiji Yesu Kristi, za ka sami ceto, kai da gidanka” (Ayyukan Manzanni 16:31); amma sai aka yi wa’azin maganar Ubangiji gare shi da iyalinsa, kuma aka yi musu baftisma, suna ba da gaskiya ga Allah (vs.32-34).

Sa’ad da manzo Bitrus, da wasu ’yan’uwansa Yahudawa da ke Urushalima suka zarge shi da cewa ya shiga wurin “maza marasa kaciya” ya ci abinci tare da su, ya ba da labarin abubuwan da suka faru da suka kai ga kuma suka hada da tuba na gidan Karniliyus a Kaisariya, ’yan’uwansa da ke Urushalima “suka yi shiru, suka daukaka Allah, yana cewa, Allah kuma ya karfi tuba ga Al’ummai, shi kadai” (Ayyukan Manzanni 11) Duk da haka, bisa ga Ayyukan Manzanni 10:48, an umurce su da su “yi baftisma cikin sunan Ubangiji” – amma ba tare da nassin Ayyukan Manzanni 10 sun fadi wani abu sarai game da tuba ba, ko da yake yana nufin hakan.

(Yana nuna shi saboda furta cewa abin da aka umarta shi ne baftisma "ruwa" (10:47), "cikin sunan Ubangiji" (aya 48) - "Ubangiji Yesu Kristi" 11:17 - da kuma duka tuba da baftisma cikin sunan Yesu Almasihu sun kasance domin gafarar zunubai, bisa ga Bitrus baya wa'azi (Ayyukan Manzanni 2:38), amma a cikin wasu daga cikin umarnin da aka ambata a cikin wasu mahallin kawai. wasu.)

Game da Shawulu na Tarsus, da zai shiga birnin Dimashku inda za a gaya masa abin da ya “yi” (Ayyukan Manzanni 9:6), an gaya masa cewa “ka yi masa baftisma, ka wanke zunubanka, kana kira ga sunan Ubangiji” (Ayyukan Manzanni 22:16). Amma shekaru da yawa bayan haka, a matsayin manzo Bulus, ya rubuta cewa “dukan wanda ya yi kira bisa sunan Ubangiji za ya tsira.” (Romawa 10:13) – ba tare da ambata baftisma ba.

Hakazalika, sai dai a baya, a ranar Fentakos, manzo Bitrus ya bayyana cewa zuwan Ruhu Mai Tsarki a wannan rana ya nuna lokacin da “zai zama, duk wanda ya yi kira ga sunan Ubangiji za ya tsira.” (Ayyukan Manzanni 2:21) – bai ambaci kome ba. yi, Bitrus ya gaya musu su tuba kuma a yi musu baftisma cikin sunan Yesu Kristi domin gafarar zunubai (Ayyukan Manzanni 2:38) – bai ce kome ba game da kiran sunan Ubangiji.

A cikin kowane yanayi, umarni dāya ko sharadi na ceto an yi shi ya tsaya ga dukan waƙanda ke da alaƙa da shi.

(3.) Ana sanya lokaci na ɗan lokaci. Duk hanyar ta cikin nassosi ana samun wannan nau'in magana ta Gabas.

Alal misali, a cikin Littafin Firistoci 25:46, “A cikin su za ku kwace barorinku har abada,” an yi magana da Isra’ila game da al’ummai da ke kewaye da su da kuma baƙi da ke zaune a cikinsu, sabanin ’yan’uwansu waƙanda za su iya sayar musu da kansu saboda talauci, waƙanda za su ɗauke su a matsayin ma’aikatan haya (ba bayi) har zuwa shekara ta jubili, lokacin da ba za a sake su ba har abada, kuma ba za a sake su ba har abada. ma'ana duk lokaci mai zuwa.

Har ila yau, a cikin addu’ar Yunana ga Allah daga cikin kifin da ya hadiye shi (Yunana 2:1-9), ya yi kamar ya yi la’akari da cewa kasancewar ta haka dole ne hanyar Allah ta cece shi da kuma kiyaye shi, kamar yadda ya kasance, domin a cikin aya 6 annabin ya kwatanta abin da ya faru bayan an jefa shi cikin ruwa a cikin Tekun Bahar Rum, yana cewa: “Na gangara tare da dutsen da ke cikin tekun na Bahar Rum, ya ce, “Na gangara tare da dutsen da ke cikin tekun da ke cikin tekun Bahar Rum. har abada: Amma duk da haka ka ceci raina daga lalacewa, ya Ubangiji Allahna” (Ba shakka ya fadi ta hanyar godiya da bege na gaba yayin da yake cikin kifin).

Dungan. Ko da yake bai yi amfani da Yunana a matsayin misali ba, ya lura cewa har abada yana kare lokacin da yake cikinsa,” kuma ya ci gaba da haka: “Idan aka ce wa sarki, ‘Rayuwa har abada,’ yana nufin tsawon rai, amma ran mutum. Idan ana maganar wata al'umma, za ta kara har sai wannan al'ummar ta warwatse, a lalata kasar. Idan za mu iya saninsa dangane da lokaci [ba dawwama ba], za mu iya tabbata cewa zai kare lokacin. Amma idan ya kai ga bayan fage idan lokaci, to babu iyaka, dole ne ya kasance yana da duk ma'anar da za ta iya jingina ga kalmar. Saboda haka, domin a wasu lokuta ana amfani da kalmar a ma'ana ta alama [na iyakacin lokaci], ba ya bi cewa koyaushe ya kamata a fahimce ta.”

(4.) An sanya jam'i don mufuradi. Dungan ya sake cewa: “Jirgin da ya dauki Nuhu ya haye rigyawa yana kan duwatsun Ararat (Farawa 8:4). Ba zai iya tsayawa a kan fiye da ɗaya ba. Ga wanda ya saba da wannan salon magana, ba zai zama wani abu mai ban mamaki ba a cikin furucin. A nan akwai jeri uku na tuddai, ko tsaunuka, kuma a cikin ɗaya daga cikin waɗannan jeri jirgin jirgin ya tsaya.

Kuma: “Sa’ad da Allah ya halaka biranen Filaye,... ya rushe garuruwan da Lutu ya zauna.” (Farawa 19:29) – Duk da haka Lutu ya zauna a birni ɗaya kaɗai Saduma” (19:1).

Har ila: “Wa ya ce wa Ibrahim, Saratu za ta ba da ’ya’ya nono.” (Farawa 46:7) – alhali kuwa ba ta taɓa samun ɗa ɗaya ba, Ishaku, kuma ba a taɓa yi wa wani alkawari ba.

Haka kuma: “Ubangiji ya ce, ku tsaya a kan tafarki, ku duba, ku nemi tsohuwar tafarki, inda kyakkyawar ta ke, ku bi ta, za ku sami hutawa ga rayukanku.” (Irimiya 6:16).

Dungan: "Wannan yana iya yin la'akari da kasancewar manzo ɗaya da jam'i da wani, lokacin da suke kwatanta abu ɗaya. Matiyu da Markus yawanci sun bambanta a wannan batun. Matta yana da mutane biyu masu aljanu a Gadara; Markus yana da guda ɗaya kawai. Markus ya fadi game da wani makaho maroki a Jericho wanda ya so a warkar da shi; Matta yana da biyu. Markus ya kwatanta mutumin da ya hau kan tudu zuwa Urushalima; Markus da Matta duka sun ce waɗanda aka gicciye tare da Yesu sun zarge shi;

(5.) Wanda aka sanya don jam'i. (a) “Saboda haka mutum za ya rabu da ubansa da uwatasa, ya manne da matatasa: za su zama nama ɗaya kuma.” (Farawa 2:24) – nufin dukan maza gabaki ɗaya, aure da aka kafa domin jinsi. (b) “Bari ruwa ya fitar da talikai da yawa masu rai, waɗanda ruwayen suka haifa da yawa, tsuntsaye kuma domin su yi shawagi bisa duniya cikin sararin sama (Farawa 1:21).

(6.) Ana sanya tabbatacciyar lamba ga adadi mara iyaka. (a) “Amma a cikin ikkilisiya na gwammace in fadi kalmomi biyar da fahimtata, domin in koya wa waɗansu kuma, da kalmomi dubu goma da harshe.” (1 Korinthiyawa 14:19) – ma’ana kaɗan kaɗan da za su koyar da adadi mai yawa waɗanda ba za su yi ba, maimakon ainihin adadin da aka ambata a cikin kowane nau’in, (b) “Ga kowane namun daji nawa ne, ko da yake nawa ne, kuma bisa kan tudu da yawa.” (c) Ana amfani da kalmomin sa'a, rana, shekara, tare da latitude iri ɗaya. Yesu ya ce wa almajiransa a daren da aka gicciye shi, "Ba za ku iya yin tsaro tare da ni ba?" (Matta 26:40) - yana nufin ɗan lokaci kaɗan. Dungan ya kuma yi tsokaci: "Dukkan kakannin kakanni na antidiluvia da alama sun mutu a ranar haihuwarsu, domin suna da shekaru da yawa. Haka yake ga mutanen da suka rayu a wannan gefen tufana. Kuma duk da haka ba ma tunanin amma sun rayu watanni da kwanaki, fiye ko kasa da haka, [ ban da ko kasa da daidai shekaru masu yawa] kamar yadda mutane suke yi a yanzu."

Hakazalika, farillai, na farko, na biyu, na uku, da sauransu, an yi amfani da su a cikin magabata ta hanyoyin da ba za mu iya ba. Yesu ya ce zai kasance a cikin duniya “kwana uku da dare uku” (Matta 12:40); “kuma rana ta uku za a tashi” (16:21); “A rana ta uku kuma ta tashi.” Luka 24:7, 46. “An tashi da wuri a ranar farko ta mako” (Markus 16:8), wato “rana ta uku da faruwar waɗannan abubuwa” (Luka 24:21) – wato, tun da yake “an yanke masa hukuncin kisa, an kuma gicciye shi” (aya 20).

Idan aka ƙidaya daga ranar farko ta mako (Lahadi), wadda ita ce rana ta uku, rana ta biyu za ta zama Asabar (Asabar), kuma ranar da za ta kasance ranar Asabar (wato Juma'a) ita ce ranar farko - ranar gicciye kanta. Domin, daga Linjila mun koyi cewa an makara jana'izar ranar Juma'a (ranar "Shiri"). Kafin farkon Asabar bayan faduwar rana. (Duba Matta 27:57 – 28:6; Markus 15:42 – 16:11; Luka 23:50 – 24:7; Yohanna 19:31 – 20:18 .) Hakan ya sa shi a cikin kabari ɗan gajeren sashe na “rana da dare” na farko (sa’o’i 24 na farko) na sa’o’i 24 na farko, duka na sa’o’i na farko da na uku ne, da kuma sa’o’i na biyu. na sanya duka ga wani bangare, kamar yadda aka ambata a sama a cikin (1.). Don haka, “bayan kwana uku” a cikin abin da ya gabata yana nufin bayan isowar rana ta uku, ba bayan ya ƙare ba.

(Dubi 1 Sarakuna 12:5, 12; Esther 4:16; 5:1, na “kwana uku” da kuma “rana ta uku” kafin farshenta, ana amfani da su daidai-wadanda aka yi amfani da su gabaki daya—da nisa a tarihin Tsohon Alkawari.)

(7) Ana sanya sunan gaba daya don wani suna. (a) “Dukan nama” yana nufin dukan ’yan Adam, kamar haka: “Dukan masu-rai kuma su yabi sunansa mai-tsarki har abada abadin” (Zabura 145:1). “Saboda haka ta wurin ayyukan shari’a, babu mai-rai da za ya barata a gabansa.” (Romawa 3:29). Ba a yi nufin “jiki” na dabba a kowane hali ba. (b) Kuma, “wa’azin bishara ga kowane talikai” (Markus 16:15), ba yana nufin kowane halitta ba, amma ’yan Adam kadai.

(8) Wani lokaci ana sanya suna ko kalma na musamman don na gaba daya. (a) Ana amfani da “gurasa” sau da yawa don “abinci” gaba daya, kamar yadda “Uwarcin cewa wadannan duwatsu su zama gurasa” (Matta 4:3); “Ka ba mu yau abincinmu na yau da kullun” (Matta 6:11). (b) A cikin Markus 16:16 “Wanda ya ba da gaskiya” yana tsaye ga dukan wadanda suka ba da gaskiya, da sauransu. Kuma a cikin Zabura 1:1, “Mai albarka ne mutum” yana nufin masu albarka ne duk wadanda suke tafiya kamar yadda aka kwatanta.

e. Catachresis Wannan daga kalmar Helenanci katcahresis, rashin amfani, daga kata, gaba, da chrethai, don amfani. A cikin zance, kuskure ne a yi amfani da kalma daya zuwa wata (mutual for common); Har ila yau,, wresting na kalma daga ainihin ma'anarta, kamar yadda a cikin tilasta trope, ko gauraye misali ("Don daukar makamai a kan tekun matsaloli." Shak.). A falsafar, shi ne amfani da kalma a cikin wani siffa mara kyau ta hanyar kuskure game da asalinta, kamar yadda calcariferous [mai da sifar spur] ga calciferous [samuwa, samarwa, ko samun calcite, ko carbonate na lemun tsami]. (Webster.)

Caachresis, Hyperbole, da Allegory, Keach yana magana da su a matsayin "kauna" yana da alama yana nufin yana da alaƙa ta kud da kud kuma da alama yana da farfi sosai, kamar yadda aka yi amfani da ni ban samu a cikin kowane kamus dinmu na yanzu na littattafan nazarin kalmomi ba. Tare da shi, Catachresis shine musamman "kauna" na "misali" da "metonomy." Wannan ya sa na yi zargin cewa littattafan nazarin kalmominmu na yanzu suna daukar nau'in "catachrestical" nasa kawai a matsayin wani bangare na nau'in abin da suke "kauna."

Ya furta cewa “ta hanyar katsalanda, metonomny” a cikin 1 Korinthiyawa 11:10, “rufin kan mace, ana kiransa exousia, ‘iko,’ (domin hakan alama ce ta kasancewarta farkashin ikon namiji).

Har ila yau, “Game da karbuwa da ma’anar kalmomi, Lev. 26:30, guntuwar gumaka ana kiransu gawa, ta wurin ma’ana mai wuya [an kara karfafawa], yana nuni ga gawawwakin mutane da aka ambata, Kubawar Shari’a 16:7.

(NOTE: Ba zan iya ganin dangantaka na Kuba.16:7 da “gawawwakin mutane da aka ambata a baya ba,” domin an “ ambace su a baya” a cikin Littafin Firistoci 26:30 kanta, yayin da Kubawar Shari’a 16:7 ta yi magana game da shirye-shiryen dan rago da aka yi hadaya dangane da bikin Idin Ketarewa, wanda Keach ya ambata na gaba, kuma ya kamata a sanya sabon hukumci a farkon wannan kuskure. mawallafi, ko wadanda suka shirya aikinsa don mawallafi, ko kuma ta hanyar buga shi da kansa, kuma masu binciken ba su san su ba.)

Keach, a cikin sakin layi na gabatarwa, ya furta Catachresis, cewa "an kira shi a cikin Latin abusio, cin zarafi, ba kamar yadda nassosi masu tsarki sun zagi kowane kalmomi ba, amma saboda abubuwan da suke da hankali, sun bambanta da wasu abubuwa daga al'adar magana na wurare masu zafi, kuma suna da karin magana da hadin kai. Salon nassi yana da tsarki, ko kuma a cikin mafi tsarki, ko kuma mu dauka mafi tsarki, ko kuma mafi tsarki. misalan nau'i uku."

Wannan kusan yana nufin cewa nassosi ba su yi amfani da yare na wurare masu zafi ko na alama ba cikin jituwa da yaren masu karatu nan da nan aka yi magana, amma idan a zahiri an fassara shi zuwa wani harshe da ba shi da al'adar magana iri daya na wurare masu zafi, zai yi wuya a fahimta don haka yana iya haifar da

fassarori na kuskure. Wannan daga baya zan yi kofari in kwatanta. Amma yanzu mun lura da nau'ikan Catachresis guda uku kamar yadda Keach ya gabatar.

"1. Dangane da karbuwa da ma'anar kalmomi." Misalan 1 Korinthiyawa 11:10 ("karfi" a kan mace) da Leviticus 26:30 ("gawa" na gumaka), da aka riga aka ambata a sama, suna da irin wannan: "masu kamanceceniya" da "kwatanci." Wani misali na Keach yana cikin Kubawar Shari'a 16:7, da aka riga aka ambata, inda ya ce: "An sanya bashal don gasa dan rago na Faskari, wanda ba za a dafa shi ba, amma gasasshe, bisa ga umarnin Allah, Fitowa 12:9, da sauransu."

Dukansu King James Version na 1611 da American Standard Version na 1901, sun karanta "gasassun." Amma a gefe, na karshen yana karanta, "ko tafasa." Kuma Young's Analytical Concordance ya ba da ma'anarsa a matsayin "tafasa, cika, dafa," kuma ya jera fassararsa a cikin Tsohon Alkawali a matsayin "ka zama cikakke," sau 1; ruwa, 1; gasa, 2; ruwa, 6; gasassu, 2; gishiri (soda), 11; yi soya, 4; 1. Har ila yau, Karfafawar Karfafawar Littafi Mai Tsarki, ya ce bashal, furci bawshal' tushen asali ne; yadda ya kamata a tafasa; don haka, da za a yi a dafa abinci; a alamance, a yi girma: -- gasa, tafasa, kawo, gasa, gasa, sod (sodden).

"2. Game da hada kalmomin lokacin da aka hada wasu kalmomi (a cikin misali musamman) wafanda suke da alama ba su dace ba, kamar Fitowa 5:21, inda aka ce suna wari a idanu, wanda ya fi dacewa da hanci, wanda ke nuna babban bala'i."

(NOTE) Kalmar nan ta Ibrananci da ta gabata an fassara ta cikin waƙar Turanci ta King James Version a matsayin "abin kyama a idanun Fir'auna, da kuma idanun bayinsa," wanda mu masu karatun Ingilishi mun ji dadinsa, ko da yake ana yin kin jini ne da psyche maimakon idanu.)

Har ila yau, "Fitowa 20:18, 'Dukan jama'a kuma suka ga tsawa da walkiya, da hayaniyar kaho," wanda kawai walkiya kawai aka gani, sauran kuma aka ji. Don haka don ganin murya, R. Yoh. 1:12. Duba Matt.7:21,22, da 10:15, 1 Tim. 6:19, 2 Kor. 5:7, 2 Tim. 2:19&c, don karin misalai.)

3. "Game da canjin kalmomi. Wannan na cikin rubuce-rubucen Sabon Alkawari, da harshen Hellenanci, a cikin abin da aka yi amfani da wasu kalmomi don nuna abubuwa daban-daban, domin kalmar Ibrananci daya daya, (inda aka dauki wannan magana), na iya zama alama. Ta haka Aiones, (aiones) secula shekaru, an sanya wa duniya, Hab.1: 6, domin duka Ibrananci da oclam: 1 ya nuna, 3 duniya.

( NOTE: The King James Version ya karanta: "Ya sa duniya a cikin zuciyarsu," yayin da American Standard Version ya fassara shi a cikin nassin kamar yadda "ya sanya madawwami a cikin zuciyarsu," amma ya fadi a gefe, "ko, duniya.")

Ci gaba, Dorean, gratis 'free' an sanya shi don maten, takaici, 'a banza,'Gal.2:21, daga kalmar Ibrananci chinnam, wanda ke nuna (a banza) kamar yadda aka saba, daga tasirin da ake fata, ko aukuwa, Zabura. 109:2, 3.

( SANARWA: Misalai na furucin Helenanci maten, banza, ko banza, suna cikin Matta 15:9 da Markus 7:7. A wani bangare kuma, kalmar Ibrananci chinnam ba ta bayyana a Zabura 109:2-3 ba, kamar yadda mutum zai yi tunani daga sama; amma bisa ga Young's Analytical Concordance to the Bible, "in the Old Testament in the Old Testament; "free," 1; "ba tare da lada ba," 2; "ba don komai ba," An ce a kan marubucin "wanda aka ki, daga tasirin da ake fata, ko abin da ya faru" - a fili ta hanyar sabawa abin da ya yi fata kuma ya yi imani ya cancanta - ba ta kalmar chinnam kanta a cikin nassi ba!)

Keach ya ce: "Duba karin misalai, Rev 14: 8, idan Amos 1:11, Ibrananci, Yakubu 2:25, 1 Kor 2:6, da 14:20, Kol. 3:14, da 4:12, 1 Yohanna 4:18-20, tare da Alkalawa 9:16, da Mis.

SHARHI: Duk sakin layi na baya Keach ya ba da karin misalai na inda Sabon Alkawari na Hellenanci yayi amfani da kalma a wata ma'ana ba ta saba da harshen Hellenanci ba, amma saboda kalmar Ibrananci na Tsohon

Alkawari wanda ke wakiltar ko dai kai tsaye ko a kaikaice yana da wannan a matsayin ɗaya daga cikin ma'anarsa - tare da marubutan Sabon Alkawari suna da masaniya game da irin wannan gaskiyar a bangaren masu karatu na nan da nan, don amfani da shi daga kowane irin "mishana". Kamar yadda aka fada, kuma na yi imani daidai ta Keach. Amma dole ne in furta da rashin iya ganin irin wannan alaƙa tsakanin ayoyin tsohon da Sabon Alkawari da aka ambata a sama a matsayin "ƙarin misalan." A gare ni, sun fi kama da abin da marubucin Mai-Wa'azi ya ce a cikin 2:21 na ayyukansa; "Sai na duba dukan ayyukan da hannuwana suka yi, da aikin da na sha wahala in yi, ga shi, duk abin banza ne, da neman iska, ba kuwa riba a ƙarƙashin rana" American Standard Version).

Jumloli biyu na ƙarshe, duk da haka, ba za a iya fassara su da ma'ana cewa ba za a yi kuskuren fassara nassosi ba saboda rashin bambance tsakanin amfani daban-daban na wasu mahimman kalmomi. Da kunnuwana na taɓa jin mutumin kirki kuma mai wa'azi mai gaskiya, amma da ƙarancin ilimi, da gaba gadi ya yi amfani da Matta 7:13-14 a matsayin nassin tabbaci na wajibcin baftisma ta ruwa a matsayin sharadi na ceto. Da kyau yana mai da hankali ga gaskiyar cewa nassin yana karanta "ƙunkuntacciyar ƙofa ce, kunkuntar hanya ce, wadda take kaiwa zuwa rai," kuma wannan matsatsin an rubuta ta ba "daidai ba," cikin farin ciki ya ƙara da cewa idan ka bincika ƙamus mai kyau za ka ga cewa "matsayi" na nufin ƙunƙun wuyan ruwa da ke haɗa manyan ruwayoyi biyu masu girma, kuma wannan ya sa ana nufin baptisamar ruwa. Hakan ya kasance duk da kalmar "matsattse" a cikin wannan rubutu na gaba ana amfani da ita azaman ma'anar "ƙunkuntu," kuma ba ta da wata magana game da ruwa kamar yadda "ƙunkuntaccen" yake da shi. Haka kuma, dalilin da ya sa ƙunƙuntar wuyan ruwa da ke haɗa manyan ruwa guda biyu ana kiransa "matsayi" shi ne cewa yana da ƙunci – maimakon don ruwa ne! Amfanin ɗan'uwa mai kyau na "matsayi" a fili ya kasance Catachresis.

Amma babu wanda ya san komai, kuma kasancewar ƙwararrun ƙwararru a wani yanki ba shi da tabbacin cancanta a wani yanki. Wani dattijo mai wa'azi ya taɓa gaya mani game da wani dattijon mai wa'azi ƙware sosai kuma ƙware a matsayin mai kare bangaskiya game da ƙa'idodin farko, wanda, a cikin wa'azin wa'azi game da tuba Karniliyus, ya yi magana da kyau a gabatarwar sa game da abin da babban mawaƙi ne ya kasance – "babban jarumin ƙungiyar da ake kira ƙungiyar Italiyanci" (Ayyukan Manzanni 10:1)! Amma kalmar "band" a cikin waccan fassarar tana magana ne ga ƙungiyar sojoji (speira, ƙungiya), ba na mawaƙa ba, kuma ana nuna haka a cikin gefen Harshen Standard Version na Amurka kuma an haɗa su cikin rubutun fassarori na baya – ko "Regiment," kamar yadda yake a cikin New King James Version. Saboda haka, wani Catachresis.

Amma Catachresis mai tsanani fiye da ɗaya daga cikin abubuwan da ke sama, wanda ke da al'amuransu na ban dariya kuma sun kasance na gida, yana da hannu a cikin takaddamar Kiristanci na tarihi na ƙarni na farko na Kiristanci wanda ya girgiza har ma ya raba Ikkliya a duniya, ya sa Sarkin Roma Constantine ya kira majalisa ta farko a Nicea a Asiya Ƙarama, a AD 321, da kuma haifar da ko da al'amurran da suka faru a kan ko da a kan Allah. monogenes za a kwatanta Dan a cikin fassarar a matsayin "Da makadaici" na Allah ko "Da makadaici," kuma tare da ko da Ishaku ana kiransa "ɗansa makadaicin" Ibrahim a cikin Ibraniyawa 11:17 na King James Version na 1611 kuma ya riƙe shi a cikin Turanci Revised Version na 1881 da American Standard Version na 1901, ko da yake ba a haifi ɗansa Ibrahim ba. Isma'ilu ɗan Hajara, da kuma shida Katura. Wannan yana ba da shawarar cewa akwai wani bangaren sifa na Helenanci monogenes wanda ba ɗaya daga cikin na sama yake ɗauka ba, wanda "ɗaya ne kawai," kuma wanda Yesu da Ishaku duka suke. Haka kuma ana amfani da da da kawai ko danginsa na irin iyayensa. Hugo McCord's New Testament Translation (1988), don gane haka, daidai ya fassara shi na Kristi da Ishaku a matsayin "na musamman," kowannensu shine kawai misalin rukuninsa.

(Clement na Roma, ya rubuta ta fabled Phoenix, ya kira shi tsuntsu monogenes, akwai tsammanin kasancewar ɗaya daga cikin nau'ikansa ne kawai ke rayuwa a wani lokaci. Dubi Arndt & Gingrich, Greek-English Lexicon of the New Testament and Other Early Christian Literature; da kuma 1 Clement 25:2).

f. Hyperbole. Wannan kalma ta fito ne daga kalmar Helenanci huper, sama, sama, sama, bayanta, da bole, daga bole, jefawa. Webster ya ce: "Wani siffa na magana wanda a cikinsa furci ya kasance wuce gona da iri na ma'anar da ake son isarwa, na ko kuma da abin da ake wakiltar abubuwa mafi girma ko fasa da haka, mafi kyau ko mafi muni, fiye da yadda suke da gaske; magana ce da ke wuce gona da iri ta hanyar sha'awa ko jin dadi."

Dungan ya ce: "Babu wata ka'ida don fassarar kazamin magana, sai dai a ajiye a hankali manufar marubucin, kuma harshen zai fassara kansa. Karuwa ce kawai, kuma ba a yi amfani da ita da wata niyya don bata gaskiyar abin da ke cikin lamarin ba. Hakika, yin wadannan kalaman a zahiri za su sami Littafi Mai Tsarki da laifin karya da yawa; amma idan muka bi da su a wasu wurare, ba za mu yi la'akari da su a matsayin wani abu ba. fahimtar su."

Misalai kafan: (a) 'yan leken asiri guda goma da Musa ya aika don su duba Kasar Alkawari suna ba da rahoto: "Biranen manya ne, masu kagara har zuwa sama" (Kubawar Shari'a 1:28); Akasin haka, na mazaunansu, "kuma muna a gabanmu kamar fari. Haka nan muka kasance a gabansu" (Littafin Lissafi 13:33). (b) "Allah ya ba Sulemanu hikima da fahimi kwarai da gaske, da girman zuciya, kamar yashi a bakin teku." (1 Sarakuna 5:29). (c) Manzo Bulus yana cewa: "A gare ni, ni, wanda nake karami cikin dukan tsarkaka, an ba ni wannan alherin." (Afisawa 3:8). (d) Yohanna kuma ya rubuta: "Akwai wadansu abubuwa da yawa da Yesu ya yi, wadanda idan an rubuta su duka, ina tsammanin ko duniya ma ba za ta kunshi littattafan da za a rubuta ba." (Yohanna 21:21).

g. Aljihi. Kalmar ta fito ne daga kalmar Helenanci allos, sauran, da agoreuo, don yin magana, "don haka yana nufin magana da wani abu dabam fiye da abin da harshen yake nufi, abin da Philo, masanin da ya gabata a cikin amfani da misalin, ya kira ma'anar ruhaniya mai zurfi." (AT Robertson, Word Pictures in the New Testament, game da kwatancin Bulus na mata biyu [Sarah da Hagar] a Galatiyawa 4:21-31).

(A cewar The New Columbia Encyclopedia, 1975, an haifi Philo kimanin shekara ta 20 BC kuma ya mutu kimanin AD 50. Wani sanannen malamin falsafa na Bayahude kuma mai sihiri na Alexandria, Masar, yana da tasiri mai yawa akan tunanin Yahudawa da Kirista, musamman a tsakanin malaman tauhidi na Alexandria Clement (an haife shi kimanin AD 150) da kuma asalinsa (wanda aka haife shi a shekara ta 150 zuwa AD). Falsafa, yana fatan ya burge duniyar falsafar Hellenanci A cikin haka ya bullo da hanyar fassara nassi, wanda ya ba shi damar samun yawancin koyarwar falsafar Girkanci a cikin Pentateuch.)

Bulus, yana magana da hure na Allah kuma ba farkashin rinjayar Philo ba, bai ce abin da yake ba da labarin an rubuta shi da farko a matsayin misali ba, amma, a zahiri, bisa ga nassin Helenanci, "ana kwatanta," wato, da kansa – (a) ya sa mata biyu, kuyanga (Hagar, ya ambata da suna) da 'yantacciya (Saratu), wanda bai ambata sunan Ibrahim biyu ba. Tsohon daga Sinai a Arabiya, da kuma Sabon daga Urushalima wanda yake daga sama da 'yanci: (b) sa 'ya'yansu su wakilci "'ya'yan" na alkawari: (1) Kiristoci, 'yantattu a farkashin Kristi, da (2) Isra'ila ta duniya, cikin bauta a farkashin dokar Musa; da (c) Nassi yana cewa, "ku fitar da baiwar da danta;

Tattaunawar da Dungan ya yi game da kwatanci ya kai kusan shafuffuka 12, yana magana da ma'ana da farko sannan ya ba da misalai da yawa masu muhimmanci: (a) Itacen inabi da aka fito da shi daga Masar (Zabura 80:8-16); (b) Yin azumi da bai dace ba a matsayin al'ada kawai (Matta 9:14-17); (c) Yafa dukan makamai na Allah (Afisawa 6:11-18); (d) Bishiyoyin zaitun masu kyau da na daji (Romawa 11:15-24) - ana ba da na karshe

kulawa ta musamman a kan shafuka uku saboda ba da matsala ga masu tafsiri fiye da kowane a cikin Littafi Mai-Tsarki, tare da "abubuwa da yawa da aka saka a ciki fiye da yadda Bulus ya taɓa tunani"; (e) Alkawari biyu (2 Korinthiyawa 3: 6-16) - kuma an ba da kulawa ta musamman a cikin shafuka sama da uku kawai, saboda kusa da itatuwan zaitun dangane da wahalar fassarar, da kuma samun abu daya da yawa a ra'ayi, don Dungan ya yi wasu recapitulating don kwatanta. Ya kira na karshe biyu "biyu kwatanci" - irin wannan yana da layi biyu na tunani, daya sanya a kan dayan, yana sa su zama mafi wuyar fassara saboda suna da ninki biyu a cikin kansu don tunanin mai fassara ya yi magana da su, sa'an nan kuma ya sami dalilin kwatanta - sai dai a cikin misalan Bulus ya ba mu damar yin abin da yake so ya cim ma da su, kuma muna bukarar mu kiyaye su daga sakawa fiye da yadda ya yi niyya.

Robertson, wanda aka ambata a baya don ma'anarsa, ya bayyana cewa Bulus ya kuma saba da kwatanci a matsayin hanyar tafsirin rabbin (amma ba koyaushe ba tare da zagi ba, Rabbi Akiba, alal misali, gano ma'anar sufanci a cikin kowane kugiya da kugiya na haruffan Ibrananci) - cewa Bulus, duk da haka, ya yi amfani da basirarsa na sanin kwatanci a cikin na mata biyu a Galatiyawa 1-314:2.

A wani ɓangare kuma, Robertson ya ce: “Masu wa’azi na Kirista a Iskandariya da wuri sun gamu da kazamin ka’idar Philo kuma sun dauka da yawa game da ma’anar labarin [wanda Bulus bai yi ba]. shi [kawai] ya misalta ma'anarsa.”

h. Karin magana. Wannan kalma ta fito ne daga karin magana na Latin, daga pro, kafin, da verbu,, kalma – don haka, a kayyadaddun ka’ida, jumlar da aka tattara ta cikin kalma, ko mafi kankanta, yayin da “misali” (har yanzu ana la’akari da shi) yawanci magana ce mai ɗan tsayi, don haka tare da “alama” (an tattauna nan da nan a sama).

Ma'anar farko ta Webster na "karin magana" ita ce kamar haka: "Babban magana mai zurfi ko maxim; jimla mai hikima; sau da yawa, a cikin amfani na Nassi, abin ban mamaki; misali; gaskiya ta kwanta a boye. Chiefly Bib[lical] Yanzu kana magana a fili, kuma ba ka yin karin magana. Yohanna 16:29."

Amma a cikin amfani da Tsohon Alkawari kuma ana yawan amfani da shi a cikin mahallin da ke bayyana mamaki, raini, da izgili, ko da yake kasidar kalmar ba ta nufin, kamar yadda yake cikin Kubawar Shari’a 28:37: “Za ka zama abin al’ajabi, da karin magana, da abin zance, cikin dukan al’ummai inda Ubangiji zai bishe ka” American Standard Version; “Za ku zama abin ban tsoro, abin kyama, abin ba’a ga dukan al’ummai inda Ubangiji zai kore ku.” (New International Version). (Dubi kuma duk sassan da aka ambata a kasa.)

A cikin Tsohon Alkawari da Sabon Alkawari ya bayyana bai gaza sau 29 ba, a matsayin fassarar aƙalla kalmomin Ibrananci da Helenanci huɗu, kamar haka:

Heb. chidah, kyakkyawar magana, boyayyiyar abu (Habakuk 2:6); Heb. Mashal. A matsayin suna, magana mai hukunci, karin magana, kwatanci (Kubawar Shari’a 28:37); 1 Sama’ila 10:12; 24:13; 1 Sarakuna 4:32; 9:17; 2 Labarbaru 7<sup>10</sup>; Zabura 69:11; Misalai 1:1-6; 25:1\*; Mai-Wa’azi 12:9; Ishaya 14:4; Irmiya 24:9; Ezekiyel 12:22,23; 14:8; 18:2,3; da kuma a matsayin fi’ili, Lambobi 7; 12:23; 16:44; Misalai, kwatanta, Luka 4:23;

\* Littafin Misalai misali ne na ma’anar farko da Webster ya yi na karin magana “a cikin nassi,” kamar yadda aka ambata a farko a farko.

\*\* Dungan ya jawo hankali ga gaskiyar cewa Matta 24:32 kalmar nan “misali” a haƙifance “karin magana” ne a yanayin maganarmu, kamar yadda aka fassara a sama a cikin Luka 4:23, wanda kuma za mu lura a farkashin “Misalai”.

i. Hankali. Wannan kalma ta fito ne daga kalmar Helenanci, ainigma, a zahiri tatsuniya, sannan hoton da ba a sani ba. (Arndt & Gingrich, Greek-English Lexicon na Sabon Alkawari).

A cikin Tsohon Alkawari, “kacici-kacici” ya fassara kalmar Ibrananci chidah sau tara: a cikin Alƙalawa 14:12,13,14,15,16,17,18,19; da kuma cikin Ezekiel 17:2, inda kuma aka yi amfani da shi azaman ma’anar “misali”.

Kamar yadda aka yi amfani da shi a cikin Septuagint (LXX), farkon fassarar Tsohon Alkawari Ibrananci zuwa Hellenanci (kimanin 250 BC), ya bayyana inda King James Version ya karanta “baƙar magana” (Littafin Lissafi 12:8, “mamaki” (Kubawar Shari’a 28:37), “tambayoyi masu wuyar warwarewa” (1 Sarakuna 10:1), da “Misalai” (Misalai 2:1) da 2 Chronk. 1:6) Duka daga Ibraniyawa.

A cikin Sabon Alkawari ya bayyana sau ɗaya kawai, a cikin 1 Korinthiyawa 11:12, “yanzu muna gani ta gilashi a duhu [en ainiyati] amma fuska da fuska” - yana ba da bambance-bambance kafin da kuma bayan wahayin Kirista a cikin duka an ba da shi - kafin da kuma bayan “bangaskiya... an ba da ita sau ɗaya ga tsarkaka” (Yahuda 3), kuma an rubuta shi don kiyayewa da nazari sosai (2) 3:16-17) – bayan baye-bayen nassi sun “kashe,” ko kuma “an kawar da su” (1 Korinthiyawa 13:8-19) – bayan yanayin furuciya na ikilisiya ya kare kuma an kai girma (aya 11).

Keach ya farasa da cewa ba kowane misali ko kwatanci ne abin ban mamaki ba, amma kowane mafasudi misali ne ko kwatanci. Dungan baya damu da daukar "inigma" a matsayin siffa na magana daban.

j. Figures. Kalmar nan "lambobi" ta fito ne daga figurar Latin, kamar yadda aka riga aka koya (duba shafi na 3 a sama) kuma a zamanin da fiye da yanzu an kebe shi ga alheri a cikin furucin, ga harshe da ke ba da kawa ko kyau ga magana ba tare da canza ma'anar kalmomin da aka yi amfani da su ba. Ya shafi duka kalmomi da jimloli.

Amma sa'ad da ta shafi kalmomi, yawanci ga kalmomi ne a cikin jimla, kamar yadda a cikin Fitowa 34:6, "Ubangiji, Ubangiji, Allah mai jinkai, mai jinkai," da sauransu, ko kuma a cikin Ishaya 6:3 "Mai Tsarki, Mai-tsarki, Mai-tsarki ne Ubangiji Allah Mai Runduna." Har ila yau Keach ya buga wadannan nassoshi a matsayin misalan tsarin makamancin haka, wato "lokacin da aka ci gaba da yin kalma ko sauti daya ko maimaita a cikin jimla ta gaba" (wanda ko kadan bai cika ba, Keach ya bambanta wasu bakwai, ko da yake ba dukkanin sifofin da aka fada ba a bayyane suke kamar na farko). Sauran sassan Irmiya 22:29; Ezekiyel 21:27; Matiyu 23:37; Luka 28:10; 23:21; Ayyukan Manzanni 9:4; Ru'ya ta Yohanna 18:2 2 Sama'ila 18:33; Ishaya 28:10; Yusha'u 2:21-23; Ezekiyel 34:17.

(Da yake magana game da Ishaya 6:3, da aka ambata a sama, Keach ya yi kalami cewa dole ne in kalubalanci tabbacin, sa'ad da ya ce "wannan maimaita sau uku na nuni ga asirin Allah-Uku-Cikin-Daya." (shafi 200). Nau'in tsari na uku na Keach, wanda ya kira "mafi mahimmanci," ko hawa ta matakai, yana da wadannan abubuwa: "Yahaya 1: 1, 'Tun fil azal akwai kalma, kuma kalmar tana tare da Allah, kuma Allah shine kalmar' - wannan kalma, tana cikin farko tare da Allah." Kalman nan ne, Kalman nan kuwa yana tare da Allah, Kalman nan kuwa Allah ne" [tare da kara karfafawa don sa karatun digiri ko ci gaban tunani a bayyane yake] – Kalman nan yana tare da Allah, kuma shi ne Allah – duk wannan "tun farko," domin Trinita ya wanzu tun daga farko.)

Baya ga "maimaita" kalmomi a cikin jimla, Keach ya kara da wasu karin guda biyar, na farkonsu shine "paranomasia," wanda Webster ke cewa a cikin rhetoric: "Wasan kwaikwayo kan kalmomi da ake amfani da wannan kalma a cikin ma'anoni daban-daban ko kalmomi masu kama da sauti ana saita su cikin adawa don a ba da karfi na gaba; punning, pun. Kadan daga cikin wadanda suka fi fitowa fili a cikin nassi, ko dai ya kawo ko kuma Keach ya buga misali su ne: Fitowa 32:18, "Ya ce ba muryar masu ihun nasara ba ce, ba kuwa muryar masu kuka ba ce: amma hayaniyar masu raira waka nake ji"; Ishaya 5:7, "Ya duba shari'a, ga shi kuwa zalunci; ga adalci, ga kururuwa; Matiyu 16:18. "Kuma ina ce maka, kai ne Bitrus [Petros, jinsin maza, dutse, guntun dutse], kuma a kan dutsen nan [petra, jinsi na mata, dutsen, amma dutsen gado ko dutsen dutsen; nama, duk da haka ba ma yaƙi bisa ga halin mutuntaka"; 2 Korinthiyawa 6:9, "Kamar yadda ba a sani ba, amma duk da haka an sani."

Kari na biyu na maimaita kalmomi a cikin jumlar da Keach ya yi ita ce antanaclais, kalmar Helenanci wadda, idan aka yi amfani da ita a cikin furucin, Webster ya siffanta shi da: a. Maimaita kalma ta wata ma'ana dabam ko ta dabam (Koyi wasu sana'a, domin ku rayu ba tare da sana'a ba). b. Maimaita kalma ko magana da ta gabata a cikin ci gaba da zaren magana.)"

Misalai kadan na tsohon da Keach ya kawo su ne: 1 Sama'ila 1:24, "kuma yaron yana farami (King James Version), inda aka yi amfani da kalmar Ibrananci iri daya, naar, duka biyun "yaro" da "farami," don haka Keach ya wakilci nassin Ibrananci yana cewa, "Yaron kuma yaro ne," amma ta amfani da kalmar "yaro" a ma'ana biyu daban-daban – wannan rukuni, na uku a cikin Tsohon Alkawari da kuma na uku a cikin Tsohon Alkawari na 3 na zamanin Sarki James da kuma na uku a cikin Littafi Mai Tsarki. Version da aka fassara zuwa "babe" (sau 1), "yaro" (sau 1), "yaro" (sau 51), "bawa" (32), "bawa" (54). Matta 8:22, "ku bi ni; ku bari matattu su binne matattu" – matattu na ruhaniya su binne matattu na zahiri; Yohanna 1:10. "Duniya ta wurinsa ta kasance, duniya kuwa ba ta san shi ba" – "duniya" ta da ma'ana duniya; na karshen, mafi yawan mutanen da ke cikinta kafirai; Romawa 9:6, Ba dukan Isra'ilawa ne na Isra'ila ba."—wato, ba duka Isra'ilawa ne na ruhaniya ba, wadanda suke na Isra'ila bisa ga jiki.

Sauran azuzuwan uku Keach ya kira:

(a) "Figures of a Jumla a Logism," wanda da shi yana nufin abin da ake fada a cikin zance, ko aka yi magana da wasu kamar a kiyayewa.

(b) "Tambayoyi," yin amfani da tambayoyi, (1) ta hanyar nuna wauta (na gaske ko zato) da fashe ta (Yohanna 3:4; 6:52); (2) ta wurin mamaki da/ko sha'awa (Farawa 17:17; Matta 21:20); (3) ta hanyar tabbatarwa (1 Korinthiyawa 9:1; 12:20-30; Ibraniyawa 2:14; Ayuba 11:7, wanda na karɓa daga Dungan); (4) ta wajen nuna wani batu, wanda wani abu ya tabbatar ko annabta game da shi (Ezekiel 8:6; Matta 11:7-9); (5) ta wajen nuna shakka (Farawa 18:12; Romawa 10:6-7); (6) ta hanyar daukaka da daukaka (Zabura 31:19; 8:4); haka kuma ta hanyar tara.

(c) "Figures na Jumla a cikin Magana." Wanne Keach ya lissafa a matsayin lamba biyar, yana bayyana (1) shakka ko shawara; (2) sadarwar bayanai; (3) tsinkaya ko nisantar ko amsa kin yarda; (4) da matuƙar baiwa sana'ar wani ta zama daidai amma ba ta dace da aikinsa ba, ko ba da izini ko ba da izinin wani abu da baki lokacin da ya haramta shi; (5) yarda da magana ko kuma iƙirari gaskata cewa daidai ne, duk da haka babu wani amfani ko fa'ida don zama wanda ya yi ta, kamar yadda, "Kana gaskata akwai Allah ɗaya, kana aikatawa da kyau;

(KARSHEN KEACH SOCALLED "SPES," TAREDA SAURAN ALAMOMIN MAGANARSA KARKASHIN ALAMAR "Makirci."

k. Tsare-tsare. An yi amfani da wannan kalma, wacce aka samo daga Tsarin Girkanci, sabanin Figures, wanda aka samo daga Futura na Latin, lokacin amfani da su azaman kalmomin laima don rufewa da bambanta nau'ikan harshe biyu na alama. Dukkan sifofin da aka ambata a baya sun kasance karkashin nau'in "Figures," kuma sun keɓe ga amfani da kalmomi a cikin jimloli, yayin da yanzu za a yi la'akari da tsarin jumlolin da kansu.

Za a lura a sama cewa a karkashin taken "lambobi" akwai wani karamin jigon "Figures na Kalma," wanda ya haɗa da kananan batutuwa "Figures na jimla a Logism" da "Siffar magana a cikin Magana." Tunda "maganganun" a fili yana nufin tattaunawa ko sadarwa ta hanyar mutane biyu ko fiye, na yau da kullun ko na yau da kullun, "Figures of a Sentence in Logism" dole ne su koma ga sadarwar mutum ɗaya kawai ("Kasuwanci") – kodayake ba ni da kamus da ke ba da kalmar "Logism". Amma wannan bambance-bambance ba ya aiki sai dai a cikin jimlolin da kansu a cikin nau'in "Tsarin".

Kalmarsa ta karshe ta samo asali ne daga tsarin Helenanci, jam'i schemata, wanda aka gabatar da mu a shafuffuka na 2 da 3. A nan ne muka koyi cewa abin da Helenawa ke kira Schema, Latins' da ake kira Futura. Amma Webster ya ce game da kalmar Ingilishi Scheme, cewa ya fito ne daga tsarin Latin, siffar rhetorical, siffa, siffar, hanya, daga tsarin Girkanci, tsari, tsarin tsarawa (wanda ke nufin Latins kuma sun karɓi kalmar tare da futura). Kuma an karɓe shi cikin Ingilishi kamar yadda yake a cikin Latin, a matsayin tsari, wanda Webster ya ayyana a matsayin "Tsarin, tsari, zane, ko zane; takamaiman [kira]. (Webster kuma ya furta cewa a cikin rhetoric an yi amfani da shi a matsayin "siffar magana," amma "marasa aiki" - ba a yi amfani da shi a yanzu a Turanci ba.)

Batun "Jigogi" (tsarin ciki da tsarin jimloli) ya mamaye kusan shafuka goma a cikin littafin Keach. Don haka abin da kawai za mu iya yi shi ne mu jera kanun batutuwan: I. Tsare-tsaren da aka samo daga Dalilai; II. Shirye-shiryen da aka karɓa daga Addjuncts da yanayi; III. Shirye-shiryen da aka karɓa daga Disparates ko abubuwa daban-daban; IV. Shirye-shiryen da aka karɓa daga Sabani, ko sabani; V. Shirye-shiryen da aka karɓa daga Comparates; VI. Shirye-shiryen da aka karɓa daga Sashen; VII. Shirye-shiryen da aka dauka daga ma'anar; VIII. Shirye-shiryen da aka karɓa daga Shaidar (mallake cikakkun shafuka biyar). ɗaya daga cikin misalin na karshe: "Titus 1:12, 'Kariyawa koyausha maƙaryata ne, mugun dabba, masu jinkirin ciki,' aya ta 13, 'Wannan shaida gaskiya ce.'" Keach ya ce game da wannan: "Akwai Oxymoron mafi kayatarwa, a cikin waɗannan kalmomin Bulus; Cretans koyausha maƙaryata ne; amma wanda ya ce wannan maƙaryaci ne; duk da haka Bulus



in har nau'in ya zama annabci, ya kamata kuma a bincika tarihi da kyau, domin mu sami dukkan gaskiyar ta bangarorin biyu.

A karshe, Dungan ya gabatar da "ILO'IN NAU'I DA yawa," dangane da tushen da aka zana su, kamar haka:

(1.) Mutane na yau da kullun. – (a) Nau'in Kristi: Adamu (Romawa 5:12-19; 1 Korinthiyawa 15:22,45); Musa (Ayyukan Manzanni 3:22-24; Kubawar Shari'a 18:15-19); Joshuwa (duba Ibraniyawa 4:8-9, da gaskiyar cewa Joshua shi ne magajin Musa nan da nan (Litafin Lissafi 27:18-20; Kubawar Shari'a 1:37-38; 31:1-3,22-23; 34:9 Joshua 1:1-7; Kuba.34:8-9); Melkisedek (Ibraniyawa 1:5-10; 7:5-10; cf. Farawa 14:18-20; Zabura 110:4); Dauda (Ayyukan Manzanni 13:32-34; Isa 9:6-7); 6;12-13; Sairus, Sarkin Farisa (Ishaya 44:28; 45:1-4) (b) Nau'in Yahuda: Ahitofel (Ayyukan Manzanni 1:16-20; Zabura 109:1; 2 Sama'ila 15:30-34; 17:23; Zabura 41:2:15, Nau'in Iliya). (Ishaya 40:3-4; Malakai 3:1; 4:5-6; Matiyu 3:1-3; 11:14; 17:10-12; Luka 1:17).

(2.) Abubuwa na yau da kullun. – (a) Macijin da ke cikin jeji (Littafin Lissafi 21:9), wani nau'in Kristi da aka daga bisa gicciye (Yohanna 3:14). (b) 'Yan raguna da aka kashe tun kafuwar duniya (Farawa 4:4, da sauransu, da sauransu) Nau'in Kristi; "Dan rago na Allah mai dauke zunubin duniya" (Yohanna 1:29; cf. Ibraniyawa 10:3).

(3.) Na al'ada cibiyoyi. – (a) Asabar, misalin hutun Kirista cikin Kristi (Matta 11:28-29), musamman madawwamiyar hutawa a sama (Ibraniyawa 10:1-4); (b) Dan ragon Idin Ketarewa (Fitowa 12), misalin Kristi, "Ketarewarmu" (1 Korinthiyawa 5:7); (c) Shekarar Jubilee, shekarar ceto mai girma daga bashi da bauta (Leviticus 25) wani nau'in aikin mai ceto ne (Luka 4:16-21); (d) Alfarwa da dukan hidimominta da al'ada, nau'in Ikilisiya da ayyukanta da albarkatai a duniya da kuma a karshe a cikin sama (Ibraniyawa 8:8-10; 12:18-29).

(4.) Ofisoshin na yau da kullun. - (a) Na Annabi, don ba da ilimin da Allah ya fada ga sauran mazaje; (b) Na Firist, don yin hadayu ga Allah don kawar da zunubin dan adam; da (c) Na Sarki, yin amfani da ikon gwamnati da kariyar da Allah ya ba wa talakawansa. A cikin tsarin mulkin Isra'ila ta da, kowannensu ya zo ofishinsa da farko da Allah ya shafe shi – a cikin Ibrananci, Almasihu: a Hellenanci, Kristi; a Turanci shafaffu. Dukan abubuwan da aka ambata a baya nau'ikan Yesu Kiristi ne, wanda ya hada dukan waɗannan mukamai a cikin kansa, kuma shi ne "Almasihu" na farko; kuma 'yan kasar Mulkinsa "Kiristoci ne". Kristi shi ne Babban Babban Firist dinmu, kuma a karfashinsa dukanmu firist ne (1 Bitrus 2:5; Ru'ya ta Yohanna 1:6; 5:10; 20:6), amma muna yin dukan kusancinmu ga Allah ta wurinsa (dubi Yahaya 16:23-24,27).\* {a karshen wannan takarda}.

Muna barin (5.) Hali na yau da kullun; (6.) Abubuwan da suka faru; da (7.) Wurare na yau da kullun, don karancin lokaci da sarari. Abubuwan da aka ambata an tattara su kuma an daidaita su da dan bambanta. Kuma sauran sifofin magana suma za a zana su ne kawai.

m. Alamomi. Kalmar ta fito ne daga sumbolon na Hellenanci, daga rana, tare da ballein, jifa, jifa da, ko jifa tare. Dungan ya nakalto ma'anar daga Webster a matsayin ma'anarsa mai gamsarwa: a matsayin "alamar wakilcin wani abu na dabi'a ko na hankali, ta hotuna ko kaddarorin abubuwa na halitta; alama, wakilci; kamar yadda zaki alama ce ta karfin hali; rago alama ce ta tawali'u ko hakuri." Dungan ya bayyana cewa, yayin da "nau'i" ko da yaushe yana wakiltar wani abu har yanzu, "alama" na iya wakiltar yanayin da ake ciki a lokacin, ko kuma yana iya dangantaka da wani abu da zai faru a nan gaba kuma ta haka ya zama annabci na rubutu.

Dungan ya rarraba alamomi da kasancewa (1) Abin banmamaki ne, kamar kurmin da Musa ya gani a Horeb da bai cinye ba, wanda ya sa wani abu na daraja da daukakar Allah na Ibrahim, Ishaku, da Yakubu ya bayyana kafin a ba shi aikin da ya fi muhimmanci kafin ya jagoranci Isra'ila daga Masar zuwa Kan'ana (Fitowa 3:2); (2) Abu, kamar yadda gurasa da 'ya'yan itacen inabi a cikin jibin Ubangiji alamu ne na jiki da jinin Kristi (Matta 26:26-28); (3) Wahayi, kamar yadda manzo Bitrus ya gani a kan soro a Yafa don ya shirya shi don zuwa Kaisariya ya yi wa'azin bishara ga Al'ummai a karon farko (Ayyukan Manzanni 10). Babban bangaren littafin

Ru'ya ta Yohanna kuma yana kwatanta alamu na wahayi da manzo Yohanna ya gani sa'ad da aka kore shi a tsibirin Batmos.

n. Misalai. Kalmar a cikin madaukakiyar ita ce daga Girkanci para, a gefe da ballein, don jefa; don haka ajiye gefe ko tare, kwatanta, kwatance: labarin da ake amfani da wani abu da ya dace da gaskiya a matsayin hanyar gabatar da tunani na dabi'a. 'Yan wasan kwaikwayo a cikin misali na gaske ne – a ma'anar zama dan adam, kuma ba su yin wani abu wanda bisa ga dabi'a ba za su iya yi ko gogewa ba. Game da wannan kishiyar "tatsuniya" ce, yayin da muke amfani da wannan kalmar a yau, inda aka danganta halayen 'yan Adam ga masu rai da marasa rai, kamar yadda yake cikin Alkalawa 9:6-21 da 2 Sarakuna 14:8-10.

A cikin mutanen da, duk da haka akwai kalilan nadi don yare na alama. Kuma a cikin nassosi muna da misalai kawai, karin magana, nau'i, da kwatanci mai suna, da tatsuniya da aka yi amfani da ita amma ba a ambaci sunanta ba - tare da misalan da ke d'auke da duk abin da muka sanya a cikin kwatanci, kwatanci, kwatanci (tsawon lokaci) - kuma tare da misali da karin magana wani lokaci ana yin musanyawa, kamar yadda aka ambata a sama karkashin "Misali," daga shafi na 16.

An ce misalan shi ne mafi tsufa kuma mafi na kowa a cikin dukkan sifofin magana. Tsohon Alkawari ya kunshi misalai da yawa. Kuma, zuwa ga Sabon Alkawari, mun sami Ubangijinmu yana kusan yin amfani da shi a koyaushe a cikin koyarwa - don bayyana gaskiya game da abin da ba a sani ba ta hanyar kwatanta da sananne, kuma a lokaci guda ya sa a tuna da shi cikin sauƙi. Amma ya yi amfani da wasu dalilai kuma a wasu lokuta.

Alal misali, in ji Matta 13:10-13, sa'ad da almajiransa suka tambaye shi dalilin da ya sa ya yi wa taron wa'azi mai girma na Mulkin Sama da misalai, ya ba da dalilai guda biyu: a zahiri ya ce (a) cewa ban da kwatanta gaskiya da kuma kwantar da hankali kamar yadda za ta yi wa almajiransa waƙanda za su nemi bayani idan ma'anar ba ta bayyana a gare su ba, waƙanda ba su da sha'awar ta ga gaskiyar (b) karba da bibiyarsa, in ba kiyayya da sauraren wani abu da za a yi masa ba, da kuma amfani da shi, kamar yadda ya faru da mabanbanta a wancan lokacin.

Har ila yau, a cikin kwatancin gonar inabin (Matta 21: 33-46; Markus 12: 1-12; Luka 20: 9-19), wanda aka yi magana a ranar Talata na makon gicciye a kan babban firist da Farisawa waƙanda za su yi mutuwarasa, ya tsara shi har ya gabatar da gaskiyar cewa sun yarda kafin su ga an yi nufin kansu a karni na farko a cikin Sarki Dauda kamar yadda Natan ya yi. Bathsheba (2 Sama'ila 12) kuma kamar yadda Ubangijinmu ya riga ya yi a cikin labarinsa na "Basamariye nagari" don amsa wa lauya (Luka 10:25-37).

### III. KAMMALAWA.

An ce Tsohon Alkawali Sabon Alkawari Boye ne, kuma Sabon Alkawari tsohon alkawari ne da aka saukar, wanda ya bayyana yayin da aka bincika duka biyun a hankali. Wannan ya sa nazarin nau'ukan Tsohon Alkawari da Sabon Alkawari Antitypes yana da mahimmanci musamman ga fahimtar abin da manzo Bulus ya kira "matuƙar madawwamiyar wadda [Allah] ya nufa cikin Yesu Kristi Ubangijinmu." (Afisawa 3:11), kuma wanda ya yi maganar kansa a matsayin "yana shelar karshe tun daga farko." (Ishaya 46:10).

Kuma, idan muka bar kalmar "ma'anar" ta tsaya ga duk nau'ikan magana da ke da alaƙa, suna wadatar da ita sosai kuma suna kawata shi. kuma babu wani littafi da ya wuce Littafi Mai Tsarki a wannan batun.

Idan wannan takarda, a mafi yawan ɓangaren zayyana larura, ya kamata ta ba da gudummawa ga fahimtar kowane mai karatu a cikin abubuwan da aka ambata, marubucin zai sami lada mai yawa don koƙarinsa, baya ga ya ji daɗi sosai kuma ya amfana da kwatankwacin kwas na wartsakewa da kansa. Na yi farin cikin gabatar da ni ga Benjamin Keach da babban aikinsa na karni uku da suka gabata.

\*Ta wurin wannan alama, mu ma "sarakuna ne" (dubi 2 Timothawus 2:12; Ru'ya ta Yohanna 1:5-6; 5:10; 20:4-6; 22:5), a karkashinsa wanda yake "SARKIN SARAƘUNA DA UBANGIJIN UBANGIJII"

(Wahayin Yahaya 19:11-16). Kuma Manzanni, "a cikinsabuntawasa'ad da Dan Mutum zai zauna a kan kursiyin daukarsa [zamanin Kirista na yanzu]," an gaya wa Kristi cewa, "Za ku zauna a kan kursiyai goma sha biyu, kuna shari'a ga kabilu goma sha biyu na Isra'ila [na ruhaniya]" (Matta 19:28).