Macaafa Yo’elii fi Waldaa Adveentistii Guyyaa Torbaffaa Laa’odiqeyaa — Lakkoofsa Sagal

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2025-12-11

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Ani seensa kitaaba Yo’eel kana keessatti amma bakka ga’eetti, qabxiiwwan barruulee saddeet duraa keessaa muraasa gabaabsee walitti qabuu fi amma kitaaba Yo’eel caalaatti kallattiidhaan yeroo ilaallu irraa maal akka eegnu adda baafachuudhaaf; achumaan immoo, akkamiin kun lola Raphia fi Panium kan Daani’el 11:11–16 wajjin wal qabata?

Nuti warra waa’ee muka wayinii irratti xiyyeeffannaa kennineerra; sababni isaa, “muuxannoon” raajii keessatti “faarfannaadhaan” bakka bu’a. Kunis amala warra dhibba afurtamii afur kuma keessaa tokko dha; isaan yeroo faarfannaa Musee fi Hoolichaa faarfatan, kun immoo karaa Yohaannis faarfannaa muka wayinii Isaayaas ittiin bakka bu’u qofa dha. Raajonni guguddoon hundinuu kitaabota isaanii balaaleffannaa Israa’el irratti fincila isaanii irratti dhi’eessuudhaan jalqabu; yookaan jechuun, raajonni guguddoon hundinuu duraan dursee faarfannaa muka wayinii faarfatu. Ani nan falma, faarfannaan muka wayinii Yo’eel boqonnaa tokko keessatti argamu mul’atawwan faarfannaa muka wayinii ilaalchisee keessaa isa baay’ee barbaachisaa ta’e keessaa tokko dha. Sirrii ta’uu koo yookaan sirrii ta’uu dhiisuu koo jechuu hin danda’u; garuu sababni ani amantaa kana irratti dhaabbadheef, walitti hidhamiinsi raajii kan kitaaba Yo’eel keessatti fakkeenyaadhaan bakka bu’ame akka furtuu tokkootti, yookaan tarii akka qilee spokewwan hedduuf ta’uutti mul’ata. Dhugaa-baatuun Yo’eel sararoota wal-qixxee kaan qofa wajjin walitti hidhata utuu hin ta’in, fakkeenyaan muka wayinii boqonnaa tokko keessatti barbadaa’uu isaatiin, akkasumas boqonnaawwan itti aanan lamaan yeroo qorumsa fakkii bineensichaa Ameerikaa keessatti fi yeroo qorumsa fakkii bineensichaa addunyaaf ta’e adda baasuudhaan, iddoo wabii tokko kaa’a fakkaata. Kun hundinuu haala muka wayinii tokkoo keessatti kaa’ameera; muka wayinii jechuunis, yoo bokkaan isa irratti hin roobne, muka wayinii jiraataa miti.

Nuti “eessa hammam?” jechuun mallatteeffame yeroo raajii irrattis xiyyeeffannaa kennineerra. “Eessa hammam?” ilaalchisee qajeelfama kana duraan hundeeffame nu yaadachiisuun barbaachisaa ta’uu isaa natti dhaga’ame; kunis “dhagaa xumuraa” irratti xiyyeeffannaa kaa’uuf ture; innis ture, akkasumas bu’uuraa fi dhagaa golee dha. Ergaan Iyyiisa Halkan Walakkaa isa amma adeemsifamaa jiru guddinaan guutummaatti dhuma irratti mul’atu “dhagaa xumuraa” dha. Bu’uura sana irratti hundaa’uun, dhagaan xumuraa sun “faayaawwan Miller” ti; isaanis jalqaba irra caalaa yeroo kudhan ifaa isaanii calaqqisiisu.

Wanta dinqii hojiiwwan Waaqayyoo irratti hundaa’uun, dhagaan xumuraa yeroo ummanni Isaa muuxannoo Laa’odiiqeyaa irraa gara muuxannoo Filadelfiyaa ce’u dha; yeroo sanas namoonni sun saddeettaffaa isa torban keessaa ta’an, akkasumas yeroo waldaa loltuu taate irraa gara waldaa

mo’attuu taatetti ce’an. Ce’umsi kun dhagaa xumuraa dha. Ce’umsi kun yeroo ummanni Waaqayyoo ergaa “dhagaa xumuraa” dhaga’anii fi argan, innis ija isaanii keessatti dinqisiisaa ta’e irratti raawwatama. Ergaan dhagaa xumuraa xumura olaanaa dha, sababiin isaas inni dhugaawwan mallattoo “dhagaa xumuraa” hunda walitti fidee tokko godha. Ergaan “yeroo torbaa” dhagaa hundee Miller ture; innis dhagaa xumuraa Miileroota ta’uu qaba ture. Phanxeqosxeen dhagaa xumuraa yeroo Phanxeqosxee ture; akkuma Iyya Bultii Halkan Gidduu dhagaa xumuraa sochii Miilerootaa ergamoota jalqabaa fi lammaffaa turetti.

Kiristoos waggoota 46 keessatti mana qulqullummaa Miileroota ergamoota jalqabaa fi lammaffaa ijaare sana keessatti xumura yookaan dhagaa mataa ta’ee, dhagaan mataa sun hojii Kiristoos mana qulqullummaa kuma dhibba afurtamii afur ijaaruu keessatti dhagaa hundee ta’uu qaba ture. Dhagaan hundee sun bara 1844 akka ifa karaa gara mootummaa mootummaa waaqaatti geessu ibsuutti dhaabame; kanaafuu, saba Waaqayyoo yeroo dhuma addunyaatti jiran boqonnaa argachuuf gara “daandiiwwan durii”tti deebi’uu qabu. Yoo fi yommuu isaan seenaa jalqabdoota Miilerootaa sanaatti deebi’an, ergaan Iyyata Halkan Gidduu xumura seenaa hundeessaa ta’uu isaa argatu. Iyyanni Halkan Gidduu mul’ata dhangala’aa Hafuura Qulqulluu ture. Yommuu lubbuun tokko gara “daandiiwwan durii”tti deebi’ee “ifa ifaa” isa jalqaba yookaan bakka hundeeffamaa karaa irratti dhaabame argatu, Iyyata Halkan Gidduu argata; isa Ermiyaas “boqonnaa” jedhee waama.

> “Isaanii karaa jalqabaa duuba isaanii irraa ifa ifaa ta’e tokko dhaabame ture; ergamaanis kun ‘iyya halkan walakkaa’ akka ta’e natti hime. Ifni kun karaa guutuu irratti ibsaa ture, miilla isaanii akka ifuuf, isaanis akka hin gufanneef.”
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> “Yoo ija isaanii Yesuus irratti, isa isaan duratti turee gara magaalattiitti isaan qajeelchaa ture sanatti cimsanii yoo qabatan, nagaa keessatti turan. Garuu yeroo muraasa keessatti tokko tokko ni dadhaban; magaalattiin baay’ee fagoo akka taate dubbatan, duraanuu keessa seenuu akka qabanis abdatanii turan. Sana booda Yesuus harka mirgaa Isaa ulfina-qabeessa ol kaasuudhaan isaan jajjabeessa ture; harka Isaa keessaa immoo ifni tokko ba’ee garee adventii irratti ni raase, isaanis ‘Alleluia!’ jedhanii iyyan. Warri kaan ammoo of-eeggannoo malee ifa duuba isaanii jiru sana ni ganan; isaan hamma kana akka ba’an kan isaan qajeelche Waaqayyo akka hin taane jedhan. Ifni duuba isaanii ture sun ni dhaame; miilli isaanii dukkana guutuu keessatti hafee, isaanis gufatanii mallattoo sanaa fi Yesuusiin arguu dhaban; karaa irraas kufanii gara addunyaa dukkanaa fi hamaa isaanii jala jirtu sanaatti gad bu’an.” Christian Experience and Teachings of Ellen G. White, 57.

Seenaa guddaan seenaa Mileraayitotaa dhagaa bu’uuraa seenaa nama kuma dhibba tokkoo fi afurtamii afur ta’eeti. Jalqaba ergamoota sadii bara 1798 irraa eegalee hamma waldaan mo’attoon guutamuu qulqulleessuu mana qulqullummaa seera Dilbataatti ol kaafamtutti, daandiin sun ergaa Iyya Halkan Walakkaatiin ibsameera; fakkeenyi sun waa’ee Adveentizimii fi akka Waaqayyo yeroo balballi araaraa ilmaan namootaatiif balaa seera Dilbataatiin cufamuutti saba amala Isaa guutummaatti calaqqisiisu ol kaasuu dubbata.

Karaa irratti, Yesus nama dura bu’ee geggeessaa jira; inni harka isaa mirgaa ulfina qabeessa ta’e

ol kaasuudhaan karaa sana ifa itti kennuu itti fufa. Kanaafuu, jalqaba karaa irratti ifni ifaan ba’e jira; dhuma karaa geessuufis ifni ifaan ba’e jira. Yesus akka Alfaa fi Oomeegaatti, dhuma sana jalqaba wajjin agarsiisa; kanaaf ifni karaa sanaa gama lamaan jiru ergaa Iyya Gannaa Halkan Giddugaleessaa ti.

1798-ൽ ആദ്യ ദൂതൻ വന്നു, അവൻ അവന്റെ ന്യായവിധിയുടെ ഘടി വന്നിരിക്കുന്നു എന്ന് പ്രഖ്യാപിച്ചു: “പറഞ്ഞുകൊണ്ടു … അവന്റെ ന്യായവിധിയുടെ ഘടി വന്നിരിക്കുന്നു.” ന്യായവിധിയുടെ ഘടി 1798-ൽ വന്നു; അത് ആരംഭിച്ചപ്പോൾ ക്രിസ്തുവിനും അവന്റെ പുതിയ വധുവിനുമിടയിലെ വിവാഹം—ഫിലദെൽഫ്യൻ മില്ലറൈറ്റ് അഡ്വെന്റിസം—ആരംഭിച്ചു. 1844 ഒക്ടോബർ 22-ന് ക്രിസ്തു വിവാഹിതനാകേണ്ടതായിരുന്നു; 1798 മുതൽ 1844 വരെ വധു ഒരുക്കപ്പെട്ടു. വധു ഫിലദെൽഫ്യക്കാരിയായിരുന്നു; ക്രിസ്തുവിന്റെ വധുവിന്മേൽ യാതൊരു ശിക്ഷാവിധിയും ഉണ്ടായിരുന്നില്ല, കാരണം അവൾ തന്നെയാണ് സ്വയം ഒരുക്കിയത്—അവൾ നിർമ്മലയായിരുന്നു. ന്യായവിധിയുടെ പ്രഖ്യാപനം 1798-ൽ ആരംഭത്തിൽ ഉണ്ടായ വിവാഹത്തിന്റെ പ്രഖ്യാപനമാണ്; അതു 1844-ൽ അവസാനം എത്തിച്ചേർന്നു.

Ifa bu’uuraa fi ifni xumuraa sochii Miilerootaaf ture ergaa gaa’ela labsu—ergamaa Iyya Halkan Walakkaa ture. Iyya Halkan Walakkaa seenaa ergamoota isa jalqabaa fi isa lammaffaa akkasumas seenaa Miilerootaa keessatti bu’uuraa fi xumuraa ture; xumuri seenaa Miilerootaas dhagaa bu’uuraa seenaa namoota dhibba tokkoo fi afurtamii afur kumaatiif ta’ee, yeroo walfakkaatu keessatti xumura isaas ta’a. Ijaarsi mana qulqullummaa yeroo dhagaan xumuraa kaa’amu xumurama; hojii dhagaa xumuraa “dinqisiisaa” sana kaa’uu immoo Adoolessa 2023 keessatti jalqabe.

በትንቢት ፍጻሜዎች የተለያዩ ነገሮች መደምደሚያውን የሚያበጁ ቢሆኑም፣ መደምደሚያው ደግሞ የአንድ መልእክት ከፍተኛ ጫፍ እንደሚወክል ነው። ጴንጤቆስጤ የጴንጤቆስጤያዊው ወቅት መልእክት መደምደሚያ ነበረች፤ እንዲሁም በ1856 በሂራም ኤድሰን ብዕር የመጣው የ“ሰባት ጊዜዎች” ብርሃን ለሚለር መልእክት የታሰበው መደምደሚያ ነበር፤ ምክንያቱም ሚለር የደረሰበት የመጀመሪያው መሠረታዊ እውነት “ሰባት ጊዜዎች” ነበርና። በ1856 የመደምደሚያውን እውነት የሆነውን አዲሱን ብርሃን መቃወም፣ እንደ ጥንታዊቷ እስራኤል በአርባ ዓመት ዘመን እንዳደረገችው፣ በሎዶቅያ ምድረ በዳ ሞትን መምረጥ እኩል ነበር። ይህም ጁላይ 2023ን እንደ 1856 ያሳያል፤ በሚለራውያን ታሪክ ከፊላዴልፍያ ወደ ሎዶቅያ የተለወጠበት መታጠፊያ ነጥብ፣ በአንድ መቶ አርባ አራት ሺህ ታሪክ ደግሞ ከሎዶቅያ ወደ ፊላዴልፍያ የሚመለስበት መለወጫ ነው። ክርስቶስ በ1844 ርኩስ ሴትን አላገባም፤ ምክንያቱም እርስዋ ፊላዴልፍያዊት ነበረች፣ እርሱም በእሑድ ሕግ ጊዜ ከፊላዴልፍያ ሙሽራን ያገባል። ነገር ግን በፊት ራሷን ማዘጋጀት ይገባታል። ዝግጁ ነህን?

> Yaa bushaahin, yaa karra xinnaa; mootummicha isiniif kennuun gammachuu Abbaa keessaniiti. Luqaas 12:32.

Onkoloolessa 22, 1844, Gooftaan misirroo Inni isa hordofuuf seenaa ergamaa sadaffaatti, fi waan hunda ergamaan sadaffaan bakka bu’u keessatti qopheesse fuudhe; garuu bara 1863tti seenaan ergamaa sadaffaa gara lafa onaa Laa’odiiqeyaaatti jallifame. Seenaa bara 1844 irraa hamma 1863tti jiru yeroo ergamaa sadaffaa bakka bu’a; akkasumas yeroo chaappaan dhibba afurtamaa

afur kumaa itti kaa’amu keessatti fakkeenya durboota gowwootaa ni kenna. Durboonni sun qamadii fi ashaaraa ergaawwan ergamootaan fakkeeffamanii adda baafamanidha—sababiin isaas hojii addaan baasuu kan hojjetan ergamoota.

> “Anis achiis maleekaa sadaffaa arge. Maleekaan na wajjin ture akkana naan jedhe, ‘Hojiin isaa sodaachisaa dha. Ergamaan isaa ulfaataa dha. Inni maleekaa qamadii keessaa asheeta adda baasu, qamadii immoo kuusaa samii tiif chaappeessu, yookaan hidhudha. Waanneen kun hundinuu sammuu guutuu, xiyyeeffannaa guutuu qabachuu qabu.’” Early Writings, 119.

Ergaa ergamootaa sadan Mul’ata boqonnaa kudha afur keessaa jiran ergaa roobaa boodaa isa gareewwan lamaan addaan qoodee walitti hidhuu dha.

> “Yohaannisitti muuxannoowwan walxaxaa fi baay’ee nama kakaasan, kanneen muuxannoo waldaa keessatti mul’atan, banamanii turan. Inni haala, balaa, wal’aansoo, fi dhuma irratti furamuu saba Waaqayyoo arge. Ergaawwan xumuraa, kanneen midhaan lafaa bilcheessuuf ta’an, inni galmeesse; innis yookaan akka hiddaatti mana kuusaa samii keessatti walitti qabamuuf, yookaan akka tuullaa qoraanitti ibidda badiisaatiif ta’uuf. Dhimmoota baay’ee ulfaatoo ta’an isaaf mul’ifaman, addumaanis waldaa dhumaa sanaaf, akka warri dogoggora irraa gara dhugaatti deebi’an balaa fi wal’aansoo isaanii dura jiran irratti barsiifamaniif. Namni tokko illee waan lafa irratti dhufu ilaalchisee dukkana keessa jiraachuun isa hin barbaachisu.” The Great Controversy, 341.

Inni “dubbii dhugaa” dha; isaan dhaloota kana keessatti “ergaawwan xumuraa kanneen haamaa bilcheessuuf jiran” ta’anii, garee lamaan addaan baasu. Hojii sunis akkasumas hojii “namicha burusha xurii” keessaa abjuu Miller ti.

> “‘እጁ ውስጥ መንፊያው አለበት፥ አውድማውንም ፈጽሞ ያነጻል፥ ስንዴውንም ወደ ጎተራ ይሰበስባል።’ ማቴዎስ 3፥12። ይህ ከማንጻት ጊዜዎች አንዱ ነበር። በእውነት ቃላት እህሉ ከስንዴው ይለይ ነበር። ተግሣጽን ለመቀበል እጅግ ከንቱና በራሳቸው ጽድቅ የተሞሉ ስለነበሩ፥ የትሕትናንም ሕይወት ለመቀበል ዓለምን እጅግ ስለወደዱ፥ ብዙዎች ከኢየሱስ ተመለሱ። አሁንም ብዙዎች ያውኑ ነገር እያደረጉ ናቸው። እንደ እነዚያ ደቀ መዛሙርት በቅፍርናሆም ምኵራብ የተፈተኑት ነፍሳት፥ ዛሬም እንዲሁ እየተፈተኑ ናቸው። እውነት ወደ ልብ በሚደርስ ጊዜ፥ ሕይወታቸው ከእግዚአብሔር ፈቃድ ጋር የማይስማማ መሆኑን ያያሉ። በራሳቸው ውስጥ ሙሉ ለሙሉ ለውጥ እንዳስፈለጋቸው ያያሉ፤ ነገር ግን ራስን የሚክድ ያን ሥራ ለመሸከም ፈቃደኞች አይደሉም። ስለዚህ ኃጢአታቸው በሚገለጥበት ጊዜ ይቄጣሉ። ደቀ መዛሙርቱ ‘ይህ ቃል ከባድ ነው፤ ማንስ ሊሰማው ይችላል?’ እያሉ አጉረመረሙ ኢየሱስን እንደተዉት፥ እነርሱም ተሰናክለው ይሄዳሉ።” The Desire of Ages, 392.

Jalqaba abdii kutannaa guddaa bara 1844 irraa kaasuun, mallattoolee daandii fi adeemsaawwan hamma bara 1863tti jiran seenaa 9/11 irraa kaasee hamma seera Dilbataatti jiru bakka bu’u. Maaliif 1844, 9/11 dha jettanii gaafattu?

Barreeffamni Obbo Waayitii ifaadha; ergamaan sadaffaan Onkoloolessa 22, 1844 irratti akka dhufe, akkasumas 1888 keessattis akka dhufe kan 9/11 fakkeenyaan agarsiisu ifatti barsiisu. Caalaatti immoo, raajonni hundinuu seenaa 9/11 irraa hamma seera Dilbataatti jiru addaan baasu; kanaaf, kun dhugaa ba’umsa lamaa yookaan sadii miti, garuu 9/11 irraa hamma seera Dilbataatti jechuun yeroo “bu’aan mul’ata hundumaa” itti raawwatamu ta’uu isaa irratti dhugaa ba’umsa tokkummaa dhugaa-baatota hundumaa keessaa jechuunis Dubbii Waaqayyoo irraa ta’eedha.

Macaafi dhufaatii ergamaa sadaffaatii fi xumura isaa bara 1844 irraa jalqabee hanga 1863 tti ture; innis yeroo hojiiwwan dinqisiisoo Waaqayyoo 9/11 irraa kaasee hamma seera Dilbataatti jiru bakka bu’a. Seenaa sanis akkasumas bara 1840 irraa hanga 1844 ttiin bakka buufama; sarara sana keessatti 1840 alfaa dha, 1844 immoo omeegaa dha. Sarara 1844 irraa hanga 1863 tti keessatti, 1844 alfaa dha, 1863 immoo omeegaa dha. Bara 1844 alfaa fi omeegaa lamaan isaanii iyyuu dha.

መስቀሉ ከ1844 ጋር ይጣጣማል፥ አልፋና ኦሜጋም በመስቀል ላይ ደሙን አፈሰሰ። ከ9/11 (1840) ጀምሮ የሐንስ ትንሹን መጽሐፍ በ1840 ሲበላ የሚጀምርና በ1844 በሆዱ ውስጥ በመራራቱ የሚቀጥለውን ታሪክ ራእይ ምዕራፍ አሥር እንደሚያቀርብ እናገኛለን። መብላቱ መጀመሪያው ነው፤ ሆዱም ፍጻሜውን ያመለክታል። የምዕራፍ አሥሩ የመጨረሻ ቁጥር ይህ ታሪክ በአንድ መቶ አርባ አራት ሺህ ታሪክ ውስጥ እንደገና እየተደገመ መሆኑን ይወክላል።

> እኔም ትንሹን መጽሐፍ ከመልአኩ እጅ ወስጄ በላሁት፤ በአፌም እንደ ማር ጣፋጭ ነበረ፤ ከበላሁትም በኋላ ሆዴ መረረ። እርሱም፦ ከብዙ ሕዝቦችና አሕዛብ፣ ልሳናትና ነገሥታት ፊት ደግመህ ትንቢት ልትናገር ይገባሃል አለኝ። ራእይ 10፥10, 11።

Mul’ata boqonnaan kudhan fi Habakuuq boqonnaan lama yeroo raajii bara 1840 irraa kaasee hamma 1844tti ta’eef dhugaa ba’umsa kennan. Seenaa bara 1844 irraa kaasee hamma 1863tti jiru mallattoo karaa tokkoo keessatti abdii kutannaa irratti jalqaba; sana booddee bittinnaa’uu, ergasii immoo walitti qabamuu ni hordofa. Yeroo sana keessatti seenaa raajii gabateewwan lamaanii Habakuuq yeroo gabateen lammaffaan bara 1849tti maxxanfamee bara 1850tti alatti yeroo baafametti xumurama. Yeroon gabateewwan Habakuuq Caamsaa bara 1842 irraa jalqaba, yeroo chaartiin 1843 maxxanfametti; yeroon raajii sunis bakka itti jalqabetti, jechuun maxxansa tokkoo gabateewwan lamaanii Habakuuqitti, ni xumurama. Chaartiin 1843 alfaa dha; chaartiin 1850 immoo omeegaa dha.

Bara 1856 keessa Hiram Edson barruulee walitti aanan barreesse; barruuleen sun hubannoo William Miller waa’ee “yeroo torbaa” irratti qabu sadarkaa haaraatti ol kaasa. Hojiin Edson omega hojii Miller ture; dhugaa bu’uuraa Miller kaa’e gara iddoo dhagaa mataaatti geessee, kan ummata Waaqayyoo jabeessuuf yaadame ture. Ifni Miller waa’ee “yeroo torbaa” irratti qabu alpha ture, ifni Edson immoo waa’ee “yeroo torbaa” irratti qabu omega ture.

In 1863 the movement changed into the church which would ultimately bring about a movement from its own body, the same way that the Millerites came from Protestants, and just as the disciples came out of Judaism to Christianity and just as Joshua and Caleb came from the former covenant people who were destined to die in the wilderness.

መልእኽቲ ታሪኽ እቲ ተመሳሳሊ ዘመን ውስጥ፣ (1844 ክሳዕ 1863) ሪፓብሊካን ቀንዲ እቲ ናይ ምድሪ ኣራዊት ብተመሳሳሊ ቃልሲ ይሓልፍ እየ፤ እዚ ቃልሲ ኣብ መወዳእታ ናብ ናይ ውሽጢ ውግእ ይፈነው፣ እዚ ድማ ኩሎም ታሪኽ ጸሓፍቲ ብ1863 ምስ ናይ ሊንኮን ናይ ነጻነት ኣዋጅ ማእከላይ ክፋሉ ከም ዝበጽሐ ይሰማምዑ እዮም። ሊንኮን ነቲ ቀዳማይ ሪፓብሊካን ፕሬዚዳንት ይወክል፣ እሱ ድማ ክሳዕ እቲ ግዜ ኣብ ታሪኽ ዝኸፍአ ዲሞክራቲክ ፕሬዚዳንት ድሕሪ ምምጽኡ መሓላ ፕሬዚዳንትነት ወሰደ። ድሕሪኡ ድማ ተቐትለ። እዚ ኩሉ ትንቢታዊ ባህርያትን ካልኦትን ኣብ መወዳእታ ሪፓብሊካን ፕሬዚዳንት ደጊሞም ይድገሙ እዮም።

1844 irraa kaasee hamma 1863tti bittinnaa’uu fi walitti qabamuun keessaa ture. 1863 seera Dilbataa bakka bu’a; kanaaf bittinnaa’uun bara 1844 keessatti raawwatame, hanga 1863tti kan

ture bittinnaa’uu qofaadha; yeroo sana keessatti Adveentistoonni Guyyaa Torbaffaa Laa’odiiqeyaa gara lafa ona Laa’odiiqeyaatti bittinnaa’an. Bara 1844 bittinnaa’uu fide; bara 1863 immoo bittinnaa’uu fide; kanaanis seenaa kun mallattoo raajii adda baafame ta’uu isaatiif ragaa ba’a; jechuunis, innis bara 1844 keessatti bittinnaa’uu alfaaatiin jalqabee, bara 1863 keessatti bittinnaa’uu omegaatiin xumurama. Bittinnaa’uun inni jalqabaa Adoolessa 18, 2020tti dhufe; bittinnaa’uun omegaa inni dhumaa immoo yeroo seera Dilbataatti raawwatama.

> “समय आ रहा है जब हम अलग किए जाएंगे और तितर-बितर कर दिए जाएंगे, और हममें से प्रत्येक को उसी अनमोल विश्वास वाले लोगों के साथ संगति के विशेषाधिकार के बिना खड़ा होना पड़ेगा; और तुम कैसे स्थिर रह सकोगे यदि परमेश्वर तुम्हारे पक्ष में न हो, और तुम यह न जानते हो कि वही तुम्हारा नेतृत्व और मार्गदर्शन कर रहा है?” Review and Herald, March 25, 1890.

Waaqayyo “cinatti kee” dhaabachuun qofti ga’aa miti; ati immoo “inni si geggeessaa fi si qajeelchaa akka jiru beekuu” qabda. Dhugaan kun mata-duree raajii yeroo “isin Gooftaa ni beektu” jedhu irratti hundaa’an ibsoota adda addaa keessatti bakka bu’ee mul’ata.

> Isin baay’inaan ni nyaattu; ni quufitus, maqaa Waaqayyo gooftaa keessanii isa dinqisiifannaan isin wajjin hojjetee galateeffattu; sabni koos yeroo hundumaa hin qaana’u. Isinis akka ani gidduu Israa’el keessa jiru, akka anis Waaqayyo gooftaa keessan ta’e, kan biraan immoo akka hin jirre ni beektu; sabni koos yeroo hundumaa hin qaana’u. … Akkasitti akka ani Waaqayyo gooftaa keessan, Xiyoon, tulluu koo qulqulluu keessa jiraadhu ni beektu; yeroo sanatti Yerusaalem qulqulluu taati, alagoonniis si’achi keessa ishee hin darban. Yoo’el 2:26, 27, 3:17.

የሩሳሌም ቅድስት በሆነች ጊዜ፣ እርስዋ ድል አድራጊቱ ቤተ ክርስቲያን ናት፤ ምክንያቱም ተዋጊቱ ቤተ ክርስቲያን ከስንዴና ከእንክርዳድ የተሠራች ቤተ ክርስቲያን ተብላ ትገለጻለች፤ እናም “እንግዶች ከእንግዲህ ወዲህ አያልፉባትም” በሚባለው “የሩሳሌም” ሁኔታ ውስጥ የእግዚአብሔር ሕዝብ “እርሱ እየመራና እየመከረ እንዳለ ያውቃሉ።” ያውቃሉ፤ ምክንያቱም “ሰባት ጊዜ” የሚለውን ጸሎት የፈጸሙ እነርሱ ናቸውና፤ ይህም እንደ ሎዶቅያ ሰው ሳለህ እግዚአብሔር ሲመራህ እንዳልነበረ መናዘዝን ያካትታል፤ ነገር ግን ወደ ፊላዴልፍያ ስትለወጥ “እርሱ እየመራና እየመከረ እንዳለ ታውቃለህ፣” እንዲሁም እግዚአብሔር “በእስራኤል መካከል” እንዳለ ታውቃለህ።

እቲ ኣልፋ ምብታን (ተስፋ ምቑራጽ) ናይ 19 ሚያዝያን እቲ ኦሜጋ ምብታን (ተስፋ ምቑራጽ) ናይ 22 ጥቅምትን፡ ድሕሪ እቲ ዓብዪ ተስፋ ምቑራጽ ናይ 22 ጥቅምቲ ዝወጸ ቀዳማይ ወግዓዊ ሕትመት ብእኡ ይምልከት። ሕትመት ኣብ ታሪኽ ሚለራውያንን ኣብ ትንቢታዊ ታሪኽ ኣሜሪካ ሕቡራት መንግስታትን ትንቢታዊ ምልክት እዩ፤ ስለዚ እቲ ድሕሪ 1844 ብወግዒ ዝተሓትመ ቀዳማይ ነገር ሓደ መለለዪ ምልክት ናይቲ ታሪኽ እዩ፣ እቲ መለለዪ ምልክት ድማ ምብታን ይልለይ።

1847—The Remnant Scattered Abroad

> “‘Murna Xinnaa’f Dubbii Tokko.”
>
> “Kan aan armaan gadii The Day-Dawn jedhuuf barreeffaman; innis O. R. L. Crosieriin Canandaigua, New York keessatti ni maxxanfamaa ture. Garuu yeroo ammaatti waraqaan sun hin maxxanfamu; ammas akka inni irra deebi’ee maxxanfamu ni ta’a jechuunis waan hin beekneef, nu keessaa namoonni tokko tokko Maine keessatti akka isaan bifa kanaan kennaman wayya jedhaniiru. Ani wantoota yeroo baay’ee hin fudhanne keessatti lafa kana

> irratti raawwatamuuf jiran sanaaf xiyyeeffannoon ‘hoolota xinnaa’ haa kennamu jechuun nan barbaada....”
>
> Dubbiin dubbatu akka hubate ni ta’a; ergaawwan sadii qalama Aadde E. G. White irraa ba’an A Word to the “Little Flock” keessatti hammatamaniiru....
>
> "ଶ୍ରୀମତୀ ହ୍ୱାଇଟଙ୍କ ଦ୍ୱିତୀୟ ସନ୍ଦେଶ, ଯାହା ପୃଷ୍ଠା 14–18 ରେ ମିଳେ, ‘To the Remnant Scattered Abroad’ ଶୀର୍ଷକ ଅଧୀନରେ ତାଙ୍କ ପ୍ରଥମ ଦର୍ଶନର ଏକ ବୃତ୍ତାନ୍ତ ଅଟେ। ଏହା 1845 ମସିହାର ଡିସେମ୍ବର 20 ତାରିଖରେ ଏନୋକ୍ ଜେକବ୍ସଙ୍କୁ ଲେଖା ଏକ ବ୍ୟକ୍ତିଗତ ପତ୍ର ଭାବେ ରଚିତ ହୋଇଥିଲା, ଏବଂ ପ୍ରଥମେ ପ୍ରାପ୍ତକର୍ତ୍ତାଙ୍କ ଦ୍ୱାରା 1846 ମସିହାର ଜାନୁଆରୀ 24 ତାରିଖର The Day-Star ରେ ପ୍ରକାଶିତ ହୋଇଥିଲା। ପରେ 1846 ମସିହାର ଏପ୍ରିଲ 6 ତାରିଖରେ, ଏହାକୁ James White ଏବଂ H. S. Gurney ଙ୍କ ଦ୍ୱାରା broadside ଆକାରରେ ପୁନର୍ମୁଦ୍ରଣ କରାଯାଇଥିଲା। ସାନା ସମ୍ପାଦକୀୟ ପରିବର୍ତ୍ତନ ଏବଂ ଯୋଡ଼ାଯାଇଥିବା ଶାସ୍ତ୍ର-ସନ୍ଦର୍ଭଗୁଡ଼ିକୁ ଛାଡ଼ି, A Word to the ‘Little Flock’ ରେ ଯେପରି ଏହି ବକ୍ତବ୍ୟ ପ୍ରକାଶିତ ହୋଇଛି, ତାହା ପ୍ରଥମେ ମୁଦ୍ରିତ ହୋଇଥିବା ଦର୍ଶନର ସମ୍ପୂର୍ଣ୍ଣ ବୃତ୍ତାନ୍ତ ସହ ସମାନ ଅଟେ।” James White, A Word to the ‘Little Flock’, 25.

1844 jechuun dhufaatii ergamaa tokkoo fi abdii kutannaa tokko agarsiisa. Bara 1845 keessatti mul’anni jalqabaa barreeffamee, bara 1846 keessa ni maxxanfame. Mul’anni jalqabaa “warra hafan biyya alaa keessatti bittinnaa’an”f dha. Ani shakkadha akka raajittiin dargaggeettii hin heerumin sun, yeroo mul’ata ishee isa jalqabaa barreessetti, amala raajii “warra hafan” keessaa tokkoon, akka warri hafan dirqama raajii irraa kan ka’e “biyya alaa keessatti bittinnaa’uu” qaban beektee turte; kunis akka amala warra dhibba tokkoo fi afurtamii afur kuma keessaa tokkootti. Bara 1846 keessatti Warri White wal fuudhan, kanaanis maqaan dhumaa Ellen gara White tti jijjiirame. Barauma sana keessatti Warri White Sanbata guyyaa torbaffaa eeguu jalqaban. Bara 1846 keessatti kakuu sun akka xumurameetti mallatteeffame; gaa’elli raajii kan bara 1844 keessatti jalqabe bara 1846 keessatti guutummaatti raawwatame; akkasumas bara 1847 keessatti maxxansi mootummaa jalqabaa ni maxxanfamee ni ergame.

ግንቦት፣ 1850

> “DUBBIISA JAALLATAMAA—Kaayyoon koo keessa deebi’iinsa kanaa dogoggora ifa dhugaa qulqulluu tiin saaxiluu ture....”
>
> “Barreeffama xinnoo kana tuuta bittinnaa jirutti dhiheessuudhaan, ani gama kanaan dirqama koo isaanitti ba’eera; Waaqayyo immoo eebba Isaa itti haa dabalu. Ameen.” James White, The Seventh-day Sabbath not Abolished, 2.

የጄምስ ዋይት ሕትመት አድማጮቹ ገና የተበተኑ መንጋ እንደነበሩ ይገልጣል፤ ነገር ግን ይህ ደግሞ የሰባተኛው ቀን ሰንበት መከላከያ ነው። ይህም በሚለራዊት አድቬንቲዝም የሰንበትንና የሦስተኛውን መልአክ መልእክት አስተዋውቀው በነበሩበት መጠን፣ በሕፃንነቱ ላይ ያለው የሦስተኛው መልአክ መልእክት ነው። ይህ ሕትመት የ1850 ሰንጠረዥ በታተመበት በዚያው ዓመት ታትሞ ሁለቱም በአንድነት ለሚቀርበው የእሁድ ሕግ ቀውስ የጌታን ሠራዊት መነሣት ይወክላሉ። ኢየሱስ ሁልጊዜ መጨረሻውን በመጀመሪያው ያብራራል፤ እናም በ1844 ዓ.ም. የ1843 ሰንጠረዥን ተጠቅመው መልእክቱን ያቀረቡ እነዚያ ሰዎች፣ የ1850 ሰንጠረዥን ተጠቅመው መልእክቱን የሚያቀርቡትን ሰዎች ምሳሌ ሆነው ነበር። የዕንባቆም ሁለት ሰንጠረዦች ዘመን በመጀመሪያው ጊዜ፣ ሰዎች

የዕንባቆምን ሰንጠረዥ ጋር በመተባበር የሰዓቱን መልእክት ያወጁ ነበር፤ እንዲሁም በ1850 ጄምስ ዋይት ከ1850 ሰንጠረዥ ጋር በአንድነት የሦስተኛውን መልአክ መልእክት እያቀረበ ነበር። ሰንጠረዡ በ1849 የጊዜ ክልል በወንድም ኒኮልስ ተዘጋጀ፤ ይህም ጄምስና ኤለን ዋይት ከወንድም ኒኮልስ ጋር በሚኖሩበት ዘመን ነበር። ጄምስ ዋይት ከ1850 ሰንጠረዥ ዝግጅት ጋር በቀጥታ የተያያዘ ነበር፤ በዚያም ዓመት የሦስተኛውን መልአክ መልእክት ማወጅ ጀመረ።

> “September 23d, [1850] the Lord showed me that he **had** stretched out his hand the second time **to recover the remnant of his people**, and that efforts must be redoubled in this gathering time. In **the scattering time Israel was smitten and torn**; but now in **the gathering time** God will heal and **bind up his people**. **In the scattering**, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.” *Review and Herald*, November 1, 1850.
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> Ilaalchi Gooftaan “harka Isaa yeroo lammaffaatti diriirsee hambaa saba Isaa deebisee akka fudhatu,” jedhu, fuula 74 irratti, tokkummaa fi humna yeroo tokko warra Kiristoosiin eeggachaa turan gidduutti ture qofa, akkasumas dhugaa Inni saba Isaa irra deebi’ee tokkoomsuu fi ol kaasu jalqabee ture jedhu qofa agarsiisa.” Early Writings, 86.

Obboleettiin White kitaaba *Early Writings* keessatti, yeroo isheen “Gooftaan harka isaa yeroo lammaffaatiif hafe mootummaa saba isaa deebisee argachuuf diriirse akka natti agarsiise” jette, dubbii kana keessatti jechoota raajicha Isaayyaas fayyadamuu ishee wajjin walqabatee, kutaa *Review and Herald* keessaa jiru irratti ibsa kennaa jirti. Inni bara 1850 keessatti harka Isaa diriirse. Yeroo Inni Onkoloolessa 22, 1844 irratti namoota sana Gara Iddoo Hundumaa Caaluutti walitti qabe, kun dhuma bittinnaa bara 677 Dh.K.D. irraa jalqabee hamma Onkoloolessa 22, 1844tti turetti ture. Yihudaan dhugaan biyya ulfina qabeessa dhugaa keessa jiraatu, akka “yeroo torba” Leewwota digdama jaha keessatti ibsameen, bara 677 Dh.K.D. irraa eegalee waggaa 2520f bittinnaa’e. Xumura waggoota 2520tti Israa’el hafuuraa Onkoloolessa 22, 1844 irratti walitti qabame; isaanis battalumatti bittinnaa’an; bittinnaan sunis yeroo Gooftaan yeroo lammaffaatiif harka Isaa diriirsutti xumurame. Inni isaan yeroo lammaffaatiif kutaa sana keessatti walitti qaba, wantoota lama raawwachuuf; “saba isaa hidhuuf” fi saba isaa “kaasuuf.”

> “Ani ergasii sadaffaa nan arge. Ergamaan na wajjin turees, ‘Dubbiin isaa nama sodaachisa, hojii ergamummaa isaa immoo baay’ee ulfaataa dha. Inni ergamaa qamadii keessaa ashaboo filatee baasuu, qamadiis kuusaa mootummaa samii tiif chaappeessuu yookaan hidhuu qabu dha’ naan jedhe.” Wantoonni kun guutummaa sammuu, guutummaa xiyyeeffannaa qabachuu qabu. Ammas, namoonni nu ergaa araaraa isa dhumaa argachaa jirra jedhanii amanan, warra dogoggora haaraa guyyaa guyyaadhaan fudhatan yookaan keessaa liqan irraa adda ta’uun isaanii barbaachisaa ta’uu natti mul’ifame. Ani dargaggoonnii fi maanguddoonni walga’ii warra dogoggoraa fi dukkana keessa jiran sana irratti hirmaachuu akka hin qabne arge. Ergamaanis, “Sammiin waan faayidaa hin qabne irratti hojii isaa haa dhaabu” jedhe. Manuscript Releases, volume 5, 425.

1850 keessatti jalqabamee walga’iin lammaffaan, akka sabni Waaqayyoo mallattoo isaa ta’anii ol kaafamanii “kaafaman”tti chaappaa isaanii (hidhamuu isaanii) fakkeenyaan agarsiise. Bara 1850tti Gooftaan kuma dhibba afurtamaa afur sana walitti qabuu isaa agarsiisa. Dirqama raajii irraa kan ka’e, isaan walitti qabamuu isaanii dura bittinnaa’anii turuun isaanii dirqama ture. Kanaafuu, “guyyoota sadii fi walakkaa” jechuun Mul’ata 11:11 keessatti ibsaman, kanneen 1260 bakka bu’an, jechuunis walakkaa 2520 ta’an, bittinnaa’insa Adoolessa 18, 2020 booda dhufe bakka bu’u. Mul’ata 11:11 warra kuma dhibba afurtamaa afur ta’an keessaa ta’an walitti qabamuu lammaffaa, akkasumas mallattoo sabootaaf ol kaafamu, akkuma Isaayyaas 11:11 keessatti ibsame, bakka bu’a!

> Kana gaafas jiddeessa Issey irraa biqilu tokko ni ta’a; innis sabootaaf mallattoo ta’ee ni dhaabata; ormootnis isa ni barbaadu; boqonnaan isaas ulfina qabeessa ni ta’a.
>
> Bara gaafa sanaatti, Waaqayyo haftee saba isaa keessaa isa hafe, Ashuur irraa, Gibxii irraa, Patros irraa, Kuush irraa, Elaam irraa, Shinaar irraa, Hamaat irraa, fi odola galaanaa irraa deebisee argachuuf yeroo lammaffaaf harka isaa ni diriirsa.
>
> Inni inni saba-dammoota sabootaaf ni dhaaba; baqattoota Israa’el ni walitti qaba; warra Yihudaa faffaca’anis golee afurii lafaa irraa walitti ni sassaaba. Isaayaas 11:10, 11, 12.

Bara 1850ttiitti Gooftaan erga koo lammaffaa diriirsee, akkuma gabateewwan lama Habaaquqiin bakka buufametti, ergaa ergamaa sadaffaa ergaa Iyyiinsa Halkan-Walakkaa wajjin walqabsiisanii dhiheessaa turan walitti qabuuf hojjete. Adoolessa 2023 keessattis Gooftaan erga koo lammaffaa diriirsee, akkuma gabateewwan lama Habaaquqiin bakka buufametti, ergaa ergamaa sadaffaa ergaa Iyyiinsa Halkan-Walakkaa wajjin walqabsiisanii dhiheessaa turan walitti qabuuf hojjete. Lamaan isaanii, jechuun 1850 fi Adoolessa 2023, akkuma Isaayaas boqonnaa 11 lakkoofsa 11 keessatti jedhuutti, walitti qabamuu “haftee saba isaa” adda baasu. Lakkoofsi 11 lakkoofsota 10 fi 12 gidduutti argama; lakkoofsotni sun lamaanis mootummaa addunyaatti mallattoo ol kaasuu adda baasu.

Sadyoo keessaa tokkoon tokkoon isaanii mallattoo sana adda baasu; garuu lakkoofsi giddu-galeessaa isaan “haftee” jedhee isaanii ibsa. Hafteen sun achitti yeroo lammaffaaf walitti qabamti; baay’inni gosoota isaan keessaa walitti qabamanis saddeetidha. “8” jechuun warra doonii Noh keessatti turee du’a utuu hin argin addunyaa moofaa irraa gara addunyaa haaraatti ce’an qofa miti; “8” immoo warra waldaa torban keessaa taatee waldaa saddeettaffaa ta’anis ni bakka bu’a. Dhugaa-baatonni lamaan Mul’ata 11:11 keessatti ibsaman warra du’aa kaafamanidha. Lakkoofsi “8” mallattoo du’aa ka’uu, mallattoo dhibba afurtamii afur kuma, mallattoo cuuphaa, akkasumas mallattoo warra Laa’oodiqiyaa irraa gara Filadelfiyaatti ce’anii mallattoo Ishaa’iyaas sabootaaf ta’anidha. Gooftaan harka Isaa yeroo lammaffaaf bara 1850 irraa hamma 1865tti diriirsa; akkasumas deebi’ee ji’a Adoolessa bara 2023 keessatti.

Waggaa 2023 keessatti, akkuma bara 1856tti ta’e, “yeroo torban” irratti ifa haaraan ture. Yeroon bara 1856 irraa kaasee hamma 1863tti jiru, yeroo Gooftaan saba Isaa haftee ta’an akka waraana tokkootti kaasu seenaa namoota kuma dhibba tokkoo fi afurtamii afurii bakka bu’a.

Yasaayaas 11:11 Mul’ata 11:11 wajjin guutummaatti wal sima; innis immoo Daani’eel 11:11 wajjin guutummaatti wal sima. Yasaayaasii fi Yohaannis seenaa keessaa ibsaa jiru; Daani’eel immoo seenaa alaa ibsaa jira. Sararri alaa Daani’eel kan 11:11, sarara keessaa Yohaannis kan 11:11 wajjin wal cina dhaabbata; Yasaayaas 11:11 immoo mallattoo sarara keessaa isa hoolota Waaqayyoo warra kaan sarara alaa keessaa waamu dhiheessa. Palmoonii kutaawwan kana hunda toora tokkotti walitti hidhee kuusaa bareedaatti qindeesse; kunis Isa Uumaa waan hundumaa ta’e qofaan raawwatamuu danda’a ture.

Nuti barruu itti aanu keessatti wantoota kana itti fufna.

Artificial Information waliin marii:

Bara herregni shallagiin addunyaa lakkoofsa “11” keessatti hiika yookaan barbaachisummaa kamiyyuu ni argitaa?

Yes, the number 11 holds several points of genuine mathematical interest and significance (beyond just being a prime number). Here are the main ones that mathematicians and math enthusiasts often highlight:

11 jechuun lakkoofsa prime shanaffaa, lakkoofsa prime dijiitii lama keessaa isa xinnaa, akkasumas prime jalqabaa kan bu’uura 10 keessatti paaliindiroomii ta’e dha. “11” jechuun repunit xinnaa dha (lakkoofsa yuunitoota irra deddeebifamanii ijaarame kan prime ta’e). Inni prime dijiitii lama keessaa isa dijiitoonni isaa lamaan walqixa ta’an qofa dha. 11, 22, 33, 44 fi kkf. Kun “11” qofaan hojjeta. “11” jechuun eksipooneentii prime Mersenne dha. Bal’inni deesimaalii 1/11 = 0.090909… yeroo irra-deebiin isaa 2 qofa qaba; garuu 1/11 karaa biraatiinis beekamaa dha: tartiibni primewwanii 11, 101, 1009, 10007, 100003, fi kkf, marii primewwan progression arithmetical keessatti mul’ata. Gareen dihedral kan tartiiba 22 qabu (simmeetriilee 11-gon sirrii tokkoo) waan hubatamuu qabu dha, sababni isaas “11” prime isa xinnaa kan gareen dihedral isaa caasaa non-abelian, center-free, kan ti’oorii garee keessatti barbaachisummaa qabu agarsiisuuf ta’e dha. Fiiziksii ti’ooritikii keessatti (string theory / M-theory), koonii yeroo baay’ee dimenshinoota yeroo-iddoo 11 keessatti moodeelama, akkasumas fiizisistoonni fi herregdoonni naannoo hojii sanaa irratti hojjetan baay’inaan mul’achuu 11 irratti yeroo hedduu yaada kennu. “11” prime paaliindiroomii qofa dha kan lakkoofsa dijiitoota walakkaa qabu (kanneen biroon hundi dijiitoota walakkaa 2 caalan qaban 11’n qoodamu; kanaaf composite dha). Kun teoreemii tokko ti’oorii lakkoofsota bashannansiisaa keessatti dha.

Xumura:

While “11” doesn’t have the same superstar status as π, e, or the golden ratio, it pops up repeatedly as the smallest or first example of many phenomena (first repunit prime, only even-digit palindromic prime, early appearance in many proofs and counterexamples, 11 dimensions in M-theory, etc.). So yes—the math world does consider 11 a significant number.

> “କିଏ ବାକ୍ୟକୁ ପ୍ରେରିତ କରିଥିଲେ, ସେହିଜଣେ ବାକ୍ୟର ସତ୍ୟ ବ୍ୟାଖ୍ୟାତା ଥିଲେ। ଖ୍ରୀଷ୍ଟ ତାଙ୍କ ଶ୍ରୋତାମାନଙ୍କର ଧ୍ୟାନକୁ ପ୍ରକୃତିର ସରଳ ନିୟମମାନଙ୍କ ଉପରେ, ଏବଂ ସେମାନେ ପ୍ରତିଦିନ ଦେଖୁଥିବା ଓ

ବ୍ୟବହାର କରୁଥିବା ପରିଚିତ ବସ୍ତୁମାନଙ୍କ ଉପରେ ଆକର୍ଷିତ କରି, ତାଙ୍କ ଶିକ୍ଷାକୁ ଚିତ୍ରିତ କରିଥିଲେ। ଏପରିଭାବେ ସେ ତାଙ୍କର ମନକୁ ପ୍ରାକୃତିକ ଠାରୁ ଆତ୍ମିକ ଦିଗକୁ ନେଇଗଲେ। ଅନେକେ ତାଙ୍କ ଦୃଷ୍ଟାନ୍ତଗୁଡ଼ିକର ଅର୍ଥକୁ ସତ୍ତ୍ୱରେ ବୁଝିପାରିଲେ ନାହିଁ; କିନ୍ତୁ ଯେପରି ସେମାନେ ଦିନକୁ ଦିନ ସେହି ବସ୍ତୁମାନଙ୍କ ସହ ସଂସ୍ପର୍ଶରେ ଆସୁଥିଲେ, ଯାହା ସହ ମହାନ ଶିକ୍ଷକ ଆତ୍ମିକ ସତ୍ୟମାନଙ୍କୁ ସମ୍ବନ୍ଧିତ କରିଥିଲେ, କେହି କେହି ସେ ଯେ ଦିବ୍ୟ ସତ୍ୟର ପାଠ ସେମାନଙ୍କ ମନରେ ଗାଢ଼ କରିବାକୁ ଚାହୁଁଥିଲେ, ତାହାକୁ ବୁଝିଲେ; ଏବଂ ସେମାନେ ତାଙ୍କର ମିଶନର ସତ୍ୟତା ବିଷୟରେ ନିଶ୍ଚିତ ହେଲେ ଓ ସୁସମାଚାରରେ ପରିବର୍ତ୍ତିତ ହେଲେ।” Sabbath School Worker, December 1, 1909.

“Akka kanaan mootummaa uumamaa irraa gara mootummaa hafuuraatti geessu, fakkeenyonni Kiristoos kanneen nama Waaqayyoo wajjin, lafas samiis waliin tokko godhu, funyoo dhugaa sana keessatti hidhamtoota ta’u.” Christ’s Object Lessons, 17.