

Incwadi kaDaniel





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Ukuqalisa

Umbonowendabuko ukuthi incwadi kaDaniel yabhalwa nguDaniel uqobo, noma enye ngesinqumosakhe, ngekhulu lesihlanu B.C. Lokhu kuphonswa inselelo ngabagxeki

banamuhla, nokho, abangakholelwa esiprofethweni sokubikezela, ingxenye enkulu yencwadi yesibili yencwadi nengxenyeyengxenye yokuqalalokho. Ngakho-ke, baphakamisa ukuthi yabhalwa isikhashana engxenyeni yokuqalalokho lesibili B.C. Ngamanye umbhali ongaziwa athi kumlingiswa obizwa ngokuthi uDaniel, nokuthi iningi lalokho obekumelelwa njengokuqagela sekulungile umlando-- kuphela Ngophawu olufanayo, bangabaza

ukuthembeka kwanomayiziphi izindawo laphokungahle kube khona izinkinga

zokuzihlanganisa nomlando owaziwayo wezwe, futhi babathole ukuthi badume kuphela. Kepha-ke, bafuna nokuduma kwebhayibheli eliningezizathuezinjalo nangezinto ezifanayo.

Umlobi walawa manothi akholelwa ukuthi umbonowendabuko ubonakalise kungenzeka kakhulu kunalokho kwabangabazayo, futhi ukwamukela kanjalo. Kodwa-ke, abagxeki

banikela ngenkonzo, basiphoqa ukuthi siphanye ngezinkundla zethu kunokuba siyemukele ngendlela enesizotha, futhi sabona noma yiziphi izindawo ezinenkinga ezingaba khona.

Lokhu kuyabonakala kakhulu ku-KAST ngolwazi (isimo sezwe kanye nomlando webhayibheli osemuva emuva), okungeyona eyakholwa noma obonayo esethulweni ukuze anikeze

njengamanje. Kepha futhi futhi futhi futhi futhi abagxeki bahlasele okufana nokwenza

umbonowendabukowamakholwa, kube nolwazi olutholwe kamuva nje ukuze luqinisekise. Okunye kwalokho kubeyiqinisongokubhekisele encwadini kaDaniel uqobo. Isikhathi kuze kube manjese kulungile kakhulu. Futhi uDaniel mathupha afakazelwayiNkosi yethu

njengoMlobi wayo nomprofethi (uMathewu 24:15) Ngakho-ke, akudingeki ukuthi singabaze ukukwamukela njengosukulwangaphambilini, futhi njengomlando wokuqagela, noma

ngabe asikwazi ukugcwalisa konke okwedlule. Izindawo ezithile zenkinga esingazikhathalela ngazo, kodwa ingxenye enkulu kakhulu ziphawulwengokuqondene nohlaka olufingqiwe

lwencwadi uqobo kunokuba lapha.

Le ncwadi iqukethe izahluko eziyi-12, owokuqala kwawo okulethwayilo lonke idokhumenti. Izahluko zokuqalaeziyisithuphazingezenzeka ezingokomlando eziphathelene noDaniel

kanye nabangane abathathu abangeniswa ekuqondiseni eBhabhiloni kwaJuda, futhi kulotshiwe kumuntu wesithathu. Izahluko eziyisithuphazokugcina, ezibhalwe kakhulu

kumuntuwokuqala, futhi kwesinye isikhathi ukutolika kwazo) eziphathelele (1) ezizweni ezahlukahlukeni kanye nemiphumela ethinta umlandowakwa-Israyeli, futhi ngokufanayo (2) noNkulunkulu kuzobhujiswa. Abayisithupha bokuqala babalulekile ekwenzeni okwedlule kube okuqondakalayo. Ngesizathuesithile, akuzange kuchazwe esivivinyweni, okungahlobenengokuphelele noma yimuphi umehlukowesakhiwo, futhi okwase kuchazwe ngokuphelele, isahluko 2: 4b ngesahluko 7 kubhalwe ngesi-Aramu (noma eSyria esisezweni lesiHeberu, okuseleyongesiHeberu. Incwadi kaEzra, ebhekiswe kwabadingisiwe ibuyela eJudiya, nayoyabhalwa -yabhalwa kangokuba kwathiwa - Isahluko 4: 8 kuya ku-7: 12-26, ngesi-Aramu.) Nokho, kusho amaKaledi ngokusobalangoDaniel: "NjengamaKaledi athi

wayenentshisekelo ethile kokubili emlandweni naseziprofethweni ezivela kwesabahl. II. 4 kuze kube sekupheleni kwe-chap.

vii., konke kubhaliwe eKhaledi; Kephanjengobaiziprofetho ezihlala zibakhathalela izikhathi zangemuva kwinkosi yaseChaldean, futhi ngokuyinhloko zihlobene nebandla nakubantu bakaNkulunkulu ngokuvamile, kulolo limi ngolimi olunguNkulunkulu, lolu uNkulunkulu akhethe ukwembula khona ngaphansi kweTestamente lakhe elidala. "

Mayelana nenhloso yencwadi kaDaniel, ukuphawula kuka-Ellicott kulo lonke

iBhayibheli kubonakala ngendlela efanelekile ukusho ngokulandelayo: "Kubalulekile ukuqedaukuqhubeka kwencwadi yakwaNkulunkulu. UMesiya. Kephanjengoba kushiwo ngenhla [kepha akufakiwe kule khotshana, lezo zinsuku zikaDaniel zizovela lapho kuvela khona lapho kuvuselelwa khona lapho kudluliselwe ku-Isaya.

Eqinisweni, njengobanje nemibhalo ka-Isaya UJeremiya wahola ama-Israyeli ukuba alindele ukuthunjwa, ngakho-ke labo bakaDaniel bamshukumisela ukuba afune

inkathiyokushushiswa, kephangasikhathisinye bashukumisela ukuthi isikhathi sokushushiswa ngeke sikwazi ukubekezelela izinceku zalo. " Futhi ngemuva

kokuxoxa ngezizathuezimibili, ezingqa umusho owodwa, ngokulandelayo:

"Ngakho-ke kungashiwo ukuthi into ethile kaDaniel (2) yokuxhasa isixhumanisi sokuqhubeka kwesambulo]; UNkulunkuluweqiniso "-yingakho, ekhombisa

'umlingiswa wezithunywa zevangeli,'njengoba u-Ellicott ayeyivezilengaphambili.

Ngokwezingaelithile, uDaniel wayeya eTestamente Elidala ukuthi isambulo sini kuTestamente eNtsha. Eqinisweni, ezinyezezimpawuzokugcina zidonswa kwangaphambili. Futhi, ngenkathi ingxenye enkulu yesambulo i-apocalyptic emvelweni, ingxenye kaDaniel nayo. Eqinisweni, kubonakala sengathi seke setha ithonyokuqubuka kwe-apocalypses engafakwanga

ngezikhathi ezinzima kusuka ekwemeleni lesibili le-B.C. ngekhulu lesibili a.d.

Isifinyezo sahluko kuphela noma sokubuka konke manje sizonikezwa manje, ngaphandle kokuthi amanothi achazayo angabonakala ene*esidingosokucaca*, noma ukuqonda okuqondile, noma ukugcizelelwa okukhethekile.

Isahluko 1

Nebukadnezar

Isahluko 1: Ngonyakawesithathu wokubusa kukajehoyakimi inkosi yakwajuda (607 B.c.), UNebukadinesari inkosi yaseBabele weza eJerusalema walivimbezela. Phakathi kwabathunjwa abathathiwe (606 B.C.)

UDaniel kanye nabangane abathathu 'beNembi yeNembinonezangaphandle,' abanikezwa inkonzo ekhethekile enkantolo nasenkantolo kaNebukadinesari nohulumeni, futhi bathola inhlonipho enkulu nenkosi noma ukwethembeka kwabo kuNkulunkulu. UDaniel waqhubekawathi: "Kuze kube nonyaka wokuqalaweNkosi uKoresi" (536 B.c., ngemuva kokuthi umbuso waseBabiloni uwele kumaMede namaPheresiya ku-538 B.c.). Eqinisweni, ukushiwo kuyenziwangombono owamukelwa nguDaniel "onyakeni wesithathu kaKoresi inkosi yasePheresiya" (10: 1), okusho ukuthi wayesaphila ngo-534 noma ngo-533 B.c. Kepha akusho ukuthi wayeseyingxenye kahulumeni ngaleso sikhathi. Wayeqhubekilengokubusa kweBabing 'Nebukhadinezari (605-562 B.c.) 538 B.C.); Ngemuva kwalokho ngokubusa kukaDarius Themede (538-536 B.C.) Futhi ekubuseni kukaKoresi umPheresiya ngaphezulu kweBabiloni (536-530 B.c.) - Iminyaka engaphezu kuka-70. (Ngoba owokugcina, bheka 5:31; 6:28.)

UNebukadinesari wayeyindodana kaNabopolassar, inkosi yokuqala yamakhosi (625-605 b.c.), Futhi wakhonza njengomholi wamabutho kayise eminyakeni yokugcinayempilo yokugcinayempilo yamuva. Wayeseshade nendodakazi kaCyasares, inkosi yamaMede, uyise ayenze ngayo umfelandawonye owayebaluleke kakhulu kwezepolitiki. UBize-merododach, okukhulunywe ngaye ngenhla esikhundleni sakhe, uyiNdodanayakhe. UBelishasari, futhi okukhulunywe ngaye ngenhla esikhundleni sakhe sokugcina, wayengeyena indodanayakhe, yize ayebizwangokuthi uyise kaBelishazari (5: 2, 11, 18). Lokho kungenzeka kube kuphelangomqondo wokuba ngumuntu wakhe ophambukiswakakhulu, hhayi ukhokho. Kodwa-ke, uyise, uNabonidus, kubonakala sengathi wayeseshade nendodakazi kaNebukadinesari, kodwana lapho uNabonidus esephenduke inkosi noBelishasari ayeseyindala. Ngakho-ke, wayebengumzukuluwokuthatha isinyathelo sikaNebukadinesari, futhi ngalawomqondo, uNebukadinesari kungenzekawabizwa ngokuthi nguyise.

Igama elishiwo uBelishasari akufanele lidideke neBelitesazari, igama leKhaledi kuDanyeli. Abagibeli abathathu bakwaDaniel bakaDaniel - uHananiya, uMishayeli, no-Azariya - baphinde banikwa amagama kaShadraki, uMeshaki, no-Abedi-Nego.

ISAHLUKO 2: Ngonyaka wesibili wokubusa kukaNebukadinesari, wayenephupho eliphazamisayo ayengakwazi ukukhumbula, futhi uDaniel wombulela iphupho nokuchazwa kwalo njengoba kwamukelwe ngumbonowobusuku. Kwakuyisithombe esikhulu, enekhanda legolide, ibele, nezingalozesiliva, nesisu namathanga ethusi, imilenzeyensimbinezinyawo ingxenye yensimbi nengxenye yobumba; Kwanqunywa itshe entabeni engenazandla, okwabalala isithombe sezinyawo zaphula zonke

izingxenywe zalo ezaba ngamakhoba, zathathwa ngumoya, netshe labayintaba enkulu egcwalisa umhlaba wonke. Lesi sithombe sasifanekisela imibuso noma imibuso emine elandelayo - iBabiloni (eholwenguNebukadinesari), iMedo-Persian, neRoma -

nalowo olandela umRoma - awenze ayingxenywe yawo. Itshe labonakalisa umbuso

uNkulunkuluwezulu oyosungula futhi lokho kwakungeke kubhujiswe kepha kwakuzokwephula izicucu futhi kuqedeyonkeeminye imibuso eyayibonisiwe - ngokwenza lokho okokugcina.

Isahluko 3: UNebukadinesari inkosi wenza umfanekiso omkhuluwegolide, wasimisa ethafeni laseDura esifundazweni saseBabele, walimeme zonke izibonakaliso zembusowakhe ukuba nizinikezele emculweni naso

isithombe segolide noma okunye ngehora lelo ngehora elifanayo. Abangani

bakaDaniel abathathu benqabile ukuhambisana futhi baphonswa esithandweni somlilo abafudumele kasikhombisa kunesiko, kodwa bahlanganiswangaphandle kokulimala, okuholela ekuphakamiseningu Nebukadinesaringokumelene nobani uNkulunkulu wabo. .

ISAHLUKO 4: UNebukadinesari wayenephupho eliphazamisayookungelona muntu kodwa uDaniel angahumusha. Kwakungokomhlala onamandlawayala ukuba

achithekile, wabhujiswangaphandle kwesiqu nezimpande zawo, phakathi kwezilwane nezilwane zasendle, abe manzi ngamazolo ezulu iminyaka

eyisikhombisa. Umuthi wawumelela inkosi uqobo, owayeyohlanya, axoshwe

kubantu, indawo yakhe yokuhlala ibe nezilwane inkikha, aze azibo amazolo akhona embusweni wamadoda, anikele kuye. " Umyalowokushiya isiqu nezimpande

zesihlahlawayesho ukuthi uMbuso uzoqiniseka ukuthi uNebukadinesari "ngemuva kwalokho uzokwaziwa ukuthi amazulu ayabusa."

Lokhu okungenhlakubuye kulindelwe, kepha kungakapheli unyakakwaqala

kwenzeka. Ukuhamba ngesigodlo sasebukhosini saseBabiloni, uNebukadinesari

wathi: "Le bhokisi leBabiloni elikhulu engiliyala indawo yami yokuhlala yami,

ngamandla ami namandla omkhosi wami?" Ngenkathi izwi selisekhona emlonyeni

wakhe, kwavela izwi ezulwini: "Inkosi uNebukadinesari, kuwe:" Umbuso usuka kuwe ngezinkabi; uyakudalulwa. Kuze kube yilaphoniyakwazi ukuthi yena uqobo intando. "

Ngalelo hora lelo, waxoshwa kubantu. Izinwele zakhe zakhula njengezinkonzo

zokhozi, nezikhala zakhe zazinjengezinyoni zezinyoni.

Ekupheleni kwesikhathi esakhelwe, ukuqonda kwakhe kwabuya futhi wavuma futhi

wadumisa uNkulunkulu wezulu - phakathikwezinye izinto wathi yonke imisebenzi yakhe iyiqiniso, nezindlela zakhe

Ubulungiswa; nalabo abahamba ngokuziqhenya akwazi ukumane "(v. 37). Umbusowakhe ubuyiselwa

enkazimulweniyaso yangaphambili, "futhi ubukhulu obuhle kakhulu bengezelelwakuye" yena (v. 36). Sekukonke, wabusa iminyaka engama-43 (605-562 B.C.).

ISAHLUKO 5: UBelishasari, umzukuluweNebukadinesari neKhaladi lokugcina laseBabele, lenza idili elikhulu lezinkosi zakhe - esizaziyo ezivela kweminye imithombo ukuba ziye

ngonyaka ka-538 B.c. Ngenkathiephuzaiwayini phambi kwezivakashi zakhe, wayala ukuthi imikhumbiyegolideneyesiliva "nguYise" uNebukadinesari ayeyisusweethempelini

eJerusalema. Futhi yena namakhosi akhe, omkakhe, nezancinza zakhe, baphuza kubo

ngenkathi bedumisa "onkulunkulu bezinkuni,ngensimbi, ngokhuni,ngensimbi, ngokhuni, ngokhuni, lokuzenzela uNkulunkulu ngamabomu, namaJuda ngamabomu. "Ngelinye ihora kwaphuma iminwe yesandla somuntu, wabhala ngokuphikisana nodaka odongeni

lwesigodlo senkosi." Inkosi yabona isandla esabhala, yizeayengakwazi ukufunda

okwakulotshwe, futhi wayesaba kakhulu ukuthi "amalunga okhalweni kwakhe ayekhona

Kukhululiwe, futhi amadolo akhe ashaya omunye ngokumelenenalinye. "Ekhuluma namadoda ahlakaniphileaseBabiloni, wahumusha umbhalowokuthi uzobe ethatha umhlalaphansi, kodwa okokuqala i-King eyayikhathazwa kakhulu kepha hhayi kuphela inkosi eyayididekile, nendlovukaziyakhe (Cishe umama wokutholwa waseBelishazari), lapho ezwa ngalendaba, wangena endlini yedili futhiwabe esengakhathazeki kodwawahumusha uNebukayeli, owayesenza le mbumbulu, "uNkulunkulu ubanéle iphupho loMbusowakho," uNkulunkulu ubalekele embusweni wakho, wawuqeda; Usindwayizilinganiso, wafuna ukuswela; Umbusowakho uhlukeno phakathi, wanikwa amaMede namaPheresiya, "nokho eBellazzari, kepha akazangeagqoke i-Daniyelingombalaonsomi, ngalobo busuku,wabulawa nguBelishzari.

Umazisi 'uDariyu umMede "ubuyewaba nenkinga kubantu ababengasemfundini nakumlendo. UDariyu wayeyigama elijwayelekile lasePheresiya. Kephakulokhu, ibizwa ngokuthi "iMede" njengokungathi ukumhlukanisa nabanye ababusi egamenilikaDariyu. Kwenzeka futhi ngo-11: 1, kwathi ngo-9: 1, lapho abizwa khona ngokuthi "uDariyu indodana ka-Ahashiveroshi, yembewu yamaMede, owenziwa inkosi phezu kwamaKaledi." Futhi i-Apocycyphal Book Utbit ikhuluma ngo "Ahashiveroshi inkosi yakwaMediya," eyayinengxenyekubhujisweni kweNineve (14:15). Nokho, i-Ahasuveroshi yalezi zikhomba, kucatshangwa ukuthi akuyona into ka-Ahashiverotheyencwadi ka-Esteri, futhi yabusa ngePheresiya nabezindaba (1: 1-3), futhi kukholakala ukuthi ibiyiNkosi yasePheresiya i-Xerxes I yomlando (486-465 B.C.). Lokhu kwakunguDariyu kwakuyindodanakaDariyu, omkhulu (522-486 B.c.), okukhulunywe ngaye ku-Ezra4: 5; 5: 6-7; 6: 1; Haggai 1: 1; UZakariya 1: 1, no-AtoSta, ndodakazi kaKoresi II, omkhulu (559- 530 B.c.), Okukhulunywe ngaye kwa-2 IziKronike 36: 22-23; U-Ezra 1: 1-4, 7-8; 5: 13-17; 6: 3; U-Isaya 44:28; 45: 1; Daniyeli 1:21; 6: 28; 10: 1 - Bobabili kwakungamakhosiyasePheresiya. Isikhathi esithile emva komfelandawonye, amaMede, amaMede ayenamandla, futhi igama lawo lashiwo kuqala, kodwa ezinsukwini zikaKoresi okukhulu zaqina futhi igama lazo lalishiwo kuqala,njengasencwadini ka-Esteri.

Njengobasinezingcezwana kanye nezingcezu zolwazi kuphela emibhalweni nasekubusweni kwezwe, futhi akwanele kwezinye izikhathi ukubabeka ndawonyengokwenele, ukuqagela komuntu kubeyimibili futhi kungqubuzana. Umbono owamukelwa kabanzi ukuthi uDaryu umMede noKoresi abakhulu babeyinye futhi bayefana, kwesinye isikhathi babizelwa ngegama elilodwa futhi ngesinye isikhathi ngomunye. Kusekelwe ikakhulu eqinisweni lokuthi uManene, indodakazi yama-ashetso, inkosi yamaMede (585-550 B.c.), i-King of Persia (559-53 B.c. Lokhu kukholakala ukuthi kusho ukuthi lapho ebizwa ngokuthi uDaryu futhi wakhethwa njengeMede ukuze amhlukanise namanye amakhosi asePheresiya ayenalouDariya kodwa angewona elandia kanye nokukhishwa kwePheresiya. Lo mbono ngokufanayo ubheka u-Ahashieroni kuDaniel 9: 1, uYise kaDaryu, ukuba elinye igama lama-ashetru, umkhulu ophakathi kukaKoresi omkhulu, okubonakala sengathi lungile. Eqinisweni, konke kubonakala kungathandekikakhulu, ngaphandle kwento eyodwa: kuyenzeka

Unganakekeli umehluko owenziwe nguDaniel phakathi kokubusa kukaDariyu (the Mede) kanye nokubusa kukaKoresi umPheresiya (6: 2), nalowo owayengukubukeka kwandulela owokugcina.

Abanye bangathanda ukuxosha imininingwane kaDaniel njengokungalingile, nokuthi bekungekhonanje uDarius the Mede - ngoba akukho okushiwo yilelo gama emlandweni wezwe. Kodwa-ke, isikhundla sikaDaniel sasinjalo ukuthi kufanele ngabe sazi kangcono kunalokho abagxeki bakhe bangazingalesi sikhathi solwazi esehlele kuphela kithi siye esicelweni. Futhi kungekhokunyeokungenzeka okubaluleke kakhulu ukucatshangelwa.

Okokuqala, izazi-mlando zasendulo uCenophon, uHerodotus, noBerosus kuthiwa balandise ukuwa kweBabiloni ngakho-ke: "UKoresi waphambukisa i-Ewufrathe esiteshini esisha, futhi, aqondiswa abalimali ababili, ngenkathi abaseBabiloni bedla emkhosiniwabo." Okwesibili, okubhaliwe okutholakala ezikhathini zamuva ngokuqhathaniswa kuthiwa kushiwo ukuthi amabutho asePheresiyangaphansikukaGobryry wathatha iBabele ngaphandle kwempi, wabulala indodana yenkosi (eyayingumbhalisi, kanye noKoresi), nokuthi uKoresi wangena emuva kwesikhathi. Okwesithathu, uDariyu wacatshangelwangabaningi ukuba babe uGobryas, owayeqanjwe ezibhebheni zaseBabiloni njengoMnqobi weBabiloni; Ngoba uJosephus uthi uDariyu wayeyindodana yama-ashetheji (owayengumuntu), futhi wayenelinye igamaphakathi kwamaGreek (antimititioni, 4). Ebuye amemeze ngoKissuman kaKoresi, obekuliqiniso ukube wayeyindodana yama-ashu, ngoba uKoresi wayengumzukulule wama-ashetsoli, njengobakuphawuliwe kulesi sigabaesingenhla eseGugini lesazi-mlando sasendulo uHerodotus. Ngakho-ke, kungenzeka ukuthi uDariyu wayengumalume kaKoresi nomunyewabajele embuthweniwakhe futhi ngenxa yokumholela kuKoresi amabutho anqoba iBabiloni - nalowo owamukele uKoresi kwathi lokho kwakumatasa nezimpi zakhe zaseNtshonalanga.

Yize kungenjalongaphandle kwesilinganiso esithile, okungenhla akukhona kuphela ukuthi kungenzeka kuphela kodwa futhi kungathandekakakhulu, futhi kungahle kube nokulandisa ukuze kukhulunyweiminyakayobudalakaDariyu, okwakukhona enkulu kunaleyo kaKoresi.

Kuzo zonke izixazululo ezihlongozwayo, kuyincazelo elula kunazo zonke eyaziwayo kulo mbhali ochaza kakhulu, uma kuyiqiniso. Ngakho-ke kunikezwa njenge-hypothesis

okungenzeka kakhulu kuze kube futhi ngaphandle kokuthi kungavunyelwe ubufakazi obungakabi ukunaka umbhaliwalawa manothi.

Isahluko 6: UDariyuwakujabulela ukusetha umbuso (wamaMede namaPheresiya, manje owahlanganisa iBabiloni). 120 "Ama-Satys" (noma ababusi bezifundazwe), naphezu kwabo omongameliabathathu, uDaniel wayengomunye. UDaniel waba "wahlukanisa ngaphezu

komongameli kanye namaSathane ,.... Futhi inkosi yacabanga ukumbeka phezukwayoyonke indawo." Lokhu kwaholela emlonyeni nokuxaka kwakhe, nokukhohlisa inkosi ukuba

yamphonsa emgodiniwamabhubesi. Kepha wavikelwa ngukude, futhi inkosi yabe yaphonsa

abamangaleli bakhe nemindeniyo emgodiniwamabhubesi, lapho bathola khona isiphetho, babehlose uDaniel. UDariyuqhubeka, uDariyuwabhala isimemezelo kubo bonke abantu

bombusowakhe "kulo lonke umbuso woMbuso wami wathuthumela nokwesaba phambi kukaNkulunkulu kaDaniel." Futhi "UDaniel wachuma ekubuseni kukaDariyu, nasebusweni bukaKoresi umPheresiya."

ISAHLUKO 7: Ngonyakawokuqalawokubusa kukaBelshazzar, i-Raging eBhabheli

ngaphezulu kweBabiloni (mhlawumbe ngo-556-55 B.c.), uDaniel wayenephupho elikhethekile nemibono abeka kuyo. Babephathelene neminye imibuso emineyokuthi uNebukadinesari

owayephupha (Isahluko 2) - okungukuthi, iBabiloni namaGresiya, neGrecian, kanye nemibuso yamaRoma. Ephusheni likaDaniel ababelimele njengezilo ezinkulu ezine - ibhubesi

elinamaphikookhozi; ibhere; ingweeyayinazo emuva emaphikweni amane enyoni; Okwesine okungabizwanga kwabizwa kodwa kuchazwa ngokuthi "kubi futhi kunamandla, futhi kuqinile kakhulu, ngamazinyo amakhulu ensimbi;... futhi kwakunezimpondo eziyishumi." Baphinde bachazwa njengokufika "kusuka olwandle" (v. 3) - Ngokusobala "uLwandle Olukhulu," noma iMedithera (v. 2).

UDanyeli wazibonela kuze kube yilapho ezazihlaselwa khona izihlalo zobukhosi (noma, ezansi ezansi ezinsukwini zahlala phansi, "ososihlalo sobukhosi waso, namalangabi avutha umlilo,"

nenqola yomlilo evuthayo, "njengenqola yomlilo -" kwakhishwa umselewomlilo. "Wayekhonza ngokuthi "izinkulungwane izinkulungwane," futhi phambi kwakhe kwakumi "izinkulungwane

eziyishumi amahlandla ayizinkulungwane eziyishumi". "Ukwahlulela kwavulwa, futhi kwavulwa izincwadi." UDanyeliwaqhubeka ebona "kwaze kwaba nesilwane [okwesinengokusobala

sasibulewe, nomzimba wawo wabhujiswa, wawushiswa ngomlilo." Ubukhosi bezinye izilo

"basuswa: kephaizimpilo zabo zahlala isikhathi eside isikhathi nesikhathi." (Okungukuthi,

imibuso emithathuyokuqala elandelayoyathathwa ngenxayalowo ozongena esikhundleni sayo futhiyaqhubekanjengengxenyeyalokho,ngisho naseMbusweni WaseRoma.)

Emibhalweni yakheyasebusuku, uDaniel wabuyewabona umuntu nomuntu oza namafu ezulu, walethwa phambi kosuku lwaseMkhosini, futhi umbuso, nokubusa kwakhe, kungabikho mbuso waphakade, ongayikubhujiswa. " Lokhu kufana

noMbuso ukuba asekwe uNkulunkuluwezulu futhiwamelwa ephusheni

likaNebukadinesari ngetsheeliphuma entabeni ngaphandle kwezandla, futhiwaba yintaba enkulu egcweleumhlaba, futhi ungaze ubhujiswe (izahluko 2).

KwenyeyemibonokaDanyeli "ukwahlulela kwahlelwa" (v. 10), kwathi kwenye,

kwathiwa "ukwahlulela kuzobekwa" (v. 26); Kodwa izimo zibonisa ukuthi ukwahlulela kokugcinaekugcineni komhlaba akuhloiselwe. Kuzona zombili lezi zimo kubonakala sengathi kwahlulelwe isilo sesine, "ukususa ubukhosi bakhe, ukuba bakuqedele kuze kube sekupheleni" futhi babuse umbuso, nobuso bonke bungumbuso waphakade, futhiyonke imihlahlandlela iyakumkhonza. " (vs. 26-27).

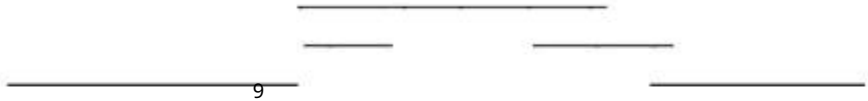
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Isahluko 8: Ngonyakawesithathuwokubusa kukaBelishasar (cishe ngo-554-53 B.c.), uDaniel wawunolunye umbono - ngenqama nembuzi - echazwa nguGabriel. I-RAM, eyayimelela uMbusoWamaMede namaPheresiya, yayinezimpondoezimbili, enye emelela amaMede, enye, eyayikhuphukayagcina futhi yayiphakeme, imele amaPheresiya. Futhi imbuzi, eyayimelela uMbusowamaGrikhi, yathuthumela ngenqama ngolakaolungenakunqotshwa, yaphula zombili izimpondo zayo, yamphonsaphansi, yanyathelaphansi. Ngemuva kwalokho imbuzi, okubonakala sengathi binophondo olulodwa kuphela okufanele iqale khona - omkhulu (phakathi kwamehlo akhe) - azikhulisile kakhulu; Laphoeqinile, uphondo olukhulu lwaphulwa nezinye izimpondo ezine eziphawulekayo zakhuphuka esikhundleni semimoya emine yezulu. Uphondo olukhulu (inkosi yokuqala yoMbuso WaseGrekhi waseGrikhiya [v. I-Asia Minor, eLisYimachus (323 no-301, ngokulandelana; ISyria nabo bonke abantu baseMpumalanga, ukuya eSeleucus (323 B.c, kuPtolemy (323 B.c.).

Ingxenywe yaphakathi nengxenyeyesahluko (vs. 9-14) inikelwe uphondo oluncane ophumakwesinyesezigaba soMbuso ka-Alexander, olwakhululeka kakhulu kuzo zonke izinkomba, kufaka phakathi "izwe elikhazimulayo" (iPalestine). Ngokusobala, lolu phondo lwaluyi-Antiochus Epiphanes, inkosi yaseSyria (175-163 B.c.), nomzukulu omkhulu kaSeleucus I, okukhulunywe ngaye kulesi sigabaesingenhlanje. Le antiochus izama ukunqamula iJudiya futhi yaqothula ubuJuda. Ngakho-ke, umbhalo obhaliwe uthi lolu phondo luzikhulisa lumelane 'nenkosanaye-host' (ngokusobala uJehova), futhi "yasusa kuye umnikel wokushiswa oqhubekayo, nendawoyendlu yakhe engcweleyaphonswaphansi." Umgcini [Heb. Abantu babahlangane] banikwa, ngokubambisana nomnikelo oshiswa imihlayonkengokweqothulwakwamanye amaJuda ngemuva kokubuya emhlabathini, futhi waphumelela. "Lokhu kwakuzophumelela." Lokhu kwakufanele kube khona izinsuku ezingama-1150. Iminyaka eyisikhombisa noma enye 3 1/2 - kungenzeka kuze kube sePatriot uJuda Macbabeus ekwazite ukubuyisa iJerusalem, ahlanze indlu engcwele (ithempeli), futhi aguqule kabusha ekukhulekeleni ngokwesikomayelananyaka we-164 B.c.

Qaphela: Lo mqondo wokugcina ubonakala uthandwayi-akhawunti yencwadi

yama-Maccabee, lapho kulandelwa izikhathi ezithile ngoMbusowakwa-Alexander the Great and The Seleucus I (312 B.C.). Ithi i-Antiochus Epiphanes yabayinkosingonyaka we-137 woMbusoWamaGrikhi (Isahluko 1:10), noma ngo-175 B.c.; Ukuthiwangena eJerusalema futhiwaphanga indlu engcwelengonyaka we-143 (1: 20-28), noma ngo-169 B.c.; Ukuthiwaphindawangena ngonyaka we-145 (167 B.c.), kulokhu kungcolisa indlu engcwele futhi eqeda iminikelo yokushiswa, njll. Futhi lokho ngawo-25 kaChislev ngonyaka we-148 (164 B.c.), uJuda Maccabeus nabafowabo bakwazi ukungena eJerusalema, hlanza indlu engcwele



IT, futhi ubuyisele ukukhulekelwa kwamajuda okusemthethweni (4: 36-61) - okuthile okungaphezulu kweminyaka emithathu ngemuva kokungcoliswa kwendlu engcwele.

ISAHLUKO 9: NgonyakawokuqalakaDariyu indodana ka-Ahashiveroshi, yembewu yamaMede (bheka 5: 31), okwakuzoqalaukuya eBhabhiloni nabanye. Uma kufanele kubalwe ekudingisweni kukaDaniel okuthi, kuze kube manje, kwakungeyena amarekhodi, bekungesibokuphela osemusha "wembewu yasebukhosini nangezicukuthwane" ngamaKhosi ama-2.

Ukulandisa kukaJeremiya kufuze lokhu okulandelayo: "Yilokhu abantu uNebukadinesari abathumba, ngonyaka wesikhombisa abe yizinkulungwane eziyishuminesishiyagalombili kukaNebukadinesari: 48: Ngonyakawamakhulu ayisishiyagalombilinambili; B.C.]

INebuzaradani indunayemilindankosi yathunjwa kumaJuda amaJudaangamakhulu ayisikhombisa namashumi amane anabahlanu: bonke abantu babeyizinkulungwane ezine namakhulu ayisithupha "(Jeremiya 52: 28-30).

Ku-2 AmaKhosi irekhodi liyefana kodwa ngokuhlukahluka okudinga ukuthi kuphawulwe. Esikhundleni sonyaka wesikhombisawokubusa kukaNebukadinesari njengasekulandisweni kukaJeremiya, amaKhosi angama-2 no-24: 12). Umuntu angabalwa kusukela ekuqaleni kwaloluhambo, omunye asondelene. Futhi, esikhundleni sabathunjwa bakJeremiya abathathu abathathiwe, amaKhosi ama-2 anika "izinkulungwane eziyishumi" (24: 14-16) - Ukulandisa kukaJeremiya "cishe kufaka phakathi okubaluleke kakhulu." Futhi, esikhundleni sonyaka we-theightenthwokubusa kukaNebukadinesari njengaseJeremiya, amaKhosi angama-2 anonyaka weshumi nesishiyagalolunye (25: 8-

12) - Ngencazeloefanayo iyasebenza. Futhi ukuhlasela okwakuyindawouJeremiyangonyaka wamashumi amabili nanye kaNebukadinesari, amaKhosi ama-2 awasho lutho futhi awasho ngenani abantu abangama-745 uJeremiya athi bathunjwanguNebuzaradan. Futhi,

ngenombolo eyengeziwe ethathwe uNebuzaradan eNebukadinesari eRiblah, endlunkulu yakhe yaseNtshonalangaeSyria, ngubani Bababulele lapho, amaKhosi angama-2 kuhlu 72 (25: 18-21), kanti uJeremiya uhlu 74 (52: 24-27).

Lapho uDaniel eqaphela ukuthi isikhathi sokudingiswa kwamajuda kanye

'nobuhlungu beJerusalem' babuya, wabuyisela ubuso bakhe 'kuJehova uNkulunkulu wakhe ukuba asuke entukuthelweni yakhengaleso sikhathi wayeyincithakalo endlini yakheengcweleeyayiyincithakalo (vs 3-19).

Futhi ngenkathi esakhuluma emthandazweni, uGabriel, owaba khona uDaniel ngaphambili

embonweni (8: 16), weza ukuzomfundisa ukuthi iminyaka engamashumi ayisikhombisa iyophela ayizange iphethe bonke okuhlangenwe nakho kwabantu bayo. Esikhundleni salokho, amasonto angamashumi ayisikhombisa (ngokuvamile okukholelwa ukuthi usho amasonto angamashumi ayisikhombisa eminyaka noma iminyaka engama-490) ayeseminyakayonke, (4) ukuqeda

ukulunga okuphakade, (4) ukuqeda ukulunga okuphakade, (4) ukuqeda ukulunga okuphakade, (4) ukuqeda ukulunga okuphakade, (4) ukuqinisa ukulunga okungcwele ((4) nokugcobau Mesiya). Kusukela ekuphumenikomyalowo kubuyisela futhi

Yakha iJerusalema kogcotshweyo, isikhulu (ngokusobala uKristu), kuzoba namaviki ayisikhombisa namaviki angama-69 (cishe amasonto angama-68) - noma iminyaka engama-483) - noma idolobha laliyokwakhiwa kabusha (ngexayokuphikiswa kwezitha isikhathi eside, elichazwe ku-Ezra noNehemiya). Futhi ngemuva kwamaviki angama-69, phakathi nesonto eledlule (noma iminyaka eyisikhombisa), ogcotshweyo wayezonqunywa, futhi ayeke ukuzidela nokungezelwa okuphele (ukungadingeki ngemuva komhlathelowakhe). Kulelo sonto lapho azonqunywa khona, ogcotshweyo wayezokwenza isivumelwano esiqinile nabanye - abhekise esivumelwaneni esisha ngegazilakhe, ukuze anikelwe kwisizwe samaJuda cishe esingu-1 1/2 ngaphambi kokumenyezelwa ezweni labeZizwe. Futhi emva kwakho konke lokho, abantu beNkosana (cishe amaRoma ngaphansi kukaThithu njengePrince, obekuyoba ngumbusi woMbuso WaseRoma), kuze kube sekupheleni kokubhujiswa kwakhe - uKristu uqobo obhekise kuyo - uKristu uqobo, ekhuluma ngokubikezela kwakhe "ngesinengiso sencithakalo Kuthiwa ngoDaniel umprofethi "(Mat. 24: 15).

Kuyaphawulwa amasonto angama-70 kwakumele (1) aqalengokuphuma kwe

Umyalowokubuyisela nokwakha kabusha iJerusalema no (2) uhlukaniswe ngezikhathi eziyisikhombisa, ezingama-62, naku-39, noma iminyaka engama-49, iminyaka engama-434, neminyaka eyisikhombisa.

Kwakunezinqumo ezine ngamakhosi amathathu asePheresiyangokubhekiseleekubuyeni kwamaJuda athunjwa kanye nokwakhiwa kabusha kwethempeli neJerusalema: (1) nguKoresi omkhulu, 536 B.c. (Ezra 1: 2-4; 2 IziKronike 36: 22-23); (2) NguDarius The Great, (Hystapes), 519 B.C. (Ezra 6: 1-12); (3) ngu-AbraterAsxes Longimanus (458 noma 457 B.c.), (Ezra 7: 7, 11-26); Ngo-Aritahisharxes futhi, 445 B.C. (Nehemiya 1: 1; 2: 1-8).

Uma siqala e.d. 26, unyakawokubhathizwa kukaKristu, ukugcotshwa nguMoya oNgcwele, kanye noLwandle u-IsrayelinjengeNdodana kaNkulunkulu, uJohane 3: 21-34 (Lapho neminyaka engu-30 ubudala, sifika eminyakeni engama-487), sifika ku-457 B.c. U-Aritahishashita (indodanayeNdlovukazi ka-Esteri, yencwadi ka-Esteri). Futhi kuqinisekile ukuthi uKristu wabethelwa ngemuva kuka-3 1/2; Iminyaka yenkonzo yomuntusiqu, noma maphakathi nesonto lama-70 kaDaniel, lapho "enze isivumelwano esiqinilenabaningi." Ngenxayokufa kwakhewaba "umlamuleli wesivumelwano esisha" (Heberu 9:15), futhi kwamenezelwa kabanzi kumaJuda iminyaka eyi-3 1/2 ye-70 "isonto," maduze nje lapho, "kumaJuda 1 :: 16).

Ngokuqondene 'namasonto ayisikhombisa' eminyaka engamashumi ayisikhombisa (iminyakayokuqala engama-49), kwakunjalo phakathi kwalesosikhathi sokwakhiwa kabusha kwethempeli nesaseJerusalema, kwaqedwa izindonga zawo ngaphambili - futhi kwaqala ukubambezeleka nje, ngokubambezeleka okukodwa kokunye

okuphikiswa komakhelwane. Ithempelingokwalolaqedwa 'ngonyakawokubusa kukaDariyu inkosi' (Ezra 6:15), ngo-516 B.c.

8) - Ku-444 B.C. Ngomhlaka 25 wenyanga ka-Elul (6: 15), inyangayesithupha konyaka, okufanayo engxenyeni yethu yethu-Septemba.

ISAHLUKO 10: "Ngonyakawesithathu kaKoresi inkosi yasePheresiya Into yambulelwa into kuDaniel," ephathelene'nempi enkulu' (vs. 1-2). Futhi izahluko 10, 11, no-12

zihlala kuyo. Usuku ngabe lube ngo-534 B.c., iminyaka emibili ngemuva kokuxabana kwamajudaokokuqalayabuyela ezweni lakubo ngaphansi kukaEzra ngaphansi

kukaEzra, futhiyaqala ukuzwa izikhathi ezinzima okukhulunywa ngazo ngo-9: 25. Lesi sigabasingezelelwangokwengxenyane ezahlukweni 8 no-9, futhi sabezela

imininingwanemaqondana nombusowesine, ethuthukisa izici ezithile zeSahluko 7. IngelosiithunyelwakuDanyela abantu abezinsuku ezizayo;

Incwadi kaHalley's Handbook ithi kulolo mbonowokugcina "uNkulunkulu

waphakamisa iveliwakhombisa uDaniel amaqiniso akwa-Israyeli - ama-MICHAEL

afuna ukuvikela abantu baka-Israyeli. UGrichaelwayekhuluma noDaniel. IGreece

yayinengelosi yakhe (20), futhi kanjalo nakwenza I-PERERIA (13, 20). Kubukeka

sengathi uNkulunkulu ubekhombisa uDaniel ezinye izinhlaka eziyimfihlo ezisebenza ukuletha ukubuya kwa-Israyeli. Omunyewabo wasiza uDariyu (11: 1). "

ISAHLUKO 11: Ingelosiengabingelwanga eyabika noDaniel yaqhubeka futhi: "Manje

ngizokukhombisa iqiniso. Bhekani, laphoeqinile kunabo bonke,uyakuvuka eqinile

engcebya yakhe,uyakuvusa konke ukumelana ne-GREECE," v.2). Lokhu kwathiwa

ngonyakawesithathu kaKoresi inkosi yasePheresiya (10: 1). Noma 534 B.c., lapho eseneminyaka emine ukubusa, futhi kufanele waba ngowokuqala kwabathathu.

Bobabili bamlandela bekuzobayi-cambes II (530-522 B.c.) kanye noDarius Hystapes

(522-486 B.C.). Okwesine kungabayi-Xerxes I (486-465 B.C.), amakhosi acebile futhi

anamandla amakhulu amaPheresi asePheresiya - cishe ahashiarouverouse encwadini ka-Esteri. Wahlasela iGrisi kodwa wahlulwa eSalamis (480 B.C.). Lokhu kwakungesona nje ukuphela koMbuso WasePheresiya, kepha kwakubeka ekwehliseni naseGrisi

ekhuphukeni kuze kube sekupheleni, uPheresiya wawela eKingsian King Alexander The Great ngo-330 B.c.

Amavesi 3 no-4 abhekisele ku-Alexander the Great noMbuso Wakhe waseGrecian, ethi:

"Inkosi enamandla iyakusukuma, iyobusangokubusa okukhulu, yenza ngokwentandoyayo. Futhi laphoesukuma, umbusowakhe uyakuphulwa,ngokuba umbusowakhe uyakuhlaselwa, kepha umbusowakhe uyakusolwa, yebo umbuso wakhe uyakukhishelwa." Njengoba kufundwe maqondana neSahluko 8 (Bona futhi k. 8 Kula manothi), lapho u-Alexander the Great efa ngo-323 B.c. Enye yazo kwakungu-Seleucas I noicator, owathola iSyria nawo wonke amaSkria, owamisa ubukhosi beSeleucid, owagcina kuze kube yi-63 B.c. I-Ablethy elandelayo kwakunguPtolemy, owathola iGibhithe noLibya futhiwasungula ubukhosi be-ptolemaic, okuyilungu lokugcina lawo kwakunguCleopatra VII odumile, owazibulala kunokuba afezeke ngokunqobayo kweRoma.

I-30 B.C. Lezi zigameko kanye nama-Dynasties abo zaziyizimbangi ezinkulu kakhulu esikhathini, iTeatTreating ukuthatha ubukhosi bomunye - ngaphandle kokuphumelela ngokuphelele - futhi kuyaqabukela kuphela ukubambisana. UJudea omncane wabanjwa phakathi, ingxenyeyesikhathi esabuswayiGibhithe kanye nengxenyeyesikhathinguSyria - yizengokunengqondongokwendawo ingxenyeyeSyria. Kuye, ababusi baseSiriya babengamakhosi asenyakathoneyaseGibithe kwakukhona amakhosi aseningizimu, njengoba okuseleyo kwesahluko senza ubufakazi.

Evesini 5, kubhekiselwa 'kwinkosi yaseningizimu, "isho ukuthi" uyakubanamandla, "futhi" futhi, enyeyezikhuluzaseNyakatho, "futhi" yinkosi yaseningizimu)," Inkosi yaseningizimu "). Futhi, evesini 6, kuthiwa "ekuphelenikweminyakabahlanganyela ndawonye" (okungukuthi, ama-Dynasties abo), kephahhayingempela enhliziyweni yakhoyomibili. Futhi kusukela evesini 7 ngevesiokungenani 36, ubunzima babo

bubikezelwa ngokunemba okumangazayo ukuthi abangabazayo bayenqaba ukukholelwa ukuthi balotshwe ngaphambi kweqiniso. I-Halley's Handbook

ye-Hallook iyanhlanhlana kahle kakhulu ukubaluleka okungokomlandokwamagama asemqoka nemishwana ebizwa lapha, ngokulandelayo (ukuqalangevesi 6):

"Ndodakazi" (6): UBerenice, indodakazi kaPtolemy II, wabhalwa emshadweni u-Antiochus II [enyakatho], wabulawa.

"Ukudutshulwa kwezimpande zakhe" (7): UPtolemy III, umfowabo kaBerenice, ngokuphindisela, wahlasela iSyria, wanqobaukunqoba okukhulu (8).

"Amadodana amabili" ["namadodana akhe", embhalweni webhayibheli] (10): USeleucas III no-Antiochus III. (11-12):

I-Ptolemy IV yahlula u-Antiochus III ngokulahlekelwa okukhulu empini kaRaphia, eduze naseGibhithe (217 B.C.). (13): U-Antiochus III, ngemuva kweminyaka eyi-14, wabuya nebutho elikhulu eGibhithe. (16): U-Antiochus wanqoba iPalestine. . Kepha wema nomyeniwakhe, (18-19): U-Antiochus wabe esehlasela e-Asia Minor neGrisi futhiwanqotshwa amabutho amaRoma eMagnesia (190 B.c.). Wabuyela ezweni lakhe wabulawa.

"Umuntu odelelekayo" (21-35): Antiochus Epiphanes. (21): Hhayi indlalifa efanelekile, wasithola isihlalo sobukhosi ngokukhohlisa. (22-25): Wazenza kahle inkosi yaseGibithe, ngokwengxenyeyaphoqa futhi ngokwengxenyengenkohlisongobuqili. (26): UPtolemy VI, indodana kaCleopatra, umshana wase-Antiochus, wehlulwa ukukhohlisa kwendabayakhe. . (28):

Ukubuya eGibhithe u-Antiochus kwahlasela iJerusalema,wabulala ama-80,000, wathatha amajuda angama-40,000 ebugqilini. (29): U-Antiochus waphinda wahlasela iGibhithe. Kepha imikhumbiyaseRoma ["ImikhumbiyaseKitim"] yamphoqa ukuba athathe umhlalaphansi.

(30,31): Wakhipha intukuthelo yakheeJerusalema, waze wazenzela ithempeli. (32): Wasizwa isihlubuki

Amajuda. (32-35): Ukuxhaphaza kwabafowethu abangamaqhawe ama-maccabee.

Amavesi 36-45 abe yiphazili enkulu yabahlaziyi. Ukubonisa imibono ehlukehlukehene,iHalley iyabuza: "I-Antiochus Epiphanes? Noma uMohammedan wezwe elingcwele? Noma bonke abathathu?" Kepha akudingeki kube noma yikuphi kwalokhu. Umongo usengxabano

Phakathi "kwenkosi yaseningizimu" kanye "nenkosi yasenyakatho", kwaqalaekuqaleni esahlukweni. Ngakho-ke, "isikhathi sokuphela" kwamavesi 35 no-40 Cishe babhekisela

ekupheleni kobukhulu bamaGrikhi njengoba badlulela kwabaseRoma - ngo-63 B.C. kusuka eSyria naku-30 B.C. Ukusuka eGibhithe - Uma kungenjalo kuze kube sekupheleni kwe-Antiochus

Epiphanes uqobo ngo-163 B.C. Ngakho-ke, cishe amavesi ashiwo ngenhlaaphindaphindwa futhi incazeloyemizuzu engaphezulu kwezinye izingxabano lapho u-Antiochus epiphanes eSyria

ebambe iqhaza khona, futhiwaphelangobuzekuye.

Isahluko 12: Kepha ukuphela kwanomayimuphi umshiqela akusho ukuthi omunye kungenzekaangavuki. Futhi Isahluko 12 12 Kubukeka sengathi kubukeka manje, hhayi kuze kube sekupheleni kwe-antiochus epiphanes noma embusweni

wama-Greesian, noma kuze kube sekupheleni kombuso waphezulu noma 7 20: 7-15.

Esahlukweni se-12 sikaDaniel, 'sinesikhathi sokuphela' (v.4), "ukuphela kwalezi

zimangaliso" (v.6), isikhathi "lapho zonke izinto zizoqedwa" (v.9), futhi "ukuphela"

(v.13). Futhi kunesifiso sokuqaphela ku-v. 4 Lokho maqondana nesikhathi sokuphela

"Abaningibayogijima bangene futhi bakhuphuke" - ulwazi luzokwanda "emphakathini weselula - isimo sethu ngaphezu kwalokho okukhona.

Amavesi 11-12 Asiveze ubunzima obungenakunqotshwa uma sizama ukuthuthukisa isikhathi se-aneschatological kusuka kubo. Bafunda: "Kusukela ngesikhathi

sokushiswa njalokuyakususwa,nesinengiso esenza inhloniphoeyakhiwe, kuyakuba khona izinkulungwane zamakhulu amabili namashumi ayisishiyagalolunye." Isibalo esisodwa siyiminyaka emithathu kanye nezinsuku eziyi-10, eminye iminyaka

emithathu kanye nezinyanga eziyi-8 1/2, nenye isikhathi eside kunengxenye

"yesikhathiesingu-3 1/2 njengoba kuvame ukuqonda. Lokhu kugcina kusetshenziswe lapha futhi ngokufanayo kusambulo kubonakale njengencazeloengokomfanekiso

yesikhathi sokushushiswa okukhulu kwabantu bakaNkulunkulu, ngaphandle

kokuhlose ukucacisa isikhathi esiqondile sesikhathi. Kepha, uma usuku kufanele

lubalwe njengonyakangezimo ezithile ezingokwesiprofetho,njengakuHezekeli 4: 6, evesini elithile (11) sasiba neminyaka eyi-1,290 eminyakenieyi-1,335. Ukubala emuva kusuka esikhathini sethu (1986 a Lokho kubonakala kungathandeki kakhulu futhi

ngisho nokuhumusha okungenakwenzeka, noma kunjalo. Kepha kungani lezi zibalo zombili, izinsuku ezingama-45 (noma mhlawumbe iminyaka) zihlukane? Ingabe

owokuqala umaka ukuqala 'kwesikhathi sokuphela'kanye nokunye ukunqanyulwa kwako? Lokhu kungenzekangempela uma kungenjalo kungenzeka,kepha sisasele ngaphandle kwesikhathi esithile sokuqala ukubala kwethu. Uma sithandana ngaso kusukela ngesikhathi u-Antiochus Epiphanes angcolisa ithempelieJerusalema (168 B.c.), lokho kungasilethelakuphela ku-1122 a.d.d. Noma, uma siwuthandana

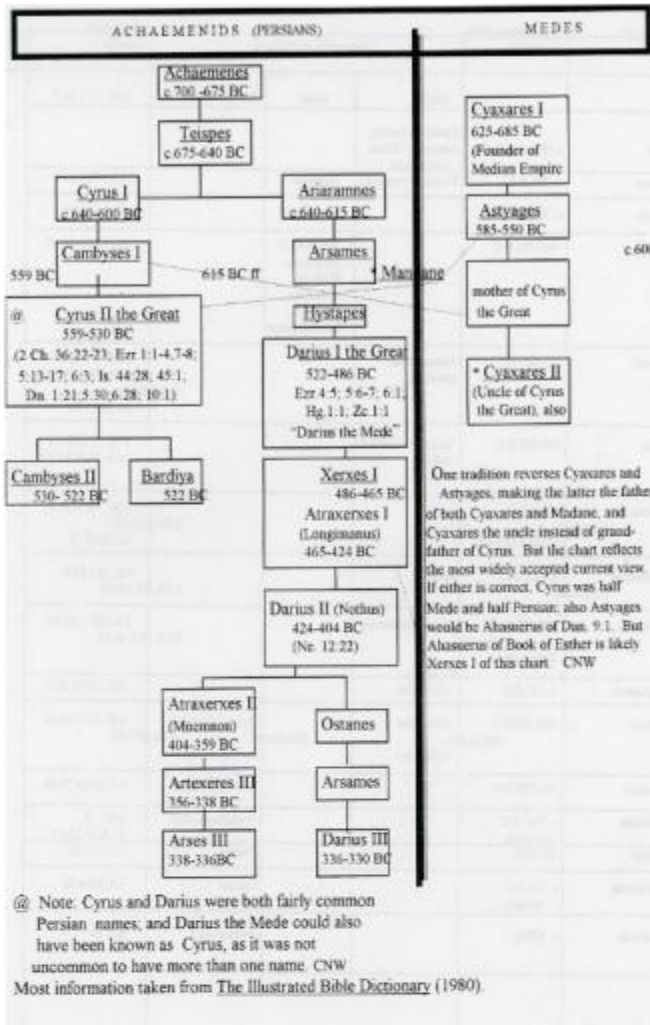
'nesinengiso sencithakalo "maqondananokubhujiswa kweJerusalema (Math. 24:15), lokho kusenze nje ukwehlisela ku-1360 A.D. Akukho kulokhu okwephuzile

ngokwanele ukuba kube sekupheleni kwamehlo abonakala kuDaniel 12. Inkulumo, "isinengiso esenza incithakalo" (v.11), kukholwa noma yini esikhundleni sayo, noma kukuphikisana nalowo

Iqiniso, & C. "Ukunikeza ukuthi kungenzeka, sisale sishiywengaphandle kwendawoyokuqalisa yokulandelana kwezikhathi ezingenakubalwa - okungenzeka ukuthiyini okuhloswe ngayo!

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.	Isaiah (= Jehoiachin), Amariah, Uziah (=Azariah)			
Amos	c. 760 B.C.	Uziah (=Amariah)	Jereboam II		2 Ki. 14:23, 15:7
Isaiah	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 (=Amariah), 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. 2:15-18
Zephaniah	c. 640 B.C.	Josiah			2 Ki. 22:1-23:34; 2 Ch. 34:1-36:4
Jeremiah	626-587 B.C.	Josiah, Jehonadab, 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	Seleucids, Persians, Cyrus	2 Ki. 24:1-25:30; 2 Ch. 36:5-23
Ezekiel	593-570 B.C.			Seleucids/Persians	2 Ki. 24:8-25:26
Obadiah	c. 587 B.C.			Seleucids/Persians	2 Ki. 25; 2 Ch. 30:11-21
Haggai	520 B.C.			Persians	Es. 5:1-6:22
Zechariah	c. 520 B.C.			Persians	Es. 5:1-6:22
Malachi	c. 433 B.C.			Achaemenid 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. 15:32-20:21; 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. 34:1-30:1 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. Hezekiah, Jehoiakim, Jehoiachin	Josiah, Jehoahaz, Jehoiakim, Zedekiah			2 Ki. 22:1-23:30 2 Ch. 34:1-36:21
Habakkuk	c. 605 B.C.	Jehoiakim			2Ki. 23:31-24:7
Daniel	605-535 B.C. Jehoiachin, Zedekiah	Jehoiakim, Jehoiachin, Zedekiah	Babylonian, Persian, Cyrus		2 Ki. 24:1-25:30 2 Ch. 36:1-23
Ezekiel	593-570 B.C.			Babylonian	2 Ki. 24:8-25:26
Obadiah	c. 587 B.C. onwards			Babylonian	2 Ki. 25; 2 Ch. 30:11-21
Haggai	520 B.C.			Persian	Ez. 5:1-6:22
Zachariah	c. 520 B.C. onwards			Persian onwards	Ez. 5:1-6:22
Malachi	c. 433 B.C.			Achaemenid I.	No. 13

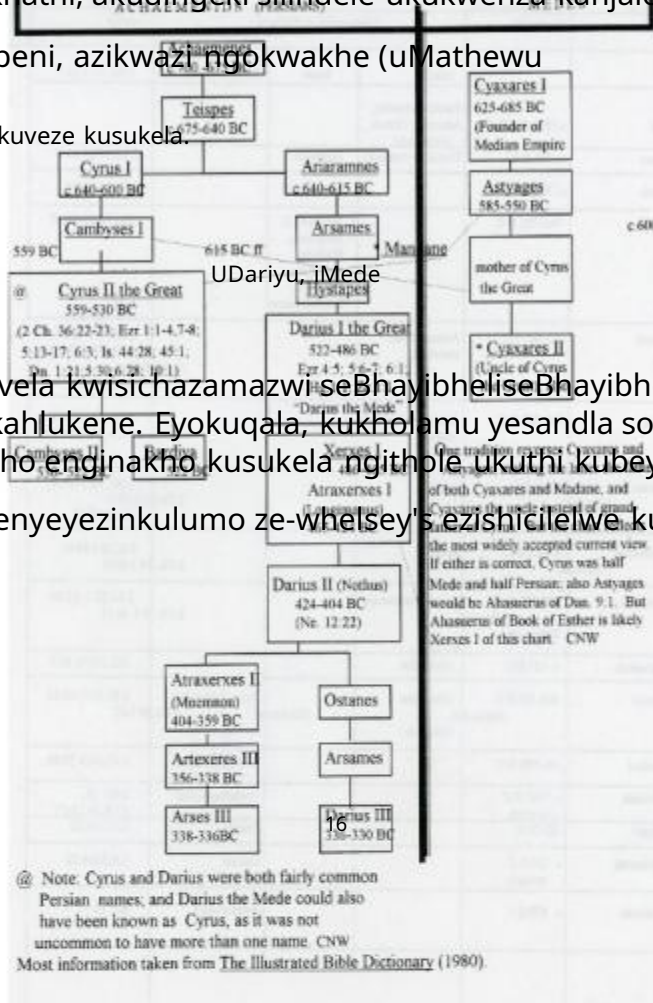


Yize kunjalo, emavesini 8 no-9, uDaniel uthi: "Ngase ngizwa, kephaangikushongo; Futhi, watshelwa: "Kephahamba, kuze kube sekupheleni, ngokubayakuma esibonelweni sakho, ekugcineni kwezinsuku (v.13). Futhi, uma uDaniel bengakwazi kuze kubeyileso sikhathi, akudingeki silindele ukukwenza kanjalo! Ujesu uqobo, ngenkathiesemhlabeni, azikwazi ngokwakhe (uMathewu

24:36). Futhi akazange akuveze kusukela.

Isahluko 3

Ishadi elingenhla livela kwisichazamazwi seBhayibheli seBhayibheli (1980) ngenze izichasiselo ezahlukehukene. Eyokuqala, kukholamu yesandla sokudla, iqala Lokho bekusekelwe kulokho enginakho kusukela ngithole ukuthi kubeyisikhumbuzo sokukhunjulwa kwenyeyezinkulumo ze-whalsey's ezishicilelwe ku-Harbinger yeMillenialye



Septemba 1830, emlandweni woMbusoWamaMede-Persian. Bengingakukhumbuli ukuthi uWhelseywaqamba igama lika-Awasares kubantu ababili esikhundleni somunye, omunye uBaba nabanye indodana yama-Israyeli. Ngakhumbula akushoyongeNdodana, kodwa wayisebenzisa kuYise. Lokho kwenze kwaba njalongephuthaekungqubuzane kweshadi nezinye izichasiselo ebengizenzile kukho. UWhelsey wawenza impela u-Aletherade uyise wazo zombili iziMane ne-Cascares II, kodwa nendodana kaCyaxares I.

Ukube bengikhumbulengokunembile, bengingekenje ngenze isichasiselo "sokuthi ngishade ne-cambos i, futhiwaba ngunina kaKoresi omkhulu," kodwa ngangengeza omunye ama-mede =

Manjenjengobasengiqaphele iphutha lami kanye nokuthenjwa okuthuthukile kwenkulumo kaWhelsey,ngiveze izingxenyezalo, ukuze ngibekele ukulandisa kwalo ngobuhlobo obuseduze phakathi kukaKoresi, ngisho nangemva kokuba uKoresi lasePheresiya axosha ijoka eliphakathi likaDariyukayiseuDariyu, inkosi yama-Israyeli. Ukuze kwenziwe kube lula ukulandela, izingenisoezingezansi zizohlinzekwa ngezinhlamvu ezinkulu. Futhi, amagama noma amabinzana achazayongezikhathi ezithile angafakwa kubakaki. Ukugcizelelwa kwesinye isikhathi kuzohlinzekwa ngokusetshenziswa kwezihloko noma ukugcizelela, akekho noyedwa owenzeka kwangempela.

Izingcaphuno ezivela kwizinkulumo ze-whelsey's

1. Imidiyaayitholakali kumephuye-Asia yanamuhla. Ngomdabuwawungombuso obanzi, welula ogwini oluseningizimunasentshonalanga yolwandle lwaseCaspian [ne-Ecbatana, iHamadan yesimanje, njengenhloko-dolobhayayo]. Impumalangayalala empumalanga ebizwa ngokuthi yi-tartary, noma ephakathi ne-Asia. IPheresiya libongeeningizimu [noSusa, noma uShusan, njenge-Asiriya elisentshonalanga [neNineve njengeNineve]. [IBabiya labuye labopha umakhelwane waseningizimu persiya entshonalanga, neBabiloni njengelo capital]. . . .

Kusuka ekukhanyeni okuhle kakhulu okungaphonswa kule ndaba, kubonakala sengathi imidiyayabantu yayigcwelenguMadayi, indodana kaJafete, indodana kaNowa, ngemuva nje kokuhlakazwa [eBhabhele]. Kancane kancane kancanewakhula ngombusoomkhulu, futhi ekugcineniwanqotshwangumakhelwane wawo onamandla, i-Asiriya, futhi wahlala uhulumeni wezwe isikhathi eside. Lapho uMbuso Wase-Asiriya udilizwa ngaphansi

kweSardanapalas (B.C. 710), abezindaba baphinde bazimele. Kusukela kulesi sikhathi kuze kube sekuqalisekile kokubusa kukaKoresi [The Persian], kudlule isikhathi esiyiminyaka eyi-176, kufaka phakathi ukulandelana kwamakhosi amahlanu. I-Tijoces kwakuyinkosi yokuqala. Walandelwa ama-phraorts, abusa iminyaka engama-22, wawa phambi kweNineve, ezama ukuphindisela ekufeni kukayise.

Indodanayakhe, uChaxares [umsunguli woMbuso WaseMediya],yaqala kabusha umncintiswano wefa, kwathi ngemuva kochungechunge lwezinzuzo ezahlukahlukene, ekhonsathini

noNebukadinezari, inkosi yaseBabele, yavimbezela iNineve,yalivimba,yalwa nomhlaba ukuthi idonswe isikhumbuzo sokuphikelela komuntu nenkazimulo. Ngemuva kwalokho, waphatha izingalo zakhe ezinqobayongaseGibhitheelahliwe,

wabuyela e-Ecbactaniya [sic] waden, waba khona ngamakhosiathunjiwe.

Ngaphansi kwale monarch, abezindaba bahlala embusweni wawo waphakade futhi onamandla. Ama-cyaxares,
Ngemuva kokubusa kweminyaka engama-40, washiya isihlalo sakhe sobukhosi kwindodanayakhe ama-ashetya, abizwa ngomBhalo U-Ahashiveroshi. Ama-Israyeli anika indodakaziyakhe uMandane emshadweni nasekuthangeni, inkosi. . . kwasePheresiya.

Izithelo zalo mshado kwakuyinto ebonakalayo cyrus, inkosana engenaphutha kakhulu umlando wasendulo ongaziqhayisa.

I-Persia: Ngokuqondile eningizimuyabezindabayabeka uhla olubanzi lwensimu eyaziwa kumagama wasendulo nowanamuhla ngegama lasePheresiya [manje elibizwa nalo kanye nami abezindaba]. Kwakuboshwe empumalanga yi-India, eningizimuyimibusoyase-Asiriya [echazwengokufanelengokwengeziwenjengoba kuboshwe ngamakhilomitha angama-536 B.c.) nokutholwa kwazo zonke izizinda eziningi kwabusa].

Sitshelwa embhalweni ukuthi iPheresiya, noma ama-paras, njengoba ibibizwa ngoDaniel, yabizelwangokudala Elam; Futhi ukuthi kwakungumuntu u-Elamu, indodana kaShemi, cishe ngesikhathi imithombo yabezindabayayigcwele abantu ngoMadai, ekuhlakazeni [okuvela eBhabhele].

Ngesikhathi sika-Abhrahama, sathola uChedorlaomer, inkosi yase-Elamu, noma
iPheresiya, inkosi ethile ethe xaxa osukwini lwakhe, ewunqobile imibuso eminingana yase-Asiya. Kulesi sikhathi umlandowabo oyiqiniso ulahlekile. Cishe banqotshwa abase-Asiriya, ababephethe bonke phambi kwabo futhi bahlala isikhashana.

Ngemuva kwalokho bathola inkululeko yabo; Kepha basheshe baphoqeleka ukuze bahole futhi baye kumaMede, njengobasengivelengabona, futhi ngihlala kubo, ngahlala kubo, ngezinkosi zabo zendabuko, kuze kube isikhathi sikaKoresi.

ICambesses, yomndeni wasebukhosini baka-Achamenous, eshade neManane, indodakazi yama-Aseshi, inkosi yakwaMediya, yazalelwa ukuba ikhulule izwe lakubo ebugqilini, futhi laze yaziswaphakathi kwamasosha anamandla kakhulu ayekhona e-Asiya.

II. UKoresi wazalwa ngonyakangaphambi kukaKristu 599. Eminyakeni engu-12, wahamba nonina baseManenane eNkantoloyeMediya. Ama-ashetyages asheshe abukeka ngokubukeka okuthembisayo komzukuluwakhe, 'waze wamgcina eMedia, lapho ahlala khona iminyaka

emine noma emihlanu. Isitshalo esincane. . . wathembisa ukuba ngumsedari onamandla.

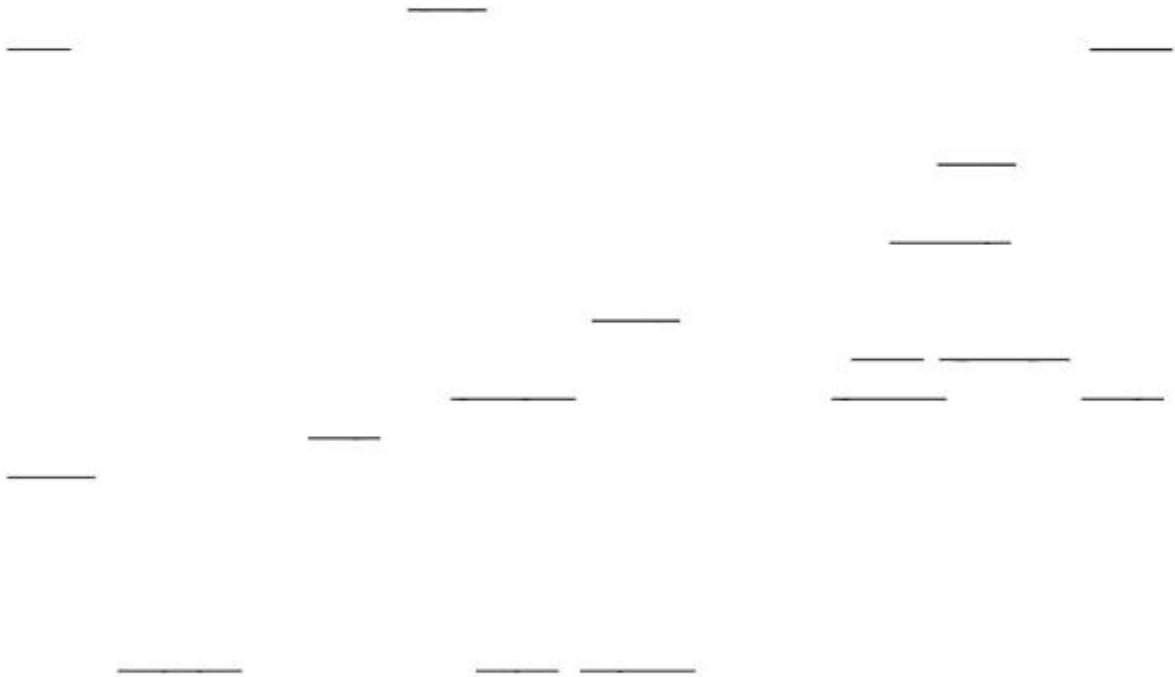
Ukuhlukumezeka komoya wakhe, okulula kokuxoshwa kwakhe, ubuqiniso benhliziyo yakhe, futhi ngaphezu kwakho konke, ubuphono bengalo yakhe, bathokozela ukuthandwa

yinkantolo, ikamu kanye nehholo. AmaMede, zombili izinhlungu futhi azinambitha,

okufakazelwe ngokunamathiselwa kwazo ukuthi uKoresi wayekufanelengokuphelele, uma

kungenjalo kumiselwe ukugqoka umqhele [ngishonaphezu kwabo

ingxenyeyebutholabo].



Eminyakeni engu-17 wabuyela enkantolo kayise, walandela isibusiso sothando samaMede, futhi wamukelwa ngentshisekongamaPheresiya endabuko. Ezimpini ezingabasebenzingezinye izikhathi ezazisezizwe ngezizweezingomakhelwane, uKoresi wayehlala enqomisa, ngaso sonke isikhathi wavuza ngesibindi, futhi ngaso sonke isikhathi wasindisa onomusa. Njengoba uyise uyiseekhuphuka eneminyakayobudala, kancane kancane wazihlanganisa noKoresi nohulumeni, umthwalo owaphoqelekile ukuba athwale. Kanjalowaphila waze waba neminyaka engama-40. Kepha uNdunankulu wempilo yakhe wawungachithwanga; Inkathi entsha kumaqhingana amabutho asePheresiyayaqala ngaye. Inkamboyesiyaloyasungulwa, ngesikhathiesifushane, yanikelangamaPheresiya amasosha amahle kakhulu e-Asia. Izobuciko zokuthula zahlakulelwa, impucuko ishesha ukuqhubekela phambili, futhi lokhu kunesigqilayo, ezigqilaziwe, futhi kungabalulekile, ngaphansi kobutho bobuzwe bakaKoresi, ngokungazelelwe kwasolwa ngomakhelwane baka-Asia.

UKoresi noKiyasares: ama-astayes, inkosi yakwaMediya, ngemuva kokususwa yiPheresiya], wafa, wayishiyaubungani bakhe e-Cyrus, futhi wayeseshiye iminyaka yobudala ne-CORRUS [eyayingaseeshiye ama-CYRUS AYIQHAWULEKILE] UNeriglissar, inkosi yaseBabiloni, . . . wacabanga ukuthi ukufa kwama-ashetyages ahlengelisaukunqumaunhlangothi emandleni akhulayo amaduna abezindaba, kwabhalwa ibutho elikhulu lamadoda angama-250,000 ukusuka ezifundeni ezinabantu basentshonalanga ne-Ewufrathe, zazibeka ekhanda. Ama-CYYAYERES II muva nje uthathe ama-reces kahulumeni [ngokusobalangkuvunyelwa kanye nezibusiso zikaKoresi], wazethuseleka ngokungenisaumqhele wazo kodwa ngokuzumayoukumphuca umbuso we-Asia e-Asia. Kodwa-ke, kungabinanga, ngesimo esibuhlungu, wagxilisangokushesha amabutho akhe, nesinqumo sokumelana ngokweqile, futhi wathumela usizo ePheresiya, ne-Expressed cela ukuthi uKoresi kufanele atshalwe ngalongomyalo wama-Auxiliaire.

Ukufunwa kuhlangane ne-compliance esheshayo. Kusuka ekutheni uKoresi akhokha khona ibutho lakhe, singasesicabange ukuthi ubuhlakani bakhe obukhulu obuvela bungamukele, lowo mbhalo wokunqoba wabulawa kamuva. . . . Lapho bonke bemashadi, bafika kuma-31,000. Ngakho-ke, ibutho eliqokiwe, lingase likwazi ukufeza okukhulu.

ENhlokoyalesisigungu, uKoresi wajoyina umalumewakhe uCyaxares, usuvele ulungiselela ukuhamba. Ngokuhlanganyela Yala, bathuthela emikhawulweni yase-Asiriya, ngemuva kokuba uKoresi esenciphile inkosi yayo

I-Armenia, kusukela ekuvukeni, okutholwe kuYise okungekho emnganeniokungashukumiseki, naseNdodaneni, ama-tigranes athakazelisayo, umngani waseBosom.

UNeriglissar, inkosi yaseBabiloni, esegxile kakhulu kwamasosha amakhulu ama-200,000 amahhashi anonyawo namahhashi angama-60,000, athuthuke afinyelela kwabezindaba ahtangana nato maMede namaPheresiya, hhayi uhhafuwalona imikhawulo emibili. Impi ejwayelekileyalwa, futhi uKoresi wayenqobangokuphelele. Ngobayize u-Awasares enomyalo olinganayo, nokho ubuhlakani bukaKoresi babufuna, bathola udumo olungahambisani neLaurel.

Inkosi yeBabiloniyabulawa, . . . Futhi ikamu lakhe lishiyelwe amaMede namaPheresiya. . .

Isihlalo sobukhosi saseBabiloni sagcwaliswangokusheshayi-GoogleOROSHOSCHOD, esinonya sawo, ezinyangeniezimbatawa, sanxusa izikhonzi zakhe ukuba zifune ukulungiswakokugcina, ngokuzidela ekuphindiseleni kwazo. . . . UBelishasari [indodana kanye nomhlanganisi

kaNabonidus, owayengekho isikhathi esiningi,
Ukushiya umthwalowokubusa kweNdodanayakhe] kwathweswa umqhele esikhundleni sakhe. . .

Okwamanje, uhlelo lokusebenza olunamandla lwenziwa nguKoresi ekunciphiseni izingaba zabase-Asiriya, futhi kancane kancane lungiselela imashi engahleliwe eBhabhiloni. . . . Impi edumileyeThymbra. . . wasungula udumo lwakhe njengeqhawe lokuqala enkundleni

yemidlalo yaseshashalazini. Le mpi yanquma ukuphela kwe-Asia encane. UKoresi wamxosha

inzuzo yakhe: I-Arabia neSyria yawa ngempumelelophambi kwakhe, kuze kube yilapho ubude, iBabele Elikhulu lalima ngedwaemabhange e-Ewufrathe, lathukuthela

empumelelweni yakheedlule, futhi bedelela imizamo yakhe yesikhathiesizayo.

Wamisa ngaphambi komuzi, waqalaukuvinjezelwa. . . . Mayelana nebanga elithile ukusuka edolobheni, kwakukhona izindawo ezinkulu ezinkulu, zomba ngenhlosoyokuthola amanzi aqabulayo ama-Ewufrathe, futhi avikele imiphumela ebulalayoyokugcwalangezikhathi

ezithile. Imisele emininganayakha ukuxhumana phakathi kwalezi zindawo zokugcina kanye nomfula. Ngokuvula le misele, amanzi angaphendulwa kalula enkambweni yawoyemvelo, umbhedwomfula wesokunxele, nendimayamahhala enhliziyweniyedolobha evulekile.

ImikhosiyomphakathiyabaseBabiloningokuvamile yayigujwa nge-extravagant kakhulu

ubudlova, ukudakwa, kanye ne-desaulichery, futhi kaningikuqhubeka izinsuku ezininganangaphandle ukungenelela. UKoresi wakhetha ubusuku obungelona omunywale mikhosi yokubulawa

kwecebo lakhe. .

Ngenkathi uKoresi ethatha indawo engaphikiswanga, [uNkulunkuluwaphazamisaukuphuza kanye nemibukiso kaBelishazari namakhosi namantombazane endlu yakhengokubhala

ngesandla, etholwa nguDaniel lapho ethola amalunga, noMbusowakhe wahlukaniswa futhi wanikezwa amaMede namaPheresiya].

UKoresi wayeseveleemasangweniesigodlo. I-alamu yazwakala, futhi ayiyonaka

UBelishasari, eshesha esuka ehholo, inkemba ngesandla, wahlangananamaPheresiya, futhi wasika izicucu, nazo zonke izikhonzi zakhe. . . .

Ukufa kukaBelishasari. . . Beka isikhathi esiya eMbusweni Wesibili wase-Asiriya, B.C. 536.

Ukuncishiswa kweBabiloni kwalandelwa ukulethwa kwazo zonke izindawo zase-Asiriya, futhi umbuso kaKoresiwawugcweleulwandle, empumalanga yi-India [empumalanga

ye-mpumalanga ye-India [yasePersian Gulf] kanye ne-Medithera, kanye ne-Archipelago;

ukuqondanisa i-Asia Minor, iSyria, eGibhithe, Arabia, i-Asiriya, i-Armenia, kwabezindaba kanye nePheresiya; UKoresi noKiyasares, noma, njengoba ebizwa ngokuthi umBhalo, uDariyu um-Mede, ngesikhathi esifushane asungula uhulumeni ngesisekeloesingasuki. Bahlukanise uMbuso izifundazwe eziyi-120, ngokusho komprofethi, futhi baqoke ama-Saty, noma ababusi phezu kwabo. . . .

(c) Kodwa noma ngabe i-gutium yayingeyona ingxenye yabezindabangaleso sikhathi, kwakuyisiko lamakhosi asePheresiyaukuqoka amaMede kanye namaPheresiya ama-Satter kanye nomyalo wamabutha Khona wama-gubirukuqoqo ukuthi wayenguMede, noma ngabe i-gutium yayingeyona ingxenye yabezindaba efanelekile.

(d) Njengoba uDaniel akakaze abize uDariyu umxhwele inkosi yakwaMediya, awubonakali lokho kungahle kube khona. Njengoba umbusowamaKaledi akazange afake noma yimithomboyabezindaba noma i-Persia, abukho ubufakazi encwadini kaDaniel ukuthi umbhali wayo owake wakusho ukuthi uDariyu wake wabusa [noma

bebengabusanga] kwabezindaba noma i-Persia. [Wamane washo lutho ngama-ampodecents akhe

Ngaphandle kokuthi wayengumMede, kodwawakwenza kwacaca ukuthi wayengumuntu ovelele ekubambisaneni kwamaMede namaPheresiya.]

(e) Lokho uGubaru kubizwa ngokuthi umbusi (uPihatu), noDariyu umMede, inkosi, akusona ukuphikisana nokukhonjwa kwakhe; Kwasendulo kanye neminye imibuso yanamuhlayaseMpumalanga, ababusi

bezifundazwe kanye namadolobha babevame ukubizwa ngokuthi amakhosi. Ngaphezu kwalokho, ngolimi lwesi-Aramu, akusekho igama elifanelekile kune- "King" elingatholwa ukucacisa umbusi

woMbuso ongaphansi, noma isifundazwe se mbuso.

(f) Ukuthi uDariyu kuthiwa unama-sanali ayi-120 ngaphansi kwakhe akalangeli

ngalokhu; Okomagama asePheresiya athi "Satrap" akusile, njengombusiwamaNgisi "." Ngaphandle kwalokho, uGubaru kuthiwa uqoke uPihatus ngaphansi kwazo. Uma umbusowamaKhaledi awutholilewawumkhulu njengokaSargon [722-705 B.c.

amazwe aqokengalo izindunduma zakhe nababusi.

(g) Abantu, izizwe, nezilimi zeSahluko 6 akunakuphikisa lokhu kuhlonzwa; NgobaiBabiloniya uqobo lalihlalwa ngamaKaledi, Arabi, ama-Aramu, namaJuda, nombusowamaKaledi wamukele nabase-Asiriya, ama-Elameli, amaFenike, nabaseFenike

ngaphakathi kwemikhawuloyayo.

(h) Lokhu kuhlontza kusekelwa ngokweqiniso ukuthi akekho omunye umuntu owaziwa

ngomlando ongase uqonde. Abanye, empeleni, bacabanga ukuthi uDarius umMede

wayebonisa okwedlule kwe-Darius Hystaspis; Kepha lokhu kuhunyushwa kungenakwenzeka ngokuthi kunesimo, izenzo, kanye nombuso kaDarius HislisAspis, ezaziwa ngathi

ezikhumbuzo nasezigcilweni zakhe zamaGrikhi, azifani nalokho uDaniel athi ngoDariyus

Ngayo.

[Ukuphela kwekhotheshini evela kuma-International Standard Bible Encyclopedia.]

I-PostScript

Kunamathiselwe ikhasi elilodwa elineshadi elivela kwisichazamazwi seBhayibheli se-Illustrated (1980), ngezichasiselo ezichitshiyelwe. Bamelela kakhulu lokho obekuzoshiwo ku

Izichasiselo zoqobobezingesona isikhumbuzo esinephutha senkulumo kaWhelsey

Ishicilelwe kwi-Harbinger yeMillenial Harbinger kaSeptemba 1830, emlandweni weMedo-Persian Mbuso.

I-perpeng Xerxes ingumzamo wokuguqula esiGrekini, futhi kusuka kulokho ungene esiNgisini, igamalamaPheresiya KHshayarsha. Leli gama elifanayongesiHeberu lathatha isimo ekugcineni sathola ukukhiqiza u-Ahashawerosh, futhi sihunyushwe ngesiNgisinjengo-Ahashiveroshi. Igama lesiHeberu,

yabhalwangekhulu lesibili B.C.

3. Ukuchazwa kwenkululeko nokubusa kwamaKatolika okungaphephile futhi kungasebenzi: okwenza amaGrecian esikhundleni soMbuso WaseRoma abe ngowesine okuhloswe ngalo uDaniel asoze axazulule inkinga kumaKatolika kanye neLibels. Ku-Daniel uchaza imibuso emithathu kuphela, hhayi emine, ukuze aphumelele eBhabhiloni, kanti umlando wezwe wenza kube sobala ukuthi umRoma wayekhona. Kanjalo umbuso wezwe, kanye nowokugcina ukuphumelela eBhabhiloni.

Futhi, phakathi nobukhona bombuso wezwe wesine olandelanayo, uNkulunkuluwezulu wawukumisa umbusowendawoyonkeongekewabhujiswa noma uthathelwa abanye abantu (2: 34-35; 44-4,27). Lokhu kwababeli namaKatolika kwakuyokwenza umbuso wakwa-Israyeli. Kepha lokho akuzange kumiswe ezinsukwini zamakhosi amaGrikhiya. YasungulwaeSinayingekhulu le-15 B.C., futhi kwaphela ngo-A.D. 70 ngokubhujiswa kweJerusalema ngamabutho aseRoma, ezinsukwini zamakhosi amaRoma noma amakhosi. Futhi kufanele sibheke ukuqala kwaso njengobanjeseleminyaka engu-2 ngekhulu lesi-2 B.C. Ngesikhathi uJudas Maccabeus nabalandeli bakhe bathola inkululeko yawo engxenyeni yesiSyria yoMbuso WaseGrekhi, njengoba abahumushi abangaphezulu bakwenza, base bezophela ngo-A.D. 70, futhi bengapheli. Futhi bekungakaze kube umbusowendawoyonke.

Ngaphezu kwalokho, uma sicabangombuso wezwe wesihlanu olandelanayo njengo-Israyeli kaKristu ka-Israyeliongomoya, njengobakungenzeka ukuthi - hhayi owaleli zwe (Ngokukajohane 18:36) - Akuzange kusungulwe kuze kube izinsuku zamakhosi amaRoma. Kukajohane uMbhathizi noJesu kanye noJesuwakhe, ngaphambi kokufa kukajesu, bashumayela "kususwe" (Math.3: 7 " 7: 7, 11). Cishe izinyanga eziyisithupha ngaphambi kokubethelwa nokuvuka kwakhe, uJesu wathi "Kukhona abanye abame, abanganambitheki ukufa, kuze kube yilapho babona umbuso kaNkulunkulu uza namandla" (Marku 9: 1). Ngemuva kwalokho, ngemuva kokuvuka Kwakhe, waqinisekisaabaphostoli bakhe ukuthi "nizokwamukela amandla lapho uMoya oNgcwele wehlelela kuwe" (Izenzo 1: 8), laphowathi "ubhaphathizwe izinsuku eziningi ngenxayalokho" (v.5). Futhi, ngePhentekhosti, ezinsukwini eziyishumi ngemuva kokukhuphuka kwakhe ezulwini, "bonke bagcwala umoya ongcwele, futhi baqala ukukhuluma ngezinye izilimi njengoba uMoya wabanikeza inkulumo" (Izenzo 2: 1-4). Amandla omoya aqhubeka ebonakaliswa "izimangaliso eziningi nezibonakaliso [lokho] kwenziwa ngabaphostoli" (v.43).

Ngaphezu kwalokho, unina kaJesu wayetshelwengaphambi kokuba azalwe, ukuthi "uyakuba mkhulu, abizwe ngokuthi indodanayoPhezukonke; futhi uyakumbusisa phezu kwendlu kaJakobe uDavide; nombuso wayo awuyikuphela muntu"; Futhi ngePhentekhosti, ngokuphefumlelwakomoya ongcwele, kwashunyayelwa ukuthi wavuswa kwabafileyo futhi wanyukela ezulwiniwahlala esihlalweni sobukhosi sikaDavide (Izenzo 2: 22-36) - Lokho kungukuthi, ukubusa phezu kwabantu bakaNkulunkulu (u-Israyeliongomoya,njengoba uDavide, njengoba uDavide ayenzile ekubuseni kwa-Israyelingokwenyama. Emva kwalokho, "abangcwele nabafowethu abathembekile kuKristu" kwathiwa bakhululwa emandleni obumnyama futhi "bahumushwe.. EmbusweniweNdodana yothando [LukaKolose 1: 2, 13).

Futhi lapho uJohane ebhala esambulweni ngasekupheleni kwekhulu lokuqala lobuKristu, wathi kubafundi bakhe abangamaKristu, "Mina John, umfowenu, [ngingumfowenu naye umfowenu kanye nosizi olukuJesu" (1: 9). Ngamanye amagama, umbuso kaKristu

wawukhona futhi wahlanganiswa nalabo ababengujesu "- okungukuthi, labo

abanobudlelwano naye futhi bamlalela. Futhi konke lokhu kwakukhona phakathi nezinsuku zamakhosi amaRoma, hhayi amakhosi amaGrikhi.

4. Isiphetho kanye nemiphumela: Ngakho-ke, kubonakala kungenakugwemeka ukuthi uMbuso WaseRoma wawungumbuso wesine kaDanyeli 2 no-7, ngesikhathi kulapho uNkulunkuluwezulu azoqala khona umbusowendawoyonke nowaphakade. "Ezinsukwini zawo [amaRoma] uNkulunkulu azosukuma umbuso ongasozewabhujiswa, nobukhosi bakhe ngekebashiyelwe abanyeabantu, kepha bayophula izicucu, baphuleyonke le mibuso.

Emine eyidlule, futhi ngizokuma kuze kube phakade "(2:44). Futhi lokhu kubandakanyaimiphumelaephathelene Ukwehlukani kanye "nezimpondo eziyishumi" nolunye "uphondo oluncane" lwesilo lwesine noma koMbuso, noma ngabe singabakhombangokuqiniseka noma cha.

5. Ukwahlukaniswa kombuso wesine: KuDaniel 2, uMbuso wesine wawumelweyimilenze nezinyawo (mhlawumbeezimbili) nezinzwani (mhlawumbeeziyishumi (mhlawumbe eziyishumi) zesithombe lapho uNebukadinesari aphupha khona. Akungabazeki ukuthi lokhu kwammelela ukwahlukaniswa koMbuso WaseRoma kuzinhloso zalo zaseMpumalanga naseNtshonalanga, ezihlanganisa imibuso 'eyishumi' noma izifundazwe. KuDaniel 7, uMbuso Wesine umelwe njengesilwane esinezimpondo eziyishumi (vs.7,20, 24), okuthiwayizinqumo zabo (futhi, umbusowazo) ovela embusweni kaMbuso (v.24). Futhi kusambulo 17, siphinde sibe ne-Imperial Rome emelelwa njengesilwane esinezimpondo "eziyishumi izimpondo" (vs.3, 12, 16). Lawa amelwe amakhosi ayishumingaleso sikhathi okwakulolo kwalolo kwalotshwa kwakungakayitholi imibusoyawo, kodwa bekungayitholangesikhathi ukubusa nesilo noma embusweni wesikhathi esifushane esichaziwe njenge- "ihora elilodwa" (vs.12.12-17), ngaphambi kokubhujiswa kombuso oshiwo.

6. Ubunikazi be "izimpondo eziyishumi": Inombolo 'eyishumi'kungenzeka ingahloselwe eziyishumingokunembile, kodwa ingahle ibeyinomboloeyindilinga efanekisela lonke lelo nonke. Futhi phakathi kwalabo abacabanga abayishumingokunembile kusho ukuthi akukho ukunganaki ukuthi yiziphi izinto ezizenzayo. Kunjalo kulabo ababambekayo, sikholwa ngephutha, umGrisi abe ngumbuso wesine. Isibonelo, ama-calumet abiza amakhosi ngamanye ngokuthi: (1) uSeleucus Nicator, (2) I-Antiochus Soter, (5) U-Antiochus Callinicus, (7) uSeleucus Callgebengu, (8) uSeleochus Callgebengu, (8) no-Iitylene Epiphanes, (8), USyria noFenicia babephathisiwe, (9) Antigone, kanye (10) nendodanayokugcina,uDemetriyu, owayenazo lezo zifundazwe, ngezihloko zamakhosi. Abanye bashiya uDemetrius, bese beqala ngo-Alexander the Great, noma benza okunye ukwehluka. Futhi bonke banenhlanganiselayabandulelayo kanye nabantu besikhathi besikhathi, kanti imiBhalo ibonakala ibalwe phambi kwabantu.

There is the same lack of unanimity among those who consider, we believe correctly, the Roman Empire to be the fourth kingdom of Daniel 2 and 7. Adam Clarke, for instance, says "they are reckoned thus:" (1) The Roman Senate, (2) Greeks, in Ravenna, (3) Lombards, in Lombardy, (4) The Huns, in Hungary, (5) The Alemans, in IGermany, (6) amaFranks, eFrance, (7) AbaseBurgundians,eBurgundy, (8) ama-saaracens, e-Afrika nase-Spain, (9) ama-goths, kwezinye izingxenyenzeSpain, kanye (10) namaSaxon, eBrithani. Isingeniso esikhulu se-Horne sesikhumbuzo esibucayi nolwazi ngemiBhalo Engcwele (1889) sinikeza uhlu oluyisihlanu

yizifundiswa eziningezivelele, akukho ezimbili zazo ezifanayongokufanayo okujwayelekile.

Nokuhlaziywa kwebhayibheli kukaStraub (1935), kokuhlangana okuningana okuphelele, kubala okulandelayo Umehluko omkhulu ngisho nezinsuku ezifakiwe: (1) AmaFranks, A.D. 360-749; (2) Ama-ostro-goths, a.d. 385-523; (3)

Ama-visi-goths, a.d. 398-419; (4) ama-vandals, a.d. 429-533; (5) AmaBurgundians, a.D. 419-534; (6) ama-saxons, A.D. 449-457; (7) Landela, A.D. 409-585; (8) UGepidi, a.D. 453-566; (9) Ama-Lombards, A.D. 568-774; kanye (10) noMbuso wase-Eastern, A.D. 595-1

Kungani uStrabUR aqala umbuso osempumalanga e-A.D. 595, ayibonakali. Kepha kungabayiphuthalokubhala, nge.d. 395 ihloiselwe. Ngobangalolo suku,ngokushona kombusi uTheodosius, owayelandela umlobi wesihlanu kuConstantine, uMbuso WaseRoma wahlukaniswa phakathikwenqwabayakhe, u-Arcadius noHorise, u-Arcadius unikezwa uhhafu wentshonalanga nenhloko-dolobhayakhe eRoma. UMbuso WaseRoma waseNtshonalanga waphela ngo- a

Kwabikwa ngokuthi uMbuso WaseByzantine ovela edolobheni lamaGrikhi laseByzantium eBosporus ebukhazikhazini ehlukanisa i-Europe e-Asia, kwakhiwa kabusha njenge-Constantine yoMbuso waseRoma, owawubhekisa kabusha njengengxenywe yombusoongenhlala. Ngemuva kwalowo wahlukaniswa umthetho wamaRoma kanye namasiko amaningi aseRoma aphikeleleempumalanga,yize isiLatini kungekudala sathola isiGrikhi njengolimioludumile, nokuphila nobuciko kwaqalangokwengeziwe. Isonto libuye lahluka kakhulu eMpumalanga naseNtshonalanga, likhuphukela ekungcweleni okuningi futhi ekugcineni, ikhefu elisemthethweni nokuxoshwa ku-a.d. 1054 ephikelele kusukela ngaleso sikhathi.

Umugqa ophansi, noma kunjalo,ngokubhekisele emakhosini "ayishumi" noma imibuso kubonakala sengathi asikwazi ngokunembile ukuthi ngubani noma yini, uma inani

lingokoqobo futhi licacile esikhundleni esingokomfanekiso. Ukuthi amalungiselelo athile avele aqhamukekuphelangaphandle kokuvumelana, akekho noyedwa kubo obonakala ehlangana nazo zonke izimfuno zemiBhalo.

Kuwo womabili uDaniel nesambulo, bayingxenywe yoMbuso WaseRoma ngaphambi kokuchithwa kwawo, futhi bonke bahlanganyela ekwenzeni impingokumelene

"noSanduli) kanye" neNkosi yamakhosi, neNkosi yamakhosi'(isambulo). Futhi

kusambulo,hhayinjekuphela iWundlu kanye nalabo ababenaye, kodwa bona, bafika bezonda indawo yokuhlala iHarlot (ngakho-ke, babona ukumela ubuhedeni baba

ngobusongaphambi kokuba bahlale ubuhedeni. Kwathi kuDaniel, umbuso

wawususwa ezitheni zabangcwele kwabangcweleuqobo, njengoba kwenzeka

eMbusweni WaseRoma lapho ubuKristu benqobaububaba. Ngakho-ke, lapho uDaniel ne-Projel ehluke kancane ngokuningiliziwe, bamane bangezele kunokuba baphikisene.

KuSambulo, "eyishumi" ekuqaleni'kwakuyingxenyeyesilo 'sehora elilodwa "ngaphambi kokuthi siye'ekubhujisweni" kwathi lapho lisalwa impingokumelene nabangcwele. Kepha ama-lombonds, okukhulunywe ngawowonke amakheli ashiwo ngenhla, abe khona njengombuso,ngokusho kukaStraub, ngo-A.D.

kuphelelwengekhulu lesine a.D. (Ama-300s) ukuba umshushisi wamaKristu.

Eqinisweni, izinsuku zokuqala zazo zonke "eziyishumi" njengoba zibhalwe nguStrab [A.D. Ngo-360, 385, 398, 429, 419, 449, 449, 449, 489, 469, 469, 469, 469, kwathi ngo-568, kwathi ngo-568, kwathi ku-568. njengoba sinalo irekhodi). Ngaphezu

kwalokho, "uMbuso WaseMpumalanga" kanjena, okwaqalangokusemthethweni

nombuso ohlukanisayo ku-A.D. 395, akakaze abe ngumshushisiwamaKristu, kodwa umsolwa nomhloli wabo esikhundleni salokho.

Okokugcina, ngaphezu kokuntuleka kokuzibandakanya kokushushiswa kobukhosi, bonke abayishumi njengoba kubhalwe phansi ngo-strtab (ngaphambi kombuso

waseNtshonalangakuphela, ngaphambi kokuphela koMbusowaseNtshonalanga) iminyakangaphambi kokuwa kwayo. Manje - Uma ngolunye usuku kumi unyaka, njengoba kuvame ukubanjwa - ihora ngalinye kulokhu kwakunegunyangesilo

kungabayi-1/12 noma 1/24 ngosuku olulodwa noma ngenyanga eyi-1/2! -

Okubonakala kungenangqondo, hhayi kuphela ngenxaye-brevity edlula ngokweqile kepha ikakhulukazi ngenxa yokungabi navimbelani ubude bokuhlangana kwabo

nesilo ngokuqhathaniswa nokufana kwegunya labo elifushane naye. Kuzovela-ke

ukuthi ihora elithi "ihora elilodwa" kumele lifanelwe yisikhathi esifushane kodwa

esifushane. Futhi, uma kunjalo, akunakuphikwa ukuthi "izimpondo eziyishumi" nazo zingokomfanekiso noma zibonisa amakhosi noma imibuso eyishumi. Lokhu

kuzokulandisa ngokungafani ohlwini lwezifundo ezivelele ezizama ukuzinika

ngokunembile, noma ngabe ziyalondolozwa noma zikhululekile kwimfundisoyabo.

7. "Uphondo oluncane" lombuso wesine: Wethulwa kuDanyeli 7: 8, kuthiwa ukhuphukaphakathikwezimpondo eziyishumi, waze walwa nokwamakhosi, "kwaze kwanikezwa abangcweleabasePhezuko, futhi isahlulelo

Kwafika abaNgcwele "(vs.20-22).

Futhi ku-vs.24-27, Kuthiwani njengokubeka phansi amazwi amathathu aphikisana

nokuphikisana noMose oPhezukonke, futhi ecabanga ukuthi umbuso kanye nohhafu wesikhathi "- lapho umbusowakhe kanye nohhafu, nobukhulu bemibuso ephelele. banikezwe abantu babangcwele boPhezukonke. "

"Isikhathi, izikhathi, nengxenyeyesikhathi" (V.25) Kwenzeka futhi ngo-12: 6, futhi kuzo zombili, kuchazwa isikhathi lapho abangcwele noma abantu bakaNkulunkulu belwa.

Kwenzeka futhi kusambulo 12: 14, kungenzeka ukuthi sibolekwe esitezi sakwaDaniel, futhi silingana nezinsuku "eziyinkulungwane namakhulu amabili namashumi ayisithupha" ngo-11: 3, futhi zilingana nesikhathi esingu-3 1/2 - esilingana nesikhathi sokushushiswa okukhulu sabantu bakaNkulunkulu. Kusambulo, kubonakala sengathi kuqhathaniswa "iminyaka eyinkulungwane" yesahluko 20: 1-6 lapho abangcwele bekhululekile emazweni apheresha futhi

Ukushushiswa okuhlanganisiwe okuhlangene, isimilo esedlule futhi esifushane ngemuva kwe- ":

Iminyaka eyizinkulungwane. "Uma kwenzeka uhlelo lokuhumusha lwesikhathi kuzo zombili lezi zimo, iminyaka engu-3 1/2 ngokumeleiminyaka eyi-1,260 izobonisa isikhathi esifushane sekhuleni elingu-360,000.

Abahumushi abakhululekile nabaKatolika basebenzisa iminyaka engu-3 1/2 kuDaniel 7 kuye esikhathini lapho u-Antiochus Epiphanes alwa khona no-Israyeli futhi ezama ukuqeda umbusowesahluko, ne-antiochus epiphanes ukuba aqede amacala

ambalwa ayizimbangi. "Izimpondo ezintathu zokuqala" zangcoliswaphambi kwakhe (v.8), zichazwe ngokuthi "amakhosi amathathu" ezakha kuye (v.24), kucatshangelwa abanye abahumushi abangaphezulu (2) UConcuracy Seleucus wabulawa ngenhloso yokubeka indodanayakhe encane esihlalweni sobukhosi naye njenge-regent - kodwa wabulawayi-antiochus epiphanes, eyayihlala esihlalweni sobukhosi uqobo futhi kusolwa ukuthi ilwela zonke izehlakalo eziholela ekulandeleni kwakhe. Ekuqaleni wacabanga, ukuthi ukutolika kuzovela kungathandeki uma ngabe ama-epiphanes e-antiochus ayehlotschaniswaneyesine esikhundleni sesilo nombuso. Ngomcabango wesibili, noma kunjalo, izimpondo eziyishumi zivezwa embonweni njengezenzeke, kanti ezinhlanganweni zokuxhumana ezibuthakathaka kanye namaKatolika, zingezinga elikhulu.

Ngokuqondene nabahumushi bamaProthestani, iningi labo libambe ukuthi isilo sesine noMbuso kaDaniel 7 limelela uMbuso WaseRoma futhi lilinganangokwesiko, nangokuthandwa (kodwangokungafanele) babambe kangangokuba babambe amapapa. Kodwa-ke phakathi kwalabo abenzayo, akukho ukungavunyelwa ukuthi yiziphizingxanye zoMbuso WaseRoma ezimelelwayizimpondo ezintathu "ezibeke phansi." Isibonelo, uStrab uthi "ama-ostro-goth, amaphangi, namaBurgundians, ngoba ayenokholongokholo." Kepha u-Adam Clarke uthi: "Cishe kungenzeka, 1. Umbuso weRavenna. 2. Umbuso WamaLombard."

U-Clarke uchaza kanjena: "Owokuqalawanikezwa uPapa, uStefanu II, ngoPhepin waseFrance, u-A.D. 755;

. amapapa amelelayonkeingxenye yasentshonalanga yoMbuso WaseRoma
ngaphambi kokuba ihlukaniswe phakathikwempumalanganasentshonalanga. Futhi,
ngokusho kwencwadi yamaRoma, uMbuso WaseRoma wawukhona nje

Kumiswe, kungapheli, ngokudilizwa kombusi wamaRoma ngonyaka we-476. Ngakho-ke, uCharlemagnewafaka ukulandelana okusemthethweni kwabaseRoma.)

Okunye ukutolika, okuvezwe emhlanganweni ohlonishwa kakhulu ePulpit, kwenza izimpondo eziyishumi "zempi yamaRoma Republic, kanye noMbusi woMbusi waseRoma owayelandela iRiphabhulikhieyabayiRiphabhulishi'eyakhiwengokuthi" noma "babeke phansi." Isifinyezo sencazelo yaso simi ngokulandelayo: Njengoba ukubaluleka okuyisisekelo kwe- "Horn"

kungamandla, ikhambi okungenzeka kakhulu libonakala linezimpondo'zeRepublican zaseRepublican. Lokhu kwakungukukhuluma okucishe kubeyishumi, ayishumi - - amakhambi amabili, ekuqaleni kwabadumisi ababili, izinqumoezimbili, kanye nezikhonkwane ezine.

Amandla wombuso ayengaziwangokuphelele kumthethosisekelo waseRoma; Kepha, ezalandela abanye, kwathatha amandla ezibalo ezintathu zalezi zimalozane - I-Tributarian, i-Praetorian kanye nokucwaswa kwabantu. Le ncazelo ibukeka ingahambisani, kepha iguqukela ezicini ngazinye kwizigaba zazo; Futhi, uma isigaba se-Tributarian siqukethe izici ezine, i-praetorian yababili, kanye nokuhlolisisa kwababili, lokho kwenza inani lesishiyagalombili esikhundleni sezimpawu ezintathu.

U-Augustus (27 B.c.-4. 14), Umzuzi kaJulius Caesar, owayenze lo mbuso ngokuphila kwalowo mshushisi, futhi akekho nombusi owabona kuze kube yilowo nalowo mbusi ka-Augustus

ngo-27 B.c., njengobasekukhonjisiwe; Ngemuva kwalokho iTiberius (A.D. 14-37), iCaligula (37- 41), uClaudius (41-54), noNero (54-68). Kwalandela umzabalazo omfushane phambi

kukaVespasian waba ngumbuso, ngojenene uGalba, uSotho noVitellius baqokwa

ngamabutho akhe. UGalba washiyaizinyanga ezimbalwa (68-69) futhi wabulawa; Otho (69, Januwari-Ephreli), wathatha impilo yakhe; UVitellius kafushane (69) - abathathu babusa inani lezinyanga ezingaba ngu-18 kuphela. UVespasian wayeqaphele uVitellius no-Otho, kodwa

ngo-A.D., 68 Amasosha akhe amemezele ukuthi uMbusi. Ukubuya eMpumalanga, amabutho akhe kanye noVitellius waxabana futhi kwabulawa kamuva, kwamukelwa uVespasian

njengombusi. Kephawayesehliseeyodwakuphela, hhayi emithathu, izimpondo - akekho noyedwa wazo obhekwa izazi-mlando eziningi, ngobazazingabazenzisi kunokuba

bengamakhosi ayizinto azishoyo. Kodwa-ke, ukubala, babekhona ababusi abangamakhosi ayisishiyagalombilikuphelangaphambi kukaVespasian (ubusengokulandelana, kunokuba babhekane nalokho, futhi uma uJulius Caesar kufanele abelwe, kwase

kusesesishiyagalolunye. Ngakho-ke, uVespasian akakwazanga ukuba ngophondo lweshumi nanye ukubeka phansi "ezintathu zezimpondozokuqala" zikaDaniyeli 7: 8. Ngaphezu

kwalokho, hhayi kuze kube yilapho ususe Domadian (A.D. 81-96) Ngabe sinaso isilo esinjengononmayini efana "nophondo oluncane" oluchazwa nguDaniel, futhi namanje akazange abeke phansi ababanduleli abathathu. Ngakho-ke, akukho lutho mayelana nalokho kuhunyushwa okuhambisana nokumelwa okungokwesiprofetho.

Ukuphakama kwako konke ukuthi kuvela ukuthi ngeke sazi ngokuthile okuqondile kwezimpondo'eziyishumi' noma ukubonwa 'kwalolo olungaqiniseki' noma

"kubhekwe phansi" noma "kuthiwe," iqiniso ukuthi alinayo Umsuka kuze kube

yisikhathi esithile ngemuva kokuwa kweRoma ku-A.D. 476, futhi wavuka esikhundleni senxiwayo Mbuso WaseNtshonalanga - ngemuva kwazo zonke iziphathimandla,

"elwa nabangcwele bese elwa neHarlot City

I-Pagan Roma futhi ngokusobala enikela ekukhuphukeni kobuKristu ngenxa yobuqaba ku

Khuluma, ngokufanayo ngemuva kokuba "yisilo" seRoma i-Imperial sasesihambe "siyeebhulini," konke njengoba kubikezelwe kusAmbulo 17.

Qaphela: U-Adam Clarke uthi, "Akekho [ophondo oluncane lwe-vs.24-26] lusebenza kahle noma ngokugcwelengokugcwelengokuqondene namapapa aseRoma." Futhi: "Uma amandla epapa, njengophondo noma amandla wesikhashana, kuhloswe lapha,okungenzeka ukuthi, (futhisiyakwazi ukuthi amandla anikezwe iminyaka engamakhulu amabili namashumi ayisithupha ukusuka kulokho, silethwe ku-a. 2015." Yize athi, "Angizangengicindezele noma ngidwebeiziphetho kulezi zinsuku," Wenza isiqinisekiso kubo ekuphawulani kwakhe

8:14, njengobakuzobuyiselwa futhi emuva kwesikhathi.

Isahluko 5

Isiprofetho -

Imibuso Daniyeli
isahluko 8

1. Emelelwe inqama nembuzi: laba babonwa nguDaniel ngombonowakhe wesibili, Kuchazwe emavesini 1-8, futhi kukhonjwe emavesini 15-25.

"I-RAM.. "Umbuzi waqhamuka entshonalanga... Futhi. .. "Lapho namandla, uphondo olukhulu lwaphulwa; futhi esikhundleni salokho kwaqhamukaizimpondo ezine eziphawuleka ezibheke emimoyeni yomineyezulu."

"Inqama obonile, eyayinezimpondo ezimbili, bangamakhosiakwaMediya nasePheresiya. Impongo enkulu yinkosi yeGrisi;

Kungabonakala ukuthi lokhu kulingana nezilo zesibili nezesithathu zamaphupho kaDaniel okuqala, eSahlukweni 7 Lokhu kusho ukuthi isilo sesine esahlukweni 7 kanye nemilenze nezinyawo nezinzwani zephupho likaNebukadinesari eSahlukweni 2, empeleni lalimelela iGrecian, kodwa uMbuso WaseRoma.

Izimpondo ezimbili ze-RAM zifanekisela amandla amaMede namaPheresiya,ngokulandelana. Ekuqaleni, amaMede ayenamandla, futhi kamuva abePheresiya.

I- "One Oble Oneble Horn" yembuzi kwakuyinkosi yokuqala yoMbuso WaseGrekhi waseGrisi, owayengu-Alexander the Great. Kwaphulwangokufa kuka-Alexander ku-323 B.C. "Izimpondo ezine eziphawuleka" ezazisesimweni sayo zibonisa ukwahlukana koMbusowakhe ngemuva kokushona kwakhe phakathi

ezine zabaphathi bakhe. Abanamandla kulaba kwakuyiPtolemy; wanikwa kuye iGibhithe, noSeleucus, nakulowo waseSyria nabo bonke abantu baseMpumalanga.

2. "Uphondo oluncane" lwe-He-goatolukhonjwe: "Kwaphuma enye yazo kwenye yalezi zimpondo ezine ezingenhla] Ukuchazwa kwakhe nokucekelwa phansi kwakhe kuyaqhubeka ngo-v.14, ngezincazelo ezengeziwe ku-vs.23-27, ukuqalakanjalo:

"Kepha ezethuli zobuso, kepha amandla akhe ziba namandla, kepha azibhubhise ngokumangalisayo.

injabulo yakhe; Uyakubhubhisaamaqhawenabangcwele. "

Ngemvumeeyodwa, kubhekiselwa ku-Antiochus Epiphanes, umzukulu omkhulu kaSeleucus mina, inkosi yase-Siraria nasempumalanga. Wafuna u-Annex Egypt futhiwaqhubeka esempumalanga ekubuseni kwakhe, nasePalestine, nomzamo okhethekilewokubhubhisa ubuJuda futhi usungule ubuhedeni. Ukuchithwa kwakhe kweNhlaba eNkululeko nendawoyalo engcwele kuchazwa ngokomlando ezahlukeni eziyisithuphazokuqala zama-maccabee ayi-1 nakuJosephus, izimpi zamaJuda, incwadi I, 1: 1-4.

Isikhathi sokuchazwa kwendlu engcwele saze sahlanzwa kwaso kwakuzoba "amawaka amabini anamakhulu amathathu namakhulu nakusihlwa" (vs.14, 26, 26). Lokhu kungasho ekuseni okungu-2 300 ekuseni kanye nezikhathi zakusihlwa ezingama-2,300, ngakho-ke izinsuku ezingama-2 300; Noma kungasho ingqikithiyokuzala kanye nokufika kusihlwa, yingakho izinsuku ezingama-1,150 - kuwukulingana kusihlwa nasekuseni ngokulingana ngolunye usuku, njengakuGenesis 1. Lesi sakamuva sithandwayimibhalo yomlando.

UJosephus wathi nge-Antiochus Epiphanes, "naye waphambanisaithepeli, wamisa umkhuba oqhubekayo wokuphakanyiswa kweminyaka emithathu nezinyanga

eziyisithupha" (izimpi, 1: 1), - izinyanga ezimbili, nezinsuku eziyishumi kusukela

kwangezinsuku ezingaphezu kwemithathu. Futhi, ngokusho kwama-maccabee ayi-1 (izahluko 1 no-4), kwakungu-4 nje), kwakungu-altare eminyakeni emithathu kwakhiwa ethempelini, kwathi umholi we-turero, lapho evule ne-empot, lapho ebulawa

yi-Antiochus, khona lapho afela khona Kungekudala ngemuva kokuzwa ukuxhaphaza kukajudasi Maccabeus.

Kuyaphawulwa ukuthi "uphondo oluncane" lwesahluko esandulele asikwazi ukuba "uphondo oluncane" lwalesi sahluko. Phakathi kokunye, okwedlule kwaqhamukaphakathi

kwezimpondo eziyishumi zesilo sesine, ezazimelela uMbuso WaseRoma, kwavela enye yezimpondo ezine zesilo sesibili salesi sahluko futhi esilingana nesilo sesithathu sehluko esedlule. UMbuso WaseRoma wawunemibumbi eyishumi. UMbusoWamaGrikhi

wahlukaniswawaba amane. Bekusengxenyeni yokugcina yomlando wabane e-Antiochus Epiphanes eza enkundleni (8: 23) - cishe ngo-175 B.C. - Eminyakeni engu-148 ngemuva

kokushona kuka-Alexander the Great ngo-323 B.c., kanye neminyakayana-137 ngaphambi

kokuba kube nengxenye yokugcina yoMbusowakhe (iGibhithe) yanqotshwa amaRoma ngo-30 B.c., ukulandela iSyria ngo-63 B.c. (Iminyaka eyi-100 ngemuva kokushona

kwe-antiochus epiphanes).

Qaphela: Kubhekiselwe futhi ku-Adam Clarke, wenza lokhu okulandelayongevesi 14:

"Noma ngokweqiniso, kunjengamakhulu amabili kusihlwa nakuseni, nokho ngicabanga ukuthi usuku lwesiprofetho kufanele luqondwe lapha, futhi nakwezinye izingxenye zalo mbuso, futhi kufanele lisayineiminyaka engamakhulu amathathu ukusuka lapho... Lokhu kuzosondeza khona lapho [in] isahl. vii.25, lapho bheka khona inothi. " Ngakho-ke kuzovela ukuthi uthambekele ekukholweni ukhlanzwa kwendlu engcwele ukuba ihlotshaniswe nokulahleka kwamandla esikhashana yipapa. Lokhu akuhloselwe njengokuvumelanisa, kepha ukunikeza isampula lezincazelo ezihlukile.

Isahluko 6

Amasonto angamashumi
ayisikhombisa uDaniel
isahluko 9

Ngonyakawokuqalawokubusa kukaDariyu iMede phezu kwendawoyamaKaledi (cishe ngo-538 B.c.), uDaniel wayeqonda izincwadi zamajuda nezakhiwo zaseBabiloni amaJuda futhi incithakalo yaseJerusalem. Lokho kwabayinto enhle kakhulu yokuqashelwa naye kanye nesihloko somkhuleko omkhulu nokunxusa, "nokuzila ukudla kanye nendwanguyesaka nomlotha" (V.4). Ngenxayalokho, ingelosi uGabriyeliyathunyelwa ukubayamese ngokunyeokuhlangenwe nakho kwakwabantu bakhe kungafakwangaeminyakeniengamashumi ayisikhombisaekudingisweni (vs.20-27). Lokhu kuzokwelulwa, kuvela isikhathi sikaKristu, futhi kwachazwa ngokuthi "amasonto angamashumi ayisikhombisa" (ngokuvamile kukholelwa ukuthi kube yimavikiangamashumi ayisikhombisa eminyaka, noma iminyaka engama-49, neyodwa - noma iminyaka engama-49. Futhi ngesikhathi esithile esingacaciswanga ngemuva 'kocotshiweyo, inkosana "(ngokusobala uKristu),sasiqunywa" ngesonto elilandela amasonto angu-70 (ngokusobala lawo maRoma aholwa nguThithu, isikhulu esaba ngumbusi wase-Titus, owaba ngumbusoowayengumbusi wase IRoma, lapho iJerusalem nethempeli lacekelwa phansi ngo-A. D. 70).

Kwakunezinqumo ezine eziphathelele nokubuyiselwakwabadingisiwe kwamajuda nokwakiwa kabusha kwethempeli neJerusalem: (1) nguKoresiomkhulu, 536 B.c. (Ezra 1: 2-4; 2 IziKronike 36: 22-23); (2) nguDarius the Great (Hystapes), 519 B.C. (Ezra 6: 1-12); (3)

ngu-Aritahishashita Longimanus, 458 noma 457 B.C. (Ezra 7: 7,11-26); (4) ngu-Aritahishashita futhi, 445 B.C) (Nehemiya 1: 1; 2: 1-8).

Uma siqala e.d. 26, unyakawokubhathizwa kukaKristu, ukugcotshwa nguMoya

oNgcwele, kanye noLwandle u-IsrayelinjengeNdodana kaNkulunkulu, uJohane 3: 21-34 (Lapho eminyaka engu-30 ubudala, sifika eminyakeni engama-487), sifika ku-457 B.c. U-Aritahishashita (indodanayeNdlovukazi u-Esteri, wencwadi ka-Esteri) - okubonakala sengathi kube nempumelelo kakhulu kunaleyo eyedlule. Futhi kuqinisekile ukuthi

uKristu wabethelwa ngemuva kweminyaka engaba ngu-3 1/2 yenkonzo yomuntusiqu, noma maphakathi nesonto lama-70 kaDaniel lapho 'enza isivumelwano esiqinile

nabanye.' Ngenxa yokufa kwakhe, waba "umlamuleli wesivumelwano esisha" (Heberu 9:15, futhi kwamenyezela kabanzi kumaJudaayi-3 asele

Iminyaka eyi-1/2 yesonto le-70 "," maduze nje lapho lanikezwa khona abeZizwe kanye namaJuda - "kumJuda kuqala, futhi nakuMGrikhi" (KwabaseRoma 1:16).

Lokhu bekungukugcwaliseka okumangalisayo kwalokho obekuyobe bekuyisiprofetho sokubikezela noma ngabe Inikezwe ngekhulu lesi-2 B.C. Njengoba kufunwayi-Liberals, esikhundleni sekhulu le-6 B.C.

Njengoba kufunwayiNcwadi kaDaniel uqobo. Ayikho indlela okungenzeka ukuthi ibibhalwe ngayo ngemuva kweqiniso!

Isahluko futhi siphonsaukukhanya ezahlukweni 2 no-7 maqondana nesikhathi sokumiswa kombuso wezulu ezinsukwini zamakhosi amaRoma. KuKristu, obebethelwa ngaphansi kombusi waseRoma uPontiyu Pilatu e-A.D. 30 Futhiwavuka kwabafuleyo ezinsukwini ezintathu kamuva, waya ezulwini futhi wamukelwa ngabantu ngefu, bona izEnzo 1: 1-11). Ngokusobala, nguyena 'owafika namaфу ezulu... KwabaseMkhosi Wezinsuku, "futhi" banikezwa umbuso, njengoba umbuso waphakade wombuso, ongayikubhubhisa ".

Isahluko 7

Isiprofetho - Impi Enkulu
YempiYaseDaniel Izahluko
10-12

1. ISAHLUKO 10: "Ngonyakawesithathu kaKoresi inkosi yasePheresiya, [okwakungathi: Futhi izahluko 10, 11, no-12 zihlala kuyo. Kuyangezelelwa ngokwengxenye izahluko 8 no-9, futhi zithinta imininingwane yombusowesine, ethuthukisa izici ezithile zehluko 7 Emqoka, izahluko 10 no-11 kubonakala sengathi zibhekana nemicimbi ezoqeda umbusowamaGridi odugwanilwaseSyria bese eGibhithe ngamaRoma ngo-63 B.c. kanye no-30 b.c., ngokulandelana. Lokho kungaba "izinsuku eziningi" ngemuva kokunikwa umbono. Futhi isahluko 12 ngokuvamile kucatshangwa ukuthi yi-Eschatological, noma ephathelene nezinto zokugcina zomlando. Kungenzeka ukuthi ingxenye yokugcinayeSahluko 11 nayo iqukethe okungokomfanekiso eschatological ama-aluses.

2. ISAHLUKO 11: Kulesi sahluko, sinemidwebomlando nokwehla kwemibusoyasePheresiya neGrecian eboniswe kuDaniel - kodwa lapho kubonakala sengathingeke kusaba khona

amaMeda esihlalweni sobukhosi, futhi umbuso ungumPheresiya kunasePersian. UDaniel

watshelwa ukuthi: "Bheka, uyakuma namakhosi amathathu ePheresiya; owesine uyakucekela phansi kunabo bonke, yena unamandla ngengceboyakhe,uyakuvusa konke ukumelana

nengceboyakhe
Greece "(V.2).

Lokhu kushiwo ngonyakawesithathu kaKoresi, inkosi yasePheresiya, noma ngo-534 B.C. Laphoeneminyaka emine ezoba yiminyaka emine ebabale, wayebhekwa ohlelweni lwethu lwangempela lwe "Ncwadi kaDaniel" ukuba ngowokuqala

kwabathathu. Lokho kungenxayokuthinjengobakucatshangwa ukuthi kungenzeka ukuthi uSmerdis (obizwanangokuthi uBardiya,

futhi kufakwe ohlwini ngaleyo eshadini elinamathiselwe kuHlelo olusanda kushiwo) kungenzeka lungabalwanjengenkosi ngenxayezimoezilandelayo ezihlobene neNew Columbia Encyclopedia:

"SMERDIS, D. C.528 B.C., indodanayesibili kaKoresi omkhulu, inkosi yasePheresiya, i-Paitizes, i-Campian Customias (eyayinqamula umfowabo uGardiya. Umemezele inkosi. Ngemuva kokubusa kwezinyanga eziyisikhombisa, i-Smerdis yamanga yayichithwa (521 B.c. UDariyu, ngiphumelele uGuamata. "

Kepha, uma kukhulunywa ama-smerdis amanga (noma i-bardiya),njengaseshadi okubhekiselwe ngaphezulu, uKoresi ngeke abelwe emakhosini amathathu asazosukuma ekhasini elishiwo ngenhla), ama-smerdis (522 B.c.), ama-darius hystapes (522-486 B.C.), kanye ne-Xerxes I (486-465 B.C.).

Njengoba kushiwo ohlelweni lwangempela, ama-Xerxes ngangingumcebile futhi onamandla amakhulu amakhosi asePheresiya - cishe a-Ahashiveroshi weNcwadi ka-Esteri. Wahlasela iGrisi kodwa wahlulwa eSalamis (480 B.C.), ebeka iPheresiya e-Debbondancy kuze kube sekupheleni kwe-Persia yawela enkosini yamaGrikhi, u-Alexander the Great in 330 B.C. Ngoba amakhosi asePheresiya abuse ngesikhathiesehlile, bheka ishadi elishiwoyo.

Amavesi 3 no-4 abhekisele ku-Alexander the Great noMbuso Wakhe waseGrecian. Lapho efa ngo-323 B.c. futhi 30 b.c., ngokulandelana, futhi kubhekiselwa kuwo kulesi sahluko njengeNkosi yasenyakatho "kanye" nenkosi yaseningizimu, "ngokulandelana.

Amavesi 5 kuya ku-20 anikeze isifinyezo sokubumbana phakathi kwe- "King" enyakatho "kanye" nenkosi yaseningizimu "kuze kube yisikhathi u-Antiochus Epiphanes'njengenkosi yasenyakatho".

Amavesi 21 kuya ku-35 abhekana nesikhathi se-Antiochus Epiphanes, nobudlelwano bakhe 'nenkosi yaseningizimu "kanye namaJudaasePalestine, okungenzeka ukuthi kunguMpristi OphakemeWamajuda,okungenzeka ukuthi u-Otia III, owayekhuluma ngo-2; kwabulawa. "ImikhumbiyaseKitim: Evesini 30 ibonwa ngemvume evamile

yezazinjengemikhumbiyaseRoma. Ukusetshenziswa kwayookuqala kwangeniswa kwezinye izindawo zaseMedithera entshonalanga. Ama-Ephophanesukuyeka uhambo lwakhe olumelene neGibhithe futhi abuyeleeSyria, kodwa aphindisela ku-Israyeli laphoebuyelaekhaya, engcolisa indlu engcwele futhi esusa iminikelo yokushiswaeqhubekayo,njengoba kushiwo emavesini angama-30 no-31.

kwalesosikhathi. Lokho kungenzeka kubeyiqiniso, ikakhulukazi njengezinsuku, ezichazwe ngokwengeziwe noma zichazwe kancane. Ngobangisho noKristu, ngenkathiesemhlabeni, bengazi ukuthi isikhathi sizoba nini (Mat. 24:36), futhi akazivezinga Kusukela.

2. IVUSI 1 futhi: Lokhu kubhekisele 'esikhathini sobunzima, njengokungakaze kwaba njalolapho kwakukhona isizwe ngisho nalesosikhathi ngasikhathisinye. " Futhi leyo yindlela uJesu achaza ngayo ukubhujiswa kweJerusalema nokuphela kombuso wamajuda (owenzeke ngo-A

Kuzoba "(Mat. 24:21). Ngakho-ke kungenzeka ukuthi uJesu noDaniel babebhekisele emcimbini ofanayo. UDaniel 10: 13,21 Njengokusetshenziswa uNkulunkulu ezimweni ezibucayi, kuchazwa nguyena oyala uDaniel ngokuthi "isikhulu esikhulu esimisele ukuba basize abangcwele ababalekele ePella lapho iJerusalemaselizobhujiswa.

3. Amavesi 5-7: Lapho uDanyeleliebuzwa, wathi: "Kuyozwe kube nini ukuphela kwalezi zimangaliso?" Watshelwa ukuthi "kuyakuba okwesikhashana, nezikhathi, nengxenywe; lapho sebeqedile ukugqashula amandla abantu abangcwele, zonke lezi zinto zizoqedwa."

Akunakwenzeka ukuthi ireferensiyenziwa entweni efanayonjengoba kubikezelwe ngo-7:

23-28. Into echazwe yisikhathi kungenzeka ukuthi yayishoiminyaka eyi-3 1/2, noma izinsuku eziyi-1,260, ngosuku olwelele unyaka; Noma kungenzeka ukuthi kubeyinkomba

engokomfanekiso esimweni esinqunyelwe isikhathi esinqunyelwe - esisodwa esingadluliseli kuze kube sekupheleni kwesikhathi. Kungahle kubhekise esikhathini kuze kube sesambulo 11: 14, lapho "~~umbuso wezwe usuwumbusowe~~ Nkosi yethu noKristu wakhe" - okwase

kubhekiselwe ekunqobeni kokuKristu eMbusweni WaseRoma namandla ashushiseko

ashushisiwe ephukile ngo-4

ngekholo le.d a.d.

4. Kepha uDaniel wathi: "Ngizwile, kepha angiqondanga; wathi:" Yilesi sikhathi, la malunganakalise kuze kube sekupheleni kwesikhathi. Ekupheleni kwesikhathi?

Umlobi wale mibhalo yamanothingivinjelwe ukucatshangelwa

okwangaphambili, kepha kunqaba ukuba nomqondo.

5. Ivesi 10: UDaniel waphindewatshelwa: "Abaningi bayakuzihlanza, ~~bazenze mhlophe,~~ bacwengeke, kepha ababi bazakuqonda; kepha abahlakaniphileyo bayakuqonda." Lokhu kungenzeka kungabhekiseliekquondeni zonke izinto ezingaqondakali ezivezwe kuDaniel, ngobayena ngokwakhe wayengaziqondi zonke. Kepha kufanele kubhekisele ukuqonda okwanele ukwazi ukuthi ubusiseke ekugcineni kufanele butholwe ngokwethembeka

kuNkulunkulu, futhi kuphela, noma ngabe kungokwezindleko zasemhlabeni. Ingomane

Ukufa akusona ukuphela, njengobakukhonjisiwe emavesini 2 no-3.

Izinsuku "- Cishe ekupheleni kwesikhathi emhlabeni, lapho uKristu eza ezovusa abafileyo, ngokwezindima ezishiwo ngenhla ekuxoxeni ngamavesi 1-4.

Kepha "isikhathi sokuphela" evesini 4 akusona iqiniso ukuthi lilinganiswenokuqedwa kwama-The of periods sokukhulunywe ngaye emavesini 11-12, ngokulandelayo:

"Ubusiwe isikhathi esingu-35." Uma lokhu bekuhloselwe ukulinganiswanokuphela kwesikhathi emhlabeni, kungani-ke uJesus, ngenkathiesemhlabeni, angazi isikhathi sokubuya kwakhe futhi (Matewu 24:36)?

Ngakolunye uhlangothi, uma bekuhloselwe lokho, kwakuyisiqalo yini - iphuzulokuqalisa - okungukuthi, ukususa 'umnikelowokushiswa oqhubekayo' nokuhlelwa kukaNkulunkulu kuncishisiwe "? (1) Kwakuwukungcoliswa kwethempeliJerusalema ngo-168 B.C.

nge-antiochus epiphanes? Noma (2) Kwakungenzekayini mayelananokubhujiswa

kweJerusalema nethempeli ngamaRoma (uMathewu 24: 15-18), lapho okwedlule kubukeka sengathi bekunguhlobo? Noma (3) 'kwakuyisinengiso esenza incithakalo' ekuqondwe 'noma yini esikhundleni sokuphikisana, noma ukumiswa, izimiso zikaNkulunkulu, ukukhulekelwa kwakhe kanye no-Adam Clarke nabanye abanye? Ngaphezu kwalokho, uma owokugcina,

yimuphi umcimbi olandelayo obehloselwe imininingwane enikezwe uDaniel, futhi sazi kanjani?

Futhi, sinezinsuku ezimbili ze-terminal - izinsuku eziyi-1,290 nezinsuku eziyi-1,335, umehluko wezinsuku ezingama-45, noma inyanga nesigamu. Ngabe lokhu kumelela isiqalo kanye _____

~~nokuvalwa kwesikhathi sokuphela, noma okunye?~~ Futhi, ingabe kufanele bathathwe njengezinsuku ezingokoqobo, noma baqondakalanjengosuku omelela unyaka

njengo-Ezekiyeli 4: 6 futhi mhlawumbe nezinye izimo ezingokwesiprofetho? Kunoma ikuphi, lezi zibalo azikwazi ukumela ukuphela kwesikhathi emhlabeni uma ziqala nge-168 B.C. noma u-A.D. 70. Ukuthatha usuku ukusho unyaka, iminyaka eyi-1,290 kanye neminyaka eyi-1,335

ngemuva kuka-168 B.c. wayezosilethela i-A.D. 1132 no-A.D. 1177, ngokulandelana. Noma, uma ulandela i-A.D. 70, lokho kusengasenza sehlile ku-A.D. 1360 no-A.D. 1405,

ngokulandelana. Kepha, uma bemele ukuphela kwesikhathi emhlabeni, yimuphi umcimbi _____ osekudlulile, uma ukhona, umelela iphuzu lesiqalo, ukuze sazi ukuphela kwamakhulu

eminyaka futhi siyaphikiswangabangingi be-sentationalies osukwini lwethu?

~~Kodwa-ke, uma izinsuku zesifo esishiwo ngenhlazingasimele isikhathi sokuphela kwesikhathi, yiniemelela, futhi sazi kanjani? Futhi, yini "isinengiso esenza~~

incithakalo" esebenza njengosukulokuqala? U-Adam Clarke uphakamisa lokhu

okulandelayo: "Ithempeli lika-Adrian, elakhiwe endaweni yethempeli likaNkulunkulu eJerusalema [cishe a.d. 135], mhlawumbe iSophi laseSt. Inkulungwane eyodwa namakhulu amabili namashumi ayisishiyagalolunye, ver.11, kusukela kuleso sikhathi, kuzosenza saba ngu-1902, laphosingasesicabange lokhu kubalwa, ukuthi inkolo yomprofethiwamanga izophelaemhlabeni, lapho lo nyaka, "." Ukube u-Adam Clarke wabuya emhlabeni kulolu suku lwanamuhla, kwakuzodingekaaphethe kanjani "mhlawumbe" kwakhe eminyakeniengaphezu kuka-160 edlule?

Lokho bekungukuphela kuka "mhlawumbe," kodwa, akubekwenganjengokuqiniseka. Kepha

ngokuhlaziywa kwakhe kwebhayibheli, amakhasi akhe amaBhayibheli, amakhasi anesikhathi sonke asebenze kahle, ngaphandle kwanomayikuphi, "mhlawumbe," noma "mhlawumbe," futhi aqhamuka nosuku lokugcina lwe- "Mayelana ne-" Mayelana A.D. 2370. " Ngakho-ke, manje sesifaka isibuyekezo sezimemezelo zakhe, sinaka ubuthakathaka kanye nokungahambisani.

Isahluko 9

Ukuhlaziywa kukaStraub "ukuhlaziywa" kukaStraub "

Okokuqala: (1) Ukunganakiiqiniso lokuthi "kusihlwa nokusa ekuseni" okungu-800 "kwe-8: 13-14 kungasho izinsuku eziyi-1,150 futhi kubhekisele isikhathi sokuchithwa kwe-Antiochus Epiphanes, futhi (2) ngokunjalonokubuyiselwa kobufakazi be

UJosephus (izimpi zamaJuda, 1: 1) Lezo ze-antiochus epiphanes "zachitha ithempeli, zamisa umkhuba oqhubekayowokuqalwa kwayoiminyaka engama-2 3,150," futhi ngiphetha nge.d. 2130.

(Asidingi i-carp ngosukuolungenhla lwe-170 B.C. Esikhundleni se-168 B.C.

esetshenziswe kulezi zikhathi, ngokususelwa ekuphathweni kwama-maccabee angakwamukelwanga uNkulunkulu, yize ithola ikhona, yize isho okuningana kokulandelayo).

Okwesibili: Ukhuluma ngendluengcwele " enezinto ezilungiselelwe 'noma' hlanza

'nguKristu, "okuyinto ethile enobuntu. Isizathu sakhe sithi: "Igama lesiHeberu

elihunyushwengokuthi" lihlanjululwe "(Tsadaq) ezinguqulweniezijwayelekile, kusho, ngokoqobo," noma "alungiswele," noma "alungiswele" noma "alungisisiwe." Noma kunjalo Ekuseni kamuva, noma cishe nge-.d. 2130, phambi kwamajuda (futhi ngenxa yalokho noma ngubani, ngoba "ongumJudakuqala," (1 Roma 1:16. Yamukela uKristu njengeqiniso futhi evunyelwa uNkulunkulu, "futhi (2) ukuthi" iminyaka engama-2300 izophela lapho amajuda emukela i-'Labo elinembile 'noma' lokho kunesisho ukuthi kukhona okungahambi kahle ngoKristu.

Okwesithathu: Izikhathi zakhe "zakhe zikaDaniel 12" futhi zibonakala ziphikisanayo, zididekile, futhi ngandlela thile ziyangqubuzanangokungenakuqhathaniswa. Kuqalekucashunwe, khona-ke imibono yethu izolandela.

esilandelayoesiphelaeminyakeni engama-2300. (Okungukuthi, nge-NO.2 ngenhla,kuphele "mayelana ne-A.D. 2130"), futhi kubizwa ngokuthi "isikhathi sokuqalasukuguqulwa kwamajuda (DAN.12: 1-3)."

Futhi, ekhasini elilandelayo, 132, kushiwo ngendlelaefanayo: "Iminyaka eyi-1260 yakwaDanyeli 12: 7 iphelanguqala kwesikhathi sokuguqulwa kwamajuda (isikhathiseminyaka engama-30, ukuguqulwa kwamajuda)." Futhi lokho kuphambanisa nesitatimende esithi "Kuzoba nesikhathi sokuguqulwa kwabo okunqamula'ngesikhathisokuphela' sesikhathi seminyaka engu-1260 (DAN.12: 1-3)," kaninginingi

Kukhonjiwe ngenhla, futhi okuzophela nge-A.D. 2100, ngokuyangokwezibaloezingenhla kwe-strab.

Ngokulandelayo uStraniel uthi uDaniel "unwebisa isikhathi sangempela eminyakeni eyi-1290, 'kuze kube yisikhathisokuphela' kwalesi sikhathi sokuchithwa, noma sicabanga ukuthi kungukuthi inkathiyalowo ongeyena.

Kepha, uma lokho bekuyinto eyandiswayile minyaka eyi-1,260 iminyaka eyi-1290, kungani ungabheki ukuthi noma ngabeyisiphi isikhathi sokuguqulwa kwabo "esikhathini esingu-1,2-3" ngokwaso sinwetshwa ngeminyaka engama-30 esikhundleni sokushukunyiswa futhi sinqunyelwe kulolo esandisiwe seminyaka engama-30? Lokho kunganciphisa okungenani ukudideka nokungafani okuphawuliwe. Kungavumelakangconongesitatimende sakhe ngokulandelayo: "Ngemuva kokuletha le nhlanganoyokuguqula, uDaniel udlulisa isikhathi sangempela eminyakenieyi-1290." "Isikhathi sangempela" salokho, uma kungenjalo nge "lokuguqulwa"?

4. "Ngesikhathi esesesihlokweni sokuguqulwa kwamajuda, uDaniel udlulisela isikhathi esiya eminyakenieyi-1335, iminyaka engama-45 edlula isikhathi sokuphela, 'emcimbini ongashiwongo ohlobene nesihloko. Lokhu bekunganqanyulwa nge-A.D. 2175 (DAN.12: 12-13).

"Isikhathi sonke esibonakaliswa ukuguqulwa kwamajudasihlanganisaiminyaka engaba ngu-75."

Beka amazwana

Isikhathi sokuguqulwa kwamajuda, uSturtha akanikezi imbangela yawo eyanele. Kungani ungaqali nge

Inani leminyaka le- "X" leminyakangaphambi kokuthi "isikhathi sokuphela" sesikhathi seminyaka eyi-1,260 kaDaniyeli 12: 1-3,

Futhi ukwelula ukuthi yiminyaka engama-30 ethi, ilandelwayiminyaka engama-45 elandelayo ayibeka, yenza iminyaka engu-75 plus plus "x"?

Futhi, akubonakali kungajwayelekileyini ukuthi embonweni owodwa (izahluko 10-12) Futhi ngishonangesikhathi esisodwa (12), kufanele kube nesikhathi somlingiswa onikeziwe (31/2 kuhunyushweiminyaka eyi-1,290 kanye neminyaka eyi-1,335 ngokulandelana? Ingabe izibalo ezimbili zokuqalazaziyiphutha, noma uJehova, owayenikezaimininingwane ebekelwe uDaniel, ashintshe umqondowakhe kabili ngokulandelana okusheshayo? Noma, ingabe ukhunyushwa okuhlukile kumathuba okuthi ajwayelekile?

Okwesine: "UKristu ugqwalisekangokwesibili'nesinengiso senhloniphoekhulunywayo

NgoDaniel umprofethi '(Math.24: 15), ukuqomisana kusukela ekuchithekeni kweJerusalema nguTitus A.D. 70, okuphela nge-.d. 2370.

"Lapho amajuda efuna ukubuyisela inkonzoyawo engcwele, kwakungokwemvelo ukuthi ukugqwaliseka kwesibili kuzokulandela njengokunqotshwa kwezinhlelo zawo. Akukho ndawo engcweleeyamukelekayo ebabikezela kuze kube yilapho bemukela uNkulunkulu njengeqiniso futhi evunyelwe uNkulunkulu."

Beka amazwana: Ngokwalokhookwandulele, uKristu wakhansela konke okwashiwo kuDaniel ngokuzethembangokucophelelanguStraub, ngoba incithakalo eminye iminyaka engu-195, ngobaiphela nge- "Drale. ukwamukelwa.

Yini okufanele siyenze kuzo zonke lezi zibuyekezoezingokwesiprofetho, uma lokho kunjalo ngempela? Ngazo zonke izinkinga zokuthintwa ukutolika okwenziwe kahle kukaStraub, kubonakala sengathi umane nje afunde okukhulu embhalweni webhayibheliokungahloselwe ngokwaphezulu, futhiwaziphikisana naye ngaphandle kwalokho. Okunjalo, noma kunjalo, akusona into engajwayelekile ekusebenzelaneni kwamadoda angagcwaliswangangesiprofetho esingagcwalisekanga. Impela kusenza sikwazi ukuqaphelaizinjauqobolwakithi, futhi samqaphela amacebo ahlelwe kakhulu abanye, ezindaweni ezinjalo.

Ekugcineni, kungenzeka ukuthi kuzofanela silinde noDaniel kuze kube yisikhathisokugcina ekugcineningaphambi kokuthi siqonde ngqo futhi sibaluleke ngokuphelele kukho konke okulotshwe ngokulandisa kwakhe. Kephasingakuqondangokwanele ukuthi sazi ukuthi samukelwa nguNkulunkulu kufanele sithembeke kuye futhi sizimisele ukufa uma kunesidingo kunokuba siyekethe ukuthembeka kwethu. Ngenxayalokhu kuphilaakukuqedikonke, kepha kufanele kube novuko "ekuphileni okuphakade" noma "ukuhlazeka nokudelela okuphakade (12: 2), kuyangokusabela kwethu kuNkulunkulu.

