

# Bhuku ra Danieri - Nomboro nhanhatu

*Yehoyakimu*

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Amabhuku kaDanyela neSambulo ayincwadi yinye, ngomqondo ofanayo nokuthi iBhayibheli liyincwadi eyodwa, elakhiwa iTestamente Elidala neTestamente Elisha.

“Jesu upenyu, rufu, nokumuka kwake kuvakafa, semwana waMwari, hazvigoni kuratidzwa zvakazara pasina humbowo huri muTestamende Yekare. Kristu anoratidzwa muTestamende Yekare zvakajeka sezvaanoitwa muTestamende Itsva. Imwe inopupura nezveMuponesi achauya, nepo imwe ichipupura nezveMuponesi akatouya nenzira yakafanotaurwa navaporofita. Kuti munhu akosheshe urongwa hwerudzikinuro, Magwaro eTestamende Yekare anofanira kunzwiswa zvakadzama chose. Ndicho chiedza chakabwinyiswa chinobva munguva yeuporofita yakapfuura chinoratidza upenyu hwaKristu nedzidziso dzeTestamende Itsva nokujeka nokunaka. Zvishamiso zvaJesu humbowo hweumwari hwake; asi humbowo hwakasimba kupfuura hwose hwokuti ndiye Mudzikinuri wenyika hunowanikwa muuporofita hweTestamende Yekare kana hwaenzaniswa nenhorooondo yeTestamende Itsva. Jesu akati kuvaJudha, ‘Nzverai Magwaro; nokuti maari munofunga kuti mune upenyu husingaperi, uye iwo ndiwo anopupura pamusoro pangu.’ Panguva iyoyo kwakanga kusina rimwe gwaro raivapo kunze kweTestamende Yekare; saka murayiro woMuponesi wakajeka.” Spirit of Prophecy, vhoriyamu 3, 211.

Ushahidi wenye nguvu zaidi kuhusu Kristo ni nani na ni nini, huonekana wakati unabii wa Agano la Kale unapolinganishwa na utimilifu wa unabii huo katika historia ya Agano Jipya. Vivyo hivyo ndivyo ilivyo kuhusu uhusiano wa vitabu vya Danieli na Ufunuo.

“Mu Chivumbulutso ndi momwe mabuku onse a m’Baibulo amakumanira ndi kutha. Apa pali chomaliza chokwaniritsa cha buku la Danieli. Limodzi ndi uneneri; lina ndi chivumbulutso.” Acts of the Apostles, 585.

Izwi rokuti “complement” rinoreva kuunza pakukwana. Kuzadziwa kwezviporofita zveTestamende Yekare ndiko kwaiva “uchapupu” “hwakasimba zvikuru” hwe“huMwari” hwaKristu. Uchapupu hwakasimba zvikuru hwehumwari hwezviporofita zviru mubhuku raDanieri ndiko kuzadziwa kwezviporofita izvozvo sezvazvinomiririrwa mubhuku raZvakazarurwa. Zviporofita zviru muna Danieri zvinoenderera mberi mubhuku raZvakazarurwa, uye zvinounzwa pakukwana mumazuva okupedzisira, apo Zvakazarurwa zvaJesu Kristu zvinosunungurwa pachisimbiso.

“Chakafukidzwa ibhuku rakavharwa nechisimbiso, asiwo ibhuku rakazarurwa. Rinonyora zviitiko zvinoshamisa zvichazoitika mumazuva okupedzisira enhoroondo yenyika ino. Dzidziso dzebuku iri dzakajeka uye dzine mughanhu waro, hadzisi dzechakavanzika kana dzisinganzwisiki. Mariri munotorwazve mutsetse mumwe chete wouporofita sezvakaitwa muna Danieri. Zvimwe zviporofita Mwari akazvidzokorora, nokudaro achiratidza kuti

zvinofanira kupiwa kukosha. Ishe havadzokorori zvinhu zvisina kukosha kukuru.” Manuscript Releases, vhoriyamu 9, 8.

Mugore rechitatu rokutonga kwaJehoyakimu mambo waJudha, Nebhukadhinezari mambo weBhabhironi wakasvika kuJerusarema akarikomba. Danieri 1:1.

Ndima yekutanga yebhuku raDanieri ine hupfumi hwakawanda hweruzivo rwechiporofita kana ichitarisiswa nemazvo. Tichatanga kufunga kwedu naJehoyakimu.

Jehoiakim ndiye aliyekuwa wa kwanza kati ya wafalme watatu wa mwisho wa Yuda. Kwa hiyo, yeye anawakilisha ujumbe wa malaika wa kwanza. Mwanawe, Jehoiakini, ambaye pia alijulikana kama Yekonia au Konia, aliuwakilisha ujumbe wa malaika wa pili. Baada ya Jehoiakini alifuata Sedekia, wa mwisho kati ya hao wafalme watatu wa mwisho wa Yuda. Sedekia anawakilisha ujumbe wa malaika wa tatu. Kuna mashahidi kadhaa wa kinabii wanaothibitisha kwamba Jehoiakim ni ishara ya ujumbe wa malaika wa kwanza. Ni muhimu kuelewa uthibitisho huu, kwa maana unabainisha kwamba aya ya kwanza ya sura ya kwanza ya Danieli inautambulisha ujumbe wa malaika wa kwanza, na ukweli huo ni nanga inayoweza sura ya kwanza kueleweka kama ujumbe wa malaika wa kwanza wa Ufunuo kumi na nne. Tutaanza katika Mambo ya Nyakati ya Pili.

Nalabo bonse abo bapona ku lupanga, aababweze ku Babuloni; kandi baali babombi kuli ena ne ku bana bakwe okutuukira ku bufuzi bw’obwakabaka bwa Buperesiya: okusobozesa ekigambo kya Mukama ekyayogerwa mu kamwa ka Yeremiya okutuukirira, okutuusa ensi lwe yasanyukira ssabbiiti zaayo: kubanga ebbanga lyonna bwe yabeeranga nga nsiko, yakuumanga ssabbiiti, okutuukiriza emyaka nsanvu mu kkumi. 2 Ebyomumirembe 36:20, 21.

Kutapwa muBhabhironi kwamakore makumi manomwe kwakaitirwa kuti nyika inakirwe nemaSabata ayo akanga asina kuzadzikiswa maererano naRevhitiko makumi maviri neshanu. Makore makumi manomwe emaSabata anoita makore mazana mana namakumi mapfumbamwe, ayo Israeri yekare yakanga yasiya kuteerera murayiro waRevhitiko makumi maviri neshanu. Makore mazana mana namakumi mapfumbamwe okupandukira akatangira makore makumi manomwe okutapwa. Pakupera kwamakore mazana mana namakumi mapfumbamwe, madzimambo matatu aizoiswa pasi paNebhukadhinezari.

Mukupera kwemakore makumi manomwe okutapwa, Ishe vakasimudza Sirasi, uyo akanga ari wokutanga pamadzimambo matatu aizoisa chirevo chokuti Israeri aigona kudzoka nokuvakazve Jerusarema. Atashasta akanga ari wechitatu pamadzimambo iwayo matatu, uye akaita chirevo chechitatu muna 457 BC. Chirevo chechitatu chakatanga makore ane zviuru zviviri namazana matatu aDhanieri chitsauko 8, ndima 14. Muna 1798, kuguma kwokutanga kwehasha kwakaguma, bhuku raDhanieri rakazarurwa, uye wokutanga pavatumwa vatatu akasvika. Mutumwa wechitatu akasvika musu wa22 Gumiguru, 1844.

Madzimambo matatu okupedzisira eJudha ose akasangana naNebhukadhinezari, uye pakutapwa kwaJehoyakimi, makore makumi manomwe akatanga. Akaenderera mberi kusvikira Bhabhironi raparadzwa, uye mukuru wehondo (Koreshi) akanga aparadza Bhabhironi, uye uyo pasina nguva refu akazova mambo, akabudisa wokutanga pamirairo mitatu. Murairo wechitatu wakatanga



iqiniso. Ngosiba nangelizwi simelwe ukumemeza lesi simemezelo, sikhombisa ukuhleleka kwayo, nokusebenza kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Owesithathu awunakuba khona ngaphandle kowokuqala nowesibili. Le milayezo simelwe ukuyinika izwe ngezincwadi ezishicilelwe, nangezinkulumo, sikhombisa emgqeni womlando weziprofetho izinto ezike zaba khona nezinto ezisazokuba khona.” Selected Messages, book 2, 104, 105.

මෙසේ යුදාහි අවසාන රජවරුන් තුන්දෙනා එකම සංකේතයක් වූහ; මක්නිසාද බැලීමේදී රජු විසින් ඔවුන් සියල්ලන්ම වීථි මට්ටම්වල යටත්කමට ගෙන එනු ලැබූ බැවිනි. යුදාහි අවසාන රජවරුන් තුන්දෙනා, නියෝග තුනක් දුන්නාන් තුන්දෙනාත්, පැහැදිලිව තුනක් වුවද, අනාවැකිමය සංකේතයක් වශයෙන් එකක් ලෙසද නිරූපිත වනි.

Madzimambo matatu okupedzisira chikamu chemamiriro echiprofita anotangira porofita yemakore makumi manomwe okutapwa, uye nokudaro anova chikamu chokutanga chinoratidza magumo emakore makumi manomwe okutapwa. Kutapwa kwakatanga nokuiswa pasi zivishoma nezvishoma kwamadzimambo matatu, kuchiguma nokuparadzwa kwoumambo neguta guru raro. Kuguma kweporofita kunoratidza kuparadzwa kworudzi neguta guru reBhabhironi, izvo zvinoratidza kusvika kwemitemo mitatu yakatevedzana. Kutanga kweporofita yemakore zviuru zviviri namazana matatu kunoratidzirwa nemitemo mitatu yakatevedzana, uye kunoratidza kuguma kweporofita yemakore zviuru zviviri namazana matatu, uko kunoubwa nemashoko matatu akatevedzana.

Malaika watatu, na jumbe zao tatu husika, walikuwa wameonyeshwa kwa njia ya mifano na wafalme watatu pamoja na amri zao tatu zilizoendelea hatua kwa hatua. Wafalme hao watatu waliotangaza amri zao tatu husika walikuwa wameonyeshwa kwa njia ya mifano na wafalme watatu walioendelea hatua kwa hatua, amba kila mmoja alikuwa amewasilisha ujumbe wake wa uasi dhidi ya Nebukadneza. Jumbe tatu za uasi zilionyesha kwa mfano amri tatu, ambazo nazo kwa upande wake zilionyesha kwa mfano jumbe tatu. Mmoja huanzisha unabii wa miaka sabini, amba kwa upande wake huisha kwa mwanzo wa unabii wa miaka elfu mbili na mia tatu, unaokoma katika kuwasili kwa malaika wa tatu mwaka 1844. Miaka sabini ambayo nchi ilipaswa kuifurahia Sabato yake haiwezi kutenganishwa na Oktoba 22, 1844.

Jehoiakim anomirira murayiro wokutanga waKoreshi, uyezve nomharidzo yomutumwa wokutanga waZvakazarurwa chitsauko chegumi nechina. Kunze kwaizvozvo, zvapupu zvitatu zvamadzimambo matatu okupedzisira eJudha, mirayiro mitatu, uye mharidzo dzavatumwa vatatu, zvinopa ruzivo rwakanyatsorurama pamusoro pechiratidzo chaJehoiakim, nokuti nhorroondo yechiporofita yavatumwa vatatu yakanyatsoratidzirwa zvikuru nokufemerwa. Mharidzo dzose nhatu dzine kusvika kwadzo kwenhorroondo, uye shure kwaizvozvo kusimbiswa kwadzo kwenhorroondo.

Mutumwa wokutanga akasvika muna 1798, uye akapiwa simba musi wa 11 Nyamavhuvhu 1840, nokusimbiswa kwenheyo yokuti zuva rimwe rimire gore rimwe.

“Mu gore ra 1840 kumwe kuzadzika kunoshamisa kwechiprofitita kwakamutsa kufarira kukuru kwose kwose. Makore maviri zvisati zvaitika, Josiah Litch, mumwe wevashumiri waitungamirira mukuparidza kuuya kwechipiri, akabudisa dudziro yaZvakazarurwa 9, achiprofitita kudonha kweHumambo hweOttoman. Maererano nekuverenga kwake, simba iri raifanira kukurirwa ... pana 11 Nyamavhuvhu 1840, apo simba reOttoman muConstantinople rinogona kutarisirwa kuti richaputsa. Uye izvi, ndinotenda, zvichaonekwa kuti ndizvo zvichaitika.”

“Pa nthawi yeniyeni imene inatchulidwa, Turkey, kudzera mwa nthumwi zake, inavomereza chitetezo cha maulamuliro ogwirizana a ku Ulaya, ndipo motero inadziika pansu pa ulamuliro wa mitundu yachikristu. Chochitikacho chinakwaniritsa ndendende ulosiwo. Pamene izi zinadziwika, anthu ambiri anakhutiritsidwa za kulondola kwa mfundo za kumasulira kwa maulosi zimene Miller ndi anzake anatenga, ndipo gulu la kuyembekezera kudza kwa Ambuye linapatsidwa chikoka chodabwitsa. Anthu a maphunziro ndi a udindo anagwirizana ndi Miller, pa kulalikirwa ndi pa kufalitsa maganizo ake, ndipo kuyambira 1840 kufikira 1844 ntchitoyo inafalikira mofulumira.” The Great Controversy, 334, 335.

Mutumwa wokutanga wakasvika achizivisa kuvhurwa kwekutonga muna 1798, asi shoko racho rakanga rakavakirwa pachokwadi chekusimbiswa kwekuzivikanwa kwakaitwa naWilliam Miller kuti zuva rimwe muchiporofita cheBhaibheri rinomirira gore rimwe. Nheyo iyoyo yakasimbiswa “musi wa11 Nyamavhuvhu, 1840,” uye shoko rokutanga rakapiwa simba. Nokukundikana kwechiporofita chokudzoka kwaKristu mugore reBhaibheri ra1843, kwakazosvika kusvikira mugore ra1844, mutumwa wechipiri waZvakazarurwa chitsauko chegumi nechina wakasvika. Nokukundikana kwechiporofita muchirimo cha1844, machechi echiPurotesitendi akaramba mutemo waMiller wokuti zuva rive gore, uye akava vanasikana veBhabhironi. Shoko iroro rakazopiwa simba muzhizha ra1844, parakabatanidzwa neshoko reKudanidzira kwaPakati pousiku. Nokuzadzikiswa kweshoko reKudanidzira kwaPakati pousiku musi wa22 Gumiguru, 1844, mutumwa wechitatu wakasvika neshoko rake.

Nekuda kwekusateerera kweAdventism yeLaodicea muna 1863, vanhu vaMwari vakapiwa kuti vadzokorore nhorondo yeIsraeri yekare yokutenderera murenje. Kusimbiswa kweshoko rechitatu kwaizomirira kusvikira pana 11 Gunyana 2001. Rimwe nerimwe remashoko matatu rinouya munhorondo, uye pashure pachu rinobva rasimbiswa.

Jehoiakim සහ Cyrus පළමු දූතයාගේ පැමිණීම නොව, එහි බලගැන්වීම නියෝජනය කරනි. Jehoiakim යුදාහි අවසාන රජවරුන් තිදෙනාගෙන් පළමුවැන්නා වුවද, ඔහු පළමු දූතයාගේ පණිවිඩය නියෝජනය කළ ද, ඔහුත් Cyrus ද ඒරදර්ශනය කරන අනාවැකිමය ලක්ෂණ, ඔවුන් දෙදෙනාම පළමු දූතයාගේ බලගැන්වීමේ සංකේත බවත්, පළමු දූතයාගේ පැමිණීමේ සංකේත නොවන බවත් පෙන්වා දෙයි. Jehoiakimගේ ඉතිහාසය තුළ පළමු පණිවිඩයේ පැමිණීම වූයේ යුදාහි අවසාන රජවරුන් හත්දෙනාගෙන් පළමුවැන්නා වූ Manasseh යි.

Madzimambo manomwe akatungamira kuparadzwa kwakazara uye kwekupedzisira kweJerusarema. Madzimambo manomwe iwayo anomirira nhorondo inofambira mberi, sezvakanga zvakaita nhorondo yavakafananidzira kubva muna 1798 kusvika muna 1844.

Mutumwa wekutanga akasvika muna 1798, uye wechitatu akasvika musu wa22 Gumiguru 1844. Nhorooondo ya1798 kusvika 1844 ndiyo nhorooondo yevatumwa vekutanga nevechipiri. Nhorooondo yomutumwa wechitatu yakatanga muna 1844. Apo Hanzvadzi White painozivisa chiratidzo chemabhanan'ana manomwe ari muna Zvakazarurwa chitsauko chegumi, inoti mabhururuko manomwe iwayo anomirira nhorooondo yevatumwa vekutanga nevechipiri, asi kwete yomutumwa wechitatu.

“Kujeka kwapadera kwakapika kwa Yohane, uko kukayowoyeka mu vibumo 7, kukaŵa kulongosora kwa vyakuchitika ivyo vizamuchitika pasi pa mauthenga gha mungelo wakwamba na wachiwiri.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Nhorooondo yekutinhiro kunomwe yaZvakazarurwa chitsauko chegumi inosimbisa nhorooondo yekusimbiswa kwesimba kwengirozi yokutanga kubva musu wa11 Nyamavhuvhu 1840 kusvika pakuodzwa mwoyo kukuru kwa22 Gumiguru 1844, asi, zvisinei hazvo, inosanganisirawo nhorooondo yose yengirozi yokutanga neyechipiri. Kushandiswa kwakajairika kwekutinhiro kunomwe ndekwekuti kunomirira nguva iri kubva muna 1798 kusvika kuna 22 Gumiguru 1844. Nhorooondo yekuuya kwengirozi yokutanga kubva muna 1798 kusvika pakuodzwa mwoyo kukuru ndiyo nhorooondo yengirozi yokutanga neyechipiri, uye inomiririrwa chiporofita sekutinhiro kunomwe. Kutinhiro kunomwe kwakafananidzwawo nemadzimambo manomwe okupedzisira eJudha. Matatu okupedzisira emadzimambo iwayo akanga asingangoratidzi chete madzimambo anotevedzana, asi pamwe chete chiratidzo chimwe chakagadzirwa nechekutanga, chepakati, nechokupedzisira.

Mu nhorooondo yengirozi nhatu, shoko rokutanga rakapiwa simba musu wa11 Nyamavhuvhu 1840, uye vose Jehoiakimi naSirasi vakafananidzira chitiko ichocho.

Ticharamba tichizivisa chokwadi ichi chakakosha zvikuru muchinyorwa chinotevera.

“Kuqondakala okuqinile kufanele kwaziswe ngumfundi ngamunye. Yonke ingqondo mayiphendukele ezwini likaNkulunkulu elambuliweyo ngokunaka okunesizotha. Ukukhanya nomusa kuyakuphiwa labo abamlalela kanjalo uNkulunkulu. Bayakubona izinto ezimangalisayo emthethweni wakhe. Amaqiniso amakhulu abe elele enganakiwe engabonwa kusukela osukwini lwePentekoste, azakukhanya ephuma ezwini likaNkulunkulu ekuhlanzekeni kwawo kwemvelo. Kulabo abamthanda ngobuqotho uNkulunkulu, uMoya oNgewele uyakwembula amaqiniso asephelile engqondweni, futhi uyakwembula namaqiniso amasha ngokupheleleyo. Labo abadla inyama baphuze igazi leNdodana kaNkulunkulu bayakuveza ezincwadini zikaDanyeli neSambulo iqiniso eliphefumulelwe nguMoya oNgewele. Bayakuvusa ukuba kusebenze amandla angenakucindezelwa. Izindebe zabantwana ziyakuvulwa ukumemezela izimfihlakalo ebezifihliwe ezingqondweni zabantu. INkosi ikhethile izinto zobuwala zaleli zwe ukuba zijabhise abahlakaniphileyo, nezinto ezibuthakathaka zezwe ukuba zijabhise ezinamandla.”

“Bhaibheri harifaniri kuuyiswa muzvikoro zvedu kuti ingoiswa pakati pekusatenda. Bhaibheri rinofanira kuitwa hwaro nedzidziso yezvedzidzo. Ichokwadi kuti zvino tinoziva zvakawanda zvikuru pamusoro peshoko raMwari mupenyu kupfuura zvataiziva kare, asi kuchine

zvakananda zvikuva zvinofanira kudzidzwa. Rinofanira kushandiswa seshoko raMwari mupenyu, uye kukudzwa serokutanga, nerokupedzisira, uye rakanakisisa pazvinhu zvose. Ipapo kukura kwechokwadi kwemweya kuchaonekwa. Vadzidzi vachavaka hunhu hwakanaka hwechitendero, nokuti vanodya nyama uye vanonwa ropa roMwanakomana waMwari. Asi kunze kwokunge zvatarisirwa nokuriritirwa, utano hwomweya hunowora. Garai mugwara rechiedza. Dzidzai Bhaibheri. Avo vanoshumira Mwari nokutendeka vachakomborerwa. Iye asingabvumiri basa ripi neripi rikatendeka kuti risasvike pamubayiro acharonga chiito chose chokuvimbika nechokuvimbisika nezviratidzo zvakasarudzika zvorudo rwake nokufarira kwake.” Review and Herald, August 17, 1897.