

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Amahlanu Nanye

*Uphawu LweThempeli: Ukwembula Izimfihlakalo Zokuxhumana Kwaphezulu
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Izinduku ezimbili zihlanganiswa ndawonye zibe yithempeli elilodwa. Inani elithi amashumi amane nesithupha liyisifanekiselo sethempeli, futhi yiminyaka engamashumi amane nesithupha ehlukana ukuthunjwa kombuso wasenyakatho nokuthunjwa kombuso waseningizimu. Lapho ukunyathelwa phansi kwendawo engcwele nebutho sekufezekile ngesikhathi sokuphela ngo-1798, yiminyaka engamashumi amane nesithupha ehlanganisa lezo zinduku ezimbili zibe yithempeli. Kusukela ku-723 BC kuya ku-677 BC, ithempeli ladilizwa futhi lanyathelwa phansi. Ngo-1798 ukunyathelwa phansi kwaphela, futhi ngo-1844 kwase kumiswe ithempeli. Lapho kwakufanele babe yisizwe esisodwa, benenkosi eyodwa, futhi bayeke ukona kuze kube phakade. Leyo kwakuyicebo, kodwa ukuhlubuka kwango-1863 kwahlehlisela lelo cebo ku-2001.

UPawulu uchaza ibandla njengomzimba, noKristu njengekhanda, futhi uPawulu usebenzisa umzimba njengophawu lwenyama. Inyama nomzimba kungamagama ashintshanayo kuPawulu.

Ngokuba uma niphila ngokwenyama, niyakufa; kodwa uma nina ngoMoya nibulala izenzo zomzimba, niyakuphila. Roma 8:13.

Umklamo wethempeli lomuntu usekelwe phezu komklamo wethempeli likaNkulunkulu. Umzimba, oyibandla, ulingana nenyama ethempelini lomuntu ngamunye. Ethempelini lomuntu ngamunye, ingqondo iyinhloko, kanti umzimba uyinyama.

Ngokuba singamalungu omzimba wakhe, enyameni yakhe, nasemathanjeni akhe. Ngenxa yalokho indoda iyakushiya uyise nonina, inamathele kumkayo, futhi laba bobabili bayakuba nyamanye. Le yimfihlakalo enkulu; kepha ngikhuluma ngoKristu nangebandla. Efesu 5:30–32.

Ithempeli uJohane ayemelwe ukuyilinganisa, lapho ukukhala kwecilongo kwengelosi yesikhombisa kwakuphawula ukuqala komsebenzi wokuphetha imfihlakalo kaNkulunkulu, kwakuyithempeli likaNkulunkulu; kodwa ithempeli lomuntu ladalwa ngomfanekiso wethempeli likaNkulunkulu. Lezi ziyizimpawu ezingasetshenziswa ngokushintshana. UMose wayesentabeni izinsuku ezingamashumi amane nesithupha lapho eboniswa isibonelo ayemelwe ukusisebenzisa ekwakheni ithabernakele lasemhlabeni. Leso sibonelo sathathwa ethempelini lasezulwini.

UKristu wayeyithempeli lasezulwini, ebonakaliswe enyameni, futhi umelela isibonelo sethempeli lomuntu, ngokuba abantu badalwa ngomfanekiso wakhe. Ngenxa yalesi sizathu, isibonelo sethempeli lomuntu simelelwa ngama-chromosome angamashumi amane nesithupha.

Amathempeli ayashintshana ngokwesiprofetho. Ngakho-ke, ithempeli uJohane ayetshelwe ukulilinganisa lalinezingxeny e ezimbili kuphela, lingenalo igceke. Ingxeny yokuqala imele ithempeli lomuntu, ibandla (umlobokazi), isizwe, umzimba, okuyinyama. Ingxeny yesibili imele ithempeli lobuNkulunkulu, umkhwenyana, inkosi, ikhanda, okuyingqondo. Isithembiso sesivumelwano esiphakade esigcwaliselwa abayizinkulungwane eziyikhulu namashumi amane nane ezinsukwini zokugcina, sibonisiwe ngezinti ezimbili zikaHezekeli isahluko samashumi amathathu nesikhombisa. Sibonisiwe ngethempeli likaJohane, elinezingxeny e ezimbili. Sibonisiwe ngezincazelo eziqondile zikaPawulu ngemfihlakalo kaKristu okholweni, ithemba lenkazimulo.

Umsebenzi wokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane ungumsebenzi wokuhlanganisa ubuNkulunkulu nobuntu ngendlela engenakuguqulwa. Lowo msebenzi ufezwa ngesikhathi sokukhala kwecilongo lesiKhombisa. Lokho kuhlanganiswa kuvezwa, umugqa phezu komugqa, ngezindlela ezihlukahlukene emiBhalweni. Umsebenzi wokulungisiswa nowokungcweliswa yizigama zetheoloji zalowo msebenzi. Ukulungisiswa kungumsebenzi kaKristu njengoMmeli wethu, kanti umsebenzi wokungcweliswa ungumsebenzi kaKristu njengesibonelo sethu. Ukulungisiswa kumelela ilungelo lethu lasezulwini, kanti ukungcweliswa kumelela ukufaneleka kwethu lasezulwini. Yomibili leyo misebenzi ilethwa ekholweni ngobukhona boMoya oNgcwele. Lowo msebenzi umelelwa njengokubhalwa komthetho kaNkulunkulu ezinhliziyweni nasezingqondweni zalabo abamukelwe esivumelwaneni saphakade.

“Inggqondo” imele ikamelo ethempelini, lapho ikhanda lihlala khona. Inggqondo iyikho okubizwa ngokuthi yimvelo ephakeme, ngokuphambene nenyama, okuyimvelo ephansi. Inggqondo imelwa yimicabango yethu, inyama imelwa yimizwa yethu.

“Abaningi babhekana nosizi olungadingekile. Basusa izingqondo zabo kuJesu, bazigxilise ngokweqile kubo uqobo. Benza izinkinga ezincane zibonakale zinkulu, bakhulume okudikibalisa inhliziyi. Banecala lesono esikhulu sokukhononda ngokungadingekile ngezindlela zokuphatha kukaNkulunkulu. Ngakho konke esinakho nesiyikho, sikweleta uNkulunkulu. Usinike amandla okuthi, ngezinga elithile, afane nalawo yena uqobo anawo; ngakho kufanele sisebenze ngokuzimisela okukhulu ukuze siwathuthukise la mandla, kungabi ukuze sijabulise futhi siphakamise uqobo, kodwa ukuze simkhazimulise.”

“Akufanele sivumele izingqondo zethu zinyakaziswe zisuswe ekwethembekeni kuNkulunkulu. NgoKristu singajabula futhi kufanele sijabule, futhi kufanele sizuze imikhuba yokuzithiba. Ngisho nemicabango kumele ilethwe ngaphansi kwentando kaNkulunkulu, nemizwa ibe ngaphansi kokulawulwa yingqondo nangenkolo. Umcabango wethu awusinikwanga ukuba uvunyelwe ugijime ngokuxokozela futhi uhambe ngendlela yawo, kungabikho mzamo wokuwuvimba nokuwuqeqesha. Uma imicabango ingalungile, imizwa nayo iyoba yimbi; futhi imicabango nemizwa kuhlangene kwakha isimilo sokuziphatha. Lapho sinquma ukuthi njengamaKristu akudingeki sivimbe imicabango nemizwa yethu, sibekwa ngaphansi kwethonya lezingelosi ezimbi, futhi simema ukuba khona kwazo nokusilawula kwazo. Uma sinikela emibonweni yethu futhi sivumele imicabango yethu igijime emzileni wokusola, wokungabaza, nowokukhononda, siyoba ngabangenanjabulo, futhi ukuphila kwethu kuyobonakala kuyisehluleki.” Review and Herald, April 21, 1885.

Imicabango nemizwa kuhlange kwakha isimilo sokuziphatha. Isimilo sethu sakhiwa yimvelo ephansi nemvelo ephakeme; ingqondo iyiyo imvelo ephakeme, futhi uma imicabango yengqondo ingcwelisiwe, nemizwa yethu iyakungcweliswa. Lokhu kungenxa yokuthi ingqondo iyona mvelo ephakeme ebusayo kule mvelo ezimbili ezakha ubuntu bethu. “Amandla” aklanywa njengengxenywe yobukhona bethu, “ngokwezinga elithile,” “afanana nalawo” uKristu “anawo,” ngokuba sadalwa ngomfanekiso waKhe, futhi “kufanele sisebenze ngokukhuthala okukhulu ukuthuthukisa” lawo “mandla.”

Amandla ayingxenywe yesimo esiphezulu, noma engqondo yomuntu, angukwahlulela, inkumbulo, unembeza, futhi ikakhulukazi intando.

“Abaningi bayabuza bathi, ‘Ngingazinikela kanjani mina uqobo kuNkulunkulu?’ Nifisa ukuzinikela kuYe, kodwa nibuthakathaka emandleni okuziphatha, nisekugqilazweni kokungabaza, futhi nibuswa yimikhuba yempilo yenu yesono. Izithembiso nezinqumo zenu zinjengezintambo zesihlabathi. Aninakuyilawula imicabango yenu, iminqweno yenu ephuthumayo, nemizwelo yenu. Ukwazi kwenu ukuthi izithembiso zenu zephukile nezibopho zenu zilahlekile kwenza buthakathaka ukwethemba kwenu ubuqotho benu siqu, futhi kunenza nizizwe sengathi uNkulunkulu akanakunamukela; kodwa akumelwe nilahle ithemba. Okudingeka nikuqonde ngamandla eqiniso amandla entando. Lawa ngamandla abusayo esimweni somuntu, amandla okunquma, noma okukhetha. Konke kuncike ekusebenzeni okulungile kwentando. Amandla okukhetha uNkulunkulu uwaphe abantu; ngawabo ukuba bawasebenzise. Aninakuyiguqula inhliziyu yenu, aninakuthi ngokwenu ninike uNkulunkulu uthando lwayo; kodwa ningakhetha ukumkhonza. Ningamnikeza intando yenu; khona uyakusebenza kini ukuba nithande nokwenza ngokwentokozo yaKhe enhle. Kanjalo yonke imvelo yenu iyakulethwa ngaphansi kokubuswa nguMoya kaKristu; imizwa yenu iyakugxila kuYe, imicabango yenu iyakuvumelana naYe.

“Izifiso zokulunga nezobungwele zilungile ngokwezinga ezihamba ngalo; kodwa uma uma lapha, azisoze zasiza ngalutho. Abaningi bayolahleka besenethemba futhi benesifiso sokuba ngamaKristu. Abafiki ezingeni lokunikela intando kuNkulunkulu. Abakakhethi manje ukuba ngamaKristu.

“Ngokusetshenziswa okufanele kwentando, kungafezwa uguquko oluphelele empilweni yakho. Ngokunikela intando yakho kuKristu, uzihlanganisa namandla angaphezu kwayo yonke imibuso namandla. Uyakuba namandla avela phezulu okukubamba uqine, futhi ngaleyo ndlela, ngokuzinikela okuqhubekayo kuNkulunkulu, uyokwazi ukuphila impilo entsha, yebo, impilo yokukholwa.” Steps to Christ, 47, 48.

Amandla entando angamandla “abusayo” esimweni somuntu, futhi umbusi utholakala egumbini lethempeli lomuntu elihlangene “namandla angaphezu kwazo zonke izikhulu namandla.” Indawo lapho ukuhlanganiswa kobuNkulunkulu nobuntu kwenzeka khona ethempelini lomuntu iyingqaba yomphefumulo. Wonke umuntu unenqaba, futhi igcwele uKristu, noma isitha esikhulu sikaKristu.

“Lapho uKristu ethatha ubukhosi benqaba yomphefumulo, isisebenzi esingumuntu siba munye naye. Futhi lowo omunye noKristu, egcina ubunye bakhe, embeka esihlalweni sobukhosi enhliziyweni, futhi elalela imiyalo yakhe, uphephile ezingibeni zomubi. Ehlanganiswe

noKristu, uziqoqela kuye umusa kaKristu, futhi unikezela amandla nokusebenza kahle namandla eNkosini ekuzuzeni imiphefumulo ukuba ize kuye. Ngokubambisana noMsindisi uba yisixhobo uNkulunkulu asebenza ngaso. Khona-ke lapho uSathane efika, ezama ukuthatha ubukhosi bomphefumulo, ufica ukuthi uKristu umenze waba namandla kunendoda enamandla ehlomile.” Review and Herald, December 12, 1899.

Inqaba yomphefumulo iyinhliziyo nengqondo yomuntu. Isithembiso sesivumelwano esisha sikhomba izithembiso ezintathu eziyisisekelo kumkholwa. Uthenjiswa ukuba abe nezwe lokuhlala kulo, njengoba iNsimu yase-Edene yayinjalo ku-Adamu no-Eva, yona eyabe imelela izwe lesithembiso esivumelwaneni saKhe no-Israyeli wasendulo, lona futhi elalimelela izwe elingokomoya lenkazimulo lika-Israyeli ongokomoya, futhi lokho kokuthathu konke kunikeza ubufakazi, umugqa phezu komugqa, ngesithembiso somhlaba owenziwe musha, sabo abanqobayo njengoba Yena anqoba.

Lapho u-Adamu no-Eva bona, “bahlakazelwa” baphuma eNsimini yase-Edene “izikhathi eziyisikhombisa”, futhi kungemva kwezinkulungwane zeminyaka eziyisikhombisa lapho umhlaba wenziwa ube musha, neNsimi yase-Edene ibuyiselwe. Ukuhlakazwa kuka-Israyeli wasendulo “izikhathi eziyisikhombisa,” kwakufanekiselwa ukuhlakazwa kuka-Adamu no-Eva. Isivumelwano sithembisa izwe lokuhlala kulo, futhi kwakuyisithembiso se-Edene ebuyiselwe. Ukunyathelwa phansi kwendlu engwele kanye nebutho kumelela ukwanda okuqhubekayo kwesono phakathi komndeni wesintu okwaqala ngesono sika-Adamu.

Ezinye izithembiso ezimbili zesivumelwano zithi abathembekileyo bayokwamukela umzimba omusha nengqondo entsha, yona kanye ingqondo kaKristu. Umzimba uyinyama, imvelo ephansi, futhi maqondana noKristu uyibandla. Ingqondo iyimvelo ephakeme; yilokho uDadewethu White akuchaza ngokuthi “inqaba yomphefumulo.” UPawulu ufundisa ngokucacile ukuthi samukela ingqondo kaKristu ngesikhathi samukela izimfuno zevangeli, lapho silungiswa. Uphinde afundise ukuthi asiwamukeli umzimba omusha nokhazinyulisiwe kuze kube Sekufikeni Kwesibili.

Bhekani, nginibonisa imfihlakalo; asiyikulala sonke, kodwa sonke siyakuguqulwa, ngomzuzwana, ngokucwayiza kweso, ekhaleni lokugcina; ngokuba icilongo liyakukhala, nabafuleyo bayakuvuswa bengenakonakala, nathi siyakuguqulwa. Ngokuba lokhu okonakalayo kumelwe ukwembatha ukungonakali, nalokhu okufayo kumelwe ukwembatha ukungafi. Ngakho-ke lapho lokhu okonakalayo sekwembathe ukungonakali, nalokhu okufayo sekwembathe ukungafi, khona-ke kuyakugcwaliseka izwi elilotshiwe lokuthi, Ukufa kumuncwe ekunqobeni. Kuphi, wena kufa, ubuhlungu bakho? Liphil, wena thuna, ukunqoba kwakho na? Uuhlungu bokufa buyisono; namandla esono ngumthetho. 1 Korinte 15:51–56.

Imfundiso, uJohane athi ikhomba ukuthi labo abakholwa yizimfundiso ezinjalo eziyinkohliso bangumphikukristu, iphikisa ngokuthi uKristu akazange neze amukele umzimba owawungaphansi kwemiphumela yesono eyaqala ukuthinta umndeni wesintu kusukela esonweni sika-Adamu kuya phambili.

Futhi wonke umoya ongavumi ukuthi uJesu Kristu usefikile enyameni awuveli kuNkulunkulu; futhi lowo ngumoya womphikukristu, enezwa ngawo ukuthi uyakufika; futhi nanje usukhona

kakade ezweni. 1 Johane 4:3.

Iwayini laseBabiloni (umphikukristu) elifundisa “UkuKhulelwa Okungenasici”, lithi uMariya wenziwa waba ngophelele, njengoba kwakunjalo ngo-Adamu no-Eva ngaphambi kwesono, ukuze ukuzalwa kukaJesu kusekelwe ekukhulelweni kobuNkulunkulu (uMoya oNgcwele), kanye nobuntu obuphelele (uMariya.) Imfundiso yamanga yokuKhulelwa Okungenasici ayikhulumi ngokuthi uJesu wakhulelwa nini esibeletweni sikaMariya, kodwa ngokuthi uMariya wakhulelwa kanjani enokuphelela kuka-Adamu no-Eva. Ukusikisela ukuthi inyama uKristu azembathisa yona lapho efika ukuhlenga umuntu yayiyinyama engenasono, eyayingaphethe imiphumela yofuzo, kuyimfundiso yomphikukristu.

Ngokuba abangakhohlisi abanengi bangenile ezweni, abangavumi ukuthi uJesu Kristu weza enyameni. Lowo ungumkhohlisi nomphikukristu. 2 Johane 1:7.

Lapho uKristu evuswa kwabafuleyo, ugqozi luqaphelisa ngokucophelela ukuthi ngaleso sikhathi wayesenomzimba okhazinyulisiwe. Ukuvuka kwakhe kwabafuleyo kwakumele ukuvuka kwabalungileyo ekuFikeni kwesibili, futhi kulapho samukela khona isithembiso sesivumelwano somzimba omusha.

“Isikhathi sase sifikile sokuba uKristu anyukele esihlalweni sobukhosi sikaYise. Njengomnqobi wobuNkulunkulu wayesezobuyela ezinkantolo zasezulwini ephethe izindondo zokunqoba. Ngaphambi kokufa Kwakhe wayememezele kuYise wathi, ‘Ngiwuqedile umsebenzi onginike wona ukuba ngiwenze.’ Johane 17:4. Emva kokuvuka Kwakhe wahlala emhlabeni isikhashana, ukuze abafundi Bakhe bajwayelane Naye emzimbeni Wakhe ovusiweyo nowakhazinyuliswa. Manje wayesekulungele ukubavalelisa. Wayeseqinisekile iqiniso lokuthi wayenguMsindisi ophilayo. Abafundi Bakhe babengasadingi ukumphatha njengohlotshaniswa nethuna. Babengase becabange Ngaye njengosekhazinyulisiwe phambi kwendawo yonke yasezulwini.” The Desire of Ages, 829.

Isithembiso sesivumelwano, sezwe lokuhlala kulo, sigwaliseka emhlabeni owenziwe musha, lapho i-Edene ibuyiselwa futhi “izikhathi eziyisikhombisa” (iminyaka eyizinkulungwane eziyisikhombisa), ukusakazeka kobuntu buka-Adamu wokuqala sekuphelile. Isithembiso sesivumelwano somzimba omusha nowenziwe wakhazimula sinikezwa ekufikeni kwesibili, ngokuphazima kweso.

“Indaba yaseBetlehema iyisihloko esingasoze saphela. Kuyo kufihlwe ‘ukujula kwengebo kokubili kokuhlakanipha nokwazi kukaNkulunkulu.’ Roma 11:33. Siyamangala ngomhlatshelo woMsindisi ngokushintshanisa isihlalo sobukhosi sasezulwini nomkhombe, kanye nobungane bezingelosi ezikhonzayo nezilwane zesibaya. Ukuziqhenya komuntu nokuzethemba kwakhe kusolwa phambi kwakhe. Nokho lokhu kwakuyisiqalo kuphela sokuzithoba kwakhe okumangalisayo. Kwakuyoba ukuhlazeka okucishe kube okungapheli ngeNdodana kaNkulunkulu ukuthatha imvelo yomuntu, ngisho nangesikhathi u-Adamu esema ebumsulweni bakhe e-Edene. Kodwa uJesu wamukela ubuntu ngesikhathi uhlanga lwesintu selwenziwa buthakathaka yiminyaka eyizinkulungwane ezine yesono. Njengayo yonke ingane ka-Adamu, wamukela imiphumela yokusebenza komthetho omkhulu wofuzo. Ukuthi le miphumela yayiyini kuboniswa emlandweni wokhokho bakhe basemhlabeni. Weza nalolo

fuzo ukuze ahlanganyele usizi lwethu nezilingo zethu, nokuba asinike isibonelo sempilo engenasono.” The Desire of Ages, 48.

Lapho umuntu ehlangabezana nezimfuneko zevangeli, khona manjalo wemukela ingqondo entsha, yebo ingqondo kaKristu; kodwa umzimba, noma njengoba noPawulu ewubiza ngokuthi inyama, uguqulwa ekuFikeni kwesibili. Imvelo ephansi, eyakhiwa yimizwa, ayisuswa ekuphendukeni. Leyo mizwa, eyingxenye eyodwa yesimilo sokuziphatha, isala kuze kube ukuFika kwesibili. Leyo mizwa imelela uhlelo lwemizwa yomzwelo oluhambisana nohlelo lwamahomoni. Imelela izinzwa ezihambisana nohlelo lwezinzwa. Zonke izingxenye zemvelo ephansi yomuntu ezithathwa njengemizwa zihlukaniswa zibe yizigaba ezimbili eziyisisekelo. Uhlobo olulodwa lwemizwa luyizinkambiso esazizuka ngokuzidla kokhokho bethu njengefa, kanti olunye uhlobo lwemizwa luyizinkambiso esazikhulisa thina ngokwethu ngezinketho zethu.

Ezinye izimo ezithambekele ezingokwemvelo ezizuzwe njengefa ziyingxenye nje yokwakheka kobuntu bomuntu, kanti ezinye izinhlobo zezimo ezithambekele ezizuzwe njengefa zingezokwenza okubi. Izinhlobo zemizwa ezikhuliswayo yilezo esizimisela zona ngokuzikhethela kwethu, kanti izimo ezithambekele ezizuzwe njengefa zidluliselwa “ngomthetho omkhulu wefa.”

UJesu “wamukela ubuntu ngesikhathi isintu sase sibe buthakathaka ngenxa yeminyaka eyizinkulungwane ezine yesono. Njengawo wonke umntwana ka-Adamu wamukela imiphumela yokusebenza komthetho omkhulu wofuzo. Ukuthi leyo miphumela yayiyini kuboniswa emlandweni wokhokho Bakhe basemhlabeni. Weza enjalo ngofuzo ukuze ahlanganyele osizini nasezilingweni zethu, futhi asinike isibonelo sokuphila okungenasono.” Enemiphumela yeminyaka eyizinkulungwane ezine yokusebenza komthetho omkhulu wofuzo, uJesu wayehlala egcina leyo mikhuba ithotshiwe ngokusebenzisa intando Yakhe, futhi akazange nakanye ahlanganyele ekukhuliseni noma yimiphi imizwa yesono.

Ukuba uJesu wayethathe umzimba wobuntu, njengalokho okwakumelwe ngu-Adamu no-Eva ngaphambi kokuba bone, ngaphandle kokwamukela imiphumela yokubuthaka kobuntu okwase kwenzekile phakathi neminyaka engaphezu kwezinkulungwane ezine yokonakala, khona-ke wayengeke anikeze iSibonelo sokuthi wonke umntwana kaNkulunkulu anganqoba kanjani.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Abanengi babheka le mpi phakathi kukaKristu noSathane njengengenakho ukuthinta okukhethekile ezimpilweni zabo siqu; ngakho-ke kubo ayinantshisekelo enkulu. Kodwa ngaphakathi komkhakha wayo yonke inhliziyi yomuntu le mpikiswano iyaphindwa. Akekho oshiya imigqa yobubi aye enkonzweni kaNkulunkulu ngaphandle kokuhlangabezana nokuhlasela kukaSathane. Izilingo uKristu azamelana nazo yilezo thina esikuthola kunzima kakhulu ukuzinqoba. Zaphushwa phezu Kwakhe ngezininga elikhulu kakhulu njengoba isimilo saKhe siphakeme kunesethu. Ngesisindo esesabekayo sezono zomhlaba siphezu Kwakhe, uKristu wayimelana novivinyo mayelana nesifiso sokudla, mayelana nokuthanda izwe, nangalolo thando lokuziveza oluholela ekugabadeleni. Lezi kwakuyizilingo ezanqoba u-Adamu no-Eva, futhi ezisinqoba kalula kangaka nathi.

“USathane wayeveze esonweni sika-Adamu njengobufakazi bokuthi umthetho kaNkulunkulu wawungenabulungisa, nokuthi wawungeke ulalelwe. Ebuntwini bethu, uKristu wayemelwe ukuhlenga ukwehluleka kuka-Adamu. Kodwa lapho u-Adamu ehlaselwa ngumlingi, kwakungekho nowodwa umphumela wesono phezu kwakhe. Wayemi ngamandla obuntu obuphelele, enobungqabavu obugcwele bengqondo nomzimba. Wayezungezwe inkazimulo yase-Edene, futhi wayenobudlelwano bensuku zonke nezidalwa zasezulwini. Kwakungenjalo ngoJesu lapho engena ehlane ukuba abhekane noSathane. Iminyaka eyizinkulungwane ezine uhlanga lwesintu lwalulokhu lwehla ngamandla omzimba, ngamandla engqondo, nangokubaluleka kokuziphatha; futhi uKristu wazithwesa ubuthakathaka bobuntu obonakele. Kungaleyo ndlela kuphela ayengamhlenga umuntu ekujuleni okuphansi kakhulu kokwehliswa kwakhe isithunzi.”

“Abaningi bathi kwakungenakwenzeka ukuba uKristu anqotshwe yisilingo. Ngakho wayengeke abekwe esimweni sika-Adamu; wayengeke anqobe ukunqoba u-Adamu ahluleka ukukuzuzwa. Uma thina nganoma iyiphi indlela sinokulwa okunzima kakhulu kunalokho uKristu aba nakho, khona-ke wayengeke akwazi ukusisiza. Kodwa uMsindisi wethu wathatha ubuntu, kanye nayo yonke imithwalo yabo. Wathatha imvelo yomuntu, kanye nokwenzeka kokuvumela isilingo. Asinakho lutho okumelwe siluthwale angazange alubekezelele.”

“KuKristu, njengakwababili abangcwele base-Edene, inkanuko yokudla yaba yisisekelo sesilingo sokuqala esikhulu. Lapho kanye ukubhujiswa kwaqala khona, umsebenzi wokuhlangwa kwethu kumelwe uqale khona. Njengokuba u-Adamu wawa ngokuzitika ngokwenkanuko yokudla, ngokunjalo uKristu kumelwe anqobe ngokuyinqaba inkanuko yokudla. ‘Kwathi esezile ukudla izinsuku ezingamashumi amane nobusuku obungamashumi amane, wagcina eselambile. Kwathi umlingi efika kuye, wathi, Uma uyiNdodana kaNkulunkulu, yala ukuba lawa matshe abe yizinkwa. Kepha yena waphendula wathi, Kulotshiwe ukuthi, Umuntu kayikuphila ngesinkwa sodwa, kodwa ngamazwi onke aphuma emlonyeni kaNkulunkulu.’”

“Kusukela esikhathini sika-Adamu kuze kube sesikaKristu, ukuzitika ngokwakho kwakwandisile amandla ezinkanuko nezifiso, kwaze kwaba yilapho kwase kucishe kube nokubusa okungenamkhawulo. Kanjalo abantu base bewohlokile futhi beguliswa, futhi kwakungenakwenzeka ukuba ngokwabo banqobe. Ngenxa yomuntu, uKristu wanqoba ngokukhuthazelela uvivinyo olunzima kakhulu. Ngenxa yethu Wabonakalisa ukuzithiba okunamandla kunendlala noma ukufa. Futhi kulokhu kunqoba kokuqala kwakuhilelekile nezinye izindaba ezingena kuzo zonke izingxabano zethu namandla obumnyama.” *The Desire of Ages*, 117.