



gantummaa ta'eera. Warri ijaartonna "waldaa qoosintotaa"tti gonkumaa akka hin deebine ajajamanii turan; akkasumas nyaata isaanii akka hin nyaanne, bishaan isaanii akka hin dhugnes barsiifamanii turan. Warri ijaartonna bara 1840 keessatti macaafa xinnoo harka ergamaa keessa ture nyaatanii turan; nyaanni sunis afaan isaanii keessatti mi'aawaa ture.

Nyaataa fi dhugaatiin raajii mala hojii Macaafa Qulqulluu itti qo'atan bakka bu'a. Milleritonna Karaa addaa Dubbii Waaqayyoo itti qo'atan tokko argatan; seeronni sunis mala xuraa'e isaanii irraa kan ka'e wan amantii Protestaantizimii fincilaa fi Kaatolikizimiin oomishan irraa guutummaatti adda ta'e ergaa Macaafa Qulqulluu tokko ni oomishan. Ijaartonna, warri akkasumas raajii Yihuudaa ta'an, deebi'anii mala hojii Protestaantizimii fincilaa yookaan Kaatolikizimii keessaa nyaachuu yookaan dhuguu hin turre. Raajiin Yihuudaa garuu waanuma sana hojjete; kanaanis Addveentizimiin Laa'odiiqeyaa bara 1863 keessa waanuma sana akka gootu ni adda baasa; sababiin isaa, bara 1863 keessa falmiiwwan ti'ooloojii Protestaantizimii fincilaa fayyadamuudhaan hojiirra oolmaa Miller kan "yeroo torba" jedhu ni didan; akkasumas fakkiwwan hinaaffaa kan Aaronii fi Yerobi'aam ni dhaaban. Sana booda dhaloonni jalqabaa Addveentizimii Laa'odiiqeyaa jalqabee ture.

Ergaa raajii Yihudaa keessaa Yoobe'aam wajjin wal qunnamee booddee, gara Yihudaatti deebi'uuf imala isaa jalqabe; garuu inni achi ga'ee hin geenye. Raajiin sun Adveentizimii Laa'odiiqeyaa bakka bu'a; innis akka kaka'umsi ibsuutti, bara 1856 keessa gara sochii Miileraayitii seene. Obboleettii Waaqoo hin raafamne Adveentizimii Laa'odiiqeyaa ta'uu isaa ibsuu irraa gonkumaa duubatti hin deebine; Laa'odiiqeyaan yeroo kamiyyuu akka jijjiiramu ragaan Macaafa Qulqulluu keessaas hin jiru. Namoonni muuxannoo isaanii dhuunfaa kan Laa'odiiqeyaa irraa ba'an jiru; garuu akka waldootti Laa'odiiqeyaan afaan Gooftaa keessaa tufamtee baafamti; jechuunis Laa'odiiqeyaan hiikni ishee "ummata murtii jala jiru" jechuudha. Adveentizimiin hiika kana fayyadamuudhaan mana waldaa yeroo murtiin mana qulqullummaa samii keessatti geggeeffamu keessa jirtu ofii isaa akka bakka bu'u dubbata. Isaan jaamummaa isaanii keessatti hiika Laa'odiiqeyaa keessaa qooda Murtii Qorannoo ni fudhatu; garuu Murtii Raawwachiisummaa kan maqaa isaanii keessatti ifatti bakka bu'e arguu hin danda'an.

Gara ergamaa waldaa Laa'odiiqiyaa sanaatti akkana jechuun barreessi; Kun jechuun kan dubbatu Ameen, dhuga-baatuu amanamaa fi dhugaa, jalqaba uumama Waaqayyoo sana dha; Ani hojii kee beeka; ati qorraas miti, ho'aas miti; qorra yookaan ho'aa ta'uu kee nan fedha ture. Egaa ati qabbanaa'aa waan taateef, qorraas miti, ho'aas miti; afaan koo keessaa si tufuun jira. Ati, Ani sooressa dha, qabeenyas baay'ifadheera, waan tokko illee hin barbaadu jettee dubbatta; garuu ati akka nama hiyyeessa, nama gadadoodhaa, nama rakkataa, jaamaa, qullaa taate hin beektu. Mul'ata 3:14–17.

Raajichi Yihudaa raajichaa raajii dubbataa inni nyaata isaa akka nyaatuu fi dhugaatii isaa akka dhugu itti sobee isa gowwoomse raajii sobdu sana wajjin awwaalamee argama. Isaan lamaanis iddoo awwaalaa tokko keessatti xumuramu; yeroo inni du'utti immoo, raajiin sobdu sun kan Beetelii (waldaa sobaa) isa "obboleessa" jedhee waama.

Amma namichi moofaan dulloomaan tokko Beet'eeli keessa jiraata ture; ilmaan isaas dhufanii wanta namichi Waaqayyoo guyyaa sana Beet'eeli keessatti hojjete hundumaa isaaf himan;

dubbii inni mootichaatti dubbates abba isaanii himan. Abbaan isaanii immoo, “Karaa kamiin deeme?” jedheen isaan gaafate. Ilmaan isaa karaa namichi Waaqayyoo inni Yihudaadhaa dhufe ittiin deeme arganii turan. Innis ilmaan isaatiin, “Harree naaf koorsaa,” jedhe. Kanaafis harree isaaf koorsan; innis isa yaabbatee, namicha Waaqayyoo duukaa bu’e; muka qilxuu tokko jala taa’ee utuu jiruu isa argate; akkasumas, “Ati namicha Waaqayyoo isa Yihudaadhaa dhufte sanaa?” jedheen isa gaafate. Innis, “Eeyyee, ani isa,” jedhe. Achiis inni, “Gara mana kootti na wajjin kottu, buddeenas nyaadhu,” jedheen isa affeere. Inni immoo, “Ani si wajjin deebi’uu yookaan si wajjin achi seenuu hin danda’u; iddoo kana keessattis si wajjin buddeena hin nyaadhu, bishaanis hin dhugu. Sababni isaas dubbii Waaqayyootiini anaaf akkana jedhameera: ‘Achitti buddeena hin nyaatin yookaan bishaan hin dhugin; karaa itti dhufte sanaanis deebi’ii hin deemin’” jedhe. Inni immoo, “Aniis akkuma ati jirtu raajii dha; ergamaan Waaqayyoo dubbii Waaqayyootiin, ‘Inni buddeena akka nyaatuu fi bishaan akka dhuguuf gara mana keetti isa deebisi’i’ jedhee natti dubbate” jedheen isaaf jedhe. Garuu inni soba isaaf dubbate. Kanaaf innis isa wajjin deebi’e; mana isaa keessattis buddeena nyaate, bishaanis dhuge. Isaan maaddii irra utuu taa’aniis, dubbiin Waaqayyoo gara raajicha isa deebisee fide sanaa dhufe. Innis namicha Waaqayyoo isa Yihudaadhaa dhufeitti iyyee, akkana jedhe; “Waaqayyoo akkana jedhu: Ati dubbii afaan Waaqayyoo diddee, ajaja Waaqayyoo Waaqni kee siif kenne hin eegne; garuu deebi’itee iddoo inni siif, ‘Buddeena achitti hin nyaatin, bishaanis hin dhugin’ jedhetti buddeena nyaate, bishaanis dhugde; kanaaf reeffi kee awwaala abbootii keetii hin seenne.” 1 Mootota 13:11–22.

Ergamaan maleekaa lammaffaa kan gannaa bara 1844 keessatti labsame, waldoonni Pirootestaantii kufanii intallan Kaatoolikii akka ta’an adda baasuu irraa kan ijaarame ture. Adventizimiin Miileriitii dhiiraa fi dubartoota waldoota sana keessaa akka bahan waame; keessatti turuun isaanii du’a hafuuraa fi bara baraa waan agarsiisuuf. Raajichi sobduu Beetel keessa jiru sirna amantii Yerobiyaam Beetel keessatti dhaabe bakka bu’a. Innis sirna fakkii bineensichaaf dhaabe ture; bineensi fakkeeffame sunis bineensa Kaatoolikii dha. Pirootestaantonni of isaanii akka Pirootestaantotaatti waamuu itti fufan; garuu guyyaa aduu akka guyyaa waaqeffannaa kabajuu itti fufan; kunis mallattoo aangoo Kaatoolikii dha.

Pirootestaantonni pirootestaantota jedhan ofiin dubbatu; garuu hiikni pirootestaantaa jedhamu inni qofti Roomaa mormuu dha; kana gochuudhaanis of-eegannoon isaanii fakkii waldaa Roomaa ta’a; isheenis dhaabbata Kiristaanaa ta’uu ofiin labsiti, haa ta’u malee gaaffii kanaaf ragaa Macaafa Qulqulluu irraa hin qabdu. Gaaffiin ishee aangoo duwwaa aadaa fi duudhaa irratti hundaa’a; kunis aangoo sobaa isauma Pirootestaantizimiin itti fayyadamuudha yeroo isaan ofii isaanii pirootestaantota jechuun dubbatan. Kun loojikii isuma tokkoo kan Adveentistoota Guyyaa Torbaffaa akka Laa’oodiqeewwanitti walii galtee amanamaa fi nageenya qabu keessa amma iyyuu akka jiranitti amanuudhaan jaamse ture dha. Kun aangoo sobaa isuma tokkoo kan Israa’el durii yeroo isaan, “Mana qulqullummaa Waaqayyoo, mana qulqullummaa Waaqayyoo nu dha” jedhanitti labsan ture.

“ଏହି ସତର୍କବାଣୀକୁ ଯିହୁଦୀ ଜନମାନେ ଗ୍ରହଣ କରିଲେ ନାହିଁ। ସମୋନେ ଇଶ୍ଵରଙ୍କୁ ଭୁଲିଗଲେ ଏବଂ ତାଙ୍କ ପ୍ରତିନିଧି ଭାବରେ ନିଜମାନଙ୍କର ଭରତ ସୁବିଶେଷ ଅଧିକାରକୁ ଦୃଷ୍ଟିରୁ ହରାଇଦେଲେ। ସମୋନେ ଯେ ଆଶୀର୍ଵାଦଗୁଡ଼ିକ ପାଇଥିଲେ, ସେଗୁଡ଼ିକ ଜଗତ ପାଇଁ କୌଣସି ଆଶୀର୍ଵାଦ ଆଣିଲା ନାହିଁ।

ସମୋନଞ୍ଜକର ସମସ୍ତ ସୁବିଧା ନିଜମାନଞ୍ଜକର ଗୌରବବୃଦ୍ଧି ପାଇଁ ଦଖଲ କରାଗଲା । ସମୋନଞ୍ଜ ଈଶ୍ଵରଞ୍ଜକୁ ସହେ ସବୋରୁ ବଞ୍ଚିତ କଲେ, ଯାହା ସେ ତାଞ୍ଜକଠାରୁ ଚାହୁଁଥିଲେ; ଏବଂ ସମୋନଞ୍ଜେ ନିଜ ସହମାନବମାନଞ୍ଜକୁ ଧାର୍ମିକ ପଥନିରୁଦ୍ଵେଶ ଓ ପବିତ୍ର ଉଦାହରଣରୁ ମଧୁର ବଞ୍ଚିତ କଲେ । ପୁରଲକ୍ଷ୍ମପୁର ଜଗତର ନିବାସୀମାନଞ୍ଜ ପରି, ସମୋନଞ୍ଜେ ନିଜମାନଞ୍ଜକର ଦୁଷ୍ଟ ହୃଦୟର ପୁରୁଷ୍କେ କଲପନାକୁ ଅନୁସରଣ କଲେ । ଏପରିକର ସମୋନଞ୍ଜେ ପବିତ୍ର ବିଷୟଗୁଡ଼ିକୁ ଏକ ପୁରସ୍କାର ପରି ପୁରତୀତ କରାଇଲେ, କହୁଥିଲେ, ‘ସଦାପୁରୁଷଞ୍ଜ ମନ୍ଦିର, ସଦାପୁରୁଷଞ୍ଜ ମନ୍ଦିର, ଏହିଗୁଡ଼ିକ’ (ଯିରମେୟ 7:4), ଯତେବେଲେ ସହେ ସମୟରେ ସମୋନଞ୍ଜେ ଈଶ୍ଵରଞ୍ଜ ସ୍ଵଭାବକୁ ଭରାନ୍ତରୁପେ ପୁରଦରଶନ କରୁଥିଲେ, ତାଞ୍ଜକ ନାମକୁ ଅପମାନିତ କରୁଥିଲେ, ଏବଂ ତାଞ୍ଜକର ପବିତ୍ରତାକୁ ଅଶୁଚି କରୁଥିଲେ ।”

“Qonnaan bultoonni iddoo wayinii Gooftaa eeguu fi bulchuuf itti kenname amanamoo hin turre. Luboonni fi barsiisonni barsiisota amanamoo ummataa hin turre. Isaan gaarummaa fi araara Waaqayyoo, akkasumas mootummaa jaalala isaanii fi tajaajila isaanii irratti qabu, fuula isaanii duratti hin kaa’ine. Qonnaan bultoonni kun ulfina ofii isaanii barbaadan. Ijoollee wayiniichaa ofii isaaniiif fudhachuuf hawwan. Kaayyoon isaanii xiyyeeffannaa fi kabaja ofitti hawwachuu ture.” Christ’s Object Lessons, 292.

Bara 1863tti sochii Mileraa xumurame; garuu inni 1856tti sochii Filadelfiyaa ta’uu isaa dhaabee ture. Ergaan Musee (“yeroo torba”), kan Eliyaasiin (William Miller) dhiyaate, fudhatama dhaabee ture; diddaan sunis mala raajicha sobduu Beetel irratti hundaa’eera. Bara 1863 xumura waggoota ja’a fi shanii, kan bara 1798tti jalqabee ture, akkasumas xumura raajii Isaayyaas boqonnaa torbaati.

Inni bara Yoothaam ilmi Uzziyaa, mootii Yihudaa, Ahaaz bara mootummaa isaa keessatti, Reziin mootiin Sooriyaa fi Pheeqaan ilmi Remaliyaa mootiin Israa’el Yerusaalemitti ishee irratti waraanuudhaaf ol ba’an; garuu ishee mo’achuu hin dandeenye. Ergasii mana Daawititti, “Sooriyaan Efreem wajjin walii galteetti” jedhamee himame. Kanaafuu, akka mukkeen bosonaa qilleensaan raafamanitti, garaan isaa fi garaan saba isaa raafame. Achi irratti Waaqayyo Isaayaasiin, “Ati fi ilmi kee She’aar-Yaashuub amma ba’iitii Ahaaz wajjin wal arguuf, karaa lafa namni uffata miiccu irra, dhuma keessaa bishaan kuusaa gubbaa biraatti dhaqi; akkanas isaan jedhi: Of eeggadhu, tasgabbaa’i; hin sodaatin, sababii dheekkamsa cimaa Reziinii fi Sooriyaa, akkasumas ilmi Remaliyaa kanaaf, sababiin isaanii akkuma mataa ibiddaa aaraa kanaa lameen ta’aniif garaan kee hin laafin. Sooriyaan, Efreemii fi ilmi Remaliyaa si irratti yaada hamaa mari’ataniiru; isaanis, ‘Kottaa Yihudaa irratti ol baanee, ishee dhiphifnee, ofii keenyaaf keessa ishee seensa bannee, ilmi Taabe’el akka mootii ta’ee gidduu ishee keessa dhaabbatu haa goonu’ jedhu.” Kanaaf, Gooftaan Waaqni akkana jedha: “Kun hin dhaabbatu, yookaan hin ta’u. Mataan Sooriyaa Damaasqoodha; mataan Damaasqoo immoo Reziin. Waggaa jaatamii shan keessatti Efreem saba akka hin taaneetti ni caccaba. Mataan Efreem Samaariyaadha; mataan Samaariyaa immoo ilmi Remaliyaa ti. Yoo isin hin amanne ta’e, dhugumaan isin hin jabaattani.” Isaayyaas 7:1–9.

Raajii waggaa jaatamii shan kan keeyyata saddeeti keessaa, “keessa” yeroo waggaa jaatamii shan sanaatti mootummaa kaabaa gosoota kudhanii booji’amanii geeffamu isaanii adda baasa. Mul’anni kun bara Dhaloota Kiristoos dura 742 keessatti galmeeffame; waggaa kudha sagal booda, bara Dhaloota Kiristoos dura 723 keessatti, Efreem bittinnaa’ee warra Asoorotaatiin booji’amanii geeffame. Bara Dhaloota Kiristoos dura 677 keessatti, xumura waggaa jaatamii shan sanaatti, mootichi Minaaseen qabamee Baabylonitti geeffame. Bu’uurri jalqabaa bara Dhaloota Kiristoos



ceganidha.

Ani Waaqayyo fuula isaa mana Yaaqoob irraa dhokse sana nan eeggadha; ani isa nan abdadha. Kunoo, ani fi ijoolleen Waaqayyo naa kenne mallattoo fi dinqii taanee Israa'el keessatti Waaqayyo Gooftaa maccaa, isa Tulluu Xiyoon keessa jiraatu irraa argamne. Isaayyaas 8:17, 18.

Isaayaas bara bara hammeessaa Ahaaz wajjin bara dhaloota Kiristoos dura 742tti yeroo wal qunnamu, inni warra “eeggatan” bakka bu’a; sababni isaas, raajonni hundinuu waa’ee guyyoota dhuma dubbatu; warri guyyoota dhumaatti “eeggatan” immoo warra abdi kutannaa isa jalqabaa dhandhamanidha. Ermiyaas Waaqayyo sobee, roobaas dhowwee akka ture yaade; Isaayaasis Waaqayyo “fuula isaa mana Yaaqoob irraa dhoksee jira” jedhee yaada; garuu Isaayaas akka inni eeggatuu fi Gooftaa akka ilaalu murteessa; kunis yeroo mul’anni turutti warra “ogeeyyii” bakka bu’a. Warri deebi’anii isa gatii guddaa qabu isa gadamaa irraa addaan baasan, warri afaan Waaqayyoo ta’uu qaban sun chaappaa argatan; kanaafis warra mallattoo bineensaa argatan wajjin wal bira qabamanii faallaa isaanii ta’u.

Namoonni hedduun isaanii gufatu, ni kufu, ni caccabu, ni kiyoomfamu, ni qabamus. Dhugaa ba’umsa hidhii; seera bartoota koo gidduutti chaappessi. Ani immoo mana Yaaqoob irraa fuula isaa dhokse Waaqayyoof nan eega; isas nan abdadha. Kunoo, ani fi ijoolleen Waaqayyo naaf kenne mallattoolee fi dinqisiisaaf Israa’el keessatti Waaqayyo Gooftaa maccaa gaaraa Xiyoon keessa jiraatu biraa jirra. Yommuu isaan isin jedhu, “Warra hafuurota beekamoo qabanitti, warra falfaloota hurruufanii fi hasaasanittis dhaqaa gaafadhaa,” sabni tokko Waaqa isaa gaafachuu hin qabuu? Warra jiraataniif jecha warra du’an gaafachuu? Gara seeraatti fi gara dhugaa ba’umsaatti! Yoo isaan akka dubbii kanaatti hin dubbanne ta’e, ifni isaan keessa hin jiru. Isaayaas 8:16–20.

Barreeffama itti aanu keessatti qo’annoo kana itti fufna.

“Kun jechuun kun dubbii Obboleettii Waayitii miti; dubbii Gooftaa ti; ergamaan Isaas akka ani isiniif kennuuf natti kenneera. Waaqayyo isin waama, kana irraa kaasee Isaa wajjin kaayyoo walfaallessu irratti akka hojii hin hojjenne. Namoota of isaanii Kiristaana jechuun himatan garuu amala Seexanaa mul’isan, hafuuraan, dubbii fi gochaan dhugaan akka hin guddanne ittisan, fi dhugumatti karaa Seexanni isaanii geggeessu hordofan ilaalchisee barsiifamni guddaan kennameera. Isaan mata-jabina garaa isaanii keessatti aangoo karaa kamiinuu isaanii hin taane, kanneen isaan fayyadamuu hin qabne qabataniiru. Barsiisaan guddaan akkana jedha, ‘Ani nan garagalcha, nan garagalcha, nan garagalcha.’ Namoonni Battle Creek keessatti, ‘Mana qulqullummaa Gooftaa, mana qulqullummaa Gooftaa nu’i’ jedhu; garuu ibidda idilee fayyadamu. Garaan isaanii ayyaana Waaqayyootiin laafee jilbeeffamee hin jiru.” Manuscript Releases, volume 13, 222.