Kitaaba Daani’el - Lakkoofsa Jaatamii Sadii

Gabaa Chaartiiwwan Milleraa Caalchisee: Islaama, Murtii Qorannaa, fi Qormaata Dhumaa

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Nuti, “Waaqayyo yaada William Miller gara raajiiwwaniitti qajeelchee, kitaaba Mul’ataa irrattis ifa guddaa isaaf kenne” jechuun nutti himameera. Miller seenaa keessatti inni keessaa kaafame sanaan “ifa guddaa” boqonnaawwan Mul’ataa kudha lama, kudha sadii, kudha jaha, kudha torba fi kudha saddeet keessatti argamu hubachuu irraa dhowwame; sababiin isaas boqonnaawwan sun hojii mootummaawwan raajii kan inni bakka inni seenaa irraa ilaalu sana irraa argu hin dandeenye addaan baasaniiru.

Ifa kenname Milleriif kenname Mul’ata Yohaannis irratti kenname waa’ee Waldoota, Chaappawwan fi Xurumbaawwan ture; xurumbaawwan sadan dhumaa immoo, warri “Badiisa sadii” jedhamanii adda baafaman, gabateewwan lamaan Habbaaquq irratti kan argisiifaman dha. “Ifni guddaan” kan Milleriif Mul’ata Yohaannis keessatti kenname gahee Islaamaa raajii Macaafa Qulqulluu keessatti qabu irratti xiyyeeffata. Ta’us, “ifni guddaan” sun illee haala seenaa yeroo isaaatiin daangeffamee ture.

> “Waldoonni Aasiyaa torbaanii seenaa waldaa Kiristoos bifa ishee torban keessatti mul’atu dha; jallinaalee fi garagalchawwan ishee hundumaa keessatti, badhaadhinaa fi rakkina ishee hundumaa keessatti, bara ergamootaa irraa jalqabee hamma dhuma biyya lafaa tti. Chaappaan torban immoo seenaa hojjetamoota humnootaa fi mootota lafaa waldaa irratti raawwatan, akkasumas eegumsa Waaqayyo yeroo walfakkaataa keessatti saba Isaaaf godhe dha. Malakataan torban immoo seenaa murtiiwwan addaa fi ulfaatoo torban kanneen lafarratti, yookaan mootummaa Roomaa irratti ergame dha. Xoofoonni torbanis dhukkuba balaa dhumaa torban kanneen Roomaa Paaphaasummaa irratti ergame dha. Isaan kana wajjin taateewwan biroo hedduun walmakanii jiru; akka lageen gargaaraa keessatti hodhamanii, laga guddaa raajii guutanii, hamma wanti hundinuu nu galaana bara baraatti geessutti.”

> “Kun, akka kootti, karoora raajii Yohannis kitaaba Mul’ata keessa jiruudha. Namni kitaaba kana hubachuu barbaadus, kutaa mootummaa dubbii Waaqayyoo biroos guutummaatti beekumsa gadi fageenyaa qabaachuu qaba. Fakkeenyonnii fi jechoonni fakkeessitootni raajii kana keessatti hojii irra oolan hundinuu isauma keessatti hin ibsaman; garuu raajota biroo keessatti argamuu, iddoo Dubbii Qulqulluu biroo keessattis ibsamuu qabu. Kanaafuu, Waaqayyo barumsa guutuu isaa akka qoratamu qopheesse akka ta’e ifaadha; kunis kutaa tokko illee beekumsa ifaa argachuuf.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

Hubadhaa akka Miller dha’ichoota dhumaa torban akka murtiiwwan torban Roomaa paaphaasummaa irratti bu’anitti hubate qalbeeffadhaa. Inni Roomaan paaphaasummaa madaa du’aa geessisu tokko argattee, innis fayyifamuuf akka ture hubachuu hin dandeenye. Inni

malakata torban akka “seenaan murtiiwwan addaa fi ulfaatoo torban lafaa, yookaan mootummaa Roomaa irratti ergamanii” ta’anitti beeke, garuu mootummaa Roomaa waaqeffannaa mootummaa durii fi Roomaa paaphaasummaa gidduutti garaagarummaa jiru hubachuu hin dandeenye. Kanaafuu, dandeettiin isaa garaagarummaa malakata afran jalqabaa fi malakata sadii dhumaa gidduu jiru arguuf qabdu daangeffamaa ture.

Miller murtii Room irratti fidaman san, yakka kabaja Wiixataatti dirqisiisuu deebisuuf Waaqayyo kenne akka ta’an hubachuu hin dandeenye; sababiin isaas, Milleritoonni seenaa isaanii keessatti ammallee Wiixata waaqeffachaa turan. Miller malakoota sun firdii Room irratti bu’an akka ta’an sirriitti hubate ture; garuu sababiin addaa firdiin sun itti dhufe, akkasumas garaagarummaan Malakoota afran jalqabaa fi sadan boodaa gidduu jiru, daangeffamaa ture yookaan guutummaatti hin jirre. Ilaalcha daangeffamaa akkasii keessatti, “jewel” kan badiiwwan sadii Islaamaa ta’e ammallee xaafatawwan harka Waaqayyootiin qajeelfaman irratti hammatamee ture; kanaafuu jijjiiramuu hin qabu.

Hubannoo ifa ta’e tokko, barataan raajii “ogummaa qabu” akka hubatu isa dandeessisa; jechuunis, Waaqayyo namoota qulqulloota Macaafa Qulqulluu barreessan qofa akka kakaase miti, hojii namoota Macaafa Qulqulluu King James hiikanis akka to’ate, akkasumas oomisha kaartota qulqulluu lamaan keessatti to’annoo waaqayyoo gosa isauma sanaa akka fayyadame ifatti ni dubbata.

ମିଲରଙ୍କ ପଞ୍ଚମ, ଷଷ୍ଠ ଓ ସପ୍ତମ ତୁରୀମାନଙ୍କର (ଇସ୍ଲାମ) “ମଣି” ଶେଷ ଦିନମାନଙ୍କରେ ଦଶଗୁଣ ଅଧିକ ଦ୍ରୁତିମାନ ହୁଏ, କାରଣ ଏହା ଅନ୍ତିମ ମଧ୍ୟରାତ୍ରୀର ଆର୍ତ୍ତନାଦର ବିଷୟକୁ ଚିହ୍ନଟ କରେ। ମିଲରୀୟ ଇତିହାସରେ ମଧ୍ୟରାତ୍ରୀର ଆର୍ତ୍ତନାଦର ବିଷୟ ଥିଲା ଭବିଷ୍ୟଦ୍ବାଣୀମୂଳକ ସମୟାବଧିମାନଙ୍କର ସମାପ୍ତିର ତାରିଖ, ଏବଂ ଏହି ଅର୍ଥରେ ଶେଷ ଦିନମାନଙ୍କର “ମଧ୍ୟରାତ୍ରୀର ଆର୍ତ୍ତନାଦ” ବାର୍ତ୍ତା (ଯାହା ତୃତୀୟ ହାୟର ଇସ୍ଲାମର ବାର୍ତ୍ତା) କୁ ୨୨ ଅକ୍ଟୋବର ୧୮୪୪ ତାରିଖ ଦ୍ୱାରା ପ୍ରତୀକୀକୃତ କରାଯାଇଛି। ମିଲରୀୟ ଇତିହାସରେ ସେହି ତାରିଖ ଶୀଘ୍ର-ଆସନ୍ତା ରବିବାର ଆଇନକୁ ପ୍ରତୀକୀକୃତ କରେ, ଏବଂ ୨୨ ଅକ୍ଟୋବର ୧୮୪୪ ଓ ରବିବାର ଆଇନ—ଉଭୟେ—ଖ୍ରୀଷ୍ଟଙ୍କର ବିଜୟୋତ୍ସବମୟ ପ୍ରବେଶର ସମାପ୍ତି ଥିବା କ୍ରୁଶ ଦ୍ୱାରା ପ୍ରତୀକୀକୃତ ହୋଇଥିଲେ।

“ጀውል” የሚለው የሚለር ሃሳብ ስለ አምስተኛው፣ ስድስተኛው እና ሰባተኛው መለከቶች (እስልምና) በመጨረሻዎቹ ዘመናት አሥር እጥፍ ይበራል፤ ምክንያቱም እስልምናን ከመጨረሻ ዘመን የተሐድሶ እንቅስቃሴ ጭብጥ ጋር በስምምነት ስለሚለይ ነው፤ ይህም የሦስተኛው ወዮ እስልምና ነው። ስለዚህ፣ የአንድ መቶ አርባ አራት ሺህ የመጨረሻው የተሐድሶ እንቅስቃሴ ጭብጥ እንደመሆኑ፣ ቀደም ብለው በነበሩት እያንዳንዱ የተሐድሶ እንቅስቃሴዎች ጭብጦች በምሳሌነት ተወክሎአል፤ ይህም በክርስቶስ የተሐድሶ እንቅስቃሴ ውስጥ ያለው የ“ትንሣኤ” ጭብጥ ቢሆን፣ በሚለራውያን ታሪክ ውስጥ ያለው የ“ትንቢታዊ ጊዜ” ጭብጥ ቢሆን፣ በዳዊት የተሐድሶ እንቅስቃሴ ውስጥ ያለው የ“እግዚአብሔር ታቦት” ጭብጥ ቢሆን ወይም በሙሴ የተሐድሶ እንቅስቃሴ ውስጥ ያለው የ“ኪዳን” ጭብጥ ቢሆን ነው።

Taatee fannoo qaxxaamuraa, guyyaan Onkoloolessa 22, 1844, yookaan mata-dureewwan adda addaa sochii haaromsa keessaa ta’e iyyuu, guyyaa fi mata-dureen hundinuu dhaloota yeroo sanaatiif gaaffii qormaata jireenya yookaan du’aa bakka bu’aa ture. “Faaya” Miller kan balaa Islaamaa sadan jedhu, akkuma fakkeenya durboota kudhanii keessatti ilaalcha “zayitii”tiin bakka buufametti, gaaffii qormaata jireenya yookaan du’aa ti. Faayawwan Miller jalqaba abjuu isaa keessatti akka aduutti ifan; dhuma abjuu isaa irrattis yeroo “kudhan dachaa caalaa ifan”. Seenaa

Milleroota keessatti faayawwan Miller akka boba’aa ibsaa (zayitii laampaa) turan; har’a garuu faayawwan sun boba’aa rookeetii dha!

መለርቲዎች የሁለተኛው ወዮ የሆነውን የእስልምና የዘመን ትንቢት በእውነት ተረድተው በትክክልም ተግባራዊ አድርገው ነበር፤ ይህም ነሐሴ 11, 1840 ተፈጸመ፤ ነገር ግን ሰባተኛው መለከት የሆነውን ሦስተኛውን ወዮ እንደ መጽሐፍ ቅዱስ ትንቢት ተወሰነው በስድስተኛው መንግሥት ላይ እየመጣ ያለ ፍርድ መሆኑን ሊያዩ አልቻሉም፤ ምክንያቱም አምስተኛውን መንግሥት እንኳ አላዩም ነበር፤ ከዚያ ይልቅ የመጽሐፍ ቅዱስን ስድስተኛ መንግሥት ማየት ይቅርና። ነገር ግን ለመለር በራእይ ላይ የተሰጠው “ታላቅ ብርሃን” በመጨረሻዎቹ ቀናት “በእኩለ ሌሊት ጩኸት” ውስጥ ከአሥር እጥፍ በላይ ይበራል።

Dhugoonni gabateewwan lama Habaaqquuq irratti bakka buufaman, bu’uura isaanii keessatti, dhugoota seenaa darbe keessatti raawwatamanidha. Chaartonni sun raajiiwwan yeroo Miller walitti qabuuf geggeeffame irratti hundaa’u; raajiiwwan yeroo sana hundinuu immoo bara 1844tti xumuramanii turan. Raajiiwwan yeroo sana bara mootummaa dhumaa keessatti ifa caalaa ni ibsu; jechuunis, akkuma seenaa Milleroota keessatti sirrii turan, har’as akkasuma sirrii ta’anii ni mul’atu; garuu guyyoota dhumaaaf raajiiwwan yeroo kallattiin isaanii keessatti hin qaban. Ta’us, isaan seenaawwan dur keessatti bakka bu’an sanaa fakkeenyota raajii irra deebi’an ni kennu; garuu luluqqeewwan Miller keessaa muraasni raajiiwwan gara fuulduraatti ta’an kallattiin ni bakka bu’u.

Hojii Kiristoos mana qulqullummaa waaqa keessaa keessatti bara 1844tti jalqabe, hojii sun hanga xumuramutti itti fufa. Raajii guyyoota kuma lamaa fi dhibba sadii sanaa, fi hojii qulqulleessuu inni akeeke, akka Obboleettii White waa’ee laggeen Ulaayii fi Hiddeqel ilaalchisee ibsitutti, ammallee “raawwatamaa jira”; kanaafuu raajiin sun xumura addunyaatti raawwatamuu qaba.

> “Ifni Daniel Waaqa irraa argate guyyoota dhumaa kanaaf addatti kenname. Mul’atonni inni qarqara Ulaayii fi Hiddeqel, laggeen gurguddoo biyya Shiinaaritti arge, amma adeemsa keessatti raawwatamaa jiru; taateewwan hundinuus duraan dubbataman hundi dhihootti ni raawwatamu.” Testimonies to Ministers, 112.

କୁହାଯାଇଥିବା ଦୁଇଟି ତାଲିକାରେ ଥିବା ଦାନିଏଲଙ୍କ ସପ୍ତମ ଓ ଅଷ୍ଟମ ଅଧ୍ୟାୟର ଦର୍ଶନମାନଙ୍କର କିଛି ଅଂଶ ଏପର୍ଯ୍ୟନ୍ତ ଭବିଷ୍ୟତରେ ଅଛି, କାରଣ ସେହି ଉଭୟେ ଖ୍ରୀଷ୍ଟଙ୍କର ପବିତ୍ରସ୍ଥାନୀୟ କାର୍ଯ୍ୟକୁ ଚିହ୍ନିତ କରେ। ତଥାପି, ସେହି ଦୁଇ ଅଧ୍ୟାୟରେ ଥିବା ବାଇବେଲୀୟ ଭବିଷ୍ୟବାଣୀର ରାଜ୍ୟମାନଙ୍କ ଇତିହାସ ପାପାଳ ରୋମ ତାହାର ମାରାତ୍ମକ ଆଘାତ ପ୍ରାପ୍ତ କରିବା ସହିତ ଶେଷ ହୁଏ। “ହସ୍ତବିହୀନ ଭାବରେ ପର୍ବତରୁ କାଟାଯାଇଥିବା” “ପଥର” ଏବଂ ଦାନିଏଲ ଦୁଇର ଅଷ୍ଟମ ରାଜ୍ୟ ଏପର୍ଯ୍ୟନ୍ତ ଭବିଷ୍ୟତରେ ଅଛି। କିନ୍ତୁ ଦାନିଏଲ ଦ୍ୱିତୀୟ, ସପ୍ତମ ଓ ଅଷ୍ଟମ ଅଧ୍ୟାୟ ସମ୍ବନ୍ଧରେ ତାଲିକାମାନଙ୍କ ଉପରେ ଯାହା ଉପସ୍ଥାପିତ ହୋଇଛି, ତାହାର ଅଧିକାଂଶ ପୂରଣ ହୋଇସାରିଛି।

The work of Christ in the sanctuary, and the third Woe of Islam are essentially the two subjects that represent prophetic history beyond the time of the Millerites. Along with those two themes, is the last-day history that is typified when the two charts are brought together upon one line. When that is done, the first disappointment of 1843, as represented upon the first chart, finds its correction upon the second chart. Together they produce and identify the “hidden history” of the Seven Thunders, which is now being unsealed in connection with the unsealing of the Revelation of Jesus Christ.

“Dhugaan seenaa dhokataa” sun “dhugaa” irratti hundaa’eera; innis yeroo walitti makaman jecha “dhugaa” uuman qubee Ibrootaa sadii dha. Jechi sun qubee jalqabaa, kudha sadiffaa, fi isa dhumaa alifbee Ibrootaa irraa uumameera; kunis Yesusin Dhugaa qofa utuu hin ta’in, akka Alfaa fi Oomeegaas ni bakka bu’a. “Seenaa dhokataan” abdii kutachuu tokkoon jalqaba, abdii kutachuu tokkoon xumurama; gidduus fincila qaba; sababiin isaas “kudha sadii” lakkoofsa fincila bakka bu’u dha.

Waggaa 1843, kaarta jalqabaa irratti fakkeeffamee jiru, abdii kutannaa jalqabaa fi dhufaatii yeroo turtii adda baasa. Yeroon turtii sun dhufaatii ergaa Iyyannaa Halkan Walakkaa geessa; achitti fincilli durboota gowwootaa mul’ata. Ergaan Iyyannaa Halkan Walakkaa sanaas sana booda hanga abdii kutannaa isa dhumaa ga’utti lallabama. “Seenaa dhokataa” Iyyannaa Halkan Walakkaa sanaa guyyoota dhumaa keessatti irra deebi’ama (qubee isaatiin qubee isaatti).

> “Yeroo baay’ee fakkeenya durboota kudhanii, shanan isaanii ogeeyyii fi shanan immoo gowwoota turan, natti agarsiifama. Fakkeenyi kun guutummaatti akkuma jecha isaatti raawwatameera, akkasumas ni raawwatama; yeroo kanaaf hojii addaa qabaatii, akkuma ergaa ergamaa sadaffaatti, raawwatameera, dhugaa yeroo ammaa ta’ees hanga xumura yerooatti itti fufa.” Review and Herald, Hagayya 19, 1890.

Yommuu sirriitti hubatamutti, ibsi duraan kenname kun akka adda baasutti, guyyoota dhumaa keessatti gareen namoota qofa kan carraa durba gowwaa yookaan durba ogeeyyii ta’uu qabu, namoota garee tokko keessatti mufannaa tokko obsuun darbanidha. Mufannaan sun yeroo turtii uuma; fakkeenyi “qubee isaatiin guutamee jira, ammas ni guutama” jedhamus bu’aa keessaa durboota keessatti yeroo turtii, kan mufannaadhaan jalqabu keessatti uumamutti hundaa’a. Mufannaan “dhugaa baatota lamaan” karaa magaalaa sana irratti ajjeesee, lafee du’aa gogaa ta’an sulula du’aa keessaatti isaan gadi buuse sun Adoolessa 18, 2020 irratti ta’e. Adventizimiin, akka waliigalaatti, mufannaa sana keessatti hirmaannaa hin qabu ture. Yoo waan ta’e jiraate illee, raajii fashalaa’e sana akka “dhugaa baatota lamaan” karaa irratti reeffa isaanii ciisanii jiranitti ni kabajan ture. “Qubee isaatiin” jechuun “qubee isaatiin” jechuu dha.

Seenaa Milarii keessatti, sabni kakuu isa duraa (Pirootestaantizimii), raawwii dhabuu raajii bara 1843tti (gadda jalqabaa) ayyaaneffate; yeroo sanattis Pirootestaantonni daangaa yeroo qorannoo isaanii isa carraa murtii isaanii darbanii turan. Yeroon qorannoo sun Hagayya 11, 1840 jalqabe; yeroo san ergamaan jabaan Mul’ata boqonnaa kudhanii, yeroo raajii yeroo Woe lammaffaa (Islaamummaa) raawwatametti, gadi bu’e. Pirootestaantonni yeroo raajii gadda jalqabaatti ni didan; sababni isaas, tilmaamni dogoggoraa sun dhugaa sana kana booddee akka hin barbaadneef sababaa isaanii ta’e. Mata-dureen mallattoolee karaa seenaa Milarii hundumaa “raajii yeroo” ture.

Fulbaana 11, 2001 irratti, ergamaan Mul’ata boqonnaa kudha saddeetii raajii Waaqayyoo sadaffaa (Islaama) raawwatamuu isaa irratti gadi bu’e. Mata-dureen mallattoolee yeroo dhumaa hundumaa Islaama dha. Abdii kutannaan jalqabaa qulqulleessuu saba kakuu durii xumura isaa mallatteessa; yeroo sanaas sabni kakuu durii sababii dhugaa barbaaduu isaanii dhaabuuf ittiin of eeggatan argatan. Ergasii yeroo qormaataa “dubbarran” yeroo dhumaa irratti jalqabe; qormaanni saba kakuu durii, kan gadi bu’uu ergamichaan jalqabe, abdii kutannaa jalqabaatti xumurame.

Kanaafuu, qormaanni warra dubbarraniin bakka bu’aman jalqabe; adeemsi qormaataa sunis dhuma irratti dubbarran warri gowwoomoo yookaan ogeeyyii ta’an akka ta’an mul’isa.

Gidduu abdii jalqabaa fi abdii dhumaa gidduutti ergaan Iyya Halkan Walakkaa jira. Mata-dureen ergaa Iyya Halkan Walakkaa warra Miileriif “yeroo” ture; mata-dureen ergaa Iyya Halkan Walakkaa guyyoota dhumaatti immoo “Islaama” dha. Abjuu Miiler keessatti inni iyyaan dammaqa; yeroo sanattis, luuliiwwan isaa akka duraan ifaa turan caalaa si’a kudhan caalanii ifu. Luuliiwwan chaartota irratti argaman keessaa kan kallattiidhaan raaga guyyoota dhumaaf ta’e adda baasu Islaamaa fi firdii qorannaa dha. Kanaafuu, qoruumsoon “ergaa” Iyya Halkan Walakkaa fi “muuxannoo” firdii qorannaadhaan bakka buufame, saba kakuu durii sanaaf utuu hin ta’in, warra ofii isaanii durboota dhumaa ta’uu isaanii himatan sanaaf dha.

Fakkii yeroo chaartiin lamaan walitti fidaman uumamu, seenaa abdii kutannaa jalqabaa irraa kaasee hamma isa dhumaaatti adda baasu, yeroo “seenaa dhokataa” jechuun Torban Kaka’umsootaa itti raawwatamaa jiru keessatti hojii mootummaa murtii qorannoo isa dhumaa raawwatamaa akka jiru ni agarsiisa. Hojiin dhumaa sun mallatteessuu nama dhibba afurtamii afur kumaati; innis yeroo “yeroo dhiphinaatii” kan Daani’el boqonnaa sagalii keessatti, yeroo saboonni Ayyana Mul’ataa boqonnaa kudha tokko keessatti dheekkaman, yeroo “bubbeen afur” kan Mul’ata boqonnaa torbaa qabamee ture, yeroo “guyyaa bubbee bahaatti bubbee cimaa dhaabuu” kan Isaayyaas boqonnaa digdamii torbaa keessatti ibsame, akkasumas yeroo “farda dheekkamaa addunyaa irratti du’a fi badiisa fiduuf baqachuuf caccabu barbaadu” ugguramee turetti raawwatama. Dhugaa-baatonni raajii kun hundinuu akka Islaamii Wabii sadaffaa ta’etti, akkuma chaartota qulqulluu irratti bakka buufametti, ni mul’atu.

ሓበኩክ እቲ ክልተ ቅዱሳን ሰሌዳታት ብፍሉይ ናብ ድሕሪ ምሕታሞም ዝነበሩ ፍጻመታት ዝጠቕሙ ሰለስተ ቀንዲ ኣካላት፡ ምሕታም ናይቶም ሚእቲን ኣርብዓን ኣርባዕተን ሽሕ፡ እስልምና፡ ከምኡውን ምፍጻም ምሳሌ ናይተን ዓሰርተ ደናግል እዩ። እተን ሰሌዳታት ሓደ ፈተናዊ ምሕታም ሂደት ናይ ክልቲኡ፡ “ተሞክሮ” እና “መልእኽቲ” ይለልያ። እቲ ንሓንቲ ዓሻ ድንግል ዘድሊ ተሞክሮ “ክርስቶስ ኣባኻትኩም ተስፋ ኽብሪ” እዩ፣ እዚ ድማ ነቲ ብሚእቲን ኣርብዓን ኣርባዕተን ሽሕ ዝተወከለ ፍጽምና ይውክል።

> Hamma dhoksaa isa bara baraa fi dhaloota dhaloota irraa dhokfamee ture iyyuu, amma garuu qulqulloota isaatti mul’ifameera; isaanitti immoo, Waaqayyo qabeenya ulfina dhoksaa kanaa saba keessaa maal akka ta’e beeksisuu ni fedha; innis Kiristoos isin keessa jiraachuu isaati, innis abdii ulfinaa ti; isa nuti lallabnu, nama hundumaa akeekkachiisnee fi nama hundumaa ogummaa hundumaan barsiifnaa, akka nama hundumaa Kiristoos Yesuus keessatti mudaa malee dhiheessinuuf. Qolosaayis 1:26–28.

Namoonni dhibba tokkoo fi afurtamii afur kuma ta’an akka garee namoota “booji’amummaa” keessaa ba’anii bakka bu’amanii jiru. Booji’amummaan kitaaba Mul’ataa keessatti kallattiidhaan bakka bu’ame, akka Mul’ata boqonnaa kudha tokko keessatti agarsiifametti, guyyoota sadii fi walakkaa daandii irratti du’anii ta’uun jiru. Booji’amummaan du’a fakkeenyaa kun “yeroo torba” kan Leewwota digdamaa fi ja’aa bakka bu’a; booji’amummaan sunis, akkuma kadhannaa Daani’el boqonnaa sagal keessatti agarsiifametti, mul’ina qalbii jijjiirrannaa barbaada.

Yommuu lafeen gogan du’aa ta’an jireenyatti deebi’anii kaafaman, battalumatti akka

“mallattoo”tti ol kaafamu. Yeroo du’aa keessa turanitti, Kiristoos isa ulfina abdiin ta’e of keessaa hin qaban ture. Qabiyyeen qalbii jijjiirraa isaanii keessaa inni tokko, akka isaan Waaqayyootti faallaa adeemaa turan, Waaqayyos akka isaaniitti faallaa adeemaa ture fudhatanii beekuu isaanii ture. Yommuu isaan ulaagaalee karaa raajii ibsaman guutan, yeroo sanatti Kiristoos “battalumatti gara mana qulqullummaa Isaa ni dhufa”, “muuxannoon”is yeroo sanatti ol kaafamu mallattoo sana keessaa miseensa ta’uuf barbaachisu ni argama.

“muuxannoon” yeroo chaartiin lamaan walitti fidamanitti fakkeeffamu, hojii xumuraa Kiristoos mana qulqullummaa samii keessatti raawwatuun ni raawwatama. “Muuxannoon” sun mul’ata “mareh”tiin bakka buufama; innis mul’ata “mul’ataa” dha. “Ergaan” barbaachisu immoo mul’ata “chazon” kan seenaa raajii ti. “Ergaan” sun, ergaa murtii Waaqayyoo isa addunyaa fincilaa irratti dhufuuf jedhu, kan Islaama Wayyoo sadaffaatiin dhufu ta’ee, ni beekama.

Bara 1856 keessa, Gooftaan Addaamummaa keessatti deebisee ijaarsa Yerusaalem hafuuraa xumuruuf barbaade. Dhufaatii ergamoota sadan sanaa jalatti, bara 1798 irraa jalqabee hamma 1844tti, mana qulqullummaa Miileri irratti hundeewwan sanatti ijaarame; kunis abjuu Miller keessatti akka “jawooledhan” mul’ifameen bakka bu’ame, akkuma dhugaa raajii chaartota qajeelchitoota duraanii lamaanii (1843 fi 1850) irratti ibsamee, kan Hab. boqonnaa lama guute. Ergasii innis saba Isaa dallaa seera Sanbata guyyaa torbaffaa Isaa dhaabuuf geggeesse; hojii “karaa itti deemamu” jedhu xumuruudhaafis gara “daandiiwwan durii” Israa’el duriitti isaan deebise. GARUU, daandiin durii sun barsiisa tokko, raajii tokko of keessaa qaba ture; innis isaan qoruufii adda baasuu akka ta’uuf qophaa’ee ture. Bara 1863 keessa, Addaamummaan qormaata “yeroo torba” jedhu kufe; achiis gammoojjii Laa’odiiqeyaa keessatti jooruu jalqabe.

Onkoloolessa 22, 1844, seera Dilbataa dhihoo dhufuuf jirtu kan agarsiisudha; yeroo seerri Dilbataa ga’uttis hojii sun, akkuma Daani’eeltiin adda baafame, waggoota afurtamii sagalii sanneen yeroo rakkisaa keessatti daandii fi dallaa xumuruudhaan bakka bu’ame, ni raawwatama.

> Kanaafuu hubadhaa; yeroo ajajni Yerusaalem deebifamee ijaaramee haa jedhu ba’ee irraa jalqabee hamma Masiihiin Bulchaan dhufutti torban torbaa fi torban jahaatamii lama ni ta’a; daandiin ishee deebi’ee ni ijaarama, dallaan ishees akkasuma, yeroo rakkisaa keessattillee. Daani’el 9:25.

Raajonni hundinuu walii isaanii wajjin walii galaniiru; akkasumas “yeroon dhiphina guddaan” kan Daani’el keessatti ibsame, kutaa Early Writings irraa nuti ilaalaa turre san keessattis akkasuma adda baafamee ibsameera.

> “Yeroo sanatti, hojii fayyinaa yeroo xumuramuutti, dhiphinni lafa irratti ni dhufa; saboonni ni aaruu, garuu akka hojii ergamaa sadaffaa hin gufachiisneef ni to’atamu. Yeroo sanatti ‘roobni boodaa,’ yookaan boqonnaan fuula Gooftaa biraa, ni dhufa; innis sagalee guddaa ergamaa sadaffaaf humna kennuu fi qulqulloota yeroo dha’ibboonni torban isa dhumaa ni buufaman sana keessatti akka dhaabatan qopheessuuf.” Early Writings, 85.

Barumsa itti aanu keessatti qo’annoo kana itti fufna.

“ស្របដូចជាកាលណាអស់អ្នកដែលប្រកាសថាកាន់សេចក្តីពិតកំពុងបម្រើសាតាំង
នោះស្រមោលនរករបស់វានឹងកាត់ផ្តាច់ទស្សនៈរបស់ពួកគេចំពោះព្រះ និងស្ថានសួគ៌។
ពួកគេនឹងដូចជាអ្នកដែលបានបាត់បង់សេចក្តីស្រឡាញ់ដំបូងរបស់ខ្លួន។
ពួកគេមិនអាចមើលឃើញសេចក្តីពិតអស់កល្បជានិច្ចបានទេ។ អ្វីដែលព្រះបានរៀបចំទុកសម្រាប់យើង
ត្រូវបានបង្ហាញតំណាងនៅក្នុងសាការី ជំពូក 3 និង 4 ហើយ 4:12–14 ថា៖ «ហើយខ្ញុំបានឆ្លើយម្តងទៀត
ហើយទូលទៅលោកថា មែកអូលីវពីរនេះ ដែលតាមរយៈបំពង់មាសទាំងពីរ បង្ហូរប្រេងមាសចេញពីខ្លួនវា
គឺជាអ្វី? លោកក៏ឆ្លើយមកខ្ញុំ ហើយថា អ្នកមិនដឹងទេឬថា របស់ទាំងនេះជាអ្វី? ហើយខ្ញុំទូលថា ទេ
ព្រះអម្ចាស់របស់ខ្ញុំ។ រួចលោកក៏ថា ទាំងនេះគឺជាអ្នកដែលបានទទួលការចាក់ប្រេងអភិសេកទាំងពីរ
ដែលឈរនៅក្បែរព្រះអម្ចាស់នៃផែនដីទាំងមូល»។

“ጎይታ ብዙ ሀብትና መገልገያ የተሞላ ነው። እርሱ በማንኛውም መሳሪያና ዕድል እጥረት የለበትም። በእኛ ላይ ጨለማ ጥላዎች የሚሰበሰቡት በእምነታችን እጥረት፣ በምድራዊነታችን፣ በርካሽ ንግግራችን፣ በውይይታችን ውስጥ በሚገለጠው በማያምን ልባችን ምክንያት ነው። ክርስቶስ በቃልም ሆነ በባሕርይ ፈጽሞ የሚወደድ እና ከአሥር ሺህ መካከል ከሁሉ የሚበልጥ እንደ ሆነ አይገለጥም። ነፍስ ራሷን ወደ ከንቱነት ለማንሣት በምትረካ ጊዜ፣ የጌታ መንፈስ ለእርሷ ትንሽ ብቻ ሊያደርግ ይችላል። አጭር እይታችን ጥላውን ታያለች፣ ነገር ግን ከዚያ በላይ ያለውን ክብር ማየት አትችልም። መላእክት አራቱን ነፋሳት ይዘው አሉ፤ እነዚህም ከተፈታ በኋላ በሙሉ ምድር ፊት ላይ ሊያጥለቀልቅ እና በመንገዱም ጥፋትንና ሞትን ሊሸከም እንደሚሮጥ ቀጣ የተሞላ ፈረስ ሆኖ የተመሰለ ነው።

“Eenyummaa addunyaa bara baraa irraa gubbaa sanatti ni raftaa? Ni didaa, ni qabbanaa’aa, ni du’aa ta’inaa? Yaa, akka waldoota keenya keessatti Hafuurri fi hafuuri Waaqayyoo saba Isaa keessatti afuufamu, isaanis miilla isaanii irratti dhaabatanii akka jiraatan! Daandiin sun dhiphaa akka ta’e, balballi isaas dhiphaa akka ta’e arguun nu barbaachisa. Garuu akkuma nuti balbala dhiphaa sana keessa darbuun, bal’inni isaa daangaa hin qabu.” Manuscript Releases, volume 20, 217.