

# Panium - Namba Ine na Nne

## *Kukhumudwa seSenotshi sa Ndzingo ya Tempele*

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Mfundziso wa muaho wo kwetsima a wu ri “xilotlelo” lexi pfululeke ku hela matimba ka October 22, 1844 eku sunguleni ka rungula ra ntsumi ya vunharhu, naswona i mhaka ya ku hela matimba loku nga “xilotlelo” xo pfula rungula ra muaho wo kwetsima ra ndzingo wa tempele emakumu ka ntsumi ya vunharhu.

Uye ndichakupa kiyi dzeushe hwekudenga; uye zvose zvaunosunga panyika zvichasungwa kudenga; uye zvose zvaunosunungura panyika zvichasunungurwa kudenga. Mateo 16:19.

Chokwadi chakuti September 11, 2001 chimamveka kuti “9/11,” mogwirizana ndi “911” kukhala chizindikiro cha kuyitana kwadzidzidzi ku United States, chinakonzedwa ndi Iye amene anakonza zinthu zonse. Kumvetsa kukhumudwitsidwa kwa July 18, 2020 ndiko kumalola kuti gulu la anthu zikwi zana limodzi ndi makumi anayi ndi zinayi lizindikirike monga lotero; koma ndi okhawa amene akufuna kuona kuti Yesu lero amaimira zauzimu mwa zachilengedwe mofanana ndi momwe anachitira zaka zikwi ziwiri zapitazo. Masomphenya a “20/20” ndiwo abwino koposa amene mungakhale nawo, ndipo kukhumudwitsidwa kwa 2020 ndiko chizindikiro cha pa njira chimene chimalola kuti kachisi azindikirike m’mbiri ya uneneri ya anamwali khumi.

“Mufananidzo wemhandara gumi waMateo 25 unoratidzwawo muchiitiko chevanhu veAdventist.” The Great Controversy, 393.

Maono ya 20/20 huwa bora zaidi yanapounganishwa na mtazamo wa nyuma unaowakilishwa na kweli za msingi. Paulo anafundisha kwamba “roho za manabii huwatii manabii,” na kwa hiyo mabikira wa Mathayo ndio wale wale mabikira ambao Yohana anawatambulisha kuwa ni wale mia moja arobaini na nne elfu, naye Yohana anawatambulisha kuwa mabikira katika—Ufunuo 144.

Ava ndivo vasina kusvibiswa navakadzi; nokuti imhandara. Ava ndivo vanotevera Gwayana kwose kwarinoenda. Ava vakadzikinurwa kubva pakati pavanhu, vari zvibereko zvokutanga kuna Mwari nokuna Gwayana. Zvakazarurwa 14:4.

Miche ya kwanza ya majira ya vuli ni mabikira wanaomfuata Mwana-Kondoo kuingia hekaluni, na “ufunguo” wa kulielewa hekalu ni kukatishwa tamaa kwa mwaka 2020.

Ni urufunguzo rw’inzu ya Dawidi nzarushyira ku rutugu rwe; maze azakingura, kandi nta uzafunga; azafunga, kandi nta uzakingura. Yesaya 22:22.

Yadi Mwadiventisti atakuwa miongoni mwa wale 144,000, basi kwa lazima ya kinabii atakuwa amepitia masikitiko yaliyosababishwa na kutolewa hadharani kwa unabii wa wakati ujao ambao haukutimia.

“Ndinowanzo nongedzerwa kumufananidzo wemhandara gumi, shanu dzacho dzaiva dzakangwara, uye shanu dziri mapenzi. Mufananidzo uyu wakazadzikiswa uye ucharamba uchizadzikiswa kusvikira pashoko nepashoko chaipo, nokuti une kushandiswa kwakakosha kunguva ino, uye, sezvakaita shoko rengirozi yechitatu, wakazadzikiswa uye ucharamba uri chokwadi chiripo kusvikira pakuguma kwenguva.” Review and Herald, August 19, 1890.

Hondo yePanium iri mundima yegumi neshanu yaDanieri gumi nerimwe ndiyo hondo inotungamirira kumundima yegumi nenhanhatu, iyo inoratidza mutemo weSvondo muUnited States.

Saka mambo wa kaskazini atakuja, naye atatupa boma, na kuiteka miji iliyo na ngome imara sana; na majeshi ya kusini hayatamzuia, wala watu wake wateule, wala hakutakuwa na nguvu ya kumpinga. Danieli 11:15.

Mundima iyi United States inokunda Russia, pamwe chete nevanhu vaRussia vakasarudzwa. Asi mundima inotevera, hakuna angamira pakumuka kweRoma, uko kunoisa chiratidzo paJudha neJerusarema sechikamu chokutanga mukukunda kwaro nyika; sezvo Roma yakasimuka soumambo hwechina hwouprofita hweBhaibheri. Nokumira kwayo munyika chaiyo inobwinya mundima yegumi nenhanhatu, chiratidzo chesimba reRoma chaiyo chakanga chiri mukati menyika chaiyo inobwinya; nokudaro zvichifanotipisa ndima makumi mana neimwe, apo chiratidzo chesimba reRoma yomweya chinosundidzirwa pamusoro penyika yomweya inobwinya yeUnited States.

Limpondo ezimbili zechikara chinobva panyika cheZvakazarurwa 13 zvinomiririra Republicanism neProtestantism. Muna Danieri 11 ndima 15, Antiochus Magnus, anozivikanwawo saAntiochus III uye saAntiochus Mukuru, anokunda umambo hwokumaodzanyemba, hunomiririrwa neimba youmambo yePtolemaic. Antiochus anomiririra Donald Trump, uye mambo wokumaodzanyemba anomiririra Russia. Hondo yePanium ndiyo hondo iri pakati peUnited States neRussia navanhu vakasanangurwa veRussia, hondo iyo Antiochus akakunda, asi shure kwaizvozvo akaona umambo hwake huchikundwa neRoma chaiyo—simba rendima 14, rinomisikidza chiratidzo chokunze cherunyanga rweRepublican rwechikara chinobva panyika. Chiratidzo chomukati chinomiririrwa nerunyanga rweProtestant rwechikara chinobva panyika. Nyanga dzose dziri pahondo yePanium, nokuti Petro ariko ikoko somuProtestanti ane shoko rake rinobva mubhuku raJoere.

## **Miaka 250**

Pindi patinocherekedza mitsara miviri yechikara chepanyika, tinoona kuti muna 1776 chikara chepanyika chakatanga kusimuka kwacho, uye pakazosvika 1798, (makore makumi maviri nemaviri gare gare) chikara chegungwa cheZvakazarurwa chitsauko 13 chakagamuchira ronda racho rinouraya, uye chikara chepanyika chakatanga kutonga kwacho soumambo hwechitanhatu hwechipo profita cheBhaibheri. Makore mazana maviri nemakumi mashanu gare gare, muna 2026 tamutswa kuti tione muedzo wetembere yomukati wakatanga musu wa8 Chivabvu, 2025.

Iwo “250” myaka na yo ihuriye na Antiyokusi Magnus. Uhureye ku itegeko ryo mu 457 BC, maze ugakomeza ubariraho imyaka magana abiri na mirongo itanu, tugera ku wa 207, ni ukuvuga

imyaka irindwi mbere y'intambara ya Panium, kandi imyaka icumi nyuma y'uko Ptolémée anesheje Antiyokusi mu ntambara ya Raphia, ari byo bigaragazwa mu murongo wa cumi n'umwe wa Daniyeli icumi na rimwe. Daniyeli 11:11, by'ukuri, ni umurongo wo hanze w'ihembe rya Repubulika uhuza n'Ibyahishuwe 11:11, ari wo murongo wo imbere w'ihembe rya Porotesitanti. Daniyeli n'Ibyahishuwe ni igitabo kimwe, kandi Ibyahishuwe ikoresha ibimenyetso nk'ibimenyetso by'ubuhanuzi bwo hanze, naho amatorero ikayakoresha nk'ibimenyetso by'ubuhanuzi bw'imbere bujyanye na bwo.

Koreshi anawakilisha amri zote tatu, kwa maana huwezi kuwa na ya tatu bila ya kwanza na ya pili.

“Mu chigaŵa chachinayi na chiŵiri cha Ezra mukuŵoneka dango ilo. Mavesi 12–26. Mu kawonekero kake kakukwana chomene, likafumiskika na Aritasasita, themba la Peresiya, mu 457 BC. Kweni pa Ezra 6:14 nyumba ya Yehova ku Yerusalemu yikuyowoyeka kuti yikazengeka ‘mwakukolerana na languro [“dango,” mumphepete] la Koresi, na Dariyo, na Aritasasita themba la Peresiya.’ Mafumu ghatatu agha, pakuyambiska, kukhozgeraso, na kumalizga dango ilo, ghakalifikiska ku ukamilifu uwo uchimi ukakhumbanga kuti uŵe cimanyikwiro ca kuyamba kwa vyaka 2300. Pakutora 457 BC, nyengo iyo dango likamaliriskikira, nga ni dazi la languro ilo, vyose ivyo uchimi ukayowoya vyakukhwaskana na masabata makumi ghankhondi na ghatatu vikaŵoneka kuti vikafiskika.” The Great Controversy, 326.

Kubva pamitemo mitatu inomiririrwa na Koreshi muna 457 BC, “250” emakore anopera munhoroondo iri pakati pehondo yeRafia muna 217 BC, apo Ptolemy IV akakunda Antiochus Mukuru, uye 200 BC apo Antiochus akazokunda Ptolemy pahondo yePanium mundima 15. Mutsetse uyu unozanisa Antiochus Magnus na Donald Trump. Pakutanga pehumambo hwechitanhatu hwechiporofita cheBhaibheri kubva muna 1776 kusvika kuna 1798 pane nguva yemakore “22” inomiririra kusimuka kwehumambo hwechitanhatu. Makore iwayo “22” anoratidzawo nhorondo inomiririrwa nenhamba “22” pakupera kwenhoroondo yehumambo hwechitanhatu kubva muna 2001 kusvika kuna 2023. “22” chiratidzo chokubatanidzwa kwoUhuMwari nevanhu, kunozadzikiswa mukati menhoroondo yehumambo hwechitanhatu hwechiporofita cheBhaibheri, ihwo chikara chepasi chine runyanga rwokunze rweRepublicanism uye runyanga rwomukati rweProtestantism.

Basa iro Kristu anoita nokubatana kunomiririrwa na “22” ndiro basa rokupedzisira raKristu muNzvimbo Tsvene-tsvene, rinomiririrwa nokudzimwa kwechivi, uko, maererano na Joere pamwe chete netsananguro ya Petro yakafemerwa, kunoitika panguva yokudururwa kwemvura yokupedzisira.

Naiz, basi tendukeni, mkageuke, ili dhambi zenu zifutwe, nyakati za kuburudishwa zitakapokuja kutoka kwa uso wa Bwana. Matendo 3:19.

Kufutwa kwa dhambi ndiyo kazi ya mwisho ya Kuhani Mkuu wa mbinguni.

“Sezvaitwa kare, zvivi zvavanhu zvaipfuudzwa nechitendero zvichiiswa pamusoro pechiperiso chezvivi, uye neropa racho zvaitamisirwa, semufananidzo, kunzvimbo tsvene yapanyika; saizvozvowo musungano itsva zvivi zvevanotendeuka zvinoiswa pana Kristu nechitendero,

uye zvinotamisirwa, muchokwadi, kunzvimbo tsvene yekudenga. Uye sezvo kunatswa kwemufananidzo kwenzvimbo tsvene yapaniyika kwakaitwa nokubviswa kwezvivi zvakanga zvaishatisa, saizvozvowo kunatswa kwechokwadi kwenzvimbo tsvene yekudenga kunofanira kuitwa nokubviswa, kana kuti kudzimirwa, kwezvivi zvakanyorwa imomo. Asi izvi zvisati zvaitika, panofanira kuva nokuongororwa kwemabhuku ezvakanyorwa kuti zvionekwe kuti ndiani, kubudikidza nokutendeuka pachivi nokutenda muna Kristu, vanekodzero yokuwana zvbereko zveyananiso Yake. Naizvozvo kunatswa kwenzvimbo tsvene kunosanganisira basa rokuongorora—basa rokutonga. Basa iri rinofanira kuitwa Kristu asati auya kuzodzikinura vanhu Vake; nokuti paanouya, mubaiyero Wake unenge unaye kuti ape munhu mumwe nomumwe maererano namabasa ake. Zvakazarurwa 22:12.” The Great Controversy, 421.

Basa rakatanga pana Gumiguru 22, 1844, rakatanga pakakwirira Chichemo chaPakati peUsiku, uye basa rinopedzwa pakakwirira Chichemo chaPakati peUsiku, iyo Petro anotsanangura senguva yokudzimwa kwezvivi, inoratidza nguva yokutongwa kwavapenyu, apo “nguva dzokuzorodzwa” dzinosvika.

“Basa rekuongorora kutonga nokudzimwa kwezvivi rinofanira kuitwa Kristu asati adzoka kechipiri. Sezvo vakafa vachizotongwa maererano nezvakanyorwa mumabhuku, hazvibviri kuti zvivi zvavanhu zvidzimwe kutonga kusati kwaitwa uko nyaya dzavo dzinofanira kuongororwa. Asi muapostora Petro anotaura pachena kuti zvivi zvavatendi zvichadzimwa ‘nguva dzokuzorodzwa padzichauya dzichibva pamberi paShe; uye iye achatuma Jesu Kristu.’ Mabasa 3:19, 20. Kana kutonga kwokuongorora kwapera, Kristu achauya, uye mubaiyero wake uchava naye, kuti ape munhu mumwe nomumwe sezvaakaita mabasa ake.” The Great Controversy, 485.

“Mazuva okuvandudzwa” ndiwowo “munguva dzokudzorerwa kwezinhu zvose.”

Naizvozvo, tendeukai, mugoshanduka, kuti zvivi zvenyu zviparadzwe, kuti nguva dzokuzorodzwa dzigobva pamberi paShe; uye iye achatuma Jesu Kristu, wakamboparidzirwa kwamuri kare: uyo denga rinofanira kumugamuchira kusvikira panguva dzokudzorerwa kwezinhu zvose, izvo Mwari akataura nomuromo wavaporofita vake vose vatsvene kubva pakuvambwa kwenyika. Mabasa 3:19–21.

“උද්යාන කාලයන්” “ස්වාමීන්වහන්සේගේ සන්නිධියනේ” පැමිණුණේ “යේසුස් ක්රිස්තුස්වහන්සේ” එවනු ලබන විටය. 1840 අගෝස්තු 11 දින එළිදරව් දහවන පරිච්ඡේදයේ දැනට අවතීර්ණ වූ කල, සිස්ටර් වයිට් එම දැනට “යේසුස් ක්රිස්තුස්වහන්සේම හැර අනෙකෙකු නොවීය” යයි හඳුනාගත්තාය. ක්රිස්තුස්වහන්සේ 1844 ඔක්තෝබර් 22 දින ආරම්භ කළ සේවය 1840 සිට 1844 දක්වා ඉතිහාසය මඟින් හඳුන්වා දෙන ලදී; එම ඉතිහාසය පිළිබඳව සිස්ටර් වයිට් එය “දෙවියන්වහන්සේගේ බලයේ මහිමාත්වීන ජීර්කාශනයක්” යයි පවසන්නීය. තවද, ඇය එම ඉතිහාසයම පෝතෘස්ගේ කාලයේ පැන්නිකෝස්ත සමය සමඟ සමාන්තර කර, පසුව එම අනාගතවාදී ඉතිහාස රේඛා දෙක යොදාගෙන, තම මහිමයන් පොළොව ආලෝකමත් කරන එළිදරව් දහඅටවන පරිච්ඡේදයේ දැනටගේ අවතරණය කරා ඉදිරියේ ඇඟවීය.

“Mutumwa unobatana mukuzivisa shoko remutumwa wechitatu achavhenekera nyika yose nokubwinya kwake. Pano panoprofeta basa rine upamhi hwenyika yose nesimba risingawanzoonekwa. Kufamba kweAdventi kwa1840–44 kwakanga kuri kuratidzwa kunokudzwa kwesimba raMwari; shoko remutumwa wokutanga rakatakurwa richisvika kunzvimbo dzose dzoumishinari munyika, uye mune dzimwe nyika makava nechido chikuru kwazvo chezvechitendero chakamboonekwa mune chero nyika kubva paReformation yezana remakore rechigumi nenhanhatu; asi izvi zvichapfuurwa nekufamba kukuru kune simba pasi peyambiro yokupedzisira yomutumwa wechitatu.”

“Basa iri richafanana neremusi rePentekosti. Sezvo ‘mvura yokutanga’ yakapiwa, mukudururwa kwoMweya Mutsvene pakuvambwa kweevhangeri, kuti imere mbeu inokosha, saizvozvowo ‘mvura yokupedzisira’ ichapiwa pakupera kwazvo kuti goho ripe. ‘Ipapo tichaziva, kana tikashingaira kuziva Jehovha; kubuda kwake kwakagadzirwa samambakwedza; uye achauya kwatiri semvura, semvura yokupedzisira neyokutanga panyika.’ Hosea 6:3. ‘Naizvozvo farai, imi vana veZioni, mufare muna Jehovha Mwari wenyu; nokuti iye wakakupai mvura yokutanga zvakaenzana, uye achakudzorerei mvura, mvura yokutanga, nemvura yokupedzisira.’ Joel 2:23. ‘Namazuva okupedzisira, ndizvo zvinotaura Mwari, ndichadurura zvoMweya wangu pamusoro penyama yose.’ ‘Zvino zvichaitika kuti ani naani anodana kuzita raShe achaponeswa.’ Mabasa 2:17, 21.”

“Basa guru reevhangeri haringafaniri kupera nokuratidzwa kushoma kwesimba raMwari kupfuura kwakacherechedza kutanga kwaro. Zvaporofita vakazadzikiswa mukudururwa kwemvura yokutanga pakutanga kweevhangeri zvichazadzikiswazve mumvura yokupedzisira pakupera kwaro. Idzi ndidzo ‘nguva dzokuzorodzwa’ dzakatarisirwa nomuapostora Petro paakati: ‘Naizvozvo tendeukai, mutendeuke, kuti zvivi zvenyu zvidzimwe, kana nguva dzokuzorodzwa dzichibva pamberi paShe; uye Achatuma Jesu.’ Mabasa 3:19, 20.” The Great Controversy, 611.

Mufambiro weAdventi wa1840 kusvika 1844 wakanga uri kuratidzwa kunobwinya kwesimba raMwari kwakavhura kutangwa kwebasa raKristu mukuchenesa nzvimbo yake tsvene. Nhorondo iyoyo yakatanga apo Jesu, achimiririrwa semutumwa wokutanga waZvakazarurwa 14, akaburuka musi wa11 Nyamavhuvhu 1840 sezvinomiririrwa muchitsauko 10 chaZvakazarurwa. Kuratidzwa kwesimba raMwari kwakazotanga panguva iyoyo kwakawira kusvika pakuvhurwa kwekutonga kwokuferefeta, uye naizvozvo kwakava mufananidzo wokuratidzwa kwesimba raMwari kwaizokwira kusvika pakuvharwa kwekutonga kwokuferefeta. Nguva yokuguma yakatanga pa9/11, apo Jesu akaburukazve semutumwa waZvakazarurwa 18 apo zvivako zvikuru zveNew York zvakawisirwa pasi nokubata kwaMwari, uye basa rokutonga kwokuferefeta rakashanduka kubva kuvakafa, richienda kuvapenyu. Mvura inonaya apo Jesu anotumwa.

Jesu akadzidzisa kuti tinofanira kukumbira kuti tigamuchire, uye Zekaria anoti tinofanira kukumbira mvura yekupedzisira, panguva yemvura yekupedzisira. Naizvozvo zviri pachena kuti unofanira kuziva kuti uri munguva yemvura yekupedzisira, kuti uzadzise zvarairwa naZekaria.

Bvunza kuna Jehovha mvura nenguva yemvura yokupedzisira; saizvozvo Jehovha achaita makore anopenya, uye achavapa mvura yamadonhwe, kuna mumwe nomumwe uswa

mumunda. Zekaria 10:1.

Pa 9/11 Yesu anakhira monga mngelo wa Chivumbulutso 18, ndipo mvula ya masika inafika kuyamba kugwa pang'ono; koma imagwera okhawa amene akukwaniritsa lamulo la Zekariya lakuti “pemphani mvula ya masika,” pamene muli ndi kumvetsa koono kuti “nyengo za kutsitsimutsidwa” ndi kubwezeretsedwa kwa zinthu zonse zafika. Moyo uyenera “kuzindikira” kuti nyengo ya uneneri ya mvula ya masika yafika.

“Hatifaniri kumirira mvura yokupedzisira. Iri kuuya pamusoro pavose vachaziva nokuzvigamuchidza dova nemvura dzezvikomborero zvenyasha zvinowira pamusoro pedu. Kana tichiunganidza zvidimbu zvechiedza, kana tichikoshesa ngoni dzaMwari dzakasimba, iye anofarira kuti timuvimbe, ipapo chipikirwa chiri chose chichazadzikiswa. [Isaya 61:11 quoted.] Nyika yose inofanira kuzadzwa nokubwinya kwaMwari.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

Pa 9/11 nthawi za kutsitsimuka zinayamba, ndipo kufufutidwa kwa machimo a amoyo kunayamba. Chiweruzo chimenecho chikugwirizana ndi maziko oyamba kwambiri a pangano la magawo atatu la Abrahamu. Maziko oyamba amenewo anali akuti pamene Ambuye anatulutsa Isiraeli mu ukapolo wa ku Igupto, adzaweruzo onse anthu Ake a pangano, ndi mtundu umene anakhala mmenemo monga alendo ndi obwera. Anthu oyamba a pangano anali chithunzi cha anthu otsiriza a pangano amene ndi anthu zikwi zana limodzi ndi makumi anayi mphambu zinayi. Anthu aulosi amenewo adzaweruzidwa monga nyanga ya Chiprotestanti ya chilombo cha padziko lapansi, pamene nyanga ya Chipulikani ya chilombo cha padziko lapansi ikuweruzidwanso nthawi imodzimidziyo.

Kutongwa kwenyanga yeRepublican kunouya pamagumo enhoroondo yayo, inova mutemo weSvondo. Mutemo weSvondo unomiririrwa mukuzadzika kwendima yegumi nenhanhatu apo Roma yakatora ushe hwaJudha muna 63 BC—paZuva reRuyanano maererano nevamwe vanyori venhoroondo.

Antiochus Magnus, inomiririra United States mundima yegumi kusvika pagumi neshanu. Ronald Reagan akakunda muhondo yendima yegumi, iyo yakafananidzira kuparara kweSoviet Union kuri mundima yemakumi mana. Isaya 8:8 inoratidza hondo imwe chete inomiririrwa mundima yegumi neyamakumi mana yaDanieri gumi nerimwe, uye ndima idzodzo nhatu dzinoenderana dzinobvumira Russia kuzivikanwa semukundi muhondo yeRafiya iri mundima yegumi neimwe.

Impi yeRafiya endimeni yeshumi nanye yafanekisela impi yase-Ukraine phakathi kwenkosi yaseningizimu (iRussia) namandla omele ubupapa (i-Ukraine). Le mpi yaqalwa uMbuso ka-Obama ngesikhathi sikapapa wokuqala ovela eningizimu yomhlaba, owayengupapa wokuqala futhi ovela eMelika, nakuba kwakuyiNingizimu Melika. “Iningizimu” iwuphawu lwe-globalism, lwe-spiritualism, kanye ne-communism, futhi upapa wokuqala waseningizimu ovela eMelika wazihlanganisa noMongameli Obama ongum-globalist, ngesikhathi kufika impi yendima yeshumi nanye. UReagan njenge-United States endimeni yeshumi wangena esivumelwaneni esiyimfihlo nopapa owayegcina amasiko; kwase kusetshenziswa amaNazi ase-Ukraine ngumongameli ongum-globalist ngesikhathi sikapapa ongum-globalist. I-United States ngaphansi kukaTrump

manje isebudlelwaneni obusobala nopapa wokuqala waseNyakatho Melika, nalowo okuthiwa ungupapa ogcina amasiko.

റീഗൺ പത്താം വാക്യത്തിലേ യുദ്യത്തിൽ ബബൈൾ പ്രവചനത്തിലേ പ്രയത്നീക്രിസ്തുവുമായി ഒരു രഹസ്യ സഖ്യം ഉണ്ടായിരുന്നൂ; പതിനൊന്നാം വാക്യത്തിലേ യുദ്യം ഒബാമ ആരംഭിച്ചു, അതും അന്നത്തേ പാപ്യാ ഒബാമയെപ്പോലേ ഒരു ആഗോളവാദിയായിരുന്നൂ എന്ന് കാലഘട്ത്തിൽ. ഇപ്പോൾ ട്രംപ്, റീഗണിനോടു സമാന്തരമായ ഒരു പാപ്യാവുമായി തുറന്ന ബന്ധത്തിലാണൂ; വ്യത്യസ്തം ഇത്രമാത്രം: ആദ്യത്തേ രഹസ്യ സഖ്യം ഇപ്പോൾ തുറന്ന സഖ്യമായി മാറിയിരിക്കുന്നൂ. ഈ മൂന്ന് പാപ്യാമാരും മൂന്ന് പ്രസിഡൻറുമാരും പത്താം, പതിനൊന്നാം, പതിനഞ്ചാം വാക്യങ്ങളിലേ മൂന്ന് യുദ്യങ്ങളോടു പൊരുത്ത്പ്പടുന്നൂ.

“ലാതുരത്വമേന്മ കഴിവുമേന്മ മേന്മയെ രാമം സഭാലയം. അയ്യ ഓറ്റിയേടേ ടിറ്റുലന്തവ അതി മേ കിയലിയ അ. അരോട്വെട്വേ സഭാ ലീടാഴ് സെന്മേന സിറ്റിയേനീമ തുലിന് അയ്യവ ഗംഗരവ പല കരമീന് സിറ്റി വെന്, തമാമ അനീന കാലവല സാലീന കല ലം മൊഡിയെന് മഗിന്ത ലിയ വെസുലന്തീംവെ ജുനന്തം വെമീന് സിറ്റി വെന് മേ, അയ്യ തം വെലാവ വെലാ സിറ്റി. സന്തീയേടേ പാലോകയ അനീനീജേഴ് കരന അയ്യ, തവുരവന്, തമാ ലീടീന്ത അലിവേനയെ കരന്ത വെലു അയ്യതയെക്ക് വസേ കീരീംവ, തമന്ത അന്തീനീനിയെ ടി കിയഗന്താ മേ വെലയേ വേകാരയെ സോടയ്യ അ. മേ കാരയേടേ അരോട്വെട്വേവെന്ത വേകാര കീരീംവ സേന അയ്യ കന്തരത് ജുനന്തം ഓറ്റിയേടേ വന്തീയേടേ ടന്ത അന്തീന കീരീംവ അയ്യതയെ തോലേ. സഭാലവ അനീന വെ സമത കസേടേ കവെന്ത കല വെന്തേടേ പേഴ്വേ സഭാ തായകയെന്ത വെലാ അന്തീന തേവെന്തേ കവെന്തേടേ?”

“Chechi ya Roma Katolika, pamoja na matawi yake yote ulimwenguni kote, inaunda shirika moja kubwa sana lililo chini ya uongozi wa, na lililokusudiwa kutumikia maslahi ya kiti cha upapa. Mamilioni ya washirika wake wa ushirika wa kanisa, katika kila nchi ya dunia, hufundishwa kujiona kuwa wamefungwa kwa utii kwa papa. Haidhuru uraia wao ni upi au serikali yao ni ipi, wanapaswa kulichukulia mamlaka ya kanisa kuwa juu ya mamlaka nyingine zote. Ingawa wanaweza kuapa kiapo cha kuahidi uaminifu wao kwa dola, hata hivyo nyuma ya hilo kuna nadhiri ya utii kwa Roma, inayowaondolea wajibu wa kila ahadi iliyo kinyume na maslahi yake.

“Nhoroono inopupurira nezvekuedza kwake kwounyanzvi uye kusingaperi kupinda zvinoronyoro muzvinhu zvenyika; uye kana angowana nzvimbo yokutsika, kuenderera mberi nezvinangwa zvake pachake, kunyange zvazvo zvichikonzera kuparara kwamachinda navanhu. Mugore ra1204, Pope Innocent III akabvisa kuna Peter II, mambo weArragon, mhiko inotevera inoshamisa: ‘Ini, Peter, mambo wavaArragonia, ndinopupura uye ndinovimbisa kuti ndichagara ndakatendeka uye ndichiteerera kuna ishe wangu, Pope Innocent, kuvateveri vake veKatorike, uye kuChechi yeRoma, uye kuti ndichachengetedza umambo hwangu mukuteerera kwake nokutendeka, ndichidzivirira kutenda kweKatorike, uye ndichitambudza uipi hwevanengeri.’—John Dowling, The History of Romanism, b. 5, ch. 6, sec. 55. Izvi

zvinowirirana nezvavanotaura pamusoro pesimba remupontifi weRoma ‘kuti zviripamutemo kwaari kubvisa madzimambo pachigaro’ uye ‘kuti anogona kusunungura vanhu vari pasi pehutongi kubva pakuvimbika kwavo kuvabati vasingarurami.’—Mosheim, b. 3, cent. 11, pt. 2, ch. 2, sec. 9, note 17.”

“Na na ikumbukwe kwamba, ni majivuno ya Roma kudai kwamba yeye habadiliki kamwe. Kanuni za Gregory VII na Innocent III bado ndizo kanuni za Kanisa Katoliki la Roma. Naye angekuwa tu na mamlaka, angeziweka katika utendaji kwa nguvu ileile sasa kama katika karne zilizopita. Waprotestanti hawajui vizuri wanachofanya wanapopendekeza kukubali msaada wa Roma katika kazi ya kuinua Jumapili. Wakati wao wanapojishughulisha na kutimiza kusudi lao, Roma inalenga kuanzisha tena mamlaka yake, kurejesha ukuu wake uliopotea. Kanuni hiyo ikishathibitishwa mara moja katika Marekani kwamba kanisa laweza kutumia au kudhibiti mamlaka ya dola; kwamba maadhimisho ya kidini yaweza kulazimishwa kwa sheria za kiraia; kwa kifupi, kwamba mamlaka ya kanisa na dola yatwale dhamiri, basi ushindi wa Roma katika nchi hii umehakikishwa.”

“Lefoko la Xikwembu ri nyikele xitsundzuxo hi khombo leri taka; loko sweswo swi honisiwa, misava ya Vuprotestante yi ta tiva leswi swikongomelo swa Rhoma swi nga swona hakunene, ntsena loko se swi hundze nkarhi wo baleka ntlhamu. Ri kula hi matimba hi ku miyela. Tidyondzo ta rona ti tirhisa nkucetelo wa tona emakamareni ya vuawuri, etikerekeni, ni etimbilwini ta vanhu. Ri hlengeleta swakhiwo swa rona leswi tlakukeke ni swa matimba, leswi etindhawini ta swona ta le xihundleni ku ta tlhela ku endliwa maxaniso ya rona ya khale. Hi vukanganyisi naswona ri nga kanakanisiwi, ri tiyisa matimba ya rona leswaku ri tlakusa makungu ya rona hi roxe loko nkarhi wu fika wa leswaku ri hlasela. Hinkwaswo leswi ri swi navelelaka i ndhawu ya ku kuma mona, naswona sweswo se swi ri karhi swi nyikiwa rona. Ku nga ri khale hi ta vona naswona hi ta twa leswaku xikongomelo xa nchumu wa Rhoma i yini. Mani na mani loyi a nga ta pfumela naswona a yingisa rito ra Xikwembu hikwalaho ka sweswo u ta weriwa hi xisandzu ni ku xanisiwa.” The Great Controversy, 580, 581.

Mu 2016 Trump adzawe wosankhidwa, kenako a m’gulu la ma globalist oimiridwa ndi Biden anaba chisankho cha 2020, koma zimenezo zimazindikiridwa kokha ndi amene ali ndi masomphenya a 20/20. M’vesi la khumi ndi zitatu Donald Trump “abwerera” mu 2024, ali ndi mphamvu zoposa kale lonse, ndipo ayamba kukonzekera nthawi ya golide komanso nkondo ya ku Panium ya m’vesi la khumi ndi zisanu. Kenako Leo papa anafika kudzakhazikitsa masomphenyawo mu 2025, papa wachitatu wolumikizidwa ndi nkondo zitatu za mavesi la khumi mpaka khumi ndi zisanu, komanso ndi apurezidenti atatu a nkondo. Papa ndi apurezidenti oyamba ndi achitatu amaonedwa ngati osunga miyambo, ndipo papa ndi pulezidenti apakati anali a ma globalist. Mgwirizano woyamba unali wachinsinsi, womaliza uli poyera, pakuti ukuimiridwa m’vesi la khumi ndi zinayi monga chizindikiro chimene chimakhazikitsa masomphenya akunja a maulosi a masiku otsiriza.

Pa Disemba 31, 2023 ntchito ya mngelo woyamba, monga momwe inasonyzedwera mwa ntchito ya lamulo loyamba, inayamba kuyika maziko. Mayeso a maziko anali pa funso lakuti kodi William Miller anali wolondola kapena wolakwa pa kuzindikira kwake kuti ndi Roma imene ikhazikitsa masomphenya m’vesi la khumi ndi chinayi. Kuzindikira kwa Miller kwa Roma monga chizindikiro

chimene chinakhazikitsa masomphenya a uneneri a masiku otsiriza, m'mbali zina, ndi chofunika kwambiri kuposa choonadi china chilichonse cha maziko cha Miller. Mmene Miller anafikira pa kumvetsa kwina kungathe kokha kupezedwa mwa kugwiritsa ntchito nzeru zoyeretsedwa pa nthawi yake ndi pa mikhalidwe yake, koma pa zina mwa zomwe anapeza m'uneneri pali umboni watsatanetsatane kwambiri wokhudza chifukwa chake anafikira pa kumvetsa kwake. Chomvetsa chake chofunikira koposa chinali kuzindikira kwake kuti ndi Roma imene ikhazikitsa masomphenyawo.

Miller anopupura zvakwananga kuti akatsvaka sei kunzwisisa icho chaiva “chakabviswa” mubhuku raDanieri. Haangoratidzi chete paakawana mhinduro yake, asi anotaura zvakare nezvekufara kwake paakawana pfuma yakakosha yaakanga achitsvaka. Apollos Hale anonyora tsananguro pamusoro pezvakanyorwa naMiller pachake, uye mundima inotevera Hale ari kuratidza kuti Miller akava sei mudzidzi wechiporofita. Miller, semutumwa wechiedza chakazarurwa muna 1798, muenzaniso mutsvene weavo Danieri akadana kuti “vakachenjera” avo “vanonzwisisa” kana bhuku “razarurwa.” Chipupuriro chaMiller pamusoro pekutungamirirwa kwaakaitwa kuti apinde mukudzidza Bhaibheri muenzaniso une chinangwa wakaiswa noUyo anotonga zvinhu zvose. Teerera kukura kwaMiller, nokuti ndiye muenzaniso wavakachenjera vanonzwisisa kuwedzera kwezivo, kunyange kana ivo, saMiller, vachibuda murima rerurimi.

“Mumwedzi wa Chivabvu, 1816, ndakaiswa pasi pokupwiswa kwechivi, uye haiwa, kutya kukuru kwakazadza mweya wangu! Ndakakanganwa kudya. Matenga akaita sendarira, nenyika ikaita sesimbi. Ndakaramba ndakadaro kusvikira muna Gumiguru, apo Mwari vakazarura meso angu; uye haiwa, mweya wangu, Muponesi wandakaona kuti Jesu ndiye akanga akakura zvakadini! Zvivi zvangu zvakadonha somutoro kubva pamweya wangu; uye ipapo Bhaibheri rakabva rava pachena kwazvo kwandiri! Rose rwakataura pamusoro paJesu; akanga ari papeji rimwe nerimwe nomumutsara mumwe nomumwe. Haiwa, iro raiva zuva rinofadza! Ndakada kuenda pakarepo kumusha kudenga; Jesu akanga ari zvinhu zvose kwandiri, uye ndakafunga kuti ndaigona kuita kuti munhu wose amuone sezvandaimuona ini, asi ndakanga ndakanganisa.

“‘මුළු දොළොස් අවුරුද්දක් මම දෝවානුමානවාදියකෙ වූ කාලය තුළ, සොයාගත හැකි සියලු ඉතිහාස ගීරන්ඵ මම කියවීම්; එහෙත් දැන් මම බයිබලයට ප්රේම කළමි. එය යෝජුස් ගැන ඉගැන්වීය! එහෙත් තවමත් බයිබලයේ බොහෝ කොටස් මට අදුරු විය. 1818 හෝ 1819 දී, මා හමුවීමට ගිය මිතුරකු සමඟ සංවාදයක යෙදී සිටියදී, මම දෝවානුමානවාදියකෙ වූ කල ඔහු මා දැන සිටි බැවින්ද, මා කතා කළ දේ අසා තිබූ බැවින්ද, ඔහු ඉතා අර්ථවත් අයුරින් මසෙමේ ඇසීය: “මේ පාඨය ගැනත්, අර පාඨය ගැනත් ඔබ කුමක් සිතන්නේද?” යනුවෙන්, මා දෝවානුමානවාදියකෙ වූ කල විරුද්ධ වූ පැරණි පාඨයන් වනෙ යොමු කරමින්. ඔහුගේ අදහස මට වැටහුණි; එවිට මම පිළිතුරු දුනිම්—ඔබ මට කාලය දනෙවා නම්, ඒවායේ අර්ථය කුමක්දැයි මම ඔබට කියන්නමි. “ඔබට කොපමණ කාලයක් අවශ්යද?” “මම දන්නේ නැහැ; නමුත් මම ඔබට කියන්නමි,” යැයි මම පිළිතුරු දුනිම්; මක්නිසාද, තෝරුම්ගත නොහැකි වූ එළිදරව්වක් දවේයන් වහන්සේදී ඇතැයි මට විශ්වාස කළ නොහැකි වූ බැවිනි. එවිට ශුද්ධාත්මයාණන් වහන්සේ අදහස් කළේ කුමක්ද යන්න සොයාගත හැකි යැයි විශ්වාස කරමින්,



chake chokutanga, uyezve anozivisa 2,300 sechapupu chechipiri chenguva nomwe, nokuti zvose zviri zviviri zvakaguma muna 1843, (pakutanga ndizvo zvaafunga). Uprofita huviri uhwu ndihwo zvakaawanikwa zvake zvealfa neomega, uye mukati mehukama hwouprofita naMiller zvinoratidza kukanganisa kwaizogadziriswa naSamuel Snow neshoko reMhere yoPakati pousiku rakavamba “bato romwedzi wechinomwe.” Bato reMhere yoPakati pousiku ndiro raiva “bato romwedzi wechinomwe” parakabva pamusangano wemisasi weExeter, nokuti raiva richizivisa kuuya kwaShe pazuva regumi romwedzi wechinomwe, iro muna 1844 rakawira pana 22 Gumiguru.

ចូរឡុងដែលបណ្តាលឲ្យមានការបំពាក់អំណាចដល់ទេវតាទីពីរ  
គួរឲ្យមានគំណាងដោយការយល់ដឹងរបស់ Miller ដដែលថា «បុរាណវិទ្យា» និង ២,៣០០ ឆ្នាំ  
បានបញ្ចប់ជាមួយគ្នានៅឆ្នាំ 1843។ ក្នុងអត្ថបទនេះ  
គោលលទ្ធផលនៃការបំពាក់អំណាច គឺអំពីរបៀបដដែល Miller  
បានមកកំណត់អត្តសញ្ញាណរួមជាជានិមិត្តសញ្ញាដដែលបង្កើតចក្ខុនិមិត្ត។  
គួរឲ្យដឹងបុរាណវិទ្យាសុភមង្គល កំណត់សម្គាល់ថា  
ការយល់ដឹងខាងទំនាយទាំងអស់របស់ William Miller  
គួរឲ្យស្តាប់បន្ទាប់ពីការកំណត់អត្តសញ្ញាណអំណាចបំផុតព្រឹត្តិ គាត់បានយល់ថា  
អំណាចបំផុតព្រឹត្តិទាំងពីរនេះ គឺរួមហោសាន និងរួមហោស  
ហើយគាត់បានយល់ពីអំណាចទាំងពីរនេះនៅក្នុង 2 Thessalonians  
នៅពេលដដែលគាត់បានមកយល់ថា «រាល់ថ្ងៃ» នៅក្នុងសៀវភៅដានីយ៍ដៃ គឺរួមហោស។  
គំរូទំនាយនីមួយៗដដែល Miller បានដាក់បង្ហាញ—ដដែល Sister White បានប្រាប់យើងថា ទេវតា  
បានមកសួរសុខទុក្ខគាត់មុនដដែលហើយមុនដទៃទៀត—គួរឲ្យស្តាប់បន្ទាប់ពីការយល់ដឹងរបស់គាត់  
ថា រួមបង្កើតចក្ខុនិមិត្ត។ រាល់គំរូទាំងអស់!

Kutanga musi wa31 Zvita 2023, Shumba yorudzi rwaJudha yave ichibvisa zvisimbiso zveZvakazarurwa zvaJesu Kristu. Kubva panguva iyoyo, muedzo wenheyo wakanga watanga, uye wakasvika pamhedziso yawo apo papa wokutanga akabva kuUnited States akatanga kutonga kwake musi wa8 Chivabvu 2025. Panguva iyoyo, muedzo wetemberi wakatanga.

Ticharamba tichipfuurira mberi nezvinhu izvi muchinyorwa chinotevera, uye tichashandisa makore “250” sechapupu chokutsigira kuzivikanwa kwedu kuti muedzo wenheyo wakaguma napapa aripo zvino.