



ପୂର୍ବରେ ତମାନଙ୍କୁ କାର୍ଯ୍ୟ ପୁସ୍ତକର ଦୃଷ୍ଟି ଅଧିକାର ପଶେଇବାକୁ ଦିନ ସକାଳ ୯ଟାରେ (ତୃତୀୟ ଘଣ୍ଟାରେ) ଘଟେ, ଏବଂ ତୃତୀୟ ଅଧିକାର ନବମ ଘଣ୍ଟାରେ (ବିକଳେ ଗାଟାରେ), ଅର୍ଥାତ୍ ସନ୍ଧ୍ୟାବଳିର ସମୟରେ, ଘଟେ। ପୂର୍ବରେ ତମାନଙ୍କୁ କାର୍ଯ୍ୟ ୨ରେ ପଢ଼େଇ ଯେ ସନ୍ଦେଶ ଘୋଷଣା କରନ୍ତି, ସେହିଟି ଏକ ବ୍ୟକ୍ତିଗତ ନିବାସର ଉପର କୋଠାରେ ଦିଆଯାଇଥାଏ; କିନ୍ତୁ ତୃତୀୟ ଅଧିକାରରେ ତାଙ୍କର ଉପଦେଶ ମନ୍ଦିରରେ ଦିଆଯାଇଥାଏ। ଉଭୟ ସଭାରେ ପଞ୍ଚାଙ୍ଗପାଠ ଆହୁାନ ଦ୍ଵାରା ସମୋଦେ ପରସ୍ପର ସଂଯୁକ୍ତ। ସମାନ ସନ୍ଦେଶ, ଦୁଇଟି ଭୌଗୋଳିକ ସ୍ଥାନ—ଏହା ପଶେଇବାକୁ ସନ୍ଦେଶର ମଧ୍ୟରେ ଥିବା ଏକ ଦୃଷ୍ଟିଗତୀର ପୂର୍ବକକୁ ପୂର୍ବନିଧିତ୍ଵ କରେ, ଯାହା ପୂର୍ବାଙ୍ଗ ଓ ମନ୍ଦିର ମଧ୍ୟରେ ବିଭକ୍ତ। ପୂର୍ବକାଶିତବାକ୍ୟ ୧୧ରେ ଯୋଗ୍ୟକୁ ମନ୍ଦିରକୁ ମାପିବାକୁ କୁହାଯାଏ, କିନ୍ତୁ ପୂର୍ବାଙ୍ଗକୁ ଛାଡ଼ି ଦେବାକୁ, କାରଣ ତାହା ଅଜାତୀୟମାନଙ୍କୁ ଦିଆଯାଇଥିଲା।

କହାକୁ ଦଶତ ସଦୃଶ ଏକ ନଳ ମୋତେ ଦିଆଗଲା; ଏବଂ ଦୂତ ଠିଆହୋଇ କହିଲେ, ଉଠ, ଏବଂ ପରମେଶ୍ଵରଙ୍କ ମନ୍ଦିରକୁ, ବଦୋକୁ, ଏବଂ ସେଠିରେ ଉପାସନା କରୁଥିବାମାନଙ୍କୁ ମାପ। କିନ୍ତୁ ମନ୍ଦିରର ବାହାରେ ଥିବା ପୂର୍ବାଙ୍ଗକୁ ଛାଡ଼ିଦେ, ଏବଂ ତାହାକୁ ମାପନ କରିବ ନାହିଁ; କାରଣ ତାହା ଜାତିମାନଙ୍କୁ ଦିଆଯାଇଛି; ଏବଂ ସମୋଦେ ପବିତ୍ର ନଗରୀକୁ ବୟାଳିଶ ମାସ ପର୍ୟନ୍ତ ପାଦତଳେ ଦଳନ କରିବେ। ପୂର୍ବକାଶିତ ବାକ୍ୟ 11:1, 2.

Kanaaf, lallabni lallabaan lamaan lamaanii fi qoodamuun iddoo lallaba lamaan sanaa, kitaaba Yo’el keessatti rooba boodaaaf dhaggeeffattoota lama akka jiran ni agarsiisa. Dhaggeeffattoota keessaa tokko saboota warra mana qulqullummaa alaa jiraniidha; kaan immoo Yihudoota mana qulqullummaa keessa jiraniidha. Murtii warra jiraatanii keessatti, mana Waaqayyoo dura murtiin irra ga’a; 9/11 irraa kaasee hamma seera Dilbataatti manni qulqullummaa ni murtaa’a; seera Dilbataa irraa kaasee hamma balballi carraa namaa cufamutti immoo saboonni ni murtaa’u. Murtiin sun yeroo rooba boodaa keessatti ta’a; roobni boodas Phexiros akka kitaaba Yo’el keessatti ibsameetti ni ifatti kaa’ame. Wantoonni qortoo manaa (saboota) fi mana qulqullummaa (waldaa Waaqayyoo) qoodinsa Hojii Ergamootaa boqonnaa lamaa fi sadi keessatti bakka bu’an, akkasuma immoo Yo’el keessatti adda baafama rooba duraa fi rooba boodaa ti. Roobni duraa 9/11 irratti dhufe; yeroo manni qulqullummaa Waaqayyoo murtii jala jiru sanatti ni dhangala’a. Yommuu adeemsi sun xumuramu, roobni boodas saboota qortoo manaa keessa jiran irratti ni dhangala’a.

Kanaaf gammadaa, ijoollee Xiyoon, Waaqayyoo Gooftaa keessanittis ililchaa; inni rooba duraatii hamma sirriitti isiniif kenneeraatii, roobas isiniif ni buusa; rooba duraatii fi rooba boodaa ji’a jalqabaatti ni buusa. Yo’eel 2:23.

Ammas yaada amma keessatti gammachuu fi qaanfachuu gidduu garaagarummaa raajii adda baasuun miti; garuu lakkoofsi kun sabni Waaqayyoo ergaa rooba boodaa irraa kan ka’e “akka gammadan” isaan beeksisa. Ergaan rooba boodaa sabni Waaqayyoo keessatti gammachuu raajii ni uuma. Kana jechuun immoo, mata-dureen rooba duraa yookaan rooba jalqabaa, isa kana boodaan roobni boodaa dhufu, fakkeenya dhagaa gufachiisaa isa dhiifamee fi dinqisiifatamee tureeti. Mallattoon dhagaa golee isa dhuma irratti dhagaa mataa ta’u sanaa, isa ija Waaqayyoo fi saba Isaa lamaanitti dinqisiisaa ta’eedha.

Dhagaan dinqisiisaan sun Alfaa fi Oomeegaa raajii bakka bu’a. Qajeelfamni Alfaa fi Oomeegaa gama hojii irra oolmaa raajii tiin Dubbii Isaa keessatti irra deddeebiin Alfaa fi Oomeegaa jedhamuun beekameera; Inni immoo Dubbichuma dha. Kanaafuu, wanti qajeelfama kana keessaa mul’ifame nuu fi ijoollee keenyaaf bara baraan mul’ifameera. Bara 1863 dhagaan xumuraa raajii

Macaafa Qulqulluu ti; akkasumas yeroo ergamaa sadaffaa kan bara 1844 irraa kaasee hamma 1863 tti turteefis dhagaa xumuraa dha. Bara 1844 dhagaa hundee ture; 1863 immoo yeroo raajii sanaa dhagaa xumuraa ture. 1844 irraa hanga 1863 tti yeroo raajii hundeeffame dha; akkuma 538 irraa hanga 1798 tti hundeeffame sana. Dhugaan kun, ilmaan namootaa waan Waaqayyo hundeesse tokko beekuu dhiisuu isaanii, waan sana akka hin hundeeffamne hin godhu!

Nuti darbe mata-duree darban kan xumurree kutaa armaan gadiitiin xumurreerra.

“An ani agarsiifame, akkaataa inni saba Waaqayyoo wajjin walitti dhufeenya qabu, gama tokko tokkoon, akkaataa Musee Israa’el wajjin qabu wajjin wal fakkaata ture. Akkuma haala rakkisaa keessatti warri Museetti guunguman turan, akkasumas isa irrattis warri guunguman jiru.” Testimonies, volume 3, 85.

Bara 1863 keessatti, James White “gama tokkoon tokkoon” “Mosee Israa’eliif” bakka bu’e.

Yeroon bara 1844 hamma 1863tti tures, yeroo bilisa baasni Galaana Diimaa irraa jalqabee hanga Kaadesh isa jalqabaa ga’utti tureen fakkeeffamee ture. Kaadesh inni jalqabaa alfa dha, Kaadesh inni lammaffaanis omega dha—kunis yeroo waggaa afurtamaa lama Kaadeshitti geessan kanneen lamaanuu fincila keessatti xumuraman ni kenna.

Hafuurri Raajii Seera Waaqayyoo ce’umsa Galaana Diimaa abdiin kutannaa guddaa bara 1844 wajjin walitti hidhata. Macaafni Qulqulluunis ce’umsa Galaana Diimaa fannoo wajjin walitti hidhata; Obboleettiin Wāytis abdiin kutannaa bartootaa yeroo fannoorratti ta’e abdiin kutannaa guddaa bara 1844 fakkeessaa akka ture ni mirkaneessiti. Kaayyoon Gooftaa immoo kallattiidhaan gara Biyya Abdachiifamteetti seenuu ture; mallattoon teessuma lafaa seensa Biyya Abdachiifamtees Yerikoo ture; innis bakka torban lammaffaa Muddee bara 2025 kana keessatti qorattoonni hambaa durii Yerikoo durii qotanii baasaniidha—garuu gaddaa isaanii keessaa, dallaan kufeen achitti argatan hundinuu alatti kufee akka ture argatan; akka yeroo marsaa waraanaa keessatti yeroo hundumaa keessaa kufu miti. Marsaa waraanaa durii keessatti dallaan rukutamee gara keessaatti kufa. Yerikoodhaan garuu akkas hin taane.

Kanaafuu luboonni yeroo lubootni malakata afuufan ni iyyan; yeroo sabni sagalee malakataa dhaga’ee, sabnichi iyyi guddaadhaan iyye, dallaan sunis guutumaan guutuutti ni jige; kanaafuu sabni sun namni hundinuu kallattii isa dura jiru keessaa qajeelummaan gara magaalatti ol seene, magaalattii immoo ni qabate. Iyaasuu 6:20.

Warriin qodattoonni akkasumas okkotee nyaataa of keessaa qaban argatan; kunis yeroo dallaan sun jige marsaan sun dheeraa fi yeroo dheeraa fudhatu akka hin turre ibsa. Akkasumas gaaffii garee qorattoota qodannaa seenaa durii keessatti ka’e deebise; innis maaliif galmeen Macaafa Qulqulluu waa’ee kufaatii Yerikoo irratti isaanii tulluu yookaan rampii tokko irra darbanii gara Yerikoo “ol seenuu” isaanii akka ibsutti jedhu ture; isaanis amma rampiin sun dallaan sun alatti kufnaan uumame akka ta’e beeku.

Lafa guddaan inni seenuu gara Biyya Abdachiifamteetti beeksise Yerikoo ture; magaalaa dhiibbaa fi badhaadhinaa qabdu. Yerikoon 1863 dha; akkasumas, Yerikoon mata-duree raajii Macaafa Qulqulluu ti; kunis yeroo seera Dilbataa fakkeenya godhamee agarsiifamu qofa utuu hin ta’in,

kufaatii fi ka'umsa isaa wajjini walqabata. Yerikoon akkasumas abaarsa raajii addaa isa irratti labsame qaba ture. Iyyaasuun nama Yerikoo deebisee ijaaru irratti abaarsa labse; kana gochuudhaanis, namni Yerikoo deebisee ijaaru sun ijaarsa magaalaa abaarsamte sana keessatti ilmaan isaa keessaa xiqqaa fi guddaa akka dhabu adda baase. Ilmi tokko yeroo hundee kaa'amutti akka badu, inni kaan immoo yeroo balbala isaa ol kaafamutti akka badu murteeffamee ture. Raajiin sun ni raawwatame; galmeen raawwatamuu isaatis Macaafa Qulqulluu keessatti galmeeffameera; kanaaf Yerikoon mallattoo Macaafa Qulqulluu keessatti hundeeffame ta'eera.

Seenaa isaa keessatti kufaatii seenaa isaa, abaarama raajii isaa keessatti, akkasumas guutamuu seenaa raajii sanaa duubatti, dhugaa baatota sadii waa'ee Yerikoo bara 1863 dubbatan ni argina. Dhugaa ba'umsoonni sadii sun hundinuu bara 1863 irratti hojii irra ooluu qabu. Dhugaa baatotni sadan sun wal faana dhaabbatu akkuma Museewwan sadiin dhuma yeroo isaanii waggaa afurtamaa afurtamaa irratti karaa raajii dhaabbatan sana. Yeroon waggaa afurtamaa keessaa tokko seenaa Millerite wajjin ifatti wal simata; kanaanis bakka bu'umsoonni Musee sadan hundinuu dhuma waggaa afurtamaa tokkoon tokkoon isaanii irratti seenaa bara 1863—seenaa ergamaa sadaffaa—wajjin wal simachuu isaanii ni mirkaneessa.

Wara sadii dhugaa-baatota waggoota afurtama Musee keessaa lama Qaadešitti xumuramu; xumuri sadaffaan waggoota afurtamaa sun Laga Yordaanos ture, xumuri inni lammaffaanis Galaana Diimaa ture. Xumuri waggoota afurtamaa jalqabaa immoo Museen Gibxii irraa baqachuu isaa ture. Isaan sadanuu raawwii raajii Abrahaam waggoota dhibba afurii fi soddamaa waa'ee garbummaa Gibxii keessatti dubbateen Gibxii keessaa baqachuu ibsu.

Mosesiin waggoota afurtamaa sadii, kan xumuri isaanii (dhagaa xumuraa) bahiinsa Gibxii irraa fakkeenya tokko bakka bu'u, boojuu keessa seenuu fi garbummaa Gibxii keessaa baafamuu ilaalchisee raajii Abrahaam guutuu turan. Akkuma abdii kakuu Abrahaam keessatti birmadummaa kan fidu jedhamee raawwatameetti, Museen ofii isaa hiika maqaa isaa akkuma agarsiisutti jalqabumatti bishaan keessaa fayye. Sana boodas Museen uummata Waaqayyoo bishaan Galaana Diimaa keessa qajeelchee, ergasii immoo gara qarqara birmadummaa, jechuunis kan Yordaanos lagaatiin bakka buufametti geesse. Alfaan jireenya Musee bishaan Naayilii keessaa fayyuudha; oomegaan isaa immoo fayyina bishaan Laga Yordaanositiin bakka buufame ture. Alfaan jireenya Musee muuxannoo maqaa isaa fi warra isaa irraa hiikamuun ibsame; warri isaa warra Waaqayyoo sodaatan waan ta'aniif daa'imni isaanii du'aaf murtaa'uu isaa ni beekan, akkuma inni waggaa afurtama booddee nama Gibxii ajjeesee du'aaf murtaa'ee ture sana. Isaanis akka warra Waaqayyoo sodaatan, ilmi isaanii murtii du'aa irraa fayyuu akka qabu waan beekaniif, isaaf doonii qopheessan; doonichi addunyaa Ibrootaa irraa gara addunyaa Gibxii ce'e, akkuma Museen dhuma waggoota afurtamaatti addunyaa Gibxii irraa gara addunyaa Ibrootaa ba'e sana.

ሙሴ በውኃው ውስጥ በደኅንነቱ የኖሩን ታሪክ ደግሞ አደገመ። ሙሴ እንደ “አዳኝ” በመጀመሪያ ጊዜ መጠቀሱ የአብርሃምን የአራት መቶ ሠላሳ ዓመት የቃል ኪዳን ትንቢት ሲፈጽም፣ እግዚአብሔር ከሰው ዘር ጋር ወደ ቃል ኪዳን የገባበትን ታሪክ መድገም ነበር፤ ስለዚህም የአብርሃምን የተመረጠ ሕዝብ የቃል ኪዳን ትንቢት ከሰው ሁሉ ጋር የተሰጠውን የቃል ኪዳን ተስፋ ጋር አንድ ላይ አመጣ። ይህም ሕፃኑ ሙሴ ወደ ፈርዖን ልጅ ሲተላለፍ በዚያ ሽግግር ውስጥ ጥምቀት እንዳለ ያመለክታል፤ ምክንያቱም ሞት በወላጆቹ ሥራ ታውቆአል። ቀብርም በውኃው ላይ ባለቸው ታቦት ይወከላል። ትንሣኤም ፈርዖን ልጅ ናት።



Waggaa afurtamaa lammaffaatti, ergamaan lammaffaan Mul'ata boqonnaa kudha afur keessatti kufaatii Baabilon labsu kufaatii Gibxii tiin fakkeeffame. Kufaatii sana keessatti, dhuma waggoota afurtamaatti akka yeroo Xurree Halkan Walakkaa bara 1844tti, yeroo ergaa ergamaa lammaffaa xumuramutti ta'e sana, mul'anni guddaan humna Waaqayyoo ni mul'ate.

Waggaa afurtamaa sadaffaan murtii du'aa guutummaa waldaa sana irra jechuun ni danda'amu irratti labsameen jalqaba; murtii du'aa hoogganaa waldaa sanaa irratti labsameenis xumura.

Obboleettiin White hojii keenya ergaawwan maleekota sadan walitti makuu akka ta'e ibsiti.

“Waaqayyo hammeenya isaatiif addunyaa adabuuf jira. Inni ifaa fi dhugaa isaaniif kenname diduu isaanii irraa kan ka'e qaamolee amantii illee adabuuf jira. Ergaan guddaan, ergaawwan ergamoota tokkoffaa, lammaffaa, fi sadaffaa walitti makuun, addunyaatti kennamuu qaba. Kunis ba'aa hojii keenyaa ta'uu qaba.” The Seventh-day Adventist Bible Commentary, volume 7, 950.

Mosesii waggoota afurtama jalqabaa ergamaa jalqabaa Mul'ata boqonnaa kudha afurii bakka bu'a; yeroo isaa lammaffaa kan waggoota afurtamaa ergamaa lammaffaa ti; yeroo sadaffaanis kan waggoota afurtamaa ergamaa sadaffaa ti. “Ergaan keenya guddaan” “ergaawwan ergamoota jalqabaa, lammaffaa, fi sadaffaa” walitti makuu dha; kunis mallattoolee Musa kanneen sadii hundumaa bara 1863 keessa kaa'a; kanaafis yeroo seera Dilbataaatti Musawwan sadii ta'u.

1844 irraa kaasee hanga 1863tti, waggoota afurtamaa lama kan Kaadeshitti geessan dhuga-baatota lama of keessaa qaba. Mul'inni Waaqayyoo innii sadaffaan tokko osoo inni jalqabaa fi inni lammaffaan hin jirre jiraachuu akka hin dandeenye adda baasa; kanaaf waggoonni afurtamni jalqabaa jireenya Musees immoo 1844 hanga 1863tti bakka bu'uu qabu. Musees bara 1863tti nama Gibxii ajjeesaa jira; akkasumas Musees ulee mootummaa isaaatiin Dhagaa rukutaa jira; akkasumas seenaa fincilaa jabbii warqee keessatti ulfina Waaqayyoo arguuf gaafataa jira. Bara 1863tti fi seera Dilbataatti Museesota sadii jiru; hundinuus isaanii waggaa afurtama qabu.

Waggoonni sadii Muuseen tokkoon tokkoon isaanii bishaaniin furamuu of keessaa qabu; Muuseen savaticha keessa ture sun Muuseen Galaana Diimaa ce'ee darbuu wajjin wal sima; innis immoo Muuseen yeroo lama Laga Yordaanositti mul'atu wajjin wal sima: Abbayyaa, Galaana Diimaa, fi yeroo lama Yordaanositti. Bishaanonni furuu yeroo sadii sana keessaa tokkoon tokkoon isaanii keessatti bakka bu'anii jiru; sababni isaas isaan hundinuu yeroo roobni boodaa keessatti bishaan furuu dhangalaafamaa jiru sanaan wal qixxaatu.

Waggaa waggaa afurtamaa isa sadaffaa xumura irratti, Museen ulee isaaatiin Kattaa sana rukute. Waggaa afurtamaa isa lammaffaa xumura irratti, uleen isaa Galaana Diimaa addaan qoode. Waggaa afurtamaa isa jalqabaa xumura irratti immoo, inni ulee aangoo Gibxii didde; saba isaa wajjin dhiphachuu filate.

Yeroo jalqabaatti xumurame namni Gibxii tokko ni du'e; yeroo lammaffaatti xumurametti waraanni, angafoonni fi hoggantoonni Gibxii ni du'an. Yeroo sadaffaatti xumurametti sabni Israa'el, Aaronii fi Museen hundinuu ni du'an. Kun seenaa wal cinaa deeman sadii dha; isaanis “sararaa irratti sararaa” jechuun tokkoon tokkoon isaanii 1844 irraa hamma 1863tti







Sababni namoonni sun hundinuu ulfina koo fi dinqiiwwan koo ani Gibxii fi lafa onaa keessatti hojjedhe arganii, yeroo kana mara kudhan na qoran, sagalee koos hin dhaggeeffanne; dhugumatti biyya ani abbootii isaanii irratti kakadhe sana hin argan; namni na aarse tokko illee ishee hin argu. Garuu garbichi koo Kaleeb, inni hafuura kaan of keessaa qabaatee, guutummaatti ana duukaa bu'e waan ta'eef, biyya inni itti seene sana isa nan galcha; sanyiin isaas ishee dhaala godhata. (Amaleqonnii fi Kana'aanonni sulula keessa jiraatu turan.) Bor deebi'aa, karaa Galaana Diimaa irraa gara lafa onaa dhaqa.

Waaqayyo Muusee fi Arooniin akkana jedhee dubbate; “Waldaa hamaa kana, warri natti gunguman, hamma yoomiitti nan obsaa? Gungumuu isaanii, ilmaan Israa'el natti gunguman, ani dhaga'eera. Isaaniin akkana jedhi; ‘Ani jiraataa ta'uu kootiin dhugaa, jedha Waaqayyo, akkuma isin gurra koo keessatti dubbattanitti, akkasuma isin irratti nan raawwadha; reeffi keessan lafa onaa kana keessatti ni kufa; warri isin keessaa lakkaa'amtan hundinuu, lakkoobsa keessan guutuu irratti, waggaa digdamaa fi isa ol taatan, warri natti gunguman, isin biyya ani isin achi keessa akka jiraattan kakadhe sana keessa hin seentan; garuu Kaaleb ilma Yefunee fi Iyyaasuu ilma Nuun qofatu seena. Ijoolleen keessan xixxiqqoon, warri isin ‘booji’amoo ta’u’ jettan immoo, isaan ani nan galcha; isaanis biyya isin tuffattan sana ni beeku. Isin garuu, reeffi keessan lafa onaa kana keessatti ni kufa. Ijoolleen keessan badiisa keessan baatanii waggaa afurtama lafa onaa keessa ni joorra’u; kunis hamma reeffi keessan lafa onaa keessatti dhumuutti ta’a. Akkuma lakkoobsa guyyoota biyya sana sakattaatanitti, jechuunis guyyoota afurtama, guyyaa tokkoo bakka waggaa tokkootti, isin cubbuu keessan waggaa afurtama ni baattu; abdii koo irraa deebi’uu koos ni beektu.’”

Ani Waaqayyo akkana jedheera; ani dhugumaan waldaa hamtuu kana hundumaatti, warra natti irratti walitti qabamanitti, kana nan raawwadha: isaan lafa onaa kana keessatti ni barbadaa’u, achumattis ni du’u. Namoonni Museen biyya sana qorachuuf erge immoo, warri deebi’anii saba waldaa hundumaa isa irratti guungumsiisan, biyya sana irratti odeeffannoo hammeessaa dhiheessuudhaan, jechuunis namoonni biyya sana irratti gabaasa hamaa dhiheessan sun, Waaqayyo duratti dha’ichaatiin ni du’an.

Garuu Iyyaasuun ilmi Nuunii fi Kaaleb ilmi Yefunee, warra biyya sana basaasuuf deeman keessaa turan, lubbuudhaan hafan. Lakkoobsa 14:1–38.

Maqaa itti aanu keessatti yaadota kana itti fufna.