

# Bhuku ra Danieri - Nomboro Makumi Matatu

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Kutyira kwa Belshazari pamusoro porunyoro rwakavanzika hakungorevi chete rufu rwake nokuguma kwoumambo hwechitanhatu hwechiporofita cheBhaibheri, asiwo nguva iri munhorondo yechiporofita apo kutya kunobata madzimambo enyika. Kutya kwavo kunokonzerwa ne“mhelo yokumabvazuva” yechiIslam. Kutya kwavo kwakafanana nokwemukadzi ari pakusununguka, nokudaro kuchiratidza kurwadziwa kunoramba kuchiwedzera zvishoma nezvishoma, kunouya nokukurumidza kuri kuwedzera. Kutya kunotanga pa“awa” yomutambo waBelshazari, kunyange zvazvo pakutanga kwakasvika musi wa11 Gunyana 2001. Kubvira ipapo mhelo dzinotanga kutsvedza dzichipfuura mumaoko engirozi ina dziri kudzibata panguva yokuiswa chisimbiso kwevane zviuru zana namakumi mana nezvina. Kuchema pamusoro peTire kunotaurwa naEzekieri kunotsanangura Tire nokubvunza mubvunzo wechiporofita wokuti, “Guta ripi rakaita seTire, rakaita serakaparadzwa pakati pegungwa?”

Zvikepe zveTarishishi zvakakuimbira murumbidzo pamusika wako; ukazadzwa, ukava nokubwinya kukuru pakati pamakungwa. Vafambisi vezvikepe zvako vakakuisa mumvura zhinji; mhelo yokumabvazuva yakakuputsira pakati pamakungwa. Pfuma yako, nezvinhu zvako zvokutengeserana, nhumbi dzako dzokutengesana, vafambisi vezvikepe zvako, navatyairi vezvikepe zvako, navagadziri vezvikepe zvako, navatengesesi vezvinhu zvako, navarume vako vose vehondo vari mauri, neboka rako rose riri pakati pako, zvichawira pakati pamakungwa pazuva rokuparara kwako. Matunhu okumaruwa achadedereswa nenzwi rokuchema ravatyairi vezvikepe zvako. Vose vanobata chikwashi, vafambisi vezvikepe, navatyairi vose vomugungwa, vachaburuka muzvikepe zvavo, vachamira panyika; vachanzwisa inzwi ravo pamusoro pako, vachachema zvinorwadza; vachakanda guruva pamisoro yavo, vachazviwisira mumadota; vachazviitira mhanza chose nokuda kwako, vachazvisunga nguo dzamasaga, vachakuchemera nokuora mwoyo kukuru nokuungudza kunovava. Pakukuungudzira kwavo vachakuimbira rwiyo rwokuchema, vachikuchemera vachiti, “Ndeupi guta rakafanana neTire, rakaita serakaparadzwa pakati pegungwa?” Nhumbi dzako padzakabuda kubva mumakungwa, wakagutsa ndudzi zhinji; wakapfumisa madzimambo enyika nokuwanda kwepfuma yako nokwezvinhu zvako zvokutengeserana. Panguva yauchaputsa namakungwa pakadzika pemvura, nhumbi dzako neboka rako rose riri pakati pako zvichawa. Vagari vose vezvitsuwa vachashamiswa newe, namadzimambo avo achatya kwazvo, zviso zvavo zvichavhiringidzika. Vatengesesi pakati pamarudzi vachakuridza muridzo pamusoro pako; uchava chinhu chinotyisa, uye hauchazovipozve nokusingaperi.” Ezekieri 27:25–36.

Turo ndiwo guta, kana umambo, hunochemererwa zvikuru navatengesesi venyika, vozobva vabvunza vachiti, “guta ripi rakafanana neTuro?” Izvi vanoziita mu“nguva” iyo guta raputsa mugungwa. Muna Zvakazarurwa chitsauko gumi nesere, hure reTire, iro riri hure reRoma, rakaita upombwe namadzimambo enyika uye rinozivikanwa seguta guru iro kutongwa kwaro kunouya

muawa imwe, uye nezuya rimwe. Ndiro guta rinomutsa mubvunzo wechiprofita kubva kumadzimambo nevatengesi vari kuungudza.

Naizvozvo matambudziko aro achauya nezuya rimwe chete, rufu, nokuchema, nenzara; uye richapiswa chose nomoto; nokuti Ishe Mwari vanoritonga vane simba. Uye madzimambo enyika, akaita upombwe naro akagara naro mukunakirwa, acharichema nokuriririra, pavachaona utsi hwokupiswa kwaro, amire kure nokuda kwokutya kurwadziwa kwaro, achiti, Maiwe, maiwe, guta guru iro Bhabhironi, guta iro rine simba! nokuti kutongwa kwako kwasvika neawa rimwe chete. Uye vatengesi venyika vacharichema nokuriririra; nokuti hakuchina munhu anotenga zvokutengeserana zvavo: zvokutengeserana zvegoridhe, nesirivha, namabwe anokosha, namaparera, nerineni rakanaka, nepepuru, nesirika, netsvuku yakatsvukuruka, nemiti yose yethyine, nemidziyo yose yenzou, nemidziyo yose yomuti unokosha zvikuru, neyendarira, neyesimbi, neyedombo remarble, nesinamoni, nezvinonhuhwira, nezvizo, nerusenzi, newaini, namafuta, neupfu hwakatsetseka, negorosi, nemombe, namakwai, namabhiza, nengoro, nevaranda, nemweya yavanhu. Uye zvibereko zvawaishuva nomweya wako zvabva kwauri, nezvinhu zvole zvakanaka nezvoubozha zvabva kwauri, uye hauchazozviwani zvachose. Vatengesi vezvinhu izvi, vakapfumiswa naro, vachamira kure nokuda kwokutya kurwadziwa kwaro, vachichema nokurira, vachiti, Maiwe, maiwe, guta guru iro, rakanga rakapfekedzwa rineni rakanaka, nepepuru, netsvuku yakatsvukuruka, uye rakashongedzwa negoridhe, namabwe anokosha, namaparera! Nokuti neawa rimwe chete pfuma huru yakadai yaparadzwa ikava pasina. Uye mukuru wose wengarava, navose vaifamba mungarava, navafambisi vengarava, navose vanoita zvokutengeserana pagungwa, vakamira kure, vakadanidzira pavakaona utsi hwokupiswa kwaro, vachiti, Nderipi guta rakafanana neguta guru iri! Uye vakakandira guruva pamisoro yavo, vakadanidzira, vachichema nokurira, vachiti, Maiwe, maiwe, guta guru iro, umo vakapfumiswa navose vaiva nengarava mugungwa nokuda kwokudhura kwaro! nokuti neawa rimwe chete raparadzwa rava dongo. Zvakazarurwa 18:8-19.

Kufunuliwa kwa Ufunuo wa Yesu Kristo kunajumuisha ujumbe wa Kilio cha Usiku wa Manane. Ujumbe huo ni unabii wa pili wa Ezekieli thelathini na saba, unaozileta mifupa mikavu iliyokuwa imelala katika njia kwa muda wa siku tatu na nusu kwenye uzima kuwa jeshi kuu lenye nguvu. Ujumbe huo ndio ujumbe unaojumuisha ukweli kwamba ni Uislamu ambaye Bwana humtumia kuleta hukumu ya utekelezaji juu ya Marekani kwa sababu ya utekelezaji wa Jumapili. Hukumu hiyo hufika katika “saa” ya tetemeko kuu la nchi, ambayo pia ndiyo “saa” ile ambayo maandishi yalitokea ukutani kwa Belshaza. Maandishi hayo yalileta hofu, ambayo inawakilishwa kuwa imewashika wafalme wote na wafanyabiashara, wakati muundo wa uchumi wa sayari ya dunia unapobomolewa na “upepo wa mashariki” wa Uislamu, ambao wamepenya kwa siri ndani ya ufalme wa Belshaza, kupitia “ukuta” wa chini uliopuuzwa wa upande wa kusini.

“ගීරාමය” හෝ රාජ්‍යය යනු, රජවරුන් හා වළෙන්දන් විලාප කරමින්, “මේ මහත් ගීරාමයට සමාන ගීරාමයක් කුමක්ද?” යැයි අසන එම දසෙ, චීරුහි වෛශ්‍යාගේ රාජ්‍යය වේ; ඇය එවිටම එම රජවරුන් සමඟ තම ගී ගයමින් වීයාභිචාරය කරමින් සිටින්නීය. සියලු අනාගතවක්තාවලු ලෝකයේ අවසානය පිළිබඳ කථා කරති, ඔව්හු එකිනෙකා සමඟ එකඟ වනේ; එබැවින් එසකියලේගේ වළෙන්දෝ එළිදරව්

පොතේ දහඅටවන පරිච්ඡේදයේ වළෙන්දෝම වනේ. එළිදරව් පොතේ දහඅටවන පරිච්ඡේදයේ තුන් වරක් ඔව්හු “අයියෝ, අයියෝ” යැයි විලාප කරති, මහත් ගීරාමයන් පෘථිවි ගෝලයේ මුල්ය ව්‍යුහයන් බිඳ හලෙනු ලබන කල. එම කොටසෙහි “අයියෝ” ලෙස පරිවර්තනය කර ඇති ගීරීක වචනය, එළිදරව් පොතේ අටවන පරිච්ඡේදයේ දහතුන්වන වාක්‍යයේ තුන් වරක් පරිවර්තනය කර ඇති එම වචනයම වන අතර, එහි එය වනෙස් ඉංග්‍රීසි වචනයකින් පරිවර්තනය කර ඇත.

Zvino ndakatarira, ndikanzwa mutumwa achibhururuka pakati pedenga, achitaura nenzwi guru achiti, Nhamo, nhamo, nhamo, kune vagari venyika nokuda kwokurira kwamamwe mabhosvo ehwamanda avatatu vatumwa vachiri kuzoiridza! Zvakazarurwa 8:13.

මහත් රජවරුන් සහ වළෙන්දෝ “අලාස්, අලාස්” යන වචනවලින්, අර්ථයෙන් “අපොයි, අපොයි” යනුවෙන්, ලෝකයේ ආර්ථිකය විනාශ වීම ගැන විලාප දනේ; එම “අපොයි” යන්න ඉස්ලාමයේ සංකල්පයකි. බිත්තිය මත ලියා ඇති ලිපිය පෙනී එන විට බලේෂාශ්‍රේ සහ ඔහුගේ මහත්තරුන් අල්ලා ගන්නා භීතිය, දවේයන්වහන්සේ බව්ලෝනියේ වසින් පානය කරන්නන්—එනම් ඉරිදා බලාත්මක කිරීම—මත තම විධායක විනිශ්චය සිදු කරවීමට භාවිත කරන තම ඒර්විඩන්සිය උපකරණය වූ ඉස්ලාමයෙන් යුතු අබණ්ඩ ඒරහාර මගින් පෘථිවි ගීරහයේ ආර්ථික ව්‍යුහය විනාශ කරනෙ විට උපදින භීතියයි. මමෙ සන්යය යසොයා විසි තුනෙහි “හාරය” වන “ටයර්” නමැති වේශ්ඨාව පිළිබඳ තේමාව වේ.

Mutoro pamusoro peTire. Chemai, imi zvikepe zveTarshishi; nokuti raparadzwa, zvokuti hamuchina imba, kana pokupinda napo; vakazviziviswa vachibva kunyika yeKitimu. Nyararai henyu, imi vagari vechitsuwa; iwe wakazadzwa navatengesi veSidoni, vanoyambuka gungwa. Uye pamusoro pemvura zhinji mbeu yeSihori, kukohwa kworwizi, ndiyo yaiva mari yaro; uye raiva musika wamarudzi. Nyara, iwe Sidoni; nokuti gungwa rataura, iro simba regungwa, richiti, Handina kurwadziwa pakusununguka, kana kubereka vana; handina kurera majaya, kana kukudza mhandara. Sezvazvakaita panhau dzeEgipita, saizvozvowo vacharwadziwa kwazvo panhau dzeTire. Yambukirai kuTarshishi; chemai, imi vagari vechitsuwa. Ndiro here guta renyu rinofara, iro rekare kubva pamazuva akare-kare? tsoka dzaro pachadzo dzicharitura kure kundogara sevatorwa. Ndiani akaronga zano iri pamusoro peTire, guta rinogadza korona, iro vatengesi varo vari machinda, iro vafambisi varo vezvokutengeserana vari vanokudzwa venyika? Jehovha wehondo ndiye akarironga, kuti asvibise kuzvikudza kwokubwinya kwose, nokuzvidza vose vanokudzwa venyika. Pfuura nomunyika yako sorwizi, iwe mwanasikana weTarshishi; hapachina simba. Akatambanudza ruoko rwake pamusoro pegungwa, akazunguza ushe; Jehovha akaraira pamusoro peguta revatengesi, kuti aparadze nhare dzaro. Akatiwo, Hauzofari zvakare, iwe mhandara yakamanikidzwa, mwanasikana weSidoni; simuka, yambukira kuKitimu; kunyange ikoko hauzowani zororo. Tarirai nyika yavaKaradhea; vanhu ava vakanga vasipo, kusvikira muAsiria avavakira ivo vaigara murenje; vakasimudza shongwe dzayo, vakavaka dzimba dzayo dzoumambo; akaiita matongo. Chemai, imi zvikepe zveTarshishi; nokuti simba renyu raparadzwa. Zvino zvichaitika nezuva iro, kuti Tire richakanganwikwa makore makumi manomwe, maererano namazuva amambo mumwe; shure kwamakore makumi manomwe Tire richaimba sorwiyo rwechifeve. Tora rudimbwa,

ufambe-fambe muguta, iwe chifeve chakanga chakanganwikwa; ridza zvinonzwika zvakana, imba nziyo zhinji, kuti urangarirwe. Zvino zvichaitika shure kwamakore makumi manomwe, kuti Jehovha achashanyira Tire, uye richadzokera kumubhadharo waro, richaita upombwe noushe hwose hwenyika pamusoro pechiso chenyika. Uye zvokutengeserana kwaro nomubhadharo waro zvichava utsvene kuna Jehovha; hazvingachengetwi kana kuunganidzwa; nokuti zvokutengeserana kwaro zvichava zveavo vanogara pamberi paJehovha, kuti vadye zvakakwana, uye kuti vave nezvokufuka zvinogara. Isaya 23:1–18.

ଯେ ସତ୍ତ୍ୱରୀ ବରଷ, ଯାହାକୁ “ଏକ ରାଜାଞ୍ଜକ ଦିନମାନ” ବୋଲି କୁହାଯାଇଛି, ସହେଥିରେ ବାବିଲୋନର ରାଜ୍ୟ ପୁରୁଷିଧିତ୍ୱ କରେ; କାରଣ ରାଜା ଅର୍ଥାତ୍ ରାଜ୍ୟ, ଏବଂ ସାହିତ୍ୟିକ ବାବିଲୋନ ସତ୍ତ୍ୱରୀ ବରଷ ପରାୟଣତ ରାଜ୍ୟ କରିଥିଲା। ସାହିତ୍ୟିକ ବାବିଲୋନର ସହେ ସତ୍ତ୍ୱରୀ ବରଷ “ଘଣ୍ଟା” ସମୟରେ ଶେଷ ହେଲା, ଯେତେବେଳେ ବଲ୍ଲେଶଜ୍ଜରଞ୍ଜକ ଭୋଜନଶାଳାର ଦିବାଳମାନଞ୍ଜକ ଉପରେ ଲେଖା ଦଖୋଦଲେ। ସହେ ରାତ୍ତ୍ୱରୀରେ ହିଁ ସେ ହତ୍ତ୍ୱୟା ହଲେ, ସହେ ଶକ୍ତି ଦ୍ୱାରା ଯାହା “ଦିବାଳ” ମାଧ୍ୟମରେ ଅଲକ୍ଷିତଭାବେ ପ୍ରବେଶ କରିଥିଲା; କାରଣ ସେ ବାବିଲୋନର ମଦ୍ୟ ପିଇ ଉଲ୍ଲମାସ-ସଭା କରୁଥିଲେ, ଯେତେବେଳେ ନଚ୍ଚୋଖଦନଜେରଞ୍ଜକ ବାଦ୍ୟବୃନ୍ଦ ସତ୍ତ୍ୱଗୀତ ବଜାଉଥିଲା, ଏବଂ ଟାୟରର ବଶେୟା ମଧୁର ସୁର ଗାଉଥିଲା, ଓ ପତିତ ଇସ୍ରାଏଲ୍ ନୃତ୍ୟ କରି ପ୍ରଶାମ କରୁଥିଲା।

Ipapo kutya kwakabata vose vaibatandzwa, nokuti Mwari akanga “arangana pamusoro peTire” uye akanga “afunga” “kusvibisa kuzvikudza kwekubwinya kwose, nokuzvidza vose vanokudzwa panyika.” Naizvozvo Mwari “akazunungusa ushe” nokudengeneyeka “kukuru” kwenyika kwe“awa” iyoyo, nokuti Mwari akanga “apa murayiro pamusoro poushe” hwavatengesi, “kuti aparadze nhare dzahwo.” Mu“awa” yokutya kwaBherishazari, madzimambo navatengesi vakatanga kutsvaka kunzwisisa zvinorehwa namashoko omoto akanga ari parusvingo. Rufu rwaBherishazari rwava pedyo kuitika, asi panguva iyoyo akanga achiri mupenyu. Naizvozvo akatsvaka kunzwisisa mashoko iwayo asinganzwisisiki uye akapa mibayiro kuvarume vakachenjera, kana vaigona kududzira zvakanyorwa, asi hazvina kugona kuitwa, nokuti varume vakachenjera veBhabhironi vanoshandisa nzira yokudzidza Bhaibheri yakanga iri yekunyepera chokwadi. Mashoko iwayo asinganzwisisiki akafanana nechiratidzo chebhuku rakaiswa chisimbiso.

Ipapo vakapinda vose vachenjeri vamambo; asi havana kukwanisa kuverenga zvinyorwa izvi, kana kuzivisa mambo dudziro yazvo. Ipapo mambo Bherishazari akatambudzika zvikuru, chiso chake chikashanduka maari, navakuru vake vakashamiswa. Zvino mambokadzi, nokuda kwamashoko amambo navakuru vake, akapinda muimba yomutambo; mambokadzi akataura akati, Imi mambo, rambai muchirarama nokusingaperi; ndangariro dzenyu ngadzirege kukutambudzai, kana chiso chenyu kushanduka. Mune murume muumambo hwenyu, maari mune mweya wavamwari vatsvene; uye pamazuva ababa venyu chiedza nokunzwisisa nouchenjeri, hwakafanana nouchenjeri hwavamwari, zvakawanikwa maari; iye uyo mambo Nebhukadhinezari baba venyu, mambo, ndinoti, baba venyu, akamugadza kuva mukuru wen’anga, wavavuki venyeredzi, vaKaradhea, navavuki. Nokuti mweya wakaisvonaka kwazvo, nezivo, nokunzwisisa, nokududzira hope, nokutsanangura zvirevo zvakaoma, nokusunungura kusava nechokwadi, zvakawanikwa muna Danieri uyu, akatumidzwa namambo kuti Bheriteshazari; zvino Danieri ngaadanwe, uye iye acharatidza dudziro. Ipapo Danieri akauyiswa pamberi pamambo. Mambo akataura akati kuna Danieri, Ndiwe here Danieri uyo, uri wavana vokutapwa vaJudha, vakaunzwa namambo baba vangu kubva

kuJudhea here? Ndakanzwawo nezvako, kuti mweya wavamwari uri mauri, uye kuti chiedza nokunzwisisa nouchenjeri hwakaisvonaka zvinowanikwa mauri. Uye zvino vachenjeri, navavuki venyeredzi, vauyiswa pamberi pangu, kuti vaverenge zvinyorwa izvi, nokundizivisa dudziro yazvo; asi havana kukwanisa kuratidza dudziro yenyaya iyi. Uye ndakanzwa nezvako, kuti unogona kududzira, nokusunungura kusava nechokwadi; zvino kana uchigona kuverenga zvinyorwa izvi, nokundizivisa dudziro yazvo, uchapfekedzwa nguvo tsvuku, ugoiswa ngetani yendarama pamutsipa wako, uye uchava mutongi wechitatu muumambo. Danieri 5:8–16.

Mambokadzi aiva mumuzinda haana kumbova mudzimai waBherishazari, asi aiva mambokadzi wasekuru vake, uye aiziva kuti ndiani aigona kuverenga zvakanga zvanyorwa parusvingo. Maiva nechechi (nokuti mukadzi, muchiprofita, ichechi), muumambo, yaiziva kuti ndiani aigona kunzwisisa zvakananzika zvaMwari.

“Kwakukhona esigodlweni owesifazane owayehlakaniphe kunabo bonke,—indlovukazi kayisemkhulu kaBelishasari. Kulesi simo esiphuthumayo yakhuluma enkosini ngolimi olwathumela umsebe wokukhanya ebumnyameni. ‘O nkosi, phila kuze kube phakade,’ yasho, ‘imicabango yakho mayingakukhathazi, nobuso bakho mabungaguquki. Kukhona umuntu embusweni wakho okukhona kuye umoya wonkulunkulu abangcwele; futhi ezinsukwini zikayihlo ukukhanya nokuqonda nokuhlakanipha, okufana nokuhlakanipha konkulunkulu, kwafunyanwa kuye; lowo inkosi uNebukadinesari, uyihlo, inkosi, ngithi, uyihlo, yammisa ukuba abe yinduna yabathakathi, nababhula ngezinkanyezi, namaKhaledi, nababhuli; ...manje makubizwe uDaniyeli, yena uzakuveza incazelo.’”

“‘Ipapo Danieri akapinzwa pamberi pamambo.’ Achiedza kuzvisimbisa uye kuratidza simba rake, Bherishazari akati, ‘Ndiwe here iwe Danieri, uri pakati pevana vokutapwa veJudha, vakabviswa muJudhiya namambo, baba vangu? Ndakanzwawo nezvako, kuti mweya yavamwari iri mauri, uye kuti chiedza nokunzwisisa nouchenjeri hwakaisvonaka zvinowanikwa mauri.... Zvino kana uchigona kuverenga zvakanorwa izvi, nokundizivisa dudziro yazvo, uchapfekedzwa nguvo tsvuku, uye uchaisirwa cheni yendarama pamutsipa wako, uye uchava mutongi wechitatu muumambo.’”

“Dhanieri haana kushamiswa na kuonekwa kwamambo, kana kuvhiringidzwa kana kutyisidzirwa namashoko ake. ‘Zvipa zvenyu ngazvive zvenyu pachenyu,’ akapindura, ‘uye mibayiro yenyu ipai mumwe; kunyange zvakadaro ndichaverengera mambo chinyorwa ichi, uye ndichamuzivisa dudziro yacho. Imi mambo, Mwari Wekumusoro-soro akapa Nebhukadhinezari baba venyu ushe, noukuru, nokubwinya, nokukudzwa.... Asi moyo wake wakati wazvikudza, nepfungwa dzake dzikaomeswa mukudada, akabviswa pachigaro chake choushe, vakamutorera kubwinya kwake.... Uye imi mwanakomana wake, Belshazari, hamuna kuninipisa moyo wenyu, kunyange maiziva izvi zvose, asi mazvikudza muchizvirwisa naMwari wokudenga; uye vakauyisa pamberi penyu midziyo yeimba Yake, uye imi, namachinda enyu, navakadzi venyu, nevarongo venyu, mukanwira mairi, uye makarumbidza vamwari vesirivha nendarama, nendarira, nesimbi, nehuni, nebwe, vasingaoni, kana kunzwa, kana kuziva; asi Mwari ane mweya wenyu muruoko rwake, uye ane nzira dzenyu dzose, hamuna kumukudza.’”

“Ichi ndicho chinyorwa chakanyorwa: Mene, Mene, Tekel, Upharsin. Uye dudziro yechinhu ichi ndiyo iyi: Mene: Mwari averenga umambo hwako uye ahugumisa. Tekel: Wayerwa pazviyero, ukawanikwa usina kukwana. Peres: Umambo hwako hwakamurwa hukapiwa vaMedhia navaPezhiya.”

“Dhanieri haana kutsauka pabasa rake. Akaisa chivi chamambo pamberi pake, achimuratidza zvidzidzo zvaaigna kunge akadzidza asi asina. Bherishazari haana kuteerera zviitiko zvaiva nezvazvaireva zvikuru kwaari. Haana kuverenga zvakarurama nhorooondo yasekuru vake. Mutoro wokuziva chokwadi wakanga waiswa pamusoro pake, asi chidzidzo chinoshanda chaaigona kunge akadzidza nokuita maererano nacho hachina kuiswa pamwoyo; uye nzira yake yokuita zvinhu yakabereka mugumo wakanga usingakundikani.”

“Iyi yaive mutambo wekupedzisira wokuzvikudza wakaitwa namambo weChaldea; nokuti Iye anotsungirira kwenguva refu nokutsauka kwomunhu akanga atopa mutongo usingachadzorerwi. Belshazari akanga azvidza zvikuru Uyo akanga amusimudzira kuva mambo, uye nguva yake yokuedzwa yakanga yabviswa kwaari. Mambo navakuru vake vachiri panguva yokumusoro yokupembera kwavo kwokupenga, vaPeresia vakatsausa Rwizi Yufratesi kubva mugero warwo, vakapinda muguta rakanga risina kurindwa. Belshazari namachinda ake vachiri kunwa kubva mumidziyo mitsvene yaJehovha, vachirumbidza vamwari vavo vesirivha nendarama, Koreshi navarwi vake vakanga vamire pasi pemasvingo emuzinda. ‘Usiku ihwohwo,’ ndizvo zvinorehwa nechinyorwa, ‘Belshazari mambo wavaChaldea akaurawa. Dhariusi muMedhia akatora umambo.’” Bible Echo, May 2, 1898.

Pakati pa dambudziko, mambokadzi (kereke), akaziva kuti kune tsime rinogona kuzivisa “Future for America”. Danieri anomirazve pachinzvimbo chake kuti azadzise chinangwa chake pakuguma kwemazuva. Uchapupu hwemureza hwakapiwa muchoto chomoto naShadhireki, Meshaki naAbhedhinigo zvino hwava kupiwawo naDanieri, paanowedzera pamutsara wechokwadi kuti mu“awa” yedambudziko remutemo weSvondo, avo vanomirira mureza vachauyiswa pamberi pevakuru vehurumende kuti vapupurire chokwadi.

“Vachakuuyisai kumatare amambo, ... hongu muchauyiswawo pamberi pavabati navamadzimambo nokuda kwangu, kuti zvive uchapupu kwavari nokuvaHedheni.’ Mateu 10:17, 18, R. V. Kutambudzwa kuchaparadzira chiedza. Varanda vaKristu vachauyiswa pamberi pevakuru venyika, avo, dai zvisiri izvi, vangadai vasina kumbonzwa evhangeri. Chokwadi chakamisikidzwa zvisizvo kuvanhu ava. Vakateerera mhaka dzenhema pamusoro porutendo rwavadzidzi vaKristu. Kazhinji nzira yavo chete yokuziva chimiro charwo chaicho ichava uchapupu hweavo vanounzwa kuzotongwa nokuda kworutendo rwavo. Pavanenge vachibvunzwa, vanofanira kupindura, uye vatongi vavo vanofanira kuteerera uchapupu hunopiwa. Nyasha dzaMwari dzichapiwa kuvaranda vake kuti vasangane nechimbichimbi ichocho. ‘Muchazvipiwa,’ anodaro Jesu, ‘munguva iyoyo chaiyo zvamuchataura. Nokuti hamusiyi imi munotaura, asi Mweya waBaba venyu unotaura mamuri.’ Sezvo Mweya waMwari uchivhenekera pfungwa dzavaranda vake, chokwadi chichaiswa pamberi musimba raro roumwari nomukosha waro unokosha. Avo vanoramba chokwadi vachasimuka kuti vapomere nokumanikidza vadzidzi. Asi pakati pokurasikirwa nokutambudzika, kunyange kusvikira kurufu, vana vaIshe vanofanira kuratidza unyoro hwoMuenzaniso wavo woumwari.

Saizvozvo kuchaonekwa musiyano uripo pakati pavamiriri vaSatani navamiriri vaKristu. Muponesi achakudzwa pamberi pavatongi navanhu.” The Desire of Ages, 354.

Seyengoora abantu abasatu ab’ekitiibwa, Danyeri teyafaayo ku birabo byonna, era teyeetaaga kwejjukanya kye yali agenda okwogera. Mu bwangu era mu lwatu yalaga amakulu g’“ebiseera musanvu,” ebyali biragiddwa ku kisenge.

ਐਵੋ ਵਾਸਿਨਾ ਕੁਟੇਂਦੇਕਾ ਮੁਬਾਸਾ ਰਾਮੁਵਾਰੀ ਵਾਨੋਸ਼ਾਇਵਾ ਨਹੈਓ; ਤਵਿਨੋਵਾਕੁਰੁਤਵਿਰਾ ਹਾਤਵਿਨਾ ਚਿਮਿਰੋ ਚਿਨੋਵਾਇਤਾ ਕੁਤੀ ਵਾਸਾਰੁਤਵੇ ਚਾਕਾਰੁਰਾਮਾ ਪਾਸੀ ਪੇਮਾਮਿਰੀਰੋ ਏਤਵਿਨੁ ਓਸੇ. ਵਾਰੰਦਾ ਵਾਮੁਵਾਰੀ ਵਾਨੋਫਾਨਿਰਾ ਕੁਨਤਵਾ ਨੁਗੁਵਾ ਡੋਸੇ ਕੁਤੀ ਵਾਰੀ ਪਾਸੀ ਪੇਤਿਸੋ ਰੋਮੁਸ਼ਾਨੁਦਿਰਵੀ ਵਾਵੋ. ਯੂਓ ਅਕਾਤਾਰੀਰਾ ਮਾਬਿਕੋ ਅਨੋਮੁਹੁਰਾ ਅਬਹਿਰਿਸ਼ਾਤਾਰੀ ਅਰੀਪੋ ਮੁਮਾਸਾਨਾਨੋ ਏਦੂ ਓਸੇ, ਮੁਇਮਬਾ ਯੋਕੁਚੇਨੇਗੇਟੇਰਾ ਮਾਬਹੁਕੁ ਯੋਮੁਟੇਨੇਸੇ, ਨੋਮੁਮੁਸਾਨਾਨੋ ਵਾਕੇ ਵੇਗਾ ਵੇਬਾਸਾ; ਯੂਏ ਰੂਕੋ ਰੁਸਿਨਾ ਰੋਪਾ ਰੁਵੁਰੀ ਕੁਨੁਯੋਰਾ ਕੁਸਾਰੇਮੇਕੇਡਾ ਕੁਵੇਨੁ ਚੋਕੁਵਾਦੀ ਚਾਕਾਫਾਨਾਨਾ ਨੇਰੁਵਾਕੁਨੁਯੋਰਾ ਕੁਤੋਨੁਗੁਵਾ ਕੁਨੁਯੋਇਸਾ ਕੁਵਾਮਾਮੁਬੋ ਐਤੁਕਾ ਮੁਵਾਰੀ. ਕੁਤੋਨੁਗੁਵਾ ਕੁਵਾਬਹਿਰਿਸ਼ਾਤਾਰੀ ਕੁਵਾਕੁਨੁਯੋਰੁਵਾ ਨਾਮਾਸ਼ੋਕੋ ਓਮੋਟੋ, ‘ਵਾਯੇਰੁਵਾ ਪਾਚੀਯੇਰੋ, ਊਕਾਵਾਨਿਕੁਵਾ ਊਸਿਨਾ ਕੁਕੁਵਾਨਾ’; ਯੂਏ ਕਾਨਾ ਮੁਕਾਕੁਨੁਦਿਕਾਨਾ ਕੁਤਾਡਤਿਸਾ ਤਵਿਸੁਨੁਗੋ ਤਵੇਨੁਯੂ ਤਵਾਮਾਕਾਪੀਵਾ ਨਾਮੁਵਾਰੀ, ਕੁਤੋਨੁਗੁਵਾ ਕੁਵੇਨੁਯੂ ਕੁਚਾਵਾ ਕੁਮੁਵੇ ਚੇਟੇਕੋ.” Messages to Young People, 229.