

Bhuku ra Danieri - Nomboro Makumi Matanhatu

Umthandazo KaDanieri Nemfihlo Yombuso Wesishiyagalombili: Isambulo Sezinsuku Zokugcina

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Mu zvitsauko gumi nenomwe negumi nesere zvaZvakazarurwa, mutumwa anounza kuna Johane chiratidzo chekutongwa kweupapa. Mukurondedzerwa kwekutongwa kwaro kwekupedzisira, umambo hunotaurwa muuprofita hweBhaibheri hunomiririrwa.

Heano ndipo pane njere dzine uchenjeri. Misoro minomwe ndiyo makomo manomwe, agere pamusoro pawo mukadzi. Uye varipo madzimambo manomwe: vashanu vakawa, umwe uripo, uye umwewo haasati auya; uye kana achinge auya, anofanira kuramba ari kwenguva pfupi. Uye chikara chakanga chiripo, chisisipo, ndichowo rechisere, uye ndechevaya vanomwe, uye chinoenda kukuparadzwa. Zvakazarurwa 17:9–11.

Johane akanga aendeswa pamweya kuna 1798, kwaanodzidziswa kuti misoro minomwe pachikara chakatakura mukadzi weupapa yakanga iri madzimambo manomwe. Mambo humambo, uye humambo zvakare musoro muuporofita hweBhaibheri. Muna 1798, humambo hushanu hwakanga hwawa uye humwe hwakanga huchitonga panguva iyoyo. Humambo hwechinomwe hwakanga huchiri munguva yaizouya, uye hwakanga huchimiririrwa nemadzimambo gumi. Zvino Johane akadzwa kuti humambo hwechisere hwaiva chikara cheupapa, chakanga chiri chemune vanomwe. Upapa hwakanga huri humambo hwechishanu, uye hwakanga hwarohwa ronda rinouraya; saka kana ronda raro rinouraya raporeswa, ipapo rinova musoro wechisere uri wemune vanomwe.

Muna Dhanieri chitsauko 2 umambo huna hwokutanga ndiBhabhironi, Medhia nePezhiya, Girisi, neRoma. Umambo uhwo huna chaihwo hunomiririrawo umambo huna hwomweya, uye pamwe chete hunozivisa madzimambo masere, kana kuti misoro, yaZvakazarurwa chitsauko 17, nokuti Jesu nguva dzose anoratidza kuguma kwechinhu nokutanga kwechinhu. Dhanieri chitsauko 2 ndiko kutanga kutaurwa kwoumambo hwechiporofita cheBhaibheri, uye Zvakazarurwa chitsauko 17 ndiko kwekupedzisira, naizvozvo zvinofanira kuwirirana, nokuti Mwari haatongochinji.

Usheha wa tano uliokuwa umeanguka mwaka 1798 ulikuwa Babeli wa kiroho, upapa. Ufalme wa sita uliokuwa madarakani mwaka 1798 ulikuwa ufalme wenye pembe mbili, ambao ulikuwa umefananishwa na ufalme wenye pembe mbili wa Wamedi na Waajemi. Ufalme wa saba, unaojumuisha wafalme kumi, ambao mwaka 1798 ulikuwa haujaja bado, ni serikali ya dunia moja, ambayo ilikuwa imefananishwa na Ugiriki, serikali ya dunia moja ya Aleksanda Mkuu. Kichwa cha nane, kilichokuwa miongoni mwa wale saba, kilikuwa ufalme wa tano uliopata jeraha la mauti, lakini ukapata uhai tena wakati jeraha la mauti lilipoonywa.

Kutongwa kwehure guru kunoitika mu“awa” yedambudziko remutemo weSvondo, ndiko kuti, nguva inotanga nemutemo weSvondo muUnited States uye inopfuurira munhorondo kusvikira nguva yokuedzwa kwavanhu yapera. Mu“awa” iyoyo, iyo muna Danieri inoratidzwa se“mazuva

amadzimambo awa,” Mwari achamisa umambo Hwake. Mu“awa” iyoyo mvura yokupedzisira iri kudururwa.

“Mvura yokupedzisira iri kuuya pamusoro paavo vakachena—ipapo vose vachaiigamuchira sezvayaimboitwa kare.

“ആ നാല് ദൂതന്മാർ പിടി വിട്കളെയുമ്പോൾ, ക്കരിസ്തു തന്നെ രാജ്യം സ്ഥാപിക്കും. കഴിയുന്നതിനു എല്ലാം ചെയ്യുന്നവരെ ഒഴികെ മറ്റെല്ലാ അന്ത്യമഴ പരാപിക്കുകയില്ല.” Spalding and Magan, 3.

Ukuthululwa kwemvula yangemuva kuyinqubo eqhubekela phambili, ngokuba kuhambisana nokwahlulela, futhi ukwahlulela kuyinqubo eqhubekela phambili. AmaMillerite aqonda ukuthi ayephila ezinyaweni zesithombe esikuDanilyeli isahluko sesibili. Akholelwa ukuthi iRoma yayingumbuso wokugcina wasemhlabeni, futhi ayelungile, kodwa ayenokulinganiselwa ekuqondeni kwawo.

“අමෙ රජවරුන්ගේ දවස්වලදී” යන්න රෝම රාජ්‍යයේ ඉතිහාසය තුළ සිදුවන්නේය; එහෙත් එය හදෙන රෝමයේ හෝ පාප් රෝමයේ ඉතිහාසය නොව, නූතන රෝමයේ ඉතිහාසයයි. මීලෙරයිට්වරු හදෙන රෝමය හා පාප් රෝමය එකම රාජ්‍යයක් ලෙස අදාළ කරගනෙ, එසේ කිරීමේදී, යුදාහි අවසාන රජු වූ සදෙකේයා පිළිබඳ එසකියලේ පොතේ ඇති පාඨයක් නමින්ගේ අවබෝධය නහවුරු කිරීමට භාවිත කළහ.

සහ නුඹ, අපවිත්ර දූෂ්ට ඉශ්ලාමයේ අධිපතියාණෙනි, නුඹගේ දවස පැමිණ ඇත, අයුක්තිය අවසානයට පැමිණෙන කාලයේදීය. ස්වාමීන්වහන්සේ වූ දවේයන්වහන්සේ මසෙයේ කියනසේක: මුදුණු පැළඳුම ඉවත් කර, කිටුල ගලවා දමන්න. මෙය යථාවත් නොසිටින්නේය. පහත් නැතැත්තා උසස් කරනු ලැබේවා, උසස් නැතැත්තා පහත් කරනු ලැබේවා. මම එය පරෙලන්නමී, පරෙලන්නමී, පරෙලන්නමී; ඔහුගේ අයිතිය වූ නැතැත්තා පැමිණෙන තුරු එය නවත් නොතිබෙන්නේය; මම එය ඔහුට දරන්නමී. එසකියලේ 21:25–27.

Kubva kuna Zedekiya kwaizova noumambo hutatu hwaizo“pidigurwa,” izvo zvaizotungamirira kuna Kristu, uyo “ane kodzero yacho,” yokutonga. Bhabhironi, Medhia nePezhiya, pamwe neGirisi, zvole zvaizokundwa kusvikira paumambo hweRoma; uye mukati menhoroono youmambo ihwohwo hwechina, Kristu aizouya achigadza umambo. Akaita chaizvo chinhu ichocho.

“Pakati pa amene mofulumira anali kutsogolera mtunduwo ku chiwonongeko, woyamba anali Zedekiya, mfumu yawo. Iye anasiya kotheratu malangizo a Yehova monga anaperekedwa kudzera mwa aneneri; anayiwala ngongole ya chiyamiko imene anali nayo kwa Nebukadinezara; anaphwanya lumbiro lake lolemera la kukhulupirika limene analichita m’dzina la Yehova Mulungu wa Israyeli. Motero mfumu ya Yuda inawukira aneneri, wowachitira zabwino wake, ndi Mulungu wake. M’kudzikuza kwa nzeru zake yekha anatembenukira kukafuna chithandizo kwa mdani wakale wa kupambana kwa Israyeli, “kutuma akazembe ake ku Igupto, kuti ampatse akavalo ndi anthu ambiri.”

“‘Ko agiye agashobora gutsinda?’ ni ko Uwiteka yabajije ku by’uwo wari waragambaniye atyo mu buryo bubiri cyane icyizere cyose cyera; ‘mbese ukora bene ibyo azacika? Cyangwa azica isezerano, hanyuma arokoke? Nk’uko ndiho, ni ko Umwami Uwiteka avuga, rwose azapfira aho umwami wamugize umwami atuye, uwo yasuzuguye indahiro ye kandi akica isezerano rye; koko azapfana na we hagati i Babuloni. Kandi Farawo, n’ingabo ze zikomeye n’ikivunge cye kinini, ntibizamugirira umumaro mu ntambara: ... kuko yasuzuguye indahiro aciye isezerano, dore yari yatanze ukuboko kwe, kandi yakoze ibyo byose, ntazacika.’ Ezekiyeli 17:15–18.”

Kumuchinda ‘mukalonga waonaika, wabiipa,’ lyafika izuba lya kulanwa kwakumalilila. ‘Pangulula ekilongoti,’ efiyo Yehova alandile, ‘no kufumyapo ikoti ya bufumu.’ Kano fye Kristu Umwine akamika ubwami Bwakwe, Yuda tali no kusuminishiwa kabili ukuba ne mfumu. ‘Nkaonaula, nkaonaula, nkaonaula, bwena,’ eco cali cilamulo ca buLesu pa cipuna ca bufumu ca ng’anda yakwe Davidi; ‘kabili tabwakabe nakabili, ukufikila Aise uyo bwakwata insambu yakwe; kabili nkabumupa kuli Wene.’ Ezekiyeli 21:25–27.” Abena Cishinka ne Mfumu, 450, 451.

Miller o vha o lugile, fhedzi u pfesesa hawe ho vha hu na mikano; ngauri muvhuso we Kristo a u vhumba musi a tshi tshimbila vhukati ha vhatu, a wo ngo vha muvhuso wa u fhedzisela wa kha lifhasi. Ho vha hu tshi kha do vha na mahosi maṅa nga murahu ha muvhuso wa Roma ya vhubufiwa. Naho zwo ralo, Kristo o vhumba zwa vhukuma muvhuso wa “pfunzo” kha tshifhambano, fhedzi uwo muvhuso a wo ngo vhumiswa maḁuvhani a mahosi a fumi a Nzumbululo ya fumisumbe, nahone a wo ngo vhumiswa nga tshifhinga tsha mvula ya mafheleloni. Muvhuso une Kristo a u vhumba maḁuvhani a vhubhelo ndi muvhuso wawe wa “vhugala.” Sister White u amba nga u livhanya nga ha uyu mivhuso yotho mivhili.

VaMillerite vainzwisisa kuti Kristu akagadza humambo mukati menhoroondo youmambo hwechina, uye vaiva vakarurama, asi kunzwisisa kwavo kwakanga kwakaganhurirwa. Munhoroondo youmambo hwechina, Kristu akamisa humambo hwe “nyasha,” uye munhoroondo youmambo hwechisere, akamisa humambo hwake hwe “kubwinya.” Munhoroondo yaakagadzira humambo hwe “nyasha,” Mweya Mutsvene akadururwa pa Pentekosti. Pentekosti inofananidzira kudururwa kwemvura yokupedzisira, munhoroondo yaanomisa humambo hwake hwe “kubwinya.”

Mharidzo ye Pentekosti yakanga iri mharidzo yerumuko chahwo rwa Kristu. Mharidzo yemvura yokupedzisira, kanenge muchikamu, imharidzo yerumuko rwokufananidzira runomiririrwa nechirahwe choupofita chokuti wechisere anobva kune vanomwe, icho chinozadzikiswa muchikara, uyewo nenyanga mbiri dzechikara chenyika. Humambo hwechina nohwechisere ndihwo umo Kristu anosimbisa humambo Hwake.

“Chiziviso chakanga chaitwa navadzidzi muzita raShe chakanga chakarurama pachinhu chiri chose, uye zviitiko zvachainongedzera zvainge zvava kutomboitika panguva iyoyo. ‘Nguva yazadzika, ushe hwaMwari hwaswedera pedyo,’ ndiwo wakanga uri mharidzo yavo. Pakupera kwe ‘nguva’—masvondo makumi matanhatu nepfumbamwe aDanieri 9, aifanira kusvika kuna Mesiya, ‘Akazodzwa’—Kristu akanga agamuchira kuzodzwa noMweya mushure mekubhabhatidzwa kwake naJohane muJorodhani. Uye ‘ushe hwaMwari’ hwavakanga vataura

kuti hwaswederu pedyo hwakasimbiswa norufu rwaKristu. Ushe uhwu hahuna kuva, sezvavakanga vadzidziswa kutenda, umambo hwapanyika. Uye hahuna kuva ihwohwo ushe huchauya, husingafi, huchamiswa apo 'ushe, nesimba rokutonga, nokukura kwoushe pasi pedenga rose, zvichapiwa kuvanhu vatsvene voWokumusorosoro;' ihwohwo ushe husingaperi, umo 'masimba ose okutonga achamushandira nokumuteerera.' Danieri 7:27.

Sezvarinoshandiswa muBhaibheri, chirevo chokuti 'ushe hwaMwari' chinoshandiswa kureva zvose ushe hwenyasha noushe hwekubwinya. Ushe hwenyasha hunoratidzwa naPauro muTsamba kuvaHebheru. Mushure mokunongedzera kuna Kristu, murevereri ane tsitsi uyo 'anobatwa nokunzwa utera hwedu,' muapostora anoti: 'Naizvozvo ngatiswederei nechivimbo pachigaro choushe chenyasha, kuti tigamuchire ngoni, tiwane nyasha.' VaHebheru 4:15, 16. Chigaro choushe chenyasha chinomirira ushe hwenyasha; nokuti kuvapo kwechigaro choushe kunoreva kuvapo kwoushe. Mumifananidzo yake mizhinji Kristu anoshandisa chirevo chokuti 'ushe hwokudenga' kureva basa renyasha dzaMwari pamwoyo yavanhu."

"Naizvozvo chigaro choushe chekubwinya chinomirira ushe hwekubwinya; uye ushe uhwu hunotaurwa mumashoko oMuponesi achiti: 'Kana Mwanakomana womunhu achiuya mukubwinya Kwake, navatumwa vose vatsvene vainaye, ipapo uchagara pachigaro choushe chokubwinya Kwake; uye pamberi Pake marudzi ose achaunganidzwa.' Mateo 25:31, 32. Ushe uhwu huchiri mberi munguva inouya. Hahuzogadzwi kusvikira pakudzoka kwechipiri kwaKristu."

"ਮਨੁੱਖ ਦੇ ਪਤਨ ਹੋਣ ਦੇ ਤੁਰੰਤ ਬਾਅਦ ਹੀ ਕਰਿਪਾ ਦਾ ਰਾਜ ਸਥਾਪਤਿ ਕੀਤਾ ਗਿਆ, ਜਦੋਂ ਦੇਸ਼ੀ ਮਨੁੱਖੀ ਜਾਤੀ ਦੇ ਛੁਟਕਾਰੇ ਲਈ ਇੱਕ ਯੋਜਨਾ ਬਣਾਈ ਗਈ। ਉਸ ਵੇਲੇ ਇਹ ਪਰਮੇਸੁਰ ਦੇ ਉਦੇਸ਼ ਅਤੇ ਉਸ ਦੀ ਪ੍ਰਤੀਗਿਆ ਵੱਚਿ ਮੌਜੂਦ ਸੀ; ਅਤੇ ਵਸ਼ਿਵਾਸ ਰਾਹੀਂ ਮਨੁੱਖ ਇਸ ਦੇ ਪ੍ਰਜਾ ਬਣ ਸਕਦੇ ਸਨ। ਤਥਾਪਿ, ਇਹ ਅਸਲ ਵੱਚਿ ਮਸੀਹ ਦੀ ਮੌਤ ਤੱਕ ਸਥਾਪਤਿ ਨਹੀਂ ਹੋਇਆ। ਆਪਣੇ ਭੌਤਿਕ ਧਰਤੀਵਾਸੀ ਮਸਿੰਨ ਵੱਚਿ ਪ੍ਰਵੇਸ਼ ਕਰਨ ਤੋਂ ਬਾਅਦ ਵੀ, ਮਨੁੱਖਾਂ ਦੀ ਹਠਧਰਮੀ ਅਤੇ ਅਕ੍ਰਤਿਯਨਤਾ ਨਾਲ ਖੱਕਿਆ ਹੋਇਆ ਉਧਾਰਤਾ ਕਲਵਰੀ ਦੇ ਬਲੀਦਾਨ ਤੋਂ ਹਟ ਸਕਦਾ ਸੀ। ਰੋਥਮੇਮਨੀ ਵੱਚਿ ਦੁੱਖ ਦਾ ਪਿਆਲਾ ਉਸ ਦੇ ਹੱਥ ਵੱਚਿ ਕੰਬ ਰਹਿ ਗਿਆ ਸੀ। ਉਸ ਵੇਲੇ ਵੀ ਉਹ ਆਪਣੇ ਮੱਥੇ ਤੋਂ ਲਹੂ-ਮਲਿਆ ਪਸੀਨਾ ਪੁੰਝ ਕੇ ਦੇਸ਼ੀ ਮਨੁੱਖੀ ਜਾਤੀ ਨੂੰ ਆਪਣੀ ਅਧਰਮਤਾ ਵੱਚਿ ਨਾਸ ਹੋਣ ਲਈ ਛੱਡ ਸਕਦਾ ਸੀ। ਜੇ ਉਹ ਐਸਾ ਕਰਦਾ, ਤਾਂ ਪਤਤਿ ਮਨੁੱਖਾਂ ਲਈ ਕੋਈ ਛੁਟਕਾਰਾ ਨਹੀਂ ਹੋ ਸਕਦਾ ਸੀ। ਪਰ ਜਦੋਂ ਉਧਾਰਤਾ ਨੇ ਆਪਣਾ ਜੀਵਨ ਤਿਆਗ ਦਿੱਤਾ, ਅਤੇ ਆਪਣੇ ਆਖਰੀ ਸਾਹ ਨਾਲ ਪੁਕਾਰਿਆ, 'ਇਹ ਪੂਰਾ ਹੋਇਆ,' ਤਦ ਛੁਟਕਾਰੇ ਦੀ ਯੋਜਨਾ ਦੀ ਪੂਰਤੀ ਨਸ਼ਿਚਿਤ ਹੋ ਗਈ। ਏਦਨ ਵੱਚਿ ਪਾਪੀ ਜੋੜੇ ਨਾਲ ਕੀਤੀ ਗਈ ਮੁਕਤੀ ਦੀ ਪ੍ਰਤੀਗਿਆ ਦੀ ਪੁਸ਼ਟੀ ਹੋ ਗਈ। ਕਰਿਪਾ ਦਾ ਰਾਜ, ਜੋ ਪਹਿਲਾਂ ਪਰਮੇਸੁਰ ਦੀ ਪ੍ਰਤੀਗਿਆ ਦੁਆਰਾ ਮੌਜੂਦ ਸੀ, ਤਦ ਸਥਾਪਤਿ ਕੀਤਾ ਗਿਆ।"

"Saka kufa kwa Kristu—ichocho chiitiko icho vadzidzi vakanga vaona sechokuparadzwa kwekupedzisira kwetariro yavo—ndicho chakaita kuti ive nechokwadi nokusingaperi. Kunyange zvazvo chakavavigira kuodzwa mwoyo kunorwadza, chaiva chisvumbunuro chepamusoro-soro chokuti kutenda kwavo kwakanga kwakarurama. Chiitiko icho chakavazadza nokuchema nokupererwa netariro ndicho chakazarura suo retariro kumwana wose waAdhamu, uye machiri ndimo maive pakati peupenyu hweramangwana nomufaro usingaperi zvavose vakatendeka vaMwari mumazera ose."

"Ukama husingaperi hwaMwari hwaisvika pakuzadziswa kwahwo, kunyange kubudikidza nokuora mwoyo kwevadzidzi. Kunyange zvazvo mwoyo yavo yakanga yakundwa nenyasha dzaMwari nesimba redzidziso Yake, iye 'akataura sezvisina kumbotaurwa nomunhu,' asi

goridhe rakachena rorudo rwavo kuna Jesu rakanga rakasanganiswa nesimbi isina maturo yokuzvikudza kwenyika nezvishuwo zvoudyire. Kunyange mukamuri rePaseka, panguva iyo yakakomba apo Tenzi wavo akanga atopinda mumumvuri weGetsemani, kwakanga kune ‘kukakavadzana pakati pavo, kuti ndoupi pakati pavo waifanira kuverengwa somukuru.’ Ruka 22:24. Kuona kwavo kwakanga kwakazadzwa nechigaro choushe, korona, nokubwinya, asi pamberi pavo chaipo pakanga pane kunyadziswa nokurwadziwa kwomubindu, imba yokutongerwa, muchinjikwa weKarivhari. Kwaiva kuzvikudza kwomwoyo yavo, nyota yavo yokubwinya kwenyika, kwakanga kwavatungamirira kunamatira zvikuru kudzidziso yenhema yenguva yavo, nokupfuura vasingateereri mashoko oMuponesi airatidza chimiro chechokwadi choumambo Hwake, uye achinongedzera mberi kukurwadziwa Kwake norufu. Uye kukanganisa uku kwakaguma nomuedzo—wakaoma asi waidikanwa—wakabvumirwa kuti ugadziriswe. Kunyange zvazvo vadzidzi vakanga vakanganisa zvinorehwa neshoko ravo, uye vakanga vatadza kuona kuzadzika kwezvavaitarisira, zvakadaro vakanga vaparidza yambiro yavakanga vapiwa naMwari, uye Ishe vaizopa mubayiro kutenda kwavo nokukudza kuteerera kwavo. Kwavari kwaizopiwa basa rokuzivisa kumarudzi ose evhangeri inobwinya yaIshe wavo akanga amuka. Kwaiva kuvagadzirira basa iri kuti chiitiko icho chakaonekwa kwavari sechinovava zvikuru chakanga chabvumirwa.” The Great Controversy, 347, 348.

Mu bhuku ra Chivumbudzo, “pfungwa ine uchenjeri” inoverenga “nhamba yomunhu,” uye inoziva kuti “munhu wacho” ndiyewo ushe hwechisere, huri hwevanomwe. “Munhu wechivi” ndiye musoro woushe hwechisere hunotonga madzimambo navatengesesi venyika, avo machechi manomwe anobatana navo kuti adzivise kuzvidzwa kwokutambudzwa, uye iye agere pamusoro pemvura zhinji.

A re ka ho nna: Metsi a o a boneng, kwa mogwebagadi a ntseng teng, ke ditšhaba, le boidiidi, le merafe, le dipuo. Tshenolo 17:15.

“munhu wechivi” anotonga pamusoro penyika yezvematongerwo enyika, yezvemari, yechitendero, neyehurumende, uye vanhu vose, kunze kwaavo vakawana kukunda pamusoro pechikara, nemufananidzo wacho, nechiratidzo chacho, nenhamba yezita racho.

Uye ndakaona chakanga chakaita segungwa regirazi rakasanganiswa nemoto; navaya vakanga vakunda chikara, nomufananidzo wacho, nechiratidzo chacho, nenhamba yezita raro, vamire pamusoro pegungwa regirazi, vane mbira dzaMwari. Uye vanoimba rwiyo rwaMozisi, muranda waMwari, norwiyo rweGwayana, vachiti: Mabasa enyu makuru anoshamisa, Ishe Mwari Wamasimba Ose; nzira dzenyu dzakarurama ndedzechokwadi, imi Mambo wevatsvene. Zvakazarurwa 15:2, 3.

A “vakangwara” vanonzwisisa “kuwedzera kwezivo,” apo Zvakazarurwa zvaJesu Kristu zvazarurwa kubva pachisimbiso, ndivo vane “kunzwisisa” uye “vanoverenga nhamba yechikara; nokuti inhamba yomunhu; uye nhamba yacho mazana matanhatu namakumi matanhatu nenhanhatu.” “Kunzwisisa” ikoko kunomiririra chikamu chehurongwa hwekuedzwa hwematanho matatu hunogara huchiitika Jesu paanobvisa chisimbiso pachiporofita. Ndokusaka zvichinzi “vakakunda” “nhamba yezita raro.”

Kukunda ni ugutsinda ikigeragezo, kandi abitwa “abanyabwenge” kandi “basobanukirwa” ni bo batsinda gutsinda gufitanye isano n’umubare 666; kandi uwo murongo na wo ugaragaza ko hariho ubwami umunani, kandi ko ubwami bwa munani bukomoka kuri bwa ndwi. Iyo “bwiru” ishushanyirizwa muri Daniyeli igice cya kabiri, kuko isengesho rya Daniyeli ryari iryo gusobanukirwa “ibanga.” Ihishurirwa ry’uko hariho ubwami umunani, kandi ko ubwami bwa munani bukomoka kuri bwa ndwi, kandi ko umubare w’ubwo bwami ari 666, ni ryo banga Daniyeli agaragazwa nk’uryaheshejwe n’isengesho rye, kandi Daniyeli ashushanya “abanyabwenge” bo mu minsi y’imperuka y’Imana.

Daniyeli anaimira “vakachenjera” vemazuva okupedzisira vane chakavanzika chaDanieri chitsauko 2 chakazarurirwa kwavari, uye chakavanzika ichocho ndicho chizaruro chokuti kurehwa kwekupedzisira pamwe nekwekutanga pamusoro poushe hweuprofita hweBhaibheri ndokwekuti mumufananidzo mune ushe husere. Chizaruro ichocho chinosisimbisa kunzwisisa kwevaMillerite kwaDanieri chitsauko 2, asi chinopenya zvakapetwa kagumi kupfuura, kana changozivikanwa. Kubwinya kwacho, nokuti kunopenya zvakapetwa kagumi, kunomirira muedzo unokundwa ne“vakachenjera”; nokuti ushe hwechisere, huri hwemukati mehushe hunomwe, ndihwowo ushe hwechitanhatu huri mubatanidzwa wakapetwa katatu wedhiragoni, chikara, nomuporofita wenhema. Naizvozvo, dhiragoni, chikara, nomuporofita wenhema vose vari ushe hwechitanhatu, uye pamwe chete vanomirira 666.

Nebhukadhinezari akaedzwa nechizaruro chaDanieri chitsauko chechipiri, uye akakundikana pamuedzo wacho. Muna Danieri 2, Danieri anomiririra “vakachenjera” vanopfuura pamuedzo wechakavanzika chomufananidzo. Nebhukadhinezari muchitsauko chechitatu anomiririra vakaipa vanokundikana pamuedzo iwoyo iwoyo. Nebhukadhinezari, samambo wokutanga woumambo hwokutanga, anomiririra mambo wokupedzisira woumambo hwokupedzisira. Naizvozvo anomiririra “munhu wechivi,” munhu wouporofita uyo machechi manomwe anobata. Munhu akasikwa pazuva rechitanhatu, uye naizvozvo nhamba nhanhatu ndiyo nhamba yorudzi rwavanhu. Nhamba yaNebhukadhinezari nhanhatu. Nebhukadhinezari akakundikana pamuedzo wenhamba 666, uye akamiririra vakaipa vamazuva okupedzisira. Sechiratidzo chomunhu wechivi, nhamba yake nhanhatu.

Mambo Nebhukadhinezari akaita chifananidzo chendarama, chakanga chakareba makubhiti makumi matanhatu, uye upamhi hwacho makubhiti matanhatu; akachimisa pabani reDhura, mudunhu reBhabhironi. Danieri 3:1.

Mufananidzo wendarama wakanga uri makubhiti makumi matanhatu pakureba uye makubhiti matanhatu pakufara, uye wakagadzirwa naNebhukadhinezari, uyo nhamba yake iri nhanhatu. Mufananidzo uyu wakamiswa mukupandukira chiedza chemufananidzo wechitsauko chechipiri, uye rondedzero yawo yakapetwa katatu, kana muchinzwisisa kuti nhamba yaNebhukadhinezari iri nhanhatu, inoenzana nenhatu, nhanhatu, nhanhatu.

Tinoenderera mberi nedzidzo iyi muchinyorwa chinotevera.

“Ukufunga umqondo wokumisa umbuso nesizukulwane sobukhosi esasiyakuhlala kuze kube phakade kwamthokozisa kakhulu umbusi onamandla, phambi kwezingalo zakhe izizwe

zomhlaba ezazingakwazanga ukuma. Ngokushisekela okwazalwa yisifiso esingenamingcele nokuzidla kobugovu, wangena ekubonisaneni nabahlakaniphileyo bakhe ngokuthi lokhu kungafezwa kanjani. Esekhothliwe ukuhola okumangalisayo kukaNkulunkulu okwakuhambisana nephupho lesithombe esikhulu; esekhohliwe futhi ukuthi uNkulunkulu ka-Israyeli ngenceku yaKhe uDaniyeli wayekwenze kwacaca ukubaluleka kwaleso sithombe, nokuthi maqondana naleyo ncazelo amadoda amakhulu ombuso ayesindisiwe ekufeni okuyihlazo; esekhohliwe konke ngaphandle kwesifiso sabo sokumisa amandla nobukhosi babo, inkosi nabeluleki bayo bombuso banquma ukuthi ngazo zonke izindlela ezingenzeka bayozama ukuphakamisa iBabiloni libe ngeliphakeme kunakho konke, nelifanele ukwethembeka komhlaba wonke.”

“Wimililo uwakumisila uwene ayo Lesa aali asokolola ku mfumu na ku bantu ubufwayo Bwakwe pa nko isha pano nse, nombaba bwalilingile ukupyanishiwa ku kufumikisha ubukata bwa maka ya bantu. Ukupilibula kwa kwa Daniela kwali ukukanwa no kwibala; icine cali ukupilibulwa mu luse no kushitishiwako ifyo tacilelandapo. Akamanyilo akapangiwe na ku Mulu ukuthi kasokolole mu mano ya bantu ifyakucitika ifya ku ntanishi, kali ukushintililwapo ukuimya ukusansamuka kwa kumanya uko Lesa afwayo ukuthi isonde lipokelele. Ifyo eflyo, ukupitila mu mapange ya bantu abacita ifintu ku lunkumbwa lwa butungulushi, Satana aali ukufwaya ukuletelela ubutantiko bwa Bufumu bwa kwa Lesa pa lubuto lwa muntu. Umwine wa bantu aishibe ukuthi icine icisankanishiwamo ubufi teco, ni maka ayakosa ayakupususha; lelo nga cileshitishiwapo ku kwikatamika umuntu wine no kulangilila amapange ya bantu, ciba maka ya bubi.”

“Kubva pfuma yake huru yezvuma, Nebhukadhinezari akarayira kuti vagadzire mufananidzo mukuru wendarama, wakafanana pazvimiro zvawo zvikuru newakanga waonekwa muchiratidzo, kunze kwechinhu chimwe chete, icho chaiva chezvakanga zvakaumbwa nawo. Sezvakanga vajaira mifananidzo inoyevedza zvikuru yavamwari vavo vechihedheni, vaKardhea vakanga vasati vambogadzira chinhu chipi zvacho chakanga chakakura nokukudzwa zvakadai sechifananidzo ichi chainyanya kupenya, chaiva namakubhiti makumi matanhatu pakukwirira uye makubhiti matanhatu pakufara. Uye hazvishamisi kuti munyika mainge munamatwa zvipananidzo kwapararira pakati pavanhu vose, mufananidzo uyu wakaisvonaka uye unokosha zvikuru waive pabani reDhura, waimiririra kubwinya kweBhabhironi, nokunaka kwaro nesimba raro, wakatsaurirwa kuti uve chinhu chokunamatwa. Nokudaro izvi zvakagadzirirwa, uye chirevo chakabudiswa chokuthi pazuva rokutsaurwa kwacho, vose vaifanira kuratidza kuvimbika kwavo kukuru kusimba reBhabhironi nokukotamira pamberi pomufananidzo.” Prophets and Kings, 504, 505.