Dhugaan Maali? — Lakkoofsa Lama

Chaaccess to translation failed: target language "om" is ambiguous.

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ነሐሴ 11, 1840 እስከ ጥቅምት 22, 1844 ድረስ ያለው ታሪክ፣ የምሕረት ጊዜ ከመዘጋቱ በፊት በቅርብ ጊዜ ድረስ ታትሞ የነበሩትን ሰባቱን ነጐድጓዶች የሚወክል ታሪክ መሆኑ ታይቷል። በዚህ ጽሑፍ ውስጥ ስለ ሰባቱ ነጐድጓዶች ምሳሌያዊ አቀራረብ የለየነውን አንዳንድ ነገር በመከለስ መጀመር እፈልጋለሁ። እነዚህን እውነቶች ለማቅረብ ታሪካዊ መስመሮችን በታሪካዊ መስመሮች ላይ እንጠቀማለን። ከነሐሴ 11, 1840 እስከ ጥቅምት 22, 1844 ድረስ እና ይህንንም ቀን ጨምሮ አራት ትንቢታዊ መለያ ምልክቶች አሉ፤ የመጀመሪያው መልአክ መልእክት መበርታት፣ የመጀመሪያው ተስፋ መቁረጥ፣ የእኩለ ሌሊት ጩኸት፣ እና ታላቁ ተስፋ መቁረጥ።

ಆಗಷ್ಟ 11, 1840 ಕ್ಕು ಜ್ವಲಂತ ಝಾಡ್‌ರ ನಿಕಟರೆ ಮೋಶಾಙ ಅನುಭವ ದ್ವಾರಾ ಪ್ರತೀಕೀಕೃತ ಕರಾಯಾಇಥಿಲಾ। 1844 ಮಸಿಹಾರ ಬಸಂತಕಾಲೀನ ಪ್ರಥಮ ನಿರಾಶಾಕ್ಕು ಮೋಶಾಙ ಭಾರ್ಯಾ ಜಿಪ್ಪೋರಾ, ಯೇತೇವೇಳೇ ಸೇ ದುಃಖಭರಾ ಏವಂ ಭಯಭೀತ ಭಾವರೇ ತಾಙ್ಕಮಾನಙ್ಕರ ಪ್ಲಾಅಙ್ಕು ಸ್ವೀಕೃತ ಕರಿಥಿಲೇ, ಸೇಥಿ ದ್ವಾರಾ ಪ್ರತೀಕೀಕೃತ ಕರಾಯಾಇಥಿಲಾ। ಆಗಷ್ಟ 12–17 ಮಧ್ಯರೇ ಏಕ್ಸೇಟರ ಶಿವಿರ ಸಭಾರು ಆರಮ್ಭ ಹೋಇಥಿವಾ ಮಧ್ಯರಾತ್ರೀರ ಆರ್ತ್ತನಾದಕ್ಕು ಮೋಶಾಙ್ಕರ ಮಿಶರ ಪ್ರವೇಶ ಏವಂ ಮಿಶರರ ಪ್ರಥಮಜಾತಙ್ಕರ ಮೃತ್ಯು ವಿಷಯರೇ ತಾಙ್ಕ ಪ್ರಾರಮ್ಭಿಕ ಸತರ್ಕವಾಣೀ ದ್ವಾರಾ ಪ್ರತೀಕೀಕೃತ ಕರಾಯಾಇಥಿಲಾ। 22 ಅಕ್ಟೋಬರ, 1844 ರ ಮಹಾ ನಿರಾಶಾಕ್ಕು ಲಾಲ ಸಾಗರ ಪಾಖರೇ ಥಿವಾ ಇಬ್ರೀಯಮಾನಙ್ಕ ದ್ವಾರಾ ಪ್ರತೀಕೀಕೃತ ಕರಾಯಾಇಥಿಲಾ।

መንግሥተ ዳዊት በነበረበት ዘመን፣ ነሐሴ 11 ቀን 1840 ፍልስጤማውያን የእግዚአብሔርን ታቦት በመመለሳቸው ተመስሏል። በ1844 የጸደይ ወቅት የሆነው የመጀመሪያ ተስፋ መቁረጥ፣ ዑዛ የእግዚአብሔርን ታቦት በመንካቱ ተመስሏል። ከነሐሴ 12–17 በኤክሰተር የሰፈር ስብሰባ የጀመረው የእኩለ ሌሊት ጩኸት፣ ዳዊት ታቦቱን ወደ ኢየሩሳሌም በማምጣቱ ተመስሏል። ጥቅምት 22 ቀን 1844 የሆነው ታላቁ ተስፋ መቁረጥ፣ ዳዊት ከታቦቱ ጋር ወደ ኢየሩሳሌም በገባ ጊዜ ሚካል ዳዊትን በንቀት ማየቷ ተመስሏል።

Agarsi 11, 1840 cuuphaan Kiristoosiin fakkeeffamee ture. Gatiin abdii kutannaa inni jalqabaa birraa bara 1844 keessa mudate, abdii kutannaa du’a Laazaarosiitiin fakkeeffamee ture. Iyyi Halkan Giddugaleessaa, walga’ii kaampii Exeter irratti Agarsi 12–17 irraa jalqabe, Seensa Injifannoo Kiristoos gara Yerusaalemitti godheen fakkeeffamee ture. Abdii Kutannaa Guddaan Onkoloolessa 22, 1844, abdii kutannaa fannoo sanaan fakkeeffamee ture.

Nuti ibsineerra kana afur kun kutaa muraasa qofa ijaarsa guutuu sochii haaromsa kamiyyuu akka bakka bu’an agarsiisneerra. Nuti afur kun seenaa Fulbaana 11, 2001 irraa eegale ragaa baatota ta’anii jirutti adda baasnaa. Amaloota raajii sararoota afran keessaa tokkoon tokkoo isaanii keessaa tokko, kunkeen daandii sarara tokkoon tokkoo keessatti argaman mata-duree tokko qofa akka qabaniidha.

Macaaf Museetiif, mallattoolee daandii afran hundinuu hojii Waaqayyoo, raajii Abrahaam guutuudhaan saba filatamaa tokkoo wajjin kakuu seenuu isaa ilaallatu turan. Sarara haaromsa Mootii Daawit keessatti, mallattoolee daandii afran hundinuu taabota Waaqayyoo wajjin walqabatan turan. Sarara Kiristoos keessatti, mallattoolee daandii afran hundinuu du’aa fi du’aa ka’uu wajjin walqabatan turan.

ነሐሴ 11, 1840 የ“ቀን ለዓመት” መርህ ማረጋገጫ ነበር። በ1844 የጸደይ ወቅት የተፈጠረው የመጀመሪያው ቅስቀሳ የመጣው የ“ቀን ለዓመት” መርህ በተሳሳተ መተግበር ምክንያት ነበር። የሳሙኤል ስኖው የ“እኩለ ሌሊት ጩኸት” መልእክት ያ የተሳሳተ የ“ቀን ለዓመት” መርህ መተግበሪያ እርማት እና ፍጹም ማድረግ ነበር። የተስተካከለው መልእክት በ“ቀን ለዓመት” መርህ ላይ የተመሠረተ ሲሆን በጥቅምት 22, 1844 ተፈጸመ። አራቱም የመንገድ ምልክቶች የ“ቀን ለዓመት” መርህን እየለዩ ነው።

Obboleettiin Waayit akka nutti himtutti, balaqqeessa torban sun taateewwan yeroo ergaa ergamoota isa jalqabaa fi isa lammaffaa keessatti raawwataman ni bakka bu’a; garuu isheen akka barsiistuttis, balaqqeessa torban sun “taateewwan gara fuulduraa tartiiba isaanii keessatti ifa baafaman” illee ni bakka bu’a. Balaqqeessa torban sun taateewwan raajii afur kan Hagayya 11, 1840 jalqabanii Onkoloolessa 22, 1844 irratti xumuraman ni bakka bu’a; mallattooleen daandii afran sunis seenaa keenya keessatti tartiiba wal fakkaatuun irra deebi’anii ni mul’atu.

Fulbaanni Adveentizimii fi xumura Adveentizimii walitti hidhuun, Fulbaana 11, 2001 Hagayya 11, 1840n fakkeenya argate; guyyoonni sun lamaanis Islaama wajjin walqabatu. Hagayya 11, 1840 fi Fulbaana 11, 2001 lamaan isaanii iyyuu seera raajii mootummaa isaanii keessatti isa bu’uuraa ta’e mirkaneessuu turan.

Fulbaana 11, 2001 irratti ergamaan Mul’ata kudha saddeetii keessaa bu’e; Hagayya 11, 1840 irrattis ergamaan Mul’ata kudhanii keessaa bu’e. Gaddisiisni jalqabaa Future for America kan ture, raaga Islaamummaa ilaalchisee Waxabajjii 18, 2020 irratti kufee ture. Ergaan banamee ifa ba’e, akkuma iyya Halkan-Giddugalaa kan Exeter keessatti yeroo bonaa 1844 keessatti ture sanaa, sirreeffama raaga kufee kana dura kennameeti. Millerootaa biratti sirreeffamni sun, qajeelfama guyyaa tokko waggaa tokkoof jedhu kana dura dogoggoraan hojii irra oolchuudhaan bara 1843 akka yeroo deebi’uu Gooftaa ta’eetti adda baafame wajjin walqabata ture. Har’a sirreeffamni kun, kan ergaa Iyyi Halkan-Giddugalaa Millerootaan bakka bu’ame, akkuma mallattoolee karaa lamaan darban sanaa, mallattoo karaa Islaamummaa bakka bu’u ta’uu qaba. Sirreeffamni hojii Samuel Snow’n fakkeenya godhate, raaga kufee kana dura kenname sana tuffachuu miti; garuu raaga kana dura kufe sana sirriitti xiinxalanii qajeelchuu dha.

> “Warriin ni gaddisiifaman Caaffata Qulqullaa’oo keessaa yeroo tursiisaa keessatti akka jiran, fi raawwatamuu mul’ataa sana obsaan eeguuf akka isaan barbaachisu hubatan. Ragaan isuma tokkoo kan bara 1843 keessatti Gooftaa isaanii eeguuf isaan geggeesse, bara 1844 keessattis Isuma eeguuf isaan abdiachiise.” Early Writings, 247.

Har’a ergamaan ergaa walga’ii qubannaa Exeter keessaa ba’een fakkeeffame, guutummaa raajii duraan kufe sanaa ta’a. Abdii Cituu Guddaan seenaa Millerota keessatti mul’atu, abdii cituu guddaa seera Dilbataa irratti raawwatamu argisiisa; garuu kun haala raajii Islaamummaa ilaalchisee keessatti ta’a. Ergaan Samuel Snow guyyaa sirrii sana addaan baasuu ture. Guyyaan sun sirrii ture, garuu taatee dogoggoraa ture. Har’a ergaan ergaa Snow’n bakka buufamu, ergaa Islaamummaa kan guutummaa ergaa abdii cituu jalqabaa Adoolessa 18, 2020 irratti kufe sanaa ta’e ta’a.

Amma yeroo yookaan guyyoota murtaa’an hin jiran; jechuunis, erga Onkoloolessa 22, 1844 irraa eegalee, yeroo murteessuun amma booda ergaa raajii Waaqayyoo keessaa hirmaata ta’uu hin qabu.

> “Gooftaan ergaa ergamaa sadaffaa deemuu akka qabu, ijoollee Gooftaatti faca’aniifis labsamuu akka qabu, yeroo irratti akka hin rarraafamnes natti argisiise; yeroo guutuun immoo yeroo biraa kamittiyyuu qormaata hin ta’u. Ani tokko tokko lallaba yeroo irraa ka’een kaka’umsa sobaa keessa seenaa akka jiran arge; ergaan ergamaa sadaffaa yeroo caalaa jabaataa akka ta’es arge. Ani ergaan kun hundee mataa isaa irratti dhaabachuu akka danda’u, isa jabeessuuf yeroo akka hin barbaachisne, humna guddaadhaanis akka deemu, hojii isaas akka raawwatu, qajeelummaadhaanis akka gabaabbifamu arge.” Experience and Views, 48, 49.

Seenaa keenya keessatti mallattoo daandii afraffaa seera Dilbataa ta’uu qaba; seenaawwan qulqulluun sararoota haaromsaa hundumaa, sarara irratti sararaan walitti ida’amanii, yaada ibsaa seenaawwan sanaa kan Hafuura Raajii irraa kennamee wajjin walqabsiifamanii, seera Dilbataa jechuun yeroo ergamaan humna guddaan qabu seenaa keenya keessatti gad bu’u booddee mallattoo daandii afraffaa ta’uu isaa irratti murteessaa dha. Mallattoon daandii afraffaa keessatti seenaa guungummii torbanii, kanneen “dhimmoota gara fuulduraatti ta’an kan tartiiba isaanii keessatti mul’ifaman” ta’an, mata-duree walfakkaataan yeroo hundumaa sochii haaromsaa hunda keessatti mallattoolee daandii afuruma san keessatti waan jiruuf, Islaamummaa wajjin walitti hidhata qabaachuu qaba.

እስልምና በእሑድ ሕግ ጊዜ ከሚፈጸሙት ትንቢታዊ ክስተቶች አንዱ ለመሆን ሁለተኛ ምክንያት አለ። ኢየሱስ፣ የይሁዳ ነገድ አንበሳ፣ የእነዚህን አራት ክስተቶች ታሪክ በተለይ ወስዶ ራሱን የቻለ ምልክት እንደሆነ ገልጾታል። ያ ምልክት ሰባቱ ነጐድጓዶች ነው። በእያንዳንዱ የተሐድሶ እንቅስቃሴ ውስጥ፣ የይሁዳ ነገድ አንበሳ እንደ ሰባቱ ነጐድጓዶች የሚገልጻቸውን እነዚህን አራት የመንገድ ምልክቶች በፊትና በኋላ የሚኖሩ ሌሎች የመንገድ ምልክቶች አሉ። ራሱን የቻለ ምልክት እንደሆነ፣ እነዚህን አራት የመንገድ ምልክቶች የያዘው ምሳሌያዊ ታሪክ የመጀመሪያው የመንገድ ምልክት መስከረም 11 ቀን 2001 ዓ.ም. እስልምና በዩናይትድ ስቴትስ ላይ ያደረሰውን ጥቃት ይወክል ነበር። አልፋና ኦሜጋ መጨረሻውን ከመጀመሪያው ጋር መለየታቸው፣ እስልምና በእሑድ ሕግ ጊዜ እንዲገኝ ያቋቁማል፤ ምክንያቱም ከእነዚያ አራቱ የመንገድ ምልክቶች የመጀመሪያው መስከረም 11 ቀን 2001 ዓ.ም. የእስልምና ጥቃት ስለነበረ፣ ስለዚህ አራተኛውና የመጨረሻው የመንገድ ምልክት ደግሞ በዩናይትድ ስቴትስ ላይ የሚደረግ የእስልምና ጥቃት መሆን አለበት።

Yeroo baay’ee ta’uu danda’u, seerri Dilbataa kun weerara biraa Islaamni Magaalaa Niiw Yoork irratti raawwatu ta’uu danda’a; kunis akka dhuma jalqabaadhaan adda baafamee ibsameetti deebii ta’a; garuu yoo xiqqaateyyuu, akkuma raajii Adoolessa 18, 2020tti ibsame, weerara Islaamni raawwatu ta’uu isaa ni ta’a.

Nu yeroo afran sana keessatti Alffaa fi Omeegaan seenaa tokko akka dhokse illee akeekneerra. Dhugumatti, seenaa keessaa inni dhokataan sun mul’ata ijoo keessaa tokko yoo ta’u, ammas ajaja, “dubbii raajii macaafa Mul’ataa kanaa hin cufin” jedhu wajjin walqabatee ifa baafamaa jira. Seenaa keessaa inni dhokataan sun yeroo waymarkoota afran keessatti, kan guurroota torbaaniin bakka bu’aman sana keessatti, akka yeroo tokkoo waymarkoota afran sana keessaa jiru, kan abdii kutannaadhaan jalqabee abdii kutannaadhaan xumuramu ta’e arginutti hubatama. Seenaan Millerite keessatti yeroo ergamaan lammaffaan dhufu irraa kaasee hamma ergamaan sadaffaan dhufutti jiru seenaa addaa tokko dha; innis mallattoo ofii isaatti dhaabbatu bakka bu’a. Inni ergaa ergamaa tokkoo nyaatamuu qabuun jalqaba; kanaan fakkeenya durboota kudhanii keessatti yeroo turtii mallatteessa. Sana booda iyya Halkan Gidduu himee beeksisa; innis ergaa nyaatamuu qabu

ta’ee, achiis gara dhufaatii ergaa sadaffaa, kan nyaatamuu qabuutti geessa.

Sarara torban keessaa dhokataa ta’e, sarara qaqawwee torbanii keessatti argamu, jalqabni isaa abdii kutannaa bakka bu’uu isaatiin, ergamaan tokko dhufuu isaatiin, fi ergaa nyaachuuf kenname kan boodas abdii kutannaa guddaa irratti irra deebi’amee mul’atuun qofa raajii keessatti hin mirkanoofne; garuu “dhugaa” tiinis ni mirkanaa’a.

ହିବ୍ରୁ ଶବ୍ଦ “‘ĕmeṯ” ଯାହାକୁ ପୁରାତନ ନିୟମରେ “ସତ୍ୟ” ବୋଲି ଅନୁବାଦ କରାଯାଇଛି, ସେହି ଆଶ୍ଚର୍ଯ୍ୟଜନକ ଭାଷାବିଦ୍ ଦ୍ୱାରା ଏପରି ଗଠିତ ହୋଇଥିଲା ଯେ, ହିବ୍ରୁ ବର୍ଣ୍ଣମାଳାର ପ୍ରଥମ ଅକ୍ଷରକୁ ନେଇ, ତାହା ପରେ ବର୍ଣ୍ଣମାଳାର ତ୍ରୟୋଦଶ ଅକ୍ଷରକୁ ଯୋଗ କରି, ଏବଂ ଶେଷରେ ବର୍ଣ୍ଣମାଳାର ଅନ୍ତିମ ଅକ୍ଷରଦ୍ୱାରା ସମାପ୍ତ କରି, “ସତ୍ୟ” ବୋଲି ଅନୁବାଦ ହେଉଥିବା ଶବ୍ଦଟି ଗଠନ କରାଯାଇଛି। ଆମେ ଦେଖାଇଛୁ ଯେ, ସେହି ଅକ୍ଷରଗୁଡ଼ିକ ପ୍ରଥମ ଉଲ୍ଲେଖର ନିୟମର ସିଦ୍ଧାନ୍ତକୁ ପ୍ରତିନିଧିତ୍ୱ କରେ, ସେହି ସିଦ୍ଧାନ୍ତ ଯାହା ଆରମ୍ଭରୁ ଶେଷକୁ ପରିଚିହ୍ନଟ କରେ। ପ୍ରଥମ ଅକ୍ଷର ହେଉଛି “alpha” ଅକ୍ଷର। ମଧ୍ୟସ୍ଥ ଅକ୍ଷର ହେଉଛି ହିବ୍ରୁ ବର୍ଣ୍ଣମାଳାର ତ୍ରୟୋଦଶ ଅକ୍ଷର, ଏବଂ ଏହା ବିଦ୍ରୋହକୁ ପ୍ରତିନିଧିତ୍ୱ କରେ। ଶେଷ ଅକ୍ଷର ହେଉଛି ଶେଷ, ଅନ୍ତ, ଅର୍ଥାତ୍ omega। ଆମେ ଦେଖାଇଛୁ ଯେ, ଏହି ତିନିଟି ଅକ୍ଷର ଅନନ୍ତ ସୁସମାଚାରର ତିନିଟି ପଦକ୍ଷେପକୁ ପ୍ରତିନିଧିତ୍ୱ କରେ, ଯାହା କିଛି ଭବିଷ୍ୟଦ୍ୱାଣୀମୂଳକ ରେଖାଦ୍ୱାରା ସମର୍ଥିତ ହୋଇଛି।

ፊደላት ሦስቱ የያዙት ትርጉሞች፣ ከመላእክት ሦስቱ መልእክቶች እያንዳንዱ ትርጉም ጋር ይጣጣማሉ። ፊደላት ሦስቱ የያዙት ትርጉሞች፣ በዳንኤል አሥራ ሁለት ቁጥር አሥር ውስጥ የተገለጸውን፣ ጠቢባንና ኃጥኣን የሚነጹበት፣ የሚነጡበትና የሚፈተኑበት ሂደት ጋር ይጣጣማሉ። “እውነት” የሚለውን ቃል ለመፍጠር ተሰብስበው የመጡት ሦስቱ የዕብራይስጥ ፊደላት፣ የአልፋና ኦሜጋ ፊርማ እና በመልአኩ የመጀመሪያው መልእክት ውስጥ የሚለዩትን ሦስቱ ደረጃዎች ይይዛሉ፤ ይህም ዘላለማዊ ወንጌል ተብሎ ይጠራል። በእነዚያ ፊደላት የተወከሉት ሦስቱ ደረጃዎች፣ በዮሐንስ አሥራ ስድስት እንደተቀመጠው የመንፈስ ቅዱስን ሥራ ደግሞ ይወክላሉ።

> እርሱም በመጣ ጊዜ ዓለምን ስለ ኃጢአት፣ ስለ ጽድቅ፣ ስለ ፍርድም ይወቅሳል፤ ስለ ኃጢአት፥ በእኔ ስለማያምኑ፤ ስለ ጽድቅ፥ ወደ አባቴ ስለምሄድ እናንተም ከእንግዲህ ወዲያ ስለማታዩኝ፤ ስለ ፍርድም፥ የዚህ ዓለም አለቃ ስለ ተፈረደበት። ዮሐንስ 16፥8–11።

Jalqabni inni jalqabaa duraa ta’ee akka cubbuutti bakka buufameera; kunis akkuma Musee, Uzzaa, Maariyaamii fi Maarthaa, akkasumas warra Milleritee fakkeenya ta’anitti, Yohaannis 16 hojii Hafuura Qulqulluu akka nama “cubbuutti” amansiisu ibsutti; sababni isaas “isaan hin amanan” ture. Mallattoolee nuti amma caqasne keessaa tokkoon tokkoon isaanii jalqabni inni jalqabaa sun akka ittiin bakka buufamu agarsiisu; seenaan isaanii hundinuus akka jalqabni sun cubbuu waan dura isaanii irratti mul’ifamee ture tokko amanuu diduu irraa dhufe dhugaa ba’a. Tarkaanfiin jalqabaa cubbuu irratti amansiifamuudha. Tarkaanfiin jalqabaa qubee jalqabaa alfabetii Ibrootaa dha.

Seenaa lammaffaan seenaa dhokataa qajeelummaa dha; kunis iddoo mul’ifamni humna Waaqayyoo qajeelummaa warra ergaa Iyya Barsiisaa Halkanii baatanii deemaniin keessatti mul’atu dha. Isaan yeroo xumura yeroo turtii irratti qajeelummaa Waaqayyoo mul’isu; Yohannis kudha jaha keessa Kiristoos gara Abbaa isaa akka deeme, isaanis Kiristoosin si’achi akka hin argine ni jedhu. Kiristoos mul’ifama qajeelummaa dura turee turuun ture. Milleroota wajjin, yeroo Kiristoos harka Isaa kaase, dogoggorri sun beekame. Sana booda qabiyyeen ergaa sirreeffame sana warra waaqeffatoota gosa lamaa uume. Gareen tokko qajeelummaa mul’ise, sababiin isaas

zayitii qabu turan; gareen inni kaan immoo fincila qubee kudha sadaffaa qubee Ibraayisxiiin bakka buufame mul’ise.

> “Dibamoonni marhaman warri Gooftaa biyya lafaa guutuu bira dhaabatan, iddoo yeroo tokko Seexanaaf akka kiiruubii haguuguutti kenname qabu. Uumamota qulqulloota teessoo isaa marsee jiraniin, Gooftaan jiraattota lafaa wajjin walqunnamtii yeroo hundumaa itti fufaa qaba. Zayitiin warqee ayyaana Waaqayyo ittiin ibsa amantootaa akka hin raafamnee fi akka hin badneef dhiyeessa ture argisiisa. Osoo zayitiin qulqulluun kun ergaa Hafuura Waaqayyoo keessatti mootummaa samii irraa hin dhangalaane ta’ee, humnoonni hamaan guutummaatti nama irratti mootummaa qabaatu turan.
>
> “Yommuu nuti ergaawwan inni nuuf ergu hin simanne, Waaqni ulfina dhaba. Akkasitti zayitii warqee kan inni gara lubbuu keenyaatti dhangalaasuu, akka inni warra dukkana keessa jiraniif darbuuf, ni didna. Yommuu waamichi, ‘Kunoo, Misirrichi dhufeera; isa qunnamuuf ba’aa’ jedhu dhufu, warri zayitii qulqulluu hin fudhanne, warri ayyaana Kiristoos garaa isaanii keessatti hin kunuunsine, akka durboota gowwootaa sana, Gooftaa isaanii qunnamuuf qophaa’oo akka hin taane ni argatu. Isaan zayitii argachuuf humna of keessaa qaban hin qaban; jireenyi isaaniis ni badi. Garuu yoo Hafuuri Qulqulluun Waaqayyoo kadhatame, yoo nuti akkuma Musee, ‘Ulfinni kee natti agarsiisi’ jennee kadhanne, jaalalli Waaqayyoo garaa keenya keessatti ni dhangala’a. Tuubawwan warqee sanaan, zayitiin warqees nuuf ni darbu. ‘Humnaan miti, aangoodhaanis miti, Hafuura kootiin malee, jedha Waaqayyo Gooftaan maccaa.’ Ifa aduu Qajeelummaa keessaa ba’u fudhachuudhaan, ijoolleen Waaqayyoo akka ibsaa biyya lafaa keessatti ni ibsu.” Review and Herald, July 20, 1897.

Hubadhaa akka warri ergaa Iyya Gannaa Halkan Walakkaa fudhatan, Museedhaan boolla Horeetii keessatti fakkeeffamanii jiru; inni Waaqayyo ulfina Isaa akka isatti argisiisu kadhachaa ture. Gareewwan lamaan sun yeroo turtii keessatti, Iyya Gannaa Halkan Walakkaa dura, amala isaanii xumuratanii turan.

> “Amma yeroo ammaatti yeroo balaa guddaa keessa jiraachaa jirra; keessaa keenya keessaa tokko illee dhufaatii Kiristoosiif qophaa’ina barbaaduu keessatti harkifataa ta’uu hin qabu. Namni tokko iyyuu fakkeenya durboota gowwootaa hin hordofin; yeroo rakkina guddaan sun dhufu dura qophaa’ina amala argachuuf eeguun nagaa akka ta’u hin yaadin, akka yeroo sana keessatti dhaabachuu danda’uuf. Yeroo affeeramtoonni waamamanitti qoratamanitti qajeelummaa Kiristoos barbaaduun baay’ee tura. Amma yeroo qajeelummaa Kiristoos uffachuudha,—uffata cidhaa isa nyaata cidhaa Hoolichaa keessatti seenuuf si mijeeffatu. Fakkeenya keessatti, durboonni gowwoonni zayitii kadhachaa, gaaffii isaanii irratti argachuu dhabuudhaan ibsamaniiru. Kunis warra yeroo rakkina guddaa keessatti dhaabachuuf amala horachuudhaan of hin qopheessin kanneen agarsiisa.” The Youth’s Instructor, January 16, 1896.

Gadadoon halkan sa’aatii tokko gareen tokko zayita barbaachisu qaba ture, gareen inni kaan immoo hin qabne ture. Tarkaanfiin lammaffaan, yeroo turtii sanaa xumura irratti, qajeelummaa yookaan jal’ina mul’achuu dha; kunis “sababii” mootummaa fuudhaa jedhu sun “gara” “Abbaa” isaa deeme, “isinis ana si’achi hin argitan.” Tarkaanfiin lammaffaan qubee afaan Ibrootaa keessaa

qubee kudha sadaffaa dha. Tarkaanfiin sadaffaan seenaa dhokataa keessatti murtii, abdii kutannaa guddaa, fi qubee dhumaa afaan keessaa ti.

Waa'ee dhokfame seenaa keessaa guutummatti "dhugaa" jedhuun, gaddisiisa jalqabaa isa gaddisiisa isa dhumaa adda baasuudhaan, akkasumas ergamaan ergaa fidee jalqabaa fi dhuma irratti dhufuudhaan ragga'ee jira. Seenaa dhokfame sun warra seera qo'annaa Macaafa Qulqulluu aangoo isa hundumaa caalu irraa kenname fudhatan qofa biratti ni beekama. Jalqaba irratti seerota Miller, dhuma irratti immoo Prophetic Keys.

Waa'ee seenaa guyyoota torban mommomii ilaalchisee, akkuma amma ibsinee dhiheessine sanaan, xiyyeeffannoon irra deebi'amee dubbatamuu fi yaadatamuu qabu jira. Gaddisiisaan jalqabaa sarara haaromsa hundumaa keessatti argamu, dhugaa duraan hundeeffame tuffachuu dha. Museen ilma isaa dhagna qabsiisuu dagate; ta'us kun mallattoo Kakuucha ture, isa raajii Abrahaam ifa baasaa ture. Uzaan doonii kakuu tuquu kan danda'u lubummaa qofa akka ta'e dagate. Seenaan Laa'azaaroos keessatti, Maariyaamii fi Eliizaabet humna du'aa ka'uu Kiristoos duraan akka beekan ragaa ni kennu. Yommuu kaarṭiin 1843 qophaa'e, hoggantoonni (dhiibbaa hiriyyootaa) Waaqayyo-Abbaa Miller irratti waan inni yeroo hundumaa waa'ee bara 1843 dubbachaa ture akka dhiisuuf hirkatan. Isaan dhugaa-baatummaa isaa duraan dhaabate, isa guyyicha 1843tti akka raawwii guyyoota kuma lamaa fi dhibba sadii raawwatamu jedhanii tilmaaman keessatti bakka xiqqoo hafee ture, akka jijjiiru irratti cimsanii addeessan. Dhugaa-baatummaan Miller, dhiibbaan hiriyyootaa hoggantoota sochii sana keessaa ka'e akka inni ibsa isaa loog-dhabaa ta'e, isa yeroo raawwii raajichaa ifatti hin murteessine, dhiisee, raajichi bara 1843 keessatti akka raawwatamu ifatti akka dubbatu isa geesse ni mul'isa.

Future for America wajjin, ergaa biraan "yeroo irratti fannifamee" akka hin jirre ni beekna turre. Future for America seenaa sochii sanaa keessatti irra deddeebi'anii dhugaa kana barsiisaa turan. Gufuun jalqabaa yeroo hundumaa dhugaa qorumsaa hundeeffame tokko tuffachuun irratti hundaa'a. Inni sun dhugaa tokko tuffachuu cubbuu qabeessa ture; garuu kana caalaa kan barbaachisu, seera bu'uuraa William Miller kan addatti bara 1844tti akka xumuramu ifatti ibsame sana tuffachuu cubbuu qabeessa ture.

> Ergamichi ani galaana irra, lafa irras dhaabatee arge harka isaa gara samii ol in kaasa; isa bara baraa hamma bara baraatti jiraatuun, isa samii fi wantoota isa keessa jiran, lafaa fi wantoota ishii keessa jiran, galaanaa fi wantoota isa keessa jiran uumeen ni kakate; yeroo kana booddee akka hin jiraanne. Mul'ata Yohaannis 10:5, 6.

Akka obboleettiin White jedhanitti ergamaan lafa fi galaana irra dhaabate sun "Yesuus Kiristoos mataa isaatii malee nama biraa miti" ture. Future for America ajaja kallattiin Yesuus Kiristoos irraa kenname tuffate! Ani dhuunfaatti, namoota muraasa qofa warra ani dura Adoolessa 18, 2020 dura waliin hidhata qabu ture wajjin wal-qunnamtii qabaadhe. Namoota muraasa sana keessaa namoota lama qofa, warra lamaan sana keessaa tokko immoo amma Yesuus keessatti boqotaa jira, muuxannoo Adoolessa 18, 2020 ilaallatu irratti Waaqayyoo Dubbii irraa wanta dhufu waliin qo'achuu fi qorachuu danda'eera. Garuu seenaa Millerite irratti hundaa'uun, isa jalqaba ta'ee kan nuti dhuma isaa taanerra, yeroo sana keessa sochii keessatti kan turan keessaa ammallee warri

hiika raajii “yeroon irratti fannifame” oomishan akka jiran ani mirkanaa’eera. Aduun jalatti waan haaraan tokko illee hin jiru.

Yeroon akkaan gosa kaka’umsa raajii sanaatiin itti fufuuf baay’ee gabaabaa dha; garuu namni hundinuu sammuu ofii keessatti guutummaatti amanee haa jiraatu. Akkasumas namoonni yeroo wajjin amma iyyuu taphachaa jiran gama sana irratti dhaabbata fudhatan hundinuu, Future for America hojii irra oolmaawwan sana hunda ni balaaleffata; isaan waan gowwoomsawwan Seexanaa malee homaa hin taaneef.

The internal hidden prophetic line within the four waymarks that make up the seven thunders is what is now being unsealed by the Lion of the tribe of Judah. This article has simply been a review of what we have stated about the Hebrew word “*ʻĕmeṯ*” that is translated as truth. It did not touch all that we have previously shared but the purpose of the review is to demonstrate that John chapter sixteen verse eight absolutely agrees with the prophetic model we are proposing for the hidden internal prophetic line within the seven thunders.

Barreeffamni xumurii muraasa dabalataa barbaachisaa ta’ee jira; inniis gara xumura barruu itti aanu keessatti ilaallu tokkootti nu geessa.

> Dubbii raajii macaafa kanaa hin cufin, yeroo sun dhi’aateeraatii; inni jal’aa ta’e amma iyyuu jal’aa haa ta’u; inni xuraa’aa ta’e ammoo amma iyyuu xuraa’aa haa ta’u; inni qajeelaan ammoo amma iyyuu qajeelaa haa ta’u; inni qulqulluunis ammoo amma iyyuu qulqulluu haa ta’u. Kunoo, ani dafee nan dhufa; gatiin koo ana wajjin jira, akka hojii isaa irraa kan ka’ee nama hundumaaf kennuuf. Ani Alfaa fi Oomeegaa, jalqabaa fi dhumaa, isa jalqabaa fi isa dhumaa dha. Mul’ata Yohaannis 22:10–13.