

Bhuku raDhanieri - Nhamba Nomwe

Madzimambo Manomwe

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Kutinhira kunomwe kunomiririra nhorooondo kubva muna 1798 kusvika kuna 22 Gumiguru, 1844. Nhorooondo iyoyo yakafananidzirwa nemadzimambo manomwe okupedzisira ehumambo hwaJudha, kubva kuna Manase muna 677 BC kusvika kuna Zedekia muna 586 BC.

Mumitsetse mitsara yekuvandudzwa kutsvene, chimwe chiratidzo chinoratidza kusimbiswa kwengirozi yokutanga chiratidzo chinoratidza chinhu chine hukama nyenika yose. Musi wa 11 Nyamavhuvhu, 1840, shoko rengirozi yokutanga rakasimbiswa, uye shoko racho rikazotakurwa richiendwa kunzvimbo dzose dzemamishinari munyika yose.

“Sisakazo sokuza kwa Khristu cha 1840–44 chinali chiwonetsero chaulemerero cha mphamvu ya Mulungu; uthenga wa mngelo woyamba unafikitsidwa ku malo aliwonse a umishonale padziko lonse lapansi.” *The Great Controversy*, 611.

Ngokwesiprofetho ngaleso sikhathi, ingelosi yesAmbulo 10 yehla yabeka unyawo olulodwa emhlabeni nolunye olwandle. USister White wakuchaza lokho njengophawu lobubanzi bomlayezo emhlabeni wonke.

“Ngirozi yakhala po, rutsoka rumwe ruri pamusoro pegungwa, urwo rumwe ruri pamusoro penyika, zvinoratidza kupararira kukuru kwekuziviswa kweshoko iri. Richayambuka mvura huru uye richaziviswa kune dzimwe nyika, kusvikira kunyika yose.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Ukumenyezwa kukaKoresi komyalo wokuqala kwakungumyalo womhlaba wonke.

Zvino mugore rokutanga raKoreshi mambo wePezhiya, kuti shoko raJehovha rakataurwa nomuromo waJeremiya rizadziswe, Jehovha akamutsa mweya waKoreshi mambo wePezhiya, zvokuti akaparidza munyika yose youmambo hwake, akazvinyorawo achiti, Zvanzi naKoreshi mambo wePezhiya, Jehovha Mwari wokudenga akandipa ushe hwose hwenyika dzapasi; uye akandiraira kuti ndimuvakire imba paJerusarema, riri muJudha. Ndianiko pakati penyu, wavanhu vake vose? Mwari wake ngaave naye, akwire kuJerusarema, riri muJudha, avake imba yaJehovha Mwari waIsraeri, (ndiye Mwari,) iri paJerusarema. Ani naani anosara panzvimbo ipi neipi yaanogara semutorwa, vanhu venzvimbo yake ngavamubatsire nesirivha, nendarama, nezvinhu, nezvipfuwo, kunze kwechipo chokuda kwavo cheimba yaMwari iri paJerusarema. Ipapo vakasimuka vakuru vedzimba dzamadzibaba dzaJudha naBhenjamini, navaprista, navaRevhi, pamwe chete navose vakanga vamutswa mweya yavo naMwari, kuti vakwire kundovaka imba yaJehovha iri paJerusarema. Ezra 1:1–4.

Kungofanana nokuti ngirozi yokutanga yakasvitswa kunzvimbo dzose dzemamishinari munyika yose musi wa 11 Nyamavhuvhu, 1840, Koreshi anozvzivisa samambo we“ushe hwose hwenyika,” paanoparidza murayiro wokutanga. Kuburuka kwengirozi yaZvakazarurwa gumi, iyo ngirozi

inozivikanwa naSista White kuti “haasi mumwe munhu asingapfuuri Jesu Kristu,” kune hunhu humwe chete hwouprofita sengirozi ine simba yaZvakazarurwa gumi nemasere. Sista White anoziwisa kuti chinangwa chengirozi yokutanga chakanga chakafanana nechinangwa chengirozi yaZvakazarurwa gumi nemasere.

“Jesu akatuma mutumwa ane simba kuti aburuke azoyambira vagari venyika kuti vagadzirire kuoneka kwake kwechipiri. Mutumwa paakabva pamberi paJesu kudenga, chiedza chainyanya kupenya uye chaibwinya zvikuru chakamufambira mberi. Ndakaudzwa kuti basa rake rakanga riri rokuvhenekera nyika nokubwinya kwake uye kunyevera vanhu pamusoro pehasha dzaMwari dziri kuuya.” Early Writings, 245.

Kupewa nguvu kwa malaika wa kwanza ni ishara inayokazia kipengele cha ulimwenguni pote. Ujumbe wa kwanza katika wakati wa Kristo ulipewa nguvu wakati wa ubatizo wa Kristo. Maandiko yanatambulisha kwamba Israeli yote ilitoka kwenda jangwani kuusikia ujumbe wa Yohana.

Ipapo ndipo Yerusalemu, neJudhiya yose, nenyika yose yakapoterredza Jordhani, vakaenda kwaari; vakabhabhatidzwa naye muJordhani, vachireurura zvivi zvavo. Mateo 3:5, 6.

Utumishi wa Kristo ulielekezwa kwa Israeli ya kale, na kwa maana hiyo ya kinabii ulimwengu mzima ulivutwa kuelekea Yordani, mahali pa ubatizo wa Kristo. Hata hivyo, ibada ya ubatizo, na kile ilichowakilisha Kristo alipobatizwa, ilielekezwa kwa ulimwengu wote.

Dzina lakuti Jehoiakimu limatanthauza kuti “Mulungu adzauka”, ndipo pa ubatizo wa Khristu, pamene Yohane anatulutsa Khristu m’madzi, chizindikiro cha “kuwuka” kuchoka m’manda amadzi chinakhala gawo la kulimbikitsidwa kumeneko. M’ndime zinayi zoyambirira za Ezara zimene tazitchula kale, ndime ya chisanu imasonyeza kuyankha kwa amene anamva lamulo lija ndi mawu akuti, “Pamenepo anauka akulu a nyumba za makolo a Yuda ndi Benjamini, ndi anembe, ndi Alevi, pamodzi ndi onse amene mzimu wawo Mulungu anawukitsa, kuti akwere kukamanga nyumba ya Yehova imene ili m’Yerusalemu.” Uthenga woyamba ukalimbikitsidwa, pamakhala kuuka, monga momwe zayimiridwa ndi dzina la Jehoiakimu.

Pa Septemba 11, 2001, shoko rekutanga resangano rine simba remutumwa wechitatu rakapiwa simba sezvarakaradidzirwa nesimba rakapiwa kushoko rekutanga resangano rine simba remutumwa wokutanga. Hanzvadzi White vanotsinhira pamusoro pokuparadzwa kweTwin Towers pazuva iroro.

“Zvino shoko randataura rokuti New York richaparadzwa nemafungu makuru egungwa rava kuuya here? Izvi handina kumbobvira ndazvitaure. Ndakataura kuti, pandakanga ndakatarisa zvivako zvikuru zvaikwidzwa ikoko, uriri pamusoro peuriri, ndakati, ‘Zviitiko zvinotyisa zvakadini zvichaitika apo Ishe vachasimuka kuti vazunguze nyika zvikuru! Ipapo mashoko aZvakazarurwa 18:1–3 achazadziwa.’ Chitsauko chegumi nesere chose chaZvakazarurwa iyambiro yezvichauya panyika. Asi handina chiedza chakananga maererano nezvichauya pamusoro peNew York, kunze kwokuti ndinoziva kuti rimwe zuva zvivako zvikuru zviri ikoko zvichawisirwa pasi nokutenderedzwa nokupidigurwa kwesimba raMwari. Kubva pachiedza chandakapihwa, ndinoziva kuti kuparadzwa kuri munyika. Shoko rimwe chete rinobva kuna

Ishe, kubata kumwe chete kwesimba ravo guru, uye zvivako izvi zvikuru zvichawa. Zviitiko zvichaitika zvinotyisa zvazvo zvatisingagoni kufungidzira.” Review and Herald, Chikunguru 5, 1906.

Pakusimbiswa kweshoko rokutanga munhoroondo yevane zana namakumi mana nezvina zvuru, Ishe “akasimuka” kuti “adedemese nyika zvinotyisa”. Zita raJehoiakimi rinomiririra kusimbiswa kweshoko rokutanga. Pana 11 Nyamavhuvhu, 1840, Ishe akasimuka pachigaro chake choushe, akaburukira panyika, akamira pamusoro penyika nepamusoro pegungwa. Pachirevo chokutanga chaKoreshi, vakatendeka vakasimuka. Jehoiakimi chiratidzo chisiri chokungova kusvika kwengirozi yokutanga bedzi, asi anomiririrawo kusimbiswa kwengirozi yokutanga.

Jehoyakimu anomiririra wokutanga pamadzimambo matatu okupedzisira, asi anomiririrawo wechishanu pamadzimambo manomwe anotungamirira kukuparadzwa kweJerusarema. Mazita emadzimambo manomwe iwayo anobudisa ruzivo rukuru. Madzimambo manomwe iwayo aiva Manase, Amoni, Josia, Jehoahazi, Jehoyakimu, Jehoyakini, naZedekia.

M’mbiri ya a Millerite, Manase akuimira nthawi ya mapeto, mu 1798. Manase amatanthauza “kuyambitsa kuyiwala,” ndipo ndi mu 1798 pamene hule la Turo layiwalika kwa zaka makumi asanu ndi awiri. Manase anali mmodzi wa mafumu oipa kwambiri, ndipo ali ndi makhalidwe aulosi amene ayenera kuganiziridwa.

Madzimambo manomwe okupedzisira aJudha anomiririra nhoroondo yemabhanan’ana manomwe kubva muna 1798, kusvika kuna Gumiguru 22, 1844. Manase ndiye aiva wokutanga pamadzimambo manomwe aya, uye sezvo aiva mambo wokutanga pavane vanomwe, akafananidzira Zedhekia, wokupedzisira pamadzimambo manomwe aya. Jesu nguva dzose anobatanidza magumo nekutanga. Zedhekia, mambo wokupedzisira pavane vanomwe, akaendeswa muutapwa hweBhabhironi. Mambo wokutanga pamadzimambo manomwe okupedzisira akatakurwawo kuendeswa muutapwa hweBhabhironi, achifananidzira kuendeswa kwamambo wokupedzisira muutapwa hweBhabhironi.

Zvino Jehovha akataura naManase nevanhu vake, asi havana kuteerera. Naizvozvo Jehovha akauyisa pamusoro pavo vatungamiri vehondo dzamambo weAsiria; vakabata Manase ari pakati paminzwa, vakamusunga nezvisungo, vakamutakura vakaenda naye kuBhabhironi. Zvino paakanga ari pakutambudzika, akakumbira Jehovha Mwari wake, akazvininipisa zvikuru pamberi paMwari wamadzibaba ake, akanyengetera kwaari; uye iye akamunzwira tsitsi, akanzwa chikumbiro chake, akamudzoserera kuJerusarema muumambo hwake. Ipapo Manase akaziva kuti Jehovha ndiye Mwari. 2 Makoronike 33:10–13.

Zvakaitika kuna Manase zvekusvika pakuziva kuti Jehovha ndiye Mwari, zvakazadzikiswa nokubviswa kwake muumambo hwake, uyezve nokudzorerwazve kwake kuumambo hwake. Nebhukadhinezariwo, sezvakaita Manase, akasvika pakuziva Jehovha paakabviswa muumambo hwake, uye pashure akadzorerwa kuumambo hwake.

Asi pakuguma kwamazuva, ini Nebhukadhinezari ndakasimudzira meso angu kudenga, njere dzangu dzikadzoka kwandiri; ndikakomborera Wokumusorosoro, ndikarumbidza nokukudza Iye anorarama nokusingaperi, ushe hwake huri ushe husingaperi, uye umambo hwake huripo

kusvikira kuzvizvarwa nezvizvarwa. Uye vagari vose venyika vanoverengwa sevasina chinhu; uye anoita sezvaanoda kuhondo yokudenga, napakati pavagari venyika; uye hakuna angadzivisa ruoko rwake, kana kuti angati kwaari, Unotei? Panguva imwe cheteyo njere dzangu dzakadzoka kwandiri; uye nokuda kwokubwinya kwoumambo hwangu, rukudzo rwangu nokupenya kwangu zvakadzoka kwandiri; uye vanachipangamazano vangu namachinda angu vakanditsvaka; ndikamiswa zvakasimba muumambo hwangu, uye ukuru hwakaisvonaka hwakawedzerwa kwandiri. Zvino ini Nebhukadhinezari ndinorumbidza nokukudza nokuremekedza Mambo wokudenga, mabasa ake ose ari zvokwadi, nenzira dzake kutonga kwakarurama; uye avo vanofamba mukuzvikudza anogona kuvaderedza. Danieri 4:34-37.

අන්තිම යුදාවරු රජවරුන් තිදනොගමේ ඉතිහාසය තුළ “අවසාන කාලය” නියෝජනය කරමින්ද, වහල්කම අවුරුදු හැත්තෑව පිළිබඳ අනාවැකියමේ පැමිණීම නියෝජනය කරමින්ද, මනස්සමේගමේ අත්දැකීම නබුකඳුනමේසර් පිට සමුදුර්ණ විය. මනස්සමේ නියෝජනය කරන්නේ, යුදාවමේ අවසාන රජවරුන් තිදනොගමේ ඉතිහාසය තුළ “අවසාන කාලය” ය; නබුකඳුනමේසර් නියෝජනය කරන්නේ, නියෝග තුනමේ ඉතිහාසය තුළ “අවසාන කාලය” ය, 1798 වසර සන් ගර්ජනාවන්ගමේ ඉතිහාසය තුළ “අවසාන කාලය” වූ ලසෙම ය. ඉහත උපුටා දැක්වූ පදවල, නබුකඳුනමේසර්ගමේ අවබෝධය ඔහු වන නැවත පැමිණියමේ “දිනවල අවසානයමේ” දී ය. “දිනවල අවසානය” යන ඒරකාශය ද දානියලේ පරිච්ඡේද දොළහ තුළ සඳහන් වේ.

Asi iwe, enda zako mpaka mwisho utakapowadia; kwa maana utapumzika, nawe utasimama katika sehemu yako mwishoni mwa siku. Danieli 12:13.

Ma“zuva okupedzisira” ari muna Dhanieri chitsauko 12 ndiwo “nguva yokupedzisira,” nokuti Dhanieri akaudzwa kuti aende “kusvikira kuguma kwacho kwavapo.” Panguva iyoyo Dhanieri “achamira pachikamu chake.” “Kumira pachikamu chake” kunoreva kuzadzisa chinangwa chake, izvo Dhanieri akaita apo bhuku rake rakazarurwa pakupera kwamazuva, ndiko “nguva yokupedzisira.” Panguva iyoyo paizova “nokuwedzera kwezivo” uko vakachenjera vaizonzwisisa. Pakupera kwamazuva aNebhukadhinezari, “kunzwisisa” kwake kwakadzokera kwaari.

“මනුෂීයයකුට දවේයන් වහන්සමේ විසින් කිරීමට විශේෂ කාර්යයක් දෙන කල, දානියලේ කලාක් මනේ, ඔහු තමන්ගමේ කොටසනින් ස්ථානයනින් ස්ථිරව සිටිමින්, දවේයන් වහන්සමේගමේ කැඳවීමට පිළිතුරු දීමට සූදානමේ, උන්වහන්සමේගමේ අරමුණ සමුදුර්ණ කිරීමට සූදානමේ සිටිය යුතුය.” Manuscript Releases, volume 6, 108.

Manase anomirira “nguva yokupedzisira” munhoroondo yemadzimambo matatu okupedzisira eJudha, Nebhukadhinezari anomirira “nguva yokupedzisira” mumirayiro mitatu. Manase akateverwa nomwanakomana wake Amoni.

Amon rinoreva “kudzidziswa” uye anomirira nguva iyo pakanga pane “kuwedzera kwezivo” kwaizodzidzisa “vakachenjera” mushoko rakanga rasunungurwa pachisimbiso. Amon akazoteverwa naJosia, iye oga mambo pavamwe vanomwe ane nhoroondo yechiporofita yakanaka zvakati, kunyange hazvo yakaoma.

Josia rinoreva kuti “hwaro hwaMwari”, uye anomiririra kusimbiswa kwezvokwadi dzakanga dzazarurwa panguva ye“magumo”. Kuwedzera kwezivo kwakanga kwamiririrwa naAmoni kwakaiswa pamwe chete naWilliam Miller, achitungamirirwa naGabhurieri nedzimwe ngirozi tsvene. Basa raMiller rinomiririrwa nezita rokuti Josia, nokuti ndiye akasimbisa hwaro hwesangano iri. Pane zvakanwanda zvikuru zvinogona kuzivikanwa pamusoro paJosia, asi zvinogonipfuurei kumwanakomana wake, Jehoahazi.

Jehoahazi alikuwa na umri wa miaka ishirini na mitatu alipoanza kutawala; naye akatawala muda wa miezi mitatu huko Yerusalemu. Na jina la mama yake lilikuwa Hamutali, binti ya Yereimia wa Libna. Naye akafanya yaliyo maovu machoni pa BWANA, sawasawa na yote ambayo baba zake walikuwa wamefanya. Farao Neko akamfunga huko Ribla, katika nchi ya Hamathi, ili asitawale huko Yerusalemu; naye akaitoza nchi kodi ya talanta mia moja za fedha, na talanta moja ya dhahabu. Farao Neko akamfanya Eliakimu mwana wa Yosia kuwa mfalme mahali pa Yosia baba yake, akambadili jina lake kuwa Yehoyakimu, kisha akamchukua Jehoahazi; naye akaenda Misri, akafa huko. 2 Wafalme 23:31–34.

Jehoahaz zvinoreva kuti “Jehovha akabata”, uye akabatwa naFaro Neko. Jehoahaz, mwanakomana waJosia, akabatwa naFaro Nekoh ndokutsiviwa nomununa wake Eriakimu, zvinoreva “Mwari wokusimudza”. Faro Nekoh akazochinja zita raEriakimu kuwa Jehoiakimu, zvinoreva kuti “Mwari achasimuka”. Kushandurwa kwezita chiratidzo chouhukama hwesungano, uye pakusimbiswa kweshoko rokutanga, Mwari anopinda musungano navanhu, panguva imwe cheteyo achipfuura neparutivi pevanhu vaimbova vanhu vesungano.

PaAugust 11, 1840, Humambo hweOttoman hwakanga hwaimiririrwa nemhepo ina dzakanga dzasunungurwa kwemakore mazana matatu namakumi mapfumbamwe nerimwe nemazuva gumi namashanu, hwakadzorwa, kana kuti sezvinorehwa naJehoahazi, hwakanga “hwabatwa”. Panguva imwe cheteyo, Eriakimu akaitwa mambo uye zita rake rikashandurwa kuwa Jehoiakimu, zvichireva kuti “Mwari achasimuka”. Jehoiakimu akateverwa nomwanakomana wake Jehoiakini, uyo ane mazita matatu muMagwaro.

Zita rokuti Jehoiakini rinoreva kuti “Ishe vachamisa nokusimbisa.” Akanga ari mwanakomana waJehoiakimi, uye anoratidza kusvika kwengirozi yechipiri muchirimu cha1844, sezvo Mwari “akamisa nokusimbisa” runyanga rutsva, rwechokwadi, rwechiPurotesitendi. Shoko rengirozi yechipiri rakapiwa simba neshoko reChichemo chePakati pousiku, uye Jeconiah naConiah zvinoreva kuti “Mwari vachasimbisa.” Mazita matatu aya, rimwe nerimwe rine chirevo chimwe chete, anomirira kubatanidzwa kweChichemo chePakati pousiku neshoko rengirozi yechipiri. Mukudururwa kwekupedzisira kwoMweya Mutsvene panguva yeKuchema Kukururu ndimo munoiswa chisimbiso kune vane zana namakumi mana nezvina zvuru. Kuiswa chisimbiso kwevane zana namakumi mana nezvina zvuru kwakaridzwa nomufananidzo muChichemo chePakati pousiku chesangano reMillerite, uye Jehoiakini, anonziwo Jeconiah naConiah, chiratidzo chokuiswa chisimbiso.

“මම ජීවමානව සිටින තරම් නිසැකව,” කියා ස්වාමීන්වහන්සේ ජීර්කාශ කරති,
“යුදාහි රජ වූ යහෙෞයාකිමිගේ පුත් කොනියා, මාගේ දකුණු අතහි
මුදුරිකාව වුව ද, මම එතැනින් නුඹ උදුරා දමන්නමි. තවද නුඹගේ ජීවිතය

සමාජය අයගේ අතටත්, නුඹ බිය වන මුහුණු ඇති අයගේ අතටත්, එනම් බව්ලෝනියෝ රජ වූ නබ්ලෙකද්රසේසරගේ අතටත්, කල්දීවරුන්ගේ අතටත්, මම නුඹ භාර දෙන්නමි. තවද මම නුඹත් නුඹ බිහිකළ නුඹගේ මවත්, නුඹලා උපන් තොවූ වනෙන් දේශයකට හළො දමන්නමි; එහිදී නුඹලා මරණයට පත් වන්නහු ය. එහතේ ඔවුන් නැවත පැමිණීමට ආශා කරන දේශයට ඔවුන් නැවත නොපැමිණෙන්නෝ ය. මගේ කතෝනියා නම් මනුෂ්යයා නින්දිතව බිඳුණු රූපවහන්සකෙ ද? ඒරියතාවයක් නැති භාජනයක් ද? එසේ නම් ඔහුත් ඔහුගේ වංශයත් නරපතු ලැබ, ඔවුන් නොදන්නා දේශයකට හළො දමනු ලබන්නෝ මක්නිසා ද? අහතෝ පොළොවවනේ, පොළොවවනේ, පොළොවවනේ, ස්වාමීන්වහන්සගේ වචනය අසව.” යරෙමියා 22:24–29.

Jehoyakini, Yekonia na Konia wanawakilisha wakati wa kutiwa muhuri, ambapo malaika wa pili anaunganishwa na ujumbe wa Kilio cha Usiku wa Manane. Yeye anawakilisha wakati wa kutiwa muhuri wa wapumbavu. Mfalme mwovu anawakilisha wale walio mabikira wapumbavu wa Laodikia ambao katika wakati wa kutiwa muhuri wamekusudiwa kuipokea chapa ya mnyama, kwa kuwa wametapikwa nje ya kinywa cha Bwana milele.

Chisimbiso chiri parudyi rwaMwari ndicho chisimbiso Chake, uye avo vanorutswa kubva mumuromo walshe panguva yokuiswa chisimbiso kwezana nezviuru makumi mana nezvina vanoiswa mukupesana naZerubhabheri, munhu akanga ane tambo yokuyeresha ye“nguva nomwe” muruoko rwake.

Taura kuna Zerubhabheri, gavhuna waJudha, uchiti: Ndichazungunusa matenga nenyika; uye ndichapidigura chigaro choushe choumambo, ndichaparadza simba hwoumambo hwavahedheni; uye ndichapidigura ngoro dzhondo, navaya vanodzitasva; namabhiza navatasvi vawo vachawira pasi, mumwe nomumwe nomunondo wehama yake. Pazuva iro, ndizvo zvinotaura Jehovha wehondo, ndichakutora iwe, Zerubhabheri, muranda wangu, mwanakomana waShearitier, ndizvo zvinotaura Jehovha, uye ndichakuita sechisimbiso; nokuti ndakakusarudza, ndizvo zvinotaura Jehovha wehondo. Hagai 2:21–23.

“kiviga chinogumbusa” iro riri “nguva nomwe” ndirwo “mutsetse une huremu” uri muruoko rwaZerubhabheri, uye iye anomirirwawo se“chindori chechisimbiso” chinoshandiswa naMwari kusimbisa vane zviuru zana namakumi mana nezvina. Chindori chechisimbiso, kana kuti “chiratidzo”, chinosiswa pamusoro paavo “vanogomera nokuchema” pamusoro pezvinonyangadza zvinoitwa muJerusarema. Kugomera nokuchema kunoratidza chitiko chaavo vanosimbiswa, uye kugomerera nokuchema ndicho chiratidzo chemhinduro yavo yomukati kumushonga we“nguva nomwe.” Ndiko kureurura zvivi zvavo nezvivi zvamadzibaba avo. Ndiko kubvuma kuti havana kufamba naMwari uye kuti Mwari haana kufamba navo kubvira pakusuwa kukuru kwaChikunguru 18, 2020. Ndiwo muedzo wakakundikana muna 1863, panguva iyo Firadherifia yakanga ichichinjira kuRaodhikia. Wakafananidzira nguva iyo avo vanomiririrwa naKonia vanosimbiswa nokusingaperi semhandara dzoupenzi dzeRaodhikia, uye avo vanomiririrwa naZerubhabheri vanosimbiswa nokusingaperi semhandara dzakachenjera dzeFiradherifia.

Jehoiakini akateverwa na Zedekia, wa mwisho wa wafalme saba. Kama vile Manase alivyowakilisha mwaka 1798, na “wakati wa mwisho,” ndivyo Zedekia anavyopaswa kuwakilisha

Oktoba 22, 1844, wakati ambapo maono “yatanena, wala hayatadanganya”. Zedekia ni jina lililoundwa kwa muungano wa maneno mawili ya Kiebrania. Neno moja ni “Yehova”, na limeunganishwa na neno linalotafsiriwa katika Danieli sura ya nane, mstari wa kumi na nne kuwa “kutakaswa.” Zedekia humaanisha kutakaswa kwa hekalu la Mungu, kulikokuwa kumeanza Oktoba 22, 1844.

Madzimambo manomwe okupedzisira eJudha anomirira nhorooondo inofambira mberi kubva muna 1798 kusvika pana Gumiguru 22, 1844. Jehoyakimi mucherechedzo waNyamavhuvhu 11, 1840, uyo zvakare unomirira Gunyana 11, 2001. Iye mucherechedzo wekupihwa simba kweshoko rengirozi yokutanga, uye anounzwa mundima yokutanga yaDanieri chitsauko chimwe. Naizvozvo, mamiriro nezvakapoterredza Danieri chitsauko chimwe ndezvekupihwa simba kweshoko rengirozi yokutanga, sezvinomiririrwa muna Zvakazarurwa chitsauko chegumi. Muna Zvakazarurwa chitsauko chegumi Kristu akaburuka aine kabhuku muruoko rwake, uko Johane akarairwa kuti adye. Ndokusaka muedzo wokutanga mubhuku raDanieri une chokuita nokudya.

Tichaenderera mberi nezvidzidzo izvi muchinyorwa chinotevera.

I reče mi: „Sinko čovečji, nahrani trbuh svoj i napuni utrobu svoju ovim svitkom koji ti dajem.” Tada ga pojedoh; i beše u ustima mojim sladak kao med. Jezekilj 3:3.