

Mlandu Wobisika wa Vesi la Makumi Anayi — Nambala Khumi ndi Sanu ndi Chimodzi

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Mantiki ya Jones

Ujanja wa Jones kwamba malaika wa kwanza wa Ufunuo kumi na nne hawezi kutenganishwa na wale malaika wawili wanaofuata ni thabiti kabisa. Utambuzi wake wa uhusiano wa kimuundo wa wale malaika watatu na malaika wa tarumbeta hauna pengo lolote. Msisitizo wake bila shaka ulikuwa juu ya wale malaika watatu wa Ufunuo kumi na nne, lakini mantiki ya kuwachukulia kuwa “hawatenganishiki” ina uhalali uleule kwa malaika wote waliowatangulia.

Kwa kuwa alikuwa akielekeza fikira zake kwa malaika watatu wa Ufunuo kumi na nne, hakuendeleza mantiki yake mwenyewe hadi hitimisho lake la mwisho. Hatimaye, mantiki aliyoitumia kuunganisha tarumbeta za ole ya tano, ya sita, na ya saba na malaika watatu wa Ufunuo kumi na nne, ilihusisha pia kupeleka mfuatano wa tarumbeta kurudi nyuma hadi kwa wa kwanza wa malaika saba wenye tarumbeta.

Ndzi vona tintsumi ta nkombo leti a ti yimile emahlweni ka Xikwembu; kutani ti nyikiwa tinanga ta nkombo. ... Kutani tintsumi ta nkombo leti a ti ri ni tinanga ta nkombo ti tilunghiselela ku chaya. Nhlavutelo 8:2, 6

Mfululizo wa malaika huanza na malaika “saba” wa baragumu, na mlolongo wa malaika katika Ufunuo huanza na baragumu ya kwanza hadi kufikia onyo la malaika wa tatu kuhusu chapa ya mnyama. Jones yuko sahihi kutambua tofauti kati ya baragumu nne za kwanza na baragumu tatu za mwisho za ole, kwa maana muundo huo wa kinabii wa “nne na tatu” pia unaonekana katika makanisa na mihuri. Kuimarishwa juu ya mashahidi watatu katika kitabu cha Ufunuo kunawaruhusu wale wanaochagua kuona kwamba hiyo saba, kama ishara, pia ina nne kama ishara na tatu kama ishara.

Ukuxhumana Kwaphezulu

Zvataange tichizivisa munguva ichangopfuura ndezvekuti ngirozi yokutanga neyechipiri yaZvakazarurwa gumi namana dzinopiwa simba nechuporofita chenguva cheIslami chezvinhamo zvokutanga nezvechipiri, uye kuti kupiwa simba kwengirozi yechitatu kunoitika nokuzadzika kwechinhamo chechitatu pa9/11. Zvinoratidzwa nekushandiswa kwakaitwa naJones, (kunyange zvazvo asina kutaura pfungwa yangu) ndezvekuti ngirozi imwe neimwe kubvira kungirozi yehwamanda yokutanga yaZvakazarurwa sere kusvikira kuhwamanda yechinhamo chechitatu yaZvakazarurwa gumi neimwe yakabatana zvisingaparadzanisiki nengirozi nhatu dzaZvakazarurwa gumi namana. Izvozvov zviratidzvo zviriri mukati memutsara mumwe chete wechiporofita. Zvinofanira kuzivikanwa saizvozvo kuti tinzwisise mabasa akasiyana-siyana

anomirirwa neimwe neimwe yengirozi idzodzo. Saka, sezvinongoita kuti machechi manomwe, zvisimbiso nehvamanda zvinomiririra zvinomwe, uyezve nechiratidzo chezvina nezvezvitanu mukati mechiratidzo chikuru chezvinomwe (machechi, zvisimbiso nehvamanda); mutsara wengirozi kubvira pane yokutanga yengirozi nomwe dzehvamanda kusvikira kungirozi yechitanu unofanira kutariswa sewose. Izvi zvinoratidza mutsara wengirozi gumi neimwe.

Ἀγγέλλοι τρισὶ τῆς Ἀποκαλύψεως κεφαλαίου δεκατεσσάρουσιν ἀντιπροσωπεύουσι τὸ προειδοποιητικὸν ἄγγελμα τῶν Μιλλεριτῶν, οἵτινες ἀνήγγειλαν τὴν ἔναρξιν τῆς κρίσεως, καὶ μετὰ ταῦτα τὸ προειδοποιητικὸν ἄγγελμα τῶν ἑκατὸν τεσσαράκοντα τεσσάρων χιλιάδων, ὃ ἀναγγέλλει τὴν λήξιν τῆς κρίσεως.

Mbiu saba zinawakilisha mamlaka ambazo Mungu alitumia kwa uongozi wa majaliwa ili kuleta hukumu juu ya mataifa yaliyolazimisha ibada ya jua.

Mabhosi amane okutanga anoratidza kuparara kunoenderera mberi kweRoma yoKumadokero kusvika pagore ra476.

Aesia aha neaha asonum ne asia ma esi aman mu no da ho wo afe 1449 de kosi 1453.

Mapenga matatu ya mwisho yanawakilisha Uislamu wa ole tatu.

Mutumwa ari muna Zvakazarurwa gumi ndiKristu, anoburuka kuzopa simba kufamba uku pakutanga, uye anoburukazve muna Zvakazarurwa gumi nesere, kuzopa simba kufamba uku pakuguma.

Tarumbeta yechinomwe yakatanga kurira pana 22 Gumiguru 1844 pakuvhurwa kwekutonga, uko kuri Zuva reKuyanansira rechimiro chechokwadi. Tarumbeta reJubheri raifanira kuridzwa paZuva reKuyanansira. Naizvozvo, panguva yekutonga panoridzwa matarumbeta maviri; tarumbeta reJubheri netarumbeta yechinomwe.

Nawe utaisababisha tarumbeta ya yubilei ipigwe siku ya kumi ya mwezi wa saba; katika siku ya upatanisho mtapiga tarumbeta katika nchi yenu yote. Nanyi mtaitakasa mwaka wa hamsini, na kutangaza uhuru katika nchi yote kwa wakaaji wake wote; huo utakuwa yubilei kwenu; nanyi mtamrudisha kila mtu kwenye milki yake, na kila mtu mtamrudisha kwa jamaa yake. Mwaka huo wa hamsini utakuwa yubilei kwenu; msipande, wala msivune yale yajimeayo yenyewe ndani yake, wala msikusanye zabibu zake kutoka kwa mzabibu wako usiopogolewa. Mambo ya Walawi 25:9–11.

Chakumucherechedza chinoratidza kupararira kwaIsraeri kwemazuva “manomwe” kunowanikwa muchitsauko chinotevera chaipo muRevhitiko, kunoiswa pachena mundima dzinotungamirira kurayirwa kwekuridza hwamanda yejubheri paZuva reKuyanansira.

Taura kuvana vaIsraeri, uti kwavari, Kana mapinda munyika yandinokupai, nyika inofanira kuchengeta sabata kuna Jehovha. Makore matanhatu unofanira kudyara munda wako, uye makore matanhatu unofanira kuchekerera munda wako wemizambiringa, nokuunganidza zvizibereko zvawo; asi mugore rechinomwe richava sabata rokuzorora kunyika, sabata kuna Jehovha; haungadyari munda wako, kana kuchekerera munda wako wemizambiringa. Izvo

zvinomera zvoga pakukohwa kwako haungazvikohwi, kana kuunganidza mazambiringa omuzambiringa wako usina kuchekererwa; nokuti igore rokuzorora kunyika. Uye sabata yenyika ichava zvokudya kwamuri; kwauri, nokumuranda wako, nokumurandakadzi wako, nokumushandi wako wakapihwa mubayiro, nokumutorwa wako anogara newe, uye nokuzvipfuwo zvako, nokune mhuka dziri munyika yako, zvizereko zvayo zvose zvichava zvokudya. Uye uchazviverengera sabata nomwe dzamakore, kanomwe kanomwe makore manomwe; uye nguva yesabata nomwe dzamakore ichava kwauri makore makumi mana namapfumbamwe. Revhitiko 25:2–8.

Miller paakaziva kutongwa kwaIsraeri nokuda kwokutyora sabata rokuzorora kwenyika muchitsauko chemakumi maviri nenhanhatu, akashandisa musimboto wokuti zuva rinomirira gore, akaziva kuti gore rine mazuva mazana matatu namakumi matanhatu, uye kuti kanomwe kamazana matatu namakumi matanhatu kwaiva makore zviuru zviviri namazana mashanu namakumi maviri echirango nokuda kwokutyora sungano. Icho chaiva chokwadi chokutanga chechiporofita chaakawana. Ndicho hwaro hwezvokwadi zvakava hwaro hwakaiswa naKristu kubudikidza nebasara Miller. Hwamanda yeJubheri chiziviso chokununurwa norusununguko.

Tarumbeta rechinomwe iIslamu ye nhamo yechitatu.

Asi mumazuva enzwi romutumwa wechinomwe, kana achinge atanga kuridza hwamanda, chakavanzika chaMwari chichapedziswa, sezvaakazivisa kuvaranda vake vaporofita. Zvakazarurwa 10:7.

Baragumu la saba la Uislamu ni ukweli wa kinabii wa nje, na baragumu la Yubile ni ukweli wa kinabii wa ndani wa kuhesabiwa haki kwa imani—ukombozi kutoka katika dhambi, ambaokulingana na Dada White ni malaika wa tatu katika ukweli wake halisi. Katika kipindi ambacho baragumu la saba linapolia, siri ya Kristo ndani yenu, tumaini la utukufu, itakamilishwa Kristo anapounganisha Ungu Wake na ubinadamu wa wale mia moja arobaini na nne elfu. Wale watakaopokea muhuri wa Mungu wakati huo watatangaza ujumbe wa baragumu wa onyo unaowakilishwa kama ole wa tatu na pia onyo la malaika wa tatu. Ole wa tatu hulitia nguvu ujumbe wa malaika wa tatu wakati yule malaika ambaye si mwingine ila Yesu Kristo hushuka akiwa na ujumbe mkononi Mwake.

අපි පළමු සහ දවෙන අයෝගීයතාවයන්ගේ කාලීය භවිතවක් පළමු දූතයාගේ පණිවුඩයට බලය දුන් බවත්, තවෙන අයෝගීයතාවයේ භවිතවක් තවෙන දූතයාගේ පණිවුඩයට බලය දෙන බවත් හඳුනාගන්නා විට, අපි තුරුමුපු “ඉරිදා බලාත්මක කිරීම සඳහා ජීර්නිවාරයක් වශයෙන් රෝමය මත ගෙන එන ලද විනිශ්චයන්” ලෙස හඳුනාගනිමු. එම දේවජීර්නාශීලී විනිශ්චයන්, විශේෂයෙන් අවසාන අයෝගීය තුරුමුපු තුන, එළිදරව් පොතේ දාහතර වන පරිච්ඡේදයේ දූතයන් තිදෙනාගේ අනතුරු ඇඟවීමේ පණිවුඩය සමඟ සමාන්තරව ගැලපෙයි. මිලරෙයිට් ඉතිහාසය තුළ අයෝගීයතාවයන් දෙකක් සහ දූතයන් දෙදෙනෙක්, සහ එක් ලක්ෂ හතළිස් හතර දහසගේ ඉතිහාසය තුළ තවෙන අයෝගීයතාවය සහ තවෙන දූතයා. පළමු සහ දවෙන දූතයන්ගේ ආරම්භක ඉතිහාසය තුළ, විනිශ්චය විවෘත වීමේ පණිවුඩය පළමු සහ දවෙන අයෝගීයතාවයන්ගේ ඉස්ලාමීය ඉටු වීමක් මගින් බලවත් කරනු ලැබීය. තවෙන දූතයාගේ අවසාන ඉතිහාසය තුළ, විනිශ්චය

අවසන් වීම ජීර්කාශ කරන පණිවුඩය තවෙත අයෝගීයතාවයේ ඉස්ලාමීය ඉටු වීමක් මගින් බලවත් කරනු ලැබීය.

Kupa uwezo mwanzoni na mwishoni kuliwakilishwa na malaika wa Ufunuo kumi na kumi na nane, “ambaye hakuwa mwingine isipokuwa Yesu Kristo mwenyewe.” Ujumbe wa nje wa Uislamu na ujumbe wa ndani wa hukumu ni tarumbeta ya nje ya ole ya tatu, na ujumbe wa ndani wa hukumu ni tarumbeta ya malaika wa tatu. Tarumbeta ya nje ya Uislamu ni unabii wa miaka elfu mbili mia tano na ishirini, na tarumbeta ya ndani ya malaika wa tatu ni miaka elfu mbili mia tatu. Zote mbili zilifika na zikalia mwanzoni mwa hukumu ya wafu, na zote mbili zilifika tena mwanzoni mwa hukumu ya walio hai.

Mutumwa weChizaruro chitsauko chegumi akaburuka musu wa 11 Nyamavhuvhu 1840 mukuzadziwa kwechiporofita cheIslam, uye pakuita kudaro, mutumwa uyu akava mufananidzo wokuburuka kwomutumwa weChizaruro chitsauko chegumi nesere pamwe chete nokuzadziwa kwechiporofita cheIslam. Kutonga kwaMwari pamusoro pokupanduka kwemutemo weSvondo muna 321, uyezve zvakare muna 538, kunomiririrwa nehvamanda nhanhatu dzokutanga, uye kutonga Kwake pamusoro pokupanduka kuri kuuya nokukurumidza kwemutemo weSvondo kunomiririrwa nehvamanda yechinomwe, inova nhamo yechitatu uye zvakare mutumwa wechitatu. Shoko renyevero rokutanga kwekutonga musu wa 22 Gumiguru 1844 uye shoko renyevero rokutanga kwavapenyu pa 9/11 zvole zvakapiwa simba nemutumwa wechinomwe mukutevedzana kwakaiswa na Jones. Ngirozi nhanhatu dzehvamanda muzvitsauko zvisere nezvipfumbamwe, zvino muchitsauko chegumi mutumwa anoburuka asiri muduku pane munhu chaiye Jesu Kristu. Ndiye wechinomwe mukutevedzana kwavatumwa, anoteverwa muchitsauko chegumi neimwe nhamo yechitatu, inova hvamanda yechinomwe yakatanga kurira muna 1844, asi iri yechisere mururamiro rwavatumwa runotungamirira kune vechipfumbamwe, vegumi, nevechigumi neumwe vatumwa vari muna Zvakazarurwa chitsauko chegumi nechina.

Mharidzo yengirozi yechitatu haigoni kupatsanurwa kubva kumharidzo dzengirozi yokutanga neyechipiri, asiwo haigoni kuparadzaniswa nenyanga nomwe dzokurira dzokutongwa kwaMwari pamusoro pokutsauka pakutenda. Nyanga dzokurira ina dzokutanga dzokutongwa dziri muchitsauko chechisere chaZvakazarurwa dzinoratidza kuparara kwakatevedzana kweRoma yokuMadokero pashure pomutemo wokutanga weSvondo waConstantine muna 321, uye zvakatanga pakupatsanura kwake humambo kuva kumabvazuva nokumadokero muna 330.

“Munhu medu, mumisangano yawo yezvemitemo, kana ikamisa mitemo yokusunga hana dzevanhu maererano nerusununguko rwavo rwezvechitendero, ichimanikidza kuchengetwa kweSvondo, uye ichishandisa simba rinodzvinyirira pamusoro paavo vanochengeta Sabata rezuva rechinomwe, murayiro waMwari uchava, muzvole zvinorehwa nazvo, waitwa usina simba munyika medu; uye kutsauka kworudzi pachokwadi kuchateverwa nokuparara kworudzi.” Review and Herald, December 18, 1888.

The principle of national apostasy bringing national ruin was brought upon Constantine’s nation beginning with the first four trumpets that brought Western Rome to a conclusion by 476. Mfundiso wokuti kupanduka kwenyika kuleta ukutshabalala kwesizwe, wafikela kwisizwe

sikaConstantine kuqalwa ngamaxilongo amane okuqala awazisa iRoma yaseNtshona esiphelweni ngonyaka ka-476. Eastern Rome came to its conclusion in 1453, though it had prophetically lost its national sovereignty on July 27, 1449. IRoma yaseMpuma yafikelela esiphelweni sayo ngonyaka ka-1453, nangona ngokwesiprofeto yayisele ilahlekelwe bubukhosi bayo besizwe ngomhla wama-27 kuJulayi 1449. Unlike Babylon, who was overthrown in one night, Rome, both western and eastern was brought to their endings progressively. Ngokungafaniyo neBhabheli, eyabhukuqwayo ngobusuku obunye, iRoma, zombini eyaseNtshona neyaseMpuma, yaziswa kwiziphelo zayo ngokuthe ngcembe. The demise of Western Rome under the first four trumpets by 476, represents the demise of the United States under four trumpets, which at one level represents the four generations of the United States that began in 1798 and ends at the Sunday law. Ukutshona kweRoma yaseNtshona phantsi kwamaxilongo amane okuqala ngowe-476, kufanekisela ukutshona kweUnited States phantsi kwamaxilongo amane, nto leyo ethi kwelinye inqanaba imele izizukulwana ezine zeUnited States ezaqala ngowe-1798 zize ziphele ngomthetho weCawa. Those four generations parallel the four generations of Adventism, which parallel the first four churches of Revelation two, and the four escalating abominations of Ezekiel chapter eight and the four waves of grasshoppers in the book of Joel. Ezo zizukulwana zone zihambelana nezizukulwana zone zobu-Adventist, ezikwahambelana namabandla amane okuqala eSityhilelo sesibini, kwanamasikizi amane andayo kaHezekile isahluko sesibhozo, kunye namaza amane eenkumbi encwadini kaYoweli.

Ngokuba itsho iNkosi uYehova ukuthi: Kothini na ngakumbi xa ndisithumela eYerusalem izigwebo zam ezine ezibuhlungu—ikrele, nendlala, nesilwanyana esonakalisayo, nesibetho—ukuze ndinqumle kuso umntu nesilwanyana? Hezekile 14:21.

इङ्ग्रेजी मूल पाठलाई प्रकाशनयोग्य, स्वाभाविक, र औपचारिक “sn” मा अनुवाद गर्न, “sn” कुन भाषा/लिपिलाई जनाइएको हो भन्ने कुरा स्पष्ट चाहन्छ। कृपया “sn” भन्नाले कुन भाषा जनाउनु भएको हो भनेर बताइदिनुहोस्।

“Amerika, iyo nyika yorudzidziso rwakasununguka, painobatana neUpapa mukumanikidza hana uye mukumanikidza vanhu kukudza sabata renhema, vanhu venyika imwe neimwe pasi rose vachatungamirirwa kutevera muenzaniso wayo.” Testimonies, vhoriyamu 6, 18.

Maturumbeta mana mine okutanga anomiririra zvizvarwa zvina zvenhoroondo yeAmerica, uye apo United States inowira, nyika ine mbiri yendima makumi mana neimwe yaDanieri gumi neimwe inenge ichangobva kuwa, uye chipingamupinyi chinotevera iljipiti, chiratidzo chenyika dzose dzakasara dzenyika. United Nations, vari madzimambo gumi, vanobva vabvumirana kupa umambo hwavo hwechinomwe kuhupapa, nokuti “kwenguva duku—awa rimwe,” muna Zvakazarurwa gumi nechinomwe. Izvi zvinoitika pamabiko ekuzvarwa kwaHerodhi, paanovimbisa hafu youmambo hwake. Pamabiko ekuzvarwa kwaHerodhi, muawa iroro kunyora kuri parusvingo kunoonekwa pachinamatidzwa cherusvingo, uye Bherishazari anourawa. Awa iroro rinosvika pamutemo weSvondo uye rinopfuurira kusvikira pakupera kwenguva yokupihwa mukana wokutendeuka kuvanhu. Umambo hwechinomwe hunokundwa sezvakaratidzwa nokuparadzwa kworusvingo rweConstantinople rwakawira pasi muna 1453. Kubva pamutemo weSvondo muUnited States, sezvakaratidzwa na1449, kusvikira pakudonha kweConstantinople muna 1453,

pane makore mana okufananidzira. Hupapa hwakagamuchira vanga raro rinouraya muna 1798.

Katika Danieli kumi na moja mstari wa arobaini, upapa ulianguka mwaka 1798, wakati wa mwisho. Kisha mfalme wa kusini akaanguka mwaka 1989, wakati wa mwisho. Marekani inaanguka katika mstari wa arobaini na moja, na Misri inaanguka katika mstari wa arobaini na mbili, na upapa unafikia anguko lake la pili na la mwisho katika mstari wa arobaini na tano.

“Kubva mukusimuka nokudonha kwendudzi, sezvazvakatsanangurwa pachena mumabhuku aDanieri neZvakazarurwa, tinofanira kudzidza kuti kubwinya kwekunze chete nokwenyika hakuna maturo sei. Bhabhironi, nesimba raro rose nokubwinya kwaro, kwakadai sokusati kwamboonekwa nenyika yedu kubvira ipapo,—simba nokubwinya kwakaita kuti kuvanhu vomunguva iyoyo zviite sezvakatsiga uye zvinogara,—kwakaparara chose sei! Sa ‘ruva rweuswa,’ rwakafa. Jakobho 1:10. Ndizvo zvakapararawo umambo hweMedhia nePezhiya, noumambo hweGiriki neRoma. Uye ndizvo zvinoparara zvose zvisina Mwari senheyo yazvo. Chinoramba chiripo chete ndicho chakabatanidzwa nechinangwa Chake, uye chinoratidza chimiro Chake. Misimboti Yake ndiyo yoga zvinhu zvakasimba zvinonyatsozivikanwa nenyika yedu.” Vaprofita naMadzimambo, 548.

Kuanguka kwa Marekani (nabii wa uongo) katika aya ya arobaini na moja kulionyeshwa kwa mfano na 1449, na kuanguka kwa Misri (joka) katika aya ya arobaini na mbili kulionyeshwa kwa mfano na 1453; na upapa (mnyama) hufikia mwisho wake pasipo kuwapo wa kumsaidia, kama ilivyoonyeshwa kwa mfano na 1798. Nabii wa uongo na joka huangushwa na mamlaka za tarumbeta, na mnyama huangushwa na mamlaka ya joka.

លេខបួនជានិមិត្តសញ្ញានៃការរលាយខុសឆ្ងាយរបស់អាណាចក្រមួយ។
អាណាចក្ររបស់អាឡិចសង់ឌីបានបែកខ្ចីកែចេញជាអាណាចក្របួន
ហើយអហេស៊ីបបានដួលរលំនៅក្នុងសម័យកុរុបុរាណក្នុងជំនាន់ទីបួន ហើយអ៊ីស្រាអែលកំពុង
ក្រាបបង្គំដល់ព្រះអាទិត្យនៅក្នុងអំពើគួរសុំអប់ខ្ពស់ពីមន្ត្រីទីបួននៃអេសេគោល ៨។
ជំនាន់ទាំងបួននៃប្រូតេស្តង់តិចសាសនា
និងគណបក្សសាធារណរដ្ឋបន្តនៅក្នុងសតវត្សរ៍ដទៃនៃឌី បានចាប់ផ្តើមនៅឆ្នាំ 1798
ហើយបញ្ចប់នៅពេលចុះហប់ចុងអាទិត្យដដែលនឹងមកដល់ក្នុងពេលឆាប់ៗនេះ
សម្រាប់ស្ថានភាពទាំងពីរ។
ការិនិច្ឆ័យដ៏ធ្ងន់ធ្ងរទាំងបួនរបស់អេសេគោលមកលើក្រុងយេរូសាឡឹម
បង្កហេតុការណ៍នៃការិនិច្ឆ័យទាំងបួនមកលើសហរដ្ឋអាមេរិក
ហើយការិនិច្ឆ័យទាំងបួននោះមកលើអាណាចក្រទីបុរាណមួយនៃនាយព្រះគម្ពីរ
ជាគំរូនៃរយៈពេលបួនឆ្នាំចាប់ពី 1449 ដល់ 1453
នៅពេលអាណាចក្រទីបុរាណនៃនាយព្រះគម្ពីរ
យល់ព្រមប្រគល់កន្លះនៃអាណាចក្ររបស់ពួកគេដល់សាសនាហាហ្វាស៊ី
ក្នុងទំនាក់ទំនងរវាងសាសនាចក្រ និងរដ្ឋ ដល់សុភវិពស្តេចយានទ្រីស្តុប្រក្រតី

Lemesa dzinne ṭahe dza 1449 u swika kha 1453 dzi imela u fela ha muvhuso wa vhusumbe nga mulayo wa Swondaha, nahone dzi dovha dza imela tshifhinga tsha u fela ha muvhuso wa vhuṭahe u bva kha mulayo wa Swondaha u swika kha u valwa ha tshifhinga tsha lufuno. U kunda Egipita, ane a vha shango nahone a dovha a vha dragoni ine yaṅetshedzwa vhupapa, ndi fractal mathomoni a tshifhinga tsho fanyisedzwaho nga minwaha miné ya 1449 u swika kha 1453. Hezwi zwi sumbedza

u wa ha Constantinople nga mulayo wa Swondaha, nahone zwa dovha hafhu musu Mikaele a tshi ima. Musu Mikaele a tshi ima, vharuñwa vhaña vha bviselwa tshoñhe u ya nga muhwalo.

“Ndzi vonile leswaku tintsumi ta mune a ti ta khoma mimoya ya mune ku fikela loko ntirho wa Yesu wu hetiwile exikwembukelweni, kutani ku ta ta makhombo ya nkombo yo hetelela.”
Early Writings, 36.

Izigaba bine vy’ubwami bwa Alegizandere, inzamba zine ku Roma y’Iburengero, imiyaga ine irekuriwe kuri Roma y’I Burasirazuba, imanza enye zikomeye kuri Yerusalemu, imiyaga ine irekuriwe igihe ubupapa buzoshika ku mperuka yabwo ata n’umwe wo kubutabara. Ayo mashusho y’ubuhanuzi amaze gushirwa ahabona, tuzokwihweza ishyano rya kabiri mu rwego rwo kurishira mu ngiro ku bijanye n’itegeko ryo ku wa mungu ryegereje kuza.

Baraza la Florence

Muna 1439, paKanzuru yeFlorence (inonziwo Mubatanidzwa weFlorence), vamiriri veChechi yeEastern Orthodox (vachitungamirirwa naMambo weByzantium John VIII Palaiologos pamwe naPatriarch weConstantinople) vakasaina chirevo chepamutemo chemubatanidzwa neChechi yeRoman Catholic. Vakabvuma kuziva Pope weRoma semusoro (simba guru-soro) weChechi yose.

Nokuba indoda iyinhloko yomfazi, njengoba noKristu eyinhloko yebandla; futhi yena ungumsindisi womzimba. Efesu 5:23.

ඉන්දීයා සභා විශ්වාස ඒරකාශය

Mambo na Patriaki walikubali “kifungu cha Filioque” katika Imani ya Nikea, ambacho kilikuwa nyongeza kwa Imani ya Nikea, kikidai kwamba Roho Mtakatifu hutoka kwa Baba na kwa Mwana. Imani ya Nikea ni mojawapo ya maungamo yaliyo muhimu zaidi na yanayotumiwa kwa upana zaidi katika historia ya imani ya Kikatoliki. Imani ya Nikea ni muhtasari rasmi wa mafundisho ya msingi ya Kikatoliki. Hapo mwanzo iliandikwa ili kutetea ukweli kuhusu Yesu Kristo ni nani. Mwaka 325, kulitokea mabishano makubwa kwa sababu kuhani mmoja aitwaye Arius alifundisha kwamba Yesu aliumbwa na Mungu Baba na hakuwa Mungu kikamilifu.

Mambo Konstantino aliiitisha Mtaguso wa Kwanza wa Nisea ili kutatua suala hilo. Mtaguso huo ulithibitisha kwa nguvu kwamba Yesu ni Mungu kabisa, “wa asili moja” na Baba. Baadaye Kanuni ya Imani hiyo ilipanuliwa katika Mtaguso wa Konstantinopoli mwaka 381. Inapaswa kuangaliwa katika hatua hii kwamba; Kanuni ya Imani ya Nisea ilianzishwa katika historia ya Konstantino wa kwanza, nayo ingekuwa suala kwa Konstantino wa mwisho, aliyekuwa Konstantino wa kumi na mmoja, ambaye alikuwa Mfalme wa mwisho wa Dola ya Bizanti ya Mashariki. Konstantino Mkuu, aliyekuwa wa kwanza, amewekwa mbele mara kwa mara kama somo katika unabii wa Biblia. Yeye ndiye mtawala katika mwanzo wa dola ya mashariki, na kwa hiyo anamwakilisha kwa mfano mtawala katika mwisho wa dola ya mashariki. Ukweli kwamba Kanuni ya Imani ya Nisea ni sehemu ya historia zote mbili, za mwanzo na za mwisho, lazima uangaliwe na mwanafunzi wa unabii, ikiwa anaelewa kanuni ya alfa na omega.

Muna 381, Chitendero cheNicene chakagadziridzwa nekuiswa kwedzidziso yePurigatori, dzidziso yeYukaristiya, pamwe nokugamuchirwa kwekushandiswa kwechingwa chisina mbiriso paYukaristiya, tsika yaiva yechiLatini. Chitendero cha381 chakagamuchirawo kunzwisisa kweKaturike pamusoro pechivi chekutanga noupenyu huri shure kworufu. Chakaguma nemutsara unokosha uyu: “Tinotsanangurawo kuti chigaro chitsvene chevaapostora naPontifi weRoma vane ukuru pamusoro penyika yose uye ndiye mumiriri wechokwadi waKristu.”

PaKanzuru yeFlorence kwakazonyorwa imwe shanduro yakagadziridzwa musu wa 6 Chikunguru 1439, makore 14 Constantinople isati yawira kuvaOttoman Turks muna 1453. Kubatana uku kwakasainwa pasi pekumanikidzwa kukuru kwezvematongerwo enyika. Humambo hweByzantium hwakanga hwava mukushaiwa zvikuru rubatsiro rwehondo kubva kuMadokero kuti huruise vaOttoman vakanga vachiuya mberi. Vamiriri vechiGiriki pavakadzokera kumusha, chibvumirano ichi chakarambwa zvakasimba neruzhinji rwevafundisi, mamongi, navanhuwo zvavo vari kuMabvazuva. Vazhinji vemabhishopi vakachisaina vakazobvisa kutsigira kwavo. Kubatana uku hakuna kumbobvira kwaitwa zvizere, uye mumakore akatevera kwakarambwa zviri pamutemo neChechi yeEastern Orthodox. Pakazosvika nguva yokuwira kweConstantinople muna 1453, kubatana uku kwakanga kwatoparara chose pachokwadi. Kunowanzotsanangurwa navanyori venhoroondo sekubatana kwezvematongerwo enyika kwakakundikana nokuda kwokuramba kwakadzama kwezedzidziso youmwari, kwetsika, uye kwevanhu vazhinji.

PaMusangano Wokutanga weNicaea wa325, Chitendero cheNicaea chakagamuchirwa. Izvi zvinoratidzwa makore mashanu gore ra330 risati rasvika, apo makore 360 aDanieri chitsauko 11, ndima 24, anomiririrwa se“nguva,” akaguma.

Iye achapinda norugare kunyange panzvimbo dzakakora zvikuru dzedunhu; uye achaita zvisina kuitwa namadzibaba ake, kana namadzibaba amadzibaba ake; achavaparadzirira zvakapambwa, nezvakatorwa, nepfuma; zvirokwazvo, acharonga mano ake pamusoro penhare dzakasimba, kunyange kwenguva. Danieri 11:24.

Mwaka wa 31 BC na wa 330 vyose viwili vyaashiria “wakati uliowekwa” wa aya ya ishirini na saba na ya ishirini na tisa za Danieli kumi na moja.

“Na moyo ya wafalme hawa wawili yatakuwa kufanya maovu, nao watasema uongo mezani pamoja; lakini jambo hilo halitafanikiwa, kwa maana mwisho ungali utakuwa wakati uliowekwa. ... Wakati uliowekwa atarudi, naye atakuja kuelekea kusini; lakini haitakuwa kama ilivyokuwa hapo kwanza, wala kama ilivyokuwa hapo baadaye.” Danieli 11:27, 29.

Uqalo (330) kanye nesiphetho (1449–1453) somugqa wesiprofetho weRoma yasempumalanga kumelwe ngumbusi wokuqala nowokugcina, uConstantine. I-alpha ne-omega yomugqa wesiprofetho weRoma yasempumalanga, ebizwa ngokuthi uMbuso WaseByzantium, ixhumene nesiphetho seminyaka engamakhulu amathathu namashumi ayisithupha yeRoma yoBukhosi eyabusa ngobukhosi obuphelele kusukela empini yase-Actium ngonyaka ka-31 BC kwaze kwaba unyaka ka-330, bese kuqhubeka kuze kube ngu-1453. Ngaphambi kwempi yase-Actium ngonyaka ka-31 BC, uMark Antony no-Augustus Caesar bakhuluma amanga etafuleni linye, kodwa awaphumelelanga. Ngaphambi konyaka ka-330, ngowe-325 kwamukelwa iSivumo Sokholo

SaseNicaea. Ngaphambi konyaka ka-1453 kwamukelwa inguqulo ebuyekeziwe yaso lesiSivumo Sokholo SaseNicaea. Ngaphambi kuka-31 BC izikhulu ezimbili zezombusazwe zakhuluma amanga etafuleni linye. Ngowe-325 amanga omoya akhulunywa etafuleni linye. Labo bofakazi ababili bakhomba amanga ezombusazwe nawangokomoya amukelwa ngowe-1439 eMkhandlwini waseFlorence. LesiSivumo Sokholo SaseNicaea esabuyekwezwa sabizwa ngokuthi uMyalelo Wobunye.

Chiratidzo chokutanga chemugwagwa chezvenhema patafura imwe chakauya 31 BC isati yasvika, uye chaiva pakati pemapoka maviri ezvematongerwo enyika eRoma yechihedheni. Nguva yakatarwa yezvenhema izovozo yaiva 31 BC, uye yaisanganisira Augustus, chiratidzo cheRoma, achipesana nemubatanidzwa womurume nomukadzi vaimiririra Egipta. Boka rechipiri rezvenhema raiva muna 325, uye nguva yakatarwa yaiva 330. Boka rechitatu rezvenhema raiva muna 1439, uye nguva yakatarwa yaiva 1449–1453. Vaiva patafura muna 1439 vaimiririra Roma yokumadokero neRoma yokumabvazuva, Roma yokumabvazuva ichitsvaka chinangwa chezvematongerwo enyika, nokubvumirana nenharo yechitendero. 31 BC, richiteverwa ne330 uyezve 1453, zvinomiririra kushandiswa katatu kwetsetse yeRoma.

Ndau yematongerwo enyika yemubatanidzwa waMarc Antony naCleopatra yakafananidzira ndyisidziro yemweya yechidzidziso chenhema cheArianism muna 325, iyozve yakazofananidzira ndyisidziro yematongerwo enyika neyechitendero yavaTurk vechiIslam muna 1439.

Dzidziso dzeChitendero cheNicene inhema, uye hamuna chokwadi madziri. Gwaro rakasainwa musa wa6 Chikunguru 1439, paKanzuru yeFlorence, rainzi Chirevo cheKubatana, uye raimirirawo nhema dzimwe chetedzo pamwe nezvimwewo. Vamiriri pavakadzokera kuConstantinople muna 1439, vakagamuchirwa nehasha uye nekupomerwa kutengesa. Chirevo chakapararira chaiti: “Nani nguwani yeTurkey kupfuura nguwani yepamusoro yaPapa.”

Mubatanidzwa wakasainwa zvikurukuru nokuti Mambo weByzantium ainyanya kuba rubatsiro rwemauto kubva kuMadokero kuti arwise vaOttoman. Pakangova pachena kuti rubatsiro rwachwama rwemauto rwaizosvika rwuri rushoma zvikuru (kana kuti rusingazosviki zva-chose), kutsigirwa kwemubatanidzwa kwakabva kwanyangarika. Muna 1450–1451, masinodhi mazhinji eKumabvazuva akaramba mubatanidzwa uyu, uye mushure mokunge Constantinople yawa muna 1453, mubatanidzwa wacho wakasiwa zva-chose. Mhedziso yokupedzisira yeDecree of Union of Florence inotorwa neChechi yeEastern Orthodox sedare rakakundikana uye rakarambwa. Haisati ichizivikanwa seyine simba repamutemo. Asiwo, Chechi yeRoma Katurike ichiri kuiona sedare repasi rose rine simba repamutemo.

Tiri kuisa hwaro hwemafungiro kuti tinzwisise kuti maumbirwo echiuprofita enhamo yechipiri anodzokororwa sei munhoroondo yenhamo yechitatu. Uprofita hwemakore zana nemakumi mashanu hwenhamo yokutanga hwakatanga pana 27 Chikunguru, 1299, uye hwakaguma pana 27 Chikunguru, 1449.

1449

Constantine XI Palaiologos akaberekwa muna 1404 uye akatonga kubva muna Ndira 1449 kusvikira muna Chivabvu 29, 1453. Aiva mambo wekupedzisira weHumambo hweEastern Roman (Byzantine), hwakanga hwagara kwemakore anopfuura 1,100. Akatungamirira nokushinga kudzivirirwa kweConstantinople panguva yokukombwa kwaro navaOttoman muna 1453, aine vangori vanodzivirira vanosvika 7,000 kusvika ku8,000 vachitarisana neuto raMehmed II raiva nevanopfuura 80,000. Akafa achirwa pamadziro eguta musu waChivabvu 29, 1453, apo Constantinople yakazowira. Mutumbi wake hauna kuzombozivilikanwa zvine chokwadi. Rufu rwake rwakaraidza kuguma kweHumambo hweRoma (kuenderera mberi kwekupedzisira kwakananga kwehumambo hwakatangwa naAugustus muna 27 BC).

Mu mbiri y' Abugiriki no mu muco wa Orutodogisi, yibukwa nk'intwari — kandi mu migani akenshi yitwa “Umwami w' Abami wa Marumaru” (ukwemera ko umunsi umwe azagaruka akaza gukiza Konstantinopoli).

John VIII Palaiologos (1392–1448) hwe a thoganyelwaho wa vhuvhili wa u fhedzisela wa Muvhuso wa Byzantium, we a vhusa u bva nga 1425 u swika nga 1448. O vha e murwa muhulwane wa Muvhusi Manuel II Palaiologos na mukomana muhulwane wa Constantine XI. John VIII o shumisa tshipida tshihulwane tsha u vhusa hawe a tshi khou lingedza nga mbilu yothe u tshidza Muvhuso wa Byzantium we wa vha u tshi khou fa kha Vha-Ottoman. Nga 1439, o ya ene mupe ngei Italy nahone a ranga phanda Khothe ya Florence, hune ene na muimeleli wa Vha-Orthodox vha Vhubvaḍuvha vha tendelana lwa tshifhinganyana u dovha vha vhumbe vhuthihi na Kereke ya Roma ya Vhakatholika na u tangedza Papa sa thoho ya Kereke. Constantine Muhulwane na ene o dovha a ranga phanda Khothe ya Nicaea. John VIII o vha a tshi fulufhela uri hovhu vhuthihi na vhu-Papa vhu do disa thuso ya maswole i bvaho Vhukovhela u lwa na Vhatheki, fhedzi hovhu vhuthihi ho vha vhu sa takalelwi nga maanda murahu ngei Constantinople nahone mafheleloni ha vhu ngo kona. John VIII o lovha nga 1448 (nga zwiitisi zwa mupo), minwaha mitanu fhedzi phanda ha musu Constantinople i tshi wa nga 1453. Mukomana wawe Constantine XI a kona u vha muvhus i, nahone a lovha a tshi khou tsireledza dorobo.

Panofa Johani VIII muna 1448, munin'ina wake Constantine XI ndiye akasarudzwa kuva mutsvi wake. Pakazosvika 1448, Humambo hweByzantium hwakanga hwava nyika duku yaiteerera imwe simba, uye vaOttoman vakanga vava nesimba guru pamusoro pokuti ndiani aigara pachigaro choumambo muConstantinople. Musu wa27 Chikunguru 1449, chitiko chezvamatongerwo enyika chakakosha zvikuru chakaitika mumakore okupedzisira oHumambo hweByzantium. Mambo weByzantium, Johani VIII Palaiologos, akanga afa kare muna 1448. Munin'ina wake, Constantine XI Palaiologos (mambo wokupedzisira), akazivisa samambo muConstantinople. Asi, Constantine XI asati akwira pachigaro choumambo zviru pamutemo, akatuma nhume kuna Sultan weOttoman (Murad II) akakumbira mvumo yokutonga. Sultan akamupa mvumo iyoyo, uye ndipo pakazongoiswa Constantine XI korona zviru pamutemo nokuzivilikanwa samambo. Chiito ichi chakaonekwa sokuzvipira nokuda kwavo pachavo kurasikirwa norusununguko rweByzantium. Kwenguva yokutanga, mambo weByzantium akabvuma pachena kuti aitonga chete nemvumo yavaTurkey veOttoman. Makore mana chete akatevera, muna 1453, Constantinople yakawira mumaoko avaOttoman.

Makore mazana matatu namakumi mapfumbamwe nerimwe nemazuva gumi nemashanu shure kwaChikunguru 27, 1449, pana Nyamavhuvhu 11, 1840, vaTuruki vakatsvaka kudzivirirwa kubva kuJipiti nokuzviisa pasi pemasimba makuru mana eEurope, nokudaro vachizadzisa chiporofita cheawa, zuva, mwedzi, negore. Zvino takaisa nheyo dzepfungwa panzvimbo kuti tishandise nhamo yokutanga neyechipiri pamutemo weSvondo uri kuuya nokukurumidza. Petro, sechiratidzo chevane zviuru zana namakumi mana nezvina, anomiririra kufamba kwengirozi yechitatu, uye William Miller anomiririra kufamba kuri mungirozi yokutanga neyechipiri. Kufamba uku kuviri kwose kwakabatana ne“makiyi.”

Ndzi ta veka xilotlelo xa yindlu ya Davhida ehlombe rakwe; kutani u ta pfula, naswona a nga kona la nga ta pfala; naswona u ta pfala, naswona a nga kona la nga ta pfula. Esaya 22:22.

ريمعت ايسيلك يجنهنپءآ يت رثپ نه ء، نيها سرطپ نوت مت وٹ ناوچ ءآ ٹپ يک ناہوت
 سدن يڈ نويجنک نوج تهاشداب يچ نامسآ يکوت ءآ ء۔ ادني من بلاغ ستم ازورد اج خزود ء؛ سدنک
 يت نيمز نوت هجک يکيج ء: ودنوه لڈپ ڄ نامسآ وس، نيدنڈپ يت نيمز نوت هجک يکيج ء
 16:18، 19. يتم ودنوه ليلوک ڄ نامسآ وس، نيدنيلوک

Tichasvika pahondo yeNinevhe muchinyorwa chinotevera se“kiyi” isingazaruri chete gomba rakadzika-dzika risingaperi, asiwo sekiyi yeuporofita inoronganiisa uchapupu hwose hwaDanieri gumi neimwe muhurongwa hwakakwana. Muhope dzaMiller, “kiyi” yakanga yakasungirirwa kubhokisi yaiva nzira yaMiller yekudzidza Bhaibheri. Kusimbisa nemagwaro enhoroondo yeMillerite kwakabatanidzwa ne“mutsara pamusoro pemutsara” munhoroondo yengirozi yechitatu ndiyo kiyi inobvumira kiyi yaZvakazarurwa pfumbamwe kuzarura nokuronganisa munhoroondo yakavanzika yeshoko rokunze rendima makumi mana muhurongwa.

Tizaenderera mberi nekufungisisa kwedu muchinyorwa chinotevera.

“Kumuporofita, uruziga rwari mu rundi ruziga, n’ibigaragara by’ibinyabuzima bifitanye isano na byo, byose byasaga n’ibikomeye kandi bidasobanurika. Ariko ukuboko kw’Ubwenge Butagira Iherezo kuboneka hagati mu nziga, kandi gahunda itunganye rwose ni yo mvamo y’umurimo wabwo. Buri ruziga rukorana n’urundi rwose mu bwuzuzanye butunganye.”
 Testimonies to Ministers, 214.