

# **Incwadi kaJoweli neBandla lamaSeventh-day Adventist laseLawodikeya - Inombolo Engamashumi Amathathu nambili**

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## **Inombolo Yamashumi Amathathu Nambili**

Kube wuhambo oluhamba kancane ukufika encwadini kaJoweli, uPetru engufakazi wethu. UPetru ungomunye wezimpawu ezimangalisayo kakhulu ngaphakathi kweZwi likaNkulunkulu lesiprofetho, kodwa akunjalo yini ngazo zonke? UPetru useKesariya Filipi, futhi usePhentekoste ekamelweni eliphezulu ngehora lesithathu, bese ethempelini ngehora lesishiyagalolunye ngalolo suku olufanayo. UJesu wabethelwa ngehora lesithathu, wafa ngehora lesishiyagalolunye. UPetru ubizelwa eKesariya ngehora lesishiyagalolunye, kodwa iKesariya abizelwa kuyo endabeni kaKorneliyu akuyona iKesariya Filipi esezansi kweNtaba iHermoni, kwakuyiKesariya ngasolwandle, ebizwa ngokuthi iKesariya Maritima.

IKhesariya Maritima yidolobha elisogwini loLwandle iMedithera, cishe ngamamayela angama-30–35 enyakatho yeTel Aviv yanamuhla (elakhiwa nguHerode Omkhulu njengedolobha elikhulu letheku lamaRoma). Livelakaningi encwadini yeZenzo (lashiwo izikhathi ezingu-15), futhi yilona abantu abaningi abavele babhekisele kulo ngokuthi “iKhesariya” eTestamenteni Elisha. UFiliphu umShumayeli wayehlala khona namadodakazi akhe amane ayeprofetha (IZenzo 8:40; 21:8). UPawulu waboshwa khona iminyaka emibili, wavela phambi kwabaphathi uFeliksi noFestu, naphambi kweNkosi u-Agripha (IZenzo 23–26). Okubaluleke nakakhulu, mhlawumbe, ukuthi uPetru washumayela lapha kumkhuzi wekhulu waseRoma uKorneliyu—ukuphenduka kokuqala okukhulu kwabeZizwe ebuKristwini (IZenzo 10) ngonyaka ka-34 A.D., lapho isonto uKristu aqinisa ngalo isivumelwano nabaningi laphela khona.

Futhi uyakuqinisa isivumelwano nabaningi ngesonto elilodwa; kuthi phakathi nesonto enze umhlatshelo nomnikelo kuphele, futhi ngenxa yokusakazeka kweziningiso uyakwenza kube yincithakalo, kuze kube sekuphelelisweni; nalokho okumisiwe kuyakuthululwa phezu kwaleyo ncithakalo. Daniyeli 9:27.

IKhesariya Maritima yayiyinhloko-dolobha yokuphatha yamaRoma eJudiya futhi iyisikhungo esikhulu sabaZizwe. IKhesariya Filipi iyidolobha elihlukile, elisendaweni ekude enyakatho eduze kwesisekelo seNtaba iHermoni (cishe amamayela angama-25–30 enyakatho yoLwandle lwaseGalile), endaweni manje eyaziwa ngokuthi iGolan Heights (iBanias yanamuhla). Likhulunywa kuphela emaVangelini (Mathewu 16:13 noMarku 8:27), ngesikhathi uJesu eyisa abafundi baKhe eKhesariya Filipi. Lena yindawo edumile lapho uPetru avuma khona ukuthi uJesu “unguMesiya, iNdodana kaNkulunkulu ophilayo,” nalapho uJesu amemezela khona wathi, “Phezu kwaleli dwala ngiyakwakha ibandla lami, futhi amasango eHayidese ngeke alehlule” (Mathewu 16:13–20). Kwakuyindawo yobuhedeni enamathempeli onkulunkulu bamaGreki, ikakhulukazi

unkulunkulu oyimbuzi uPhani, ogodini lwakhe olwalubizwa ngokuthi “amasango esihogo,” okwenza isimemezelo sikaJesu kuleyo ndawo siggame ngokukhethekile.

La madolobha amabili ahlukene ngokuphelele ngokwendawo nangokomlando—elinye liyitheku laseRoma eliphithizelayo eningizimu-ntshonalanga, kanti elinye liyindawo esenyakatho yobuHeleni/yobuqaba eduze nemithombo yoMfula iJordani. Elingasogwini libusa eNcwadini yeZenzo, kuyilapho elingasenyakatho limaphakathi esikhathini esiyisihluthulelo emaVangelini. IKhesariya yolwandle iyisifanekiselo seRoma—isilo, kanti iKhesariya yomhlaba iyisifanekiselo sikadrako. USister White ukhomba inkathi esukela esiphambanweni iye ePentekoste, “inkathi yePentekoste,” eyaqala esiphambanweni yaphela ePentekoste.

“Ngibheke phambili ngokulangazela okujulileyo esikhathini lapho izigameko zosuku lwePhentekoste ziyakuphindwa ngamandla amakhulu kakhulu kunalawo abonakala ngaleso sikhathi. UJohane uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo.’ Khona-ke, njengangesikhathi sePhentekoste, abantu bayolizwa iqiniso likhulunywa kubo, yilowo nalowo ngolimi lwakhe.”

“UNKulunkulu angaphefumulela ukuphila okusha kuwo wonke umphefumulo ofisa ngobuqotho ukumkhonza, futhi angathinta izindebe ngehlaha elivuthayo elivela e-altare, abenze babe nobugagu ekumdumiseni Yena. Izinkulungwane zamazwi ziyogcwaliswa ngamandla okukhuluma amaqiniso amangalisayo eZwi likaNkulunkulu. Ulimi olungingizayo luyokhululwa, kuthi abanesibindi esincane benziwe baqine ukuze bafakaze ngesibindi ngeqiniso. Sengathi iNkosi ingasiza abantu bayo ukuba bahlanze ithempeli lomphefumulo kukho konke ukungcola, futhi balondoloze ukuhlanganyela okusondelene kangaka nayo, ukuze babe ngabahlanganyeli bemvula yokugcina lapho isithululwa.” Review and Herald, July 20, 1886.

Ngokobuchwepheshe, inkathi yePhentekoste ibizoqala ngomkhosi wezithelo zokuqala, ohambisana nokuvuka kukaKristu; kodwa ngaphandle kokufa kwesiphambano kwakungeke kube khona igazi uMsindisi ovukileyo ayelithatha ahambe nalo lapho evuka. Ngaphandle kokufa Kwakhe, Yena, njengesinkwa sokuphila, wayengeke aphumule ngosuku lomkhosi wesinkwa esingenamvubelo, futhi iSinkwa sokuphila kwakudingeka siphumule ngaphambi kokuvuka kwaso emkhosini wezithelo zokuqala, ngaleyo ndlela kuqale inkathi yezinsuku ezingamashumi amahlanu eyaholela osukwini nasemkhosini wePhentekoste.

Lapho uKristu efika ukuzoqinisa isivumelwano isonto elilodwa; lelo sonto laqala ekubhathizweni Kwakhe, kwase kuthi “phakathi nesonto,” eminyakeni emithathu nengxenye kamuva, wabethelwa esiphambanweni, waphumula ethuneni ngosuku lweSinkwa Esingenamvubelo, wavuka ngeSonto njengomkhosi wezithelo zokuqala zokuvuna ibhali, ngaleyo ndlela eqala inkathi yePhentekoste yezinsuku ezingamashumi amahlanu eyafinyelela emkhosini wezithelo zokuqala zikakolweni. Kusukela esiphambanweni kuze kube sekupheleni kwesonto, eminyakeni emithathu nengxenye kamuva, leso sikhathi seminyaka eyisikhombisa safinyelela esiphethweni saso ngoKorneliyu waseKesariya Maritima, owaba ngowokuqala impela phakathi kwabeZizwe ukuphendukela ekukholweni—ebandleni lobuKristu ekupheleni kwesonto ngonyaka ka-34 AD.

Iviki uKristu afika ngalo ezoqinisa isivumelwano ngokwesiprofetho liyizinsuku eziyi-2,520, futhi isiphambano sisesithi “maphakathi neviki,” ngakho kwakuyizinsuku eziyi-1,260 emva kokubhaphathizwa, nezinsuku eziyi-1,260 ngaphambi kokuba uKorneliyu aphenduke. Esiphambanweni uKristu wabethelwa ngehora lesithathu, futhi wafa ngehora lesishiyagalolunye. Lokho kwaba ukuqala kwesikhathi sePentekoste, futhi ekugcineni kwaso, (ngokuba uJesu uhlala efanekisa ukuphela ngesiqalo) ngosuku lwePentekoste, uPetru unikeza intshumayelo yakhe yokuqala encwadini kaJoweli ngehora lesithathu endlini engenhla, lapho uKristu ahlangukhona khona nabafundi ngosuku lokuvuka Kwakhe. UPetru ube esenikeza intshumayelo yakhe yesibili ngoJoweli ethempelini ngehora lesishiyagalolunye. Kusobala ukuthi ihora lesithathu nelesishiyagalolunye kuwuphawu lwe-alpha ne-omega lwesiqalo nesiphetho sesikhathi sePentekoste.

Umugqa nomugqa, lapho siqondanisa ihora lesithathu nelesishiyagalolunye lalezi zehlakalo ezimbili, sithola amahora ayisithupha njengenkathi yesiprofetho enikeza ubufakazi bokwehlukaniswa. UKristu usuka ekuphileni aye ekufeni abuyele ekuphileni. Usuka emhlabeni aye ezulwini abuyele emhlabeni. UPetru ungaphandle bese engaphakathi ethempelini. Kukhona impela nezinye iziqondaniso ezihambisanayo zehora lesithathu kuya kwelesishiyagalolunye, kodwa kuqala sidinga ukucabangela uPetru, uKorneliyu, neKesariya ngasolwandle.

Njengezigaba zesiprofetho ezimelwe emahoreni ayisithupha, lapho ingelosi ithunyelwa kuKorneliyu ukuba imyalise ukuba athume ukuyobiza uPetru, kwakuyihora lesishiyagalolunye.

Kwakukhona indoda ethile eKesariya, igama layo linguKorneliyu, induna yekhulu yebutho elalibizwa ngokuthi ibutho lase-Italiya, indoda ekhonzayo, eyesaba uNkulunkulu kanye nendlu yayo yonke, eyayipha abantu izipho eziningi zomusa, ikhuleka kuNkulunkulu njalo. Yabona embonweni ngokusobala cishe ngehora lesishiyagalolunye losuku ingelosi kaNkulunkulu ingena kuye, ithi kuye: Korneliyu. Yathi lapho iyibuka, yesaba, yathi: Kuyini, Nkosi? Yathi kuyo: Imikhuleko yakho nezipho zakho zomusa kukhuphukile kwaba yisikhumbuzo phambi kukaNkulunkulu. Manje thuma amadoda eJopha, ubize uSimoni othile, onesibongo esithi uPetru. Izenzo 10:1–5.

Ukufika kwengelosi kuwuphawu lwesigijimi, nolwesikhumbuzo sendlela, futhi ingelosi iqinisekisa ukuthi kuyisikhumbuzo sendlela lapho ithi, “Imikhuleko yakho nezipho zakho zomusa kukhuphuke zaba yisikhumbuzo phambi kukaNkulunkulu.” Isikhumbuzo sendlela sokuphetha kwesonto nguKorneliyu ethumela ukubiza uPetru ngehora lesishiyagalolunye emva kokuzila ukudla izinsuku ezine, futhi sibizwa ngokuthi “isikhumbuzo,” okuyisikhumbuzo sendlela. Njengomphathi webutho “wekhulu,” uKorneliyu wayeyinduna yamadoda ayikhulu.

Lapho uPetru eseKesariya Filipi kuMathewu ishumi nesithupha akukho kukhulunywa nganoma yiliphi ihora. IKesariya Filipi yigama lomuzi ngaleso sikhathi lapho uJesu ayisa khona abafundi khona. Emlandweni kaDanieli ishumi nanye, amavesi eshumi nantathu kuya kweleshumi nanhlane, amavesi agcwaliseka empini yasePanium, futhi afanekisela impi eholela emthethweni weSonto e-United States, iKesariya Filipi yayibizwa ngokuthi iPanium. UPetru usemavesini eshumi nantathu kuya kweleshumi nanhlane lapho eseKesariya Filipi, okuyiPanium.

Ukubona ukuthi iMpi yasePanium yayiyigcwaliso lamavesi eshumi nantathu kuya kweleshumi nanhlanu kaDaniyele ishumi nanye, nokuthi lawo mavesi kanye nomlando weMpi yasePanium kukhomba impi eholela emthethweni weSonto e-United States, kuyindlela uqobo indlela yomgqa phezu komugqa eklanyelwe ukusebenza ngayo. Ukusebenzisa leyo ndlela kudinga ukuthi iKhesariya Filipi nePanium kuhambisane, ngoba umthetho oyinhloko wesiprofetho okhuluma ngaleli qiniso uthi “ngamunye kubaprofethi basendulo wakhuluma kakhulu ngosuku lwethu kunangezinsuku ababephila kuzo.” UPawulu uyanezela ngokuthi imimoya yabaprofethi ingaphansi kwabaprofethi, ngakho-ke akusikho kuphela ukuthi bonke bakhomba izinsuku zokugcina, kodwa futhi bonke bayavumelana.

Ngalesi sizathu, uma futhi lapho iPanium ikhonjwa eZwini likaNkulunkulu elingokwesiprofetho njengePanium, bese kamuva njengeCaesarea Philippi, kokubili kumelwe kusetshenziswe ezinsukwini zokugcina, futhi kumelwe kuhambisane ndawonye, ngoba kungumuzi owodwa.

Ngokuhambisana nalo mqondo, nakuba kwehluke kancane, kukhona iKhesariya Filipi neKhesariya Maritima. UPetru waya eKhesariya Filipi noKristu, kodwa wathunyelwa eKhesariya Maritima ngoMoya oNgcwele. Nokho kuzo zombili iKhesariya nguPetru oyisona sibalo esiyinhloko sesivumelwano. Okumangalisayo ngalolu hlu ukuthi kwakungelesishiyagalolunye ihora lapho uKorneliyu evakashelwa yingelosi futhi eyalwa ukuba athumele ukuyobiza uPetru. UPetru eKhesariya uwuphawu lwesiprofetho, kodwa la maKhesariya amabili ahluke ngokucacileyo. Enye yiKhesariya ngasolwandle, kanti enye yiKhesariya emhlabeni. IKhesariya ngasolwandle ihlotshaniswa nabezizwe, futhi uKorneliyu wayengowokuqala kwabaphendukile bezizwe khona kanye ekupheleni kwesonto lesivumelwano ngowe-34 AD. IKhesariya ngasolwandle iyihora lesishiyagalolunye futhi ihambisana noPetru ethempelini ngePhentekoste, kanye nokufa kukaKristu ngehora lesishiyagalolunye.

IKhesariya yasemhlabeni, okungukuthi iKhesariya Filipi, iyihora lesithathu. Azikho ezinye izinketho ezingakhethwa. IKhesariya Filipi ekuqaleni, ihora lesithathu, neKhesariya Maritima ekugcineni, ihora lesishiyagalolunye. IFilipi iyi-alpha yenkathi yamahora ayisithupha, kanti iMaritima iyi-omega. I-omega ngehora lesishiyagalolunye kwakuyikufa kukaKristu phakathi nesonto lesivumelwano, futhi uPetru ethempelini ngePentekoste kwakuyihora lesishiyagalolunye futhi. Ukubiza kukaKorneliyu uPetru kuhambisana nokufa kukaKristu, okufanekisa umthetho weSonto, futhi futhi noPetru ethempelini ngePentekoste, okuphinde futhi kufanekise umthetho weSonto. UKorneliyu, njengomguqukeli wokuqala wabeZizwe, umelela isisebenzi sokuqala sehora leshumi nanye emthethweni weSonto.

Ihora lesithathu lapho uKristu ebethelwa esiphambanweni, kanye nehora lesithathu lapho uPetru ayesequmbini eliphezulu, kufanele, futhi lingamela iKhesariya Filipi kuphela. Igumbi eliphezulu uPetru ayekulo ngosuku lwePhentekoste, kwakuyilo kanye kanye lelo gumbi eliphezulu uKristu abonakala kulo emva kokuvuka kwakhe, ukukhuphukela kwakhe ezulwini, kanye nokwehla kwakhe. UKristu weza egumbini eliphezulu, kwathi-ke ezinsukwini ezingamashumi amahlanu kamuva, ngosuku lwePhentekoste, uPetru wethula umlayezo wencwadi kaJoweli kulelo gumbi eliphezulu elifanayo.

ICaesarea Philippi iyihora lesithathu elihambisana nokubethelwa kanye negumbi eliphezulu ngePentekoste. Ukubethelwa kuwuphawu lokuhlakazeka, kanti igumbi eliphezulu liwuphawu lobunye. Lokhu kukhomba iCaesarea Philippi njengendawo engaphambi nje komthetho weSonto lapho isigaba esisodwa sihlakazwa, kanti esinye siqoqwa. Lapho umlando weMpi yasePanium uqala ukuphindwa, izintombi eziyiziwula nezihlakaniphile ziyohlukaniswa phakade, futhi ziyohlukaniswa ngenxa yesiphambano, esimela ukusondela komthetho weSonto. KwakuseCaesarea Philippi lapho uKristu aqala khona ukufundisa ngomthetho weSonto osondelayo. Lapho enza kanjalo, uPetru wamphikisa lowo myalezo; ngalokho, emavesini ayisishiyagalolunye, uPetru umele labo abavalwayo kanye nalabo abahlakazwa ngumlayezo wesiphambano, okuwumthetho weSonto.

Wathi kubo: Kepha nina nithi ngingubani na?

USimoni Petru waphendula wathi: Wena unguKristu, iNdodana kaNkulunkulu ophilayo.

UJesu waphendula wathi kuye: Ubusisiwe wena, Simoni Barjona; ngokuba inyama negazi akukwambulanga lokhu, kodwa uBaba wami osezulwini. Nami ngithi kuwe, wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awasoze alinqoba. Ngiyakukunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakubotshwa ezulwini; nakho konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini.

Wase ebayala abafundi bakhe ukuba bangatsheli muntu ukuthi yena unguJesu uKristu. Kusukela ngaleso sikhathi uJesu waqala ukubonisa abafundi bakhe ukuthi kumelwe aye eJerusalema, ahlupheke ngezinto eziningi ezivela kubadala nabapristi abakhulu nababhali, abulawe, aphinde avuswe ngosuku lwesithathu.

Khona uPetru wamyisa eceleni, waqala ukumkhuza, ethi: Makube kude nawe, Nkosi; lokhu akuyikukwehlela.

Kodwa waphenduka, wathi kuPetru: Suka emva kwami, Sathane; uyisikhubekiso kimi; ngokuba awuqondi izinto ezikaNkulunkulu, kodwa lezo ezabantu. Mathewu 16:15–23.

Ukubethelwa esiphambanweni ngehora lesithathu nomlayezo kaPetru wasegumbini eliphezulu kuhambelanisa uguquko lwesiprofetho lwebandla elilwayo, elichazwa njengebandla elinokolweni kanye nokhula, luye ebandleni elinqobayo. Ibandla elinqobayo lingumnikelo wamazibulo okulweni wePentekoste, okuwumthetho weSonto. Lapho ukhula nokolweni kufinyelela ekuvuthweni, izingelosi zehlukanisa lezi zigaba ezimbili. Yimvula eyaqala ukuconsa ngo-9/11 eyenza ukolweni nokhula kufike ekuthelweni kwezithelo.

Isikhathi samahora ayisithupha simelela umlando womhlangano wenkambu wase-Exeter kuze kube ngu-Okthoba 22, 1844, ukungena kukaKristu ngokunqoba eJerusalema nokungena kwenkosi uDavide eJerusalema nomphongolo. Ihora lesishiyagalolunye futhi liyisikhathi somhlatshelo wakusihlwa, cishe ngo-3 ntambama.

Manje yilokhu ozakunikela phezu kwe-altare: amawundlu amabili onyaka wokuqala usuku nosuku njalo. Elinye iwundlu uzakulunikela ekuseni; kanti elinye iwundlu uzakulunikela kusihlwa. Eksodusi 29:38, 39.

Igama elihunyushwe ngokuthi “ngisho,” ngezinye izikhathi limelelwa ngokuthi “phakathi kwezikhathi zakusihlwa.” Phakathi kwezikhathi zakusihlwa kukhuluma ngenkathi yamahora ayisithupha phakathi kwehora lesithathu nelesishiyagalolunye. Isonto lesivumelwano likaKristu limelela inkathi yamahora ayisithupha esiphambanweni, eba yi-alpha yenkathi yamahora ayisithupha ngePhentekoste. Ofakazi ababili esontweni lesivumelwano abakhomba inkathi yamahora ayisithupha exhunywe ngokuqondile hhayi kuphela nesiprofetho sesonto elingcwele, kodwa futhi nezimpawu zenkathi yePhentekoste. Khona-ke ekupheleni kwalelo sonto lesiprofetho elifanayo kanye lelo, uPetru ubizelwa eKesariya ngehora lesishiyagalolunye. Iqiniso lokuthi amahora amathathu esishiyagalolunye ngaphakathi kwesakhiwo esifanayo sesiprofetho sesonto elingcwele; amabili awo ayiziqongo ze-omega zenkathi yamahora ayisithupha, eyayiphinde ibe yinkathi phakathi komnikelo wasekuseni nowakusihlwa, lifuna, ngokwesidingo sesiprofetho, ukuthi kube khona ihora lesithathu njenge-alpha yenkathi eyaphela ngehora lesishiyagalolunye likaKorneliyu.

AmaKesariya amabili, womabili enoPetru njengomlingiswa oyinhloko, akhomba iKesariya Filipi njengehora lesithathu. Leyo nkathi yamahora ayisithupha iqala futhi iphele ngeKesariya, ngoba ukuphela kuboniswa ngesiqalo.

IWundlu yePhasika yayimele ibulawe kusihlwa, okuyihora lesishiyagalolunye—lapho uKristu afa khona.

Niyigcine kuze kube lusuku lweshumi nane lwaleyo nyanga; ibandla lonke lomhlangano wakwa-Israyeli liyakuyihlaba kusihlwa. Eksodusi 12:6.

Isikhathi somthandazo futhi siyihora lesishiyagalolunye, ngokuba kwakungesikhathi somhlatshelo wakusihlwa.

Umkhuleko wami mawubekwe phambi kwakho njengemphepo; nokuphakanyiswa kwezandla zami kube njengomhlatshelo wakusihlwa. AmaHubo 141:2.

Ngokuvumelana nokuthi umhlatshelo wakusihlwa wawuyisikhathi somkhuleko, u-Ezra uyathandaza ngesikhathi somhlatshelo wakusihlwa; ngakho-ke uthandaza ngehora lesishiyagalolunye, lapho uPetru esethempelini, lapho uKristu afa khona, nalapho uKorneliyu atshelwa khona ukuba athumele ukuba kulandwe uPetru.

Kwathi ngesikhathi somhlatshelo wakusihlwa ngasukuma ekudabukeni kwami; futhi sengidabule ingubo yami nesembatho sami, ngawela ngamadolo ami, ngelulela izandla zami kuJehova uNkulunkulu wami. Ezra 9:5.

Emthandazweni wakhe, u-Ezra uyaphenduka ngemva kokuqonda ukuthi labo abaphuma eBhabhiloni bezokwakha kabusha ithempeli neJerusalema babehlanganiswe nabafazi babezizwe.

Kwathi lapho u-Ezra esekhulekile, evuma izono, ekhala, futhi eziphonsa phansi phambi kwendlu kaNkulunkulu, kwabuthana kuye kwa-Israyeli ibandla elikhulu kakhulu lamadoda nabafazi nabantwana; ngoba abantu bakhala kakhulu impela. UShekaniya indodana kaJehiyeli, ongomunye wamadodana ka-Elamu, waphendula wathi ku-Ezra: Sonile kuNkulunkulu wethu, sathatha abafazi bezizwe kubantu bezwe; nokho manje lisekhona ithemba kwa-Israyeli ngale

ndaba. Ngakho-ke asenze isivumelwano noNkulunkulu wethu sokuxosha bonke abafazi, kanye nalabo abazelwe yibo, ngokweseluleko senkosi yami, nangokwalabo abathuthumela emyalweni kaNkulunkulu wethu; futhi makwenziwe ngokomthetho. Sukuma; ngoba lolu daba lungolwakho; nathi siyakuba nawe; qina isibindi, ukwenze.

Khona-ke u-Ezra wasukuma, wafungisa abapristi abakhulu, amaLevi, nawo wonke u-Israyeli, ukuba benze ngokwalelo zwi. Base befunga. Khona u-Ezra wasuka phambi kwendlu kaNkulunkulu, wangena ekamelweni likaJohanan indodana ka-Eliyashibi; kuthe esefikile khona, akadlanga sinkwa, akaphuzanga namanzi, ngoba wayelilela isiphambeko salabo ababebuyisiwe ekuthunjweni. Base bememezela kulo lonke elakwaJuda naseJerusalema kubo bonke abantwana bokuthunjwa ukuba babuthane eJerusalema; nokuthi lowo nalowo ongayikufika zingakapheli izinsuku ezintathu, ngokweseluleko sezikhulu nabadala, yonke impahla yakhe iyakuthathwa, yena uqobo ahlukaniswe nebandla lalabo ababebuyisiwe ekuthunjweni. Khona wonke amadoda akwaJuda nawakwaBenjamini abuthana eJerusalema zingakapheli izinsuku ezintathu. Kwakuyinyanga yesishiyagalolunye, ngosuku lwamashumi amabili lwenyanga; bonke abantu bahlala esigcawini sendlu kaNkulunkulu, bethuthumela ngenxa yaleyo ndaba nangenxa yemvula enkulu. Ezra 10:1–9.

Isivumelwano sabayizinkulungwane eziyikhulu namashumi amane nane simelelwa njengokwehlukaniswa kulabo ababebathethe abafazi bezizwe. Lokhu kungokwehlukaniswa kwezintombi ezihlakaniphileyo nezintombi eziyiziwula, futhi kwenzeka ngehora lesishiyagalolunye, okuwukufa kukaKristu, uPetru ethempelini ngePentekoste, kanye noPetru ebizwa ukuba aye eKhesariya ngasolwandle. Ukwahlukanisa kuka-Ezra futhi kuwukuhlanzwa kwabaLevi nguMthunywa Wesivumelwano kuMalaki isahluko sesithathu. Ukuhlanzwa okukuMalaki kubonisa ukuhlanzwa kwethempeli okubili kukaKristu.

“Ngokuhlaza ithempeli kubathengi nabathengisi bezwe, uJesu wamemezela umsebenzi waKhe wokuhlaza inhliziyi ekungcolisweni yisono,—ezifisweni zasemhlabeni, ezinkanukweni zobugovu, emikhubeni emibi, eyonakalisa umphefumulo. Malaki 3:1–3 kucashuniwe.” *The Desire of Ages*, 161.

U-Ezra nalabo abangena esivumelwaneni batshelwa ukuba “basukume,” futhi uJoshuwa watshelwa ukuba asukume ngemva kokuba bonke abahlubuki sebefile phakathi nesikhathi seminyaka engamashumi amathathu nesishiyagalombili. Kwathatha iminyaka emibili ukuba u-Israyeli wasendulo wehluleke esivivinyweni esiphindwe kayishumi, kwathi eminyakeni engamashumi amathathu nesishiyagalombili kamuva bonke abahlubuki base befile, uNkulunkulu wayesebatshela ukuba basukume.

“Manje sukumani,” ngasho mina, “niwele umfula iZeredi.” Sase siwela umfula iZeredi. Isikhathi esadabuka kuso eKadeshbarineya, saze sawela umfula iZeredi, saba yiminyaka engamashumi amathathu nesishiyagalombili; kwaze kwaphela phakathi kwebutho sonke isizukulwane samadoda okulwa, njengalokho uJehova ayesebafungele khona. Duteronomi 2:13, 14.

KuJohane isahluko sesihlanu, uJesu waphulukisa indoda eyayinesifo sokungabi namandla eyayinjalo iminyaka engamashumi amathathu nesishiyagalombili, futhi lapho eseyiphulukisile,

wathi kuyo: “Vuka.”

Ngokuba ingelosi yayehla ngesikhathi esithile iye echibini, inyakazise amanzi; kwathi lowo owangena kuqala emva kokunyakaziswa kwamanzi waphulukiswa kunoma yisiphi isifo ayenaso. Kwakukhona lapho umuntu othile owayenesifo iminyaka engamashumi amathathu nesishiyagalombili. UJesu embona elele, futhi azi ukuthi wayeselesikhathi eside ekuleso simo, wathi kuye: Uyafuna ukuphiliswa na?

Indoda eyayingenamandla yamphendula yathi, Nkosi, anginamuntu wokungingenisa echibini lapho amanzi eshukunyiswa; kodwa ngesikhathi ngisaza, kwehla omunye ngaphambi kwami.

UJesu wathi kuye: Vuka, uthathe uhlaka lwakho, uhambe. Masinyane lowo muntu waphiliswa ngokuphelele, wathatha uhlaka lwakhe, wahamba; kanti ngalolo suku kwakuyiSabatha. Johane 5:4–9.

Emfanekisweni kuka-Ezra sesivumelwano sabayizinkulungwane eziyikhulu namashumi amane nane, abantu kwakufanele “basukume.” Ngo-1838 uJosiah Litch, umshumayeli ovelele wamaMillerite, wabikezela ukuphela kobukhosi bama-Ottoman cishe ngo-1840, futhi umlayezo wamaMillerite wavuka, waze wanikwa amandla ngokugcwaliseka okunembile ngo-Agasti 11, 1840. Ukuphakanyiswa kwebandla elinqobayo kufaka phakathi isibikezelo esenza abantu bakaNkulunkulu basukume lapho isivumelwano simiswa. Ekuhlukaneni kuka-Ezra nabafazi bezizwe sithola ukuhlanzwa kwabaLevi kukaMalaki, futhi futhi nokuhlanzwa okubili kwethempeli okwenziwa nguKristu, futhi umugqa ngamunye ukhomba ukuhlukaniswa kukakolweni nokhula, okufeziwe lapho uKristu esusa isono unomphela ezinhliziyweni zabayizinkulungwane eziyikhulu namashumi amane nane. Ihora lesishiyagalolunye likaKristu, namahora amabili kaPetru esishiyagalolunye kanye nomkhuleko ka-Ezra wokuhlanzwa, kuyahambelana nomthetho weSonto, lapho imvula yokugcina iyakuthululwa ngaphandle kwesilinganiso. KuDaniyeli isahluko sesishiyagalolunye, uDaniyeli wamukela impendulo ezinxusweni zakhe ngesikhathi somnikelo wakusihlwa, okuyihora lesishiyagalolunye.

Yebo, ngesikhathi ngisakhuluma emthandazweni, indoda uGabriyeli, engangiyibonile embonweni ekuqaleni, yandiza ngesivinini esikhulu, yangithinta ngesikhathi somnikelo wakusihlwa. Daniyeli 9:21.

Saziswa ukuthi imibono eyanikwa uDaniyeli ngasemifuleni emikhulu yaseShinari isisenqubweni yokugcwaliseka, nokuthi kufanele sicabangele izimo ngesikhathi kunikezwa iziprofetho.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu wakuphiwa ikakhulukazi ngenxa yalezi zinsuku zokugcina. Imibono ayibona ngasemifuleni i-Ulai neHidekeli, imifula emikhulu yaseShinari, manje isiqhubeka nokugcwaliseka, futhi zonke izigameko ezabikezelwa maduzane zizofezeka.

“Cabangani izimo zesizwe samaJuda ngesikhathi kunikezwa iziprofetho zikaDaniyeli.”  
Testimonies to Ministers, 113.

Ukukhanya kwemibono ehlobene nemifula iHidekeli ne-Ulayi kumelela izahluko eziyisithupha zokugcina zesahluko seshumi nanye sikaDaniyeli. Esahlukweni sesishiyagalolunye, esimelwe

ngumfula i-Ulayi, uDaniyeli unikezwa ukukhanya ngezahluke zesikhombisa, zesishiyagalombili, nangesesishiyagalolunye. Esahlukweni seshumi, esimelwe ngumfula iHidekeli, uDaniyeli unikezwa ukukhanya kwezahluke zeshumi, zeshumi nanye, neshumi nambili. Ulwazi lwesiprofetho lumelwa kokubili yizehlakalo zesiprofetho ezimelwe ngaphakathi kwezahluke, kodwa futhi lumelwa nguDaniyeli, ngoba kufanele sicabangele izimo zesizwe samaJuda ngesikhathi kunikezwa iziprofetho.

Sifanele silethe leyo micabango ezinsukwini zokugcina futhi siyihambisanise nobufakazi babanye abaprofethi. Lokhu kusho ukuthi, njengoba nje uPetru eseKesariya Filipi futhi futhi eseKesariya Maritima, uDaniyeli uvakashelwa nguGabriyeli ngehora lesishiyagalolunye esahlukweni sesishiyagalolunye, futhi uvakashelwa ngosuku lwamashumi amabili nambili esahlukweni seshumi. Ukukhanya kwe-Ulai ne-Hiddekel okuphathelene nezinsuku zokugcina kwambulwa kuDaniyeli ngehora lesishiyagalolunye ngosuku lwamashumi amabili nambili. Lokho kukhanya kumele ukuthululwa kwemvula yakamuva ngaphandle kwesilinganiso ngesikhathi somthetho weSonto.

Ubufakazi bukaDaniyeli buvulwa ngokugcwele ngehora lesishiyagalolunye, ngoba buhlonza kokubili umlando wangaphandle nowangaphakathi walokho “okwehlela” abantu bakaNkulunkulu ezinsukwini zokugcina. Lapho lokho kukhanya kumenyezelwa kwabeZizwe, abamelwe nguKorneliyu, bayakuthumela ukuba kubizwe abayizinkulungwane eziyikhulu namashumi amane nane, umthetho kaNkulunkulu uyakubulawa ngokuphoqelelwa kweSonto, futhi uPetru uyakuletha umlayezo ethempelini uKristu ayesesukile kulo futhi alikhomba njengendlu engenalutho yabaJuda. UPetru ukhuluma kwabeZizwe, futhi nakuSanhedrini, ngesikhathi u-Ezra enxusa ukwahlukaniswa futhi uDaniyeli ezila ukudla futhi ekhuleka ecela ukukhanya. Ihora lesishiyagalolunye ngePhentekoste, ekufeni kukaKristu, ekubizweni kukaPetru nguKorneliyu, umhlatshele wakusihlwa, konke kuyahambelana no-Eliya eNtabeni iKarmeli.

Kusobala ukuthi inkathi yamahora ayisithupha imelela isikhathi esiphela emthethweni weSonto, kodwa iqala ngesigameko esixhumene ngokuqondile nesiphetho, njengoba kwakunjalo ngeminikelo yasekuseni neyasebusuku. Ngokomongo kaPetru, inkathi yamahora ayisithupha isuka eKhesariya Filiphi iye eKhesariya ngasolwandle. NgePhentekoste kwakusuka ekamelweni eliphezulu kuye ethempelini. Inkathi eyiyo ukukhanya okukhazimulayo okumiswa ekuqaleni kwendlela iMidnight Cry, futhi leyo nkathi ifinyelela emthethweni weSonto. Amahora ayisithupha, phakathi kokuhlwa okubili, amelela ukungena kokunqoba kukaKristu eJerusalema, okwaphinde kwamelela inkathi kusukela emhlanganweni wenkambu wase-Exeter kusukela ngo-Agasti 12 kuya ku-17, 1844, owaqala ukumemezela kwesigijimi esafinyelela esiphethweni saso ngo-Okthoba 22, 1844. I-Exeter iyiKhesariya Filiphi futhi iKhesariya ngasolwandle ingu-Okthoba 22, 1844. Ukuqala kuphawulwa yiKhesariya njengalokhu nokuphela kuphawulwa yiKhesariya.

Ukungena kokunqoba kuphawulwa yimpikiswano ekuqaleni nempikiswano ekugcineni. Impikiswano yase-Exeter yavezwa ukukhonza kwamanga okwakwenziwa emagekeni etendeni laseWatertown. Imiyalezo emibili yavezwa yilawo matende amabili, futhi lapho uKristu engena eJerusalema amaJuda aphikisanayo akhononda ngomlayezo owawumenyezelwa ngesikhathi ehla eNtabeni Yeminqumo, engena eJerusalema egibele imbongolo esanda kukhululwa. Impikiswano

yokuqala neyokugcina ikhomba i-alpha ne-omega yaleso sikhathi. E-Exeter isigaba saseWatertown simele isigaba sezintombi ezazingenamafutha, futhi kubo umnyango wensindiso wawalwa. Ekupheleni kwaleyo nkathi umnyango wokungena endaweni engcwele wawalwa, ngaleyo ndlela kunikezwe i-alpha ne-omega kuleso sikhathi. Leyo alpha ne-omega ihambisana nezimpikiswano ezimbili zokungena kokunqoba, kanye neKesariya kuya eKesariya noPetru.

ECaesarea Philippi, igama likaSimoni Barjona lishintshwa libe uPetru, endimeni lapho edunyiswa khona njengomkhulumeli wokuphefumulelwa, bese kamuva elahlwa njengoSathane ngenxa yokuphikisa umlayezo wesiphambano. UPetru uwuphawu lwezigaba ezimbili ezehlukaniswa ngumyalezo wombhaphathizo nesiphambano, okuwumyalezo ka-9/11 nomthetho weSonto.

“Kulowo nalowo lwezigaba ezimelwe ngumFarisi nomthelisi kukhona isifundo emlandweni womphostoli uPetru. Ekuqaleni kobudlelwane bakhe bokuba ngumfundi, uPetru wayezibona enamandla. NjengomFarisi, ngokokuzilinganisa kwakhe waye ‘ngafani nabanye abantu.’ Ngesikhathi uKristu, ngobusuku obandulela ukukhaphelwa kwakhe, exwayisa abafundi baKhe kusengaphambili ethi, ‘Nizonengwa nonke ngenxa yaMi ngalobu busuku,’ uPetru wamemezela ngokuzethemba wathi, ‘Noma bonke bengona, mina angisoze.’ Marku 14:27, 29. UPetru wayengayazi ingozi yakhe siqu. Ukuzethemba kwamholela ekudukeni. Wayecabanga ukuthi uyakwazi ukumelana nesilingo; kodwa emahoreni ambalwa nje kwafika ukuvivinywa, futhi ngokuthuka nangokufunga wayiphika iNkosi yakhe.” Christ’s Object Lessons, 152.

Ngehora lesishiyagalolunye, okuyisikhathi somnikelo wakusihlwa, ekuphenduleni umkhuleko ka-Eliya, kwehla umlilo waqeda umnikelo, ngenhloso yokwenza abantu bakaNkulunkulu bazi ukuthi uJehova unguNkulunkulu. Kunezigaba ezimbili ezifanekiselwa eNtabeni iKarmeli: esinye isigaba esabe sesazi ukuthi uJehova unguNkulunkulu, kanti esinye simelwe ngabaprofethi bakaBali, abase bebuleawa ngemva kwalokho.

Kwathi ngesikhathi sokunikela umhlathshelo wakusihlwa, u-Eliya umprofethi wasondela wathi: Jehova Nkulunkulu ka-Abrahama, ka-Isaka, naka-Israyeli, makwaziwe namuhla ukuthi wena unguNkulunkulu kwa-Israyeli, nokuthi mina ngiyinceku yakho, nokuthi ngenze zonke lezi zinto ngezwi lakho. Ngizwe, Jehova, ngizwe, ukuze laba bantu bazi ukuthi wena unguJehova uNkulunkulu, nokuthi ubuyisele inhliziyo yabo emuva futhi.

Kwase kwehla umlilo kaJehova, waqeda umnikelo wokushiswa, nezinkuni, namatshe, nothuli, wakhotha namanzi ayesesemiseleni. Kwathi lapho bonke abantu bekubona lokho, bawa ngobuso phansi; bathi: UJehova, yena unguNkulunkulu; uJehova, yena unguNkulunkulu.

UEliya wathi kubo, Bambani abaprofethi bakaBhali; makungaphunyuki noyedwa kubo. Base bebabamba; uEliya wasebeyisa phansi emfuleni iKishoni, wababulalela khona. 1 AmaKhosi 18:36–40.

Umnikelo wakusihlwa, ukufa kukaKristu, uPetru ephulukisa indoda eyayiyisishosha, uPetru ethwala umlayezo awuyise kwabeZizwe, uDanyeli emukela ukukhanya kwesiprofetho, umkhuleko ka-Eliya uphendulwa ngomlilo, ngesikhathi u-Ezra esesambathweni sesaka nasemlotheni ethandazela ukuguquka kweLawodikeya iye eFiladelfiya, ukuguquka kwebandla elilwayo libe yibandla elinqobayo. Ihora lesishiyagalolunye liyihora lomhlathshelo, ihora

lomkhuleko ophenduliweyo, ihora lapho izulu lithinta umhlaba, ibhuloho phakathi kokwahlulela nomusa, futhi yingakho uKristu efa ngehora lesishiyagalolunye, ngoba ihora lesishiyagalolunye lomhlatshele lavulela ivangeli kwabeZizwe, ababengabahlezi ebumnyameni, kodwa ababeyobona ukukhanya okukhulu lapho incwadi kaDaniyeli isivulwa ngokugewele emthethweni weSonto.

Emnikelweni kaGideyoni kuAbahluleli 6:21, iNgelosi yeNkosi ithinta umnikelo kaGideyoni wenyama nesinkwa esingenamvubelo ngodondolo lwayo, kwase kuqhuma umlilo edwaleni ukuwuqeda ngokuphelele. Lowo mlilo waqinisekisa ukubizwa kukaGideyoni nguNkulunkulu nokwemukela kwakhe leso sibonakaliso.

Wasesethi kuye: “Uma ngithole umusa emehlweni akho manje, ngicela ungibonise isibonakaliso sokuthi nguwe okhuluma nami. Ngicela ungasuki lapha ngize ngibuye kuwe, ngilethe umnikelo wami, ngiwubeke phambi kwakho.” Wathi yena: “Ngizolinda uze ubuye.” UGideyoni wangena, walungisa izinyane lembuzi, namakhekhe angenamvubelo nge-efa kafulawa; inyama wayifaka esitsheni, umhluzi wawufaka ebhodweni, wakukhiphela kuye ngaphansi kom-oki, wakubeka phambi kwakhe. Ingelosi kaNkulunkulu yathi kuye: “Thatha inyama namakhekhe angenamvubelo, ukubeke phezu kwaleli dwala, uchithe umhluzi.” Wenza kanjalo. Ingelosi kaJehova yase yelula ichopho lenduku eyayisesandleni sayo, yathinta inyama namakhekhe angenamvubelo; kwase kuqhuma umlilo edwaleni, waqeda inyama namakhekhe angenamvubelo. Ingelosi kaJehova yasuka emehlweni akhe. UGideyoni esebonile ukuthi kwakuyingelosi kaJehova, uGideyoni wathi: “Maye, Nkosi Jehova! ngokuba ngibonile ingelosi kaJehova ubuso nobuso.” Abahluleli 6:17–22.

Ingelosi yabonakala kuGidiyoni evesini lokuqala lesahluko futhi yabiza uGidiyoni ngokuthi, “indoda enamandla yobuqhawe,” uGidiyoni wase ecela isibonakaliso sokufakazela leso simangalo. Khona-ke uGidiyoni ucela ingelosi ukuba ilinde, futhi ingelosi elindayo esiprofethweni iyingelosi yesibili. Emva kokuba isikhathi sokulinda sesiphelile, uGidiyoni ubeka umnikelo, umlilo usuwuqeda umnikelo. UGidiyoni usesikhathini sehora lesishiyagalolunye, ngokuba ku-Eliya kwakuyumnikelo wakusihlwa, futhi ihora lesishiyagalolunye liwumthetho weSonto lapho izilimi zomlilo zasePentekoste zihambisana khona. UGidiyoni umelela isigaba esibona iNkosi ubuso nobuso, okuyikho okwenzeka kuDaniyeli esahlukweni seshumi. Lapho uGidiyoni ebona umlilo uqeda umnikelo, wabe esebona ukuthi wayebesebenzisana neNkosi, ayeyibonile ubuso nobuso.

UGideyoni uphaphamela kuleli qiniso lapho isimangaliso somlilo siqinisekisa isibonakaliso, futhi isibonakaliso kwakunguGideyoni, iqhawe elinamandla likaNkulunkulu, kanye nebutho labapristi abangamakhulu amathathu, bonke ababepethe ezandleni zabo amatafula kaHabakuki angamakhulu amathathu. Isibonakaliso, noma ifulege, nguGideyoni uqobo, kanye nebutho labangamakhulu amathathu, okungelona elinye ngaphandle kwebutho elinamandla likaHezekeli—elimi ngezinyawo esahlukweni samashumi amathathu nesikhombisa.

Ngesikhathi itabernakele linikezelwa kuLevitikusi 9:23, 24, emva kwemnikelo yokuqala ka-Aroni njengompristi omkhulu, kuphuma umlilo phambi kukaJehova uqede umnikelo wokushiswa nama-futha aphezu kwe-altare. Abantu bamemeza, bawa ngobuso ngenxa yokwesaba okukhulu. Lokhu, umugqa phezu komugqa, kumelwe kuvumelane nomlilo ka-Eliya.

Umthandazo ka-Ezra wehora lesishiyagalolunye wokwehlukani swa kukakolweni namakhula, owenzeka ngesikhathi somthetho weSonto, uyagcwaliseka ngaleso sikhathi lapho ibandla elilwayo liguquka libe ibandla elinqobayo. Kumelwe futhi uvumelane nomlilo kaGideyoni. Umlilo oqothulayo phezu komnikelo ka-Aroni wokuqala, owenziwa emva kwezinsuku eziyisikhombisa zokungcweliswa ngosuku lwesishiyagalombili, wabuya ngalolo suku olufanayo, futhi wabhubhisa amadodana ka-Aroni amabili amabi. Lapho uMoya oNgcwele ethululwa ngaphandle kwesilinganiso ngehora lesishiyagalolunye, ngesikhathi somthetho weSonto, kuyoba khona ukwehlukani swa kwezigaba ezimbili zabapristi, futhi ibandla elinqobayo lizoqala umsebenzi omelwe yiHhashi elimhlophe lase-Efesu, eliphuma linqoba ukuze liqhubeke linqoba. Ukugcotshwa kwebandla elinqobayo kuthola ufakazi wesibili ethempelini likaSolomoni.

Ekugcotshweni kwethempeli likaSolomoni ku-2 IziKronike 7:1–3, ngemva komkhuleko kaSolomoni, kwehla umlilo uvela ezulwini, waqeda iminikelo yokushiswa nemihlatshelo. Inkazimulo yeNkosi yagcwala ithempeli, okwaholela abantu ekukhonzeni nasekumemezeleni ubuhle bukaNkulunkulu nesihe saKhe esimiyo kuze kube phakade. Ngesikhathi somthetho weSonto, ibandla elinqobayo liyophakanyiswa libe ngaphezu kwazo zonke izintaba njengomqhele nanjengesibonakaliso, ngokukaZakariya nango-Isaya. Lapho umlilo wehlela ekugcotshweni kwethempeli likaSolomoni, ithempeli lagcwaliswa yinkazimulo yeNkosi, okufanekisela ukuthi ukukhala kwecilongo lesikhombisa sekuwufeze umsebenzi wako phezu kwabantu bakaNkulunkulu futhi sekuzoqeda lowo msebenzi ofanayo phezu kwezisebenzi zehora leshumi nanye. Icilongo lesikhombisa limelela ukubuyisana, ukhlanganiswa koBukulunkulu nobuntu okwenzeka lapho uJesu ephakamisa umbuso waKhe wenkazimulo. Lowo mlilo owehla etabernakele likaMose nasetempelini likaSolomoni wawungumlilo wokwahlulela nendodana ka-Aroni, njengoba wawunjalo nakuDavide.

Umnikelo kaDavide esibuyeni sika-Araunah/Ornani ku-1 IziKronike 21:26, ngesikhathi sesifo esalethwa ukubalwa kwabantu kukaDavide, waphendulwa ngomlilo ovela ezulwini phezu kwe-altare, okuwuphawu lokwamukelwa nokumisa lesi sifo. Isifo saseLawodikeya siphela lapho umlilo wehla phezu komnikelo kaDavide ukuze kumiswe isifo sokuncika kwakhe emandleni nasekuhlakanipheni kwabantu. Ukuguquka kusuka kokobuntu kuya kokobuNtu obuNgcwele kuphawulwa lapho ukubuyisana sekufeziwe, futhi ibandla liphakanyiswa njengophawu. Ngaleso sikhathi, ngokuvumelana nethempeli likaSolomoni, inkazimulo yeNkosi yagcwala ithempeli njengoba ubuNkulunkulu buhlanganiswa nobuntu.

Sizoqhubeka nokucabangela kwethu isikhathi Sokukhala Kwaphakathi Kwamabili njengoba simelelwa amahora esithathu nelesishiyagalolunye esihlokweni esilandelayo.

Kwathi emva kwezinsuku eziyisithupha uJesu wathatha uPetru, noJakobe, noJohane umfowabo, wabakhuphula entabeni ende bebodwa. Waguqulwa isimo phambi kwabo; ubuso bakhe bakhanya njengelanga, nezambatho zakhe zaba mhlophe njengokukhanya. Futhi bheka, kwabonakala kubo uMose no-Eliya bekhuluma naye.

Khona-ke uPetru waphendula, wathi kuJesu: Nkosi, kuhle ukuba sibe lapha; uma uthanda, masenze lapha amadokodo amathathu; elilodwa elakho, nelilodwa elikaMose, nelilodwa elika-Eliya. Esakhuluma, bheka, ifu elikhanyayo labasibekela; futhi bheka, kwavela izwi

efwini, lathi: Lo uyiNdodana yami ethandekayo, engithokoza ngayo kakhulu; mlaleleni.

Kwathi abafundi bekuzwa lokho, bawa ngobuso phansi, besaba kakhulu. UJesu wasondela wabathinta, wathi, Vukani, ningesabi.

Kwathi lapho bephakamisa amehlo abo, ababoni muntu, ngaphandle kukaJesu kuphela. Kwathi besehla entabeni, uJesu wabayela umyalo, wathi: Ningatsheli muntu lo mbono, kuze kube iNdodana yomuntu isivukile kwabafuleyo. Mathewu 17:1–9.