

# Kitaaba Daani'el — Lakkoofsa Sadii

## *Mul'ata Lama*

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ଏବେ ଆମେ ଦାନିଏଲ ପୁସ୍ତକରେ ଲବେୟା ପୁସ୍ତକ ଛବିବିଶର “ସାତ ଥର” ବିଷୟକୁ ଆଲୋଚନା କରୁଛୁ। ଯମୋନେ ନିଜ ଚକ୍ଷୁ ଯୁଦ୍ଧ ରଖିବାକୁ ବାଛିଛନ୍ତି, ସମୋନଡ଼କ ପାଇଁ ଏହା ଗୁପ୍ତ ଅଛି; କିନ୍ତୁ ଯମୋନେ ଦଖିବାକୁ ଲଚ୍ଛା କରନ୍ତି, ସମୋନଡ଼କ ପାଇଁ ଏହା ସଠାରେ ଅଛି। ଆମେ ଦାନିଏଲ ଅଷ୍ଟମ ଅଧ୍ୟାୟ ଓ ତରେଠିଅ ପଦଠାରୁ ଆରମ୍ଭ କରିବୁ।

Achiis ani dubbachaa tokko dubbatu dhaga'e; qulqulluun biraan immoo qulqulluu dubbachaa ture sanaan, “Mul'anni waa'ee aarsaa yeroo hunda dhi'eeffamu sanaa, fi yakka onnachiisaa sanaa, iddoo qulqulluu fi loltoota lamaan isaanii illee akka miilla jalatti dhidhiitamanitti kennu sanaa, hamma yoomiitti tura?” jedhe. Daani'el 8:13.

Kutaan kun jecha “achiis” jedhuun jalqaba; innis mul'ata seenaa raajii kan Daani'el lakkoofsota kudhan darban keessatti yeroo amma ija isaatiin arge irraa adda baasa. Lakkoofsi tokkoo fi lamaa boqonnaa sanaa, waggaa Daani'el mul'ata sana itti argate ni ibsu; akkasumas inni laga Ulaay biratti akka isa argates ni mul'isu. Lakkoofsa sadii irraa kaasee hamma lakkoofsa kudha lamaatti, mul'ata seenaa raajii sana “ni arga.” “Achiis” marii samii irraa ta'e, gaaffii fi deebii of keessaa qabu “ni dhaga'a.” Lakkoofsa kudha shani keessatti, mul'anni seenaa raajii inni yeroo muraasa dura “arge” sun maal akka bakka bu'u barbaaduu jalqaba. Garaagarummaa mul'ata Daani'el lakkoofsota sadii hamma kudha lamaatti “arge” sanaa fi marii samii inni “dhaga'e” sana gidduu jiru beekuun baay'ee barbaachisaa dha—sababiin isaas isaan mul'atawwan gargar ta'an lama dha.

Garuu ija keessan waan arguuf, gurri keessanis waan dhaga'uuf, eebbifamoo dha. Maatewos 13:16.

Gaaffiin lakkoofsa kudha sadi keessatti kaafame, “Mul'anni kun hammam dheerata?” kan jedhuu dha; jechi “mul'ata” jedhamee hiikame immoo jecha Ibraayisxii isa aayata kudha jaha keessatti “mul'ata” jedhamee hiikame irraa adda dha.

Ani dhaga'e, sagalee namaa tokko laga Ulaay gidduu irraa dhufe; innis waamee akkana jedhe: Gabri'el, nama kana mul'ata kana hubachiisi. Daani'el 8:16.

Jechoota Ibrootaa lama garaagaraa jecha Ingiliffaa “vision” jedhuun hiikuudhaan, “yeroon torba” isa Lewwoota digdamii jaha keessatti argamu, “ifuuma keessatti dhokfamee” ta'e. Barattoonni Kitaaba Qulqulluu warri qofa isaanii fuula irra darban quufa godhatan, jechoota Ibrootaa lama garaagaraa kana akka jecha tokkootti ilaalu; garuu akkas gochuun isaanii balaa mataa isaanii irratti ta'a.

“Fuula irraa qofa ilaaluun bu'aa guddaa hin fidu. Inni hubatamuuf qorannoon yaadaan guutame fi qo'annan cimaa, dadhabsiisaan barbaachisaa dha. Jechoota keessatti dhugaawwan akka hidda albuudaa gatii guddaa qabani fuula lafaa jalaa dhokfatamanii jiran ni jiru. Isaan

argachuuf, akkuma namni warqee fi meetii qotu, qotuu xurreewwan dhokatan ni mul'ifama. Ragaan dhugaa keessatti Macaafa Qulqulluu mataa isaa keessa akka jiru mirkaneeffadhu. Kutaan Macaafa Qulqulluu tokko kutaa biraa hiikuuf furtuu dha. Hiikni isaa badhaadhan fi dhokataan Hafuura Qulqulluu Waaqayyootiin banama; Inni dubbicha hubannaa keenyaaf ifa godha: 'Seensiin dubbii keetii ifa ni kenna; warra salphaa ta'aniif hubannaa ni kenna.'" Fundamentals of Christian Education, 390.

Akka Macaafa Waaqayyoo keessatti "dhugaan hundinuu hiika ofii isaa qaba" jechuun barsiifamneerra; akkasumas, yoo boqonnaa saddeettaffaa keessatti jechooni Ibrootaa garaagaraa lama "mul'ata" jedhamee hiikaman jiru jedhamuu kana tuffanne, jaamummaa Laa'odiiqeyaa of irratti fiduu keenyaaf ofii keenya itti gaafatamoo taana. Mammaaksi durii akkas jedhu: "warri arguu didan caalaa jaamni hin jiru."

"Kitaabni Qulqulluun dhugaa bu'uura namoonni jireenya kanaaf yookaan jireenya dhufuuf qophaa'oo ta'uuf hubachuu qaban hunda of keessaa qaba. Dhugaan bu'uura kunis hundumaa biratti hubatamuu ni danda'a. Namni barsiisa isaa dinqisiifachuuf hafuura qabu tokko iyyuu Kitaaba Qulqulluu keessaa kutaa tokko qofa yoo dubbise, yaada gargaaraa tokko irraa argachuu malee hin hafuu. Garuu barsiifanni Kitaaba Qulqulluu keessaa isa baay'ee gatii qabu qorannaa yeroo yerootti yookaan walitti hidhata hin qabneen argamuu hin danda'u. Sirni isaa guddaan kan dhugaa akkasitti hin dhiyaanne; dubbisaa ariifataa yookaan of eeggannoo hin qabneen akka hubatamuuf miti. Qabeenyi isaa keessaa baay'een isaanii fuula irra fagoo gaditti dhokatee jira; isaanis qorannoo cimaa fi tattaaffii itti fufaa qofaan argamuu danda'u. Dhugaan walitti qabamee guutummaa guddaa sana ijaaru, 'asii xinnoo, achii xinnoo' jedhamee barbaadamuu fi walitti qabamuu qaba." Isaayaas 28:10.

"Akkuma kanaan qoramani walitti qabamanitti, isaan walii isaanii wajjin guutummaatti kan walitti madaqan ta'uu isaanii ni argamu. Wangeelli tokkoon tokkoon isaanii warra kaaniif dabalata; raajii tokkoon tokkoon isaa kan biraatiif ibsa; dhugaan hundinuu dhugaa biraa tokkoo guddina. Fakkeenyonni sirna Yihudootaa warra Wangeelaan ifa ta'u. Seera qajeelfamaa Dubbiin Waaqayyoo keessaa tokkoon tokkoon isaa iddoo ofii qaba; dhugaan ta'e tokkoon tokkoon isaas hiika fi kaayyoo ofii qaba. Ijaarsi guutuun sunis, karoora fi hojiirra oolmaa isaatiin, Barreessaa isaa irratti dhugaa ba'a. Ijaarsa akkanaa sammuu Isa Daangaa Hin Qabne qofatu yaaduu yookiin ijaaruu danda'a." Education, 123.

Jechi "mul'ata" jedhu Daani'el boqonnaa saddeettaffaa keessatti yeroo kudhan mul'ata, garuu yeroo kurnan sana keessatti jechoota Ibrootaa garaagaraa lama irraa ijaarameera; hiikni jechoota sanaa immoo wal fakkaataa miti. Yoo waan tokko qofa hiikanii ta'e, Daani'el yeroo kurnan san hunda keessatti jechoota sana keessaa tokko qofa fayyadama ture. Daani'el jechoota lama barreesse, jechuunis tokkoon tokkoon isaanii hiika mataa isaanii qabu; isaanii keessaa tokko mul'ata Daani'el "arge" bakka bu'a, inni kaan immoo mul'ata inni "dhaga'e" bakka bu'a. Lakkoofsa kudha sadii keessatti, jechi "mul'ata" jedhamee hiikame châtôn dha; hiikni isaas "argama", yookaan "mul'ata", "abjuu" yookaan "dubbiin raajii" jechuudha. Hiika isaa fi akka Daani'el itti fayyadame irratti hundaa'uun, ani isa "mul'ata seenaa raajii" jedheen waama.

Aayatni jalqabaaffaa keessatti, boqonnaa saddeettaffaa Daani’el keessatti, Daani’el, “mul’anni anaaf mul’ate” jedha; aayatni lammaffaa keessatti immoo yeroo lama “ani mul’ata keessatti arge” jedhee dubbata. Aayatni kudha sadaffaa keessatti immoo gaaffiin, “mul’atichi hamma yoomitti ta’a?” jedhu kaafama. Itti fayyadamni sun hundinuu jecha Ibrootaa “châzôn” dha. Aayatni kudha shanaffaa keessatti garuu, yeroo Daani’el jecha isuma sana itti fayyadame keessaa isa hunda caalaa barbaachisaa ta’e ta’a jechuun ni danda’ama; inni, “yeroo ani”...“mul’ata sana argee hiika isaa barbaade” jedha. Daani’el erga mul’ata châzôn sana argee booddee, inni maal jechuu akka ta’e hubachuu barbaade. Kun dhugaa dhimma “yeroo torba” kan Leewwota digdamii jaha keessatti boqonnaa sana keessatti dhokfamuu isaa irratti ulfaatina guddaa qabu dha.

Innis a 17ffaa fi 26ffaa keessattis jecha \*\*châzôn\*\* fayyadama. Jechi “mul’ata” boqonnaa saddeettaffaa Dani’el keessatti yeroo kudhan mul’ata; keessaa yeroo torba immoo jechi \*\*châzôn\*\* bakka bu’a. Dani’el jecha Ibrootaa isa biraa kan “mul’ata” jedhamee hiikamu yeroo afur fayyadama. Jechi Ibrootaa inni biraan sun \*\*mar’eh\*\* dha; hiikni isaas “argama” jechuudha.

Châzôn jedhu Daani’el boqonnaa saddeettaffaa keessatti yeroo torba argama; mar’eh immoo yeroo afur argama; isaan lamaanis walitti qabamanii yeroo kudhanitti jechicha Ingiliffaa “vision” jedhu Daani’el boqonnaa saddeettaffaa keessatti bakka bu’u. Torba dabalata afur jechuun kudha tokko; sababiin isaas yeroo tokko Daani’el jechicha mar’eh itti fayyadame, akkuma hiika isaa isa bu’uuraatti hiikameera; jechuunis, lakkoofsa kudha shan keessatti, yeroo Daani’el mul’ata châzôn kan seenaa raajii “hiika isaa barbaade,” isa dura “akka bifa nama tokkootti” tokko “dhaabate.” Jechi “appearance” jedhu mar’eh dha. Kanaafuu, mar’eh Daani’el saddeettaffaa keessatti yeroo afur Daani’eliin itti fayyadameera; yeroo tokko hiika isaa isa ijoo kan “appearance” jedhamu wajjin waliigalees hiikameera; yeroo sadii kaan immoo akka “vision”ti hiikameera.

Ani namoota Kitaaba Qulqulluu King James hiikan sana irratti qeeqa kam iyyuu dhiheessaa hin jiru. Haa ta’u malee, lakkoofsa kudha sadii keessatti jechi dabalame tokko qofa Kitaaba Qulqulluu King James keessatti akka argamu hubatamuu qaba; innis (aarsaa) dha; waxyi immoo ifatti, “barreeffamicha keessa hin jiru” jedha. Waxyi dabalataanis jechi dabalame sun “ogummaa namaatiin dabalame” akka ta’e ni ibsa. Boqonnaauma sana keessatti, jechoonni Ibrootaa lama garaagaraa ta’an lamaan isaanii iyyuu jecha Ingiliffaa tokko qofaan hiikaman. Sababni addaan baafamuu jechoota lamaan kanaa beekuun barbaachisaa ta’eef, baay’ee ulfaataa dha.

ଏବଂ ଏହା ଘଟିଲା, ଯେତେବେଳେ ମୁଁ, ଅର୍ଥାତ୍ ମୁଁ ଦାନିଏଲ, ସେହି ଦରଶନକୁ ଦେଖିଲି ଏବଂ ତାହାର ଅର୍ଥ ଖୋଜୁଥିଲି, ତେବେ ଦେଖ, ମୋ ସମ୍ମୁଖରେ ଜଣେ ମନୁଷ୍ୟର ଆକୃତିପରି ଜଣେ ଦର୍ଶନୀମାନ ଥିଲେ । ଏବଂ ମୁଁ ଭଲ ଭାବରେ କୁଳ ମଧୁରୁ ଜଣେ ମନୁଷ୍ୟର ସ୍ୱର ଶୁଣିଲି, ଯେ ତାଙ୍କ କହିଲେ, ଗାର୍ବିଏଲ, ଏହି ମନୁଷ୍ୟକୁ ସେହି ଦରଶନ ବୁଝାଇଦିଅ । ଦାନିଏଲ 8:15, 16.

ଦାନିଏଲ ଯେତେବେଳେ ସେ ନିଜେ ଏମାତ୍ସର “ଦେଖିବା” “châzôn vision”ର “ଅର୍ଥ ଖୋଜୁଥିଲେ,” ସେତେବେଳେ ଖ୍ରୀଷ୍ଟ ଗାର୍ବିଏଲଙ୍କୁ ଜଣାଇଥାନ୍ତି ଯେ ସେ ଦାନିଏଲଙ୍କୁ ସେ ଏମାତ୍ସର “ଶୁଣିବା” “mar’eh vision”କୁ ବୁଝାଇଦିଅନ୍ତୁ । ଦାନିଏଲ ଭବିଷ୍ୟଦ୍‌ବାଣୀମୂଳକ ଇତିହାସର ଦରଶନକୁ ବୁଝିବାକୁ ଇଚ୍ଛା କରୁଥିଲେ, କିନ୍ତୁ ପଦ ତରଳରେ Palmoni (that certain saint which spake) ଭାବେ ଚିହ୍ନିତ ଖ୍ରୀଷ୍ଟ ଗାର୍ବିଏଲଙ୍କୁ ଦାନିଏଲଙ୍କୁ “mar’eh vision” ବୁଝାଇବାକୁ ନିର୍ଦ୍ଦେଶ ଦିଲେ, “châzôn vision”କୁ ବୁଝିବା ପଦ ପଦ୍ମର ଓ ସୋହଲରେ ଗାର୍ବିଏଲଙ୍କ ପାଇଁ ଉକ୍ତ ଭଦ୍‌ଦେଶ୍ୟ ହେଉଛି ଯେ ସେ ଦାନିଏଲଙ୍କୁ “mar’eh

vision” ବୁଝାଇବେ, ଯାହା “vision” ବୋଲି ଅନୁବାଦିତ ସହେ ଶବ୍ଦ ଯାହାର ଅର୍ଥ “appearance,” ଦାନିଏଲ ବୁଝିବାକୁ ଚାହୁଁଥିବା ଭବିଷ୍ୟଦ୍‌ବାଣୀମୂଳକ ଇତିହାସର ଦରଶନ ନୁହେଁ। ଗାବ୍‌ରିଏଲଙ୍କ କର୍ତ୍ତବ୍ୟ-ନିୟୁକ୍ତିକୁ ସ୍ୱୀକାର ନ କରିଲେ, Leviticus twenty-sixର “seven times” ସ୍ୱପକ୍ଷ ଥିଲେ ମଧ୍ୟ ଲୁକାଇ ରହିଯାଏ।

Keewwata digdamii jaha-lamaa lamaan Ibrootaa “mul’ata” jedhamee hiikaman lamaan isaanii iyyuu aayata tokkicha keessatti argamu; aayatichis dhugaa dhugaa ba’umsa Daani’el waa’ee “yeroo torbaa” irratti kenne banachuuf furtuuwwan ijoo keessaa tokko ta’a.

Mul’anni galgalaa fi ganamaa kan sitti himame sun dhugaa dha; kanaaf mul’ata sana cufi; inni guyyoota baay’ee ta’a. Daani’el 8:26.

Lakkoofsa digdamii ja’a jahaa saddeetii keessatti, “mul’anni galgalaa fi ganamaa” mul’ata mar’eh dha; hiikni isaas “mul’ata alaa” yookaan “argamuu” jechuudha. Garuu mul’anni “cufamee kaa’amuu” qabu sun, mul’ata châzôn isa seenaa raajii ti. Ibsi “galgalaa fi ganamaa” jedhu, waan mul’ata lamaan gidduu jiru adda baasee fi ibsu dha. Kunis fakkeenya biraatiin gahee namaa inni Macaafa Qulqulluu uumamuu keessatti qabu ni agarsiisa. Gaheen namaa sun, raajota dubbii Macaafa Qulqulluu galmeessan qofa utuu hin ta’in, warra Macaafa Qulqulluu hiikanis of keessatti hammata. Macaafni Qulqulluun, akkuma Kiristoos, walitti dhufeenya waaqayyummaa fi namummaa bakka bu’a. Namummaan sunis, Adaam cubbuu erga hojjete booddee jalqabee, karaa seenaa keessa darbuu isaatiin hamma warra Macaafa Qulqulluu galmeessanii fi hiikaniitti bu’e. Kiristoosii fi Macaafni Qulqulluun lamaan isaanii iyyuu Dubbii Waaqayyoo dha; Dubbii Waaqayyoo qulqulluu dha; sababiin isaas waaqayyummaan walitti makama sana keessa jiru yeroo hundumaa hanqina foon keessa ture kam iyyuu ni mo’e.

ପଠାଇ, ଯୀଶୁ ଖ୍ରୀଷ୍ଟଙ୍କ ଦାସ, ପୂର୍ବେ ଯେ ପାଇଁ ଆହ୍ୱାନିତ, ଇଶ୍ୱରଙ୍କ ସୁସମ୍ବାଦ ପାଇଁ ପୃଥକ୍ କରାଯାଇଥିବା, (ଯାହା ସବେ ତାଙ୍କର ପବିତ୍ର ଶାସ୍ତ୍ରମାନଙ୍କର ତାଙ୍କର ଭବିଷ୍ୟଦ୍‌ବାଣୀମାନଙ୍କ ଦ୍ୱାରା ପୂର୍ବରୁ ପୂର୍ବଦର୍ଶନ କରାଯାଇଥିଲା) ତାଙ୍କର ପୂର୍ବ, ଆମ ପୂର୍ବ ଯୀଶୁ ଖ୍ରୀଷ୍ଟଙ୍କ ବିଷୟରେ, ଯିଏ ଦେହ ଅନୁସାରେ ଦାଉଦଙ୍କ ବଂଶରୁ ଜନ୍ମ ନେଇଥିଲେ। ରୋମୀୟ ୧:୧-୩।

Jechoonni “galgalaafi fi ganama” jedhu Dubbii Waaqayyoo keessatti irra deddeebiin argama; innis yeroo hunda “galgalaafi ganama” jedhamee hiikama, akkuma inni lakkoofsa digdamii ja’a keessatti hiikame sana, akkasumas akkuma inni seenaa uumamaa keessatti keessa Kitaaba Uumamaa baay’ee yeroo “galgalaaf ganamni ni ta’e...” jedhamee irra deddeebiin ibsametti hiikamu. Dhugumaanis, dhugaan hundi hiika ofii isaa qaba (dhugaan kunis hubachuuf barbaachisaa dha), bakka qofa keessatti Macaafa Qulqulluu keessaa jechichi “galgalaafi ganama” jedhu “galgalaafi ganama” jedhamee osoo hin hiikamin hafee (akkuma inni lakkoofsa digdamii ja’a keessatti hiikame sana), lakkoofsa kudha afurffaa Daani’el boqonnaa saddeet keessatti dha. Achitti, achuma qofa Dubbii Waaqayyoo keessatti himni “galgalaafi ganama” jedhu salphaatti “guyyoota” jedhamee hiikama.

Innis naan jedhe, “Hanga guyyaa kuma lamaa fi dhibba sadii booda manni qulqullummaa ni qulqulleeffama.” Daani’el 8:14.

ତାନିଏଲଙ୍କ ସହେ ଅଧ୍ୟାୟରେ ବାରୋଟି ପଦ ପରେ, ହିବ୍‌ରୁ ପଦବଳୀ “ସନ୍ଧ୍ୟା ଓ ପୂର୍ବାହ୍ନ”କୁ ସବେ ସଦା ଯେପରି ଅନୁବାଦ ହୁଏ ସେପରି ଅନୁବାଦ କରାଯାଇଛି; କିନ୍ତୁ ଯେହି ପଦଟି ଆଡଭେଣ୍ଟିଜ୍‌ମର କନେଦ୍‌ରୀୟ ସ୍ୱତନ୍ତ୍ର

ଓ ଭିତ୍ତି, ସମୋରତେ ଏହି ପଦବଳୀକୁ କବେଳ “ଦିନ” ବୋଲି ଅନୁବାଦ କରାଯାଇଛି। କିପରି ପୂରଣାବ କିତ୍ତୁ ଜଣେ ସ ବାଲବଲେର ଅନୁବାଦକମାନଙ୍କୁ ଏପରି ପୂରକାଶୟ ବିରୋଧାଭାସ କରିବାକୁ ପୂରରେତ କଲା? ସମୋନତେ ଛବ୍‌ବିଶତମ ପଦରେ ଏହି ପଦବଳୀକୁ ବାଲବଲେର ଅନ୍ୟ ସମସ୍ତ ସ୍ୱାଧୀନରେ ଯପେରି ଘଟିଛି ସହେପରି ସମ୍ପତ୍ତିରେ ଅନୁବାଦ କରିଥିଲେ। କିନ୍ତୁ ଛବ୍‌ବିଶତମ ପଦର ବାରୋଟି ପଦ ପୂର୍ବରୁ, ଅର୍ଥାତ୍ ଚତୁର୍ଦ୍ଦଶ ପଦରେ, ସମୋନତ୍‌କର ମାନବତା ତ୍ୱୟୋଦଶ ପଦର ପୂରଣନର ଉତ୍ତର ଉପରେ ଗୋଟିଏ ବିଶେଷ ପାର୍ଥକ୍ୟ ଆରୋପ କରିଥିଲା। ଏବଂ ତ୍ୱୟୋଦଶ ପଦର ପୂରଣନରେ ସହେ ଗୋଟିଏ ଶବ୍ଦ (ବଳିଦାନ) ସମ୍ପତ୍ତିତ ଥିଲା, ଯାହାକୁ ବାଲବଲେରେ ଯୋଗ କରାଯିବା ଭିତ୍ତ ନଥିଲା। ଇଶ୍ୱର ଚାହୁଁଥିଲେ ଯେ ଚତୁର୍ଦ୍ଦଶ ପଦଟି ଅତ୍ୱୟନ୍ତ ଗଭୀର ଓ ବିଶିଷ୍ଟ ଭାବରେ ପୂରକାଶିତ ହେଉ। ଏପରି କରିବାର, ସେ ଏହାକୁ ମଧ୍ୟ ଚିହ୍ନିତ କଲେ ଯେ, ଗର୍ବିଏଲ୍‌ଙ୍କୁ ତାନିଏଲ୍‌ଙ୍କୁ କ’ଣ ବୁଝାଇବା ପାଇଁ ନିର୍ଦ୍ଦେଶ ଦିଆଯାଇଥିଲା।

Lakkoofsa kudha ja’affaatti, utuma Daani’el mul’ata châzôn isa seenaa raajii hubachuuf barbaadaa jiruu, Yesuus Gabrieel akka mul’ata mar’eh hubachiisu isa ajaje. Lakkoofsi digdamii jaha immoo “mul’anni galgalaa fi ganamaa isa dubbatame” “dhugaa” akka ture ni jedhu. Mul’anni châzôn “argama” raajiiti; mul’anni mar’eh garuu “dubbatame” ture, jechuunis afaaniin ibsamee ture. Innis lakkoofsa kudha afur keessatti yeroo Palmoniin, “hanga galgalaafi ganama kuma lamaa fi dhibba sadiitti; ergasii manni qulqullummaa ni qulqulleeffama” jedhee dubbate keessatti dubbatame ture. Lakkoofsi digdamii jaha, “galgalaa fi ganamaa” jedhu fayyadamuudhaan, isa mul’ata “dubbatame” ta’ee ture akka ta’e adda baasee, Daani’el boqonnaa saddeet keessatti garaagarummaa mul’ata lamaan gidduu jiru mul’isa. Mul’anni seenaa raajii Daani’el “argee” ture, innis Daani’el hubachuuf barbaade, mul’ata “dubbatame” isa Daani’el “dhaga’e” irraa adda ture. Caalaattimmoo, mul’anni Daani’el “dhaga’e” sun mul’ata Gabrieel Daani’eliif hubannoo kennuuf itti ramadame ture.

Namummaan Macaafa Qulqulluu uumu keessatti hirmaate boqonnaa saddeettaffaa Daani’el keessatti jecha “mul’ata” al kudhan galmeesse; akkas gochuudhaanis, garaagarummaa mul’ata tokkoo isa “argame” fi mul’ata biraa isa “dhaga’ame” dhokse. Kana gochuudhaanis, xiyyeeffannaan inni akka mul’isutti kaayyoon Kiristoos Daani’el mul’ata inni “dhaga’e” akka hubatuuf ture, mul’ata inni “arge” akka hubatu caalaa, akka dukkanaa’u godhe. Amma immoo hojii isaaf kenname raawwachuuf jechuun Gabri’el maal akka godhu ilaalu dandeenya.

Kanaaf inni dhaabadhee turetti dhihaate; yeroo inni dhufes ani sodaadheen fuula kootiin lafatti kufe; inni garuu, “Yaa ilma namaa, hubadhu; mul’anni kun yeroo dhumaatiif ta’a,” naan jedhe. Inni ana wajjin utuu dubbachaa jiruu ani fuula kootiin gara lafaatti hirriba guddaa keessa gale; inni garuu na tuqee ol na qajeelche. Innis, “Kunoo, ani wanta aarii sanaa dhuma isa isa dhuma keessatti ta’u si beeksisuu nan godha; yeroo murteeffametti dhumni ni ta’a,” jedhe. Daani’el 8:17–19.

Yeroo ammaa Gaabri’el hojii isaa mul’ata galgaloota fi ganamoota kuma lamaa fi dhibba sadii, isa dhugaa ta’e, akka Daani’el hubatu gochuu ni jalqaba. Inni jalqabatti mul’anni seenaa raajii, mul’ata châzôn jedhamu, “yeroo dhumaatti” akka ta’u isa beeksisu. Sana booddee, yeroo Daani’el hirriba raajii keessa turetti, Gaabri’el Daani’eliin tuqee ol qajeelchee dhaabe. Inni, “Ani akka ati beektu si godha” jedhee isa beeksisu.

Kunis wanta Palmoonniin (Kiristoos), yeroo akkana jedhee, “Yaa Gabri’el, nama kana akka inni mul’ata mar’eh isa galgalaa fi ganamaa hubatu godhi” jedhetti, akka gochuuf Gabri’elitti hime.



isaa guutummaatti dhoksa keessatti dhiifamaniiru; garuu inni sanyii mootummaa keessaa akka ta'e, jechuunis tarii mana Daawit keessaa akka ta'e malee, manni sunis yeroo sana baay'ee baay'atee ture. Inni yeroo jalqabaatiif akka tokkoo booji'amtoota kabajamoo Yihudaa keessaa, waggaa jalqabaa Nebukadnezaar mootii Baabilon keessatti, jalqaba booji'amu waggoota torbaatamaa sanaa, Dh.K.D. 606 mul'ata. Ermiyaasii fi Habaaquuq yeroo sana iyyuu raajii isaanii dubbachaa turan. Hisqi'eel immoo yeroo muraasa booddee hojii isaa jalqabe; isa booddees xiqqoo turee Obaadiyaan. Garuu lamaan isaanii iyyuu hojii isaanii waggoota hedduu dura, hojii dheeraa fi ulfina qabeessa Daani'el xumura irra ga'uunsaatiin dura xumuran. Raajotni sadii qofa isa duubaan dhufan; Haggaayii fi Zakkaariyaas, warri lamaan yeroo gabaabaa keessatti yeroo wal fakkaataatti hojii raajummaa raawwatan, Dh.K.D. 520–518, akkasumas Milkiyaas, inni xumura raajota Kakuu Moofaa, kan yeroo muraasaaf Dh.K.D. 397 naannoo keessatti ife.” Uriah Smith, Daniel and the Revelation, 19.

Smith sirnaan lakkoofsa kudha sagalii keessaa “aarii” jedhamu akka yeroo tokkootti sirriitti adda baase. Innis yeroo sana akka Daani'el boqonnaa saddeet lakkoofsa kudha sadiin waliigaltee qabuutti iddoo qulqulluu fi raayyaan miilla jala dhahamuu ta'ee sirriitti adda baase; akkasumas yeroo xumuraa isaa akka Onkoloolessa 22, 1844 ta'e sirriitti adda baase.

Smith gar tokko sirrii ture; garuu wanta raajii isaa irratti hojii irra oolchu keessatti amala isaa ta'een dhugaa darbe. Inni seenaa hiikkaa dubbii raajii isaa qajeelchuuf eeyyame; dubbii raajii immoo hubannoo isaa seenaa irratti qajeelchuuf hin eeyyamne. Yoo Macaafni Qulqulluun seenaa raajii akka ibsuuf isaaf eeyyamne, yeroo sanatti seenaa itti dhiyaannuuf odeeffannoo sirrii ni qabaanna.

Kitaabni Qulqulluun akka barsiisutti, namichi eenyuun yoo mo'ame, inni garbicha nama sanaa dha.

Yommuu isaan bilisummaa isaaniif abdachiisan, ofii isaanii garboota xuraa'ummaati; namni waaniin mo'ame, isuma sanaaf garbummaatti galfama. 2 Phexros 2:19.

ମନସ୍ତ୍ରୀ ୬୭୭ ମସିହାରେ ବାବିଲୋନକୁ ବନ୍ଦୀଭାବେ ନିଆଯାଇଥିଲେ । ସେଠାରେ ହିଁ ଯିହୁଦୀ ପରାଜିତ ହୋଇ ବନ୍ଦୀନରେ ଆଶାଯାଇଥିଲା । ଏହାହିଁ ସେହି ଆରମ୍ଭବିନ୍ଦୁ, ଯାହା 1843 ଓ 1850—ଉଭୟ ଚାର୍ଟରରେ ପୂର୍ବଦିଗିତ୍ୱ କରାଯାଇଛି, ଯାହାକୁ ସିଷ୍ଟର୍ ହିଜ୍ୱାର ସଠିକ୍ ବୋଲି ସମର୍ଥନ କରନ୍ତି । ସ୍ୱର୍ଗ ଦାନିଏଲ୍ ଅଧିକାରୀ ଆଠର ତରଳୋତିଏ ପଦର “ପଦକଳନ”ର ଆରମ୍ଭକୁ ଯିହୁଦୀର ଶେଷ ରାଜା ସିଦକିୟାଜ୍ୱକ ସହିତ ସମ୍ବନ୍ଧ କରନ୍ତି । ସିଦକିୟା ଏକ ପୂର୍ବଗତିଶୀଳ ବିଚାରର ସମାପ୍ତି ଥିଲେ, ଆରମ୍ଭ ନୁହେଁ । ସିଷ୍ଟର୍ ହିଜ୍ୱାର ଚିହ୍ନଟ କରନ୍ତି ଯେ, ବାବିଲୋନରେ ମନସ୍ତ୍ରୀରେ ବନ୍ଦୀତ୍ୱ ଆଗାମୀ ଘଟଣାର ଏକ “ଅଗ୍ରିମ ଚିହ୍ନ” ଥିଲା । “ଅଗ୍ରିମ ଚିହ୍ନ” ଅର୍ଥ ହେଉଛି ଏକ ପୂର୍ବଗତିକ ଦୟେ, ଏବଂ ଏହା ଏମିତି ଗୋଟିଏ କ୍ଷୟର ଆରମ୍ଭକୁ ସୂଚିତ କରେ, ଯାହା ପରେ ଅନ୍ୟାନ୍ୟ ଦୟେ ଅନୁସରିତ ହେବ ।

“Amanamummaan raajonni akeekkachiisa isaanii fi gorsa isaanii itti fufan; sodaa malee Minaasee fi saba isaa dubbatan; garuu ergaawwan sun tuffataman; Yihudaan gara duuba deebi'e hin dhageenye. Akka mallattoo cimaatti waan saba irra ga'u, yoo isaan cubbuu irraa hin deebi'in itti fufanitti, Gooftaan mootii isaanii tuuta loltoota Asoor biratti akka qabamu heyyame; isaanis 'silsilaadhaan isa hidhan, gara Baabilon, magaalaa isaanii yeroo sanaaf mootummaa taatetti, isa geessan.' Rakkinni kun mooticha gara qalbii isaa deebise; 'inni Waaqayyo gooftaa isaa kadhate, fuula Waaqayyo abbootii isaatii durattis baay'ee of gad qabee, Isa kadhate; Innis isaaf ni jilbeenfate, kadhannaa isaa ni dhaga'e, gara mootummaa isaatti gara

Yerusaalem deebise. Sana booda Minaaseen Waaqayyo Inni sun Waaqa ta'uu ni beeke.' 2 Seenaa Bara 33:11–13. Garuu qalbiin jijjiiramu kun, hammam iyyuu dinqisiisaa ta'us, mootummaa sana dhiibbaa mancaasummaa waggoota dheeraa hojiiwwan waaqa tolfamaa keessaa isa mudate irraa oolchuuf baay'ee ture. Namoonni baay'een gufatanii kufanii turan, deebi'anii ka'uuf lammata hin dandeenye." Raajotaa fi Mootota, 382.

ምናሴ እቲ “ቅድሚ ክፍሊት” እቲ “ረግማን” ዝተጀመረ ናይቲ “ሸውዓተ ግዜ” ምልክት ነበረ፣ እዚ ድማ እቲ መወዳእታ “ቍጥዓ” ነበረ፤ ምኽንያቱ እቲ “ቀዳማይ ቍጥዓ” ኣብ 723 ቅ.ል.ክ. ሰሜናዊ መንግስቲ ናብ ምርኮ ምስ ተወሰደ ኣቐዲሙ ተጀሚሩ ነበረ። ድሕሪኡ ኣብ ምውዳቕ ዮሐንስ፣ ዳንኤል ናብ ምርኮ ምስ ተወሰደ፣ እቶም ኤርምያስ ዝገለጸም ሰብዓ ዓመታት ምርኮ ኣብ 606 ቅ.ል.ክ. ተጀሚሮም። ድሕሪ ዮሐንስ ክልተ ነገስታት ኣብ መጨረሻ ዮሩሳሌም ተደምሲሶ፣ እቲ መወዳእታ ንጉስ ይሁዳ፣ ዴዴቅያስ፣ ደቁ ኣብ ቅድሚኡ ክቕተሉ ርእዩ፣ ድሕሪኡ ኣዲንቱ ተመንዚዐን ናብ ባቢሎን ብምርኮ ተወሲዱ።

Smiiz murtii adeemsa murtii guutuu Zedeqiyaasiif ramadee, murtii Zedeqiyaas immoo akka barruu ragaa yaada isaa mirkaneessuutti itti fayyadame. Murtiin Zedeqiyaas, inni “bulchaa hamaa fi xuraa’aa” turee, gonfoon Yihuudaa hanga Kiristoos mootummaa dhaabuuf dhufutti irraa fuudhamuu akka qabu ni ibse. Smiiz akkana jedhe: “isaan humnoota lafa irraa jalatti bulu, teessoon mootummaa Daawit deebi’ee hanga dhaabamutti ni turu,—hanga Inni dhaaltuu isaa seeraan qabu, jechuun Masihiichi, Bulchaan nagaa, dhufutti; achiis isatti ni kennama.” Onkoloolessa 22, 1844, raawwii Daani’el boqonnaa torbaa, lakkoofsota kudha sadii fi kudha afuriin, Kiristoos, akka Ilma namaatti bakka bu’amee, mootummaa fudhachuuf Abbaa duratti dhufe.

Ani mul’ata halkaniin halkan keessa arge; kunoo, nama Ilma namaa fakkaatu tokko duumessa samii wajjin dhufe; inni gara Isa bara durii ture sanaa dhufe, isaanis isa fuula Isaa duratti dhi’eessan. Gooftummaan, ulfinni, mootummaa hundis isatti kennaman; saboonni, uummatonni, afaanonni hundinuu isa tajaajilaniif; mootummaa isaa mootummaa bara baraa ti, kan hin dabarre; mootummaa isaa immoo mootummaa hin badne dha. Daani’el 7:13, 14.

ସିଷ୍ଟର ହୃଷୀକା ନିଶ୍ଚିତ କରିଛନ୍ତି ଯେ, ଦାନିଏଲ ଅଧିକାରୀ ସାତର ତରଫେ ଓ ଚୌଦ୍ଦ ପଦ ଅକ୍ଟୋବର ୨୨, ୧୮୪୪ ତାରିଖରେ ପୂରଣ ହୋଇଥିଲା।

“Kristos garaa lubummaa keenyaa ta’ee gara iddoo hundumaa caalaa qulqulluutti, qulqullina mana qulqullummaa sanaatiif dhufuunsaa, akkuma Daani’el 8:14 keessatti mul’ifametti; Ilmi namaa gara Isa Guyyoota Durii sanaatti dhufuunsaa, akkuma Daani’el 7:13 keessatti ibsametti; akkasumas dhufuunsan Gooftaan gara mana qulqullummaa Isaa, akkuma Milkiyaas dursee raajjetti, ibsa taateuma tokkoo ti; kun immoo akkasuma dhufuunsa misirrichaa gara cidhaatti, isa Kiristoos fakkeenya durboota kurnanii keessatti, Maatewos 25 keessatti ibseen, in bakka bu’a.” The Great Controversy, 426.

Smiiziin inni guddaan “dheekkamsa sanaa dhuma isa dhumaa” jedhu hin ilaalle. Inni qajeelfama Macaafa Qulqulluu kan yeroo Minaaseetti Yihudaan mo’amuu isaa adda baase irraa of qusate; akkasumas booji’amni mootummaa lama Zedeqiyaas dura jalqabe sunis, Zedeqiyaan hojii isaa isa dhumaa utuu hin argiin dura Yihudaan duraanuu Baabilon jala akka turte kan agarsiisu ta’uu isaa irraa fagaate. Hanqina ifa ta’e kana hunda waliin iyyuu, inni akkana jedhe: “kunoo yeroo dheekkamsa Waaqayyoo saba kakuu isaa irratti; yeroo itti mana qulqullummaa fi loltoonni miilla

jala dhidhiitaman.” Kanaafuu inni kallattiidhaan “yeroo dheekkamsa Waaqayyoo” jedhu Daani’el boqonnaa saddeet, fi gaaffii kutaa kudha sadii keessa jiru “hanga yoomiitti” jedhu waliin walqabsiisa. Deebiin kutaa kudha afur keessa jiru immoo hanga Onkoloolessa 22, 1844tti ture.

Bitamuun Baabylon garbummaatti facaafamuun seenaa adeemsa irra ture dha; inni bara dhaloota Kiristoos dura 677 keessatti jalqabee hamma bara 1844tti itti fufe. Yeroon sun waggoota kuma lamaa fi dhibba shanii fi digdama wajjin walqixa ta’a; kunis, dhuguma iyyuu, Lewwoota digdama ja’a keessatti “yeroo torba” jedhamuudha. Xumuri yeroo sanaa Onkoloolessa 22, 1844 irratti argame, mul’ata “mar’eh” isa galgalaa fi ganamaa kuma lamaa fi dhibba sadiitiif ragaa lammaffaa Daani’eeliif kenne.

Gabri’eel inni Daani’eel mul’ata sana akka hubatu itti himame; wanti Gabri’eel godhes guyyaa xumuraa Onkoloolessa 22, 1844f dhugaa-baatuu lammaffaa kennuu ture. Inni guyyicha raawwii raajii yeroo lamaan sanaa hundeessuuf dhugaa-baatuu lammaffaa kennuu qofa utuu hin ta’in, akkuma Smith sirriitti akeekkachiisetti, yeroo dhugaa-baatuu lammaffaa 1844 wajjin walqabatu sun, lakkoofsa kudha sadi keessatti, yeroo mana qulqullummaa fi loltoonni miilla jalatti dhiitamuu qabanitti adda baafamee ture. Gaaffiin lakkoofsa kudha sadi keessatti jiru, “Mul’anni waa’ee aarsaa yeroo hundumaa, fi yakka onaa gochuu, mana qulqullummaa fi loltoota lamaan isaanii iyyuu miilla jalatti dhiifamuuf hammam yeroo ta’a?” jedha. Yeroon sun “yeroo torba” Leewwota digdamii jaha keessaa ture.

Wanti Smiiti hin argine, yookaan adda baasee hin ibsin, akka “aariin” lakkoofsa kudha sagaliitti ibsame sun, “dhuma isa boodaa” kan aarii sanaa tureedha. Yoo “dhumni boodaa” jiraate, “jalqabnis” ni jiraata; Daani’elis boqonnaa kudha tokko keessatti yeroo “aariin jalqabaa” sun itti xumurame ni ibsa. Inni abbaa irree amantii Phaaphaasii yeroo Bara Dukkanaa keessa mootummaa isaa geggeessaa ture adda baasa; Phaaphaasiinis hamma aariin sun raawwatamutti, yookaan xumuramutti, milkaa’uu akka itti fufu ni dubbata.

Mootichis akka fedhe ni raawwata; of ol in ol isa ni ol kaasaa, waaqota hundumaa irraas of ni guddifata, Waaqa waaqota hundumaa mormuudhaan dubbii ajaa’ibaa ni dubbata; dheekkamsi sun hamma raawwatamutti milkaa’aa ni ta’a; waan murteeffame ni raawwatamaatii. Daani’el 11:36.

Lakkoofsi soddonii fi ja’affaan kun, ergamaan Phaawulos warra Tasalonqeetti xalayaa isaa lammaffaa keessatti hiika isaa gabaabsuun ibse lakkoofsa sana ta’uu isaatiin bal’inaan hubatama.

Namni kam iyyuu karaa kamiiniin isin hin gowwoomsin; guyyaan sun utuu hin dhufin dura jalqaba gantummaan ni dhufa, namichi cubbuu sunis ni mul’ata, inni ilma badiisaa ti; inni waan Waaqayyo jedhamee waamamu hundumaa yookaan waan waaqeffatamu hundumaa ni morma, ofiis isaan hundumaa olitti ol qabata; kanaafis inni akka Waaqayyooti mana qulqullummaa Waaqayyoo keessa taa’ee, ofii isaa Waaqayyo ta’uu isaa ni agarsiisa. 2 Tasalonqee 2:3, 4.

Phaawulosiin “namni cubbuu” jedhe, kan yeroo wal fakkaatutti “ilma badiisaa” ta’es, kan “waan Waaqayyo jedhamee waamamu hundumaa yookaan waan waaqeffatamu hundumaa irratti of mormee, of ol qabus,” innis “mooticha” isa “fedhii isaatti hojii raawwatu; innis of ol qaba, waaqa

hundumaa irraas of guddisu” jedhamee ibsame sana dha. Kutaan lamaan kunis lamaan isaanii iyyuu paaphaasii Roomaa irratti agarsiisu. Daani’el akka barreessetti, paaphaasiin ni milkaa’a; jechuunis gara fuulduraatti ni dhiiba; hamma “dheekkamsi sun raawwatamutti.” Dheekkamsi lakkoofsa soddonii ja’a keessatti ibsame sun “murtaa’ee” ture. Jechi “murtaa’e” jedhu immoo hiika “madaasuu” qaba.

Phaaphaasummaan bara 1798 keessatti “madaa isa nama ajjeesu” sana fudhate; yeroo sanattis “aariin jalqabaa” sun raawwatame ykn xumurame. Jechi “raawwachuu” jedhu hiikni isaa xumuruudha yookaan dhaabuu dha. Dhumni “aarii” boqonnaa saddeet, lakkoofsa kudha sagal keessatti ibsame, dhuma yeroo iddoon qulqulluunii fi loltoonni isaa miidhama jalaa miidhamanii miidhagina isaanii dhabuu qabu agarsiisa. Innis bara 1844tti xumurame; garuu “aariin” “jalqabaa” sun bara 1798tti xumurame.

“Dheekkamsi dhuma” bara 1844tti xumurame; kunis erga bara 677 Dh.K.D.tti Mootiin Minaasee warra Asoorotaatiin Baabilonitti booji’amee geeffamee waggaa kuma lama dhibba shan fi digdama booda ture. Dheekkamsi “jalqabaa” immoo bara 1798tti xumurame; kunis erga mootummaa kaabaa Israa’el bara 723 Dh.K.D.tti warra Asoorotaatiin garbummaatti geeffamee waggaa kuma lama dhibba shan fi digdama booda ture.

Waa’ee “yeroo torba” dhokataa kitaaba Daani’el keessa jiru irratti kan dabalataan jedhu ni jira, kana immoo barruu keenya itti aanu keessatti ilaalla.

“Ergamaa gara ergamaa waldaa Laa’odiiqeyaa warraatti akkana jedhii barreessi: Kana jechuun Ameen, Dhugaa Baatuu amanamaa fi dhugaa ta’e, jalqaba uumama Waaqayyoo sanaa ni dubbata; Ani hojii kee beeka; ati qorraa miti, ho’aas miti; utuu qorraa yookaan ho’aa taatee nan fedha ture. Egaa ati lafa-jibbaa taatee, qorraa utuu hin ta’in ho’aas utuu hin ta’in waan taateef, afaan Koo keessaa si tufa. Ati, ‘Ani sooreessa dha, qabeenyaan badhaadheera, homaattis hin barbaachisu’ jetta; garuu ati akka hamaa, akka nama nama gaddisiisu, akka hiyyeessa, akka jaamaa, akka qullaa taate hin beektu.”

“Gooftaan asitti ergamaan inni saba ofii isaaf tajaajiltoota inni saba akeekkachiisuuf waameen baatamu akka ergamaa nagaa fi nageenyaa hin taane nutti agarsiisa. Inni yaada qofa irratti hundaa’e utuu hin ta’in, kallattii hundumaan hojii irra oolu dha. Sabni Waaqayyoo ergaa Laa’odiiqeyaa keessatti akka namoota nageenya foonii keessatti of eeggannoo malee taa’anii jiraniitti ibsaman. Isaan boqonnaa keessa jiru; mootummaa guddicha milkaa’ina hafuuraa irra akka ga’anii jiranitti of amanu. ‘Ati, Ani sooreessa dha, qabeenyaan baay’adheera, homaa na hin barbaachisu jetta; garuu ati akka nama hiyyeessaa, nama nama gaddisiisu, nama rakkataa, jaamaa fi qullaa taate hin beekitu.”

“Gowwoon nama yaada namaa irratti dhufu keessaa isa caalu, yeroo isaan guutummaatti dogoggora keessa jiranii ofiin sirrii ta’uu isaanii amanachuu isaanii miti! Ergaan Dhugaa Baatuu inni dhugaan sabni Waaqayyoo keessatti gowwoomsaa gaddisiisaa tokko keessa jiru argata; ta’us gowwoomsicha keessatti amanamoo dha. Haalli isaanii fuula Waaqayyoo duratti akka baay’ee hamaa ta’e hin beekan. Warri ergaan kun isaanii qajeelfamu, ofii isaanii haala hafuuraa ol’aanaa keessa akka jiranitti of jajaa jiru; garuu ergaan Dhugaa Baatuu sun, haala isaanii isa dhugaa jechuun ija hafuuraa dhabuun isaanii, hiyyummaa isaanii, fi gadadoon

isaanii ifatti himuudhaan, nagaan isaanii cabsaa. Dhugaan baatii sun, akka malee muraa fi cimaa ta'ee jiru kun, dogoggora ta'uu hin danda'u; jechuunis Dhugaa Baatuu inni dubbatu isa ta'eef, baatiin isaa sirrii ta'uu qaba." Testimonies, volume 3, 252.