

# Bhukuḷa ya Daniele — Nomboro ya Fumbili-naḷa

*Nimroḷi, Nebukhadnetsara na Belshazara*

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Mabhuku a Danieri na Zvakazarurwa ibhuku rimwe chete, zvirokwazvo sezvakangoitawo Testamende Yekare neTestamende Itsva kuva bhuku rimwe chete. Nguva yenyasha isati yavharwa, Zvakazarurwa zvaJesu Kristu zvinobviswa chisimbiso.

Zvino akati kwandiri, Usanamatira mashoko ouprofita hwebhuku iri chisimbiso; nokuti nguva yava pedyo. Asakarurama, ngaarambe achiita zvisakarurama; uye akasviba, ngaarambe achisvibiswa; uye akarurama, ngaarambe achiita zvakarurama; uye mutsvene, ngaarambe achiitwa mutsvene. Zvino tarira, ndinokurumidza kuuya; nomubayiro wangu uneni, kuti ndiripire munhu mumwe nomumwe sezvakaita basa rake. Ndini Arifa naOmega, wokutanga nowokupedzisira, mavambo nomugumo. Zvakazarurwa 22:10–13.

Mutemo weBhaibheri we“kutanga kutaurwa,” unosanganisira chokwadi chokuti magumo echinhu anoratidzwa nekutanga kwechinhu, unosimbisa kukosha kwezvitsauko zvitatu zvokutanga zvebhuku raDanieri, nokuti ndizvo chokwadi chokutanga chinotaurwa mubhuku iro rinova mabhuku aDanieri naZvakazarurwa. Jesu ndiye Arifa naOmega, saka kutanga kwebhuku iro rinova mabhuku aDanieri naZvakazarurwa kunofanira kumiririra chokwadi chinounungurwa pakuguma. Naizvozvo, pane rimwe danho, chokwadi chinounungurwa iEvhangeri isingaperi yavatumwa veZvakazarurwa gumi nezvina.

Ufunuo wa Yesu Kristo unaotambulishwa katika mstari wa kwanza wa sura ya kwanza ya Ufunuo ni ujumbe unaopaswa kuwasilishwa kwa makanisa wakati ambapo “wakati umekaribia,” na wakati huo “uliokaribia” katika sura ya kwanza ya Ufunuo lazima uwe ndio wakati uleule “uliokaribia,” kabla tu ya kufungwa kwa muda wa rehema katika sura ya ishirini na mbili ya Ufunuo.

Chakuvumbulutso cha Yesu Kristu, chimene Mulungu anam’patsa, kuti aonetse atumiki ake zinthu zimene ziyenera kuchitika posachedwapa; ndipo anachitumiza nachisonyeza mwa mngelo wake kwa mtumiki wake Yohane: amene anachitira umboni mawu a Mulungu, ndi umboni wa Yesu Kristu, ndi za zinthu zonse zimene anaona. Wodala ndiye amene awerenga, ndi iwo amene amva mawu a uneneri uwu, ndi kusunga zinthu zolembdwamo; pakuti nthawi ili pafupi. Chivumbulutso 1:1-3.

Shoko riri iro riri shokupedzisira, iro rinosunungurwa chisimbiso nguva pfupi nyasha dzisati dzavharwa, apo “nguva yaswadera,” ndiro shoko remvura yokupedzisira romutumwa wechipiri neKuchema kwePakati pousiku. Ndicho chokwadi chakabatana ne“nhoroondo yakavanzika” yeKutinhira Kunomwe. Ndiko kuziviswa kwe“wechisere anobva pane vanomwe”, uye tambo yendarama inoruka izvi zviziviso zvose zvinokosha pamwe chete kuita nguo yakanaka yokururama kwaKristu ndiyo “inokosha” “kanomwe,” yeRevhitiko makumi maviri nenhanhatu. Dhanieri

chitsauko chokutanga, uyezve zvakare, Dhanieri zvitsauko chokutanga kusvika chechitatu, ndiro shoko iro. “Chakavanzika” chechitsauko chechipiri, ndichowo shoko iro.

Chitsauko chokutanga chaDanieri chinomiririra shoko romutumwa wokutanga, uye sezvinongoita zviratidzo zvose zvousprofita zvemashoko avatatu vatumwa zvichimiririrwa mushoko romutumwa wokutanga rweZvakazarurwa chitsauko chegumi nechina; saizvozvowo zviratidzo zvose zvousprofita zvemashoko ose matatu zvinomiririrawo muchitsauko chokutanga chaDanieri. Zvinhu izvozvo ndizvo nzira yokuedzwa ine nhanho nhatu, iyo, muna Danieri chitsauko chokutanga, inomiririra kuedzwa kwezvokudya, kunoteverwa nokuedzwa kunoonekwa nameso, uko kunotungamirira kukuedzwa kwokupedzisira kunoratidza chokwadi. Chitsauko chokutanga, kana chichionekwa maererano nezvitsauko zvechipiri nechechitatu, chinomiririra kuedzwa kwezvokudya, uye chitsauko chechipiri kuedzwa kunoonekwa nameso, uye chitsauko chechitatu kuedzwa kunoratidza chokwadi. Mashoko avatatu vatumwa veZvakazarurwa chitsauko chegumi nechina, naDanieri zvitsauko chokutanga kusvikira chechitatu, zvinopa zvapupu zvina kunzira iyoyo yokuedzwa ine nhanho nhatu.

Izigaba zesine nesihlanu zikaDanyeli zimele umugqa ojule kakhulu womlando wesiprofetho. Umugqa okhiqizwa yilezo zigaba ezimbili uqukethe okungenani imigqa eyisithupha ehlukene yesiprofetho. Omunye waleyo migqa yesiprofetho uqala ngonyaka ka-723 BC, uqhubeke kuze kufike umthetho weSonto. Omunye wemigqa eyisithupha umele umlando ka-1798 kuze kufike emthethweni weSonto, futhi kulowo mugqa, imigqa emithathu yesiprofetho imelwe ngesikhathi esifanayo; umugqa wesilo somhlaba (i-United States), bese kuba umugqa wophondo lwamaProthestani kanye nomugqa wophondo lwamaRiphabhulikhi. Le migqa, ndawonye, isungula umugqa wesihlanu ekuqaleni komugqa wesiprofetho we-United States. Lowo mugqa uphawula ukwambulwa kwezigaba zesikhombisa, zesishiyagalombili nezesishiyagalolunye zikaDanyeli ngo-1798. Ekupheleni komugqa wesiprofetho we-United States, kukhiqizwa umugqa wesithupha, ophawula ukwambulwa kwezigaba zeshumi, zeshumi nanye, nezeshumi nambili ngo-1989.

Kutanga kwomutsetse wechiporofita wechikara chenyika, sezvachinomiririrwa muna Danieri chitsauko 4, kunoratidzwa nechiratidzo che“nguva nomwe,” uye kuguma kwomutsetse wechiporofita wechikara chenyika kunoratidzwawo nechiratidzo che“nguva nomwe.” Kutanga nokuguma kwenguva yenhoroondo inomiririrwa nokuzarurwa kwezvitsauko zvinomwe, zvisere, nezvipfumbamwe, kunoratidzwawo nechiratidzo che“nguva nomwe.” Kutanga nokuguma kwenguva yenhoroondo inomiririrwa nokuzarurwa kwaDanieri zvitsauko gumi, gumi nerimwe, negumi nembiri, kunoratidzwawo ne“nguva nomwe.”

Kupera kwenguva yenhoroondo yakatanga apo Danieri zvitsauko zvinomwe, zvisere, nezvipfumbamwe zvakazarurwa pa“nguva yokupedzisira” muna 1798, kwaiva muna 1863. Kutanga kwenguva yenhoroondo yakatanga apo Danieri zvitsauko gumi, gumi nerimwe, negumi nembiri zvakazarurwa pa“nguva yokupedzisira” kwaiva muna 1989. Kubva muna 1863 kusvika muna 1989 zvinokwana makore zana nemakumi maviri nenhanhatu. Makore zana nemakumi maviri nenhanhatu igumi rimwe, kana kuti chegumi, chemakore chiuru chimwe nemazana maviri nemakumi matanhatu. Naizvozvo, nhamba zana nemakumi maviri nenhanhatu chiratidzo chemakore chiuru chimwe nemazana maviri nemakumi matanhatu, ayo anomirira “renje,” irowo

riiri chiratidzo chemakore zviuru zviviri nemazana mashanu nemakumi maviri e“nguva nomwe.”

Ubunavu bugaragaza yuko mu mateka y’inyamaswa y’isi, mu rugendo rw’umumarayika wa mbere ku ntangiro, hanyuma no mu rugendo rw’umumarayika wa gatatu ku iherezo, byombi birangwa ku ntangiro no ku mpera zabyo n’“ibihe birindwi.” Kandi igihe kiri hagati y’izo ngendo zombi kizihuza hamwe na cyo kigereranywa n’“ibihe birindwi.”

Bibilikaliyang metodolohiya ng “lina sa ibabaw ng linya” ay hindi mailalapat, kaya ang ganitong uri ng kapahayagan ay imposibleng makita at maunawaan; sapagkat kung wala ang metodolohiyang iyon, ang aklat na natatakan ay maaaring ibigay sa isang taong may pinag-aralan sa sining ng teolohiya, at saka siya tatanungin ng paliwanag kung ano ang kahulugan ng aklat na natatakan. Ang kapalaluan ng kaniyang sariling palagay ang aakay sa kaniya upang ituro na ang aklat na natatakan ay hindi mauunawaan, sapagkat ito ay natatakan. Pagkatapos ay maaari mong kunin ang aklat na natatakan at ibigay iyon sa isa sa kawan na pinaghaharian at pinagkakapon ng naliwanagang iyon, at ang kawan, na nasanay nang masiyahang kumain sa mga pinggang puno ng kathang-isip ng teologo, ay tatangging gumawa ng paglalapat ng aklat na natatakan, sapagkat lubos nilang nalalaman na yaon lamang mga kasapi ng teolohikong Sanedrin ang itinalagang magpasiya kung ano ang katotohanan.

“Zvidzorei, mushamisiwe, chemai neshevedzerai; vakadhakwa, asi kwete newaini; vanodzedzereka, asi kwete nedoro rinokangaidza. Nokuti Jehovha akadurura pamusoro penyu mweya wehope huru, akafukidza meso enyu; vaporofita navatongi venyu, vaoni, akavafukidza. Uye chiratidzo chezvose chava kwamuri samashoko ebhuku rakaiswa chisimbiso, ravanopa kunoanoruzivo, vachiti, Ndapota, verenga ichi; iye ndokuti, Handikwanisi, nokuti chakaiswa chisimbiso.”

“Naizvozvo Ishe anoti, Nokuti vanhu ava vanoswedera kwandiri nemiromo yavo, uye vanondikudza nemiromo yavo, asi vabvisa mwoyo yavo vakauisa kure neni, uye kutya kwavo kwandiri kunodzidziswa nemirayiro yavanhu; naizvozvo, tarirai, ndicharamba ndichiita basa rinoshamisa, nechishamiso; nokuti uchenjeri hwavakachenjera hwavo huchaparara, uye kunzwisisa kwavane njere vavo kuchavanzwa. Vane nhamo avo vanotsvaka kuviga zano ravo zvakadzama kuna Jehovha, uye mabasa avo ari murima, uye vanoti, Ndianiko anotiona, uye ndianiko anotiziva? Zvirokwazvo, kupindurudza kwenyu zvinhu pasi nepamusoro kuchafungidzirwa sevhu remuumbi; nokuti basa ringati here kuna iye akarigadzira, Haana kundigadzira, kana chinhu chakaumbwa chingati here kuna iye akachiumba, Akanga asina kunzwisisa?”

“Shoko rimwe nerimwe reizvi richazadziswa. Varipo vasingazvinipisi mumwoyo yavo pamberi paMwari, uye vasingadi kufamba nokururama. Vanovanza zvinangwa zvavo zvechokwadi, uye vanoramba vari muwadzano nengirozi yakawa, inoda nokuita nhema. Muvengi anoisa mweya pavanhu vaanogona kushandisa kuti vatsause avo vane rima richakavapofumadza muchikamu. Vamwe vari kuzadzwa nerima rinotonga, uye vari kuisa chokwadi parutivi vachitsiva nokukanganisa. Zuva rakatarwa nechiprofita rasvika. Jesu Kristu haanzwisisi. Jesu Kristu kwavari ingano bedzi. Panguva ino yenhoroondo yenyika, vazhinji vanoita savanhu vakadhakwa. ‘Mirei, mushamisike; danidzirai, mudanidzire; vakadhakwa, asi

kwete newaini; vanodzedzereka, asi kwete nechinwiwa chinodhaka. Nokuti Jehovha akadurura pamusoro penyu mweya wehope huru, akavhara meso enyu. Vaporofita navatongi venyu, vaoni, akavafukidza.’ Kudhakwa kwomweya kuri pamusoro pavazhinji vanofunga kuti ndivo vanhu vachakudzwa. Kutenda kwavo kwechitendero kwakangofanana nezvinomiririrwa muRugwaro urwu. Vari pasi pesimba raro, havagoni kufamba zvakarurama. Vanotsausa nzira dzavo mumafambiro avo. Mumwe, wozoita mumwe, vanozunguzika vachienda uko nokuno. Ishe vanovatarira netsitsi huru. Nzira yezvokwadi havana kuiziva. Ivo ndivo vanoronga zvehungwaru hwesainzi nenzira dzokunyengera, uye avo vaigona uye vaifanira kunge vakabatsira, nokuda kwokuona kwomweya kwakajeka, ivo pachavo vakanyengerwa, uye vari kutsigira basa rakaipa.

“Zviitiko zvemazuva okupedzisira aya zvichakurumidza kusvika pachisungo. Kana kunyengera uku kwokunamata midzimu kwazarurwa kuti ndizvo zvazviri chaizvoizvo,—mabasa akavanzika emidzimu yakaiipa,—avo vakaita rutivi mazviri vachava savanhu vakarasika njere.”

“Ngokudaro Ishe unoti, Nokuti vanhu ava vanoswedera kwandiri nomuromo wavo, vachindikudza nemiromo yavo, asi mwoyo yavo vakauisa kure neni, nokutya kwavo kwandiri kuri kudzidziswa nomurayiro wavanhu; naizvozvo, tarirai, ndicharamba ndichiita basa rinoshamisa pakati pavanhu ava, iro basa rinoshamisa nechishamiso; nokuti uchenjeri hwavakachenjera huchaparara, nokunzwisisa kwavane njere kuchavanzwa. Vane nhamo avo vanotsvaka zvakadzika kuti vavanzire Ishe zano ravo, namabasa avo ari murima, uye vanoti, Ndianiko anotiona? uye ndianiko anotiziva? Zvirokwazvo kushandura kwenyu zvinhu muchizviisa pasi nepamusoro kuchanzi sevhu romuumbi; nokuti chinhu chakaitwa chingati here kuna iye akachiita, Haana kundiita? kana chinhu chakaumbwa chingati here kuna iye akachiumba, Akanga asina kunzwisisa?”

“Zvinoratidzwa kwandiri kuti muchiitiko chedu takambosangana uye tichiri kusangana nemamiriro ezvinhu chaiwo aya. Vanhu vakapiwa chiedza chikuru nemikana inoshamisa vakatora shoko revatungamiri vanozvifunga sevakachenjera, avo vakafarirwa zvikuru uye vakaropafadzwa naIshe, asi vakazvibvisa mumaoko aMwari vakazviisa mumitsara yemuvengi. Nyika ichafukidzwa nokunyengera kunoita sekwechokwadi. Imwe pfungwa yomunhu, ichigamuchira kunyengera uku, ichashanda pamusoro pedzimwe pfungwa dzevanhu, avo vanga vachishandura uchapupu hunokosha hwechokwadi chaMwari kuva nhema. Vanhu ava vachanyengedzwa nengirozi dzakawa, panguva iyo vaifanira kunge vakamira sevarindi vakatendeka, vachirindira mweya, savanhu vanofanira kuzvidavirira. Vakaisa pasi zvombo zvehondo yavo, uye vakateerera mweya inonyengera. Vanokanganisa zano raMwari uye vanoisa parutivi yambiro dzake nokutsiura kwake, uye zviru pachena vari kudivi raSatani, vachiteerera mweya inonyengera nedzidziso dzemadhimoni.”

“Kuledzera kwauzimu tsopano kwagwera pa anthu amene sayenera kukhala akuyendayenda mopunthwa ngati anthu oledzera ndi chakumwa champhamvu. Upandu ndi zosakhazikika, chinyengo, kunyenga, ndi kuchita zinthu mopanda chilungamo zadzaza dziko lapansi, mogwirizana ndi chiphunzitsa cha mtsogoleri amene anapanduka m’ mabwalo akumwamba.

“Iyo nhorooondo ichadzokororwa. Ndaigona kutsanangura zvichange zviripo munguva iri pedyo, asi nguva haisati yasvika. Zvimiro zvevakafa zvichaonekwa, kubudikidza neunyengeri hwakachenjera hwaSatani, uye vazhinji vachabatana naiye ‘anoda uye anoita nhema.’ Ndinoyambira vanhu vedu kuti pakati pedu chaipo vamwe vachatsauka pakutenda, vachiteerera mweya inonyengera nedzidziso dzemadhimoni, uye kubudikidza navo chokwadi chichataurwa zvakaipa pamusoro pachu.” Battle Creek Letters, 123–125.

Dhanieri chitsauko chokutanga, chinomiririra shoko rengirozi yokutanga yaZvakazarurwa gumi nezvina, chinowirirana nenhoroondo yokutanga yechikara chepanyika. Dhanieri zvitsauko chokutanga, chechipiri, nechechitatu, zvinomiririra mashoko engirozi dzose nhatu dzaZvakazarurwa gumi nezvina, zvinowirirana nokuguma kweUnited States. Nebhukadhinezari anomiririra nhorooondo yengirozi yokutanga, nechitsauko chokutanga chaDhanieri. Bherishazari anomiririra nhorooondo yengirozi yechitatu, nezvitsauko zvitatu zvokutanga zaDhanieri.

“Kumambo wokupedzisira weBhabhironi, sezvakanga zvakaitika nomufananidzo kumambo waro wokutanga, kwakanga kwasvika mutongo woMurindi woumwari wokuti: ‘Imi mambo, ... kwataurwa kwamuri; ushe hwabviswa kwamuri.’ Danieri 4:31.” Vaporofita naMadzimambo, 533.

Tichaenderera mberi nechidzidzo chedu pamusoro paNebhukadhinezari naBherishazari muchinyorwa chinotevera.

“Bheshatsari, akatyamadzwa nechiratidzo ichi chesimba raMwari, chairatidza kuti vaiva neChapupu, kunyange zvazvo vaisachiziva, akanga apiwa mikana mikuru kwazvo yokuziva mabasa aMwari mupenyu, nesimba Rake, uye yokuita kuda Kwake. Akanga apiwa ropafadzo yechiedza chikuru. Sekuru vake, Nebhukadhinezari, vakanga vambonyeverwa pamusoro pengozi yavo yokukanganwa Mwari nokuzvikudza. Bheshatsari akanga achiziva nezvokudzingwa kwavo kubva munzanga yavanhu, uye nokusanganiswa kwavo nemhuka dzesango; uye chokwadi ichi, chaifanira kuva chidzidzo kwaari, akachifuratira, sokunge kuti chakanga chisina kumbobvira chaitika; uye akaramba achidzokorora zvivi zvasekuru vake. Akatsunga kuita mhosva dzakauyisa kutonga kwaMwari pamusoro paNebhukadhinezari. Akapiwa mhosva, kwete chete nokuti iye pachake aiita zvakaipa, asi nokuti akanga asina kushandisa mikana nezvaanokwanisa, izvo, dai zvakakudziridzwa, zvaigona kumuita akarurama.” Testimonies to Ministers, 436.