Mul’ata Yesuus Kiristoos - Lakkoofsa Lama

Maqaa Kakuu jedhu

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Maqaalee duraanii keessatti, yaad-rimeewwan bu’uuraa muraasa jalqaba irratti kaa’uuf yaalii godhee, wantoota hedduu keessa nan galche. Amma garuu mata-duree fuulduratti qabnu irratti caalaatti xiyyeeffachuu nan yaala. Obsaan na hordoftaniif galatoomaa.

Jalqabuma irraa kaasee Waaqayyo eenyu akka ta’e fi maal akka ta’e hubannaa keenya dabaluuf yaalaa ture. Hojii kana keessatti inni namoonni wanta Waaqa irraa ofiisaa mul’ifame hubatan akka danda’an gargaaruuf mala hedduu fayyadameera; maloota sana keessaa tokko immoo itti fayyadama “maqootaa” isaati—maqoota baay’ee Waaqayyoof keessatti Caaffata Qulqullaa’oo kennaman, akkasumas maqoota bakka-bu’oota Inni filateef kennamanis. Inni bakka-bu’oota hamaa fi gaarii ni filata.

Akkasumas seenaa keessatti amala Isaa hubachuu suuta suuta guddisuuf jijjiiramoota qophii kakuu sabni Isaa filatamaan keessa darbanis itti fayyadameera. Kanaafuu, seenaaleen jijjiirama qophii kakuu sanaa karaa garaa garaatiin dhugummaa amala fi uumama Isaa guddisamuu dubbatu.

Yoo Mul’ata boqonnaa tokkoo akka seensaatti fi akka furtuu boqonnaawwan itti aananiif dhihaannu, boqonnaa jalqaba keessatti dhugaawwan muraasa argina; isaanis kitaaba guutuu irratti dhiibbaa qabu. Dhugaawwan keessaa tokko eenyummaa Yesuus Kiristoos wajjin wal qabata; kunis salphaatti Inni Alfaa fi Oomeegaa ta’uu qofa miti. Yoo dhugaan tokko Mul’ata boqonnaa tokko keessatti dhihaate, inni dhuguma dhaloota isa dhumaa—dhaloota Pheexiroosiin “dhaloota filatamaa” jedhamee ibsameef—dhugaa yeroo ammaa qorumsaa ta’e dha.

Kristosaa jiraattii keessaa amaloota tokko tokkoo qorachaa turre keessaa inni tokko Kristos jalqabaa dhuma irraa adda baafatee mul’isuu isaati. Yeroon Kristos torban tokkoof namoota baay’ee wajjin kakuu sana cimsedhe, inni jijjiirama sirna yeroo kakuu irraa, jechuunis Israa’el dhugaa irraa gara Israa’el hafuuraatti ce’umsa agarsiisa. Jijjiiramoonni sirna yeroo keessatti Caaffata Qulqullaa’oo keessatti adda baafaman, kanneen hundinuu amalaa fi eenyummaa Kristos ilaalchisee beekumsi akka dabalu dubbatan, Abraam, Yisihaaq, Yaaqoob, Yoseef, Musee, Kristos, William Miller, fi dhibba afurtamii afur kuma turan. Sararri biraan jijjiiramoota sirna yeroo kan sarara sana irratti diriirfame jira; innis sirna yeroo waldaa Waaqayyoo torba ta’an adda baasa; isaanis waldoota torban Mul’ata Yohaannis boqonnaa lamaa fi sadii keessatti bakka bu’aniidha; garuu amma isaan hin tuqnu. Addaamii fi Hewaan wajjinis jijjiiramni sirna yeroo tokko ture; innis kufaatii isaanii dura fi kufaatii isaanii boodaan bakka bu’ame. Akkasumas, yeroo Nohitti lolaa dura irraa gara lolaa boodaatti jijjiiramni sirna yeroo ta’e akka jirus beekamaadha. Sararoonni kunneen hundinuu ifa nuti irratti hojjechaa jirrutti gumaachu; garuu amma uummata filatamoo irratti xiyyeeffachaa jirra.

Yeroo Kiristoos jalqaba torban kakuu sanaatti tajaajila Isaa jalqabetti, Inni cuuphamuudhaan

cuuphame.

> Yesuusis yeroo cuuphame, battaluma bishaan keessaa ol ba’e; kunoo, samiin isaaf baname, inni Hafuura Waaqayyoo akka gugee bu’ee isarra qubate arge; kunoo, sagaleen samii keessaa, “Kun Ilma koo jaallatamaa dha; isa keessatti ani gammachuu guutuu qaba” jedhe. Maatewos 3:16, 17.

Yeroo Yesus bishaan keessaa ol ba’ee, akkasitti torbee kakuu jalqabu sana, dubbiiwwan Waaqayyoo jalqabaa guutummaatti kan ta’an jechuun, Abbaan Yesus Ilma Waaqayyoo ta’uu isaa labsuu isaati. Yoo “seera yeroo jalqabaatti ibsamu” hubanne, dhugaan sun humna guddaa qaba. Yoo hin hubanne garuu, akkas miti.

> Jalqabatti Waaqayyo samii fi lafa uume. Lafa immoo boca hin qabdu ture, duwwaas ture; dukkannis fuula tuujjuba irra ture. Hafuurri Waaqayyoo immoo fuula bishaanotaa irra socho’aa ture. Uumama 1:1, 2.

Akkuma Seera Uumamaa keessatti, sirna dibataa keessatti qaamoleen sadii Waaqummaa ni beekamu.

Yesuus Ilma Waaqayyoo, Ilma Daawitii fi Ilma namaa akka ture dhugaan kun waggoota sadii fi walakkaa itti aanan keessatti yeroo hunda barsiisotaa fi Fariisota ni jeeqaa ture. Yesus cuuphamuu Isaa irratti raajii keessatti Yesus irraa gara Yesus Kristositti jijjiirame. Yommuu Yesus cuuphame, Inni “Kristos” ta’e; jechuunis “dibamaa” jechuudha, jechuun kunis afaan Ibroota keessatti jecha “Masiih” jedhu dha. Akkasumas, dhugumatti, Ibrootni Masiih tokko ni eeggatu turan; innis Ilma Daawitii akka ta’u ni beeku turan. Yommuu Inni waggoota sadii fi walakkaa seenaa lafaa keessaa isa hundumaa caalaa qulqulluu ta’e jalqabuuf “dibame,” Hafuura Qulqulluu gad bu’aa jiru ni arge, Abbaan Isaas dubbachaa jiru ni dhaga’e.

Ayyaanni dibuu muudamaa baay’ee gadi fagoo qabu ture; achittis ergaan waa’ee Isaatii fi hojii Isaa labsame, “Inni Ilma Waaqayyoo ture” kan jedhu ture. Wanti Yihudootaaf caalaatti nama naasisu immoo, Inni Ilma Waaqayyoo ta’uu qofa utuu hin ta’in, akka Ilma Waaqayyoo ta’een ofii Isaa — dhuguma Waaqayyo ta’uu Isaa dubbate. Yihudoonni gaaffii akkasiin akka arrabsoo guddaa ta’etti hubatan sana keessatti obsaadhaan turuu hin dandeenye! Rakkoon Yihudootaa, rakkoo Abrahaam ti—Abrahaam abbaa Yihudootaa, abbaa kakuu, akkasumas fakkeenya amantii ulaagaalee kakuu sana eeguun barbaachisuuti.

Fakkeenyi Abrahaam walitti dhufeenya kakuu Waaqayyoo wajjin seenuuf barbaachisu agarsiisu, amantiin kee akka qoratamu gaafata. Qorannoon Abrahaam, inni amantiin isaa dhugaa ta’uu yookaan of yaaduu qofa ta’uu isaa mirkaneessuuf, inni dubbii Waaqayyoo ni hordofaa laata—iyyuu yoo inni dubbii Waaqayyoo isa duraanii faallessu fakkaate illee—argisiisu irratti hundaa’e ture. Abrahaam aarsaan namaa ajjeechaa akka ta’e ni beeka ture; inniis hojiiwwan waaqeffannaa waaqota keessaa kan saboota waaqeffannaa waaqota keessa jiraatu sanaa akka agarsiisu ni beeka ture. Barreessitoonni seeraa fi Fariisonni seenaa kakuu isaanii jalqabaa irraa Waaqayyo Waaqayyo tokko qofa akka ta’e ni beekan ture; akkasumas Yesus Waaqayyo lammaffaa ta’uu isaa akka ofiin himachaa ture ni beekan ture. Isaan qorannoo isaanii isa dhumaa wajjin

qoratamaa turan.

> Dhaga’i, yaa Israa’el: AABBO Waaqayyo keenya Waaqa tokkicha dha. Keessa Deebii Seeraa 6:4.

Seenaa keessatti Museen lakkoofsa darbe sana galmeesse keessatti, Waaqayyo yeroo sana irraa eegalee akka Inni Yehovaa jedhamee beekamuuf akka ta’e duraan Museetti himee ture. Inni kanaan dura Gooftaa Waaqayyo Hundumaa Danda’u qofa ta’ee hin beekamu ture; garuu yeroo sana irraa eegalee Yehovaa jedhamee beekamuu qaba ture. Seenaa isuma keessatti Inni hiika amala Isaa kan maqaa Isaa keessatti ibsame caalaatti guddisaa jiru keessatti, Israa’el warra duriitti Waaqayyo Waaqa tokko akka ta’e cimsee ibsaa jira. Yihudoonni bara Kiristoos keessa turan maal yaaduu qabu turan?

Yeroo tajaajilli Isaa gara xumura isaa kan seensa injifannoo Qulqulluu gara Yerusaalemitti ga’etti, Yihudoonni ammas ijoolleen galata Isaa akka faarfatan Yesuus eeyyamuun Isaa irraa baay’ee dinqisiifatan.

> Namoonni hedduun isa dura deemanis, isa duubaanis hordofan sagalee isaanii ol fuudhanii, “Hosaa’inaa Ilma Daawitiif; inni maqaa Gooftaaatiin dhufu eebbifamaa dha; ol gubbaatti Hosaa’inaa” jedhanii iyyan. Maatewos 21:9.

Faarfannaan sirbaa Fariisota maraachise keessaa inni guddaan, Yesusiin Ilma Daawit jedhee waamuudhaan, akkasumas Ilmi Daawit maqaa Gooftaa akka ta’e ibsuudha. Jalqaba tajaajila Isaa irraa jalqabee, seensa injifannootiin guutame sanaa fi, dhuguma iyyuu, fannifamuu irratti illee, mormiin sun jeequmsa maqaa Yesus irratti ka’u ni of keessatti qaba.

> Yihuudootaa luboonni qeesotaa guguddaan Philaaxositti, “Inni, Mootii Yihuudootaa, jedhee hin barreessin; garuu inni, ‘Ani Mootii Yihuudootaa dha’ jedhe, jedhi,” jedhan. Yohannis 19:21.

Dhugumaan, Pheexelaaxos barreeffama sana akka, “Anii dha, Mootii Yihuudotaa” jedhutti jijjiiruun isaa bu’uuraan sirrii ta’uu danda’a ture; sababiin isaas “Anii Dha” maqaa Yesuus ofii isaatiin irra deddeebiin ibse ture. Dhugumaanis, yaada dogoggoraa akkasii fayyadamuudhaan Dubbii Waaqayyoo jijjiiruuf yaaluun, keessumaa yeroo inni seenaa fannoo ta’etti, waan namoonni gonkumaa hin godhne miti ree? Yesuus “Mootii Yihuudotaa” ture; garuu Inni “Anii Dha” illee ture; kanaaf, himanni “Anii dha, Mootii Yihuudotaa” jedhu hiika tokko keessatti sirrii dha; garuu kun ijoon dubbichaa miti.

jalqabaa irraa jalqabee, waggaa sadii fi walakkaa giddu galeessa isaa hundumaa keessa darbee hanga dhuma isaatti, maqaan Isaa madda jeequmsaa ture. Sarara maqaa kakuu ilaalchisee wantoonni hubatamuu qaban baay’ee jiru; garuu asitti ani agarsiisuu kanan barbaadu, dhuma Israa’el durii keessatti waldaa Yihudootaa keessa sochiin raafamuu tokko akka ture, kan inni maqaa Kiristoos wajjin walitti dhufeenya qabu dha. Akka Ilma Daawititti, inni Masiihii ta’uuf ragaa fi mirga isaa qaba ture; akka Ilma Waaqayyotti, (akka hiika kanaatti, Waaqayyo ta’uusaa dabalatee) fi akka Ilma Namaatti, Yesus saba filatamoo sanaaf qormaata guddaa dhiheesse. Namni kun akkamitti Waaqayyo ta’uu fi yeroo wal fakkaatutti Ilma Waaqayyoo ta’uu ofitti himachuu

danda’a, yeroo Museen seenaa kakuu isaanii jalqabaa irratti Waaqayyo Waaqayyo tokko qofa ta’uu isaa baay’ee ifatti ibsee ture keessatti?

Haa ta’uu malee, kaayyoon Kiristoos namoota gidduu deddeebi’ee jiraachuu isaa sana ture. Waaqayyo isa keessatti namoota ofitti araarsuuf hojjechaa ture; kana immoo namoonni Yesusiin akka argan eeyyamuudhaan raawwachaa ture; Yesusis ifatti fi kallattiidhaan, “Yoo ana argitan, Abbaa argitaniittu” jedhee barsiise. Seenaa kun xumura Israa’el dhugaa akka saba Waaqayyoo filatameetti agarsiisa; jalqaba irrattis mormiin eenyummaa fi uumama Waaqayyoo ilaalchisee mallatteeffamee ture.

> Akkas Fara’oon, “Yihowaan eenyu, ani sagalee isaa dhaga’ee Israa’elin gad dhiisuuf? Ani Yihowaa hin beeku; Israa’elinis gad hin dhiisu” jedhe. Ba’uu 5:2.

ፈርዖን ንፍልጠት እግዚአብሔር ኣንጻር ዘሎ ምልክት ናይ ኣምላኽ ዘይምእመን ጥራይ ኣይኮነን ዝገልጽ፤ ኣብ ብዛዕባ ኣምላኽ ኣብርሃም ዘሎ ግብፃዊ ምርዳእ እውን ይገልጽ እዩ። እግዚአብሔር ድማ ደጋጊሙ ኣብ ግብጺ ዝገበሮ ድንቂ ግብርታቱ ሰብ መን ምኳኑ ንኽፈልጥ ምኳኑ ተዛሪቡ እዩ። ታሪኽ መጀመርታ ናይታ ቃል ብቓሉ እስራኤል ከም ሕሩይ ህዝቢ እግዚአብሔር ዘለዋ መወዳእታ ይምስል እዩ።

Seenaa lamaan keessatti eenyuu fi maal akka Waaqayyo ta’e irratti hubannoo dhabamuutu jira; kunis maqoota Isaa adda addaatti walqabata; garuu wanti caalaatti xiyyeeffannaan keenya irratti ta’u, seenaa Kiristoos yeroo Israa’el akka saba filatamaa ta’ee xumura irra ga’etti, sababni ijoo Yihudoonni Masiihii isaanii fudhachuuf gufatan keessaa tokko, seenaa kakuu isaanii jalqabarratti Dubbichi Waaqayyoo Inni Waaqa tokko akka ta’e ibsee ture akka isaan beekanidha. Rakkoo akkamii dha!

> Eegaasii immoo isa gaafachuuf matumaa hin ijoonne. Innis isaaniin, “Akkamitti Kiristoos ilma Daawit jedhama?” jedhe. Daawit mataan isaa macaafa Faarfannaa keessatti akkana jedha: “Gooftaan Gooftaa kootti, Hamma diinota kee miilla keetiif ejjeta godhutti, harka mirga koo taa’i jedhe.” Egaa Daawit isa Gooftaa jedhee waama; akkamitti inni ilma isaa ta’a ree? Luqaas 20:40–44.

Kun kun gaaffii fi deebii Yihudootaaf ta’e kan dhumaa dha; sababiin isaas, walitti-dhufeenya sana booddee, “inni gaafii tokko illee isa hin gaafanne.” Inni yeroo sana tajaajila isaatiin mana badeef gaaffii dhumaa deebisee ture (akkuma seenaa raajii keessatti yeroo hundumaa manni bade tokko jiru), achiis maqaa Isaa akka “Ilma Daawit,” kanaafis akka Masiihii ta’e kaase. Waggaa sadii fi walakkaa guutuu keessatti falmiin kun maqaa Isaa garaa garaa of keessatti hammata; maqaan kunis amala fi eenyummaa Isaa bakka bu’a. Maaqni Isaa jalqaba irratti, cuuphaatti Isaa irratti, achiis walitti-dhufeenya Isaa isa dhumaa mana badee wajjin, yeroo seensa injifannoo irratti fi fannoo irratti, akkasumas kutaa wwangeelotaa biroo keessatti ni kaafama.

> ଯୀଶୁ ଶାସ୍ତ୍ରୀଙ୍କ ପ୍ରଶ୍ନର ଉତ୍ତର ଦେଉଥିବାବେଳେ ଫାରିଶୀମାନେ ତାଙ୍କ ଚାରିପାଖରେ ଘନିଷ୍ଠଭାବେ ଜମା ହୋଇଥିଲେ। ତାହାପରେ ସେ ତାଙ୍କମାନଙ୍କ ଦିଗକୁ ଘୁଞ୍ଚି ସେମାନଙ୍କୁ ଗୋଟିଏ ପ୍ରଶ୍ନ କଲେ: ‘ଖ୍ରୀଷ୍ଟ ବିଷୟରେ ତୁମ୍ଭମାନଙ୍କର ମତ କ’ଣ? ସେ କାହାର ପୁଅ?’ ଏହି ପ୍ରଶ୍ନ ତାଙ୍କମାନଙ୍କର ମଶୀହ ସମ୍ବନ୍ଧୀୟ ବିଶ୍ୱାସକୁ ପରୀକ୍ଷା କରିବା ପାଇଁ ଥିଲା,—ସେମାନେ ତାଙ୍କୁ କେବଳ ଜଣେ ମଣିଷ ବୋଲି ମନେ କରୁଥିଲେ କି, ନା କି

ପରମେଶ୍ୱରଙ୍କ ପୁତ୍ର ବୋଲି,—ତାହା ପ୍ରକାଶ କରିବା ପାଇଁ। ଅନେକ ସ୍ୱର ଏକାସାଥିରେ ଉତ୍ତର ଦେଲା, ‘ଦାଉଦଙ୍କ ପୁତ୍ର।’ ଏହାହିଁ ସେହି ଉପାଧି ଯାହା ଭବିଷ୍ୟଦ୍ବାଣୀ ମଶୀହଙ୍କୁ ଦେଇଥିଲା। ଯେତେବେଳେ ଯୀଶୁ ନିଜର ପରାକ୍ରମଶାଳୀ ଆଶ୍ଚର୍ଯ୍ୟକର୍ମମାନଙ୍କ ଦ୍ୱାରା ନିଜ ଦିବ୍ୟତ୍ୱକୁ ପ୍ରକାଶ କଲେ, ଯେତେବେଳେ ସେ ରୋଗୀମାନଙ୍କୁ ସୁସ୍ଥ କଲେ ଏବଂ ମୃତମାନଙ୍କୁ ଉଠାଇଲେ, ଲୋକମାନେ ନିଜେ ନିଜେ ପଚାରୁଥିଲେ, ‘ଏହେ କି ଦାଉଦଙ୍କ ପୁତ୍ର ନୁହେଁ?’ ସୁରୋଫିନୀକୀୟ ସ୍ତ୍ରୀ, ଅନ୍ଧ ବାର୍ତ୍ତିମୟ, ଏବଂ ଅନେକ ଅନ୍ୟମାନେ ସାହାଯ୍ୟ ପାଇଁ ତାଙ୍କୁ ଡାକି କହିଥିଲେ, ‘ହେ ପ୍ରଭୁ, ହେ ଦାଉଦଙ୍କ ପୁତ୍ର, ମୋପରେ ଦୟା କର।’ ମାଥିଉ 15:22। ଯିରୁଶାଲେମକୁ ପ୍ରବେଶ କରୁଥିବାବେଳେ ସେ ଆନନ୍ଦୋତ୍ସାହର ଧ୍ୱନି ସହିତ ଅଭିବାଦିତ ହୋଇଥିଲେ, ‘ଦାଉଦଙ୍କ ପୁତ୍ରଙ୍କୁ ହୋସାନ୍ନା; ପ୍ରଭୁଙ୍କ ନାମରେ ଯିଏ ଆସୁଛନ୍ତି, ସେ ଧନ୍ୟ।’ ମାଥିଉ 21:9। ଏବଂ ସେହି ଦିନ ମନ୍ଦିରର ଛୋଟ ଛୋଟ ଶିଶୁମାନେ ମଧ୍ୟ ସେହି ଆନନ୍ଦମୟ ସ୍ତୁତିଧ୍ୱନିକୁ ପୁନରୁଚ୍ଚାର କରିଥିଲେ। କିନ୍ତୁ ଯୀଶୁଙ୍କୁ ଦାଉଦଙ୍କ ପୁତ୍ର ବୋଲି ଡାକୁଥିବା ଅନେକେ ତାଙ୍କ ଦିବ୍ୟତ୍ୱକୁ ଚିହ୍ନି ପାରିନଥିଲେ। ସେମାନେ ବୁଝି ପାରିନଥିଲେ ଯେ ଦାଉଦଙ୍କ ପୁତ୍ର ଏକାଥିରେ ପରମେଶ୍ୱରଙ୍କ ପୁତ୍ର ମଧ୍ୟ ଅଟନ୍ତି।

“Kiristoos Ilma Daawitiiti jedhamee dubbatameef deebii kennuudhaan Yesuus, ‘Yoos akkamitti Daawit Hafuura keessatti [Hafuura Waaqayyoo irraa dhufe, Hafuura Kaka’umsaatiin] Isa Gooftaa jedhee waama, akkas jedhee: Gooftaan Gooftaa koo tiin, “Diinota kee miilla kee jala buufata miillaatti hamma ani godhutti, gara mirga kootii taa’i” jedhe? Egaa Daawit Isa Gooftaa jedhee yoo waame, akkamitti Inni ilma isaa ta’a?’ jedhe. ‘Namni tokko illee dubbii tokkoon Isa deebisuu hin dandeenye; guyyaa sanaa jalqabee immoo namni tokko illee Isa gaafata dabalataa gaafachuuf hin iyyanne.’” The Desire of Ages, 609.

ମଥିଲିଖିତ ସୁସମାଚାର ଲେଖକ ଯିହୂଦୀମାନଙ୍କ ପାଇଁ ଲେଖୁଥିଲେ, ଯେଉଁମାନେ ଯୀଶୁଙ୍କ ଦିବ୍ୟତ୍ୱକୁ ଚିହ୍ନି ପାରିନଥିଲେ। ଏହି ଯିହୂଦୀମାନେ ଯୀଶୁଙ୍କୁ ଦାଉଦଙ୍କ ପୁତ୍ର ବୋଲି ଡାକୁଥିଲେ, କିନ୍ତୁ ସେମାନେ ଏହି ଶବ୍ଦଗୁଡ଼ିକର ଅର୍ଥ ବୁଝି ପାରିନଥିଲେ। ଏହି ଶବ୍ଦଗୁଡ଼ିକ ଯୀଶୁଙ୍କ ଦିବ୍ୟତ୍ୱକୁ ଚିହ୍ନିବା ପାଇଁ ଏବଂ ଏହି ଶବ୍ଦଗୁଡ଼ିକ ଯେଉଁ ଭବିଷ୍ୟଦ୍ବାଣୀ ପୂରଣ କରିଥିଲେ ତାହା ବୁଝିବା ପାଇଁ ଆମକୁ ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ସୁଯୋଗ ପ୍ରଦାନ କରିଥାଏ।

durii keessatti eenyuu fi maal akka Waaqayyo ta’e hubachuu irratti falmiin tokko ture; falmiin sunis falmii walfakkaataa isa dhuma Israa’el durii irratti mul’ate fakkeessa ture. Dhuma Israa’el durii irratti, hojii Kiristoos keessaa inni tokko mana Israa’el isa badeef eenyuu fi maal akka Waaqayyo ta’e barsiisuu of keessatti hammata ture. Seenaa dhumaa keessatti, Kiristoos irratti mormiin tokko ture; mormiin sunis dhugaa jalqabaa isa jalqaba irratti hundeeffame irratti ijaaramee ture. Israa’el hafuuraa ammayyaa seenaa ishee keessatti amala raajii walfakkaataa kana ni qabaatti.

ଆଡଭେଣ୍ଟବାଦର ଆରମ୍ଭକାଳରେ, ଇତିହାସକାରମାନେ ଆମକୁ ଜଣାଇଥାନ୍ତି ଯେ ମିଲ୍ଲରାଇଟମାନେ ପ୍ରଧାନତଃ ଦୁଇଟି ଖ୍ରୀଷ୍ଟିୟ ସମ୍ପ୍ରଦାୟରୁ ଗଠିତ ଥିଲେ; ମେଥୋଡିଷ୍ଟ ଏବଂ ଖ୍ରୀଷ୍ଟିୟନ୍ କନେକ୍ସନ୍। ମେଥୋଡିଜ୍ମର ପ୍ରାଥମିକ ବିଶ୍ୱାସ ସଠିକ ଖ୍ରୀଷ୍ଟିୟ ଜୀବନଶୈଳୀ ଅନୁସାରେ ବଞ୍ଚିବା ଉପରେ ଆଧାରିତ ଥିଲା। ସେମାନଙ୍କ ପାଖରେ “ପଦ୍ଧତି” ଥିଲା। ଖ୍ରୀଷ୍ଟିୟନ୍ କନେକ୍ସନ୍‌ର ପ୍ରାଥମିକ ବିଶ୍ୱାସକୁ କାଥୋଲିକ ତ୍ରିଏକତ୍ୱ ସିଦ୍ଧାନ୍ତ ପ୍ରତି ବିରୋଧ ଭାବରେ ସାରାଂଶ କରାଯାଇପାରେ।

Hanga qorannoon koo gahetti, hoggansi Milleritoota keessaa jechuun ni danda’ama hunda jechuun ni danda’ama, barsiisa Christian Connection sana qabatanii turan. Dameewwan Seventh-day Adventist Reform Movement (SDARM) hedduun amma illee hubannaa Milleritoota durii kan “anti-trinitarianism” jedhamu sana qabatanii fi jabeessanii babal’isu. Warra hubannaa pionerotaa sana itti fufanii eeggataniif rakkinni guddaan tokko (fi madda falmii yeroo ammaa) kan turee fi yeroo hundumaa ta’u, akkamitti kutaa barruu baay’ee fi garaagaraa keessatti Sister White iddoo barsiisa isaanii kan isaan qabatanii fi babal’isan sana mormituuf deebii kennuu akka qaban dha?

> “Ani dubbachuuf ajajameera, Yaadni isaanii kan yaada saayinsii ol’aanaa barbaadan amanamuu hin qabu. Fakkeenyonni akkanaa armaan gadii ni dhiyaatu: ‘Abbaan akka ifa hin mul’anneetti; Ilmi akka ifa qaama uffateetti; Hafuurri akka ifa babal’ifameetti.’ ‘Abbaan akka fixeensaatti, hurrii hin mul’anne; Ilmi akka fixeensaatti bifa bareedaan walitti qabameetti; Hafuurri akka fixeensaatti teessoo jireenyaatti bu’eetti.’ Fakkeenyi biraas akkana: ‘Abbaan akka hurrii hin mul’anneetti; Ilmi akka duumessa ulfaataa dukkanaawaa ta’eetti; Hafuurri akka rooba bu’ee humna haaromsaatiin hojjetuuti.’”
>
> “Representationoonni hafuuraa kun hundinuu waanuma duwwaa qofa. Isaan mudaa qabu, dhugaa hin taane. Isaan Ulfina Isa ulfina lafa irraa kamiyyuu wajjin madaalamuu hin dandeenye laaffisuu fi xiqqeessu. Waaqayyo waan harki Isaa tolcheen wal bira qabamee ibsamuu hin danda’u. Kunniin waanoota lafa irraa qofa, sababii cubbuu namaatiin abaarsa Waaqayyoo jalatti dhiphatanii jiran dha. Abbaan waanoota lafaa keessatti ibsamuu hin danda’u. Abbaan guutummaa Waaqayyummaa mara foonaan kan qabu dha; arguudhaanis ija nama du’a qabeessaatiin hin mul’atu.”
>
> “Ilmi Waaqayyootaa guutummaatti mul’ifame hundi Ilma keessa jira. Dubbiin Waaqayyoo Inni ‘fakkii sirrii namummaa Isaa’ akka ta’e labsa. ‘Waaqayyo akkasitti addunyaatti jaallate; Ilma isaa isa tokkicha dhalate kenneefii, namni isa irratti amanu hundinuu akka hin badne, jireenya bara baraa haa qabaatu.’ Asitti eenyummaan Abbaa ni mul’ata.
>
> “Kiristoos gara samii erga ol ba’e booda akka ergu waadaa gale, Jajjabeessaan sun Hafuura

> qulqulluu guutummaa Waaqummaa isaa hundumaan ta’ee, humna ayyaana waaqayyoo warra Kiristoosin akka Fayyisaa dhuunfaatti fudhatanii itti amananiif hundumaaf mul’isa. Sadan jiraatoo ta’an keessaa namoonni jiraatan kan sadii, sadeen samii keessaa jiran; maqaa humnoota gurguddoo kanaa sadan—Abbaa, Ilmaa, fi Hafuura Qulqulluu—tiin warri Kiristoosin amantii jiraataadhaan fudhatan cuuphamu; humnoonni kunis warra samii abboomaman, carraa isaanii jireenya haaraa Kiristoos keessatti jiraachuuf godhan keessatti, isaanii wajjin ni hojjetu.” Special Testimonies, Series B, number 7, 62, 63.

Mataduree kun “yaadota warra” Abbaan, Ilmi fi Hafuurri “waan lafa irraa” ta’anii akka ibsaman adda baafata. Sana booda isheen, “Abbaan waan lafa irraa ta’aniin ibsamuu hin danda’u” jetti. Qabxiilee lama isheen kaastu hubadhaa; isaan keessaa tokko akka wal-faallessutti dhaga’amuu danda’a. Isheen ibsa sobaa Waaqummaa, jechuun yoo feetan waaqolii sadii adda baasu, adda baafachaa jirti. Inni kun ibsa sobaa Waaqummaa ti; garuu isheen waan ibsi sobaa Waaqummaa kun lakkoofsa waaqolii Waaqummaa keessa jiran dogoggora qabuufis sirrii hin taane jedhu irratti yaada tokko illee hin kennitu.

Akkasumas ni isheenis hubadhaa isheen wantoonni lafaa Abbaa ibsuuf fayyadamuu akka hin dandeenye jettu. Ibsa sana keessatti illee isheen ofii ishee wantoota lafaatti fayyadamti. Ilmaan namaatu kan ijoollee, haadholii, abbootii, adaadota, fi ilma obboleeyyan qabu. Yesusis samii keessatti, lafa haaraa godhamte keessatti, nuti akkuma ergamoota taanuuf, fuudhaa fi heerumni si’achi akka hin jirre nutti hima. Ergamoonni dhiiraa fi dubartii hin jiran. Jechoonni ilmaan namootaa walitti dhufeenya isaanii walii isaanii wajjin ibsan hiika kennuuf itti fayyadaman, waa’ee uumamaa fi amala Isaa nu barsiisuuf Waaqayyoon hojii irra oolfamaniiru; garuu “wantoonni lafaa” warri mul’atni akka amala fi uumama Waaqayyoo namoota barsiisuuf fayyadame sun illee mudaa irraa bilisa miti.

Nuti himameeraameeraa samii waaqummaa keessaa “namoonni jiraatoon sadii” akka jiran nutti himameera … “Abbaa, Ilma, fi Hafuura Qulqulluu.” Namoota sadan kana irratti miira spiritizimii lafaa maxxansuun jibbisiisaa dha; garuu hiika Kitaaba Qulqulluu keessatti waaqummaa ibsu irratti “maqaa humnoota guguddoo sadan kanaa” maxxansuun jibbisiisaa miti.

Raajettiin dubartittiin, “maqaan” humnoota gurguddoo sadii kan Uumama Waaqayyummaa ijaaran Abbaa, Ilma, fi Hafuura Qulqulluudha jedhti. Akkuma dhugaan Macaafa Qulqulluu hundi ta’e, yeroo sarara irratti sararaan walitti fide, ragaan guutuun mallattoo daandii hunda kan mul’ifame of keessaa qabaachuu qaba. Dhugaa-baatonni raajotaas walitti qindaa’anii dhihaachuu qabu. Daani’el maqaa Palmooni jedhamu Masiihichaaf kenna (maqoota biroo keessaa tokko, garuu kun fakkeenya qofa). Yohaannis isa Alfaa fi Oomeegaa jedhee waama; Museen immoo Yihowaa jedhee waama. Akka Ellen White jedhamtetti maqaan Isaa Abbaa, Ilma, fi Hafuura Qulqulluudha.

> “ଶୟତାନ ... ନିରନ୍ତର ଭାବେ ଜାଲିଆତିକୁ ଆଗକୁ ଠେଲୁଛି—ସତ୍ୟରୁ ଦୂରେ ନେବା ପାଇଁ। ଶୟତାନଙ୍କର ସର୍ବଶେଷ ପ୍ରତାରଣା ହେବ, ଈଶ୍ୱରଙ୍କ ଆତ୍ମାର ସାକ୍ଷ୍ୟକୁ ନିଷ୍ଫଳ କରିଦେବା। ‘ଯେଉଁଠାରେ ଦର୍ଶନ ନାହିଁ, ସେଠାରେ ଲୋକମାନେ ନଷ୍ଟ ହୁଅନ୍ତି’ (ହିତୋପଦେଶ 29:18)। ଶୟତାନ ଚାତୁର୍ଯ୍ୟପୂର୍ଣ୍ଣ ଭାବେ, ବିଭିନ୍ନ ପ୍ରକାରରେ ଏବଂ ବିଭିନ୍ନ ମାଧ୍ୟମ ଦ୍ୱାରା, ଈଶ୍ୱରଙ୍କ ଅବଶିଷ୍ଟ ଜନଙ୍କର ସତ୍ୟ ସାକ୍ଷ୍ୟ ଉପରେ ଥିବା ବିଶ୍ୱାସକୁ

ଅସ୍ଥିର କରିବା ପାଇଁ କାର୍ଯ୍ୟ କରିବ।”

“ତାହାଁମାନଙ୍କ ମଧ୍ୟରେ ସାକ୍ଷ୍ୟଗୁଡ଼ିକ ବିରୁଦ୍ଧରେ ଏମିତି ଘୃଣା ପ୍ରଜ୍ୱଳିତ ହେବ ଯାହା ଶୈତାନୀୟ ହେବ। ଶୈତାନଙ୍କ କାର୍ଯ୍ୟ ଏହା ହେବ ଯେ, ସେଗୁଡ଼ିକ ପ୍ରତି ମଣ୍ଡଳୀମାନଙ୍କ ବିଶ୍ୱାସକୁ ଅସ୍ଥିର କରିଦେବ; ଏହି କାରଣରୁ: ଯଦି ଦେବଙ୍କ ଆତ୍ମାଙ୍କର ସଚେତନବାଣୀ, ତାଡ଼ନା ଓ ପରାମର୍ଶକୁ ଗ୍ରହଣ କରାଯାଏ, ତେବେ ଶୈତାନ ନିଜ ଭ୍ରାନ୍ତିମାନଙ୍କୁ ଆଣିବା ପାଇଁ ଏବଂ ଆତ୍ମାମାନଙ୍କୁ ନିଜ ମୋହରେ ବାନ୍ଧି ରଖିବା ପାଇଁ ଏତେ ସ୍ପଷ୍ଟ ପଥ ପାଇବ ନାହିଁ।” Selected Messages, book 1, 48.

Kutaa kana keessaa yaada gabaabaa tokko. Yohaannis Dubbii Waaqayyootiifii dhugaa-baatummaa Yesuusiif jedhee Phaaximositti baqachiifameera. Ergaan ergamaa sadaffaatti kaayyoowwan dhaggeeffattootaa lama jiru: warra Adventizimii alaa jiran fi warra Adventizimii keessa jiran. Yohaannis nama Adventistii ta’ee, ajajamuu isaa Macaafa Qulqulluutiin kan ka’e addunyaan qofa osoo hin ta’in ari’atamaa jira; akkasumas ajajamuu isaa barreeffamoota Hafuura Raajii irraa kan ka’e ni ari’atama. Ari’atamni Hafuura Raajii irratti kaafamu keessaa dhufa malee alaan miti.

ኣብ መጀመርታ ናይ ጥንታዊ እስራኤል፣ ኣብ ግብጺ ካብ ኣርባዕተ ሚእቲ ዓመታት ድሕሪ ምቕያም፣ እቶም ሕሩያት ህዝቢ ኪዳን ኪኾኑ ዝነበሮም ሰባት ሰንበት ኣይኣክቡን ነበሩ። ባህርይ ወይ ተፈጥሮ ክርስቶስ ኣይፈልጡን ነበሩ። ብዛዕባ ኣምላኽ ኣብ ባርነት እንተነበሩ ኣብ ውሽጦም ዘስረጹዎ ጌጋ ምርዳእታት ይሓዙ ነበሩ። እቶም ዓሰርተ መቕሰፍትታት፣ ምድሓን ቀይሕ ባሕሪ፣ ሰማያዊ መና፣ መቕደስን ኩሉ ናቱ ኣቕሑን፣ ቅዱሳት ሥርዓታት፣ ኣጸድ፣ ቅዱስ ስፍራን ቅድስተ ቅዱሳንን፣ ሕጊ ኣምላኽ፣ እታ ዝሰዓበቶም ከውሒ፣ ካብታ ዝሰዓበቶም ከውሒ ዝወጸ ማይ፣ እንታይ ድማ ኣብ ኣዕንዲ ዝተሰቕለ ተመን ኩሉ ኣብ ሕሩያት ህዝቡ ፍልጠት ኣምላኽ ንምውሳኽ ዝተዓለመ ነበረ። እዚ ቀስ ብቀስ ዝምዕብል ትምህርቲ ነበረ። እቲ ቀስ ብቀስ ዝምዕብል ትምህርቲ ድማ ክሳዕ ጸሓፍቲ “ደጊም ሕቶ ክሓትትዎ ዘይደፈሩ” ቀጸለ፤ ሽዑ ኸኣ እቲ ኣብ ግልጽ ዝርርብ ምስኡ ኪህልዎም ዝኽእል ናይ መወዳእታ ኣርእስቲ ባዕሉ ኣመልከተ፤ እዚ ድማ ብዛዕባ ስም ዳዊትን ክርስቶስ መን እዩን እንታይ እዩን ዝምልከት ነበረ።

ዘመናዊ መንፈሳዊ እስራኤል በመጀመሪያዋ ዘመን፣ በመንፈሳዊ ባቢሎን ውስጥ ከ1260 ዓመታት በኋላ፣ የተመረጡ የቃል ኪዳን ሕዝብ ሊሆኑ የነበሩት ሰዎች ከእንግዲህ ሰንበትን አይጠብቁም ነበር። የክርስቶስን ባሕርይ ወይም ተፈጥሮ አያውቁም ነበር። በምርኮ ሳሉ የተማሩና ያስረጉትን ስለ እግዚአብሔር ያሉ የተሳሳቱ ግንዛቤዎች አጥብቀው ይይዙ ነበር። የአድቬንቲዝም ታሪክ፣ ከሁሉም የመንገድ ምልክቶቹ፣ ክህደቶቹ፣ መስማማቶቹ እና ውስጣዊ ትግሎቹ ጋር፣ በ1880ዎቹ ውስጥ The Desire of Ages በታተመበት ጊዜ ወደ አንድ ወሳኝ ነጥብ ደረሰ። በዚያ መጽሐፍ ገጽ 671 ላይ ተቀምጦ ያለው፣ ስለ አምላክነት ያለ ግንዛቤ ከአሥራ ስምንተኛው ክፍለ ዘመን የመጣውን ግንዛቤ እጅግ በላይ በማለፍ የበለጸገ ነው።

ቀደምት እስራኤል በመጨረሻዋ ዘመን አንድ ክርክር ነበራት፤ ይህም በመጀመሪያ ታሪኳ ላይ የተመሠረተ የአምላክነት ውስን ግንዛቤ ምክንያት ሆኖ መጣ። የኢየሱስ ምስክርነት፣ አብ ሆነ ወልድ ወይም መንፈስ ቅዱስ፣ ሁሉም “የአምላክነት ሙላት በሥጋ” እንደሆኑ ይናገራል (ቆላስይስ 2፡9)። የመጽሐፍ ቅዱስ ምስክርነትም፣ “እስራኤል ሆይ፥ ስማ፤ እግዚአብሔር አምላካችን አንድ እግዚአብሔር ነው” ይላል (ዘዳግም 6፡4)።

እዚ ዘመናዊ እስራኤል ብዛዕባ ኣምላኽነት ዝተፈለለዩ ሓሳባት ትሕዝ ኣላ፣ ካብኡም ግና ሓንቲ ጥራይ ትኽክል እያ። ኣብ መወዳእታ ዘመናዊ እስራኤል፣ እግዚኣብሔር ናይ ባህርዩ መግለጺ ስራሕ ክፍጽም እዩ፣ ማለት ድማ እቲ ጊዜ ፈተና ገና እናቐጸለ ከሎ ብኽምዚ ክገብሮ እዩ። እዚ ድማ ንኣይሁድ ዝገበሮ ነገር እዩ፣ ንሱ ኸኣ ከቶ ኣይልወጥን እዩ። ብዘለናዮ ኩሉ ዘለኣለም ናይ ኣምላኽ ተፈጥሮን ባህርይን ኣብ ምርዳእና ክንዓቢ ከም እንቕጽል ርግጽ እዩ፣ ግና እውን ብዛዕባ ርእሱ ንህዝቡ ምምሃር ንምፍጻም ዝገበሮ ጻዕሪ ዘርኢ ዕላማ ዘለዎ ትንቢታዊ መስመር ናይ ሓቂ ነይሩ እዩ፤ እቲ ታሪኽ እውን ክሕጂ ክምህሮ ዝደሊ ትምህርቲ ክፍሊ እዩ፣ እቲ ኣብ ቃል ትንቢት ብዛዕባ እቲ ሂደት ትምህርቲ ዝርከብ ሓበሬታ ድማ ምዕጻው ጊዜ ፈተና ጋር ዝሰማማዕ መወዳእታ ናይቲ ዘተ ይለልይ።

> “ଖ୍ରୀଷ୍ଟ ପୂର୍ବରୁ ଅବସ୍ଥିତ, ସ୍ୱୟଂ-ଅସ୍ତିତ୍ୱଶୀଳ ଦେବପୁତ୍ର ଅଟନ୍ତି…. ତାଙ୍କର ପୂର୍ବଅସ୍ତିତ୍ୱ ବିଷୟରେ କହିବାବେଳେ, ଖ୍ରୀଷ୍ଟ ମନକୁ ଅନାଦି ଯୁଗମାନଙ୍କ ମଧ୍ୟରେ ପଛକୁ ନେଇଯାଆନ୍ତି। ସେ ଆମକୁ ନିଶ୍ଚିତ କରନ୍ତି ଯେ ଏମିତି କେବେବି କୌଣସି ସମୟ ଥିଲା ନାହିଁ, ଯେତେବେଳେ ସେ ଅନନ୍ତ ଦେବଙ୍କ ସହ ନିକଟ ସହଭାଗିତାରେ ନଥିଲେ। ଯାହାଙ୍କ ସ୍ୱରକୁ ସେତେବେଳେ ଯିହୂଦୀମାନେ ଶୁଣୁଥିଲେ, ସେ ଦେବଙ୍କ ସହ ତାଙ୍କ ପାଖରେ ପାଳିତ ଜଣେ ପରି ଥିଲେ।” Signs of the Times, August 29, 1900.

> “Inni Waaqa wajjin wal qixxaa ture, daangaa hin qabnee fi hundumaa danda’aa…. Inni Ilma bara baraa, ofiin jiraataa dha.
>
> “Yeroo Dubbiin Waaqayyoo waa’ee namummaa Kiristoos yeroo inni lafa kana irra ture dubbatu, akkasumas waa’ee jiraachuu isaa duraanii ifatti dubbata. Dubbiin, Ilma Waaqayyoo bara baraa ta’ee, uumama waaqeffamaa tokko ta’ee, Abbaa isaa wajjin tokkummaa fi gamtoominaan ture. Bara baraan inni Araaraa kakuu ture; isa keessa saboonni lafa kanaa hundinuu, Yihudootaa fi Ormoota, yoo isa fudhatan, eebbifamuu qaban turan. ‘Dubbiin Waaqayyo wajjin ture, Dubbiinis Waaqayyo ture.’ Utuu namoonni yookaan ergamoonni hin uumamin dura, Dubbiin Waaqayyo wajjin ture, Waaqayyoos ture.” Review and Herald, April 5, 1906.

Maca kana keessatti isheen dubbii Yohannis isa jalqabaa irraa tuqxeetti.

> Jalqabatti Jalqabni ture; Jalqabnis Waaqayyo wajjin ture; Jalqabnis Waaqayyo ture. Innis jalqabatti Waaqayyo wajjin ture. Wanti hundinuu isaatiin uumame; isa malee wanti uumame keessaa tokko illee hin uumamne. Yohannis 1:1–3.

Jalqabarrattiitti yoo xiqqaate Waaqolii lama turan; Yohaannis, “Dubbichi Waaqa ture, Waaqa wajjinis ture” jedhee dubbateera. Lakkoofsa jalqabaa Seera Uumamaa keessatti jechi Ibrootaa “Elohim” jedhu Waaqa jedhamee hiikama. Yeroo baay’ee Dubbii Waaqayyoo keessatti “Elohim” caasaa naahawwii kan Waaqa tokkicha agarsiisu keessatti kaa’ama; ta’us, baay’ina ta’uu isaa irraa hin bu’u. Yohaannis ragaa lammaffaa isaa dhimma kana irratti dhiyeessuudhaan ilaalcha “Elohim” inni lakkoofsa sana keessatti Waaqa tokkicha ta’uu isaa ni balleessa. Dhugaa ba’uun isaa yoo xiqqaate Waaqolii lama jiraachuu ni mirkaneessa.

Warra anti-trinitarianota Hafuura Raajii jabeessanii qabna jedhan caalaa kan yaaddessu, jalqabatti “Hafuurri Waaqayyoo bishaanota irra socho’aa ture” jedhuudha. “Hafuurri” bishaanota irra socho’aa ture sun Abbaa moo Ilmaani, yookaan akka Obboleettiin White Isa waamtuutti namicha sadaffaa sadeen samii keessaa turee? Wangeela isaa keessatti lakkoofsonni sadii jalqabaa Yohannis dubbii kanaan itti aanu.

> Isa keessa jireenyi ture; jireenyichis ifa namootaa ture. Iftis dukkana keessatti in ibsa; dukkannis isa hin hubanne. Yohannis 1:4, 5.

Wabiin ifaa fi dukkanaatti godhame kun jalqaba Kitaaba Uumamaa keessatti jedhu wajjin guutummaatti walii gala.

> Waaqayyo, “Ifni haa ta’u” jedhe; ifnis ni ta’e. Waaqayyos ifa sana gaarii akka ta’e ni arge; Waaqayyo ifa dukkana irraa addaan ni baase. Uumama 1:3, 4.

Nutiqqootti tajaajilammiinnarni taakku marlunnguit qaamarngermut tunngasut, taakkua Guutip pingaarnerpaamik saqqummiunneqarnerata kingorna pinngortitaq pillugu oqaluttuarineqartumi malitsigisat, uterfigeqqikkumaarpavut. Aallaqqaataani aalajangiunneqartoq siullerpaaq tassaavoq Guutip pingaarnerpaamik qanoq inissisimanera imaluunniit suussusia. Kisianni immikkoortoq taanna unitsinneqanngilaq kapitali marluk versillu pingajuat tikillugu, tassani pinngortitsinermi oqaatsit kingulliit pingasut Hebræerit allagaasa pingasut atorlugit aallartimmata, taakkua ataatsimut katillutik oqaatsimut “ilumoortut” qanoq nutserneqartartumut pilersitsisarmata.

Jalqaba gabaasaa uumamaa Waaqummaa ibsa; achiis humna uumuu dubbii Isaa ni dhiyeessa; ergasii immoo kutaa sana mallattoo waaqayyummaa dhugaa, ergaa ergamaa sadaffaa, fi maqaa Waaqayyoo akka Alpha fi Omegaan ibsametti bakka bu’uun ni xumura.

> በሰባተኛውም ቀን እግዚአብሔር ያደረገውን ሥራ ፈጸመ፤ ከያደረገውም ሥራ ሁሉ በሰባተኛው ቀን ዐረፈ። እግዚአብሔርም ሰባተኛውን ቀን ባረከው እና ቀደሰው፤ ምክንያቱም እግዚአብሔር ፈጥሮ ካደረገው ሥራ ሁሉ በእርሱ ዐርፎ ነበርና። ዘፍጥረት 2፥2፡3

Dhumni dhugaa duraa Dubbii Waaqayyoo keessatti barsiifaman culminee kutichaa ti. Innis jechoota sadiin “Waaqayyo,” “uume,” fi “tolche” jedhee xumurama; kanaan jalqaba kutichaa cimsuudhaan, akkasumas akkuma kana barbaachisaa ta’een Sanbata guyyaa torbaffaas cimsaa jira. Sanbatni, dhugumatti, mallattoo uumamaa fi mallattoo Waaqayyoo fi saba Isaa filatamanii gidduu jiru dha. “Dhugaan” qubee sadii jechoota sadii dhumaa sanaa, kan uumamaa jalqaban keessatti bakka buufama. Dhugaa bahumsi sun dhugaan Sanbataa hammam hiika guddaa fi barbaachisummaa qabu addeessaa jira; garuu akkuma sana gadi fagoo ta’een, qubeewwan sadan sunis ergamoota ergamoota malakoota jalqabaa, lammaffaa fi sadaffaa keessatti argaman tarkaanfii sadii bakka bu’u. Kanaafuu, kutaa jalqabaa Macaafa Qulqulluu keessatti Sanbatni akka mallattoo humna uumamaa Waaqayyoo ta’etti, akkasumas akka dhimma qormaataa yeroo dhumaatti ta’utti beekamti. Macaafni Macaafa Qulqulluu keessaa inni dhumaa, dhugaa bahumsa Yohaannis wangeela isaa keessatti kenne wajjin deemuuf dhugaa baatuu sadaffaa ni kenna.

> ଏସିଆରେ ଥିବା ସାତଟି ମଣ୍ଡଳୀଙ୍କ ପାଖରେ ଯୋହନଙ୍କର ଲେଖା: ଯିଏ ଅଛନ୍ତି, ଯିଏ ଥିଲେ, ଏବଂ ଯିଏ ଆସିବେ, ସେହିଜଣଙ୍କ ପକ୍ଷରୁ; ତାଙ୍କ ସିଂହାସନ ସମ୍ମୁଖରେ ଥିବା ସାତ ଆତ୍ମାଙ୍କ ପକ୍ଷରୁ; ଏବଂ ଯୀଶୁ ଖ୍ରୀଷ୍ଟଙ୍କ ପକ୍ଷରୁ ତୁମମାନଙ୍କ ପାଇଁ ଅନୁଗ୍ରହ ଓ ଶାନ୍ତି ହେଉ। ସେ ବିଶ୍ୱସ୍ତ ସାକ୍ଷୀ, ମୃତମାନଙ୍କ ମଧ୍ୟରୁ ପ୍ରଥମଜାତ, ଏବଂ ପୃଥିବୀର ରାଜାମାନଙ୍କ ଉପରେ ଅଧିପତି। ଯିଏ ଆମକୁ ପ୍ରେମ କଲେ, ଏବଂ ନିଜ ରକ୍ତରେ ଆମ ପାପରୁ ଆମକୁ ଧୋଇ ପବିତ୍ର କଲେ, ଏବଂ ଆମକୁ ତାଙ୍କ ଈଶ୍ୱର ଓ ପିତାଙ୍କ ପାଇଁ ରାଜା ଓ ପୁରୋହିତ କରିଛନ୍ତି, ତାଙ୍କର ମହିମା ଓ ଅଧିକାର ଯୁଗେ ଯୁଗେ ଥାଉ। ଆମେନ। ଦେଖ, ସେ ମେଘମାନଙ୍କ ସହିତ ଆସୁଛନ୍ତି; ଏବଂ ପ୍ରତ୍ୟେକ ଚକ୍ଷୁ ତାଙ୍କୁ ଦେଖିବ, ସେମାନେ ମଧ୍ୟ ଯେମାନେ ତାଙ୍କୁ ବିଦ୍ଧ କରିଥିଲେ; ଏବଂ ପୃଥିବୀର ସମସ୍ତ ଗୋତ୍ର ତାଙ୍କ ନିମନ୍ତେ ବିଳାପ କରିବେ। ଏମିତି ହେଉ, ଆମେନ। ପ୍ରଭୁ କହୁଛନ୍ତି, ମୁଁ ଆଲ୍ଫା ଓ ଓମେଗା, ଆରମ୍ଭ ଓ ଶେଷ, ଯିଏ ଅଛନ୍ତି, ଯିଏ ଥିଲେ, ଏବଂ ଯିଏ ଆସିବେ, ସର୍ବଶକ୍ତିମାନ।
>
> Ani Yohaannis, isa illee obboleessa keessan ta’ee, rakkina keessa, mootummaa keessa, fi obsa Yesuus Kiristoos keessatti hirmaataa ta’e, sababii dubbii Waaqayyoo fi dhugaa-baatuu Yesuus Kiristoosiif jedhee odoola Patmoos jedhamtu keessa ture. Guyyaa Gooftaa irratti Hafuura keessa ture; sagalee guddaa tokko, akka sagalee malakataa ta’e, dugda koo duubaan nan

> dhaga’e; innis akkana jedhe: Ani Alfaa fi Oomeegaa, inni jalqabaa fi inni dhumaa. Waan ati argitu kitaaba keessatti barreessi; waldoota torban Eeshiyaa keessa jiranitti ergi; Efesoon, Smirnaa, Pergamoos, Tiyaatiraa, Saardees, Filadelfiyaa, fi Laa’odiiqeyaatti. Mul’ata 1:4–11.

Mul’ata boqonnaa tokkoffaa keessatti aayatawwan sadii jalqabaa ergaa akeekkachiisa isa dhumaa ni ibsu; akkasumas ergaan sun akkamitti Waaqayyo irraa gara ilmaan namootaatti dabarfamu akka ta’es ni mul’isu. Akkasumas, inni Mul’ata Yesus Kiristoos akka ta’e ni ibsa; kanaanis kitaaba Mul’ataa fi kitaaba Daani’el gidduutti garaagarummaa ni agarsiisa. Inni tokko raajii dha; inni kaan immoo mul’ata dha.

> “Mul’ata keessatti macaafonni Kitaaba Qulqulluu hundinuu walitti dhufu; achittis xumuramu. Asitti guutinsi macaafa Daani’eel jira. Inni tokko raajii dha; inni kaan mul’ata dha. Macaafni chaappeffame Mul’ata miti; garuu kutaa raajii Daani’eel kan guyyoota dhumaa wajjin wal qabatu dha. Ergamaanis, ‘Ati garuu yaa Daani’el, dubbicha cufi; macaafichas hamma yeroo dhumaatti chaappeessi’ jedhee ajaje. Daani’el 12:4.” Hojii Ergamootaa, 585.

Mul’ata Mul’ata keessatti sararoonni raajii beekamanii sarara irratti sararaan walitti fidamuu qaban jiru. Sararoonni raajii hundinuu kitaaba Mul’ataa keessatti xumuramu; garuu kitaabni cufame sun kitaaba Mul’ataa miti, akkasumas salphaatti kitaaba Daani’eel qofa kan cufame miti; kanaa mannaa, wanti kitaaba Daani’eel keessatti cufame “kutaa raajii Daani’eel kan guyyoota dhumaa wajjin walqabatu” ture.

“Guyyoonni dhumaa” hiika waliigalaa keessatti hubatamuu ni danda’u; garuu akka dubbiiwwan hafuuraatiin kakaafamanitti isaan hubachuun, (akkasuma isaan ta’an) ibsi “guyyoota dhumaa” jedhu mallattoo raajii isa waliin walqabate qabaachuu isaa akka ilaallu nu barbaachisa. “Guyyoonni dhumaa” yeroo addaa seenaa raajii kan deeggarsa hedduu qabu dha. Seenaa sana yeroo dhihootti ibsuun koo abdii dha. Innis addatti seenaa bara 1798 irraa jalqabee hanga cufamuu yeroo ayyaanaaatti jiru dha. Karaa tokkoon kana beekuun ni danda’ama; tajaajila mana qulqullummaa isa dhugaa keessatti guyyaan waggaa keessaa tokko kan murtii bakka bu’u ture, innis Guyyaa Araaraa ture. Sirni dhugaan sun isa obboleettii White Guyyaa Araaraa anti-tayipii jettu fakkeesse. Guyyaan Araaraa raajii yookaan hafuuraa “guyyoota dhumaa” yeroo qorannoo bakka bu’a; innis yeroo murtii isa dhumaa bakka bu’a.

Raajii Daani’el keessatti chaappeffamee ture inni raajii lama ta’e ture. Raajiin tokko kan guyyoota dhumaa wajjin walqabatu, kan Milleraayitonni hubatan, banuu firdichaa labse. Kutaan Daani’el sanaa mul’ata laga Ulaayii isa boqonnaawwan saddeetii fi sagalii keessatti argamuun bakka bu’ameera. Raajiin inni biraa kan Daani’el keessatti chaappeffamee ture xumura firdichaa, fi xumura Adventizimii, fi xumura Ameerikaa Gamtoomanii, fi xumura addunyaa ni labsa. Mul’anni sun lagicha Hiddeqeltiin bakka bu’ame ture.

> “Waaqni ifa Daani’el irraa argate guyyoota dhumaa kanaaf addatti kenname. Mul’ata inni qarqara Ulaayii fi Hiddeqel, lagaawwan gurguddoo Shinaar biratti arge, amma raawwatamuu irra jiru; wantoonni duraan dubbataman hundinuus yeroo gabaabaa keessatti ni raawwatamu.” Testimonies to Ministers, 112, 113.

ଉଲାଇ ଦର୍ଶନ 1798 ମସିହାରେ ମୁକ୍ତ କରାଗଲା ଏବଂ ଏହା ଈଶ୍ୱରଙ୍କ ପବିତ୍ରାଳୟ ଓ ତାଙ୍କର ଜନଙ୍କୁ ସମ୍ବୋଧନ କରେ। ହିଜ୍ଜେକେଲ ଦର୍ଶନ 1989 ମସିହାରେ ମୁକ୍ତ କରାଗଲା, ଯେତେବେଳେ ଦାନିଏଲ ଅଧ୍ୟାୟ ଏଗାର, ପଦ ଚାଳିଶରେ ବର୍ଣ୍ଣିତ ଭାବରେ, ପୂର୍ବତନ ସୋଭିଏତ ସଂଘକୁ ପ୍ରତିନିଧିତ୍ୱ କରୁଥିବା ଦେଶମାନଙ୍କୁ ପାପାତନ୍ତ୍ର ଓ ଯୁକ୍ତରାଷ୍ଟ୍ର ଦ୍ୱାରା ବହାଇ ଦିଆଗଲା, ଏବଂ ଏହା ଈଶ୍ୱରଙ୍କ ଜନଙ୍କର ଶତ୍ରୁମାନଙ୍କୁ ସମ୍ବୋଧନ କରେ। ଏହି ଦୁଇ ଦର୍ଶନ ପ୍ରକାଶିତ ବାକ୍ୟ ପୁସ୍ତକର ସାତଟି କଳିସିଆ ଓ ସାତଟି ମୋହର ପରି କାର୍ଯ୍ୟ କରେ। ଗୋଟିଏ କଳିସିଆର ଆଭ୍ୟନ୍ତରୀଣ ଇତିହାସ, ଏବଂ ଅନ୍ୟଟି କଳିସିଆର ବାହ୍ୟ ଇତିହାସ; ଏବଂ ସେମାନେ ଉଭୟେ ସମଗ୍ର ଅବଧିକୁ ଆବୃତ କରି, "ବିଶେଷକରି" "ଏହି ଶେଷ ଦିନମାନଙ୍କ ପାଇଁ" ଅଟନ୍ତି।

Garuu, kitaabni Mul'ataa kitaaba cufamaa akka hin taane nutti himamus, akkasumas immoo kitaaba cufamaa akka ta'es nutti himama.

> "Mul'ata Uumamaa kitaaba chaappeffamee dha, garuu akkasumas kitaaba banamee dha. Inni taateewwan dinqisiisoo bara dhumaa seenaa lafaa kana keessatti raawwatamuu qaban galmeessa. Barsiisonni kitaaba kanaa ifaa fi murtaa'oo dha; iccitii-qabeeyyii fi hubachuuf hin danda'amne miti. Isa keessatti sararri raajii inni Daniel keessatti kaafame sunuma irra deebi'amee kaafameera. Raajiiwwan tokko tokko Waaqayyo irra deebi'ee dubbateera; akkas gochuudhaanis isaanii barbaachisummaa guddaa kennamuun akka qabu ni agarsiisa. Gooftaan wantoota bu'aa guddaa hin qabne irra deebi'ee hin dubbatu." Manuscript Releases, volume 9, 8.

Mul'anni Mul'ataa kan banameef, raajiiwwan Daani'el keessatti jiran waan banamanii fi sararoonni raajii kanneen Daani'el keessatti banaman sunuma Mul'ata keessattis argamaniif. Wanti kitaaba Mul'ataa keessatti cufamee ture, kutaa Mul'ataa tokko ture; inni addatti sabni Waaqayyoo "bara mootummaa dhumaa" keessatti argamu wajjin wal qabata. Yeroo Obboleettiin White ibsa kana barreessitetti, "bakakkaa torban" sun yeroo sana cufamee ture; kanaafis "inni kitaaba cufame dha" jette barreessite. Akkasumas kitaabni Daani'el "kitaaba cufamee ture" jette, jechuunis yeroo darbeetti. Isheedhaaf inni bara 1798tti banamee ture.

ସେହି ସାତଟି ଗର୍ଜନ ସମ୍ବନ୍ଧରେ ତାଙ୍କ ଜୀବନକାଳରେ ଯାହା ମୁଦ୍ରିତ କରାଯାଇଥିଲା, ତାହା କେବଳ ସାତଟି ଗର୍ଜନ ଦ୍ୱାରା ପ୍ରତିନିଧିତ ଭବିଷ୍ୟତ ଘଟଣାମାନଙ୍କୁ ନୁହେଁ, ବରଂ ପ୍ରଥମେ ଏହି କଥାକୁ ଯେ "ସାତଟି ଗର୍ଜନ" ପ୍ରକାଶ କରେ ଯେ ଆଡଭେଣ୍ଟିଜ୍ମର ଆରମ୍ଭ ଆଡଭେଣ୍ଟିଜ୍ମର ଶେଷ ସହ ସମାନ୍ତର ଅଟେ। "ସାତଟି ଗର୍ଜନ" ଯୀଶୁ ଖ୍ରୀଷ୍ଟଙ୍କ ପ୍ରକାଶିତ ବାକ୍ୟକୁ ବୁଝିବା ପାଇଁ ଆବଶ୍ୟକ ସର୍ବପ୍ରମୁଖ ଭବିଷ୍ୟଦ୍ୱାଣୀମୂଳକ ନିୟମକୁ ପ୍ରକାଶ କରୁଛି, ଏବଂ ସେଥି ସହିତ ଈଶ୍ୱରଙ୍କ ସ୍ୱଭାବ ଓ ଚରିତ୍ରର ଏକ ଗୁଣକୁ ମଧ୍ୟ ପ୍ରକାଶ କରୁଛି—ସେ ସମସ୍ତ ବିଷୟର ଆରମ୍ଭ ଓ ଶେଷ ଅଟନ୍ତି। ଭବିଷ୍ୟଦ୍ୱାଣୀ ଏହା ସୂଚିତ କରେ ଯେ ଈଶ୍ୱରଙ୍କ ସ୍ୱଭାବ ଓ ଚରିତ୍ର ସହ ସମ୍ବନ୍ଧିତ ସତ୍ୟମାନଙ୍କର ଏକ ଉଦ୍ଦେଶ୍ୟପୂର୍ଣ୍ଣ ବିକାଶ ରହିଛି।

Yesus yeroo akka "Leenca gosoota Yihudaa"tti bakka buufamutti, hojii inni seenaa keessatti karaa tartiibaa fi sirna qabeessa ta'een dhugaa mul'isuudhaan raawwatu agarsiisa. Inni dubbii raajii hamma yeroo itti hubatamuu qabuutti ni cufa. Inni kaayyoo barsiisuuf dhugaa ni cufa, ni hiikas. Akka Palmoniitti, Yesus Lakkooftuu Dinqisiisaa, Gooftaa yeroo seenaa Isaa to'atu dha. Akka Alfaa fi Oomeegaatti, wantoota biro keessaa tokkoon, inni Gooftaa afaanii dha. Akka Leenca gosoota Yihudaatti, inni isa yeroo dhugaan namootatti mul'ifamu to'atu dha.

In Revelation chapter one after the first three verses the Godhead is set forth as three distinct entities.

እስያ ውስጥ ለሚገኙት ሰባቱ ቤተ ክርስቲያናት የሐንስ፤ ጸጋና ሰላም ለእናንተ ይሁን።

kan inni jiru, kan turee fi kan dhufu irraa;

eeyyee isa duraa jiran Hafuurota torba irraa;

Akkasumas Yesuus Kiristoos, inni dhugaa baatuu amanamaa, du’a keessaa ilma hangafa ta’e, akkasumas bulchaa mootota lafaa ta’e. Mul’ata 1:4, 5.

Seensa kitaaba Macaafa Qulqulluu isa dhumaa keessa jiru ifatti nagaa gara waldaa Waaqayyoo erga; nagaan sun Abbaa, Hafuura fi Ilma adda baasee mul’isa. Dhuma Dubbiin Waaqayyoo jalqaba irra deebi’aa jira; akkas gochuudhaanis hubannaa sirrii Waaqummaa ilaalchisee barbaachisummaa isaa cimsaa jira. Inni kana kan godhu warra Filadelfiyaa ta’an, warra dhibba afurtamii afur kuma guutanif. Isaan saba mootummaa isa dhumaa ti; warra seenaa mootummaa keessatti guutummaa sararoota isaatiin fakkeenya isaanii argatanidha. Dhugaa kana keessaa tokko tokko dabalatee, dhugaa-baatonni sun Waaqayyo seenaa raajii guutuu keessatti beekumsa waa’ee uumama Isaa fi amala Isaa irratti tartiibaan dabalaa fidee akka jiru hundeessu.

Waaqayyo beekuu dhabuu namaa ilaalchisee macaafota qulqulluu keessatti mallattoon guddaan Fara’oon isa Gibxi bakka bu’ee dha; innis addunyaa guutuu, kanaafis ilmaan namaa hundumaa, fakkeenya ture. Mallattoon sun jalqaba Israa’el dhugaa keessatti adeemsa sana eegala; achittis Waaqayyo maqaa Isaa beeksisuuf barbaadaa ture. Dhuma Israa’el dhugaa irrattis falmiin maqaa Waaqayyoo irratti taasifame irra deebi’ame. Dhuma Israa’el dhugaa irratti Yesus walitti dhufeenya Isaa Yihudoota wajjin qabu seenaa Daawit adda baasee fi “seera yeroo jalqaba itti caqasame” jedhu fayyadamuudhaan mallatteesse; kunis ibsa dhumaa waa’ee jaamummaa Laa’odiiqeyaa Yihudootaa ilaallatu bakka bu’e. Isaan waan Inni jedhu hubachuu hin dandeenye; sababiin isaas seera Alfaa fi Oomeegaa hin beekan turan, akkasumas Alfaa fi Oomeegaa isaanii duratti dhaabatee jiru hin beekan turan.

Jalqaba Israa’el hafuuraa keessatti, falmiin seenaa Musee keessatti fakkeenyaan mul’ate wal-qixa ta’ee ni argama. Akkuma Israa’el durii keessatti ture, Adooleesentiizimiin seenaa “bara dhumaa” keessa yeroo adeemu, Alfaa fi Oomeegaa caalaatti hubachuuf carraawwan hedduun kennameera. Akkuma bara Kiristoositti ture, dhuma Adooleesentiizimii irratti gaaffiin dabalataa tokko illee kan hin kaafamne iddoon tokko ni jira.

Mul’ata Muujii boqonnaa tokkootti deebinee yeroo ilaallu, ayyaannii fi nagaan Isa jiruu, Isa turee fi Isa dhufu irraa, akkasumas Hafuurota Torban irraa, akkasumas Yesuus irraa ergamu akka ta’e ni argina. Waaqummaan Yesuus, Hafuurota Torban, fi Isa jiruu, Isa turee fi Isa dhufu ta’een bakka buufamee dhihaata; kanaanis amaloonni “Isa jiru, turee fi dhufu” jedhamanii ibsaman Abbaa kan ta’an akka ta’e akka beeknu nu dandeessisa. Amaloonni kun uumama bara baraa Waaqayyoo ni bakka bu’u. Inni yeroo hundumaa jiraataa ture; lakkoofsa saddeetii fi sagaliitti immoo amalichi sunuma ifatti Yesuusitti ramadameera.

ମୁଁ ଆଲ୍ଫା ଓ ଓମେଗା, ଆରମ୍ଭ ଓ ଶେଷ, ପ୍ରଭୁ କହୁଛନ୍ତି, ଯିଏ ଅଛନ୍ତି, ଯିଏ ଥିଲେ, ଏବଂ ଯିଏ ଆସିବେ, ସେହି ସର୍ବଶକ୍ତିମାନ। ମୁଁ ଯୋହନ, ଯେ ତୁମମାନଙ୍କର ଭାଇ ଓ ଯୀଶୁ ଖ୍ରୀଷ୍ଟଙ୍କ କ୍ଲେଶ, ରାଜ୍ୟ ଓ ଧୈର୍ଯ୍ୟରେ ସହଭାଗୀ

> ମଧ୍ୟ, ପମ୍ପୋସ ବୋଲି କୁହାଯାଉଥିବା ଦ୍ୱୀପରେ ଥିଲି, ଈଶ୍ୱରଙ୍କ ବାକ୍ୟ ଓ ଯୀଶୁ ଖ୍ରୀଷ୍ଟଙ୍କ ସାକ୍ଷ୍ୟର କାରଣରେ। ପ୍ରଭୁଙ୍କ ଦିନରେ ମୁଁ ଆତ୍ମାରେ ଥିଲି, ଏବଂ ମୋ ପଛରେ ତୁରୀର ନ୍ୟାୟ ଏକ ମହାଶବ୍ଦ ଶୁଣିଲି, କହୁଥିଲା, ମୁଁ ଆଲ୍ଫା ଓ ଓମେଗା, ପ୍ରଥମ ଓ ଶେଷ; ଏବଂ, ତୁମେ ଯାହା ଦେଖୁଛ, ତାହା ଏକ ପୁସ୍ତକରେ ଲେଖ, ଏବଂ ଏସିଆରେ ଥିବା ସାତୋଟି କଳିସିଆଙ୍କ ନିକଟକୁ ପଠାଇଦେଅ; ଏଫିସସ, ସ୍ମୁର୍ଣ୍ଣା, ପର୍ଗାମୋସ, ଥୁଆତୀରା, ସାର୍ଦ୍ଦିସ, ଫିଲାଦେଲଫିଆ, ଓ ଲାଓଦିକିଆଙ୍କ ନିକଟକୁ। ପ୍ରକାଶିତ ବାକ୍ୟ ୧:୮–୧୧।

Warri inni dubbii Yesuus halluu diimaan barreessu qaban, lakkoobsa saddeetii fi kudha tokko keessatti kan dubbachaa jiru Yesuus akka ta’e ni beeku. Lakkoobsa sana keessatti Yesuus, yeroo ofii isaatiin “Gooftaa, inni jiru, inni ture, inni dhufuuf jirus” jedhee of ibsutti, eenyummaa bara baraa isa Abbaa wajjin wal fakkaatu qabaachuu isaa mul’isa; akkasumas Yesuus, Inni “Hundumaa Danda’u” ta’uu isaa dabalee ibsa.

Maca jalqaba Kitaaba Mul’ataa keessatti Yesuus dubbatu, kitaaba akka inni Mul’ata Yesuus Kiristoos ta’e ifatti ibsu sana keessatti, inni Alfaa fi Oomeegaa ta’uu isaa, akkuma Abbaan bara baraan jiraatu sana innis bara baraan ta’uu isaa, akkasumas inni Waaqayyo Hundumaa Danda’u ta’uu isaa dha. Amaloonni uumama Waaqayyoo dubbii Yesuus irraa Kitaaba Mul’ataa keessatti jalqaba irratti dhufan isa dhumaa dha. Amaloonni sun Adventistoota amma iyyuu ilaalcha jalqabaa Waaqummaa sana ittisanii falmanef gufuu kallattii irraa ta’an dha. Isaan yeroo tokko Abbaan Ilma Isaa dhalche jechuun amanu.

Dhumuura kitaaba Mul’ataa jalqabaa kitaaba Mul’ataa wajjin walii gala.

Dhufuun lammaffaa dhufuun ibsa Waaqummaa sanaa ni hordofa. Boqonnaa digdamii lammaffaa keessatti, xumuri kitaabichaa jalqaba kitaabichaa wajjin walii gala; akkasumas lakkoofsi kudha lammaffaan dhufaatii lammaffaa eeruudhaan lakkoofsa torbaa boqonnaa tokkoo wajjin wal-sima.

> Kunoo, ilaalaa, ani ariitiin nan dhufa; gatiin koo na wajjin jira; akka hojii isaa ta’etti tokkoon tokkoo namaatiif kennuuf. Ani Alfaa fi Oomegaa dha; jalqabaa fi dhumaa, isa duraa fi isa boodaa. Eebbifamoo warri abboommii isaa raawwatan; kunis akka muka jireenyaa irratti mirga qabaataniif, karrawwan keessaa darbuudhaanis magaalaatti akka seenaniif. Alatti immoo sareewwan, falfaltoonni, halaleessitootni, ajjeechitoonni, waaqeffattootni waaqota tolfamoo, akkasumas namni soba jaallatuu fi raawwatu hundinuu jiru. Ani Yesuus, wantoota kana waldoota keessatti isiniif dhugaa ba’uuf ergamaa koo ergeera. Ani hidda Daawitii fi sanyii isaa, urjii barii ifaa sana. Hafuuraa fi Misirrittiin, “Kottu” jedhu. Inni dhaga’us, “Kottu” haa jedhu. Inni dheebotus haa dhufu. Namni fedhu hundinuus bishaan jireenyaa tola haa fudhatu. Mul’ata 22:12–17.

Eega Dhufaatii lammaffaatti erga wabee booda, Yesus akkuma Mul’ata boqonnaa tokko keessatti of beeksise, ofii isaa Alfaa fi Oomeegaa ta’uu isaa ni ibsa. Achiis, warra waan Hafuurni waldoota amantiitti jedhu dhaga’an fi warra hin dhageenye gidduutti adda baafama ni dabalata. Inni adeemsa qunnamtii Mul’ata boqonnaa tokko, lakkoofsota tokko irraa hamma sadiitti fakkeeffamee jiru ni wabee, jechuunis ergaa sana Yohaannisitti akka geesseef Gabri’eelin ergamee ture jedhuun.

Then He returns to the final statement that He made to the Scribes and Pharisees at the end of

ancient Israel. He ties both endings of literal and spiritual Israel together, by answering in Revelation for those in the “last days” what the Jews in their “last days” could not understand. He says that He is the root (beginning) and offspring (ending) of David. The subject of David and his Lord was the last statement Jesus made to the quibbling Jews, and it typifies the final pronouncement for those in the last days that, according to the message to the Philadelphian church, claim to be Jews, but are not.

> Kunoo, warra mana sagadaa Seexanaa keessaa, warra ofiin, “Nuyi Yihudoota” jedhan, garuu kan hin taane, sobanis, ani akka isaan dhufanii miilla kee duratti sagadan, akkasumas akka ani si jaalladhe beekan nan godha. Ati dubbii obsaa koo waan eegdeef, anis sa’aatii qoramaa isa guutummaa biyya lafaa irratti dhufu, warra lafa irra jiraatan qoruuf dhufu sana irraa sin eega. Mul’ata Yohaannis 3:9, 10.

Warri kanneen miilla qulqullootaatti sagadan, isaanii Adventistoota Laa’odiiqeyaa warra afaan Gooftaa keessaa tufamanii dha.

> “Warri akka yaadan, warri miilla qulqullootaa duratti sagadan, (Mul’ata 3:9), dhumarratti ni fayyu. As keessatti ani isin irraa adda ta’uun qaba; mootummaa Waaqayyoo na argisiiseetti, gareen kun Adventistoota maqaa qofaatiin turan, warra duubatti deebi’anii fi ‘Ilma Waaqayyoo ofii isaaniif deebi’anii fannisan, isa ifatti qaanessanis’ akka ta’an. Akkasumas ‘sa’aatii qorumsa’ isa amma iyyuu dhufuuf jiru keessatti, innis amala dhugaa nama hundumaa mul’isuuf, isaan bara baraaf akka badan ni beeku; dhiphina hafuuraa guddaadhaanis liqimfamaniiruudhaan, miilla qulqullootaa duratti ni jilbeenfatu.” Word to the Little Flock, 12.

Macaafni Kitaaba Qulqulluu fi Hafuura Raajii irratti hundaa’uun, warri miilla qulqullootaa irratti sagadan miseensota mana sagadaa Seexanaa ti. Isaan Yihudoota ta’uu of jedhu; garuu akkas miti. Adveentistoonni qajeelonni waldaa Filadelfiyaa keessatti dubbifamaa jiru. Kuma dhibba afurtamii afur Filadelfiyaawota, Yihudoota of jedhu garuu kan hin taane immoo Laa’odiiqeyaa dha. “Bara dhumaa” keessatti gareen lamatu namoota amanamoo ta’an keessaa jiru; isaanis kuma dhibba afurtamii afur fi warra wareegamtoota ta’an dha. Waldoota torban keessaa lama qofa jechuun komii tokko illee kan hin qabne jiru. Tokko Filadelfiyaa yoo taatu, warra gonkumaa hin duune bakka buuti; inni kaan immoo Simiirnaa yoo taatu, wareegamtoota amanamoo bakka buuti. Wareegamtoonni fi warri hin duune, jechuunis Simiirnaa fi Filadelfiyaa, waldoota torban keessaa ergaa isaaniif kenname irratti balaaleffannaan tokkollee kan hin dabalamin isaan qofa dha. Haa ta’u malee, waldoonni lamaan isaanii iyyuu warra Yihudoota ta’uu of jedhan garuu kan hin taane wajjin wal qabachuu qabu turan. Kunis akkasuma; sababni isaas hundi isaanii “bara dhumaa” keessatti miseensota waldaa tokkoo, haala walfakkaataa wajjin wal qabatan dha; gareen tokko dhiiga isaanii dhangalaasuun dhugaa ba’uuf murtaa’e, gaara Jijjiirama Bifaa irratti Museedhaan bakka buufame, gareen inni kaan immoo Eeliyaasiin bakka buufame; innis gonkumaa hin duune.

> Ergaa waldaa ismiirnaa keessa jirutti akkana jedhii barreessi; Kana jedhu inni isa jalqabaa fi isa dhumaa, inni du’ee turee amma immoo jiraataa ta’e; Ani hojii kee, dhiphina kee, fi hiyyummaa kee beeka; (garuu ati sooressa dha) akkasumas arrabsoo warra ofii isaanii Yihudoota jedhu garuu kan Yihudoota hin ta’in, mana sagadaa Seexanaa ta’an sana beeka.

> Wantoota ati dhiphattu keessaa isa tokko illee hin sodaatin; kunoo, akka isin qoramtaniif diyaabilos keessaa keessan tokko tokko mana hidhaatti ni darba; isin guyyoota kudhan dhiphina ni qabaattu; hamma du’aatti amanamaa ta’i, anis gonfoo jireenyaa siif nan kenna. Mul’ata Yohaannis 2:8–10.

ଯେତେବେଳେ ଯୀଶୁ ସ୍ମୁର୍ଣ୍ଣା ମଣ୍ଡଳୀର ଦୁରବସ୍ଥାକୁ ବର୍ଣ୍ଣନା କରନ୍ତି, ସେ ମାତ୍ର ଗୋଟିଏ ସକାରାତ୍ମକ ଟୀପ୍ପଣୀ କରନ୍ତି, ଯେବେ ସେ କହନ୍ତି, “but thou art rich,” ଏହିପରି ସେ ସେମାନଙ୍କୁ ଶୈତାନଙ୍କର ସଭାଗୃହର ସଦସ୍ୟମାନଙ୍କ ସହିତ ବିପରୀତ ଭାବେ ଦର୍ଶାନ୍ତି, ଯେମାନେ ଧନୀ ନୁହନ୍ତି। ପ୍ରକାଶିତବାକ୍ୟରେ ଯେମାନେ ଆଡଭେଣ୍ଟିଷ୍ଟ ହୋଇ ନିଜେମାନଙ୍କୁ ଧନୀ ବୋଲି ଭାବନ୍ତି, କିନ୍ତୁ ଧନୀ ନୁହନ୍ତି, ସେମାନେ ସେହି ଯିହୂଦୀମାନେ ଯେମାନେ କୁହନ୍ତି ଯେ ସେମାନେ ଯିହୂଦୀ, କିନ୍ତୁ ନୁହନ୍ତି—କାରଣ ସେମାନେ ଲାଓଦିକିୟ ସେଭେନ୍ଥ-ଡେ ଆଡଭେଣ୍ଟିଷ୍ଟ।

Macaafa Mul’ataa keessatti Waaqayyoonni akka namoota sadii ta’anii dhihaataniiru; dhuma macaafa Mul’ataa irratti immoo Yesusii fi Hafuurri qulqulluun ifatti eeramu, garuu Abbaan ifatti hin eeramu. Kun garuu homaa hin jijjiiru; sababiin isaas, qajeelfamni “sarara irratti sarara” jedhu, isa jalqabaa isa dhumaa ibsu jedhu wajjin walitti makamee, Abbaa lakkoofsa dhumaa Mul’ataa keessatti beekamtii argachuu akka qabu ni gaafata; inni lakkoofsa jalqabaa keessatti achi jiraachuu isaatiin duraan dursee eenyummaa argateeraatii. Kun Wangeela Yohannis boqonnaa tokko irraa adda miti; achitti Yohannis Hafuura qulqulluu ifatti hin ibsu, garuu Hafuurri achi jiraachuun ni hubatama; sababiin isaas, yeroo jechi “jalqaba keessatti” jedhu yeroo jalqabaaf barreeffametti Hafuurri achi tureera. Dhugaan-baatuun Wangeela Yohannis boqonnaa tokko keessatti himamu, hima isuma walfakkaataa “jalqaba keessatti” jedhuun jalqaba.

“jalqabni” mallattoo raajii ti; seerota raajii keessatti hojii irra oolan seerota raajii, dabalataanis “sararaa irratti sararaa” jedhu, fayyadamuudhaan madaalamuu qaba. Jalqabni Musee, jalqaba Wangeela Yohannis ti; innis jalqaba kitaaba Mul’ataa ti; akkasumas dhuma Mul’ataa illee dha. Sararoota afur sana keessaa yeroo lama namoonni sadii sadanuu keessaa sadeen Sadan Samii ifatti ibsamu; sarara tokko keessatti (Wangeela Yohannis) Hafuurni akka hin argamne fakkaachuu danda’a; sarara afraffaa keessattis Abban hin argamu; garuu yeroo walitti fidaman Namoonni Waaqummaa sadii hundinuu sararoota afran hundumaa keessatti bakka bu’anii jiru.

ክርስቶስ አብን እንዲያስታውቅ መጣ፥ መንፈስ ቅዱስም ወልድን እንዲያስታውቅ መጣ። ሦስቱም ዘላለማዊ መሥዋዕቶችን አቀረቡ። አብ ዓለምን እጅግ ስለወደደ ኢየሱስን ሰጠ፤ ኢየሱስም ዓለምን እጅግ ስለወደደ፣ ለዘላለም በራሱ ላይ የፈጠራቸውን ሥጋ ሊወስድ ተስማማ። ፈጣሪው ከፍጥረቱ አካል ሊሆን መምረጡ በሚያመለክተው ተግባር ውስጥ እንዴት ያለ መስጠት ይወከላል? የአምላክነት ሦስተኛው አካል ራሱን ሰጠ፥ ምክንያቱም ሰው ዘር ተብሎ በሚጠራው የተፈጠረ አካል ውስጥ በመኖር ላይ—ለዘላለም—ያለውን ስፍራ ተቀብሎአል።

Egaa ta’uu danda’a sababii kanaaf Hafuuri Qulqulluun irra deddeebi’amee mallattoolee saba Waaqayyoo wajjin walqabatee ibsamuun isaa. Inni Nama Qaama Waaqayyummaa keessaa uumama namaa wajjin jiraachuuf ta’edha. Kanaafuu, Mallattooleen Hafuura Qulqulluu Caaffata Qulqullaa’oo keessatti yeroo baay’ee mallattoo Hafuura Qulqulluus ta’e ilmaan namootaa bakka bu’uun ibsaman. Jalqabatti Hafuuri sun bishaanota irra socho’e.

> Inni nattiin, Bishaan ati argite, kan sagaagaltuun irra teesse, uummata, tuuta hedduu, saboota, fi afaanota. Mul’ata Yohannis 17:15.

Moseen ijaaree qulqullinaa keessatti dhaabame keessaa, meeshaan hojjettoonni akka isa hordofanitti fakkeenyi isaa addatti ibsame hin turre tokko qofa ture; innis ibsaa damee torbaa qabu sana. Ibsaan kun walitti makamuu namummaa fi waaqayyummaa bakka bu'a. Kanaaf, caasaan ibsaa kun meeshaa qajeelcha qulqullinaa keessatti namoonni itti gumaachan godhamee hafe keessaa isa qofa ture. Ibsaawwan torban Kiristoos gidduu isaanii keessa deemu waldoota torban ta'uu isaanii ibsameera; ta'us ibsaan sun zayitaatiin boba'a ture, kunis Hafuura Qulqulluu bakka bu'a; akkasumas, qilleensa ibiddaa ifaaf baatan deeggaran uffata quncee adii luboonni fayyadaman irraa hojjetamu turan, kunis qajeelummaa Kiristoos isa akka ifa addunyaatti ibsu bakka bu'a. Sabni Waaqayyoo ifa addunyaa dha; garuu ifni sun kan boba'u zayita Hafuura Qulqulluu qofaan. Hafuuri Qulqulluun keessatti Ibsa Caaffata Qulqullaa'oo keessatti yeroo baay'ee namootaan walqabatee ibsama.

> Inni teessoo keessaa balaqqeessaa fi guungummiin akkasumas sagaleewwan ni ba'an; teessoo sana dura immoo ibsota ibiddaa torba ni gubatu turan; isaanis Hafuurota Waaqayyoo torbanidha. Mul'ata 4:5.

Seven lamps are here identified as the "seven Spirits of God," yet we are told the seven candlesticks are the seven churches.

> Iccitii urjii torban keessaa, harka koo mirgaa keessatti argite, fi ibsaa warqee torban keessaa. Urjiileen torban ergamoota waldoota torbanii ti; ibsaawwan torban ati argite immoo waldoota torbanidha. Mul'ata Yohaannis 1:20.

Torbanani qajeeltoo torban hafuuroota torbanii fi waldaa Waaqayyoo dha.

> Anis ilaale, kunoo, gidduu teessoo mootummaa sanaa fi bineensota afur sanaa, gidduu maanguddootaa keessattis Hoolaan akka qalame tokko dhaabbatee ture; inni gaanfa torbaa fi ija torba qaba ture; isaanis Hafuurota Waaqayyoo torban biyya lafaa hundumaatti ergaman dha. Mul'ata Yohaannis 5:6.

Gaaffii torbanii fi ija torbanis Hafuura Qulqulluu isa gara biyya lafaa hundumaatti ergameedha; yeroo cuuphaman immoo Kiristaanni gara biyya lafaa hundumaatti ergama, sababiin isaas inni maqaa Abbaa, Ilmaa fi Hafuura Qulqulluutiin cuuphameera. Eebba warra rakkoo seera Dilbataa keessatti wareegamtoota ta'an irratti labsame keessatti, akkasumas warra amantii keessatti Israa'el hafuuraa yeroo ammaa keessaa bara 1844 jalqabee du'an hundumaa irratti, Hafuuraatu sagalee galataa awwaalcha isaanii kenna yeroo Inni, "Eeyyee," "isaan hojii isaanii irraa haa boqotan" jedhu; sababiin isaas Inni hojii isaanii keessatti hanga isaan lubbuu isaanii gad dhiisanitti guutummaatti isaanii wajjin ture.

> Kana ani sagalee samii keessaa akkana naan jedhu nan dhaga'e; Barreessi, "Warri du'an kanneen ammaa achii jalqabanii Gooftaa keessatti du'an eebbifamoo dha;" Eeyyee, jedhu Hafuuri, "isaan dadhabbii isaanii irraa akka boqotan; hojii isaanii immoo isaan duukaa bu'a." Mul'ata 14:13.

Yeroo xumuraa fi jalqaba macaafa Mul'ataa, jalqaba Macaafa Qulqulluu, fi jalqaba wangeela Yohaannis yeroo ilaallu, Namoonni Sadan Waaqummaa keessaa hundinuu bakka bu'anii ni

argamu; abbaa seera “sarara irratti sarara” jedhuun hojii irra ooluu irratti hundaa’uun Abbaanis achi keessa jira. Ilmisis achi jira; ofii Isaa Alfaa fi Oomeegaa ta’uu ni ibsa.

Yoo walitti-dhufeenyiin namaa fi waaqayyummaa walitti-dhufeenya Hafuura Qulqulluu fi ilmaan namootaa ta’uu isaa yoo hubanne, yeroo sanatti maaliif mallattooleen Hafuura Qulqulluu mallattoolee ilmaan namootaa wajjin walqabsiifamanii akka jiran ni hubanna. Ilaalcha kana yaada keessa qabannee, gara “jalqaba keessa” lamaan isa yeroo baay’ee irratti xiyyeeffachaa turretti deebi’ina.

> Jalqabatti Waaqay samii fi lafa uume. Lafti immoo bifa hin qabdu ture, duwwaas ture; dukkannis fuula tuujubee irra ture. Hafuurri Waaqayyoo immoo fuula bishaanotaa irra in socho’a ture. Waaqayyoonis, “Ifni haa ta’u” jedhe; ifnis ta’e. Waaqayyoonis ifni akka gaarii ta’e arge; Waaqayyoonis ifa dukkana irraa addaan qoodde. Uumama 1:1–4.

> Jalqabatti Dubbiin ture; Dubbiinis Waaqayyoo wajjin ture; Dubbiinis Waaqayyo ture. Inni jalqabumatti Waaqayyoo wajjin ture. Wanti hundinuu isaatiin ta’e; isa malee wanti ta’e tokko illee hin turre. Isa keessatti jireenyi ture; jireenyichis ifa namootaa ture. Ifichis dukkana keessatti ni ifa; dukkanichis isa hin hubanne. Yohannis 1:1–5.

“Jalqabatti” jedhu kanaaf ragoota lamaan kana fayyadamee; Waaqayyo Dubbiin, inni waan hundumaa uume, akkasumas lubbuu Isaa kenne; mootummaa isaas “isa keessa jireenyi ture,” jireenyi Isaas “ifaa” namootaa ture. “Ifni” nama uumame tokkoo qajeelummaa Uumaa ti. Qajeelummaan Uumaa immoo xiyyoo ibsaa mana qulqullummaa keessa jiru keessatti argamu dha.

> Ishee uffata quncee talbaa qulqulluu fi adii uffattuuf isheef kenname; qunceen talbaa sun qajeelummaa qulqullootaati. Mul’ata Yohannis 19:18.

የጧፉን ክር የሚያበራው ዘይት በአማኙ ሕይወት ውስጥ የመንፈስ ቅዱስን ሥራ ይወክላል። በመጀመሪያ ምድር ጨለማ ነበረች እና ብርሃንም አልነበረም። ከዚያም ኢየሱስ በእርሱ ውስጥ ያለችውን ሕይወት ራሱን ሰጠ፥ ለሰዎችም ብርሃን እንዲኖር አደረገ።

> Warri hundi kan lafa irra jiraatan hundinuu isa waaqeffatu; isaan maqaan isaanii galmee jireenyaa Hoolichaa uumama biyya lafaa irraa jalqabee qalame sana keessatti hin barreeffamne dha. Mul’ata Yohaannis 13:8.

Yeroo Yesuus ilmaan namaatiif aarsaa ta’uu filate, akka namoonni ifa qabaataniif lubbuu isaa kenne. Akkuma kutaa lamaan kana keessatti mul’atutti, yeroo kam iyyuu ifni yeroo dhiyaatu, ifni waaqeffattoota gosa lamaa uuma; isaanis ifaa fi dukkanaan bakka bu’aman, jechuunis ijoollee guyyaa yookaan ijoollee halkanii dha.

> Isin garuu isin, obboloota, akka guyyaan sun akka hattuutti isin irratti hin ga’uuf dukkana keessa miti. Isin hundinuu ijoollee ifaa fi ijoollee guyyaa ti; nu jechuunis kan halkaniti yookaan kan dukkanaa miti. 1 Tasalonqee 5:4, 5

Yeroo hariiroon bara baraa inni Hafuuri Qulqulluun ijoollee guyyaa wajjin qabu akkamitti dhihoo ta’e beeknutti, maaliif mallattooleen ijoollee Waaqayyoo fi Hafuura Qulqulluu akkasitti walitti

dhihoo ta’an hubachuu dandeenya. Kutaa Mul’ata keessaa isa dhumaa keessatti, Yesusiin Alfaa fi Oomeegaa ta’ee ni argina; hojii “line upon line” fayyadamuudhaan Abbaa ni argina; Hafuuri Qulqulluunis bakka bu’iinsa mallattoo isa dhumaa ofii Isaa kennaa jira; namoonni qulqulloonni durii Hafuura Qulqulluun akka sochoosamaniin dubbatan waan ta’eef. Ibsi Isaa inni jalqabaa ofii Isaa irratti inni Uumama keessatti kennu, Bishaanota irra socho’aa jiraachuu Isaa, jechuunis ilmaan namootaa irra socho’aa jiraachuu Isaa, adda baasa; wabii Isaa inni dhumaa ofii Isaa immoo akkana jechuun dhiyaata.

> Akkasumas Ayiirii fi misirroon, “Kottu” jedhu. Inni dhaga’us, “Kottu” haa jedhu. Inni dheebotes haa dhufu. Namni fedhe hundinuu bishaan jireenyaa tola haa fudhatu. Mul’ata Yohaannis 22:17.

Jalqabaa hanga dhumaatti Hafuurri Qulqulluun ilmaan namaa wajjin walitti dhufeenya keessatti beekamfamee jira; sababiin isaas ijoolleen guyyaa walitti dhufeenya waaqummaa fi namummaa bakka bu’u. Phaawulos akkuma Isaayaas ibsutti, namoonni mi’aawwanidha; ibsaawwan iddoo qulqulluu keessa jiranis mi’aawwan itti qubatni kaa’amu qabu turan; zayitiinis ifa inni qajeelummaa Kiristoos ta’e mul’isuuf boba’aa barbaachisu kennuuf gara mi’aawwan sanaatti gadi dhufa ture. Nuyi mi’aawwan Hafuuricha Qulqulluu, Nama sadaffaa Waaqayyummaa, isa jalqabaa irraa kaasee hanga dhuma Dubbiin Waaqayyoo ifatti adda baasee ibsutti, akkasumas barreeffamoota Hafuuricha Raajii keessatti sirriitti adda baafamee ibsame sanaati.

Ergaa ergamaa keessatti, isa jalqaba Adventizimii fi dhuma irratti raawwatame sana keessatti, ergaawwan addaa lama jiru; inni tokko waldaaaf, inni tokko immoo biyya lafaatiif.