

Kitaaba Yo'eelii fi Waldaa Asteentistii Guyyaa Torbaffaa Laa'odiiqeyaa - Lakkoofsa Kudha Sadii

Jeff Pippenger
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Lakkoofsa Kudha Sadii

Nuti yeroo ammaa mallattoo raajii 1863 ilaalaa jirra. Xiyyeeffannoon keenya Kadeesh isa Macaafa Qulqulluu keessatti argamu, kan fincila Israa'el durii irratti, “boqonnaa” morman sana irratti, kan du'a isaanii yeroo keessa, yeroo Kadeeshitti xumurametti fide, akka mallattootti dhaabbate ture; kanaanis bara 1863tti yeroo “yeroon torba” Leewwota digdamii jaha keessatti dubbatame sun didametti, “daandiiwwan moofaa” Ermiyaas didamuu isaanii agarsiisa.

Ifa Kadeshii fi 1863 wajjin walqabatu sana barbaaduu keessatti, qormaatota kudhan Kadesh ga'an adda baasaa turre. Qormaatota sadan jalqabaa akka qormaata mannaa ta'an adda baasnee jirra. Tarkaanfiiwwan sadan sun dinqiiwwan yookaan qormaatota jechuun bakka bu'uu danda'u; boqonnaan Sanbataa, kan qormaatota kudhan keessaa isa jalqabaa ta'e, qormaata kurnaffaa sanaan wal-simta; qormaanni kurnaffaan sun immoo Ibroota keessatti Phaawulos biratti akka ifa ta'een “boqonnaa” jedhamee adda baafama. Qormaatotni kudhan boqonnaa alfaa fi boqonnaa omegaa qabu.

Barataan raajii waa'ee raajii qoratu tokko “boqonnaa” jechuun Ibrootni Kaadeshitti didan akkamitti hiikuuf yoo fedhan iyyuu, dhimichi hin qabu—sababiin isaas akka raajiitti “boqonnaan” hundi (“sarara irratti sarara”) “boqonnaa fi haaromsa” isa rooba boodaa ta'e agarsiisa. Kaadesh ergaa rooba boodaa diduu fi akkasumas muuxannoo rooba boodaa diduu keessaa mallattoo ol'aanaa dha; sababiin isaas chaappaan Kaadeshitti namoota dhibba tokkoo fi afurtamii afur kuma irratti raawwatamu, dhugaa keessatti “qalbiidhaanis ta'e hafuuraan” jabaatanii dhaabachuu dha.

“Akkuma ummanni Waaqayyoo adda isaanii irratti chaappaa godhataniin—inni chaappaa yookaan mallattoo ijaan mul'atu miti, garuu karaa yaadaa fi karaa hafuuraa dhugaa keessatti jabaatanii dhaabachuu, kanaaf akka hin sochoone godhamu—akkuma ummanni Waaqayyoo chaappaa godhatanii raafamaaf qophaa'aniin, innis ni dhufa. Dhugumatti, inni duraanuu jalqabameera; murtiin Waaqayyoo amma biyya irra jira, akeekkachiisa nuuf kennuuf, akka waan dhufu beeknuuf.” The Seventh-day Adventist Bible Commentary, volume 4, 1161.

“dhugaa keessa” “sammuudhaan” qubachuun, Dubbii Waaqayyoo qorachuu keessatti mala “sarara irra sarara” jedhu akka karaa qulqullaa'e isa tokkoo fi isa qofaatti fudhachuu bakka bu'a. Karaan dhiphaan kun akka karaa sirrii ta'etti Hagayya bara 1840 keessatti mirkanaa'e; yeroo sana “namoonni baay'een sirrii ta'uu qajeelchawwan hiika raajii Miller fi warri isa wajjin turan fudhatanitti amanan; akkasumas sochiisa dhufaatii irratti kaka'umsi dinqisiisaan kenname.” “Kaka'umsi dinqisiisaan” sun, mul'ina humna Hafuura Qulqulluu kan ergaa ergamaa jalqabaa bara 1840 addunyaa guutuutti erge bakka bu'a.

Warri hojii “kaka’umsa dinqisiisaa” bakka bu’u keessatti hirmaatan humna Hafuura Qulqulluutiin hojii sanauma hojjechuuf humneeffaman. Hafuurri Qulqulluun humna Isaa kan mul’ise giddu-gala warra mala qulqulluu sana fudhatan qofa keessatti ture. Hafuurri Qulqulluun humna Isaa kan mul’ise keessa warra mala qulqulluu sana fudhatan qofa keessatti ture.

Dhugaan akka sirna “sararaa irratti sararaa”tti ta’e hubannoodhaan keessa qubachuun, mala “sararaa irratti sararaa” jedhu fudhachuudha; “fudhachuun” mala “sararaa irratti sararaa” kanaas, nama Laa’odiiqeyaatiif, Ergamichi gara Laa’odiiqeyaatti qaama Hafuura Qulqulluu keessatti seenuuf balbala garaa banamuu isaatiin bakka bu’a. Fudhachuun mala qulqulluu sanaa humna Hafuura Qulqulluu gara sammuu warra dhugaa keessa hubannoodhaan qubachaa jiranitti fida. Fudhachuun mala sanaa hafuuraan jiraachuu isa akka walitti makamuu Waaqummaa fi namummaa keessatti bakka bu’amutti baasa. Hojii irra oolmaan mala macaafa qulqulluu kan “sararaa irratti sararaa” jedhu, yeroo amantiidhaan walitti makamu, akka dhugaa keessa hubannoodhaan qubachuutti bakka bu’a; dhugaan (ergaan) mala sanaan uumamus Yesus irraa adda baafamuu hin danda’u; inni Dubbicha waan ta’eef. Ergaa Dubbii Isaa fudhachuun, Hafuura Qulqulluu gara sammuu kee keessatti fudhachuudha. Kanaafuu, dhugaa keessa hubannoodhaan qubachuun muuxannoo hafuuraa kan mallattoo eeyyama Waaqayyoo fudhatu ni uuma.

ቃዲስ ለጥንታዊት እስራኤል የመጨረሻ ፈተና ነበረች። በዮኤል መጽሐፍ ውስጥ ያሉት ሁለቱ የወይን ጠጅ ጠጪዎች ክፍሎች፣ ዮኤል “አዲስ ወይን” ብሎ ከሌለው ክፍል የሚጠጣው የተመረቀ ወይን ጋር በሚነጻጸርበት የኋለኛው ዝናብ መልእክት መቀበል ወይም መቃወም መሠረት እርስ በርሳቸው ተለይተው ይታወቃሉ። የዮኤል “አዲስ ወይን” በዕብራይስጥ ስም ስራት ውስጥ ያለው የጳውሎስ “ዕረፍት” ነው። ይህ ደግሞ የኢሳይያስ “የኤፍሬም ሰከሮች” ሊ“ሰሙት” ያልፈለጉት ነው—“እርሱም፡- ‘ይህ ድካም ለያዘው ዕረፍት እንዲያገኝበት የምታስችሉበት ዕረፍት ነው፤ ይህም መታደስ ነው’ አላቸው፤ ነገር ግን ሊሰሙ አልፈለጉም። ስለዚህ የእግዚአብሔር ቃል ለእነርሱ፡ ትእዛዝ በትእዛዝ ላይ፣ ትእዛዝ በትእዛዝ ላይ፤ መስመር በመስመር ላይ፣ መስመር በመስመር ላይ፤ እዚህ ትንሽ፣ እዚያ ትንሽ ሆነባቸው፤ ይህም እንዲሄዱ፣ ወደ ኋላም እንዲወድቁ፣ እንዲሰበሩ፣ እንዲጠመዱና እንዲያዙ ነበር።”

Nuyi gaaffii warqee Aaroon fincila Kadeeshitti xumuraman qormaata kudhan keessaa ‘lama’ akka bakka bu’u adda baafanneerra. Qoodamuun qormaata sanaa gara qormaata lamaatti qoodamuu isaa yeroo qorama rooba boodaa, isa “qormaata fakkii bineensaa” jedhuun bakka bu’amu wajjin walii gala; kunis qormaata hiree uummata Waaqayyoo murteessu dha. Mul’anni Yohaannis boqonnaa kudha sadii ‘fincila’ adda baasa; lakkoofsi ‘kudha sadii’ fincila waan bakka bu’uuf.

Boqonnaan kun bineensa abbaa taayitaa Phaaphaasii galaanaa irraa ka’uun jalqaba; akka Daani’el isa aangoo Dubbiilee gurguddaa Isa Hundumaa Olii ta’e irratti dubbatuutti adda baasutti, inni lafa irratti mallattoo isa olaanaa fincilaati. Fincila kanaan booddee fincili bineensa lafaa, jechuunis Ameerikaa, ni dhufaa; isheen isheenis ergasii addunyaa guutuu fakkeenya fincila ishee kana hordofuuf dirqisiifti. Fakkeenya fincila sadaffaa boqonnaa kana keessa jiru, finciloota sadan keessaa isa jalqabaa keessatti argama; innis bineensa galaanaa jechuun bakka buufamee, mallattoo Vaatiikaanii ta’ee dhiyaata. Lakkoofsa kudha tokko keessatti Ameerikaan akka jabinaatti dubbatti; akkasiinis fakkii bineensichaaf—fakkii Vaatiikaanii—uumti. Lakkoofsa kudha lamaa irraa eegalee Ameerikaan addunyaa kana hundumaa waanuma sana gochuuf dirqisiifti. Fincilli Aaroon dachaa dha; inni fincila Ameerikaa bakka bu’a; ergasii yeroo fakkiin addunyaa Vaatiikaanii hojii irra oolu,

fincila addunyaa guutuu bakka bu'a.

Fincila Aaron yeroo lamaan ibsa; isaanis Museen achi hin jirretti waaqeffannaa waaqa tolfamaa ta'uun, sana booddees Museen achi jirutti waaqeffannaa waaqa tolfamaa ta'uun bakka bu'amaniiru. Museen Seera sana fudhachaa ture; kanaafis inni akka qabxii qoodinsaa fincila keessatti Seera Waaqayyoo bakka bu'a. Qormaanni fakkii warqee Aaron jabbii-bineensaa ta'e sanaan bakka bu'ame qormaata bara 1863 ti.

Inni qorannoon seera Dilbataa qormaata ta'ee, sarara jireenyaa fi du'a gidduu jiru dha. Inni sarara Biyya Abdachiifamteetti galuu yookaan gammoojjii keessatti du'uu gidduu jiru, sarara mallattoo bineensaa fudhachuu yookaan chaappaa Waaqayyoo argachuu gidduu jiru, sarara carraa Sheebnaa Laa'odiiqee ta'e yookaan Eliyaaqiim Filadelfiyaa ta'e gidduu jiru dha. Qormaatileen sadan jalqabaa, isaan mannaa tiin bakka buufaman, akkuma qormaanni kurnaffaan godhu sana, wal-mormii Sanbataa yookaan Dilbataa ni mallatteessu. Sararri qoodumsaa fincila jabbii warqee Aaroon keessatti bakka buufame—kan qormaatota shanaffaa fi jahaffaa lamaan iyyuu bakka bu'u—seera Dilbataa dha.

Yaaliin afuraffaan bishaan Maasaa dha; hiikni isaa “qormaata” jedhu, akkasumas “Meriibaa” jechuun “alaabaa Yihowaa” jechuudha; innis Ba'uu 17:1–7 keessatti argama; achittis ifatti “Waaqayyoon qoruudhaan” jechuun ibsameera.

Yeroo sanatti Waaqayyootti, waldaan guutuun ilmaan Israa'el imala isaanii hordofaa gammoojjii Siin keessaa ka'anii Refidiim keessa qubatan; achittis bishaan ummataaf dhugu hin turre. Kanaafuu ummanni Musee wajjin wal morman; akkanas jedhan, “Akka nu dhugnuuf bishaan nuu kenni.” Museenis isaaniin, “Maaliif na wajjin wal mormitu? Maaliif Waaqayyoon qortu?” jedhe. Ummatichis achitti bishaaniif dheebote; ummatichis Musee irratti gungume; akkanas jedhe, “Ati maaliif akka nu, ijoollee keenya, horii keenyaas dheebuutti ajjeestuuf biyya Gibxii keessaa nu baafte?”

Museenis garaa Waaqayyoo iyyatee, “Ummata kanaaf maal godhu ree? Isaan na dhagaan rukutuuf jechuun ni ga'u” jedhe.

Waaqayyo Musaadhaan akkana jedhe; Ummata dura darbi, jaarsolii Israa'el keessaa immoo si wajjin fudhadhu; ulee kee, isa ittiin lagicha rukutte, harka keetti qabadhuutii deemi. Kunoo, ani achi Horeebitti kattaa sana irratti si dura nan dhaabadha; atis kattaa sana ni rukutta, bishaanis keessaa ni ba'a, ummatichis ni dhuga. Museenis akkasuma jaarsolii Israa'el arguu keessatti godhe.

Inni maqaa iddoo sanaa Maasaa fi Meriibaa jedhee waame; sababni isaas, lolaa ilmaan Israa'el, akkasumas isaan, “Waaqayyo gidduu keenya jira moo hin jiru?” jedhanii Waaqayyoon qorananiif. Ba'uu 17:1–7.

“ሞሳ” jedhuun kan bakka bu'u qorichi, “ሞሪባ” jedhuun kan bakka bu'u mallattoo olkaafamees, yeroo Museen Dhagaa sana yeroo lammaffaaf rukutu, alfa raajii isaa omeegaa raajii isaa wajjin wal qunnamsiisa. Kunis hiikni isaa, kaka'umsoota kudhan keessaa inni afraffaan Qaadash keessatti bakka bu'ameera; sababni isaas, Qaadash inni lammaffaan iddoo Museen fincila keessatti Dhagaa

sana rukutuudha. Kunis akka agarsiisu, Qaadash jechuun akka mallattootti, qoricha bishaanii kan mallattoo olkaafame uumu of keessatti hammata.

Mallattoo bishaanii kan baallii mallattoo uumu, mallattoo ergaa roobaa boodaa ti. Bara 1863tti baalliin mallattoo ol kaafamuu qaba ture; garuu yeroo sanatti 1863 Qadesh isa jalqabaa qofa ture, Qadesh inni lammaffaanis seera Dilbataa dhihoo dhufutti argama. Massaa fi Meribaana warra kuma dhibba afurtamii afurii fi kuma afurii sanaaf, yeroo isaan akka baallii mallattoo seera Dilbataatti ol kaafaman dura, qormaata isaanii isa dhumaa bakka bu’u. Du’a Kiristoos kan qopheesse aangoo Roomaa miti, yookaan aangoo Yihudootaas miti. Aangoon sun bara-baraan dura, Qaxxaamura sana dura gorsa Waaqaa keessatti eeyyama argatee ture. Museen ulee isaa, ulee Waaqayyo ofii Isaa dibee kenne, Dhagaa sana rukute—garuu yeroo tokko qofa. Dhagaan sun akka mul’ata waaqa irraa kennameetti, ergaawwan bara 1840 irraa hamma 1844tti jiranin bakka buufama; isaanis dhugaa bu’uuraa durii kan karaa qajeelotaa bakka bu’anidha. Qormaata Massaatiin bakka buufame keessatti, bishaan inni fayyisu bishaan Dhagaa karaawwan durii keessaa burqu dha. Bishaan sun garee lama qorees uuma; tokko mallattoo bineensichaaf, inni kaan immoo chaappaa Waaqaa tiif; akkuma warra akka baallii mallattoo ol kaafamaniif, kan Meribaana bakka bu’u, irratti chaappaan Waaqaa kaa’amuun agarsiifamutti.

Artaxerxes isa sadaffaa dura mana qulqullummaa sun xumurame; kunis mana qulqullummaa Millerite kan Kiristoos waggaa 46 keessatti, 1798 irraa jalqabee hamma 1844tti ijaare, dhufaatii labsii sadaffaa isa ergamaa sadaffaadhaan bakka bu’utti dura akka xumurame ni mirkaneessa. Kuma dhibba afurtamii afur kun seera Dilbataa dura jechuunis yeroo sana akka mallattoo ol kaasamanii akka aarsaa firii jalqabaa Phanqeexxostee, akkuma bara duriitti, dhihaatanitti ni chaapfamu. Massa fi Meribah qorumsa bishaanii seenaa ergamaa jalqabaa fi sadaffaa keessatti ergaa Iyya Halkan Walakkaa tiin bakka bu’e ni agarsiisu.

Wanti Waaqayyummaa fi namummaa walitti makuu akkasumas akka walitti makamu mana qulqullummaa lamaatti fakkeeffamee dhiyaata. Akkasumas, akka gaa’elaatti bakka bu’amee mul’ata; achittis dhiirri fi dubartiin, yookaan mana qulqullummaa dubartii fi mana qulqullummaa dhiiraa walitti hidhanii foon tokko ta’u. Kiristoos mana qulqullummaa Millerite ijaare kaayyoo isaan gara mana qulqullummaa Isaa samii keessaatti geggeessee, achitti “boqonnaa” akka argatan godhuuf; kunis seenaa bara 1844 keessatti Sanbata guyyaa torbaffaatiin bakka bu’amee mul’ata.

Yommuu hubannoon kun kan Maasaa fi Meriibaa akka qormaata afraffaatti ta’e, qormaata banuu isa immoo qormaata sadii bakka bu’u gidduutti hojii irra oolu, isa sanas seera Dilbataa kan qormaata shanaffaa fi ja’affaa ta’een hordofamu waliin ilaalamu—ati yeroo sana arguu dandeessa; garuu yoo arguu fedhii qabaatte qofa; qormaanni maannaa sadarkaa sadiin ta’e qormaata jalqabaa akka ta’e, isa kana booddee immoo qormaanni tokko qormaata sadaffaa dachaa lama ta’e, jechuunis jabbii warqee Aaroon dursee akka adeemu ni hubatta. Maasaanii fi Meriibaana walitti bakka buufamanii jiru; jechuunis ergamaa lammaffaa keessatti qofa “dacha jechuun” raajii keessatti argama. Qormaatonni jalqabaa sadan kan maannaa ergamaa isa jalqabaati. Qormaanni Maasaa fi Meriibaa ergaa ergamaa lammaffaati; fincilli Aaroon immoo ergaa ergamaa sadaffaati.

ይገለጣል። የእሱድ ሕገ ከመስቀሉ ጋር ይተሳሰራል፤ ወደ መስቀሉም—እርሱም የእሱድ ሕግ ነው—በሚወስደው መንገድ ላይ መሪዎቹ ባራባስን፣ ሐሰተኛ ክርስቶስን፣ መረጡ፤ ምክንያቱም “bar” ማለት ‘...ልጅ’ ሲሆን “abba” ማለት ‘አባት’ ማለት ነው። ወደ መስቀሉ (የእሱድ ሕግ) ወይም ወደ ቃዴስ በሚቀርቡበት ጊዜ መሪነቱ ሙሉ በሙሉ የተገለጠ ክህደትን ያሳያል፤ ተተኪ ክርስቶስን በመምረጥም ብቻ ሳይሆን ለሲቪል ባለሥልጣናት በቀጥታ ንጉሣቸው ቁሳር እንጂ ሌላ እንደሌላቸው ይገልጣሉ።

ሰባተኛው፣ ስምንተኛውና ዘጠነኛው ፈተና የማተምን ሂደት የሚለዩ ናቸው፣ ነገር ግን ምሳሌው የሞሾች ደናግል ነው። ከእነዚያ ፈተናዎች መካከል አሥረኛው የቃዴስ የመጀመሪያው ዓመፅ ነበር፣ 1863ን የሚወክል። ከ1846 ጀምሮ ዕብራውያን ሕጉን ለመቀበል ወደ ሲና ተመጡ። የአሥርቱ ትእዛዛት ሁለቱ ሰሌዳዎች ከጥንታዊቷ ትክክለኛ እስራኤል ጋር ያለው የእግዚአብሔር የቃል ኪዳን ግንኙነት ምልክት ናቸው፤ የዕንባቆምም ሁለቱ ሰሌዳዎች ደግሞ ከዘመናዊቷ መንፈሳዊ እስራኤል ጋር ያለው የቃል ኪዳን ግንኙነት ምልክት ናቸው። ሁለተኛው ሰሌዳ በ1850 ተገለጠ፣ እንዲሁም እንደ ጥንታዊቷ እስራኤል ሕጉን እንደሚጠብቅ ተስፋ እንደገባች፣ እስከ 1856 ድረስ የመጨረሻ ፈተና መጣ፣ ይህም ሰላዮች የተስፋይቱን ምድር በመጎብኘታቸው የተመሰለ ነበር። ከ1856 እስከ 1863 ባሉት ሰባት ዓመታት ውስጥ የተደረሰበት የብዙኃኑ አመለካከት፣ ሊሞቱ የሚፈልጉበት ስፍራ የሎዶቅያ ምድር በዳ መሆኑ ነበር።

Bara 1844 irraa jalqabee hanga 1863tti ture, bara Cuuphaa Galaana Diimaa irratti jalqabee cuuphaa biraa laga Yordaanos irratti xumurameen fakkeeffame; iddoo sanauma keessatti Yesus yeroo booddee Yohannisn cuuphameetti Kiristoos ta’e. Cuuphaan Galaana Diimaa hariiroo kakuu Israa’el durii wajjin jiru adda baase. Hariiroon sun gaa’ela tokkoon jalqabe; kunis yeroo wal fakkaatutti adeemsa qormaataa tarkaanfii kudhan qabu kakaase. Isaan achiis gara Siinaa geeffamanii seera Isaa eeguu akka qaban abdachiisan; garuu hin eegne; ergasii immoo Qaadish keessatti fincila jalqabaa irratti qormaata kurnaffaa fi isa dhumaa kufan. Waggoota afurtama sana booda, akkasumas Qaadish keessatti fincila lammaffaa fi isa guddaa booda, laga Yordaanos keessatti cuuphamaa Biyya Abdachiifamte seenan.

Cuqaaleen cuuphaa hundinuu kakuu wajjin walitti hidhatanii jiru. Seenaan omegaa fi Qaadish lammaffaa, seenaa Qaadish jalqabaa fi alfaa wajjin wal simata. Fincilli omegaa Musee, fincila Qaadish keessatti alfaa irratti saba guutuu tokkoon raawwatame caalaa baay’ee guddaa ture. Omegaan yeroo hunda ni caala. Finciloonni lameen kun walitti qabamanii fincila namoota baratan fi hin baranne kan Isaayyaas ibse, warra ergaa bokkaa boodaa keessatti boqonnaa sana keessa seenuu didan bakka bu’u.

Cuuphamoota sadii (Abbaa Diimaa, Laga Yordaanosii fi Laga Yordaanosii), inni jalqabaa kan Musee, inni dhumaa immoo kan Kiristoositi; kanaafuu Muuseen alfaadha, Kiristoos immoo omegaadha. Qubeen gidduu qubee jalqabaa fi qubee digdama lammaffaa alfabetaa Ibrootaa jirtu, jechuun qubee kudha sadii ffaan, yeroo qubee jalqabaatti maxxanfamee itti aansee qubee dhumaa fi qubee digdama lammaffaatti maxxanfamtu, jecha Ibrootaa “dhugaa” jedhu uuma. Cuuphaan giddu galeessaa Laga Yordaanosii fi Qaadish ture. Cuuphaan jalqabaa Abbaa Diimaatti raawwatame, cuuphaa Yordaanositti raawwatamuun itti aane. Garuu cuuphaan jalqabaa Yordaanositti raawwatamu ture waggaa afurtamaaf harkifame, hamma yeroo lammaffaa Qaadishi dhaqabamee fi cuuphaan dhugaan Yordaanosii raawwatamutti. Cuuphaan sadaffaan, yeroo daawwannaa Yihudootaaf gahe kan bakka bu’u, yeroo Kiristoos hojii Isaa kakuu torban tokkoof mirkaneessuu jalqabe gahe; kunis raawwii Daani’el boqonnaa sagal lakkoofsa digdamii torbaatiin

ପୂର୍ବକାଶିତ ହଲେ। ୧୮୫୭ ଠାରୁ ୧୮୬୩ ପର୍ଯ୍ୟନ୍ତ, ଦୁଇ ହଜାର ପାଞ୍ଚଶତେ କୁଡ଼ି ଭବିଷ୍ୟଦ୍‌ବାଣୀମୂଳକ ଦିନ ଧରି, ଗୁପ୍ତଚରମାନେ ଦଶେକୁ ଅନୁସନ୍ଧାନ କରିବା ପାଇଁ ଭିତରକୁ ପୂରବଶେ କଲେ। ୧୮୬୩ ମସିହାରରେ ସମୋନେ ଏକ ନୂତନ ନତୋଞ୍ଜୁ ବାଞ୍ଛିଲେ, ଯେଣ୍ଡାକି ସମୋନେଞ୍ଜୁ ପୁଣି ମିଶରକୁ ଫରୋଇ ନଲେଯାଉ।

Nuti aanee itti aanu keessatti dhugaa kana ni itti fufna.

“Bordoville, Vermont keessatti, December 10, 1871 irratti mul’ata naaf kenname keessatti, ejjennoon abbaan manaa koo keessa ture baay’ee ulfaataa akka ture natti argisiifame. Ulfaatinni yaaddoo fi hojii isa irra ture. Obbolloonni isaa tajaajila keessatti ba’aa kana baachuu hin qabne, hojii isaa illee hin dinqisiifne. Dhiibbaa wal irraa hin cinne isa irra ture sun sammuu fi qaama isaatiin isa dadhabsiiseera. Hariiroon inni saba Waaqayyoo wajjin qabu, gama muraasaatiin, akka hariiroo Museen Israa’el wajjin qabuutti akka ta’e natti argisiifame. Yeroo haalli rakkisaa ture keessatti Musee irratti komattoonni turan; akkasumas isarrattis komattoonni turaniiru.” Testimonies, volume 3, 85.