Seenaa Dhokataa Keeyyata Afurtamaa — Lakkoobsa Digdamii Afur

Lakkoofsa Hisqi’eel Shanaffaa

Jeff Pippenger
2026-08-10

Kutaa kitaaba Dhugaa Ba’umsa, jildii shanaffaa, keessaa fudhatamee fi barreeffamoota muraasa darban keessatti ilaalaa turre keessatti, mul’ata mana qulqullummaa Hisqi’eel, Isaayyaasii fi Yohaannisiif kenname ilaalchisee odeeffannoon nuuf kennama:

> “Barumsi kun nu fayyadu. Amantii keenya Waaqayyo irratti dhaabuu qabna; yeroo lubbuu namootaa qoru tokko amma nu dura jira. Kiristoos, Gaara Ejersaa irratti, murtiiwwan sodaachisoo dhufaatii isaa lammaffaa dura ta’an irra deebi’ee dubbate: ‘Waraanaa fi oduu waraanaas ni dhageessu.’ ‘Sabni saba irratti, mootummaa mootummaa irratti ni ka’a; beelli, dha’ichi, fi kirkirri lafaa iddoo gara garaatti ni ta’a. Kun hundinuu jalqaba gaddaa ti.’ Raajiiwwan kun yeroo diigamuu Yerusaalemitti guutuu isaanii keessaa tokko tokko yoo argatan illee, guyyoota dhumaatiif hiika caalaatti kallatti qabu.”

ቀን ትሸዓ በአቭ

Tisha B’Av, afaan Ibrootaatiin “guyyaa sagalffaa ji’a Av” jechuu kan ta’e, guyyaa Yihudoonni diigamuu Mana Qulqullummaa Isa Duraa isa dhaloota Kiristoos dura bara 586tti warra Baabiloniin raawwatamee fi diigamuu Mana Qulqullummaa Isa Lammaffaa isa bara 70tti Tiitoosiin raawwatame itti yaadatanidha. Badiisawwan kun lamaan guyyaa lakkoofsa baraa wal fakkaatu irratti raawwataman—guyyaa 9ffaa ji’a Av kan lakkoofsa bara Ibrootaa (akka lakkoofsa bara Giriigooriyaaniitti yeroo baay’ee Adoolessa yookaan Hagayya keessa oolu). Obboleettiin White badiisa Yerusaalem “yeroo lubbuu namootaa qoruuf jiru” isa guyyoota dhumaa wajjin yommuu walitti firoomsitu, badiisawwan lama, kanneen lamaan isaanii iyyuu seera Dilbataa isa dhiheenyatti dhufu fakkeenyaan agarsiisan, adda baasaa jirti.

Daani’el boqonnaa kudha tokko keessatti, lakkoofsi kudha ja’affaan seera Dilbataa sana bakka bu’a; lakkoofsa afurtamii tokkoo wajjinis wal sima. Kitaaba Hisqi’eel keessatti, barbadeeffamuun Yerusaalem addaan baafamuu durboota ogeeyyii fi gowwootaa isa yeroo seera Dilbataa raawwatamu ibsuuf tajaajila. Hisqi’eel, akka boqonnaalee saddeetii hanga kudha tokkootti ibsametti, addaan baafamuu sanuma arguuf dinqiidhaan gara Yerusaalemitti yeroo geeffametti, Baabilon keessatti booji’amaa ture.

> Waggaa ja’affaa keessatti, ji’a ja’affaa keessa, guyyaa shanaffaatti, ani mana koo keessa utuu taa’ee jiruu, maanguddoonni Yihudaa immoo fuula koo dura utuu taa’anii jiranii, harki Gooftaa Waaqayyoo achitti ana irratti bu’e. Ergasii ani ilaale; kunoo, bifa tokko akka fakkaattii ibiddaa qabu: mudhii isaa irraa gaditti ibidda; mudhii isaa irraa olitti immoo akka

> ifa ciminaatti, halluun isaa akka ambaarii. Innis bifa harka tokkoo diriirse; rifeensa mataa koo keessaa hiixata tokkoon na qabee; Hafuurichis lafaafi samii gidduutti ol na kaasa; mul’ata Waaqayyootiinis Yerusaalemitti, balbala karra keessaa isa gara kaabaatti ilaalu sanaatti na fide; achitti teessoon fakkii hinaaffaa, isa hinaaffaa kakaasu, ture. Hisqi’el 8:1–3.

Boqonnaawwan saddeet irraa hanga kudha tokkootti jiran afran addaan baafamuu ibsu; Obboleettiin White immoo, Hisqi’eel boqonnaa sagal irratti yeroo yaada kennitu, chaappeffamni kun isa Mul’ata boqonnaa torba keessatti ibsame sana ta’uu isaa qofa utuu hin ta’in, Yerusaalem bara dhumaatti waldaa Adveentistii Guyyaa Torbaffaa kan Laawodiiqeyaa akka bakka buutus ibsiti.

> “Warri kan kufaatii hafuuraa ofii isaanii irratti hin gaddin, yookaan cubbuu namoota kaanii irratti hin boo’an, chaappaa Waaqayyoo malee ni hafan. Gooftaan ergamtoota Isaa, jechuunis namoota meeshaa ajjeechaa harka isaanii keessa qaban, akkana jedhee ni ajaja: ‘Isa duukaa magaalaa keessa darbitaa, rukutaa; iji keessan hin mararamne, akkasumas hin araaraminaa: jechuunis dulloota fi dargaggoota, durboota, ijoollee xixinnoo fi dubartoota hunda fixaa; garuu nama mallattoo qabu tokkotti illee hin dhihaatinaa; mana qulqullummaa Kootii jalqabaa. Isaanis mana sana dura maanguddoota turan irraa jalqaban.’
>
> “As keessatti ni argina waldaan—iddoo qulqullummaa Gooftaa—duraan dura rukuttaa aarii Waaqayyoo akka dhageesse. Jaarsoliin durii, warri Waaqayyo ifa guddaa isaaniif kenneefi kan akka eegdotta dhimma hafuuraa sabaatti dhaabatan, amanannaa isaanii ganuudhaan amanamummaa itti kenname cabsan. Isaan akka nuti dinqiiwwanii fi mul’ata ifa ta’e humna Waaqayyoo akkuma bara duriitti eeguu hin qabne jedhu bakka dhaabatanii turan. Yeroon jijjiirameera. Dubbiin kun amanuu-dhabuu isaanii cimsaa, isaanis akkana jedhu: Gooftaan gaarii hin hojjetu, hamaa illee hin hojjetu. Inni saba isaa murtiidhaan daawwachuuf akka malee gara laafessaadha. Kanaaf, “Nagaa fi nageenya” jechuun iyyi isaanii ta’a; kun immoo namoota lammata matumaa akka malakataatti sagalee isaanii ol hin kaafne, akka saba Waaqayyoo irra-daddarbaa isaanii fi akka mana Yaaqoob cubbuu isaanii itti argisiisan warra ta’an irraa dhaga’ama. Sareewwan duudaa, warri hin bookkifne, isaanuma haaloo qajeelaa Waaqayyo dheekkame sana dhaga’anidha. Dhiironni, durboonni, ijoollee xixinnaanis hundi isaanii walumaan badu.”
>
> “የታማኞቹ ሰዎች እያለቀሱ እና እየተንገላቱ የነበሩባቸው አስጸያፊ ነገሮች በውስን የሰው ዓይኖች ሊታወቁ የሚችሉት ብቻ ነበሩ፤ ነገር ግን እጅግ የከፉት ኃጢአቶች፣ የንጹሕና የቅዱስ አምላክ ቅንዓት የሚቀሰቅሱት፣ ያልተገለጡ ነበሩ። ታላቁ ልብን መርማሪ በዓመፅ ሠራተኞች በስውር የሚፈጸም ኃጢአት ሁሉ ያውቃል። እነዚህ ሰዎች በማታለያቸው ውስጥ ደኅንነት እንዳገኙ ይሰማቸዋል፤ እናም በእርሱ ትዕግሥት ረጅም መሆን ምክንያት ‘ጌታ አያይም’ ይላሉ፣ ከዚያም ምድርን እንደተዋት ይሠራሉ። ነገር ግን ግብዝነታቸውን ያጋልጣል፤ እነርሱም በትጋት ለመሸሸግ የተጠነቀቁትን ኃጢአቶች በሌሎች ፊት ይገልጣል።”
>
> “ପଦମର୍ଯ୍ୟାଦାର କୌଣସି ଶ୍ରେଷ୍ଠତା, ଗରିମାର କୌଣସି ଉଚ୍ଚତା, କିମ୍ବା ସାଂସାରିକ ଜ୍ଞାନର କୌଣସି ପ୍ରାଧାନ୍ୟ, ପବିତ୍ର ପଦରେ କୌଣସି ସ୍ଥାନ ମଧ୍ୟ, ମଣିଷମାନଙ୍କୁ ତାଙ୍କ ନିଜର କପଟପୂର୍ଣ୍ଣ ହୃଦୟରେ ଛାଡ଼ି ଦିଆଯାଇଲେ ସିଦ୍ଧାନ୍ତକୁ ବଳିଦାନ କରିବାରୁ ରକ୍ଷା କରିବ ନାହିଁ। ଯେମାନେ ଯୋଗ୍ୟ ଓ ଧର୍ମିକ ବୋଲି ଗଣ୍ୟ ହୋଇଆସିଛନ୍ତି, ସେମାନେ ହିଁ ଧର୍ମତ୍ୟାଗର ପ୍ରମୁଖ ନେତା ଏବଂ ଉଦାସୀନତା ଓ ଈଶ୍ୱରଙ୍କ କୃପାଦାନର ଦୁରୁପଯୋଗର ଉଦାହରଣ ବୋଲି ପ୍ରମାଣିତ ହୁଅନ୍ତି। ସେମାନଙ୍କର ଦୁଷ୍ଟ ଆଚରଣକୁ ସେ ଆଉ ଅଧିକ ସହିବେ ନାହିଁ, ଏବଂ ନିଜ

କ୍ରୋଧରେ ସେ ସେମାନଙ୍କ ସହିତ କୌଣସି କୃପା ବିନା ବ୍ୟବହାର କରନ୍ତି।”

“Yihowaan ifa guddaadhaan eebbifamanii, yeroo warra kaan tajaajiluu keessatti humna dubbichaas dhaga’anii jiran irraa argamuun isaa fedhii malee dha. Isaan yeroo tokko tajaajiltoota Isaa amanamoo turan; argama fi qajeelfama Isaatiin eebbifamanii turan; garuu Isarraa goran, warra kaanis dogoggoratti geggeessan; kanaafis dallansuu waaqayyoo jala galfaman.” Testimonies, volume 5, 211, 212.

ایل، محاصرۀ نبوکدنصرایل سراسر در چارچوبِ ویرانیِ اورشلیم قرار دارد. در شهادتِ حِزقی‌کتابِ حِزقی ترِ» هشدارِطور خاص مشخص شده است؛ اما «کاربستِ مستقیم‌که یک سال و نیم به طول انجامید، به وچهارایل، آن خطِ حقیقت در فصلِ بیست‌وچهار، در ایامِ آخر است. در حِزقی‌عیسی در متی بیست شودیافت می.

587 Dh.K.D.

ପୁଣି ନବମ ବର୍ଷରେ, ଦଶମ ମାସରେ, ମାସର ଦଶମ ଦିନରେ, ସଦାପ୍ରଭୁଙ୍କ ବାକ୍ୟ ମୋ ପାଖକୁ ଆସି କହିଲା, ହେ ମନୁଷ୍ୟପୁତ୍ର, ଏହି ଦିନର ନାମ, ଅର୍ଥାତ୍ ଏହି ସେହି ଦିନର ନାମ, ଲେଖି ରଖ; କାରଣ ବାବିଲନର ରାଜା ଏହି ସେହି ଦିନରେ ଯେରୁଶାଲେମ ବିରୁଦ୍ଧରେ ନିଜକୁ ସ୍ଥାପିତ କରିଛି। ଯିହିଜ୍କେଲ 24:1, 2.

Guyyaa kana irratti, isa ragaa Macaafa Qulqulluu kanneen birootiinis hundeeffame irratti, marfamni ji’a kudha saddeetii turu jalqabame. Dubbiin Waaqayyoo guyyaa sana Hisqi’eelitti dhufe fakkeenya magaalattii dhiiga qabdu, isa qodaa danfaa’aa ittiin agarsiifamee booddee ibidda guddaadhaan itti fufamu, of keessaa qaba ture. Fakkeenyi kun ifatti firdii Yerusaalem irratti dhufu bakka bu’a; boqonnaa isuma sanattis itti aansuudhaan, niitiin Hisqi’eel rukuttaa tokkoon boqochifamtee, akka mallattoo marfamni dhuma irratti mana qulqullummaa balleessu jalqabameetti dhihaatti.

Dubbiin Waaqayyoo immoo akkana jedhee natti dhufe; Yaa ilma namaa, kunoo, ani waan ija kee hawwisiisu rukutaa tokkoon si irraa nan fuudha; ta’us ati hin gaddin, hin boo’in, imimmaan kees hin dhangala’in. Iyya dhiisi; warra du’eef gadda hin godhin; marata mataa keetii hidhadhu, kophee kees miilla keetti godhadhu; hidhii kee hin haguugin, buddeena namootaas hin nyaatin. Kanaafis ani ganama uummata dubbise; galgala immoo niitiin koo duute; ani immoo ganama akkuman ajajame nan godhe. Hisqi’el 24:15–18.

Ergasii naannoo Hisqi’el jiran hiika fakkeenyaa fi du’a haadha manaa isaa isa gaafatan.

Sabni sun akkana naan raawwattu kana nuuf maal akka ta’e nutti hin himtuu? jedhanii naan jedhan. Anis isaaniif deebisee, Dubbiin Waaqayyoo akkana jedhee natti dhufe: Mana Israa’elitti dubbadhu, Gooftaan Waaqayyo akkana jedhu; Kunoo, ani iddoo qulqullummaa koo xureessa, isa ulfina jabina keessanii ta’e, isa ija keessaniif hawwii ta’e, isa lubbuun keessan gara laafina itti qabdu; ilmaan keessanii fi intallan keessan, warra achitti dhiiftan, billaan ni dhumu. Hisqi’eel 24:19–21.

Haati manaa Hisqi'eelii fi iddoon qulqulluun lamaan isaanii iyyuu caqasa kana keessatti “waan iji kee hawwu” jedhamanii ibsamaniiru. Qorattoonni seenaa Kitaaba Qulqulluu marfamni sun ji'oota

kudha saddeet akka ture ibsu; marfamoonni Cestius fi Titus geggeessan garuu bara 66 irraa hanga bara 70tti waggaa afur turan. Yeroon marfama Cestius isa jalqabaa irraa hanga balleeffamaatti jiru sirriitti yommuu lakkaa'amu, waggaa sadii fi walakkaa ta'a; garuu “lakkaa'insa jalqabaa fi dhuma hammatu,” isa Kitaaba Qulqulluu keessatti irra caalaa itti fayyadaman, yommuu hojiirra oolchan waggaa afur ta'a. Lakkaa'insi lamaan iyyuu sirrii ta'uu isaa beekuun, yeroon Cestius irraa hanga Titusitti jiru waggaa sadii fi walakkaa akka ta'uu fi akkasumas waggaa afur akka ta'u hubachuuf nu dandeessisa.

Barbadeeffamoota Yerusaalem lamaan keessatti seera Dilbataa ilaalchisee dhugaa-baatota lama qabna; bal’inoonni seenaawwan lamaanii immoo seera Dilbataa isa dhiheenyatti dhufu irratti hojiirra oolfamuu qabu—yeroo sanatti Laa’odiiqiyaan afaan Gooftaa keessaa tufamti. Jalqabni marfama Nebukadnezar du’a haadha manaa Hisqi’eeliin mallatteeffama. Yeroo isheen duutetti, Hisqi’eel gadda isaa ifatti akka hin ibsine ajajame; inni mallattoo Yihudoonni booji’amanii geeffamuu isaanii waan tureef.

Jalqabni waggaa afurii bara 66 irraa kaasee hanga 70tti jiru mallattoo xuraa’ummaa mancaa’inaa—isa Kiristaanonni Yerusaalem keessaa baqachuuf mallattoo isaanii tureen—beekama.

> Kanaaf isin jibbinsa diigamaa, kan Daani’el raajichaan dubbatame, iddoo qulqulluu keessatti dhaabatee jirtu argitan, (namni dubbisu haa hubatu:) yeroo sanatti warri Yihuudaa keessa jiran gara gaarotaatti haa baqatan. Maatewos 24:15,16.

Marfamoonni lamaan ifatti wal simatu; marfamoonni lamaanuus jalqaba marfamichaatti “mallattoo” of keessaa qabu. Hisqi’eel duuti haadha manaa isaa fi gadda baafachuu dhabuun isaa maal akka agarsiisan yeroo ibsetti, akkana jedhee ibsee ergasii galmeesse:

> ଏହିପରି ଇଜିକିଏଲ ତୁମମାନଙ୍କ ପାଇଁ ଗୋଟିଏ ଚିହ୍ନ; ସେ ଯାହା କରିଛନ୍ତି, ସେହି ସବୁ ଅନୁଯାୟୀ ତୁମେ କରିବ; ଏବଂ ଯେତେବେଳେ ଏହା ଘଟିବ, ସେତେବେଳେ ତୁମେ ଜାଣିବ ଯେ ମୁଁ ପ୍ରଭୁ ପରମେଶ୍ୱର ଅଟେ। ଇଜିକିଏଲ 24:24.

The sign of the death of Ezekiel’s wife was an identification of the soon-coming destruction of Jerusalem and the temple and the following captivity in Babylon. The sign of the abomination of desolation, spoken of by Daniel was a warning to escape the destruction, but both sieges have a sign at the beginning.

Seera Dilbataa isa yeroo dhiyootti dhufu dura marfamni raajii tokko ni jiraata; duuti haadha manaa Hisqi’eel immoo waldaan Kiristaanaa Adveentistii Guyyaa Torbaffaa kan Laa’odiiqeyaa taate guutummaatti bira darbamtee akka jirtu kan argisiisu mallattoo dha; Hisqi’eel garuu mallattoo warra kuma dhibba tokkoo fi kuma afurtamii afur sanaa fi mallattoo alaabaa jalqaba marfamichaatti ol kaafamuuti. Hisqi’eel jalqaba marfama Baabilonitti alaabaa warra kuma dhibba tokkoo fi kuma afurtamii afur sanaati; mallattoon wanta jibbisiisaa isa badiisa fiduu inni jalqabarratti jiru immoo “mallattoo” Roomaati. Mallattoon inni tokko akeekkachiisa keessaa kan argisiisu yoo ta’u, inni kaan immoo akeekkachiisa alaa argisiisa. Bara 66tti Kiristiyaanotaaf akeekkachiisni dhugumaan ture; mallattoon akeekkachiisichaa garuu Roomaa ture. Badiisa

Yerusaalem isa Baabilon geessiste keessatti, haati manaa Hisqi’eel mallattoo turte. Roomaan garee warra mallattoo bineensichaa fudhataniiti; Hisqi’eel immoo mallattoo warra chaappaa Waaqayyoo fudhataniiti.

Yeroo Xumuraa Lama

Marsaan jalqabaa inni jalqabaa ji’a kudha saddeet ture, marsaan jalqabaa lammaffaan immoo waggaa afur ture. Marfaan lamaan yeroo dhumaatti guutamuu isaanii isa “caalaatti kallattiidhaan” argatu; marfaan lamaanis raajii waggaa dhibba sadii fi sagal tokkoo fi guyyoota kudha shanii Mul’ata 9:15 keessatti argamutti kallattiidhaan walqabatu.

Jalqabni ji’oota shanii kan Mul’ata boqonnaa sagal, lakkoofsa kudhanii, seenaa yeroo waggoota soddomii saddeetii agarsiisu, kan marfama waggoota afuriitiin xumuramu, lakkoofsa soddomii saddeetii wajjin wal qabatuu fi ka’umsa Islaamummaa adda baase of keessatti hammata ture. Marfamni waggoota afurii sun seenaa yeroo (ji’oonni shan) waggoonni dhibba tokkoo fi shantamni xumuramanii, waggoonni dhibba sadii fi sagaltamii tokkoo fi guyyoonni kudha shan jalqabanitti eegale keessatti kan isa wajjin wal gitu qaba. Kun Adoolessa 27, 1449 jalqabe; waggoota afur boodammoo, Islaamummaan Constantinople irratti marfama guyyoota shantamii sadii, kan Caamsaa 29, 1453 xumurame, geggeesse.

Raajiin yeroo Adoolessa 27, 1449 jalqabe Hagayya 11, 1840 yeroo xumurametti, waggoonni afur sosochii ergamoota tokkoffaa fi lammaffaa, bara 1840 irraa hanga 1844tti turan, marfama waggaa afurii bara 1333 irraa hanga 1337tti turee fi yeroo waggaa afurii bara 1449 irraa hanga 1453tti ture wajjin wal siman. Dhugaa-baatonni sadan kun, hundi isaanii kallattiidhaan kutaa sarara raajii tokkichaa ta'an, yeroo waggaa afurii fakkeenyummaa qabu, kan keessatti sosochiin ergamoota tokkoffaa fi lammaffaa bara 1840 irraa hanga 1844tti ture seenaa sosochii ergamaa sadaffaa keessatti irra deebi'amu, bakka bu'u. Dhugaa-baatonni sadan sun seenaa warra kuma dhibba tokkoo fi afurtamii afur keessatti marfama waggaa afurii fakkeenyaan agarsiisu. Yeroon waggaa afurii sun marfamawwan Yerusaalem bara 66 fi 70tti raawwatamaniinis ni ibsama.

Cestius bara 66tti marfamuu waggaa afurii jalqabuu fi achiis Titus bara 70tti isa xumuruun, yeroo waggaa afur sanaaf mallattoo alfaa fi mallattoo oomeegaa uumu. Yeroon sunuma waggaa sadii fi walakkaadhaanis bakka buufama; kun immoo waggoota raajii sadii fi walakkaa Roomaan phaaphaasummaa iddoo qulqulluu itti dhidhiitaa turte wajjin walsima.

> Но двора, който е вън от храма, остави вън и не го измервай; защото е даден на езичниците; и те ще тъпчат светия град четиридесет и два месеца. И ще дам власт на двамата Си свидетели, и те ще пророкуват хиляда двеста и шестдесет дни, облечени във вретище. Откровение 11:2, 3.

> Isaanis qaraatiin goraadeetiin ni kufu; booji’amanii saboota hundumaatti ni geeffamu; yeroo sabootaa hamma raawwatamutti immoo Yerusaalem saboota kaaniin ni miidhagfamti. Luqaas 21:24.

Yeroo mallattoo alfaa Cestius irraa kaasee hanga mallattoo omeegaa Titusitti ibsame irratti

lakkaa’insa “hammataa” fi “hambisaa” lamaanuutti fayyadamaa akkan jiru hubachuun barbaachisaa dha. Kun seenaa tokkoon hojiirra oolmaawwan yeroo lama akka bakka buufaman agarsiisa. Yeroo (barreeffamoota hedduu dura) yeroo daawwannaa Yesuus Qeesariyaa-Filiphisiyuus (Panium)tti godhee fi imala Isaa gara Tulluu Bifa Jijjiirannaatti taasise gidduu ture ilaalletti, qajeelfama Macaafa Qulqulluu kana irratti duraan mari’anneerra. Barreessitoonni Macaafa Qulqulluu lama guyyoota ja’a, tokko immoo guyyoota saddeet galmeessaniiru.

> Booda guyyaa ja’aa booddee Yesuus Pheexiroosii fi Yaaqoobii fi Yohaannis obboleessa isaa fudhatee kophaa isaanii gara gaara ol dheeraa tokkootti isaan geesse. Maatewos 17:1.
>
> Guyyaa ja’a booddee Yesus Pheexiroosin, Yaaqoobiin, fi Yohaannisin of wajjin fudhatee kophaa isaanii gara tulluu ol-aanaa tokkootti isaan geesse; innis fuula isaanii duratti bifa jijjiirame. Maarqos 9:2.
>
> Ergaa dubbii kanaa booddee guyyaa saddeetii jechuun ni ta’e; innis Pheexiroosii fi Yohaannisii fi Yaaqoobin fudhatee, kadhachuudhaaf gara gaaraatti ol ba’e. Luqaas 9:28.

The destruction of Jerusalem has a “more direct” application to the latter days, and that destruction is two witnesses represented by Babylon and Rome. The two witnesses align with one another but provide different and essential prophetic characteristics in order to amplify the truth. The siege by Rome (66 to 70) was four years that also represents three and a half years. The three and a half years connects with the trampling down of the sanctuary and host accomplished by both paganism and papalism. The trampling down by papalism was for three and a half symbolic years as typified by a literal three and a half years in the siege by Rome.

Marfamni waggaa afur sunis yeroowwan waggaa afur afurii sarara raajii ol kaafamuu Islaamaa, sana boodas ol kaafamuu sochii ergamoota tokkoffaa fi lammaffaa lamaanii, itti aansuunis ol kaafamuu sochii ergamaa sadaffaa adda baasu wajjin hidhata qaban waliin walqabata. Yeroon Cestius irraa hanga Titusitti jiru geengoo Roomaa phaaphaasummaa wajjinis geengoo Islaamaa wajjinis walqaxxaamura. Geengoon Roomaa fi waggoonni sadii fi walakkaan Cestius fi Titus waggoota fakkeenyaa sadii fi walakkaa Roomaa phaaphaasummaa wajjin walqaxxaamuru; kunis qaamota lamaan, jechuunis Roomaa waaqolii tolfamoo waaqeffattuu fi Roomaa phaaphaasummaa, adda baasa. Geengoon Islaamaa seenaa isuma akka waggaa afuriitti hubatamuun walitti hidhama; garuu akkuma seenaa sana keessatti geengoo Roomaa wajjin ta’etti, Islaamni humna lammaffaa geengoo Islaamaa jalatti bulu tokko wajjin walqabata—innis Adventistummaadha. Yeroon waggaa sadii fi walakkaa Roomaa sadarkaawwan ishee lamaan keessatti bakka bu’a; yeroon waggaa afurii immoo Islaamaa fi Adventistummaa bakka bu’a. Roomaan waaqolii tolfamoo waaqeffattuu fi Roomaan phaaphaasummaa gama raajiitiin gargar baafamuu hin danda’an; Islaamni fi Adventistummaanis akkasuma gargar baafamuu hin danda’an.

Kun, gama raajiitiin, yeroo marfama Baabilon ilaallu, fakkeenya marfama ji’oota kudha saddeet ture keessatti yeroo ilaalchisee hubannoowwan lama mul’achuu akka qaban gaafata. Marfama Roomaan geessite keessatti yeroon bifa lamaan agarsiifamuun, gama raajiitiin, marfama Nebukadnezaar geessise keessattis yeroon bifa lamaan akka agarsiifamu gaafata. Marfamni

Nebukadnezaar inni ji’oota kudha saddeet ture akka mallattoo waggaa tokkoo fi walakkaattis hubatamuu danda’a. Ji’oonni kudha saddeet waggaa tokkoo fi walakkaa dha; waggaan tokkoo fi walakkaan immoo waggaa 1.5 jedhamee ibsamuu danda’a. Marfamni Nebukadnezaar ji’oota kudha saddeetis ta’e waggaa tokko tuqaa shan (1.5) ture.

Ji'oonni kudha saddeet humna Yerusaalem gad dhidhiituuf ture ilaallatu; waggoonni 1.5 immoo Islaama ilaallatu. Geengoon shallaggii raajii kan ji'oota kudha saddeet adda baasu Baabilon adda baasa; geengoon shallaggii raajii inni kaan immoo Islaama adda baasa. Waggoota 1.5 Islaamaa wajjin walqabsiisnee hojii irra oolchuutti akkamitti akka geenye hanga ammaatti ibsa hin dhiheessine; haa ta'u malee, shallaggiiwwan yeroo lamaan badiisa Roomaan fidde keessatti argaman geengoo raajii Roomaa (waaqolii tolfamoo waaqeffattuu fi phaaphaasummaatiin bultu lamaan) wajjin kan walqabatan ta'uu isaanii, shallaggiin inni kaan immoo geengoo raajii Islaamaa wajjin kan walqabate ta'uu isaa hubachuun barbaachisaadha. Amaloonni kun badiisa Yerusaalem isa alfaa keessattis ta'e isa omeegaa keessatti ni argamu.

Marfamni Yerusaalem waggaa afurii, kan Cestius fi Titus wajjin walqabatu, xumura sarara raajii yeroo waggaa soddomii saddeetii kan marfama waggaa afurii ol kaafamuu Islaamummaa fakkeessuun xumurameen jalqabe bakka bu’a; yeroon waggaa afurii inni dhumaa sarara isuma sana keessa jiru immoo ol kaafamuu faajjii warra kuma dhibba tokkoo fi afurtamii afurii bakka bu’a.

Mataduree itti aanutti waan kana itti fufna.