

Incwadi kaDaniyeli — Inani Elikhulu Elinye Namashumi Amahlanu Ananye

*Umfuziselo weTempile: Ukutyhila limfihlelo Zonxibelelwano LikaThixo
Nolomntu*

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Ezi zinti zimbini zidityaniswa ndawonye ukuze zibe yitempile enye. Inani elingamashumi amane anesithandathu lingumfuziselo wetempile, yaye yiminyaka engamashumi amane anesithandathu eyahlula ukuthinjwa kobukumkani basentla ekuthinjweni kobukumkani basemazantsi. Xa ukunyathelwa phantsi kwengcwele nomkhosi kugqityiwe ngexesha lesiphelo ngowe-1798, yiminyaka engamashumi amane anesithandathu edibanisa ezi zinti zimbini zibe yitempile. Ukusuka ku-723 BC ukuya ku-677 BC, itempile yadilizwa yaza yanyathelwa phantsi. Ngowe-1798 ukunyathelwa phantsi kwaphela, yaye ngo-1844 itempile yayisele imisiwe. Apho babefanele ukuba babe luhlanga olunye, benenkosi enye, baze bayeke ukona ngonaphakade. Loo nto yayilicebo, kodwa uvukelo lwango-1863 lwayibuyisela umva loo cebo laya ku-2001.

UPawulos uchaza ibandla njengomzimba, noKristu njengentloko, yaye uPawulos usebenzisa umzimba njengomfuziselo wenyama. Inyama nomzimba ngamabinzana anokutshintshiselwana ngawo kuPawulos.

Kuba ke xa niphila ngokwenyama, niya kufa; kodwa ukuba ngoMoya niyazibulala izenzo zomzimba, niya kuphila. Roma 8:13.

Uyilo lwetempile yomntu lusekelwe kuyilo lwetempile kaThixo. Umzimba, okuyiBandla, ulingana nenyama kwitempile yomntu ngamnye. Kwitempile yomntu ngamnye, ingqondo yintloko, yaye umzimba uyinyama.

Kuba singamalungu omzimba wakhe, enyama yakhe, nawamathambo akhe. Ngenxa yoko indoda iya kumshiya uyise nonina, inamathele kumfazi wayo, baze abo babini babe nyama-nye. Le yimfihlelo enkulu; ke mna ndithetha ngoKristu nangebandla. Efese 5:30–32.

Itempile awaye uYohane wayemele ukuwulinganisa, xa ukuvuthelwa kwengelosi yesixhenxe kwaphawula ukuqala komsebenzi wokugqibezela imfihlelo kaThixo, yayiyitempile kaThixo; kodwa itempile yomntu yadalwa ngokomfanekiso wetempile kaThixo. Ziyimifuziselo enokutshintshiselwana. UMoses wayesentabeni iintsuku ezingamashumi amane anesithandathu xa waboniswa umzekelo awayemele ukuwusebenzisa ekumiseni umnquba wasemhlabeni. Lo mzekelo wathatyathwa kwitempile yasezulwini.

UKristu wayeyitempile lasezulwini, elabonakaliswa enyameni, yaye Yena umele umzekelo wetempile yomntu, kuba abantu badalwa ngokomfanekiso waKhe. Ngenxa yesi sizathu, umzekelo wetempile yomntu umelwa ngama-chromosome angamashumi amane anesithandathu.

Iitempile ziyatshintshiselana ngokwesiprofeto. Ngenxa yoko, itempile uYohane awaxelelwa ukuba ayilinganise yayinamagumbi amabini kuphela, ingenabala lalingaphandle. Igumbi lokuqala limela itempile yomntu, ibandla (umtshakazi), uhlanga, umzimba, oko kukuthi inyama. Igumbi lesibini limela itempile yobuthixo, umyeni, ukumkani, intloko, oko kukuthi ingqondo. Isithembiso somnqophiso ongunaphakade esizalisekiselwa ikhulu elinamashumi amane anesine amawaka ngemihla yokugqibela, sibonakalisiwe zizinti ezibini zikaHezekile kwisahluko samashumi amathathu anesixhenxe. Sibonkaliswe yitempile kaYohane, enamagumbi amabini. Sibonkaliswe ziingcaciso ezichanileyo zikaPawulos ngemfihlelo kaKristu kumkholwa, ithemba lozuko.

Umsebenzi wokutywina ikhulu elinamashumi amane anesine amawaka ngumsebenzi wokudibanisa ubuThixo nobuntu ngokusisigxina. Loo msebenzi ugqityezelwa ngexesha lokuvakala kweXilongo leSixhenxe. Olo dibano lumelwe, umgca phezu komgca, ngeendlela ngeendlela eziBhalweni. Umsebenzi wokugwetyelwa nokungcwaliswa ngamagama ezakwalizwi alo msebenzi. Ukugwetyelwa ngumsebenzi kaKristu njengommeli wethu othabatha indawo yethu, yaye umsebenzi wokungcwaliswa ngumsebenzi kaKristu njengoMzekelo wethu. Ukugwetyelwa kumela ilungelo lethu lezulu, yaye ukungcwaliswa kumela ukufaneleka kwethu kwezulu. Zombini ezo zenzo ziziswa kumkholwa ngobukho boMoya oyiNgewele. Loo msebenzi umelwe njengokubhalwa komthetho kaThixo ezintliziyweni nasezingqondweni zabo bamkelweyo emnqophisweni ongunaphakade.

“Ingqondo” imele igumbi etempileni, apho kuhlala khona intloko. Ingqondo yiyo ebizwa ngokuba yindalo ephakamileyo, ngokuchaseneyo nenyama, eyindalo esezantsi. Ingqondo imelwa ziingcinga zethu, inyama imelwa ziimvakalelo zethu.

“Abaninzi bafumana ukungonwabi okungadingekiyo. Basusa iingcinga zabo kuYesu, baza bazijolise ngokugqithiseleyo kubo ngokwabo. Benza zibonakale zikhulu iingxaki ezincinane, baze bathethe izinto ezityhafisayo. Banetyala lesono esikhulu sokukhalaza okungadingekiyo ngolawulo lukaThixo kwiziganeko zobomi. Kuba kuko konke esinako nesiyikho, sinetyala kuThixo. Usinike amandla, athi, ngomlinganiselo othile, afane nalawo anawo yena ngokwakhe; yaye sifanele ukusebenza ngenkuthalo enkulu ukuze siwaphuhlise la mandla, kungekhona ukuze sikholise size siziphakamise thina ngokwethu, kodwa ukuze simzukise yena.

“Asimele sivumele iingqondo zethu ziphambukiswe ekunyanisekeni kuThixo. NgoKristu sinako yaye sifanele ukonwaba, yaye sifanele ukufumana imikhwa yokuzeyisa. Kwanazo neengcinga maziziswe ekuthobeleni intando kaThixo, neemvakalelo zibe phantsi kolawulo lwengqiqo nolo lonqulo. Ingcinga yethu ayisinikwanga ukuze ivunyelwe ukuba ibaleke ngokungalawulekiyo ibe yenze ngokwentando yayo, kungekho mizamo yokuyinqanda nokuyiqeqesha. Ukuba iingcinga ziphosakele, neemvakalelo ziya kuphosaka; yaye iingcinga neemvakalelo zidibene zenza isimilo sokuziphatha. Xa sigqiba kwelokuba, njengamaKristu, asinyanzelekanga ukuba sizinqande iingcinga neemvakalelo zethu, sibekwa phantsi kwempembelelo yeengelosi ezimbi, size simeme ubukho bazo nolawulo lwazo. Ukuba sinikezela kwiimvakalelo zethu zokuqala size sivumele iingcinga zethu zibaleke kumjelo wokukrokra, wokuthandabuza, nowokukhalaza, siya kuba lusizi, yaye ubomi bethu buya kungqina ukusilela.” Review and Herald, Aprili 21, 1885.

lingcinga neemvakalelo xa zidibene zenza isimilo sokuziphatha. Isimilo sethu sakhiwe yindalo ephantsi nendalo ephezulu; ingqondo yiyo le ndalo iphezulu, yaye ukuba iingcinga zengqondo zingcwaliswe, neemvakalelo zethu ziya kungcwaliswa. Oku kungenxa yokuba ingqondo yiyo indalo ephezulu elawulayo kwezi ndalo zimbini ezakha ubuntu bethu. “Amandla,” awayeyilwe njengxalenye yobukho bethu, “ukusa kumlinganiselo othile,” “ayafana nalawo” uKristu “anawo,” kuba sadalwa ngokomfanekiselo waKhe, yaye “simele sisebenze ngenkuthalo enkulu ukuze siphuhlise” loo “mandla.”

Amandla ayinxalenye yendalo ephakamileyo, okanye ingqondo yomntu, kukugweba, inkumbulo, isazela, yaye ngokukodwa ukuthanda.

“Abaninzi bayabuza besithi, ‘Ndingakwenza njani ukuzinikela kwam kuThixo?’ Unqwenela ukuzinikela kuYe, kodwa ubuthathaka emandleni okuziphatha, ukwiinkathazo zobukhoboka bokuthandabuza, yaye ulawulwa yimikhwa yobomi bakho besono. Izithembiso zakho nezigqibo zakho zinjengeentambo zesanti. Awunakulawula iingcinga zakho, iimvakalelo zakho ezikhawulezayo, neentanda zakho. Ukwazi kwakho ngezithembiso zakho ezaphukileyo nezibhambathiso zakho ezalahlekayo kwenza buthathaka ukukholosa kwakho enyanisekweni yakho, kuze kukwenze uzive ngathi uThixo akanakukwamkela; kodwa akufuneki uphelelwe lithemba. Into oyifunayo kukuqonda amandla okwenyaniso entando. Le yeyona mandla alawulayo kwindalo yomntu, amandla okugqiba, okanye okukhetha. Yonke into ixhomekeke ekusebenzeni ngokufanelekileyo kwentando. Amandla okukhetha uThixo uwaphe abantu; ngawabo ukuba bawasebenzise. Awunakuyitshintsha intliziyo yakho, awunakuthi ngokwakho unikele kuThixo iintanda zayo; kodwa unokukhetha ukumkhonza. Unokumnika intando yakho; aze ke yena asebenze kuwe ukuba uthande nokwenza ngokokuthanda kwakhe okulungileyo. Ngaloo ndlela yonke indalo yakho iya kubekwa phantsi kolawulo loMoya kaKristu; iintanda zakho ziya kugxininiswa kuYe, iingcinga zakho ziya kuvumelana naYe.

“Iminqweno yokulunga nobungcwele ilungile kangangoko ifikelela khona; kodwa ukuba umi apha, ayiyi kunceda nganto. Baninzi abaya kulahleka ngoxa benethemba yaye benqwenela ukuba ngamaKristu. Abafiki kwinqanaba lokunikezela intando kuThixo. Abakakhethi ngoku ukuba ngamaKristu.

“Ngokusebenzisa intando ngendlela eyiyo, kunokwenziwa inguqu ephelileyo ebomini bakho. Ngokunikezela intando yakho kuKristu, uzimanya namandla angaphezu kwazo zonke izilawuli namagunya. Uya kuba namandla avela phezulu okukubamba uqinile, yaye ngaloo ndlela, ngokuhlala uzinikela kuThixo, uya kwenziwa ube nako ukuphila ubomi obutsha, oko kukuthi, ubomi bokholo.” Steps to Christ, 47, 48.

Amandla entando “ngamandla alawulayo” kwindalo yomntu, yaye umlawuli ubekwe kwigumbi letempile yomntu elimanyene “namandla angaphezu kwazo zonke izikhulu namagunya.” Indawo apho umanyano loButhixo nobuntu lwenzeka khona ngaphakathi kwetempile yomntu yinqaba yomphefumlo. Wonke umntu unenqaba, yaye ihlalwa nguKristu, okanye lutshaba olukhulu lukaKristu.

“Xa uKristu ethabatha ulawulo lwenqaba yomphefumlo, umntu uba mnye naye. Yaye lowo umnye noKristu, egcina ubunye bakhe, embeka etroneni entliziyweni, yaye ethobela imithetho

yakhe, ukhuselekile kwizibatha zongendawo. Emanyene noKristu, uzihlanganisela kuye ubabalo lukaKristu, aze anikele kuYehova amandla, ukusebenza ngokunempumelelo, negunya ekuzuzeni imiphefumlo kuye. Ngokusebenzisana noMsindisi uba sisixhobo uThixo asebenza ngaso. Ke ngoko xa uSathana esiza, aze azame ukuthabatha ulawulo lomphefumlo, ufumanisa ukuba uKristu umenze waba namandla ngakumbi kunendoda eyomeleleyo exhobileyo.”

Review and Herald, December 12, 1899.

Inqaba yomphefumlo yintliziyo nengqondo yomntu. Isithembiso somnqophiso omtsha sichaza izithembiso ezintathu eziphambili zomkholwa. Uthenjiswa ukuba uya kuba nelizwe lokuhlala kulo, njengokuba uMyezo wase-Edeni wawunjalo kuAdam noEva, owathi ke wona wamela ilizwe lesithembiso lomnqophiso waKhe noSirayeli wamandulo, nelathi lona ke lamela ilizwe lomoya elinobuqaqawuli likaSirayeli wokomoya, yaye la mathathu onke anikela ubungqina, umgca phezu komgca, kwisithembiso somhlaba owenziwe mtsha, kwabo boyisayo njengokuba Yena woyisayo.

Xa uAdam noEva bonayo, “basasazwa” baphuma eMyezweni wase-Eden “izihlandlo ezisixhenxe”, yaye kusemva kwamawaka eminyaka asixhenxe apho umhlaba wenziwa mtsha, nomyezo wase-Eden ubuyiselwe. Ukusasazwa koSirayeli wamandulo “izihlandlo ezisixhenxe,” kwakufuziselwa kukusasazwa kukaAdam noEva. Umnqophiso uthembisa ilizwe lokuhlala kulo, yaye yayilisithembiso se-Eden ebuyiselweyo. Ukunyathelwa kwengcwele nomkhosi phantsi kweenyawo kubonisa ukwanda okuqhubekayo kwesono phakathi kosapho loluntu, okwaqala ngesono sika-Adam.

Ezinye izithembiso ezibini zomnqophiso zezokuba abathembekileyo baya kwamkela umzimba omtsha nengqondo entsha, kwangengqondo kaKristu. Umzimba uyinyama, indalo esezantsi, yaye ngokunxulumene noKristu uyibandla. Inqondo yindalo ephezulu; yiyo leyo uDade White ayichaza ngokuba “yinqaba yomphefumlo.” UPawulus ufundisa ngokucacileyo ukuba samkela inqondo kaKristu kanye ngelo xesha samkela iimfuno zeendaba ezilungileyo, xa sigwetyelwa. Ukwafundisa nokuba asiwamkeli umzimba omtsha nozukisiweyo de kube kukuBuya kweSibini.

Yabonani, ndinibonisa imfihlelo; asiyi kulala sonke, kodwa siya kutshintshwa sonke, ngephanyazo, ngokuqhanyaza kweliso, ngexilongo lokugqibela; kuba ixilongo liya kuvakala, nabafuleyo baya kuvuswa bengenakonakala, nathi siya kutshintshwa. Kuba oku konakalayo kufuneka kwambathe ukungonakali, noku kufayo kufuneka kwambathe ukungafi. Ke kaloku xa oku konakalayo kuthe kwambatha ukungonakali, noku kufayo kuthe kwambatha ukungafi, ngoko kuya kuzaliseka ilizwi elibhaliweyo lokuthi, Ukufa kuginyiwe eloyisweni. Luphi na, kufa, ulwamvila lwakho? Liphi na, ngewaba, uloyiso lwakho? Ulwamvila lokufa sisono; namandla esono ngumthetho. 1 Korinte 15:51–56.

Imfundiso, uYohane athi ichaza abo bakholwa ziimfundiso ezinjalo ezikhohlisayo njengabachasi bakaKristu, ithi uKristu akazange amkele umzimba owawuphantsi kweziphumo zesono ezazisele ziqalile ukuchaphazela usapho loluntu ukususela kwisono sika-Adam ukuya phambili.

Kwaye wonke umoya ongavumiyo ukuba uYesu Kristu ufikile enyameni awuphumi kuThixo; yaye lo nguloo moya womchasi-Kristu, enivileyo ukuba uya kuza; yaye nangoku sele ukho ehlabathini. 1 Yohane 4:3.

Iwayini laseBhabheli (umchasi-Kristu) elifundisa “ukuZalwa okuNgcwele okungaNabala”, libanga ukuba uMariya wenziwa wagqibelela, njengoko kwakunjalo ngoAdam noEva ngaphambi kwesono, ukuze ukuzalwa kukaYesu kusekelwe ekukhawulweni kobuThixo (uMoya oyiNgcwele), kunye nobuntu obugqibeleleyo (uMariya.) Imfundiso yobuxoki yokuZalwa okuNgcwele okungaNabala ayithethi ngexesha uYesu awakhawulwa ngalo esizalweni sikaMariya, koko ithetha ngendlela uMariya awakhawulwa ngayo enokugqibelela kukaAdam noEva. Ukuphakamisa ukuba inyama uKristu awazambathisayo xa weza kuhlanguka umntu yayiyinyama engenasono, engenazo iziphumo zofuzo, yimfundiso yomchasi-Kristu.

Kuba baninzi abakhohlisi abangene ehlabathini, abangavumiyo ukuba uYesu Kristu ufike enyameni. Lo nguye umkhohlisi nomchasi-Kristu. 2 Yohane 1:7.

Xa uKristu wavuswayo, isiTyhilelo siphawula ngononophelo ukuba ngelo xesha wayenomzimba ozukisiweyo. Uvuko lwaKhe lwalumela uvuko lwamalungisa ekuBuyeni kweSibini, yaye kulapho sifumana khona isithembiso somnqophiso somzimba omtsha.

“Lalifikile ixesha lokuba uKristu enyukele etroneni kaYise. Njengomnqobi onguThixo wayesele eza kubuyela neembasa zoloyiso ezinkundleni zasezulwini. Phambi kokufa kwaKhe wayevakalise kuYise, ‘Ndiwugqibile umsebenzi owandinika wona ukuba ndiwenze.’ Yohane 17:4. Emva kovuko lwaKhe wahlala emhlabeni okwethutyana, ukuze abafundi baKhe baqhelane naYe ekumzimba waKhe ovukileyo nozukisiweyo. Ngoku wayekulungele ukwahlukana nabo. Wayengqinile inyaniso yokuba wayenguMsindisi ophilayo. Abafundi baKhe babengasafanele bamxulumanise nengcwaba. Babenokucinga ngaYe njengozukisiweyo phambi kwendalo yasezulwini yonke.” Ulangazelelo Lwamaxesha Onke, 829.

Isithembiso somnqophiso, somhlaba wokuhlala kuwo, sizalisekiswa emhlabeni owenziwe mtsha, xa i-Eden ibuyiselwa, kwaye “amaxesha asixhenxe” (iminyaka engamawaka asixhenxe), okusasazwa kobuntu buka-Adam wokuqala, kufikelela esiphelweni. Isithembiso somnqophiso somzimba omtsha nowenziwe uzuko sinikelwa ekuBuyeni kweSibini, ngokuqhwanayaza kweliso.

“Ibali laseBhetelehem ngumxholo ongapheliyo. Kulo kufihlwe ‘ubunzulu bobutyebi bobabini obobulumko nobokwazi bukaThixo.’ Roma 11:33. Simangaliswa lidini loMsindisi lokutshintshiselana itrone yezulu ngomkhombe, nobudlelane bezithunywa zezulu ezinqulayo ngezilwanyana zesibaya. Ikratshi lomntu nokuzanelisa kwakhe kumi kugxekwa ebusweni Bakhe. Ukanti oku kwakusisiqalo nje sokuzithoba kwakhe okumangalisayo. Bekuya kuba kukuthotywa phantse okungenamlinganiselo kuNyana kaThixo ukuthabatha indalo yomntu, kwanaxa uAdam wayeseemi ekumsulwa kwakhe e-Eden. Kodwa uYesu wakwamkela ubuntu xa uhlanga lwabantu lwalusele lwenziwe buthathaka yiminyaka engamawaka amane yesono. Njengaye wonke umntwana ka-Adam, wakwamkela iziphumo zokusebenza komthetho omkhulu welifa. Oko zazikuko ezi ziphumo kuboniswa kwimbali yookhokho Bakhe basemhlabeni. Weza enelo lifa ukuze abelane ngeentsizi nezilingo zethu, kwanokuba asinike umzekelo wobomi obungenasono.” The Desire of Ages, 48.

Xa umntu ehlangabezana neemfuno zeendaba ezilungileyo, ngoko nangoko wamkela ingqondo entsha, ingqondo kaKristu kanye; kodwa umzimba, okanye njengoko noPawulos ewubiza ngokuba

yinyama, utshintshwa ekuBuyeni kwesiBini. Indalo esezantsi, equka iimvakalelo, ayisuswa ekuguqukeni. Ezo mvakalelo, eziyinxalenye enye yesimilo sokuziphatha, zihlala zikho kude kube kukuBuya kwesiBini. Ezo mvakalelo zimele inkqubo yeemvakalelo, enxulumene nenkqubo yamahomoni. Zimele iimvakalelo zovakalelo ezinxulumene nenkqubo yemithambo-luvo. Zonke izinto zendalo esezantsi yomntu ezithathwa njengeemvakalelo zahlulwe zaba ziindidi ezimbini ezisisiseko. Olunye uhlobo lweemvakalelo luthambekelo esaluzuzwa njengelifa kookhokho bethu, aze amanye iindidi zeemvakalelo abe zizithambekelo ezikhuliswe esaziphuhlisa ngokhetho lwethu siqu.

Ezinye izityekelo ezizuzwe njengelifa ziyinxalenye nje yoyilo lobuntu, yaye ezinye iintlobo zezityekelo ezizuzwe njengelifa zisingise ekwenzeni ububi. Iintlobo zeemvakalelo ezikhuliswayo zezo sizimiselayo ngokhetho lwethu, yaye izityekelo ezizuzwe njengelifa zidluliselwa “ngomthetho omkhulu welifa.”

UYesu “wamkela ubuntu xa uhlanga lwalusele lubuthathaka ngenxa yeminyaka engamawaka amane yesono. Njengaye wonke umntwana ka-Adam Wamkela iziphumo zokusebenza komthetho omkhulu welifa. Ukuba zeziphi na ezo ziphumo kuboniswa kwimbali yookhokho Bakhe basemhlabeni. Weza enelifa elinjalo ukuze abe nesabelo kwiintlungu zethu nasezilingweni zethu, kwanokuba asinike umzekelo wobomi obungenasono.” Enazo iziphumo zeminyaka engamawaka amane zokusebenza komthetho omkhulu welifa, uYesu wayesoloko ezigcina ezo mpembelelo ziphantsi kolawulo ngokusetyenziswa kwentando Yakhe, yaye akazange nangelinye ixesha athabathe inxaxheba ekukhuliseni naziphi na iimvakalelo zesono.

Ukuba uYesu wayethabathe umzimba wobuntu, njengoko wawumelwe nguAdam noEva ngaphambi kokuba bone, engakhange amkele iziphumo zokudodobala kobuntu ezazenzekile kwisithuba seminyaka engaphezu kwamawaka amane yokuwohloka, ngoko ngewayengazange abonelele ngoMzekelo wokuba wonke umntwana kaThixo unokoyisa njani.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Abaninzi bayibona le mfazwe phakathi kukaKristu noSathana ingenanto ibalulekileyo inxulumene nobomi babo; yaye kubo inomdla omncinane. Kodwa phakathi kommandla wentliziyo yomntu ngamnye le mpikiswano iyaphindwa. Akukho bani ukha ashiye imikhosi yobubi aye enkonzweni kaThixo engakhange ahlangane nokuhlasela kukaSathana. Izilingo awazichasayo uKristu zezo kanye thina sizifumana zinzima kakhulu ukuzoyisa. Zazinyanzeliswa phezu Kwakhe ngomlinganiselo omkhulu ngakumbi, njengoko isimilo Sakhe sigqwesile kunesethu. Enobunzima oboyikekayo bezono zehlabathi phezu Kwakhe, uKristu walumelana novavanyo olubhekisele ekukhanukeni kokutya, ekuthandeni ihlabathi, nakuloo nto yokuthanda ukuzibonakalisa ekhokelela ekuzicingeleni ngokugqithisileyo. Ezi yayizizilingo ezamoyisayo uAdam noEva, nezisoyisa ngokulula kangaka nathi.

“USathana wayebhekisele esonweni sika-Adam njengobungqina bokuba umthetho kaThixo wawungenabulungisa, nokuba wawungenakuthotyelwa. Kubuntu bethu, uKristu wayemele ahlangule ukusilela kuka-Adam. Kodwa xa u-Adam wayehlaselwa ngumlingi, kwakungekho nanye imiphumo yesono phezu kwakhe. Wayemi ngamandla obudoda obugqibeleleyo, enawo

onke amandla apheleleyo engqondo nawomzimba. Wayengqongwe bubuqaqawuli base-Eden, yaye wayenobudlelane bemihla ngemihla nezidalwa zasezulwini. Kwakungenjalo ke ngoYesu xa Wangenayo entlango ukuba ajamelane noSathana. Iminyaka engamawaka amane luluntu lwalusoloko lwehla emandleni omzimba, emandleni engqondo, nasekuxabisekeni ngokokuziphatha; yaye uKristu wazithwala phezu kwaKhe iziphene zobuntu obonakeleyo. Kungaloo ndlela kuphela awayenokumhlangula ngayo umntu kwezona nzulu zisezantsi zokuthotywa kwakhe.

“Abaninzi bathi kwakungenakwenzeka ukuba uKristu oyiswe sisihendo. Ngoko ke ngewayengabekwanga endaweni ka-Adam; ngewayengalufumananga uloyiso uAdam awasilelayo ukulufumana. Ukuba thina, nangayiphi na indlela, sinomzabalazo onzima ngakumbi kunalowo uKristu awayenawo, ngoko wayengayi kuba nako ukusinceda. Kodwa uMsindisi wethu wathabatha ubuntu, kunye nabo bonke ubuthathaka balo. Wathabatha indalo yomntu, enokwenzeka yokunikezela esihendweni. Asinanto ekufuneka siyithwale angazange ayinyamezele.”

“KuKristu, njengakweso sibini singcwele sase-Eden, inkanuko yokutya yaba sisiseko sesilingo sokuqala esikhulu. Kanye apho kwaqala khona intshabalalo, umsebenzi wokuhlangulwa kwethu umele uqale khona. Njengokuba uAdam wawa ngokwanelisa inkanuko yokutya, kwangokunjalo uKristu umele oyise ngokuyikhanyela loo nkanuko. ‘Ke kaloku, akuba ezile ukudla iimini ezimashumi mane nobusuku obumashumi mane, ekugqibeleni walamba. Waza umhendi, akufika kuye, wathi, Ukuba unguNyana kaThixo, yitsho la matye abe zizonka. Waphendula ke yena wathi, Kubhaliwe kwathiwa, Umntu akayi kuphila ngasonka sodwa, uya kuphila ngamazwi onke aphuma emlonyeni kaThixo.’”

“Ukusukela kwixesha lika-Adam ukuya kwelo likaKristu, ukuzanelisa kuye kwandisa amandla eenkanuko nezifiso, de zaphantse zaba nolawulo olungenamida. Ngaloo ndlela abantu babehlazekile baza bagula, yaye ngokwabo kwakungenakwenzeka ukuba boyise. Egameni lomntu, uKristu woyisa ngokunyamezela olona vavanyo lukhulu kakhulu. Ngenxa yethu Wabonakalisa ukuzeyisa okunamandla ngakumbi kunendlala okanye ukufa. Kwaye kolu loyiso lokuqala kwakubandakanyekile neminye imiba engena kuzo zonke iimbambano zethu namandla obumnyama.” *The Desire of Ages*, 117.