

Littafin
Daniyel





Cecil N. Wright

Littafin Daniel

Shigowa da

Ra'ayingargajiya shine cewa littafin Daniyel da Daniyelya rubuta littafin Daniyel da kansa, ko kuma a fadarkarsa, a karni na biyar B.C. Wannan yana kalubalance wannan masu sukar na zamani, duk da haka, wadanda ba su yi imani da annabta annabta ba, sabodayawancin rabin littafin da rabi na farkon rabin sun kunshi irin wannan. Don haka, sun nuna cewa an rubuta wani lokaci a farkon rabin karni na biyu B.C. Ta wasu marubucin da ba a san shi baya danganta shi da wani hali da ake kira a matsayin wanda akawakilta a matsayin wanda aka wakilta a matsayin wandaya riga yayi lissafi daya kamata a kalubalance shi kamaryaddaya faru. A wannan alama, suna tambayar amincin kowane wuraren da za a iya samun matsaloli na karkatar da shi da sanannu tarihin tarihi, da kuma da'awar su zama kawai almara. Amma, hakika, suna neman halartar sauran sauran Littafi Mai-Tsarki kan irin wannan filin.

Marubucinwadannan bayanansu sun yi imanin cewa an tabbatar da ra'ayingargajiya da yawa dayawa da zai iyayiwuwa fiye da na masu shakka, kuma sun yarda da shi. Masu sukar suna ba mu sabis, kodayake, a cikin cewa sun tilasta mana mu bincika filaye don bangaskiyarmu maimakon ta ba da shawara ta gaskiya, kuma don amincewa da kowane irin matsalolin da za a iya wanzu kawai. Wadannan gaye mafi yawa zuwa gibba (halayen mutum har ma da tarihin littafi mai tsarki cewa nesa ba da bayaba, wanda ba mai bi da kuma mai sabani ba shi da wadatarwa haryanzu. Amma kuma sake masu shakka sun yi jingina da irin wannan a matsayin rashin daidaituwa game da ra'ayingargajiya na mumina na mumina, kawai don samun bayanansu mutum kawai don tabbatar da shi.

Wasu daga cikin wannan sun kasance gaskiya dangane da littafin Daniyel kanta. Lokaci ya zuwa yanzu yana da kyau a cikin alherinta. Kuma Daniyel ya tabbatar da Daniyel da marubucinsa da annabi (Matta 24:15) Don haka ba ma bukataryin jinkirin yarda da shi kamaryaddayake na karshe. Musamman wuraren matsalolin da muke da ita da za mu iyadamuwa, duk da haka, don mafi yawan bangare a dangane da takaitaccen bayanin littafin da kansa maimakon anan.

Littafin ya kunshi surori 12, farkon wanda shine gabatarwar duka takaddar. 'Yan babi na shida na farko sune abubuwan da suka faru na tarihi da suka shafi Daniyel da kuma abokai ukuwadanda aka kai zuwa cikin zaman talala a cikin mutum na uku, kuma an rubuta su a cikin mutum na uku. Bishara shida na karshe, rubuce-rubucen da yawa a farkon mutum, suna rikodin mafarkai na Daniyel (1) ga al'umman daban-daban da mulkoki dauloli daban-daban dauloli dauloli dauloli dauloli dauloli daulolinsu dauloli dauloli dauloli

Yana da wata matsala ta musamman a cikin tarihi da annabce-annabce daga brain. II. 4 zuwa karshen sura. vii., An rubuta duka a Kaldiya; Amma kamaryadda annabce-annabce ke damun

lokuta da mulki a kansu ga cocin Kaldiyawa, da kuma wannan yare ne wanda Allah ya zaba domin bayyana duk masu ba da shawararsa da aka bayar a karkashin sabuwar.

"

Game da manufar littafin Daniyel, sharhin Ellicott a gaba daya Littafi Mai-Tsarki kamaryadda ya dace, da farko, annabawan da suka isa su yi hijira a cikin Cuver. A lokacin dawowa daga zaman Ru'ya, da zuwan Almasihu. Amma, kamaryadda aka bayyana a sama [amma bai kunshi wannan zuga ba, ana iya tsammanin kwanakin Almasihu da yawa. A zahiri, kamaryadda rubucewar Ishaya da Irmiya ya shugabanci Isra'ilawa su yi zaman talala, don Daniyel ya sa yayi ta neman lokacin zalunci; Amma a lokaci guda sun ta'azantar da shi da madawwamin. Kuma bayan tattauna wasu dalilai biyu, ya takaita shi da jumla guda, kamaryadda aka tattauna a cikin zance na Ru'yau; (2) Don haka tattauna a cikin zancen]; (2) Don haka tattauna a cikin zancen]; (2) Don haka tattauna a cikin zancen]; (2) Don haka tattauna a cikin zancen]; (2) Don haka tattauna ne a cikin zancen gaskiya ba (3) don ba da gyaran al'ummar Ru'ya ta Yohanna. (2) Don haka tattauna a cikin zance na Ru'ya (1) don haka a ba da labari ga al'ummar Wahayin da ta gabata Allah "- Saboda haka, yana nuna" halin mishan, "kamaryadda Elcelt ya bayyana shi.

Har zuwa wasu, Daniel har zuwa Tsohon Alkawari "wahayi ne ga Sabon Alkawari. A zahiri, wasu daga cikin alama na karshen an zana daga tsohon. Hakanan, yayin da mafi yawan bangare na wahayi shine rashin daidaito a cikin yanayi, wani bangare na Daniyel kuma. A zahiri, ya bayyana don saita sautin don rash na Apocalypss a cikin wahala lokaci daga karni na biyu B.C. ta karni na biyu A.D.

Kawai sura-by-sura ta takaitawa ko Openview yanzu za a ba da alama ba zato ba tsammani don tsabta, ko girmamawa ta musamman.

Fasali na 1

Nebukadnezzar

Babi na 1: A shekara ta uku ta mulkin Yehoyakim, Sarkin Yahuza (60-2 B.C.), Nebukadnezzar, Sarkin Babila ya zo Urushalima, ya kewaye ta dayaki Urushalima. Daga cikin kamammun da suka kama (606 B.C.) sun kasance

Daniyel da 'yan'uwanmu na sarauta na "Mahaifin Jejiri, waƙanda aka ba su musamman don hidimar Nebukadnezzar tare da sarkin da suka kasance masu aminci da amincinsu. Daniyel ya ci gaba da "har zuwa farkon shekarar Sarki Cyrus" (536 B.C., bayan mulkin Babilaya fadi zuwa Mediya da Farisa a cikin 538 B.C.). A zahiri, ambatonwahayi ne da Daniyelya karbi Sairus, Sarkin Farisa "(10: 1),wanda ke nufin haryanzu yana da rai a shekara ta 534 ko 533 B.c. Amma ba lallai ba ne yana nufin ya kasance wani bangare na gwamnati ba. He had continued through the reigns of the Babylonian kings' Nebuchadnezzar (605-562 B.C.), Evil-Merodach (562-560 B.C.), Negrilissar (560-? B.C.), Nabonidus (55-538 B.C.), and Belshazzar (son of Nabonidus and co-regent, who was slain in 538 B.); Sa'an nan ta wurin sarautar Darius Themede (538-530 B.C.) Kuma cikin Sarki na Cyrus mutumin Persian a kan Babila (536-530 B.C.) - fiye da shekaru 70. (Ga na karshen, duba 5:31; 6:28.)

Nebukadnezzar ɗan Nabopolassar, Sarkin farko na Kaldiyawa (625-605 B.C.), kumaya shugabanci sojojin mahaifinsa na karshe na rayuwar karshe. Ya kuma auri wata 'yar Kimayen, Sarkin Midiya, wanda mahaifinsaya yi kawance daya dace sosai.

Muguwar-Merodach, ta ambata a sama a matsayin wandaya gajishi, ɗansa ne.

Belshazzar, ya kuma ambata a sama a matsayin magajinsa na karshe na karshe, ba hisansa bane, ko da yake an kira shi kamaryadda Belshazzar yayi (5, 11). Wannan na iya zama kawai a cikin kasancewa mafi wandaya fi faɗa, ba magabata ba ne. Koyaya, mahaifinsa, Nabonidus, da alamaya auri 'yar Nebukadnezzar, amma bayan

Nabonidus ya zama sarki da Belshazzar ya rigaya tsufa. Don haka, zai kasance ɗan jikan Nebukadnezzar, ya kuma gayyaci Nebukadnezzar ɗinsa ga mahaifinsa.

Sunan da aka ambata Belshazzar ba zai rikita shi da Belshazzar ba, Kaldiya sunzo ga Daniyel.

Umar uku na Yahaya na Daniyel - Hananiya, da Mishayel, da Azariya, ko kuma an ba su sunayen Shadrak, da Meshak, daAbed-nego.

Babi na 2: A cikin shekara ta biyu ta sarautar Nebuchadnezzar, yana da mafarki mai damuwa da ba zai iya tunawa, kuma Daniyel duka sun bayyana mafarkin da fassarar sa a cikin Wahayin da dare. Ya kasance mai girman hoto, da nono, da hannuwana na tagulla, da bakin karfe da kafafunku. An yanke wani dutse da ke cikin dutsen, wanda ya bugigumakarsa a cikin kwasfan da aka ɗauke ta da kyallen daya cika duniya da ya cika duniya. Hoton yanawakiltar mulkokin duniya guda hudu ko daular Babila (Persian, Grican, da Roman - kowane mai kisan ta, ya maishe shi wani sashi na kanta. Kuma an nuna abin da Allah na sama wanda Allah na sama zai tabbatar kuma ba za a

hallaka ba kuma ba zai fasa duk mulkokin da aka nuna ba - ta hanyaryin hakan har zuwa karshe.

Babi na 3: Nebukadnezzar Sarki Sarki yayi babbar zinariya ta zinariya a lardin Babila, ta gayyaci allolin da kebewarsa, ya ba da umarni ga Ubangiji dukansu da sujada

Hoton zinare ko kuma a cikin sa'ar da za a jefa a cikin wutar wutar karfi. Abokan Daniel sun ki bi, an jefa su cikin babban doka da ke cikin mulkin, amma da Nebukadnezzar su ba da izini ba, saboda Nebukadnezzar su ba da izini ba, saboda haka Nebukadnezzar su ba da izini ba, saboda haka Nebukadnezzar su ba da izini ba, saboda haka Nebukadnezzar su ba da izini ba. (Daniyel da kansa ba a ambaci wannan dangane ba. Yana iya zama cewa aikinsayana bukatar shi a wani wuri maimakon haka a wannan lokacin.) Ranar don abubuwan da ba a bayyana ba.

BABI NA 4: Nebukadnezzaryana da wata mafari mai tayar da hankali wanda bai iya fassara ba. Tsohuwar itace mai karfi da akayi da za a kama shi, ya lalatar da kututturenta, da kututturenta, da dabbobin ciyawa, ka kumajike da raba tare da raba shekara bakwai. Itatuwa ya wakilci sarki kansa, wanda zai zama mahaukaci dagamazaje, inda zai ci ciyawa a cikin mulkin mutane, har ya zama ruwan dare a cikin sa, ya kumayi mulki tare da raba, ya kumayi wa wandayake iko da shi. " Umurnin barin kututture da tushen bishiyar da ke nufin cewa Mulkin da za a iya sanin Nebukadnezzar "Bayan da za ka san cewa sama ta yi sarauta."

Har ila yau, ana kwance abin da aka ambata, amma a cikin kowace shekaraya fara zuwa ya wuce. Nebukadawa a gidan sarki na Babila, Nebukadnezzar ya ce, "Ba wannan babban Babyon, da na gina madawwamin na ba?" Duk da haka maganar ta zo a bakinsa, wata murya ta fito daga Sama. Sarki Nebukadnezzar, za a yi magana da kai, ka kumayi mulki a cikin mulkin. " A wannan satin, an kore shi daga mutane. Gashin kansayayi kamar gashintsuntsaye, kusoshinsa kamar tsuntsayentsuntsaye suke.

A karshen zamani da aka tsara, fahimtarsaya dawo, ya yarda kuma

Allah na sama, a tsakanin wadannan abubuwa suna cewa "dukan ayyukansagaskiya ne, hanyoyinsa kuma

Adalci; Kuma wadanda ke tafiya cikin girman kai yana da ikon zama "(aya 37). Mulkinsa kuma an dawo da Mulkinsa An kara shi daukaka "shi (aya 36). A cikin duka, yayi sarauta shekara 43 (60-562 B.C.).

Belshazzar, Jiran Nebukadnezzar, Sarkin Beldean, da Kaldariya Sarkin Babila, yayi

babban biki ga dubunnan ubayensa - wanda muka sani daga wasu hanyoyin da suka kasance a shekara ta 538 B.C. Yana shan ruwan sha a gabanbakinsa, da zinaren da azurfa da kayayyakinsuwadanda aka kawo zuriyarsa a cikin Haikalin Ubangiji. Shi da shugabanninsa, da matasansa, da kwarakwarsa, suna taho wa gumakan zinariya, da na azurfa, da na tagulla, da kiren itace da kiren tagulla, da kiren ruwa na tagulla. Ya fito da kwakuka, ya rube mutum, ya rubuta a kan alkyabbar a kan bangon gidan sarki. " Sarkiya gawandaya rubuta, ya rubuta cewa "ya firgita,'yatsun kwakunsaya kasance

Ganyunsa kumaya karkashe juna da kyau. "Yana magana da dukwanda zai iya karanta shi ko kumaya nuna cewa, sai dai shugabanninsa ba su da damuwa ba amma kuma ga shugabanninsu. Ta yayaya ji maganar gidan, sai ya kai ga sarki, amma ya nuna wa Ma'anar, Ma'anar Dan. An auna ku a cikin ma'aunin, kuma an sami so; An kashe mulkinka, kumaya ba wa Midiya da Farisa, "Duk da haka Belshazzar aka kashe a wuyansa," A wannan darennya mutu a wuyansa, "A wannan darennya mutu a wuyansa, da" 30-31).

Asalin "Darius Belde" ya gabatar da matsala ga masu rubutun kwayoyi da masana tarihi. Darius wani sunan Fersian ne na kowa. Amma a wannan misalin, ana kiransa "Mede" kamar dai don ya bambanta shi da sauran masu mulki da sunan Darius. Yana da sake a cikin 11: 1, kuma a cikin 9: 1, inda ake kira shi "Darius dan Ahasurus, Sarkin Sarki, wanda aka nada shi sarki a kan Kaldariyawa." Littafin AfichalTobi yayi maganar "Ahaasierus Sarkin kafofin watsa labarai," wanda ke da bangare a cikin halakar Ninevah (14:15). Ahaasuerus na wadannan nassoshi, duk da haka, ba shine Ahasierus Littafin Fesin ba, wanda ya mallaki shi dan kasar Persia (486), kuma an yi imanin cewa ni na tarihin Persia ni na tarihi (486) Lattersarshe dan dan Darius I, mai girma (522-486 B.C.), da aka ambata a cikin Ezra4: 5; 5: 6-7; 6: 1; Haggai 1: 1; Zakariya 1: 1, da na Atoba, 'yar Cyrus I, mai girma, mai girma (559- 530 B.C.), da aka ambata a cikin 2 Tarihi 36: 22-23; Ezra 1: 1-4, 7-8; 5: 13-17; 6: 3; Ishaya 44:28; 45: 1; Daniyel 1:21; 6:28; 10: 1 - Mutanen da suke da sarakuna na artani. Bayan kwararrun Mediya da Farisa, da Midus, sun zo kara dayawa, aka fito da sunan da aka ambata, amma a littafin Esther.

Tunda muna da bits kawai da guda bayanai a cikin nassi da tarihin jama'a, kuma bai isa ba a cikin wasu halaye don sukan gamsarwa da sabani. Ra'ayin da aka yarda da shi sosai shine cewa Darius Belde da Cyrus masu girma sun kasance daya kuma iri

ɗaya ne, wani lokacin suna kira da wani lokacin da wani lokacin da ɗayan kuma wani lokacin da wani lokaci ke kira. Ya dogara ne akan gaskiyar cewa Medres, sarkin

Astrus, da Cyrus I, Sarkin Farisa (600-550 B.CAN, Rabin Farisa da rabin Media da rabin Media. Wannan yayiimani, saboda haka, yana nufin cewa lokacin da aka kira shi

Darus na ya bambanta shi daga wasu sarakunan Fariayewanda ba na mediya ba har ma da hakar Persian. Wannan ra'ayin kamaryadda yayi la'akari da Ahasuerus a cikin Daniyel 9: 1, mahaifin Dariyus ya zama sunan Asibal, kakan cyrus babba, wanda alama daidai ne. A zahiri, dukyana da alama a bayyane, sai dai abu ɗaya: yana yi

Bai kula da bambanci da Daniyel yayi ta gab da Darius Darius (Mede) da mulkin Cyrus ba shi da Farisa.

Wasu suna son yin watsi da bayan Daniel kamaryadda ba daidai ba ne, kuma akwai wani Darius Ba'amuruwan da Medius ba - tunda wanda aka ambata wanda aka ambata a cikin tarihin mutane. Duk da haka, matsayin Daniyel irin wannan shine ya kamata ya san mafi kyau fiye da masu sukar sa na yanzu tare da wasu bayan da suka sauko mana. Kuma babu shakka akwai yiwuwar cancanci la'akari.

Na farko, masana tarihi tsoffin tarihi, an ce sun shafi fitowar Babila don haka, yayin da Kaldiyawa suke a cikin idi na allolinsu. " Na biyu, an gano rubutattun lokutan kwanan nan kuma an ce, sojojin Persian ba tare da Belshazzar, da Regent ba, da Cakaitacciyar da ita ta kashe. Na uku, ana tunanin Darius yana tunanin Gobyas, wanda aka sa wa suna cikin allunan Babilaan a matsayin mai nasara kamar nasarar Babila. Saboda Josephus ya ce wannan Dariyus shi ne dan Atwayelu (waxiya), sai wani suna a tsakanin Helenawa (antiquities, 11: 4). Hakanan kuma a cikin hadin dayake kira shi wani dangin Sairus, wanda shi ne jikan Atwayes, kamaryadda Cyrus shi ne jikan na sakin layi, kamaryadda Cyrus shi ne jikan a cikin sakin layi na tsohuwar tasarar HayarTashin Tarihi. Saboda haka Darius na iya zama nus kusrus duka biyu da dayadaga cikin manyan sojojin da suka yi nasara da Sairus, kuma yayi mulki ga Sairus yayin da na yayiyaki da Wars na arewa dayamma.

Ko dayake ba 'yantar da gwargwado na zato ba, abin da aka ambata ba kawai zai yiwu ba amma kuma yana iya ba da lissafi game da ambaton Darius wandaya fi na Cyrus girma. Daga cikin dukkan hanyoyin da aka gabatar, shi ne mafi saukin bayani da aka sani ga wannan marubucin wandaya bayyana mafi kyau, idan gaskiya ne. Saboda haka ana ba da shi a matsayin mafi kusantar hayyatar har sai dai idan hujjar ba ta dace ba haryanzu ba kamar yadda duk da haka ba su ga hankalin marubucinwadannan bayan ba.

Faura na 6: Darius yayi farin ciki daya kai ga Mulkin (na Mediya da Farisa, wanda

yanzu ya hada Babila). 120 "Surraps" (ko gwamnatocin lardin), kuma a kansu daga gare su shugabanninuku, wadanda Daniel daya daya ne. Daniyelya zama sananne a sama da shugabannin da kuma tawakkali, .. Kuma sarki tunanin ya nafa shi a duk duniya. " Wannan ya kai kishi da kuma haduwa da shi, dawajabta sarkiya jefa shi cikin kogon zakoki. Amma an kiyaye shi Allah, sarki kuwaya jefa masa mai sako da danginsu cikin kogonzakoki, wadanda suka sha azaba. Darohus ya rubuta hukunci ga dukan mutanen mulkinsa wadanda suke "A duk ikon mulkin mulkokin mulkokinsa suna rawar jiki, suka kuma fafata a gabanAllah na Daniyel." "Daniyel yayi nasara a mulkin Darius, a cikin mulkin Hyrus mutumin Farisa."

BELSHAZZAR

BABI NA 7: A shekarar farko ta mulkin Belshazzar, hadin kai a kan Babila (watakila 556-55 B.c.), Daniyel yana da mafarki na musamman dawahaiwandaya sanya a rubuce. Sun ne suka ce wa masarautar guda huɗu game da abin da Nebukadnezzar yayi mafarkin (Babi na 2) - Wato, Babila, Medo-Persian, Grician, da daular Roman. A cikin mafarkin Daniel da akawakilta kamar manyan dabbobi huɗu - zaki tare da fikafikan Eagles; a bear; Dawowar da abin daya wuce fikafikan fikafikan tsuntsu huɗu. da kuma na huɗun da ba a saukar ba amma aka bayyana a matsayin "mummunan karfi, mai karfi sosai, tare da babban hakora na bakin karfe;.. Kuma yana da kaho goma." An kuma bayyana yadda suka zo "sama daga teku" (aya. 3) - a sarari "babban teku," ko Bahar Rum (aya 2).

Daniel gaji, an sa masa kursiyin, kuma ya kasance tsohon kwanakin wuta, "Wandaya tsufa da wuta wuta" - Wutar wuta ta fito dagagabansa. " An yi wa kansa ambatattun dubun dubbai, "Dubun dubbai dubu goma". "An saita hukunci, kuma an buɗe littattafan." Daniyel ya ci gaba da dubawa "har zuwa ga dabba [dabbar dabba. Mulkin da sauran dabbobin "an ɗauke shi, amma duk da haka rayukansu sun yi tsawo a kan lokaci kuma lokaci guda." (Wato, kowane mai nasara ne na farko na mulkokinta na farko kumaya ci gaba a matsayin wani bangare na irin wannan, har ma a cikin Daular Rome.)

A cikin wurin wahayi, Daniyel kumaya jefar da wani mutum ya ga ɗan niyayana zuwa da gajimare, da kuma mulkinsa, da daukaka, da da dayawa za a kashe shi, mulkinsawanda ba zai shuɗe ba, kuma mulkinsa ba zai shuɗe ba. Allah yayi daidai da mulkin sama da kuma wakiltar Nebukadnezzar ta yi, ba a yanke wani dutse da aka ambata a sama, kuma kada a hallaka tsauni ba, babi na 2).

A cikin ɗayanwahayi na Daniyel "hukuncin da aka saita" (aya 10), kuma a cikin wani, an ce "shari'ar za a saita" (aya 26); Amma mahaɗan sun nuna cewa hukuncin karshe a karshen duniya ba a yi nufinsa ba. A cikin halaye biyuya bayyana cewa hukunci ne

da mulkinsa na duniya, da dukan mulkokin da ke karkashin sararin samaniya... (vs. 26-27).

(A cewar da Nabonidus cewa, ya "dandaba da sojoji da sarakunan da ba shi dayawa, sabili da haka, da kansayayi shekara dayawa.)

BABI NA 8: A cikin shekara ta uku na mulkin mallaka (kusan 554-53 B.C.), Daniyel da wani hangen nesa ne - Jibrilu yayi bayani. RAM, wanda kewakilta mulkin Mides da Farisa, suna da kaho biyu, dayawanda kewakiltar Mediya, dayan kuma, wandaya fito, wandaya fito da Farisa. Kuma mai-bun, wanda yawakilci Gricar Mulkin Grec, wanda ba a san shi ba tare da fushin da ba zai yiwu ba, ya jefa shi biyu, ya tattake shi. Daga cikin bunsuran da alamayana da kaho daya kawai don fara da - babba daya (tsakanin idanunsa) - ya daukaka kansa sosai. Da ya karfafa, babban kahoya karye da sauran manyan kaho huɗu huɗu ya fito don isassun sama. Babban kaho (Sarkin farko na Mulkin Gercian [aya 21] Babu shakka Alexander mai girma ne, 319 B.C.) - Macedonia, da kuma daga baya, da kuma daga baya. Lysimachus (323 da 301, bi da bi; Syria da duk gabas, zuwa Seleucus (312 B.C.); zuwa Misira da Libya, zuwa Libya.

Matsakaicin tsakiyar (aya 9-14) ya sadaukar da ɗan kaho kadan wandaya fito daga dayan mulkokin Alexand, wandaya washe haka a cikin duka a cikin 11: 16,41 (Ezekiel 20: 6,15). A bayyaneyake, wannan kahon ya kasance Epiphanes na Epiphanes, Sarkin Suriya (175-163 B.C.), da madaukaki na Seleucus I, wanda aka ambata a cikin seleucus). Wannan Antakiya yayi yunkurin samar da Yahudiya da soke Yahudanci.

Don haka, rubutun nassi ya ce wannan kahoya girmama kansa har ma da "shugaban rundunar" a fili, kuma "ya dauke shi da Haɗin da akayi wa Wuright." Kuma rundunar runduna ce. An ba da mutanen Shawakai tare da hadaya ta konawa ta konawa ta ci gaba, bayan daya dawo daga zaman talala, (ko dai 2300) kumaya zama 'ya sami' yancin zaman talala. " ko kuma 3 1/2 shekaru - mai yiwuwa patras Maccabeus ya sami damar riske Urushalima, kumaya sake shi don bautar al'ada game da shekara 164 B.C.

dangane da masarautar Seleuch, tare da Seleucus I (312 B.C.). Ya bayyana cewa Antiyachusya zama sarki a cikin shekara 13 ga mulkin Girka (babi na 1:10), ko 175 B.C.; cewa ya shiga Urushalima, yawãga, Wuri Mai Tsarki a shekara ta 143 (1), ko 169 B.C.; Cewa ya sake shiga a shekara ta 145 (167 B.C.), a wannan lokacin ya kawo karshen bagaden kona turare, da sauransu a rana ta shekara ta arth, a lokacin da a ranar 15 ga wata rana ta mika hadayaryahudawa da aka mika bisa ga shi (1 ga 29-64); Kuma hakan ta 25 ga 25 na Chislev a cikin shekara ta 148 (164 B.C.),Yahuda Maccabeus da 'yan'uwanta sun sami damar shiga Urushalima, tsayar da Wuri Mai Tsarki, Reededate

Yana, da kuma mayar da bautar Yahudawa (4: 36-61) - wani abu sama da shekaru uku bayan an fara sanyaya wa Wuri Mai Tsarki.

BABI NA 9: A cikin shekarar farko ta Darius dan Ahasurus, na zuriyar Midiya (duba 5:31), da aka fara ne daga 538 B.C. [Caukaki 25: 11-11; Irmiya 25: 11-12; Irmiya 25: 11-11] Lura da fitowar mutum daga Daniel wanda, har zuwa lokacin dayake rikodin jihohin, bai kasance adadi mai yawa ba amma kawai matasa "na samari" (1: 3-4) - bai ambace shi ba.

Asusun Irmiyaya karanta kamar haka: "Wannan mutane ne wadanda Nebukadnezzar suka tafi bauta, Ya kuma kai wa mutane 9,186 B.C.] Nebuzaradan. Shugaban matsara ya kai daga bauta ta Yahudawa dari da arba'in da biyar mutum: (duk mutanen sun dubu huɗu da dari shida "(Irmiya 57: 28-30).

A cikin 2 Sarakuna rikodin yayi daidai amma tare da bambance-bambancen da ake buƙatar sani. A shekara ta bakwai ta sarautar shekara ta bakwai ta sarautar Nebukadnezzar kamar

yadda Azuntar, 2 Sarakuna yana da shekara ta takwas (24:12). Mutum na iya kidaya daga farkon balaguro, dayandaga kusancinsa. Hakanan, maimakon Irmiyaya dauki kamammu, sarakuna dubu uku, 27: 14-16) - Asusun Irmiya "" mai yiwuwaya hada da mafi mahimmancin mahimmanci. " Kuma, maimakon ka ga mulkin Nebukadneze mulkin mulki kamaryadda

Irmiya, sarki 2 yana da shekara tara (25: 8- 8-)

12) - tare da bayani iri daya da ake amfani da shi. Harin da Irmiya ya haɗowanda Irmiya yayi a shekara ta ashirin da ta uku ta sarautar Nebukadnezzar, sarakuna 245, Irmiyaya ce, 'Ya kuma ce Nebuzaradanya kama shi. Hakanan Nebuzaradan ya kashe shi, wanda Nebuzaradanya tafi

wurin Nebukadnezzar a Ribla, da hediyonsa na yamma a Siriya, wanda

Kashe su a can, 2 Sarakuna 72 (25: 18-21) ,,, 52: 24-27).

Sa'ad da Daniyel ya gane zamanin zaman kansa, da "ragar Urushalima, tana lura da addu'o'insa, da kumayabon Ubangiji, domin Ubangiji yayafe wa tsarkakakkiyarsa, da kuma gafartawa, da Ubangiji ya sa Ubangiji ya haskaka a kan tsattsarkansa.

Kasancewa (Littafi) 3-19).

Kuma yayin dayake magana cikin addu'a, Jibra'ilu dayayigani a cikin wahayi (8:16), ya zo donya kare da abubuwan da suka yi wa mutanensa suka yanke wa mutanensa. A maimakon haka, makonni saba'in (gaba dayaya yi imani da nufin makonni saba'in ko 490 shekaru) duk da haka rufewahayi da annabci, (1) don a rufewahayi da annabci, (1) don maye gurbin wahayi da Annabci, (1) don maye gurbinwahayi da annabci, (1) don maye gurbinwahayi da annabci, (1) don maye gurbinwahayi da annabci, (1) don maye gurbinwahayi da annabci, (1) don maye gurbinwahayi da annabci. Daga fita daga umurnin ku maido da

Gina Urushalima zuwa ga shafaffun, da sarki (Kristi), hakika za a sake gina makwabta, wanda aka tsallakewa a cikin Ezra da Nehemiah). Kuma bayan makonni 69, a tsakiyar makon daya gabata (ko shekaru bakwai), shaffaffen da za a yankeshafe, kuma a daina hadayar da kansa). A cikin wannan makon da za a yanke shi, wanda zai iya nuna alkawari dayawa - da alama ana ba da sabon alkawari da kusan shekaru 3 1/2 kafin a yi shelar wa al'ummar da yayi kusan. Bayan wannan, mutanen yarima (watakila Romawa a farkashin Titus a matsayin Yarima, wanda dagabayaya zama abin kyama ga Kudin Urushalima, Almasihu daga cikin Titus na Urushalima, wanda ya sa daga cikin Titus na Urushalima, Kristi kansa, dangane da halakar da (Almasihu) zai zo ya lalata Urushalima, Kiristi da kansa, wanda zai shafi "abin banmamaki da aka kaddara. jawabin da annabin annabi "(Matta 24:15).

Shi ne a lura da makonni 70 ne zuwa (1) fara da fitowar

Umurni don dawo da sake gina Urushalima da (2) a raba cikin lokutan bakwai, 62, da kuma shekaru 49, shekaru 434, da shekaru bakwai, da shekaru bakwai, da shekaru bakwai.

Akwai hukunce hukunce-hukuncen guda huɗu da sarakunan nan arba'in da ke nufin dawowar YahudawanYahudawanYahudawan da Yahudiya da Urushalima: (1) ta hanyar Cyrus mai girma, 536 B.C. (Ezra 1: 2-4; 2 Tarihi 36: 22-23); (2) ta Dunius Mai Girma, (Hystastaspes), 519 B.C. (Ezra 6: 1-12); (3) ta Artanetxerxes Longimanus (458 ko 457 B.C.), (Ezra 7: 7, 11-26); Ta Artashatexes sake, 445 B.C. (Nehemiya 1: 1; 2: 1-8).

Idan muka fara a A.D. 26, shekarar da baftisma mai tsarki, da kuma gabatar da shekaru 483, lokacin daya zo da shekara 483 na shekaru), sai muka isa 457 B.C

Surresta na farko Artattaxerxes (stupon Sarauniya Esther, na littafin Esther). Hakanan tabbatacce ne cewa an gicciye Kristi bayan kusan 3 1/2; Shekaru na sirri, ko a tsakiyar sati na 70th na Daniel, lokacin daya "yi mai karfi alkawari dayawa." A sakamakon

mutuwarsa ya zama "matsakanci na sabon alkawari" (Ibraniyawa 9:15), kuma an ba shi shekara ta 70th "da farko," zuwa ga Bayahude "(Romawa 1 :: 16).

Amma ga farkon "makonni bakwai" na saba'in (na farko shekaru 49), a wannan lokacin cewa a karbuwa da troubboters daya daga cikin 'yan adawa da makwabta. A haikalin da aka gama a cikin "shekara ta shida ta mulkin Dariyus Sarki" (Ezra 6:15), a cikin 526 B.To, amma shekara ta ashirin, bayan "shekara ashirin na Artashate sarki". (Nehemiya 2: 1-

8) - a cikin 444 B.C. A 25 ga watan Matan Velul (6:15), watan shida na shekara, daidai zuwa wani bangare na Augtat-Satumba-Satumba.

Fasali na 10: "A shekara ta uku ta Sair Saus ya bayyana wa Daniyel abin da aka bayyana wa Daniyel," Dadin da akayi wa Daniyel Kuma surori 10, 11, kuma 12 suna mamaye ta. Ranar da ranar ta kasance ta 534 B.C., shekaru biyu bayan shekaru biyu da suka gabata sun koma kasarsu ta Ezra, kuma sun fara karantawa da lokutan da ake magana da dabarun da suka yi magana a cikin 9:25. Wannan sashinyana da wani yanki na biyu ga surori 8 da 9, kuma yana gabatar da bayanai game da daular Babi na hudu, haryanzu ana ganin wasu ranakun kwanaki "(10:14) (10:14).

Kalaman nan Hallley Hallley wanda yake cikin wannan wahayi na karshe "Allah ya daga mayafin da ba a bayyana ba. Mikellielya ci gaba da kiyaye mutanen da ba a bayyana ba (13, 20)

Fasali na 11: mala'ika da Unansa da akayi magana da Daniel ya ci gaba da cewa:

"Yanzu zan nuna gaskiya a cikin Farisa." Sa'ad dayake na hudu zai fi karfinsu a kan dukiyarsa, shi kuwa zai zama a kan duniyar Girka "(aya.) An ce wannan a shekara ta uku ta Sairus sarki na Farisa (10: 1). Ko 534 B.C., sa'ad da yake da shekara hudu zuwa sarauta, dole ne ya kasance na farkon ukun. Su biyun biye da shi zai zama cambyes II (530-522 B.C.) da Darius Hystastes (522-486 B.C.). Na hudu zai zama Xerxes i (486-465 B.C.), mafi arziki na sarakuna na Farisa - da alama Ahasuerus na Littafin Esta. Ya

mamaye Girka amma an ci su a Salamis (480 B.C.). Wannan ba ta wata hanyar da

Endarshen Daular Farisa ba, amma ya sa ta raguwa da Girka a cikin Ascengancy har zuwa karshe, Farisa ta fadi ga Sarki na Grecian har zuwa karshe, Sarki na Sarki

Alexander wanda yayigirma a cikin 330 B.C.

Ayuba 3 da 4 sun yi tunani ga Alexander da Mulkin Greci, suna cewa:

"Kuma babban sarki zai tsaya tare da babban mulki, da kuma aikata shi bisa ga

iskarsa, amma ba za a fitar da mulkinsa zuwa ga isassunsa ba, amma ba za a kara mulkinsa ba, har wa wasu bandawadannan ba da wannan ba." Kamar yadda aka koya dangane da babi na 8 (Dubi P Daya daga cikin wadannan shi ne Nicatat, wanda ya karbi Syria da gabas, wanda kafa daular Suleuciya, wanda kafa daular Suleuciya, wanda kawo har zuwa karshen. Maimaitawar Talmoly ne, wanda ya karbi kasar Masar da Libya, ta kafa madawwamin dan Cleopatra VII, wanda ya kashe wulakanci a cikin nasara bayan ta ci Masarawa a cikin

30 B.C. Wadannan jeri na gaba daya da kuma sauran zamaninsu sun kasance manyan abokan hamayyarsu mafi yawan lokuta, eachimimpting don karba mulki ga sauran - ba tare da da wuya su zama mataimaka gaba ba. An kama jagaa kadan a tsakiya, wani bangare na lokacin da egypt da na Syriationrially ya kasance tare a matsayin wani matsayi na Syria. Shugabannin Syana sarakunan Suriya ne sarakunan arewa da na Masar su ne sarakunan kudu, kamar ragowar babi na Babi na yankin sun bayyana.

A cikin aya ta 5, an yi magana game da "Sarkin kudu," yana cewa "zai zama mai karfi a wajen arewa," aya daga cikin shugabanni ". Hakanan, a cikin aya ta 6, an ce cewa "a karshen shekaru za su iyashiga tare suke tare tare" (wato, da kumayawansu za su), amma ba da fa'idarjuna ba ne. Kuma daga aya ta 7 ta hanyar akalla gwagwarmaya ke hasashen da irin wannan daidaitaccen daidaito da masu shakka suka ki yarda cewa an rubuta su a gabangaskiyar. Labaran Neman littafin nan Halleys na Halley yana da kyau kwarai da gaske game da mahimmancin kalmomi dajumloli cewa ana sake su anan, kamaryadda suka biyo su (farawa da aya 6):

"Yata" (6): Beterly Ita I, aka ba 'yar Nahiram ta Atolekus Ibiye II, kuma aka kashe shi.

"Wani harbe ta Tushenta" (7): Ptolemy Iii, dan'uwun Berencece, a cikin daukar fansa, Syria ya mamaye Siriya mai girma (8).

"Ya'ya biyu" ("Ya'yansa", a cikin rubutun littafi mai tsarki] (10): Seleucas III da Antakiya III. (11-12): Ptolemy Iv ya ci Antakiya III da babbar hasara a cikin Raphoiya, kusa da Misira (217 B.C.). (13): Antiyaku III, bayan shekaru 14, suka koma tare da sojoji da Masar. (16): Antiochus ya ci Antaliniya ci nasara. (17): Antiyaku ya ba 'yarsaCleopatra a cikin wani bata gari mai aure zuwa Ptolemy v, muna fatan ta hanyar samun ikon Masar. Amma ta tsaya tare da mijinta, (18-19): Antiochus sannan ya mamaye Asiya, kuma Girka kuma ta sha kashi a kan magnesia (190 B.C.). Aka kashe kasarsa da mulkin mallaka.

"Mutumin daya fi so" (21-35): Antiochus Epiphanes. (21) Bã ya isa Ya ce, "Ya sanya kursiyin ta hanyar yaudara. (22) Wanda Ya sanya kansa daga Masar, wani abu mai wulãkantacce ne. (26): Ptolemy Mishya ce, 'dan Cleopatra, Neman Antakiyaya ci nasara dayaudarar nasa. (27): A karkashin jagorar abokantaka ta antiochus da Ptolemy vied da juna a cikin yaudara. (28): Komawa daga Antiyaku kuwa suka yi yaki da Urushalima, suka kashe mutane tamanin (40,000) zuwa bauta. (29): Antiyaku kuma sun sake mamaye Masar. Amma jiragen ruwan Rome ["jiragen ruwa na Kittim"] sun tilasta shi ja da baya. (30,31): Ya fitar da fushinsa a

Urushalima kumaya lalata haikalin. (32): An taimake shi daga gare Shi

Yahudawa. (32-35): Amfani da 'yan uwan jarumawa Maccabee.

Ayoyi 36-45 sun kasance mai wuyar warwarewa ga manazarta. Nuna ra'ayoyi daban-daban, Halyyya yi tambaya: "Antiochus Epiphanes ne? Ko Mohammedan mallaka na tsattsarkan kasar? Ko makiyin

Kristi? Ko kuwa makiyin Kristi? Amma bai kamata ya kasance ko dayanwadancan. Har yanzu mahallin ya kasance na rikici

Tsakanin "Sarkin Kudu" da "Sarkin KoginArewa", ya fara farkon surar. Don haka, "lokacin karshen" ayoyi 35 da 40 da alamayana nufin karshen Grecia Solinmacy kamaryadda ta zartar da Romawa - a cikin 63 B.C. daga Siriya da cikin 30 B.C. Daga Misira - Idan ba zuwa karshenAntakiya Epiphanes kansa a cikin 163 B.C. Don haka, watakila ayoyin da aka ambata a sama sune maimaitawa da kuma karin bayanin wasu daga rikice-rikice waƙanda Antakiya ta Epiphanes na Syria suka halarci shi.

Fasali na 12: Amma karshen kowane azzalumi baya nufin wani ba zai iya tashi ba. Da babi na 12 da alama dubayanzu, ba zuwa karshenAntakuus Epiphanes ko na

Genciyawan tashin hankali ba, lokacin da ular Raba ta kare da hukuncin Allah, da aka nuna a takaice ta Ruya ta Yohanna 20: 7-15. A babi na 12 na Daniyel, muna da "lokacin karshen" (aya 4), "lokaci" lokacin da aka sake komai "(aya 8), da" karshen "(aya.13).

Hakananyana da sha'awar lura a cikin v. 4 Wannan dangane da lokacin karshe "mutane dayawa za su karu" - kwatancen zamaninmu fiye da kowane ɗayan.

Ayoyi na 11-12 Ka gabatar da mu da wahala idan muka yi kokarin bunkasa kudaden ANESCHALACTALAL. Sun karanta cewa: "Daga lokacin hadayar konawa za a kwashe, amma abin bankyama da keyi wa waƙanda aka kafa, kwana ɗaya da ɗari biyu da

ɗari uku da kwana talatin." Wani adadi guda 30 yana da kwanaki 10 da kwanaki uku da kari na watanni 8 1, idan karshenya fi shekaru 3 1/2. Ana amfani da na karshen

anan kuma haka a cikin Ru'ya ta Yohanna kamar alama ce ta maganganu na Allah, ba dole ba ne a yi nufin tsara ainihin lokacin tsawon lokaci. Amma, ya kamata a kirga

rana a shekara ɗaya kamaryadda a cikin wasu lokutto annabci, kamaryadda a cikin Ezekiel ɗaya,290 shekaru (12) Muna da shekaru 1,290 da kuma a cikin (12) dayawa.

Kidaya baya daga lokacinmu (1986 A.D.) Kamar yadda farkon zai yiwu a karshe,

wannan zai dawo da mu zuwa 696 a.D. A cikin farkon misalin. Hakan yana da

matukar iya yiwuwa kuma har ma da fassara ba zai yiwu ba, duk da haka. Amma me yasa lambobin biyu, kwanaki 45 (ko watakila shekaru biyu) baya? Shin tsohon alamar farkon "lokacin karshe" da kuma ɗayan dakatarwar ta? Wannan hakika zai yiwu idan ba maiyiwuwa ba, amma haryanzu muna barin ba tare da wani wani lokaci na

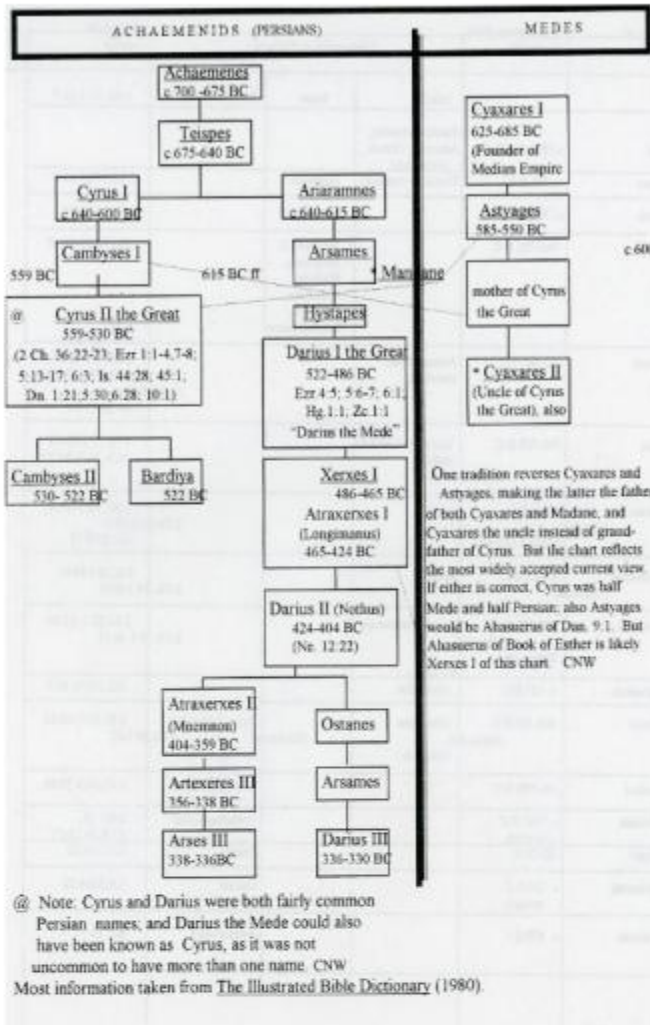
farkon lissafinmu ba. Idan muka yi kwanan nan daga lokacin Antiochous Epiphanes ya mamaye haikalin a Urushalima (168 B.C.), kawai zai kawo mu zuwa 1122 A.D. bi da bi. Ko kuma, idan muka yi kwanan nan daga "abin kyama na desolation" dangane da halakar Urushalima (Matta 24:15), haryanzu zai kawo mu zuwa 1360 A.D., bi da bi.

Babu dayanwadannan sun yi karshen isa ga karshen Daniyel 12. Jin da Adam Clarke yayi amfani da "zuwa ga hamayya da dokar Allah, nasa

Gaskiya, & c. "Gwaza wannan a matsayin yiwuwar, haryanzu muna barin ba tare da wani halin farawa na yau da kullun ba - wanda zai iya zama daidai da abin da akayiniyya!

Name of Prophet	Approximate dates of ministry	Contemporary rulers of			Historical setting
		Judah	Israel	Babylon/Persia	
					2 Ki. 11:1-15:7
Isai	c. 780-750 B.C.	Amaziah (=Amaziah), Azariah, Uzziah (=Azariah)			
Amos	c. 760 B.C.		Jereboam II		2 Ki. 14:23, 15:7
Jonah	c. 760 B.C.		Jereboam II		2 Ki. 14:23-29
Hosea	760-722 B.C.		Jereboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea		2Ki. 14:23-18:37
Micah	742-687 B.C.	Jotham, Ahaz, Hezekiah			2Ki. 15:32-20:21; 2 Ch. 27:1-32:33; Is. 7:1-8:22; Is. 26:17-19
Isiah	740-700 B.C.	Uzziah (=Azariah), Jotham, Ahaz, Hezekiah			2 Ki. 15:1-20:21; 2 Ch. 26:1-32:33
Habakum	between 604 and 612 B.C.	Josiah			2 Ki. 22:1-23:30; 2 Ch. 34:1-36:1; Zp. 2:15-17
Zephaniah	c. 640 B.C.	Josiah			2 Ki. 22:1-23:34; 2 Ch. 34:1-36:4
Jeremiah	626-587 B.C. Hezekiah, Jehoiachin	Josiah, Jehonadab, Zedekiah			2 Ki. 22:1-23:30; 2 Ch. 34:1-36:21
Habakkuk	c. 605 B.C.	Jehoiachin			2Ki. 23:31-24:7
Daniel	605-535 B.C. Jehoiachin	Jehoiachin, Zedekiah	Belshazzar, Nabuchadnezzar, Darius, Cyrus		2 Ki. 24:1-25:30; 2 Ch. 36:5-23
Ezekiel	593-570 B.C.		Nebuchadnezzar		2 Ki. 24:8-25:26
Obadiah	c. 587 B.C. around		Nabuchadnezzar		2 Ki. 25; 2 Ch. 36:11-21
Haggai	520 B.C.		Darius		Ez. 5:1-6:22
Zechariah	c. 520 B.C. around		Darius around		Ez. 5:1-6:22
Malachi	c. 433 B.C.		Artaxerxes I		No. 13

Name of Prophet	Approximate dates of ministry	Contemporary rulers of			Historical setting
		Judah	Israel	Babylon/Persia	
					2 Ki. 11:1-15:7
Isaï	c. 740-750 B.C.	Jeroboam (=Jeroboam), Amaziah, Uzziah (=Azariah)			
Amos	c. 760 B.C.	Uzziah (=Amaziah)	Jeroboam II		2 Ki. 14:25, 15:7
Isaiah	c. 760 B.C.		Jeroboam II		2 Ki. 14:23-29
Hosea	760-722 B.C.		Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea		2Ki. 14:25-18:37
Micah	742-687 B.C.	Jotham, Ahaz, Hezekiah			2Ki. 15:52-20:21; 2 Ch. 27:1-32:33; Is. 7:1-8:22; Is. 26:17-19
Isiah	740-700 B.C.	Uzziah (=Amaziah), Jotham, Ahaz, Hezekiah			2 Ki. 15:1-20:21; 2 Ch. 26:1-32:33
Habakkuk	between 604 and 612 B.C.	Josiah			2 Ki. 22:1-23:30; 2 Ch. 34:1-30; Zp. 2:15-18
Zephaniah	c. 640 B.C. onwards	Josiah			2 Ki. 22:1-23:34; 2 Ch. 34:1-30:4
Jeremiah	626-587 B.C.	Josiah, Jehoahaz, Jehoiachin, Zedekiah			2 Ki. 22:1-23:30; 2 Ch. 34:1-36:21
Habakkuk	c. 605 B.C.	Jehoiachin, Zedekiah			2Ki. 23:31-24:7
Daniel	605-535 B.C.	Jehoiachin, Zedekiah	Babylonian, Persian, Cyrus		2 Ki. 24:1-25:30; 2 Ch. 36:1-23
Ezekiel	593-570 B.C.		Babylonian, Persian, Cyrus		2 Ki. 24:8-25:26
Obadiah	c. 587 B.C. onwards				2 Ki. 25; 2 Ch. 30:11-21
Haggai	520 B.C.				Es. 5:1-6:22
Zachariah	c. 520 B.C. onwards				Es. 5:1-6:22
Malachi	c. 433 B.C.				No. 13



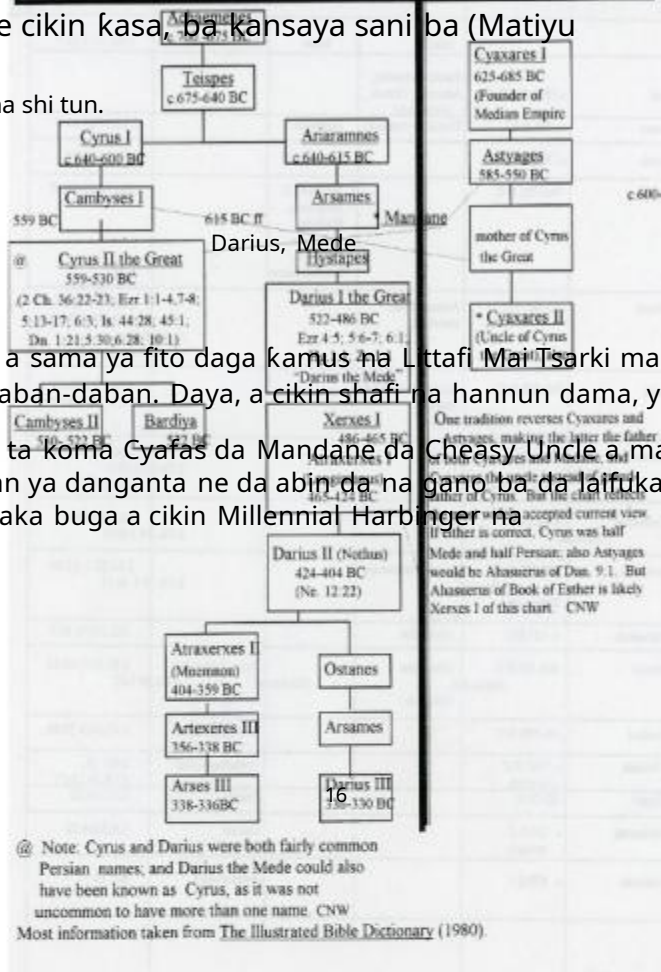
Bayanduk, a cikin ayoyi 8 da 9, Daniyelya ce: "Na kuma rufe, sai Daniyel, na ce, har zuwa lokacin dayake na karshe. Sabili da haka, aka gaya masa cewa: "Ku tafi har zuwa karshen tafarki. Gama ka tsaya a cikin zira, a karshen kwanakin" (aya 8). Kuma, idan Daniyel bai iya sani ba har sai, ba ma bukataryin tsammanin yin hakan. Yesu da kansa, yayin dayake cikin kasa, ba kansaya sani ba (Matiyu

24:36). Kuma bai bayyana shi tun.

Babi na 3

Tsarin da aka ambata a sama ya fito daga kamus na Littafi Mai Tsarki mai bayyana (1980) wanda na yi bayani daban-daban. Daya, a cikin shafi na hannun dama, yana farawa:

"Hadadaddiyar al'ada ta koma Cyafas da Mandane da Cheasy Uncle a maimakon kakan na kawun Cyrus." Wannan ya danganta ne da abin da na gano ba da laifukan da ke tunawa da laccan laccoci wanda aka buga a cikin Millennium Harbinger na



Satumba 1830, a kan tarihin Meddo-Pernian daular. Ban tuna da cewa welsey ya ba da sunan Cyayexares ga mutane biyu maimakon ɗaya - Uba da ɗayan ɗan

Attawages. Na tuna da abin daya fada game da Sonan, amma na ba Uba. Wannan ya sanya shi ba zai iya amfani da shi ba kuma kuskure ne don rikici tare da ginshiki da sauran abubuwan da na yi a kai. Da haka yayi biris da bata uban ma'adinai da caxares II, har ma da ɗan Cyanxares I.

Da dai na tuna da gaske, ba kawai na sa batun cewa "Manyan Manassa ba, kuma tare da hujjojin da aka ambata a cikin bayanana da aka ambata a cikin bayanana da suka ambata a cikin Nangir, kuma da na yi daidai da bayanana Cyrus, kuma tare da hujjojin da aka ambata a cikin bayanana da aka ambata a cikin abubuwan tunawa da aka ambata a sama, amma da na zama mai shaida a cikin bayanana da aka ambata a sama, kuma da na yi daidai da bayanana Cyrus, kuma tare da hujjojin da aka ambata a cikin bayanana da aka ambata a cikin bayanana da aka ambata a cikin Nangir.

Yanzu da na lura da kuskurena da inganta amincin karatun na Whelsey, Ina gabatar da wasu abubuwan da ke tsakanin Cyusi, don Darius Ba'amana, don Darus na Farisa ya jefa karkiyar kakakin Dariyus, sarki Attyages. Domin samun sauki a bi, za a kawo shugabannin labarai a cikin manyan haruffa. Hakanan, ana iyashigar da kalmomin bayani na lokaci-lokaci kojumla a cikin baka. Har ila yau, za a iya samar da wasu lokuta da amfani da manyan abubuwa ko ba da izini ba, bawandaya faru a cikin asali.

Fadowa daga ɗayan laccoci

1. Ba a samo kafofin watsa labaru a kan taswirarAsiya ta zamani ba. A da a da da daular daular daular da ke daular da ke shimfida gabaɗaya na Tekun Kudu na Tekun Cailiya [tare da ECBatana, babban birninsu na zamani]. Gabas ya sanya abin da ake kira taro, ko Asiya ta Tsakiya. Farisa, ko kudu ta kudu [tare da Susa, kamaryadda babban birninta, daAssuriya yamma [27 gayamma [da babban birninta. [Kaldiyel kuma suka kafa sansaninta na Kudancin, a wajenyamma, Babila kamar ita babban birni]. . . .

Daga mafi kyawun hasken da za a iya jefa shi akan batun, ya bayyana cewa Madai, ba da dadewa ba bayan watsawa. A hankali ya girma cikin daular daular, kuma a karshe ya mallaki makwabta, Assuriya, kuma ta kasance da wani gwamnatin kasa. Lokacin da Mulkin Assuriyawa ya bace a karkashin Sardaranapalus (B.C. 710), kafofin watsa labarai sun sake zama masu zaman kansu. Daga wannan lokaci zuwa ga fara mulkin Cyrus [mutumin Farisa], ya wuce lokacin shekaru 176, ciki har da jere na sarakuna

biyar. Dijces shi ne sarki na farko. Farfaata ce, da suka yi mulki shekara 22 da suka yi mulki shekara 22 har a gaban Nineba,

Hisansa, Cyafins [wandaya kirkira daga cikin Daular Mediya, da kuma bayan

Nebukadnezzar, ya kewaye Nebukadnezzar, ya kewaye Nebukadikik. Bayan haka, ya dauki ikonsa mai nasara a kudu har zuwa Masar ya ci Farisa,

kumaya koma ga Ecbactania [Sic] a cikin ganima mai ganima, da kuma halartar mulkin sarakuna.

A karkashin wannan sarki, kafofin watsa labarai sun hallakar da daular ta dindindin da mai iko. Cyayes,

Bayan shekara 40 shekara, ya bar Kurusansa a zamaninsa, wanda ake kira a Littattafai Ahasuerus. Astyages ya ba 'yarsa Monane cikin aure ga zambbyles, sarki. . . na Farisa.

'Ya'yan itacen wannan aure shine mafita mai kyau Cyrus, yammad da Yarima da ba ta daitacciyar tarihi da tsohuwar tarihi na iyayin fahariya.

Farisa: Kai tsaye Kudancin kafofin watsa labaru suna sananniyar kasa da aka sani a tsohuwar kasa da sunan Farisha (wanda kumaya rungume ni da zarar kafofin watsa labarai sau ɗaya. India ce ta gabas, Kudu daular Assuriya [mafi kyawunyadda suka dace suka bayyana kusan, da kuma 1,000 a yamma da sayen bayan da aka rushe dukkanin domains ɗin. yi hukunci].

An gaya mana a cikin Nassi da Farisa, ko paras, kamaryadda Daniel da Daniyelya kira shi, akayi kira daba shi Elam; Elam, ɗan Shem, ya a game da Madai, a watsawa da kafafen yunkuri.

A lokacin Ibrahim, mun sami Chedoralomer, Sarkin Elam, ko Farisa, Masarauta da yawa a zamanin zamanin, ya mamayeyawancin mulkokin Asiya. Daga wannan lokacin amincin su an rasa. Watakila Assuriyawa sun mamaye su duka sun ci gaba da kasancewa a tsawon lokaci. Bayan haka suka dawo da 'yancinsu. Amma ba da ɗadewa ba za su sakeyin murabus ta zuwa ga Midiya, kamaryadda na lura, suka kasance ba da izini a kansu, ta hanyar Cyrus. Kambobbyes, na gidan sarautar na Aharnaus, 'yar Asibitin Attorar, Sarkin Abincinsa, ya kuma kafa ikon Urushalima wanda ya taba shi donya ba da jimawa a Asiya.

II. An haifi Cyrus a shekara kafin Kristi 599. A shekara 12, ya raka mahaifiyarsa a farfajiyar kafofin watsa labarai. Astyaged da da zartawa bayyanar alfahari da

jikokinsa, renon cewa ya riƙe shi cikin kafofin watsa labarai, inda ya kasance shekara huɗu ko biyar. Yarinya tasa. . . yi alkawarin zama babban itacen al'ul. A da rashin fushinsa, da sauƙin fitarwa, da amincin zuciyarsa, kuma sama da duka, powessved sha'awarsa, zangon, da zauren. Mediya, duka masu daraja da jahilci, tabbatar da abin da aka makala da Cyrus ya cancanci, idan ba'a kaddara shi ba, har ma da taimako na wani ɓangare na rundunarsu].

Armenia, dagatawaye, wanda aka samo a cikin Uba wanda zai iya ba zai iya masar da ba za a iya maye ba.

Nemiglissar, Sarkin Babila, ya mai da hankali sosai ga sojojin kafafun 200,000, suka ci gaba da adadinsu da Farisa, ba kusa da iyakokin daular biyu ba. Cyrus yayi nasara, yayi nasara. Don ko da yake caxares suna da umarni daidai, duk da haka shaidar

Cyrus ta bukaci da kuma samo darajar Laurel.

Aka kashe Sarkin Babilaya da mugunta, aka kashe shi. . . Kulmansaya kori ga Mediya da Farisa. . . Al'arshi na Babilaya cika ta hanyar Zableosacodacod ne, wanda masu rikitarwa, a cikin 'yan watanni, ya bukaci kudadensa na karshe, ta hanyaryin hadayar da shi azabarsu. . . . Belshazzar [SED da kuma hadin gwiwar Nabonidus, wanda baya cikin mafi yawan lokaci, Barin nauyin da ke nuna wa dansa] aka sa wa dansa] aka kashe shi a matsayin. . . .

A halin yanzu, wani shirin da Saudiyya bi ta hanyar Cyrus a rage karfin Assuriyawa, kuma sannu a hankali shirya ba a kwance Ris zuwa Babilaya. . . . sanannen yaƙi na thembraz. . . ya tabbatar da girmanta a matsayin jarumi na farko a kan gidan wasan kwaikwayon duniya. Wannan yaƙin yayanke shawarar makomar karancin Asiya.

Cyrus ya cika albashinsa: Arabiya da Sirra sun samu nasarar fada a gabansa, har zuwa sama, babban nasarar daya gabata, da kuma nuna makomarsa nan gaba.

Ya kafa sansaninsa a gabanbirnin, ya fara kewaye yau da kullun. . . . A wani nesa dagagarin, sai aka haka tafarkin karbar bakuncin Yammacin Kurkan halittu, da kuma hana mummunar tasirin farko. Abubuwa dayawa da aka kafa sadarwa tsakanin wadannan rersvoires da kogin. Ta budewadannan gwangwani, ruwan zai iya zama cikin sauki dagahanya ta zahiri, gado na koginya bar bushe, da nassi na kyauta a cikin zuciyar da aka bude.

Biranan jama'a na Babilaya an yi bikin da su gabaɗaya tare da mafi yawan karin magana Yi hargitsi, buguwa, da Deauhinger, kuma akai-akai cigaba dayawa kwanaki ba tare da

tawada. Cyrus ya zaɓi daren gabanin dayanwadannan bukukuwan don aiwatar da shirin. .

[Yabin da aka kashe a cikin Cyrus ya zama wanda ba a riga da shansu da na ki shi da rubutunsa ba, ya kuma sami niyya, da mulkinsa kumaya ba da shi ga Mediya da Farisa].

Sairus ya rigayatsaya a kofar gidan sarki. Kararrawa yayisauti, da kuma m

Belshazzar, yana da sauri daga ɗakin, takobi a hannu, takobin Farisa, kuma a yanka nan da nan, tare da dukkan barorinsa. . . .

Mutuwar Belshazzar. . . Sanya lokaci zuwa Ensulka na biyu, B.C. 536. Rage Babilaya biyo bayan manyan kasunan kasar Assuriya, gabas da Balbiya, dayamma, da

yamma, dayamma, dayamma. GaskarAsiya, Siriya, da Masar, Arabiya, Assuriya, kafofin watsa labarai, da Farisa; Sairus da suke a cikin Nassi, Darius Banda Mede, a cikin dan gajeren lokacin da aka kafa gwamnati kan wani m. Sun rarraba daular cikin lardunan 120, a cewar Annabi, da kuma aka nada da satraps, ko

gwamnoni a kansu. . . .

Cyrus shi kadai: Shekaru biyu bayan faduwar Babila, da suke da kawun, da cakewa, sai mahaifin Cyrus ya mutu, ya bar shi ne kadaiya mutu ne kadai na sabon sarauta, b.c. 534.

Karin bayanin kula akan Darius Belde

1. Josephus: ".. Amma da Darius ya kama ta, Darius ya kai karshen mulkin jama'ar Babus, yana da shekara sittin da biyu. Ya kasance sittin da biyu

dan Atwayemawa, da wani suna, yana da wani suna a cikin Helenawa. "(Ant.x, 11, 4.)

2. Alkalin zango: "Ka'idar da ta karbi mafi yawan taimako wadanda suka kula da tsohuwar ranar don Daniel ita ce Darius Benaxares II" -

- Saboda haka, dan Atyages da Uncle na Cyrus.

"Mun san cewa 'Gaballu,' ko 'Oybaru' - 'Gwamnatin Sindruschirli ta ce, da kuma _____, ba ta zama ba kamar Darius, _____." SAURARA: An maye gurbin Blanks don rubutun da ba za a iya kwafa da kayan aikinmu ba.

3. Ka'idajin Littafi Mai-Tsarki na Encyclopedia Littafi Mai Tsarki (wanda aka ambata tare da amfani da ambaton alamun (Dan.6: 1) na zuriyar Mediya (Dan.9: 1). Ya karbi rundunar Belshazzar a kan mutuwar

Wannan yarima (Dan.5: 30-31; 6: 1), an nada shi Mulkin Kaldiyawa.

Daga Dan.6: 28 mu iyayin bayani Darius shine sarki na zamani da Cyrus. A waje da Littafin Daniyel, ba a ambaci Darius da na sunan ba, ko dayake akwai kyau

dalilan gano shi da Gubaru, ko Uwobaru, gwamnan Gutium, wanda aka fada a cikin

Wasa ta zaba a matsayin mai tambayarka a matsayingwamnatin Belon bayan ta matsar da Kaldiyawa.

(a) Gubaru yana yiwuwa fassarar Darius. Haruffa iri ɗaya a cikin larabci suna nufin "King," "" Mai tilastawa, "da" Cack. " A cikin Ibrananci, detaivations na tushen ma'ana "Ubangiji," farka, "ko "Sarauniya": A cikinAramaraic, "Marada," Madaukaki. "

(b) Gutium ya kasance kasa arewacin Babila kumayana cikin kowane yuwuwar a lokacin Cyrus wani bangare na lardin kafofin watsa labarai.

(c) Amma ko da idan Gutium ba wani bangare ne na kafofin watsa labarai a wancan lokacin, al'adar sarakunan Faricita da za su nada Medraities da kuma Farisa zuwa satrapies da kuma umarnin sojojin. Saboda haka

Darius -gubaru na iya zama wani muni, koda yana cikin kafofin watsa labarai ba na kafofin watsa labarai ba.

(d) Tun lokacin da Daniel baya taba kiran Darius Belde sarkin Media, ba shi da m?

Tunda mulkin Kaldiyawa bai taba hada da Media ko Farisa ba, a cikin littafin Daniyel cewa marubucin ya taba nufin hakan ya taba nuna cewa Darius Ba'alya saba da cewa Darius Ba'alya saba da hakan [ko

bai yi hukunci ba] Media ko Farisa. [Ya ba da labarin komai game da anteventos

Fāce cewa shi mai kai ne, amma ya bayyana sarai cewa ya shahara ne ya shahara a cikin hadin Mides da Farisa.]

(e) An kira Gubaru na Gwama (Pihatu), Dariyabar da Mede, sarki, ba hamayya da shaidar sa; Don a zamanin da daular dauloli, da daular Oriental na zamani, gwamnonin gwamnonin ana kiranta Sarakuna ne. Haka kuma, a cikin harshen aramacic, babu wani karin kalmar nan daya dace fiye da "Sarki" ana iya samun Sarki "da Sarki" ana iya samunsa don tsara mulkin Mulkin

Mulkin, ko lardin
Daular.

(f) An ce Darius yayi sakrau 120 a karkashinsa baya rikici da wannan; Ga kalmar Farisa "Squerap" ita ce hanya mara iyaka, kamar dai kalmar Turanci "Gwamna." Bayan haka kuma, Gubaruya ce ya aura da kama da kansa a karkashin kansa. Idan Mulakiyar

Kaldiyawa daya karba ya kasance babba kamar na sargon [722-705 B.C, "in ji biranen Assuriya, da sau dayadaga birane 117.

kasashe abin da ya nada kamilan da gwamnoni.

(g) Mutane, da al'ummai, da harsuna na babi na 6 ba hamayya da wannan tantance; Kaldiyawa da kansa da Kaldiyawa suna zaune da Kaldiyawa duka suna zaune a cikin Kaldiyawa, Elamites,

Phoenicians da sauransu

a cikin iyakokinsa.

(h) Wannan tantance tana goyan bayan ci gaba da cewa babu wani mutum da aka sani da tarihin da za a iya nufi da kyau. Wasu, hakika, sun yi tunanin Darius Bagari ya yi tunani a cikin abin da na Darius Hystaspis; Amma wannan yana ba da wuya

aasmuch mai yiwuwa a matsayin halin darus, wanda aka san abin da Danius ya ce

game da Darius The

Tare da shi.

[Exencesungiyar magana daga daidaitaccen Littafi Mai Tsarki na Kasa na Encyclopedia.]

Sabbin postcript

A hade shine karin shafi tare da ginshikidaga kamus na Littafi Mai Tsarki mai bayyana (1980),

tare da andaddamar da jerin abubuwan da aka gyara. Suna wakiltar kyawawan abubuwa abin da za'a fadi a cikin

Asalin asali ba su kasance ba ga wani kuskure mara kyau na dayadaga cikin laccoci

Aka buga a cikin Millennial Harbinger na Satumba 1830, a tarihin Medo-Persian

Daular.

Harshen haruffan kalma wani yunkuri ne na fassara zuwa Helenanci, kuma daga wannan zuwa Turanci, Kalmar Farisa Khshayssa. Hakayake a cikin Ibrananci ya dauki tsari wanda karshe akayi amfani da shi don samar daAhshanus, kuma a sanya shi cikin Turanci kamarAhasuerus.

Ibrananci kalmar,

Kuma tuni an ce wa Farisa, ya nufi "sarki." Ana iya amfani da shi ko dai azaman suna ko take. Ana amfani da shi a cikin littafin Esta tare da kalmar Ibrananci ma'ana sarki ko ba da shawara, domin muna da furcin "King Ahasuerus" (1; 2,6,8,12; 6: 2;

7:5; 8:1,7,10,12; 9:2,20,30; 10:1,3).

Babi na 4

Annabcin - Masarauta
Daniyel

1. Kamar yadda aka nuna ta Daniyel: Wannan babiya kunshi mafarki dawahayi

wanda aka dāura muhimmanci ga mafarkin Nebukadnezzar a cikin sura ta 2, amma tare da wasu fannoni. A wahayi na Daniyel ya ga dabbobi huɗuwadanda kewakilta mulkokin duniya huɗu na duniya, wanda sa mulkin ya karɓa a cikin sama daga

"zamanin da 'yan kwanaki" da aka karɓa daga cikin "zamanin nan" ta "ɗaya kamar ɗan mutum." Ta hanyar izini na kowawadannan suna wakiltar masarauta iri ɗaya

alama a cikin mafarkin Nebukadnezzar, da Nebukadnezzar a matsayin sarkinta. A

cewar Daniyel, an ba da mulkin da "Mediya da Farisawa" (5:28), daular Mulki kuma ta farko. Sa'ad da Babila, Darius Ba'anar ya bai wa Mulkin (5:28; Cf. 11: 1). Sannan a cikin wasu shekaru, bisa ga tarihin jama'a, lokacin da na karshenya mutu, Daniyel yayi magana game da

"Sarki na Cyrus mutumin Persian" kamar haka (6:28; Cf. 10: 1).

2. As Interpreted by Conservative Protestants Versus Roman Catholics and Liberals: The

traditional view of Protestant interpreters has been that the four successive kingdoms of Chapters 2 and 7 were the Babylonian, Medo-Persian, Grecian (or Macedonian), And

Roman empires, with the fifth world kingdom being that of Christ, established in the day of the Roman kings. Amma na 'yan tawaye da masu sassaucin ra'ayi suna dauke da Mediya da Farisawa kamar dauloli biyu maimakon ɗaya, don hakaya zama daular Grecian ta zama na huɗu, kumaya zama na biyar. Kungiyar Katolika ta Rome ta yi shi da gaske don

magance ta gargajiya Furotesta cewa "karamin kaho na hudin na huɗu (7: 8,19-26) yana

wakiltar papire da kuma alamar Roman. Kuma mai sassaucin ra'ayiwadanda ba su da

'yanci suna yin hakan ba saboda rashinyin imani da annabci wanda za su yarda idan sun shigar daular duniya ta huɗu na babi na huɗu na duniya na huɗu na duniya na huɗu na

Rome. Ga Masarautar Roman bai yi nasara da Grecian ba har zuwa karni na farko B.C., tare da kasashen Syria a cikin 63 B.C. da Misira a cikin 30 B.C., kuma sun yi karo cewa littafin

Daniyel

da aka rubuta a karni na biyu B.C.

3. Fassara da fassarar Katolika na Katolika da rashin inganci: suna yin Grican maimakon

Daniyel yayiniyya ne na Katolika da sassaucin Katolika da masu sassaucin ra'ayi. Domin Daniel ya bayyana dauloli guda uku na duniya, ba hudun Babyloniba, a tarihin tarihin tsaro ya

bayyana hakan ne cewa Roman ya tabbata cewa Roman ya bayyana cewa Roman ya bayyana hakan ne

Hakanan daular daular duniya, bayan karshe don cin nasarar Babila.

Hakanan, a cikin kasancewar duniya na tashin hankali na huɗu, Allah na sama zai kafa mulki na duniyawanda ba zai lalata shi ba ko kumaya karbe shi da shi koya karbi shi ko kuma. 4-14-14,27). Wannan 'yan kasashen biyu da Katolika za su sa mulkin Isra'ila. Amma ba a kafa wannan a zamanin sarakunan Gracian. It had been established at

Sinai in the 15th century B.C., and it came to an end in A.D. 70 with the destruction of Jerusalem by armies of Rome, in the days of the Roman kings or emperors. Kuma idan mukayi la'akari da farkonsa kamaryadda ya kasance a cikin karni na 2 B.C. A lokacin Yahuda Maccabeus da mabiyansa suka sami 'yancinta daga syrian daular Grecian,

kamaryadda masu fassara suka ambata a sama suka yi, haryanzu sun kare a A.D. 70, kuma baya har abada. Ba da daɗewa ba ta kasance masarautar duniya.

Haka kuma, idan muna tunanin na biyar mai gaji na duniya kamaryadda Almasihu na Almasihu, kamaryadda dole ne - ba ta kafuwa ba har zuwa zamanin sarakunan sarakunan Roman. GaYahaya Maibaftisma da Yesu da almajiransa, kafin rasuwar Yesu, (Matt.3: 2: 7) ko "ya zo kusa da ku" (Luka 10: 7, 11). Kimanin watanni shida kafin gicciyensa da tashinsa da tashinsaya bayyana cewa "akwai wasu dan dandano na mutuwa, (Markus 9: 1). Sannan, bayantashinsa, ya tabbatar da manzanninsa cewa "Za ku sami iko lokacin da Ruhu Mai Tsarkiya same ka" (Ayukan Manzanni 1: 8), wandaya ce za a "yi cewa za a ce za a yi su kwanaki dayawa. (V.5). Kuma, a kan Fentikos, kwana goma bayan hawan Yesu zuwa sama, kumaya fara magana da wasu harsuna a matsayin Ruhuya ba su furci "(Ayukan Manzani 2: 1-4). Ikon ruhiya ci gaba da bayyana da "abubuwan al'ajabi da kuma alamu da kalmomi kuma an yi su ta hanyar manzannin" (aya 43).

Aka faɗa wa mahaifiyar Yesu tun kafin a haife shi, zai zama mai girma, kuma za a kira shi ɗan Maɗaukaki, Dawuda. Kuma a kan Fentikos, dawahayi na Ruhu Mai Tsarki, an ta'azantar da cewa an ta da shi daga cikin kursiyin David (Asusun Isra'ila na Ruhaniya, domin Allah, kamaryadda Dawudaya yi cikin mulki da Isra'ila tajiki. Bayan haka,

"tsarkaka da 'yan'uwa masu aminci a cikin Kristi" sun ce an ba da su daga duhu na da soyayya da soyayya "(Kolossiyawa 1: 2, 13). Kuma lokacin daYahaya ya rubuta Ru'ya ta Yohanna kusa da karshen karanta karni na farko,ya ce wa ɗan'uwanku da

masarauta da hakuri tare da ku a cikin Yesu "(1: 9). A takaice dai, mulkin Almasihu

yana cikin kasancewarsa da kuma hada dawadanda suke "cikin Yesu" - wato,

wadanda ke cikin tarayya da biyayya. Haka nan kuwa dukansuwadannan kwanakin sarakunan Roman, ba na sarakuna ba.

4. Kammalawa da abubuwan da akayi: Saboda haka, da alama daular Rome ita ce Masarautar Sama ta Uniel 2 da 7, a yayin wanzuwar da Allah na Sama zai kafa babban masarautar duniya da har abada. "A zamanin wa, sarakunan nan za a kawar da shi, amma ba za a bar Mulki kuma ta cinyewadannan mulkokin ba [

huduya gabace shi, kuma zan tsaya har abada "(2:44). Kuma wannan ya kunshi tasirin da rarrabuwa da "kaho goma na goma" da kuma "dan kaho" na huɗu na huɗun ko Mulki, ko za mu iya gano su da tabbaci ko a'a.

5. Rarraba mulki na huɗu: A Daniyel 2 Waɗannan babu shakka suna wakiltar rarrabuwar daular Rome a cikin gabashingabas dayamma, wanda ya kunshi "goma" masarauta. A Daniyel 7 Mulkin na huɗu yawakilci dabbar tare da kaho guda goma (14,20, 24) wanda aka ce wa sarakunan farko (aya 22). A cikin Ruya ta Yohanna 17, mun sake ganin suna da Roma na mulkin da ke tare da dabbar da "kaho goma). (3.3). Waɗannan wakiltar sarakunansu gomawaɗanda suka rubuta su tukuna don yin mulki tare da dabba kuma a matsayin na mulkinsa ko daular da aka bayyana

A matsayin "sa'a daya" (vs.12-17), kafin halakar da Empire ta ce.

6. Asalin "kaho goma" goma: Ba a iyayin amfani da lambar 'goma ba don goma, amma na iya zama alama alama ce ta dukkanin lambobi mai kyau. Kuma a cikin waɗanda sukeyin tunani daidai ana nufin babu wani rabowanda yake da shi. Wannan gaskiya ne gawaɗanda suka rike, mun yi imani da binsu, Grecian ya zama Mulkin na huɗu. For example, Calumet names individual kings as: (1) Seleucus Nicator, (2) Antiochus Soter, (3) Antiochus Theos, (4) Antiochus Callinicus, (5) Seleucus Ceraunus, (6) Antiochus the Great, (7) Seleucus Philopater, brother of Antiochus Epiphanes, (8) Laomedon, of Mitylene, to whom Syria and Fadin Fasaha, (9) antigone, da kuma Demetrius wanda ke da lardunan, da lakunan sarakuna. Wasu kuma sun bar Demetrius, kuma fara da Alexander Mai Girma, ko sanya wasu bambance bambancen. Kuma dukkansu suna da cakuda magabata da na zamani, yayin da nassosi sukeyin su duka Littafi Mai Tsarki.

Akwai rashin daidaituwa tsakaninwaɗanda suka yi la'akari da su daidai, da daular Rome ta ce "(2) Helenna, a cikin Rana, (5) Rohardy, (5) Runs, a cikin Jamus, (6) Frank, a Faransa,

(7) Alchunders, a Burundy, (8) The trafundy, (8) The spains, a Afirka 10) gohts, a Biritaniya. Gabatarwa na ciki na Moniyanci zuwa mahimman karatun da ilimin Nassi mai tsarki (1889) yana ba da jerin biyar ta hanyar malamai masu yawa, babu gudabiyu daidai kodayake

dukansu suna da wasu

na kowa.

Da kuma tsarin bincike na littafi mai tsarki (1935), na attajiri gaba daya, jera masu zuwa tare da

Ko da karin bambance-bambance kuma tare da kwanakin da aka dauko: (1) Franks, A.D. 360-749;

(2) osro- gans, a.D. 385-523; (3)

Visi-goths, A.D. 398-419; (4) vandals, A.D. 429-533; (5) Burfunds, A.D. 419-534; (6) Saxons,

A.D. 449-457; (7) Biyo, A.D. 409-585; (8) Gefdi, A.D. 453-566; (9) Lombards, A.D. 568-77; da (10) Daular gabashin, A.D. 595-1

Dalilin da ya sa straubiyana da daular gabashin da take farawa a cikin A.D. 595, ba bayyananne ba. Amma yana iya zama kuskuren rubutu, tare da A.D. 395 da akayi niyya. Domin a wannan ranar, tare da mutuwar Emperor Ododiosius, na Biyar da aka maye gurbinsa tsakanin rabin tare da rabin kungiyarsa, babban birninsa da aka bayar - babban birnin sa a Roma. Daular Roman ta yamma ta kare a cikin A.D. 496. Amma daular gabashin Roman, ko da Daular Masarautar ta Masarautar Zuwa ga Turkawa a cikin A.D. 1453.

Ya zo ne a kira shi daular Byzantine dagagarin Girka a garin Bosporine, wandaya sa shiya zama babban birnin Rome, wandaya ci gaba da kasancewa a cikin daular daular. Bayan wannan bangare na Roman kuma yawancin al'adun Roman sun ci gabas a gabas, kodayake Latin da sannu ya ba da wuri zuwa Girkanci a matsayin sanannen harshe, da rayuwa da fasaha sun fi dacewa a cikin sautin. Cocin kumaya zama ya fi gabas a gabas dayamma kuma a karshe, fashewar al'ada da fitowar a cikin A.D. 1054 wanda ya nace tun.

Layin kasa, duk da haka, tare da sarakuna goma ko masarauta da alama ba za mu iya sani

daidai ba ko kuma abin da suke ciki, idan lambar ta kasance ce ta zahiri. Ba wai kawai

takamaiman shirye-shiryen maza sun fito ba kawai da rashinyarda da juna, babu dayansu da alamayana haduwa da duk masu laifin nassi.

A cikin Daniyel, dawahayin da akawahayin, suna cikin kunshin daular Rome a gaban rushewar "Albarka, 'Ya Ubangiji na iyalinmu" kuma wadanda suke. Tare da shi'. Kuma a cikin Ru'ya ta Yohanna, ba wai kawai dan rago ba ne kawai kuma ba tare da shi ya rinjayi su ba, amma su, sun zo don yin lalata da kisan gilla aular daular daular da za ta iya nuna wa al'adar daular. Kuma a cikin Daniyel, an canza mulkin zuwa daga makiyan da suka tsarkaka da kansu, kamaryadda ya kasance gaskiya a cikin daular Rome lokacin da Kiristanci yayi nasara a kan arna. Don haka, a ina Daniyel da Ru'ya ta Yohanna suka bambanta da dan dalla-dalla, kawai suna da kari maimakon musanta juna.

A cikin Ruya ta Yohanna, "goma" sanannu ne na "dabbar" don "sa'a ɗaya" kafinya tafi "zuwa cikin halaka da tsarkaka. Amma lombards, da aka ambata a kusan duk jerin sunayen da suka ambata a sama, a cikin Al'adu, a cikin A.D. 596. Kuma har yanzu yana dayawa bayan da Daular

daina a karni na huɗu a.D. (300s) ya zama tsananta Kiristoci. A zahiri, farkon kwanakin dukkan "goma" kamaryadda Straub [A.D. 360, 385, 398, 429, 419, 449, 409, 453, 568, and 595] are too late for involvement in the imperial persecutions of the Roman Empire) except for the abortive effort of the apostate Emperor Julian, A.D., 361-63, which only the Franks, A.D. 360-749, could have participated in but did not, so far as Muna da kowane littafi). Haka kuma, "Daular Elder" kamaryadda irin wannan, wacce ta fara da ta farko tare da wasu sarakuna daban a cikin A.D. 395, bai taba wani matsananciyar da'ahaci ba, amma amintaccen abokinsu kuma maimakon abokinsu da mai tsaro maimakon haka.

A karshe, ban da rashin kunnawa a cikin tsanantawar sarki (tare da kullun daular Yammacin duniya, idan akayi wa ulari daularyamma a cikin wasu jerin abubuwan) - 360 zuwa shekaru 116 zuwa shekaru 116 zuwa shekaru 116 zuwa shekaru 116 zuwa shekaru 116 kafin faduwar. Yanzu - idan wata rana tana tsaye shekara ɗaya, kamar yadda ake lissafta - sa'a ɗaya kowannensu yana da iko tare da ɗabba ɗaya zai kasance 1 ko 1/24 na wata ɗaya ko 1/2 watan! - wanda alama kyakkyawa ce, ba kawai saboda wucewar tsutsotsi amma musamman ma rashin daidaituwa na tsawon haɗin gwiwarsu kamaryadda aka kwatanta da daidaitattun ikonsu tare da shi. Zai bayyana, saboda haka, cewa "sa'a ɗaya" dole ne alama ce ta kwatankwacin gajere amma mara iyaka. Kuma, idan haka ne, ba zai yiwu cewa "kaho goma na goma ba ne maimakon sarakunan mutane goma ko masarautu. Wannan zai yi la'akari da bambance-bambancen a cikin jerin tsoffin malamaiwadanda suka yi kokari su ba su daidai, ko masu ra'ayin mazan jiya ne ko masu sassaucin ra'ayi a cikin tauhidi.

7. "Akan Kakakin" Mulkin Na Hariel 7: 8, aka ce ya hau ta goma, harya fito da ambul da akayiwa tsarkakanun dayawa.

Ya zo cewa tsarkaka sun mallaki Mulkin "(VS.220-22).

Kuma a cikin vs.24-27, ana magana da shi kamaryadda sa sarakuna uku ne, yana magana da maganganu a kan Maɗaukaki, da kuma a ba da izinin zama shekaru 3 1 da dari) - bayan da mulkokinsa da rabi da ke karkashin sama, za a ba mutane damar mutane na tsarkaka na Maɗaukaki. "

Cikakken zalunci, halayyar da ta gabata da na dan gajeren lokaci bayan ":

Shekaru dubu. "Ya kamata a yi amfani da tsarin fassarar na shekara-shekara a zahiri, tare da dayawakiltar shekaru na yau da kullun da sauran masu ba da kalandar lokaci guda 360,000.

Masu sassaucin ra'ayi da Katolika sun yi amfani da shekaru 3 1/2 a cikin Daniyel 7 Ga lokacin da Antakiya Epiphanes ya zama Masarautar Yahudanci, da kuma attochus

epiphanes ya zama Masarautar Yahudanci, "kaɗan," da attochus Epiphanes ya zama Masarautar Yahudiya, "Da farko Antalchus Epiphanes ya zama Masarautar Yahudanci, kuma an yi shi da iko bayan kwar da masu magana da shi. Da "Uku daga cikin kaho na farko" sun bayyana a gabansa (aya 8) a gabansa "Sarakuna uku", Suleucus IV,

wanda aka kashe shi (aya 2) wanda aka kashe shi (3) helecus iv, wanda aka kashe shi (aya 2) wanda aka kashe shi (3) helekus iv, wanda aka dan rawa, wanda aka kashe shi (3) wanda akayi wa hadiodorus, ta hanyar hadiodory An kashe Seleucus tare da niyyar kafa matasa dan a kan kursiyin da ke tare da shi kamaryaddaya saba da kai kuma ana zargin shi da gudummawar dukkanin abubuwan da suka faru. A tunanin farko, cewa fassarar na bayyana plausible idan an kafa antiochus epiphange tare da na uku

maimakon dabba a maimakon dabba da Mulki. A tunani na biyu, duk da haka, ana wakiltar kaho goma a cikin wahayi a matsayinmu na zamani, alhali kuwa a cikin masu sassaucin ra'ayi da Katolika, suna da babban sakamako.

Amma ga masu fassarori na Furotesta, mafi yawansu suna da dayan dabi'ar Daniyel 7 yana da kaho na goma, suna da alaƙa da cewa "karamin kaho), suna daɗaɗaɗa), a

al'adance da shi, suna daɗaɗaɗa). Amma duk da haka daga cikin wadanda suka yi,

babu wani abin da ba a da juna game da abin da sauran mutanen daular Rome suke wakiltar ta hannun kaho uku cewa papacy "sa kasa." Misali, Straubya ce "Ostro-Goths, Vandro-Goths, da kuma buruns, saboda sun kasance aran cikin imani." Amma Adam Clarke ya ce: "Wadannan sun kasance masu yiwuwa, 1. Fadakarwa na Rena. 2. Mulkin Lombards."

Sannan Clarke yayi bayani kamar haka: "Na farko da aka ba wa Paparoma, Steethagne, na Uku, a cikin Paparoma, a.DI Paparoma, a.DIS.

(Lura: Latterarshen kuma sanannu ne da Louis I ko kuma Mataimakin magaji

(A.814-4-84-34-34-34-34) na Masarautar yamma, sabodaya zama mai taimako da kuma kariya daga Papery. Wutar kasashenyamma ta wakilta duk yankin daular

Rome kafin a raba tsakanin gabas dayamma. Kuma, a cewar ka'idar Carolingian, da daular Rome ta kasance kawai

Dakata, baya kare, ta hanyar barsar ta Abdic ta Sarki Roman a cikin 476. Don haka, Chalemagne yayi da'awar halancin halaka daga Romawa.)

Wani fassarar, wanda aka gabatar a cikin sharhin da aka girmama sosai, yana sa kaho gomaya zama "magidanar daular Roman wanda suka bi, da kahonin Roman" ko "sa." Takaitaccen bayaninsa shine kamar haka: A matsayin muhimmiyar

mahimmanci ga "kaho" da alamayana kama da 'kaho maiyiwuwa a matsayin masu sihiri na Republican. Wadannan suna magana, goma - - biyu kadaita bauta, asalinsu biyu, tallace-tallace biyu, arlauna biyu, da uku. Ikon sarkiya ba da labari ga Kundin Tsarin Roman; Amma, zuwa bayan sauran, ya mamaye karfin uku masana uku na wadannan magidanta - karfafawa, da Pretorian, da kuma sakewa. Wannan bayanin yana da bankewa, duk da haka, don yana canzawa daga magungunan mutum zuwa gaanansu; Kuma, idan karantarwa ta kunshi magunguna hudu, Pretorian na biyu, da kuma kididdigargudabiyu maimakon magungo uku da suka yi.

Augustus (27 B.C-A.D. 14), juskerin Jubius Kaisar, wanda ya zama maiyiwuwa a cikin shekaru 17 na watan Maris a lokacin 27 B.C., kamaryadda aka riga aka nuna; Sa'an nan Tiberius (A.D. 14-37), Caligula (37-41), Claudius (41-54), da Nero (54-54). A takaice da takaitaccen biki, tare da jagoran Galba, Otho, da Vitellus wanda sojojinsa suka sa hannu. Galba yayi murabus ringabi'yan watanni (68-69) Kuma aka kashe; Otho (69, Janairu-Afrilu), ya kuma dauki ransa; Vitellius A takaice (69) - uku sun yi sarautar

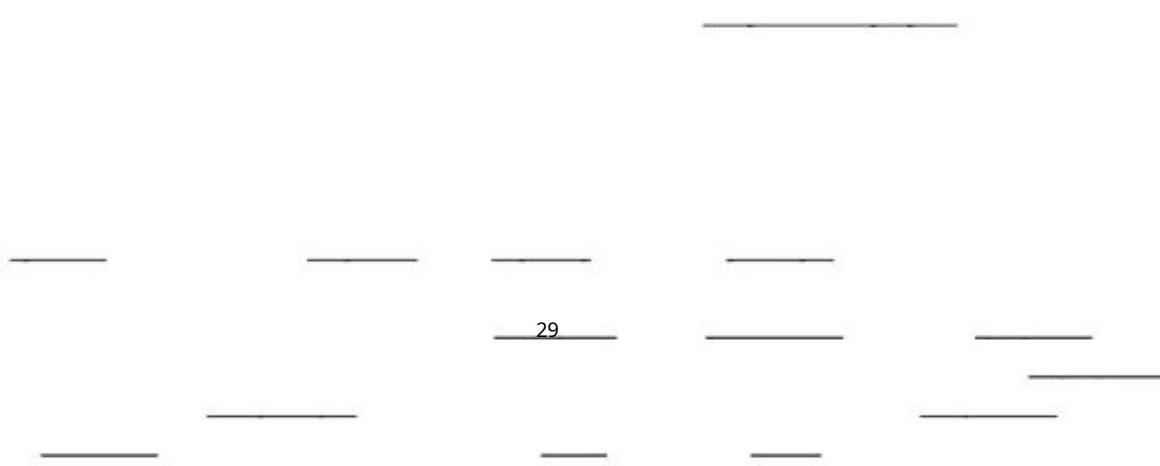
kusan watanni 18. Vespasian ya fahimci Viterro da Otho, amma a A.D., 68 sojojinsa sun bayyana masa sarki. Komawa dagagabas, sojojinsa da na dumbin tsutsa kuma an kashe na biyun, tare da haihuwar Vespasian a matsayin sarki. Amma ya sa daya, ba uku bane, da kaho, babu masu bincike da yawa, amma sun kasance masu yin

sowa maimakon sinadarai na Bona da kasancewa ba su dayawa. Duk da haka, kirga su, akwai wasu magabata takwas kawai a gaban Vespasian (sunayin aiki mai nasara, duk da haka, maimakonya kamata a lissafta shi da haihuwa, amma haryanzu da

yawa. Don haka, Vespasian ba zai iya zama kahon goma sha daya ba "uku daga cikin kaho" na Daniyel 7: 8. Haka kuma, ba har domitian (A.D. 81-96) Shin muna da abin hawa daya kamar "karamin kaho" wanda Daniyel ne ya bayyana, har ma bai sanya magabtare uku ba. Don haka, da wuya wani bayani game da wannan fassarar ta dace da wakilcin annabci.

Ofishin duka shine cewa ya bayyana ba za mu iya sani ba tabbas tabbacin ko dai

'kaho' 'za a iyayin amfani da shi a hadakar "ko" da akawakilta. Har zuwa wani lokaci bayan faduwar Rome a ciki a.D. 476, kuma ya tashi a kan kango na Yammacin Turai "yayiyaki da tsarkakan



Kahon biyu na ragon suna wakiltar ikon Mediya da Farisa, bi da bi. Da farko, Mediya sun kasance masu rinjaye, kuma daga baya Farisa.

"Mafi kyawun kaho" na dan akuya shi ne Sarkin farko na Daular Grecian, wanda yake Alexander mai girma. Mutuwar Alexander ya karye a cikin 323 B.C. "Hudu mai daraja hudu" wandaya fito a cikin digonsa yanawakiltar rarrabuwar mulkinsa bayan mutuwarsa

Hudu daga cikin janar. Wandaya fi karfin wadannan Talomi, da kasar Masar ta ba kasar Sule kuwa ta ba da ita ga Suleria da dukan gabas suka zo.

2. "Littlean kahonin" kadan na dan aku sun gano: "Daga daya kaho huɗu ya fito da babbar kahonin, wadda ta fi ta gabas, da kuma zuwa wajen kudu, da kuma zuwa wajen kudu, zuwa gabas, zuwa lahira, da kuma zuwa wajen kudu. (Aya 6). Bayanin sa da kwazazzaboya ci gaba ta hanyar V.13-27, da farko don haka: "Kuma a karshen mulkinsu, kuma a lokacin da azzalumai suka zo. Kuma ba ta halakar da ban mamaki, kuma ba ta hanyar lalacewa da kyau, kuma ba ta hanyar lalacewa da aikata

jindadinsa; Zai kuma kawar da manyanjarumawan da tsarkakakke.

Tare da yarda guda daya, magana ita ce antiochus epiphanes, babban-jereucus na Seleuchus i, Sarkin Suriya da gabas. Ya nemi Annex Masarawa kuma haryanzu gabagabarai ga mulkinsa, da Palestine kuma, tare da kokarin ta musamman don halaka addinin Yahudanci kuma tare da tsayar da arna a cikin na karshen. Abubuwan da ke cikin tsattsarkan kasar da aka bayyana abin da akayi a tarihi a cikin surori shida na 1 na Maccabees na Yusufu, yake-yake na Yahudawa, 1: 1-4.

Lokaci daga kazantar da Wuri Mai Tsarki harya zama tsarkakewa mutum dubu biyu da dari uku da safe da maraice "(ta.14, 26). Wannan na iya nufin safe 2,300 da maraice da kuma 2,300, daga nan kwanaki 2,300; Ko kumayana iya nufin jimlar asarar da maraice, saboda haka kwanaki 1,150 - Maraice da safiya da safiya daidai da rana daya, kamaryadda a farkon Farawa yayi falala. Ya Josephus ya ce game da Antakiyaya washe Epifane, yatsayawa wa al'adawar yau da kullun. Hakanan, a cewar 1 Maccabees (babi na 1 da 4), yana da tsattsausai mayakai, da kuma tsarkake hadin kai a cikin manufa da kuma indaya mutu ba da jimawa ba Saukar da Amfani da Yahuda Maccabeus.

Dole ne a lura da cewa "karamin kaho" babi na baya ba zai iya zama "ɗan kaho ba na wannan babi. Daga cikin wadansu abubuwa, tsoffin sun zo ne daga cikin kahonin goma na huɗun na huɗu, wanda yawakilci daular Rome, wanda kewakiltar daular

Grecian ta biyu na babi na biyu na babi na baya. Daular Mulkin Roman ya kunshi

mulkokin zamaninmu. Masarautar Grecian ta kasu kashi hudu. Ya kasance a karshen bangaren tarihin tarihin Hudu da Antiochus Epiphanai sun zo da fage (8:23) - kimanin 175 B.C. - Shekaru 148 bayan mutuwar Alexander Babbar A 323 B.C., da shekaru 137 kafin a yi shekaru 137 da Romawa suka ci Romiya a cikin 30 B.C., sakamakon Siriyaya kasance a cikin 30 B.C. (Shekaru 100 bayan mutuwar Antakiya Epiphanes).

SAURARA: A sake komawa ga Adam Clarke, yayi wannan sharhi kan aya ta 14:

"Kodayakeyana da shekara biyu da dari uku maraice da safe, duk da haka ina tsammanin ya zama dayawa. Wannan zai kawo mana shekaru kusa da shi." Wannan zai kawo mu kusa da lokacin da aka ambata [A cikin] PLAM. VII.25, inda duba bayanin kula. " Ta haka ne zai bayyana cewa yana iyayin imani da tsarkake tsafta na Wuri Mai Tsarki don a danganta shi da asarar karfin wuta ta papacy. Wannan ba a yi nufin yardaba, amma don bayar da wani samfurin madadin daban-daban.

Fasali na 6

Makonni

saba'inani Daniyel
sura 9

A cikin shekarar farko ta sarautar A mulkin Darius Dardius da aka gyara game da Al'ada na Kalmiyawa da kuma wuraren zaman talala na Urushalima sun kare bayan da ba da dadewa ba, ba da dadewa ba. Hakanya zama mai ban sha'awa tare da shi da kuma batun addu'a da addu'a, tare da "azumi da makoki da makoki da toka" (aya 4). A cikin mayar da martani, mala'ika Jibra'ilu ya aika don sanar da shi game da abin da aka gabatar wa wanda akayanke hukunci a cikin shekaru saba'in a gudunhijira (vs.20-27). Wadannan zasu mika, hakan suna bayyana, a lokacin Kristi, kuma an bayyana su a matsayin "makonni saba'in" (gabadaya makonni saba'in da shekara 4, 62, da daya - ko shekara 49. Kuma wasu lokacin da ba a bayyana ba bayan "Shafaffe, yariman" (a bayyaneyake "Almasihu"), da safiyar nan da baya suka zama sarki Rome, da wanne ne Urushalima da haikalin suka lalace a cikin A. 70).

Akwai hukunce hukunce guda huɗu da suka shafi dawowar masu zaman talala da Haikali da

Haikali da Urushalima: (1) ta hanyar Cyrus mai girma, 536 B.C. (Ezra 1: 2-4; 2 Tarihi 36: 22-23); (2) ta Darius Babban (hystaspes), 519 B.C. (Ezra 6: 1-12); (3) ta Artaxerxes Longimanus, 458 ko 457 B.C. (Ezra 7: 7,11-26); (4) A artashatexes sake, 445 B.C) (Nehemiya 1: 1; 2: 1-8).

Idan muka fara a A.D. 26, shekarar da baftisma mai tsarki, da kuma gabatar da shekaru 483, lokacin daya zo da shekara 483 na shekaru), sai muka isa 457 B.C

Surresta na farko Artashatexes (stupon Sarauniya Esther, na littafin Esther) - wanda alamaya fi dacewa da abin daya gabata. Hakanan tabbatacce ne cewa an gicciye

Kristi bayan kimanin shekaru 3 1/2 na hidimar mutum, ko a tsakiyar sati na 70th na Daniel lokacin da zai "dage da mutane dayawa." Sakamakon mutuwar, ya zama "matsakanci na sabon alkawari" (Ibraniyawa 9:15, kuma an yi shelarsa gaYahudawa da sauran 3

Shekaru 1/2 na 70th "sati," Ba da daɗewa ba wanda aka miƙa shi ga Al'ummai har da Yahudawa da farko - "zuwa ga Bayahude, da kuma ga Helenanci" (Romawa 1:16).

Wannan cikas cikas abin da zai iyatsinkayar annabci ko da

An ba shi a karni na 2 B.C. kamaryadda masu sassaucin ra'ayi sukayikiirari, maimakon karni na 6 B.C. kamaryadda littafin Daniyel yayi iƙirari da kansa. Babu wata hanyar da za a iya ruɓuce wannan bayan gaskiyar!

A babin kumaya jefa haske a kan surori 2 da 7 Game da lokacin kafa mulkin sama a zamanin sarakuna sarakuna. For Christ, who was crucified under the Roman

governor Pontius Pilate in A.D. 30 and rose from the dead three days later, ascended to heaven and was received out of human sight by a cloud, 40 days after his

resurrection (see Acts 1:1-11). A bayyane yake cewa "ya zo da gajimare na sama ..

Mulki kuma yayi masa mulki na har abada... Mulkinsa abin da ba zai shuɗe shi ba. (7: 13-14).

Fasali na 7

Annabcin - babban yayiyaki
Daniyel surori 10-12

1. Fasali na 10: "A shekara ta uku ta Sausst, Sarkin Farisa, don haka ne aka bayyana wani abu zuwa Daniyel" wandaya shafi "babbanyaki" (VS1-2). Kuma surori 10, 11, kuma 12 suna mamaye ta. Yana da wani mawuyacin hali ga babi na 8 da 9, kumaya taba kan cikakkun bayanai na daular ta huɗu, an aika da wasu abubuwan fasali na karshe. Gama wahayin ya kasance tsawon kwanaki ne "(10:14). A cikin babban, surori 10 da 11 da alama suna magance abubuwan da zasu kawo karshen daular Grecian a bayan Romawa a cikin 63 B.C. da 30 B.C., bi da bi. Wannan zai zama "kwanaki da yawa" bayanwahayin ya bayar. Kuma babi na 12 ana tunanin zama eschatological, ko dangane da abubuwan da suka gabata na tarihi. Yana yiwuwa karshen bangare na babi na 11 kuma yana daya kunshi eschatology na alama

Allusions.

2. BABI NA 11: A wannan babin, muna da zane-zane na tarihin da kuma mulkokin daular Meddo- Farisa da aka nuna wa Daniyel, amma daular daular daular daular

daular ta zama Farisa fiye da Median. An ce wa Dan ce, "Ga shi, sai sarakuna a cikin harshensa, amma sa'ad dayakeya yi karfi cikin dukiyarsa, shi kuwaya yi gādo a kan

duniyar mulkin

Girka "(aya.2).

Wannan kumaya ce a shekara ta uku ta Sairus, Sarkin Farisa, ko 534 B.C. Lokacin daya kamu da shekaru huɗu zuwa sarauta, an dauke shi a cikin jigonmu na asali na "Littafin Daniyel" don zama farkon ukun uku. Wannan saboda shi ne kamaryadda ake tsammani cewa Smindis (wanda kuma ake kira Bardiya,

Kuma da akajera shi kamaryadda irin wannan a hade zuwa bayyananniyar da aka ambata) bazai iya lissafata a matsayin sarki ba sabodayanayin da sabonyanayin da aka danganta shi:

"SMARDIS, D Sarki. Bayan wani sarauta watanni bakwai, da karya smedis ya soki (521 B.C.) da kuma aka kashe. Darius, na yi nasarar Guamata. "

Amma, idan karya smedis (ko Bardiya) an kira shi a sama, da kuma na huɗu da aka ambata (530-522), SPCRIS (522 B.C.), Darius Hystaspes (522-486 B.C.), da Xerxes i (486-465 B.C.).

Kamar yadda aka fada a cikin batun asali, Xerxes ni ne mafi arziki na sarakuna na Farisa - da alama Ahaserus na Littafin Esta. Ya mamaye Girka amma an ci shi a Salamis (480 B.C.), wanda ke sanya Farisa a cikin HelenDancy har zuwa yau Farisa Farisaya fadi ga Sarki Sarki na Greycancy, Alexander The Babban A 330 B.C. Gama sarakunan Farisa suna mulki yayin raguwa, duba ginshiki da aka ambata.

Ayoyi 3 da 4 sun yi magana da Alexander da Mulkinsa Mulkinsa. Lokacin daya mutu a cikin 323 B.C., ba a gado ta wurin zama ba amma har lahira, waɗanda za su iya selegus da Romawa a cikin 63 B.C. da 30 B.C., bi da bi, kuma ana magana da shi a wannan sura a matsayin "Sarkin Kogin arewa" da "Sarkin kudu," Sarkin kudu, "Sarkin kudu," Sarkin kudu, "Sarkin kudu," Sarkin kudu, "Sarkin kudu," Sarkin kudu, "Sarkin kudu," Sarkin kudu, "Sarkin kudu."

Ayoyi 5 Har zuwa 20 Ka ba da kyakkyawar sadaka tsakanin 'sarki' na arewa "da" Sarkin kudu har zuwa lokacin da sarki na arewa.

Ayoyi 21 zuwa 35 magance tare da lokacin Antakiya shi ne na Epiphanes, da Yahudawa da aka ambata a cikin Falasdinawa, kuma tare da shi a cikin Falasdinayanci - wanda, a cikin 2 Maccabees 4: 33-38, an kashe. "Jirgin ruwa na Kitti: A cikin aya ta

biyu ne aka san ta hanyar yarda da masoya azaman jiragen ruwa na Rome, amma da aka farayin magana da su) suna da sharhi na tarihi (" Moffatt, da kayan da akayi amfani da su a bayyane a kan musamman na Rome wanda haifar Antochus Epifulanes don barin balagarsa da Masar, ya koma Siriya, amma daukar fansa a Isra'ilaya dawo gida, kamaryadda aka ambata a cikin ayoyi 30 da 31.

Aya ta 32 zuwa 35 na iyayin komai a lokacin Maccabees. Wasu suna tunanin aya ta 35 ta kasance Ammar da Rasa ta Kirista - watakila da farko zuwa lokacin karshen Grecian

Jama'ar iko kamaryadda ta zartar da Romawa, duk da haka na biyu har zuwa karshen tarihi. Amma kare ko dai pro ko conly m.

Ayoyi 36 zuwa 39 ana fassara hanyoyi daban-daban - wasu suna amfani da su zuwa Rome - Sarki (Sarkita). Wasu kuma suna ganinsu kawai a matsayin ci gaba kuma a ci gaba da bayanin Antakiya na Antakiya - kodayake zai yiwu a zarge shi a jagoran soja da sarki. Aya ta 37 na iya daukar bayanin raini don bautar Tammuz ko Adonis

Musamman, ya ce da cewa na wani Allah na gida. Zai yi dogaro a maimakon taimakon allahntaka Allah (aya 3.38-39).

Ayoyi 40 zuwa 45 sun fassara da yawa, tare da wasu tunani "shi" a aya ta 40 ke Magana "Sarki" sakin layi. Ko dai hakan daidai ne ko a'a, yana iya amfani da mai yiwuwa, ga Sarki Roma ko kuma "Sarkin Kudu, (ba lallai ba ne Antikechus Epiphanes), har da Bala'in na karshe na karshe ya kusan wucewa Roma. Wasu suna ganin yana nufin, akalla a zahiri kuma idan ba gaba daya ba ne, zuwa karshen zamani - cewa "shi" na 'yan'uwa na "arewa" da "kudu" suna wakiltar adawa da shi. Wannan, duk da haka, ya sanya wani aiki na hali tare dawakilan su cewa zuwa littafin Daniyel. Kuma "lokacin karshe" a cikin aro na 40 da alamayana nufin karshen Masarautar Grecian a matsayin Vestiges na karshe ya zo karkashin ikon mallaka na Rome. Amma mulkin Roma baya nufin karshen matsala ga mutanen Daniyel.

Babi na 8

Lokacin karshen
babi na 12

1. Verses 1-4: The worst would be yet to come -- the end of the Jewish state, but not its people who would be loyal to God, though they might die either naturally or at the hand of enemies, for there was to be a resurrection unto eternal recompense -- "everlasting life" for the righteous, and "everlasting contempt" for the unrighteous -- which the New Testament teaches will be at the end of time (John 5:28-29; 6: 39,40; 11: 4-20; 1 Korantiyawa 15: 20-24). Wannan na iya zama "lokacin karshe" na 4. Idan haka ne, rubutun na iya fadi cewa ba duk abin da ke cikin wannan sura za a fahimta a wannan sura za a fahimta a wannan lokacin ba.

Wannan alama ce ta gaskiya, musamman kamaryadda kwanakin, wafanda suke fiye ko kuma karancin da aka bayyana. Domin ma Kristi, lokacin dayake a cikin kasa, bai san lokacin da karshen zamani zai zama (Matta 24:36), kuma bai bayyana ba shi tun.

2.Aya ta 1 sake: Wannan yana nuni ne ga "lokacin wahala, kamar kuma ba a taɓa kasancewa ba tun da wannan lokacin." Kuma wannan ita ce yadda Yesu ya bayyana lalata Urushalima da karshen jiharyahudawa (70): Domin ba a kasance cikin farkon duniya har sai, babu, kuma ba haka ba

zai kasance "(Matta 24:21). Don haka yana yiwuwa Yesu da Daniyel suna magana da wannan birni a Urushalima da kuma Yahudel," da mala'ikan "(Yahuda 9),wanda aka ambata tuni a ciki Daniyel 10: 13,21 Kamar yadda Allah yayi amfani da Daniyelyadda ya ce, "Babban sura wanda ke tsaye don taimaka wa mutanen Allah.

3. Ayoyi 5-7: Lokacin da Danilayatambaya, "~~Har yaushen ne~~ karshen wadannan abubuwan al'ajabi?" Aka fada masa cewa "Zai zama lokaci, sau; kuma lokacin da suka gama rushewar ikon tsarkakan mutane, za a gama wadannan abubuwa. Ba shi yiwuwa ne wannan zance ya zama iri daya kamaryadda aka annabta a cikin 7: 23-28. Tsarin lokaci da aka bayyana na iya nufin shekaru 3 1/2, ko kwanaki 1,260, tare da rana mai wakilcin shekara guda; Ko kumayana iya zama alama kawai alama ce ga barna ta duk da haka ba ta kare har zuwa karshen lokaci. Yana iya nufin lokaci har zuwa Ru'ya ta Yohanna 11:14, lokacin da "Mulkin duniyaya zama da ikon nasarar Kristi da kuma Kristi mai matuƙar karfi da karfi

karni a.D.

4. Ayoyi 8-9: Sai ya ce: "Na ji, amma na ce, 'Ya Ubangijina," Ubangijiya ce, "Ka tafi da ayoyi, har zuwa lokacin dayake karshen ayoyi. lokaci? Marubucin wadannan bayanan abubuwan lura na yau da kullun don dauka

tsohon, amma ya ki zama amintaccen.

5. Aya ta 10: An sake cewa Daniyel: Mutane dayawa za su yi tsarkake kansu, su sa wa kansu fari, kuma za su yi wa miyayya. Amma babu wani daga cikin mugaye za su fahimta. Amma su masu hikima za su fahimta. Wannan bazai nufin fahimtar duk abubuwan da aka bayyana wa Daniyel, tun da kansa bai fahimci dukkansu ba. Amma dole ne ya koma don fahimta sanin

cewa sanin cewa estate Albarkar da za'ayi don amincin Allah, kuma ba tare da la'akari da kudin da ko da yake na rayuwar duniya ba. Don \ domin

Mutuwa ba karshen, kamaryadda aka nuna a cikin ayoyi 2 da 3.

6. Ayoyi na 11-13: Wadannan dole ne su yi tare da wasu lokuta, wadanda aka fassara da fassara, don babu isasshen bayani donyin kowane irin bayarwa. Kuma duk da abin da aka fada, ya bayyana cewa ba a sa ran Daniel ba za a tsammanin za a fahimci ma'anar. Aka ce masa, "Ko ka tafi har zuwa karshe. Za ka huta, a karshen kwanakin." Watakila "hutawa" zai kasance tsakanin mutuwarsa da tashinsa daga matattu, zai tsaya a abin da zai zama "Lutu, a karshen

The kwanaki "- watakila a karshen zamani a duniya, lokacin da Kristiya zo ya kunshi matattu, kamaryaddaayoyi da aka ambata a sama cikin tattauna ayoyi 1-4.

Amma "lokacin karshe" a cikin aya ta 4 ba lallai ba ne a daidaita da dakatar da dakatar da kwanakin da aka ambata a cikin 11 da dari biyu da kwana dubu dari uku da biyar da kwana tamanin. " Idan an yi nufin yin daidai da karshen zamani a duniya, don me ne Yesu ya sake sanin lokacin dawowarsa (Matta 24:36)?

A gefe guda, idan an yiniyya ne don wannan, menene farkon lokacin - wato, ta kwashe-hadar ta konawa "da kuma kafa" abomination mai kawo datti "? (1) Shin fadin Haikali ne a Urushalima a shekara ta 168 B.C. ta Antiochus epiphanes? Ko (2) Abin daya faru dangane da halakar Urushalima da haikalin da Romawa (Matta 24: 15-18), wanda tsohon da alamayake da shi? Ko (3) "abin bankyama ne da ke sanya rushewa" da "wani abuya maye gurbinsu a matsayinsa," kamaryaddayakehamayya da shi, kamaryadda kowace Adam Clarke da wasu mutane? Haka kuma, idan na karshen, menene daga baya taron akayiniyya a cikin bayanin da aka baiwa Daniyel, kuma ta yaya za mu sani?

Hakanan, muna da kwanakin karni gudabiyu - kwanaki 1,290 da days 1,335, banbanci na kwanaki 1,335, wani daban-kaka kwanaki, ko wata daya ko rabi. Shin wadannan suna wakiltar farkon da kuma karshen lokacin karshen, ko wani abu kuma? Kuma, za a dauka su a matsayin ranakun na zahiri. A kowane hali, wadannan alkalumma ba za su iyawakiltar karshen lokaci a duniya ba idan sun fara da dayan 168 B.C. ko A.D. 70. Take daukar rana don ma'ana shekara daya, shekaru 1,290 da shekaru 1,235 bayan shekara 1,335 bayan 168 B.C. zai kawo mana kawai zuwa A.D. 1132 da A.D. 1177, bi da bi. Ko, idan bin A.D. 70, haryanzu zai kawo mu a.D. 1360 da A.D. 1405, bi da bi. Amma, idan sun wakilci karshen zamani, wane abin daya faruya wuce, idan akwai, yanawakiltar karshen karni ya kasance a zamaninmu?

Duk da haka, idan kwanakin da aka ambata a sama kada ku wakilci karshen zamani, menene suke wakilta, kuma ta yaya za mu sani? Hakanan, menene "abbominal da ke sanya datti" cewa yana aiki a matsayin farkon ranar? Adam Clarke ya nuna masu

zuwa: "HaikalinAdriya, ya gina masallacin Mohammemedan [612. Idan muka yi tunani iri daya dari biyu da tasa'in, Ver.11, tun daga wannan lokacin, lokacin da za mu gushe mu zuwa ga duniya, shekara ta yanzu, shekara saba'in ne. " Idan Adam Clarke zai iya komawa Duniya a yau, menene ya kamata yayanke hukunci game da "watakila" na sama da shekaru 160 da suka gabata?

Wannan kawai "watakila," bai bayyana ba a matsayin mai halarta. Amma Straub, a cikin binciken littafi mai bibiyarsa, shafuffuka 129-32, "Shin akwai wani" "watakila," watakila, "watakila," kuma ya zo da ranar karshe na "game da A.D. 2370." Don haka, yanzu muna sake bita da ayyukansa, muna kallon hankali ga kasawa da rashin jituwa.

Fasali na 9

Binciken "Bincike na"

Na farko: (1) Yin watsi da gaskiyar cewa mammacin 2300 "na 800: 13-14 dadewa da kuma tsaftacewar Atascabanes da kuma tsaftacewar Yahuda Maccabeus (Yake-yake na Yahudawa, Ni, 1: 1) cewa Antiychus Epiphanes ya washe kwanaki na yau da kullun na yau da kullun a shekara - don haka, yayi shekara 2,300, da farko, da shekaru 17,300. Kuma ya kare da A.D. 2130. (Wannan na farko cikawa ne; na biyu, kuma a matsakaita, ya fara lalata haikalin ta hannun Romawa a cikin A.D. 70, kuma zai kare a A.D. 2370).

(Ba mu bukatar kukashe a karshen 170 B.C. A maimakon haka na 168 B.C. Ba da tallafi na Littafi Mai-Tsarki ba, wanda yake da alama, duk da cewa yana da alama, duk da cewa ya nuna sosai a cikin masu zuwa).

Na biyu: Yana yi magana game da "'baratacce' ko 'tsarkakewar' Wuri Mai Tsarki wanda shi ne Almasihu," wanda ba a taba samun matsala ba. Maganarsa ita ce: "Kalmar Ibrananci ya sanya" tsarkakakkiyar "(Tsadaq) a cikin Siffar da ke cikin

Urushalima, duk da haka Wuri Mai Tsarki na Haikali)," Ajiyayyen Maraice na Haikali), "Ajiyayyen Maraice na Haikali)," Ajiyayyen Maraice na Haikali), "Ajiyayyen maraice," don amfani da maraice. " ko kuma kusan A.D. 2130, a gaban Yahudawa (saboda haka kowa ne ya fara aiki da shi? Amma wannan shine abin daya faru da tsarkake addini daga abin dayake da alaka da shi? Amma wannan shine mafi daidaituwa ga tsarkake

addini daga abin da yake da alaƙa da shi? Amma wannan shine mafi daidaituwa ga tsaftacewar Kristi, amma wannan shi ne abin da akeyi wa Wuri Mai Tsarki ta hanyar yarda da Kristi kamar yadda suka yarda da Kristi kamar Gaskiya dayarda da Allah, "kuma (2) cewa " shekaru 2300 da suka cancanci halatta 'shi ne Almasihu." Wannan na nufin wani abu ba daidai bane tare da fassarar nasa ne.

Na uku: "lokutan Daniel 12" da lokaci na Daniyel 12 "Hakanan da yake da sarai, rikice, da kuma a wasu mahimman abubuwan da suka shafi sabawa. Za'a fara nakaltar Straub, to maganganunmu zasu biyo baya.

1. "Biye daYahudawa 'Kin yarda da Almasihu

Zamani (da.12: 1-3; Rome. 11:12, 15, 23, 25). "

Sharhi: A fili Straubya sami kalmar "lokacin karewar" don Daniyel 12: 1-3 daga V.4, kuma kamaryadda ake tayar da karshen zamani a duniya idan an tayar da matattu. Amma zai bayyana ba da daɗewa ba cewa bai yi amfani da shi ba. (Madadin haka, bisa ga lissafin sa nan da nan a kasa, lokacin 1,260 a cikin la'akari zai kare game da A.D. 2130, wanda zai iya bayyana farkonsa, ya kare ba daga baya ba .D. 2130. 2130.)

2. "Desire" (Dan.12: 13-14) Hakanan ana kiranta "lokacin wahala" (Dan.12: 1), Saboda haka Saboda haka Ya kare [girmamawa da aka kara]

Sharhi: Wannanjihohi a bayyane ranar da ake magana a sama. Amma nassi daya yi magana a cikin 12: 13-14 Watakilaya zama 12: 11-12, kamaryadda babu shekaru 30 dari da dari da tasa'in daya ambata a sarari. Kuma kafinya kare, zai sami wani lokacin "kare game da A.D. 2370," ko kimanin shekaru 110.

3. "Tsakanin karshen shekarun 1260 (wani lokaci, sau dayawa) (Dan.100. 12), kuma an bayyana shi '(duba Rom.11: 15-24), da kuma aka bayyana cewa' 'Mutane dayawa suna tsarkake kansu, dayawa suna tsarkake kansu, dayawa suna tsarkake kansu, da yawa suna tsarkake kansu, dayawa suna tsarkake kansu, dayawa. Lokaci zuwa shekaru 1290, 'har zuwa

lokacin karshen 'wannan lokacin lalata (Dan.12: 9-11). "

Sharhi: Anan shekaru 1,260 na 12: 7-10 ana daidaita shi da na 12: 1-3 a No. 1 a sama, wanda babu shakka daidai ne. Amma sauran abin da aka ce game da gabatar da a fili underconciilat utchanchy. Ya sanya tazara "tsakanin karshen shekaru 1260.. (Dan.12: 7-10), da 'tsawon lokacin fassaraYahudawa" (Dan.12: 1-3).

A takaice dai, abin da aka fara bayyana shi a matsayin "tsawon lokacin da aka juyar da shi wanda ya kare a matsayin na karshen 'tsakanin" cewa, lokacin daya kawo karshen shekara

2300. (Wanne, a kowace No.2 a sama, ya kare "game da A.D. 2130"), kumaya kira "lokacin tuba na Yahudawa (Dan.12: 1-3)."

Hakanan, a shafi na gaba, 132, an kuma ce da cewa: "Shekaru 1260 na Daniel 12: 7 sun kare tare da farkon lokacin juyawa na Yahudawa (lokaci mai shekaru 30, sukan musulunta)." Kuma cewa "Akwai lokacin canjin da suke canzawa wandaya tsallaka a 'lokacin karshen shekara' daga shekara 1260 (Dan.12: 1-3)," akai-akai

Kiran da aka kawo a sama, kuma wanda zai kawo karshen A.D. 2100, a cewar lissafin matattara.

Statub na gabaya ce Daniyel "ya tsawaita ainihin lokacin zuwa shekaru 1290, har zuwa lokacin da ake zarginsa na musuluncin Yahudawa zuwa shekaru 30.

Amma, idan hakanya tsawaita shekaru 1,260 zuwa shekaru 1290, me ya sa ba a tsayar da wannan lokacin daya kai 'yar "tsawaita shekaru 30? Wannan zai fi dacewa a cire rikice rikice da kuma bambance-bambancen da aka ambata. Hakanan zai fi dacewa da sanarwa kamar haka: "Bayan gabatar da wannan jujjuyawarmotsi, Daniyel ya shimfida ainihin lokacin zuwa shekaru 1290." "Ainihin lokacin" na menene, idan ba na "canjin motsi ba"?

4. "Duk dayake haryanzu yana kan batun canjin Yahudawa, Daniyel ya wuce lokacin zuwa shekaru 1335, ya wuce karshen karshen, 'zuwa taron da ba a riga an bayyana shi ba. Wannan zai kare game da A.D. 2175 (Dan.12: 12-13).

"Duk tsawon lokacin da suka bayyana da juyi na Yahudawa suka rufe shekaru 75."

Sharhi: Yana Bears Maimaita Hakan, idan daiya kamata dukaya kara har zuwa jimlar shekaru 75 kawai lokacin hira da Yahudawa, straub bai ba da cikakken ma'anar ma'anar magana ba. Me zai hana fara da Yawan 'X "shekaru kafin" lokacin karshen "na shekara 1,260 na Daniyel 12: 1-3,

Kuma ya ba da cewa da shekaru 30 daya ce, shekaru 45 ya biyo baya, yana yin jimlar 75 da "X" shekaru?

Kuma, ba kamar bakon abu ne wanda a cikin wani hangen nesa (surori 10-12) kuma, a kan wani hali na annabci) sannan kuma, ya fadi sau biyu, nan da nan, da shekaru 1,235 da kuma 1,335 da shekaru 1,335 da kuma shekaru 1,230 Shin adadi biyu na farko erroneous ne, ko kuwa na Ubangiji, wanda kewadatar da bayanin da ake sadarwa da Daniyel, canza tunaninsa sau biyu a cikin maye gurbinsa? Ko kuwa, fassara ne dabam dabam daga matattara?

Na hudu: "Kristi yana gabatar da cikas na biyu na 'banbancin Desteroni da aka fada

ta hanyar Daniel Annabi (Mat.24: 15), Dating daga Runduntuwar Urushalima ta Titus A.D. 70, kare da A.D. 2370.

"A lokacin daYahudawa suka nemi a ba su tsarkakewarsu, yana da alaka da na biyu za ta yi musu hukunci har sai sun karbi Almasihu a matsayingaskiya dayarda da Allah."

Sharhi: Dangane da abin da aka soke duk abin da aka ce Daniyel da karfin gwiwa, "A cewar Wuri Mai Tsarki ta hanyar karbuwarsu.

Me za mu yi na dukwadannan bibofin annabci, idan hakane hakane? Tare da duk matsalolin da ke shirin fassara fassarar fassarar bayanai, da alamaya fi karantawa a cikin rubutun littafi mai tsarki ba wai kawai ya musanta ba. Irin wannan, ba wani sabon abu ba ne bayyananne a cikin ayyukan maza da ba a hana shi ba. Lalle ne mu yanã yin ji dã kerkiyarmu, daga makircin tsallakantãwa na sãshe.

A karshe, watakila za mu jira tare da Daniyel har zuwa lokacin karshe kafin mu fahimci mahimmancin duk abin da aka rubuta a cikin labarin sa. Amma za mu iya fahimtar isa sosai don sanin cewa dole ne mu kasance da aminci a gare shi kuma ku kasance a shirye mu mutu idanya cancanta maimakonyin sulhu da amincinmu. Gama wannan rayuwar ba ta kare ta duka ba, amma rasuwar rayuwa ko dai "rai na har abada" ko kuwa abin kunya da madawwamin raina. (12: 2), gwargwadon abin da muke mayar da mu ga Allah.

