

Bhuku ra Danieri - Nambari Makumi Maviri neShanu

Kuonetswa Kwekupera kweBhabhironi: Chikamu chechiporofita kubva kuna Nebhukadhinezari kusvika kuna Bherishazari

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Kuwa kwa Belshaza katika sura ya tano kulikuwa kumefananishwa mapema kwa njia ya kinabii na kuanguka kwa Nebukadneza katika sura ya nne.

“ kumutongi wokupedzisira weBhabhironi, sezvakanga zvakaitika mumufananidzo kumutongi wawo wokutanga, kwakauya mutongo woMurindi wouMwari wokuti: ‘Imi mambo, ... kwataurwa kwamuri; umambo hwabviswa kwamuri.’ Danieri 4:31.” Vaporofita naMadzimambo, 533.

Nebhukadhinezari anawakilisha mwanzo, na Belshaza mwisho wa ufalme uliotawala kwa miaka sabini, na hivyo uliwakilisha kwa mfano utawala wa mnyama wa nchi wa Ufunuo sura ya kumi na tatu (Marekani), ambao ulipaswa kutawala katika kipindi ambacho kahaba wa Tiro (upapa) alikuwa amesahauliwa.

ඒ දවසේදී තීර අවුරුදු හත්තැවක් දක්වා, එක් රජකුගේ දවස් අනුව, අමතක කරනු ලබේ; අවුරුදු හත්තැව අවසානයේ තීර වේශයාවක් මතේ ගායනා කරනු ඇත. සමසායා 23:15.

Naizvozvo Nebhukadhinezari anomirira mavambo eUnited States, uye Bherishazari anomirira kuguma kweUnited States. Nebhukadhinezari anomirira mavambo enyanga yeRepublican uye mavambo enyanga yePurotesitendi. Bherishazari anomirira kuguma kwenyanga yeRepublican neyePurotesitendi.

Kutongwa kwakauyiswa pamusoro paNebhukadhinezari kwaiva “nguva nomwe.” Nyaya yaNebhukadhinezari yokugara semhuka kwemazuva zviuru zviviri namazana mashanu namakumi maviri, yakashandiswa naWilliam Miller pakushandisa kwake “nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu, kunyange hazvo asina kutaura nezvemazuva zviuru zviviri namazana mashanu namakumi maviri, ayo anofananidzirwa mukutongwa kwaBherishazari.

Uye ndirwo rugwaro rwakanga rwanyorwa, runoti, MENE, MENE, TEKEL, UPHARSIN. Iri ndiro dudziro yeshoko iri: MENE; Mwari wakaverenga ushe hwako, akahugumisa. TEKEL; Wayerwa pachiyero, ukawanikwa uchishaikwa. PERES; Ushe hwako hwakamurwa, hwapiwa kuvaMedhia navaPeresia. Danieri 5:25–28.

Neze kwokwadudzira kwakapiwa naDanieri kumanyorero asinganzwisisiki akanga ari pamadziro, mashoko okuti “mene” na“tekel” anomirirawo chipimo chehuremu, uye mashoko iwayo anomirirawo ukoshi hwakatarwa hwemari yesimbi (Ekisodho 30:13, Ezekieri 45:12). “Mene”

imwe ishekere makumi mashanu, kana kuti magera ane chiuru. Saka “mene, mene” zvinoenzana nemagera zviuru zviviri. “Tekel” imwe magera makumi maviri. Naizvozvo “mene, mene, tekel” zvinoenzana nemagera zviuru zviviri namakumi maviri. “Upharsin” zvinoreva “kukamura,” naizvozvo zvinoreva hafu ye “mene” imwe, uye zvinomiririra magera mazana mashanu. Zvakabatanidzwa pamwe chete zvinomiririra uwandu hwezviuru zviviri namazana mashanu namakumi maviri.

Chakuyikila chakumalika cha Ambuya White chikuwonetsa kuti Belshazara anaimlidwa mwa chifaniziro ndi Nebukadinezara, koma makamaka anatsindika chiweruzo chawo chofanana; ndipo maweruzo onse awiriwa akuimiridwa monga chizindikiro cha “nthawi zisanu ndi ziwiri” za Levitiko 26. Pali mawu ochepa amene Malemba amagwiritsa ntchito kuimira “nthawi zisanu ndi ziwiri” za Levitiko 26. Yerejira amaimira ngati mkwiyo wa Mulungu.

Ishe akafukidza sei mwanasikana weZioni negore pakutsamwa kwake, akakandira pasi kubva kudenga kusvika panyika runako rwaIsraeri, uye haana kurangarira chitsiko chetsoka dzake pazuva rokutsamwa kwake! Ishe vakamedza dzimba dzose dzaJakobho, vakasanzwira tsitsi; mukutsamwa kwavo vakawisira pasi nhare dzemwanasikana waJudha; vakadziburutsira pasi; vakasvibisa ushe navakuru vahwo. Vakagura noutsinye hwokutsamwa kwavo runyanga rwose rwaIsraeri; vakadzosera shure ruoko rwavo rworudyi pamberi pomuvengi, vakatsva pamusoro paJakobho somoto unopfuta, unoparadza kumativi ose. Vakakunga uta hwavo somuvengi; vakamira noruoko rwavo rworudyi somudzivisi, vakauraya vose vaifadza meso mutende remwanasikana weZioni; vakadurura hashu dzavo somoto. Ishe vakanga vakaita somuvengi; vakamedza Israeri, vakamedza dzimba dzake dzoushe dzose; vakaparadza nhare dzake, vakawedzera kumwanasikana waJudha kuchema nokuungudza. Uye vakabvisa tabhenakeri yavo nechisimba, sokunge yaiva yomubindu; vakaparadza nzvimbo dzavo dzokuonganira; Ishe vakaita kuti mitambo yakatarwa namaSabata zvikanganwiki muZioni, uye mukutsamwa kukuru kwehasha dzavo vakashora mambo nomuprista. Ishe vakarasa aritari yavo, vakasema nzvimbo yavo tsvene, vakapa muruoko rwomuvengi masvingo edzimba dzake dzoushe; ivo vakaita ruzha mumba maIshe, sezvinoitwa pazuva romutambo wakatarwa. Ishe vakafunga kuparadza rusvingo rwomwanasikana weZioni; vakatambanudzwa rwodzi yokuyeresha, havana kudzora ruoko rwavo pakuparadza; naizvozvo vakaita kuti rusvingo rwokudzivirira norusvingo zvicheme; zvakaora simba pamwe chete. Mariro 2:1–8.

Hashu dzaJehovha hunomiririrwa se “kutsamwa kwehasha dzake,” uye hashu dzake dzakazadzikiswa pamusoro poushe hwokumusoro pamwe chete noushe hwokumaodzanyemba hwaIsraeri. Ndokusaka bhuku raDhanieri richitsanangura “kutsamwa” kwokutanga uye “kutsamwa” kwokupedzisira. Jeremia anotaura nezve “rwonzi” rwakatambanudzwa naJehovha paakaratidza hashu dzake kuvanhu vake vaakanga asarudza. Rwonzi irworwo runotaurawo zvakare muna 2 Madzimambo.

Ndipo Ambuye anayankhula mwa atumiki ake, aneneri, kuti, Chifukwa Manase mfumu ya Yuda wachita zonyansa izi, ndipo wachita zoipa kuposa zonse zimene Aamori, amene analipo iye asanakhale, anachita, ndipo wachititsanso Yuda kuchimwa ndi mafano ake: Chifukwa chake, atero Yehova Mulungu wa Israyeli, Taonani, ndikubweretsa tsoka lotere pa Yerusalemu ndi Yuda, lakuti yense amene adzalimva, makutu ake onse awiri adzalira. Ndipo

ndidzatambasulira pa Yerusalemu chingwe choyezera cha Samariya, ndi chingwe cha kutsogolera cha nyumba ya Ahabu; ndipo ndidzapukuta Yerusalemu monga munthu amapukutira mbale, kuipukuta, ndi kuiyika mozondoka. Ndipo ndidzasiya otsala a cholowa changa, ndi kuwapereka m’manja mwa adani awo; ndipo adzakhala chifwamba ndi cholandidwa kwa adani awo onse. 2 Mafumu 21:10–14.

“Mutsetse” wokutsamwa kwaMwari, unova iwo “nguva nomwe” dzaMozisi, wakatanga kutambanudza pamusoro peumambo hwokumusoro (imba yaAhabhi), uyezve pamusoro paJudha. Rimwe zita reBhaibheri reidzo “nguva nomwe” rinobva muna Revhitiko 26 nderekunzi “vakapararira”.

Ipapo ndichafamba ndichikupikisaiwo nehasha; uye ini, zvirokwazvo ini, ndichakurangai kanomwe nokuda kwezvivi zvenyu. Uye muchadya nyama yavanakomana venyu, uye nyama yavanasikana venyu muchaidya. Uye ndichaparadza nzvimbo dzenyu dzakakwirira, ndigodambura zvfananidzo zvenyu, ndokukandira zvitunha zvenyu pamusoro pezvitunha zvezvidhori zvenyu; uye mweya wangu uchakusemei. Uye ndichaita maguta enyu dongo, ndigoita nzvimbo dzenyu tsvene matongo; uye handinganzwi kunhuhwira kwezvinonhuhwira zvenyu zvinofadza. Uye ndichaita nyika dongo; uye vavengi venyu vanogaramo vachashamiswa nazvo. Uye ndichakuparadzirai pakati pendudzi dzavahedheni, uye ndichabudisa munondo uchikuteverai; uye nyika yenyu ichava dongo, namaguta enyu achava matongo. Ipapo nyika ichafadzwa nemaSabata ayo, nguva yose yairara iri dongo, imi muri munyika yavavengi venyu; kunyange ipapo nyika ichazorora, ichifadzwa nemaSabata ayo. Nguva yose yairara iri dongo ichazorora; nokuti haina kuzorora pamaSabata enyu, pamakanga muchigarapo. Revhitiko 26:28–35.

Kupataranyika miongoni mwa mataifa kulitimia kwa Danieli alipotekwa kama mtumwa kupelekwa Babeli, wakati wa uhamisho wa Yehoyakimu. Kisha, Danieli alipokuwa katika “nchi ya adui,” nchi ikastarehe na kufurahia “sabato zake.” Kitabu cha Mambo ya Nyakati ya Pili kinatufahamisha kwamba kipindi hicho kilikuwa miaka sabini ya Yeremia, ambayo Danieli alikuja kuitambua katika sura ya tisa.

Uye akavatakura vakaenda navo kuBhabhironi avo vakanga vapunyuka munondo; vakava varanda vake navanakomana vake kusvikira kutonga kwoushe hwePeresia; kuti shoko raJehovha rakataurwa nomuromo waJeremiya rizadziswe, kusvikira nyika yanakidzwa nemaSabata ayo; nokuti panguva yose yayakanga iri dongo, yakachengeta Sabata, kuti makore makumi manomwe azadziswe. Zvino mugore rokutanga raKoreshi mambo wePeresia, kuti shoko raJehovha rakataurwa nomuromo waJeremiya rizadziswe, Jehovha akamutsa mweya waKoreshi mambo wePeresia, zvokuti akaparidza munyika yake yose, akazvinyorawo, achiti, Zvanzi naKoreshi mambo wePeresia, Jehovha Mwari wokudenga akandipa ushe hwose hwenyika; uye akandiraira kuti ndimuvakire imba paJerusarema, riri muJudha. Ndianiko ariko pakati penyu, wavose vanhu vake? Jehovha Mwari wake ngaave naye, akwire hake. 2 Makoronike 36:20–23.

Izraz „raztresenje“ predstavlja simbol „sedam vremena“. Sud nad Nabukodonosorom, izražen kao „sedam vremena“ života poput zvijeri, bio je praslika suda nad Baltazarom, kako je prikazan

tajanstvenim riječima na zidu: „mene, mene, tekel upharsin“. Baltazarov sud bio je predstavljen rukopisom koji je odgovarao broju dvije tisuće petsto dvadeset, istom broju dana tijekom kojih je Nabukodonosor živio poput zvijeri, i istom broju godina prikazanih u „sedam vremena“ iz Levitskog zakonika dvadeset šest.

Kutongwa kwaBelshazari, uko kwakafananidzirwa nokutongwa kwaNebhukadhinezari, kwakamiririrwa nomufananidzo ne“nguva nomwe,” uye kutongwa uku kuviri kwakanga kuchimiririra “kuwa kweBhabhironi,” chinova chiratidzo cheshoko romutumwa wechipiri. Kuwa kwokutanga kweBhabhironi kwakaitika apo shongwe yaNimrodhi yakawisirwa pasi.

Zvino nyika yose yakanga ine rurimi rumwe chete nokutaura kumwe chete. Zvino zvakaitika, pakufamba kwavo vachibva kumabvazuva, vakawana bani panyika yeShinari; vakagarako. Vakataurirana vachiti, Huyai, ngatigadzirei zvidhina, tizvipise kwazvo. Vakava nezvidhina panzvimbo yamabwe, namatanda vaine bhutumini panzvimbo yomudhaka. Vakati, Huyai, ngatizvivakirei guta neshongwe, ine musoro unosvika kudenga; uye ngatizviitirei zita, kuti tirege kuparadzirwa pamusoro penyika yose. Jehovha akaburuka kuti aone guta neshongwe, zvakanga zvichivakwa navana vavanhu. Jehovha akati, Tarirai, vanhu ava ndivo rudzi rumwe, uye vose vane rurimi rumwe chete; uye izvi ndizvo zvavanotanga kuita; zvino hapachazovi nechingu chavangadziviswa kuita chavakafunga kuita. Huyai, ngatiburukei, tivhiringidze rurimi rwavo ipapo, kuti varege kunzwisana pakutaura kwavo. Saka Jehovha akavaparadzira kubva ipapo pamusoro penyika yose; vakarega kuvaka guta. Genesisi 11:1–8.

Pa kutongwa kweBhabheri, uko kwakanga kuri kutongwa kwaNimurodhi, Ishe “vakaparadzira” vapanduki vaNimurodhi pamusoro pe“chiso chenyika yose.” Nimurodhi navamwe vake vaiziva kuti kupanduka kwavo kwaizovaparadzira, nokuti vakanga vati chikonzero chokuvaka shongwe neguta chaiva chokuti “tizviitire zita, kuti tirege kuparadzirwa pamusoro pechiso chenyika yose.”

“Zita” kinabii ni ishara ya tabia. Tabia ambayo Nimrodi na wenzake waliisimamisha inawakilishwa na matendo yao, kwa maana kwa matunda mtaitambua tabia. Tunda la uasi wa Nimrodi, na kwa hiyo ishara ya tabia yake, lilikuwa ujenzi wa mnara na mji. “Mnara” ni ishara ya kanisa, na “mji” ni ishara ya dola. Jina la waasi wa Nimrodi, ambalo linawakilisha tabia yao, lilikuwa muungano wa kanisa na dola, ambao pia kwa ishara unawakilishwa kama sanamu ya mnyama.

Chikamu chinoratidza kuwa kweBhabheri chine mashoko anoti “handei” achidzokororwa katatu. Kechitatu ndipo apo Mwari anounza kutonga kwekuvhiringidza mutauro wavo, nekuvaparadzira kwose-kwose. “Handei” rokutanga rakanga riri gadziriro ye“handei” rechipiri, apo vakavaka guta ravo neshongwe yavo. Vakati vapedza basa ravo mukati menhorondo yechipiri ichi chekuti “handei,” Mwari akaburuka kuti aone nemaziso ake kupanduka kwavo. “Handei” rechitatu rakanga riri kutongwa, uye “handei” rechipiri rakanga riri muedzo unoonekwa. “Handei” rokutanga rinomirira kukundikana kwavo kokutanga, uye muchiporofita kudzokororwa katatu kwekuti “handei” kunoratidza nzira yematanho matatu yokuedzwa kweevhangeri isingaperi. Pane rumwe ruzivo rwakawanda zvikuru muuchapupu hwokupanduka nokuwa kwaNimrodhi, asi tiri kungoratidza chete kuti kekutanga Bhabhironi (Bhabheri) parakawa, chiratidzo che“nguva nomwe,” sezvinomiririrwa ne“kuparadzirwa,” chinozivikanwa. Kutongwa kwaNimrodhi

kwakamiririrwa nokuparadzirwa, kwaNebhukadhinezari ne“nguva nomwe,” uye kwaBherishazari ne“zviuru zviviri namazana mashanu namakumi maviri”.

Chivimbo cheAlfa naOmega chinoratidza kuti mutsara wechiporofita unomiririrwa nezvitsauko zvina nezvishanu, ishoko remvura yekupedzisira remutumwa wechipiri neChema chaPakati peUsiku. Mutsara uyu unotanga nokuwa kweBhabhironi kunomiririrwa naNebhukadhinezari, zvichiratidza gore ra1798, apo Bhabhironi remweya (upapa) rakawa kekutanga. Zvino pakuguma kwemutsara uyu, Bhabhironi raBherishazari rinowa, richiratidza kutanga kwekuwa kunopfuurira kweBhabhironi remweya (upapa zvakare), kunotanga panguva yedambudziko remutemo weSvondo. Kune zvapupu zviviri zvekudonha kweBhabhironi pakutanga kwemutsara, uye zvapupu zviviri pakuguma kwawo. Pfungwa yechiporofita inoziva chivimbo cheKutanga kukuru neKuguma, ichionawo nyaya yekuwa kweBhabhironi ichipupurirwa nezvapupu zvina mumutsara unomiririrwa naDanieri zvitsauko zvina nezvishanu.

Mubumbabubili mubitabo n'icerekanyo hagati ya Nebukadinezari na Belushazari, iyo bihujwe n'iminsi y'imperuka, tubona inyamaswa y'isi mu mimerere yayo nk'iy'umwana w'intama igereranywa na Nebukadinezari; hanyuma, iyo ivuga nk'ikiyoka, tubona Belushazari. Tubona mu isano y'ubuhanuzi ihembe rya Repubulikani riyobowe n'Itegeko Nshinga rya Leta Zunze Ubumwe za Amerika rigereranywa na Nebukadinezari, kandi ihirikwa ry'Itegeko Nshinga rigereranywa na Belushazari. Tuzabona kandi Nebukadinezari nk'umwari w'umunyabwenge, na Belushazari nk'umwari w'umupfapfa.

හමෙත් ලිපියෙන් අපි දැනියලේ පොතේ සිව්වන හා පස්වන අධියායයන් පිළිබඳ අපගේ විමර්ශනය නවදුරටත් කරගත යන්නමු.

“Belishazari akanga apiwa mikana mizhinji yokuziva nokuita kuda kwaMwari. Akanga aona sekuru vake Nebhukadhinezari vachidzingwa kubva munzanga yavanhu. Akanga aona njere idzo mambo aizvikudza nadzo dzichitorwa naIye akanga adzipa. Akanga aona mambo achibviswa muumambo hwake, uye achiitwa shamwari yemhuka dzesango. Asi rudo rwaBelishazari rwezvokuvaraidza nokuzvikudza rwakadzima zvidzidzo zvaafanira kunge asina kumbokanganwa; uye akaita zvivi zvakafanana neizvo zvakaunyisa kutonga kunotyisa pamusoro paNebhukadhinezari. Akaparadza mikana yaakanga apiwa nenyasha, achiregeredza kushandisa mikana yaiva pedyo naye kuti azive chokwadi. ‘Ndinofanira kuitei kuti ndiponeswe?’ waiva mubvunzo wakafuratirwa nokusava nehanya namambo mukuru asi benzi.”

“Ichi ndicho chisa cheujaya husingateereri, hune manyawi, hwazvino. Ruoko rwaMwari ruchamutsa mutadzi sezvarwakaita kuna Bherishazari, asi kuna vazhinji zvichange zvanonoka zvikuru kuti vapfidze.

“Bhabhironi raibata ni chibaru nokukudzwa, uye mukuzvikudza kwake kwokuzvifadza akazvikudza achizvimutsira pamusoro paMwari wokudenga nenyika. Akavimba nesimba rake amene, asingafungiri kuti paizova neumwe angatsunga kuti, ‘Unoitei izvi?’ Asi ruoko rwakavanzika parwakanyora mavara pamadziro eimba yake youmambo, Bherishazari akabatwa nokutya kukuru akanyarara. Pakarepo akabviswa simba rake rose zvachose,

akazvinipiswa somwana. Akaziva kuti akanga ari panguva iyoyo mumaoko oUyo mukuru kupfuura Bherishazari. Akanga achiita nhando nezvinhu zvitsvene. Zvino hana yake yakamutswa. Akaziva kuti akanga apiwa ropafadzo yokuziva nokuita kuda kwaMwari. Nhorondo yasekuru vake yakamira pachena kwazvo pamberi pake sezvakangoitawo kunyora kwakanga kuri pamadziro.” Bible Echo, April 25, 1898.