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Oromo is one of the many languages of Ethiopia. The New Testament was published in 1893, the complete Bible in 1899, the work of Aster Ganno and Onesimos Nesib. A new translation of the entire Bible was published by the Ethiopian Bible Society in 1992. Johann Ludwig Krapf - Anglican, parts into Oromo, Amharic, Nyika (Rabai) and Kamba.

~~Bible translations into the languages of Africa - Wikipedia~~

Holy Bible Old and New Testament This is an English translation of the Christian Bible for the Church of England, begun in 1604 and completed as well as published in 1611 under the sponsorship of King James I of England.[a] The books of the King James Version include the 39 books of the Old Testament, an intertestamental section containing 14 books of the Apocrypha, and the 27 books of the New Testament.

~~Afaan Oromo Bible Macaafa Qulqulluu~~

Bible in Oromo Language / Macaafa Qulqulluu / Affan Oromoo / Hiikan Haaran / New Translation in Latin Script CL043LT. Oromo, also known as Afaan Oromo, Oromiffa (a) (and sometimes in other languages by variant spellings of these names; Oromic, Afan Oromo, etc.), is an Afro-Asiatic language. It is the most widely spoken tongue in the family's Cushitic branch.

~~Bible in Oromo Language / Macaafa Qulqulluu / Affan Oromoo ...~~

Other resources for the Bible in the Afan Oromo Language; Joshua Project; ethnologue.com; findabible.net; Bible publication dates; First Bible publication in this language was in 1994. The New Testament was published in 2007. The Complete Bible was published in 1978.

~~The Bible in Afan Oromo - WorldBibles.org~~

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Oromo Bible Old Testament Slibforme - retedelritorno.it Download Ebook Oromo Bible Old Testament Slibforme more than 8,920,000 people. Oromo Bible in MP3 - Bible in Oromo - Free Download This Biblica translation of the Bible is for the Amharic language, which is primarily used in Ethiopia. This translation uses an informal language style and

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Oromo Bible Old Testament Logos Dictionary. How and when was the canon of the Bible put together. Articles by Sam Shamoun answering islam.org. Jehovah— The Meaning of God ' s Name and Its Use Bible Teach. Some relationships between the Old and New Testaments. Haile Selassie Wikipedia. www.wongelnet.com. Home Biblica The International Bible ...

~~Oromo Bible Old Testament—Maharashtra~~

This Biblica translation of the Bible is for the Amharic language, which is primarily used in Ethiopia. This translation uses an informal language style and applies a meaning-based translation philosophy. It is translated from the biblical languages. The Old Testament was completed in 2001 and the New Testament in 1988.

~~Amharic Bible | (Ethiopian Language) The Old ...~~

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Oromo, Eastern. Work in Progress. For we are God ' s masterpiece. He has created us anew in Christ Jesus, so we can do the good things he planned for us long ago. — Ephesians 2:10 (NLT) Located in East Africa, Ethiopia is known for its unique culture and deep history.

~~Praying for Ethiopia and the Eastern Oromo People ...~~

Now, we ' re partnering with a local team to complete the remaining books of the Old Testament! In addition, toward the end of the project, the team will review the Eastern Oromo New Testament and harmonize it with the Old Testament. The entire Bible will then be typeset in preparation for later printing. Church leaders plan to use translated Scripture in services and small groups to encourage Christians to stand firm in their faith as they face persecution.

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~~Eastern Oromo | Wycliffe Bible Translators~~

The Old Testament (often abbreviated OT) is the first part of the Christian biblical canon, which is based primarily upon the twenty-four books of the Hebrew Bible (or Tanakh), a collection of ancient religious Hebrew writings by the Israelites believed by most Christians and religious Jews to be the sacred Word of God.

~~Old Testament - Wikipedia~~

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There are more than 300 Old Testament prophecies fulfilled by Jesus Christ, revealing the true Messiah who would come to atone for sin and to redeem both Jew and Gentile unto Himself.. In order for Christians to identify Messianic prophecies and prophetic types and shadows within the Old Testament, it is important to be a student of the Word of God and to understand that the New Testament is ...

The early non-Oromo writers have distorted the history of the Oromo. Without scientific research, they were speaking of the so-called Oromo migration of the 16th century. Against the unscientific thesis, of the early scholars, this work confirmed the Oromo to be not only the indigenous African peoples, but also belong to the Cushitic Africans who invented the first world civilization. Their egalitarian and holistic culture, the gadaa system is part of the ancient Cushitic civilization. It is the base for modern democratic system of governance. The root word of 'gadaa' is originated from 'Ka', the creator God of the ancient religion of the Cushitic Africans. From this very name, Ka originated the Oromo word "Waaqa", which also means creator of everything. This shows that the Oromo are among the first nations who came up with the idea of monotheism. Therefore, this work disqualifies the missionary assumptions describing the Oromo Indigenous Religion (OIR) as Satanism and its religious experts, the Qaalluus as witchdoctors or sorcerers. This dissertation discovered many identical, similar, partial similar and few differing elements between the Oromo Indigenous Religion (OIR) and Oromo Christianity (OC). Also, the study identified many Oromo cultural elements that are compatible to Christianity, therefore must be adopted by the Oromo Christianity. According modern scholarship God revealed himself in every human culture and religion is part of human culture. Therefore, no religion can claim to be "the only true religion". Based on this principle, this dissertation calls all leaders of religious institutions in Oromia, to change their attitude, develop culture of tolerance, conduct constructive religious dialogue, create the atmosphere of peaceful coexistence of all religions and establish sustainable peace that serves humanity.

Since the sixteenth century, Ethiopian Orthodox Christianity and the indigenous religions of Ethiopia have been confronted with, and influenced by, numerous Catholic and Protestant missions. This book offers historical, anthropological and personal analyses of these encounters. The discussion ranges from the Jesuit debate on circumcision to Oromo Bible translation, from Pentecostalism in Addis Ababa to conversion processes among the Nuer. Juxtaposing past and present, urban and rural, the book breaks new ground in both religious and African studies. Verena Bll and Evgenia Sokolinskaia are researchers at the department of African and Ethiopian Studies at the Asia-Africa Institute, University of Hamburg. Steven Kaplan is professor of African Studies and Comparative Religion at The Hebrew University of Jerusalem.

This publication reflects the results of the Ethiopian education reform as well as the exceptional efforts that multiethnic Ethiopia undertakes in order to cope with the challenges arising from the population explosion. More than 55 per cent of the 77 million Ethiopians are under the age of 18 years. The great social and political changes started in Ethiopia at the beginning of the 1990s have resulted in the substitution of the educational system based on Amharic and English by one which uses a multilingual approach. According to the Ministry of Education 22 out of the 84 languages spoken in Ethiopia are now used as media of instruction in primary schools. The book presents the lectures delivered at the workshop "On the Results of the Reform in Ethiopia's Language and Education Policy" held at Addis Ababa University in April 2006 by Ethiopian education experts and a German research team. Their contribution has facilitated a subsumption into the historical context and has given insight into the analyses of the use of 8 Ethiopian languages in primary schools in different regions of the country.

This book is the most complete, accessible, and up-to-date resource for Ethiopian geography, history, politics, economics, society, culture, and education, with coverage from ancient times to the present. * Sidebars provide brief encapsulations of topics relevant to Ethiopian history, society, and culture * Figures and tables summarize statistics quoted in the text, offering up-to-date data on the economy of the country and other aspects of Ethiopian life * A reference section provides extensive information such as addresses, telephone numbers, and websites of major institutions and businesses and economic, cultural, educational, exchange, government, and tourist bureaus * An annotated bibliography facilitates in-depth research

What is the role of language in ethnic churches? This new and much needed account of the Australian experience examines the issues faced by sixteen congregations, together representing different periods of Australia's migration history, as well as different languages, cultural backgrounds and Christian denominations. It brings to light a large range of experiences found in ethnic churches, and considers the impact of Protestant, Catholic and Orthodox traditions on the role of language. Special reference is made to the tensions that can occur due to language shift and cross-generational differences in language preference. The concept of 'language-religion ideology' is developed to describe the nature of the relationship between language and religion which is exhibited by a denomination with far-reaching implications for multilingual and multicultural

societies.

The turn of the twenty-first century has witnessed an expansion of critical approaches to African literature. The Routledge Handbook of African Literature is a one-stop publication bringing together studies of African literary texts that embody an array of newer approaches applied to a wide range of works. This includes frameworks derived from food studies, utopian studies, network theory, eco-criticism, and examinations of the human/animal interface alongside more familiar discussions of postcolonial politics. Every chapter is an original research essay written by a broad spectrum of scholars with expertise in the subject, providing an application of the most recent insights into analysis of particular topics or application of particular critical frameworks to one or more African literary works. The handbook will be a valuable interdisciplinary resource for scholars and students of African literature, African culture, postcolonial literature and literary analysis. Chapter 4 of this book is freely available as a downloadable Open Access PDF under a Creative Commons Attribution-Non Commercial-No Derivatives 3.0 license. https://s3-us-west-2.amazonaws.com/tandfbis/rt-files/docs/Open+Access+Chapters/9781138713864_oachapter4.pdf

Bengt Sundkler's long-awaited book on African Christian churches will become the standard reference for the subject.

This is the fascinating and important story of how God ' s Word came to East Africa. Beginning with the pioneering efforts of Krapf and Rebmann, Aloo Osotsi Mojola traces the history of Bible translation in the region from 1844 to the present. He incorporates four decades of personal conversations and interviews, along with extensive research, to provide the first comprehensive account of the translations undertaken in Kenya, Uganda, Tanzania, Rwanda, Burundi, and eastern Democratic Republic of Congo. The maps and tables included assist the reader, as does a history of the Swahili language – its standardization, role as lingua franca, and impact on the work of translation. Mojola ' s writing is a tribute to those who sacrificed much in their quest to see the word of God accessible to all people, in all places – and the many who continue to sacrifice for the peoples of East Africa. This book is a key contribution to the important and ongoing narrative of how God has met us, and continues to meet us, in our own contexts and our own languages.

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