# Kitaaba Yo’eelii fi Waldaa Adveentistii Guyyaa Torbaffaa Laoodeqiyaa — Lakkoofsa Afur

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## Lakkofsa Afur

Isaayyaas digdamii saddeet keessatti, “namoonni qoosaan dubbatan warri bulchan” “Yerusaalem” “machoota Efreem” jedhamanii fi akka “gonfoo of tuulummaa”tti bakka buufamaniiru. “Gonfoon” hooggansa bakka bu’a; “of tuulummaan” immoo amala Seexanaa bakka bu’a.

Warri dhugaa’an hambaa (“hafeettii”) wajjin wal bira qabamu; hambaan sun yeroo bokkaan boodaa bu’utti ulfina “gonfoo” Waaqayyoo ta’u, sababni isaas yeroo sana keessatti Gooftaan akkuma inni fannoo irratti “mootummaa ayyaanaa” dhaabeen fakkeenfamee “mootummaa ulfinaa” Isaa ni dhaaba. Mootummaan ayyaanaa kan fannoo irratti hundeeffame, yeroo seera Dilbataa mootummaa ulfinaa dhufuuf fakkeenya ta’a. Bokkaan boodaa gaafa 9/11 jalqabe; yeroo sanatti mallatteessuun nama kuma dhibba tokkoo fi afurtamii afurii jalqabee, murtiin warra jiranii illee jalqabe.

> “Wantoonni hundinuu balaa guddaa isaan dura jiru sanaan gara jabinaan ilaalaa fi yaada isaanii gara isaatti diriirsaa akka jiran ani arge. Cubbuun Israa’el hundinuu dursee murtiidhaaf dhiyaachuu qaba. Cubbuun hundinuu keessatti mana qulqullummaa keessatti himatamuu qaba; sana booddee hojii sun ni socho’a. Kun amma ta’uu qaba. Hafteen yeroo dhiphinaatti, ‘Yaa Waaqa koo, Yaa Waaqa koo, maaliif na dhiifte?’ jedhanii iyyu.”
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> “Roobni boodarraa warra qulqulloota irratti dhufaa jirti—achiin booddee hundinuu akkuma duraan ture san ni fudhatu.”
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> “Yommuu ergamoonni afran gadi dhiisan, Kiristoos mootummaa Isaa ni dhaaba. Namni hundinuu rooba boodaa hin fudhatu, garuu warri waan danda’an hundumaa hojjechaa jiran qofa isa fudhatu. Kiristoos nu gargaara ture. Hundi ayyaana Waaqayyootiin, dhiiga Yesusiin, mo’attoota ta’uu ni danda’u. Waaqni samii guutuun hojii kana keessatti fedhii guddaa qaba. Ergamoonnis ni fedhu.” Spalding and Magan, 3.

Bubbeen afran Mul’ataa keessatti ibsaman akkuma bubbee cimaa guyyaa bubbee bahaa keessatti dhaabameetti Isaayaasiin bakka bu’anii mul’atu; akkuma bubbeen afran lola kakaasan Mul’ataa keessatti ergamoota afuriin to’atamanii qabamanii jiranis. Bubbeen afran kun obboleettii White tiin “farda aarii dheekkame miliquuf barbaadu” jechuun kan adda baafaman si’a ta’u, isaanis “du’aa fi badiisa” fidu. Bubbeen afran kun suuta suutaan gadi dhiifamu; jalqaba 9/11 irraa eegaluun, achiis seera Dilbataa irratti baay’ee jabaatanii, ergasii yommuu yeroo qorannaa namaa cufamutti guutummaatti gad dhiifamu.

## Gad-lakkifamee fi Ugguramee

Den syvende trompeten, som også er det tredje ve, som kunngjør fullendelsen av Guds mysterium, ble profetisk blåst ved 9/11, da islam ble sluppet løs og deretter profetisk holdt tilbake av George W. Bush etter 9/11. Islams mor, Hagar, Ismaels mor, er et symbol på tilbakeholdelse og frigivelse. Hun ble frigitt av Sara til å avle med Abraham på Saras initiativ; deretter, på grunn av sjalusi, ble hun holdt tilbake av Sara, noe som fikk Hagar til å flykte, inntil engelen stanset Hagar fra å flykte og sa at hun skulle vende tilbake. Etter Isaks fødsel fortsatte striden mellom Hagar og Sara inntil Abraham drev trellkvinnen bort og slik la enda en tilbakeholdelse på henne.

ଇସ୍ଲାମର ଚାରିଜଣ ଦୂତଙ୍କୁ ପ୍ରକାଶିତ ବାକ୍ୟ ଅଧ୍ୟାୟ ନଅ, ପଦ୍ୟ ପନ୍ଦରର ତିନି ଶତ ଏକାଣବେ ବର୍ଷ ଓ ପନ୍ଦର ଦିନର ଭବିଷ୍ୟଦ୍ବାଣୀର ଆରମ୍ଭରେ ମୁକ୍ତ କରାଯାଇଥିଲା, ଏବଂ ପରେ 1840 ମସିହା ଅଗଷ୍ଟ 11 ତାରିଖରେ ସେମାନେ ନିରୋଧିତ ହେଲେ।

> ତା'ପରେ ଷଷ୍ଠ ଦୂତ ତୁରୀ ବାଜାଇଲେ, ଏବଂ ମୁଁ ଈଶ୍ୱରଙ୍କ ସମ୍ମୁଖରେ ଥିବା ସୁବର୍ଣ୍ଣ ବେଦୀର ଚାରିଟି ସିଙ୍ଗରୁ ଗୋଟିଏ ସ୍ୱର ଶୁଣିଲି, ଯେହା ତୁରୀଧାରୀ ଷଷ୍ଠ ଦୂତଙ୍କୁ କହିଲା, "ମହାନଦୀ ୟୁଫ୍ରେଟିସରେ ବନ୍ଧି ରଖାଯାଇଥିବା ସେହି ଚାରି ଦୂତଙ୍କୁ ମୁକ୍ତ କର।" ତେବେ ସେହି ଚାରି ଦୂତ, ଯେମାନେ ମନୁଷ୍ୟମାନଙ୍କର ତୃତୀୟାଂଶକୁ ହତ କରିବା ପାଇଁ ଗୋଟିଏ ଘଣ୍ଟା, ଗୋଟିଏ ଦିନ, ଗୋଟିଏ ମାସ ଓ ଗୋଟିଏ ବର୍ଷ ପାଇଁ ପ୍ରସ୍ତୁତ ରଖାଯାଇଥିଲେ, ମୁକ୍ତ କରାଗଲେ। ପ୍ରକାଶିତ ବାକ୍ୟ 9:13–15.

Islaamni waayyee sadaffaa ta'e erga weerara 9/11 irratti akka weeraruuf gad lakkifamee booda, George W. Bush lola isaa addunyaa guutuu irratti shororkeessummaa irratti geggeessamu jalqabee, Islaam irratti uggura kaa'e. Yaadni jalqabaa Ishmaa'el irratti ibsame—kan Islaamii fakkeenya ta'e—sanyiin Ishmaa'el nama hundumaa irratti akka ka'u, namni hundinuus isaan irratti akka ka'u adda baasa.

> Ergamaan Waaqayyoo isheetiin akkana jedhe, "Kunoo, ati ulfoofteetta; ilmas ni deessa; maqaa isaa Ishmaa'el jetta; kunis Waaqayyo dhiphina kee waan dhaga'eef. Inni nama bosonaa ta'a; harki isaa nama hundumaa irratti ni ka'a, harki nama hundumaas isarratti ni ka'a; innis obboloota isaa hundumaa fuuldura ni jiraata." Uumama 16:11, 12.

Islaamni humni xumura addunyaa dhuma irratti "harki nama hundumaa" itti ka'u dha; akkasumas Islaamnis nama hundumaa irratti ni ka'a; akkuma har'a kana keessatti guutummaatti raawwatamaa jiru sana. Hojiin addaa Islaam akka mallattoo raajiiitti qabu, waraana addunyaa banuu dha. Dhimmi kun seenaa Eliyaasii fi Yohannis Cuuphaa wajjin mirkanaa'a; akkasumas macaafa Mul'ata keessatti "dheekkamsa sabootaa" jedhamuun bakka bu'ee dhiyaata.

> "'Jalqaba yeroo rakkinaa sanaa,' asitti eerame, yeroo dha'ichoonni jalqaban itti dhangala'an hin agarsiisu; garuu yeroo gabaabaa tokko, isaan dhangala'uu isaanii dura, yeroo Kiristoos iddoo qulqulluu keessa jiru agarsiisa. Yeroo sana, hojii fayyinaa xumuramaa yeroo jiru, rakkinni lafa irratti dhufaa ta'a; saboonni ni aaruu, ta'us hojii ergamaa sadaffaa akka hin dhowwineef to'atamanii ni qabamu. Yeroo sana bokkaan boodaa, yookaan haaromsi argama Gooftaa irraa dhufu, sagalee guddaa ergamaa sadaffaatiif humna kennuuf, akkasumas qulqulloota yeroo dha'ichoonni dhumaa torban dhangala'an keessatti dhaabachuu danda'aniif qopheessuuf ni dhufa." Early Writings, 85.

Bara “guyyoota” roobni boodaa roobaa jiru keessatti, Kiristoos mootummaa ulfinaa Isaa akkuma kitaaba Daani’el keessatti ibsameetti ni dhaaba.

> በዘመናት እነዚህ ነገሥታት ውስጥ የሰማይ አምላክ ፈጽሞ የማይጠፋ መንግሥት ያቆማል፤ መንግሥቱም ለሌሎች ሕዝቦች አይተላለፍም፤ ነገር ግን እነዚህን መንግሥታት ሁሉ ያደቃቅላል ያጠፋቸውማል፥ እርሱም ለዘላለም ይኖራል። ዳንኤል 2፥44።

“Guyyoota” Kiristoos mootummaa ulfinaa Isaa yeroo dhaabu keessatti, warri kan Kiristoos ta’anii “gonfoo” ulfinaa Isaa ta’an, warra machooftota “gonfoo” of tuulummaa uffatanii wajjin wal bira qabamanii mul’atu. “Mul’anni” Habaaquuq irratti barreeffamee “gabateewwan” irratti ifatti taasifamuu qabu sun, dhugaa bu’uuraa Adventizimii ragaa seenaa qabu haala ifa ta’een agarsiisa. Dhugaa bahumsa Habaaquuq keessatti, gosa lamaan Yo’eel kan “of tuulummaa” yookaan “ulfinaa” ta’an, akka gosa tokkootti—warra amantiidhaan qajeelfaman yookaan—warra of tuulummaadhaan ol qabamanitti bakka bu’anii dhiyaatu. Aayanni afur boqonnaa lamaa gosa lamaan sana dubbisa; isaanis fakkeenya beekamaa Fariisichaa fi Qaraxaa gibiraa walitti qabu. Qaraxaan gibiraa qajeelfamee mana isaatti deebi’e; “lubbuu” Fariisichaas “qajeelaa miti,” sababiin isaas isheen “ol qabamte” dha.

> Kunoo, inni of tuulummaan ol fuudhamte qajeelaa isa keessatti miti; qajeelaan garuu amantii isaatiin ni jiraata. Habakkuk 2:4.

Aayaa itti aanu keessatti, Habqquuq garee warra onneen isaanii of tuulummaadhaan ol kaafame akka machaa’anitti adda baasee ibsa; kanaan, machoota Isaayaasii fi Habqquuq “of tuulummaa” waliin walitti hidhata.

> Eeyyee immoo, inni daadhiin waan dabarsuuf, namicha oftuulaa dha; mana isaattis hin turu; fedhii isaa akkuma Si’ool bal’isa; akkuma du’aas ta’eera; quufuu hin danda’u; garuu saboota hundumaa gara ofii isaatti walitti qaba, ummatoota hundumaas gara ofii isaatti kuusa. Habakkuq 2:5.

ሓበቁቅ ውስጥ ያሉ እነዚህ ቁጥሮች በሚለራይት ታሪክ ውስጥ ብቻ እንዳልተፈጸሙ ማስታወስ ይገባል፤ ነገር ግን ፍጻሜያቸው ለኤለን ዋይትና ለአድቬንቲዝም የመጀመሪያ አቅኚዎች ሁሉ የተለመደ የርእስ ጉዳይ ነበር። በሚለራይት ታሪክ አራተኛው ቁጥር የሚወክለውን እምነት በመካከል የጸደቁት እነዚያ የመጀመሪያውን ቅሬታ ችግኝ የጸኑ ነበሩ፤ ይህም የመዘግየት ጊዜን እና የባቢሎንን ውድቀት የሚያውጅ የሁለተኛውን መልአክ መልእክት መድረሱን ሁለቱንም የሚያመለክት ነበር። ሚለራይቶቹ በዚያ የፈተና ታሪክ ውስጥ፣ በታሪክ ፕሮቴስታንቶች የነበሩት የቀድሞ የኪዳን ሕዝብ የባቢሎን ሴቶች ልጆች እንደ ሆኑ ተረዱ። እነዚያ ፕሮቴስታንቶች በሳርዴስ ቤተ ክርስቲያን የተወከሉ ፕሮቴስታንቶች ነበሩ፤ እርስዋም የኪዳን ሕዝብን ትወክላለች፥ ምክንያቱም “ስም” ነበራቸውና፤ እርሱም የባሕርይንም ሆነ የኪዳን ግንኙነትን የሚያመለክት ምልክት ነው፤ ነገር ግን ሞቱ ነበር።

> Gara ergamaa waldaa Sardisitti akkana jedhii barreessi; Wanti kana jedhu inni Hafuurota Waaqaatii torban, urjoota torbanis qabu sana dha; Ani hojii kee nan beeka; maqaa akka ati jiraattu qabda, garuu duuteetta. Mul’ata Yohaannis 3:1.

Waxabajjii bara 1844 kan Ebla 19 irratti jalqabee achiis Onkoloolessa 22 irratti xumurame keessatti—warri qormaata sana keessa kufan of tuulummaadhaan ol kaafaman; yoo immoo lakkoofsa shan booda lakkoofsota itti aanan dubbifne, amala of tuulummaa namaa achitti

fakkeenya of-tuulummaa fi of-olkaasuu papaasotaatiin ibsameera. Innis lakkoofsa digdama irratti goolabamee, “Waaqayyo mana qulqullummaa Isaa keessatti argama; lafti hundinuu fuula Isaa duratti callisee haa taa’u” jedhamee labsama.

> Garuu Waaqayyo mana qulqullummaa isaa keessatti argama; lafti hundinuu isa dura callisa haa eegu. Habakkuk 2:20.

ሃበቁቅ ምዕራፍ ሁለት ቁጥር ሁለት የሚያመለክተው የኤፕሪል 19, 1844 የመጀመሪያውን ተስፋ መቁረጥ ሲሆን፣ ይህ ምዕራፍ በቁጥር ሀያ ይደመድማል፤ ይህም ጌታ ወደ ቤተ መቅደሱ ድንገት በመጣበት ጊዜ የሆነውን ኦክቶበር 22, 1844 በግልጽ ያመለክታል።

## Onkololyo Inya Nhee mOktoba 22, 1844 (omusholondodo kombada yomusholondodo)

> “ክርስቶስ ከፍተኛ ካህናችን ሆኖ ለመቅደሱ መንጻት ወደ ቅድስተ ቅዱሳን መምጣቱ፣ በዳንኤል 8፡14 የተገለጸው፤ እንዲሁም የሰው ልጅ ወደ ዘመናት ጥንታዊ የሆነው መምጣቱ፣ በዳንኤል 7፡13 እንደቀረበው፤ እና ጌታ ወደ ቤተ መቅደሱ መምጣቱ፣ በሚልክያስ የተነበየው፣ ይህንኑ አንድ ክስተት የሚገልጹ መግለጫዎች ናቸው፤ ይህም ደግሞ በማቴዎስ 25 ባለው ስለ አሥሩ ደናግል ምሳሌ ውስጥ ክርስቶስ እንደገለጸው ሙሽራው ወደ ጋብቻ መምጣት ተብሎ ተወክሏል።” The Great Controversy, 426.

Lakkoofsoota sadii fi afur gareewwan lama kan adeemsa qorannaa lakkoofsa lamaa irraa kaasee hamma lakkoofsa digdamaatti keessatti argaman keessatti uumaman ibsu; jechuunis, adeemsa qorannaa Ebla 19, 1844 irraa hamma Onkoloolessa 22, 1844tti adeemsifame. Lakkoofsoonni afur irraa hamma kudha sagaliitti humna paaphaasummaa irratti xiyyeeffatu; garuu lakkoofsi kudha afur qofa seenaa ergamaan Mul’ata boqonnaa kudha saddeet keessa jiru 9/11 irratti bu’ee booda itti aanutti dhufu ilaallata.

> Sabni osoo ulfinni Waaqayyoo akkuma bishaanonni galaana haguuganitti beekumsa isaatiin ni guutamti. Hab. 2:14.

ମିଲେରାଇଟ୍ ଇତିହାସରେ ଦ୍ୱିତୀୟ ଦୂତଙ୍କ ପରୀକ୍ଷା ପ୍ରକ୍ରିୟାରେ ଉପାସକମାନଙ୍କର ଦୁଇଟି ଶ୍ରେଣୀ ବିକଶିତ ହେଲା, ଏବଂ ପରେ ୨୨ ଅକ୍ଟୋବର ୧୮୪୪ ର ସଙ୍କଟକାଳରେ ପ୍ରକାଶିତ ହେଲା। ଏହି ଅନୁଚ୍ଛେଦରେ ଦୁଷ୍ଟମାନଙ୍କର ସ୍ୱଭାବ ହେଉଛି ପାପାସୀର ସ୍ୱଭାବ; ଏବଂ ସେହି ପରୀକ୍ଷାକାଳରେ ବିଶ୍ୱସ୍ତ ମିଲେରାଇଟ୍ମାନେ ଦ୍ୱିତୀୟ ଦୂତଙ୍କ ସନ୍ଦେଶ ସହ ସମ୍ମତିରେ ଏହା ଘୋଷଣା କରିବାକୁ ଆସିଲେ ଯେ, ମିଲେରାଇଟ୍ ସନ୍ଦେଶକୁ ପ୍ରତ୍ୟାଖ୍ୟାନ କରିବା ଦ୍ୱାରା ପ୍ରୋଟେଷ୍ଟାଣ୍ଟ କଳିସିଆ ରୋମର କନ୍ୟାମାନେ ହୋଇଯାଇଥିଲା। ୧୯ ଏପ୍ରିଲରେ ଆରମ୍ଭ ହୋଇ ୨୨ ଅକ୍ଟୋବରରେ ସମାପ୍ତ ହୋଇଥିବା ସେହି ବିବାଦ ହେଉଛି ସେଠାରେ ସ୍ୱଭାବ ପ୍ରକାଶ ପାଏ—କିମ୍ବା ବେଲ୍ଶାଜରଙ୍କ ପରି ବାବିଲର ମଦ୍ୟ ପାନକାରୀ ଗର୍ବୀତ ବ୍ୟକ୍ତିରୂପେ, କିମ୍ବା ବେଲ୍ଶାଜର ପୂର୍ବରୁ ଦାନିଏଲଙ୍କ ପରି ନିଜ ବିଶ୍ୱାସ ଦ୍ୱାରା ଧର୍ମୀ ଠାରୁଥିବା ବ୍ୟକ୍ତିରୂପେ। ସେହି ବିବାଦ ହେଉଛି ସେଠାରେ ସେହି ନାଟକ ଉନ୍ମୋଚିତ ହୁଏ, ଯାହା ପୃଥିବୀକୁ ତୃତୀୟ ଦୂତଙ୍କ ସନ୍ଦେଶ ସହ ସମ୍ବନ୍ଧିତ ଅନନ୍ତ ବାସ୍ତବତାମାନଙ୍କ ପ୍ରତି ଜାଗ୍ରତ କରେ। ମଦ୍ୟପ ଓ ଧର୍ମୀଠାରୁଥିବାଙ୍କ ମଧ୍ୟରେ ଥିବା ଏହି ପୃଷ୍ଠଭୂମି ସେହି ଯୁକ୍ତିର ପରିପ୍ରେକ୍ଷ୍ୟରେ ରଖାଯାଇଛି ଯେ, ପୃଥିବୀ କିପରି ଏହି ବିଷୟଗୁଡ଼ିକ ପ୍ରତି ଆଲୋକିତ ହୁଏ: “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” ସେହି ଆଲୋକିତକରଣ 9/11 ରେ ଆରମ୍ଭ ହୋଇଥିଲା।

Seenaa isa Habakuuq boqonnaa lama keessatti bakka bu’ame xumura irratti, Gooftaan

Onkoloolessa 22, 1844tti akkasmaan mana qulqullummaa Isaa dhufe. Innis kana raawwii raajii inni akka Palmonii ta’ee Daani’el boqonnaa saddeet keeyyata kudha afur keessatti ibseetiin godhe.

## ፓልሞኒ

Ba’i saandu torbaffa ji’a torbaffaa kalaandara Macaafa Qulqulluu keessa jiruutti, kan bara 1844 keessatti guyyaa digdama lamaffaa ji’a kudhamaatti kufe, Habaaquuq 2:20 raawwatame; lakkoofsi fakkeenya qabeessi “220” immoo ‘boqonnaa fi lakkoofsa’ keessatti mul’ata, kan jijjiirama sirna baraa hojii Kiristoos mana qulqullummaa samii keessatti agarsiisu. Amaloota raajii namoota dhibba tokkoo fi afurtamii afur kuma keessaa tokko, isaan Hoolicha bakka Inni dhaqu hundatti duukaa bu’an ta’uu isaaniiti. Kiristoosin duukaa bu’uun jechuun, Dubbii Isaa keessatti Isa duukaa bu’uu jechuudha.

Dubbii Isaa keessatti lakkoofsi “220” karaa fakkeenyaatiin walitti-dhufeenya waaqummaa fi namummaa bakka bu’a; hojii Kiristoos guyyaa sana jalqabe illee hojii waaqummaa Isaa namummaa wajjin walitti makuu ture. Bara 1844 keessa, guyyaa digdama lammaffaa ji’a kudhanaffaa, yookaan karaa fakkeenyaatiin digdama lama yeroo kudhan jechuun “220” ta’u (22 × 10 = 220), yookaan akka jettu, guyyaa isa mataan isaa hiika fakkeenyaatiin “220” wajjin walqixa ta’u irratti, yeroo Kiristoos iddoo qulqulluu irraa gara Iddoo Qulqulluu Hundaa caaluutti darbuu fi murtii qorannoo jalqabuuf socho’etti, Hab. “2:20” raawwatame.

ፓልሞኒ፡ እቲ ድንቅ ቁጽሪ፡ ኣብቲ ማእከላይ ዓምዲ ኣድቬንቲዝም ዝኾነ ናይ “ሕቶን መልስን” ውሽጢ ይቆም እዩ፣ እዚ ሓቂ ግና መብዛሕትኦም ኣድቬንቲስታት ፈጺሞም ኣይፈልጥዎን እዮም።

> “Waaqayyo dubbii caaffataa keessaa isa warra kaan hundumaa caalaa amantii Adventii keessatti bu’uura fi utubaa giddugaleessaa ta’ee ture ibsiicha kana ture, ‘Hamma guyyaa kuma lamaa fi dhibba sadii booddee; sana booddee iddoo qulqulluun ni qulqulleeffama.’ [Daani’el 8:14.]” The Great Controversy, 409.

Daani’el boqonnaa saddeet lakkoobsa kudha sadii fi kudha afur keessatti, lakkoobsi kudha sadii gaaffii kan agarsiisu yoo ta’u, lakkoobsi kudha afur immoo deebii isa hordofu agarsiisa. Jechi Ibrootaa *Palmoni* jedhamu lakkoobsa kudha sadii keessatti “qulqulluu tokko sun” jedhamee hiikameera; maqaan addaa sunis kan Kiristoos ta’ee, hiikni isaa “Lakkooftuu Dinqisiisaa” yookaan “Lakkooftuu Iccitootaa” jechuu dha.

ଯେତେବେଳେ ଏଲେନ୍ ହ୍ୱାଇଟ୍ ଚତୁର୍ଦ୍ଦଶ ପଦକୁ ଆଡଭେଣ୍ଟିଜ୍ମର କେନ୍ଦ୍ରୀୟ ସ୍ତମ୍ଭ ଓ ଭିତ୍ତି ବୋଲି ଚିହ୍ନଟ କରନ୍ତି, ସେ ସେହି ଦୁଇ ପଦର ପ୍ରଶ୍ନ ଓ ଉତ୍ତର ଉପରେ ଦୈବୀ ଗୁରୁତ୍ୱ ରଖନ୍ତି, ଯାହା ଏହାକୁ ଅନିବାର୍ଯ୍ୟ କରେ ଯେ ଅଦ୍ଭୁତ ସଂଖ୍ୟାକାରୀ ଭାବରେ ଖ୍ରୀଷ୍ଟଙ୍କୁ ପ୍ରାଥମିକ ସନ୍ଦର୍ଭବିନ୍ଦୁ ହେବାକୁ ପଡ଼ିବ। ସିଷ୍ଟର ହ୍ୱାଇଟ୍ ପୁନଃପୁନି ଏହାର ଗୁରୁତ୍ୱକୁ ଉଲ୍ଲେଖ କରିଥିଲେ ଯେ କୌଣସି ଅନୁଚ୍ଛେଦର କେନ୍ଦ୍ରୀୟ ସତ୍ୟ ଭାବରେ ଖ୍ରୀଷ୍ଟଙ୍କୁ ଦେଖିବା ଆବଶ୍ୟକ, ଏବଂ ତ୍ରୟୋଦଶ ଓ ଚତୁର୍ଦ୍ଦଶ ପଦରେ ଖ୍ରୀଷ୍ଟଙ୍କର ପ୍ରତ୍ୟକ୍ଷ ପ୍ରକାଶ ରହିଛି—“ସେହି ନିର୍ଦ୍ଦିଷ୍ଟ ସନ୍ତ,”—ଯିଏ ପାଲ୍ମୋନି।

ኣድቨንቲዝም ኣብ 1863 ንዘለዉ ናይ ዘሌዋውያን ሓያ ሸዱሸተ “ሸውዓተ ጊዜታት” ምስ ነጸጎ፣ ዓይኖም ንፓልሞኒ ዘጸልሙ ነበሩ፤ ምኽንያቱ እቲ ናይ ትንቢታዊ ኣወቃቕራ ናይቲ ሕቶን መልስን ኣብ ግንኙነት ናይ ሙሴ “ሸውዓተ ጊዜታት”ን ናይ ዳንኤል “ክልተ ሽሕን ሰለስተ ሚእትን መዓልታት”ን ዝተመስረተ እዩ። እቲ ግንኙነት ናይ ሙሴ “ሸውዓተ ጊዜታት” ወይ ክልተ ሽሕን ሓሙሽተ ሚእትን ዕስራ ዓመታት፣ እና ናይ ዳንኤል “ክልተ ሽሕን ሰለስተ

ሚእትን ምሽታትን ንግሆታትን” ወይ ክልተ ሽሕን ሰለስተ ሚእትን ዓመታት ዝኾነ ትንቢታዊ ግንኙነት ብጊዜ ይረጋገጽ፣ እዚ ጊዜ ድማ ብቐጽርታት ይውከል፤ እቲ ድንቂ ቁጻሪ ድማ ኣብ ማእከል እቲ ሕቶን መልስን ኣሎ፣ እዚኣቶም ድማ ማእከላይ ዓንዲ ኣድቨንቲዝም እዮም። ጽሑፋት ዮሴፍስ ዘንበቡ ሰባት፣ ኣምላኽ ዝፈጠሮም ክልተ ፍሉያት ነገራት ዝለለዩሉ ርትዓዊ ክርክራቱ ምናልባት ይዝክሩ ይኾኑ። ሓደ ቋንቋ እብራይስጢ ነበረ፣ እቲ ካልኣይ ድማ ዝለካዕ ጊዜ ነበረ፣ እዚ ድማ ብተኸታታሊ ሒሳብ ይጠልብ።

ምዕራፍ ዐሥራ ሦስት “እስከ መቼ?” ብሎ ይጠይቃል። ይህ ምዕራፍ “መቼ?” ብሎ አይጠይቅም፤ “እስከ መቼ?” ብሎ ነው የሚጠይቀው። ጥያቄው ስለ የጊዜ ርዝመት (እስከ መቼ?) መሆኑ ወይስ ስለ አንድ የተወሰነ የጊዜ ነጥብ (መቼ?) መሆኑ በትክክል ለመረዳት እጅግ አስፈላጊ ነው። በምዕራፍ ዐሥራ አራት የተሰጠው መልስ ወይም አንድን የጊዜ ነጥብ ይጠቁማል፣ ወይም አንድ የጊዜ ወቅትን፣ ምናልባትም ሁለቱንም፤ ነገር ግን መልሱ ምንም ይሁን ምዕራፍ ዐሥራ ሦስት በሚያቀርበው የጥያቄ አውድ ውስጥ መቀመጥ አለበት። ቃሉን በትክክል ለመከፋፈል፣ ወይም ለማለት በምዕራፍ ዐሥራ አራት ያለውን መልስ በትክክል ለመረዳት፣ የጥያቄውን አውድ በትክክል መረዳት ያስፈልጋል። እሱ “መቼ” ነውን ወይስ “ከዚያ” ነው?

Ephraim warriin dhugaa sirriitti hin hubanne sun lakkoofsi kudha afur yeroo tokko adda baasuudha jechuun barsiisu; yeroo sanas jechuun isaanii Onkoloolessa 22, 1844 dha; akkas godhanis kutaa yeroo ammaa tuqne sana The Great Controversy keessaa wabii godhachuu isaanii ni danda’a. Garuu Dubbiin Waaqayyoo gonkumaa hin jijjiiramu, gonkumaas hin kufu. Gaaffiin “hanga yoomiitti” jedhu dheeraa yeroo ibsa malee, yeroo tokko adda baasu miti. Onkoloolessa 22, 1844 yeroon murtii qorannoo itti jalqabe ture; dhugaa hojii sanaan walqabatanis wangeela bara baraa bakka bu’u, guyyaa inni itti jalqabe qofa irra immoo baay’ee caalaatti barbaachisoodha.

Nahumii afaan Ibrootaa ifaadha, hiikni wal fakkaatu sunis King James Version keessatti hiikameera. Nahumii sun gaafficha haala turtii keessatti ifatti akka kaa’u qofa utuu hin ta’in, gaaffiin “hanga yoomiitti” jedhu mallattoo raajii Macaafa Qulqulluu ti. Mallattoo ta’ee gaaffiin “hanga yoomiitti” jedhu seenaa 9/11 irraa kaasee hamma seera Dilbataatti akka bakka bu’u ragoota hedduudhaan mirkaneessuun ni danda’ama. Nuyi jalqabatti mallattoo “hanga yoomiitti” jedhu ilaalla; ergasii gara Palmonii fi Yo’eelitti deebina.

## Hammam? Isaayyaas Ja’a

Isaayaas boqonnaa ja’a lakkoofsa sadiitti ergamoonni lafti guutuun ulfina Waaqayyootiin akka guutame ibsu.

> Tokkoon tokkoon isaanii wal waamanii akkana jedhan, Qulqulluu, qulqulluu, qulqulluu, Gooftaan maccaa hundaati; lafti hundinuu ulfina isaa guutamteerti. Isaayaas 6:3.

Obboleettiin Waayit bu’uu ergamaa Mul’ata kudha saddeetii kan ergamoota lakkoofsa sadii wajjin walitti hidhata.

> “Isaan [ergamoonni] gara fuulduraatti yeroo lafti hundinuu ulfina Isaatiin guutamtu arganitti, faaruun galataa injifannoo tokko irraa gara kaaniitti sagalee mi’aawaan deebi’ee dhaga’ama, ‘Qulqulluu, qulqulluu, qulqulluu, jechuun Gooftaa Waan Hunda Danda’uuti.’” Review and Herald, December 22, 1896.

Isaayaasi 9/11 irra jira; innis, uummata Laa’odiiqeyaa warra arguus ta’e dhaga’uuf hin fedhinitti ergaa 9/11 hamma yoomiitti dhiheessuu akka qabu ni gaafata. Innis, hamma magaalonni diigamanii caccabaniitti itti fufuu akka qabu itti himama; diigamuun magaalotaa kunis, yeroo seerri Dilbataa jalqabu, yeroo gantummaa biyyaalessaa badiisa biyyaalessaatiin hordofamutti, ni jalqaba.

> Anis jedhe, “Yaa Gooftaa, hamma yoomitti?” Innis deebisee, “Hamma magaalonni jiraataa malee diigamanii onanitti, manneen namni keessa hin jirre ta’anitti, laftis guutummaatti ontee diigamtutti, Gooftaanis namoota fagoo buusee geessee, giddu-gala biyyichaattis dhiifamni guddaan jiraatutti. Garuu ammas keessa ishee keessaa kutaan kudhan keessaa tokko ni hafa; innis deebi’ee ni nyaatama; akkuma muka teil fi muka qubeelaa yeroo baala isaanii harcaasan keessa isaanii hundeen isaanii isaaniif hafu, akkasuma sanyiin qulqulluun hundee ishee ni ta’a.” Isaayyaas 6:11–13.

9/11 irratti, yeroo lafti ulfina Waaqayyootiin ifte, Isaayaas ergaa rooba boodaa dhiheessuuf dibame; innis, namoota garaan isaanii furdatuuf ergaa 9/11 kana hamma yoomiitti dhiheessuu akka qabu ni gaafata, “hanga yoomiitti?” jedhee. Deebiin isaa, seera Dilbataa ga’utti, yeroo “biyya gidduutti gatii guddaan dhiifamuu” ta’utti dha. “Dhiifamuun guddaan” kun Adveentizimii Laa’odiiqeyaa tiin raawwatama; Isaayaas immoo boqonnaa digdamii-lama keessatti isaan Shebnaa jechuun bakka buusa.

> Kunoo, Gooftaan booji’amuu guddaadhaan si fudhatee ni deema, dhugumaanis si haguuga. Inni dhugumaan humnaan si naanneessee akkuma kubbaa biyya bal’aa tokko keessatti si darbata; achittis ni duuta, gaariiwwan ulfina keetiis achitti salphina mana gooftaa keetii ni ta’u. Ani iddoo hojii keetii keessaa si ari’a; sadarkaa keetii irraas inni si buusa. Isaayyaas 22:17–19.

መጽሐፈ ዳንኤል ምዕራፍ አሥራ አንድ ቁጥር አርባ አንድ ላይ እንደ ተመለከተው፣ ሎዶቅያውያን አድቬንቲስቶች በእሑድ ሕግ ጊዜ እውነትን ይተዋሉ፣ በዚያም “ይገለበጣሉ።”

> Inni immoo biyya ulfina qabeessaas ni seena; biyyoonni baay’eenis ni kufu; garuu warri kun harka isaa jalaa ni ba’u; isaanis Edoom, Mo’aab, fi hooggantoota ijoollee Amoon. Daani’el 11:41.

Yommuu Isaayaas, “hammam dheerata?” jedhee gaafatu, ergaan sun hanga seera Dilbataa sanaatti Adventizimii duratti dhihaachuu akka qabu itti himama; yeroo “baay’een” Daani’el boqonnaa kudha tokko keessaa lakkoofsa afurtamii tokko keessatti ibsaman “gatantaraman”, yeroo isaan Sanbataa fi Waaqayyos dhiisan sana. Achi booddee, akkuma kitaaba Mul’ataa keessatti bakka kitaabonni Macaafa Qulqulluu hundinuu wal ga’anii itti xumuraman keessatti bakka buufametti, afaan Gooftaa keessaa ni tufu; achittis Isaayaas digdamii lama keessatti Sheebnaan “jabinaan” “akka kubbaa biyya bal’aatti” darbamanii, “fagoodhaa” “ni buqqaatu.”

Seeni yeroo sanaatti hafteen sun, “kudhan keessaa tokko” (kan jechuun kudhaama) jedhamee bakka buufame, “deebi’a”; isaanis keessaa kutaa sana keessatti muka yeroo baalli isaanii irraa harca’u “wantni keessa jiru” itti hafu waliin walbira qabamu. Mallattoo raajii keessatti “baalli”

amantii afaaniin ibsamu bakka bu’a. Yeroo Adventiizimiin seera Dilbataa bira ga’ee iddoo Sanbata Waaqayyoo keessatti guyyaa jalqabaa torbanichaa fudhatu, isaan baallee isaanii kan “amantii afaaniin ibsamu” ta’e ofirraa harcaasu; ergasii immoo Sanbata guyyaa torbaffaa kan Waaqayyoo akka ol kaasan himachuu hin itti fufan.

> “The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel’s doom. For this purpose **He invested the tree with moral qualities, and made it the expositor of divine truth**. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy. Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but **they yielded “nothing but leaves.”** The Jewish religion, with its magnificent temple, its sacred altars, its mitered priests and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking.
>
> “ଅଞ୍ଜୀର ବଗିଚାର ସମସ୍ତ ବୃକ୍ଷ ଫଳହୀନ ଥିଲା; କିନ୍ତୁ ପତ୍ରହୀନ ବୃକ୍ଷମାନେ କୌଣସି ଆଶା ଜନ୍ମ ଦେଉନଥିଲେ, ଏବଂ କୌଣସି ନିରାଶାର କାରଣ ହୁଏନଥିଲେ। ଏହି ବୃକ୍ଷମାନଙ୍କ ଦ୍ୱାରା ଜାତିୟମାନଙ୍କୁ ପ୍ରତିନିଧିତ୍ୱ କରାଯାଇଥିଲା। ସେମାନେ ମଧ୍ୟ, ଯେପରି ଯିହୂଦୀମାନେ ଭକ୍ତିହୀନ ଥିଲେ, ସେପରି ନିର୍ଦ୍ଧନ ଥିଲେ; କିନ୍ତୁ ସେମାନେ ଈଶ୍ୱରଙ୍କ ସେବା କରୁଥିବା ବୋଲି ଦାବି କରିନଥିଲେ। ସେମାନେ ସତ୍ତ୍ୱର ବିଷୟରେ ଦମ୍ଭପୂର୍ଣ୍ଣ ଦାବି କରୁନଥିଲେ। ସେମାନେ ଈଶ୍ୱରଙ୍କ କାର୍ଯ୍ୟ ଓ ପଥସମୂହ ପ୍ରତି ଅନ୍ଧ ଥିଲେ। ସେମାନଙ୍କ ପାଇଁ ଅଞ୍ଜୀରର ସମୟ ଏପର୍ଯ୍ୟନ୍ତ ଆସିନଥିଲା। ସେମାନେ ଏପର୍ଯ୍ୟନ୍ତ ସେହି ଦିନକୁ ଅପେକ୍ଷା କରୁଥିଲେ, ଯାହା ସେମାନଙ୍କ ପାଇଁ ଆଲୋକ ଓ ଆଶା ଆଣିଦେବ। ଯିହୂଦୀମାନେ, ଯେମାନେ ଈଶ୍ୱରଙ୍କଠାରୁ ଅଧିକ ବଡ଼ ଆଶୀର୍ବାଦ ପାଇଥିଲେ, ସେହି ଦାନଗୁଡ଼ିକର ଅପବ୍ୟବହାର ପାଇଁ ଦାୟୀ ଧରାଯାଇଥିଲେ। ଯେ ସୁବିଧାମାନଙ୍କୁ ନେଇ ସେମାନେ ଗର୍ବ କରୁଥିଲେ, ସେଗୁଡ଼ିକ ମାତ୍ର ସେମାନଙ୍କ ଦୋଷକୁ ଅଧିକ ବଢ଼ାଇଦେଇଥିଲା।” The Desire of Ages. 582, 583.

ጊዜ ሕጊ ሰንበት እንተ መጸፈፈ፡ ላኦዲቅያዊ ኣድቨንቲዝም ናይ ህዝቢ ኪዳን ኣምላኽ ምኳኑ ዚነበሮ ምእማን ይጠፍእ፤ ምልክት ኪዳን ሞት ምቕባሎምን ማኅተም ኪዳን ሕይወት ምንጻጎምን እዩ ምኽንያቱ። ሸዑ ነቲ ቅጠል ናይ ሙያዳዊ ምስክርነቶም ይድርብዩ፣ እቲ ናብ ቅድሚት ዚቕርብ ድማ ብኢሳይያስ ዝተወከለ ተረፍ እዩ፤ እዚ ተረፍ እዚ ድማ ብ9/11 “ተመልሰ” ናብቲ ኣረጋዊ መገድታት፣ ድሕሪኡ ኢሳይያስ ዝተበላሸወ ተሞክሮኡ ምስ ኣስተውዓለ ናብ ሓመድ ተዋረደ፣ እንዳዚ ቀጺሉ ድማ ካብ ልዕሊ መሰውኢ ብዝወሰደ እምኒ ሓዊ ነጺሁ። ሓፍቲ ዋይት እቲ እምኒ ሓዊ ካብ መሰውኢ ንምንጻህ ከም ዚውክል ትነግረና፤ ነገር ግን ምንጻህ እምበር ካልእ ኣይኮነን፣ እቲ እምኒ ሓዊ ንኽንፈር ኢሳይያስ ብምትካስ ዚፍጸም ነገር እዩ።

> “Cileen boba’aan kun qulqulleessuu kan agarsiisudha. Yoo inni afaan tuqe, dubbiin xuraa’aan tokko illee keessaa hin ba’u. Cileen boba’aan kun hojii tajaajiltoota Gooftaa keessaa ba’u humna guddaa illee ni agarsiisa.” Review and Herald, October 16, 1888.

Bara dhuma qabiyyee iddoo aarsaatii irraa fuudhamanii bara mootummaa dhumaa keessa lafatti darbaman sun, yeroo chaappaan torbaffaan fi isa dhumaa banaamu keessatti lakkoofsa shanan jalqabaa Mul’ata Yohaannis boqonnaa saddeet keessatti lafatti darbaman dha. Isaayaasi, kanaafis

kuma dhibba tokkoo afurtamii afur qulqulleffamu, dhumni sun afaan isaanii tuquudhaan; garuu “dhumni” sun ergaa dha. Yeroo isaan kitaaba sana harka ergamaa keessaa fudhatanii nyaatanitti, inni afaan isaanii tuqa.

> Dhugaa keetiin isaan qulqulleessi; dubbiin kee dhugaa dha. Yohaannis 17:17.

Warri “deebi’an” fi haftee hafan (hambaa) ta’an muka balbalaa fi mukaa okii fi mukaa tiyaalii fakkeeffamu; akkuma Kiristoos “muka amala naamusaa uffisee, ibsituu dhugaa waaqayyoo isa godhe”tti, mukoonni Isaayaas “amalicha naamusaa” of keessaa qabu; kunis “wanticha hafe” jedhamuun bakka buufama. Wantichi hafe sun mukoota wajjin hafa; yeroo warri baala qofa ta’anii hojii amantii isaanii himatan gataman illee. “Sanyiin qulqulluun” “wanticha hafe” dha; Kiristoosis raajii keessatti “sanyii qulqulluu” dha. Mukoonni haftee hafan jedhamuun bakka buufaman, akkasumas Isaayaan mataan isaa boqonnaa ja’a keessatti bakka buufamu, namoota jechuun ilmaan namaa bakka bu’u; sanyiin qulqulluun immoo waaqayyoummaa bakka bu’a. Kanaafuu, Isaayaa boqonnaa ja’a keessatti Adveentizimii irraa 9/11 jalqabee hamma seera Dilbataatti qulqulleeffamuu adda baasa; ibsiwwan Isaayaan seenicha raajii sanaaf gumaache hundinuu gaaffii isaa “hamma yoomiitti” jedhuun bakka bu’aniiru. Isaayaadhaaf deebiin “hamma yoomiitti” jedhu, 9/11 irraa jalqabee hamma seera Dilbataatti ture.

## መቼ ድረስ? 1840–1844

ነሐሴ 11, 1840 እ.ኤ.አ. 9/11ን በትንቢታዊ ምሳሌ ያመለክት ነበር፤ እናም ከነሐሴ 11, 1840 እስከ ጥቅምት 22, 1844 ድረስ ባለው ትንቢታዊ ታሪክ ውስጥ በቀርሜሎስ ተራራ ላይ በኤልያስና በኤዛቤል ነቢያት መካከል የተደረገው ውጊያ ተከናወነ። በመጨረሻም የበኣል ነቢያት ሐሰተኛ ነቢያት መሆናቸው ተገለጠ፣ በኤልያስም ተገደሉ፤ ነገር ግን ግጭቱ ገና በመጀመሪያው ላይ ኤልያስ፣ “እስከ መቼ” በሁለት አሳቦች መካከል ትንገዳገዳላችሁ? ሲል ጥያቄውን አቀረበ።

> ଏଲିୟ ଲୋକସମସ୍ତଙ୍କ ପାଖକୁ ଆସି କହିଲେ, “ତୁମେ କେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଦୁଇ ମତର ମଧ୍ୟରେ ଦୋଳାୟମାନ ରହିବ? ଯଦି ପ୍ରଭୁ ଇଶ୍ୱର ଅଟନ୍ତି, ତେବେ ତାଙ୍କୁ ଅନୁସରଣ କର; କିନ୍ତୁ ଯଦି ବାଆଲ, ତେବେ ତାହାଙ୍କୁ ଅନୁସରଣ କର।” ଏବଂ ଲୋକମାନେ ତାଙ୍କୁ ଗୋଟିଏ ଶବ୍ଦ ମଧ୍ୟ ଉତ୍ତର ଦେଲେ ନାହିଁ। ତାହାପରେ ଏଲିୟ ଲୋକମାନଙ୍କୁ କହିଲେ, “ମୁଁ, ମୁଁ ଏକା ମାତ୍ର, ପ୍ରଭୁଙ୍କ ଜଣେ ଭବିଷ୍ୟଦ୍ବକ୍ତା ଭାବେ ଅବଶିଷ୍ଟ ରହିଛି; କିନ୍ତୁ ବାଆଲଙ୍କ ଭବିଷ୍ୟଦ୍ବକ୍ତାମାନେ ଚାରିଶେ ପଞ୍ଚାଶ ଜଣ ଅଛନ୍ତି।” ୧ ରାଜାବଳୀ ୧୮:୨୧, ୨୨.

Elijaas gaafa Hagayya 11, 1840tti jira; dhaloota sanaaf ergaa Millerite dhugaa ta’uu isaa yookaan soba ta’uu isaa gaafachaa jira. Innis ergaa biraa Laa’odiiqeeyaadha, akkuma Isaayyaas boqonnaa ja’aa ture.

> “Namoonni kumaatamaan lakkaa’aman dhugaa Wiiliyaam Miiler lallabe simachuuf geggeeffaman; hojjettoonni Waaqayyoo immoo hafuuraa fi humna Eliyaas keessatti ergaa sana labsuuf kaafaman. Akkuma Yohaannis, isa Yesus dura adeeme sanaa, warri ergaa ulfaataa kana lallaban hundeen muka sanaa irratti qottoo kaa’uuf, namootnis hojiiwwan qalbii jijjiirrannaaf malu akka godhan waamuuf dirqaman. Dhugaan isaanii waldoota dammaqsuu fi humnaan tuquu, akkasumas amala isaanii isa dhugaa mul’isuuf kan qophaa’e ture. Akeekkachiisni ulfaataan dheekkamsa dhufu sana irraa baqachuu jedhu yommuu labsametti,

> namoonni baay'een warra waldoota wajjin tokko ta'anii turan ergaa fayyisaa sana fudhatan; duubatti deebi'uu isaanii ni argan; imimmaan hadhaa'aa qalbii jijjiirrannaa fi dhiphina gadi fagoo lubbuu keessatti, fuula Waaqayyoo duratti of gad qabanii turan. Hafuuri Waaqayyoo yommuu isaan irra bu'e immoo, iyya kana labsuuf gargaaran, 'Waaqa sodaadhaa, ulfinas isaaf kennaa; sa'aatiin firdii isaa dhufeeraatii.'" Early Writings, 233.

୧୮୪୦ ରୁ ୧୮୪୪ ପର୍ଯ୍ୟନ୍ତର ପରୀକ୍ଷାତ୍ମକ ଇତିହାସରେ, ଯେ ପ୍ରୋଟେଷ୍ଟାଣ୍ଟମାନେ ଏଲିୟାଙ୍କ ସନ୍ଦେଶକୁ ପ୍ରତ୍ୟାଖ୍ୟାନ କଲେ, ସେମାନେ ରୋମର କନ୍ୟାମାନେ ହେଲେ ଏବଂ ପ୍ରୋଟେଷ୍ଟାଣ୍ଟତ୍ୱର ଚାଦରକୁ ମିଲରାଇଟ୍ ଆଡଭେଣ୍ଟିଜ୍ମଙ୍କ ହସ୍ତେ ସମର୍ପଣ କଲେ। ଇସାୟା ଏବଂ ଏଲିୟାଙ୍କ ସହିତ, ଆମ ପାଖରେ ଏମିତି ଦୁଇଜଣ ସାକ୍ଷୀ ଅଛନ୍ତି, ଯେମାନେ ଏହି ସତ୍ୟର ସାକ୍ଷ୍ୟ ଦିଅନ୍ତି ଯେ "କେତେ ଦିନ" ପ୍ରଶ୍ନଟି 9/11 ରେ ଆରମ୍ଭ ହୋଇ ରବିବାର ଆଇନରେ ସମାପ୍ତ ହେଉଥିବା ଇତିହାସର ଏକ ପ୍ରତୀକ ଅଟେ। ମିଲରାଇଟ୍ ଇତିହାସରେ 1840 ମସିହାର ଅଗଷ୍ଟ 11, 9/11 ସହିତ ସମନ୍ୱିତ ହୁଏ, ଏବଂ 1844 ମସିହାର ଅକ୍ଟୋବର 22 ରବିବାର ଆଇନ ସହିତ ସମନ୍ୱିତ ହୁଏ। ଯେତେବେଳେ ସ୍ୱର୍ଗରୁ ଅଗ୍ନି ଅବତରଣ କରି ଏଲିୟାଙ୍କ ବଳିକୁ ଭସ୍ମ କଲା, ସେତେବେଳେ ବାରୋଟି ପାଥର ସମସ୍ତେ ସେହି ବଳି ସହିତ ଆଲୋକିତ ହେଲେ; ଏହିପରି ଭାବରେ ଏକ ଶତ ଚୁଆଳିଶ ହଜାରଙ୍କୁ ଆଲୋକିତ ପାଥରମାନଙ୍କ ରୂପେ ପ୍ରତିନିଧିତ୍ୱ ଏକ ପତାକା ଭାବେ ଚିହ୍ନିତ କରାଗଲା। ପରେ ମିଥ୍ୟା ଭବିଷ୍ୟଦ୍ବକ୍ତାମାନଙ୍କୁ ଏଲିୟାଙ୍କ ଦ୍ୱାରା ହତ୍ୟା କରାଗଲା, ଯେପରି ଯୁକ୍ତରାଷ୍ଟ୍ର—ଏହି ମିଥ୍ୟା ଭବିଷ୍ୟଦ୍ବକ୍ତା—ରବିବାର ଆଇନ ସମୟରେ ଷଷ୍ଠ ରାଜ୍ୟ ଭାବରେ ହତ ହୁଏ।

Isaayaah boqonnaa ja'a keessatti, yeroo qormaataa, qulqulleessuu fi xureeffamuu irraa mootummaa Waaqayyoo gidduutti raawwatamu, 9/11 irraa jalqabee hamma seera Dilbataa ga'utti cimsamee ibsama. Eliyaas ilaalcha Laa'odiiqeyaa saba Waaqayyoo irratti dubbachaa jira; garuu akkasumas, raajii dhugaa fi sobaa gidduutti, kanaan walqabatee ergaa dhugaa yookaan sobaa gidduutti ragaa dhiheessaa jira. Kanaafuu, Hagayya 11, 1840 irraa jalqabee Onkoloolessa 22, 1844tti xumuramuun, yeroo raajii qormaataa tokko irratti Pirootestaantota yeroo Sardisitti dhufe; akkuma ibiddi gaara Qarmeloos irratti hirama gosa lamaatti fide, akkasuma gosti lama bara 1844 keessatti mul'atan. Gosti tokko keessatti adeemsa qormaataa sana keessatti, saba kakuu "duraanii" ta'uuf jedhu ture; gosti kaan immoo Adveentizimii Millerii isa Waaqayyo Onkoloolessa 22, 1844tti kakuu isaa keessatti ittiin seenu ture. Yeroon qormaataa fi hiramaa sun seenaa iddoo wayinii ti; sababiin isaas, Adveentizimiin Millerii yeroo sanatti akka raajii dhugaa ta'e mul'ifame, yeroo wal fakkaataattis Pirootestaantizimiin Sardis gahee isaa akka Pirootestaantizimii gantuu ta'etti guutuu jalqabe. Akkuma raajonni Ba'aal sobdoota ta'anii saaxilaman, akkasuma sabni kakuu duraanii sunis saaxilamee, achiis Millerotaatiin akka intala Room jedhamuun beekame. Seenaa Gaara Qarmeloos, akkasumas guutamuun seenaa sanaa yeroo Millerotatti mul'ate, gaaffiin "hamma yoomitti" jedhu mallattoo yeroo 9/11 irraa jalqabee hamma seera Dilbataa ga'utti ta'u isaatti, Isaayaah boqonnaa ja'aaf dhugaa-baatuu lammaffaa ni ta'a.

> "'Yaa Waaqayyo Gooftaa Abrahaam, Yisihaaq, fi Israa'el,' jedhee raajichi kadhata, 'har'a akka ati Waaqa Israa'el taate, akka anis tajaajilaa kee ta'e, akkasumas wantoota kana hunda akka ani dubbii keetiin godhe haa beekamu. Yaa Waaqayyo, na dhaga'i, na dhaga'i, akka sabni kun ati Waaqayyo Gooftaa ta'uu kee beekaniif, akka ati garaa isaanii deebi'ee sitti deebifte illee beekaniif.'"

> "Akkuma ulfina isaa keessatti nama ukkaamsu ta'e tokko hundumaa irratti bu'eera. Luboonni Ba'aal sodaa guddaadhaan hollatu. Cubbuu isaanii hubatanii, adabbii saffisaa ni eeggatu."

“Eeliyaasin kadhannaan xumuramee utuu hin turin, ibiddi akka balaqqeessa ibsaa ifa guddaa qabuutti samii irraa iddoo aarsaa ol keessatti ijaarame sanatti bu’ee, aarsaa sana gubee fixa; bishaan boolla naannoo isaatti ture hunda arrabsaa, dhagaawwan iddoo aarsaa sanaa illee gubee balleessa. Ifni ulfina ibiddaa sanaa tulluu sana ni ibsa; ija tuuta namoota sanaas ni dinqisiisa. Sulula gadii keessatti, kanneen baay’een sochii warra gubbaa jiran yaaddoo fi eegumsa cimaadhaan ilaalaa jiran keessatti, bu’uun ibiddaa sun ifatti ni mul’ata; hundinuus waan sana arganii ni dinqifatu. Inni utubaa ibiddaa isa Galaana Diimaa irratti ijoollee Israa’el mootummaa waraana Gibxi irraa addaan baase sana fakkaata.”

“Namoonni tulluu irra jiran Waaqa hin mul’anne sanaaf sodaa guddaadhaan lafatti gombifamu. Isaan ibidda samiidhaa ergame sana ilaaluu itti fufuu hin ijaaramu. Ofii isaanii iyyuu akka gubamanii badaniif ni sodaatu; hojii isaanii, jechuunis Waaqa Eliyaas akka Waaqa abbootii isaanii, kan isaan amanamummaa isaaf qabuu qaban, beekuu akka qaban yakka isaanii hubatanii, sagalee tokkoon waliin iyyaa, ‘Waaqayyo, inni Waaqa; Waaqayyo, inni Waaqa’ jedhu. Iyyeen sun ifa guddaadhaan nama dinqisiisuun tulluu irra ni dhaga’ama, dirree isa gaditti argamu irrattis ni deebi’a. Dhuma irratti Israa’el ni dammaqe; gowwoomsaa keessaa ni ba’e; qalbiin ni jijjiirame. Dhuma irratti namoonni hammam guddaa Waaqa salphisan ni argu. Amalli waaqeffannaa Ba’aal, tajaajila sirrii Waaqa dhugaan gaafatu wajjin wal bira qabamee, guutummaatti ni mul’ata. Namoonni haqaa fi araara Waaqaa hubatu; innis hamma isaan maqaa Isaa akka himatanitti fixeensa fi rooba dhowwuudhaan mul’ise. Isaan amma akka Waaqni Eliyaas waaqolii tolfamoo hundumaa caalu ni fudhachuuf qophaa’aniiru.” Prophets and Kings, 153.

## መቼ ድረስ? ሙሴ

Gaaffii jalqabaaf gaaffiin fakkeenya-qabeessi, “hamma yoomiitti” jedhu, Dubbii raajii keessatti kaafamu, yeroo dha’icha saddeettaffaa warra Gibxii irratti bara Museetti dhufe keessatti. Dha’ichi saddeettaffaan “hawwaannisa” dha (fakkeenya Islaamaa), kan “qilleensa bahaa”n fidame (fakkeenya Islaamaa).

Moses fi Aaron gara Fara’oon bira seenanii, akkas jedhaniin; Waaqayyo gooftaan Ibrootaa akkana jedha; Ati hamma yoomiitti of gad deebiftee ana duratti hin jilbeenfattu? Sabni koo na tajaajilaniif gad isaan dhiisi. Yoo kanaa achi, saba koo gad dhiisuu yoo didde, kunoo bor awwaannisa daarii kee keessa nan fida; isaanis fuula lafaa ni haguugu, namni lafa argu hin danda’u; waan harka bokkaa jalaa hafe, isa isin biratti hafe ni nyaatu; mukkeen hundumaas isa dirree keessaa isiniif guddatan ni nyaatu; manneen kees, manneen hojjettoota kee hundumaas, manneen warra Gibxii hundumaas ni guutu; waan abbootiin kee yookaan abbootiin abbootii kee, guyyaa isaan lafa irra turan irraa jalqabee hamma har’aatti, takkaa hin argin. Innis of garagalee Fara’oon biraa ba’e.

Tajaajiltoonni Fara’oonis isatti, “Namichi kun hamma yoomitti nuu kiyyoo ta’a? Isaan akka Waaqayyo gooftaa isaanii tajaajilan namoota sana gad dhiisi; ati hanga ammaatti iyyuu akka Gibxi badiif kennamte hin beektaa ree?” jedhan.

Muusaanii fi Arooniin gara Fara’oonitti deebi’anii fidan; innis isaaniin, “Dhaqaatii

Waaqayyoo Gooftaa keessan tajaajilaa; garuu eenyutu deemuu qabu?” jedhe.

Museen akkana jedhe, Nuyi dargaggoota keenyaa fi maanguddoota keenyaan, ilmaan keenya dhiiraa fi dubartoota keenyaan, bushaayee keenya fi loon keenya wajjin ni deemna; sababni isaas, nuyi Waaqayyoon ayyaana kabajuu qabna.

And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you. Not so: go now ye *that are* men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh’s presence.

Akkasumas Waaqayyo Museehaan, Harka kee biyyaa Gibxi irra hawaasaatti diriirsi; awwaannis akka biyyaa Gibxi irra ol ba’u, biqiltuu biyya sanaa hundumaa, jechuunis waan cabbiin hambise hundumaa akka nyaatu, jedhe. Museenis ulee isaa biyyaa Gibxi irra diriirse; Waaqayyos guyyaa guutuu sanaa fi halkan guutuu sana biyyattii irra bubbee bahaa fide; ganama yommuu ta’etti bubbeen bahaa awwaannisa fide. Awwaannis biyya Gibxi guutuu irra ol ba’e, daangaa Gibxi hundumaattis qubate; baay’ee sodaachisoo turan; isaan dura awwaannis akkasiitii hin turre, isaan booddees akkasii hin ta’u. Isaan fuula lafa guutuu haguuganiiru; kanaaf biyyattiin ni dukkanoofte; biqiltuu biyya sanaa hundumaa fi ija mukkeetii cabbiin hambise hundumaa ni nyaatan; kanaafis biyya Gibxi guutuu keessatti, mukkeewwan irra yookaan biqiltuu dirree keessaa waan magariisa ta’e tokko illee hin hafne.

Sanaan booda Fara’oon ariitiidhaan Musee fi Aaronin waamsise; innis akkana jedhe, “Ani Waaqayyo Gooftaa Waaqa keessanitti, akkasumas isinittis cubbuu hojjedheera. Egaa amma, maaloo, si’a kana qofa cubbuun koo naaf dhiifami, Waaqayyo Gooftaa Waaqa keessan akka du’a kana qofa narraa kaasuufis naa kadhadhaa.” Innis Fara’oon biraa ba’ee Waaqayyo Gooftaa kadhate. Waaqayyo Gooftaanis bubbee dhihaa jabaa guddaa tokko kaase; innis hoomaa sana fuudhee Galaana Diimaatti gate; daarii biyya Gibxii hundumaa keessatti hoomaa tokko illee hin hafne. Ba’uu 10:3–19.

መጀመሪያ “የዕብራውያን ጌታ አምላክ” እንዲህ ብሎ ይጠይቃል፤ “በፊቴ ራስህን ለማዋረድ እስከ መቼ ትከለክላለህ?” ከዚያም በኋላ የፈርዖን ባሪያዎች ደግሞ ፈርዖንን እንዲህ ብለው ጠየቁት፤ “ይህ ሰው እስከ መቼ ወጥመድ ይሆንብናል?” ይህ ጥያቄ በስምንተኛው መቅሰፍት ጊዜ የተጠየቀ ሲሆን፣ ይህም ከ9/11 ጋር ለብዙ ምክንያቶች ይስማማል። አሥረኛው መቅሰፍት የበኩር ልጆች መገደል ነው፣ ይህም ከመስቀሉ ጋር ይስማማል፤ ከዚያም በኋላ በቀይ ባሕር ዘንድ የሆነው ተስፋ መቁረጥ ይከተላል፣ ይህንም መነሳሳት ከመስቀሉ ጊዜ የደቀ መዛሙርቱ ተስፋ መቁረጥ ጋር ያስማማዋል፤ ይህም ደግሞ በ1844 ከሚለራውያን ታላቁ ተስፋ መቁረጥ ጋር ይስማማል። እነዚያ ሦስት ምስክሮች ሁሉ ከእሑድ ሕግ ጋር ይስማማሉ። አሥረኛው መቅሰፍት የእሑድ ሕግ ነው፤ ከዚያ ሁለት መቅሰፍቶች ቀደም ብሎ ያለው ስምንተኛው መቅሰፍት “አንበጣዎችን” በ“ምሥራቅ ነፋስ” አመጣ። “አንበጣዎቹ” ምድርን ሁሉ ሞሉ፣ ልክ እስልምና ዛሬ ጨለማውን በግዳጅ ስደት በማስፋፋት ዓለምን ሁሉ እያናወጠ እንዳለው ነው። የ“በረሃ አንበጣ” የላቲን ስም “locusta migratoria” ነው፤ ይህም በተፈጥሮው ዓለም እንደ ፍልሰት በሚታወቀው ምሳሌ የተወከለውን የእስልምና መስፋፋት በስደት ይወክላል።

Balaa saglaffaan dukkana qaqqabamee beekamuu danda’u ture.

Waaqayyo Musaadhaan akkana jedhe; “Dukkanni biyya Gibxi irra bu’u, dukkana tuqamuu danda’u illee akka ta’uuf, harka kee gara samii diriirsi.” Museenis harka isaa gara samii

> diriirse; guyyoota sadiif biyya Gibxi hundumaa keessatti dukkanni guddaan ta’e. Isaan guyyoota sadiif wal hin argine; namni tokko iyyuu iddoo isaa irraa hin kaane; garuu ijoolleen Israa’el hundinuu manneen isaanii keessatti ifa qabu turan. Ba’uu 10:21–23.

“የትክክለኛው ጊዜ እስከ መቼ ድረስ” በተባለው ምሳሌያዊ አርእስት፣ በቀርሜሎስ ተራራና በኤልያስ የተወከለው ምልክት ውስጥ፣ እሳት ከሰማይ በሚወርድበት ጊዜ የሚገለጥ ልዩነት አለ። የኤልያስ አምላክ ባአል ሊያደርገው የማይችለውን አደረገ። በሚለራይት ታሪክ ውስጥ ይህ ልዩነት በወደቀችው ሳርዴስ ፕሮቴስታንትነትና በሚለራይት አድቬንቲዝም መካከል ተገለጠ። ከሙሴ ጋር ያለው ልዩነት ጨለማ ወይም ብርሃን ነበር። በዕብራውያን ቤቶች ውስጥ ብርሃን ነበረ። ኢሳይያስ ደግሞ የሙሴ መስመር ውስጥ ብርሃን የሌላቸው፣ በኤልያስም የሚጠፉት፣ በሚለራይት ዘመንም የፕሮቴስታንትነት መጎናጸፊያን የሚያጡት፣ “ሕዝብ” መሆናቸውን ያሳውቀናል፤ እነርሱም “በእርግጥ ይሰሙ ነገር ግን አያስተውሉም፤ በእርግጥም ያዩ ነገር ግን አያስተውሉም።” ከዚያም ስለዚህ ሕዝብ እንዲህ የሚል አዋጅ ይነገራል፤ “የዚህን ሕዝብ ልብ አደንድን፥ ጆሮአቸውንም አክብድ፥ ዓይኖቻቸውንም ጨፍን፤ በዓይኖቻቸው እንዳያዩ፥ በጆሮአቸውም እንዳይሰሙ፥ በልባቸውም እንዳያስተውሉ፥ እንዳይመለሱም እንዳይፈወሱም።”

Hojii kana hojjechuuf fedhii qabaatus, warra hin dhaggeeffanneef lallabuun isa irratti ramadameen baay’ee dhiphate; Isaayyaasis, “Akkasitti jedhe, ‘Yaa Gooftaa, hamma yoomiitti?’”

Misriin dha’ichoota kudhan keessaa sadan dhumaa, tarkaanfiiwwan sadii 9/11 irraa kaasee hamma seera Dilbataatti jiran ragaa ba’u. Hagayya 11, 1840 ergaan ergamaa isa jalqabaa humneeffame; Ebla 19, 1844 ergamaan lammaffaan dhufe, walga’ii Kaampii Exeter ti Hagayya 12–17tti humneeffame; ergamaan sadaffaan immoo Onkoloolessa 22, 1844 dhufe. Ergamaan sadaffaan seera Dilbataa wajjin walqixa ta’a; kanaafis adeemsa tarkaanfiiwwan sadii ta’e adda baasa; sababni isaas, isa jalqabaa fi isa lammaffaa malee isa sadaffaa qabaachuun hin danda’amu.

> “Jechootaa inni duraa fi inni lammaffaan bara 1843 fi 1844 keessatti kenname; amma immoo nuyi labsii ergamaa sadaffaa jalatti argamna; garuu ergaawwan sadanuu ammas labsamuu qabu. Isaan kun warra dhugaa barbaadaniif irra deebi’anii labsamuun akkuma durii sana amma illee baay’ee barbaachisaa dha. Qalamaanis sagaleedhaanis labsicha dhageessisuu qabna; tartiiba isaanii fi hojii raawwii raajiiwwan nu ergaa ergamaa sadaffaatti geessan mul’isuudhaan. Inni sadaffaan isa duraa fi isa lammaffaa malee jiraachuu hin danda’u. Ergaawwan kana maxxansaawwan keessatti, lallabaawwan keessatti addunyaadhaaf kennuu qabna; sarara seenaa raajiitiin wantoota ta’anii darbanii fi wantoota ta’uu deeman agarsiisuudhaan.” Selected Messages, book 2, 104, 105.

Misiraa irratti dha’ichi kurnaffaan kaka’umsa Waaqayyootiin fannoo fi abdii kutannaa isa hordofee wajjin walitti hidhamee jira. Kanaafuu dha’ichi kurnaffaan ergaa sadaffaa dha; innis dirqama raajiiatiin ergaa tokkoffaa fi lammaffaadhaan dura buufamuu qaba. 9/11 irratti Gooftaan Fara’ooniin, “hamma yoomiitti” jedhee gaafate; achumaan booddees tajaajiltoonni Fara’oonis akkasuma, “hamma yoomiitti” jedhaniin gaafatan. Museen gaaffii Waaqayyoo, “hamma yoomiitti” jedhu, Fara’oonitti erga geessisee booddee, tajaajiltoonni gaaffii Musee sana Fara’oonitti irra deebisanii dubbachuu isaanii dura xiqqoo, Museen bakka jijjiirraa tokko akkas jechuun mallatteessa: “inni garagalee Fara’oo biraa ba’e.” Ba’uu 10:6.

9/11 jechuun yeroo raajii keessatti bakka murteessaa itti geeddarame ture; kunis yeroo Museen

dha’icha hawwaannisaa qilleensa bahaatiin dhufe fidetti fakkeeffamee mul’ate.

> “Yeroowwan seenaa sabootaa fi mana kiristaana keessatti iddoo murteessaa ta’an ni jiru. Karoora qajeelchaa Waaqayyoo keessatti, yeroo rakkooleen addaddaa kun ga’anitti, ifni yeroo sanaaf ta’u ni kennama.” *Bible Echo*, August 26, 1895.

Balaan itti aanuu garee kami keessa akka jirtan irratti hundaa’uudhaan dukkana yookaan ifa fide. 9/11 “seenaa sabootaa fi waldaa kiristaanaa keessatti yeroo jijjiiramaa” ture. Yeroo sanaatti sabni Waaqayyoo deebi’anii daandiiwwan durii keessa akka adeeman waamaman; isaan garuu keessa isaanii deemuu didan, sagalee malakataas hin dhageenye. Eeliyaas booddee dukkanaa fi ifa gidduutti addaan ba’uun raawwatame; Museenis, “hanga yoomiitti?” jedhee gaafate. Isheen dabalataan kutaa sana keessatti akkana jette:

> “Seenaa sabootaa fi seenaa waldaa kiristaanaa keessatti yeroowwan jijjiirama guddaa fidanii jiru. Karoora Waaqayyoo keessatti, yeroo rakkooleen adda addaa kun dhufanitti, ifni yeroo sanaaf ta’u ni kennama. Yoo inni fudhatame, guddinni hafuuraa ni jiraata; yoo inni didame immoo, laafinni hafuuraa fi badiinni guutuun ni aana.” Bible Echo, August 26, 1895.

Nuti barruu itti aanu keessatti mata duree “hanga yoomitti” jedhu itti fufna.

> “በግንቦት 1842 በቦስተን፣ ማሳቹሴትስ አንድ ጠቅላላ ጉባኤ ተሰበሰበ። በዚህ ስብሰባ መክፈቻ ላይ፣ ከሐቨርሂል የሆኑት ወንድሞች ቻርልስ ፊችና አፖሎስ ሄል፣ የዳንኤልና የዮሐንስን ምስላዊ ትንቢቶች፣ ከትንቢታዊ ቁጥሮቹ ጋር በጨርቅ ላይ የሳሉትን፣ ፍጻሜአቸውን የሚያሳዩ ሆነው አቀረቡ። ወንድም ፊች በጉባኤው ፊት ከሰሌዳው ላይ ሲያብራራ፣ እነዚህን ትንቢቶች ሲመረምር፣ እዚህ እንደቀረበው ያለ ነገር ማዘጋጀት ቢችል፣ ጉዳዩን እንደሚያቀልልለትና ለተሰብሳቢ ሕዝብ ለማቅረብም እንደሚያስችለው አስቦ እንደነበር ተናገረ። እዚህ በመንገዳችን ላይ የበለጠ ብርሃን ነበረ። እነዚህ ወንድሞች ጌታ ከ2,468 ዓመታት በፊት ለሐበቁቅ በራእዩ ያሳየውን እያደረጉ ነበር፣ እንዲህ ሲል፦ ‘ራእዩን ጻፍ፣ በሰሌዳም ላይ ግልጽ አድርገህ አኑረው፣ የሚያነበውም ይሮጥበት፤ ራእዩ ገና ለተወሰነው ጊዜ ነውና።’ ሐበቁቅ 2፥2።

> “Mariin dhimmicha irratti mariin xinnoon erga godhamee booddee, kun fakkaatan dhibba sadii liitogiraafiidhaan akka maxxanfaman tokkummaadhaan murtaa’e; kunis yeroo muraasa keessatti raawwatame. Isaanis ‘chaartota ‘43’ jedhaman.’ Kun Konfirensii baay’ee barbaachisaa ture.” The Autobiography of Joseph Bates, 263.

> “Anh keessatti harki Gooftaa qajeelchee akka ture, akka inni jijjiiramuu hin qabnes nan arge; lakkoofsonni sunis akkuma Inni isaan barbaadetti akka turan; harki Isaas isaan keessaa lakkoofsa tokko tokko keessatti dogoggora tokko dhoksee akka ture, namni tokko illee isa argu akka hin dandeenye, hamma harki Isaa irraa kaafamutti.” Early Writings, 74.

> “ምስክርነት ወሃብቲ ካልኣይ ምጽኣት ዘምህሩን ጋዜጣታቶምን፣ ኣብ ‘እቲ መበቆላዊ እምነት’ እናኞሙ፣ ሕትመት ናይቲ ቻርት ፍጻመ ናይ ሃባቁቅ 2፡2, 3 እዩ ነይሩ። እቲ ቻርት ርእሰ ትንቢት እንተ ነይሩ (እቶም ዝኽሕድዎ ከኣ ካብ እቲ መበቆላዊ እምነት ይወጹ)፣ እምበኣር 457 ቅ.ል.ክ. እታ 2300 መዓልታት ካብኣ ዝጅምር ዓመት እያ ነይራ ዝበሃል ይኽተል። 1843 እቲ እዋን መጀመርታ ዝተሓትመ ኪኸውን ኣድላዩ ነይሩ፣ ምእንቲ እቲ ‘ራእይ’ ‘ኪድንጉይ’ ወይ ከኣ ግዜ ምድንጓይ ኪህሉ፤ በቲ ግዜ ድማ እታ ደናግል ጉጅለ ኣብቲ ዓብዪ ርእሰ ጉዳይ ግዜ ክትደቅስን ክትንቀልስን ነይራ፣ ኣብ ቅድሚ ብጭርሖ ፍርቂ ለይቲ ክትንቃሕ እያ ነይራ።” Second Advent Review and Sabbath Herald, Volume I, Number 2, James White.