Mul’ata Yesuus Kiristoosii - Lakkoofsa Torba

ተኛይ ዋይታና የሰባተኛው መንግሥት መነሣት፦ የእሑድ ሕግ ትንቢታዊ ትርጉም

Jeff Pippenger
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Mul’ata Kakakee keessatti boqonnaa kudha tokko keessatti, dhugaa-baatonni lamaan “sa’aatii sanauma” keessatti akka mallattoo tokkootti gara samii ol fudhatamu; yeroo sanattis “kutaaleen magaalaa keessaa harka kudhan keessaa tokko” ni kufa. Sa’aatii sanatti, “wayyiin lammaffaan darbeera; kunoo, wayyiin sadaffaan saffisaan dhufa.” Islaamummaan malakata torbaffaa fi wayyii sadaffaa isa “sa’aatii” kirkira lafaa seera Dilbataa keessatti dhufu dha.

> Isaanis sagalee guddaa samii keessaa itti himtu dhaga’an, “As ol kottaa.” Isaanis duumessa keessa samii ol ba’an; diinonni isaaniis isaan argan. Sa’aatii sanauma immoo kirkirri lafaa guddaan ta’e; kutaan kudhan keessaa tokko magaalaa sanaa ni kufe; kirkira lafaa sana keessattis namoonni kuma torba ni ajjeefaman; warri hafan immoo ni sodaatan, ulfinaas Waaqa samii ni kennan. Badiisni lammaffaan darbeera; kunoo, badiisni sadaffaan dafee dhufa. Ergamaan torbaffaanis malakata afuufe; sagaleewwan gurguddaan samii keessatti akkana jedhan; Mootummoonni biyya lafaa kanaa mootummaa Gooftaa keenyaa fi Kiristoos isaa ta’aniiru; innis bara baraan mootummaa ni bulcha. Maanguddoonni digdamii afur, warri teessoo isaanii irra taa’anii fuula Waaqa duratti jiranis, addaan lafatti gombifamanii Waaqa waaqeffatan; akkana jedhan; “Yaa Gooftaa Waaqa Hundumaa Danda’u, kan jiruu fi kan turee fi kan dhufu, humna kee guddaa fudhattee mootummaa waan bulchiteef si galateeffanna. Saboonni ni aaran; dheekkamsi kees ni dhufe; yeroo warri du’an itti murtaa’anis ni dhufe; ati garboota kee raajotaaf, qulqullootaaf, warra maqaa kee sodaatan hundumaaf, xinnaa fi guddaaf, gatii isaanii kennuufis ni dhufe; warra lafa balleessan balleessuufis ni dhufe.” Manni qulqullummaa Waaqaa samii keessatti ni baname; mana qulqullummaa isaa keessattis taabon mootummaa kakuu isaa ni mul’ate; bakakkaawwan, sagaleewwan, guungummiin, kirkirri lafaa, cabbiin guddaanis ni ta’e. Mul’ata Yohannis 11:12–19.

Markoonni lamaan duumessa keessa samii ol baafamu; kun immoo raajii keessatti garee ergamootaa bakka bu’a. Akkuma barruulee kana keessatti duraan caqasameetti fi akkuma Gabateewwan Habakkuq keessatti argamutti, Obboleettii White yeroo ergaawwan dhuunfaa kanneen ergamaa isa jalqabaa, isa lammaffaa, fi isa sadaffaa jechuun bakka bu’aman seenaa raajii keessatti dhufanitti, isaan akka ergamoota tokko-tokkootti mul’ifamu; ergaan Iyya Halkan Walakkaa garuu ergamoota hedduudhaan bakka bu’ama jedhee ibsa. Markoonni lamaan yeroo isaan ergaa Iyya Halkan Walakkaa waraana ergamootaatiin labsanitti samii ol baafamu; kanaafuu isaan “duumessa keessa” samii ol fudhatamu.

> “Ergaa ergaa ergaa ergamaa lammaffaa xumuraatti, ani ifa guddaa samii irraa dhufe kan saba Waaqayyoo irratti ibsaa ture nan arge. Balaqqeen ifa kanaa akka aduu ifaa guddaa qabu fakkaata ture. Sagalee ergamootaas akkana jechuun iyyan nan dhaga’e, ‘Kunoo, Misirrichi dhufa; isa simachuuf ba’aatii!’”

> “Kun jechuunis halkan walakkaa keessa iyyiinsi sun ture; inni ergamaa lammaffaa ergaa isaatiif humna kennuu qabu ture. Qulqulloonni abdii kutatan akka dammaqanii hojii guddaa isaanii dura jiruuf qophaa’anitti ergamoonni samiidhaa ergaman. Namoonni kennaa guddaa qaban ergaa kana fudhachuu keessatti warra jalqabaa hin turre. Ergamonni warra gad of qabanii fi of kennanitti ergamanii, ‘Kunoo, Misirrichi dhufeera; isa simachuuf ba’aa!’ jedhanii akka iyyan isaan dirqisiisan. Warri iyyiinsa sana itti amanamanii kennaman saffisaan socho’anii, humna Hafuura Qulqulluu keessatti ergaa sana labsan; obboloota isaanii abdii kutatanis dammaqsan. Hojii kun ogummaa fi barumsa namaa irratti hin dhaabbanne; humna Waaqayyoo irratti dhaabate; qulqulloonni Isaa warri iyyiinsa sana dhaga’an immoo isa mormuu hin dandeenye. Warri hafuuraan caalaa jireenya qaban ergaa kana duraan fudhatan; warri duraan hojii keessatti geggeessitoota turan immoo warra dhuma irratti isa fudhatanii fi iyyiinsa sana, ‘Kunoo, Misirrichi dhufeera; isa simachuuf ba’aa!’ jedhu guddisuuf gargaaran turan.” Early Writings, 238.

Sa’aatii kirkira lafaa keessatti, kan kutaa kudhan keessaa tokko magaalaa sanaa barbadeessu, namoonni kuma torba ni ajjeefamu. Kirkirri lafaa sun seera Dilbataa Ameerikaa keessatti dha. Raajii keessatti magaalaan mootummaa dha, fi Ameerikaan tokko keessaa kutaa kudhan mootummaa mootota kudhanii Mul’ata 17 keessaa ti. Ameerikaan kirkira lafaa seera Dilbataatiin ni kufa; mootummaa ja’affaa raajii Macaafa Qulqulluu ta’uu ishee ni dhiifti; achiis gara mootii angafaa mootota kudhanii, mootummaa torbaffaa raajii Macaafa Qulqulluu, isa mootummaa isaanii paaphaasii isa saddeettaffaa, isa torban keessaa ta’eef kennuuf waliigalan sanaatti ni ceeti.

> Gaaffii kudhan ati argite sun mootota kudhani; isaan hamma yoonaatti mootummaa tokko illee hin arganne, garuu bineensicha wajjin sa’aatii tokkoof akka moototaatti aangoo ni argatu. Isaan yaada tokko qabu; humnaa fi aangoo isaanii bineensichatti ni kennu. Isaan Hoolicha irratti waraana ni kaasu; Hoolichis isaan ni mo’a; inni Gooftaa gooftolii fi Mootii moototaa waan ta’eef; warri isaa wajjin jiranis waamaman, filatamanii fi amanamoo dha. Innis naan jedhe, Bishaanota ati argite, iddoon sagaagaltuun sun irra teesse, sabawwan, tuuta hedduu, uummatoota, afaanota dha. Gaaffii kudhan ati bineensicha irratti argites, isaan kun sagaagaltuu sana ni jibbu; ishii onaa fi qullaa ni godhu; foon ishiis ni nyaatu; ibiddaan ishiin ni gubu. Waaqayyo fedha isaa raawwachuuf, walii galuuf, mootummaa isaanii bineensichatti kennuuf, hamma dubbii Waaqayyoo raawwatamutti, kana garaa isaanii keessa waan kaa’eef. Dubartiin ati argites magaalattii guddittii sana, isheen mootota lafaa irratti mootummaa qabdu dha. Mul’ata Yohannis 17:12–18.

ሓሙሽተ ነገሥታት ናይ ተባበሩ ሃገራት “ይሰማምዑ” እሞ ዓለምለኻዊ “መንግሥቶም ንኣራዊት ክህቡ።” እነርሱ “ሓደ ልቢ” ኣለዎም፣ ከምቲ ኣብ መዝሙር ሰማንያን ሰለስተ ዝበሃል፣ “ብሓደ ምኽሪ ተማኺሮም” እዮም። ኣኣብ ንጉሥ ናይ ዓሰርተ ነገዳት ነበረ፣ እቲ ሕጋዊ ዘይኮነ ዝምድና ዝሙት ምስ እታ ኣመንዝራ ናይ ጢሮስ ኣብ ኢሳይያስ ሃያን ሰለስተ ፈጸመ። እቲ ሕጋዊ ዘይኮነ ዝምድና ናይ ኣኣብን ኢዛቤልን፣ ኣብ ዘመን ኤልያስ፣ ከም ዮሃንስ መጥምቕ ተወኪሉ ናይ ሄሮድስን ሄሮድያስን ሕጋዊ ዘይኮነ ዝምድና ይወክል ነበረ። ሄሮድስ ወኪል ናይ ሮማዊ መንግሥቲ ነበረ፣ እዚ ሮማዊ መንግሥቲ ድማ ኣብ ዳንኤል ሸውዓተ ካብ ዓሰርተ ቀርኒ ዝቐመ እዩ። እቶም ዓሰርተ ቀርኒ ብመንግሥቲ ኣኣብ ናይ ዓሰርተ ነገዳት ተምሳሌት ተገይሮም ነበሩ፣ ክልቲኦም ድማ ንዓሰርተ ነገሥታት ናይ ተባበሩ ሃገራት ምስክርነት ይህቡ። ኣኣብን ሄሮድስን ኣብቲ ሕጋዊ ዘይኮነ ዝምድናታት ንመንግሥቲ እናወከሉ፣ ተራኦም ነታ ኣመንዝራ ናይ ጢሮስ ኣብ መወዳእታ ናይቲ ምሳሌያዊ ሰብዓ ዓመታት መዝሙራታ እትዘምር ጊዜ፣ ስደት ናይ መናፍቓን

ንምፍጻም ነበረ።

> “ሰዓሊዎች ሰዓሊዎች ሰዓሊዎች

> hambiseera; isaan fakkii Ba’aaliif jilba hin saganne.” Akkasuma yeroo ammaa kana illee hafteen tokko filannoo ayyaanaatiin jira. Roomaa 11:1–5.

Jechoonni “kuma torba” haftee warra Waaqayyoo irraa hafan agarsiisu; garuu haalli keessatti isaan fakkeenyaan itti ibsaman illee tilmaama keessa galchuun barbaachisaa dha. Namoonni seera Dilbataa sanaa raafama lafaa keessatti gataman, hafuura Adveentistoota Guyyaa Torbaffaa amanamoo hin taane irraa hafan, warra achumatti fi yeroo sanatti Baabilon hafuuraa ammayyaa ta’een booji’amanii fudhatamanidha. Seenaa raajii Israa’el durii jechuunis isa dhugaa keessatti, yeroo Baabilon Yerusaalem yeroo lammaffaa keessaa yeroo sadii diige sanatti, hafeen “kuma torba” ta’an namoota “jaboo” “lafa keessaa” booji’amanii fudhataman turan.

> እርሱም ይሆያኪንን ወደ ባቢሎን አፈለሰ፤ የንጉሡንም እናት፣ የንጉሡንም ሚስቶች፣ መኳንንቱንም፣ የምድሪቱንም ኃያላን ከኢየሩሳሌም ወደ ባቢሎን በምርኮ ወሰዳቸው። ኃያላን ሰዎችም ሁሉ፣ ሰባት ሺህ የሚሆኑ፣ ጥበበኞችና ብረት አንጥረኞችም አንድ ሺህ፣ ለሰልፍ የበረቱና የተዘጋጁ ሁሉ፣ እነዚህን ሁሉ የባቢሎን ንጉሥ ምርኮኞች አድርጎ ወደ ባቢሎን አመጣቸው። የባቢሎንም ንጉሥ በእርሱ ፋንታ የአባቱን ወንድም ማታንያን ንጉሥ አደረገ፥ ስሙንም ወደ ሴዴቅያስ ለወጠው። 2 ነገሥት 24፥15–17።

Akkuma namoonni jajjaboon Yerusaalem kirkirina lafaa seera Dilbataa irratti kufanii erga gataman booda, “Wayyoon sadaffaan saffisaan dhufa. Ergamaan torbaffaanis malakata afuufe.” Wayyoon sadaffaan malakata torbaffaa isa ergamaan torbaffaan afuufu dha. “Sa’aatii” kirkirina lafaa seera Dilbataa keessatti—Islaamni rukuta!

Wanta amala gurguddoo Islaamummaa keessatti badiisa isa jalqabaa fi isa lammaffaa keessaa tokko, dhugaa seenaa ta’e kan akkaataa lolaa isaanii tarsiimoo waraanaa idilee seenaa keessatti yeroo isaan gahee isaanii raajii raawwatan itti fayyadamaa turan irraa adda ta’uu isaa ture. Akkaataan lolaa isaanii tasaafi osoo hin eegamin rukutuu ture. Jechi “assassin” jedhu gocha loltoota Islaamaa yeroo seenaa sanaa irraa madde. Weerarri isaanii akkuma Kamikaze Jaappaanii kan Waraana Addunyaa Lammaffaa ture. Loltoonni Islaamaa yeroo kaayyoo isaanii ajjeesu du’uuf akka jiran ni eegatu turan. Sababa kanaaf, gochi idilee tokko loltoonni du’aaf of qopheessuuf, weerara isaanii dura sodaa du’aa gadi qabsiisuuf xaa’oo hashishiin machaa’uu ture. Yeroo miidhamtoota isaanii rukutan, kun tasaafi osoo hin eegamin ta’e; hirkannaan isaanii haala sammuu barbaadame argachuuf hashish irratti qaban, weerara dhokataa wajjin walitti makamee, walitti dhufeenya isaa jecha hashish waliin qabu irraa kan ka’e, bu’uura jecha “assassin” jedhu kan etimooloojii ta’e uume.

Balleessaan sadaffaanii fi malakata torbaffaan “daddafee dhufa.”

Wal fakkaattutti, Onkololeessa 22, 1844, ergamaan kakuu sanaa “battalumatti” mana qulqullummaa Isaa dhufe. Obboleettiin White “battalumattummaa” dhufaatii ergamaa kakuu hiikte; kunis dhufaatiin Isaa “kan hin eegamne” akka ture agarsiisa. Kanaafuu, “dhufaatiileen” afran hundinuu kan Onkololeessa 22, 1844 irratti raawwataman, kan hin eegamnee fi battalumatti turan.

> “Kristanka akka angafa luboota keenyaatti iddoo hundumaa caalaa qulqulluutti, qulqulleessuu mana qulqullummaaaf dhufu jechuun kan Daani’el 8:14 keessatti mul’ifame; Ilmi namaa gara

> Isa Bara Dheeraa jiruutti dhufu jechuun, akkuma Daani’el 7:13 keessatti ibsame; akkasumas dhufuun Gooftaan gara mana qulqullummaa Isaatti dhufu jechuun, akkuma Miilkiyaasiin dursee dubbatame, ibsa taateewwan isa tokkoo ti; kunis akkasuma dhufaatii misirrichaa gara fuudhaatti dhufuudhaan bakka buufamee jira; kunis akkuma Kristos fakkeenya durboota kudhanii keessatti, Maatewos 25 keessatti ibse.” The Great Controversy, 426.

Fakkenyiin dubra durbaa kudhanii shamarranii kudhanii jecha jechaatti irra deebi’amee dhihaata; kanaafuu “dhufaatiiwwan” afran hundi kanneen Onkoloolessa 22, 1844tti raawwataman, yeroo kirkirri lafaa seera Dilbataa ta’e sanatti ammas jecha jechaatti raawwatamuu qabu. Fakkeenya shamarran durbaa sana irratti ibsa kennuudhaan, Obboleettiin White ariitii fi hin eegamnetti dhufuu sana addaan baasuuf ragaa irratti dabala; innis kirkira lafaa seera Dilbataatti fakkeenfamee mul’atu, kan Iyya Barii Halkan Giddugaleessaa guutummaa guutuutti raawwatamuu isaa ta’e dha.

> “Namni yeroo qormaataa keessatti mul’ata. Yommuu sagaleen dhugaa-qabeessa ta’e halkan walakkaatti, ‘Kunoo, Misirrichi dhufeera; isa simachuuf ba’aa’ jedhee labsame, durboonni rafan hirribaa isaanii irraa dammaqan; achittis eenyutu taatee sanaaf qophaa’ee ture akka ta’e mul’ate. Gareen lamaan iyyuu osoo hin eegiin qabaman; garuu tokko yeroo muddamaa sanaaf qophaa’ee ture, inni kaan immoo qophii malee argame. Namni haala keessaa mul’ata. Yeroon muddamaa eenyummaa dhugaa namummaa keessaa baasa. Balaan tokko hatattamaan dhufu, kan hin eegamne, gaddi du’aa yookaan qormaata tokko, dhukkubni yookaan dhiphinni tokko kan hin yaadamne, wanti lubbuu du’a wajjin fuulaa fuulatti walitti fidu kam iyyuu, dhugaa keessa namummaa sanaa mul’isa. Amantiin waadaa dubbii Waaqayyoo keessatti jiru dhuguma jiraachuu isaa yookaan jiraachuu dhiisuu isaa ifa in taasisa. Lubbuun ayyaanaan utubamtee jiraachuu ishee yookaan dhiisuu ishee, akkasumas ibsaa wajjin qodaa keessatti zayitiin jiraachuu isaa yookaan jiraachuu dhiisuu isaa ifa in taasisa.”

> “Yeroon qormaataa nama hundumaa irratti ni dhufa. Nuyi yeroo qormaataa fi mirkaneeffannaa Waaqayyoo jala jirrutti akkamitti of geggeessina? Ibsaan keenya ni badaa? yookaan amma iyyuu akka ibsutti eegnee qabnaa? Walitti dhufeenya keenya Isa ayyaanaa fi dhugaa guutu ta’e wajjin qabnuun yeroo hatattamaa hundaaf qophoofnee jirraa? Durboonni ogeeyyii shanan amala isaanii durboota gowwoota shanitti dabarsuu hin dandeenye. Amalli tokkoon tokkoon keenyaatiin ijaaramuu qaba.” Review and Herald, October 17, 1895.

Bara seera wixinee seera Dilbataatti, Ameerikaan mootummaa ja’aaffaa raajii Macaafa Qulqulluu ta’uu ishee ni dhaabdi. Hambaan Laa’odiiqeyaa Adveentistoota kuma torbaa keessaa, warri yeroo rakkinichaaf of hin qopheessine, amala mallattoo bineensichaaf qophaa’e ni mul’isu. Sana booda Islaamni tasa fi hin eegamneetti ni dhufa; “wayyoon sadaffaan dafee ni dhufa” akkuma “ergamaan torbaffaan” sagalee isaa dhageessisutti!

‘መምጣታት’ እቶም ኣርባዕተ ኣብ 22 ጥቅምቲ 1844 ብምሉእ ዝተፈጸሙ ድሕሪኡ እንደገና ይድገሙ። እቲ ቀዳማይ ምምጻእ ንምኽፋት ፍርዲ ኣለለየ፣ እዚ ድማ ትንቢት ዳንኤል ሸሞንተ ቁጽሪ ዓሰርተ ኣርባዕተ ብምፍጻሙ እዩ። ንመልእኽቲ እቲ ቀዳማይ መልኣኽ ድማ ኣረጋገጸ፣ እቲ መልእኽቲ ድማ “ሰዓት” ፍርዱ መጺኡ እዩ ኢሉ ዝኣወጀ ነበረ። እቲ ምፍጻም እቲ ድማ ን“ሰዓት” እቲ ምንቅጥቃጥ ምድሪ ይወክል፣ እቲ ድማ ብሕጊ ሰንበት ይጅምር፣ እዚ ኸኣ እታ “ሰዓት” እያ እስልምና ብምኽንያት ምሕላፍ ሕጊ ሰንበት “ፍርዱ” ኣብ ልዕሊ ኣሜሪካ እተምጽእ።

malaakii boqonnaa sadi keessatti Ergamaan kakuu, mana qulqullummaa Inni waggaa afurtamii fi jaha keessatti, bara 1798 irraa jalqabee hamma 1844tti ijaaretti, akkuma tasaa dhufe; “Lewwota” seenaa Millerite wajjin kakuu seenuudhaaf. Yeroo kirkira lafaa seera Dilbataa keessatti, Ergamaan kakuu akkuma tasaa dhufee mana qulqullummaa lafeewwan gogaan du’an keessaa kaafamanii seenaatti seena; “Lewwota” seenaa kuma dhibba afurtamii afurii wajjin kakuu seenuudhaaf.

ରବିବାର ବିଧିର ଭୂମିକମ୍ପ ସମୟରେ ମନୁଷ୍ୟପୁତ୍ର ଦାନିଏଲ ସାତମ ଅଧ୍ୟାୟ ତେରହ ପଦର ପୂରଣରେ ଗୋଟିଏ ରାଜ୍ୟ ଗ୍ରହଣ କରିବା ପାଇଁ ପିତାଙ୍କ ପାଖକୁ ଆସନ୍ତି, ଯେପରି ସେ ଅକ୍ଟୋବର ୨୨, ୧୮୪୪ ରେ କରିଥିଲେ; କାରଣ ସେହି ଭୂମିକମ୍ପର “ଘଣ୍ଟା”ରେ “ସ୍ୱର୍ଗରେ ସ୍ୱରସମୂହ” ଅଛି, ଯେମାନେ ଏହା ଘୋଷଣା କରନ୍ତି ଯେ, “ଏହି ଜଗତର ରାଜ୍ୟସମୂହ ଆମ ପ୍ରଭୁଙ୍କ ଏବଂ ତାଙ୍କର ଖ୍ରୀଷ୍ଟଙ୍କର ରାଜ୍ୟସମୂହ ହୋଇଯାଇଛି; ଏବଂ ସେ ଯୁଗାନୁଯୁଗ ରାଜ୍ୟ କରିବେ। ଏବଂ ସେହି ଚବିଶିଜଣ ପ୍ରାଚୀନ, ଯେମାନେ ନିଜ ଆସନରେ ଦେବଙ୍କ ସମ୍ମୁଖରେ ବସିଥିଲେ, ସେମାନେ ନିଜ ମୁହଁ ଉପରେ ପଡ଼ି ଦେବଙ୍କୁ ଉପାସନା କଲେ, କହିଲେ, ହେ ପ୍ରଭୁ ଦେବ ସର୍ବଶକ୍ତିମାନ, ଯିଏ ଅଛନ୍ତି, ଯିଏ ଥିଲେ, ଏବଂ ଯିଏ ଆସିବେ, ଆମେ ତୁମକୁ ଧନ୍ୟବାଦ ଦେଉଛୁ; କାରଣ ତୁମେ ତୁମର ମହାଶକ୍ତି ଗ୍ରହଣ କରିଛ, ଏବଂ ରାଜ୍ୟ କରିଛ।”

በውግዘቱ ሰዓት፣ ፍርዱ በመጣበት ጊዜ፣ ከዚያም በፊት በተገደሉበት መንገድ ላይ ከሞት የተነሱት ሁለቱ ምስክሮች ቆሙ። ከዚያም እንደ ብርቱ ሠራዊት ወደ ሰማይ ተነሡ፤ በዚያን ጊዜም የቀሩት ሰባት ሺህ ሎዶቅያውያን አድቨንቲስቶች ተጣሉ። ጥበበኛው ስንዴ በዚያው ጊዜ ከሞኞቹ እንክርዳዶች ተለየ። ከዚያም ክርስቶስ መንግሥቱን ተቀበለ፣ ሰባተኛውም መለከት ተነፋ፤ ይህም ደግሞ ሦስተኛው ወዮ ነው፤ እርሱም ድንገትና ባልታሰበ ሁኔታ ይመጣል፤ ከዚያም “አሕዛብ” “ተቈጡ፥ ቍጣህም መጣ።”

Aarii sabootaa kan saboota dheekkamsiisu Islaamummaa ti; innis sa’aatii kirkirri lafaa ta’etti jalqabee hamma yeroo carraan namootaaf kenname cufamutti fi dha’ichoota torban isa dhumaa, kan jedhuudhaan dhiyaatan, “dheekkamsi kee dhufeera” jedhamee ibsamutti itti fufa. Seera Dilbataa Ameerikaa keessatti labsamu fi cufamuu carraa gidduutti, iddoo dheekkamsi Waaqayyoo dha’ichoota torban isa dhumaatiin mul’ifamutti—wayita sadaffaa, fakkeenya Islaamummaa; malakata torbaffaa, fakkeenya Islaamummaa; fi sabootni dheekkaman, fakkeenya Islaamummaa ta’an—ergaan Iyya Halkan Walakkaa guutamuu dhufaatii Islaamummaa yeroo seerri Dilbataa labsamutti ta’uu isaa irratti dhugaa baatota fakkeenyaa sadii ni kennu.

Akka jalqaba dhaabbata Millerii keessatti ture sanaan, ergaan Iyya Barii halkan keessaa sirreeffama raajii kufee ture tokkoo ture. Seenaa Millerii keessatti, kufaatiin sun taatee akka raawwatamuuf raajame sanaa ture. Jalqaba seenaa Millerii keessatti, warri Filadelfiyaa raajii isaanii kufee ture dhiheessan; sababiin isaas Waaqayyo dogoggora chaartii 1843 keessa ture irratti harka Isaa qabee ture.

In the Laodicean movement at the end of *Future for America*, God never held His hand over the mistake. It was human hands that covered the truth that time was to be no longer used in prophetic application. Human hands represent human works.

Maqaa warra dhibba afurtamii afur kumaatiin dhuma irratti, dogoggorri yeroo raajii irratti hojiirra oolchuu cubbuu ture; hojii irra oolmaan yeroo raajii sana booda deebi’ee itti fayyadamamuu hin qabne ture. Hojiirra oolmaan yeroo sun kan cubbamaa ta’e, Museen ajaja Waaqayyoo ilma isaa akka dhagna qabsiisuuf kenne tuffachuun fakkeeffamee ture; akkasumas, Uzaan ajaja Waaqayyoo

jechuun luboonni qofa taabota sana tuquu akka danda’an tuffachuun fakkeeffamee ture. Gochaalee yookaan dhiifamaaleen cubbamaa kana keessaa tokko illee saba Waaqayyootiin raawwatamuun fedha Gooftaa hin turre. Cubbuu jechuun hiika tokko qofa qaba; innis seera cabsuu dha. Museen seera Waaqayyoo kan dhagna qabsiisuu cabsuu isaa, Uzaan seera mana qulqullummaa Waaqayyoo cabsuu isaa, sochiin kun immoo seera raajii Waaqayyoo cabsuu isaatiin mul’ata. Israa’el durii warri seera Waaqayyoo amanametti eeganii kuufatan godhaman; sochiin Adventisii immoo jalqabaa fi dhuma isaatti dhugaa raajii Waaqayyoo amanametti eeganii kuufatan godhaman.

Rakkina guddaa ishee keessatti, Zippooraa ilmasaanii mataa isheetiin yeruma sana hojii dhagna qabuu raawwatte; akkasitti warri sochii kana keessatti hirmaatan ergaa sana waliin hojii irra oolmaa yeroo walqabsiisuudhaan dalagaa dhabuu cubbamaa sanaaf battalumatti qalbii jijjiirracha mul’isuun isaan irraa eegamu bakka buute. Daawitis akkasuma gocha Uzzaadhaatiif qalbii jijjiirracha cimaa mul’isa. Sochiin kun hojii irra oolmaan yeroo raajii Adoolessa 18, 2020 keessatti karaa tokkoon sirrii ture, akkas jechuunis akka inni fedha Waaqayyoo ture yoo falmu, jechuun isaa Museenii fi Zippooraan ajajawwan Waaqayyoo ifatti kenname dhugumaan kabajuu hin barbaachifne jechuu dha; akkasumas Waaqayyo Uzzaan taabota tuquu isaa dhugumaan akka hin yaadne jechuu dha. Adoolessa 18, 2020 raajii sobaa ture; wanti sobaa ture immoo qaama yeroo ti.

Dhugoonni kun barruu itti aanu keessatti caalaatti ni ibsamu.

> “Waaqayyo akka natti argisiisetti, ergaan maleekaa sadaffaaffaa deemuu qaba; ijoollee Waaqayyoo bittinnaa’anitti labsamuu qabas; yeroo irratti fannifamuus hin qabu; yeroo deebisee gonkumaa qormaata hin ta’u waan ta’eef. Namoonni tokko tokko yeroo lallabuudhaan kaka’umsa sobaa tokko argachaa akka turan nan arge; ergaan maleekaa sadaffaaffaa humna yeroo caalaa cimaa akka qabu nan arge. Ergaan kun bu’uura ofii isaa irratti of-danda’ee dhaabachuu akka danda’u, isa cimsuuf yeroo akka hin barbaachifne, humna guddaadhaan akka deemu, hojii isaa akka raawwatu, fi qajeelummaadhaan akka gabaabbifamu nan arge.” Experience and Views, 48.