

Hē eschatē klēsis tou Theou pros tous eklektous autou diesparmenous en panti tō kosmō

Kai ēkousa phōnēn andros en mesō tou Oulaï, hos ekekraxen kai eipen: Gabriēl, synesin dos tō andri tautē tē horasei. (Daniēl 8:16)

Syntomos exēgēsis kai anakephalaiōsis tōn prophēteiōn tōn en tō bibliō Daniēl kai Apokalypsei.

Ta mēnymata tōn triōn angelōn tēs Apokalypseōs 14. Treis alētheiai ek tēs biblou tou Daniēl apekaluphthēsan tois hagiois meta tēn dokimasian tou earos etous 1843 kai meta ekeinēn tēs 22 Oktōbriou 1844. Agnoountes ton rolon tou sabbatou, hoi prōtoi Adventistai ouk ēdunanto katanoēsai to alēthes noēma tōn mēnymatōn.

Hoi de prosmenontes tēn epistrophēn tou Christou synēpsan tēn empeirian autōn pros tēn kraugēn tēs mesonyktias, hōs legetai en tē parabolē tōn deka parthenōn (Matthaios 25).

Peri tēs kriseōs.

To thema tēs kriseōs anepetuchthē en Daniēl 8:13–14, kai hypokeimenon tō mēnymati tou prōtou angelou en Apokalypsei 14:7:

“Phobeisthe ton Theon kai dote autō doxan, hoti ēlthen hē hōra tēs kriseōs autou, kai proskynēsate tō poiēsanti ton ouranon kai tēn gēn kai tas pēgas tōn hydatōn.”

Hē epistrophē eis to sabbaton, tēn monēn alēthinēn hebdomēn hēmeran tēs theias taxeōs, sabbaton tōn Ioudaiōn kai hēmeran anapauseōs hebdomadias, apaiteitai hypo tou Theou en tē tetartē entolē tōn deka.

Peri Babylōnos.

Hē katēgoria tēs Rōmēs tēs papikēs, hētis estin hē mikra keras kai ho basileus heteros tou Daniēl 7:8–24 kai 8:10–23, kaleitai en Apokalypsei “Hē megalē Babylōn”:

“Epesen, epesen Babylōn hē megalē” legei ho deuterios angelos (Apok. 14:8).

Hautē epesen dia ton “hēlion hēmeran,” hēn ho Kōnstantinos ho prōtos ethespisen hebdomē Martiou 321 hōs hēmeran anapauseōs.

Alla to rhēthen “epesen” dikaioutai dia tēs apokalypseōs tēs phuseōs autēs tēs epikataras hypo tou Theou, kathōs ephanerōthē tois Adventistais meta 1843 en 1844, hote anekainisthē hē tēresis tou sabbatou. “Epesen” sēmainei: elēphthē kai enikēthē. Ho Theos tēs alētheias anangellei houtō tēn nikēn autou kata tou stratopedou tou pseuous.

Peri tēs deuterias kriseōs.

Hote to pyr tou deuterou thanatou plēgē tous antapokrinomenous tō Theō en apeitheia: eikōn tis estin en Daniēl 7:9–10 kai exēgeitai en Apokalypsei 20:10–15.

Kai estin to mēnyma tou tritou angelou en Apok. 14:9–10:

“Kai allos angelos tritos ēkolouthēsen autois, legōn en phōnē megalē: Ean tis proskynē to thērion kai tēn eikona autou kai lambanē charagma epi tou metōpou ē epi tēs cheiros autou, kai autos pieitai ek tou oinou tou thymou tou Theou tou kekerasmenou akratou en tō potēriō tēs orgēs autou, kai basanisthēsetai en pyri kai theiō enōpion tōn angelōn tōn hagiōn kai enōpion tou Arniou.”

Hōde to kyriakon hēmeran tautizetai tō charagmati tou thēriou. Ide tēn tautotēta tōn arithmōn tōn stichōn Daniēl 7:9–10 kai Apokalypseōs 14:9–10.

Ho tetartos angelos phainetai monon en Apok. 18, hōs hē eschatē prokēryxis tōn triōn mēnymatōn tōn Adventistikōn, phōtizomenōn hypo pasēs tēs theias phōtagōgias apo etous 1994 heōs tēn syntelean tou aiōnos, heōs earos 2030. Touto estin to ergon tou parontos logou.

Hē epiphaneia tou phōtos apokalyptē tas hamartias tēs Rōmaikēs thrēskeias apo etous 538, tēs Protestantikēs apo 1843, kai tēs Adventistōn episēmou apo 1994. Pasai hai ptōseis hautai egenonto dia tēn arnēsīn tou phōtos tou Hagiou Pneumatos en Iēsou Christō.

En kairō tou telous (Daniēl 11:40) hē Ekklēsia hē Katholikē synagei pasan tēn kataran eph' heautēn kai tous henōmenous met' autēs en tē legomenē oikoumenikē synthēkē, hē met' ton Protestantismōn kai hē epismē Adventistōn prosekollēthē en 1995.

Treis prosdokiai tēs epistrophēs tou Iēsou Christou edokimasan tēn pistin tōn mathētōn: ta etē 1843, 1844 kai 1994. Hekastē dokimasia edōken tō Theō logon anoigein kai kleinein tēn hodon tou phōtos. Hē apotychia ēn thanatos, all' hē koinōnia ou diekolythē meta tōn nikōn.

Ho Iēsous ephanerōsen apo 2018 tēn hēmeran tou earos 2030, hē sēmainei tēn alēthē epistrophēn autou. Pasai hai exēgēseis ereidontai epi tōn kleidōn tēs monēs Hagias Graphēs, katharas apo ta sphalmata tōn metafrastōn; hē alētheia theia menei en tois prōtotypoīs Hebraikoīs kai Hellēnikoīs.

Hē eirēnē hē Dytikē edothē ek tou Theou, hote kateluthēsan hoi duo syndedemenoi archontes, ho politikos monarchēs kai ho thrēskeutikos papismos. Ho Theos ho megas edēmiourgēse, proōrisen kai apekalupsen panta; kai hē Gallikē Epanastasis egeneto hyp' autou ana meson 1789 kai 1798 eis katastrophēn prosōrinēn tēs Rōmaikēs tyrannidos. Hypo to phōs tōn prophēteiōn ta erga tēs historias lambanei noēma theion.

Pasai hai martyriai keintai en tais graphais, en tois logois, en tais psalmōidiai; hē dōrea tou ouranou dōrean didotai, kai hē trophē pneumatikē aphthonos, eleutherōs prosperomenē.

“Makarios ho anaginōskōn kai hoi akouontes tous logous tēs prophēteias kai tērountes ta en autē gegrammena· ho kairos gar engys.” (Apok. 1:3)

Ho anaginōskōn meta hypomonēs kai ginōskōn to periechomenon toutōn plousiōs pneumatikōs ameibetai.

Kathōs legei Paulos (2 Korinthious 4:3–4):

“Ei de eti kalymma epi tō euangelio hēmōn, en tois apollymenois estin kekalymmenon; en hois ho Theos tou aiōnos toutou etyflōsen ta noēmata tōn apistōn, eis to mē augasai ton phōtismōn tou euangelioi tēs doxēs tou Christou, hos estin eikōn tou Theou.”

Kai ei hē prophētikē phōnē menei akatalēptos, akatalēptos menei tois apollymenois.

Synopsis tēs apokalypseōs tautēs: ho anthrōpos kai hē gynē pantos ethnous, ex earos 1843 kata tēn boulēn tou Dēmiourgou Theou, dei baptisthēnai en onomati Iēsou Christou en hydati holō, pros lēpsin charitos theias· dei tērein to sabbaton, tēn hēmeran tēs hagiaseōs (Gen. 2), kai tēn tetartēn entolēn (Exod. 20). Dei phylassein tous nomous tous ēthikous kai tous diaitētikous (Gen. 1:29; Gen. 3:18; Lev. 11), kai mē exouthenein ton prophētikon logon, hina mē sbēsē to Pneuma tou Theou (1 Thess. 5:20).

Ho mē plērōn tauta katakrinetai hypo tou Theou eis ton deutron thanaton, kathōs gegraptai en Apok. 20.

Amēn