Seenaa Dhoksaa Keeyyata Afurtamaa — Lakkoofsa Kudha Shan

Badii Lammaffaa — Kutaa Lammaffaa

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Obboleettiin White kutaan kitaaba Isaayyaas keessaa kan Yesuus mana sagadaa Naazireet keessatti dubbise hojii Isaa kan labse qofa utuu hin ta’in, hojii keenyas fakkeenyaan dursee kan argisiise ta’uu isaa yeroo hedduu ibsiti. Raawwiin guutuun hojii dibame sanaa warra alaabaa namoota kuma dhibba tokkoo fi afurtamii afur sanaa ta’aniin dhugooma.

> Hafuuri Waaqayyo Gooftaa narra jira; sababni isaa Waaqayyo Gooftaan ani warra garraamoo ta’aniif oduu gaarii lallabuudhaaf na dibee jira; inni gara warra garaan isaanii cabee jirutti fayyisuu, booji’amtootaaf bilisummaa labsuu, warra hidhatamanitti mana hidhaatii banamuu isaanii labsuuf na erge; bara itti Waaqayyo Gooftaan simatu labsuuf, guyyicha haaloo ba’uu Waaqa keenyaa labsuuf, warra gaddan hundumaa jajjabeessuuf; warra Xiyoon keessatti gaddaniif murteessuuf, daaraa iddoo miidhaginaa, gadda iddoo zayitii gammachuu, hafuurri ulfina-dhabuu iddoo uffata galataa akka isaanii kennamuuf; isaan mukoota qajeelummaa, dhaabinsa Waaqayyoo Gooftaa, akka inni ulfina argatuuf jedhamanii akka waamamaniif. Isaanis diigamtoota durii ijaaru; oneeffamoota duraanii ol kaasu; magaalota manca’an, onaa dhaloota baay’eetiif turan suphu. Ormoonnis ni dhaabatu, bushaayee keessan ni tiksu; ilmaan biyya alaas qotiyyoo keessan ta’u, iddoo wayinii keessanis ni hojjetu. Isin garuu Luboota Waaqayyoo Gooftaa jedhamtu; namoonni Tajaajiltoota Waaqa keenyaa isiniin jedhu; sooroma saboota keessaa ni nyaattu, ulfina isaanii keessattis ni boontu. Salphina keessan iddoo isaa dachaa ni qabaattu; qaanii iddoo isaattis qooda isaanii keessatti ni gammadu; kanaafuu biyya isaanii keessatti dachaa ni dhaalu; gammachuun bara baraa isaaniif ni ta’a. Isaayaas 61:1–7.

ପୂର୍ବବର୍ତ୍ତୀ ଲେଖାରେ ଆମେ ତିନି ଶତ ଏକାନବେ ବର୍ଷ ଏବଂ ପନ୍ଦର ଦିନର ସମୟ-ଭବିଷ୍ୟବାଣୀକୁ ଗଠନ କରୁଥିବା “ଘଣ୍ଟା, ମାସ, ଦିନ ଏବଂ ବର୍ଷ”କୁ ଚିହ୍ନଟ କରିବା ଆରମ୍ଭ କରିଥିଲୁ। ସମୟ ଆଉ ରହିଲା ନାହିଁ; ତେଣୁ ସମୟର ଏହି ଚାରିଟି ପ୍ରକାଶକୁ ଅନ୍ତିମ ଦିନମାନଙ୍କରେ ପ୍ରତୀକାତ୍ମକ ଭାବେ ପ୍ରୟୋଗ କରିବା ଉଚିତ, ଯେତେବେଳେ ପ୍ରଥମ ଏବଂ ଦ୍ୱିତୀୟ ବିପତ୍ତିର ଭବିଷ୍ୟଦ୍ବାଣୀମୂଳକ ବୈଶିଷ୍ଟ୍ୟଗୁଡ଼ିକ ତୃତୀୟ ବିପତ୍ତିରେ ପୁନରାବୃତ୍ତ ହୁଏ। “ବର୍ଷ” ହେଉଛି “ପ୍ରଭୁଙ୍କର ଗ୍ରହଣଯୋଗ୍ୟ ବର୍ଷ,” ଏବଂ ଏହା “ଆମ ପରମେଶ୍ୱରଙ୍କ ପ୍ରତିଶୋଧର ଦିନ” ମଧ୍ୟ ଅଟେ।

“Guyyaan” kun, akkuma Museen ibsetti, “guyyaa balaa,” guyyaa gatii deebisuu fi haaloo baafachuu dha.

> Dheekkamsi fi mindaa deebisu anaaf ta’a; yeroo isaa keessatti miilli isaanii ni siqxa; guyyaan badiisa isaanii dhihaateeraatii, wantoonni isaan irratti dhufan saffisaan ni dhufu. Keessa Deebii 32:35.

Isaayaas keessatti “waggaa fudhatamaa” fi “guyyaa haaloo baafannaa” dha; guyyaan haaloo

baafannaa immoo “guyyaa badiisaa” Museeti; achittis miilli Laa’odiiqeyaa ni mucucaata, isaanis mindaa isaanii fi haaloo baafannaa yeroo fudhatan. Sa’aan kirkira lafaa guddaa sanaa, guyyaan badiisaa, waggaan fudhatamaan, fi jiini jalqabaa hundinuu seera Dilbataa wajjin wal simu. Jechi “ji’a” jedhu Yo’el keessatti jecha dabalame dha; garuu jechi dabalame sun sirrii dha. Hiiktoonni jecha “ji’a” jedhu dhugaa roobni boodaa ji’a jalqabaatti dhufe jedhuun walii galanii dabalaniiru.

> Kanaaf gammadaa, isin ijoolleen Xiyoonis, Waaqayyo gooftaa keessan keessatti ililchaa; inni bokkaa duraa safaraan isiniif kenneeraatii, bokkaa, bokkaa duraa fi bokkaa boodaa baatii jalqabaatti isiniif ni buusa. Yo’el 2:23.

Jechi “ji’a” jedhu hiikaadhaan galfame malee kutaa barruu jalqabaa hafuuraan kakaafamee miti. Afaan Ibrootaa keessatti salphaatti roobni “jalqabaatti” yookaan “akkuma jalqabaatti” akka dhufu in jedhu—kunis Waaqayyo rooba yeroo isaatti sirriitti deebisee akka kennu, akkuma bara duriitti, jechuu dha. Obboleettii White yeroo hedduu sochii Millerite bara 1840 irraa hanga 1844tti Pentekoostee wajjin walqixxeessitee rooba boodaa guyyoota boodaa ibsuuf fayyadamti. Roobni boodaa “akkuma jalqabaatti” in dhufa; sunis Pentekoostee ture; Pentekoosteen immoo akka seera Dilbataa ta’etti Obboleettii White yeroo hedduu walqixxeessitee ibsiti.

> “Ergamaan inni lallaba ergamaa sadaffaatiin walitti hidhamee tamsaasu guutummaa lafaa ulfina isaatiin ni ifsiisa. Asitti hojii addunyaa guutuu hammatuu fi humna addaa hin baratamneen guutame tokko dursee himameera. Sochiin dhufaatii bara 1840–44 mul’ata ulfina qabeessa humna Waaqayyoo ture; ergaan ergamaa jalqabaa buufata ergamootaa addunyaa hundumaatti geeffame, biyyoota tokko tokkos keessatti haaromsa amantii jaarraa kudha jahaffaa irraa eegalee biyya kamiyyuu keessatti mul’ate caalaa fedhiin amantii guddaan mul’ate; garuu kun hundinuu sochii humna qabeessa akeekkachiisa isa dhumaa ergamaa sadaffaa jalatti ta’uun ni caalama.”
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> “Hojiin kun hojii guyyaa Phenteqoosxee wajjin wal fakkaatu ta’a. Akkuma ‘roobni duraa’ yeroo wangeelli jalqabamutti dhangala’uun Hafuura Qulqulluutiin kennamee sanyii gatii guddaa qabu akka biqilu godhe, akkasuma ‘roobni boodaa’ yeroo xumura isaatti midhaan sana akka bilchaatuuf ni kennama. ‘Ergasii, yoo Waaqayyoon beekuu itti fufne, ni beekna; ba’iinsi isaa akka barii qophaa’eera; innis akka roobaatti, akka rooba boodaa fi rooba duraa lafatti nutti ni dhufa.’ Hosea 6:3. ‘Kanaaf yaa ijoollee Xiyoon, gammadaa; Waaqayyo Waaqa keessanitti ililchaa; inni rooba duraa safaraan isiniif kenneera; rooba, rooba duraa fi rooba boodaa, isiniif ni buusa.’ Joel 2:23. ‘Bara isa dhumaatti, jedha Waaqayyo, Ani Hafuura Koo keessaa irratti nama hundumaa irratti nan dhangalaasa.’ ‘Namni maqaa Gooftaa waammatu hundinuu ni fayya.’ Hojii Ergamootaa 2:17, 21.”
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> “Hojii guddaan wangeelaa mul’ata humna Waaqayyoo isa jalqabni isaa mallattoon ibsame sanaa gadi ta’een akka hin xumuramne. Raajiiwwan yeroo rooba duraa yeroo jalqaba wangeelaatti dhangala’uu isaatiin raawwataman, yeroo xumura isaatti rooba boodaa keessatti ammas ni raawwatamu. Kunoo yeroo ‘haaromfamaa’ isa ergamaan Phexros fuulduratti ilaalee yeroo akkana jedhetti: ‘Kanaafuu cubbuun keessan akka haqamuuf qalbii jijjiirradhaa, deebi’aas; yeroo haaromfamaa fuula Gooftaa irraa ni dhufa; innis Yesusin ni erga.’ Hojii Ergamootaa 3:19, 20.” The Great Controversy, 611.

Ayyaanni shanan “baniinsaa” yookaan “jalqaba” hojii wangeelaa ture; roobni boodaa immoo yeroo “xumuraa”tti “dhuma” dha. Kan jalqabaa kan dhumaa bakka bu’a. Ji’i jalqabaa lola Dilbataa irratti dhangala’uun Hafuura Qulqulluu ta’uu isaa adda baasa.

> “Nu keessaa tokko illee yeroo amala keenya irratti xurii yookaan faalama tokko illee jirutti mallattoo Waaqayyoo hin fudhatu. Hanqinoota amala keenya keessa jiran sirreessuun, mana qulqullummaa lubbuu xuraa’ummaa hundumaa irraa qulqulleessuun nu irratti hafee jira. Sana booda roobni boodaa akkuma roobni duraa Guyyaa Pheenxeqoosxee irratti bartoota irratti bu’e sana nu irrattis ni bu’a. …
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> “Obboloota, hojii guddaa qophii kana keessatti maal gochaa jirtu? Warri addunyaatti of makaa jiran bifa addunyaa fudhachaa jiru; mallattoo bineensaa sanaafis of qopheessaa jiru. Warri of irratti amanamoo hin taane, warri Waaqa duratti of gad deebisanii, dhugaaaf abboomamuudhaan lubbuu isaanii qulqulleessan immoo bifa samii fudhachaa jiru; mallattoo Waaqayyoo adda isaanii irratti argamuufis of qopheessaa jiru. Yommuu labsichi ba’u, mallattoon sunis irratti maxxanfamu, amala isaanii bara baraaf qulqulluu fi xurii hin qabne ta’ee ni hafa.” Testimonies, volume 5, 214, 216.

“Ji’ni” inni jalqabaa duraanii seera Dilbataa ti; “sa’aatiin” kirkira lafaa guddaa immoo seera Dilbataa ti; “guyyaan” balaa, beenyaa fi haaloo ba’iisaa immoo seera Dilbataa ti; “waggaan” fudhatamaanis seera Dilbataa ti. Waggaa dhibba tokkoo fi shantamni raajii wayyaa duraanii kan jalqabaa seera Dilbataatti xumurama; achittis waggaa dhibba sadii fi sagaltamii tokkoo fi guyyoota kudha shanii jalqabu.

> ወደ ስድስተኛው መልአክ መለከቱን ያዘ የነበረውን፦ “በታላቁ ወንዝ ኤፍራጥስ የታሰሩትን አራቱን መላእክት ፍታቸው” እያለ። አራቱም መላእክት ተፈቱ፤ እነርሱም የሰዎችን ሦስተኛ ክፍል ለመግደል ለአንድ ሰዓትና ለአንድ ቀንና ለአንድ ወርና ለአንድ ዓመት ተዘጋጅተው ነበር። ራእይ 9፥14-15።

“Ergamoonni afran” warri “laga guddaa Efraaxis keessatti hidhamanii” turan sa’aatii seera Dilbataatti “hiikamu”. Isaan namoota harka sadii keessaa harka tokko ajjeesuuf, sa’aatii, guyyaa, ji’aa fi waggaa wayyoo lammaffaatiif akka raajiitti “qophaa’aniiru”. Yunaayitid Isteetis, raajii Macaafa Qulqulluu keessatti mootummaa ja’affaa ta’ee, yeroo seera Dilbataatti ni ajjeefama; Yunaayitid Isteetis immoo tokkummaa qaamota sadii qabu kan yeroo seera Dilbataatti hundeeffamu keessaa harka sadii keessaa harka tokko dha. Akkuma ergamaan lammaffaan ergamaa sadaffaa keessatti irra deebi’amu, wayyoon lammaffaanis wayyoo sadaffaa keessatti irra deebi’ama.

Qilleensonni arfan sun 9/11tti gadhiifamanii, jalqaba mallatteessamuu warra kuma dhibba tokkoo fi kuma afurtamii afurii agarsiisan; battalumatti sana boodas to'ataman. Warri gaddan kanneen Isaayaas jaatamii tokko keessatti ibsaman yommuu jajjabeeffaman, yeroo seera Dilbataatti dhangala'uu guutuu Jajjabeessaa sanaatiin jajjabeeffamu; yeroon sunis “sa'aatii” sochii lafaa isa guddaa ti. Warri waggaa fudhatamaa keessatti gaddan, warra Hisqi'eel sagal keessatti gaddaa jiranii fi mallattoo Waaqayyoo fudhatan sana mataa isaaniiti. Yesuus Isaayaas jaatamii tokko caqasuudhaan tajaajila Isaa jalqabe; Obboleettiin White immoo labsii Isaa hojii keenya wajjin wal simsiisti.

> “Kiristoos ergama isaa addunyaatti labse yeroo mana sagadaa Naazireet keessatti raajii Isaayyaas irraa dubbisee akkana jedhetti: ‘Hafuuri Gooftaa ana irra jira; inni hiyyeeyyiidhaaf Wangeela lallabuuf na dibee jira; garaa caban fayyisuuf, booji’amtootaaf bilisummaa labsuuf, jaamotaaf arguu deebi’uu isaanii labsuuf, warra cunqurfaman bilisa baasuuf, waggaa Gooftaan fudhatu lallabuuf na ergee jira.’ Hojiin akkamii isa dura ture!—Waggaa Gooftaan fudhatu lallabuu. Yeroon kun bara irraa gara baraatti hammata, jaarraa irraa gara jaarraatti dheerata, hamma yeroo qorannaa turutti. Waaqayyo kadhannaa fi balbala rukutuu isaanii dhaga’uuf eeggachaa jira; nama isa qofa nu gargaaruu danda’u sanatti namummaan dhihaachaa jiru arguuf ilaalaa jira. Inni cubbuu isaanii dhiisuuf, akka kan isaatti isaan simachuuf hawwa. Lubbuun qalbiin isaanii cabde kam iyyuu isa bira dhufu hundinuu inni ni simata; hojii kana hojjechuuf Waaqayyo Ilma isaa tokkicha dhalate dibee tureetii.”

> “Garuu Kiristoos maaliif ibsa Isaayyaas keessatti galmeeffame sana hin xumurre? Maaliif hima, ‘fi guyyaa haaloo Waaqayyo keenyaas’ jedhu sana dhiise? Kutaan boodaa hima kanaa akkuma kutaa jalqabaa sanaatti dhuguma ture; Kiristoosis cal’isuu isaatiin, jechuunis jechoota ofii isaa raajicha filatamaa isaatiif kenname keessaa kutaa tokko dhoksuudhaan, dhugaa sana hin gane. Garuu himni inni dhumaa kun isa dhaggeeffattoonni isaa irratti gammachuudhaan yaada isaanii dheereffatan, akkasumas warra amantii isaanii keessaa hin taane hundumaarratti murtii labsuuf itti janjeeffaman ture. Isaan ummataaf jechoota dhugaa, qajeelinaa fi dhiifamaa kennuu mannaa, Waaqayyo addunyaa saboota Waaqayyoon hin beekne hundumaa akka jibbu barsiisaniiru. Amalli abbummaa Waaqayyoo sirriitti hin ibsamne; duudhaa namootaatiin awwaalameera. Signs of the Times, January 14, 1897.

> “Ergamaan saba Waaqayyoo bara kanaa keessatti, dubbii hafuuraa hojiin Masiihii itti ibsamu keessatti kaa’ameera: ‘Hafuurri Gooftaa Waaqayyoo ana irra jira; sababni isaas Gooftaan misiraachoo warra gad of qabaniif lallabuuf ana dibeera; inni garaa caban fayyisuuf, booji’amtootaaf bilisummaa labsuuf, warra hidhatamaniifis hiikamuu mana hidhaatii beeksisuuf ana ergeera; waggaa jaalatamaa Gooftaa, akkasumas guyyaa haaloo Waaqayyo keenyaas labsuuf; warra boonan hundumaa jajjabeessuuf, warra Xiyoon keessatti boonan qopheessuuf, daaraa isaanii iddoo isaa miidhagina kennuuf, boquu gaddaa iddoo isaa zayitii gammachuu kennuuf, hafuurri ulfinaa dhabuu iddoo isaa uffata galataa kennuuf; isaan muka qajeelummaa, dhaabbiidha Gooftaa inni ittiin ulfina argatu jedhamanii akka waamamaniif.’

> “‘And they shall build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.’” *Lake Union Herald*, November 11, 1908.

Utuu irra caalaa deebi’amuu balaa lammaffaa keessaa balaa sadaffaa keessatti darbuu keenya dura, ergaan “sararaa irratti sararaa” fiduudhaan hubatamuu akka qabu of yaadachiisuu qabna. Kunis jecha Waaqayyoo hafuuraan kenname keessatti “sa’aatii,” “guyyaa,” “ji’a,” fi “waggaa” kamiyyuu yaada seera Dilbataa wajjin wal simu, qophii Islaam seera Dilbataa irratti rukutuu irratti illee hojii irra ooluu akka qabu agarsiisa.

Fakkeenyaaf, jechi “sa’aatii” kitaabota Kakuu Moofaa keessaa kitaaba tokko qofa keessatti argama; kitaabni sunis kitaaba Daani’el dha. Kitaaba Daani’el keessatti jechi “sa’aatii” yeroo shan

caqasameera.

> Namni kamiyyuu kufee sagaduu didde sa’aatii sanuma keessa boba’aa ibiddaa keessatti ni darbatama. … Egaa amma yommuu sagalee qarnayii, afuuffaa, kiraaraa, saaqbuutii, faarsaa, dulsiimerii, fi gosa muuziqaa hundumaa dhageessanitti kufitanii fakkii ani hojjadheef yoo sagaddan, gaarii dha; garuu yoo hin saganne ta’e, sa’aatii sanuma keessa boba’aa ibiddaa keessatti ni darbatamtu; Waaqni isin harka koo keessaa baasu sun eenyu? Daani’el 3:6, 15.

Obboleettiin Waayitii Daanya’el boqonnaa sadii irra deddeebitee, kanaafis “sa’aatii sanauma” seera Dilbataatti hojiirra oolchiti. Daanya’el boqonnaa afur keessatti immoo, Daanya’el murtii Nebukadnezaar irratti dhufu ibsuuf yeroo dadhabutti “sa’aatii tokkoof” rifatee ture.

> Achi boodameen isaa Belxishaazaar jedhamus sa’aatii tokkoof baay’ee rifatee ture; yaadawwan isaas isa jeeqan. Mootichis dubbatee, “Belxishaazaar, abjuun yookaan hiikni isaa si hin dhiphisinii” jedhe. Belxishaazaaris deebisee akkana jedhe; “Yaa gooftaa ko, abjuun kun warra si jibban irratti haa ta’u; hiikni isaas diinota kee irratti haa bu’u.” Daani’el 4:19.

Daani’eel, murtii isaa dhufu Nebukadnezaaritti akkamitti beeksisuu akka qabu hubachuuf yeroo yaalu, “sa’aatii tokkoof” dinqisiifate. Daani’eel ergamaa ergamaa jalqabaa isa “sa’aatiin” murtii dhufuu isaa labsu bakka bu’a. Raagni inni dubbate Nebukadnezaaritti kenname; waggaa tokko booddee immoo murtiin Baabilon irratti buufamu Nebukadnezaar irratti raawwatame.

> Sa’aatii sanatti wanti sun Nebukadnezaar irratti raawwatame; innis namoota keessaa ari’ame, akka loonii marga nyaate, qaamni isaas fixeensa samii irraa jiidhe, hamma rifeensi isaa akka baallee risaa’otaa ta’utti, qeensa isaas akka quba simbirootaa ta’utti guddatan. Daani’eel 4:33.

Daani’el waa’ee seera Dilbataa isa dhiheenyatti dhufu raajii dubbachaa jira; seerri kun yommuu dhufus, “sa’aatii” murtiin Baabilon irratti kennamuu ta’a. “Sa’aatiiwwan” lamaan seera Dilbataa argisiisu; innis sa’aatii kirkira lafaa isa guddaa ti. Nebukadnezaar seenaa Baabilon keessatti alfaa dha; Beelshaazaar immoo oomeegaa dha; Beelshaazaaris halkanuma barreeffamni harkaa dallaa irratti mul’ate sanatti ajjeefama.

> Sa’aatii sanuma keessatti quboonni harka namaa mul’atanii, mana mootummaa mootichaa keessatti dibata dallaa irratti, fuuldura ibsaa sanaatti barreessan; mootichis kutaa harka sanaa isa barreessaa ture ni arge. Daani’el 5:5.

“Sa’aatii wal fakkaataa”tti barreeffamni sun dallaa irratti mul’ate, yoom akka seerri Dilbataa barreeffame seera Dilbataa keessatti “dallaa” addaan baafamuu mootummaa fi waldaa keessaa balleessu ni ibsa; achiis Baabilon akkuma xumuramte Ameerikaanis mootummaa ja’affaa raajii Macaafa Qulqulluu taatee ni xumuramti. Mootummaa ja’affaa ta’uun Ameerikaan humna Isaayyaas boqonnaa digdamii sadii keessatti bara torbaatama fakkeenyaatiin yeroo sagaagaltuun Xiiroos dagatamtu mootummaa qabu dha. Mootummaan yookaan mootiin Isaayyaas itti akeeku guyyoota waggoota torbaatamaa dha; mootummaa waggoota torbaatamaaf bulche raajii Macaafa Qulqulluu keessatti immoo Baabilon ture. Kufaatiin Baabilon Belshaazaar kufaatii Ameerikaa ni fakkeessisa; inni seera Dilbataa irratti, bakka barreeffamni dallaa irratti mul’atu dubbachuu akka ajjaa’aa Mul’ata Yohaannis kudha sadii wajjin wal simutti.

Mul’ata Kadhata kudha saddeetitti seerri Dilbataa yeroo lammaffaan sagaleen lammataa murtiin ishee sa’aatii tokko keessatti akkasumas guyyaa tokko keessattis akka dhufu ibsutti keeyyata afur keessatti jalqaba.

> Anis sagalee biraa samii keessaa dhaga’e; akkana jedha ture: Yaa saba koo, cubbuu ishii keessatti hirmaattota akka hin taaneef, dha’ichaawwan ishii irraas akka hin qooddanneef, ishee keessaa ba’aa. Cubbuun ishii gara samii ga’eeraatii, Waaqayyos hammina ishii yaadateera. Akkuma isheen isiniif deebifte isheedhaaf deebisaa; hojii ishii akka ta’e sanatti dachaa lama isheedhaaf kennaa; xoofoo isheen guutte keessatti dachaa lama isheedhaaf guutaa. Akkuma isheen of ulfeessitee fi qananiin jiraatte, akkasuma dhiphinaa fi gadda isheedhaaf kennaa; garaa ishii keessatti, “Ani mootittii ta’ee taa’eera; ani abbaan manaa irraa hafe miti; gadda illee hin argu” jetteeti. Kanaaf dha’ichaawwan ishii guyyaa tokko keessatti ni dhufu; du’a, booyicha, beela; ibiddaanis guutummaatti ni gubatti; gooftaan Waaqayyo ishee irratti murteessu jabaadhaatii. Mootonni lafaas, warri ishee wajjin ejja raawwatanii fi qananiin jiraatan, yeroo aarri gubamuu ishii arganitti, isheedhaaf ni boo’u, isheedhaafis ni wawwaatu; soda dhiphina ishii irraa kan ka’e fageenya irraa dhaabbatanii akkana jedhu: Yaa badii, yaa badii, magaalaa guddittii Baabilon, magaalaa jabaattuu! sa’aatii tokko keessatti murtiin kee dhufeeraatii. Mul’ata Yohaannis 18:4–10.

Murtiin Baabilon irratti sadarkaa sadarkaadhaan raawwatamu, yeroo karri Waaqayyoo inni biraa Baabilon keessaa akka ba'u waamamutti, seera Dilbataa lakkoofsa afur keessatti ibsame irraa akka jalqabu ifa dha. Yohaannis yeroo murtii ishee akka “guyyaa” tokkoottis akka “sa'aatii” tokkoottis ibsa; kunis mallattoowwan yeroo hiika fakkeenyaatiin hubatamuu akka qaban mirkaneessa.

Passover was to be kept in the first month, and Passover aligns with the cross, which in turn aligns with the Sunday law.

> Waaqayyo biyya Gibxi keessatti Musee fi Aaronitti akkana jechuun dubbate; Ji’i kun ji’oota keessaa jalqabaa isiniif haa ta’u; inni isiniif ji’a jalqabaa baraa haa ta’u. Waldaa Israa’el hundumaatti dubbadhaa, akkana jechuun; Guyyaa kudhanaffaa ji’a kanaa keessatti namni hundinuu, akka mana abbootii isaanii keessatti ta’etti, hoolaa tokko ofii isaatiif haa fudhatu; mana tokkoof hoolaa tokko. Yoo maatiin sun hoolichaaf baay’ee xiqqaa ta’e immoo, inni ollaa isaa isa mana isaa itti dhi’oo jiru wajjin, akka lakkoobsa lubbuotaatti haa fudhatu; namni hundinuu akka nyaata isaatti lakkaa’amuudhaan hoolichaaf lakkoobsa keessan haa godhu. Hoolaan keessan mudaa malee haa ta’u, dhiira waggaa tokkoo; hoolota keessaa yookiis re’oota keessaa haa fudhattan. Isinis hamma guyyaa kudha afraffaa ji’a isuma sanaatti isa haa eegdan; walga’iin guutuun waldaa Israa’el immoo galgala keessa isa haa qalu. Ba’uu 12:1–6.

Ayyaanni Faasikaa jalqaba waqtii Pheenxeqostee ture; kanaafis Pheenxeqostee fakkeenyaan argisiisa; Pheenxeqosteenis dabaree isaatiin seera Dilbataa wajjin wal sima. Dunkaanni qulqulluun guyyaa tokkoffaa ji’a tokkoffaatti dhaabame; kunis yeroo seerri Dilbataa labsamutti waldaan injifattuun akka faajjiitti ol kaafamuu ishee fakkeenyaan argisiisa. “Sa’aatiin,” “guyyaan,” “ji’i” fi “waggaan” wayyoo lammaffaa seera Dilbataa adda baasanii argisiisu; sarara sarara irratti kaa’uunis, yeroo galumsi dubbichaa wal simutti, ibsoota yeroo sana keessaa tokkoon tokkoon isaanii seera Dilbataa wajjin wal sima. Yeroo seerri Dilbataa labsamutti, marsaan

lammaffaan ari’atama phaaphaasummaa ni jalqaba; marsaan jalqabaa waggoota 1,260 sana ture; waggoonni kunis wareegamtoonni bara sanaa chaappaa shanaffaa keessatti, hamma aangoon phaaphaasummaa murtii argatutti “hamma yoomiitti” jedhanii Gooftaatti akka iyyan godhan. Dhangala’insa dhiigaa sirni phaaphaasummaa yeroo lammaffaaf raawwatu keessatti, Yesuus yeroo ari’ataman maal akka dubbatan yaadda’uun akka isaan hin barbaachisne saba Isaa beeksiseera.

> Garuu yeroo isaan isin geessan, dabarsaniis isin kennan, dura dursee waan dubbattan hin yaadina; yookaanis hin qopheeffatinaa; garuu waan sa’aatii sana keessatti isiniif kennamu, isa dubbadhaa; sababiin isaas dubbachaa kan jirtan isin miti, Hafuura Qulqulluutu dubbata. Maarqos 13:11.

ପ୍ରଥମ ଦୁଃଖରେ, ମନୁଷ୍ୟମାନେ ଏକଶ ପଚାଶ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ଯନ୍ତ୍ରଣାଭୋଗ କଲେ। ସେହି ବର୍ଷଗୁଡ଼ିକ ଜୁଲାଇ 27, 1299 ରେ ଆରମ୍ଭ ହୋଇଥିଲା ଏବଂ ଜୁଲାଇ 27, 1449 ରେ ଶେଷ ହୋଇଥିଲା, ଯେବେ ଚାରି ଦୂତ ସେହି ଚାରି ପବନକୁ ଛାଡ଼ିଦେଲେ, ଯେମାନେ ଘଣ୍ଟା, ଦିନ, ମାସ ଏବଂ ବର୍ଷ ପାଇଁ ପ୍ରସ୍ତୁତ କରାଯାଇଥିଲେ, ଯେଣ୍ଡେ ମନୁଷ୍ୟମାନଙ୍କ ତୃତୀୟାଂଶକୁ ହତ୍ୟା କରିବେ। ଯନ୍ତ୍ରଣାର ଏହି ଅବଧି ଯୁକ୍ତରାଷ୍ଟ୍ରରେ ପଶୁର ପ୍ରତିମା ସ୍ଥାପିତ ହେବାର ଅବଧିକୁ ପ୍ରତିନିଧିତ୍ୱ କରେ। ସେହି ଅବଧି ଲେବୀୟ ପୁସ୍ତକ ତେଇଶରେ ତୂରୀ ପର୍ବରୁ ପେଣ୍ଟେକୋଷ୍ଟ ପର୍ଯ୍ୟନ୍ତ ପ୍ରତିନିଧିତ ହୋଇଥିବା ପନ୍ଦର ଦିନ ଅଟେ। ପଶୁର ପ୍ରତିମା ଗଠନର ଅବଧି 9/11 ଠାରୁ ରବିବାର ଆଇନ ପର୍ଯ୍ୟନ୍ତ, କିନ୍ତୁ ମଧ୍ୟରାତ୍ରିର ଆହ୍ୱାନର ସନ୍ଦେଶର ଘୋଷଣାର ଅବଧି 9/11 ଠାରୁ ରବିବାର ଆଇନ ପର୍ଯ୍ୟନ୍ତ ପଶୁର ପ୍ରତିମା ଗଠନର ଏକ ଫ୍ରାକ୍ଟାଲ୍ ଅଟେ।

jalqabaa fi xumuraa mallattoo kaa’amuu, akkasumas alfaafi omeegaa bifa bineensichaa ijaaramaa jiruu ti. Gareen tokko mallattoo Waaqayyootiif amala ijaarachaa jira; inni kaan immoo fakkii bineensichaa ijaarachaa jira. Yeroon sun Ameerikaa keessatti argamu, addunyaa keessatti yeroo walfakkaataa seera Dilbataa irraa jalqabamutti walii gala. “Ji’i” sun dhiphina fakkii sana dhaabuutti dirqisiisu keessaa fakkeenya waan ta’eef, ji’i sun seera Dilbataa irratti, akkuma mul’ata Yohaannis boqonnaa sagal lakkoofsa kudha shaniin agarsiifametti, addunyaa keessatti yeroo fakkii bineensichaa dhaabamu, dhiphina Islaamaa sana illee bakka bu’a.

Raajiin wayyoo isa lammaffaa fi sa’aatiin, guyyaan, ji’nii fi waggaan isaa seera Dilbataa fi Islaamni Yunaayitid Isteetisiin rukutuuf gadhiifamuu isaa akkamitti akka bakka bu’an ilaalchisee, hiikawwan raajii biroonis jiru; garuu gara qabxiilee birootti ce’uu qabna.

ପିଛଲା କିଛି ସମୟଧରି, ଅର୍ଥାତ୍ ଶେଷ ଛଅ ମାସ ପର୍ଯ୍ୟନ୍ତ ପ୍ରାୟ, ମୁଁ ଏହାକୁ ଜୋର ଦେଇ କହୁଛି ଯେ ତିନୋଟି ହାୟର ଇସ୍ଲାମ ଭବିଷ୍ୟଦ୍ବାଣୀମୂଳକ ଭାବରେ ତିନି ସ୍ୱର୍ଗଦୂତଙ୍କ ସହ ସଂଯୁକ୍ତ। ଯାକୁବଙ୍କ ଅନ୍ତିମ ଦିନର ପୂର୍ବବାଣୀରେ ଯିହୁଦାଙ୍କୁ “ଲତା” ବୋଲି କୁହାଯାଇଛି, ଯାହା “ଗଧା” ସହ ଜୁଡ଼ିତ, ତଥା ଖ୍ରୀଷ୍ଟଙ୍କ ତାଙ୍କର ବିଜୟୀ ପ୍ରବେଶର ପୂର୍ବରୁ ଗଧାକୁ ମୁକ୍ତ କରିବା, ଏବଂ ଅନ୍ୟାନ୍ୟ ପ୍ରମାଣରେ, ପ୍ରଥମ ଓ ଦ୍ୱିତୀୟ ହାୟର ଇସ୍ଲାମ ସେହି ଭବିଷ୍ୟଦ୍ବାଣୀମୂଳକ ସନ୍ଦେଶକୁ ପ୍ରତିନିଧିତ୍ୱ କରେ ଯାହା ପ୍ରଥମ ଓ ଦ୍ୱିତୀୟ ସ୍ୱର୍ଗଦୂତଙ୍କ ସନ୍ଦେଶକୁ ଶକ୍ତିଦାନ କରିଥିଲା, ଏବଂ ତୃତୀୟ ହାୟର ଇସ୍ଲାମ ତୃତୀୟ ସ୍ୱର୍ଗଦୂତଙ୍କ ଭବିଷ୍ୟଦ୍ବାଣୀମୂଳକ ସନ୍ଦେଶକୁ ପ୍ରତିନିଧିତ୍ୱ କରେ।

Dhiyeenya kana boqonnaan tokko kitaaba A.T. Jones barreesse keessaa wabeeffame ture; innis dhugaa isuma kana karaa adda ta’een ifa godha. Jones akkaataa seerlugaafi ijaarsa Mul’ataa fayyadamuudhaan, malakatawwan balaa sadan xumuraa irraa ergaawwan ergamoota sadanii adda baasuun akka hin danda’amne agarsiisa. Inni cimsaa kan jiru ergamaan inni duraansaa isa

lammaffaa irraa adda baasuun akka hin danda’amne, akkasumas inni sadaffaanis warra isa dura jiran lamaan irraa adda baasuun akka hin danda’amne dha. Xiyyeeffannaan Jones ergamoota sadan irratti ta’ee, yeroo inni walitti hidhamiinsa kan hin citne ergamoota sadanii irratti falmii isaa dhiheessu, loojikii isuma sanaan malakatawwan Mul’ata boqonnaa sagal keessaa fi ergamoota sadan Mul’ata boqonnaa kudha afur keessaa wal irraa adda baasuun akka hin danda’amne ni mirkaneessa. Mata-duree kana boqonnaa Jonesiin ni xumurna.

BOQONNAA XI. ERGAA MALAAKAA SADDEETII

> “Gaaffii gaaffii guddaa har’aaf ta’e sanaa, ‘Maal gochuu qabna?’ jedhuuf, bu’uura Torban Xurumbaa fi iddoo saboota gurguddoo yeroo ammaa irratti hundaa’uun mirkaneeffatamee kennamuu ni danda’a; sababni isaas deebiin sun bu’uura kana irraatti dubbii Waaqayyootiin kennameera.”
>
> “Ulfina addaan xumura Malakattoota Torbanii keessaa sadan dhumaa wajjin badiisawwan sadeen haala addaan hin baafamneen walitti hidhamanii jiran. Gidduu Malakattoota Torbanii keessatti—xumura Malakata Afraffaa booddee fi jalqaba Malakata Shanaffaa dura—akkas jechuun barreeffameera: ‘Anis ilaaleen, ergamaa tokko samii gidduudhaan balali’aa, sagalee guddaadhaan akkana jedhaa dhaga’e; Sababa sagaleewwan biroo malakata ergamoota sadan amma iyyuu afuufan sanaatiin, warra lafa irra jiraatan irratti wayyoo, wayyoo, wayyoo.’ Mul’ata Yohaannis 8:13.
>
> “Wantaan Badiisawwan Sadan sun sagalee malakata torbanii keessaa sadan dhumaa wajjin, tokkoon tokkoon isaanii tokkoo wajjin, addaan hin citin kan walitti hidhatan ta’uun isaanii dhugaa kanaan gaaffii hunda caalaa mirkanaa’eera; jechuunis, yeroo sagaleen Malakataa Shanaffaa xumurame, akkana jechuun barreeffameera: ‘Badiisni tokko darbeera; kunoo immoo badiisawwan lama kan biraa booddee ni dhufu.’ Mul’ata 9:12. Akkasumas yeroo malakanni ja’affaan xumurame, akkana jechuun barreeffameera: ‘Badiisni lammaffaan darbeera; kunoo, badiisni sadaffaan dafee ni dhufa. Malakanni torbaffaanis sagalee isaa dhageessise.’ Mul’ata 11:15.”
>
> “Amma, ergamaan kan walitti hin cinne ta’een, ergamaa Woowwan Sadan dhufuu isaanii labsu kana wajjin, Woowwan Sadan kunis ergamaan walitti hin cinneen Xurumbaa Torban keessaa isa dhumaa sadiin walqabatan, ‘Ergamaa Sadaffaa’ Mul’ata 14 keessa jiru.”
>
> “Kunis kun gaaffii hunda caalaa sirriitti mirkanaa’e ta’uu isaa ifatti argamuuf, ergaa Ergamaa Sadaffaa Mul’ata 14 keessaa haa jalqabnu; walitti hidhamiinsa isaa kallattiidhaan gara jalqaba isaanii duubatti haa hordofnu.”
>
> Jechoonni jalqabaa galmee waa’ee “Ergamaa Sadaffaa” keessatti argaman akkana jedhu: “Ergamaan sadaffaanis isaan duukaa bu’e.” Mul’ata 14:9. Kunis namoonni tokko tokko isa dura deemanii akka turan, Ergamaan Sadaffaanis “isaan duukaa bu’e” akka ta’e agarsiisa.
>
> “Egaa, lakkoofsa isa duraa fudhadhaa: ‘Ergamaan biraan isa duukaa dhufe.’ Kunis ergamaan tokko inni kana dura durses akka jiru argisiisa; inni kun yeroo isa duukaa dhufu immoo, isa

kana ‘biraan’ isa godha.”

“Amma gara keewwata ja’affaa deebi’aa: ‘Anis ergamaa biraa arge.’ Kunis duraan ergamaan tokko akka darbe ni mirkaneessa; kanaafis inni kun, yeroo samii gidduutti barrisu, ‘biraa’ ta’a.”

“Gara kitaaba Mul’ata keessa duubatti deebi’anii yoo hordofne, ergamaa Xurumbaa Torbaffaa malee, hamma lakkoofsa jalqabaa boqonnaa kudhaffaatti geenyutti ergamaa tokko illee hin arginu; achittis akkana jennee dubbisna: ‘Anis ergamaa jabaa kan biraa nan arge.’ Ibsi kun, akkuma duraan ture, isa kana dura ergamaan tokko akka jiru mirkaneessa; innis yeroo inni kun mul’atutti, akka ‘kan biraa’ jedhamee waa’ee isaa dubbatamu taasisa.”

“Duubatti deebi’anii yoo hordofne, hamma lakkoofsa dhumaa boqonnaa saddeetiitti geenyutti, ergamoota buufata Xiyyafa Jahaffaa fi Shanaffaa malee ergamoonni biraa hin argaman; achittis isa jalqabaa bira geenya; jechuunis akkana dubbifna: ‘Anis ilaaleen, ergamaa tokko nan dhaga’e’—‘ergamaa biraa’ miti, garuu jalqaba irraa, ‘ergamaa tokko.’”

“Thus, beginning with Revelation 8:13, there **is an unbroken series of angels connected by the word** ‘**another**,’ straight through to the Third Angel of Revelation 14, with his message. Thus:

“‘Ani nan arge, ergamaan tokkoos dhaga’e.” Mul’ata 8:13.

“‘Ani ergamaa jabaa kan biraa nan arge.’ Mul’ata 10:1.

“ ‘Ani ergamaa biraa nan arge.’ Mul’ata 14:6. ”

“‘Achiis ergamaan biraan ni duukaa bu’e.’ Lakkoofsa 8.”

“‘Malaa’ikaan sadaffaanis isaan duukaa bu’e.’ Lakkoofsa 9.”

“Tarii fakkeenya salphaan armaan gadii, ergamaa Waayyoota Sadan kan sagalee xurumbaa torban keessaa sadan dhumaa beeksisu, fi Ergaa Ergamaa Sadaffaa kan Mul’ata 14 wajjin walitti dhufeenyi isaanii ifa gochuuf gargaara ta’a:

“Malakataa Tokkoffaa Mul’ata 8:7”

“Xurumbaa 2ffaa Mul’ata 8:8”

“Xurumbaa 3ffaa Mul’ata 8:10”

“ቱርንቤት 4ኛው ራእይ 8:12 ‘ሓደ መልኣኽ’—ወዮ፣ ወዮ፣ ወዮ። ራእይ 8:13።”

“5th Trumpet Revelation 9:1–11/ First Woe

“6th Trumpet Revelation 9:13 to 11:13 Second Woe ‘Another mighty angel.’ Revelation 10:1

“Beeksisa Xomboraa 7ffaa Mul’ata 11:13–19 Wayyoo sadaffaa ‘Ergaa Waaqayyoo biraa. Mul’ata 14:6”

“‘Kaan biraan kan biraa itti aane.’ Mul’ata Yohaannis 14:6

“‘The third angel followed them.’ Revelation 14:9.

Hiikni waan hunda dhiibbaa qabu caalaatti guutummaatti ilaaluu dandeenya, ergaa Ergamaa Sadaffaa dhuguma of keessatti maal akka ta’e xiyyeeffannaan qoranneerra: Akka ifa isaatti, ibsi “Ergamaa Sadaffaa” jedhu ifatti tuuta ergamoota sadii keessaa isa sadaffaatti kan agarsiisudha. Akkuma duraan akeekame, tuuti ergamoota sadii kun, tokkoon tokkoon isaanii ergaa baatanii, Mul’ata boqonnaa kudha afuri keessatti, keeyyata 6–12 keessatti argamu. Ergaawwan ergamoota sadan kanaa walitti makamuudhaan isa sadaffaatti xumuramu; innis hamma midhaan lafti irraa ga’e bilchaatutti, dhufaatii Gooftaa isa haamuuf qophaa’utti dhaga’amuu irraa hin dhaabatu.

Ergaan ergamaa sadaffaa mataan isaa, akkuma dubbii ergamaa sadaffaatiin labsamutti, akkana: “Ergamaan sadaffaanis isaanii duukaa bu’ee sagalee guddaadhaan akkana jedhe, Namni tokko yoo bineensichaafi fakkii isaa waaqeffate, mallattoo isaas irratti jechuun adda isaa irratti yookaan harka isaa irratti fudhate, innis akkuma isaanii daadhii dheekkamsa Waaqayyoo, isa utuu hin makamin xoofoo dheekkamsa isaa keessatti naqame sana ni dhuga; ergamoota qulqullootaa durattis, Hoolichaa durattis ibiddaafi diinniin ni dhiphifama; aarri dhiphina isaaniis bara baraan ol ba’a; warri bineensichaafi fakkii isaa waaqeffatan, akkasumas namni kam iyyuu mallattoo maqaa isaa fudhatu, guyyaa fi halkan boqonnaa hin qaban. Kunoo obsa qulqullootaa; kunoo warra ajajawwan Waaqayyoo eegan, amantii Yesusis qabaniidha.”

“Kun Ergaa Maleekaa Sadaffaa ti akkuma inni of keessaa qabuun, warra lamaan kaan irraa adda baafamee jiru. Garuu, dhugumaan, inni akka waan adda ta’eetti ilaalamuu hin danda’u; akkasumas akka isa qofaatti ergaa tokko, addaa, addunyaaaf ta’ee ofumaan dhaabatu taasifamuu hin danda’u; jechuunis dubbiiwwan jalqabaa isa ilaalchisee kennaman akkana jedhu: ‘Maleekaan Sadaffaan ISAAN hordofe.’ Kanaafuu, dubbiiwwan jalqabaa ergaichaa keessaa ba’een iyyuu, isa dura kan ture tokko qofa utuu hin ta’in, lamaanuu akka ilaallu nutti agarsiifama. Jechi Giriikii ‘hordofe’ jedhamee hiikame immoo akka adda ba’ee hordofuu miti, yookaan hordofuu qofa miti, garuu ‘waliin hordofuu’ jechuudha; akkuma loltoonni ajajaa isaanii hordofan, yookaan tajaajiltoonni gooftaa isaanii hordofanitti; kanaaf, ‘dhimmicha keessatti nama tokko hordofuu; of nama tokkoon geggeeffamuuf hayyamuu’ jechuudha. Yommuu wantoota irratti dubbatamu immoo, akka bu’aa tokkootti hordofuu agarsiisa; jechuunis waan kana dura adeeme tokko keessaa ‘akka keessaa bu’aatti’ hordofuu agarsiisa. Kanaafuu, namoota ilaalchisee, Maleekaan Sadaffaan warra isa dura jiran lamaan waliin ni hordofa; ergaan isaas, akka waan tokkootti, waan isa dura deeme irraa akka bu’aa yookaan akka keessaa bu’aatti ni hordofa.”

“தொடர்ந்து இரண்டாமவரைப் பற்றியும் இவ்வாறு எழுதப்பட்டுள்ளது: ‘பின்னர் வேறொரு தூதன் தொடர்ந்து வந்தான்.’ மூன்றாம் தூதன் இரண்டாம் தூதனைத் தொடர்ந்து வருவது போலவே, இரண்டாம் தூதனும் முதலாம் தூதனைத் தொடர்ந்து வருகிறான். மேலும் முதலாம் தூதனைப்பற்றி இவ்வாறு எழுதப்பட்டுள்ளது: ‘நான் வேறொரு தூதன்

பறந்து செல்லுவதைக் கண்டேன்,' முதலியன. இம்மூவரின் தொடரில் இவனே முதல்வன். அவனைத் தொடர்ந்து இன்னொருவன் வருகின்றான்; அவர்களைத் தொடர்ந்து மூன்றாம் தூதன் வருகின்றான். அவர்களின் எழுச்சியின் வரிசையில் தொடர்ச்சி உண்டு; ஆனால், இம்மூவரும் முறையாகத் தொடர்ச்சியாக எழுந்த பின், அவர்கள் ஒன்றாய் முன்னேறுகிறார்கள். முதலாம் தூதன் தன் செய்தியை ஒலிக்கச் செய்கிறான்; இரண்டாம் தூதன் தொடர்ந்து வந்து முதலாம் தூதனுடன் இணையுகிறான்; மூன்றாம் தூதன் அவர்களைத் தொடர்ந்து வந்து அவர்களுடனே இணையுகிறான்; ஆகையால், இம்மூவரும் இணைக்கப்பட்டு, தங்கள் ஐக்கிய வல்லமையில் ஒன்றாய் முன்னேறும் போது, அவர்கள் வல்லமையுள்ள, மும்மடங்கான, உரத்த சத்தமுள்ள ஒரு செய்தியை உருவாக்குகிறார்கள். மூன்றாம் தூதனுடைய செய்தி பூரணமடைய இம்மூன்றும் அவசியம்; மேலும் இவையெல்லாம் அறிவிக்கப்படாமல் மூன்றாம் தூதனுடைய செய்தி உண்மையாய்க் கொடுக்கப்பட முடியாது."

"Egaa, ergaan sun qooda isaanii adda addaa keessatti dhaamsi sadii maal dha?—Kunoo inni Duraa: 'Anis ergamaa biraa tokko samii gidduu balali'u nan arge; innis warra lafa irra jiraatanitti, saba hundumaatti, gosa hundumaatti, afaan hundumaatti, fi ummata hundumaatti lallabuuf wangeela bara baraa qabaatee ture; sagalee guddaadhaanis akkana jedha, Waaqayyoon sodadhaa, ulfinas Isaaf kennaa; sa'aatiin murtii Isaa ga'eeraatii; Isa samii fi lafaa, galaanaa fi burqaawwan bishaanii uume waaqeffadhaa.'

"Kunis isa lammaffaa: 'Ergamaan biraan isa duukaa bu'ee, "Baabilon kufteerti, kufteerti; magaalaan guddoon sunis sababii wayinii dheekkamsa sagaagalummaa isheetiif saboota hunda akka dhugan gooteerti" jedhe.'"

"Kanas Inni isa Sadaffaa dha: 'Maleekaan sadaffaanis isaan duukaa bu'ee sagalee guddaadhaan akkana jedhe; Namni kam iyyuu bineensichaafi fakkii isaa yoo waaqeffate, mallattoo isaas adda isaatti yookiin harka isaatti yoo fudhate, inni sun daadhii dheekkamsa Waaqayyoo kan xoofoo dallansuu isaa keessatti makaa malee naqame ni dhuga; fuula maleekota qulqullootaa durattis, fuula Hoolichaas duratti ibiddaafi biriimstoon ni dhiphatama; aarri dhiphina isaanii bara baraan ol in ba'a; warri bineensichaa fi fakkii isaa waaqeffatan, akkasumas namni kam iyyuu mallattoo maqaa isaa fudhatu, halkanii fi guyyaa boqonnaa hin qaban. Asitti obsaan qulqulloonni dhaabbatu jira; isaan ajajawwan Waaqayyoo eeganii amantii Yesuus qabatanis as jiraatu.'"

ହେଁ, ଏହି ପ୍ରତ୍ୟେକ ସନ୍ଦେଶର ଶବ୍ଦବିନ୍ୟାସକୁ ଏକ ଦୃଷ୍ଟିରେ ଦେଖିଲେ, ଗ୍ରୀକ ଶବ୍ଦ "followed" ଭିତରେ ଥିବା ଭାବକୁ ଜଣାପଡ଼େ, ଯାହାର ଅର୍ଥ ହେଉଛି "ପରିଣାମସ୍ୱରୂପ ପଛୁଆଇ ଆସିବା।" ପ୍ରଥମଟି ଅନନ୍ତକାଳୀନ ସୁସମାଚାର ବହନ କରେ, ପ୍ରତ୍ୟେକ ସୃଷ୍ଟିକୁ ପ୍ରଚାର କରିବା ପାଇଁ, ସମସ୍ତଙ୍କୁ ଦେବଙ୍କୁ ଭୟ କରିବାକୁ, ତାଙ୍କୁ ଗୌରବ ଦେବାକୁ, ଏବଂ ତାଙ୍କର ଉପାସନା କରିବାକୁ ଆହ୍ୱାନ କରିଥାଏ; କାରଣ ତାଙ୍କର ବିଚାରର ଘଣ୍ଟା ଆସିପହଞ୍ଚିଛି। ଏହି ସନ୍ଦେଶର ପ୍ରତ୍ୟାଖ୍ୟାନ ଏମିତି ଏକ ପରିସ୍ଥିତି ସୃଷ୍ଟି କରେ, ଯାହାକି, ଏପରି ପ୍ରତ୍ୟାଖ୍ୟାନର ପରିଣାମସ୍ୱରୂପ, ପଛୁଆଇ ଆସୁଥିବା ଦ୍ୱିତୀୟ ଦୂତର ବାକ୍ୟରେ ବର୍ଣ୍ଣିତ ହୋଇଛି। ଏବଂ ପ୍ରଥମ ସନ୍ଦେଶର

ପ୍ରତ୍ୟାଖ୍ୟାନକାରଣରୁ; ଏବଂ ଦ୍ୱିତୀୟରେ ଘୋଷିତ ସେହି ପ୍ରତ୍ୟାଖ୍ୟାନର ପରିଣାମମାନଙ୍କ ଦ୍ୱାରା; ଆଉ ଗୋଟିଏ ପରବର୍ତ୍ତୀ ପରିଣାମସ୍ୱରୂପ ଏମିତି ଏକ ଅବସ୍ଥା ଉତ୍ପନ୍ନ ହୁଏ, ଯାହା ପାଇଁ ଆବଶ୍ୟକ ହୁଏ ଯେ ତୃତୀୟ ଦୂତ ସେମାନଙ୍କ ପରେ ଆସୁନ୍ତୁ, ଏବଂ ଉଚ୍ଚ ସ୍ୱରରେ ତାହାର ଭୟାନକ ସତର୍କବାଣୀ ଘୋଷଣା କରୁନ୍ତୁ, ସେହି ଭୀଷଣ ଅଶୁଭମାନଙ୍କ ବିରୁଦ୍ଧରେ, ଯେଉଁମାନେ ପ୍ରଥମ ସନ୍ଦେଶର ପ୍ରତ୍ୟାଖ୍ୟାନର ଦ୍ୱିଗୁଣ ପରିଣାମରୂପେ ଉତ୍ପନ୍ନ ହୋଇଛନ୍ତି।

“Akkasumas sagalee fi hojii Ergamaa Sadaffaa kan Ergamaa Tokkoffaa wajjin walitti makamuun isaa, dubbii isaa isa xumuraa irraa ifaadha: ‘Warri ajajawwan Waaqayyoo eeganii fi amantii Yesuus qaban kunoo as jiru;’ sababiin isaas, kun yeroo hundumaa kaayyoo lallaba wangeela bara baraati. Inni bu’uura Waaqayyoon sodaachuu fi ulfina isaaf kennuu, akkasumas ‘Isa samii fi lafa, galaanaa fi burqaawwan bishaanii uume’ waaqeffachuuti. Ajajawwan Waaqayyoo eeguu fi amantii Yesuus qabaachuun waan lubbuu kam iyyuu sa’aatii murtii isaa keessatti dhaabachuu dandeessisu tokkicha; murtiin sunis, akkuma ergamaan inni jalqabaa labsu, ‘dhufeera.’”

ତୃତୀୟ ଦୂତଙ୍କର ସମାପନୀୟ ବାକ୍ୟଗୁଡ଼ିକ ପରେ ସତ୍ତ୍ୱରେ ଏହି କଥା ଆସେ—“ମୁଁ ସ୍ୱର୍ଗରୁ ଗୋଟିଏ ସ୍ୱର ଶୁଣିଲି, ଯାହା ମୋତେ କହୁଥିଲା, ଲେଖ, ଧନ୍ୟ ସେହି ମୃତମାନେ, ଯେମାନେ ଏହିଥରୁ ପ୍ରଭୁମଧ୍ୟରେ ମରନ୍ତି”—ଅର୍ଥାତ୍ ଏହି ସମୟରୁ ଆଗକୁ। ପ୍ରକାଶିତ ବାକ୍ୟ 14:13। ଏବଂ ସତ୍ତ୍ୱରେ ଏହା ପରେ ଏହି ବାକ୍ୟଗୁଡ଼ିକ ଆସେ, “ମୁଁ ଦେଖିଲି, ଆଉ ଦେଖ, ଗୋଟିଏ ଧଳା ମେଘ, ଏବଂ ସେହି ମେଘ ଉପରେ ମନୁଷ୍ୟପୁତ୍ରଙ୍କ ସଦୃଶ ଜଣେ ବସିଥିଲେ, ତାଙ୍କ ମୁଣ୍ଡରେ ସୁବର୍ଣ୍ଣମୟ ମୁକୁଟ, ଏବଂ ତାଙ୍କ ହାତରେ ଗୋଟିଏ ତୀକ୍ଷ୍ଣ ଦାଆ। ତାହାପରେ ଆଉ ଜଣେ ଦୂତ ମନ୍ଦିରରୁ ବାହାରିଆସି, ମେଘ ଉପରେ ବସିଥିବାଙ୍କୁ ଉଚ୍ଚ ସ୍ୱରରେ କହିଲେ, ତୁମ ଦାଆ ଚଲାଅ ଏବଂ କଟ; କାରଣ କଟିବାର ସମୟ ଆସିପହଞ୍ଚିଛି; କାରଣ ପୃଥିବୀର ଫସଲ ପକିଯାଇଛି। ତେବେ ଯିଏ ମେଘ ଉପରେ ବସିଥିଲେ, ସେ ପୃଥିବୀ ଉପରେ ନିଜ ଦାଆ ଚଲାଇଲେ; ଏବଂ ପୃଥିବୀ କଟାଯାଇଲା।” ପ୍ରକାଶିତ ବାକ୍ୟ 14:14–16। ଏବଂ “ଫସଲ ହେଉଛି ଜଗତର ଶେଷ।” ମାଥିଉ 13:39।

“Ammasis: Ergamaan inni Sadaffaan Waaqa-bultii bineensaa fi fakkeenyasaa irraa, maal iyyuu yoo ta’an, namoota hundumaa addatti akeekkachiisa; akkasumas, Mul’ata 19:11–21 irraa akka hubannutti, yeroo Gooftaan duumessa samii keessatti dhufu bineensichi fi fakkeenyisaanii ‘jiraatoo’ dha; isaanis ‘lamaan isaanii iyyuu’ ulfina dhufaati isaatiin ni balleeffamu.”

“ଏହି ସତ୍ୟଗୁଡ଼ିକ ଦର୍ଶାଉଛି ଯେ, ତୃତୀୟ ସ୍ୱର୍ଗଦୂତଙ୍କର ସନ୍ଦେଶ ଏକ ଶକ୍ତିଶାଳୀ, ତ୍ରିଗୁଣ, ଉଚ୍ଚସ୍ୱରଯୁକ୍ତ ସନ୍ଦେଶ, ଯାହା ପ୍ରଭୁଙ୍କ ଦ୍ୱିତୀୟ ଆଗମନର ଠିକ୍ ପୂର୍ବରୁ ପ୍ରତ୍ୟେକ ଜାତି, ବଂଶ, ଭାଷା ଓ ଲୋକଙ୍କ ପାଖକୁ ପ୍ରସ୍ଥାନ କରେ; ଏବଂ ଯାହା ପୃଥିବୀର ଶସ୍ୟକଟାକୁ ପକ୍ୱ କରେ, ଓ ପ୍ରଭୁଙ୍କ ପାଇଁ ପ୍ରସ୍ତୁତ ଏକ ଜନସମୁଦାୟକୁ ସଜାଇ ତୋଳେ, ଯେପରି ଯୋହନ ବପ୍ତିସ୍ତଙ୍କର ସନ୍ଦେଶ ପ୍ରଭୁଙ୍କ ପ୍ରଥମ ଆଗମନ ପାଇଁ ପଥ ପ୍ରସ୍ତୁତ କରିଥିଲା। ଏହିପରି ଏହା ହେଉଛି ଜଗତ ପାଇଁ ଈଶ୍ୱରଙ୍କର ଶେଷ, ସମାପନୀ, ସନ୍ଦେଶ।”

“Amma yeroo kana, akkasiin ergaa Ergamaa Sadaffaa ofuma isaatiin maal akka ta’e hubannoo qabaanneerra; walitti dhufeenya ergaa sanaa fi saboota gurguddoo yeroo har’aa gidduu jiru, ‘Yeroo Ergaa Ergamaa Sadaffaa’ ilaaluudhaan caalaatti ifatti hubachuun ni danda’ama.” A. T. Jones, The Great Nations of Today, 114.