

yonke imikhusane, sivele isisbingelelo sibengenzela ngokuqaqbileyo zibane.

NgolwesiNe olwandulela ulwesiHlanu oluLungileyo (Maundy Thursday) amaBandla amagrike, Latini, Armeniya, Syria nama Kopte athi adibariselane ngomlinganiso obudlaloja (Play) ogama kuthiwa "UkuHlanjwa kweeNyawo" (The Washing of the feet).

AmaRasiya ngolwesiHlanu oluLungileyo enza into eyelele kuleyo, egama liyi "Ceremony of the Winding Sheet" (UNqulo lwenGubo yokuSongela), ekuthi kuvunywe ingoma yentlaka-mhlophe, abasingeleli bayiphakamisele phezulu le ngubo belijkeleza kathathu iqonga, bemke nayo beyisa enhwabeni elimbiwe kwa phakathi apha etyalikeni bayifake phakathi kweziqhumiso ezingcwele.

NgolwesiHlanu oluLungileyo amaSyria anenkonzo ethile yokulinganisa ukuxhonywa kukaYesu namabada omabini, ibelapho neminqamlezo nezibane, nomkhumbi obekwa eqongeni, uhlanjwe ngamanzi aphithikezwe nenyongo, kubekho mnqamlezo uthile usoqholo ufaqwe emkhumbini, unchhatwywe emva kweqonga etyesini etsixwe ngetywina, ize ikhanyiswe ubusuku bonke ngelampu de kuse yiCawa yoVuko, liqhaqhwe ke itywina, ukhutshwe umnqamlezo elinenini.

Enye inkonzo esimanga yekuthiwa ngu "mLilo oNgcwele" (The Holy Fire) eqhutywa ngamaArmeniya etyalikeni yenchwaba lika-

Yesu. Amakhulu ngamakhulu abantu alala etyalikeni kwa ngephezelole, ukuze bangahayelwa yindawo kule nkondo, kuba inkolo yeypukba lo mlilo uvela ezulwini kanye. Kuvunywa iingoma neetshanti logama kulinndwe ukufika komlilo, kubekho namadabi aliqela okuxabana kwaba bantu ngezikhundla zokuhlala, njengoko beziintlanga ngeentlanga. Kuthi sekuni-ni umBingeleti omkhulu abonwe esiza nalo ilangatye livela ecaleni lenchwaba, bookhelane ngalo kwa ngoko abantu ibe sisixovu-xovu, nokugilana, ukuya kulookhela ngezibane (torches), kunyathelwane kuloo mbodamo wabakhwazayo, nabalilayo, nabahlekayo, kubetha nogqanga-gqanga lwentsimbi (gong) etsho koyikeke kuloo ngxovu. Le inkonzo iyoyikeka ngokwenene.

AmaAbyssinia anenkonzo yawo eyodwa kule veki, eqhutywa phezu kwophahla IweTyalike yeNchwaba likaYesu, ebusuku phantsi kweenkwenkwezi, xa iqalayo ukuvela inyanga. Igama lale nkondo "KukuFunwa kwomZimba kaKrestu" (Searching for the Body of Christ), ongafika la maAfrika ekhanyise ngezibane, enxibe iinguabo ezimabala aqaqambileyo, ethwele entloko izitshaba zegolide, kukho nabaxibe izidlokolo. Wova kubethwa ingqoqo ngezandla, kukhaliswa nesiswenye seentsinjana ezelubelu zokugxotha imimoya ekhohlakeleyo enjenge misologu nemikholanjane. Ingoma evunywa aphi akungeze uthi yeyamaKrestu, imiyeyezel, nemiriliro elume-

zayo, isenziwa ngabantu abanxibe ngohlobo oloyikekayo kakade, ngokukodwa umhobé wokulilela ukufa kuka Yesu. Kuthi kunjalo kumphume uk̄ozo lwamadoda ahamba ngamabini ethwele umnqamlezo, ephethe izibane ngezandla, ephuma ngobusuku obo efuna umzimba kaKrestu. Kukhunjuzwa laa mini ooMariya bafevuke ekuseni bafika isidumbu senKosi singekho, koko kuhleli umfana othe wambu umbalo omhlophe esithi uKrestu uvukile wemka. Ke kulilelwa ukufa kuka Yesu; balile aba bantu bange bayakhuphisana ngesona sijwili sinokwenziwa, balile bangwangqaze. Kulilwa kude kuse, bandule ke ukwenza inkonzo yoVuko (Resurrection), bajike ngoku bonwabe, badlamke ngogcadiyo olulingana nosizi abebekulo ubusuku obu. Yenye yeenkonzo ezimangalisayo le.

Kwa kule veki amaSlamsi anesizathu esikhulu esibizwa ngegama elithi "IsiDlo sika Nebi Musa," abathi ngaso babeyimiqodi ukuya eJerusalem babenethuba elithile apho bejikeleza beyokozelisa amalaphu emibala ngemibala, badlulele enhwabeni likaMosisi, batsho ngosizi ukuvuma amazwi athi, "Laillallah illa llah... la illa llah.... la illallah illa llah" amazwi axela ukuthi "Akukho Thixo ngaphandle koThixo" (There is no God but God), bayiphinda-phinde ke loo nto sedanisa ngomfixizo nomjuxuzo apha obenza bakhangeleke ngathi banxilile kuBa basuke saviki-veke emadolweni, bazihluthule iinwele zibeke phezulu, benkqangiyela

ngamehlo ngokungathi bathe phithi, kanti hayi baphilile ngqe engqondweni, nto nje kuqhutywa inkonzo ngesiko layo. Kuthiwa le nto sisithethe esaziwayo kwiTestamante endala, ukuvumela iZiyone. "Kwathi yakufika ityeya yenKosi esixekweni sikaDavide, uMikale, intombi kaSawule yakhangela efestileni yabona uKumkani uDavide etsiba-tsiba engqungqa phambi kwenKosi, yaza yamdela entliziyweni yayo." Lenkonzo ikhumbuza iinginya neenginya (crowds) ezaziqhele ukuzalisa iJerusalem yexesa likaYesu ngesidlo sePasika, kanye ezi zazikhwaza zisithi "Mbetheleni emnqalezweni."

Zingumangaliso iintloblo-ntlobo zabantu abahambela eJerusalem : ababedesi, abaginwa, izidenge, iimfundu, ababanjwe ziinkolo, iingqola, abaŋwebi.

UYesu emi entabeni yemiNquma wayesithi akujonga ezantsi abone amanchwaba aqatywe mhlophe ehlaziye ngokutsha ngexesa lePasika; ukuze nje abaFarisi abafanise nawo.

ITempile yayiŋawulwe ngabathengisi beempahla ezihambayo zamadini ebekufuneka abaphethe imali yasemzini beyiguqule, yaza loo nto yenza uŋwebo olubanzi noluduba ingqondo yonqulo, ingxokolo yempahla, nengxolo yabantu abakhwazayo bephikisana ngemali yentengo, ukuze ababethe eTempileni. Kha ucinge nawe mfundi xa inani lamatakane asetyenziswa ngexesa lePasika likumawaka amawaka (2,565,000) esixekweni esixineneyo ngabahambi.

Phakathi kwemeko yolu hlobo sinokuthi ni na ukumangaliswa kukuqaqadeka kweentliziyo zabantu ngakumsumayeli ofika nento entsa?

Kungoko wathi uYesu:

"Jerusalem, Jerusalem, wena ubabulalayo abaprofeti, ubagibisele ngamatye abo bathunywe kuwe, kufuthi kanga kanani na ndithand'e ukubabuthela ndawo nye abantwana bakh, ngohlobo esithi isikhukukazi siwabu-thele ndawo nye amathole aso ngaphantsi kwamaphiko anavuma!"

JERICHO.

Umhla womGqibelo (31 March) uyakulibaleka ka-de kum ngenxa yokuba waɓa ngowohambo lokuya kñbona isixeko saseJeriko esaziwa kakhulu nangumntu ongazange awele, ngamabali eziBalo. Indlela sayihamba ngeemoto ezikuma 20 zikrozile ukujonga emPumalanga, umgaqo usihla kakhulu kwa sekusukeni eJerusalem. Umgama uwonke ziimayile ezima 24, ekuthe sisahambe ezintathu kwmiswa, kwathiwalinxowa elilaseBetani, indawo eyayilikhaya loxolo lika Mariya no Marta noLazaro, apho uYesu wayesakufikela khona xa ehambele iPasika, ephepha ingxinano eyoyikekayo yedolophu, ese siyichazile. Funda kuLuka 10: 38-42; Yohane 11; 1-46; Luka 24; 50-51, ukuze uynandiphe le hambo. Umtundi wokhumbula ukuba aaba bantu

bathathu babetbandwa ngokukodwa nguYesu, kanga ngokuɓa w'lila iinyembezi mhla wafik'a engasekho uLazaro, wathandaza umthandazo obuhlungu ukuze amvuse sele ntsuku-ne enhwatyiwe. Izindlu zona ngamanxowa aphantse ukugqujeka, kodwa ngenxa yembali yayo sifike iimotokali ziyintlaninge, zithwele abantu abavela kumaqondo onke elizwe bez'e kuhlola lo mzi.

Emva kokujikeleza kakhulu sibuye sadlula, indlela yajikeleza iqengqepleka kanye, yaya kusifaka emweweni onezixhobo, namatyholo afinyeneyo, oongamele umgaqo enza imithunzi. Igama lale ndawo ngumFula weziHange (efana nentsunguzi yaseXeja, phakathi kweTini neQonce) apho wenzakala khona umntu owayesiya eJeriko emzekelisweni wenKosi. Nanamhla nakubeni kubaleka iimoto ezininzi, kuthiwa yindawo enengozi kumntu ohamba yedwa ngobusuku; nakuthi iqondakele ukoyikeka kwayo kusemini.

Emayileni yesumi elinambini simise enxoweni ekuthiwa yilaa hotele wafakwa kuyo loo mntu ngumSamariya onenceba; sakha sayiji-keleza simangalisiwe bhubunyaniso bomzekeliso wenKosi.

Sidlule apho sehla kwimisethuluka emibi, sibambe amazinyo xa umqhubi eyivuthele imoto ngokulumezayo. Sakuwaphosa amehlo phambili, sibon'e ilizwe elikude, ezantsi, elintaba zininzi, laseMowabi, e-le kweJordane; kwaqala kwakho indawo esikayo lusizi ezintli-

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yweni sakucamanga ukuba kynene la mazwe ngalaa safunda ngawo eBayibileni sisengabantwana, singazi ukuba akho ngenene emhla-beni lo sikuwo, sisiba asezulwini onke.

Kuthe xa sisengxondoren iokugqibela kwavela ngasekhohlo isiphongo ekuthiwa yiNtaba yokuLingwa (The Mount of Temptation) apho uYesu wazila ukudla iintsuku ezimasumi ma-ne waza wahendwa nguSathana, yasothusa nale ndawo sakucinga ibali layo.

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Liy'e livela ngokucacileyo ilizwe eliphefeya kweJordane, yabonakala iPisiga kaMosisi apho waphelela khona yena eyibona iKanana, ekhokela usapho lakwaSirayeli, yena wafa engayiwelanga ijordan. Le ndawo imelene neentaba zeMowabi namathafa azo awaye noNaomi neentombi zakhe, kubikicwa emasi-mini kaBohazi, ngokwebali elikuRute.

Nganeno kuvele indlela esinga eGalili, esetyenziswa ngamaJuda angafuniyo ukuhamba ngeyaseSamariya ngenxa yokucaphukela ukunyathela ezweni labantu abathiyewyo njengohlanga olucekiswayo.

Okunene zith'e zakuphela iimayile ezima 24 safika eJeriko, safumana iyindawo esusu ekubeni simke eJerusalem kubanda ngokwasebusika. Isizathu salo mahluko kukuwa umphakamo weJerusalem phezu kweJeriko zinyawo ezima 4,000.

Maninzi amabali eJeriko esingathi sicaphule abembalwa kuwo :

Yidolophu yokuqala eKanana eyabonwa

nguMosisi ekhokela isizwe esesidiniwe yindlella, silambile, ukuvela ejiphethe, yabonakala iJeriko iyindawo entle eluhlaza, eŋawulwe ngamaboma [eziqhamo], nezitiya ezibukekayo, zelizwe elingathi lineendyebo.

Iintlola zikaJoSuwa zaqala kuyo ukulihlola eli lizwe.

Ukuwa kweendonga zeJeriko zingatyhalwanga mntu,yinene, kuba izaazi zithi z'awiswa yinyikima eyayikho kanye ngelo thuba.

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Esi sixeko sasityebe kunene yinkwebo yezinto ezinqabileyo zeziqholo namayeza anamavumba amnandi, namafutha athengwa ziityebi, namafityo-fityo anjengee "dates," kwa nenqholowa, njalo-njalo. Ubungqina bokutyeba kweJeriko buqondakala kwinto yokuba iKumkanikazi yaseJiphethe yayiqesise amasimi apha ngeeponti ezima 48,000 ngonyaka, kuHerode. Imali eyayizuzeka apha yayininzi kanga ngokuba uHerode, nakubeni waye hlawula ingqeso enzima kangaka, w'eenza iinto zamabongo ezizezi: Ukwaakha isixeko esitsha esiya kufanela ubungangamfa bama-Roma, esi uYesu wafika kumi sona, nesisemiyo ngoku; wamisa ibotwe lendlu yokuhlala kuyo ebusika; nentendelezo yemidlalo (amphitheatre) kwa nebala eligangathiweyo lokudlalis a nokuleqa izilo (hippodrome); nezitiya zodidi kunye namaboma azo; nemigaqo etyenenezileyo.

Zaziqokelelana apha iindimbane xa kuyiwa esidlweni sePasika (Passover), ekuyiloo nto

uYesu nabadisipile bębethanda ukuba seJeriko ngeentsuku ezandulela iPasika.

UmVangeli uLuka ngoyena usicaciselayo ngobutyebi beJeriko kuba usinika ibali lika-Zakeyu, umfo owayemfutshane ngesithomo, owakhwela emthini ukubona uYesu, isityebi ekwakungena kuso zonke iiřafu zalapho. Sihle kunene isitrata eyenzeka kuso le nto.

Kwa kuso imfama enguBartimeyo yafumana ukubona. Funda kuLuka 19, iivesi 1-10 nakuMarko 10, iivesi 46-52. Lilapha iqula lika-Elisa elikhankanywa encwadini IIKumkani 2, iivesi 18-22; lakiwe ngamatye ngokomeleleyo, liraqwe yimithi endiqhawul'e amagqabi ayo ndawagcina de kube ngoku. Siyile sasi-bona nesixeko esidala seJeriko esathinjwa ngamaSirayeli ephethwe nguYosuwa (khangelia encwadini yakhe isahluko 2, iivesi 1-24, neseSithathu iivesi 14-17, nesesihlanu 13-15, nesesithandathu 1-27) kuba yayisixeko sokuqala endleleni yawo akuba eyiwelile iJordane. Nanamhla xa umkhosi wotshaba uzungula ukuqubulu iKanana, esona sitsixo seli lizwe yi-Jeriko, noyena vimba ngecalalokutya nendyebo.

ULWANDLE OLUFILEYO.

ULwandle oluFileyo (The Dead Sea) liziimayile ezintlanu ngezantsi kweJeriko, ulwandle lwestihlanu kolu hambo, olunguwona mwonyo unzulu emhlabeni kuba luzinyawo

ezili 1,290 ngaphantsi komgangatho wezinye iilwandle. Kuthiwa lugqumelele iSodom neGomora zakudala. Siqal'e apha ukuba ubususu obuyebole kobasekhaya, sabila sangan-machebetyu, bada abanye bahluba neengubo baquba, koko baqubisana nesimanga sentso-ngoqa yetyuwa ekraqa kakufi, ikhala lona.

Olu lwandle lufile ngenene kuba alunazintlanzi nanayiphi na into enosom. Zithi iintlanzi ezifakwe kulo ngumlumbo, zibonwe se ziqothole zangamagalala afleyo. Ab'akho oonokwece (shells), nobulembu, nantoni na ekwezinye iilwandle ngenxa yobuninzi besulfure (sulphur), netyuwa, nezinye iintlobo zamatyae angamayeza (chemicals) ayityhefu.

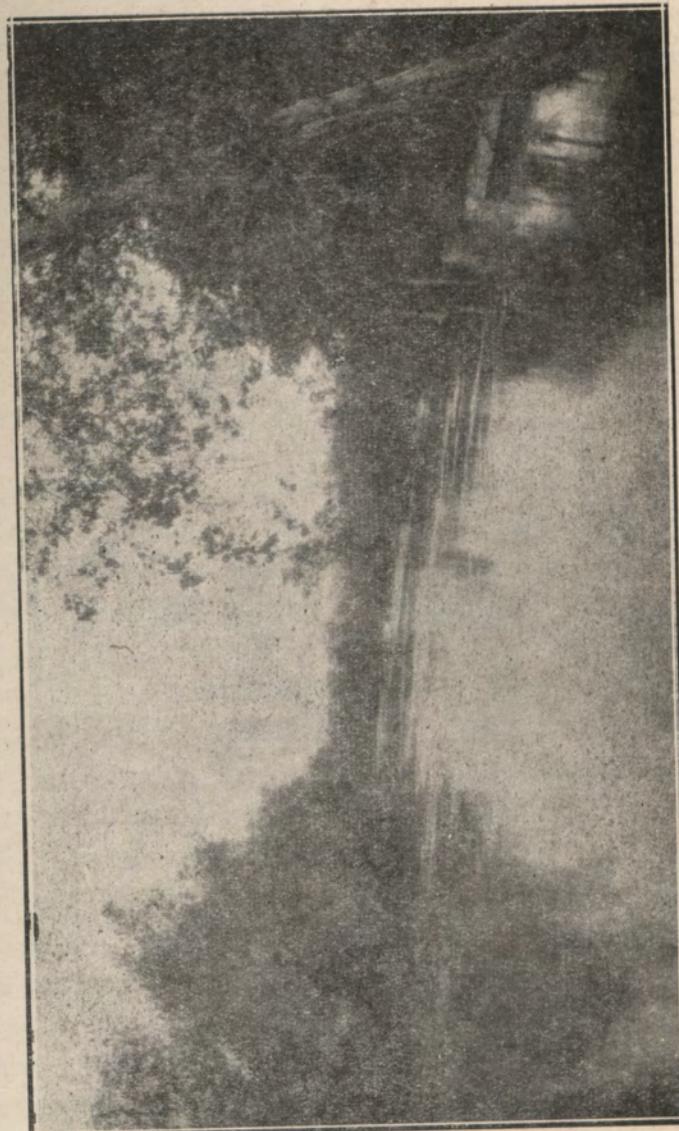
Umuntu oquba apha akanakho ukuzika, nokuba akakwazi ukudada. Isikhohlakali uTitus sakha sayalela ukuba iqela lamakhoboka aphoswe kolu lwandle eqhaganyuselwe ngamakhamandela, kodwa aphuma onke ephile ngokwemiqhathu ezint'angeni. "W'anisa ke uYehova phezu kweSodom neGomora isulfure nomlilo (brimstone) ophuma kuYehova ezulwini." Le vesi ekwinewadi yeGenesis 19, ivesi 24, ithetha ngale ndawo kanye, ekubonakala ukuthi y'aqalekiswa ngokupheleleyo, kuba lisavakala ivumba laloo "brimstone" namanhla. Izilumko ngoku zimis'e ijsisini lokuwasenza lamatyae angamayeza olu lwandle, amatye abizwa ngesiNgesi ngala magama: magnesium chloride, potash (uzifo zonke lowaziwayo), calcium chloride, bromide, salt.

*mud
algae*

JORDAN.

Lo mlambo wodumo uphuma entla (North) entabeni yeHermon ngaseDamasko, uhle, ungene kulwandle IwaseGalili, uthi ukugqitha apho uze kuphelela kuLwandle oluFileyo. Ukufika kuLwandle oluFileyo sihamb'e iimayile ezintlanu saya kulaa ndawo uYesu waphehlelelwa kuyo nguYohane (Mat. 3, iivesi 1-17), safika kumi ihotele eŋawulwe ziimoto ezingenakubalwa zabantu esingabaziyo. Kuthe ndakuwujonga umsinga walo mlambo, ndisinga-singa nangapheseye, ndeva ndingenwa luvalo noloyiko lokuthi hleze amehlo am abe ayisengawo awenyama; mhlawumbi ndisephupheni; okanye ndikumbono wesi-tyhilelo; okanye ndibub'e ngesiquphe ekhaya, ndaza kuqabuka sendiwela iJordane yokufa, ife yonke le nto ndithi ndiya yibona ziinto zokuba ndisendleleni ese iphumile emhlabeni wenyama ndangena kwelemimoya esingisa ezulwini. Kuloo mathandaſuzo ndiyoondele ixesa elide iJordane, ndaggiba kwelokuba se ndoqonda mhla ndabuyela ekhaya ukuthi ibingelilo phupha. Ndighawule amagqabi emithi elapho ukuzenzela isikhumbuzo, ndaakha namanzi ngebotile emlanjeni lo, ndawagcina ndada ndaphehlelala ngawo unyana wam owazalwa kanye ekubuyeni kwam kweli.

Umsinga walo mlambo ungangowe Tsitsa xa lizele; aye amanzi engangcwenganga kuba



Umlambo I-Jordane.

ngeli xesa kwa kunyisilika ikhephu eHermone, kusina neemvula. Phofu kuthiwa ayakholisa ukuba nje; yiloo nto uNahamane waye wacekisa akuyalelwa ukuba ayekuhlamba kasixhenxe kuwo ukuze aphile. Nakubeni kunjalo asuke angcwenge xa emancinci njenga la asebotileni. Kuthe sisabuka umlambo lo, sabona iiBisopu ezimbini zaseChina zisihla elunxwemeni zingena phakathi emlanjeni ; zema zathandaza, kwema enye yaphlelela uwabo ngamanzi eJordane, ethe nayo yagoba yaphlelelwa yenze le, zaphuma zabuyela kuthi. Le nto itsh'o sathi nkamalala.

Ngemihla yakudala ibisaziwa kakhulu le ndawo ngabahambi abeze kuquba kuyo ngesiko lokuba ibe yinkonzo loo nto ; omnye umbalisi uthi ngomnyaka we 1172 w'abona iindimbane zabantu abangama 60,000 fengena beziphehlelala apha ngobusuku obunye ! Ama Abyssinia anetyalike yawo emelene nalo mlambo malunga nobu bouthuba, apha anconywa ukusumayela ngamandla ayelele kwawaña Vangeli beli lethu abatsho unge , uya yibona iJordane, xa besithi unxweme lweJordane lugqufile, yimiphefumlo yagaginwa abanqatyelwe lizibuko lokuyiwela iJordane.

Kuthe sakugqiba ukuyibona yonke into yalo mlambo sagoduka sekuhlwile, salala ubuthongo obuphithizeliswe ziingcinga ezinkulu ngelizwe elizayo lasemva kokufa.

SAMARIA.

Ngobusuku beCawa yomhla we 8 April singen'e kumsebenzi ongathandekiyo wokubopha iimpahla zethu ngenjongo yokuyisiya iJerusalem ebise ingathi ilikhaya lethu emva kwezo veki zintathu sikuyo. Isiyalo sentsumayelo yokugqibela s'amana sikhumbuza amazwi athi, uYesu w'aphuma ke waya ngokwesiko lakhe esiya kuthandaza kuyo lentaba sikuyo, intaba yakhe yoxolo nokuhlaziya amandla.

"Uphumile ke waya ngokwesiko lakhe entaben'i yemiNquma, bamlan dela ke nabafundi bakhe. Efikile ke kuloo ndawo, wathi kufo, Thandazani ningangeni ekulingweni. Waziqhiwula yena kufo umgama ongangoku-gibisela ilitye, waguqa ngamadolo wathandaza." (Luka 22, iivesi 39-41).

Kucetyiswe ukuba sonke ekugodukeni ma sihambe ngendlela esinga eGalili, kuña iBayibile ithi "Naanko uYesu enandulele ukusinga eGalili, nombona apho."

Sinduluk'e silukrozo lweemoto ngendlela ekhangela entla (North) ecanda kumhlaba obomvu, ngemini emnandi, izolile, ifudumele; simana sidlula kwimihlambi yeegusa ezilandela umalusi wazo ohamba ecula iingoma eziyelele kumaculo kamProfite uNtsikana, ngokukodwale ithi "Sele, Sele, Ahom, Ahom," kubonakala ukuthi izimvu ezi ziyayiqonda kuña zisuke zothuke yakungathi iyayeka, noko

bezisa-tya; athi akujika umalusi ayibize ngegama ize kuye iqinisile ukubaleka leyo ibisalele emva. Lo mbono usikhumbuz'e InDumiso yama 23, njengoko neentonga aphethe zona umalusi zezifanele imisebenzi ekweso sahluko: isigweba sokuchitha utshaba, isiqoso, nodondolo olunegwegwe yokunyula imvu eyeyeleyo.

Indlela icanda kumhlaba wesizwe sakwa-Benjamin, iyisiye ngasekhhohlo indawo eyayisakuña likomkhulu nebotwe likaKumkani uSawule (1 Sam. 10-26; 11-14; 13, 14; Isa. 10, Hosea) nentaba iAnathoth neAnata aphofazalelwā khona ooAbiyathare noJeremiya (Isa. 10; Jer. 1: 32) nenchwabā likaSamuweli, nendlela awaqhutywa ngayo uPawulose ngamapolisa amaRoma esiwa eKhesariya (Izenzo 23: 31).

Phambilana sigqith'e eRama (1 Sam. 1-19; 7: 17; 8: 4; Abagwebi 4-5 I Kum. 15). "Kwavakala izwi eRama, isimema, nesililo nesijwili esikhulu, URakeli elilela abantwana bakhe, engavumi ukuthuthuzeleka, ngokuba bengasekho" (Jer. 31, 15). Siyibonisiwe nendawo endleleni abaqonda kuyo abazali uJosefu noMariya ukuba umntwana uYesu usiyeke ngasemva, akakho emkhokweni wabantu abavela eJerusalem. Phambili sidlul'e eBethel (Gen. 12; Josuwa 7; 1 Kum. 12) nakwintaba iGerizim. Emva koko singen'ekwilizwe lakwa Efrayime (Josuwa 17) nase-Silo (Shiloh) apho yayigcinwe khona iTyeya yoCebano ekoyisweni kweKanana (Josuwa 17;

1 Sam. 1, 2, 3, 4 ; Jer. 7). Kuthe ekugqitheni apho semisa kwiqula lika Yakobi eliya u Yesu wayencokola kulo nomfazi wase Samariya ngamanzi obom (Gen. 33 ; Johane 4), nakwinchwaba lika Josefu (Josuwa 24), sawuboniswa nomzi wase Sikhare apho umfazi lowo wayephuma khona ukuza kukha amanzi. Kwalathwe namatyel amakhulu adweliswe enziwa isanqha apho iintSikelelo neziQalekiso zika Mosisi zazifundelwa khona (Duter. 27), ukuze zizalisekiswe ngu Josuwa (Josuwa 8: 24), saya kungena eΣekem (Shekem) isixeko esidumileyo ngelo gama encwadini ye Genesis, nakubeni namhla kusithiwa kuseNablus. Kulapho zazibalekela khona iimbacu zase mabalini (Josuwa 20; 1 Kum. 12) njengoko iyindawo ekwingxingwa ephakathi kweentaba. Eli likomkhulu lama Samariya elona bandalidala ehlabathini, elibanga ukuba kuminyaka ema 2,500 igazi labo alizanga laxubana negazi lezinye izizwe. Bona bazidla ngokuba bangabona balusapho lo Sirayeli ngenyani, baye bewathiye amajuda ngangoko babewathiye ngelixa lika Krestu. Phofu ngenani baligcudwana elilikhulu elinamanci amahlanu. Abananto yakweenza nenyaka-nyaka yama Slamsi angama 20,000 abahlala phakathi kwayo. Yonke iminyaka abaphazami ukweenza idini lamatakane phezu kwentaba yabo engcwele i Gerizim, esiyibonileyo nayo apho.

Imvelaphi yentiyanu yabo namaJuda inje : Kwaathi akufa u Solomon sakrazulwa phakathi

isizwe sama Sirayeli yintlekele yemfazwe, ahlu lelana ngokuthi izizwe ezilisumi zibekwicala lasentla kwikomkhulu elise Samariya, u Juda no Benjamin babasisizwe secala lasezantsi elikomkhulu lise Jerusalem. Abasentla booyiswa ngama Assyria bagxothwa ezweni labo ngomnyaka 721 phambi kokuzalwa kwenKosi, aza ama Babiloni awagxotha awachitha endaweni yawo awecala lika Juda no Benjamin, kodwa inxalenye yawo yabuya emva kweminyaka ema 50 yaqala yayivusa iTempile e Jerusalem, ukuze babizwe ngegama elithi ngama Juda (Jews). Kwelo thuba bafumen'e ukuba intsalela yecala lama Sirayeli asentla ithe yazekelana nama Assyria iintshaba zafo; baala bona ukuhlobana naloo mxube (cross-breeds) wohlanga, kwavela apho ukuthiyana nokucaphukelana de kuge namhla nje. Naantso ke ingcambu yale ntsinda badala inganamu lulekiyo.

Kwesi sithuba sibone umntu elima ebophe inkabi yenkomu nenkamela dyokhwenu nye, le nto yakhumbuza amazwi ka Pawulose (11 Kor. 6: 14) athi, "Musan' ukunxulumana nabolunye uhlobo, abangakholwayo ke (unbelievers); kuba kunakwabelana kuni na ubulungisa nokuchas' umthetho? kunabudlelane buni na ke ukukhanya nobumnyama?"

Omnye umlimi wayebophe inkabi eqejesi weyo nedlongo-dlongo elikwada lenkaabi engumqalwa awayemana eyihlabu ngengqanda yomthi wokusula udaka ekhubeni. Emakubue

uYesu wayeyibona futhi le nto ukuze athi
“Saule, Saule, unditshutshisela ni na?
Wenzakala ukuba ukhaſa iimviko” (Zenzo
26: 14).

Apha eGerizim amaSamariya ayaakhe eyawo
iTimpile ngokohlobo lwaleya yaseJerusalem,
kodwa ngoku kubonakala nje igquba layo
enxoweni eyayaakhiwe kulo. Silapha isixeko
esidala, iSamariya ese sisikhankanyile, esizweni
sakwa Manase (Mannasseh), esikufuphi
neentsika zamatye elabastile zikaHerode;
nendlu eyamiswa ngebongo nguAhab (I Kum.
22, 11 Kum. 6), kwa nethafa lase Σarone
(Sharon), nenxowa lesixeko saseKhesareya
(Caesarea), zaye ziqala ukuvela emgameni
ngaphambili iintaba zeTabor neHermon eyo-
ngamele isixeko sakwaDan apha iphuma khona
iJordane. Phambili sibonisw'e iTele, apha
uJosefu waſafumana khona abazalwane bakh
(Gen. 37).

GALILEE.

Kwimayile yama 68 singen'e e-En Ganim
kwisizwe sikaIsakhare, yavela phambili iNazarethe.
Ngasekunene yintaba iGilbowa apha
woyiswa khona uKumkani uSaule ngamaFili-
stiya, ukuze abulawe noonyana bakh
ooJonathane noAbinadabi (1 Sam. 31, 11 Sam.
1), saba siyalingeni izwe leGalili kwelo thafa
lodumo iEsdraelon lemfaſwe yeArmageddon,

indawo eligqua leemfazwe ezoyikekayo zaku-
dala zoofaro, nezamaKanana, namaSirayeli,
namaJuda ooGidiyon, Debora, Baraki, Saule,
Josiya, kwa namaGrike, namaRoma, nabaweli
bomNqamlezo (Crusaders), namaSarasine
(Saracens), noNapoliyoni (Napoleon) no-
Alenibi (General Allenby). Hi-awu! Yinto
etʃ'h'o sanegevane sakucinga ngezo mbali.

Isibali esithile sithi akukho zwi line ncasa
(sweet) njengeli lika “ Galilee ” emhlaben. Nokuba belingenanto yakweenza noYesu beliya
kusoloko liyolile ngezi ziqu zalo zithathu zinga-
thi zilinganisa ukulatyuza kwamanzi echibi
elunxwemeni, xa umntu elibiza esithi Galilee,
.. Galilee .. njalo njalo. Lithambe kamnandi
kanye ngokulinganayo nokuba lukhuni kwa
nokukhohlakala kwesandi segama likaJudeya,..
Judeya,.. Judeya. UGalali ligama elingathi
lilinganisa umsebenzi waſabexi (oarsmen)
begwexa amaphini ephenyane edikeni. Ligama
lentetho yesiHebere elithetha “ Isazine, oka-
nye isiza seentlanga,” kuba zazikholise ngo-
kuba zininzi apha iintlanga ezingamaJuda:
amaTire, naſarwebi abavela kude.

AmaJuda aseJerusalem ayemkhangelele pha-
ntsi umntu ongumGalili, ehlekisa nangendlela
awathetha ngayo amazwi esijuda afukumisa
umqala (gutturals). Khumbula abantu abeben-
senkundleni yamatyala mhla wabanjwa uYesu;
bathi 6'amphawula uPetrose ukuba 'ungumla-
ndeli kaKrestu, besithi, “ UngumGalili, kuba
intetho yakho iyakungcatsha.” AmaJuda lu-

hlanga olwalukhumathele ezithetheni, ukanti abantu baseGalali, ngenxa yokuxubana nabanye abantu, babekhululekile engqondweni, bekwazi ukuyisabela into engaqhelekanga nentsa. Yiloo nto eyabangela ukuba uYesu ayihlwayele kubantu baseGalali imbewu yemfundiso yakhe, kubantu abangqondo ilungiselelwego ukuyamkela. Nakuthi magqoboka anamhla eyona nto ichukumisa iintliziyo zethu ziziganeko zase-Galili, zokubizela kwakhe abantwana emadolweni akhe, nalapho wasumayela uthando novelwano kubantu abanobulali, nabantliziyo zisindwayo. Umhambeli ke ulingena elilizwe enomvandedwa onjalo akusingasinga loo nkuntyula yethafa leEsdraelon eliswankathela ububanzi obukhulu ngokolwandle ukuya kuma kwiintaba ezikude zaseSamariya. Kwesi sithabazi zibalwa zibe ngamasumi omafini iindawo ezakha zaliwa amadabi; ngokukodwa esazulwini apho kwakha kwaduduma iinqwelo zokulwa ezivela eJiphethe, naseAssyria nase-Babilone.

Zalathwa apho iindawo aafalw'a kuzo ooBaraki, ooGidiyon beswantsulisa amaMidiyan. E-le kweentaba w'ahamba apho ngobusu uSaule ukuya kuvumisa kwisanuse saseEndore; nesidumbu sikaJosiya kwalapha sahluthwa kumaJiphethe sasiwa ngosizi eJerusalem. UElija w'aprofitela kwezi ntaba; ngeliy'a cala kwa kusisitiya sikaNaboth, nenduli awasulawelwa kuyo uJezebel. Nga-sekunene lungqame lweKarmele apho uElija

wabaphithizelisa ngomlilo wasezulwini ababinangeleli bakaBaali. NjengokuBa ilanga lalibalele sizibon'e sazijongisisa ezi ndawo, sadlula kwidolophana eyiJezerili (Jezreel), isixeko sikaAhab noJezebel (1 Sam. 29; 1 Kum. 18: 21; 2 Kum. 8; 9; 10); neBetesane (1 Sam. 31), sayibonela kude intaba yeGeliyadi nendawo yedabi lokugqibela awasulawelwa kulo uSaule, iEndore (1 Sam. 28).

NAZARETH.

Ithe thu mgama ezintabeni iNazarethe ngokufanayo naxa ubona iNxukwebe useBofolo, okanye iLeribe yaseluSuthu xa useFicksburg, saza sathi xa sisondela sanyuka iqhina elide. Ekupheleni tweli qhina salathisw'e ngasekunene inDuli yokuJulwa (The Mount of Precipitation) apho wayesiwe khona uYesu ngamaJuda, ezimisele ukumqubula amwisele emaweni kuyo ngokwamagqwija akudala emaweni aseNxaruni kwaNdlambe okanye eNgxondoren yasemKhubiso kwaNgqika, koko yena wasuka wacanda phakathi kwabo wahamba wemka (Luka 4, ivesi 29). Singen'e iNazarethe emini emaqanda emva kweeyure ezintathu sindulukile eJerusalem, umgama ongama 87 eemayile.

iNazarethe le inabantu abangama 10,000, oko kukuthi ingangeOnce; inequa elibizwa ngokuba lelikamariya apho unina kaYesu

wayesakukha khona amanzi; la manzi ndiwaningcamle, ndaziphehlela ngawo, bahleka abafazi abebethwele iinqhayi beze kukha wona, bengaqondi ukuba ndizicelela ithamsanqa ngesi senzo. Ukuze uYesu kuthiwe ngum-Nazarethe nje yinkulelane yakhona kuBa waya khona sel' engumntwana ohambayo ekubuyeni kwabazali bakhe eJiphethe apha ingilos i yayibayalele ukuba basaabele khona ukusindisa usana kumona kaHerode, owayegebenga zonke iintsana ezingamazibulo ekhwelezela ubukhosи букаYesu. Eyona ndawo yokuzalwa kwakhe yiBeteleheme, kodwa wakhulela apha: "Kekaloku w'akhula umntwana, waya esome-lela emoyeni ezele bulumko; lwaaye nobabalo lukaThixo luphezu kwakhe" (Luka 2: 40).

Sibonisw'e isitrata esigangathwe ngamatye angqukuva esinyuka induli apha uYesu eseyi-nkwenkwe wayedlala khona namanye amakhwenkwe; kwathiwa esi sitrata sisengjengoko sasinjalo ngelo xesa. Ndingen'e evenkileni yabachweli, kwisitrata abakuso bonke abachweli ndathenga ikruse (umnqamlezo) encinci ebalwe igama eli leNazarethe, iikho nentetho ethi uJosefu, uyise kaYesu, wayengumchweli kwa kwesi sitrata; ekunokwenzeneka ke ukuba ndib'e ndiyithenge apha uYesu wayechwela noyise ngokwakhe.

Izitrata zalapha zimxinwa ngohlobo endingazanga ndilubone naphi na kwenye indawo; zaye, inkoliso yazo, zihlasimlisa ngumgquba

ongatshayelwayo, apha kuhamba mntu, nkamela, gufa, mbongolo, bokhwe, nkomo, imini le, kububuzele neenyosi kwa lapha, njengoko zithengiselwa phandle izinto zeevenkile, nezonka eziqatywe ususi, nenyhoba-nyhoba (syrup) etsala ezi zinambuzane, kufse lula ke nokusule-leka kwezifo.

Abonakala eyinyaniso kum amazwi akudala athi kunokuphuma nto intle na eNazarethe njengoko ingumzi ophantsi nodelekileyo. Andibangasakutya nokutya kwakhona ngokyikela izifo ezisulelayo kuBa ndandiyalelw ngugqira ukuba ndingatyi nto ihanja mpukane kweli lizwe njengoko ndemka ekhaya ndingaqatshulwanga ngakwizifo zecesina, nengqakaqa, nekolera (cholera), izifo zase-Palestina, kuBa nd'aphosana nencwadi eyayisitsho ekundulukeni; kwaye kwakuthiw'e, ngaphezu koko ma ndiwazile amanzi, nobisi, nemifino. Yatsho loo mithetho ndahamba endlaleni noko ndinemali, kweli.

Sidlul'e apha ngenjika-langa, iintliziyo zichwayitile luvuyo lokubona isixeko eyakhlala kuso inKosi. Endleleni sibon'e indawo eyiGath-Hepper, ikhaya lokuzalwa lomProfeti uJona, esizweni sakwaZebuloni (Josuwa 19; 2 Kum. 14). Kwimayile yesihlanu simis'e enxoweni leKana yaseGalili, salathiswa indlu ephakathi kwemithi, kwathiwa ngulaa mzi uYesu wasungula kuwo ukwenza imiqondiso, mhla waguqula amanzi wawenza iwayini emsithweni kazibaningo^{zepe}. Indlela ukusuka

zepe

apho ihlile kakhulu, yanobujiko-jiko obufuna ubuchule senyani ekuqhube ni imoto.

TIBERIAS ; CAPERNAUM.

Singen'e esizweni sakwa Nefathali, sabona esinqhenheni esiveleleyo, ulwandle olubukekayo, olubuhlaza bубенгезэлэйн ноквеглэсийн, ulwandle IwaseGalili, bambi bathi lolwase-Tiberias, bambi bathi lolwaseGennesaret, lusezantsi ngeenyawo eziliwaka phambili, saya kungena edolophini yaseTiberias emgama uzimayile ezima 20 ukusuka eNazarethe. Le dolophu eselunxwemeni lolu Iwandle ithiyw'e ngomlawuli ekwakuphethe yena ngexesa lokukruseswa kwenKosi (Johane 1: 6; 21), yaye iinkulu kanye. Idume ngendlu egama liyiGolden House enesisele phantsi kwayo, ekuthiwa kulapho intloko kaJohane yanquNyuelwa khona ngalaa mhla kwangqungqa intombi kaHerodiyasi phambi kokumkani uHerode owachwayitiswa wada waqabuka sel' ethembise le ntombi nayiphi into ephathelele kwisiqingatha sobukumkani bakhe.

Lilapha nekhaya likaMariya waseMagadala, kwa neBetesayida (Marko 8; Luka 9), kwa nenduli eyafunyayelwa kuyo intsumayelo yamaThamsanqa (Beatitudes) ekuMateyu 5.

Olu Iwandle (Iwesithandathu kolu hambo) loluya бабизва бэхүүлэх ялангуяа

abafundi бокуqала укузе бэнзиwe абалоби бабанту.

Kulapho uYesu wahamba ngenyawo phezu kwamanzi; nalapho wathi wavuswa elele, isikhephe siza kutshona sisahqwithi, wawatethisa amanzi azola, isizathu sengoma ethandwa ngamasinala kuSankey, ethi "Master the tempest is raging... carest thou not that we perish... peace be still." Kw'asuka koyikeka nokulujonga ulwandle olunamabali angaka. Ubude balo li 14 leemayile, ubusanzi 7. Ndisagcin'e inani loonokwece endabahlanga-nisa kolu Iwandle ukuba бабесихумбуз.

Еле kolwandle kubonakala ngemithi isixeko saseKapernayume, ekuthe sajikeleza iimayile ezili 12 ukuya kuso ngendlela eya eDamasko (Damascus), laa ndlela wayehamba ngayo umPostile uPaulose etshutshisa amaKrestu waza wavaleka amehlo iintsuku zontathu, kwada kwawa kuloo mehlo ingwengwesi, oko kukuthi iinkwethu (scales), wabona, wajika kuloo mkhondo wokutshutshisa amaKrestu wa ба ngumlandeli kaKrestu (Zenzo 9).

Kwa kule ndlela ith'e thu ku-de phambili intaba yeHerimone (Hermon) yangathi inento engumqwazi omhlophe oyigqumileyo phezulu ikhephu (snow) ekuthiwa alipheli nanini-na; kwa ngoko ndacinga iculo endaliva ekhaya ndingumntwana lihlatyelwa lundwendwe olungumLungiseleli waseГабе (uRev. E. Makiwane) ekhokela umthandazo wasekhaya (family worship) elithi, "Hayi ukufaneleka,