

Kitaaba Yo'eelii fi Waldaa Adveentistii Guyyaa Torbaffaa Laa'odiiqeyaa — Lakkoofsa Digdamii Sagalii

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Lakkoofsa Digdamii Sagal jedhu

በማቴዎስ መጽሐፍ ውስጥ ያለው አምስተኛው መሲሐዊ ትንቢት የተስፋ መቁረጥና የሞት መለያ ምልክት ነው። በጁላይ 18, 2020 ናሽቪል እንደሚጠፋ የተነገረው ሐሰተኛ ትንቢት ኤልያስንና ሙሴን ገደለ።

መንገድ ምልክት መሲሐዊ ሓምሻይ **የ18 ሐምሌ 2020** ተስፋ ምቕራጽ ነው

Achi sanatti Ermiyaas raajichaan dubbatame ni raawwatame; jechuunis, Raama keessatti sagaleen dhaga'ame, boo'ichii fi wawwaachuun, gaddi guddaan, Raahel ijoollee isheetiif boo'aa jirti; isaan hin jiran waan ta'aniif jajjabina fudhachuu hin feene. Maatewos 2:17, 18.

Raagaa jedhu

Waaqayyo akkana jedha; Sagaleen tokko Raamaa keessatti dhaga'ame; booyichi, wawwaannaan, akkasumas imimmaan hadhaa'aan; Raaheel ijoollee isheetiif boosse; ijoollee isheetiif jajjabina fudhachuu dide, sababii isaanii hin jirreef. Ermiyaas 31:15.

Mosesii fi Eliyaas daandiiwwan Sodoomii fi Gibxi keessatti ajjeefaman. Ibsi dhumaa Kakuu Moofaa, Eliyaas guyyaa guddaa fi sodaachisaa Gooftaa duraan akka dhufu mul'isa. Guyyaan sodaachisaan sun yeroo Miikaa'el Daani'el boqonnaa kudha lamaan keessatti ka'u jalqaba; akkasumas Mul'ata Yohanaa boqonnaa digdamii lama keessatti, “inni qajeelaan fi inni jal'aan” bara baraaf haala sana keessatti akka hafan labsa.

“Yeroo sanattis Miikaa'el, mootummaa guddaan isa saba keetiif dhaabbatu ni ka'a; yeroo rakkinaa guddaan, yeroo sabni tokko iyyuu jalqabee hamma yeroo sanatti ta'ee hin beekne ni ta'a; yeroo sanattis sabni kee, warri kitaaba keessatti barreeffamanii argaman hundinuu ni oolu.” Daani'el 12:1.

Namni jal'aa ta'e ammas jal'aa haa ta'u; namni xuraa'aa ta'e ammas xuraa'aa haa ta'u; namni qajeelaa ta'e ammas qajeelaa haa ta'u; namni qulqulluu ta'e immoo ammas qulqulluu haa ta'u. Mul'ata Yohaannis 22:11.

Eliyaas qorannoon cufamuun isaa dura mul'achuu qaba; Inniis Mul'ata boqonnaa kudha tokkoffaa keessatti, qorannoon cufamuun isaa dura xiqqoo, ni ajjeefama, ni kaafamas. Inni ergaa isaa dhiheessaa, hamma qorannoon cufamutti itti fufa; achittis ergasii du'aa ka'umsi biraa, qajeelotaa fi hamoota, ni ta'a.

Warri keessaa hedduun, warri biyyoorra rafan ni dammaqu; gariin gara jireenya bara baraatti, gariin immoo gara qaani fi tuffii bara baraatti. Daani'el 12:2.

Du'aa du'aa adda ta'e sana booda Dhufaatiin Lammaffaa Kiristoos ni dhufa; achitti warri qajeelotni du'an ni kaafamu, ergasii waggaa kuma tokko keessatti qulqullooni warra badanii irratti murteessu. Xumura waggaa kuma tokkoo irratti du'aa kaafamuu biraatu jira, akkasumas Dhufaatiin sadaffaan Kiristoos ni ta'a. Sararri du'aa kaafamuuwwan raajii du'aa kaafamuu bineensa paaphaasii dabalata; garuu du'aa kaafamuuwwan sana keessaa tokkoon tokkoon isaanii mata-duree addaa Dubbii raajii Waaqayyoo ti. Adoolessa 18, 2020 irratti, sochiin Laa'odiiqeyaa kan dhibba tokkoo fi afurtamii afur kuma ta'e, yeroo 1844 boodaa itti fayyadama yeroo dhowwu ajaja Kiristoositti finciluudhaan of ajjeese.

Sagaleen sagalee ni dhaga'ame; hiikni isaas oftuummaa fi of ol-guddifachuu dha. Raahil, hiikni maqaa ishee immoo imaltoo gaarii jechuudha; Museenii fi Eliyaas waan hin jirreef gaddaa keessa jirti; caalaattimmoo, isaan jajjabina argachuu hin danda'an. Jajjabinni isaanii hin jiru; Hafuuri Qulqulluunis Jajjabeessaa dha; innis yeroo sagaleen lafa onaa keessatti jalqabe, jechuunis Adoolessa 2023 keessatti, ergamuuf ture.

Wantoonni kun yeroo carraan araaraa cufamu dura ta'u; akka Mul'ataatti immoo, yeroo carraan araaraa cufamu dura, Mul'anni Yesuus Kiristoos ni banama. Banamuun sun MUSAafi Eliyaasin kaasa; isaanis Raaheel, imaltoo gaarii, ishee ijoollee isheetiif boo'aa fi gaddaa turte, jajjabina argachuu hin dandeenye dha. Yeroo ijoolleen sun kaafaman, gaddi ishee gara gammachuutti geeddarama.

Inni, “Dubbii raajii kitaaba kanaa hin cufin; yeroon dhihaateera” naan jedhe. Mul'ata 22:10.

Musee fi Eliyaas daandiiwwan Sodoomii fi Gibxii irratti du'anii turan; akkuma Kiristoosiinis, yeroo walitti qabamuun Adoolessa 2023 jalqabetti, kuma dhibba tokkoo fi afurtamii afur kun Gibxii keessaa waamamuu turan.

Malli lammataa Masiihichaa ja'affamuu Gibxii keessaa Adoolessa bara 2023 keessatti ti.

Herod du'a hamma du'a ga'utti achi turan; kun immoo, “Ani ilma koo Gibxii keessaa waameera” jedhee Waaqayyoo karaa raajichaatiin dubbate akka raawwatamuuf ture. Maatewos 2:15.

Raaga

Yeroo Israa'el ijoollee turetti ani isa jaaladhe, ilma koos Gibxii keessaa waame. Hosea 11:1.

Daandiiwwan warra Gibxii keessatti du'anii, sagaleen samii irraa, gammoojjii keessaa, sulula lafee du'anii Hisqi'eel gara jireenyaatti waama. Sagaleen sun ji'a Adoolessaa bara 2023 irraa eegalee dhaga'amu jalqabe.

Guyyaa sadii fi walakkaa booddee Hafuuri jireenyaa inni Waaqa irraa ta'e isaan keessa seene; isaanis miilla isaanii irratti dhaabatan; warra isaan argu hunda irrattis sodaan guddaan bu'e. Isaanis sagalee guddaa keessaa samii dhaga'an; innis, “As ol kottaa,” isaaniin jedhe. Isaanis duumessa keessa samii ol ba'an; diinonni isaaniis isaan ilaalaa turan. Mul'ata 11:11, 12.

jalqabaa kan Milleriin argameen bakka bu’ame—yeroo torba Musee.

Oo guyyoota sana keessa Hiddaan Iyyesee kan akka mallattoo sabootaaf dhaabbatu ni jiraata; ormootnis isa barbaadu; boqonnaan isaas ulfina qabeessa ni ta’a. Guyyaa sana keessa immoo Gooftaan harka isaa yeroo lammaffaatti diriirsee haftee sabaa isaa kan hafe, jechuunis Asoor irraa, Gibxii irraa, Paaxiroos irraa, Kuush irraa, Eelaam irraa, Shiinaar irraa, Hamaat irraa, fi odoola galaanaa irraa deebisee ni argata. Innis sabootaaf mallattoo ni dhaaba; warra Israa’el keessaa ari’amanii bahan walitti ni qaba; warra Yihudaa addaan bittinnaa’anis qarqara lafaa afur irraa walitti ni sassaaba. Isaayaas 11:10–12.

Yommuu warri ari’atamoon mallattoo ta’anii ol kaafamanitti, isaan sana booda hojjetoota sa’aatii kudha tokkoo walitti ni qabatu; warra “garaagarummaa warra chaappaa Waaqayyoo qaban, fi warra guyyaa boqonnaa sobaa eegan” “arguudhaan qofa akeekkachiifamuu” danda’an sana. Mallattoon hojjetoota sa’aatii kudha tokkoof warra ari’atamoodha; mallattoon immoo KAN warra ari’atamootaa, iccitii, “bara kana keessa waan ofumaan biqilu nyaadhaa, bara lammaffaatti immoo waan isa irraa biqilu; bara sadaffaatti immoo facaasaatii, haamadhaa, iddoo wayinii dhaabaa, ija isaas nyaadhaa” jedhu sanaati.

Dubbii kutaan kanaa inni “yeroo torba” kan Seera Lewwota boqonnaa digdamii shanffaa fi digdamii ja’affaa keessaa ta’uu isaa agarsiisa. Sanbatni lafa boqochiisu sana kakuu keessaa qaama tokkoo dha; innis lafa abdachiifameef boqonnaa waggaa torbaffaa eeguu yookaan diduu irraa ka’ee eebba yookaan abaarsa adda baasa. Mallattoon namoota kuma dhibba tokkoo fi afurtamii afur sun, abdi kakuu sadii keessaa qaama tokkoo dha; innis Sanbata waggaa torbaffaa lafaatiin bakka bu’amee mul’ata. Dhugaan hundeeffamaan “yeroo torba” jedhamu, wantoota kakuu keessaa sadii keessaa tokko kan garaa fi sammuu haaraa, akkasumas qaama haaraa fi lafa itti keessa jiraatan abdachiisu ni adda baasa.

Sabbata guyyaa torbaffaa mallattoo Waaqayyoo fi saba Isaa gidduu jiru dha; garuu Sabbanni guyyaa torbaffaa sun itti gaafatamummaa kakuu Israa’el duriitti kenname illee ni bakka bu’a. Isaan eegdotaa fi amanamtoota Kuusaa Abboommii Kurnan ta’uu qabu turan. Obboleettiin White ifatti akka ibsiti, Israa’el ammayyaa bara 1844 keessatti, Israa’el durii wajjin walsimuudhaan, amanamtoota kuusaa Abboommii Kurnan qofa utuu hin ta’in, Dubbiin raajii Waaqayyoo illee akka isaaniif kennamee ture dha.

“Waaqayyoo akka inni Israa’el warra durii waameetti, bara kana keessa waldaa Isaa akka ifa lafa irratti dhaabbatuuf waameera. Inni qoodduu aangoo guddaa qabu kan dhugaa ta’e sanaan, ergaa maleekota isa jalqabaa, isa lammaffaa, fi isa sadaffaaatiin, waldoota irraa fi biyya lafaa irraa isaan addaan baasee gara ofitti dhihaannaa qulqulluu keessatti isaan fiddeera. Inni isaan eegdotaa seera Isaa godhee, dhugaawwan gurguddoo raajii yeroo kanaaf ta’anis isaanitti imaanaa kenneera. Akkuma dubbiiwwan qulqulluun Israa’el warra duriitti imaanaa kennaman, kunneenis imaanaa qulqulluu addunyaatti himamuu qabanidha. Maleekotni sadan Mul’ata 14 keessatti ibsaman sabicha ifa ergaawwan Waaqayyoo fudhatan, akka ergamtoota Isaatti gad ba’anii dheekkamsa akeekkachiisaa sana bal’ina fi dheerina guutuu lafa irratti labsan bakka bu’u.” Testimonies, volume 5, 455.

Seerriwwan Kurnan Waaqayyoo mallattoo Sanbata guyyaa torbaffaatiin bakka bu'aniiru; seerotni raajii immoo Sanbata waggaa torbaffaatiin bakka bu'aniiru. Adventizmiin Guyyaa Torbaffaa Laa'odiiqeyaa, yeroo inni markaba dhiisee aduu waaqeffachuu jalqabu, baay'ee qaana'a; garuu ajajni Sanbataa inni dura jalqaba tuffate sun "yeroo torba" Musee dha.

Biyyi abdachiifame mo'uuf sabni Waaqayyoo Sanbata guyyaa torbaffaa qofa utuu hin ta'in, Sanbata waggaa torbaas hubachuu fi eeguu qaba. Adventizmi Laa'odiiqeyaa dhugaa macaafa qulqulluu kana mormuu hin danda'u, jechuunis isaan sobaan isa haguugu. Kunis hundee jibba isaanii kan warra alaabaa ta'an ari'uuf isaan geessu sanaa ti.

“କୋଞ୍ଜନମ୍ ନମମ୍ ଅପ୍ପନ୍ନକ୍ତୁମ୍ବଦ ହୋଦୁଲେ ଆଗମନଦ ବିଶ୍ୱାସିଗ ମାତ୍ତର ଆଲ୍ଲ, ପୂର୍ଣ୍ଣଶ ବିଶ୍ୱାସିଗ ଆୟଦ୍ବରୁ; ଇ ମହିମାମୟ ସିଦ୍ଧାନ୍ତକୁ ସାକ୍ଷୟ ଦେଇଦ୍ବଦର ନିମିତ୍ତ, ନମମଲ୍ଲି ସାତ୍ତନକୁ ଓକ୍କ ସମୟଦଳି ମଥେଡିଷ୍ଟ ଚରଚିନ୍ଦ ବାହର କଲ୍ଲାଇତ୍ତୁ। ଇ ସମୟଦଳି ଭବିଷ୍ଟୟଦ୍ବକ୍ତନ ବାକ୍ଷୟଗଲ୍ଲ ନମମଗେ ଅତ୍ତୟନ୍ତ ମୂଲ୍ୟବାନ୍ ଆଗିତ୍ତୁ: ‘ନିମମନ୍ତୁ ଦ୍ବଷ୍ଟେସି, ନନ୍ନ ନାମଦ ନିମିତ୍ତ ନିମମନ୍ତୁ ବାହର ହାକିଦ ନିମମ ସହୋଦରରୁ, “ପୂର୍ତ୍ତୁ ମହିମାନ୍ତ୍ତିଚନାଗଲ୍ଲ” ଏନ୍ଦୁ ହଲେଦରୁ; ଆଦରେ ଆତନ୍ତୁ ନିମମ ସନ୍ତତୋଷକ୍କେ ପୂର୍ତ୍ତୟକ୍ଷନାଗୁବନ୍ତୁ, ମତ୍ତୁ ଅବରୁ ଲଜ୍ଜିତରାଗୁବରୁ।’ ଇଶାୟ 66:5.”

“ଏହି ସମୟରୁ 1844 ମସିହାର ଡିସେମ୍ବର ପର୍ଯ୍ୟନ୍ତ, ମୋର ଆନନ୍ଦ, ପରୀକ୍ଷା, ଓ ନିରାଶାମାନେ ମୋ ଚାରିପାଖରେ ଥିବା ମୋର ପୂର୍ଣ୍ଣ ଆତ୍ମଗୋଚର ମିତ୍ରମାନଙ୍କର ସହିପରି ଥିଲା। ଏହି ସମୟରେ ମୁଁ ଆମ ଆତ୍ମଗୋଚର ଭଗିନୀମାନଙ୍କ ମଧ୍ୟରୁ ଜଣେଙ୍କୁ ସାକ୍ଷାତ କରିଥିଲି, ଏବଂ ପୂର୍ତ୍ତାତରେ ଆମେ ପରିବାରକ ବଦୋକୁ ଘରେ ନମସ୍କାର କଲୁ। ସହି ଅବସର କୋଣସି ଉତ୍ତେଜନାପୂର୍ଣ୍ଣ ନଥିଲା, ଏବଂ ସତ୍ୟରେ ଆମ ମଧ୍ୟରୁ କେବଳ ପାଞ୍ଚ ଜଣ ଉପସ୍ଥିତ ଥିଲୁ, ସମସ୍ତେ ନାରୀ। ମୁଁ ପୂର୍ତ୍ତାତନା କରୁଥିବା ବଳେ, ଇଶ୍ୱରଙ୍କର ଶକ୍ତି ମୋ ପରେ ଏପରି ଭାବରେ ଆସିଲା ଯେପରି ମୁଁ ପୂର୍ତ୍ତାତ କେବେ ତାହା ଅନୁଭବ କରିନଥିଲି। ମୁଁ ଇଶ୍ୱରଙ୍କ ମହିମାର ଏକ ଦର୍ଶନରେ ଆବୃତ ହୋଇଗଲି, ଏବଂ ମୋତେ ଲାଗିଲା ଯେ ମୁଁ ପୂର୍ତ୍ତାତରୁ ଆଉ ଆଉ ଉନ୍ନତ୍ତକୁ ଉଠୁଛି, ଏବଂ ନିମନରେ ବର୍ଣ୍ଣିତ ଭଳି ପବିତ୍ର ନଗରୀକୁ ଆତ୍ମଗୋଚର ଜନମାନଙ୍କର ଯାତ୍ରାର କିଛି ଅଂଶ ମୋତେ ଦେଖାଯାଇଥିଲା।” Early Writings, 13.

ରାଶୀ ଏଲନେ ହ୍ୱାଲଟ୍ଟଙ୍କ ପୂର୍ତ୍ତାତ ଦର୍ଶନ ସହି ସମୟରେ ଦିଆଯାଇଥିଲା, ଯେତେବେଳେ ପାଞ୍ଚ ଜଣ ନାରୀ (ପାଞ୍ଚ ଜଣ ଜ୍ଞାନୀ କୁମାରୀଙ୍କୁ ପୂର୍ତ୍ତାତପିତ୍ତ କରୁଥିବା) ତାଙ୍କୁ ଘୃଣା କରୁଥିବା ନିଜ ଭାଇମାନଙ୍କ ଦ୍ୱାରା ଚ୍ୟୁତ ହବୋ ପରେ ଏକାଠି ସମାବେଶ ହୋଇଥିଲେ। ସମୋନେ ଦ୍ୱିତୀୟ ଆଗମନର ସିଦ୍ଧାନ୍ତ ପାଇଁ ସମୋନଙ୍କୁ ଘୃଣା କରୁଥିଲେ; ଏହିପରି ସମୋନେ ଶେଷ ଦିନମାନଙ୍କର ଚ୍ୟୁତଜନମାନଙ୍କର ପୂର୍ତ୍ତାତ ହଲେ।

“Ani waldaa kiristaanaa maqaa qofa qabduu fi Adventistoota maqaa qofa qabdan, akkuma Yihuudaa, dhiibbaa isaanii argachuuf akka dhugaa irratti ka'anitti nu Kaatolikootaatti dabarsanii kennan nan arge. Yeroo sanatti qulqullooni saba hin mul'anne, Kaatolikoota biratti xiqqoo qofa beekaman ta'u; garuu waldoonni amantii fi Adventistoonni maqaa qofa qabdan warri amantii keenyaa fi duudhaa keenya beekan (sababii isaanii Sabbootaaf nu jibban ture; isa mormanii fashaleesuu hin dandeenye) qulqulloota dabarsanii kennu, akkasumas Kaatolikootaatti akka warra sirna saba sanaa tuffatanitti isaan himatu; jechuunis, isaan Sanbata eegu, Dilbata immoo tuffatu.”

“Catholicoonni ergasii Pirootestaantota akka gara fuulduraatti adeeman ajaju; akkasumas, warri guyyaa torbaffaa iddoo isaa dhiisanii guyyaa jalqabaa torban keessaa eeguu didan hundinuu akka ajjeefaman murtoo baasu. Catholicoonniis, lakkoofsi isaanii baay'ee guddaa ta'e, Pirootestaantota cinaa ni dhaabbatu. Catholicoonni humna isaanii fakkii bineensichaatiif ni kennu. Pirootestaantonni immoo, akkuma haati isaanii isaan dura hojjetta, qulqulloota

balleessuuf ni hojjetu. Garuu murtoon isaanii utuu hin raawwatin yookaan utuu ija hin godhatin dura, qulqullooni Sagalee Waaqayyootiin ni oolu.” Spalding and Magan, 1, 2.

“ନାମମାତ୍ତର” (ଅର୍ଥାତ୍ କବେଳ ନାମର) “ଆଡଭେଣ୍ଟିଷ୍ଟମାନେ, ଯିହୁଦାତ୍ତକ ପରି, ଆମକୁ କାଥୋଲିକମାନଙ୍କୁ ହାତକୁ ଦର଼ୋହ କରିଦେବେ।” ସମୋନେ ଏପରି କରିଥିଲେ, କାରଣ “ସମୋନେ” ବହିଷ୍କୃତମାନଙ୍କୁ “ଶବ୍ଦାଥର କାରଣର” ଘୃଣା କରୁଥିଲେ। ନାମମାତ୍ତର ଆଡଭେଣ୍ଟିଷ୍ଟମାନେ ସପ୍ତମ-ଦିନର ଶବ୍ଦାଥ ପାଳନ କରୁଥିବା ବୋଲି ସୂଚନା କରନ୍ତି, ତେଣୁ ଏଠାରେ ଉଲ୍ଲେଖ ହୋଇଥିବା ଶବ୍ଦାଥ ଏହା ହୋଇପାରେ ନାହିଁ। ସମୋନେ ବହିଷ୍କୃତମାନଙ୍କୁ ଘୃଣା କରନ୍ତି, କାରଣ ସମୋନେ ଜାଣନ୍ତି ଯେ ମୋଶାହଙ୍କର “ସାତ ସମୟ” ବିଷୟକ ମୌଳିକ ସତ୍ୟକୁ ସମୋନେ ଖଣ୍ଡନ କରିପାରିବେ ନାହିଁ, ଯାହା ଉଲ୍ଲେଖ୍ୟ ମିଲରଙ୍କ ବ୍ୟକ୍ତିତ୍ୱରେ ଏଲିୟାଙ୍କ ଆଲ୍ଫା-ବୁଝାମଣା ଥିଲା।

“Waaqayyo ergaa haaraa nuuf hin kennu. Nuti ergaa bara 1843 fi 1844 keessatti waldoota kiristaanaa kaan keessaa nu baase sana labsuu qabna.” Review and Herald, January 19, 1905.

“Ergaa hundi ergaa bara 1840–1844 kenname hundinuu amma humna qabeessa ta’anii dhihaachuu qabu; sababiin isaas namoonni hedduun kallattii isaanii dhabaniiru. Ergaawwan kun waldoota amantii hunda bira ga’uu qabu.” Manuscript Releases, volume 21, 437.

“Dhugaawwan nuti bara 1841, ‘42, ‘43, fi ‘44 keessa fudhanne amma qoramanii labsamuu qabu.” Manuscript Releases, volume 15, 371.

“Dammaqinni kun dhufeera: Ergaan bara 1842, 1843, fi 1844 keessa dhufee jalqabee irraa kaasee, hundee amantii isa irratti nuti ijaaraa turre jeequuuf kan danda’u tokkollee akka seenu hin hayyamamne. Ani ergaa kana keessa ture; yeroo sanaa jalqabee hanga ammaaatti, ifa Waaqayyo nuuf kenneef amanamaa ta’ee addunyaa duratti dhaabadheera. Nuti, guyyaa guyyaadhaan kadhannaa jabaadhaan Gooftaa barbaadnee ifa gaafachaa, bu’uura miilla keenya itti kaa’ame irraa miilla keenya kaasuu hin yaadnu. Ati yaaddaa akka ani ifa Waaqayyo naaf kenne dhiisuu danda’u? Inni akka Kattaa Bara Baraatti ta’uu qaba. Inni yeroo kenname irraa jalqabee hamma ammaaatti na qajeelchaa tureera.” Review and Herald, April 14, 1903.

যহীদা সদূকী ও ফরীশীদের দ্বারা গঠিত সনহদেরনিরে প্রতীক নন; যহীদা বারো শষ্মিরে একজন ছিলেন। তিনি সেই চুক্তিবিদ্ধ কনরই একজন ছিলেন, যাকে খ্রীষ্ট পঞ্চাশতমী দবিসে বিবাহ করতে উদ্যত ছিলেন। বহুষ্কৃতদের বিরুদ্ধে বিশ্বাসঘাতকতা আসে যহীদার পক্ষ থেকেই, অর্থাৎ লাওদকীয়ীয় সপ্তম-দিন অ্যাডভেন্টিস্ট মণ্ডলী থেকে। তাদের বহু প্রতীকরে মাধ্যমে উপস্থাপন করা হয়েছে, যমেন মালাখী তিনি অধ্যায়ে চুক্তির দূতরে দ্বারা প্রত্যাখ্যাত লবীয়রা। সেই পরিশোধনের সময় লবীয়রা পৃথক করা হয়, এবং বিশ্বাস্ত হোক বা অবশ্বিস্ত, তাদের সংখ্যা ২৫। পূর্ববর্তী বর্ষগুলোর ন্যায়, নবিদেনরূপে উন্নীত হওয়ার পূর্ববই লবীয়দের পরিশোধিত করা হয়।

ସେ ରୂପାକୁ ଶୋଧନ କରୁଥିବା ଓ ପବିତ୍ର କରୁଥିବା ଜଣେ ଶୋଧକ ପରି ବସିବେ; ଏବଂ ସେ ଲବେୀତ୍ତକ ପୁତ୍ରମାନଙ୍କୁ ପବିତ୍ର କରିବେ, ସୁବର୍ଣ୍ଣ ଓ ରୂପା ପରି ସମୋନଙ୍କୁ ଶୋଧନ କରିବେ, ଯେତେ ସମୋନେ ଧର୍ମରେ ସଦାପୁରୁଷଙ୍କ ପାଇଁ ଏକ ନିବଦେନ ଅର୍ପଣ କରିପାରନ୍ତୁ। ତାହାପରେ ଯିହୁଦା ଓ ଯେରୁଶାଲମେର ନିବଦେନ ସଦାପୁରୁଷଙ୍କ ପାଖରେ ପୁରିୟ ହବେ, ପୁରବତନ ଦିନମାନଙ୍କ ପରି ଏବଂ ପୁରାତନ ବର୍ଷମାନଙ୍କ ପରି। ମଲାଖୀ 3:3, 4.

Lewwonni aarsaa dha; isaan guutummaatti amala Kiristoos, isa aarsaa guddaa ta’e, ni calaqqisiisu. Yommuu Lewwonni sun digdamii shanan sun akka aarsaatti ol fuudhaman, Lewwonni sobaa

ଲାଜାରତ୍‌କ ପାଖକୁ ଆସିବାରୁ ବିଳମ୍ବ କରିବା ସମୟରେ, ଯମୋନେ ତାଙ୍କୁ ଗ୍ରହଣ କରିନଥିଲେ ସମୋନତ୍‌କ ପ୍ରତି ଖରାଷ୍ଟ୍ରତ୍‌କର କରୁଣାମୟ ଉଦ୍‌ଦେଶ୍ୟ ଥିଲା। ସେ ବିଳମ୍ବ କଲେ, ଯେତେବେଳେ ମୃତମାନତ୍‌କ ମଧ୍ୟରୁ ଲାଜାରତ୍‌କୁ ଉଠାଇ ସେ ତାଙ୍କ ଜିନ୍ଦା ଓ ଅବିଶ୍ୱାସୀ ଜନମାନତ୍‌କୁ ଆଉ ଗଠୋଟିଏ ପରମାଣ ଦେଇପାରନ୍ତି ଯେ ସେ ନିଶ୍ଚୟ “ପୁନରୁତ୍ଥାନ ଓ ଜୀବନ”। ସେ ଜନମାନତ୍‌କୁ—ଇସ୍ରାଏଲ ଗୃହର ଦରିଦ୍ର, ଭରମଣୀଳ ଭେଦମାନତ୍‌କୁ—ସମ୍ପୂର୍ଣ୍ଣରୂପେ ଛାଡ଼ିଦେବାକୁ ଇଚ୍ଛା କରୁନଥିଲେ। ସମୋନତ୍‌କ ଅନୁତାପହୀନତାର କାରଣରୁ ତାଙ୍କ ହୃଦୟ ଭାଙ୍ଗିଯାଇଥିଲା। ତାଙ୍କ କରୁଣାରୁ ସେ ସମୋନତ୍‌କୁ ଆଉ ଗଠୋଟିଏ ପରମାଣ ଦେବାକୁ ସତ୍‌କଲ୍ପ କଲେ ଯେ ସେହି ପୁନସ୍‌ଥାପକ, ସେହି ଏକମାତ୍ର ଯିଏ ଜୀବନ ଓ ଅମରତ୍‌ତ୍ୱକୁ ଆଲୋକରେ ଆଣିପାରନ୍ତି। ଏହା ଏମିତି ଏକ ପରମାଣ ହେବାକୁ ଥିଲା ଯାହାକୁ ଯାଜକମାନେ ଭୁଲ ଅର୍ଥ କରିପାରିବେ ନାହିଁ। ବଥୋନୀକୁ ଯିବାରୁ ତାଙ୍କ ବିଳମ୍ବର କାରଣ ଏହାହିଁ ଥିଲା। ଏହି ଶିରୋମଣି ଆଶ୍ଚର୍ୟଯୁକ୍ତରୂପ, ଅର୍ଥାତ୍ ଲାଜାରତ୍‌କୁ ଉଠାଇବା, ତାଙ୍କ କାର୍ଯ୍ୟ ଓ ତାଙ୍କ ଦୈବତ୍ୱର ଦାବି ଉପରେ ଇଶ୍ୱରତ୍‌କ ମଠୋହର ଲଗାଇବାକୁ ଥିଲା।” *The Desire of Ages*, 528, 529.

ଖରାଷ୍ଟ୍ର ଲାଜାରତ୍‌କୁ ପୁନରୁତ୍ଥାପିତ କରିବା ପୂର୍ବରୁ ବିଳମ୍ବ କଲେ, ଏବଂ ଲାଜର କବେଳ “ମୁକ୍ତମଣି ସଦୃଶ ଅଦ୍‌ଭୁତ କାର୍ଯ୍ୟ” ମାତ୍ର ନୁହେଁ, ସେ ଦେବତ୍‌କ କାର୍ଯ୍ୟ ଉପରେ ଥିବା “ମଠୋହର” ମଧ୍ୟ ଥିଲେ। ଏହି ଅନୁରକ୍ତଦେବ ଯୋନାତ୍‌କର ଚିହ୍ନ ବ୍ୟଭିଚାରୀ ଓ ଦୁଷ୍ଟ ପିଢ଼ି ପାଇଁ ଏକମାତ୍ର ଚିହ୍ନ ଅଟେ। ମଠୋହର ଲାଗିବାର ପ୍ରକ୍ରିୟାର ସମୟନିର୍ଦ୍ଦିଷ୍ଟ ଅଭିନିତ ନିର୍ଦ୍ଦିଷ୍ଟ ବୋଲି ବୁଝିବା ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ। ଯେଉଁ ଅନୁରକ୍ତଦେବ ଆମେ ଆଲୋଚନା କରୁଛୁ, ସେଠାରେ ପିତରତ୍‌କ ନାମ ପରିବର୍ତ୍ତନ ହେଉଛି; ସେଠାରୁ ଆମେ ଜାଣୁ ଯେ ସେହି ସମୟରୁ ଯୀଶୁ ପ୍ରକାଶ କରିବାକୁ ଆରମ୍ଭ କଲେ ଯେ ତାଙ୍କୁ ମୃତ୍ୟୁଦଣ୍ଡ ଦିଆଯିବ; ତଥାପି ଶେଷ ପଦ୍‌ମରେ ମାଥିଉ ଲେଖିଛନ୍ତି, “Then charged he his disciples that they should tell no man that he was Jesus the Christ.” ପରେ ତାହାର ପରିବର୍ତ୍ତନ ପଦ୍‌ମରେ ସେ ଲେଖିଛନ୍ତି, “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

Kutaan kun Yesuun, namoonni akka Inni eenyu ta’e yaadan gaafachuu isaatiin jalqaba; achiis gaaffii itti aanu keessatti bartoonni Isaa akka Inni eenyu ta’e isaan yaadan isaan gaafate.

ଯୀଶୁ କୈସରିୟା ଫିଲିପ୍‌ପୀର ସୀମାଭାଗକୁ ଆସି, ନିଜ ଶିଷ୍ୟମାନତ୍‌କୁ ପଚାରି କହିଲେ, “ମନୁଷ୍ୟପୁତ୍ର ଯୁଁ କିଏ ବୋଲି ଲୋକେ କହନ୍ତି?” ସମୋନେ କହିଲେ, “କେହି କହନ୍ତି ଆପଣ ଯେତେବେଳେ ବାପୁତିସ୍‌ତା; କେହି, ଏଲିୟା; ଆଉ ଅନ୍ୟମାନେ, ଯିରିମିୟା କିମ୍ବା ଭବିଷ୍ୟଦ୍‌ବକ୍ତାମାନତ୍‌କ ମଧ୍ୟରୁ ଜଣେ।” ସେ ସମୋନତ୍‌କୁ କହିଲେ, “କିନ୍ତୁ ତମମାନେ ମୋତେ କିଏ ବୋଲି କହୁଛନ୍ତି?” ମାଥିଉ 16:13–15.

Phexros yeroo deebisu, Yesus Kiristoosii fi Ilma Waaqa jiraataa akka ta’e ibsa. Jechi “Kiristoos” jedhu jecha Giriikii kan jecha Ibrootaa “Masiihii” jedhuuf dha. Yesus eenyummaa Isaa irratti gaaffii kaasee, gara dhugaa Inni Masiihii ta’uu isaatti bartoota Isaa geessa; garuu achumaan namatti himuu akka hin qabne isaan beeksisa. Yeroo sanaa jalqabee, Inni boqonnaawwan dhumaan sadan keessaa Macaafa Maatewos keessatti mallattoolee daandii digdamii sadii raawwachuuf akka jiru barsiisuu jalqabe; ta’us, dhugaan Kiristoos wajjin walqabatu tartiibaan, tarkaanfii irraa gara tarkaanfiitti, mul’ifamuu qabaachuun dirqama ture.

መደሊ ጽሑፍ 11፻፱ መሲሐዊ ምልክታት-መንገዲ ክንቅጽሎም ፲፩፡

Ifa ifa isa sadaffaa ergamaa sadaffaaffaa

“Bara 1846 keessa xumura waggaaatti nuti Sanbata Macaafa Qulqulluu eeguu, barsiisuu fi ittisuu jalqabne. Xiyyeeffannaan koo jalqaba irratti gara Sanbataatti kan harkifame yeroo ani duraanuma waggaa sana keessatti New Bedford, Massachusetts daawwadhaa turetti ture.

Achittan Jaarsa Joseph Bates wajjin wal baradhe; inni amantii deebi'uu Gooftaa dursee fudhatee, hojii mootummaa kana keessatti hojjetaa dammaqaa ture. Jaarsi B. Sanbata eega ture, barbaachisummaa isaas cimsinee dubbata ture. Ani garuu barbaachisummaa isaa hin hubanne; akkasumas Jaarsi B. ajaja afraffaa irratti ajajoota sagal biro caalaa turee turuu isaatiin dogoggoraa jedheen yaade. Garuu Gooftaan ilaalcha mana qulqullummaa samii naaf kenne. Mana qulqullummaa Waaqayyoo samii keessatti baname, taabota Waaqayyoo teessoo araaraatiin haguugamees natti agarsiifame. Ergamoonni lama, tokko dhuma tokkoon, inni kaan dhuma kaaniin taabota sana bira dhaabataniituran; qoochoon isaanii teessoo araaraa irratti diriirfamee, fuulli isaanii isatti garagaleera ture. Ergamaan na wajjin ture akka natti himetti, kun guutummaa mootummaa samii seera qulqulluu quba Waaqayyootiin barreeffame sana gara sodaa kabajaatiin ilaalan hundumaa bakka bu'a. Yesuus haguuggii taabota sanaa ol kaasé, anis gabatee dhagaa irratti Ajajoonni Kurnan barreeffaman arge. Yeroo ani ajaja afraffaa giddugala ajajoota kudhanii keessatti arguu koo, ifni laafaan akka halloo isa marsuun ibsutti, dinqisiifadhe. Ergamaanis akkana jedhe: 'Inni kun kudhanan keessaa isa tokkicha Waaqa jiraataa, kan samii fi lafa akkasumas wanta isaan keessa jiran hundumaa uume, ifatti ibsudha. Yeroo hundeen lafa kaa'ame, yeroo sanatti hundeen Sanbataas ni kaa'ame.'" Testimonies, volume 1, 75.

ଓମଗୋ ଭୂତୀୟ ଦୂତଞ୍ଜ ଆଲୋକ

“Warri dhugaa qajeelummaa Waaqayyoo wajjin walqunnamtii qaban ifa Aduu Qajeelummaa keessa adeemu. Isaan karaa isaanii Waaqayyoo duratti xureessuudhaan Furataa isaanii hin salphisin. Ifni samii isaan irratti ibsa. Yommuu isaan xumura seenaa lafaa kanaatti dhihaatan, beekumsi isaanii waa'ee Kiristoosii fi waa'ee raajii isa ilaalan baay'ee dabala. Isaan ija Waaqayyoo duratti gatii daangaa hin qabne qabu; sababiin isaas Ilma isaa wajjin tokkummaa keessa jiru. Isaaniif dubbiin Waaqayyoo bareedina fi jaalala hunda caalu qaba. Isaan barbaachisummaa isaa argu. Dhugaan isaaniif ifa ta'a. Barsiifanni qaamfudhannaa ibsa lafaa qabuun uffifama. Isaan Macaafni Qulqulluun furtuu iccitii hunda banuu fi rakkina hunda hiiku ta'uu argu. Warri ifa fudhachuufii fi ifa keessa deddeebi'uuf fedhii hin qabne iccitii waaqeffannaa hubachuu hin danda'an; garuu warri fannoo isaanii fudhatanii Yesusin duukaa bu'uuf hin labsiine ifa ifa Waaqayyoo keessatti argu.” The Southern Watchman, April 4, 1905.