

Kitabu cha Danieli - Nambari ya Kwanza

Ulai na Hiddekel

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“Watumishi wa injili na watu walitangaza kwamba unabii wa Danieli na Ufunuo ulikuwa mafumbo yasiyoweza kueleweka. Lakini Kristo aliwaelekeza wanafunzi wake kwa maneno ya nabii Danieli kuhusu matukio yatakatotekea katika siku zao, akasema, ‘Asomaye na afahamu.’ Mathayo 24:15. Na dai kwamba Ufunuo ni fumbo lisilopaswa kueleweka linapingwa na jina lenyewe la kitabu hicho: ‘Ufunuo wa Yesu Kristo aliopewa na Mungu, awaonyeshe watumishi wake mambo ambayo hayana budi kuwako upesi.... Heri asomaye na wao wayasikiao maneno ya unabii huu, na kuyashika yaliyoandikwa humo; kwa maana wakati umekaribia.’ Ufunuo 1:1–3.

“Mtume asema: ‘Amebarikiwa asomaye’—wako wale wasioweza kusoma; baraka si yao. ‘Na wale wasikiao’—wako pia baadhi ambao hukataa kusikia lolote kuhusu unabii; baraka si ya kundi hilo. ‘Na kuyashika yaliyoandikwa humo’—wengi hukataa kutii maonyo na maelekezo yaliyomo katika Ufunuo. Hakuna hata mmoja wa hawa awezaye kudai baraka iliyoahidiwa. Wote wanaodhihaki mada za unabii, na kucheka kwa mzaha alama zilizotolewa hapa kwa uzito mkuu, wote wanaokataa kurekebisha maisha yao na kujiandaa kwa kuja kwake Mwana wa Adamu, hawatabarikiwa.

“Ngokubheka ubufakazi boKuphefumulelwa, abantu bangalokotha kanjani ukufundisa ukuthi iSambulo siyimfihlakalo, engaphezu kokufinyeleleka ekuqondeni komuntu na? Siyimfihlakalo eyambuliweyo, incwadi evuliweyo. Ukutadishwa kweSambulo kuqondisa ingqondo eziprofethweni zikaDanilyeli, futhi kokubili kunikeza imfundo ebaluleke kakhulu, eyanikezwa uNkulunkulu abantu, mayelana nezehlakalo ezizokwenzeka ekupheleni komlando waleli zwe.” The Great Controversy, 340.

“Kusoma Ufunuo huelekeza akili kwa unabii wa Danieli.” Baadhi ya watu huona unabii ndani ya kitabu cha Danieli pekee. Lakini Danieli anawasilisha mistari miwili ya kweli, na kweli zinazowakilisha unabii wake ni sura sita za mwisho za kitabu chake. Sura sita za kwanza zinawasilisha unabii wa kielelezo, ambao, kwa kiasi kikubwa, bado haujatambuliwa. Kabla hatujazingatia sura sita za kwanza za Danieli, tutaeleza kwa nini kwa hakika zipo unabii mbili tu zinazowakilishwa katika sura sita za mwisho za Danieli. Dada White anaonyesha unabii hizo mbili kwa kurejelea mito miwili mikubwa ya Shinari. Tunapokubali ishara anazoweka mbele yetu, tunapata ufunguo wa kuona unabii mbili, na mbili tu, katika sura sita za mwisho za Danieli.

“Chiedza chakagamuchirwa naDhanieri kubva kuna Mwari chakapiwa zvikurukuru nokuda kwemazuva okupedzisira aya. Zviratidzo zvaakaona pamahombekombe eUlai neHidhekeri, nzizi huru dzeShinari, zvino zvava kuzadiswa, uye zviitiko zvole zvakaporofitwa zvichakurumidza kuitika.” Testimonies to Ministers, 112.

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Mugore rechitatu rokutonga kwamambo Bherishazari, chiratidzo chakaonekwa kwandiri, ini Dhanieri, shure kwechakaonekwa kwandiri pakutanga. Zvino ndakaona muchiratidzo; uye zvakaitika, pandakanga ndichiona, kuti ndakanga ndiri paShushani mumuzinda, uri mudunhu reEramu; uye ndakaona muchiratidzo, ndiri parwizi rweUrai. Dhanieri 8:1, 2.

Apo tatibwe nga nkatore parafosi kuchokera mu Testimonies to Ministers, pamene Mlongo White anatchula “Ulai ndi Hiddekel” ndipo anawatcha “mitsinje ikuluikulu ya Shinar,” tinali kugawanagawana parafosi imeneyo ndi imodzi mwa ndemanga zofunika kwambiri pa phunziro la mabuku a Danieli ndi Chivumbulutso m’zolemba za Mlongo White. M’ndime imeneyo iye akunena kuti, “Pafunika kuphunzira Mawu a Mulungu mozama kwambiri; makamaka Danieli ndi Chivumbulutso ziyenera kupatsidwa chisamaliro monga sichinachitikepo kale m’mbiri ya ntchito yathu.”

Kana tikanyatsoongorora ndima mbiri dzokutanga dzatichangobva kutora muDanieri chitsauko 8, dzinopa uchapupu huviri hwomukati pamusoro pechokwadi chinowananzosiiwa chisina kucherechedzwa. Danieri anoti, “mugore rechitatu ra” Bherishazari “chiratidzo chakaonekwa kwandiri.” Zvino anowedzera achiti, “shure kweicho chakaonekwa kwandiri pakutanga.” Ndima iyi inogona kunzwisiswa nenzira mbiri, uye nenzira ipi neipi mhedziso yacho inobuda yakafanana.

Ngirozi Gabrieli ndiye aliyemletea Danieli nuru ya kiunabii, kama alivyowafanyia manabii wote, kwa maana alikuwa amechukua mahali pa Shetani kama mbeba-nuru wa mbinguni. Hili linamaanisha kwamba kila kanuni ya kiunabii iliyo katika Maandiko iliongozwa na Gabrieli. Iwe Danieli aliielewa au la, katika aya ya kwanza ya sura ya nane, si kwamba tu anatambua uchunguzi muhimu wa kiunabii, bali pia anatoa mashahidi wawili wa uchunguzi huo muhimu wa kiunabii katika aya hiyo. Kile alichokiandika Danieli katika aya ya kwanza ni kwamba alikuwa amepokea maono kabla ya maono aliyopokea kando ya mto Ulai. Maono ya kando ya mto Ulai yalikuja katika mwaka wa tatu wa Belshaza. Maono yalivyotangulia maono ya kando ya mto Ulai yalikuja katika mwaka wa kwanza wa Belshaza.

Mugore rokutanga raBherishazari, mambo weBhabhironi, Dhanyeri akarota hope, nezviratidzo zvomusoro make ari pamubhedha wake; ipapo akanyora hope dzacho, akataura pfupiso yezvinhu izvozvo. Dhanyeri 7:1.

Mundima rekutanga rechitsauko chechisere, Danieri ari kuratidza kuti akawanawo chiratidzo mugore rokutanga raBherishazari, nokuti anoti, “shure cheicho chakandioneka pakutanga.” Ko chiratidzo cheUlai chakaonekwa shure kwechiratidzo chegore rokutanga raBherishazari here, kana kuti chiratidzo chakaonekwa shure kwechokutanga chezviratidzo zviviri zvinofambirana? Mhinduro ipi neipi yakarurama. Chiratidzo cherwizi rweUlai ndicho chiratidzo chimwe chete nechiratidzo chechitsauko chechinomwe. Gabhurieri ari kushandisa musimboti wouprofita wokuti “dzokorora uwedzere,” uye panguva imwe cheteyo mutemo wokuti chinhu chinosisimbiswa neuchapupu hwevaviri. Zviratidzo zvole zviriviri zvinobata ushe hwoumambo hweuprofita hweBhaibheri.

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පසුබිම තුළ ඒවා උද්දීපනය කර ඉදිරිපත් කරයි. අට වන අධියායයේ දර්ශනය, එම රාජීයයන්ම දවේයන්වහන්සේගේ ශුද්ධස්ථාන සේවයේ සංකේතයන් මගින් නිරූපණය කරයි; එහෙත්, ශුද්ධස්ථාන සේවයේ සෑම සංකේතයක්ම වියාජ නමස්කාරයක් නිරූපණය කිරීම සඳහා භිනාමනාම විකෘති කර ඇත. දානියලේ අටවන අධියායය, සත් වන අධියායයේ දර්ශනයේම එම රාජීයයන් නිරූපණය කරයි; නමුත් එය එම රාජීයයන් ඒවායේ ආගමික පසුබිම තුළ ස්ථානගත කරයි.

Chiratidzo cheUlai chiri muna Danieri chitsauko 8 chinodzokorora uye chinokudziridza chiratidzo chechitsauko 7. Chitsauko 7 chinoratidza divi rehurumende rehumambo hwezviporofita zveBhaibheri, uye chitsauko 8 chinoratidza divi rechitendero rehumambo hwezviporofita zveBhaibheri. Kana izvi zvazivikanwa, zvino zvinobva zvanzwisika kuti zvitsauko 7 na8 chiratidzo chimwe chete. Chitsauko 9 ndipo panouya Gabhurieri kuzopa tsananguro yechinhu chenguva muchiratidzo chechitsauko 8. Naizvozvo, chiratidzo cheUlai chinomirira zvitsauko 7, 8, na9 zvebhuku raDanieri. Rwizi Hidhekeri runobva rwasumwa muchitsauko 10.

Pagore rechitatu cha matatu cha Koreshi mambo wa Uajemi, jambo moja lilifunuliwa kwa Danieli, ambaye jina lake liliitwa Belteshaza; nalo jambo hilo lilikuwa la kweli, lakini wakati uliowekwa ulikuwa mrefu; naye akalifahamu jambo hilo, akapata ufahamu wa maono. Katika siku hizo mimi Danieli nalikuwa nikiomboleza majuma matatu kamili. Sikula mkate wa kupendeza, wala nyama wala divai havikuingia kinywani mwangu, wala sikujipaka mafuta kabisa, hata majuma matatu kamili yakatimia. Na siku ya ishirini na nne ya mwezi wa kwanza, nilipokuwa kando ya ule mto mkuu, ndio Hidekeli. Danieli 10:1-4.

Chiratidzo cherwizi rweHidhekeri chinounza nhoroondo yechiprofita yemambo wokumusoro. Chinotanga nekuputsika kweumambo hwaAlekisanda Mukuru, chigozivisa kuyerera nokudzokera shure kwenhoroondo yakatevera umo pakupedzisira vanopikisana vaviri chete vanosara kubva mukupararira kweumambo hwakanga huri hwaAlekisanda Mukuru, ari mambo wokumaodzanyemba chaiye achipesana namambo wokumusoro chaiye. Pakupedzisira chinovika panhoroondo youpapa, uyo zvino anova mambo wokumusoro womweya, uyo pamagumo echitsauko chegumi nerimwe anosvika kumagumo ake, Mikaeri anomuka, uye nguva yokuedzwa kwavanhu inovharwa. Muchidimbu chakareruka ndechokuti chiratidzo cherwizi rweUrai ndicho chiratidzo chomukati chetsvene yaMwari nehondo Yake, uye rwizi rweHidhekeri ndirwo chiratidzo chokunze chomuvengi waMwari nowavanhu Vake mukati menhoroondo imwe cheteyo. Chiri kushandisa nheyo imwe chete inowanikwa mumakereke manomwe nezvisimbiso zvinomwe zveZvakazarurwa.

“Vachungaji wengi hawafanyi jitihada zozote kueleza Ufunuo. Huiita kuwa ni kitabu kisicho na faida kwa kujifunza. Hukiona kuwa ni kitabu kilichofungwa muhuri, kwa sababu kina kumbukumbu ya vielelezo na alama. Lakini jina lenyewe walilopewa, ‘Ufunuo,’ linakanusha dhana hiyo. Ufunuo ni kitabu kilichofungwa muhuri, lakini pia ni kitabu kilichofunguliwa. Kinaandika matukio ya ajabu yatakayopata kutukia katika siku za mwisho za historia ya dunia hii. Mafundisho ya kitabu hiki ni bayana, si ya fumbo wala yasiyoeleweka. Ndani yake mstari huohuo wa unabii unachukuliwa kama ilivyo katika Danieli. Unabii mwingine Mungu ameurudia, akionyesha kwa njia hiyo kwamba ni lazima upewe umuhimu. Bwana harudii

mambo yasiyo ya maana kubwa.” Manuscript Releases, volume 8, 413.

Harin da tarihin ciki da na waje da aka wakilta a cikin littafin Daniyel ne aka ci gaba da dauka a cikin littafin Ru'ya ta Yohanna. Ban da hasken annabci da ake samarwa daga waɗannan wahayi biyu, akwai kuma tabbaci na hanyar fassarar Littafi Mai Tsarki da William Miller ya runguma, sannan daga baya Future for America. Idan aka yi la'akari da su yadda ya dace, littafin Daniyel, haka kuma littafin Ru'ya ta Yohanna, cikakkun ma'adanai ne na zinariya domin tabbatar da ka'idodin fassarar annabci waɗanda Littafi Mai Tsarki da kansa yake bayyana a cikinsa.

Ulai seyemukati wenyaya uye Hidhekeri iri yekunze, zvinomiririrawo zviporofita zviviri zvaifanira kuzarurwa pa“nguwa yokuguma.” Ulai yakazarurwa pa“nguwa yokuguma” muna 1798, uye Hidhekeri yakazarurwa pa“nguwa yokuguma” muna 1989, apo, sezvinotsanangurwa muna Danieri chitsauko 11, ndima 40, nyika dzaimiririra yaimbova Soviet Union dzakakukurwa neupapa neUnited States.

Kana zvinhu izvi zvangozivikanwa, zvinobva zvazivikanwawo kuti zviratidzo zviviri izvi muchokwadi chiratidzo chimwe chete, sezvakanogitawo nhorooondo yechiprofita yemakereke manomwe nezvisimbiso zvinomwe zvichimiririra nhorooondo imwe chete yechiprofita. Zviratidzo zviviri izvi zvino zvinova nzira yakashandiswa naIshe mukufamba kwakapfuura kwemutumwa wokutanga, uye iyo Ishe yaachashandisa mukufamba kwazvino nokweramangwana kwemutumwa wechitatu, kuti ibudise nzira yokuedzwa sezvakaraidzwa muna Danieri chitsauko 12, ndima 9 ne10.

“Na akati, Enda hako, Danieri; nokuti mashoko aya akavharwa uye akasimbiswa nechisimbiso kusvikira panguva yokuguma. Vazhinji vachacheneswa, vachenurwe, uye vayedzwe; asi vakai pa vachaita zvakaipa; uye hakuna kana mumwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa.” Danieri 12:9, 10.

Somuenzaniso wokwembulwa kweHidekeli ngowe-1989, cabangela lokho okuphawulwe ngukuphefumulelwa.

“Mu Bhuku ra Zvakazarurwa ndimo munosangana mabhuku ose eBhaibheri uye ndimo maanoperera. Pano pane kuwedzedzwa kwebhuku raDanieri. Rimwe chiporofita; rimwe zvakazarurwa. Bhuku rakanga rakaiswa chisimbiso harisi Zvakazarurwa, asi chikamu ichocho chechiporofita chaDanieri chine chokuita namazuva okupedzisira. Ngirozi yakarayira ichiti, ‘Asi iwe, iwe Danieri, vharira mashoko, unamate chisimbiso pabhuku, kusvikira panguva yokuguma.’ Danieri 12:4.” Mabasa avaApostora, 585.

Ulai na Hiddekel zonse zikukhudzana ndi masiku otsiriza, koma Chiadiventi changokhala chokonzeka kuvomereza kuti 1798 unali “nthawi ya mapeto” ya Danieli, pamene buku lake linali lotsegulidwa chisindikizo chake. Komabe, gawo la uneneri “lokhudzana ndi masiku otsiriza” molondola kwambiri ndi mavesi asanu ndi limodzi otsiriza a chaputala khumi ndi chimodzi cha Danieli, pakuti mavesi amenewo amatha ndi Mikaeli kuyimilira pamene nthawi ya kuyesedwa kwa anthu itsekedwa.

Chiratidzo cherutongo, sezvachinoratidzwa muna Danieri zvitsauko zvinomwe, zvisere, nezvipfumbamwe, chakanga chakasimbiswa kusvikira ku“nguva yokuguma” muna 1798. Chiedza (chakabudiswa nechiratidzo cheUlai, icho chakazosunungurwa) chaiva kuziviswa kwokuvhurwa kworutongo rwokuferefeta, kwete kupera kworutongo. Chiedza chakasanungurwa nechiratidzo cheHidhekeri chinoratidza kupera kworutongo rwokuferefeta, uye ndichowo chikamu chiri muna Danieri chine “mugove wouprofita une chokuita namazuva okupedzisira.”

Ukufunqulwa uphawu ngo-1798 kwamemezela ukuvulwa kokwahlulela kophenyu. Ukufunqulwa uphawu ngo-1989 kwamemezela ukusondela kokuphela kokwahlulela kophenyu. Isiginesha sika-Alfa no-Omega sibonakala kalula encwadini kaDaniyeli, kodwa kuphela uma wazi ukuthi siyini, futhi uzimisele ukusifuna.

Pashure pokutongwa kunovharwa muna Danieri chitsauko 11, ndima 45, chisimbiso chaArfa naOmega chinonyorwa. Kutanga kwaDanieri kunoratidza chaizvo kwainogumira. Kunotanga nehondo chaiyo pakati peBhabhironi chaiyo neIsraeri chaiyo, uye Bhabhironi chaiyo inokunda.

Mugore rechitatu rokutonga kwaJehoyakimi mambo weJudha, Nebhukadhinezari mambo weBhabhironi akasvika kuJerusarema, akarikomba. Ishe akapa Jehoyakimi mambo weJudha muruoko rwake, pamwe chete nechimwe chikamu chemidziyo yeimba yaMwari; iyo yaakatakura akaenda nayo kunyika yeShinari, kuimba yamwari wake; uye akaisa midziyo iyo muimba yehupfumi yamwari wake. Danieri 1:1, 2.

Muna Dhanieri chitsauko chegumi nerimwe, ndima yemakumi mana neshanu, hondo yomweya iri pakati peBhabhironi romweya, rinomiririrwa na“Mambo wokumusoro,” neIsraeri yomweya, inomiririrwa ne“gomo dzvene rinobwinya,” inosvika pakuguma, uye Israeri yomweya inokunda Bhabhironi romweya.

Uye achadzika matende eimba yake youmambo pakati pamakungwa pagomo dzvene rinobwinya; asi iye achasvika kumagumo ake, uye hakuna angamubatsira. Uye nenguva iyo Mikaeri achasimuka, muchinda mukuru anomiririra vana vavanhu vako; uye kuchava nenguva yokutambudzika, isina kumbovapo kubva pakuvambwa kwerudzi kusvikira panguva iyo; uye nenguva iyo vanhu vako vachaponeswa, mumwe nomumwe anowanikwa akanyorwa mubhuku. Danieli 11:45; 12:1.

Mabhuku a Danieri na Zvakazarurwa ibhuku rimwe chete:

“Mabhuku aDhanieri neChakazarurwa chinhu chimwe. Rimwe chiporofita, rimwe zaruriro; rimwe bhuku rakaiswa chisimbiso, rimwe bhuku rakazarurwa. Johani akanzwa zvakavanzika zvakataurwa nemabhanan’ana, asi akarairwa kuti arege kuzvinyora.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Mabhuku maviri aya, ari bhuku rimwe chete, ndiwo onyanzvi hwakakwirira zvikuru hwedzidziso yechiporofita yengirozi Gabhurieri. Ndinonyora izvi ndichinyatsoziva kwazvo kuti izvo Gabhurieri zvaakapa kuna Danieri naJohani zvakabva kuna Jesu, iye akazvigamuchira kubva kuna Baba. Chinangwa changu hachisi chokukudza Gabhurieri, asi chokukudza zaruriro yakadzama yezviratidzo zviru mumabhuku ose ari maviri, yokuti Arufa naOmega vakagadzira sei mitemo

yechiporofita yokududzira Bhaibheri yaifanira kumiririrwa mukati memabhuku aya ari maviri, kana tichida kuona.

Ndinokuyeuchidzai kuti, panguva ino, chinangwa changu nefungidziro yangu hachisi chokupa dudziro yezviporofita zviviri zvenzizi dzeUlai neHidhekelu. Chinangwa changu nefungidziro yangu ndezvokubata nezviporofita zviru muzvitsauko zvitanzhatu zvokutanga zvebhuku raDanieri. Ndiri kungosimbisa nyaya yokuti mabhuku aDanieri naZvakazarurwa ndiwo, zvimwe, mabhuku akavakwa zvakadzama zvikuru muShoko raMwari. Anoburitsa shoko rechiporofita, panguva imwe chetewo achizivisa chimiro chaMwari, uyezve achitsanangura mitemo chaiyo inofanira kushandiswa kana munhu achida kuziva zviporofita, uyewo kuziva Iye akaisa pachena zviporofita izvozvo.

Mumwe muenzaniso unorondedzera kudzika kwakadzama kwemabhuku aya kuratidzirwa kunoitwa naDhanieri kwe“nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu. Chiporofita che“nguva nomwe” chaiva uye chiri “ibwe rokugumbusa” kuvanhu vaMwari, zvose muIsraeri yekare, mukufamba kweMillerite kwemutumwa wokutanga, uyewo mukufamba kwazvino neramangwana kwemutumwa wechitatu. “Ibwe rokugumbusa”, maererano nedudziro yakapfava, chinhu chausingaoni, kunyange hazvo chiri pachena ipapo. Naizvozvo, kana wangoziva “nguva nomwe” mubhuku raDhanieri, unoona kuti dziripo pachena, asi unoonawo kuti dzakavanzirwa avo vanosarudza kusaona.

ارنگ تيامن كيا ان هكر هدى شوپ رپ روطى وحنى هب ىئو ىتو ىم رظن ىل هك وك زى چ ىس ك
كيا ى. اتكس اج ىن ىومس ىم لوان زى گنا م عم ىناسنا ىسك ىس ج ىه زى چ ىس ىا ى؛ ىه لامك
من ان اهك ركوهٹ وج ىا ىامن لكلا ب ىل ىك صخش سا ر، ىه دوجوم نامو مو كنوىك، ىه راكه اش
مو ىوگ ى. ىه ىترك باختنا اك ىه ىن اهك ركوهٹ وج ىه نكمم ان ان هكى د ىل ىك ن انكىل، ىه چ
ىه اتاپ ماجنا ىس جازتم ىك ىمولا روا تىناسنا ىه ىه “هدى شوپ ىم رظن ىل هك”

Ndinotaura chirevo ichocho, nokuti panguva ino ndinoda kuti tizviyeuchidze kuti mukati meAdventism mune dzidziso yeKaturike, angangoita kubvira pakabudiswa Questions on Doctrine muna 1957, uye yakasimudzirawo musoro wayo usina kururama mukati mebato iri rechokwadi chiripo reFuture for America. Pfungwa yacho ndeyekuti Kristu, pakuzvarwa kwake mumuviri, haana kutora nyama yaakagara nhaka kubva kuna Maria. Chokwadi, avo vanotsigira dzidziso iyi havaitauri nenzira iyoyo, asi kunyange zvakadaro ndizvo chaizvo zvavanodzidzisa. Ndinoiidza kuti dzidziso yeKaturike, nokuti hwaro hwekuti nyama yaKristu yakanga yakachena sezvakanga zvakaita nyama yaAdamu asati atadza, ihwo humbowo hwaSatani chaihwo hunoshandiswa nechechi yeKaturike mudzidziso yavo yeinonzi “immaculate conception.” Uye kana usingazivi dzidziso yechihedheni ye“immaculate conception,” inodzidzisa kuti nyama yaKristu yakaitwa nenzira inoshamisira sezvakanga zvakaita hunhu hwaAdamu hwepasi asati iye naEvha vatadza, kana kuti, sezvazvinotaurwa, Kristu akanga aine hunhu hwaAdamu hwekusati kwawa, husina chivi. Inodzidzisawo kuti Maria pachake akapiwa nenzira yechishamisira hunhu hwenyama husina kuwa hwaAdamu asati atadza, kuti ave mudziyo wakakwana woMweya Mutsvene kuti aumbe mwana Jesu mumuviri wake wakakwana.

Chokwadichu, aachurang Adventism-o aro Jesu ni be-en ba-giminni gimin apsan skie ra-aniko ra-chakgiparang Mary baksa maidakgipa aiao in mangipa kamko mesokja, indiba ua apsan Catholic skie ra-aniko skina gita Sister White-ni kattarangko aro Bible-ko ong-ja gita pilakpil ong-atna krenga. Anga maini gimin da-o Daniel ki-tapni chanchianiko watataha aro uamangoni pil-angaha? Unikode anga iako agangen.

Chimiro chinoshamisa uye magadzirirwo aDanieri neZvakazarurwa zvakazadzikiswa nokubatana kwehunhu neUhumwari. Jesu ndiye Shoko raMwari, uye Bhaibheri iShoko raMwari. Uhumwari nehupenyu hwevanhu zvaJesu zvinomirirwa zvizere muBhaibheri. Mashoko arimo ndeeUhumwari uye ane simba rokusika rinogona kushandura mwoyo nendangariro. Mashoko iwayo ndiwo simba rimwe chetero rakaunza zvinhu zvose pakuvapo. Asi vanhu vava vakasarudzwa naMwari kuti vave midziyo Yake mukunyora Bhaibheri, vose vakanga vari vatadzi. Rutivi rwevanhu rwomubatanidzwa urwu runomirirwa navanhu vakawa. Bhaibheri mubatanidzwa wevanhu neUhumwari, uye vaprofita vakanga vari vatadzi, sezvazvakaita vana vose vaAdhamu. Kristu haana kutongotadza pakufunga, pashoko, kana pamabasa. Asi akatora nyama yaMariya mushure memakore zviuru zvina okuderera. Dai akanga zvechokwadi akatora hunhu hwenyama hwakaderera hwaAdhamu Adhamu asati atadza, zvaizoreva kuti munyori mumwe nomumwe weBhaibheri aizofanirawo kunge akanga asina chivi.

“kuhishwa hadharani kwa siri” kwa “majira saba” katika kitabu cha Danieli kulitimizwa, si kwa maneno ambayo Danieli aliyaandika tu, bali pia kwa wanadamu walioanguka waliolitafsiri Biblia ya King James. Wanadamu walioanguka walikigusa kitabu cha Danieli mara mbili, na yale yaliyotimizwa yasingewezekana kwa mwanadamu yeyote kuyafanya bila uangalizi wa Mungu wa kimajaliwa wa kimungu.

M'nkhani yedu yotsatira tidzayamba kusonyeza mmene Umulungu ndi umunthu zinabisira “nyengo zisanu ndi ziwiri” za Levitiko 26 poyera m'buku la Danieli, pakuti Mulungu anazidziwa kale, ndipo ngakhale anazikonza motero, kuti zikhale “mwala wokhumudwitsa” woyesera kwa onse a m'gulu la mngelo woyamba, ndiponso kwa onse a m'gulu la mngelo wachitatu.

“Chiedza chakagamuchirwa naDhanieri kubva kuna Mwari chakapiwa zvikurukuru nokuda kwamazuva ano okupedzisira. Zviratidzo zvaakaona pamahombekombe eUlai neHidhekeri, nzizi huru dzeShinari, zvino zvava mukuzadzikiswa, uye zviitiko zvose zvakaporofitwa zvichakurumidza kuitika.” Testimonies to Ministers, 112.