

Dhugaan Maali? - Lakkoofsa Tokko

Dhugaan Ijoo Isaa: Mul'ata, Walfakkeenya Raajii, fi Alfaa fi Oomeegaa

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Dhugaa jechuun maal akka ta'e irratti dura deebinee ilaaluun keenya dura, qo'annoo kana Mul'ata boqonnaa tokko keessaa lakkoofsota sadii jalqabaatiin jalqabne akka ta'e ni hubanna; achiis waa'ee Eliyaas irratti barruu tokko dabalnee turre. Kaayyoon muraasni qo'annoo kanaa gahee Ameerikaa Gamtoomanii raajii keessatti adda baasuudha, ergaa Mul'ata Yesuus Kiristoos banuudha, gahee raajota akka mallattoo saba Waaqayyoo ta'anii beekuudha, akkasumas hiikkaan isaa Yesuus Alfa ta'uu maal akka ta'e irraa ka'uudhaan wantoota irraa dhalatan ilaaluudha. Nutis lakkoofsotni sadan jalqabaa Mul'ataa lakkoofsota dhuma Mul'ataa wajjin walii galuusaanii fi wal qindeessamuusaanii ibsineerra; achittis akkuma jalqabarratti fi dhumarratti, Yesuus ofii Isaa akka Alfaa fi Oomeegaa, jalqabaa fi dhuma, isa duraatii fi isa boodaa ta'eetti of beeksisa.

Nuti lammaffaa gabaabaa waa'ee Eliyaas irratti qorannoo lammaffaa keessatti fayyadamne; kunis akka mul'isuuf, lakkoofsonni jalqabaa Macaafa Qulqulluu lakkoofsa xumuraa Kakuu Moofaa fi Kakuu Haaraa lamaan waliin walii galan, akkasumas lakkoofsonni jalqabaa Kakuu Haaraa, Macaafa Qulqulluu guutuutti yookaan akka Kakuu lamaatti karaa ati ilaalu barbaaddu kamiyyuu jalqabaa yookaan xumura isaa waliin akka walii galan agarsiisuuf ture.

Kaayyoon biraa nuti guddisuuf yaallaa jirru, Waaqummaan seenaa guutuu keessatti mataa Waaqummaa suuta suutaan mul'isuuf hojjetaa akka ture hubachuudha. Kanaafis, akkuma yeroo itti fufee adeemu keessatti mata-dureen Macaafa Qulqulluu kan seenaa kakuu mul'atu, Waaqayyo amala Isaa maqaawwan Isaa garaagaraa keessatti argamuun mallattoo ta'an irraa tartiibaan, tarkaanfii-tarkaanfiidhaan, caalaatti akka mul'ise hubachiisnee jirra. Waaqayyo Hundumaa Danda'u Abrahaamiif dubbate; Waaqni sunuma immoo Museetti dubbate; garuu achii boodarra maqaan Isaa Yihowaa akka beekamu Museetti beeksise. Ergasii yeroo Kiristoos dhufe, Inni maqaa Kakuu Moofaa keessatti hin beekamne tokkoon Of beeksise; kanaafuu, ibsa maqaa sanaa tokko qofa nama Baabilon keessaa tokkoon boqonnaa sadaffaa Daani'el keessatti dubbatame malee. Yesuus Abbaan Ilma isaa isa tokkicha dhalate akka ta'e qofa utuu hin ibsin, seenaa kakuu addaa sana keessattis Mataa Isaa akka Ilma Namaa ta'e ibse. Akkasumas, yeroo jalqaba Adventiizimii wajjin kakuu seene, Waaqayyo Adventiizimii Miilerotaa maqaa tokko kenne.

“Yeroo kana, yeroo nuti dhumaatti baay'ee dhihaanneerraatti, hojii keenya keessatti akka addunyaatti akkas ta'uu dandeenyaa, namoonni saba maqaa Waaqayyootiin waamaman argachuuf akkasumaan barbaadanii hin argannee? Namni kam iyyuu waan addunyaan kennuu dandeessu faayidaa tokkoof amala keenya addaa akka saba Waaqayyoo filatamaa ta'e gurguruu danda'aa? Gammachuun warra seera Waaqayyoo cabsan kan gatii guddaa qabu jechuun ilaalamuu qabaa? Warri Gooftaan “saba koo” jedhee waame humni tokko iyyuu “ANI JIRA” isa guddaa caalaa ol-aanaa akka jiru yaadanii? Nu warra Adveentistoota Guyyaa Torbaffaa nu godhan qodaa amantii adda baasanii mul'isan haqxuuuf yaallaaree?” Evangelism,

Maqaan Guyyaa Torbaffaa Adveentistootaaf kenname sun Gooftaadhaan kenname, obboleettiin Waayitis yeroo baay'ee Adveentistoota akka saba Waaqayyoo maqaa kennameefitti ibsiti. "Maqaa kennameef" jechuun maqaan waamamuu jechuudha. Waldoonni lamaan qofa obboleettiin Waayitis akka saba Waaqayyoo maqaa kennameefitti adda baaftu Israa'el durii fi Israa'el ammayyaati.

Kanaaf, akkuma nu qorannaa kitaaba Mul'ataa keessatti itti fufnuun, maqaan "haaraan" Fiilaadelfiyaattiif mul'ifamu, warra kuma dhibba tokkoo fi afurtamii afuritti illee kan bakka buufaman, iccita raajii yeroo carraan qorumsaa cufamu irraa xiqqoo dura hiikamee ifa ta'u keessaa kutaa guddaa akka ta'e ani yaada dhiheessaa jira.

Isa ka mo'u irratti injifatu, ani mana qulqullummaa Waaqa koo keessatti utubaa isa nan godha; innis si'achi keessaa hin ba'u; anis maqaa Waaqa koo, maqaa magaalaa Waaqa koo kan Yerusaalem haaraa, ishee Waaqa koo biraa irraa samii keessaa buutu, fi maqaa koo isa haaraa isatti nan barreessa. Namni gurra qabu, waan Hafuurri waldoota kiristaanaatiin jedhu haa dhaga'u. Mul'ata Yohaannis 3:12, 13.

Ergaan akeekkachi isa dhumaa, ergaa Mul'ata Yesus Kristos ti; innis mul'ata amala Isaa ti.

"Warriin dhufaatii Misirrichaa eegan uummatatti, 'Kunoo Waaqni keessan' jechuun dubbachuu qabu. Ifti araaraa isa dhumaa, ergaan araaraa isa addunyaatti kennamuuf jiru inni dhumaa, mul'ata amala Isaa kan jaalalaa ti. Ijoolleen Waaqayyoo ulfina Isaa mul'isu qabu. Jireenya isaanii fi amala isaanii keessatti waan ayyaanni Waaqayyoo isaanii irratti hojjete mul'isuutu isaan irraa eegama." Christ's Object Lessons, 415, 416.

Nuti Waaqa Dubbicha ta'ee jiru ilaalchisee galmees keessa galchuu qabnu hedduu qabna; amma garuu jecha "dhugaa" ilaalla. Hubannoon "dhugaa" fi akkasumas jechi "dhugaa" fi akkasumas qubeewwan "jecha dhugaa" ijaaruuf hojii irra oolan, hundinuu amala Kiristoos hubachuu dha.

Kanaaf Pheexaaxos akkana jedheen; Ati eega Mootii dhaa ree? Yesuusis deebisee, Ati nan jedhu, ani Mootii dha. Ani kanaafan dhaladhe; kanaafi ani gara biyya lafaa dhufe, dhugaa baasuuf. Namni dhugaa keessaa ta'e hundinuu sagalee koo ni dhaga'a. Pheexaaxosis akkana isaan jedhe; Dhugaan maali? Inni kana erga jedhee booddee ammas gara Yihudootaatti ba'ee, akkana isaaniin jedhe; Ani isa irratti balleessaa tokko illee hin arganne. Yohaannis 18:37, 38.

Wanta Giriikii kan keessatti "dhugaa" jedhamee hiikame jecha Afaan Ibrootaa tokko irraa fudhatame; innis qubee tokko, akkasumas lakkoofsa illee dha. Qubee jalqabaa keessatti qubee Afaan Ibrootaa "aleph" dha. Dhugumatti, qubeewwan jalqabaa lamaan keessatti qubee Afaan Ibrootaa "aleph" fi "beth" dha; isaanis qubeewwan jalqabaa lamaan Afaan Giriikii, jechuunis alpha fi beta, wajjin baay'ee wal fakkaatu. Lamaanuu walitti dhufuun hundee jecha "alphabet" jedhu uumu. Kanaaf, jechi "alpha" (qubee Afaan Ibrootaa aleph irraa) akka qubee tokkootti, akka jecha tokkootti, akka lakkoofsa tokkoottis, akkasumas akka maqoota Yesuus keessaa isa tokkootti ni tajaajila.

Yommuu Philaaxoos gaaffii, "Dhugaan maali?" jedhee gaafate sana, Yesuus duraan dursee sababni Inni "gara biyya lafaa dhufeef," akkasumas sababni Inni "dhalateef" "dhugaa" ba'uuf

geeddara.

Dhugaa keetiin isaan qulqulleessi; dubbiin kee dhugaadha. Yohaannis 17:17.

“sanctify” jechuun hiikame jechi qulleessuu jechuudha. Kuma dhibba afurtamii afur ta’an sun qulqulloota ni ta’u; haala amala sana immoo “dhugaa”n argataniiru jechuun ni danda’ama; yookaanis, “dubbii” isaatiin jechuun ni dandeessa; Yesus Dubbiidhaatii, Innis dhugaadha.

Jalqabatti Dubbiin ture; Dubbiinis Waaqayyo bira ture; Dubbiinis Waaqayyo ture. Inni sun jalqabatti Waaqayyo bira ture. Wanti hundinuu isaatiin ta’e; isa malee wanti ta’e keessaa tokko illee hin taanee. Yohannis 1:1–3.

Hubadhaa, kun waan Yohaannis wangeela isaa keessatti jalqaba barreesse isa jalqabaa dha. Innis, dhugumatti, waan jalqaba Uumama keessatti barreeffame wajjin wal sima. Inni dhugaa ba’umsa irratti dabala, waan Uumama boqonnaa tokko keessatti ibsame caalaatti ifa godhee adda baasa.

Jalqabatti Waaqni samii fi lafa uume. Uumama 1:1.

Meechi “Waaqa” jedhamee hiikame lakkoofsa baay’eedha; kanaafuu “jalqaba” irraa kaasee Waaqni tokkoo ol akka ta’e ifatti agarsiisa. “Jalqabatti,” akkuma Wangeela Yohaannis keessatti jirutti, Dubbiin Waaqaa wajjin ture, Dubbiinis Waaqa ture. Dubbiinis Uumaa ture.

መድኃኒት የቃል ነው፤ እርሱም መለኮትን ከሰብአዊነት ጋር በማዋሃድ መጽሐፍ ቅዱስን አመነጨ—መለኮት በመንፈስ ቅዱስ የተወከለ ሲሆን፣ ሰብአዊነትም ወደ አብያተ ክርስቲያናት ሊላኩ በነበሩት መጻሕፍት ውስጥ ያሉትን ቃላት የጻፉ ሰዎች ማንነት ውስጥ ታዩ። ስለዚህ፣ መጽሐፍ ቅዱስ እንደ መድኃኒት ራሱ የሰብአዊነትና የመለኮት ጥምረት ነው። መጽሐፍ ቅዱስም፣ ምንም እንኳን የወደቁና ሥጋዊ የሆኑ ሰዎች ተሳትፎ ቢኖርበትም፣ ቅዱስ ነው፤ ከዚያም እርሱን በብዕር የጻፉት ሰዎች ደግሞ ቅዱሳን ነበሩ።

Nuyi dubbii raajii isa caalaatti mirkanaa’e qabna; isinis hanga guyyaan ifutti, urjiin ganamaas garaa keessan keessatti ba’utti, akka ibsaa iddoo dukkanaa’aa keessatti ifuutti isaaf xiyyeeffannaa kennuun waan gaarii gootu. Kana dura jalqaba kana beekaa, raajiin Caaffata Qulqullaa’oo keessaa tokko illee hiika dhuunfaa irraa miti. Raajiin durii keessatti fedhii namaatiin hin dhufne; garuu namoonni qulqulloonna Waaqayyoo Hafuura Qulqulluu irraa oofamanii dubbatan. 2 Phexiros 1:19–21.

Raajonni qulqulloota ta’an iyyuu, isaan amma iyyuu namoota kufan turan; sababiin isaas hundinuu cubbuu hojjetaniiru, ulfina Waaqayyaas irraa hir’ataniiru. Haa ta’u malee, Macaafni Qulqulluun walitti makamaa Waaqayyummaa fi namoomaa ti; innis qulqulluu dha; sababiin isaas Dubbiin Waaqayyoo jireenya Isaa keessatti fi Dubbii Isaa kan barreeffame keessatti namoomni Waaqayyummaa wajjin walitti makame cubbuu akka hin hojjenne agarsiisuuf dhufe. Wanti waa’ee Macaafa Qulqulluu dhugaa ta’e waa’ee Kiristoosis dhugaa dha; inni Macaafa Qulqulluu dha.

Yesus nama cubbuu cubbamaa of irra of fudhatee, gonkumaa cubbuu hin hojjenne; kanaan ilmaan namaa waaqayyummaa wajjin walitti makamuun cubbuu akka hin hojjenne fakkeenya kenne.

“Seenaan Beetaliheem matummaan hin dhumne dha. Ishee keessa ‘qabeenya ogummaa fi beekumsa Waaqayyoo isa gadi fagoo’ dhokatee jira.” Roomaa 11:33. Fannoo samii irraa gara siree horiiti, walitti dhufeenya ergamoota waaqeffannaa isaaf dhiyeessan irraa gara

bineensota mana horiitti fayyisaan keenya aarsaa guddaa akkamii akka godhe ni dinqisiifanna. Of-tuulummaan fi of-irratti hirkannaan namaa fuula Isaa duratti ifatti komatamu. Garuu kun jalqaba gad of deebisuu Isaa dinqisiisaa qofa ture. Ilmi Waaqayyoo, yeroo Addaam Eeden keessatti qulqullummaa isaa keessa dhaabatee turettillee, uumama namaa fudhachuun salphina jechuunis daangaa hin qabneetti dhihaatu ta'a ture. Garuu Yesus yeroo sanyiin namaa waggoota kuma afuriif cubbuudhaan dadhabee turetti ilmaan namummaa fudhate. Akkuma daa'ima Addaam hundaatti, hojii seera dhaloota keessaa darbaa dhufuu isa guddaa irraa bu'aa dhufu fudhate. Bu'aawwan kun maal akka turan seenaa abbootii dhaloota Isaa warra lafa irraa keessatti mul'atu. Inni dhaloota akkasii wajjin gaddaa fi qorumsa keenya qooddachuuf, akkasumas fakkeenya jireenya cubbuu hin qabne nuu kennuuf dhufe." The Desire of Ages, 48.

Yesus Inni Dubbii dha; Yesusis ta'e Macaafni Qulqulluunis walitti makama namummaa fi waaqummaa ti. Yeroo Yesus jaarraa hedduu keessatti Macaafa Qulqulluu uumaa turetti, namoonni dhaga'uu danda'an akka dhaga'aniif, Macaafa Qulqulluu keessatti seerota kaa'e. Seeronni Macaafa Qulqulluu bulchan sunis amaloota eenyummaa Isaa ti.

"Mul'ata keessatti macaafni Qulqulluu hundinuu walitti dhufanii xumuramu. As keessatti guutummaan macaafa Daani'el argama." Hojii Ergamootaa, 585.

Jechi "complement" jechuun guutummaatti xumuruudha. Dhugaan-ba'umsi Daani'eel keessa jalqabamee Mul'ata keessatti xumurama; kanaaf dhugaan-ba'umsi Daani'eel jalqaba, Mul'anni immoo dhuma ta'a. Jalqabni Mul'ataa dhuma Mul'ataa irratti irra deebi'amee mul'ata; akkasumas keessatti Daani'eel boqonnaa tokkoo lakkoofsa jalqabaa keessatti Israa'el dhugaa fi Baabylon dhugaa gidduutti waraanni jira, isa keessatti Baabylon injifata; garuu xumura seenaa yeroo qorumsaatti Daani'eel 11:45, 12:1 keessatti, Baabylon hafuuraa Israa'el hafuuraa wajjin waraana keessa jirti; dhuma irratti garuu Baabylon ni mo'anti, Israa'elis ni injifata. Akkuma Yohaannis Mul'ata keessatti, jalqabni dhugaan-ba'umsa Daani'eel dhuma dhugaan-ba'umsa isaa wajjin walii gala. Egaa, dhugaan maali?

ସିଦ୍ଧାନ୍ତ ଏକ ଏମିତି ଶବ୍ଦ, ଯାହା ଦ୍ଵାରା ବିଶ୍ଵାସୀମାନଙ୍କ ଏକ ସମୁଦାୟ ଯାହାକୁ ସଠିକ୍ ବୋଲି ବୁଝେ, ତାହାକୁ ଚିହ୍ନିତ କରାଯାଏ। ଏହାର ଉଦ୍ଦେଶ୍ୟ କିମ୍ବା ପୂର୍ଯ୍ୟୋଗ କେବଳ ବାଇବଲେ କିମ୍ବା ଖ୍ରୀଷ୍ଟଧର୍ମରେ ସୀମିତ ନୁହେଁ। କଥିତ ଖ୍ରୀଷ୍ଟଧର୍ମରେ, ସମ୍ଭବତଃ ସତ୍ୟତାରୁ ଅଧିକ ମିଥ୍ୟା “ସିଦ୍ଧାନ୍ତ” ଅଛି; କାରଣ ଆଧ୍ୟାତ୍ମିକ ବାବିଲୋନ, ଅର୍ଥାତ୍ ପାପାସତ୍ତ୍ଵ, ପୂର୍ବରୁ ଅଶୁଚି ଓ ଘୃଣିତ ପକ୍ଷୀର ଏକ ପିଞ୍ଜର ଅଟେ, ଏବଂ ସେହି ପକ୍ଷୀମାନେ ଅଶୁଭକୁ ପୂର୍ବନିର୍ଦ୍ଧାରଣ କରନ୍ତି, ଯାହାକି ମଣ୍ଡଳୀମାନେ ମିଥ୍ୟା ସିଦ୍ଧାନ୍ତମାନଙ୍କ ଦ୍ଵାରା—ଯଥା, ବ୍ୟବସ୍ଥା ବିଲୋପ କରାଯାଇଛି—ରକ୍ଷା କରି ଓ ଲୁଚାଇ ରଖନ୍ତି। କିନ୍ତୁ ସତ୍ୟ ସିଦ୍ଧାନ୍ତ ଅଛି।

"Yaadni reer Bereyaa cuunfaa loogitiin hin dhiphatamne turan. Dhugummaa barsiisota ergamoonni lallaban qorachuuf fedhii qabu turan. Macaafa Qulqulluu qorachuuf ka'anis, fedhii beekuu qofaan miti; garuu waa'ee Masiihicha abdachiifame kan barreeffame maal akka ta'e akka barataniif ture. Guyyaa guyyaadhaan galmeewwan hafuuraan kakaafaman ni barbaadu turan; akkuma isaan caaffata caaffataan wal bira qabanii ilaalanitti, ergamoonni samii isaanii bira turan; yaada isaanii ibsaa, garaa isaanii irrattis dhiibbaa godhaa turan.

“ସାଧାରଣ ସୁସମାଚାର ସତ୍ୟସମୂହ ଘୋଷଣା କରା ହେଉ, ତାହାହିଁ ସାଧାରଣ ଆନ୍ତର୍ବିକାଶର ସଂକ୍ରମ କରାଯିବ। ତେଣୁ ଲୋକ ପବିତ୍ରତା ସଂରକ୍ଷଣର ମନୋସଂଗ୍ରହ ଅନୁସନ୍ଧାନ କରାଯିବ। ପବିତ୍ରତା ହେଉ। ଯଦି ଏହି ପୃଥ୍ଵୀର ଇତିହାସର ଅନ୍ତତମ ପର୍ବସମୂହ, ସାଧାରଣ ଆଗତ

পৰীক্ষামূলক সত্যসমূহ ঘোষণা কৰা হয়, তেওঁলোকে বৰীয়াবাসীসকলৰ উদাহৰণ অনুসৰণ কৰি প্ৰতিদিনে পবিত্ৰশাস্ত্ৰৰ অনুসন্ধান কৰলিহেঁতেনে আৰু তেওঁলোকৰ আগত অনা বাৰ্তাসমূহ ঈশ্বৰৰ বাক্যৰ সৈতে তুলনা কৰলিহেঁতেনে, তেন্তে আজি, য'ত এতিয়া তুলনামূলকভাৱে অতি কম লোক আছে, তাত ঈশ্বৰৰ ব্যৱস্থাৰ বৰ্ধনসমূহৰ প্ৰতি বিশ্বাস এক বৃহৎ সংখ্যক লোক থাকলিহেঁতেনে। কনিত্ত যতিয়া বাইবেলৰ অপ্ৰিয় সত্যসমূহ উপস্থাপন কৰা হয়, ততিয়া বহুতে এই অনুসন্ধান কৰবিলৈ অস্বীকাৰ কৰে। যদিও তেওঁলোকে পবিত্ৰশাস্ত্ৰৰ স্পষ্ট শিষ্ণাসমূহ খণ্ডন কৰি নোৱাৰে, তথাপিও প্ৰদত্ত প্ৰমাণসমূহ অধ্যয়ন কৰবিলৈ তেওঁলোকে পৰম অনীহা প্ৰকাশ কৰে। কোনো কোনোজনো ধৰ্মলয় য়ে, এই মতবাদসমূহ যদি প্ৰকৃততে সত্যও হয়, তথাপিও তেওঁলোকে এই নতুন পোহৰ গ্ৰহণ কৰে নেকৰে, তাৰ বিশেষ গুৰুত্ব নাই; আৰু তেওঁলোকে সেই মনোমোহা উপকথাবোৰ আঁকোৱালি ধৰে, যিবোৰ শত্ৰুৱে আত্মাসমূহক বপিত্যে পৰিচালিত কৰবিলৈ ব্যৱহাৰ কৰে। এইদৰে ভ্ৰান্তিৰ দ্বাৰা তেওঁলোকৰ মন অন্ধ হয়, আৰু তেওঁলোক স্বৰ্গৰ পৰা বচ্ছিন্ন হৈ পৰে।”

“Hundinuu ifa isaaf kennameen ni murtaa’u. Gooftaan ergamtoota Isaa ergaa fayyinaatiin erga; warra dhaga’anis akka isaan dubbii hojjettoota Isaa itti ilaalanii fi ittiin hojjetanitti itti gaafatamoo isaan godha. Warri dhugaa garaa guutuudhaan barbaadan, barsiisa isaanii dhihaate Dubbii Waaqayyoo ifaatiin of eeggannoodhaan qoratani ilaalu.” Hojii Ergamootaa, 231, 232.

“তক্ৰিদি” বোলে কুছায়াভাৰি কৰি বিষ্ণু অৰ্হি, যিগুৰি “সুখমাচাৰি যত্ৰ” অচৰে, এৰে যিগুৰি যত্ৰকচাযত্ৰিত অন্সুযদ্যাৰ কৰি আৰগ্ৰয়ক। যিগোদত্ৰক যত্ৰয়ু কৰি, (যদি যত্ৰক কুছৰে) “চৰাক্ষাকারি যত্ৰয়” অচৰতি। যত্ৰবাথ হুৰেৰি কুছৰে চাৰি যত্ৰক এক চৰাক্ষাকারি যত্ৰয়। যত্ৰয় ও যিগুৰি তক্ৰিদি উৰয় অৰ্হি। যত্ৰয় তক্ৰিদিচাৰি যত্ৰয়ু কৰি, যিগোদৰে যিগুৰি গুৰি যিগোদত্ৰক যত্ৰয়ুৰে এক চৰাক্ষাকারি যত্ৰয়ুত কৰে। এছাৰুতা, এচি এক চৰাকার যত্ৰয় যত্ৰয় অৰ্হি, যাহা নিৰ্দ্দিষ্ট কালগৰুত চাৰি নিৰ্দ্দিষ্ট ভাবে নিৰ্দ্ৰোজিত। এছি যত্ৰয়ুৰু “বৰুত্ৰচাৰি যত্ৰয়” বোলে কুছায়া।

“Dubbiin gatii guddaa qaban hedduun Dubbii Waaqayyoo keessatti ni jiru; garuu ammaan tana bushaayeen barbaadu ‘dhugaa yeroo ammaa’ dha. Ani ergamtoonni qabxiilee barbaachisoo dhugaa yeroo ammaa irraa goranii, dhimmawwan bushaayee tokkoomsuu fi lubbuu qulqulleessuu hin dandeenye irra turuun balaa akkamii akka qabu argeera. Seexanni asitti dhimma Waaqayyoo miidhuuf carraa danda’amu hundumaa ni fayyadama.”

“Garuu mata dureewwan akka mana qulqullummaa, kan guyyoota 2300 wajjin walqabatan, ajajawwan Waaqayyoo fi amantii Yesuus, sochii dhufaatii Gooftaa darbe sana ibsuuf, akkasumas iddoo amma jirru argisiisuuf, amantii warra shakkaniis jabeessuuf, fi ulfina fuuldura mootummaa sanaaf mirkaneessummaas kennuuf guutummaatti mijatoo dha. Isaan kun, ani yeroo baay’ee akkuman arge, mata dureewwan ijoo ergamoonni irratti xiyyeeffatanii turuu qaban turan.” Early Writings, 63.

ኢድቪንቲቶች ብዙ ጊዜ ይህን ክፍል በእውነት የሚናገረውን ለመሸሽ ይጠቀማሉ። በ“የአሁኑ እውነት” መልእክቶቻችን ውስጥ ሊጠነከር የሚገባው ሁሉ መቅደሱ፣ 2300 ቀናቱ፣ ትእዛዙና የኢየሱስ እምነት ብቻ ነው ብለው ይከራከራሉ። ይህን እየተናገሩ ያሉት ስለ እነዚህ አራት ርእሶች የተገለጸውን ለመሸሽ ነው።

Óላማ እዘም ኣርባዕተ ዓበይቲ ሓቂታት እዚኣቶም፡ “ንዝሓለፈ ምንቅስቓስ ኢድቪንት ብፍጹም ንምብራህ እና ሕጂ ዘሉና መርገጺ እንታይ ምኒኑ ንምርኣይ፡ ንእምነት እቶም ዝጠራጠሩ ንምጽናዕ፡ እና ነቲ ክቡር መጻኢ ንርግጻኝነት ንምሃብ ብፍጹም ዝተዳለወ እዩ።” እዘን ኣርባዕተ ትምህርታት ናይ ሓቂ እዘን፡ መጀመርታ

ኣድቨንቲዝም (እቲ ዝሓለፈ ምንቅስቃስ ኣድቨንት) መወዳእታ ኣድቨንቲዝም (ሕጂ ዘሎና መርገጺ) ከም ዝስእል ንምርኣይ ዝተዳለዎ እየን። እዘን ኣርባዕተ ቀንዲ ትምህርትታት፣ መወዳእታ ብመጀመርታ ከም ዝስእል ዝምልከት መትከል ንምብራህ “ብፍጹም ዝተዳለዎ” እየን። ከምቲ እዚ ጽሑፍ መንፈሳዊ ምትንፋስ ዝሕብር፣ እዚ እቲ “ሓቂ እዋን” እዩ እቲ “መዳሰ ሕጂ ዘድልዮ።”

እስራኤል በጥንት የእስራኤል መጀመሪያ ናት፣ ዘመናዊት እስራኤልም መጨረሻዋ ናት። በትክክል የነበረችው የጥንት እስራኤል ከዘመኑ ፍጻሜ ጊዜ በ1798 ጀምሮ እስከ እሑድ ሕግ ድረስ ያሉትን የሰባተኛ ቀን ኣድቨንቲስት ሕዝብ በምሳሌ ኣመለከተች። ከክርስቶስ የመጀመሪያ መምጣት በፊት “የኣሁኑ እውነት” በኣይሁድ ዘንድ ያልታየ ነበር፣ ምክንያቱም በልማዶችና በባህላዊ ሥርዓቶች ላይ ስለተደገፉ ዓይነ ስውራን (ሎዶቅያውያን) ነበሩና።

“Nu yeroo keessa jiraannu hubachuu barbaanna. Isa garuu walakkaa iyyuu hin hubannu. Isa walakkaa iyyuu garaa keessa hin fudhannu. Yeroo ani diina akkamii akka nu mudatu yaadu, fi isa akkaan dadhabinaan itti qophoofne yaadu, garaan koo keessa na keessatti hollata. Rakkiinonni ijoollee Israa’el, akkasumas haalli isaanii dhufaatii Kiristoos isa jalqabaa dura ture, bakka uummanni Waaqayyoo muuxannoo isaanii keessatti dhufaatii Kiristoos isa lammaffaa dura keessa jiran ibsuuf irra deddeebi’amee natti mul’ifameera—diinni yeroo hunda akkamitti sammuu Yihudootaa to’achuuf carraa hundumaa barbaadaa ture, har’as immoo akka isaan dhugaa gatii guddaa qabu hubachuu hin dandeenyeef sammuu tajaajiltoota Waaqayyoo jaamsuuf akka barbaadu.” Selected Messages, book 2, 406.

Akka raga keenya itti aanu irratti hundaa’uun, Yihudoonni “dhugaa jalqabaa kan Waaqayyoo” irraa fagaachaa turan; dhugaan jalqabaa sunis Yihudootaaf seenaa oolchamuu isaanii Gibxii keessaa ture. Seenaan oolchamuu sanaa dhugaa isaanii isa jalqabaa ture; innis dhugaa isaan dhaloota isaanii hunda keessatti ijoollee isaanii barsiisuuf ajajaman ture. Isaan ni kufan, akkuma Adventizimis kufe. Dhugaa Yihudoota jaamfamanii turaniif dhiheessuuf, Yesus dhugaa qajeelfama tokko keessa kaa’e.

“Yeroo Fayyisaan dhufe sanatti, Yihuudonni dhugaa gatii guddaa qabu sana afoola fi duudhaa namootaa kuusaa irratti akkasitti haguuganii turan; kanaafis dhugaa irraa soba adda baasuun hin danda’amne ture. Fayyisaan kuusaa amantii sobaa fi dogoggora yeroo dheeraaf kunuunfatamaa ture irraa qulqulleessuuf, akkasumas bitaalee dubbii Waaqayyoo keessatti jiran caasaa dhugaatiin keessa kaa’uuf dhufe. Fayyisaan amma nu bira yoo akkasuma gara keenya dhufe maal godha ture? Inni duudhaa fi sirna alaa kuusaa sana irraa qulqulleessuu keessatti hojii walfakkaataa hojjechuu qaba ture. Yihuudonni yeroo inni hojii kana hojjetetti baay’ee jeeqaman. Isaan dhugaa Waaqayyoo jalqabaa irraa ija isaanii balleessanii turan, garuu Kiristoos deebisee akka mul’atu godhe. Hojiin keenya immoo dhugaa gatii guddaa qabu Waaqayyoo amantii sobaa fi dogoggora irraa bilisa baasuudha.”

“Dhugaan ulfina qabeessi mul’ata keessaa awwaalamee ture; dogoggoraa fi amantii sobaatiin ifa dhabee, hawwataa hin taane taasifame. Yesuus ifa Waaqayyoo mul’isa; dhugaa bareedduu sana ulfina isaa hunda keessatti calaqqisiisa. Sammuun warra qalbiin amanamoo ta’an dinqisiifannoodhaan guutama. Garaan isaanii jaalala qulqulluu ta’een gara Isa dhugaa gatii guddaa qabu kan dhugaa baasee hubannaa isaanii duratti mul’iseetti harkifama.”

“ଯିହୁଦୀମାନେ ସତ୍ୟର କିଛି ଅଂଶ ବୁଝିଥିଲେ, ଏବଂ ଇଶ୍ଵରଙ୍କ ବାକ୍ୟର କିଛି ଅଂଶ ଶିକ୍ଷା ଦେଇଥିଲେ; କିନ୍ତୁ ସମୋନେ ଇଶ୍ଵରଙ୍କ ବ୍ୟବସ୍ଥାର ସୁଦୂରପରସାରୀ ସ୍ଵଭାବକୁ ବୁଝିପାରିନଥିଲେ। ଖ୍ରୀଷ୍ଟ ପରମପରା ଆବରଜନାକୁ ଦୂର କରିଦେଲେ, ଏବଂ ଇଶ୍ଵରଙ୍କ ଉଦ୍‌ଦେଶ୍ୟମାନଙ୍କର ପରକୃତ ମର୍ତ୍ତ୍ୟ ଓ ହୃଦୟକୁ ପରକାଶ କଲେ। ସତ୍ୟ ଏହା କରିବାବେଳେ, ସମୋନେ ନିୟନ୍ତ୍ରଣର ସୀମା ପରମ୍ପରା ଅଭ୍ୟନ୍ତର କରୋପିତ ହେଲେ। ସମୋନେ ଗାଁରୁ ଗାଁକୁ ମିଥ୍ୟା ଖବର ପ୍ରଚାର କରିଲେ ଯେ ଖ୍ରୀଷ୍ଟ ଇଶ୍ଵରଙ୍କ କାର୍ଯ୍ୟକୁ ଧର୍ମ ସମ୍ପର୍କିତ କରୁଛନ୍ତି। କିନ୍ତୁ ଯେତେବେଳେ ଯୀଶୁ ପୁରୁଣା ରୂପଗୁଡ଼ିକୁ ଦୂର କରିଦେଲେ, ସତ୍ୟ ପୁନର୍ବାର ପୁରୁଣା ସତ୍ୟଗୁଡ଼ିକୁ ସ୍ଵୀକାର କଲେ, ସମୋନେ ସତ୍ୟର ଖାକାର ସ୍ଵୀକାର କଲେ। ସତ୍ୟ ସମୋନେ ପରମ୍ପରା ସହିତ ସମ୍ପର୍କ କରି ଯୋଡ଼ିଦେଲେ, ଏବଂ ଏପରିକରି ସତ୍ୟର ଏକ ସମ୍ପୂର୍ଣ୍ଣ ଓ ସମ୍ପୂର୍ଣ୍ଣ ବ୍ୟବସ୍ଥା ଗଢ଼ିଲେ। ଏହାହିଁ ଆମର ତାରକଙ୍କ କାର୍ଯ୍ୟ ଥିଲା; ଏବଂ ଏବେ ଆମେ କ’ଣ କରିବୁ? ଆମେ କି ଖ୍ରୀଷ୍ଟଙ୍କ ସହ ସମ୍ପର୍କରେ କାର୍ଯ୍ୟ କରିବୁ ନାହିଁ? ଆମେ କି ଶୁଣାକଥାଦ୍ଵାରା ଚାଲିତ ହେବୁ? ଆମର ନିଜ କଲ୍ପନାମାନଙ୍କୁ କି ଇଶ୍ଵରଙ୍କ ଆଲୋକକୁ ଆମ ପାଖରୁ ଆଡ଼କରିବାକୁ ଦେବୁ? ଆମେ ସତ୍ୟରେ ସହିତ ପଢ଼ିବାକୁ, ବୁଝିଶୁଣିବାକୁ, ଏବଂ ଆମେ ଯାହା ଶିଖିଛୁ ସତ୍ୟ ସବୁ କଥା ଅନ୍ୟମାନଙ୍କୁ ମଧ୍ୟ ଶିକ୍ଷା ଦେବାକୁ ହେବ। ଆମେ ସଦା ଜୀବନର ରୁଚି ପାଇଁ ଲୁଖା ରହିବାକୁ, ସଦା ଜୀବନ ତଳ ଏବଂ ଲବୋନନର ହିମ ପାଇଁ ଅନ୍ତର୍ଦ୍ଧେଶ କରିବାକୁ ହେବ, ଯେପରି ଆମେ ଲୋକମାନଙ୍କୁ ସତ୍ୟର ଉତ୍ସର ଜୀବନ, ଶୀତଳକାରୀ ଜଳସମୂହ ପରମ୍ପରା ନିର୍ଦ୍ଦେଶପାରିବୁ।” Review and Herald, June 4, 1889.

Yesuus yeroo dhufaatii isaa isa jalqabaatti “dhugaa durii deebisee dhaabe; isaanis bu’uura hojii dhugaatti keessa kaa’e. Inni isaan walitti madaqsee walitti hidhachiise, sirna dhugaa guutuun fi walqixxee ta’e tokko uume.” Yesuus dhugaa durii deebisee dhaabuuf seenaa jalqaba Israa’el durii fayyadame; innis akkas kan godhe dhugaawwan sana walbira qabee (mata-dureen) fi walitti hidhachiisee (walfakkaataan, sarara irratti sararaan). Inni kana godhe Yihuudota aadaa fi duudhaa isaanii isa isaanii jaamse irraa bilisa baasuu dhaaf. Seenaa sun seenaa xumuraa Israa’el dhugaa turre.

አድቨንቲዥም ታሪክ መወዳእታ ናይ ጥንታዊ እስራኤል ደደግሞ ኣሎ፣ እቲ ሓቂ ኣብኡ ንምቕማጥ ዝኸእል መዋቕሮ ምእንቲ ዕውረት ለኣዲቅያ ናይ ልምዲን ስርዓትን ንምውጋድ ድማ፣ ኡጂ ከምቲ ክርስቶስ ምስ ኣይሁድ ተጋጢሙ ዝፈጸመ ደፍጸም ኣሎ። እተን “ኣረጊት ሓቅታት” ኣብቲ “መዋቕሮ” ሓቂ ክቕመጥ ኣለወን፣ ምእንቲ መስመራት ትንቢት ምስ ካልኦት መስመራት ትንቢት፣ “መስመር ኣብ ልዕሊ መስመር” ብተመሳሰሊ ኣቕጣጫ ንክጋጠሙ፣ እዚ ድማ ምናልባት ሓይ ለኣዲቅያዊ ከብ ዕውረቱ ንምፍታሕ ዝዓለመ እዩ። ክርስቶስ ኣብ ኩሉ ነገር ኣብነትና እዩ።

Kitaaba Qulqulluu keessatti dhugaawwan akka barsiisaatti beekaman jiru, akkasumas “dhugaawwan dinqisiisoo hedduun ni jiru,” garuu “dhugaan yeroo ammaa” jedhamus ni jira; innis yeroo dhugaan sun mul’atu keessatti “dhaloota” jiraatuuf “qormaata sabaaf” ta’a. Raajii irratti hundaa’uun kun dhaloota afraffaa Adventizimii keessatti ni raawwatama; “dhugaan yeroo ammaa” “kan dhaloota kanaaf qormaata ta’u” ammoo dhaloota durii Adventizimii keessatti qormaata hin turre.

“Farma Qulqulluu keessatti wantoota hubachuuf rakkisan tokko tokko ni jiru; isaanis, akka afaan Pheexiroosiin ibsametti, warri hin baranee fi warri jabaatanii hin dhaabbanne badiisa ofii isaaniitti ni micciiru. Jireenya kana keessatti hiika kutaa Macaafa Qulqulluu hundumaa ibsuuf dandeettii qabaachuu baannus, dhugaa hojii irra ooluu qabu keessaa qodaan bu’uuraa ta’e kam iyyuu iccitii keessatti dukkanaa’ee hin hafu. Yeroo addunyaan, eegumsa Waaqayyoo keessatti, dhugaa yeroo sanaaf qoratamuuf itti geessu yommuu dhufu, sammuum isaanii Hafuura Isaatiin ni kakaafama; isaanis, kadhannaa wajjin soomanaas godhachuun, Caaffata

“Ergaa hundin 1840–1844 keessatti kennaman hundi yeroo ammaa kana cimanii ibsamu qabu; sababiin isaas namoonni baay’een kallattii isaanii dhabaniiru. Ergaawwan kun waldoota amantii hundumaatti geessamuu qabu.” Manuscript Releases, volume 21, 437.

“Dhugaawwan nu 1841, ‘42, ‘43, fi ‘44 keessatti fudhanne amma qoramani labsamuu qabu.” Manuscript Releases, volume 15, 371.

“የመስጠንቀቂያው ቃል መጥቶአል፤ በ1842፣ 1843፣ እና 1844 መልእክቱ ከመጣ ጀምሮ እየገነባንበት ያለነውን የእምነት መሠረት የሚያናውጥ ማንኛውም ነገር እንዲገባ መፍቀድ የለበትም። እኔ በዚህ መልእክት ውስጥ ነበርሁ። ከዚያም ጀምሮ እግዚአብሔር የሰጠንን ብርሃን በታማኝነት እየጠበቅሁ በዓለም ፊት ቆሜአለሁ። ቀን በቀን ጌታን በእውነተኛ ጸሎት እየፈለግነው ብርሃንን ስንሻ እግሮቻችን በተቀመጡበት መድረክ ላይ ከእርሱ እንድናነሳ አናስብም። እግዚአብሔር የሰጠንን ብርሃን ልተው እችላለሁ ብላችሁ ታስባላችሁን? እርሱ እንደ ዘላለም ዓለት ይሆናል። ከተሰጠኝም ጀምሮ ሁልጊዜ ሲመራኝ ኖሯል።” Review and Herald, April 14, 1903.

Ergaan ergamaa isa jalqabaatii fi seenaa keessatti ergamni sun dhihaate seenaa keenya yeroo ammaa wajjin wal simata; akkasumas isa ibsa—garuu of-eeggannoowwan raajii tokko tokko wajjin. Seenaawwan lamaan sunis qubeewwan sadii ogeessa afaanii Waaqummaan jedhuun jedhu “dhugaa” ijaaruuf hojii irra oolanidhaan bakka bu’aniiru. Jechi “dhugaa” jedhus wangeela bara baraa bakka bu’a.

Seenaa Milleroota jalqaba Adventizimii keessatti argamu, ergamaa isa jalqabaatiin bakka bu’ame sana ni mul’isa; akkasumas seenaa dhuma Adventizimii keessatti argamu, isa ergamaa sadaffaatiin bakka bu’ame, seenaa walqixa ta’e dha; garuu isaan gidduutti garaagarummaan tokko tokko ni jiru.

Ergamoonni inni jalqabaa banuu murtii ni labsaa, ergamoonnis inni sadaffaan cufamuu murtii ni labsaa. Caasaan raajii irratti seenaa Adventizimii diriirfamee mul’ate, seenaa jalqabaa isaatii fi seenaa xumuraa isaatii keessatti wal-fakkaataa guutuu dha. Xumura lamaan keessaa kamiyyuu yeroo seenaatti dhufan keessatti tarkaanfiiwwan sadan ergamoota sadanii akka hordofan agarsiifamuu ni danda’a. Ergamoonni sadanis xalayaawwan sadan sana iyyuu dha. Kanaafuu, tartiibni raajii taateewwanii xumura lamaan Adventizimii keessatti argamu, tarkaanfiiwwan sadan ergamoota sadanii irratti kan hundaa’e dha; isaanis mallattoowwan karaa ti, akkasumas xalayaawwan Ibrootaa sadan jecha “dhugaa” uumanin kan bakka bu’an dha.

አልፋ የአድቪንቲዥም መጀመሪያ ነው፤ አሜጋም የአድቪንቲዥም መጨረሻ ነው፤ በመካከሉ ያለችው ፊደል ደግሞ አሥራ ሦስተኛው ፊደል ስለሆነች፤ ከመጀመሪያው እስከ መጨረሻው ድረስ ያለውን የአድቪንቲዥም ዓመፀ ትለያለች።

Nuti waa’ee bakka karaan Waaqayyoo jiru ni barsiifamne:

Ya Waaqayyoo, karaan kee keessatti mana qulqullummaa jira; akka Waaqayyoo keenyaatti Waaqayyoo guddaan eenyu? Faarfannaa 77:13.

Mana qulqullummaa keessatti, karaa Waaqayyoo ergaa maleekota sadii wajjin tarkaanfii sadii walfakkaataa ta’uu isaa argina. Iddoo dallaa alaa keessatti, sodaan Waaqayyoo nama aarsaa dhi’eessuufii qajeelina argachuuf geessa. Iddoo Qulqulluu keessatti, qulqulleffamuu jireenya kadhannaa iddoo aarsaa ixaanaa irratti agarsiifamuun, jireenya qo’annaa minjaala buddeena

agarsiisaa irratti agarsiifamuun, akkasumas jireenya tajaajilaa ibsaa irratti agarsiifamuun bakka bu'ama. Iddoon Hundumaa Caalaa Qulqulluun murtii bakka bu'a. Yommuu soda Waaqayyoo, akkuma ergaa maleekaa isa jalqabaatiin agarsiifametti, qabannu, qajeelina jala fannoo, jechuunis iddoo dallaa alaa keessatti barbaanna. Yommuu qajeelfamne (qajeeloo taanetti), haaromsa jireenya qulqulleeffamee keessatti (guddina qulqullina keessatti) adeemna; kunis iddoo Qulqulluu keessatti bakka bu'ameera. Iddoon Qulqulluun hojii Kiristaanaa, akkuma yeroo ergaa maleekaa isa lammaffaatti boodas iyya Halkan-Waqqabii wajjin deemeen Miilariitootaan raawwatame, bakka bu'a. Qajeelfamnee fi qulqulleeffamnee, murtii Iddoo Hundumaa Caalaa Qulqulluutiin bakka bu'ameef qophoofna. Tarkaanfiiwwan mana qulqullummaa sadan, wantoota biroo keessaa jechoota ti'ooloojii sadii—qajeelina, qulqulleeffamuu, fi ulfina argachuu—bakka bu'u; akkasumas ergaawwan maleekota sadii bakka bu'u; akkasuma immoo ergaa maleekaa isa jalqabaa bakka bu'u; akkasumas qubee sadii jecha “dhugaa” uumuu keessatti hojii irra oolanis bakka bu'u.

Mana qulqullummaa keessatti, tarkaanfiiwwan sadan hundumaa achittis arganna. Tarkaanfiin jalqabaa gara mana qulqullummaatti seenu, akkuma ergamaan inni jalqabaa ergamaa isa sadaffaa wajjin wal madaalutti, tarkaanfii isa dhumaa mana qulqullummaa ibsuu qaba. Tarkaanfiin jalqabaa mana keessaa keessatti qalma aarsaa ti; inni kun qajeelummaadhaan fudhatamuu agarsiisa. Tarkaanfiin lammaffaan iddoo dhiqannaa ti; achitti coomni (cubbuun) irraa fuudhamuun aarsaan tarkaanfiiwwan isa dhumaa dura qulqulleeffama. Bishaan iddoo dhiqannaa sanaa amala tarkaanfii isa lammaffaa ti. Tarkaanfiin sadaffaan aarsaa gubamu dhugumaa ti; inni kun Kiristoosin fannoo irratti, bakka itti murtiin raawwatame, fakkeenyaan mul'isa ture. Tarkaanfiiwwan sadan walfakkaatoon kunniin tarkaanfii isa jalqabaa mana qulqullummaa keessattis jiru; akkuma tarkaanfiiwwan sadan walfakkaatoon kunniin ergaa ergamaa isa jalqabaa keessattis jiran. Qajeelfamni alfa fi omeegaa mana qulqullummaa keessatti ni argama; akkuma ergaawwan ergamoota sadanii keessatti argamu, akkuma qubee jecha “truth” ijaaran keessattis argamu.

2300 ବର୍ଷର ଭବିଷ୍ୟଦ୍‌ବାଣୀ ସମାନ ଗଠନ ଧାରଣ କରଣେ । ଏହି ଭବିଷ୍ୟଦ୍‌ବାଣୀ ତିନୋଟି ଆଦେଶ ସହିତ ଆରମ୍ଭ ହୋଇ, 1844 ମସିହାର ଅକ୍ଟୋବର 22 ତାରିଖରେ ତୃତୀୟ ସ୍ୱର୍ଗଗଦୁତଜ୍ଞ ବାର୍ତ୍ତା ଆଗମନ ସହିତ ସମାପ୍ତ ହଲେ । ଏହି ଭବିଷ୍ୟଦ୍‌ବାଣୀ ପାଞ୍ଚଟି ଭବିଷ୍ୟଦ୍‌ବାଣୀମୂଳକ ରଖି ପୂରସ୍କୃତ କରଣେ, ଏବଂ 2300 ବର୍ଷର ଭବିଷ୍ୟଦ୍‌ବାଣୀର ଆରମ୍ଭକାଳୀନ ଇତିହାସ, ସହେ ପାଞ୍ଚଟି ଭବିଷ୍ୟଦ୍‌ବାଣୀର ପୂରତ୍ୱକେର ଶେଷକାଳୀନ ଇତିହାସକୁ ପୂରତିନିଧିତ୍ୱ କରଣେ । ସମ୍ପୂର୍ଣ୍ଣ 2300 ବର୍ଷର ଭବିଷ୍ୟଦ୍‌ବାଣୀର ଆରମ୍ଭ ଓ ଶେଷରେ ତିନୋଟି ଆଦେଶ ଅଛି, ଏବଂ ଏହା ତିନୋଟି ବାର୍ତ୍ତା ସହିତ ସମାପ୍ତ ହୁଏ ।

Bara jalqabaa raajii bara 457 Dh.K.D. keessa yeroo rakkisaa keessatti ta'e; Yihudoonni deebi'anii mana qulqullummaa fi magaalaa ijaaruufis hayyame. Akkuma raajiin dursee dubbateen, hojii bara 457 Dh.K.D. keessa jalqabame sana waggaa 49 booddee yeroo rakkisaa keessatti xumurame. Jalqabni waggoota 49 sun dhuma waggoota 49 sanaa ni argisiisa.

457 BC jechuun jalqaba raajii, dibamuu Kiristoos yeroo cuuphaa Isaa raawwatame adda baasu sanaa, agarsiisa. Dibamuun Isaa jalqaba hojii Isaa kan ummata akka mootummaa Yerusaaalem Haaraa, kan durii miti, ta'anitti walitti qabuuf raawwatamu ture; akkuma Israa'el durii bara 457 BC keessa Yerusaaalem isa dhugaa deebisee ijaaruuf walitti qabame sana.

457 ବର୍ଷ ପୂର୍ବ ଖ୍ରୀଷ୍ଟାବ୍ଦ କ୍ରୀଷ୍ଟ କବେବେ କରୁଣବିଦ୍ୟ ହବେବେ ବୋଲି ଚିହ୍ନିତ କରୁଥିବା ଭବିଷ୍ୟଦ୍‌ବାଣୀର ଆରମ୍ଭକୁ ମଧ୍ୟ ସୂଚିତ କରନ୍ତେ। ସିଷ୍ଟର ହୃଦାଳୟ କରୁଣର ଇତିହାସକୁ 1844 ଖ୍ରୀଷ୍ଟାବ୍ଦ ଅକ୍ଟୋବର 22 ର ମହା ନିରାଶା ସହିତ ସମରଖେ କରିଛନ୍ତି, ଏବଂ ସେ ଲୋହିତ ସାଗର ଅତିକ୍ରମଣର ଇତିହାସକୁ ମଧ୍ୟ ମହା ନିରାଶା ସହିତ ସମରଖେ କରିଛନ୍ତି। 457 ବର୍ଷ ପୂର୍ବ ଖ୍ରୀଷ୍ଟାବ୍ଦର ଏକ ନିରାଶା ଘଟିଥିଲା, ଯାହା ଲୋହିତ ସାଗରକୂଳରେ ହିବ୍ରୁମାନଙ୍କର ନିରାଶାକୁ, ଆଡ଼ଭେଟିଷ୍ଟମାନଙ୍କ ପାଇଁ ମହା ନିରାଶାକୁ, କରୁଣ ସମୟରେ ଶିଷ୍ଟମାନଙ୍କର ନିରାଶାକୁ, ଏବଂ 457 ବର୍ଷ ପୂର୍ବ ଖ୍ରୀଷ୍ଟାବ୍ଦର ଏକ ରାଜ୍ୟ ନିରାଶାକୁ ପ୍ରତିରୂପିତ କରିଥିଲା।

“Izraan namoonni baay’een gara Yerusaalem deebi’u akka jiran eegaa ture; garuu lakkoofsi warra waamicha sanaaf deebii kennanii baay’ee xiqqaa ta’uun isaa nama gaddisiisaa ture. Baay’een isaanii kanneen manaafi lafa argatan qabeenya kana aarsaa godhanii dhiisuuf fedhii hin qaban turan. Isaan mijannaafi boqonnaa ni jaallatu turan; achumatti hafuunis isaanitti guutummaatti quubsaa ture. Fakkeenyi isaanii warra kaan, kanneen utuu akkas ta’uu baatee warra amantiidhaan fuuldura deeman sana wajjin carraa isaanii qooddachuuf filatan ta’uu danda’an, gufuu ta’e.” Prophets and Kings, 612.

457 ଖ୍ରୀଷ୍ଟପୂର୍ବଠାରୁ ସେହି ଭାବବାଣୀର ଆରମ୍ଭ ଚିହ୍ନିତ କରାଯାଇଛି, ଯାହା ଏହି କଥା ନିର୍ଦ୍ଧାରଣ କରେ ଯେ କାହାଣୀ ପ୍ରାଚୀନ ଇସ୍ରାୟେଲ ଇସ୍ରାଏଲର ପରା ବାଧା ଦେବା ହେବ ଆଉ ଶୁଭବାସ୍ତା ଅହିହୁଦୀକଳର ଓଚ୍ଚତାରେ ଯିବାର ହେବ, ଇସ୍ରାଏଲ ଦ୍ଵାରା ବାଧା ଦେବା ପ୍ରାଚୀନ ଇସ୍ରାୟେଲର ବାଧା ନିର୍ଦ୍ଧାରଣ 8୯୦ ବର୍ଷର ଏକ ବାଧା ପରୀକ୍ଷାକାଳର ଅନ୍ତ ଚିହ୍ନିତ ହେବ। ଏହିଦିନ, 457 ଖ୍ରୀଷ୍ଟପୂର୍ବଠାରୁ ତେଣୁ ଲୋକର ପରୀକ୍ଷାକାଳର ଆରମ୍ଭ ଚିହ୍ନିତ କରାଯାଇଛି ଆଉ 34 ଖ୍ରୀଷ୍ଟାବ୍ଦରେ ତେଣୁ ଲୋକର ପରୀକ୍ଷାକାଳର ଅନ୍ତ ଚିହ୍ନିତ କରାଯାଇଛି, ଯାହା ଏହି ବାଧା ଦେବା ପ୍ରକାରର ପ୍ରାଚୀନ ସ୍ଵରୂପ ଯେ ଏଡ଼ଭେଟିଷ୍ଟମର ପରୀକ୍ଷାକାଳ 1844 ଚନ୍ଦ୍ର ଆରମ୍ଭ ହେଉଛି ଆଉ ବାଧା ଦେବା ବାଧା ଦେବା ଅନ୍ତ ପାଏ।

Raajii bara 2300 keessatti raajiiwwan yeroo keessaa biroo muraasni jiru; garuu hundinuu mallattoo Alfaa fi Oomeegaa qabu. Jalqabbiin isaanii xumura isaanii ni agarsiisa.

Hubachuun isaa barbaachisaa dha: Israa’el durii seera Waaqayyoo akka amanamtootaatti itti kennameef turte; Israa’el ammayyaas seera Isaa qofa osoo hin ta’in, raajiiwwan Isaa illee akka amanamtootaatti itti kennameef turte. Yommuu Gooftaan Israa’el durii wajjin kakuu gale, Inni Abboommota Kurnan dhagaa gabatee lama irratti barreeffaman akka isaanitti amanamtootaatti kenne. Yommuu Inni seenaa Millerite keessatti Israa’el ammayyaa wajjin kakuu gale immoo, dubbii raajii Isaa, kan gabateewwan Habakkuq lamaan irratti bakka bu’ee mul’ate—kaartaawwan jalqabdootaa 1843 fi 1850n bakka bu’aman—akka isaanitti amanamtootaatti kenne. Jalqabni Israa’el durii jalqaba Israa’el ammayyaa ni ibsa.

“ከዚህ በኋላ እስራኤልን ጠርቶ ከዓለም ለየአቸው፤ እዚህም ያደረገው ቅዱስ አደራ ለእነርሱ እንዲሰጥ ነበር። ሕጉን የሚጠብቁ አደራ ተሸካሚዎች አድርጎ ሾሟቸው፤ በእነርሱም አማካይነት በሰዎች መካከል ራሱን ማወቅ እንዲጠበቅ ዓላማ አደረገ። በእነርሱ አማካይነት የሰማይ ብርሃን ወደ ምድር ጫለማ ስፍራዎች ሊበራ ነበር፤ እያውና እውነተኛ አምላክን እንዲያመልኩ ከጠየቁ አምልኮአቸው እንዲመለሱ ለሕዝቦች ሁሉ የሚጠራ ድምፅም ሊሰማ ነበር።”

“Yoo Ibrootni amanamaa isaaniitti dhugaa ta’anii utuu jiraatanii, addunyaa keessatti humna guddaa ta’uu ni danda’u turan. Waaqayyo eegumsa isaanii ta’ee ni jiraata ture; Innis saba hundumaa irra isaan ol ni kaasa ture. Humni Isaa fi dhugaan Isaa karaa isaanii ni mul’ata ture;

isaanis bulchiinsa Isaa ogeessaa fi qulqulluu jalatti, mootummaa Isaa bifa waaqeffannaa waaqota tolfamoo hunda caalaa olaantummaa qabu akka fakkeenyaatti ni dhaabbatu turan. Garuu isaan kakuu isaanii Waaqayyoo wajjin galan hin eegne. Gochaalee waaqeffannaa waaqota tolfamoo saboonni biroon hordofan isaanis hordofan; maqaan Uumaa isaanii lafa irratti galata akka ta’u gochuu mannaa, tuffii keessa isa galchan.”

“Garuu kaayyoon Waaqayyoo ni raawwatamuu qaba. Beekumsi fedha Isaas addunyaatti kennamuu qaba. Waaqayyoo harka cunqursaa saba Isaa irratti fidee, booji’amtoota godhee saboota gidduutti isaan bittinneesse. Dhiphina keessatti baay’een isaanii yakka isaanii irraa qalbii jijjiiratanii, Gooftaa barbaadan. Akkasitti biyyoota ormootaa hunda keessatti bittinnaa’anii, beekumsa Waaqa dhugaa bal’inaan tamsaasan.”

“በዚህ ዘመን፣ እግዚአብሔር ጥንታዊት እስራኤልን እንደጠራት ሁሉ፣ ቤተ ክርስቲያኑን በምድር ላይ እንደ ብርሃን እንድትቆም ጠርቶአል። በኃያሉ የእውነት መክፈያ—የመጀመሪያው፣ የሁለተኛው፣ እና የሦስተኛው መላእክት መልእክቶች—ሕዝብን ከአብያተ ክርስቲያናትና ከዓለም ላይቶ፣ ወደ ራሱ ቅዱስ ቅርብ አምጥቶአል። የሕግ አደራ ጠባቂዎች አድርጎአቸዋል፣ ለዚህም ዘመን የተሰጡትን ታላላቅ የትንቢት እውነቶች አስተላልፎላቸዋል። ለጥንታዊት እስራኤል እንደ ተሰጡት ቅዱሳን ቃሎች፣ እነዚህም ለዓለም ሊገለጹ የሚገባ ቅዱስ አደራ ናቸው።

“Raajii akka dubbatutti ergamaan inni jalqabaa labsii isaa ‘saba hundumaaf, gosa hundumaaf, afaan hundumaaf, ummata hundumaaf’ ni beeksisa. Akeekkachiisni ergamaa sadaffaa, inni ergaa sadii san keessaa tokko ta’e, akkasumas ergaa yeroo ammaati, bal’inaan kan ga’u ta’uu isaatiin isa sanaa gadi hin ta’u. Alaabaan irratti, ‘Abboommii Waaqayyoo fi amantii Yesuus’ jechuun barreeffame ol fuudhamee dhaabamuu qaba. Humni ergaawwan jalqabaa fi lammaffaa keessatti mul’ate isa sadaffaatti ni jabaata. Raajii keessatti inni akka sagalee guddaadhaan ergamaa samii gidduu balali’aa jiru tokkoon labsamutti ibsameera; innis xiyyeeffannaa addunyaa guutuu ni harkisa.

“Namni nama duukaa isa sodaachisaa ta’e keessaa kan namootaaf yeroo hundumaa himame, ergaa ergamaa sadaffaa keessatti argama. Cubbuun dheekkamsa Waaqayyoo kan araaraan hin makamin ofitti waamu sun baay’ee suukaneessaa ta’uu qaba. Garuu namoonni dhimma barbaachisaa kana irratti dukkana keessa hin hafan; akeekkachiisni waaqeffannaa bineensichaa fi fakkii isaa irratti kennamu, adabbiiwwan Waaqayyoo dhufuu isaanii dura addunyaadhaaf kennamuu qaba; kunis akka hundi isaanii sababii adabbiiwwan sun itti buufaman beekanii, carraa isaan jalaa ba’uu argataniif.” Signs of the Times, January 25, 1910.

Tajaajila gabatee lamaanichaa, guutuu Habakuuq boqonnaa lamaatti raawwatame, raawwii raajiiwwan hedduu ture.

Ani eeggannoo koo irra nan dhaabbadha, masaraa eeggannoo irraas of nan dhaaba; inni maal akka natti dubbatu, yommuu ani sirreeffamu immoo maal akka deebisu nan eeggadha. Achiis Waaqayyoo na deebisee akkana naan jedhe: Mul’ata sana barreessi; namni isa dubbisu akka fiiguuf, gabateewwan irratti ifa godhi. Mul’atichi yeroo murtaa’eef amma iyyuu jira; garuu dhuma irratti ni dubbata, sobas hin dubbatu. Yoo tures, isa eegi; inni dhugumaan ni dhufa, hin turus.

Ilaa, inni isaa kan of tuulee ol of qabe keessa isaa keessatti qajeelaa miti; qajeeloonni garuu amantii isaatiin ni jiraata. Habbaquuq 2:1-4.

Chaartii pioneraa bara 1843 fi chaartii pioneraa bara 1850 lamaan isaanii iyyuu oomishamuun isaanii raawwii raajii ture. Qo’annoon Gabateewwan Habaaquq kanaaf ragaa gahaa ni kenna. Garuu kutaan Habaaquq keessa jiru kun qooda barbaachisaa marii keenya keessatti dhimma kana irratti qaba.

“আমি দেখানো হচ্ছে যে ১৮৪৩ চনৰ তালকিখন প্ৰভুৰ হাতৰ দ্বাৰা পৰিচালিত হৈছিল, আৰু ইয়াক পৰিষ্কাৰ কৰা উচিত নহয়; যে সংখ্যাবোৰ তেওঁ যদিৰে বচিৰছিলি ঠিকি তেনেদৰেই আছিলি; যে তেওঁৰ হাত ইয়াৰ ওপৰত আছিলি আৰু কছিমান সংখ্যাৰ মাজত থকা এটা ভুল ঢাকি ৰাখিছিলি, যাতো তেওঁৰ হাত আঁতৰোৱা নহোৱালকৈ কোনেও তাক দখো নাপায়।” Early Writings, 74, 75.

1843 boodi Rabbi gabatee biraa akka hojjetamu qajeelche, garuu chaartiin jalqabaa sun (1843) waxabajjiidhaan yoo ta’e malee akka hin fooyyofamne.

“Dhugaan gabatee irratti ifatti akka kaa’amu ani arge; lafti fi guutummaan isaa kan Gooftaa ta’uu isaa, akkasumas karaa barbaachisaan dhugaa sana ifa gochuuf baasii barbaachisu qusachuun akka hin malle ani arge. Chaartiin durii Gooftaadhaan qajeelfame akka ture ani arge; bifa keessaa lakkoofsi tokko illee, yoo kaka’umsa waaqayyootiin ta’e malee, jijjiiramuu akka hin qabne ani arge. Lakkoofsiwwan chaartii sanaa akkuma Waaqayyo isaan barbaadeetti akka turan ani arge; harki Isaa lakkoofsa tokko tokko keessaa dogoggora tokko irra akka turee fi isa dhokse ani arge; kunis harki Isaa hamma irraa kaafamutti namni tokko illee akka isa hin argineef.” Spalding and Magan, 2.

Obboleessa obboleessa Nichols wajjin jiraachaa turtetti (kan chaartii 1850 qopheesse), yeroo inni chaartii sana qopheessaa turetti, obboleettiin White chaartii 1850 Macaafa Qulqulluu keessatti akka argite dubbatte.

“Ani Waaqayyo obboleessa Nicholisiin chaartii kana maxxansiisuu keessatti akka ture nan arge. Chaartiin kun Macaafa Qulqulluu keessatti raajii akka qabu nan arge; yoo chaartiin kun saba Waaqayyootiif qophaa’e, tokkoof gahaa yoo ta’e kaaniifis ni ta’a; tokko chaartii haaraa irratti guddinaan caalaatti kaafame barbaade yoo ta’e, hundinuu akkuma isaa baay’ee isa barbaadu.” Manuscript Releases, volume 13, 359.

ሐበቄቅ “ራእዩን ጻፍ፡ በጽላቶችም ላይ ግልጽ አድርገህ ጻፈው” ተብሎ ታዝዞ ነበር። የሐበቄቅ ሁለቱ ጽላቶች እግዚአብሔር ትንቢቶችን እንዲጠብቁ በአደራ በሰጣቸው ጊዜ ከአድቮንቲዝም ጋር ያደረገው ቃል ኪዳን ምልክት ነበሩ፤ ይህም ከጥንታዊቷ እስራኤል ጋር ቃል ኪዳን በገባ ጊዜ የሕጉን ሁለት ጽላቶች ሰጥቶአቸው የሕጉ ተጠባባቂዎች የመሆን ኃላፊነት እንደሰጣቸው ነው። ነገር ግን ሐበቄቅ፣ ራእዩን ግልጽ ሊያደርጉ ከነበሩት ጽላቶች ጋር በተያያዘ ሁለት ዓይነት አምላኪዎችን ይለያል። አንደኛው ነፍሱ “ከፍ ያለች” እና “ቅን ያልሆነች” የሆነች ወገን ነው፤ ሌላው ደግሞ “ጻድቃን” ተብሎ የሚለዩ ሲሆን “በእምነቱ ይኖራል” የተባሉት ናቸው።

አውድ ሃባቄቅ እቶም ዝጸደቁ ብእምነት ከም ዝነብሩ ይገልጻ፤ እታ እምነት ድማ ብክልተ ጽላት ከም ዝተወከለ ብትንቢታዊ ቃል ዝተመሰረተት እያ። ስለዚ፡ እቶም ዘይጸደቁ መጀመርታታት አድቮንቲዝም ከም ዝነጻጸ ይርከብ። እቲ ክገልጸ ዝደሊ ነጥቢ ከብ ገለ ጊዜ አቐዲምና ዝመርመርናዮ ሓደ ክፍለ-ጽሑፍ ዝተመሰረተ እዩ። እዚ

ከጾዛ ይነብብ:-

“Garuu mata-dureewwan akka mana qulqullummaa, kan guyyoota 2300 wajjin walqabatan, abboommiiwwan Waaqayyoo fi amantii Yesus, sochii dhufaatii duraanii ibsuuf, iddoo amma jirru mul’isuuf, amantii warra shakkii qaban cimsuuf, akkasumas gara fuulduraatti ulfina qabeessa ta’eef mirkaneessummaa kennuuf guutummaatti mijatoo dha. Isaan kun, ani yeroo baay’ee akkuman arge, mata-dureewwan ergamoonni irra turuu qaban keessaa isa ijoo turan.”
Early Writings, 63.

Nuti ifa guutuu dhugaa arfan kanaa ilaalleerra; mana qulqullummaa, guyyaa 2300, ajajoota Waaqayyoo fi amantii Yesuus. Dhugaawwan afran kana hundumaa keessatti sirna dhugaa isa “sochii Adveentii darbe ibsuuf fi iddoo amma jirru agarsiisuuf guutummaatti sirriitti shallagame” ta’e keessa kaa’neerra. Sirni sun “seera yeroo jalqaba dubbatamee” dha; innis mallattoo Alfaa fi Oomeegaa ti; akkasumas inni sirna dhugaa dha; jechuunis jechi “dhugaa” mallattoo isauma tokkicha kan dhugaawwan afran hundumaa, warri akka “dhugaa yeroo ammaa”tti beekamanii fi jalqaba Adveentizimii ibsuuf qophaa’an, qaban of keessaa qaba.

Yoo wanti biraa hin taane taanaan, kun jechi “dhugaa” jedhamee hiikamu kan nuti ilaalaa jirru bu’uura wangeela bara baraa ta’uu isaa, akkasumas bu’uura ergaa akeekkachiisa isa dhumaa ta’uu isaa, akkasumas bu’uura ergaa ergamaa sadaffaa ta’uu isaa, akkasumas mul’ata Yesuus Kiristoos keessaa kutaa guddaa ta’uu isaa agarsiisa.

Ergaan xumuraa inni dhumaa, akka Mul’ata Yesuus Kiristoositti bakka bu’ee keessatti caafame aayata sadii jalqabaa boqonnaa tokkoo Mul’ataa, dhuma Mul’ataatti yeroo lammaffaatiif ragaa itti ba’ameera. Dhumni Mul’ataa waa’ee aayatota jalqabaa Kakuu Moofaa akkasumas waa’ee aayatota dhumaa Kakuu Moofaa ragaa ba’a. Wabiiwwan afran kanaan, seera waaqayyoo kan sarara raajii irratti sarara raajii kaa’uu hojiirra oolchuun, ergaan xumuraa inni dhumaa hariiroo Uumaa uumamtoota Isaa wajjin qabu ilaalchisee ta’uu isaa hubachuun ni danda’ama. Inni humna Uumaa Isaa wajjin wal qabata. Inni akka humni uumuu Isaa waldaa Isaa keessatti itti dabarfamu wajjin wal qabata. Inni amala Waaqummaa kan dhuma jalqaba wajjin adda baasu wajjin wal qabata. Ergaa yeroo cufamuu balbala araaraa dura xiqqoo dura gahu, akkasumas kana caalu dha. Yoo walitti ilaalamu, inni waa’ee humna uumuu Waaqayyoo ti! Akkasumas yeroo jalqabaaf humni uumuu Isaa itti eeramu, jalqaba Uumama boqonnaa tokkoo keessatti aayata jalqabaa irraa jalqabee hamma boqonnaa lammaffaatti aayata sadiitti dha.

Jalqabatti Waaqa samii fi lafa uume. Lafti immoo bifa malee duwwaa turte; dukkannis fuula tuujjuba irra ture. Hafuurri Waaqaas fuula bishaanota irra ni socho’aa ture.

Waaqayyo immoo, “Ifni haa ta’u” jedhe; ifnis ni ta’e. Waaqayyo ifa sana akka gaarii ta’e ni arge; Waaqayyo ifa dukkana irraa ni gargar baase. Waaqayyo ifa Guyyaa jedhee waame; dukkana immoo Halkan jedhee waame. Galgallisii fi barriis guyyaa isa jalqabaa ta’an.

Waaqayyos jedhes, Bishaanota gidduutti babal’ina haa jiraatu; innis bishaanota bishaanotarraa haa gargar qoodu. Waaqayyos babal’ina sana in uume; bishaanota babal’ina jala jiran bishaanota babal’ina gubbaa jiran irraa gargar in qodes; akkasumas ta’e. Waaqayyos babal’ina sana Samii jedhee moggaase. Galgallis ta’e, bariinis ta’e; kun guyyaa lammaffaa

ture.

Waaqni immoo, Bishaanonni samii jala jiran iddoo tokkotti haa walitti qabaman; lafti gogaanis haa mul'atu, jedhe; akkasumas ta'e. Waaqnis lafa goggogaa sana Lafaa jedhee moggaase; walitti qabamuu bishaanotaas Galaanota jedhee moggaase; Waaqnis kun gaarii akka ta'e ni arge. Waaqni immoo, Lafti margaa haa biqilchitu, biqiltuu sanyii kennitu, muka ija kennu kan sanyiin isaa keessa ofii isaa jiru, akka gosa isaatti, lafa irratti haa biqilchitu, jedhe; akkasumas ta'e. Laftis margaa, biqiltuu sanyii kennitu akka gosa isaatti, muka immoo ija kennu kan sanyiin isaa keessa ofii isaa jiru, akka gosa isaatti, ni biqilchite; Waaqnis kun gaarii akka ta'e ni arge. Galgallisii fi bariin guyyaa sadaffaa ta'an.

Waaqayyos, Ifniwwan guyyaa halkan irraa akka addaan baasanitti, diriira samiitti haa ta'an; isaanis mallattoo, baraa fi waqtiilee, guyyootaa fi waggootaaf haa ta'an jedhe; diriira samiittis lafa irratti ifa akka kennaniif ifniwwan haa ta'an jedhe; akkasumas ta'e. Waaqayyo ifniwwan gurguddoo lama tolche; inni guddaan guyyaa irratti mootummaa akka godhatuuf, inni xinnoon halkan irratti mootummaa akka godhatuuf; urjiwwanis akkasuma tolche. Waaqayyos lafa irratti ifa akka kennaniif diriira samiitti isaan kaa'e; guyyaa fi halkan irrattis mootummaa akka godhataniif, ifa dukkana irraa akka addaan baasanifis; Waaqayyos akka gaarii ta'e arge. Galgallis ta'e, ganamnisi ta'e; kunis guyyaa afuraffaa ture.

Waaqayyoonis, Bishaanonni lubbuu kan qabu uumama socho'u baay'inaan haa baasani; simbirroonis samii bantii bal'aa keessatti lafa irra haa barrisan, jedhe. Waaqayyoonis bineensota gurguddoo bishaan keessaa, uumama lubbuu qabu socho'u hundumaa, isa bishaanonni gosa isaanii gosa isaaniitiin baay'inaan baasan, akkasumas simbira qilleensa qabdu hundumaa gosa isaa gosa isaatiin uume; Waaqayyoonis akka inni gaarii ta'e ni arge. Waaqayyoonis isaan eebbisee, Jedhe; Horaa, baay'adhaas; bishaanota galaanota keessaas guutaa; simbirroonis lafa irratti haa baay'atan. Galgallis ta'e, bariinis ta'e; kun guyyaa shanaffaa ture.

Waaqni akkana jedhe: Lafti sanyii isaanii akkaataa isaatiin uumamoota lubbuu qaban haa baasu; horii, wantoota lafa irra munyuuqan, bineensota lafaas sanyii isaanii akkaataa isaatiin haa baasu; akkasumas ta'e. Waaqnis bineensota lafaas sanyii isaanii akkaataa isaatiin, horiis sanyii isaanii akkaataa isaatiin, wanta lafa irra munyuuqu hundumaas sanyii isaa akkaataa isaatiin uume; Waaqnis akka inni gaarii ta'e arge. Waaqnis akkana jedhe: Akka fakkii keenyaatti, akka bifa keenyaattis nama haa uumnu; isaanis qurxummii galaanaa irratti, simbirroota qilleensaa irratti, horii irratti, lafa hundumaa irratti, wanta lafa irra munyuuqu hundumaa irrattis mootummaa haa qabaatan. Kanaaf Waaqni nama fakkii isaatiin uume; fakkii Waaqaa keessatti isa uume; dhiiraa fi dubartiis isaan uume. Waaqnis isaan eebbise; Waaqnis akkana isaaniin jedhe: Horaa, baay'adhaa, lafa guutaa, isa jalaas galchaa; qurxummii galaanaa irratti, simbirroota qilleensaa irratti, uumama lubbuu qabu kan lafa irra socho'u hundumaa irrattis mootummaa qabaadhaa. Waaqnis akkana jedhe: Kunoo, ani biqiltuu sanyii baatu hundumaa, kan fuula lafaa hundumaa irratti argamu, muka hundumaas, isa keessatti ija mukaa sanyii baatu qabu isiniif kenneera; inni isiniif nyaata haa ta'u. Bineensa lafaa hundaaf, simbira qilleensaa hundaaf, wanta lafa irra munyuuqu hundumaaf, isa keessatti lubbuun jirtu hundumaaf immoo, ani baala magariisa hunda nyaataaf kenneera; akkasumas ta'e. Waaqnis

waan inni uume hundumaa arge; kunoo, inni baay'ee gaarii ture. Galgalnis ganammis guyyaa ja'affaa ta'an. Akkasiin samii fi lafti, guutummaan isaanii hundis xumuraman. Guyyaa torbaffaatti Waaqni hojii isaa kan hojjetee ture xumure; guyyaa torbaffaattis hojii isaa hundumaa kan hojjetee ture irraa boqote. Waaqnis guyyaa torbaffaa eebbise, isa qulqulleesses; sababni isaa, Waaqni hojii isaa hundumaa kan uumee fi hojjetee ture irraa isa keessatti boqoteera. Uumama 1:1-2:3.

Lakkoofsoon darban waxay matalaan markhaatifurka dhammaan uunka, iyagoo adkaynaya in erayga Ilaah leeyahay awood wax-abuur leh.

Lafti hundi lafaa Waaqayyoo haa sodaatu; warri addunyaa keessa jiraatan hundinuu isaaf haa raafaman. Inni dubbate, innis ta'e; inni ajaje, innis jabaatee dhaabate. Faarfannaa 33:8, 9.

Uumama uumamaa wal fakkaatuun addunyaan ittiin uumame, namoota jijjiiruuf Kiristoos biratti hojii irra oola.

“Humni uumamaa kan addunyoolee gara jiruutti waame dubbii Waaqayyoo keessa jira. Dubbiin kun humna ni kenna; jireenya ni dhalcha. Ajajni hundinuu abdachiisa; yoo fedhaan fudhatame, lubbuu keessattis yoo simatame, inni jireenya Isa Daangaa Hin Qabne of wajjin ni fida. Inni amala ni jijjiira; lubbuus bifa Waaqayyootiin deebisee ni uuma.

“Jireenyi akkuma kanaan darbames akkasuma ni tursiifama. ‘Namni dubbii afaan Waaqayyoo keessaa ba’u hundumaan ni jiraata’ (Maatewos 4:4).” Education, 126.

Yesuus Kiristoosi Mul'ataachuun akkamitti Dubbiin Waaqayyoo namootatti dabarfamu akka ta'e irratti xiyyeeffata. Innis Abbaa irraa gara Ilmaatti, Ilma irraa gara ergamaa tokkootti, ergamaa irraa gara raajicha isa barreesseetii fi waldoota kiristaanaatti erguutti dhufa. Adeemsi qunnamtii jalqabaa fi xumura macaafa Mul'ataa keessatti kaa'ame, akkasumas sadarkaa Yaaqoob isa ergamoonni ol ba'anii fi gad bu'an sanaan agarsiifameera. Innis tuubboowwan warqee lama Zakaariyaas zayita gara mana qulqullummaatti geessaniin agarsiifameera. Adeemsi qunnamtii gidduu Waaqayyoo fi namaa mata duree raajii Macaafa Qulqulluu ti; ergaan ergame sunis humna uumamaa isa yunivarsiin ittiin uumame of keessaa qaba. Adeemsa qunnamtii boqonnaa jalqabaa Mul'ataa keessatti, ergaan waldoota kiristaanaatti dabarfame humna Laa'odiiqeyaa tokko gara Filadelfiyaa tokkootti jijjiiru of keessaa qabaachuun isaa hubatamuu qaba.

መጀመሪያም ሆነ መጨረሻ፣ የብሉይ ኪዳንም ሆነ የሐዲስ ኪዳን ሲመለከት፣ መልእክቱ አንድ ነው። እግዚአብሔር የመጨረሻውን የማስጠንቀቂያ መልእክት እያስተላለፈ ነው፣ ይህም መልእክት የሚሰሙት እና የሚጠብቁት ሰዎች ካሉ የእግዚአብሔርን ፈጣሪ ኃይል በውስጡ ይዟል። ይህን የሚያከናውን መልእክት በአልፋና አሜጋ መለኮታዊ መዋቅር ውስጥ ተቀምጦአል፤ መጀመሪያ፣ መካከል፣ እና መጨረሻ። “እውነት” የሚለውን ቃል ለመፍጠር አንድ ላይ የሚሰበሰቡት ሦስቱ ዕብራይስጥ ፊደላት ዘላለማዊ ወንጌል ናቸው፤ እነዚህም ፊደላትና ትርጉማቸው፣ እርስ በእርሳቸው ተዋህደው የሚያመነጩት ቃልም፣ መርሁን ደግሞም አልፋና አሜጋ የሆነውን አንዱን ይወክላሉ። ይህም የእርሱን ፈጣሪ ኃይል ያጎላል። የፍጥረት ታሪክ የመጨረሻዎቹ ሦስት ቃላት እያንዳንዳቸው “እውነት” የሚለውን ቃል የሚያቀናጁትን ሦስቱን ፊደላት በሚያቀናጁ ቅደም ተከተል ይጀምራሉ።

አሉ፤ ሕግ፣ ምስክርነቶች፣ ትእዛዞች፣ ሥርዓቶች፣ ትእዛዞች፣ ፍርዶች፣ ቃል፣ እና ደንቦች። በእስከ ሁሉም ቁጥር ማለት በሚቻል መጠን የእግዚአብሔር ቃል ተጠቅሷል። መዝሙር 119 የቅዱሳን መጻሕፍትን ባሕርይ ብቻ አያረጋግጥም፤ ነገር ግን የእግዚአብሔር ቃል የእርሱን ራሱን ባሕርይ እንደሚያንጸባርቅ ደግሞ ያረጋግጣል። በመዝሙር 119 ውስጥ የተቀመጡትን እነዚህን የእግዚአብሔር ባሕርያት አስተውሉ፡-

- 1. Qajeelummaa (lakkoobsa 7, 62, 75, 106, 123, 138, 144, 160, 164, 172)
- 2. Amanamummaa (lakkoofsa 42)
- 3. Dhugummaa (lakkoofsota 43, 142, 151, 160)
- 4. Amanamummaa (lakkoofsa 86)
- 5. አንድነት ዘይለዋወጥነት (ቍጽሪ 89)
- 6. Bara-barruu (lakkoofsa 90, 152)
- 7. Ifa (lakkoofsa 105)
- 8. Qulqullina (lakkoofsa 140)

እቲ መዝሙር ብኸልተ ብጹአት ይጅምር። “ብጹአት” እቶም መገደም ንጹህ ዝኾነ፣ ከም ሕጊ እግዚአብሔር ዝመላለሱ፣ ስርዓታቱ ዝሕልዉ እሞ ብምሉእ ልቦም ዝደልደዎ እዮም። እዚአቶም እቶም ኣብዚ ዓቢ መዝሙር ዝርከቡ ንዓና ትምህርትታት እዮም። ቃል እግዚአብሔር ንኸንጥብብ፣ ብጽድቁ ንኸንልምምድ፣ ንኹሉ ሰናይ ግብሪ እውን ብቐዓት ንኸንከውን ይኣክል እዩ (2 Timothy 3:15–17)።

Dhuguma, Faarfannaan 119 dhimma addunyaa amantii keessatti hamma guddaatti kan hin furamne keessaa tokko dha. Innis waa’ee lakkoofsa kamiin lakkoofsi giddu galeessaa Macaafa Qulqulluu ta’e fi boqonnaan kam boqonnaa giddu galeessaa Macaafa Qulqulluu ta’e ilaalchisee dha. Yoo interneetii keessa barbaaddan, falmiiwwan garaa garaa, Macaafa Qulqulluu kam akka itti fayyadamtan irratti xiyyeeffatan fi kkf argitu. Rakkoon iddoo kamiyyuu keessatti falmii kana keessaa jiru immoo, hiikni giddu galeessaa Macaafa Qulqulluu—lakkoofsa ta’uus ta’e boqonnaa—barreessaa Macaafa Qulqulluu tiin murtaa’uu qaba malee, nama Macaafa Qulqulluu qoratu yookaan qeequun nama ta’een miti.

Macaafni Qulqulluun wanta hundumaaaf jalqabaa fi dhuma akka jiru barsiisa. Wanta hundumaatiif yeroo mataa isaa ni jira.

Waan hundumaaaf yeroo qaba, kaayyoo hundumaafis waqtiitu samii gaditti jira; yeroo dhalachuuf, yeroo du’uufis; yeroo dhaabuuf, yeroo waan dhaabame buqqisuufis. Lallaba 3:1, 2.

Waaqni dhalachuuf yeroo qaba, du’uufis yeroo qaba; ta’us, jireenyi jalqaba fi dhuma jireenya keenya gidduutti raawwatamu ni jira. Dhalachuun akkuma du’uu, yeroo keessatti yeroo gabaabaa dha. Jireenyi immoo gidduu dha; yeroo nuti dhalannu fi yeroo nuti duunu caalaa seenaa baay’ee isa wajjin walqabatu qaba.

“መርህ የመጀመሪያ መጠቀም” ውስጥ ያለው መካከል በአጠቃላይ ከመጀመሪያውና ከመጨረሻው ይልቅ እጅግ የበለጠ ምስክርነት አለው። በመጽሐፍ ቅዱስ ውስጥ አንድ ብቻ ቁጥር ወይም ምዕራፍ ፈልጎ እርሱን እንደ መካከል መግለጽ የመጽሐፍ ቅዱስን ማስረጃ ችላ ማለት ነው፤ ምንም እንኳን መጀመሪያውና መጨረሻው በመሠረቱ የጊዜ ነጥቦች ቢሆኑም፣ መካከሉ በአጠቃላይ የጊዜ ዘመን ነው። እርግጥ ነው።

መጀመሪያው፣ መጨረሻውና መካከሉ እርስ በርሳቸው ይስማማሉ፤ ሆኖም ብዙ ጊዜ በመጨረሻው ያለው ተመሳሳይ የመንገድ ምልክት ከመጀመሪያው ተቃራኒ ይሆናል።

Yesuus Yohaannis Cuuphaa akka Eliyaas ta'e ifatti ibse; isaan lamaanis tartiiba raajii ta'e tokko fakkeenya kennu. Haa ta'u malee, Eliyaas dubartii hamaa (Izebeel) tiin ari'atame; isheen Eliyaasin hidhuu fi ajjeesuu barbaadde, garuu gonkumaa hin dandeenye. Yohaannis, inni mallattoo Eliyaas ture, dubartii hamaa (Herodiyaas) tiin akka hidhamuu fi ajjeefamu barbaadame, isheenis kana raawwate. Eliyaasii fi Yohaannis mallattoolee wal jijjiiramoo ta'anidha; garuu amala raajii tokko tokko kanneen wal faallessan qabu, ta'us walii wajjin wal qixxee deemu. Eliyaas hin duune; Yohaannis immoo du'e. Hubachuun akka mallattooleen karaa raajii walitti qindaa'an yeroo baay'ee wal faallessoo ta'an, warra arguuf fedhan akka giddugalli Macaafa Qulqulluu Faarfannaa 118 ta'e akka hubatan ni taasisa.

Yeroo akkaataa seera yeroo jalqaba dubbatamee itti hiikame kanaan fayyadamnu, jalqaba gidduu Macaafa Qulqulluu Faarfannaa 117 ta'uu isaa ni argina; innis boqonnaa Macaafa Qulqulluu keessaa gabaabaa ta'e, lakkoofsa lama qofa of keessaa qabuudha. Sana booddee boqonnaan 118 ni dhufa; innis gidduu Macaafa Qulqulluu ti; boqonnaa 118 immoo 119 ni hordofa; innis boqonnaa Macaafa Qulqulluu keessaa dheeraa ta'e, akkasumas xumura gidduu Macaafa Qulqulluu ti. Hayyuun afaanii dinqisiisaan jalqaba boqonnaa gabaabaa ta'een mallatteessa; sana booda xumura boqonnaa dheeraa ta'een mallatteessa. Isaan kun boqonnaawwan walfaallaa lama. Jalqabni sanyiidha; xumurri immoo bakka biqiltuun guutummaatti bilchaatte itti guddifamtu, bakka ragaan hundi gidduu keessatti argamu walitti hidhamutti. Faarfannaa 117 hubadhaa.

Yaa saboota, Waaqayyoon galateeffadhaa; yaa uummata hundumaa, isa faarfadhaa. Sababni isaas araari isaa inni jaalalaan guutame nurratti guddaa dha; dhugaan Waaqayyoo bara baraan in dhaabata. Waaqayyoon galateeffadhaa. Faarfannaa 117:1, 2.

Jechoota kana irratti yaadaa jirru kun qubee sadiin ijaarame; lakkoofsa lammaffaatti “dhugaa” jedhamee hiikama; innis jalqaba giddu-galeessa Macaafa Qulqulluu agarsiisa; (giddu-galeessi Macaafa Qulqulluu jechuun Faarfannaa 117–119 dha). Dhumni giddu-galeessaa immoo Faarfannaa 119 dha. Faarfannaa 118 immoo giddu-galeessa giddu-galeessaa ti. Faarfannaa 118 boqonnaawwan Macaafa Qulqulluu keessaa isa gabaabaa fi isa dheeraa gidduutti argama; inni gabaabaan, kan jalqaba ta'es, jecha “dhugaa” jedhu ni ibsa; jechi kun qubee sadiin uumame; qubeewwan sunis tarkaanfiiwwan sadan wangeela bara baraa bakka bu'u; isaanis bu'uura hubannaa dhugaa ti. Bu'uurri kunis seera amala Kiristoos, akka Alfaa fi Oomeegaatti bakka bu'u dha.

Xumuriin kutaan gidduu, innis boqonnaa 119 ta'ee, akiroostikii qubee irratti hundaa'e isa gidduu Macaafa Qulqulluu keessatti kaa'ameedha; kunis afaan-beekkumsa dinqisiisaa ta'e ni cimsaa. Boqonnaa 119 keessatti yeroo afur jechi tokko sunuma akka dhugaa ta'etti hiikameera.

Kana afii koo dubbii dhugaa guutummaatti afaan koo keessaa hin fudhatin; ani murtii kee irratti abdii godhadheera. Lak. 43.

Qajeelummaan kee qajeelummaa bara baraa ti, seerri kees dhugaa dha. Lakkoofsa 142.

Dhugumaan, waa'ee dhugaa kanaa ilaalchisee wanti itti dabalamee ibsamu baay'een jira; garuu asitti ni dhaabanna.